Hercules in the Aeneid

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TEACHER'S EDITION

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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


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


Texts

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:

   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/bandinel/hercules.html
   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 form 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

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

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.
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,
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 ēliserit anguīs, 289
ut bellō ēgregiās ĭdem disīєcerit urbēs, 290
Trōiamque Oechaliamque, ut dūrōs mille labōrēs 291
rēge sub Eurystheō fāīs Iūnōnis inīquaе 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 nūbigēnas, invicte, bimembrīs
Hūlaeumque Pholumque manū, tū Crēsia mactās
prōdigia et vastum Nemeae sub rūpe leōnem.
tē Stygīi tremuēre lacūs, tē iānitor Orcī
ossa super recubāns antrō sēmēsa cruentō;

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
arduus arma tenēns; nōn tē ratiōnis egentem
Lernaeus turbā capitum circumstetit anguis.
salvē, vēra Iovis prōlēs, decus addite dīvīs,
et nōs et tua dexter adī pede sacra secundō.’
tālia carminibus celēbrant; super omnia Cācī
spēluncam adiciunt spīrantemque ignibus ipsum.

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


… King Evander spoke: “It was no empty superstition on our part and not our ignorance of ancient gods 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, 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 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 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. 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 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 – 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 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,
and cheated Cacus and his hopes. At this, 285
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 –
Tirinthyus 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
flint cliff with sheer rock faces on all sides; 305
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,
wrenched out its deepest roots and broke it loose. 310
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
deep down into that dread abyss, the Shades
fumbling within as sunlight made its way. 320
On Cacus then, caught by the unexpected,
the sudden day, trapped in the hollow rock,
his bellowing inhuman, Hercules
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
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
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
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.
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
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
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
our common good and freely 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.
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
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 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; 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 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 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, 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.
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 squeeze’ 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 Salii sing, and cense his altars round
with Saban smoke, their heads with poplar bound--
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.
iam primum saxis suspēnsam hanc aspice rūpem
disiectae procūl ut mōlēs désertaque mōntis
stat domus et scopuli ingentem traxère ruínam.
hīc spēlunca fuit vastō summōta recessū,
sēmiōminis Cācī faciēs quam dīra tenēbat
sōlis inaccessam radiōs; semperque recentī
cæde tepēbat humus, foribusque adfixa superbīs
ōra virum tristī pendēbant pallida tābō.

huic mōnstrō Volcānus erat pater: illius ātros
ōre vomēns ignis magnā sē mōlē ferēbat.

attulit et nōbīs aliquandō optantibus aetās
auxilium adventumque deī. nam maximus ultor
tergeminī nece Gēryonae spolīisque superbus
Alcīdēs aderat taurōsque hāc victor agēbat

ingentis, vallemque bovēs annemque tenēbant.
at furiīs Cācī mēns effera, nē quid inausum

aut intractātum scelerisve dolīve fuisset,
quattuor ā stabulis praestantī corpore taurōs
ävertit, totidem formā superante iuvencās.
atque hōs, nē qua forent pedibus vestigia rēctīs,
caudā in spēluncam tractōs versisque viārum
indiciōs raptōs saxō occultābat opācō;

Scansion of Text
Excerpt cont’d.

hic iuvenem chorus, ille senum, quip carmine laudēs
mōnstra manū gēminōsque premēns ēliserit anguīs,
út bellō ēgregiās īdem disiēcerit urbēs,
Trōiamque Oechaliamque ut dūros mille labōrēs
rēge sub Eurythestō fātīs Iūnōnis iniēquae
pertulerit. ’tū nūbigenās, invicte, bimembris
Hyłaeumque Pholumque manū, tū Crēsia mactās
prōdigia et vastum Nemeae sub rūpe leōnum.
tē Stygīi tremuēre lacūs, tē iānitor Orcī
ossa super recubāns antō sēmēsa cruēntō;
nec tē ūllae faciēs, nōn terruit ipse Typhōeus
arduus arma tenēns; nōn tē ratiōnis egentem
Lemæus turbā capitum circumstetīt anguīs.
salvē, vēra Iovis prōlēs, decus addite dīvīs,
et nōs et tua dexter adī pede sacra secundō.’
tālia carminibus celebrant; super omnia Cācī
spēluncam adiciunt spīraninemque ignibus ipsum.
cōnsonat omne nemus strepitū collēsqae resultant.
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:

<table>
<thead>
<tr>
<th>Movies</th>
<th>Television</th>
<th>Fantasy / Fiction books</th>
<th>Previous Classes</th>
<th>Additional Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steve Reeves’ Hercules movies</td>
<td>Kevin Sorbo’s Hercules: legendary journey</td>
<td>Xena</td>
<td>Elementary School Learned about mythology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 geminōsus 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, picture, 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 prīnum saxīs suspēnsam hanc aspice rūpem disiectae procul ut mōlēs désertaque mōntis stat domus et scopulī ingentem traxēre ruīnam. hīc spēlunca fuit vastō summōta recessū, sēmihominis Cācī faciēs quam dīra tenēbat sōlis inaccessam radīf; semperque recentī
cia 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 auxilium adventumque deī. nam maximus ultor
tergēminī nece Gēryona spoliōque superbus
Alcīdēs aderat taurōsque hāc victor agēbat ingentis, vallemque bovēs amnemque tenēbant. at furiōs Cācī mēns effera, nē quid inausum aut intractātum scelerisve dolīve fuisset, quattuor ā stabulīs praestantī corpore taurōs āvertit, totidem formā superante iuvencās. atque ēs, nē qua forent pedibus vestīs caudā in spēluncam tractōs versīisque viārum indicīs raptōs saxō occultābat opācō; quarentī nulla ad spēluncam signa ferēbant.

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. déserta. 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

7. The Tense and Mood of ‘fuisset’ (line 206) are

8. In line 209, ‘hōs’ refers to
   a. ‘furīs’ of Cācus.  b. ‘scelerisve dolīve’ of Cacus. c. ‘iuvencās’ et ‘taurūs.’ 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 ēliserit anguīs,
ut bellō ēgregiās īdem diēcerit urbēs,
Trōiamque Oechaliamque, ut dūrōs mīle labōrēs
rēge sub Eurystheō fātīs Iūnōnis inīquae
pertulit. ‘tū nūbigenās, invicte, bimembrīs
Hŷlaemque Pholumque manū, tū Crēsia mactās
prōdigia et vastum Nemeae sub rūpe leōnem.
tē Stygīī tremuēre lacūs, tē iānītor Orcī
ossa super recubāns antrō sēmēsa cruentō;
 nec tē ùllae faciēs, nōn terruit ipse Typhōeus
arduus arma tenēns; nōn tē ratiōnis egentem
Lernaeus turbā capītum circumstēt anguis. 290
salvē, vēra Iōvis prōles, decus addīte dīvīs,
et nōs et tua dexter adī pede sacra secundō.’
tālia carminibus celābrant; super omnia Cācī
spēluncam adiciunt spīrantemque ignibus ipsum.
cōnsonat omne nemus strepitū collēsque resultant. 295

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?

2. ‘nūbigenās’ modifies _________ and refers to ________.
   a. ‘bimembrīs’ and refers to Hercules.   b. ‘bimembrīs’ and refers to Hŷlaeus and Pholus.
   b. ‘tū’ and refers to Hercules.   d. ‘mactās’ and refers to ‘Crēsia prōdigia.’
iam prīmum saxīs suspēnsam hanc aspice rūpem disiectae procul ut mōlēs désertaque mōntis stat domus et scopulī ingentem traxēre ruīnam. hīc spēlunca fuit vastō summōta recessūs, sēmihominis Cáci faciēs quam dīra tenēbat sólis inaccessam radīs; semperque recenti caede tepēbat humus, foribusque adfixa superbīs ōra virum tristi pendēbant pallida ŭābō. huic mōnstrō Volcānus erat pater: illius ātrōs ōre vomēns ignis magnā sē mōle ferēbat. attulit et nōbis aliquando optantibus aetās auxilium adventumque dei. nam maximus ultor tergēminī nece Gëryonaec spoliīsque superbus Alcīdēs aderat taurōsque hāc victor agēbat ingentīs, vallemque bovēs amnemque tenēbant. at furiīs Cáci méns effera, nē quid inaustum aut intractātum scelerisve dolīve fuisset, quattuor ā stabulīs praestantī corpore taurōs āvertit, totidem formā superante iuvencās. atque hōs, nē qua forent pedibus vestīs, caudā īn spēluncam tractōs versīsque viārum indicīs raptōs saxō occultātāt opācō; quarentī nulla ad spēluncam signa ferēbant.

Section 1:

11. ‘aspice’ (line 190) is imperative and is translated
   b. Let’s look! b. Will you look (at). c. Look (at)! d. They looked (at).

12. ‘disiectae’ (line 191) modifies
   b. suspensam. b. mōlēs. c. déserta. d. mōntis.

13. ‘traxēre’ (line 192) is an alternate form of
   b. traxērunt. b. tractē essent. c. traxisse. d. trahentēs.

14. ‘virum’ (line 197) is best translated
   b. the man. b. of the man. c. to the man. d. of men.

15. ‘monstrō’ (line 198) is best translated
   b. for the monster. b. of the monster. c. with the monster. d. by the monster.
16. The case of ‘Cācī’ is

17. The Tense and Mood of ‘fuisset’ (line 206) are

18. In line 209, ‘hōs’ refers to
   b. ‘furīs’ of Cācus.  b. ‘scelerisve dolīve’ of Cacus.  c. ‘iuvencās’ 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)
extcellent choices: praestantī corpore taurōs (3)
   formā superante iuvencās (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 (versīsque viārum indicīs) : 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 ēliserit anguis,
ut bellō ēgregiās īdem disiēcerit urbēs,
Trōiamque Óechaliāmque, ut dūrōs mīlle labōrēs
rēge sub Eurystheō fātīs Iūnōnis inīquae
pertulit. ‘tū nūbigenās, invicte, bimembrēs
Hylaeumque Pholumque manū, tū Crēsia mactās
prōdigia et vastum Nemeae sub rūpe leōnem.
tē Stygiī tremuēre lacūs, tē iānitor Órcī
ossa super recubāns antrō sēmēsa cruentō;
 nec tē ūllae faciēs, nōn terruit ipse Typhōeus
arduus arma tenēns; nōn tē ratiōnis egentem
Lernaeus turbā capītum circumstetit anguis.
salvē, vēra Iovis prōles, decus addīte 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 cołlēsque resultant.

Section 4:
Translate ‘idem’ (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?
4. ‘nūbigenās’ modifies __________ and refers to ________.
c. ‘bimembrēs’ and refers to Hercules. b. ‘bimembrēs’ 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 Thespiae

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/

<table>
<thead>
<tr>
<th>Alcīdēs</th>
<th>Amphitryōniadēs</th>
<th>Aventīnus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cācus</td>
<td>Crēsia</td>
<td>Eurus</td>
</tr>
<tr>
<td>Eurystheus</td>
<td>Gēryon</td>
<td>Herculēs</td>
</tr>
<tr>
<td>Ḫyλaeus</td>
<td>Iūnō</td>
<td>Iuppiter</td>
</tr>
<tr>
<td>Lernaeus</td>
<td>Mānēs</td>
<td>Nemea</td>
</tr>
<tr>
<td>Oechalia</td>
<td>Olympus</td>
<td>Orcus</td>
</tr>
<tr>
<td>Pholus</td>
<td>Pīnāria</td>
<td>Potītius</td>
</tr>
<tr>
<td>Stygius</td>
<td>Tīrynthius</td>
<td>Trōia</td>
</tr>
<tr>
<td>Typhōeus</td>
<td>Vesper</td>
<td>Volcānus</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Aenēās</th>
<th>Ascāniius</th>
<th>Pallās</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anchīsēs</td>
<td>Evander</td>
<td>Venus</td>
</tr>
</tbody>
</table>
**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

Amphityōniadēs armenta abītumque parāret,

diessū mūgīre bovēs atque omne querēlīs 215

implērī nemus et collēs clāmōre relinquūī.

reddidit ūna boum vōcem vastōque sub antrō

mūgiit et Cācī spēm custōdia fefellit.

hīc vērō Alcīdae furiīs exārserat ātrō

felle dolor, rapit arma manū nūdīsque gravātum 220

rōbur, et āēriī cursū petit ardua mōntīs.
tum primum nostrī Cācum vidēre timentem
turbātumque oculī; fugit ilīcēt ociō Eurō
spēluncamque petit, pedibus timor addidit ālās.
ut sēsē inclūsit ruptūsque immāne catēnīs
dēiēcit saxum, ferrō quod et arte paternā
pendēbat, fultōsque ēmūniit obice postis,
ecce furēns animīs aderat Ῥyinthiōs omnemque
accessum lūstrāns hūc ōra ferēbat et illūc,
dentibus īnfrendēns. ter tōtum fervidūs īrā
lūstrat Aventīnī mōntem, ter saxa temptat
līmina nēquīquam, ter fessus vallē resēdit.
stābat acūta sīlex praeclās undique saxīs
spēluncae dorsō insurgēns, altissima vīsū,
dīrārum nīdīs domus opportūna volucrum.
hanc, ut prōna iugō laevum incumbēbat ad amnem,
dexter in adversum nitēns concussit et īmīs
āvulsam solvit rādīcibus, inde repente
impulit; impulsū quō maximus īntonat aethēr,
dissimulant rīpae refluitque exterritus amnis.
at specus et Cācī dētecta appāruit ingēns
rēgia, et umbrōsae penitus patuēre cavernae,
nōn secus ac sī quā penitus vī terra dehīscēns
īnfernās reseret sēdēs et rēgna reclūdat
pallida, dīs invīsa, superque immāne barathrum
cernātur, trepident immissō lūmine Mānēs.
ergō inspērātā dēprensum lūce repente
inclūsumque cavō saxō atque insuēta rudentem
dēsuper Alcīdēs tēlīs premit, omniaque arma
advocat et rāmīs vastīsque molāribus īnstat.
ille autem, neque enim fuga iam super ülla perícī, 
faucibus ingentem fūmum (mīrabile dictū) 
ēvomīt 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. 
hī Cācum in tenebrīs incendia vāna vomentem 
corripit in nōdum complexus, et angit inhaerēns 
ēlīsōs oculōs et siccum sanguine guttur. 260
panditur extemplō foribus domūs ātra revulsīs 
abstractaeque bovēs abiurataeque rapīnae 
caelō ostenduntur, pedibusque informe cadāver 
prōtrahitur. nequeunt explērī corda tuendō 
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?
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:


iam prīnum saxīs suspēnsam hanc aspice rūpem 190
disiectae procul ut mōlēs désertaque mōntis
stat domus et scopulī ingentem trāxēre ruīnam.

hīc spēlunca fuit vastō summōta recessū,
sēmihominis Cācī faciēs quam dīra tenēbat
sōlis inaccessam radiīs; semperque recentī 195
cae de tepēbat humus, foribusque adfīxa superbīs
ōra virum tristī pendēbant pallīda 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 spoliīisque 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 versīisque viārum 210
indiciīs raptōs saxō occultābat opācō;
quaaerentī nulla ad spēluncam signa ferēbant.
interea, cum iam stabulis saturata movet
Amphitryoniadés armenta abitumque pararet,
dissessū mūgīre bovēs atque omne querēlis
implērī nemus et collēs clāmōre relinqui.
reddidit ūna boum vōcem vastōque sub antrō
mūgiit et Cācī spēm custōdia fefellit.
hīc vērō Alcīdae furīs exārserat ātrō
felle dolor, rapit arma manū nūdīisque gravātum
rōbur, et āērīi cursū petit ardua mōntis.
tum prīmum nostri Cācum vidēre timentem
turbātumque oculī; fugit īlicit ōcior Eurō
spēluncamque petit, pedibus timor addidit ālās.
ut sēsē inclūsit ruptūisque immāne catēnīs
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 īnfrēndēns. ter tōtum fervidus īrā
lūstrat Aventīnī mōntem, ter saxeā temptat
līmina nēquīquam, ter fessus valle resēdit.
stābat acūta silex praecīsīs undique saxīs
spēlunchae dorsō insurgēns, altissima vīsū,
dīrārum nīdis domus opportūna volucrum.
hanc, ut prōna iugō laevum incumbēbat ad amnem,
dexter in adversum nitēns concussit et ēmīs
āvulsam solvit rādīcibus, inde repente
impulit; impulsū quō maximus intonat aethēr,
dissimulant rīpae refluitque exterritus amnis. at specus et Cācī dēecta appāruit ingēns rēgia, et umbrōsae penitus patuĕre cavernae, nōn secus ac sī quā penitus vī terra dehīscēns īnfernās reseret sēdēs et rēgna reclūdat pallida, dīs invīsa, superque immāne barathrum cernātur, trepident immissō lūmine Mānēs. ergō inspērātā dēprensum lūce repente inclūsumque cavō saxō atque insuēta rudentem dēsuper Alcīdēs tēlīs premit, omniaque arma advocat et rāmīs vastīisque molāribus īnstat. ille autem, neque enim fuga iam super ūlla perīclī, faucibus ingentem fūmum (mīrābile dictū) ēvomīt involvitque domum cāligine caecā próspectum eripiēns oculīs, glomeratque sub antrō fūmīferam noctem commīxtīs igne tenebrīs. nōn tulit Alcīdēs animīs, sēque ipse per ignem praecipītī 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 ēlīsōs oculōs et sīcum sanguine guttur. pandiitur exemplō foribus domūs ātra revulsīs abstractaeque bovēs abiurataeque rapīnae caelō ostenduntur, pedibusque informe cadāver prōtrahitūr. nequeunt explērī corda tuendo terribilīs oculōs, vultum villōsaque saetīs
pectora sēmiferī atque extinctōs faucibus ignis.
ex illō celebrātus honōs laetīque minōrēs
servāvēre diem, prīmusque Potītius auctor
et domus Herculeī custōs Pīnāria sacrī.
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
velāvītque comās foliīisque innexa pependit
et sacer implēvit dextram scyphus. ocius omnēs
in mensam laetī libant divōisque precantur.

dēvexō intereā propior fit Vesper Olympō.

iamque sacerdōtēs prīmusque Potitius ībant
pellibus in mōrem cinctī, flammāsque ferēbant.
īnstantur epulās et mēnsae grāta secundae
dōna ferunt cumulantque onerātīs lancibus ārās.
tum Saliī ad cantūs incensa altaria circum
pōpuleās adsunt ēvinctī tempora rāmīs,
hīc iuvenum chorus, ille senum, quī carmine laudēs
Herculeās et facta ferunt: ut prīma novercae
mōnstra manū geminōsque premēns ēlíserit anguīs,
ut bellō ēgregiās īdem disiēcerit urbēs,
Trōīamque Oechaliamque, ut dūrōs mīlle labōrēs
rēge sub Eurystheō fātīs Iūnōnis inīqua
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
Lernaeus turbā capitum circumstetīt 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 strepitūs collēsque resultant. 305
ā, ab prep + abl.: from, by (of agent), away from, since.
abitus, -ūs m.: going away; departure; way out, exit.
abiuro, abirare, abiuravi, abiuratum: deny an oath, repudiate.
abstrahō, abstrahere, 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.
ad adv. + 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.
adō, addere, addiū, additum: add, give, bring to, say in addition.
adēō, adīre, adīvī/adiī, adītum: go to, approach, address, accost, visit; attack; undergo, take a part in; enter on (an inheritance).
adiciō, adicere, adīcī, adiectum: throw to, add to; go on to mention or say, include; consider also.
adsum, adesse, adīre: be near, be present, arrive; (+ dat.) aid.
adveniō, advenīre, advenīvī, advenītum: come to, arrive at; develop.
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, aeōtātis f.: life-time, age, period; generation.
aethēr, aetherēs m.: upper air, heaven, sky.
afferō, afferre, attulī, allātum: bring to, bring word, allege; produce, contribute, cause.
afer(=)fiō, 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.
Alcidēs, -ae m.: Hercules (a descendant of Alceus, son of Perseus and grandfather to Hercules via Amphitryon).*
aliquandō adv.: sometimes, at length, formerly, hereafter.
altāria, -iūm n.pl.: altar.
altus, -a, -um: high, deep, shrill, lofty, noble; deeply rooted; farfetched.
amnīs, -īs m.: stream, river.
Amphitryōniadēs, ae m.: Hercules (‘son’ of Amphitryon).*
angō, angere, anxī, āctum: press tight, throttle; cause pain, vex, trouble.
angīs, -īs 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.

appárēre, appárērē, appárūi, appátiínum: 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, aspexī, 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, -īn.: help, aid, assistance; auxiliary forces.

Aventīnus, -ī m.& Aventīnum, -ī n.: the Aventine, one of the seven hills of Rome.

Avēntīnus, -a, -um: of the Aventine hill; of Hercules.*

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

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

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

bellum, -īn.: 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.: falling; slaughter; murder; persons slain; blood, gore.

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

cāligō, cāliginis f.: mist; darkness, gloom; moral or intellectual darkness.

canō, canere, ceccīnī, 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, -īn. & cagus, -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, -īm.: dance with singing; chorus, choir; band, group.
cingō, cingere, cinxī, cinctum: gird; surround; beleaguer; crown.
circum, -āv.: (all) around, about.
circumstō, circumstāre, circumstetī, circumstatum: stand round; surround.
cor, cordis n.: heart; mind, judgment.
corpus, corporis n.: body; flesh; corpse; trunk; frame; corporation.
corripiō, corripere, corripuī, correptum: snatch up, lay hold of; rebuke; chastise; shorten; hasten; seize unlawfully. corripere viam: to hasten on one’s way.
Crēsus, -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.
custōdis, custōdis m. (or f.): keeper; guardian; protector; watchman; jailer; container.
decus, decoris n.: grace, ornament; glory; beauty; virtue, decorum.
dēscō, dēscere, dēscī, dictum: make a noise together, resound; agree; harmonize.
dēscendō, dēscendere, dēscendī, dēscensus: throw down; dislodge; fell; kill; rob of; dispossess.
dēs, dentis m.: tooth; tusk; judgment.
dēprehendō (dēprehendī), dēprehendere, dēprehendī, dēprehensus: catch, find out, discern, perceive, reach or overtake; catch in the act; surprise.
dēserō, dēserere, dēserū, désertum: forsake; desert; give up; fail
dēserta, -ōrum n.pl.: desert, wilderness.
dēsertus, -a, -um: desert(ed), lonely, waste.
dēsuper adv.: from above.
dētegō, dētegere, dētexī, dēetectum: uncover, unroof.
dēvexus, -a, -um: sloping, shelving.
dexter, dext(e)ra, dext(e)rum: right, on the right side; dexterous, skillful; propitious.
dicō, dicere, dixī, dictum: say, tell; call; declare; express; plead; designate.
diēs, diēī m.: day; daylight; festival. f.: lifetime.
dūrus, -a, -um: fearful, awful; horrible.
dīs, dīsis (gen.): rich.
dissēssus, -ūs m.: going apart, separation; departure; marching off.
disicēo, disicēre, disiecī, disiectum: scatter; disperse, squander; frustrate.
dīva, -ae f.: goddess
dīvus, -īm.: god.
dīvum, -īn.: sky, open air.
dō, dare, dedī, datum: give; ascribe; grant, permit; furnish, offer; lend of; tell of; enable; cause.
dolus, -īm.: fraud, deceit; treachery, cunning.
dolor, dolōr is: pain; grief; anguish; sorrow; resentment.
domus, -ūs & domus, -īs f.: house; home; household; family; native country.
dōnum, -īn.: gift, present; offering.
dorsum, -īn.: back; slope of a hill, ridge.
dōrus, -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.
egēregius, -a, -um: excellent; eminent; illustrious.
ēlīdō, ēlidere, ēlīsī, ēlisum: strike, dash out; expel; shatter; crush out; strangle; destroy.
ēmūniō, ēmūnire, ēmūnī & ēmūnīvī, ēmūnītum: fortify; make roads through.
enim conj.: indeed; for; yes indeed; certainly.
eō, īre, īī & īvī, (itūrum): go; walk, march; flow; come in; ride, sail; turn out.
epulae, -ārum f.pl.: banquet, feast.
erō 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, -īm.: the Southeast wind.
Eurystheus, ī m.: Eurystheus, king of Tiryns.
ēvinciō, ēvincire, ēvinxī, ēvincum: 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, exārsum: catch fire; blaze; flare up.
expelō, explère, explēvī, explētum: fill out or up, complete; finish; satisfy; satiate; fulfil; discharge.
extinguō, exstinguere, exstinctum: quench, extinguish; kill; destroy.
extemplō adv.: immediately, forthwith.
exterrēs, exterrēre, exterrūi, 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, fefelli, falsum: cheat, deceive; disappoint; escape notice of.
fātum, -ī n.: fate, destiny; doom; ill-fate; death.
fauĕs, -ium f.pl.: throat; narrow entrance; defile; gulf; abyss.
fel, fellis n.: gall, bile; poison; bitterness; venom.
ferō, ferre, tuĭ, 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.
fōlō, fīō, fierī, factus sum: be made or done; happen; become; take place.
flamma, -ae f.: blaze, flame; ardor; fire of love; object of love.
fūmus, -ī m.: smoke, steam, vapor.
furo, furere, furū m.: 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.
Gēryōnēs, -ae m.: mythic monster who lived beyond the coast of Spain.
glomerō, [1] (-āre, -āvī, -ātūm): 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.
häc adv.: by this way; on this side.
Hercules, -a, -um: of Hercules, Herculean.
Herculēs, -is & ēī m.: Hercules.
hāc adv.: here; in the present circumstances.
hīc, haec, āc 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.
Hīylaus, -ī m.: a centaur who wounded Milanion, the lover of Atalanta.
iām adv.: now; already.
iānitor, iānītōris 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, ila, illud demonstrative pronoun: that; he, she, it; the well-known; the former.
ilīō adv.: thither; to that point.
ilīc adv. thither.
īmus, -a, -um: inmost, deepest, bottommost.
immānīs, -e: huge, vast, immense; monstrous; inhuman, savage.
immittō, immittere, immīsī, immissum: send (to); admit; throw (into); put in; give rein to.
impleō, implēre, implēvī, implētum: fill; fulfil.
impellō, impellere, impulī, impulsūm: 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.
inaeus, -a, -um: undared.
incendium, -ī n.: fire, conflagration; passion; fiery-heat.
incendō, incendere, incendī, incensum: set fire to, kindle; inflame; aggravate.
inclūdō, inclūdere, inclūsī, inclūsum: shut in or up; enclose.
icumbō, incumbere, incubū, 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.
indīciun, -ī n.: information; token; disclosure; evidence (before a court).
informis, -e: shapeless; deformed, ugly.
inflammō, inflammāre, inflammī, inflammum: set fire to, kindle; inflame; aggravate.
includō, includere, inclusī, inclusum: shut in or up; enclose.
incurvō, incurvāre, incurvī, incurvum: lay oneself upon, lean or recline upon; apply oneself earnestly (to).
incurvō, includere, inclusī, inclusum: shut in or up; enclose.
inverbō, inverberāre, inverberī, inverberum: smite, slay; sacrifice; glory, honor.
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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, ōs 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, millia or mīlia: thousand(s); countless.
minor, minus, minōris (gen.): smaller, lesser, younger.
mīrābilis, -e: wonderful, marvellous, extraordinary.
molare, -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.
movē, movēre, mōtum: move, stir; brandish; agitate; affect; provoke; set in motion; shift; influence.
mūgiō, mūgīre, mūgīvī (or ĕī), 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 ...
necnōn: {often written as one word} (and) also, (and) furthermore.
Nemea, -ae f.: Nemea, a region in the Argolid.
nemus, nemoris n.: wood, forest.
nequelle conj.: not; and not. cf. nec.
nequeō, nequīre, nequīvī or nequīī: be unable to.
nēquīquam adv.: in vain.
nex, necis f.: violent death; murder.
nīdus, -ī m.: nest; set of nestlings; eyrie.
nīteo, nītēre, nītui: shine, glitter; be sleek and plump.
nōdus, -ī m. knot; rope; difficulty; intricacy; bond.
nōn adv.: not.
nōs (nom. & acc.), nōbis (dat. & abl.) pronoun: we, us.
nōstre, 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.
occiōr, ocīus: 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.
ōmnis, -e: all. every.
onerō, [1]: load, burden; overload; overwhelm; oppress; aggravate.

opācūs, -a, -um: shady; dappled; 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.

ostendō, ostendere, ostendī, ostensum or ostentum: hold out for inspection, show; exhibit; demonstrate; offer.

pallidus, -a, -um: pale.

pandō, pandere, pandī, pānsum 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, patūrī: open, extend; become clear or known.

pectus, pectoris n.: breast; soul; feeling; courage; understanding.

pellis, -is f.: skin, hide.

pendō, pendere, 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, pertulentum: bear or carry through; convey; report; tell; endure, undergo.

perīculum, -ī n.: danger, peril; risk; liability; trial, proof.

pēs, pedis m.: foot; metrical foot; foot (unit of measure); sheet (of a sail).

petō, petere, petēvī, petētum: 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.

plūrīmus, -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, porrēxi, porrēctum (contracted form porgite): put forward, extend; stretch or spread oneself out; offer.

postis, -īs m.: post, door-post; door.

Potitius, -a, -um: the name of a Roman gens, concerned especially with the cult of Hercules.

praecēps, praecēpitīs (gen.): headlong; impetuous; involving risk of sudden disaster.

praecēsus, -a, -um: abrupt; precipitous; clipped; staccato.

praestāns, praestantis (gen.): excellent; distinguished (for).

precōr, precāri, precātus sum: pray, beseech, entreat; supplicate.

premō, premere, pressī, pressum: press; squeeze; oppress; overpower; pursue.

prīnum adv.: first, in the first place, at the beginning; for the first time.

prīmus, -a, -um: first; foremost; most distinguished.

prōcul adv.: far, some way off; far away.

prōdigium, -ī n.: omen, portent; monster; marvel.

prōlēs, -īs f.: offspring, progeny, descendants; race.

prōnus, -a, -um: stooping, bending down.

propior, proprius, 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, prōraxī, prōtractum: drag forward; bring to light, reveal; prolong.
quā adv.: in which direction; where; by what means, how; in so far as.
quaerō, quaerere, quaesīvī / quaesiī, quaesītim: look or search for; get, procure; inquire into.
quārē adv.: in what way? how? wherewith; wherefore, why.
quattuor indeclinable 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.
rādīx, 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.
rapiō, rapere, rapiū, 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, reclūsi, 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, reddītum: give back, return, restore; give up, resign; assign; render; utter in reply.
refluō, refluere, refluxī, refluxum: flow back.
rēgā, -ae f.: royal abode, palace; royal city, capital; colonnade, portico; hall.
rēgius, -a, -um: kingly, royal; splendid, pricely.
rēgnūm, -ī n.: kingship, monarchy, tyranny; kingdom.
rego, regere, rēxi, rēctum: guide, conduct, direct; rule, govern.
relinquō, relinquere, relieū, reliētum: leave behind; leave; disregard.
repēns, repentīs (gen.): sudden, unexpected; completely new.
repente adv.: suddenly; unexpectedly; all at once.
residō, residere, 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, regis m.: king; tyrant; despot; master; leader; head; patron; great man.
rīpa, -ae f.: (river) bank; shore of the sea.
rōbur, roboris n.: oak, oak wook; any hard wood; trunk (of an oak); strength, power, might; manpower; courage; resolve.
rudēns, rudentīs m.: rope.
ruina, -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, sacerdōtis 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.
satūrō, [1]: fill, sate, satisfy; drench, saturate.
saxeus, -a, -um: rocky, stony; made of stones.
saxum, -ī n.: rock, boulder; stone.
sceles, sceleris n.: crime.
scopulus, -ī m.: rock, boulder.
sceplus, -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, sēmīfera, sēmīferum: 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.
sīlex, 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, spei 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, statī, statūtum: place, put up; set up, appoint; determine; resolve (to);
decide; judge.
sto, stāre, stētī, 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.
summovē (summovē), 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.
superī, [1]: climb over; rise to a higher level; get beyond; surpass, be superior; defeat, surmount, survive; abound; remain (alive); vanquish, overcome.
suspendō, suspendere, suspendi, suspēnsum: hang (up); keep poised; keep in suspense.
suspēnsum, -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, tenūī, tentum: hold, keep, possess; occupy; retain; hold a position; include; reach on a journey; maintain; detain, hold up; keep in check; bind.
tepēō, tepēre: be warm; feel the warmth of love; glow; be lukewarm in one’s feelings.
ter adv.: three times.
tergēnum, -a, -um: threefold, triple.
tergō, 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, tuītus 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. ultus): 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.
-vē conj. (enclitic): or. -vē ... -ve: either ... or.
vēlo, [1]: cover, drape, wrap up, envelop, veil.
vēr, vēris n.: spring; spring time of life.
vertō, verte, verī, versum: turn (around or about); turn upside down; overthrow; alter, change; transform; turn out; pass into a new frame of mind; translate.
vērum, -i n.: truth.
vērus, -a, -um: true, real, genuine; just, right; proper.
vesper, vesperis m.: evening; the evening star; the west.
vestīgium. –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, vīctoris 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.
vīr, vīri m.: man; male; husband; lover; true man; soldier.
vīrus, -ī n.: venom; malignant quality; secretion.
vīs, vim (acc.), vī (abl.) (pl. vīrēs, vīriorum) f.: strength, force; vigor, power; energy;
violece; 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.
volute, volucrēs, 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.