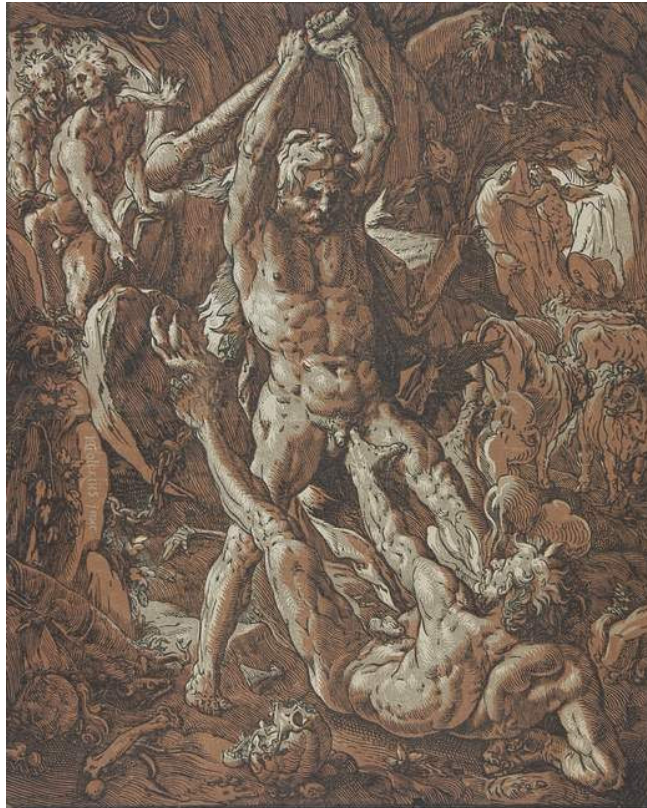


Aeneid VIII. 190 - 304

Hercules in the Aeneid



Hendrick Goltzius, *Hercule tuant Cacus*, Paris, Ecole nationale supérieure des beaux-arts

TEACHER'S EDITION

Bryant I. Stiles

This project was undertaken as my final assessment for Dr. Richard Lafleur's Latin 6770 during the summer of 2007. It was reviewed by the members of my graduate committee, Dr. Richard Lafleur, Dr. Robert Curtis and Dr. Keith Dix. They have offered many useful corrections and additional ideas. However, this is a work in process. Any errors are mine.

This project has enabled me to focus on several needs which I have experienced in the classroom. How can I introduce my students to epic poetry, and not overwhelm the growing number of students with clinically diagnosed learning issues? How can I entice students who are apathetic to look at a challenging text? How can I provide challenge and maintain the interest of gifted students?

As an accommodation for the students with learning issues, I have defined every word when it first appears in the Latin text. I have alphabetized the vocabulary line by line, so these students can easily find a word seen in a previous line. I have provided multiple definitions, so they must consciously consider a word's meaning in the current context of the line where it first appears, but also realize that if this word occurs again in the text, it may have a different meaning. Finally, the translation notes underneath the text initially specify which words should be connected; these notes decrease as the students become more experienced.

All students recognize the name Hercules. Many have been exposed to mythology. But the 'true' story of Hercules, his weaknesses and his strengths, the triumphs and tragedies, are going to be new to them. It is my hope that by incorporating an in-depth introduction to Hercules prior to reading Virgil's text will encourage all students to become engaged and intrigued as they read this story.

Students with a talent for language acquisition can undertake the challenge of additional translation. I purposefully ended the text at the point where Hercules has lost part of the cattle of Geryon, with the expectation that the gifted student would want to know more, but that other students would reach a 'saturation point.' Therefore, gifted students have more text to translate.

I am now considering this project as a thematic way to organize honors level work for my gifted students. In addition to Virgil, I will have them read several additional texts from his contemporaries, with selections of their Latin text for translation. I may incorporate a research paper into this activity as well.

I have included the complete text at the end of this edition, with a complete dictionary, as an activity for an Advanced Placement course.

Finally, I would like to thank Rabun Gap Nacoochee School for their support, both the Faculty and Staff Development committee for their financial support which partially funded this course, and several others during my course of study, and my always encouraging colleagues.

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Introduction

Hercules is one of the familiar heroes from antiquity. However, most students know very little about the exploits of Hercules, why he had to perform his famous Twelve Labors, why Hera / Juno persecuted him throughout his life, nor why his deification brought hope to people throughout the Mediterranean world.

The *Aeneid* is one of the most well known Latin texts. Until recently, Books I – VI were the most used sections of this text, both in the secondary and collegiate classrooms. The Advanced Placement course for the *Aeneid* has started to alter this by including passages from Books X and XII. Book VIII of the *Aeneid* is not included in the Advanced Placement course for Virgil's *Aeneid*, nor is it included within the normal corpus of texts taught in universities. Therefore, this selection may be useful both as a true Latin text with which to introduce students to Latin poetry at the end of their second year or in the first semester of their third year, and as a sight passage for an Advanced Placement class on the *Aeneid*.

Aeneid VIII.190 – 305 presents the story of Hercules' visit to the region which would become Rome. In fact the Forum Boarium was named in honor of his visit, and was believed to be located at the place where he had pastured the cattle of Geryon on his journey from Spain to Greece. While here, he encountered a monster, Cacus, who tried to steal some of the cattle, and whom he ultimately killed in order to reclaim the stolen cattle.

This text presents a Roman use of myth – myth as propaganda. Virgil used this passage in a clever manner to endear himself to the emperor Augustus. Hercules was a man who became a god, and was persecuted throughout most of his life by Juno / Hera because of her jealousy concerning Jupiter's / Zeus' continued indiscretions with human women. She finally relented at the end of Hercules' life, and with her blessing he entered the realm of the immortals – living on Olympus and marrying the goddess Hebe. In like manner, Aeneas was persecuted through much of his life by Juno because he has been fated to overthrow many peoples and places that she held dear. Eventually her anger was abated, and she supported him. Aeneas, by way of his son Ascanius, a.k.a. Iulus, became the hereditary founder of Rome, because Romulus was a descendant of Ascanius, and Iulus was also the legendary ancestor for the Iulius gens. At the time of the writing of this story Gaius Iulius Caesar had been assassinated and designated a deity, and his great-nephew and adopted son Octavian became sole ruler of the Roman world within twenty years of Caesar's ascension to heaven. This text indirectly connected Augustus / Octavian to his hereditary ancestor as a founder of Rome and to Hercules, the son of a god who was eventually deified.

Virgil may not have been able to re-edit this passage before his death, because there are several hypermetric lines within this short section of text. (Perhaps this was intentional to bring more attention to the text and hence to the intended comparisons of Aeneas – Hercules, etc.?)

The excerpted passage from this text has been arranged in the following manner: the initial text is *Aeneid* VIII.288 – 304. Although this is taken from the end of the passage, it will be the most familiar to the student, because this section is an overview of Hercules' life and deeds. The Latin is relatively straightforward, the story line clear. The end of the text refers to the cave of Cacus as above all of Hercules' other deeds, and thus introduces the student to Cacus and allows the following questions to be investigated: 'Who was Cacus?' "Why, according to Virgil, was Hercules' overthrow of Cacus 'super omnia'?"

Students have typically spent their time learning to read modified prose and narrative passages, in which adjectives are beside the nouns they modify, relative pronouns immediately follow the noun to which they refer, etc. The initial notes in the student text are intended to assist students with limited knowledge of Latin to connect the vocabulary in the text. In the final selections, students are asked to make this connection themselves.

Finally, a comment about vocabulary is in order. All the Latin vocabulary has been provided for this text. There are several reasons for this. First, each Latin textbook series introduces vocabulary at different points. Thus, no Latin series is given preferential treatment. Second, each instructor's experience in the classroom differs, based upon the ability of the students within a class, their motivation to learn, how they interact, etc. One subset of students, those with various learning differences, can benefit from having the vocabulary provided to them. Therefore, every time a new vocabulary word appears in the text it is defined in the vocabulary section on the preceding page. This section is organized in a unique fashion: new vocabulary is listed by line, and is alphabetized by line. All vocabulary is only listed once, but by listing it alphabetically, it may be located quickly if a student needs to look back for a word.

Preparation

This selection presents an excellent review of mythology. Although the story of Cacus is merely an aside during one portion of one of the Twelve Labors, it allows the students the opportunity to reconnect with one of antiquity's greatest heroes, who was able to overcome his human fallibilities and became a god. In addition, it is the one time when the Romans were able to firmly connect with this hero of heroes, and tie their story to the story of Hercules.

Familiarize your students with the story of Hercules (and remind them that in actuality, he was a Greek hero named *Ἡρακλῆς*.) There are many internet resources available for this, as well as literary, and A&E made a biography of Hercules. In order to familiarize them, you need to familiarize yourself first. Below are several suggested readings.

Review the text prior to using it in class. There are some phrases which do not initially make sense, so work over the text, refer to a commentary. Virgil is an amazing poet, though not always easy.

Resources

Mythology

Gantz, Timothy, *Early Greek Myth: a Guide to Literary and Artistic Sources*, Baltimore, The Johns Hopkins University Press, 1993. In particular, refer to chapter 13.

Galinsky, G.K., "Hercules in the *Aeneid*," in *Oxford Readings in Vergil's Aeneid*, ed. by S. J. Harrison, Oxford: Oxford University Press, 1990.

<http://www.perseus.tufts.edu/Herakles/>
Tufts University sponsors this excellent and informative website.

House, Christine, "Hercules the hero: understanding the myth," in Yale-New Haven Teachers Institute Curriculum Unit 1998 Volume II, Cultures and Their Myths,
<http://www.yale.edu/ynhti/curriculum/units/1998/2/98.02.06.x.html>

Texts

Williams, R.D., *The Aeneid of Virgil*, edited with Introduction and Notes, Walton-on Thames, Surrey; Thomas Nelson and Sons, Ltd., 1992.

This is a very useful commentary on the entire *Aeneid*.

Hercules et Suum Laborem de fabulis deorum Graecorum.

<http://www.mythweb.com/hercules/latin/index.html>

This is an excellent, easily read version of the basic myth, with fun cartoons.

Ritchie's *Fabulae faciles*: The complete story of Hercules in Latin

http://www.languages.uncc.edu/classics/latin/hercules/herc_texts.htm

This site presents a much longer and more challenging version of the myth.

List of Illustrations

Illustrations which appear in the Student Text:

- 1) Nicolas Poussin. Landscape with Hercules and Cacus. 1658-1659. Oil on canvas. The Pushkin Museum of Fine Art, Moscow, Russia.

www.uni-regensburg.de/.../Heraklesmythologie.htm internet document
www.uni-regensburg.de/.../cacuspoussin.jpg

This landscape portrays the idyllic terrain upon which Rome will some day be built. Cacus resides in the Aventine Hill. From this vantage point he terrorizes the neighboring regions. Hercules passes through the region, and while there confronts and kills Cacus, thus rescuing the region from his barbaric control. Hercules brings freedom and peace. This can in some sense reflect on the Roman sentiment concerning Augustus during the formative years of the Empire – the monster (Civil War) has been overcome by a rescuing savior (Augustus).

- 2) pg. 4: Hercules and Cacus
1613; Oil on panel, 207 x 142,5 cm; Frans Halsmuseum, Haarlem

Goltzius was commissioned by a Haarlem lawyer named Colterman to paint Hercules and Cacus. Virtue is depicted by Hercules, who slays the evil giant Cacus.

<http://www.wga.hu/frames-e.html?html/b/bandinell/hercules.html>
[www2.educnet.education.fr/.../hercule et cacus](http://www2.educnet.education.fr/.../hercule_et_cacus)

Hercules is depicted here the conquering hero, overcoming the monstrous forces which dominate Mankind.

- 3) pg. 15: Beham, Hans Sebald (1500 – 1551): Hercules killing Cacus at his cave, from The Labors of Hercules (1542-1548), engraving, 1545.

rubens.anu.edu.au/.../display00059.html
rubens.anu.edu.au/.../prints/0001/117.JPG

In this image Hercules is celebrated in the act of slaying the monster.

- 4) pg. 17: Heracles and the cattle of Geryon; on sarcophagus from Perge (Pergamum), now at the Archaeological Museum at Alanya (Turkey). Photograph by Marco Prins.

<http://www.livius.org/a/heracles/heracles2.html>

- 5) pg. 19. Herakles fights Geryon for his cattle, his dog Orthus has already been killed. Greek krater, ca. 6th century B.C.

www.uwm.edu/Course/mythology/0900/herakles.htm

Illustration which appears in the Teacher's Edition

- 6) Hendrick Goltzius, Hercule tuant Cacus, Paris, Ecole nationale supérieure des beaux-arts

http://www.latribunedelart.com/Expositions_2004/Goltzius_Hercule.htm

Another rendition of Hercules killing Cacus, which celebrates control over chaos / barbarism.

Text and Translation

Aeneid VIII.190 – 201

iam primum saxīs suspēnsam hanc aspice rūpem	190
disiectae procul ut mōlēs dēsertaque montis	191
stat domus et scopulī ingentem traxēre ruīnam.	192
hīc spēlunca fuit vastō summōta recessū,	193
sēmihominis Cācī faciēs quam dīra tenēbat	194
sōlis inaccessam radiīs;	195

Now first look at this steep cliff overhung with rocks
in the distance how the masses and the scattered dwelling
of the mountain stands, and the boulders have drawn into a huge ruin.
Here there was a cavern removed with a vast recess,
which the dreadful form of half-human Cacus used to own,
(a cavern) inaccessible to the rays of the sun;

semperque recentī	195
caede tepēbat humus, foribusque adfīxa superbīs	196
ōra virum tristī pendēbant pallida tābō.	197
huic mōnstrō Volcānus erat pater: illius ātrōs	198
ōre vomēns ignīs magnā sē mōle ferēbat.	199
attulit et nōbīs aliquandō optantibus aetās	200
auxilium aduentumque deī.	201

and always the ground was warm
with fresh gore, and fastened to the proud entrances/doorposts
the pale heads of men were hanging with grim putrescence.
Vulcan was this monster's father: vomiting his (father's) dark
fires from his mouth he used to carry himself about with his great bulk.
At length, time brought help and the arrival of the god
to us praying.

nam maximus ultor	201
tergēminī nece Gēryonae spoliisque superbus	202
Alcīdēs aderat taurōsque hāc victor agēbat	203
ingentīs, vallemque bovēs annemque tenēbant.	204
at furiīs Cācī mēns effera, nē quid inausum	205
aut intractātum scelerisve dolīve fuisset,	206

For the greatest avenger

proud with his slaughter and with the spoils of three-headed Geryon

Hercules was present and the victor was driving to this place

the huge bulls, and the cattle were possessing both the valley and the river.

Yet the mind of Cacus, wild with rage, so that anything of either a crime or of treachery would not be un-dared or un-attempted,

quattuor ā stabulīs praestantī corpore taurōs	207
āvertit, totidem formā superante iuencās.	208
atque hōs, nē qua forent pedibus vestīgia rēctīs,	209
caudā in spēluncam tractōs versisque viārum	210
īndiciīs raptōs saxō occultābat opācō;	211
quaerentī nulla ad spēluncam signa ferēbant.	212

stole from the stalls four bulls with excellent body,

and just as many heifers with surpassing beauty.

And these, so that there would not be any trail from the properly directed feet,

dragged by their tails into the cave and with the evidence of their course

turned around, he was concealing those having been snatched away with/behind a darkened rock;

they brought no signs to the cavern to the one looking for them.

Aeneid VIII.288 – 304

ut prīma novercae	288
mōnstra manū geminōsque premēns ēlīserit anguīs,	289
ut bellō ēgregiās īdem disiēcerit urbēs,	290
Trōīamque Oechaliamque, ut dūrōs mīlle labōrēs	291
rēge sub Eurystheō fātīs Iūnōnis inīquae	292
pertulerit.	293

How he (Hercules) strangled the first monsters of his step-mother
 pressing with his hand the twin snakes,
 how that same one scattered the eminent cities in war,
 both Troy and Oechalia, how he carried through
 the thousand harsh labors under king Eurystheus by the fates of
 unkind Juno.

‘tū nūbigenās, invicte, bimembrīs	293
Hylaeumque Pholumque manū, tū Crēsia mactās	294
prōdigia et vastum Nemeae sub rūpe leōnem.	295
tē Stygiī tremuēre lacūs, tē iānitor Orcī	296
ossa super recubāns antrō sēmēsa cruentō;	297

‘You, unconquered one,
 have slain both the cloud-born part-men part-beasts Hylaeus and Pholus with your hand,
 you have slain the Cretan monsters and the huge lion of Nemea under the cliff.
 The Stygian lakes trembled at you, the doorkeeper of the Underworld
 reclining above the half-eaten bones in the bloody cave trembled at you;

nec tē ūllae faciēs, nōn terruit ipse Typhōeus	298
arduus arma tenēns; nōn tē ratiōnis egentem	299
Lernaeus turbā capitum circumstetit anguis.	300
salvē, vēra Iovis prōlēs, decus addite dīvīs,	301
et nōs et tua dexter adī pede sacra secundō.’	302
tālia carminibus celēbrant; super omnia Cācī	303
spēluncam adiciunt spīrantemque ignibus ipsum.	304

Neither did any shapes terrify you, towering Typhoeus himself holding weapons
 did not terrify you; the Lernaean (creature) with a crowd of snakes did not surround you destitute of reason.
 Hello, true offspring of Jupiter, glory added to the gods,
 and you, propitious, approach both us and your sacred things with a favorable step/foot.’
 They celebrate such things with songs; above all things they go on to mention the cave of Cacus
 and Cacus himself breathing out with fire.

Additional Translations

The Aeneid of Virgil: A Verse Translation by Allen Mandelbaum, Berkeley; University of California Press, 1971, pgs. 205 – 9. Lines 185 – 305, M 244 -400.

... King Evander spoke: “It was
no empty superstition on our part
and not our ignorance of ancient gods 245
that laid these solemn rituals on us,
this customary feast, this altar sacred
to such a mighty presence. Trojan guest,
because we have been saved from savage dangers –
it is for this that we now sacrifice, 250
that we renew the honors due this worship.
But first, look at this cliff with hanging rocks,
with boulders scattered far about; the mountain
house how is desolate, its stones are fallen
into tremendous ruin. Here a cavern 255
was set back in a vast recess; the rays
of sun had never reached it; it was held
by the fierce shape of half-human Cacus.
The ground was always warm with recent slaughter;
and fastened to the proud doorposts, the faces 260
of men hung pale with putrefaction. Vulcan
was father of this monster; those black fires
that Cacus belched – and his huge hulk – were Vulcan’s.
At last, in answer to our prayers, time
brought help to us, the coming of a god. 265
For Hercules was here, the great avenger,
proud in slaughter and the spoils of triple-
shaped Geryon; he drove his giant oxen
as conqueror; his cattle filled the valley
and riverbanks. But then the mind of Cacus 270
was driven wild with frenzy; lest he fail
to dare or try all ways of crime or fraud,
he stole from pasture four remarkable
bulls paired together with four splendid heifers.
He dragged them by the tail into his cavern – 275
so that, hoofprints reversed, they left no trace –
and hid them in dark rocks. No one could find
a sign of cattle going to the cave.
But meanwhile, when Amphytrion’s son had led
his well-fed herd out of the pasture, ready 280
to move on elsewhere, as his cattle left,
the oxen bellowed, all the grove was filled
with their complaints; they moaned across the hills.
One heifer answered their outcry; she roared

from that vast cavern, even in her prison, 285
and cheated Cacus and his hopes. At this,
the wrath of Hercules was hot with black
gall and with grief; he snatches up his weapons
and massive, knotted club, makes for a hilltop.
That was the first time that our shepherds ever 290
saw Cacus terrified, fear in his eyes.
He flies more swiftly than the east wind, seeking
the cave; and to his feet, fear added wings.

No sooner had he shut himself in, loosened
the iron chains that, by his father's art, 295
sustained the huge portcullis made of rock,
and slammed it down and pressed the doorposts tight,
which he then fastened by a bolt, than – look –
Tirinyus was come in frenzied anger
and scanning every entry. Hercules, 300
gnashing his teeth, turned this way, that. He tramps
three times across the Aventine, in wrath;
three times he tries in vain the gates of stone;
three times he sinks, tired out, along the valley.
But from the cavern's roof there rose a sharp 305
flint cliff with sheer rock faces on all sides;
it towered high, a fitting home for nests
of birds of evil omen. As it leaned
to left and toward the river, Hercules
strained from the right-hand side against the rock, 310
wrenched out its deepest roots and broke it loose.
Then suddenly he hurled it down; the wide
air thunders at the thrust; the riverbanks
now leap apart; the stream recoils in fear.
The den of Cacus, his enormous palace, 315
lay bare and, deep inside, his shadowed caverns
were naked to the eye; as if the earth,
ripped open by some violence, unlocked
the house of hell and all its pallid kingdoms,
so hated by the gods, and one could see 320
deep down into that dread abyss, the Shades
trembling within as sunlight made its way.
On Cacus then, caught by the unexpected,
the sudden day, trapped in the hollow rock,
his bellowing inhuman, Hercules 325
now showers shafts from overhead, calling
on every kind of weapon, raining branches
and huge millstones. With no escape from danger,
the monster belches black smoke from his jaws –

amazingly – and overwhelms his dwelling 330
 with blinding soot that rips sight from the eyes,
 gathering fog and night within the cavern
 and shadows that are mingled in with fire.
 The rage of Hercules was past all patience:
 he threw himself through flames; he leaped headlong 335
 just where the smoke rolled in thick waves, a cloud
 of darkness surging through the giant grotto.
 And here, as Cacus vomits useless fires
 within that black mist, Hercules grips him
 as in a knot and, clinging, squeezes out 340
 his strangled eyes, his throat run dry of blood.
 At once the house of darkness is thrown open,
 the doors torn off – the stolen oxen and
 the perjured plunder plain before the heavens.
 The shapeless corpse is dragged out by its feet. 345
 We cannot get enough of watching Cacus:
 his terrifying eyes, his face, the shaggy
 and bristling chest of that half-beast, his jaws
 with their extinguished fires. From that time on
 the fame of Hercules is celebrated 350
 and happy generations keep this day.
 Potitius especially was founder
 of this observance; the Pinarii
 are keepers of the rites of Hercules.
 For Hercules himself had first established 355
 this altar above the grove; and we shall always
 call it the Greatest Altar, it shall always be
 forever greatest. Therefore, young men, come:
 in honor of such deeds bind up your hair
 with leaves and, cups in hand, now call upon 360
 our common good and feely offer wine.”
 His words were done. Then Hercules’ own tree,
 the two-hued poplar, covered King Evander’s
 hair with its shade, entwining him with leaves.
 The sacred cup of wood filled his right hand. 365
 And all are quick to pour their glad libations
 upon the table and entreat the gods.

But meanwhile evening nears the downward slope
 of heaven: now the priests – Potitius first –
 all clad in skins as is their custom, make 370
 their way, carrying torches; they renew
 the feast; as welcome offering they bring
 a second meal. They heap the altars high
 with loaded platters. Then the Salii,

their temples bound with poplar branches, sing 375
around the kindled altars; one a choir
of youths, the other of old men, who chant
the praises and deeds of Hercules:
how first he strangled in his infant grip
twin serpents, monsters sent by his stepmother; 380
then how, in war, he overcame great cities,
Oechalia and Troy; and how he bore
a thousand heavy labors by the sentence
of unjust Juno, under King Eurystheus.
“By your own hand, unconquered one, you killed 385
both Pholus and Hylaeus, double-limbed
sons of the clouds; you killed the Cretan monsters,
the giant lion under Nemea’s rock.
For you the lakes of Styx have trembled and
the guardian of Orcus as he huddled 390
within his bloody cave on half-chewed bones.
No shape could panic you, not even tall
Typhoeus, bearing arms; the snake of Lerna,
its host of heads surrounding you, could not
rob you of reason. Hail, true son of Jove, 395
a glory added to the gods; be gracious,
draw near to us and this your sacred worship.:
Such acts they celebrated in song; above all,
they sing of fire-breathing Cacus’ cavern;
and all the grove resounds, the hills reecho.

The Aeneid of P. Vergilius Maro, translated by John Dryden

<http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Verg.+A.+8.184> to <http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Verg.+A.+8.280>

But when the rage of hunger was repress'd,
Thus spoke Evander to his royal guest:
“These rites, these altars, and this feast, O king;
From no vain fears of superstition spring,
Or blind devotion, or from blinder chance,
Or heady zeal, or brutal ignorance;
But, sav'd from danger, with a grateful sense,
The labors of a god we recompense.
See, from afar, yon rock that mates the sky
About whose feet such heaps of rubbish lie;
such indigested ruin; bleak and bare,
How desart now it stands, expos'd in air!
'T was once a robber's den, inclos'd around
With living stone, and deep beneath the ground.
The monster Cacus, more than half a beast,
This hold, impervious to the sun, possess'd.
The pavement ever foul with human gore;
Heads, and their mangled members, hung the door.
Vulcan this plague begot; and, like his sire,
Black clouds he belch'd, and flakes of livid fire.
Time, long expected, eas'd us of our load,
And brought the needful presence of a god.
Th' avenging force of Hercules, from Spain,
Arriv'd in triumph, from Geryon slain:
Thrice liv'd the giant, and thrice liv'd in vain.
His prize, the lowing herds, Alcides drove
Near Tiber's bank, to graze the shady grove.
Allur'd with hope of plunder, and intent
By force to rob, by fraud to circumvent,
The brutal Cacus, as by chance they stray'd,
Four oxen thence, and four fair kine convey'd;
And, lest the printed footsteps might be seen,
He dragg'd 'em backwards to his rocky den.
The tracks averse a lying notice gave,
And led the searcher backward from the cave.

“Meantime the herdsman hero shifts his place,
To find fresh pasture and untrodden grass.
The beasts, who miss'd their mates, fill'd all around
With bellowing, and the rocks restor'd the sound.
One heifer, who had heard her love complain,
Roar'd from the cave, and made the project vain.

Alcides found the fraud; with rage he shook,
 And toss'd about his head his knotted oak.
 Swift as the winds, or Scythian arrows' flight,
 He clomb, with eager haste, th' aerial height.
 Then first we saw the monster mend his pace;
 Fear his eyes, and paleness in his face,
 Confess'd the god's approach. Trembling he springs,
 As terror had increas'd his feet with wings;
 Nor stay'd for stairs; but down the depth he threw
 His body, on his back the door he drew
 (The door, a rib of living rock; with pains
 His father hew'd it out, and bound with iron chains):
 He broke the heavy links, the mountain clos'd,
 And bars and levers to his foe oppos'd.
 The wretch had hardly made his dungeon fast;
 The fierce avenger came with bounding haste;
 Survey'd the mouth of the forbidden hold,
 And here and there his raging eyes he roll'd.
 He gnash'd his teeth; and thrice he compass'd round
 With winged speed the circuit of the ground.
 Thrice at the cavern's mouth he pull'd in vain
 And, panting, thrice desisted from his pain.
 A pointed flinty rock, all bare and black,
 Grew gibbous from behind the mountain's back;
 Owls, ravens, all ill omens of the night,
 Here built their nests, and hither wing'd their flight.
 The leaning head hung threat'ning o'er the flood,
 And nodded to the left. The hero stood
 Adverse, with planted feet, and, from the right,
 Tugg'd at the solid stone with all his might.
 Thus heav'd, the fix'd foundations of the rock
 Gave way; heav'n echo'd at the rattling shock.
 Tumbling, it chok'd the flood: on either side
 The banks leap backward, and the streams divide;
 The sky shrunk upward with unusual dread,
 And trembling Tiber div'd beneath his bed.
 The court of Cacus stands reveal'd to sight;
 The cavern glares with new-admitted light.
 So the pent vapors, with a rumbling sound
 Heave from below, and rend the hollow ground.
 A sounding flaw succeeds; and from on high,
 The gods with hate beheld the nether sky:
 The ghosts repine at violated night,
 And curse th' invading sun, and sicken at the sight.
 The graceless monster, caught in open day,
 Inclos'd, and in despair to fly away,

Howls horrible from underneath, and fills
His hollow place with unmanly yells.
The hero stands above, and from afar
Plies him with darts, and stones, and distant war.
He, from his nostrils huge mouth, expires
Black clouds of smoke, amidst his father's fires,
Gath'ring, with each repeated blast, the night,
To make uncertain aim, and erring sight.
The wrathful god then plunges from above,
And, where in thickest waves the sparkles drove,
There lights; and wades thro' fumes, and gropes his way,
Half sing'd, half stifled, till he grasps his prey.
The monster, spewing fruitless flames, he found;
He squeez'd his throat; he writh'd his neck around,
And in a knot his crippled members bound;
Then from their sockets tore his burning eyes:
Roll'd on a heap, the breathless robber lies.
The doors, unbarr'd, receive the rushing day,
And thoro' lights disclose the ravished prey.
The bulls, redeem'd, breathe open air again.
Next, by the feet, they drag him from his den.
The wond'ring neighborhood, with glad surprise,
Behold his shagged breast, his giant size,
His mouth that flames no more, and his extinguish'd eyes.
From that auspicious day, with rites divine,
We worship at the hero's holy shrine.
Potitius first ordain'd these annual vows:
As priests, were added the Pinarian house,
Who rais'd this altar in the sacred shade,
Where honors, ever due, for ever shall be paid.
For these deserts, and this high virtue shown,
Ye warlike youths, your heads with garlands crown:
Fill high the goblets with a sparkling flood,
And with deep draughts invoke our common god."

This said, a double wreath Evander twin'd,
And poplars black and white his temples bind.
Then brims his ample bowl. With like design
The rest invoke the gods, with sprinkled wine.
Meantime the sun descended from the skies,
And the bright evening star began to rise.
And now the priests, Potitius at their head,
In skins of beasts involv'd, the long procession led;
Held high the flaming tapers in their hands,
As custom had prescrib'd their holy bands;
Then with a second course the tables load,

And with full chargers offer to the god.
The Sali sing, and cense his altars round
with Saban smoke, their heads with poplar bound--/L>
One choir of old, another of the young,
To dance, and bear the burthen of the song.
The lay records the labors, and the praise,
And all th' immortal acts of Hercules:
First, how the mighty babe, when swath'd in bands,
The serpents strangled with his infant hands;
Then, as in years and matchless force he grew,
Th' Oechalian walls, and Trojan, overthrew.
Besides, a thousand hazards they relate,
Procur'd by Juno's and Eurystheus' hate:
"Thy hands, unconquer'd hero, could subdue
The cloud-born Centaurs, and the monster crew:
Nor thy resistless arm the bull withstood,
Nor he, the roaring terror of the wood.
The triple porter of the Stygian seat,
With lolling tongue, lay fawning at they feet,
And, seiz'd with fear, forgot his mangled meat.
Th' infernal waters trembled at thy sight;
Thee, god, no face of danger could affright;
Not huge Typhoeus, nor th' unnumbered snake,
Increas'd with hissing heads, in Lerna's lake.
Hail, Jove's undoubted son! an added grace
To heav'n and the great author of thy race!
Receive the grateful off'rings which we pay,
And smile propitious on thy solemn day!"
In numbers thus they sung; above the rest,
The den and death of Cacus crown the feast.
The woods to hollow vales convey the sound,
The vales to hills, and hills the notes rebound.

Scansion of Text

iam primum saxīs suspēnsam_hanc aspice rūpem 190

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

disiectae procul ut mōlēs dēsertaque mōntis

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

stat domus et scopulī_ingentem traxēre ruīnam.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

hīc spēlunca fuit vastō summōta recessū,

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

sēmihominis Cācī faciēs quam dīra tenēbat

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

sōlis inaccessam radiīs; semperque recentī 195

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

caede tepēbat humus, foribusque_adfixa superbīs

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

ōra virum tristī pendēbant pallida tābō.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

huic mōnstrō Volcānus erat pater: illius ātrōs

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

ōre vomēns ignis magnā sē mōle ferēbat.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

attulit et nōbīs aliquandō_optantibus aetās 200

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

auxilium_adventumque deī. nam maximus ultor

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

tergeminī nece Gēryonae spoliīsque superbus

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Alcīdēs aderat taurōsque_hāc victor agēbat

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

ingentis, vallemque bovēs amnemque tenēbant.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

at furiīs Cācī mēns effera, nē quid inausum 205

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

aut intractātum scelerisve dolīve fuisset,

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

quattuor ā stabulīs praestantī corpore taurōs

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

āvertit, totidem formā superante iuvencās.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

atque_hōs, nē qua forent pedibus vestīgia rēctīs,

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

caudā_in spēluncam tractōs versīsque viārum 210

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

indiciīs raptōs saxō_occultābat opācō;

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

quaerentī nulla ad spēluncam signa ferēbant.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Excerpt cont'd.

hīc iuvenum chorus, ille senum, quī carmine laudēs

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Herculeās et facta ferunt: ut p̄rīma novercae

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

mōnstra manū geminōsque premēns ēlīserit anguīs,

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

ut bellō ēgregiās īdem disiēcerit urbēs,

290

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Trōiamque Oechaliamque, ut dūrōs mīlle labōrēs

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

rēge sub Eurystheō fātis Iūnōnis inīquae

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

pertulerit. 'tū nūbigenās, invicte, bimumbris

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Hylaeumque Pholumque manū, tū Crēsia mactās

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

p̄rōdigiā et vastum Nemeae sub rūpe leōnem.

295

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

tē Stygiī tremuēre lacūs, tē iānitor Orcī

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

ossa super recubāns antrō sēmēsa cruentō;

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

nec tē ūllae faciēs, nōn terruit ipse Typhōeus

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

arduus arma tenēns; nōn tē ratiōnis egentem

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Lernaeus turbā capitum circumstetit anguis.

300

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

salvē, vēra Iovis p̄rōlēs, decus addite dīvīs,

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

et nōs et tua dexter adī pede sacra secundō.'

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

tālia carminibus celebrant; super omnia Cācī

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

spēluncam adiciunt spīrantemque ignibus ipsum.

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

cōnsonat omne nemus strepitū collēsque resultant.

305

| _ _ | _ _ | _ _ | _ _ | _ _ | _ _ |

Lesson Plans:

Day 1

Introduction.

Many students recognize the name of Hercules. Make it fun and intriguing to discover a more accurate idea of who this hero was and what he represented.

“hodie Herculem discamus.”

Part One: Quis erat Herculēs.

Part Two: Quis ad modernam aetatem est Herculēs .

Board Activity: Break into small groups and

Who was Hercules? What do you know about his life? his accomplishments?
10 min.

This initial activity is to awaken their curiosity by helping begin to question current concepts.

Several concepts will become immediately clear: students know the name ‘Hercules,’ much of their information has been derived from their experiences watching the movie ‘Hercules’ by the Disney Corporation; some may have watched the television show ‘Hercules: the Legendary Journeys’ starring Kevin Sorbo; a few may have even seen earlier productions. This material needs to be placed upon the board so that it is clearly visible. I recommend making several columns, based upon some of the following categories:

Movies	Television	Fantasy / Fiction books	Previous Classes	Additional Sources
Steve Reeves’ Hercules movies	Kevin Sorbo’s Hercules: legendary journey Xena Etc.		Elementary School Learned about mythology	

How do you/we know this? What is/are our source(s) for this information? 5 – 10 min.

This can be an interesting point for class discussion:

- How do we know any information from the ancient world, or from our own history?
Archaeology, Preserved ancient texts, Preserved ancient images, etc.
- What type of sources would help us learn about antiquity, or any other time?
Ancient authors’ descriptions of events, etc.

- Should we believe them? Do they contain biases? If so, how should we address them so that we can use the information they provide us?
This can be an interesting topic, because it applies to today as well – how do we become critical thinkers, critical readers, etc.

So, one question that the class will explore is ‘Who was Hercules in the eyes of the Greeks and Romans?’

The homework assignment sheet will allow the students to discover some of the ancient stories of Hercules, by looking into the characters in the portion of the Aeneid you will translate in class. Included within the characters are several whom Hercules did not have conflict with according to the standard legends, but he is connected to Typhoeus, Hylaeus and Pholus by a less common set of Hercules legends – and it could be the case that Virgil made some of these connections for his own purposes, i.e., he may have used myth and legend for his own particular ends as an author during the last decades of the Roman Republic and the dawn of the Empire. You may choose to pursue this line of thought, or just focus on informing the students of a more accurate version than what they may know. A heroic man with superhuman strength and little to no control of his temper and other things, who eventually learns to overcome his weakness instead of covering it with his strength, and who eventually is allowed to become a god, is a truly inspiring story.

Another question that the class will explore: ‘Is there only one version of the myth of Hercules, or any myth or legend from the ancient world?’

As mentioned above, the homework assignment will begin to answer this question. If you choose to follow this line of thought then I recommend that you read excerpts from Gantz’ Early Greek Myth, especially chapter 13. In this regard I would also recommend Galinsky’s ‘Hercules in the Aeneid,’ as a way exploring why Hercules appeared in the Aeneid at all.

(I like to find topics like this that show the reality and humanity of the ancient world, which are open to some interpretation, and are not just black and white issues, because then we can work on the thought processes important for literary and historical criticism. They become better students because of these explorations, and possibly better citizens.)

Rest of class period – use the work sheet based upon the A & E video Biography of Hercules, and present this video (all or in part) as an introduction. You may also use the work sheet on the computer or in your library / resource center in order to identify the characters and get a broad outline of the life and labors of Hercules.

Homework:

Using the resources available, whether literary or on the internet, identify the characters in the *Aeneid* that appear in book VIII, lines 190 – 305.

Day 2

“Salvete, discipuli discipulaeque.”

Quickly go over the homework.

Do the students have a more complex understanding of the character of Hercules?

Do any have questions they would like to investigate further? (*A good extra credit assignment!*)

Introduce the method of poetic expression popular to the ancients – epic. In particular, dactylic hexameter.

Put the first full line of text, (line 289) on the board, and scan it.

mōnstra manū geminōsque premēns ēlīserit anguīs,

| _ _ _ | _ _ _ | _ _ _ | _ _ _ | _ _ _ |

Explain the purpose of macrons. (*It is important to know what vowels are naturally long.*)

How else can a vowel be construed to be long?

One may say that a syllable is long if it contains:

a naturally long vowel,

a diphthong,

a short vowel followed by two or more consonants or the double consonant x. (Some consonants do not follow this generic rule, so refer to a Latin grammar book or another resource concerning this.)

Syllables are marked either long (_) or short (_).

Six feet per line (hexameter)

Either a **dactyl** | _ _ _ | or a **spondee** | _ _ | comprise a foot in the first five feet. The last foot will always be a **trochee** | _ _ | or | _ _ |.

Compare this to English poetry:

Does this work? :

‘Violets are purplish blue, roses come in many hues, Splenda is way too sweet, and sometimes you are as well.’

Obviously a weak paraphrase, but it begins to make the students recognize that English poetry (and often song lyrics) are based upon a rhyming scheme, and a rhythm. Once they recognize this, then emphasizing rhythm over rhyme may be more acceptable.

Look at lines VIII. 289 – 93. Use the notes to help the students connect the modifiers, etc. and then translate the text.

Homework: Translate lines 293 – 97 on page 9.

Day 3

“Salvete, omnes. Eratne labor ad domum durus?”

Review the homework translations. (15 min.)

Now go back and review lines 288 – 97 together (5 min.)

Break into small groups and translate lines 298 -304. (20 – 25 min.)

Depending upon the ease with which a group and the class in general can translate, there are several additional activities which may be added to the translation activity.

- Scan as many lines as possible in the class time remaining.
- Practice reading lines 288 – 304 aloud.
- Draw a series of images which depict the various events of Hercules’ life in lines 288 – 304.
- For the more musical – turn this story into a song in English, or try to find a melody that will fit the Latin.
- For the more melodramatic – perform some or all of the various events portrayed in lines 288 – 304, while a classmate reads the text aloud.

Homework: Translate lines 190 – 195 on pg. 13.

Day 4

“Salvete, poetae! quam fabulam de Hercule agetis?”

Have each student chose an activity that they will work on individually or in a group to present to class and turn in as a grade. (if at all possible, make available a camera so plays, etc., may be recorded.) (Allot 5 min.)

Review the homework translation, in particular line 194, as the ‘*quam*’ may have caused confusion. (10 min.)

Translate lines 195 – 206 in class. Lines 198 – 9 may be difficult, so anticipate questions. (25 min.)

Time permitting, review scansion on at least one line.

Homework:

Translate lines 207 – 212, on page 19.

Day 5

“Salvete, pictores, actores, cantatores, et alia.”

Review the homework translation. (10 min.)

Bring the entire section together as one complete passage. (25 min.)

Does the class need extra time to complete the translation? Do they want to work on their activities?

Homework:

Prepare for examination on Hercules in the *Aeneid*. Study the characters, review the translation.

Day 6

“bonam fortunam, omnes!”

Give test on *Aeneid* VIII.190 – 212, 288 – 304.

Any time remaining after the test may be utilized in preparation for the additional activities the students’ will present in class.

Homework: complete activities for presentation in class.

Day 7

Present the various activities based upon *Aeneid* VIII.288 – 304.

Examination on *Aeneid* VIII.190 – 212 & 288 – 304.

iam primum saxīs suspēnsam hanc aspice rūpem disiectae procul ut mōlēs dēsertaque mōntis stat domus et scopulī ingentem traxēre rūinam. hīc spēlunca fuit vastō summōta recessū, sēmihominis Cācī faciēs quam dīra tenēbat sōlis inaccessam radiīs; semperque recentī caede tepēbat humus, foribusque adfīxa superbīs ōra virum tristī pendēbant pallida tābō. huic mōnstrō Volcānus erat pater: illius ātrōs ōre vomēns ignis magnā sē mōle ferēbat. attulit et nōbīs aliquandō optantibus aetās auxīlium adventumque deī. nam maximus ultor tergēminī nece Gēryonae spoliīsque superbus Alcīdēs aderat taurōsque hāc victor agēbat ingentis, vallemque bovēs amnemque tenēbant. at furiīs Cācī mēns effera, nē quid inausum aut intractātum scelerisve dolīve fuisset, quattuor ā stabulīs praestantī corpore taurōs āvertit, totidem formā superante iuencās. atque hōs, nē qua forent pedibus vestīgia rēctīs, caudā in spēluncam tractōs versīsque viārum indiciīs raptōs saxō occultābat opācō; quaerentī nulla ad spēluncam signa ferēbant.	190 195 200 205 210
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Section 1:

1. ‘aspice’ (line 190) is imperative and is translated
 - a. Let’s look!
 - b. Will you look (at).
 - c. Look (at)!
 - d. They looked (at).
2. ‘disiectae’ (line 191) modifies
 - a. suspensam.
 - b. mōlēs.
 - c. dēserta.
 - d. mōntis.
3. ‘traxēre’ (line 192) is an alternate form of
 - a. traxērunt.
 - b. tractī essent.
 - c. traxisse.
 - d. trahentēs.
4. ‘virum’ (line 197) is best translated
 - a. the man.
 - b. of the man.
 - c. to the man.
 - d. of men.
5. ‘monstrō’ (line 198) is best translated
 - a. for the monster.
 - b. of the monster.
 - c. with the monster.
 - d. by the monster.

6. The case of 'Cācī' is
- a. Vocative. b. Dative. c. Genitive. d. none of these.
7. The Tense and Mood of 'fuisset' (line 206) are
- a. Pluperfect Subjunctive. b. Perfect Indicative. c. Imperfect Subjunctive. d. Future Indicative.
8. In line 209, 'hōs' refers to
- a. 'furiīs' of Cācus. b. 'scelerisve dolīve' of Cacus. c. 'iuencās' et 'taurōs.' d. 'rēctīs pedibus.'
9. The most accurate translation for 'quaerentī' (line 212) is
- a. to be sought. b. of seeking. c. I sought. d. to/for the one seeking.
10. Alcīdēs could not find the cattle when he began to search for them because
- a. 'caudā in spēluncam tractōs.' b. 'raptōs saxō occultābat opācō.'
- c. 'nulla ad spēluncam signa ferēbant.' d. a, b and c.

Section 2:

Translate lines 201 – 204 (*nam ... tenebant.*)

Section 3:

Using the text above, what Latin word(s) describe the cattle of Geryon? Write it/them in the space below:

What Latin words from the text above tell us how Cacus brought the stolen cattle to his cave?

ut prīma novercae

mōnstra manū geminōsque premēns ēlīserit anguīs,
 ut bellō ēgregiās īdem disiēcerit urbēs, 290
 Trōīamque Oechaliāque, ut dūrōs mīlle labōrēs
 rēge sub Eurystheō fātīs Iūnōnis inīquae
 pertulit. ‘tū nūbigenās, invicte, bimembrīs
 Hylaeumque Pholumque manū, tū Crēsia mactās
 prōdigia et vastum Nemeae sub rūpe leōnem. 295
 tē Stygiī tremuēre lacūs, tē iānitor Orcī
 ossa super recubāns antrō sēmēsa cruentō;
 nec tē ūllae faciēs, nōn terruit ipse Typhōeus
 arduus arma tenēns; nōn tē ratiōnis egentem
 Lernaes turbā capitem circumstetit anguis. 300
 salvē, vēra Iovis prōles, decus addite dīvīs,
 et nōs et tua dexter adī pede sacra secundō.’
 tālia carminibus celēbrant; super omnia Cācī
 spēluncam adiciunt spīrantemque ignibus ipsum.
 cōnsonat omne nemus strepitū collēsque resultant. 305

Section 4:

Translate ‘īdem’ (line 290) and identify the person, place or thing to which it refers:

Translate lines 296- 7:

Section 5:

1. ‘invicte’ refers to Hercules and is what case?
 - a. Ablative. b. Vocative. c. Nominative. d. Dative.
2. ‘nūbigenās’ modifies _____ and refers to _____.
 - a. ‘bimembrīs’ and refers to Hercules. b. ‘bimembrīs’ and refers to Hylaeus and Pholus.
 - b. ‘tū’ and refers to Hercules. d. ‘mactās’ and refers to ‘Crēsia prōdigia.’

Teacher's Examination on *Aeneid* VIII.190 – 212 & 288 – 304.

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Section 1:

11. 'aspice' (line 190) is imperative and is translated
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13. 'traxēre' (line 192) is an alternate form of
a. **traxērunt.** b. tractī essent. c. traxisse. d. trahentēs.
14. 'virum' (line 197) is best translated
a. the man. b. of the man. c. to the man. d. **of men.**
15. 'monstrō' (line 198) is best translated
a. for the monster. b. **of the monster.** c. with the monster. d. by the monster.

16. The case of 'Cācī' is
- b. Vocative. b. Dative. **c. Genitive.** d. none of these.
17. The Tense and Mood of 'fuisset' (line 206) are
- b. **Pluperfect Subjunctive.** b. Perfect Indicative. c. Imperfect Subjunctive. d. Future Indicative.
18. In line 209, 'hōs' refers to
- b. 'furiīs' of Cācus. b. 'scelerisve dolīve' of Cacus. **c. 'iuencās' et 'taurōs.'** d. 'rēctīs pedibus.'
19. The most accurate translation for 'quaerentī' (line 212) is
- b. to be sought. b. of seeking. c. I sought. **d. to/for the one seeking.**
20. Alcīdēs could not find the cattle when he began to search for them because
- b. 'caudā in spēluncam tractōs.' b. 'raptōs saxō occultābat opācō.'
- c. 'nulla ad spēluncam signa ferēbant.' **d. a, b and c.**

Section 2:

Translate lines 201 – 204 (*nam ... tenebant.*) (27)

In this particular section, grade it literally. Hence, because there are 27 separate words in the text, each word receives one point.

Section 3:

Using the text above, what Latin word(s) describe the cattle of Geryon? Write it/them in the space below:

a good choice: 'tauros ... ingentis' (2)

in addition, and for more points: spoliis. (1)

excellent choices: praestantī corpore taurōs (3)

formā superante iuencās (3)

total of 9 points

What Latin words from the text above tell us how Cacus brought the stolen cattle to his cave?

caudā in spēluncam tractōs (versīsq̄ue viārum̄ indicīīs) : dragged by the tail into the cave (and with the indications of their trail turned around)...

Total of 4 points, but if they can explain the next phrase, I'd give extra credit points.

ut prīma novercae
 mōnstra manū geminōsque premēns ēlīserit anguīs, 290
 ut bellō ēgregiās īdem disiēcerit urbēs,
 Trōīamque Oechaliāque, ut dūrōs mīlle labōrēs
 rēge sub Eurystheō fātīs Iūnōnis inīquae
 pertulit. ‘tū nūbigenās, invicte, bimembrīs
 Hylaeumque Pholumque manū, tū Crēsia mactās 295
 prōdigia et vastum Nemeae sub rūpe leōnem.
 tē Stygiī tremuēre lacūs, tē iānitor Orcī
 ossa super recubāns antrō sēmēsa cruentō;
 nec tē ūllae faciēs, nōn terruit ipse Typhōeus
 arduus arma tenēns; nōn tē ratiōnis egentem 300
 Lernaes turbā capitem circumstetit anguis.
 salvē, vēra Iovis prōles, decus addite dīvīs,
 et nōs et tua dexter adī pede sacra secundō.’
 tālia carminibus celēbrant; super omnia Cācī
 spēluncam adiciunt spīrantemque ignibus ipsum. 305
 cōnsonat omne nemus strepitū collēsque resultant.

Section 4:

Translate ‘īdem’ (line 290) and identify the person, place or thing to which it refers:

‘The same (one)’, and it refers to Hercules.

Translate lines 296- 7: (13)

Section 5:

3. ‘invicte’ refers to Hercules and is what case?
 - b. Ablative. **b. Vocative.** c. Nominative. d. Dative.
4. ‘nūbigenās’ modifies _____ and refers to _____.
 - c. ‘bimembrīs’ and refers to Hercules. **b. ‘bimembrīs’ and refers to Hylaeus and Pholus.**
 - d. ‘tū’ and refers to Hercules. d. ‘mactās’ and refers to ‘Crēsia prōdigia.’

***Hercules/ Herakles* Worsheet for the A&E Biography.**

Identify the following people and places, and their importance to the myth of Hercules. Some of the information necessary to identify these people may be found in several mythology books in the LRC or in my classroom in Hodgson Hall, as well as on the internet using the search engine Yahoo.com.

1) Amphitryon and her husband Alcmene (+ Zeus)

2) Thebes

3) Lycus

4) Thespius of Thespieae

5) Minyans (of Orchomenos)

6) Megara , Dianaira ,Aeole {three women who were 'important' to Hercules}

7) Oracle at Delphi (the Pythia) {shows up twice in the story of Hercules}

8) Eurystheus of Tiryns

9) Omphale of Lydia

10) Nessus

11) Relationship and interaction between Hera and Heracles.

12) Hercules' 12 Labors. {not all are mentioned in the video}

13) **Other** labors / (superhuman) deeds of valor and distinction?

Characters and Places which appear in *Aeneid* VIII.190 – 305.

Identify the following names / places and provide as much information about each as possible.

Possible resources:

Library / Student Resource Center

Oxford Classical Dictionary

BULFINCH'S MYTHOLOGY: THE AGE OF FABLE OR STORIES OF GODS AND HEROES,
by Thomas Bulfinch.

Internet

There are thousands of sites on the web. Two very useful sites are:

Mythweb: this site also has links to the Persues Project, sponsored by Tufts University and Encyclopaedia Mythica.

<http://www.mythweb.com/>

Yahoo.com – directory of mythology sites.

http://dir.yahoo.com/Society_and_Culture/Mythology_and_Folklore/Mythology/

Alcīdēs	Amphitryōniadēs	Aventīnus
Cācus	Crēsia	Eurus
Eurystheus	Gēryon	Herculēs
Hȳlaeus	Iūnō	Iuppiter
Lernaeus	Mānēs	Nemea
Oechalia	Olympus	Orcus
Pholus	Pīnāria	Potītius
Stygius	Tīrynthius	Trōia
Typhōeus	Vesper	Volcānus

The following characters do not appear in the immediate text for *Aeneid* VIII.190-305, but are important in understanding the context of the story.

Aenēās
Anchīsēs

Ascanius
Evander

Pallās
Venus

Additional Work:

Some students may struggle to be successful with 38 lines of the *Aeneid*. This task will challenge them to their limit in the study of Latin. Take heart! You have enabled your students to reach a level of proficiency in Latin which is very admirable. They have read, in unadapted Latin, from Rome's great epic.

Some students will readily understand Virgil's style, and will need more challenge. Here are several additional assignment possibilities for these exceptional students. {If these students are not in an Advanced Placement course, this material may entice them to try a higher level course. At their current level, use this additional material for 'Honors' credit.}

The rest of the story:

Have Honors level students translate these additional lines. There is a complete Word List at the end of the Teacher's Edition.

In addition to translation, these students need to be able to:

1. Scan the lines of the previous lines (and, depending upon level and skill, be able to scan the additional lines).
2. Identify words which normally appear together in prose.
3. Recall all previous vocabulary, and learn the new vocabulary.

Aeneid VIII.213 - 267

intereā, cum iam stabulīs saturāta movēret

Amphitryōniadēs armenta abikumque parāret,

discessū mūgīre bovēs atque omne querēlīs 215

implērī nemus et collēs clāmōre relinquī.

reddidit ūna boum vōcem vastōque sub antrō

mūgiit et Cācī spem custōdia fefellit.

hīc vērō Alcīdae furiīs exārserat ātrō

felle dolor, rapit arma manū nūdīsque gravātum 220

rōbur, et āeriī cursū petit ardua mōntis.

tum primum nostrum Caeum videre timentem
 turbatumque oculi; fugit illicet oecior Euro
 speluncamque petit, pedibus timor addidit alas.
 ut sese inclusit ruptisque immane catenis 225
 deiicit saxum, ferro quod et arte paternam
 pendebat, fultosque emuniit obice postis,
 ecce furens animis aderat Tiryntius omnemque
 accessum lustrans huc ora ferēbat et illuc,
 dentibus infrendens. ter totum fervidus iram 230
 lustrat Aventinum montem, ter saxea temptat
 limina nequam, ter fessus valle resedit.
 stabat acuta silex praecisis undique saxis
 speluncae dorsum insurgens, altissima visum,
 dirarum nidus domus opportuna volucrum. 235
 hanc, ut prona iugum laevum incumbēbat ad amnem,
 dexter in adversum nitens concussit et imis
 avulsam solvit radicibus, inde repente
 impulit; impulsu quo maximus intonat aether,
 dissimulant ripae refluitque exterritus amnis. 240
 at specus et Caeci detecta apparuit ingens
 regia, et umbrosae penitus patere cavernae,
 non secus ac si qua penitus vi terra dehiscens
 infernas reseret sedes et regna recludat
 pallida, dis invisae, superque immane barathrum 245
 cernatur, trepidant immissum lumine Manes.
 ergo insperata deprensam luce repente
 inclusumque cavo saxo atque insueta rudentem
 desuper Alcides telis premit, omniaque arma
 advocat et ramis vastisque molaribus instat. 250

ille autem, neque enim fuga iam super ūlla perīclī,
faucibus ingentem fūmum (mīrābile dictū)
ēvomit involvitque domum cālīgine caecā
prōspectum eripiēns oculīs, glomeratque sub antrō
fūmiferam noctem commixtīs igne tenebrīs. 255

nōn tulit Alcīdēs animīs, sēque ipse per ignem
praecipitī iēcit saltū, quō plūrimus undam
fūmus agit nebulaque ingēns specus aestuat ātra.
hīc Cācum in tenebrīs incendia vāna vomentem
corripit in nōdum complexus, et angit inhaerēns 260
ēlīsōs oculōs et siccum sanguine guttur.

panditur extemplō foribus domūs ātra revulsīs
abstractaeque bovēs abiurataeque rapīnae
caelō ostenduntur, pedibusque informe cadāver
prōtrahitur. nequeunt explērī corda tuendō 265
terribilīs oculōs, vultum villōsaque saetīs
pectora sēmiferī atque extinctōs faucibus ignis.

Additional Honors Assignment

Hercules in other texts:

Some students excel with challenge. These extra assignments are thematically connected to the passage from Virgil, but expose students to more authors and their genres and styles. They may also begin to compare the material each author chose to emphasize from the life of Hercules.

Refer the student(s) to the Perseus Project website sponsored by Tufts University:

<http://www.perseus.tufts.edu>

This site provides Latin texts with much of the vocabulary hyperlinked to an on-line dictionary. There are also older English translations of each text which the student may use as a reference, particularly in the more challenging passages.

Read in translation the Homeric *Hymn to Hermes* (#4). How does the story of Hercules and Cacus reflect the story of Hermes and Apollo?

The historian Livy was a contemporary of Virgil. How did this author address the topic of Hercules?

This text is based on the following book(s) on the Perseus website:

Titus Livius. *Ab urbe condita*. Oxford. Oxford University Press. 1914. 1. Titus Livius. *Ab urbe condita*. Oxford. Oxford University Press. 1919. 2. OCLC: 13109607

In *The History of Rome* I.7 (below), Livy described the 'death' of Remus, and Hercules' fight with Cacus. The vocabulary from Virgil is useful here because much is similar.

VII. priori Remo augurium venisse fertur, sex volucres; iamque nuntiato augurio cum duplex numerus Romulo se ostendisset, utrumque regem sua multitudo consalutaverat: tempore illi praecepto, at hi numero avium regnum trahebant. [2] inde cum altercatione congressi certamine irarum ad caedem vertuntur; ibi in turba ictus Remus cecidit. volgatior fama est ludibrio fratris Remum novos transiluisse muros; inde ab irato Romulo, cum verbis quoque increpitans adiecisset, 'sic deinde, quicumque alius transiliet moenia mea,' interfectum. [3] ita solus potitus imperio Romulus; condita urbs conditoris nomine appellata. Palatium primum, in quo ipse erat educatus, muniit. sacra dis aliis Albano ritu, Graeco Herculi, ut ab Evandro instituta erant, facit. [4] Herculem in ea loca Geryone interempto boves mira specie abegisse memorant, ac prope Tiberim fluvium, qua prae se armentum agens nando traiecerat, loco herbido ut quiete et pabulo laeto reficeret boves et ipsum fessum via procubuisse. [5] ibi cum eum cibo vinoque gravatum sopor oppressisset, pastor accola eius loci, nomine Cacus, ferox viribus, captus pulchritudine boum cum avertere eam praedam vellet, quia si agendo armentum in speluncam compulsisset ipsa vestigia quaerentem dominum eo deductura erant, aversos boves eximium quemque pulchritudine caudis in speluncam traxit. [6] Hercules ad primam auroram somno excitus cum gregem perlustrasset oculis et partem abesse numero sensisset, pergit ad proximam speluncam, si forte eo vestigia ferrent. quae ubi omnia foras versa vidit nec in partem aliam ferre, confusus atque incertus animi ex loco infesto agere porro armentum occepit. [7] inde cum actae boves quaedam ad desiderium, ut fit, relictarum mugissent, reddita inclusarum ex spelunca boum vox Herculem convertit. quem cum vadentem ad speluncam Cacus vi prohibere conatus esset, ictus clava fidem pastorum nequiquam invocans [morte] occubuit. [8] Evander tum ea, profugus ex Peloponneso, auctoritate magis quam imperio regebat loca, venerabilis vir miraculo litterarum, rei novae inter rudes artium homines, venerabilior divinitate credita Carmentae matris, quam fatiloquam ante Sibyllae in Italiam adventum miratae eae gentes fuerant. [9] is tum Evander concursu pastorum trepidantium circa advenam manifestae reum caedis excitus postquam facinus facinorisque causam audivit, habitum formamque viri aliquantum amplioem augustioremque humana intuens rogitat qui vir esset. [10] ubi nomen patremque ac patriam accepit, 'Iove nate, Hercules, salve,' inquit; 'te mihi mater, veridica interpres deum, aucturum caelestium numerum cecinit, tibi que aram hic dicatum iri quam opulentissima olim in terris gens maximam vocet tuoque ritu colat.' [11] dextra Hercules data accipere se omen impleturumque fata ara condita ac dicata ait. [12] ibi tum primum bove eximia capta de grege sacrum Herculi, adhibitis ad ministerium dapemque Potitiis ac Pinariis, quae tum familiae maxime inclitae ea loca incolebant, factum. [13] forte ita evenit ut Potitii ad tempus praesto essent iisque exta apponerentur, Pinarii extis adesis ad ceteram venirent dapem. inde institutum mansit donec Pinarium genus fuit, ne extis eorum sollemnium vescerentur. [14] Potitii ab Evandro edocti antistites sacri eius per multas aetates fuerunt, donec tradito servis publicis sollemni familiae ministerio genus omne Potitorum interiit. [15] haec tum sacra Romulus una ex omnibus peregrina suscepit, iam tum immortalitatis virtute partae ad quam eum sua fata ducebant fautor.

<http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Liv.+1.7.1>

This text is based on the following book on the Perseus Project website:

Livy. *History of Rome*. English Translation by. Rev. Canon Roberts. New York, New York. E. P. Dutton and Co. ???? 1. Livy. *History of Rome*. English Translation. Rev. Canon Roberts. New York, New York. E. P. Dutton and Co. ???? 2.

OCLC: 2311635

VII.

Death of Remus.

Remus is said to have been the first to receive an omen: six vultures appeared to him. The augury had just been announced to Romulus when double the number appeared to him. Each was saluted as king by his own party. The one side based their claim on the priority of the appearance, the other on the number of the birds. Then followed an angry altercation; heated passions led to bloodshed; in the tumult Remus was killed. The more common report is that Remus contemptuously jumped over the newly raised walls and was forthwith killed by the enraged Romulus, who exclaimed, 'So shall it be henceforth with every one who leaps over my walls.' Romulus thus became sole ruler, and the city was called after him, its founder.

The Legend of Hercules and Cacus.

His first work was to fortify the Palatine hill where he had been brought up. The worship of the other deities he conducted according to the use of Alba, but that of Hercules in accordance with the Greek rites as they had been instituted by Evander. It was into this neighborhood, according to the tradition, that Hercules, after he had killed Geryon, drove his oxen, which were of marvelous beauty. He swam across the Tiber, driving the oxen before him, and wearied with his journey, lay down in a grassy place near the river to rest himself and the oxen, who enjoyed the rich pasture. When sleep had overtaken him, as he was heavy with food and wine, a shepherd living near, called Cacus, presuming on his strength, and captivated by the beauty of the oxen, determined to secure them. If he drove them before him into the cave, their hoof-marks would have led their owner in his search for them in the same direction, so he dragged the finest of them backwards by their tails into his cave. At the first streak of dawn Hercules awoke, and on surveying his herd and saw that some were missing. He proceeded towards the nearest cave, to see if any tracks pointed in that direction, but he found that every hoof-mark led from the cave and none towards it. Perplexed and bewildered he began to drive the herd away from so dangerous a neighborhood. Some of the cattle, missing those which were left behind, lowed as they often do, and an answering low sounded from the cave. Hercules turned in that direction, and as Cacus tried to prevent him by force from entering the cave, he was killed by a blow from Hercules' club, after vainly appealing for help to his comrades.

The king of the country at that time was Evander, a refugee from Peloponnesus, who ruled more by personal ascendancy than by the exercise of power. He was looked up to with reverence for his knowledge of letters--a new and marvelous thing for uncivilized men--but he was still more revered because of his mother, who was believed to be a divine being and regarded with wonder, by all as an interpreter of Fate, in the days before the arrival of the Sibyl in Italy. This Evander, alarmed by the crowd of excited shepherds standing round a stranger whom they accused of open

murder, ascertained from them the nature of his act and what led to it. As he observed the bearing and stature of the man to be more than human in greatness and august dignity, he asked who he was. When he heard his name, and learnt his father and his country, he said, 'Hercules, son of Jupiter, hail! My mother, who speaks truth in the name of the gods, has prophesied that thou shalt join the company of the gods, and that here a shrine shall be dedicated to thee, which in ages to come the most powerful nation in all the world shall call their Ara Maxima and honor with thine own special worship.' Hercules grasped Evander's right hand and said that he took the omen to himself and would fulfill the prophecy by building and consecrating the altar. Then a heifer of conspicuous beauty was taken from the herd, and the first sacrifice was offered; the Potitii and Pinarii, the two principal families in those parts, were invited by Hercules to assist in the sacrifice and at the feast which followed. It so happened that the Potitii were present at the appointed time and the entrails were placed before them; the Pinarii arrived after these were consumed and came in for the rest of the banquet. It became a permanent institution from that time that as long as the family of the Pinarii survived they should not eat of the entrails of the victims. The Potitii, after being instructed by Evander, presided over that rite for many ages, until they handed over this ministerial office to public servants after which the whole race of the Potitii perished.

This, out of all foreign rites, was the only one which Romulus adopted, as though he felt that an immortality won through courage, of which this was the memorial, would one day be his own reward.

<http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Liv.+1.7>

Compare Virgil and Livy: did they use similar words and / or phrases in telling the story of Cacus? Provide examples from the Latin.

Contrast the vocabulary of Virgil and Livy – did they use different vocabulary to tell the same story? If so, what would the vocabulary differences imply about the author's presentation of the story?

Can you detect a bias in one of the versions? (To phrase this another way, did each author emphasize a different aspect of the story? Did they present different versions of the story? If so, why?)

Another assignment which I will attempt if there is time is as follows:

Refer to the Perseus Project website and read in translation Ovid's *Metamorphoses* book IX. Compare this to Virgil's and Livy's treatment of Hercules.

Now read Ovid's

For AP teachers who can utilize this text as an additional text for their class:

The Aeneid of Virgil: Books 7 – 12. edited w/ introduction and notes by R.D. Williams, Walton-on-Thames, Surrey, UK; Thomas Nelson & Sons, Ltd. for St. Martin's Press, 1992, 33-6.

iam primum saxīs suspēnsam hanc aspice rūpem 190
disiectae procul ut mōlēs dēsertaque mōntis
stat domus et scopulī ingentem traxēre ruīnam.
hīc spēlunca fuit vastō summōta recessū,
sēmihominis Cācī faciēs quam dīra tenēbat
sōlis inaccessam radiīs; semperque recentī 195
caede tepēbat humus, foribusque adfīxa superbīs
ōra virum tristī pendēbant pallida tābō.
huic mōnstrō Volcānus erat pater: illius ātrōs
ōre vomēns ignis magnā sē mōle ferēbat.
attulit et nōbīs aliquandō optantibus aetās 200
auxilium adventumque deī. nam maximus ultor
tergēminī nece Gēryonae spoliīsque superbus
Alcīdēs aderat taurōsque hāc victor agēbat
ingentis, vallemque bovēs annemque tenēbant.
at furiīs Cācī mēns effera, nē quid inausum 205
aut intractātum scelerisve dolīve fuisset,
quattuor ā stabulīs praestantī corpore taurōs
āvertit, totidem formā superante iuencās.
atque hōs, nē qua forent pedibus vestīgia rēctīs,
caudā in spēluncam tractōs versīsque viārum 210
indicīīs raptōs saxō occultābat opācō;
quaerentī nulla ad spēluncam signa ferēbant.

intereā, cum iam stabulīs saturāta movēret
 Amphitryōniadēs armenta abiturque parāret,
 discessū mūgīre bovēs atque omne querēlīs 215
 implērī nemus et collēs clāmōre relinqui.
 reddidit ūna boum vōcem vastōque sub antrō
 mūgiit et Cācī spem custōdia fefellit.
 hīc vērō Alcīdae furiīs exārserat ātrō
 felle dolor, rapit arma manū nūdīsque gravātum 220
 rōbur, et āeriī cursū petit ardua mōntis.
 tum prīmum nostrī Cācum vidēre timentem
 turbātumque oculī; fugit īlicet ōcior Eurō
 spēluncamque petit, pedibus timor addidit ālās.
 ut sēsē inclūsit ruptīsque immāne catēnīs 225
 dēiēcit saxum, ferrō quod et arte paternā
 pendēbat, fultōsque ēmūniit obice postis,
 ecce furēns animīs aderat Tīrynthius omnemque
 accessum lūstrāns hūc ōra ferēbat et illūc,
 dentibus īnfrendēns. ter tōtum fervidus īrā 230
 lūstrat Aventīnī mōntem, ter saxea temptat
 līmina nēquīquam, ter fessus valle resēdit.
 stābat acūta silex praecīsīs undique saxīs
 spēluncae dorsō insurgēns, altissima vīsū,
 dīrārūm nīdīs domus opportūna volucrum. 235
 hanc, ut prōna iugō laevum incumbēbat ad amnem,
 dexter in adversum nitēns concussit et īmīs
 āvulsam solvit rādīcibus, inde repente
 impulit; impulsū quō maximus intonat aethēr,

dissimulant rīpae refluitque exterritus amnis. 240
at specus et Cācī dēfecta appāruit ingēns
rēgia, et umbrōsae penitus patuēre cavernae,
nōn secus ac sī quā penitus vī terra dehīscēns
īfernās reseret sēdēs et rēgna reclūdat
pallida, dīs invīsa, superque immāne barathrum 245
cernātur, trepident immissō lūmine Mānēs.
ergō inspērātā dēpresum lūce repente
inclūsumque cavō saxō atque insuēta rudentem
dēs super Alcīdēs tēlīs premit, omniaque arma
advocat et rāmīs vastīsque molāribus īnstat. 250
ille autem, neque enim fuga iam super ūlla perīclī,
faucibus ingentem fūmum (mīrābile dictū)
ēvomit involvitque domum cālīgine caecā
prōspectum eripiēns oculīs, glomeratque sub antrō
fūmiferam noctem commixtīs igne tenebrīs. 255
nōn tulit Alcīdēs animīs, sēque ipse per ignem
praecipitī iēcit saltū, quō plūrimus undam
fūmus agit nebulaque ingēns specus aestuat ātra.
hīc Cācum in tenebrīs incendia vāna vomentem
corripit in nōdum complexus, et angit inhaerēns 260
ēlīsōs oculōs et siccum sanguine guttur.
panditur extemplō foribus domūs ātra revulsīs
abstractaeque bovēs abiurataeque rapīnae
caelō ostenduntur, pedibusque informe cadāver
prōtrahitur. nequeunt explērī corda tuendō 265
terribilīs oculōs, vultum villōsaque saetīs

pectora sēmiferī atque exstinctōs faucibus ignis.
ex illō celebrātus honōs laetīque minōrēs
servāvēre diem, prīmusque Potītius auctor
et domus Herculeī custōs Pīnāria sacrī. 270

hanc āram lūcō statuit, quae maxima semper
dīcētur nōbīs et erit quae maxima semper.
*quārē agite, ō iuvenēs, tantārum in mūnere laudum
cingite frōnde comās et pōcula porgite dextrīs,
commūnemque vocāte deum et dāte vīna volentēs.*
*dixerat, Herculea bicolor cum populus umbra
velāvitque comās foliīsque innexa pependit
et sacer implēvit dextram scyphus. ocius omnēs
in mensam laetī libant divōsque precantur.*

*dēvexō intereā propior fit Vesper Olympō. 280
iamque sacerdotēs prīmusque Potitius ībant
pellibus in mōrem cinctī, flammāsque ferēbant.
īnstant epulās et mēnsae grāta secundae
dōna ferunt cumulantque onerātīs lancibus ārās.*

tum Saliī ad cantūs incensa altaria circum 285
pōpuleīs adsunt ēvinctī tempora rāmīs,
hīc iuvenum chorus, ille senum, quī carmine laudēs
Herculeās et facta ferunt: ut prīma novercae
mōnstra manū geminōsque premēns ēlīserit anguīs,
ut bellō ēgregiās īdem disiēcerit urbēs, 290

Trōīamque Oechaliamque, ut dūrōs mīlle labōrēs
rēge sub Eurystheō fātīs Iūnōnis inīquae
pertulit. ‘tū nūbigenās, invicte, bimembrīs

Hylaeumque Pholumque manū, tū Crēsia mactās
prōdigia et vastum Nemeae sub rūpe leōnem. 295
tē Stygiū tremuēre lacūs, tē iānitor Orcī
ossa super recubāns antrō sēmēsa cruentō;
nec tē ūllae faciēs, nōn terruit ipse Typhōeus
arduus arma tenēns; nōn tē ratiōnis egentem
Lernaeus turbā capitum circumstetit anguis. 300
salvē, vēra Iovis prōles, decus addite dīvīs,
et nōs et tua dexter adī pede sacra secundō.
tālia carminibus celēbrant; super omnia Cācī
spēluncam adiciunt spīrantemque ignibus ipsum.
cōnsonat omne nemus strepitū collēsque resultant. 305

Word List

Note: Words in **red** appear in *Aeneid* VIII.190 – 212, 288 – 304.

ā, ab *prep + abl.*: from, by (of agent), away from, since.

abitus, -ūs m.: going away; departure; way out, exit.

abiuro, abiurare, abiuravi, abiuratum: deny an oath, repudiate.

abstrahō, abstrahere, abstraxī, abstractum: drag away from, separate.

ac *conj.*: and, and besides; than.

accessus, -ūs m.: approach; ebb and flow of the tide; access, passage, entrance.

acūtus, -a, -um: sharp, pointed; violent, severe; glaring; acute, sagacious; high-pitched.

acuō, acuere, acuī, acūtum: whet, sharpen; spur on, provoke.

ad *prep. + acc.*: to, towards, near by, at, before, up to, until, about; in comparison with, according to, in order to, for; in addition to, after, concerning.

addō, addere, addidī, additum: add, give, bring to, say in addition.

adeō, adīre, adīvī/adī, aditum: go to, approach, address, accost, visit; attack; undergo, take a part in; enter on (an inheritance).

adiciō, adicere, adicēcī, adiectum: throw to, add to; go on to mention or say, include; consider also.

adsum, adesse, adfūī : be near, be present, arrive; (+ *dat.*) aid.

adveniō, advenīre, advēnī, adventum: come to, arrive at; develop.

adventus, -ūs m.: arrival, approach; attack.

adversus, adversum *adv.*: opposite, against. **in adversum**: against.

adversus, adversum *prep + acc.*: towards, opposite to, against.

adversus, -a, -um: opposite, directly facing; adverse, evil, hostile; unfavorable.

advertō, advertere, advertī, adversum: turn to, direct to, apply

advocō, advocāre, advocāvī, advocātum: call for, summon, call in as counsel.

āērius, -a, -um: aerial, towering, airy.

aestuō, aestuāre, aestuāvī, aestuārum: boil, foam, billow, seethe, rage; waver, be undecided.

aetās, aetātis f.: life-time, age, period; generation.

aethēr, aetheris m.: upper air, heaven, sky.

afferō, afferre, attulī, allātum: bring to, bring word, allege; produce, contribute, cause.

af(ad-)figō, affigere, affixī, affixum (+ *dat.*): fasten to, fix on; impress on.

agō, agere, ēgī, āctum: drive, act, do, transact, carry off, steal, apply, rouse, cause to bring forth, urge, deal, think, manage, exercise, accuse, deliver (a speech), play (as an actor), behave (as), pass, spend, disturb.

āla, -ae f.: wing, upper arm, arm pit; an army's wing.

Alcīdēs, -ae m.: Hercules (a descendant of Alceus, son of Perseus and grandfather to Hercules via Amphitryon).*

aliquandō *adv.*: sometimes, at length, formerly, hereafter.

altāria, -ium n.pl.: altar.

altus, -a, -um: high, deep, shrill, lofty, noble; deeply rooted; farfetched.

amnis, -is m.: stream, river.

Amphitryōniadēs, ae m.: Hercules ('son' of Amphitryon).*

angō, angere, anxī, anctum: press tight, throttle; cause pain, vex, trouble.

anguis, -is m. or f.: snake, serpent; (constellation) the Dragon.

animus, -ī m.: (rational) soul, mind, will, purpose, desire, character; courage; anger; pride; pleasure, inclination; memory, judgment, consciousness, opinion; vital power, life.

antrum, -ī n.: cave, grotto; a hollow or hole.

appāreō, appārēre, appāruī, appātītum: appear, be evident; (+ *dat.*) attend, serve.

āra, -ae f.: altar; sanctuary; home; refuge, shelter.

arduus, -a, -um: steep, high; difficult; arduous.

arma, ōrum n.pl.: arms, weapons; tools; tackling; shield; soldiers, army, war, battle.

armentum, -ī n.: herd (of cattle).

ars, artis f.: skill; art, work of art; profession; theory; manner of acting, cunning, artifice.

artē *adv.*: closely, tightly, briefly, in a confined space.

aspiciō, aspicere, aspexi, aspectum: look at, behold; (geographically) look towards; consider, contemplate.

at *conj.*: but, yet; but then; on the contrary; at least.

atque *conj.*: and, and also, and even, and too; yet, nevertheless (after words expressing comparison), as, than.

āter, ātra, -um: black; gloomy, dismal, unlucky.

auctor, auctōris m. or f.: creator, maker, inventor; father; teacher; leader; founder, author; promoter; adviser; protector; witness; vendor; bail; guardian, champion.

aut *conj.*: or; or else, either. **aut ... aut** : either ... or.

autem *conj.*: but; however; indeed; on the contrary.

auxilium, -ī n.: help, aid, assistance; auxiliary forces.

Aventīnus, -ī m. & **Aventīnum, -ī** n.: the Aventine, one of the seven hills of Rome.
Aventīnus, -a, -um: of the Aventine hill; of Hercules.*

āvertō, āvertere, āvertī, āversum: turn away from, turn aside; steal, misappropriate, divert, estrange.

āvellō, āvellere, āvellī & āvulsī, āvulsum: pluck away, tear off; separate by force.

barathrum, ī n.: abyss, chasm; the infernal region.

bellum, -ī n.: war, combat, fight.
bellus, -a, -um: handsome, pretty, neat, agreeable, polite.

bicolor, bicolōris (gen.): two-colored.

bimembris, -e: having limbs of two kinds, part man part beast.

bōs, bovis (boum, gen.pl.) m. or f.: ox, bull; cow.

Cācus, -ī m.: A giant, son of Vulcan, who lived in a cave on Mount Aventinus, and was killed by Hercules for robbing him of some of the cattle of Geryon.

cadāver, cadāveris n.: dead body, corpse.

caecus, -a, -um: blind; obscure; hidden, secret; confused; rash; vain, uncertain; dark, gloomy.

caedēs, -is f.: felling; slaughter; murder; persons slain; blood, gore.

caelum, -ī n.: heaven; sky; climate, weather.

cālīgō, cālīginis f.: mist; darkness, gloom; moral or intellectual darkness.

canō, canere, cecinī, cantum: sing; crow; sound, play (an instrument); recite; celebrate in song or poetry; prophesy; blow (signals); sound (for a retreat).
cantus, -ūs m.: song, poem; singing; melody; prophecy; incantation.

caput, capitis n.: head; top, end; source, beginning; principal point; mouth (of a river); article, chapter; life; person; civil rights; intelligence; author, leader, chief; capital city.

carmen, carminis n.: song, strain; poem; oracle, prophecy; magic formula; instrumental music.

catēna, ae f.: chain; fetter; bond, restraint.

cauda, -ae f.: tail.

caverna, -ae f.: cavern, grotto, cave, hole; vault of the sky.

cavum, -ī n. & **cavus, -ī** m.: hole, cavity; cave, burrow.

cavus, -a, -um: hollow, concave; deep-channelled.

celebrō, celebrāre, celebrāvī, celebrātum: frequent, crowd; inhabit; practice, perform; celebrate; make known.

celebrātus, -a, -um: crowded; festive; current, popular.

cernō, cernere, crēvī, crētum: sift; discern, perceive; decide; determine; make formal acceptance of an inheritance.

chorus, -ī m.: dance with singing; chorus, choir; band, group.

cingō, cingere, cinxī, cinctum: gird; surround; beleaguer; crown.

circum adv.: (all) around, about.
prep + acc.: around, about, among; at near.

circumstō, circumstāre, circumstetī, circumstatum: stand round; surround.

clāmor, clāmōris m.: shout, cry, clamor; applause; noise, din.

collis, -is m.: hill.

coma, -ae f.: hair of the head; wool; foliage.

commisceō, commiscēre, commiscuī, commixtum: break into pieces; break up; crush.

commūnis, -e: shared by, joint, common, general, ordinary; affable; public.

complector, complecti, complexus sum: clasp around; encompass, embrace; lay hold of; contain; comprehend (mentally); comprise.

complexus, -ūs m.: embrace; sexual intercourse.

concutiō, concutere, concussī, concussum: shake violently, brandish; weaken; harass, rouse.

cōnsonō, cōnsonāre, cōnsonuī: make a noise together, resound; agree; harmonize.

cor, cordis n.: heart; mind, judgment.

corpus, corporis n.: body; flesh; corpse; trunk; frame; corporation.

corripō, corripere, corripuī, correptum: snatch up, lay hold of; rebuke; chastise; shorten; hasten; seize unlawfully. *corripere viam:* to hasten on one's way.

Crēsius, -a, -um: Cretan, of Crete.

cruentus, -a, -um: gory, bloody; blood-thirsty; blood-red.

cum prep. + abl.: with; along with; amid; (with words expressing strife, contention, etc.) strife.
conj. (+ Subjunctive): when; since; although; as soon as.

cumulō, cumulāre, cumulāvī, cumulātum: heap up; accumulate; fill full.

cursus, -ūs m.: running; course, voyage, journey; race; direction; march; career.

custōdia, -ae f.: watch, guard, care; watch-house; guard-post; confinement; prison.

custōs, custōdis m. (or f.): keeper; guardian; protector; watchman; jailer; container.

decus, decoris n.: grace, ornament; glory; beauty; virtue, decorum.

dehīscō, dehīscere, dehīvi: gape, split open.

dēicio, dēicere, dēiēcī, dēiectum: throw down; dislodge; fell; kill; rob of; dispossess.

dēns, dentis m.: tooth; tusk; ivory.

dēprendō (dēprehendō), dēprendere, dēprendī, dēpresum: catch, find out, discern, perceive, reach or overtake; catch in the act; surprise.

dēserō, dēserere, dēseruī, dēsertum: forsake; desert; give up; fail

dēserta, -ōrum n.pl.: desert, wilderness.

dēsertus, -a, -um: desert(ed), lonely, waste.

dēsUPER adv.: from above.

dētegō, dētegere, dētēxī, dētectum: uncover, unroof.

deus, -ī m.: god.
Alternate forms: nom.pl.: deī, dī, dī; gen.: deōrum, deum; dat./abl.: deīs, dīs, dīīs, dibus.

dēvexus, -a, -um: sloping, shelving.

dexter, dext(e)ra, dext(e)rum: right, on the right side; dexterous, skillful; propitious.

dīcō, dīcere, dīxī, dictum: say, tell; call; declare; express; plead; designate.

diēs, diē m. day; daylight; festival. f.: lifetime.
dīrus, -a, -um: fearful, awful; horrible.
dīs, dītis(gen.): rich.
discessus, -ūs m.: going apart, separation; departure; marching off.
disiciō, disicere, disiēcī, disiectum: scatter; disperse, squander; frustrate.
dissimulō, [1] -āre, -āvī, -ātum: dissemble, disguise; hide; ignore.
dīva, -ae f.: goddess
dīvus, -ī m.: god.
dīvum, -ī n.: sky, open air.
dō, dare, dedī, datum: give; ascribe; grant, permit; furnish, offer; lend of; tell of; enable; cause.
dolus, -ī m.: fraud, deceit; treachery, cunning.
dolor, dolōris m. pain; grief; anguish; sorrow; resentment.
domus, -ūs & domus, -ī f.: house; home; household; family; native country.
dōnum, -ī n.: gift, present; offering.
dorsum, -ī n.: back; slope of a hill, ridge.
dūrus, -a, -um: hard; harsh; hardy, vigorous; stern; unfeeling; inflexible; burdensome; difficult.
ecce *interjection*: look! see! behold! here!
efferus, -a, -um: very wild, savage, barbarous, cruel.
egēns, egentis (gen.): needy, very poor, destitute of.
ēgregius, -a, -um: excellent; eminent; illustrious.
ēlīdō, ēlīdere, ēlīsī, ēlisum: strike, dash out; expel; shatter; crush out; strangle; destroy.
ēmūniō, ēmūnīre, ēmūniī & ēmūnīvī, ēmūnitum: fortify; make roads through.
enim *conj.*: indeed; for; yes indeed; certainly.
eō, ire, ī & īvī, (itūrum): go; walk, march; flow; come in; ride, sail; turn out.
epulae, -ārum f.pl.: banquet, feast.
ergō *adv.*: therefore; then, now.
eripiō, eripere, eripuī, ereptum: snatch away, take by force; rescue.
et *conj.*: and, also; even; moreover. **et ... et**: both ... and.
Eurus, -ī m.: the Southeast wind.
Eurystheus, ī m.: Eurystheus, king of Tiryns.
ēvinciō, ēvincīre, ēvinxī, ēvinctum: bind or wrap around.
ēvomō, ēvomere, ēvomuī, ēmovitum: vomit out.
ē, ex *prep.* + *abl.*: out of, from; down from, off; by; after; on account of; in accordance with.
exārdēscō, exārdēscere, exārsī, exārsūm: catch fire; blaze; flare up.
expleō, explēre, explēvī, explētum: fill out or up, complete; finish; satisfy; satiate; fulfil; discharge.
exstinguō, exstinguere, exstinxī, exstinctum: quench, extinguish; kill; destroy.
extemplō *adv.*: immediately, forthwith.
exterreō, exterrēre, exterruī, exterritum: strike with terror; scare.
faciēs, -ēī f.: face; look; pretence; appearance; beauty; form, shape.
factum, -ī n.: deed; exploit; a thing done.
fallō, fallere, fefellī, falsum: cheat, deceive; disappoint; escape notice of.
fātum, -ī n.: fate, destiny; doom; ill-fate; death.
faucēs, -ium f.pl.: throat; narrow entrance; defile; gulf; abyss.
fel, fellis n.: gall, bile; poison; bitterness; venom.
ferō, ferre, tulī, lātum: carry; bring; bear away; plunder; bear with; lead; produce; bring forth; endure; receive; propose; exhibit; say.
sē ferre: move, go, hasten, rush.

ferrum, -ī n.: iron; weapon (made of iron or steel).
fervidus, -a, -um: boiling hot, fiery; torrid; roused; hot-blooded.
fessus, -a, -um: wearied, tired, feeble.
fīō, fierī, factus sum: be made or done; happen; become; take place.
flamma, -ae f.: blaze, flame; ardor; fire of love; object of love.
folium, -ī n.: leaf.
foris, -is f. (pl. forēs, forum): door, gate; opening; entrance.
fōrma, -ae f.: form, figure, shape; mould; pattern; sort; beauty.
frōns, frōndis f.: leafy branches; foliage, leaves.
fuga, -ae f.: flight; fleeing; avoidance; exile.
fugiō, fugere, fūgī, (fugiturum): flee, fly, run away; go into exile; shun, avoid.
fulciō, fulcīre, fulsī, fultum: prop up, support.
fumifer, fumifera, fumiferum: smoky.
fūmus, -ī m.: smoke, steam, vapor.
furo, furere, furuī: rage; be mad or furious; be wild.
furiae, -ārum f.pl.: frenzy; mad craving for; the Furies, avenging spirits.
geminus, -a, -um: twin-born; double; both.
Gēryonēs, -ae m.: mythic monster who lived beyond the coast of Spain.
glomerō, [1] (-āre, -āvī, -ātum): form into a ball; assemble, mass together.
grātus, -a, -um: agreeable; pleasing; thankful.
gravō [1]: load, burden;; oppress, aggravate.
guttur, gutturis n.: gullet, throat; appetite.
hāc adv.: by this way; on this side.
Herculeus, -a, -um: of Hercules, Herculean.
Herculēs, -is & eī m.: Hercules.
hīc adv.: here; in the present circumstances.
hīc, haec, hōc dem.pronoun: this; he, she, it.
honōs, honōris m.: honor, regard; office; dignity; grace.
hūc adv.: hither; to this place; so far.
humus, -ī f.: earth, soil, ground.
Hýlaeus, -ī m.: a centaur who wounded Milanion, the lover of Atalanta.
iam adv.: now; already.
iānitor, iānitōris m.: doorkeeper; porter.
īdem, eadem, idem pronoun: the same.
iaciō, iacere, iēcī, iactum: throw, cast, hurl; throw away; uttur; pile up (structures).
ignis, -is m.: fire; brightness; glow of passion.
īlicet adv.: let's go; immediately, forthwith.
ille, illa, illud demonstrative pronoun: that; he, she, it; the well-known; the former.
illō adv.: thither; to that point.
illūc adv. thither.
īmus, -a, -um: inmost, deepest, bottommost.
immānis, -e: huge, vast, immense, monstrous; inhuman, savage.
immittō, immittere, immīsī, immisum: send (to); admit; throw (into); put in;
give rein to.
impleō, implēre, implēvī, implētum: fill; fulfil.
impellō, impellere, impulī, impulsum: push or thrust against; impel; urge on.
impulsus, -ūs m.: shock, impact; incitement.
in prep. + acc.: to(wards); into; onto; against; for; until.
in prep. + abl.: at; in; on; within; among.
inaccessus, -a, -um: inaccessible.
inausus, -a, -um: undared.

incendium, -ī n.: fire, conflagration; passion; fiery-heat.
incendō, incendere, incendi, incensum: set fire to, kindle; inflame; aggravate.
inclūdō, inclūdere, inclūsī, inclūsum: shut in or up; enclose.
incumbō, incumbere, incubuī, incubitum: lay oneself upon, lean or recline upon; apply oneself earnestly (to).
inde *adv.*: thence, from that place; from that time; from that cause; thence forwards; next.
indiciū, -ī n.: information; token; disclosure; evidence (before a court).
īnfernus, -a, -um: lower; infernal.
īnformis, -e: shapeless; deformed, ugly.
īnfrendō, infrendere: gnash the teeth (usually in anger).
ingēns, ingentis (gen.): vast, huge; great; momentous.
inhaereō, inhaerere, inhaesī, inhaesum: stick in, cling (to); be firmly attached (to).
īnīquus, -a, -um: unequal, uneven; disadvantageous, unjust, unkind; hostile.
innectō, innectere, innexuī, innexum: entwine, bind or fasten (about).
īnspērātus, -a, -um: unhoped for, unexpected; unforeseen.
īnstō, instāre, instetī, (instatum): stand in or upon; threaten; press hard (upon or with).
īnstaūrō, [1]: renew, repeat; restore.
īnsuēscō, insuēscere, insuēvī, insuētum: be accustomed (to), accustom.
īnsuētus, -a, -um: unaccustomed, unused, unusual.
īnurgō, insurgere, insurrēxī, insurrēctum: rise; rise up against.
intereā *adv.*: meanwhile.
intonō, intonāre, intonuī: thunder; make a noise like thunder.
intractātus, -a, -um: not handled, not broken in; unessayed; not previously used or attempted, untried; not improved by art.
invictus, -a, -um: unconquered; invincible.
īnvīsus, -a, -um: hateful, hated.
īnvolvō, involvere, involvī, involūtum: wrap (in), cover, envelope; roll along.
ipse, -a, -um *intensive pronoun*: -self; he, she, it; very, identical.
īra, -ae f.: anger, wrath, rage.
iugum, -ī n.: yoke (for oxen), team; pair (of horses, etc.); ridge (of a mountain).
Iūnō, Iūnōnis f: Juno.
Iuppiter, Iovis m.: Jupiter.
iūvenca, -ae f.: young cow; heifer.
iūvenis, -is (gen.): young, youthful. m. or f.: young person.
labor, labōris m.: labor, toil, exertion; hardship, distress.
lacus, -ūs m.: lake, pond; tank, reservoir, trough.
laetus, -a, -um: happy, joyful, cheerful, glad; fortunate; luxuriant, lush; pleasing; welcome, beautiful; rich.
laevus, -a, -um: left; unfavorable, harmful.
lānx, lancis f.: plate, dish; pan of a pair of scales.
laus, laudis f.: praise; glory; excellence; merit.
leō, leōnis m.: lion.
Lernaesus, -a, -um: forest and marsh near Argos; of or concerning the Lernaean Hydra.
libō, [1]: take a taste of, sip; give a taste or sip to (the gods), make an offering or libation.
līmen, līminis n.: lintel, threshold; entrance; house.
lūx, lūcis f.: light (of the sun, stars, etc.); daylight, day; splendor; eyesight.
lūcus, -ī m.: grove.
lūmen, lūminis n.: light; daylight; day; lamp, torch; eye (of a person); glory.
lūstrō, [1]: purify; illuminate; move round or over or through; go about; review; survey.
mactō, [1]: smite, slay; sacrifice; glory, honor.
mactus, -a, um: magnified; glorified, honored, adored.

magnus, -a, -um: great, large, tall; loud; noble, grand; mighty.
maximus, -a, -um: greatest, etc.
mānēs, -ium m.pl.: gods of the Lower World; shades or ghosts of the dead; mortal remains; the underworld; death.
manus, -ūs f.: hand; fists; trunk (of an elephant).
mēns, mentis f.: mind, intellect; reason, judgment; frame of mind, disposition, intention.
mēnsa, -ae f.: table; meal; course (of a meal); banker's counter.
mīlle, mīllia or mīlia: thousand(s); countless.
minor, minus, minōris (gen.): smaller, lesser, younger.
mīrābilis, -e: wonderful, marvellous, extraordinary.
molāris, -is m.: rock as large as a millstone used as a missile; molar tooth.
mōlēs, -is f.: huge, heavy mass; lump; monster; massive structure; danger; trouble; effort; vast undertaking.
mōnstrum, -ī n.: monster; unnatural thing or event regarded as an omen, portent, sign.
mōns, mōntis m.: mountain, towering heap; huge rock.
mōs, mōris m.: custom, usage; manner; civilization; law. pl. character; behavior; morals.
moveō, movēre, mōvī, mōtum: move, stir; brandish; agitate; affect; provoke; set in motion; shift; influence.
mūgiō, mūgīre, mūgīvī (or īī), mūgitum: low, bellow, moo; make a loud deep noise.
mūnus, mūneris n.: function, duty; gift; public show.
nam *adv.:* for.
nē *adv.:* verily, indeed. **nē ... quidem:** not even.
nē *conj.:* that not, in order that not, lest.
nebula, -ae f.: mist, fog; cloud.
nec *conj.:* neither, nor; and not. **nec ... nec ...:** neither ... nor ...
nequō: {often written as one word} (and) also, (and) furthermore.
Nemea, -ae f.: Nemea, a region in the Argolid.
nemus, nemoris n.: wood, forest.
neque *conj.:* not; and not. *cf.* nec.
nequeō, nequīre, nequīvī or nequī: be unable to.
nēquīquam *adv.:* in vain.
nex, necis f.: violent death; murder.
nīdus, -ī m.: nest; set of nestlings; eyrie.
nīteo, nītēre, nītuī: shine, glitter; be sleek and plump.
nōdus, -ī m. knot; rope; difficulty; intricacy; bond.
nōn *adv.:* not.
nōs (nom. & acc.), **nōbīs** (dat. & abl.) *pronoun:* we, us.
noster, nostra, nostrum *poss. adj.:* our.
noverca, -ae f.: step-mother.
nox, noctis f.: night; darkness; blindness.
nūbigena, -ae m.: cloud-born.
nūllus, -a, -um: not any, no.
ō *interjection:* oh!
obex, obicis m. and f.: bolt, bar; barrier; obstacle.
occultō, [1]: keep hidden; conceal; cover up.
ōcior, ōcius: swifter, more speedy; sooner.
oculus, -ī m.: eye; eyesight; bud.
Oechalia, -ae f.: The name of several towns in Greece; one or other of these was reputed to have been sacked by Hercules.
Olympus, -ī m.: Mt. Olympus; the abode of the gods; sky, heaven.
omnis, -e: all, every.

onerō, [1]: load, burden; overload; overwhelm; oppress; aggravate.
opācus, -a, -um: shady; dardened, overshadowed; retired.
opportūnus, -a, -um: convenient; opportune; advantageous; ready at hand; liable to.
optō, [1]: choose; wish for, desire.
ōra, -ae f.: border, edge; sea-coast, bank, region.
Orcus, -ī m.: the Underworld.
ōs, ōris n.: mouth; speech; face; assurance.
os, ossis n.: bone.
ostendō, ostendere, ostendī, ostensum or ostentum: hold out for inspection, show; exhibit; demonstrate; offer.
pallidus, -a, -um: pale.
pandō, pandere, pandī, pānsūm or passum: spread out, extend; unfold; reveal.
parō, [1]: get ready, prepare, furnish, provide; intend; plan; obtain; buy.
pater, patris m.: father.
paternus, -a, -um: fatherly, paternal.
patēscō, patēscere, patuī: open, extend; become clear or known.
pectus, pectoris n.: breast; soul; feeling; courage; understanding.
pellis, -is f.: skin, hide.
pendeō, pendēre, pependī: hand (down), be suspended; hang loose, be unstable, moveable; be uncertain; depend (on).
penitus *adv.*: inwardly; deeply; far within; utterly, completely.
per *prep.* + *acc.*: through, throughout, all over; during; by (means of); for the sake of.
perferō, perferre, pertulī, perlātum: bear or carry through; convey; report; tell; endure, undergo.
perīc(u)lūm, -ī n.: danger, peril; risk; liability; trial, proof.
pēs, pedis m.: foot; metrical foot; foot (unit of measure); sheet (of a sail).
petō, petere, petivī, petītum: make for; seek; fetch; seek after; attack; ask for; desire.
Pholus, ī m.: The name of a centaur.
Pīnārius, -a m. or f.: name of a Roman sacerdotal family.
plūrimus, -a, -um: very much, very many; (the) most; very long or big or large.
pōculum, -ī n.: drinking vessel, cup; drink.
pōpuleus, -a, -um: of a poplar.
populus, -ī m.: people, political community, nation; region, district; crowd, throng.
porrigō, porrigere, porrēxī, porrēctum (contracted form **porgite**): put forward, extend; stretch or spread oneself out; offer.
postis, -is m.: post, door-post; door.
Potītius, -a, -um: the name of a Roman gens, concerned especially with the cult of Hercules.
praeceps, praecipitis (gen.): headlong; impetuous; involving risk of sudden disaster.
praecīsus, -a, -um: abrupt, precipitous; clipped; stoccatō.
praestāns, praestantis (gen.): excellent; distinguished (for).
precor, precārī, precātus sum: pray, beseech, entreat; supplicate.
premō, premere, pressi, pressum: press; squeeze; oppress; overpower; pursue.
prīmum *adv.*: first, in the first place, at the beginning; for the first time.
prīmus, -a, -um: first, foremost; most distinguished.
procul *adv.*: far, some way off, far away.
prōdigium, ī n.: omen, portent; monster; marvel.
prōlēs, -is f.: offspring, progeny, descendants, race.
prōnus, -a, -um: stooping, bending down.
propior, propius, propriōris (gen.): nearer; more like; closer.
prōspectus, -ūs m.: view, prospect.

prōspiciō, prōspicere, prōspexī, prōspectum: see in front; foresee; take care; see to.
prōtrahō, prōtrahere, prōtraxī, prōtractum: drag forward; bring to light, reveal; prolong.

quā *adv.*: in which direction; where; by what means, how; in so far as.

quaerō, quaerere, quaesivī / quaesī, quaesitum: look or search for; get, procure; inquire into.

quārē *adv.*: in what way? how? wherby; wherefore, why.

quattuor *indeclineable adj.*: four.

-que *conj. (enclitic):* and. –que ... et...: both ... and.

querēla, -ae *f.*: complaint; plaintive sound.

quī, quae, quod *relative pronoun:* who, which, that.

quis, quid *interrogative pronoun:* who? which? what?
or as *pronoun:* anyone, anything; someone, something. (from compounds).

quō *adv.*: to what place, where.

quod *conj.*: that, in that, because.

rādix, rādīcis *f.*: root; radish; foot of a hill; origin; base.

radius, -ī *m.*: beam; ray; spoke (of a wheel); pointed rod used by teachers for drawing diagrams.

rāmus, -ī *m.*: branch; twig; branch of an antler; club.

rapīna, -ae *f.*: plunder, booty; the carrying off of a person.

rapiō, rapere, rapuī, raptum: snatch, tear, draw away; carry off; plunder; ravish.

raptor, raptoris *m.*: robber; ravisher; plunderer.

ratiō, ratiōnis *f.*: account; calculation; sum, number; transaction, business; matter, affair; consideration of; judgment, reason; method, order; system, theory.

recēns, recentis (*gen.*): fresh, recent.

recessus, -ūs *m.*: retiring, retreat; recess; haunt, refuge.

reclūdō, reclūdere, reclūsī, reclūsum: open (up), lay open; disclose, reveal; shut up.

rēctus, -a, -um: straight, upright; direct; honest, proper; morally right.

recubō, [1]: recline, lie at ease.

reddō, reddere, reddidī, redditum: give back, return, restore; give up, resign; assign; render; utter in reply.

refluō, refluere, refluxī, refluxum: flow back.

rēgia, -ae *f.*: royal abode, palace; royal city, capital; colonnade, portico; hall.

rēgius, -a, -um: kingly, royal; splendid, pricey.

rēgnum, -ī *n.*: kingship, monarchy, tyranny; kingdom.

rego, regere, rēxi, rēctum: guide, conduct, direct; rule, govern.

relinquō, relinquere, reliquī, relictum: leave behind; leave; disregard.

repēns, repentis (*gen.*): sudden, unexpected; completely new.

repente *adv.*: suddenly; unexpectedly; all at once.

resīdō, resīdere, resēdī: sit down; settle; abate; subside, quieten down.

reserō, [1]: unbar; open; disclose, uncover.

resultō, [1]: leap back, rebound; echo.

revellō, revellere, revellī, revulsum: pull or tear back or away.

rēx, rēgis *m.*: king; tyrant; despot; master; leader; head; patron; great man.

rīpa, -ae *f.*: (river)bank; shore of the sea.

rōbur, roboris *n.*: oak, oak wood; any hard wood; trunk (of an oak); strength, power, might; manpower; courage; resolve.

rudēns, rudentis *m.*: rope.

ruīna, -ae *f.*: fall, falling down; ruin; downfall; catastrophe, disaster.

rumpō, rumpere, rūpi, ruptum: burst; force open; violate; rupture; break down or off.

rūpēs, -is *f.*: steep rocky cliff; crag.

sacer, sacra, sacrum: holy, sacred; divine.
sacerdōs, sacerdotis m. or f.: priest or priestess.
saeta, -ae f.: hair; bristle; fishing line.
Salī, -ōrum m.pl.: college of twelve priests dedicated to worship of Hercules on Mount
 Gradivus.
saltus, -ūs m.: leap, spring, jump; narrow passage through a forest; defile, pass.
salvē interjection: hail! welcome! farewell! good-bye!
sanguis, sanguinis m.: blood; race, family; life, vigor.
saturō, [1]: fill, sate, satisfy; drench, saturate.
saxeus, -a, -um: rocky, stony; made of stones.
saxum, -ī n.: rock, boulder; stone.
scelus, sceleris n.: crime.
scopulus, -ī m.: rock, boulder.
scyphus, -ī m.: cup, goblet.
sē reflexive pronoun: himself, herself, itself, themselves.
secundus, -a, -um: second; following; next; inferior; secondary; favorable.
secus adv.: otherwise; wrongly. **non secus:** just so.
sēdēs, -is f.: seat; home, residence.
sēmēsus, -a, -um: half-eaten.
sēmifer, sēmifera, sēmiferum: half-wild; half-monster.
sēmihomō, sēmihominis m.: half-man, half-human; half-civilized. Scanned with
 synizesis of 2nd syllable.
semper adv.: always.
senex, senis (gen.): old, aged. m.: old man.
servō, [1]: save, preserve, protect; keep; observe; look after, pay attention to.
sī conj.: if.
siccum, -ī n.: dry ground.
siccus, -a, -um: dry; rainless; thirsty.
signum, -ī n.: mark, token, sign; standard, ensign; signal; seal.
silex, silicis m. or f.: pebble-stone, flint; boulder, stone.
sōl, sōlis m.: sun; east; sunlight; heat of the sun; day.
solvō, solvere, solvī, solūtum: loosen, unbind; separate, disengage; dissolve; set sail.
specus, -ūs m. or f. or n.: cave, abyss, chasm; hole, pit; hollow (of any kind).
spēlunca, -ae f.: cave, grotto, cavern.
spēs, speī f.: hope; expectation; object of hope; joy.
spirō, [1]: breathe (out); blow; live; exhale; breathe the spirit of.
spolium, -ī n.: skin, hide (of an animal having been stripped off); booty; spoil.
stabulum, -ī n.: stall, shed, fold, stable; bee-hive.
statuō, statuere, statuī, statūtum: place, put up; set up, appoint; determine; resolve (to);
 decide; judge.
stō, stāre, steti, statum: stand (still); be fixed; stand erect; be(come) upright; endure,
 persist; remain; adhere to; be one's fault.
strepitus, -ūs m.: noise, din; crashing, rustling; clattering sound of an instrument; noisy
 talk; uproar.
Stygius, -a, -um: Stygian, infernal.
sub prep. + acc.: near to, about, a little before; to a position under; up to; directly after.
sub prep. + abl.: under, below, beneath; under the power of.
sum, esse, fuī, futūrus (fore): be.
summoveō (submoveō), summovēre, summōvī, summōtum: remove, move away,
 clear; drive off, dislodge; expel; ward off; keep at a distance.
super adv. & prep. + acc.: above, on, over; beyond; on top of; besides.

super *prep.* + *abl.*: about, concerning; in addition to.

superbus, -a, -um: haughty, proud, arrogant; disdainful; that is a source of pride; grand.

superō, [1]: climb over; rise to a higher level; get beyond; surpass, be superior; defeat, surmount, survive; abound; remain (alive); vanquish, overcome.

suspendō, suspendere, suspendī, suspēnsus, -a, -um: hang (up); keep poised; keep in suspense.

suspēnsus, -a, -um: in a state of anxious uncertainty or suspense; light; raised, elevated, hanging, balanced.

tābum, -ī n.: viscous fluid consisting of putrid matter; pestilence.

tālis, -e: such, of such a kind; such (a).

tantus, -a, -um: so great.

taurus, -ī m.: bull; the constellation Taurus.

tēlum, -ī n.: missile, javelin; sword; weapon; sunbeam; thunderbolt.

tempus, temporis n.: time, season; opportunity; condition; pl.: times; temples (head).

temptō, [1]: attempt, try; prove, test, try out; handle, feel; attack; brave; make an attempt on.

tenebrae, -ārum f.pl.: darkness, obscurity; night; dark corner; ignorance; concealment; gloomy state of affairs.

teneō, tenēre, tenuī, tentum: hold, keep, possess; occupy; retain; hold a position; include; reach on a journey; maintain; detain, hold up; keep in check; bind.

tepeō, tepēre: be warm; feel the warmth of love; glow; be lukewarm in one's feelings.

ter *adv.*: three times.

tergeminus, -a, -um: threefold, triple.

tergeō, tergēre, tersī, tersum: rub clean, clean; press.

terra, -ae f.: earth; land, ground, soil; country; region.

terreō, terrēre, terruī, territum: terrorize, overawe, terrify; deter.

terribilis, -e: frightening, terrible.

timeō, timēre, timuī: fear, be afraid (of); be afraid to.

timor, timōris m.: fear; object or source of fear.

Tīrynthius, -a, -um: of or belonging to Tiryns; an epithet of Hercules.

totidem indecl. adj.: the same number as; as many.

tōtus, -a, -um: all, the whole, entire.

trahō, trahere, traxī, tractum: draw, drag, haul; drag along; trail; draw or stretch out; extend; contract; carry off as plunder; attract; protract; delay; spend time.

tremō, tremere, tremuī: tremble, quake; tremble at.

trepidō, [1]: be in a state of alarm or trepidation; scurry, bustle; tremble, quiver, shake; be nervous.

tristis, -e: depressed, gloomy, unhappy, sad; bitter; ill-humored, stern, austere; grim, unpleasant; sour.

Trōia, -ae f.: Troy.

tū *personal pronoun*: you (sing.)

tuus, -a, -um *possessive adj.*: your.

tueor, tuerī, tuitus sum (dep.): look at, scan, view; keep safe, protect, watch over; preserve from danger; defend; look after; uphold.

tum *adv.*: then; at that time; besides; afterwards; in that case, at that moment.

turba, -ae f.: disorder; multitude, crowd; confusion, disturbance.

turbō, [1]: disturb, confuse, trouble, disorder; make muddy or turbid.

Typhōeus, -eos m.: A monster quelled by Zeus with a thunderbolt and buried under Mt. Aetna or some other volcano (often confused with the Giants).

ūllus, -a, -um (gen. ullīus): any, any one.

ultor, ultōris m.: avenger, revenger.

umbra, -ae f.: shade, darkness, shadow; ghost.

umbrōsus, -a, -um: shady, shadowy.
ūnā adv.: at the same time; in one company; together.
unda, -ae f.: wave; sea, sea-water; river, spring; water; advancing mass.
undique adv.: from all sides or directions; from every side or place; in all respects.
ūnus, -a, -um: one; a, an; only; a single, alone, sole; the one and only; a certain.
urbs, urbis f.: city; (the city of) Rome.
ut adv. & conj.: in what manner, how; as; however; such as; in as much as.
ut conj. + *Subjunctive*: so that, in order that.
vallis or vallēs, -is f.: valley.
vānus, -a, -um: empty, hollow, illusory; vain, useless; foolish, silly; ineffectual.
vastus, -a, -um: desolate; vast, huge, enormous; awe-inspiring; clumsy, ungainly.
-ve conj. (*enclitic*): or. **-ve ... -ve:** either ... or.
velō, [1]: cover, drape, wrap up, envelop, veil.
vēr, vēris n.: spring; spring time of life.
vertō, vertere, vertī, versum: turn (around or about); turn upside down; overthrow; alter, change; transform; turn out; pass into a new frame of mind; translate.
vērūm, -ī n.: truth.
vērus, -a, -um: true, real, genuine; just, right; proper.
vesper, vesperis m.: evening; the evening star; the west.
vestīgiūm, -ī n.: footprint, track; sole of the foot; trace, mark, imprint, vestige; instant.
via, -ae f.: way; road, passage; channel; march, journey; manner; method, means.
victor, victōris m.: conqueror, victor.
videō, vidēre vīdī, vīsum: see; look at, behold; observe, perceive, understand; regard; take care; pay attention to.
villōsus, -a, -um: shaggy, hairy.
vīnum, -ī n.: wine.
vir, virī m.: man; male; husband; lover; true man; soldier.
vīrus, -ī n.: venom; malignant quality; secretion.
vīs, vim (acc.), **vī** (abl.) (pl. **vīrēs, vīrium**) f.: strength, force; vigor, power; energy; violence; meaning, significance; nature; efficacy; virtue.
vīsus, -ūs m.: sight, vision; supernatural manifestation.
vocō, [1]: call; call upon, summon; name; invite; challenge; demand.
Volcānus, -ī m.: Vulcan, the son of Juno; the physically lame god of technology; husband of Venus.
volēns, volentis (gen.): willing, welcome.
volucer, volucris, volucre: flying, winged, swift; fleeting; transitory.
volucris, -is f.: bird.
vomō, vomere, vomuī, vomitum: be sick, vomit; discharge, spew out, belch out.
vōx, vōcis f.: voice, sound, word, words; speech, language.
vultus, -ūs m.: countenance, facial expression; face; looks, features.