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College Vergil

Latin Text with Facing Vocabulary and
Commentary

Geoffrey Steadman

College Vergil
Latin Text with Facing Vocabulary and Commentary

First Edition

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The Latin text is the Oxford Classical Text edited by J. B. Greenough in 1900.

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Preface to the Series

This commentary includes all selected passages from Vergil's *Aeneid* for the Advanced Placement Latin course divided into 63 Lessons:

Book 1: lines 1-209, 418-440, 494-578

Book 2: lines 40-56, 201-249, 268-297, 559-620

Book 4: lines 160-218, 259-361, 659-705

Book 6: lines 295-332, 384-425, 450-476, 847-899

Each lesson is two facing pages in length. Each even page includes 11-17 lines of Latin text from J.B. Greenough's 1900 Latin edition with all corresponding vocabulary and grammar notes below the Latin on the same page. The vocabulary contains all words occurring 4 or fewer times, arranged alphabetically in two columns. The grammatical notes are organized according to line numbers and likewise arranged in two columns. On the facing odd page there are high frequency word lists (occurring 5 or more times), short-answer questions, and finally information boxes, which include literary, historical, and grammatical explanations.

To complement the vocabulary within the commentary, I have added a core running list of words occurring 5 or more times in the introduction of this book and recommend that readers review this list before they read each lesson. An alphabetized list of the same core words is found in the glossary. Together, this book has been designed in such a way that, once readers have mastered the core vocabulary list, they will be able to rely solely on the Latin text and commentary and not need to turn a page or consult dictionaries as they read.

The grammatical notes are designed to help intermediate readers read the text, and so I have passed over literary and historical explanations in favor of short, concise, and frequent entries that focus on grammar and morphology. Detailed literary and historical explanations are included in information boxes on the facing page. Assuming that readers complete their initial study of Latin with varying levels of ability, I draw attention to all subjunctive and accusative-infinitive constructions, identify unusual verb forms and noun constructions, and in general explain aspects of the Latin that they should have encountered in their initial review of Latin grammar but perhaps forgotten. As a rule, I prefer to offer too much assistance rather than too little.

One of the virtues of this commentary is that it eliminates time-consuming dictionary work. While there are occasions where a dictionary is necessary for developing a nuanced reading of the Latin, in most instances any advantage that may come from looking up a word is outweighed by the time and effort spent in the process. Many continue to defend this practice, but I am convinced that such work has little pedagogical value for intermediate and advanced students and that the time saved can be better spent reading Latin, memorizing vocabulary, mastering principal parts, and rereading the text.

As an alternative to dictionary work, I recommend that readers review the running core vocabulary list (5 or more times) before they begin each lesson and continue to review the relevant words daily until they are thoroughly learned. Many of the remaining, less frequent words can be learned in the context of reading and rereading the lessons. Altogether, I am confident that readers who follow this regimen will learn the vocabulary more efficiently and develop fluency more quickly than with traditional dictionary work.

If you would like to suggest changes or download a free pdf copy of this commentary and ancillaries, please see the website below. All criticisms are welcome, and I would be very grateful for your help.

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How to Use this Commentary

1. Skim and familiarize yourself with the introduction, glossary, and all information boxes.

Familiarity with the book will help relieve anxiety and enhance your enjoyment as you read.

2. Download free pdf copies of the commentary, translation sheets, and useful ancillaries.

The translation sheets correspond to the 63 lessons in this book and include text and lined spaces for you to write out translations, scan lines, or simply take notes as you read and review. You are encouraged to download and print out these pages as needed. The pdf of the book offers an accessible alternative to the paperback edition. The website is www.geoffreysteadman.com.

3. Review and master the core vocabulary in the shaded box before you read each lesson.

High frequency core words that occur 5 or more times are found in only three places in the commentary: (1) in a running list in the introduction, (2) in an alphabetized list in the glossary, and (3) in a shaded box in the lesson where the core word first occurs. For each lesson, review the core words in the shaded box before you read the Latin text. Since you have likely seen many of these words in earlier Latin levels, single out and review the words that you do not know. Ideally, you should use digital flashcards and review the core words daily until they are learned.

Shaded core word lists are manageable in most cases but overwhelmingly large in the initial few lessons. Still, review before you read and then review daily until the words are mastered.

All non-core words (4 or fewer times) are included in two columns below the Latin text in each lesson. If you have to look up a Latin word and it is not found in the non-core list, then the word is either a new core word in the shaded box or a previously reviewed core word that you must now look up in the alphabetized vocabulary list in the glossary.

4. Review the titles of the information boxes before you read each lesson.

Information boxes include either literary context or extended explanations of new grammar that readers will encounter in the lesson. Skimming the titles will let you know when you will want to interrupt your reading and read through a relevant grammar explanation in a box.

5. Develop the habit of making educated guesses as you read the Latin.

As you read, make an educated guess before you consult the vocabulary entries or grammar notes below the text. If you guess correctly, the commentary will confirm your knowledge of the Latin. If you guess incorrectly, you will become more aware of your weaknesses and more likely to remember the correct answer when you review the passage later.

6. After you complete a lesson, read through any unread information boxes and questions.

7. Reread a passage or lesson immediately after you have completed it.

Resist the temptation to shut down immediately and rush off to another task. The extra 5 minutes of repetition will strengthen your ability to recognize vocabulary and forms quickly, bolster your confidence, and most importantly offer you the pleasure of reading that is often missed during the initial reading. Since the Latin in the lesson is still fresh in your mind, the repetition will take just a few extra minutes but will make future review much, much easier. Repetition works.

8. Have fun.

Through the miracle of writing, you are reading the same words arranged in the same order and in the same rhythm as they were composed by another human being 2000 years ago in a different language and in a different part of the world. It is only through your effort that Vergil can speak to you today. Approach each reading with joy and wonder, and you will be rewarded.

Why Read Vergil?

What book would you copy by hand for the next generation?

For over 2000 years the *Aeneid* has been copied by hand, often by free people, more frequently by slaves for the booksellers' shops, still later by monks in monasteries, in papyrus, then in parchment made from animal skins, and finally in paper. Even after the invention of the printing press, craftsmen had to mold each letter in lead or tin, arrange the movable type into rows of words and lines, and then print individual pages that would be gathered in nested folds, sewn together, and finally glued to a binding to form a single book. All of this effort made it possible for us to read the *Aeneid* today.

We call the *Aeneid* "classical" because it has *enduring value*. Generation after generation, people chose to copy this work rather than some other piece of literature; and, more importantly, they chose to copy this work rather than do something else entirely. These two factors, the desire to preserve literature of enduring value and the passing of time, created a 2000-year old filter that allowed the *Aeneid* and other selected works to survive and those writings believed to be inferior to be lost.

One of the reasons that we read the *Aeneid* is to consider what those enduring qualities are that make the *Aeneid* a "classic" and what insights into the human condition the epic might offer today.

Great thinkers were in conversation with Vergil

Vergil's *Aeneid* was immediately influential. After Vergil's death, the emperor Augustus insisted that the poem be copied and published. Vergil's works became standard texts in Roman education. Ovid and other Roman poets alluded to the *Aeneid* and offered their own creative responses. In the late 4th century Saint Augustine lamented that he cried more for Vergil's Dido than for his own soul, and in the *City of God* he sought to challenge the *Aeneid's* role in education. The 13th century Italian poet Dante wrote the *Inferno*, a poem that imitates Vergil's depiction of the Underworld and imagines Vergil as Dante's guide on a journey through Hell. Foundational works in English literature such as Spencer's *Fairie Queene* and Milton's *Paradise Lost* were inspired by and even modeled on the *Aeneid*. As late as the early 1900s, Ivy league schools required students to have read multiple books of the epic in Latin for admission, and today the *Aeneid* is a standard text in secondary and university-level Latin courses.

The *Aeneid* is important to us, in part, because it was important to many great thinkers, who for two millennia were inspired by Vergil's reflections on myth and history to imitate and offer their own unique responses. We cannot fully understand these thinkers unless we have an understanding of Vergil. This 2000-year-old conversation between the poet and subsequent authors made the epic a foundational text in the Western tradition, and the *Aeneid's* place in education ensured that future generations could read and take part in that larger discourse on ideas which the *Aeneid* helped to inspire.

Reading the *Aeneid* allows us to join that same conversation.

Vergil was in conversation with great thinkers in his own past

Many readers will never encounter an author who imitates and repurposes previous literary works as much as Vergil. The poet models the first half of the *Aeneid* on Homer's *Odyssey* and the second half on Homer's *Iliad*, epics composed in Greek 700 years before Vergil's *Aeneid*. He models the love affair between Aeneas and Dido in part on the one between Jason and Medea in Apollonius of Rhodes' 3rd c. BC epic *Argonautika* and draws inspiration from Ennius' *Annales*, an epic on Roman history, and from Lucretius' *De Rerum Natura*, an epic on Epicurean philosophy. The works that he imitates are numerous, but for practical reasons only allusions to the *Odyssey* are noted in this commentary.

Vergil challenges the modern view that something must be brand new to be original. The poet is not plagiarizing other writers. He expects his readers to recognize the imitations and, more importantly, to notice when he offers a variation or twist from the traditional account. This combination of imitation of tradition with variation makes what is original in Vergil's poem intelligible to readers. Readers derive immediate pleasure and meaning when they recognize a familiar character, scene, or verse taken from the *Odyssey*, for example, and then Vergil's novel use of those allusions challenge readers to consider what those differences mean for the *Aeneid*. In short, Vergil engages in the same dialogue and exchange of ideas with previous writers as future writers will engage with him.

The *Aeneid* convincingly shows how knowledge of an historical and literary tradition can greatly enhance the quality of a literary work as well as the meaning and pleasure that readers derive from it.

The *Aeneid* is a Mediterranean epic that asks big philosophical questions

Vergil's ambitions take readers from the heights of Olympus to the depths of the Underworld, from Troy in modern Turkey and Tyre in modern Lebanon, through Greece, Crete, and Sicily, to Carthage in North Africa and Rome in Italy. The poet weaves together the ancient Greek traditions of myth, epic, tragedy, and philosophy with Roman culture and history, which pays respect to the contribution of the Etruscans, Latins, and other Italians and makes Augustus heir to Aeneas himself. The result is a work of propaganda that asserts that there is purpose in history, and that the purpose is to give rise to Augustus and Roman rule which will pacify and unite the Mediterranean world with the approval of the gods.

Against this backdrop the *Aeneid* invites readers to ask big questions: What does it mean to be a good person? Why must the pious suffer? What obligations do we have to one another? What role do emotions play? What role do the gods play in our lives? Does religion make us successful? If there is an afterlife, what do we imagine it to be? Why not live a life of pleasure and ignore these concerns?

Today, in school and in public spaces we are largely silent about these questions precisely because they are so personal and important. But, because Vergil wrote the *Aeneid* far removed from Christian, Judaic, and Islamic traditions, we can engage in deep and meaningful discussions without challenging our fellow readers' traditions directly. Vergil's legacy, once more, is to keep the conversation going.

A Few Preliminary Questions

Who is Vergil?

Publius Vergilius Maro (70 – 19 BC)

70 BC	born near Mantua in northern Italy
42	farm confiscated by Octavian (the emperor Augustus)
37	completes <i>Eclogues</i> , "Selections," a poem about shepherding
37	Maecenas, friend of Octavian, becomes Vergil's patron
31	completes <i>Georgics</i> , "On Farming," a poem about farming
29-19	composes the <i>Aeneid</i> (3 lines per day on average)
19	falls ill and dies in Brundisium at age 52

Vergil, also spelled "Virgil," was born in northern Italy to a family of equestrian rank in 70 BC. In 42 BC Octavian, Julius Caesar's grand-nephew and future emperor, confiscated Vergil's farm in order to resettle soldiers. Vergil was later able to recover that estate with the influence of friends. Shortly before or after the publication of the *Eclogues* in 37 BC, Vergil gained the financial support of Maecenas, a patron of the arts and both friend and advisor to Octavian. Vergil dedicated the *Georgics* to his patron Maecenas in 31 BC, and both the *Eclogues* and *Georgics* continue to be read to this day.

Since Maecenas was part of Octavian's inner circle of advisors, it is reasonable to assume that Octavian, i.e. Augustus, was indirectly or directly Vergil's patron. From 29-19 BC, Vergil composed the *Aeneid*, "Song of Aeneas," a work of propaganda that connected Aeneas and the mythology of the Trojan war directly to the rule of Augustus. In 19 BC Vergil accompanied Augustus in Athens, where the poet fell ill. Vergil died on his return home in Brundisium, Italy and requested that his unfinished *Aeneid* not be published. Augustus instead had the poem edited and published on Vergil's behalf.

Who is Augustus?

Caesar Augustus (63 BC – AD 14)

63-44	Gaius Octavius
43-27	Octavian (Gaius Julius Caesar Octavianus)
27- AD 14	Caesar Augustus (Gaius Julius Caesar Octavianus Augustus)

Gaius Octavius, Octavian, and Caesar Augustus refer to the same person at different periods of time. When Gaius Julius Caesar (100-44 BC) was assassinated in 44 BC, his only child Julia had already died while giving birth in 54. And so, Julius Caesar adopted his 17-year old grand-nephew Gaius Octavius posthumously in his will and made him his heir. Since it was common for an adoptee to assume the name of his adopted father and make his own nomen a cognomen, Gaius Octavius was renamed in 44 BC as Gaius Julius Caesar Octavianus, whom we today call Octavian. In 27 BC, the Senate bestowed on the emperor the honorific name Augustus, "the Enricher" or "Venerable one." Today, we typically call him Octavian between 44 and 31 BC (Battle of Actium) and either Augustus or Caesar Augustus when he became sole ruler and emperor from 31 BC until his death in AD 14. Other relevant details about Augustus are revealed in individual lessons throughout this commentary.

When was the *Aeneid* written?

- 509-31 BC Roman Republic: government with a senate, public assemblies, consuls, praetors, etc.
- 133-122 **Gracchi** brothers: rival factions of senators appeal to senators or to the people for power
- 91-88 **Social Wars**: Italian allies (*socii*) fight with Rome over citizenship and rights
- 88-7, 82-1 Civil wars lead to the **dictatorship of Sulla**: rivals are executed, property is confiscated
- 73-71 **Spartacus** and a slave revolt throughout Italy is eventually suppressed by **Crassus**
- 63 **Catiline’s conspiracy**: attempted coup to kill senators and redistribute land, suppressed
- 58-49 **Julius Caesar** conquers Gaul and refuses to relinquish power to the senate
- 49-45 Civil war: Caesar defeats **Pompey** and senatorial leaders around the Mediterranean
- 44-42 Civil war: Octavian and Marc Antony defeat Caesar’s assassins, **Cassius** and **Brutus**
- 32-30 Civil war: **Octavian** defeats the naval forces of **Marc Antony** and Egyptian **Cleopatra**
- 31 **Battle of Actium** (Sept. 2, 31 BC): Octavian defeats Antony and Cleopatra decisively
- 29-19 Vergil composes the *Aeneid***
- 27 - AD 14 First emperor **Augustus** consolidates power under *Pax Romana* until his death in AD 14

After 375 years of what Vergil’s contemporaries viewed as unified government, imperial expansion, and prosperity (509-133 BC), the Roman republic suffered a century of civil wars, social upheaval, and political unrest that led to what we now call the “Fall of the Republic” (133-31 BC) and consolidation of power under Augustus. The details are too numerous to review, but readers should note that Vergil wrote the *Aeneid* (29-19 BC) when the republican government existed in form (consuls, senate, assemblies), but Augustus alone possessed the loyalty of all legions and real decision-making power.

What are the 12 books of the *Aeneid* about?

- | | |
|---|---|
| <p>Books 1-6 imitate the <i>Odyssey</i></p> <ul style="list-style-type: none"> 1 Juno sends a storm, Aeneas lands in Carthage 2 Aeneas recalls the fall of Troy for Dido 3 Aeneas recalls his travels at sea for Dido 4 Love affair with Dido 5 Funeral games for father Anchises 6 Aeneas visits the Underworld | <p>Books 7-12 imitate the <i>Iliad</i></p> <ul style="list-style-type: none"> 7 Aeneas arrives in Latium, Juno incites war 8 Visits Evander at Rome, Shield of Aeneas 9 War: Nisus and Euryalus episode 10 War: Turnus kills Evander’s son Pallas 11 War: mourning for Pallas, minor episodes 12 Truce among gods, Aeneas kills Turnus |
|---|---|

The first 6 books are an imitation of Homer’s *Odyssey* and the second 6 are an imitation of Homer’s *Iliad*, ancient Greek epics composed 700 years before the *Aeneid* but well known to Rome’s Greek-educated aristocracy. In Book 1 Juno sends a storm that shipwrecks Aeneas and the Trojans at Carthage. At a banquet hosted by Queen Dido, Aeneas recalls in Book 2 the Fall of Troy and in Book 3 his travels at sea for 7 years. In Book 4 Dido and Aeneas fall in love, and, when Aeneas is urged by the gods to leave, Dido commits suicide. In Book 5 he travels to Sicily and celebrates funeral games for his father Anchises, and in Book 6 Aeneas enters the Underworld in Italy to seek advice from his father.

In Book 7 Aeneas lands in Latium, and King Latinus offers to the Trojan his daughter Lavinia—and the future rule of the Latins. Juno incites the Latin Turnus, who was engaged to marry Lavinia before Aeneas’ arrival, to wage war. In Book 8 Aeneas seeks help from Evander and the Greeks who settled near the site of Rome and from the Etruscans. In this war (Books 9-12), Aeneas is likened to the Greek Achilles, and just as Achilles kills the Trojan Hector to avenge the death of Achilles’ friend Patroclus, so in Book 12 Aeneas kills Turnus to avenge the death of Aeneas’ friend Pallas.

Scanning Epic Song

While the rhythms of English poetry are based on word-stress (stressed and unstressed syllables), Latin poetry relies on the length of syllables (long and short syllables). Long syllables are pronounced twice as long as short ones, as shown in the musical notation above. To mark the length of a syllable, we place the notation $\bar{\quad}$ (here equal to \downarrow) above a long syllable and the notation $\acute{\quad}$ (here equal to \uparrow) above the two short syllables.

I. Epic meter: Dactylic Hexameter

- A. dactyl = “finger”
- B. spondee = “(solemn) libation”



Every line of the *Aeneid* includes six (*hex*) metrical feet (*metra*) of **dactyls** and **spondees**. A **dactylic** foot is a combination of 3 syllables, long-short-short ($\bar{\quad}\acute{\quad}\acute{\quad}$), just like the long and short segments of a finger. A **spondaic** foot has 2 syllables, long-long ($\bar{\quad}\bar{\quad}$), which takes just as long to pronounce as a dactylic foot. Slight metrical stress (Lat. **ictus**) is placed on the first syllable of each foot.

An epic poet uses a combination of six dactyls and spondees in every line of verse. The combination can vary from line to line depending on the poet’s needs. Note in line 1.42 above (Book 1, line 42), the line has 4 dactyls and 2 spondees (d-d-d-s-d-s). In line 1.53, the poet uses 1 dactyl and 5 spondees (s-s-s-s-d-s). Although the first verse contains more syllables and appears visibly longer than the second verse, the second takes just as long as the first to pronounce. Every line takes an equal amount of time to pronounce.

While the first four feet vary between dactyls and spondees, the last two feet are dactyl-spondee ($\bar{\quad}\acute{\quad}\acute{\quad}/\bar{\quad}\bar{\quad}$) in most—but not all—verses. The final syllable, called an **anceps**, “two-headed,” may be short or long but is considered long for scanning purposes. Some mark the anceps with the letter “x” but most will scan the syllable long ($\bar{\quad}$) to complete the final spondee.

$\bar{\quad}/\bar{\quad}\acute{\quad}\acute{\quad}/\bar{\quad}\bar{\quad}$ X but, more common... $\bar{\quad}/\bar{\quad}\acute{\quad}\acute{\quad}/\bar{\quad}\bar{\quad}$
 ...rēgīna Iovisque ...rēgīna Iovisque 1.46

II. Dividing up Syllables in a Latin Word

A. A Latin word has as many syllables as vowels. There is one vowel in each syllable, and diphthongs (ae, au, oe, etc.) count as one vowel.

Ar-ma vi-rum-que ca-nō, Tro-jae quī prī-mus ab ō-rīs 1.1

B. When there is one consonant between vowels, that consonant is pronounced with the 2nd syllable.

Ar-ma vi-rum-que ca-nō, Tro-jae quī prī-mus ab ō-rīs 1.1

C. When there are two or more consonants between vowels, the first is pronounced with the preceding syllable and the rest are pronounced with the following syllable. There are a few exceptions.

Ar-ma vi-rum-que ca-nō, Tro-jae quī prī-mus ab ō-rīs 1.1

D. qu- is considered a single consonant, and a mute consonant (t, d, b, p, c, g) followed by a liquid (l, r)—most often tr—in the same word often count as one consonant and fall in the second syllable.

Al-bā-nī-que pa-trēs at-que al-tae moe-ni-a Rō-mae. 1.7

III. Three Easy Rules to Determine the Length of a Syllable

A. A syllable is long (¯) by nature if it contains...

1. a long vowel (ā, ē, ī, ō, ū)
2. a diphthong – two vowels that together produce one sound (ae, au, ei, eu, oe, ui)

B. A syllable is long (¯) by position if...

3. a short vowel is followed by 2 consonants (in the same or different words).
(x (=cs), z (=sd or ds), and often j are considered double consonants)

C. Any syllable that does not follow the rules 1, 2, or 3 above is by default a short syllable (ˇ).

Lines Scanned According to the Three Easy Rules

When you scan a line of epic verse—as you will on the facing page—it is common to include long and short marks but NOT include the rule number. I have included the rule numbers below and in the answer keys just for clarification and instruction. Note that the final syllable is an **anceps**, “two-headed,” (marked ‘x’). It may be long or short, but is always considered long for scanning purposes.

$\bar{3} \quad \bar{3} \quad \bar{3} \quad \bar{1} \quad \bar{1} \quad \bar{1} \quad \bar{3} \quad \bar{x}$
 Ipsa Iovis rapidum jaculāta ē nūbibus ignem. 1.42

$\bar{3} \quad \bar{3} \quad \bar{1} \quad \bar{3} \quad \bar{1} \quad \bar{3} \quad \bar{3} \quad \bar{1} \quad \bar{1} \quad \bar{1} \quad \bar{1}$
 luctantēs ventōs tempestātēsque sonōrās 1.53

Scansion Rules Simplified

A syllable is long (¯) if...

1. long vowel (ā, ē, ō, ū, ī)
2. diphthong (ae, au, ei, eu, oe, ui)
3. short vowel followed by two consonants (or double consonants x, z, and sometimes j)
...all other syllables are short (ˇ)

Check:

- (1) that you end up with a combination of six dactyls (¯ ˇ ˇ) and spondees (¯ ¯)
- (2) and that the last two feet most often—but not always—scan as a dactyl-spondee (¯ ˇ ˇ / ¯ ¯)

IV. Scansion Practice (Set 1)

For many, it is easier to recite hexameter aloud than to write out the long and short marks. There are variations to the rules, but before you learn them, use the rules above and mark out the long (¯) and short (ˇ) notations above the lines below. Before you consult the answers on the next page, perform the following check: (1) Are there six dactyls and spondees? (2) Are the final two a dactyl-spondee?

1. Ar-ma vi-rum-que ca-nō, Tro-jae quī prī-mus ab ō-rīs 1.1 remember qu = k
j is a double cons.
2. Ī-ta-li-am fā-tō pro-fu-gus Lā-vī-na-que vē-nit 1.2 qu = k
3. vī su-pe-rum, sae-vae me-mo-rem Jū-nō-nis ob ī-ram, 1.4
4. ĩn-fer-ret-que de-ōs La-ti-ō—ge-nus un-de La-tī-num 1.6 qu = k
5. Mū-sa, mi-hī cau-sās me-mo-rā, quō nū-mi-ne lae-sō 1.8 au is a diphthong

V. Scansion Practice with Ellisions (Set 2)

Elision (“cutting out”):

When a vowel (or short vowel + m) at the end of a word is followed by a word beginning with a vowel, the short vowel (or vowel + m) is elided, “cut out,” and omitted during scansion. This is similar to contraction in English. As you scan the lines below, use the rules at the top of the page. When a vowel or vowel + m at the end of a word is followed by a vowel (as underlined below), omit the final vowel from scansion (i.e. -um, -e, -e, -e) but scan the vowel that begins the following word.

6. Ī-to-ra—mul-tum il-le et ter-rīs jac-tā-tus et al-tō 1.3 -um, -e are elided
7. mul-ta quo-que et bel-lō pas-sus, dum con-de-ret ur-bem 1.5 -e is elided
remember qu = k
8. Al-bā-nī-que pa-trēs at-que al-tae moe-ni-a Rō-mae. 1.7 -e is elided,
tr = 1 consonant

Why is the final vowel + m elided? Linguists think that the Romans pronounced the final -m nasally, and that this nasal -m sounded enough like a vowel to be treated as such when scanning.

Scansion Rules Simplified

A syllable is long (¯) if...

1. long vowel (ā, ē, ō, ū, ī)
 2. diphthong (ae, au, ei, eu, oe, ui)
 3. short vowel followed by two consonants (or x, z, or j)
- ...all other syllables are short (˘)

Answer Key for Set 1 and 2

- 3 3 1 3 2 1 1 1 1
1. Ar-ma vi-rum-que ca-nō, Tro-jae quī prī-mus ab ō-rīs 1.1 remember qu = k
j is a double cons.
- 1 3 1 1 3 1 1 1 x
2. Ī-ta-li-am fā-tō pro-fu-gus Lā-vī-na-que vē-nit 1.2
- 1 3 2 2 3 1 1 1 x
3. vī su-pe-rum, sae-vae me-mo-rem Jū-nō-nis ob ī-ram, 1.4
- 1 3 3 1 1 3 1 x
4. ĩn-fer-ret-que de-ōs La-ti-ō—ge-nus un-de La-tī-num 1.6 qu = k
- 1 1 2 1 1 1 1 2 1
5. Mū-sa, mi-hī cau-sās me-mo-rā, quō nū-mi-ne lae-sō 1.8 au is a diphthong
- 1 3 3 3 3 1 3 1 3 1
6. Ī-to-ra—mul-tum il-le et ter-rīs jac-tā-tus et al-tō 1.3 -um/-e are elided
- 3 3 1 3 3 3 3 3 x
7. mul-ta quo-que et bel-lō pas-sus, dum con-de-ret ur-bem 1.5 -e is elided
- 3 1 1 1 3 2 2 1 2
8. Al-bā-nī-que pa-trēs at-que al-tae moe-ni-a Rō-mae. 1.7 -e is elided,
tr = 1 consonant

VI. Oral Recitation

Finally, it is common when first reading hexameter to give stilted, mechanical recitations that place excessive word stress (**ictus**) on the first long syllable of each of the six feet in each verse at the expense of the natural accentuation. This tendency is both useful and perhaps necessary when you first learn to recite in meter. In classroom settings, teachers sometimes encourage exaggeration because they recognize that new readers are accustomed to hearing word stress and that stilted recitations will help students recognize the individual feet within the verse.

Many readers choose never to pass beyond this stage. Over time, however, you should focus on natural accentuation and try to develop an ear for the rhythmic long and short syllables of each line.

Scansion Rules Simplified

A syllable is long (¯) if...

1. long vowel (ā, ē, ō, ū, ī)
 2. diphthong (ae, au, ei, eu, oe, ui)
 3. short vowel followed by two consonants (or double consonants j, x, or z)
- ...all other syllables are short (˘)

VII. Extra Scansion Practice (Set 3): Juno' Initial Speech

Mark out the long (¯) and short (˘) notations above the lines below. You must find the ellisions and mark them yourself, but the end of each line provides a hint. Before you consult the answers on the next page, perform the following check: (1) Are there six dactyls and spondees? (2) Are the final two a dactyl-spondee?

9. Vix ē cōn-spec-tū Si-cu-lae tel-lū-ris in al-tum 1.34 x is a double cons.
10. vē-la da-bant lae-tī et spū-mās sa-lis ae-re ru-ē-bant, 1.35 1 ellision
11. cum Jū-nō ae-ter-num ser-vāns sub pec-tore vul-nus 1.36 1 ellision
12. haec sē-cum: "Mē-ne in-cep-tō dē-sis-te-re vic-tam 1.37 1 ellision
13. nec pos-se Ī-ta-li-ā Teu-crō-rum ā-ver-te-re rē-gem? 1.38 2 ellisions
eu is a diphthong
14. Quip-pe ve-tor fā-tīs. Pal-las-ne ex-ū-re-re clas-sem 1.39 1 ellision
remember qu = k
15. Ar-gī-vum at-que ip-sōs po-tu-it sum-mer-ge-re pon-tō 1.40 2 ellision
16. ū-ni-us ob no-xam et fu-ri-ās A-jā-cis O-ī-leī*? 1.41 1 ellision
x, j are double cons.
17. Ip-sa Jo-vis ra-pi-dum ja-cu-lā-ta ē nū-bi-bus ig-nem 1.42 1 ellision
j is a single cons.
18. dis-iē-cit-que ra-tēs ē-ver-tit-que ae-quo-ra ven-tīs, 1.43 1 ellision
19. il-lum ex-spī-ran-tem trāns-fī-xō pec-to-re flam-mās 1.44 1 ellision
20. tur-bi-ne cor-ri-pu-it sco-pu-lō-que ĩn-fī-xit a-cū-tō; 1.45 1 ellision

* Synzesis is one of the rare exceptions to the rules. It occurs when two vowels that should be pronounced in separate syllables are pronounced as a single syllable. The final -eī in O-ī-leī should be pronounced as two syllables (le-ī) but is here pronounced as a single long syllable (leī).

Answer Key for Set 3

9. Vix ē cōn-spec-tū Si-cu-lae tel-lū-ris in al-tum 1.34 x is a double cons
10. vē-la da-bant lae-tī et spū-mās sa-lis ae-re ru-ē-bant, 1.35 1 ellision
11. cum Jū-nō ae-ter-num ser-vāns sub pec-tore vul-nus 1.36
12. haec sē-cum: “Mē-ne in-cep-tō dē-sis-te-re vic-tam 1.37 1 ellision
13. nec pos-se I-ta-li-ā Teu-crō-rum ā-ver-te-re rē-gem? 1.38 2 ellision
eu is a diphthong
14. Quip-pe ve-tor fā-tīs. Pal-las-ne ex-ū-re-re clas-sem 1.39 1 ellision
remember qu = k
15. Ar-gī-vum at-que ip-sōs po-tu-it sum-mer-ge-re pon-tō 1.40 2 ellision
16. ū-ni-us ob no-xam et fu-ri-ās A-jā-cis O-ī-leī*? 1.41 1 ellision with -m
x, j are double cons.
17. Ip-sa Jo-vis ra-pi-dum ja-cu-lā-ta ē nū-bi-bus ig-nem 1.42 1 ellision
j is a single cons.
18. dis-iē-cit-que ra-tēs ē-ver-tit-que ae-quo-ra ven-tīs, 1.43 1 ellision
19. il-lum ex-spī-ran-tem trāns-fi-xō pec-to-re flam-mās 1.44 1 ellision with -m
20. tur-bi-ne cor-ri-pu-it sco-pu-lō-que in-fi-xit a-cū-tō; 1.45 1 ellision

Running Core Vocabulary (5 or more times)

The following list includes all 275 words in the Vergil selections that occur five or more times arranged in a running vocabulary list. The number on the left of the dictionary entry indicates the lesson in which the word first appears. The number on the end of the entry indicates how many times the word occurs in the commentary. These same dictionary entries are found in an alphabetized list in the glossary.

- 1 **ā, ab, abs:** (away) from, by, 25
1 **altus, -a, -um:** high; deep; **altum, -ī n.:** (deep) sea 28
1 **animus, -ī m.:** mind; spirit; courage; anger, 19
1 **arma, -ōrum n.:** arms; weapons, armor, 18
1 **atque, ac:** and, 38
1 **bellum, -ī n.:** war, 11
1 **causa, -ae f.:** reason, cause; for the sake of (gen), 7
1 **deus, -ī m.:** god, 19
1 **dum:** while, as long as, until; provided that, 6
1 **ego, meī (pl. nōs, nostrum):** I (pl. we), 43
1 **et:** and; *adv.* also, even, too, 173
1 **fātum, -ī n.:** fate, 18
1 **genus, -eris n.:** birth, lineage, family, race; kind, 7
1 **iac-tō (1):** throw (back and forth), toss, 7
1 **ille, illa, illud:** that, those, 41
1 **īra, -ae f.:** anger, rage; passion, 11
1 **Italia, -ae f.:** Italy, 11
1 **Iūnō, Iūnōnis f.:** Juno, 9
1 **labor, -ōris m.:** labor, hardship, task, 8
1 **litus, -oris n.:** shore, coast, beach, 15
1 **moenia, -ium n.:** walls; defense, city-walls; 7
1 **multus, -a, -um:** much, many, 9
1 **-ne:** indicates a yes/no question; whether, or, 9
1 **nūmen, -inis n.:** divine power, approval, 7
1 **ōra, -ae f.:** shore, coast, border, 5
1 **pater, -tris m.:** father; ancestor, 13
1 **pietās, -tātis f.:** piety, devotion, 6
1 **prīmus, -a, -um:** first; leading, 23
1 **que:** and, 273
1 **quī, quae, quod (quis? quid?):** who, which, what, that; *after sī:* any, some, 136
1 **rēgīna, -ae f.:** queen, 10
1 **saevus, -a, -um:** savage, fierce, 7
1 **tantus, -a, -um:** so great, so much, so many, 18
1 **terra, -ae f.:** land, ground, earth, 20
1 **tot:** so many, 8
1 **Troia, ae f.:** Troy, 13
1 **urbs, urbis f.:** city, 27
1 **ve, vel:** or (either or both options hold true), 8
1 **veniō, -ire, vēnī, ventum:** come, go, 14
1 **vir, -ī m.:** man, husband, 22
1 **vīs, vīs f.:** force, power; *pl.* vīrēs, strength, 7
1 **volvō, -ere, -ī, volūtum:** turn, roll (over), revolve, 6
2 **arx, arcis f.:** citadel, (fortified) hilltop, 12
2 **dea, -ae f.:** goddess, 7
2 **dūcō, -ere, dūxī, ductum:** lead, draw; consider, 9
2 **sum, esse, fuī, futūrum:** be, 55
2 **ferō, ferre, tulī, lātum:** bear, endure, carry, 25
2 **gēns, gentis f.:** race, people, clan, 11
2 **hīc:** here, 13
2 **hinc:** from here, hence, from this place, 7
2 **hic, haec, hoc:** this, these, 73
2 **iam:** now, already, 19
2 **lātus, -a, -um:** wide, 6
2 **Libya, -ae f.:** Libya, 5
2 **longus, -a, -um:** long; *adv.* far, 10
2 **omnis, -e:** all, every, whole, entire, 27
2 **populus, -ī m.:** people, 6
2 **rēgnum, -ī n.:** kingdom, kingship, rule, 14
2 **sanguis, -inis m.:** blood, 6
2 **sed:** but, 15
2 **sī:** if, whether, 26
2 **sic:** thus, so, in this way, 17
2 **tendō, -ere, -dī, tentum:** stretch; strive, hasten, 8
2 **tenēō, -ēre, -uī, -tum:** hold; grab, 11
2 **Troiānus, -a, -um:** Trojan, 6
2 **tum, tunc:** then, at that time; 18
2 **Tyrius, -a, -um:** Tyrian, of Tyre; Carthaginian, 8
2 **ūnus, -a, -um:** one, alone; **ūnā,** together, 10
3 **ad:** to, toward, at, near (acc.), 29
3 **aequor, -oris n.:** sea, the level (sea), 11
3 **agō, -ere, egī, āctum:** drive, lead, do, 9
3 **annus, -ī m.:** year, 5
3 **circum:** around (acc.), 12
3 **Danaus, -a, -um:** Danaan, Greek, 7
3 **dolor, -ōris m.:** pain, grief, 6
3 **errō (1):** wander, 10
3 **etiam:** also, even, 7
3 **gerō, -ere, gessī, gestum:** carry (on), wage, 5
3 **invidēō, -ēre:** hate, envy, 6
3 **is, ea, id:** he, she, it, they; this, that, these, those; 5
3 **mare, -is n.:** sea, 5
3 **mōles, -is f.:** mass, structure; burden, 5
3 **per:** through, over, by (acc), 45
3 **rapiō, -ere, rapuī, raptum:** snatch, seize; kidnap, 7

3	Rōmānus, -a, -um: Roman, 5	5	soror, sorōris f.: sister, 5
3	tōtus, -a, -um: total, entire, whole, 8	5	tālis, -e: such, 15
3	Trōs, Trōis: Trojan, 5	5	vastus, -a, -um: vast, enormous, 7
4	classis, -is f.: fleet, 8	6	āter, ātra, ātrum: dark, black, 7
4	corripō, -ere, -uī, -reptum: snatch (up), 6	6	corpus, -oris n.: body, 11
4	cum: with; when, since, although, 23	6	flūctus, -ūs m.: wave, 11
4	dō, dare, dedī, datum: give; grant, allow (+ inf.), 27	6	iubeō, -ēre, iussī, iussum: order, command, 9
4	ē, ex: out of, from (abl.), 8	6	nam, namque: for; indeed, truly, 6
4	flamma, -ae f.: flame, 8	6	pulcher, -chra, -chrum: beautiful, pretty; noble, 5
4	ignis, -is m.: fire; lightning, 15	6	puppis, -is f.: deck, ship, 5
4	incipiō, -ere, incēpī, inceptum: begin, undertake, 6	6	tollō, -ere, sustulī, sublātum: raise/lift up; destroy 5
4	ipse, -a, -um: himself, herself, myself, -self; very, 22	6	vōx, vocis f.: voice, utterance; word, 8
4	Iuppiter, Iovis, Iovī, Iovem Iove m.: Jupiter, 9	7	agmen, -inis n.: column, formation (of troops), 5
4	laetus, -a, -um: happy; fertile, 5	7	clāmor, -ōris m.: shout, noise, 5
4	nec: nor, and not; nec...nec: neither...nor, 30	7	dīcō, -ere, dīxī, dictum: say, speak, tell, 18
4	nūbēs, -is f.: cloud, 6	7	īmus, -a, -um: bottom of, lowest part of, 5
4	pectus, -oris n.: chest, breast; heart, 12	7	latus, -eris n.: side, 5
4	pontus, -ī m.: sea, 9	7	Ō: O! oh!, 14
4	possum, posse, potuī: be able, can, 5	7	parēns, -entis m./f.: parent, 6
4	ruō, ruere, -ī: rush (over), fall; plow, 8	7	porta, -ae f.: gate, 6
4	scopulus, -ī m.: rock, cliff, crag, 6	7	sēdēs, -is f.: seat; home, dwelling, foundation, 7
4	sē: him-, her-, it-, themselves, 20	7	tū, tuī (pl. vōs, vestrum): you, 44
4	servō (I): save, preserve, keep, 6	7	tuus, -a, -um: your, yours, 11
4	sub: under, beneath; near, 13	7	ubi: where; when, 10
4	tellūs, -ūris f.: land, earth, 6	7	ut: so that, that; as, when; how, 11
4	Teucrus, -a, -um: Teucrican, Trojan, 10	8	Aenēās, -ae, acc. -ān m.: Aeneas, 23
4	ventus, -ī m.: wind, 11	8	anima, -ae f.: breath, life; soul, spirit, 5
4	vincō, -ere, vicī, victum: conquer, 5	8	ante: before, in front of (acc.); before, previously, 10
4	vulnus, -eris n.: wound, injury, 7	8	dexter, -tra, -trum: right (hand), favorable, 9
5	Aeolus, -ī m.: Aeolus (king of the winds), 5	8	fortis, -e: strong, brave, 5
5	antrum, -ī n.: cave, 5	8	ingēns, -entis: huge, immense, 13
5	āra, -ae f.: altar, 8	8	nōn: not, 22
5	at, ast: but, yet, however, at least, 10	8	nox, noctis, f.: night, 7
5	aura, -ae f.: breeze, air, 6	8	oculus, -ī m.: eye, 12
5	aut: or; aut...aut: either...or, 31	8	ōs, ōris n.: mouth, face, 10
5	caelum, -ī n.: sky, 13	8	referō, -ferre, -tulī, -lātum: carry back; report, say 5
5	coniūnx, -iugis m/f.: spouse, husband, wife, 6	8	sīdus, -eris n.: star, constellation, 7
5	cor, cordis n.: heart, 5	8	tēlum, -ī n.: spear, arrow, projectile, 6
5	dīvus, -a, -um: divine; <i>noun</i> , god, goddess, 12	8	unda, -ae f.: wave, 14
5	faciō, -ere, fecī, factum: do, make, 7	9	adversus, -a, -um: facing, opposite, straight on, 5
5	furō, -ere, -uī: be furious, rage, rave, seethe, 7	9	aperiō, -īre, -uī, apertum: open; reveal, 5
5	imperium, -ī n.: power, command; empire, 6	9	harēna, -ae f.: sand, 6
5	imponō, -ere, -posuī, -positum: impose, place on, 5	9	immānis, -e: immense, huge, 6
5	in: in, on, among (abl.); into, against (acc.), 55	9	inter: between, among, during (acc.), 8
5	locus, -ī m. (pl. locī, loca): place, 8	9	lateō, -ēre, -uī: lie hidden, hide; escape notice, 5
5	magnus, -a, -um: great, large, 19	9	medius, -a, -um: middle (part) of, middle, 12
5	mōns, montis m.: mountain, 5	9	saxum, -ī n.: rock, 11
5	patria, -ae f.: fatherland, country, 8	9	summus, -a, -um: top of, highest, 9
5	premō, -ere, pressī, pressum: (sup)press, control, 5	9	torqueō, -ēre, torsī, tortum: twist, turn, 5

9	videō, -ēre, vīdī, vīsum: see; <i>videor</i> , seem, 24	17	pars, -tis f.: part, side, direction; some...others, 5
9	vocō (I): call, name; summon, 8	17	tectum, -ī n.: roof; shelter, house, building, 6
10	accipiō, -ere, -cēpī, -ceptum: receive, take, 7	18	Didō, -ōnis f.: Dido, 11
10	caput, -itis n.: head; life, 10	18	quālis, -e: which/what sort; such as, just as, like, 7
10	gravis, -e: heavy, serious, severe 5	18	surgō, -ere, -rēxī, -rēctum: raise, rise up, surge, 5
10	intereā: meanwhile, in the meantime, 5	18	templum, -ī n.: temple, 5
10	miscēō, -ēre, -uī, mīxtum: mix (up), 7	19	ripa, -ae f.: bank, 8
10	nāvis, -is f.: ship, 11	19	tacitus, -a, -um: silent, speechless, still, 5
10	vertex, -icis m.: peak; whirlpool, 5	20	eō, ire, ī, itum: go, 10
11	domus, -ūs f.: home, house(hold); 8	20	metus, -ūs f.: dread, fear, 5
11	for, fārī, fātus sum: speak, say, tell, 7	21	aspiciō, -ere, spexī, spectrum: to look at, see, 9
11	fuga, -ae f.: flight; haste, 5	21	dē: (down) from; about, concerning, 10
11	meus, -a, -um: my, mine, 10	21	fāma, -ae f.: fame, rumor, reputation, 9
11	moveō, -ere, movī, mōtum: move, upset, 7	21	ferrum, -ī n.: iron; sword, weapon, tool, 7
11	poena, -ae f.: punishment, penalty, 5	21	miser, -era, -rum: miserable, wretched, 6
11	post: after, behind (acc.), later, 5	21	nōmen, -inis n.: name, fame, renown, 5
11	sors, sortis f.: lot, lottery; luck, 5	21	noster, -ra, -rum: our, ours, 10
11	vester, -ra, -rum: your, yours, 5	21	nunc: now, 15
12	aiō, ais, ait; aiunt: say, speak; assert, 7	23	crūdēlis, -e: cruel, bloody, 6
12	cūctus, -a, -um: all, whole, entire, 5	24	dēmīttō, -ere, -mīsi, -missum: drop, sink, 5
12	regō, -ere, rēxī, rectum: rule, lead, direct, 13	25	crēdō, -ere, -didī, crēditum: believe, trust (dat.), 5
12	simul: at the same time, together, 7	25	dōnum, -ī n.: gift, offering, prize, 6
13	cursus, -ūs m.: course, running; haste, 6	25	extrēmus, -a, -um: farthest, outermost, 5
13	dulcis, -e: sweet, pleasant, fresh, 7	25	idem, eadem, idem: same, 6
13	petō, -ere, -ivī: seek, head for; ask, 14	26	gemitus, -ūs m.: groan, lament, sob, 5
13	ūllus, -a, -um: any(one, thing), 5	26	nē: lest, that not, so that not; no, not, 5
13	umbra, -ae f.: shade, shadow, ghost, 12	26	stō, -āre, stēfī, statum: stand, stop, 6
14	amor, -ōris m.: love, 9	28	fugiō, -ere, fugī: flee, escape; avoid, 5
14	hīc: to this place, hither, 5	28	nātus, -ī m.: son (male having been born) 8
14	pōnō, -ere, posuī, positum: put, place (aside), 5	29	orō (I): plead, beg; pray for, entreat, 8
14	rēs, rei, f.: thing, matter, affair; circumstance, 11	29	pēs, pedis m.: foot, 5
14	subeō, -īre, -ī, -itum: go up to, approach, 6	29	puer, -ī m.: boy, child, 6
15	celer, -eris, -ere: swift, quick, 6	29	sacer, -cra, -crum: sacred, holy; rite, ritual, 5
15	manus, -ūs f.: hand, 9	30	līmen, -inis n.: threshold, doorway, 5
15	nūllus, -a, -um: not any, no(one, thing), 6	31	lux, lūcis f.: light, daylight; life, 5
15	prior, prius: earlier, before, 6	31	somnus, -ī m.: sleep; dream 5
15	socius, -ī m.: comrade, ally, 6	32	capiō, -ere, -cēpī, captum: take, seize, catch, 5
15	tergum, -ī n.: back (part of the body), rear, 5	32	comes, -itis m/f.: companion; comrade, 5
16	cūra, -ae f.: care, concern; worry, anxiety, 7	32	heu! hail! hey! (to grab attention); alas! ah! 7
16	finis, -is m/f.: end, border; territory 5	32	quaerō, -ere, quaesivī, -situm: search for, ask, 5
16	spēs, -eī f.: hope, expectation, 6	33	dēsero, -ere, -uī, -rtum: desert, forsake, abandon, 6
16	varius, -a, -um: various, 5	35	Anchisēs, -ae, acc. -ēn m.: Anchises 8
16	vultus, -ūs m.: expression, face, 6	39	lūmen, -inis n.: light, lamp; eye; life, 5
17	alius, -a, -ud: other, another, else, 9	44	morior, mortī, mortuus sum: die, 5
17	ardeō, -ēre, arsi, arsum: burn, be eager to (inf.), 8	44	tandem: finally; at length, pray, 5
17	mīror, -ārī, -ātus sum: wonder, be amazed at, 5	45	lacrima, -ae f.: tear, 5
17	mīrus, ī m.: wall, 8	45	sōlus, -a, -um: alone, only, sole, 5

Abbreviations

abs.	absolute	gen.	genitive	p. pl.	plural
acc.	accusative	imper.	imperative	PPP	perfect passive pple.
act.	active	impers.	impersonal	pple.	participle
adj.	adjective	impf.	imperfect	pass	passive
adv.	adverb	ind.	indirect	pf.	perfect
app.	appositive	indic.	indicative	plpf.	pluperfect
comp.	comparative	inf.	infinitive	pred.	predicate
dat.	dative	inter.	interrogative	pres.	present
dep.	deponent	l. (ll.)	line (lines)	s. sg.	singular
dir.	direct	m.	masculine	seq.	sequence
disc.	discourse	n.	neuter	subj.	subject, subjunctive
f.	feminine	nom.	nominative	superl.	superlative
fut.	future	obj.	object	voc.	vocative
1s, 2s, 3s	1 st , 2 nd , 3 rd person singular		1p, 2p, 3p	1 st , 2 nd , 3 rd person plural	

Citations: The *Aeneid* consists of 9,896 lines of epic verse (dactylic hexameter) divided among 12 books that vary between 705 and 952 lines each. A Roman *liber*, “book,” is the length of a single scroll—the equivalent of a long chapter today. And so, the 12 books of the *Aeneid* are equivalent to 12 lengthy chapters in a single modern book. All of the selections in this commentary come from Books 1, 2, 4, and 6 in the first half of the epic.

These 12 books do not have titles. Instead, when we refer to a specific book in the *Aeneid*, we capitalize the word “book” and add the number as a Roman or Arabic numeral: Book III or Book 3.

When citing a passage in the *Aeneid*, it is common to include the book as a Roman or Arabic numeral and the line number as an Arabic numeral: I.34 or I.34 therefore refer to line 34 in the first book. If you cite an extended passage, add a hyphen: 2.42-49 refers to lines 42 through 49 in the second book. Finally, if it is unclear that you are referring to the *Aeneid* or if you refer to several different works in the same passage, you should add the title in italics before the book number: e.g. *Aeneid* 2.42-49.

When you include an accurate English translation of the Latin, it is common to include the translation in quotation marks and immediately follow the translation with the original Latin and line number in parentheses. A comma separates the Latin text from the book and line number. If the Latin is more than three words, often you may include the first and last Latin word and use ellipses (...) inbetween:

The first words of the epic are “I sing of arms and a man” (*Arma virumque cano*, I.1).

Aeolus “sits on the high citadel, holding his scepter” (*celsa...tenens*, I.55-6).

In a classroom setting teachers may allow a range of citation formats, but in all cases (a) an accurate translation is placed in quotation marks, (b) the specific lines are cited in the sentence, and (c) the original Latin is cited immediately after the translation so readers can decide whether the translation is in fact an accurate interpretation of the Latin. Note that the example below includes all three elements:

When in lines 139-41 Neptune refers to Aeolus’ domain with the derogatory words “rock” (*saxa*) and “prison” (*carcere*), the god draws attention to how little power Aeolus has relative to Neptune’s power over the entire sea.

The Virgilian connection between love and the constitution of civic life is significant. Certainly the wars between Rome and Carthage had economic and political causes, not the abandonment of Dido by Aeneas, not the removal of love, which is only a poetic cause. But why “only”? I—like anyone who loves literature—believe that the poetic causes say more than the political and economic causes, in fact they go to the heart of the political and economic causes.

- Elena Ferrante
La Frantumaglia

To make the ancients speak, we must feed them with our own blood.

- von Wilamowitz-Moellendorff

Arma virumque canō, Troiae quī prīmus ab ōrīs	1
Ītaliā, fātō profugus, Lāvīnaque vēnit	2
lītora—multum ille et terrīs iactātus et altō	3
vī superum, saevae memorem Iūnōnis ob īram,	4
multa quoque et bellō passus, dum conderet urbem	5
inferretque deōs Latīō—genus unde Latīnum	6
Albānīque patrēs atque altae moenia Rōmae.	7
Mūsa, mihi causās memorā, quō nūmine laesō	8
quidve dolēns rēgīna deum tot volvere cāsūs	9
īnsignem pietāte virum, tot adīre labōrēs	10
impulerit. Tantaene animīs caelestibus īrae?	11

adeō, -īre, -ī, -ītum: go to, approach, 2
 Albānus, -a, -um; Alban, of Alba Longa
 caelestīs, -e: celestial, heavenly
 canō, -ere, cecini, cantum: sing (about), 3
 cāsus, -ūs m: misfortune; chance, 4
 condō, -ere, condidi, -ditum: found; hide, 4
 dolēō, -ēre, dolui: grieve, feel pain, suffer
 impellō, -ere, -puli, -pulum: drive, set into motion, 3
 inferō, -ferre, -tuli: carry or bring on, 2
 īnsignis, -e: distinguished, marked, 3
 labōrō (1): work, toil
 laedō, -ere, -si, -sum: hurt, harm; offend, 2
 Latīnus, -a, -um: Latin, of Latin, 2

Latium, -ī n: Latium, 4
 Lāvīnus, -a, -um: Lavinian (of the town Lavinium)
 memor, -oris: mindful, remembering (gen) 4
 memorō (1): recall, recount, 2
 Mūsa, -ae f: Muse (one of the nine Muses)
 ob: on account of, because of (acc), 3
 patior, -ī, passus sum: suffer, endure; allow, 4
 profugus, -a, -um: exiled, fugitive
 quoque: also, 2
 Rōma, -ae f: Rome
 superus, -a, -um: above, higher; *noun* god above, 3
 unde: whence, from which, 2

1 **virumque**: et virum; i.e. Aeneas
Troiae...ab ōrīs: abl. from ōra, -ae f. 'shore'
quī prīmus...vēnit: *who was the first to come...*; several groups of Trojans left Troy, and Aeneas' was the first to arrive in Italy
 2 **Ītaliā...Lāvīnaque lītora**: *tō...*; acc. place to which; Lavinium is a town founded by Aeneas
fātō: *by...*; 'because of...' abl of cause
profugus: in apposition to nom. sg. quī
 3 **multum**: *much*; adverbial acc.
ille: *that one*; i.e. Aeneas
et terrīs...et altō...: *both on...and on...*; abl. place where; for altō, see note below
iactātus (est): 3s pf. pass.
altō: *the sea*; 'the deep,' **metonymy**: this neut. substantive is often used to mean 'the sea'
 4 **vī**: *by force*; abl. of means, irreg. abl. sg. vīs
super(ōr)um: *of (those)...*; gen. pl.; i.e. gods
memorem: **transferred epithet**: the adj. agrees with īram but logically describes Juno
 5 **multa**: *many things*; neut. acc. pl. substantive
bellō: *in...*; abl. place where, parallel to line 3
passus (est): 3s pf. dep. patior: translate active dum conderet...inferretque: *until he could... and could...*; 3s impf. anticipatory subj.; dum +

subj. can express intention equiv. to a purpose clause and reveals the fātō expressed in line 2
 6 **Latīō**: *into...*; dat. of compound verb in-ferret
unde (veniunt): *from where...come...*; **ellipsis**: add a verb to agree with all three nom. subjects
 8 **Mūsa**: voc. dir. address; Vergil calls the muse of epic, Calliope, to tell the epic through him
quō nūmine laesō: *by what the numen having been insulted*; 'because of what...' ind. question in apposition to causās: abl. abs + abl. of cause
 9 **quidve dolēns...impulerit**: *or grieving what...*; ind. question with pf. subj. impellō; -ve = 'or'
de(ōr)um: gen. pl. deus
virum īnsignem pietāte volvere tot cāsūs (et) adīre tot labōrēs: *that a man...*; ind. disc. with **anaphora**, **asyndeton** (lack of conjunction 'et')
volvere: *undergo*; 'turn over'
 10 **pietāte**: *in...*; abl. of respect with īnsignem
 11 **Tantae-ne animīs caelestibus īrae (erant)?**: animīs caelestibus is dat. of possession: either make the dative possessive (1) 'Was the anger of the celestial spirits so great?' or make dative the subject: (2) 'Did the celestial spirits have such great anger?' **ellipsis**: add a linking verb; īrae is often pl. but may be translated as sg.

ā, ab, abs: (away) from, by, 25
 altus, -a, -um: high; deep; **altum, -ī n.**: (deep) sea, 28
 animus, -ī m: mind; spirit; courage; anger, 19
 arma, -ōrum n: arms; weapons and armor, 18
 atque, ac: and; as, 4
 bellum, -ī n: war, 11
 causa, -ae f: reason, cause; for the sake of (gen), 7
 deus, -ī m: god, 19
 dum: while, as long as, until; provided that, 6
 ego, mei (pl nōs, nostrum): 1 (pl. we), 43
 et: and; also, even, too, 173
 fātum, -ī n: fate, 18
 genus, -eris n: birth, lineage, family, race; kind, 7
 iactō (1): to throw (back and forth), toss, 7
 ille, illa, illud: that, those, 41
 īra, -ae f: anger, rage; passion, 11
 Ītalia, -ae f: Italy, 11
 Iūnō, Iūnōnis f: Juno, 9
 labor, -ōris m: labor, hardship, task, 8
 litus, -oris n: shore, coast, beach, 15
 moenia, -ium n: walls; city-walls; 7
 multus, -a, -um: much, many, 9
 -ne: *indicates a yes/no question*; whether, or, 9
 nūmen, -inis n: divine power, approval, 7
 ōra, -ae f: shore, coast, border, 5
 pater, -tris m: father; ancestor, 13
 pietās, -tātis f: piety, devotion, 6
 prīmus, -a, -um: first; leading, 23
 que: and, 273
 quī, quae, quod (quis?quid?): who, which, what, 136
 rēgīna, -ae f: queen, 10
 saevus, -a, -um: savage, fierce, 7
 tantus, -a, -um: so great, so much, so many, 18
 terra, -ae f: land, ground, earth, 20
 tot: so many, 8
 Troia, ae f: Troy, 13
 urbs, urbis f: city, 27
 -ve, vel: or (either or both options hold true), 8
 veniō, -īre, vēni, ventum: come, go, 14
 vir, -ī m: man, husband, 22
 vīs, vīs f: force, power; *pl. vīrēs*, strength, 7
 volvō, -ere, -ī, volūtum: turn, roll (over), revolve, 6

Introduction (ll. 1-7) and Invocation (ll. 8-11)

1. **arma virumque (line 1)**: The first word summarizes an epic in the same way as the title of a music album encapsulates the songs in the album. The first word in Homer's *Odyssey* is *andra*, 'man,' and the first word in Homer's *Iliad*, about Achilles and the last year of the Trojan war, is *mēnin*, 'wrath.' Both were written in Greek in 750-720 BC. Here, Vergil alludes to both epics and effectively asserts: 'This is my *Odyssey* and this is my *Iliad*, a Latin work that will rival the greatest Greek epics.'

2. **fātō profugus (l. 2)**: Vergil suggests that his work will not merely rival but surpass the epics of Homer. The suggestion that the man, i.e. Aeneas, was a fugitive *by fate* is provocative. The Greeks, on this view, did not win the Trojan war because of their military prowess or the favor of the gods but because fate had a greater purpose: to drive the defeated Trojans to Italy and give rise to Rome. And so, just as Christians call the *Hebrew Bible* the 'Old Testament' and thereby assert that their *New Testament* is more important, so Vergil suggests that his epic and its account of the rise of Rome are more important than the Greek epics and all the Greek art and literature influenced by those epics.

3. **multum ille et terrīs iactātus et altō (l. 3)...multa quoque et bellō passus (l. 5)**: This is the narrative of Books 1-6 and 7-12 respectively. As readers will discover, the first six books imitate the *Odyssey* while the second six imitate the *Iliad*. By alluding to the travels of Odysseus and war with Achilles, Vergil elevates the minor hero Aeneas to the heroic status of both Odysseus and Achilles.

4. **dum conderet urbem inferretque deōs...Rōmae (ll. 5-7)**: The use of the subjunctive indicates purpose and offers a partial explanation for the word 'fātō' in line 2. Vergil connects the world of Greek myth and literature with the founding of Rome. As Vergil later reveals, Aeneas will found the city Lavinium and rule the Latins for 3 years; his son Ascanius will found Alba Longa and rule the Albans for 30 years; and, after 300 years of kings at Alba Longa, Romulus will found the city of Rome (l.265-74). Note how Vergil begins the introduction with the word 'Troiae' and ends the final line with 'Rōmae.' In doing so, Vergil explicitly connects the gods of Troy with those of Rome itself.

5. **Mūsa, mihi causās memorā (l. 8)**: The invocation of the muse is a common epic convention, found in the *Odyssey* and *Iliad*. In effect, the rest of the epic is told by the goddess of creativity through Vergil. This allows the poet to be an omniscient narrator and relate details about the divine world and private conversations that humans would not know otherwise.

6. **īnsignem pietāte virum (l. 10)**: The entire poem is composed to answer one question: Why must the pious suffer? The word *pietās* signifies devotion to family, community, and the gods, and the Romans closely identified such devotion with success. How can Aeneas be pious and yet still suffer?

Urbs antīqua fuit (Tyrīi tenuēre colōnī)	12
Karthāgō, Itāliam contrā Tiberīnaque longē	13
ōstia, dīves opum studiūque asperrima bellī;	14
quam Iūnō fertur terrīs magis omnibus ūnam	15
posthabitā coluisse Samō: hīc illius arma,	16
hīc currus fuit; hoc rēgnum dea gentibus esse,	17
sī quā fāta sinant, iam tum tenditque fovetque.	18
Prōgeniem sed enim Troiānō ā sanguine dūcī	19
audierat Tyrīās ōlim quae verteret arcēs;	20
hinc populum lātē rēgem bellōque superbum	21
ventūrum excidiō Libyae: sīc volvere Parcās.	22

antīquus, -a, -um: ancient, old, 4
asper, aspera, asperum: harsh, rough, 2
audiō, -īre, -ivī, -itum: hear, listen to, 3
colōnus, -ī m: settler, colonist
colō, -ere, coluī, cultum: till, farm, cultivate, 3
contrā: opposite, facing (acc.), 3
currus, -ūs m: chariot, carriage, 2
dīves, divītis: rich, wealthy in (gen), 2
enim: for, indeed, 4
excidium, -ī n: destruction
foveō, -ēre, fovī, fōtum: nurture, foster; caress, 4
Karthāgō, -inis f: Carthage, 4
magis: more, rather, 2

ōlim: once, once upon a time, 2
ops, opis f: resources, power, wealth, 3
ōstium, -ī n: mouth, entrance
Parcae, -ārum f: the Fates
posthabeo, -ēre, -uī, -itum: hold after (i.e. 2nd place)
prōgeniēs, ēī f: offspring, race
rēx, rēgis m: king, 4
Samos, -ī f: Samos (an island)
sinō, -ere, sivi, situm: allow, permit, 2
studium, -ī n: zeal, pursuit
superbus, -a, -um: proud, arrogant, 3
Tiberinus, -a, -um: of the Tiber river, Tiber river's, 2
vertō, -ere, vertī, versum: to turn; overturn, 3

12 **fuit:** *there was...*; pf. sum
tenuē(runt): syncopated 3p pf.; supply 'urbem'
13 **Karthāgō:** nom. sg. in apposition to urbs
contrā: + both accusatives; Carthage faces Rome across the Mediterranean
longē: *far*
14 **dīves...asperrima:** both sg. modify fem. sg. Karthāgō; asperrima is a superlative adj.
studiū: *in...*; abl. of respect with asperrima
15 **quam:** *which...*; relative, acc. obj. of coluisse; the antecedent is fem. sg. Karthāgō
fertur: *is said;* 'is reported,' + pf. inf. colō.
omnibus: *than...*; abl. of comparison
16 **posthabitā Samō:** abl. abs.; i.e. the island Samos holds second place in Juno's affection
Hīc illius (fuērunt) arma, hīc currus fuit:
Here...here...; **anaphora** and **ellipsis:** add pf. of sum as a verb; note the macron: hīc is an adv., hic, 'this,' is a pronoun; These possessions of Juno are honored as sacred relics in Carthage.
illius: gen. sg. illa; i.e. Juno
17 **hoc rēgnum...esse:** *that this be...*; ind. disc. governed by tenditque fovetque.; hoc is acc. subj. and refers to fem. sg. Karthāgō, but is attracted into the neut. by the predicate rēgnum

regnum: *ruling power*
gentibus: *for (all)...*; dat. of interest
18 **sī quā...sinant:** *if in any way...*; quī, quid is indefinite (some, any) after sī, nisi, num and nē; pres. subj. of subordinate verb in ind. disc.
-que...-que: *both...and...*
19 **sed enim:** *but indeed;* place at first in sentence
Prōgeniem...dūcī: *that...*; first of 3 ind. disc. governed by audi(v)erat; pres. pass. inf. dūcō
20 **Tyrīās...quae verteret arcēs:** *which would...*; a relative clause of purpose with impf. subj.; the antecedent is fem. Prōgeniem; Tyrīās arcēs refers to Carthage, a colony of Phoenician Tyre
21 **(et) hinc populum...ventūrum (esse):** *(and) that...would...*; **asyndeton** and **ellipsis;** ind. disc. with fut. act. inf. veniō governed by audi(v)erat
lātē: adv. lātus with rēgem
rēgem: *ruling;* equiv. to pres. pplle reg(ent)em
bellō: *in...*; abl. of respect with superbum
22 **excidiō:** *for...*; dat. of purpose
sīc...Parcās: *that thus the Fates were spinning;* ind. disc.; the Fates are personified as women who spin and cut threads that decide one's fate

arx, arcis f: citadel, (fortified) hilltop, 12
dea, -ae f: goddess, 7
dūcō, -ere, dūxī, ductum: lead, draw; consider, 9
sum, esse, fui, futūrum: be, 55
ferō, ferre, tuli, lātum: bear, endure, carry, say 25
gēns, gentis f: race, people, clan, 11
hīc: here, 13
hinc: from here, hence, from this place, 7
hic, haec, hoc: this, these, 73
iam: now, already, 19
lātus, -a, -um: wide, 6
Libya, -ae f: Libya, 5
longus, -a, -um: long; *adv.* far, 10
omnis, -e: all, every, whole, entire, 27
populus, -ī m: people, 6
rēgnum, -ī n: kingdom, kingship, rule, 14
sanguis, -inis m: blood, 6
sed: but, 15
sī: if, whether, 26
sic: thus, so, in this way, 17
tendō, -ere, -dī, tentum: stretch; strive, hasten, 8
tencō, -ēre, -uī, -tum: hold; grab, 11
Troiānus, -a, -um: Trojan, 6
tum, tunc: then, at that time; 18
Tyrius, -a, -um: Tyrian, of Tyre, Carthaginian, 8
ūnus, -a, -um: one, alone; **ūnā,** together, 10

Rome and Carthage

First Punic War	261-241 BC
Second Punic War	218-201 BC
Third Punic War	149-143 BC

The three Punic Wars fought between Rome and Carthage, a city-state in North Africa, transformed Rome into a naval power with a vast western Mediterranean empire. By the end of the wars, Rome had acquired the provinces of Sicily, Sardinia, Corsica, Hispania, and much of Libya (North Africa).

The Carthaginians were originally colonists from the Phoenician cities of Tyre and Sidon, located in modern day Lebanon. The Romans acknowledged this origin by calling the Carthaginians *Poenī* or *Pūnī*, 'Phoenicians.' Since the name *Carthāginiēnsēs* does not fit in epic meter, Vergil refers to the people eight times as *Tyrīi*, 'Tyrians,' twice as *Poenī*, 'Phoenicians,' and once as *Sidōnīi*, 'Sidonians.'

In lines 19-22, Vergil ingeniously suggests that not only the rise of Rome but the Punic wars and rise of the Romans as a Mediterranean power were preordained by fate and the gods.

Syncopated Verbs

Vergil will sometimes abbreviate a verb form by omitting letters or shortening the ending in order to fit the meter. Verbs that are abbreviated in this way are called syncopated verbs (Grk. *syncoptein*, 'to cut off'). Note three recent examples from our reading:

tenuēre (tenuērunt)	<i>they held</i> (I.12)	3p perfect ending -ērunt shortened to -ēre
audierat (audīverat)	<i>she had heard</i> (I.20)	-v or -vi omitted from the perfect stem
repostum (repositum)	<i>having been stored</i> (I.26)	-i omitted from the perfect passive stem

There are 13 syncopated 3p perfects similar to tenuēre above. They look like present infinitives but are easy to identify because (1) they have perfect stems (e.g. tenu-, conspēx-) and (2) are found with nominative rather than accusative subjects (e.g. Tyrīi tenuēre colōnī).

Ablative of Respect²⁷

There are 27 labeled instances of the ablative of respect (also called the ablative of specification). This noun accompanies an adjective and both explains and limits the meaning of the adjective. It is often translated 'in X' or 'in respect to X.'

insignem pietāte virum	<i>A man distinguished</i> (in horse-racing? in speaking? No...) <i>in respect to piety</i> (I.10)
asperrima studiū bellī	<i>most harsh</i> (in punishing criminals? in criticism? No...) <i>in the pursuits of war</i> (14)

Id metuēns veterisque memor Sātūrnīa bellī,	23
prīma quod ad Troīam prō cārīs gesserat Argīs	24
(necdum etiam causae īrārū saevīque dolōrēs	25
exciderant animō; manet altā mente repostum	26
iūdicium Parīdis sprētaeque iniūria formae	27
et genus invīsum et raptī Ganymēdis honōrēs)	28
hīs accēnsa super iactātōs aequare tōtō	29
Trōās, relliquiās Danaum atque immītis Achillī,	30
arcēbat longē Latīō, multōsque per annōs	31
errābant acfī fātīs maria omnia circum.	32
Tantae mōlis erat Rōmānam condere gentem.	33

accendō, -ere, -ī, accēnsūm: kindle, enflame, enrage, 3
Achillēs, -is (ī) m: Achilles, 2
arceō, -ēre, -uī: fend or keep off, defend, 2
Argus, -ī m: Argive (Greek)
cārus, -a, -um: dear, 3
condō, -ere, condīdī, -ditum: found; hide, 4
excidō, -ere, -ī: fall from, slip from, perish
forma, -ae, f: shape; beauty (shapeliness), 4
Ganymēdes, -is m: Ganymede
honor, -ōris m: honor; offering, sacrifice, 3
immītis, -e: pitiless, unmerciful
iniūria, -ae f: injury, insult, injustice, 2
iūdicium, -ī n: decision, judgment
Latium, -ī n: Latium, 4

23 **id; this;** i.e. all that Juno had heard in ll. 19-22
metuēns: pres. ppl
 24 **prīma quod...gesserat:** *which she had been the first to wage...*; relative clause; nom. prīma points to Juno's leadership against the Trojans
prō cārīs...Argīs: *on behalf of..., for...*
gesserat: plpf. gerō
 25 **etiam: also**
īrārūm: *of (her) anger;* as often, translate as sg.
 26 **animō: from...**; abl. of separation (place from which) or dat. of compound verb
manet: *there remain...*; 3s with a 3p subject
altā mente: *deep in her mind;* 'in her deep mind,' neut. altum attracted into fem. of mente
repos(it)um: syncopated PPP, repōnō
 27 **iūdicium Parīdis:** *the judgment of Paris sprētae...formae:* gen. sg.; PPP, spernō; i.e. Juno was insulted because she and Athena lost the judgment of Paris to Venus
 28 **genus invīsum:** *hated race, hated stock;* i.e. the Trojan people
raptī: gen. sg. PPP, rapiō, 'kidnap,' the Trojan prince Ganymede was kidnapped and made Jupiter's cupbearer; Juno is envious of the

maneō, -ēre, mānsī: stay, remain, wait, 4
memor, -oris: mindful of, remembering (gen) 4
mēns, mentis f: mind, intent, purpose, 4
metuō, -ere, -uī: fear, dread, 2
necdum: not yet, nor yet
Paris, -idis m: Paris, 3
prō: before; for, in behalf of (*abl*), 3
relliquiae, -ārum f: survivors, remains, 2
reponō, -ere, -suī, -situm: put up, store up
Sātūrnīa, -ae f: Saturnian one, Juno, (patronymic), 2
spernō, -ere, sprēvī, sprētum: spurn, scorn, reject, 2
super: above, beyond (*acc.*); *adv.* in addition, 3
vetus, -eris: old, former

attention that Ganymede receives from Jupiter
 29 **(lūno) hīs accēnsa...arcēbat:** (*Juno*) *having been...*; add a subject for arcēbat; PPP accensō
hīs: *by...*; abl. means, i.e. all the reasons above
super: *in addition;* 'on top of this,' adv.
(in) aequare tōtō
 30 **Trōās:** *Trojans;* masc. acc. pl.
relliquiās: in apposition to Trōās
Danaum: *of the Greeks;* 3rd decl. gen. pl.
immītis Achillī: Achilles was the foremost fighter of the Greeks at Troy and was killed by the arrow of Paris shortly before the Greeks sacked the city of Troy
 31 **longē:** *far*
Latīō: *from...*; abl. of separation (place from which)
(Troīānī) acfī: (*the Trojans*) *having been driven...*; PPP agō + abl. means fātīs
 32 **maria omnia circum:** *circum omnia maria;* **anastrophe** (reversal of normal word order)
 33 **Tantae mōlis:** (*of*) *so great a burden;* gen. of description (quality) as predicate following erat
erat: *it was...*; condere is the infinitive subject

ad: to, toward, at, near (*acc.*), 29
aequor, -oris n: sea, the level (sea), 11
agō, -ere, ēgī, āctum: drive, lead, do, 9
annus, -ī m: year, 5
circum: around (*acc.*), 12
Danaus, -a, -um: Danaan (Greek), 7
dolor, -ōris m: pain, grief, 6
errō (1): wander, 10
etiam: also, even, 7
gerō, -ere, gessī, gestum: carry (on), wage, 5
invideō, -ēre: hate, envy, 6
is, ea, id: he, she, it, they; this/these, that/those; 5
mare, -is n: sea, 5
mōles, -is f: mass, structure; burden, 5
per: through, over, by, 45
rapiō, -ere, -uī, raptum: snatch, seize; kidnap, 7
Rōmānus, -a, -um: Roman, 5
tōtus, -a, -um: total, entire, whole, 8
Trōs, Trōis: Trojan, 5

Reasons for Juno's Anger

In addition to 1. **the future destruction of Carthage by the descendants of Troy** in I.19-22, Vergil mentions several additional reasons why Juno feels anger toward Aeneas and the Trojans.

- iūdicium Parīdis (sprētaeque iniūria formae):** After the goddess Discord throws an apple inscribed with the words "to the most beautiful" into the wedding party of Thetis and Pelias, Achilles' parents, Mercury whisks the apple away and gives it to Paris, one of the fifty sons of King Priam of Troy. Soonafter, the goddesses Juno (Hera), Minerva (Athena), and Venus (Aphrodite) approach Paris and offer rewards in return for the apple. Juno offers political power; Minerva, victory in battle; and finally Venus, the most beautiful woman. Paris awards the apple to Venus and thus incurs the anger of both Juno and Minerva in the Trojan war and beyond.
- genus invīsum:** Although the phrase can be translated as the "hated race" and refer to the Trojans in general, it more likely means "hated stock" and refers to one of the founders of the Trojans, Dardanus, a local king and grandfather of Trōs, who gave his name to the Trojans. Dardanus was the offspring of an illicit affair between Jupiter and the mortal Electra. Juno undoubtedly knew about the affair and blamed Dardanus, who served as a reminder of her husband's infidelity.
- raptī Ganymēdis honōrēs:** Dardanus' grandson Trōs gave birth to three sons, Ilus, Assaracus, and Ganymede, whom Homer describes as the most handsome of mortal men. In the form of an eagle, Jupiter kidnapped Ganymede and made the boy his personal cupbearer. Juno appears to have envied the affection that Jupiter gave to the young man.

Trojans and Greeks

Review the list of proper names that Vergil uses to refer to the Trojans and Greeks:

Troīānus, -a, -um: Trojan, 3	Argus, -ī m: Argive (Greek), 1
Trōs, Trōis: Trojan, 5	Argīvus, -a, -um: Argive (Greek), 1
Troius, -a, -um: Trojan, 1	Danaus, -a, -um: Danaan (Greek), 7
Teucus, -a, -um: Teucrican, Trojan, 10	Graius, -a, -um: Greek, 2
Dardanius, -a, -um: Dardanian, Trojan, 4	
Dardanidēs, -ae m.: Dardanian, Trojan, 2	
Phrygius, -a, -um: Phrygian, Trojan, 3	
Īliacus, -a, -um: of Ilium, Trojan, 2	
Īlias, -adis: Trojan, 1	

The names Teucricans, Dardanians, and Trojans are patronymics that refer to the Trojans as the descendants of King Teucer, King Dardanus, and King Tros. Teucer was a distant relative who gave his name to the land around Troy, Teucricia, until Dardanus arrived and the land was renamed Dardania. Dardanus's grandson Tros gave his name to the Trojans, while Tros' son Ilus, founded the city of the Trojans, which is called 'Ilium' as well as 'Troia.' Phrygia is the name of the entire region in western Asia Minor (modern day Turkey).

The names Argives and Danaans refer to the Greeks and are frequently used in the *Iliad* and *Odyssey*.

Vix ē cōnspectū Siculae tellūris in altum	34
vēla dabant laetī et spūmās salis aere ruēbant,	35
cum lūnō aeternum servāns sub pectore vulnus	36
haec sēcum: “Mēne inceptō dēsistere victam	37
nec posse Italiā Teucrōrum āvertere rēgem?	38
Quippe vetor fātīs. Pallasne exūrere classem	39
Argīvum atque ipsōs potuit sommergere pontō	40
ūnius ob noxam et furiās Aiācis Oīlēi?	41
Ipsa Iovis rapidum iaculāta ē nūbibus ignem	42
disiēcitque ratēs ēvertitque aequora ventīs,	43
illum expīrantem trānsfixō pectore flammās	44
turbine corripuit scopulōque īnfixit acūtō;	45

acūtus, -a, -um: sharp, pointed, 2
aes, aeris n.: bronze, 2
aeternus, -a, -um: eternal, everlasting 4
Aiās, Aiācis m: Ajax
Argīvus, -a, -um: Argive (Greek)
āvertō, -ere, āvertī, āversum: turn away, 4
conspēctus, -ūs, f: sight, view, 2
dēsistō, -ere, -stīfī, -stītum: cease (from), desist
disiciō, -ere, -iēcī, -iectum: scatter, throw apart, 4
ēvertō, -ere, -vertī: overturn, turn over, 3
expīrō (1): breathe out, exhale
exūrō, -ere, -ussī, -ustum: burn up
furia, -ae f: madness, fury
iaculor, -ārī, iaculātus sum: throw, hurl, 2
īnfigō, -ere, -fixī, -fixum: fix, fasten on, 2
noxā, -ae f: crime

ob: on account of, because of (*acc*), 3
Oileus, -ī m: Oileus (father of Ajax)
Pallas, -adis f: Pallas, Athena (Minerva), 2
quippe: of course, truly; surely, 3
rapidus, -a, -um: swift, grasping, 3
ratīs, -is f: raft, boat, ship, 2
rēx, rēgis m.: king, 4
sal, salis n.: salt (water); sea, 2
Siculus, -a, -um: Sicilian, of Sicily, 2
spūma, -ae f.: foam, spray
summergō, -ere, -rsī, -rsum: sink, drown, 2
turbō, -binis m.: whirlwind, 3
vēlum, -ī n.: sail, 2
vetō, -āre, -uī, -itum: forbid, prevent, 2
vix: scarcely, hardly, with difficulty

34 **in altum:** *into the deep (sea); metonymy*
 35 **laetī:** *happily;* nom. predicative adj. as adv.
salis: *of the salt (sea); metonymy*
aere: abl. of means; *metonymy*, the fronts of the ships have a bronze rostrum, ‘beak,’ made to withstand daily wear from the water.
 36 **cum...haec sēcum (dixit):** *when... (said); ellipsis;* add verb; temporal cum
servāns: pres. pple servō, ‘preserve’
 37 **haec:** *these things;* neut. acc. pl. substantive
sēcum: cum sē; reflexive pronoun; *soliloquy:* Juno is speaking alone to herself
Mē-ne...dēsistere...nec posse...: *Am I to...and am I not able...?;* acc. + inf. in an *exclamatory question*, often used without a main verb to express anger or surprise; mē is acc. subject
inceptō: *from my undertaking;* ‘from the thing having been begun,’ PPP and abl. of separation
 38 **Italiā:** *from...;* abl. of separation
Teucrōrum: *of the Trojans; patronymic;* Teucer was one of the founders of Troy

39 **vetor:** 1s pres. pass.
Pallasne...potuit: *Was Pallas (Athena) able...;* pf. possum; Pallas Athena, also called Minerva
 40 **(virōs) ipsōs:** *(the men) themselves*
(in) pontō
 41 **ūnius...Aiācis Oīlēi:** *of one man, Ajax, (son) of Oileus;* ūnus is a pronominal adj. (gen. -ius)
 Ajax had assaulted Cassandra in Pallas’ temple
 42 **ipsa:** *(she) herself;* i.e. Pallas
Iovis: gen. sg. Iuppiter, who is Pallas’ father
iaculāta: pf. dep. pple: translate ‘having Xed’
rapidum ignem: i.e. Jupiter’s thunderbolt
-que...-que: *both...and...*
 44-45 **illum...acūtō:** *hysteron proteron* (‘later earlier’): events in line 44 occur after line 45
illum: *that one;* i.e. Ajax; obj. of corripuit
expīrantem...flammās: pres. pple; Ajax’s lung is pierced, and flames or his life spirit exits from his chest rather than from his mouth
trānsfixō pectore: *from...;* PPP, trānsfigō
 45 **scopulō...acūtō:** *on...;* dat. of compound

classis, -is f: fleet, 8	pectus, -oris n: chest, breast; heart, 12
corripō, -ere, -uī, -reptum: snatch (up), 6	pontus, -ī m: sea, 9
cum: with; when, since, although, 23	possum, posse, potuī: be able, can, 5
dō, dare, dedī, datum: give (the power); grant, 27	ruō, ruere, -ī: rush (over), fall; plow, 8
ē, ex: out of, from (abl), 8	scopulus, -ī m.: rock, cliff, crag, 6
flamma, -ae f: flame, 8	sē: him-, her-, it-, themselves, 20
ignis, -is m: fire; lightning, 15	servō (1): save, persevere, keep, 6
incipiō, -ere, -cēpī, -ceptum: begin, undertake, 6	sub: under, beneath; near, 13
ipse, -a, -um: himself, herself, -self; very, 22	tellūs, -ūris f.: land, earth, 6
Iuppiter, Iovis, Iovī, Iovem, Iove m.: Jupiter 9	Teucrus, a, um: Trojan, Teucrican, 10
laetus, -a, -um: happy; fertile, 5	ventus, -ī m.: wind, 11
nec: nor, and not; nec...nec: neither...nor, 30	vincō, -ere, vīcī, victum: conquer, 5
nūbēs, -is f: cloud, 6	vulnus, -eris n.: wound, 7

Eight Words Referring to the Sea

Vergil uses a variety of words to refer to the sea. Sometimes a specific word is necessary, but he often will include a particular word for variation or metrical purposes. Review the list below and notice that commonly used forms are metrically different and fit in different places in the dactylic line.

aequor, -oris n: sea, level sea, 11	aequora, aequore (^ ^ ^)
altum, -ī n.: sea, deep sea	altum, altō (^ ^)
mare, -is n: sea, 5	maria, (^ ^ ^) marī (^ ^)
pelagus, -ī n.: sea, 4	pelagī, pelagō (^ ^ ^)
pontus, -ī m: sea, 9	pontum, pontō (^ ^)
sal, salis n.: sea, salt water, 2	salis, sale (^ ^)
salum, -ī n.: sea, swelling sea, 2	salō (^ ^)

Pallas Athena (Minerva) and Ajax

According to tradition, the Trojan princess Cassandra sought sanctuary in the temple of Minerva while the Greeks sacked the city. In one account, the Greek Ajax, son of Oileus, dragged Cassandra away as a prisoner and denied her Minerva’s protection. In another account, Ajax assaulted Cassandra in the temple of Minerva where Cassandra sought sanctuary.

Juno suggests that Minerva was able to destroy Ajax’s entire Greek fleet on the return from Troy in response to Ajax’s behavior in the temple. Since Minerva is Jupiter’s daughter (she leapt out of his head!), Vergil feels no need to explain why she so easily borrows her father’s thunderbolt.

Short Answer

- Vergil begins his Trojan narrative in ll. 34-35 *in medias res*. What does *in medias res* mean?
- What rhetorical/stylistic device does Vergil use at the beginning of Juno’s speech in ll. 37-41 to reveal Juno’s bewilderment and anger? (Hint: Juno does not use a nominative and finite verb.)
- How do the initial lines of Juno’s speech in ll. 37-41 reinforce the idea expressed by Vergil that the Trojans were destined to come to Italy?
- How is the example of Ajax supposed to support Juno’s case for turning away Aeneas from Italy?

ast ego, quae dīvum incēdō rēgīna Iovisque	46
et soror et coniūnx, ūnā cum gente tot annōs	47
bella gerō. Et quisquam nūmen Iūnōnis adōret	48
praetereā aut supplex ārīs impōnet honōrem?”	49
Tālia flammātō sēcum dea corde volūtāns	50
nimbōrum in patriam, loca fēta furentibus Austris,	51
Aeoliam venit. Hīc vastō rēx Aeolus antrō	52
luctantēs ventōs tempestātēque sonōrās	53
imperīō premit ac vinclīs et carcere frēnat.	54
Illī indignantēs magnō cum murmure montis	55
circum claustra fremunt; celsā sedet Aeolus arce	56
scēptra tenēns mollitque animōs et temperat īrās;	57
nī faciat, maria ac terrās caelumque profundum	58
quippe ferant rapidī sēcum verrantque per aurās.	59

adōrō (1): pray to, plead to, honor
Aeolia, -ae f.: Aeolia
Auster, -trī m.: wind; Auster wind, (south) wind, 2
carcer, -eris m.: prison, 2
celsus, -a, -um: high, towering, 2
claustrum, -ī n.: enclosure; bar, bolt
fetus, -a, -um: teeming, pregnant (dat.), 2
flammō (1): enflame, kindle
fremō, -ere, -uī, -itum: roar, 3
frēnō (1): to bridle, restrain (a bit used with horses), 2
honor, -ōris m.: honor; offering, sacrifice, 3
incēdō, -ere, -cessī: strut; march, proceed, 2
indignor, -ārī, -ātus sum: be angry or indignant
luctor, -ārī, -ātus sum: wrestle, struggle, 2
mollīō, -īre, -ī, -itum: soften, soothe, 2
murmur, -uris n.: murmur, rumble, 4
nī, nisi: if not, unless 2

46 **ast:** *but*; alternative form for ‘at’
quae...incēdō: *who...*; the antecedent is 1s, and so the verb in the relative clause is 1s
dīv(ōr)um: gen. pl. substantive: i.e. the gods
rēgīna Iovisque et soror...et coniūnx: *as...and as both...and...;* nom. in apposition; gen. sg. Iuppiter modifies soror and coniūnx
47 **tot annōs:** *for...*; acc. of duration
48 **et quisquam...adōret:** *would anyone...?;* ‘Is anyone to,’ 3s deliberative pres. subj.; the lack of an interrogative suggests shock or surprise
49 **aut (quisquam) supplex impōnet:** *or will (anyone) as a suppliant...?;* 3s fut.
ārīs: *on...*; dat. of compound verb
50 **Tālia:** *such things;* neut. acc. obj. of volūtāns;
sēcum: cum sē; reflexive pronoun; i.e. she is speaking alone to herself in a soliloquy

nimbus, -ī m.: (storm) cloud, rain/dark cloud 3
praetereā: besides, moreover
profundus, -a, -um: deep, vast, 2
quippe: of course, truly; surely, 3
quisquam, quaequam, quicquam: any(one), any(thing), 4
rapidus, -a, -um: swift, grasping, 3
rēx, rēgis m.: king, 4
scēptrum, -ī n.: scepter, staff, 2
sedeō, -ēre, sēdī, sessum: sit, 4
sonōrus, -a, -um: resounding, sonorous
supplex, -icis: suppliant, 3
temperō (1): refrain, calm, control, 2
tempestās, tempestātis f.: storm 2
verrō, -ere, -ī, -rsum: sweep, 2
vinculum, -ī n.: chain, 4
volūtō (1): roll or turn over; ponder, think about,

flammātō corde: *in...*; abl. place where, PPP
51 **in patriam, loca...Aeoliam:** neut. acc. loca and Aeoliam are both in apposition to patriam
fēta: *pregnant with + abl.;* ‘teeming with’ the mountain filled with winds is likened here to a belly pregnant with a child
52 **(in) vastō...antrō**
luctantēs: pres. pple
53 **imperīō:** *with...*; abl. of means
vinc(u)līs et carcere: *with...*; abl. of means likely hendiady: ‘with the chains of a prison’
Illī (ventī): *those (winds)*
indignantēs: pres. pple
55 **magnō cum murmure montis:** alliteration and onomatopoeia: the next line continues with the hard-c sounds as if clanging against a cage
56 **(in) celsā...arce**

57 **sceptra:** poetic plural: translate as sg. obj. of pple tenēns;
animōs: *their spirits;* the plural of animus often means ‘courage,’ ‘anger,’ or ‘passion’
īrās: *anger, passions;* the pl. of īra often refers to passions in general or can be translated as sg.
58 **nī faciat,...ferant...verrant:** *if he should not do (this),...would...and would...;* a fut. less vivid condition (sī pres. subj., pres. subj.), otherwise known as a should-would condition; nī = nisi (if not)
59 **rapidī (ventī):** nom. subject
verrant: supply subject and obj. from ferant

Aeolus, -ī m.: Aeolus (king of the winds), 5
antrum, -ī n.: cave, 5
āra, -ae f.: altar, 8
at, ast: but, yet, however, at least, 10
aura, -ae f.: breeze, air, 6
aut: or; **aut...aut:** either...or, 31
caelum, -ī n.: sky, 13
coniūnx, -iugis m/f.: spouse, husband, wife, 6
cor, cordis n.: heart, 5
dīvus, -a, -um: divine; *noun,* god, goddess, 12
faciō, -ere, fecī, factum: do, make, 7
furō, -ere, -uī: rage, rave, seethe, 7
imperium, -ī n.: power, command; empire, 6
imponō, -ere, -posuī, -positum: impose, place on, 5
in: in, on, among (abl.); into, against (acc.), 55
locus, -ī m. (pl. locī, loca): place, 8
magnus, -a, -um: great, large, 19
mōns, montis m.: mountain, 5
patria, -ae f.: fatherland, country, 8
premō, -ere, pressī, pressum: (sup)press, control, 5
soror, sorōris f.: sister, 5
tālis, -e: such, 15
vastus, -a, -um: vast, enormous, 7

Ancient Science: Four Primary Elements and Natural Place

A prevailing view in the ancient world is that there are four primary elements and that each has its own **natural place**. Objects made of earth and water naturally move down to the land and water, while objects made of air and fire naturally move up to the sky and aether (upper sky) that contains the sun, moon, and stars. This view explains the effects of gravity as well as the tendency of air bubbles and flames to travel upward. These elements correspond to the following places in Vergil:

aether, -eris m.: aether, (upper) sky, 3
caelum, -ī n.: sky, 13
aqua, -ae f.: water, 3
terra, -ae f.: land, ground, earth, 20

As you read the storm episode, note how often the **disorder** stirred up by the winds is depicted as the unnatural mixing of elements and **order** as the separation of these elements into their natural places.

Emotional winds create disorder in nature, just as emotions create disorder in individuals

Violent emotions are associated with disorder in Vergil—whether in an individual, in a society, or in the natural world—while emotional restraint in these same areas is associated with order. Almost every line from 51 to 59 identifies the winds as violent emotions or beasts with unrestrained emotions.

The gods restrain the emotional winds to impose order on nature.

The winds, unrestrained, create chaos by moving the four elements from their natural place. Jupiter, Aeolus, and later Neptune impose order on nature by restraining the winds and allowing the elements to take their natural place. The same emotional restraint that works in an individual works in nature.

1. In Roman religion, prayer and sacrifice are transactional: Romans honor a god in order to gain a reward or to avoid suffering. What does Juno say will happen if she cannot punish the Trojans?
2. Identify at least one word in each line (51, 53-57) that depicts the winds as unrestrained emotions or animals with unrestrained emotions.
3. What Latin verbs in 54 and 57 portray Aeolus as one who imposes restraint on emotional beasts?
4. How can the idea in the four elements and their natural order explain why Vergil chose to use the words *maria, terrās,* and *caelum* in l. 58 to describe what happens if the winds are unrestrained?

Sed pater omnipotēns spēluncīs abdidit ātrīs	60
Hoc metuēns mōlemque et montēs īnsuper altōs	61
imposuit rēgemque dedit quī foedere certō	62
et premere et laxās scīret dare iussus habēnās.	63
Ad quem tum Jūnō supplex hīs vōcibus ūsa est:	64
“Aeole, namque tibi dīvum pater atque hominum rēx	65
et mulcēre dedit flūctūs et tollere ventō,	66
gēns inimīca mihi Tyrrhēnum nāvīgat aequor	67
īlium in Italiam portāns victōsque Penātēs:	68
incute vim venfīs summersāsque obrue puppēs,	69
aut age dīversōs et disiice corpora pontō.	70
Sunt mihi bis septem praestantī corpore nymphae,	71
quārum quae formā pulcherrima, Dēiopēa,	72
cōnūbiō iungam stabiliī propriamque dicābō,	73

abdō, -ere, -didī, -ditum: hide, put away, 2
bis: twice, 3
certus, -a, -um: sure, reliable, definite, 4
conūbium, -ii n.: marriage, wedlock, 4
Dēiopēa, -ae f.: Deiopea (nymph)
dicō (1): to declare, dedicate, consecrate
disiciō, -ere, -iēcī, -iectum: scatter, throw apart, 4
diversus, -a, -um: in different directions, apart, 2
foedus, -eris n.: treaty, agreement, 2
habēna, -ae f.: rein
homō, -inis m./f.: person, people; human, 4
īlium, -ī n.: Ilium, Troy, 2
incutiō, -ere, -cussī, -cussum: strike upon, 2
inimicus, -a, -um: unfriendly, rival (dat), 4
īnsuper: on top; in addition, 2
iungō, -ere, iunxī, -iunctum: to join, 3
laxus, -a, -um: free, loosened, lax, 2
metuō, -ere, -uī: fear, dread, 2

60 abdidit (ventōs) (in) spēluncīs ātrīs

61 **hoc:** *this*; i.e. that the winds will carry off the elements; acc. obj. of pres. pple metuēns
mōlem et montēs...altōs: *a mass of high mountains*; ‘mass and high mountains.’
hendiadys (two items describing a single obj.) and **alliteration**

62 **dedit (ventīs):** add ‘to the winds’; pf. dō, dare
quī...scīret: *who would know how to...* + inf.; relative clause of purpose with impf. subj.
foedere certō: *in...*; i.e. in a patron-client
laxās...dare...habēnās: i.e. let go of the reins so that the winds, just as horses, can go fast

63 **iussus:** (*when*)...; PPP iubeo; i.e. Aeolus will act when called upon by Jupiter

mulcēō, -ēre, -lā, -lsum: calm, soothe, 3
nāvīgō (1): to sail
nympha, -ae f.: nymph (minor woodland goddess), 4
ob-ruō, -ere, -uī, -utum: rush over, overwhelm
omnipotēns, -entis: all-powerful, 3
Penātēs, -ium m.: Penates (household gods), 3
portō (1): carry, bear, bring
praestō, -āre: set before, prefer; present; *praestāns*, outstanding; *praestat:* it is preferable/better, 2
proprius: one’s own (here, ‘your own’), 2
rēx, rēgis m.: king, 4
sciō, -īre, -īvī, -itum: know (how)
spēlunca, -ae f.: cave, 2
stabilis, -e: stable, lasting
summergō, -ere, -rā, -rsum: sink, drown, 2
supplex, -icis: suppliant, 3
Tyrrhēnus, -a, -um: Tyrrhenian Sea (west of Italy)
ūtor, -ī, ūsus sum: use, employ (*abl.*)

64 Ad quem: to this one; ‘to whom’ a connective relative is often translated as a demonstrative

supplex: *as a suppliant*
hīs vocibus: *these words*

65 namque: indeed

pater atque rēx dīv(ōr)um (et) hominum: i.e. Jupiter; dīvōrum is a substantive: ‘of the gods’

66 **Et mulcēre...et tollere:** *both to...and to...*

dedit: *granted* + inf.; ‘gave (the power),’ pf. dō

68 **īlium:** *Troy*; i.e. the Trojan people and culture
portāns: pres. pple with gēns
victōsque Penātēs: PPP vincō; Juno notes that these gods failed to project the Trojans and are therefore worthless

69 **incute vim...:** *strike force into...*; + dat. of compound verb; acc. vīs; 1 of 4 imperatives

69 **puppēs:** *ships*; ‘decks,’ **synecdoche** (the part suggests the whole)
age (virōs): *drive (the men)...*;
70 **diversōs:** predicative adj. with missing virōs
(in) pontō
sunt mihi: *I have...*; ‘there are to me,’ dat. of possession: as often, translate the dat. as subject and the nom. as object of the verb ‘have;’ Juno offers a bride in return for the favor
praestantī corpore: *of...*; i.e. beautiful; abl. of quality (description) modifying nymphae

quārum (nympham) quae (est)...Dēiopēa: *of whom (the nymph) who (is)...*; the missing antecedent of quae (add ‘nympham’) is the object of the two verbs iungam and dicābō
formā: *in...*; abl. of respect
73 **cōnūbiō...stabili:** *in...*; abl. of means or place where, 3rd decl. i-stem abl.
iungam: 1s fut.
propriam dicābō: *I will call...your own*; dicō governs a double acc. (obj. and pred.); ‘call (x) (y)’ supply nympham as object

āter, ātra, ātrum: dark, black, 7

corpus, -oris n.: body, 11

flūctus, -ūs m.: wave, 11

iubeō, -ēre, iussī, iussum: order, command, 9

nam, namque: for; indeed, truly, 6

pulcher, -chra, -chrum: beautiful, pretty; noble, 5

puppis, -is f.: deck, ship, 5

tollō, -ere, sustulī, sublātum: raise, lift up; destroy, 5

vōx, vocis f.: voice, utterance; word, 8

Jupiter and Aeolus as Patron and Client

The Romans likely viewed the relationship between Jupiter and Aeolus as one between a patron and client. As patron, Jupiter gives Aeolus the power to control the winds and all the honors that go with the position “when ordered,” (iussus, I.63). In return, Jupiter expects his client Aeolus to be loyal (a client can have only one patron) and to treat the patron’s allies and enemies as his own.

Vergil’s description of the patron-client relationship in ll. 60-64 is critical for our understanding of Juno’s speech, where the goddess behaves as if she were Aeolus’ patron. Readers are left with several questions. Are Juno and Aeolus acting according to proper Roman social custom? If a client can have only one patron, why does Aeolus do what Juno rather than Jupiter says? Does Aeolus obey Juno because she is the spouse of his patron (just as an employee today may obey the spouse of a boss)? Is Aeolus confused? If Jupiter would never have allowed Aeolus to send the winds, is Juno deliberately breaking social customs and the patron-client relationship in order to have Aeolus fulfill her request?

The contrast between the narrative before the speech and Juno’s own words suggest that Juno is indeed breaking the patron-client relationship and social customs in order to punish the Trojans.

1. Give the single Latin word and translation in lines 62-4 that suggests that Aeolus must wait for Jupiter’s permission to use the powers that Jupiter has given to him.
2. To what particular animal does Vergil liken the winds with the words ‘laxās habēnās’ (l. 63) and ‘frēnat’ (l. 54)?
3. Analysis of Juno’s Speech to Aeolus
 - a. How do the two lines ll. 65-66 remind Aeolus of his obligation to Jupiter and indirectly to Juno?
 - b. If the enemy of a patron becomes the enemy of the client, what is the significance of ll. 67-68?
 - c. How do the form of the verbs in ll. 69-70 reflect Juno’s superior status over Aeolus? What does she demand that Aeolus do to her enemy?
 - d. Patrons often give rewards to clients in return for their continuing loyalty. What does Juno offer to Aeolus in order to reaffirm this relationship? (N.B. Political alliances between aristocrat families in Rome were often strengthened in the same way.)

omnēs ut tēcum meritīs prō tālibus annōs	74
exigat et pulchrā faciat tē prōle parentem.”	75
Aeolus haec contrā: “Tuus Ō rēgīna, quid optēs	76
explōrāre labor; mihi iussa capessere fās est.	77
Tū mihi quodcumque hoc rēgnī, tū scēptra Iovemque	78
conciiliās, tū dās epulīs accumbere dīvum	79
nimbōrumque facis tempestātumque potentem.”	80
Haec ubi dicta, cavum conversā cuspidē montem	81
impulit in latus: ac ventī velut agmine factō,	82
quā data porta, ruunt et terrās turbine perflant.	83
Incubēre marī tōtumque ā sēdibus īmīs	84
ūnā Eurusque Notusque ruunt crēberque procellīs	85
Āfricus et vastōs volvunt ad litora flūctūs:	86
insequitur clāmorque virum strīdorque rudentum.	87

accumbō, -ere, -uī: recline at
Āfricus, -ī m.: (southwest) wind
capessō, -ere, -īvī, -ītum: take; carry out, execute, 2
cavus, -a, -um: hollow, 3
conciiliō (I): win over
contrā: opposite, facing (*acc.*); in reply, 3
convertō, -ere, -ī, -rsum: turn (around)
crēber, -bra, -brum: frequent, crowded, 2
cuspis, -idos f.: point, spearpoint, 2
epulae, -arum f.: banquet, feast
Eurus, -ī m.: Eurus wind, 4
exigō (ex+agō), -ere, -ēgī: spend, live; drive out
explorō (I): explore, search
fās n.: right, righteous; **fās (est),** it is right, 3
impellō, -ere, -puli, -pulsum: drive, set into motion, 3
incumbō, -ere, -cubui, -i: lie on, 2
insequor, -sequi, -secutus sum: follow, ensue, 3

74 **ut...exigat...faciat:** *so that she may...;*
 purpose clause with pres. subj.
omnēs...annōs: acc. obj.
tēcum: cum tē
prō: *in return for... for...*
 75 **pulchrā...prōle:** *of...;* abl. of quality
 (description) with parentem
faciat: *make* (x) (y); a double acc. (obj., pred.)
 76 **haec (dixit):** ellipsis; neut. pl.: i.e. words
Tuus...labor (est): *your task (is)...*
quid optēs: *what...;* ind. question with pres.
 subj.; object of explōrāre
 77 **mihi:** *for...;* dat. of interest
iussa: *orders;* ‘things ordered,’ neut. pl. PPP
fās est: *it is right...;* impersonal verb
 78 **Tū...(et) tū...(et) tū...:** **anaphora**
 78 **quodcumque hoc (est) rēgnī:** *whatsoever this*

meritum, -ī n.: favor, benefit, merit, 2
nimbus, -ī m.: (storm) cloud, rain/dark cloud 3
Notus, -ī m.: Notus wind, South wind (= Auster), 3
optō (I): desire, choose, hope (for), 4
perflō (I): blow through, blow over
potēs, -entis: powerful (over) (gen) 4
prō: before; for, in behalf of (*abl.*), 3
procella, -ae f.: blast, gust, 2
prōles, -is f.: offspring, 2
quī, quae, quodcumque: whoever, whatever
rudēs, -ntis m.: rope
scēptrum, -ī n.: scepter, royal staff, 2
strīdor, -ōris m.: screeching, creaking
tempestās, tempestātis f.: storm 2
turbō, -binis m.: whirlwind, 3
velut, velutī: just as, 2

(*is*) of a kingdom; regnī is partitive gen.; Aeolus
 is modest about the extent of his kingdom; this
 relative clause is obj. of conciiliās
scēptra Iovemque: *scepter of Jupiter;*
hendiadys (two items describing a single obj.)
 and **metonymy:** scēptra suggests ‘power’
 79 **dās (mihi):** *you grant (for me), you allow (for*
me); ‘give (the power) to’ + inf.
epulis...div(ōr)um: *at...;* dat. compound verb
 80 **facis (mē)...:** *make* (x) (y); governs a double
 acc. (obj. and pred.); supply mē as acc. obj.
 81 **dicta (sunt):** 3p pf. pass.
conversā cuspidē: *with...;* **alliteration,** abl. of
 means; the spearpoint is turned to the ground
 82 **velut agmine factō:** *just as...;* **simile** likening
 the winds to soldiers storming a city; here an
 abl. abs.; an agmen is a column of soldiers

83 **quā:** *where...;* a relative adverb
data (est): 3s pf. pass.
turbine: *with...;* abl. of means
 84 **incubē(runt):** syncopated 3p pf.
marī: *on...;* dat. of compound verb or abl.
 place where (3rd decl. i-stem with -ī in abl.)
tōtum (mare): (*over*)...; obj. of ruunt
ūnā: *together;* ablative as adv.
Eurusque Notusque...Āfricus: **polysyndeton,**
 three subjects of ruunt and volvunt
 86 **crēber procellis:** modifying Āfricus; abl.
 means or respect (‘in...’) with crēber
 87 **insequitur:** 3s pres. dep., governing a 3p
 subject: translate as active
-que...-que...: *both...and...*
vir(ōr)um, rudentum: both gen. pl.

agmen, -inis n.: column, formation (of troops), 5
clāmor, -ōris m.: shout, noise, 5
dīcō, -ere, dīxī, dictum: say, speak, tell, 19
īmus, -a, -um: bottom of, lowest (part) of, 5
latus, -eris n.: side, 5
Ō: O! oh!, 14
parēs, -entis m/f.: parent, ancestor, 6

porta, -ae f.: gate, 6
sēdēs, -is f.: seat; home, 7
tū, tuī (pl. vōs, vestrum): you, 44
tuus, -a, -um: your, yours, 11
ubi: where; when, 10
ut: so that, that; as, when; how, 11

Political Alliances through Marriage

Members of the Roman aristocracy often intermarried for political purposes. Pompey the Great, for example, married Julius Caesar’s daughter Julia in 59 BC in order to strengthen the political alliance between the members of the first Triumvirate: Caesar, Pompey, and Crassus. Julia died in 54 while giving birth, and many attribute this death as the cause of the break between Caesar and Pompey. Juno’s offer to arrange Aeolus’ marriage to a woodland nymph is consistent with this custom. Since Aeolus is a minor figure, however, Juno offers marriage not to her immediate family but to a nymph, a minor woodland goddess of little importance.

Summary of Subjunctives Through Lesson 7

1. Purpose, adverbial	ut/nē + pres./impf.	may/might	ut...exigat...faciat (I.74-75) <i>so that she might spend...</i>
2. Purpose, relative	quī, quae, quod + pres./impf.	may/might would	quī...sciret (I.62) <i>who would know how...</i>
3. Indirect Question	interrogatives: e.g. quis, cūr	none	quidve dolēs...impulerit (I.9-11) <i>or grieving what he set in motion</i>
4. Anticipatory Subj.	dum + pres./impf.	none	dum cederet...inferretque (I. 6) <i>until he could found...and bring</i>
5. Deliberative Subj.	main verb (interrogative)	am I to X should we?	et quisquam...adōret (I.48) <i>Is anyone to pray to...?</i>
6. Future Less Vivid Condition	sī pres. subj., pres. subj.	should/would	nī faciat, ferant...verrant (I.59) <i>if he should not do it...they would carry off...and sweep...</i>

1. What reason does Aeolus give for helping Juno in 76-80? How does this reason explain why Aeolus is perhaps confused and breaks his patron-client relationship with Jupiter. (N.B. Aeolus does not ask whether the command comes from Jupiter himself.)
2. Explain in one sentence how Juno’s own inner disorder (i.e. her emotional response to the Trojans) lead to (a) social disorder in the patron-client relationship and finally (b) disorder in nature.
3. Explain how the winds are likened to soldiers in the simile ‘velut agmine factō, quā data porta, ruunt’ (I.82-3).

Ēripiunt subitō nūbēs caelumque diemque	88
Teucōrum ex oculīs; pontō nox incubat ātra.	89
intonuēre polī et crēbrīs micat ignibus aethēr	90
praesentemque virīs intentant omnia mortem.	91
Extēplō Aenēae solvuntur frīgore membra;	92
ingemit et duplicēs tendēns ad sīdera palmās	93
tālia vōce refert: “Ō terque quaterque beāfī,	94
quīs ante ōra patrum Troiae sub moenibus altīs	95
contigit oppetere! Ō Danaum fortissime gentis	96
Tydidē! Mēne Īliacīs occumbere campīs	97
nōn potuisse tuāque animam hanc effundere dextrā	98
saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns	99
Sarpēdōn, ubi tot Simoīs correpta sub undīs	100
scūta virum galeāsque et fortia corpora volvit!”	101

Aeacides, -ae m.: Achilles, descendant of Aeacus
aether, -eris m.: aether, (upper) sky, 3
beatus, -a, -um: blessed, happy
campus, -ī m.: field, 3
contingō, -ere, contigī: touch, border; happen, 2
crēber, -bra, -brum: frequent, crowded, 2
diēs, diē m./f.: day, day(light), 4
duplex, -icis: double
effundō, -ere, -fūdī, -fūsum: pour out, 3
ēripiō, -ere, -uī, -reptum: rescue, snatch from, 4
extēplō: immediately, forthwith, 2
frīgus, -ōris n.: cold, chill, 2
galea, -ae f.: helmet
Hector, -oris m.: Hector, 4
iaceō, iacēre, iacuī: lie, 2
Īliacus, -a, -um: of Ilium, Trojan, 2
incubō (1): lie on
ingemō, -ere, -uī: groan, sigh

intentō (1): threaten, stretch or extend over
intonō, -ere, -uī: thunder
membrum, -ī n.: limb
micō (1): flicker, flash
mors, -rtis f.: death, 3
occumbō, -ere, -cubuī: lie (dead)
oppetō, -ere, -ivī, -itum: meet (death), encounter
palma, -ae f.: palm, hand
polus, -ī m.: pole, sky
praesēns, -ntis: present, instant
quater: four times, 3
Sarpēdōn, -ōnis m.: Sarpedon
scūtum, -ī n.: shield
Simoīs, -entis m.: Simois river
solvo, -ere, solvī, solūtum: loosen; set sail; pay
subitō: suddenly, 4
ter: thrice, three times, 4
Tydidēs, ae m.: son of Tydeus, Diomedes

88 **caelumque diemque:** *both...and...;* acc. objs. diem here refers to ‘daylight’
 89 **Teucōrum:** *of the Trojans;* **patronymic**
pontō: *on...;* dat. of compound verb
 90 **intonuēr(unt):** syncopated 3p pf.
crēbrīs...ignibus: *with...;* i.e. lightning; abl. of cause or means
 91 **intentant:** *threaten* (dat) *with* (acc); ‘hold (acc) over (dat)’ a dat. of compound verb; omnia is nom. subject
 92 **solvuntur:** *are loosened;* i.e. his knees buckle
frīgore: *by chilly fear;* i.e. cold shudder of fear;
metonymy (shudder suggests fear); abl. cause
 93 **ingemit:** Aeneas is subject
 94 **tālia:** *such things;* i.e. the following things; neut. acc. pl. substantive

vōce: *with (his)...*; i.e. aloud; Aeneas yells into the wind
refert: *says;* ‘reports’
Ō...beāfī: voc. direct address and **apostrophe** (turning off to address one not present); Aeneas addresses the Trojans who died at Troy below the city walls as their parents watched safely from the top of the walls
 95 **quī(bu)s:** *to whom...;* dat. of interest
ōra: *faces;* ‘mouths,’ **synecdoche**
contigit oppetere: *it happened to meet (death)* impersonal pf. verb + inf.
 96 **Ō...Tydidē:** *O Diomedes;* ‘O Son of Tydeus,’ voc. direct address; **patronymic** and **apostrophe**; Aeneas now addresses the Greek Diomedes, who almost killed Aeneas at Troy in the *Iliad*

Mē-ne...potuisse: *Was I not able to...;* or ‘could I not...’ acc. + inf. of exclamation (see also I.37) expressing surprise or bewilderment
tuā...dextrā (manū): abl. means
animam hanc: i.e. Aeneas’ last breath and life
 99 **ubi...ubi...(iacet et) ubi:** *where...;* **anaphora**, **asyndeton**, and **ellipsis**; add ‘et’ and a verb
Aeacidae: *of Achilles;* ‘of the descendant of Aeacus,’ **patronymic**; Achilles is the grandson
tēlō: *by the spear;* abl. of cause

iacet: *lies (dead);* in Bk 22 of the *Iliad*, Achilles kills Hector with a spear and then drags his body around the walls of Troy
ubi ingēns Sarpēdon (iacet): **ellipsis**; Patroclus, a friend of Achilles, kills the Greek Sarpedon, son of Jupiter, in Bk 16 of the *Iliad*
 100 **tot:** adj. modifying all three acc. objects
correpta sub undīs: PPP modifies all three objs. but agrees with neuter pl. scūta
vir(ōr)um: of men; syncopated gen. pl.

Aenēas, -ae, acc. ān m.: Aeneas 23
anima, -ae f.: breath, life; soul, 5
ante: before, in front of (acc.); previously, 10
dexter, -tra, -trum: right (hand), favorable, 9
fortis, -e: strong, brave, 5
ingēns, -entis: huge, immense, 13
nōn: not, 22

nox, noctis, f.: night, 7
oculus, -ī m.: eye, 12
ōs, ōris n.: mouth, face, 10
referō, -ferre, -tulī, -lātum: carry back/report/say, 5
sidus, -eris n.: star, constellation, 7
tēlum, -ī n.: spear, arrow, projectile, 6
unda, -ae f.: wave, 14

Aeneas’s 1st Speech and *Odyssey* Book 5 (1 of 3)

In the following speech from *Odyssey* Book 5, Odysseus is lost at sea during a storm and laments his fate. Note how Aeneas’ speech in ll. 92-101—particularly the underlined sections—is an imitation of this speech below.

Then were the knees of Odysseus loosened and his heart melted, and deeply moved he spoke to his own mighty spirit: “Ah me, wretched that I am! What is to befall me at the last? I fear me that verily all that the goddess said was true, when she declared that on the sea, before ever I came to my native land, I should fill up my measure of woes; and lo, all this now is being brought to pass. In such wise does Zeus overcast the broad heaven with clouds, and has stirred up the sea, and the blasts of all manner of winds sweep upon me; now is my utter destruction sure. **Thrice blessed those Danaans, aye, four times blessed, who of old perished in the wide land of Troy,** doing the pleasure of the sons of Atreus. **Even so would that I had died and met my fate on that day** when the throngs of the Trojans hurled upon me bronze-tipped spears, **fighting around the body of the dead son of Peleus.** Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off.”
Odyssey V.297-312 (tr. A. T. Murray, 1919)

This imitation tells us several things: (1) Vergil expected his readers to know the *Odyssey* in Greek and recognize the imitation. (2) By having Aeneas mimic Odysseus’ words, Vergil elevates Aeneas, who is a very minor figure in myth and legend, and encourages readers to view him as a hero of equal status to the famed Odysseus. (3) Vergil wishes for us to view Aeneas’ fear and wish for death as an expression of the heroic ideal (below).

The Traditional Epic Hero

At first glance Aeneas and Odysseus may appear to be cowards wishing for death, but in fact both are expressing the ideal of the epic hero. **A traditional epic hero strives though deeds to achieve immortal glory.** Both Aeneas and Odysseus express this same ideal when they wish that they had died in battle and were remembered rather than die without glory at sea. When Aeneas recalls the fallen Trojans Hector and Sarpedon, he is lamenting that, while they will be remembered for their heroism after death, Aeneas will most certainly be forgotten at sea.

1. Identify in Latin and English the 3 behaviors that reveal Aeneas’ emotional state before he speaks.
2. Aeneas turns off and addresses two different audiences in his speech. Who are they?
3. How does the heroic ideal explain that Aeneas is not behaving cowardly when he wishes for death?
4. How does the mention of Hector and Sarpedon reveal that Aeneas still has the heroic ideal in mind?

Tālia iactantī strīdēns Aquilōne procella	102
vēlum adversa ferit, flūctūsque ad sīdera tollit.	103
Franguntur rēmī, tum prōra āvertit et undīs	104
dat latus, insequitur cumulō praeruptus aquae mōns.	105
Hī summō in flūctū pendent; hīs unda dehīscēns	106
terram inter flūctūs aperit, furit aestus harēnis.	107
Trēs Notus abreptās in saxa latentia torquet	108
(saxa vocant Italī mediīs quae in flūctibus Ārās,	109
dorsum immāne marī summō), trēs Eurus ab altō	110
in brevia et syrtēs urget, miserābile vīsū,	111
inlīditque vadīs atque aggere cingit harēnae.	112

abripīō, -ere, -ripuī, -reptum: snatch away
aestus, -ūs f.: tide
agger, -eris m.: mound, heap
aqua, -ae f.: water, 3
Aquilō, -ōnis m.: Aquilo wind, north wind, 2
āvertō, -ēre, āvertī, āversum: turn away, 4
brevis, -e: short, shallow, 4
cingō, -ere, cīnxī, cīnctum: surround
cumulus, -ī m.: heap, mass
dehīscō, -ere, -hīvī: gape, split, yawn
dorsum, -ī n.: back, reef, ridge
Eurus, -ī m.: Eurus wind, 4
feriō, ferire: strike, 2
frangō, -ere, frēgi, frāctum: break 3
inlīdō, -ere, -līstī: dash, beat, strike

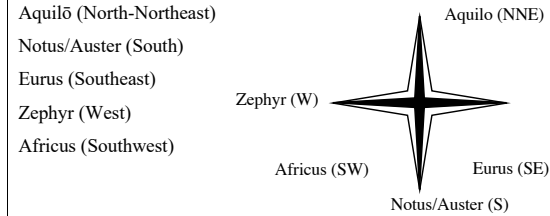
insequor, -sequī, -secūtus sum: follow, ensue, 3
Italus, -a, -um: Italian
miserābilis, -e: miserable
Nōtus, -ī m.: Notus wind, South wind (= Auster), 3
pendeō, -ēre, pependī: hang, hang down, 2
praeruptus, -a, -um: steep, towering
procella, -ae f.: blast, gust; storm 2
prōra, -ae f.: prow (front of the ship)
rēmūs, -ī m.: oar, 3
strīd(e)ō, -ēre, -dī: rustle, whirl, hiss, screech, creak, 3
syrtēs, -um f.: sand bar
trēs, tria: three, 4
urgeō, -ēre, ursī: drive, push
vadum, -ī n.: shallows, shoals, flats, 4
vēlum, -ī n.: sail, 2

102 **Tālia:** *such things*; marking the end of the speech; obj. of iactantī
iactantī: *for the (one)...*; i.e. Aeneas; this pres. pple iactō and dat. of reference (i.e. point of view) can mean 'yell' in this context (i.e. throw with his voice) or simply 'ponder'
103 **adversa:** *straight on*; nom. pred. adj. as adv.
Franguntur...(et) tum...(et) insequitur: *asyndeton*, marking abrupt action in the storm
104 **dat latus:** in this position an oncoming wind can easily overturn and sink a ship
105 **cumulō:** *in...*; abl. of manner
106 **Hī (virī):** masculine pronouns in this passage refer to the men while the feminine pronouns refer to ships (nāvēs f.)
summō: *top of...*; not 'highest'
hīs (virīs): *to these*; dat. of reference/interest
107 **(et) furit**
harēnis: *with...*; abl. of association; the water and land are mixing
108 **Trēs (nāvēs)...abreptās:** acc. obj. with PPP abripīō; Latin prefers a finite verb and PPP

(i.e. twists the snatched ships) where English prefers 2 finite verbs (i.e. snatches and twists)
latentia: neut. pl. pres. pple lateō
109 **saxa quae:** *rocks which...*; or 'which rocks' saxa is in apposition to saxa above
vocant: *call (x) (y)*; verb governs a double acc. (obj. and pred.)
Ārās: *the Altars*; a proper name for the reef
110 **dorsum immāne:** in apposition to saxa; i.e. a reef; immane is a neut. sg. 3rd decl. adj.
(in) marī summō: i.e. on the surface of the water; marī is an 3rd decl. i-stem abl. noun
(et) trēs (nāvēs): acc. obj.; ellipsis
ab altō: *from the sea*; metonymy
111 **brevia:** *shallows*; i.e. shallow water; syrtēs, brevia, and vadīs are often synonyms
miserābile: neut. sg. adj. describing the entire scene just described
vīsū: *to behold*; 'in respect to seeing,' a supine (PPP + ū) and abl. of respect; translate as inf.
112 **inlīdit...cingit:** the obj. is still trēs (nāvēs)
vadīs: *into...*; dat. of compound verb

adversus, -a, -um: facing, opposite, straight on, 5
aperiō, -īre, -uī, apertum: open; reveal, 5
harēna, -ae f.: sand, 6
immānis, -e: immense, huge, 6
inter: between, among, during (acc.) 8
lateō, -ēre, -uī: lie hidden, hide, escape notice, 5
medius, -a, -um: middle (part) of, middle, 12
saxum, -ī n.: rock, 11
summus, -a, -um: top of, highest, 9
torqueō, -ēre, torsī, tortum: twist, turn, 5
videō, -ēre, vīdī, vīsum: see; *videor*, seem, 24
vocō (I): call, name; summon, 8

Winds mentioned by Vergil



Both Romans and Greeks gave proper names to the winds of the Mediterranean. Farmers recognized that different winds had different characteristics—some brought cool air, others dry air, and others brought humid air and rain—and used the direction of the wind to predict the weather that would affect their crops. Sailors, who often lacked landmarks at sea, might also use the direction of a wind to orient the ship toward their destination.

Ancient Science: Four Primary Elements and Natural Place (part 2)

As we saw on page 11, the prevailing view in the ancient world is that there are four primary elements (earth, water, air, and fire), and each has its own natural place from top to bottom:

aether, -eris m.: aether, (upper) sky, 3
caelum, -ī n.: sky, 13
aqua, -ae f.: water, 3
terra, -ae f.: land, ground, earth, 20

Reminder: As you read the storm episode, note how often the **disorder** stirred up by the winds is depicted as the unnatural mixing of elements from their natural places: e.g. water high in the air, land where there should be water, water described as land masses, etc. You will enjoy the passage much more if you notice these details.

A **Supine**³ is a verbal noun formed by adding **-ū** in ablative and **-um** in accusative to the 4th principal part stem. The ablative is an ablative of respect and is often translated as an infinitive in English. These forms are rare but easy to spot:

miserābile vīsū¹ *miserable to behold (in beholding)* **mīrabile dictū**² *amazing to speak of (in speaking)*

Ūnam, quae Lyciōs fidumque vehēbat Orontēn,	113
ipsius ante oculōs ingēns ā vertice pontus	114
in puppim ferit: excutitur prōnusque magister	115
volvitur in caput; ast illam ter flūctus ibīdem	116
torquet agēns circum et rapidus vorat aequore vertex.	117
Appārent rārī nantēs in gurgite vastō,	118
arma virum tabulaeque et Trōia gaza per undās.	119
Iam validam Ilioneī nāvem, iam fortis Achātae,	120
et quā vectus Abās, et quā grandaevus Alētēs,	121
vīcit hiems; laxīs laterum compāgibus omnēs	122
accipiunt inimīcum imbrem rīmīsq̄ue fatīscunt.	123
Intereā magnō miscērī murmure pontum	124
ēmissamque hiemem sēnsit Neptūnus et Imīs	125
stāgna refūsa vadīs, graviter commōtus; et altō	126
prōspiciēns summā placidum caput extulit undā.	127

Abās, Abantis m.: Abas
 Achātēs, -ae m.: Achates (companion of Aeneas), 4
 Alētēs, -ae m.: Trojan leader
 appareō, -ere, -uī, -itum: appear
 commoveō, -ere, -mōvī: upset, trouble, set in motion, 2
 compāgēs, -is f.: seam, joint, 2
 efferō, -ferre, extulī, elātum: raise, lift up 2
 emittō, -ere, -misi, -missum: send away 2
 excutiō, -ere, -cussi, -cussum: strike or shake off, 2
 fatiscō, -ere: to gape, yawn, open, split
 feriō, ferire: strike, 2
 fidus, -a, -um: faithful, trustworthy, 3
 gaza, -ae f.: treasure, wealth
 grandaevus, -a, -um: very-aged, aged, old
 gurgis, -itis m.: whirl (of water), whirlpool, 3
 hiems, hiemis f.: winter, storm, 3
 ibīdem: in the same place
 Ilioneus, -ī m.: Ilioneus, 3
 imber, imbris m.: rain
 inimicus, -a, -um: unfriendly, rival (dat), 4
 laxus, -a, -um: free, loosened, lax, 2

Lycius, -a, -um: Lycian, of Lycia, 2
 magister, magistrī m.: helmsman
 murmur, -uris n.: murmur, rumble, 4
 Neptūnus, -ī m.: Neptune, 3
 nō, nāre, nāvī: swim, float
 Orontēs, -is m.: Orontes (a Lycian leader)
 placidus, -a, -um: peaceful, calm, 2
 prōnus, -a, -um: leaning/bending forward, prone
 prōspiciō, -ere, spexī, spectum: look out on, survey, 4
 rapidus, -a, -um: swift, grasping, 3
 rārus, -a, -um: scattered, far apart
 refundō, -ere, -fūdī, -fūsum: pour back
 rīma, -ae f.: crack, fissure
 sentiō, -īre, -sī: feel, realize, 2
 stagnum, -ī n.: pool, standing water, 3
 tabula, -ae f.: plank, board
 ter: thrice, three times, 4
 vadum, -ī n.: shallows, shoals, 4
 validus, -a, -um: strong, sturdy, 2
 vehō, -ere, vēxī, vectum: convey, carry, 4
 vorō (I): to devour

113 Ūnam (nāvem): obj. of ferit
 Lyciōs: the Lycians; a people in Asia Minor who fought alongside the Trojans in the war
 Orontēn: Grk. acc. sg.; leader of the Lycians
 ipsius: of (Aeneas) himself; 'of the (one) himself,' -ius is gen. sg.; modifies oculōs
 114 ā vertice...: i.e. the wave strikes down after reaching its highest peak in the air
 115 puppim: irreg. acc. sg.
 excutitur: i.e. off of the ship and into the water; now, no one is steering the ship
 -que: joins the two verbs

116 ast: but; alternative form for 'at'
 illam (nāvem)
 117 agēns circum: driving (it) around; pres. pple, tmesis (see p. 29) for circum-agō
 (in) aequore
 vertex: i.e. a whirlpool (but 'peak' in l. 114)
 118 Appārent: (there) appear; with four subjects
 nantēs: swimmers; '(men) swimming,' pres. pple
 119 vir(ōr)um: syncopated gen pl.
 Trōia: Trojan; neut. pl. adj. Trōius, -a, -um

120 iam (hiems vīcit) validam Ilioneī nāvem (et) iam (nāvem) fortis Achātae: anaphora and asyndeton with heavy ellipsis throughout; add the subject and verb from l. 122; the use of personal names humanizes the victims and therefore makes the terror more meaningful	124 magnō miscērī...pontum: that...; ind. disc. with pres. pass. inf.; see box below
121 et (nāvem) quā...et (nāvem) quā: (the ship) by which...and (the ship) by which...; anaphora; both relatives are abl. of means	magnō...murmure: with...; alliteration and onomatopoeia; abl. of manner, which omits the preposition 'cum' when it includes an adj.
122 laxīs...compāgibus: with the joints of the sides loosened; abl. abs., water is entering the ships through the seams between the boards on the sides of the ships	125 ēmissam (esse) hiemem: that...; ind. disc. with pf. pass. inf. emittō; see box below.
123 inimīcum: i.e. unwelcome	126 stāgna refūsa (esse): and that the still waters were poured up; i.e. the water at the bottom of the sea, normally still, is being disturbed by the storm and the waters above; ind. disc.
124 iam validam Ilioneī nāvem, iam fortis Achātae, et quā vectus Abās, et quā grandaevus Alētēs	127 prospiciēns: pres. pple, supply Neptunus as subject
125 vīcit hiems; laxīs laterum compāgibus omnēs accipiunt inimīcum imbrem rīmīsq̄ue fatīscunt.	summā...ūndā: from...; or 'on...' summus refers to 'the top of' not the 'highest'
126 Intereā magnō miscērī murmure pontum ēmissamque hiemem sēnsit Neptūnus et Imīs	
127 stāgna refūsa vadīs, graviter commōtus; et altō prōspiciēns summā placidum caput extulit undā.	

accipiō, -ere, -cēpī, -ceptum: receive, take, 7
 caput, -itis n.: head; life, 10
 gravis, -e: heavy, serious, severe, 5
 intereā: meanwhile, in the meantime, 5

miscēō, -ēre, -uī, mīxtum: mix (up), 7
 nāvis, -is f.: ship, 11
 vertex, -icis m.: peak; whirlpool, 5

3rd I-Stem Nouns and Adjectives

All 3rd decl. adjectives and a small subset of 3rd decl. nouns are i-stem and have an extra 'i' not found in some forms of regular 3rd declension. Note the endings in boldface below.

omnis, omne: every, all	ignis, is f.: fire	mare, -is n.: sea
m/f. neut.	masc./fem.	neuter
Nom. omnis ⁵ omnēs ⁵ omne omnia ¹	ignis ignēs ⁴	mare maria
Gen. omnis omnium omnīs omnium	ignis ignium	maris maribus
Acc. omnī omnibus omnī omnibus	ignī ignibus ¹	marī ¹ maribus
Acc. omnem ⁴ omnēs ⁵ omne omnia ⁵	ignem ⁴ ignēs ²	mare maria ³
Abl. omnī ¹ omnibus ¹ omnī omnibus	igni ² ignibus ¹	marī ¹ maribus

Present participles are also i-stem (e.g. in maria latentia, 'into hiding rocks'), but use the abl. sg. ending -ī when they behave as an adjective and abl. sg. ending -e when they behave as a verb form (e.g. abl. abs. or participial phrase).

pple as adj.	praestantī corpore	of outstanding body	(I.71)
abl. abs.	magnā comitante catervā	a great retinue accompanying	(II.40)

Indirect Discourse in Secondary Sequence: When the main verb is past tense, the infinitives in indirect discourse are translated slightly more in the past:

	sentiō (he senses that)	sēnsit (he sensed that)
miscērī...pontum	sea is mixed (pres. → impf.)	sea was being mixed
ēmissam (esse) hiemem	storm was sent (pf. → plpf.)	storm had been sent up
stāgna refūsa (esse)	stillwaters were... (pf. → plpf.)	stillwaters had been poured up

1. How does Vergil's use of personal names when referring to individual ships in 113-121 make the terror and loss more meaningful? Would we read the passage differently if the victims were nameless?

Disiectam Aenēae tōtō videt aequare classem,	128
flūctibus oppressōs Trōas caelīque ruīnā.	129
Nec latuere dolī frātre m Iūnōnis et īrae.	130
Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:	131
“Tantane vōs generis tenuit fidūcia vestrī?”	132
Iam caelum terramque meō sine nūmine, ventī,	133
miscēre et tantās audētis tollere mōlēs?	134
Quōs ego—! sed mōtōs praestat compōnere flūctūs.	135
Post mihi nōn simlī poenā commissa luētis.	136
Mātūrāte fugam rēgīque haec dīcite vestrō:	137
nōn illī imperium pelagī saevumque tridentem,	138
sed mihi sorte datum. Tenet ille immānia saxa,	139
vestrās, Eure, domōs; illā sē iactet in aulā	140
Aeolus et clausō ventōrum carcere rēgnet.”	141

audēō, -ēre, ausus sum: dare (+ inf.), 2
aula, -ae f.: hall, palace, 2
carcer, -eris m.: prison, 2
claudō, -ere, -sī, -sum: close (in)
committō, -ere, -mīsī: commit, commence
componō, -ere, -suī, -sītum: compose, arrange, calm, 2
dehinc: then, thereupon, 2
disiciō, -ere, -iēcī, -iectum: scatter, throw apart, 4
dolus, -ī m.: trick, deceit, 3
Eurus, -ī m.: Eurus wind, 4
fidūcia, -ae f.: confidence, trust
frāter, -tris m.: brother, 2
luō, -ere, -ī: atone for, pay for

mātūrō (1): hasten
opprimō, -ere, -pressī, -pressum: crush, overwhelm
pelagus, -ī n.: sea, 4
praestō, -āre: set before, prefer; present; *praestāns*,
 outstanding; *praestat:* it is preferable/better, 2
regnō (1): reign, rule as a king
rēx, rēgis m.: king, 4
ruīna, -ae f.: downfall, fall
similis, -e: like, similar, (*dat., gen.*)
sine: without (*abl.*)
tridēns, -ntis m.: trident, 3
Zephyrus, -ī m.: (west) wind

128 **disiectam...classem:** PPP with fem. classem
 (in) tōtō...aequare
 129 **fluctibus...caelīque ruīnā:** abl. means
 (et) **oppressōs Trōās:** PPP with masc. Trōās
 130 **latuēr(unt):** syncopated 3p pf.; dolī et īrae
 are the subject; i.e. Neptune knows that Juno
 played a role in stirring up the storm
 131 **Eurum Zephyrumque:** acc. objs. of vocat
tālia: such things; i.e. the following
fātur: 3s pres. dep. for, fārī; translate as active
Tanta-ne...fidūcia...vestrī?: a golden line
 (interlocking word order with verb in middle)
generis...vestrī: of your lineage; or 'of your
 birth,' Neptune refers to the winds' lower
 status in society compared to his own status
 133 **meō sine nūmine:** nūmen here refers to
 'divine permission' or 'approval'
ventī: voc. direct address
 134 **audētis:** 2p pres. audēō—not audiō; + 2 inf.
tantās...molēs: i.e. the swells of seawater
 135 **Quōs ego—!:** whom I...!; *aposiopoesis*

(a breaking off): Neptune stops mid-sentence
 as he restrains his anger and composes himself
praestat: it is better...; impersonal verb
mōtōs: set in motion; PPP
 136 **Post...luētis:** *Afterwards, you will pay for*
(the crimes) committed by no similar
punishment; i.e. by more than a strong verbal
 rebuke; **litotes** (understatement); 2p fut. with a
 neut. acc. pl. PPP used as a substantive
 137 **rēgī...vestrō:** dat. ind. obj.; i.e. Aeolus
haec: neut. acc. pl., substantive; add 'things'
 138 **nōn illī...sed mihi:** not to...but to...; i.e.
 Aeolus; dat. ind. obj. and both made emphatic
 by position at the beginning of each line; note
 the anaphora (illī...ille...illā...)
imperium...datum (esse): (namely) that...;
 ind. disc. with pf. pass. inf. in apposition to
 haec; verb is sg. but there are two acc. subjects
sorte: by lot; the brothers Jupiter, Neptune,
 and Pluto had drawn lots to decide which one
 ruled the sky, sea, and the underworld

140 **vestrās...domōs:** in apposition to immania
 saxa; domōs is 2nd decl. fem.; note how the
 god belittles Aeolus' home and domain of
 power by calling it 'saxa' and later 'carcere'
Eure: voc. dir. address

domus, -ūs f.: home; house(hold), 8
for, fārī, fātus sum: speak, say, tell, 7
fuga, -ae f.: flight; haste, 5
meus, -a, -um: my, mine 10
moveō, -ēre, mōvī, mōtum: move, upset, 7

sē iactet: let him boast himself; i.e. let him
 throw his power/commands around; 3s jussive
 pres. subj. and reflexive pronoun
 140 (in) **clausō...carcere:** PPP claudō
regnet: let him...; 3s jussive pres. subj.

poena, -ae f.: punishment, penalty, 5
post: after, behind (acc.), later, 5
sors, sortis f.: lot, lottery; luck, 5
vester, -ra, -rum: your, yours (pl. of tuus), 5

nūmen, nūminis n.

Roman divinities initially had no personalities or no myths attributed to them. Instead, they possessed solely the power to nod in approval (*adnuere*) or disapproval (*abnuere*) to prayers and offerings by humans. The word *nūmen*, literally 'a nod,' reflects this belief. And so, while we can at times translate *nūmen* as synonymous with 'god' or 'divinity,' it more often means 'divine approval' or 'divine will.' Notice that Neptune's use of the word *nūmen* in line 133 means 'approval' or 'permission.'

Domains of Power

Neptune's speech (132-141) reveals that the gods have well-defined domains of power, and conflict can arise when one god interferes with the domain of another. When Neptune says that his power 'was given by lot,' (*sorte...dātum*) Vergil is alluding to the account that in the beginning Neptune, Jupiter, and Pluto drew lots and decided randomly who would rule over the sea, sky, and underworld.

Stoicism and Emotional Restraint

One of the modern misconceptions about Stoicism, a Greek philosophy popular among the Romans, is the belief that a Stoic should not show any emotion at all. This is simply not true. Stoics can in fact cry and show fear, just as Aeneas does, or feel anger, just as Neptune. The difference is that Stoics do not allow emotions to prevent them from *acting according to reason* and what is right.

Compare Juno's and Neptune's speeches and responses to anger. Both become angry when they see the Trojan ships on the sea—for different reasons, obviously—but, while Juno acts out of emotion when she directs Aeolus to send the winds, Neptune quickly redirects his initial anger away from the winds in line 135 with the famous *aposiopoesis* (a rhetorical device where one breaks off mid-sentence), and reestablishes order within the domains of power. From a Stoic's point of view, Neptune's initial anger and subsequent emotional restraint is the appropriate course of action.

Neptune's Speech

- How does I.132 suggest that gods are like aristocrats fighting over relative status of their families?
- Where in I.133-4 does the god say that the winds do not have permission to interfere in his domain?
- Lines 133-135 show once again the gods' role in imposing order on the four elements. Which three of the four elements does Neptune mention in those lines?
- When Neptune breaks off mid-sentence, what course of action does he decide to pursue in 135?
- Note that while Juno uses imperatives when speaking to Aeolus, Neptune uses imperatives with the winds and jussive subjunctives with Aeolus. If we assume that a jussive is more polite than an imperative, what do these verbs suggest about Neptune's status relative to the winds and Aeolus?
- What words does Neptune use in lines 139-40 to belittle Aeolus' domain of power and emphasize that Aeolus' domain is far less important than Neptune's power over the sea and the trident?

Sic ait et dicto citius tumida aequora placat	142
collectasque fugat nubēs solemque redūcit.	143
Cymothoē simul et Tritōn adnixus acūtō	144
dētrūdunt nāvēs scopulō; levat ipse tridentī	145
et vastās aperit syrtēs et temperat aequor	146
atque rotīs summās levibus perlābitur undās.	147
Ac velutī magnō in populō cum saepe coōrta est	148
sēditio saevitque animīs ignōbile vulgus;	149
iamque facēs et saxa volant, furor arma ministrat;	150
tum, pietate gravem ac meritis sī forte virum quem	151
conspexere, silent arrectisque auribus astant;	152
ille regit dictis animōs et pectora mulcet:	153
sic cunctus pelagī cecidit fragor, aequora postquam	154
prōspiciēs genitor caelōque invectus apertō	155
flectit equōs currūque volāns dat lōra secundō.	156

acūtus, -a, -um: sharp, pointed, 2
adnixor, -ī, -xus sum: lean on, strive, exert oneself (dat)
arrigō, -ere, -rēxī, -rectum: raise, prick up, 3
astō, -āre, abstīti: stand by or near, 2
auris, -is, f.: ear, 3
cadō, cadere, cecidi: to fall, 3
citius: more quickly (comparative adv. of cito)
colligō, -ere, -lēgī, -lēctum: gather, collect, 2
conspiciō, -ere, -spexī, -spectum: see, behold 2
coōrior, -īrī, coōrtus sum: arise
currus, -ūs m.: chariot, carriage, 2
Cymothoē, -ēs f.: Cymothoe (a sea nymph)
dētrūdō, -ere, -sī, -sum: push off, dislodge, thrust off
dictum, -ī n.: word, speech, 4
equus, -ī m.: horse, 4
fax, facis f.: torch, firebrand
flectō, -ere, -ēxī, -ectum: bend, turn
fors, fortis f.: fortune; **forte:** by chance
fragor, -ōris m.: crash, fall
fugō (1): put to flight, 2
furor, -ōris m.: rage, fury, madness, 3
genitor, -ōris m.: begetter, father, 4
ignōbilis, -e: ignoble, common
invehō, -ere, -ēxī, -ectum: carry, convey into
levis, -e: light
levō (1): lift up, raise; relieve, 2

142 **dictō citius:** *faster than said*; ‘more quickly than (the thing) having been said,’ comparative adv. and abl. of comparison
 144 **adnixus:** pf. dep. ppl. translate ‘having Xed’
acūtō...scopulō: *from...*; abl. of separation
 145 **levat (nāvēs):** *ellipsis*; i.e. off from the rocks (Neptūnus) ipse
tridentī: i-stem 3rd decl. abl. means

lōrum, -ī n.: rein, leather strap, 2
meritum, -ī n.: favor, benefit, merit, 2
ministrō (1): supply; manage, assist, 2
mulceō, -ēre, -lxi, -lsum: calm, soothe, 3
pelagus, -ī n.: sea, 4
perlabor, -ī, -lapsus sum: glide or slide over
placeō, -ēre, -uī, -itum: please, placate
postquam: after, 3
prōspiciō, -ere, -spexī, -spectum: look out on, survey, 4
reducō, -ere, -dūxī, -ductum: to reduce, bring back, 2
rota, -ae f.: wheel, 2
saepe: often
saevio, -ire, -ivi (ii), -itum: rage, be fierce or savage, 2
secundus, -a, -um: following; favorable, obedient, 3
sēditio, -ōnis f.: riot
sileō, -ēre, -uī: be silent, be still, 3
sōl, sōlis m.: sun, 4
syrtēs, -um f.: sand bar
temperō (1): refrain, calm, control, 2
tridēns, -ntis m.: trident, 3
Tritōn, -ōnis m.: Triton
tumidus, -a, -um: swelling, swollen, 2
velut, velutī: just as, 2
volō (1): to fly, 3
vulgus, -ī n.: masses, multitude, 2

147 **rōtis...levibus:** *with...*; abl. means, Neptune, god of horses and the sea, is in a flying chariot
summās...undās: ‘top of...’ not ‘highest’
perlābitur: pres. dep., translate as active
 148 **Ac velutī...cum:** *and just as when...*; *simile* that lasts until the word sic in l. 154
magnō in populō: *in a great crowd*
coōrta est: *has arisen*; 3s pf. dep.

149 animīs: <i>with passion, with spirit</i> ; abl. of cause; the pl. often means ‘anger,’ or ‘passion’ ignobile vulgus: neut. nom. furor arma ministrat: i.e. people in a frenzy will pick up anything and throw it	153 ille: i.e. the pious orator mentioned in l. 151 dictis: <i>with words</i> ; substantive from the PPP pectora: i.e. hearts, the seat of emotion in the body is in the chest
151 sī forte...conspēxēr(unt): <i>if by chance they...</i> ; a syncopated 3p pf.; the crowd is the subject; forte is an common abl. as adv. pietate...meritis: <i>in...and in...</i> ; abl. respect modifying grāvem, which modifies virum virum quem: <i>some man</i> ; quem is an indefinite adj. after sī (see below)	154 sic: marks the end of the simile postquam: <i>afterwards</i> 155 genitor: <i>the father</i> ; ‘begetter,’ i.e. Neptune caelō...apertō: <i>into...</i> ; dat. of compound verb; Neptune’s chariot can fly through the air currū...sēcundō: <i>to his obedient chariot</i> ; dat. ind. obj.; currū is a variant of 4 th decl. currū dat lōra: i.e. let go of the reins and allow the horses to go unrestrained as fast as they wish

aio, ais, ait; aiunt: say, speak; assert, 7
cunctus, -a, -um: all, whole, entire, 5

regō, -ere, rēxī, -rectum: rule, lead, direct, 13
simul: at the same time, together, 7

After sī, nisi, num and nē, all the ali’s go away: *aliquis, aliquid* is an indefinite pronoun, ‘anyone/anything, someone/something.’ After the four words in the mnemonic above, the prefix *ali-* (=alius) is omitted. If you encounter *quis, quid* after these words, translate *quis, quid* as ‘any’ or ‘some.’

Sī quā fāta sinant *if in any (way) the fates allow*
Sī virum quem conspēxērunt *if they have caught sight of some man*

animus, animī m. in the plural can be translated as ‘spirits,’ ‘courage,’ ‘passions,’ or even ‘anger’ and reflects a heightened emotional state. Compare the word ‘spirited’ in English.

mollitque animōs *he softens their spirits (i.e. calms their anger)* 1.57
ille regit...animōs *that one rules their spirits (i.e. restrains their passions)* 1.153

The Simile of the Pious Orator (I.148-153) is unique because it uses human behavior to explain nature, while most similes in epic use nature to explain human behavior.

Just as	the pious orator	restrains an emotional crowd	to reestablish order in society,
so	the god Neptune	restrains the emotional winds	to reestablish order in nature.

Emotional Restraint and the Broader View in Book I

Vergil has shown readers how unrestrained emotion creates disorder in individuals, in society (e.g. the riot), and in nature (i.e. storm) and has hinted that *pietās*, devotion to family, community, and the gods is one path to restraining these same emotions and creating order. The evidence for this framework remains incomplete but note the pattern below as it applies to Juno, Neptune, and the Pious Orator:

Individual	Juno defies fate and shows a lack of emotional restraint,	Neptune is initially angry but shows restraint for the better,	The Pious Orator acts out of duty to family, community, and gods,
Society	which leads to disorder in the patron-client relationship (who is the proper patron? enemy?),	which leads to reestablishing order in the domains of power (I control the sea; you, a rock),	and as leader restrains the emotions of the people to bring social order
Nature	which leads to releasing the emotional winds and creating disorder in nature (storm).	which leads to restraining the emotional winds and creating order in nature (calm).	and as suppliant strives to gain the favor of the gods and act in accordance with fate.

Aeneas and the Pious Orator: Not surprisingly, Vergil will have Aeneas play the role of orator and calm his own people in a speech in Il.198-207. Just as the orator ‘soothes hearts with words’ (*dictis...pectora mulcet*, 153), so Aeneas will do the same with the same words (*dictis...pectora mulcet*, 197).

Dēfessī Aeneadae quae proxima litora cursū	157
contendunt petere, et Libyae vertuntur ad ōrās.	158
Est in sēcessū longō locus: insula portum	159
efficit obiectū laterum, quibus omnis ab altō	160
frangitur inque sinūs scindit sēsē unda reductōs.	161
Hinc atque hinc vastae rūpēs geminīque minantur	162
in caelum scopulī, quōrum sub vertice lātē	163
aequora tūta silent; tum silvīs scaena coruscīs	164
dēsUPER, horrentīque ātrum nemus imminet umbrā;	165
fronte sub adversā scopulīs pendentibus antrum,	166
intus aquae dulcēs vīvōque sedilia saxō	167
nymphārum domus. Hīc fessās nōn vincula nāvēs	168
ūlla tenent, uncō nōn alligat ancora morsū.	169

adversus, -a, -um: facing, opposite, straight on, 5
Aeneadae, -(ar)um m.: followers/sons of Aeneas
alligō (1): bind to, tie to
ancora, -ae f.: anchor
aqua, -ae f.: water, 3
contendō, -ere, -ī, -nti, -um: strive; hasten
coruscus, -a, -um: waving, quivering, flashing
dēfessus, -a, -um: wearied, exhausted, worn out, 3
dēsUPER: from above, 3
efficiō, -ere, -fēcī, -fectum: make, produce
fessus, -a, -um: tired, weary, worn, 3
frangō, -ere, frēgī, fractum: break 3
frōns, frontis f.: forehead, 2
geminus, -a, -um: twin, double, two, 4
horreō, -ēre, -uī: bristle at, shudder at; fear, dread, 3
immineō, -ēre: overhang, tower over, 2
insula, -ae, f.: island
intus: within, inside
minor, -ārī, -ātus sum: threaten, tower, 2
morsus, -ūs m.: bite, 2

nemus, -oris n.: wood, forest, grove, 4
nympha, -ae f.: nymph, 4
obiectus, -ūs m.: projection, extension; barrier
pendeō, -ēre, pependī: hang, hang down, 2
portus, -ūs m.: port, harbor, 3
proximus, -a, -um: nearest, very close
reducō, -ere, -dūxī, -ductum: to reduce, bring back, 2
rūpēs, rūpis f.: rock, cliff, 2
scaena, -ae f.: background, backdrop, stage, 2
scindō, -ere, scidī, scissum: cut back
sēcessus, -ūs m.: recess, inlet
sedile, -is n. (pl. sedilia): seat, bench
sileō, -ēre, -uī: be silent, be still, 2
silva, -ae f.: woods, 4
sinus, -ūs m.: curve; bosom, lap, 2
tūtus, -a, -um: safe, secure, 4
uncus, -a, -um: curved
vertō, -ere, vertī, versum: to turn, 3
vinculum, -ī n.: chain, 4
vīvus, -a, -um: living, alive, 3

157 **Aeneadae:** i.e. the Trojans, a **patronymic**
quae (sunt) proxima litora: the shores which...
cursū: on (their) course; abl. manner
158 **Est:** there is...; **ephrasis** (a vivid description of a scene, often superfluous to the narrative)
obiectū laterum: with...; abl. means and gen. pl. latus; an island with extended sides lies off the shore and breaks up incoming waves that approach the shore to create a natural harbor
160 **quibus:** by which...; abl. means or cause
omnis...unda: subject of two verbs
ab altō: from the sea; **metonymy**
161 **in sinūs...reductōs:** i.e. smaller ripples; PPP redūcō
162 **hinc atque hinc:** here and there; 'from here and from here'

163 **quōrum sub...:** under whose...
164 **tūta:** i.e. safe for ships to lie at harbor
scaena (est): (there is)...
silvīs coruscīs: of...; abl. quality with scaena
165 **horrentī...umbrā:** of...; abl. of quality with nemus; pres. pple with 3rd decl. i-stem abl.
166 **scopulīs pendentibus:** of...; abl. of quality with pres. pple
antrum (est): (there is)...; nom. subj.
167 **aquae dulcēs (sunt):** (there are)...; i.e. fresh water not saltwater
vīvō...saxō: of...; abl. of quality (material) modifying sedilia
168 **domus:** nom. in apposition to aquae, sedilia
nōn ūlla: not any...; = nūlla, with vincula
uncō...morsū: abl. of means

cursus, -ūs m.: course, running; haste, 6
dulcis, -e: sweet, pleasant, fresh, 7
petō, -ere, -ivī: seek, head for; ask, 14
ūllus, -a, -um: any(one, thing), 5
umbra, -ae f.: shade, shadow, ghost, 12

An **Ecphrasis** is a rhetorical device where the author offers an unusually vivid description of a scene or work of art: in the case of I.159-69, a detailed description of the calm bay where the Trojans find refuge for their ships. There are a number of examples of this device, but perhaps the most famous ecphrasis in the *Aeneid* is the depiction of scenes from Roman history depicted on the shield that Venus will give to Aeneas in VIII.629-719.

60 Deponent Verbs

Deponents put aside (*dēponere*) their active forms, and their passive forms translate as active. Often the presence of an acc. object and other context clues will suggest that the verb is active in meaning. Do not feel overwhelmed by this list. Verbs that look intimidating in isolation are often easier to grasp when read in context. For now, note the high frequency deponents and compound forms below:

adnītor, -ī, -xus sum: lean on, strive, exert oneself (dat)
adnītor, -nītrī, -nīxus sum: struggle, strive, resist
adorior, -īrī, -ortus sum: attack, rise to, undertake +inf.
coōrior, -īrī, coōrtus sum: arise
oborior, -orīrī, -ortus sum: rise up, appear
amplector, -ī, -plexus sum: wind around, embrace, 3
baccor, -ārī, -ātus sum: to rave, rage (like a Bacchant)
comitor, -ārī, comitātus sum: accompany, attend
confiteor, -ērī, -fessus sum: acknowledge, confess
cōnor, -ārī, cōnātus sum: to try
epulor, -ārī, epulātus sum: to feast together, feast on
experior, -īrī, expertus sum: experience, try, test
fabricor, -ārī, -ātus sum: make, fashion
for, fārī, fātus sum: speak, say, tell, utter, 7
ador, -fārī, -fātus sum: address, speak to
profur, -fārī, -fātus sum: speak, say
fungor, -ī, functus sum: perform, execute (*abl.*)
dēfungor, -ī, dēfunctus sum: finish, die; perform
gradior, -ī, gressus sum: march, go, proceed
adgredior, -ī, -gressus sum: address, come to; attack
ēgredior, -ī, -gressus sum: go out, disembark
ingredior, -ī, -gressus sum: step in, enter; begin, 3
intrōgredior, -ī, -gressus sum: enter
iaculor, -ārī, iaculātus sum: throw, hurl, 2
indignor, -ārī, -ātus sum: be angry or indignant
lābor, -ī, lapsus sum: glide, slide, 2
conlābor, -lābī, -lapsus sum: collapse, slide down
lābor, -ī, -lapsus sum: glide apart, slip apart
inlābor, -ī, lapsus sum: glide on, slide on
perlābor, -ī, -lapsus sum: glide or slide over
praeterlābor, -ī, lapsus sum: glide past, slide past
laetor, -ārī, -ātus sum: rejoice, exult
loquor, -ī, locūtus sum: speak, say, 2
adloquor, -ī, -locūtus sum: address, speak to
luctor, -ārī, -ātus sum: wrestle, struggle, 2
meditor, -ārī, meditātus sum: ponder, consider, reflect
minor, -ārī, -ātus sum: threaten, tower, 2
mīror, -ārī, -ātus sum: to wonder, be amazed at, 5
admīror, -ārī, admīrātus sum: admire, wonder at
misereor, -ērī: pity, have compassion for
miseror, -ārī, -ātus sum: pity, 4
mōlior, -īrī, -ītus sum: set in motion, bring about, 4
moror, -ārī, -ātus sum: delay, linger, 2
partior, -īrī: to partition, distribute, divide
pascor, -ī, pāstus sum: feed, graze
dēpascor, -ī, pāstus sum: feed or graze from
patior, -ī, passus sum: suffer, endure; allow, 4
potior, -īrī, -ītus: possess, take possession of (*abl.*), 2
prōmereor, -ērī, prōmeritus sum: deserve, merit
queror, querī, questus sum: complain, lament
sequor, -ī, secūtus sum: follow, pursue, 4
insequor, -sequī, -secūtus sum: follow, ensue, 3
prōsequor, -sequī, -secūtus: follow, pursue, escort, 2
speculor, -ārī, -ātus sum: spy out, watch
testor, -ārī, testātus sum: bear witness, attest
tueor, tuērī, tutus (tuitus) sum: look on, watch, 3
ulcescor, -ī, ultus sum: avenge, take vengeance
ūtor, -ī, ūsus sum: use, employ (*abl.*)
vagor, -ārī, vagātus sum: wander, roam
vescor, vescī, -: feed on, eat (*abl.*)

Deponent Participles translate in the active but can be active or passive in form. Note that the perfect deponent participle (also called 'PPP dep.') translates as 'having Xed' rather than 'having been Xed.'

Present	sequēns, sequentis	following	
Perfect			secūtus, -a, -um
Future	secūtūrus, -a, -um	going/about to follow	having followed

PUFF-V is the mnemonic for deponent verbs that govern an ablative (originally, ablative of means) rather than accusative object: **P**otior², **Ū**tor¹, **F**ungor², **F**ruor⁰, and **V**escor¹.

hūc septem Aenēās collēctīs nāvibus omnī	170
ex numerō subit; ac magnō tellūris amōre	171
ēgressī optātā potiuntur Trōes harēnā	172
et sale tābentēs artūs in litore pōnunt.	173
Ac primum silicī scintillam excūdīt Achātēs	174
suscēpitque ignem foliīs atque ārida circum	175
nūtrimenta dedit rapuitque in fōmite flammam.	176
Tum Cererem corruptam undīs Cereāliaque arma	177
expediunt fessī rērum, frūgēsque receptās	178
et torrēre parant flammīs et frangere saxō.	179
Aenēās scopulum intereā cōnscondit, et omnem	180
prōspectum lātē pelagō petit, Anthea sī quem	181
iacātum ventō videat Phrygiāsque birēmēs	182
aut Capyn aut celsīs in puppibus arma Caīcī.	183

Achātēs, -ae m.: Achates (companion of Aeneas), 4
Antheus, -ei, acc. ea m.: Antheus (a Trojan leader), 2
aridus, -a, -um: dry
artus, -ūs m.: joint, limb, 4
birēmīs, -is f.: bireme (two-oared ship), ship
Caīcus, -ī m.: Caecus (a Trojan)
Capys, -yos, acc. yn m.: Capys (comrade of Aeneas)
celsus, -a, -um: high, towering, 2
Cereālis, -e: of Ceres, of grain
Cerēs, -eris f.: Ceres, grain
circumdō, -dāre, -dedī, -datum: put around, 2
colligō, -ere, -lēgī, -lēctum: gather, collect, 2
conscondō, -ere, -ī, -ēnsūm: climb, mount, 2
corrumpō, -ere, -rūpī, -ruptum: to spoil, destroy
ēgredior, -ī, -gressus sum: go out, disembark
excūdō, -ere: strike out, hammer out, 2
expediō, -īre: make ready, prepare; set free
fessus, -a, -um: tired, weary, worn, 3
folium, -ī n.: leaf, foliage, 2

fōmes, -it is m.: tinder
frangō, -ere, frēgī, frāctum: break 3
frūx, frūgis f.: grain, 2
numerus, -ī m.: number, 2
nutrimentum, -ī n.: food, fuel, nourishment
optō (1): desire, choose, hope (for), 4
parō (1): prepare, make ready, get, 4
pelagus, -ī n.: sea, 4
Phrygius, -a, -um: Phrygian, Trojan, 3
potior, -īrī, -ītus: possess, take possession of (*abl.*), 2
prospectus, -ūs m.: view, survey
recipiō, -ere, -cēpī, -ceptum: take back, recover, 3
sal, salis n.: salt (water); sea, 2
scintilla, -ae f.: spark
septem: seven, 3
silex, -icis m/f.: flint
suscipiō, -ere, -cēpī, -ceptum: undertake, take up, 2
tābeō, -ēre: drip, melt
torrēre, -ēre: roast

170 **hūc:** i.e. into the calm harbor
septem collectīs nāvibus: *abl. abs.*, Aeneas has 7 of the original 20 ships. 13 ships were lost in the storm but will later be found safe.
omnī: 3rd decl. i-stem *abl.* with numerō
171 **subit:** comes up, approaches; 3s *subeō*, the prefix 'sub' often means 'up (from under)'
magnō...amōre: *with...*; *abl.* of manner
tellūris: *for...*; objective gen. with amōre
172 **ēgressī...Troēs:** the Trojans...; *pf. dep.* pple
ēgredior: translate as 'having Xed'
potiuntur: 3p *pres. dep.* + *abl. obj.*
173 **sale:** with salt water; 'with salt,' metonymy
174 **tābentēs:** *pres. pple*, modifies Trōēs
primum: adv.

silicī: *from...*; *dat.* of compound verb
175 **foliīs:** *under...*; *dat.* of compound verb
circum...dedit: *puts...around*; *tmesis*: from the compound verb *circumdō*, 'surround'
Cererem: *grain*; metonymy
Cereālia arma: *utensils/tools of Ceres*; i.e. tools used to prepare grain to eat
178 **(virī) fessī rērum:** (the men) weary of their circumstances; objective gen.; *rēs* can often mean 'situation' or 'circumstance'
178 **receptās:** PPP, i.e. not spoiled by the waves
179 **et torrēre...et frangere:** both...and...
flammīs, saxō: *abl.* of means
180 **omnem prōspectum:** an entire view
181 **(in) pelagō**

Anthea...quem: something of Antheus; i.e. some sign of Antheus; quem is an *indef. adj.* before sī; Anthea is a Grk acc. sg.; Antheus, and the rest are Trojan leaders on the lost ships
sī...videat: if he should see...; i.e. in the hope that he may...; 3s *pres. subj.* expressing the equiv. of purpose with four acc. objects
183 **arma Caīcī:** the arms of Caecus; shields were tied to the fencing of the decks facing outward; Aeneas hopes to recognize a particular ship led by Caecus by the display of shields tied to the decking

amor, -ōris m.: love, 9
hūc: to here, hither, to this place, 5
pōnō, -ere, posuī, positum: put, place (aside), 5
rēs, rei, f.: thing, matter, affair; circumstance, 11
subeō, -īre, -ī, -itum: go up to, approach, 6

Ablative Absolutes ²⁸ are circumstantial, causal, or concessive in sense, even if the translation does not reveal it. In polished translations, readers often add conjunctions (in boldface) and make the participle into a finite verb. Note that the PPP often becomes pluperfect in translation.

septem collēctīs nāvibus (<i>pf. pass. participle</i>)	1. raw translation	(with) seven ships having been gathered
	2. Circumstantial	When/After seven ships had been gathered
	3. Causal	Since/Because seven ships had been gathered
	4. Concessive	Although seven ships had been gathered
magnā stīpante catervā: (<i>pres. act. participle</i>)	1. raw translation	(with) a great retinue crowding around
	2. Circumstantial	When/While a great retinue is/was crowding
	3. Causal	Since/Because a great retinue is/was crowding
	4. Concessive	Although a great retinue is/was crowding

Cum Clauses ¹¹ can also be translated at least three ways, but most uses in this book are temporal with the indicative. Note that in 12 of the 23 total instances, *cum* is just the preposition 'with.'

Cum haec verba audivit	1. temporal ¹⁰	When he heard these words
Cum haec verba audivisset	2. circumstantial ¹	When/After he had heard these words
	3. causal	Since/Because he had heard these words
	4. concessive	Although he had heard these words

Tmesis ('cutting') is a rhetorical device involving the separation of a prefix from the compound verb by one or more words (e.g. *circumdāre* below). In English, tmesis is more generally the separation of prefixes or even syllables: e.g. abso-freaking-lutely, un-frickin'-believable, a-whole-nother.

ārida circum nūtrimenta dedit he put the dry fuel around I.175-6

A poet may do this for no other reason than to fit the words to the meter.

Feasting Scenes are common in the *Odyssey*, and many are formulaic, where groups of lines are repeated verbatim from elsewhere in the *Odyssey*. It should not be surprising that Vergil chooses to imitate this convention found in epic and have Aeneas' companion Achates prepare a similar feast.

Aeneas' Leadership (1 of 3)

The use of personal names in I.180-83 reflects Aeneas' character as a leader. In the *Odyssey* Odysseus sets out from Troy with 12 ships of men, and all die before Odysseus returns alone to Ithaca. Since Odysseus seldom addresses the men by name, most remain nameless to readers today.

When Aeneas mounts a hill to look for the thirteen missing ships, the use of personal names suggests that Aeneas cares deeply about those under his leadership. They are not mere numbers but individuals, and the use of names shows that Aeneas has genuine concern for those whom he leads.

Nāvem in cōspectū nūllam, trēs lītore cervōs	184
prōspicit errantēs; hōs tōta armenta sequuntur	185
ā tergō et longum per vallēs pascitur agmen.	186
Cōstitit hīc arcumque manū celerēsque sagittās	187
corripuit, fīdus quae tēla gerēbat Achātēs,	188
ductōrēsque ipsōs prīmum capita alta ferentēs	189
cornibus arboreīs sternit, tum vulgus et omnem	190
miscet agēns tēlis memora inter frondea turbam;	191
nec prius absistit quam septem ingentia victor	192
corpora fundat humī et numerum cum nāvibus aequet.	193
Hinc portum petit et sociōs partītur in omnēs.	194
Vīna bonus quae deinde cadīs onerārat Acestēs	195
lītore Trīnaciō dederatque abeuntibus hērōs	196
dīvidit, et dictīs maerentia pectora mulcet:	197

abeō, -īre, -ī, -itum: go away, 2
 absistō, -ere, -stiff: cease, stop, 2
 Acestēs, -ae m.: Acestes, from Crete, 4
 Achātēs, -ae m.: Achates (companion of Aeneas), 4
 aequō (1): make equal, 3
 arboreus, -a, -um: branching, tree-like
 arcus, -ūs m.: bow
 armenta, -ī n.: herd, cattle
 bonus, -a, -um: good, noble
 cadus, -ī m.: jar
 cervus, -ī m.: deer
 consistō, -ere, -stiff: stop, stand still, 3
 conspectus, -ūs, f.: sight, view, 2
 cornū, -ūs n.: horn
 deinde: then, next, 2
 dictum, -ī n.: word, speech, 4
 dividō, -ere, -vīsi, -vīsum: divide 3
 ductor, -ōris m.: leader
 fīdus, -a, -um: faithful, trustworthy, 3
 frondeus, -a, -um: leafy
 fundō, -ere, -fūdī, fūsum: pour (out), lay low, 3
 hērōs, hērōis m.: hero, 3

humus, -ī m.: ground; humī, on the ground, 2
 maerēō, -ēre: grieve, mourn
 mulcēō, -ēre, -lī, -lsum: calm, soothe, 3
 nemus, -ōris n.: wood, forest, grove, 4
 numerus, -ī m.: number, 2
 onerō (1): load, store, burden
 partior, -īrī: to partition, distribute, divide
 pascor, -ī, pāstus sum: feed, graze
 portus, -ūs m.: port, harbor, 3
 prōspiciō, -ere, spexī, spectum: look out on, survey, 4
 sagitta, -ae f.: arrow
 septem: seven, 3
 sequor, -ī, secūtus sum: follow, pursue, 4
 sternō, -ere, strāvī, strātum: to lay (low), layer, 4
 trēs, tria: three, 4
 Trīnaciū, -a, -um: Sicilian, 2
 turba, -ae f.: crowd, mob, 4
 vallis, -is m.: vale, lowland
 victor, -ōris m.: victor, 2
 vīnum, -ī n.: wine
 vulgus, -ī n.: masses, multitude, 2

184 Nāvem...nūllum, (sed) trēs...cervōs
 prōspicit: *asyndeton*: supply 'sed,' the lack of
 disjunction reflects the abruptness of looking
 for one thing but finding something different
 (in) lītore: with errantēs
 185 hōs (cervōs): acc. obj.
 sequuntur: pres. dep.: translate as active
 186 ā tergō: *from the rear*; 'from the back,' this
 and 'agmen' are military terminology; Vergil
 suggests that Aeneas ambushes the deer just as
 one ambushes enemy soldiers
 pascitur: pres. dep.: translate as active
 187 cōstitit: Aeneas is the subject

arcumque...celerēsque sagittās: *both...and*
 188 quae tēla fīdus Achātēs gerēbat: *which*
weapons...; quae is a relative adj.
 189 Ductōrēsque...prīmum...sternit, tum
 vulgus: *and he lays low first...then...*;
 ductōrēs and neut. vulgus are acc. objs. of
 sternit; prīmum is an adv.
 capita alta ferentēs: pres. participial phrase
 modifying ductōrēs
 190 cornibus arboreīs: *with...*; abl. of quality
 modifying capita
 omnem...turbam: acc. obj.; *hyperbaton*
 (distortion of normal word order)

191 agēns tēlis: *driving (them)...*; pres. pple,
 192 prius...quam...fundat...aequet: *before...*
 'earlier than:' usually as one word priusquam,
 prius is a comparative adv. prīmus; both verbs
 are pres. anticipatory subj. expressing purpose
 victor: *as victor*; nom. predicate
 194 partitur: pres. dep.: translate as active
 in omnēs sociōs: *among...*
 195 bonus...Acestēs: *noble Acestes*
 cadīs: *in...*; or 'with...' abl. means
 onerā(v)erat: syncopated 3s plpf.
 (in) lītore Trīnaciō: *on...*; in I.34 the
 Trojans are just leaving King Acestes, who
 had led a group of Trojan colonists to Sicily
 before the war. The wine comes from that
 recent visit.
 abeuntibus: *to (those)...*; i.e. the Trojans, dat.
 ind. object, pres. pple abeō
 hērōs: nom. subj., i.e. Acestes
 197 dīvidit, mulcet: Aeneas is the subject
 dictīs: *with words*; substantive; N.B. the pious
 orator also 'dictīs...pectora mulcet' in I.153

celer, -eris, -ere: swift, quick, 6
 manus, -ūs f.: hand, 9
 nūllus, -a, -um: not any, no(one, thing), 6
 prior, prius: earlier, before, 6
 socius, -ī m.: comrade, ally, 6
 tergum, -ī n.: back (part of the body), rear, 5

Aeneas' Hunt and *Odyssey* Book 10 (2 of 3)

In Book 10 of the *Odyssey*, Odysseus recalls that during his adventures he landed on the island of Circe and had to search for food. Notice how Aeneas' hunt is a clear imitation of Odysseus' hunt below.

There **we brought our ship in to the shore**, in silence,
 at a harbor fit for ships to lie, and some god guided us in...

I climbed to a point of observation and stood there,
 and got a sight of smoke which came from the halls of Circe...

But on my way, as I was close to the oar-swept vessel,
 some god, because I was all alone, took pity upon me,
 and sent a **great stag with towering antlers** right in my very
 path; and he had come from his range in the forest down to the river
 to drink, for the fierce strength of the sun was upon him. As he
 stepped out, I hit him in the middle of the back, next to
 the spine, so that the brazen spearhead smashed its way clean through.
 He screamed and dropped in the dust and the life spirit fluttered from him...

... **I threw him down by the ship and roused my companions**,
 standing beside each man and speaking to him in kind words:

Odyssey X.140-141, 148-149, 156-170, 172-173 (tr. A. T. Murray, 1919)

This imitation reinforces details highlighted in the imitation from lines I.92-101: (1) Vergil expected his readers to know the *Odyssey* in Greek and recognize the imitation. (2) By having Aeneas imitate Odysseus' words, Vergil encourages readers to view Aeneas as a hero of equal status to Odysseus.

Aeneas' Leadership (2 of 3)

- Vergil' use of military terms such as *ā tergō*, *agmen* (186) and *victor* (192) suggests that the hunt is a demonstration of Aeneas' military skill. How does the hunt and its outcome show that Aeneas is a worthy military leader?
- A common military tactic is to kill an enemy's leaders first so that the soldiers lose organizational discipline to fight back effectively. Even today on the battlefield, officers do not wear shiny insignia indicating their rank, and soldiers are instructed not to salute officers for fear that an enemy sniper will target and kill the officers first. How do I.189-191 show that Aeneas has similar military skill?
- What do lines 192-193 reveal about Aeneas' leadership and ability to meet the needs of his people?
- The introduction to Aeneas' speech to his men in I.197, '**dictīs** maerentia **pectora mulcet**,' echo the ending line of the simile of the pious orator: '**ille regit dictīs animōs et pectora mulcet**' (153). What, if anything, does this similarity suggest about Aeneas' character as leader of the Trojans?

“Ō sociī (neque enim ignārī sumus ante malōrum)	198
Ō passī graviōra, dabit deus hīs quoque finem.	199
Vōs et Scyllaeam rabiem penitusque sonantēs	200
accestis scopulōs, vōs et Cyclōpia saxa	201
expertī: revocāte animōs maestumque timōrem	202
mittite; forsan et haec ōlim meminisse iuvābit.	203
Per variōs cāsūs, per tot discrīmina rērum	204
tendimus in Latium, sēdēs ubi fāta quietās	205
ostendunt; illīc fās rēgna resurgere Troiae.	206
Dūrāte, et vōsmet rēbus servāte secundīs.”	207
Tālia vōce refert cūrīsque ingentibus aeger	208
spem vultū simulat, premit altum corde dolōrem.	209

accēdō, -ere, -cessī, -cessum: approach, 2
aeger, -gra, -grum: sick, weary, 3
cāsus, -ūs m.: misfortune; chance, 4
Cyclōpius, -a, -um: Cyclopean, of the Cyclopes
discrīmen, -crīminis n.: crisis, peril; difference, 3
dūrō (l): to harden, endure
enim: for, indeed, 4
experior, -irī, expertus sum: experience, try, test
fās n.: right, righteous; **fās (est),** it is right, 3
forsan: perhaps, perchance
ignārus, -a, -um: ignorant, inexperienced in (gen)
illīc: there, in that place
iuvō, -āre, iūvī: be pleasing, help, 4
Latium, -ī n.: Latium, 4
maestus, -a, -um: sad, mournful, gloomy, 3
malus, -a, -um: bad, wicked, 3
meminī, -isse: remember, recall, 3

mittō, -ere, mīsi, mīssum: send, dismiss, 4
neque: nor, and not; neither...nor, 4
ōlim: once, once upon a time, 2
ostendō, -ere, -ī, -ntum: show, promise, 2
patior, -ī, passus sum: suffer, endure; allow, 4
penitus: within, deep(l), wholly, 3
quietus, -a, -um: calm, peaceful
quoque: also, 2
rābiēs, -ēī f.: rage, madness, fury
resurgō, -ere, -surrexi, surrectum: rise again
revocō (l): recall, restore
Scyllaeus, -a, -um: of Scylla
secundus, -a, -um: following; favorable, 3
simulō (l): imitate, pretend, feign, 3
sonō (l): resound, roar, 2
timor, -oris m.: fear, dread

198 **Ō sociī:** voc. direct address
neque enim: *indeed...not;* or ‘for...not’
malōrum: *of evils, of troubles;* n. substantive
 199 **Ō passī:** (*You*) *having...;* voc. dir. address; a
 pf. dep. pple: translate as ‘having Xed’
graviōra: neut. acc. pl. comparative used as a
 substantive: supply ‘things’
hīs to...: i.e. to these evils; dat. ind. obj.
 200 **Vōs et...vōs et...:** *both...and...;* **anaphora**
penitusque sonantēs scopulōs: *and...;* Scylla
 lived in a cave over a cliff. In the *Odyssey*, the
 men could hear the puppy-heads which ringed
 her waist yelp before she emerged from the
 cave and grabbed the men from the ship.
 201 **acce(ssi)stis:** syncopated 2p pf. accēdō
saxa: There are two rocks in the Cyclopes
 episode of the *Odyssey:* (1) the rock that the
 Cyclops used to block the entrance of the cave
 And (2) the rock that the blinded Cyclops
 threw at Odysseus’ ship as Odysseus escaped.

202 **expertī (estis):** 2p pf. dep.: translate active
animōs: *courage;* common translation in pl.
 203 **mittite:** *dismiss, send away*
 204 **et haec:** *even these things;* neut. acc. pl.
meminisse: *memini, -isse* is a ‘defective verb’
 and found only in the pf. tenses: translate the
 pf. inf. as a pres. inf.
iuvābit: *it will...;* impersonal
 205 **per...(et) per...:** **anaphora** and **asyndeton**,
sēdēs...quietās: *quiet homes*
fāta: i.e. the omens and dreams that Aeneas
 and the Trojans received along the way
 206 **fās (est):** *it is right;* impersonal
regna resurgere...: *that...;* ind. disc.; regna is
 poetic pl. and can be translated as regnum
Dūrāte, servāte: pl. imperatives
 207 **vōs-met:** *yourselves;* emphatic form of vōs
rēbus secundis: *for favorable times;* dat. of
 purpose; secundus derives from sequor
 208 **Tālia:** *such things;* marking end of speech

vōce: abl. of manner, i.e. aloud
refert: *says;* ‘reports’
cūrīsque ingentibus: *with...;* abl. of cause
 with aeger; Aeneas hides negative emotions
 209 **vultū:** abl. means
(et) premit: **asyndeton** and **iuxtaposition**, the
 arrangment is **chiasitic** (A B B A)
altum (in) corde: *deep in...;* abl. place where

cūra, -ae f.: care, concern; worry, anxiety, 7
finis, -is m./f.: end, border; territory, 5
spēs, -ēī f.: hope, expectation, 6
varius, -a, -um: various, 5
vultus, -ūs m.: expression, face, 6

Aeneas’ 2nd Speech and *Odyssey* Book 12 (3 of 3)

In Book 12 of the *Odyssey*, Odysseus recalls a speech that he delivered to encourage his men near the end of their travels. Notice how Aeneas’ speech (I.198-207) is a clear imitation of Odysseus’ speech below.

Then I going up and down the ship urged on my companions,
 standing beside each man and speaking to him in kind words:
“Dear friends, surely we are not unlearned in evils,
This is no greater evil now than it was when the Cyclops
 had us cooped in his hollow cave by force and violence,
 but even there, by my courage and counsel and my intelligence,
 We escaped away. **I think that all this will be remembered**
some day too. Then do as I say, let us all be won over.
 Sit well, all of you, to your oarlocks, and dash your oars deep
 into the breaking surf of the water, so in that way Zeus
 might grant that we get clear of this danger and flee away from it.
 ... So I spoke, and they quickly obeyed my words. I had not
 spoken yet of **Scylla**, a plague that could not be dealt with,
for fear my companions might be terrified and give over their rowing.
Odyssey XII.208-216 (tr. A. T. Murray, 1919)

Originality in Greco-Roman Art: Imitation and Variation

Vergil’s imitation of the *Odyssey* is an example of a type of originality in art and literature that was quite common in the Greco-Roman world. Many authors would imitate their predecessors in large and small ways and then offer a variation or twist to distinguish their own work from what came before. This combination of imitation and variation made the originality in the new work intelligible to readers. Audiences could examine both the tradition and the variation and ask themselves why the authors chose to make the changes that they did. By imitating the *Odyssey* so closely on three occasions (I.92-101, 184-93, 198-207), Vergil cleverly uses the tradition to characterize Aeneas as a Roman Odysseus. As for the variation from tradition, that will come later in the epic. In Book 2, for example, when Aeneas recalls the fall of Troy, Aeneas’ *pietās* toward his family, community, and gods is easily contrasted with Odysseus’ untrustworthiness in the Sinon episode and impiety in burning and looting the temples. With this variation, Vergil suggests to his Roman audience that Aeneas does not merely rival Odysseus but surpass him.

Aeneas’ Leadership (3 of 3)

As a leader, Aeneas is both ‘a doer of deeds’ and ‘a speaker of words,’ and the allusion to the Simile of the Pious Orator in I. 197 suggests that Vergil wants us to view Aeneas in light of the orator.

1. The monsters mentioned in lines 200-1 help clarify the *malōrum* and *graviōra* mentioned in ll. 198-199. Who are these monsters, and which other hero (see the speech above) had met them as well?
2. How do the imperatives in ll. 202-3 and again in 207 reveal that Aeneas’ purpose in the speech is similar to that of the pious orator (I.148-153)? What emotional response does Aeneas encourage?
3. What purpose does Aeneas say that fates reveal in 205-6 for their suffering? What will rise again?
4. What words in ll. 208-9 suggest that Aeneas has chosen to restrain his own negative emotions?

Corripuere viam interea, qua semita monstrat.	418
Iamque ascendebant collem, qui plurimus urbi	419
imminet adversasque aspectat desuper arcus.	420
Miratur molem Aeneas, magalia quondam,	421
miratur portas strepitumque et strata viarum.	422
Instant ardentem Tyrii: pars ducere muros	423
mollisque arcem et manibus subvolvere saxa,	424
pars optare locum tectum et concludere sulco;	425
iura magistratusque legunt sanctumque senatum.	426
Hic portus alii effodiunt; hic alta theatri	427
fundamenta locant alii, immansesque columnas	428
rupibus excidunt, scaenis decora alta futuris.	429

adversus, -a, -um: facing, opposite, straight on, 5
ascendo, -ere, -i, -ensum: ascend, mount
aspecto (1): look at, look upon, 1
collis, -is m.: hill
columna, -ae f.: column, pillar
concludo, -ere, -si, -sum: close up, enclose
decus, -oris n.: decorations; beauty, grace, glory
desuper: from above, 3
effodio, -ere, -fodi, -fossus: dig out, excavate
excido, -ere, -cidi, -cisum: to cut out
fundamentum, -i n.: foundation, 3
immineo, -ere: overhang, tower over, 2
insto, -are, -stifi: press on, threatens, 3
ius, iuris n.: justice, law, right, 2
lego, -ere, legi, lectum: to read; pick out, select, 4
loco (1): place, settle, arrange, 2
magalia, -ium n.: huts (Carthaginian word) 2

magistratus, -us m.: magistrate
molio, -iri, -itus sum: set in motion, bring about, 4
monstro (1): show, point out
opto (1): desire, choose, hope (for), 4
plurimus, a, um: most, very many/full *superl.* multus 4
portus, -us m.: port, harbor, 3
quondam: formerly, ever, 4
rupes, rupis f.: rock, cliff, 2
sanctus, -a, -um: consecrated, sacred, hollowed
scaena, -ae f.: background, stage, 2
semita, -ae f.: footpath
senatus, -us m.: senate, council of elders
sterno, -ere, stravi, stratum: to lay (low), layer, 4
strepitus, -us m.: noise, uproar, 2
subvolvō, -ere, -i, -volutum: roll up
sulcus, -i m.: furrow, trench, ditch
via, -ae f.: way, road, journey, street, 4

Aeneas and faithful companion Achates explore the countryside and stumble upon the building of Carthage. For details, see the summary on pg. 35.
 418 **corripuer(unt):** syncopated 3p pf.
qua: where...; relative adv.
 419 **qui plurimus...:** which, very large...;
 relative clause; the irreg. superlative of multus modifies nom. sg. qui
urbis: over...; dat. of compound verb
 421 **Miratur...(et) miratur:** pres. dep.: translate active; *anaphora* and *asyndeton*
 422 **magalia quondam:** in apposition to molem
stata: pavement; 'things layered,' PPP sternō;
 English derives 'street' from this word
ardentes: i.e. being eager
Tyrii: i.e. Carthaginians, who are colonists from the Phoenician city of Tyre
pars...pars...: some (men)...others...; nom.

subject, partitive apposition, treat as plural
(Instant) ducere...moliri: (*press on*) to...;
ellipsis: supply the main verb for these complementary infns.
ducere muros: to draw up...; i.e. build
 424 **manibus:** abl. means
 425 **(instant) optare...:** (*press on*) to...
tectum: for...; dat. of purpose; via *synecdoche*,
 tectum means 'house' or 'shelter'
sulco: with...; abl. of means
 426 **legunt:** they pick, select; elsewhere 'read'
alii...alii...: some...others...; correlatives
alta fundamenta: acc. obj.
theatris: for...; dat. of purpose
 429 **rupibus:** from...; dat. of compound verb
scaenis...futuris: for future...; dat. of purpose and fut. act. pple sum
decora alta: acc. pl. in apposition to columnas

alius, -a, -ud: other, another, else, 9
ardeo, -ere, arsi, arsum: burn, be eager 8
miror, -ari, -atus sum: wonder, be amazed at, 5
murus, i m.: wall, 8
pars, -tis f.: part, side, direction; some...others, 5
tectum, -i n.: roof; shelter, house, building, 6

What we missed in ll. 209-417: After Aeneas' speech, Venus approaches Jupiter and laments that Aeneas has not arrived safely in Italy as Jupiter had promised. Jupiter calmly offers a lengthy revelation of the fates that will tie Troy directly to Rome. Jupiter says that after a war in Italy Aeneas will rule Lavinium for 3 years, his son Ascanius will rule nearby Alba Longa for 30 years, and then successive kings will rule Alba Longa for 300 years until Romulus departs and founds Rome. Later, a descendant of Aeneas, 'Troianus Caesar,' will be born, and a new era of peace will come.

Despite Jupiter's consolations, Venus takes the disguise of a Spartan huntress and greets Aeneas and his comrade Achates as they explore the woods of North Africa. When she encounters her son, she maintains her disguise and explains that the land belongs to the Carthaginians, Phoenician colonists, who had bought the land for their city from the North Africans. The Carthaginian queen Dido had previously lived with her husband Sychaeus in the Phoenician city of Tyre (Lebanon), but Pygmalion, Dido's brother and the current king of Tyre, secretly murdered Sychaeus and hid all evidence of his crime. After Sychaeus revealed to Dido in a dream both the crime and a hidden treasure, Dido found the treasure and left abruptly with her supporters to establish the city of Carthage in North Africa.

When Venus departs, she shrouds the two men in mist so that the Carthaginians cannot see them.

The Romans built cities the way we build Starbucks, Walmarts, and McDonalds. Today, professional teams of itinerant builders travel from town to town to build the exact same structures over and over again. Once they finish a building, they move to the next location, stay in hotels while they work, and repeat the process. By employing the same builders at every location, companies eliminate inefficiencies and create buildings of consistently high quality.

As Aeneas watches the Carthaginians planning and building their entire city from scratch, keep in mind that that, while modern readers may find this process unusual, Roman readers would likely view such large-scale planning and building as common.

Purpose Constructions²⁵

Dative of Purpose¹³ is the most common purpose construction in the commentary and is found four times on the facing page. Note that purpose clauses with *ut* are seldom used, and both accusative supines and the prepositions *causa* and *ad* expressing purpose are not found at all in the commentary.

Adverbial purpose ⁴ (<i>ut/nē</i> + subj.)	<i>ut/nē</i> audiret	<i>so that he might (not) hear...</i>	pp. 15, 47
Relative of purpose ³ (<i>quī</i> + subj.)	<i>quī</i> audiret	<i>who might/would hear...</i>	pp. 4, 12, 103
Infinitive of purpose ⁴	audire	<i>(in order) to hear...</i>	pp. 42, 68
Future participle of purpose ²	auditurus	<i>intending to hear</i>	p. 52
Dative of Purpose ¹³	auxilio	<i>for help</i>	

Synecdoche is a rhetorical device where the part signifies the whole. *Tectum* is the latest example.

tectum 'roof' → <i>house, shelter</i> ⁶	aes 'bronze' → <i>bronze beak</i> ¹	frons 'forehead' → <i>face</i> ¹
ferrum 'iron' → <i>sword</i> ⁶	cārīna 'keel' → <i>ship</i> ¹	penna 'feather' → <i>wing</i> ¹
ōs 'mouth' → <i>face</i> ³	culmen 'roof-top' → <i>house</i> ¹	sāl 'salt' → <i>salt water</i> ¹
puppis 'poop deck' → <i>ship</i> ²		

alii...alii... and **pars...pars...** are both correlatives which translate as 'some...others...' They occur in pairs only on the facing page (I.423-9) but are critical to interpreting the passage correctly.

Quālis apēs aestāte novā per flōrea rūra	430
exercet sub sōle labor, cum gentis adultōs	431
ēdūcunt fētūs, aut cum liq̄uentia mella	432
stīpant et dulcī distendunt nectare cellās,	433
aut onera accipiunt venientum, aut agmine factō	434
ignāvum fūcōs pecus ā praesēpibus arcent;	435
fervet opus redolentque thymō fragrantia mella.	436
“Ō fortunāfī, quōrum iam moenia surgunt!”	437
Aenēās ait et fastīgia suspicit urbis.	438
Īnfert sē saeptus nebulā (mīrabile dictū)	439
per mediōs, miscetque virīs neque cernitur ūllī.	440
Haec dum Dardaniō Aenēae mīranda videntur,	494
dum stupet obtūtūque haeret dēfixus in ūnō,	495
rēgīna ad templum, formā pulcherrima Dīdō,	496
incessit magnā iuvenum stīpante catervā.	497

adultus, -a, -um: grown up, matured
aestās, aestātis f.: summer, 1
apis, -is f.: bee
arceō, -ēre, -uī: fend or keep off, defend, 2
caterva, -ae f.: retinue, band, troop, 2
cella, -ae f.: cell, storeroom
cernō, -ere, crēvī, crētum: discern, perceive, 3
Dardanius, -a, -um: Dardanian, Trojan, 4
dēfīgō, -ere, -fixī, -fixum: fix, fasten, secure
dīcō (1): to declare, dedicate, consecrate
distendō, -ere, -ī, -ntum: distend, stretch
ēdūcō, -ere, -dūxī, -ductum: lead out
exerceō, -ēre, -uī, -ercitum: exercise, busy, 2
fastīgium, -ī: pediment, gable; roof top
ferveō, -ēre, ferbuī: boil, glow
fētus, -ūs m.: offspring
flōreus, -a, -um: flowery
fortunātus, -a, -um: fortunate, lucky
fūcus, -ī m.: drone (bee)
haereō, -ēre, haesī: cling, stick, hesitate, 2
ignāvus, -a, -um: idle, lazy; cowardly
incēdō, -ere, -cessī: strut; march, proceed, 2

inferō, -ferre, -tulī: carry or bring on, 2
iuvenis, -is m.: youth, young man, 3
liq̄uō, ere: to flow, be clear
mel, mellis n.: honey, 3
mīrābilis, -e: wonderful, marvelous, 2
nebula, -ae f.: cloud, mist, fog, 2
nectar, nectaris n.: nectar
neque, nor, and not; neither...nor, 4
novus, -a, -um: new, young, strange, 3
obtūtus, -ūs m.: gaze, view
onus, oneris n.: burden, load, freight
opus, -eris n.: work, deed, project, 4
pecus, -oris n.: herd, swarm, flock
praesēpe, -is n.: hive
redoleō, -ēre, -uī: be fragrant, smell (of)
rūs, rūris n.: country
saepiō, -īre, -psī, -ptum: hedge in, enclose, 2
sōl, sōlis m.: sun, 4
stīpō (1): pack, compress, crowd together, 2
stupeō, -ēre: to be stunned, dazed, stupified
suspiciō, ere, suspexī, suspectum: to look up at
thymum, -ī n.: thyme (a fragrant herb)

430 **Quālis...labor:** *Just as work...*; ‘which sort of work,’ a relative adj. modifying labor and introducing a simile that ends in l. 436
aestāte novā: *at...*; abl. time when; novā here means ‘at the beginning of...’
431 **cum...aut cum...:** *when...or when...*; cum + indicative in a temporal clause
adultōs: *matured*
432 **ēdūcunt:** apēs in l. 430 are the subject
433 **dulcī nectāre:** *with...*; abl. of means; 3rd

decl. i-stem adj. in the abl.
434 **venientum:** *of (those)...*; i.e. bees, gen. pl. pres. pple veniō;
agmine factō: abl. abs. with PPP faciō; an agmen is a column or formation; see also I.82
435 **ignāvum pecus:** acc. apposition to acc. fūcōs
ā praesēpibus: *from...*; abl. of separation
436 **opus:** nom. subject
thymō: abl. means
437 **Ō fortunāfī:** *O fortunate ones;* dir. address

439 infert sē: i.e. he proceeds saeptus nebulā: PPP saepiō; Aeneas is shrouded by a cloud of invisibility; When Aeneas and Achates met Venus, disguised as a Spartan huntress, in the woods, she placed a mist of invisibility around both of them so that they could travel undetected. mīrabile: neut. sg. modifying the clause dictū: <i>to speak of;</i> abl. sg. supine: in the abl. a supine is an abl. of respect, ‘in respect to speaking,’ translate as an infinitive in English	494 Dardaniō Aenēae: <i>to...</i> ; dat. of reference (viewpoint) mīranda: <i>amazing;</i> ‘worthy to be amazed at,’ neut. nom. pred.; common translation for the gerundive (‘about/going/worthy to be Xed’) videntur: <i>seem;</i> ‘are seen (to be),’ a common translation for the passive of video
440 per mediōs (virōs) virīs: <i>with...</i> ; abl. of association ūllī: <i>by...</i> ; dat. of agent	495 haeret: <i>clings</i> formā: <i>in...</i> ; abl. of respect pulcherrīma: fem. nom. superlative pulcher 496 incessit: pf.; note how the same verb is used to describe Juno in l. 46 497 magnā...stīpante catervā: abl. abs. iuvenum: gen. pl.

Dīdō, Dīdōnis f.: Dido, 11
quālis, -e: which/what sort; such as, just as, like, 7
surgō, -ere, -rēxī, -rēctum: raise, rise up, surge, 5
templum, -ī n.: temple, 5

Similes with Quālis⁵: Similes in Latin are subordinate clauses of comparison, and there are nine in the commentary. Two begin with the conjunction *velut*, ‘just as/as,’ two begin with the relative adv. *quam*, ‘than/as,’ and finally five begin with the relative adj. *quālis, -e*, ‘which sort/such as.’

Why do we translate *quālis*, ‘which sort,’ with the words ‘such as’ or ‘just as’?

The adjectives *tālis* and *quālis* are correlatives (demonstrative and relative, respectively), and translate slightly differently when used together than when they are used separately:

tālis *this sort/such* *quālis* *which sort* *tālis...quālis* → *this sort which sort* → **such as**

As you see above, when the adj. *tālis* is part of the antecedent in the main clause and *quālis* introduces a relative clause, *tālis* is often translated as ‘such’ and *quālis* is translated as ‘as.’ In similes and on other occasions, *tālis* is often missing but understood from context. And so, when we translate the relative *quālis* into English, we assume the antecedent *tālis* in order to make the translation clearer:

quālis → (*tālis*) *quālis* → **such as** (or **just as**)

The simile on the facing page (I.430-6), therefore, is one large relative clause of comparison where *tālis* and the main verb are missing but can be understood from context:

(Labor est *tālis*) *Quālis apēs...exercet labor (the work is this sort) which sort of work busies the bees*
→ *(the work is) such work as busies the bees...*
→ *just as work busies the bees...*

Compare I.498-502 on p. 38, where Vergil offers a similar simile but includes *tālis* and a main clause:

Quālis...exercet Diana chorōs...tālis erat Dīdō *Which sort Diana busies...this sort was Dido*
→ *(just) as Diana busies the chorus...such was Dido*

If you are confused, be patient and reread this note as you encounter more similes. For now, use this rule of thumb: translate *quālis* as ‘such as/just as’ when alone and as ‘as’ when accompanied by *tālis*.

- Character of the Carthaginians:** What features in Vergil’s description of the city of Carthage (I.421-9) would one likely find in Roman cities? Does this description depict the Carthaginians as less civilized than their Roman counterparts? In short, does Vergil portray Carthage positively?
- Simile of the Bees (I.430-44):** Similes comparing human activity to nature are common in epics, and in this case we should not assume that every detail about the bees corresponds to an aspect of human activity. How does the simile as a whole contribute to our positive view of Carthaginians?

Quālis in Eurōtae rīpās aut per iuga Cynthī	498
exercet Dīāna chorōs, quam mille secūtae	499
hinc atque hinc glomerantur Orēadēs; illa pharetram	500
fert umerō gradiēnsque deās superēminet omnēs	501
(Lātōnae tacitum pertemptant gaudia pectus):	502
tālis erat Dīdō, tālem sē laeta ferēbat	503
per mediōs instāns operī rēgnisque futūrīs.	504
Tum foribus dīvae, mediā testūdine templī,	505
saepta armīs soliōque altē subnixa resēdit.	506
iūra dabat lēgēsque virīs, operumque labōrem	507
partibus acquābat iūstīs aut sorte trahēbat:	508

aequō (1): make equal, 3	lēx, lēgis f.: law, decree, 2
chorus, -ī m.: chorus (a group of dancers); a dance	mille pl. milia, ium n.: thousand, 2
Cynthus, -ī m.: Mt. Cynthus	opus, -eris n.: work, deed, project, 4
Diana, -ae f.: Diana (Artemis)	Orēas, -adis f. (pl. Orēadēs): mountain-nymph
Eurōtās, -ae m.: Eurotas river (near Sparta in Greece)	pertemptō (1): to agitate, thrill
exerceō, -ere, -uī: exercise, train on, 2	pharetra, -ae f.: quiver, arrow-carrier
foris, -is f.: door, doorway, entrance	residō, -ere, -sēdī: sit or settle (down), 2
gaudium, -ī n.: gladness, joy	saepiō, -ire, -psī, -ptum: hedge in, enclose, 2
glomerō (1): gather, heap, assemble around, 2	sequor, -ī, secūtus sum: follow, pursue, 4
gradior, -ī, gressus sum: step, walk	solum, -ī n.: throne, seat, 2
instō, -āre, -stīfī: press on, threaten, 3	subnixus, -a, -um: resting on (<i>abl.</i>)
iugum, -ī n.: ridge of a mtn., yoke; bench, 2	superēminēō, -ere: tower above, tower over, 2
iūrō (1): to swear, take an oath, 2	testūdo, testūdinis f.: tortoise; vault, archway
iustus, -a, -um: just, 2	trahō, -ere, trāxī, tractum: drag (out), draw, 3
Lātōna, -ae f.: Latona (Gk. Leto, mother of Diana)	umerus, -ī m.: shoulder, 3
498 Quālis...Dīāna: <i>Just as Diana...</i> ; 'which sort Diana,' a relative adj. modifying Dīāna and introducing a simile that lasts through l. 503	505 (in) foribus: <i>abl. of place where dīvae: of the goddess; i.e. Juno; gen. sg. substantive from dīvus, -a, -um</i>
500 quam secūtae ...Orēadēs: <i>whom...</i> ; relative clause, <i>quam</i> is obj. of <i>pf. dep. pple sequor:</i> (translate as 'having Xed'), Orēadēs is subject	(in) mediā testūdine: <i>i.e. an archway or vault</i>
hinc atque hinc: <i>here and there</i>	506 saepta: <i>fem. nom. PPP, saepiō</i>
illa: <i>that one; i.e. Diana</i>	armīs: <i>by armed guards; synecdoche</i>
501 (in) umerō	soliō: <i>abl. place where with subnīxa</i>
502 tacitum...pectus: <i>neut. acc.</i>	altē: <i>on high, up high; 'highly'</i>
503 Talis...: <i>such ...;</i> <i>nom. pred. marking the end of the simile; the relative quālis and demonstrative tālis are correlatives</i>	507 virīs: <i>to...; dat. ind. obj.</i>
(et) tālem: (<i>and</i>) <i>as such...</i> ; <i>acc. pred.;</i> <i>ferēbat</i> here governs a double acc. (obj. and pred.)	operumque labōrem: <i>the labor of the projects; both opus and labor mean 'work', but labor denotes the toil and sweat while opus denotes the project or completed product</i>
laeta: <i>happily;</i> <i>nom. adj. as adv.</i>	508 partibus...iūstīs: <i>with...; abl. means; pārs, is 'portion' or 'share;'</i> Dido distributes the work fairly to all
504 per mediōs (virōs/hominēs): add a noun	sorte: <i>i.e. randomly, abl. of means; Dido is not playing favorites; she does the equivalent of drawing names from a hat to be fair to all</i>
instāns: <i>pressing on; + dat. of compound verb</i>	

rīpa, -ae f.: bank, 8

tacitus, -a, -um: silent, speechless, still, 5

Dido's Character and Leadership

Dido is portrayed very positively in Book 1, but readers will see her character decline as she gives in to unrestrained emotions such as love in Book 4 with consequences for both herself and her people. *It is as if Vergil wants to instruct us on the negative effects of love even on those who are virtuous.*

There are three similes in particular that describe the arc of Dido's story in this commentary: first, when Aeneas initially encounters Dido in the facing page, Vergil likens her to the goddess Diana, triumphant among her loyal followers; second, after Dido feels betrayed by Aeneas in Book 4, Vergil likens her to a Bacchante, follower of Bacchus who is frenzied and out of control; and finally, when Aeneas sees Dido in the Underworld, Vergil likens her to a dimly lit moon which does not cast the light that it once had. Here, the connection between the moon and Diana is relevant and important.

Vergil writes with great care, and readers will benefit from paying attention to everything that Dido does and says for the remainder of the book.

Common Adverbs of Place: Note that English often omits 'to' and 'from' in translation.

place where	hīc ¹³ <i>here</i>	illīc ¹ <i>there</i>	ubi ¹⁰ <i>where</i>	ibi ² <i>there</i>
place from which	hīnc ⁷ <i>from here</i>	illīnc ⁰ <i>from there</i>	unde ² <i>from where</i>	inde ² <i>from there</i>
place to which	hūc ⁵ <i>to here</i>	illūc ¹ <i>to there</i>	quō(nam) ¹ <i>to where</i>	eō ⁰ <i>to there</i>

dehinc (dē+hinc): *then; deinde (dē+inde): next; adhūc (ad+hūc): still; undīque (ubi+dē+que): from everywhere*

Words easily confused: *solium* (I.506) reminds us that it is good to review words with similar stems.

aura, -ae <i>breeze</i>	aestās, -tātis <i>summer</i>	labor, -ōris <i>work</i>	lātus, -a, -um <i>wide</i>
aurum, -ī <i>gold</i>	aetās, -tātis <i>age, time</i>	labōrō, -āre <i>work</i>	latus, lateris <i>side</i>
auris, -is <i>ear</i>	aestus, -ūs <i>tide</i>	lābor, lābī <i>glide, slip</i>	lateō, -ēre <i>lie hidden</i>
mora, -ae <i>delay</i>	opera, -ae <i>effort</i>	porta, -ae <i>gate</i>	volō, velle <i>want</i>
mors, mortis <i>death</i>	ops, opis <i>resources</i>	portus, -ūs <i>harbor</i>	volō, -āre <i>fly</i>
mōs, mōris <i>custom</i>	opus, operis <i>work</i>	portō, -āre <i>carry</i>	vultus, -ūs <i>face, expression</i>
ōra, -ae <i>beach</i>	sōlus, -a, -um <i>alone, only</i>	vīrēs (pl. vīs) <i>strength</i>	gēns, gentis <i>people, race</i>
ōs, ōris <i>mouth</i>	solum, -ī <i>soil</i>	vir, -ī, <i>man</i>	genus, -eris <i>kind, birth, race</i>
ōrō, -āre <i>beg, plead</i>	sol, solis <i>sun</i>	fatum, -ī <i>fate</i>	turbō, turbinis <i>whirlwind</i>
os, ossis <i>bone</i>	solium, -ī <i>throne</i>	for, ārī, fatus <i>speak</i>	turba, -ae <i>crowd, turbō (1) confuse</i>

Dido's Character

1. Readers first learn about Dido when the disguised Venus tells Aeneas how Dido learned about her husband Sychaeus' murder, found treasure, and finally led her follows from Phoenician Tyre to North Africa to establish Carthage. What does this reveal about Dido's character and leadership?
2. How does the **Simile of Diana** (498-502) depict Dido positively? (What does it say about Dido and in particular about the attitude of those under her leadership toward her?)
3. How does Dido's location in front of a newly built **Temple of Juno** depict Dido positively? (What does it say about Dido and the Carthaginians that they build a temple in such a young city?) Note that Romans praetors often presided over courts on the steps of temples in Rome, and so the idea that a leader would conduct public business in such a venue is not at all unusual to Romans.
4. What do the words 'iūra dabat lēgēsque virīs' (I.507) reveal about Dido's strength as a leader?
5. What do the lines 'operumque...trahēbat' (I.507-8) reveal about Dido's fairness toward her people?

cum subitō Aenēas concursū accēdere magnō	509
Anthea Sergestumque videt fortemque Cloanthum	510
Teucōrumque aliōs, āter quōs aequore turbō	511
dispulerat penitusque aliās āvēxerat ōrās.	512
Obstipuit simul ipse, simul percussus Achātēs	513
laetiāque metūque; avidī coniungere dextrās	514
ardēbant; sed rēs animōs incognita turbat.	515
Dissimulant et nūbe cavā specularunt amictī	516
quae fortūna virīs, classem quō litore linquant,	517
quid veniant; cūctīs nam lectī nāvibus ībant	518
ōrantēs veniam et templum clāmōre petēbant.	519
Postquam intrōgressī et cōram data cōpia fandī,	520
maximus Ilioneus placidō sic pectore coepit:	521

accēdō, -ere, -cessī, -cessum: approach, 2
Achātēs, -ae m.: Achates (companion of Aeneas), 4
amicīō, -īre, -uī, amictum: to wrap, veil, clothe
Antheus, -eī, acc. ea m.: Antheus (a Trojan leader), 2
āvehō, -ere, -vēxī, -vectum: carry away, 2
avidus, -a, -um: eager, greedy
cavus, -a, -um: hollow, 3
Cloanthus, -ī m.: Cloanthus (Trojan leader)
coepī, coepisse: began
concursum, -ūs m.: gathering, running together, 2
coniungō, -ere: join together
cōpia, -ae f.: abundance, troops; opportunity, 2
cōram: face to face, in person
dispellō, -ere, -puli, -pulsum: drive apart, scatter, 2
dissimulō (I): hide, disguise, 3
fortūna, -ae f.: fortune, chance, luck
Ilioneus, -ī m.: Ilioneus, 3

incognitus, -a, -um: unknown
intrōgredior, -ī, -gressus sum: enter, step in
laetiā, -ae f.: joy, happiness
legō, -ere, -lēgī, lectum: to read; pick out, select, 4
linquō, -ere, -liquī, lictum: leave, desert, 3
maximus, -a, -um: greatest, mightiest; *superl.* magnus
obstipescō, -ere, -sitpui: stand agape (mouth open), 2
penitus: within, deep(ly), wholly, 3
percutiō, -ere, -cussi, -cussum: strike utterly, strike
placidus, -a, -um: peaceful, calm, 2
postquam: after, 3
Sergestus, -ī m.: Sergestus, 2
speculor, -ārī, -ātus sum: spy out, watch
subitō: suddenly, 4
turbō, -binis m.: whirlwind, 3
turbō (I): confuse, disturb, 2
venia, -ae f.: mercy, forgiveness; favor

509 **cum...videt:** *when...*; temporal clause
concursum...magnō: *with...*; abl. manner
accēdere...Anthea...aliōs: *that Antheus...*;
 ind. disc. with four acc. subjects governed by
 videt; Anthea is a Greek acc. sg.
 511 **āter quōs turbō...ōrās:** *whom...*; relative
 clause; āter modifies nom. sg. turbō
(in) aequore
 512 **(ad) aliās...ōrās:** acc. place to which
 513 **simul...simul...:** *both...and at the same*
time...; correlatives
(Aenēas) ipse
percussus (est)
 514 **laetiāque metūque:** *both...and...*; means
avidī: *eagerly, avidly*; nom. adj. as adv.
dextrās (manūs): i.e. in handshakes
 515 **rēs incognita:** *unfamiliar circumstances*
 516 **nūbe cavā:** abl. means; cloak of invisibility

amictī: PPP amictō
quae...linquant, quid...veniant: three ind.
 questions + pres. subj. governed by specularunt
 517 **quae fortūna virīs (sit):** *what fortune (there*
is)...; dat. of possession; supply 3s subj. of sum
(in) quō litore: abl. place where
 518 **quid:** *why*; 'in respect to what,' acc. respect
cūctīs navibus: *from...*
lectī: *those chosen/selected...*; PPP lēgō; i.e.
 leaders from each ship
navibus: *from...*; abl. of source/origin
ībant: impf. eō, īre
 519 **veniam:** acc. sg. obj. from venia, -ae f.
clāmōre: *with...*; abl. of manner
 520 **intrōgressī (sunt):** 3p pf. dep.: make active
data (est)
cōpia: *an opportunity*
fandī: gen. sg. gerund (-ing) of for, fārī

521 **maximus:** *very mighty*; epithet for Ilioneus **coepit:** *began*; introducing a speech
placidō...pectore: *with...*; abl. of manner

eō, īre, ī, itum: go, 10

metus, -ūs f.: dread, fear, 5

Aeneas and Achates' Veil of Invisibility and *Odyssey* Book 7

Vergil once again is imitating Homer's *Odyssey*. In Book 5, Odysseus leaves the island of the goddess Calypso after 7 years and suffers a shipwreck in a storm sent by Poseidon. In the *Aeneid*, Aeneas also suffers a shipwreck, but Neptune dispels the storm. In Book 6, Odysseus finds himself on the island of Phaeacia, where he meets Nausicaa, the young princess of Phaeacia, who directs him to the city and her parents, the king and queen. In the *Aeneid*, Aeneas and Achates meet the disguised Venus, who directs Aeneas to Carthage and Queen Dido. Finally, in Book 7 a disguised Athena veils Odysseus in a mist of invisibility so that he can approach the king and queen unseen. In the *Aeneid*, as we read on the facing page, Aeneas and Achates are safely shrouded in mist as they set to meet Dido.

A **gerund**³ (stem + nd + 2nd decl. endings) is a verbal noun translated with -ing (e.g. *Running* is fun.) and may have an acc. object. There are only three instances in this book (*fandī*, 'of speaking,' p. 40; *eundō*, 'by going,' p. 76, and *fandō*, 'by speaking,' p. 92). All other -nd- forms are gerundives.

Gen.	fandī	<i>of speaking</i>
Dat.	fandō	<i>for speaking</i>
Acc.	fandum	<i>speaking</i>
Abl.	fandō	<i>by speaking</i>

Gerundives¹³

A **gerundive** is a future passive participle (stem + nd + 2-1-2 decl. endings) and, just as any adjective, agrees with a noun in case, number, and gender. A gerundive can be translated as (a) 'going/about to be spoken,' but the most common translations in this commentary are (b) 'worthy to be spoken,' (i.e. speakable) and (c) 'to be spoken.'

(1) **A Gerundive as Adjective**¹⁰ can mean 'worthy to be Xed' or simply 'able to be Xed' or 'Xable'

mīranda	<i>worthy to be amazed at</i>	→	<i>amazing</i>	p. 36
īnfandōs	<i>not worthy to be spoken</i>	→	<i>unspeakable</i> (i.e. unrighteous, wrong)	p. 42
fandī	<i>worthy to be spoken</i>	→	<i>speakable</i> (i.e. righteous, right)	p. 44
nēfandī	<i>not worthy to be spoken</i>	→	<i>unspeakable</i> (i.e. unrighteous, wrong)	p. 44
horrendōs	<i>worthy to be shuddered at</i>	→	<i>horrible</i>	p. 56, 76, 104, 108
videndam	<i>worthy to be seen</i>	→	<i>visible, to be seen</i>	p. 70
arandum	<i>worthy to be plowed</i>	→	<i>plowable</i>	p. 82

(2) **Passive Periphrastic**³ (**gerundive + sum**) expresses obligation or necessity and governs a dative of agent. Note the raw and polished (must/has to) translations below:

	raw		polished	
simulācrum ducendum est	<i>the likeness is to be led</i>	→	<i>the likeness must be led</i>	p. 58
nūmina ōranda sunt	<i>the gods are to be prayed to</i>	→	<i>the gods must be prayed to</i>	p. 58
quae...gerenda sunt	<i>which are to be waged</i>	→	<i>which must be waged</i>	p. 126

(3) **Gerund-Gerundive flip**⁰ is often performed on a **noun + gerundive** (adjective) pair in order to translate the construction into English idiom as a **gerund (-ing) + object**. Although noun + gerundive pairs are common in prose, the construction is surprisingly not used once in this book.

1. How does the use of personal names in I.510 and 521 make Aeneas' reaction more genuine?
2. What mixed feelings do the men have in I.513-5, and why do they not join the others immediately?
3. What are Aeneas and Achates doing in line 516 as missing Trojans' ships approach Dido?
4. What do Aeneas and Achates hope to learn in lines 517-18?

“Ō rēgīna, novam cui condere Iuppiter urbem	522
iūstitiāque dedit gentēs frēnāre superbās,	523
Trōes tē miserī, ventīs maria omnia vectī,	524
ōrāmus, prohibē īnfandōs ā nāvibus ignēs,	525
parce piō generī, et propius rēs aspice nostrās.	526
Nōn nōs aut ferrō Libycōs populāre penātēs	527
vēnimus, aut raptās ad litora vertere praedās;	528
nōn ea vīs animō nec tanta superbia victīs.	529
Est locus, Hesperiam Graī cognōmine dīcunt,	530
terra antiq̄ua, potens armīs atque ūbere glaebae;	531
Oenōtrī coluēre virī; nunc fāma minōrēs	532
Ītaliā dīxisse ducis dē nōmine gentem.	533

antiquus, -a, -um: ancient, old, 4
cognōmen, -minis n.: nickname
colō, -ere, coluī, cultum: till, farm, cultivate, 3
condō, -ere, condidī, -ditum: found; hide, 4
dux, ducis m/f.: leader, guide, 2
frēnō (1): to bridle, restrain (used with horses), 2
glaeba, -ae f.: soil, clod
Graius, -a, -um: Greek, 2
Hesperia, -ae f.: Hesperia, Italy, 3
īnfandus, -a, -um: unspeakable, accursed (gerundive)
iūstitiā, -ae f.: justice, fairness
Libycus, -a, -um: Libyan, of Libya, 3
minor, minus: smaller, less 2
novus, -a, -um: new, young, strange, 3

Oenōtrus, -a, -um: Oenotrian (tribe in toe of Italy)
parcō, -ere, pepercī: spare, refrain (dat), 2
Penātēs, -ium m.: Penates (household gods), 3
pius, -a, -um: devoted, pious; holy
populō (1): ravage, plunder, devastate, 2
potēs, -entis: powerful, 4
praeda, -ae f.: cattle, flocks, loot, spoils
prohibeō, -ere, -uī, -itum: keep off, prohibit, 2
propius: nearer, closer (*comp.* prope)
superbia, -ae f.: pride, arrogance, hubris
superbus, -a, -um: proud, arrogant, 3
ūber (ūberis): fertile, rich, abundant
vehō, -ere, vēxī, vectum: convey, 4
vertō, -ere, vertī, versum: to turn; overturn, 3

522 **cui...dedit:** *to whom...gave (the power)...*; + inf., i.e. granted; dat. ind. obj. introducing a relative clause
 523 **iūstitiā:** *with...*; abl. means
 524 **Trōes...miserī:** *We wretched Trojans...*; 1p subject of *ōrāmus*
maria omnia: *over...*; acc. of extent
vectī: PPP *vehō*
 525 **prohibe, parce:** sg. imperatives
 526 **piō generī:** *a pious people;* i.e. the Trojans; dat. obj. of *parce*; Ilioneus characterizes is own people as pious
proprius: *more closely;* comparative adv.
 527 **Nōn...aut...populāre...aut...vertere:** *not either to ravage...or to turn...*; two examples of inf. of purpose governed by *vēnimus*; the *praedās*, ‘loot’ are in fact cattle which one could turn and drive into ships on the shore
ferrō: *by sword;* metonymy, abl. means
 529 **nōn ea vīs...victīs (sunt):** *the conquered do*

not have this violence and such great arrogance in mind; ‘this violence and such great arrogance are not to the conquered...’
victīs is PPP *vincō* and dat. of possession and *animō* is abl. place where; *ea* is demonstrative
 530 **(et) Hesperiam:** i.e. Italy; **asyndeton**
cognōmine: *by...*; abl. of respect
dīcunt: *call (the place)...*; with a double acc.
 531 **terra antiq̄ua:** nom. in apposition to *locus*
armīs atque ūbere: *in...* abl. of respect
coluē(unt terram): syncopated 3p pf.; add ‘*terram*’ as obj.
 532 **fāma (est):** *(there is) a rumor...*
minōrēs dīxisse: *that the descendants...*; ind. disc. with pf. inf. *dīcō*, which governs a double acc. (obj. and pred.); *minōrēs (nātū)*, ‘lesser (by age)’ is a comparative adj. and often means ‘descendants’
 533 **ducis dē nōmine:** *(derived) from...*; i.e. named after a leader named Italus

aspiciō, -ere, -spexī, -spectum: to look at, see, 9
miser, -era, -rum: miserable, wretched, 6
dē: (down) from; about, concerning, 10
nōmen, -inis n.: name, fame, renown 5
fāma, -ae f.: fame, rumor, reputation, 9
noster, -ra, -rum: our, ours, 10
ferrum, -ī n.: iron; sword, weapon, tool, 7
nunc: now, 15

Ilioneus, Dido, and the Rules of Hospitality

Hospitality is the central theme of the complex exchange between Ilioneus, the Trojan leader speaking on behalf of the 13 lost ships, and queen Dido—even though the word *hospitium* is employed just once in the conversation (I.540) and the word *hospes, hospitis m/f*, ‘guest’ or ‘host,’ is not employed at all (Dido will use it later in IV.323). Much of Ilioneus’ speech is a plea that Dido abide by the rules of hospitality and a claim that the Trojans come not as enemies but as guests. Dido’s speech reveals how responsive she is to Ilioneus’ request.

Just as the word *coniunx*, ‘spouse,’ can refer to a husband or a wife, so the word *hospes, hospitis m/f* can mean ‘guest’ or ‘host.’ Scholars often translate *hospes* more generally as ‘guest-friend’ and *hospitium* as ‘the guest-host relationship’ in recognition that these terms refer to both ‘host’ and ‘guest’ equally. The terms *hospes*, ‘guest-friend,’ and *hostis*, ‘enemy’ have a common origin because they both refer to relationships with strangers where there are exchanges with guarded or a complete lack of, trust. (N.B. *Hostis* can mean ‘host/guest’ but acquired the negative connotation of ‘enemy’ over time.) *Hospes* and *hospitium* derive from the roots *host-* and *-potis* (cf. *potēs*, *possum*, *ipse*) and mean something like ‘a stranger who is respected.’

Jupiter (Zeus) enforces the relationship between guests and hosts among humans. When Paris, for example, visits the house of Menelaus and Helen in Sparta as a guest and steals Menelaus’ wife Helen away, Paris acts as an unjust guest, and not surprisingly Jupiter (Zeus) sides with the Greeks during the subsequent Trojan war—in part, to punish Paris and those that protect him. Readers should not be surprised, therefore, that Ilioneus invokes Jupiter’s name and the principle of *iūstitia*, ‘justice,’ in the initial lines of his speech. Jupiter is the god who promotes and enforces *hospitium*.

As you read Ilioneus’ speech, note that his purpose is to clarify the relationship between the Trojans and Carthaginians and emphasize that the Trojans do not come as enemies (*hostēs*) but as respectful guests (*hospitēs*) who should be treated accordingly.

Infinitives of purpose ⁴ are more common in ancient Greek than in Latin, and so Vergil’s use of such infinitives in 527-8 may be evidence of the influence of Vergil’s knowledge of Greek on his Latin.

populāre (*in order to*) plunder vertere (*in order to*) turn

N.B. *populāre* is related to the noun *populus* and means ‘to (flood with people and therefore) plunder.’

Hesperia (Grk *hesper*, ‘evening’) means ‘evening land’ or ‘west land,’ because Italy is where the sun sets from the perspective of the Greek mainland. **Oenōtrus** denotes a tribe and area in southern Italy. The name suggests a land fertile in vines that traded wine (Grk. *oenos*) with Greek neighbors.

1. What virtue in 522-3 does Ilioneus claim Jupiter has given to allow Dido to establish a city? (N.B. Ilioneus’ words suggest that he knows that the Carthaginians are also new to the land.)
2. In line 526, what adjective does Ilioneus use to characterize his fellow Trojans and their purpose?
3. What does Ilioneus say is NOT their purpose for coming in I.527-9?
4. What land is the Trojans’ ultimate destination, according to Ilioneus?

Hic cursus fuit,	534
cum subitō adsurgēns flūctū nimbōsus Orīōn	535
in vada caeca tulit, penitusque procācibus Austrīs	536
perque undās superante salō perque invia saxa	537
dispulit; hūc paucī vestrīs adnāvimus ōrīs.	538
Quod genus hoc hominum? Quaeve hunc tam barbara mōrem	539
permittit patria? Hospitiō prohibēmur harēnae;	540
bella cient p̄māque vetant cōsistere terrā.	541
Sī genus hūmānum et mortālia temnitīs arma,	542
at sp̄rāte deōs memorēs fandī atque nefandī.	543
Rēx erat Aenēās nōbīs, quō iūstior alter	544
nec pietāte fuit, nec bellō maior et armīs.	545

adnō (1): swim to, float to
adsurgō, -ere, surrēxi, surrēxtum: rise
alter, -era, -erum: other (of two) 3
Auster, -trī m.: wind; Auster wind, (south) wind, 2
barbarus, -a, -um: foreign, barbaric, hostile
caecus, -a, -um: blind, hidden, 3
cieō, -ere, civī, cītum: arouse, stir up, 2
consistō, -ere, -stifī: stop, stand still, 3
dispellō, -ere, -pulī, -pulsum: drive apart, scatter, 2
homō, -inis m/f.: person, people; human, 4
hospitium, -ii n.: hospitality, hospitable reception
hūmānus, -a, -um: human, of men
invius, -a, -um: impassable
iūstus, -a, -um: just, 2
maior, maius: *compar. of magnus*, 'great'
memor, -oris: mindful, remembering (*gen*) 4
mortālis, -e: mortal, 4

mōs, mōris m.: custom, law, 2
nefandus, -a, -um: unspeakable, unrighteous
nimbōsus, -a, -um: cloudy, stormy
Orīōn, -ōnis m.: Orion (constellation)
paucī, -ae, -a: little, few, scanty, 3
penitus: within, deep(ly), wholly, 3
permittō, -ere, -misi, -missum: allow, grant
procāx, -ācis: wanton, boisterous
prohibeō, -ere, -uī, -itum: keep off, prohibit, 2
salum, -ī n.: sea, the swelling sea, 2
sp̄rō (1): hope (for), expect, 4
subitō: suddenly, 4
superō (1): surpass, overcome, 4
tam: so, so much, so very, such, 4
temnō, -ere: scorn, despise, disdain
vadum, -ī n.: shallows, shoals, 4
vetō, -āre, -uī, -itum: forbid, prevent, 2

534 **Hic cursus fuit**: hic is nom. subj., and cursus nom. pred.; incomplete lines throughout the epic reveal that the poem was not finished when Vergil died unexpectedly in 19 BC
535 **flūctū**: *on...from...*; the constellation Orion appears in the horizon over the waves
536 **in vada caeca**: caeca here means 'hidden'
tulit (nāvēs nostrās): pf. ferō; add object
procācibus Austrīs: *with...*; abl. of means
perque...perque...: *both...and...*
537 **superante salō**: abl. abs. with pres. pple
dispulit (nāvēs nostrās): pf. dispellō; add obj.
538 **paucī**: *we few*; 1p nom. subject
vestrīs ōrīs: *to...*; dat. of compound verb, ōra
539 **Quod genus (est)...**: *what race (is)...*?; neut. sg. interrogative adj.
Quaeve...patria: *or what country...*?; fem. sg. interrogative adj.
540 **hospitiō**: *from...*; abl. of separation
cient, vetant: add Carthaginians as subject

(**in**) **p̄mā...terrā**: *on...*; i.e. the first land available to the Trojans
543 **at**: *at least, still*; 'but,' restrictive
sp̄rāte deōs (esse) memorēs: *expect that...*; i.e. you should expect that...; imperative and ind. disc. with missing inf. sum
fandī atque nefandī: *of what is righteous and unrighteous*; or 'of (anything) speakable or unspeakable;' these gen. sg. gerundives (for, fārī) are often used as the gen. of *fās/nēfās* and are substantives: 'of (anything) worthy to be spoken and (anything) worthy to be unspoken'
544 **nōbīs**: dat. of possession: either 'there was to us' or (2) 'we had'
quō: *than whom...*; abl. of comparison
alter nec...nec (alter): *no other...and no (other)...*
545 **pietāte**: *in...*; abl. of respect
iūstior, maior: comparative adjs., magnus
bellō et armīs: *in...*; abl. of respect

Incomplete lines such as I.534 are found throughout the poem. According to tradition, Vergil was in the process of revising the *Aeneid* and had recently visited Caesar Augustus himself in Athens when the poet took ill and died on his way home in Brundisium on September 21, 19 B.C. Vergil made a request in his will that nothing more be published—including his still unfinished *Aeneid*—but the emperor ordered the epic to be edited and published, contrary to Vergil's wishes.
Incomplete hexameter lines are verses that Vergil intended to complete but never did.

Orion and the Auster Winds

The heliacal rising of Orion occurred in mid-July. At this time, sailors in the Mediterranean would witness the constellation of Orion rise above the horizon at dawn in the east as the sun (Grk. *helios*) was rising. Since this period of the year was associated with the beginning of the storm season, Vergil has Ilioneus describe *Orīōn* as both *adsurgēns* and *nimbōsus* (I.535). This dating is confirmed by the presence of the Auster (Grk. Notus), which brought rain from the south in late-summer and autumn.

Exclusive Aut³¹ and Inclusive Vel⁸

Is the light off or (**aut**) on? Do you want lettuce or (**vel**) tomato on your sandwich?

Both *aut* and *vel* (*-ve*) mean 'or,' but, when the Romans say 'x aut y,' they mean that the option is exclusively x or y (but not both). When they say 'x vel y,' they mean that the option is 'x and/or y' (either or both). Translate *vel* as 'or' but be aware that both options are still possible.

The enclitic *-ve* is just a shortened form of *vel* that behaves like *-que*. We call words *-ve*, *-que*, and *-ne* enclitics because they lose their accent and are pronounced with the preceding word. Vergil often adds *-ve* to questions that do not exclude the previous question: e.g. *quaeve*, 'or what...?' in I.539.

Finally, Dido uses *sive* (= *vel sī*) and *seu* (a contracted form of *sive*) as correlatives: *sive... sive...*, which can mean 'if...or if...' or 'whether...or...' This correlative pair is used twice in the commentary and suggests that both options are equally possible.

Interrogative Adjectives

Just a reminder that the interrogative adjectives *quī, quae, quid* have slightly different nominative sg. forms from the interrogative pronoun *quis? quae? quid?* In neut. sg. (nom. and acc.), use *quid* when the interrogative is a pronoun and *quod* when it is an adjective that agrees with a neut. sg. noun:

Quid est? *What is it?* Quod genus (neut. sg.)...est? *What race of men is this?* (539)

Likewise, use *quis* (m/f) for the pronoun and masc. *quī* or fem. *quae* when the adj. agrees with a noun:

Quis permittit? *Who allows...?* Quae...permittit patria (f. sg.)...? *What country...allows?* (539)

- How do lines 535-8 support Ilioneus' argument that the Trojans did not come to plunder?
- Ilioneus claims in 539-40 that a *patria* is 'tam barbara' if it adopts *hunc mōrem*, 'this custom.' To which custom is Ilioneus referring?
- Rules of Hospitality**: What right or privilege does Ilioneus claim in 540-41 that the Carthaginians owe to the Trojans in accordance with the rules of *hospitium*?
- Trojan View of Aeneas' Leadership, part 1 (544-5)**: What positive qualities does the Trojan Ilioneus attribute to Aeneas? Give the Latin and translation. In short, what do the Trojans think about their own leader? Since Ilioneus says such things while Aeneas is absent, we can assume that this opinion is honest and not mere flattery.

Quem sī fata virum servant, sī vescitur aurā	546
aetheriā, neque adhūc crūdēlibus occubat umbrīs,	547
nōn metus; officiō nec tē certāsse priōrem	548
paeniteat. Sunt et Siculis regiōnibus urbēs	549
armaque, Troiānōque ā sanguine clārus Acestēs.	550
Quassātam ventīs liceat subducere classem,	551
et silvīs aptāre trabēs et stringere rēmōs:	552
sī datur Italiā, sociīs et rege receptō,	553
tendere, ut Italiā laetī Latiumque petāmus;	554
sīn absūmpta salūs, et tē, pater optime Teucrum,	555
pontus habet Libyae, nec spēs iam restat Iūli,	556
at freta Sīcaniae saltem sēdēsque parātās,	557
unde hūc advectī, rēgemque petāmus Acestēn.”	558

absūmō, -ere, -mpsī, -mptum: take away
Acestēs, -ae m.: Acestes, from Crete, 4
adhūc: as yet, still, so far, 2
advehō, -ere, -vēxī, -vectum: bear, convey (to)
aetherius, -a, -um: of the upper air, of the upper sky
aptō (1): fit, adapt, 2
certō (1): contend, contest, settle by contest
clārus, a, um: clear; famous, distinguished, 4
fretum, ī n.: strait (narrow waterway)
habeō, -ēre, -uī, -itum: have, hold; consider, 3
Iulus, -ī: Iulus, 3
Latium, -ī n.: Latium, 4
licet: it is allowed or permitted, 3
neque: nor, and not; neither...nor, 4
occubō (1): lie, lie down (in death)
officiū, -ī n.: service, duty, kindness
optimus, -a, -um: best, noblest
paenitet, -ēre, -uit: it causes (acc) regret (inf.)

parō (1): prepare, make ready, get, 4
quassō (1): shake, shatter
recipiō, -ere, -cēpi, -ceptum: take back, recover, 3
regiō, -ōnis f.: region, district 2
rēmūs, -ī m.: oar, 3
restō, -āre, -stīti: remain, survive, 2
saltem: at least, 3
salūs, -ūtis f.: safety, refuge; health
Sicania, -ae f.: Sicily
Siculus, -a, -um: Sicilian, of Sicily, 2
silva, -ae f.: woods, 4
sīn: but if; if, however
stringō, -ere: to draw out, strip off,
subdūcō, -ere, -dūxī, -ductum: draw up., 2
trabs, trabis f.: beam (of wood)
unde: whence, from which, 2
vescor, vescī: feed on, eat (abl.)

546 **quem...virum:** *this man*; quem is a connective relative adj.: make demonstrative (et) si vescitur: (and) if...; pres. dep. + abl.
 547 (in) **crūdēlibus umbrīs:** among...; i.e. ghosts
 548 **nōn metus (est):** (there is)...; i.e. we Trojans do not fear what comes next
officiō: in...; abl. respect, i.e. in hospitality
nec...paeniteat: let there not be regret; impersonal jussive pres. subj. + acc. + inf.
tē certā(vi)ssē priōrem: that you compete first; or 'come in first place,' comparative of p̄rimus is predicative and modifies acc. subj. tē
 549 **et: also**
 (in) **Siculis regiōnibus**
 551 **quassātam:** PPP modifies fem. classem
liceat (nōbīs): let it be... (for us); impersonal jussive pres. subj.; add a dat. of interest
 552 **silvis:** from...; abl. of source/origin

553 **datur:** it is granted to, it is allowed to; + inf.
Italiā: to...; place to which
sociīs...receptō: abl. abs., PPP recipiō agrees with the closest of the two nouns
 554 **ut...petāmus:** so that...may...; purpose with 1p pres. subj.
laetī: happily; nom. adj. as adv.
 555 **Sīn absumpta (est) salūs:** or if (our) safety...
 3s pf. pass. ab-sumō
pater optime Teucr(ōr)um: i.e. Aeneas
apostrophe: voc. dir. address and gen. pl.,
 556 **Libyae:** gen. sg. modifying pontus
at...saltem: but at least
 558 **advectī (sumus):** 1p pf. pass.
petāmus: Let us...; 1p pres. subj. jussive (hortatory, if he were addressing the Trojans)

crūdēlis, -e: cruel, bloody, 6

Not all of the Trojan survivors followed Aeneas

Vergil mentions several groups of Trojans that settled in different regions of the Mediterranean.

Acestes led Trojan colonists to western Sicily long before the Trojan war. Aeneas and his Trojans are welcomed by Acestes in Sicily at the end of the flashback in Book 3 and are just leaving him when Juno sends a storm in I.34. In Book 5, Aeneas and the Trojans return to Acestes in order to celebrate funeral games for Anchises, Aeneas' father. It is Acestes' wine that the Trojans drink in I.195-7.

Antenor led Trojan fugitives to found the city of Patavium (Padua) in Northeast Italy after the war. Antenor is mentioned as a counselor to King Priam by Homer. In Book 1 of the *Aeneid*, Venus mentions Antenor when she complains to Jupiter that Antenor is now safely settled with Trojan survivors in Patavium while her own Aeneas remains far from Italy.

Helenus, brother of Hector and twin of Cassandra, ruled the Greek city of Buthrotum (near Actium) after the fall of Troy and married Andromache, the widow of Helenus' brother Hector. Helenus and Andromache were war-captives of Neoptolemus, Achilles' son, and were forced to come with him to Greece. When Neoptolemus was suddenly killed by Orestes, Agamemnon's son, Helenus became king of Buthrotum and married Andromache. In a flashback scene in Book 3 of the *Aeneid*, Aeneas and the Trojans visit Helenus, who uses his gift of prophecy to help Aeneas on his journey to Italy.

Jussive Subjunctives¹⁵

This subjunctive (main verb) is named after the verb *iubeō, iubēre, iussī, iussum*: order and is used to express a type of polite command in 2nd and 3rd person (1s and 1p are usually called 'hortatory'). In the commentary, it occurs in twos or threes and is found in only five speeches. It is usually translated with 'let' or 'should' and governs a *nē* rather than *nōn* in the negative:

liceat	let it be allowed, it should be allowed
nē liceat	let it not be allowed, it should not be allowed

For readers, the translation is simple; the challenge is recognizing main verbs as present subjunctives. Mnemonics such as 'Let's eat caviar' or 'We beat a liar, friar' are used to help students remember the vowel changes that occur in present subjunctive through the various conjugations:

dō, dare	videō, vidēre	ducō, -ere	faciō, -ere	audiō, -īre
1 st dem dēmūs	videam videāmus	ducam ducāmus	faciam faciāmus	audiam audiāmus
2 nd dēs dētīs	videās videātīs	ducās ducātīs	faciās faciātīs	audiās audiātīs
3 rd det dent	videam videant	ducat ducant	faciat faciat	audiat audiant

1. What is the *officiō* in 548 that Ilioneus claims Dido will not regret if she performs first? (note: Hospitium leads to officia, 'duties' or 'obligations,' for both the host and the guest.)
2. Why are jussives (549, 551, 558) more appropriate than imperatives in Ilioneus' speech to Dido? (In short, who has greater power in the conversation and why then are jussives more suitable than imperatives?)
3. **Trojan View of Aeneas' Leadership, part 2 (555):** What does the direct address "pater optime Teucrum" (I.555) say about Ilioneus' opinion of his leader Aeneas? (N.B. Once again, since Aeneas is absent, readers can assume this is an honest opinion and not mere flattery.)
4. Where does Ilioneus propose to go in I.555-58 if the Trojans do not make it to Italy?

Tālibus Ilioneus; cūctī simul ōre fremēbant	559
Dardanidae.	560
Tum breviter Dīdō, vultum dēmissa, profātur:	561
“Solvite corde metum, Teucrī, sēclūdite cūrās.	562
Rēs dūra et regnī novitās mē tālia cōgunt	563
mōlīrī, et lātē finēs custōde tuērī.	564
Quis genus Aeneadum, quis Troiae nesciat urbem,	565
virtūtēque virōsque aut tantī incendia bellī?	566
Non obtusa adeō gestāmus pectora Poenī,	567
nec tam āversus equōs Tyriā Sōl iungit ab urbe.	568
Seu vōs Hesperiam magnam Sāturniaque arva,	569
sīve Erycis finēs regemque optātis Acestēn,	570
auxiliō tūtōs dīmīttam opibusque iuvābō.	571

Acestēs, -ae m.: Acestes, from Crete, 4
adeō: to such a extent or degree, 2
Aeneadēs, -um m.: followers/descendants of Aeneas
arvum, -ī n.: plowed land, field, region, 4
auxilium, -ī n.: help, aid, assistance, 2
āvertō, -ēre, āvertī, āversum: turn away, 4
brevis, -e: short, shallow, 4
cōgō, cōgere, cōgī, cōactum: to collect; compel, 3
custōs, -ōdis m. (f.): guard, guardian, 4
Dardanidēs, -ae m.: Dardanian, Trojan, 2
dīmīttō, -ere, -mīsi, -missum: send away, 2
dūrus, -a, -um: hard, harsh, stern, 2
equus, -ī m.: horse, 4
Eryx, -ycis m.: Eryx (city and mtn. in Sicily)
fremō, -ere, -uī, -itum: roar, 3
gestō (1): bear, wear, carry
Hesperia, -ae f.: Hesperia, Italy, 3
Ilioneus, -ī m.: Ilioneus, 3
incendium, -(i) n.: fire, conflagration, 2

iungō, -ere, iunxī, -iunctum: to join, 3
iuvō, -āre, iūvī: be pleasing, help, aid, 4
mōlior, -īrī, -itus sum: set in motion, bring about, 4
nesciō, -īre, -scīvī, -scitum: not know, be ignorant, 2
novitās, -tātis f.: newness,
obtundō, -ere, -tudi, -tunsum (-tūsum): blunt, dull
ops, opis f.: resources, help; power, wealth, 3
optō (1): desire, choose, hope (for), 4
Poenī, -ōrum, m.: Phoenician, Carthaginian, 2
profor, -fārī, -fātus sum: speak, say
Sāturnia, -ae f.: Saturnian one, Juno, (patronymic), 2
sēclūdō, -ere, -sī, -sus: exclude, shut out
sīve, seu: whether, or (if), 4
sōl, sōlis m.: sun, 4
solvō, -ere, solvī, solūtum: loosen; set sail; pay
tam: so, so much, so very, such, 4
tuor, tuērī, tutus (tūtus) sum: look on, watch, 3
tūtus, -a, -um: safe, secure, 4
virtūs, -ūtis f.: valor, courage

559 **Tālibus (dictis) Ilioneus (dixit):** with such (words)...; **ellipsis**
cuncti Dardanidae: nom. pl., i.e. all the Trojans accompanying Ilioneus before Dido
559 **ōre:** with...; abl. manner, i.e. aloud
561 **dēmissa:** having dropped; + acc.; PPP
dēmīttō, here reflexive in sense: ‘having been sent down (by herself)’= ‘having dropped’
562 **Solvite, sēclūdite:** pl. imperative
corde: from...; abl. separation or place where
Teucrī: voc. dir. address
563 **regnī novitās:** i.e. newness of the kingdom of Carthage; Dido and her fellow Phoenicians are colonists from Tyre, just now settling and enforcing their borders against local tribes
mē: obj. of cōgunt, tālia is obj. of mōlīrī
564 **lātē:** i.e. far and wide

custode: with...; abl. means
565 **Quis (nesciat)...(et) Quis...nesciat:** Who does... (and) who does...?; deliberative pres. subj.: translate pres. subj. as a pres. indicative
Aeneadum: of the followers of Aeneas
566 **virtūtēs:** i.e. deeds or feats of valor
567 **obtusa adeō...tam āversus:** hearts so dulled...nor Sun, so turned away from...; i.e. we are not so unfeeling or far from civilization that we are unaware of Trojan suffering
Poenī: We Phoenicians; 1p subject
568 **equōs Sōl iungit:** in myth, the god Sun traverses the sky in a horse-drawn chariot
Tyriā ab urbe: i.e. Carthage; Tyrius is an adj.
569 **Seu (optātis)...sīve...optātis:** if (you hope for) ...or if you hope for...; **ellipsis:** seu = sīve (**vōs**) tūtōs dīmīttam: 1s fut.; supply ‘you’

dēmīttō, -ere, -mīsi, -missum: drop, let down, sink, 5

Deliberative Subjunctive ⁷

This subjunctive is often used in questions to express (1) doubt or (2) the impossibility of a task. While it often invites the addressee to deliberate over a question, the question is often rhetorical or just exclamatory. It governs a *nōn* in the negative, and, while it is usually translated as ‘is she to X?’ or ‘should she X?’ on many occasions the translation is no different from the indicative.

Quid agāmus? *What are we to do? What should we do?*

Juno uses it to express doubt that others will pray to her in the future while Dido uses it in the facing page to express incredulity that there is anyone who does not know about the Trojans and Troy:

quisquam nūmen lūnōnis adōret...? *Is anyone to pray to the divinity of Juno hereafter?* I.48
Quis genus Aeneadum (nesciat)? *Who does not know the followers of Aeneas?* I.565

Mural of The Trojan War (I.450-493)

Dido’s positive reception of the Trojans in 565-6 appears even more genuine in light of the famous mural of the Trojan war that has been omitted from this commentary. Immediately before Aeneas and Achates see Dido ascend the temple of Juno and accept the missing Trojans as guests, Aeneas spots a detailed mural of the events of the Trojan war—on the very walls at the base of the temple of Juno.

The scene is another example of **ecphrasis**, a rhetorical device that includes an unusually detailed description of a scene or work of art. Notably, when Aeneas views the mural he expresses two emotions: grief at the suffering that the scene recalls and joy because the stories of the war and Trojan suffering have reached as far as North Africa. Below are the scenes displayed on the mural:

Atreides (Agamemnon and Menelaus), King Priam of Troy, and Achilles (458)
The Greeks flee the Trojans, and the Greek Achilles chases the Trojans (466-468).
Rhesus loses his famed horses (469-473).
Troilus dies at Achilles’ hands (474-478).
The Trojan women worship Athena in vain. (479-482).
Priam ransoms the body of Hector from Achilles (483-487).
Aeneas recognizes himself among the fighters (488-489).
Penthesilea, the Amazon queen, leads the Amazons into war (490-493).

For us, the mural is important because it shows (1) that Dido’s empathy toward the Trojans is genuine and (2) that Carthage, under the leadership of Dido, promises to be different. Dido and her people recognize the savageness of war but subordinate these images in order to honor Juno—goddess of marriage and childbirth—and the values of love, family and civilized life.

Dido’s hospitality, part 1

1. Does Dido promote restrained or unrestrained emotion in the first line of her speech (562)? Explain.
2. What reason does Dido offer in 563-4 to defend her show of force against her Trojan guests?
3. In lines 569-71 Dido offers to help the Trojans reach either of two destinations. What two destinations does she mention? (N.B. Dido’s attention to detail reveals that she listened very closely to Ilioneus’ speech and is very responsive to the Trojans’ needs.)
4. How does Vergil use repetition in line 571 to emphasize that Dido will fulfill her obligation of hospitality?

Vultis et hīs mēcum pariter cōnsīdere rēgnīs?	572
urbem quam statuō vestra est; subdūcite nāvēs;	573
Trōs Tyriusque mihi nullō discrīmine agētur.	574
Atque utinam rēx ipse Notō compulsus eōdem	575
adforet Aenēas! Equidem per litora certōs	576
dīmīttam et Libyae lūstrāre extrēma iubēbō,	577
sī quibus ēiectus silvīs aut urbibus errat.”	578
Prīmus ibi ante omnēs magnā comitante catervā	40
Lāocoōn ardēns summā dēcurrit ab arce,	41
et procul: “Ō miserī, quae tanta insānia, cīvēs?”	42
Crēditis āvectōs hostēs? Aut ūlla putātis	43
dōna carēre dolīs Danaum? Sīc nōtus Ulixēs?”	44

adsum, -esse, -fuī: be present, assist (*dat.*), 2
āvehō, -ere, -vexī, -vectum: carry away, 2
careō, -ēre, -uī: be lacking, be without (abl)
caterva, -ae f.: retinue, band, troop, 2
certus, -a, -um: sure, reliable, definite, 4
cīvis, -is m/f: citizen
comitō (l): accompany, attend, 2
compellō, -ere, compulsi, compulsus: drive, compel
cōnsīdō, -ere, -sēdī, -sessum: sit, settle, rest, 2
dēcurrō, -ere, -cururrī: to run down
dīmīttō, -ere, -mīsī, -missum: send away, 2
discrīmen, -crīminis n.: crisis, peril; difference, 3
dolus, -ī m.: trick, deceit, 3
ēiciō, -ere, -iēcī, -iectum: throw or cast out
equidem: (l) for my part, (l) indeed, 3

572 **vultis:** 2p pres. volō

(in) **his...rēgnīs**

mēcum: cum mē; i.e. as your leader
pariter: adv., i.e. Dido will treat the foreign Trojans and her own people equally

573 **urbem quam:** *the city which;* or ‘what city I...’ either nom. urbs is attracted into the acc. of quam or quam is a relative adj. with urbem
subdūcite: pl. imperative; ships are pulled onto the beach rather than left at anchor

574 **Trōs Tyriusque:** i.e. both peoples

mihi: *to me;* dat. of reference (viewpoint) with nullō discrīmine

agētur: *will be led;* fut. but with 3p subject

nullō discrīmine: *with...;* abl. of manner

575 **utinam...adforet:** *Would that...were present*
 utinam + subj. of wish; adforet is equiv. to addeset (impf. subj. sum)

Notō eō-dem: abl. means with PPP compellō

576 **certōs (virōs):** *reliable (men);* i.e. men to search the shores for signs of Aeneas

hostis, -is m/f.: enemy, foe, 4
ibi: there, in that place, 2
insānia, -ae f.: insanity, madness
Lāocoōn m. acc. -nta: Laocoon, 4
lūstrō (l): traverse, survey, 3
Nōtus, -ī m.: Notus wind, South wind (= Auster), 3
pariter: equally, on equal terms, 3
procul: from afar, far, at a distance, 2
putō (l): to think, imagine, 3
silva, -ae f.: woods, 4
statuō, -ere, -uī, -ūtum: establish, build, 2
subdūcō, -ere, -dūxī, -ductum: draw up, 2
Ulixēs, -is m.: Ulysses (Latin name for Odysseus)
utinam: would that! O that!
volō, velle, voluī: will, wish, be willing, 2

577 **dīmīttam, iubēbō:** 1s fut.

(certōs virōs) **lūstrāre**

Libyae...extrema: *the farthest (edges)...*; neut. acc. pl.

578 **sī (Aenēas)...errat**

(in) **quibus silvīs aut urbibus:** *in some...;* quibus is indefinite after sī

Book 2: Aeneas is invited by Dido to a banquet, where he tells her about the fall of Troy. Aeneas recalls how the Trojans found the wooden horse and, as they debated what to do, Laocoon comes. **Aeneas is the 1st person narrator in Book 2 and 3.**

40 **Prīmus...Lāocoōn...dēcurrit:** i.e. Laocoon is in front of the group; the adv. prīmum means first in time (e.g. first...then...) while the adj. means that Laocoon was the first to undertake an action

magnā comitante catervā: abl. abs. pres. pple

42 **procul (clāmat)**

Ō miserī...cīvēs: voc. dir. address

quae tanta insānia (est)?: *what...(is this)?*

43 Crēditis, putātis: 2p pres.	governs an abl. of separation as object
āvectōs (esse) hostēs: <i>that...;</i> ind. disc. with pf. pass. inf. āvehō	Dana(ōr)um: gen. pl. with dōna
ūlla dona carēre: <i>that...;</i> ind. disc., careō	44 nōtus (est): <i>has been known;</i> Note how negatively Ulysses (Odysseus) is portrayed
crēdō, -ere, -didi, crēditum: believe, trust, 5	extrēmus, -a, -um: farthest, outermost, 5
dōnum, -ī n.: gift, offering, prize, 6	idem, eadem, idem: same, the same. 6

Subjunctive of Wish (Optative Subjunctive)³

The subjunctive of wish, also called the optative subjunctive (optō, -āre: wish), is often introduced by *utinam*, ‘would that,’ and is used only three times in the commentary (I.575, 4.678-9). The present subjunctive expresses a wish for the future, while the imperfect and pluperfect subjunctive express an unfulfilled wish (or contrary to fact) in the present and past respectively:

Utinam adsit!	<i>Would that he be present!</i> (in a future)
Utinam addeset/adforet!	<i>Would that he were present!</i> (but he isn’t)
Utinam adfuisset!	<i>Would that he had been present!</i> (but he wasn’t)

What is adforet? *Fore* is an alternative form for *futūrum esse*, the future infinitive of *sum, esse*. When personal endings are added to the infinitive *fore* (forem, fores, foret...), it becomes an alternative to the imperfect subjunctive of *sum, esse* (essem, essēs, esset...). And so, *Utinam Aeneas adforet* is equivalent to *Utinam Aeneas addeset*, ‘Would that Aeneas were present!’

1. **Dido’s hospitality, part 2:** What option does Dido offer in 572-3 and, more importantly, what do the words ‘pariter’ and ‘vestra’ indicate about Dido’s leadership and regard for *hospitium*?
2. How does ‘mihi nullō discrīmine agetur’ in I.574 repeat and reaffirm Dido’s promise in 572-3?
3. What does Dido promise to do in 576-7 to find Aeneas?

What Happens at the End of Book 1

After Dido finishes her speech, Aeneas emerges from the mist of invisibility to the amazement of both the Carthaginians and Trojans. After he introduces himself to Dido and reunites with his fellow Trojans, Dido escorts him to the palace for a banquet and arranges to have food sent to the ships.

At this point Aeneas sends Achates back to Aeneas’ ship with a dual purpose: (1) to retrieve several gifts for Dido (Helen’s clothing, Ilione’s scepter and jewels) and (2) to bring Aeneas’ son Ascanius to the palace for the evening banquet.

Venus now intervenes with a plan to make Dido more receptive to Aeneas. She puts her grandson Ascanius into a deep sleep and hides him away. We assume that he returns in Book 4 after the banquet ends, but Vergil never tells us. Venus’ son Cupid then disguises himself as Ascanius and is sent by Venus to the banquet with the purpose of making Dido fall in love with Aeneas. As Book 1 ends, Dido asks Aeneas to tell of his travels, and, as the disguised Cupid sits on Dido’s lap, Vergil says ‘unlucky Dido was drinking long draughts of love’ (*inſelix Dīdō, longumque bibēbat amōrem*, I.749).

Aeneid Books 2 and 3, therefore, are Aeneas’ first person recollection of the fall of Troy (Book 2) and subsequent travels through the Mediterranean (Book 3). In 2.1-39 Aeneas tells Dido and fellow banqueters that in the 10th year of the Trojan war the Greeks mysteriously disappeared with their ships and the Trojans found a wooden horse marked *Minervae*, ‘to Minerva,’ on the shore. While some argued that the horse should be honored in the center of Troy, others argued that it should be destroyed. At this moment, as the Trojans debate on the shore, the priest Laocoon emerges from the city gates and yells at the Trojans as he runs closer.

Aut hōc inclūsī lignō occultantur Achīvī,	45
aut haec in nostrōs fabricāta est māchina mūrōs,	46
inspectūra domōs ventūraque dēs super urbī,	47
aut aliquis latet error; equō nē crēdite, Teucrī.	48
Quidquid id est, timeō Danaōs et dōna ferentēs.”	49
Sīc fātus validīs ingentem vīribus hastam	50
in latus inque ferī curvam compāgibus alvum	51
contorsit. Stetit illa tremēns, uterōque recussō	52
insonuēre cavae gemitumque dedēre cavernae.	53
Et, sī fāta deum, sī mēns nōn laeva fuisset,	54
impulerat ferrō Argolicās foedāre latebrās,	55
Troiaque nunc stāret, Priamīque arx alta manērēs.	56

Achivus, -a, -um: Achaean, Greek
aliquis, -qua, -quid: some, any, 2
alvus, -ī f.: belly, womb
Argolicus, -a, -um: Argive, Greek
caverna, -ae f.: cavern, grotto
cavus, -a, -um: hollow, 3
compāgēs, -is f.: seam, joint, 2
contorqueō, -ēre, -torsī, -fortum: hurl violently, whirl
curvus, -a, -um: curved, bent
dēs super: from above, 3
equus, -ī m.: horse, 4
error, -ōris m.: deception, wandering;
fabricō (1): to build, make, fabricate, engineer
ferus, -a, -um: wild, untamed
foedō (1): defile, befoul, make ugly, 3
hasta, -ae f.: spear, 2
impellō, -ere, -pulī, -pulsum: drive, set into motion, 3

inclūdō, -ere, -clūsī, -clūsum: close in, shut in
insonō, -āre, -uī: resound, make sound
inspicō, -ere, -spēxī, -spectum: look upon
laevus, -a, -um: left (handed); unfavorable
latebra, -ae f.: lair, hiding-place
lignum, -ī n.: wood
māchina, -ae f.: machine, war engine, 2
maneō, -ēre, mānsī: stay, remain, wait, 4
mēns, mentis f.: mind, intent, purpose, 4
occultō (1): hide, conceal
Priamus, -ī m.: Priam, king of Troy, 4
quisquis, quicquid: whoever, whatever, 2
recutiō, -īre, -cussī, -cussum: reverberate, strike back
timeō, -ēre, timuī: be afraid, fear 2
tremō, -ere, -uī: tremble, quiver, 2
uterus, -ī m.: belly, 2
validus, -a, -um: strong, sturdy, 2

45 **Aut...aut...:** *either...or...*
hōc...lignō: abl. means with PPP inclūsī
Achīvī: *the Greeks;* substantive, nom. subj.
46 **haec...māchina:** nom. subj., i.e. the horse
in nostrōs...mūrōs: *against...*
47 **inspectūra...ventūra:** *intending to...intending to...*; fut. act. pples expressing purpose, veniō **urbī:** *into...*; dat. of direction (~purpose)
48 **nē crēdite:** *Don't...*; neg. imperative employs nē rather than nōn; crēdō governs a dat. ind obj.
Teucrī: voc. dir. address
49 **Quidquid id est:** *whatever...*; parenthetical
et dona ferentēs: *even (while)...*; pres. pple; et is an adv.; Laocoön mistrusts the Greeks, but even more when they offer gifts
50 **fātus:** pf. dep. pple for, fārī: 'having Xed'
validīs vīribus: abl. means; vīrēs, pl. of vīs, means 'strength'
51 **in-que ferī curvam...alvum:** et in curvam alvum ferī; gen. sg. ferī modifies fem. alvum

compagibus: abl. of means with curvam
52 **stetit:** pf. stō; i.e. stuck
illa: i.e. hasta
uterō recussō: abl. abs.
53 **insonuē(unt):** syncopated 3p pf.
dedē(unt): syncopated 3p pf., dō, dare
54 **sī fāta de(ōr)um (et) sī mēns (deōrum)... fuisset, stāret...manērēs:** *if the fates...(and) if the purpose...had, would...would...*; mixed contrary to fact (sī plpf. subj., plpf. ind. and impf. subj.); plpf. subj. sum and impf. subj. stō and maneō; the **ellipsis** and **asyndeton** perhaps reflect Aeneas' heightened emotional state
55 **impulerat:** *(the spear) would have driven (us) to...*; vivid plpf. ind., where one expects subj.
ferrō: abl. means, i.e. the spearpoint
arx alta Priamī: voc. dir. address and gen.
manērēs: *you would...*; impf subj. in the same condition; **apostrophe**, a device where a speaker 'turns away' to address someone not present

gemitus, -ūs m.: groan, lament, sob, 5
stō, -āre, steti, statum: stand, stop, 6
nē: lest, that not, so that not; no, not, 5

Aeneid Books 2-3 imitate Odyssey Books 9-12

Aeneas' recollection of the fall of Troy and his subsequent wanderings at sea in Books 2 and 3 during a banquet with Dido is an imitation of *Odyssey* Books 9-12, where at a banquet of the Phaeacians Odysseus recalls his own travels at sea and encounters with monsters.

Originality in Greco-Roman Art: Imitation and Variation (part 2)

Earlier, it was suggested that Vergil's imitation of the *Odyssey* is an example of originality in art and literature that was quite common in the Greco-Roman world. Many authors would imitate their predecessors in large and small ways and then offer a variation or twist to distinguish their own work from what came before.

Readers who view this imitation as a form of plagiarism or simple laziness in storytelling are missing the point. Vergil wishes to use the imitation not only to embed the *Aeneid* in the tradition of Homer's *Odyssey* and *Iliad* but also to make intelligible how the *Aeneid* rivals and surpasses its predecessors.

In Book 2, Vergil will consistently characterize the Greek people as a whole as untrustworthy and Ulysses (Odysseus) in particular as untrustworthy and impious. And so, as Vergil continues to elevate Aeneas' status as a hero, note how he lowers the reader's opinion of Ulysses and the Greeks.

Contrary to Fact (Contrafactual) Conditions⁶

We identify conditions (if-then clauses) by the tense and mood of the two main verbs. A present contrary to fact condition (*were, would*) has impf. subj. in both the **protasis** (if-clause) and **apodosis** (then-clause). A past contrary to fact (*had, would have*) has plpf. subj. in both parts. See below:

present contrary to fact: sī audirēs, scīrēs hoc. *If you were listening, you would know this.*
past contrary to fact: sī audivissēs, scivissēs hoc. *If you had listened, you would have known this.*

In 2.54-6 the sentence is a mixed contrary to fact condition: the **protasis** is plpf. subj. (*had...*) but the **apodosis** has not only a plpf. (*would have*) but also two impf. subj. verbs (*would*). The sentence is even more complicated because Vergil uses plpf. indicative (*impulerat*) where we expect plpf. subj. (*impulisset*) in order to make the condition even more vivid to readers.

Sī mēns (deōrum)...fuisset, (1) impulerat, (2) stāret, (3) manērēs
If the purpose of the gods had been...,...would have set in motion...would stand...you would remain

Omniscient Narrator vs. Recollection with Hindsight: The muse invoked in Book 1 allows Vergil to be an omniscient narrator and describe events that a human could not know otherwise—the conversations of Juno, Aeolus, and Neptune, for example. In Books 2 and 3 Aeneas is the narrator, and his insight, of course, is that he knows how these events will turn out. Note how often, as in lines 2.54-6, Aeneas uses his knowledge of the outcome to comment on past events.

- Character of Ulysses (Odysseus):** What does Laocoön say about the trustworthiness and of the Greeks and indirectly of Ulysses in 2.43-44?
- Character of the Greeks:** How does line 49, 'Quidquid id est, timeō Danaōs et dōna ferentēs,' characterize the Greeks as a people?
- What violence does Laocoön commit to the horse after he finishes his speech?

Lāocoōn, ductus Neptūnō sorte sacerdōs,	201
sollemnēs taurum ingentem mactābat ad ārās.	202
Ecce autem geminī ā Tenedō tranquilla per alta	203
(horrēscō referēns) immēnsīs orbibus anguēs	204
incumbunt pelagō pariterque ad lītora tendunt;	205
pectora quōrum inter flūctūs arrēcta iubaeque	206
sanguineae superant undās; pars cētera pontum	207
pōne legit sinuatque immēnsa volūmine terga.	208
Fit sonitus spūmante salō; iamque arva tenēbant	209
ardentēs oculōs suffectī sanguine et ignī	210
sībila lambēbant linguīs vibrantibus ōra.	211

anguis, -is m. f.: snake
arrigō, -ere, -rēxī, -rectum: raise, prick up, 3
arvum, -ī n.: plowed land, field, region, 4
autem: however, moreover
cēteri, -ae, -a: the remaining, rest, others
 ecce: behold!, 2
fīō, fierī, factus sum: be made
geminus, -a, -um: twin, double, two, 4
horrescō, -ere, -uī: begin to bristle, shudder
immensus, -a, -um: immense, vast, boundless, 2
incumbō, -ere, -cubūī: lie on, 2
iuba, -ae f.: mane, crest
lambō, -ere, lambī: lick
Lāocoōn m. acc. -nta: Laocoon, 4
legō, -ere, legī, lectum: to read; pick out; skim, pass, 4
lingua, ae f.: tongue, language, 2
mactō (1): sacrifice, make sacrifice
Neptūnus, -ī m.: Neptune, 3
orbis, -is m.: sphere, coil, circle (of a shield)

pariter: equally, on equal terms, 3
pelagus, -ī n.: sea, 4
pōne: after, behind
sacerdōs, -dōtis m. f.: priest(ess), 2
salum, -ī n.: sea, the swelling sea, 2
sanguineus, a-, -um: bloody, blood-red
sībila, -ōrum m.: hissing
sinuō (1): to bend, curve, wind
sollemnis, -e: solemn, annual
sonitus, -ī m.: sound, noise, clang, 2
spūmō (1): to foam, froth, 3
sufficiō, -ere, -feci, -fectum: fill, imbue; supply, 2
superō (1): surpass, overcome, 4
taurus, -ī m.: bull, 2
Tenedus (ōs), -ī m.: island Tenedos
tranquillus, -a, -um: tranquil, calm
vibrō (1): to flap, vibrate, brandish, shake
volūmen, -inis n.: roll, coil

201 **ductus:** *drawn*; as if from a hat; PPP, dūcō
Neptūnō: *for...*; dat. of interest
sorte: abl. means
sacerdōs: nom. in apposition to Lāocoōn
 203 **geminī...anguēs:** nom. subject
ā Tenedō: The 1000-ship Greek fleet is hiding behind the island of Tenedos. Some suggest that the serpents symbolize Agamemnon and Menelaus, the two brothers who led the Greeks to Troy and will capture the city.
alta: *the deep (sea); metonymy*
 203 **horrescō:** Aeneas inserts 1s commentary as he recalls the events
 204 **referēns:** (*while*) *recalling*; i.e. the events
immēnsīs orbibus: *of...*; abl. of quality
 205 **pelagō:** *on...*; dat. of compound verb
pariter: *side by side*; 'equally'
 206 **pectora quōrum:** *whose chests...*; neut. nom. pl. and gen. pl. relative

arrēcta (sunt): the serpents lift their chests and heads out of the water
pars cētera: i.e. below the serpents' chests
 208 **legit:** *skims*; 'traverses'
volūmine: *with...*; abl. manner; i.e. in the form of a corkscrew
 209 **fit:** 3s pres., serves as the passive of *facere*
spūmante salō: abl. abs. with pres. pple
tenēbant: i.e. take hold of; i.e. the serpents
 210 **ardentēs oculōs suffectī:** *having filled + acc.*; lit. 'having been filled in respect to...' a PPP sufficiō + acc. of respect; this acc. of respect, usually with body parts, is more common in Greek than in Latin; cf. 4.216
sanguine et ignī: abl. of means; abl. ignī is a 3rd decl. i-stem noun
 211 **sībila ōra:** neut. nom. pl. subject
linguīs vibrantibus: abl. means

What happens after Laocoon's speech: Sinon's deceit

After Laocoon's speech, a deceitful Greek named Sinon is captured on the shore and brought before King Priam and the Trojans, who are still debating what to do with the horse.

According to the story Sinon tells King Priam, the Greeks were planning to leave Troy and had built the wooden horse in order to honor Minerva on their journey home. When the Greeks were told by an oracle to sacrifice a human before their voyage, Ulysses (Odysseus), who hated his fellow Greek Sinon because of a private dispute, cleverly arranged for Sinon to be chosen as the sacrifice. Sinon says that, when the day of the sacrifice came, he broke free from his captors and remained hidden until all of the Greeks sailed off and the Trojans found him.

Sinon begs for mercy, and King Priam, who trusts Sinon and his story, welcomes him among the Trojans. It is shortly after this acceptance that Laocoon is attacked by the serpents on the facing page.

Themes in Sinon's story

Sinon is actually acting under the instructions of Ulysses and deceiving the Greeks. Sinon persuades the Trojans to accept the horse and will later open the trapdoor and release the men from the horse.

- Trojan trustworthiness vs. Greek deceit:** Laocoon warned the Trojans about the tricks of the Greeks and Ulysses, and the account of Sinon confirms Laocoon's view. Sinon takes advantage of the Trojans' willingness to trust others implicitly in order to convince them to accept the horse and allow Sinon—a Greek!—to roam free in the city. Sinon will release the armed men from the horse.
- Ulysses (Odysseus) is deceitful and untrustworthy:** Ulysses is the originator not only (a) of the wooden horse but (b) of Sinon's trickery. Ulysses instructed Sinon to play this part. Notably, the deceit relies on Ulysses' poor reputation among the Trojans. Sinon's claim that he was betrayed by Ulysses is immediately accepted by the Trojans and makes Priam more sympathetic toward Sinon.
- Trust and Hospitality lead to Troy's downfall:** It is King Priam's willingness to accept Sinon as a suppliant (someone begging for help) and accept an enemy as a guest-friend that leads to the acceptance of the horse and destruction of Troy.
- The Serpent Motif:** Sinon's name derives from *simus*, 'curve' or 'coil,' and highlights how he insinuates (*insinuāre*, 'twist in') himself into the hearts of the Trojans like a serpent. This wordplay is intentional. In addition to the serpents who kill Laocoon and convince the Trojans to accept the horse, the Trojan horse itself will 'slide' (*inlābitur*, 2.240) into the city.

The Two Serpents Represent Agamemnon and Menelaus

The Greeks were led to Troy by Agamemnon of Mycenae and his brother, Menelaus of Sparta, who was married to Helen and had invoked the oath of Tyndareus that gathered the Greeks against Troy. All of the Greek ships now lie hidden behind the island of Tenedos. And so, many scholars assume that, when the two serpents come from Tenedos, they symbolize Agamemnon and Menelaus and the destruction that will come from the island of Tenedos to Troy.

fīō, fiērī ¹ is used just once (2.209) and is commonly used as the passive for **faciō** in primary tenses:

Pres.	facit	<i>she makes</i>	fīō, fīs, fit , fimus, fītis, fiunt	<i>she is made, becomes</i>
Impf.	faciēbat	<i>she was making</i>	fiēbam, fiēbās, fiēbat ...fiēbant	<i>she was made, became</i>
Fut.	faciet	<i>she will make</i>	fiam, fiēs, fiet ...fient	<i>she will be made, will become</i>
Subjunctive				
Pres.	faciat	<i>she makes</i>	fiam, fias, fiat ...fiant	<i>she is made, becomes</i>
Impf.	faceret	<i>she was making</i>	fiērem, fiērēs, fieret ...fierent	<i>she was made, became</i>

Diffugimus vīsū exsanguēs. Illī agmine certō	212
Lāocoōnta petunt; et primum parva duōrum	213
corpora nātōrum serpēns amplexus uterque	214
implicat et miserōs morsū dēpascitur artūs;	215
post ipsū auxiliō subeuntem ac tēla ferentem	216
corripiunt spīrīstque ligant ingentibus; et iam	217
bis medium amplexī, bis collō squāmea circum	218
terga datī superant capite et cervīcibus altīs.	219
Ille simul manibus tendit dīvellere nōdōs	220
perfūsus saniē vittās ātrōque venēnō,	221
clāmōrēs simul horrendōs ad sīdera tollit:	222
quālis mūgītus, fūgit cum saucius āram	223
taurus et incertam excussit cervīce secūrim.	224

amplector, -ī, -plexus sum: wind around, embrace, 3
artus, -ūs m.: joint, limb, 4
auxilium, -ī n.: help, aid, assistance, 2 **bis:** twice, 3
certus, -a, -um: sure, reliable, definite, 4
cervix, -icis f.: neck, 2
circumdō, -dāre, -dedī, -datum: put around, 2
collum, -ī n.: neck, 3
dēpascor, -ī, pāstus sum: feed or graze from
diffugiō, -ere, -fūgī, -fūgītus: flee apart, escape
dīvellō, -ere, -ī, -vulsum: tear apart
duo, duae, duo: two
excutiō, -ere, -cussī, -cussum: strike or shake off, 2
exsanguis, -e: bloodless; pale, 2
horrendus, -a, -um: horrible, to be trembled at, 4
implicō, -āre, -uī, ātum: enfold, mingle, encircle
incertus, -a, -um: unsure, unreliable, uncertain
Lāocoōn m. acc. -nta: Laocoon, 4
ligō (1): to tie down, fasten

morsus, -ūs m.: bite, 2
mūgītus, -ūs m.: bellowing, mooing
nōdus, -ī m.: knot, 2
parvus, -a, -um: small, 3
perfundō, -ere, -fūdī, -fūsum: to pour or shed (over)
saniēs, -ēī f.: blood
saucius, -a, -um: wounded, injured
secūris, -is f.: axe, hatchet
serpēns, -ntis f.: serpent
spīra, -ae f.: coil
squāmeus, -a, -um: scaly
superō (1): surpass, overcome, 4
taurus, -ī m.: bull, 2
uterque, utraque, utrumque: each (of two), both, 2
venēnum, -ī n.: poison
vīsus, -ūs m.: sight, vision, 2
vitta, -ae f.: ribbon, fillet, 2

212 **vīsū:** *by...*; ‘because of...’ abl. of cause
illī: i.e. the serpents, nom. pl.
agmine certō: *in fixed formation*; abl. manner
213 **Lāocoōnta:** Grk. acc. sg.
primum...post...: *first...afterwards...*; advs.
parva corpora duōrum nātōrum: note the **interlocking word word** (synchysis), likely reflecting the coiling of the bodies
amplexus: pf. dep. pple: ‘having Xed’
215 **morsū:** *with a...*; abl. manner
216 **post:** *afterwards, later;* adv.
(Lāocoōnta) ipsum: (*Laocoon*) *himself*
auxiliō: *for...*; dat. of purpose
subeuntem: pres. pple subeō
217 **spīris ingentibus:** abl. means
218 **medium:** *his waist*; ‘middle of (his body)’
amplexī (sunt): 3p pf. dep.: translate active

collō: *around...*; dat. of compound verb
circum...datī: *having put (acc) around (dat)*;
tnesis for PPP **circumdō**, ‘put around’
capite...altīs: abl. means or absolute
219 **Ille:** i.e. Laocoon
simul...simul: *both...and at the same time*
manibus: abl. means
tendit: *strives + inf., ‘stretches’*
220 **perfūsus:** *having soaked*; PPP, reflexive in sense; **saniē** and **venēnō** are abl. of means
223 **quālis mūgītus:** *just as...*; ‘which sort (of) mooing...’ relative adj. introducing a **simile**
fūgit cum: *when...*; cum fūgit + acc. obj.
i.e. a sacrificial bull when it flees the altar
224 **excussit:** a sacrificial blow behind the neck that is not fatal stirs the bull to flee the altar
cervīce: *from...*; abl. of separation

fugiō, -ere, fūgī: flee, escape, avoid, 5 **nātus, -ī m.:** son (male having been born), 8

Interlocking Word Order (Synchysis) and the Entwining of the Snakes and Children

Interlocking word order is a rhetorical device where at least two pairs of words—often noun-adjective pairs—are arranged in an A B A B order that must be unteased when interpreted.

The initial line of Neptune’s speech to the winds contains a famous example of this device:

Tantane vōs generis tenuit fidūcia vestrī? (I.132)

Vergil uses interlocking word order to great effect when he describes how the serpents entwine the limbs of the sons with their coils, and the words themselves reflect the scene that they are describing:

parva duōrum corpora nātōrum (2.213-4)

Readers also note that tmesis (‘cutting up’ the compound **circumdātī** → **circum...dātī**) creates a sort of interlocking word order to great effect when Vergil describes how the serpents entwine Laocoon:

squāmea circum terga datī... (2.218-9)

Finally, there are two more selections in this passage that are not technically examples of this device but create the same effect with pairs of verbs and a noun-adjective pair.

implicat et miserōs morsū dēpascitur artūs (2.215)
corripiunt spīrīstque ligant ingentibus (2.217)

Subeuntem

The prefix *sub-* often means ‘up’ (i.e. up from under), and so the participle *subeuntem* (from *sub-eō*) means ‘coming up to’ or ‘approaching’ as a final translation, and the verb *subit* is often translated ‘approaches.’ It is worth noting that the adverb *subitō*, ‘suddenly’ is derived from *eō, ire*, ‘go’ and means something that ‘comes up unexpectedly.’

The present participle of *eō, ire* (*iēns, euntis*) is used 4 times and the gerund (*eundī*) is used only once. Readers should note that before the letter ‘u,’ the stem vowel ‘i’ becomes ‘e.’

	participle		gerund
Nom.	iēns	euntēs <i>going</i>	-- <i>going</i>
Gen.	euntis	euntium	eundī
Dat.	eunfī	euntibus	eundō
Acc.	euntem ⁴	euntēs	eundum
Abl.	eunfī/e	euntibus	eundō ¹

1. **The Two Serpents as a Microcosm of the Trojan War:** If we assume that the two serpents symbolize the two leaders of the Greeks, the brothers Agamemnon and Menelaus, why is it appropriate that the Trojan children die in front of their father Laocoon before he himself is killed? In short, how is this scene a microcosm of what is happening to the Trojans in the war?

2. The **Simile of the Bull** (2.223-4) and **Motif of Human Sacrifice:** One of the motifs of Book 2 that highlights the brutality of the war is the threat of human sacrifice and the impious spilling of human blood on altars. Consider the following examples from Book 2: (a) Sinon tells the Trojans that the Greeks would have sacrificed him beside the Trojan horse, if he had not escaped and waited for the Greeks to depart; (b) Aeneas will later watch from a rooftop as the Trojan King Priam is killed by Neoptolemus, son of Achilles, over an altar in Priam’s palace; and (c) Aeneas will almost succeed in killing Helen within the Temple of Vesta.

How does the **Simile of the Bull** (2.223-4) suggest that Laocoon is another example of this motif? (Hint: What was Laocoon doing in 201-2, before the serpents arrive? What happens in the simile?)

At geminī lāpsū dēlūbra ad summa dracōnēs	225
effugiunt saevaeque petunt Trītonidis arcem	226
sub pedibus deae clipeūque sub orbe teguntur.	227
Tum vērō tremefacta novus per pectora cūncīis	228
insinuat pavor, et scelus expendisse merentem	229
Lāocoōnta ferunt, sacrum quī cuspidē rōbur	230
laeserit et tergō scelerātam intorsērit hastam.	231
Dūcendum ad sēdēs simulācrum ōrandaque dīvae	232
nūmina conclāmant.	233
Dīvidimus mūrōs et moenia pandimus urbis.	234
Accingunt omnēs operī pedibusque rotārum	235
subiciunt lāpsūs, et stuppea vincula collō	236
intendunt: scandit fātālis māchina mūrōs	237
fēta armīs. Puerī circum innūptaeque puellae	238
sacra canunt fūnemque manū contingere gaudent:	239

accingō, -ere, -cīnxī, cinctum: equip, put on a belt, 2
canō, -ere, cecinī, cantum: sing (about), 3
clipeus, -ī m.: a (round) shield
collum, -ī n.: neck, 3
conclāmō (1): cry out together, shout
contingō, -ere, contigī: touch, border; happen, 2
cuspidis, -idos f.: point, spearpoint, 2
dēlūbrum, -ī n.: shrine, temple
dīvidō, -ere, -vīsi, -visum: divide 3
dracō, -ōnis m.: serpent
effugiō, -ere, -fūgi: flee away, escape
expendō, -ere, -di: pay, pay for, weigh out
fātālis, -e: deadly, fatal; fated, 3
fetus, -a, -um: teeming, pregnant, 2
fūnis, -is m.: a rope, cord
gaudēō, gaudēre, gāvīsus sum: enjoy, rejoice, 2
geminus, -a, -um: twin, double, two, 4
hasta, -ae f.: spear, 2
innūptus, -a, -um: unmarried, 2
insinuō (1): to insinuate, bend in, wind in, curve in
intendō, -ere, -tendi, -tentum: stretch out, aim
intorqueō, -ere, torsī, tortum: twist around, hurl
laedō, -ere, -si, -sum: hurt, harm; offend, 2

Lāocoōn m. acc. -nta: Laocoon, 4
lāpsus, lapsūs m.: gliding, slipping, 2
māchina, -ae f.: machine, war engine, 2
mereō, -ere, -ui: deserve, merit, earn, 4
novus, -a, -um: new, young, strange, 3
opus, -eris n.: work, deed, project, 4
orbis, -is m.: sphere, coil, circle (of a shield)
pandō, -ere, -i, passum: spread, 2
pavor, pavōris m.: terror, panic
puella, -ae f.: girl, 2
rōbur, ōris n.: hard wood; oak wood
rota, -ae f.: wheel, 2
scandō, -ere, scandī: to climb
scelerātus, -a, -um: wicked, profane, 2
scelus, sceleris n.: wickedness, crime
simulācrum, -ī n.: likeness, image; shade, ghost
stuppeus, -a, -um: made of rope
subiciō, -ere, -iēci, -iectum: throw or place under
tegō, -ere, texī, tectum: cover, protect
tremefaciō, -ere, -fēcī, -factum: cause to tremble, 4
Trītonis, -idis: Minerva, Athena; daughter of Triton
vērō: in truth, in fact; but (abl. as adv.), 3
vinculum, -ī n.: chain, 4

225 **geminī dracōnēs:** nom. subj.
lāpsū: *with...*; abl. of manner
dēlūbra ad: ad dēlūbra summa; anastrophe
226 **saevae Trītonidis:** *of savage Minerva;* gen. sg. patronymic; in one tradition, Minerva was the daughter of Neptune and Tritonis, who was in turn the daughter of the god Triton
227 **sub pedibus:** Athena is often represented in statues clothed in armor and holding the top edge of a large clipeus (circular shield) in her

left hand with the bottom of the shield on the ground. Images of serpents were often placed between the thin shield and legs of Minerva to make the base of the statue structurally sound. Vergil has his serpents assume the same position under the shield in lines 226-7.
228 **cūncīis:** *for...*; dat. of interest
229 **scelus expendisse...Lāocoōnta:** *that Laocoon had paid for...*; ind. disc. with pf. act. inf.; Lāocoōnta is Greek acc. subject

merentem: <i>deservingly</i> ; 'deserving,' the pres. ppl here is predicative and behaves as an adv.	pass. periphrastic (gerundive + esse) expressing necessity or obligation
230 ferunt: <i>they say</i> ; 'they report'	234 moenia: likely refers to 'defenses' in general
quī...laeserit...intorsērit: <i>who damaged...</i> ; causal relative clause of characteristic (quī = cum is, 'since he...') with pf. subj.: translate as pf. indicative	235 accingunt: <i>put on their belts</i> ; i.e. prepare themselves by putting on belts
cuspidē: abl. means	operī: <i>for...</i> ; dat. of purpose
231 tergō: <i>into...</i> ; dat. of compound verb	pedibus: <i>under...</i> ; dat. of compound verb
232 ducendum (esse)...simulācrum: <i>that...must be...</i> ; 'that...is to be led' ind. disc. with pass. periphrastic (gerundive + esse) expressing necessity; all governed by conclāmant	236 lapsūs rotārum: acc. pl. obj.; note that the motion of the horse is the same as that of the serpents (serpent motif)
ōranda (esse)...nūmina: <i>that...must be...</i> ; 'that...are to be prayed to...' ind. disc. with	237 collō: <i>on...</i> ; dat. of compound verb
	238 circum (eam): <i>around (it)</i> ; i.e. machina
	239 sacra: <i>sacred (songs)</i>
	manū: <i>with a hand</i> ; abl. means

ōrō (1): plead, beg; pray for, entreat, 8
pēs, pedis m.: foot, 5

puer, -ī m.: boy, child, 6
sacer, -era, -erum: sacred, holy; rite, ritual, 5

For Passive Periphrastic constructions in ll. 232-3, review the discussion of gerundives on pg. 41.

1. **Athena, Goddess of Victory:** Why is significant that the serpents seek refuge (a) in the arx (hilltop fortress and inner sanctum) of Troy and (b) in the temple of the Athena?

2. **Statue of Athena:** Athena is often represented in statues clothed in armor and holding the top edge of a large clipeus (circular shield) in her left hand with the bottom of the shield on the ground. Since the shield is so thin, a serpent is included along the base on the inside of the shield to provide support for the weight of the shield. How does the final resting place of the two serpents in ll 225-7 mimic the representation of Athena in statues?

3. **The Serpent Motif:** As we discussed earlier regarding Sinon, Vergil applies the imagery of serpents—particularly verbs of winding (*sinuāre*) and gliding (*lābor, lābī*)—to a range of factors, large and small, that lead to the fall of Troy. Sinon's name, for example, suggests his role of insinuating himself into the hearts of the Trojans. How do 'insinuat pavor' in 2.228-229 and 'lāpsūs rotārum' in 2.235-6 each support this motif and contribute to the fall of Troy?

4. **The Trojans' triumphant joy vs. Aeneas' narrative in hindsight:** Throughout Aeneas' narrative of the horse being brought into the city (2.234-49), scenes of Trojan joy are juxtaposed with Aeneas' foreboding doom. Give the Latin and translation in lines 237-9 for foreshadows of the impending destruction

illa subit mediaeque mināns inlābitur urbī.	240
Ō patria, Ō dīvum domus Īlium et incluta bellō	241
moenia Dardanidum! Quater ipsō in līmine portae	242
substitit atque uterō sonitum quater arma dedēre;	243
instāmus tamen immemorēs caecīque furōre	244
et mōnstrum īnfēlix sacrātā sistimus arce.	245
Tunc etiam fātis aperit Cassandra futūrīs	246
ōra deī iussū nōn umquam crēdita Teucrīs.	247
Nōs dēlūbra deum miserī, quibus ultimus esset	248
ille diēs, festā vėlāmus fronde per urbem.	249
Tempus erat quō p̄rīma quiēs mortālibus aegrīs	268
incipit et dōnō dīvum grātissima serpit.	269

aeger, -gra, -grum: sick, weary, 3
caecus, -a, -um: blind, hidden, 3
Cassandra, -ae f.: Cassandra
Dardanidēs, -ae m.: Dardanian, Trojan, 2
dēlūbrum, -ī n.: shrine, temple
diēs, diē m./f.: day, day(light), 4
festus, -a, -um: festive
frons, frondis f.: leaf, foliage, 1
furor, -ōris m.: rage, fury, madness, 3
grātus, -a, -um: grateful, pleasing
Īlium, -ī n.: Ilium, Troy, 2
immemor, -oris: unmindful, forgetful of (gen) 2
inclutus, -a, -um: celebrated, famous
īnfēlix, (īcis): ill-omened, unfortunate, 2
īnlābor, -ī, lapsus sum: glide on, slide on
īnstō, -āre, -stīfī: press on, threaten, 3
iussū: by order, by command

minor, -ārī, -ātus sum: threaten, tower, 2
monstrum, -ī n.: monster, 2
mortālis, -e: mortal, 4
quater: four times, 3
quiēs, quietis f.: rest, repose, sleep
sacrō (I): to consecrate, make holy
serpō, ere, -psī: to creep
sistō, -ere, -stīfī: set, make stand; stand, stop, 4
sonitus, -ī m.: sound, noise, clang, 2
substō, -āre, -stīfī: to stand firm
tamen: however, nevertheless, 3
tempus, -oris n.: time; occasion, 2
ultimus, -a, -um: farthest, extreme, last
umquam: ever, at any time, 2
uterus, -ī m.: belly, 2
velō (I): to veil, cover

240 **illa:** *that one*; i.e. the horse as fem. machīna
mediae...urbī: *into...*; dat. of compound verb
Ō patria, Ō dīv(ōr)um domus...moenia:
 voc. direct address; **apostrophe** (turning off to
 address someone not present); dīvum is gen.
 pl.; Ilium is an alternative name for Troy and
 is in apposition to domus
 241 **bellō:** *in...*; abl. of respect with incluta
 242 **Dardanidum:** gen. pl.
ipso in līmine: in līmine ipsō, i.e. there was a
 slight rise in the pavement stone as the Trojans
 pull the wheeled horse from the dirt outside
 the city over the gateway and into the city
substitit: the horse as subject
 243 **(in) uterō**
dedēr(unt): syncopated 3p pf. dō, dare
 244 **immemorēs caecīque:** both nom. pl.
 245 **mōnstrum īnfēlix:** neut. acc. sg.
(in) sacrātā...arce

246 **etiam:** *also*
fātis...futūrīs: *for future...*; dat. of purpose
 with fut. act. pple sum
 247 **ōra:** *her mouth*; the neut. plural suggests
 repeated action: 'repeatedly opens...'
deī iussū: *by...*; 'because of...' abl. of cause
 and gen. sg.; Apollo gave Cassandra the gift of
 prophecy but, when she would not love him in
 return, he brought it about that no one believed
 Cassandra's prophecies
crēdita: PPP with ōra
Teucrīs: *for...*; dat. of interest
 248 **Nōs...miserī:** nom. pl.; the adj. foreshadows
 the destruction that Aeneas knows will come
dēlūbra de(ōr)um: acc. obj. of vėlāmus
quibus...esset: *for whom that day was the*
last; causal relative of characteristic + impf.
 subj. sum (quibus=cum nōbīs, 'since for us...')
festā...fronde: abl. means; i.e. garlands

In the skipped passage, Sinon unlocks the horse
 and lets the Greeks hidden within come out. As
 the Trojans sleep, Hector comes to Aeneas in a
 dream.

268 **Tempus erat:** *it was a time...*

quō (tempore): *in which...*; abl. time
 when introducing a relative clause

mortālibus aegrīs: *for...*; dat. of interest

269 **dōnō dīv(ōr)um:** *as a...; 'for...' dat. of*

purpose

grātissima: *most pleasingly*; predicative adj.
 as adv.; grātus has both an active meaning
 ('grateful') and passive meaning ('pleasant')
 and here carries the passive meaning

269 **serpit:** *creeps...*; note the serpent motif: the
 sleep and lack of cautiousness is but one more
 reason that the Greeks prevail over the Trojans

līmen, -inis n.: threshold, doorway, 5

Cassandra is the daughter of King Priam and Queen Hecuba of Troy. According to tradition, Apollo offered Cassandra the gift of prophecy in exchange for an opportunity to sleep with Cassandra. Once Cassandra received the gift, however, she rejected Apollo's advances. Since Apollo could not take away the gift that he had given, he added a curse so that no one who heard Cassandra's prophecies would believe or trust them.

What Happens in 2.250-267

As the Trojans sleep, the Greek fleet returns from behind the island of Tenedos, and the men disembark and gather outside the gates of Troy. Sinon opens the door to the wooden horse, and armed Greeks descend, including Ulysses, Menelaus, Epeus, the builder of the horse, and Neoptolemus, the son of Achilles. These armed men kill the night-guards and open the gates for the invading army.

The narrative picks up in 268 as the ghost of Hector visits Aeneas in his dreams.

Videor as 'Seem' 5

The passive videor is often translated as 'seem' in English and governs a predicative nominative. Two of the five instances occur in Lesson 32. Readers can continue to translate it as a normal passive, if they wish, but will need to assume the infinitive *esse* to govern the predicative nominative:

Haec mīranda videntur (esse) → *these things are seen (to be) amazing* (1.494, p. 36)
 → *these things seem amazing*

Other uses: *vīsus est*, 'seemed,' *videbar*, 'I seemed,' (p. 62); *vidēri*, 'to seem,' (p. 70); *vīsa est*, 'seemed,' (p. 86)

1. **The Serpent Motif:** How do 'mediaeque mināns inlābitur urbī' in 2.240 and 'quiēs...grātissima serpit' in 2.268-9 each support the view that Vergil consistently uses the imagery of a serpent to describe the various factors that contribute to the fall of Troy?

2. **Apostrophe** is the rhetorical device of turning off and addressing someone who is not present. What does Aeneas address in 2.241-2?

3. **Narrative in Hindsight:** What words in particular does Aeneas use in 242-5 to foreshadow the real purpose of the horse that was overlooked by the Trojans?

4. **Narrative in Hindsight:** How does Aeneas juxtapose Trojan joy and his own dread in 248-9?

In somnīs, ecce, ante oculōs maestissimus Hector	270
vīsus adesse mihi largōsque effundere flētūs,	271
raptātus bīgīs ut quondam, āterque cruentō	272
pulvere perque pedēs trāiectus lōra tumentēs.	273
Ei mihi, quālis erat, quantum mūtātus ab illō	274
Hectore quī rediit exuviās indūtus Achillī,	275
vel Danaum Phrygiōs iaculātus puppibus ignēs;	276
sqūalentem barbam et concrētōs sanguine crīnēs	277
vulneraque illa gerēs, quae circum plūrima mūrōs	278
accēpit patriōs. Ultrō flēns ipse vidēbar	279
compellāre virum et maestās exprōmere vōcēs;	280
“Ō lūx Dardaniae, spēs Ō fidissima Teucrum,	281
quae tantae tenuēre morae? Quibus Hector ab ōrīs	282
expectāte venīs? Ut tē post multa tuōrum	283
fūnera, post variōs hominumque urbisque labōrēs	284
dēfessi aspīcimus? Quae causa indigna serēnōs	285
foedāvit vultūs? Aut cūr haec vulnera cernō?”	286

Achillēs, -is (ī) m.: Achilles, 2
adsum, -esse, -fui: be present, assist (*dat.*), 2
barba, -ae f.: beard
bīgae, -ārum f.: chariot drawn by a pair of horses
cernō, -ere, crēvī, crētum: discern, perceive, 3
compellō (1): address, accost, speak to, 2
concresecō, -ere, -crēvī, -crētum: clot, matt, thicken
crīnis, -is m.: locks, hair, 4
cruentus, -a, -um: bloody, cruel
cūr: why
Dardanius, -a, -um: Dardanian, Trojan, 4
dēfessus, -a, -um: wearied, exhausted, worn out, 3
 ecce: behold!, 2
effundō, -ere, -fūdī, -fūsum: pour out, 3
 Eī: ouch, ow; woe to + dat. (exclamation)
expectō (1): look out for, await
exprōmō, -ere, -psī, -ptum: to bring forth, produce
 exuviae, -ārum f.: skin, armor
fidus, -a, -um: faithful, trustworthy, 3
flēō, -ēre, flēvī, flētum: weep, bewail
flētus, -ūs m.: weeping, wailing
foedō (1): defile, befoul, make ugly, 3
fūnus, fūneris n.: burial; death, 4

270 **ante oculōs (meōs):** This is Aeneas' dream.
vīsus (est): *seemed* + inf.; 'was seen,' pf. pass.
mihī: *before...*; dat. of compound verb adesse
 271 **raptātus...āter...trāiectus:** *see notes on facing page;* nom. sg. modifying Hector within the ut clause of comparison
ut quondam (vīsus est): *as (he seemed)...*; ut introduces a clause of comparison, which

Hector, -oris m.: Hector, 4
homō, -inis m./f.: person; people; human, 4
iaculor, -ārī, iaculātus sum: throw, hurl, 2
indignus, -a, -um: unworthy
induō, -ere, -duī, -dūtum: put on, clothe
largus, -a, -um: copious, generous
lōrum, -ī n.: rein, leather strap, 2
maestus, -a, -um: gloomy, sad, mournful, 3
mora, -ae f.: delay, hesitation
mūtō (1): to change
patrius, -a, -um: paternal, ancestral, 3
Phrygius, -a, -um: Phrygian, Trojan, 3
plūrimus, a, um: most, very many/full *superl.* multus 4
pulvis, pulveris m.: dust, dirt, 2
quantus, -a, -um: how great, much, many, 4
quondam: formerly, ever, 4
raptō (1): drag, snatch, seize
redeō, -ire, -ivī: go back, return, come back
serēnus, -a, -um: fair, serene
sqūalēō, -ēre: be rough, be stiff
trāiciō, -ere, -iēcī, -iectum: pierce, throw across, 2
tumō, -ere: to swell, puff up
ultrō: voluntarily, on his/her/my own, 3

omits the verb repeated from the main clause
raptātus bīgīs: (*after*)...; PPP and abl. means; Hector's corpse was dragged behind Achilles' chariot daily in the *Iliad* Books 22-24.
cruentō pulvere: *with...*; abl. of cause
 273 **per pedēs tumentēs:** *see note on facing page*
trāiectus: PPP; *see p. 63 for explanation*
lōra: *with...*; 'in respect to...,' acc. of respect

274 Ei mihi: <i>Alas for me;</i> Ei is an exclamation	pass. videō; Aeneas, of course, is dreaming
Quālis (Hector) erat: <i>what sort...!</i> ;	280 vōcēs: i.e. words;
exclamatory sentence	281 Ō lūx: voc. direct address; i.e. Hector
Quantum mūtātus: <i>How much changed...!</i> ;	Dardaniae: <i>of Troy;</i> gen. sg.
exclamatory sentence; inner acc. and PPP	Ō spēs fidissima: voc. direct address,
ab illō Hectore: i.e. from the younger Hector	superlative adj.; again referring to Hector
275 exuviās indūtus Achillī: <i>having put on...;</i> +	Teucr(ōr)um: gen. pl.
acc. obj.; PPP, reflexive in sense; <i>see note below regarding the description of Hector</i>	282 Quae tantae tenuēr(unt) morae: <i>what...?;</i>
276 Dana(ōr)um: gen. pl. with puppibus	interrogative adj.; syncopated 3p pf.
iaculātus: pf. dep. pple: 'having Xed'	ab quibus ōrīs...: <i>from...;</i> ōra, -ae f.: shore
<i>see explanation below</i>	Hector...expectāte: <i>Hector having been</i>
277 barbam...gerēs: pres. pple gerō, 'wear'	PPP expectō (expectātus → expectāte)
278 quae plūrima: <i>which, very many,...</i> ; vulnera	283 venīs: 2s pres. veniō
is antecedent; superlative of multus	Ut...post multa...funera...aspīcimus: <i>after</i>
circum mūrōs patriōs: <i>see explanation below</i>	<i>how many...after...;</i> ut, 'how,' is here an
279 (ego) ipse	interrogative adv. modifying multa
flēns: pres. pple	285 Quae causa indigna...?: <i>what...;</i> nom. sg.
videbar: <i>seemed</i> + inf.; 'I was seen,' 1s impf.	interrogative adj.

lux, lūcis f.: light, daylight; life, 5

somnus, -ī m.: sleep; dream 5

Hector's Ghost: Allusions to Homer's *Iliad*

Hector was the clear favorite of his father King Priam and the foremost fighter of the Trojans. This encounter between Hector's ghost and Aeneas in a dream alludes to several episodes in Homer's *Iliad* that are worth noting.

Danaum Phrygiōs iaculātus puppibus ignēs (276): In Book 8 of the *Iliad*, Hector leads a successful attack on all the Greek ships drawn up on the shore near Troy and almost succeeds in burning the entire fleet and leaving the Greeks destitute.

quī rediit exuviās indūtus Achillī (275): In Book 16, Hector kills the Greek Patroclus, who happened to be wearing Achilles' armor. Achilles had withdrawn from battle after a quarrel with the Greek king Agamemnon in Book 1. When Patroclus could not persuade Achilles to fight, Patroclus put on Achilles' armor as a disguise to encourage the Greeks but ended up dying in a duel with Hector. Hector strips off Achilles' armor and wears it into battle when he is killed by Achilles himself.

sī Pergama dextrā dēfendī possent, etiam hāc dēfēnsa fuissent (290-1): In Book 18, Achilles learns about Patroclus' death and vows to kill Hector. Thetis, Achilles' mother and sea goddess, warns Achilles (a) that the death of Hector will lead to the fall of Troy and (b) that Achilles will die soon after Hector dies. Thetis then has Hephaestus make Achilles divine armor to fight against Hector.

sqūalentem barbam...gerēs quae circum plūrima mūrōs accēpit patriōs (277-9): In Book 22 Achilles challenges Hector to a duel and kills him, as King Priam and the Trojans watch from the wall. Achilles then pierces Hector's ankles (**pedēs tumentēs**, 273) to thread a leather strap through them and drags Hector's body behind his chariot (**raptātus bīgīs**, 272) around the walls to disfigure the corpse and deny Hector a beautiful death. In Book 24 Priam recovers Hector and buries him.

Ut ¹¹ is used 3 times with subjunctive and 8 times with the indicative. When in doubt, translate as 'as.'

Purpose ³ (so that)	ut...exigat	<i>so that she may...</i>	pp.14, 46, 100
Temporal ⁴ (as, when)	ut primum	<i>as/when first, as soon as...</i>	66, 82, 110, 116
Clause of Comparison ¹ (as, just as)	ut quondam	<i>just as once...</i>	62
Parenthetical ¹ (as)	ut perhibent	<i>as they report</i>	76
Interrogative adverb ² (how)	Ut multa...	<i>how many...!</i>	62, 120

Ille nihil, nec mē quaerentem vāna morātur,	287
Sed graviter gemitūs imō dē pectore dūcēns,	288
“Heu fuge, nāte deā, tēque hīs” ait “ēripe flammīs.	289
Hostis habet mūrōs; ruit altō ā culmine Troia.	290
Sat patriae Priamōque datum: sī Pergama dextrā	291
dēfendī possent, etiam hāc dēfēnsa fuissent.	292
Sacra suōsque tibī commendat Troia Penātēs;	293
hōs cape fātōrum comitēs, hīs moenia quaere	294
magna, pererrātō statuēs quae dēnique pontō.”	295
Sic ait et manibus vittās Vestamque potentem	296
aeternumque adytīs effert penetrālibus ignem.	297

adytum, ī n.: inner shrine, sanctuary
aeternus, -a, -um: eternal, everlasting, 4
commendō (1): entrust, commend
culmen, -minis n.: rooftop; peak, summit, 4
dēfendō, -ere, -nsi, -nsum: to defend, 2
dēnique: lastly, finally
efferrō, -ferre, -tuli, -elatum: raise, lift up 2
ēripiō, -ere, -uī, -reptum: rescue, snatch from, 4
habēō, -ēre, -uī, -itum: have, hold; consider, 3
hostis, -is m/f.: enemy, foe, 4
moror, -ārī, -ātus sum: delay, linger, 2
nihil: nothing, 2

Penātēs, -ium m.: Penates (household gods), 3
penetrālis, -e: inner, internal
pererrō (1): wander through or over
Pergama, -orum n.: citadel of Troy, 3
potēns, -entis: powerful, 4
Priamus, -i m.: Priam, king of Troy, 4
sat (satis): enough
statuō, -ere, -uī, -ūtum: establish, build, 2
suus, -a, -um: his, her, its, their own, 2
vānus, -a, -um: empty, vain, worthless
Vesta, -ae f.: Vesta (goddess of the hearth), 2
vitta, -ae f.: ribbon, fillet, 2

287 **Ille nihil (respondet):** i.e. Hector, **ellipsis vāna:** empty things; ‘worthless,’ substantive
morātur: linger for, delay for + acc.
288 **dūcēns (dicit):** (he) drawing...(says); **ellipsis**
289 **heu:** hey; interjection to call attention
nāte deā: voc. direct address and PPP of nascor with abl. of source (from...)
hīs...flammīs: from...; abl. separation
291 **sat...datum (est):** neut. subject and 3s pf. pass.; Aeneas has fulfilled his obligations
patriae Priamōque: to...; dat. ind. obj.
sī...possent...defensa fuissent: if...were... would have been...; Hector indicates that he alone could have saved Troy; a mixed contrary to fact condition (sī impf. subj., plpf. subj.), possum, defendō; defensa fuissent is equiv. to plpf. pass. dēfēnsa essent but fuissent (plpf. sum) emphasizes the finality of the action: ‘would (already) have been...’
dextrā (manū): by (any)...; abl. of mean
292 **dēfendī:** pres. pass. inf.
hāc (dextrā meā): by this...; abl. of means; in the *Iliad*, the fall of Troy is said to follow

directly from Hector’s death; Hector here suggests that he alone could have saved Troy
293 **sacra:** sacred rites, sacraments; neut. pl.
Penātēs: These are represented as figurines that people can carry. Every household had them to protect its own food stores, and the city possessed its own Penates to protect the city. Hector is referring to the city’s Penates.
294 **hōs:** i.e. Penates
cape: sg. imperative, capiō
fātōrum comitēs: as...; predicative acc.
hīs: for these; i.e. for Penātēs; dat. of interest
quaere: sg. imperative
295 **pererrātō...pontō:** abl. abl.
quae dēnique statuēs: 2s fut., moenia is the antecedent
296 **ait:** dicit
manibus: abl. of means
vittās: acc. obj., worn by priests and sacrifices
Vestamque...ignem: **hendiadys** (two terms describing the same object): translate Vestam potentem as possessive gen. after ignem
adytis penetrālibus: from...; place from which

capiō, -ere, -cēpi, captus: take, seize, catch, 5
comes, -itis m/f: companion; comrade, 5

heu: alas! ah! ah me!, 7
quaerō, -ere, quaesivī, -situs: search for, ask, 5

Aeneas, Piētās, and the Traditional Epic Hero

Aeneas is not consistently heroic in Book 2. Instead, he wavers—often frantically—between fight and flight. Some scholars believe that he is making a transition in Book 2 from a traditional Homeric epic hero, who strives though deeds to achieve immortal glory, to Vergil’s ideal of the Roman epic hero, who embodies pietās, devotion to family, community, and the gods. Notice how again and again Aeneas is urged to protect the gods and his family and yet impulsively rushes off to fight to his death:

Roman heroic ideal (pietas)

Traditional epic ideal (gloria)

- Hector offers Penates in dream, urges flight (289-95) → Aeneas ‘mindlessly’ rushes to fight (298-317)
- Panthus offers real Penates, urges flight (318-335) → Aeneas rushes to fight: ‘Let us die’ (336-437)
- Priam’s death reminds Aeneas of family (438-566) → Sight of Helen incites Aeneas to kill her (567-87)
- Venus reveals gods’ roles, urges flight (588-633) → Anchises refuses to leave, Aeneas obeys (634-78)
- Ascanius’ flame and comet urge flight (679-704) → Aeneas frantically returns to find Creusa (735-74)
- Creusa’s ghost urges flight, Aeneas obeys (775-94)

It is hard to find fault with Aeneas’ wavering. If Hector came to us in a dream, would we accept what he says? It is only when his divine mother reveals the gods’ roles, that he chooses to leave. And, it is his father Anchises’ reluctance to leave and Aeneas’ dutiful decision to obey that makes Aeneas stay. Faced with imperfect understanding, Aeneas and his wavering seem reasonable in war.

Originality in Greco-Roman Art (part 3)

We do not have to accept the interpretation of Book 2 above, but it leads to attractive conclusions: (1) Vergil’s hero develops over time. While literature and film often depict heroes who unrealistically do not learn and change, Vergil presents an imperfect hero who is still struggling to find the best course of action. (2) The contrast between traditional hero and Roman hero allows Vergil to make intelligible to his audience just how his ideal differs from previous epic ideals. While Vergil continues to imitate the *Odyssey* in Book 1-6 and the *Iliad* in Books 7-12 and rely on his audience’s knowledge of the tradition, he hints that *pietās* will allow Aeneas not merely to rival but surpass his predecessors.

Odysseus’ Impiety

When Aeneas returns to the city late in Book 2 to find his missing wife Creusa, he spots Ulysses guarding the treasure ‘plundered from the burned temples’ (incensīs ērepta adytīs, 2.762-7). The scene is brief but very important. Ulysses not only takes part in the burning of the temples but also carries away the offerings made to the gods. At the very moment that Aeneas shows increasing devotion to his family, community and gods, Ulysses is engaging in impieties against the gods.

Hector’s Speech

- What does Hector reveal to Aeneas in 2.289-90?
- What does Hector say about Aeneas’ prior obligations: ‘Sat patriae Priamōque datum (est)’ (291)?
- What does Hector entrust to Aeneas in line 293?
- What, according to Hector, must Aeneas do for with these objects in 294-5? (N.B. This is the first revelation of Aeneas’ purpose when he leaves Troy.)
- What physical items does Hector offer to Aeneas from the temple in 296-7?

At mē tum p̄rimum saevus circumstetit horror.	559
Obstipūi; subiit cārī genitōris imāgō,	560
ut rēgem aequaeuum crūdēlī vulnere vīdī	561
vītam exhālantem; subiit dēserta Creūsa	562
et dīrepta domus et parvī cāsus Iūlī.	563
Respiciō et quae sit mē circum cōpia lūstrō.	564
Dēsēruere omnēs dēfessī, et corpora saltū	565
ad terram mīsere aut ignibus aegra dedere.	566
Iamque adeō super ūnus eram, cum līmina Vestae	567
servantem et tacitam sēcrētā in sēde latentem	568
Tyndarida aspiciō; dant clāram incendia lūcem	569
errantī passimque oculōs per cūncta ferentī.	570
Illa sibi infestōs ēversa ob Pergama Teucrōs	571
et poenās Danaum et dēsertī coniugis īrās	572
praemetuēns, Troiae et patriae commūnis Erīnys,	573
abdiderat sēsē atque ārīs invīsa sedēbat.	574

abdō, -ere, -didī, -ditum: hide, put away, 2
adeō: to such a extent or degree, 2
aeger, -gra, -grum: sick, weary, 3
aequaeuus, -a, -um: equal-lived
cārus, -a, -um: dear, 3
cāsus, -ūs m.: fortune; misfortune, chance, 4
circumstō, -āre, -stēfī: stand around, beset
clārus, a, um: clear; famous, 4
commūnis, -e: common
cōpia, -ae f.: abundance, troops; opportunity, 2
Creūsa, -ae f.: Creusa, 2
dēfessus, -a, -um: wearied, exhausted, worn out, 3
dīripio, -ere, -uī, -reptum: to ransack, snatch apart
Erīnys, -yos m.: Erinyes, Fury (avenging spirit); curse
ēvertō, -ere, -vertī: overturn, turn over, 3
exhālō (I): exhale, breathe, out
genitor, -ōris m.: begetter, father, 4
horror, -ōris m.: bristling, shuddering, dread, 2
imāgō, -inis f.: image, likeness, ghost, 3
incendium, -ī n.: fire, conflagration 2

infestus, -a, -um: hostile, aggressive
Iulus, -ī: Iulus, 3
lūstrō (I): traverse, survey, 3
mittō, -ere, mīsi, missum: send, dismiss, 4
ob: on account of, because of (*acc.*), 3
obstipescō, -ere, obstipui: stand agape (mouth open)
parvus, -a, -um: small, 3
passim: here and there, to and fro, 4
Pergama, -ōrum n.: citadel of Troy, 3
praemetuō, -ere: fear or dread beforehand
respiciō, -ere, -spexī: to look back (at), respect, 3
rēx, rēgis m.: king, 4
saltus, -ūs m.: leap up, jump, spring
sēcrētus, -a, -um: set apart, separated
sedēō, -ēre, sedī, sessum: sit, 4
supersum, -esse: survive, be over and above
Tyndaridēs, -ae: Helen, daughter of Tyndareus, 2
Vesta, -ae f.: Vesta (goddess of the hearth), 2
vīta, -ae f.: life, soul, spirit, 4

See note on facing page

561 **Obstipui:** 1s pf., Aeneas is talking in 1s
subiit: 3s pf. subeō, imāgō is subject
cārī genitōris: i.e. of Anchises, gen. sg.
ut...vīdī: *when I..., as I...;* temporal clause
rēgem aequaeuum: i.e. Priam of equal age to Aeneas' father Anchises
crūdēlī vulnere: *by...;* abl. cause; i-stem abl.
 Aeneas saw Priam killed by sword on an altar
 562 **exhālantem:** pres. pple modifying rēgem
subiit: 3s pf. subeō with 3p subject
 563 **dīrepta:** PPP with fem. domus

parvī...Iūlī: i.e. Ascanius, Aeneas' son
 564 **quae sit...cōpia:** *what troops...;* ind. question with 3s pres. subj. sum, all governed by lūstrō; Aeneas led troops to a rooftop, but while watching the death of Priam, he did not pay attention to his own men as they perished
mē circum: circum mē; **anastrophe**
 565 **Dēsēruer(unt):** syncopated 3p pf.
corpora (sua): (*their own*) bodies
saltū: *with...;* abl. means
 566 **mīsēr(unt):** i.e. jumped off the roof
ignibus: *to...;* dat. ind. obj.

(corpora) aegra dedēr(unt): syncopated 3p
 567 **super...eram:** **tnesis** for impf. supersum
ūnus: *alone*
cum...aspiciō: *when...;* temporal clause
līmina Vestae servantem: *protecting...;* pres. pple and the next acc. modify Tyndarida
 569 **Tyndarida:** Grk. acc., fem. sg.; a patronymic referring to Helen, daughter of Tyndareus
tacitam: translate adj. as an adv.
in sēde: i.e. in templō Vestae
 570 **errantī...ferentī:** *to (the one)...;* or 'to me...' dat. ind. obj. pres. pples referring to Helen or Aeneas (i.e. mihi). It is more likely Helen, who is looking out on the destruction from within the temple. **per:** *over...*
 571 **illa...praemetuēns:** *that one...;* i.e. Helen; with pres. pple praemetuō two lines below
sibi: dat. with infestōs
ēversa ob Pergama: *on account of...*
 PPP modifies neut. acc. pl. Pergama
 572 **Dana(ōr)um:** gen. pl.
dēsertī coniugis: gen. sg., i.e. Menelaus, Grk. king of Sparta and husband of Helen, who came to Troy to recover Helen
 573 **commūnis Erīnys:** *a common curse;* in apposition to illa
sēsē: reflexive, emphatic form of acc. sg. sē
 574 **(in) ārīs:** abl. āra, 'altar'

dēsero, -ere, dēsēruī, dēsertum: desert, forsake, abandon, 6

What Happens in 2.298-558

After Aeneas awakes from his dream, he rushes outside, where **Panthus**, priest of Apollo, rushes to him, bringing the physical **Penates**, presumably from the Temple of Vesta, across Aeneas' threshold (2.318-21). Aeneas rushes off to fight and eventually finds himself with his men on a rooftop near the palace of Priam, since the streets are overrun with Greeks.

From this rooftop, Aeneas looks down in the courtyards of the palace and watches as Queen **Hecuba**, King **Priam**, and their daughters-in-law find refuge at an altar. Pyrrhus, otherwise known as Neoptolemus, the son of the deceased hero Achilles, breaks down the door and chases down Polites, a son of Priam, and kills him in front of Priam and Hecuba. When Priam chastises **Pyrrhus** and claims that Achilles never showed such a lack of respect, Pyrrhus slaughters Priam on the altar—a very impious act. The scene highlights the increasing savageness of the war.

It is at this point on the facing page that Aeneas thinks about his father Anchises, son Ascanius, and wife Creusa. He turns away from the palace scene and notices that his men have abandoned the rooftop. Alone, he sets out back home when he notices Helen seeking refuge in the Temple of Vesta.

Iulus³, Ascanius³, and Political Propaganda

Iūlus is just an alternative name for Aeneas' son Ascanius. The Julian clan, *gēns Iūlia*, which included **Gaius Julius Caesar** and his adopted grand-nephew, the emperor **Augustus Caesar**, claimed that Iūlus was their ancestor (Iūlius means 'son or descendant of Iūlus') and therefore that the family descended from Aeneas and ultimately from Venus. When Vergil uses the name Iūlus, he offers readers an opportunity to connect Aeneas directly with the emperor and his family.

Patronymics such as *Tyndarides* are common epic conventions, but this one has added significance. Before Tyndareus chose Helen's husband, all the Greek suitors swore an oath to come to her aid if she were harmed. This oath explains why the Greeks agree to fight against Troy. And so, when Aeneas uses this patronymic, he reminds readers that the oath of Tyndareus is one reason for Troy's ruin.

1. After Aeneas witnesses Priam's death, what three people come to Aeneas' mind in 2.559-63?
2. What two courses of action did his men take on the rooftop (563-4), and what does this suggest about the hopelessness of the Trojan cause?
3. **Helen's Fear:** What three groups does Helen fear in 2.571-3 as she waits in the Temple of Vesta?

Exarsēre ignēs animō; subit īra cadentem	575
ulciscī patriam et scelerātās sūmere poenās.	576
“Scīlicet haec Spartam incolumis patriāsque Mycēnās	577
aspiciet, partōque ībit rēgīna triumphō,	578
coniugiumque domumque patris nātōsque vidēbit	579
Īliadum turbā et Phrygiīs comitāta ministrīs?	580
occiderit ferrō Priamus? Troia arserit ignī?	581
Dardanium totiēns sūdārit sanguine litus?	582
Nōn ita. namque etsī nūllum memorābile nōmen	583
fēmineā in poenā est, habet haec victōria laudem;	584
exstīnxisse nefās tamen et sūmpsisse merentēs	585
laudābor poenās, animumque explēsse iuvābit	586
ultrīcis flammae et cinerēs satiāsse meōrum.”	587

cadō, cadere, cecidī: to fall, 3
 cinis, cineris m.: ashes
 comitō (1): accompany, attend, 2
 coniugium, -ī n.: marriage, 2
 Dardanius, -a, -um: Dardanian, Trojan, 4
 etsī: even if, although, though, 2
 exardescō, -ere, -arsī: catch fire, begin to burn up
 explēō, -ēre, -plēvī, -pletum: fill (acc) up of (gen)
 exstīnguō, -ere, -stīnxī, -stīnctum: put out, 4
 fēmineus, -a, -um: womanly, of a woman, 2
 habēō, -ēre, -uī, -itum: have, hold; consider, 3
 Īlias, -adis f.: Trojan
 incolumis, -e: unscathed, safe, 2
 ita: so, thus
 iuvō, -āre, iuvī: be pleasing, help, 4
 laudō (1): to praise
 laus, laudis f.: praise, adulation, 2
 memorābilis, -e: memorable, remarkable
 mereō, -ēre, -uī: deserve, merit, earn, 4
 minister, -trī m.: attendant, assistant

575 Exarsēr(unt): syncopated 3p pf.
 (in) animō (meō)
 cadentem...patriam: acc. obj.
 576 ulciscī...sūmere: to...and to...; dep. and
 active infns. of purpose
 577 haec...incolumis: this one...; i.e. Helen
 Mycēnās: *Maeceniae*; home of Agamemnon
 and Menelaus, the Greek leaders
 578 aspiciet, ībit: 3s fut. aspiciō, eō; Aeneas
 imagines Helen's life after the war
 partō triumphō: abl. abs.
 rēgīna: as...
 579 domum patris: i.e. in Sparta, Helen's father
 Tyndareus ruled Sparta before Menelaus
 580 Īliadum: fem. gen. pl, i.e. female slaves
 comitāta: PPP, nom. fem. sg.

Mycēnae, -ārum f.: Mycenaean
 nefās n.: unrighteous(ness), sacrilege, forbidden act, 3
 occidō, -ere, -cidī, -cāsum m.: fall, die, perish
 pariō, -ere, peperī, partum: gain; bear, produce
 patrius, -a, -um: paternal, ancestral, 3
 Phrygius, -a, -um: Phrygian, Trojan, 3
 Priamus, -ī m.: Priam, king of Troy, 4
 satiō (1): to satisfy, sate
 scelerātus, -a, -um: wicked, profane, 2
 scīlicet (scīre licet): of course, evidently, clearly
 Sparta, -ae f.: Sparta
 sūdō (1): sweat, perspire
 sūmō, -ere, sūmpsi, sumptum: take, spend; exact, 3
 tamen: however, nevertheless, 3
 totiēns: so often, so many times
 triumphus, -ī m.: triumph
 turba, -ae f.: crowd, mob, 4
 ulciscor, -ī, ultus sum: avenge, take vengeance
 ultrix, ultrīcis (adj.): avenging
 victōria, -ae f.: victory

581 occiderit... arserit... sudā(ve)rit...:
 Will...have...? Will...have...? Will...have...?;
 or '(After)...has...?' 3s fut. pf. of occidō,
 ardeō and sūdō: questions without an
 interrogative indicate shock or bewilderment
 ferrō: by sword; *metonymy*, abl. means
 ignī: abl. means; 3rd decl. i-stem
 582 Dardanium litus: neut. nom. subj.
 Nōn ita: Aeneas answers his own question
 583 Etsī...: even if...; or 'although...'
 584 laudem: its own reward, its own praise
 585 exstīnxisse...sūmpsisse...laudābor: I will be
 praised to...; fut. pass. + complementary pf. inf.
 exstīnxisse: i.e. kill
 nefās: i.e. Helen; neut. acc. sg.
 merentēs: pres. pple with poenās

586 **animum explē(vi)sse...utrīcis flammae**: pf. inf.+ acc. + partitive gen.; governed by iuvābit
 587 **satiā(vi)sse**: pf. inf.; i.e. appease
meōrum: of my own (people)
 iuvābit: it will...; impersonal

Infinitives of purpose ⁴ are used twice in 2.576. See pp. 42-3 for the other uses of this construction.

Questions Expressing Surprise or Indignation in 2.577-82

Questions in Latin that lack an introductory interrogative express surprise or bewilderment. The same can be true for questions in English: e.g. 'You are dropping out of school? You plan to live off of your YouTube channel?' In lines 2.577-82, a series of such questions allow Aeneas to express incredulity and anger that Helen will live a full life, while the Trojans suffer certain ruin. Translate the questions (a) as regular sentences with a question mark at the end or (2) as yes/no questions introduced by -ne.

Future Perfect ³ in 2.581-2

Future Perfect, found only 3 times in this commentary, is used in Latin to express actions completed (*perfectum*) in the future before another action in the future. Most often, future perfect is translated into English as (a) a present with future sense or (b) a present perfect ('has/have Xed'):

Future more vivid	sī hoc audīveris, sciēs.	<i>If you hear this, you will know.</i>
Temporal clause	Cum hoc audīveris, sciēs	<i>When you have heard this, you will know.</i>

In 2.577-80 Aeneas uses the future tense to describe the good life that Helen will enjoy after the war and the future perfect (2.581-2) to describe actions that will be completed (*perfectum*) before Helen will return to the good life. Translate the three fut. pf. verbs simply with 'will have Xed' or as present perfect with '(After)...has Xed.'

occiderit?	→	<i>Will...have fallen...?</i>	<i>(After)...has fallen?</i>
arserit?	→	<i>Will...have burned...?</i>	<i>(After)...has burned?</i>
sūdā(ve)rit?	→	<i>Will...have sweated...?</i>	<i>(After)...has sweated?</i>

Unrestrained Anger as Fire

Aeneas uses the words *ignēs* (575) and *flammae* (587) to describe the changes to his *animus* as he becomes enraged. For some in the ancient world, the physiological changes that we associate with anger, such as increased heart rate, irregular breathing, and sweating (e.g. My blood is boiling!) are caused by the primary element of fire in the body. The fire is the cause of anger (or is anger itself), and these bodily changes are evidence of fire. Note the juxtaposition of fire and anger in 2.575:

Exarsēre ignēs animō; subit īra... *Fires began to burn in my soul; anger comes up...*

These are not two separate activities: the *ignēs* and *īra* are two sides of the same coin in the body.

- Aeneas and unrestrained emotion:** What in brief is Aeneas' state of mind in 2.577-82 as he offers a series of rhetorical questions in the future and future perfect without the usual enclitic -ne introducing the yes/no questions?
- What role does Aeneas predict the surviving Trojans will serve in 2.580?
- Aeneas' test of piety:** What does Aeneas plan to do in 2.583-87—in the Temple of Vesta, no less? (Note that Aeneas was given the responsibility of protecting Vesta by Hector in a dream.)
- Vergil often includes language in the introduction of a speech that is reinforced in the speech itself. The repetition is intended to draw the audience's attention to important details in the narrative. In what two ways do Aeneas' words in 2.585-7 repeat what Vergil said above in 2.575-6?

Tālia iactābam et furiātā mente ferēbar,	588
cum mihi sē, nōn ante oculīs tam clāra, videndam	589
obtulit et pūrā per noctem in lūce refulsit	590
alma parēns, confessa deam quālisque vidērī	591
caelicolīs et quanta solet, dextrāque prehēnsūm	592
continuit roseōque haec insuper addidit ōre:	593
“Nāte, quis indomitās tantus dolor excitat īrās?	594
Quid furis aut quōnam nostrī tibi cūra recessit?	595
Nōn prius aspiciēs ubi fessum aetāte parentem	596
līqueris Anchīsēn, superet coniūnxne Creūsa	597
Ascaniusque puer? Quōs omnēs undique Graiaie	598
circum errant aciēs et, nī mea cūra resistat,	599
iam flammae tulerint inimīcus et hauserit ensis.	600

aciēs, -ē f.: edge, battle line 2
addō, -ere, -didī, -ditum: to bring to, add, 4
 aetās, aetātis f.: age, time
 almus, -a, -um: nourishing, kind
 Ascānius, -ī m.: Ascanius, 3
 caelicolus, -a, -um: heaven-dwelling
 clārus, a, um: clear; famous, 4
 confiteor, -ēri, -fessus sum: acknowledge, confess
 confineō, -ēre, -nuī: hold back, keep together
 Creūsa, -ae f.: Creusa, 2
 ensis, -is m.: sword, 3
 excitō (1): rouse up, raise, 2
 fessus, -a, -um: tired, weary, worn, 3
 furiō, -āre, -to: to make furious, drive mad
 Graius, -a, -um: Greek, 2
 hauriō, haurire, hausī: take in, drain, exhaust, 3
 indomitus, -a, -um: untamed, uncontrollable, wild
 inimīcus, -a, -um: unfriendly, 4

insuper: on top; in addition, 2
 linquō, -ere, liquī, lictum: leave, desert, 3
 mēns, mentis f.: mind, intent, purpose, 4
 nī, nist: if not, unless 2
 offerō, -ferre, obtulī, oblātum: offer, show
 prehēndō, -ere, -dī, -ēnsūm: grasp, catch
 pūrus, -a, -um: pure, clean
 quantus, -a, -um: how great, much, many, 4
 quōnam: to where then?
 recedō, -ere, -cessī: go back, withdraw, recede, 2
 refulgeō, -ēre, -fulsī: flash back, shine
 resistō, -ere, -stītī: stand still, stop; oppose (dat)
 roseus, -a, -um: rosy, pink
 soleō, -ēre, solitus sum: be accustomed
 superō (1): surpass, overcome, 4
 tam: so, so much, so very, such, 4
 undique: from all sides

588 tālia: such things; marks the end of soliloquy
 iactābam: I was pondering; 'I was tossing
 around (in my mind),' impf. act. iactō
 furiātā mente: abl. means or absolute
 ferēbar: 1s impf. pass.; the emotion rather
 than Aeneas is in control
 589 cum...sē...obtulit...videndam: when...; pf.
 offerō governs a double acc. sē and videndam
 (obj., pred.); alma parēns (Venus) is subject
 mihi: to...; dat. ind. obj. of obtulit
 nōn...tam clāra: modifies alma parēns
 oculīs (mēis): to...; dat. of reference; ante is
 an adverb
 videndam: visible; 'worthy/going to be seen'
 gerundive (fut. pass. pple) and acc. pred.
 590 confessa: pf. dep. participle: translate as
 'having Xed'

591 (sē) deam (esse): that (she was)...; ind. disc.,
 deam is predicative acc., add a linking verb
 quālisque et quanta caelicolīs vidērī solet:
 both what sort and how large she was
 accustomed to seem to the heaven-dwelling
 (gods); relative with deam as antecedent; dat.
 of reference and pass. inf. vidēō, which is
 often translated as 'seem' or 'appear'
 592 (mē) prehēnsūm: (me)...; add mē as acc.
 obj.; as often, Latin uses a PPP and finite verb
 where English prefers two finite verbs:
 'grabbed and held'
 roseō...ōre: from...; abl. means or source
 593 haec (verba)
 594 Nāte: son; voc. dir. address, PPP nascor
 quis tantus dolor: what...?; interrogative adj.
 note that Aeneas' emotions are 'indomitās'

595 Quid: Why...?
 quō-nam: to where, then...?
 nostrī: for me; objective gen. of nōs with cūra;
 Venus uses 1p to describe herself (the royal
 we, see p. 99)
 tibi: your; dat. of possession
 596 prius: comparative adv. primus, 'early'
 aspiciēs: 2s fut.
 ubi...liqueris: where...; ind. question with 2s
 pf. subj. linquō (translate as pf.), governed by
 aspiciēs
 (et) superet coniūnxne: (and) whether...; ind.
 question (-ne introduces the question) with 3s
 pres. subj. but 3p subject

598 quōs...circum: around whom; anastrophe;
 antecedents: Anchises, Creusa, and Ascanius
 nī...resistat, tulerint...hauserit: if my care
 should not stop (them), by now the flames
 would have carried (them) off and an
 unfriendly sword would have consumed (their
 blood); not contrary to fact but a fut. less vivid
 should-would condition (sī pres. subj., pf.
 subj.) with pf. subj. of ferō and hauriō; the pf.
 subj. ('would have') is used in place of the
 present subj. ('would') to emphasize the
 completion and certainty of the action. Venus
 is talking about the future, not the past.

Anchīsēs, -ae, acc. -ēn m.: Anchises, 8

Furor vs. Pietās

Furor is an unrestrained emotion and opposing force to pietās. And just as we saw in Book 1 that pietās leads to order—in the individual, in society, and in nature—so furor is associated with disorder. So far, we have seen furor and its cognates used to describe (a) Juno, (b) the winds, (c) Ajax, (d) the storm at sea, (e) a riotous crowd, and finally (f) the Trojans conveying the horse into their walls:

Ajax in Athena's temple	ob...furiās Aiācis, 'because of...the madness of Ajax, 1.41
the winds	loca fēta furentibus Austris, 'places pregnant with furious winds' 1.51
the riotous crowd	furor arma ministrat, 'Fury supplies its own weapons.' 1.150
the storm	furit aestus harēnis, 'the tide rages with the sands, 1.107
the unaware Trojans	immemorēs caeciq̄que furōre, 'unmindful and blind with fury' 2.244
Juno, inciting the Greeks	lūnō...furēns, 'Juno, raging...' 2.612

Both Vergil and Venus use the same word on the facing page to describe Aeneas' state of mind as he approaches Helen: (a) furiātā mente ferēbar in 2.588 and (b) Quid furis? in 2.595. And so, the central question in this passage is the following:

Will Aeneas submit to furor and commit an impiety by killing Helen in the temple or will he restrain his emotion and preserve the ideal of pietās?

Hector commended not only the Penates but also the eternal fire of Vesta to Aeneas' protection. If Aeneas does not restrain his furor, he risks dishonoring the very god that he was entrusted to protect.

Furor vs. Pietas

1. How do the verb form and type of ablative in the clause 'furiātā mente ferēbar' (588) show that Aeneas is not in control of his emotions?
2. What specifically does Venus say about Aeneas' emotional state in 594-5? (What does the word 'indomitās' say about Aeneas' self-control and self-restraint?)
3. In response to these emotions, Venus appeals to Aeneas' pietās. What four (4) family members does Venus refer to in lines 595-8?
4. What would happen to them if Venus should to remove her protection in 598-600?

nōn tibi Tyndaridis faciēs invīsa Lacaenae	601
culpātusve Paris, dīvum inclēmentia, dīvum	602
hās ēvertit opēs sternitque ā culmine Troiam.	603
Aspice (namque omnem, quae nunc obducta tuentī	604
mortālēs hebetat vīsūs tibi et ūmida circum	605
cālīgat, nūbem ēripiam; tū nē qua parentis	606
iussa timē neu praeceptīs pārēre recūsā):	607
hīc, ubi disiectās mōlēs āvulsaque saxīs	608
saxa vidēs, mixtōque undantem pulvere fūmum,	609
Neptūnus mūrōs magnōque ēmōta tridentī	610
fundāmenta quatit tōtamque ā sedibus urbem	611
ēruit. Hīc Iūnō Scaeās saevissima portās	612
prīma tenet sociumque furēns ā nāvibus agmen	613
ferrō accincta vocat.	614

accingō, -ere, -cīnxī, cīnctum: equip, put on a belt, 2
āvellō, -ere, -vellī, -vulsum: tear apart or away
cāligō (1): to cover with dark mist; be misty
culmen, -minis n.: rooftop; peak, summit, 4
culpō (1): blame
disiciō, -ere, -iēcī, -iectum: scatter, throw apart, 4
ēmoveō, -ēre, -mōvī: move out, remove
ēripiō, -ere, -uī, -reptum: rescue, snatch from, 4
ēruō, -ere, -uī, -utum: overthrow, overturn
ēvertō, -ere, -vertī: overturn, turn over, 3
faciēs, -ēī f.: face, countenance; appearance
fūmus, -ī m.: smoke, vapor
fundāmentum, -ī n.: foundation, 3
hebetō (1): to make dull, blunt
inclēmentia -ae f.: harshness, lack of mercy,
Lacaena, -ae f.: Spartan woman
mortālis, -e: mortal, 4
Neptūnus, -ī m.: Neptune, 3

neu (nēve = vel nē): nor, or lest, or don't
obdūcō, -ere, -dūxī, -ductum: draw over, cover
ops, opis f.: resources, power, wealth, 3
pārēō, -ēre, parūī: obey, 3
Paris, -idis m.: Paris, 3
praecipio, -ere, -cēpī, -ceptum: instruct, admonish
pulvis, pulveris m.: dust, dirt, 2
quatō, -ire, quassī: to shake, brandish
recūsō (1): refuse, object to, protest, against
Scaeus, -a, -um: Scaean (name of the set of gates)
sternō, -ere, strāvī, strātum: to lay (low), layer, 4
timeō, -ēre, timūī: be afraid, fear 2
tridēns, -ntis m.: trident, 3
tueor, tuērī, tutus (tuitus) sum: look on, watch, 3
Tyndaridēs, -ae: Helen, daughter of Tyndareus, 2
ūmidus, -a, -um: wet, moist, damp
undō (1): billow, undulate, wave, surge,
vīsus, -ūs m.: vision, sight, 2

601 **nōn faciēs...-ve Paris...(sed) inclēmentia...**
ēvertit: *not the appearance...or Paris but the harshness...;* ellipsis; all three are subjects of 3s ēvertit
tibi: *to you;* dat. of reference or ethical dat. equiv. in sense to 'you know' or 'you should know'
Tyndaridis Lacaenae: *of the Spartan woman, daughter of Tyndareus;* gen. sg. in apposition
602 **dīv(ōr)um...dīv(ōr)um:** *deōrum...deōrum;* gen. pl. repeated for emphasis
603 **hās opēs:** *this power, these resources*
604 **Aspice:** sg. imperative
omnem...nūbem: obj. of ēripiam, 1s fut.
quae...hebetat...et calīgat: *which...;* relative; the antecedent is fem. sg. nūbem

obducta: PPP modifying quae, i.e. the cloud
tuentī...tibi: *for you...;* dat. of interest and pres. pple tueor
606 **ēripiam:** 1s fut.
nē...timē: *Don't...;* neg. imperative
qua...iussa: *any orders...;* quis is indef. after sī, nisi, num, and nē; 'things ordered'
neu...recūsā: *or don't...;* neu = nē-ve; neg. imperative
praeceptis: *instructions;* 'things instructed, substantive from the PPP, dat. obj. of pārēre
Venus reveals the gods hidden from human vision
608 **hīc:** *here;* Venus points as she talks
disiectās, āvulsa: PPP
saxīs: *from...;* abl. pl. of separation
609 **mixtō...pulvere:** abl. abs., PPP misceō

undantem fūmum: pres. pple; obj. of vīdēs
610 **magnō...tridentī:** abl. means, i-stem 3rd decl.
ēmōtā: *dislodged;* PPP
611 **ā sedibus:** i.e. foundations
612 **Scaeās portās:** *Scaean gates;* famous set of gates in the city walls of Troy
613 **prīma:** *as a leader;* 'foremost,' the adv.
prīmum means 'first in time'
tenet: i.e. takes position on, takes possession of
socium: *allied;* modifies agmen; i.e. Greek
614 **ferrō:** *by sword;* **metonymy**
accincta: *equipped;* 'belted'
vocat: i.e. summons; Juno calls the Greeks from their ships to enter through the gates

Helen: Innocent Victim or Complicit Adulterer?

The debate over whether Helen is an innocent victim of a kidnapping or a willing adulteress is as old as the epics themselves. Perhaps the most clever presentation of this dispute is found in Book 4 of the *Odyssey*, when Odysseus' son Telemachus comes to Sparta almost ten years after the war and visits King Menelaus and Queen Helen, who had reunited after the war and returned to Sparta.

Menelaus and Helen present themselves to Telemachus as the perfect couple and never give any indication of past marital strife. When Telemachus, who has no memory of Odysseus, asks about his father, Helen recalls how she alone recognized Odysseus walking in disguise as a beggar in the streets of Troy. After she swore an oath not to reveal him, he divulged the plans of the Greeks discretely to her and then killed many Trojans before he returned to the Greek camp. (4.240-65). After Helen finishes her story, Menelaus responds by stating that he remembers a different account and relates how Odysseus, Menelaus, and other Greeks hid quietly in the wooden horse as Helen approached the structure, assumed the voices of various Greek wives, and called out to the Greek men in the hopes of persuading them to reply to their wives' voices and reveal their hiding places. Odysseus showed great restraint, Menelaus adds, and was able to keep the men disciplined and avoid detection (4.266-90).

Ostensibly, both Helen and Menelaus present Telemachus with flattering portrayals of Odysseus during the war, but perceptive readers will notice that each story depicts Helen in a very different light. While Helen's story suggests that she was loyal to the Greek cause during the war and hopeful that the Greeks would succeed, Menelaus' story indicates that even on the night before the fall of Troy Helen was willing to betray the Greeks for the Trojans.

While both Menelaus and Helen continued to play the part of the perfect couple for the duration of Telemachus' visit, their accounts of Odysseus reveal that even ten years after the end of the war questions about Helen's role in the war and loyalty to the Greeks and Trojans remained unresolved.

1. After appealing to Aeneas' devotion to his family, what does Venus say is the true cause of the overthrow of Troy in 2.601-3?
2. When Venus reveals the role of the gods in the overthrow of the city, she does not say that the gods are invisible. Why, according to Venus, can the gods not be seen by mortals in 2.604-6?
3. Who is the god in 608-11 and what is he doing?
4. Where is Juno standing in 2.612-614 and what is she doing?

Iam summās arcēs Trītōnia, respice, Pallas	615
insēdit limbō effulgēns et Gorgone saevā.	616
Ipse pater Danaīs animōs vīrēsque secundās	617
sufficit, ipse deōs in Dardana suscitāt arma.	618
Ēripe, nāte, fugam finemque impōne labōrī.	619
Nūsqum aberō et tūtum patriō tē līmine sistam.”	620
Intereā magnō miscērī murmure caelum	160
incipit, insequitur commixtā grandine nimbus,	161
et Tyriī comitēs passim et Troiāna iuventūs	162
Dardaniusque nepōs Veneris dīversa per agrōs	163
tēcta metū petiēre; ruunt dē montibus amnēs.	164
Spēluncam Dīdō dux et Troiānus eandem	165
dēveniunt. Prīma et Tellūs et prōnuba Iūnō	166
dant signum; fulsēre ignēs et cōnsciūs aethēr	167
cōnūbiīs, summōque ululārunt vertice nymphae.	168

absūm, -esse, āfui: be absent, 2
aether, -eris m.: aether, (upper) sky, 3
ager, agrī m.: field, land; farm
amnis, -is m.: stream; river, 2
commisceō, -ere, -cui, -mixtum: mix up, mix together
consciūs, -ī m.: participant, witness
cōnūbium, -ī n.: marriage, wedlock, 4
Dardanius, -a, -um: Dardanian, Trojan, 4
Dardanus, -a, -um: Trojan, 2
dēveniō, -ire, -vēnī, -ventum: arrive at, come to
dīversus, -a, -um: in different directions, apart, 2
dux, ducis m./f.: leader, guide, 2
effulgeō, -ere, -lsi: shine out, gleam
ēripiō, -ere, -ui, -reptum: rescue, snatch from, 4
fulgeō, -ere, -fulsi: flash, shine, 2
Gorgō, -onis f.: Gorgon
grando, -dinis f.: hail
insequor, -sequi, -secūtus sum: follow, ensue, 3
insideō, -ere, -sedī, sessum: sit on
iuventūs, -ūtis f.: youth, young man
limbus, -ī m.: border, hem, fringe

615 Trītōnia: *Tritonian one*; i.e. Minerva, child of Triton; *patronymic*, see note on 2.226
respice: sg. imperative
limbō...et Gorgone saevā: *with...*; abl. means; Athena wore an aegis, a goat-skin mantle over her shoulders with a border made of serpents and the head of the Gorgon Medusa. See p. 75.
617 ipse pater: i.e. Jupiter
Danaīs: *to the Greeks*; dat. ind. obj.
animōs: *courage*; acc. pl.
vīrēs: *strength*; fem. acc. pl. vīs

murmur, -uris n.: murmur, rumble, 4
nepōs, nepōtis m.: grandson, decedent, 3
nimbus, -ī m.: (storm) cloud, rain/dark cloud 3
nūsqum: nowhere
nympha, -ae f.: nymph, 4
Pallas, -adis f.: Pallas (Minerva), 2
passim: here and there, to and fro, 4
patriūs, -a, -um: paternal, ancestral, 3
prōnuba, -ae f.: bridesmaid, attending the bride
respiō, -ere, -spexī: to look back (at), respect, 3
secundus, -a, -um: following; favorable, 3
signum -ī, n.: signal, gesture
sistō, -ere, -stifti: set, make stand; stand, stop, 4
spēlunca, -ae f.: cave, 2
sufficiō, -ere, -feci, -fectum: fill, imbue; supply, 2
suscitō (1): stir up, rouse, excite
Trītōnius, -a, -um: Tritonian, child of Triton
tūtus, -a, -um: safe, secure, 4
ululō (1): to howl, ululate
Venus, -eris f.: Venus

618 (et) ipse: (*and*) *he himself...*; *asyndeton*
in Dardana arma: *against...*
619 Ēripe, impone: sg. imperatives
nāte: *son*; voc. dir. address; nātus, PPP nāscor
labōrī: *on...*; dat. of compound verb
620 aberō: 1s fut. absum
sistam: 1s fut. + double acc. (obj. and pred.)
(in) patriō...līmine: *on...*
A storm drives Dido and Aeneas to the same cave
160 magnō...murmure: abl. of manner;
alliteration and onomatopoeia

miscērī: complementary pass. inf. of incipit	166 Prīma Tellūs: <i>First Earth</i> ; i.e. primeval earth
161 (et) insequitur: pres. dep.: translate as active	fulsēr(unt): syncopated 3p pf. fulgeō
commixtā grandine: abl. abs.	ignēs: i.e. lightning
163 Dardaniusque nepōs Veneris: i.e. Ascanius	cōnsciūs (erat): nom. pred., supply verb
tēcta: <i>shelters</i> ; <i>synecdoche</i> ; perhaps man-made and natural, such as caves, tree covers	168 conūbiīs: <i>for...</i> ; dat. of purpose or dat. of special adj.
164 metū: <i>because of...</i> ; ‘out of...’ abl. of cause	ululā(vē)run: syncopated 3p pf.
petiēr(unt): syncopated 3p pf.	summō vertice: <i>from...</i> ; abl. of place where or place from which; i.e. hilltops
165 eandem: acc. sg. īdem modifying spēluncam	

The Aegis of Athena in 2.616-7

Athena wears around her neck and draped over her shoulders, chest, and back a goatskin (*aegis*) covering—a circular piece of goat hide with a hole in the center for the head. This goatskin has a fringed border (*limbus*) of living snakes, and, even stranger, the decapitated head of Medusa (one of three Gorgon sisters) is attached and displayed in front. Surprisingly, Athena never complains about wearing a decapitated head all day long. It is actually Jupiter’s *aegis*, but Athena wears it. Athena is the goddess of victory in war. When she shakes the *aegis*, she instills fear in the enemy. The head of Medusa is believed to be *apotropaic*, i.e. something that turns (Grk. *tropos*) away (Grk. *apo*) evil, and therefore effective in turning away the attack of an enemy.

1. Translate and explain the significance of ‘limbō effulgēns et Gorgone saevā’ (616).
2. Who is “ipse pater” and what does he provide to the Greeks in 2.617-8?
3. Where does Venus direct Aeneas to flee in 2.619-20?

What Happened at the end of Book 2

Readers are encouraged to review p. 65. After Aeneas leaves Venus and flees to his father Anchises’ house, he is joined by his son Ascanius, his wife Creusa, and the Penates. When Aeneas urges them to flee, the aged Anchises refuses, and Aeneas obeys and plans to stay. Then, Anchises witnesses two omens: (1) Ascanius’ head catches fire and is extinguished with no harm to Ascanius, and (2) a comet appears in the sky. These omens convince Anchises to depart, and Aeneas flees, carrying Anchises, who holds the Penates, over his shoulder and leading Ascanius by the hand. Creusa trails behind and is lost before they find refuge outside the city. When Aeneas returns to look for her, she appears as a ghost, tells him that she is already dead, and urges him to leave and take care of their son.

Book 3

Aeneas now proceeds to tell Dido and the banqueters an account of the seven years that he and the Trojans wandered the eastern Mediterranean, where he frequently settled in one place only to receive a omen that he must keep moving. Eventually, the destination of Italy is revealed by the gods. It is worth noting that Dido is told repeatedly that Aeneas believes that he is on a divine mission to Italy.

Book 4

After the banquet ends, Dido reveals to her sister Anna that she is falling in love with Aeneas. When Anna advises Dido to seek the gods’ approval, Dido renews animal sacrifices all day long—evidence that the gods do not give her the approval that she seeks. When Juno notices that Dido is distraught with love, she proposes to Venus an alliance of marriage and peace between Dido and Aeneas. Venus agrees—as long as Juno seeks Jupiter’s approval—but Juno does not seek him out. Instead, while the Trojans and Carthaginians participate in a hunt, Juno sends a storm and sets her plan into motion.

Ille diēs prīmus lētī prīmusque malōrum	169
causa fuit; neque enim speciē fāmāve movētur	170
nec iam furtivum Dīdō meditātur amōrem:	171
coniugium vocat, hōc praetexit nōmine culpam.	172
Exemplō Libyae magnās it Fāma per urbēs,	173
Fāma, malum quā nōn aliud vēlōcius ūllum:	174
mōbilitāte viget vīrēsque adquīrit eundō,	175
parva metū prīmō, mox sēsē attollit in aurās	176
ingrediturque solō et caput inter nūbila condit.	177
Illam Terra parēns irā inrītāta deōrum	178
extrēmum, ut perhibent, Coeō Enceladōque sorōrem	179
prōgenuit pedibus celerem et pernīcibus ālis,	180
monstrum horrendum, ingēns, cui quot sunt corpore plūmae,	181
tot vigilēs oculī subter (mīrabile dictū),	182
tot linguae, totidem ōra sonant, tot subrigit aurēs.	183

adquirō, -ere, -quisivī, -quisitum: to acquire
āla, -ae f.: wing
attollō, -tolle, attulī, allatum: to raise, lift up, 3
auris, -is f.: ear, 3
Coeus, -ī m.: Coeus, Titan father of Latona
condō, -ere, condidī, -ditum: found; hide, 4
coniugium, -ī n.: marriage, 2
culpa, -ae m.: blame, fault; cause
diēs, diēī m./f.: day, day(light), 4
Enceladus, -ī m.: Enceladus
enim: for, indeed, 4
exemplō: immediately, forthwith, 2
furtivus, -a, -um: hidden, secret, concealed
horrendus, -a, -um: horrible, to be trembled at, 4
ingredior, -ī, -gressus sum: step in, enter; begin, 3
inrītō (1): incite, stir up
lētum, -ī n.: death, destruction
lingua, ae f.: tongue, language, 2
malus, -a, -um: bad, wicked, 3
meditor, -ārī, meditatus sum: ponder, consider, reflect
mīrabilis, -e: wonderful, marvelous, 2

169 **ille diēs (fuit) prīmus prīma (causa) lētī et prīmus prīma causa malōrum fuit:** *that day (was)...*; prīmus logically agrees with fem. causa but is attracted into the masc. by masc. diēs: translate as prīma causa (pred. nom.)
malōrum: *of evils, of troubles;* substantive
170 **neque enim:** *for...not...;* or ‘indeed not’
fāmā: *reputation*
171 **meditātur:** pres. dep. governing a double acc. (obj. and pred.)
172 **vocat:** *calls it (y);* governs a double acc.;

mōbilitās, -tātis f.: mobility
monstrum, -ī n.: monster, 2
mox: soon
neque: nor, and not; neither...nor, 4
nūbilus, ī (pl. nūbila): cloud, rain-cloud
parvus, -a, -um: small, 3
perhibeō, -ēre, -uī: assert, say; hold out, bring forward
pernix, -icis: nimble, swift, quick
plūma, -ae f.: feather
praetegō, -ere, -xī, -ctum: to cover over
prōgignō, -ere, -genuī: bring forth
quot: as many as, how many
solum, -ī n.: soil; ground, 3
sonō (1): resound, roar, 2
species, -eī f.: sight, appearance, aspect
subrigō, -ere, -rēxī: to raise, lift up
subter: beneath, below
totidem: just so many, just as many
vēlox, vēlocis: swift, rapid, fast
vigeō, -ēre: to grow vigorous, thrive, flourish
vigil, -vigilis: watchful; *subj.* watchman, 2

‘it’ refers to ‘amōrem’ above
(et) hōc...nōmine: *and...;* *asyndeton;* abl. of means: this comment is Vergil’s own opinion
173 **Fāma:** *Rumor; personification;* Rumor is personified as a flying monster.
174 **Quā nōn ūllum aliud malum (est) vēlōcius:** *than which not any other evil is faster;* *ellipsis;* the relative pronoun is an abl. of comparison; neut. malum, ‘evil,’ is a substantive; vēlōcius is a neut. nom. sg. comparative of vēlōx
175 **vīrēs:** *strength;* acc. pl. vīs

eundō: abl. means, gerund (-ing) for eō, ire	celerem: modifies illam
176 parva (est): (<i>it is</i>)...	181 monstrum: in apposition to illam in l. 178
metū: <i>because of...;</i> abl. of cause	cui...sunt: <i>who has...;</i> ‘to whom are...’ dat. of possession
prīmō...mōx: <i>at first... (but) soon;</i> abl. as adv.	quot...tot...tot...totidem: <i>as many...so many...so many...just as many...;</i> demonstrative tot and relative quot are correlatives; the monster has as many as the people who spread rumors
177 ingreditur: pres. dep.	181 (in) corpore
solō: <i>on...;</i> dat. of compound or abl. place where, solum, -ī n.	182 mīrabile: neut. sg. modifying the entire passage
178 Illam: <i>that one;</i> i.e. Fāma; lines 178-80 explain the mythological origins of Fama	dictū: <i>to speak of;</i> a supine; in the abl. a supine behaves as an abl. of respect: ‘in respect to speaking’
Terra parēns...prōgenuit	
extrēmum...sorōrem: in apposition to illam	
ut perhibent: <i>as they say;</i> i.e. as people say	
Coeō Enceladōque: <i>to...;</i> dat. of interest	
pedibus...et pernīcibus ālis: <i>in...;</i> abl. of respect	

Traditional Wedding Procession

A traditional Roman wedding procession (*deductio*) began after a short ceremony in the house of the bride and the lighting of the wedding torch (*spina alba*, ‘white thorn’). The bride was pulled from the embrace of her mother and, while veiled, escorted by three boys, one of whom carried the torch, from her house to the house of the groom. Along the way, participants would sing traditional bridal songs—some invoking the god Hymen Hymenaeus, others quite risqué—and tell jokes. When the bride arrived, she would be lifted over the threshold and entered the house of the groom. The bride and groom would then consummate their relationship as the procession sang songs outside the home.

One popular explanation for this procession is the belief that the bride was moving from the protection of her family’s household gods to those of her husband, and the procession itself occurred at a vulnerable time when the bride was protected by neither set of gods. Once she is separated from her mother’s embrace, the veil, escort, torch, and songs served as protection from curses and physical harm until she was carried over the threshold and accepted by the groom’s gods.

The marriage torch (*taeda*) held symbolic value similar to wedding rings today.

Aeneas and Dido in the Cave

- How could each aspect of the narrative in 4.165-8 correspond to a traditional wedding procession?
 - Spēluncam Dīdō dux et Troiānus eandem dēveniunt.
 - Prīma et Tellūs et prōnuba Iūnō signum dant
 - fulsere ignēs
 - cōnscius aethēr (est) cōnūbiīs
 - The *nymphae ululārunt* likely corresponds to songs sung by processioners as the marriage is consummated. Readers can therefore assume that Aeneas and Dido were intimate in the cave.
- What two things in 4.170 no longer motivate Dido?
- What does Dido call her love in 172? What does Vergil say that she is covering up with that word?

Fama Personified

- Explain how the description of the monster Fama in 174-7 corresponds to how rumors are spread.
- Explain once again how the description of Fama in 181-183 corresponds to how rumors are spread.

Nocte volat caelī mediō terraeque per umbram	184
strīdēns, nec dulcī dēclīnat lūmina somnō;	185
lūce sedet custōs aut summī culmine tectī	186
turribus aut altīs, et magnās territat urbēs,	187
tam fictī prāvīque tenāx quam nuntia vērī.	188
Haec tum multiplicī populōs sermōne replēbat	189
gaudēns, et pariter facta atque infecta canēbat:	190
vēnisse Aenēān Troiānō sanguine crētum,	191
cui sē pulchra virō dignētur iungere Dīdō;	192
nunc hiemem inter sē luxū, quam longa, fovēre	193
rēgnōrum immemorēs turpīque cupīdine captōs.	194
Haec passim dea foeda virum diffundit in ōra.	195
Prōtinus ad rēgem cursūs dētorquet Iarbān	196
incenditque animum dictīs atque aggerat Irās.	197

aggerō (1): to heap up, pile up
canō, -ere, cecinī, cantum: sing (about), 3
crescō, -ere, -crēvī, crētum: grow, arise, spring forth
culmen, -minis n.: rooftop; peak, summit, 4
cupīdō, -dinis f.: desire, longing
custōs, -ōdis m. (f.): guard, guardian, 4
dēclīnō (1): turn away, bend aside
dētorqueō, -ēre, -rēsi, -rtum: turn off or from, twist
dictum, -ī n.: word, speech, 4
diffundō, -ere, -fūdī, -fūsum: pour or spread out
dignor, -āre, -ātus sum: deem worthy
figō, -ere, finxī, fictum: make up, imagine, 3
foedus, -a, -um: foul, horrible, abominable
foveō, -ēre, fovī, fōtum: nurture, foster; caress, 4
gaudeō, gaudēre, gāvīsus sum: enjoy, rejoice, 2
hiems, hiemis f.: winter, storm, 3
Iarbās, -ae, m.: Iarbas, 2
immemor, -oris: unmindful, forgetful of (gen) 2
incendō, -ere, -ī, -ēnsum: kindle, burn, 4
infectus, -a, -um: not done

iungō, -ere, iunxī, -iunctum: to join, 3
luxus, -ūs m.: luxury, extravagance
multiplex, multiplicis: multiple
nuntia, -ae f.: messenger
pariter: equally, on equal terms, 3
passim: here and there, to and fro, 4
prāvus, -a, -um: deformed, irregular, crooked
prōtinus, -adv.: immediately, continuously, further on
repleō, -ēre: fill up, fill again
rēx, rēgis m.: king, 4
sedeō, -ēre, sēdī, sessum: sit, 4
sermo, -mōnis m.: conversation, discourse, 3
strīd(e)ō, -ēre, -dī: rustle, whirl, hiss, screech, creak, 3
tam: so, such, 4
tenāx, tenācis: tenacious, steadfast, persistent
terrītō (1): to frighten, keep terrifying
turpis, -e: ugly, shameful
turris, turris f.: tower
vērūs, -a, -um: true, real, 2
volō (1): to fly, 3

184 **nocte:** *at...*; abl. time when
caelī (in) mediō terraeque
strīdēns: *screeching*; as a bird; pres. pple; the same verb is used to describe whistling wind (I.102) and hissing air leaving Dido's lungs (IV.689)
lūmina: *eyes*; 'lights,' **metonymy**
185 **lūce:** *in...*; abl. time when, in contrast to nocte above
custōs: *as...*; in apposition to the subject
186 **aut (in) culmine...aut (in) turribus:** *either...or...*; abl. place where
188 **tam...tenāx quam nuntia:** *as tenacious as messenger of...as of...*; tam...quam are

correlatives and quam introduces a clause of comparison; nuntia, 'messenger,' is fem. sg.
189 **haec:** *this one*; i.e. Fama
multiplicī sermōne: *with...*; abl. means, abl. sg. of a 3rd decl. i-stem adj.; i.e. different versions of the same event
190 **facta:** *things...*; neut. PPP as substantive
infecta: *things...*; i.e. nōn facta, see above
191 **vēnisse Aenēān...** *that...*; ind. disc. in apposition to facta above; -ān is Grk acc. sg.
crētum: PPP crescō
192 **cui...virō:** *to whom, as a husband*; or 'to which man,' dat. of interest with iungere and dat. apposition or just dat. of interest

dignētur: 3s pres. dep. subj. of subordinate verb (relative clause) in ind. disc.: make active
193 **hiemem...(eōs) fovēre:** *that (they)...*; add an acc. subj.
hiemem: *for...*; acc. duration of time
inter sē: *one another*; 'between themselves'
(tam longam) quam longa (hiems est): *as long as (the winter is); 'as long as (the winter is) long'* clause of comparison as often with heavy **ellipsis**; see note on quam below
194 **immemorēs...captōs:** acc. modifying the understood acc. subj. of fovēre (eōs)
turpī cupīdine: abl. of means; 3rd decl i-stem
195 **haec:** *these things*; neuter acc. pl.
dea foeda: nom. subj., i.e. Fama
vir(ōr)um: gen. pl. with ōra
ōra: acc. pl. ōs
196 **ad rēgem Iarbān:** Grk. acc. Iarbas
197 **animum:** i.e. of Iarbas
dictīs: *with...*; abl. means, substantive

lūmen, -inis n.: light, lamp; eye; life, 5

The Steady Progression of Cause and Effect in Book 4

Most events in Book 4 follow from the preceding event. Our passages are highlighted in boldface.

- 1-30 Dido confides to Anna after the banquet that she feels the spark of old flame
31-55 Anna supports such a marriage, but Dido must first consult the gods; the spark is now a fire
56-89 Dido renews sacrifices all day. She is engulfed by love and relaxes her sense of *pudor*.
90-128 Juno proposes an alliance of marriage and plans storm; Venus agrees, if Jupiter approves.
160-72 Dido and Aeneas in the cave. Dido is not motivated by rumor (fama) or appearance.
173-197 Rumor (Fama) personified spreads like a monster
198-218 Iarbas, a North African king, hears the rumor and prays to father Jupiter to intercede
219-258 Jupiter takes note and sends Mercury to tell Aeneas to depart for Italy.
259-278 Mercury visits Aeneas and repeats Jupiter's command.
279-295 Aeneas plans to depart with his men but delays telling Dido.
296-330 Dido realizes Aeneas' plans, confronts him about the secrecy and betrayal of marriage
331-361 Aeneas defends himself, appeals to family and gods, argues that it was not a marriage
362-387 Dido angrily replies and rejects Aeneas' claim that the gods pursue this course
388-650 As Aeneas prepares to depart, Anna and Dido build a pyre to burn his belongings.
651-671 Dido climbs on top of the pyre and falls on Aeneas' sword, while Anna is away
672-685 Anna arrives and comforts the dying Dido.
686-705 Juno sends Iris, who releases Dido's soul from her body.

The **Relative Adverb Quam** * (*as, than*) introduces a clause of comparison (e.g. longior quam..., 'longer than...'). Together, adverbs *tam* and *quam* are correlatives (demonstrative and relative, respectively), and translate slightly differently when used together than when they are used separately:

tam so *quam as/than* *tam tenāx quam* → *so tenacious as (tenacious)* → **as tenacious as** (4.188)

On 3 occasions, *tam* is omitted via ellipsis, but we supply it in English to make the translation clearer:

Quam longa...	→	(tam longam) quam longa	<i>as long as</i>	4.193
Quam multa...	→	(tam multī) quam multa	<i>as many as</i>	6.309
Quam multae...	→	(tam multī) quam multae	<i>as many as</i>	6.311

Fama Personified (cont.)

- How does Fama's behavior at night and in daylight 184-7 correspond to how rumors are spread?
- What distinction is Vergil making between *fictī* and *vērī* in 188 (and *facta* and *infecta* in 190)?
- What moral blame does Fama assert that Dido and Aeneas deserve in 2.194?

Hic Hammōne satus raptā Garamantide nymphā	198
templa Iovī centum lātīs immānia rēgnīs,	199
centum ārās posuit vigilemque sacrāverat ignem,	200
excubiās dīvum aeternās, pecudumque cruōre	201
pingue solum et variīs flōrentia līmina sertīs.	202
Isque amēns animī et rūmōre accēnsus amārō	203
dīcitur ante ārās media inter nūmina dīvum	204
multa Iovem manibus supplex ōrāsse supīnīs:	205
“Iuppiter omnipotēns, cui nunc Maurūsia pictīs	206
gēns epulāta torīs Lēnaeum lībat honōrem,	207
aspicis haec? An tē, genitor, cum fulmina torquēs,	208
nēquīquam horrēmus, caecīque in nūbibus ignēs	209
terrificānt animōs et inānia murmura miscent?	210

accendō, -ere, -ī, accēnsus: kindle, enflame, enrage, 3
aeternus, -a, -um: eternal, everlasting, 4
amārus, -a, -um: bitter
amēns, -entis: out of one's mind; frantic, senseless, 2
an: or (in questions), 3
caecus, -a, -um: blind, hidden, 3
centum: one hundred, 3
crur, -ōris m.: gore, blood, 3
epulor, -ārī, epulātus sum: to feast together, feast on
excubiae, -ārum f.: watchfires, guard
flōrens, -entis: flowering
fulmen, -inis n.: thunderbolt, lightening
Garamantis, -idis (fem. adj.): Garamantian, of the
 Garamantes (North African tribe)
genitor, -ōris m.: begetter, father, 4
Hammōn, -ōnis m.: Hammon (Jupiter). Ammon
honor, -ōris m.: honor; offering, sacrifice, 3
horreō, -ēre, -uī: bristle at, shudder at; fear, dread, 3
inānis, -e: empty, fruitless, meaningless, 3
Lēnaeus, -a, -um: Bacchic, of wine

198 **hic:** *this one*; i.e. Iarbas
satus: PPP serō; i.e. be born
Hammōne: *from...*; abl. of source; Romans
 identified the god (H)ammon with Jupiter
raptā...nymphā: abl. abs.; Iarbas is the son of
 Jupiter and a nymph who had been kidnapped
 199 **templa centum immania (et) centum ārās:**
asyndeton; acc. obj. of pf. pōnō
Iovī: *for...*; dat. of interest, Iuppiter
(in) lātīs...rēgnīs
excubiās...solum...līmina: all acc. objects of
 posuit
 201 **dīv(ōr)um:** gen. pl.
pecudum cruōre: *with...*; abl. of cause
 202 **pingue solum:** neut. acc. sg.; i.e. the grease
 from the burning sacrifices saturate the soil

libō (1): pour (as an offering)
Maurūsius, -a, -um: Mauritanian
murmur, -uris n.: murmur, rumble, 4
nēquīquam: in vain, to no purpose
nympha, -ae f.: nymph, 4
omnipotēns, -entis: all-powerful, 3
pecus, pecudis f.: cattle, herd of cattle
pingō, -ere, pīnxī, pictum: paint, embroider, 2
pinguis, -e: rich, sleek, fat
rūmor, -ōris f.: rumor, hearsay, 2
sacrō (1): to consecrate, make holy
serō, -ere, sēvī, satum: sow, plant, 2
serta, -ōrum n.: garlands
solum, -ī n.: soil; ground, 3
supīnus, -a, -um: supine, flat, on the back
supplex, -icis: suppliant, 3
terrificō (1): frighten, terrify
torus, -ī m.: (banqueting) couch, 3
vigil, vigilis: watchful; *subj.* watchman, 2

around the altars: sacrifices are very frequent
flōrentia līmina: neut. pl. pres. pple; i.e. the
 entrances to the temples
 203 **Isque:** *and he...*; et is; i.e. Iarbas.
amēns animī: *mindless in his mind*; **pleonasm**
 (more words than necessary) describing an
 excess of emotion; animī is an old locative
 204 **dīcitur:** *is said*; + inf.
inter media nūmina: *between the middle of...*
 i.e. statues of the gods
dīv(ōr)um: gen. pl.
 205 **multa:** *many things*; substantive
supplex: *as a suppliant*; nom. apposition
ōrā(vi)sse: pf. inf. ōrō, 'pray to (acc) for (acc)'
 206 **cui:** *for whom...*; dat. of interest
Maurūsia...gēns: *the Mauritanian race*

(in) pictīs...torīs: PPP, 'embroidered'	if a pious man such as Iarbas cannot expect their rewards
207 epulāta: PPP with fem. sg. gēns	
Lēnaeum honōrem: i.e. a libation, a wine offering to the gods	209 cum fulmina torquēs...caecīque...miscent: <i>when...</i> ; an extended cum-clause; the words "nēquīquam horrēmus" belong outside the cum-clause as the main verb
208 aspicis haec?: <i>Do you...?</i> ; neut. acc. pl.; The lack of an interrogative -ne indicates shock or bewilderment	caecī: <i>hidden</i> ; elsewhere 'blind;' modifies ignēs
tē...nēquīquam horrēmus: <i>Do we...;</i> Iarbas asks why humans should fear the gods' wrath,	210 inānia murmura: neut. nom. pl.

Roman Religion as a Business Exchange

The Romans viewed religion as transactional, i.e. a business exchange. If the Romans prayed and sacrificed in honor to the appropriate gods in the proper way, they expected to be rewarded with a proportionate amount of success by those same gods. If, on the other hand, Romans failed to honor the appropriate gods in the proper way, they expected to suffer as a result. And so, when Vergil poses the central question of the epic in Book 1.8-11, 'Why must this pious man suffer?' the poet is asking why the gods are not fulfilling their own obligations in the relationship.

Iarbas poses the same question to Jupiter, his father, and thus calls into question the purpose of Roman religion. The passage that precedes the speech is important because it offers objective confirmation that Iarbas is pious toward the gods and Jupiter, his father, in particular. When Iarbas then questions the benefit of honoring or fearing the gods, his words become more meaningful because readers realize that they come from a man who has made every effort to honor the gods.

Roman Religion after 100 years of Civil Wars

There is good reason to believe that Vergil's question, 'Why must the pious suffer?,' would have been relevant and meaningful to his contemporary readers. The period known as the Fall of the Republic (133-31 BC) was marked by political upheaval and multiple civil wars. Scholars widely believe that the Romans questioned how the same religious practices that helped them achieve so much success for most of the Roman Republic (509-31 BC) failed them in the last 100 years.

Iarbas' piety and subsequent complaints would likely have resonated with many readers.

Evidence of Iarbas' Piety

1. Who is Iarbas' father (4.198)? Do we normally expect father's to favor their children over others?
2. What three tasks has Iarbas completed in 199-200 to honor the god?
3. What does the line 'pecudumque cruōre pingue solum' (201-2) suggest about the frequency of Iarbas' animal sacrifices to the god?
4. What does 'variīs flōrentia līmina sertīs' (202) suggest about Iarbas' maintenance of the temples?
5. What does 'media inter nūmina dīvum multa' (204-5) suggest that Iarbas has placed near the altars? Are these a great or small expense?
6. What final activity does Iarbas engage in to show his piety with the words 'Iovem manibus supplex ōrāsse supīnīs' (205)? (Recall that Aeneas displays the same behavior when readers first meet him.)
7. What additional offering does Iarbas make to Jupiter in 206-7?

A Reward for Piety?

8. When Iarbas asks the question 'Do you see these things? (aspicis haec?, 208), what is the *haec*?
9. What does Iarbas mean when he asks the question 'tē nēquīquam horrēmus?' (208-9)?

Fēmina, quae nostrīs errāns in fīnibus urbem	211
exiguam pretiō posuit, cui lītus arandum	212
cuique locī lēgēs dedimus, cōnūbia nostra	213
reppulit ac dominum Aenēan in rēgna recēpit.	214
Et nunc ille Paris cum sēmivirō comitatū,	215
Maeoniā mentum mitrā crīnemque madentem	216
subnexus, raptō potitur: nōs mūnera templīs	217
quippe tuīs ferimus fāmamque fovēmus inānem.”	218
Ut primum ālātīs tetigit māgālia plantīs	259
Aenēan fundantem arcēs ac tecta novantem	260
cōspicit. Atque illī stellātus iaspide fulvā	261
ēnsis erat Tyriōque ardēbat mūrīce laena	262
dēmissa ex umerīs, dīves quae mūnera Dīdō	263
fēcerat, et tenuī tēlās discrēverat aurō.	264

ālātus, -a, -um: winged
arō, arāre, -āvī: plow
aurum, -ī n.: gold
comitatūs, -ūs m.: retinue, train of followers
conspiciō, -ere, -spexī, -spectum: see, behold 2
cōnūbium, -ī n.: marriage, wedlock, 4
crīnis, -is m.: locks, hair, 4
discernō, -ere, -crēvī, -crētum: separate, distinguish, discern
dīves, dīvitīs: rich, wealthy in (gen), 2
dominus, -ī m.: master
ensis, -is m.: sword, 3
exiguus, -a, -um: small, scanty
fēmina, -ae f.: woman
foveō, -ēre, fovī, fōtum: nurture, foster; caress, 4
fulvus, -a, -um: tawny, yellow
fundō (I): to found, lay (a foundation), begin
iaspis, -idis f.: jasper (type of stone)
inānis, -e: empty, fruitless, meaningless, 3
laena, -ae f.: cloak, upper garment
lēx, lēgis f.: law, decree, 2
madeō, -ēre: to be wet, moist, drip

211 **Fēmina:** i.e. Dido; note the prominent position of fēmina in the four-line sentence.
pretiō: for a price; abl. of price; Dido and the Tyrians bought the land from North African tribes. The money came mainly from a treasure that Sychaeus, Dido's late husband, revealed to Dido in a dream.
212 **cui...cuique:** to whom...and to whom...; dat. ind. obj.
arandum: plowable, arable; 'worthy to be plowed,' gerundive modifying neut. lītus
213 **lōcī:** gen. sg. with lēgēs

Maeonius, -a, -um: Maconian
māgālia, -ium n.: huts (Punic word) 2
mentum, -ī n.: chin, 2
mitra, -ae f.: miter (type of head-dress)
mūnus, -eris n.: gift, duty; function 3
mūrex, mūrīcis m.: purple (from murex shell)
novō (I): renew, make new, build, 2
Paris, -idis m.: Paris, 3
planta, -ae f.: sole of a foot
potior, -īrī, -ītus: possess, take possession of (abl.), 2
pretium, -ī n.: price, value
quippe: of course, truly; surely, 3
recipiō, -ere, -cēpī, -ceptum: take back, recover, 3
repellō, -ere, -pulī, -pulsum: drive back, repulse
sēmivir, -ī m.: half-man
stellātus, -a, -um: starred; studded
subnectō, -ere, -xūī, -xum: fasten up
tangō, -ere, tetigī, tactum: to touch
tēla, -ae f.: thread, (horizontal) thread, web
tenuis, -e: thin, 2
umerus, -ī m.: shoulder, 3

214 **dominum:** as master; Iarbas assumes that Dido and Aeneas will not rule as equals but Dido will be submissive to Aeneas. This view that a woman holds lower status than the man may explain why he calls the queen 'fēmina' but never by her personal name Dīdō.
215 **ille Paris:** i.e. Aeneas; Iarbas contemptuously likens Aeneas to Paris, who stole Helen from the Spartan Menelaus. Iarbas implies that Aeneas is stealing Dido from Iarbas
216 **Maeoniā...mitrā:** abl. means; A cylinder-shaped hat that resembles a fez.

mentum...crīnemque madentem...
subnexus: having fastened up + acc.; lit. 'having been fastened in respect to...' a PPP + acc. of respect; this construction is more common in Greek than in Latin, cf. 2.210; the hair is anointed with olive oil, a popular hair treatment in the Mediterranean
217 **raptō:** (something) stolen; PPP substantive; i.e. Dido, who is not treated as an equal but as a prize or possession to be owned
potitur: pres. deponent + abl. obj.
218 **ferimus:** 1p pres. ferō
fāmam inānem: i.e. meaningless because Jupiter does not reward those who honor him.
259 **ut primum...(Mecūrius) tetigit:** as soon as (Mercury)...; 'when first Mercury...' pf. tangō
ālātīs plantīs: abl. means
261 **illī...erat:** that one had...; 'to that one was,' dat. of possession
iaspide fulvā: with...; abl. means
262 **Tyriō mūrīce:** with...; the highly valued purple dye produced by the murex seashell near Phoenician cities in modern Lebanon
263 **dēmissa:** draped, dropped; 'cast down,' PPP
quae mūnera...fēcerat: which gifts...; relative adj. introducing a relative clause; dīves Dīdō is the subject
264 **tenuī aurō:** i.e. gold threading in the cloak; abl. means, 3rd decl. i-stem abl.

Iarbas' Speech (cont.)

- Iarbas' view of Dido:** What does Iarbas claim he gave to Dido in 212-3? What did she reject in return (213-4)?
- What does the word 'dominum' (4.214) suggest about Iarbas' view of the relationship between Dido and Aeneas?
- Iarbas' view of Aeneas:** As a guest, Paris took Helen from his host, King Menelaus of Sparta, (and with Helen the right to rule Sparta) and set in motion the Trojan war. When Iarbas calls Aeneas 'Paris' (4.215) and suggests that Aeneas 'takes possession of something stolen' (raptō potitur, 4.217) what role does Iarbas think that he and Dido play in the analogy? What role should Jupiter, enforcer of the guest-host relationship play?
- Some Romans perceived eastern Mediterraneans as more luxuriant and less austere—in dress and tastes—than western Mediterraneans. How does Iarbas' description of Aeneas in 4.215-6 fit this stereotype of eastern Mediterraneans?
- The Rewards of Piety:** How do the words 'mūnera' and 'fāmam inānem' (217-8) suggest that Jupiter is not fulfilling his part in the relationship between the pious and the gods?

Mercury Arrives

- What is Aeneas doing when the god Mercury arrives in 4.259-60?
- How do the descriptions of Aeneas' sword and cloak (261-64) suggest that Aeneas has changed during his stay with Dido in Carthage?

Continuō invādit: “Tū nunc Karthāginis altae	265
fundāmenta locās pulchramque uxōrius urbem	266
exstruis? Heu, rēgnī rērumque oblīte tuārum!	267
Ipse deum tibi mē clārō dēmittit Olympō	268
rēgnātor, caelum ac terrās quī nūmine torquet:	269
ipse haec ferre iubet celerēs mandāta per aurās:	270
Quid struis? Aut quā spē Libycīs teris ōtia terrīs?	271
Sī tē nūlla movet tantārum glōria rērum	272
[nec super ipse tuā mōliris laude labōrem.]	273
Ascanium surgentem et spēs hērēdis Iūli	274
respice, cui rēgnum Itāliae Rōmānaque tellūs	275
dēbētur.” Tālī Cyllēnius ōre locūtus	276
mortālis vīsūs mediō sermōne reliquit	277
et procul in tenuem ex oculis ēvānuīt auram.	278
At vērō Aenēās aspectū obmūtuit āmēns,	279
arrēctaeque horrōre comae et vōx faucibus haesit.	280

āmēns, -entis: mindless, senseless, 2
 arrigō, -ere, -rēxī, -rectum: raise, prick up, 3
 Ascānius, -ī m.: Ascanius, 3
 aspectus, -ūs m.: sight, view, 3
 clārus, a, um: clear, famous, 4
 coma, -ae f.: hair
 continuō: immediately, at once
 Cyllēnius, -a, -um: Cyllenian (offspring of Mercury)
 dēbeō, -ēre, dēbuī: ought, owe
 ēvanescō, -ēre, -uī: vanish
 exstruō, -ere, -struxī, -structum: build up
 faucēs, -ium f.: throat, gullet
 fundāmentum, -ī n.: foundation, 3
 glōria, -ae, f.: glory, fame
 haereō, -ēre, haesī: cling, stick, hesitate, 2
 hērēs, hērēdis: heir, heiress
 horror, -ōris m.: bristling, shuddering, dread, 2
 invādō, -ere, -vāsī, -vāsum: to go in, enter; attack
 Iulus, -ī: Iulus, 3
 Karthāgō, -inis f.: Carthage, 4
 laus, laudis f.: praise, adulation, 2
 Libycus, -a, -um: Libyan, of Libya, 3

265 continuō: immediately
 invādīt: i.e. begins to speak, assails
 266 uxōrius: nom. adj.: translate as an adv.
 oblīte (you) ...; voc. dir. address + gen.
 rēgnī rērumque...tuārum: i.e. both his
 leadership of the Trojans and of his household
 267 ipse: He himself; i.e. Jupiter
 de(ōr)um: gen. pl. with rēgnātor
 tibi: dat. ind. obj.
 clārō Olympō: from...; abl. place from which

locō (1): place, settle, arrange, 2
 loquor, -ī, locūtus sum: speak, say, 2
 mandō (1): order, command 2
 mōlior, -īrī, -ītus sum: set in motion, bring about, 4
 mortālis, -e: mortal, 4
 oblītus, -a, -um: forgetful, unmindful (of), 2
 obmūtescō, -ere, -mutuī: to become speechless
 Olympus, -ī m.: Mt. Olympus, 2
 ōtium, -īī n.: leisure, free time, peace
 procul: from afar, far, at a distance, 2
 rēgnātor, -ōris m.: ruler
 relinquō, -ere, -liqui, -lictum: leave, abandon, 3
 respiciō, -ere, -spexī: to look back (at), respect, 3
 sermo, -mōnis m.: conversation, discourse, 3
 struō, -ere, struxī, structum: build, draw up, 2
 super: above, beyond (acc.); adv. in addition, 3
 tenuis, -e: thin, 2
 terō, -ere, trīvī, trītum: wear away, rub
 uxōrius, -a, -um: submissive, uxorious
 vērō: in truth, in fact; but (abl. as adv.), 3
 vīsūs, -ūs m.: vision, sight, 2

270 ipse: he himself; i.e. Jupiter
 (mē) ferre iubet: ellipsis: add ‘mē;’ inf. ferō
 mandāta: orders; ‘things ordered,’ neut. PPP
 271 Quid...?: Why...?; ‘in respect to what?’
 Quā spē: With what expectation...?
 (in) Libycīs terris
 273 [nec...labōrem]: omit the line as spurious
 274 Ascanium...et spēs: acc. obj.; Ascanius and
 Iulus refer to the same person: son of Aeneas
 275 cui: to whom...; dat. ind. obj.

276 dēbētur: 3s pres. pass. with 3p subject	when
Tālī...ōre: with such an utterance; metonymy	279 At vērō: but in truth
locūtus: pf. dep. pple: translate ‘having Xed’	aspectū: at...; ‘because of...’ abl. of cause
277 mortālis: of the mortal one; i.e. of Aeneas	280 arrēctae (sunt): 3p pf. pass.
(in) mediō sermōne: abl. place where or time	(in) faucibus

What Jupiter Really Said

In 4.271-6 Mercury does not repeat verbatim what Jupiter commands. Below is the original message that Jupiter ordered Mercury to convey to Aeneas in 233-8. The few words that Mercury repeats verbatim are boldfaced, the words that Mercury rephrases are italicized, and the words that Mercury chooses not to repeat in his own speech are in regular type:

Si nulla accendit tantarum gloria rerum,	233
nec super ipse sua molitur laude laborem,	234
Ascanione pater Romanas invidet arces?	235
Quid struit, aut qua spe inimica in gente moratur,	236
nec prolem Ausoniam et Lavinia respicit arva?	237
Naviget: haec summa est; hic nostri nuntius esto.”	238

Vergil could easily have had Mercury repeat the message verbatim, and it certainly would have saved the poet time. But, such repetition would have portrayed Mercury as nothing more than a mindless voice recorder. Instead, Mercury’s ability to rephrase Jupiter’s message and offer context (265-70) reminds readers that Mercury is just as independent as the other gods that we have encountered.

Homer’s oral culture vs. Vergil’s Literary culture: Homer often repeats entire passages large and small and likely would have had Mercury repeat Jupiter’s speech verbatim. For many years, readers thought Vergil was the better poet because he avoided these repetitions, but scholars now realize that Homer was part of an oral tradition where singers sang epic songs extemporaneously and repetition was common. Vergil, on the other hand, came from a literary culture where he did not compose the poem extemporaneously and therefore had time to prepare and differentiate his verses.

What the Square Brackets Indicate in 273

Square brackets indicate that the words enclosed are part of the manuscript tradition, but the editor believes that they are spurious, i.e. not genuine. In this case, line 273 is a repetition of line 234 in Jupiter’s speech, and Mercury does not otherwise repeat lines from Jupiter’s speech:

nec super ipse sua molitur laude laborem,	234	Jupiter’s speech
[nec super ipse tuā mōliris laude labōrem.]	273	Mercury’s speech

While the editor’s reasoning is undoubtedly more nuanced, what likely happened is that, while someone was copying by hand Mercury’s speech from an older manuscript into a new one, the copyist inadvertently looked up at Jupiter’s lines in the original manuscript and copied it into Mercury’s lines in the new copy. Then, the copyist’s attention was directed back to Mercury’s speech, and the mistake was not corrected. Either the same copyist or a later copyist modified ‘sua molitur’ to ‘tua moliris.’

1. What criticism does Mercury offer with the words ‘Heu, rēgnī rērumque oblīte tuārum!’ (267)?
2. What is Aeneas doing in 265-7 instead of what he ought to do, and how is the word ‘uxōrius’ significant? (Is it a figure of speech or does it express Mercury’s view of the relationship?)
3. What does Mercury claim is owed to Ascanius (also called ‘Iūlus’) in 274-6?
4. Give the Latin and translation for two of Aeneas’ physical reactions to Mercury in 279-80.

Ardet abire fugā dulcēsque relinquere terrās,	281
attonitus tantō monitū imperiōque deōrum.	282
Heu quid agat? Quō nunc rēginam ambire furem	283
adeat adfātū? Quae p̄ma exordia sūmat?	284
Atque animum nunc hūc celerem nunc dīvidit illūc	285
in partēsque rapit variās perque omnia versat.	286
Haec alternantī potior sententia vīsa est:	287
Mnēsthea Sergestumque vocat fortemque Serestum,	288
classem aptent tacitī sociōsque ad litora cōgant.	289
arma parent et quae rēbus sit causa novandis	290
dissimulent; sēsē intereā, quandō optima Dīdō	291
nesciat et tantōs rumpī nōn sp̄ret amōrēs,	292
temptātūrum aditūs et quae mollissima fandī	293
tempora, quis rēbus dexter modus. Ōcius omnēs	294
imperiō laeti p̄rent et iussa facessunt.	295

abeō, -ire, -ī, -itum: go away, 2
 adfātus, -ūs m.: address, speech
 aditus, -ūs m.: approach, entrance, access, 2
 alternō (1): change; hesitate
 ambiō, -ire, -ī, -itum: petition, solicit, go around
 aptō (1): fit, adapt, 2
 attonitus, -a, -um: thunder-struck, stunned
 audeō, -ere, ausus sum: dare (+ inf.), 2
 cōgō, cōgere, cōgī, cōactum: to collect; compel, 3
 dissimulō (1): hide, disguise, 3
 dīvidō, -ere, -vīsi, -vīsum: divide 3
 exordium, -ī n.: introduction, beginning (of a speech)
 facessō, -ere, -ī: perform, fulfill, accomplish
 illūc: to there, to that place
 Mnēstheus, -ī acc. -a: Mnestheus
 modus, ī n.: manner, form, 2
 mollis, -e: soft, gentle, tender
 monitus, -ūs m.: admonish, warning

nesciō, -ire, -scīvi, -scitum: not know, be ignorant, 2
 novō (1): renew, make new, change, 2
 ōcior, ōcius f.: swifter, faster; *adv.* ōcius, rather swiftly
 optimus, -a, -um: best, noblest
 p̄reō, -ere, parūi: obey, 3
 parō (1): prepare, make (ready), get, 4
 potior, -ius: preferable, better (comparative potis, -e)
 quandō: when, since, 2
 relinquō, -ere, -liqūi, -lictum: leave, abandon, 3
 rumpō, -ere, -rūpi, -ruptum: burst, break through, 2
 sententia, -ae f.: decision; opinion; thought, judgment,
 Serestus, -ī m.: Serestus (Trojan leader)
 Sergestus, -ī m.: Sergestus (Trojan leader), 2
 sp̄rō (1): hope (for), expect, 4
 sūmō, -ere, sumpsī, sumptum: take, spend; exact, 3
 temptō (1): to attempt, try
 tempus, -oris n.: time; occasion, 2
 versō (1): keep turning, revolve

281 fugā: *in...*; abl. manner
 agat: *is he to do?*; 'should he do,' deliberative
 pres. subj.; Aeneas debates in his mind
 Quō...adfātū: *With what address...?*;
 284 audeat: *is he to dare...?*; deliberative subj.
 sūmat: *is he to take...?*; deliberative subj.
 nunc hūc...nunc illūc
 286 in partēs variās: i.e. 'directions'
 rapit: *seizes*; choosing one path, then another
 287 alternantī: *to (the one)...*; dat. of reference,
 pres. pple + neut. pl. object
 vīsa est: *seemed*; + nom.
 289 aptent...cōgant...parent...dissimulent:
Let them fit out...let them...let them...; or 'they
 should,' jussive subj: Aeneas orders his men

tacitī: *silently*; nom. adj. as *adv.*
 290 quae...sit: *what...;* ind. question with 3s
 pres. subj. sum governed by dissimulant
 rēbus novandis: *for changing things*; dat.
 purpose; flip and make a gerund (-ing) + obj.
 291 (et dicit) sēsē...temptātūrum (esse)
 aditūs...: *(and says) that he will...;* ellipsis;
 ind. disc. with fut. inf. tempō; add a main verb
 quandō...nesciat...sp̄ret: *since...;* cause
 clause with pres. subj. of subordinate verb in
 ind. disc.; sp̄rō means 'expect'
 292 tantōs rumpī...amōrēs: *that...;* ind. disc.
 with pres. pass. inf. governed by sp̄ret
 quae tempora (sint): *what times... (are)...*;
 ellipsis, ind. question: add 3p pres. subj. sum

fandī: *for speaking*; gen. sg. gerund (-ing)
 294 (et) quis...modus (sit): *(and) what manner*
(is)...; ind. questions; dexter, 'favorable,' is
 nom. pred.; ellipsis; supply pres. subj. sum
 rēbus: *for...;* dat. of purpose
 Ōcius: comparative adv.
 295 laeti: *happily*; predicative adj. as adv.
 p̄rent: *obey*; 3p pres. p̄reō + dat.
 iussa: *orders*; 'things ordered,' neut. PPP
 rēbus: *for...;* dat. of purpose

Mnestheus and Sergestus as Ancesters of Aristocratic Roman Families

We have already mentioned how, even before Vergil wrote the *Aeneid*, the Julian clan, *gēns Iulia*, claimed Aeneas' son Ascanius (Iulus) and therefore Aeneas and Venus as illustrious ancestors. The Trojan captains Mnestheus and Sergestus are two more examples. Members of the Roman aristocratic clan Memmius, *gēns Memmia*, claimed Mnestheus as an ancestor, and members of the clan Sergius, *gēns Sergia*—which included Catiline himself—claimed Sergestus as an ancestor.

And so, these names were significant not only to Aeneas but to Vergil's contemporaries, who likely promoted the connection between these ancestors and some of the leading families in the Republic.

Antony and Cleopatra

- 44 BC Julius Caesar is assassinated.
 43 Second Triumvirate (Octavian, Marcus Antonius, Lepidus)
 40 Marcus Antonius and Octavia, Octavian's sister, marry, have two daughters
 36 Second Triumvirate dissolves, Lepidus is forced to retire
 Octavian oversees western Mediterranean; Antonius, the eastern Mediterranean
 33 Marcus Antonius divorces Octavia
 32-31 Marcus Antonius and Cleopatra marry, have two children
 Sept. 31 Battle of Actium, Greece; Octavian wins naval battle; Antonius and Cleopatra flee
 30 Marcus Antony and Cleopatra commit suicide, Octavian captures Egypt

Both the love affair between Aeneas and Dido and the entire account of Dido's life appears to have been made up by Vergil alone and are not found in any historical record. Many readers assume that Vergil based this relationship in part on the well-known and tragic relationship between Cleopatra and Marcus Antonius, whom we call Mark Antony today.

After the death of Julius Caesar, power in Rome was divided among three men, who formed what we call the second Triumvirate: Marc Antony, Octavian, and Lepidus. Julius Caesar had adopted his grand-nephew Gaius Octavius, in his will, and so the nephew was thereafter called Gaius Julius Caesar Octavianus, or just Octavian by modern readers. We will later know him as Caesar Augustus, the first emperor. Over time, Octavian consolidated power in the western Roman Empire, while Marc Antony did the same in the east. Marc Antony even married Octavia, the sister of Octavian, in 40 BC to reaffirm the second Triumvirate. Finally, as tensions continued to rise, Mark Antony divorced Octavia and married Cleopatra, the Queen of Egypt, with whom he had two children.

On the 2nd of September 31 BC at Actium, off the western coast of Greece, Octavian and his forces defeated the fleet of Marc Antony and Cleoptra, and the latter two fled to Alexandria, Egypt, where nearly one year later they committed suicide as Octavian's naval fleet approached.

What is relevant for our current lesson is that Octavian was careful to avoid the view that he and Marc Antony were engaged in a civil war. Instead, Octavian's supporters asserted (a) that Rome was fighting against Cleopatra and the Egyptians, and (b) that Marc Antony had betrayed his duty toward Rome to join Cleopatra's cause. Aeneas' dilemma is similar to Antony's—Aeneas must choose between (a) building the kingdom of his new love or (2) fulfilling his obligation to Italy and the future of Rome. While Octavian's version of Antony chose love, Vergil's Aeneas decisively chooses duty.

At rēgīna dolōs (quis fallere possit amantem?)	296
praesēnsit, mōtūsque excēpit p̄ma futūrōs	297
omnia tūta timēns. Eadem impia Fāma furenfī	298
dētulit armārī classem cursumque parārī.	299
Saevit inops animī totamque incensa per urbem	300
bacchātur, quālis commōtis excita sacrīs	301
Thyīas, ubi audītō stimulant trietērica Bacchō	302
orgia nocturnusque vocat clāmōre Cithaerōn.	303
Tandem hīs Aenēan compellat vōcibus ultrō:	304
“Dissimulāre etiam spērāsī, perfīde, tantum	305
posse nefās tacitusque meā dēcēdere terrā?	306
Nec tē noster amor nec tē data dextera quondam	307
nec moritūra tenet crūdēlī fūnere Dīdō?	308

amō (1): to love, like
armō (1): to arm, 3
audiō, -īre, -īvi, -ītum: hear, listen to, 3
Bacchus, -ī m.: (god of) wine, 2
baccor, -ārī, -ātus sum: rave, rage (like a Bacchante)
Cithaerōn, -ōnis m.: Mt. Cithaeron (NW of Athens)
commoveō, -ēre, -mōvi: upset, trouble, set in motion, 2
compellō (1): address, accost, speak to, 2
dēcēdō, -ere, -cessī, -cessum: depart, withdraw, die, 4
dēferō, -ferre, -tulī, -lātum: report, offer, 2
dissimulō (1): hide, disguise, 3
dolus, -ī m.: trick, deceit, 3
excipiō, -ere, -cepī, -ceptum: take out; catch, perceive
excitō (1): rouse up, raise, 2
fallō, -ere, fefellī, falsum: deceive, 3
fūnus, fūneris n.: death; burial, 4
impius, -a, -um: unholy, impious
incendō, -ere, -ī, -nsun: kindle, burn, 4

inops, -opis: lacking of, destitute of, needy, (gen), 2
mōtus, -ūs m.: change, movement
nefās n.: unrighteous(ness), sacrilege, forbidden act, 3
nocturnus, -a, -um: nocturnal, nightly
orgia, -ōrum n.: orgies, (Bacchic) festivals
parō (1): prepare, make (ready), get, 4
perfidus, -a, -um: disloyal, traitor(ous), faithless,
praesentiō, -īre, -sī: feel before, realize before
quondam: formerly, ever, 4
saeviō, -īre, -īvi (ī), -ītum: rage, be fierce or savage, 2
spērō (1): hope (for), expect, 4
stimulō: to excite, rouse
Thyīas, -adis f.: Bacchante, Thyiad
timeō, -ēre, timuī: be afraid, fear 2
trietēricus, -a, -um: every third year, triennial
tūtus, -a, -um: safe, secure, 4
ultrō: voluntarily, on his/her own, 3

296 **Quis...possit:** *Who is able...;* deliberative subj. with pres. subj. (translate as pres. ind.)
amantem: *a lover*
 297 **p̄ma...excēpit:** *was the first to perceive*
futūrōs: fut. act. pple
 298 **tūta:** (*however*) *safe;* i.e. although being safe
timēns: pres. pple with rēgīna
furenfī: (*the one*)...; dat. ind. obj., pres. pple
 299 **dētulit:** pf. dēferō
armārī classem: *that...;* ind. disc., pass. inf.
cursumque parārī: *that...;* ind. disc., pres. pass. inf.
 300 **inops animī:** *lacking of sense;* partitive gen. or animī is an old locative; ‘lacking in mind’
 301 **quālis...Thyīas:** *just as a Bacchante...;* ‘which sort of Bacchante;’ a **simile** which ends in l. 303; i.e. a follower of the god Bacchus

commōtis excita sacrīs: *excited by the sacred objects having been set in motion;* PPP and abl. means; a neut. pl. substantive from sacer
 302 **ubi:** *when...;*
audītō...Bacchō: (*the word*) ‘Bacchus’...; abl. abs., Bacchus’ name is called out in the rites
trietērica orgia: *orgies every third year;* this festival occurs every two years (biennial), but Vergil is counting inclusively
 303 **Cithaerōn:** *Mount Cithaeron;* the cult center for Bacchus where the festival occurs at night
hīs...vōcibus: *with these words*
 305 **spērā(vi)sī...posse:** *Did you...?;* 2s pf. spērō and inf. possum; dissimulāre is a complementary inf. governed by posse
perfīde: voc. dir. address
tantum nefās: neut. obj. of dissimulāre

306 **tacitus:** nom. adj.: translate as an adv. marriages pledged given with the right hand
meā...terrā: *from...;* abl. of separation 308 **moritūra...Dīdō:** fut. act. pple morior
 307 **Nec tē...nec tē...nec (tē):** *Neither...nor... tenet:* 3s verb of all three subjects
nor...; **anaphora** **crūdēlī fūnere:** *with...;* abl. of manner; 3rd decl. i-stem adj.
dextera: *pledges;* neut. nom. ; **metonymy:**

morior, morī, mortuus sum: die, 5

tandem: finally, at length, pray, 5

Similes with Qualis: See p. 37 for a fuller explanation. Recall that *tālis* is omitted in the main clause via ellipsis but is supplied in English translation to make the translation clearer:

tālis this sort/such *quālis which sort* (*tālis*) *quālis* → *this sort which sort* → **such as**

Thyias / Bacchante / Maenad

A female follower of Bacchus (Grk Dionysus) is called a Bacchante (baccha, -ae f.), a Thyias (Thyias, -adis f.), or a Maenad (Maenas, -adis f.). All three terms are Greek, and Maenad is the most common word used in English. The words ‘bacchant’ and ‘bacchante’ refer to masculine and feminine followers respectively and are substantives formed from the present participle of the verb bacchor, bacchāri: ‘the one following Bacchus’ or ‘the one raving.’

Mount Cithaeron, located in central Greece around 75 km northwest of Athens and 30 km south of Thebes, was sacred to Bacchus and the site of the orgies (orgia, -ōrum n.), the nocturnal festival in honor of Bacchus. The orgia took place every other year (biennial), but because Vergil was counting inclusively, he referred to it as *trietērica orgia*, ‘orgies every third year’ (302-3).

Part of the festival involved the revelation of *sacra*, ‘sacred objects’ (301), which were shaken to encourage the participants to enter into a state of ecstatic frenzy. Participants dressed in animal skins, danced, and often called out the name ‘Bacchus’ during the festival.

In Euripides’ famous Greek tragedy the *Bacchae* (405 BC), the maenads reach such an ecstatic state that when they discover King Pentheus of Thebes attempting to disguise himself as a woman and witness the *orgia*, they envision him as a wild animal and tear him apart alive. Pentheus’ own mother Agave participates, unaware that the head that she carries is not that of a wild animal but of her son.

For our interpretation, the bacchante represents someone who submits to **unrestrained emotion**.

Dido’s Character and Leadership (part 2)

As noted on p. 39, Dido is portrayed positively in Book 1, but readers see her character degenerate as she gives in to unrestrained emotion such as love in Book 4. The simile of the Bacchante is the second of three similes describing Dido in the commentary. The first one in Book 1.498-502 likened Dido to Diana, and the third one in the Underworld in Book 6.452-5 will liken her to a dimly lit moon.

1. **Dido’s reaction:** How does Dido learn about Aeneas’ departure in 296-9? Does Aeneas tell her?
2. What three words in 4.300 describe Dido’s state of unrestrained emotion?
3. **Simile of a Bacchante (4.301-3):** The details in the simile do not correspond directly to Dido’s actions. Instead, it is the description of Dido as a Bacchante which is important. How in general does the simile emphasize that Dido is out of control? Did the **Simile of Diana** give the same impression?
4. How is Dido’s accusation that Aeneas is ‘perfidie,’ (305) critical of the view that Aeneas is pious?
5. What relationship does Dido claim that she has with Aeneas with the words ‘data dextera’ (307)?
6. **Foreshadowing:** What two words in line 308 foreshadow Dido’s suicide?

Quīn etiam hibernō mōliris sīdere classem	309
et mediīs properās Aquilōnibus īre per altum,	310
crūdēlis? Quid, sī nōn arva aliēna domōsque	311
ignōtās peterēs et Troia antiq̄ua manēret,	312
Troia per undōsum peterētur classibus aequor?	313
Mēne fugis? Per ego hās lacrimās dextramque tuam tē	314
(quandō aliud mihi iam miserae nihil ipsa reliq̄ui),	315
per cōnūbia nostra, per inceptōs hymenaeōs,	316
sī bene quid dē tē meruī, fuit aut tibi quicquam	317
dulce meum, miserēre domūs lābentis et istam,	318
ōrō, sī quis adhūc precibus locus, exue mentem.	319
Tē propter Libycae gentēs Nomadamque tyrannī	320
ōdēre, infensī Tyriī; tē propter eundem	321
exstinctus pudor et, quā solā sīdera adībam,	322
fāma prior. Cui mē moribundam dēseris,—hospes	323

adeō, -īre, -ī, -itum: go to, approach, 2
adhūc: as yet, still, 2
aliēnus, -a, -um: of another
antiq̄uus, -a, -um: ancient, old, 4
Aquilō, -ōnis m.: Aquilo wind, north wind, 2
arvum, -ī n.: plowed land, field, region, 4
bene: well
cōnūbium, -ī n.: marriage, wedlock, 4
exstinguō, -ere, -stīnxi, -stinctum: put out, 4
exuō, -ere, -uī, -ūtum: take off, put off
hibernus, -a, -um: of winter, wintry
hospes, -itis m.: guest, host, stranger
hymenaeus, -ī m.: wedding
ignōtus, -a, -um: unknown
infensus, -a, -um: hostile, aggressive
iste, ista, istum: that (of yours, near you), those, 3
lābor, -ī, lapsus sum: glide, slide, slip, fall, 2
Libycus, -a, -um: Libyan, of Libya, 3
manēō, -ēre, mānsī: stay, remain, wait, 4

mēns, mentis f.: mind, intent, purpose, 4
mereō, -ēre, -uī: deserve, merit, earn, 4
miserēor, -ērī: have pity/compassion for (gen.)
mōlior, -iri, -itus sum: set in motion, bring about, 4
moribundus, -a, -um: dying, deadly
nihil: nothing, 2
Nomas, Nomadis m./f.: Nomads; Numidians
ōdi, -isse: to hate
precēs, -um: prayer, entreaty
properō (1): hasten, hurry (+ inf.)
propter: on account of, because of, 2
pudor, -oris m.: sense of shame (a positive quality)
quandō: when, since, 2
quīn: nay (rather), but rather (following a neg. clause)
quisquam, quae-, quicquam: any(one), any(thing), 4
relinquō, -ere, -liq̄ui, -lictum: leave, abandon, 3
tyrannus, -ī m.: tyrant, ruler
undōsus, -a, -um: full of waves, wavy, stormy

309 Quīn etiam: *Nay...even, but rather...even*
hibernō sīdere: *in...; abl. time when; Dido*
says that it is the winter/storm season, when it
is too dangerous to sail safely.
mōliris: 2s pres. dep.: translate as active
310 (in) mediīs Aquilōnibus
īre: complementary inf. eō following properās
per altum: *through the deep sea; metonymy*
311 crūdēlis: either voc. direct address, 'cruel
one' or nom. predicative adj., 'cruelly'
312 Quid? *Why?*
Sī...peterēs...et...manēret...peterētur: *if*
you were...and...were...would be...; a pres.
contrary to fact (sī impf. subj., impf. subj.)

313 per undōsum aequor: *over...*
classibus: *abl. means*
314 Mē-ne fugis?: *-ne begins a yes/noquestion*
per...tē...(et) per...(et) per...ōrō: I beg you
by... and by...and by...; hyperbaton (distortion
of normal word order) likely reflecting Dido's
emotional state; translate *ōrō tē* first; per
'by' + acc. marks the reasons for the begging
315 quando...ipsa reliq̄ui: *since I myself...; 1s*
aliud...nihil: acc. obj.
mihi iam miserae: *for...; dat. of interest*
317 sī bene...meruī, (aut) fuit...meum...: *if I...*
the protasis (if-clause) of a mixed condition
quid: *anything; indefinite after sī*

fuit aut: *or was...; aut fuit*
quicquam...meum: *anything of mine; subject*
318 miserēre: imperative sg. dep. governs a gen.
lābentis: *collapsing; pres. pple*
istam...mentem: *that purpose of yours; 'that*
thought of yours,' obj. of imperative exue
319 sī quis...locus (est): *if any...; ellipsis: supply*
a linking verb; quis is an indef. adj.
precibus: *for...; dat. of purpose*
exue: sg. imperative
320 Tē propter...Tē propter: *because of...*
because of...; propter tē...propter tē...;
anastrophe (inverted order) and *anaphora*

321 ōdēr(unt mē): *syncopated 3p pf.; add obj.*
ōdi is a defective pf.: translate as present
Tyriī (sunt)
eundem: *acc. sg. idem modifying tē*
exstinctus (est): 3s pf. pass. with 3p subject
322 pudor (meus): *my sense of shame*
quā...adībam: *by which...; the antecedent is*
fāma; abl. means, 1s impf. adeō
(ad) sīdera
323 fāma prior: *my earlier reputation...; second*
subject of 3s exstinctus est
Cui: *for...?; dat. of interest*
hospes: *voc. direct address*

lacrima, -ae f.: tear, 5

sōlus, -a, -um: alone, only, sole, 5

How long did Aeneas stay in Carthage?

The answer to this question is still debated among scholars. Some argue that Aeneas stays almost a year, while others argue that Aeneas remains for several months. The crux of the problem are the words *hiems* and *hibernus*, which can refer to 'winter' or more generally 'storm season.'

We know from Ilioneus' mention of *adsurgēns Oriōn* in I.535 (see p. 45) that the Trojans arrived in mid-June, when the storm season begins. If Dido's mention of 'hibernō sīdere' in 4.309 refers to the storm season, Aeneas may be leaving no later than September or October in the same year. If Dido's 'hibernō sīdere' refers to the winter, then Aeneas may be leaving in early spring of the following year.

Contrary to Fact (Contrafactual) Conditions ⁶ (part 2)

As we saw on p. 53, we identify conditions (if-then clauses) by the tense and mood of the two main verbs. A present contrary to fact (*were, would*) has impf. subj. in both the **protasis** (if-clause) and **apodosis** (then-clause). A past contrary to fact (*had, would have*) has plpf. subj. in both parts.

present contrary to fact sī audirēs, scīrēs hoc. *If you were listening, you would know this.*
past contrary to fact sī audivissēs, scīvissēs hoc. *If you had listened, you would have known this.*

The sentence in 4.311-4 is a present contrary to fact condition:

sī...peterēs et Troia antiq̄ua manēret, Troia...peterētur?
If you were seeking...were remaining/remained..., would Troy be sought...?

Dido's disordered speech reflects a disordered mind: This speech is difficult to read precisely because it reflects Dido's agitated state. Note how Vergil uses rhetorical questions, anaphora, anastrophe (unusual word order), and ellipsis to show how emotion prevents Dido from thinking clearly. (Compare, for example, Dido's measured response to Ilioneus.)

1. What 3 phrases does Dido use in 314-6 to suggest that he is bound in marriage to her?
2. What in 317-9 does Dido ask in return for favors that she has given Aeneas in the past?
3. How do North Africans and Carthaginians feel toward Dido because of Aeneas (320-21)?
4. What happened to her 'pudor et...fāma priōr' because of Aeneas?
5. How is line 323 an example of foreshadowing?
6. What is the significance of addressing Aeneas as a mere 'hospes' (323)?

(hoc solum nomen quoniam dē coniuge restat)?	324
Quid moror? An mea Pygmalion dum moenia frater	325
dēstruat aut captam dūcat Gaetūlus Iarbās?	326
saltem sī qua mihi dē tē suscepta fuisset	327
ante fugam subolēs, sī quis mihi parvulus aulā	328
lūderet Aenēās, quī tē tamen ōre referret,	329
nōn equidem omnīnō capta ac dēserta vidērer.”	330
Dixerat. Ille Iovis monitīs immōta tenēbat	331
lūmina et obnixus cūram sub corde premēbat.	332
Tandem pauca refert: “Ego tē, quae plūrima fandō	333
ēnumerāre valēs, numquam, rēgīna, negābō	334
prōmeritam; nec mē meminisse pigēbit Elissae	335
dum memor ipse meī, dum spīritus hōs regit artūs.	336

an: or (in questions), 3
artus, -ūs m.: joint, limb, 4
aula, -ae f.: hall, palace, 2
dēstruō, -ere, -uī: pull down, dismantle, destroy
Elissa, -ae f.: Elissa (another name for Dido)
ēnumerō (1): reckon, count up, enumerate
equidem: (1) for my part, (1) indeed, 3
frāter, -tris m.: brother, 2
Gaetūlus, -i m.: Gaetulian (a North African tribe)
Iarbās, -ae, m.: Iarbas, 2
immōtus, -a, -um: motionless, unmoved
lūdō, -ere, -sī, -sum: sport, mock, 3
meminī, -isse (imper. memento): remember, recall, 3
memor, -oris: mindful, remembering (*gen*) 4
monita, -ōrum n.: warnings
moror, -ārī, -ātus sum: delay, linger, 2
negō (1): to deny, say that...not

numquam: never, 4
obnitor, -niti -nixus sum: struggle, strive, resist
omnīnō: altogether, wholly, entirely
parvulus, -a, -um: very small, small
paucī, -ae, -a: little, few, scanty, 3
piget, -ēre, -guit: it causes (acc) regret, it disgusts,
plūrimus, a, um: most, very many/full *superl.* multus 4
prōmereor, -ēri, prōmeritus sum: deserve, merit
Pygmalion, -ōnis m.: Pygmalion
quoniam: seeing that
restō, -āre, -stīti: remain, survive, 2
saltem: at least, 3
spīritus, -ūs m.: breath, spirit
subolēs, is f.: offspring
suscipiō, -ere, -cēpī, -ceptum: undertake, take up, 2
tamen: however, nevertheless, 3
valeō, -ēre, -uī: prevail, be able (inf.); be strong

324 **hoc solum nomen quoniam...:** *since...*
dē: *from...*; he is not a coniunx but hospes
325 **Quid? Why...?**
An...dum...dēstruat...dūcat: *or (do I delay)*
until...? dum + pres. anticipatory subj.; Dido
answers her own question: she fears that her
brother Pygmalion or Iarbas will attack.
326 **(mē) captam:** (*me*)...; PPP capio
dūcat: i.e. lead away to execution or slavery
327 **sī...suscepta fuisset (et) sī...lūderet,...**
vidērer: *If...had been taken up, if...were..., I*
would seem...; mixed contrary to fact (sī plpf.
subj., impf. subj.); suscepta fuisset is equiv. to
plpf. suscepta esset but stresses the completion
of the action; impf. subj. videor, ‘seem’
qua...subolēs: *some offspring...*; nom. subject
qua becomes indefinite following sī
mihi: *for...*; dat. of interest

dē tē: *from...*
328 **quis...parvulus...Aenēās:** *some very small*
Aeneas; i.e. a child; quis is indefinite after sī
329 **quī...referret:** *who would recall...*; impf.
subj in a relative clause of characteristic
ōre: *in appearance;* ‘in face,’ abl. of respect
330 **capta ac dēserta:** i.e. by love; PPP and nom.
pred. after vidērer (see note l. 327)
331 **Ille:** i.e. Aeneas
Iovis monitīs: *because of...*; abl. of cause
and gen. sg. Iuppiter
332 **lūmina:** *eyes;* ‘lights,’ **metonymy**
obnixus: *struggling;* dep. ‘having struggled,’
333 **pauca:** *a few things/words;* neut. substantive
refert: *says;* ‘reports’
quae plūrima ...valēs: *very many things*
which you...; obj. of prōmeritam (esse);
plūrima is neut. pl. antecedent; valēs = 2s pres.

fandō: *by...*; abl. means, gerund (-ing) for, fārī
335 **tē...prōmeritam (esse):** *that you have...*;
ind. disc. translate the pf. dep. inf. as active;
‘plūrima quae...valēs’ is the object
meminisse: *to recall;* defective pf. and logical
subject of pigēbit; translate as pres. + gen.
pigēbit: *it will...*; impersonal fut.
Elissae: another name for Dido; Aeneas talks
about Dido here in the 3rd person, not 2nd
336 **dum (sum) memor...:** *While (I) myself (am)*
meī: *of myself;* i.e. conscious; partitive gen. sg.
of ego (not from meus) governed by memor
(et) dum: (*and*) *while...*

Pygmalion’s history with Dido is explained on p. 35.

Dum ⁶ (while, until)

Dum + indicative ⁴ denotes an actual event.

dum memor ipse meī (**sum**), dum spīritus hōs **regit** artūs. *while (I am)...*, *while...rules* 4.336

Dum + subjunctive ² denotes an anticipated or intended event.

dum moenia frāter **dēstruat** aut captam **dūcat** *until...destroys...or...leads* 4.325-6
dum **conderet** urbem **inferretque** deōs Latīō *until...might found...and bring* 1.5-6

The present anticipatory subj. is often translated as present with future sense, while the imperfect
anticipatory subj. is translated with modal ‘would,’ ‘might,’ or ‘could.’

Dido’s Unfulfilled Wish (Contrary to fact): When a speaker uses a contrary to fact condition, just as
in 4.327-30 on the facing page, to convey a wish about the past that did not come true, she expresses
an ‘unfulfilled wish.’ Note how Dido’s wish emphasizes her vulnerability and lack of control.

Sī...suscepta fuisset (et) sī...lūderet, *If (only)...had been undertaken...and if...were playing...*
nōn vidērer *I would not seem...*

Relative Clause of Characteristic ³ is common in Caesar and Cicero but occurs rarely in this book.

This relative + subjunctive occurs when the antecedent of the relative is particularly vague:

(1) the antecedent is a vague demonstrative such as *is, ea, id*

vidī **eum** quī tē ōre referret *I saw that one who would recall you in appearance*

(2) the antecedent is *nēmō, nihil, or nūllus*

videō **nēmīnem** quī tē ōre referret *I saw no one who would recall you in appearance*

(3) the antecedent is indefinite (e.g. *quisquam*) or missing

erat quī tē ōre referret *There was (someone) who would recall you in appearance*

The purpose of a relative of characteristic is to clarify *what sort of person or thing* the vague
antecedent is. In 4.328-9, it clarifies what sort of person the offspring of Aeneas and Dido would be.

1. **Dido faces dual threats:** What two threats does Dido say that she faces in 325-6?

2. **Dido’s unfulfilled wish:** What in 327-330 does Dido wish she had since Aeneas is leaving?

Aeneas responds directly to Dido’s concerns

3. What in particular in 4.331-2 makes Aeneas restrain his physical and emotional response to Dido?

4. What does Aeneas say in 333-5 in response to Dido’s claim that she is deserving (sī...meruī, 317)?

5. What does Aeneas say in 335-6 in response to Dido’s wish to have a child to remind her of Aeneas?

Prō rē pauca loquar. Neque ego hanc abscondere furtō	337
spērāvī (nē finge) fugam, nec coniugis umquam	338
praetendī taedās aut haec in foedera vēnī.	339
Mē sī fāta meis paterentur dūcere vītam	340
auspicīis et sponte meā compōnere cūrās,	341
urbem Troiānam primum dulcēsque meōrum	342
reliquiās colerem, Priamī tecta alta manērent,	343
et recidīva manū posuissem Pergama victīs.	344
Sed nunc Italiā magnam Grŷnēus Apollō,	345
Italiā Lyciae iussere capessere sortēs;	346
hic amor, haec patria est. Sī tē Karthāginis arcēs	347
Phoenissam Libycaequae aspectus dētinēt urbis,	348
quae tandem Ausoniā Teucrōs cōnsidere terrā	349
invidia est? Et nōs fās extera quaerere rēgna.	350

abscondō, -ere, -ī, -itum: hide away, conceal
Apollo, Apollinis m.: Apollo, 2
aspectus, -us m.: sight, view, 3
Ausonia, -ae f.: Ausonia, lower Italy
auspicium, ī n.: auspices
capessō, -ere, -īvi, -itum: take; carry out, execute, 2
colō, -ere, coluī, cultum: till, farm, cultivate, 3
componō, -ere, -suī, -situm: compose, arrange, calm, 2
cōnsidō, -ere, -sēdī, -sessum: sit, settle, rest, 2
dētinēō, -ēre, -uī: hold back, detain
exterus, -a, -um: outward; foreign, strange
fās n.: right, righteous; fās (est), it is right, 3
figō, -ere, finxī, fictum: make up, imagine, 2
foedus, -eris n.: treaty, agreement, 2
furtō: in secret, in secrecy
Grŷnēus, -a, -um.: Grynean, of Grynion (a site in Asia Minor sacred to Apollo)
invidia, -ae f.: envy, ill-will, grudging
Karthāgō, -inis f.: Carthage, 4

Libycus, -a, -um: Libyan, of Libya, 3
loquor, -ī, locūtus sum: speak, say, 2
Lycius, -a, -um: Lycian, of Lycia, (in Asia Minor), 2
manēō, -ēre, mānsī: stay, remain, wait, 4
neque: nor, and not; neither...nor, 4
patior, -ī, passus sum: suffer, endure; allow, 4
pauci, -ae, -a: little, few, scanty, 3
Pergama, -ōrum n.: citadel of Troy, 3
Phoenissa, -ae f.: Phoenician (woman), 2
praetendō, -ere, -tendī, -tentum: stretch out, hold out
Priamus, -ī m.: Priam, king of Troy, 4
prō: before; for, in behalf of (abl.), 3
recidivus, -a, -um: restored, rebuilt
reliquiae, -arum f.: survivors, remains, 2
spērō (I): hope (for), expect, 4
sponte: abl. by...own will, willingly, 2
taeda, -ae f.: torch, wedding/marriage torch
umquam: ever, at any time, 2
vīta, -ae f.: life, soul, spirit, 4

337 **prō rē:** for (on behalf of) this matter
pauca: a few things/words; ironically, Aeneas has many things to say
loquar: 1s fut. dep.
hanc...fugam: acc.
338 **nē finge:** Don't...; neg. imperative
339 **taedas coniugis:** i.e. marriage-torches, symbolizing the wedding and marriage just as wedding rings do today; see note on p. 77
aut: nor...; include the negative from nec
in haec foedera: into...; i.e. marriage pacts
340 **sī...paterentur,...colerem...manērent...posuissem:** if...allowed...would...would...would have...; mixed contrary to fact condition (sī impf. subj., impf/impf/plpf. subj.)

meīs...auspicīis: by my own auspices...; i.e. by my own wishes or power; abl. of manner
paterentur: allowed + inf.; impf. patior; neut. pl. fātum is subject
342 **primum:** first (of all); adv.
meōrum: of my own (people)
343 **colerem:** I would...; 1s impf. subj. apodosis
(et)...manērent: (and)...would...; impf subj.
344 **manū (meā):** abl. means
posuissem: I would have...; plpf. subj. pōnō
victīs: for (those)...; i.e. for the Trojans; dat. interest; PPP vincō
345 **Gryneus Apollō (iussit mē capessere)**
346 **Lyciae sortēs:** Lycian oracles; i.e. the oracles of Lycian Apollo. Recall that an oracle can

denote (a) a place for prophecy and (b) the prophecy itself. In Book 3, where Aeneas recalls his journey from Troy to Sicily, Aeneas receives many omens, including one from Apollo himself on the island of Delos, sacred to Apollo.
iussēr(unt mē): syncopated 3p pf.
347 **Hic (est) amor (meus)**
Haec patria (mea) est: add possessive
Si...dētinēt, quae...invidia est?: if..., what

envy is there...?; simple present condition (sī pres. ind. pres. ind.) Aeneas draws attention to how the Trojans and Phoenicians share a similar history
arcēs...aspectus: two subjects of 3s verb
(in) Ausoniā terrā: i.e. in Italy
Teucrōs cōnsidere: that...; ind. disc.
350 **fās (est):** it is right + inf.; impersonal verb
nōs...quaerere: that...; ind. disc.

Negative Imperatives ⁶

Vergil uses **nē + imperative** rather than **nōtīnōtīte + infinitive** to express a negative command.

nē crēdite	Don't trust	(2.48)	nē finge	Don't make it up	(4.338) ← on facing page
nē timē	Don't fear	(2.606-7)	nē subtrahe	Don't withdraw	(6.465)
nē recūsā	Don't refuse	(2.607)	nē quaere	Don't ask	(6.868)

Contrary to Fact (Contrafactual) Conditions ⁶ (part 3)

Once again, we identify conditions (if-then clauses) by the tense and mood of the two main verbs. A present contrary to fact (*were, would*) has impf. subj. in both the **protasis** (if-clause) and **apodosis** (then-clause). A past contrary to fact (*had, would have*) has plpf. subj. in both parts.

present contrary to fact sī audīrēs, scīrēs hoc. *If you were listening, you would know this.*
past contrary to fact sī audīvissēs, scīvissēs hoc. *If you had listened, you would have known this.*

Aeneas' Unfulfilled Wish: The sentence in 4.311-4 is a mixed contrary to fact condition:

sī...paterentur...et..., colerem (et)...tecta manērent, et...posuissem
If...allowed (were allowing)... *I would...would...would have been...*

Aeneas responds directly to Dido's concerns

1. What does Aeneas say in 337-8 in response to Dido's claim at the beginning of her speech that 'you hoped to be able to hide so great a unrighteous act' (dissimilāre etiam spērāstī... nefās, 305-6)?
2. What does Aeneas say in 338-9 in response to Dido's claim that they are bound by marriage?
3. While Dido expresses an unfulfilled wish that she had a child with Aeneas, what unfulfilled wish does Aeneas express in 340-4 if the fates had allowed him?
4. What two groups in 345-6 urge Aeneas to seek Italy?
5. How does Aeneas suggest that by the Carthaginians' own example the Trojans are right to pursue Italy? (348-50).

Mē patris Anchīsaē, quotiēns ūmentibus umbrīs	351
nox operit terrās, quotiēns astra ignea surgunt,	352
admonet in somnīs et turbida terret imāgō;	353
mē puer Ascanius capitisque iniūria cārī,	354
quem rēgnō Hesperiae fraudō et fātālibus arvīs.	355
Nunc etiam interpres dīvum Iovē missus ab ipsō	356
(testor utrumque caput) celerēs mandāta per aurās	357
dētulit: ipse deum manifestō in lūmine vīdī	358
intranter mūrōs vōcemque hīs auribus hausī.	359
Dēsine mēque tuīs incendere tēque querēlis;	360
Ītaliā nōn sponte sequor.”	361

admoneō, -ēre, -uī, -itum: warn, advise

arvum, -ī n.: plowed land, field, region, 4

Ascānius, -ī m.: Ascanius, 3

astrum, -ī n.: star, constellation

auris, -is f.: ear, 3

cārus, -a, -um: dear, 3

dēferō, -ferre, -tulī, -lātum: report, offer, 2

dēsino, -ere: cease, leave off

fātālis, -e: deadly, fatal; fated, 3

fraudō (1): defraud, cheat, deceive, swindle

hauriō, haurire, hausī: take in, drain, exhaust, 3

Hesperia, -ae f.: Hesperia, Italy, 3

igneus, -a, -um: fiery, burning

imāgō, -inis f.: image, likeness, ghost, 3

incendō, -ere, -ī, -ensum: kindle, burn, 4

iniūria, -ae f.: injury, insult, injustice, 2

interpres, -pretis m/f: messenger

intrō (1): go into, enter

mandō (1): order, command 2

manifestus, -a, -um: clear, visible, palpable

mittō, -ere, misi, missum: send, dismiss, 4

operiō, -ire, -uī: cover, conceal, overwhelm

querēla, -ae f.: complaint, complaining

quotiēns: as often as, 2

sequor, -ī, secūtus sum: follow, pursue, 4

sponte: *abl.* by...own will, willingly, 2

terreō, -ēre, -uī, -itum: terrify, 2

testor, -ārī, testātus sum: bear witness, attest, swear

turbidus, -a, -um: cloudy, muddy, 2

ūmens, ūmentis: moist

uterque, utraque, utrumque: each (of two), both, 2

351 **patris Anchīsaē...turbida imāgō:**

hyperbaton (distortion of normal word order for emphasis); turbida imāgō patris Anchīsaē is the subject of two verbs

quotiēns...(et) quotiēns...: anaphora and asyndeton; these are relative advs. introducing relative clauses

ūmentibus umbrīs: *abl.* means; i.e. dew

353 **in somnīs:** *in dreams*

354 **mē puer Ascanius -que iniūria capitis cārī**

(mōvērunt): ellipsis and metonymy; caput Here refers to ‘life’ (e.g. per capita); gen. sg. **regnō Hesperiae...et fātālibus arvīs:** *from...*;

abl. of separation governed by verb fraudō

356 **dīv(ōr)um:** i.e. deōrum, gen. pl.

Iovē...ab ipsō: *by...*; *abl.* of agent, Iuppiter

357 **utrumque caput:** *on both of our heads*; ‘on

each head (of ours)’ i.e. lives, metonymy

mandāta: *orders*; ‘things ordered,’ PPP as

substantive

358 **dētulit:** *pf.* dēferō

(**ego**) **ipse:** *I myself*

359 **intranter mūrōs:** *pres.* pple

360 **Dēsine:** *Cease to...*; imperative + inf.

mēque...tēque...: *both...and...*

tuīs querēlis: *abl.* means

361 **sponte (meā):** *by my own will, willingly*; a common expression, often with a possessive adj. (meus, tuus, etc.); *abl.* of manner that can often be translated as an adv.; Note that the end of the line is missing because Vergil died before he could finish the poem.

Aeneas appeals to his obligations

1. Aeneas’ father Anchises died in Sicily at the end of Book 3. His funeral games will be celebrated in Book 5 when Aeneas returns to Sicily.
In what form does Anchises now advise Aeneas in 4.351-3?
2. What does Aeneas think that he owes his son Ascanius in 4.354-5?
3. Who is the *interpres* in line 356, who sent him, and what did he bring to Aeneas in 357-8?
4. In the final line, Aeneas summarizes the speech and says “Ītaliā nōn sponte sequor.” Name all the individuals in the speech that make Aeneas feel obligated to go to Italy.

What happens next in 4.362-659

After Aeneas admits that he sails to Italy unwillingly, Dido offers her final words to the Trojan leader, in which she accuses him of being unfeeling, argues that the gods would not disturb their own tranquility and be concerned with Aeneas’ endeavors, and finally curses Aeneas as she sends him off.

After Dido sends Anna to convince Aeneas to stay and Aeneas refuses, Dido tells Anna that she plans to bring closure to the relationship by building a pyre and burning all of Aeneas’ possessions, including his *lectus* and *gladius*. Anna, unaware of Dido’s plan to commit suicide, agrees to help and arranges the pyre. While Anna is away, Dido sees Aeneas’ ships set sail and offers a final curse that there will be no peace between the Carthaginians and the descendants of Aeneas. Then, she ascends the pyre.

Below is part of the outline of Book 4 from p. 79. The passages in this commentary are boldfaced.

- 296-330 Dido realizes Aeneas’ plans, confronts him about the secrecy and betrayal of marriage**
331-361 Aeneas defends himself, appeals to family and gods, argues that it was not a marriage
 362-387 Dido angrily replies and rejects Aeneas’ claim that the gods pursue this course
 388-650 As Aeneid prepares to depart, Anna and Dido build a pyre to burn his belongings.
651-671 Dido climbs on top of the pyre and falls on Aeneas’ sword, while Anna is away
672-685 Anna arrives and comforts the dying Dido.
686-705 Juno sends Iris, who releases Dido’s soul from her body.

Dixit, et oēs impressa torō “Moriēmur inultae,	659
sed moriāmur” ait. “Sic, sic iuvat ire sub umbrās.	660
Hauriat hunc oculis ignem crudēlis ab altō	661
Dardanus, et nostrae sēcum ferat ōmina mortis.”	662
Dixerat, atque illam media inter tālia ferrō	663
conlāpsam aspiciunt comitēs, ensemque cruōre	664
spūmantem sparsāsque manūs. It clāmor ad alta	665
ātria: concussam bacchātur Fāma per urbem.	666
lāmentis gemitūque et fēmineō ululātū	667
tecta fremunt, resonat magnīs plangōribus aether,	668
nōn aliter quam sī immissis ruat hostibus omnis	669
Karthāgō aut antiq̄ua Tyros, flammaeque furentēs	670
culmina perque hominum volvantur perque deōrum.	671
audiit exanimis trepidōque exterrita cursū	672
unguibus ōra soror foedāns et pectora pugnīs	673
per mediōs ruit, ac morientem nōmine clāmat:	674

aether, -eris m.: aether, (upper) sky, 3
aliter: otherwise
antiquus, -a, -um: ancient, old, 4
ātrium, -(i)ī n.: great hall, atrium
audiō, -ire, -ivī, -itum: hear, listen to, 3
bacchor, -ārī, -ātus sum: rave, rage (like a Bacchante)
clāmō (1): shout, cry out
concutiō, -ere, -cussī, -cussum: shake, strike 2
conlābor, -lābī, -lapsus sum: collapse, slide down
cruor, -ōris m.: gore, blood, 3
culmen, -inis n.: rooftop; peak, summit, 4
Dardanus, -a, -um: Trojan, 2
dicō (1): to declare, dedicate, consecrate
ensis, -is m.: sword, 3
exanimis, -e: breathless; lifeless, dead
exterreō, -ēre, -uī, -itum: to frighten badly, terrify
fēmineus, -a, -um: womanly, of a woman, 2
foedō (1): defile, befoul, make ugly, 3
fremō, -ere, -uī, -itum: roar, 3
hauriō, haurire, hausī: take in, drain, exhaust, 3

homō, -inis m./f.: person, people; human, 4
hostis, -is m./f.: enemy, foe, 4
immittō, -ere, -mīsī, -missum: send into, 2
imprimō, -ere, impressī, -ssum: press into, imprint
inultus, -a, -um: unavenged
iuvō, -āre, iūvī: be pleasing, help, 4
Karthāgō, -inis f.: Carthage, 4
lāmenta, -ōrum n.: wailing, weeping
mors, -rtis f.: death, 3
ōmen, -inis n.: omen, auspices
plangor, -ōris m.: wailing, beating
pugnus, -ī m.: fist
resonō (1): to resound, echo
spargō, -ere, -rsī, -rsum: scatter, disperse, 2
spūmō (1): to foam, froth, 3
torus, -ī m.: (banqueting) couch, 3
trepidus, -a, -um: trembling, agitated, alarmed
Tyros (-us), ī f.: Tyre (Phoenician city)
ululātus, -ūs m.: howling, wailing
unguis, -is: nail, finger-nail

Anna and Dido had planned to burn a wooden pyre (bonfire) with all of the possessions that Aeneas left behind so that Dido might have a fresh start; but, while Anna is away, Dido climbs on the pyre, delivers the speech above, and falls on Aeneas' sword to commit suicide. The pyre is located in a courtyard in Dido's palace.
 659 **impressa:** *having pressed*; PPP imprimō, reflexive in sense
torō: *on...*; dat. of compound verb or abl. p.w.
moriēmur: 1p fut. dep.: a 'Royal We,' translate as 1s, same below (see note on p. 99)

moriāmur: *let...*; 1p hortatory pres. dep. subj.; a 'Royal We': translate as 1s
iuvat: *it is...*; impersonal
 661 **hauriat:** *let...*; 3s jussive pres. subj.
crudēlis...Dardanus: i.e. Aeneas
ab altō: *from the deep sea*; i.e. Aeneas will see her pyre burn as his ships leave the harbor
 662 **sēcum:** cum sē
ferat: *let...*; 3s jussive pres. subj.
 663 **illam...conlāpsam:** *that one...*; pf. dep. pple ('having Xed'); Dido falls onto the sword with the swordpoint up and the handle on the bed

inter media tālia: <i>in...</i> ; the pyre is located in the middle of a courtyard in Dido's palace	(culmina) deōrum: <i>both through...and through...</i> ; use culmina twice; via synecdoche
(in) ferrō: i.e. sword given to Aeneas by Dido	culmina refers to houses and temples
665 sparsās: <i>blood-splattered</i> ; PPP	volvantur: <i>should be..., were to be...</i> ; pres subj. in same fut. less vivid condition
668 tecta: <i>the halls</i> ; synecdoche ; neut. nom. pl. the pyre is in the courtyard of Dido's palace	audi(v)it: 3s pf.; soror below is subject
669 nōn aliter quam sī... ruat: <i>not otherwise than if...should fall</i> ; clause of comparison, introducing a simile ; ruat is pres. subj. in a fut. less vivid (should-would) condition (sī pres. subj., pres. subj.) with omitted apodosis (then-clause)	trepidō...cursū: <i>with...</i> ; abl. of manner
immissis hostibus: abl. abs.	673 ōra: <i>her face</i> ; 'mouths,' synecdoche ; the pl. suggests repetition: 'repeatedly scratching...'
Tyros: <i>Tyre</i> ; nom. fem. sg.	pugnīs: abl. of means from pugnus, 'fist,' not pugna
671 per(que) culmina hominum...perque	per mediōs (hominēs)
	674 morientem: (<i>the one</i>)...; i.e. Dido, pres. pple morior
	nōmine clāmat: <i>shouts by name</i>

The 'Royal We' or 'Majestic We' is often employed by gods and royalty and is a 1p pronoun or verb where one expects 1s. Some readers retain the 1p in translation while others revert to 1s.

moriēmur	<i>We will die</i> → <i>I will die</i>	4.659
moriāmur	<i>Let us die</i> → <i>let me die</i>	4.660

While an impersonal verb or subject, for example, tries not to focus on any particular person (e.g. 'one should floss daily'), the royal we places extra emphasis on the subject above all others.

Hortatory Subjunctive¹ (main verb) is named after the verb *hortor*, *-ārī, hortātus sum: encourage*, *urge* and is used to express a polite command or exhortation in 1st singular and plural. Hortatory and jussive subjunctives are very similar and are together called volitive subjunctives (*volō*, 'want,' 'wish'). It is usually translated with 'let' or 'should' and governs a *nē* rather than *nōn* in the negative.

moriāmur	<i>let us die! we should die!</i> (4.660)
nē eam audiāmus	<i>let us not listen to her, we should not listen to her</i>

A Simile Foreshadowing the Fall of Carthage

The simile in 4.669-70 which foreshadows the fall of Carthage is appropriate when we consider that Juno had heard that the Trojan offspring 'would one day overturn the Tyrian citadels' (Tyriās ōlim quae vereter arcēs 1.20), an allusion to the three Punic Wars fought between Roman and Carthage. The relationship between Aeneas and Dido was Juno's attempt to avoid that future and redirect the Trojans to Carthage rather than Italy. Since Dido's death and Aeneas' departure mark the failure of Juno's attempt, readers know that the fall of Carthage will proceed as planned.

Dido's Suicide

1. What does Dido expect Aeneas to see in 661-2 as he sets sail with the Trojans from Carthage?
2. What specifically does Dido do in 663-5?
3. Name three ways the Carthaginians lament Dido's actions in 665-8.
4. What catastrophic event does Vergil liken to Dido's death in 669-71?
5. In what two ways does the sister Anna show grief in 673?

“Hoc illud, germāna, fuit? Mē fraude petēbās?”	675
Hoc rogus iste mihi, hoc ignēs āraque parābant?	676
Quid p̄rimum dēserta querar? Comitemne sorōrem	677
sprēvistī moriēns? Eadem mē ad fāta vocāssēs:	678
īdem ambās ferrō dolor atque eadem hōra tulisset.	679
His etiam strūxī manibus patriōsque vocāvī	680
vōce deōs, sic tē ut positā crūdēlis abessem?	681
Exstīnxī tē mēque, soror, populūque patrēsque	682
Sidoniōs urbemque tuam. Date, vulnera lymphīs	683
abluam et, extrēmum sī quis super hālitus errat,	684
ōre legam.” Sic fāta gradūs ēvāserat altōs	685
sēmianimemque sinū germānam amplexa fovēbat	686
cum gemitū atque ātrōs siccābat veste cruōrēs.	687
Illa gravēs oculōs cōnāta attollere rursus	688
dēficit; infixum strīdit sub pectore vulnus.	689

abluō, -ere, -luī, -lutum: wash away, clean, purify
absūm, -esse, āfui: be absent, 2
ambō, -ae, -ō: both, two together
amplector, -ī, -plexus sum: wind around, embrace, 3
attollō, -tolle, attulī, allātum: to raise, lift up, 3
cōnor, cōnāri, cōnātus sum: to try
cruor, -ōris m.: gore, blood, 3
dēficiō, -ere, -fēcī, -fectum: fail, fall short
ēvadō, -ere, ēvāsī, ēvāsūm: to go out, escape, 2
exstinguō, -ere, -stīnxī, -stīnctum: put out, 4
foveō, -ēre, fovī, fōtum: nurture, foster; caress, 4
fraus, -dis f.: fraud, deceit
germāna, -ae: sister, 2
gradus, -ūs m.: step, stride, gait, 2
hālitus, -ūs m.: exhalation, breath
hōra, -ae f.: hour
infigō, -ere, -fixī, -fixum: fix, pierce, fasten on, 2

675 **hoc fuit illud?:** *This was that?:* At Dido’s request, Anna had built the pyre to burn Aeneas’ belongings and did not realize that Dido planned to commit suicide and be burned on the same pyre. **Anaphora** (hoc... hoc... hoc) and the use of questions without interrogatives reflect her shock and surprise.
germāna: voc. dir. address
fraude: because of...; ‘out of...’ abl. of cause
676 **hoc iste rogus mihi (parābat):** hoc is acc. obj. and refers to Dido’s death
677 **querar:** *am I to...?; should I...?;* deliberative subj. or 1s fut. dep.
comitem: as...; Anna suggests joining Dido
678 **moriēns:** pres. pple morior
ad fāta eadem: acc. place to which, īdem

iste, ista, istum: that (of yours, near you), those, 3
legō, -ere, lēgī, lectum: to read; pick out, select, 4
lymphā, -ae f.: water
parō (1): prepare, make (ready), get, 4
patrius, -a, -um: paternal, ancestral, 3
queror, querī, questus sum: complain, lament
rogus, -ī m.: pyre, 2
rursus: again, back
sēmianimis, -is: half-alive, half-dead
siccō (1): to dry, make dry
Sidōnius, -a, -um: Sidonian, of Sidon (Phoenician city)
sinus, -ūs m.: curve; bosom, lap, 2
spernō, -ere, sprēvī, sprētum: spurn, scorn, reject, 2
strīd(e)ō, -ēre, -dī: rustle, whirl, hiss, screech, creak, 3
struō, -ere, strūxī, structum: build, draw up, 2
super: above, beyond (acc.); adv. in addition, 3
vestis, -is f.: clothing, 2

vocā(vi)ssēs: *You should have...;* ‘(would that) you had...’ 2s plpf. subj. of wish (unfulfilled wish); Anna wishes that she had died along with her sister—a very disturbing confession that is amplified even more in the next line.
679 **īdem dolor atque eadem hōra:** nom. subj.
(nōs) ambās: (us) two, (us) both; acc. obj.
ferrō: with a sword; **metonymy**
tulisset: should have...; ‘would that...had’ plpf. subj. of wish (unfulfilled wish) ferō
680 **(rogum) strūxī:** ellipsis; 1s pf.
681 **vōce:** abl. of means; i.e. aloud
ut...abessem: so that...might...; purpose clause with 1s impf. subj. ab-sum
sic tē...positā: i.e. on the pyre; abl. abs., pōnō
crūdēlis: cruelly; translate adj. as an adv.

682 Exstīnx(is)ī: 2s pf.	to catch the last breath of Dido with her mouth. The soul is identified with the breath.
patrēs: i.e. senators or elder leaders	super: above; adv.
Sidoniōs: i.e. Carthaginian; Phoenician Sidon and Tyre are the cities that colonized Carthage	686 fāta: pf. dep. pple for, fārī: ‘having Xed’
683 Date: <i>Grant that...;</i> ‘give (the power),’ as if addressing the gods in prayer; this pl. imper. governs the noun result clause below	amplexa: pf. dep. pple: translate ‘having Xed’
lymphīs: abl. means; a synonym for aquīs	veste: abl. means
684 (ut) abluam et...legam: <i>that I...;</i> noun result clause with 1s pres. subj.	688 illa: i.e. Dido, illa marks a change of subject
quis extrēmum hālitus: any...; indefinite quis following sī, nisi, num, and nē; Anna attempts	conāta: pf. dep. pple: translate ‘having Xed’
	689 infixum...vulnus: neut. nom. sg. and PPP
	strīdit: <i>hisses;</i> a pierced lung produces a hissing sound as the air travels through the open wound rather than through the mouth.

Anna’s Unfulfilled Wish: Recall from p. 51 that a subjunctive of wish³ (optative subj.) in the present tense expresses a wish for the future and in the past tense expresses an unfulfilled wish (i.e. a wish that did not come true). In 1.575-6 it was introduced by *utinam*, ‘would that,’ but in 4.678-9, as often, there is no *utinam*, and so you may add ‘would that’ or simply use modal verbs ‘may’ or ‘should.’

(Utinam) vocēs	Would that you may call me	May you/you should call me (in a future/)
(Utinam) vocārēs	Would that you were calling me you	should be calling me (but you aren’t)
(Utinam) vocāvissēs	Would that you had called me	you should have called me (but you didn’t)
(Utinam) ferat	Would that...may carry us both off	May...carry/...should carry us both (in a future)/
(Utinam) ferret	Would that...were carrying us both off	should be carrying us both off (but it isn’t)
(Utinam) tulisset	Would that...had carried us both off	should have carried us both off (but it didn’t)

This construction is unusual in this book, but so is the content of the wish itself.

The gods intervened for Aeneas but not for Dido

If Venus had not intervened in Book 2, Aeneas would have killed Helen in the Temple of Vesta and committed a great impiety. If Mercury had not intervened in Book 4, Aeneas likely would never have sailed to Italy. In both cases, the gods stopped Aeneas from acting dishonorably, and yet Juno does not stop Dido from committing suicide and acting impiously toward her family and her people, as Anna notes in 6.682-3. For readers, divine intervention seems arbitrary. While Aeneas maintains his reputation for piety *with the help of the gods*, Dido faces death and her betrayal of her city all alone.

Noun Result Clauses (ut/ut nōn)¹ There are two types of result clauses: (1) adverbial and (2) noun. Noun result clauses are (a) the objects of verbs that express *doing, effort, or occurrence* where (b) the main verb is vague and does not express the specific action that causes the result:

Didō effēcīt ut sē occīderet.	Dido brought it about that <u>that she killed herself.</u>
Accidit ut sē occīderet.	It happened <u>that she killed herself.</u>

Lines 4.683-5 is a noun result clause with *dō, dāre*, ‘give (the power)’ or ‘grant.’ Anna appears to call the gods in prayer that they bring about the result. Translate the present subj. as a present indicative:

Date (ut) abluam et...legam	(O gods), grant that I wash away...and I take... (4.683-5)
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1. Give examples of how rhetorical questions, anaphora, and ellipsis reflect Anna’s state of mind.
2. What does Anna suggest in 677-9 would happen if Dido had confided her plan to Anna?
3. What had Anna done unawares in 680-1 to help Dido carry out her plan?
4. Who, in Anna’s final words to Dido in 682-3, has been harmed by Dido’s actions?
5. What does Anna hope to do in 683-5?

Ter sēsē attollēns cubitōque adnixa levāvit,	690
ter revolūta torō est oculisque errantibus altō	691
quaesivit caelō lūcem ingemuitque reperta.	692
Tum Iūnō omnipotēns longum miserāta dolōrem	693
difficilēsq̄e obitūs Īrim dēm̄isit Olympō	694
quae luctantem animam nexōsq̄e resolveret artūs.	695
Nam quia nec fātō meritā nec morte perībat,	696
Sed misera ante diem subitōque accēnsa furōre,	697
nōndum illī flāvum Prōserpina vertice crīnem	698
abstulerat Stygiōque caput damnāverat Orcō.	699
Ergō Īris crocēis per caelum rōscida pennīs	700
mīlle trahēns variōs adversō sōle colōrēs	701
dēvolat et suprā caput astitit. “Hunc ego Dīī	702
sacrum iussa ferō tēque istō corpore solvō.”	703
Sic ait et dextrā crīnem secat: omnis et ūnā	704
dīlāpsus calor atque in ventōs vīta recessit.	705

aufferō, auferre, abstuli, ablātum: take or carry away
accendō, -ere, -ī, accēnsūm: kindle, enflame, enrage, 3
adnixus, -a, -um: leaning upon
adversus, -a, -um: facing, opposite, straight on, 5
artus, -ūs m.: joint, limb, 4
astō, -āre, abstīti: stand by or near, 2
attollō, -tollē, attulī, allātum: to raise, lift up, 3
calor, -ōris m.: heat, glow
color, colōris m.: color
crīnis, -is m.: locks, hair, 4
croceus, -a, -um: yellow, saffron
cubitum, -ī n.: elbow
damnō (1): condemn, convict
dēvolō (1): fly down, fly from
diēs, diēi m./f.: day, day(light), 4
difficilis, difficile: hard, difficult
dīlābor, -ī, lapsus sum: glide apart
Dis, Dītis m.: Dis, Pluto, 2
ergō: therefore, then, 3
flāvus, -a, -um: blonde; tawny, yellow
furor, -ōris m.: rage, fury, madness, 3
ingemō, -ere, -uī: groan, sigh
Īris, -ridis, f.: Iris, 2
iste, ista, istum: that (of yours, near you), those, 3
levō (1): lift up, raise, relieve, 2
luctor, -ārī, -ātus sum: wrestle, struggle, 2
mereō, -ēre, -uī: deserve, merit, earn, 4
mille pl. milia, tum n.: thousand, 2

miseror, -ārī, -ātus sum: pity, 4
mors, -rtis f.: death, 3
nectō, -ere, -uī, nexum: connect, tie, join
nōndum: not yet
obitus, -ūs m.: death, destructon
Olympus, -ī m.: Mt. Olympus, 2
omnipotēns, -entis: all-powerful, 3
Orcus, -ī m.: Orcus, underworld
penna, -ae f.: feather; wing
perēō, -perīre, perīi: to pass away, perish
Prōserpina, -ae f.: Proserpina, 2
quia: because
recedō, -ere, -cessī: go back, withdraw, recede, 2
reperiō, -īre, -ivī, repertum: found, discovered
resolvō, -ere, -ī, -solūtum: loosen, set loose; relax, 2
revolvō, -ere, -ī, -volūtum: roll back
rōscidus, -a, -um: dewy, moistened
secō, -āre, -uī, sectum: cut, divide, 2
sōl, sōlis m.: sun, 4
solvō, -ere, solvī, solūtum: loosen; set sail; pay
Stygius, -a, -um: Stygian, of the river Styx, 4
subitō: suddenly, 4
suprā: above, over, on the top
ter: thrice, three times, 4
torus, -ī m.: (banqueting) couch, 3
trahō, -ere, trāxī, tractum: drag (out), draw, 3
vīta, -ae f.: life, soul, spirit, 4

690 (Dīdō) attollēns: sēsē (emphatic sēsē) is obj. of both the pres. pple attollēns and levāvit
cubitō: *on...*; dat. of compound adnixa
 691 **revolūta...est:** pf. pass.

(in) torō
oculis errantibus: abl. means or abs.
 (in) altō caelō
 692 **reperta:** *at the things found*; acc. pl. PPP

693 miserāta: fem. pf. dep. pple: 'having Xed'	699 abstulerat: plpf. au-ferō
694 difficilēs obitūs: poetic acc. pl.: translate. sg. Olympō: <i>from...</i>	Stygiō Orcō: <i>to...</i> ; dat. ind. obj. or direction
695 quae...resolveret: <i>who would...</i> ; relative clause of purpose (quae = ut ea), impf. subj.	700 pennīs: <i>wings</i> ; 'feathers.' synecdoche
luctantem: pres. pple	701 trahēns mille variōs colōrēs: pres. pple (in) adversō sole
nexōs...artūs: PPP, nectō	702 Hunc...sacrum: <i>this sacred (gift)</i> ; or 'this sacred rite'
696 nec fātō...nec meritā morte: <i>neither... nor...</i> ; abl. cause	Dītī: dat. ind. obj. Dīs, another name for Pluto
697 miserā: <i>love-sick</i> ; Dido is subject	iussa: fem. sg. PPP iubeō; i.e. by Juno
ante diem: <i>before her time</i> ; i.e. before Dido was supposed to die naturally	703 istō corpore: <i>from...</i> ; abl. of separation
698 illī: <i>of that one</i> ; dat. of possession or interest	704 dextrā (manū): abl. of means
vertice: <i>from...</i> ; i.e. capite; abl. separation	omnis et ūnā: <i>all and together</i> ; ūnā is an adv.
	705 dīlāpsus (est): 3s pf. dep.: translate active

Furor vs. Pietās (part 2)

On p. 71 we discussed how *furor* is an unrestrained emotion and opposing force to *pietās*. As we saw, the cognate verbs *furō* and *furiō* were both used in 2.588 and 2.595 to describe Aeneas' state of mind as he set out to kill Helen impulsively, and it appears that he would have committed that impiety in the temple of Vesta—the very goddess Hector commended him to protect—had Venus not intervened.

Furor and its cognates are used four times in the Book 4 selections, and three of those instances describe Dido. The final occurrence in 4.697 is offered as the cause of Dido's premature death:

...rēginam ambire furētem audeat	<i>he should dare to approach the raging queen</i>	4.283-4
Eadem impia fāma furēti dētulit	<i>the same impious rumor reported to the one raging...</i>	4.298-9
Flammae furētēs ...volvantur	<i>raging flames were churning up through the rooftops...</i>	4.670-1
perībat...misera...accēnsa furōre ,	<i>she was perishing, lovesick and enflamed by madness...</i>	4.697

Not surprisingly, in Dido's final moments Vergil again contrasts *furor* with *pietās*. In 697-8 the poet states that being 'lovesick' (*miserā*) and 'enflamed by madness' (*accēnsa furōre*) were the reasons that Dido was perishing 'before her time and suddenly' (*ante diem subitōque*). While Vergil as narrator does not allude to Dido's *pietās*, Anna does. In 682-3, Anna's final words to Dido are 'Sister, you have snuffed out yourself and me and the people and the Sidonian senators and your city' (*extīnxit... urbemque tuam*, 4.682-3). And so, we observe that the same unrestrained *furor* that caused Dido to kill herself led her to harm the very people that *pietās* would have urged her to protect.

Dido's Death

1. What did Dido attempt and fail to do three times in 690-1? Why did she groan in 693?
2. What in particular in 4.696-7 caused Dido to die prematurely?
3. What is Proserpina supposed to do under normal circumstances in 698-9?
4. Give the Latin and translation for the one verse that describes the messenger Iris as the goddess of rainbows. How does Iris travel from Mt. Olympus?
5. What exactly descends to the underworld?
 - a. How do the words 'tēque istō corpore solvō' (703) suggest that Dido's self is distinct from her body? (N.B. Many cultures do not make such a distinction.)
 - b. What part of Dido is struggling to free itself in line 695?
 - c. What in 704-5 leaves from Dido's body once Iris has cut her hair?

Hinc via Tartareī quae fert Acherontis ad undās.	295
Turbidus hīc caenō vastāque vorāgine gurgēs	296
aestuāt atque omnem Cocytō ēructat harēnam.	297
Portitor hās horrendus aquās et flūmina servat	298
terribilī squālōre Charōn, cui plūrima mentō	299
cānitīēs inculta iacet, stant lūmina flammā,	300
sordidus ex umerīs nōdō dēpendet amictus.	301
Ipse ratem contō subigit vēlīsque ministrat	302
et ferrūgineā subvectat corpora cumbā,	303
iam senior, sed crūda deō viridisque senectus.	304
hūc omnis turba ad rīpās effūsa ruēbat,	305
matrēs atque virī dēfūntaque corpora vītā	306
magnanimū hērōum, puerī innūptaeque puellae,	307
impositīque rogīs iuvenēs ante ōra parentum:	308

Acheron, ontis m.: Acheron river
aestuō (1): seethe, surge, boil over
amictus, -ūs m.: wrap, cover, robe
aqua, -ae f.: water, 3
caenum, -ī n.: mud, mire
cānitīēs, -is f.: grey-white hair
Charōn, -ontis m.: Charon, 2
Cocytus, -ī m.: Cocytus river, 2
contus, -ī m.: pole (used to push a boat)
crūdus, -a, -um: fresh, immature; crude
cumba, -ae f.: skiff, small boat, 2
dēfungor, -ī, dēfunctus sum: finish; die; perform (abl.)
dēpendē, -ere: hang down (from)
effundō, -ere, -fūdī, -fūsum: pour out, 3
ēructō (1): throw up, vomit up, belchs up
ferrūgineus, -a, -um: rust-colored
flūmen, -inis n.: river, stream, 2
gurgēs, -itis m.: whirl (of water), whirlpool, 3
hērōs, hērōis m.: hero, 3
horrendus, -a, -um: horrible, to be trembled at, 4
iaceō, iacēre, iacuī: lie, 2
incultus, -a, -um: uncultivated, ungroomed, unkempt
innūptus, -a, -um: unmarried, 2
iuvenis, -is m.: youth, young man, 3
magnanimus, -a, -um: great-souled

mater, matris f.: mother
mentum, -ī n.: chin, 2
ministrō (1): assist; supply, manage, 2
nōdus, -ī m.: knot, 2
plūrimus, -a, -um: most, very many/full *superl.* multus 4
portitor, -ōris m.: carrier, boatman, ferryman, 2
puella, -ae f.: girl, 2
ratis, -is f.: raft, boat, ship, 2
rogus, -ī m.: pyre, 2
senectus, -ūs f.: old age
senior: older (comp. of senex)
sordidus, -a, -um: dirty, shabby
squālor, -ōris m.: dirt, filth
subigō (sub-agō), -ere, -ēgī, -actum: drive up/forward
subvectō (1): to convey up, carry forward
Tartareus, -ī m.: of Tartarus, Tartarean, 2
terribilis, -e: terrible, dreadful
turba, -ae f.: crowd, mob, 4
turbidus, -a, -um: cloudy, muddy, troubled, 2
umerus, -ī m.: shoulder, 3
vēlum, -ī n.: sail, 2
via, -ae f.: way, road, journey, street, 4
viridis, -e: green; lively, vigorous
vīta, -ae f.: life, soul, spirit, 4
vorāgo, -inis f.: abyss, watery depth

295 **hinc (est):** *From here (there is)...*; add a verb
 The Sibyl, priestess of Apollo, leads Aeneas underground in Cumae, Italy and guides him now on a path (*via*) through the underworld.
Tartareī Acherontis: *of the Tartarean Acheron River*; with ad undās; Tartarus can refer to the entire Underworld or where souls are punished
fert: *carries along*; i.e. the road leads to...
 296 **turbidus...gurgēs:** nom. sg. subj.
caenō...vorāgine: *with...*; abl. cause + turbidus

297 **omnem harēnam:** i.e. silt from Acheron R.
(in) Cocytō: *in...*; abl. place where; the Acheron feeds its silt into the Cocytus river.
 298 **Portitor...horrendus...Charōn:** nom. subj.
servat: *protects*
 299 **terribilī squālōre:** *with/of...*; abl. of quality
cui: *whose...*; dat. of possession
plūrima...cānitīēs inculta (in) mentō
 300 **stant:** i.e. stand fixed

lūmina: <i>eyes; metonymy;</i> nom. subj.	effūsa: PPP, effundō; reflexive in sense: translated as 'having Xed'
flammā: <i>of...</i> ; abl. of quality with lūmina	
301 nōdō: <i>with...</i> , <i>on...</i> ; abl. of means	306 dēfunctā...vītā: <i>dead, having died</i> ; 'having finished from life,' pf. dep. pple (translate 'having Xed') + abl. of separation; dēfungor vītā is a common euphemism for 'to die'
302 Ipse: <i>He himself</i>	
contō, velis: abl. means	
303 (in) ferrūgineā...cumbā: or abl. means	
304 iam senior: <i>already too old</i> ; comparative often suggests excess: 'too/excessively old'	307 magnanim(ōr)um hērōum: gen. pl.
sed (est) crūda...senectūs: <i>but (it is) the fresh and lively old age of a god</i> ; dat. possession	308 impositī: PPP
305 omnis: <i>entire</i>	rogīs: <i>on...</i> ; dat. of compound verb impositī ōra: <i>faces</i> ; 'mouths,' <i>synecdoche</i>

What Happened in 6.1-294

When the Trojans arrive in Italy, Aeneas and Achates go to the Temple of Apollo at Cumae, where they meet the Sibyl, a priestess of Apollo. Aeneas requests to see Anchises in Hades, and Apollo, speaking through Sibyl, tells him that he must first bring a golden bough (a tree branch) and bury a comrade. With the help of Venus and her doves, Aeneas recovers the bough, and, when told that his comrade Misenu had drowned, Aeneas buries him. Having paid respects to the dead and found the golden bough, Aeneas enters the underworld with Sibyl as guide.

Overview of Book 6

Trojans arrive at Cumae in Italy (6.1-32)	King Minos judges; Untimely Dead (426-547)
Aeneas, Achates visit Sibyl , priestess of Apollo (33-97)	Dido , untimely dead because of love (450-476)
Aeneas requests to see Anchises (98-123)	Deiphobus , last Trojan husband to Helen (477-547)
Sibyl requests Aeneas complete two tasks: (124-235)	Tartarus on the left (548-627)
Retrieval of the Golden Bough	House of Dis and Proserpina (628-636)
Burial of companion Misenu	Elysium (Elysian Fields) on the Right (637-665)
Aeneas is led by Sibyl into the Underworld (236-267)	Anchises reveals destiny of Rome (666-892)
Death-Bringing Powers and Monsters (268-94)	Future heroes of Rome wait along the river Lethe
Charon by the River Styx (295-336)	Romulus and Augustus
Palinurus and unburied dead by the river, (337-383)	Rome will spare the weak and war down the proud
Charon sees Bough, leads Aeneas over Styx (384-416)	Marcellus , heir to Augustus
Cerberus (417-425)	Gate of Ivory and Gate of Horn (893-901)

Relevant Vocabulary in the Charon Passage

Many of these words occur just once on pp. 104-14 but are more memorable when reviewed together.

Charōn, -ontis m.: Charon, 2	Acheron, -ontis m.: Acheron river
portitor, -ōris m.: carrier, boatman, ferryman, 2	Cocytus, -ī m.: Cocytus river, 2
nāvīta, -ae m.: sailor (nauta), boatman, 2	Stygian, -a, -um: Stygian, of the river Styx, 4
harēna, -ae f.: sand, 6	flūmen, -inis n.: river, stream, 2
rīpa, -ae f.: bank, 8	fluvius, -ī m.: river, stream, 2
litus, -oris n.: shore, coast, beach, 15	fluentum, -ī n.: flow; river, stream
ratis, -is f.: raft, boat, ship, 2	gurgēs, -itis m.: whirl (of water), whirlpool, 3
cumba, -ae f.: skiff, small boat, 2	stagnum, -ī n.: pool, standing water, 3
alveus, -ī m.: vessel, small boat	vadum, -ī n.: shallows, shoals, 4
carīna, -ae f.: ship, keel (of a ship)	lacus, -ūs m.: lake
puppis, -is f.: deck, ship, boat, 5	palūs, palūdis f.: swamp, marsh, 2
contus, -ī m.: pole (used to push the boat)	caenum, -ī n.: mud, mire
vēlum, -ī n.: sail, 2	limus, -ī m.: mud, filth, mire
rēmus, -ī m.: oar, 3	

quam multa in silvīs autumnī frīgōre p̄mō	309
lāpsa cadunt folia, aut ad terram gurgite ab altō	310
quam multae glomerantur avēs, ubi frigidus annus	311
trāns pontum fugat et terrīs immittit aprīcīs.	312
Stābant ōrantēs p̄mī trāsmittere cursum	313
tendēbantque manūs rīpae ulterīōris amōre.	314
Nāvita sed trīstis nunc hōs nunc accipit illōs,	315
ast aliōs longē summōtōs arcet harēnā.	316
Aenēās mīrātus enim mōtusque tumultū	317
“Dīc.” ait, “Ō virgō, quid vult concursus ad anmem?”	318
Quidve petunt animae? Vel quō discrīmine rīpās	319
hae linquunt, illae rēmīs vada līvida verrunt?”	320
Ollī sīc breviter fāta est longaeva sacerdōs:	321

amnīs, -īs m: stream; river, 2
ap̄ricūs, -a, -um: sunny, open to the sun (~aperiō)
arceō, -ēre, -uī: fend or keep off, defend, 2
autumnus, -ī n.: autumn
avis, avis f.: bird
brevis, -e: short, shallow, 4
cadō, cadere, cecidī: to fall, 3
concursum, -ūs m.: gathering, running together, 2
discrīmen, -crīminis n.: crisis, peril; difference, 3
enim: for, indeed, 4
folium, -ī n.: leaf, foliage, 2
frigidus, -a, -um: chilly, cold
frīgus, -ōris n.: cold, chill, 2
fugō (1): put to flight, 2
glomerō (1): gather, heap, assemble around, 2
gurgēs, -ītis m.: whirl (of water), whirlpool, 3
immittō, -ere, -mīsī, -missum: send into, 2
lābor, -ī, lapsus sum: glide, slide, slip, fall, 2

linquō, -ere, līquī, lictum: leave, desert, quit, 3
līvidus, -a, -um: blue, black and blue
longaevus, -a, -um: long-lived, aged
nāvita, -ae m.: sailor (nauta), boatman, 2
rēmūs, -ī m.: oar, 3
sacerdōs, -dōtis m. f.: priest(ess), 2
silva, -ae f.: woods, 4
submoveō, -ēre, -mōvī: move up; remove
trāns: over, across (+ acc.), 2
trāsmittō, -ere, -mīsī: cross (over), pass; send across
trīstis, -e: sad, sullen, dreary, grim, 2
tumultus, -ūs m.: tumult, commotion, 2
ulterior, -ius: farther
vadium, -ī n.: shallows, shoals, 4
verrō, -ere, -ī, -rsum: sweep, 2
virgō, virginis f.: maiden, unmarried young woman
volō, velle, voluī: will, wish, be willing, 2

309 **quam multa...folia:** *as many as the...;*
simile; quam begins a clause of comparison
(equiv. to *tam multī quam*, ‘as many as’)
autumnī frīgōre p̄mō: *at...;* abl. time when
310 **lāpsa:** pf. dep. ppl: translate as ‘having Xed’
aut...quam multae...avēs: *or as many as*
the...; *simile* and clause of comparison
(= *tam multī quam multae*, ‘as many as’)
ad terram gurgite ab altō: i.e. whirling
flocks of birds come from the sea to the shore;
part of the comparison that follows in 311
311 **ubi:** *when*
frigidus annus: *cold (part of) the year*
312 **fugat (avēs)...immittit:** add *avēs* as acc. obj.
terrīs...ap̄ricīs: *to...;* dat. of compound verb
313 **ōrantēs:** pres. ppl
p̄mī: *the first ones;* nom. subj., i.e. those

souls at the front of the crowd; or ‘(to be) the
first to cross...’
(sē) trāsmittere cursum: *that (they) cross*
the course; ind. disc. governed by *ōrō* where
one expects an ind. command (ut *cursum*
transmittant); *cursum* may refer to the stream
of water or the journey itself
314 **rīpae ulterīōris:** *for...;* objective gen.
amōre: *with...;* ‘because of...’ abl. cause
315 **nāvita trīstis:** i.e. Charon, nom. sg.
nunc hōs...nunc illōs: *now...now...;* i.e.
animōs, ‘souls’
316 **longē:** *far*
harēnā: *from...;* abl. of separation
317 **mīrātus:** pf. dep. ppl: translate ‘having Xed’
mōtus: PPP *moveō*, i.e. emotionally moved
Dīc: sg. imperative, *dīcō*

318 **Ō virgō:** voc. dir. address; i.e. the Sibyl is
indeed unmarried and perhaps young when
compared to Charon, but she is over 700 years
old and Vergil describes her as *longaeva* in
6.321 below; the Sibyl is the priestess of
Apollo who guides Aeneas
vult: 3s volō
ad: *near...;* *at...*
319 **-ve...Vel:** *Or...Or...;* vel and enclitic -ve are
inclusive and can mean ‘and/or’ Aeneas wants
at least one of the questions answered.

quō discrīmine: *because of what difference...?*
or ‘by what distinction,’ abl. of cause and
interrogative adj.
320 **hae (animae)...(sed) illae (animae):** i.e.
shades or ghosts; nom. subj.
linquunt: i.e. walk away without crossing
remis: abl. means
321 **Ollī:** *to that one;* i.e. to Aeneas; dat. ind. obj.:
ollī is an archaic form for illī
fāta est: pf. dep. for, fārī
sacerdōs: i.e. Sibyl, priestess of Apollo

Aeneid Book 6 and Odyssey Book 11

The *Aeneid* Book 6 is an imitation of *Odyssey* Book 11, where Odysseus, seated at a banquet of the Phaeacians, gives an account of his own journey to the Underworld. And, just as Odysseus goes to the Underworld to seek the advice of the prophet Tiresias, so pious Aeneas goes to the Underworld to seek advice from his deceased father Anchises.

The Traditional Epic Hero and the Underworld

Recall that a traditional epic hero strives through deeds to achieve immortal glory. One motif that is common among all these heroes is a journey to the Underworld and back. Since the dead are not allowed to come back to the living, the return of the hero alive from the Underworld symbolizes the hero’s ability to cheat death and achieve a form of immortality.

Aeneas, therefore, follows a long tradition of heroes travelling to the Underworld. **Orpheus** descended into Hades in order to retrieve his wife Eurydice and, although his wife could not join him, he returned home alive. **Theseus** and **Pirithous** attempted to kidnap Proserpina, but, when they were caught, both were condemned to spend an eternity stuck motionless in chairs in the Underworld. **Hercules**, however, descended into Hades during his 12th labor to retrieve the dog Cerberus. He not only returned above ground to complete his last labor but descended once more to return the guard dog. While there, the hero spotted Theseus, freed him from the chair, and escorted him out of the Underworld. (Vergil still has Theseus stuck in the Underworld.) **Odysseus** famously set out and returned from Hades in the *Odyssey* Book 11, and finally, while **Achilles** did not undertake a physical journey to the Underworld, scholars note that especially in *Iliad* 18-24 Achilles made a symbolic journey to the realm of the dead where he separated himself from the living, was mourned as if dead, and finally returned to commune with the living in the final book.

Similes introduced by Quam Multa/Multae – as many as

The *quam* clauses in 6.309 and 311 are clauses of comparison that introduce two distinct similes. As we mentioned on p. 79, *quam* (‘as,’ ‘than’) is a relative adverb⁸ introducing a clause of comparison (e.g. *longior quam*, ‘longer than...’). Here, the correlative *tam* is missing but must be added from context (*quam* = *tam...quam*). The missing *tam multī* modifies the undead along the beach in 305-8:

(<i>tam multī</i>) <i>quam multa</i>	→ (so many dead) as many... →	<i>as many as</i>	6.309
(<i>tam multī</i>) <i>quam multae</i>	→ (so many dead) as many... →	<i>as many as</i>	6.311

In short, *quam multa* and *quam multae* are equivalent to *tam multī quam*, but while Latin regularly leaves out the second *multa/multae* in the comparison, here it retains those words and omits *tam multī*.

“Anchisā generāte, deum certissima prōlēs,	322
Cōcytī stagna alta vidēs Stygiamque palūdem,	323
dī cuius iūrāre timent et fallere nūmen.	324
Haec omnis, quam cernis, inops inhumātaque turba est;	325
portitor ille Charōn; hī, quōs vehit unda, sepultī.	326
nec rīpās datur horrendās et rauca fluenta	327
trānsportare prius quam sēdibus ossa quiērunt.	328
Centum errant annōs volitantque haec lītora circum;	329
tum dēmum admīssī stagna exoptāta revīsunt.”	330
Constitit Anchisā satus et vestīgia pressit	331
multa putāns sortemque animō miserātus inīquam.	332

admittō, -ere, mīsi, missum: admit, allow
centum: one hundred, 3
cernō, -ere, crēvi, crētum: discern, perceive, 3
certus, -a, -um: sure, reliable, definite, 4
Charōn, -ontis m.: Charon, 2
Cōcytus, -ī m.: Cocytus river, 2
consistō, -ere, -stīti: stop, stand still, 3
dēmum: at length, finally
exoptō (1): to long for, desire eagerly
fallō, -ere, fefelli, falsum: deceive, 3
fluentum, -ī n.: flow; river, stream
generō (1): to beget, create, generate
horrendus, -a, -um: horrible, to be trembled at, 4
inhumātus, -a, -um: unburied
inīquus, -a, -um: unjust, unfair, 2
inops, -opis: lacking, destitute of, needy, (gen), 2
iūrō (1): to swear, take an oath, 2
miseror, -ārī, -ātus sum: pity, 4

os, ossis, n.: bone
palūs, palūdis f.: swamp, marsh, 2
portitor, -ōris m.: carrier, boatman, ferryman, 2
prōlēs, -is f.: offspring, 2
putō (1): to think, imagine, 3
quiēscō, -ere, -ēvi, -ētum: rest, be peaceful
raucus, -a, -um: hoarse, harsh-sounding
revīsō, -ere: revisit, 2
sepeliō, -ire, -ivi, sepultum: to bury, 2
serō, -ere, sēvi, satum: sow, plant, 2
stagnum, -ī n.: pool, standing water, 3
Stygius, -a, -um: Stygian, of the river Styx, 4
tīmō, -ēre, tīmūi: be afraid, fear 2
trānsportō (1): carry over, take across
turba, -ae f.: crowd, mob, 4
vehō, -ere, vēxi, vectum: convey, 4
vestigium, -ī n.: foot-print, footstep; traces
volitō (1): flutter, flutter, fly

322 **Anchisā:** from *Anchises*; abl. of source or origin, 1st decl. masc.
generāte: (*you*)...; i.e. Aeneas; vocative dir. address of PPP generātus; Since Aeneas is in the Underworld to visit his deceased father, this address is particularly appropriate
de(ōr)um: gen. pl.
certissima prōlēs: vocative dir. address, recognizing Venus as Aeneas' divine mother and Anchises' more distant lineage as descendant of Dardanus, son of Jupiter
323 **dī:** det, subject of timent in the cuius clause
cuius...nūmen: whose divine power...; relative clause, the antecedent is the river Styx (Stygiā palūdem); gods swear oaths to Styx
324 **haec omnis...turba:** nom. subject
326 **portitor ille (est)**
hī (animi): nom. subj. i.e. souls
sepultī (sunt): 3p pf. pass.
327 **nec...datur (Charontī):** it is not allowed (for

Charon); 'it is not granted to Charon'
328 **trānsportāre (hās animās):** to carry (these souls) across (*acc*)
prius quam: before...; 'earlier than' often one word, priusquam, 'before;' comparative adv.
(in) sēdibus: in resting places; i.e. in graves
329 **centum...annōs:** for...; acc. duration of time
haec lītora circum: circum haec lītora;
anastrophe
330 **(hī) admīssī:** (these)...; PPP is nom. pl. i.e. those unburied who must wait 100 years
331 **Anchisā:** from...; abl. of source
satus: (the one)...; i.e. Aeneas; PPP serō
vestīgia pressit: pf. premō; an unusual event since most souls are weightless and do not leave footprints in the sand on the shore
332 **multa:** many things
miserātus: pf. dep. ppl: translate as 'having Xed'
(in) animō

Three Evolving Views of the Underworld

There was no monolithic view of the afterlife accepted by all Greeks or all Romans. For this reason, it is important that we never generalize and say 'the Romans believed this' or 'the Greeks believed that.' Instead, it is better to limit our comments to the evidence before us and say that 'this Roman author depicts the Underworld this way' or 'the *Aeneid* portrays the afterlife in that way.' Consider how different the three literary depictions of the Underworld are below. Each in its own way influences Vergil's Underworld in Book 6.

Homer's *Odyssey* Book 11 (720 BC): According to Odysseus, the hero visits a beachhead, likely on the Atlantic coast of Hispania, where he sacrifices a black sheep on the shore, and various souls approach. Since these souls are too weak to speak, he allows chosen spirits to drink the blood of the sacrifice and gather enough energy to answer his questions. His aim is to seek the advice of the prophet Tiresias, who advises Odysseus not to harm the cattle of Helios and warns him about the suitors that have gathered in his house. More generally, Odysseus explains that all souls—good and bad—go to the same dreary place, and, as Achilles famously swears to Odysseus, it is better to be a serf among the living than king among the dead (11.488-91). Although Odysseus sees figures such as Tantalus being punished in the distance, these souls are punished for crimes against the gods. No one is rewarded or punished for their behavior toward other humans, and while King Minos does serve as judge, he does not judge the moral lives of the dead but merely settles minor quarrels that arise among the souls.

***Hymn to Demeter* (600s BC):** This Greek epic poem explains how Proserpina (Grk. Persephone) became the queen of the Underworld and offers humans the possibility of changing their afterlife. While young Proserpina is picking flowers in a field, the god Pluto with the permission of Proserpina's father Jupiter kidnaps the young goddess and carries her into the Underworld as his bride. Proserpina's mother Ceres (Grk. Demeter), who was not consulted about Jupiter's arrangement with Pluto, goes in search of her daughter and becomes so dependent that grain no longer grows for humans. When the grain fails to grow, farmers fail to make sacrifices to the gods, and Jupiter finally intervenes when he realizes the role that Ceres plays in allowing humans to honor the gods. When Pluto is told to return Proserpina, he persuades her to eat pomegranate seeds, which ensures that Proserpina will spend part of the year in the Underworld with Pluto and the remainder of the year above ground with Ceres.

An important consequence of this account is that, while humans cannot honor Pluto (sacrificial smoke goes to Olympus, not to Hades), they can now sacrifice to Proserpina while she is above ground in the hopes that she will descend and improve their lot in the afterlife. Proserpina can be honored and persuaded in a way Pluto cannot.

The Myth of Er in Plato's *Republic* (380s BC): In the *Republic*, a philosophical dialogue on justice, the Athenian Plato has Socrates tell the tale of Er, a man who died and then came back several days later to relate his account of the Underworld. According to Er, souls first encounter the brothers Minos, Rhadamanthus, and Aeacus, who do not adjudicate disputes among the dead as they did in the *Odyssey* but judge the entire moral life of the soul and assign the soul either to Elysium or to Tartarus. If the soul is in Elysium, it will be rewarded tenfold during the course of 1000 years. If the soul is in Tartarus, it will be punished tenfold during the course of 1000 years. Once the time has passed, all souls—good and bad—are reincarnated. A choice of lives is set out in front of all, and the souls are allowed to examine and choose their next life. Souls that are thoughtful and observant choose wisely and avoid superficial happiness that conceals underlying pain or depravity, while less thoughtful souls choose poorly. Once the choice is made, the souls are reborn, and the cycle repeats itself.

Plato's Myth of Er includes a number of novel views: (1) that souls are reincarnated, (2) that souls are rewarded or punished for their behavior toward other people, and (3) that there is so sharp a division between Tartarus and Elysium. None of these views are expressed in the *Odyssey* or *Hymn to Demeter* but all will find their way into Vergil's *Aeneid* 400 years later.

1. What, according to the Sibyl, do gods fear to do in 6.324?
2. What distinction does Sibyl make between 'haec omnis turba' and 'hī' in 325-6? What happens to each group?
3. How long do the souls wait in 329-30 until they are allowed to cross?

Ergō iter inceptum peragunt fluviōque propinquant.	384
Nāvita quōs iam inde ut Stygiā prōspexit ab undā	385
per tacitum nemus ire pedemque advertere rīpae,	386
sīc prior adgreditur dictīs atque increpat ultrō:	387
“Quisquis es, armātus quī nostra ad flūmina tendis,	388
fāre age quid veniās iam istinc, et comprime gressum.	389
Umbrārum hic locus est, somnī noctisque sopōrae:	390
corpora vīva nefās Stygiā vectāre carīnā.	391
nec vērō Alcīdēn mē sum laetātus euntem	392
accēpisse lacū, nec Thēsea Pirithoūmque,	393
dīs quamquam genitī atque invictī vīribus essent.	394
Tartareum ille manū custōdem in vincla petīvit	395
ipsius ā soliō rēgis traxitque trementem;	396
hī dominam Dītis thalamō dēducere adorī.”	397

adgredior, -ī, -gressus sum: address, come to; attack
adorior, -īrī, -ortus sum: attack; undertake + inf.
advertō, -ere, advertī, adversum: to turn (to), 2
Alcīdēs, -is m.: Heracles, descendant of Alceus
armō (1): to arm, 3
carīna, -ae f.: keel (of a ship)
comprimō, -ere, -pressī: hold back, check; press
custōs, -ōdis m. (f.): guard, guardian, 4
dēducō, -ere: draw down, lead
dictum, -ī n.: word, speech, 4
Dīs, Dītis m.: Dis, Pluto, 2
domina, -ae f.: master, mistress
ergō: therefore, then, 3
flūmen, -inis n.: river, stream, 2
fluvius, -īī m.: river, stream, 2
gignō, -ere, -genūī, genitum: to beget, bear
gressus, -ūs m.: a step
increpō (1): utter aloud; chide, rebuke
inde: from there, then, 2
invictus, -a, -um: invincible, 2
istinc: from that place, thence
iter, itineris n.: way, road, journey
lacus, -ūs m.: lake
laetor, -ārī, -ātus sum: rejoice, exult

nāvita, -ae m.: sailor (nauta), boatman, 2
nefās n.: unrighteous(ness), sacrilege, forbidden act, 3
nemus, -oris n.: wood, forest, grove, 4
peragō, -ere, -ēgī, -actum: to pass or drive through
Pirithous, -ī m.: Pirithous
propinquō (1): approach, draw near (dat) 2
prōspiciō, -ere, spexī, spectum: look out on, survey, 4
quamquam: although, 4
quisquis, quicquid: whoever, whatever, 2
rēx, rēgis m.: king, 4
solum, -ī n.: throne, seat, 2
sopōrus, -a, -um: sleep-bringing
Stygius, -a, -um: Stygian, of the river Styx, 4
Tartareus, -ī m.: of Tartarus, 2
thalamus, -ī m.: bedchamber
Thēseus, -eōs acc. -a m.: Theseus
trahō, -ere, trāxī, tractum: drag (out), draw, 3
tremō, -ere, -uī: tremble, quiver, 2
ultrō: voluntarily, on his/her own, 3
vectō (1): to convey, carry
vērō: in truth, in fact; but (abl. as adv.), 3
vinculum, -ī n.: chain, 4
vīvus, -a, -um: living, alive, 3

384 **iter inceptum:** neut. PPP incipiō
peragunt: i.e. Sibyl and Aeneas, subjects
 385 **Nāvita quōs...ut prōspexit...ire...:** *when the boatman saw these go...;* ut (when/as) + ind. is temporal; quōs is connective relative and acc. subj.; translate quōs as demonstrative
ab undā: i.e. from Charon’s perspective on the river Styx
 386 **ire...advertere:** ind. disc. eō, ire; quōs, ‘these’ is acc. subject
rīpae: *to.;* dat. of compound

387 **prior:** *first;* i.e. earlier than the Sibyl
dictīs: *with...;* abl. means, substantive, dictum
 388 **es:** 2s pres. sum
quī armātus...tendis: *you who...;* 2s relative
 389 **fāre:** sg. imperative dep. for, fārī
age: *come!;* a sg. imperative often used to draw attention: translate before fāre
quid veniās: *why...;* ind. question, pres. subj.
comprime: sg. imperative
 391 **nefās (est):** *it is not right + inf.;* impersonal
carīnā: *by ship;* ‘by keel,’ *synecdoche*

vērō: *in truth;* common abl. as adv..
 392 **Alcīdēn mē...accēpisse:** *that I...;* ind. disc. with pf. inf.; the patronymic Alcīdēn (Grk. acc. obj.) refers to Heracles, whose mortal grandfather was Alceus. Heracles came to the underworld to complete his 12th labor and kidnap Cerberus, the three-headed dog. After completing the labor, he returned the dog.
laetātus sum: 1s pf. dep.: translate active: Charon unhappily led Heracles, Theseus, and Pirithous across the river Styx
euntem: pres. pple eō, ire modifying Alcīdēn
 393 **(in) lacū**
Thēsea Pirithoūmque: *Theseus and Pirithous;* Grk acc. Thēsea; These men came to kidnap Proserpina and, when caught, were forced to sit on chairs in the underworld from which they could not get up. When Heracles returned Cerberus, he picked Theseus from his chair and returned him to the world above. In Vergil’s account, however, Theseus still sits.
 394 **dīs:** *from...;* abl. of source, deus with genitī

genitī (essent): *had been...;* plpf. pass. subj. (subj. of subordinate verb in ind. disc.)
 Heracles and Pirithous are sons of Jupiter; Theseus is said to be the son of King Aegeus by some and son of Neptune by others.
invictī...essent: *they were...;* impf. subj. of a subordinate verb in ind. disc. + nom. pred.
vīribus: *in strength;* abl. of respect, vīs
 395 **ille:** i.e. Heracles
Tartareum custōdem: i.e. Cerberus, whom Heracles kidnapped and later returned
manū: abl. means
 396 **ipsius...regis:** i.e. of Pluto, gen. sg.
traxit (custōdem): pf. trahō
trementem: pres. pple modifying custōdem
 397 **hī:** *these men;* i.e. Theseus and Pirithous
dominam Dītis: i.e. Proserpina, Pluto’s wife, whom they tried to kidnap; gen. sg. Dīs
thalamō: *from...;* dat. of compound verb or abl. place from which
adorī (sunt): *rose up to + inf.;* i.e. attempted; 3p pf. dep.

Hercules (Alcides), Theseus, and Pirithous

Just as Vergil’s previous imitations of the *Odyssey* make Aeneas a rival of equal or greater status to Odysseus, so these allusions to Hercules, Theseus and Pirithous in 6.392-7 remind readers that Aeneas is of equal status to Hercules, Theseus, and Pirithous. Charon’s complaint that the theft of Cerberus and kidnapping of Proserpina were mischievous acts highlights that, while Aeneas follows in their footsteps, his purpose in the Underworld is far nobler.

Hercules, Aeneas, and Caesar Augustus

In the second half of the *Aeneid*, the relationship between these three figures will become much more prominent. Aeneas, for example, will arrive at the site of Rome in Book 7 just as the Greek King Evander is performing sacrifices on August 12th to honor Hercules for the time when the god first arrived at the site of Rome with cattle many years earlier and freed the people from the terror of the monster Cacus. Many years later, Caesar Augustus will arrive on August 13th, 29 BC to celebrate a triple triumph over his enemies and ceremoniously close the gates of Janus and usher in a new age of peace. Vergil famously alludes to this triple triumph by depicting it in the center of the shield that Aeneas will receive from Venus in Book 8.

This and other details suggest that Vergil wants readers to identify all three as similarly heroic. Just as Hercules killed the monster Cacus and made Rome more inhabitable, so Aeneas and later Caesar Augustus will overcome their own enemies and make the world more inhabitable for Rome and its descendants. This allusion to Hercules in Book 6, therefore, is just a first step in the identification of Aeneas and Hercules.

1. What is Charon’s specific complaint in 390-1?
2. Who does the patronymic Alcīdēs refer to and what did he do in 395?
3. What did Theseus and Pirithous attempt to do in 396-7?

Quae contrā breviter fāta est Amphrŷsia vātēs:	398
“Nullae hīc insīdiae tālēs (absiste movērī),	399
nec vim tēla ferunt; licet ingens iānitor antrō	400
aeternum lātrāns exsanguēs terreat umbrās,	401
casta licet patruī servet Prōserpina līmen.	402
Trōius Aenēās, pietāte īnsgnis et armīs,	403
ad genitōrem īmās Erebī dēscendit ad umbrās.	404
sī tē nulla movet tantae pietātis imāgō,	405
at rāmum hunc (aperit rāmum quī veste latēbat)	406
agnōscās.” Tumida ex īrā tum corda resīdunt;	407
nec plūra hīs. ille admīrāns venerābile dōnum	408
fātālis virgae longō post tempore vīsum	409
caeruleam advertit puppim rīpaeque propinquat.	410

absistō, -ere, -stiff: cease, stop, 2
admīror, -ārī, admīrātus sum: admire, wonder at
advertō, -ere, advertī, adversum: to turn (to), 2
aeternus, -a, -um: eternal, everlasting, 4
agnoscō, -ere, -nōvī, -nōtum: to recognize, 2
Amphrŷsius, -a, -um: Amphrisian (epithet of Apollo)
brevis, -e: short, shallow, 4
caeruleus, -a, -um: blue, sky-blue
castus, -a, -um: clean, pure
contrā: opposite, facing (*acc.*), 3
dēscendō, -ere, -ī, -ēnsum: descend
Erebus, -ī n.: Erebus, underworld
exsanguis, -e: bloodless; pale, 2
fātālis, -e: deadly, fatal; fated, 3
genitor, -ōris m.: begetter, father, 4
iānitor, -ōris m.: door-keeper
imāgō, -inis f.: image, likeness, ghost, 3

insīdiae, -ārum f.: ambush, trap
īnsgnis, -e: distinguished, marked, 3
lātrō (1): to bark, bay
licet: it is allowed or permitted, 3
patruus, -ī m.: father's brother, uncle
plūs, plūris: more, many (comparative of multus)
propinquō (1): approach, draw near (dat) 2
Prōserpina, -ae f.: Proserpina, 2
rāmus, -ī m.: branch, 2
resīdō, -ere, -sēdī: sit or settle (down), 2
tempus, -oris n.: time; occasion, 2
terreō, -ēre, -uī, -itum: terrify, 2
tumidus, -a, -um: swelling, swollen, 2
vātēs, -is m/f: prophet, seer, bard, 3
venerābilis, -e: venerable, revered
vestis, -is f.: clothing, 2
virga, -ae f.: branch, bough

398 **quae contrā:** *in response to these things;*
‘in response to which,’ a connective relative:
translate as a demonstrative
fāta est: pf. dep. for, fārī: translate active
Amphrŷsia vātēs: i.e. Sibyl; Amphrysus is a
river associated with Apollo, and so translate
adj. Amphrŷsia merely as ‘Apollonian’
399 **(Sunt) nullae insīdae tālēs:** (*There are*)...
absiste: sg. imperative
400 **vim:** *violence;* i.e. there is no intent to harm
licet (ut) terreat: *it is allowed that...terrorize*
Translate this construction as if licet governs
an ind. command with missing ut
ingens iānitor: i.e. Cerberus
(in) antrō
401 **aeternum (tempus):** *for...*; acc. duration
402 **licet...servet:** *it is allowed (that)...*; see note
for line 400; pres. subj. servō, ‘protect’

patruī: *of (her) uncle;* i.e. Pluto, brother to
Proserpina's father, Jupiter
403 **īnsgnis:** nom. sg. modifying Aenēās
pietāte et armīs: *in...and in...;* abl. of respect;
note how Sibyl chooses to characterize Aeneas
404 **ad genitōrem:** i.e. to Anchises
īmās Erebī...ad umbrās
406 **at:** *at least;* or simple adversative ‘but’
ramum hunc...agnōscās: *you should*
recognize...; 2s potential pres. subj.
aperit: *reveals*
(in) veste
407 **tumida corda:** poetic nom. pl.: translate sg.
408 **nec plūra hīs (dicit):** *and (he does not*
say)...; **ellipsis:** plūra is comparative of multus
and neut. acc. substantive (add ‘things’)
hīs: *to these;* i.e. to Sibyl and Aeneas
ille: i.e. Charon

fātālis virgae: *of...;* appositional gen.:
clarifying what the dōnum is
409 **longō post tempore:** *a long time afterwards;*
‘afterwards by a long time,’ abl. of degree of
difference with adv. post, ‘afterwards’
visum: PPP vidēō modifying dōnum
410 **puppim:** *boat;* ‘deck,’ **synecdoche**
ripae: *to...;* dat. obj. of propinquat

The Underworld as a Metaphor for Aeneas' Past Sufferings and Future Reward

Readers note that, while Vergil depicts Book 6 as a physical journey to the Underworld, it is also a metaphysical one where Aeneas relives his past sufferings and learns about future rewards. In short, it answers the question posed in the invocation of the poem: Why must the pious suffer? Aeneas encounters four people in the Underworld whom he knew during his lifetime, and each person symbolizes a different aspect of his life:

Palinurus	suffering at sea	6.337-383
Dido	suffering at Carthage	6.450-76
Deiphobus	suffering in war at Troy	6.477-547
Anchises	the reward for piety	6.666-892

We will read about Aeneas' encounters with Dido and Anchises soon, but it worth mentioning the encounters with Palinurus and Deiphobus, which this commentary omits. Aeneas meets **Palinurus**, the helmsman of one of Aeneas' ships, before the crossing of the river Styx and learns that Palinurus fell overboard and drowned unburied as the Trojans skirted the coast of Italy. Palinurus pleads for Aeneas to arrange his burial, but the Sibyl intervenes and says that Palinurus' body will be found along the coastline by natives and properly buried.

After Aeneas later encounters Dido, he travels through the area of the Underworld reserved for warriors who died before their time and meets **Deiphobus**, whose face is horribly mutilated. Deiphobus was a son of Priam who married Helen after the death of Paris but before the fall of Troy. According to Deiphobus, when the Greeks descended from the horse, they straightaway tortured, mutilated, and killed him for his relationship with Helen. After Deiphobus finishes his account, Sibyl again intervenes and urges Aeneas to continue his journey.

Through these encounters with Palinurus, Deiphobus, and Dido not only Aeneas but also the readers relive Aeneas' suffering at sea (Book 1, 3), at Troy (Book 2), and finally in Carthage (Book 1, 4). It is only when Aeneas meets his father Anchises, who was the reason for the funeral games in Book 5 and the inspiration for Aeneas' journey to the Underworld, that the suffering of the pious is justified.

Note how the Sibyl's responses regarding Hercules, Theseus, and Pirithous provide another opportunity for readers to view Aeneas as a hero of equal status to those heroes who had travelled to the Underworld in the past.

1. What does the Sibyl say in 399-401 in reply to Charon's complaint that Hercules took Cerberus?
2. What does the Sibyl say reply to Charon's complaint that Theseus and Pirithous attempted to kidnap Proserpina?
3. What about Aeneas does Sibyl claim in 6.403-5 should motivate Charon to assist them?
4. What does Sibyl reveal in 6.406-9 to convince Charon to let Aeneas onto the boat?

Inde aliās animās, quae per iuga longa sedēbant,	411
dēturbat laxatque forōs; simul accipit alveō	412
ingentem Aenean. Gemuit sub pondere cumba	413
sūtilis et multam accepit rīmōsa palūdem.	414
Tandem trāns fluvium incolumēs vātemque virumque	415
informī līmō glaucāque expōnit in ulvā.	416
Cerberus haec ingēns latrātū rēgna trifaucī	417
personat adversō recubāns immānis in antrō.	418
Cui vātēs horrēre vidēns iam colla colubrīs	419
melle sopōrātam et medicātis frūgibus offam	420
obicit. ille famē ravidā tria guttura pandēns	421
corripit obiectam, atque immānia terga resolvit	422
fūsus humī tōtōque ingēns extenditur antrō.	423
Occupat Aenēās aditum custōde sepultō	424
ēvādīteque celer rīpam inremeābilis undae.	425

aditus, -ūs m.: entrance, access, 2
adversus, -a, -um: facing, opposite, straight on, 5
alveus, -ī m.: vessel, small boat; hull
Cerberus, -ī m.: Cerberus
collum, -ī n.: neck, 3
coluber, -brī m.: snake, serpent
cumba, -ae f.: skiff, small boat, 2
custōs, -ōdis m. (f.): guard, guardian, 4
dēturbo (I): dislodge, drive off
ēvadō, -ere, ēvāsī, ēvāsūm: to go out, escape, 2
expōnō, -ere, -posuī, -positum: set forth, explain
extendō, -ere, -ī: to stretch out, expand
famēs, -is f.: hunger
fluvius, -ī m.: river, stream, 2
forus, -ī m.: gangway, walkway (of the ship)
frūx, frūgis f.: grain, 2
fundō, -ere, -fūdī, -fūsūm: pour (out), lay low, 2
gemō, -ere, -uī: to groan
glaucus, -a, -um: grey, bluish-grey
guttur, gutturis n.: windpipe, throat
horreō, -ēre, -uī: bristle at, shudder at; fear, dread, 3
humus, -ī m.: ground; **humī,** on the ground, 2
incolumis, -e: unscathed, safe, 2
īde: from there, then, 2
informis, -e: formless, shapeless
inremeābilis, -e: of no return

iugum, -ī n.: bench; ridge of a mtn., yoke, 2
latrātus, -ūs m.: barking
laxō (I): to loosen, set free
limus, -ī m.: mud, filth, mire
medicō (I): to medicate, drug
mel, mellis n.: honey, 3
obicio, -ere, -iēcī, obiectum: toss, throw forth, 2
occupo (I): seize, occupy
offa, -ae f.: lump of dough, mass
palūs, palūdis f.: swamp, marsh, 2
pandō, -ere, -ī, passum: spread, 2
personō, -āre, -uī: sound through, fill with sound
pondus, ponderis n.: weight
ravidus, -a, -um: raging, mad
recumbō, -ere, -uī: lie back, recline
resolvō, -ere, -ī, -solūtum: loosen, set loose; relax, 2
rīmōsus, -a, -um: full of cracks
sedēō, -ēre, sēdī, sessum: sit, 4
sepeliō, -īre, -ivī, sepultum: to bury, 2
sopōrō (I): to make sleep-inducing, put to sleep
sūtilis, -e: sewn together, fastened together
trāns; over, across (+ acc.), 2
trēs, tria: three, 4
trifaux, trifaucis: having three throats
ulva, -ae f.: sedge
vātēs, -is m/f: prophet, seer, bard, 3

glaucāque...in ulvā
417 **haec...rēgna:** neut. acc.
latrātū trifaucī: abl. means 3rd decl. i-stem
419 **cui:** to this one; 'to whom' a connective relative (translate as demonstrative); dat. obj. of compound verb obicit
vātēs: i.e. the Sibyl; nom. subject

411 **per iuga longa:** along the long benches
412 **(in) alveō**
415 **cumba sūtilis...et rīmōsa:** The boat appears to have been made from animal hides that are stitched together on a wooden frame
415 **que...que...:** both...and
416 **(in) informī līmō:** i-stem abl. place where

horrēre...colla colubrīs: that the necks... ind. disc. governed by pple vidēns; abl. means	423 fūsus: having spread out; PPP reflexive in sense: 'having been spread out (by himself)'
420 melle...et medicātis frūgibus: abl. means	humī: on...; locative case, place where
sopōrātam: made sleep-inducing; PPP	(in) tōtō...antrō
421 ille: i.e. Cerberus	424 custōde sepultō: i.e. in sleep; abl. abs.
famē ravidā: with...; abl. of cause	celer: quickly; nom. adj. as adv.
obiectam (offam): PPP; add object	425 undae: of the river; 'wave,' <u>synecdoche</u>

Uses of the Ablative in the Commentary

construction	example	translation
Ablative Absolute	agmine factō	a formation having been made
Ablative of Means	hīs accēnsa	enflamed by these things
Ablative of Agent	missus ab Iove	having been sent by Jupiter
Ablative of Separation (includes From Which)	exciderat animō	had slipped from her mind
Ablative of Manner	magnō amōre	with great love
Ablative of Accompaniment	cum tē	with you
Ablative of Place Where	in altō	on the deep sea
Ablative of Place From Which	ē nubibus	out from the clouds
Ablative of Time When	nocte	at night
Ablative of Respect (Specification)	īnsignem pietāte	distinguished in piety
Ablative of Quality (Description)	praestantī corpore	(nymphs) of outstanding body
Ablative of Cause	fātō profugus	a fugitive by (because of) fate
Ablative of Comparison	dictō citius	faster than said
Ablative of Degree of Difference	longō post tempore	afterwards by a long time
w/ verbs: potior, tutor, fungor, fruor, vescor	hīs vocibus ūsa est	employed these words

Uses of the Dative in the Commentary

construction	example	translation
Dative of Indirect Object	dīcite regī vestrō	say to your king
Dative of Compound Verbs	ārīs imponet	will place (on) the altar
Dative of Purpose	excidiō Libyae	for the destruction of Libya
Dative of Possession + sum	sunt mihi	there are to me (I have)
Dative of Interest (Advantage)	mihi...fas est	it is right for me
Dative of Reference	Aenēae...videntur	seemed to Aeneas
Dative of Special Adjectives	inimīca mihi	unfriendly to me
Dative of Agent	cenitur ūllī	is seen by any one

Uses of the Genitive in the Commentary

construction	example	translation
Genitive of Possession	Iovis rapidum ignem	the rapid fire of Jupiter
Genitive of the Whole (Partitive)	regina deōrum	queen of the gods
Genitive of Description (Quality)	tantae mōlis erat	it was (of) so great a burden
Objective Genitive	magnō amōre tellūris	with great love for the land
Subjective Genitive	iudicium Paridis	the judgment of Paris
Genitive of Special Adjectives	memor veteris bellī	mindful of the old war
Gen. of Verbs of Remembering/Forgetting	meminisse Elissae	to recall Elissa

1. Why does the boat groan and take in water in 6.413-4?
2. Where is Cerberus lying and what precisely does the Sibyl throw before him?
3. What happened to Cerberus in 6.422-3?

Inter quās Phoenissa recēns ā vulnere Dīdō	450
errābat silvā in magnā; quam Trōius hērōs	451
ut primum iuxtā stetit agnōvitque per umbrās	452
obscuram, quālem primō quī surgere mense	453
aut videt aut vīdisse putat per nūbila lūnam,	454
dēmisit lacrimās dulcīque adfātus amōre est	455
“Infēlix Dīdō, vērus mihi nuntius ergō	456
vēnerat exstinctam ferrōque extrēma secūtam?”	457
Fūneris heu tibi causa fuit? Per sīdera iūrō,	458
per superōs et sī qua fidēs tellūre sub imā est,	459
invītus, rēgīna, tuō dē litore cessī.	460
Sed mē iussa deum, quae nunc hās ire per umbrās,	461
per loca senta sitū cōgunt noctemque profundam,	462
imperīis ēgēre suīs; nec crēdere quīvī	463
hunc tantum tibi mē discessū ferre dolōrem.	464

adfor, -fārī, -fātus sum: address, speak to
agnoscō, -ere, -nōvī, -nōtum: to recognize, 2
cēdō, -ere, -cessī, -cessum: withdraw, go
cōgō, cōgere, cōgī, cōactum: to collect; compel, 3
discessus, -ūs m.: departure, exit
ergō: therefore, then, 3
extinguō, -ere, -stinxī, -stinctum: put out, 4
fidēs, eī f.: faith, honor, 2
fūnus, fūneris n.: burial; death, 4
hērōs, hērōis m.: hero, 3
infelix, (-icis): ill-omened, unfortunate, 2
invītus, -a, -um: unwilling
iūrō (I): to swear, take an oath, 2
iuxtā: close by, next
lūna, -ae f.: moon
mensis, -is m.: month

nūbilus, ī (pl. nūbila): cloud, rain-cloud
nuntius, -ī m.: messenger, message
obscurus, -a, -um: dim, obscure
Phoenissa, -ae f.: Phoenician (woman), 2
profundus, -a, -um: deep, vast, 2
putō (I): to think, imagine, 3
queō, quire, quivī: to be able
recēns, -ntis: fresh, recent, 2
sentus, -a, -um: thorny, rough, rugged
sequor, -ī, secūtus sum: follow, pursue, 4
silva, -ae f.: woods, 4
situs, -ūs m.: neglect, idleness; dust, dirt
superus, -a, -um: above, higher; *subst.* god above, 3
suus, -a, -um: his, her, its, their own, 2
Trōius, -a, -um: Trojan
vērus, -a, -um: true, real, 2

- 450 **inter quās:** *among these;* ‘among whom,’ a connective relative is often translated as a demonstrative; the quās refers to souls who have committed suicide out of love
quam Trōius hērōs...ut primum...: *whom as soon as...;* ‘whom when first...’ ut introduces a temporal clause and primum is an adv.; quam is within this temporal clause
453 **obscuram:** modifies acc. quam
quālem surgere ...lūnam: *just as a moon someone sees...;* ‘which sort of moon...’
simile; ind. disc. with videt and vīdisse putat
primō...mense: *at the first of...;* abl. time when; the first of the month is a new moon, when the moon does not reflect any light
quī: *someone;* indefinite (ali)quī
454 **vīdisse:** *to...;* object of putat or ind. disc. with

- missing acc. subject sē: ‘that (one) has seen...’
455 **dulcī...amōre:** *with...;* abl. of manner; 3rd decl. i-stem adj.
adfātus est: 3s pf. adfor: translate active
456 **nūntius:** *message;* elsewhere ‘messenger’
457 **(tē) exstinctam (esse)...secūtam (esse):** *that (you)...;* ind. disc. with pf. pass. inf. and pf. dep. inf., in apposition to vērus nūntius
ferrō: *by sword;* **synecdoche**
extrēma: *extreme ends;* i.e. death, neut. pl.
458 **fuit?:** *Was I...?;* pf. sum; a question without an interrogative often indicates surprise
tibi: *for...;* dat. of interest
459 **Per...Per...:** *by...by...;* per + acc. is used to mark the reason for swearing an oath
sī qua...est: *if there is any...;* qua is indefinite after sī, nisi, num, and nē

- 460 **invītus:** *unwillingly;* nom. adj. as adv.
cessi: *I departed;* ‘went (away),’ pf. cēdō
461 **iussa:** *orders;* ‘things ordered,’ PPP
de(ōr)um: gen. pl.
quae...(mē) ire...cogunt: *which compel...;* relative; supply mē as acc. object of cogunt
has...per umbrās: per hās umbrās
462 **(et) per loca**
senta sitū: *thorny with neglect;* ‘because of neglect,’ abl. of cause
463 **eger(unt):** *drove;* iussa de(ōr)um is subject
imperīis suīs: abl. means
quīvī: *I was able;* 1s pf. queō, = potuī
464 **hunc...mē...ferre:** *that I...;* ind. disc. with mē as acc. subject; irreg. inf. ferō, ‘bring’
tibi: *to...;* dat. ind. obj.
discessū: *because of...;* abl. of cause

The Untimely Dead between Tartarus and Elysium

Vergil’s Underworld is by far the most detailed treatment in the Greco-Roman world. One development that is not found in the depictions of the Underworld from the *Odyssey*, *Hymn to Demeter*, or the Myth of Er in Plato’s *Republic* (see p. 109) is an intermediary realm for souls before the path splits to Tartarus, where souls are punished, or to Elysium, where souls are rewarded.

In 6.426-49, immediately after passing Cerberus, Aeneas sees Minos, who judges the entire lives of souls and assigns them to Tartarus, Elysium, or the realm of untimely dead. Among the untimely dead are (a) infants, (b) suicides, especially those who die because of love, and (c) heroes cut down prematurely in battle. Aeneas has just entered the woods where those who committed suicide because of love dwell when he spots Dido in lines 450.

Dido as a Dimly Lit Moon

This simile in 453-4 that likens Dido to a dimly lit moon is the third that readers encounter involving Dido in this commentary. When Aeneas first sees Dido as a strong and just leader, she is likened to the goddess Diana surrounded by a throng of supporters (1.498-502, p. 38). Later in Book 4.301-3, when Dido first learns that Aeneas is leaving, Dido is likened to a Bacchant, overcome with raving and out of control.

Vergil’s decision to describe Dido as a dimly lit moon may seem to be a poor choice when compared to previous similes, but in fact the moon is sacred to Diana just as the sun is sacred to her brother Apollo. This third simile, therefore, invites readers to revisit the simile of Diana in Book 1 and witness how much Dido has changed between then and now as a result of love: what once was bright is now a shadow of its former self.

1. Where is Dido wandering when Aeneas first sees her in 4.450-1?
2. How is Dido’s appearance likened to a moon in 452-4? What specifically is the same?
3. What emotion does Vergil, our objective narrator, ascribe to Aeneas in 455?
4. What rumor had Aeneas heard in 456-7?
5. The anaphora in 6.458-9 ‘per sīdera iūrō...per superōs’ is very similar to the anaphora expressed by Dido in Book 4 as she pleads for Aeneas to stay: ‘per...lacrimās dextramque tuam...per cōnūbia...per inceptōs hymenaeōs...ōrō.’ If we assume that this similarity is intentional, why is it appropriate for Vergil to compare Aeneas’s speech here to Dido’s speech when Aeneas was departing from Carthage?
6. What keywords in 460-3 suggest that Aeneas did not leave voluntarily but was compelled to do so?

Siste gradum tēque aspectū nē subtrahe nostrō.	465
Quem fugis? Extrēmum fātō quod tē adloquor hoc est.”	466
Tālībus Aenēās ardentem et torva tuentem	467
lēnībat dictīs animum lacrimāsque ciēbat.	468
Illa solō fixōs oculōs āversa tenēbat	469
nec magis inceptō vultum sermōne movētur	470
quam sī dūra silex aut stet Marpēsia cautēs.	471
Tandem corripuit sēsē atque inimīca refūgit	472
in nemus umbriferum, conīūnx ubi prīstinus illī	473
respondet cūrīs aequatque Sychaeus amōrem.	474
Nec minus Aenēās cāsū concussus inīquō	475
prōsequitur lacrimīs longē et miserātur euntem.	476

adloquor, -ī, -locūtus sum: address, speak to
aequō (1): make equal, requites, 3
aspectus, -ūs m.: sight, view, 3
āvertō, -ēre, āvertī, āversum: turn away, 4
cāsus, -ūs m.: misfortune; chance, 4
cautēs, -is m.: rock, sharp rock
ciēō, -ēre, civī, citus: arouse, stir up, 2
concutiō, -ere, -cussi, -cussum: shake, strike 2
dictum, -ī n.: word, speech, 4
dūrus, -a, -um: hard, harsh, stern, 2
figō, -ere, fixī, fixum: fix, fasten
gradus, -ūs m.: step, stride, gait, 2
inimicus, -a, -um: unfriendly, hostile, 4
iniquus, -a, -um: unjust, unfair, 2
lēniō, -īre, -īvi (ī), -itum: soothe, soften
magis: more, rather, 2

Marpēsius, -a, -um: of Mt. Marpesus, Marpesian,
minor, minus: smaller, less 2
miseror, -ārī, -ātus sum: pity, 4
nemus, -oris n.: wood, 4
prīstinus, -a, -um: former
prōsequor, -ī, secūtus sum: follow, pursue, escort, 2
refugiō, -ere, -fūgi: flee back
respondeō, -ēre, -di, -ōsum: to answer
sermo, -mōnis m.: conversation, discourse, 3
silex, -icis m/f.: flint
sistō, -ere, -stitī: set, make stand; stand, stop, 4
solum, -ī n.: soil; ground, 3
subtrahō, -ere, -trāxi: to draw away, withdraw
Sychaeus, -ī m.: Sychaeus, 3
torvus, -a, -um: grim, fierce, gloomy
tuor, tuērī, tutus(tuitus) sum: look on, watch, 3
umbrifer, -a, -um: shady

- 465 **Siste:** imperative + acc.
aspectū nostrō: *from...*; abl. of separation;
nē...subtrahe: *Don't...*; neg. imperative
466 **Extrēmum...hoc est:** *this is the last (time)*
fātō: *by...*; 'because of...' abl. cause
quod tē adloquor: *that...*; relative clause
with neut. inner acc.
467 **Tālībus...dictīs:** *with...*; abl. of means;
marking the end of the speech
ardentem et torva tuentem...animum: *the*
spirit (of Dido)...; pres. pples with animum
torva: *grimly, fiercely;* nom. adj. as adv.
468 **lēni(e)bat...ciēbat:** *tried to...and tried to...*;
conative impf.; Aeneas tries but does not
succeed at these tasks
469 **Illa:** i.e. Dido
(in) solō
tenēbat: *was holding (x) (y);* governs a
double acc. (obj. and pred.)
470 **nec magis...quam:** *and not more...than...*;
quam introduces a clause of comparison

- inceptō...sermōne:** abl. abs., PPP incipiō
vultum: *in...*; acc. of respect
471 **si...stet:** *if...should stand there;* pres. subj.;
The Greek Mt. Marpesus was known for its
quarries of marble, a hard and durable stone
472 **corripuit sēsē:** i.e. moved abruptly; Dido is
the subject; sēsē is an emphatic form for sē
inimīca: nom. adj.: translate as an adv.
473 **ubi conīūnx prīstinus:** *where...*; i.e.
Sychaeus, Dido's previous husband
illī: *that one's;* i.e. Dido's; dat. of possession
modifying cūrīs
474 **cūrīs:** dat. ind. obj. of respondet
Nec minus: *and no less;* comparative adv.
cāsū...inīquō: abl. means
concussus: PPP concutiō
476 **prōsequitur:** pf. dep. pple: translate active
lacrimīs: *with...*; abl. of manner
longē: *far;* adv.
miserātur: pf. dep. pple: translate active
euntem: *(the one)...*; pres. pple eō, īre

Conative Imperfect

This type of imperfect is named after the verb *cōnor, cōnārī: to attempt, try*. Imperfect verbs express actions that are not (*im-*) completed (*perfectum*), but while most imperfects are actions that are not yet completed but eventually will be, a conative imperfect is an action that is not yet completed and will likely fail. It is suitably translated as 'attempted/tried to X' or 'was attempting/trying to X,' in 6.468:

lēnībat dictīs animum *he tried to soothe her spirit with such words*
lacrimāsque ciēbat. *and he tried to incite tears*

Unresolved Questions

Is Amor an Evil or a Good? Frequently, we are told in the modern world that love is a virtue which makes us better human beings and allows us to live more fulfilling lives. In the Christian church, for example, 'faith, hope, and love (charity)' are promoted as primary virtues. But, Greco-Roman writers such as Plato, Aristotle, and Cicero spend considerable time outlining the moral and intellectual virtues, and *amor* is conspicuously absent. In addition, poets such as Catullus, Vergil, and Ovid highlight how *amor* often gives rise to a lack of self control and tragic outcomes.

As readers, we witnessed the role of *amor* in Dido's precipitous decline from a strong, just, and hospitable leader to a woman who lacked personal control, neglected her people, and finally committed suicide. Now in the Underworld, we find that Dido dwells among the untimely dead, where 'unforgiving love consumes souls with a cruel wasting sickness' (*durus amor crudeli tabe peredit, 6.442*). This love is seemingly destructive and unending. Dido and the others will not forget their past grief and move on but continue to pine away for the objects of their love for eternity. What then is Vergil saying about *amor* in our lives? Is 'romantic love' or 'obsessive love' perhaps a better translation for *amor* in this case than 'love' in general?

Throughout this commentary we have highlighted a contrast between unrestrained emotions and *pietās*, proper devotion. Is this distinction helpful in understanding the *amor* between Dido and Aeneas and its consequences both for themselves and for their descendants?

1. What do Aeneas' words reveal about Dido's physical behavior in 6.465?
2. Aeneas' question 'Quem fugis?' in 6.466 recalls Dido's question 'Mēne fugis?' in 4.314. If the similarity is intentional, why is it appropriate?
3. After Dido's plea in Book 4, Aeneas 'held his eyes unmoved' (*immota tenebat lumina, 4.331-2, p. 92*), with what words does Dido behave in a similar fashion in 6.467-71?
4. In Book 4, after Aeneas tells Dido that Anchises, Ascanius, and the gods compel him to go, Dido delivers a final speech, omitted from this commentary, where she claims that Aeneas is so unfeeling in his betrayal that he was born not from a goddess but from the harsh Caucasus mountains or from Hyrcanian Tigers (4.365-7). What similar comparison does Vergil make in 6.469-71 to show that Dido is now as unfeeling and unresponsive to Aeneas' pleas?
5. Dido reunites with Sychaeus in the woods in 6.471-4. Who is Sychaeus? (For summary, see p. 35.)
6. **Empathy:** If empathy is the ability to acknowledge and share the thoughts and feelings of another person, how does Vergil's seemingly conscious decision to have Aeneas' speech imitate Dido's pleas in Book 4 show that Aeneas is empathic and not as unfeeling as Dido claimed that he was in Book 4? Did Aeneas display empathy in his response to Dido's pleas in Book 4?
7. What is Aeneas doing physically in 6.476 as Dido walks off with Sychaeus?

Excudent aliī spirantia mollius aera	847
(crēdō equidem), vīvōs dūcent dē marmore vultūs,	848
ōrābunt causās melius, caelīque meātūs	849
dēscribent radiō et surgentia sīdera dīcent:	850
tū regere imperiō populōs, Rōmāne, mementō	851
(hae tibi erunt artēs), pācisque impōnere mōrem,	852
parcere subiectīs et dēbellāre superbōs.”	853
Sīc pater Anchīsēs atque haec mīrantibus addit:	854
“Aspice, ut insignis spoliīs Mārcellus opīmīs	855
ingreditur victorque virōs superēminet omnēs.	856
Hic rem Rōmānam magnō turbante tumultū	857
sistet, eques sternet Poenōs Gallumque rebellem,	858
tertiaque arma patrī suspendet capta Quirīnō.”	859

addō, -ere, -didī, -ditum: to bring to, add, 4
aes, aeris n.: bronze, 2
ars, artis f.: art
dēbellō (1): wage war, , fight out, conquer
dēscribō, -ere, -psī, -ptum: describe, draw/mark out
eques, equitis m.: equestrian
equidem: (1) for my part, , indeed, 3
excūdō, -ere: strike out, hammer out, 2
Gallus, -a, -um: Gaul
ingredior, -ī, -gressus sum: step in, enter; begin, 3
īnsignis, -e: distinguished, marked, 3
Marcellus, -ī m.: Marcellus, 2
marmor, -oris n.: marble
meātūs, -ūs m.: motion, course
melior melius: better, superior
meminī, -isse (imper. memento): remember, recall, 3
mollis, -e: soft, gentle, tender
mōs, mōris m.: custom, law, 2
opimus, -a, -um: rich, fertile

847 **excudent:** 3p fut., Anchises is describing the future to Aeneas and uses many future verbs
aliī: some, others; i.e. the Greeks
spirantia...aera: i.e. lifelike bronze statues; neut. acc. pl., pres. pple
mollius: more...; comparative adv.
848 **dūcent:** will draw out; 3p fut.
vīvōs vultūs: again, in statues
849 **ōrābunt causās:** will plead cases; an idiom, Anchises refers to the Greek art of oratory
melius: comparative adv. bonus
850 **dēscribent...dīcent:** 3p fut.
radiō: abl. of means; a radius is here a mechanical compass used to draw circles
surgentia sīdera: neut. acc. pl. and pres. pple
dīcent: will predict
851 **tū...Rōmāne:** voc. direct address; Anchises

parcō, -ere, pepercī: spare, refrain (dat), 2
pāx, pācis f.: peace, 1
Poenī, -ōrum, m.: Phoenician, Carthaginian, 2
Quirīnus, -ī m.: Quirinus (deified Romulus)
radius, -ī m.: measuring-rod
rebellis, -e: renewing a war; rebel
sistō, -ere, -stīti: make stand, set up; stop, 4
spīrō (1): to breathe
spolium, -ī n.: spoils, plunder
sternō, -ere, strāvī, strātum: to lay (low), layer, 4
subiciō, -ere, -īeci, -iectum: throw under, subject, 2
superbus, -a, -um: proud, arrogant, 3
superēminēō, -ēre: tower above, tower over; surpass, 2
suspendō, -ere, -pendī, -pensum: hang up
tertius, -a, -um: third
tumultus, -ūs m.: tumult, commotion, 2
turbō (1): confuse, trouble, disturb, 2
victor, -ōris m.: victor, 2
vīvus, -a, -um: living, alive, 3

addresses his son Aeneas as a Roman
imperīō: abl. of means
mementō: remember to...! fut. sg. imperative
meminī + four infinitives
852 **tibi:** your; dat. of possession
erunt: 3p fut. sum
impōnere: governed by mementō
853 **parcere...superbōs:** governed by mementō
subiectīs: the subjected; i.e. those conquered by Rome; PPP and dat. obj. of parcere
854 **haec:** these things; neut. acc. pl.
mīrantibus: to (those)...; i.e. to Aeneas and Sibyl; dat. ind. obj. pres. obj.
855 **Aspice:** sg. imperative
ut insignis...: how distinguished...! ;
ut is an interrogative adv. modifying nom. sg. **insignis** in an exclamatory sentence

spoliūs...opīmīs: in rich spoils; abl. of respect; neut. pl. 'spolia opimia' is a technical term for the weapons and armor a Roman general strips from a enemy commander after single combat.
Marcellus: The elder Marcellus (268-208 BC) led the Romans against against the Gauls and then Carthaginians in the 2nd Punic War
856 **ingreditur:** pres. dep.
victorque: and as victor
857 **Hic:** this one; i.e. Marcellus
rem Rōmānam: the Roman state
magnō turbante tumultū: abl. abs.
858 **sistet, sternet:** 3s fut.
eques: as equestrian, he...; i.e. Marcellus
859 **tertia arma capta:** neut. acc.; According to tradition, the victor nails *spolia opimia* to the trunk of an oak tree, a tree sacred to Jupiter. For more, see the note in the box below
patrī...Quirīnō: for...; dat. of interest; Quirinus is the name of Romulus once he died and was deified.
suspendet: 3s fut.

What Happened in 6.477-846

After Aeneas leaves Dido, he walks among heroes who have died before their time and encounters **Deiphobus**, who, as noted on p. 113, was a son of Priam and last Trojan husband to Helen. Deiphobus recognizes Aeneas and explains how he was mutilated and killed by Menelaus and Ulysses at the fall of Troy. After the Sibyl urges Aeneas to press on, the two pass Tartarus on their left side, where the Sibyl describes the horrors suffered by those who have committed crimes against the gods or against other humans. From there, the two proceed to the house of Proserpina and Dis, where Aeneas leaves the golden bough by the doorway as a gift to Proserpina.

At last, Aeneas arrives in Elysium, where he sees souls enjoy doing whatever each soul enjoyed while living. He then reunites with Anchises, who takes Aeneas and the Sibyl to the river Lethe, the river of forgetfulness, where souls after 1000 years wait in a line to drink the water of the river, forget their past lives, and be reborn. Here, Anchises points out the figures that will give rise to Rome: the Alban kings, the kings of Rome, many of Rome's famous generals, and Augustus Caesar himself, who shall extend his power to the ends of the world.

Beginning at line 847 on the facing page, Anchises contrasts the excellence of others, i.e. the Greeks, with the excellence of the Romans and offers a detailed description of the first of three Romans named Marcellus.

Rōmāne in line 851 may refer to Aeneas as well the reader. It would not be unusual for Anchises to refer to his son as a Roman. In Book 1 when Jupiter foretells the future for Venus and connects Aeneas to the future fo Rome, he refers to Caesar as 'Troianus Caesar' (1.283) in a clear attempt to connect Caesar with his Trojan ancestry. It would not, therefore, be strange for Vergil to identify Aeneas by the name of his descendants—even if Aeneas does not know what *Rōmāne* means.

Of course, readers could also view Anchises as speaking to them directly and not to Aeneas alone.

Spolia opima were arms that a Roman general stripped from the body of an enemy leader in single combat. The victor would fasten the spoils to an oak trunk and dedicate them to Jupiter on the Capitoline Hill (Vergil has them dedicated to Quirinus, Romulus' name once deified). This dedication occurred only three times: (1) Romulus stripped King Acron in 752 BC, (2) Cossus stripped Lar Tolumnius in 5th c., and (3) Marcellus stripped the Gallic Viridomarus of the Gaesatae in 222 BC.

1. Name five (5) ways the Greeks will excel in 6.847-50.
2. Name four (4) ways that the Romans will excel in 851-3.
3. What two foes will Marcellus (discussed in the next page) defeat in line 858?

Atque hīc Aenēās (ūnā namque īre vidēbat	860
ēgregium formā iuvenem et fulgentibus armīs,	861
sed frōns laeta parum et dēiectō lūmina vultū.)	862
“Quis, pater, ille virum quī sīc comitātur euntem?”	863
Fīlius, anne aliquis magnā dē stirpe nepōtum?	864
Quī strepitus circā comitum! Quantum instar in ipsō!	865
Sed nox ātra caput trīstī circumvolat umbrā.”	866
Tum pater Anchīsēs lacrimīs ingressus obortīs:	867
“Ō nāte, ingentem lūctum nē quaere tuōrum;	868
ostendent terrīs hunc tantum fāta neque ultrā	869
esse sinent. Nimum vōbīs Rōmāna propāgo	870
vīsa potēns, superī, propria haec sī dōna fuissent.	871

an: or (in questions), 3
circā: around, around about
circumvolō (1): fly around
comitor, -ārī, comitātus sum: accompany, attend
dēiciō, -ere, -iēci, -iectum: cast down
ēgregius, -a, -um: remarkable, distinguished
fīlius, -ī m.: son
frōns, frontīs f.: forehead, brow, 2
fulgeō, -ere, -fulsi: flash, shine, 2
ingredior, -i, -gressus sum: step in, enter; begin, 3
instar n.: image, likeness; figure, bearing
iuvenis, -is m.: youth, young man, 3
luctus, -ūs m.: grief, lamentation
nepōs, nepōtis m.: grandson, decedent, 3
neque: nor, and not; neither...nor, 4

nimum: too much, exceedingly
oborior, -oriri, -ortus sum: rise up, appear
ostendō, -ere, -i, -ntum: show, promise, 2
parum: not enough, too little
potēns, -entis: powerful, 4
propāgo, -inis f.: descendants, posterity, offspring
proprius: its own, their own, one's own, 2
quantus, -a, -um: how great, much, many, 4
sinō, -ere, -sivi, -situm: allow, permit, 2
stirps, stirpis f.: stock, shoot
strepitus, -ūs m.: noise, uproar, 2
superus, -a, -um: above, higher; *subst.* god above, 3
trīstis, -e: sad, sullen, dreary, 2
ultrā: beyond, more, besides

860 Aenēās (dixit)

ūnā: together; adv.; with the elder Marcellus
īre...iuvenem: *that...*; ind. disc. eō, īre; this young man is Marcellus (3) (42-23 BC)
formā et fulgentibus armīs: *in...and in...*;
 abl. respect with ēgregium

862 frōns (erat) laeta parum: *his face (was)...*;
 ‘his brow’ **synecdoche** and **litotes**
dēiectō lumina vultū: *his eyes were cast down on his face*; ‘his face cast down in respect to his eyes’ abl. abs., acc. of respect

863 Quis (est) ille...quī...
virum...euntem: obj. of comitātur and pres. pple eō, īre; i.e. elder Marcellus (1)

864 (Estne) Fīlius an-ne (est)...: (*Is he*)...or (*is he*)...?; add linking verbs

865 Quī strepitus (est): *What... (there is)...*;
 interrogative adj. in an exclamatory sentence
circā: around (*him*)

comitum: gen. pl. comes
Quantum instar (habet)...: *How great...*;

interrogative adj. in exclamatory sentence
in (eō) ipsō: *in him himself*; i.e. Marcellus (3)

866 trīstī...umbrā: abl. means; 3rd decl i-stem

867 lacrimīs...obortīs: abl. abs.

ingressus (est): i.e. to speak; 3s pf. dep.

868 Ō nāte: voc. dir. address, nātus

nē quaere: *Don't...*; neg. imperative

tuōrum: *of your own (people)*

869 ostendent: fut.; neut. fāta is the subject

terrīs: dat. ind. obj.

tantum (tempus): *for so much (time)*; or ‘only so long,’ acc. of duration or just adverbial acc.

ultrā...(eum) esse: *that (he) exist more*

870 sinent: fut.

nimum: adv. with nom. pred. potēns

Rōmāna propāgo: *Roman descendants*

vōbīs: i.e. to the gods, dat. pl. of reference, vōs

871 vīsa (esset), sī...fuisset: *would have seemed...*, *if...had been...*; past. contrary to fact (sī plpf. subj. of sum, plpf. pass. subj.);

superī: (*the gods*) above; voc. dir. address

Three Men named Marcellus

In 6.860-2 Aeneas notices a young Marcellus (3) walking alongside Marcellus (1).

Marcus Claudius Marcellus (1) 268-208 BC

held consulship five (5) times

consul during Gallic War of 225 BC

earned *Spolia Opima* in hand-to-hand combat with the Gaul Viridomarus in 222 BC

proconsul/consul during 2nd Punic War (216-11 BC)

famously captured the city of Syracuse in Sicily

Gaius Claudius Marcellus (2) 88-40 BC

descendant of Marcellus (1) and father to Marcellus (3)

married Augustus' sister Octavia (69-11 BC) in 54 BC

had three children with Octavia: two daughters and Marcus

elected consul in 50 BC

opposed Julius Caesar during the Civil war but was later pardoned

died in 40 BC (Octavia then married Marcus Antonius)

Marcus Claudius Marcellus (3) 42-23 BC

son of Marcellus (2) and Octavia, Augustus' sister who will later marry Antony

heir apparent to his uncle, Caesar Augustus, who had no male heirs

married Julia, his cousin and Augustus' sole daughter, in 25 BC

died of illness in Baiae, near Mt. Vesuvius, in 23 BC

buried in Mausoleum of Augustus still extant in the Campus Martius

Political Propaganda and Marcellus (3)

Before the premature death at 19 years old in 23 BC, Marcellus (3) was supposed to be the heir to Caesar Augustus' power in Rome and become the second emperor of Rome. He had already married Julia, Caesar Augustus's daughter and Marcellus' own cousin, which reaffirmed the political alliance and communicated to others that Marcellus was the heir apparent to his uncle's wealth and power.

By including this laudatory tribute, Vergil suggests that both the gods and fates approved and promoted Marcellus' rise to power in the same way they promoted Augustus' own rise to power.

Why Include the Elder Marcellus (1)?

The mention of Marcellus (1) in 855-859 serves at least three purposes: (a) he is a natural part of the procession of Roman figures along the riverbank, (b) his mention ennobles Marcellus (3) and reminds readers that Augustus' heir had a distinguished aristocratic pedigree just as Augustus himself, and (c) the praise lavished on Marcellus (3) while he walks beside Marcellus (1) emphasizes that the young man would have surpassed his famous ancestor in accomplishments.

1. What do 8.860 and 863 indicate that Marcellus (1) and Marcellus (3) are doing as Aeneas watches?
2. How do lines 862 and 866 foreshadow the premature death of Marcellus (3)?
3. What is Anchises' physical reaction in 867 when Aeneas asks about young Marcellus (3)?
4. Why, according to Anchises in 6.868-71, do the gods cut short the life of Marcellus, who was so full of promise?

Quantōs ille virum magnam Māvortis ad urbem	872
campus aget gemitūs! Vel quae, Tiberīne, vidēbis	873
fūnera, cum tumulum praeterlābēre recentem!	874
Nec puer Īliacā quisquam dē gente Latīnōs	875
in tantum spē tollet avōs, nec Rōmula quondam	876
ūllō sē tantum tellūs iactābit alumnō.	877
Heu pietās, heu prīscā fidēs invictaque bellō	878
dextera! Nōn illī sē quisquam impūne tulisset	879
obvius armātō, seu cum pedes tret in hostem	880
seu spūmantis equī foderet calcāribus armōs.	881
Heu, miserande puer, sī quā fāta aspera rumpās,	882
tū Mārcellus eris. Manibus date līlia plēnīs,	883
purpureōs spargam flōrēs animamque nepōtis	884
hīs saltem accumulē dōnīs, et fungar inānī	885
mūnere.” Sīc tōtā passim regiōne vagantur	886

accumulō (1): heap upon, pile upon
alumnus, -a, -um: nurtured; nurtured one, offspring
armō (1): to arm, 3
armus, -ī m.: shoulder, flank (side)
asper, aspera, asperum: harsh, rough, 2
avus, -sī m.: forefather, grandfather
calcār, -āris m.: spur (on a boot)
campus, -ī m.: field, 3
equus, -ī m.: horse, 4
fidēs, eī f.: faith, honor, 2
flōs, flōris m.: flower
fodiō, -ere, fodi, fossum: dig, stab
fungor, -ī, functus sum: perform, execute (abl.)
fūnus, fūneris n.: burial, burial rites, death, 4
hostis, -is m./f.: enemy, foe, 4
Īliacus, -a, -um: of Ilium, Trojan, 2
impūnē: *adv.* with impunity, without punishment
inānis, -e: empty, fruitless, meaningless, 3
invictus, -a, -um: invincible, 2
Latīnus, -a, -um: Latin, of Latin, 2
līlium, -ī n.: lily (flower)
Marcellus, -ī m.: Marcellus, 2
Māvors, Māvortis, m.: Mars
miseror, -ārī, -ātus sum: pity, 4

mūnus, -eris n.: gift, duty; function 3
nepōs, nepōtis m.: grandson, decedent, 3
obvius, -a -um: in the way, to meet (dat.)
passim: here and there, to and fro, 4
pedes, peditis m.: on foot; foot-soldier
plēnus, -a, -um: full, complete
praeterlābor, -ī, lapsus sum: glide past, slide past
prīscus, -a, -um: ancient, old, venerable
purpureus, -a, -um: crimson, purple
quantus, -a, -um: how great, much, many, 4
quisquam, quae-, quic-: any(one), any(thing), 4
quondam: formerly, ever, 4
recēns, -ntis: fresh, recent, 2
regiō, -ōnis f.: region, district 2
Rōmulus, -a, -um: of Romulus
rumpō, -ere, -rūpi, -ruptum: burst, break through, 2
saltem: at least, 3
sīve, seu: whether, or (if), 4
spargō, -ere, -rsī, -rsum: scatter, disperse, 2
spūmō (1): to foam, froth, 3
Tiberīnus, -a, -um: of the Tiber river, Tiber river's, 2
tumulus, -ī m.: mound, hill
vagor, -ārī, vagātus sum: wander, roam

872 **Quantōs...gemitūs**: *How many...*; yet more exclamatory sentences;
ille Marvortis campus: *that (famous) Campus Martius*; NW Rome where Marcellus is buried
vir(ōr)um: gen. pl.
873 **aget**: *will drive*
Vel: *or...*; inclusive disjunctive (= and)
Quae...funera...!: *What funerals...!*; in an exclamatory sentence

Tiberīne: voc. dir. address; **apostrophe**. He addresses the Tiber river, which flows nearby
vidēbis: 2s fut.
874 **cum...praeterlābē(is)**: 2s fut. dep.: translate as present active with fut. sense
875 **Nec puer...quisquam**: *not any boy...*
876 **in tantum**: *so much*; 'to so much'
spē: *in expectation/hope*; abl. of respect
Rōmula...tellūs: nom. fem. sg. subject

877 tantum...iactābit : <i>will boast...so much</i> ; tantum is an inner acc. ('make so great a boast'); sē is acc. obj. ūllō...alumnō : <i>for any offspring</i> ; dat. of interest	sī quā...rumpās,...eris : <i>if in any way...you should..., you will be...</i> ; a mixed condition (sī pres. subj., fut. ind.); quā is an interrogative adv. and indefinite before sī, nisi, num and nē
878 Heu : <i>Hail!</i> pietās...fides...dextera (manus) : qualities of the young Marcellus (3) (in) bellō	883 tū Mārcellus eris : Vergil has Anchises give his name at the end for dramatic effect. The younger Marcellus is Caesar Augustus's nephew, who was supposed to be Augustus' heir before his untimely death in 23 BC. manibus...plēnīs : abl. means date : pl. imperative
879 Nōn...quisquam...tulisset : <i>not anyone would have carried...away</i> ; i.e. an enemy; plpf. subj. ferō, contrary to fact (past potential) illi...armātō : <i>that one (when) armed</i> ; dat. of compound adj. obvius	884 spargam : <i>Let me...</i> ; 1s jussive pres. subj. nepōtis : <i>of (my) descendant</i> ; with animam
880 seu cum...iret...seu (cum)...foderet... : <i>whether when...or (when)...</i> ; seu = sī-ve; cum-clauses with impf. subj. eō and fodiō pedes : <i>as a foot-soldier</i> ; or 'on foot' in hostem : <i>against...</i>	885 accumulē : <i>let me...+ acc.</i> ; 1s jussive pres. subj.; as if commemorating a gravesite dōnīs : abl. means fungar : <i>let me...</i> ; + abl.; 1s jussive subj.; dep. fungor governs an abl. object inānī mūnere : abl. obj.; 3 rd decl. i-stem abl.
881 foderet...armōs : i.e. fighting on horseback calcāribus : abl. means	886 (in) tōtā regiōne vagantur : pres. dep.; Aeneas and the Sibyl are the 3p subject
882 miserande : <i>pitiable</i> ; 'worthy to be pitied,' gerundive, voc. dir. address	

Octavia's Reaction to Hearing Vergil's Tribute to Marcellus

The historian Suetonius (AD 69–122) offers the following account of what happened when Vergil first recited the passage about Marcellus in Book 6 in front of Augustus and his sister Octavia:

But it was not until long afterwards, when the material was at last in shape, that Vergil read to him three books in all, the second, fourth, and sixth. The last of these produced a remarkable effect on Octavia, who was present at the reading; for it is said that when he reached the verses about her son, "Thou shalt be Marcellus," she fainted and was with difficulty revived.

(Trans. J.C. Rolfe, Suetonius' *Vita Vergilii* 32)

This account, perhaps fictional, reminds us of two points: (1) that Vergil was under the patronage of Augustus and his supporters and the epic is in part a work of political propaganda, and (2) that Vergil postpones the naming of young Marcellus for 24 lines in order to maximize the dramatic effect and emotional impact on his contemporary readers.

Exclamatory Sentences⁸ are often introduced by interrogatives. Three are used when Aeneas encounters Hector, and five are used in the Marcellus episode.

ut īnsignis...ingreditur!	<i>How distinguished...!</i>	6.855	p. 120
Quī strepitus circā comitum!	<i>What a noise...!</i>	6.865	p. 122
Quantum instar in ipsō!	<i>How great an image...!</i>	6.865	p. 122
Quantōs...campus aget gemitūs!	<i>How many...!</i>	6.872	p. 124
Quae...vidēbis fūnera	<i>What funerals...!</i>	6.873	p. 124

1. What is the reaction to Marcellus' death in the Campus Martius along the Tiber river?
N.B. Marcellus was buried in the Mausoleum Of Augustus in the Campus Martius.
2. What does Anchises say about Marcellus' promise among the Romans in 875-7?
3. What moral excellence in 6.878 does Marcellus share with Aeneas?
4. What ritual is Anchises observing in 883-6, even though Marcellus will not be born for 1000 years?

āeris in campīs lātīs atque omnia lūstrant.	887
Quae postquam Anchīsēs nātum per singula dūxit	888
incenditque animum fāmae venientis amōre,	889
exim bella virō memorat quae deinde gerenda,	890
Laurentēsque docet populōs urbemque Latīnī,	891
et quō quemque modō fugiatque feratque labōrem	892
Sunt geminae Somnī portae, quārum altera fertur	893
cornea, quā vērīs facilis datur exitus umbrīs,	894
altera candentī perfecta nitēns elephantō,	895
sed falsa ad caelum mittunt insomnia mānēs.	896
Hīs ibi tum nātum Anchīsēs ūnāque Sibyllam	897
prōsequitur dictīs portāque ēmittit eburnā;	898
ille viam secat ad nāvēs sociōsque revīsit.	899

āer, **āeris** n.: air, mist
alter, **-era**, **-erum**: other (of two), 3
campus, **-ī** m.: field, 3
candēō, **-ere**, **-uī**: be shiny white, glow
corneus, **-a**, **-um**: of horn, made of horn
deinde: then, next, 2
doceō, **-ēre**, **-uī**, **-ctum**: teach, tell, instruct
eburnus, **-a**, **-um**: ivory, made of ivory
elephantus, **-ī** m.: ivory; elephant
ēmittō, **-ere**, **-misi**, **-missum**: send away 2
exim: from there, thence, (exinde),
exitus, **-ūs** m.: result exit
facilis, **-e**: easy
fallō, **-ere**, **fefelli**, **falsum**: deceive, 3
geminus, **-a**, **-um**: twin, double, two, 4
ibi: there, in that place, 2
incendō, **-ere**, **-ī**, **-ēnsum**: kindle, burn, 4
insomnium, **-ī** n.: dream

Latīnus, **-ī** m.: Latinus (king of the Latins)
Laurentes, **-um** m.: Laurentians
lūstrō (1): traverse, survey, 3
mānēs, **-ium** m.: spirits (of the dead), shades,
memorō (1): recall, recount, 2
mittō, **-ere**, **misi**, **missum**: send, dismiss, 4
modus, **ī** n.: manner, form, 2
nitēns, **-entis**: bright, shining
perficiō, **-ere**, **-fecī**, **-fectum**: complete, polish, refine
postquam: after, 3
prōsequor, **-ī**, **secūtus** sum: follow, pursue, escort, 2
quisque, **quaeque**, **quodque**: each, every
revīsō, **-ere**: revisit, 2
secō, **-āre**, **-uī**, **sectum**: cut, divide, 2
Sibylla, **-ae** f.: Sibyl
singuli, **-ae**, **-a**: one-by-one; *subst.* details
vērūs, **-a**, **-um**: true, real, 2
via, **-ae** f.: way, road, journey, street, 4

887 **āeris**: of mist; with campīs
888 **Quae...per singula**: through which one by one; or connective relative: 'through these one by one'
889 **animum**: i.e. Aeneas'
fāmae venientis: for...; objective gen. following amōre; pres. ppl. veniō
890 **virō**: i.e. for Aeneas; dat. of interest
quae...gerenda (sunt): which must be...; 'which (are) to be...' a passive periphrastic (gerundive + sum) expressing necessity
891 **Latīnī**: of Latinus; i.e. Laurentum, the coastal city of King Latinus and the Latins in Latium
892 **quō...modō**: in what way...; ind. question with pres. subj. fugiō and ferō, 'carry out'
quemque labōrem: each...; obj. of both verbs
893 **Sunt**: There are...

altera... (et) altera: one...another...; i.e. gates correlatives
fertur (esse): is said (to be); 'is reported to be'
894 **quā**: by which...; relative, abl. of means
vērīs...umbrīs: to...; dat. ind. obj.
895 **altera (porta)**
(fertur esse) perfecta nitēns: (is said to be)...
candentī...elephantō: with...; abl. means or quality; 3rd decl. i-stem abl.
896 **ad caelum**: i.e. to the underworld of humans
mānēs: subject of mittunt
897 **Hīs...dictīs**: with these things said; abl. abs.
ūnā: together; adv.
prōsequitur: escorts; 'follows in front'
898 **portā...eburnā**: from...; 'by means of...'
899 **ille**: i.e. Aeneas
viam secat: i.e. proceeds quickly; an idiom

Does the Gate of Ivory Subvert the Political Message of Book 6?

Does Aeneas' exit through the Gate of Ivory subvert the political propaganda of Book 6? More specifically, does Aeneas' exit call into question Anchises' revelation of a divine plan that connects Aeneas with Rome, Augustus, and Marcellus? Some readers see controversy where others do not.

The problem lies in Vergil's description of the gates, where readers are asked to compare the 'true shades' that exit through the Gate of Horn to the 'false dreams' that exit from the Gate of Ivory. The 'shades' (*umbrae*) and 'dreams' (*insomnia*) do not seem as comparable as readers would like:

Gate of Horn (Porta Cornea)	vērīs umbrīs (= vēra insomnia?)
Gate of Ivory (Porta Eburna)	falsa insomnia (= falsīs umbrīs?)

Some readers see no controversy and argue that Aeneas exits through the Gate of Ivory because he is not a 'true shade' (vēra umbra) as required by the Gate of Horn. Other readers, however, find significance in the fact that the Gate of Ivory is reserved for 'false dreams' and argue that Aeneas' exit through the gate of falsehoods suggests that the propaganda in Anchises' speech is less than truthful.

Finally, still other readers suggest that Vergil intended for there to be ambiguity and wrote an ending that could be acceptable to Augustus and his political supporters and at the same time cast lingering doubt that the propaganda was true.

Vergil's Gates of Ivory and Horn and *Odyssey* 19

In the following speech from *Odyssey* Book 19, Odysseus' wife Penelope reveals to the disguised Odysseus a dream that she had about Odysseus' return to Ithaca but then offers the following explanation for why such a dream may not come true. Vergil imitates this same description of the gates in the closing of Book 6:

"Stranger, dreams verily are baffling and unclear of meaning,	560
and in no wise do they find fulfillment in all things for men.	
For two are the gates of shadowy dreams,	
and one is fashioned of horn and one of ivory.	
Those dreams that pass through <u>the gate of sawn ivory</u>	
deceive men, <u>bringing words that find no fulfillment.</u>	565
But those that come forth through <u>the gate of polished horn</u>	
<u>bring true issues to pass</u> , when any mortal sees them.	
But in my case it was not from thence, methinks,	
that my strange dream came.	569

Odyssey XIX.559-69 (tr. A. T. Murray, 1919)

Vergil does not copy Homer's words verbatim, but the imitation is clear: (1) Vergil expects his readers to have read the *Odyssey* in Greek and to recognize the imitation. (2) Since Vergil imitates the *Odyssey* regularly in Books 1-6, this final imitation is intentional. Finally, (3) Penelope makes it very clear that the Gate of Ivory brings false and deceptive dreams, while the Gate of Horn brings the truth. The imitation seems to support the view that Aeneas' exit through the Gate of Ivory casts Anchises' account in doubt.

1. How does Aeneas respond to what he sees and hears from Anchises in 889?
2. What exits through the Gate of Horn in 894?
3. What is sent through the Gate of Ivory in line 896?
4. Which gate does Aeneas pass through in 898?

Glossary

	<u>1st Declension</u>		<u>2nd Declension (m.)</u>		<u>2nd Declension (n.)</u>	
Nom.	copia	copiae	legatus	legatī	proelium	proelia
Gen.	copiae	copiārum	legatī	legatōrum	proeliī	proeliōrum
Dat.	copiae	copiīs	legatō	legatīs	proeliō	proeliīs
Acc.	copiam	copiās	legatum	legatōs	proelium	proelia
Abl.	copiā	copiīs	legatō	legatīs	proeliō	proeliīs

	<u>3rd Declension (m/f)</u>		<u>3rd Declension (n.)</u>	
Nom.	mīles	mīlites	iter	itinerā
Gen.	mīlitis	mīlitum	itineris	itinerum
Dat.	mīlitī	mīlitibus	itinerī	itineribus
Acc.	mīlitem	mīlites	iter	itinerā
Abl.	mīlite	mīlitibus	itinerē	itineribus

	<u>4th Declension (m/f)</u>		<u>4th Declension (n.)</u>	
Nom.	manus	manūs	cornū	cornua
Gen.	manūs	manuum	cornūs	cornuum
Dat.	manū	manibus	cornū	cornuibus
Acc.	manum	manūs	cornū	cornua
Abl.	manū	manibus	cornū	cornuibus

	<u>5th Declension (m/f)</u>	
Nom.	rēs	rēs
Gen.	rēi	rērum
Dat.	rēi	rēbus
Acc.	rem	rēs
Abl.	rē	rēbus

Selected Pronouns

Nom.	is	he	ea	she	id	it
Gen.	eius	his	eius	her	eius	its
Dat.	eī	to/for him	eī	to/for her	eī	to/for it
Acc.	eum	him	eam	her	id	it
Abl.	eō	with/from him	eā	with/from her	eō	with/from it
Nom.	eī	they	eae	they	ea	they
Gen.	eōrum	their	eārum	their	eōrum	their
Dat.	eīs	to/for them	eīs	to/for them	eīs	to/for them
Acc.	eōs	them	eās	them	ea	them
Abl.	eīs	with/from them	eīs	with/from them	eīs	with/from them

*is, ea, id is a demonstrative and in Caesar is often translated as "this/that" in the singular and "these/those" in the plural.

Nom.	quī	quae	quod	quī	quae	quae	who, which, that
Gen.	cuius	cuius	cuius	quōrum	quārum	quōrum	whose, of whom/which
Dat.	cū	cū	cū	quibus	quibus	quibus	to whom/which
Acc.	quem	quam	quod	quōs	quās	quae	whom, which, that
Abl.	quō	quā	quō	quibus	quibus	quibus	by/with/from whom/which

Nom.	ille	illa	illud	that	hic	haec	hoc	this
Gen.	illius	illius	illius	of that	huius	huius	huius	of this
Dat.	illī	illī	illī	to/for that	huic	huic	huic	to/for this
Acc.	illum	illam	illud	that	hunc	hanc	hoc	this
Abl.	illō	illā	illō	with/from that	hōc	hāc	hōc	with/from this

Nom.	illī	illae	illa	those	hī	hae	haec	these
Gen.	illōrum	illārum	illōrum	of those	hōrum	hārum	hōrum	of these
Dat.	illīs	illīs	illīs	to those	hīs	hīs	hīs	to these
Acc.	illōs	illās	illa	those	hōs	hās	haec	these
Abl.	illīs	illīs	illīs	with/from those	hīs	hīs	hīs	with/from these

	reflexive pronoun	possessive reflexive adjective						
Nom.	---	suus	sua	suum	suī	suae	sua	
Gen.	suī	suae	suī	suōrum	suārum	suōrum		
Dat.	sibi	suō	suae	suō	suīs	suīs	suīs	
Acc.	sē	suum	suam	suum	suōs	suās	sua	
Abl.	sē	suō	suā	suō	suīs	suīs	suīs	

Adjectives and Adverbs

Decl.	Positive	Comparative	Superlative
1 st /2 nd	altus, -a, -um <i>high (deep)</i>	altior, altius <i>higher (deeper)</i>	altissimus, -a, -um <i>highest, very high (deepest)</i>
3 rd	fortis, forte <i>brave</i>	fortior, fortius <i>braver, more brave</i>	fortissimus, -a, -um <i>bravest, most brave, very brave</i>
1 st /2 nd	altē <i>deeply</i>	altius <i>more deeply</i>	altissimē <i>very deeply</i>
3 rd	fortiter <i>bravely</i>	fortius <i>more bravely</i>	fortissimē <i>very bravely</i>

Irregular Adjectives and Adverbs

Positive	Comparative	Superlative
bonus, -a, -um <i>good</i>	melior, melius <i>better</i>	optimus, -a, -um <i>best</i>
magnus, -a, -um <i>great</i>	maior, maius <i>greater</i>	maximus, -a, -um <i>greatest</i>
parvus, -a, -um <i>small</i>	minor, minus <i>smaller</i>	minimus, -a, -um <i>smallest</i>
multus, -a, -um <i>much</i>	---, plus <i>more</i>	plurimus, -a, -um <i>most</i>

amō, amāre, amāvī, amātum: to love					
	active	translation	passive	translation	
Indicative					
Pres.	amō amās amat	amāmus amātis amant	<i>I love</i>	amor amāris amātur amāmur amāminī amantur	<i>I am (being) loved</i>
Impf.	amābam amābās amābat	amābāmus amābātis amābant	<i>I was loving</i>	amābar amābāris amābātur amābāmur amābāminī amābantur	<i>I was (being) loved</i>
Fut.	amābō amābis amābit	amābimus amābitis amābunt	<i>I will love</i>	amābor amāberis amābitur amābimur amābiminī amābuntur	<i>I will be loved</i>
Perf.	amāvī amāvisti amāvit	amāvimus amāvistis amāvērunt	<i>I have loved</i>	amāta sum amāta es amāta est amātae sumus amātae estis amātae sunt	<i>I have been loved</i> <i>was loved</i>
Plpf.	amāveram amāverās amāverat	amāverāmus amāverātis amāverant	<i>I had loved</i>	amāta eram amāta erās amāta erat amātae erāmus amātae erātis amātae erant	<i>I had been loved</i>
Fut. Pf	amāverō amāveris amāverit	amāverimus amāveritis amāverint	<i>I will have loved</i>	amāta erō amāta eris amāta erit amātae erimus amātae eritis amātae erunt	<i>I will have been loved</i>
Subjunctive					
Pres.	amem amēs amet	amēmus amētis ament	same as indicative	amer amēris ametur amēmur amēminī amentur	same as indicative
Impf.	amārem amārēs amāret	amārēmus amārētis amārent		amārer amārēris amāretur amārēmur amārēminī amārentur	
Perf.	amāverim amāverīs amāverit	amāverīmus amāverītis amāverint		amāta sim amāta sīs amāta sit amātae sīmus amātae sītis amātae sint	
Plpf.	amāvissem amāvissēs amāvisset	amāvissēmus amāvissētis amāvissent		amāta essem amāta essēs amāta esset amātae essēmus amātae essētis amātae essent	
Imperative	amā	amāte	<i>love!</i>		
Participle					
Pres.	amāns	(gen. amantis)	<i>loving</i>		
Perf.				amātus, -a, -um	<i>having been loved</i>
Fut.	amātūrus, -a, -um		<i>going to love</i>	amandus, -a, -um	<i>going to be loved</i>
Infinitive					
Pres.	amāre		<i>to love</i>	amārī	<i>to be love</i>
Perf.	amāvisse		<i>to have loved</i>	amātum esse	<i>to have been loved</i>
Fut.	amātūrum esse		<i>to be going to loved</i>		

teneō, tenēre, tenuī, tentum: to hold					
	active	translation	passive	translation	
Indicative					
Pres.	teneō tenēs tenet	tenēmus tenētis tenent	<i>I hold</i>	teneor tenēris tenētur tenēmur tenēminī tenentur	<i>I am (being) held</i>
Impf.	tenēbam tenēbās tenēbat	tenēbāmus tenēbātis tenēbant	<i>I was holding</i>	tenēbar tenēbāris tenēbātur tenēbāmur tenēbāminī tenēbantur	<i>I was (being) held</i>
Fut.	tenēbō tenēbis tenēbit	tenēbimus tenēbitis tenēbunt	<i>I will hold</i>	tenēbor tenēberis tenēbitur tenēbimur tenēbiminī tenēbuntur	<i>I will be held</i>
Perf.	tenuī tenuisti tenuit	tenuimus tenuistis tenuērunt	<i>I have held</i>	tenta sum tenta es tenta est tentae sumus tentae estis tentae sunt	<i>I have been held</i> <i>was held</i>
Plpf.	tenueram tenuerās tenuerat	tenuerāmus tenuerātis tenuerant	<i>I had held</i>	tenta eram tenta erās tenta erat tentae erāmus tentae erātis tentae erant	<i>I had been held</i>
Fut. Pf.	tenuerō tenueris tenuerit	tenuerimus tenueritis tenuerint	<i>I will have held</i>	tenta erō tenta eris tenta erit tentae erimus tentae eritis tentae erunt	<i>I will have been held</i>
Subjunctive					
Pres.	teneam teneās teneat	teneāmus teneātis teneant	same as	teneor teneāris teneatur teneāmur teneāminī teneantur	same as indicative
Impf.	tenērem tenērēs tenēret	tenērēmus tenērētis tenērent		tenērer tenērēris tenēretur tenērēmur tenērēminī tenērentur	
Perf.	tenuerim tenuerīs tenuerit	tenuerīmus tenuerītis tenuerint		tenta sim tenta sīs tenta sit tentae sīmus tentae sītis tentae sint	
Plpf.	tenuissem tenuissēs tenuisset	tenuissēmus tenuissētis tenuissent		tenta essem tenta essēs tenta esset tentae essēmus tentae essētis tentae essent	
Imperative	tenē	tenēte	<i>hold!</i>		
Participle					
Pres.	tenēns	(gen. tenentis)	<i>holding</i>		
Perf.				tentus, -a, -um	<i>having been held</i>
Fut.	tentūrus, -a, -um		<i>going to hold</i>	tenendus, -a, -um	<i>going to be held</i>
Infinitive					
Pres.	tenēre		<i>to hold</i>	tenērī	<i>to be held</i>
Perf.	tenuisse		<i>to have held</i>	tentum esse	<i>to have been held</i>
Fut.	tentūrum esse		<i>to be going to hold</i>		

dūcō, dūcere, dūxī, ductum: to lead					
	active	translation	passive	translation	
Indicative					
Pres.	dūcō dūcimus dūcis dūcitis dūcit dūcunt	<i>I lead</i>	dūcor dūcimur dūceris dūcimini dūcitur dūcuntur	<i>I am (being) led</i>	
Impf.	dūcēbam dūcēbāmus dūcēbās dūcēbātis dūcēbat dūcēbant	<i>I was leading</i>	dūcēbar dūcēbāmur dūcēbāris dūcēbāmini dūcēbātur dūcēbantur	<i>I was (being) led</i>	
Fut.	dūcam dūcēmus dūcēs dūcētis dūcet dūcent	<i>I will lead</i>	dūcar dūcēmur dūceris dūcēmini dūcetur dūcentur	<i>I will be led</i>	
Perf.	dūxī dūximus dūxistī dūxistis dūxit dūxerunt	<i>I have led</i>	ducta sum ductae sumus ducta es ductae estis ducta est ductae sunt	<i>I have been led</i>	
Plpf.	dūxeram dūxerāmus dūxerās dūxerātis dūxerat dūxerant	<i>I had led</i>	ducta eram ductae erāmus ducta erās ductae erātis ducta erat ductae erant	<i>I had been led</i>	
Fut. Pf.	dūxerō dūxerimus dūxeris dūxeritis dūxerit dūxerint	<i>I will have led</i>	ducta erō ductae eris ducta eris ductae eritis ducta erit ductae erunt	<i>I will have been led</i>	
Subjunctive					
Pres.	dūcam dūcāmus dūcās dūcātis dūcat dūcant	same as indicative	dūcar dūcāmur dūcaris dūcāmini dūcatur dūcantur	same as indicative	
Impf.	dūcerem dūcerēmus dūcerēs dūcerētis dūceret dūcerent		dūcerer dūcerēmur dūcereris dūcerēmini dūceretur dūcerentur		
Perf.	dūxerim dūxerīmus dūxeris dūxerītis dūxerit dūxerint		ducta sim ductae sīmus ducta sis ductae sītis ducta sit ductae sint		
Plpf.	dūxissem dūxissēmus dūxissēs dūxissētis dūxisset dūxissent		ducta essem ductae essēmus ducta essēs ductae essētis ducta esset ductae essent		
Imperative	dūc(e) dūcite	<i>lead!</i>			
Participle					
Pres.	dūcēns (gen. dūcentis)	<i>leading</i>			
Perf.			ductus, -a, -um	<i>having been led</i>	
Fut.	ductūrus, -a, -um	<i>going to lead</i>	dūcendus, -a, -um	<i>going to be led</i>	
Infinitive					
Pres.	dūcere	<i>to lead</i>	dūcī	<i>to be led</i>	
Perf.	dūxisse	<i>to have led</i>	ductum esse	<i>to have been led</i>	
Fut.	ductūrum esse	<i>to be going to lead</i>			

capiō, capere, cēpī, captum: to take, seize					
	active	translation	passive	translation	
Indicative					
Pres.	capiō capimus capis capitis capit capiunt	<i>I take</i>	capior capimur caperis capimini capitur capiuntur	<i>I am (being) taken</i>	
Impf.	capiēbam capēbāmus capiēbās capēbātis capiēbat capiēbant	<i>I was taking</i>	capiēbar capiēbāmur capiēbāris capiēbāmini capiēbātur capiēbantur	<i>I was (being) taken</i>	
Fut.	capiam capiemus capiēs capiētis capiet capient	<i>I will take</i>	capiar capiēmur capiēris capiēmini capietur capientur	<i>I will be taken</i>	
Perf.	cēpī cēpimus cēpistī cēpistis cēpit cēperunt	<i>I have taken</i>	capta sum captae sumus capta es captae estis capta est captae sunt	<i>I have been taken was taken</i>	
Plpf.	cēperam cēperāmus cēperās cēperātis cēperat cēperant	<i>I had taken</i>	capta eram captae erāmus capta erās captae erātis capta erat captae erant	<i>I had been taken</i>	
Fut. Pf.	cēperō cēperimus cēperis cēperitis cēperit cēperint	<i>I will have taken</i>	capta erō captae eris capta eris captae eritis capta erit captae erunt	<i>I will have been taken</i>	
Subjunctive					
Pres.	capiam capāmus capiās capiātis capiat capiant	same as	capiar capiāmur capiāris capiāmini capiatur capiantur	same as indicative	
Impf.	caperem caperēmus caperēs caperētis caperet caperent		caperer caperēmur capereris caperēmini caperetur caperentur		
Perf.	cēperim cēperīmus cēperis cēperītis cēperit cēperint		capta sim captae sīmus capta sis captae sītis capta sit captae sint		
Plpf.	cēpisssem cēpissēmus cēpissēs cēpissētis cēpisset cēpissent		capta essem captae essēmus capta essēs captae essētis capta esset captae essent		
Imperative	cape capite	<i>take!</i>			
Participle					
Pres.	capiēns (gen. capientis)	<i>taking</i>			
Perf.			captus, -a, -um	<i>having been taken</i>	
Fut.	captūrus, -a, -um	<i>going to take</i>	capiendus, -a, -um	<i>going to be taken</i>	
Infinitive					
Pres.	capere	<i>to take</i>	capī	<i>to be taken</i>	
Perf.	cēpisse	<i>to have taken</i>	captum esse	<i>to have been taken</i>	
Fut.	captūrum esse	<i>to be going to taken</i>			

sciō, scīre, scīvī, scītum: to know					
	active		translation	passive	translation
Indicative					
Pres.	sciō scīs scīt	scīmus scītis sciunt	<i>I know</i>	scīor scīris scītur	<i>I am (being) known</i>
Impf.	sciēbam sciēbās sciēbat	sciēbāmus sciēbātis sciēbant	<i>I was knowing</i>	sciēbar sciēbāris sciēbātur	<i>I was (being) known</i>
Fut.	sciam sciēs sciet	sciēmus sciētis scient	<i>I will know</i>	sciar sciēris scientur	<i>I will be known</i>
Perf.	scīvi scīvisī scīvit	scīvīmus scīvistis scīverunt	<i>I have known</i>	scīta sum scīta es scīta est	<i>I have been known</i>
Plpf.	scīveram scīverās scīverat	scīverāmus scīverātis scīverant	<i>I had known</i>	scīta eram scīta erās scīta erat	<i>I had been known</i>
Fut. Pf.	scīverō scīveris scīverit	scīverimus scīveritis scīverint	<i>I will have known</i>	scīta erō scīta eris scīta erit	<i>I will have been known</i>
Subjunctive					
Pres.	sciam sciās sciat	sciāmus sciātis sciāt	same as indicative	sciar sciāris sciātur	same as indicative
Impf.	sciērem sciērēs sciēret	sciērēmus sciērētis sciērēt		sciērer sciērēris sciērētur	
Perf.	scīverim scīverīs scīverit	scīverīmus scīverītis scīverint		scīta sim scīta sis scīta sit	
Plpf.	scīvissem scīvisēs scīvisset	scīvissemus scīvissetis scīvisset		scīta essem scīta essēs scīta esset	
Imperative	scī	scīte	<i>know!</i>		
Participle					
Pres.	sciēns (gen. scientis)		<i>knowing</i>		
Perf.				scītus, -a, -um	<i>having been known</i>
Fut.	scītūrus, -a, -um		<i>going to know</i>	sciendus, -a, -um	<i>going to be known</i>
Infinitive					
Pres.	scīre		<i>to know</i>	scīrī	<i>to be known</i>
Perf.	scīvisse		<i>to have known</i>	scītum esse	<i>to have been known</i>
Fut.	scītūrum esse		<i>to be going to know</i>		

Sum, esse, fuī, futūrum: to be			possum, posse, potuī, -- : to be able, can		
		translation			translation
Indicative					
Pres.	sum es est	sumus estis sunt	<i>I am</i>	possum potes potest	<i>I am able, can</i>
Impf.	eram erās erat	erāmus erātis erant	<i>I was</i>	poteram poterās poterat	<i>I was able, could</i>
Fut.	erō eris erit	erimus eritis erunt	<i>I will be</i>	poterō poteris poterit	<i>I will be able</i>
Perf.	fuī fuistī fuit	fuiimus fuistis fuerunt	<i>I have been, I was</i>	potuī potuistī potuit	<i>I have been able, I was able, could</i>
Plpf.	fueram fuerās fuerat	fuerāmus fuerātis fuerant	<i>I had been</i>	potueram potuerās potuerat	<i>I had been able</i>
Fut. Pf.	fuerō fueris fuerit	fuerimus fueritis fuerint	<i>I will have been</i>	potuerō potueris potuerit	<i>I will have been able</i>
Subjunctive					
Pres.	sim sis sit	sīmus sītis sint	same as indicative	possim possis possit	same as indicative
Impf.	essem essēs esset	essēmus essētis essent		possem possēs posset	
Perf.	fuerim fuerīs fuerit	fuerīmus fuerītis fuerint		potuerim potuerīs potuerit	
Plpf.	fuissem fuissēs fuisset	fuissēmus fuissētis fuissent		potuissem potuissēs potuisset	
Imperative	xxx			xxx	
Infinitive					
Pres.	esse		<i>to be</i>	posse	<i>to be able</i>
Perf.	fuisse		<i>to have been</i>	potuisse	<i>to have been heard</i>
Fut.	futūrum esse*		<i>to be going to be</i>	----	

* alternative = fore

sum, esse, fuī, futūrum: to be, 165

adsum, -esse, -fuī: be present, assist, 3

dēsum, -esse, -fuī: be lacking, lack, fail, 6

intersum, -esse, -fuī: take part in, engage in, 1

possum, posse, potuī: be able, can, avail, 40

praesum, -esse, -fuī: be over, preside over, 2

subsum, -esse, -fuī: be near, close at hand, 1

		eō, ire, i(v)ī, itūrum: to go	
		active	translation
Indicative	active		
	Pres.	eō īs it	īmus ītis eunt
			<i>I go</i>
Impf.		ībāmus ībātis ībāt	<i>I was going</i>
		ībāmus ībātis ībant	
Fut.		ībimus ībitis ībunt	<i>I will go</i>
		ībimus ībītis ībunt	
Perf.		iīmus iīstis iīerunt	<i>I went, have gone</i>
		iīmus iīstis iīerunt	
Plpf.		ierāmus ierātis ierant	<i>I had gone</i>
		ierāmus ierātis ierant	
Fut. Pf.		ierimus ieritis ierint	<i>I will have gone</i>
		ierimus ieritis ierint	
Subjunctive			
	Pres.	eāmus eātis eant	same as indicative
Impf.		irēmus irētis irerent	
		irēmus irētis irerent	
Perf.		ierimus ieritis ierint	
		ierimus ieritis ierint	
Plpf.		issēmus issētis issent	
		issēmus issētis issent	
Imperative			
		īte	
Participle			
	Pres.	iēns (euntis)	<i>going</i>
	Perf.	---	
	Fut.	itūrus, -a, -um	<i>going to go</i>
Infinitive			
	Pres.	īre	<i>to go</i>
	Perf.	īsse	<i>to have gone</i>
	Fut.	itūrum esse	<i>to be going to go</i>

Compound verbs

adeō, -ire, ī, itus: go to, approach, 2
 eō, ire, ī, itum: to go, come, 10
 abeō, -ire, -ī, -itus: go away, 2
 redeō, -ire, -ivī: go back, return, 1
 subeō, -ire, -ī, -itum: approach, undergo, 6

Popular Uses of the Subjunctive Identified in College Vergil

	How to identify	special translation	example
1. Purpose, adverbial ⁴	ut/nē + pres./impf.	may/might	ut Catilīna mitteret <i>so that Catiline might send</i>
Purpose, relative ³	quī, quae, quod + pres./impf.	may/might would	quī mitteret <i>who would send</i>
2. Result, adverbial ¹ or noun clause	tam, tantus, sic, ita + ut/ut nōn	none	ut Catilīna mitteret <i>that Catiline sent</i>
3. Cum-Clauses ¹	cum + subjunctive	none	Cum Catilīna mitteret <i>When Catiline sent</i>
4. Indirect Question ⁹	interrogatives: e.g. quis, cūr	none	nōvīt quōs Catilīna mitteret <i>he learned whom Catiline sent</i>
5. Indirect Command ⁰	verb of commanding + ut/nē	none	persuāsīt ut Catilīna mitteret <i>he persuaded that Catiline send</i>
6. Relative Clause of Characteristic ³	quī, quae, quod + subj.	none/would	quōs Catilīna mitteret <i>the sort whom Cicero would send</i>
7. Subordinate Verb in Ind. Disc. ⁶	quī, quae, quod in an acc. + inf. or ut clause	none	eōs, sī id mitteret, lēgere <i>that they read it, if he sent it</i>
8. Deliberative Subj. ⁷	main verb (interrogative) often in 1s or 1p	am I to X are we to X	Quid mittam? <i>What am I to send? What should...?</i>
8. Anticipatory Subj. ²	dum + subj.	none	dum mitteret... <i>until he might send...</i>
9. Subj. of Wish ³ (Optative subj.)	often utinam/ut + main verb (neg. nē)	Would that...	Utinam eōs mittat? <i>Would that he may see</i>
10. Jussive Subj. ¹⁵	main verb (neg. nē) often in 3s or 3p	let/should	Catilīna mittat <i>Let Catiline send...</i>
11. Future Less Vivid ³	sī pres. subj., pres. subj.	should/would	sī sit, mittat <i>if he should be...he would send</i>
12. Pres. Contrary to Fact ¹ Condition	sī impf. subj., impf. subj.	were/would	sī esset, mitteret <i>if he were...he would send</i>
13. Past Contrary to Fact ¹ Condition	sī plpf. subj., plpf. subj.	had/would have	sī fuisset, mitteret <i>if he had been...he would have</i>
14. Mixed Contrary to Fact ⁴ Condition	sī impf. or plpf. subj. impf. or plpf. subj.	if were/had would/would have	sī esset/ fuisset, mitteret/mīssisset <i>if he were/had been...he would have</i>
15. Past (unreal) Potential ¹ not a condition	plpf. subj.	would have	mīssisset <i>he would have sent it</i>

Rhetorical Devices

Below is a list of the rhetorical devices, otherwise known as “rhetorical figures” or “stylistic devices,” readers will discover in the text and commentary. As you encounter these devices in the readings, consider how each one enhances the poetry and what would be lost if the device were removed.

allegory: an extended metaphor, prolonged use of an image to express meaning

alliteration: repetition of consonant sounds at the beginning of a series of words

*Peter Piper picked a peck of pickled peppers.
vastōs volvunt ad litora flūctūs* (I.86)

anaphora: repetition of a word or words at the beginning of successive clauses

We shall go on to the end. We shall fight in France, we shall fight on the seas.... (Winston Churchill)
Mirātur mōlem Aenēās...mirātur portās (I.421)

anastrophe: inversion of usual word order (i.e. prepositions and objects)

*Up the hill went Jack and Jill.
maria omnia circum.* “around all seas” (I.32)

aposiopesis: breaking off in the middle of a sentence

*I am so angry. Oh, you can go to...
Quos ego ---! Sed motos praestat componere fluctus.* (Aeneid I.135)

apostrophe: sudden turn to address a person or object who is present or absent

*Twinkle, twinkle, little star. How I wonder what you are.
O patria, O divum domus Ilium!* (Aeneid 2.241)

asyndeton: omission of conjunctions

*But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground... (Lincoln)
saevus ubi Acaecidae tēlō iacet Hector, (et) ubi ingēns Sarpedon, (et) ubi tot Simois... (I.99-101)*

chiasmus: an “a-b-b-a” arrangement of words, often used with pairs of nouns and adjectives

*Ask not what your country can do for you, ask what you can do for your country
Nāvem in cōspectū nūllam, trēs litore cervōs* (noun, adj., adj. noun) I.184)

ecphrasis: extended description of a work of art or scene of nature

ellipsis: omission of words easily understood in context

*She is enrolled in Latin; he, in Spanish.
Haec sēcum (dīxit)... “(she said) these things with herself” (I.37)*

enjambment: continuation of a clause beyond the end of one line and into the beginning of the next

*litora, multum ille et terris iactatus et alto
vi superum,* (I.3-4)

golden line: synchysis (interlocking word order) with a verb in the middle

Tantane vos generis tenuit fiducia vestri? (I.132)

hendiadys: expressing a single idea with two nouns joined by a conjunction

*It sure is nice and cool today! (for “nicely cool.”)
Molemque et montes* (for “mass of mountains”) (Aeneid I.61)

hyperbaton: distortion of normal word order (e.g. separation of words meant to be together)

*This I must see!
Omnem miscet agēns tēlīs nemora inter frondea turbam* (I.190-1)

hyperbole: exaggeration

*I must have translated a million lines today.
clamores simul horrendos ad sidera tollit “he raised horrible shouts to the stars” (2.222)*

hysteron proteron: reversal of the natural order of events

*Put your shoes and socks on!
summersāsque obrue puppēs “rush over the sunken ships” (I.69)*

interlocking word order (synchysis): ABAB order often used with pairs of nouns and adjectives

saevae memorem Iunonis ob iram (Adj.1 – Adj.2 – Noun1 – Noun2) (I.4)

litotes: use of a negative (often, a double negative) to express something positive

*She is not a bad singer. (i.e. She’s a good singer.)
Neque enim ignari sumus, “We are not ignorant of evils...” (I.198)*

metaphor: expression of meaning through another image

*Don’t count your chickens before they’re hatched!
spumas salis aere ruebant “they turned over the foam of the sea with bronze” (i.e. ships are plows, I.35)*

metonymy: the use of one noun or image to suggest another

*The pen is mightier than the sword. (the pen suggests discourse; the sword suggests violence.)
Arma virumque cano. (arma suggests war) (I.1)*

onomatopoeia: use of words that sound like their meaning

*click, clack.
magno cum murmure montis* (I.55)

personification: attribution of human characteristics to something not human

*Mother nature cares for us all.
Fāma...ingrediturque solo et caput inter nubila condit* (4.173-94)

pleonasm: the use of superfluous words to enrich the thought

*I saw the UFO with my own eyes. (as opposed to someone else’s eyes?)
Āmēns animī “mindless in his mind” (4.203)*

polysyndeton: use of more conjunctions (Gr. *syndeton*) than are needed

*He ran and laughed and jumped for joy.
Eurusque Notusque ruunt creberque procellis Africus* (I.85-6)

simile: explicit comparison using words “like” or “as” (sicut, similis, velut, quālis, quam)

*Just as the sands in the hourglass, so are the days of our lives.
Quālis apēs...exercet labor... “just as work busies the bees” (I.430-6)*

synecdoche: the use of the part to express the whole, a type of metonymy

*I drove a new set of wheels off the lot today. (wheels = car)
summersāsque obrue puppēs “rush over the sunken ships” (decks suggest ships, I.69)*

synchysis (interlocking word order): ABAB order often used with pairs of nouns and adjectives

saevae memorem Iunonis ob iram (Adj.1 – Adj.2 – Noun1 – Noun2) (I.4)

tnesis: the separation of a compound word into two parts

*I didn’t want that comic book any-old-how.
Bis collo squamea circum terga dati. (=circumdati) (2.218-19)*

transferred epithet (enallage): the transfer of an adjective from its proper object to a related object

saevae memorem Iunonis ob iram (Juno, not the anger, is mindful) (I.4)

Alphabetized Core Vocabulary (5 or more times)

The alphabetized list includes all 275 words in the Vergil selections that occur five or more times. The number at the end of each entry indicates how many times the word occurs in the commentary. These same dictionary entries are found in an running core list in the introduction.

ā, ab, abs: (away) from, by, 25
accipiō, -ere, -cēpī, -ceptum: receive, take, 7
ad: to, toward, at, near (acc.) 29
adversus, -a, -um: facing, opposite, straight on, 5
Aenēās, -ae, acc. -ān m.: Aeneas, 23
Aeolus, -ī m.: Aeolus (king of the winds), 5
aequor, -oris n.: sea, the level (sea), 11
agmen, -inis n.: column, formation (of troops), 5
agō, -ere, ēgī, āctum: drive, lead, do, 9
aiō, ais, ait; aiunt: say, speak; assert, 7
alius, -a, -ud : other, another, else, 9
altus, -a, -um: high; deep; **altum, ī n.:** (deep) sea, 28
amor, -ōris m.: love, 9
Anchīsēs, -ae, acc. -ēn m.: Anchises 8
anima, -ae f.: breath, life; soul, spirit, 5
animus, -ī m.: mind; spirit; courage; anger, 19
annus, -ī m.: year, 5
ante: before, in front of (acc.); before, previously, 10
antrum, -ī n.: cave, 5
aperiō, -ire, -uī, apertum: open; reveal, 5
āra, -ae f.: altar, 8
ardeō, -ēre, arsi, arsum: burn, be eager to (inf.), 8
arma, -ōrum n.: arms; weapons, armor, 18
arx, arcis f.: citadel, (fortified) hilltop, 12
aspiciō, -ere, spexī, spectrum: to look at, see, 9
at, ast: but, yet, however, at least, 10
āter, ātra, ātrum: dark, black, 7
atque, ac: and, 38
aura, -ae f.: breeze, air, 6
aut: or; **aut...aut:** either...or, 31
bellum, -ī n.: war, 11
caelum, -ī n.: sky, 13
capio, -ere, -cēpī, captum: take, seize, catch, 5
caput, -itis n.: head; life, 10
causa, -ae f.: reason, cause; for the sake of (gen), 7
celer, -eris, -ere: swift, quick, 6
circum: around (acc.), 12
clāmor, -ōris m.: shout, noise, 5
classis, -is f.: fleet, 8
comes, -itis m./f.: companion; comrade, 5
coniūnx, -iugis m/f.: spouse, husband, wife, 6
cor, cordis n.: heart, 5
corpus, -oris n.: body, 11

corripio, -ere, -uī, -reptum: snatch (up), 6
crēdō, -ere, -didī, crēditum: believe, trust (dat.), 5
crūdēlis, -e: cruel, bloody, 6
cum: with; when, since, although, 23
cūnctus, -a, -um: all, whole, entire, 5
cūra, -ae f.: care, concern; worry, anxiety, 7
cursor, -ōris m.: course, running; haste, 6
Danaus, -a, -um: Danaan, Greek, 7
dē: (down) from; about, concerning, 10
dea, -ae f.: goddess, 7
dēmittō, -ere, -misi, -missum: drop, sink, 4
dēsero, -ere, -ruī, -rtum: desert, forsake, abandon, 6
deus, -ī m.: god, 19
dexter, -tra, -trum: right (hand), favorable, 9
dicō, -ere, dixī, dictum: say, speak, tell, 18
Didō, -ōnis f.: Dido, 11
dīvus, -a, -um: divine; *noun*, god, goddess, 12
dō, dare, dedi, datum: give; grant, allow (+ inf.), 27
dolor, -ōris m.: pain, grief, 6
domus, -ūs f.: home, house(hold); 8
dōnum, -ī n.: gift, offering, prize, 6
dūcō, -ere, dūxī, ductum: lead, draw; consider, 9
dulcis, -e: sweet, pleasant, fresh, 7
dum: while, as long as, until; provided that, 6
ē, ex: out of, from (abl.), 8
ego, meī (pl. nōs, nostrum): I (*pl.* we), 43
eō, ire, ī, itum: go, 10
errō (I): wander, 10
et: and; *adv.* also, even, too, 173
etiam: also, even, 7
extrēmus, -a, -um: farthest, outermost, 5
faciō, -ere, fecī, factum: do, make, 7
fāma, -ae f.: fame, rumor, reputation, 9
fātum, -ī n.: fate, 18
ferō, ferre, tulī, lātum: bear, endure, carry, 25
ferrum, -ī n.: iron; sword, weapon, tool, 7
fīnis, -is m./f.: end, border; territory 5
flamma, -ae f.: flame, 8
flūctus, -ūs m.: wave, 11
for, fārī, fātus sum: speak, say, tell, 7
fortis, -e: strong, brave, 5
fuga, -ae f.: flight; haste, 5
fugiō, -ere, fugī: flee, escape; avoid, 5

furō, -ere, -uī: be furious, rage, rave, seethe, 7
gemitus, -ūs m.: groan, lament, sob, 5
gēns, gentis f.: race, people, clan, 11
genus, -eris n.: birth, lineage, family, race; kind, 7
gerō, -ere, gessi, gestum: carry (on), wage, 5
gravis, -e: heavy, serious, severe 5
harēna, -ae f.: sand, 6
heu: hail! hey! (to grab attention); alas! ah! 7
hic, haec, hoc: this, these, 73
hic: here, 13
hinc: from here, hence, from this place, 7
hūc: to this place, hither, 5
iacō (I): throw (back and forth), toss, 7
iam: now, already, 19
idem, eadem, idem: same, 6
ignis, -is m.: fire; lightning, 15
ille, illa, illud: that, those, 41
immānis, -e: immense, huge, 6
imperium, -ī n.: power, command; empire, 6
imponō, -ere, -posuī, -positum: impose, place on, 5
īmus, -a, -um: bottom of, lowest part of, 5
in: in, on, among (abl.); into, against (acc.), 55
incipiō, -ere, incēpī, inceptum: begin, undertake, 6
ingēns, -entis: huge, immense, 13
inter: between, among, during (acc.), 8
interea: meanwhile, in the meantime, 5
invidēō, -ēre: hate, envy, 6
ipse, -a, -um: himself, herself, myself, -self; very, 22
ira, -ae f.: anger, rage; passion, 11
is, ea, id: he, she, it, they; this, that, these, those; 5
Italia, -ae f.: Italy, 11
iubeō, -ere, iussi, iussum: order, command, 9
Iūnō, Iūnōnis f.: Juno, 9
Iuppiter, Iovis, Iovī, Iovem Iove m.: Jupiter, 9
labor, -ōris m.: labor, hardship, task, 8
lacrima, -ae f.: tear, 5
laetus, -a, -um: happy; fertile, 5
lateō, -ēre, -uī: lie hidden, hide; escape notice of, 5
lātus, -a, -um: wide, 6
latus, -eris n.: side, 5
Libya, -ae f.: Libya, 5
līmen, -inis n.: threshold, doorway, 5
lītus, -ōris n.: shore, coast, beach, 15
locus, -ī m. (pl. loci, loca): place, 8
longus, -a, -um: long; *adv.* far, 10
lūmen, -inis n.: light, lamp; eye; life, 6
lux, lūcis f.: light, daylight; life, 5
magnus, -a, -um: great, large, 19
manus, -ūs f.: hand, 9

mare, -is n.: sea, 5
medius, -a, -um: middle (part) of, middle, 12
metus, -ūs f.: dread, fear, 5
meus, -a, -um: my, mine, 10
mīror, -ārī, -ātus sum: wonder, be amazed at, 5
miscēō, -ēre, -uī, mixtum: mix (up), 7
miser, -era, -rum: miserable, wretched, 6
moenia, -ium n.: walls; defense, city-walls; 7
mōlēs, -is f.: mass, structure; burden, 5
mōns, montis m.: mountain, 5
morior, morī, mortuus sum: die, 5
moveō, -ere, mōvī, mōtum: move, upset, 7
multus, -a, -um: much, many, 9
mūrus, ī m.: wall, 8
nam, namque: for; indeed, truly, 6
nātus, -ī m.: son (male having been born) 8
nāvīs, -is f.: ship, 11
nē: lest, that not, so that not; no, not, 5
-ne: indicates a yes/no question; whether, or, 9
nec: nor, and not; **nec...nec:** neither...nor, 30
nōmen, -inis n.: name, fame, renown 5
nōn: not, 22
noster, -ra, -rum: our, ours, 10
nox, noctis, f.: night, 7
nūbēs, -is f.: cloud, 6
nūllus, -a, -um: not any, no(one, thing), 6
nūmen, -inis n.: divine power, approval, 7
nunc: now, 15
Ō: O! oh!, 14
oculus, -ī m.: eye, 12
omnis, -e: all, every, whole, entire, 27
ōra, -ae f.: shore, coast, border, 5
ōrō (I): plead, beg; pray for, entreat, 8
ōs, ōris n.: mouth, face, 10
parēns, -entis m./f.: parent, 6
pars, -tis f.: part, side, direction; some...others, 5
pater, -tris m.: father; ancestor, 13
patria, -ae f.: fatherland, country, 8
pectus, -ōris n.: chest, breast; heart, 12
per: through, over, by (acc), 45
pēs, pedis m.: foot, 5
petō, -ere, -īvī: seek, head for; ask, 14
pietās, -tātis f.: piety, devotion, 6
poena, -ae f.: punishment, penalty, 5
pōnō, -ere, posuī, positum: put, place (aside), 5
pontus, -ī m.: sea, 9
populus, -ī m.: people, 6
porta, -ae f.: gate, 6
possum, posse, potuī: be able, can, 5

post: after, behind (acc.), later, 5
premō, -ere, pressī, pressum: (sup)press, control, 5
prīmus, -a, -um: first; leading, 23
prior, prius: earlier, before, 6
puer, -ī m.: boy, child, 6
pulcher, -chra, -chrum: beautiful, pretty; noble, 5
puppis, -is f.: deck, ship, 5
quaerō, -ere, quaesivī, -sītum: search for, ask, 5
quālis, -e: which/what sort; such as, just as, like, 7
que: and, 273
quī, quae, quod (quis? quid?): who, which, what, that; *after sī:* any, some, 136
rapīō, -ere, rapuī, raptum: snatch, seize; kidnap, 7
referō, -ferre, -tuli, -lātum: carry back; report, say 5
rēgīna, -ae f.: queen, 10
rēgnum, -ī n.: kingdom, kingship, rule, 14
regō, -ere, rēxī, rectum: rule, lead, direct, 13
rēs, rei, f.: thing, matter, affair; circumstance, 11
rīpa, -ae f.: bank, 8
Rōmānus, -a, -um: Roman, 5
ruō, ruere, -ī: rush (over), fall; plow, 8
sacer, -era, -crum: sacred, holy; rite, ritual, 5
saevus, -a, -um: savage, fierce, 7
sanguis, -inis m.: blood, 6
saxum, -ī n.: rock, 11
scopulus, -ī m.: rock, cliff, crag, 6
sē: him-, her-, it-, themselves, 20
sed: but, 15
sēdēs, -is f.: seat; home, dwelling, foundation, 7
servō (1): save, perserve, keep, 6
sī: if, whether, 26
sīc: thus, so, in this way, 17
sīdus, -eris n.: star, constellation, 7
simul: at the same time, together, 7
socius, -ī m.: comrade, ally, 6
sōlus, -a, -um: alone, only, sole, 5
somnus, -ī m.: sleep; dream 5
soror, sorōris f.: sister, 5
sors, sortis f.: lot, lottery; luck, 5
spēs, -eī f.: hope, expectation, 6
stō, -āre, steti, statum: stand, stop, 6
sub: under, beneath; near, 13
subeō, -īre, -īi, -ītum: go up to, approach, 6
sum, esse, fuī, futūrum: be, 55
summus, -a, -um: top of, highest, 9
surgō, -ere, -rēxī, -rēctum: raise, rise up, surge, 5
tacitus, -a, -um: silent, speechless, still, 5
tālis, -e: such, 15
tandem: finally; at length, pray, 5
tantus, -a, -um: so great, so much, so many, 18
tectum, -ī n.: roof; shelter, house, building, 6
tellūs, -ūris f.: land, earth, 6
tēlum, -ī n.: spear, arrow, projectile, 6
templum, -ī n.: temple, 5
tendō, -ere, -dī, tentum: stretch; strive, hasten, 8
teneō, -ēre, -uī, -tum: hold; grab, 11
tergum, -ī n.: back (part of the body), rear, 5
terra, -ae f.: land, ground, earth, 20
Teucrus, -a, -um: Teucrian, Trojan, 10
tollō, -ere, sustulī, sublātum: raise/lift up; destroy 5
torqueō, -ēre, torsī, tortum: twist, turn, 5
tot: so many, 8
tōtus, -a, -um: total, entire, whole, 8
Troia, ae f.: Troy, 13
Troiānus, -a, -um: Trojan, 6
Trōs, Trōis: Trojan, 5
tū, tuī (pl. vōs, vestrum): you, 44
tum, tunc: then, at that time; 18
tuus, -a, -um: your, yours, 11
Tyrius, -a, -um: Tyrian, of Tyre; Carthaginian, 8
ubi: where; when, 10
ūllus, -a, -um: any(one, thing), 5
umbra, -ae f.: shade, shadow, ghost, 12
unda, -ae f.: wave, 14
ūnus, -a, -um: one, alone; **ūnā,** together, 10
urbs, urbis f.: city, 27
ut: so that, that; as, when; how, 11
varius, -a, -um: various, 5
vastus, -a, -um: vast, enormous, 7
ve, vel: or (either or both options hold true), 8
veniō, -īre, vēni, ventum: come, go, 14
ventus, -ī m.: wind, 11
vertex, -icis m.: peak; whirlpool, 5
vester, -ra, -rum: your, yours, 5
videō, -ēre, vidi, vīsum: see; *videor,* seem, 24
vincō, -ere, vicī, victum: conquer, 5
vir, -ī m.: man, husband, 22
vīs, vīs f.: force, power; *pl. vīrēs,* strength, 7
vocō (1): call, name; summon, 8
volvō, -ere, -ī, volūtum: turn, roll (over), revolve, 6
vōx, vocis f.: voice, utterance; word, 8
vulnus, -eris n.: wound, injury, 7
vultus, -ūs m.: expression, face, 6

