

Foreword to

the Teacher's Edition

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, synchysis, 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.

Introduction

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 *Aeneid*, Vergil

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

Rome and Augustus, a Grammatical 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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“Arma Virumque Cano...”

Notes and Vocabulary

Fessus Aenēās ex Troiā festīnat. Labōrat
īram saevae Iūnōnis vītāre et Ītaliā intrāre.

Parātus est moenia altae Rōmae aedificāre mox.

Dēsīderat terram, ubi potest casam aedificāre.

- 5 Sātūrnīa, nōn laeta, dēsīderat obstāre Aenēae. Sed
nōn parāta est; festīnat Aeolum vīsītāre.

Fessus: masculine form of **fessa**; also “parātus” (1.3)

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

Ēx: prep. + ablative, “out of”

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

Vītāre: vītō, vītāre – to avoid; present active
infinitive, “to...”

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

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

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

Intrāre: present active infinitive of **intrat**

Ītaliā: 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

Dēsīderat: dēsīderō, dēsīderāre – to desire, want

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

Ubi: adv. – where

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

Sātūrnīa: Sātūrnīa, Sātūrnīae, f. – Juno

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

Vīsītāre: vīsītō, vīsītāre – to visit

Aeolum: Aeolus, Aeolī, m. – Aeolus, King/God of
the Winds; accusative object of **vīsītāre**

Translation (I.1-49)

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.

Discussion Questions/Topics

- 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?

Irata Iūnō in Aeoliam it. Aeolum vocat et dominum aurārum salūtat. Parat suam fābulam nārrāre. Posteā Aeolum laudat. Laetus Aeolus filiam Sātūrnī, rēgīnam deōrum, iuvat. Labōrat
5 procellam parāre. Subitō procella viam in aquā turbat. Trōianī deōs vocant.

Iūnō: Iūnō, Iūnōnis, f. – Juno, Queen of the Gods
Aeoliam: Aeolia, Aeoliae, f. – Aeolia, the kingdom of Aeolus
It: 3rd Person Singular Present Active Indicative of **eō, ire** – “he/she/it goes”
Aeolum: Aeolus, Aeolī, m. – Aeolus, King/God of the Winds
Dominum: dominus, dominī, m. – master, lord; accusative object of **salūtat**
Aurārum: aura, aurae, f. – wind; genitive pl., “of...”
Suam: suus, -a, -um, adj. – his/her/its (own)
Posteā: conj. – after, afterwards
Sātūrnī: Sātūrnus, Sātūrnī, m. – Saturn; genitive
Rēgīnam: rēgīna, rēgīnae, f. – queen
Deōrum: deus, deī, m. – god; genitive pl.
Parāre: Present Active Infinitive of **parat**, “to prepare”
Procellam: procella, procellae, f. – storm
In: “on”
Turbat: turbo, turbāre – to disturb, confuse
Trōianī: Trōianus, Trōianī, m. – Trojan; nominative pl. subject
Deōs: accusative pl. object of **vocant**
Vocant: 3rd Person Plural Present Active Indicative, “they call”

Translation (I.50-91)

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.

Discussion Questions/Topics

- G1.) Have your students find the accusatives in the passage and discuss their function. Be sure to highlight “reginam” 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?

Ānxius Aenēās procellam videt; nam aurae ad eum currunt. Inquit, “Cūr deus aurārum procellam mittit? Cūr mē dūcit ab meā terrā?” Ad filium currit, tum cum puerō sedet et manet. Neptūnus,
 5 irātus, naufragium videt. Aurās, Eurum et Zephyrum, vocat et inquit, “Aeolus aquam nōn imperat!” Posteā Neptūnus ad undās redit; Trōiānōs iuvat, nam mittit ad terram.

Procellam: procella, procellae, f. – storm

Aurae: aura, aurae, f. – wind; nominative pl.

Currunt: pl. of **currit**, “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, naufragiī, 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.

Translation (I.92-151)

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.

Notes and Vocabulary

- 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)]

Aenēās et amīcī terram accēdunt. Trōiānī tandem diū dormiunt. Ubi Aenēās surgit, scopulum lentē ascendit; nam spērat tōtam terram vidēre. Magnōs cervōs videt. Iam eum audiunt et
 5 currunt. Aenēās sagittās mittit et septem ex cervīs necat. Ubi redit, inquit, “Deus adest!” Aenēās prōcedit et, ubi amīcī cēnant, eōs cūrat. Sed miser est; multī amīcī nōn adsunt quod mortuī sunt.

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

Translation (I.151-222)

Aeneas and his friends approach the land. The Trojans at last sleep for a long time. When Aeneas rises/gets up, he slowly climbs a cliff/crag; for he hopes to see the whole land. He sees great/large deer/stags. Now they hear him and run. Aeneas shoots his arrows and kills seven out of/from the deer/stags. When he returns, he says, "A god is present!" Aeneas proceeds and, when his friends dine/eat, cares for/looks after them. But he is miserable/sad; many friends are not present because they are dead.

Discussion Questions/Topics

- 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?

In caelō Venus et Iuppiter Aenēān spectant.
 Illa rogat, “Cūr eum nōn cūrās?” Tum clāmat,
 “Aenēae bona prōmittis, sed mala dās!” Iuppiter
 rīdet et statim respondet; dīcit, “Tuus fīlius labōrat.
 5 Trōiānī per multās terrās errant. Aenēān pōnō in
 viā, nec dēsīderō 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
 10 et ad terram advenit.

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

Dēsīderō: dēsīderō, dēsīderāre – 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: auxiliū, auxiliī, n. – help, aid

Dīdōnem: Dīdō, Dīdōnis, f. – Dido, Queen of
 Carthage; acc. sing.

Verba: verbum, verbī, n. – word

Translation (I.223-305)

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 reponds; 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.

Discussion Questions/Topics

- 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?

Aenēās surgit et ad silvam it. Parātus est mittere; duās sagittās tenet. Subitō fēminam videt prope eum. Venus, dissimulāta, eum rogat, “Ūnamne meārum germanārum vidēs? Celeriter
 5 currit.” Ille respondet, “Tuam germanam nec video nec audiō. Tūne es dea? Dēbēs mē et meōs cēterōs amīcōs iuvāre. Ubi sumus?” Venus cōstituit lūdere cum filiō; illa inquit, “Dea nōn sum. In Carthāgine es.” Illa fābulam rēgīnae Dīdōnis
 10 nārrat. Tum Aenēān rogat dīcere suam fābulam. Diligenter ille eam docet suās viās. Venus eum iubet festīnāre ad domum rēgīnae. Iam illa fit dea; Aenēān et amīcum Achātēn in nebulā pōnit.

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

Dīdōnis: Dīdō, Dīdōnis, 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

Translation (I.306-417)

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.

Discussion Questions/Topics

- 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?

Aenēās et comes, fortis Achātes, in viā
 prōcedunt. Procul urbem vident. Ubi intrant, ad
 templum Iūnōnis in mediā urbe eunt. In moenibus
 templī, Aenēās omnēs pugnās Trōiae videt. Ille
 5 dīcit, “Achātē, hīc rēx Priamus, pater Hectoris, est.
 Hīc Achilles fortem Hectorem et frātre[m] Trōilum
 occīdit propter iram. Illic omnēs Trōiānī cāram
 urbem fortiter dēfendunt.” Dīdō advenit cum
 peritīs comitibus Aenēae. Rēgīna cōstituit iuvāre;
 10 suōs comitēs convocat, et eīs imperat aedificāre
 nāvēs. Laetus Aenēās ex nebulā prōcedit; salūtat
 cārōs amīcōs et Dīdōnem.

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**

Hīc: adv. – here

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

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

Achilles: Achilles, 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

Translation (I.418-519)

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.

Discussion Questions/Topics

- 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!” Didō Trōiānīque ex templō exeunt et illa eōs dūcit circum rēgiam. Aenēās Achātēn iubet convocāre
 5 cēterōs Trōiānōs redīreque cum Ascaniō. Intereā Venus cōstituit Cupīdinem mittere ad urbem. Illa inquit, “Vince rēgīnam! Conice tuam sagittam!” Cupīdō suam mātrem relinquit et volat ex caelō.
 10 dissimulātus in Ascaniī fōrmā, hūc venit. Rēgīna vīrēs filiī 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, Ascaniī, m. – Ascanius, Son of Aeneas

Intereā: adv. – meanwhile

Cupīdinem: Cupīdō, Cupīdinis, 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

Translation (I.520-756)

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.

Discussion Questions/Topics

- 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.
 Graecī ingentem equum aedificant cum auxiliō
 Minervae et paucī tacitī mīlitēs intus sedent. Cēterī
 5 Graecī navēs cōnscendunt nāvīgantque ad īnsulam
 Tenedon. Monet Laocoön, ‘Nōlīte iīs crēdere,
 Trōiānī. Graecōs timeō, etiam ubi dōna ferunt.’
 Hastam conicit in alvum equī, sed paucī Trōiānī
 Laocoöntī crēdunt. Sinon, vir Graecus relictus, iam
 10 inquit, ‘Alī Graecī absunt. Accipite dōnum!’
 Subitō ā Tenedō duo ingentēs anguēs Minervae
 veniunt occiduntque filiōs Laocoöntis, et tum virum
 ipsum. Posteā, Trōiānī equum accipiunt
 dūcuntque in urbem.”

Turba: turba, -ae, f. – crowd

Quamquam: adv. – although

Animus: animus, animi, m. – mind, spirit

Meminisse: defective infinitive; “to remember”

Horret: horreō, horrēre – to shudder, be terrified

Incipiō: incipiō, incipere – to begin, start

Graecī: Graecus, -Graecī, m. – Greek (man)

Auxiliō: auxilium, auxiliū, n. – help, aid

Minervae: Minerva, -ae, f. – Minerva, goddess of
wisdom and warfare

Militēs: mīles, mīlitis, m. – soldier

Intus: adv. – within, inside

Tenedon: Greek acc.; Tenedos – an island off the
coast of Troy

Laocoön: Laocoön, Laocoöntis, m. – Laocoön,
Trojan priest of Neptune

Crēdere: crēdō, crēdere (+ dat.) –to believe, trust

Iīs: dat. pl. of **eī/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

Translation (II.1-249)

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.

Discussion Questions/Topics

- 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 mīlitēs dē equō festīnant, ad mē umbra Hectoris venit. Ōrat ille, ‘Fuge et tuam familiam cape ex flammīs! Trōia tibi crēdit omnia.’

- 5 Postēā ēvānescit. Intereā clāmōrēs hominum urbem implent. Vix sānus, tēla quaerō. Meī comitēs mēcum conveniunt. Ubīque sub caelō, perīcula sunt. Graecī ex lītore ruunt per portās in urbem. Prīmum contrā eōs oppugnāmus. Fortis
- 10 Coroebus Androgeon occīdit. Tum ad rēgiam Priamī, rēgis Trōiānōrum, ruō. Vix possum fāta meī patruī nārrāre.”

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”

Ubīque: 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

Translation (II.250-452)

Notes and Vocabulary

“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?

“Ubi ad rēgiam Priamī adveniō, hostem Pyrrhum, bene nōtum nōmine et fāmā patris Achillis, inveniō. Portās rēgiae oppugnat. Multōs mīlitēs vincit, dum per rēgiam errat; advenit ad
 5 templum. Circum āram rēgīna Hecuba cum centum filiābus stat, dum Priamus sacrificium facit. Ubi hostis intrat, rēx arma fert contrā eum quod dēsīderat patriam defendere. Ōrat Hecuba, ‘Nōlī pugnāre!’ Pyrrhus Polītēn videt et eum capit;
 10 tum filium Priamī occīdit. Plēnus īrae, rēx Trōiae hastam conicit, sed nēquīquam. Inquit Pyrrhus, ‘Fer meō patrī nūntium: filius māior est in bellō fāmāque.’ Iam collum rēgis capit et eum occīdit. Nōn possum eī succurrere.”

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: mīles, mīlitis, m. – soldier

Āram: āra, -ae, f. – altar

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

Centum: indecl. – one hundred

Filiābus: 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

Translation (II.453-558)

“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.”

Discussion Questions/Topics

- 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
quaerō. Dum per urbem currō, mea māter appāret.
Inquit dea, ‘Nunc familiam pete! Nāte, ēripe fugam
finemque labōri impōne!’ Mihi placet imperia
5 Veneris perficere. Ubi ad meam casam adveniō, ibi
trīstem patrem inveniō. Ille dēspērat; etiam ōrat,
‘Mē relinque cum infēlicī urbe!’ Subitō Iuppiter
ōmen mittit. Nunc patrī placet discēdere. Anchīsēn
in meīs hūmerīs ferō et dextram Ascaniī teneō.
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, -ī, m. – son

Ēripe: ēripio, ēripere – to snatch, seize

Fugam: fuga, -ae, f. – flight, escape

Fīnem: finis, fīnis, 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

Discēdere: discēdō, discēdere – to depart, leave

Anchīsēn: Anchīsēs, -ae, m. – Anchises, father of Aeneas; acc.

Hūmerīs: hūmerus, -ī, m. – shoulder, upper arm

Ascanium: Ascanius, -ī, m. – Ascanius, son of Aeneas

Dextram: dexter, -a, -um, adj. – right; dextra, -ae – right hand

Creūsa: Creūsa, -ae, f. – Creusa, wife of Aeneas

Consistit: consistō, consistere – to stop, halt

Nesciō: nesciō, -ire – to know not

Cereris: Cerēs, Cereris, f. – Ceres, goddess of agriculture

Translation (II.559-744)

Notes and Vocabulary

“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 an 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?

“Meum patrem dēpōnō relinquiōque meum
 filium, quī mē tenet dextrā. Dum cum aliīs
 comitibus requiescunt, iterum urbem uxōremque
 petō. Ubi urbem accēdō, animus horret. Est
 5 nūllus sonus; tacent omnia. Ad meam casam
 festīnō sed ibi nōn est Creūsa. Dum illam quaerō,
 ignis in urbe crescit. Meam vōcem mittō ad auras;
 sī ea potest mē audire, potest mē invenire. Subitō
 umbra, quae fōrmam Creūsae tenet, appāret et
 10 inquit, ‘Marīte, nōlī dēspērāre! Tibi est rēgnum in
 Ītaliā. Fortis estō! Nostrum filium, quī etiam vivit,
 amā!’ Nōn possum umbram meae uxōris tenēre; illa
 similis aurae est. Ad meōs comitēs redeō et ad
 montēs prōcēdimus.”

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: Ītalia, -ae, f. – Italy

Etiam: “still”

Similis: similis, simile, adj. (+ dat.)– like, similar to

Montēs: mons, montis, m. – mountain

 Translation (II.745-804)

“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.”

 Discussion Questions/Topics

- 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*)

“Sub Idā nōvam classem aedificāmus. Ubi Anchīsae placet, litora nostrae Trōiae, quae iam mortua iacet, relinquimus. Primum ad Thrāciam advenimus. Subitō inquit vōx, ‘Sum Trōiānus
 5 Polydorus. Mortuus sum, sed inhumātus.’ Senex Anchīsēs nōbīs imperat dare Polydorō iustum fūnus. Postea, ad insulam Dēlum, glōriam Apollinis, nāvigāmus. Ōrāmus, ‘Dā nōbīs ōmen, deus carminis!’ Sua vōx clāmat, ‘Tuam antiqum
 10 matrem pete!’ Dīcit meus parēns, ‘Dēbēmus ad Crētā contendere.’ Eō īmus statim. Ubi advenimus, nōn est cibus. Penātēs mihi dīcunt, ‘Ī ad Hesperiam; illī locō nōmen iam est Ītalia.’ Dum nāvigāmus, oppugnant Harpyiae. Inquit ūna, ‘Nōn
 15 potes ad Ītaliā advenire, dōnec vestrās mēnsās vōs editis.’ Nunc ad Būthrōtum venimus.”

Idā: Ida, -ae, f. – Mt. Ida, near Troy

Classēm: 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

Antiqum: antiqum, -a, -um, adj. – ancient

Crētā: Crēta, -ae, f. – Crete, island in the Aegean Sea

Penātēs: Penātēs, Penātium, m. pl. – Penates, household gods

Ī: irregular sing. imperative of **eō, ire**

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, edere/esse – to eat, consume

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

Translation (III.1-293)

“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.”

Discussion Questions/Topics

- 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?

“In illō locō, invenimus Helenum, filium Priamī, et Andromacham, uxōrem Hectoris. Ibi parva Trōia est. Ubi illam videō, fleō. Dum ad Būthrōtum manēmus, aurae nostra vēla vocant.

- 5 Helenum rogō, ‘Potes ōmen mihi dare?’ Respondet ille, ‘Aenēā, fili deae, vōlō tibi hoc auxilium dare. Procul est Ītalia; nōn mox potes illūc advenire. Tuās nāvēs dūc et trāns mare Ausonium et per aquās sub terrā, tum potes moenia tuae urbis
- 10 aedificāre. Ubi ingentem candidam suem invenis, in hōc locō moenia aedificā! Postea ad Siciliam vōs advenistis, multās precēs Iunōnī dā! Tū ipse dēbēs dōna dēdāre deae! Tum ad Ītaliā potes nāvīgāre. Ibi primum cum Sibyllā, quae antrum inhabitat,
- 15 dīc. Ea nārrat et fāta et modōs bellī. Dī nōlunt plus dīcere.’ Sic dīcit.”

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

Ausonium: 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

Inhabitāt: inhabitō, inhabitāre – to live in, inhabit

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

Dī: alternate form of **deī**

Plus: adv. – more

Translation (III.294-462)

“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 an omen to me?’ 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 wite 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.”

Discussion Questions/Topics

- 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?

“Anchīsēs nāvēs parat. Helenus
 Andromachaque iubent valēre et nāvigāmus. Ubi
 prope terram sumus, clāmat Achātes, ‘Est Ītalia!’
 Posteā sacrificia facimus Iūnōnī, iterum
 5 discēdimus. Summam Aetnam, quae trēs nebulās
 fūmī prōicit, vidēmus. Advenimus ad Siciliam,
 īnsulam Cyclōpum. Postrīdiē, accēdit vir et inquit
 ille, ‘Mihi nōmen est Achaemenidēs. Sum comes
 Ulixis, exemplī virtūtis virīque dignī laude. In casā
 10 Cyclōpis eram; illa casa nōn solum nigra sed etiam
 ingēns est. Iam dēbētis fugere! Centum Cyclōpēs
 obsidēs capiunt. Egō, fēlix, liber sum, quod
 custōdem ēvādō.’ Subitō fabūlam rumpit, quod
 Polyphēmus venit. Nōs nōs liberāmus ex periculō et
 15 ad aliam partem Siciliae nāvigāmus.”

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
Fūmī: fūmus, -ī, m. – smoke
Siciliam: Sicilia, -ae, f. – Sicily
Cyclōpum: Cyclōps, Cyclōpis, m. – Cyclops
Achaemenidēs: Achamenidēs, -ae, m. –
 Achamenides, 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

Translation (III.463-692)

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."

Discussion Questions/Topics

- 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?

“Ad Drepanum, infēlix lītus, meum patrem,
 Anchīsen, āmittō. Hīc enim, ō pater optime, tū
 prīmum discessistī et mē reliquistī solum cum meā
 miseriā. Nē Helenus quīdem, cum praedicēbat dē
 5 futūrīs, potuit mē monēre. Deinde ex Sicilia
 discessī et deus ad tuam urbem, Dīdō, mē dūxit.”
 Sīc fabulam ad finem effēcit. Tandem tacuit
 quiēvitque. Dum rēgīna ad virum animum
 attendēbat, eam et gravis vulnus superāvit et
 10 caecus ignis ēdit. Ōrātiō et facta Aenēae in animō
 recursābant. Pessimum vulnus tamen haerēbat in
 pectore nec gravis cūra quiētem membrīs dābat.
 Cum Aurōra in mātūtīnā hōrā surgēbat cum
 candidā lampade Apollinis, Dīdō ūnanimam
 15 sorōrem accessit et vēra dīxit.

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

Futūrīs: futūra, -ōrum, n. – the future

Fīnem: 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, -ī, n. – deed, action

Recursābant: recursō, recursāre, recursāvī – to recur, return, run back

Haerēbat: haereō, haerere, 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

Ūnanimus: ūnanimus, -a, -um, adj. – like-minded

Translation (III.693-IV.8)

“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.

Discussion Questions/Topics

- 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?

Dīdō dīxit, “Anna soror, cum prīmum hunc virum cōspexī, tam commōta fuī. Certē dīvīnus est. Sed multōs annōs rēgīna fuī sine marītō. Veterem ignem agnōscō. Nōn dēbeō meō pudōre
 5 iubēre valēre!” Tum ea flēvit. Respondit Anna, “Soror, tuās lacrimās prohibē! Tibi est tempus nūbere. Adhūc tuī hostēs tē circumveniunt sed, sī Trōiāna arma addās, nostra urbs sē potest dēfendere.” Ignis in corpore infēlicis Dīdōnis crēvit
 10 et ea incēpit errāre. Longum iter rēgīna iniit; tōtam urbem trānsiit. Apollinī Bacchōque Iūnōnīque sacrificia fēcit. Similis cervae, quae in silvīs errābat ab sagittā saucia, ībat. Dum Carthaginem Aenēae ostendit, diēs discessit. Ad cēnam, Aenēam rōgāvit
 15 suam fabulam nārrāre iterum. Cum ille āfuit, illa in gremiō Ascanium tenuit.

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

Apollinī: 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

Translation (IV.9-89)

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?

Intereā, in caelō, cāra coniūnx Iovis Dīdōnem viderat. Tum Venerī dīxerat, “Hanc urbem timēs et aedificia alta Carthāginis suspecta habuistī. Nōn dēbēmus bellum facere, sed pācem. Sine Aenēam
5 Dīdōnī nūbere.” Continuō Venus dolum Iūnōnis senserat et responderat, “Quis invītus est pācem facere tēcum? Mihi tamen difficile est, quod fāta mē agunt. Iuppiter ipse Trōiānōs ad Ītaliā movet.” Iūnō deinde dīxit, “Possum Iovem regere,”
10 et cōnsilium aperuit. Cum Carthāgine Aurōra surrexerat, Dīdō, in vestīmentīs aureīs, vēnātōrēsque iter fēcērunt ad silvā extrā urbem. Subitō procella ingēns in mediō caelō appāruit; omnēs hūc illūc fūgērunt. Iūnō Dīdōnem in vacuā
15 spēluncā, ubi Aenēās fuit, clausit. Ignēs in caelō fulsērunt et Nymphae ex vertice ululāvērunt. Cum procella cōnfecta fuerat et spēluncam relīquerant, Dīdō id appellāvit sacrum coniugium et cum hōc nōmine culpam praetexuit.

Coniūnx: coniūnx, coniugis, c. – spouse, wife

Suspecta: suspectus, -a, -um, adj. – suspect

Habuistī: alternate definition of **habeō**, **habēre**, **habuī** – 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, mōvī – 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

Vēnātōrēsque: 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

Translation (IV.90-172)

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.

Discussion Questions/Topics

- 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?

Continuō Fāma gradum festināvit per magnās urbēs Libyae. Primum parva timidaque, mox sē in aurās sustulit. Suum vultum celāvit in nebulīs. Horrendum monstrum fuit cum quot
 5 plūmīs, tot oculīs, tot linguīs, tot ōribus, tot auribus. In mediā nocte volāvit nec umquam dormīvit. In lūce super turrēs stetit et urbēs institit. In rectō cursū ad Iarban, filium Hammōnis, cucurrerat et facta Aenēae Dīdōnisque
 10 recitāverat, postquam fabulās ubique ea facile sparserat. Iarbas centum templa Iovī aedificāverat, vigilem ignem dedicāverat, et multa pecora occīderat super sacrās ārās. Insānus, Iovī ōrāvit, “Iuppiter omnipotēns, haecne vidēs? Dedimus
 15 fēminae lītus terramque, sed illa negāvit mihi nūbere; iam ea semivirō Aenēae nūpsit. Etiamne mē cūrās?” Iuppiter vōta audīvit et oculōs torsit ad moenia Carthāginis.

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, omnipotētis, 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

Translation (IV.173-221)

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.

Discussion Questions/Topics

- 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?

Continuō Iuppiter Mercurium arcessivit et eī imperāvit, “Nāte ingeniōse, vise ducem Trōiānum. Ille cotīdiē fāta neglexit. Praetereā sua māter, tua soror, hunc nōn ideō bis servāvit – dēbet esse
 5 dominus Italiae, pater gentis clārae. Quis spēs eum tenet Carthāgine? Dēbet nāvigāre!” Mercurius festināvit iussa dominī cōnficere. Dum volāvit ex aedibus deōrum, Ālantem, suum avum, cōspexit; Ātlās pulsātus ventō imbreque et rigidus glaciē
 10 stetit. Deus ad lātam Carthāginem advēnit et Aenēam petivit. Simul ac Trōiānum invēnit, hīs verbīs oppugnāvit, “Officiūne dēdicistī? Rē vērā dī tē nōn sinunt interesse inimīca atria. Memento tuārum spērum Iūlō!” Deus ēvānuvit et Aenēās
 15 cūpīvit urbem fugere. Cucurrit ad urbem, ubi incēpit rēs expōnere Dīdōnī.

Mercurium: Mercurius, -ī, m. – Mercury, the messenger god

Arcessivit: arcessō, arcessere, arcessivī – to summon

Nāte: nātus, -ī, m. – son

Ducem: 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

Ālantem: Ātlās, Ālantis, 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.)

Iūlō: Iūlus, -ī, m. – another name for Ascanius

Ēvānuvit: ēvānescō, ēvānescere, ēvānuī – to vanish, disappear

 Translation (IV.222-295)

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.

 Discussion Questions/Topics

- 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?

Illō vespere, Fāma ad Dīdōnem volāvit et
 rēgīnae cōnsilia Aenēae nārrāvit. Trōiānus advēnit
 et continuō illum verbīs ea oppugnāvit, “Crīmenne
 spērāvistī abscondere, meam urbem discēdere sine
 5 verbō? Mēne fugis? Iam frāctum domum lūgē.
 Tālis est cāsus Dīdōnis.” Respondit Aenēās,
 “Numquam spērāvī hanc fugam abscondere. Fātīs
 pāreō. Spēs meī nōbilis populī nōn possum
 perdere. Dēbeō ad Ītaliā nāvigāre; hīc amor, haec
 10 est patria. Et Anchīsēs et Mercurius mihi dīxērunt
 iussa Iovis maximī. Meus cursus cum signīs fātī
 dēbet prōcēdere.” Iam Dīdō, nōn contenta,
 clāmāvit, “Tua māter nōn dīva est! Nec Iūnō nec
 Iuppiter nōs spectant cum aequīs oculīs. Ōlim
 15 fuistī exsul et tē turbanque servāvī. Furor mē
 perdit in igne! Tē nōn rapiō ab fātīs, sed eīs nōn
 possum favēre. Plūrimī cāsūs tē exspectant!”
 Ōrātiōnem frēgit et ex atriō cucurrit. Aenēās ad
 Trōiānōs rediit et parāvit nāvigāre.

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

Translation (IV.296-400)

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.

Discussion Questions/Topics

- 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?

Dīdō Annam rogāvit ad Aenēam īre sine morā
 et eum rogāre paulisper manēre. Anna multā
 celeritāte rediit et verba Aenēae rettulit: “Nōn
 possum tua moenia diūtius īnesse.” Rēgīna, aegra
 5 ānxiētāte, mortem voluit; cōnsilium fūrtivum
 creāvit. Ad Annam accessit dīxitque, “Sacerdōs
 mihi remedium trīstitiae aperuit. Dēbēmus rogum
 aedificāre et eī impōnere arma vestēsque Trōiānī.
 Tum dēbēmus hunc incendere.” Nocte ānxiētās
 10 somnum Dīdōnis abstulit; sibi dīxit, “Cade
 āverteque ēnse dolōrem.” Intereā Aenēās cum
 comitibus in lītore dormīvit. Subitō imāgō Mercuriī
 apparuit et Aenēae imperāvit statim nāvigāre;
 Trōiānī continuō sē attulērunt ē lītore ad mare.
 15 Dīdō nimium dolōris tulit et sē parāvit ad ultimam
 mortem. Ea rogum ascendit et sē occidit gladiō
 Aenēae; dīxit, “Aenēās hunc ignem oculīs hauriet.”
 Clāmōr undique surrexit. Tandem Iūnō Iridem,
 quae potest crīnem Dīdōnis sectāre, mīsit; sic in
 20 ventōs sua vīta recessit.

Diūtius: comparative of **diū**, “for a longer time” or
 “any longer”
Fūrtivum: fūrtivus, -a, -um, adj. – secret, furtive
Creāvit: creō, creāre, creāvī – to create, devise
Sacerdōs: sacerdōs, sacerdotis, c. – priest(ess)
Remedium: remedium, -ī, n. – remedy, cure
Trīstitiae: trīstitia, -ae, f. – sadness, sorrow
Aperuit: “revealed”
Rogum: rogos, -ī, m. – a funeral pile
Incendere: incendō, incendere, incendi – 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

 Translation (IV.401-705)

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.

 Discussion Questions/Topics

- 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?

Quamquam nāvēs Trōiānōs Carthāgine abstulērunt, Aenēās superbam urbem respexit vīditque ignem rogī, dum ignis clārior fit. Ubi nūlla terra in cōnspectū erat, advēnit procella. Clāmāvit

5 Palinūrus, “Aenēā, maxime animī, nōn possumus cursum tenēre. Dēbēmus Fortūnam sinere nōs vehere. Sī rectē sīdera numerō, Sicilia est proximior quam Ītalia; eō ventī nōs magnopere agunt.” Pius Aenēās respondit, “Adventum ad

10 Siciliam etiam prōvideō. Pugnāre ventōs est vānissimum; nam sunt ferōciorēs quam inimīcī mortālēs.” Aurae Trōiānōs incolumēs ad portum tulērunt. Aenēās dīxit, “Ūnus annus praeteriit ex quō tempōre meum optimum patrem humāvimus.

15 Honōrem eius dēbēmus celebrāre et, decimō diē, ludōs cum praemiīs grātissimīs habēre.” Dum Aenēās sacrificia fēcit, serpēns, maior candidiorque quam omnēs aliae, appāruit et dapēs ēdit. Dux laetissimus ōmen intellēxit; Anchīsēs probāvit.

20 Dēnique advēnit diēs spectāculī.

Rogī: rogus, -ī, m. – funeral pile

Palinūrus: Palinūrus, -ī, m. – Palinurus, Aeneas’ helmsman

Fortūnam: Fortūna, -ae, f. – Fortune, goddess of luck, fortune, and fate

Adventum: adventus, adventūs, m. – arrival

Vānissimum: vānus, -a, -um, adj. – vain, useless

Mortālēs: mortālis, mortāle, adj. – mortal

Portum: portus, -ūs, m. – port

Ex quō tempōre: idiom, “since” (“from which time”)

Humāvimus: humō, humāre, humāvī – to bury

Decimō: decimus, -a, -um, adj. – tenth

Grātissimīs: gratus, -a, -um, adj. – pleasing

Serpēns: serpēns, serpentis, f. – snake, serpent

Appāruit: appāreō, appārēre, appāruī – to appear

Dapēs: daps, dapis, f. – sacrificial feast

Dux: dux, ducis, m. – leader, chief

Probāvit: probō, probāre, probāvī – to approve

Translation (V.1-113)

Although the ships had borne the Trojans away from Carthage, 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.

Discussion Questions/Topics

- 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 sōl lūxerat, multitudō in lītore
 convēnit. Prīmum quīnque spectāculōum certāmen
 nāvium fuit; ducēs nāvium fuerunt Mnestheus
 Gyasque Sergestusque Cloanthusque. Aenēās
 5 saxum, procul in marī, metam constituit. Inter
 tumultum, Gyas, celerior quam aliī, volavit. Prope
 metam, gubernātor Gyae iit longius ad mare.
 Cloanthus Sergestusque facile partem priorem
 cēperunt. Subitō virīlis Mnestheus Sergestum
 10 praeteriit; Sergestus, territus, nāvem in saxō rūpit.
 Brevī spatiō inter Mnestheum sēque, Cloanthus dīs
 ōrāvit; quam celerrimē Cloanthum tulērunt ad
 lītus. Secundō Aenēās certāmen pedum in campō
 nūntiāvit. Nīsus superābat sed cecidit; tum Saliō
 15 sē opposuit. Sīc amīcus Euryalus multā facilitāte
 superāvit. Tertiō Dares, īsignis vī, seniore
 Entellum pugnāvit. Ubi caestūs sūmpserant,
 Entellus facillissimē Darem vīcit. Fuit deinde
 certāmen sagittāriōrum; in hōc, Acestēs victor fuit,
 20 quod sagitta, missa maximā dīligentiā, in mediō
 caelō arserat. Dēnique Trōiānī puerī puerīlia arma
 sūmpserunt et bellum simulāvērunt.

Simul ac: idiom, “as soon as”

Sōl: sōl, sōlis, m. – the Sun

Certāmen: certāmen, certāminis, n. – contest

Mnestheus: Mnestheus, -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

Metam: 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: sagittārius, -ī, m. – archer

Acestēs: Acestēs, -ae, m. – comrade of Aeneas

Victor: victor, victōris, m. – victor

Missa: missus, -a, -um, adj. – shot, sent, launched

Arserat: ardeō, ardēre, arsī – to burn

Simulāvērunt: simulō, simulāre, simulāvī – to feign

 Translation (V.114-603)

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 Mnesteus, Gyas, Sergestus, and Cloanthus. Aeneas established a turning-point, far off in the sea. Among the tumult, Gyas, swifter than the others, flew. Near the turning-point, the Gyas' helmsman went too far towards the sea. Cloanthus and Sergestus easily seized the former place. Suddenly manly Mnesteus passed Sergestus; Sergestus, terrified, broke/crashed his ship on the rock. With a short space between Mnesteus 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.

 Discussion Questions/Topics

- 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).

Dum armātī puerī pugnāre simulābant, Iūnō Iridem dē caelō mīsit. Iris, praeteriēns theātrum collium, ultimum lītus pervēnit, ubi pars fēminārum Trōiānārum convēnerant. Fiēns Beroē, 5 clāmāvit, “Fēcimus satis itinerum. Num dēbēmus cōtinuāre? Dēbēmus nāvēs incendere!” Ūna ex fēminārum respondit, “Nōn es Beroē! Es dea!” Aperiēns suam vēram fōrmam, Iris fēminās ad furōrem timōremque ēgit. Dum nāvēs ardēbant, 10 Eumelus, festīnāns quam celerrimē, nūntium Aenēae attulit. Virī ex theātrō cucurrerunt. Prīmus Ascanius, etiam armātus, ad lītus pervēnit. Ostendens caput vultumque prō fēminīs, clāmāvit, “Satis furōris est! Nōn Argīva castra ardētis! Vidēte! 15 Vester Ascanius sum!” Spērāns ignēs exstinguere, Aenēās Iovī ōrāvit prō hāc causā. Procella vēnit et maiōrem partem nāvium servāvit; Troiānī quattor nāvēs amīsērunt. Nocte umbra Anchīsae dormientī Aenēae appāruit et dīxit, “Dēbēs ad Ītaliā ire. 20 Mihi occurre Elysiī. Sibylla potest tibi ostendere viam illūc.”

Simulābant: simulō, simulāre, simulāvī – to feign, pretend, simulate
Iridem: Iris, Iridis, f. – Iris, messenger goddess
Beroē: Beroē, Beroēs, f. – a Trojan matron
Cōtinuāre: cōtinuō, cōtinuāre, cōtinuāvī – to continue
Incendere: incendō, incendere, incendi – 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, exstinxi – to extinguish, put out
Amīsērunt: amittō, amittere, amīsī – to lose
Elysiī: 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

Translation (V.604-778)

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."

Discussion Questions/Topics

- 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?

Intereā Venus vexābat. Dea ad Neptūnum ruit et dīxit, “Scelestane īra Iūnōnis Trōiānōs aget circum omnem orbem terrārum? Eane nōn poterit iussa fātōrum Iovisque accipere? Temptāvit
 5 exitium Trōiānīs ferre in maribus, tuō rēgnō. Sinēsne Trōiānōs incolumēs mare trānsīre?” Neptūnus respondit, “Īram maris caelīque ad ōtium saepe mīsī. Benignus, tuō filiō semper fāvī, etiam per exitium Trōīae. Trōiānī portum Avernī crās
 10 pervēnerint meā potestāte, sed ūnam mortem collēgerint; ūnum caput satiābit prō multīs.” Aenēas comitēsque ex Siciliā māne nāvigāverant. Nocte, sōlus prūdēns Palinūrus nōn dormīvit. Deus Somnus gubernātōrem accessit et dīxit, “Ī,
 15 requiesce. Tua officia sūmam.” Palinūrus respondit, “Cūr? Aurīs, plēnīs insidiārum, nōn credam.” Somnus super caput Palinūrī rānum plēnum Lēthaeō rōre quassāvit; cupīdo somnī Palinūrō auxit. Dum dormiēbat, ex nāve cecidit.
 20 Aenēas excitāvit et nāvem errāntem vīdit. Ergō nāvem rēxit, gemēns, “Ō Palinūre, 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, genuī – to lament, sigh

Harēnā: harēna, -ae, f. – sand

Translation (V.779-871)

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?

Trōiānī reliquī lītus Cūmārum pervēnērunt.
 Dum aliī edēbant, Aenēās antrum, in quō Sibylla
 domum habuit, petīvit. Templum Sibyllae magnās
 portās ostendit, quās Daedalus aedificāverat. Illae
 5 fābulam Theseī Minotaurīque ostendērunt; pater
 temptāverat fāta suī filiī Icarī, quī ex caelō ceciderat
 per nūbēs in mare, effingere. Tum Achātes, quī
 praeīverat, rediit cum Sibyllā, quae intus Trōiānōs
 dūxit. Ea clāmāvit, “Deus adest! Deus!” Inde fiēbat
 10 maior quam mortālis, quam Apollō implēbat.
 Aenēās ōrāvit, “Apollō, nōs viātōrēs tandem lītora
 Ītaliae pervēnimus. Nolī sinere fāta Trōiae
 remanēre diūtius nōbīs! Templum Apollinī
 Dianaeque, quī rēgunt sōlem et lūnam, aedificābō
 15 et tibi, Sibylla, sortēs ōminaque dēdicābō.” Cum
 primum Sibylla ex corpore Apollinem solvit, dīxit,
 “Tibi perīcula graviōra manent in terrā. Bella,
 horrida bella, et Thybrim, quī multō sanguine
 spūmābit, cernō. In Latiō est novus Achilles!”
 20 Respondit Aenēās, “Haec sciō. Quōmodo possum
 Elysium advenīre?” Illa dīxit, “Aureum rārum, quī
 in lucō Proserpinae crēscit, dēbēs invenīre. Etiam
 dēbēs tuum comitem, quī nōn etiam vīvus est,
 condere.”

Cūmārum: Cūmae, -ārum, f. – a port town in Italy
Antrum: antrum, -ī, n. – cave, hollow
Daedalus: Daedalus, -ī, m. – famous Greek inventor
Theseī: Theseus, -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: praeēō, praeīre, praeīvī – to go before
Intus: adv. – within
Implēbat: impleō, implere, 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, spūmare, spūmāvī – to foam
Cernō: cernō, cernere, crēvī – to discern, determine
Latiō: Latium, -ī, m. – Latium, district of Italy
Sciō: sciō, 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

 Translation (VI.1-155)

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."

 Discussion Questions/Topics

- 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.

Post adventum ad lītus, Aenēās corpus mortuum Mīsēnī vīdit et clāmāvit, “Heu! Quandō vitā discessistī? Utrum mortem meruistī an aliud fātum?” Mīsēnus, doctus conchae (nōn quisquam
 5 melior fuit), fuerat comes Hectoris, sed, propter mortem illius, libenter sē addiderat Aenēae. Hic deōs in certāmina vocāverat; Trītōn, aemulus dē iūcundō hūmanō sonō, eum cēpit et in undās iēcit. Dum Trōiānī āram aedificābant, Aenēās aureum
 10 rāmum petīvit. Ex caelō descendērunt geminae columbae, grātae avēs mātris; ille ōrāvit, “Mē dūcite ad lucum. Dulcis māter, tibi cōfidō.” Ut dīxit, avēs volāvērunt quam longissimē et mox in optātā arbore sēderunt. Aenēās, post avēs veniēns,
 15 rāmum, fulgentem sicut viscum in brumā, invēnit. Statim eum, tamen haerentem, corripuit et ad lītus rediit. Trōiānī sepulcrum, ferēns in alterō latere concham, in alterō remum, condidērunt super Mīsēnum. Iam Aenēās, conficiēns negōtium
 20 Sibyllae, ad antrum festināvit. Ibi duo sacrificia fēcit: alterum erat nigra agna, alterum vacca. Sibylla nōn quemquam nisi Aenēām sīvit sēcum in antrum ire.

Mīsēnī: Mīsēnus, -ī, m. – comrade of Aeneas

Heu: interjection – alas!

Meruistī: mereō, merēre, meruī – to deserve, earn

Conchae: concha, -ae, f. – trumpet

Addiderat: addō, addere, addidī – to add, join

Certāmina: certāmen, certāminis, n. – contest

Trītōn: Trītōn, Trītōnis, m. – Triton, a sea-god

Aemulus: aemulus, -a, -um, adj. – jealous

Geminae: geminus, -a, -um, adj. – twin

Columbae: columba, -ae, f. – dove

Avēs: avis, avis, f. – bird

Lucum: lucus, -ī, m. – grove

Optātam: optātus, -a, -um, adj. – hoped for

Arbore: arbor, arboris, f. – tree

Fulgentem: fulgeō, fulgēre, fulsī – to shine

Viscum: viscum, -ī, n. – mistletoe

Brumā: bruma, -ae, f. – winter

Haerentem: haereō, haerēre, haesī – to cling, stick

Corripuit: corripio, corripere, corripuī – to snatch

Sepulcrum: sepulcrum, -ī, n. – tomb, grave

Latere: latus, lateris, n. – side

Remum: remus, -ī, m. – oar

Nigra: niger, nigra, nigrum, adj. – black

Agna: agna, -ae, f. – ewe

Vacca: vacca, -ae, f. – cow

Translation (VI.156-263)

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.

Discussion Questions/Topics

- 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?

Cum primum per limen ierunt, lumen solis
 abiit. Aeneas, territus monstris, gladium sustulit.
 Ad litus fluminis Acherontis, cuius custos est
 potens antiquusque Charon, pervenerunt. Charon
 5 solus potest umbras ferre ad utramque ripam.
 Iuvenes et puellae, quae non nupsierant, litora
 erraverunt, manentes transire. Chorus illorum, qui
 nuper perierunt, spatium implerunt. Rogavit
 Aeneas, "Cur omnes umbrae non possunt ad
 10 alteram ripam ire?" Sibylla respondit, "Charon
 tantum animas, quarum corpora sepulcra habent,
 portabit; alii centum annos debent manere." Tum
 Aeneas umbram Palinuri vidit dixitque, "Quis
 deorum te, mersum in aequor, nobis abstulit?" Ille
 15 respondit, "Nullus deus me ex nave iccit. Sine
 dubio, Apollo, qui tutum adventum promisit, rem
 gessit aequae. Ad terram natavi, sed, captus ab
 barbaris, peri. Tibi igitur supplico: me serva ex his
 malis." Tum Sibylla dixit, "Donum, quid petis,
 20 Palinure, di dant. Sepulcrum, conditum tibi,
 populum delectabit; populus terram appellabit
 Palinurum ab more." Tum Charontem
 accesserunt; ubi Sibylla aureum ramum sustulit,
 Charon, sentiens imperium, eos tulit trans flumen.

Monstris: monstrum, -i, n. – marvel, monster

Acherontis: Acheron, 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

Umbras: umbra, -ae, f. – shade, spirit

Ripam: ripa, -ae, f. – bank, shore

Spatium: spatium, -i, n. – space

Tantum: adv. – only

Animas: anima, -ae, f. – soul, spirit

Sepulcra: sepulcrum, -i, n. – tomb, grave

Mersum: mergo, mergere, mersi, mersum – to
 plunge, sink, drown

Aequor: aequor, aequori, n. – sea

Tutum: tutus, -a, -um, adj. – safe

Natavi: natō, natāre, natavi, natatum – to swim

Barbaris: barbarus, -i, m. – barbarian

Imperium: "power," or "authority"

Translation (VI.264-425)

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.

Discussion Questions/Topics

- 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?

Ubi Aenēās Sibyllaque trāns flūmen lātī
 erant, ad Lugentēs Campōs vēnērunt, in quō locō
 sunt illī quī dūrō amōre ēsī erant. Hae umbrae nōn
 valuērunt; nam suī dolōrēs immortalēs semper eās
 5 opprimunt. Hīc Dīdō ab Aenēā vīsa est. Accessit
 Trōiānus, spērāns disserere facta; dīxit, “Infēlix
 Dīdō, morsne rē vērā ā tē petīta est gladiō? Per
 sīdera iūrō, per deōs immortalēs: invītus tuīs
 finibus expulsus sum, pārēns officiīs datīs ab fātīs.
 10 Iam eadem officia mē coēgērunt ad hunc locum.
 Nolī abīre! Quem fugis?” Immōta, tenēns sōlō
 oculōs, tandem illa in silvam fūgit ubi manēbat
 Sychaeus. Dum Aenēās Sibyllaque iter faciēbant
 ad loca hilariōra, multa vehementia maestaque
 15 lāmenta audīta sunt. Sibylla dīxit, “Haec lāmenta
 sunt illōrum actōrum hūc propter scelesta facta.
 Dī ipsī ab illīs magnopere offensī erant; in hōc locō
 alterī libertātis prīvātī sunt, alterī coactī erunt
 vehementiōra fāta perferre.” Tandem Nemora
 20 Fortūnāta Elysīi pervēnērunt, ubi hērōēs habitant.
 Ibi Anchīsēs inventus est; senior Trōiānus filium
 salūtāvit et, ter frūstrā comprehensus, coepit officia
 disserere.

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

Prīvātī sunt: prīvō, prīvāre, prīvāvī, prīvātum (+
 gen., acc., or abl.) – to deprive of

Perferre: perferō, perferre, pertulī, perlātum – to
 bear through, endure, suffer

Nemora: nemus, nemoris, n. – grove, glade

Fortūnāta: fortunātus, -a, -um, adj. – fortunate,
 blessed

Hērōēs: hērōs, hērōis, m. – hero

Ter: adv. – three times, thrice

Frūstrā: adv. – in vain

Comprehensus: comprehendō, comprehendere,
 comprehēnsī, comprehensum – to embrace

Coepit: coepī, coepisse (defective; only perfect
 system forms) – to begin, start

 Translation (VI.426-755)

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.

 Discussion Questions/Topics

- 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?

Dixit 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 proximī, quī ab
 5 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 tōt annōs
 10 tōt lēgātīs praeficiētur, dōnec feritur perfidīs ferrīs. Inde veniet Augustus, ab quō Aurea Saecula iterum condentur atque longissimae terrae et optima bona imperiō Rōmānō comparābuntur. Ēn Brutus, ab quō imperium rēgis in cōsulēs dīvīsum erit. Virī
 15 secundī imperium Rōmānum iuvābunt, cuius finēs nōn cōsistent, semper crēscentēs. Atque ibi vidē Marcellum, cui ab Fātīs longa vīta nōn dabitur, sed quī diū lūgēbitur.” Ubi tōt verba audīverat, Aenēās exitum accessit; sunt geminae Somnī portae,
 20 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 festināvit.

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

Secundī: secundus, -a, -um, adj. – next, following

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

Exitum: exitus, exitūs, m. – exit

Geminae: 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

Eburneam: eburneus, -a, -um, adj. – ivory

 Translation (VI.756-901)

 Discussion Questions/Topics

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 knig 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?

Trōiānī ex Cūmīs discessērunt. Dum
 nāvīgābant, terram Circēs, ab quā multī hominēs in
 fōrmās ferārum mūtātī erant, praeteriērunt.
 Honestē Neptūnus Trōiānōs adiūvit, portāns eōs ab
 5 eōdem dolōre. Cum Aurōra terrae imminēbat,
 tandem Aenēās Tiberem cōspexit et nāvēs eō rēxit.
 In hāc terrā, omnia administrāta sunt ab rēge
 Latīnō, filiō Faunī nepōteque Sātūrnī. Latīnō fuit
 tantum ūnica filia, quae Lāvīnia appellāta est;
 10 filiulus Latīnī, ubi etiam infāns erat, perierat.
 Turnus ēlectus est Lāvīniae nūbere. Latīnus autem
 ōmen accēpit dē patre, dīcēns “Nōlī tuam filiam
 committere Latīnō. Honestus advena adveniet, cui
 tua filia nūbetur. Certum est: nepōtēs eōrum
 15 orbem terrārum regent.” Sollicitus Latīnus domum
 rediit et simul undique Fāma haec tulit. Iam
 Aenēās comitēsque ōtiōsī ēsuriētēsque erant.
 Igitur frūgēs collēgērunt ēdēruntque, sed, etiam
 ēsuriētēs, ēdērunt quoque quadra crustī, in
 20 quibus frūgēs positae erant. Iūlus clāmāvit,
 “Nostrās mēnsās iam ēdimus!” Aenēās, factus
 certior, gaudēbat, dīcēns, “Terram debitam fātīs
 mihi! Hīc domus, haec patria est!” Postrīdiē
 centum lēgātōs mīsīt ad Latīnum.

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: Latīnus, -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

Turnus: Turnus, -ī, m. – leader of the Rutulians

Latīnō (line 13): Latīnus, -a, -um, adj. – Latin, of
 Latium

Advena: advena, -ae, c. – foreigner, stranger

Ēsuriētēs: ēsuriēns, ēsuriētis, 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

Translation (VII.1-169)

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.

Discussion Questions/Topics

- 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?

Strangers in a Strange Land

Notes and Vocabulary

Cum Trōiānī ad rēgiam Latīnī vēnerant ut foedus facerent, rēx prīmum dixit, “Scīmus vestrum cursum in marī. Agite, dīcite: quid petitis?” Ilioneus respondit, “Occidit nostrum rēgnum, quod omnia
 5 alia superāverat. Trōiānus Aenēas nōs tibi mittit ut rogēmus sēdem exiguam et litus innocuum.” Dum Ilioneus dīcēbat, Latīnus terram dēspexit, tenēns memoriā ōrāculum patris Faunī: suae filiae necesse est advenae nūbere. Clāmāvit, “Dī nostra incepta
 10 secudent auguriumque suum! Trōiānī, nōn dubitābō haec vōbīs dare. Modo adveniat Aenēas ipse ut suam dextram meae iungat.” Intereā saeva Iūnō, prōspiciēns Latium ex Siciliā, clāmāvit, “Stirpem invīsum! Antequam omnia audēbām nē
 15 Itāliam pervenīrent; iam bella incītem nē pāx faciliter veniat.” Allectum, Dīram, arcessīvit ut bellum ad Latium ferret. Allectō prīmum ad rēgīnam Amātam iit. Allectō anguem dē crinibus in sinum Amātae iēcit ut irās, etiam ibi sitās, excitāret.
 20 Rēgīna Latīnō clāmāvit, “Quot prōmissa ab tē rumpuntur ut filia Trōiānō nūbat?” Tum per tōtam urbem errāvit, furēns sicut turbō, quem puerī exercent in magnō gyrō circum vacua ātria. Satiāta, Allectō iam sē vertit ut moenia Turnī vīseret.

Latīnī: Latīnus, -ī, m. – king of Latium

Ilioneus: Ilioneus, -ī, m. – a Trojan envoy

Sēdem: sēdēs, sēdis, f. – seat; home, settlement

Exiguam: exiguus, -a, -um, adj. – small, scant

Innocuum: innocuus, -a, -um, adj. – harmless, safe

Faunī: Faunus, -ī, m. – god of the forests

Advenae: advena, -ae, f. – foreigner, stranger

Incepta: neuter pl. substantive

Secudent: secundō, secundāre – to favor

Augurium: augurium, -ī, n. – augury, omen

Iungat: iungō, iungere, iūnxī, iūnctum – 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

Translation (VII.170-405)

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 angers, 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

Discussion Questions/Topics

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 in Ardeā Turnus dormiēbat, Allectō accessit. Capiēns fōrmam seniōris sacerdotis Iūnōnis, Turnum excitāvit dixitque, “Rēx postulat ut externus hēres in rēgnum quaerātur. Ī nunc, da
- 5 Tyrrhennīs pācem sub tuō scūtō. Imperā virīs ut militārem disciplinā omnīnō parent, et Tyrrhenōs pūniant saevīs armīs tēlisque.” Turnus rīsit, “Tū, sacerdos, imperāris templa et effigiēs dīvum servāre. Virī gerent bella pācemque: bellum est suum opus.”
- 10 Saeva Allectō cum irīs arsit et vēram fōrmam aperuit. Turnus omnīnō territus est. Dixit dea, “Mē respice, perītissimam bellī mortisque!” Facem in pectus eius iēcit nē cessāre posset, ut saevī animī rūsus arcesserentur. Ille suōs excitāvit et eōs
- 15 vetuit requiescere dōnec Tyrrhennī victī sunt. Eōs iussit tēla scūtaque parāre ut hostēs expellerentur. Cum Allectō opus ibi cōnfēcisset, ad litus volāvit, ubi Iūlum invēnit. Cervō Silviae Tyrrhīque ab Iūlō necātō, cum hī mortuum cervum invēnissent,
- 20 multōs arcessivērunt ut Trōiānōs oppugnārent. Dum pugnābant, Allectō ad Iūnōnem rediit. Tum Iūnō Ausoniōs coēgit bella petere ab rēge Latīnō. Postulāvērunt ut Trōiānī pūnīrentur. Sīc Latīnus iussus est aperīre trīstēs portās templī Ianī; negāvit,
- 25 sed Iūnō ipsa tum ferrātās portās rūpit.

- 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:** effigiēs, effigiēī, 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

Translation (VII.406-817)

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

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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.)

Preparations

- Ab Laurentī arce, Turnus signum bellī extulit. Saevus animus in iuvenibus ortus est et primī ductōrēs – Messapus, Ufens, et impius Mezentius – omnēs copiās cōnlēgērunt. Venulus ad urbem
- 5 Diomēdis missus est ut Graecō persuādēret eōs coniungere. Nocte pius Aenēās, cōnāns dormīre sed prohibitus malīs trīstis bellī, vīsus est ab Tiberīnō, deō Tiberis. Deus locūtus est, “Dēsine celāre ab minīs bellī; furor īraque deōrum cōnficiuntur.
- 10 Albam suem cum fētibus trīgintā albīs inveniēs; in hōc locō tuam urbem condēs. Trīgintā annīs, Ascanius ex eōdem locō proficīscētur condetque suam urbem, Albam. Sequere flūmen secundum rīpās ad Pallanteum, urbem Arcadium, quō locō
- 15 Evander rēx est. Ubi precēs Iūnōnī dedistī, nōlī morārī prōgredi. Hīc est mea domus.” Sic locūtus, deus in aquās regressus est. Cum sus appāruit, hic laetus Iūnōnī ōrāvit et in flūmine nāvīgāvit cum comitibus. Pallās, filius Evandrī, primum Trōiānōs
- 20 vīdit. Clāmāvit, “Quī estis? Cūr hūc venītis?” Respondit Aenēās, “Nōn opus est vōbīs terrōre. Sumus filiū Trōiae, hostēs Latīnōrum.” Pallās postūlāvit ut eī eum sequerentur ad patrem. Cum Aenēās haec rēgī locūtus esset, rēx dīxit, “Ut libēns
- 25 tē accipiō! Ut verba vōcemque vultumque magnī Anchīsaē recordor! Mea dextra tuae dextrae coniungitur. Crās cum auxiliō regrediēris. Intereā, celebrā nōbīscum sacra, quae impium est morārī.”

Notes and Vocabulary

- 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: rīpa, -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 son 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 Aeneas had 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

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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?

The Story of Pallanteum

Notes and Vocabulary

Rītibus cōfectīs, dīxit Evander, “Nunc sacrificia facimus quod servātī sumus ex saevīs periculīs. Scopulus est, cuius saxa in ingentem ruīnam cecidērunt. Ferōcī Cacō habitantī, spēlunca
 5 fuit, quam radiī sōlis numquam pervēnerunt. Huic monstrō Volcānus pater erat; illīus atrī ignēs, quōs filius vomēbat, erant. Clāde nōbīs imminentī, dī nostrās precēs audīvērunt et auxilium praebuērunt. Advēnit Herculēs, Gēryone interfectō, agēns bovēs
 10 eius. Animō Cacī in furōrem praestantī formā āctō, plērōsque ex pecore rapuit nē quid intrāctātum scelerisve dolīve esset. In spēluncam eōs dūxit nōn cornibus, sed caudīs ut, pedibus versīs, quaerentī vestigia nūlla signa ferrent. Herculē parantī
 15 discēdere, bōvēs mūgīvērunt; ūna ex spēluncā contrā mūgīvit. Irā Herculis excitātā, ad spēluncam festīnāvit. Cacō sē in spēluncā claudentī, Herculēs intrāre temptābat. Nūllā viā sē praebentī, summum spēluncae āvulsit et Cacum interfēcit manibus.
 20 Plerīque, ex pecore quī raptī erant, iam redditī sunt. Inde sacrificia dīs maximeque Herculi praebentur.” Tum Evander Aenēān circum urbem dūxit. Dīxit, “Saturnus ad haec nemōra vēnit, arma Iovis fugiēns. Gentī factō et lēgibus datīs, ille nōmen Latium
 25 māluit, quoniam tūtus in ōrīs latuisset. Annīs prōgredientibus, populus fiēbat dēteriōrem.” Tum rēx Aenēae ostendit monumenta urbis. Cum ad rēgiam redissent, nox occidit.

Rītibus: rītus, -ūs, m. – rite, ceremony

Scopulus: scopulus, -ī, m. – cliff, crag

Ruīnam: ruīna, -ae, f. – ruin, collapse, destruction

Cacō: Cacus, ī, m. – a monster son of Vulcan

Radiī: radius, -ī, m. – ray

Volcānus: Volcānus, -ī, m. – Vulcan, the god of fire, crafting, and forging

Atrī: ater, -a, -um, adj. – black, dark

Vomēbat: vomō, vomere, vomuī, vomitum – to vomit, spew, emit

Precēs: prex, precis, f. – prayer

Herculēs: Herculēs, Herculis, m. – famous hero

Gēryone: Gēryon, Gēryonis, m. – a monster

Bōvēs: bōs, bōvis, c. – cow

Praestantī: praestō, praestāre, praestitī, praestatum – to stand out, excel, surpass

Intrāctātum: intrāctātus, -a, -um, adj. – untried

Sceleris: scelus, sceleris, n. – crime

Dolī: dolus, -ī, n. – trick, deceit

Caudīs: cauda, -ae, f. – tail

Vestigia: vestigium, -ī, n. – footprint, track, trace

Mūgīvērunt: mūgiō, mūgīre, mūgīvi, mūgītum – to moo, bellow

Āvulsit: āvellō, āvellere, āvulsī, āvulsum – to tear off or away

Nemōra: nemus, nemōris, n. – grove

Quoniam: adv. – since

Tūtus: tūtus, -a, -um, adj. – safe

Ōrīs: ōra, -ae, f. – shore

Latuisset: lateō, latēre, latuī – to hide, lie hidden

Dēteriōrem: dēterior, dēteriōris, adj. – worse

Translation (VIII.187-369)

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

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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?

Intereā Venus, memor suī filiī, territa est ab
 minātūrīs Latinīs; futūram dīram difficultātem
 agnōvit. Cōgitāns futūrōrum tantum, dea sē ad
 Volcānum vertit et, dīvinō amōre in dicta aspirātō,
 5 dīxit, “Dum Argolicī rēgēs Pergama noctū vastābant
 cāsūrāque inimicīs ignibus vālla, nec tuum
 auxilium nec arma tuae artis opisque petivī.
 Carissime coniūnx, nec tē nec tuōs labōrēs in
 cassum voluī exercēre, nē paulum quīdem. Iam,
 10 Iove imperantī, meus filius ōrīs Rutulōrum cōnstitit.
 Ergō eadem supplex, genetrix nātō, veniō et arma
 rogō, nūmen sanctum mihi.” Sic dīxit. Volcānus
 deam intuēbātur, ubi illa eum complecta est tenerīs
 brācchiīs. Statim familiārem flammam intrātūram
 15 medullās cursūramque per ossa agnōvit. Ille dīxit,
 “Quō tibi fidūcia meī cessit? Nunc, sī bellāre parās
 atque haec tibi mēns est, quidquid cūrae in arte
 meā possum prōmittere.” Tum cubuit prope
 Venerem, etiam cubantem. Sōle surgentī, deus ad
 20 fornācēs Cyclōpum advēnit. Volcānus clāmāvit,
 “Cōnsiste cūncta! Cyclōpēs, auferte omnēs labōrēs
 et quam primum hūc mentēs vertite. Aenēae
 dēbētis arma facere.” Labōrātūrī, labōrem
 dīvidērunt. Ingentem clipeum infōrmāvērunt, ūnum
 25 contrā omnia tēla Latīnōrum, et septēnōs orbēs
 orbibus impedivērunt. Sic clipeum virī, haud
 immemoris suōrum futūrōrum, infōrmātum est.

Minātūrīs: minor, minārī, minātus sum (+ dat.) – to threaten
Aspirātō: aspirō, aspirāre – to breathe upon
Argolicī: 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
Brācchiīs: braccium, -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
Clipeum: clipeum, -ī, n. – shield
Infōrmāvērunt: infōrmō, infōrmāre – to shape
Septēnōs: septēnī, -ae, -a, adj. – seven
Impedivērunt: impediō, impedire, impedivī, impedītum – to hinder, bind

Translation (VIII.370-453)

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.

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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?

Evander's Aid

Notes and Vocabulary

Cum Sōl surrexisset, Evander excītātus est et per rēgiam iit ut Aenēae dīceret; nam cupīvit rogāre quid auxilium Aenēās spērāret. Ubi convēnerant, Pallānte Achātāque comitantibus, rēx dīxit,

5 “Maxime ductor Teucrōrum, nostra paupertās nōs nōn sinīt multum tibi dare. Sed parō ingentēs populōs opulentaque castra tibi iungere. Nam Agyllae, rēx Mezentius caedēs infandās efferāsque fēcerat. Nesciō cūr dēbeam dē eīs dīcere. Dī tanta

10 capitī ipsīus generīque reservent! Malīs factīs, omnis Etrūria contrā eum surrexit. Ille tamen ēlāpsus est et ad Rutulōs fūgit. Iam Etruscī rogant num ego, veterānus, rēx imperatōrque futūrus sim, sed tē addam ductōrem eōrum. Tēcum Pallāntem

15 fer ut, tē magistrō, adsuēscat mīlītam tolerāre et grave opus Martis, tuīs factīs vīsīs.” Hīs dictīs, fulgor caelum implēvit. Aenēās clāmāvit, “Nōlī quaerere quem cāsum portenta ferant; ego poscor Olympō. Mea māter mihi prōmīsīt: ‘Volcānia arma

20 tibi feram.’” Trōiānīs discēdere parantibus, Evander Pallāntī dīxit, “Nesciō cūr lēgerim tē mittere cum Aenēā. Volō tē tūtum mēcum servāre. Forsitan Iuppiter senis patrisque misereat! Nōlī meum filium adimere! Sīc dīs questus sum. Nunc moriar nē

25 gravior nūntius tuae mortis umquam meās aurēs vulneret.” Cum dixisset, famulī eum, conlāpsum, in tēcta tulērunt. Aenēā comitibusque prōgressīs, dum requiescēbat, Venus suō filiō appāruit.

Pallānte: Pallās, Pallāntis, 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

Ēlāpsus 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, miseritum – to pity, feel sorry for (+ gen.)

Vulneret: vulnerō, vulnerāre – to wound, injure

Famulī: famulus, -ī, m. – slave

Conlāpsum: conlābor, conlābī, conlāpsus sum – to collapse

Tēcta: tēctum, -ī, n. – roof; house

Translation (VIII.454-609)

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

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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?

Venus, appārēns sicut in somniō, Aenēae dīxit, “Ēn, fili, haec Volcāniā arte mūnera et gaudē! Tibi bene servient. Iam nōlī dubitāre, sed audē fortem Turnum superbōsque Laurentīnōs in proelia
 5 poscere.” Ea ēvānuit antequam Aenēās potuit respōnsum dare. Vēre gāvīsus est; posthāc nam omnia cum hīs armīs prōficiet. Aenēae haec mūnera maximō mīriōra sunt aliquō, quod antea viderat; nōn potuērunt ūllius pretiī aestimārī. In
 10 clipeō ipsō Volcānus fāta Itāliae fēcerat. Ibi lupa erat cum Rōmulō Remōque. Deinde erant Rōmānī Sabinās rapiētēs ut rēgnum auctum esset. Posthāc deus Rōmulum Tatiumque addiderat, rēgentēs ūnā, turpibus factīs ignōtīs. Ibi anserēs
 15 erant, quī Rōmānum populum dē impetū Gallōrum monuērunt. Procul sub hīs Volcānus portās Ditis, poenās turpium scelerum, addidit. In mediō clipeō Actia bella cernī poterant. Augustus multō candidior aliīs praestābat, geminīs flammīs et
 20 paternō sīdere super caput fulgentibus. Antōnius contrā veniēbat, Aegyptā uxōre, omnibus contemptā, Aegyptisque deīs sequentibus. Māvors, solitior bellum omnibus, et trīstēs Dīrae saeviēbant. Super omnia Actius Apollō suō arcū ūtēbātur.
 25 Hostibus victīs, Augustus moenia Rōmae in triplicī triumphō intrābat. Aenēās mīrum mūnus mīrātus est. Hīs ūtētur nē quis mortālī genere posset contrā eum aequē pugnāre. Umerō fāmam fātaque nepōtum sūstulit.

Ēn: interj. – behold!, look!

Volcānia: Volcānius, -a, -um, adj. – of Vulcan

Laurentīnōs: Laurentīnus, -a, -um, adj. –
 Laurentine, of Laurentum

Clipeō: clipeum, -ī, n. – shield

Lupa: lupa, -ae, f. – she-wolf

Rōmulō: Rōmulus, -ī, m. – founder of Rome

Remō: Remus, -ī, m. – brother of Romulus

Sabinās: Sabinus, -a, -um, adj. – Sabine

Tatium: Tatius, -ī, m. – king of the Sabines

Addiderat: addō, addere, addidī, additum – to add

Ūnā: adv. – together

Anserēs: anser, anseris, m. – goose

Impetū: impetus, -ūs, m. – attack, assault

Gallōrum: Gallus, -ī, m. – a Gaul

Ditis: Dis, Ditis, m. – the Underworld

Actia: Actius, -a, -um, adj. – Actian, of Actium

Cernī: cernō, cernere, crēvī, crētum – to discern,
 see, distinguish

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

Paternō: paternus, -a, -um, adj. – paternal

Antōnius: Antōnius, -ī, m. – Mark Antony

Aegyptā: Aegyptus, -a, -um, adj. – Egyptian

Māvors: Māvors, Māvortis, m. – poetic name for
 Mars

Saeviēbant: saeviō, saevīre, saevīī, saevītum – to
 rage, thrash

Arcū: arcus, -ūs, m. – bow

Triplīcī: triplex, triplicis, adj. – triple

Umerō: umerus, -ī, m. – upper arm, shoulder

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 falcons 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.

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Aeneas marveled at the wonderful 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)?

- Intereā Iūnō Irim dē caelō mīsit ad Turnum ut eī diceret Trōiānōs, Aenēā absentī, infirmōs esse. Inquit dea, “Turne, modo diēs attulit quod nēmō dīvum ausus erat tibi optantī prōmittere, modo
- 5 Aenēās discessit ut, petēs 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,
- 10 Caicus, ūnus custōdum, clāmāvit Trōiānōs dēbere arma sūmere. Quamquam Trōiānī horrēbant, paulātim fortēs fiēbant, recordantēs Aenēān iussa eīs dedisse; ille imperāvit ut portās ōbicerent et in cavīs turribus expectārent dōnec poterat redire.
- 15 Turnus, prōspectāns rērum statum, oppugnāvit sicut lupus, quī noctū in vallī errat, avibus cum terrōre fugientibus, ovēs conditās in saeptō oppugnat. Ad Aenēae nāvēs facem iēcit; Iuppiter ōlim suae matrī prōmīsīt nūllum dētrimentum ad
- 20 eāsdem nāvēs, factās ex arboribus eius, ventūrum esse. Subitō vōx deae ex caelō dixit Trōiānīs eōs dēbere dē nāvibus nōn vexārī et nāvēs, factās mortalibus manibus, immortalēs fore. Continuō nāvēs in aequore dēmersērunt sicut delphīnēs;
- 25 fōrmae multārum virginum ex eōdem locō surrexērunt, fruentēs novīs beātīs vītīs. Omnēs tantum ōmen admīrātī sunt. Posteā obsidiō per tōtum diem continuābat, sed nocte Trōiānī cōnsilium concēpērunt.

Absentī: absēns, absentis, adj. – absent, away

Optantī: optō, optāre – to wish for, pray for

Cōpiam: here, “opportunity” or “chance”

Caicus: Caicus, -ī, m. – a Trojan soldier

Recordantēs: recordor, recordārī, recordātus sum – to remember, recall

Ōbicerent: ōbiciō, ōbicerere, ōbiēcī, ōbiectum – to set against, oppose, put in the way; bar

Cavīs: cavus, -a, -um, adj. – hollow, empty

Statum: status, -ūs, m. – state, status

Lupus: lupus, -ī, m. – wolf

Ovēs: ovis, ovis, f. – sheep

Saeptō: saeptum, -ī, n. – pen, stable

Facem: fax, facis, f. – torch, firebrand

Dētrimentum: dētrimentum, -ī, n. – harm, damage

Dēmersērunt: dēmergō, dēmergere, dēmersī, dēmersum – to plunge, sink

Delphīnēs: delphīn, delphīnis, m. – dolphin

Obsidiō: obsidiō, obsidiōnis, f. – siege, blockade

Concēpērunt: concipiō, concipere, concēpī, conceptum – to conceive

 Translation (IX.1-175)

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

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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

Nisus erat portae custōs et iuxtā comes Euryalus stetit. Nisus dīxit, “Diū mēns clāram mīlītam dēsīderāvit. Iam Rutulī in somnō cubant et nox plēna silentiō est. Omnēs poscunt Aenēan
 5 accīrī, sed viam ad moenia Pallantea invēnī.” Euryalus rogāvit cūr nōn posset cum eō ire. Ille dīxit, “Patriās artēs bellī ab tē doctus sum magis quam meō patre. Poscō mē tē comitārī.” Respondit Nisus, “Prō certō habeō Iovem mē aspicere aequē et
 10 tūtum reditum mihi datūrum esse. Sī autem veniam nōn dor, volō tē superesse. Nōn possum tē mecum addūcere.” Euryalus dīxit sē nōn cessūrum esse et itūrum esse. Novīs custōdibus ad portās vocātīs, Nisus Euryalusque ductōribus
 15 nūntiāvērunt sē cōnsilium habēre; Aletēs prīmum dīxit sē sitūrum esse eōs ire. Ascanius ipse iūrāvit, cum redissent, multās praedās acceptūrōs esse. Ēlāpsī ex suīs castrīs in castra Rutulōrum noctū, multōs dormientēs cum silentiō necāvērunt,
 20 parcentēs nullīs, quī viam eōrum trānsiērunt; erant sicut leōnēs ovēs carpentēs ut eās ederent. Aurorā accēdentī, Nisus imperāvit ut ad Pallanteum prōgrederentur. Euryalus auream galeam Messapī ex omnibus praedīs carpsit. Dum fugiēbant, hostēs
 25 galeam, fulgentem in capite Euryalī, vidēbant. Mīlītēs eum cēpērunt. Hostibus Euryalum necātūrīs, Nisus, autem frūstrā, oppugnāvit; Euryalus ab eīs nōn parsus est. Nisus ruit, furēns, dōnec tandem occīsus est. Prīmā lūmine, Rutulī capita eōrum in
 30 hastīs praefixērunt cōnspectū castrōrum Trōiānōrum.

Notes and Vocabulary

Nisus: Nisus, -ī, m. – a Trojan warrior
Iuxtā: adv. – nearby, close
Euryalus: Euryalus, -ī, m. – a Trojan warrior
Accīrī: acciō, accīre, 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, adducere, 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, rave
Praefixērunt: praefigō, praefigere, praefixī, praefixum – to fasten, attach

Translation (IX.176-502)

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

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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)?

The Battle Begins Anew

Tuba tantum sonitum fēcit ut caelum
remūgīret. Continuō Volscī ad Trōiāna castra
ruērunt ut fossa implērent et vālla vellerent. Contrā
eōs Teucrī, quī solitī erant mūrōs defendere longō
5 bellō, tēla saxaque tōtiēns dēiēcērunt ut hostēs nōn
possent ea vitāre. Haec cum tantā vī iacta sunt ut
tegmina hostium frācta sint et pectora eōrum
nūdāta sint. Turnus ipse lampadem in turre
coniēcit et, flammā crescentī, turris cecidit; duo hōc
10 excidiō ēlāpsī sunt. Helenor statim circumventus
est ab tot hominibus ut nūlla spēs fugae superesset,
sed prōruit, quia nōn voluit indignus honōre morī.
Lycus fugere temptāvit sed Turnus eum,
ascendentem moenia castrōrum, cēpit; Turnus tam
15 validus erat ut, cum Lycum adripuit, etiam
magnum partem mūrī vellerit. Rutulī Trōiānōs adeō
vincēbant ut omnis spēs victōriae Teucrīs dēssset.
Ascanius autem, multīs indignīs ab sine pudōre
Numanō fātīs, arcum tendit; sagitta tantā arte
20 vīque missa est ut tempōra Numanī trāiēcērit.
Animīs Teucrōrum iterum excitātīs, Apollō ipse,
fōrmā Būtis, Ascaniō dīxit, “Nātus es ut ad astra
irēs. Tuus populus tē semper diliget. Iam tibi est
satis bellī.” Fōrmā mortālī relictā, deus ex oculīs
25 ēvānuī. Trōiānī nūmine Phoebī Ascanium
prōhibuērunt ad pugnam regredī. Bellum tamen
nōn mox dēsiit.

Notes and Vocabulary

Tuba: tuba, -ae, f. – horn, trumpet

Sonitum: sonitus, -ūs, m. – sound

Volscī: Volscī, -ōrum, m. – tribe allied with Turnus

Fossa: fossum, -ī, n. – ditch

Vellerent: vellō, vellere, vulsī, vulsum – to tear
down, demolish

Teucrī: Teucus, -a, -um, adj. – Teucrican, Trojan

Dēiēcērunt: dēiciō, dēicere, dēiēcī, dēiectum – to
throw down

Vī: vīs, vīris (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, adripere, 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)

Trāiēcērit: trāiciō, trāicere, trāiēcī, trāiectum – to
throw across; pierce

Būtis: Būtēs, Būtis, m. – tutor of Ascanius

Astra: astrum, -ī, n. – star

Nūmine: nūmen, nūminis, n. – divine power

Phoebī: Phoebus, -ī, m. – epithet of Apollo

Translation (IX.503-671)

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 behind, the god vanished from their eyes. The Trojans forbade

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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)?

A Foolish Strategem

Custōdēs portārum, frātrēs Pandarus
 Bitiāsque, portās aperuērunt ut hostēs possent
 inruere et Teucrī possent eōs, quīcumque vēnierint,
 necāre. Paucīs hostibus occīsīs, multī Teucrōrum
 5 ad portam ruērunt, irā in mentibus crescentī. Nisi
 haec stulta ausī essent, plurēs amīcī longē
 superfuissent. Namque cum Turnus audīvisset
 hostēs portās aperuisse, sē ad castra eōrum ex
 mediīs aciēbus revertit. Comitātus ab nēmīne, ille
 10 quidem multōs, etiam Bitiān, necāvit. Utēns suā
 auctoritāte, Mars armipotēns animum vīrēsq̄
 Latīnīs addidit et stimulōs ācrēs sub pectore vertit;
 mīsitque Fugam Teucrīs atrumque Timōrem. Sed
 Pandarus, absēns mentis propter mortem frātris,
 15 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
 20 oppugnāre, Priamō nārrābis hīc quidem etiam
 inventum Achillem.” Pandarus hastam frūstrā
 coniēcit; namque Iūnō illam āvertit. Tum Turnus
 mediam ferrō gemina inter tempōra frontem dīvisit.
 Dum Turnus continuābat multōs necāre, Teucrī
 25 discurrēbant dōnec Mnestheus clāmāvit, “Sī ignāvī
 semper sitis, novae patriae nōn mereātis!” Iove
 Iūnōnem prōhibentī intervenīre, Teucrī, excitātī
 verbīs Mnestheī, Turnum in flūmen coēgērunt et
 hic ad suōs reversus est.

Notes and Vocabulary

Pandarus: Pandarus, -ī, 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: aciēs, aciēi, f. – battle, battleline

Armipotēns: armipotēns, armipotēntis, adj. –
powerful in arms

Vīrēs: vīs, vīris, f. – force, strength

Stimulōs: stimulus, -ī, 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, carēre, 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: mereō, merēre, meruī, meritum (+ dat.) –
to deserve, earn

Intervenīre: interveniō, intervenīre, intervēnī,
interventum – to intervene, come between

Translation (IX.672-818)

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

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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 dīvum hominumque aīēbat, “Quae discordia contrā vetitum est? Quis improbus metus aut hōs aut hōs arma arripere suāsīt? Tempus
- 5 iustum pugnae adveniet, cum fera Carthāgō Rōmānīs arcibus ōlim exitium magnum inmittet. Utinam sinātis et placitum foedus compōnātis.” Venus respondit, “Ō pater, ō rēx deōrum hominumque (quod māius queam implōrāre?), nōn
- 10 potes omittere ut, Marte secundō, Turnus ruat. Iam clausa moenia Teucrōs nōn tegunt; intrā portās cōguntur pugnāre. Sī sine pāce tuā atque invītō nūmine Teucrī Ītaliā pervēnērunt, luant peccāta neque illōs ēripiās cum auxiliō. Quid repetam
- 15 exustās Erycinō in lītore classēs, quid ventōs furentēs excitātōs Aeoliā aut actam nūbibus Irim? Iūnō Manēs movet et repente Allectō per medias urbēs saevit. Vincant, quōs vincere māvīs. Sī tua intima coniūnx sororque tuās aurēs capiat, tantum
- 20 ūnum rogem: sinās Ascanium vīvere.” Iūnō, acta gravī invidiā, persecūta est, “Nescioquisne Aenēān cōēgit bella sequī? Ipsa eum hortāta sum castra linquere aut Tyrrhenum fidem turbāre? Estne nefandum, sī nōs nescioquid auxiliū dedimus
- 25 Rutulis? Iamdūdum fuit tempus cūrāre tuōs: nunc sēra querēlis haud iustīs surgis.” Dīs inter sē frementibus, Iuppiter dīxit, “Utinam haec dicta animīs figātis: velim nūllum discrīmen inter Teucrōs Rutulōsque fierī; nūllus deus interveniat.”
- 30 Sīc Iuppiter iūdicium, onus rēgnī, nūntiāvit.

- Concilium:** concilium, -ī, n. – council, assembly
Dīvum: syncopation of “dīvōrum”
Discordia: discordia, -ae, f. – discord
Vetitum: understand ‘illud’
Metus: metus, -ūs, m. – fear
Suāsīt: 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: Aeoliā, -ae, f. – kingdom of Aeolus
Manēs: Manēs, Manium, m. – departed spirits
Saevit: saeviō, saevīre, saevī, saevītum – to rage, thrash
Hortāta sum: hortor, hortārī, hortātus sum – to urge, encourage
Tyrrhenum: Tyrrhenus, -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: discrīmen, discrīminis, n. – distinction

Translation (X.1-116)

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 Tyrrhenian 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,

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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?

The Death of Pallas

Notes and Vocabulary

- Dum Trōiānī castra defendēbant, Aenēās mediā nocte nāvigābat; namque ut ab Evandrō castrīs Etruscīs ingressus est, rēgem Tarchonem adiit. Haud facta est mora; Tarchon iunxit opēs.
- 5 Tarchon mūnus trīgintā nāvium obtulit, quae fidēlēs Aenēae erunt. Dum nāvigābant, nymphae, quae ōlim nāvēs Aenēae fuerant, accessērunt; ūna ex hīs Aenēae dīxit dēbere ad castra festināre et continuō arma contrā Turnum ferre. Ea nāvem
- 10 impulit, quae iam ōcior iaculō fūgit per undās. Aenēās Venerī orāvit ēventum bellī secundum esse ut meret. Hīs vōtīs cōfectīs, simul cum novīs sociīs Trōiāna castra pervēnit. Extemplō Turnus copiās dūxit contrā classem ex castrīs vīcīnīs litoris.
- 15 Aenēās multōs sine morā necāvit. Pallās suōs hortābātur ut fortēs essent. Ipse sē iēcit in hostēs et multōs occidit. Dum hic Lausum, filium Mezentīi, oppugnābat, soror Turnī eum monuit Lausō succēdere. Ille clāmāvit, “Sōlus ego in Pallanta feror,
- 20 sōlī mihi Pallās dēbētur; cuperem ut ipse parēns spectātor adesset.” Pallās respondit, “Aut spoliīs ego iam meam glōriam merēbō aut lētō insignī; sortī pater aequus utriūque est. Tolle minās.” Ut leō, cum amplum taurum vīdit, advolat, haud alia est Turnī
- 25 venientis imāgō. Optāns frūstrā Herculi auxilium, Pallās corpus Turnī hastā strīnxit. Turnus dīxit, “Aspice num mage sit nostrum penetrabile tēlum,” et hastam per clipeum et pectus Pallantis perforāvit.
- 30 iam membra superantī, rapuit. Turnō tempus erit cum optāverit ēmptum intactum Pallanta.

Etruscīs: Etruscus, -a, -um, adj. – Etruscan

Tarchonem: Tarchon, Tarhconis, m. – leader of Etruria

Opēs: ops, opis, f. – wealth, resource

Impulit: impellō, impellere, impulī, impulsū – 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, successū – to follow, succeed to, relieve

Pallanta: acc. of “Pallās”

Spectātor: spectātor, spectātōris, m. – spectator

Spoliīs: spoliū, -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

Strīnxit: stringō, stringere, strīnxī, strictum – to draw close; graze, touch slightly

Penetrabile: penetrabilis, 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

 Translation (X.117-509)

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 borne 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

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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?

Furies of Battle

Cum Aenēās audisset Pallanta mortuum esse, saeviit et multōs Rutulōs necāvit. Dum saeviēbat, Latīnī cōfugiēbant; quibus captīs nūlla clēmētia ab Dardanō data est. Cum duo ad Aenēan

5 equitāvērunt, ille alium necāvit et, dum mortem frātris lūgēbat, tum alium. Rutulīs fugientibus, Ascanius puer et nēquīquam obsessa iuventus tandem ērūpēre et castra reliquēre. Quae dum in terrā fiunt, Iūnō Iovī ōrāvit ut eam sineret Turnum

10 ex hāc pugnā ēripere. Quod Iuppiter mulierī permīsit. Tum Iūnō, faciē Aenēae, Turnum ad nāvem dūxit. Cum ille in nāvī esset, dea illam coēgit nāvigāre et Turnus, cum nōn posset nāvī dominārī, per fluctūs ad antīquam urbem patris āctus est.

15 Intereā Mezentius, nōtus propter odium deum, Teucrōs invāsīt ovantīs multōsque necāvit. Cum agmina contrā eum collocāta essent, continuāvit tamen saevīre. Cum autem Aenēās eum vīdit, parāvit obviam īre. Hastam iēcīt in īlia eius. Lausus,

20 putāns sē dēbere pātrē dēfendere, suam hastam trāns campum ad Aenēan trāiēcīt. Tum Dardanus ēnsem per medium iuvenem recondidit. Cum Lausum interficisset, Aenēās tamen, memor suī patris, miseruit sīvitque comitēs eius corpus

25 auferre. Cum Mezentius longē gemitum agnōvit, ad pugnam equitāvit. Aenēās equum occīdit ut Mezentius caderet. Ille dīxit, “Nūllum in caedī scelus est; mē cōsortem nātī concēde sepulcrō.”

30 Cum dīxisset, iugulō accēpit ēnsem et animam cum fluctibus sanguinis in arma diffūdit.

Notes and Vocabulary

Dardanō: Dardanus, -a, -um – Dardan, Trojan

Nēquīquam: adv. – in vain

Iuventus: iuventus, iuventūtis, f. – youth; group of young men

Ērūpēre: ērumpō, ērumpere, ērūpī, ēruptum – to break out, burst out

Permīsit: permittō,mittere, permīsit, permissum – to permit, allow

Faciē: faciēs, faciēi, f. – face, figure, appearance

Deum: alternate form of “deōrum”

Invāsīt: invādō, invādere, invāsī, invāsum – to enter, invade

Ovantīs: ovō, ovāre – to rejoice, exult

Agmina: agmen, agminis, n. – army, battleline

Obviam īre: obviam eō (+ dat.) – to (come to) meet

Īlia: ile, īlis, n. – gut, groin, intestine

Ēnsem: ēnsis, ēnsis, m. – sword

Recondidit: recondō, recondere, recondidī, reconditum – to hide, conceal, bury

Miseruit: misereō, miserere, miseruī, miseritum – to pity, feel sorry for

Gemitum: gemitus, -ūs, m. – groan, lament

Mē cōsortem: supply “esse”; **cōsors, cōsortis, adj.** – kindred; subst. – consort, partner

Concēde: concēdō, concēdere, concessī, concessum – to concede, grant, allow

Iugulō: iugulum, -ī, n. – throat, neck

Diffūdit: diffundō, diffundere, diffūdī, diffūsum – to pour out, diffuse

 Translation (X.510-908)

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

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his horseto 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?

A Momentary Peace

Aenēas, quamquam turbāta morte Pallantis
 mēns fuit, vōta deum victor solvēbat; nam veritus
 est nē eōs offenderet. Cum captīva arma Mezentii in
 arbore suspendisset, dīxit, “Nunc iter ad rēgem
 5 nōbīs murōsque Latīnōs nōn latet. Arma parāte
 cum animīs; nē timeāmus progredi. Intereā sociōs
 inhumātaque corpora terrae mandēmus nē quid
 dēdecus habeant.” Hīs dictīs, ad corpus Pallantis sē
 vertit et, lacrimīs obortīs, ita fātus est, “Nōn haec
 10 Evandrō dē tē promissa parentī discēdēns dederam.
 Quantum praesidium, Ausonia, et quantum tū
 perdis, Iūle!” Iussit tollī miserabile corpus et mille
 virōs mīsīt ut suprēmum honōrem comitārentur.
 Vinxerat manūs captīvōrum post terga et eōs mīsīt
 15 ut inferiae ad umbrās dēmitterentur. Gemitū haec
 addidit alto: “Salvē aeternum mihi, maxime Palla,
 aeternumque valē.” Iamque orātōrēs aderant ex
 urbe Latīnā, veniam rogantēs; timēbant nē Trōiānī
 Latīna corpora iacentia per campōs sinerent
 20 inhūmāta esse. Aenēas nōn irātus est, sed,
 corporibus trāditīs, respondit sē veniam vīvīs
 concessūrum esse et velle tantum contrā Turnum
 pugnāre. Foedus pācis bis sēnōs pepigēre diēs.
 Nunc turba Phrygum moenia Evandrī accessit cum
 25 triumphō fūnebrī Pallantis. Lūgēns mortem
 adulēscētis comprehēnsī fātīs, Evander Teucrīs
 dīxit, “Vādite et haec memorēs rēgī mandāta referte:
 tua dextra Turnum nātōque patrique dēbet.”
 Intereā Latīnī suōs condidēre. Multīs veritīs nē
 30 plūrimī etiam propter bellum eius moritūrī essent,
 malē dē Turnō dīxēre in conventū.

Notes and Vocabulary

Turbāta: turbātus, -a, -um, adj. – disturbed, upset
Deum: alternate form of “deōrum”
Victor: victor, victōris, m. – victor
Suspendisset: suspendō, suspendere, suspendī,
 suspensum – to suspend, hang
Sociōs: socius, -ī, m. – ally
Inhumāta: inhumātus, -a, -um, adj. – unburied
Mandēmus: mandō, mandāre – to commit, entrust
Obortīs: oborior, oborīrī, obortus sum – to rise up
Ausonia: Ausonia, -ae, f. – Ausonia; Italy
Miserabile: miserabilis, miserabile, adj. – wretched
Suprēmum: suprēmus, -a, -um, adj. – final, last
Vinxerat: vincō, vincere, vinxī, vinctum – to bind
Post: “behind”
Terga: tergum, -ī, n. – back
Inferiae: inferiae, -ārum, f. – offerings for the dead
Gemitū: gemitus, -ūs, m. – groan
Aeternum: aeternus, -a, -um, adj. – eternal; here,
 adverbially, “forever”
Concessūrum: concēdō, concēdere, concessī,
 concessum – to concede, grant, allow
Sēnōs: sēnī, -ae, -a, adj. – six
Pepigēre: pangō, pangere, pepigī, pāctum – to
 fasten, fix; to settle, agree, pledge
Phrygum: Phryx, Phrygis, m. – Phrygian, Trojan
Fūnebrī: fūnebris, fūnebre, adj. – funereal
Vāde: vādō, vādere, vāsī – to go, hasten
Mandāta: mandātum, -ī, n. – order, command
Conventū: conventus, -ūs, m. – meeting, assembly

Translation (XI.1-224)

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

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funereal triumph of Pallas. Mourning the death of the youth seized by fates, Evander said to the Teucrians, "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.

The Misfortunes of the Latins

Notes and Vocabulary

In mediō tumultū, legātī, quī ad Diomēdēn
missī erant ut auxilium peterent, rediērunt. Dīxere
illum ita respondisse: “Quid vōs quiētōs sollicitat
suādetque ignōta lacescere bella? Nōs ūniversī, quī
5 Īliacōs ferrō violāvimus agrōs, supplicia passī sunt.
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
10 Aenēae Hectorisque novem annōs haesit, dōnec
nōbīs licuit urbem in decimō annō capere. Coeant
in foedera dextrae; armīs concurrant arma cavēte.”
His vix audītīs, Ausonia gēns sollicitābātur. Dīxit
Latīnus, “Mihi placēbit cōnsēsum pācis facere
15 cum Teucrīs. Eīs liceat partem meī rēgnī habēre.
Hoc libenter cēdam prō pāce.” Drāncēs respondit,
“Superbiae Turnī mē taedet. Ūnum, optime rēgum,
adiciās: cōnsēsum nūptiārum. Fās est ut Lavinia
Aenēae detur, nefās est ut Turnō detur.” Turnus,
20 fātus Drāncī minantia verba, haec addidit: “Sī quis
Trōiānōrum, etiam Aenēās, mē in certāmina poscat,
validē eam. Mēne solum Aenēās vocat? Et ut vocet
ōrō.” Simul Teucrīs ad urbem accedentibus, tum
Turnus suīs imperāvit ut moenia defenderent.
25 Camilla Turnum comitābātur. Prōspectāns haec,
Diana lūgēbat, “Utinam possem illam iuvāre! Fāta
eī annōs ultrā hoc bellum nōn permittunt. Age,
Ōpis, mea arma cape. Assequere eum, quī audet
corpus eius vulnere violāre; mihi pariter det
30 sanguine poenās.” Tum Ōpis dē caelō volāvit quasi
nigrō circumdata turbine. Nunc proelium incēpit.

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

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

Lacescere: lacesō, lacescere, lacesivī, lacesitum
– to provoke, excite

Īliacōs: Īliacus, -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, coī, coitum – to come together

Armīs...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

Translation (XI.225-497)

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

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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)?

Inter medias caedēs, Camilla utēbātur iam arcū, iam bipennī, pugnandī causā. Procul Ornytus armīs ignōtīs equō ferēbātur ad per caedēs eundum. Camilla, hunc excipiēns currendō celeriter, eum

5 trāiēcit et super haec inimicō pectore fāta est, “Diēs advēnit quī vestra muliēbribus armīs verba redargueret. Hoc nōmen tamen haud leve manibus patrum referēs, tēlō cecidisse Camillae.” Cum Camilla multōs necāset, ūnus ex Tuscanīs eī

10 persuāsit sine equitandō pugnāret. Putāns vicisse dolō, iuvenis fugere coepit. Camilla trānsiit equum cursū et poenās inimicō ex sanguine sūmpsit. Intereā Tarchon suōs hortātus est ut ad pugnam redīrent; similis fulminī volāvit et Venulum occīdit.

15 Tuscanī exemplum ducis mīrātī sunt et cursum mūtāvēre. Ex eīs, Arruns tacitus vestigia Camillae lustrābat. Forte Chloreus longē stābat, tēctus aureīs pupureisque armīs. Amōre, nōn modestō, praedae et spoliōrum, Camilla per agmen ad eum

20 ardēbat. Arruns, vidēns praesēns tempus optimum esse oppugnandī causā, cum Apollonī precātus esset, hastam iēcit, quae sub pectus Camillae perlāta est. Maesta turba Volscōrum eam circumdedit. Moriēns, ea sorōrī Accae dīxit, “Effuge et haec Turnō mandāta novissima perfer: succēdat pugnae Trōiānosque arceat urbe. Iamque valē.”

25 Arma relinquēns, vīta cum gemitū fūgit indignāta sub umbrās. Ōpis, procul praesēns prōspectānsque, Arruntem necāvit. Audiēns dē morte Camillae,

30 Turnus ad urbem rediit. Aenēān vīdit et, nisi nox advēnisset, proelia temptasset.

Bipennī: bipennis, bipenne, adj. – two-winged; as subst.: f. – two-headed axe

Ornytus: Ornytus, -ī, m. – a Trojan warrior

Muliēbribus: muliēbris, muliēbre, adj. – feminine

Redargueret: redarguō, redarguere, redarguī – to refute, disprove, contradict; with **quī**, translate as either “which might...” or “to...”

Tuscanīs: Tuscanus, -a, -um, adj. – Etruscan

Tarchon: Tarchon, Tarchonis, m. – leader of Etruria

Hortātus est: hortor, hortārī, hortātus sum – to encourage, exhort

Fulmine: fulmen, fulminis, n. – thunderbolt

Venulum: Venulus, -ī, m. – an Italian captain

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

Vestigia: vestigium, ī, n. – track, footprint

Lustrābat: lustrō, lustrāre – to observe, examine

Chloreus: Chloreus, -ī, m. – an Etruscan warrior

Pupureīs: pupureus, -a, -um, adj. – purple

Spoliōrum: spoliū, -ī, n. – spoil, prize, booty

Perlāta: perferō, perferre, pertulī, perlātum – to carry through, deliver, convey

Volscōrum: Volscī, -ōrum, m. – tribe led by Camilla

Accae: Acca, -ae, f. – sister of Camilla

Effuge: effugiō, effugere, effūgī, effugitum – to escape, flee away

Succēdat: succēdō, succēdere, successī, successum (+ dat.) – to succeed, relieve

Arceat: arceō, arcēre, arcuī – to hinder, keep away

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

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

Translation (XI.498-915)

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

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these final orders to Turnus: let him succeed the battle and 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.

The Creation of the Treaty

Turnus vīdit infractōs adversō Marte Latīnōs
 dēfēcisse; iam pugnāre incitātus est, sicut leō,
 saucius gravī vulnere, frangit tēlum et fremit ōre
 cruentō. Sic adfātur rēgem, “Nulla mora in Turnō;
 5 congreior. Aut hāc dextrā Dardanium sub Tartara
 mittam aut habeat victōs, cedat Lavinia coniūnx.”
 Latīnus, dolēns propter honōrem iuvenis, conātus
 est sōlācium eī dare; dīxit sē maluisse ut Turnus
 tūtus esset potius quam mortuus. Ille respondit,
 10 “Quās precēs prō mē geris, hās precor, optime, prō
 mē dēpōnās lētumque sinās prō laude paciscī. Et
 nōs tēla, pater, ferrumque haud dēbile dextrā
 spargimus, et nostrō sequitur dē vulnere sanguis.”
 Hīs dictīs, Amāta Turnum incitābat ad pugnam
 15 vītandam. Rubor mollīs genās Laviniae implēvit;
 illum turbāvit amor. Arsit in arma magis. Itaque
 legātum ad Aenēān mīsīt ad hunc nūntium
 ferendum, dīcēns certāmen duōrum ipsōrum
 suprēmum factum bellī fore. Haec ubi dicta dedit,
 20 in rēgiam recessit ad ēnsem recipiendum, quem
 Volcānus ipse parentī fēcerat. Nec minus intereā
 maternīs saevus in armīs Aenēās gāvīsus est oblātō
 compositūrum esse foedere bellum. Aurōrā surgentī,
 omnēs Teucrī Rutulīque ad campum certāminis
 25 parandum convēnere. Iūnō ad sorōrem Turnī,
 Iūturnam, festīnāvit et hunc praeceptum eī flentī
 dedit: “Nōn lacrimīs hoc tempus. Frātre mē eripe
 mortī; aut tū bella ciē.” Intereā rēgēs convēnerunt
 inter turbam ad foedus faciendum; quisquis
 30 praesēns testis factus est. Aenēās suās lēgēs
 prōnuntiāvit; quibus Latīnus cōsēnsūm fēcīt.

Notes and Vocabulary

Īnfractōs: īnfractus, -a, -um, adj. – broken

Marte: used poetically for “bellō”

Dēfēcisse: dēficiō, dēficere, dēfēcī, dēfectum – to falter, fail

Saucius: saucius, -a, -um, adj. – wounded

Fremīt: fremō, fremere, fremuī, fremitum – to roar

Ōre: ōs, ōris, n. – mouth, face

Cruentō: cruentus, -a, -um, adj. – bloody

Congreior: congreior, congreidī, congressus sum – to go to meet, approach

Dardanium: Dardanius, -a, -um, adj. – Trojan

Tartara: Greek acc. of **Tartarus, -ī, m.** – a region of the Underworld reserved for the wicked

Victōs: understand “nōs”

Lētum: lētum, -ī, n. – death

Paciscī: paciscor, paciscī, pactus sum – to bargain, exchange; supply “mē” as its subject

Dēbile: dēbilis, dēbile, adj. – feeble, weak

Spargimus: spargō, spargere, sparsī, sparsum – to sprinkle (with blood)

Rubor: rubor, rubōris, m. – redness, a blush

Genās: gena, -ae, f. – cheek

Māternīs: māternus, -a, -um, adj. – maternal

Iūturnam: Iūturna, -ae, f. – Juturna, sister of Turnus, a nymph

Nōn...tempus: supply “est”

Ciē: cieō, ciēre, cīvī, citum – to summon, rouse

Testis: testis, testis, m. – witness

Lēgēs: “conditions” or “terms”

Translation (XII.1-215)

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 Vulcan 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,

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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?

The Treaty Broken, The Battle Begun

Notes and Vocabulary

Cum Aenēās Latīnusque sacrificia circum
 sānctās ārās fēcissent, pectora Rutulōrum variō
 mōtū miscēbantur. Turnus incessū tacitō
 progressus est et, suppliciter, ad āram cum prīscā
 5 rēligiōne precātus est. Quem simul ac Iūturna soror
 vīdit, in mediās aciēs, adsimulāns fōrmam Camertī,
 sē dedit. Dīxit eīs bellum omnibus gerendum esse,
 nōn Turnō sōlī pugnandum esse. Subitō, arte
 Iūturnae, aureus Iovis āles in caelō appāruit et
 10 cycnum necāvit. Itali ōmen celebrāvēre et ūnus
 clāmāvit, “Dēnsēte catervās; noster rēx nōbīs
 defendendus est!” Hic tum tēlum iēcit, quid ūnum
 ex Etruscīs trānsfixit; hoc initium pugnae fuit. Et
 Trōiānī et Rutulī tēla, quae sacrificia ad foedus
 15 faciendum ārās ōrnābant, cēpēre. Pius Aenēās suōs
 vocābat: “Ō cohibēte irās! Ictum iam foedus et
 omnēs compositae lēgēs, mihi iūs cōcurrere sōlī,
 mē sinite atque auferte metūs; Turnum dēbent
 haec iam mihi sacra.” Subitō sagitta crūs eius icit.
 20 Turnus, ut Aenēān cēdentem ex agmine vīdit,
 subitā spē arsit; multa virōrum volitāns dedit fortia
 corpora lētō. Dum Turnus victor ea fūnera dabat,
 Mnestheus et fidus Achātes Ascaniusque comes in
 castrīs statuēre cruentum. Sapientem Iapygem,
 25 scientem modōs medendī, Aenēās arcessivit. Venus
 auxilium clam mīsit, quō vulnus in tōtō cūrātum
 est. Avidus pugnae, portīs sē extulit ingēns et
 omnēs castra reliquērunt. Vidēre Ausonī;
 gelidusque per īma cucurrit ossa tremor. Multīs
 30 Latīnīs fugientibus, Aenēās nūllōs āversōs necāvit.
 Sōlum Turnum in certāmina poposcit.

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: dēnsēō, 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

Subitā: 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

Medendī: medeor, 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

Translation (XII.216-467)

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

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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)?

A Heated Battle

Concussa metū, Iūturna Metiscum, aurīgam
 Turnī, excussit et, gerēns vōcemque et corpus et
 arma eius, lōra cēpit ut frātre[m] tuēretur. Nec eum
 passa est manum conferre contrā Aenēān, quī
 5 Turnum per tōtum campum quaerēbat. Hastā
 Messapī summās vertice cristās excutientī, tum
 vērō surrexērunt irae Aenēae, quibus celerius
 mediās aciēs invāderet. Ambō saeviēbant et multīs
 mortem ferēbant; ferra eōrum sanguinem virōrum
 10 ex ambōbus exercitibus pōtāvēre. Hīc mentem
 Aenēae genetrix pulcherrima mīsit ut ille urbī exitiō
 esset. Vidēns urbem quiētam, is ductorēs vocāvit et
 cōnsilium prōposuit; dīxit, “Nē qua meīs estō dictīs
 mora! Urbem hodiē, causam bellī, rēgna ipsa Latīnī,
 15 nī cēdant, ēruam. Quid exspectem dum libeat
 Turnō proelia nostra patī? Polliceor hunc diēm finī
 nefandō bellō fore! Id peragāmus fortiter!” Urbs,
 quae Teucrīs ōlim hospes fuerat, cum clāmōribus
 implēta est; cīvēs, quī portās aperīrent Dardanīs,
 20 contrā eōs, quī arma ferrent, disputābant. Rēgīna
 ut venientem prōspēxit hostem, nūlla agmina Turnī,
 infēlix iuvenem in certāmine crēdidit exstinctum;
 moritūra nōdum infōrmis lētī trabe nexuit ab altā.
 Attonitus sorte uxōris, Latīnus flēvit recessitque.
 25 Aura Turnō clāmōrem attulit. Soror prōposuit eum
 urbī maiōrī ūsuī fore, sī in campō remanēbit. Ille
 respondit, “Ō soror, dūdum agnōvī, cum prīma per
 artem foedera turbāstī. Quae fortūna potest mihi
 salūtem pollicērī? Quō deus et quō dura vocat
 30 Fortūna, sequāmur, soror.” Modicā areā factā in
 mediō, Aenēas advēnit ut Turnum oppugnāret.

Notes and Vocabulary

Concussa: concutiō, concutere, concussī,
 concussum – to shake, agitate, disturb
Metiscum: Metiscus, -ī, m. – charioteer of Turnus
Aurīgam: aurīga, -ae, f. – charioteer
Lōra: lōrum, -ī, 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, invāsī, invāsum – to
 enter, invade
Genetrix: genetrix, genetricis, f. – mother
Mīsit: 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, exstinxi,
 exstinctum – to kill, destroy
Nōdum: nōdus, -ī, m. – knot; noose
Infōrmis: infōrmis, infōrme, adj. – hideous
Trabe: trabs, trabis, f. – beam
Nexuit: nectō, nectere, nexuī, nexum – to tie, fasten
Attonitus: attonitus, -a, -um, adj. – stunned
Remanēbit: remaneō, remanēre, remansi,
 remansum – to remain, stay
Dūdum: adv. – a short time ago, a little while ago
Turbāstī: = “turbāvistī”
Sequāmur: poetic plural, translate with “I,” not “we”
Areā: area, -ae, f. – area, space

Translation (XII.468-703)

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

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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?

Cūctī oculōs convertēre. Simul atque vacuō patuērunt aequore campī, Aenēas Turnusque hastās coniēcēre. Dat gemitum tellūs; Turnus ēmicat at perfidus ēnsis frangitur in mediō ictū.

5 Fāma est, patriō ēnse relictō, ferrum aurigae rapuisse. Ut Turnus āmens fugam petit, Aenēas īnsequitur. Hasta Aenēae in stirpe sacrō Faunō stābat. Turnus deō precātur, “Miserēre; ferrum tenē, quia gēns invīsa vestrōs honōrēs bellō fēcēre

10 profānōs.” Aenēā morātō, Iūturna potest ēnsem Turnī referre. Venus indignāta hastam recipit. Iūnōnī intereā Iuppiter dīcit, “Meministī Aenēān dēbērī caelō. Ventum est ad suprēmum.” Illa respondet, “Ōsa pugnās, relinquo. Ōrō hoc solum:

15 nē sine Latīnōs nōmen maiōrum mūtāre. Occidit, occideritque sinās cum nōmine Trōia.” Iuppiter coepit dīcere iterum: “Hinc genus Ausoniō mixtum quod sanguine surget, suprā hominēs, suprā ire deōs pietāte vidēbis, nec gēns ūlla tuōs aequē

20 celebrābit honōrēs liberāliter.” Iūturna tum ex aciē ab Dīrīs ācta est. Turnus ingēns saxum sustulit iēcitque sed nōn pertulit ictum. Tēlum Aenēas iacit cum vī tam magnō ut clipeum crūsque Turnī trāiciat. Ille inquit, “Ōrō (fuit et tibi tālis Anchīsēs

25 genitor) Daunī miserēre senectae et mē redde meīs.” Coeperat flectere, sed, balteō Pallantis volventibus oculīs vīsō, Aenēas dīxit, “Pallās tē hōc vulnere, Pallās immolat et poenam scelerātō ex sanguine sūmit.” Hoc dīcēns ferrum adversō sub pectore

30 condit fervidus. Ast illī solvuntur frīgore membra vītaque cum gemitū fugit indignāta sub umbrās.

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

Liberāliter: adv. – generously

Genitor: genitor, genitōris, m. – father

Daunī: Daunus, -ī, m. – father of Turnus

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

Balteō: balteus, -ī, 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

Translation (XII.704-952)

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

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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, absconditum – 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
accipiō, 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, adēptum – to take away
adiuvō, adiuuāre, adiūvī, adiūtum – to help
administrō, administrāre – to administer, manage
admīror, admīrārī – to admire, wonder at
adripiō, adripere, adripiū, adreptum – to seize
adsimulō, adsimulāre – to imitate, pretend, feign
adsuēscō, adsuēscere, adsuēvī, adsuētum – to be accustomed to/with
adsum, adesse, adfuī – to be present
adulēscēns, adulēscētis, m. – young man
advena, -ae, f. – foreigner, stranger
adveniō, advenire, advēnī, adventum – to arrive
adventus, adventūs, m. – arrival
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
Aenēās, -ae, 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, aequoris, 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, aliquid – 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, -a, -um – large
an? – or?
Anchīsēs, Anchīsae, m. – Anchises, father of Aeneas
Androgeōs, Androgeī, 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
ānxiētās, ānxiētātis, f. – anxiety
ānxius, -a, -um – anxious
aperiō, aperīre, 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, arcessivī, arcessitum – 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
Argīvus, -a, -um – Argive, Greek
Argolicus, -a, -um – Argive, Greek
arma, armōrum, n. – arms, weapons
armātus, -a, -um – armed
armipotēns, armipotentis – powerful in arms
arripīō, 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, ascēsum – to climb
aspiciō, aspicere, aspexī, aspectum – to look at
aspīrō, aspīrāre – 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, Ālantis, 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, audivī, audītum – to hear
auferō, auferre, abstulī, ablātum – to carry away
augeō, augēre, auxī, auctum – to increase
augurium, -ī, n. – augury, prophecy
aura, -ae, f. – breeze, wind, air
aureus, -a, -um – golden
aurīga, -ae, m. – chariot
auris, auris, f. – ear
Aurōra, -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

āvertō

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

beātus, -a, -um – blessed, happy

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

celebrō

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

Caicus, -ī, m. – Caicus, 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, carpsī, 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

celer, celeris – quick, swift
celeritās, celeritātis, f. – speed, swiftness
celeriter – quickly, swiftly
cēlō, cēlāre – to hide, conceal
cēna, -ae, f. – dinner
cēnō, cēnāre – to dine
centum – a hundred
Cerēs, Cereris, f. – Ceres, goddess of agriculture and the harvest
cernō, cernere, crēvī, crētum – to see, discern
certāmen, certāminis, n. – contest, struggle; combat; duel
certus, -a, -um – certain, sure; **aliquem certiōrem faciō** – to inform someone; **prō certō habeō** – to be certain
cerva, -ae, f. – deer, doe
cervus, -ī, m. – deer, stag
cessō, cessāre – to idle, linger
cēterī, cēterae, cētera – the others, the rest
Charon, Charontis, m. – Charon, the ferryman of the Underworld
Chloerus, -ī, m. – Chloerus, an Etruscan warrior
chorus, -ī, m. – chorus
cibus, -ī, m. – food
cieō, ciēre, cīvī, cītum – to summon
Circē, Circēs, f. – Circe, a witch who turns men into animals
circum (+ acc.) – around
circumdō, circumdare, circumdedī, circumdatum – to surround

circumveniō, circumvenīre, circumvēnī, circumventum – to surround
clādēs, clādis, f. – disaster
clam – secretly
clāmō, clāmāre – to shout
clāmor, clāmōris, m. – shout
clārus, -a, -um – bright, clear; famous
classis, classis, f. – fleet
claudō, claudere, clause, clausum – to shut
clēmentia, -ae, f. – mercy
clipeum, -ī, n. – shield
Cloanthus, -ī, m. – Cloanthus, a Trojan
coeō, coīre, coīī, coitum – to come together
coepī, coepisse – I began
cōgitō, cōgitāre – to think, reflect
cōgō, cōgere, coēgī, coāctum – to compel
cohibeō, cohibēre, cohibuī, cohibitum – to restrain, hold back, check
colligō, colligere, collēgī, collēctum – to gather, collect
collis, collis, m. – hill
colloquor, colloquī, collocūtus sum – to talk with
collum, -ī, n. – neck
columba, -ae, f. – dove
comes, comitis, m. – comrade, companion
comitor, comitārī, comitātus sum – to accompany
committō, committere, commīsī, 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, comprehendī, comprehēsum – to seize

comprendō, comprehendere, comprendī, comprehensum – to seize

concedō, concedere, concessī, concessum – to concede, withdraw

concha, -ae, f. - conch

concilium, -ī, n. – council, assembly

concupiō, 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, condidī, conditum – to store; to found, establish; to bury

cōnfectus, -a, -um – finished, complete

cōnficiō, cōnficere, cōnfēcī, cōnfectum – to finish, complete

cōnfidō, cōnfidere, cōnfīsus sum (+ dat.) – to trust

cōnfugiō, cōnfigere, cōnfūgī – to flee for refuge

congregior, congregī, congressus sum – to go to meet, approach

coniciō, conicere, coniecī, coniectum – to hurl

coniugium, -ī, n. – marriage, union

coniungō, coniungere, coniūnxī, coniūctum – to join together

coniūnx, coniugis, c. – spouse; husband, wife

conlābor, conlābī, conlāpsus sum – to collapse

cōnor, cōnārī, conatus sum – to try

cōnscendō, cōnscendere, cōnscendī,

cōnscēsum – to board (a ship)

cōnsēsus, -ūs, m. – agreement, consensus

cōnsilium, -ī, n. – plan

cōnsistō, cōnsistere, cōnstitī, cōnstitutum – to halt, stand still

cōnsors, cōnsortis – shared, kindred; a consort

cōnspectus, -ūs, m. – sight, view

cōnspiciō, cōnspicere, cōnspexī, cōnspectum – to catch sight of

cōnstituō, cōnstitutere, cōnstitī, cōnstitutum – 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

conveniō, convenīre, convēnī, conventum – to come together, meet, convene

conventus

dēdiscō

conventus, -ūs, m. – meeting, assembly
convertō, convertere, convertī, conversum – to turn, direct, devote
convocō, convocāre – to call together
cōpia, -ae, f. – plenty; **cōpiae, -ārum** – forces
corneus, -a, -um – of horn
cornū, -ūs, n. – horn; wing of an army
Coroebus, -ī, m. – Coroebus, a Trojan
corpus, corporis, n. – body
corripō, corripere, corripuī, correptum – to seize, steal
cotīdiē – everyday, daily
crās – tomorrow
crēdō, crēdere, crēdidī, crēditum (+ dat.) – to believe, trust
creō, creāre – to create
crēscō, crēscere, crēvī, crētum – to grow, increase
Creta, -ae, f. – Crete, an island in the Mediterranean Sea, home of the Minotaur
Creūsa, -ae, f. – Creusa, 1st wife of Aeneas
crīmen, crīminis, n. – crime
crīnis, crīnis, m. – hair, lock of hair
crista, -ae, f. – crest, plume (of a helmet)
cruentus, -a, -um – bloody
crūs, crūris, n. – leg
crustum, -ī, n. – bread, crust
cubō, cubāre, cubuī, cubitum – to lie down, recline
culpa, -ae, f. – blame, guilt
cum (+ abl.) – with
cum – when, since, although

cum primum – as soon as
Cūmae, -ārum, f. – Cumae, a port town in Italy
cūnctus, -a, -um – all
cupīdō, cupīdinis, m. – desire; passion
Cupīdō, Cupīdinis, m. – Cupid, god of love
cupiō, cupere, cupivī, cupitum – to desire, want
cūr? – why?
cūra, -ae, f. – care
cūrō, cūrāre – to care for, look after
currō, currere, cucurri, cursum – to run
cursum, -ūs, m. – running; course
custōs, custōdis, m. – guard
Cyclōps, Cyclōpis, m. – Cyclops
cycnus, -ī, m. – swan

Daedalus, -ī, m. – Daedalus, a famous Greek inventor
daps, dapis, f. – sacrificial feast
Dardanius, -a, -um – Dardan, Trojan
Dardanus, -a, -um – Dardan, Trojan
Dares, Daris, m. – Dares, comrade of Aeneas
Daunus, -ī, m. – Daunus, father of Turnus
dē (+ abl.) – (down) from; about, concerning
dea, -ae, f. – goddess
dēbeō, dēbere, dēbuī, dēbitum – to owe; + inf. – ought, must, should
dēbilis, dēbile – feeble, weak
dēdecus, dēdecoris, n. – disgrace, dishonor
dēdicō, dēdicāre – to dedicate
dēdiscō, dēdiscere, dēdidicī – to forget

dēdō

dēdō, dēdere, dēdidī, dēditum – to give up
dēfendō, dēfendere, dēfendī, dēfēsum – 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
dēpōnō, dēpōnere, dēposuī, dēpositum – to put down
dēscendō, dēscendere, dēscendī, dēscēsum – to descend, come down
dēsīderō, dēsīderāre – to long for, miss
dēsīnō, dēsīnere, dēsīī, dēsītum – to cease
dēspērō, dēspērāre – to despair
dēspīciō, dēspīcere, dēspexī, dēspectum – to look down on
dēsum, dēesse, dēfuī (+ dat.) – to fail
dēterior, dēteriōris – worse
dētrīmentum, -ī, m. – harm, damage
deus, -ī, m. – god
dexter, dextra, dextrum – right; **dextrā (manū)** – on/with/by the right (hand)
Diana, -ae, f. – Diana, goddess of the hunt

dīvus

dīcō, dīcere, dīxī, dīctum – to say
Dīdō, Dīdōnis, f. – Dido, queen of Carthage
diēs, diēī, m. – day; **in diēs** – daily
difficilis, difficile – difficult
difficultās, difficultātis, f. – difficulty
diffundō, diffundere, diffūdī, diffūsum – to pour out, diffuse
dignus, -a, -um (+ abl.) – worthy (of)
dīligenter – carefully, hard
dīligentia, -ae, f. – care, diligence
dīligō, dīligere, dīlēxī, 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
Dīs, Dītis, m. – Dis, a name for Hades; the Underworld
discēdō, discēdere, dicessī, discessum – 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
dīvidō, dīvidere, dīvisī, dīvisum – to divide
dīvīnus, -a, -um – divine
dīvus, -a, -um – divine

dō, dare, dedī, datum – to give
doceō, docēre, docuī, doctum – to teach
doctus, -a, -um – learned
doleō, dolēre, doluī – to feel pain, grieve for
dolor, dolōris, m. – grief, pain
dolus, -ī, m. – trick, deceit
dominor, dominārī, dominātus sum (+ dat.) – to control, dominate
dominus, -ī, 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, dūxī, 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, ēdūxī, ēductum – to bring up
efferō, efferre, extulī, ēlātum – to bring out or forth; to raise, display
efferus, -a, -um – (quite) savage
efficiō, efficere, effēcī, effectum – to effect, do
effigiēs, effigiēī, f. – effigy, portrait, image
effingō, effingere, effinxī, effictum – to design, form, fashion
effugiō, effugere, effūgī, effugitum – to escape, flee away
ego – I
ēlābor, ēlābī, ēlapsus sum – to slip out of
elephantus, -ī, m. – elephant; ivory
ēligō, ēligere, ēlēgī, ēlēctum – to pick out, choose
Elysium, -ī, n. – Elysium, the region of the Underworld reserved for heroes
ēmicō, ēmicāre – to flash forth
emō, emere, emī, emptum – to purchase, acquire
ēn! – behold!
enim – for
ensis, ensis, m. – sword
Entellus, -ī, m. – Entellus, a comrade of Aeneas
eō, ire, iī, itum – to go; **eō obviam** – to come in the way of, meet
eō – thither, (to) there
equitō, equitāre – to ride (a horse)

equus

equus, -ī, m. – horse
ergō – and so, therefore
ēripiō, ēripere, ēripiū, ēreptum – to snatch away, rescue
errō, errāre – to wander; to err, be wrong
ērumpō, ērumpere, ērūpī, ēruptum – to break out, burst out
ēruō, ēruere, ēruī, ērutum – to demolish
Erycīnus, -a, -um – of Eryx (Sicily)
ēsuriēns, ēsuriētis – 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, -ī, 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, Evandrī, m. – Evander, king of Pallanteum
ēvānēscō, ēvānēscere, ēvānuī – to disappear, vanish
ēventus, -ūs, m. – outcome
excidium, -ī, n. – destruction
excipiō, excipere, excēpī, exceptum – to overtake, capture
excitō, excitāre – to rouse, wake up, excite
excutiō, excutere, excussī, excussum – to shake off, strike off, knock away

factum

exemplum, -ī, n. – example
exeō, exīre, exiī, exitum – to go out
exerceō, exercēre, exercuī, exercitum – to exercise, train
exercitus, -ūs, m. – army
exiguus, -a, -um – small, scant
exitium, -ī, n. – destruction
exitus, -ūs, m. – exit
expellō, expellere, expulsī, expulsum – to drive out, expel
expōnō, expōnere, exposuī, expositum – to put out; to explain
exsilium, -ī, n. – exile
expectō, expectāre – to wait for
exstinguō, exstinguere, exstīnxī, 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, fēcī, factum – to do; to make
factum, -ī, n. – deed, action

falsus

fruor

falsus, -a, -um – false
fāma, -ae, f. – fame, reputation, report; rumor
Fāma, -ae, f. – Rumor, a monster
familia, -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
feriō, ferīre – to strike
ferō, ferre, tulī, lātum – to carry, bear
ferōx, ferōcis – fierce
ferrātus, -a, -um – (covered with) iron
ferrum, -ī, n. – iron; sword
fervidus, -a, -um – boiling, seething
fessus, -a, -um – tired
festinō, festināre – to hurry, hasten
fētus, -ūs, m. – offspring, progeny
fidēlis, fidēle – faithful, loyal
fidēs, fideī, f. – faith; trust; loyalty
fidūcia, -ae, f. – trust, faith, confidence
fidus, -a, -um – faithful, loyal
figō, figere, fixī, fixum – to fasten, fix
filia, -ae, f. – daughter

filiolus, -ī, m. – young son
filius, -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
fōrte – by chance
fortis, forte – brave
fortiter – 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
frāter, frātris, m. – brother
fremō, fremere, fremuī, fremitum – to mutter, grumble, murmur; to roar
frīgus, frīgoris, n. – cold
frōns, frontis, f. – front; forehead, brow
fruor, fruī, frūctus sum (+ abl.) – to enjoy

frūstrā – 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, -ī, m. – a Gaul
gaudeō, gaudēre, gāvīsus sum – to rejoice; + abl. – to rejoice in
gelidus, -a, -um – cold, freezing
geminus, -a, -um – twin
gemō, gemere, genuī, 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
Grāīī, -ōrum, m. – the Greeks
grātus, -a, -um – pleasing; grateful
gravis, grave – heavy, grave, serious
gremium, -ī, n. – lap
gubernātor, gubernātōris, m. – helmsman
Gyas, Gyae, m. – Gyas, a comrade of Aeneas
gyrus, -ī, m. – circle; course, ring

habeō, habēre, 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
Harpyiae, -ārum, f. – the Harpies, female monsters with wings and the claws of birds
hasta, -ae, f. – spear
haud – not, by no means
hauriō, haurīre, hausī, hausum – to drink, absorb

Hector

immemor

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, hortārī, 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
hūmānus, -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
īciō/īcō, īcere, īcī, ictum – to strike, smite
ictus, -ūs, m. – strike, blow, attack
īdem, 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
īle, īlis, n. – gut, groin, intestine
Īliacus, -a, -um – Trojan
Īlioneus, -ī, m. – Ilioneus, a Trojan envoy
ille, illa, illud – that; he, she, it
illīc – there
illūc – thither, (to) there
imāgō, imāginis, f. – image, vision
imber, imbris, m. – rain, storm
immānis, immāne – immense
immemor, immemoris (+ gen.) – forgetful of

immineō

immineō, imminēre, imminuī, imminitum (+ dat.) – to hang over, threaten
immolō, immolāre – to sacrifice, slay
immortālis, immortalē – immortal
immōtus, -a, -um – unmoved
impediō, impedire, impedivī, impedītum – to hinder, bind
impellor, impellere, impulī, impulsum – to push or drive forward
imperātor, imperātōris, m. – general, commander
imperium, -ī, n. – order, command; power
imperō, imperāre (+ dat.) – to order, command
impetus, -ūs, m. – attack, assault
impius, -a, -um – impious, wicked
impleō, implēre, implēvī, implētum – to fill (up)
impōnō, impōnere, imposuī, impositum – to put on; to impose
improbus, -a, -um – immoral, bad
in (+ acc.) – into, to; (+ abl.) – in, on
in cassum – in vain
incendō, incendere, incendi, incēsum – to set on fire
incessus, -ūs, m. – march, approach
incipiō, incipere, incēpī, inceptum – to begin
incitō, incitāre – to incite, urge on
incolumis, incolume – unharmed, safe
inde – thence, from there
indignātus, -a, -um – resentful, indignant
indignus, -a, -um (+ abl.) – unworthy (of)
ineō, inīre, iniī, initum – to enter, begin

insula

infāndus, -a, -um – unspeakable
īnfāns, īnfāntis, c. – infant, baby
īnfēlix, īnfēlicis – unlucky, unhappy
inferiae, -ārum, f. – offerings for the dead
īnfirmus, -a, -um – weak
īnfōrmis, īnfōrme – hideous
īnfōrmō, īnfōrmāre – to shape
īnfractus, -a, -um – broken
ingeniōsus, -a, -um – clever, talented
ingēns, ingentis – huge
ingredior, ingredi, ingressus sum – to go into, enter
inhabitō, inhabitāre – to live in, inhabit
inhumātus, -a, -um – unburied
inimīcus, -a, -um – hostile
inimīcus, -ī, m. – enemy
initium, -ī, n. – beginning
inmittō, inmittere, inmisī, inmissum – to send in or against
innocuous, -a, -um – harmless, safe
inquit – he/she/it says
inruō, inruere, inruī, inrutum – to rush in
insānus, -a, -um – insane, mad
īnsequor, īnsequī, īnsecūtus sum – to pursue, follow
īnsidiae, -ārum, f. – ambush, trap, plot
īnsignis, insigne – outstanding, distinguished
insomnium, -ī, n. – dream
īnstō, instāre, institī, instātum – to threaten
insula, -ae, f. – island

īnsum

īnsum, īnesse, īnfui – to be in, be among
intactus, -a, -um – untouched
intellegō, intellegere, intelligēxi, intelligētum – to understand
inter (+ acc.) – between, among
interea – meanwhile
interficiō, interficere, interfēcī, interfectum – to kill
intersum, interesse, interfui (+ dat.) – to be among, take part in
intervenīō, intervenire, intervēnī, interventum – to intervene, come between
intimus, -a, -um – innermost, most intimate
intrā (+acc.) – within, inside
intrāctātus, -a, -um – untried
intrō, intrāre – to enter
intueor, intuērī, intuitus sum – to gaze at
intus – inside, within
inveniō, invenire, invēnī, inventum – to find
invideō, invidere, invīdī, invīsum (+ dat.) – to envy; to hate
invidia, -ae, f. – envy, spite
invīsus, -a, -um – hated
invītus, -a, -um – unwilling
ipse, ipsa, ipsum – himself, herself, itself
ira, -ae, f. – anger
īrāscor, īrāscī, īrātus sum (+ dat.) – to become angry (at)
īrātus, -a, -um – angry
Iris, Iridis, f. – Iris, the messenger goddess

laccessō

is, ea, id – he, she, it; that
ita – so, thus
Italia, -ae, f. – Italy
itaque – and so, therefore
iter, itineris, n. – journey
iterum – again
iubeō, iubere, iussī, iussum – to order; **valere**
iubeō – to bid goodbye
iūcundus, -a, -um – pleasant, delightful
iūdicium, -ī, n. – judgment
iugulum, -ī, n. – throat, neck
Iūlus, -ī, m. – Iulus, a name for Ascanius
iūngō, iūngere, iūnxī, iūnctum – to join
Iūnō, Iūnōnis, f. – Juno, queen of the gods
Iuppiter, Iovis, m. – Jupiter/Jove, king of the gods
iūrō, iūrāre – to swear
iussum, -ī, n. – order, command
iustus, -a, -um – just, proper
Iūturna, -ae, f. – Juturna, sister of Turnus
iuvenis, iuvenis, m. – young man, youth
iuventus, iuventūtis, f. – youth; a group of young men
iuvō, iuvāre, iūvī, iūtum – to help; **(mē) iuvat** – it please, delights (me)
iuxtā – nearby, close
labor, labōris, m. – work, labor; suffering
labōrō, labōrāre – to work; to strive
laccessō, laccessere, laccessivī, laccessitum – to provoke, excite

lacrima, -ae, f. – tear
laetus, -a, -um – happy, joyful
lāmentum, -ī, n. – lament, cry
lampas, lampadis, f. – lamp, torch
Laocoön, Laocoöntis, m. – Laocoon, a Trojan priest of Neptune
lateō, latēre, latuī – to lie hidden
Latīnus, -ī, m. – Latinus, king of Latium
Latīnus, -a, -um – Latin, of Latium
Latium, -ī, n. – land of the Latins, kingdom of Latinus
latus, lateris, n. – side, flank
lātus, -a, -um – broad, wide
laudō, laudāre – to praise
Laurens, Laurentis – Laurentian, of Laurentum
Laurentīnus, -a, -um – Laurentine, of Laurentum
laus, laudis, f. – praise
Lausus, -ī, m. – Lausus, son of Mezentius
Lāvīnia, -ae, f. – Lavinia, daughter of Latinus
lēgātus, -ī, m. – legate, envoy, deputy
legō, legere, lēgī, lēctum – to read; to choose
lentē – slowly
leō, leōnis, m. – lion
Lēthaeus, -a, -um – Lethaeus, relating to the river Lethe, the river of forgetfulness
lētum, -ī, n. – death
levis, leve – light
lēx, lēgis, f. – law; condition (of a treaty)
libēns, libentis – willing
libenter – gladly

liber, libera, liberum – free
liberāliter – generously
liberō, liberāre – to free, liberate
libertās, libertātis, f. – freedom, liberty
libet, libere, libuit (+ dat.) – to be pleasing
Libya, -ae, f. – Libya, a country in Africa
licet, licēre, licuit (+ dat.) – to be permitted, to be allowed
līmen, līminis, n. – threshold
lingua, -ae, f. – tongue
linquō, linquere, liquī, lictum – to leave
lītus, litoris, n. – shore
locus, -ī, m. (loca, -ōrum, n. pl.) – place
longē – far, at a distance
longus, -a, -um – long
loquor, loquī, locūtus sum – to speak, say
lōrum, -ī, n. – rein
lūceō, lūcēre, lūxī – to shine
lūdō, lūdere, lūsī, lūsum – to play
lūdus, -ī, m. – game
lūgeō, lūgēre, lūxī, luctum – to mourn
lūmen, lūminis, n. – light
lūna, -ae, f. – moon
luō, luere, luī – to pay, expiate
lupa, -ae, f. – she-wolf
lupus, -ī, m. – wolf
lūx, lūcis, f. – light
Lycus, -ī, m. – Lycus, a Trojan soldier

maestus, -a, -um – mournful, sad

magis

magis – more; rather
magnopere – greatly
magnus, -a, -um – great, large
maiōrēs, maiōrum, m. pl. – ancestors
mālō, mālle, mālui – to prefer
malus, -a, -um – bad, evil, wicked
mandātum, -ī, n. – order, command
mandō, mandāre – to commit, entrust
māne – (early) in the morning
maneō, 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
marītus, -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, meditārī, meditātus sum – to meditate, think over
medius, -a, -um – middle
medulla, -ae, f. – marrow
membrum, -ī, n. – limb, member

Minotaurus

meminī, meminisse (+ gen. or acc.) – to remember
memor, memoris (+ gen.) – mindful of, remembering
memoria, -ae, f. – memory
Menelāus, -ī, 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
mīles, mīlitis, m. – soldier
mīlītāris, mīlītāre – military, of soldiers
mīlītia, -ae, f. – military service; warfare
mīlle – a thousand
minae, -ārum, f. – threat(s)
Minerva, -ae, f. – Minerva, the goddess of wisdom and warfare
minor, minārī, minātus sum (+ dat.) – to threaten
Minotaurus, -ī, m. – the Minotaur, a half-human/half-bull monster who guarded the labyrinth on Crete

mīror

mīror, mīrārī, mīrātus sum – to wonder at, admire
mīrus, -a, -um – wonderful, marvelous
Mīsēnus, -ī, m. – Misenus, a comrade of Aeneas
miser, misera, miserum – miserable, wretched
miserāblis, miserābile – 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, morī, 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

mūgiō, mūgīre, mūgīvī, mūgītum – to moo, bellow

muliebris, muliebre – 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, natāre – to swim

nātus, -ī, m. – son; **nāta, -ae, f.** – daughter

naufragium, -ī, n. – shipwreck

nāvigō, nāvigāre – 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

nefās

neglegō

ōcis

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
nesciō, nescire, nescivī, nescitum – to know not
nescioquis, nescioquid – someone, something
niger, nigra, nigrum – black
nihil/nīl – nothing
nimis – too much
nimum, -ī, n. (+ gen.) – too much
nisi – if not, unless; except
Nisus, -ī, m. – Nisus, a comrade of Aeneas
nōbilis, nōbile – famous, noble
noctū – by night
nōdus, -ī, m. – knot; noose
nōlō, nōlle, nōluī – 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, nūpsī, 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, ōbiectum – to set against, oppose, put in the way; bar
oborior, oborirī, obortus sum – to rise up
obses, obsidis, c. – hostage
obsideō, obsidēre, obsēdī, obsessum – to besiege
obsidiō, obsidiōnis, f. – siege, blockade
obstō, obstāre, obstitī, 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

pariter

oculus, -ī, 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
officium, -ī, n. – duty
ōlim – once (past); some time (future)
Olympus, -ī, m. – Mt. Olympus, the residence of the gods
ōmen, ōminis, n. – omen
omnīnō – altogether, completely
omnipotēns, omnipotentis – all-powerful
omnis, omne – all, every
onus, oneris, n. – burden
Ōpis, 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, -ī, n. – oracle

ōrātiō, ōrātiōnis, f. – speech
ōrātor, ōrātōris, m. – speaker, orator
orbis, orbis, m. – circle, globe; **orbis terrārum** – the world
orior, orīrī, ortus sum – to arise, rise, spring from
ōrnō, ōrnāre – to adorn
Ornytus, -ī, 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
ōtiōsus, -a, -um – at leisure, idle
ōtium, -ī, n. – leisure, idleness
ovis, ovis, f. – sheep
ovō, ovāre – to rejoice, exult

paciscor, paciscī, pactus sum – to bargain, exchange
Palinūrus, -ī, m. – Palinurus, Aeneas' helmsman
Pallanteum, -ī, n. – Pallanteum, a city of Italy
Pallanteus, -a, -um – of Pallanteum
Pallās, Pallantis, m. – Pallas, son of Evander
Pandarus, -ī, m. – Pandarus, a Trojan soldier
pangō, pangere, pepigī, pāctum – to fasten, fix; to settle, agree, pledge
parātus, -a, -um – prepared, ready
parcō, parcere, pepercī, parsum (+ dat.) – to spare
parēns, parentis, c. – parent
pāreō, pārere, pārūī, pārītum (+ dat.) – to obey
pariter – equally

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, -ī, m. – uncle
paucī, -ae, -a – few
paulātim – little by little, gradually
paulisper – for a little (time)
paulum – a little
paupertās, paupertātis, f. – poverty, lack
pāx, pācis, m. – peace
peccātum, -ī, n. – sin
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, perdiditum – to lose, waste, destroy
pereō, perire, perii, 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

Pergamum, -ī, n. – Troy
perīculum, -ī, n. – danger
perītus, -a, -um (+ gen.) – skilled in
permittō, permittere, permīsī, permisum – to permit, allow
persequor, persequī, persecūtus sum – to pursue
persuādeō, persuādere, persuāsī, persuāsum (+ dat.) – to persuade
perveniō, pervenire, pervēnī, perventum – to reach
pēs, pedis, m. – foot
pessimus, -a, -um – worst, very bad
petō, petere, petivī, petitum – to ask for, seek
Phoebus, -ī, m. – Phoebus, an epithet of Apollo
Phryx, Phrygis, m. – Phrygian, Trojan
pietās, pietātis, f. – piety, goodness, loyalty
pius, -a, -um – pious, good, loyal
placeō, placēre, placuī, placitum (+ dat.) – to please; to decide
plēnus, -a, -um (+abl.) – full (of)
plērīque, plēraeque, plēraque – several
plūma, -ae, f. – feather
plūrimus, -a, -um – very many, most
plūs, plūris, n. – more
poena, -ae, f. – penalty, punishment
Politēs, Politae, m. – Polites, a son of Priam
polliceor, pollicērī, pollicitus sum – to promise
Polydorus, -ī, m. – Polydorus, a Trojan emissary
Polyphēmus, -ī, m. – Polyphemus, a Cyclops, son of Neptune

pondus, ponderis, n. - weight
pōnō, pōnere, posuī, positum - to put, place
populus, -ī, m. - people
porta, -ae, f. - gate
portentum, -ī, n. - portent, omen
portō, portāre - to carry
portus, -ūs, m. - port
poscō, poscere, poposci - to demand
possum, posse, potuī - to be able; can
post (+acc) - after, behind
postea - afterwards
posterus, -a, -um - the next
posthāc - after this, hereafter
postquam - after
postridiē - the next day
postulō, postulāre - to demand
potēns, potentis - powerful
potestās, potestātis, f. - power
potius - rather
pōtō, pōtāre - to drink
praebeō, praebēre, praebuī, praebitum - to offer
praeceptum, -ī, n. - precept, advice
praeda, -ae, f. - prize, reward, booty
praedicō, praedicere, praedixī, praedictum - to predict, foretell
praeo, praeire, praeivī, praeitum - to go before
praeificō, praeficere, praefēcī, praefectum - to put (acc.) in command of (dat.)
praefigō, praefigere, praefixī, praefixum - to fasten, attach

praemium, -ī, n. - prize, reward
praesēns, praesentis - present, at hand
praesidium, -ī, n. - garrison
praestō, praestāre, praestitī, praestātum - to stand out, excel, surpass
praesum, praesesse, praefuī (+ dat.) - I am in command of
praeterea - moreover
praetereō, praeterire, praeteriī, praeteritum - to pass, go past
praetexō, praetexere, praetexuī, praetextum - to cover, conceal
precor, precārī, precātus sum - to pray (for)
pretium, -ī, n. - price
prex, precis, f. - prayer
Priamus, -ī, m. - Priam, king of Troy
primum - first; **quam primum** - as soon as possible
prīmus, -a, -um - first
prīscus, -a, -um - old, ancient, old-fashioned
prīvō, prīvāre (+gen., acc., or abl.) - to deprive of
prō (+ abl.) - in front of; on behalf of, for
probō, probāre - to approve of
prōcēdō, procedure, prōcessī, prōcessum - to go forward, proceed
procella, -ae, f. - storm
procul - far from, far off, at a distance
proelium, -ī, n. - battle
profānus, -a, -um - profane

prōficiō

prōficiō, prōficere, prōfēcī, prōfectum – to make progress, accomplish
proficīscor, proficīscī, profectus sum – to set out
prōgredior, prōgredi, prōgressus sum – to advance
prohibeō, prohibēre, prohibuī, prohibitum – to prohibit, forbid, prevent
prōiciō, prōicere, prōiēcī, prōiectum – to throw forth or out
prōmittō, prōmittere, prōmisī, prōmissum – to promise
prōnūntiō, prōnūntiāre – to pronounce, proclaim
prope (+ acc.) – near
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, prūdētis – wise, prudent, sensible
pudor, pudōris, m. – modesty, chastity, shame
puella, -ae, f. – girl
puer, puerī, c. – boy; child
puerilis, puerile – of boys, childish

quidem

pugna, -ae, f. – fight
pugnō, pugnāre – to fight
pulcher, pulchra, pulchrum – handsome, beautiful
pulsō, pulsāre – to hit, beat, knock
pūniō, pūnīre, pūnīvī, pūnītum – to punish
puppis, puppis, f. – stern; ship
purpureus, -a, -um – purple
putō, putāre – to think
Pyrrhus, -ī, m. – Pyrrhus, son of Achilles

quadrum, -ī, n. – square
quaerō, 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, quīre, quīvī – to be able
queror, querī, questus sum – to complain
querēla, -ae, f. – complaint, grievance
quī, quae, quod – who, which
quia – because
quicumque, 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/quidquid – 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
recipiō, recipere, recēpī, receptum – to take back; **mē recipiō** – 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
recursō, recursāre – to recur, return, run back

redarguō, redarguere, redarguī – to refute, disprove, contradict
redeō, redire, rediī, reditum – to return, go back
reditus, -ūs, m. – return
referō, referre, rettulī, relātum – to bring back; to report
rēgia, -ae, f. – palace
rēgīna, -ae, f. – queen
rēgnum, -ī, n. – kingdom
regō, regere, rēxī, rēctum – to rule, govern
regredior, regredi, regressus sum – to go back
relictus, -a, -um – left behind, abandoned
rēligiō, rēligiōnis, f. – reverence, piety
relinquō, relinquere, reliquī, relictum – to leave behind
reliquus, -a, -um – remaining, leftover
remaneo, remanere, remansī, remansum – to remain; to persist
remedium, -ī, n. – remedy, cure
Remus, -ī, m. – Remus, brother of Romulus
rēmus, -ī, m. – oar
repente – suddenly
repetō, repetere, repetivī, repetitum – to seek again, repeat
requiēscō, requiēscere, requiēvī, requiētum – to rest
rēs, rei, f. – thing, matter; **rē vērā** – in truth, really
reservō, reservare – to reserve, retain
resistō, resistere, restitī (+ dat.) – to resist

respiciō, respicere, respexī, respectum – to look back (at)
respondeō, respondēre, respondi, responsum – to respond, reply, answer
respōnsum, -ī, 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
Sabīnus, -a, -um – Sabine
sacer, sacra, sacrum – sacred, holy
sacerdōs, sacerdotis, c. – priest, priestess
sacrificium, -ī, n. – sacrifice

saeculum, -ī, n. – generation, age
saepe – often
saeptum, -ī, n. – pen, stable
saeviō, saevire – to rage
saevus, -a, -um – savage
sagitta, -ae, f. – arrow
sagittārius, -ī, m. – archer
Salius, -ī, m. – Salius, a comrade 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)
Sātūrnīa, -ae, f. – another name for Juno
Sātūrnus, -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, scire, 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

spectō

sed - but

sedeō, sedēre, sēdī, sessum – to sit

sēdēs, sēdis, f. – seat; home, settlement

semivir, -ī, m. – half-man

semper – always

senecta, -ae, f. – old age

senex, senis, m. – old man

sēnī, -ae, -a - six

senior, seniōris – older, senior

sentiō, sentīre, sēnsī, sēnsūm – 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

sīc – thus, like that

Sicilia, -ae, f. - Sicily

sīcut – just as, like

sīdus, sīderis, 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, solēre, solitus sum – to be accustomed to

sollicitō, sollicitāre – to harass, disturb, vex

sollicitus, -a, -um – anxious

sōlus, -a, -um – alone, only; **nōn solum...sed**

etiam – not only...but also

solvō, solvere, solvī, solūtum – to loosen, cast off

somnium, -ī, n. – dream

somnus, -ī, m. – sleep

sonitus, -ūs, m. - sound

sonus, -ī, m. – sound

soror, sorōris, f. – sister

sors, sortis, f. – lot, fate, chance

spargō, spargere, sparsī, sparsūm – to sprinkle

(with blood)

spatium, -ī, n. - space

spectāculum, -ī, n. – spectacle, sight, show

spectātor, spectātōris, m. – spectator

spectō, spectāre – to look at

spēlunca, -ae, f. – cave
spērō, spērāre – to hope (for)
spēs, speī, f. – hope
spolium, -ī, n. – prize, spoil, booty
spūmō, spūmāre – to foam
statim – at once, immediately
statuō, statuere, statuī, statūtum – to place, settle
status, -ūs, m. – state, status; **status rērum** – state of affairs
stimulus, -ī, m. – goad, stimulus
stirps, stirpis, m. – root, race, offspring
stō, stāre, stetī, statum – to stand
stringō, stringere, strīnxī, strictum – to draw close; to graze, touch slightly
stultus, -a, -um – foolish
suādeō, suādere, suāsī, suāsum – to urge
sub (+ acc.) – under; (+ abl.) – up to (of place), towards (of time)
subitō – suddenly
subitus, -a, -um – sudden
succēdō, succēdere, successī, successum – to follow, succeed to, relieve
succurrō, succurrere, succurrī, succursum (+ dat.) – to (run to) help
sum, esse, fuī – to be
summus, -a, -um – highest; greatest
sūmō, sūmere, sūmpsī, sūmptum – to take up; to put on
super (+ acc.) – above, over

superbia, -ae, f. –arrogance, pride
superbus, -a, -um – proud
superō, superāre – to overcome
supersum, superesse, superfuī – to survive, remain
supplex, supplicis, c. – suppliant
suppliciter – humbly, suppliantly
supplicium, -ī, n. – punishment
supplicō, supplicāre (+ dat.) – to beg, pray to, supplicate
suprā (+ acc.) – above, beyond
suprēmus, -a, -um – highest, last
surgō, surgere, surrexī, surrectum – to rise
sus, suis, c. – pig; sow
suspectus, -a, -um – suspect
suspend, suspendere, suspensī, suspensum – to suspend, hang
suus, -a, -um – his, her, their (own)
Sychaeus, -ī, m. – Sychaeus, Dido's first husband

taceō, tacēre, tacuī, tacitum – to be silent
tacitus, -a, -um – silent
(mē) taedet, taedēre, taeduī – to be tired of
tālis, tāle – such
tam – so
tamen – but, however, nevertheless
tandem – at last
tantum – only
tantus, -a, -um – so great

Tarchon, Tarchonis, m. – Tarchon, leader of Etruria
Tartarus, -ī, m. – Tartarus, a region of the Underworld reserved for the wicked
Tatius, -ī, m. – Titus Tatius, king of the Sabines
taurus, -ī, m. – bull
tēctum, -ī, n. – roof; house
tegmen, tegminis, n. – covering, armor
tegō, tegere, tēxī, tēctum – to cover; to protect
tellūs, tellūris, f. – earth
tēlum, -ī, n. – missile, javelin; weapon
templum, -ī, n. – temple
temptō, temptāre – to try, attempt
tempus, temporis, n. – time
tempus, tempōris, n. – temple (of the head)
tendō, tendere, tetendī, tēnsūm – to stretch
Tenedos, -ī, f. – Tenedos, an island off the coast of Troy
teneō, tenēre, tenuī, tentum – to hold
tener, tenera, tenerum – tender, soft
ter – thrice, three times
tergum, -ī, n. – back; covering
terra, -ae, f. – land, earth
terreō, terrēre, terruī, territum – to terrify
terrītus, -a, -um – terrified
terror, terrōris, m. – terror, fear
tertiō – third(ly)
tertius, -a, -um – third
testis, testis, m. – witness
Teucrus, -a, -um – Teucrican, Trojan

theātrum, -ī, n. – theater
Theseus, -ī, m. – Theseus, the famous Greek hero
Thrācia, -ae, n. – Thrace, country bordering the Black and Aegean seas
Thybris, Thybris, m. – Tiber, the river or its god
Tiber, Tiberis, m. – the river Tiber
Tiberīnus, -ī, m. – the god of the Tiber
timeō, timēre, timuī – to fear, be afraid
timidus, -a, -um – timid, fearful
timor, timoris, m. – fear
Timor, Timoris, m. – Timor, personification of fear
tolerō, tolerāre – to tolerate
tollō, tollere, sustulī, sublātum – to raise, lift
torqueō, torquēre, torsi, tortum – to turn
tot (indecl.) – so many
totiēns (indecl.) – so often
tōtus, -a, -um – whole
trabs, trabis, f. – beam
trādō, trādere, trādidī, trāditum – to hand over
trāiciō, trāicere, trāiēcī, trāiectum – to throw across; to pierce
trāns (+ acc.) – across
trānseō, trānsire, trānsiī, trānsitum – to cross
tremor, tremōris, m. – trembling
trēs, tria – three
triplex, triplicis – triple
trīstis, trīste – sad
trīstitia, -ae, f. – sadness
Trītōn, Trītōnis, m. – Triton, a sea-god
triumphus, -ī, m. – triumph

Trōia

vehemēns

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
turba, -ae, f. – crowd
turbātus, -a, -um – disturbed, upset
turbō, turbinis, m. – whirlwind; top
turbō, turbāre – to disturb, confuse
Turnus, -ī, m. – Turnus, leader of the Rutulians
turpis, turpe – foul, disgraceful
turris, turris, f. – tower
tūtus, -a, -um – safe
tuus, -a, -um – your
Tyrrhenus, -a, -um – Etruscan
Tyrrhus, -ī, m. – Tyrrhus, a Latin

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

umerus, -ī, 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
urbs, urbis, f. – city
ūsus, -ūs, m. – use
ut (+ indic.) – as, when; (+ subj.) – in order to, so
 that; (exclamations) – how
uter, 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, vāsī – 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

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
vetus, 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

volvō

victōria, -ae, f. – victory
videō, vidēre, vīsī, vīsum – to see
videor, vidērī, vīsus sum – to seem, appear
vigil, vigilis – watchful, wakeful
villa, -ae, f. – villa, country house
vincō, vincere, vīcī, vīctum – to conquer
violō, violāre – to violate, injure
vir, virī, m. – man
virgō, virginis, f. – virgin, maiden
virīlis, virīle – manly, of a man
virtūs, virtūtis, f. – virtue, courage; manliness
vīs (acc. **vīm**, abl. **vī**, pl. **vīrēs**) – force, strength,
 violence
viscum, -ī, n. – mistletoe
vīsītō, vīsītāre – to visit
vīsō, vīsere, vīsī, vīsum – to visit
vīta, -ae, f. – life
vītō, vītāre – to avoid
vīvō, vīvere, vīxī, 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
Volscī, -ōrum, m. – the Volsci, a tribe allied with
 Turnus
volvō, volvere, volvī, volūtum – to roll, turn over

vomō

vomō, vomere, vomui, vomitum – 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