mother's love that speaks in the form of the adjective. Love of
mothers for children is rare in erotic poetry.

Virgil has resorted to a number of euphemisms that assist
in maintaining the serious tone. Such is the fiction of the marriage
that may be traced under the words *coniunx, conubium,* and
hymenaeus. He even speaks of the *lectus iugalis,* while the dignified
word *torus* contrasts strangely with the *lectulus* of Catullus.
Almost all the youthful readers of the Aeneid pass over without
suspicion of its real meaning, the line.

> ille dies primus leti primusque malorum
> causa fuit, —169-170.

and instances are not wanting where grown people have been
deceived. Plain speaking is not obscenity, and Virgil has spoken
plainly with great effect in the well-known lines.

> saltem siquo mihi de te suscepta fuisset
> ante fugam suboles, siquis mihi purvolus aula
> luderet Aeneas, qui te tamen ore referret,
> non equidem omnino capta ac deserta viderer. —327-330.

Dido must be protected from the name of courtesan, and care
has been taken to do it. Anna says.

> O luce magis dilecta sorori,
> solane perpetua maerens carpere iuventa,
> nec *dulcis natos* Veneris nec praemia noris? —31-33.

Another euphemism and a pathetic paradox is *lectus iugalis quo
perii.*' The worst words that were said against the lovers were
those put in the mouth of Fama, who utters alike what is true and
what is not true, which partly removes the reproach.

> nunc hiemem inter se luxu, quam longa, fovere
> regnorum immemores turpique cupidine captos. —193-194.

Even here the meaning is carefully concealed in the words *luxu*
and *fovere,* which are both very hard to translate because they
are used in no ordinary sense; it is the connotation and not the
superficial meaning that is significant.

Other features of the language belong to erotic poetry in
general. A wronged and angry lover often runs to exaggeration
and hurls accusations both deserved and undeserved. Such are
perfidus, dissimulare, infandum caput, nefandus vir, periuria, and
impius. A conspicuous class of words have reference to love
conceived of in different ways. Most frequently it is thought of
as a fire, which accounts for such terms as *ardere, ardescere,
flagrans, flamma, flammare, ignis, urere* and *incendere.* At other

'IV., 496.