VIRGIL.
ÆNEID.--BOOK I.

WETHERELL.
W. J. Gage & Co.'s Classical Texts.

VIRGIL'S ÆNEID,

BOOK I.

EDITED

BY

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PREFATORY NOTES.

I.

Virgil's Æneid has been taught in the schools without interruption for eighteen centuries. Seventy generations of school-boys have been initiated into classical lore by Arma virumque cano. And still the interest in the grand old epic abates not a whit. The signs of the prophesied desuetude of classical study are not very apparent. In this so-called practical age a few literary demagogues set a bait for popularity by decrying with affected importunity the study of dead languages, but Latin and Greek still hold if not the first at least a foremost place in the curriculum of a liberal education. These languages are dead only to those who are dead to the humanizing influences and the glowing inspiration of "thoughts that breathe and words that burn" on almost every page of Virgil, of Homer, of Tully, of Demosthenes. Industrial education and even scientific education may neglect the ancient classics, but a liberal education never can. No uncertain sound was that uttered the other day by Lord Chief Justice Coleridge before the students of Yale. He said:—"I must publicly argue here that as a lawyer and a judge I most heartily am in favour of the classics. I have done many foolish things in my past life, but I do owe to the hours spent most wisely among the classics the position I now occupy. I have made it a religion, as far as I could, never to let a day pass without spending some time of it upon my Latin and Greek, and I heartily believe that my success was materially aided by those classics which have been the study of my life."

For the next four years the story of Æneas and Dido is to be read in our High Schools and Collegiate Institutes. The
First Book of the Æneid is to be the field of study in Latin poetry. Heyne’s remark regarding verse 630 of this book may be employed with reference to the whole book. He says that any youth who does not dwell on this verse with delight should be straightway prevented from reading the poet. Well, any youth who has risen from the perusal of The Landing in Africa without emotion and profit must be made of very common clay, or the master who has guided his studies must himself have stumbled into an alien vocation.

II.

Little need be said of the present edition. The text, with few exceptions, follows Ribbeck’s of 1872. Such forms as volnus, conjunx, conubium, inidit, hiemps, volgus, succepit, rotus, Juppiter, adloquitur, dicione, adynovit, umectat, umeros, obstipuit, Divom, temptat, may seem strange at first sight, but Ribbeck’s orthography in the main is supported by all recent investigations in philology, and at whatever cost it is well to discard traditional spelling when it is clearly shewn to be baseless.

In etymology, the present standard authority, Harper’s Latin Dictionary (Andrews’s Freund) has been closely followed.

In the preparation of the notes the editor has freely consulted all the best modern editions of Virgil. The works of Conington, Kennedy, Greenough, and Frieze have been of most service. Due acknowledgement, it is believed, has been given throughout the notes to these and other editors.

The present edition contains no references to standard grammars—(1) because such references would have unduly lengthened the notes; (2) because so many different grammars are employed in our schools; (3) because it is a moot point with many masters whether the giving of such assistance is a substantial aid to the young student.

Strathroy, September 13th, 1884.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Introduction.</td>
<td>7</td>
</tr>
<tr>
<td>II. Text, with a Summary of the Narrative.</td>
<td>21</td>
</tr>
<tr>
<td>III. Notes.</td>
<td>53</td>
</tr>
<tr>
<td>IV. Synonymes.</td>
<td>111</td>
</tr>
<tr>
<td>V. Index of Proper Names.</td>
<td>117</td>
</tr>
<tr>
<td>VI. Miscellany.</td>
<td>131</td>
</tr>
<tr>
<td>VII. Examination Questions.</td>
<td>141</td>
</tr>
<tr>
<td>VIII. Vocabulary.</td>
<td>145</td>
</tr>
</tbody>
</table>
ERRATA.

Page 68, note on v. 156, for equi read equis.
" 69, note on v. 166, for sule read sub.
" 79, note on v. 283, for tibi read mihi.
" 84, note on v. 343, for aur read agri.
LIFE AND WORKS

OF

VIRGIL.

HIS BIRTH.

Publius Vergilius Maro was born in the 1st consulate of Crassus and Pompey, on the Ides of October (15th), B.C. 70, at Andes, now Pietola,—a hamlet near Mantua in Cisalpine Gaul.

ORTHOGRAPHY OF HIS NAME.

There is a dispute as to whether Vergilius or Virgilius is the orthography of the name. We have the same variation in other names; Deana, Diana; Menerva, Minerva. Without doubt Vergilius is the old and true form. If we wish to conserve what is ancient in Latin we must write, Vergilius. If we wish to conserve what is ancient in English we need not banish from all our literature the familiar Virgil.

HIS EDUCATION.

The poet received his early education at Cremona and Mediolanum (Milan). He assumed the toga virilis at Cremona in B.C. 55, during the 2nd consulate of Crassus and Pompey, on the very day that Lucretius died. He studied subsequently at Neapolis (Naples) under the Greek poet and grammarian, Parthenius, a native of
Bithynia. In Rome he studied under the rhetorician Epidius, and under Syro the Epicurean, an accomplished teacher of philosophy and natural science. The Epicurean tenets of Syro tinge Virgil's earlier productions.

**THE MANTUAN EPOCH.**

Virgil spent the years 48 to 40 B.C. on his paternal estate at Mantua. His time was taken up with the cultivation of his farm, with his literary studies and with the composition of his minor poems. Of his farm he was deprived in 42 B.C. after the battle of Philippi. The veterans of Octavian, on returning from the East, were rewarded for their services by allotments of land in those districts of Italy that had espoused the cause of Brutus. The neighborhood of Cremona was one of the confiscated districts. Mantua suffered on account of its nearness to Cremona. (See Ecl., ix. 18., Mantua vae miseræ nimium vicina Cremonæ). The poet's farm was seized by a veteran named Claudius. Asinius Pollio, who was the governor of Transpadane Gaul, was a man of literary tastes. He took the poet under his protection for a time. When Pollio, however, next year, went to the assistance of L. Antonius in the Perusian war, Virgil was compelled to flee for his life. He visited Rome and gained an introduction to Mæcenas, the great patron of Augustan literature. By Mæcenas the poet was introduced to the notice of Octavian. After long delay he recovered the possession of his Mantuan estate.

**HIS LITERARY FRIENDS.**

Virgil had the friendship of the most cultured men of his day. Mæcenas was his patron. Horace, Propertius,
Plotius and Varius were his intimate friends. Horace calls Virgil "the half of his soul." (See C., I. 3., animæ dimidium meæ). Propertius gives his opinion of his friend in the famous lines referring to the forthcoming Æneid:

Cedite, Romani scriptores; cedite, Grai;
Nescio quid majus nascitur Iliade.

His Villas.

His favorite residence was at Naples. He had also a beautiful villa in Sicily. At Rome he had a house on the Esquiline near the gardens of Mæcenas.

His Middle-Age.

The years 40 to 20 B.C. were twenty of the most eventful years of Roman history. These twenty years of Virgil's life, except in their literary aspect, are entirely uneventful. His life was a life apart from the stir and tumult of the times. In his "suburban villas and highway-side retreats" he was slowly evolving his immortal lines;—slowly—very slowly. He was wont to tell his friends that he licked his verses into shape as a bear her cubs. We get scarcely a glimpse of the retiring poet during these laborious years. What a Sicilian banquet of good things we might sit down to if we had a Boswellian history of these two decades of years.

His Last Days and Death.

Virgil was not naturally robust. He had always been in delicate health. His sedentary life of too close application was fatal. In 19 B.C. he determined on a tour through Greece and Asia, with the double purpose of restoring his health and of seeing with his natural eye the
classic scenes on which his mental eye had so often gazed with rapture. He proceeded no farther than Athens. There he met Augustus, who was returning from Samos. They both came back to Italy together. Virgil became very ill on the way, and died soon after his arrival at Brundisium, B.C. 19. He was buried near Naples. A monument is still shown which is said to be the tomb of the poet. It is alleged that the epitaph on the tomb was written by Virgil himself:

Mantua me genuit; Calabri rapuere; tenet nunc Parthenope. Cecini pascua, rura, duces.

HIS APPEARANCE, CHARACTER AND TEMPERAMENT.

Virgil is said to have been of tall stature, of delicate frame, of dark complexion, of features far from handsome.

In character he was unselfish, amiable and kind-hearted. "To relieve the wretched was his pride." In a profligate age he was irreproachable and pure,—so pure that the Neapolitans called him Parthenias (from πάρθενος, a virgin). His own ability he underrated. So little did he esteem his greatest work, the Æneid, that, before his death, he requested his executors to burn the manuscripts. He was religious while many of his countrymen were curious sceptics or rank infidels.

He was modest in the company of friends and diffident among strangers. He was of a pensive and melancholy disposition, but he never became splenetic and cynical.

HIS WORKS.

Virgil’s earliest attempt is said to have been an historic poem, Res Romanae, after the manner of Ennius. He found the subject too vast and the difficulties too many.
It is even said that he became disgusted with the ruggedness of Ennius.

**Minor Poems.** The following Minor Poems have been ascribed to Virgil, but nearly all of them on very insufficient evidence:—

(1) *Culex,* the story of a shepherd saved from a snake by the sting of a gnat which he killed. This is probably spurious.

(2) *Ciris,* the myth of Scylla and Nisus. Internal evidence shows that Virgil never wrote this. Some attribute it to Gallus.

(3) *Priapeia.* We may be almost sure that Virgil never put his hand into such filth.

(4) *Moretum* is a fragment. It begins the description of the daily life of a farmer. It may be Virgil's.

(5) *Copa,* an invitation of a barmaid to travellers to come in and enjoy themselves. Possibly Virgil's.

(6) *Catalecta* are shorter pieces of various kinds, some of which seem to be Virgilian.

**The Great Poems of Virgil are:**

(1) The "Bucolics," or "Eclogues," written between 41 and 37 B.C.

(2) The "Georgics," written between 36 and 29.

(3) The "Æneid," written between 29 and 19.

The Bucolics.—The term *Bucolica* is from the Greek *boukolia,* "to tend cattle." Bucolic poems, therefore, are poems on the tending of herds,—pastoral poems,—poems in which the speakers are shepherds or husbandmen. The other term applied to these poems, "Eclogues," is from the Greek *eklogē,* "a collection." On account of an incorrect etymology some have written the word "Æxlogue," deriving it from two Greek words meaning "the tales of goats or goat-herds." It is uncertain how these poems received the name Eclogues. *(a)* Some say they received this name because they are imitations of passages.
selected from Theocritus; (b) Others think the term denotes a collection of poems similar in form and on similar themes; (c) A third explanation is that they are a collection of poems on pastoral themes; (d) There is still another explanation,—that the poems are selections, made by the poet himself, from various Bucolic poems written by him at different times. Theocritus, the Sicilian, was the principal writer of pastoral poetry before Virgil. Virgil closely imitated Theocritus, but the imitations want the variety and life of the original. Virgil’s shepherds are too much alike. Where Theocritus is minute and accurate Virgil is general and vague. Virgil, however, is more polished in his diction and less gross in his expressions than his Greek original. The Eclogues are of two kinds:—(1) Those that allegorize some events or characters of the time; (2) Those that treat literally of shepherds and country life.

The GEORGICS (γεωργίας, “the earth, ἐργαν, work”). This is a didactic poem, on agriculture, in four books. The first book treats of the cultivation of the soil; the second, of fruit trees; the third, of horses and cattle; the fourth, of bees. The versification of the poem is inimitable. It is the most finished specimen of the Latin hexameter in existence. This is Virgil’s most original poem.

The AENEID. This is an epic poem describing the adventures of Aeneas after the fall of Troy. It is modelled after the Homeric poems. Many passages of the Aeneid are imitations or translations of passages in the Iliad and the Odyssey. The wanderings of Aeneas remind us of the Nostos of Ulysses. The shield of Aeneas very closely resembles the shield of Achilles. The storm and the speech
INTRODUCTION.

of Æneas in the first book are almost translations from the fifth book of the Odyssey. Virgil's Nécyia is copied from the same poem. His similes are Homeric. His battles owe all their life to the Homeric poems. Virgil borrowed many of his best thoughts from other Greek poems. Throughout the Æneid there are many translations from Greek tragedy. Much of the second book is derived from two Cyclic poems: The Sack of Troy and the Little Iliad. Euphorion furnished him with the legend of Laocoon. The Cyclic νοστοτ supplied ideas for the third book. In the fourth book Virgil borrowed from the Argonautica of Apollonius Rhodius of Alexandria. Virgil owes much too to the older Latin poets. Many of his lines, and even whole passages, are drawn from the works of Ennius, Pacuvius, Attius, Ævius, Lucilius, Lucretius, Catullus, Varius.

The Æneid consists of twelve books and embraces a period of eight years. In the first book Æneas is driven by a storm to the coast of Africa, where he is received by Dido, queen of Carthage. In the second and third books Æneas tells Dido the sad story of the fall of Troy and of his own escape, and recounts the many dangers of the voyage from Troy to Drepanum in Sicily, where he buried his father. In the fourth book we are told of the attachment of Dido for Æneas, of the departure of Æneas in obedience to the commands of the gods, of the catastrophe of Dido's death by her own hand. The fifth book contains the history of the visit to Sicily. In the sixth book Æneas reaches Italy; visits the Sibyl of Cumae; descends to the infernal regions, where he sees his father, Anchises, and has unfolded to him the coming glory of
the Roman empire. This book closes with the famous panegyric on Marcellus. In these six books the adventures of Ulysses as described in the Odyssey are always before the poet's eye. This half of the poem is far superior to the other.

Here it may be said that the critics have discovered an anachronism in the visit of Æneas to Carthage. Chronologers place the destruction of Troy in 1184, B.C. Carthage was not founded until several centuries afterwards.

The last six books of the Æneid contain the history of the struggles of Æneas in Italy. This part of the poem has for its model the battles of the Iliad. Latinus offers in marriage to Æneas his daughter Lavinia, who had already been betrothed to Turnus, king of the Rutuli. The conflict between the heroes is terminated by the death of Turnus, who is slain by Æneas.

The Æneid was begun when Augustus was in Spain, and probably at the instigation of the emperor himself. Virgil did not live to complete the revision of his poem. In his will he requested his friends, Varius and Tucca, to improve the poem or to burn it. In his last hours he desired the manuscript to be destroyed. Augustus, after Virgil's death, instructed the executors to publish the work without interpolations. They transposed the second and third books, and omitted II., 567—588. The fact that the Æneid was not thoroughly revised by the poet may account for the many incomplete lines in the poem.

Virgil is very skilful in imitative harmony. Recurring dactyls express speed:

Quadrupedante putrem sonitu quatit ungula campum.

Æn. viii., 596
Recurring spondees express dignity:—
quæ divum incedo regina.

Æn. i., 50.

A struggle is expressed by a hiatus:—
Ter sunt conati imponere Pelio Ossam.
Geo. i., 281.

Many other special effects are produced by a deft handling of the metres.

Pope and others think that Virgil had a political object in writing the Æneid. It is said that the primary object of the poem was to glorify Cæsar; its secondary object, to flatter the vanity of the Romans by the splendor and antiquity of their origin. With this view we may regard Æneas as typifying Augustus; Dido, Cleopatra; Turnus, Antony.

Many critics have disparaged the Æneid. Its principal defect, if defect it may be called, is want of originality. Then it wants unity of construction. The hero, moreover, is not entirely satisfactory. In the war with Turnus, Æneas at times loses our sympathy, and Turnus excites a superior interest. The historian, Niebuhr, entertains a very low opinion of Virgil. He places him in the second rank of Roman poets. He denies his fertility of genius and inventive powers. He says the Æneid is a complete failure, an unhappy idea from beginning to end. He says that an Epic poem should be a narrative of events known and interesting to the mass of a nation. He blames Virgil for mixing Italian traditions with Greek legends. Virgil is nobly vindicated in the extracts quoted below from several modern Virgilian scholars.
INTRODUCTION.

VIRGIL AND HIS PREDECESSORS.

"All educated Romans of the day regarded Virgil as superior in many respects to any poet who had yet appeared. It was most of all in the exquisite finish and harmony of his hexameters that he excelled all who had preceded him. The hexameter verse had been first introduced into the Latin language by the poet Ennius. But though distinguished by originality, strength and vigor, the poetry of Ennius was harsh and rugged to a degree which rendered it to the more cultivated tastes of later generations almost intolerable. Nor by poets who succeeded Ennius had any such improvement been made in the composition of Latin verse as to admit of any comparison between them and their Grecian models. It was reserved for two great poets of Rome, two congenial spirits, Virgil and Horace, to elevate the national poetry to a character worthy of Rome, to develop all the resources of their noble language, and to make it flow both in heroic and lyric verse with all the grace and dignity which had hitherto been characteristic of the Greek alone."—Frieze.

HIS POSTHUMOUS FAME.

"In all literary circles of Rome Virgil was extolled and quoted; in schools he was taught; his writings and the events of his life supplied material for lectures, essays, comments, to a long series of grammarians, and to collectors of literary gossip. The poets next to his time revered and imitated him as their great master; even historians underwent his influence, manifest in the style of Tacitus, and discernible even in that of Livy. A wider renown awaited Virgil in two other spheres. A zealous heathen,
if ever there was one, he obtained special reverence in the minds of early Christians as an exceptionally favoured heathen, ordained, half a century before the birth of Christ, to foretell the Christ who should be born. More strange, if possible, is that phase of the Virgilian legends which presents the poet in popular belief as 'an enchanter who creates talismans at pleasure, sails through the air in magic ships, whisks princesses from Rome to Babylon in a flash of lightning, sends a familiar spirit to rob an emperor of his supper.' This tradition may be due in part to Virgil's supposed intimacy with Sibyls, partly to the scene of incantation in his eighth Eclogue; and some suppose that his mother's name, Magia, helped to give her son the reputation of a magician."—Kennedy.

**Virgil Defended.**

"Virgil found some difficulty in making the calm excellences of goodness and piety appear heroic and striking; and, like Milton, he has from the necessity of the case suffered the fury and unbridled passion of some of his characters to make a more lively and enduring impression than the central personage of his poem. For it must be admitted that the Turnus of the Æneid, and the Satan of Paradise Lost, take a more powerful hold upon our imaginations, and come nearer to Homer's conception of a hero, than the calm majesty of Milton's Saviour, or the patient suffering and religious obedience of Virgil's Æneas. But whatever defects there may be in the Æneid, it is replete with all the qualities which are essential to a great work of art. It is great in conception and invention. It is wonderfully diversified in scenes, incidents and characters. It is adorned with the finest diction
and imagery of which language is capable. In discoursing of great achievements and great events, it never comes short of the grandeur which befits the epic style; in passages of sorrow and suffering it takes hold of our sympathies with all the power of the most heart-rending tragedy.”—Frieze.

“Many are the faults of the Ænecid; there is hardly any great poem that has so many; it wants the unity of the Iliad and the Odyssey; sometimes it is too long, then again too short; it is often languid and deficient in fire; scarcely any characters in it are happily drawn; the latter six books are inferior to the first six. On the other hand there is in Virgil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality; that he excels in pathos, as Homer in sublimity, is the old opinion; and it is surely the right one. The poet never becomes affected or sentimental; he hardly ever offends against good taste; he knows when to stop; he is excellent in his silence as well as in his speech. Virgil, as Wordsworth says, is a great master of language; but no one can really be a master of language unless he be also a master of thought, of which language is the expression.”—Lonsdale and Lee.

“Is Virgil to be called a great poet? may be asked by those who take part with Niebuhr. To answer this question fully, it would be necessary to define exactly what is meant by the term ‘great,’ as applied to a poet. But, leaving its abstract side, we content ourselves with simply saying: if a writer who was a poet only and not an actor, has, by the power of his written works alone, lived in the minds of men, and exercised a commanding influence upon
them during nineteen centuries; if he is the founder of a school, which counts among its scholars such names as Silius and Statius in olden times, Tasso and Camoens at a later date; if after the birth of modern Italian poetry, one so unlike him in personal and literary characteristics as Dante could hold him in such reverence as to make him the guide of that imaginary pilgrimage which constitutes the plot of his immortal poem, it seems inconsistent with common sense to withhold from such a writer the style and title of a great poet."

"It has sometimes been said that Virgil is a poet by art, study and labor, not by native power. No statement can be more wrong-sighted and futile. If ever there was a born poet, Virgil was one."

"We venture to call Virgil a true poet by nature; inferior in power to some famous poets; inferior, probably, to others of minor fame; but one who by fine feeling, exquisite skill, and intense study reached a poetic perfection which has given him the place he holds in the realm of literature."—Kennedy.

"Roman literature had always been imitative; Pacuvius and Attius had set themselves to make the best they could out of Sophocles and Æschylus; and it was doubtless in his own judgment, as well as in that of eulogistic critics, that Ennius appeared to be wise and brave and a second Homer. But the period which witnessed the establishment of the empire generated new hopes and aspirations among the poets of Rome. The fervour of an age, half revolutionary, half organic in its character, had produced intellectual activities which the imperial system was not slow to welcome and cherish. The writers of the
new era saw that Greece had as yet yielded but few of her spoils to her semi-barbarous invaders; and they planned fresh expeditions, which should be undertaken under more exalted auspices, and return crowned with greener and more luxuriant laurels. . . . . . Greece was to be conquered, and conquered with her own weapons. . . . . . It was in this spirit that he addressed himself to the task of reproducing Homer. The imitation of externals was a thing not to be avoided or dexterously concealed, but to be openly and boldly embraced. . . . . . Even in his own day there appear to have been critics, probably rival versifiers, who reproached him with having taken so much from Homer; and the answer which he is said to have made shows the light in which he wished his own labors to be regarded. 'Let them try to steal for themselves as they say I have stolen for myself, and they will find that it is easier to rob Hercules of his club than to rob Homer of a single verse.' It was an act of high-handed brigandage, which, rightly appreciated, carries with it its own justification. In the long hours of laborious days, paring down and refining the verses which had been poured out in the exuberance of the morning, he grappled with the Grecian Hercules, and had again and again wrested from him that weapon which had so long been the terror of meaner free-booters. — Conington.
VIRGIL'S ÆNEID.

BOOK I.

Subject and plan of the work. The wanderings of Aeneas by sea and land, and his wars in Italy.

Arma virumque cano, Trojae qui primus ab oris Italianam, fati profugus, Laviniaque venit
Litora, multum ille et terris jactatus et alto,
Vi superum, saeae memorem Junonis ob iam;
5 Multa quoque et bello passus, dum conderet urbes,
Inferetque Deos Latio: genus unde Latinum,
Albanique patres, atque alae moenia Romae.

The invocation to the Muse.

Musa, mihi causas memora, quo numine læso,
Quidve dolens, regina Deum tot volvere casus
10 Insignem pietate virum, tot adire labores,
Impulerit. Tantæane animis caelestibus iæ?

The hostility of Juno towards Aeneas explained.

Urbs antiqua fuit—Tyrrii tenuere coloni—
Karthago, Italian contra Tiberinaque longe
Ostia, dives opum, studiisque asperrima belli:
15 Quam Juno fertur terris magis omnibus unam

The Trojans set sail from Drepanum in the hope of reaching Italy. Juno's soliloquy.

Vix e conspectu Siculæ telluris in altum 35 Vela dabant laeti, et spumas salis ære ruebant; Cum Juno, æternum servans sub pectore volnus, Hac secum: "Mene incepto desistere victam, vetor fati! Nec posse Italiam Teucorum avertere regem? Quippe vetor fatis! Pallasne exurere classem 40 Argivom, atque ipsos potuit submergere ponto, Unius ob noxam et furias Ajacis Oilei? Ipsa, Jovis rapidum jaculata e nubibus ignem,
VIRGIL'S ÆNEID.—BOOK I.

Disjecitque rates, evertitque æquora ventis: 
Illum exspirantem transfixo pectore flammam 
45 Turbine corripuit, scopuloque infixit acuto. 
Ast ego, quæ Divom incedo regina, Jovisque 
Et soror et conjunx, una cum gente tot annos 
Bella gero. Et quisquam numen Junonis adoret 
Præterea, aut supplex aris imponat honorem?

(vv. 50—63).

Juno seeks Aeolus, the land of storms. The realm of Aeolus described.

50 Talia flammato secum Dea corde volutans, 
Nimborum in patriam, loca feta furentibus Austris, 
Æoliam venit. Hic vasto rex Æolus antro 
Luctantes ventos tempestatesque sonoras 
Imperio premit, ac vinculis et carcere frenat.

55 Illi indignantes magno cum murmure montis 
Circum claustra fremunt. Celsa sedet Æolus arce, 
Sceptrum tenens, mollitque animos et temperat iras. 
Ni faciat, maria ac terras cælumque profundum 
Quippe ferant rapidi secum, verrantque per auras.

60 Sed pater omnipotens speluncis abdidit atris, 
Hoc metueus; molemque et montes insuper altos 
Imposuit; regemque dedit, qui foedere certo 
Et premere et laxas sciret dare jussus habenas.

(vv. 64—83).

Juno's address to Æolus, and his reply.

Ad quem tum Juno supplex his vocibus usa est:

65 "Æole—namque tibi Divom pater atque hominum 
ex 
Et mulcere dedit fluctus et tollere vento— 
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans victosque Penates.
Incute vim ventis, submersaque obrue puppes:
Aut age diversos, et disice corpora ponto.
Sunt mihi bis septem præstanti corpore Nymphæ;
Quarum quæ formâ pulcherâma Deiopea,
Conúbio jungam stabilı, propriaque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchra faciat te prole parentem."}

(Aeolus hæc contrâ "Tuus, o regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi quodcumque hoc regni, tu sceptra, Jovemque
Concilias; tu das epulis accumbere Divom,
Nimborumque facis tempestatumque potentem."
(vv. 81—91).

The storm.

Haec ubi dicta, cavum conversâ cuspide montem
Impulit in latus; ac venti, velut agmine facto,
Quà data porta, ruunt, et terras turbine perflant.

Incubuere mari, totumque a sedibus imis
Unà Eurusque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virum, stridorque rudentum.
Eripiant subitò nubes cælumque diemque
Teucrorum ex oculis: ponto nox incubat atra.

Intonuere poli, et crebris micat ignibus aether;
Præsentemque viris intentant omnia mortem.
(vv. 92—101).

The despair of Æneas.

Extemplo Æeneæ solvuntur frigore membra.
Ingenit, et duplices tendens ad sidera palmas,
Talia voce refert: "O terque quaterque beati,
Virgil's *Aeneid.*—Book I.

25 Quis ante ora patrum, Trojæ sub mænibus altis,
Contigit oppetere! o Danaûm fortissime gentis,
Tydide, mene Illicis occumbere campis
Non potuisse, tuique animam hanc effundere dextra!
Sævus ubi telo Æucidaæ jacet Hector, ubi ingens
100 Sarpedon; ubi tot Simois correpta sub undis alii undas.
Scuta virûm galeasque, et fortia corpora volvit."

(vv. 102—123).

The Trojan fleet is scattered and in peril.

Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis
105 Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent, his unda dehiscens
Terram inter fluctus aperit; furit æst est arenis.

Tres Notus abreptas in saxa latentia torquet—
Saxa vocant Itali, mediis quæ in fluctibus, Aras—

110 Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget, miserabile visu,
Inliditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus

115 In púppim ferit: excutitur pronusque magister
Volvitur in caput: ast illam ter fluctus ibidem
Torquet agens circùm, et rapidus vorat æquore vortex.

Apparent rari nantes in gurgite vasto,
Arma virûm, tabulæque, et Troïa gaza per undas.

120 Jam validam Ilioncì navem, jam fortis Achatì,
Et quâ vectus Abas, et quâ grandævus Aletes,
Vicit hiems; laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscent.

(vv. 124—141).

*Neptune lifts his head and rebukes the winds.*

*Interea magno misceri murmure pontum,*

125 Emissamque hiemem sensit Neptunus, et imis

Stagna refusa vadis, graviter commotus; et alto

Prosplcens, summi placidum caput extulit unda.

Disjectam Æneæ totid videt æquore classem,

Fluctibus oppressos Troas cælique ruinā.

130 Nec latuere doli fratrem Junonis, et irae.

Eurum ad se Zephyrumque vocat; déhinc tali satur

"Tantane vos generis tenuit fiducia vestri?

Jam cælum terraque, meo sine numine, Venti,

Miscere, et tantas audetis tollere moles?

135 Quos ego—Sed motos præstat componere fluctus:

Pòst mihi non simili poenâ commissa luetis.

Maturate fugam, regique hæc dicite vestro—

Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum. Tenet ille immania saxa,

140 Vestras, Eure, domos. Illâ se jactet in aulâ

Æolus, et clauso ventorum carcere regnet."  

(vv. 142—156).

*The waves are stilled, and the Trojan ships rescued.*

Sic ait, et dicto citius tumida æquora placat,

Collectasque fugat nubes, solemque reducit.

Cymothoë, simul et Triton adnixus, acuto
145 Detrudunt naves scopulo; levat ipse tridenti;
Et vastas aperit syrtes, et temperat æquor,
Atque rotis summis levibus perlabitur undas.
Ac veluti magno in populo cum sæpe coorta est
Seditio, saevitque animis ignobile volgus;
150 Jamque fæces et saxa volant; furor arma ministrat:
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor, æquora postquam
155 Prospicientis genitor, caeloque investus aperto,
Flectit equos, currusque volans dat lora secundo. "uliuio"

(vv. 157—173).

The Trojans with seven ships reach the coast of Africa

Defessi Æneadæ, quæ proxima, litora cursu rapide.
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus: insula portum

160 Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinüs scindit sese unda reductos,
Hinc atque hinc vastæ rupes geminique minantur
In cælum scopuli, quorum sub vertice latè
Æquora tuta silent: tum silvis scæna coruscis "a background with
dancing swords"}

165 Desuper, horrentique atrum nemus imminet umbrā.
Fronte sub adversā scopulis pendentibus antrum—
Intus aquæ dulces, vivoque sedilia saxo—
Nympharum domus: hic fessas non vincula naves
Ulla tenent, unco non alligat ancora morsu. cf. áyrkása

170 Huc septem Æneas collectis navibus omni
Ex numero subit; ac, magno telluris amore

\[\text{Cedendo cf. sōs} \]
Egressi, optata potiuntur Troës arenā,  
Et sale tabentes artūs in litore ponunt.  

(vv. 174—175).

They prepare to grind their corn.

Ac primūm sīlīci scintillam excudit Achates,
Succępitque ignem fōliis, atque arida circūm
Nutrimenta dēdit, rapüitque in fomīte flammam.

Tum Cērērem corruptam undis Cērealiaque arma
Expediun tum fessi rerum; frugesque receptas
Et torrēre parant flammis et frangēre saxo.

(vv. 180—183).

Aēneas climbs a hill, but cannot descri the rest of his fleet. He espies a herd of deer and shoots seven of them.

180 Aēneas scopulum interea conscendit, et omnem
Prospectum latē pelago petit, Anthea si quem
Jactatum vento videat, Pārygiasque bīremes,
Aut Capyn, aut celsis in puppibus arma Caici.
Navem in conspectu nullam, tres litore cervos

185 Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hīc, arcumque manu celeresque sāgittas
Corripuit, fidus quē tela gerebat Achates;
Ductoresque ipsos primūm, capita alta ferentes

193 Cornibus arborcis, sternit; tum volgus, et omnem
Miscet agens telis nemora inter frondea turbam.
Nec priūs absistit, quām septem ingentia victor
Corpora fundat humi, et numerum cum navibus
aequet.
Returning to his companions, Aeneas addresses them with consoling words.

Hinc portum petit, et socios partitur in omnes. 195 
Vina, bonus quae deinde cadis oneraret Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora molset:

"O socii (neque enim ignari sumus ante malorum),
O passi graviora: dabit Deus his quoque finem.
Vos et Scylla um rabiem, penitusque sonantes
Accestis scopulos: vos et Cyclopaen saxa
Experti. Revocate animos, mestuarque timorem
Mittite. Forsan et hae olim mininisse juvabit.
Per varias casus, per tot discrimina rerum,

205 Tendimus in Latium, sedes ubi fata quietis
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servate secundis.
Talia voce referet; curisque ingentibus aeger
Spem voltu simulat, premit altum corde dolorem.

(vv. 210—222).

The crews dine and converse about their missing companions.

210 Illi se praedae accingunt dapibusque futuris.
Tergora deripiunt costis, et viscera nudant:
Pars in frusta secant, veribusque tresentia flagunt.
Litore aena locant alii, flammasque ministrant.
Tum victu revocant vires; fusique per herbam

215Implentur veteris Bacchi pinguisque feriae.
Postquam exempta fames epulis mensaeque remotae, Amissos longo socios sermone requirunt, Spemque metumque inter dubii, seu vivere credant, Sive extrema pati, nec jam exaudire vocatos. Præcipuè pius Aeneas, nunc acris Oronti, Nunc Amyci casum gemit, et crudelia secum Fata Lyci, fortemque Gyan, fortemque Cloanthum.

(Vv. 223—253).

Venus appears before Jupiter, and complains of the hardship of Aeneas.

Et jam finis erat; cum Juppiter æthere summo Despiciens mare velivolum, terrasque jacentes, Litoraque, et latos populos, sic vertice cali Constitit, et Libyæ defixit lumina regnis. Atque illum, tales jactantem pectore curas, Tristior et lacrimis oculos suffusa nitentes, Adloquitur Venus: "O, qui reshominumque Deûmque Æternis regis imperiis, et fulmine terres, Quid meis Æneas in te committere tantum, Quid Troës potuere, quibus, tot funera passis, Cunctus ob Italian terrarum clauditur orbis? Certè hinc Romanos olim, volventibus annis, Hinc fore ductores, revocato a sanguine Teucri, Qui mare, qui terras, omni dicione tenerent, Pollicitus, quae te, Genitor, sententia vertit? Hoc quidem occasum Trojæ tristesque ruinas Solabar, fatis contraria fata rependens. Nunc eadem fortuna viros tot casibus actos Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit, mediis clapsus Achivis,
Illyricos penetrare sinús, atque intima tutus
Regna Liburnorum et fontem superare Timavi,

245 Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fitit
Troia: nunc placidá compóstus pace quiescit.

250 Nos, tua progenies, caeli quibus adnuis arcem,
Navibus—infandum—amissis, unius ob iram
Prodimur, atque Italis longè disjungimus oris.
Hic pietatis honos? Sic nos in sceptra reponis?

(vv. 251—296).

Jupiter comforts Venus by telling her of the coming glory of
Aeneas and of his descendants, the Romans, who are to rule
the world.
At puer Ascanius, cui nunc cognomen Iūlo
Additūr—Ilus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbes
Imperio expelbit, regnumque ab sede Lavinī
Transferet, et longam multā vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente sub Hectoreā, donec regina sacerdos,
Marte gravis, geminam partu dabit Ilia prolem.

275 Inde lupae fulvo nutricis tegmine lētus
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosque suo de nomine dicet.
His ego nec mētas rerum nec tempora ponō:
Imperium sine fine dedi. Quin aspera Juno,
Quē mare nunc terrasque metu cœlumque fatigi,
Consilia in melius referet, mēcumque fovebit
Romanos rerum dominos gentemque togatam.
Sic placitum. Veniet lustris labentibus ætās;
Cum domus Assaraci Phthiām clarasque Mycenas

285 Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrā Trojanus origine Cæsar—
Imperium Oceano, fānam qui terminet astris—
Julius, a magno demissum nomen Iūlo.
Hunc tu olim cælo, spoliis Orientis onustum,

290 Accipies sécura: vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis.
Cana Fides, et Vesta, Remo cūm fratre Quirinūs,
Jura dabunt: dirae ferro et compagibus artis
Claudentur Bellī portae: Furor impius intus

295 Sæva sedens super arma, et centum vincitūs aēnis
Post tergum nodis, fremet horridus ore cruento.”
Mercury is sent to the Carthaginians to move them to hospitality.

Hæc ait, et Maiā genitum demittit ab alto;
Ut terræ, utque novæ pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido

Finibus arceret. Volat ille per æra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit, ponuntque ferocia Poëni
Corda, volente Deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.

Aeneas goes forth with Achates to explore the neighboring country.

At pins Æneas per noctem plurima volvens,
Ut primûm lux alma data est, exire locosque
Explorare novos ; quas vento accesserit oras,
Qui teneant—nam inculta videt—hominesne, ferae,
Quæreræ constituit, sociisque exacta referre.

Classem in convexo nemorum, sub rupe cavatā,
Arboribus clausam circûm atque horrentibus umbris,
Occulit : ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.

Venus disguised as a huntress appears to Æneas and addresses him.

Cui mater mediā sese tulit obvia silvā,

Virginis os habitumque gerens et virginis arma
Spartanæ : vel qualis equos Threïssa fatigat
Harpalyce, volucremque fugā prævertitur Eurum. Namque umeris de more habilem suspenderat arcum Venatrix, dederatque comam diffundere ventis, Nuda genu, nodoque sinūs collecta fluentes. Ac prior, "Heus," inquit, "juvenes, monstrate mea-
rum
Vidistis si quam hic errantem forte sērorum, Succinctam pharetrā et maculosae tegmine lyncis, Aut spumantis apri cursum clamore prementem."

(vv. 325—334).

The reply of Aeneas.

325 Sic Venus; et Veneris contrā sic filius orsus:
"Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem?—Virgo; namque haud tibi
Mortalis, nec vox hominem sonat. O Dea certè!
An Phoebi soror? an Nympharum sanguinis una?
330 Sis felix, nostrumque leves, quæcumque, laborem,
Et quo sub cælo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus, vento huc vastis et fluctibus acti.
Multa tibi ante aras nostrā cadet hostia dextrā."

(vv. 335—368).

Venus briefly narrates the story of Dido and the founding of Carthage.

335 Tum Venus: "Haud equidem tali me dignor hon-
ore. Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè suras vincire cothurno.  
Punica regna vides, Tyrios, et Agenoris urbem;  
Sed fines Libyci, genus intractabile bello.

340 Imperium Dido Tyriā regit urbe profecta,  
Germanum fugiens. Longa est injuria, longae  
Ambages; sed summa sequar fastigia rerum.  
Huic conjunx Sychaeus erat, ditissimus agri  
Phoenicum, et magno miseræ dilectus amore;

345 Cui pater intactam dederat, primisque jugārat  
Ominibus. Sed regna Tyri germanus habebat  
Pygmalion, scelere ante alios immanior omnes.  
Quos inter medius venit furor. Ille Sychæum,  
Impius ante aras, atque auri cæcus amore,

350 Clam ferro incautum superat, securus amorum  
Germanæ, factumque diu celavit; et ægram,  
Multa malus simulans, vanā spe lusit anantem.  
Ipsa sed in somnis inhumati venit imago  
Conjugis, ora modis attollens pallida miris;

355 Crudeles aras, trajectaque pectora ferro  
Nudavit, cæcumque domús scelus omne rexit.  
Tum celerare fugam, patriāque excedere suadet;  
Auxiliumque viæ veteres tellure recludit  
Thesauros, ignotum argenti pondus et auri.

360 His commota fugam Dido sociosque parabat.  
Conveniunt, quibus aut odium crudele tyranni  
Aut metus acer erat: naves, quæ forte paratae,  
Corripiunt onerantque auro. Portantur avari  
Pygmalionis opes pelago: dux femina facti.

365 Devenere locos, ubi nunc ingentia cernis  
Mœnia, surgentemque novæ Karthaginis arcem:
Mercatique solum, facti de nomine Byrsam, 
Taurino quantum possent circumdare tergo. 

(vv. 369—386).

_Aeneas tells the sad story of his misfortunes._

Sed vos qui tandem ? quibus aut venistis ab oris ?

370 Quòve tenetis iter ?” Quærenti talibus ille 
Susspirans, imoque trahens a pectore vocem: 
“O Dea, si prīmā repetens ab origine pergam, 
Et vacet annales nostrorum audire laborum, 
Antè diem clauso componat Vesper Olymppo.

375 Nos Trojā antiquā—si vestras forte per aures 
Trojā nomen iit—diversa per æquora vectos, 
Forte suā Libycis tempestas adpulit oris. 
Sum pius Æneas, raptos qui ex hoste Penatos 
Classe veho mecum, famā super æthera notus.

380 Italiam quaero patriam, et genus ab Jove summo. 
Bis denis Phrygium conscendi navibus æquor, 
Matre Deā monstrante viam, data fata secutus. 
Vix septem convulsæ undis Euroque supersunt. 
Ipse ignotus, egens, Libyæ deserta peragro, 

385 Europā atque Asia pulsus.” Nec plura querentem 
Passa Venus, medio sic interfata dolore est:

(vv. 387—401).

_Venus_ assures him of the safety of his missing ships, and directs him to Carthage.

“Quisquis es, hand (credo) invisus cælestibus auras 
Vitales carpis, Tyriam qui adveneris urbem. 
Perge modò, atque hinc te Reginæ ad limina perfer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis Aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspine bis senos, laetantes agmine, cycnos,
Ætheriâ quos lapsa plagâ Jovis ales aperto
Turbabat cælo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur.
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantüsque dedère;
Haud aliter puppesque tuae pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et, quà, te ducit via, dirige gressum."

(vv. 402—417).

The goddess reveals herself in her real form. She renders
Aeneas and his companions invisible as they proceed accord-
ing to her direction.

Dixit; et avertens roscâ cervice refulsit,
Ambrosiæque coma divinum vertice odorom
Spiravere; pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. "Ille, ubi matrem
Adgnovit, tali fugientem est voce secutus:
"Quid natum totiens, cruelis tu quoque, falsis
Ludis imaginibus? cur dextræ jungère dextram
Non datur, ac veras audire et reddere voces?"
Talibus incusat, gressumque ad moenia tendit.
At Venus obscuro gradientes aère sæpsit,
Et multo nebulae circum dea fudit amictu:
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
415 Ipsa Paphum sublimis abit, sedesque revisit
Læta suas, ubi templum illi, centumque Sabæo
Ture calent aræ, sertisque recentibus halant.

(vv. 418—440).

Aeneas from a hill describes the rising city of Carthage and the activity of the colonists.

Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
420 Imminet, adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii, pars ducere muros,
Molirique arcem, et manibus subvolvere saxa ;
Pars optare locum tecto, et concludere sulco.
425 Jura magistratūsque legunt, sanctumque senatum.
Hîc portus alii efficiunt : hîc alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scænis decora alta futuris.

430 Qualis apes æstate novâ per florea rura
Exercet sub sole labor, cum gentis adultos
Educunt fetūs, aut cum liuentia mella
Stipant, et dulci distendunt nectare cellas,
Aut onera accipiunt venientûm, aut agmine facto
435 Ignavom fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
"O fortunati, quorum jam mœnia surgunt !"
Æneas ait, et fastigia suspicit urbis.
Infert se sæptus nebulā, mirabile dictu,
440 Per medios, miscetque viris, neque cernitur ulli.
Aeneas invisible enters the new temple of Juno. He is startled and consoled by seeing on the walls of the temple representations of the principal incidents in the siege of Troy.

Lucus in urbe fuit mediā, lātissimus umbrāe;
Quo primūm jactati undis et turbine Pœni
Effodēre loco signum, quod regia Juno
Monstrārat, caput acris equi: sic nam fore bello 445 Egregiam, et facilem victu per sæcula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divāe;
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat æāis.

Hoc primūm in luco nova res oblata timorem 450 Leniit; hic primūm Æneas sperare salutem
Ausus, et adflictis melius confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dum, quæ fortuna sit urbi,

Artificiumque manūs inter se operumque laborem 455 Miratur; videt Iliacas ex ordine pugnas,
Bellaque jam famā totum volgata per orbem,
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit, et lacrimans: “Quis jam locus,” inquit,
“Achate,

Quæ regio in terris nostri non plena laboris?
En Priamus: sunt hic etiam sua præmia laudi;
Sunt lacrimæ rerum, et mentem mortalia tangunt.
Solve metūs; feret hæc aliquam tibi fama salutem.”
Sic air, atque animum picturā pascit inani,

Multa gemens, largoque umectat flumine voltum.
Some of these scenes described.

Namque videbat, uti bellantes Pergama circum
Hác fugerent Grai, premeret Trojana juventus;
Hác Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis

470 Adgnoscit lacrimans, primo quæ prodita somno
Tydides multa vastabant cæde cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustassent Trojæ, Xanthumque bibissent.
Parte aliã fugiens amissis Troilus armis.

475 Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque tra-
huntur
Per terram, et versâ pulvis inscribitur hastâ.
Interea ad templum non æquæ Palladis ibant

480 Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.

485 Tum verò ingentem gemitum dat pectore ab imo,
Ut spolia, ut currūs, utque ipsum corpus amici,
Tendantemque manūs Priamum conspexit inermes.
Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies, et nigri Memnonis arma.

490 Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in milibus ardet,
Aurea subnectens exsertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.
(vv. 494—506).

Queen Dido, attended by a numerous retinue, enters the temple, and seated on a throne begins the royal duties.

Hæc dum Dardanio Æneæ miranda videntur,
495 Dum stupet, obtutuque hæret defixus in uno;
Regina ad templum formâ pulcherrima Dido
Incessit, magnâ juvenum stipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthia
Exercet Diana choros, quam mille secutæ
500 Hinc atque hinc glomerantur Oreades—illa phæ-
retram
Fert umero, gradiensque Deas supereminet omnes;
Latone tacitum pertemptant gaudia pectus—
Talis erat Dido, tales se ëeta ferebat
Per medios, instans operi reguisque futuris.
505 Tum foribus Divæ, mediâ testudine templi,
Sæpta armis solioque altè subnixa, resedit.

Meanwhile Aeneas sees his lost companions entering the temple.

Jura dábat legesque viris, operumque laborem
Partibus aequabat justis, aut sorte trahebat:
Cum subitô Æneas concursu accedere magno
510 Anthea Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo
Dispulerat, penitusque alias avexerat oras.
Obstipuit simul ipse, simul perculsus Achates
Lætitiâque metuque. Avidi conjungere dextras
515 Ardebat; sed res animos incognita turbat.
Dissimulant, et nube cavē speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

(Il. 520-543).

Ilioneus addresses the queen. He recounts the mishaps of his party and complains of the hostility of the Carthaginians.

520 Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore ccepit:
"O regina, novam cui condere Juppiter urbem,
Justitiāque dedit gentes frenare superbas,
Troēs te miseri, ventis maria omnia vecti,
525 Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propriüs res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superbia victis.

530 Est locus—Hesperiam Grai cognomine dicunt—
Terra antiqua, potens armis atque ubere glæbæ;
ÇEnotri coluere viri; nunc fama, minores
Italianam dixisse, ducis de nomine, gentem
Huc cursus fuit,
535 Cum subitò adsurgens fluctu nimbosus Orion
In vada cæca tulit, penitusque procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara
morem
540 Permittit patria? hospitio prohibemur arenæ;
Bella ciant, primaque vetant consistere terrâ.
Si genus humanum et mortalia temnitis arma;
At sperate Deos memores fandi atque nefandi.

(vv. 544—560).

Ilioneus tells of Aeneas and Acestes. He supplicates the queen for aid.

Rex erat Æneas nobis, quo justior alter
545 Nec pietate fuit, nec bello major et armis;
Quem si fata virum servant, si vescitur aurâ
Æthereâ, neque adhuc crudelibus occubat umbris,
Non metus, officio nec te certâssse priorem
Pæiniteat. Sunt et Siculis regionibus urbes,
550 Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere clasis,
Et silvis aptare trabes, et stringere remos;
Si datur Italian, sociis et rege recepto,
Tendere, ut Italian læti Latiumque petamus:
555 Sin absumpta salus, et te, pater optume Teucrûm,
Pontus habet Libyae, nec spes jam restat Ìuli;
At freta Sicaniæ, saltem sedesque paratas,
Unde hoc advecti, regemque petamus Acesten."
Talibus Ilioneus; cuncti simul ore fremebant
560 Dardanidæ.

(vv. 561—578).

Dido's friendly reply.

Tum breviter Dido, voltum demissa, profatur:
"Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et latè fines custode tueri."
Quis genus Æneadûm, quis Trojæ nesciat urbem?
Virtutesque virosque, aut tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni;
Nec tam aversus equos Tyriæ Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque, arva

Sive Erycis fines, regemque optatis Acesten,
Auxilio tutos dimittam, opibusque juvabo.
Voltis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.

Atque utinam rex ipse Noto compulsus eodem
Adforet Æneas! Equidem per litora certos
Dimittam, et Libyæ lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat."

(vv. 579—593).

The cloud which envelops Æneas is suddenly dispelled and he appears to the queen and to his Trojan companions.

His animum arrecti dictis, et fortis Achates,

Et pater Æneas, jamdudum erumpere nubem
Ardebant; prior Ænean compellat Achates:
"Nate Deæ, quæ nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi

Submersum: dictis respondent cetera matris."
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,
Os umerosque Deo similis: namque ipsa decoram

Cæsariem nato genitrix, lumenque juventæ
Purpureum, et lætos oculis adflarœ honores:
Quale manūs addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.

(vv. 594—612).

Aeneas addresses the queen.

Tuni sic reginam adloquitur, cunctisque repente
Improvisus ait: "Coram, quem quæritis, adsam
Troīus Aeneas, Libyeis ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, reliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ, Dido; nec quicquid ubique est
Gentis Dardanîæ, magnum quæ sparsa per orbem;
Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos, nomenque tuum, laudesque manebunt,
Quæ me cumque vocant terræ." Sic fatus, amicum
Ilionea petit dextrâ, lævâque Serestum:
Pòst alios, fortemque Gyan, fortemque Cloanthum.

(vv. 613—630).

Dido courteously replies and welcomes the Trojans.

Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic orœ locuta est:
615 "Quis te, nate Dea, per tanta pericula casus
Insequitur? quae vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
620 Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum, et victor dicione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
625 Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiquae Teucriorum ab stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris!
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terrā
630 Non ignara mali, miseris succurrere disco."

(vv. 631—642).

Dido conducts Æneas to her palæce.

Sic memorat, simul Ænean in regia ducit
Tecta, simul Divom templis indicet honorem.
Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
635 Terga suum, pingues centum cum matribus agnos,
Munera lætitiamque dii.

At domus interior regali splendidæ luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo:
640 Ingens argentum mensis, cælataque in auro
Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiqua ab origine gentis.

(vv. 643—656).

*Aeneas sends Achaiæ to the ships to summon Ascanius and to fetch presents for the queen.*


(vv. 657—662).

*The plot of Venus.*

At Cytherea novas artes, nova pectore versat Consilia; ut faciem mutatus et ora Cupido Pro dulci Ascanio veniat, donisque furentem Incendat reginam, atque ossibus implicit ignem; Quipple domum timet ambiguam, Tyriosque bilingues. Urit atroc Juno, et sub noctem cura recursat.
Venus reveals her scheme to Cupid.

Ergò his aligerum dictis adfatur Amorem:

“Nate, meæ vires, mea magna potentia, solus,

Nate, patris summi qui tela Typhoia tennis;

Ad te confugio, et supplex tua numina posco.

Frater ut Æneas pelago tuus omnia circum

Litora jactetur, odiis Junonis iniquæ,

Nota tibi; et nostro doluisti sepe dolore.

Hunc Phœnissa tenet Dido, blandisque moratur

Vocibus: et vereor, quò se Junonia vertant

Hospitia: haud tanto cessabit cardine rerum.

Quocirca capere antè dolis, et cingere flammæ

Reginam meditor, ne quo se numine mutet,

Sed magno Æneæ mecum teneatur amore.

Quà facere id possis, nostram nunc accipe mentem.

Regius, accitu cari genitoris, ad urbem

Sidoniam puer ire parat, mea maxima cura,

Dona ferens, pelago et flammis restantia Trojæ.

Hunc ego sopitum somno, super alta Cythera,

Aut super Idalium, sacratæ sede recondam,

Ne quà scire dolos mediusve occurrere possit.

Tu faciem illius, noctem non amplius unam,

Falle dolo, et notos pueri puer induce voltūs:

Ut, cum te gremio accipiet lætissima Dido,

Regales inter mensas laticemque Lyæum,

Cum dabit amplexūs, atque oscula dulcia figet,

Occultum inspires ignem, fallasque veneno.”
Cupid takes the form of Ascanius, whom the goddess carries to Idalia.

Paret Amor dictis carae genitricis, et alas
690 Exuit, et gressu gaudens incedit Iulia.

At Venus Ascanio placidam per membra quietem
Inrigat; et fotum gremio dea tollit in altos
Idalæ lucos, ubi mollis amaracu illum
Floribus et dulci adspirans complanctitur umbrâ.

695 Jamque ibat dicto parens, et dona. Cupido
Regia portabat Tyriis, duce laetus Achate.

The banquet. Cupid exercises his arts on the queen, and she is enamoured of Aeneas.

Cum venit, aulæis jam se regina superbis
Aurea composita spondâ, mediæque locavit.

Jam pater Æneas et jam Trojana juventus
700 Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulæ, quibus ordine longam
Cura penum struere, et flammis adolere Penates:

705 Centum alæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Necnon et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Ænea, mirantur Iulum,

710 Flagrantesque dei voltûs, simulataque verba,
Pallamque et pictum croceo velamen acantho.
Præcipuè infelix, pesti devota futuræ,
Expleri mentem nequit ardescitque tuendo
Phœnissà ; et pariter puero donisque movetur.

Ille, ubi complexu Æneæ colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto
Hæret, et interdum gremio fovet, inscia Dido,
Insidat quantus miseræ deus. At memoria ille

Matris Acidaliæ, paulatim abolere Sychæum
Incipit, et vivo temptat praevertere amore
Jam pridem resides animos desuetaque corda.

(vv. 723—747).

Wine and song.

Postquam prima quies epulis mensæque remotæ,
Crateras magnos statuunt, et vina coronant.

Fit strepitus tectis, vocemque per ampla voluant
Atria : dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes

A Belo soliti. Tum facta silentia tectis :
“Juppiter,—hospitibus nam te dare jura loquuntur—
Hunc lætum Tyriisque diem Trojàque profectis
Esse velis, nostrosque hujus meminisse minorcs.
Adsit lætitiae Bacchus dator, et bona Juno !

Et vos, o cœtum, Tyrii, celebrate faventes !”
Dixit, et in mensam laticum libavit honorem ;
Primaque libato summo tenus attigit ore.
Tum Bitiae dedit increpitans : ille impiger hausit
Spumantem pateram, et pleno se proluit auro:
740 Pòst alii proceres. Citharë crinitus Iopas
Personat auratâ, docuit quæ maximus Atlas.
Hic canit errantem lunam, solisque labores;
Unde hominum genus, et pecudes; unde imber, et
ignes:
Arcturum, pluviasque Hyadas, geminosque Triones:
745 Quid tantùm Oceano properent se tinguere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troësque sequuntur.

(vv. 743—756).

Dido questions Aeneas about the Trojan war. At length she
begs him to tell the story of Troy's downfall and of his
seven years' wandering.

Nee non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
750 Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Auroræ venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
"Immo, age, et a primâ dic, hospes, origine nobis
Insidias," inquit, "Danaûm, casûsque tuorum,
756 Errorosque tuos; nam te jam septima portat
Omnibus errantem terris et fluctibus aestas."
NOTES.

1. Arma virumque cano, 'I sing of arms and the hero.' By arma are meant the conflicts attending the settlement of Aeneas in Italy; and by virum, the hero, Aeneas, himself.

Qui primus venit, 'who came first.' Patavium, founded previously by Antenor (v. 242), was not at this time in Italy proper. By some primus is made = 'of yore.'

Italian = ad Italian. The acc. of limit with names of countries requires the prep. in prose.

Erat. This is the key-note of the poem. It has been justly remarked that the supremacy of fate gives unity to the Aeneid.

Laviniaque. Scanned by synizesis, Laviniaque. Another reading is Laviniaque. The Lavinian shores were the western coast of Italy near the town of Lavinium, named after Lavinia, the Italian wife of Aeneas.

3. Ille. The pronoun is expressed to bring the subject vividly into prominence.

Et terris etc. We have here the subject of the first six books of the Aeneid, the model of which is Homer's Odyssey, just as below multa...passus, refers to the events of the last six books, the battles of which resemble those of the Iliad. Jactatus and passus should be taken as participles rather than as finite verbs with est understood.

Alto, 'the deep.'

4. Vi superum: the immediate cause; ob iram, the remote cause. Superum, gen. plur. = Superorum. Some make this refer to Juno alone; others, to all the gods who influence the movements of Aeneas.

Juno is ob iram. The poet represents Juno as influenced by a relentless and vindictive hatred of Aeneas and the Trojans. The story of the golden apple tells the cause.
5. **Multa....passus**, ‘in war also having suffered much besides.’

_Dum conderet, ‘till he could found.’ _Dum takes the subj. here because _purpose _is denoted.

_Urbem_: Lavinium.

6. **Inferret..Latia**, ‘brought his gods into Latium.’ Throughout the poem Aeneas is represented as a deeply religious character.

_Unde_: (1)= _a qua re_, ‘from the facts named before’; (2)= _a quo_, i.e. _ab Aenea_.

_Genus Latinum_. That race already existed. Livy tells us that Aeneas united the aborigines and the Trojans under the name Latins.

7. **Albani patres**, the great senatorial families of Alba Longa. Anthon thinks the reference is to the line of Alban Kings from whom Romulus the founder of Rome was descended.

_Altae Romae_. Many Italian cities were built on elevated ground. Perhaps _altae_ is here used metaphorically.

8—11. **Musa**: Calliope, the Muse of Epic poetry. Name the nine muses. We have here the regular Epic plan of referring the plot to the gods. So Homer invokes the Muse at the beginning of both his great poems, and so Milton in _Paradise Lost_.

_Quo numine laeso_: (1) ‘What divine purpose being thwarted?’—referring to Juno’s plan of making Carthage supreme (vv. 12-18); (2) ‘Her divinity being violated in what respect?’, (3) ‘What divinity being injured?’ The last may be discarded as worthless, since Juno was mentioned in v. 4.

There is a reading here _quo numine laesa_.

_Quidve dolens_: ‘on pained at what’, explained by _vv. 23—23_. Many verbs of feeling, apparently intransitive, as _dolere_, _ridere_, take acc. in Latin.

_Deum=deorum._

_Tot volvere casus_: ‘to run the round of so many vicissitudes.’ In prose _volvere_ would be _ut volveret_.

_Pietate_: This word denotes dutiful affection towards the gods, one’s parents, one’s superiors, one’s kindred, one’s country.
It is applied to Aeneas on account of his remarkable love for his father Anchises and his scrupulous attention to divine commands and ordinances.

Impariter: Subj. of indirect question.

Tantaene etc.: 'Is there such wrath in heavenly souls?' Animis: dative of possession with sunt understood. Irae: the plural of abstract nouns denotes instances of the quality.


Tyrii tenuere coloni: parenthetical. The Carthaginians are called by Virgil Poeni, Tyrii, Sidonii, Phoenices.

Karthago. Carthage was founded about 850 B.C., over three centuries after the destruction of Troy, 1184 B.C.; but poets take great liberties with chronology.

Italian contra: a case of anastrophe. Longe modifies the adv. phrase contra etc.

Tiberina ostia. What was the sea-port of Rome?

Divus opum: gen. of specification.

Studiisque etc. Virgil is thinking of the Punic Wars.

15. Terris magis omnibus = magis quam terras omnes.

Unam, 'one in particular.' Notice the emphatic position.

16. Posthabita Samo, 'even Samos being less esteemed.' Juno had an ancient temple at Samos. Argos and Mycenae were other seats of her worship. Virgil here confounds Juno and the patroness of Carthage,—the Syrian Astarte, the Ashtaroth of Scripture.

Samo: The o is not elided and it retains its long quantity, the hiatus being relieved by the caesural pause.

Illius: notice the quantity of the penult.

Arma: although Juno was not a goddess of war, she was usually represented with shield and spear. The arma of the text are sacred arms preserved in her temple.

17—18. Hoc ... ovetque, 'this the goddess, if perchance the fates should permit, already aims and fondly hopes to make a royal seat for the nations of the world.' Hoc, referring to Car-
thage, is attracted into agreement with *regnum*. *Esse*, poetical inf. for subj.

*Qua*: Anthon supplies *ratione*. *Sinant*: subj. depending on *esse* which is equivalent to a subj.

*Jam tum*: 'even then' before the founding of Rome.


*Sed enim*, 'but (she feared for Carthage) for.' We have the same ellipsis in the Greek ἀλλὰ γὰρ.

*Duci*: as Aeneas the founder of the race was then living, the present inf. is used.

*Quae verteret*, 'which in after ages was to overturn the Tyrian towers.' The subj. is used, as the relative clause is one of purpose. The poet refers here to the sack of Carthage, 146 B.C. *Verteret = everteret*.

21—22. *Hinc = ex hac progenie*.

*Populam late regem*, 'a people ruling far and wide. *Regem = regnantem* by antimeria,—a species of enallage.*

*Superbum*, 'proud' on account of victory.

*Excidio Libyae*, two datives with *venturum*. What other verbs have this construction?

*Volvere*, 'decree.' Servius says 'spin the thread of destiny.' The word, however, is probably used here as in verse 9, with reference to the 'circling' of events.

Name the *Fates*, and state their respective offices.

23. *Id*: the destiny of Rome and of Carthage just described.

*Veteris belli*: (1) 'former war': (2) 'long-lasting war.' Of course 'ancient' would be wrong. The reference is to the ten years' war of the Greeks against Troy.

*Saturnia = Juno*. In the Greek theogony Juno was the daughter of Saturn, but in the Italian she had no connection with Saturnus.

24. *Prima*. Some say 'originally' = *olim*. Better, 'foremost,' as Juno was the principal instigator of the heroes who fought against the Trojans.
NOTES.

Argis. Hera (the Italian Juno) was worshipped at Argos,—put here for the whole of Greece by synecdoche.

25. Nee dum etiam, 'nor even now.' These four verses (25—28) are generally regarded as parenthetical. Anthon, however, takes Saturnia as a nominativus pendens and regards the construction as an anacoluthon,—the result of poetic passion.

26. Animo=the prose ex animo.
Manet agrees in number with the nearest of the subjects.
Altus=alte, adverb,—'deeply treasured up.'
Repositum from repositiun by syncope.

27. Judicium Paridis. See in miscellany the Origin of the Trojan War.

Spretae injuria formae: Injuria means the same as judicium,—a case of epexegeasis. (See Figures in miscellany).

Spretae formae: "a noun and a passive participle are often so united that the participle and not the noun contains the main idea." Here the main idea is the 'slight.' Formae is an objective genitive.

28. Genus invisum: the whole royal race of Troy as sprung from Dardanus, a son of Jupiter by Electra,—a hated rival of Juno. See Lineage of Aeneas in miscellany.

Rapti Ganymedes: Ganymedes, son of Tros, had been carried off from Mt. Ida to Olympus by the eagle of Jupiter to displace Hebe as cupbearer of the gods.

29. His accensa super, 'inflamed yet more by these things.' Or is super=insuper, 'moreover?' The reference is to the three provocations just named:—

(1) The judgment of Paris.
(2) Her hatred of the offspring of her rival, Electra.
(3) The elevation of Ganymedes, a descendant of Electra.

Aequore toto—the Mediterranean. The prep. in is omitted even in prose when totus accompanies the noun.

30. Reliquia=.....Achilli=quos Danai atque immittis Achilles reliquerant='who had escaped the Greeks and especially the merciless Achilles,' i. e., Aeneas and his followers.
Danaum = Danaorum.

Achilli: a contracted gen. of dccl. II. (Achilles is a heteroclite).

31. Arcebat, i. e., by stratagems. The subject is illa understood, or Saturnia in v. 23.

Multos annos: seven years.

Errabant = Had wandered and were still wandering.

Acti fatis: some editors remove the commas before and after this phrase and connect it closely with the next words.

Maria circum: anastrophe again.

33. Tantae molis erat, 'it was a task of such vast difficulty.

Molis = laboris, a predicative genitive of quality.

In relation to the poem as a whole this is an important verse. It has been well said that the theme of the Aeneid is the building up of the Roman empire under a divine Providence.

34. V. x etc. The poet rushes in medias res, the earlier part of the story being narrated subsequently by the hero himself in the second and third books.

35. Vela dabant, 'were unfurling their sails,'—supply ventis.

Laeti. They leave Drepanum with joy as they are near Italy,—the goal of their wanderings.

Aere: used for the bronze beaks of the ships, or for the ships themselves.

Ruebant is here transitive = eruebant.

36. Aeternum volnus. Sec v. 25

37. Haec secum. Supply loquitur. (Why not loquatur after cum ?)

Mene etc., 'What! I desist from my purpose, defeated!' The inf. is used with subject—accusative to express strong indignation.

38. Teucrorum regem, 'the leader of the Trojans,' i. e., Aeneas.

39. Quippe, 'because forsooth' (ironical).

Pallas: an epithet of Minerva. For its origin and meaning see Vocabulary.
NOTES.

Classem, 'a whole fleet,' not 'the fleet';—the fleet of Ajax Gileus.

40. Argivom. = Argivorum, i.e., the Locrians whom Ajax led.

Ponto: abl. of means or of place. The fleet of Ajax was destroyed near the promontory of Caphareus in Euboea.

41. Untias. The penult here is short.

Ob noxam et furias: Either (1) = noxam furiosam by hendia- dys, or (2) furias explains noxam (epexegeesis).

Noxam: the crime of Ajax was the outrage offered to Cassandra,—daughter of Priam and priestess of Pallas—during the sack of Troy.

Furias = furorem induced by the Furies. The ancients threw the onus of all great crimes on the Furies.

Ajacis Oilei. There was another Ajax—the Greater—son of Telamon. Some editors take Oilei as a noun in the genitive depending on filius understood; others, as an adj. with Ajacis. In scansion Oilei is trisyllabic.

42. Ipsa. Pallas did it herself. She was the only deity except Jupiter who might hurl the thunderbolt.

44. Illum etc., 'breathing out flames from his breast trans-fixed (by the thunderbolt).’ As he has been pierced by the bolt, he is represented as breathing out lightning.

45. Turbine: abl. of means.

Scopuloque etc., 'and impaled on a sharp rock.' Scopulo is dat. or abl. A variant reading is infirrit.

46. Ast. An old form of at. Notice the strong antithesis. Pallas, inferior to Juno, queen of heaven, is able at once to destroy a whole fleet on account of the guilt of one man: Juno, the sister and wife of Jove, wages for so many years a futile war against a whole hated race of men.

Incedo denotes a majestic gait.

47. Soror: Jupiter and Juno were both children of Kronos or Saturn.
48. **Bella gero.** The present often denotes an action continuing in the present, but begun in the past. *Quisquam* here, as usual, implies a negative.

**Numen.** There are in this verse the variants *nomen* and *adorat*. *Adoret* (dubitative subj.) is perhaps better. Many of the editors think the indic. expresses the intended idea with greater force.

49. **Praeterea.** (1) 'Hereafter;' (2) 'After such things;' (3) 'Any more,' besides those who adore already.

**Aris;** dative.

**Imponet.** Those who read *adorat* must read *imponet,*—both indic. verbs certainly, but in different tenses.

**Honorem = sacrificium.**

51. **Nimborum.** *Nimbus* is a dark storm-cloud. **Loca:** an appositive.

**Austria:** the south wind for all winds.

52. **Aeoliam.** Regarding case, see *Italiam*, v. 2.

53. **Vinculis et carcere = vinculis in carcere,** 'by confinement in prison.' *Vinculis = vinculis.*

54. **Magna etc.,** 'with the loud echoing of the mountain.' The mountain resounds with the roar of the winds.

55. **Celsa arce:** Aeolus sits enthroned on the summit of a mountain near the cave of the wind.

56. **Sceastra:** the exigency of the metre is the cause of the plural. Anthon says the plural denotes 'a firm sceptre.'

57—59. **Faciat—ferant—verrant.** The use of the present makes the description vivid.

**Quippe,** 'assuredly;' not ironical as in v. 39.

**Rapidi:** the adj. has the force of an adverb.

60. **Pater;** Jupiter.

61. **Molem et montes altos,** 'a mass of lofty mountains,' =*molem montium altorum* (hendiadys).

62—63. **Regem etc.,** 'and gave them a king who should know, when hidden, how to tighten and to slacken the reins according to a fixed rule.'
NOTES.  61

Pomere (habenas), 'to tighten;' dare laxas (habenas), 'to slacken.'

Qui scire: subj. of purpose.

64. Vocibus: utor governs the abl.

Usa est: "a single monosyllable, except est, is not often used at the end of the line, except for the purpose of emphasis or humor."

Scan this verse.

65. Namque: this is usually etenim in prose. Supply the ellipsis here thus: 'and (I address thee) for.'

Divom: om is better than um after v.

66. Mulceere: this infinitive and tollere are governed by dedit as accusatives. In prose we should have ut with subj., or the participle in dvs.

67. Tyrrenum aequor, 'the Tuscan Sea,' i.e., the part of the Mediterranean between Italy and the islands of Sicily, Sardinia, and Corsica. Aequor is a sort of cognate accusative.

68. Ilium in Italiam portans. They carried with them all that was left of Ilium with the intention of founding another Ilium in Italy.

Vicotos Penates. The Penates were guardian deities of the household and of the state considered as a collection of households. They are victi, since they had allowed Troy to be taken and destroyed.

69. Incute vim ventis, 'strike fury into the winds'; ventis, dative.

Submersaque obrue: the Latin idiom should be turned into English by two coordinate verbs,—'sink their ships and bury them in the waves.' The prose form would be, submerge et obrue.

70. Age diversos, 'scatter them apart.'

Disicé: the spelling disicé is improper. The consonant j was originally represented by the same character as the vowel i. J was omitted before another i in compounds of jacio with monosyllabic prepositions.
Corpora, 'corpses.'

72. *Quarum* = *earumque*, partitive gen. with *pulcherrima*.

*Forma*: abl. of specification.

*Deiopea*: attracted into the relative clause and made to agree with the subject *quaee*. The reading *Deiopeum* has not so good authority.

73. *Connubio*: better than *connubio*. Scan the word as a tri-syllable, *conubyo*. Anthon needlessly makes *u* short. *Conubio* is an abl. of means.

*Jungam*: supply *tibi*.

74. *Meritis*: services.'

75. *Prole*. This is best regarded as an abl. of means.

76—77. *Haece*. Supply *dixit*.

*Tuus* etc.; 'It is thy task, O queen, to discover what thou wilt have.' *Optes*: subj. of indirect question. *Mihi*: dat. of reference. *Capessere*: "another form of intensives—sometimes called Meditatives—ends in *esso*, denoting a certain *energy* or *eagerness* of action." *Fas est*: 'it is a sacred duty.'

78—80. *Tu.....concilias*, 'thou gain'st for me this kingdom if I may call it kingdom; thou this sceptre and the favor of Jove.'

*Regui*: partitive genitive. *Hoc quodcumque regni = hoc regnum quodcumque est*. *Concilias* is applicable strictly only to *Jovem*: it is applied to *regnum* and *sceptra* by a zeugma.

*Epulis*: dative. The abl. with *accumbere* is that on which one reclines.

*Das accumbere*: for the construction see note on v. 66.

Virgil here seems to represent the gods as reclining at their meals. This was the Roman custom, but not the Greek. At least the early Greeks sat, as we moderns do.

The whole speech of Aeolus is complimentary. In verse 62 the power of the wind king is represented as coming directly from Jove.
81. *Conversa euspide,* 'with his spear turned towards it.'
The following description of the Storm is borrowed largely
*from* Homer's *Odyssey*, Bk. V., and from Naevius' *Punic War.*
82. *Velut agmine facto:* literally, 'an assaulting-column
being formed, as it were.' Translate: 'like an assaulting-
column.'
83. *Qua:* the way *by which* is put in the ablative.
*Turbine:* abl. of manner.
84. *Incubaere.* Notice the change from the present to
the perfect, indicating *rapidity,*—'they have fallen upon.' *Mari:*
dative.
*Totum:* supply *mare,* object of *ruunt.*
85. *Eurusque:* See Winds in MISCELLANY.
*Ruunt,* 'plough up,'—transitive, although *ruunt* of v. 83 is
intransitive.
*Creber procellis,* 'abounding in gusts.' The abl. of means is
used with words of Abounding.
87. *Virum*—*virorum,* i. e., the Trojans.
89. *Teucriorum.* The Trojans are called by Virgil *Trojani,*
*Teucri,* *Dardani,* *Dardanidae,* *Aeneadae,* *Anchisiadae,* *Laomedontaiae.* They were called *Teucri* from their first king
*Teucer.*
*Ponto* etc., 'black darkness broods upon the sea.'
90. *Polii:* according to the ancient astronomy the *heavens re-
vol* te upon the *poles.*
*Ignibus,* *lightnings.*
92. *Frigore*; by the chill of terror. Virgil's hero is influenced
by that natural fear of drowning which makes cowards of us
all.
93. *Duplices*—*ambas.* Not 'clasped,' for that was not the
ancient attitude of prayer.
94. *Terque quaterque:* 'thrice happy' is common to many
languages. The Greeks and Romans made the expression even
stronger.
95. *Quis or queis*—*quiibus,* dat. with *contigit.*
96. **Contigit**: usually of good fortune.

**Oppetere**: supply *mortem*, — 'to die.'

97—98. **Tydide**: Diomede, son of Tydeus, with whom in the Trojan war Aeneas engaged in single combat and was saved from death only by the intervention of his mother, Venus.

**Mene potuisse**, 'that I could not have fallen etc.' For the construction see note on v. 37.

99. **Telo jacet**, 'lies slain by the spear.'

**Aeacidae**: Achilles, son of Peleus, and grandson of Aeacus. He was also called Pelides.

100. **Sarpedon.** Kennedy supplies *occidit*, since the body of Sarpedon was carried to Lycia by Sleep and Death at the command of Jove. Sarpedon, son of Jupiter and King of Lycia, was slain in the Trojan war by Patroclus.

**Correpta sub undas**, 'swept beneath its waves.' The Simois was a river of the Troad which flowed into the Scamander or Xanthus.

102. **Talia jactantī**, 'as he cries thus': dative of reference.

**Stridens Aquilone proceλla**, 'a hurricane howling from the North.' Some make *Aquilone* an abl. of cause.

103. **Velum adversa ferit**, 'strikes full against the sail.' *Adversa* is an adj. with *procelia*, but it qualifies the *act* rather than the subject.

**Fluctuquit** etc., — a strong poetic hyperbole.

104—105. **Prora avertit**: supply se, 'the prow turns itself away.' Some codices have *proram*, — object of *avertit*.

**Undis dat latus**: the prow by swinging around is said to bring the vessel broadside to the waves.

**Cumulo**: abl. of manner.

**Praeruptus aequae mons**: literally, 'a precipitous mountain of water.'

106. **Hi....his.** Some make these words refer to those at the prow and those at the stern of Aeneas' ship. Surely the reference is to the crews of different vessels.

107. **Terram** etc. Another poetic hyperbole.
NOTES.

Furtit aestus arenis, 'the seething flood rages with sandy tide.' Arenis, abl. of means.

108. Tres: supply naves.

In saxa latentia: hidden by the raging waters; in a calm the saxa formed a dorsum immune (v. 110).

109. Saxa etc., 'these rocks which are in the midst of the waters the Italians call Altars.' The verse is parenthetical.

It is supposed that the poet refers to two small islands, called Aegimuri, lying in the sea opposite Carthage. They were probably called 'altars' from the appearance of their summits. Servius says that they were so named because the Romans and Carthaginians made a treaty there; but he is probably thinking of the Aegates Insulae near Sicily.

110. Dorsum, 'reef.'

111. In brevia et syrtes, 'on shoals and quicksands.' Servius makes it a hendiadys for brevia syrtium.

There is probably no reference to the Major and Minor Syrtes which lie to the south-east of Carthage.

Miserabile: an attribute of the action described in the preceding context. Visu: the second Supine.

113. Lycios: these Lycians were allies of the Trojaus, who came not from Lycia, but from a district in Troas around Zelea that had been settled by colonists from Lycia.


Ingens a vertice pontus: in nautical phrase, 'a heavy sea from above.'

115. Puppim: What nouns have im in accusative?

Magister: in book VI., 334, we find his name,—Leucaspis.

116—117. Volvitur in caput, 'is rolled headlong.'

Ast, etc., 'but it (the ship) a billow, driving onward, whirls about thrice in the same place, and a sucking whirlpool swallows up in the deep.'

118. Rari, 'here and there.'

119. Arma: osier shields, for instance.

120. Achati: the best editions have this form and not
NOTES.

Achatae. It is a gen. of decl. II, from Achates, decl. III.

121. Qua: abl. of instrument.

Vectus: supply est.

122. Vicit, 'has overpowered.' Only one was wrecked,—that of Orontes.

Hiemps: all the best editions follow Ribbeck in spelling this nom. with a parasitic P.

Laxis compagibus: either instrumental abl., or abl. absolute.

Omnes: supply naves.

123. Imbrem = aquam.

Rinis: abl. of manner.

124. Miscere, 'to be agitated.' Murmure, abl. of manner.

125. Emissam: supply esse.

126—127. Stagn a refusa vadis, 'that the deep water had been thrown up from the very bottom.' Vadis: abl. of separation.

Graviter commotus. Although the god is deeply moved (with indignation), he presents, as becomes a god, a placidum caput.

Alto prospiciens. (1) 'Looking forth from the deep sea,' where his palace is: (2) 'looking forth from the sea,' i.e., above the surface of the waves: (3) 'looking forth over the deep.' Alto is abl. of separation, or locative abl. Frieze makes it a dat.—in altum.

Unda: abl. of separation.

129. Caelique ruina. Greenough interprets this, 'the wreck of the sky,' and Anthon, 'the warfare from on high,' as if the very sky were coming down in the warfare of the elements. Frieze makes the phrase = ventis, and interprets, 'the destructive force of the air.'

130. Fratrem. Saturn was the father of both Neptune and Juno. The accusative with latere is almost confined to poetry.

131. Dehinc is here, as often in Virgil, monosyllabic.

132. Tantane etc., 'has such confidence in your origin possessed you?'
The winds were the offspring of the Titan Astraeus and the goddess Aurora. Frieze thinks *generis* does not refer to the origin of the winds, but to their power as a class of beings.

133. **Jam**, 'now at length', after minor acts of presumption.

134. **Tantas moles**, 'such mountain-billows.' Some translate it, 'so great confusion.'

135. **Quos ego**—A case of *aposiopesis,*—an abrupt pause for rhetorical effect. Kennedy suggests *male mulcabo* to complete the sentence.

**Praestat,** 'it is better:' *componere* is the subject.

136. **Post** etc., 'another time you will atone for your misdeeds by a different penalty.' On the present occasion the winds are merely restrained and sent back to their cave.

137. **Regi:** Aeolus.

138—139. **Non illi** etc., 'that not to him has been allotted the empire of the sea and the awful trident, but to me.' *Imperium* and *tridentem* are subjects of the inf. *datum esse* in indirect discourse after *dicite.* (Is *datum* masc. or neut.?)

**Sorte datum:** 'allotted.' Jupiter, Neptune, and Pluto chose their kingdoms by *lot,* Jupiter gaining heaven, Neptune the sea, and Pluto the nether realms.

Aeolus, an inferior deity, in rousing this storm had trespassed on the functions of Neptune. Juno, however, had led him to believe (v. 65) that it was his *mulcere fluctus et tollere vento.*

**Immania saxa:** the rocky island of Aeolia (v. 51).

140. **Vestras domos:** the abodes of the other winds as well as of Eurus.

141. **Clauso** etc., 'let him rule in the closed prison-house of the winds,' without the power of letting them loose.

142. **Dicto citius:** the comparative degree is accompanied by the abl. The meaning is 'before the words were uttered.' Greenough says, 'quicker than a word.'

144. **Adnixus:** with a comma before *simul* and another after *adnixus* the word goes with *Triton* alone. Without the commas it refers to both *Cymothoe* and *Triton.*
145. **Scopulo**: abl. of separation.

**Tridenti**: what nouns have *i* in abl.?

146. **Vastas** etc., 'makes a way through the vast sandbanks.'

"While Homer compares the agitation of an assembly to that of the sea (II. II, 144), Virgil compares the sea calmed by Neptune to a seditious mob pacified by some grave orator. Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man." — *Kennedy*.

In this fine simile we have an allusion to the power of Roman eloquence over a ferocious mob.

*Saepe* does not modify *coorta est* but the whole idea. Translate it, 'as often happens.'

150. **Jam**: as in v. 133.

**Faces et saxa volant.** No citizen might carry arms of any kind within the walls of Rome; so the poet represents fury as arming his mob with 'fire-brands and stones.'

151. **Tum**: correl. of *cum*, v. 148.

152. **Conspexere**: although *volgus* is the noun, the individuals are here thought of.

155. **Genitor**: Neptune.

**Caeloque** etc., 'borne along in the open air.'

156. **Flectit**, 'turns hither and thither.'

**Curru secundo**, 'gliding chariot'; *curru*, old dat. = *currui*. *Secundo* here has its etymological meaning = *sequendo*—'following' the impulse of the steeds. Some take *curru* as an abl. with *volans*, supplying *equiis* with *dat*.

157. **Quae proxima**: supply *sunt*.

158. **Libyae**: the district about Carthage was called Africa: Libya lay between Africa and Egypt: but geographical names are used loosely by the poets.

**Vertuntur**: the passive used reflexively. This is sometimes called the 'middle' use of the passive voice.

159—161. **Insula** etc., literally, 'an island forms a haven by the interposition of its sides.'

**Quibus** etc., 'whereby every billow from the deep is broken
and divides itself into retiring coves.' Heyne, followed by Anthon, makes sinus reductos—'receding curves', referring to the curvature of the broken waves.

162—165. Rupes, the rocky shore,—aemini scopuli, the twin cliffs,—at the opposite sides of the mouth of the inlet.

Tum silvis etc., 'then again there is a scene of waving woods above, and dark with bristling shade a forest overhangs.'

Scaena: a theatrical image. The scaena was the back wall of the Roman theatre, usually decorated with paintings of trees and glades.

Silvis: abl. of description.

Coruscis. There is much disagreement as to the meaning. Frieze translates it 'flashing', with reference to the constant varying of light and shade in a forest agitated by the wind.

Horrentique atrum etc. is an epexegeesis, giving a further description of the scaena. Horrenti, 'bristling', alludes to the form of the trees, such as firs; it is commonly translated 'gloomy.'

Umbra may be an abl. of description with nemus; or an abl. of means with atrum; or an abl. of manner with imminet.

166. Fronte sula adversa. 'beneath the brow of the heights opposite', with reference to the inmost part of the cove, opposite to vessels entering.

Scopulis etc., 'a grotto of hanging rocks': abl. of description.

167. Dulces, 'fresh.'

Vivo saxo: 'Unquarried stone',—abl. of description.

168. Fessas naves: a touch of personality is given to the ships.

The poet represents this haven as so secure that cables and anchors are needless.

169. Unco morsu, 'with crooked fluke.'

170. Septem: one was lost: the other 12 of the 20 afterwards arrived (v. 399).

171. Magno telluris amore, 'with an eager longing for the land': amore, abl. of manner.'
172. **Arena**: governed by *potiuntur* which takes the abl. This verb is found also with the gen., always in the phrase, *potiri rerum*, 'to get power.' The abl. with the deponent verbs was originally *instrumental*.

174. **Silici**, 'from the flint': many verbs of taking away and the like have the dative instead of the abl. of separation.

175. **Foliis**: abl. of means.

176. **Nutrimenta**: chips, stubble, etc.

Rapuitque etc., 'and rapidly kindled a flame in the dry wood.'

There is first the mere spark; then the fire in the leaves; then the burning chips and stubble; then the blazing fuel.

177. **Cererem**, 'corn' by metonymy. *Sc Mars for war; Bacchus for wine; Venus for love; Vulcan for fire; Jupiter for the upper aet*, etc.

Cerealia arma: mills, pans, etc.

178. **Fessi rerum**, 'weary of their troubles.' Henry says, 'weary of the world.'

Rerum is a poetic gen. of specification

Receptas, i.e., from the sea.

179. **Torrere**: the grain had been wet and needed *roasting* before they prepared *frangere saxo*.

181-182 **Pelago**: abl. of place. Frieze regards it as a dat. = in *pelagus*, and connects it with *prospectum*, 'a prospect seaward.'

Anthea si quem videat, 'if he can see any one like Antheus.' Here a clause is suppressed, such as *ut videat*,—'that he may see if he can see.' Anthea is declined like Orpheus of the grammars.

Phrygias = Trojanas, as Troy was included in Phrygia Minor.

Biremes: If this means vessels with two banks of oars it is in anachronism, as there were no such ships in Homeric times.

183. **Capyn**: decline *Capys -yos -yi -yn -ye.*

Arma: the shields were often fastened on the stern.

186. **A tergo**: pleonastic.
188. **Tela** is drawn into the relative clause. **Fidus Achates** has become a proverbial expression for ‘a true friend.’

190-191. **Cornibus**: this may be taken as an abl. of means with *alta*, or an abl. of description with *capita*.

**Et omnem** etc., ‘and pursuing them with his shafts he disperses the whole crowd among the leafy groves.’


193. **Fundat**: subj. after *priviquam* because *purpose* is implied.

**Numcrum**, i.e., seven.

194. **Hinc** = *postea*, ‘then.’

195. **Quae cadis onearat**. An hypallage for *quibus cados onerarut*.

**Deinde**: it is the exigency of the metre that brings *deinde* into this strange position. In scansion the word is dissyllabic.

**Acestes** in the preceding winter had hospitably entertained Aeneas at Segesta in W. Sicily.

196. **Trinacrio**: Sicily was called *Trinacria* from its three promontories,—Lilybaeum, Pelorus, Pachynus.

**Abenuntibus**, i.e., to the Trojans when setting out on the voyage referred to in v. 34.

**Heros**: Acestes.

198. **Enim** implies a suppressed clause,—‘I speak thus to encourage you’, or the like.

**Aute malorum** = *praeteritorum malorum*.

*Ante* is used attributively in imitation of the Greek, as τῶν πρὶν κακῶν Conington joins *ante* with *ignari sumus*.

200. **Scyllaeam rabiem**, ‘the rage of Scylla.’ Derivative adjectives are often used in Latin where we use the possessive:— as *pugna Cannensis*.

201. **Accessitis** = *accessistis*.

**Scopulos**: the reference is to the whirlpool of Charybdis.

**Cyclopea saxa**: this may mean the rocky coast of Sicily.

202. **Experti**: supply *estis*. 

NOTES.
203. Et = etiam, 'even.'
Meminiisse: subject of juvabit.

204. Discrimina rerum, 'crises of fate.'

205-6 Tendimus: supply cursum.

Fata ostendunt: the fate of Aeneas had been revealed in different ways:—

2. By Creusa's ghost, II, 781.
3. By the oracle at Delos, III, 94.
4. By the Penates, III, 163.
5. By Cassandra, III, 183.
7. By Helenus, III, 374.

207. Vosmet: the emphatic vos.

Rebus: dative.

209. Spem voluit.......corde dolorem. Notice the emphatic order, the pair voluit, corde, placed between the pair spem, dolorem. The grammarians call this chiasmus.

210. Se accingunt, 'prepare themselves', alluding to the Roman custom of girding up the toga at the beginning of active work.

Praedae, i.e., for the feast.

211. Viscera: properly, the nobler internal organs, heart, liver, etc. Here it is = carnes, or as Servius says, quicquid sub corio est.

212. Pars secant: a collective noun may have a plural verb.

Trementia tigunt, 'pierce the yet quivering morsels': figere = transfigere.

213. Aena: for ablution. Meat was not boiled in the heroic age. If the poet is thinking of the customs of his own times, it is an anachronism.


Bacchi: by metonymy for vini: a genitive after a verb of filling in imitation of the Greek.

Ferinae, 'venison',—supply carnis
216. Exempta: supply est.
Mensa = dapes, 'viands.'

217. Requirunt, 'regret': some say 'inquire about.'

218-9 Spemque . . . inter: anastrophe.
Dubii, 'wavering.'

Credant: the so-called indirect question after dubii.
Sen-sive: poetic for utrum—an.
Extrema pati, 'endure their final lot', i.e., 'are dead'—a euphemism.
Nec jam etc., 'and no longer hear when called upon.' Notice the force of ex in exaudire, 'from a distance.'

Vocatos probably alludes to the Roman custom at funerals of thrice invoking the dead by name and thrice uttering the "Farewell",—"Vale."

220. Oronti: an old genitive form = Orontis.

221. Secum, 'by himself.' There is much meaning in this. In sight of his men, however, premit altum corde dolorem, v. 209.

223. Finis: an end of the feast, or of the longus sermo.

224. Despiciens, 'looking down upon': the other reading dispiciens='looking abroad over.'

Velivolam: usually applied to a ship, 'winged with sails': here applied to the sea, 'alive with sails.'

225. Sic = sicut erat, 'just as he was', i.e., despiciens etc.

226. Reguis: dat. or abl.

227. Jactantem, 'revolving.'

Tales curas: either such cares as belong to the Ruler of the universe, or such cares as are occasioned by the troubles of Aeneas.

228. Tristior, 'sadder than usual': Venus was the "smiling goddess."

Oculos: synecdochical or Greek accusative, commonly called acc. of specification.

231-3. Quid etc., 'what offence so heinous can my Aeneas, what offence can the Trojans, have committed against thee that
for them having suffered so many fatalities the whole earth is barricaded on account of Italy?

Committère potuere. Notice that the Latin present becomes the English perfect and the Latin perfect the English present.

Quibus clauditur = ut iis claudatur. Quibus: dativus in-commodi.

Ob Itatiam: on account of Juno's purpose to keep them from Italy.

Orbis terrarum, lit. 'the circle of lands.' The ancients regarded the earth as a circular plane or disk. Prof. Warren in his "True Key to Ancient Cosmology", tries to prove that the world of the ancients was not a 'disk' but a 'globe'!! How would he explain this ever-recurring phrase? An orbis is never a globe.

234-237. Certe pollicitus, 'thou didst assuredly promise': supply es. Kennedy following Ribbeck has pollicitus = pollicitus es. Those editors who try to make pollicitus a participle regard the construction as an anacoluthon,—pollicitus a nom. referring to te an accusative.

Hinc: from Aeneas, or from the Trojans.

Romanos fore: the object of pollicitus.

Olim, 'hereafter.'

Revocato etc., 'from the restored race of Teucer', i.e., from the re-established line of Teucer, the first king of Troy.

Omni dicione, 'with sovereign sway.'

238. Hec, 'by this', i.e., this promise.

239. Solabar, 'I consoled myself for.'

Fatis etc., 'balancing adverse destinies by (prosperous) destinies', i.e., in misfortune hoping for fortune to come.

242. Antenor, a Trojan prince, nephew of Priam, escaped from Troy after its downfall and led a colony of Heneti to the head waters of the Adriatic.

243. Illyricos etc. On his way to Patavium, Antenor would have to pass Illyricum and the Liburni (an Illyrian tribe) and Timavus, a river between Istria and Venetia.
Penetrare: there is a zeugma here. With regna the verb means merely 'to reach.'

Tutus: notice the emphatic position; safe in spite of hostile peoples and the dangers of the deep.

244. Superare, 'to pass beyond.'

Timavi: this is a small river about a mile long at the head of the Adriatic. It flows into the salt water by seven subterranean channels. During storms its waters are forced back through these underground passages and with a 'roaring surge' (pelago sonanti) cover the fields.

245. Ora novem: the number is said to be seven, but these sources seem to vary according to the seasons.

Montis, i.e., the hill whence the stream issues.

246. It mare proruptum: a difficult passage. (1) 'The sea comes bursting forth'; (2) 'it rolls as a dashing sea'; (3) 'it goes forth to break upon the sea.' (1) Mare, subject; (2) mare, attributive to subject; (3) mare, object of supine proruptum.

247. Tamen: notwithstanding all his perils.

Urbem Patavi: a limiting genitive is often used instead of an appositive.

248 Nomen: probably Veneti (mod. Venice) from Heneti (see note on v. 242). Livy says the place where he first landed was called Troja.

Arma fixit: it was a custom with the ancients when they discontinued any calling to offer to the deity under whose auspices they had acted the instruments of their occupation. So here Antenor in gratitude for peace fastens his arms to the walls of the temple of his patron deity.

249. Compostus = compositus, 'laid at rest.' This was with the Romans the technical word for laying out a corpse and performing the last sad offices. Greenough and others translate the word, 'undisturbed', and refer it to the peaceful old age of Antenor after the turmoil of former wars.

250. Tua progenies: Venus, the daughter of Jove, and Aeneas, her son.
NOTES.

Caeli arcem: Olympus. Aeneas was deified after death, becoming one of the Dei Indigetes. (What is apotheosis?)

Adnuis: the present tense, as divine promises are immutable.

251. Navibus amissis: intended hyperbole. Only one was actually lost.

Infandum, 'unutterable woe',—attributive to the context. Many editions have it infandum, an exclamation.

Unius: Juno. (See v. 4).

253. Hic pietatis honos, 'is this the recompense of piety?' Hic is attracted into agreement with the pred. noun honos.

Honos is the old form of honor. Compare arbor, arbus; color, colos; labor, labos; lepor, lepos. S medial as well as s final was changed to r. We have both forms in quaezo, quaero. Tradition ascribes to Appius Claudius Caecus the change of s to r.

Sic nos in sceptra reponis, 'thus dost thou restore us to power?' The promise had been given to Aeneas that the Trojan power should be re-established in Italy.

254. Ofii=illi.

Subridens: notice the force of sub.

256. Oscula libavit maeae, 'he kissed the lips of his daughter.'

Dehinc: monosyllabic.

257. Parce metu, 'spare thy fear',—metu, dative.

Cytherea: Venus is fabled to have risen from the waves near the island of Cythera.

Immota: predicative.

258. Tibi: ethical dative (dativus ethicus).

Lavinii=Lavinia. Lavinium was the city Aeneas founded in Italy and named after his wife Lavinia, the daughter of Latinus.


Remordet: notice the force of re, 'again and again.'

262. Longius etc., 'and farther unrolling the scroll (of destiny) shall divulge the secrets of the fates.'
NOTES.

The *Fata* of the Aeneid, Kennedy observes, are eternal decrees, which Jupiter must fulfil, recorded in a book which he keeps and consults.

263. **Bellum ingens**: the war with Turnus and the Rutuli, the chief opponents of Aeneas in Italy.

264. **Moresque** etc., ‘and he shall establish laws and cities. There is almost a zeugma in *ponat*.

**Viris**: dat. of reference. Some say the conquered *Rutuli* are referred to; others say *his own people*.

265. **Dum viderit**: "temporal clauses with *dum* in the sense of ‘until’ take the subj. when the action is viewed as something *desired, proposed, or conceived.*"

266. **Terna hiberna**: *tempora* may be supplied,—‘three winters.’ When a word that has only the plural form is to be used in a plural sense, it takes not a cardinal, but a distributive numeral. (What does *hiberna* usually mean?)

**Rutulis subactis**: dat. of reference. Some regard it as an abl. absolute.

267. **Iulo**: dative, attracted into agreement with *cui*. The name may also be in the gen., or even the nom.

The name *Iulus* is probably a pure invention. As an eulogist of Augustus, Virgil traces the *Julian line* to a *Trojan origin*.

268. **Dum res** etc., ‘while the Trojan state stood firm beneath regal sway.’

**Regno** is best regarded as an abl. of manner.

269. **Magnos ... orbes = annos**.

**Volvendis = volventibus.** It is now generally conceded that the participle in *dus* was originally a present part. passive (or middle).

**Mensibus**: either abl. abs. or abl. of description.

270. **Regnum ... transforet**: tradition says that Ascanius moved the seat of royalty from Lavinium to Alba in the 30th year of his reign.

**Multa vi**: of men and of fortifications.

**Muniet = exstruet ac muniet**, as Anthon points out.
NOTES.

272. *Hic*, i.e., at Alba.

*Jam*, 'after this.'

*Ter centum.* The whole interval from Aeneas to Romulus is *terra hiberna + triginta orbis + ter centum annos = 333* years. According to received chronology the interval is (1184-753) 431 years.

*Regnabitur:* impersonal. It is *regnum erit,* 'the dynasty shall last.'

273. *Hectorea gente:* the principal hero of Troy gives his name to the race.

*Regina sacerdos.* *Ilia* is a 'princess' as the daughter of Numitor, and a 'priestess' as a Vestal virgin.

274. *Marte gravis.* Romulus and his twin brother Remus were the reputed sons of *Ilia* and Mars.

*Partu dabit = edet,* 'will give birth to.' *Partu:* abl. of means or manner.

*Ilia:* commonly known as *Rhea Silvia.* Her name *Ilia* hints at her Trojan origin through Aeneas.

275. *Lupae . . . laetus,* 'proudly clad in the tawny hide of the wolf his nurse', i.e., such a wolf as nursed him. Romulus and Remus, according to the story, were in their infancy nourished for some time by a she-wolf. So in statues and pictures Romulus was represented as clothed in the hide of a wolf, or as having his helmet adorned with a portion of a wolf's hide.

276-7. *Gentem:* the Trojan nation.

*Mavortia moenia,* 'the walls of Mars.' Mavors or Mars as the father of Romulus was the patron deity of Rome.

278. *Ego:* Jupiter speaks as the ruler of the universe.

*Metas rerum,* 'limits of power.'

279. *Imperium sine fine.* Rome has always been called The Eternal City.

*Quin,* 'nay even.'

280. *Metu,* i.e., with the 'terror' she is causing: so an abl. of means or manner. Some improperly say, 'on account of her fear' for Carthage.
281. Consilia etc., 'will change her purposes for the better.'
282. Rerum dominos, 'lords of the world', with an allusion to Rome's military fame.

Gentem togatam, 'the nation of the toga', with an allusion to Rome's civil greatness, as the toga was the civic robe of the Romans.

(Explain the terms togati, palliati, bracati.)

283. Sic placitum: supply est tibi, 'thus I have decreed'; or est fatis, 'thus have the fates decreed.'

Lustris: properly speaking, the lustrum was the atoning purification of the whole Roman people by one of the censors every five years. The word then came to be applied to the period between two lustra. Later Roman writers used the term to denote any space of five years. In the passage before us the word is used quite indefinitely.

Lustris labentibus: abl. absolute.

284-5. Domus Assaraci, i.e., the Romans, as Aeneas, the founder of the race, was the great-grandson of Assaracus. (See Lineage of Aeneas in Miscellany.)

Phthiam, the home of Achilles; Mycenae, the city of Agamemnon; Argis, the city of Diomed—represent here the whole of Greece, which was subdued by the Romans in 146 B.C.

Argis is probably a poetic dative. Some regard it as an abl. of place.

286. Caesar, i.e., Caius Julius Caesar Octavianus Augustus. His original name, before the great Julius adopted him, was Caius Octavius Thurinus.

Trojanus. The grandmother of Augustus was Julia, a sister of C. Julius Caesar: so Augustus was by blood in the Julian or Trojan line.

Origine: an abl. of specification with Trojanus, or an abl. of description with Caesar.

287. Qui terminet: subj. of purpose.

Astris: he is to be deified.

289. Caelo: abl. of place. Augustus during life was honored as a god.
Spoliis Orientis: some think this refers to the defeat of Antony at Actium and the conquest of Egypt, B.C. 31: others regard it as an allusion to the subjection of the Parthians.

290. Secura has probably its etymological signification, 'free from care.'

Hic quoque, 'he also' as well as Aeneas. (See v. 259.)

291. Tum: in the age of Augustus.

292. Cana . . . dabant: The general meaning appears to be, as Frieze remarks, that social faith, domestic purity, and public harmony will prevail.

Cana Fides: 'hoary', because she was scrupulously regarded in the primitive times of Rome. Greenough translates cana, unsullied.'

Vesta: Anthon thinks the poet here hints at the re-establishment of the national religion.

Remo cum fratre Quirinus: according to the common legend Remus was slain by his brother Romulus in a quarrel. So we may translate, 'Romulus reconciled with his brother Remus,' referring to the restoration of concord after the civil wars. Quirinus was a Sabine god of war: Romulus after his apotheosis was identified with him.

Ferro et compagibus artis: a hendiadys for ferreis compagibus artis, 'with tight fastenings of iron.' Ferro and compagibus are usually regarded as ablatives of means with claudentur. Conington thinks differently and translates thus: 'grim with closely-welded plates of iron.'

Belli portae: the representation of the gates of War imprisoning Fury is merely a fancy of the poet's, with an allusion of course to the closing of the doors of the Temple of Janus in periods of peace. Before the Christian era the temple of Janus had been closed only four times;—once during Numa's reign: again after the First Punic War; and twice by Augustus in 29 B.C. and 25 B.C.

Impius has reference to the bloodshed of the civil wars between Caesar and Pompey, Augustus and Antony.
NOTES.

295-6. *Nodis=Catenis,* ‘chains.’

**Ore cruento:** as some savage beast.

297. **Maia:** abl. of origin.

**Genitum:** Mercury, messenger of the gods. As he was the god of civilization, he is very properly sent on this mission of amity.

298-300. **Pateant... arceret:** commentators have puzzled their brains over the change of tense. As *demittit* is an historical present, it may take either the present or the imperfect after it. That it takes both in the same sentence is probably due to the demands of the metre.

**Hospitio:** abl. of manner.

**Fati:** the decree of fate that Aeneas should settle not in Africa but in Italy.

**Finibus:** abl. of separation.

301. **Remigio:** in Book IV, 238-242, we find Mercury flying by means of his *talaria* or winged sandals, and his *caduceus* or winged staff. His *petasus* or travelling hat is also sometimes represented as winged.

**Adstitit:** the change to the perfect indicates rapid action.

**Oris:** dat. or abl.

302. **Poeni:** this word marks the Phoenician origin of the Carthaginians: the adjective is *Punicus,* ‘Punic.’

303. **Volente Deo:** is it Mercury or Jupiter? This heathen phrase has become our D.V., ‘God willing.’

304. **Quietum animum:** not only does the queen feel no hostility or alarm, but she has even a *mentem benignam* towards the Trojans.

The common distinction between *animus* and *mens* here breaks down.

305. **At here,** as often, introduces a transition in the narrative.

**Volvens:** is this equivalent to *qui volvebat* or *qui volverat?* Commentators disagree.

306-9. **Ut primum,** ‘as soon as.’

**Exire, explorare, quaeerere, referre,** all depend on *constituit*
NOTES.

(Notice the *asyndeen*, or absence of a connective between *explorare* and *quaerere*.)

**Accesserit**: subjunctive of indirect question.

**Nam** etc. The cause of the hero’s doubt is given.

Scan this verse (308), noticing the metrical peculiarity in *videt*.

**Inculta**: the plural adj. referring to two nouns—*locos* and *oras*—of different genders is neuter as the nouns do not represent persons or sentient beings.

**Exacta**, ‘what has been learned.’

310. *In convexo nemorum*. The adj. *convexus* means ‘arched’,—either ‘concave’ or ‘convex.’ So the noun may contain either notion. The phrase probably means, ‘in a deep recess among the trees’ (which grow on the cliffs of the bay and overhang the waters below). Anthon with his customary dogmatism says,—“They who make *convexo* here equivalent to *concavo* and signifying merely ‘a recess within the grove’ mistake entirely the sense of the passage.” He translates the phrase, ‘with jutting woods projecting over.’ Now, most editors make the passage signify *not merely* ‘a recess within the grove’, but that, and something more,—viz. the overhanging woods, which the context plainly shows must be implied. Light is thrown on these two verses by vv. 229, 230, Bk. III., which are almost identical; *in secessu longo* taking the place of *in convexo nemorum*.

311. **Horrentibus**: either (1) ‘dark’, or (2) ‘projecting.’

312. **Comitatus**: the part. here has a passive signification although the verb is a deponent.

**Acutae**: a sort of abl. of means.

313. **Bina hastilia**: the distributive is often used by the poets instead of the cardinal numerals where *pairs* or *sets* are spoken of.

**Crispans**: either (1) ‘brandishing’, or (2) ‘grasping.’

**Lato ferro**: the reference is to the head of the spear. The ablative is descriptive.

314. **Cui**: depending on *obvia*. 
NOTES.

Mater; Venus.
Obvia: poetical for obviam.
315-7. Arma, ‘equipments.’ Some editors place a comma after arma, making a sharp contrast between Spartanae and Threissa.
Vel etc. = vel (talis virginis) qualis (est) Threissa Harpalyce (cum) fatigat equos.
Fatigat: either in riding them or in out-speeding them.
Eurum: the Mss. have Hebrum. But the Hebrus (Maritza) is not a rapid stream.
318. Umeris: dat. or abl. The best scholars reject the form humerus. Words of the same origin in cognate languages have no h sound.
De more: after the manner of a huntress.
319. Venatrix, ‘as a huntress.’
Diffundere. In prose we should have the subjunctive, or diffundendam.
320. Genu and sinus are accusatives of specification. Some regard collecta as a deponent with sinus as object.
323. Succinctam pharetra: the quiver is fastened by a belt.
325. Sic Venus: supply dixit.
Filius: Aeneas.
326. Mihi: dative of the agent with perf. part. pass.
327. Quam te memorem, ‘whom can I call thee?’ This is a question of doubt—so Dubitative Subjunctive.
329. Phoebi soror: Diana.
Nympharum: wood-nymphs or Dryads.
Sanguinis: partitive gen.
330. Sis: precative subjunctive (subj. of a Wish).
Leves: subjunctive verb from levo, are, etc.
Quaecumque: supply dea.
332. Notice the rare metrical peculiarity in this verse. The que at the end suffers elision before erramus of v. 333 by Synapheia
334. Multa hostia, 'many a victim.'
335. Equidem: it is said that Horace, Virgil, and even Cicero, always use this word in connection with the first person singular: so many erroneously regard it as a compound of ego and quidem.

Honore: dignor takes an acc. and an ablative.
336. Virginibus: the so-called dat. of the possessor.
337. Alte, 'high up.'
338. Agenoris urberm: Carthage is called the city of Agenor as Dido, the founder of the city, is descended from that Phoenician King.

339. Fines Libyci: either (1) 'the country is African'; or (2) 'the adjoining territories are African.'

Genus: grammatically in apposition with fines, but logically in apposition with a noun implied in Libyci. Wagner removes the period after bello and joins genus with the subsequent context.

341-2. Longa etc., 'the tale of injury would be long; long the intricate details.'

Sed summa etc., 'but I shall follow out the chief points of the story.'

343. Huic: Dido

Agri: gen with an adj. of abundance. For auri many editions have auri, which seems more suitable when we consider that the wealth of the Phoenicians came from commerce. To a Roman land would be the chief wealth.

344. Phoenicum: partitive gen. with ditissimus.

Miserae: usually regarded as a dative of agent with dillectus. May it not be a gen. with amore?

345-6. Pater: Belus. (v. 621.)

Intactam, 'a maiden.'

Jugarat = jugaverat.

Primis ominibus, 'at the first nuptial rites'—the auguries that preceded marriage being put here for the marriage-rites.
themselves. *Ominibus* is an abl. of means.

347. *Seclere*: abl. of specification.

*Ante alios* etc., ‘more cruel than all others’; *ante alios omnes* = *alii omnibus*.

348. *Quos inter* etc., ‘between whom mutual wrath arose.’ *Quos*: Sychaeus and Pygmalion. *Sychaeum* here has the *y* short although it is long in v. 343. The poets took great liberties with foreign Proper Names.

349. *Impius*: because *ante aras*. Sychaeus was a priest of Hercules.


352. *Amantem*, ‘the loving wife.’

353. *Inhumati*: it was the popular belief that the ghosts of those unburied were restless, and haunted the place where they had dwelt in the flesh.


*Modis pallida miris*, ‘wonderfully pale.’


357. *Celerare*: poetic infinitive for *ut* with subj.

358. *Auxilium*: in apposition with *thesauros*.

359. *Ignotum*: unknown to Dido and Pygmalion—hidden by Sychaeus.

360. *Quae forte paratae*, ‘which happened to be ready’: supply *erant*.

364. *Pygmalionis opes*: the wealth of Sychaeus which P. had hoped to secure.

*Pelago*: the way *by which* is put in the abl. of instrument.

365. *Devenere*: notice the force of *de*, with a hint at the popular fancy that the sea sloped to the shore.

*Cernis*: the common reading is *cernes*, but the Latinity of *nunc cernes* is very doubtful. We can say *jam cernes*.


NOTES.
Byrsa: the story is that Dido bought from the native Africans as much land as she could enclose with a bull’s hide. By cutting the hide into strips the cunning woman gained a large area for her colony. The story is a mere Greek fable to explain the origin of Byrsa. The word is not the Greek βύσω, ‘a hide’, but the Phoenician Bosra, ‘a citadel.’ Ribbeck suspects and brackets vv. 367-8.

Possent: subj. in virtual oratio obliqua, expressing indirectly the terms of the stipulation.

Tergo = tergoare.

369. Vos: an emphatic contrast.
370. Quaerenti: dat. with respondit understood.
Talibus: supply verbis.
374. Ante diem etc., ‘Vesper closing the heavens would sooner put the day to rest.’ It was the office of the God of evening to shut the portals of heaven (Olympus) when the Sun with his chariot had entered.

Componat: some codd. have componet. Distinguish them.
375-7. The order is—Tempestas, forte sua, adpulit Libycis oris nos vectos Troja antiqua per diversa aequora.
Vestras: why not tuas?
Forte sua: by its mere casual occurrence,—according to the manner of tempests.
Oris: dative.
378. Sum pius Aeneas: this grates on modern sensibilities, as does fama super aethera notus. Their very simplicity of character relieved the ancients from the necessity of assuming a modesty which they did not feel.
380. Patriam, ‘my father-land.’ Tradition says that Dardanus, the son of Jupiter and Electra, a progenitor of Aeneas, came originally from Italy.
Genus ab Jove: the race of Dardanus is to be re-established by Aeneas and his Trojans.

Some place a colon after patriam and omit et. Then the passage becomes, ‘my lineage is from Jove.’
NOTES.

381. Denis: distributives are often employed in multiplication.

Phrygium aequor off the Troad.

Conscendi navibus etc., I ascended the sea with my ships, with allusion to the notion referred to in devenere, v. 365 (see Note).

Navibus: abl. of means. The phrase for embarking upon a ship is conscendere navem or in navem.

382. Data fata secundus, 'following the decrees of destiny.'

383. Euro = vento.

384. Ignotus: reconcile with notus of v. 379.


Plura querentem, 'beginning to make further complaints.'

The action is only attempted—Conative Present.

387. Haud invisus cactesibus, 'not hateful to the gods.'

388. Qui adveneris: subjunctive of reason, qui = cum tu.

390. Classem: the twelve missing ships.

391. Versis Aquilonibus, 'the winds having changed'. Aquilonibus = ventis.

392. Vani: either (1) 'deceiving'; or (2) 'self-deceiving.' Greenough, making it qualify the act, translates it 'falsely.'

393-400. Aspice bis etc., 'behold twice six swans joyfully flying in column which the bird of Jove, swooping down from the tract on high, was just driving through the open sky: even now they are seen in long line either to fly to earth or to look down upon the ground already occupied. As re-uniting they sport with flapping wings and have been circling the sky in a flock and have been uttering melodious notes, etc.'

The arrangement of the clauses may cause the young student some perplexity. The natural order of the action is as follows:

(1) The eagle swoops down on the swans.
(2) The swans re-unite, wheel through the air, and utter joyful notes.
(3) They fly towards the earth in a long line.
(4) Some are just alighting: others are looking down upon
those that have alighted, with the intention of following them. The points of resemblance between the birds and the ships suggest themselves.

The swans are used in the figure, as the swan is sacred to Venus.

Some different readings and interpretations in this passage must be noticed:—

1. Captas (v. 396) is regarded by some as equal to capiendas.
2. In verse 396 Kennedy prefers respectare. (One part of the swans are alighting: the others having alighted look behind them on the spot occupied, while they are pluming their wings.)
3. Reduces (v. 397), 'returning to the skies.'
4. Polum (v. 398) is changed to solum, 'the ground.'

399. Pubes tuorum = tua pubes, 'thy manly youth.'
402. Avertens: supply se.

Rosea cervix: the marks of her divinity are (1) the rosy neck; (2) the ambrosial locks; (3) the gait.

403. Ambrosiae, 'ambrosial.' The term is usually applied to the food of the gods. Ambrosia was also a divine ointment. At length 'ambrosial' came to be an attribute of anything excellent belonging to the gods.

Vertice, 'from her head.'

404. Pedes ad mos, 'to her very feet.'
405. Et vera etc., 'and by her gait she became manifest a genuine goddess.' The gait divine was a swift, smooth, serpentine motion.

Notice the metrical peculiarity in this verse. The pause after Dea prevents the elision of final a.

407. Tu quoque, 'thou also', as well as Juno and others.

Falsis: Venus had just appeared as a huntress.

408. Dextrae: dative.

409. Veras voces, 'sincere words.'

410. Talibus: supply verbis.

Ad moenia, i.e., of Carthage.
411. Obscurio aere: it is a favorite device of Homer to make his heroes thus invisible.

412. Et multo etc., 'and with the thick covering of a cloud the goddess surrounded them.'

Circum—fundit: a case of Tmesis. What two constructions attend circumfundio?

413. Eos: Aeneas and Achates.

415. Ipsa: as contrasted with Aeneas.

416-417. Laeta: see v. 228, tristior. What has caused the change?

Templum: supply est.

Sabaeo ture: compare Milton's 'Sabaean odors.' Venus was worshipped with frankincense and flowers; no victims were slain at her altars.

418. Iuterea: while Venus goes to Paphos.

Qua semita monstrat, 'where the path directs.

419. Plurimus = altissimus, belongs to collem but is drawn into the relative clause.

421. Molem: his first view takes in the city as a mass.

Miratur: the cause of Aeneas' wonder may be gathered from deserta peragro, v. 384.

422. Strata viarum: poetical for stratas vias, 'paved streets.' Viarum: partitive genitive.

423.4. Pars—pars: in apposition with Tyrii.

Ducere—moliri—subvolvere, depend on instant. Some editors place a colon after Tyrii and regard the infinitives as historical.

425. Tecto: Henry makes this refer to the whole circuit of the city. Probably the reference is to the selection of ground for a group of private dwellings. The site of single dwellings was not marked by the plough.

Concludere sulco: the origin of the use of the plough to trace out the area of a settlement is pre-historic.

426. Jura magistratusque legunt: this verse is probably an interpolation. It seems to contradict v. 507, and besides it
comes in very clumsily among the building operations of the context:—unless we translate it, 'they choose a place for the courts of justice, for the magistrates' halls, etc.', which seems a far-fetched rendering.

Some of the different translations of this vexed passage are:—
(1) 'They are making laws and choosing magistrates.'
(2) 'They are appointing modes of judicial procedure and magistrates.'
(3) 'They are choosing magistrates to carry out the laws.'
(4) 'They are choosing judges and magistrates.'

It will be noticed that in (2), (3), (4), there is an effort to avoid a conflict between v. 507 and this passage.

427. Alta, 'deep.'

Theatris: to a Roman of Virgil's day a city was not complete without a theatre. The poet here, however, disregards chronology entirely. There were no theatres even in Athens till 500 B.C. There were no permanent stone theatres in Rome till the first century B.C.

429. Rupibus, 'from the quarries.'

Excidunt: distinguish from excidunt.

Scaenis etc., 'lofty decorations for the future stage.' A limiting dative instead of a genitive sometimes accompanies nouns.

430. Qualis etc.: the full construction would be talis labor eos exercet qualis labor apes exercet.

434. Venientum = venientium.

435. Praesepibus: the attention of the young student must be called to the perplexing irregularities of this noun. It has not fewer than five modes of declension:—praesepe -is; praesepes -is; praesepis -is; praesepia -ae; praesepium -i. It is a heterogeneous heteroclite, truly!

Pecus and praesepibus are here transferred from cattle to bees.

436. Redolent thymo: this verb may be followed by an accusative. Some take thymo as an abl. of cause with fragrantia.
This whole simile of the bees is taken almost verbatim from the poet's earlier work—The Georgics, IV, 162-9.

437. Jam, 'even now'; whereas Aeneas only hopes for a city—the promised Lavinium.

438. Suspect: Aeneas is no longer on the hill.

439. Mirabile dictu: for the construction see note on misera-bile visu, v. 111.

440. Misscit viris: supply se. Viris may be either dat. or abl. Ullii = ab ullo.

441. Laetissimus = uberrimus.

Umbræ: gen. with an adj. of plenty. Some editions have umbra.

442. Quo accompanies loco, 'the place where.'

Primum: on their arrival. Greenough takes primum with signum.

444. Monstrarat = monstraverat.

Fore depends on monstrabat understood.

445. Facilem victu: there are several interpretations of this phrase:

(1) 'rich in provision'—victu, abl. of noun victus.

(2) 'easy to be supported'—victu, 2nd supine of vivo.

(3) 'easily victorious'—victu, 2nd supine of vinco.

446. Sidonia = Phoenissa = Tyria.

447. Numine Divae, 'the divine presence of the goddess.' Some make it refer to the splendid statue of the goddess.

448. Aerea cui etc., 'whose brazen threshold and brass-cased beams rose on steps; the hinges creaked on brazen doors.' There is much variety of opinion on this passage. Some additional renderings and readings are:

(1) 'Whose brazen threshold and door-posts of brass connected with this etc.'

(2) (With reading nixaeque) 'whose brazen threshold and brazen door-posts etc.'

(3) (With reading nixaeque) 'whose brazen threshold and beams of the roof on brazen columns etc.'
Instead of making trahes a subject of surgebant we may supply erant with nexae or nixae.

What was the composition of aces?

Gradibus: abl. of place. Some say abl. of separation, 'from steps.'

Foribus: either dat. with stridebat, or a' l. of place.

Notice the synapheia at the end of verse 448.

450. Timorem. Whose fear?

452. Rebus: either dat. or abl.

453. Lustrat dum singula, 'while he surveys the objects one by one.'

454. Dum quae forinna etc., 'while he wonders at the prosperity of the city.' (Quae not interrogative but relative.)

455. Artificium manus, 'the skill of the artists.'

Inters: translate freely, 'compared together.' Ribbeck reads intrans, 'entering.' Madvig reads intra se, 'in his own thoughts.'

Operum laborem, 'the elaborate finish of their works.'

457. Jam, 'by this time.'

458. Atridas: Menelaus and Agamemnon.

Saevum ambo: Achilles, angry with Agamemnon on account of the seizure of Briseis, refused to take any further part in the war and shut himself up in his tent, whence he came forth at last on the death of his friend, Patroclus. Achilles was cruel to Priam inasmuch as he slew Hector, the aged monarch's son, and treated the old man himself harshly when he came to beg his son's body for burial.

461. En Priamus: en takes nom. or acc.

Sunt hic etc., 'here too a noble action has its due reward.'

462. Sunt lacrimae rerum etc., 'there are tears for human sufferings, and human woes touch the feelings.' Rerum: objective genitive.

463. Haece fama, i.e., this fame of ours, or of Troy.

464. Pictura iuan, 'empty representation'—empty, as the representations were not the real objects themselves. It is
commonly thought that the poet here refers to *paintings*. Some editors, however, suppose that the representations are in *sculpture*.

465. **Flumine largo,** ‘with a copious flood of tears.’

466-8. **Namque** etc., ‘for he saw how here the warrior Greeks were fleeing around Troy; how the Trojan youth pressed upon them: how *there* the Trojans were fleeing; how the crested Achilles in his chariot pursued.’

*Pergama:* the citadel of Troy for the whole city.

*Hac:* adverbial ablative.

*Curru:* abl. of place or of means.

*Fugerent, premeret, instaret:* the subjunctive of the so-called indirect question.

In the passage before us there are seven representations:—

1. A contest between the Greeks and Trojans with victory alternating.
2. The death of Rhesus.
3. The death of Troilus.
4. The matrons of Troy before the statue of Minerva.
5. Priam ransoming the dead body of Hector.
6. The battle of Memnon.
7. The contest between the Amazons and the Greeks.

These scenes are suggested to the poet by passages in the Iliad and the Cyclic Poems.

469. **Rhesi:** the story is that Rhesus, a king of Thrace, came to Troy as an ally of Priam with the promise of an oracle that if his steeds should taste the pasturage of Troy or drink the waters of the Xanthus, Troy would be impregnable. On the night of his arrival Ulysses and Diomed slew him while asleep and took his horses to the Grecian camp.

*Tenstoria:* an anachronism. The combatants at Troy encamped in huts made of turf and twigs.

*Velis,* ‘coverings’: an abl. of description.

470. **Primo somno,** ‘by the first sleep’, i.e., either (1) the sleep of the first night after his arrival, or (2) the first—and so deepest—sleep.
Avertit: historical present, or narrative perfect.

Gustassent: subj. of purpose with priusquam.

Amissis armis: abl. absolute. Armis: his shield and perhaps helmet.

Impar etc., 'having engaged with Achilles in unequal combat.'

Curru: dat. or abl.


Halic: dat. of reference.

Versa hasta: some make this refer to the spear of Achilles with which Troilus has been pierced. It is better, however, to regard it as Troilus' own spear which trails in the dust as he is dragged along.

Pulvis: the final syllable has the ictus and is long.

Interea: 'next in order.' The scenes as they present themselves in order resemble the events of a narrative.

Non aequae, 'unpropitious.' Minerva, like Juno, was incensed at the judgment of Paris.

Crinibus passis, 'with dishevelled hair'—a sign of grief. Crinibus: abl. abs., or abl. of description with Iliades.

Peplum: the large and splendid outside mantle of Grecian women. There is a reference here to the sacred robe carried in procession at Athens and offered to Pallas Athene every five years at the Panathenaean Festival.

In the Iliad, VI., 269-312, the Trojan matrons at Hector's request carry to the temple of Minerva Hecuba's richest robe in the hope of mitigating the wrath of the goddess.

Tunsae etc., 'beating their breasts with their palms.' Pectora: acc. of specification.

Solo: locative ablative.

Ter circum etc. Virgil's account is quite different from Homer's. According to the latter poet, Hector's body was dragged to the Grecian fleet and three times a day for the space of twelve days was dragged round the tomb of Patroclus. Homer says nothing about the dragging of Hector's body around the
walls of Troy. He says that Hector fled thrice around the city before Achilles. Virgil’s version is borrowed from some cyclic bard.

Raptaverat: this action was antecedent to the ransom scene of the picture, which has the imperfect—vendebat.

484. Auro: abl. of price.
486. Ut-ut-ut: an attempt to express the hero’s emotion. Spolia: the arms of Hector.
487. Inermes: (1) ‘defenceless’; (2) ‘feeble’; (3) ‘suppliant.’
488. Principibus: dative.
489. Eoas acies: the myth makes Memnon, the leader of the Aethiopians in the Trojan war, an Eastern prince.
492. Aurea subiectens etc., ‘fastening her golden girdle beneath her exposed breast.’
493. Bellatrix, ‘a martial heroine.’ Notice the pointed contrast between bellatrix and virgo as shown by their position at the beginning and the end of the verse.

The legends of Memnon and the Amazons are almost entirely post-Homeric.

494. Miranda: if we take this as attributive, then Aeneae is =ab Aenea: if we take it as predicative, the passage becomes, ‘while these things seem marvellous to Aeneas.’
498. Qualis: the correl. talis is in v. 503. Eurotae—Cynthis: haunts of Diana,—the latter her birthplace.
501. Deas: some Mss. have dea.
502. Latonae: she feels a mother’s pride in her majestic daughter.
504. Instans etc., literally, ‘urging on the work and her future realms’, i.e., urging on the work that is to develop her kingdom.
505. **Foribus Divae**, 'at the doorway of the goddess', i.e., at the entrance of the *cella* or inner temple which contained the statue of Juno.

**Media testudine templi**, 'under the vaulted roof of the temple.' As Anthon remarks, *in media testudine* would signify 'under the very centre of the arched roof.'

506. *Armīs* = *armatīs*.

507. **Jura dabat legesque**, 'she was dispensing justice and giving laws.' Anthon's translation is worth examining—'she was giving out the unwritten and written principles of justice.'

508. **Aequabat** etc. This seems to imply that she was allocating the public works according to her own ideas of *fairness* or by the aid of *lots*.

509. **Concursu**, i.e., of Carthaginians: abl. of manner.

510. **Penitus**, 'far away.' Some say, 'altogether.'

511. *Oras*: acc. of limit.

512. **Percussus**: a variant reading is *percussus*.

513. **Conjungere**: depending on *ardēbant*.

514. **Res incognita**: perhaps 'the uncertainty of the issue.'

515. **Dissimulant**: this verb means *to conceal what is*; *simulare* means *to pretend what is not*. (See v. 352.)

516. **Quae fortuna viris**: supply *sit*. The reference is not to the present fortune of the men, of which Aeneas is aware, but to the vicissitudes of the interval of their separation from him.

517. **Quid veniant cuncti**, 'why they come in a body.' (They thought that the storm had scattered their lost companions).

518. **Navibus**, 'from the ships.'

519. **Orantes** denotes purpose.

520. **Clamore**: amid the shouts of the Tyrians.

521. **Introgressi**: supply *sunt*.

522. **Coram**: in the queen's presence.

523. **Copia**, 'opportunity.'
521. **Maximus:** supply *natu*, ‘eldest’, and so most dignified.
523. **Gentes superbæ:** the neighboring tribes of Africa.
524. **Troes:** notice the emphatic position. The queen knows the story of the Trojan war (see v. 458 seq.) and Ilioneus gains her sympathy from his first words by *Troes te miserī*.
525. **Infandos:** it was a violation of hospitality to maltreat strangers.
526. **Pio, ‘god-fearing,’**
   **Propius aspice,** ‘examine more closely.’
527. **Non:** notice the emphatic place.
   **Populare** = *ad populandum*.
528. **Raptas vertere** = *rapere et vertere,* ‘to seize and drive away.’
529. **Non . . . . victis,** ‘there is no such hostile intention in our mind nor belongs such insolence to the conquered.’
   **Victis:** alluding to the destruction of Troy.
530. **Hesperiam:** the western land. **Oenotriam:** the land of vines. **Italiâm:** the land of herds.
   What country did the Romans often call Hesperia?
531. **Cognomine:** abl. of specification.
532. **Ubere** = *ubertate,* ‘fertility.’
532-3. **Fama:** supply *est,* of which *dixisse* is the true subject.
   Translate—‘now there is a report that their descendants have called the land Italy.’
534. **Ducis:** the mythical **Italus**.
535. **Gentem** = *terram*.
   This is the first of Virgil’s incomplete verses.
   What reason has been given for the presence of so many hemistichs in the Aeneid? How is it that there are so few in the first book? (See Introduction).
It should be remembered that the sense is complete in all but one of the incomplete verses of the poem. It may well be doubted whether Virgil ever intended to fill out all of the short lines.

It will be noticed that nearly all the hemistichs have one point in common,—they end in a foot. Account for this.

Ad surgens fluctu: (1) 'rising over the deep',—fluctu, abl., or dat.=fluctui: (2) 'rising from the deep',—fluctu, abl. of separation.

Explain the terms heliacal, cosmical, and acronycal as applied to the rising and the setting of constellations.

Orion: the rising of Orion about the summer solstice was accompanied by storms.

536. Penitus, 'far away', as in v. 512. Anthon takes the word with procacibus, 'fiercely boisterous.'
Procacibus Austris, 'by boisterous winds.'
537. Superante salo, 'the sea o'erpowering us.'
538. Pauci, 'only a few.'
Oris: dat.=ad oras.
540. Hospitio: abl. of separation.
541. Prima terra, 'on the margin of the strand.'
543. At sperate: supply fore.
Fandi atque infandi: used as genitives of the indeclinable fas and nefas.

544. Erat: he speaks of Aeneas as of one dead.
545. Pietate: abl. of specification with justior. Many editors place a comma after alter and take pietate with major.
Bello et armis: as a leader and as a soldier.
Observe the Chiasmus in justior pietate bello major.

546-7. Si vescitur aura aetherea, 'if he still breathes the air of heaven': vescitur governs the abl.

Occubat umbris, 'has fallen a prey to the shades'; so dative case. Others make umbris=in umbris, 'lies among the shades.'
548-9. Non metus etc., 'we have no fear, nor should'st thou regret that thou hast been the first in the rivalry of mutual services.'

One Ms. has ne for nec. Then render, 'there is no fear that thou wilt regret etc.'

Paeniteat: hortatory subjunctive. Kennedy says it is equal to paenitebit for metrical reasons.

Urbes: Eryx, Drepanum, Segesta.

550. Arvaque: many editors read arma, 'auxiliaries.' Ilioneus mentions the Sicilians so that the queen may know that it is not the intention of the Trojans to remain in Africa.

551. Quassatam ventis, 'racked by the winds.'

Liccat: hortatory subjunctive.

552. Silvis: locative abl.

Stringere remis, 'to trim oars,' i.e., to strip the boughs of trees and smooth them into oars.

553. Italianum: acc. of limit with tendere.

Recepto: refers to both nouns but agrees with the nearer.

554. Ut . . . petamus: depending on subducere, aptare, stringere.

555. Absumpta: supply est. Notice the indicative verbs. There is a lurking suspicion that the thing is so.

556. Nec spes etc. He fears that Iulus has also perished and that they now have none of the royal line to lead them.

Nec jam, 'nor any longer.'

557. Freta, simply 'seas.'

Saltem, 'at least' (although Aeneas is lost).

Sedes paratas: the allusion is to Acestes.

558. Petamus, 'we may seek': potential subjunctive.

559. Taiibus Ilioneus: supply verbis reginam adloquitur. (See v. 594.)

Frencbant, 'murmured assent.'

561. Voltum demissa, 'with downcast looks.'

Voltum: acc. of specification. Is Dido's countenance downcast from womanly modesty, or from shame at the action of her
guards, or from the subtle influence of Mercury?

563-4. Res divina, 'pressing necessity.'

Talia moliri, 'to undertake such things' as the attack of

the guards on the Trojans.

Custode = custodibus.

565. Aeneadum = Aeneadarum.

Nesciat: subj. in a question of appeal.

Trojae urbem = Trojam urbem.

566. Virtutesque virosque; hendiadys for virtutesque vi-

rorum.

Incendia, 'calamities.'

567. Obtusa, 'unfeeling.'

568. Nectam etc., 'nor does Sol yoke his steeds so far from

the Tyrian city.'

There was a popular belief that the natives of frigid countries
were cold and unsympathetic.

569. Saturnia arva: Saturn is fabled to have reigned in

Italy after he was expelled by Jupiter from Olympus.

570. Erycis fines: the district about Mt. Eryx in W. Sicily.

571. Auxilio: with men and equipments. Opibus: with food
etc. (Auxilio: abl. of means with tutos.)

572. Et = the English 'or.'

Pariter, 'on equal terms.' Some editors remove the interro-
gation mark after this verse and supply si before voltis.

573. Urbem quam statuo vestra est: poetic for ea urbs
quam statuo vestra est.

574. Mihi agetur, 'will be treated by me.'

Mihi: dat. of agent. Agetur: although there are two sub-
jects, Tros and Tyrius, the singular emphasizes the idea that
both will be as one.

575. Noto = vento.

576. Adfolet: the imperfect marks an unaccomplished wish
in the present.

What would adsit signify?

577. Dimittam: notice the force of the prefix, 'in different
directions.'
NOTES.

Extrema. 'frontiers.'
578. Silvis aut urbibus, i.e., in uninhabited or in inhabited places.

Errat: although si introduces a virtual indirect question, still the indicative is used as there is a hint that the thing is so.
579. Animum; acc. of specification.
580-1. Jamdudum ardebant, 'had long been eager.'
582. Nate dea, 'goddess-born'; i.e., Aeneas, son of the goddess Venus.

584. Unus: Orontes (v. 113).
535. Respondent, 'answer to.'
Dictis matris: see vv. 390, 391.
587. Purgat, 'clears itself',—'melts.'
588. Restitit, 'stood forth.'
589. Os numerosque, 'in face and form': acc. of specification.
590-1. Lumen purpureum, 'the ruddy glow.'
Laetos honores, 'sparkling beauty.'
532. Quale etc., 'such grace as art to ivory gives': supply tale decus.

593. Circumdatur, 'is enchased.'
594-5. Cunctis improvisus, 'to all unexpectedly'—the dat. depending on the adj.
597. Miserata = quae miserata es, 'who alone hast pitied.'
This verb means 'to show pity': misererī is 'to feel pity.'
598-600. Reliquias Danaum. See note on v. 30.
Quae urbe, domo socias, 'who sharrest with us thy city and home.' The ablatives are locatives. Some editors make them ablatives of respect.

601-2. Non opis est nostrae = non possumus: opis,—predicative gen. of the species subjective.
Nec quicquid etc. = nec gentis Dardaniae quicquid gentis Dardaniae est ubique.
603-4. Si quid usquam justitiae, 'if justice is anywhere of any account.' The reading justitiae would refer to the justice of the gods.
605-6. Ferunt: subj. of a wish.

Quae te tam etc., 'what age has been so blest as to bring thee into being?'

607-8. Dum montibus etc., 'as long as the shadows traverse the slopes of the mountains', i.e., as long as the sun pursues his course in the heavens.

Montibus: dat. of reference = montium.

Polus dum etc., 'as long as the heavens nourish the stars': an allusion to the Epicurean notion that fiery particles of aether in the atmosphere fed the perpetual fire of the stars.

610. Quae . . . eumque: tmesis.

611. Ilionea: notice the long penult.—the Greek ἤ is reproduced.


613. Primo may be either adj. or adv. It is better to make it an adv. to match deinde.

615. Quis casus, 'what destiny.

616. Immanibus refers to the Africans.

Oris = ad oras.

617. A verse difficult to scan. It is spondaic. It has two elisions and a hiatus.

619. Equidem, 'by the way.'

Teucerum: this was the son of Telamon of Salamis who on his return from the Trojan war was banished by his father for not saving the life of his half-brother Ajax. Teucer founded a second Salamis in the island of Cyprus. This Teucer must not be confounded with Teucer the founder of the Trojan line.

Silona: acc. of limit.

Venire: memini takes the present inf. when the action is vividly recalled.

621-2. Beli: Virgil represents Belus, the mythical father of Dido, as ruling over Cyprus at this time—a bold anachronism.

624. Pelasgi = Graeci, 'Greek.' The Pelasgians proper were the earlier inhabitants of Greece, who were spread likewise over a part of Asia Minor, and over Crete, Latium and Etruria.
625. *Ipse hostis*: Teucer.

_Ferebat_ = _efferebat_, 'extolled.'

626. *Volebat*, 'gave it out.' Teucer was of Trojan origin. His mother was Hesione, daughter of Laomedon.

627. *Tectis*: a poetic dat. for a prep. with its case.

630. This is a famous verse. Heyne says that any youth who does not dwell on it with delight should be straightway prevented from reading the poet.

632. *Temporis*: either dat., or abl. = _in templis._

_Indicit honorem_, 'proclaims a sacrifice.' There is an anachronism here. In heroic times the sacrifice in honor of strangers was offered in the home, not in a temple.

633. *Sociis*, i.e., the Trojans at the ships.

634-5 *Magnorum* etc., literally, 'a hundred bristly backs of large swine.'

636. *Munera* etc., 'as gifts and a means of enjoyment for the day.'

_Dii_: archaic gen. of _dies_ = _diei_. Some cods. have _dei_, i.e., Bacchus (wine).

637-8. *Splendida instruitur_, 'is splendidly adorned.' This is a case of _prolepsis_, as _splendida_ is attributed to _domus_ before the action expressed by _instruitur_.

_Mediis tectis_: in the atrium.

639. *Arte* etc., 'coverings of rich purple wrought with skill': supply _adsunt_. The reference is to fabrics used for couch drapery.

640. *Ingens argentiun*: massive silver vessels or silver vessels in abundance. Supply _adest_.

_In auro_: on goblets, vases, etc.

642. *Ducta_, 'derived.'

643-4. *Patrius amor*: his love for Ascanius.

_Rapidum_ qualifies the act.

644. _Ferat_: supply _ut_.

_ Ipsum_: Ascanius.

646. _Cari_: subjective use, 'fond.'
Stat in, 'centres in.'


648. Pallam, poetic form of pallium, was an outer garment, nearly square, worn over the tunic, commonly made of wool.

Signis etc., 'stiff with golden figures' = signis aureis.

649. Velamen: usually translated, 'a veil.' Kennedy thinks it is a light exterior robe or shawl.

Acanto: the golden threads of the embroidery imitated the leaves and flowers of the yellow acanthus.

650. Ornatus: in apposition with pallam and velamen.

Mycenis: for Greece. Helen belonged to Sparta.

651. Peteret has its final long by ictus.

654-5. Maxima, 'eldest': supply natu.

Collo monile bacatum, 'a pearl necklace': collo, dat. of reference.

Duplicem etc. The coronet had two circlets,—one adorned with gems, the other golden. Gemmis: one editor says this is an abl. of manner; another, an abl. of material; still another, an abl. of cause.

658. Faciem et ora, 'in form and features.'

659-60. Donisque etc., 'and by his gifts may inflame the queen to frenzy': notice the prolepsis in furentem.

Ossibus: dative.

Ignem: the flame of love.

651. Quippe etc. With our reading the verse is closely connected with the preceding. Some editors place a period after ignem and join this verse with the next.

Domum ambigam, 'the treacherous race': compare vv. 348-368; also v. 671, Junonia hospitia.

Bilingues: the Tyrians were 'double-tongued' in two senses. (1) They spake Greek and Punic. (2) They were treacherous, if there was any basis for the Roman proverb—Punica fides—a synonyme for duplicity.

662. Urut: supply eam, 'troubles her.'

Recursat: the promises of Jupiter had relieved Venus for a time.
NOTES.

Solus: a nom. in app. with a voc.
685. Typhoia tela: the thunderbolts with which Jupiter over-powered Typhoeus.
Temus: indicating the resistless power of love.
683. Tua numina, 'thy divine aid.'
Posco: Venus claims her son's aid as a mother's right.
Jactetur: the final becomes long by the ictus.
Nota = notum: neuter plural for singular in imitation of the Greek.
671-2. Junonia hospitia. As Juno is the patron goddess of Carthage, Venus suspects Carthaginian hospitality.
Vertant: so-called ind. question again.
Cardine: ablative on account of the notion of time contained in it.
674. Quo numine: she is thinking of Juno.
675. Mecum, 'with me' = as well as I.
676. Qua: adv. Some supply ratione. This clause (of ind. question) depends on accipe mentem.
Accitum, 'at the call': abl. of cause.
Cura: in app. with puer.
679. Pelago restantia, literally, 'remaining from the deep': abl. of separation.
680. Sopitum somno, 'buried in sleep': abl. of manner.
Super is often almost = ad where high places are mentioned.
When does super govern the abl.?
682. Mediusve occurrere, 'or to interpose to prevent': medius = obvi:am.
Faciem illius falle dolo, 'counterfeit his form.'
Non amplius: "the comparatives plus, minus, amplius, longius, are often used with words of measure or number with-
out affecting their case (being in a kind of apposition)."

**Notes:** as Cupid is himself a boy.


686. Laticem Lyaeum, 'the liquid of Bacchus', i.e., wine. Bacchus was called Lyaeus (Grk. Λυαῖος) as he frees the mind from care—λύειν.

688. Inspires: after *ut* of v. 685.

Veneno: the poison of love.

690. Gressu: abl. of manner.

Gaudens: the mischief-making god.

691. At denotes transition as in vv. 267, 305.

Ascanio: dat. of reference.

692. Potum gremio, 'fondled in her bosom.'

693. Idaliae = *Idaium* of v. 681.

694. Adspirans, 'breathing fragrance.'

Fioribus—umbra: ablatives of means with *complectitur.*

695. Dicto parenst, 'obedient to instructions.'


Duce Achate: abl. absolute. Some say abl. of cause.

697-8. Venit: the scansion shews that this is the historical present—'when he arrives the queen has already reclined on the gilded couch with its splendid draperies and has taken her place in the midst.'

Aulaeis: abl. of description with *sponda.*

Aurea: scanned as a dissyllable by *Synizesis.*

Locavit: supply *se.*

700. Discumbitur: used impersonally; *dis-* signifying their respective places.

Strato super ostro—literally, 'on the spread purple.' *Super* in prose means 'concerning' when it governs the abl.

The whole description of the banquet is anachronistic. Virgil describes the customs of his own times.

701. Cererem: by metonymy for *panem.*

Canistris, 'from baskets.' Or is it 'in baskets' as Frieze says?

702. Tonsis mantelica villis, 'towels with close-shorn nap': *villis,* abl. of description.
703.4. **Intus**: the inner apartments where the food is preparing.

**Quinquaginta famulae**: supply *sunt*. Kennedy remarks that the duties of Queen Dido's banquet employ fifty cook-maids, a hundred maids in waiting, and a hundred footmen in waiting.

**Quibus etc.**: supply *est*—'whose care it is to arrange in order the long list of viands' before they are carried to the banqueting-hall. Conington makes *longam* refer to time,—'long provided.' Most codd. have *longo*, with *ordine*.

**Flammis adolere Penates**: to sacrifice to the Penates by keeping the hearth-fire burning—i.e., for culinary purposes. Some editors think it means, 'to worship the household gods by incense',—a frequent accompaniment of a hospitable banquet.

706. **Qui**: masc. referring to *aliae* and *ministri*.

**Onere**—**ponant**: subj. of purpose.

707. **Necnon**: two negatives make an affirmative.

**Per limina lacta**: 'throughout the joyous halls': *limina* by synecdoche for *domus*.

708. **Toris pictis**: 'on embroidered couches.'

711. **Pallam** etc.: see vv. 648-9.

712. **Pesti**: Dido's love for Aeneas was the cause of her suicide.

713. **Mentem**: synecdochical acc.

**Tuendo**: abl. of gerund. (cause).

715. **Complexu**: locative abl. Some say abl. of separation.

716. **Genitoris amorem**: an ambiguous phrase. The genitive may be subjective or objective. If the former—'his father's love for him': if the latter—'his love for his father.'

717. **Oculis**: abl. of means.

718.9. **Inscia Dido**: some editions have a colon before *inscia*. Without the colon strong pathos is expressed in the mention of Dido's name after the subject has been introduced in *haec*. Translate: 'miserable Dido, not knowing what a powerful god is plotting against her.'
Many editions have the reading *insideat*, ‘is sitting upon her’—explained by *gremio fovet*. With either reading we have the subj. of ind. question after *inscia*.


*Aboiere Sychaeum*, ‘to blot out the remembrance of Sychaeus’.

721. *Vivo amore*: as opposed to her love for her dead husband.

*Praevertore*, ‘to preoccupy.’

722. Translate: ‘her feelings long dormant and her long inactive love.’

723. *Prima quies*: supply *est*, which is accompanied by the dat. *epulis*.

*Mensaeque remotae*: see v. 216.

724. *Vina coronant*: it was a custom at feasts to place wreaths around the *pocula* or drinking-cups.

725. *Vocem volitant*: they sing.

726. *Laquearibus anres*: abl. of place or of separation. The *laquearia* or *lacunaria* were the hollow spaces in the ceiling between the intersecting beams. These spaces were usually ornamented by painting or gilding.

Notice the *synizesis* in the last foot of this verse.


*Zeus*: probably the founder of the family;—not the father of Dido.

730-1. *A Belo soliti = orti a Belo so'iti implere*.

*Nam* etc., ‘for they say that thou dost protect the rights of guests.’

Jupiter is invoked as the god of hospitality—Lat. *Jupiter hospitalis*—Grk. *Zeus ἱσπιαλός*.


733. *Velis*: subj. of a wish.

*Hujus*: supply *dici*.

*Minores*: supply *natu*.

734. *Bona Juno*: invoked as the tutelary goddess of Carthage.
NOTES.

735. **Coetum celebrate faventes**, 'celebrate this gathering with fair-omened words.' Kennedy thinks the passage means—'hold the feast *(convivium)* with friendly spirit.'

736. **Laticum libavit honorem**, 'poured out an honoring libation of liquor.'

737. **Libato**, 'when the libation had been poured': the participle is used alone as an abl. absolute.

**Summo tenus ore**, 'with the very tips of her lips.'

738. **Impiger**, 'quickly', qualifies the act.

739. **Pleno se proluit auro**, 'drenched himself in the brimming goblet of gold.'

740. **1. Proceres**: supply some verb, as *bibunt*.

**Cithara** etc., 'the long-haired Iopas on his gilded lyre pours forth in loud strains etc.' **Crinitus**: as a votary of the god of the lyre, the long-haired Apollo.

**Quae**: a better reading than *quem*.

**Atlas**: as Mt. Atlas is in Africa, the poet makes Atlas, the mythical astronomer, the teacher of the African Iopas in natural science.

742. **Labores**, 'eclipses.'

743. **Unde**: supply *sint*.

**Ignes**, 'lightnings.'

744. See **Proper Names**.

745. **Quid** etc. The general meaning is—Why the days are short in winter or why the nights are short in summer. Connington would make the second part—Why the nights are long in winter. The interpretation hinges on *tardis*. Does it mean 'slow in coming' or 'slow in going'?

These two verses are reproduced from Georgics II, 481-2.

747. **Ingeminent plausu**, 'applaud again and again.'

749. **Longum amorem**, 'a long draught of love.'

750. **Super**, 'concerning.'

751. **Aurorae filius**: Memnon, slain by Achilles.

752. **Diomedis equi**: the steeds taken from Rhesus.

**Quatus**: this may refer to stature or to renown.
SYNONYMES.

Aër, the lower atmosphere; *acther*, the upper pure air.

*Aeternus*, without beginning or end; *sempiternus*, lasting as long as time, everlasting; *perpetuus*, lasting.

*Alter*, one of two; *alis*, one of more than two.

*Ambo*, 'both' as the halves of a pair; *duo*, 'two' without any special reference; *uterque*, 'both' referring to the two units.

*Amittere*, simply 'to lose'; *perdere*, 'to lose' by the exercise of one's own will.

*Amplius* refers to extent, quantity, duration; *magis*, to quality; *plus*, to number.

*Animus*, the mind as the seat of the passions; *anima*, the vital principle, the soul; *mens*, the thinking faculty.

*Ara*, the general term for an altar; *altaria*, high altars, ornamented with splendor, erected for sacrifices to the superior gods.

*Astrum*, any of the heavenly bodies; *stella*, a star; *sidus*, a constellation, or one of the heavenly luminaries.

*Atque*. *Et* is the general connective. *Que*, enclitic, marks a closer connection: *Atque* or *ac* gives importance to what follows.

*Aut* marks a sharp distinction; *vel*, an unimportant difference; *an* is used for 'or' only in questions.

*Carere*, to be without; *egere*, to need; *indigere*, stronger than *egere*.

*Cernere*, to see clearly; *videre*, simply to see; *spectare*, to look at something that interests the mind; *intueri*, to gaze on
something that interests the soul; *aspicere*, to behold, with or without a purpose.

*Ceteri*, all the rest, in opposition to those first named; *reliqui*, those that remain, the rest; *alii*, others.

*Clipens*, a small round shield for infantry; *parma*, smaller, for cavalry; *scutum*, a large shield,—also the great oblong, hide-covered shield; *ancile*, the sacred oval shield, and also that made like it; *pelta*, a small, light shield in the shape of a half-moon.

*Concilium*, a council; *consilium*, counsel.

*Cruor*, blood gushing from the body or blood when shed; *sanguis*, blood in the body.

*Cuncti*, all actually united; *universi*, all collectively; *omnis*, of units making up a whole; *totus*, of a whole as made up of units.

*Decus*, that which adorns or honors; *decor*, that which is becoming.

*Dives*, rich; *locuplìes*, well-off, (often) rich in lands.

*Donum*, a gratuitous gift; *munus*, a reward.

*Dulcis*, sweet to the taste; *suavis*, sweet to the smell; *amoenus*, agreeable to the eye; *jucundus*, pleasant (in a general sense).

*Epulae* is the general word for a meal, frugal or sumptuous, at home or in public; *convivium*, a social meal; *dapes*, a religious meal; *epulum*, a meal in honor of something, a festival; *comissatio*, a revelling.

*Facies*, the face, which does not change; *voltus*, the countenance, which changes.

*Fama*, intelligence somewhat authentic; *rumor*, an unauthentic report.

*Fari*, to use articulate speech; *loqui*, to speak as an intelligent being; *dicere*, to express one’s ideas in order; *aio*, to assert, as opposed to *negare*; *inquam*, introduces the direct form of speech.
**Fortuna** is fortune, a sort of deity that influences human affairs from personal like or dislike; *fors,* blind chance; *sors,* the means of determining fate,—a lot, and so fate itself.

**Fructus** is a general word, spoken of land as well as of trees; *fruges,* usually applied to produce of the earth.

**Frustra,** in vain, referring to the frustration of the hopes of the subject; *nequidquam,* to no purpose, with no result.

**Flumen,** a general term; *rivus,* a brook; *amnis,* a broad, deep river; *fluvius,* opposed to stagnant water.

**Fulmen,** lightning that strikes the earth, a thunderbolt; *fulgur,* a momentary flash of lightning.

**Haud,** not at all, most frequently with adverbs; *non,* not, ordinary neg. adv.

**Homo,** a human being, man or woman; *mas,* the male, as opposed to *femina,* the female; *vir,* the man, as applied to the sterner and stronger sex, opposed to *mulier,* *vir* is also applied to a distinguished man.

**Interea** refers to a space of time, the whole interval: *interim,* to a point of time, or to a momentary affair.

**Ira,** anger, as a passion; *iracundia,* habitual inclination to anger.

**Jubere,** to order, with the notion that the person has a right to order; *imperare,* to command with power; *praecipere,* to direct, on account of superior knowledge; *mandare,* to give a commission; *edicere,* to declare officially.

**Juventus,** a collection of youth; *juventa,* the time of youth; *Juventas,* the goddess of youth.

**Lex,** a law; *rogatio,* a bill; *jus,* right, justice, written or unwritten law.

**Licet,** it is permitted by human law: *fas est,* it is permitted by divine law.

**Litus,** the shore of the sea; *ripa,* the bank of a river; *ora,* the coast, the land bordering on the sea.
Meminisse, denotes a state of the mind; *reminisci* and *recordari*, an act of the mind,—the former a momentary act,—the latter one of some duration.

Metuere, expresses an anxious fear; *timere*, to fear imminent danger; *vereri*, expresses a humble, respectful fear; *formidare*, to dread.

Misereri, to feel compassion; *miserari*, to express one's feeling in words.

Magnus, great; *grandis*, with the accessory notion of intrinsic strength; *ingens*, denotes excessive greatness; *immansis*, as exciting fear; *vastus*, as wanting regular form.

Mœnia, walls for defence; *murus*, any kind of wall; *paries*, the wall of a building; *maceria*, the wall of an enclosure.

Nemus, a pleasant grove with pasture; *ilva*, a wood with reference to the timber; *saltus*, a wild wood among the mountains. *Lucus*, a sacred wood.

Nisi introduces an exception *si non* introduces a negative condition.

Novus, new, as opposed to ancient, *antiquus*; *recens*, new, as opposed to what has existed for some time, *vetus*.

Opes, wealth as a means of obtaining influence; *divitiae*, wealth as a means of self-gratification; *gazae*, the treasures of a king or prince.

Pelagus, the sea, the main, with reference to its extent; *mare*, as opposed to the land; *œquor*, with reference to its plain surface; *pontus*, with reference to its depth; *fretum*, a frith, a narrow sea.

Penates, guardian deities of the household and of the state considered as a collection of households. The *Lares*, tutelar deities of a house or hamlet or state, were included among the Penates, but there were other Penates. Jupiter, Juno and Vesta were worshipped among the Penates. Varro tells us that the number of the Penates was countless.
SYNONYMES.

Poscere, to demand, with a feeling of right or power; flagitare, to demand with passion; postulare, to demand as a quiet utterance of a wish and will; exigere, to demand quietly as a just claim; petere, to ask, with special reference to the object; rogare, to ask, with special reference to the person applied to.

Primum, firstly, has reference to order or arrangement; primo, at first, has reference to time.

Promittere, to promise, at the request of another; polliceri, to promise from a free impulse; spondere, in a solemn manner; recipere, to take upon one's self as an act of generosity.

Pronus, bent forwards; supinus, bent backwards, lying on the back.

Pugna, any conflict, from a single combat to a pitched battle; praelium, an engagement, action, or skirmish; acies, an army drawn up in battle-array, a conflict between two marshalled hosts.

Repeute, suddenly, of something not expected; subito, suddenly, of something not foreseen; extemplo, without delay.

Seclus, a wicked deed; flagitium, a disgraceful crime; culpa, a fault (a mild term); vitium, any flaw, blemish, or fault.

Scopulus, a crag, rough and pointed; rupes, a steep, high rock; saxum, a large rock of any form; lapis, a stone, with reference to its material substance.

Sed marks direct opposition; autem, moreover, denotes a transition; at puts the emphasis on what follows.

Sic relates to what precedes; ita, to what follows.

Similis denotes mere resemblance; aequalis, absolute equality par, such congruity as makes one thing a match for another.

Sineere, to let go, not to stop; pati, not to prohibit; permittere, to give permission.

Socius, one bound by a common interest; consors, a sharer of the same fortune; sodalis, a companion in pleasure; comes, a travelling companion.
Tellus, the earth as the imagined centre of the universe; terra, the earth, as one of the four elements; solum, as a solid element, opposed to water; humus, the lowest part of the world, as opposed to the sky.

Templum, the whole temple with its environs; aedes, the one principal building only; fanum, the temple as a consecrated spot; delubrum, the shrine.

Tutus, of one who is safe; securus, of one who thinks himself safe; salvus, safe and sound; sospes, points to the protection of a higher power; incolamis, unhurt and untouched.

Urbs, a city with reference to its buildings; oppidum, a fortified town; civitas, a state,—men living under the same laws.

Velle, to wish, to be willing; optare, to express this wish: cupere, to desire eagerly; expetere, to express this desire: avere, to long for: gestire, expresses a delighted anticipation.

Ventus, a wind; procella, a squall; tempestas, a complete storm; aura, a gentle breeze.

Vocare, appellare, nominare, are all 'to call'; besides this, vocare means to summon,—appellare, to name, and to appeal to,—nominare, to name (for distinction), to appoint.
INDEX OF PROPER NAMES.

Abas, antis, m. A Trojan; one of the companions of Æneas.

Acēstes, æ, m. A son of the river-god Crimisus by Egesta or Segesta, a Trojan woman. He received Æneas as a kinsman.

Achates, i, m. Achātes; the trusty companion of Æneas.

Achilles, is, (i or ei), m. Son of Peleus, King of Thessaly, and Thetis, a goddess of the sea. Achilles was the hero of Homer’s Iliad. He was the bravest of the Greek leaders in the siege of Troy. His quarrel with Agamemnon gave victory to the Trojans till the death of Patroclus. He returned to the field to avenge the death of his friend and slew in single combat Hector, the chief warrior of Troy. Achilles was killed in battle at the Scaean gate.

Achivi, orum, m. plur. [Achivus, Greek], the Greeks.

Acidalia, æ, f. Acidálía; an epithet of Venus, from the fountain Acidalius in Boeotia where the Graces, daughters of Venus, used to bathe.

Aeacides, æ, m. Aeācides; a male descendant of Æacus,—especially Achilles his grandson. This patronymic was given also to Peleus, Pyrrhus, and Perseus.

Æneadas, arum, m. pl. The companions of Æneas.

Æneas, æ, m. The son of Anchises and Venus. He belonged to the royal family of Troy, being the great grandson of Tros. (See miscellany.) He did not take part in the Trojan war until Achilles stole his flocks from Mt. Ida. In the war he and Hector were the chief heroes on the Trojan side. Homer makes no reference to the wanderings of Æneas after the fall of Troy. Indeed, he intends us to imagine that Æneas and his family succeeded the house of Priam as the ruling dynasty of Troy. After the fall of the city, according to the post-Homeric story, Æneas withdrew to Mt. Ida with his friends and the images of the gods, especially the Palladium, the statue of Pallas. Hence he set
out on his peregrinations. (See miscellany.) His anachronistic visit to Carthage has been already noticed. After his second visit to Sicily he landed at Cumæ in Italy and thence proceeded to Latium. He called the place of debarkation, Troy. Latinus, king of the natives, prepared to make war against him, but afterwards formed an alliance with him. Æneas founded a city, called Lavinium after Lavinia (the daughter of Latinus), who became his wife. A war broke out between Latinus and Turnus, king of the Rutuli, in which both of these heroes lost their lives. Æneas then became sole ruler of the Latins and the Trojans; but his sovereignty was ephemeral, as he soon afterwards fell in a battle with the Rutulians. After death he was worshipped under the title of Jupiter Indiges.

Æolia, æ, f. Æolía; the country of the winds, a group of islands off the Italian coast (now Lipari Islands).

Æolus, i, m. Æolus; the god of the winds.

Africus, i, m. Afrīcus; the S. W. wind.

Agenor, ōris, m. Agēnor; king of Phoenicia, father of Cadmus and Europa, and ancestor of Dido.

Ajax, ācis, m. Ajax; the name of two distinguished Greeks. (1) Ajax Telamonius, son of Telamon and brother of Teucer, who contended with Ulysses for the arms of Achilles and when the former obtained them became insane and killed himself. (2) Ajax Oileus, son of Oileus king of the Locri, who having offered violence to Cassandra was punished by Pallas.

Alba, æ, f. [albus: the white town]. Alba Longa; the mother city of Rome, built by Ascanius, the son of Æneas.

Albanus, a, um, adj. Alban.

Aletes, is, m. [wanderer]. Aletes; one of the companions of Æneas.

Amazonis, ïdis, f. An Amazon, one of a fabled nation of female warriors who dwelt on the banks of the river Thermodon in Asia Minor. Under their queen Penthesilea the Amāzōnes
came to the aid of Priam in the Trojan war [The etymology \(\acute{a}\), privative, and \(\mu\alpha\zeta\oslash\), a breast, has been discarded.]

**Amycus**, i, m. Amycus (y short); one of the Trojan followers of Aeneas.

**Anchises**, æ, m., son of Capys. By the goddess Venus he became the father of Aeneas, hence called Anchisiades. When Troy was burned, Anchises was rescued by his son. He accompanied Aeneas on his voyage, but died in Sicily.

**Antenor**, òris, m. Antenór; a noble Trojan who was in favor of restoring Helen and making peace with the Greeks. After the fall of Troy he went to Italy and founded Patavium (Padua).

**Antheus**, òi or eös, m. [acc. Anthea]. A companion of Aeneas.

**Aquilo**, òōnis, m. The North Wind [from aqua, as bringing wet weather, or aquilus, dark, as bringing lowering weather].

**Arcturus**, i, m. Arctûrus; the principal star in Boötes, the rising and setting of which are accompanied with bad weather [\(\acute{a}\rho\kappa\tau\omicron\upsilon\omicron\rho\oslash\), bear-keeper].

**Argi**, orum m. pl. and Argos (only nou. and acc.), n, the capital of Argolis in the Peloponnesus, sacred to Juno.

**Argivus**, a, um, adj. Argive, Greek.

**Argivi**, orum, m. pl. The Greeks.

**Ascanius**, ii, m. Son of Aeneas and Creusa. According to the common account he accompanied his father to Italy. On the death of Aeneas he migrated to Alba Longa. Ascanius was also called Iulus or Julius. The gens Julia at Rome traced its origin to him. One tradition says that at the fall of Troy Ascanius remained in Asia and ruled over a town in the district of Troy. Another tradition makes Ascanius the son of Aeneas and Lavinia.

**Asia**, æ, f. One of the great divisions of the globe.

**Assaracus**, i, m. Assårâcus; a king of Phrygia, son of Tros, brother of Ilus and Ganymedes, father of Capys, and grandfather of Anchises.
Atlas, antis, m. A king of Mauritania, son of Iapetus and Clymene, a lover of astronomy; changed by Perseus, with the aid of Medusa's head, into a high mountain. ["Atlas, Mighty Bearer."

Atridae, arum, m, pl. Atridae; the sons of Atreus, Menelaus and Agamemnon.

Aurora, òra, f. The goddess of morning, daughter of Hyperion, wife of Tithonus, and mother of Memnon. [Akin to aurum and Gr. ἀὐρα = ἀώρα.

Bacchus, i, m. A son of Jupiter and Semele, the god of wine and of poets.

Belus, i, m. [same root as Baal] The name of several ancestors of Dido.

Bittias, à, m. A Carthaginian nobleman at Dido's court.

Byrsa, à, f. The citadel of Carthage.

Caesar, āris, m. A family name in the gens Julia; especially (1) C. Julius Caesar; (2) C. Julius Caesar Octavianus Augustus, the Roman emperor, the friend and patron of Virgil. [Several derivations of the name are given: (1) caedo—a caeso matris utero—; (2) caesaries, as born with hair; (3) caesius, bluish-gray, the color of the skin.]

Caicus, i, m. Caicus; one of the companions of Æneas.

Capys, yos (y short), m, a companion of Æneas, said to have founded Capua.

Carthago, ìnis, f. Carthago; better Karthago; a city of Northern Africa, once the rival of Rome. It was destroyed by Scipio the younger in 146 B.C. [New Town].

Cerealis, òle, adj., [Ceres], of Ceres, wheaten.

Ceres, ēris, f. The goddess of agriculture, daughter of Saturn and mother of Proserpine. [from cer, root of cresco; Sans. root KRI, to create.]

Clausanthus, i, m. One of the followers of Æneas.

Cupido, īdis, m. [cupio, I desire] Son of Venus, god of love.

Cyclopeus, a, um, adj. Of the Cyclopes, a savage race of people on the coast of Sicily having but one eye in the middle of
the forehead. They served as the workmen of Vulcan. [Κῦκλωψ, one with a round eye.]

Cymothoe, es, f. Cיםותה; a sea-nymph. [Κυμα, a wave; ṯοῖς, quick].

Cythus, i, m. A mountain in Delos, the birthplace of Apollo and Diana.

Cyprus, i, f. An island in the Mediterranean, celebrated for the worship of Venus.

Cythera, orum, n. plur. Cythēra; an island in the Aegean Sea, celebrated for the worship of Venus. [now Cerigo].

Cytheraea, æ, f. Cytherēa; a name of Venus.

Danaï, orum, m. plur. The Greeks. [Danaus, a mythic king of Egypt who settled in Argos.]

Dardanidae, ᾳδαρυμ, m. plur. The Trojans. [Dardanus, son of Jupiter and Electra, ancestor of the royal house of Troy].

Dardaninus, a, um, adj. Trojan. [Dardanus'.]

Deiopea, æ, f. Déiōpēa; one of Juno's nymphs.

Diana, æ, f. Diāna; the goddess of hunting; daughter of Jupiter and Latona, and sister of Apollo.

Dido, us and ὄνις, f. The foundress of Carthage, daughter of Belus, king of Tyre, wife of Sychaeus, and sister of Pygmalion; called also Elissa.

Diomedes, is, m. Diomēdes; one of the Greek heroes at the siege of Troy,—son of Tydeus, king of Aetolia. Before Troy he engaged in single combat with Hector and Æneas; he wounded Mars, Venus, and Æneas; he helped Ulysses to carry off the horses of Rhesus and the Palladium. [Διομήδης, Jove-counseled].

Eous, a, um, adj. Eastern fr. ἕως, dawn.]

Eryx, ycis (y short), m. A mountain of Western Sicily, with a town of the same name, famed for its temple of Venus.

Europa, æ, f. Europe; the continent, said to have derived its name from Eurōpa, daughter of Agēnor. [εὐρώπη, ὦψ, she of the broad face.]

Eurotas, æ, m. Eurōtas; the principal river of Laconia, on which Sparta stood. (now Basilipotamo.)
Enrus, i, m. The S. E. Wind.

Ganymedes, is and i, m. Ganymēdes; a son of Laomcdon, or, according to Homer, a son of Tros, who on account of his beauty was carried off by Jupiter's eagle from Mt. Ida to heaven, and there made Jupiter's cupbearer instead of Hebe. There is a corrupted Latin form, Catamitus. [γάνυμαι μήδεα, the maker of gladness.]

Grai, orum, m. pl. The Greeks.

Gyas, æ, (acc. Gyan) m. One of the companions of Æneas.

Harpalyce, es, f. A female warrior of Thrace, daughter of Harpalycus.

Hebrus, i, m. A river of Thrace. (now Maritza.)

Hector, oris, m. Son of Priam and Hecuba, husband of Andromache, the bravest of the Trojans, slain by Achilles. [ἐξω, I hold, i. e., the Stay of Troy.]

Hectorus, a, um, adj. Of Hector, Trojan.

Helena, æ, f. Hēlēna; Helen, the famous daughter of Jupiter and Leda, and the wife of Menelaus. Her abduction by Paris was the cause of the Trojan war.

Hesperia, æ, f. Italy. Sometimes Spain is designated by the same name. [Ἕπερεσ, evening.]

Hyades, um, f. plur. A group of seven stars in the head of Taurus. (Pure Latin Suculæ.) They were fabled as daughters of Atlas and sisters of Hyas and the Pleiades. [ὕω, to rain; or ὑς, a pig].

Hymenæus, i, m. Hymen; the god of marriage. Plural: Marriage, wedlock. [ἱμνίν.]

Idalia, æ, i; Idalium, i, n. A town and grove of Cyprus, sacred to Venus.

Ilia, æ, f. A poetical name of Rhea Silvia, daughter of Numitor, and mother of Romulus and Remus.

Iliacus, āca, ācum, adj. Trojan.

Iliades, ādum, f. pl. Trojan women. [Ilias, ādis, a Trojan woman.]

Ilione, es, f. Ilōne; the eldest daughter of Priam, married to Polymnestor, king of Thrace.
INDEX OF PROPER NAMES.

Ilioneus, ei, (acc. ea), m. Ilioneus; one of the followers of Æneas. [A man of Ilium].

Ilium, i, n. Another name of Troy, city of Ilus.

Ilius, a, um, adj. = Iliacus.

Illyricus, a, um, adj. Of Illyria, a region east of the Adriatic, north of Greece.

Ilus, i, m. (1) The mythical founder of Ilium, grandfather of Priam: (2) The original name of Iulus or Ascanius.

Iopas, æ, m. A Carthaginian bard.

Italus, a, um, adj. Italian. [italós, bull].

Italia, æ, f. Italy.

Iulus, i, m. Iulus; a name of Ascanius, son of Æneas. [Italos, down.]

Julius, ii, m. A name of the Roman gens Julia. (See Cæsar.)

Juno,onis, f. The daughter of Saturn, queen of the gods, and wife of Jupiter. She was patroness of the Greeks against Troy. [prob. for Jovino, akin to Juppiter].

Junonius, a, um, adj. Of Juno.

Juppiter, Jovis, m. The son of Saturn and Rhea, and king of the gods; the Greek Zeus; styled Optimus Maximus. [Prob. a contraction of Diespiter,—dies, an Umbrian prolongation of Dis, deity, and pater: others make the first part an old nom. Jovis = Sans. dyo, to shine].

Carthago: see Carthago.

Latinus, a, um, adj. Of Latium, Latin.

Latium, ii, n. A district of Italy, south of the Tiber. [Akin to látus, πλαύσ, so flat-land: the ancients referred it to latère because there Saturn lay concealed from his son].

Latona, æ, f. Látōna; daughter of Cœus and Phoebé,—the mother of Apollo and Diana.

Lavinium, ii, n. Lāvīnium; a city of ancient Italy, in Latium, near the sea-coast, founded by Æneas in honor of his wife Lavinia. (now Pratica).

Lavinius, a, um, adj. Lavinian. Of Lavinium. Another from is Lavinus.
Leda, æ, f. The mother of Helen and Castor and Pollux.
Liburni, orum, m. pl. A nation of Illyria on the eastern side of the Adriatic.
Libya, æ, f. Africa.
Libyus, a, um, adj. Libyan, African.
Lyaeus, a, um, adj. Of Bacchus. [λαύω, I loose.]
Lycii, orum, m. pl. The Lycians. [Lycia: a district of Asia Minor.]
Lycus, i, m. A companion of Æneas.
Mars, tis, m. The Latin god of war, father of Romulus and Remus by Rhea Silvia. From him was named the month of Martius March.
Mavortius, a, um, adj. Of Mars. [from Mavors, old and poetic name for Mars.]
Memnon, önis, m. Son of Tithonus and Aurora, and king of the Ethiopians. It is said that his arms were made by Vulcan at the request of Aurora.
Mercurius, ürii, m. The son of Jupiter and Maia, the messenger of the gods; as a herald, the god of dexterity; in speaking, of eloquence; the bestower of prosperity; the god of traders and thieves; the presider over roads; the conductor of departed souls to the Lower World. [Merx, gain.]
Musa, æ, f. A Muse; one of the nine goddesses of the liberal arts.
Mycenæ, arum, f. pl. A city of Argolis, N. E. of Argos. Under Agamemnon it was the principal city of Greece. [Homer describes it as “in a recess of the Argive land”: μνεώς, a recess.]
Neptunus, i, m. The sea-god. The Greek Poseidon. Son of Saturn and Ops, and brother of Jupiter and Pluto. He was favourably disposed towards Æneas and his followers in their wanderings over the deep. [Usually derived from νυπτρώμαι, to bathe.]
Notus, i, m. The South Wind. Used by the poets for any wind. [Compare νοτις moisture.]
Oenotrus, a, um, adj. *Of the Oenotri*, Oenotrian. The Oenotri were a Pelasgic people who settled in the south-eastern part of Italy. [Akin to ὀῖνος].

Ortius, ei and eos, m. A king of Locris, father of Ajax.

Olympus, i, m. A mountain on the northern frontier of Thessaly, the fabled abode of the gods: so, *the heavens*. (Now Lacha).


Oriens, ntis, m. *The East*, the quarter of the rising sun (orients).

Orion, ōnis, m. A mythic hunter of antiquity placed in the heavens as a constellation, the rising and setting of which was said to be attended by storms.

Orontes, is and i, m. A chief of the Lycii; one of the companions of Aeneas.

Pallas, ādis, f. The Greek name of the Roman Minerva; the goddess of war and wisdom. [{(1) Πάλλας, to brandish; (2) Pallas, a giant slain by her; (3) Πάλλας, a virgin}.

Paphos (us), i, f. A city in the island of Cyprus, sacred to Venus.

Parca, æ, f. One of the three goddesses of fate. (See miscellany). [{(1) Root Πάλξ of Πάλλω; (2) parco; (3) partior}.

Paris, ādis, m. A son of Priam and Hecuba. He carried off Helen and thus caused the Trojan war. He was also called Alexandros. He fell in the war by the arrow of Philoctetes.

Parian, a, um, adj. *Parian*, of Paros, one of the Cyclades, famous for its white marble.

Patavium, ii, n. A city of Gallia Cisalpina, founded by Antenor, the birth-place of the historian Livy. (now Padua).

Pelasgus, a, um, adj. *Of the Pelasgi*; *Greek*. Masc. plur., *the Greeks*.

Penates, ātium, m. plur. See synonymes. [From root *pā*, whence *pascor*; also *ventus*, provisions].

Penthesilea, æ, f. *Penthesílea*: the queen of the Amazons, who fought in the Trojan war against the Greeks, and was slain by Achilles.
Pergama, orum, n. plur. The citadel of Troy; thence Troy.
Phoebus, i, m. A poetical appellation of Apollo as the god of light. [Φοίβος, the Radiant, fr. φῶς, light].
Phoenices, um, m. plur. The Phoenicians: the inhabitants of Phoenicia, the coast-land east of the Mediterranean. The Phoenicians were celebrated as the earliest navigators and as the founders of many colonies, especially of Carthage. Tyre and Sidon were the chief cities of Phoenicia.
Phoenissa, æ, f., adj. Phoenician. As a noun; Dido.
Phryges, um, m. plur. The Phrygians; the people of Phrygia in Asia Minor. Also Trojans.
Phrygianus, a, um, adj. Phrygian; Trojan.
Phthia, æ, f. A city and district of Thessaly, the home of Achilles.
Poeni, orum, m. pl. The Carthaginians, as in origin they were Phoenicians.
Priamus, i, m. Son of Laomedon, and last king of Troy. When Troy was taken by Hercules, Priam, then Podarces, was made prisoner, but he was ransomed by his sister Hesione. He changed his name to Priamus [πριαμας, to ransom]. He reigned for many years in Troy. The conduct of his son Paris brought the Greeks to Asia. Troy fell after a long siege, and amid the ruin of his city Priam was slaughtered by Pyrrhus, son of Achilles.
Punicus, a, um, adj. Punic, Carthaginian. [from Poeni].
Pygmaion, ónis, m. Son of Belus, king of Tyre; brother of Dido.
Quirinus, i, m. Quirinus; the name given to Romulus after his deification. [from Quiris for Cures, a Sabine town].
Remus, i, m. Rēmus; the twin-brother of Romulus.
Rhesus, i, m. A king of Thrace whose horses were carried off by Ulysses and Diomed. See note on v. 463.
Roma, ae, f. Rome; a city of central Italy on the banks of the Tiber, the capital of the Roman empire. [akin to ῥωμα, strength; or connected with ῥωμα,].
Romanus, a, um, adj. Roman. As a noun: a Roman.

Romulus, i, m. Rōmulus; the mythic founder of Rome; the fabled son of Mars and Rhea Silvia.

Rutuli, orum, m. pl. The Rūtūli; a small people of Latium whose chief city was Ardea. Under their king Turnus they resisted the settlement of the Trojans in Italy.

Sabaeus, a, um, adj. Of Saba, the largest town of Arabia Felix, famous for its myrrh, frankincense, and the wealth and luxury of its inhabitants; Sabaean.

Samos (us), i, f. Sāmos; a large island off the Ionian part of Asia Minor, famous for its temple of Juno.

Sarpedon, ōnis, m. A king of Lycia who aided Priam in the Trojan war. He was killed before I'roy by Patroclus.

Saturnius, a, um, adj. Of Saturn, Saturnian. Juno as daughter of Saturn is SATURNIA. Saturn was the most ancient king of Latium, who came to Italy in the reign of Janus; he was afterwards identified with the Greek god Kpóros, [sero: he was the god of agriculture].

Scyllaeus, a, m, adj. Of Scylla, a sea-monster supposed to inhabit some rocks in the Strait of Messina, on the coast of Bruttium.

Serestus, i, m. A follower of Æneas.

Sergestus, i, m. A follower of Æneas.

Sicania, ae, f. Sicily. [Sicani, an ancient Italian people].

Siculus, a, um, adj. Sicilian. [Siculi, an ancient Italian people.]

Sidon, ōnis and ōnis, (acc. Sidona), f. Sidon; an ancient city of Phoenicia, from which Tyre was colonized.

Sidonius, a, um, adj. Of Sidon, Sidonian; Tyrian; Phoenician.

Simois, entis, m. The Simōis; a small river of the Troad falling into the Scamander.

Spartanus, a, um, adj. Spartan; of Sparta, the capital of Laconia in Southern Greece.

Sychaeus, i, m. The husband of Dido.
Syrtis, is, f. The name of two sand-banks on the north coast of Africa,—Syrtis Major (Gulf of Sidra), and Syrtis Minor (Gulf of Cabes). (The ancient writers derived the word from σῷρω, to drag.—It is probably akin to the Arabic sert, a desert.)

Teucer, cri, m. (1) An ancient king of Troy; (2) A son of Telemon king of Salamis, and brother of Ajax.

Teucris, orum (üm, v. 555), m. pl. The Trojans.

Threissa, æ, adj. f. Thracian.

Tiberinus, a, um, adj. Of the Tiber, a river of Italy on which Rome was built.

Timavus, i, m. Timāvus; a river between Istria and Venetia.

Trinacrius, a, um, adj. Belonging to Trinacria or Sicily. The island received the name Trinacria from its three promontories,—Lilybœum, Pelorus, Pachynus. (Tρις, three; ἄκρα, a promontory).

Triones, um, m. pl. The seven stars near the North Pole, called Charles's Wain, also the Great and Little Bears—Ursa Major and Minor—for the more usual septemtriones,—septem and trio, an ox. [trio, according to Müller=stri, Sans. root stṛi, to scatter.]

Triton, ὄνις or ὀνός, m. A sea-god, son of Neptune, represented as blowing a shell.

Troilus, i, m. Trōilus; a son of Priam, slain in the Trojan war by Achilles.

Troianus, a, um, adj. Trojan.

Troja, æ, f. Troy; also Ilium; the capital of Troas; its citadel was called Pergama. The city was fabled to have been built by the gods Apollo and Neptune. It was destroyed by the Greeks after a ten years' siege. [Tros.]

Trojanus, a, um, adj. Trojan.

Tros, ὄις, m. A king of Phrygia, from whom Troy took its name. As noun and adj.: Trojan.

Tydides, æ, m. Diomedes, son of Tydeus.

Typhoïus, a, um, adj. Of Typhoëus, a giant struck by Jupiter with lightning and buried under Mount Ætna.
**Tyrrenus**, a, um, adj. *Tuscan*; of the Tyrrheni, a Pelasgian people who settled in Etruria.


**Tyrus** (os), i, f. *Tyre*, the great city of Phoenicia, famed for its purple dye.

**Venus**, Vĕnĕris, f. The goddess of beauty and love.

**Vesta**, æ, f. The daughter of Saturn and Rhea, the goddess of the hearth and the household, and also of states. [Sans. root *väs*, to burn: Grk. Ἐστία].

**Xanthus**, i, m. (1) A river of the Troad; (2) a river in Lycia, a favorite haunt of Apollo.

**Zephyrus**, i, m. The West Wind: pure Latin Favonius. [akin to Ἀφώς, darkness.]
Livius Andronicus, the earliest Roman poet, was a Greek. He flourished about 240 B.C. He wrote an Odyssey in the Saturnian verse.

Naevius (264—202 B.C.) wrote an Epic poem on The First Punic War. This was also in the old Saturnian metre.

Ennius (239—169 B.C.) was regarded as the father of Roman poetry. He introduced the hexameter among the Romans. His great work was the Annales, a history of Rome, an epic in eighteen books.

Terentius Varro (born 82 B.C.) translated the Argonautica of Apollonius Rhodius.

Varius, was a contemporary of Virgil. He and Plotius Tucca revised the Æneid. Horace places him in the first class of Epic poets.

Vergilius Maro.

Lucanus (Lucan): born at Corduba in Spain. Flourished, 39—65 A.D. Wrote the Pharsalia.

Valerius Flaccus, flourished in the reign of Vespasian. Wrote an unfinished poem, Argonautica.

Silinus Italicus (born about 25 A.D.). Wrote the Punica.

II.

THE DACTYLC HEXAMETER.

The *Dactylic Hexameter* or *Heroic Verse* consists of Dactyls (---) or their metrical equivalents, Spondees (—__). The ictus is on the first syllable of each foot. Each verse consists of six feet. The variations of the scale are:

\[
\begin{align*}
\text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} \\
\text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} \\
\text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} & \quad \text{---} \\
\end{align*}
\]

Sometimes we find a spondee in the fifth place. The verse is then called *spondaic*. (See Æneid I., 617).

The ending of a word within a foot produces a *cæsura*. The principal pause in a verse is called the *cæsural pause*. There are sometimes two cæsural pauses. The favorite place for the cæsural pause is after the *arsis* or in the *thesis* of the third foot. When this pause is in the fourth foot there is usually another pause in the second foot. When the pause follows the fourth foot it is called the *bucolic cæsura*, from its prevalence in pastoral poems. When a cæsura comes after the first syllable of a foot it is called the *masculine* or *strong*; when after the second syllable, the *feminine* or *weak*. The cæsural pause is usually marked in scansion by ||. For metrical terms see Section X.

To aid the tiro, the scansion of the first seven verses of Æneid I. is given in full:

| Arma vi | rūmquē cā | nō || Trō | jāe qui | prīmūs āb | ōrīs |
| Itāli | ām fā | tō prōfū | gūs || Lā | vīniāquē | vēnīt |

See note on this verse.

lītōrā, | mūltum ille | ēt tēr | ris || jāc | tāttīs ēt | āltō |

*um* is dropped by *echtliptic*: so with all *m* syllables before a vowel.

*e* in *ille* is suppressed by *elision*: so with every final vowel before a vowel.

| vi sūpē | rūm sae | vae || mēmō | rēm Jū | nōūs āb | īrām; |
| mūltā quō | quē ēt bēl | lō pās | sūs || dum | cōndērēt | ūrbēm, |
Nearly all the common variations and peculiarities are exemplified in these verses.

III.

CIVIL CHRONOLOGY OF VIRGIL'S TIMES.

B. C.

69. Tigranes defeated by Lucullus.
68. Pompey's war against the Pirates.
66. Pompey is entrusted with the Mithridatic war.
65. First conspiracy of Catiline.
63. Second conspiracy of Catiline, crushed by Cicero as Consul.
60. Cæsar, Pompey, and Crassus form the First Triumvirate.
58. Cæsar's Gallic campaigns begin.
55. Cæsar's first expedition to Britain.
54. Cæsar's second expedition to Britain.
53. Crassus defeated and slain by the Parthians.
51. Cæsar subdues the Gauls.
49. Beginning of the Civil War between Pompey and Cæsar.
47. The Alexandrine war. The veni, vidi, vici battle (Zela)
46. Battle of Thapsus.
45. Battle of Munda.
44. Assassination of Cæsar.
43. Octavianius, Antonius and Lepidus form the Second Triumvirate.
42. Battle of Philippi. Death of Brutus and Cassius.
36. Defeat of Sextus Pompey.
27. Octavian receives the title of Augustus.
23 Death of Marcellus.
IV.

ORIGIN OF THE TROJAN WAR.

(From an article by the Editor, on Mythic and Historic Apples).

"Once upon a time in the land of Greece there was a marriage-feast. Such a feast there had never been. Invitations had been sent to all the heroes of the land, all the nymphs of the sea, all the deities of Olympus. Eris alone had not been invited. Myriads flocked to Pelion that day. The halls of Peleus echoed with the sounds of revelry. Over the pavement of gold gods whirled mortals in the dance. Ranged through the long corridors minstrels from many distant isles clashed the cymbal or swept the strings of the tuneful lyre. Meanwhile the slighted Eris, peeping through the casement, had been nursing her wrath and maturing her plot. Among the guests was thrown the direful apple inscribed “To The Fairest.” But who was she? The white-armed Juno rose from her golden seat and claimed the apple. The bright-eyed Minerva believed her own charms transcendent. The beautiful Venus was the general favorite. The king of the immortals sent the envious trio across the sea to Paris to decide their dispute. Sad to tell, unblushing bribery was practised even in that pristine age. Juno promised the youth power and wealth; Minerva, glory in war; Venus, the fairest of women for a wife. The goddess of beauty gained the golden apple. But alas! the fairest of women had a husband. Venus, however, cared not for marital rights, and Paris cared as little. Helen was stolen from her husband by the libertine. The chieftains of Greece conspired to recover their country-woman for her husband. Thus began the Trojan war,—a source of woe to many a Grecian maid and many an Asian dame. Interminable has been its sequel of ills. Many a woe-begone student of the Iliad and the Odyssey and the Æneid, peering through the mist of three thousand years, in desperation curses the mischief making apple."
MISCELLANY.

V.

HEROES OF THE TROJAN WAR.

GREEK.  |  TROJAN.
Achilles, | Acestes,
Agamemnon, | Æneas,
Ajax, son of Oileus, | Anchises,
Ajax, son of Telamon, | Antenor,
Diomedes or Tydides, | Deiphobus,
Menelaus, | Hector,
Pyrrhus or Neoptolemus, | Helenus,
Nestor, | Paris,
Patroclus, | Priam,
Ulysses. | Sarpedon

Troilus.

VI.

LINEAGE OF ÆNEAS.

1. TEUCER
   || Ratea
   || married
2. DARDANUS
3. ERCICTIONUS
4. TROS

| Ganymedes 5. ILUS Assaracus
| || ||
| 6. LAOMEDON Themis married Capys
| ||
| 7. PRIAM Anchises married Venus


Ascanius
||
or Iulus.
VII.

WANDERINGS OF ÆNEAS.

Dionysius of Halicarnassus gives us an account of the wanderings of Æneas. Virgil deviates from this account only in the introduction of the Carthage episode. The Greek historian tells us that Æneas visited the following places in his journey from Troy to Latium:—Pallene, Delos, Cythera, Zacynthus, Leucas, Actium, Ambracia, Dodona, Apulia, Sicily, Lucania.

VIII.

ANACHRONISMS IN BOOK I.

1. The Episode of the visit to Carthage.
2. Biremes (v. 182).
3. Theatris (v. 427).
4. Tentoria (v. 469).
5. Templis (v. 632).
6. The description of the banquet (vv. 697 seq.).

See notes on the passages indicated.

IX.

FIGURES IN BOOK I.

1. Grammatical:

Anastrophe: the inversion of the usual order of words.
Anacolouthon: a change of construction in the same sentence, leaving the first part broken or unfinished.
Antimeria: the use of one part of speech for another.
Archaism: the use of old forms.
Asyndeton: omission of conjunctions.
Ellipsis: the omission of a word or words necessary to complete the sense.
Enallage: the use of one word or form for another.
Hendiadys: the use of two nouns with a conjunction instead of one noun with an attributive adjunct.
Hypallage: the use of one case for another.
Pleonasm: the use of needless words.

Prolepsis: the use of a word by anticipation, referring to one or more words afterwards expressed.

Syncope: the omission of a letter or syllable from the middle of a word.

Tmesis: the separation of the parts of a compound word.

Zeugma: the use of a verb with two different subjects or objects when it can be aptly connected with only one.

2. Rhetorical:

Antithesis: a contrast.

Aposiopesis: a breaking off in the midst of a sentence for rhetorical effect.

Chiasmus: reversing the order of words in corresponding pairs of phrases.

Epexegesis: the repetition of an idea with explanatory additions. The use of this figure is with Virgil a mannerism.

Epizeuxis: the repetition of the same word or words with emphasis.

Euphemism: the mild expression of a painful or repulsive idea.

Metaphor: an implied comparison.

Metonymy: the use of one word for another suggested by it.

Synecdoche: using the name of the part for the name of the whole or vice versa.

X.

METRICAL TERMS.

Arsis: the accented part of a foot. Some modern grammarians maintain that by the arsis the ancients meant the unaccented part of a foot.

Caesura: the ending of a word within a foot.

Dactyl: a foot consisting of one long syllable and two short syllables.
**Ecthlipsis**: the elision of *m* with a preceding vowel before a word beginning with a vowel.

**Elision**: the striking out of a final vowel before a word beginning with a vowel.

**Hexameter, Hexapody**: composed of six feet.

**Heptameter, Heptamimeris**: a group of seven half feet.

**Hiatus**: the meeting without contraction or elision of two vowels, one at the end of a word and the other at the beginning of the next word.

**Ictus**: the stress of the voice laid upon the arsis.

**Pentameter, Pentamimeris**: a group of five half feet.

**Spondee**: a foot consisting of two long syllables.

**Synalœpha**: the same as *elision*.

**Synaeresis**: the contraction of two syllables into one.

**Synapheia**: elision between two verses.

**Synizesis**: the blending of two syllables in pronunciation only.

**Thesis**: the unaccented part of a foot.

**Triemimeris**: a group of three half feet.

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**XI.**

**KINGS OF TROY.**

The names of the seven Kings of Troy will be found in VI. above.

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**XII.**

**THE TWELVE DI MAJORES.**

The names of the twelve Di Majores are given by Ennius in these two verses:

Juno, Vesta, Ceres, Deiana, Minerva, Venus, Mars, Mercurius, Iovis, Neptunus, Volcanus, Apollo.

(Scan these verses. Remember that the elision of *s* is common among the older Roman poets).
XIII.

THE WINDS.

N., Septemtrio, Αναρκτίας.
N.E., Aquilo, Καυκίας, Βορέας. Usually called the N. wind.
E., Subsolanus, Αντηλιώτης.
S.E., Vulturnus, Eurus, Εὐρος.
S. (or S.W.), Auster, Νότος.
S.W., Africus, Δίψ.
W., Zephyrus, Favonius, Ζήφυρος. (prop. N.W.)
N.W., Corus or Caurus, Αργεστής, Σκίρων.

XIV.

THE MUSES.

Clio: of history.
Calliope: of epic poetry.
Euterpe: of lyric poetry.
Erato: of erotic poetry.
Melpomene: of tragedy.
Polyhymnia: of the mimic art.
Terpsichore: of dancing.
Thalia: of comedy.
Urania: of astronomy.

XV.

THE FATES.

Greek Names: Clotho; Lachesis; Atropos.
Latin Names: Nona; Decuma; Morta.
They were called Parcae by the Romans and Μοῖραι by the Greeks.
According to popular belief Clotho held the distaff; Lachesis spun the thread; Atropos cut it off.
NOTE ON ORTHOGRAPHY.

The text of the present edition mainly follows Ribbeck's of 1872. Many variations from the common text will be noticed. The principal are these in the order of occurrence, no word being repeated:

Caelestibus, Karthago, volnus, Argivom, Divum, conjunx, caelum, disice, conubio, Orouten, Achati, hiemps, volgus, scaena, succipit, maerentia, maestum, voltn, Juppiter, adloquitur, dicione, adnuis, saecula, artis (for arctis), adstitit, umeris, Sychaeus, adpulit, secutus, agnovit, totiens, saepsit, ignavom, saeptus, afflictis, umectat, Grai, milibus, pertainment, ad- surgens, paeniteat, voltis, adforet, adflarat, obstipuit, locuta, bacatum, adfatur, inrigat, adspirans, mantelia, temptat, tinguere, cum (for quum).

For convenience the consonant j is still retained as a separate character.

XVII.

METRICAL PECULIARITIES.

Peculiarities of metre exist in the following verses of Bk. I.:—

41. Oilei: synaeresis.
73. Conubio: synizesis.
120. Ilionei: synaeresis.
151. Dehinc: synizesis.
256. Dehinc: synizesis.
308. Videt: et long.
405. Dea: hiatus.
478. Pulvis: is long.
521. Ilioneus: synaeresis.
559. Ilioneus: synaeresis.
611. Ilionea: penult. long.
617. Dardanio: hiatus and spondaic verse.
698. Aurea: synizesis.
726. Aureis: synizesis.
EXAMINATION QUESTIONS.

I.

(From Toronto University examination papers, 1861-81).

1. Write a life of Virgil, introducing dates.
2. State the circumstances of the birth and death of Virgil.
3. Where was Virgil born? Mention the dates of his birth and death.
4. What is the modern name of the village in which Virgil was born?
5. Discuss the question as to whether the poet's name was Virgilus or Vergilius.
6. Who were Virgil's instructors?
7. What remarkable coincidence occurs as to the year in which Virgil was born, and that in which he assumed the toga virilis?
8. By whom, and for what reason, was the name Parthenias given to him?
9. Under what circumstances was Virgil deprived of his farm?
11. Under what circumstances was Virgil introduced to the notice of Augustus?
12. With what celebrated characters of his time was Virgil intimate?
13. Name some of Virgil's contemporary poets.
14. Where was Virgil's grave? What epitaph did he write for himself?
15. Mention the Minor Poems of Virgil.
16. Give a list of Virgil's writings in chronological order.
17. Give your opinion respecting the true nature and plan of the Aeneid.
18. What works did Virgil write before the Æneid?
19. At what periods of his life did Virgil compose his Bucolics, Georgics, and Æneid respectively, and how long was he engaged on each?
20. In what respect may Virgil be considered as subject to Greek influences? and in what respect as independent of them?
21. Describe the character of Virgil as an Epic poet.
22. What model did Virgil follow in the Æneid?
23. What are the chief points of resemblance between Virgil and the model which he followed?
24. What is the subject of the Æneid? What theories have been advanced as to the object of Virgil in writing it? From what sources did he derive his materials for the poem? What are the principal merits and defects of his style?
25. To what extent was Virgil indebted to the old Latin poets?
26. Criticise the anachronism with regard to Dido.
27. What may have been the political object of the Æneid?
28. On what grounds does Niebuhr condemn the Æneid?
29. "Virgil is not an original, but a felonious poet, an unscrupulous borrower, not only from the Greeks, but also from his own countrymen."
How will you reconcile this statement with the fact that Virgil is usually ranked amongst the greatest poets?
30. By whom was the Æneid first published?
31. To whom was the revision of the Æneid entrusted by Augustus?
32. Give examples of Virgil's skill in framing his hexameters to suit the sense.
33. "Chief poet on the Tiber side." To whom do you judge this praise best due, and why?
34. Examine and illustrate the following:
"The genius of Virgil was barren in creating, great as was his talent for embellishing."
35. How do you account for the incomplete lines in Virgil?
36. Who was the patron of Virgil?
17. Write the full name of Virgil.
18. Epitomize the story of the Aeneid.
19. Trace the course of Aeneas from Troy to Italy.
20. Mention the principal Roman Epic poets.
21. Compare the first and last six books of the Aeneid.
22. State the connection which the Aeneid has with the early history of Rome.

(II.)

1. From what authors did Virgil derive the chief materials for Book I.?
2. What anachronisms are observable in this book?
3. Where is the scene of Bk. I. laid?
4. Give the argument of Bk. I.
5. Draw a map of North Africa.
6. Gladstone says: "Virgil's women are slightly masculine and generally of a pronounced type; they are agitated with violent passions and meet with violent ends." Illustrate.
7. Name the principal deities of the Greeks and Romans. What was the state of religion and of public morality in Rome when the Aeneid was written?
8. "The wanderings of Aeneas remind us of the Nostos of Ulysses." Explain. Give an account of these wanderings.
9. Narrate the legend of the Trojan war.
10. Name the principal heroes of the war.
11. Trace the pedigree of Aeneas to the founder of the royal house of Troy.
12. Quote the verses (I., 1-7.) containing the subject and plan of the Aeneid.
13. Quote the invocation to the Muse (I., 8-11), and compare it with any other invocation in ancient or modern poetry.
14. What was the cause of Juno's hostility towards Aeneas?
15. Give the substance of Juno's soliloquy (vv. 37-49.)
16. Where was the realm of Æolus?
17. What was Virgil's model in The Storm of Book I.?
18. What seem to have been the respective functions of Neptune and Æolus, and what caused the conflict of authority?

19. Point out the principal supernatural incidents in Bk. I. What was the state of belief in the supernatural at Rome in Virgil’s day and of the poet’s individual belief?

20. Describe the character of Æneas as it is developed in this Book.


22. Explain the structure of the Dactylic Hexameter. Who introduced it into Latin poetry? In what Latin poem does it appear in its perfection? Why was it not made the heroic metre in English?

23. What Roman Epics existed before the Æneid?

24. Sketch the civil history of the Virgilian Epoch.

25. “Three poets in three distant ages born, Greece, Italy, and England, did adorn. The first in loftiness of thought surpassed, The next in majesty, in both, the last.”

—Dryden.

Who are the three poets? Give your opinion as to the correctness of Dryden’s estimate.
VOCABULARY.

ABBREVIATIONS.

[Only the most difficult of the contractions used in the vocabulary are here expanded.]

c = cum = with.

cv = confer = compare.
P. or part. = participle.

pa. = participial adjective.
v. a. = verb active.
v. dep. = verb deponent.
v. n. = verb neuter.

āb (ā), prep. gov. Abl. From. At, in: a tergo, in one’s rear [akin to Gr. ἂρ-ό, Sans. ap-a].

ab-do, didi, ditum, dère, 3 v. a. [āb, do]. To hide, conceal.

āb-ēo, ivi or ii, itum, ire, v. n. [āb, èo]. To depart.

ābiens, āb-entis, P. pres. of abeo.

āb-ol-ēo, cvi or úi, tum, ère, 2 v. a. [āb, denoting “reversal”; obsol. ol-o (= cresco), “to grow.”] To remove from the memory.

ab-rip-o, ripā, reptum, ripāre, 3 v. a. [āb, ráp-o] To seize, to drag away.

ab-sisto, stīli, stitum, sistère, 3 v. n. [āb, sisto] To desist; to cease; to forbear.

ab-sum, fūi, esse, v. n. [āb, sum] To be absent.

ab-sūm-o, sumpsi, summptum, subāre, 3 v. a. [āb, sūmo] To take away.

ac; see atque.

ācanthas, i, m. and f. The plant bear’s-foot [άκανθος, “thorn-flower.”]

ac-ced, cessi, cessum, cedere, 3 v. n. [ād; cedo, “to go.”] To go to or towards; t. approach; to come to; to visit.

ac-cen-do, di, sum, dère, 3 v. a. To inflame, enrage; to excite; [ad; root CA, akin to Gr. κάω, kai-ω, “to light.”]

ac-cēstis, for accessīstis 2 pers. plur. of accessi, perf. ind. ac-cēdo.

ac-cingo, cinxī, cinctum, cingere, 3 v. a. [ād; cingo, “to gird.”] To gird; to prepare.

ac-cūpō, cūpī, cūptum, cūpere, 3 v. a. [ād, cūpio]. To receive; to learn; to take in; to take up.

accū-tus, tūs, m. [accī-o, “to summon.”] A summons, call.

ac-cumulo, cumā, cumbāre, 3 v. a. [ād; obsol. cumbo, “to lie down.”] To recline.

ā-cer, crius, ere, adj. [ac, root ofāc-ūo, “to sharpen”] Spirited, sharp, strong.

āc-ies, iēi, f. [ac, root ofāc-ūo]. An army.

ācū-tus, ta, tum, adj. [ācū-o, “to sharpen.”] Sharp.

ād, prep. gov. Acc. To, towards; near to; at.

ad-do, dīdi, ditum, dère, 3 v. a. [ād, do] To add.

ād-ēo, ivi or ii, itum, ire, v. a. [ād, ēo] To undergo; to go to; to encounter.

ād-ēō, adv. [prob. for ād-ēom; fr. ād, ēom (= ēum), old acc. of pron. is] So very, so.

adflingo, flīxi, flictum, ēre, 3 v. a. [ād, flīgo] To dash down. Adflīctus: wretched.
adflo, āvi, ātum, āre, 1. v. a. and n. [ad, flo] To breathe on.
adfor, ātus, fāri [ad, for] To address.
adfore (a aft); see adsum.
adgnosco (ag), nōvi, nitum, ēre, 3. v. a. [ad, gnosco] To recognize.
ad-huc, adv. [ad; huc; old form of hoc] As yet; yet; to this point.
adligo, āvi, ātum, ēre, 1. v. a. [ad, ligo] To bind or tie to, fasten.
ad nitor, locūtus, loqui, v. dep. To address.
ad-nitor, nīsus and nīxus sum, nīō, 3. v. dep. [ad, nitor] To exert one's self.
ad-no, nāvi, nātum, nāre, 1. v. n. [ad; no, "to swim"] To swim to or up to; plant to.
adnuo, ui, ātum, ēre, 3. v. n. and a. [ad, nuo] To nod to, promise.
ad-ol-ilo, ui (rarely ḫi); (ui) tum, ēre, 2. v. a. [ad; obsol. ol-o, "to grow"] To honor, magnify; to sacrifice to.
ad-ōro, grāvi, orātum, orāre, 1. v. a. [ad; ὅρο; "to entreat"] To beseech; to worship, adore.
adpareo (ap-o), ui, ātum, ēre, 2 v. n. [ad, pareo] To appear, be visible.
adpettlo (a-pet), pulsi, pulsum, pel- lēre, 3. v. a. To drive to.
adpico (app), āvi or ui, ātum or itum, ēre, 1. v. a. To drive to.
adrigo (arr), rexi, rectum, rigēre, 3. v. a. [ad, rego] To raise; to encourage; to pick up (the ears).
adscoendo (asc), scendi, s. enserum, secendere, 3. v. n. and a. [ad, scando] To ascend.
adspectā, āvi, ātum, āre, 1. v. a. To look towards.
adspectus (asp), ēs, m. [adspicio] A sight.
adspicio (asp), exi, ectum, ēre, 3. v. a. and n. [ad, specio] To behold, regard.
adspiro (asp), āvi, ātum, āre, 1. v. n. and a. To breathe upon.
ads-do (a-st-), stīti, stītum, s'āce, 1. v. n. [ad; sto, "to stand"] To stand by or near.
ad-sum, ūi, esse, v. n. [ad, sum] To be present or here.
ad-surgo (as-), rexi, rectum, ēre, 3. v. n. To rise up.
ad-t's, sa, tum, adj. [adō-esco, "to grow up"] Grown up, adult.
ad-vēho, vexi, vectum, vēhēre, 3. v. a. [ad, vēho] To sail to; to convey.
ad-vēnio, v. m., venum, vēnire, 4. v. n. [ad, vēnio] To come to.
adversus, sa, sum, adj. [adver-0] Opposite; turned towards, facing, in front.
ager, gra, grum, adj. Sad, sick, sick at heart.
aēnum, i; see aēnus.
aē-nus, na, num, adj. [aēs, æris, "bronze"] Of bronze or copper. As Subst.: aēnnum, i, n. A vessel of bronze or copper; a bronze-caldron.
ae-uo, āvi, ātum, āre, 1. v. a. [aequ-us, "equal"] To make equal, equalize; to divide.
ae-uo-ri, ēris, n. [aequ-o, "to make level"] The waters of the sea; the sea.
ae-uo-us, a, um, adj. Favorable; just [akin to Sans. éka, "one"]
aer, æris, m. The air; cloud, mist [ap-0].
aer-ēus, ca, cum, adj. [aes, æris, "bronze"] Of, or made of, bronze.
ae-æ, æris, n. Bronze (an alloy of copper and tin). Of vessels: A prow of bronze [akin to Sans. aías, "iron."]
aes-tas, titis, f. Summer. [prob. akin to aëa, "to burn."]
aes-tus, tūs, m. Heat; tide [prob. akin to aëa, "to burn."]
ae-tas, tātis, f. [æv-um, "age"] Time, age; an age.
aeternus, erna, ernum, adj. [aētas] Eternal, everlasting.
aēther, ēris (Acc. aēthera) m. The upper air or ether; the sky; heaven. [Gr. aēēs].
aēther-fus, 1a, tum, adj. [aēther] Heavenly; celest. 
aff: see ad-
aēger, aëri, m. Land, field [akin to Gr. áγρ-ós, "a field"; English acre].
VOCABULARY.

ag-ger, gēris, m. [ag-gēr-o, "to bring, or carry, to"] A mound.


ag-nus, i. m. A lamb [akin to ἁμυ-ός, "a lamb"].

āgo, āgī, actum, āgēre, 3. v. a. To drive. Imper: Age, agite, come, come on. Pass: To be treated [āyw].

āio, v. defect. To say; to speak [akin to Sans. root āti, "to say"].

āla, α, f. A wing [from axila, contr. fr. axilla].

āl-ēs, āltis [ā-l-α, "a wing"]; i, root of e-o, "to go"; (t) epenthetic letter, comm. gen. A bird.

āl-ī-ger, gēra, gērum, adj. [āl-α, "a wing"]; (i) connecting vowel; gēr-o, "to bear"]. Winged.

ā-lī-qui, qua, quod, indef. pron. adj. [ālī, qui] Some, any.

ālī-ter, adv. [ālī-tus] Otherwise. Ālī-tus, iα, iud, adj. Another, other of many. As Subst.: Ālī, orum, m. plur. Others: ālī . . . ālī (also, pars . . . ali), some . . . others [akin to āl-λος].

āl-, see adl-.

āl-mus, ma, mum, adj. [āl o, "to nourish"] Nourishing; kindly.

ált-e, adv. [ált-us, "high"] On high, aloft, high, highly.

āl-ter, tēra, tērum, adj. [akin to ālī-tus] Another. = As Subst. m. Another; a second.

āl-tus, ta, tum, adj. [āl-ō] High, deep, lofty. — As Subst.: altum, i, n. The high heaven. The deep; the main sea.

ā-νας, nta, P. pres. of amo. Āmārēcus, i, comn. gen. Mar- jor ium [ἀμάριξ].

amb-āg-es, is (found only in Abl. Sing.; complete in Plur.), f. [amb, "around"]; āg-o, "to go"] Intricate details.

amb-ā-νus, ā, tun, adj. [ambān-σ] To doubt.] Doubtful, uncertain.

ambo, α, o, plur. adj. Both [ἀμφω].

ambrōsīus, a, um, adj. [ἀμβρόσιοι] Lively, pleasant, sweet, divine.

ām-īcio, lēi, ictum, ictre, 4. v. a. [for am-jācio; fr. am, "around"]; jācio, "to throw"] o wrap.

1. āmic-tus, a, um, P. pef. pass. of āmicio.

2. āmic-tus, tīs, m. [āmic-ιο] Clothing, covering.

ām-ic-us, ica, icum, adj. [am-o, "to love"] Loving.—As Subst.: āmicus, i, m. A friend.

ānissus, a, um, P. perf. pass. of amitto.

ā-mitto, misi, missum, mittēre, 3. v. a. [ā, mittto]. To lose.

ām-o, āvi, ātum, āre, l.v.a. To love. Ān-or, oris, m. [am-o] Love. Personified: Love or Cupid.

amplexus, ūs, m. [amplect-or, "to embrace"] An embrace, caress. Ampli-us, comp. adv. [adverbial neut. of ampli-or; fr. amplus, "extensive"] Of time: Longer, more.

am pl-us, a, um, adj. [am, "around"; pl-to, "to fill"] Of large extent, ample.

an, conj. Whether. Or:—an . . . an, whether . . . or whether.


ān-nāi-is, is (Abl. annal-is) m. [annālis, "of a year"] Annual records; a report.

ān-nu: see adnυo.

ān-nus, ni, m. A year [akin to Gr. ἀγ-νος = ἀννυτως, "a year"].


a trum, i, n. A cave, grotto [ἀντρω].

ā-νερ, āpri, m. A wild boar [akin to ἀκτρω-ός].

ā-pēr-i-ο, ūς, tun, inre, 4. v. a. To open, to dis-close to view, permit to be seen. prob. āb; pario, to take away from].
VOCABULARY.

apertus, a, um: 1. P. perf. pass. of aperio.—2. Pa.: Of the sky: Un-clouded, clear.

ap- is, is, f. The bee [akin to Sans. root ri, "to drink"; the a is a prefix].

ap-, see adp-

apat-o, aïi, atum, âre, l. v. a. [apt-us, "joined on"] To get ready, prepare.

âri-a, âf, f. Water: akin to Sans. ap, "water".

âr-a (old form âs-a), âf, f. An elevation for sacred purposes; i.e. an altar prob. akin to Sans. root âs, "to sit ".

arb-or, oris, f. A tree.

arbór-eus, ca, cum, adj. [arb-or, "tree"] Trees-like, branching.

arc-anus, âna, ânum, adj. [arceo] Secret, concealed, etc.—As Subst.: arc-anum, i, n. A secret.

arc-eo, û (obsol. sup. ium), êre, 2. v. a. To conjure; to keep off [prob. akin to Gr. âipýw, "to enclose"; and in some meanings to âpkeâw, "to ward off, defend.

arc-e-na, na, n. A bow.

arde-o, arsi, arsum, arière, 2. v. n. To burn; to flush. To be eager; to be inflamed or excited.

ard-esco, arsi, no sup., ardesceâre, 3. v. n. [ardeo, "to burn"] To become inflamed.

âre-na, na, âf, f. [âre-o, "to be dry"] Sand; the shore, beach.

arg-entum, enn, i. Silver; silver plate [cf. âpy-ûpos].

ar-idus, âda, idum, adj. [âre-o, "to be dry"] Dry.

ar-me, morum, n. plur. Arms, weapons, equipments; armed men, Implements, utensils [akin to âp-ô, "to adapt"].


arrigo: see adrigo.

ars, tis, f. Art, skill [either akin to âp-ô, "to join," and so, "a joining"; or fr. âre-o, "to plough," and so "a ploughing," as the earliest and most important act of skill].

art-y-fex, ficis, comm. gen. [ars; (i) connecting vowel; fac, root of fâc-ô]. An artist, artist.

1. ar-tus, tüs, m. A joint; a limb [âp-ô, "to fit "].

2. ar-tus (arc-), ta, tum, adj. Narrow, close, close-fitting [âp-ô, "to fit "].

ar-vum, vi, n. [âre-o, "to plough"] A field.

arx, arcis, f. [arceo, "to enclose"] A citadel.

asc-, see adse-

asp-, see adsp-

asper, âra, ârum, adj. Rough; cruel, fierce. (Comp.: asper-ior.) Sup.: asper-rimus.

ast, see at.

asto, âre: see adsto.

astrum, i, n. A star [âsigma].

at (ast), conj. But, but indeed, yet.

âtâ, tra, trum, adj. [cf. âthôw] Black, dark.

at-que (contracted ac), conj. [for ad-que; fr. âd; quâ, "and"] And also, and besides and.

âtrium, i, n, [ater] A hall.

âtr-ox, âcis, au. [ater, "black"] Fierce.

at-tingo, tîgi, tactum, tingère, 3. v. a. [âd; tango, "to touch"] To touch.

at-tollo, no perf. nor sup., tollère, 3. v. a. [âd; tollo, "to lift"] To lift up.

aud-eo, ausus sum, audère, 2. v. semi-dep. To dare.

audîram, pluperf. indic. of audio.

aud-ô, ivi or ïi, ïum, ire, 4. v. a.

To hear [akin to àvû (=âus), "an ear"]).

augûr-ûm, i, n. [augûr-or, "to augûr"] Augury; divination.

aula, âe, f. A palace [âvûa].

aulûm, i, n. Tapestry [âulûa].

aur-a, âe, f. The air; a breeze [âvûa].

aur-âtus, âta, âtum, adj. [aur-um, "gold"] Ornamented with gold; gilt.
aurēs, ča, čum, adj. [id.] Golden.
aur-is, is. f. [aud-is] An ear.
aur-um, i. n. Gold [akin to Latin aes; Gr. ἀύρος].
au-ster, stria. m. The South wind [ἀυ-ω, “to dry”].
ausus, a. um. P. perf. of audaco.
aut, conj. Or.—aut . . . aut, either . . . or.
auxɪl-ium, i. n. [prob. fr. aug-čeō, “to increase”] Aī.
āv-ārus, āra, ārum, adj. [āv-čeō, “to desire earnestly”] Avaricious.
ā-vehō, vexi, vectum, vēhère, 3. v. a. [ā, vēhō] To carry away.
āv- Jesús, a. um. P. perf. pass. of avertō. Turned away; withdrawn.
ā-vertō, verti, versum, vertère, 3. v. a. [ā, verto] To turn away. To keep off; to carry off.
bae-ātus, atum, a. i. j. [baec-a, “a berry”] Adorned with pearls.
barbarus, a. um, adj. Barbarian, barbarous [βαρβάρος].
bē-sus, ta, tum, adj. [be-o, “to make happy”] Happy.
ballā-tri, tricius, f. [bell-o, “to war”] A female warrior.
bell-o, āvi, ātum, āre. 1. v. n. [bell-um, “war”] To wage war; to war.
bell-um, elli. n. [old form dū-ellum; fr. dū-o, “two”] War.
bēn-i-gna-us, a, um, adj. [bēn-us (=bōnus) “good”; ges, root of gigno] Kind, friendly.
bī-o, i, itum, ēre, 3. v. a. To drink; to drink of [root bi (=pi in pi-va, “to drink”) reduplicated].
bī-ni, nā, na, distrib. adj. plur. [bi (=bis), “twice”] Two aircis. Of things that are in pairs: A pair of.
bīrēm-is, is. f. [bīrēn-is, “two-oared”; fr. bi (=bis), “twice”; rūm-
us, “an oar”] A vessel with two banks of cars; a ship (generally).
blandus, a, um, adj. Of things: Flattering, enticing.
bonus, a, um, adj. Good, propitious. Comp.: melior; Sup.: optimus.
brē-v-īter, adv. [brev-is, “short”]
Briefly.
cādo, cēcīdi, cāsum, cādere, 3. v. n. To fall; to abate, subside.
cādus, i. m. A jar [κάδος].
cæs-āres, āriēi, f. The hair; the locks. [akin to Sans. keś-a, “hair.”] cāl-ēo, īu, no sup., ēre. 2. v. n. To be hot; to be warm; to glow.
campus, i. m. A plain [proh. akin to κάπνος, “a garden.”] cān-strā, ōrum, n. plur. A basket made from reeds [κάναστρα].
cāno, cēcīni, cantum, cānere, 3. v. a. To sing [akin to Sans. root cāms, “to praise”].
can-tus, tūs, m. [cān-o] A singing, melody.
cā-nus, na, num, adj. Grey, hoary. [Sans. kas, “to shine.”]
cap-essō, essīvi or essīi, essitum, essēre, 3. v. a. desid. [cāpiō, “to take”] To undrītake.
cāpiō, cēpi, captum, cāpere, 3. v. a. To take; to seize; to reach; to take in, deceive.
cāp-ūt, itis, n. A head [akin to Gr. κεφ-αλή].
career, ēris, n. A prison [Sicilian, κάρκαρ or].
VOCABULARY.

card-o, Inis, m. Hind. The Turn-
ing-point, crisis [akin to κρατ-αινω, “to swing”].
carlo, carpsi, carptum, carpmere, 3. v. a. To pluck. — feed, or live, upon [akin to ἀπο-αξω, “to seize”].
carussa, ra, rum, adj B-lived, dear.
castra, KAM, os, f [for can-rus, akin to Sans. root KAM, “to love”].
castra, trorum, n. plur. An encampment, camp [prop. akin to casa].
casus, sus, m [card-o] A full.
Fate; misfortune, calamity.
caterva, a, f. A crowd.
causa, a, f. A cause, reason.
cavatus, a, um, P. perf. pass. of cavio.
cav-o, avi, atum, are, 1. v. a. [cavis, “hollow”] To hollow, excavate.
av-is, a, um, adj. [root in κυω, to swell] Hollow.
celbro, avi, atum, are, 1. v. a.
[celber, κυω, frequent-ad] To s lem-
nize, honor, celebrate.
cel-er, ēris, ere, adj. [cel, root of cel-lo, “to urge on”] Swift.
cel-le, aq, atum, are, 1. v. a.
[celer, “swift”] To hasten.
celi-la, le, f. [cel-o, “to conceal or hide”] A cell.
cel-o, ari, atum, are, 1. v. a. To con-
ceal [akin to καλύπτω, “to cover”].
cel-sus, sus, sum, adj. [cel-lo, “to urge along”] High.
centum, num, adj. indecl. A hundred [akin to Gr. κατων].
cerno, crēvi, c etum, cernere, 3. v. a. To see. [root CRE or CER, akin to Gr. κτω].
certasse for certavisse, perf. inf. of certo.
cert-e, adv. [cert-us, “sure”] Surely, assuredly.
cert-to, tivi, tatum, tīre, 1. v. n. intens. [cer, root of cer-no] To con-
tend, vie with.
cert-us, i, m. A trusty person.
cer-vix, vicis, i. The neck [for cer-veh-s; fr. cer=καρ-a, “a head”; vēh-o, “to carry”].
cer-vus, vi, m. A stag, a deer [akin to κέρας, “a horn”].

ces-so, sivi, situm, säre, 1. v. n. in-
tens. [céd-o, “to go away”] To be remiss; to be inactive, idle.
cētār us, a, um (rare in sing.) [pro-
nom. stem ki and compar. ending: cf. etepos] adj. The other; the re-
maining. As Subst.: cētēra, ērum, n. plur. The remaining things.
chōrēs, i, m. A dance [χορός].
ciēo, cīvi, cītum, cīere, 2. v. a. To stir up; to cause [akin to κω, “to go”].
cingo, cinxii, cinctum, cingēre, 3. v. a. To surround, encircle.
cing-ulum, ēli, n. cingōl A belt.
circum, adv. and prep. [prob. ad-
circum-ago, ēgi, actum, āgere, 3.
v. a. [circum, āgo]. To drive round,
wheel around.
circum-do, dūdi, dātum, dāre, 1.
v. a. [circum, do]. To surround.
circum-fundō, fūdi, ōsum, fun-
dere, 3. v. a. [circum; fundo, “to pour”] To pour around; to envelop.
circum-fus is, a, um, P. perf. pass. of circumfundo.
circum-tex-tus, ta, tum, adj. [cir-
cum; tex-o, “to weave”] Woven
around, bordered.
ciēhāra, a, f. A harp, a lyre. [κιθάρα].
citius, comp. adv.: see cite.
ci-tus, ta, tunu, adj. [ci-o]. Swift, fleet.
clān, adv. Secretly. [akin to καλ-υπτω, “to cover”; cel-o, “to hide ’].
clāmor, ōris, m. [clam-o] Clamor, shout.
clā-rus, ra, rum, adj. Clear; famous, renowned. [prob. akin to Gr. κλω-ω, Lat. clam-o, “to hear ’].
classis, is, f. A fleet [κλασίς= κλησις, “a calling”].
VOCABULARY.

clau-do, si, sum, dēre, 3. v. a. To close; to enclose. [root clu, akin to κλει-ω, "to shut"]: claus-trum, tri, n. [claud-o] A jar; a barrier.

claus-us, a, um, P. perf. pass. of clau-do.
cēpio, i, tum, ire and issē, 3. v. n. and a. [contr. fr. cēpio; fr. co (=cum), in "augmentative" force; āpio, "to lay hold of"] To begin.
cē-tus, tūs, m. (cōōo, "to come together"). Of persons: A company, etc.

Of birds: A flock.
cognit-us, a, um, P. perf. pass. of cognoscō.
cog-nō-men, mīni-, n. [co (=cum); gnō-men = nō-men]. A family or surname. For nomen: A name.

cog-no-see, gnōvi, gnōtum, gnōscēre, 3. v. a. [co (=cum); gnōsco = nosco] To become thoroughly acquainted with. In perf. tenses: To know.

cōgo, cōgi, coāctum, cōgēre, 3. v. a. [contr. fr. cō ago; fr. co (=cum); "together"; ago, "to drive"] To force.

collect-us, see collectus.
col-licus, see conligo.
collis, is, m. A hill [akin to col-root of excello], collum, i, n. The neck.
cōlo, cōlūt, cultum, colēre, 3. v. a. To inhabit; to till, cultivate; to honor, esteem, cherish, love. [fr. ste n kal in fōkōidos].
cōl-ōnus, ōn, m. [col-o] An inhabitant; a colonist.
columna, æ, f. A column, pillar [root cel- of excello].
cōma, æ, f. The hair. [kōmē] cōmit-or, ātus sum, āri, 1. v. dep. [cōmes, "a companion"] To attend.

commis-sum, si, n. [committ-o, "to commit"] A fault.

committ-us, misi, missum, mittēre, 3. v. a. [com (=cum), mittō] To commit.

commōt-us, a, um, P. perf. pass. of commovo.

com-mōvēo, mōvi, mōtum, mōvēre, 2. v. a. [com (=cum), mōvēo] To disturb, move, agitate; to rouse.

com-pāg-es, is, f. [com (=cum); pag, root of pango, "to fasten"] A fastening; a joint, seam.

1. compello, āvi, ātum, āre, 1. v. a. [compello (3. v. a.)] To address.

2. com-pello, pāli, pālus, pellēre, 3. v. a. [com (=cum), in "strengthening" force]: pello, "to drive"] To drive.

com-plector, ple(¼)xus sum, plectī, 3. v. dep. [com (=cum), "with"; plecto, "to entwine"] To embrace.

complex-us, ūs, m. [complect-or, "to embrace"] An embrace.

com-pōno, pōsāi, pōsitum, pōnēre, 3. v. a. [com (=cum), pōn ] To recline; to end; to bury; to calm; to place; to lay to rest. Compōstus, an adj., quiet, tranquil.

com-pōstus (contr. fr. compositus), a, um, P. perf. pass. of compōno.

cōii-o, āvi, ātum, āre, 1. v. a. [concili-um, "an assembly"] To make friendly, conciliate, win.

con-clúdo, clūsi, clūsum, clūdēre, 3. v. a. [con (=cum); cludo = clau-do, "to shut"] To enclose; to mark out.

con-curro, curi, (rarely cācurri), cursum, currēre, 3. v. n. [con=(cum), curr-o] To engage in combat, fight; to contend.

con-cur-sus, sūs, m. [concurr-o, "to run together"] Assemblage-crowd.

con-do, didī, dītum, dēre, 3. v. a. [con (=cum), do] To build; to found.

con-fido, fīsus sum, fīdere, 3. v. semi-dep. [con (=cum), fido] To trust strongly; to trust in, trust to.

con-fūgio, fūgi, fūgitum, fūgēre, 3. v. n. [con (=cum), fūgio] To flee for refuge or succor.

con-grādōr, pressus sum, grēdi, 3. v. dep. [con (=cum); grādior, "to step"] To engage.

con-jungō, junxti, junctum, jun-gēre, 3. v. a. [con (=cum), jungō] To unite.

conjux (old form conjunx), úgia, comm. gen. [conjux, true root of conjunx] A husband; a wife.

conligō (coll), lēgi, lectum, ligēre, 3. v. a. [con, legō] To collect.
con-scient, see con-scientius.

con-scendo, scendi, scensum, scendere, 3. v. a. [con (=cum), scendo] To mount, ascend; to go on board; to navigate.

consci-us, a, um, adj. [con (=cum), sci-o] Conscious.

con-sid-r, sâdi, sessum, sidère, 3. v. n. [con (=cum), sîdo] To settle.

con-ilî-m, i. n. [fr. con and root sal] salt; compare consult Counsel, plan.

con-sist, stiti, stittum, sistère, 3. v. n. [con (=cum); sîsto, “to stand”] To stand still; to rest; to set foot on.

con-spec-tus, tûs, m. [conspicio, “to look at”] Sight, view.

con-spic-i, spex, spectum, spicère, 3. v. a. [con (=cum); spécio, “to see”] To see, behold.

con-stitûs, stitiû, stittûtum, stitiûcre, 3. v. a. [con (=cum), statuo] To resolve.

con-sto, stiti, stâtum, stâre, 1. v. n. To stand.

con-tendo, tendi, tensum or tentum, tendère, 3. v. a. [con (=cum), tendo] To strain, strive.

con-tingo, tâgi, tactum, tingère, 3. v. a. and n. [con (=cum), tango].

Act.: To take hold of, touch. Neut.: To happen.

contra, adv. and prep. Adv.: On the other hand; opposite; on the contrary. Prep. gov. Acc.: Over against, opposite; in reply to.


con-tundo, tûdi, tûsum, tundere, 3. v. a. [con (=cum); tundo, “to bruise”] To crush.

con-unbium (conn), i, n. [con, nubo] Marriage, wedlock.

con-vell, vell or vuls, vulsum, vellère, 3. v. a. [con (=cum); vello, “to pluck”] To rend in pieces, shatter; to tear apart.

con-vénio, vênî, ventum, vênire, 4. v. n. [con (=cum), vênie] To assemble.

con-véto, verti, versum, vertère, 3. v. a. [con (=cum), verto] To turn round, turn, reverse.

convex-um, i (mostly plur.), n. [convex-us, “arched”] A vault, arch; a recess; a rounded mass of mountains.

con-viv-ium, i [conviv-o, “to live together”] A banquet.

convulsus, a, um. P. perf. pass. of convello.

co-ôr, ortus sum, ôrî, 3. dep. [co (=cum); ôrîor, “to rise”] To arise, break forth.

côp-ia, iæ, f. [contr. fr. co-op-ia; fr. co (=cum); (ops) op-is, “means”] Means, opportunity; plenty.

côr-rum, a, um. P. perf. of corior.

cor, cordis, n. [cor, heart] Heart.

côr-um, adv. [contr. fr. cor-um; fr. co (=cum); os, “the face”] Before, in person; personally.

cor-nus, nüs, n. A horn [akin to Gr. κόρις].

côrôna, æ, f. A crown or circlet [coron-æ, “a crow”; hence, of any thing curved or bent like a crow’s bill; e. g., “a garland”].

côrôn-ô, âvi, âtum, âre, 1. v. a. [cor-ôn-â] To crown; to fill to the brim.

corp-us, ôris, n. The body; a corpse; form, figure [akin to Sans. root kár, “to make”].

cor-rĭpĭo, rîpi, reptum, ripĕre, 3. v. a. [con (=cum), răpi] To seize, snatch; to speed on; to sweep away, hurry along.

cor-rumpo, rūpi, ruptum, rumpĕre, 3. v. a. [con (=cum), rumpo] To spoil, damage.

corr uptus, a, um. P. perf. pass. of corrupmo.

côrusc-us, a, um. adj. [corusc-o, “to move quickly”] Waving, flashing.

costa, æ, f. A rib; a side.

côthurnus, i. m. A high hunting boot, laced in front. worn by the Greeks; a buskin [kóthopros].

crâtēr, ēris, m. A bowl for mixing wine; a goblet [krapîs].
creber, bra, brum, adj. [cre, root of cre-scio, "to increase"] Frequent; abounding in, thick.
cre-do, didi, ditum, dcre, 3. v. n. and a. To trust, believe [akin to Sans. prefix grat, "faith"; do, "to put"].
criniis, nis, m. The hair [akin to crista; kopus].
crinitus, ita, itum, adj. [crinis, "hair"] With flowing hair or locks.
crisp-o, ãvi, ãtum, âre, 1. v. a. [crisp-us, "curled"] To brandish.
cristatus, âta, âtum, adj. [crista, "a crest"] Crested.
croc-eus, ãeu, ãem, adj. [croc-us, "saffron"] Saffron-colored.
crud-eis, ãle, adj. Cruel [akin to cruor].
crúentus, a, um, adj. [prob. akin to crúor, "blood"] Blood.
cum, prep. gov. abl. With; written after personal pron.; e. g. têcum [akin to Gr. ãuâ, ãwv].
cum (quum), earlier form quon [case-form of quis] When; since.
cú-mûlus, múli, m. A heap [like cú-wa, "a wave or billow"; fr. cú-w, "to be pregnant"].
cunctis, a, um, adj. [contr. from conjunctus! All, the whole, all together. As Subst.: cuncti, grum, m., plur. All.
cur (anciently quor), adv. [contr. fr. quâ re, or cui rei; the abl. or dat. of qui and res, respectively]. Why.
cur-a, a, f. [fr. car-o, old form of quér-o, "to seek"; or fr. caveo] Care.
curro, cûcurri, cursum. currère, 3. v. a. To run [prob. akin to Sans. root cûr, "to go"]
currus, ãs [curr-o, "to run"] A chariot.
cur-sus, sús, m. [curro] A voyage, course.
caspis. idis, f. A point, a spear [akin to Sans. root ca, "to sharpen"].
custo, òdis, comm. gen. A keeper; a guard [keuθ-ω, "to cover"].
cyclus, i, m. A swan [kûνος].
dâp-s, is, f. A rich feast, a banquet [akin to δαπ, root of δαπ-τω, "to devour," and δαπ-άρη, "expense"].
âd-tor, tòris, m. [do, "to give"] A giver.
dé, prep. gov. abl. From, away from, out of; according to, in accordance with.
dê-, w, i. [akin to deus] A goddess.
décó-or-us, a, um, adj. [décór] Graceful, beautiful.
décus, úris, n. [déc-et, "it is becoming"] Ornament, beauty.
décus-sus, a, um, P. perf. of dé-féctor.
dé-féctor, fessus sum, fètisici, 3. v. dep. inch. [dé; fátisico, "to grow faint"] To become weary. In perf. tenses: To be wearied or exhausted.
dé-fígo, fixi, fixum, fígëre, 3. v. a. [dê; fígo, "to fix"] To fix; to cast down.
dé-flâuo, fluxi, fluxum, flûcère, 3. v. n. [dê, flâo] To fall in flowing folds; to descend.
dé-hinc, adv. [de, "from"; hinc, "there"] Hereupon, then.
dé-hisco, hivi, no sup., hiscère, 3. v. n. [de, "asunder"; hisco, "to yawn"] I o yawn.
dé-inde, adv. [dê, "from"; inde, "then"] Afterwards, next in order; then.
dé-lum, sás, sum, adj. [déllt-ô] Downcast; derived, descended.
dé-mitto, misi, missum, mittère, 3. v. a. [dê, "down"; mittto, "to send"] To send down.
dé-num, adv. [a superl. form of dé, downmost] At length.
dé-ni, nê, ãs, num. adj. plur. [dèn-um, "ten"] Ten — bis déni, (twice ten, i. e.) twenty.
dé-pendéo, no perf. nor sup., pendère, 2. v. n. [dê, "down"; pendéo, "to hang"] To hang down.
déripio, ripu, reptum, ripère, 3. v. a. [dê, rápio] To tear off.
VOCABULARY.

desert-a, õrum, n. plur. [desert-us, "desert, solitary"] Desert or waste places; desert.
désisto, sóst, st tum, sistère, 3. v. n. [dé, sisto] to leave of, desist.
despec-to, távi, titum, tère, 1. v. n. inters [despecio, "to look down upon"] To look down upon.
déspicio, specxi, spectum, spícere, 3. v. a. [dé, specio] To look down upon.
désuesco (in poets trisyll.), suèvi, suetum, suescère, 3. v. a. [dé; suesco, "to accustom"] To bring out of use. P. perf. pass.: Unaccustomed; disused.
désnētus (trisyll.), a, um, P. perf. pass. of désuesco.
dé-super, adv. [de, super] From above; above.
dé-trūdo, trūsi, trūsum, trūdère, 3. v. a. [de; trūdo, "to thrust"] To thrust of from.
déus, i, m. A god [akin to Sans. deva; Gr. ðeós].
dé-vénio, vénii, ventum, vénire, 4. v. a. [dé, vénio] With Acc. of place: To come to, arrive at.
dévōtus, a, um, P. perf. pass. of dévovec.
dé-vōvéo, vōvī, vōtum, vōvere, 2. v. a. [dé; vōvéo, "to vow"] To devote.
dextr-a, æ, f. [dexter, "right"] The right hand.
dic, pres. imperat. of dico.
dicio (dit), ónis, f. [root dic of dico] Swear.
dico, dixi, dicitum, dicère, 3. v. a. To say, tell, speak; to relate; to call, name [akin to Gr. διηκνύμι; Sans. root dv, "to show"]: dic-o, ávi, átum, áre, 1. v. a. To set apart, appropriate [akin to dico].
dic-tum, ti, n. [dic-o] A word; a speech.
dies, ei, m. (in sing. sometimes f.) A day; the light of day; the day-light [akin to Sans. di, "gleam"; Gr. δύος, "heavenly"; Lat. "deus"].
dif-fundo, fudi, fūsum, fundère, 3. v. a. [dis; fundo, "to pour"] To spread about.
dign-or, átus sum, āi, 1. v. dep. [dign-us, "worthy"] To deem worthy.
dig-nus, na, num, adj. Suitable; worthy [akin to Sans. daksas, "fame"]; Gr. ὅδεος: Lat. decet, decus.
dilectus, a, um, P. perf. pass. of diligo.
di-ligo, lūxi, lectum, ligère, 3. v. a. [di (=dis), legis] To value highly; to love.
di-mitto, misi, missum, mittère, 3. v. a. [di (=dis), mitto] To send away, dismiss.
di-rigo, rexi, rectum, rigère, 3. v. a. [di (=dis), rigo] To guide, direct.
dirus, a, um, adj. Fearful, horrible [prob. akin to δεῖδω, "to fear"].
disco, dìcici, no sup., discère, 3. v. a. To learn [Gr. root díca, Gr. δαίμων; DAK, Gr. δαιμόνιον, Lat. doceo.
disc-r-imen, misis, n. [discerno, "to separate"] Distinction; crisis.
dis-cumbo, cubi, cumbátum, cumbère, 3. v. n. [dis; cumbo, "to lie down"] To lie apart; to recline. Impers. Pass.: Discumbitur, ("It is reclined by them, i. e.) they recline.
disjectus, a, um, P. perf. pass. of disicio.
dis-i tō, ieci, jectum, icēre, 3. v. a. [dis, jacio] To scatter.
dis-jango, junxi, jectum, jungere, 3. v. a. [dis, jango] To divide, separate.
dis-pello, pāli, pulsum, pellère, 3. v. a. [dis, pello] To scatter.
dissimul-o, avi, átum, āre, 1. v. a. [dissimil-is, "unlike"] To conceal; to dissemble.
dis-tendo, tendi, tensum or tenuum, tendère, 3. v. a. [dis, tendo] To dis-tend.
dissimius, a, um; see dives.
diu, adv. [old acc. form of dura- tion of time, root in dies] For a longtime; long. Comp.: diútius; Sup.: diutis- sime.
div-a, æ, f. [akin to divis] A female deity, a goddess.
diver-sus, sa, sum, adj. [divert-o, "to turn in a different direction"] Apart; various.
VOCABULARY.


div-vudo visi, visum, vidère, 3. v. a. To divide; to place; to bring forth [akin to Gr. δίδωμι; Sans. root da].
div-inus, inum, adj. [div-us, “a deity”] Divine, heavenly.
div-us, i, m. A deity, a god [div-us, “divine”].
do; dēdi, datum, dāre, 1. v. a. To give; to place; to bring forth [akin to Gr. δίδωμι; Sans. root da].
dōcēo, ē, ērum, ēre, 2. v. a. [for root see disco] To teach; to show.
dōcēo, ē, ērum, ēre, 2. v. n. and a.
To give; to be paid.
dōl-or, oris, m. [dōl-ēo, “to grieve”] Grief, sorrow.
dōl-us, i, m. Craft, a stratagem, a wile [δολός].
dō nin-o, atus sum, āri, 1. v. dep. [domin-us, “lord”] To rule.
dōn-inus, inī, m. [Sanskrit damas, he who subdued, root dam; Gr. δόμως].
Master, lord.
dōmus, i and ēs, i. A dwelling, abode; a family, house, line [Sanskrit dama, “a house”; Gr. δώμος].
dorsum, orsi, n. [akin to δέρν, “neck”] A back; a reef; a ridge.
dūb-īnus, īa, īum, adj. [for duhibius, fr. duo, habelo] Doubtful, wavering.
dūco, duxi, ductum, dūcere, 3. v. a.
To lead; to derive; to prolong.

To draw out”].
duc-tor, tōris, m. [duc-o, “to lead”] A leader.
dūc-is, e, adj. Sweet [usually considered akin to gλυκός].
dam, conj. [for dium, acc. from diu; compare diu] While; yet, now; provided that; until.
dūr-o, āvi, ātum, āre, 1. v. n. [dur-us, “hard”] To endure, hold out.
dur-us, a, um, adj. Hard.
dux, ducis, comm. gen. [duc-o, “to lead”]. A leader, guide.

ē; see ex.
ēbur, oris, n. Iv ry [akin to Sans. ibha, “an elephant”].
ē-duco, duxi, ductum, dūcere, 3. v. a. [e (=ex), duco].
To lead forth.
ēffero, extuli, clātum, efferre, v. a.
irreg. [ex, ferō] To bear out or forth or away; to lift up.
ē-ficio, feci, fectum, fīcere, 3. v. a.
[ex, facio] To form, make.
ē-fōdio, fōdiō, fossum, fōdere, 3. v. a. [ex, fōdio] To dig out or up.
ē-fando, fāndi, fāsum, fundere, 3. v. a. [ex, fundo] To resign; to pour forth; to sacrifice.
ē-ē-nus, na, num, adj [ē-gēo] In need, or destitute, of.
ē-ē-ō, ē, no sup., ēre, 2. v. n. To be in need [akin to Gr. ἄχρη, “needy”].
ēgo, Gr. mei (Plur. nōs, Gen. nostrium or nostri), pron. pers. I [akin to Gr. ἐγώ, Sans. aham].
ē-grēdiōr, grexus sum, grēdi, 3. v. dep. [e (=ex)]; grādior, “to step” To disembark.
ēgrēgius, a, um, adj. [ē, grex] Famous.
ējectus, a, um, P. perf. pass. of ejecto.
ē-ićio, īeci, jectum, icere, 3. v. a.
[e (=ex), jacio] To cast out.
ē-lābor, lapsus sum, lābi, 3. v. dep. [e (=ex)]; lābor, “to glide” To escape.
ē-m.tto, misi, missum, mittēre, 3. v. a. [e (=ex), mittō] To send forth.
ēn, interj. Lo! behold! [Gr. ἦν].
ēnim, conj. Truly; for.
ē-o, i vi or ii, ītum, ire, v. n.
To come; to go [root i, akin to Sans. root ri; Gr. ἵειν].
ēōdem, adv. [for eoemdem = eundem, acc. sing. of idem, “the same”] To the same place.
VOCABULARY

ex-cūdo, cūdi, cūsum, cūdēre, 3. v. a. [ex. cūdo] To strike out.

ex-cūtio, cussi, cussum, cūtēre, 3. v. a. [ex. quatio] To shake out or off.
exemptus, a, um, P. perf. pass. of exino.
ex-eō, īvi or īi, ītum, īre, v. n. [ex, eo] To go out.
ex-erēco, erēci, erēcitum, erēcēre, 2. v. a. [ex; erēco, “to enclose”] To keep busy, exercise; to practise; to lead.
ex-haurio, hausi, haustrum, haurīre, 4. v. a. [ex; haurio, “to draw”] To drain.
exhaustus, a, um, P. perf. pass. of exhaŭrio.
ex-i-o, ēgi, actum, ēgère, 3. v. a. [ex, ēgo] Of time: To pass, spend; to weigh accurately.
ex-i-mo, ēmī, emptum, ēmēre, 3. v. a. [ex; ēmō, “to take”] To remove.
ex-pēd-iō, īvi or īi, ītum, īre, 4. v. a. [ex, pes] To prepare, get ready, get out, bring forth.
ex-pello, pali, pulsānum, pellēre, 3. v. a. [ex. pello] To drive out, banish, ex-pērior, pertus sum, pēfri, 4. v. dep. [ex; pērior, “to try”] To prove, to experience.
ex-plēo, plēvi, plēctum, plēre, 2. v. a. [ex; plēo, “to fill”] To fill, fill up.
Of time: To complete.
ex-plōro, plōrāvi, plōrātum, plōrīre, 1. v. a. [ex; plōro, “to call out”] To search out, to explore.
ex-sēro, sērūi, sertum, sērēre, 3. v. a. [ex; sēro, “to put”] P. perf. pass. Bare, naked.
ex-spiro, spirāvi, spirātum, spirāre, 1. v. n. [ex. spiro] To breathe forth.
ex-templo, adv. [contr. fr. old extempūlo; fr, ex, “immediately after”; tempūminus, a dimin. form of tempus, “time”] Forthwith, at once.
extrēma, ōrum; see extremus.
extrēmus, a, um, sup. adj. Of place: Farthest, extreme. Subst.: extremēma, ōrum, n. plur. The farthest parts, extreme things; final destiny.
Pos: exterus or exter; Comp.: exterior.
VOCABULARY.

extūli, Perf. ind. of effevo.
exeō, uī, utum, uēre, 3. v. a. [ex and root av, “to put on”] To put off.
exūro, ussi, ustum, ūrecre, 3. v. a. [ex, denoting “completeness”; ēro]
To burn up.
fāc-ies, tēi, f. [prob. fr. fācio, “to make”] Form, figure, face.
īās iūs, ile, adj. [fācio] Easy.
fācio, fēci, fæctum, fæcre, 3. v. a.
To make, to do, to perform. Pass.: ficio, facerum sum. fēci [akin to Sans. root bhū, “to be”—in causative force].
fac-sum, ti, n. A deed, an exploit [id.].
fāl-lo, fēcelli, falsum, fallēre, 3. v. a.
To deceive; to imitate or assume [akin to Gr. σφαλλω; Sans. root sphal, “to tremble”—in causative force].
falsus, a, um, P. perf. pass. of fallo.
Pa.: Deceπtive, false, unreal.
fāta, a, e, f. Fane, tradition [φαίνω].
fāmes, mis, f. Hunger.
ātū a, e, f. A female servant.
fāmus, uī, m. A servant, attendant.
āndis, nda, ndum, adj. [for, “to speak”] Right. As Subst.: fandum, i, n. Right.
fas, n. indecl. [root fa of far] A law ul thing.
fāstig-iun, ii, n. [fas’tig-o, “to make pointed”] A pinnacle, top, roof.
Of narratives: The leading point, 
fātigo, āvi, ātum, āre, 1. v. a. [Gr. χατες, “want.”] To weary.
fā-tesco, no perf. nor sup., tiseē:e, 3. v. n. To cause open [see fātigo].
fāvens, ntis, P. pres. of favēo.
fāv-ēo, favi, fautiun, fāvēre, 2. v. n. To be favorable; to be well disposed [root of φῶς, “light”].
fa-x, cis, f. A torch, a fire-brand [akin to Sans. root bhū; Gr. φάσσω, “to shine”].
fē-ix, leis, adj. [fē-o, “to bring forth”] Fortunate, happy, auspicious.
fē-mīna, minē, f. [fē-o, “to produce”] A female, a woman.
fēr-a, e, f. [fē-r-us, “wild”] A wild beast.
fern-i-n, a, e. f. [fērin-us, “of, or belonging to, a wild animal”] Venesum.
fērio, no perf. nor sup., ire, 4. v. a.
To strike.
fēro, túli, utum, ferre, v. irreg.
To bear, carry, bring; to present one’s self; to raise, to extend, to produce, to report, to say; to carry off [akin to φέρω; also to Sans. root bhū: túli is formed fr. root tūl or tōu, whence tollō; latum=tatum, akin to τάξαω].
fērox, ōcis, adj. [root of fa.usr] Spiritual, fierce, savage.
fernium, i, n. Iron, a sword, the iron-head of a spear.
fēr-vēo, bai, no sup., vere, 2. v. n.
To be hot; to glow, i.e., to be carried on warmly or briskly.
fēs-sus, sa, sum, adj. [fdt-isco, “to grow weary”] Weary, weary.
1. fē-tus, tūs, m. [fē-o, “to produce”] Offspring.
2. fē-tus, ta, tum, adj. [id.] Pregnant, teeming, filled with, abounding in.
frīd-ē-ia, ica, f. [frī-o] Confidence.
frīd-us, a, um, adj. [frī-o, “to trust”] Trusted, intimate.
figō, īxi, fixum, figēre, 3. v. a. To fix, fasten; to fasten; to imprint [prob. akin to σφιγ-γω, “to bind tight”]
fillūs, ii, m. A son [root of feo, “to produce”]
figō; see fācio.
fixus, a, um, P. perf. pass. of figō.
flagrans, ntis, P. pres. of flagro.
Glowing.
flag-īro, rāvī, rātum, rāre, 1. v. n.
To flame [akin to Gr. φλάεω, “to burn”; Sans. root bhīrah, “to shine”].
VOCABULARY.

flam-ma, m. Flare, a fire [for fleg-ma; fr. φλέγ-ω; see flego].
flam-mätus, a. Flaring, a flame [akin to Gr. φλάμμον].
flāv-us, a. Golden [prob. fr. same source as flamma; see flamma].
flav-us, m. [fluo] A yellow.
flect-o, flexi, flexum, flectère, 3. v. a.
To bend; to guide [prob. akin to πλέκ-ω, "to plait or twist"].
flor-ē-us, ca, cum, adj. [flos] Flowerly.
flōs, hōris, m. A flower [root flā in flare, "to blow"].
flū-c-tus, ās, m. [fluo] A bellow, wave.
flūo, fluxi, fluxum, flūère, 3. v. n.
To flow [akin to Sans. frū, "to flow"; and Lat. flecto].
flūv-ius, ii, m. [fluo, "to flow"] A river.
feed-us, ēris, n. [fid-o] A league, treaty, condition.
fōl-ium, īn, n. A leaf [akin to φυλ-λον].
fō-mēs, mitis, m. [fō-vō, "to foster"] A touchwood.
fon-s, tis, m. [fund-o] "To pour forth" A fountain.
(for), fātus sum, fārī, 1. v. dep. To speak [akin to φα-ω, φη-μ-υ, "to say"].
φορέ (= futurum esse), fut. inf. of sum.
fōr-is, is, f. A door [akin to Gr. θύρα; Sans. dvar, or dvār-a].
for-ma, mē, f. [cf. Lat. fortis] Form, figure; a fine form, beauty.
for-s, abl. forte (other cases not found), f. [fer-o, "to bring"] Chance.
Adverbial Abl.: By chance.
for-s-an, adv. [elliptically for sit an] Perhaps.
for-tis, te, adj. Courageous, brave, stalwart [akin to Sans. root dhār, "to bear"].
whether good or bad; the goddess Fortune.
fortū-ā-tus, ta, tum, adj. [fortuno, "to make fortunate"] Fortune.
fōtus, a, um, P. perf. pass. of foveo
foveo, ōvi, ōtum, ōvere, 2. v. a.
To cherish, to fondle.
frā-ō-ris, ēris, m. [frango] A crash-
ını, a crash, din, roar; a dashing.
frāg-ro, rāvi, rātum, rāre, 1. v. a.
To emit a smell whether good or bad; to be fragrant.
frango, frēgi, fractum, frangère, 3.
v. a. To break [akin to Gr. φράσαν].
frāber, tris, m. A brother [akin to Sans. bhrātri].
frēn-o, ā-ī, ātum, ēre, 3. v. n.
To murmur in approval. Of the winds:
To howl, to roar (Gr. βρακ-ω).”
frēn-o, ā-ī, ātum, ēre, 1. v. a.
frēn-nm, "a bridie") To curb; to restrain.
frējuns, ntis, adj. [root φράξ of φράσαν, "to enclose" In great numbers, numerous.
frētum, i, n. [akin to serveo] A
strait; the sea.
frig-us, ōris, n. [Gr. ρύος, "cold"] Cold, cold.
frond-eus, ēs, ēnus, adj. [frons, "a leaf"] Leafy.
frons, front-is, f. The fore-part; the
brow [akin to Sans. bhrū; Gr. δ-φρύς; Eng. "brow"].
fruges, um, see frux.
frustra, adv. [akin to fraudo] In vain.
frustum, i, n. A piece, bit, morsel.
frux, frūxis (mostly plur.), f. [frūor]
Fruits of the earth, grain.
fūns, i, m. A drone.
fūg-a, æ, f. [fugio, "to flee"] A
flight.
fügio, fūgi, fūgitum, fūgere, 3. v.
n. and a. To flee; to fly [akin to Gr.
φυβω, root of φευω, "to flee"; also
to Sans. root bhuv, "to bend"].
fūg-o, āvi, ātum, ēre, 1. v. a. [fug-a,
"flight"] To put to flight.
fūlis, m., m. A torch.
fulvus, a, um, adj. [fulgeo] Tawny.
fūnāl-e, is, n. [fūnāl-is, "pertaining
to a cord"] A torch.
fund-amentum, menti, n. [fund-o,
"to found"] A foundation.
fundo, fūdi, fūsum, fundēre, 3. v. a. To pour; to prostrate; to spread [root fund, akin to χύ-ς, "a pouring out"]; χυ-ς, "to pour out").

fungus, éris, n. [Sansk. dhumas, "smoke"; Lat. fumus] Death; a funeral.

für-ia, fārūm (rare in sinz.), f. plur. [für-o, "to rage"] Rage, madness.

für-o, üi, no sup., ēre, 3. v. n. To rage, rave [cf. Gr. θρόνος and θρῆνε].

für-or, ēris, m. [für-o, "to rage"] Rage, fury.

iūtūrus, a, um, P. fut. of sum.

gāl-ēa, cae, f. A helmet [Sansk. Jal, "to cover"].

gāndā, gādisus sum, gandāre, 2. v. n. semi-dep. To rejoice, delight [akin to γαδέω].


gāza, w, f. I pleasure [γάζα, said to be originally a Persian word.

gā minus, mina, minum, adj. [gēn-o, "to bring forth"] Twin-born, twin.

gēn-ītus, ītus, m. [gēn-o, "to groan"] A groan, a sigh.

gēn-ma, mae, f. [cf. Gr. γέμω, "to be full"] A gem.

gēn-o, üi, itum, ēre, 3. v. a. To mourn, to sigh.

gen-ītor, istrator, m. [gēn-o (old form of gigno), "to beget"] A father, sire.

gen-ītrix, itrīcis, f. [gēn-o (old form of gigno), "to bring forth"] A mother.

gen-i-itus, a, um, P. perf. pass. of gigno.

gen-s, tis, f. [gēn-o, "to beget"] A nation, a race. Pl : All nations.

gn-y, us, n. A knee [akin to γόνυ].

genū, P. ind. of gigno.

gen-us, ēris, n. [akin to gen-s] Birth, descent; a race.

gehmān-a, a, f. [german-us, "full, own", fr. germene, "a sprout"] A sister.

gehmān-us, i, m. [id.] A brother.

gēro, gessi. gestum, gērēre, 3. v. a. To bear, carry, wea. Of war: To wage (root gēs, "to come, go").

ges-to, tāvi, tātum, tāre, 1. v. a. intens. [gōro] To carry; to have; to wear; to possess.

gigno (old form gēno), gēnū, génium, gignēre, 3. v. a. To bring forth, bear, to beget. With Abl. of "Origin": Sprang from [repeated fr. root gen (akin to Sans. root jān, "to bring forth"); whence also γένιον, gēn-gōno, gé-gēn-o, gi-gēn-o, gi-gūn-o; cf. γενομμαι, formed on the same principle.

glēb-, ã, i. (also glēba) The soil.

glōmēr-o, ãi, átum, ēre, 1. v. a. [glōmus, "a ball"] To roll on; to assemble.

grādiōr, gressus sum, grādi, 3. v. dep. To walk, advance for gram-dior; akin to Sans. root kram, "to step, walk").

grād-us, ûs, m. [grād-ior] A step.

grān-āev-uns, a, u, n. adj. [grān-uns, "great"; āev-um, "age"] Aged.

grātēs (usually found only in the nom. and acc.), f. plur. [grāt-or, "to manifest joy"] Thanks.

grāv-is, e, adj. Heavy; pregnant; of weight; grievous (akin to Gr. ἁπάσ; Sans. ār-u for original ār-u).

grāv-iter, adv. [grav-is, "heavy"] Strongly, deeply.

grēnium, i, n. The bosom [akin to genem].

gres-sus, sūs, m. [grād-ior, "to step"] A step; a gait.

gurges, itis, m. A whirlpool; a flood.

gust-o, āvi, átum, ēre, 1. v. a. [gustus, "a tasting"] To taste.

hāba-na, na, f. [hābā-o, "to hold"] Plur.: The reins.

hāb-ēo, ûi, itum, ēre, 2. v. a. To have, to hold.

hāb-illis, ile, adj. [hāb-īo, "to hold"] Suitable.

hāb-itus, ītus, m. [hāb-ēo] Dress.

hāc, adv. [adverbial abl. fem. of hic, "this"] In this place, on this side, here.
hær-ðo, hæsi, hæsum, hærêre, 2. v. n. To stick; to stand motionless; to hang upon.

hálō, āvi, ētum, ēre, 1. v. n. To emit a sweet scent, be fragrant.


hand, adv. Not at all, not [orig. hau=ov].

hanliō, hansi, haustum, haurife, 4. v. a. To drain.

herb-a, ā, f. Herbage, grass [akin to Gr. φήμι, “to feed,” and Sans. root BHR, “to eat”].

hër-ōs, ōis, m. A hero [Gr. ἱπ-ως, Sans. vir-a].

heu, interj. Ah! alas!

heus, interj. Ho! ho there!

hīb-er-nus, erna, ernum, adj. [hīemps, “winter”] O, or belonging to, winter; winter. As Subst.: hībernum, i, n. (sc. tempus), Winter-time, winter.

1. hic, hæc, hoc, pron, dem. This [akin to Sans. pronominal root I, aspirated; with c (=ce), demonstrative suffix].

2. hic, adv. [1. hic, “this”] In this place, here, hereupon.

hiemps, himis, f. Winter; storm [Gr. χιω; Sans. himas, “snow”].

h-in-c, adv. [for h-im-c; fr. hi, base of hi-c; im, locative suffix; c=demonstrative suffix, ce]. From this place, hence; on this side, here; hence . . . hence, on this side . . . on that side; next; from this cause, hence.

hōmo, ēnis, comm. gen. [root in hunus] A person, or man.

hōnor (honos), őris, m. Honor, respect; an offering or thanksgiving; beauty.

horre-ns, nôs, P. pres. of horreo, Pa.: Pers. ḫorrid, horrid, awful, dark; rough, bristling.

horreó, ùi, no supine, ère, 2. v. n. To stand on end, as hair; to be bristly.

horr-idus, ida, idum, adj. [horr-ðo] Horrible, dreadful.

hospes, pitis, m. A guest; a host [perhaps fr. hostis, “stranger,” and pa root of pasco].

hos-pit-ium, ium, n. [hospes] Hospitality.

hosti-à, ìe, f. [obsoL. hosti-à, “to strike”] A vic t̓m.

hos-tis, tis, comm. gen. An enemy [prob. akin to Sans. root Ghas, “to eat”].

hic, adv. [for hoc, adverbial neut. ace. of hic, “this”] To this place, hither.

hüm-anus, a, um, adj. [hōmo] Human.

hümex-t-ò; see umecto.

hüm-érus; see umer-s.

hüm-a-us, i, f. The ground:—humi, on the ground: [akin to χαυ-αι, “on the ground”].

ibam, imperf. ind. of eo.

ibi-de-n, adv. [ibi, with demonstrative suffix dem] In the same place.

1-dem, ēdem, idem, pron. dem. [pronominal root I; suffix dem] The same.

i-gnārus, gnāra, gnārum, adj. [for in-gnarus; fr. in, “not”; gnārus, “knowing”] Ignorant.

i-gnāvus, gnāva, gnāvum, adj. [for in-gnāvus; fr. in, “not”; gnāvus, “bust”] Idle.

ignis, is, m. Fire, flame [akin to Sans. āgni, “fire”].

i-nōbilis, gnōbile, adj. [for in-nōbilis; fr. in, “not”; gnōbilis (=nobilis), “well known”] Obscure, ignoble.

i-gnōtus, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, “not”; gnōtus (=nōtus), “known”] Unknown.

il-le, la, lud, demonstr. pron. [for is-îe; fr. is] That person or thing; he, she, it; that well-known.

illic, adv. [pron. illic, “that”] In that place, there.

il-lido; see inlido.

im-ágo, áginas, i. A form, ima-e; a representation, phantom [root m of imitor].
imber, bris, m. A heavy rain; a storm; water (akin to ὕθως).  
im-mânis, e, adj. Vast, huge; cruel, savage [in, "not"; Sans. root mà, "to measure"].  
im-mîneô, no perf. nor sup., minère, 2. v. n. [in, "over"; minieo, "to project"] To overhang, threaten.  
im-mitis, mite, adj. [in, "not"; mitis, "mild"] Cruel.  
immo, adv. Nay but, nay:—immo, age, nay, some [superl. form fr. in].  
im-motus, mòta, mótum, adj. [in, "not"; mòtus, "moved"] Unmoved, un-hanged.  
im-par, adj. [in, "not"; par, "equal"] Not equal, ill-matched.  
im-pello, pàli, pulsùm, pellère, 3. v. a. [in, "against"; pello] To drive, thrust; to urge, impel.  
im-pĕro, ìni, ìnum, [impĕro, "to command"] Sway, empire.  
im-piger, pigra, pigrum, adj. [in, "not"; piger, "indolent"] Quick.  
im-pius, plà, plûm, adj. [in, "not"; pius] Unholy, impious.  
im-pléo, plévi, plütum, plère, 2. v. a. [in; pléo, "to fill"] To fill up; to fill, to satisfy.  
im-plico, ìi, ìtum (also, āvi, ātum), āre, 1. v. a. [for in, "in"; plico, "to fold"] To enfold; to entwine; to kindle.  
im-pônâ, pósùi, pósittum, pórnera, 3. v. a. [in, "upon"; pônô] To place upon.  
imprimis, adv. Especially.  
im-prôvisus, prôvisa, prôvisum, adj. [in, "not"; prôvisus, "foreseen"] Unexpected.  
imus, a, um, sup. adj. Lowest, deepest; the lowest part, or bottom, of. Pos.: inférus; Comp.: inferior.  
in, prep. gov. abl. or acc. With Abl.: In, on. With Acc.: Into, for, toward, upon, against, among [év].  
inânis, e, adj. Empty.  
in-cautus, canta, cautum, adj. [in, "not"; cautus, "cautious"] Incautious, off one's guard.  
in-cêdo, cessu, cessum, cêdêre, 3. v. n. [in, "in"; cêdo, "to go"] To proceed, advance, move on.  
icind-i-v, il, n. [incend-o, "to burn"] A condagration.  
icen-do, di, sum, dère, 3. v. a. To set on fire; to fire, excite. P. perf. pass.: Lithe, burning [for in-can-do; fr. in, "into"; root can, akin to κάω, "to burn"]; incensus, a, um, P. perf. pass. of incendo.  
icceptum, ti, n. [incipio, "to begin"] A purpose.  
icess-s-îs, sús, m. [incêd-o, "to walk"] Gait.  
icipio, cepi, ceptum, cipère, 3. v. a. [in, "in"; cípio, "to take"] To begin.  
icognitus, cognita, cognitum, adj. [in, "not"; cognitus, "known"] Unknown, uncertain.  
icconcessus, co cessa, concessum, adj. [in, "not"; concessus, "allowed"] Unlawful.  
icrêp-ito, ìtavi, ìtatum, ìtáre, 1. v. n. intens. [incrêp-o, "to make a noise"] To challenge, taunt.  
icu-ôbo, cûbû, cûbitum (rarely cûbavi, cûbatum), cûbare, 1. v. n. [in, "upon"; cûbo, "to lie down"] To lie upon; to brood upon.  
icultus, culta, cultum, adj. [in, "not"; cultus, "cultivated"] Not cultivated, uncultivated.  
icumbo, cûbû, no sup., cumbêre, 3. v. n. [in, "upon"; obsol. cumbo, "to lie down"] To lie upon; to settle upon.  
icus-ô, āvi, ātum, âre, 1. v. a. [in, "against"; caus-a, "a charge"] To accuse.  
icûtio, cussi, cussum, cûtère, 3. v. a. [in, "against"; quàtio, "to shake"] To strike into; to inspire with.  
in-de, adv. Then [pronominal root i; n, epenthetic; suffix de (=θε or θεν, "from")].  
idico, dixi, dictum, dicère, 3. v. a. [in, dico] To proclaim.
in-dignor, dignātus sum, dignāri, 1. v. dep. [in, “not”; dignor, “to
deem worthy”] To be indignant; to
chafe; to be angry.
in-duō, dūi, dūtum, dūcre, 3. v. a.
To put on, assume [dejuō].
in-eru-is, e, adj. [in, “not”; arm-a,
“arms”] Without arms, unarmed.
in-faudus, fanda, fandum, adj. [in,
“not”; fandus, “to be spoken of”]
Unspauable, abominable, dreadful.
in-felix, felicis, adj. [in, “not”; felix]
Unhappy; unfortunate, ill-
jated.
in-féro, in-tuli, il-lātum, in-ferre,
3. v. a. [in, “into”; fero, “to bear”]
To bear into. With Personal pron.: To
betake one’s self.
infigo, fixi, liquum, figere, 3. v. a.
[in, “into”; figo, “to fix”] To fix
into, to impale.
in-gēniō, gēminiī, gēminātum,
gēminare, 1. v. n. [in, in “augmenta-
tive” force; gēnīo, “to double”]
To redouble, to increase.
in-gēmo, gēnū, gēmitum, gēmere,
3. v. n. [in, gēmo, “to groan”] To
groan, sigh.
in-gens, gentis, adj. [in, “not”;
gens, “a race”] Hume, immense; great.
in-hūmā-tus, ta, tum, adj. [in,
“not”; humo, “to bury”] Unburied.
in-iicus, iica, iicium, adj. [in,
“not”; iicus, “friendly”] Un-
friendly, hostile.
in-iōquus, iqua, iquum, adj. [in,
“not”; aquus, “favorable”] Hostile.
injūri-a, æ, f. [injūri-uses, “unjust”]
Injustice; outrage; tale of wrong.
inlido, iisi, lisum, lidère, 3. v. a.
in, lēdo] To dash upon.
inquam or inquio, v. defect. To
say.
inquit, 3. pers. sing. of inquam.
inrigo, āvi, ātum, āre, 1. v. a.
To shed.
in-scitis, a, um, adj. [in, “not”;
scīo, “to know”] Not knowing, un-
aware.
in-scribo, scripsi, scriptum, scrib-
ere, 3. v. a. [in, “upon”; scribe] To
mark; to inscribe.
in-sēquor, séquātus sum, séqui, 3.
v. dep. [in, “after”; séquor] To fol-
low, pursue.
in-sēdiō, sēdi, sessum, sidère, 2. v.
in, “upon”; sēdeo] To sit upon.
inśā-lia, ārum, f. plur. [insī-deo,
“to take up a position in a place”
Artifice; trick, wiles.
inśido, sēdi, sessum, sidère, 3. v. a.
and n. To settle on.
in-signis, c, adj. [in, “upon”;
signum, “a mark”] Remarkable,
distinguished.
in-spiro, spirāvi, sp prêtum, spirāre,
1. v. a. [in, “into”; spiro, “to breathe”]
To inspire, excite, kindle.
in-sto, stiti, stātum, stāre, 1. v. n.
in; sto, “to stand”] To press on; to
be eager; to strive.
in-struō, struxi, structum, struere,
3. v. a. [in; struō, “to build”] To
furnish, fit up, array.
in-sūl-a, æ, f. [in, “in”; sūlum,
“the sea”] An island.
in-sūper, adv. [in, “on or upon”;
sūper, “above”] Above, moreover.
in-tactus, ta, tum, adj. [in, “not”;
tangō, “to touch”] Pure, untouched,
maidan.
in-tent-o, tāvi, tātum, tāre, 1. v. a.
intens. [inten-t-o] To threaten.
inter, prep. gov. acc. [akin to in]
Between; among, in the midst of;
through.
in-ter-dum, adv. [prob. inter, “at
intervals of”; dum, contr. fr. diun,
old acc. of dies; see diu, Sometimes.
inār-ēa, adj. [for inār-ēam; fr.
ināer, “between”; ēam, acc. sing.
ēm, of is] Meanwhile, in the mean-
time.
in-ter-for, fātus sum, fāri, 1. v.
dep. [inter, “during”; (for), “to speak”]
To interrupt.
ināt-īōr, ius, comp. adj. [obsol.
ināt-ius, “wtait”] Inner, interior;
the inner part of. Sup.: intimus.
inēmus, a, um, sup. adj. Inner-
most; the innermost part of.
in-tōnō, tōnūi, tōnātum, tōnāre, 1.
v. n. [in, tono] To thunder.
in-tractabilis, tractābile, adj. [in. “not”; tractābīnus, “to be handled”] Indomitable, not to be subdued.

in-tro-grēdiōr, gressus sum, grēdi, 3. v. dep. [intro, “within”; gradior, “to step”] To enter.

intus, adv. Within [akin to Gr. ἐνωρ].

in-vēno, vexi, vectum, vēhēre, 3. v. a. [in, “upon”; vēhō, “to carry”] Pass.: To ride on or upon; to be carried upon.

invī-sus, sa, sum, adj. [invid-eo, “to hate”] Hated, hateful, odious, detested.

in-vi-nus, a, um, adj. [in, “not”; vi-a, “a way”] Pathless, dangerous.

i-pse, psa, psum, pron. dem. [for

îp-sè; fr. is; suffix, see ins-p.] elf, every.

jra, a, f. Anger, rage, wrath.

ire, pres. inf. of eo.

ir-rigo; see irn-go.

i-s, ca, id, pron. dem. This, that

[jakin to Sans. pronominial root 1:].

it, 3. pers. sing. pres. ind. of eo.

i-ter, tinēris, n. [eo, “to go,” through root 1:] A course.

jā-cēo, cūi, cītum, cēre, 2. v. n. To lie; to lie low [akin to Sans. root vai, “to go”].

jac-to, tāvi, tātum, tāre, 1. v. a. intens. [jāc-īō, “to throw”] To toss, to drive hither and thither; to utter, pour forth; to behave haughtily, to boast.

jāculātus, a, um, P. perf. of jaculor.

jācul-or, ātus sum, āri, 1. v. dep.

[jacū-lum, “a javelin”] To hurt.

jam, adv. [prob. =eam, acc. sing. fem. of is, “this, that”] At this time, now; already:—jam . . . jam, at one time . . . at another time; now . . . now. At that time, then. Strengthened by tum: At that very time, even then.

jam-dudum, adv. [jam, “now”; dudum, “not long since”] Now at once; long ago.

jam-pridem, adv. [jam; pridem, “long ago”] Long ago, long since.

jūbēo, jussi, jussum, jūbēre, 2. v. a. To order, bid [perhaps fr. jus, habeo].

jūdicium, li, n. [jūdle-o, “to judge”] A judgment.

jūgāram for jugaveram, pluperf. ind. of jugō.

jūg-o, āvi, ātum, āre, 1. v. a. [jūg-um, “a yoke”] To join in marriage.

jūz-um, i, n. [jug, root of jungō, “to join”] A mountain-ridge.

jungō, junxi, junctum, jungere, 3. v. a. To join; to yoke [akin to Gr. ὁγυ, root of ὁγυνοις; and to Sans. root yug].

jū-s, ris, n. Law [akin to Sans. root yu, “to bind”].


jussus, a, um, P. perf. pass. of jubeo.


just-us, ta, tum, adj. [jus, “law”] Just, equal.

juvēus, is, adj. comm. gen. Young. As Subst.: A young person; a young man [akin to Sans. yuvan, “you...”].

juvēu-ta, te, f. [juvē-us] Youth.

juvēn-tus, tūtis, f. [dat.] Youth, i.e. young men.

jūvo, jūvi, jūtum, jūvāre, 1. v. a. and n. To assist; to please, delight.

lābens, ntis, P. pres. of labor.

lāb-or, ōris, m. Labor, toil, task; misfortune. Of the sun: An eclipse [akin to Sans. root labh, “to acquire”; Gr. λάβ, root λαμβάνω, “to take”].

lābor, lapsus sum, lābi, 3. v. dep. To glide; to pass away [akin to Sans. root LAMB, “to fall”].

lāborātus, a, um, P. perf. pass. of laboro.

lābō-ō, āvi, ātum, āre, 1. v. a. [lābor] To make with toil; to work laboriously.

lā-rima, ă (old form dacrima). A tear [akin to Gr. δακρω; Sans. root ḍac, “to bite”].

lācrim-o, āvi, ātum, āre, 1. v. n. [lācrim-a, “a tear”] To weep.

lādeo, læs, læsum, læderc, 3. v. a. To hurt; to offend; to thwart.
VOCABULARY.

laetans, ntis, P. pres. of laetor.
laet-or, âtus sum, âri, 1. v. dep. [id.]
To rejoice.
laet-is, a, um, adj. Joyful;
abounding in, full of [akin to Sans.
root la, “to shine, delight”].
laev-us, a, um, adj. Left. As Subst.:
 lava, â, f. The left-hand [lae-ûs].
lâ-pis, pûlis, m. A stone; marble
[akin to Gr. âa-ûs, “a stone”].
lâ-qu-ûare (û-âr), âaris, n. [akin to
lae-us, in etymological force of “a
thing hollowed out”] A sunken panel
in the ceiling; a ceiling.
larg-us, a, um, adj. Abundant,
copious.
lât-e, adv. [lât-us] Far and wide.
lâtens, ntis, P. pres. of lateo. Pa.:
Hâdden.
lât-ûo, ûi, âre, 2. v. n. and a.
Neut.: To lie hid, be concealed. Act.:
to escape the notice of [akin to la,root of laûdâw, “to lie hid”].
lâtex, icsis, m. A liquid, fluid.
lâtus, a, um, adj. Broad; widely
extended, spreading far [old Lat.
status; Sans. root STA-steruo].
lâtus, ëris, n. The side [akin to
plauûs].
laua, laudis, f. Praise; a noble
action [prob. akin to Gr. kâi-ûw; and
to Sans. root CRIU “to hear”].
laxus, a, uuu, adj. Loose, slack
[prob. akin to laûy-ûw, “to
slacken”].
lectus, a, um, P. perf. pass. of lego.
lêgi, legi, lectum, lêgère, 3. v. a.
To pick out, select; to choose, elect [Gr.
êgô].
Lê-n-is, ivi or îi, âtum, âre, 4. v. a.
[Lê-n-is, “mild”] To appease, mitigate.
lêv-ûs, e, adj. Light, rapid [akin
to Gr. ê-êlê-ûs; also to Sans. laûhju].
lêv-ô, âvi, âtum, ârei, 1. v. a. [lêv-ûs]
To lift up; to lighten.
lex, légis, f. [lêg-ô, “to read”] A
law.
lêbo, âvi, âtum, ârei, 1. v. a. [Gr.
lêi-ûs] To pour; to make a libation;
to taste; to kiss.
lîceo, ûi, âtum, êre, 2. v. n. To be
permitted. Licet: It is permitted
[Gr. root âûp, “to leave”].
lî-men, minis, n. [root of Lat. ob-
liquus: so a cross-piece] A threshold;
a dwelling; a palace.
lînque, liqui, lectum, lînque, 3.
v. a. To leave [akin to Gr. laûp-ôw].
lîquens, ntis, P. pres. of liquor.
lî-ûor, no perf., qui, 3. v. dep. To
be liquid; to be clear [akin to Sans.
root âû, “to be soluble”].
lit-tûs, tôris, n. [prob. âi, root of
î-nu, “to overspread”] The shore.
lôc-ô, âvi, âtum, âre, 1. v. a. [loc-ûs]
To place, fix, settle.
lôc-us, Â, m. (plur. lôcî, m., and
lôca, n.) A place [prob. akin to Gr.
root âêx, “to put”].
long-ô, adv. [long-ûs] Afar, at a
distance; far off, far. Comp.:
longius.
long-us, a, um, adj. Long; distant
[akin to Sans. dirîg-â].
lû-ûor, âtus sum, î, 3. v. dep. To
speak, say [akin to Sans. root LAP, “to
speak”].
lô-ûrum, ri, n. Plur.: The reins of
horses [for vlorum, root val of volvo].
luc-ûtor, tôtus sum, tôri, 1. v. dep.
To struggle [akin to Sans. root LEX,
“to embrace”].
lû-ca, ci, m. A grove [luceo: the
shining, open place in a wood].
lûdo, lusi, lûsum, lûdêre, 3. v. a.
and n. [ludus, “play”] To sport; to
mock; to play.
lû-ûmen, minis, n. [lûc-êo, “to
shine”] Light; an eye.
lû-na, â, f. [lûc-êo, “to shine”]
The moon.
lûn-ûus, ta, tum, adj. [luno, “to
bend like a half-moon”] Crescent-
shaped.
lûo, lûi, lûtum or lûtum, lûre, 3.
v. a. To pay; to atone for, expiate
[Gr. âûo].
lûp-ûa, â, f. A she-wolf [like Gr.
lûk-ôs, akin to Sans. vrik-â, “a wolf”].
VOCABULARY. 165

Instr-o, āvi, ātum, āre, 1, v. a. [instr-um, "an expiatory offering"]
To purify; to survey, examine; to traverse.

In-strum, stri, n. [lū-o, "to wash"]
A space of five years; a lustrum.
lux, lūcis, f. [lūc-ō, "to shine"]
Light.
lux-us, ūs, m. [lux-us, "dislocated"]
Splendor.
lychnus, i, m. A light, lamp [λύχνος].

mā-ūlōsus, ōsa, ōsum, adj. [mācula, "a spot"] Spotted, mottled.
māreus, no perf., no sup., ēre, 2, v. n. [root mis, Lat. miser, Gr. μῆσος] To mourn.

mēstus, a, um, adj. [root of māreus] Sad.
māgalīa, fum, n. plur. Huts [said to be a Punic word].
mā:-is, comp. adv. [akin to magnus] More.
māg-ister, istri, m. [root mag; cf. magnus] Of a vessel: The steersman.
māgistr-ātus, ātūs, m. [magister] A magistracy; a magistrate.
magn-ānin-us, a, um, adj. [magnus, ānim-us] Great-souled, magnanimous.
magnus, na, num, adj. Great; extensive, spacious. Comp.: māior; Sup.: maximus [root mag; akin to Gr. μέγας, Sans. maha, "great"].
mālum, i; see mālus.
māl-us, a, um, adj. Bad; wicked.
As Subst.: mālum, i, n. An evil. Comp.: pājur; Sup.: pessimus [akin to Gr. μῆθης, "black"; Sans. mala, "dirty"].

maimma, a, f. [Gr. μάμμα] A breast.

mān-ēo, si, sum, ēre, 2, v. n. To remain, to abide [μένω]
man-ṭele, tōnis, m. [manus, "hand"; tola, "web"] A napkin, towel.
mānus, nūs, i. A hand; handy-work, skill [akin to Sans. root mā, "to measure"].
mār-e, is, n. The sea [root mar, "to gleam"; Lat. marmor].
ma-ter, tris, f. Of persons: A mother. Of animals: A dam [akin to Gr. ματέρα; Sans. mātri, fr. a root mā, in meaning of "to produce"].
māvūr-o, āvi, ātum, āre, 1, v. a. [mātur-us] To hasten.
mēcum, for cum me; see cum.
mēd-itore, iātus sum, īāri, I, v. dep. To think upon; to purpose [akin to μετά-ποι, "to care for"].
mēd-us, ia, īm, adj. [akin to μέσος] Middle; the middle or midst of; in the middle or midst.
mel, melliis, n. Honey [akin to μελί]
mēli-or, us; see bonus.
mēli-us; see bene.
membrum, i, n. A limb; the frame.
me-mīn-i, isse, v. defect [reduplicated fr. root men; see mens] To remember.
mēmors, oris, adj. Mindful of [akin to Sans. root sūri, "to remember"].
mēmōr-, āvi, ātum, āre, 1, v. a. and n. [mēmor] To call to mind; to relate; to call; to speak.
men-s, is, f. The mind, intellect; senses; memory; purpose; feelings [Lat. root men; akin to Sans. maimas, "mind"; fr. root man, "to think"; cf., also, Gr. μεδός].
men-sa, ae, f. [meitim, "to measure," through root men, found in part. peri. men-sus] A table; food, dishes.

men-sis, sis, m. [root men, whence men-sus, P. perf. of metor, "to measure"] A month.
merc-or, ātus sum, āri, 1, v. dep. [merx, "merchandise"] To purchase mēr-ītum, iti, n. [merco, "to deserve"] A service.
mēr-vim, i, n. [mēr-us, "pure"] Pure wine.
mēt-a, a, f. [mēt-or, "to measure"]
End, limit.
mētū-o, mētui, mētōtum, mētūre, 3, v. a. [metus, "fear"] To fear.
mētus, us, m. Fear, dread.
mē-us, a, um, pron. poss. [me] My, mine.

mic-o, úi, no sup., āre, 1. v. n. To gleam, sparkle [akin to Sans. root misu, “to wink”].

mill-e, num., adj., indecl. A thousand [Sans. root mil, “to combine”].

minister, istration, m. [from minus, and comp. ending ter] A servant.

ministr-o, āvī, ātum, āre, 1. v. a. [minister] To provide, supply.

1. minor, ātum sum, ārī, 1. v. dep. To threaten; to tower; to project.

2. minor, us, comp. adj.; see parvus.

minōres, um; see parvus.

min-us, comp. adv. [adverbial neut. of min-or, “less”] In a less degree, less.

mīrā-bilis, bile, adj. [mir-or, “to wonder at”] Wonderful.

mīra-ndus, nūda, nūnum, adj. [mir-or, “to wonder at”] Wonderful.

mī-ror, rūtus sum, rūri, 1. v. dep. To wonder at [akin to Sans. root smī, “to smile”].

mir-us, a, um, adj. [mir-or] Wonderful.

miscēo, miscūi, mistum or mixtum, miscēre, 2. v. a. To mix or mingle; to throw into confusion, disturb; to stir up, excite [akin to Gr. μισέω, μηδένημ, “to mix”; and to Sans. mūc-ra, “mixed”].

miscer, ēra, ērum, adj. [akin to Latin mēstus; Gr. μίκρος] Wretched.

miscēr-bilis, bile, adj. [miser-or, “to pity”] Pitiable, wretched.

miscēratus, a, um, P. perf. of miseror.

miser-or, ātus sum, ārī, 1. v. dep. [miser, “wretched”] To pity.

mit-esco, no perf. nor sup., escēre, 3. v. n. [mit-is, “mild”] To become gentle.

mitto, misi, missum, mittēre, 3. v. a. [Sans. māth, “to set in motion”] To send; to dismiss.

mōdo, adv. Only, merely.

mō-dus, di, m. A manner [prob. akin to Sans. root ma, “to measure”; whence also Lat. mō-tōr, “to measure”]; Gr. μετρόν, “a measure”]

mōn-is, ārum, n. plur. Walls, fortifications; a city [akin to Gr. ἀ-μετρ-ω, “to ward off”].

mōles, is, f. [for mogle, root of magnus] An immense mass; a huge pile of buildings; difficulty, burden; massy waves.

mōn-īor, ātus sum, ārī, 4. v. dep. [mō-lēs] To undertake; to build; to make, cause.

mōl-īo, ivī and ītum, āre, 4. v. a. [mōll-is, “soft”] To mollify, soften.

mōll-is, e, adj. Soft, tender [akin to Gr. μαλλιζας, Lat. mulier].

mōn-īle, ilis, n. A necklace [akin to Sans. ma-nī, “a jewel”].

mōr-s, ās, m. [mō-rē, “to project”] A mountain.

monstrāram, for monstraveram, pluperf. ind. of monstrō.

monstr-o, āvī, ātum, āre, 1. v. a. [monstrum, “that which warus”]

To show, point out; to direct.

mōr-a, ā, f. Delays.

mōr-or, ātus sum, ārī, 1. v. dep. [mōr-a] To delay.


mōr-sus, sūs, m. [mōrdō, “to bite”] A fluke.

mortālis, āle, adj. [mors] Subject to death, mortal, human.

mōs, o-is, m. [root ma, “measure”] Usage, custom; a law.

mōtus, a, um, P. perf. pass. of moveo.

mōvēo, mōvi, mōtum, mōvēre, 2. v. a. To shake, agitate; to move; to tell, reveal [akin to Sans. root mī, “to go”].

mulcēo, mulsi, mulsum or multum, mulcēre, 2. v. a. To soothe, pacify [akin to Gr. ματέρω].

mult-um, adv. [adverbial neut. of mult-us, “much”] Much, greatly.

mult-us, ta, tum, adj. Much; many a, many. As Subst.: multa, ērum, n. plur. Many things. multā, n. plur. used adverbially: Much. Comp.: plus; Sup.: plurimum [perhaps akin to πολύς].
VOCABULARY.

mūn-īo, īvi or ūī, itum, ēre, 4. v. a. [mēn-ia, "walls"] To fortify.

mūnus, ēris, n. [root mū, "bind"] A gift, present.

mūniār, ēris, n. [prob. the natural sound mū] A muttering, a mumur, a roar.

mūr-us, i, m. The wall [akin to Sans. root mū, cf. mēnia].

mū-to, tāvi, tātum, tāre, 1. v. a. freq. [móvō, "to move"] To change, name.

For [acc. sing. f. of pron. stein NA].

nam-que, conj. [nam, "for"; suffix que]. For.

nā-score (old form gna-), tus sum, sci, 3. v. dep. To be born [root na (=GNA), another form of root GEN (=Gr. γενέ)].

nā-ta, te, f. [nā-score] A daughter.

nā-tus, ti, m. [id.] A son.

nāv-īgo, īgāvi, īgātum, īgāre, 1. v. a. [nāv-is, "a ship"; ago] To sail over, navigate.

nāvis, is, f. A ship [akin to Gr. θάλς, Sans. nau].

nē, conj. That not, lest [prob. akin to Sans. na, "not"].

nē, enclitic and interrogative particle: 1. In direct questions it has no English equivalent. 2. In indirect questions: Whether:—ne ... ne, whether ... or whether [weakened fr. nē].

nēbula, ā, f. A mist; a cloud [akin to nūbēs].

nec, needum; see nēque.

necnon; see neque.

nectar, āris, n. Nectar; the drink of the gods [vēkrap].

necto, nēxi, nēxum, nēctēre, 3. v. a. To bind [akin to Sans. root nāyu, "to bind"].

nē-fa-nāus, ida, ndum, adj. [ne, "not"; for, "to speak"] Impious. As Subst.: nēfandum, i, n. Wrong, wickedness.

nēm-us, ōris, n. A glade, a grove [akin to Gr. νεξω, "to feed"].

nē-que (contr. nec), adv. and conj. [ne, "not"; que, "and"] Adv.: Not. Conj.: And not, neither:—neque (nec) ... neque (nec), neither ... nor:—nec dum (also written as one word, needum), and not yet:—nec non (also as one word, necnon; and not not, i.e.) and also, and besides, moreover.

ne-queo, quivi or qui, quatum, quire, v. n. [nē, "not"; quēco, "to be able"] To be unable.

ne-scio, scivi or scē, scētum, scire, 4. v. a. [nē, "not"; scio] Not to know; to be ignorant.

nesci-us, a, um, adj. [nescio] Not knowing, ignorant.

neu; see nēve.

nē-ve (contracted neu), conj. And not, nor [nē, "not"; ve, akin to Sans. va, "and"].

nī, conj. [identical with ne, "not"] As a conditional particle: If not, unless.

niger, ra, rum, adj. Black, dark, swarthy.

nimbus, ēsa, ēsum, adj. [nimbus] Stormy.

nī-pē s, i, m. A storm-cloud [akin to G. νέφος, Lat. nebula].

nītens, nīs, 1. pres. of nītēo. Pa.: Bright, shining.

nītēo, ī, no sup., ēre, 2. v. n. To shine.

niv-ēas, ēa, ēum, adj. [nīx, "snow"] Snow-white.

no, āvi, no sup., ēre, 1. v. n. To swim. akin to vēo.

nōd-us, i, m. A knot [prob. akin to Sans. root nāvī (old form nāh), "to tie or bind"].

nō-mēn, nīnis, n. [no-sco] A name; renown.

non, adv. Not [fr. old nēnum, i.e., nec, unum].

nōs-ter, tra, trum, pron. poss. [nos, plur. of ego] Our.

nōs-tus, ta, tum, adj. [nosco, "to know"] Known, well-known, renowned.

nōv-em, num. adj. indecl. Nine [akin to Sans. navam].

nōv-itās, itātis, f. [nōv-us] Newness; invancy.
VOCABULARY.

nŏv-us, a, um, adj. New; early [akin to Sans. nav-a, Gr. νέος].
nox, noctis, f. Night; darkness [akin to Sans. нक्त-ा, Gr. νύξ].
noxas, æ, f. [nŏc-ēo, "to hurt"] A fault, guilt.
nŭb-es, is, f. A cloud [akin to Sans. नाृष्ठ-ा, "sky, atmosphere"; Gr. νεβώς].
nud-o, āvi, ātum, āre, 1. v. a. [nūd-us, "naked"] To lay bare, to reveal.
nūd-us, a, um, adj. Naked, bare [Sans. नण्ग, "naked"].
n-unlus, ulla, n-un, adj. [ne, "not"; ullus, "any"] None, no. As Subst.: nuli, umberland. No persons, none.
nū-men, minis, n. [nū-o, "to nod"] Divine will or power or authority; divinity; presence of a god; a deity. nūm-erus, ēri, m. A number [nēm-ō, "to distribute"].
nun-c, adv. Now [akin to Gr. νῦν (Sans. नू or नू, with c for ce, demonstrative suffix)].
nympha, āe, f. A nymph; a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains. [Nūmphi].
o, interj. O!
oō, prep. gov. acc. On account of [akin to ὧν-ί; Sans. अप-ि].
objec-tus, tūs, m. [objetio, "to cast before"] An opposing; opposition, oblātus, a, um, P. perf. pass. of offero.
ob-rūno, rū, rūtum, rūcre, 3. v. a. [ob; rūo, "to throw down with violence"] To overwhelm; to bury, ob-scū-ruṣ, ra. rum, adj. Dark, dim [ob, "over"; scū, akin to Sans. root skr, "to cover"].
ob-stipesco, stipū, no sup., stipescre, 3. v. n. inch [ob; stipesco, "to become amazed"] To become amazed.

ob-sto, stiti, stātum, stāre, 1. v. n. [ob, sto] To withstand.
ob-tū-sus, sa, suum, adj. [obtūndo, "to beat against"] Blunte-l, dull.
ob-tu-tus, tūs, m. [obtū-ōr, "to look at"] A gaze; a fixed stare.
ob-vi-us, a, um, adj. [ob, via] In the way; going to meet.
occa-sus, sūs, m. [occid-o, "to perish"] A fall; overthrow.
oc-cū-bo, no perf. nor sup., āre, 1. v. n. [ob; cuo. "to lie down"] To lie; to repose with the dead.
oc-cultus, a, um, P. perf. pass. of occulo, Pa.: Hidden.
oc-cumbo, caubū, cubītum, cum- bēre, 3. v. n. [ob; obsol. cumbo, "to lie down"] To lie down in death; to fall, perish.
oc-curro, curri and cūcurri, currum, currēre, 3. v. n. [ob, curro] To meet, come in the way of.
ocēānus, i, m. The ocean [oκεανός].
oc-ūlus, ēli, m. An eye [akin to Gr ὀξ-ός, Sans. अक्ष-ा].
ōd-iun, īi, n. [ōd-i, "to hate"] Hatred.
ōd-or, āris, m. A scent; fragrance [root op; akin to Gr. ὤσ (= ὤσω); als Lat. ol-oe, "to emit a smell"].
offero, obtuli, oblātum, offirre, v. a. irreg. [ob, ferō] To present.
officium, īi, n. [opus, facio] A service; a kindness.
ōl im, adv. [fr. olla-e, old form of ill-c] In time to come, at some time or other, hereafter; formerly; just now.
ōlī, old form of illi, dat. of ille.
ō-men, minis, n. [oro, "to speak"] A prognostic or omen. In the poets, sometimes: Nuptials.
om-ī-pōtens, pōtentis, adj. [omm-is, "all"]; (i) connecting vowel; pōtens, "powerful"] All-powerful, omnipo tent.
ominis, c, adj. All, every. As Subst.: omnes, iūm, comm. gen. plur. All persons, all. omnia, um, n. plur. All things.
Vocabulary.

par-o, pêperti (less frequently pars), pararetum or parsum, parêcre, 3. v. n. [parcus, "sparking"]. To spare [cf. paœmus, parvus.]

pârens, ntis, comm. gen. [for par-ens, fr. par-io] A parent, whether a father or mother.

pârens, ntis, P. pres. of pâro.

par-êo, ëi, itum, ère, 2. v. n. [akin to par-îo, "to bring forth"] To appear; to obey.

pâr-iter, adv. [par, "equal"]

Equally.

parvus, ë, f. A small round shield;

a target [Gr. πάρυ].

par-ô, ëvi, atum, ère, 1. v. a. [Sans. PAR, "to lead"; Gr. πάρος] To prepare [prob. akin to φερ-ω].

par-s, tis, f. A part; portion; pars ... pars, some ... others [root por; Gr. πόρος].

partior, itus sum, iri, 4. v. dep. [pars, "a part"] To divide.

par-tus, tûs, m. [par-îo, "to bring forth"] A bringing forth, a birth.

par-vus, va, vum, adj. [akin to paucus, Gr. παχύς; Small, little. As Subst.; minor-es um, comm. gen. plur, Descendants, posterity. Comp.: minor; (Sup.; minimus).

pâ-s-o, vi, stum, secre, 3. v. a. To feed, support [akin to Sans. root Pâ, "to nourish"].

1. passus, a, um, P. perf. pass. of pando.

2. passus, a, um, P. perf. of patior.

pât-êo, ni, no sup., ère, 2. v. n. To lie open; to be manifest; to be opened; to be disclosed [akin to Gr. πέτεν νυμμα].

pâ-ter, tris, m. A father, a parent.

Par.: Nobles, forefathers, ancestors [akin to Gr. πατέρ; Sans. pi-tri, fr. root pà, "to protect, to nourish"]:]

pât-ëra, ère, f. [pât-êo]. A broad flat dish, especially used in making offerings; a bowl for libations.

pâtor, passus-sum, pâti, 3. v. dep. To suffer; to permit [akin to Gr. παθ, root of πάχω].

pâtria, æ; see pati-us.

1. patr-ius, ia, iun, adj. [pâter] Of a father; paternal. As Subst: patri-à, æ, i. Fatherland, native country.

2. patri-us, a, um, adj. [patri-a, "fatherland"] Of one's native country; native.

paucus, a, um, adj. [root pâu in pâw; comp. parvus] Of number: (Sing.: "Small") Plur.: Few; a few. pâul-ätum, adv. [paul-us, "little"]

Gradually.

pâx, pâcis, f. [fr. root pac, or pâc, whence pacisor, "to covenant"; pango, "to fasten"] Peace.

pectus, ërîs, n. The breast; heart, mind.

1. pêc-us, ëris, n. A herd; a swarm [akin to Sans. pâc-u, fr. rodc pâc, "to bind"].

2. pêc-û, ëdis, f. Sing.: A single head of cattle; a beast. Plur.: Cattle in general [id.].

pêlâg-us, i, n. The sea, the open sea [πελαγός].

pêlu, pépûli, pulsum, pêlêre, 3. v. a. To drive out [akin to Sans. root Pâ, "to go"].

pelta, æ, f. A pelta, i.e. a small light shield (in the shape of a half-moon) [πέλτη].

Pên-atoes, atum, m. plur. [pên-us, "stores"] The Penates or household gods.

pendâo, pépendi, no sup., pendere, 2. v. n. To hang [intrans. of pendo].

pên-étrio, e-trâni, e-trium, êtâre, 1. v. n. [root pêx, denoting the idea of entering, "the interior"] To penetrate.

pên-itus, adv. [id.] Deeply, far within; wholly; far down; far away.

pêius, us and i, m. and f. [root pa of pasco] Food, provisions.

peplum, i, n. and peplius, i, m. ("The peplum," i.e. the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Pana-thenea) A splendid robe or garment, a robe of state [πέπλον, πέπλος].
pēr, prep. gov. acc. case. Through; during; over, along; to.

pēr-āgr-o, āvi, ātum, āre, 1. v. a. [pēr, āger] To wander about, to traverse.

per-cello, culi, culsum, cellere, 3. v. a. [pēr; cello, “to impel”] To strike.

perculsus, a, um, P. perf. pass. of percello.

per-fēro, tūli, lātum, ferre. v. a. irreg. [pēr, fēro] To bear. With Personal pron. in reflexive force: To be take one’s self; to proceed.

per-flō, flāvi, flātum, flāre, 1. v. a. [pēr; flō, “to blow”] To blow through.

per-go, rexi, rectum, gēre, 3. v. n. [pēr, “quite”; rēgo, “to make straight”] To proceed.

pēr-i-cūlum, culi, n. [obsol. pērī-or, “to try”] Danser, peril.

per-lābor, jāpus sum, lābi, 3. v. dep. [pēr; lābor, “to glide”] To glide through, to skim along.

per-miscēo, miscūi, mistum and mixtum, miscere, 2. v. a. [pēr; miscēo, “to mix”] To mingle together, intermingle.

per-mittō, misi, missum, mittēre, 3. v. a. [pēr. mit-o] To permit, suffer. permīxtus, a, um, P. perf. pass. of permisceo.

per-solvo, solvi, sōlūtum, solvēre, 3. v. a. [per; solvo, “to pay”] To return, render.

per-sōnā, sōnūi, sōnitum, sōnāre, 1. v. a. [pēr, sono] To pour forth in song; to sound; to play.

per-temptō, temptāvi, temptātum, temptāre, 1. v. a. [per; temptō, “to handle”] To perva e; to jill.

pes, pēdis, m. A foot | akin to Gr. πός, παός; Sans. pād, fr. root pad, “to go”.

pes-tis, tis, f. [perdo, “to destroy”] Destruction, ruin.

pēto, ivi or ii, itum, ēre, 3. v. a. To seek, to proceed to; to desire [akin to πέτομαι] S ans. root PAT.

phārētra, æ, f. A quiver [φαρέτρα, “a quiver,” as being “that which carries” arrows].

pi-cūlum, culi, n. A cup, goblet [akin to Gr. πόω (= πινω), Sans. root PĀ, “to drink”].

pi-cura, tūræ, f. [pi(n)g-o, “to paint”] A painting, picture, representation.

pi-itus, a, um, P. perf. pass. of pingō.

pi-étas, étatis, f. [pi-us] Piety, reverence; affection; dutiful love.

pi-nigo, pīxi, pictum, pingère, 3. v. a. To paint; to embroider.

pinguis, c, adj. Fat [root pag of pango; Gr. παχύς].

pi-us, a, um, adj. Pious; filial [akin to Sans. root rū, “to purify”].

plāce-ō, īi, itum, ēre, 2. v. n. To please. Impers.: Plācitum (e-t), It has pleased (me); i.e. it is my will [prob. akin to Sans. root rī, “to please”; Gr. φιλ-ε, “to love”].

plāc-ādus, erta, idum, adj. [plāce-ō, “to please”] Gentle, calm, peaceful.

plāsc-o, āvi, ātum, āre, 1. v. a. [prob. akin to plāce-ō, “to please”] To pacify, calm.

plāgā, æ, f. A region, tract, etc. [akin to πλάξ, πλαγ-oe, “a flat surface”].

plau-sus, sūs, m. [plaud-o “to clap”] Applause.

plā-us, na, num, adj. [plē-o, “to fill”] Filled, full.

1. plūs, plūris (Plur. plures, plūra), comp. adj. (see multus) [root of plē-o, “to fill”; comparative suffix “or”] More. As Subst.: plūra, ium, n. plur. More things; several, very many.


plū-rīmus, rīna, rīnum, sup. adj. (see multus) [ple, root of plē, “to fill”] Very great; very high; very much. Plur. Very many. As Subst.: plūrīm-a, čum, n. plur. Very many things.

plū-vius, via, vium, adj. [plū-o, “to rain”] Rainy.

pō-cūlum, culi, n. A cup, goblet [akin to Gr. πόω (= πινω), Sans. root PĀ, “to drink”].

pōena, æ, f. Satisfaction; penalty [Gr. πωνη; akin to Sans. root PŪ, “to purify”].
VOCABULARY.

Booty, In aid to see to master vector, [dep. 172 heaven, the heavens [πόλος].

pō-us, i, m. The north pole; heaven, the heavens [πόλος].
pōnd-us, ēris, n. [pend-o, “to weigh”] A weight.
pōn, pōsūi, pōsitum, pūnēre, 3. v. a. To put, place; to lay aside; to assign, set; to lay down; to cast off; to build; to erect [pōsino: fr. old prep. port, equal to πος; and sino, “to let down”].
pontus, i, m. The sea; a wave, billow [πόντος].
pō-pūl-us, i, m. A people; a crowd [root PUL of plebe].
por-ta, tā, i. A gate; an outlet, an exit [prob fr. root PER or POR, found in πρ-α, “to pass through”; πόρ-ας, “a way”].
por-to, tāvi, tātum, tāre, 1. v. a. To carry [prob. akin to φέρω].
por-tus, tūs, m. [akin to por-ta] A harbor, haven.
pōso, pōpōsci, no supine, posēre, 3. v. a. To ask or, demand, claim.
pōsitus, a, um, P. perf. pass. of pono.
pōsum, pōtūi, posse, v. irreg. [pot-is, “able”; sum] To be able. With Inf.: (1, etc.) can, could.
pōst-hābēo, hābēi, hābitum, hābēre, 2. v. a. [post, hābēo] To esteem less.
pōst-quam, adv. [po-t, “after”]; quam, acc. fem. of qui, “who, which”] After, when.
pōtens, ntis, (Part. pres. of pōsum, but used only as) adj. Powerfu.; mighty; master of.
pōtent-iā, iē, i. [potens] Might, power.
pōt-or, itus sum, iri, 4. v. dep. [pot-is, “powerful”] To get, or take, possession of.
pōta-cipū-e, adv. [pōci-pu-us, “especially”] Especially.
pōrā, a. f. Booty; prey, game [for praehenda, from praehendo].
pōr-mittō, misi, missum, mittēre, 3. v. a. [pā, “before”; mitto, “to send”] To send forward.
pōr-e, -ens, entis, (Abl. usually present of persons, present of things), adj. [pra, s-um] Present, insistant.
pōsēp-e, is, n. [pōsēp-o, “to fence in front”] Of bees: A hive.
pōsta-na, ntis (Abl. prastanti), adj. [prast-o, “to stand before”] Superior, surpassing.
pōst-e, -stō, stīti, stītum and stātum, stāre, 1. v. a. [pā, sto] To be superior. Impers.: Prastat, It is better.
pōst-er-ā, adv. [for prāter-ēam; fr. prāter, “beyond”; eam, acc. sing. fem. of pron. is, “this”] Besides, further; hereafter.
pōs-vertō, verti, versum, vertēre, 3. v. a. [pā, verte] To pre-occupy, divert.
pōs-vertor, versus sum, verti, 3. v. dep. [pā; vertor, “to turn one’s self”] To outrun; to outstrip in speed.
pōs-no, pressi, pressum, prēnēre, 3. v. a. To press; to beset; to check, restrain, repress; to rule.
pōs-um, adv. [adverbial neut. of pōn-us] Firstly, in the first place, first:—ut primum, as soon as.
pōs-mus, ma, mamm, sān adj. [pā, “before”; with sup. suffix mus] First, the first.—Phrase: In primis (also as one word inprimis), Among the first; especially; the first part of. Comp.: prior.
Vocabulary.

prin-cip-s, cipis, adj. [prin-us, căp-īo] First, chief. As Subst. m.: A chief.

pri-or, us, comp. adj. [præ, “be-for”; with comp. suffix or, Former, prior—often to be rendered first. Sup.: prim-us.

pri-us, comp. adv. [adverbal first. of pri-or] Before, sooner: prius quam (or, as one word, priusqu-am), before, previously.

priusquam; see prius.

prō, prep. gov. abl. case. Before; for, on behalf of; instead of; on account of [akin to Sάνtis, pār; Gr. πρῶ].

prōc-ax, ācis, adj. [proc-o, “to ask”] Bold, wanton, insolent, boisterous.

prōcell-a, ō, f. [prōcell-o, “to drive forward”] A violent wind, squall, storm, tempest.

prō-cer, cēris, m. A chief, noble [prob. prō, “before”; root kár of creō].

prōcll, adv. [root of procello, “to drive forwards”] At a distance, far off.


prōfectus, a, um, P. perf. of procícscor.

prō-fícscor, fectus sum, fícisci, 3. v. dep. n. inch. [pro, fác-īo] To set out, proceed.

prō-for, fātus sum, fāri, 1. v. dep. [prō, “forth”, out; (ior), “to speak”] To speak out.

prō-fūg-us, a, um, adj. [prō-fūg-īo, “to flee forth”] Fleeing from one’s country; fugitive. As Subst.: prōfūg-us, i, m. A fugitive; an exile.

prō-fund-us, a, um, adj. [prō, “forwards”; fund-us, “the bottom”] Deep, profound.

prō ēn-īes, iēs, i. f. [progigno, “to beget”] Offspring; race.

prō-hēbō, hēbū, hēbitum, hēbere, 2. v a. [prō, hābēo] To keep off; to exclude, shut out.


prō-lūo, lūi, lūtum, lūēre, 3. v a. [prō; lūo, “to wash”] To wash; to wash up; moisten.

prō-mitto, misi, missum, mittēre, 3. v a. [prō, mittō] To promise.

prōnus, a, mu, adj. Forward, headlong [prō-vīs].

prōpēr-o, āvi, ātum, āre, 1. v. n. [prōpēr-us, “hastening”] To hasten.

prō-pius, comp. adv. [adverbal neut. of prōpi-or, “nearer”] Nearer.

prōprius, a, um, adj. One’s own; perpetual [root of prāx].

prōrā, ae, f. The prow of a vessel [prō-pā].

prō-rumpo, rūpī, ruptum, rumpēre, 3. v. a. [prō, rumpo] To break forth.

prō:uptus, a, um, P. perf. pass. of prōrumpo. Raging.

prospect-us, tūs, m. [procipio, “to look out”] A view, prospect.

prō-spicio, spexi, spectum, spicēre, 3. v. n. and a. [pro; spicio, “to look”] To look forwards or out, look out upon; to descry, esp'y.

proximus, a, um, sup. adj. [fr. cb-sol. prōpis, “near”] Nearest.

pū-bes, bis, f. [prob. akin to pū-er] The youth, young men.

pū-er, ēri, m. A boy, lad [prob. akin to Sάn. root pū, “to beget”; and to παῖος, the Spartan form of παις].

pug-na, na, f. [prō, root of pungo, “to stab”] A fight, battle.

pul-ch:er, chra, chrum, adj. [pūl-iō, “to polish”] Beautiful; honorable, noble. Comp.: pulch-ri-or; Sup.: pulcher-rinus.

pulvis, a, um, P. perf. pass. of pello.

pulvis, ēris, m. Dust.

puppis, is (Acc. pappim), f. The stern of a ship; a ship, vessel.

pur-go, gāvi, gātum, gāre, 1. v. a. [purum, a] To clear, clear away.

purpūr-ā, s, ca, ōum, adj. [purpūr-a, “purple”] Purple-colored, purple.

qua, adv. [adverbial abl. fem. of qui; see qui] Relatively: Where. Indefinitely: Wherever; in whatever way or manner;—ne qua, that in no way whatever; in any way. Interrogatively: In what manner, how.
VOCABULARY.

quæro, quaèsivi, quaèstum, quærëre, 3. v. a. To seek; to ask.

quæ-lis, le, adj. Interrogative: Of what sort? Relative: Of such a sort, or kind, as; such as [quis].

quam, adv. [adverbial acc. fem. of qui] How. After comparative adjectives or adverbs: than.

quando, adv. Because, since [akin to Sans. kadda, "once"].

qua-ntus, nta, ntum, adj. [akin to qua-lis] How great; as great as.


quas-so, sâvi, sâtum, sære, 1. v. a. intens. [quat-io, "to shake"] To shatter.

quater [quattuor], num. adv. Four times.


qui-cumque, quaè-cumque, quod-cumque, pron. rel. [qui, "who"; indef. suffix cume] Whoever, whatever; quodcumque hoc regni, whatever of sovereignty this is.

quid; see quis.

qui-es, étis, f. Rest or repose; sleep [akin to Sans. root ci, "to lie down; to sleep"; also, to \( \text{Gr. } \text{kei-mai} \), "to lie down"].

qui-esco, évi, étum. escère, 3. v. n. [quies] To rest, repose.

quiét-us, a, um, adj. [quiesco] Quiet.

qui-n, conj. [fr. qui. abl. of relative pron. qui; ne = non] With Subj.: That not, but that, without, from. To corroborate a statement: But indeed, nay even.

quinquâ-ä ginta, num. adj. indecl. Fifty [for quinquæ-a-ginta]; fr. quinque, "five"; (a) "connecting vowel"; ginta = kônta = "tea"].

qui-pee, conj. [fr. qui, abl. of relative pronoun qui; suffix pte] Because; certainly, forsooth.


2. qui, no fem. quid, pron. indef. Anyone, anything [tis, "anyone"]


quo, adv. [for quo- m, old form of que- m, acc. of qui] Whither.

quo- cerca, adv. [fr. quom (old form of quem), acc. sing. masc. of qui; circa, "with respect to"] Wherefore.

quo- dam, adv. [fr. quom, old form of quem, acc. of qui; suffix, dam] At a certain time; formerly.

quoque, conj. Also, too; placed after the word to be emphasised.

quot, num. adj. plur. indecl. [Sans. kâit] How many; as many as.

quum; see cum.

râb-iës, tie, ië (other cases do not occur), f. [râb-o, "to rave"] Rave.

râp- iûtus, ida, idum, adj. [râp-iō, "to seize"] Fierce, consuming; rapid.

râp- iô, ië, tum, êre, 3. v. a. To snatch; to carry off; to ravish [akin to âpi-a-ëô].

râp- to, tävi, tätum, täre, 1. v. a. intens. [râp-iô] To drug violently.

rârus, a, um, adj. Here and there.

râtis, is, f. A bark, ship [prob. akin to remus].

recens, ntis, adj. [re and cand of candeo] Fresh.
### VOCABULARY.

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Example</th>
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</thead>
<tbody>
<tr>
<td>ré-cípio, cér-i, ceptum, cípère, 3. v. a. (ré, “back”; cápio)</td>
<td>To take back; to recover; to rescue.</td>
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<tr>
<td>ré-cludo, cínsi, clísum, clúdère, 3. v. a. (ré; cúdo=cluado, “to shut”)</td>
<td>To disclose.</td>
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<tr>
<td>ré-condo, condidi, conditum, condère, 3. v. a. (ré; condo, “to hide”)</td>
<td>To conceal.</td>
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<tr>
<td>rectum, i; see rectus</td>
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<tr>
<td>rés-tus, ta, tum, adj. (rég-o, “to lead straight”)</td>
<td>Right. As Subst.: rectum, i, n. right; rectitud.</td>
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<tr>
<td>rē-curs-so, no perf. nor sup., sāre, 1. v. n. intens. (recurr-o, “to run back”)</td>
<td>To return, recur.</td>
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<tr>
<td>red-do, dūdi, dítum, dēre, 3. v. a. (red (=ré), “back”; do)</td>
<td>To give back, return.</td>
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<tr>
<td>redolēo, ólūi, no sup., olère (red, oleo), 2. v. a. and n.</td>
<td>To be fragrant.</td>
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<tr>
<td>ré-duco, duxi, ductum, dúcere, 3. v. a. (ré, “back”; dúco)</td>
<td>To lead back; to bring back.</td>
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<tr>
<td>réductus, a, um, P. perf. pass. of reduco, Pa.</td>
<td>Of locality: Retired, secluded.</td>
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<tr>
<td>réd-vx, réducès, adj. (védduc-o, “to lead back”)</td>
<td>Returning.</td>
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<tr>
<td>ré-féro, tāli, lātum, ferre, v. a. irreg. (ré, “back”; fēro)</td>
<td>To bring, or carry, back; to bring back word; to report; to answer; to relate, speak, say; to change; to return.</td>
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<tr>
<td>ré-fulgéo, īulsi, no sup., fulcère, 2. v. n. (ré, “back”; fulgēo, “to flash”)</td>
<td>1 to shine; to shine forth.</td>
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<tr>
<td>ré-fundo, fuīdi, fusum, fundère, 3. v. a. (ré, “back”; fundo, “to pour”)</td>
<td>réfusus, a, um, P. perf. pass. of refundum.</td>
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<tr>
<td>rēg-ālis, āle, adj. [rex]</td>
<td>Royal, regal.</td>
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<tr>
<td>rēg-ina, ina, f. (rēg-o, “to rule”)</td>
<td>A queen; a princess.</td>
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<tr>
<td>rēz-īo, īonis, f. [rēg-o, “to direct”]</td>
<td>A tract, region.</td>
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<tr>
<td>rēg-īus, ia, ium, adj. [rex]</td>
<td>Royal, splendid.</td>
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<tr>
<td>reg-num, ni, n. (rēg-o, “to rule”)</td>
<td>Sovereignty; a kingdom, realm.</td>
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<tr>
<td>régo, rexi, rectum, régere, 3. v. a.</td>
<td>To rule, govern, sway [compare ócyw].</td>
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<tr>
<td>rēlātus, a, um, P. perf. pass. of refelio.</td>
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<tr>
<td>rē-iqu-iæ, īrum, f. [rēli(n)qu-o, “to leave’]</td>
<td>The remnant.</td>
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<tr>
<td>rēmīg-i̇um, ii, n. (rēmīg-o, “to row”)</td>
<td>Rowing; the oars.</td>
<td></td>
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<tr>
<td>rē-mordēo, no perf., morsum, mordère, 2. v. a. (rē; mordēo, “to bite”)</td>
<td>To vex, gnaw.</td>
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<tr>
<td>rēmōtus, a, um, P. perf. pass. of removeto.</td>
<td></td>
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<tr>
<td>rē-mövéo, mōvi, mōtum, mōvere, 2. v. a. (rē, mōvéo)</td>
<td>To remove.</td>
<td></td>
</tr>
<tr>
<td>rē-mus, mi, m. An ear (akin to ē-per-μος “an ear”).</td>
<td></td>
<td></td>
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<tr>
<td>rē-pendo, pendī, pensum, pendère, 3. v. a. (rē; pendo, “to weigh”)</td>
<td>To balance.</td>
<td></td>
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<tr>
<td>rē-pent-e, adv. [repens, “sudden”]</td>
<td>Suddenly.</td>
<td></td>
</tr>
<tr>
<td>rē-pēto, pētīvi or pētī, pētitum, pētēre, 3. v. a. [rē, pēto]</td>
<td>To recount; to trace back.</td>
<td></td>
</tr>
<tr>
<td>rē-pōno, pōsūi, pōsitum, pōnere, 3. v. a. (rē, pōno)</td>
<td>To reinstate, restore; to lay up, put aside.</td>
<td></td>
</tr>
<tr>
<td>rē-pōstus (for re-pōstitus), a, um, P. perf. pass. of repono.</td>
<td>Buried.</td>
<td></td>
</tr>
<tr>
<td>rē-quiro, quisivi, quisitum, quīrēre, 3. v. a. [rē; quero, “to seek”]</td>
<td>To ask after; to miss.</td>
<td></td>
</tr>
<tr>
<td>rēs, rēi, f. a thing, matter; condition.</td>
<td>For res publica: The state, empire [akin to pé-ω, “to say or tell”] rēses, rēlis, adj. [rēsid-eo, “to remain behind’] idle, inactive.</td>
<td></td>
</tr>
<tr>
<td>rē-sido, sōdi, no sup., sidère, 3. v. n. (rē; sīdo, “to seat one’s self”)</td>
<td>To sit down.</td>
<td></td>
</tr>
<tr>
<td>rē-sistō, stīti, no sup., sistère, 3. v. n. (rē; sisto, “to stand”)</td>
<td>To stand still, halt, stop.</td>
<td></td>
</tr>
<tr>
<td>rē-spec-to, tāvi, tātum, tāre, 1. v. a. intens. [respicio, “to look at’]</td>
<td>To regard.</td>
<td></td>
</tr>
</tbody>
</table>
re-spondēō, spondi, sponsum, spondēre, 2 v. n. [ré; spondeo, "to promise solemnly"] To correspond or answer to.

tē-sto, stiti, no sup., stāre, 1 v. n. [re, "behind"]; sto To remain, be left.

re-sū-pinōs, sūpina, sūpīnum, adj. [rē; sūpīnum, "on the back"] Lying on the back.

re-sumō, surrexi, surrectum, surgerēre, 3 v. n. [re; surgo, "to rise"] To rise again.

re-tēgo, texi, tectum, tēgēre, 3 v. a. [re, tēgo, "to cover"] To disclose.

re-visō, visi, visum, visīre, 3 v. a. [re; viso, "to visit"] To revisit.

re-vōco, vocīvi, vocātum, vocāre, 1 v. a. [re, vocō] To call back; to restore.

rex, rēgis, m. [rēg-o, "to rule"] A king; a leader. As Adj.: Ruling.

rigens, nti, P. pres. of rigeo.

rigō, ēi, no sup., ēre, 2 v. n. To be stiff [akin to priēō].

ri-ma, mae, f. [ri(n)g-or, "to gape"] A crack, a chink.

ripa, æ, f. The bank.

rigō, ēi, tiāvi, itātum, itāre, 1 v. a. freq. [rog-o, "to ask"] To ask frequently.

rōs-eus, ēa, ēum, adj. [rōsa, "a rose"] Rosy.

rōt-a, æ, f. A wheel; a chariot [akin to Sans. ratha, "a car or chariot"]: rōdens, nti, m. A rope. Plur.: The cordage of a vessel.

rō-īna, īna, f. [ru-o, "to fall down"] A falling down; a fall; a downfall; ruin.

rū-o, i, tum, ēre, 3 v. n. and a. Neut. To fall with violence; to rush, hasten. Act.: To cast up; to dash up.

rup-es, is, f. [rumpo, "to break"] A cliff, rock.

rus, rūris (in Plur. only in Nom. and Acc.), n. The country. Plur.: The fields.

sācer-dōs, tis, comm. gen. [sacer] A priest; a priestess.

sācro, āvi, ātum, āre, 1 v. a. [sācer, "sacred"] To consecrate.

saculum, i, n. A race of men, men; an age [root sa in satus, sero].

sēp-e, adv. [obol. sēp-is, "frequent"] Frequently, often.

sēpio, sēpsi, sēptum, sēpire, 4 v. a. [sēpes] To enclose, hedge about.

sēv-īo, iū, itum, īre, 4 v. n. [sēv-us, "fierce"] To rage.

sēvus, a, um, adj. Fierce, cruel; relentless, stern, spirited.

sāgitta, æ, f. An arrow.

sāl, sālis, m. (rarely n.) The salt water, the sea, the briny ocean [akin to ālās, ālās, and Sans. sar-as].

saltēm, adv. At least [old acc. form fr. salvus].

sāl-um, i, n. The sea [Gr. σαλ-ας].

sālūs, tis, f. [salvō, "to be well"] Safety [root sār, "to guard," whence servus].

sanc-tus, ta, tum, adj. [sancto, "to render sacred"] Venerable.

sangu-is, inis, m. Blood; family, race [akin to Sans. asan, "blood"].

sā-tor, tōris, m. [sēro, "to beget"] A father.

saxum, i, n. A stone, a rock.

scēna, æ, f. A scene; the stage; a wide, open space [=σκηνή].

scēlus, ēris, n. A wicked deed; guilt [Sans. skhal, "to fall"].

sceptrum, i, m. A sceptre; kingdom, dominion, rule [σκήπτρον, "a staff"].

scindo, scīdī, scīssum, scindēre, 3 v. a. To divide, to split [root scīn, akin to Gr. σχίζω (=σχίζ-σω), "to cleave"].

scintilla, æ, f. A spark [akin to σκιά].

scio, scivi and scī, scētum, scere, 4 v. a. To know [root sci; Gr. κείω (for κεῖω), "to split"].

scōpurūs, i, m. A rock, crag [Gr. σκότελος, "a look-out place"].

scūtum, ti, n. A shield of oblong shape, covered with leather [akin to σκύτ-ος, and Sans. root sku, "to cover"].

sē, acc. and abl. of sui.
VOCABULARY.

secessus, sūs, m. [sēcō-d-o, “to retire’] Retirement; a retreat, recess.
secludo, clúsi, clusum, clúdere, 3. v. a. [sē, “apart”] cludo (= clando), “to shut”] To shut out, exclude.
sēc-o, ēi, tum, āre, 1. v. a. To cut. sēcum = cum se; see cum.
se˙c-undus, unda, undum. adj. [sequor, “to follow”] Following; second; prosperous, fortunate; rapid.
:ēc-.us, a, um. adj. [se (= sīne), “without”; cūr-a, “care”] Without care, regardless; free from danger, secure.
sēd, conj. [same word as sed (= sīne), “without”] But, yet.
:sēdēo, sēlī, sessum, sēdēre, 2. v. n. To sit [akin to Gr. ἑσύμαι (= ἐσύμαι), Sans. root šad, “to sit”].
sēd-es, is, f. [sēl-ēo, “to sit”] A seat; a dwelling; a home; a foundation.
sēd-ile, īlis, n. [id.] A seat.
sēdit-o, ōnis, f. [sed (= sīne), “apart”; i, root of ēo, “to go”; and so, “a going apart”] An uprising, sedition.
sē-mi-ta. tae, f. [se, “aside”; mē-o, “to go”] A by-way; a path.
sem-per, adv. Always [root sam, Gr. aμ, and per = παρά].
:sen-ātus, ātūs, m. [senex, “old man’] The Senate.
:seni, nē, na. num. distrib. adj. plur. [sex, “six”] Six each or apiece; six.
sentent-ia, iae, f. [sentientis, “thinking”] An opinion; a purpose.
:sentio, sensi, sensum, sentire. 4. v. a. To perceive.
sept-ēm, num. adj. indecl. Seven.
:sequ-or, ētus (or scč-) sum, i. 3. v. dep To follow; to follow in narration; to detail [akin to Gr. ἑπομαι, Sans. root śak].
sāēn-o, āvi, ātum, āre, 1. v. a. [seren-us, “clear”] To clear, calm.
ser-mo, mōnis, m. [sēr-o, “to connect”] Talk, discourse.
sertum, ti, n. [sēr-o, “to plait”] A garland.
serv-ītūm, itī, n. [serv-us, “a slave”] Slavery, servitude.
serv-o, āvi, ātum, āre, 1. v. a. To preserve [epōw].
sēsē; see sui. see sive. si, conj. If [fr. a pronom. stem = Gr. ē].
si-c, [apocopated from si-ce; i.e. si, akin to h-c; demonstrative suffix ce]
So, thus.
sid-us, ĕris, n. A star [Sans. svid, “to melt”; cf. σφων].
signum, i, n. A sign; a figure, device.
:silē-ō, úi, no sup., ēre, 2. v. n. To be silent.
sûlex, ícis (Abi. silici), m. (rarely f.)
Flint [cf. solum; solidus].
siiv-a, æ, f. A wood; a forest [śāṇ].
sim-ilis, ile, adj. Like [akin to Gr. ὁμοίος; and Sans. sam-ā, in force of “like”].
si n-ul, adv. At the same time [akin to Gr. ὁμοίος; Sans. sam-ā; see similis].
simul-o, āvi, ātum, āre, 1. v. a. [simil-is] To assume the appearance of; to counterfeit.
si-n, conj. [shortened fr. si-ne; fr. si, “if”; ne, “not”] But if.
sine, prep. gov. abl.; si, the demonstrative instrumental and neg. ne] Without.
sin-gûlus, gûla, gûlum (mostly plur.), adj. One by one. As Subst.: singûla, őrum, n. plur. Individual things, each thing [cf. simul].
si-no, sivi, situm, sincer, 3. v. a. To permit.
sinus, ūs, m. The fold of the garments of the ancients; a cove, a bay.
si-ve (contr. seu), conj. [si, “if”; ve, “or”] Or if; sive (seu) . . . sive (seu), whether . . . or.
sōci-o, āvi, ātum, āre, 1. v. a. [socius, "a friend"] To join with; to share with; to unite; to ally.

sōcōs, n. m. A friend, comrade [root see o: sequor].

sol, solis, m. The sun; the light of the sun: sunshine [akin to Gr. ἡλιος; Sans. svar].

sōl-ēo, ētus sum, ēre, 2. v. semi-dep. n. To be accustomed.

sōlūm, ē, ēn. [prob. akin to sedeo] A seat; a throne.

sōlōr, ātus sum, āri, 1. v. dep. To console.

sōl-ūn, ī, īn. [prob. fr. root sol- sed in sēdē-ō, "to sit"] The ground, soil.

sōlus, a, um, adj. A one.

so-īo, īvi, ītum, īvere, 3. v. a. [sē, "apart"; lēo, "to loosen"] To unbind; to relax; to paralyze; to dismiss.

som-nus, ni, m Sleep; a dream [akin to Gr. ὄνειος; Sans. sapna, fr. root sva, "to sleep"].

sōn-o, ūi, ītum, āre, 1. v. n and a. vent.: To sound, resound. Act.: To give forth the sound of any thing [akin to Sans. root svān, "to sound"].

sōnōr-us, a, um, adj. [sōnōi, "sound"] Resounding, roaring.

sōp-īo, īvi or īli, ītum, āre, 4. v. a. To call to sleep [akin to Sans. root svāp, "to sleep"].

sōrōr, oris, f. A sister [akin to Sans. sauvra].

sor-s, tis, f. A lot; lot, destiny [soro, "to join"].

spargō, sparsi, sparsum, spargēre, 3. v. a. To scatter [akin to σπαίρω].

sparsas, a, um, P. perf. pass. of spargo.

spēcūl-or, ātus sum, āri, 1. v. dep. [spečul-a, "a look-out place"] To watch.

spēlum-na, m, f. A cave [σπηλαυγ̣].

spērō, spērī, spērum, spērēre, 3. v. a. To despise; root sper or spre, akin to Sans. root spūr, "to destroy"; Gr. σπατ-σπρω, "to tear,"] sper-o, āvi, ātum, āre, 1. v. a.: To hope for; to expect.

spež, spōi, f. [spēr-o] Hope.

spūrō, ā, ātum, āre, 1. v. a. To breathe, to exhale.

splendid-īdus, ida, iūnum adj. [splendō "to shine"] Brilliant, bright, magnificent.

spōl-īum, ī, n. Arms stripped off a fallen foe; spoil, booty.

spōnda, a, f. A couch.

spītās, a, um, P. perf. pass. of sperno.

spōn-na, mæs, f. [spā-o, "to spit"] Foam.

spūm-o, āvi, ātum, āre, 1. v. n. [spūm-a, "foam"] To foam.

stā bilis, bile, adj [st-o, "to stand"] Firm.

stā gnun, gni, n. [id.] A pool. Plur.: Waters.

stātū, stātūm, stātūre, 3. v. a. [status, "a standing position"] To place; to build, to found.

sterno, strāvi, strātum, sternère, 3. v. a. To spread, to strew, spread out: To prostrate, lay low [root star, by transposition star]; akin to Gr. apopō̄mē; Sans. root star, "to spread").

stip-o, āvi, ātum, āre, 1. v. a. To compress, crowd, pack, store; to surround; to accompany, escort; to surround].

stirps. is, f. (rare in.) A stock, race [root star of sterno].

sto, stetī, stātūm stare, 1. v. n. To stand [akin to Gr. στάω, i-στη-μι; and to Sans. root sthṛī].

strātum, ti, n. [sterno] A pavement.

strātus, a, um, P. perf. pass. of sterno.

strēp itus, itūs, m. [strēp-o, "to make a noise"] A n ise, din.

stridēns, ntis, P. pres. of strideo or strido.

strīd-ō, ĵ, no sup., ēre, 2. v. n.; also strīd-ō, ĵ, no sup., ēre, 3. v. n. [cf. τραχώ] To break; to grate; to whistle, howl, roar; to whirr, rustle, whiz.

strīd-ōr, oris, m. [strīd-ō] A creaking.
stringo, strinxī, strictum, stringĕre, 3. v. a. To bind; to top off; to trim [akin to στράγγω].
struō, xi, etum, cre, 3. v. a. To heap up; to arrange [akin to Gr. στρογγύλωμαι, Sans. root stri; see sterno].
stūd-ium, ii, n. [stūd-ēo, “to busy one’s self”] Zeal, eagerness, eager pursuit.
stupeō, ī, no sup., ēre, 2. v. n. To be amazed [akin either to Gr. τυπ-τω, “to beat”; Sans. root vip, “to hurt”]; or to Sans. root stumbh, “to stupefy”].
suādēo, suāsi, suāsum, suādere, 2. v. a. To advise [akin to Sans root svāp, “to please”].
sūb, prep. gov. acc. and abl. Under, towards, in [akin to Gr. ἥπ-ο; Sans. up-a].
sūactus, a, um, P. perf. pass. of subigo.
sūb-dūco, duxi, ductum, ducĕre, 3. v. a. [sūb, dūco] To draw up on land, sūb-eō, ī, ēre, itum, ēre, v. n. and a. [sūb, ēo] To approach; to come to; to enter.
sūlimis, e, adj. High, on high [sub, limen].
sūb-mergo, mersi, mersum, mergĕre, 3. v. a. [sāb; mergo, “to plunge”] To plunge beneath, to sink, or overwhelm.
sūb-necto, no perf., nексum, necĕre, 3. v. a. [sāb; necto, “to bind”] To bind beneath.
sūnixus, a, um, P. perf. of obsol. verb subnitor [sūb; nitor, “to lean upon”] Supported by, resting on.
sūb-rīdēo, rīsi, no sup., ridĕre, 2. v. a. [sāb, denoting “diminution”; rīdeo, “to laugh”] To smile.
sūvolvero, volvi, volvōtum, volvĕre, 3. v. a. [sūb, volvo] To roll; to roll up.
suc-cendo, cessi, cessionem, cedere, 3. v. n. [sūb; cedo, “to go”] To go below; to go up to; to approach.
suc-cingo, cinxī, cinctum, cingĕre, 3. v. a. [sāb; cingo, “to gird”] To gird about; to equip.
suc-curo, curri, cursum, currĕre, 3. v. n. [sāb, curro] To aid, succor.
suf-fundo, fūdi, fūsum, fundĕre, 3. v. a. [sāb; fundo, “to pour upon”] To overspread, suffuse, fill.
suffusus, a, um, P. perf. pass. of suffundo.
sūi, pron. pers. sing. and plur. Of himself, herself, itself, or themselves [Gr. Ἐ; Sans. sva].
sulcus, i, m. A furrow [Gr. ὅλως].
sūm, fūi, esse, v. n. To be; to exist.
With Dat.: To belong to one, i.e. to have [in pres. tenses akin to Gr. ερ-μι = ε-μι; and Sans. root as, “to be”; in perf. tenses and in fut. part. akin to Sans. root sukt, “to be,” and Gr. φυσι].
summus, a, um, sup. adj.; see sūperus.
sūper, adv. and prep. Adv.: In addition, moreover, over all, besides. Prep. with Acc. or Abl.—With Acc.: Over, upon, above. With Abl.: Concerning, about; on [akin to ἄνπε].
sūperb-īa, iā, f. [sūperb-us, “proud”] Pride, insolence.
sūper-bus, ba, buni, adj. [sūper, “above”] Proud; splendid.
sūpĕr-ēmīnēō, no perf. nor sup., ēmīnère, 2. v. a. [sūper, “above”; ēmīnēo, “to project”] To over-top; to tower above.
sūpĕr-o, āvi, ātum, āre, 1. v. a. and n. [sūper, “over”] To pass over; to pass beyond; to overcome; to have the upper hand.
sūper-sum, fūi, esse. v. n. [sūper, “over and above”; sum] To remain, survive.
sūper-us, a, um, adj. [sūper, “above”] Pos.: That is above. As Subst.: sūpēri, orum, m. plur. The gods above. Sup.: summus, a, um, Highest, the highest part of, the top of; the tip of; supreme, main, principal. Comp.: sūper-ior; also, another Sup.: sūpremās.
VOCABULARY.

supplex, lcs, comm. gen. [supplex, "suppliant"] A suppliant.
supplie-iter, adv. [supplex] Suppliantly, as a suppliant, humbly.
sura, s, f. The calf of the leg; the leg.
surgens, ntis, P. pres. of surgo.
surgo, rexi, rectum, gère, 3. v. n. [for subrégio; fr. sub, "upwards"; régo, "to lead straight"] To rise, arise.
sus, sūs, comm. gen. A hog, swine, pi [Gr. υς, "a hog"].
sus-cipio, cāpi, ceptum, capere. 3. v. a. [subs (=sūb), capio] To take, catch.
sus-pend, pendi, pensum, pendere, 3. v. a. [subs (=sūb); pendo, "to hang"] To suspend.
u-spiciō, spexi, spectum, spīcere, 3. v. a. [subs (=sūb); specio, "to behold"] To look up at.
u-spiro, spirāvi, spirātum, spirāre, 1. v. n. [subs (=sūb); spiro, "to breathe"] To sigh.
suum, gen. plur. of sus.
su-us, a, um, pron. poss. [sū-i] Belonging to himself, his own. Referring to the subject of the verb: His, hers, its, etc.
syrtis, is, f. A sand-bank.
tab-eo, no perf. nor sup., ēre, 2. v. n. To pline away; to melt away; to drip [perhaps akin to τήκ-ω, Doric τάκω].
tāb-ūla, ēula, f. A plank [root TA, TUS, whence taberna; Gr. τείνω, τέκτακα].
tāc-itus, ita, itum, adj. [tācēo, "to be silent"] Silent.
tā-leis, le, adj. Such. As Subst.: tālia, īum, n. plur. Such things, such words [prob. akin to demonstr. pron. root TO, "this," and Gr. article τό].
tam, adv. [orig. acc. fem. of dem. root TA] With adj.: So, so very, so much.
tā-men, adv. [prob. a lengthened form of tam] Nevertheless, still, however.
tan-dem, adv. [for tam-dem; tan, "so"; with demonstrative suffix dem] At length; pray now.
ta(ng)-o, tāt, tactum, tangere, 3. v. a. To touch [root TAG, akin to ὁγ-γάρω].
tant-um, adv. [tant-us, "so much"] So much.
tant-us, a, um, adj. So much; so great [akin to Sans. τवाँ, "so much"].
tar-dus, da, dum, adj. [trāh-o] Slow.
taur-ius, ina, inum, adj. [taur-us] Of a bull.
taur-us, i, m. A bull [Gr. ταῦρ-ος; akin to Sans. sthūr-in, "a beast of burden"]
tectum, ti, n. [tēc-o] The roof of a building; a house, building.
tēcum, for cum te; see cum.
tellūs, uris, f. The earth; a land [root of tollo, "to bear"].
tē-lum, i, n. A weapon; a shaft [for tēxum; root τεκ of τίκτω; τυχ of τυχάνω, "to hit"].
temno, tempsi, no sup., temnēre, 3. v. a. To despise [akin to Gr. τεμνω, "to cut"].
tempér-o, āvi, ātum, āre, 1. v. a. [tempus] To rule; to temper; to appease.
tem-plum, pli, n. ("A piece cut off"; hence, "an open space" marked by the augur for taking auspices) A temple [akin to Gr. τεμ-νω, "to cut"]
temp-to, tāvī, tātum, tāre, 1. v. a. intens. [tēn-ēo] To try.
tem-pus, pōris, n. [akin to temp-] A time; time in general.
tendo, tētendi, tensum or tentum, tendere, 3. v. a. and n. o strvch; to strive, aim [akin to τεν, root of τεινω].
tēn-ēo, ūi, tum, ëre, 2. v. a. [akin to ten-do] To hold, keep, have; to hold possession of.
tentōrum, i, n. [tendo] A tent.
tonus, prep. (put after its case)  
gov. abl.  As far as, up to [root of 
tenec].

ter, num. adv. [tres] Three times, 
three.

tergum, i, tergus, õris, n. [perhaps 
root of τεργω] The back; the hide 
of an animal.  A tergo: From behind; 
behind.

tergus, õris; see tergum.

ter-min-o, āvi, ātum, õre, 1. v. a. 
[termin-us, "a bound"]  To limit.

ter-ni, nā, na, num. distrib. adj. 
plur. [tres] Three each; three.

Orbis terrarum, or simply terrae (the 
circle of lands—i.e.) The 
globe [prob. akin to Gr. τερ-σοματι, 
"to be, or become, dry"]; Sans. root 
trish (trish), "to thirst".

terr-ē, ui, itum, õre, 2. v. a. To 
terrify [akin to Sans. root tras, "to 
tremble"].

ter-tius, tīa, tīum, adj. [tres] 
Third.

test-ūdo, ūdinis, f. [test-a, "a 
shell," of animals] ("The having a 
shell; one having a shell"); hence, 
"a tortoise"; hence, from the arched 
form of the shell of the tortoise) An 
arch, vault, etc., in buildings; a 
lyre.

θέατρον, i, n. A theatre [θεαρον, 
"that which serves for seeing, or 
being held," sights].

θεάρας, i, m. A treasure 
[θεαρας].

θύμαρχον (y short), i, n. Thyme 
[θυμαρχον].

tim-ē, ui, no sup., õre, 2. v. a. To 
fear.

tim-er, õris, m. [tim-ē] Fear.

tingo, tinxi, tincûm, tingere, 3. v. 
a. To wet one’s self; to bathe [τεγγω].

tóg-atus, ata, atum, adj. [toga, "a 
toga"; the outer garment worn by 
Roman citizens in time of peace] 
Wearing a toga.

tollo, sustūli, sublātum, tollūre, 3. 
v. a. To li t up, raise [root tol. akin 
to Sans. root tul, "to lift"; Gr. τλ-ω, 
"to bear"].

tondēo, totondi, tonsum, tonunt. 
2. v. a. To shear [for tondeo; root of 
τους].

tonsus, a, um, P. perf. pass. of 
tondeo.

torqu-ēo, torisi, torsum and tortum, 
tor-pheric, 2. v. a.  To whirl around; 
to hurl [akin to Gr. τροπ-ω, "to 
turn"].

tor-ēo, fortā, furtum, tortāre, 2. 
v. a. To burn; to roast, parch [akin 
to Sans. root trish, "to thirst"; Gr. 
tĭŋ-omai, "to become dry"].

toris, i, m. A couch [for storus; 
root of sterno].

tō-ri, num. adj indecl.  So many.

tō-ridem, num. adj. indecl. [tot] 
Just so many.

tō-iens, num. adv. [tot] So many 
times.

To tus, ta, tum, adj., hence, The 
whole or entire; the whole of [akin to 
Sans. root tv, in meaning of "to 
increase"].

trab-s, is, f. A beam [akin to 
τραβς].

trāhō, traxi, tractum, trāhēre, 3. v. 
a. To draw; to draw; to trail [cf. 
τραχω].

trā-icio, jecī, jectum, īcēre, 3. v. 
a. [tra (= trans), jācio] To pierce.

trans-ēo, ivi or li, ītum, ire, v. a. 
irreg. [trans, eo] To pass by.

trans-fē-o, tuli, lātum, ferre, v. a. 
[trans, īero] To transfer.

trans-fico, fixi, fixum, figēre, 3. v. 
a. [trans; figō, "to fix"] To transfix.

tre-mo, mū, no sup., mēre, 3. v. n. 
To tremble, quiver [akin to Gr. τραγ- 
tres, trā, num. adj. plur.  Three 
[Gr. τρες; Sans. tri, "three"].

trīdens, ntis, masc. [tres, dens] A 
three-tined spear; a trident.

tri-ginta, num. adj. plur. indecl. 
tres, ginta = kovra = "ten"] Thirty.

tris-tis, te, adj. Savi [rob. akin to 
Sans. root tras, "to tremble"].

tū, tū, pron. pers. Thou, you [sv. 
Doric form tv].

tū-ēor, itus sum, ēri, 2. v. dep. To 
look, behold; to protect.
<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tbody>
<tr>
<td>tum, adv.</td>
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<tr>
<td>tūm-īdus, ida, idum, adj. [tūm-ēo, “to swell”]</td>
</tr>
<tr>
<td>tu(n)do, tātūdi, tunsūm and tūsūm, tundère, 3. v. a. To beat, strike [akin to Sans. root *tūd-, “to strike”].</td>
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<tr>
<td>tunsus, a, um, P. perf. pass. of tundo.</td>
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<tr>
<td>turbā, a, f. A crowd [Gr. τυόσημ].</td>
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<tr>
<td>turb-o, āvi, ātum, āre, 1. v. a. [turb-a] To disturb; to throw into disorder; to drive in a panic.</td>
</tr>
<tr>
<td>turb-o, inis. m. [turb-o, “to move violently”] A whirlwind, hurricane.</td>
</tr>
<tr>
<td>tū-s, ris, n. Incense [θῦ-os].</td>
</tr>
<tr>
<td>tumum, 1; see tutus.</td>
</tr>
<tr>
<td>tūtus, ta, tum, a. [tū-tor] Protected, safe. As Subst.: tumum, i, n. A safe place.</td>
</tr>
<tr>
<td>tū-us, a, um, pron poss. [tū] Thy, thine, your. As Subst.: tuī, ārum, m. plur. Thy, or your, friends or followers; thy, or your, children or descendants.</td>
</tr>
<tr>
<td>tyrannus (y short), i, m. A monarch who obtained supreme power contrary to the institutions of his country; a tyrant [τυράννος].</td>
</tr>
<tr>
<td>über, ēris, n. (“A cat,” hence) Fertility [akin to Gr. οὔθερ; Sans. adhar; cf. Eng. “udder”].</td>
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<tr>
<td>ūbi, adv. [for quo-bi] When; where.</td>
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<tr>
<td>ūbi-que, adv. [ūbi; que, indef. suffix] Anywhere, everywhere.</td>
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<tr>
<td>ul-ūs, la, ĭum, adj. [ūn-us, “one”].</td>
</tr>
<tr>
<td>Any:—non ulus, not any, none, no. As Subst., m.: Any man, any one.</td>
</tr>
<tr>
<td>umbra, ā, f. Shade, shadow; the shade of a departed person.</td>
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<tr>
<td>ūmecte, ēi, ātum, āre, 1. v. a. [ūme-o, “to be moist”] To bathe.</td>
</tr>
<tr>
<td>ūmērus, i, m. [akin to ūme-o.] The shoulder.</td>
</tr>
<tr>
<td>ūn-ā, adv. [adverbial abl. of ūn-us, “one”] At the same time, together.</td>
</tr>
<tr>
<td>unc-us, a, um, adj. [unc-us, “a hook”] Hooked, bent, curved.</td>
</tr>
<tr>
<td>unda, ā, f. Water, wave [akin to Sans. root <em>un-</em>, “to wet or moisten”].</td>
</tr>
<tr>
<td>ūn-us, a, um. One. As Subst. m. One man, one person, one. Alone; especially [akin to eis, ēv-ēs].</td>
</tr>
<tr>
<td>urb-s, is. i. [Sans. vārdu, “to make strong”] A city.</td>
</tr>
<tr>
<td>urgeo, ursi, no sup., urgēre, 2. v. a. To drive [cf. eipyrw, “to shut in”].</td>
</tr>
<tr>
<td>īro, ussi, uscum, ūrēre, 3. v. a. To burn; to set, chase, disturb [akin to Sans. root *us-, “to burn”].</td>
</tr>
<tr>
<td>u-s-quam, adv. [as for ubs; fr. ubi and quam] Anywhere.</td>
</tr>
<tr>
<td>usus, a, um, P. perf. of utor.</td>
</tr>
<tr>
<td>ūt, adv. and conj. [akin to qui] Adv.: When, how, as, as soon as. Conj.: That, in order that.</td>
</tr>
<tr>
<td>uti; see ut.</td>
</tr>
<tr>
<td>ūti-nam, adv. Oh! that; would that.</td>
</tr>
<tr>
<td>ūtor, ūsus sum, ūtī, 3. v. dep. With Abl. To use.</td>
</tr>
<tr>
<td>vāco, āvi, ātum, āre, 1. v. n. Impers. Vacat, There is time.</td>
</tr>
<tr>
<td>vād-um, i, n. [vādo, “to go”] A shallow, shoal.</td>
</tr>
<tr>
<td>vāl-īdus, ida, idum, adj. [vāl-ēo, “to be strong”] Strong.</td>
</tr>
<tr>
<td>vall s, is, f. A valley [Īlos, “low-land”].</td>
</tr>
<tr>
<td>vān-is, a, um, adj. Vain, idle. As Subst.: vāna, ornus, m. plur. Idle, or frivolous, things. Of persons: False, deceptive [cf. vaco].</td>
</tr>
<tr>
<td>vār-ius, i, um, adj. Various, varied, diverse.</td>
</tr>
<tr>
<td>vast-o, āvi, ātum, āre, 1. v. a. [vast-us, “waste”] To lay waste, pillage, ravage.</td>
</tr>
<tr>
<td>vast-is, a, um, adj. [cf. vanus, vacuus] Vast, huge.</td>
</tr>
<tr>
<td>vē, enclitic conj. Or [akin to Sans. vā, “or”].</td>
</tr>
<tr>
<td>vectus, a, um, P. perf. pass. of vēho.</td>
</tr>
<tr>
<td>vēho, vexi, vexum, vēhère, 3. v. a. To carry [akin to Sans. root *vāh, “to carry”].</td>
</tr>
<tr>
<td>vel, conj. [akin to vōl-o] Or—vel; ... vel, either ... or</td>
</tr>
</tbody>
</table>
vēlā-men, mīnis, n. [velo, "to cover"] A veil; a garment.

vēt-o, vēl-us, a, um, adj. [velum, "a sail"; (i) connecting vowel; vel-o, "to fly"] Sailing, winged with sails; an epithet of both ships and the sea.

vē-lum, h. n. [prob. veh-lum; fr. veh-o] A sail, covering.

vēlūt (ūtī), adv. [vel-ē, "even"; ut, "as"] Just as, as if, as it were.

vēlūtī; see velut.

vēnā-trīx, trices, f. [venor, "to hunt"] A huntress.

ven-o, didī, ditum, dēre, 3. v. a. [venum, "sale"; do, "to place"] To sell.

vēnē-num, i. n. [for veane-num; fr. ve, intensive particle; nēc-o, "to kill"] Poison; charm, seductive power.

vēn-i-a, iae, f. [akin to veneror] Favor, pardon.

vēnio, vēnī, ventum, vēnīre, 4. v. n. To come; come in [akin to Gr. βανεω, Sans. root va, "to go"]

vent-us, i.m. The wind [akin to Sans. root va, "to blow"]

vērbum, i. n. A word [root er; Gr. ἐρέω]

vēr-e, adv. [vēr-us, "true"] Truly.

ver-ēr-o, itus sum, ēri, 2. v. dep. To fear [Gr. root or; or-āw, "see"]

vēr-o, adv. [vēr-us, "true"] In truth; indeed.

ver-uo, ri, sum, rēre, 3. v. e. To sweep.

ver-so, sāvī, sātum, sāre, 4. v. a. intens. [vert-o, "to turn"] To turn often; revolve.

versus, a, um, P. perf. pass. of verto.

vert-ex, icis, m.; see vortex [veo, "to turn"] The top, or crown, of the head; the top, or summit, of a thing.

Of the heavens: The pole.

verte, vertī, versum, vertēre, 3. v. a. To turn, reverse, drive of, overturn. Pass. in reflexive force: To turn one's self, etc.; to proceed, to change; to alter; to overturn [akin to Sans. root vrit, "to turn"].

vēr-a, ūs, n. A spit.

vērus, a. um, adj. True.

vescror, no perfect, vesci, 3. v. dep. With Adv.: To feed upon; to subsist on [akin to vesc-a, "food"; or perhaps Gr. βασκ-ω, "to feed"].

vesper, ēris and ēri, m. The evening; the evening star [εσπερις].

vēs-tēr, tra, trum, pron. poss. [vos, plur. of τοῦ] Four.

ves-tis, vis, f. A garment; a robe; a fabric [akin to Gr. ἔσπης, "a garment"; Sans. root as, "to wear"].

vē-to, ītum, āre, 1. v. a. To forbid.

vēt-us, ēris, adj. Old; ancient of long standing; former [prob. akin to Gr. ἑτ-ος, "a year"]

vi-a, a, i. A way; a journey [akin to vēho] vici, u. i. A way; a journey [akin to vēho]

victor, tōris, m. [vincere, "to conquer"] Victor. As Adj.: 
1. victus, a, um, P. pe f. pass. of vincere.
2. vici-tus, tūs, m. [vivo, "to live"] A living, way of life; an enchanter, food.

vidō, vidi, visum, viserē, 2. v. a. To see. Pass.: To be seen; to seem, appear [akin to Gr. ἴδω, "to see"; Sans. root vid, "to know"]

vī-ginti, num. adj. indecl. [bi = bis], "twice"; gīntī = kōvta, "ten"; Sans. vīcatī] Twenty.

villus, i, m. Shaggy hair; coarse wool.

vincio, vinci, victum, vincere, 4. v. a. To bind.

vincum, h. (-ūlum), āli, n. [vincio, "to bind"] A bond, chain; a cable.

vinco, vici, victum, vincère, 3. v. a. To conquer, overcome, vanquish.

vincitus, a, um, P. perf. pass. of vincio.

vinculum, i; see vinculum.

vin-u-r, i. n. Wine [ου-ος].

vīr, virī, m. A hero; a hero, skin to Sans. r產 "a hero"

vīres, ium, plur. of vi

vīr-go, ginis, f. A virgin [root varg; Sans. ury, "strength"].
Vocabulary.

viridis, ide, adj. [vir-o, "to be green"] Gre. n.

vir-tus, tibus, f. [vir, "a man"]
Bravery, manliness, courage.

visus, vis (plur. vires, ium), f.
Strength, energy, power; violence [is].

visus, etis (mostly plur.), n. ("The inner parts, the viscera"; hence) The flesh.

visus, a, um, P. perf. pass. of video, vit-alis, alc, adj. [vita] Of life; vital.

viv-o, vivi, victum, vivere, 3. v. n.
To live [akin to Sans. root jiv].
viv-us, a, um, adj. [vivo] Life.

Of a rock: Living, i.e. unhealed.

vix, adv. Scarcely, with difficulty.

vo-o, avi, atum, are, 1. v. a. and n. To call; to summon; to invoke [Sans. root vach "to speak"].

volo, volvi, velle, v. irreg. To fly [Sans. val, "to turn one's self "].

2. volo, volvi, velle, v. irreg. To be willing; to wish, desire [akin to Gr. bol, root of bol-omega (=bo(υ)l-omega), "to wish"].

vol-er, eris, acre, adj. [volo, "to fly"] Rapid.

vol-o, tavi, tatum, are, 1. v. a. intens. [volv-o, "to roll"] To make resound; to revolve.

volvo, volvi, volvatum, volvere, 3. v. a. and n. Act.: To roll, roll along; to unfold. Mentally: To revolve. Neut.: To roll; to revolve [akin to elyo-o, "to roll"].

vör-o, avi, atum, are, 1. v. a. To devour; to engulf [akin to Gr. bop-a, "food", baposkow, "to eat"; Sans. root devri, "to devour"].

vort-ex, icos, m.; see vertex [vert-o, "to turn"] A whirlpool, eddy, vortex.

vö-tum, ti, n. [vö-vö, "to vow"] A vow.

vox, vocis, f. [vöe-o, "to call"] The voice; a word, speech.

vulg-o, avi, atum, are, 1. v. a. [vulg-us, "the common people"] To spread abroad.

vulgus, i, m. and n. The common people; populace; the crowd [sometimes referred to Gr. okhos; sometimes to Sans. varya, "a multitude"].

vuln-us, eris, n. A wound [root vnl of vultur; akin to vello].

vul-tus, tus, m. [prob. vol-o, "to wish"] Face, countenance.
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