

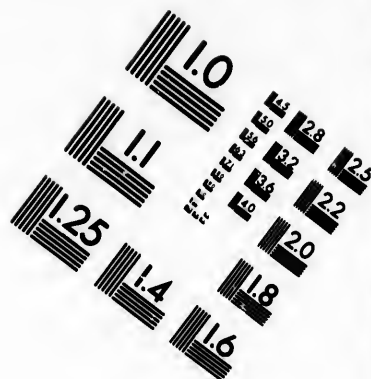
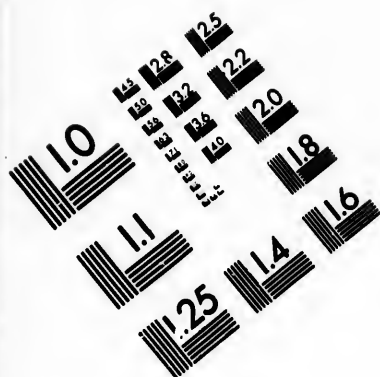
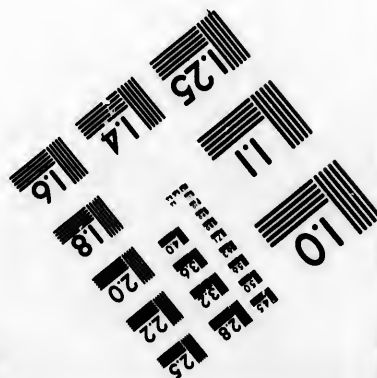
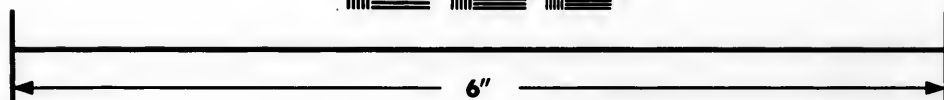
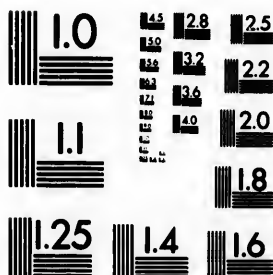


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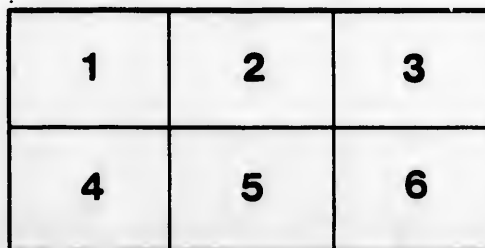
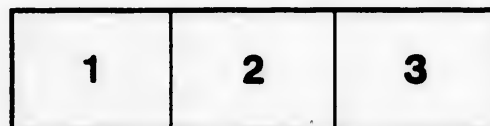
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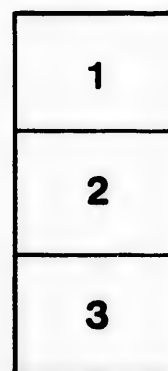
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FOR THE USE OF

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UNIVERSITY MATRICULATION.

BY

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NEW EDITION.

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PREFACE.

The present edition is designed to meet the wants of students reading for Second Class Certificates and University Pass Matriculation. The notes have been purposely made copious and full. When it is remembered that Vergil is usually put into the hands of a school boy at a very early period of the course, and that the Aeneid is really a difficult book for a junior pupil, no apology need be offered for the assistance given in this edition. The object of the notes is principally to explain the grammatical difficulties that occur. The latest edition of Harkness's Latin Grammar (Standard Edition of 1881) is referred to. In regard to Orthography, though some forms not usually met with in ordinary editions have been introduced, the readings of Ribbeck have not, as a whole, been adopted. The pupil would be puzzled if we were to read e.g. *omnis* (acc. pl.) in one line, and *omnes* in the next, for the same case. The letter *j* throughout has also been retained. Pupils will never learn to appreciate Vergil, if teachers bother them with nice questions of Latin orthography, which, in many cases, are still in dispute.

The editions of Conington, Kennedy and Greenough have been consulted in preparing the notes of the edition.

ST. CATHARINES, May 28th, 1886.

PREFACE TO THE SECOND EDITION.

In this edition the notes have been considerably enlarged and in many cases entirely re-written. Some slight typographical errors, which inadvertently crept into the First Edition, have been corrected.

ST. CATHARINES, Oct. 24th, 1890.

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LIFE OF VERGIL.

Publius Vergilius Maro¹ was born on the fifteenth of *Birth*. October, B.C. 70, in the first consulship of M. Licinius Crassus and Cn. Pompeius, at Andes, (now *Pietola*), a small village near Mantua. Since the full franchise was not given to this part of Gaul (*Gallia Transpadana*) till some years afterwards², the poet, like many of his predecessors and contemporaries in literature, was not a Roman, but an Italian provincial.³

The parents of Vergil, like those of Horace, were of *His parents*. obscure birth. Some authorities say that the poet's father was a potter, others, that he was a brickmaker, while others again assert that he was the servant of a travelling merchant, Magius, whose daughter, Magia Polla, he afterwards married. Whatever may have been his occupation, certain it is, that he was at the time of the poet's birth, the steward, factor, or possessor of an estate near Mantua. The childhood of Vergil was passed amid the hills and woods that fringed the verdant banks of the Mincius, and the early association of the poet with the lovely scenery in the neighborhood of his native town may account for the exquisite touches of pastoral life which is so well depicted in the Eclogues and the Georgics.

¹ Every Roman citizen had regularly three names—denoting the *individual*, the *gens* or clan, and the *familia*. Thus in *Publius Vergilius Maro*, *Publius* is the *praenomen*, marking the *individual*; *Vergilius* is the *nomen*, denoting the *gens* or clan; while *Maro* is the *cognomen*, or family name. Sometimes an *agnomen* was added for honorary distinction, as *Africanus* to Scipio, *Numidicus* to Metellus. The original form of the name was Vergilius; Virgilius was not common till the middle ages.

² B.C. 49.

³ *Furius Bibaculus* was born at Cremona; *Varro*, at Atax; *Asinius Pollio*, among the *Marsi*; *Aemilius Macer*, at Verona; *Cornellius Gallus*, at Forum Julii; *Horace*, at *Venusia*; *Quinctilius Varro*, at Cremona; *Catullus*, at Verona; *Propertius*, at Umbria; *Cicero*, at Arpinum; *Sallust*, at Amiternum; *Livy*, at Patavium. Of the distinguished men of the time *Tibullus*, *Caesar*, and *Lucretius* alone were born at Rome.

*His studies
begin:
55 B.C.*

Vergil began his studies at *Cremona*, where, we are told, he assumed the *toga virilis* on the same day on which Lucretius died. The town itself had already been noted, having been the birthplace of *Furius Bibaculus*, and of the critic, *Quinctilius Varro*.

*Vergil goes
to Rome,
B.C. 55.*

After a brief stay at *Cremona*, and subsequently at *Mediolanum* (*Milan*), the poet went to *Rome*. In the capital, Vergil, after the fashion of the day, attended the lectures of rhetoricians and philosophers. Under *Epidius*, the rhetorician, the teacher of *Marc Antony* and afterwards of *Octavius*, and under the Epicurean philosopher, *Siron*, the poet became acquainted with the outlines of rhetoric and philosophy. It is quite probable that his father intended him for the bar, but a weak voice and a diffident manner were insuperable barriers in the way of obtaining distinction in public speaking. Vergil soon gave up rhetoric, and, in fact, renounced poetry for the more congenial study of philosophy. Under *Siron*, he seems to have made considerable progress in Epicurean philosophy, and the love he retained for this branch of learning is plainly observable in many of his extant writings.⁴ In a minor poem, generally supposed to be genuine, he welcomes the exchange of poetry and rhetoric for more useful studies:

"Away with you, empty coloured flagons of the rhetoricians, words swollen, but not with the dews of Greece; and, away with you, *Stilo*, *Tagitius* and *Varro*, you, nation of pedants, soaking with fat: you, empty cymbals of the classroom. Farewell, too, *Sabinus*, friend of all my friends; now, farewell, all my beautiful companions, we are setting our sails for a haven of bliss, going to hear the learned words of the great *Siron*, and we mean to redeem our life from all distraction. Farewell, too, sweet *Muses*; for, to tell the truth, I have found how sweet you were: and yet, I pray you look on my pages again, but with modesty and at rare intervals."⁵

*Goes to
Naples.*

After a short stay at *Rome*, Vergil probably went to *Naples*, where, we are told, *Parthenius*, another Epicurean, was his instructor. The great Epic⁶ of *Lucretius*, added to the

⁴ Eclogue: VI.; Georg: IV., 219; Aen: I., 743; VI., 724; Georg: II., 475-492.

⁵ Catalepta: VII.

⁶ *De Rerum Natura*.

teachings of his instructors gave, no doubt, his mind a strong bent towards the doctrines of Epicurus. It is probable that the poet returned to his father's farm before the outbreak of the war between Pompey and Caesar, B.C. 49. It is also likely ^{Returns home.} that he remained there till after the battle of Philippi (B.C. 42), and that he employed his time in gaining by observation materials which he afterwards employed in his great didactic poem, the Georgics. Unlike Horace, Vergil sympathized with the party of Caesar. The formation of the Second Triumvirate threw the Roman world into the broils of a civil war. In the division of the provinces, the Gauls (except *Gallia Narbonensis*) fell to Antony. The lands of eighteen cities were given up to reward the legions of the unscrupulous Antony, and among the lands were those of Cremona. The district around this city failing to satisfy the greedy rapacity of the legionaries of the Triumvir, the farms of the neighbouring Mantua were seized, and among the lands confiscated were those of the poet's father, C. Asinius Pollio, ^{Loss of his farm.} the prefect of *Gallia Transpadana*, unable to restrain the lawlessness of the soldiers of Antony, sent Vergil to Rome with a recommendation to Augustus to allow the poet to retain his paternal estate. It is quite probable that congenial tastes and a recognition of the genius of Vergil may ^{Regains his farm.} have influenced Pollio to take this course. At the close of the same year (41 B.C.), however, war broke out anew between Octavius and L. Antonius. Pollio, was deposed from office, and Alfenus Varus appointed in his stead. Another division of lands followed, and the poet is said to have been deprived of his estate the second time.⁷ His friends Gallus, ^{A second time loses his farm.} Pollio, and Farus, however, interposed and saved his farm. By them he was introduced to Maecenas, the patron of literary men—afterwards the prime minister of Augustus. This year marks the beginning of the rising fortunes of the ^{B.C. 40. Rising fortunes of Vergil.} poet. With his friend and patron, Pollio, as Consul, Vergil became the honoured member of a literary coterie which graced the table of Maecenas. The intimacy that Vergil enjoyed at court, is shewn by his being one of those who went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.⁸

⁷ E logues: I. and IX.

⁸ Horace: Satires I., 5 and 10.

*His
residences.*

Through the munificent kindness of his patrons he was raised to luxury and affluence. He had a magnificent house in Rome on the Esquiline near the residences of Horace and Maecenas, estates in Sicily, and in Campania, near Naples. The mild climate and clear skies of Southern Italy suited his delicate constitution, and till his death, his Campanian residence was his favorite abode.⁹ From the date of his early Eclogues till his death, little need be said of his life except that he devoted himself to study and to the completion of his immortal works. In the year B.C. 19, he went to Greece, possibly with a view to restore his health, and to give a finish to his great work, the *Aeneid*. At Athens he met Augustus who had just returned from Samos. Vergil returned to Italy in company with the Emperor, but died at Brundisium three days after he landed, 22nd September, 19 B.C. He was buried near Naples, on the road leading to Puteoli (*Pozzuoli*). His epitaph, said to have been dictated by himself in his last moment, was as follows:—

Death.

Epitaph.

*Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope. Cecini pascua, rura, duces.¹⁰*

Vergil is generally described as of tall stature, delicate frame, homely features, and dark complexion, abstinent in the use of food, shy, and fond of retirement. Horace is said to have had Vergil in his mind's eye when he wrote¹¹ the lines thus rendered by Conington:

"The man is passionate, perhaps misplaced
In social circles of fastidious taste;
His ill-trimmed beard, his dress of uncouth style,
His shoes ill-fitting, may provoke a smile;
But he's the soul of virtue; but he's kind,
But that coarse body hides a mighty mind."

He was so pure and chaste that the Neapolitans gave him the name of Parthenias, or the maiden.¹² He is said to have been shy and even awkward in society, and these traits

⁹ Geo. IV., 563. *Illo Vergilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis ott.*

¹⁰ Some have taken the last line to refer to the Eclogues, the Georgics, and the *Aeneid*.

¹¹ Hor.: Sat. I. 3, 29-34.

¹² *παρθένος*, a maiden.

even the polished society of the Capital never succeeded in eradicating. He was distrustful of his own powers, which his high ideas of literary excellence led him to underrate.

In the midst of an irreligious age, he had the strongest religious sentiment; in the midst of vice, he remained virtuous; and while licentiousness disfigures the writings of many of his brother poets, the pages of Vergil everywhere inculcate the highest truths of morality and virtue.

II.

WORKS.

Vergil is said to have attempted in his youth an epic poem¹³ on the wars of Rome, but the difficulty of the task soon led him to abandon his design. His earlier poems, *Culex*, *Moretum*, *Ciris*, *Copa* and those that pass under the name *Catalepta*, though they give little proof of great ability, still show the careful attention the poet bestowed on metre and diction. The writings that first established the reputation of Vergil were the *Eclogues*,¹⁴ pastoral poems, *ten* in *Eclogues*. number, written between 43 B.C.-37 B.C. *Early works.*

This class of poetry was as yet unknown in Italy, though it had already reached its perfection in the hand of the Sicilian Theocritus, whose influence may be traced in many writers from the days of Vergil to those of Tennyson. The *Idyl*¹⁵ of the Sicilian exhibits a true picture of the shepherd's life. The joys and sorrows, character, sentiment and habits of the rural swains, the piny woods of fertile Sicily, the upland lawns with feeding flocks, the sea and sky of his native island are delineated so true to nature, that the homely bard not only won the ear of the most critical period of Greek literature, but has left his undying impress on all subsequent pastoral poetry. As Kingsley has said, "Theocritus is one of the poets who will never die. He sees men and things in his own light way, truly; and he describes them simply, hon- *Theocritus as a pastoral poet.*

¹³ Eclogue VI., 3.

¹⁴ These were called by the generic term *Bucolica* (Βουκολικά, scil. ποιήματα, from βουκόλος, to attend cattle). The term *Eclogue* is from the Greek ἐκλογή, a choice collection, and may mean that the poems under that name were a collection from a larger number. Spenser wrote the word *Æglogue* and followed the derivation of Petrarch, αἰλῶν λόγος, "tales of goats" or "tales of goatherds."

¹⁵ εἰδύλλιον, a little picture.

estly, and with careless touches of pathos and humor, while he floods his whole scene with that gorgeous Sicilian air like one of Titian's pictures, and all this is told in a language and metre which shapes itself almost unconsciously, wave after wave, into the most luscious joy."

*Theocritus
and Vergil
compared.*

Vergil's Eclogues, on the other hand, can hardly be said to be true pictures of pastoral life. His shepherds and shepherdesses belong to the island of Sicily rather than to the district of Mantua. Often, too, he makes the shepherd's dress a mere pretext for discussing some political event, or for paying some compliment to Pollio, Varro, or Gallus. His characters are too conventional, his representation of life is too artificial. In the Roman Eclogue we miss that individualizing the character which so strongly marks the Greek Idyl. Still the earlier poems of Vergil have beauties. Their melodious diction, their soft and easy flowing style,¹⁶ were admired by Horace, no mean judge of the poet's art.

*Division of
Eclogues.*

Dunlop divides the Eclogues into *two* classes: (1) those in which, by a sort of allegory, some events or characters of the time are drawn under the image of pastoral life as in 1, 4, 5, 10: (2) those in which shepherds and rural scenes are really depicted, as in 2, 3, 6, 7, 8, 9. Others divide them: (1) those copied from Theocritus, as 1, 2, 3, 5, 7, 8, 9: (2) those more original, as 4, 6, 10.

The Georgics

The *Georgics*,¹⁷ in four books, was written (between B.C. 37-B.C. 30¹⁸) at the request of Maecenas¹⁹ to whom the poem was dedicated. In this didactic Epic, Vergil copies largely from Hesiod, Nicander, and Aratus.²⁰ While the Eclogues have justly been regarded as inferior to the Idyls of his Greek original, Theocritus, the *Georgics*, on the other hand, have been accounted superior to any other poem on the

¹⁶ Sat. I. 10, 45.

¹⁷ *Georgica*, γεωργικά, from γῆ—γῆ, the earth and ἔργον, a work.

¹⁸ The chief historical events alluded to in the *Georgics* are: the death of Julius Caesar, 44 B.C. (3. 1, 456); the civil wars ended by the battle of Philippi, 42 B.C. (B. 1, 490); the wars waged (34 B.C.) in Parthia under Antony and those on the Rhine under Agrippa (B. 1, 509); the battle of Actium and the submission of the East, B.C. 30 (B. 2, 172; 3, 27.32; 4, 562); the irruption of the Daci on the Danube, B.C. 30 (B. 2, 497).

¹⁹ See the opening lines of *Georgics*, I. and IV.

²⁰ Hesiod's *Works and Days*; Aratus's *Phaenomena*; Nicander's *Georgica*.

same subject that has ever appeared. The harmonious and graceful language, the pleasing descriptions of rural scenes, the apt and charming episodes, all combine to lend an interest to a subject, which in any other hands would have been intolerably dull. The time was ripe for such a poem. Agriculture had been the chief employment and the honored occupation of the Romans from the early days of the City. The long-continued wars had, however, desolated Italy,²¹ and Vergil with sorrow laments, "the plough hath not its meed of honor, the fields lie neglected, and the tillers are off to the war; the crooked pruning hooks are forged into stiff swords."²² Even after war had ceased, the soldier, too long accustomed to camps and the excitement of a military life, cared little about the prosaic life of a farmer. To recall the peaceful habits of rural industry, the poem, which Addison pronounces "the most complete, elaborate and finished piece of all antiquity," was written. The *first Contents of* book treats of tillage, the *second* of orchards, the *third* of the care of horses and cattle, and the *fourth* of bees. The two most successful imitations in English of this poem are Philips's *Pastorals*, and Thompson's *Seasons*. Yet, no one can read the English imitations without being struck with their inferiority to the poem of Vergil.

The Aeneid,²³ in twelve books, written between 29 B.C. Aeneid. and 19 B.C., recounts the story of the escape of Aeneas from burning Troy, his wanderings over the deep in search of a home which the fates had promised, his final settlement in Italy as the founder of the Roman Empire destined in after ages to rule the world. No doubt, Vergil, borrowed largely from the Greek and Roman writers who preceded him. The Romans were original in no department of literature, except *Vergil charged with* *physiarianism*.

²¹ Civil wars, almost continuous, had raged in Italy from 49-31 B.C.

²² Georg. 1, 507:

non ullus aratro
Dignus honos, equalent abductis arva colonis,
Et curvae rigidum falces constantur in ensen.

²³ The first notice of the Aeneid that we have is in a letter of Vergil to Augustus, written probably B.C. 26, when the latter was on an expedition against the Cantabrians. *De Aenea quidem meo, si mehercule jam dignum auribus haberem tuis, libenter mitterem: sed tanta inchoata res est, ut paene vitis mentis tantum opus ingressus mihi videar, cum praesertim, ut scio, alia quoque studio ad id opus multoque potiora impetiar.* Macrob. Sat. 1, 21, 12.

perhaps in the departments of History and Jurisprudence. Vergil can hardly be called a borrower any more than the rest of his countrymen in other spheres of letters. The religion, the philosophy, the very political life of the Romans, were all of composite structure, and poetry could scarcely avoid the eclecticism that everywhere prevailed. The object of Vergil was to produce a national epic, by showing the various steps of the growth of the Empire, and in doing this, he had to give prominence to the influence of Greek literature as an important element in moulding Roman thought.

*Vergil
criticised.*

Vergil has been severely censured²⁴ for his deficiency in the power of invention, for his intermixture of Greek and Latin traditions, for his anachronisms, for his mode of representing the character of Aeneas, and for the sameness of the individual characters. These are the main charges brought by his detractors, and granting the full indictment brought against the poem, Vergil still has the proud claim of being one of the greatest of epic poets. No doubt his power of invention is less than Homer's, no doubt he did intermingle the traditions of Greece and those of Rome, (for this, as we have remarked, could hardly be otherwise in his age), no doubt he did commit the heinous crime of anachronism, but he sins in this along with Shakespeare and Milton, and there is no doubt that this hero Aeneas is cold-blooded and uninteresting. These defects, however, are far more than counterbalanced by his many excellencies. "There is in Vergil 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 an old opinion, and it is surely the right one. This pathos is given at times by a single epithet, by a slight touch, with graceful art by an indirect allusion; this tenderness is more striking as contrasted with the stern Roman character and with the stately majesty of the verse. The poet never becomes affected or sentimental; he hardly ever offends against good taste; he knows where to stop; he is excellent in his silence as well as in his speech; Vergil, as Wordsworth says, is a 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.

²⁴ Especially by the Emperor Caligula, Markland, and Niebuhr.

Crutwell thus defends Vergil in regard to the main charge: *Vergil defended.*
 "The Aeneid was meant to be, above all things, a national poem, carrying on the lines of thought, the style of speech, which national progress had chosen; and it was not meant to eclipse, so much as to do honor to, early literature. Thus those bards who, like Ennius and Naevius, had done good service to Rome by singing, however rudely, her history, find their *imagines* ranged in the gallery of the Aeneid. Thus they meet with the flamens and pontiffs, who drew up the ritual formularies; with the antiquarians and pious scholars, who had sought to find a meaning in the immemorial names, whether of place or custom or person; with the magistrates, novelists and philosophers, who had striven to ennoble and enlighten Roman virtue, with the Greek singers and sages, for they, too, had helped to rear the towering fabric of Roman greatness. All these meet together in the Aeneid, as in solemn conclave, to review their joint work, to acknowledge its final completion, and to predict its impending downfall. This is beyond question the explanation of the wholesale appropriation of others' thoughts and language, which would otherwise be sheer plagiarism."

The object that Vergil had in writing the Aeneid is variously *Object of Aeneid.* stated by writers. *Spence, Holdsworth* and *Warton* say that the poem was written with a political object to reconcile the Romans to the new order of things. This view is also held by *Pope*, who says that the poem had as much a political object as *Dryden's Absalom and Achitophel*; that its primary object was to praise Augustus, and the secondary one was to flatter the Romans by dwelling on the splendor of their origin. "Augustus is evidently typified under the character of Aeneas, both are cautious and wise in counsel; both are free from the perturbations of passion; they were cold, unfeeling, and uninteresting; their wisdom and policy were worldly-minded and calculating. Augustus was conscious that he was acting a part, as his last words show; and the contrast between the sentiment and conduct of Aeneas, whenever the warm impulses of affection might be supposed to have sway, likewise created an impression of insincerity. The characteristic virtue which adorns the hero of the Aeneid as the epithet *pius*, so constantly applied to him shows, was filial piety, and there was no virtue which Augustus more

ostentatiously put forward than dutiful affection to Julius Caesar who adopted him."—BROWNE.

III.

PRINCIPAL ROMAN EPIC WRITERS.

[The Student should consult *Smith's Classical Dictionary* for an account of the subjoined poets.]

NAME.	FLOURISHED.	WORKS.
Livius Andronicus.	285-204 B.C.	Translated the <i>Odyssey</i> into Saturnian Verse.
Cn. Naevius.	264-194 B.C.	Wrote the first National Eplo: THE FIRST PUNIC WAR.
Q. Ennius.	269-169 B.C.	<i>Annales</i> , in 18 Books: introduced the Hexameter.
C. Mattius.	60 B.C.	Translated the <i>Iliad</i> .
C. Hostius.	60 B.C.	<i>Bellum Istrium</i> .
T. Lucretius Carus.	98-55 B.C.	<i>De Rerum Natura</i> , in 6 Books.
P. Terentius Varro.	40 B.C.	Translated the <i>Argonautica</i> of Rhodius, and wrote <i>Bellum Sequanicum</i> .
L. Varius.	40 B.C.	<i>De Morte Cæsaris</i> .
Pedo Albinovanus.	40 B.C.	<i>Theseis</i> .
P. Vergilius Maro.	70-19 B.C.	<i>Eclogus</i> , <i>Georgica</i> , <i>Aeneis</i> .
M. Annaeus Lucanus.	39 A.D.-65 A.D.	<i>Pharsalia</i> .
C. Valerius Flaccus.	40 A.D.	<i>Argonautica</i> , in 8 Books.
C. Silius Italicus.	25 A.D.-101 A.D.	<i>Punica</i> .
P. Papinius Statius.	45 A.D.-96 A.D.	<i>Achilleis</i> , <i>Thebais</i> , <i>Silvae</i> .

IV.

CHRONOLOGY OF VERGIL'S TIMES.

DATE.	LIFE OF VERGIL.	LITERARY CHRONOLOGY.	CIVIL CHRONOLOGY.
B.C. 70	Vergil born.	Cicero's Verrine orations.	First Consulship of Pompey and Crassus.
69		Cornelius Gallus born. Cicero's speeches <i>Pro Fonteio</i> and <i>Pro Cæcina</i> .	Cicero <i>aedile</i> . Lucullus defeats Mithradates at Tigranocerta.
67			Pompey carried on war against the pirates.
65		Horace born at Venusia.	First Catilinarian conspiracy. Caesar <i>aedile</i> .
63		The <i>Catilinarian</i> orations of Cicero.	Second conspiracy of Catiline.
60			First Triumvirate.
59		Livy born.	

CHRONOLOGY, &c., (Continued.)

DATE.	LIFE OF VERGIL.	LITERARY CHRONOLOGY.	CIVIL CHRONOLOGY.
55	Vergil assumes the <i>toga virilis</i> at Cremona.	Death of Lucretius, æt. 44.	Caesar's first invasion of Britain.
54	Vergil begins the study of philosophy.		Caesar's second invasion of Britain.
49			Caesar dictator. Confers the franchise on the <i>Transpadani</i> .
48			Battle of Pharsalia. Death of Pompey.
44			Caesar assassinated.
43	Earliest date of Eclogues. Eclogue II. probably written.		Second Triumvirate.
42	Eclogues III. and V. written.	Horace serves as <i>tribunus militum</i> at Philippi.	Philippi fought.
41	Vergil's estate confiscated. Eclogue IX. written.		
40	Vergil's estate restored. Writes Eclogues I., IV., VIII., and perhaps VI.		Consulship of Polio. Treaty of Brundisium.
37	Vergil wrote Eclogue X. <i>Georgics</i> begun.		
34		Death of Sallust.	
31			Battle of Actium.
29	<i>Aeneid</i> begun.		
26	Augustus writes to Vergil concerning the <i>Aeneid</i> .		
23			Death of Marcellus.
19	Death of Vergil at Brundisium.		

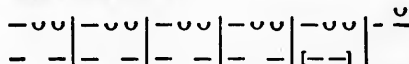
V.

METRE.

*The dactylic
hexameter.*

The Aeneid is written in the heroic metre of the Romans ; viz. : the dactylic hexameter. This was the most ancient as well as the most dignified form of verse among the Greeks and Romans. It was cultivated at an early period, far beyond the beginnings of authentic history, as we find it in its most perfect shape in the poems of Homer and Hesiod, and the responses of the Delphic oracle. Ennius is said to have discarded the rude Saturnian metre of his predecessors, and to have introduced the hexameter among the Romans. Vergil is generally considered as the model of this kind of verse among the Latins.

The dactylic hexameter consists, as its name implies of six feet, the first four of which may be dactyls or spondees ; the fifth is usually dactyl, and the sixth invariably a spondee. The following is the scheme :



*No. of
dactyls and
spondees.*

(1) For the comparative number of dactyls and spondees in the first four places no definite rule can be given. Generally speaking, the line is more smooth when the arrangement is varied to avoid monotony. A succession of dactyls may be used for various reasons, e.g., quick motion, cp. B. I. 90.

Intōnū|ērē pōli, | et crēb|ris mīcāt| ignībus| aēthēr,

where the quick flashes of lightning and the instant peals of thunder fall in quick succession.

So in B. I. 150 :

Jāmqūē fūc|ēs ēl| sārā vō|lānt fūrōr| ārmā mīn|īstrāt :

where the quick succession of brands and stones follow.

On the other hand a succession of spondees may be employed to describe a laboured effort : cp. B. I. 118.

Adpār|ēnt rā|rī nānt|ēs īn| gūrgitē| vāstō.

Here the slow spondees mark the struggling motions of the crew amid the waves.

So also a dignified gait may be imitated by successive spondees : B. I. 46.

Āst ēgō| quāē dī|vum incō|dō rē|gīnā Jōv|isquē,

(2) Rarely the fifth foot is a spondee, in which case the *Spondaic* line is called a spondaic²⁵ line: e.g., B. I. 617.

Tūne ille| Aēnē|ās quēm| Dārdānē|ō An|chisad'.

(3) When the last syllable of a word remains over, after *Word* the completion of a foot, that syllable is called a caesural *Caesura* syllable, in consequence of its being separated, or *cut off*, as it were, from the rest of the word in scanning the verse. The term *Caesura*²⁶ is also applied to a pause or stress of the voice, which naturally rests on the caesural syllable. The *Verse* melody of the verse depends in a great measure on the position *Caesura* of the caesura. The chief verse caesuras in the dactylic hexameter are:

(a) *Penthemimeral*²⁷ *Caesura* at the end of the first syllable *Penthemimeral* of the *third* foot: B. I. 621. *Caesura*.

Aūcti|ō Bē|l'"; gēnē|tōr tūm| Bēlūs ō|pīmām.

(b) *Hepththemimeral*²⁸ *Caesura*, at the end of the first *Hepththemimeral* syllable of the *fourth* foot: B. I. 441. *Caesura*.

Lūcūs īn| ūrbē fū|it mēdē|ā," tae|tissimūs| ūmbrāe.

(c) *Trochaic*²⁹, after the *trochee* of the third foot: B. I. *Trochaic* 608: *Caesura*.

Lūstrā|būnt cōn|vērē," pōl|ūs dūm| sīdērā| pāscēt.

(d) *Bucolic*³⁰ *Caesura*, at the end of the dactyl of the *Bucolic* *fourth* foot when this foot is a dactyl and ends the word: *Caesura*. B. I. 154.

Sic cūnt|ūs pēlāg|ē cēci|dēt| frāgōr|" aēthērā| pōstquām.|

It may be observed, generally, that a verse may have one, two or three caesuras; that verse, however, is best divided in which the sense pause and the caesural pause coincide as in each case given above.

²⁵ In Vergil we have 28 spondaic lines: 17 of these end in a quadrisyllable, 9 in a trisyllable, 2 in a monosyllable.

²⁶ Called by the Greeks *τομή*, a *cutting*.

²⁷ From *πέντε*, five; *ἡμί*, half; *μέρος*, a part, or foot: hence the *fifth-half-foot* caesura. This is also called the *strong* or *masculine* caesura.

²⁸ From *ἑπτά*, seven; *ἡμί*, half; *μέρος*, a part or foot: hence the *seventh-half-foot* caesura.

²⁹ Also called the *weak* or *feminine* caesura.

³⁰ So called because often employed by Vergil in his pastoral or Bucolic poetry. This caesura is common in the poems of Theocritus.

*Last word
in the line.*

(4) The last word in a dactylic hexameter line is for the most part a dissyllable,²¹ or a trisyllable. A quadrisyllable is rarely allowed, except in the case of a proper name. Sometimes, but rarely, a monosyllable is employed at the end of a line, and generally in the case of *est*, and then usually with an elision: B. I. 105.

Dāt lātūs; insēquī|tūr cūmūl'ō" prae|rūptūs ā|quae mōns.

Explōr|ārē lāb|ōr;" mīhī| jūssū cāp|ēssērē| fās ēst|

Ac vēlū|tī māg|no īn pōpūl'ō" cūm| sēpē cō|ōrtā ēst|

*Metrical
figures.*

Elision.

(5) *Metrical figures:*

(a) *Elision* occurs when a word ending in a vowel or diphthong, or with the letter, -m preceded by a vowel and the following word begins with a vowel, diphthong, or the letter h. When such is the case the last syllable of the word so ending with a vowel, diphthong, or the letter -m preceded by a vowel is elided, i.e., struck out together, and in scansion is not regarded as a part of the verse, e.g.

(1) B. I. 95:

Quīs ān|te ōrā pā|trūm Trō|jāe sūb| mōēnībūs| āltis.

(2) B. I. 210:

Illī|sē prae|dae accing|unt dāpīb|ūsquē fū|tūris.

(3) B. I. 180:

Aenē|as scōpū|lum intēre|ā consc|endit, ē| omnēm.

(4) B. I. 213:

Mūtūē|; fōrsān ē| haec o|ām mēmīn|tēs jūv|abit.

(5) B. I. 246:

It mārē| prōrūptum| ēt pēlāg|ō prēmū| arvā sōn|antī.

In (1) the vowel -e in ante is elided, i.e., left out in scansion before the vowel o- in the next word ora.

In (2) the diphthong -ae in praedae is elided before accingunt.

In (3) the -um is elided before the interea.

In (4) et is not affected in scansion by the h in haec.

In (5) -um in proruptum is elided before e- in et.

²¹ Leaving out the three unfinished lines in the first book of the Aeneid we have 420 dissyllabic; 323 trisyllabic; 8 monosyllabic; 2 quadrisyllabic endings.

(b) The *non-elision* of a final vowel or diphthong before an *Hiatus*. initial vowel, h or diphthong is called a *hiatus*, e.g.,

B. I., 16 :

Pōsthabē|tā 'cōlū|issē Sā|mō, hīc| illū|s armā.

B. I. 617 :

Tūc ille|Āenē|ās quēm|Dārdānī|ō Ān|chisāē.|

The first *hiatus* may be explained that in the case of a proper noun, and a sense pause, the *hiatus* is admissible. In the second example considerable license is admitted in the case of a proper noun.

(c) *Synacresis* is defined as the union of two vowels in *Synacresis*. sound which should be properly pronounced separately : as -ei in *Oilei*; -eu in *Ilioneus*; -ei in *dēinde*. This figure is also called *Synizesis*.

e.g. B. I. 120 :

Ja n vā|dam Ilīōn ē| nāv|ēm, jam|fōrtis Ā|chatūē.

B. I. 195 :

Vinā bōn|ās quāē|dēindē cū|is dñr|arāt Āc|etisē.

(d) *Synapheia* is the principle of continuous scansion. It *Synapheia*. sometimes happens that a final vowel, diphthong, or -m preceded by a vowel at the end of a line is elided before the initial vowel, diphthong, or h at the beginning of the next line :

e.g. B. I. 332 :

*Jactē|mūr dōcē|as ī|gnāri hōmī|nūmque ī|cōrūm|que
Ērrāmus,*

So also, B. I. 448 :

*Āerē|cūi grādī|būs sūr|gebant|līmīndā,|nēxāē|que
Āerē trābēs,*

In these lines the final vowel in -que is struck out before the initial vowel in the first word of the succeeding line.

There are altogether twenty-one hypermetrical lines in *Hypermet-*
Vergil. *rical lines.*

(e) *Ictus* is the beat of the foot which corresponds with the *Ictus*. elevation of the voice (*ἀποῦς*). This naturally falls on the first syllable of the foot, and we, therefore, find cases occurring in

which a syllable naturally short is lengthened, simply from its occupying the natural position of a long syllable.

(1) B. I. 308 :

Qui tēnē|ānt, nam in|cūlūā vī|dēt, hōmīn|ēsnē fēr|āenē.

(2) B. I. 478 :

Pēr tērram |ēt vēr|sā pūl|vīs in|scribītūr |hāstā.|

(3) B. I. 651 :

Pērgāmā |cūm pētē|rēt in|cōncēss|ōsque hŷmēn|āōs,

(4) B. I. 668 :

Litōrā |jāclē|tūr, ōdī|is Jū|nōnīs in|īquāē,

VI.

THE STORY OF THE AENEID.

*Ancestors of
Aeneas.*

Aeneas was the son of Anchises and Venus, and thus connected with the royal family of Troy. In the earlier stages of the war he did not take any part, and not till his flocks were driven from Mount Ida by Achilles did he lead his followers against the Greeks. When the Greeks, after a siege of ten years, took the city, according to Vergil, Aeneas carries off on his shoulder the aged Anchises, takes the young Ascanius by the hand while Creusa follows behind, and escapes to Mount Ida. His wife Creusa in the

Leaves Troy.

confusion of the siege is lost in the darkness. He appears to have remained on Ida till the second year of the war, when, with a fleet of twenty vessels and a number of fol-

*Wandering
of Aeneas.
Lands at
Thrace.*

lowers, he set sail from Troy in quest of lands destined by the fates. He first lands in Thrace, and begins to build a city, but is deterred by the ghost of the murdered Polydorus. Next he sails to Delos, then to Crete, where the Penates appear to Aeneas, and declare his destined home to be in Italy, the native land of Dardanus. Again he sets sail

*At the
Strophades.*

and is driven by a storm to the Strophades, Leucadia, and Chaonia where he finds Helenus, a seer, son of Priam, and king of that country, who tells Aeneas to sail round Sicily.

At Sicily.

The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus. Guided by Achemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum,

where Anchises dies. He then starts out for Italy, but stress of weather drives him on the coast of Africa, near Karthage. *At Karthage* Juno aware that Rome one day would conquer her beloved Karthage had an unrelenting hatred against Aeneas, and instigated Aeolus to let loose the winds and wreck the Trojan fleet. Neptune, however, interferes in time and calms the troubled waves. The Trojans had a sheltered harbor for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Jupiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded by a cloud, and invisible to all, Aeneas and Achates go to explore the country. They see the towers and walls of the youthful city and are surprised to find their missing comrades holding audience with the queen. Under the guise of Ascanius, Cupid is sent by Venus to kindle love in the breast of Dido. Dido is married to Aeneas. Other fortunes the fates had in store for him. Mercury is sent to remonstrate with Aeneas. In spite of the love and entreaties of Dido, the order is given to sail, and once more the Trojans steer for Italy. Dido, through grief for her fickle lover, mounts the funeral pile and stabs herself, and then her attendants burn her body. *Dido kills herself.* He arrives a second time at Drepanum and then for nine days celebrates the funeral games in honor of his dead father, Anchises. *Arrives at Sicily a second time.* While the games were in progress, some of the Trojan women despairing of ever having a settled home, fire the ships. Jupiter sends rain and puts out the fire, but not till after four ships are destroyed. Aeneas leaves in Sicily all the elderly people and all weary of roaming where they found Segesta. The rest sail for Italy and land at Cumae. *Founds Segesta.* Then he meets the Sibyl, under whose guidance he descended to the lower world and learns the full details of his future life. Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rutuli. The Latins summon allies from all sides to repel the foreigners, while Aeneas obtains the aid of Evander *Wars in Italy.* and seeks the assistance of the Etrurians. While he was absent, the Trojan camp is attacked without success by Turnus, and the Latins. Aeneas returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.

VII.

THE CONTENTS OF THE FIRST BOOK.

The invocation of the Muse: 1-11. The poet invokes the Muse to sing of the wanderings of Aeneas o'er the deep, and his sufferings while attempting to lay the foundations of imperial Rome. The trials of the hero are ascribed to the unrelenting rage of cruel Juno.

The reasons for Juno's hatred against the Trojans: 12-33. Karthage, a city of Africa, was founded of yore by settlers from Tyre. This city, rich in wealth and proud in war, was cherished by Juno before all other places. She, however, was apprehensive of its destruction because she had heard that a remnant of the Trojans were sailing o'er the sea, whose descendants were destined in after days to overthrow her beloved Karthage. The slight offered to her beauty in the decision of Paris, son of Priam, the late king of Troy, and the honors lately heaped on Ganymede tended to foster her burning hate, and she accordingly determined to keep the Trojans away from Italy.

Juno's proposal to Aeolus: 34-50. The Trojans had left the port of Drepanum in Sicily, where Anchises, the father of Aeneas had died, and were dashing through the foaming brine with brazen keel. Juno comes to Aeolus, the god of winds, and instigates him to send a storm to overwhelm the Trojans in the deep. In case he carries out her purpose, she promises the fairest of all her nymphs Deiopeia, as a wife.

The storm breaks forth: 50-123. Aeolus lets loose the winds, and in an instant the East, South, and South-West winds lash the waves into fury. Then follow the shrieks of the sailors, the creaking of cables, the darkening clouds which veil the sky and brood o'er the deep, the peals of thunder, the gleaming lightning. While all things threatened instant death, Aeneas wishes that he had died at Troy before his father's eyes. One ship—that commanded by the trusty Orontes—went down and the rest are disabled.

Neptune calms the storm: 124-156. Meanwhile Neptune, the lord of the main, felt that a storm had been let loose, and great was his wrath, as he knew well the wiles of his sister Juno and her wrath against the Trojans. He summons to him the winds, and upbraids their king for his presumption in allowing them to have free scope. The sea is calmed by the soothing words of the lord of the sea.

The toil-worn crew of Aeneas make for the nearest shores, *The weary Trojans land: 187-179.* and turn to the coasts of Africa. There is a bay, protected by an island, affording a safe shelter from every wind, and in this Aeneas takes refuge, with seven ships saved out of twenty. The weary Trojans land. Achates strikes a spark from the flint and tries to start a fire. The corn damaged by the waves is brought out of the vessels, and bruised to make a meal for the shipwrecked Trojans.

Aeneas, in the meantime, mounted a cliff in hopes of seeing *Aeneas mounts a rock: espies seven and divides the number among the surviving ships, 180-223.* some of the tempest-tossed ships that he had missed. No vessel is in sight. He espies, however, three stags, each followed by a herd of deer, on the shore. Seizing a bow and arrows from his trusty henchman Achates, he lays low seven of the deer. He returns to the harbor and divides the number equally among the ships—one to each. He also distributes the wine which kind Acestes had given to the Trojans as they were leaving Sicily. With words of cheer he bids his comrades bear up under their hardships. They then prepare the meal and enjoy their repast, after which they talk for a long time of the fate of their lost comrades.

Juppiter, meanwhile, was gazing on the realms of Africa *Venus complains to Juppiter of the promises unfulfilled and of the woes of the Trojans: 223-250.* when Venus, with tearful eyes reminds "the father of gods and men" of the promises that he had uttered as to the destiny of the Trojans. Juppiter bids her spare her fears, assuring her that the decrees of the fates are immutable and that she shall yet behold the Trojan Aeneas wage a great war in Italy, subdue hostile tribes, build walls, reign in Latium, and subdue the Rutuli. Iulus (also called Ascanius), son of Aeneas, shall reign in Lavinium and shall fortify Alba Longa. After a period of three hundred years, Ilia, a priestess, shall bear to Mars twin son, Romulus and Remus, and these shall found an empire to which shall be set, "no bounds of realm, no term of years." Even cruel Juno shall join in cherishing the Romans as "lords of the world." As years roll on Greece shall be subdued, and Honor and Vesta shall rule the world and the dread Gates of War shall be closed for ever.

Mercury is sent from heaven to inspire in Dido, the queen *Mercury is sent to earth: 297-304.* of Karthage, a friendly feeling towards the Trojans who are shipwrecked on her shore.

*Aeneas
meets his
mother :
305-334.*

All night long after the meal Aeneas broods o'er his own woes and the lot of his comrades. As soon as day dawns he determines to go forth and explore the shores to which he had come in his wanderings. After safely mooring his fleet under the shelter of a rock, he sallies forth with trusty Achates. In the midst of a wood he meets his mother, who was dressed like a Spartan huntress. Venus enquires whether Aeneas had seen any of her sisters wandering there. After telling Venus that he had seen no one, he hints that her look is more than human, and that she is evidently of divine race : he begs her lighten their sorrows, and tell to what land they had come.

*Venus tells
the tales of
Dido's
wrongs :
335-371.*

Venus tells him he is in Africa and then unfolds the story of Dido's wrongs : how the queen, who was from Tyre, had a husband Sychaens, and a brother Pygmalion in wickedness far beyond other men ; how the savage Pygmalion killed the unwary Sychaens at the altar ; how the young Dido collected some companions, sailed away to the west and come to the spot on which the rising city of Karthage was now being built.

*Aeneas tells
his tale,
372-386.*

Aeneas tells his name and his race. Italy is the goal of his wanderings. With twenty ships he embarked on the sea, the mother-goddess guiding his course, but only seven battered ships remain.

*Venus
draws a
happy omen
and reveals
herself :
387-417.*

She announces to him that his comrades, whom he thought lost, will be safe. She points out twelve swans, with joyous notes circling in the air, so the twelve ships with full sail are either entering or have entered the harbor. At the end of her prophecy he recognizes his mother, who shrouded them in a cloud, so that no one might see them, though they might see all. She takes Aeneas and Achates veiled in this cloud to Karthage.

*Description
of Karthage :
418-430.*

Aeneas, from the hill o'erlooking Karthage, admires the buildings, where lately stood rude Numidian huts. Eagerly the Karthaginians ply their work, some building walls, others a citadel ; some choosing sites for houses, and marking out the boundaries with a furrow ; others digging a harbor, and others still laying the foundations for a high theatre. Among the throng he mingles still unseen.

*Aeneas ex-
amines the
temple :
430-440.*

In the midst of the city is a sacred grove, where Dido was building a temple in honor of Juno. While Aeneas was

waiting for the arrival of the queen, he examines with scrutinizing gaze each object in the great temple. Here he sees depicted the scenes of the Trojan war, the crested Achilles pursuing in flight the Trojans, the snow white tents of Rhesus, the flight of Troilus, the procession of Trojan women going to the temple of Minerva to propitiate the dread goddess, the dragging of Hector round the walls of Troy: all these scenes and many more were witnessed by Aeneas.

walls of a temple: 441-498.

Meanwhile the queen, attended by her courtiers, enters the temple. With all the graceful dignity of Diana, when she leads the dance, Dido enters the temple and takes her seat as queen and judge of her subjects. Aeneas sees, also amid the throng attending the queen, Antheus, Sergestus, and the valiant Cloanthus, and other Trojans supposed to be lost.

The queen with her retinue enters the temple: 494-519.

Ilieneus tells Dido that they are a shipwrecked remnant of the Trojans on their way to Italy. He also hints at the probable loss of Aeneas. Dido assures them of her assistance and protection, and promises them that she will send them to Sicily, if they desire it, or allow them to settle at Karthage. As for Aeneas, she promised to send trusty men to see whether he had been cast on shore, or not.

Ilieneus, the spokesman of the Trojans speaks: Dido replies: 520-578.

The cloud which had enshrouded the forms of Aeneas and Achates now parts and immediately Aeneas shone forth in beauty amid the clear light, declaring himself. With grateful heart he prays for a blessing on Dido for her kindness to his comrades.

The mist dissolves: 579-618.

Dido welcomes Aeneas to her palace, which was furnished with princely splendor for the approaching banquet. She also proclaims a public festival.

Dido welcomes him: 613-642.

Aeneas sends Achates to the fleet to bring Iulus (also called Ascanius) to the city. Gifts also were to be brought from the ships as presents for the queen.

Aeneas sends for Iulus: 643-656.

The wily goddess Venus, meanwhile causes Cupid to be transformed in form and mien into Ascanius, and accompany the faithful Achates with presents to the queen.

Venus substitutes Cupid for Ascanius: 657-696.

The Trojans and Tyrians, amid the joyous halls, recline on the embroidered couches. The gifts of Aeneas are admired by all. Cupid embraces Aeneas and then Dido, and both the Trojan leader and the Karthaginian queen are inspired with mutual flame.

Amid the splendor of the feast Cupid inspires the queen with love, 697-722.

The libation : invocation of the gods : song of Iopas : 753-756.

After the first part of the banquet, the tables are withdrawn and golden goblets crowned with wine are set before the guests. The queen prays that this day may be long remembered by the Tyrians. A libation is then poured on the table and the cup is handed to the courtiers of the queen to drink. The long-haired Iopas sings songs taught him of yore by great Atlas. At the request of the queen Aeneas is asked to tell the story of the Fall of Troy, which occupies Books II. and III. of the Aeneid.

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P. VERGILI MARONIS AENEIDOS

LIBER I.

Arma virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinæque venit
Litora, multum ille et terris jactatus et alto
Vi superum, saevae memorem Junonis ob iram,
Multa quoque et bello passus, dum conderet urbem,
Inferretque deos Latio, genus unde Latinum
Albanique patres atque altae moenia Romae.

Musa, mihi causas memora, quo numine laeso,
Quidve dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantaene animis caelestibus irae?

Urbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli;
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Saimo. Hic illius arma,
Hic currus fuit; hoc regnum dea gentibus esse,
Si qua fata sinunt, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quae verteret arces;
Hinc populum late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis—
Necdum etiam causae irarum saevique dolores

Exciderant animo ; manet alta mente repostum
 Judicium Paridis spretaeque injuria formae,
 Et genus invisum et rapti Ganymedis honores ;
 His accensa super jactatos aequore toto
 Troas, reliquias Danaum atque immitis Achilli,
 Arcebat longe Latio, multosque per annos
 Errabant, acti fati, maria omnia circum.
 Tanta molis erat Romanam condere gentem.

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Vix e conspectu Siculae telluris in altum
 Vela dabant laeti, et spumas salis aere ruebant,
 Quum Juno, aeternum servans sub pectore volnus,
 Haec secum : " Mene incepto desistere victam,
 Nec posse Italia Teucrorum avertere regem ?
 Quippe vetor fati. Pallasne exurere classem
 Argivum atque ipsos potuit submergere ponto,
 Unius ob noxam, et furias Ajacis Oilei ?
 Ipsa, Jovis rapidum jaculata e nubibus ignem,
 Disjecitque rates evertitque aequora ventis,
 Illum expirantem transfixo pectore flammam
 Turbine corripuit scopuloque infixit acuto ;
 Ast ego, quae divum incedo regina, Jovisque
 Et sorror et conjunx, una cum gente tot annos
 Bella gero. Et quisquam numen Junonis adorat
 Praeterea, aut supplex aris imponet honorem ?"

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Talia flammato secum dea corde volutans
 Nimborum in patriam, loca feta furentibus austris,
 Aeoliam venit. Hic vasto rex Aeolus antro
 Luctantes ventos tempestatesque sonoras
 Imperio premit ac vinclis et carcere frenat.
 Illi indignantes magno cum murmure montis
 Circum claustra fremunt ; celsa sedet Aeolus arce
 Sceptra tenens, mollitque animos et temperat iras ;
 Ni faciat, maria ac terras caelumque profundum
 Quippe ferant rapidi secum verrantque per auras.
 Sed pater omnipotens speluncis abdidit atris,
 Hoc metuens, molemque et montes insuper altos
 Imposuit, regemque dedit, qui foedere certo
 Et premere et laxas sciret dare jussus habenas.

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Ad quem tum Juno supplex his vocibus usa est :
 "Aeole, namque tibi divum pater atque hominum rex
 Et mulcere dedit fluctus et tollere vento,
 Gens inimica mihi Tyrrhenum navigat aequor,
 Ilium in Italiam portans victosque Penates :
 Incute vim ventis submersasque obrue puppes,
 Aut age diversos et disjice corpora pōto.
 Sunt mihi bis septem praestanti corpore Nymphae,
 Quarum quae forma pulcherrima Deiopeia,
 Conubio jungam stabili propriamque dicabo,
 Omnes ut tecum meritis pro talibus annos
 Exigat et pulchra faciat te prole parentem."

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Aeolus haec contra : "Tuus, o regina, quid optes
 Explorare labor ; mihi jussa capessere fas est.
 Tu mihi, quodcumque hoc regni, tu sceptrā Jovemque
 Concilias, tu das epulis accumbere divum,
 Nimborumque facis tempestatumque potentem."

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Haec ubi dicta, cavum conversa cuspide montem
 Impulit in latus : ac venti, velut agmine facto,
 Qua data porta, ruunt et terras turbine perfiant.
 Incubere mari, totumque a sedibus imis
 Una Eurisque Notusque ruunt creberque procellis
 Africus, et vastos volvunt ad litora fluctus,
 Insequitur clamorque virum stridorque rudentum.
 Eripiunt subito nubes caelumque diemque
 Teucrorum ex oculis ; ponto nox incubat atra.
 Intonuere poli, et crebris micat ignibus aether,
 Praesentemque viris intentant omnia mortem.

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Exemplo Aeneas solvuntur frigore membra :
 Ingemit, et duplices tendens ad sidera palmas
 Talia voce refert : "O terque quaterque beati,
 Quis ante ora patrum Trojae sub moenibus altis
 Contigit oppetere ! O Danaum fortissime gentis
 Tydide ! mēne Iliacis occumbere campis
 Non potuisse tuaque animam hanc effundere dextra,
 Saevus ubi Aeacidæ telo jacet Hector, ubi ingens
 Sarpedon, ubi tot Simois correpta sub undis
 Scuta virum galeasque et fortia corpora volvit."

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Talia jactanti stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi ; tum prora avertit et undis
 Dat latus : insequitur cumulo praeruptus aquae mons. 105
 Hi summo in fluctu pendent ; his unda dehiscens
 Terram inter fluctus aperit ; furit aestus arenis.
 Tres Notus abreptas in saxa latentia torquet—
 Saxa vocant Itali mediis quae in fluctibus Aras—
 Dorsum immane mari summo ; tres Eurus ab alto 110
 In brevia et Syrtes urget, miserabile visu,
 Illiditque vadis atque aggere cingit arenae.
 Unam, quae Lycios fidumque vehebat Oronten,
 Ipsius ante oculos ingens a vertice pontus
 In puppim ferit : excutitur pronusque magister 115
 Volvitur in caput ; ast illam ter fluctus ibidem
 Torquet agens circum, et rapidus vorat aequore vortex.
 Adparent rari nantes in gurgite vasto,
 Arma virum, tabulaeque, et Trōia gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatae, 120
 Et qua vectus Abas, et qua grandaevus Aletes,
 Vicit hiemps ; laxis laterum compagibus omnes
 Accipiunt inimicum imbrem rimisque fatiscunt.
 Interea magno misceri murmure pontum,
 Emissamque hiemem sensit Neptunus et imis 125
 Stagna refusa vadis, graviter commotus ; et alto
 Prospiciens, summa placidum caput extulit unda.
 Disjectam Aeneae toto videt aequore classem,
 Fluctibus oppressos Troas caelique ruina ;
 Nec latuere doli fratrem Junonis et irae ; 130
 Eurum ad se Zephyrumque vocat, dehinc talia fatur :
 “Tantane vos generis tenuit fiducia vestri ?
 Jam caelum terramque meo sine numine, Venti,
 Miscere et tantas audetis tollere moles ?
 Quos ego—sed motos praestat componere fluctus : 135
 Post mihi non simili poena commissa luetis.
 Maturate fugam, regique haec dicite vestro ;
 Non illi imperium pelagi saevumque tridentem,
 Sed mihi sorte datum. Tenet ille immania saxa,

Vestras, Eure, domos ; illa se jactet in aula
Aeolus, et clauso ventorum carcere regnet." 140

Sic ait, et dicto citius tumida aequora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoe simul et Triton adnexus acuto
Detrudunt naves scopulo : levat ipse tridenti ; 145

Et vastas aperit Syrtes et temperat aequor,
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo quum saepe coorta est
Seditio, saevitque animis ignobile volgus ; 150

Jamque faces 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 : 155

Sic cunctus pelagi cecidit fragor, aequora postquam
Prospiciens genitor, caeloque invecus aperto
Flectit equos curruque volans dat lora secundo. 155

Defessi Aeneadae, quae proxima litora, cursu
Contendunt petere, et Libyae vertuntur ad oras.

Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos. 160

Hinc atque hinc vastae rupes geminique minantur
In caelum scopuli, quorum sub vertice late
Aequora tuta silent : tum silvis scaena coruscis
Desuper horrentique atrum nemus imminet umbra ; 165

Fronte sub adversa scopulis pendentibus antrum,
Intus aquae dulces vivoque sedilia saxo,
Nympharum domus : hic fessas non vincula naves
Ulla tenent, unco non alligat ancora morsu. 170

Huc septem Aeneas collectis navibus omni
Ex numero subit ; ac magno telluris amore
Egressi optata potiuntur Troes arena,
Et sale tabentes artus in litore ponunt. 175

Ac primum silici scintillam excudit Achates
Suscepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma 175

Expediunt fessi rerum, frugesque receptas
Et torrere parant flammis et frangere saxo.

Aeneas scopulum interea conscendit, et omnem
Prospectum late pelago petit, Anthea si quem
Jactatum vento videat Phrygiasque bircmes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentes
Cornibus arborcis, sternit, tum volgus, et omnem
Miscet agens telis nemora inter frondea turbam;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcet:

"O socii—neque enim ignari sumus ante malorum—
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantes
Accestis scopulos, vos et Cyclopea saxa
Experti: revocate animos, maestumque timorem
Mittite; forsan et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servate secundis."

Talia voce refert, curisque ingentibus aeger
Spem vultu simulat, premit altum corde dolorem.
Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis et viscera nudant:
Pars in frustra secant veribusque trementia figunt;
Litore aëna locant alii, flammasque ministrant.
Tum victu revocant vires, fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.

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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.

Praecipue pius Aeneas, nunc Oronti,
 Nunc Amyci casum gemit et crudelia secum
 Fata Lyci, fortemque Gyan fortemque Cloanthum.

Et jam finis erat ; quum Jupiter aethere summo
 Despiciens mare velivolum terrasque jacentes
 Litoraue et latos populos, sic vertice caeli
 Constitit, et Libyae defixit lumina regnis.

Atque illum tales jactantem pectore curas
 Tristior et lacrimis oculos suffusa nitentes
 Adloquitur Venus : " O, qui res hominumque deumque
 Aeternis regis imperiis et fulmine terres,

Quid meus Aeneas in te committere tantum,
 Quid Troes potuere, quibus tot funera passis,
 Cunctus ob Italiam terrarum clauditur orbis ?
 Certe hinc Romanos olim, volventibus annis,
 Hinc fore ductores revocato a sanguine Teucri,
 Qui mare, qui terras omni ditione tenerent,
 Pollicitus ; quae te, genitor, sententia vertit ?

Hoc equidem occasum Trojae tristesque ruinas
 Solabar, fatis contraria fata rependens ;
 Nunc eadem fortuna viros tot casibus actos
 Insequitur. Quem das finem, rex magne, laborum ?

Antenor potuit, mediis elapsus Achivis,
 Illyricos penetrare sinus atque intima tutus
 Regna Liburnorum, et fontem superare Timavi,
 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 fixit
 Troia ; nunc placida compostus pace quiescit :
 Nos, tua progenies, caeli quibus annuis arcem,
 Navibus, infandum ! amissis, unius ob iram
 Prodimur, atque Italis longe disjungimur oris.

Hic pietatis honos ? Sic nos in sceptris reponis ?

Olli subridens hominum sator atque deorum
 Voltu, quo caelum tempestatesque serenat, 255
 Oscula libavit natae, dehinc talia fatur :
 "Parce metu, Cytherea : manent immota tuorum
 Fata tibi ; cernes urbem et promissa Lavini
 Moenia, sublimemque feres ad sidera caeli
 Magnanimum Aenean ; neque me sententia vertit. 260
 Hic tibi (fabor enim, quando haec te cura remordet,
 Longius et volvens fatorum arcana movebo)
 Bellum ingens geret Italia, populosque feroces
 Contundet, moresque viris et moenia ponet,
 Tertia dum Latio regnantem viderit aestas, 265
 Ternaque transierint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 Additur—Ilus erat, dum res stetit Ilia regno—
 Triginta magnos volvendis mensibus orbes
 Imperio explebit, regnumque ab sede Lavini 270
 Transferet, et longam multa vi maniet Alba n.
 Hic jam ter centum totos regnabitur annos
 Gente sub Hectorea, donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde lupae fulvo nutricis tegmine laetus 275
 Romulus excipiet gentem, et Mavortia condet
 Moenia, Romanosque suo de nomine dicet.
 His ego nec metas rerum nec tempora pono :
 Imperium sine fine dedi. Quin aspera Juno,
 Quae mare nunc terrasque metu caelumque fatigat, 280
 Consilia in melius referet, mecumque fovebit
 Romanos, rerum dominos, gentemque togatam.
 Sic placitum. Veniet lustris labentibus aetas,
 Quum domus Assaraci Phthiam clarasque Mycenae
 Servitio premet, ac victis dominabitur Argis. 285
 Nascetur pulchra Trojanus origine Caesar,
 Imperium Oceano, famam qui terminet astris,
 Julius, a magno demissum nomen Iulo.
 Hunc tu olim caelo, spoliis Orientis onustum,
 Accipies secura ; vocabitur hic quoque votis. 290
 Aspera tum positis mitescent saecula bellis ;

- 255 Cana Fides, et Vesta, Remo cum fratre Quirinus
Jura dabunt : dirae ferro et compagibus artis
Claudentur Belli portae : Furor impius intus,
Saeva sedens super arma, et centum vinctus aënis 295
Post tergum nodis, fremet horridus ore cruento.”
Haec ait, et Maia genitum demittit ab alto,
260 Ut terrae, utque novae pateant Karthaginiis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum 300
Remigio alarum, ac Libyae citus adstitit oris.
Et jam jussa facit, ponuntque ferocia Poeni
265 Corda volente deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Aeneas, per noctem plurima volvens, 305
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
270 Qui teneant, nam inculta videt, hominesne feraene,
Quaerere constituit, sociisque exacta referre.
Classem in convexo nemorum sub rupe cavata 310
Arboribus clausam circum atque horrentibus umbris
Occulit : ipse uno graditur comitatus Achate,
275 Bina manu lato crispans hastilia ferro.
Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens, et virginis arma 315
Spartanae, vel qualis equos Threissa fatigat
Harpalyce, volucremque fuga praevertitur Eurum.
280 Namque umeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinus collecta fluentes. 320
Ac prior, “Heus,” inquit, “juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
285 Succinctam pharetra, et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem.”
Sic Venus ; et Veneris contra sic filius orsus : 325
“Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem, Virgo ? namque haud tibi voltus
290 Mortalis, nec vox hominem sonat. O dea certe ;
An Phoebe soror ? an Nympharum sanguinis una ?

Sis felix, nostrumque leves, quaecumque, laborem, 330
 Et quo sub caelo tandem, quibus orbis in oris
 Jactemur, doceas : ignari hominumque locorumque
 Erramus, vento huc et vastis fluctibus acti :
 Multa tibi ante aras nostra cadet hostia dextra."
 Tum Venus : " Haud equidem tali me dignor honore ; 335
 Virginibus Tyriis mos est gestare pharetram,
 Purpureoque alte suras vincere cothurno.
 Punica regna vides, Tyrios et Agenoris urbem ;
 Sed fines Libyci, genus intractabile bello.
 Imperium Dido Tyria regit urbe profecta, 340
 Germanum fugiens. Longa est injuria, longae
 Ambages ; sed summa sequar fastigia rerum.
 Huic conjunx Sychaeus erat, ditissimus *arvi* *agui*
 Phoenicum, et magno miserae dilectus amore,
 Cui pater intactam dederat, primisque jugarat 345
 Ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. Ille Sychaeum
 Impius ante aras, atque auri caecus amore,
 Clam ferro incautum superat, securus amorum 350
 Germanae ; factumque diu celavit, et aegram,
 Multa malus simulans, vana spe. lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris,
 Crudeles aras trajectaque pectora ferro 355
 Nudavit, caecumque domus scelus omne rexit.
 Tum celerare fugam patriaue excedere suadet,
 Auxiliumque viae veteres tellure recludit
 Thesauros, ignotum argenti pondus et auri.
 His commota fugam Dido sociosque parabat : 360
 Conveniunt, quibus aut odium crudele tyranni
 Aut metus acer erat ; naves. quae forte paratae,
 Corripiunt, onerantque auro : portantur avari
 Pygmalionis opes pelago : dux femina facti.
 Devenere locos, ubi nunc ingentia cernis 365
 Moenia surgentemque novae Karthaginis arcem,
 Mercatique solum, facti de nomine Byrsam,

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Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris,
Quove tenetis iter?" Quaerenti talibus ille

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Suspirans imoque trahens a pectore vocem:
"O Dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componat Vesper Olympo.
Nos Troja antiqua, si vestras forte per aures
Trojae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas appulit oris.

375

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: um pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Jove summo.
Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam, data fata secutus.
Vix septem convulsae undis Euroque supersunt.

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Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus." Nec plura quarentem
Passa Venus medio sic interfata dolore est:

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"Quiquis es, haud, credo, invisus caelestibus auras
Vitales carpis, Tyriam qui adveneris urvem.
Perge modo, atque hinc te reginae ad limina prefer.
Namque tibi reduces socios classemque relata
Nuntio, et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.

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Aspice bis senos, laetantes agmine cynnos,
Aetheria quos lapsa plaga Jovis ales aperto
Turbabat caelo; nunc terras ordine longo
Aut capere aut captas jam despectare videntur;
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter puppesque tuae pubesque tuorum
Aut portum tenet aut pleno subit ostia velo.

395

360

Perge modo et, qua te ducit via, dirige gressum."

400

365

Dixit, et avertens rosea cervice refulsit,
Ambrosiaeque comae divinum vertice odorem
Spiravere, pedes vestis defluxit ad imos,
Et vera incessu patuit dea Ille ubi matrem

405

Adgnovit, tali fugientem est voce secutus :
 "Quid natum toties, crudelis tu quoque, falsis
 Ludis imaginibus? cur dextrae jungere dextram
 Non datur, ac veras audire et reddere voces?"

Talibus incusat, gressumque ad moenia tendit :
 At Venus obscuro gradientes aëre saepsit,
 Et multo nebulae circum dea fudit amictu,
 Cernere ne quis eos, neu quis contingere posset,
 Molirive moram, aut veniendi poscere causas.
 Ipsa Paphum sublimis abit, sedesque revisit
 Laeta suas, ubi templum illi, centumque Sabaeo
 Ture calent arae, sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat.
 Jamque ascendebant collem, qui plurimus urbi
 Imminet, adversasque aspectat desuper arces.
 Miratur molem Aeneas, magalia quondam,
 Miratur portas strepitumque et strata viarum.
 Instant ardentes Tyrii : pars ducere muros,
 Molirique arcem et manibus subvolvcre saxa,
 Pars optare locum tecto et concludere sulco.
 Jura magistratusque legunt, sanctumque sentatum.
 Hic portus alii effodiunt ; hic alta theatri
 Fundamenta locant alii, immanesque columnas
 Rupibus excidunt, scaenis decora alta futuris.
 Qualis apes aestate nova per florea rura
 Exercet sub sole labor, quum gentis adultos
 Educunt fetus, aut quum liquentia mella
 Stipant et dulci distendunt nectare cellas,
 Aut onera accipiunt venientum, aut agmine facto
 Ignavum fucos pecus a praeseptibus arcent :
 Fervet opus redolentque thymo fragrantia mella :
 "O fortunati, quorum jam moenia surgunt!"

Aeneas ait, et fastigia suspicit urbis.
 Infert se saeptus nebula, mirabile dictu,
 Per medios miscetque viris, neque cernitur ulli.
 Lucus in urbe fuit media, laetissimus umbrae ;
 Quo primum jactati undis et turbine Poeni
 Effodere loco signum, quod regia Juno

410

415

420

425

430

435

440

Monstrarat, caput acris equi ; sic nam fore bello
 Egregiam et facilem victu per saecula gentem. 445
 Hic templum Iunoni ingens Sidonia Dido
 Condebat, donis opulentum et numine divae,
 410 Aerea cui gradibus surgebant limina, nexaeque
 Aere trabes, foribus cardo stridebat aënis.
 Hoc primum in luco nova res oblata timorem 450
 Leniit, hic primum Aeneas sperare salutem
 Ausus, et afflictis melius confidere rebus.
 415 Namque sub ingenti lustrat dum singula templo,
 Reginam opperiens, dum, quae fortuna sit urbi,
 Artificumque manus inter se operumque laborem 455
 Miratur, videt Iliacas ex ordine pugnas
 Bellaque jam fama totum vulgata per orbem,
 420 Atridas Priamumque et saevum ambobus Achillem.
 Constitit, et lacrimans : " Quis jam locus," inquit, " Achate,
 Quae regio in terris nostri non plena laboris ? 460
 En Priamus ! sunt hic etiam sua praemia laudi ;
 Sunt lacrimae rerum, et mentem mortalia tangunt.
 425 Solve metus ; feret haec aliquam tibi fama salutem."
 Sic ait, atque animum pictura pascit inani,
 Mu. 2 gemens, largoque umectat flumine vultum. 465
 Namque videbat, uti bellantes Pergama circum
 Hac fugerent Graii, premeret Trojana juvenus ;
 430 Hac Phryges, instaret curru cristatus Achilles.
 Nec procul hinc Rhesi niveis tentoria velis
 Adgnoscit lacrimans, primo quae prodita somno 470
 Tydides multa vastabat caede cruentus,
 Ardentesque avertit equos in castra, priusquam
 435 Pabula gustassent Trojae Xanthumque bibissent.
 Parte alia fugiens amissis Troilus armis,
 Infelix puer atque impar congressus Achilli, 475
 Fertur equis, curruque haeret resupinus inani,
 Lora tenens tamen : huic cervixque comaeque trahuntur
 440 Per terram, et versa pulvis inscribitur hasta.
 Interea ad templum non aequae Palladis ibant
 Crinibus Iliades passis peplumque ferebant 480
 Suppliciter tristes et tunsae pectora palmis ;

Diva solo fixos oculos aversa tenebat.

Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.

Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit iners.
Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies et nigri Memnonis arma.

485

Ducit Amazonidum lunatis agmina peltis
Penthesilea furens mediisque in millibus ardet,
Aurea subnectens exsertae cingula mammae
Bellatrix, audetque viris concurrere virgo.

490

Haec dum Dardanio Aeneae miranda videntur,
Dum stupet, obtutuque haeret defixus in uno,
Regina ad templum forma pulcherrima Dido,
Incessit magna juvenum stipante caterva.
Qualis in Eurotae ripis aut per juga Cynthi
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades ; illa pharctram
Fert humero, gradiensque deas supereminet omnes :
Latonae tacitum pertemptant gaudia pectus :

495

Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,
Saepta armis, solioque alle subnixae resedit.
Jura dabat legesque viris, operumque laborem
Partibus aequabat justis, aut sorte trahebat,
Quum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat oras.

500

505

510

Obstipuit simul ipse, simul percussus Achates
Laetitiaque metuque ; avidi conjungere dexteras
Ardebant ; sed res animos incognita turbat.
Dissimulant, et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant : cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

515

Postquam introgressi et coram data copia fandi,
Maximus Ilioneus placido sic pectore coepit :

520

"O regina, novam cui condere Juppiter urbem,
Justitiaque dedit gentes frenare superbas,

485

Troes te miseri, ventis maria omnia vecti,
Oramus : prohibe infandos a navibus ignes,
Parce pio generi, et propius res aspice nostras.

525

Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere praedas.
Non ea vis animo, nec tanta superbia victis.

490

Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glabrae ;
Oenotri coluere viri ; nunc fama minores
Italiam dixisse ducis de nomine gentem.

530

Huc cursus fuit :

Quum subito adsurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus austris
Perque undas, superante salo, perque invia saxa
Dispulit : huc pauci vestris adnavimus oris.

535

Quod genus hoc hominum ? quaeve hunc tam barbara morem
Permittit patria ? hospitio prohibemur arenae :
Bella cient, primaque vetant consistere terra.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.

540

Rex erat Aeneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis ;
Quem si fata virum servant, si vescitur aura
Aethera, neque adhuc crudelibus occubat umbris,
Non metus ; officio nec te certasse priorem
Paeniteat : sunt et Siculis regionibus urbes,
Armaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos :

550

Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam laeti Latiumque petamus :
Sin absumpta salus, et te, pater optime Teucrum,
Pontus habet Libyae, nec spes jam restat Iuli ;
At freta Sicaniae saltem sedesque paratas,

555

515

Unde huc advecti, regemque petamus Acestem."

Talibus Ilioneus ; cuncti simul ore fremebant
Dardanidae.

560

Tum breviter Dido, voltum demissa, profatur :

"Solvite corde metum, Teucri, secludite curas.

Res dura et regni novitas me talia cogunt

Moliri, et late fines custode tueri.

Quis genus Aeneadam, quis Trojae nesciat urbem?

565

Virtutesque, virosque, et tanti incendia belli?

Non obtusa adeo gestamus pectora Poeni,

Nec tam aversus equos Tyria Sol jungit ab urbe.

Seu vos Hesperiam magnam Saturniaque arva

Sive Erycis fines regemque optatis Acestem,

570

Auxilio tutos dimittam, opibusque juvabo.

Voltis et his mecum pariter considerare regnis?

Urbem quam statuo vestra est ; subducite naves ;

Tros Tyriusque mihi nullo discrimine agetur.

Atque utinam rex ipse Noto compulsus eodem

575

Afforet Aeneas ; equidem per litora certos

Dimittam, et Libyae lustrare extrema jubeco,

Si quibus ejectus silvis aut urbibus errat."

His animum arrecti dictis et fortis Achates

Et pater Aeneas jamdudum erumpere nubem

580

Ardebant ; prior Aenean compellat Achates :

"Nate Dea, quae nunc animo sententia surgit?

Omnia tuta vides, classem, sociosque receptos.

Unus abest, medio in fluctu quem vidimus ipsi

Submersum : dictis respondent cetera matris."

585

Vix ea fatus erat, quum circumfusa repente

Scindit se nubes et in aethera purgat apertum.

Restitit Aeneas, claraque in luce refulsit,

Os humerosque Deo similis : namque ipsa decoram

Caesariem nato genitrix lumenque juventae

590

Purpureum et laetos oculis afflarat honores :

Quale manus addunt ebori decus aut ubi flavo

Argentum Pariusve lapis circumdatur auro.

Tum sic reginam alloquitur cunctisque repente

Improvisus ait : " Coram, quem quaeritis, adsum 595
 Troius Aeneas, Libycis ereptus ab undis.
 O sola infandos Trojae miserata labores !
 Quae nos reliquias Danaum, terraeque marisque
 Omnibus exhaustos jam casibus, omnium egenos
 Urbe domo socias. Grates persolvere dignas 600
 Non opis est nostrae, Dido ; nec quicquid ubique est
 Gentis Dardaniae, magnum quae sparsa per orbem ;
 Di tibi, si qua pios respectant numina, si quid
 Usquam justitiae est et mens sibi conscia recti,
 Praemia digna ferant. Quae te tam laeta tulerunt 605
 Saecula ? qui tanti talem genuere parentes ?
 In freta dum fluvii current, dum montibus umbrae
 Lustrabunt convexa, polus dum sidera pascet,
 Semper honos nomenque tuum laudesque manebunt,
 Quae me cumque vocant terrae. Sic fatus amicum 610
 Ilionea petit dextra laevaue Serestum :
 Post alios, fortemque Gyan fortemque Cloanthum.
 Obstupuit primo aspectu Sidonia Dido,
 Casu deinde viri tanto ; et sic ore loquuta est :
 " Quis te, nate Dea, per tanta pericula casus 615
 Insequitur ? quae vis immanibus applicat oris ?"
 Tunc ille Aeneas, quem Dardanio Anchisae
 Alma Venus Phrygii genuit Simoentis ad undam ?
 " Atque equidem Teucrum memini Sidona venire,
 Finibus expulsum patriis, nova regna petentem 620
 Auxilio Beli. Genitor tum Belus opimam
 Vastabat Cyprum et victor dicione tenebat.
 Tempore jam ex illo casus mihi cognitus urbis
 Trojanae nomenque tuum regesque Pelasgi.
 Ipse hostis Teucros insigni laude ferebat, 625
 Seque ortum antiqua Teucrorum a stirpe volebat.
 Quare agite, o tectis, juvenes, succedite nostris.
 Me quoque per multos similis fortuna labores
 Jactatam hac demum voluit consistere terra.
 Non ignara mali, miseris succurrere disco."
 Sic memorat, simul Aenean in regia ducit 630

Tecta, simul divum templis indicit honorem.
 Nec minus interea sociis ad litora mittit
 Viginti tauros, magnorum horrentia centum
 Terga suum, pingues centum cum matribus agnos,
 Munera laetitiaque dii.

635

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

640

Aeneas, neque enim patrius consistere mentem
 Passus amor, rapidum ad naves praemittit Achatem,
 Ascanio ferat haec, ipsumque ad moenia ducat ;
 Omnis in Ascanio cari stat cura parentis.
 Munera praeterea, Iliacis erepta ruinis,
 Ferre jubet, pallam signis auroque rigentem,
 Et circumtextum croceo velamen acantho,
 Ornatus Argivae Helenae, quos illa Mycenis,
 Pergama quum peteret inconcessosque Hymenaeos,
 Extulerat, matris Ledaë mirabile donum ;
 Praeterea sceptrum, Ilione quod gesserat olim,
 Maxima natarum Priami, colloque monile
 Baccatum, et duplicem gemmis auroque coronam.
 Haec celerans iter ad naves tendebat Achates.

645

650

655

At Cytherea nova artes, nova pectore versat
 Consilia ; ut faciem mutatus et ora Cupido
 Pro dulci Ascanio veniat donisque furentem
 Incendat reginam, atque ossibus implicet ignem.
 Quippe domum timet ambiguum Tyriosque lilingues.
 Urit atrox Juno, et sub noctem cura recursa.
 Ergo his aligerum dictis adfatur Amorem :

660

"Nate, meae vires, mea magna potentia solus,
 Nate, patris summi qui tela Typhoia temnis,
 Ad te confugio, et supplex tua numina posco.
 Frater ut Aeneas pelago tuus omnia circum
 Litora jactetur, odiis Junonis iniquae,

665

Nota tibi ; et nostro doluisti saepe dolore.

Nunc Phoenissa tenet Dido, blandisque moratur

670

Vocibus : et vereor, quo se Junonia vertant

635

Hospitia ; haud tanto cessabit cardine rerum.

Quocirca capere ante dolis, et cingere flamma

Reginam meditor, ne quo se numine mutet,

Sed magno Aeneae mecum teneatur amore.

675

Qua facere id possis, nostram nunc accipe mentem.

640

Regius accitu cari genitoris ad urbem

Sidoniam puer ire parat, mea maxima cura,

Dona ferens, pelago et flammis restantia Trojae.

Hunc ego sopitum somno super alta Cythera

680

Aut super Idalium sacra sede recondam,

645

Ne qua scire dolos mediusve occurrere possit.

Tu faciem illius noctem non amplius unam

Falle dolo, et notos pueri indue voltus :

Ut, quum te gremio accipiet laetissima Dido

685

Regales inter mensas laticemque Lyaeum,

650

Quum dabit amplexus atque oscula dulcia figet,

Occultum inspiret ignem fallasque veneno."

Paret Amor dictis carae genitricis, et alas

Exuit, et gressu gaudens incedit Iuli.

690

At Venus Ascanio placidam per membra quietem

655

Inrigat, et fotum gremio dea tollit in altos

Idaliae lucos, ubi mollis amarus illum

Floribus et dulci aspirans complectitur umbra.

Jamque ibat dicto parens, et dona Cupido

695

Regia portabat Tyriis, duce laetus Achate.

660

Quum venit, aulaeis jam se regina superbis

Aurea composuit sponda, mediamque locavit.

Jam pater Aeneas et jam Trojana juvenus

Conveniunt, stratoque super discumbitur ostro.

700

Dant famuli manibus lymphas, Cereremque canistris

665

Expediunt, tonsisque ferunt mantelia vilis.

Quinquaginta intus famulae, quibus ordine longam

Cura penum struere, et flammis adolere Penates :

Centum aliae, totidemque pares aetate ministri,

705

Qui dapibus mensas onerent, et pocula ponant.

Necnon et Tyrii per limina laeta frequentes

Convenere, toris jussi discumbere pictis.

Mirantur dona Aeneae, mirantur Iulum

Flagrantesque dei voltus simulataque verba

710

Pallamque et pictum croceo velamen acantho.

Praecipue infelix, pesti devota futurae,

Expleri mentem nequit ardescitque tuendo

Phoenissa, et pariter puero donisque movetur.

Ille ubi complexu Aeneae colloque pependit

715

Et magnum falsi implevit genitoris amorem,

Reginam petit. Haec oculis, haec pectore toto

Haeret et interdum gremio fovet, inscia Dido,

Insidat quantus miserae deus. At memor ille

Matris Acidaliae paulatim abolere Sychaeum

720

Incipit, et vivo tentat praevertere amore

Jampridem resides animos desuetaque corda.

Postquam prima quies epulis, mensaeque remotae,

Crateras magnos statuunt et vina coronant.

Fit strepitus tectis vocemque per ampla volutant

725

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 :

730

“Juppiter, hospitibus nam de te dare jura loquuntur,

Hunc laetum Tyriisque diem Trojaque profectis

Esse velis nostrosque hujus meminisse minores.

Adsit laetitiae Bacchus dator, et bona Juno ;

Et vos, o coetum, Tyrii, celebrate faventes ”

735

Dixit, et it mensam laticum libavit honorem ;

Primaque libato summo tenus attigit ore.

Tum Bitiae dedit increpitans : ille impiger hausit

Spumantem pateram et pleno se proluit auro :

Post alii proceres. Cithara crinitus Iopas

740

Personat aurata, docuit quem maximus Atlas.

Hic canit errantem lunam solisque labores ;

Unde hominum genus, et pecudes ; unde imber et ignes ;
Arcturum pluviasque Hyadas geminosque Triones :

Quid tantum Oceano properent se tingere soles

745

Hiberni, vel quae tardis mora noctibus obstet.

Ingeminant plausu Tyrri Troesque sequuntur.

Necnon et vario noctem sermone trahebat

Infelix Dido longumque bibebat amorem,

Multa super Priamo rogicans, super Hectore multa ;

750

Nunc, quibus Aurorae venisset filius armis ;

Nunc, quales Diomedis equi ; nunc, quantus Achilles.

"Immo, age, et a prima dic hospes origine nobis

Insidias," inquit, "Danaum, casusque tuorum,

Erroresque tuos ; nam te jam septima portat

755

Omnibus errantem terris et fluctibus aestas."

710

715

720

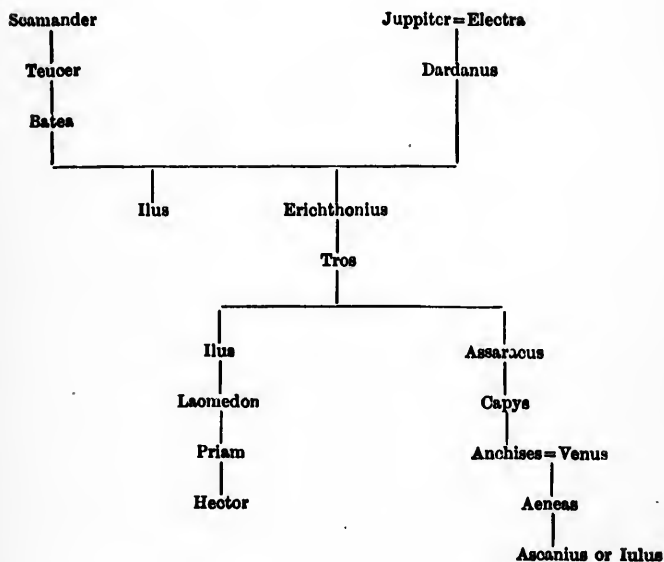
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735

740

DESCENT OF THE ROMAN JULIAN FAMILY FROM THE TROJANS.



NOTES.

1—*Arma virumque cano*: "I sing of arms and the man." Vergil observes the custom of epic poets by announcing his subject at the outset: cp. the opening lines of the Iliad, Odyssey and Paradise Lost.—*arma* may be used here to show the contrast between the subject of the Aeneid and that the Georgics (cp. the opening line of Georgic I.), in which the theme, viz., the occupations of rustic life, is announced.—*virum*, referring to the deeds of Aeneas. Distinguish *cāno* and *cāno*.—*qui*—*littora*: "who of old from the coasts of Troy came, an exile of fate, to Italy and the shore of Lavinium."—*primus*: Heyne and Wagner, finding a difficulty in reconciling the usual meaning of this with the statement of Antenor's previous settlement, mentioned v. 242, make *primus*=*olim*, "of old." Gallia Cisalpina was not formally included in *Italia Propria* till 42 B.C., and possibly was not considered by Vergil as a part of Italy Proper. Distinguish *ora*=*ἀκτὴ*, the land or district on the sea; *litus*=*ῥηγὶν*, the land covered by the breakers of the sea; *ripa*=*ῥαχὴ*, the bank of a river.

2—*Italiam*=*ad Italiam*: Vergil, with many other poets, sometimes omits prepositions after verbs of motion: cp. Aen. 1, 365, *devenere locos*; Shaks. Julius Caesar 1, 2: "But ere we could arrive the spot proposed."—*fato* may be taken (1) with *profugus* as above, abl. of instr.; or (2) with *venit*, abl. manner. In what compound words is *pro* short? H. 594.5; A. & G. 354, d.—*Laviniaque*: others read *Laviniaque*. In scansion, if the latter reading is adopted, *i* is consonantal, i. e. pronounced *y*.

3-5—*Ille*—*Latio*: "hard driven on land and on the deep by the violence of heaven, for cruel Juno's forgetful anger, and hard bested in war also, ere he might found a city and carry his gods into Latium."—*ille*: cp. Homeric *ὁ γέ*, not the subject of *jactatus* (*est*), but in apposition with *qui*.—*terris*—*alto*: local ablatives: H. 425, note 3; A. & G. 258, f.—*superum*=*superorum*, scil. *deorum*.—*multa*—*passus*, like *jactatus*, a participle, lit. "much, too, having suffered in war also."—*dum*—*conderet*: "in his attempts to build:" H. 519, II, 2: A. & G. 328. The idea of *purposz* is implied.—*Latio*=*in Latium* in prose.

6—*Unde*=*a quo*, scil., *ortum est*: "from whom (sprung)." Some think that the three stages of the growth of Rome are referred to, viz., the original settlement at Lavinium, the transference of power to Alba Longa, and the final selection of Rome as the seat of empire. The Latins dwelt in the broad plain between the Sabine mountains and the sea, and traced their descent to King Latinus. The word

Latini means the dwellers of the plain: cp. *latus*, *πλάτος*, Eng. *flat*; for the loss of the initial mute, cp. *lana*, *πλάξ*; *lavo*, *πλύνειν*. Vergil is incorrect in saying that the Latins were descended from Aeneas, as they existed before his advent: cp. Livy, I. 1. Their chief town was Lavinium (now *Pratica*).

- 7 *Albani patres*: *Alba Longa* was the head of a confederacy of thirty Latin towns. After its destruction by Tullus Hostilius, the leading citizens were transferred to Rome, and became incorporated in the common state. Many of the noble families of Rome, notably the Julii, traced their descent to the Albans.—*Alba Longa* occupied a site probably near the convent of *Palazzuolo*.—*moenia* (rt. *MUN*, to defend; cp. *ἀμύνειν*), the walls for defensive purposes; *murus* (*mun-rus*, also rt. *MUN*), a wall of any kind; *paries* (rt. *PAR*, to separate), the partition walls of a house; *maceria*, a garden wall.—*altae Romae*, "of stately Rome." Rome at first occupied the *Palatine*. Afterwards the *Capitoline*, *Aventine*, *Esquiline*, *Coelian*, *Viminal*, and *Quirinal* hills were included. Also the *Pincian*, *Vatican*, and *Janiculan* hills, on the Etruscan side, were brought within the boundaries of the city under Aurelius.
- 8—*Musa*: Vergil, following the example of Homer, invokes the muse and refers the whole plot to the gods. *Calliope* was the muse of epic poetry.—*quo numine laeso*: there are several ways of taking these words; (1) some supply, *impulsus fuerit*, "by what offended deity was he (Aeneas) constrained;" (2) *numine=voluntate*, "what purpose (of Juno) being thwarted;" (3) *quo=qua de causa*, "for what reason, her (i.e. Juno's) will being thwarted;" (4) *ob quam laesionem numinis*, "on account of what affront to her purpose;" (5) "for what offence to the majesty of heaven." The last is probably correct. The first is objectionable because Juno has been mentioned as the offended deity.
- 9—*Quidve dolens*: "or in what vexation;" lit. "resenting what." For case of *quid*: H. 371, III.; A. & G. 237 b.—*tot volvere casus*: "to run the round of so many misfortunes." For poetic use of infinitive see H. 535, IV.; A. & G. 331, g.
- 10—*Insignem pietate*: the hero of the Aeneid is distinguished by the epithet *pius*, which means that he had filial affection as well as religious reverence. He rescues his father from burning Troy (Aen. 2, 723); also the gods (Aen. 2, 717).—*adire*, "to face." For case of *labores* see H. 386.3; A. & G. 228, a.
- 11—*Impulerit*: indirect question: H. 529, I.; A. & G. 334.—*animis*, taken (1) dative, H. 387, A. & G. 231; or (2) local ablative.—*irae*, the plural, denotes the various manifestations of her passions: H. 130, 2; A. & G. 65, c.
- 12—*Urbs antiqua*: said with reference to Vergil's own time. *Karthage* was founded probably about 853 B.C.—*Tyrii coloni*: "settlers from Tyre;" the Tyrians founded also Tunes and Utica, near *Karthage*.

13—*Italiam*—*longe*: *longe* may be taken (1) as modifying the whole phrase, "over against Italy and the Tiber's mouths afar;" or (2) *longe distantia*, "the far distant Tiber's mouths."—*Italiam contra*: what figure? H. 636, VI. What direction is Karthage from Rome?

14—*Dives opum*: compare *dives*; decline *opum*. What adjectives govern the genitive? H. 399, I. 3; A. & G. 218, c.—*studiis*: H. 424; A. & G. 253; abl. of respect: "in its passion for;" see note on *irae* for plural, vs. 11. Vergil here, no doubt, alludes to the experience of the Romans in the Punic Wars.

15—*Quam coluisse*: the Romans identified the Syrian Astarte (the *Ashtaro*th of the Bible) with Juno.—*unam*, "especially;" *unus* gives to superlatives, or to words implying a superlative force (*magis quam omnes terras*), an emphatic meaning; cp. *εἰς*; *εἰς ἀπὸστον*: "especially the best."

16—*Po'habita Samo*: "in preference to Samos," lit., "Samos being less in less regard:" H. 431, A. & G. 255. Herodotus (3.50) mentions a famous temple of Here (*Juno*) at Samos. In scanning this line, notice that the hiatus in *Samo* is relieved by the caesural pause. This especially occurs when a long vowel is in the *arsis* of the foot: H. 708, II.: cp. v. 617.

17—*Currus*: Juno is rarely represented as a war goddess, though we have some instances: cp. Hom. II. 5, 720-3.—*hoc fovetque*: "the goddess even now strives, and fondly hopes that this would be the seat of empire for the nations, if in any way the fates permit."—*hoc* is attracted to the gender of the predicate: H. 445, 4; A. & G. 195.—*sinant*: subj. of intermediate clause; H. 529, II.; A. & G. 342.—*jam t'm=etiam tum*: "even then," at that early period.

18—*Sed enim*: (cp. ἀλλὰ γάρ), ellipsis for *sed (metuit Karthagini) enim*, &c., "yet (she feared for Karthage) for she had heard a race was issuing from the blood of Troy."—*duci*: H. 523, I.; A. & G. 336, present as now in the act of being accomplished.

20—*Tyrias-arces*: "which should hereafter overthrow her Tyrian towers." The destruction of Karthage (146 B.C.) is referred to.—*verteret=everteret*: subj. of purpose: H. 491, I., A. & G. 286.—*olim* may refer to either the past or future; here it refers to latter: properly (fr. *ollus, ille*), "at that time."

21—*Hinc=a qua progenie*.—*late regem*=(by enallage) *late regnantem*: H. 441, 3, A. & G. 188, d: cp. the Homeric *εὐρυκτεῖων*.—*belloque superbum*: "tyrannous in war."

22—*Excidio Libyae*: "to destroy Libya;" for the two datives see H. 390; A. & G. 233. Some read *excidio*, but *excidio* is not for *excidio*, but for *ec-scidio* (*ec, scindo*): cp. the forms *ecfero, ecfari, ecfodio*, found in old writers.—*volvere Parcas*, scil. *audierat*: there is reference here to the thread of destiny. The *Parcae* (rt. *PAR*, "to

allot:" cp. *pars, portio*, ἔ-πορ-ου) were the goddesses of birth and death: three in number, *Nona, Decuma, Morta*, and so the arbiters of human destiny. They were identified with the Greek *Μοῖραι* (*μειροποιαι*, to allot), *Clotho*, *Lachesis*, and *Atropos*, whose duties are included in the foll. line:—*Clotho colum retinet, Lachesis net, et Atropos occat*: cp. Milton's *Lycidas*—

"Comes the blind Fury with the abhorred shears,
And slits the thin-spun life."

23—*Metuens*: "fearful of that;" *metuere*, to dread with anxiety of some future evil; *timere*, to fear an impending danger; *vereri*, a respectful fear of some superior being; *formulare*, to dread.—*veteris belli*: the war against Troy.—*Saturnia*, scil. *filia*, or *dea*, according to the Greek theogony. Here (*Juno*) was the daughter of *Kronos* identified by the Romans with *Saturn*. The Romans, however, represent no relationship between *Juno* and *Saturn*.

24—*Ad Trojam*: *ad* may be taken (1)=*adversus*, "against," or (2)=*apud*, "at."—*Argis*: here the town is put for the inhabitants= *Argivis*, and this for *Graecia*. Here, or *Juno*, was worshipped specially at *Argos*, one of the chief cities of *Argolis*.—*prima*, "before all others," or some say, "long ago:" cp. *primus*, v. 2.

25—*Necdum animo*: "nor had the springs of her anger nor the bitterness of her vexation yet gone out of her mind;" *etiam*=*et jam*.—*causae irarum*: the motives of wrath; the plural *irae* refer to the many manifestations of the passion; see note v. 11.—*exciderant*: "had faded;" distinguish in meaning *excido*, *excido*.

26—*Animo*: in prose *ex animo*: H. 412.2; A. & G. 243, b.—*manet*: H. 463, i.; A. & G. 205, d.—*alta-repositum*=*alte (in) mente repositum*: "laid away in her mind:" H. 425, N. 3; A. & G. 258, f. What figure?

27—*Judicium Paridis*: *Paris* was judge in the contest of *Juno*, *Venus*, and *Minerva* for the golden apple; see Tennyson's *Oenone*.—*spretaeque-formae*: "and the insult offered to her slighted beauty;" for obj. gen.: H. 549, N. 2; A. & G. 292 a.

28—*Genus invisum*: referring to the birth of *Dardanus*, the son of *Jupiter* and *Electra* and founder of the Trojan line. (See genealogical tree, p. 48.)—*rapti*, scil., *ad caelum*.

29—*His-super*: "fired with this, too," i.e. by what has been said in the foregoing lines: H. 416; A. & G. 245.—*super*=*insuper*, "besides," i.e. in addition to her anxiety for *Karthage*.—*aequore*: why is the preposition *in* omitted? H. 425, II. 2; A. & G. 258, f.

30—*Reliquias Danaum*: what words are used in the plural only? H. 131; A. & G. 76.—*Danaum*: the subj. gen.: H. 396, II.; A. & G. 214.—What words have *um* for *crum* in gen. pl.? H. 52.3; A. & G. 40, e. Vergil calls the Greeks *Danai*, *Graii*, *Argivi*, *Pelagii*, *Archivi*.—*Achilli*: decline

- 31—*Latio*: H. 414, N. 1; A. & G. 258, a.
- 32—*Errabant*: “(had wandered and) were still wandering;” H. 469, II. 2; A. & G. 277, b.
- 33—*Tantae—erat*; “so vast a work it was;” H. 402; A. & G. 214, d, & 215.
- 34—Vergil, following the usual method of epic poets, plunges the reader *in medias res* (Horace A. P. 148), the earlier adventures being left for the hero to tell in Books II. & III. The Trojans have now left the port of Drepanum in Sicily. The natural order for a connected narrative would have been Books II., III., v. 315, then Book I.—*in altum—laeti*: “did they merrily set their sails seaward.”
- 35—*Vela dabant*, scil., *ventis*.—*laeti*, because they expected soon to end their wanderings.—*spumas salis*: observe the alliteration, “the foam of the salt sea;” *sal*; cp. ἄλς ἡ.—*aere*, the bronze keels of the vessel= *aereis carinis*.—*ruebant*=*eruebant*.
- 36—*Quum Juno—secum*, scil., *loquitur*: “when Juno, nursing the undying wound in her heart, thus communes with herself.”—*sub pectore*, “in her heart,” lit. “beneath her breast.” The heart was the seat of intellect according to the Romans; the lower organs were the seat of passions.—*servans*: cp. Burns’ Tam O’Shanter, “nursing her wrath to keep it warm.”
- 37—*Mene—victam*: “What I am I to desist from my purpose, as one baffled?” The accusative with inf. denotes indignation here: H. 539, III.; A. & G. 274.—*incepto*: H. 413, N. 3; A. & G. 243, a.
- 38—*Nec—regem*: “and am I not able to turn the leader of the Trojans aside from Italy?”—*Italia*: H. 414; A. & G. 258, a.
- 39—*Quippe* (= *qui-pe*): “because forsooth,” ironical; cp. ὅπου.—*Pallas*, epithet of Athene (Minerva), from (1) πάλαι, *to brandish*, or (2) πάλλαξ, *a maiden*.—*Ne=nonne*: H. 351, I.; A. & G. 210, a.—*Argivum*: see note on v. 30.
- 40—*Ipsos=abrois*: “the crew themselves,” opposed to the ships.—*ponto*: abl. either of instrument or of place.
- 41—*Ob noxam et furias*: either “on account of the guilt and frenzy,” or (by *enallage*)= *ob noxam furiosam*: “on account of the guilty deeds committed in frenzy.”—With *Oilei*, scil., *filii* Ajax is said to have offered violence to Cassandra, priestess of Minerva, daughter of Priam. For another account see Ajax (Proper Names). Scan this line.
- 42—*Ipsa*: “she with her own hand.” Pallas and Jupiter were the only deities who are represented as wielding the thunderbolt.
- 44—*Pectore*: abl. separation: H. 414, N. 1; A. & G. 243, b.—*turbine*: abl. of means: H. 420, A. & G. 248.—*scopulo*: local abl. or dat.: H. 425, N. 3; A. & G. 260, a.

- 46—*Ast—gero*: "but I who walk with stately tread, the queen of the gods, I, the sister and wife of Jove, with a single people so many years wage wars."—*ast*: archaic form of *at*. The language of epic poetry affected archaisms. Note the majestic gait of Juno is imitated by the spondaic character of the verse.
- 47—*Et soror et conjunx*: κασιγνήτην ἀλοχόν τε: Hom. Il. 16, 432.—*annos*: H. 379, A. & G. 256.
- 48—*Gero*: "have been (and still am) waging:" H. 467.2, A. & G. 276, a.—*quisquam*: implying a negative; H. 457; A. & C. 105 h. Distinguish *quisquam*, *ullus* and *quivis*, *quilibet*.—*adorat*: others read *adoret*: H. 485, A. & G. 268.
- 49—*Praeterea = posthac*: "hereafter."—*aris*: H. 386, A. & G. 228.
- 50—*Corde*: H. 425, N. 3; A. & G. 258 f.
- 51—We have in the following lines a lively personification of the winds. *Loca—austriis*: "a place big with blustering blasts." The winds mentioned in the Aeneid are: N., *Boreas*; N.E., *Aquilo*; E., *Eurus*; S., *Notus* or *Auster*; S.W., *Africus*; W., *Zephyrus*; N.W., *Corus* or *Caurus*; N.N.W., *Iapyx*. Distinguish in meaning *loca*, *loci*.
- 52—Distinguish in tense *vēnit*, *vēnit*.—*antrum*: a cave or grotto, as a beautiful object with reference to its romantic appearance and cooling temperature: *specus*, a gap with a longish opening; *spelunca*, a cavity in a merely physical relation, with reference to its darkness or dreadfulness.
- 53—We have here a fine example of imitative harmony (*onomatopoeia*), the hissing sounds of the winds being well represented by the successive s's: "the struggling winds and sounding storms."
- 54—*Imperio—frenat*: "restrains beneath his sway and curbs them with fetters in his prison house." The picture of the winds may have been suggested by the *ludi Circenses*, at which chariot racing was one of the chief features.—*Imperio*: H. 420; A. & G. 248.—*vinclis et carcere = vinclis in carcere*, or some say = *vinclis carceris*: what figure?
- 55—*Illi—fremunt*: "they chaffing, while the great rock roars responsive, rage round the prison bars." Note the alliteration.—*magno cum murmure*, a substitute for the ablative absolute.
- 57—*Sceptra tenens = σκηπτουχος*: "sceptre in hand."—*animos*: "passions."—*iras*: "rage:" cp. v. 25, note.
- 58—*Ni* archaic form of *nisi*: see *ast*, v. 48.—*faciat—ferant—verrant*: the pres. for impl. gives greater vividness: A. & G. 307, b.—*quippe*, "doubtless," ironical. Note, *verrant* is intransitive, "sweep."
- 61—*Molem et montes = molem montium* (by hendiadys): "a mass of mountains."—*insuper*: "on the top of them."

62—*Regemque—habeas*: “and gave them such a king as knew, when bidden (by Jove), by a fixed law either to tighten or to loosen the reins.”—*qui—sciret*, for subj.: H. 497, 1; A. & G. 317.—*premere*, scil., *habenās* or *ventos*.—*dare laxas*=*laxare*.—*jussus*, scil., a Jove.

65—*Namque*: in prose usually *etenim*, introduces a self-evident reason, “seeing that.” Here the particle assigns the reason of her coming to him: “I have come to you, for, as you know,” &c.—*divum—rex*: Hom. Il. 1.544; *πατήρ ἀνδρῶν τε θεῶν τε*.

65—*Mulcere—tollere*=*ut mulceas—tollas*: H. 535, IV.; A. & G. 331. g.—*vento* must be taken with both *mulcere* and *tollere*. The ancients seem to have thought that some winds calmed, while other winds raised the sea.

67—*Aequor*: a kind of cognate accusative; H. 371. II. N.; A. & G. 238: cp. *ἔναι ὁδόν*.

68—*Ilum—Penates*: the meaning seems to be that the conquered Trojans will in Italy perpetuate their race and establish their religion. The *Penates* are said to be *victos*, as their old home *Ilum* was destroyed.—*Penates*, Roman household gods, of which each family had its own. These were worshipped with *Vesta*, the goddess of the hearth. Each city also had its *Penates*. Those of Lanuvium, the chief city of Latium, were brought by Aeneas from Troy. Afterwards they were transferred to Rome. The root of *penates* is from *pa*, or, *pat*, “to nourish”: cp. *πατήρ*, *πάσις* (= *πόσις*), *δεσ-πότ-ης*: cp. *pater*, *pasco*, *panis*, *penus*: Eng. *father*. The word may therefore mean the images of “the original founders” of the clan or *gens*.

69—*Incute—ventis*: “rouse thy winds to fury;” lit. “strike strength into the winds,” as if by a blow of his sceptre.—*submersas*: “so that they will be sunken,” a proleptic use of the participle (cp. v. 29)= *obruet et submerge puppes*: cp. Shaks. *King John*, “Heat me those irons hot.”

70—*Diversos*, scil., *viros*, “the crew far apart.” Others read *diversas*, scil., *naves*.

71—*Corpore*: abl. specification: H. 419. II.; A. & G. 251.

72—*Deiopea*. If this be the correct reading, *Deiopea* is a case of inverted attraction, i.e., the antecedent is attracted into the case of the relative *quae*: cp. vs. 573. Others read *Deiopeam*.

73—*Jungam*, scil., *tibi*.—*conubio*: to get over the difficulty of scansion, some take this word as a trisyllable, making *i* consonant, i.e. = *y*.—*propriam*=*perpetuam*: “and grant her to thee as your wife for ever:” cp. Eccl. 7.31.

75—*Pulchra prole*: taken either (1) with *parentem*, abl. quality, or (2) with *faciat* as, abl. means.

- 6—*Tuus*—*explorare*: "thine is the task to determine what thou chooseth."—*optes*: subj. of dependent question: H. 529; A. & G. 334.
- 77—*Tu—tu—tu*: note the emphasis: "'tis thou who gavest me whatever realm this is which I have."—*sceptra Jovemque*: "the sceptre and the favor of Jove," or by hendiadys=*sceptra Jovis*, "the sceptre derived from Jove." All kingly power came from Jove.
- 79—*Epulis*: decline this word.—*accumbere*: H. 535, IV.; A. & G. 331, g. Vergil here ascribes to the gods a custom prevalent among the Romans of his own day. The Greeks sat at meals as we do.
- 80—*Potentem*: "lord," see note on *Penates* vs. 68.—*nimborum*: H. 399.3; A. & G., 218.
- 81—*Dicta*, scil. *sunt*.—*cavum*—*latus*: "with spear-point turned that way, the hollow hill he struck on the side." Note the *alliteration*. Distinguish in meaning *lātus* and *latus*.
- 82—*Velut agmine facto*: "as in banded array," abl. manner: H. 419, III.; A. & G., 248.
- 83—*Data (est)*.—*terra perflant*: "they blow a blast across the world." For case of *terras*, see H. 372., A. & G., 237, d.
- 84—*Incubuerunt mari*: "they swooped down upon the sea:" for momentary action of perfect, see H. 471, II.; A. & G. 279: cp. ἐπέσκηψαν.
- 85—*Ruunt*: the change of tense is supposed to give vividness to the description.—*creber procellis Africus*: "the gusty south-west wind."—*Africus*: cp. ἄψ, as blowing from Libya; called by the Italians still *Africa*, or *Gherbino*.
- 86—*Et fluctus*: the successive spondees well described the measured motion of the heavy surges.
- 87—*Insequitur—rudentem*: "then follow both the shrieks of the crew and the creaking of the cordage."—*virum*: what words of the 2nd decl. have the gen. pl. in *um* instead of *orum*? H. 52.3; A. & G. 40, a.—*rudentes*: were the light hanging gear of a ship (*roneta*), while *funes* (*σχόλια*), were the strong ropes to which the anchors were attached, and by which the ship was fastened to the land.
- 88—*Eripiunt—oculis*: "suddenly the clouds blot from the eyes of the Trojans both sky and light."—*dies*, "light," probably the original meaning of the word; cp. *div.*, "bright:" cp. *διφός*, *Διφός* (gen. of *Ζεύς*, god of the air), *Juppiter* (= *Divpiter*), *Diaŋa* (= *Div-ana*, the bright one), "the moon."
- 89—*Incubat*: "broods over." Morris well translates:
 "Night on the ocean lies,
 Pole thunders unto pole, and still with wild fire glare the skies,
 And all things, hold the face of death before the seamen's eyes,"

—*atra*: "sable." Distinguish *ater*, denoting black as a negative of all color, opposed to *albus*, white; *niger*, black, as being itself a color, and indeed the darkest, opposed to *candidus*.

90—*Intonuere poli*: "it thundered from po'e to pole;" lit. "the poles thundered."—*polus*, (πόλος), the Latin term for πόλος is *vertex*, the end or axis on which, according to the ancient notions, the heavens turned (*verti*).—*et-aether*: "and the heaven gleams with frequent flashes."—*aether*, the bright upper sky above the clouds (*aithēr*): *aer*, the lower air (*āīp*). Here the distinction is, however, unobserved.

91—*Praesentemque-mortem*: "and all things threaten the crew with instant death."—*intencit*, note the force of the frequentative.

92—*Extemplo* (= *ex tempulo*, from *tempulum*, dim. of *tempus*) "at once."—*frigore*, "with a chilling fear."

93—*Duplices*: not "clasped," as this was not the attribute of prayer among the Greeks and Romans, who extended the palms of their hands to the supposed dwelling place of the deity addressed, but "both": cp. the use of διπλούς for ἀμφω, δύω: Aeschylus, *Prom.* *Vinctus*, 971, μηδέ μοι διπλᾶς ὁδοῖς, Προμηθεῦ, προσβάλλης. So also *duplez*, said for *ambo*, *uterque*, of things in pairs: Aen. 7, 140: *duplices parentes*.—*palma*, "the open hand": cp. *πάλαμη*, "the blade of an oar:" root, *PAL*, to spread; *pālor*, "I wander," and *pando*, "I spread:" for *d* passing into *l*: cp. *odor*, *olere*; *dīngua*, *lingua*; *δάκρυ*, *lacrima*.

94—*Refert=dicat*. The meaning may be he *brings back* to light thoughts hidden in his heart: cp. Hom. *Od.* 5, 309, *et sqq.*

95—*Quis contigit*: "whose happy lot it was."—*quīs=quibus*.—*accidit*, it happens unexpectedly, said of good or bad events: *contigit*, it happens, said of fortunate events: *evenit*, it happens, said of events expected, good or bad.—*ante ora*; considered a happy lot, because their fathers would see their noble deeds.

96—*Oppetere*, scil., *mortem*, to die, as a moral act, in so far as a man, if he does not seek death, at any rate awaits it with firmness: *obire mortem*, to die, as a physical act, by which one ends all suffering.

97—*Tydidē=Diomedes*, who met Aeneas in single combat: Il. 5, 297.—*mene=dextra*: "alas! that I could not have fallen on the Trojan plains and gasped out this life beneath thy right hand!" For the case of *me*, see note, v. 37.—*occumbere*, scil., *mortem*, or *morte*, or *obviam morti*.—*campis*, local abl.=in *campis*.

99—*Saevus*: perhaps "terrible in battle:" cp. Homer's δεινὸς μάχην. Aeneas himself is called *sacvus* in Aen. 12, 107.—*Aeacides*: Achilles is meant, who was son of Peleus, grandson of Aeacus.

Some render *jacet* by "fell," a historic present, because we learn from Il. 16, 667, that the body of Sarpedon was conveyed to Lycia by Sleep and Death.

100—*Simois* : decline. Name the other rivers in the Troad.

102—*Talia jactanti* : "as he utters these words:" dat. of reference : H. 384, II., 4, note 4 ; A. & G. 235.—*stridens—procella* : either "a squall howling from the north," (*Aquilone* = *ab Aquilone*), or, "a squall howling with the north wind," abl. of *accompaniment*.

104—*Avertit*, scil., *se=avertitur* (middle force), "swings round."

105—*Dat*, scil., *prora* : "the prow exposes the side (of the ship) to the waves."—*insequitur—mons* : "close (on the ship) in a mass comes on a precipitous mountain billow."—*insequitur*, scil., *navem*.—*cumulo*, abl. manner, with *insequitur*.

106—*Hi*, properly=*vir*, "the crew," but by *synecdoche*=*hae naves*.—*his aperit* : "to those the yawning billow discloses ground amid the waves." Distinguish *unda*, a wave, arising from the ordinary motion of water ; *fluctus*, a wave, caused by some external force, as storms.

107—*Furit—arenis* : "the seething flood rages with sand."—*arenis* : abl. of instrument. Conington translates : "sand and surf are raving together."

108—*Abreptas—torquet=abripuit et torquet* : "has caught and whirls."—*latentia*, "hidden" by the overflowing sea in stormy weather ; in a calm they were visible.

109—*Saxa—aras*. The order is *saxa quae mediis in fluctibus exstantia Itali vocant Aras* : "rocks which (standing out) in the midst of the billows the Italians call Altars." The *saxa* referred to are probably the rocks just outside the bay of Karthage. Of these, the *insula Aegimuri* is the chief. Some say the Karthaginians priests used to offer sacrifices there to avert shipwrecks on the rocks, hence the term *Ara*. Others say the *Skerki* rocks are alluded to, situated in the shallow between Tunis and Sicily.

110—*Dorsum—summo* : "a vast reef rising to the surface of the main."—*dorsum*, properly "a back" of an animal : cp. *χοίρας*, properly a low, rugged rock rising like a hog's back on the surface of the waves.—*mar*i : local abl.—*Ab alto* : "from the high seas."

111—*In brevia et Syrtis=in brevia (loca) Syrtium* : "on the shoals of the Syrtis." The Syrtis (so called from dragging in the ships ; ἀπὸ τοῦ σέρειν τὰς νῆας, or from the Arabian word *Sert*, meaning a desert,) were two gulfs in Northern Africa, the *Syrtis Major* (Gulf of Sidra), the *Syrtis Minor* (Gulf of Khabs).—*visu* : H. 547 ; A. & G. 303.

- 114—*Ipsius*, scil., *Aeneae*. *Ipsæ* like *αὐτός* is often used as a superior, as of a leader, master, &c.: cp. *αὐτός ἔφα*: *ipsæ dixit*, said of Pythagoras by his disciples.—*a vertice*=*κατ' ἀκρῆς*, “vertically.” Scan this line.
- 115—*puppin*. What words have the accusative in *im* or *em*? H. 62; A. & G. 56, b.—*excutitur*—*caput*: “the pilot is dashed away and headlong is rolled forward.”—*excutio*, often used “to throw out” of a ship, chariot, or from a horse.—*pronus*, cp. *πρηνής* opposed to *supinus*=*ὑπτιος*.—*magister*, i.e., *navis gubernator*.
- 116—*At*, old form of *at*, and like the Greek *ἀτα*, it joins a previous thought to a new and different one: “whilst on the spot thrice the billow whirls it (scil., *illam*, or *navem*), driving it round and round.”
- 117—*Et*—*vortex*: “and the swift eddy engulfs it (i.e., *navem*) in the deep.”—*rapidus*, root *RAP*: cp. *ῥαπ-ἄζω* (by metathesis).—*aequore*, local abl.
- 118—The spondees describe well the labored movements of the struggling sailors.—*rari*: “scattered here and there.”
- 119—*Arma*—*undas*. The shields and spears may be referred to as floating for a while in the waves, or the picture may be merely momentary.—*gaza*=*θησαυρός*, a prince's wealth.
- 120—Scan this line. Tell what metrical figure is in it: H. 608, III. Decline *Achates*.
- 121—*Qua*=*in qua*: local abl.
- 122—*Hiemps*. The *p* is merely euphonic, because it is difficult to pronounce *s* after *m*: cp. *sumpsi*.—*laxis*—*fatiscent*: “through the loosened fastenings of the sides, all (the ships) draw in the unwelcome water and gape with (many) seams.”—*imber*: properly rain water: here=*mare*: cp. Virg. Georg. 4.115.—*rimis*, abl. manner.
- 124—*Interea*: refers to a matter of some duration: *interim*: to a thing merely momentary: *interea*, includes the time occupied from the winds swooping down on the sea (v. 84) up to the present. We may translate, “while this was going on, Neptune greatly moved felt that the deep was disturbed with dreadful din.” What figure in this line?
- 125—*Et*—*vastis*: “and that the still waters were forced up (to the surface) from their lowest depths.” Servius takes *stagna* to mean the still waters at the bottom of the deep.—*vadis*, abl. of separation: H. 414, N., 1; A. & G. 243.—*commotus*: “moved” in heart, though of serene countenance (*placidum caput*).—*alto prospiciens* may mean (1) “looking forth from the deep sea,” where his palace was; abl. sep.: (2) “looking forth o'er the deep,” the abl. representing the space over which the view is taken: cp. v. 81: (more correctly

prospicere takes an acc. in this construction, as in v. 155; (3) "in his regard for the main," the dat.: H. 385, II., 1; A. & G. 227, c.

127—*Unda*: abl. of sep.: H. 414, N. 1; A. & G. 243.

128—*Toto—aequore*: see note, vs. 29.

129—*Caeli ruina*: "by the wreck of heaven." The violent storm of rain is considered as the downfall of the sky itself.

130—*Latuere—fratrem*: "were unknown to her brother:" with *lateo* and acc., cp. use of *λανθάνω*.

131—Scan this line and tell what metrical figure is in it; H. 608, III.

132—*Tantane—vestri*: "has such confidence in your origin possessed you?" The winds were the sons of Aurora and the Titan Astraeos, so that they were on the one side of divine origin and on the other they were descended from a rival of the gods.

133—*Numine*: "consent;" from *nuo*, "to nod."

134—*Tantas moles*: "such mighty billows." What kind of a verb is *audeo*? What others of the same class?

135—*Quos ego*, scil., *ulciscar*. What figure? H. 637, xi. 3; A. & G. page 299.

136—*Post=postea*: "hereafter."—*Non* may be taken (1) either with *simili*, (2) or with *luetis*; the former is preferable: "you shall pay me another penalty for a second sin."—*Commissa luere*: cp. *πεπραγμένα λύνει*.

138—*Non—datum*: "not to him, but to me was allotted the stern trident of ocean empire," literally "the empire of ocean and the stern trident."—*saevum*: "stern," as the sceptre is the badge of authority.

139—*Sorte*: Jupiter, Neptune, and Pluto are said to have received their realms by allotment, a notion probably suggested by the Roman mode of assigning the provinces at the beginning of the year.

140—*Vestras*: referring to the whole winds, though directly addressed to Eurus.—*illa—Aeolus*: "let Aeolus glory in his palace," literally "give himself airs."

141—*Et—regnet*: "and let him reign when he has closed the prison of the winds."—*carcere*: abl. abs.

142—*Dicto citius*: "ere the words were spoken:" H. 417, N. 5; A. & G. 247, b.—*placat*: distinguish in meaning *placare*, *placere*; *pendere*, *pendere*; *albare*, *albere*; *fugare*, *fugere*; *jacere*, *jacere*; *sedare*, *sedare*.

144—*Adnixus*, scil., *navibus*: "pushing against the ships."

145—*Scopulo*: abl. of separation. Vergil does not seem to distinguish *scopulus*, a high pointed cliff, affording a wide lookout (rt. SCEP; cp. σκόπελος); *saxum*, a huge rock of whatever form: cp. πέτρα; *rupes*, a jagged cliff; *cautes*, a small rock down in the water and invisible to the sailors.—*levat*, scil. *naves*.

146—*Aperit*: "he makes his way through."—*Syrtis*: see note, vs. 112.—*temperat*: distinguish the meaning of this verb with (1) dat., (2) acc.; H. 385, II., 1.

147—*Levibus*: distinguish in meaning *lēvis*, *lēvis*. The adj. is best taken = *leviter*, an adv., modifying *perlabitur*: "and gently in his car he glides o'er the top of the waves."—*volis*: part for whole (*synecdoche*)=*curru*.

148-150—*Ac veluti*: "even as when oft in a throng of people strife arises, and the fierce multitude rage in their minds, and now brands and stones are flying; madness lends arms." One of the best known of Vergil's similes. This simile reverses the order observed by Homer. In Il. 2, 144, Homer compares the din of the assembly to that of the sea. Vergil here compares the sea pacified by Neptune to a violent mob swayed by some respected orator. "Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—*magno in populo*: lit. "in a vast throng."—*coorta est*: gnomic perfect: H. 472.5, A. & G. 270, c.

149—*Seditio*: derived from *se, itio*, "a going apart," i.e. "a riot:" for *d* epenthetic: cp. *redeo, prodeo*.—*animis*: probably a locative; cp. *animi discrucior, animi aeger*.

150—*Jamque*: "and at length:" *jam* implies the idea of a gradual progression up to a certain time; *nunc*, definitely the present.—*faces et saxa* were the arms of a Roman mob, as the carrying of arms was forbidden within the city.

151-152—*Tum*, correlative with *cum*; v. 148: "then if, perchance, they catch sight of one revered for goodness and service, they are silent and stand by with attentive ear."—*pietate gravem ac meritis*. Some say that Cicero is meant.—*quem*: when is *quis*=*aliquis*? H. 455.1; A. & G. 105, d.—*forte*, "perchance," takes the indic., so also *forsan*; *fortasse* has once the indic. in Vergil, otherwise the subj.; *forsitan* has regularly the the subj.

152—*Conspexere*: the individuals composing the throng (*vulgus*) are thought of; hence the plural. The perfect is used to express momentary action.—*adstant*: "they stand by." Note force of *ad*.

154—*Cunctus*—*fragor*: "all the uproar of the sea is at once hushed." Decline *pelagus*. Distinguish in meaning *cecidit cecidit*.—*aegura prospiciens*: "looking o'er the calm deep." See note vs. 126.

155—*Genitor*=*Neptunus*: *pater* seems to have been a general epithet of a river or sea deity; cp. *pater Tiberinus* (Livy, 2.10); *pater Oceanus* (Virg. Georg., 4.382); *pater Portunus* (Virg. Aen., 5.241). So also Homer calls Ocean *θεὸν γένεσσι*. It was one of the dogmas of the Ionic School of Philosophers that water was the primary element of all things—a doctrine evidently held by Vergil.—*aperto*: “cleared” of clouds, i.e. “serene.”

156—*Curruque—secundo*: “and he lets his gliding chariot fly with loosened rein,” literally “he flying gives reins to his gliding chariot.”—*curru*=*curru*.—*secundo*: i.e. “following” his steeds, hence “gliding.”

157—*Aeneadae*: “followers of Aeneas;” so the Athenians are called *Cecropidae*, *Thesidae*, from their original leaders.—*quae litora*: “the nearest shores;” the relative here supplies the place of our article.—*cursu*=*rapide*, abl. of manner; cp. *ὁρμῶ = ταχὺ*.

158—*Vertuntur=vertunt se*: literally “turn themselves.” The passive endings in Latin arose out of the reflexive forms of the active by adding to the verbal stem with the tach vowel the acc. of the reflexive pronoun which was for all persons—*se*;—*e* final was afterwards dropped, and the remaining form sometimes changes *s* to *r*; *vertor=verto-se*; *verteris=vertesi-se*; *vertitur=verteti-se*: H. 465; A. & G. 111, N. I.

159—*Est locus*: probably an imaginary place. Some refer the description to *Nova Karthago* (*Cartagena*) in Spain; others to *Neapolis*.—*in secessu longo*: “in a deep receding bay.” Conington finely renders these lines:—

Deep in a bay an island makes
A haven by its jutting sides,
Wherein each wave from Ocean breaks,
And, parting, into hollows glides.
High o'er the cove vast rocks extend,
A beetling cliff at either end;
Beneath their summits far and wide,
In sheltered silence sleeps the tide,
While quivering forests crown the scene—
A theatre of glancing green.

160—*Objectu laterum*: “by the shelter of its sides.”—*quibus*, “against which;” abl. instr.: H. 420; A. & G. 248.

161—*Inque—reductos*: “and wave parts into the deep hollows of the bay.”—*sinus*, properly “a bosom,” then “a gulf.” Cp. the change of meaning of *κόλπος*, Romaic *γόλφος*, Eng. *gulf*.—*scindit sese=scinditur*.

162—*Hinc—scopuli*: “on this side and on that huge rocks and twin cliffs tower threateningly towards heaven.”—*minantur*: rt. MIN, “to jut:” cp. *mons*: *minae*, properly the gable ends of a house.

163—*Late*: “far and wide.”

- 164—*Aequor* :—*silent* : "the calm sea lies safe and still," lit. "the calm sea, safe (from the winds), is still."—*tuta* may, however, mean "safe for ships."—*tum—coruscia* : "then a background of waving woods."—*scaena* : cp. *σκήνη*, the background of the Roman theatre, the circular form of the bay (*sinus*) having suggested the idea of the pit (*cavea*).—*silvis* : abl. quality. Distinguish *silva*, a wood in a general sense, with reference to the timber=*ῥύλη* : *nemus*, a pleasant place, a grove=*νομός*.
- 166—*Fronte—antrum* : "beneath the brow (of the cliff) facing (the entrance of the harbour) is a cavern (formed) of hanging rocks."—*scopulis*, abl. of description.—with *antrum* supply *est*.
- 167—*Aquae dulces* : "springs of fresh water ;" opposed to *aquae amarae*, "salt water springs."—*vivo saxo* : "of native (i.e. unhewn) rock," abl. of description.
- 168—*Non—ulla= nulla*. The calmness of the harbour is contrasted with the raging of the sea.—*fessas* : the ships are spoken of as if endowed with life : cp. Shaks. Romeo and Juliet : "thy sea-sick weary bark."
- 169—*Unco—morsu* : "with its crooked bite." Vergil here is guilty of *anachronism*. Anchors were not in use in the Homeric ships, which had large stones (*evvai, sleepers*) to steady them.
- 170—*Septem* : the original number was 20 in all (vs. 381). The seven were made up of *three from the reef* (vs. 108), *three from the sand bank* (vs. 110), and *his own*.—*collectis* : "mustered."—*navibus* : abl. of accompaniment, or abl. abs.
- 171—*Subit* : "enters."—*amore=desiderio* : "longing," for something absent or wanting.
- 172—*Egressi*, scil., *ex navibus* : "having disembarked ;" cp. *ἐκβαλῶ*, often used with *ἐκ νῆος* omitted.—*arena* : what other case does *potior* govern? H. 410, v. 3 ; A. & G. 223, a.
- 173—*Et—ponunt* : "and they stretch on the shores their limbs drenched with brine : " *tab-es, tab-esco* same root as *ῥήκω* by labialism.
- 174—*Silici* : "from flint ;" for *dat* : H. 385.4 ; A. & G. 229, c.
- 175—*Suscepitque—foliis* : "and nursed the fire amid the leaves : " H. 420 ; A. & G. 248.—*atque—dedit* : "and besides he placed around (the fire, i.e., *ignem*) dry chips ;" or *circum—dedit* may be by *tnesis= circumdedit*, scil., *igni*. The original meaning of *dare* (cf. with root *DA, de* in *τι-θη-μι*) is "to place."
- 176—*Rapuitque—flamam*. Servius says *rapuit=raptim fecit*, "and quickly he started a blaze among the touchwood" Heyne makes

rapuit=*raptim excepi*, probably meaning that the fire started by rubbing together the dry pieces of wood and then quickly placing the fire around the tinder.

177—*Cererem corruptam*: "the corn damaged;" note the *metonymy*: so vs. 215.—*Cerealia arma*: "the vessels of Ceres," may refer to the handmill (*saxa*), kneading trough, etc.

178—*Expediunt*: "they fetch," out of the ships.—*fessi rerum*, either "weary with the world," or *rerum*=*rerum adversarum*, "weary with their misfortunes:" H. 399.3; A. & G. 218, c.—*receptas*: "recovered" from the sea.

180—*Scopulum*, properly, "a look-out;" cp. *σκόπελος*, Lat. *specula*, *SPEC-σκειν*, by *metathesis*.

181—*Pelago*, see note on *alto*, vs. 126; the abl. of the space moved over in vision: "o'er the deep."—*Antheu—videat*: lit. "if he can see any Antheus," i.e., "if he can anywhere see Antheus." It may also be taken, "in the hope that he may see some tempest-to-seed (bark of) Antheus." For *Anthea quem*=*Anthei quam* (*navem*): cp. *Æn.* 2.311; *jam proximus ardet Ucalegon*=*jam proxima ardet domus Ucalegonis*. For mood of *videat*: H. 529, II. 1; A. & G. 334, f.—*biremes*: Vergil is guilty of an anachronism here, as no such ships existed in the Homeric era.

183—*Arma*, shields arranged on the stern which would flash in the sunshine: cp. *Æn.* 8. 92.

184—Some have raised the question whether deer are found in Africa.

185—*Armenta*: properly, "ploughing cattle," i.e., "oxen," but often applied to other kinds of animals: to horses (*Æn.* 3. 540); to apes (Pliny 7, 2); to sea monsters (Georg. 4. 395).—*jumentum* (= *jug-mentum*): "draft cattle."

186—*Hic*: distinguish in meaning *hic*, *hæc*.

190—*Sternit*: "he lays low."—*vulgus*, said of beasts, cp. Georg. 3. 469: *vulgus incautum*.—*et turbam*: "and driving with his shafts the whole herd (of deer), he disperses them amid the leafy woods."

192—*Prius quam*, denotes purpose: hence the subj. in *fundat*.—*prius*—*aequet*: "nor stays he till he stretches on the sod seven great victims and thus has a number equal to that of the ships."—*prius quam*: H. 520, 2; A. & G. 327, a.—*humi*: what other words are used in the locative? H. 426, 2; A. & G. 258, d.

194—*Partitur*, sci'l., *praedam*.

195—*Vina cadis onerarat*, by *hypallage*=*vino cados onerarat*.—*deinde dividit*. Scan this line, and tell what metrical figure in it.—*bonus*, join with *heros*.

- 196—*Trinacria*. Sicily was called by the Greeks *Θρινακρία*, *Τρινακρία*, *Τρινακρίς*, from its three promontories (*τρεις ἀκραι*), and by the Romans *Triquetra*. The promontories are Pelorus (*Ψευρο*), Pachynum (*Passara*), Lilybaeum (*Bona*, or *Marsala*).
- 198—*Neque—malorum*: either "for we are not ignorant of our former misfortunes," taking *ante malorum*=*πρὶν ἡμῶν κακῶν*; or, "for we have not been formerly ignorant of misfortune," taking *ante sumus*=*πάλαι ἔσμεν*.
- 199—*O—graviora*: "O ye who have suffered heavier woes."
- 200—*Scyllaeam rabiem* (by *enallage*)=*Scyllam rabidam*: "the raging Scylla." cp. *Herculeus labor*, βίη Ἡρακλεῶς, --*peritias sonantes*: "resounding through their caverns," or "deep sounding." The reference is to Charybdis. The *onomatopoeia* well imitates the hissing sound of the seething whirlpool.
- 201—*Accestis=accessistis*: "you drew near." For similar cases of *syncope*, in Vergil: cp. *extinzem, extinxi, traxe, vixit*: ll. 235, 3; A. & G. 128, b.—*Cyclopea saxa*, referring to the cave of Polyphemus. The usual quantity is *Cyclopæus*, not *Cyclopæus*: cp. Aen. 3, 569.
- 203—*Forsan—juvabit*: "this, too, sometime we shall haply remember with delight;" elliptical for *fors sit an*; lit., "the chance may be whether," i.e., "perhaps," H. 485; A. & G. 311, a. See note on *forte*, vs. 151.—*olim*, here=*aliquando* in prose: see note, vs. 20.
- 204—*Discrimina rerum=res periculosas*.—*discrimen*; properly, the turning point; root *KRI*, "to decide" or "to separate;" *cerno κρινω*.
- 205—*Tendimus*, scil., *iter*: "we pursue our course."
- 206—*Ostendunt*: "promise."—*fas est*, "his heaven's will."—*fas*: root *FA*, "to declare": cp. *fari, φημι*; *fatum, φημι*.
- 207—*Durate=τλήτε*: "bear up."—*robore*: dat., H. 384, II.; A. & G. 225.
- 208—Distinguish in meaning *vices, voces*; *refert, refert*. Morris renders this passage:
- So spake his voice, but his sick heart did mighty trouble rack,
As, glad of countenance, he thrust the heavy anguish back.
- 209—*Spem simulat vultu*: "hope in his look he feigns."—*vultu*: abl. instr. Distinguish *simulare*, to feign what you are not: *dissimulare*, not to shew what you actually are.—*premit—dolorem*: "he holds hidden deep in his heart his grief."—*corde*: local abl.
- 210—*Se accingunt*: lit., "gird themselves," i.e., "busy themselves." The *toga* of the Romans, hanging loose, had to be tucked up for an active task. Hence, *succinctus, accinctus*, "active."

- 211—Vergil was well versed in the ceremonial rites of the Roman religion. The minuteness of the description is paralleled by Hom. II., 1.458-473.—*costis*: abl. separation.—*viscera*, properly, the great internal organs, as the heart, liver, &c., but also applied to the flesh in general, or to anything beneath the skin.
- 212—*Para—secant—figunt*: what figure? H. 438,6; A. & G. 205, c.—*veribus*: abl. instr.—*trementia*, scil., *viscera*.—*figunt*=*transfigunt*.
- 213—*Aena*, scil., *vasa*: "the bronze pots." Vergil is here guilty of an *anachronism*, Humer's heroes knowing nothing of boiled meat. The hot water may have been for the bath taken before the meal began.
- 214—*Victu—vires*: "with food they repair their strength."—*fusi*, "stretched."
- 215—*Bacchi=vini*: see note vs. 177: H. 409, v. 1; A. & G. 248, C. R.—*implentur=se implent*: see note vs. 158; H. 465; A. & G. 111, N. 1.—*ferinae*, scil., *carnis*: "venison;" cp. *agnina*, "lamb;" *bovina*, "beef;" *vitulina*, "veal."—*fera* is etymologically the same as Gr. *thp*, German *thier*, Eng. *deer*, which was once a generic term, as is each of its Aryan equivalents.
- 216—*Postquam—epulis*: "after hunger was appeased by the feast." Decline *fames* and *epulum*. For tense of *exempta est*: H. 471, 4; A. & G. 324. Vergil is thinking of the customs of his own day, when the tables were brought in and taken out. It is not likely that the shipwrecked Trojans had any tables at all.
- 217—*Amissos—requirunt*: "they talk with lingering regret of their lost comrades in many words."—*requiro*, to ask about something needed.
- 218—*Spem inter: anastrophe.—dubii*, "wavering."—*seu—sive*: in the pre-Augustan period we find *sive—sive*, *seu—seu*, but after that time we generally find *seu—sive*, *sive—seu*.—*credant*: H. 486, 11.; A. & G. 334, b.
- 219—*Extrema poti*: "to have suffered their final doom," a *euphemism* for *mori*.—*nec—vocatos*: "and that they no longer hear when called." The reference is to the *conclamatio*, i.e. calling the dead by name, and also shouting *vale*, or *have*.
- 220—*Orontei*: decline this word.
- 221—*Secum*: "by himself," not in sight of his comrades.
- 222—*Aethere*: abl. separation: H. 413; A. & G. 243.
- 223—*Finis*: the end of the day, or of the feast.

224—*Despiciens*: "looking down upon." Others read *dispiciens*, "looking abroad."—*velivolum*: "alive with flitting sails."

225—*Sic—constitit*: "even so took he his stand on a peak of heaven;" cp. use of Homeric *καὶ, καὶ ὅγ*.

226—*Regnis*: "on the realms" (dat. or abl.).

227—*Tales curas*: "such cares" as became the ruler of the world.

228—*Tristior=subtristis*: "sadder than was her wont:" H. 441, 1; A. & G. 93, a.—*oculos*: H. 378; A. & G. 240, c.

230—*Fulmine*: the lightning that strikes the earth = *κεραυνός*: *fulgur*, the gleam of the lightning = *ἀστραπή*.

231—*Quid—orbis*: "what sin so heinous could my Aeneas have committed against thee, what sin, the Trojans, to whom, after suffering so many hardships, the whole world is closed on account of Italy:" *cunctus*, for *co-junctus* or *co-vinctus*.—*ob Italiam*: to prevent their coming to Italy.

234—*Certe*: distinguish *certo*, a particle of affirmation joined with *scio*, "surely," "certainly," and *certe*, which modifies a statement, "at least," joined to any verb. Join with *pollicitus*, scil., *es*.—*hinc* is (1) either a repetition, (2) or, there are two clauses: *hinc Romanos fore, hinc ductores fore a sanguine Teucris*.—*volventibus annis*: cp. Homer's *περιπλομένων ἐνιαυτῶν*.

236—*Qui—tenerent*: "shall hold," imperf. subj. of virtual oblique narration: H. 493 1; A. & G. 286.

237—*Pollicitus*, scil., *es*.

238—*Hoc*: "by this," abl. of means; referring to the promise mentioned before.

239—*Futis—rependens*: "balancing fates by opposing fates;" strictly *contraria* is an inverted epithet = *contrarius*.—*fatis*: the downfall of Troy is compensated by the hope of reaching Italy.

240—*Tot—actos*: "harassed by so many woes."

242—*Mediis—Achivis*: "escaping from the midst of the Greeks." Sophocles represents Antenor as having escaped by collusion from Troy, the Greeks having spared his life as he concocted a plan to deliver Troy into their hands. Some say he survived the fallen city, and founded there a new kingdom; others, that he settled in Libya.

243—*Penetrare*: "coasted along."

- 245—*Per ora novem*: the Timavus rises about a mile from its mouth at the head of the Adriatic sea. Between the fountain of the river and the outlet are several subterranean channels, through which the salt water of the sea is forced back by a storm, breaking out at the fountain through seven holes or crevices in the rock, and overflowing the channel of the river.
- 246—*It—proruptum*: (1) "the sea comes bursting up;" (2) "it (the Timavus) rolls as a dashing sea;" (3) "it rolls to break upon the sea;" *proruptum*, a supine in this last. The first is the most natural explanation.—*pelago*, "surge."
- 247—*Tamen*: "in spite of all his dangers."—*urbem Patavi*: H. 396, VI.; A. & G. 214, f. In Vergil's day Patavium (now *Padua*) was the fourth city of the empire in wealth, ranking next to Rome, Alexandria, and Gades (*Cádiz*). The Veneti, or Heneti, are said to have come from Paphlagonia to Italy; others say they were Kelts.
- 248—*Fixit*: i.e., hung them up in the temple as a token of his wars being over.
- 249—*Nunc—quiescit*: "now reposing, he rests in peaceful sleep."—*compostus*: referring to his toils being over. Some say that *compostus* refers to Antenor's death; cp. ἐκτιθέναι = *componere*, to stretch out a body for burial.
- 250—*Nos*, i.e., Venus and her son Aeneas.—*adnuo*: cp. *κατανέω*, to nod the head down, to give assent; *denuo* = *ἀνανέω*, to nod the head up, to dissent.—*caeli arcem*: Aeneas was worshipped as one of the *Dei indigetes*: Aen. 12, 794; Livy, 1.12.
- 251—*Infandum*: "Oh, horror unspeakable:" H. 381, A. & G. 240, d.—*unius*: i.e. of Juno.
- 252—*Prodimur*: "are forsaken" by Jupiter.
- 253—*Hic*, agreeing with the predicate *honos*: "is this the reward shown to piety:" H. 445.4, A. & G. 195, d.
- 254—*Olli = illi*: H. 186, III., 1.; A. & G. 100, d.—*Subridens*: with the force of *sub*:—cp. that of *ὑπο*—in *ὑπογέλαιν*.
- 255—The majestic spondees give dignity to the look of Jove.
- 256—Scan this line and name the metrical figure in it: see note, vs. 131.
- 257—*Metu = metui*: H. 116; A. & G. 68, IV.—(*Cytheræa*: adjective fem., from *Cythera*; see note on *Lavini*, next line. Venus was so called because she was worshipped at the island of Cythera (now *Cerigo*). Her worship was probably a remnant of the old Phoenician worship of Astarte, who was afterwards identified with Venus and Juno.

258—*Tibi*: ethical dative, "according to your wish:" H. 389; A. & G. 236.—*urbem et moenia*=(by *hendiatylis*) *urbis moenia*.—*Lāvini* here; in vs. 2: *Lāvina* (adj.). Such variations in quantity are frequent in the case of proper names.

259—*Sublimem*: "on high:" H. 443; A. & G. 191.

260—*Magnanimum*: cp. Homeric *μεγάθυμος, μεγαλήτωρ*.

261—*Hic*—*subactis*: "this one according to your wish—for I shall declare the fates, since this anxiety torments thee, and, unrolling the mysteries of destiny at greater length, I will bring them to light—this one, I say, shall carry on a great war in Italy, and shall crush the warlike tribes, and shall give laws to the people, and shall build towns, until the third summer sees him reigning in Latium and three winters are passed after the subjugation of the Rutuli."—*tibi*: see note, vs. 258.—*quando*=*quandoquidem*: this meaning occurs only in poetry and in post-Augustan prose: cp. *ōte* for *ōti* in Greek.—*volvens*: the *metaphor* is taken from the unrolling of a book: cf. *volumen*, properly *an unrolling*, hence *a volume*.—*mores*—*moenia ponere*: cp. *νόμος*—*τείχεα θείναι*. The two ideas were inseparable in the Roman mind, as the building of a city implied the establishment of laws. There is no real *zeugma*, as the difference in sense exists only in the English translation.—*viderit*: H. 519, II.; A. & G. 328.—*Rutulis*—*subactis*: either (1) an abl. absol., or (2) dat. of reference: H. 384 4, IV., 3; A. & G. 235.—*terna*—*hiberna*, scil., *castra*=*tres hiemes*: lit. "winter camps," i.e. winters. Note the use of the distributive instead of the cardinal numeral with a noun having a pl. form only.

267—*At*: the idea is "though the reign of Aeneas shall be short, still," &c.: see note, vs. 116.—*Iulo*: H. 387, N. 1; A. & G. 231 b.

268—*Stetit*: for tense: H. 519, I.; A. & G. 276, e, N.—*regno*: H. 419, III.; A. & G. 248.

266—*Magnos*—*orbes*; referring to the annual cycle in contradistinction to the monthly revolution.—*volvendis*=*volventibus*, from the deponent reflexive *volvor*: H. 465, N. 1; A. & G. 296. The gerundive has been the force of the present participle.—*mensibus*: abl. absol., or abl. inst., or manner.

270—*Imperio*: either=*imperando*, abl. of manner; or dat. "for his reign."

271—*Longam Albam*: cp. Livy I, 2. For inversion of names: cp. Hor. Od. II., 2.3.

272—*Hic*: at Alba.—*jam*: "henceforth."—*ter centum*: according to the received date of the fall of Troy, this would put the foundation of Rome about 850 B.C., instead of 753 B.C.—*gnabitur*, "the dynasty shall last:" H. 301, I; A. & G. 146, c.

- 273—*Hectorea*: the race takes its name from its greatest hero: cp. *Romulidae*, *Assaracidae*, *Cecropidae*, or perhaps there is a reference to the warlike spirit of the Romans.—*regina sacerdos*: it is difficult to say which of these substantives is used adjectively. The reference is to *Rhea Silvia*, daughter of Numitor.
- 274—*Partu*: H. 419, III.; A. & G. 248.—*dabit*: H. 519, II.: A. & G. 328.—*Ilia*, i.e. of the family of Ilus, one of the founders of the Trojan line: *Rhea Silvia* is generally given as her name.
- 275—*Lupae-laetus*: "gay in the tawny hide of the she-wolf that nursed him:" H. 416; A. & G. 245.
- 276—*Excipiet*: "shall receive by succession;" cp. ἐκδέχεται.—*Mavortia*: Mars (old form *Mavors Mamers*) was the patron deity of Rome, and universally worshipped by the Italian people. The word is from MAR, MAL, "to grind" or "crush." He is identified with *Thor Mjolnir*, i.e., Thor, the smasher, of Norse mythology.
- 278—*Metas rerum*, "limit of empire:" the meaning is that Rome shall have a universal and an eternal empire.
- 279—*Quin=qui ne*: "nay even." Distinguish the meanings of *quin* when used with the indic., the subj., and the imper.
- 281—*Consilia=referet*: "shall amend her plans." Distinguish in meaning *refert*, *refert*.
- 282—*Togatam*: The Romans had the *toga*, or "gown," as their characteristic dress; as the Gauls had the *braccae*, or "trews;" the Greeks the *pallium*, or "cloak." Hence *gens togata=Romani*; *gens braccata=Galli*; *gens palliata=Graeci*. As the *toga* was the civil gown (in contradistinction to *sagum*, the military cloak) Vergil may refer here to the civil greatness of the Romans as he may refer to their military prowess as lords of the world (*rerum dominos*).
- 283—*Sic placitum*, scil., *mihi est=sic mihi placet*: "such is my pleasure:" H. 301.1; A. & G. 146, N.—*lustris labentibus*: "as the years glide by," abl. abs.: cp. *volvendis mensibus*.—*lustrum*, properly the period between two successive purifications (LU, "to wash"): cp. Greek λῶβω. After the *censor* had completed his enumeration of the people (*census*) which was done every five years, an expiatory sacrifice (*lustrum*) was held.
- 284—*Domus Assaraci*: "the line of Troy." The family of Aeneas is meant, being descended from Assaracus (see table, p. 25).—*Phthia*: a district of Thessaly, in which was situated Larissa, a town, where Achilles and Neoptolemus were born.—*Mycenas*: the royal city of Agamemnon, near Argos. A reference is made here to the subjugation of Greece in 146 B.C.

- 285—*Victis—Argis*: "shall lord it over conquered Argos." Only in late writers *dominor* governs a dative or genitive. In the best writers it is construed *in aliquem*, or *in aliqua re*. For dat.: H. 385, I.; A. & G. 227. Decline *Argis*.
- 286—*Origine*: abl. origin: H. 419, II.; A. & G. 51.—*Caesar*, i.e., *Augustus*. His proper name was C. Octavius Thurinus, but by the will of his uncle, C. Julius Caesar, he was made his heir, and consequently took the name, *C. Julius Caesar*, adding *Octavianus*, his own gentile name. *Augustus* (*revered*) was bestowed on him by the Senate and the people, 27 B.C.
- 287—*Qui—terminet*: subj. of purpose: H. 497, I.; A. & G. 317.—*Oceano*: abl. means.
- 288—*Caelo*: poetic=*ad caelum* in prose. Augustus in his lifetime was worshipped as a deity: Hor. Od. 3.5.3.—*Orientis onustum*. The reference is probably to the restoration of the standards taken from Crassus at the battle of *Carrhae*, B.C. 53. These were restored, B.C. 20. Others think the poet refers to the return of Augustus after the battle of Actium, B.C. 31.
- 290—*Hic quoque*: i.e., Caesar, as well as Aeneas.
- 292—*Cana*: "untarnished." The Romans often exalted abstract qualities, as *Pudor*, *Fortuna*, &c., to the rank of deities. The return of the golden age is here prophesied.
- 293—*Jura dabunt*: "shall impose laws."—*dirae portae*: "the gates of war grim with closely welded iron bars shall be closed."—*ferro et compagibus=ferratis compagibus*, by *hendiadys*. The reference is to the closing of the temple of Janus, either in B.C. 29 or B.C. 25.
- 294—*Impius*: "unholy," as the cause of the civil wars of the Romans. These three lines are said to describe a picture by Apelles representing War fettered with chains, or a statue of Mars exhibiting the god bound with chains and seated on a pile of arms.
- 295—*Centum—vinctus*, scil., *manus*, implied in *post tergum*: "his hands bound behind his back with countless fetters of brass."—*centum*, often used for an indefinitely great number.
- 297—*Maia genitum*: H. 415, II.; A. & G. 244, a. Mercury was son of Jupiter and Maia, the daughter of Atlas.
- 298—*Ut pateant*: H. 498, I.; A. & G. 331.
- 299—*Hospitio Teucris*: both datives after *pateant*.
- 300—*Arceret*: H. 497, II.; A. & G., 317. The historic present may take in form a present subj. (*pateant*), or an imperfect in respect of sense (*arceret*): H. 495, II.; A. & G. 287, e.

301—*remigio alarum*: "by the oarage of his wings;" cp. Aeschylus, Ag. 52; *περὶ γων ἐρετμοῖσιν ἐρεσόμενοι*. The wings of the cap (*petasus*) of Mercury and of his sandals (*talaria*) are aptly compared to a ship's banks of oars.—*ac-oris*: "and quickly he alighted on the coasts of Libya."—*citus*: predicate adj. with the force of an adverb.—*oris*: local abl.: cp. Milton, Par. Lost, 5, 266:—

"Down thither prone in flight
He speeds, and through the vast ethereal sky,
Sails between worlds and worlds, etc."

302—*Facil—ponunt*: note the simultaneous order and result.

303—*Volente deo*=*θεοῦ θέλοντος*: "since the god willed it."—*in primis—benignam*: "most of all does the queen entertain a peaceful disposition and friendly mind toward the Trojans." Dido is represented as receiving these feelings from Mercury. Distinguish *animus*=*θυμὸς*, the soul as seat of the feelings; *mens*=*φρήν*, the mind as the thinking faculty.

305—*Volvens*, scil., *in animo*: "revolving in his mind."

306—*Lux alma*: "the kindly light."—*exire*, governed by *constituit*.

307—*Vento*: "by stress of weather."—*oras*: explanatory of *locos*: "to what shores he has been borne by the wind:" governed by *ad* in *accesserit*: H. 386.3; A. & G. 170, a. 1. The subj. is used in indirect questions: H. 529.1; A. & G. 334.

309—*Exacta*: either (1) "the result of his enquiries;" *exigere*, is sometimes used in the sense of, "to enquire:" so *examen*=*exag-men*, "the beam of a balance," or (2)=*τὰ πεπραγμένα*: "the report of what he did:" "and to bring back the results of his enquiries to his comrades."

310—*in convexo nemorum*: "within a vault of woods," i.e., "within the vaulted woods," the overhanging cliffs were formed into a cave by the action of the waves.

311—*Classem—clausam—occulit*=*classem clausit et occulit*: see note v. 69.

312—*Comitatus*: for deponents used passively: H. 231.2; A. & G. 135, b.—*ichate*: this ablative of agent is rare, except with the part. *comitatus*: H. 415, 1., 1; A. & G. 248.

313—*Bina*: "a pair:" H. 174 2.4; A. & G. 95, d.—*ferro*: abl. of quality: H. 419, 11.: A. & G. 251.

314—*Cui mater sese tulit obvia*: "to meet him his mother crossed his way."—*cui*: H. 391.1; H. 391.1; A. & G. 228, b.—*obvia*, poetic for *obviam*: H. 443; A. & G. 191.—*media—silva*: local abl.: H. 425.1; A. & G. 254.

315—*Os habitumque* : "the look and dress."

316—*Vel Harpalyce* : a condensed mode of saying, *vel (talīs virginis) qualis Threissa Harpalyce (est quum) fatigat equos* : "or (of such a maiden) as the Thracian Harpalyce (is when) she out-tires the steeds." Others take *fatigat* : "presses sore." The Spartans were noted for their scanty dress ; the Thracians were famous hunters.

317—*Praevertitur Eurum* : "oustrips the East wind : " for the case : H. 386.3 ; A. & G. 170, a, 1. Some editors read *Hebrum* : but (1) it is no proof of swiftness to outstrip a river in speed ; (2) the river Hebrus is not a swift stream. So others propose to read *Eurum*.

318—*Umeris* : dat. or abl.—*de more*, scil., *venatrix* : "after the manner of huntresses."—*habilem*—*venatrix* : "the huntress had slung a light bow." The bow and sometimes the arrows were carried in the bow case (*γωπτρός*) and slung over the shoulder.

319—*Diffundere*=*ut diffunderent* : H. 533, II., 2 ; A. & G. 331, g.

320—*Genu* : H. 378 ; A. & G. 240, c.—*nodoque*—*fluentes* : "with her flowing folds collected in a knot : " H. 378 ; A. & G. 241.1, c.

321—*Monstrate* : "point out where she is."

322—*Quam* : when is *quis* used for *aliquis*? H. 455.1 ; A. & G. 105, d.

323—*Maculosae*—*lyncis* : cp. Eur. Alc. 579 : *βαλῆαι τε λύγκες*.

324—*Aut*—*prementem* : "or with a shout closely following the track of the foaming boar," opposed to *errantem*, scil., *per silvas* : "sauntering (through the woods)."

325—*Sic Venus*, scil., *loquitur*.—*orsus*, sil., *est*, from *ordior*.

326—*Mihi* : H. 388.1 : A. & G. 232, a. The dat. of agent is often used after a perf. pass. and is the regular construction after the gerundive.

327—*Memorem* : subjunctive of doubt : H. 484, V. ; A. & G. 268.

328—*Hominem*=*humanum sonat* : a kind of cognate acc. : H. 371, II., N. ; A. & G. 237, e.

329—*Phoebe soror*, i.e., *Diana*.—*sanguinis* : partitive genitive : H. 397 ; A. & G. 216.

330—*Sis* : H. 483 ; A. & G. 267.—*felix* : "propitious."—*leves* : distinguish in meaning *lèves*, *lèves*.—*quaecumque*, scil., *es*.

331—*Tandem* : cp. *δῆτα* : "pray."

- 335—*Venus*, scil., *loquitur*.—*equidem*: "'tis true, I consider myself worthy of no such honour:" H. 421, N. 2; A. & G. 245, a. She refers to the honour of being addressed as a goddess or nymph.
- 337—*Purpureo*—*cothurno*: the *purple buskin* was worn high and generally by hunters, horsemen, and actors.
- 338—*Punica*: also *Poenica*: connected with *Phoenix*: cp. *munire moenia*. For the dropping of the *h*, see Papillon's Comparative Philology: p. 82.
- 339—*Libyci*. The original Karthaginian settlers did not throw off the yoke of the Libyan tribes till about the age of Cambyses of Persia, i.e., 530 B.C.—*genus*: in apposition with the noun implied in *Libyci*.
- 340—*Imperium*—*regit*: "holds the sway," not "rules over the domain."
- 341—*Longa*—*injuria*: "tedious would be the tale of wrong:" H. 476, 5; A. & G. 311, c.
- 342—*Ambages*: "details;" lit.: "round about ways:" "ins and outs."—*sed*—*rerum*: "but I shall relate in order the main points of the story."—*sequar*=*persequar*.—*summa*—*fastigia*=*capita*. Conington renders:

"long,
 And dark the story of her wrong;
 To thread each tangle time would fail,
 So learn the summits of the tale."
- 343—Scan this line; also line 348. Is there any word varying in quantity in these two lines?—*dilissimus agri*: "richest in land;" H. 399, 3; A. & G. 218, c. As the Karthaginians were not an agricultural, but a commercial people, some propose to read *aurei* for *agri*. Vergil, however, is describing Sychaeus, as he would describe a Roman of his day whose chief wealth consisted in land.
- 344—*Et*—*amore*: "and beloved with great affection by the hapless (wife):" for the case of *miserae*: H. 388, 1; A. & G. 232, a.: see note, v. 326.
- 345—*Intactam*: "a maiden;" cp. *ἀθικτός*.—*Primisque*—*ominibus*: "and had united her in the first rites of wedlock."—*jungo*: as *ζεύγνυμι* is often applied to wedlock: cp. *conjunct*, *σύνυξ*.
- 346—*Ominibus*: the consultation of the omens was regarded of great importance before the celebration of the marriage rites. Here *ominibus* is put for *marriage rites*.—*Tyri*: local genitive.
- 347—*Scelere*: H. 424; A. & G. 253.—*ante alios*—*omnes*=*major quam alii omnes*
- 348—*Quos*—*furor*: "in the midst between them a feud came."

- 349—*Impius*: "unnatural," because violating all natural claims, referring to his disregard for his sister or for the place, as well as to his treachery.
- 350—*Securos amorum*: "regardless of his sister's love;" H. 599, 3; A. & G. 218. Distinguish in meaning and derivation *securis*, *securia*.
- 352—*Malus*=male, by enallage: "wickedly."
- 355—*Sed ipsa*: the idea is: "but 'twas in vain that he deceived her, for, &c."—*ipsa*: "of its own accord;" cp. *αὐτός*=*αὐτόματος*.—*inhumati*: "unburied;" this may account for the unrest of the shade.
- 356—*Nudavit*: a *zeugma*: "he revealed the cruel altars and shewed his heart pierced with the sword."—*domus scelus*: "the crime done to the family." What kind of genitive?
- 357—*Celerare*=*ut celeret*: H. 535, IV.; A. & G. 331, g.—*patria*: H. 414, N., I; A. & G. 243, a.
- 358—*Auxilium vias* in apposition to *thesauros*.
- 359—*Ignotum pondus*: "untold mass;" kept secret and apart from the rest of his wealth.
- 360—*Fugam*—*parabat*: "Dido began to prepare for flight and to collect companions." With *socios*, *parabat*=*comparabat*.
- 362—*Pelago*: abl. of space moved over: A. & G. 258, g.
- 365—*Devenere locos*, i.e., *devenere ad locos*: "they reached a spot."—*devenire*: cp. *κατάγειν*, to come from the high seas to land: opposed to *conscendere*, vs. 381: cp. *ἀνάγειν*.
- 367—Construe: *mercaticque (sunt tantum) soli*—*quantum*, &c.: "and they bought (as much) land as they were able to surround with an ox hide." The Phoenician name for a sort is *Bursa* (Hebrew, *Bosra*). It is probable that the confusion of the Phoenician *Bursa* with the Greek *βίρσα* "a hide," gave rise to the story, according to which the Phoenicians cut up the *hide* into thongs and so surrounded a considerable portion of ground.—*possent*: virtual oblique narration implying the terms of agreement: H. 528, 1.; A. & G. 341, c.
- 369—*Qui*, scil., *estis*.
- 370—*Quaerenti vocem*: "at her question he sighing and drawing his voice deep from his breast answered in these words:" with *ille*, scil., *respondit*. With *quaerenti*, scil., *illi*, i.e., *Dido*.
- 371—*Si*—*pergam*: "if going back, I were to tell thee the story in full from the very beginning." With *repetens* or *pergam*, scil., *samam*. For subjunctive: H. 509; A. & G. 307, b.

373—*Vacet*, scil., *tibi*: "you had time."—*annales*: properly the *annales libri* were "year books" recounting the events of each year, and were kept by the chief officers at Rome: hence, the story of events, generally.

374—*Ante—Olympo*: "ere (I had finished my tale), the evening star would lay the day to sleep, closing (the gate of) heaven."—*ante= ante finem annalium*: "behold the end of my tale."—*vesper*: cp. ἑσπερος, i.e., *Ἑσπερος*: root *vas*, "to dwell," as the abode of the sun: cp. Eng.: *west*.—*Olympus*, a high mountain (now *Elimbo*) in Thessaly, the dwelling place of the gods according to Homer, afterwards often in the poets used as a conventional term for *heaven*.

375—*Troia* join with *vectos*: H. 412, II.; A. & G. 258, a.—*per aures*: i. e., has been heard of by you.

376—*Diversa*: either (1) "various," or (2) "distant," i.e., far separated from each other.

377—*Forte sua*: "by its own chance:" i.e., by mere accident: *fors*, only here used as a substantive.

378—*Sum—notus*: this vainglorious method of announcing one's self was common among the ancients: cp. Od. 9, 19: εἰμ' Ὀδυσσεὺς Λαερτιάδης, δὲ πᾶσι δόλοισι Ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει.—*raptos ex hoste*: "rescued from the midst of the foe."

380—*Quaero—summo*: "I am seeking Italy and my race (descended) from Jove on high." With *genus*, scil., *ortum*. Dardanus, the founder of the Trojan line, son of Jupiter and Electra, originally came from Italy. Aeneas seeks Italy to re-establish his line in its ancient seat.

381—*Bis denis*: the distributive, rather than the cardinal, is used because *ten* are reckoned *each time*: H. 174, 2; A. & G. 95, c.—*conscendi*: "I climbed": the sea seems to rise as it recedes from the shore: or simply, "I embarked:" cp. note on vs. 365: cp. Morris (Life and Death of Jason): "And swiftly Argo *climbed* each changing hill, And ran through rippling valleys of the sea?" cp. ἀνάγειν.

382—*Monstrante*: i.e., by a star Aeneas was led to Italy, Aen.: 2, 801.

383—*Ipse*, opposed to the ships.—*ignotus*: "unknown" to the inhabitants, far from friends, as he was well known by report: vs. 379.

384—The reference to the three continents gives dignity to the story.

385—*Plura querentem*: "beginning to complain further:" conative part: H. 467, 6; A. & G. 276, b.

387—*Haud curvis*: "not an object of hatred, I wean, to the power above you breathe the vital air inasmuch as you have come to the Tyrian

city."—Join *haut* with *invisus*. The meaning is, it is by heaven's will that you have reached here.

388—*Qui adveniens*: "seeing that you have come:" H. 517; A. & G. 320, e.—*urbem* i.e., *ad urbem*.

389—*Perge modo*: "only go on." Conjugate *pergo*. Distinguish in meaning *mōdō*, *mōdō*.

390—*Namque nuntio*: "for I announce to thee the return of thy comrades and the recovery of thy fleet." Make *reduces* predicative with *esse* understood. Distinguish in meaning *rēduces*, *rēduces*.

391—*Et—actam*: "and borne into a safe (place) by the shifting winds."

392—*Ni=nisi*.—*frustra*: "in vain," disappointed hope of the subject: *nequidquam*: "to no purpose," refers to the nullity in which the thing has ended.—*augurium*: (*avis*, a bird, root GAR—"to chatter:" hence γαρύεω, *garire*) properly an omen from the notes of birds, but often used for an omen from any source: *auspicium* (*avis*, a bird and *spec*—to see) omens from the flight, or from an inspection of the entrails of birds.—*vani*: "deceivers," i.e. impostors.

395—Venus here gives tidings of the missing ships from the omen of the swans, her favorite birds. There are twelve swans as there were twelve missing ships. Some of those swans already settle on the land (*terras capere*), others are on the point of settling on the land already occupied (*captos despectare*): so the ships either now occupy the haven (*portum tenet*) or are entering it (*subit*) with full sail.—*laetantes agmine*: "in jubilant order: literally," joyful in line."

394—*Aetheria—caelo*: "which the bird of Jove, swooping from the height of heaven, scattered in a clear sky."—*plaga*: H. 427, II.; A. & G. 243, c. Distinguish in meaning *plāga*, *plāga*.—*Jovis ales*=*aquila*.—*aperto caelo*: abl. place: cp. δι' ἐρήμην αἰθέρος.

396—*Aut—videntur*: "they seem in a long array either to be choosing the ground, or to be gazing downwards on the ground already (*jam*) chosen by them."

397—*Ut—dedere*: "even as these returning sport with whirring pinions and gird the sky with their circling flock, and give forth their song." The swans were first scattered by the bird of Jove (as the ships have been by the storm); they have now united, and with whizzing wings and song they descend to earth. It appears that these words should naturally come after *caelo*.—*alis*: distinguish *ala*, a wing; *penna*, the larger and harder feathers of the wing; *plumae*, the smaller and softer feathers of the body.—*cinzere—dedere*: the perfects express completed action.—*cantus*: the absence of fear, perfect security, is described.

399—*Tuorum* for *tua*, for the sake of variety.

- 400—*Subit ostia* : "are making an entrance:" H. 386.3; A. & G. 228, a. Note the verb agrees with the nearest nominative.
- 401—*Perge modo* : "only go on."
- 402—*Avertens* : "as she turned away:" H. 549.1; A. & G. 292.—*rosea*—*refulsit* : "she flashed forth with the beauty of her rosy neck," i.e., her rosy neck shone forth to view.
- 403—*Ambrosiae—comae* : cp. ἀμβροσίαι χάτραι, Hom. Il., 1.529 : "immortal locks." In Homer *ambrosia* is commonly applied to the food of the gods, but it is also used for ointment and perfume.
- 404—*Vestis* : in vs. 320 she was dressed as a huntress. She now appears in the flowing robes characteristic of a goddess.
- 405—*Et—dea* : "and by her gait she revealed the true goddess."—*incestus* and *incedo* are often applied to the dignified gait of the gods : cp. vs. 46. Scan this line.
- 406—*Adgnovit* : distinguish in meaning : *adgnosco*, *cognosco*, *ignosco*.
- 407—*Toties* : exaggeration, as Venus had appeared only once to Aeneas before : B. 2, 589.—*tu quoque* : i.e., you as well as Juno.—*falsis imaginibus* : "by empty phantoms," i.e., by assuming disguises.
- 409—*Audire—voces* : "to hear and reply in real words," i.e., words without disguise.
- 410—*Talibus*, scil., *verbis* or *vocibus* : "in such words:" H. 441.1; A. & G. 189, b.—*incusat* : (*in, causa*), "he chides her."
- 411—*Aere* : *aer* (cp. ἀήρ), the misty air near the earth, "a cloud," distinguished from *aether* (cp. αἰθήρ), the bright air above the clouds.
- 412—*Circum—fudit = circumfudit* : by tmesis : for const. : H. 384.2; A. & G. 225 d. What other construction may be used?
- 413—*Molirive moram* : "or to plan a delay."
- 415—*Paphum* : *Paphos*, in Cyprus, was a noted seat of the worship of Venus.—*sublimis* : "aloft in air."
- 416—*Templum (est) illi. —centumque halant* : "and (where) a hundred altars smoke with Sabaeen frankincense and breathe with the fragrance of garlands ever fresh." Cp. Paradise Lost, IV., 162 : "Sabaeen odors from the spicy shore of Arabye the blest." In Hom. Od., 8.362, we learn that "laughter-loving Aphrodite" had one altar in Paphos.
- 418—*Corripuere viam* : "they hastened on their way." Here *via* and *semita* are not distinguished ; generally *via* is "a highway;" *semita* (*ae*, "aside," and *meare*, "to go") "a by-path."

- 419—*Qui—imminet* : "which hangs with its mighty mass over the city :"
H. 453.5 ; A. & G. 200, d.
- 420—*Adversasque—arces* : "and looks down from above on the opposing towers." This may mean that the towers rise up to meet the mountain which gazes down upon them, or that they are over a valley and so *adversas*.
- 421—*Molem* : to Aeneas, the city is a heap, a mass, of buildings, for he gazes from a distance.—*magalia quondam* : "once a cluster of huts."—*magalia* is said to be a Phoenician word applied to "huts." In some places it means "the suburbs" of Karthage.
- 422—*Strepitumque* : "and the hum" of the thronged streets.—*strata viarum* : "the paved streets :"
cp. *opaca viarum* : H. 397, N., 4 ; A. & G. 216, b.
- 423—*Instant—muros* : "the eager Tyrians are hot at work ; some to trace the walls." H. 533, I., 1 ; A. & G. 271 : *instant*, scil., *operi*.—*pars* in app. to *Tyrii*.—*ducere muros* : cp. *ἐλαίνειν τοίχων*.
- 424—*Moliri* : "to build," with the idea of the magnitude (*moles*) of the structure.
- 425—*Pars optare* : "some choose a site for their dwellings and mark it out with a furrow." The plough does not seem to have been used for single dwellings. The poet in *tectum* means the portion of the city selected for habitation, in opposition to that chosen for military purposes.
- 426—*Jura—senatum* : "they appoint laws and choose magistrates and a reverend senate." Vergil is here thinking of the custom prevalent among the Romans in the establishment of colonies. There is a *zeugma* in *legunt* : i.e., the construction is *jura constituunt magistratusque legunt*.
- 427—*Theatris* : others read *theatro*. There is an *anachronism* here. No theatre was built even at Athens till 500 B.C., and no permanent theatre was raised at Rome till B.C. 58 ; no one of stone till 55 B.C.
- 429—*Rupibus excidunt* : "quarry from the rock :"
H. 414, N., 1 ; A. & G. 258, a.—Distinguish in meaning : *dēcōra*, *dēcōrā*, *decōrā*.
- 430—*Qualis—labor* : the full construction is : (*talis est*) *labor (eorum) qualis exercet apes nova aestate sub sole per florea rura* : "(such) toil (is theirs) as engages the bees in early summer 'neath the sunshine throughout the flowery fields." The hive, awakened from its torpor by the warm sunshine of spring, displays unusual activity.
- 431—*Cum—fetus* : "when they lead out the full-grown young of their race."—Distinguish in meaning *ēduco*, *ēduco*.

432—Distinguish in derivation *liquentia*, *liquentia*.

433—*Stipant*: "pack:" cp. *σείβω*.

434—*Venientum*=*venientium*: H. 158, 2, A. & G. 87, d.—*Agmin-
facto*: "in martial array."—*ignavum* (*in*, *gnavus*=*gnarus*, con-
nected with *nosco*), "unskillful," i.e., "lazy."—*praesepibus*: give
the different nominatives of this word.

436—*Fervet opus*: "hotly goes on the work:" with *ferveo*: cf. *θερμω*.
Ger. dorren: Eng. dry.

438—*Suspicit*: "looks up to:" he has now reached the bottom of the
hill.

439—*Dictu*: H. 547; A. & G. 303.

440—*Viris*: H. 385, 3; A. & G. 248, a, R.—*neque—ulli*: "nor is he
visible to anyone:" H. 388, 3; A. & G. 232, b.

441—*Laetissimus umbrae*: "most luxuriant in foliage:" H. 399, III.; A.
& G. 218, c.

442—*Quo—loco*: inverted attraction: H. 445, 8; A. & G. 200, b.—
primum signum: "the first sign," i.e., of rest from their toils.

444—*Acris*: "spirited," a token of their bold and active disposition.—
nam sic, scil., *monstrarat*: "for thus had she pointed out."

445—*Facilem victu*: may mean either (1) "rich in provision," or (2)
"easy of maintenance." For the supine: H. 547, A. & G. 303.
The horse points to warlike prowess and wealth, probably because
the cavalry were supplied by the nobility, and formed an important
part of the Karthaginian army. The horse was an emblem of
Athens also.

445—*Sidonia* = *Phoenissa*: Sidon was the parent city of Tyre and, for
many years, the chief city of Phoenicia.

447—*Donis—divae*: a *zeugma*, "rich with gifts and favored by the presence
of the goddess." The two notions are, however, closely connected.

448—*Aerea—limina*: "of which the brazen threshold crowned the steps:"
lit.: "rose on steps:" H. 425, N. 3; A. & G. 268, f.—*nexaeque*
—*trabes*, scil., *gradibus surgebant*: "and its door posts plated with
brass (crowned the steps)." *Trabes* are the door posts.—*nexae*
aere=*aeratae*, plated with brass. Others read *nixae* (from *nitor*)
and take *trabes* to mean the roof or the architrave and translate:
"its roof was supported on brazen pillars," or "its architrave was
supported on jambs of brass."

449—In reading this line, note the frequency of *r* and *s* to express the
sound of the creaking doors.—*foribus—aenis*: "the hinge creaked

on doors of bronze."—*fores* : cp. *θύρα* : Eng. *door*. Cp. Milton's description of the grating noise of the opening of Hell's gates :—

On a sudden, open fly
With impetuous recoil, and ja ring sound
Th' infernal doors : and on their hinges grate
Harsh thunder.

452—*Ausus*, scil., *est* : what verbs are semi-deponent?—*rebus* : dative : not for *in-adflictis*—*rebus*.

453—*Lustrat* : originally applied to the priest *purifying* the people every five years (*lustrum*), then used in the general meaning, "surveys ;" H. 457, 4 ; A. & G. 276, e.

454—*Dum*, join with *miratur* : "while he was wondering."—*sit* : dependent question : H. 529 ; A. & G. 334.

454—*Artificumque*—*miratur* : "and was admiring the handicraft of the rival (*inter se*) workmen and their toilsome labors." What figure in *manus* ? what in *operum laborem* ?

456—*Ex ordine* : cp. *ἐξείης* : "in detail ;" join this with *pugnas*. The question has been raised by Heyne, whether the poet meant to represent these battles as depicted in sculpture or in painting. The latter mode of representation would be more consistent with the custom of Vergil's own age. The poet ascribes here to the Phoenicians the practice of the Greeks and Romans of his own time.

457—*Jam* : "by this time."

459—*Saevum* : in refraining from the war and in killing Hector.

460—*Nostri*—*laboris* : "of our sorrows ;" H. 399, 3 ; A. & G., 218, a.

461—*En Priamus*. The ransom of the body of Hector by Priam was a favorite subject among ancient artists (vs. 484).—*sunt*—*laudi* : "here, too, has worth its own reward ;" H. 449, 2 ; A. & G. 196, c.

462—*Sunt*—*rerum* : "(here) there are tears for woes ;" H. 396, III. ; A. & G. 217.

463—*Feret*—*salutem* : "the fame of this will bring the sure deliverance."—*fama*, sil. *Trojae*.

464—*Inani* : because the persons represented are now lost. Painting was unknown at the time of the Trojan war.

466—*Namque*—*juventus* : "for he saw, how warring round the Trojan citadel here the Greeks fled, (how) the men of Troy pressed in their rear."—*uti*=*quo modo* : see for themood of *fugerent* : H. 529 ; A. & G. 334.—*Pergama circum* : *anastrophe*.—With *Pergama* : cp. etymologically *πίργος* "a citadel ;" German *burg*, "a town ;" *berg*, "a hill ;" Eng. *-burgh*—*bury* : cf. *Edin-bury*, *Edmunds-bury*.

- 467—*Hac*, scil., *parte*: "in this quarter."
- 468—*Curru instaret*: "pursued them with his car:" *curru*; abl. of means: with *cristatus*: cf. Homeric κορυθαίολος, ἱππόκομος.
- 469—*Niveis velis*: "with canvas white as snow:" an *anachronism*, as the Homeric tents (κλισίαι) were planks thatched with grass. The story of Rhesus is told by Homer (Il. 10.474). Rhesus came from Thrace, as an ally of Priam, with the oracular promise that should his steeds drink of the waters of the Xanthus, Troy would be impregnable. Rhesus pitched his tent near the shore, was slain by Diomed and Ulysses, his horses were captured, and thus the fate of Troy was foreshadowed.
- 470—*Primo somno*: either abl. (1) of time: "in their first sleep," i.e. in their deepest sleep, or (2) of instrument after *prodita*: "betrayed to him by their first sleep."
- 472—*Ardentesque—equos*: "and he turned aside his fiery steeds." One MS. reads *albentes*, a reading sanctioned by Hom. Il. 10.437, in which the steeds of Rhesus are said to be: λευκότεροι χίονος, θελειν δ' ἀνέμοισιν ὁμοιοί: so Virgil 12.34.—*castra*, scil., *Graeca*.
- 473—*Gustassent—bibissent*: the subjunctive in virtual oblique narration, and indicating the purpose of Diomed: H. 520, II.; A. & G. 327.
- 474—*Troilus*: the death of Troilus is mentioned (Il. 24.25) as occurring before the time of the action of the Iliad. Vergil may have derived the story from other sources.
- 475—*Achilli*: decline this word.
- 476—*Curruque—inani*: "and lying on his back clung to the empty car." *curru* may be either *abl.* or *dat.* = *curru*: H. 385.4, 4; A. & G. 227, c.
- 477—*Huic—terram*: "both his neck and locks are trailed along the ground."—*huic*: H. 384.4, N., 2; A. & G. 235, a.
- 478—*Hasta*: the spear of Troilus.
- 479—*Non aequae=iniquae*: "unjust," i.e. unpropitious.—*Palladis*: from (1) πάλλειν, to brandish, i.e. the "brandisher" of the spear; or (2) πάλλαξ, "a maiden."
- 480—*Crinibus passis*: "with dishevelled locks."—*passis*: from *pando*.—*peplum*: (πέπλος), the sacred shawl embroidered with figures representing mythological subjects was carried as an offering to Athene (Minerva) by the Athenian matrons in the public procession at the Panathenaea. Homer also represents a similar custom prevailing in Troy (Il. 6.90).

481—*Suppliciter*: "in suppliant guise."—*tunsae pectora*: "beating their breasts:" H. 378; A. & G. III., N.: for the tense: H. 550, N., 1; A. & G. 290, b. Beating the breasts and tearing the hair were signs of grief.

482—*Aversa*: "averting her face:"

483—*Raptaverat*: Homer says that Hector was thrice chased round the walls and dragged to the tomb of Patroclus. Vergil here follows probably some Cyclic poet or Tragedian.

485—*Exanimus*: "lifeless." What adjectives are heteroclitic? Some take *exanimus*=*ita exanimatum*: "thus made lifeless," as Vergil seems to have represented Hector as being dragged while still alive at the car of Achilles: cp. Aen. 2.273: Soph. Ajax 1030: Cic. Tusc. 1.44.

485—*Ingentem*: emphatic: "then truly deep was the groan he utters from the depths of his breast."—*dat*: historical present.

486—*Currus* i.e. of Achilles. It may, however, mean the car of Hector, or of Priam.

487—*Inermes*: "unarmed," i.e. suppliant.

488—*Principibus*: abl.: H. 419, III., 1.1; A. & G. 248, a, R.

489—*Boas acies*: the Indian Aethiopians. The legends of Memnon and of the Amazons appear in post-Homeric poems, in *Ἰλίου μύρα*, *Διθιοπία*, and other Cyclic poems.

490—*Lunatis peltis*: "armed with moon-shaped shields:" abl. characteristic: H. 419, II.; A. & G. 251.

491—*Mediusque*—*ardet*: "and with courage she glows in the midst of thousands."

492—*Aurea*—*mammae*: "having a golden girdle buckled on 'neath her exposed breast:" for case of *mammae*: H. 386; A. & G. 228.

493—*Bellatrix*—*virgo*: note contrasted position: "a female warrior and she dares to fight with men, a maid though she be:" cp. Homer's *Ἀμάζονας ἀντιλέϊπας*.

494—*Haec videntur*: "while these wondrous sights were seen by the Trojan Aeneas:" *Aeneae*: Greek dat.=*ab Aenea*: or "while these things seemed wondrous to the Trojan Aeneas."

495—*Obtutuque*—*uno*: "and remained fixed in one (long) gaze:" for construction of *dum*: H. 519, 1; A. & G. 276, e.

496—*Forma*: abl. of respect: H. 424, IV. 1; A. & G. 253.

- 497—*Incessit*: expresses the dignity of her walk: cp. vs. 46.—*magna caterva*: "a great crowd of youths thronging about her:" cp. *stipator*, "an attendant."
- 498—*Qualis*—*choros*: a condensed construction for (*talis erat Dido qualis (est) Diuna (quum) exercet choros in Eurotae ripis aut per juya Cynthi*).—*Diāna* here; elsewhere *Diāna*.—*exercet choros*: "leads the dance."
- 499—*Quam*: governed by *secutae*.
- 500—*Oreades*: from *Oreas*, "a mountain (*ὄρος*, "a mountain") nymph."—*illa*—*humero*: cf. *τοῦ ὅμου*, as an Homeric epithet of Diana.
- 501—*Gradiensque*—*omnes*: "and as she steps along she o'ertops all the (other) goddesses:" for acc. *deas*: H. 372; A. & G. 237, a.
- 502—*Pertemptant*: "pervade." Latona takes delight in the glory of her daughter, Diana.
- 503—*Ferebat*: "joyously she advanced."
- 504—*Iustus*—*futuris*: "intent on her work and on the (glory of her) realms yet to be:" for dat.: H. 386; A. & G. 228.
- 505—*Foribus*—*testudine*: local ablatives. Temples, at least among the Greeks, had generally three distinct parts: (1) the outer court (*vestibulum*, *πρόναος*); (2) the inner court (*cella*, *ναός*); (3) the treasury (*thesaurus*, *θησαυρός*). By *foribus* is meant the doorway of the *cella*, or inner court, which here was a vaulted roof (*testudo*) resembling a tortoise shell.
- 506—*Armis*—*ab armatis viris*.—*solioque*—*resedit*: "and supported from beneath by a lofty throne, she took her seat."—*solium* (rt. SED, to sit), a high chair of state.—*alte*—*alto*, limiting *solio*, rather than *resedit*.
- 507—*Jura*—*legesque*: cf. *δικὴν, νόμους τιθέναι*: *jura dare* was said of a judge; *leges dare* was said of a lawgiver. Distinguish *jus*, what is just and right in itself or what from any cause is binding (*junjo*) upon us and *lex*, the written (*lego*) statute or order.
- 508—*Operumque*—*trahebat*: "she adjusted into equal shares the toil of the work or divided it by lot."—*partibus*: abl. of instrument or manner.—*sorte trahebat*: either for *sortem unius cujusque trahebat*, or *nomina uniuscujusque sorte trahebat*.
- 509—*Concursu*—*magno*: either (1) abl. of accompaniment—*cum concursu magno*, or (2) abl. of place—*in concursu magno*.
- 510—Addison in *Spectator*, 273, points out the fact that Vergil is defective in characterization. Gyas, Mnesteus, Sergastus, and Cloan-

thus are all of them men of the same stamp and character: *fortemque Gyan, fortemque Cloanthum*.

512—*Penitus*: "far away."—*avexerat*: other readings are *advexerat*, *averterat*. For acc. *oras*: H. 372; A. & G. 237, d.

513—*Perculsus*: "was struck dumb." Others read *percussus*.

514—*Avidi*—*ardebant*=*avide*—*ardebant*: "they eagerly long," by *enallage*.

516—*Dissimulant*, scil., *laetitiam metumque*: "they repress their joy and fear:" some supply *seculasse*: "hide their presence." Distinguish *dissimulo*, to conceal an emotion which does exist; *simulo*, to exhibit an emotion which does not exist.—*et amicti*: "and shrouded in a hollow cloud they see from a distance."—*amicti*: lit., "wrapped around" (*amb-jacio*).

517—*Quae-viris*, scil., *sit*: dependent question: H. 529; A. & G. 334.

518—*Navibus*=*ex navibus*.

519—*Orantes veniam*: "to pray for the grace (of the queen):" the pres. part here=*oraturi*: expressing a purpose: H. 549.3, A. & G. 292.

520—*Coram-fandi*: "of speaking openly to you," with the queen.

521—*Maximus*, scil., *aetate et dignitate*. The calmness of the aged Ilioneus well befits his age.

522—*Novam-urbem*: the word *Karthago* means "new town," probably being contrasted with the parent city of Tyre.

523—*Justitiaque-superbas*: "and with the restraint of justice to curb the haughty tribes." *justitia*, from rt. YUG=JUG: "that which binds states or communities together or that which restrains:" cp. *jungo, jus, religio*.—*gentes*: the African peoples.

524—*Ventis-vecti*: "by the winds borne over all the seas."—*maria*: acc. of the space moved over: H. 371, II.; A. & G. 257.

525—*Infandus*=*ἄπρητος*: "unspeakable," i.e., horrible.

526—*Propius*: either (1) "more closely," or (2) "more propitiously"=*praesentius*.

527—*Populare*=*ad populandum*: a *Graecism*. The infin. often expresses a purpose in Greek: so also in case of *vertere*.

529—*Animo*: either (1) dat., after *est* omitted, or (2) local abl.=*in animo*.

- 530—*Hesperiam* : cp. *Ἑσπερία*. The term *Hesperia*, meaning the "western land," was applied to Italy by the Greeks, and to Spain by the Italians. Spain was called also *ultima Hesperia*. *Ἑσπερος*, i.e. *Ἑσπερος* : from root WAS or VAS, "to dwell;" *vesper*, *Fastv*; Eng. *west*; probably the *abode* of the sun at night.
- 532—*Oenotri* : probably *Oenotria*, the poetic name for Italia, meant *vine-land* (*οἶνος*). Vergil makes Italus king of the Oenotri, while Thucydides makes him king of the Siculi. The Latin Varro (R. R. 2.12) derives *Italia* from *ἰταλός*, *vitulus*, "an ox"—as being rich in oxen. The probabilities are that *Itali*, *Vituli* and *Siculi* are varieties of the same word.
- 534—*Hic—fuit* : "this (i.e., to this land) was our course." The simpler reading *huc* is given by some editors. This is the first of the fifty-eight lines left unfinished by Virgil. According to accounts Augustus gave instructions to Varius and Tucca, the literary testators of the poet, to publish the Aeneid with the lines unfinished.
- 535—*Cum—Orion* : "when suddenly arising o'er the billows the stormy Orion."—*fluctu* may be either a dat. or an abl.—*Orion* in Latin : *Ὠρίων* in Greek. Orion rises about midsummer and sets early in November.
- 536—*Tulit*, scil., *nos*.—*penitusque—dispulit* : "and afar by wanton winds and whelming brine o'er waves and trackless reefs scattered us." The sibilants well express the whizzing of the wind.
- 537—*Superante salo* : either (1) "the briny deep overpowering us," or (2) "the briny deep roaring high."
- 538—*Huc—oris* : "only a scanty remnant of us have drifted hither to your shores.—*pauci* has a negative meaning.—*oris* : H. 380.4; A. & G. 225, b.
- 539—*Barbara* : hospitality was regarded as a sacred duty among the ancients, and rudeness to strangers was a mark of barbarity punishable by the vengeance of heaven.
- 540—*Hospitio—arenæ* : "we are debarred the shelter even of the strand," i.e. we are not allowed even to land, a right which is given to shipwrecked men.
- 541—*Prima terra* : "on the brink of the shore:" local abl. H. 425 II.; A. & G. 254.
- 543—*At nefandi* : "yet expect that gods are mindful of right and wrong." *Fandi*—*nefandi* are used as genitives of the indeclinable *fas—nefas*. *Sperate*=*expectate* in prose.
- 544—*Erat* : Ilieneus supposed Aeneas dead.—*quo—alter* : "in justice second to none."

- 545—*Pietate—bello—armis* : ablatives of respect ; H. 424 ; A. & G. 253.
- 546—*Si—aetheria* : i.e. if he is still alive. What verbs govern the abl.?
- 547—*Occubat* : "lies low."—*umbris* : local abl. : H. 425, II., 1 ; A. & G. 254.
- 548—*Non metus*, scil., *est nobis*.—*officio—paeniteat* : "nor are you likely to regret that you were the first to vie in an act of kindness." *paeniteat* has nearly the force of a future.
- 551—*Quassatam—classem* : scil., *nobis* : "may we be allowed to land our fleet shattered by the winds." With *subducere naves* : cp. ἀνέλκειν τὰς ναῦς, opposed to *deducere naves* = καθέλκειν τὰς ναῦς.
- 552—*Et—remos* : "and to shape forest trees into beams and strip them for oars."—*silvis* : local abl.—*stringere* : to strip them of leaves and twigs.
- 553—*Italiam—tendere*, i.e. *ad Italiam—iter tendere* : "to pursue our way to Italy."
- 554—*Ut*, depends on *liceat (nobis) deducere classem*.
- 555—*Sin* : opposed to *si*, vs. 553, "but if."—*Teucrum* : for the form of genitive plural : H. 52.3 ; A. & G. 40, e.
- 556—*Jam* : "any longer."
- 557—*Freta* : distinguish in meaning : *frēta*, *frēta*.—*Sicāniae* : elsewhere, *Sicāniae*.—*sedesque paratas* : "and abodes already built," i.e. the cities built by Acestes who was in Sicily as opposed to those they expected to build for themselves.
- 559—*Talibus*, scil., *verbis dixit*.—*ore fremebant* : "murmured their applause." cp. ἐπενφύμῃσαν : literally "murmured applause with (one) mouth."
- 561—*Vultum* . acc. of specification : H. 378 ; A. & G. 240, c.
- 562—*Solvite corde metum=solvite corda metu* : "free your hearts from fear."—*secludite* : "dismiss."
- 563—*Regni novitas=regnum novum* : "my youthful realm."—*taliam moliri* : "to take such a course," i.e. to prevent the Trojans from landing.
- 565—*Aeneadum* : H. 40.3 ; A. & G. 36, d : a complimentary reference to their chief.
- 566—*Virtutes* ; "their manly deeds."
- 567—*Obtusa* : "dulled," by their own calamities.

- 568—*Non tam—urbe* : the meanings seems to be that we are not so far removed from the pole of civilization as to be ignorant of the manly deeds of the heroes in the Trojan war.
- 569—*Saturnia arva* : Italy was often called *Saturnia*, scil., *terra*, "the land of Saturnus," the *sower* (from *satus*, *sero*).
- 570—*Erycis fines* : "the realm of Eryx." *Eryx* a mountain (now, *St. Guilianno*) of western Sicily, noted for a temple of Venus. Here dwelt Acestes.
- 571—*Auxilio tutos*, scil., *viros* : "(men) guarded by an escort."
- 572—*Voltis—regnis* ? Some remove the interrogation mark, and place a comma. The sense would then require *si* before *vultis*.
- 573—*Urbem—est* ; inverted attraction=*urbs, quam statuo, vestra est* : H. 445.9 ; A. & G. 200, b.—*subducite* : "draw up on shore ;" cp. ἀνάγειν ναῦς opposed to *deducere naves*, to launch ships : cp. καθέλκειν ναῦς.
- 574—*Agetur* : either (1)=*dirigetur*, "shall be governed," or (2) "shall be regarded=*ducetur*," or (3) "shall be dealt with."
- 575—*Utinam—afforet* : what is the force in the tense here ? H. 483, I. ; A. & G. 267.
- 576—*Equidem* : "truly."—*certos*, scil., *viros* : "tried men," or "trusty men," or=*cretos*, "picked men."
- 577—*Lustrare* : "to scour ;" see note vs. 283.
- 578—*Si—errat* : "to see whether he wanders about ;" H. 529, II., 1 ; A. & G. 534, f. The subj. would be the more common construction in prose : H. 529, II. 1 ; A. & G. 334, b.
- 579—*Animum arrecti* : "roused in spirits ;" H. 378 ; A. & G. 240, c.—*Jamdudum—ardebant* : II. 469.2 ; A. & G. 277, b.
- 582—*Sententia* : "purpose."
- 584—*Unus* : i. e., Orontes, vs. 113.
- 586—*Circumfusa* : "encircling."
- 587—*Scindit—apertum* : "parts and melts into the open sky." With *purgat*, scil., *se* from the *scindit se*.
- 588—*Restitit* ; "stood forth."
- 589—*Os umerosque* : acc. specification : H. 378 ; A. & G. 240, c.—*namque—honores* : "for his mother herself had given her son graceful

flowing locks and the ruddy glow of youth and inspired his eyes with a joyous lustre." There is a *zeugma* in *adflarat*.—*caesaries*, long flowing hair (from *caedo*, as *κουρά* from *κείρω*).—*purpurcum* : does not necessarily mean merely "purple," but embraces all colors from scarlet to dark violet inclusive : so also *πορφύρεος*.

592—*Quale—decus* :=(*tale decus (est) quale* . . . *ebori* : "such is his beauty as the craftsmen give to ivory;" H. 445.9 ; A. & G. 200, b.

593—*Pariis lapis*, i.e., marble.

594—*Cunctis*, join with *improvisus* : "unexpectedly to all."

595—*Coram* : "before you." The sudden announcement of Aeneas is paralleled by the declaration of Ulysses : Od. 24, 321 : *κείνος μέντοι ἐδ' αὐτὸς ἐγὼ, πάτερ, δὲ σὺ μεταλλάξ*.

597—*Miserata* ; distinguish *miseror*, to express pity in words : cp. *οἰκτερεῖν*, and *misereor*, to feel pity in the heart : cp. *ἐλεεῖν*.

598—*Quae—orbem* : "thou who dost welcome us as partners in your city, in your home, a remnant escaped from the Greeks, now worn out by all our troubles by land and sea, in need of all things : 'tis not in our power to pay you worthy thanks, O Dido, nor can all the race of Troy scattered everywhere throughout the world."—*Danaum* : see vs. 30.—*urbe—domo* : local ablatives.—With *socias*, scil., *tecum* or *tibi*.—*grates—opis* : decline.

603—*Si—numina* : "if any deities regard the benevolent." When is *quis* used for *aliquis* ? H. 455.1 : A. & G. 105, d.—*si quid—est* : "if justice in any place avails aught."—Distinguish in meaning *usquam* and *unquam*. Another reading is *justitiae*.

605—*Læta* : "blessed."

607—*Dum—current* : distinguish *dum* with the indicative and with subjunctive : H. 467.4, 513.1 : A. & G. 276, e : Note v. 314—*dum convexa* : "while the shadows shall course along the slopes of the mountains."—*montibus* : dat. of reference : H. 384.4, 1 and 3 ; A. & G. 235.

608—*Dum—pascet* : according to the ancient philosophers (cp. Lucr. 1, 231) the perpetual fire of the stars was maintained by the aether refined from exhalations of the earth.

610—*Quae—cumque=quaecumque*, tmesis : H. 636, v. 3 ; A. & G. page 298.

611—In scanning this line, notice that *e* in *Ilionea* is long : H. 577.5 ; A. & G. 347.5.

612—*Post*=*postea*.—*alios*, scil., *dextra petit*: "he grasps the right hand of others."

613—*Primo*: adverbial.

614—*Casu*—*tanto*: "at so great misfortune;" distinguish *casus*, a natural agent not the consequence of human calculation or known causes: *fors*, a kind of mythological being sporting with and thwarting human affairs.

615—*Vis*: not "power," but "violence:" cp. *βία*.—*immanibus*—*oris*: "savage shores:" H. 385.4.1; A. & G. 225, b.

617—Vergil here refers to the wild African tribes. Scan this line. Note that when final the vowel o is often left unelided (*hiatus*), it is in the case of proper names: cp. vs. 16: so also Aen. III. 14; III. 667, *et saepe*. What kind of a line is this? H. 608, II.; A. & G. 359, c.—*ille*=Greek *ἐκεῖνος*, "that celebrated:" cp. vs. 379, 565.

618—*Alma*: "fostering."

619—*Sidona*: H. 380, II.; A. & G. 258, b. Teucer, after the Trojan war, was expelled from Salamis by his father Telamon, and sought a home at Cyprus, where he built a second Salamis. He is here represented as stopping at Sidon to make terms with Belus, who was at that time master of Cyprus.—*venire*: H. 537, I.; A. & G. 288, b. Here *venire* is used for *venisse*.

623—*dicione*: "under his sway:" i.e. *sub dīcione* or *in dīcione*.

623—*Jam*: "even."—*casus*: "downfall."

624—*Pelasgi*: "the Greek," according to Gladstone, the *Pelasgi* were a pre-Hellenic race, and formed the base of the Greek army in the Trojan war.

625—*Ipsē hostis*: "he, though an enemy."—*ferebat*: "used to extol."

626—*Se volebat*: "would have it that he was spring:" distinguish *volebat* and *vellet* in meaning.

627—*Tectis*: H. 385.4.1; A. & G. 225, b.

628—*Per multos labores* join with *jactatam*.—*similis*: scil., *tuae fortunae*.

629—*Demum*: "at length," not till now: *denique*, opposed to *primum*, "finally," "in short;" *tandem*: "at last," after many efforts or disappointments: *postremo*; "last," in order of time.

632—*Divum*—*honorem*: "she proclaims in the temples of the gods a sacrifice."—*indicit*, a technical word for ordering a religious observance. Caes. B. G. 7.90: *supplicatio indicitur*.

633—*Nec minus interea* : often used in transitions : *nec minus*, adds little to the force of *interea*.—*sociis*=*ad socios* : a Greek dative.

634—*Magnum—suum*=*magnum horrentibus centum tergis suis* : by synecdoche.

635—*Munera—dei* : "the gifts and cheer of the god," i.e. Bacchus.

637—*At* : see note vs. 116.

638—*Splendida*, proleptically used=(*sic*) *instruitur (ut) splendida (sit)*. The *atrium* in a Roman house occupied the centre and was generally used for a dining-room. The use of the present tense gives animation to the description.

639—*Arte—superbo* : "skilfully wrought were the coverlets and of bright purple.—*ostro* : properly the blood of the sea snail, which supplied the ancients with their rich, purple dyes.

640—*Caelata* : "embossed;" i.e. on the goblets, vases, &c., were carved the deeds of their fathers.

641—*Series—gentis* : "a very long, unbroken chain of feats continued by so many heroes from the early origin of the race;" a reference to the deeds of the Tyrians. Vergil had here in view the Roman customs prevalent in his own time.

643—*Neque enim—mentem* : "for neither did his love as a father suffer his mind to rest."

644—*rapidum* : "in haste," join with *praemittit*, although grammatically connected with *Achatem*.

645—*Ferat=referat* : subjunctive of oblique narration : corresponding to *fer* in direct narrative.

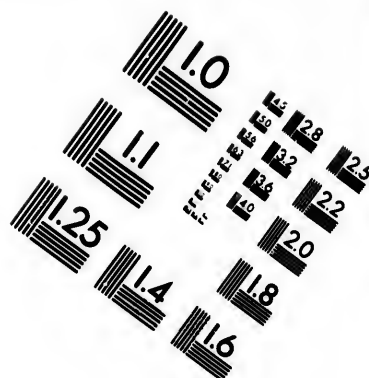
646—*Stat* : "centres."

648—*Ferre jubet*, scil., *Achatem*.—*pallam*, properly a long, seamless garment worn by women over the *tunica*, corresponding to our gown or dress.—*signis—rigentem*=*signis aureis rigentem* : "staff with figures of gold;" a *hendiadys*.

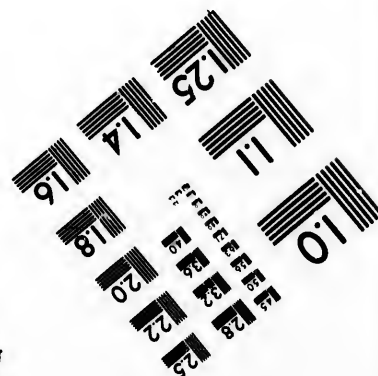
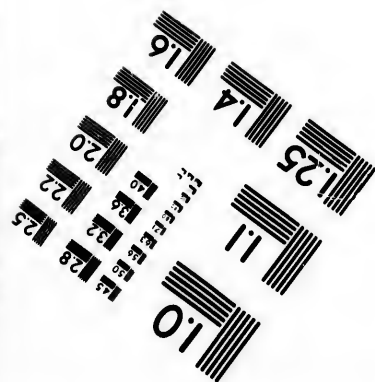
649—*Circumtextum—acantho* : "and a veil fringed with a border of yellow acanthus."—*velamen* : veils were considered a very important portion of a Roman lady's dress, and were of costly material and exquisite workmanship.—*Acantho* : abl. of description : the *acathus* (rt. AK, "sharp"), a thorny shrub, now called *bear's foot*.

650—*Mycenis* : abl. : H 4.12, 11.; A. & G, 258, a. Helen is mentioned in 2,577 as coming from *Mycenae*, whereas she really came from





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Sparta, the royal city of Menelaus. Vergil confounds the city of Agamemnon with that of Menelaus.

661—*Pergama* : the citadel of Troy is called *Pergamus* (πέργαμος ἡ), and *Pergama* (πέργαμα τό), connected etymologically with πύργος, a tower : German *burg*, a town ; *berg*, a hill ; Eng. *burg*, *bury* : as *Edin-burg* ; *Edmunds-bury*.—*Inconcessos Hymenaeos* : "unlawful wedlock !" scan this line : H. 608, v. ; A. & G. 359, f.

663—*Sceptrum* : i.e. *jubet Achutem ut ferat sceptrum*. Ilione was married to Polymnestor, the treacherous king of Thrace.

664—*Maxima*, scil., *natu* : give the other degrees of comparison.—*Collo monile* : "necklace !" for the dative : H. 384, II., I. 3) ; A. & G. 235.

665—*Duplicem-coronam* : probably a crown formed by a circlet of two rings, one of gems and one of gold. Others say of one ring, and translate, "a crown of blended gems and gold."

666—*Haec celerans=ut haec celeriter exequatur* : "to execute promptly these orders !" H. 549.3 ; A. & G. 290, a.

667—*At* : see vs. 116.—*faciem-ora* : H. 378 ; A. & G. 240, c.—*facies* (from *facio*, the natural *make* of the face, i.e., the countenance as expressing emotion by the mouth or by the eyes.

669—*Donisque-ignem* : "and by gifts influence the queen to frenzy, and insinuate love's fire into her heart."—*furentem* : proleptic use of the adjective : vs. 70.

660—*Ossibus* : H. 386 ; A. & G. 228.—*ossibus*, often used for the seat of feeling.

661—*Quippe* : see note, vs. 39.—*ambiguam domum* : "the treacherous house !" literally, "going round about" (*amb.*, *ago*).—*bilingues* : "double tongued," saying one thing and thinking another, referring to the proverbial treachery of the Karthaginians.

662—*Urit*, scil., *eam cura* : "harasses her with anxiety."—*sub noctem* : "at the approach of night !" cp. *ἐνδὲ νύκτα*.—*recurseat* : "oft returns."

664—*Meae-solus* : i.e. (*qui es*) *solus meae vires, mea magna potentia* : H. 369.2 ; A. & G. 241, a.

665—*Patris-temnis* : "who dost despise the sovereign father's bolts that struck Typhoeus." The giant Typhoeus was slain by the lightning of Jupiter. The poet here represents the undying power of love.

666—*Numina* : "divine aid."

- 667—*Frater*: Cupid and Aeneas were sons of Venus.—*Ut=quo modo*: "in what way:" introducing an indirect question.—*nota=notum* est by a *Graecism*.
- 668—Scan this line: H. 608, v.; A. & G. 359, f.
- 670—*Tenet*, scil., *eum*: "detains him."
- 671—*Vereor—hospitia*: "I am anxious how Juno's welcome may end:" dependent question: H. 529; A. & G. 334.
- 672—*Haud—rerum*, scil., *Juno*, from *Junonia*: "Juno shall not be inactive at such a crisis," literally "at such a turning point of affairs:" H. 429; A. & G. 259, a.
- 673—*Quocirca—meditor*: "wherefore I purpose to anticipate her by craft and to surround her with (such a) flame (of love)." The Romans borrowed many of their metaphors from military affairs
- 674—*Ne—mutet*: "that she may not be changed by any influence," i.e., any power but mine, or "by the influence (of Juno) in any way."—*se mutet=mutetur*: see note, vs. 158.
- 676—*Qua*, scil., *ratione*.—*accipe*: "hear:" cp. *da*, "tell."
- 677—*Accitu*: "at the summons:" H. 416; A. & G. 253.
- 679—*Pelago—restantia*: "remaining from:" H. 414, IV. 1; A. & G. 343, a.
- 680—*Sopitum—somno*: "slumbering sound in sleep:" such pleonasms are common. Note the alliteration. Decline *Cythera*.
- 681—*Sacrata—sede*: "in a consecrated spot:" either grove or temple.
- 682—*Mediusve occurrere*: "or to interpose to prevent it." Here *medius=obviam*.
- 683—*Tu—dolo*: "do you counterfeit his looks for one night, no more:" for case of *noctem*: H. 379; A. & G. 256.—*amplius*: H. 417, IV. 2; A. & G. 247, c.
- 685—*Laetissima*: "at the height of her joy."
- 686—*Laticemque Lyaeum*: "the cups of Bacchus."—*latex*, poetic word.—*Lyaeum*: cp. *Λυαῖος*: cp. *Liber*: "the one who frees (λυ-) men from cares."
- 688—*Fallasque veneno*, scil., *eum*: "and may beguile her with (love's) poison."
- 689—Distinguish in meaning *pāret*, *pāret*.

690—*Exiit*: "he doffs."—*et Iuli*: "and gladly he walks with the step of Iulus:" for *incessu*: see note on *inceps*: vs. 46.

691—*At*: cp. vs. 116.—*Ascanio—inrigat*: "sheds like dew calm sleep o'er the limbs of Ascanius."—*Ascanio*: dative of reference: H. 384.4; A. & G. 235, a. *Inrigat* may refer to the dews of night, or more probably to perspiration: op. Shaks. J. C. II, 1: "enjoy the honey-heavy dew of slumber."

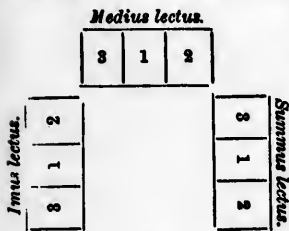
692—*Fotum—gremio*: "her fondling in her lap."

693—*Ubi—umbra*: "where the soft majoram, breathing forth fragrance with its blossoms and sweet shade envelopes him." With *adspirans*, scil., *odorem*.

696—*Duce—Achate*: "glad in having Achates as a guide:" H. 431; A. & G. 255, a.

697—*Cum—locavit*: "by the time he arrives, the queen had already beneath the rich curtains taken her place on a golden couch, and had stationed herself in the centre."—The historic present tense for *cum venerat*.—If *venerat* were read, then we should have had *composuerat*.—*aulaeis* may mean (1) "in a curtain," or (2) "'neath a curtain (=sub *aulaeis*), or (3) "with a curtain," i.e., contributing to the ease of her position.

698—*Aurea*: in scansion (synizesis).—*mediam*: she, as hostess, would occupy the *locus medius* of the *lectus medius*. Vergil is evidently describing here the customs of the Romans of his own day. At a Roman feast there were usually three couches. The room in which the feast was held was called *triclinium* (τρεῖς κλῖναι). The couches were arranged as in the annexed figure, and were called by the names *summus lectus*, *medius lectus*, *imus lectus*. There were usually three guests on each, according to the custom that there should never be fewer than the number of the Graces, or more than that of the Muses. The places of each were styled (1) *locus medius*, (2) *locus summus*, (3) *locus imus*. The host occupied (1) in *medius lectus*.



700—*Discumbitur*: "they recline in their several (*dis*-) places:" H. 465.1; A. & G. 146, c.

701—*Cereremque—expediunt*: "and serve out promptly the bread from baskets." For the case of *canistris*: H. 414, IV. 1; A. & G. 258, a. For *Cererem*: see note, vs. 117.

702—*Tonsique—villis*: "and napkins with shorn nap:" *villis*: abl. quality.

- 703—*Quibus—Penates* : "whose care it was to furnish in turn the lasting store, and to worship the Penates."—*ordine*=*ἐν μέρει*, referring to the division of the labour.—*penum*, and *Penates* are connected etymologically root PA or PAT : cp. *πένομαι, πένης, πένια, πένος*.—*adolere Penates* may mean no more than to keep up the fire for cooking. With *adolere* : cp. "magnify" in our ecclesiastical writings.
- 706—*Qui—onerent* : subjunctive of purpose.
- 707—*Nec non et* : the negatives cancel each other, giving an affirmative sense : "moreover, too."—*liminia*=*atria* : synecdoche.
- 708—*Toris—pictis*=*ad coenam convenire jussi*.
- 708—*Flagrantesque—verba* ; "the glowing looks of the god and his feigned words." The poet here transfers the looks and words of lovers to those of the god of love.
- 712—*Infelix* join with *Phoenissa*.—*pesti—futuræ* : "doomed to her coming ruin."
- 713—*Exolveri mentem* : "to satisfy her soul ;" for case of *mentem* : H. 378 : A. & G. 240 c.
- 715—*Ille—pendit* : "when he hung on the embrace and neck of Aeneas : " abl. separation : H. 578, IV., 1 ; A. & G. 324. Distinguish in meaning *pendere* : *pendere*.
- 715—*Et—amorem* : "and gratified to the full the affection of his pretended father."
- 717—*Haec—haeret* : "she hangs on him with her eyes, she (hangs on him) with her whole soul : " cp. Tennyson's Locksley Hall : "and her eyes on all my motives with a mute observance hung."
- 719—*Insidat—deus* : "how dread a god is lying in wait for her : " i.e. is plotting against her : with *insidere* cp. *insidiae*.
- 720—*Paulatim* : "little by little."—*Acidaliae* : referring to the Acidalian spring, near Orchomenos, in Boeotia, the haunt of the Graces.
- 721—*Et—corda* : "and he tries with a living affection to pre-occupy a soul long since dead to love, and a heart long unaccustomed (to love)."—*praevertere* : explained by some=*praeoccupare*. Others like it to mean, "to surprise."—*resides* : decline.—*desueta*, scil., *amori*.
- 723—*Postquam—epulis* : scil., *est* or *fuit*. Decline *epulis*. What words in Latin are heterogeneous?—*remotae*, scil., *sunt*. The tables

were literally brought in before the feast began and were removed after it was over: hence such phrases as *mensam apponere*, or *opponere*, and *mensam auferre* or *removere*.

- 721—*Crateras—statuunt*: "they place the large mixers;" cp. Hom. II. vi., 526: κρατήρα στήσασθαι.—*vina coronant*: "they crown the wine," may mean (1) as in Homer's κρητήρας ἐπεστέψαντο ποτόιο: "they fill to the brim the mixers with wine," or (2) "they deck the bowls of wine" with ivy or myrtle wreaths, as was certainly done in later times.
- 725—*Fit—tectis*: "a hum arises throughout the halls."—*tectis=in tectis*: H. 425.2, IV., 3; A. & G. 254, a.—*vocemque—atria*: "and through the long halls they cause their words to re-echo."—*atria*: the *atrium* was the principal room in a Roman house. It was used as the reception room, and also as the place where the images of ancestors were placed: derived from *ater*, "black," i.e. blackened by the smoke of the hearth (*foci*): cp. μέλαθρον, from μέλας.
- 726—*Lychni*: cp. λύχνος.—Night came on before they had finished their meal.—*laquearibus*: the small interstices (*lacus*) formed by the fret-work of the cross beams of the ceiling were decorated with gilding. Scan this line: H. 608, III.; A. & G. 347, c.
- 727—*Funalia*: a torch made of stor. cords (*funes*) and covered with wax.
- 728—*Hic*: "hereupon."
- 729—*Mero*: distinguish in meaning *merum*, "pure, unmixed wine;" *vinum*, simply, "wine;" *temetum*, "a heady wine."
- 730—*A Belo*, scil., *orti*: "sprung from Belus," or=*ex tempore Belī*: "from the time of Belus."—*sotili*, scil., *sunt vino implere*. It was customary to pour out a small quantity of wine with the usual prayer to the gods as the preliminaries of a feast.
- 731—*Hospitibus—jura*: "define the rights of strangers;" or "protect the rights of strangers."—*Ζεὺς ξείνιος* (*Juppiter hospitalis*) was worshipped as the guardian gods of guests among the Greeks and Romans.
- 733—*Velis*: "may it be thy will:" distinguish in meaning *vēlis*, *vēlis*.—*hujus*, scil., *diei*.—*minores*, scil., *natu*: give the other degrees of comparison.
- 734—*Laetitiaē—dator*: cp. Hesiod (Works and Days, 614): δῶρα Διὸς πολυγυῖός.—*bona Juno*: Juno was the tutelary deity of Karthage.
- 735—*Coetum—celebrate*: "attend in throngs the gathering."—*coetum=coitum* (*cum*, *eo*).—*faventes*: "speaking words of good omen," or "keeping silence." Especial care was taken during an offering to

the gods or during any religious rite that no inauspicious or frivolous words should be uttered. Hence the admonition of the priests which we find at the beginning of a ceremony : *favete linguis animisque, ore favete, fave linguis* : cp. εὐφημεῖτε; εὐφημος πᾶς ἐστὶ λέως, στόμα σύγκλεισας.

736—*Laticem—honorem* : "an offering of wine;" the *mensa* being regarded as the altar of *Juppiter hospitalis*.

735—*Primaque—ore* : "and she the first, when the libation had been made, with the tips of her lips touched it."—*prima*, as being the first in rank.—*Libato* : impersonal, H. 431, IV., 2 ; A. & G. 255, b. Madvig, 429.—*tenus* : for construction of *tenus* : H. 434, IV., 4, A. & G. 260, e.

738—*Dedit*, scil., *poculum*.—*increpitans* : "with a challenge to drink deep;" cp. the Saxon, *drinc hael*.—*ille—pateram* : "he quickly drained the foaming bowl." There is some humour in contrasting the act of Butes with that of Dido.

739—*Et—auro* : "and swilled himself with the full cup of gold."

740—*Proceres*, scil., *spumantem pateram hauserunt*.—*crinitus* : bards in imitation of Apollo are often represented with long hair : cp. Ἀπόλλων ἄκερσοκόμης.

741—*Personat*, scil., *atria* : "causes the halls to reecho." The Greek and Romans, as well as mediaeval nations, often enlivened their feasts with the songs of minstrels.

742—*Errantem lunam* : i.e., the revolutions of the moon.—*laborces* : some say eclipses : such a theme was common among ancient bards. Physical philosophy was a fruitful theme of the old Orphic writers, as well as among the Roman poets. Cp. Lucretius and Vergil's *Eclogues*, *passim*.

744—*Arcturum* : Ἀρκτοῦρος = Ἀρκτο Φρον : "the watcher (*Φop* : cp. Eng. *ward, wary*) of the bear (*ἄρκτος*)." This refers to the Lesser Bear (*Ursa Minor*), called also *Arctophylax*. Arcturus is often limited to the brightest star in the Lesser Bear (*Ursa Minor*), called *Bootes* (ox-driver).—*Hyadas* : the *Hyades* were seven stars at the head of the Bull (*Taurus*), the rising of which (May, 7-21) was attended by showers of rain (*ῥεῖν*, "to rain").—*geminosque Triones* : two pair of stars, one at the end of the Greater Bear (*Ursa Major*), and the other at the end of the Lesser Bear (*Ursa Minor*). The word *trio=strio* ; root *STAR*, "to scatter;" hence, "the scatterers of light;" cp. Sanscrit *trio=staras*, "the showers of light;" cp. Eng. *star* : Ger. *stern* : Lat. *sterula*. Varro (L. L. 7, 73) says *trio=bos* and connects it with *tero* : cp. *septentriones* : "the north;" properly the "seven stars" of the *Great Bear*.

745—*Quid—properent* : dependent question : H. 529 ; A. & G. 334.

746—*Tardis* : opposed to *properent*.

747—*Ingeminant plausu* : "applaud repeatedly:" lit. "redouble with their applause."

748—*Nec non et* : see note, vs. 707.

749—*Longumque-amorem* : "and kept drinking in a long draught of love : " note the force of the imperfects in *trahebat* and *bibebat* : H. 468 ; A. & G. 277.

750—*Multa—multa* : note the emphatic position of these words : H. 561 ; A. & G. 344. This shows her desire to prolong the feast.

751—*Nunc*, scil., *rogitat*.—*quibus—armis* : dep. quest. : H. 529 ; A. & G. 334.—*Aurorae—filius* : Memnon.

752—*Quales*, scil., *essent* : H. 529 ; A. & G. 334.—*quantus*, scil., *esset*.

753—*Immo age* : "nay, come then : " often used to connect, or add emphasis to what has been said before.—*dic* : give examples of irregular imperatives.

754—*Tuorum* : referring to the Trojans who had perished at Troy : *tuos* refers to the case of Aeneas.—*septima* : some writers, Weidner amongst the number, conclude that Vergil died before he finally settled the chronology of the Aeneid. Vergil in Aen. V., 626, also says that seven years had passed since the fall of Troy, although a year must have elapsed between the time of the reception of Dido and the celebration of the games.

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INDEX OF PROPER NAMES.

ABBREVIATIONS.

Adj. = adjective; *N.* = noun; *n.* = neuter; *pl.* = plural; *sing.* = singular.

A.

Āb-ās, -antis; m.: *Abas*: a Trojan, one of the companions of Aeneas.

Ācest-es, -ae; m.: *Acestes*: m.: a king of Sicily, who hospitably entertained Aeneas and his followers. He was the son of the river-god Crimaeus and of a Trojan woman *Agasta*, or *Sergesta*.

Āchātēs, -ae; m.: *Achates*: the faithful friend and trusty henchman of Aeneas.

Āchill-es, -is and i; m.: son of Peleus and Thetis, and the most valiant of the Greek chieftains engaged in the siege of Troy. His quarrel with Agamemnon caused his withdrawal from the war. The Greeks were in consequence of this withdrawal plunged into misfortunes and defeated in battle. The death of Patroclus, who fell by the hand of Hector, roused Achilles into action. He took the field and slew Hector. Homer represents him as being slain in battle at the Scaean gate; latter traditions, however, make him to have been killed treacherously by Paris.

Āchiv-us, -a, -um; adj.: *Grecian*.

Ācidālī-us, -a, -um; adj.: of or belonging to *Acidalia*, a fountain in Boeotia, where Venus and the Graces used to bathe.

Aēāid-ēs, -ae; m.: a descendant of Aeacus, e.g., Achilles.

Aenēād-aē, -arum; pl. m.: followers of Aeneas, i.e., Trojans, or Romans, as being descendants of the Trojans.

Aenē-as, -ae; m.: *Aeneas*: a Trojan prince, son of Anchises and Venus. After the fall of the city, he and his followers set out for Italy, where he arrived after many wanderings. He married Lavinia, daughter of king Latinus and succeeded to the power of that monarch.

Aeōlī-a, -ae; f.: *Aeolia*: the country ruled by Aeolus, the king of the winds. The *insulae Aeolias* or *Vulcanias*, north of Sicily, comprise his domain.

Aeōl-us, -i; m.: *Aeolus*: the god of the winds.

Āfric-us, -i; m.: the south-west wind.

Āgēn-or, -ōris; m.: son of Neptune and Libya, king of Phoenicia. Vergil (B. 1.335) calls Carthage the city of Agenor, since Dido was descended from him.

Āj-ax, -ācis; m.: *Ajax*: son of Oileus, king of the Locrians. He is described as of small stature, but of great skill in hurling the spear, and, next to Achilles, the most swift-footed of the Greeks. Homer represents him as having been wrecked, on his return from Troy on the "Whirling Rocks." Ajax escaped and boasted that he could escape without the aid of the gods. For his impiety Ajax was swallowed up by the sea. Vergil represents Ajax as being especially hated by Minerva, because on the night of the capture of Troy he insulted Cassandra, the priestess, in the temple of the goddess, whither she had fled for refuge.

Alb-a, -ae; f.: *Alba Longa*, the most ancient city in Latium, and the parent city of Rome. It was destroyed by Tullus Hostilius, and never rebuilt.

Albān-us, -a, -um; adj.: of, or belonging to *Alba*.

Ālēt-es, -ae; m.: *Aletes*: one of the companions of Aeneas.

Āmazōn-es, -um; f.: a fabled race of female warriors who dwelt on the banks of the Thermodon, in Pontus. They came to the aid of the Trojans in the war under the command of their queen, Penthesilea.

Āmȳcus, -i; m.: *Amycus*: a companion of Aeneas.

Anchis-ēs, -ae; m.: son of Capys, and father of Aeneas. He survived the fall of Troy, and accompanied Aeneas, but died on Aeneas' first arrival in Sicily.

Antēn-or, -ōris; *Antenor*: m.: a Trojan: according to Homer, one of the wisest of the Trojan elders. Before the taking of the city he was sent to Agamemnon to negotiate a peace, and concerted a plan of delivering the city into the hands of the Greeks. On the capture of the city he was spared. His subsequent history is variously related. Some say that he founded a new kingdom at Troy; others that he went to Libya, or Cyrene; others, that he went with the Heneti to Thrace, and thence to Italy, where he founded Patavium.

Anthē-us, -i; m.: *Antheus*: a follower of Aeneas.

Āquīl-o, -ōnis; m.: the N.E. wind: called *Boreas* by the Greeks.

Arctūrus, -i; m.: *Arcturus*: a constellation near the Great Bear; called also *Boötes*, or *Arctophylax*.

Arg-i, -ōrum; m.: *Argos*: one of the chief towns in Argolis, in the Peloponnesus.

Argiv-us, -a, -um; adj.: *Argive*: of, or belonging to Argos.

Ascān-i-us, -i; m.: *Ascanius*: son of Aeneas and Creüsa, rescued by his father from Troy and taken to Italy.

Āsia, -ae; f.: *Asia*: one of the continents.

Assārāc-us, -i; *Assaracus*: m.: a Trojan prince, son of Tros and father of Capys.

Ānāmās, -antis; m.: *Athamas*: a follower of Aeneas.

Atla-s, -ntis; m.: *Atlas*: a Titan who upheld the heaven and stars.

Ātrid-ae, -ārum; m.: the *Atridas*: descendants of Atreus, applied to Agamemnon and Menelaus.

Aurōr-a, -ae; f.: *Aurora*: goddess of the dawn, and wife of Tithonus. She is usually represented in a chariot drawn by four horses.

B.

Bacch-us, -i; m.: *Bacchus*: son of Jupiter and Semele, and god of wine.

Bellum, -i; n.: *War* personified.

Bēl-us, -i; m.: *Belus*: king of Tyre and Sidon, and father of Dido.

Biti-as, -ae; m.: *Bitias*: a Tyrian companion of Dido.

Byrs-a, -ae; f.: *Byrsa*: the port of Karthage first built was called, in the Phoenician language, Betzura or Boera, i.e., *citadel*, which was corrupted by the Greeks into Byrsa (*Bûpra*), i.e., *a hide*, and hence probably arose the story. Afterwards it formed the citadel of Karthage.

C.

Caes-ār, -āris; m.: *Caesar*: a surname given to the Julian family at Rome.

Cāio-us, -i; m.: *Caius*: a follower of Aeneas.

Cāpy-s, -os (acc. *Capyn*); m.: *Capyx*: a follower of Aeneas.

Cērēāl-is, -e; adj.: of, or belonging to Ceres.

Clēanth-us, -i; m.: *Cloanthus*: a follower of Aeneas.

Cūpid-o, -inis; m.: *Cupid*: son of Venus and god of Love.

Cyclōpē-us, -a, -um (the regular quantity is *Cyclōpēus*); *Cyclopean*: adj.: of, or belonging to the Cyclopes.

Cymōthō-ē, -ēs; *Cymothos*: a sea nymph.

Cynth-us, -i; m.: *Cynthus*: a mountain in Delos, the natal place of Apollo and Diana.

Cypr-us, -i; f.: *Cyprus*: a large island in the Mediterranean sea colonized by the Phoenicians. It was noted for the worship of Venus, who was often called *Cypria* or *Cypria*. The chief towns were *Paphos*, *Citium* and *Salamis*.

Cyther-ā, -ōrum; n., pl.: *Cythera* (now *Corigo*), an island off the south-western point of Laconia. It was colonized by the Phoenicians, who early introduced the worship of Venus. Hence the goddess is often called *Cytheris* or *Cytherēā*. According to some traditions she arose from the foam of the sea near the island.

Cytherē-us, -a, -um; adj.: *Cytherian*: of, or belonging to Cythera.

D.

Dānā-l, -ōrum; m., pl.: *Danaī*: a name given to the Greeks, as descendants of Danaus, son of Belus and twin brother of Aegyptus.

Dardānīd-ae, -arum; m., pl.: *Dardanīdas*: the descendants of Dardanus; i.e., Trojans.

Dardānī-us, -a, -um; adj.: *Dardanian*: of, or belonging to Dardania or Troy.

Deīōpē-a, -ae; f.: *Deiopea*: a sea nymph, whom Juno promised to Aeolus on condition that he would aid her in destroying the fleet of Aeneas.

Dīān-a, -ae; f.: *Diana*: daughter of Juppiter and Latona, goddess of the chase, the moon, and archery. From root *div*, "bright:"—*ditana*, "bright one."

Dīd-o, -ūs and -ōnis: *Dido*: also called *Elissa*, the reputed founder of Carthage. She was the daughter of Belus, or Antenor, and sister of Pygmalion, who succeeded to the crown of his father. Dido married Aعرbas, or Sychaeus, a priest of Hercules and a man of great wealth. In consequence of the murder of her husband by Pygmalion, she sailed from Tyre, and finally landed at Karthage. She purchased from the simple natives as much land as she could cover with an ox-hide. Cutting the hide into strips, she surrounded the spot on which she subsequently built Bursa (*Σύρα*, a hide), the citadel of Karthage. Vergil represents Dido as falling in love with Aeneas, although an interval of fully three hundred years elapsed between the taking of Troy (1184 B.C.) and the founding of Karthage (853 B.C.).

Dīōmēd-es, -is; m.: *Diomedes*: son of Tydeus, and one of the bravest of the Greeks who fought at Troy. He was the especial favorite of Minerva, and under her direction did many feats of bravery. He engaged in single combat Hector and Aeneas; wounded Mars, Venus, and Aeneas; with Ulysses, carried off the horses of Rhesus and the Palladium.

E.

Ēō-us, -a, -um; adj.: of, or belonging to the East, *Eastern* (*ἑός = εως*, "the dawn").

Ēr-ŷx, -ŷcis; m.: *Eryx*: a mountain and town on the west of Sicily; near it stood Egesta, or Segesta, the city of Aeneas.

Eurōp-a, -ae; f.: *Europe*: a division of the Eastern world.

Eurōt-as, -ae; m.: *Eurotas*, the chief river of Laconia (now *Basiliptamo*), flowing through a narrow and fruitful vale into the Laconian Gulf.

Eur-us, -i; m.: *Eurus*: the S.E. wind (*εὐρός*).

F.

Fīdes, -ei; f.: *Faith* personified.

Fūrōr, -ōris; m.: *Fury* personified.

G.

Gānymōd-es, -is; m.: *Ganymede*: son of Tros, and the most beautiful of mortals. He was carried off by the gods to act as cup-bearer.

Grāil-, -ōrum; m., pl.: the *Greeks*: originally a name given to the people in the N.W. of Epirus. With this tribe the Romans first became acquainted, hence they applied the term Graii, or Graeci, to a people who called themselves Hellenes and their country Hellas.

Gy-as, -ae (acc. Gyan); m.: *Gyas*: a follower of Aeneas.

H.

Harpályō-s, -ēs; f.: *Harpalyce*: daughter of Harpalyceus, king of Thrace, noted for her swiftness of foot and for her skill in martial exercises.

Hēbr-us, -i; m.: *Hebrus*: a river of Thrace, now the *Martiza*.

Hect-or, -ōris; m.: *Hector*: son of Priam and Hecuba, the bravest of the Trojan leaders. He long baffled the Greeks, and when Achilles withdrew from the contest he drove the Greeks before him and burned their ships. The death of Patroclus aroused Achilles to action. The two heroes met, and Hector fell. The conqueror, according to Vergil, attached the dead body of Hector to his chariot and dragged it thrice round the walls of Troy; but according to Homer he dragged it away to the Greek fleet, then, for the space of twelve days, to the tomb of Patroclus. The body was at last ransomed by Priam.

Hectōrē-us, -a, -um; adj.: *Hectorean*; of, or belonging to Hector.

Hēlēn-a, -ae; f.: *Helena*: daughter of Jupiter and Leda, and wife of Tyndarus, from whom she is called Tyndaris. She was the most beautiful woman of her time, and her hand was sought for by the most illustrious princes of Greece. She was married to Menelaus, king of Sparta. Paris, son of Priam, king of Troy, was kindly entertained by Menelaus, at the Spartan court. In consequence of an elopement with Helen, Paris brought on the war against Troy. Menelaus after the war forgave her infidelity, and carried her back with him to Greece.

Hespēri-a, -ae; f.: *Italy*: literally, the land to the west; i.e., west of Greece.

Hýād-ēs, -um; f., pl.: a group of stars at the head of the constellation of the Bull (*Taurus*). They were the fabled daughters of Atlas, mourning the death of their brother Hyas (Ὕας, "to rain").

Hymēnæ-us, -i; m.: *Hymen*: the god of marriage.

I.

Idāli-a, -ae; f.; **Idāli-um, -i**; n.: *Idalia, Icalium*: a grove and height of Cyprus, the favorite abode of Venus. There was also a town in the island, sacred to Venus.

Ili-ā, -ae; f.: *Iliā*: another name for Rhea Silvia, a vestal, who became by Mars the mother of Remus and Romulus.

Ilīac-us, -a, -um; *Ilīan*: adj.: of, or belonging to Ilium, or Troy.

Ilīad-es, -um; pl.: *women of Troy*: the Trojan women.

Ilīōn-ē, -ēs; f.: eldest daughter of King Priam, and wife of Polymnestor, king of Thrace.

Ilīōn-ēus, -ei; m.: a follower of Aeneas.

Ilī-um, -i; n.: *Ilium*: another name for *Troja*.

Ilī-us, -a, -um; *Ilīan*: of, or belonging to Ilium.

Illyric-us, -a, -um: *Illyrian*: of, or belonging to Illyria, a district north of Epirus, along the Adriatic.

Iū-us, -i; m.: *Iulus*: a name given to (1) the fabled founder of Troy; see genealogical table, p. 48; (2) Iulus, or Ascanius originally.

Iōp-as, -as; a bard who sung at the entertainment given to Aeneas.

Itālia; ac., f.: *Italy*.

Itāl-us, -a, -um; adj. *Italian*.

Iūl-us, -i; m.: *Iulus*: another name of Ascanius, son of Aeneas.

J.

Iūli-us, -a, -um; adj.: *Julian*: the *nomen* of the Julian family.

Iūn-o, -ōnis; f.: *Juno*: the wife and sister of Jove, and daughter of Saturnus. She aided the Greeks against Troy. (For *Djovino*: not *dīv*: "to shine").

Iūnōnī-us, -a, -um; adj. of, or belonging to Juno.

Iuppiter, Jōvis; m.: *Jupiter*: king of gods, son of Saturnus and Rhea. (For *Djovis pater*: "father of light.") He represents the sky; hence thunder, lightning and physical phenomena generally proceed from him.

K.

Karthāg-o, -inis; f.: *Karthage*: one of the most celebrated cities of the ancient world; founded about 853 B.C. It embraced the chief citadel (Byrsa), the port (Cothon), and the suburbs (Magaia). It was involved in long and tedious wars with the Romans for the supremacy of the ancient world. It was finally destroyed 146 B.C. It was rebuilt under Julius and Augustus under the name of *Colonia Karthago*. The ruins are near El-Marsa.

L.

Latīn-us, -i; m.: *Latinus*: son of Faunus, and king of the aborigines of Italy. He kindly received Aeneas, and gave the Trojan leader his daughter Lavinia in marriage. After his death Aeneas succeeded to the throne of Latium.

Lătī-um, -i; n.: *Latium*: a broad district south of the Tiber, and between the Alban hills and the sea. Probably called from its flat character *latus*, cp. *πλατύς*, Eng. *flat*.

Lătōn-a, -ae; f.: *Latona*: the mother of Apollo and Diana.

Lāvīnī-um, -i; n.: *Lavinium*: a city of Italy, founded by Aeneas in honor of Lavinia, his wife; now *Pratica*.

Lāvīnī-us, -a, -am; Lavinian: of, or belonging to Lavinium.

Lēd-a, -ae; f.: *Leda*: mother of Helen and of Castor and Pollux.

Līburnī-l, -ōrum; m., pl.: the *Līburni*: a nation of Illyria, inhabiting modern Austrian Croatia.

Līby-a, -ae; f.: *Libya*: a district of Northern Africa.

Lībyo-us, -a, -um; Libyan: of, or belonging to Libya.

Lŷae-us, -a, -um; an epithet of Bacchus: from *Λυαῖος*, from *λύειν*, "to free:" cp. *Liber*: *quia liberat mentem a curis*.

Lŷci-us, -a, -um; Lycian: of, or belonging to Lycia.

Lŷo-us, -i; m.: *Lŷcus*: a comrade of Aeneas.

M.

Maī-a, -ae; f.: *Maia*: daughter of Atlas; the eldest of the Pleiades, and the most beautiful of the seven stars; the mother of Mercury.

Mars, -tis; m.: *Mars*: the god of wars; son of Jupiter and Juno; the patron deity of Rome.

Māvortī-us, -a, -um; Mavortian: of, or belonging to Mars, or Mavors.

Memnon, ōnis; m.: *Memnon*: a king of Ethiopia; son of Tithonus and Aurora; came to Troy with a body of soldiers to aid Priam; distinguished himself for his bravery; was slain by Achilles.

Mercūrī-us, -i; m.: *Mercury*: son of Jupiter and Maia; messenger of the gods.

Mŷs-a, -ae; f.: a *Muse*: the Muses were daughters of Jupiter and Mnemosyne, and born at Pieria. Hesiod states the names as *Clio* (history), *Euterpe* (lyric poetry), *Thalia* (comedy), *Melpomene* (tragedy), *Terpsichore* (dance and song), *Erato* (amatory poetry), *Polymnia*, or *Polyhymnia* (sublime poetry), *Urania* (astronomy), *Calliope* (epic poetry).

Mycēn-aē, -arum; f., pl.: *Mycenas*: one of the chief cities of Argolis, in the Peloponnesus.

N.

Neptūn-us, -i; m.: *Neptune*: the god of the sea.

Nōt-us, -i; m.: *Notus*: the south wind.

O.

Oenōtr-us, -a, -um; adj.: *Oenotrian*: of, or belonging to Oenotria, an old name for Italy.

Ōilē-us, -i; m.: *Ōileus*: a king of Locris, father of Ajax.

Ōlymp-us, -i; m.: a mountain of Northern Greece, near the Aegean Sea: according to Homer, the abode of the gods; hence often used for *Caelum*; now *Elimbo*.

Ōrēa-s, -ādis; f.: *belonging to the mountain*; hence, a mountain nymph (*ōreās*: from *ōpos*, a mountain).

Ōrien-s, -tis; m.: the quarter where the sun rises (*oriens*); hence, the *East*.

Ōrion, -ōnis; m.: *Orion*: a celebrated hunter and giant; placed after his death as a constellation in the heavens; showers attended its rising and setting; B. 1, 535.

Ōront-es, -is and i: *Orontes*: a leader of the Lycians, shipwrecked on his voyage from Troy to Italy: B. 1, 118, 220.

P.

Pall-ās, -ādis; f.: *Pallas*: an epithet of Athene, or Minerva, the goddess of war and of wisdom. The epithet is derived from (1) either *πάλλειν*, "to brandish," i.e., "the brandisher" of the spear: (2) or from *πάλλαξ*, "a maiden," i.e., the virgin goddess.

Pāph-os, -i; f.: *Paphus*: a city of south-western Cyprus, where Venus was especially worshipped.

Parc-a, -ae; f.: one of the three Fates or Destinies. According to the Greeks their names were Lachesis (*λαγχάνειν*, "to allot"); Clotho (*κλώθειν*, "to weave"); Atropos (a, neg. *τρέπειν*, "to turn"). Their duties are expressed in the following line:—*Clotho colum retinet, Lachesis net, et Atropos occat*. With the Romans these were worshipped as *Morta, Decuma, Nona*. The best derivation seems to be *παρ=μερ*, "to allot;" cp. *Μοῖραι*. For the interchange of *p* and *m*: *op. μόλυβδος, plumbum*.

Pārī-s, -dis; m.: *Paris*: also called Alexander, son of Priam and Hecuba. He carried off Helen, wife of Menelaus, King of Sparta, and thus was the cause of the Trojan war. He was slain by the arrows of Philoctetes. He was the especial favorite of Venus.

Pārī-us, -a, -um; adj.: *Parion*: of, or belonging to Paros, one of the Cyclades, noted for its quarries of marble.

Pātāvī-um, -i; m.: *Patavium*: a city of Gallia Cisalpina, founded by Antenor, between the Meduacus Major and Minor (*Brenta*), now called *Padua*.

Pēlasg-us, -a, -um; adj.: *Pelasgian*: of, or belonging to the Pelasgi, an ancient race who inhabited Graeci before the arrival of the Hellenes. The word is derived from *πᾶλλός*: cp. *palidus, palleo*: hence, *dark, or ash-colored*.

Pēnāt-es, -um; n., pl.: the *Penates*: deities who presided over the household and the state. The word seems connected with *pā*, "to feed" or "protect;" hence *pater, panis, penus*; *πόσις* (= *πόσις*), *potens*. They were probably deified founders of the family.

Penthēsilē-a, -ae; f.: *Penthesilea*: queen of the Amazons. an ally of Priam in the war of Troy.

Pergām-a, -ōrum; n., pl.: the citadel of Troy: connected with *πύργος*, "a tower:" German, *burg*; Eng. -borough, -burgh, -bury.

Phoe-b-us, -i; m.: *Phoebus*: an epithet of Apollo: cp. *φῶιβος*, "bright;" *φα*, "to shine:" cp. *φαίβειν, φάος*.

Phoenic-es, -um; m., pl.: *Phoenicians*: people of Phoenicia, a district on the east of the Mediterranean, bounded on the south by Palestine, and on the north and east by Syria. The Phoenicians were the most celebrated navigators of antiquity, and founded colonies along the shores of the Mediterranean; notably Karthage, Tunis, Utica. Tyre and Sidon were their chief towns.

Phoeniss-a, -ae; f., adj.: a *Phoenician woman*: from mas. *Phoenix*: cf. *Threissa*, from *Threx*, a Phoenician woman. As a noun = *Dido*.

Phryg-es, -um; m., pl.: the *Phrygians*, a people of Central Asia Minor.

Phrygi-us, -a, -um; adj.: *Phrygian*.

Phthi-a, -ae; f.: *Phthia*: a district in southern Thessaly. Achilles was born at Larissa, in Phthia.

Poen-i, -ōrum; m., pl.: the *Karthaginians*.

Priām-us, -i, m.: *Priam*: son of Laomedon, and last king of Troy. Heracles took Troy, and Priam, then called Podarces, was among the prisoners. Hesione, the sister of Priam, ransomed her brother, and he changed his name to Priamus (*πρίαμαι*, "I buy," or "ransom") He married Hecuba, the daughter of Cissens, and had among his sons Hector, Paris, Polites. The conduct of Paris involved his father in a war with the Greeks, which lasted for ten years. Troy was finally taken (1184 B.C.) and Priam was slain by Phyrrius, son of Achilles.

Pūnio-us, -a, -um; adj.: *Karthaginian*.

Pygmāllion, -is; *Pygmalion*: son of Belus, and king of Tyre; brother of Dido; murderer of Sychaeus.

Q.

Quīrin-us, -i; m.: *Quirinus*: a name given to Romulus after his ascent to heaven. Derived from *rt. qux*, "powerful:" cp. *Quirites, κύρος, κύριος, κύριανος*.

R.

Rēm-us, -i; m.: *Remus*: the twin-brother of Romulus.

Rhēs-us, -i; m.: *Rhesus*: king of Thrace, whose horses were captured and who was slain by Diomedes and Ulysses in the night attack.

Rôma, -a, -ae; f.: *Rome*: a city in Italy, on the banks of the Tiber; the capital of the Roman world. Derived: *Roma*=(s) *Roma*: root *aru*; op. *'pdu*: "to flow;" hence, "the stream town."

Rôman-us, -a, -um; adj.: *Roman*.

Rô nûl-us, -i; *Romulus*: The founder of Rome; son of Mars and Rhea Silvia.

Rût-i, -ôrum; m., pl.: the *Rutuli*: a people of Latium. They opposed the settlement of the Trojans in Italy. They were defeated, and their king, Turnus, was slain.

S.

Sâbae-us, -a, -um; adj.: *Sabaeen*: of, or belonging to *Saba* (the Sheba of Scripture), the capital of Arabia Felix, situated in the S.W. part of Arabia.

Sâm-os, -i; f.: *Samos*: an island, S.E. of Chios, opposite Mt. Mycale. It was noted for a magnificent temple of Here (*Juno*), situated about two miles from the town Samos. The remains of this temple are still to be seen.

Sarpêd-on, -ônîs; m.: *Sarpedon*: king of Lycia, and an ally of Priam in the Trojan war. He was slain by Patroclus.

Sâtûrn-i-us, -a, -um; adj.: *Saturnian*: of, or belonging to Saturnus, Saturnian. Saturn, according to the Romans, was the father of Juno. His name is derived from *sêro*, to sow; hence he was the god of agriculture.

Scyllae-us, -a, -um; adj.: *Scyllaeen*: of, or belonging to Scylla, a monster who inhabited the rocky strait of Messina, between Bruttium and Sicily.

Sergest-us, -i; m.: *Sergestus*: a follower of Aeneas.

Sicân-i-a, -ae; f.: another name for Sicily. The Sicani, from whom the island obtained its name, were an Iberian people, while the Siculi were an Italian tribe.

Sicûl-us, -a, -um; *Sicilian*.

Sid-on, -ônîs (acc. *Sidona*); f.: *Sidon* (now *Saida*): the most ancient of the Phoenician cities, and for a long time the most powerful. It was eclipsed by its own colony, Tyre.

Sidôn-i-us, -a, -um; adj.: *Sidonian*: of Sidon.

Simô-is, -entis; m.: acc. *Simocenta* (now *Gumbrek*): a river of the Troas falling into the Scamander (*Menderes*).

Spartân-us, -a, -um; *Spartan*: of, or belonging to Sparta.

Sychae-us, -i; *Sychaeus*: the husband of Dido.

Syrt-is, -is; f.: the *Syrtes*: two gulfs on the northern coast of Africa: the Syrtis Major (Gulf of *Sidra*), Syrtis Minor (Gulf of *Cabea*). The word is derived (1) either from *cypen*, "to draw," (2) or from the Arabian word *sert*, a desert. Both were proverbially dangerous to sailors on account of the quicksands and their exposure to winds.

T.

Teuc-er, -i; m.: *Teucer*: (1) an ancient king of Troy; (2) a son of Telamon, king of Salamis, and brother of Ajax.

Teucr-i, -ōrum; pl., m.: the *Trojans*.

Threiss-a, -ae; fem.: of adj. *Threx*, *Thracian*.

Tibérin-us, -a, -um; adj.: of, or belonging to Tiber, a river of Italy, on the banks of which Rome was built.

Tímāv-us, -i; m.: *Timavus* (now *Timavo*): a river of Istria.

Trinácrí-us, -a, -um; adj.: *Trinacrian*: of, or belonging to *Trinacria*, another name for Sicilia. The island obtained its name from its three promontories (*τρεις ἄκραι*) Pelorum (now *Capo di Faro*, or *Peloro*); Pachynum (*Capo di Passara*); Libybaeum (*Capo di Bona*, or *Marsala*).

Tríon-es, -um; m., pl.: also called Septentriones, seven stars (*septem=seven*; *trio=strio*; root *strai*, "to scatter," hence, scatterer: of light, near the north pole.

Triton, -ōnis; m.: *Triton*: a sea-deity, son of Neptune and Amphitrite, and trumpeter to his father.

Tróil-us, -i; m.: *Troilus*: son of Priam and Hecuba, remarkable for his beauty. He was slain by Achilles.

Tróil-us, -a, -um; adj.: *Trojan*.

Trój-a, -ae; f.: *Troy*: also called Ilium, one of the most noted cities of antiquity; situated in the north-eastern part of Mysia, in a district called Troas. It was built near the junction of the Simois and Scamander. It was taken by the Greeks after a siege of ten years, B.C. 1184. Recently Dr. Schlieman has, by excavating the ground, brought to light the remains of this once memorable city.

Trójan-us, -a, -um; adj.: *Trojan*.

Tró-s, -is; m.: *Tros*: (1) son of Erichthinius, and grandson of Dardanus. He married Callirhoe, daughter of the Scamander, and had three sons—Ilus, Assaracus, and Ganymede; (2) an adj.=Trojanus.

Tydid-es, -ae; m.: *son of Tydeus*, an epithet of Diomedes.

Typhōi-us, -a, -um; *Typhoian*: adj.: of, or belonging to Typhoeus, a monstrous giant, whom Earth brought forth to war with the gods after the destruction of her giant progeny. He was destroyed by Jupiter and placed beneath Aetna.

Tyri-us, -a, -um; adj.: *Tyrian*: of, or belonging to Tyre, a celebrated city of Phoenicia.

Týr-us, -i; f.: *Tyre*: an ancient city of Phoenicia, founded by a colony from the older city of Sidon. It was noted for its famous purple.

V.

Vén-us, -érís; f.: *Venus*: the goddess of beauty and the mother of Aeneas. By adjudging the award of the golden apple to Venus, when Minerva, Juno and Venus were the competitors for this prize of beauty, Paris was promised the hand

of the handsomest of earth's daughters. He soon eloped with Helen, and hence the war of Troy. The influence of Venus in this contest was always exerted on the side of the Trojans.

Vest-a, -æ; f.: *Vesta*: the goddess who presided over the *hearth* (*estia*). She symbolized the sanctity of the family ties. In her temple at Rome, the attendant priestesses, Vestal virgins, kept alive the sacred fire.

X.

Xanth-us, -i; m.: *Xanthus*: also called *Scamander*, a river rising in the defiles of Mt. Ida, and after receiving the Simois, falls into the Hellespont. The name is derived from the yellow color of its waters (*ξανθός*): now the *Menderes*.

Z.

Zēphyr us, -i; m.: *Zephyrus*: the western wind, (from *ζέφος* *νότος*: *op. νέφος*, *nubes*, all referring to the dark region of the world).

ABBREVIATIONS.

a, or act.	active.	neg.	negative.
abl.	ablative.	nom.	nominal.
acc.	accusative.	num.	numeral.
adj.	adjective.	obol.	obsolete.
adv.	adverb.	ord.	ordinal.
cf. = confer.	compare.	p. or part.	participle.
conj.	conjunction.	pass.	passive.
dat.	dative.	perf.	perfect.
demonstr.	demonstrative.	pers.	person, personal.
dep.	deponent.	pluperf.	pluperfect.
f.	feminine.	plur.	plural.
fr.	from.	pos.	positive degree.
freq.	frequentative.	poss.	possessive.
fut.	future.	prep.	preposition.
gen.	genitive.	pres.	present.
Gr.	Greek.	prob.	probably.
imperf.	imperfect.	pron.	pronoun.
ind. or indic.	indicative.	rel.	relative.
indecl.	indeclinable.	sing.	singular.
indef.	indefinite.	subj.	subjunctive.
inf. or infin.	infinitive.	uncontr.	uncontracted.
interj.	interjection.	v. a.	verb active.
interrog.	interrogative.	v. dep.	verb deponent.
irr. or irreg.	irregular.	v. n.	verb neuter.
Lat.	Latin	voc.	vocative.
m.	masculine.	=	equal to.
n. or neut.	neuter.		

N.B.—The figures before v. a., v. dep., and v. n. denote the conjugation of the verb. Where the etymology is not given, the word is of very uncertain or unknown origin.

VOCABULARY.

A.

āb (ā), prep. gov. abl. [akin to Gr. ἀπὸ]: *From*. To denote the direction from which an object is viewed: *At, in*: a tergo, *at one's back; behind*.

ab-do, didi, ditum, dēre, 3, v. a. [āb, "away;" do, "to put"], *to hide, conceal*.

āb-ēo, ivi or ii, itum, ire, v. n. [āb, "away;" ēo, "to go"], *to go away, depart*.

āb-ōl-ēo, evi or ti, itum, ēre, 2, v. a. [āb, denoting "reversal;" obsol. ol-o (=cresco), "to grow"], *to banish or remove an object from the memory, etc.*; v. 720.

ab-rīpio, rīpui, reptum, rīpēre, 3, v. a. [for ab-rīpio: fr. ab, "away;" rīpio, "to seize"], *to seize and carry away, or off; to drag, or carry forcibly away*.

ab-sisto, sisti, stitum, sistēre, 3, v. n. [āb, "away from;" sisto, "to stand"], *to leave off, or desist; to cease*.

ab-sum, fui, esse, v. n. [ab, "away from;" sum, "to be"], *to be away from one; to be absent*.

ab-sūmo, sumpsi, sumptum, sūmēre, 3, v. a. [āb, "away;" sūmo, "to take"], *to take away; remove*.

ac; see atque.

ācanthus, i, m. [ἀκανθός, "thorn-flower;" rt. āc, "sharp" āthos, a flower], the plant bear's-foot, or brank ursine.

ac-cēdo, cēssi, cēssum, cēdēre, 3, v. n. [for ad-cēdo; fr. ād, "to;" cēdo, "to go"], *to go to, or towards; to approach*.

ac-cen-do, di, sum, dēre, 3, v. a. [for ad-can-do; fr. ad, in "augmentative" force; root can, akin to Gr. κάω, καίω, "to light, kindle"], of persons, the passions, etc.; *to inflame with rage, exasperate, enrage*.

ac-cingo, cingi, cinctum, cingēre, 3, v. a. [for ad-cingo; fr. ad, "to or on to;" cingo, "to gird"]; with personal pron. in reflexive force; with dat.: *to gird one's self for something; i.e., to prepare one's self, get one's self ready for*.

ac-cipio, cepi, ceptum, cipēre, 3, v. a. [for ad-cipio; fr. ād, "to;" cipio, "to take"], *to receive, va. 304, 434; let in, v.*

123; *welcome, 290, 635; hear, 676. Mentally: to learn, understand.*

ac-ci-tus, tūs, m. [ac-ci-o, "to summon"], a summoning, summons, call.

ac-cumbo, cubui, cubitum, cumbēre, 3, v. a. [for ad-cumbo; fr. ād, "on, upon;" obsol. cumbo, "to lie down"], *to recline at a table, feast, etc.*

ā-cer, cris, ore, adj. [for acer; fr. āc, root of ācū, ācui, ācui, ācui, ācui: acus, acuo, acies, odor]. In character: *ardent, bold, spirited, etc.* Of fear: *sharp, strong, intense*.

ācerb-us, -a, -um, adj. [root āc, "sharp;" see ācer], *bitter, cruel*.

āc-ies, iei, f. [āc, root of āc-o; see ācer] ("a sharp edge;" hence, "order of battle;" hence) an army, host, force, drawn up in line of battle.

actus, perf. part. pass. of *ago*; see ago.

ācū-tus, ta tum, adj. [see ācer]. Of a rock, etc.: *sharp, pointed, etc.*

ād, prep. gov. acc.: *to, towards; against, near to, beside, at*.

ad-do, didi, ditum, dēre, 3, v. a. [ād, "to;" do, "to put"] ("to put to, or on to;" hence), *to add; to give in addition to*.

ād-ēo, ivi or ii, itum, ire, v. a. [ād, "to;" ēo, "to go"] ("to go to" an act, etc.; hence), *to approach, encounter, undergo*.

ād-ēo, adv. [prob. for ād-ēom; fr. ād, "to or up to;" ēom (=ēum), old acc. of pron. is], *so very, so*.

afflictus; see afflictus.

affio; see affio.

ad-for, fatūs, sum, fari, 1, v. a. [ad, "to;" for, "to speak;" op. φημί], *to address*.

ad-gnosco, gnōvi, gnōtum, gnoscēre, 3, v. a. [ad, "to;" gnosco, "to know;" root eno, ena, "to know"], *to recognise*.

ād-huc, adv. [ād, "to, or up to;" huc, old form of hoc, "this"], *as yet*.

ad-lōquor, lōqui, lōquūtus, or loquūtus sum, 3, v. dep. [ad, "to;" loquor, "to speak"], *to address*.

ad-nitor, nīsus and nīxus sum, nīti, 3, v. dep. [ād, "against;" nitor, "to lean"], *to exert one's self, etc.; to put forth one's strength, etc.*

ad-no, nāvi, nātum, nāre, 1, v. n. [ad, "to, or up to;" no, "to swim"], *to swim to, or up to.*

adnuo; see **annuo**.

ād-ōl-eo, ūl (rarely ēvi), (ul)tum, ēre, 2, v. a. [ad, "up;" obsolet. ol-o, "to grow"], religious term: *to honour, propitiate, etc.*

ād-ōro, ōrāvi, ōrātum, ōrāre, 1, v. a. [ād, "without force;" ōro, "to entreat"], *to entreat, beseech; to address an entreaty to.*

ad-pāreo, pāre, pāri, pāritum, 2, v. n. [ad, "to;" pāreo, "to be visible"], *to come into sight, be visible.*

ad-pello, pellere, pūli, pulsum, 3, v. a. [ad, "to;" pello, "to drive"], *to drive to.*

ad-plico; see **applico**.

ad-spiro, spirāre, spirāvi, spirātum, 1, v. a. [ad, "towards;" spiro, "to breathe"], *to breathe forth.*

ad-sto (a-sto), stiti stitum, stāre, 1, v. n. [ād, "by or near;" sto, "to stand"], *to stand by, or near, a person or thing.*

ad-sum, ūli, esse, v. n. [ad, "at;" sum, "to be"], *to be present, or here.*

ad-surgo, surgere, surrexi, surrectum, 3, v. n. [ad, "towards;" surgo, "to rise"], *to rise.*

ādul-tus, ta, tum, adj. [for ādol-tus; fr. ādol-escō, "to grow up"], *grown up, full grown, adult.*

ad-vēho, vexti, vectum, vēhere, 3, v. a. [ad, "to;" vēho, "to carry"], *to bear to a place, etc.*

ad-vēnio, vēni, ventum, vēnire, 4, v. n. [ad, "to;" vēnio, "to come"], *to come to.*

adver-sus, sa, sum, adj. [for advert-sus; fr. advert-o], *opposite; i.e., lying over against, or in an opposite quarter; coming in an opposite direction, or from an opposite quarter.*

ad-vertō, vertēre, verti, versum, 3, v. a. [ad, "towards;" vertō, "to turn"], *to turn towards.*

aeger, gra, grum, adj.: *sad, sorrowing, troubled.*

āe-nus, na, num, adj. [for aernus; fr. aea, aer-is, "bronze"], *of bronze or copper; bronze-, copper-. As subst.: aenum, i. n., a vessel or caldron of bronze or copper; a bronze caldron.*

aequ-o, ōvi, ōtum, ōre, 1, v. a. [aequ-us, "equal"], *to make equal, place on an equality, equalize.*

aequ-or, ōris, n. [aequ-o, "to make level"], *the waters of the sea; the sea, in any condition.*

aequ-us, a, um, adj. [root *ik*, "to make even;" cp. aequor: *ēkw*], *favourable, friendly, non aequ-us: unfavourable, unfriendly* [akin to Sans. *ekas*, "one"].

āer, āeris, m. [root *av*, "to blow;" cp. *āēp*; *āēp*; *āēp*; *āēp*], *the air; cloud, mist, vapour.*

aer-ūs, ōa, ōum, adj. [aes, aer-is, "bronze"], *of, or made of bronze; bronze.*

aes, aeris, n.: *bronze* (an alloy of copper and tin, not brass, which is an alloy of copper and zinc). Of vessels: *a prow of bronze, a bronze-prow* [akin to Ger. *eisen*, "iron"].

aes-tas, tātis, f. [root *ae*, "to burn;" cp. aedes, aestus; *āēw*, *āēp*], *summer.*

aes-tus, tūs, m. Of the sea: *a wave or billow; the sea in an agitated state* [see *aestas*].

ae-tas, tātis, f. [for aev(t)as; fr. aevum, "age;" *āēw*; root *ai*, a lengthened form of *i* "to go"], *time of life, age, generation.*

aet-ernus, er-na, ernum, adj. [contr. fr. aetā-ernus; fr. aetas, aetā-is], *constant, lasting, eternal, everlasting.*

aether, ēris, m. [see *aestas*], *the upper air, or ether; the sky.*

aethēr-i-us, ia, ium, adj. [aether, aethēr-is, "the ether, or upper air"], *pertaining to the upper air or sky.*

afflic-tus, ta, tum, adj. [for afflig-tus; fr. afflig-o, "to dash, or strike down"], *unfortunate, wretched, distressed.*

aff-lo, flāvi, flātum, flāre, 1, v. a. [for ad-flō; fr. ād, "upon;" flō, "to blow, or breathe"], *to blow or breathe upon an object; i.e., of a deity, to bestow on, or impart to, by breathing.*

(af-for): see **ador**.

āger, āgri, m. [root *ag*, "to drive;" hence, where cattle are driven; cp. *āgros*; German *trift*, pasturage, from *treiben*, "to drive;" Eng. *acre*; hence], *land, landed property or estate.*

ag-ger, gēris, m. [aggēr-o, "to bring, or carry, to a place"], *a mound, pile, high or mighty heap.*

ag-men, minis, n. [ag-o], *a line, stream, train; a band, crowd, multitude. Of soldiers: a column, or troop.*

agn-us, *i*, *m.*: a lamb [akin to ἀγνός, "a lamb;" root *av*, "to please;" cp. *āfē*: *ovis*: Eng. *ewe* (probably the pet thing)].

āgo, *āgi*, *actum*, *āgēre*, *3*, *v. a.*: to drive, drive about. Imperative: *comp.*

alo, *v. defect.*: to say, to speak [akin to root *ayh*, "to say;" cp. *ad-ag-i-um*, a saying].

āla, *ae*, *f.* [for *axla*=*axilla*: see *ager*], a wing.

āl-e-s, *ālitis*, *adj.* [for *al-i-t* (*s*); fr. *al-a*, "a wing;" *i*, root of *e-o*, "to go;" (*t*) epenthetic letter], a bird.

āl-i-ger, *gēra*, *gērum*, *adj.* [*āl-a*, "a wing;" (*i*) connecting vowel; *gēr-o*, "to bear"], bearing wings, winged.

āl-i-qui, *qua*, *quod*, *gen.* [*āl-i-qui* *ius*; dat. *āl-icui*; plur. *āl-icui*, *quae*, *qua*, etc.], indef. pron. *adj.* [*āl-i-us*: *qui*], some, any.

āl-ī-ter, *adv.* [*āl-is*, old form of *āl-i-us*-ter, an adverbial suffix; compare *fortiter*]; in another manner, otherwise.—*haud aliter*: not otherwise; i.e., just in the same way.

āl-i-us, *ia*, *iud* (*gen.* *āl-i-us*; dat. *āl-i*), *adj.*: another, other of many [akin to *āl-ā-ori*].

al-igo, *līgāvi*, *līgātum*, *līgāre*, *1*, *v. a.* [for *ad-ligo*: fr. *ad*, "without force;" *ligo*, "to bind"]. Of an anchor as subject: to make or hold fast.

āl-lō-qui, *lōquūtus sum*, *lōqui*, *3*, *v. dep.* [for *ad-lōqui*; fr. *ād*, "to speak"], to speak to, address.

al-mus, *ma*, *mum*, *adj.* [*āl-o*, "to nourish"], benign, propitious.

alt-e, *adv.* [*alt-us*, "high"], on high, aloft.

al-ter, *tēra*, *tērum* (*gen.* *altērius*; dat. *altēri*), *adj.* [akin to *āl-i-us*], another. As subst. *m.*: another person, another.

altus, *ta*, *tum*, *adj.* [root *AL*, *AR*, or *OL*, "high;" cp. *ἀλτὺς*, *ἄλος*; *ad-ol-esco*: *alo*], high, lofty.—As subst.: *altum*, *i*, *n.*: the high heaven.—As subst.: *altum*, *i*, *n.*: the deep; the main or open sea.

āmār-ācus, *i*, *comm. gen.*: *marjoram* [*ἀμάρων*].

amb-āg-es, *is* (found only in abl. sing., complete in plu.), *f.* [*amb*, "around;" *āg-o*, "to go"], intricate details or narrative.

ambig-ūus, *ūa*, *ūum*, *adj.* [*ambo*, "both;" i.e., in two directions; *āg-o*, "to level"], doubtful, uncertain, not to be relied upon.

ambo, *ae*, *o*, *plur. adj.* [Gr. *ἀμφω*], both.

āmbrōs-ius, *a*, *um*, *adj.* [Gr. *ἀμβροσιος*; fr. *a*, neg.: *μωρός*; cp. *mors*, *μοῖρα*; hence, literally, "immortal"], lovely, pleasant, sweet, etc.

ām-ī-ō, *ī-ōh*, *ī-ctum*, *ī-ōire*, *4*, *v. a.* [for *am-jā-ō*; fr. *am*, "around;" *jā-ō*, "to throw"], to wrap around, to clothe.

āmīo-tus, *tūs*, *m.* [*āmīo-īo*, "to throw around"], clothing, garment.

ām-ī-ūs, *ī-ā*, *ī-um*, *adj.* [*am-o*, "to love"], loving, friendly.—As subst.: *āmīcus*, *i*, *m.*: a friend.

ā-mitto, *mtsi*, *missum*, *mittēre*, *3*, *v. a.* [*ā*, "from;" *mitto*, "to let go"], to let go, slip, to lose.—Pass.: *ā-mittor*, *missus sum*, *mitti*.

ām-o, *āvi*, *ātum*, *āre*, *1*, *v. a.*: to love.

ām-or, *ōris*, *m.* [*am-o*, "to love"], love, affection.—Personified: *Love*, or *Cupid*.

am-plexus, *ūs*, *m.* [for *am-plect-sus*; fr. *am-plect-or*, "to embrace;" cp. *plecto*: *πλέkein*; Eng. *plait*; root *PLAK*, "to twist"], an embracing, embrace, caress.

ampli-us, *comp. adv.* [adverbial neut. of *ampli-or*; fr. *amplus*, "extensive"]. Of time: longer, farther, more.

am-pl-ūs, *a*, *um*, *adj.* [*am*, "around;" *pl-ō*, "to fill"], of large extent, extensive, spacious.

an, *conj.* [prob. a primitive word], whether.—Or: *an....an*, whether....or whether.

ancōra, *ae*, *f.* [root *ANC*, "to bend;" cp. *ancus*, *uncus*, *anguis*; Gr. *ἀγκύρα*, *ἄγκος*], an anchor.

ānīma, *īmae*, *f.* [akin to root *AN*, "to breathe;" cp. *animus*; *ἀνεμος*, *ἄνημι*], life.

ānīmus, *īmi*, *m.* [akin to *ānīma*], mind, feeling, courage.

annāl-es, *tum*, *m.* [*annāl-is*, "of, or belonging to a year"], annual records.

an-nūo, *nūi*, *nūtum*, *nūtēre*, *3*, *v. a.* [for *ad-nuo*; fr. *ad*, "to or towards;" *nūo*, "to nod"], to promise.

an-nus, *nī*, *m.* Of time: a year [akin to *AN*, "to go;" *annulus*; to Gr. *ἐν-εαυτός*, "a year"].

ante, *adv.* and *prep.*—Adv.: before, previously, beforehand, sooner. Prep. gov. acc.: before, in front of.

ant-ī-uus, *ī-ua*, *ī-uum*, *adj.* [*ant-e*], former, ancient, old.

antrum, *i*, *n.*: a cave, grotto [*ἀντρον*].

āper, *āpri*, *m.*: a wild boar [akin to *κάπρος*].

ā-pēr-īo, *tī*, *tum*, *īre*, *4*, *v. a.* [prob. *āb*, denoting "reversal;" root *PAR*, "to

cover"), to open, i.e., to make a way, or pass *is* through, something previously closed; to disclose to view. *permit* to be seen.

āpertus, a, um: p. perf. pass. of *aperio*. Of the sky: *unclouded, cloudless, clear*.

ā-p-is, is, f. [akin to root *ro*, "to drink;" cp. *po-to*; *πῖν*; hence, "the drinker or sipper" of the dew, juice of flowers, etc.; hence], *the bee*.

ap-pāreo, pāri, pāritum, pāre, 2, v. n. [for *ad-pāro*; fr. *ād*, "at;" *pāro*, "to appear"], to come or be in sight. to be visible, to show one's self, etc.

appello, pull, pulsum, pellere, 3, v. a. [for *ad-pello*; fr. *ad*, "to or towards;" *pello*, "to drive"]. Of a storm: to drive to.

applico, plicavi, or plicui, plicatum or plicitum, plicare, 1, v. a. [for *ad-plico*; fr. *ad*, "upon;" *plico*, "to fold"], to force, or bring to, a place, etc.

ap-to, avi, ātum, āre, 1, v. a. [root *ap*, "to work, or join;" cp. *opus*, *opes*, *apisci*: *ἀρῶν*], to adapt, fit, adjust, prepare, provide.

apud, prep. with acc.: at, in, among, with.

āqu-a, ae, f.: water [akin to Sans. *ap*, "water"].

ā-r-a, ae, f. [root *ar*, see *altus*], an elevation for sacred purposes; i.e., an altar.

arbor, ōris, f.: a tree.

arbōr-ūs, ēa, ūm, adj. [arbor, "a tree"], tree-like, resembling a tree.

arc-ānus, āna, ānum, adj. [ar-c-a, "a chest"] [see *arceo*], secret, concealed.

arc-ēo, ti (obsolet. sup. *Itum*), ēre, 2, v. a. [root *ark*, "to protect;" cp. *ἀρκεῖν*, *ἀρκή*; *arca*, *arcanus*], to confine, restrain, keep off, drive away.—At v. 800 supply *coe*, i.e. *Teucros*.

arcus, ūs, m. [see *arceo*], a bow.

ardeo, arsi, arsum, arde-re, 2, v. n. [root *ar*, "to burn, or parch;" cp. *arena*, *areo*, *aridus*], to burn with any passionate emotion; to long, be eager.

ardesco, arsi, no sup., ardesco-re, 3, v. n. [ardeo, "to burn"], to become inflamed with love, etc.

ārē-na, nae, f. [see *ardeo*], sand, shore, beach, strand.

arg-entum, enti, n. [root *arg*, "to be bright;" cp. *ἀργυρος*, *arguere*, *argilla*], silver, silver vessels or plate.

ār-idus, ida, idum, adj. [see *ardeo*], dry

ar-ma, mōrum, n. plu. [root *ar*, "to fit;" cp. *ἀρ-μα*, *ἀρ-μακω*, *ἀρ-μακω*: *artus*, *articulus*], arms, weapons, utensils.

ar-mentum, menti, n. [ar-o, "to plough;" hence, properly, ploughing cattle], cattle in general. Of deer: a herd.

ar-rigo, rexi, rectum, rigere, 3, v. a. [for *ad-rigo*; fr. *ād*, "up, upwards;" *rigo*, "to keep straight"; to lift, or raise up. Of the ears: to prick up; i.e. (supp. aures), to listen, be attentive; to rouse, animate, encourage.

ar-s, tis, f.: art, skill, stratagem [root *ar*, "fit"].

art-i-fex, ficiis, comm. gen. [for *art-i-fac-s*; fr. *ars*, *art-is*; (i) connecting vowel; *fac*, root of *facio*, "to make; to exercise" a calling, etc.], an artificer, artisan.

ar-tus, tūs, m.: a joint; a limb [see *arma*].

ar-tus (ar-c-), ta, tum, adj.: narrow, close, confined [see *arma*].

ar-vum, vi, n. [root *ar*, "to plough;" cp. *ἀρῶν*; *aratrum*; O. E. *ear*], a field, plain.

arx, arcis, f. [see *arceo*], a castle, citadel.

a-scendo, scendi, scensum, scendere, 3, v. a. [for *ad-scendo*; fr. *ad*, "up;" *scando*, "to mount"], to mount up, climb, ascend.

aspec-to, tāvi, tātum, tāre, 1, v. a. [id], to look at attentively.

aspec-tus, tūs, m. [aspicio, "to see, or look at," through root *arceō*], a glance, look.

asper, ēra, ērum, adj.: rough, rugged; cruel, bitter, violent, fierce. (Comp.: *asper-lor*.) Sup.: *asper-rimus*.

a-spicio, spexi, spectrum, spicere, 3, v. a. [for *ad-spicio*; fr. *ād*, "on or upon;" *spicio*, "to look"; to look upon, behold, see. Mentally: to consider, regard.

a-spiro, spiravi, spiratum, spirare, 1, v. n. [for *ad-spiro*; fr. *ād*, "upon;" *spiro*, "to breathe"]. Of flowers: to send forth scents, emit fragrance upon a person.

as-surgo, surrexi, surrectum, sur-gere, 3, v. n. [ād, "up;" *surgo*, "to rise"]. Of the heavenly bodies: to rise up, rise.

ast: see *at*.

asto, āre: see *adsto*.

astrum, i, n.: a star [root *star*, "to scatter;" cp. *σπορίσκειν*: *sterno*, *stratus*, *stramen*: *stella*=*sterula*, "the scatterer of light"]

at (ast), conj.: *but; but indeed, yet* [akin to Gr. *ár-ap*, "but"].

ater, tra, trum, adj.: *black, dark*.

at-que (contracted *ac*), conj. [for *ad-que*; fr. *ad*, denoting "addition"; *que*, "and"], and *also, and besides, moreover, and*.

ātrium, *il*, n.: *a hall* [from *ater*, "black," i.e., blackened by smoke; cp. *μέλας*, from *μέλας*].

ātr-ox, ōcis, adj. [ater, atr-i, "black"]. Of persons: *ferce, cruel, harsh, severe*.

at-tingo, tigi, tactum, tingere, *3*, v. a. [for *ad-tango*; fr. *ad*, "against"; *tango*, "to touch"], *to touch*.

at-tollo, no perf. nor sup., tollere, *3*, v. a. [for *ad-tollo*; fr. *ad*, "up, upwards"; *tollo*, "to lift"], *to lift or raise up*.

audēo, ausus sum, audere, *2*, v. semi-dep.: *to dare or venture something, or to do something*.

aud-īo, īvi or īi, itum, īre, *4*, v. a.: *to hear* [akin to *αῦς* (=οὔς), *aur-ōs*, "an ear"; modern Greek *αὐτίον*: *auris*, *ausculto*].

augūr-ium, *il*, n. [*avis*, "a bird"; root *EAR*, "to chatter"; cp. *γῆρυς*, *γπαῦς*; *garrere*, *augury*, *an omen*].

aula ae, f. [root *AV*, "to blow;" see aer: the *αὐλή* of a Greek house, corresponding somewhat to the *atrium* of the Roman, was open above], *a palace*.

aulaeum, *i*, n.: *tapestry* [see *aula*].

aura, ae, f.: *the air* [see aer].

aur-ātus, āta, ātum, adj. [aurum, "gold"], *ornamented with gold; gilt*.

aur-ūs, ūa, ūum: *made of gold, golden* [root *US*, *UR*, "to burn;" op. *āveiv*, *āveiv*: *aurora*, *uro*].

aur-is, is, f. [for *aud-is*; fr. *aud-īo*], *an ear*.

Aur-ōra, ōrae, f.: *Aurora*, the goddess of the dawn [akin to Gr. *αὐ-ῶς*=*ἥ-ῶς*, "the early morn"; fr. root *us*, "to burn," and so "to shine"].

aur-um, *i*, n.: *gold, money* [see aureus].

au-ster, stri, m.: *the south wind* [see aureus; *auster* means, therefore, "the burning wind"].

aut, "con.: or; -aut . . . aut, either . . . or.

auxil-ium, *il*, n. [prob. fr. obsol. adj. auxil-is (=aug-sil-is; fr. aug-ēo, "to increase"), "increasing"], *aid, help, assistance*.

āv-ārus, āra, ārum, adj. [root *AV*, "to be pleased;" op. *avere*, *ovis*: see agnus], *covetous, avaricious*.

ā-vēho, vaxi, vectum, vēhere, *3*, v. a. [ā, "away;" vēho, "to carry"], *to carry away*.

āvers-us, -a, -um, perf. part. of *averto*: *turned away, i.e., unfavourable*.

ā-vertō, verti, versum, vērtēre, *3*, v. a. [ā, "away from;" vertō, "to turn"], *to turn away*. Pass. in reflexive force, also *avertere* for *avertere se*: *to turn one's self, etc., away; to retire, withdraw*.

āv-idus, īda, īdum, adj. [āv-ēo, "to desire eagerly"], *eagerly desirous*.

B.

bac-ātus, āta, ātum, adj. [baeo-a, "a berry;" hence, "a pearl"], *set or adorned with pearls; pearl-*.

barbārus, a, um, adj.: *barbarian, barbarous* [βάρβαρος].

bēā-tus, ta, tum, adj. [be(a)o, "to make happy"], *happy, fortunate, etc.*

bellā-trix, trīcia, f. [bell(a)o, "to war"], *a female warrior*.

bell-o, āvi, ātum, āre, *1*, v. n. [bell-um, "war"], *to wage war; to war*.

b-ellum, ellī, n. [old form. dā-bellum; fr. dā-o, "two"], *war, warfare*.

bēn-ē, adv. [obsol. bēn-us=bōn-us, "good"], *in a good way or manner; well*. Comp. irreg. mēlus sup.: *optime*.

bēn-i-gn-us, a, um, adj. [for bēn-i-gēn-us; fr. bēn-us (=bōnus), "good;" GEN, root of gigno (in pass.), "to be born"], *kind, friendly, benignant*.

bib-o, ī, itum, ēre, *3*, v. a.: *to drink*. Of love: *to drink in, imbibe* [root *BI* (=πi in πi-vw, "to drink"); reduplicated].

bi-lingu-is, e, adj. [bi (=bis), "twice;" lingu-a, "a tongue"], *double-tongued, i.e., hypocritical, deceitful, playing a double part*.

bi-nī, nae, na, distrib. adj. plur. [bi (=bis), "twice"], *two apiece; a pair*.

bīrēm-is, is, f. [bīrēm-is, "two-oared;" fr. bi (=bis), "twice;" rēm-us, "an oar"], *a vessel with two banks of oars; a bireme*.

bis (in composition bi), num. adv. [for dīs; fr. dāo, "two"], *twice*.

blandus, a, um, adj. Of things: *fond, kind, etc.*

bōnus, a, um, adj.: *good*. Comp.: *melior*; sup.: *optimus*.

brēv-ia, ium, n. plur. [brēvis, "short;" hence, "shallow"], *shallow places, shallows, shoals*.

brēv-iter, adv. [brēvis "short"], *shortly, briefly*.

C.

cado, cēoldi, cāum, cādēre, 3, v. n.: *to fall*, in the fullest acceptation of the word. Of victims: *to fall in sacrifice*; *to be slain or offered*. Of sounds: *to abate, subside, die away*.

cādus, i, m.: *a jar, esp. for wine* [cādos].

caecus, a, um, adj.: *blind, blinded, whether physically or mentally; hidden, concealed, secret*.

caed-es, ia, f. [caed-o, "to slay"], *blood shed in slaughter, gore*.

caelestis, e, adj. [see caelum, "heaven"], *heavenly*.

cael-o, āvi, ātum, āre, 1, v. a. [caelum, "a graver;" fr. cavillum: that which hollows (cavo)], *to engrave in relief metals; and, later, to cast or found; to chase; to emboss*.

caelum, i, n. [root kv, "to swell;" see cavo], *heaven*.

caes-āries, āriē, f.: *the hair of the head* [caedo, to cut; op. κόμη, fr. κείρω].

cāl-ēo, ūi, no sup., ēre, 2, v. n.: *to be hot*.

campus, i, m.: *a plain* [prob. akin to κήπος, "a garden"].

cānistrā, ōrum, n. plur.: *a basket made from weeds* [cānastrea].

cāno, cōcni, cantum, cānēre, 3, v. a.: *to sing, celebrate in song or verse* [root CAN, "to sound;" op. καὶαχῆ; A.S. hana, a cook (singer)].

can-tus, tūs, m. [see cān-o]. Of birds: *a singing, note, etc.*

cā-nus, na, num, adj.: *grey, hoary, venerable* [akin to ka-ia, "to burn"].

capesso, essivi or essil, essitum, essēre, 3, v. a. desid. [cāpio, "to take"], *to perform*.

cāpio, cōpi, captum, cāpēre, 3, v. a. [root KAF, "to take, or hold;" op. κῶπη, κῆπη, καπή: capulus], *to take, in the widest sense of the word: to reach, arrive at, etc., a place; to take, seize, choose*.

cāp-ut, itis, n.: *a head* [see capio].

carcer, ēris, m.: *a prison, prison-house* [Sicilian κάρακρ-ov].

card-o, inis, m.: *the pivot and socket by which the doors of the ancients were fixed and made to open and shut; commonly rendered, hinge; the turning-point, main point, of matters* [root KARD, "to swing;" op. καρδάειν, καρδία, cor.: A.S. heorte; Eng. heart].

carpo, carpsi, carptum, carpēre, 3, v. a.: *to feed, or live upon* [akin to ἀρπάζω, "to seize"].

cā-rus, ra, rum, adj.: *beloved, dear* [for cam-rus; root KAM, "to love;" op. amor, i.e., canor].

castra, trōrum, n. plur. [root SKAD, "to cover;" hence castra=scadtra; op. casa (=caisa); cassis (=scadhis): Ger. schatten; Eng. shade], *an encampment, camp*.

cā-sus, sūs, m. [for cad-sus; fr. cād-o], *a chance, accident, event; misfortune, calamity, ruin*.

cāterva, ae, f.: *a crowd, troop, band of persons*.

causa, ae, f. [root sku, "to protect;" op. σκῦρος, κεύθειν: cutis, numen, obsec-rus], *a cause, reason, motive*.

cāv-o, āvi, ātum, āre, 1, v. a. [cāv-us, "hollow;" root kv, "to swell out;" op. κῶλος, κύμα: cumulus, caelum (=cavillum)], *to hollow out*.

cāvus, a, um, adj.: *hollow*.

cēlēbro, āvi, ātum, āre, v. a. [cēlēber, cēlēbris, "much frequented;" hence, of a religious ceremony, etc., to which great numbers of persons resort], *to solemnize, keep festive or festival*.

cēl-er, ēris, ēre, adj. [root KAR, or KAL, "to move;" op. κέλλω, κέλης: celox, currere: A.S. hor-s], *swift*.

cēlēr-o, āvi, ātum, āre, 1, v. a. [cēler, "swift"], *to quicken, to hasten, or speed on or towards; to accelerate*.

cel-la, lae, f. [root KAL, "to hide;" op. καλία, καλύξ: oc-cul-ere: cellare: cillum, claudo, color; A.S. helan; Eng. heal], *a cell*.

cēl-o, āvi, ātum, āre, 1, v. a.: *to hide, conceal* [see cella].

cel-sus, sa, sum, adj. [root KAR, "to project;" op. κάρα; cer-ebrium, collis, columna, culmus, culmen: A.S. holm, high, lofty].

centum, num. adj. indecl.: *a hundred*. Poetically for any indefinite large number: e.g., unnumbered, countless [akin to Gr. ἑκατόν].

cerno, crevi, cretum, cernēre, 3, v. a. [root CER, "to separate, or divide;" op. κρινω, κρίσις, Lat. orimen], *to perceive, discern, see, whether by the eye or the mind*.

cert-e, adv. [cert-us, "sure"], *surely, assuredly, certainly*.

certo, tāvi, tātum, tāre, 1, v. n. intens. [CER, root of cer-no, "to fight;" see cerno], *to contend, vie with one in something*.

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certus, ta, tum, adj. [cert, root of cer-no, "to decide"], *fixed, settled, sure; trusty faith/ful, etc.*

cervix, vicia, f. [root KAR, "to project"; op. κέρως, columna, collis, cerebrum; for cer-vehs (vehs: "to carry"), a neck.

cer-vus, vi, m. [root KAR, "to be hard"; op. κέρως, κάρνον: cornu, carina: Eng. hart, horn), a stag.

ces-so, savi, satum, säre, v. n. intens. (for ced-so; fr. céd-o, "to go away"), to be remiss in anything.

cēterus, a, um (rare in sing.). adj.: the other; the remaining. As subst.: **cētera**, ōrum, n. plur.: the remaining things.

chōrus, i, m.: a dance [χορός].

ciō, olvi, oltum, oläre, 2, v. a. ("to make to go;" hence). to rouse, stir up [root xi, "to stir up;" op. κίω, κίρνω: citus, soll-citus].

cingo, cingi, cinctum, cingere, 3, v. a.: to surround, encircle. Of birds: to wheel around in flight.

cing-ūlum, ūll, n. [cingo, "to gird"], a girdle, belt.

circum, adv. and prep. [prob. adverbial acc. of circus, "a ring" [root KAR, "to curve"; op. κυρτός, κύκλος, κρίκος: curvus, corona, collum]. Adv.: around, round about, all round. Prep. with acc.: around, etc.

circum-āgo, āgi, actum, āgere, 3, v. a. [circum, "around"; āgo, "to drive"]. Of a vessel as object: to drive round, wheel around.

circum-do, dēdi, dātum, däre, 1, v. a. [circum, "around"; do, "to put"], to surround, encircle, enclose.

circum-fundo, fūdi, fūsum, fundere, 3, v. a. [circum; fundo, "to pour"], to pour around; to surround with, envelope in, a cloud, etc.

circum-tex-tus, ta, tum, adj. [circum, "around"; tex-o, "to weave"], woven around, or all round.

cithāra, ae, f.: a harp, cithara [κithāra].

cit-o, adv. [cit-us, "quick"], quickly. Comp. cit-lus.

ci-tus, ta, tum, adj. [ci-tō, "to put in motion"], swift, fleet. In adverbial force: swiftly, quickly, rapidly.

clam, adv.: secretly, privately, by stealth [for calam: root KAL, "to cover"; op. καλέω: celo].

clām-or, ōris, m. [root KAL, "to call"; op. καλέω, κλάω: (o)lamentor,

kalentiae], outcry, clamour, confused shouting.

clā-rus, ra, rum, adj. Of light: clear, bright [probably for cl(a)rus: same root as clamor], famous, famed, renowned, illustrious.

classis, is, f. Of persons summoned for sea-service: a fleet, comprising both the ships and the men serving in them. [See clamor].

clau-do, si, sum, däre, 3, v. a.: to shut, to shut up, close; to surround, shut in [KLU, "to shut"; op. κλείω, κλείς: clavis].

claus-trum, tri, n. [for claud-trum; fr. claud-o, "to shut"], a bar, or bolt.

coe-pio, i, tum, ēre and isse, 3, v. n. and a. [contr. fr. co-pio; fr. co (=cum), in "augmentative" force; apio, "to lay hold of"]. Neut.: to begin, commence. Act.: to begin or commence something.

coe-tus, ūis, m. [another form of cōtus; fr. cō-o, "to come together"; co=cum, "together"; root i, "to go," or "come"]. Of persons: a meeting, company, etc. Of birds: a flock, body, etc.

co-gnō-men, minis, n. [co (=cum), "together with"; gnōmen=nōmen, "a name"], a family or surname. For nomen: a name or appellation.

co-gnosco, gnōvi, gnitum, gnoscere, 3, v. a. [co (=cum), in "augmentative" force; gnosco, = nosco, "to become acquainted with"], to become thoroughly acquainted with; to understand, learn.

cōgo, cōēgi, cōactum, cōgere, 3, v. a. [contr. fr. cō-āgo; fr. co (=cum), "together"; āgo, "to drive"], to force, compel.

collectus, a, um, p. perf. pass. of colligo: gathered up, or collected.

col-ligo, lēgi, lectum, ligere, 3, v. a. [for con-lēgo; fr. con (=cum), "together"; lego, "to gather"], to gather together, or up; to collect.

collis, is, m.: a hill [see cervix].

collum, i, n.: the neck [see circum].

cōlo, cōlūi, cultum, cōlere, 3, v. a.: to till, cultivate; esteem, hold in favour, or regard.

cōl-ōnus, ōni, m. [col-o, "to inhabit"], a settler, colonist.

cōlūma, ae, f.: a column, pillar [see cervix].

cōma, ae, f.: the hair of the head.

cōmīt-or, ātus sum, āri, 1, v. dep. [cōmes, cōmīt-is, "a companion"], to be

a companion to; to accompany, attend.
P. perf. in pass. force: *accompanied, attended.*

commis-sum, ei, n. [for committ-sum; fr. committ-o, "to commit" a fault, etc.], a fault, offence, transgression.

com-mitto, misi, missum, mittere, 3, v. a. [com (=cum), "together;" mitto, "to cause to go"]. Of a fault, etc.: to perpetrate, commit.

com-mōvĕo, mōvi, mōtum, mōvĕre, 2, v. a. [com (=cum) in "intensive" force; mōvĕo, "to move"], to disturb, affect, disquiet, etc. With respect to the passions, etc.: to rouse, excite.

com-pāges, is, f. [com (=cum), "together;" PAG, root of pango, "to fasten"]. Of a structure: a fastening. Of the sides, etc., of a vessel: a joint, seam, etc.

compello, āvi, ātum, āre, 1, v. a. [compello (3, v. a.) in reflexive force, "to bring one's self" to a person in order to address him; hence], to address, speak to, accost.

compello, pūli, pulsus, pellĕre, 3, v. a. [com (=cum) in "strengthening" force; pello, "to drive"], to drive, force.

com-plector, plexus sum, plecti, 3, v. dep. [com (=cum), "with;" plecto, "to entwine"], to embrace, clasp.

complexus, ūs, m. [for com-plect-sus; fr. com-plect-or, "to embrace"], an embracing, embrace.

com-pōno, pōsi, pōsitum, pōnĕre, 3, v. a. [com (=cum), "together;" pōno, "to put"]. With accessory notion of arrangement, and with personal pronoun as object: to recline on a couch at table, etc. Of the day: to end, close. ("To dress, or lay out, a dead body;" hence), to bury, to inter; to calm, still, allay, appease.

concili-o, āvi, ātum, āre, 1, v. a. [concili-um, "an assembly"], to make friendly, conciliate, procure the favour of.

com-clūdo, clūsi, clūsum, clūdĕre, 3, v. a. [com (=cum) in "augmentative" force; clūdo=claudio, "to shut"], to enclose, mark out.

con-curro, curri (rarely cōcurri), cursum, currĕre, 3, v. n. [con (=cum), "together;" curro, "to run"], to rush together in battle, engage in combat, fight.

concur-sus, ūs, m. [for concurr-sus; fr. concurr-o, "to run together"], assemblage, crowd, concourse.

con-do, didi, ditum, dĕre, 3, v. a. [con (=cum), "together;" do, "to put"]. to build. Of a state, etc.: to found. Of a nation: to found, establish.

con-fido, fisis sum, fidĕre, 3, v. semi-dep. [con (=cum) in "intensive" force; fido, "to trust"], to trust strongly. entertain a confident hope.

con-fugio, fugi, fugitum, fugĕre, 3, v. n. [con (=cum), "with;" fugio, "to flee"], to flee for refuge or succour.

con-grĕdi-or, gressus sum, grĕdi, 3, v. dep. [for con-grādior; fr. con (=cum), "together;" grādior, "to step"], to fight, engage, contend.

congressus, ūs, m.: a coming together, match.

con-jungo, junxi, innotum, jungĕre, 3, v. a. [con (=cum), "together;" jungo, "to join"], to join together, unite.

conjux [for conjung-s; fr. conjux, root of conjungo, "to join together"], a husband; a wife.

co-nūb-ium, ii, n. [con (=cum), "together;" nūbo, "to veil one's self," as a bride does; hence, "to wed"], marriage, wedlock.

con-scendo, scendi, scensum, scēdĕre, 3, v. a. [for con-scando; fr. con (=cum) in "augmentative" force, scando, "to mount"], to mount, ascend, climb. With aequor, etc., as object: to navigate.

con-sci-us, a, um, adj. [con (=cum), "with;" solo, "to know"], conscious to one's self.

con-sido, sedi, sessum, sidĕre, 3, v. n. [con (=cum), "together;" sideo, "to sit down"], to settle, take up one's abode.

consil-ium, ii, n. [prob. for consili-um; fr. consil-o, "to consult"], counsel, plan.

con-sisto, stiti, stitum, sistĕre, 3, v. n. [con (=cum) in "strengthening" force; sisto, "to stand"], to stand still; to stop, remain. Of the mind: to be at rest, or ease.

conspec-tus, tūs, m. [conspicilo, "to look at;" through true root conspec], sight, view.

con-spicio, spexi, spectum, spicĕre, 3, v. a. [for con-specio; fr. con (=cum) in "strengthening" force; spicio, "to see"], to see, behold.

con-stitūo, stitui, stitutum, stitĕre, 3, v. a. [for con-statio; fr. con (=cum), "together;" statuo, "to set, or place"]. Mentally: to resolve, determine to do, etc.

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s to do,

con-tendo, tendi, tensum or tentum, tendère. 3, v. a. [con (=cum), in "intensive" force; tendo, "to stretch".] With inf.: to endeavour, strive.

con-tingo, tigi, tactum, tingère, 3, v. a. and n. [for contango; fr. con (=cum), in "augmentative" force; tango, "to touch".] Act.: to take hold of, seize, lay hands on, touch. Neut.: to happen, fall out, come to pass.

contrā, adv. and prep. Adv.: on the other hand, in reply. Prep. gov. acc.: of place: over against, opposite.

contrā-rius, ria, rium, adj. [contra], hostile, opposing, untoward.

con-tundo, tūdi, tūsum, tundère, 3, v. a. [con (=cum), in "intensive" force; tundo, to bruise or pound", to subdue, overpower, crush, destroy.

con-vello, velli or vulsi, vulsum, vellère, 3, v. a. [con (=cum), in "augmentative" force; vello, "to pluck", to tear in pieces, shatter.

con-vēnio, vēni, ventum, vēnire, 4, v. n. [con (=cum), "together;" vēnio, "to come", to come together, assemble.

con-vertō, verti, versum, vertère, 3, v. a. [con (=cum), in "strengthening" force; vertō, "to turn", to turn round, turn.

convex-um, i (mostly plur.), n. [convex-us, "concave"], a vault, arch; a hollow spot, a hollow, cavity; a sloping side, slope.

con-viv-ium, ii [conviv-o, "to live together"], a feast, entertainment, banquet.

co-ōrior, ortus sum, ōriri, 3, dep. [co (=cum), in "strengthening" force; ōrior, "to rise"], arise, break forth.

co-ōp-is, iae, f. [contr. fr. co-op-is; fr. co (=cum), in "strengthening" force; (ops) op-is, "means" of any kind], means, power, opportunity.

cor, cordis, n.: a heart; the heart, or mind [see cardo].

co-or-am, adv. [contr. fr. co-or-am; fr. co (=cum), in "strengthening" force; or, or-is, "the face"], before one, in one's presence.

cor-nu, nūs, n.: a horn [see cervus].

cōrōna, ae, f.: a crown, or circlet, of metal [see circum].

cōrōn-o, avi, ātum, āre, 1, v. a. [cōrōn-a, "a garland," see circum]. Of goblets: to fill to the brim with wine.

corp-us, bris, n. [root KAR, "to make;" op. *καίρω*, *κρέω*: Ceres, oresco, create], the body; a dead body; a carcase or corpse.

cor-rīpio, rīpi, reptum, rīpère, 3, v. a. [for con-rāpio; fr. con (=cum), "together;" rāpio, "to drag, or draw"], to seize snatch. Of space traversed: to hasten through or along; to pass quickly over.

cor-rumpo, rūpi, ruptum, rumpère, 3, v. a. [for con-rumpo; fr. con (=cum), in "intensive" force; rumpo, "to break", to spoil, mar.

cōrusc-us, a, um, adj. [see celer], in waving motion, waving, tremulous.

costa, ae, f. [cp. French côte, côté], a rib.

cōthurnus, i, m.: a high hunting boot, laced in front, worn by the Greeks [*κόθυρος*].

crātēr, ēris, m.: a bowl for mixing wine; a goblet [*κρατήρ*].

crē-ber, bra, brum, adj. [cra, root of cre-sco, to increase," see corpus], frequent, repeated. With abl.: furnished abundantly with; abounding in, thick.

crē-do, didi, dītusi, dēre, 3, v. n. and a. Neut.: to trust, believe. Parenthetically: credo, I believe, suppose, imagine.

cri-nis, nis, m. [for crē-nis; fr. cra, root of cre-sco, "to grow"], the hair of the head.

crin-itus, ita, itum, adj. [crin-is, "hair"], with flowing hair, or locks.

crisp-o, avi, ātum, āre, 1, v. a. [crisp-us, "curled"], to whirl round, brandish.

crist-ātus, āta, ātum, adj. [crist-a, "a crest" = cer-ista: see cervix], crested, plumed, with a crest or plume.

crō-cēus, ēa, ēum, adj. [croo-us, "saffron"], saffron-coloured, yellow.

crūd-ēlis, ēle, adj. [root KRU, "to be hard;" op. *κρύος*, *κρύμς*, *κρύσταλλος*: cruor, caro, crusta], cruel. Of hatred: fierce.

crūentus, a, um, adj. [prob. akin to crūr, "blood"], bloody, gory.

cum, prep. gov. abl.: with [akin to Gr. *σύν* (for *σύν*), *σύν*].

cū-mūlus, mūli, m. [see cavo], a heap, pile, mass.

cunctus, a, um, (most frequently plur.), adj. [contr. from conjunctus, p. perf. pass. of conjungo, "to join, or unite together," or co-vinctus, "bound together"], all, the whole, the whole of. As subst.: cuncti, ōrum, m. plur.: all.

cūr (anciently quor), adv. [contr. fr. quā re, or cui rei: the abl. or dat. of qui and res, respectively], why.

cūr-a, ae, f. [for coer-a; fr. coer-o, old form of quaer-o, "to seek;" root KRU, "to

look;" op. *κοίω*, *caveo*, "to search"; *care*, *anxiety*, *solicitude*; *an object of care*, *a care*.

curro, *chourri*, *cursum*, *currere*, 3, v. n.: to run [see *celer*].

curtus, *cus* (dat. *curru*, v. 156), m. [curt-o, "to run;" see *curro*], *a chariot, car*.

cur-sus, *sūs*, m. [for *currsus*; fr. *curr-o*, "to run"], *a voyage, course*, by sea, etc.

cuspis, *Idis*, f. [root *kr*, "to sharpen;" see *cleo*], *a spear, lance, javelin*.

custos, *edis*, comm. gen. [root *skri*, "to cover;" see *causa*], *a keeper, guardian*. Collectively: *guards, an armed force*.

cycnus, *i*, m.: *a swan* [root *kan*, "to sing, or sound;" see *cano*].

D.

dā, pres. imper. of *do*.

dap-s, *is* (gen. plur. seems not to occur), f.: *a rich feast, a magnificent banquet* [akin to *dar*, root of *dār-ru*, "to devour," and *dār-avn*, "expense"].

dātor, *tōris* m. [d(a)-o, "to give"], *a giver, bestower*.

dē, prep. gov. abl. Of local relations: *from, down from*. Of time: *directly after*. Of origin, etc.: *from, according to*.

dēa, *ae*, f. [akin to *deus*], *a goddess*.

dēcor-us, *a*, um, adj. [dēcor, dēcoris, "gracefulness"], *graceful, elegant, beautiful*.

dēcor-us, *ōris*, n. [dēc-et, "it is becoming"], *ornament, decoration, splendor*.

dē-fētor, *fessus sum*, *fētisci*, 3, v. dep. inch. [for *dē-fatiscor*; fr. *dē*, in "strengthening" force; *fātiscor*, "to grow faint"], *to become quite faint, or weary*.

dē-figo, *fixi*, *fixum*, *figere*, 3, v. a. [dē, "down;" *figo*, "to fix"]. Of the eyes: *to fasten, or fix intently, downward on some object beneath*.

dē-flūo, *fluxi*, *fluxum*, *flūere*, 3, v. a. [dē, "down;" *flūo*, "to flow"]. Of a garment: *to fall in flowing folds; to descend, etc.*

dē-hinc, adv. [dē, "from;" *hinc*, "hence"], *hereupon, afterwards, next, then*.

dē-hisco, *hivi*, no sup., *hiscere*, 3, v. n. [dē, "asunder;" *hisco*, "to yawn"], *to yawn, or gape, asunder*.

dē-inde, adv. [dē, "from;" *inde*, "thence"]. Of succession: *afterwards*,

next in order, after that. Of time: *in the next place, afterwards, after that*.

dēm-is-sus, *sa*, sum, adj. [for *dēm-it-tus*; fr. *dēm-it-o*, "to send down"; *down-ast*, bending downwards. Of genealogical descent: *derived, descended*.

dē-mitto, *mihi*, *missum*, *mittere*, 3, v. a. [dē, "down;" *mitto*, "to send"], *to send down*.

dēm-um, adv. [a lengthened form of the demonstrative particle *dēm* in *i-dēm*, *tān-dēm*], *at length, at last*.

dē-ni, *nae*, *na*, num, adj. plur. [for *dec-ni*; fr. *dēc-em*, "ten"], *ten*.

dē-pendō, no perf. nor sup. *pendere*, 2, v. n. [dē, "down;" *pendō*, "to hang"]. With abl.: *to hang down, or depend, from*.

dē-rīpio, *ripūl*, *reptum*, *ripere*, 3, v. a. [for *dē-rāpio*; fr. *dē*, "away;" *rāpio*, "to tear"], *to tear away, or off*.

desert-a, *ōrum*, n. plur. [desert-us, "desert, solitary"], *desert, solitary, or waste places; deserts*.

dē-sisto, *sitū*, *sistum*, *sistere*, 3, v. n. [dē, "away from;" *sisto*, "to set one's self, stand"], *to leave off, give over, cease, desist*.

despec-to, *tāvi*, *tatum*, *tāre*, 1, v. a. intens. [despicio, "to look down upon, through root *spic*], *to look down upon intently from a height*.

dē-spicio, *spexi*, *spectum*, *spicere*, 3, v. a. [for *dē-spēcio*; fr. *dē*, "down upon;" *spicio*, "to look"], *to look down upon from a height*.

dē-suesco, *suevi*, *suetum*, *suescere*, 3, v. a. [dē, denoting "removal;" *suesco*, "to accustom"], *to become accustomed*.

dē-super, adv. *dē*, "from;" *super*, "above"], *from above*.

dē-trūdo, *trūsi*, *trūsum*, *trūdere*, 3, v. a. [dē, "down;" *trūdo*, "to thrust"], *to thrust down, or off from*.

dēus, *i*, m.: *a god* [root *div*, "to be bright;" op. *δῖος*, *ἑῆλος*; *dies*, *divus*].

dē-vēnio, *vēni*, *ventum*, *vēnire*, 4, v. a. [dē, "down;" *vēnio*, "to come down"]. With acc. of place: *to come to, arrive at*.

dē-vōvō, *vōvi*, *vōtum*, *vōvere*, 2, v. a. [dē, "from;" *vōvō*, "to vow"]. In a bad sense: *to devote, destine, to some misfortune*.

dextra-a, *ae*, f. [dexter, *dextr-i*, "right, on the right side;" root *DEX*, "to receive," or *DIK*, "to point out;" op. *δεξιμαί*, *δεξιμναι*; *dico*, *index*], *the right hand*.

dīcī-o, ōnis, f. [perhaps fr. **dīc-o**, "to say"], *dominion, power, authority*.

dīco, dixi, dictum, dicere, 3, v. a. [root **DIK**, "to point out;" cp. δεικνύμι, *deiknō*: digitus, *indico*, to say, tell, speak; to relate, declare; to call, name.

dīc-o, āvi, ātum, āre, 1, v. a.: to set apart, dedicate [akin to **dīco**].

dīc-tum, ti, n. [**dīc-o**], *a word, order, command*.

dies, ei, m. (in sing. sometimes f.): *a day, the light of day, the daylight* [see **deus**].

dīf-fundo, fūdī, fūsum, fundere, 3, v. a. [for **dī**-fundo; fr. **dī**, "in different directions;" **fundo**, "to pour out"]. Of the locks: *to spread, or waft about*.

dīgn-or, ātus sum, āri, 1, v. dep. [dīgn-us, "worthy"], *to deem or hold one, etc., worthy of something*.

dīgn-us, na, num, adj. [root: see **dīco**]. Of things: *suitable, fit, becoming, proper; that of which one, etc., is worthy*.

dī-līgo, lēxi, lectum, ligere, 3, v. a. [for **dī**-lego; fr. **dī** (=dis), "apart;" **lēgo**, "to choose"], *to value, or esteem highly; to love*.

dī-mitto, mīsi, missum, mittere, 3, v. a. [**dī** (=dis), "apart;" **mitto**, "to send"], *to send about in different directions, or to different parts*.

dī-rīgo, rexī, rectum, rigere, 3, v. a. [for **dī**-rēgo; fr. **dī** (=dis), in "strengthening" force; **rēgo**, "to keep or put straight"], *to guide, direct*.

dīrus, a, um, adj.: *fearful, dreadful, horrible* [prob. akin to **deīdo**, "to fear"].

dīsc-o, didici, no sup., discere, 3, v. a.: *to learn* [root **DIK**; see **dīco**].

dīscrī-men, mīnis, n. [for **dīscrē-men**; fr. **dīscrēmo**, "to separate," through root **CRE**], *distinction, difference; risk, hazard, danger*.

dīsc-umbo, oñbūi, oñbitum, cumbere, 3, v. n. [**dī**, "towards different sides;" **umbo**, "to lie down"], *to lie down by stretching one's self out from one side of a couch, etc., to the other; to recline on a couch, etc.*

dīscīcīo, jēci, jectum, jicere, 3, v. a. [for **dī**-jacīo; fr. **dī**, "asunder;" **jacīo**, "to throw"], *to scatter, disperse*.

dīsc-jungo, junxi, junctum, jungere, 3, v. a. [**dī**, denoting "opposition" or "reversal;" **jungo**, "to join"], *to divide, part, remove*.

dīsc-pello, pūli, pulsum, pellere, 3, v. a. [**dī**, "in different directions;" **pello**,

"to drive"], *to drive in different directions; to disperse, scatter*.

dīssimūl-o, āvi, ātum, āre, 1, v. a. [for **dīssimīl-o**; fr. **dīssimīl-is**, "unlike"]. Without nearer object: *to conceal, or hide one's self; to remain concealed, or hidden*.

dīstendo, tendi, tensum or tentum, tendere, 3, v. a. [**dī**, "apart;" **tendo**, "to stretch"], *to swell out, distend*.

dīu, adv. [adverbial, abl. of **obsoletus** (=dies), "a day"], *for a long time; a long while*. (Comp.: **dīūtius**: sup.: **dīūtissime**.)

dīv-a, ae, f. [akin to **dīvus**: see **deus**, for not], *a female deity, a goddess*.

dīver-sus, sa, sum, adj. [for **dīvert-sus**; fr. **dīvert-o**, "to turn in a different direction"], *turned in a different direction, i.e., hither and thither; far distant*.

dīv-es, Itis, adj. With gen.: *rich, or abounding in*. (Comp.: **dītor**; sup.: **dītissimus** [akin to root **DIV**, "to shine;" see **deus**].

dī-vīdo, vīsi, vīsum, videre, 3, v. a.: *to divide out, distribute* [**dī** (=dis), "asunder;" root **VIN**, "to separate;" cp. **viduus**, *vidua*; Eng. *widow*].

dīv-inus, ina, inum, adj. [**dīv-us**, "a deity"], *divine, heavenly*.

dīv-us, i (gen. plur. **dīvūm**), m.: *a deity, a god* [see **deus**].

dō, dēdi, dātum, dāre, 1, v. a.: *to give in the widest sense of the word*. Phrases: **Dare vela** (*to give the sails to the wind*; i.e., *to set sail*). **Dare amplexus** (*to give embraces*; i.e., *to embrace*). Of sounds: *to give, or pour, forth; to allow, permit* [root **DA**, "to give;" cp. **di-dō-mi**, *dōmō*, *dōmō*; *dator*].

dōc-ēo, āi, tum, ēre, 2, v. a. [akin to **dīc-o**, "to say"], *to teach, instruct, inform*.

dōlēo, āi, Itum, ēre, 2, v. n. and a.: Neut.: *to grieve, or sorrow*. Act.: *to grieve or sorrow at, or over; to lament, etc.*

dōl-or, dīs, m. [**dōl-ēo**, "to grieve"], *grief, sorrow*.

dōl-us, i, m.: *craft, fraud, guile, deceit* [**dōlos**].

dōmīn-or, ātus, sum, āri, 1, v. dep. [**dōmīn-us**, "lord," "master;" root **DAM**, "to conquer;" cp. **δαμάω**, *damāō*; **domo**; Eng. *tame*], *to bear rule, hold sway, have the dominion*.

dōm-inus, īni, m. [either fr. **dōm-us**, and so, "one pertaining to the house;" or, rather, from **dōm-o**, and so, "the subduer," etc.], *master, ruler, lord*.

dōmus, *i* and *ūs*, *f.*: a dwelling, abode, house; a family, house, line [dōmos].

dōnec, conj.: until, till at length.

dō-num, *nl. n.* [for dānum; *fr. da*, root of *do*, "to give"]; a gift, present; a votive gift or offering to a deity.

d-orsum, *orsl. n.* [contr. *fr. devor-sum*; *fr. de*, "downwards;" *vorsum*, "turned"]. Of rocks: a ridge.

dūb-ius, *la. lum. adj.* [for du-hibius; *fr. duo*, "two;" *habeo*, "to move;" *i.e.*, "to hold by two," *i.e.*, "to hold doubtful"], doubtful, uncertain.

dūco, *duxl. ductum, dūcere*, *3. v. a.*: to lead; to construct, erect; to derive one's origin, etc.; descend.

duc-tor, *tōria. m.* [duc-o, "to lead"], a leader.

dulc-is, *e. adj.*: sweet in taste; dear, beloved [usually considered akin to γλυκός].

dum, conj. [akin to diu], while, whilst, during the time that; until that, until.

dū-plex, *plleis. adj.* [for duplic-s; *fr. du-o*, "two;" *plio-o*, "to fold"], two-fold, double. Plur.: both.

dūr-o, *avi. ātum, āre*, *1. v. n.* [dur-us, "hard"]. Of persons: endure, hold out, etc.

dūrus, *a. um, adj.*: hard in nature, etc.; unfortunate, adverse.

dux, *dūcis. comm. gen.* [for duc-s, *fr. dūo-o*, "to lead"], a leader, conductor, guide; a leader, commander.

E.

ē: see *ex*.

ēbur, *ōris. n.*: ivory.

ē-dūco, *duxl. ductum, dūcere*, *3. v. a.* [*e* (=ex, "out;" *dūco*, "to lead"), to lead out, or forth.

ēfferō, *extūll. ēlātum, efferre*, *v. a. irreg.* [for ex-fero; *fr. ex*, "out;" *ferō*, "to bear"], to bear, carry, or bring out or forth; to raise up, or aloft; to uplift.

ē-ficio, *fecil. fecitum, fēcere*, *3. v. a.* [for ex-facio; *fr. ex*, "out;" *facio*, "to make"], to form, produce.

ē-fōdio, *fōdi. fossum, fōdere*, *3. v. a.* [for ex-fodio; *ex*, "out;" *fōdio*, "to dig"], to dig out, or up; to excavate.

ē-fundo, *fūdi. fūsum. fundere*, *3. v. a.* [for ex-fundo; *fr. ex*, "forth;" *fundo*, "to pour"]. Of life: to resign, give up.

ēgens, *ntis. p. pres. of egeo*: needy, destitute.

ēgē-nus, *na. num. adj.* [ēgeo "to be in need"]. With *gen.*: in need, or destitute of.

ēg-ēo, *ti. no sup., ēre*, *2. v. n.*: to be needy, or in need [root *AGH*, "to be in want;" cp. *āgēn*].

ēgo, *gen. mei (plur. nos, gen. nostrum, or nostri), pron. pers. 1.*

ē-grādior, *gressus sum, grēdi*, *3. v. dep.* [for ē-grādior; *fr. ē* (=ex), "out;" *grādior*, "to step"], to disembark, land, from a vessel.

ē-grēgius, *a. um, adj.* [*e* (=ex), "from;" *grex*, "a flock"], eminent, famous.

ē-jicio, *jecil. jectum, jicere*, *3. v. a.* [for ē-jacio; *fr. ē* (=ex), "out;" *jacio*, "to cast"], to cast, or throw out. *P. perf. pass.*: wrecked, shipwrecked, cast ashore.

ē-lābor, *lapsus sum, labi*, *3. v. dep.* [*e* (=ex), "out, or away from;" *lābor*, "to glide"], to slip away from, to escape.

ē-mitto, *misil. missum, mittere*, *3. v. a.* [*ē* (=ex), "out;" *mitto*, "to send"], to send out, or forth; to let go.

ēn, interj.: lo! behold!

ēnim, conj.: truly, certainly, surely, indeed; for.

ē-o, *ivi or ii. itum, ire*, *v. n.*: to go [root *i*, akin to *Gr. i-éai*].

ēodem, adv. [eodem=eundem, acc. sing. of idem, "the same"], to the same place.

ēōs, *ā. um, adj.* [hōs, "the dawn"], eastern.

ēpūlum, *i. n. plur.*; **ēpūlae**, *ārum*, *f.*: a feast, banquet.

ē-quidem, adv. [for *ec-quidem*; *fr. demonstrative suffix* *ce*, changed before the *k* sound into *ec*: *quidem*, "indeed"], indeed, verily, truly.

ē-qu-us, *i. m.*: a horse [akin to *Gr. ἵκκ-ος=ἵππ-ος*; root *AK*, "swift;" cp. *āqu-s*: aquila].

ergo, adv. [akin to *vergo*, "to bend itself, incline"], therefore, in consequence, consequently.

ē-rīpio, *ripūl. reptum, rīpere*, *3. v. a.* [for ē-rāpio; *fr. ē* (=ex), "away;" *rāpio*, "to snatch"], to snatch away; to deliver, set free.

er-to, *avi. ātum, āre*, *1. v. n.*: to wander, rove, stray.

err-or, *ōria. m.* [perhaps=ersor; *fr. ara*, to move quickly; hence, a wandering], a wandering.

ê-rumpo, rūpi, ruptum, rumpere, 3, v. a. [ê (=ex), "out;" rumpo, "to break"]; to break out from, to sally forth from.

êt, conj.: and;—et . . . et, both . . . and; and too, and moreover [akin to Gr. êt, "moreover"].

êtiam, conj.: and also, furthermore, moreover, likewise; even [akin to êti; Lat. et].

ê-vertō, verti, versum, vertere, 3, v. a. [ê (=ex), "out;" verto, "to turn"]. Of the waters: to upheave, agitate.

ex (ê), prep. gov. abl.: out of; away from, from among, from the midst of; of. Of time: from, after.

exactus, a, um, p. perf. pass. of exigo: precise, accurate, exact. As subst.: **exacta**, ōrum, n. plur.: accurate things, i.e., precise or exact information.

ex-ânim-us, a, um, adj. [ex, denoting "negation;" ânim-a, "life"]; without, or devoid of, life; lifeless, dead.

ex-audio, audi vi or audii, auditum, audire, 4, v. a. [ex, "without force;" audio, "to hear"]. Without nearer object: to hear.

ex-cedo, cessi, cessum, cedere, 3, v. n. [ex, "forth;" cedo, "to go"]. With abl.: to go forth, or depart from; to leave.

ex-cid-ium, il, n. [for excidium; fr. eo=Gk. êx, intensive: scindo, "to destroy"]; destruction, overthrow.

ex-cido, cidi, no sup., cedere, 3, v. n. [for ex-cedo; fr. ex, "out;" cido, "to fall"]; to slip out, escape, from the mind, memory.

ex-cido, cidi, csum, cedere, 3, v. a. [for ex-caedo; fr. ex, "out;" caedo, "to cut"]; to cut or hew out.

ex-cipio, cepi, ceptum, cipere, 3, v. a. [for ex-capio; fr. ex, "without force;" capio, "to take"]; to take, receive.

ex-cudo, cudi, csum, cudere, 3, v. a. [ex, "out;" cudo, "to strike"]; to strike forth, or out; to produce by striking.

ex-cutio, oussi, cussum, cutere, 3, v. a. [for ex-quatio; fr. ex, "out;" quatio, "to shake"]; to shake out or off from anything.

ex-êo, i vi or ii, itum, ire, v. n. [ex, "out;" eo, "to go"]; to go out or forth from a place.

ex-ercêo, erôti, erestum, erêre, 2, v. a. [for ex-arêo; fr. ex, denoting "opposition;" arêo, "to enclose"]; to employ, level.

ex-haurio, hausi, haustum, haurire, 4, v. a. [ex, "out;" haurio, "to draw" water]; to drain a person of resources, etc.; to drink up, exhaust.

ex-igo, égi, actum, igere, 3, v. a. [for ex-êgo; fr. ex, "out;" êgo, "to drive"]. Of time: to pass, spend, lead; to weigh accurately in the mind.

ex-imo, émi, emptum, imere, 3, v. a. [ex, "out" or "away;" émo, "to take"]; to remove.

ex-pêd-io, i vi or ii, itum, i vi, 4, v. a. [ex, "out of;" pes, pês-is, "the foot"]; to prepare, get ready, etc.

ex-pello, pelli, pulsum, pellere, 3, v. a. [ex, "out;" pello, "to drive"]; to drive out, expel.

ex-pêrior, pertus sum, pèriri, 4, v. dep. [ex, in "intensive" force; pèrior, "to try"]; to prove, put to the test. In perf. tenses: to experience; to know or prove by experience.

ex-plêo, plêvi, plêtum, plêre, 2, v. a. [ex, in "strengthening" force; plêo, "to fill"]. Of time: to complete, finish, etc.; to satisfy.

ex-plôro, plôrâvi, plôrâtum, plôrâre, 1, v. a. [ex, in "intensive" force; plôro, "to call out"]; to search out, seek to discover, ascertain.

ex-sêro, sêrui, sertum, sêrere, 3, v. a. [ex, "out or forth;" sêro, "to put"]; to be bare, uncovered, naked.

ex-spiro, spirâvi, spirâtum, spirâre, 1, v. n. [ex, "forth;" spiro, "to breathe"]; to breathe forth, or out.

ex-templo, adv. [contr. fr. old ex-tempulo; fr. ex, "immediately after;" tempulum, a dimin. form of tempus, "time"]; forthwith, at once.

extrêmus, a, um, sup. adj. ["outermost;" hence], of place: furthest, extreme. As subst.: **extrêma**, ōrum, n. plur., the furthest parts. In quality or degree: extreme, utmost. As subst.: **extrêma**, ōrum, n. plur., extreme things, limits.

ex-ûo, ūi, ūtum, ūere, 3, v. a.: to put off from one's self; to lay aside; doff.

ex-ûro, ussi, ustum, ūrere, 3, v. a. [ex, denoting "completeness;" ūro, "to burn"]; to burn up, consume by fire.

F.

fâc-ies, îs, f. [prob. fr. fâc-io, "to make"]; make, form, figure, countenance.

fâc-ilis, île, adj. [facio, "to do;" through root fâc], easy, prosperous; suitable, adapted.

facio, *fēci*, *factum*, *facere*, 3, v. a.: to make, in the widest sense of the term. With double acc.: to make an object that which is denoted by the second acc.; to do [root akin to *fu*], "to be" in a causative sense; op. *fu*-i; -bam, in impf. of active verb: *φύω*].

fac-tum, ti, n.: a deed, act [see *facio*].

fal-lo, *fēfelli*, *falsum*, *fallere*, 3, v. a.: to deceive; to imitate or assume for the purpose of deception [root *spal* or *spa*]; "to fall or tumble"; op. *σπάλλειν*, *σπαίρειν*, *πάλλειν*; *sperno*, *pellere*, *pulvis*, *pōpulus* (*poplar*)).

falsus, a um, p. perf. pass. of *fallo*: deceptive, false; supposed, as opposed to true or real.

fāma, ae, f. [root *fa*], "to say"; op. *φημι*, *φάτις*; *fari*, *fabula*, *fame*, *report*.

fā-mes, mis, f. [for *fa*-mes], *hunger* root *bhag*, "to eat"; op. *φηγός*, *φάγειν*; *fagus*].

fāmūla, ae, f.: a female servant or attendant [for *fac*-mūla, from *facio*, "to do"].

fāmūlus, ūli, m.: a servant, attendant [see *famula*].

fa-ndus, nda, ndum, adj. [*f(a)*-or, "to speak"], *right*, *proper*, etc. As subst.: *fandum*, i, n.: *right*; *that which is rightful*.

fas, n. indecl. [see *fandus*], a *lawful*, *fit*, or *right thing*.

fastig-ium, ii, n. [*fastig*-o, "to make pointed"], a *projecting point*, or the highest elevation of a building, etc.; a *pinnacle*, *battlement*. Of narratives, events, etc.; the *leading* or *main point*; the *head*.

fātigo, āvi, ātum, āre, 1, v. a.: to weary, tire out, *fatigues*.

fā-tisco, no perf. nor sup., *tisco*re, 3, v. n.: to gape open; yawn *awander* [prob. akin to *χα*, root of *χα-ίρω*, "to gape, or yawn"].

fātura, ti, n. [*f(a)*-or, "to speak"], *destiny*, *fate*. Plur., personified: *the Fates*; the goddess of destiny.

fāv-ēo, fāvi, *favum*, *fāvere*, 2, v. n.: to be favourable.

fā-x, cis, f.: a torch [root *fa*, "to shine"; op. *φα-είνω*, *φάος*; *fenestra*].

fē-lix, liciis, adj. [root *fr*, "to produce"; op. *φύω*: *fui*, *fetus*], *fortunate*, *happy*.

fē-mīna, mīnae, f. [see *felix*], a *female*, a woman.

fēr-a, ae, f. [op. *θηρ*: *ferus*: Eng. deer], a *wild beast*.

fērin-a, ae, f. [*fērin*-us, "of, or belonging to, a wild animal"; hence, with especial reference to stag], *venison*.

fērio, no perf. nor sup., *ire*, 4, v. a.: to strike.

fēro, tūli, *latum*, *ferre*, v. irreg.: to bear, carry, bring, convey; bear one's self along; present one's self; say [roots are *fer* and *tul*. The second root has the form of *tol*, *TLA*, or *TAL*. The supine *latum*=*tlatum* is derived from this latter root; op. *τλάω*, *τάλαντον*, *φέρω*: *tollo*, *sus-tul-i*].

fērox, ōcis, adj. In a good sense: *spirited*. In a bad sense: *fierce*, *violent*.

ferrum, i, n.: iron; a sword; the iron head of a spear.

fēr-vēo, būi, no sup., *vēre*, 2, v. n. [op. *θέρω*, *θέρω*, *θερμός*; *febris*: *torreo*: Eng. dry]. Of a work: to glow, i.e., to be carried on warmly or briskly.

fēs-sus, sa, sum, adj. [for *fatsus*; fr. *fāt-isco*, "to grow weary"], *wearied*, *worn out*.

fē-tus, tūa, m. [*fē*-o, "to produce"], *progeny*, *offspring*, *young*.

fē-tus, ta, tum, adj. [*id.*, root *fr*, "to produce"; see *felix*], *filled with*, *abounding in*, etc.

fīd-es, ēi, f. [*fīd*-o, "to trust"]. Personified: *Faith* as a goddess.

fīdūc-ia, iae, f. [obsol. *fiduo-us* or *fidux*, *fielūc-ia*, "trusting"], *trust*, *confidence*, *assurance*.

fīd-us, a, um, adj. *fīd*-o, "to trust"], *trusted*, *trustworthy*, to be relied on, *faithful*.

fīgo, fīxi, *fixum*, *fīgere*, 3, v. a.: to fix, fasten [op. *σφίγω*, "to bind tight"].

fīlīus, ii, m. [root *dha*, "to milk," or *bhu*, "to be"], a son.

fīnis, nis, m. [prob. for *fīdnis*; fr. *fīdo*, "to divide"; through root *fīn*], an end, termination, conclusion. *Finis*: borders of a country; territory, land, country.

flāgrans, ntis, p. pres. of *flagro*: glowing, impassioned.

flāg-ro, rāvi, *rātum*, *rāre*, 1, v. n.: to flame, or blaze; to burn [*FLA*g, "to burn"; op. *φλέγω*: *fulgeo*, *flamma* (=flagma)].

flām-ma, mae, f.: a flame; the flame of love [for *flagma*; fr. *φλέγω*; see *flagro*].

flām-m-o, ōvi, ātum, āre, 1, v. a. [*flamm-a*, "a flame"], to inflame; set on fire, whether actually or figuratively.

flāv-us, a, um, adj. [prob. for flag-vus, same source as flamma; see flamma, yellow.

flecto, flexi, flexum, flectere, 3, v. a.: to bend, turn, turn round [prob. akin to πλέω, "to plait or twist"].

flor-ēus, ēa, ēum, adj. [flōs, flōris, "a flower"], flowery, decked with flowers.

flōs, flōris, m.: a flower [root BHLA, "to flourish," cp. φλέω: florere, fluere; A.S. bloom, blood].

fluc-tus, tūs, m. [for flugvus; fr. fluo, through root FLUV], a billow, wave.

flū-men, minis, n. [flū-o, "to flow"], a stream, river. Of tears: a stream, flood.

flūo, fluxi, fluxum, flūere, 3, v. n. Of things not fluid: to flow, stream [root FLV, "to flow, to swim;" cp. πλέω, πλοῖον; plio, pluvia].

flūv-ius, ii, m. [for flugv-ius; fr. fluo, "to flow," through secondary root FLUV; see fluo], a river.

foedus, ēris, n. [for fid-us; fr. fido, "to trust"], a league, treaty, compact.

fōl-ium, ii, n.: a leaf [root FU or FE, "to produce;" see folio].

fō-mes, mitis, m. [for fov-mes; fr. fōv-ēo, "to foster"], touchwood, to receive the spark struck out from a flint.

fon-s, tis, m. [prob. for fund-ts; fr. fund-o, "to pour forth"]. Of a river: the source, spring-head [root FHV, "to pour;" cp. χέω, χόη, χυμός: fundo; Eng. gush].

(for), fātus sum, fāri, 1, v. dep. Without nearer object: to speak; to speak, say, utter [see fama].

fōre (=futurum esse), fut. inf. of sum.

fōr-is, is, f.: a door [akin to Gr. θύρα; Eng. door].

forma, mae, f. [for fer-ma; fr. fēr-o], form in the widest sense of the word; shape, contour, figure; a fine form, beauty.

fors, abl. forte, f. [prob. for fertis, fr. fēr-o, "to bring"], chance, hap. Adverbial abl.: by chance.

fors-an, adv. [elliptically for fors sit an, "whether there be a chance"], perhaps, chance, perhaps.

forte: see fors.

for-tis, te, adj.: courageous, brave, bold. (Comp. fort-ior) sup.: fort-issimus [cp. δαρείω; Eng. dare].

fort-ūna, ūnae, f. [fors, fortis], fortune, whether good or bad. Personified: the goddess Fortune.

fortūnā-tus, ta, tum, adj. [fortun(a)o, "to make fortunate"], happy, lucky, fortunate. As subst.: fortunā-tus, i, m.: a happy or fortunate person.

fōv-ēo, fōvi, fōtum, fōv-ēre, 2, v. a.: to cherish, foster; to clasp in warm embrace, etc.; to enfold warmly in the bosom, etc. Mentally, with objective clause: to cherish a design, foster a hope or an intention.

frāg-or, ōris, m. [frango, "to break," through root FRAO], a crashing, as when something is broken to pieces; a crash; the din or roar of the ocean.

frāg-ro, rāvi, rātum, rāre, 1, v. a.: to emit a smell, whether good or bad; to be fragrant.

frango, frēgi, fractum, frangere, 3, v. a.: to break, dash to pieces [akin to Gr. φρῑνναι, and root FRAO, "to break"].

frāter, tris, m.: a brother.

frēm-o, ūi, itum, ēre, 3, v. n.: to murmur; make a low, murmuring sound, whether in approval or otherwise [root BHRAH, "to sound;" cp. βρέω: fremitus].

frēno, āvi, ātum, āre, 1, v. a. [frēnum, "a bridle"], to curb, hold in check; to govern, restrain.

frēquens, ntis, adj. root FARC, "to cram;" cp. farcio]. Of persons: in great numbers, numerous.

frētum, i, n.: a strait, frith; the sea.

frig-us, ōris, n. [frīg-ēo, "to be cold"], cold; a cold shudder produced by fear [root FRIG, "to shudder;" cp. πρύος: frigidus].

frond-ēus, ēa, ēum, adj. [frons, frond-is, "a leaf"], leafy.

frons, front-is, f.: the fore part or front of anything [root BHUR, "to move quickly;" cp. furere, fervere: δ-φρύς, φρύξω; Eng. brow, brew].

frustra, adv. [akin to fraudo], in vain, to no purpose.

frustum, i, n.: a piece, bit, of food.

frux, frūgis (mostly plur.), f. [for fr. fr-or, in etymological meaning of "to eat" through root FRAO], fruits of the earth, corn, grain.

fūcus, i, m.: a drone.

fūg-a, ae, f. [fīg-lo, "to flee"], a fleeing, flight.

fūgio, fūgi, fūgitum, fūgere, 3, v. n. and a. Neut.: to flee, take to flight. Act.: to flee from, to escape by flight [root BHUR, "to bend or turn;" cp. φεύγω: fugare].

fūg-o, avi, ātum, āre, 1, v. a. [fug-a, "flight"], to cause to flee; to put to flight; to drive or chase away.

ful-men, mīnūs, n. [for fulgmen; fr. fulg-to, "to flash; to see flagro"], a lightning flash, a thunderbolt.

fulvus, a, um, adj. [root BHARG, "to shine;" cp. φάτειν, φλόξ; fulgeo, fulgur, flamma (=flag-ma)], reddish yellow, tawny.

fūnāl-e, is, n. fūnāl-is, "pertaining to a cord or rope"; a wax torch, a torch.

fundā-mentum, menti, n. [fund(a)-o, "to found"], a foundation.

fundo, fūdī, fūsum fundēre, 3, v. a.: to pour out. Of several persons, pass. in reflexive force: to spread abroad, scatter themselves [root OHU, "to scatter;" cp. χέω, χύω: fons].

fūnus, ēris, n.: death [root BHĀ, "to kill;" cp. φόνος, φέρω].

fūr-lae, lārum (rare in sing.), f. plur. [fūr-o, "to rage"], rage, fury, violent passion, madness.

fūr-o, tī, no sup., ēre, 3; v. n.: to rage, rave, be out of one's mind, whether from anger or love [see frons].

fūr-or, oris, m. [fūr-o, "to rage"], rage, fury, angry passion, etc.; Rage, as a deity, the companion of Mars.

G.

gāl-ēa, ēae, f.: a helmet, head-piece [root KAL, "to hide;" see cella].

gaudēo, gāvisus sum, gaudēre, 2, v. n. semi-dep.: to rejoice, delight [root GAU, "to rejoice;" cp. γηδέν].

gaud-ium, īi, n. [gaud-eo, "to rejoice"], joy, gladness, delight.

gāza, ae, f.: treasure, riches, wealth, [yāza, said to be originally a Persian word].

gē-mīnus, mīna, mīnum, adj. [prob. for gen-mīnus, fr. gēn-o, "to bring forth"], twin-born, twin; double, two.

gēm-itus, itūs, m. [gēm-o, "to groan"], a groan, groaning; cry of pain or sorrow.

gem-ma, mae, f. [for gen-ma; fr. gēn-o, "to bear"], a jewel, gem.

gēm-o, tī, itum, ēre, 3, v. a.: to mourn lament, bewail, bemoan.

gēn-itor, Itōris, m. [gēn-o (old form of gigno), "to beget"; a father [root GRN, "to beget;" cp. γένος, γίνομαι: genus; Eng. kin].

gēn-itor, Itōris, f. [gēn-o, old form of gigno), "to bring forth"], a mother.

gens, tis, f. [gēn-o, "to beget"]. Of persons: a nation; a country, region.

gēnu, us, n.: a knee [root GRN, "to bend;" cp. γόνυ, γένυ: genae].

gēn-us, ōris, n. [akin to gen-e], birth, descent, origin, Of persons, etc.: a race.

germān-a, ae, f. [german-us, "full, own," as applied to brothers and sisters; root GRN, "to beget"], a full sister, i.e., from the same father and mother.

germān-us, ī, m. [id], a full brother, i.e., from the same father and mother.

gēro, gessi, gestum, gērēre, 3, v. a.: to bear, wear. Of war: to carry on, wage.

gesto, tāvi, tātum, tāre, 2, v. a. intens. [for ger-to; fr. gēr-o, to carry; to have.

gigno (old form gēno), gēntī, gēntum, gignēre, 3, v. a.: to bring forth, bear, give birth to. Witā abl. of "origin;" sprung from.

glāeba, ae, f. [cp. globus; Eng. clod], the soil, land.

glōmēr-o, avi, ātum, āre, 1, v. a. [glōmus, glōmēr-is, "a ball" of yarn], to assemble or mass together; to form into a compact body.

grād-ior, gressus sum, grādi, 3, v. dep.: to step, walk.

grād-us, us, m. [grād-ior, "to step"]. Plur.: the steps of a building.

grand-aev-us, a, um, adj. [grand-is, "great;" aev-um, "age"], of great age, aged.

grāt-es (usually found only in the nom. and acc.; the abl. gratibus is found in Tacitus), f. plur. [grāt-or, "to manifest joy;" root GRA, "to be glad;" cp. χαίρω: O. H. German grierig], thanks.

grāv-is, e, adj.: heavy, ponderous, premanant. With respect to character: of weight, or authority; grievous [akin to βαρ-ύς].

grāv-iter, adv. [grāv-is, "heavy"], vehemently, strongly, violently.

grēm-ium, īi, n.: the lap, bosom.

grees-sus, sūs, m. [for grad-sus; fr. grād-ior, "to step"], a stepping, step.

gurg-es, Itis, m.: a whirlpool; an eddying stream.

gust-o, avi, ātum, āre, 1, v. a. [gustus, "a tasting;" cp. γεύω, γαστήρ], to taste.

H.

hábē-na, nae, f. [hábē-o, "to hold"].
Plur., of horses: *the reins*.

háb-šo, ūl, Itum, ēre, 2, v. a.: *to have* in the widest acceptation of the term; *to hold*.

háb-ilis, ile, adj. [háb-šo, "to hold"], *suitable, fit*, etc.

háb-itus, itis, m. [háb-šo, "to have one's self" in a particular condition], *dress, bearing, look*.

hāc, adv. [adverbial abl. fem. of hio, "this"], *in this place, on this side, here*.

haer-šo, haesi, haesum, haerēre, 2, v. n.: *to cling, remain fixed*.

hālo, āvi, ātum, āre, 1, v. n.: *to breathe out, or forth; to emit a sweet scent, be fragrant*.

hārēn-a, ae, f.: *the sand* [see arena].

hasta, ae, f.: *a spear or javelin*.

hast-ile, ils, n. [hast-a, "a spear"], *a spear, javelin*.

haud, adv.: *not at all, by no means, not*.

haurio, hausi, haustum, haurire, 4, v. a.: *to drain, drink up, empty, a goblet, etc.*

herb-a, ae, f. [akin to φῆρβω, "to feed"], *herbage, grass*, and all that is comprehended under the English expression of "green food."

hēr-ōs, ōis, m.: *a hero* [Gr. ἥρως].

heu, interj.: *ah! alas!*

heus, interj.: *ho! ho there! hark! holla!*

hiē-ernus, erna, ernum, adj. [for hiēm-ernus; fr. hiemps, hiēm-is "winter"], *of or belonging to winter*. As subst.: **hiē-ernum**, i, n. (sc. tempus), *winter time, winter*.

hio haec, hoo (gen. hūjus; dat. hui), pron. dem.: *this*. As subst.: a. Masc.: *hi: these*; hi....hi, *these....those*. Fem.: **hæc**: *she*. Neut.: *this thing* [akin to pronominal root i, aspirated; with c (=ce), demonstrative suffix].

hic, adv. [hio, "this"], *in this place, here*: hio....hio, *here....there*.

hiēm-ps, is, f. [Sans. HIM, HIMA, "snow"; cp. Hima-laya, "house of snow"; χεμών, *winter; a storm, tempest*.

hi-n-o, adv. [for h-im-o; fr. hi, base of hi-c; im, locative suffix, ce]. *Of place: from this place, hence; on this side, here*: hio....hinc, *on this side....on that side*. *Of time: from this very time, after*

this. *Of cause, source, etc.: from this very source, from this cause, hence*.

hōmo, inis, comm. gen. [Sans. oham, "the earth"; cp. xamai: lumus; hence, "a son of earth"]. Sing.: *a person, or man generally; a human being*. Plur.: *persons, men*.

hōnor (honos), ōris, m.: *honour, respect, esteem; an honour, dignity, etc.; an offering or thanksgiving to the gods, made in their honor*.

hōnos: see honor.

horre-ns, ntis, p. pres. of horreo. Pa. [horrē-o, "to stand on end," as hair, etc.; hence, "to be of a rough or frightful appearance," hence, "to be terrible"], *terrible, dreadful, fearful, horrid*.

horrēo, ūi, no supine, ēre, 2, v. n.: *to stand on end, as hair; to bristle, be shaggy*.

horr-īdus, īda, īdum, adj. [horr-šo; see horreo], *terrible, grim*.

hospes, pītis, m.: *a guest, friend, visitor; a host, entertainer; a stranger* [perhaps for hospet-s; akin to Sans. root ohas, "to eat"; Lat. pēt-o, "to seek"].

hospit-ium, īi, n. [hospes, hospit-is, "a host"], *hospitality*.

hosti-a, ae, f. [obsolet. hosti-o, "to strike"], *a victim, as struck down for sacrifice*.

hos-tis, tis, comm. gen.: *an enemy or foe of one's country*. In collective force: *the enemy, the foe* [prob. akin to Sans. root ohas, "to eat"].

hūc, adv. [for hoc, adverbial neut. acc. of hio, "this"], *to this place, hither*.

hūm-ānus, a, um, adj. [for hōmīn-ānus; fr. hōmo, hōmīn-is], *of or belonging to a man or men; human*.

hūmī: see humus.

hūm-us, i, f.: *the ground* [Sansc. oham, "earth"; akin to xamai, "on the ground"].

hymēnaeus, i, m.: *wedlock* [Gr. ὑμῆναιος].

I.

ibi-dem, adv. [ibi, with demonstrative suffix dem], *in the same place, in that very place*.

i-dem, ēidem, īdem [gen. ējusdem; dat. ēidem], pron. dem. [pronominal root i; suffix dem], *the same*. As subst., m.: *the same man or person*.

i-gnārus, gnāra, gnārum, adj. [for i-gnārus; fr. in, "not"; gnārus, "knowing"]. With gen.: *not knowing, unacquainted with, ignorant of*.

ignāvus, gnāva, gnāvum, adj. [for in-gnāvus; fr. in, "not;" gnāvus, "busy, diligent"], *inertive, lazy, slothful, indolent*.

ignis, is, m.: *fire; lightning; flame of love*.

ignōbīlis, gnōbīle, adj. [for in-gnōbīlis; fr. in, "not;" gnōbīlis (=nōbīlis), "well known"], *low, base-born, ignoble*.

ignōtus, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, "not;" gnōtus (=nōtus), "known"], *not known, unknown*.

illē, la, lud (gen. illius, but, at v. 16, illius; dat. illi), demonstr. pron. [for is-le; fr. is], *that person or thing*. As subst., of both numbers and all genders: *that person or thing; he, she, it*. With accessory notion of reputation, etc.: *that well-known, that famous or famed*.

illū, adv. [pron. illio, "that"], *in that place, there*.

illido, līsi, līsum, līdere, 3, v. a. [for in-laedo; fr. in, "upon;" laedo, "to strike or dash"], *to strike or dash upon or against*.

imāgo, āginis, f.: *form, appearance, image, an apparition, phantom* [root im, akin to μίμη-εφα, "to imitate"]].

imber, bris, m.: *a heavy rain; a pelting shower or storm; water; sea-water; sea* [akin to ἔμβροπος].

imānīs, e, adj. ("not to be measured;" hence), *vast, huge; cruel, savage*. Comp.: immān-ior [for in-mānīs; fr. in, "not;" root mā, "to measure;" cp. μέτρον, μέτρον, modus, metior, metare, mensis; Eng. month].

imminēo, no perf. nor sup., minēre, 2, v. n. [for in-minēo; fr. in, "over;" root min, to project; cp. minae, mons], *to overhang, hang overhead*.

immitis, mīte, adj. [for in-mītis; fr. in, "not;" mītis, "mild"]. Of persons: *cruel, fierce, inexorable*.

immo, adv.: *yes indeed; by all means, nay; immo, ago, nay, come*.

immutus, mōta, mōtum, adj. [for in-mōtus; fr. in, "not;" mōtus, "moved"], *Of the fates: unchanged, unchangeable*.

impar, gen. im-pāris, adj. [for in-par; fr. in, "not;" par, "equal"], *not equal, unequal*.

impello, pūll, pulsum, pellere, 3, v. a. [for in-pello; fr. in, "against;" pello, "to drive"], *to drive, thrust, or push something against an object; to incite, urge, impel*. With inf.: *to force on, compel to do*.

impērium, īi, n. [impē-o, "to command"], *a command, order; dominion, sovereignty; realm, empire*.

impiger, pīgra, pīgrum, adj. [for in-pīger; fr. in, "not;" pīger, "indolent"], *quick*.

impius, pia, pia, plium, adj. [for in-pius; fr. in, "not;" plus, "holy"], *unholy, wicked, impious*.

implēo, plēvi, plētum, plēre, 2, v. a. [for in-plēo; fr. in, in "augmentative" force; plēo, "to fill"]. With abl.: *to fill up, make quite full with*. Pass. in reflexive force, with gen.: *to fill one's, etc., self, i.e., to satisfy or regale one's, etc., self with something; to satisfy or gratify some feeling*.

implico, ūi, itum (also ūvi, ātum), āre, 1, v. a. [for in, "in;" plico, "to fold"], *to enfold, involve, wrap*.

impōno, pōsi, pōsitum, pōnere, 3, v. a. [for in-pōno; fr. in, "upon;" pōno, "to put"], *to put or place something upon an object*.

imprōvisus, prōvisa, prōvisum, adj. [for in-prōvisus; fr. in, "not;" prōvisus, "foreseen"], *unexpected*.

imus, a, um, sup. adj.: *lowest, deepest; where a thing is lowest; i.e., the lowest part, or bottom of that which is represented by the subst. to which it is in attribution*. Poss.: infernus; comp.: inferior.

in, prep. gov. abl. or acc. With abl.: *in, within; in the case of, with respect to*. With acc.: *into, within; towards; upon; against; for; among*.

inānis, e, adj.: *empty, in the fullest sense of the word*.

incautus, cauta, cautum, adj. [in, "not;" cautus, "cautious"], *incautious, heedless, off one's guard*.

incēdo, cessi, cessum, cēdere, 3, v. n. [in, "in;" cēdo, "to go"], *to proceed, advance, walk, etc.* With accessory notion of dignity: *to walk majestically*.

incendium, īi, n. [incoend-o, "to burn"], *a burning, conflagration*.

incendo, di, sum, dēre, 3, v. a.: *to set on fire, burn*. Of lamps, etc.: *to light*. P. perf. pass.: *lighted, burning; to inflame with any emotion, esp. love* [root can, akin to kā-o, "to burn"]].

inceptum, īi, n. [for inceptum; fr. incipio, "to begin", in, without force; capio, "to take" or "begin"], *a design, purpose, etc.*

incedo, sūs, m. [for inced-sus; fr. inced-o, "to walk"], *walk, go*.

in-cipio, cēpi, ceptum, cipere, 3, v. a. [for in-cipio; fr. in, "in;" cāpio, "to take";] to begin, commence.

in-cognitus, cognita, cognitum, adj. [in, "not;" cognitus, "known";] unknown, not known.

in-concessus, concessa, concessum, adj. [in, "not;" con-cessus, "allowed";] unlawful, forbidden.

in-crēp-ito, itāvi, itatum, itāre, 1, v. n. intens. [in-crēp-o, "to make a noise";] to call or cry out to one in an encouraging way, etc.; to call upon, challenge.

in-cūbo, cūbūi, cūbitum (rarely cūbāvī, cūbātum), cūbāre, 1, v. n. [in, "upon;" cūbo, "to lie down";] Of night, with dat.: to settle upon, hang over, overhang.

in-cultus, culta, cultum, adj. [in, "not;" cultus, "cultivated";] not cultivated, uncultivated, untilld.

in-cumbo, cūbūi, no sup., cumbere, 3, v. n. [in, "upon;" obsol. cumbo, "to lie down";] With dat.: Of the winds: to settle upon; to fall or rush violently upon.

in-cūs-o, āvi, atum, āre, 1, v. a. [for in-caus-o; fr. in, "against;" causa, "a judicial process";] to blame, chide.

in-cūtio, cūsi, cūssum, cūtēre, 3, v. a. [for in-quātio; fr. in, "against;" quātio, "to shake;" hence, "to strike";] With acc. of thing and dat. of person: to strike into, to inspire in one.

in-de, adv. Of time: from that time, after that, afterwards [pronominal root i: n. epenthetic; suffix de (=de or der, "from");]

in-dico, dixi, dictum, dicere, 3, v. a. [in, in "augmentative" force; dico, "to say;" hence "to declare";] to proclaim, announce, appoint.

in-dignor, dignātus sum, dignāri, 1, v. dep. [in, "not;" dignor, "to deem worthy";] to be indignant or disdainful.

in-dūo, dūi, dūtum, dūere, 3, v. a.: to put on, assume the appearance, etc., of another [in-dūo].

in-erm-is, is, e, adj. [for in-arm-us; fr. in, "not;" arm-a, "arms";] without arms or weapons; unarmed.

in-fandus, fanda, fandum, adj. [in, "not;" fandus, "to be spoken of";] unspeakable, unutterable, abominable. In nom. neuter sing., as an exclamation: O! horrible or dreadful thing; O! horror! or, adverbially, horribly!

in-felix, felix, adj. [in, "not;" felix, "happy";] unhappy, miserable.

in-fēro, in-fēllī, in-fātum, in-ferre, 3, v. a. [in, "into;" fēro, "to bear or bring into a place. With personal pron.: to betake one's, etc., self; to go, walk, proceed."]

infigo, fixi, fixum, figere, 3, v. a. [in, "into;" figo, "to fix";] to impale, or drive into.

in-gēmino, gēminavi, gēminatū, gēmināre, 1, v. n. [in, in "augmentative" force; gēmino, "to double";] to be redoubled, to increase.

in-gēmo, gēmūi, gēmītum, gēmēre, 3, v. n. [in, "without force;" gēmo, "to groan";] to lament.

in-gens, gentis, adj. [in, "not;" gens, "a race, or kind";] huge, vast, immense.

in-hūmā-tus, ta, tum, adj. [in, "not;" hum(a)-o, "to bury";] unburied.

Inimicus, inimica, inimicum, adj. [for in-amicus; fr. in, "not;" amicus, "friendly";] unfriendly, hostile. Of things: hurtful, injurious, destructive.

in-iquus, iqua, iquum, adj. [for in-aquus; fr. in, "not;" aequus, "favourable";] unfavourable, adverse, hostile.

injūri-a, ae, f. [in, "not;" jus, "right";] injury, wrong.

in-piger, pīgra, pīgrum, adj. [in, "not;" piger, "indolent";] quick, active. **inquam** or **inquō**, v. defect.: to say.

in-rīgo, rigāvi, rigātum, rigāre, 1, v. n. [in, "without force;" rīgo, "to moisten";] to bedew.

in-scī-us, a, um, adj. [in, "not;" scī-o, "to know";] not knowing, unaware.

in-scribo, scripsi, scriptum, scribere, 3, v. a. [in, "upon;" scribo, "to write";] to make marks upon, mark.

in-sēquor, sēquūtus sum, sēqui, 3, v. dep. [in, "after, close upon;" sēquor, "to follow";] to follow after, pursue. In order or succession: to succeed, follow.

in-sīdo, sēdi, sessum, sīdere, 2, v. n. [for in-sēdeo; fr. in, "upon;" sēdeo, "to sit";] to sit down upon, settle upon.

insid-iae, iārum, f. plur. [insideo, "to take up a position in a place";] artifice, plot, snare.

in-sign-is, e, adj. [in, "upon;" signum, "a mark";] remarkable, distinguished.

in-spiro, spirāvi, spirātum, spirāre, 1, v. a. [in, "into;" spiro, "to breathe";] Of a passion, emotion, etc.: to inspire, produce, excite, kindle.

in-sto, stitū, stātum, stāre, 1, v. n. [in; sto, "to stand"] [in, "on or upon"], *to press onwards or hard.*

in-strūo, struxi, structum, strūere, 3, v. a. [in, "without force"; strūo, "to build"]. Of a house: *to furnish, fit up.*

in-sūl-a, ae, f. [for in-sal-a; fr. in, "in"; sal-um, "the sea"], *an island.*

in-sūper, adv. [in, "on or upon"; sūper, "above"], *on the top, above, overhead.*

in-tac-tus, ta, tum, adj. [for in-tag-tus; fr. in, "not"; tango, "to touch"; through root TAG], *pure, chaste.*

inten-to, tavi, tatum, täre, 1, v. a. intena, [for intend-to; fr. intend-o, "to stretch out against" in a hostile manner], *to threaten, menace.*

inter, prep. gov. acc.: *between. Of time: during, in the course of; among, amidst, in the midst of.*

inter-dum, adv. [prob. inter, "at intervals of"; dum, contr. fr. dium, old acc. of dies; see diu], *occasionally, sometimes.*

inter-ēā, adv. [for inter-ēam; fr. inter, "between"; ēam, acc. sing. fem. of ēa]. Of time: *meanwhile, in the mean time.*

(inter-for), itus sum, tavi, 1, v. dep. [inter, "during"; (for), "to speak"], *to break in upon, or interrupt, the conversation, etc.*

inter-ior, ius, comp. adj. [obsc. inter-us, "within"], *inner, interior: the inner part of that denoted by the subst. to which it is in attribution. Sup.: intimus.*

intimus, a, um, sup. adj.: *innermost; the innermost part of that denoted by the subst. to which it is in attribution.*

in-tōno, tōndi, no supine, tōnäre, 1, v. n. [in, "without force"; tono, "to thunder"], *to thunder.*

intrā, prep. With acc.: *within.*

in-tractābīlis, tractābile, adj. [in, "not"; tractābīlis, "to be handled"], *indomitable, unconquerable, not to be subdued.*

intrō-grēdīor, gressus sum, grēdi, 3, v. dep. [for intro-grādior; fr. intro, "within"; gradior, "to step"], *to step within, to enter.*

intus, adv.: *within, in the inside or interior* [akin to Gr. *ἐντός*].

in-vēho, vevi, vectum, vēhäre, 3, v. a. [in, "upon"; vēho, "to carry"], *to ride on or upon; to be carried upon.*

invi-sus, eo, sum, adj. [for invidus; fr. invid-eo, "to hate"], *hated, hateful.*

in-vi-us, a, um, adj. [in, "not"; vi-a, "a way"], *that affords no way; impassable, impenetrable.*

1-pee, psa, peum (gen. ipetus—at v. 114 ipetus; dat. ipel), pron. dem. [for 1a-pee; fr. 1a; suffix pee, self; very. As subst., of all persons and both numbers: I, etc., myself.

ira, ae, f.: *anger, wrath, rage.* Plur.: *angry passions, wrathful feelings, emotions of rage.*

ir-rigo, rigāvi, rigātum, rigäre, 1, v. a. [same as in-rigo].

1-s, ēa, id (gen. ejus; dat. ei), pron. dem.: *this, that person or thing.* As subst., of both numbers and all genders: *the person or thing just mentioned; he, she, it.* —talis: *of such a kind or nature; such* [akin to pronominal root 1].

1-ter, tineris, n. [ēo, "to go," through root 1], *a way, road; a journey, course, etc.*

J.

jā-oēo, oīl, oītum, oēre, 2, v. n. Of persons: *to lie dead.* Of places: *to lie beneath or below.*

jao-to, tavi, tatum, täre, 1 v. a. intena. [jao-to, "to throw"], *to keep throwing or tossing; to toss to and fro, to arise hither and thither.* Of words, etc.: *to utter, pour forth; to resolve, turn over, etc., in the mind.* With personal pron. in reflexive force: *to conduct one's etc., self in a proud and haughty manner; to behave haughtily.*

jācūlor, ātus sum, āri, 1, v. dep. [jācūl-um, "a javelin"], *to hurl, cast, launch.*

jam, adv. [prob. —eam, acc. sing. fem. of is, "this, that"], *at this time, now—jam...jam, at this time...at that time; at one time...at another time; now...now; at that time, then.* Strengthened by tum: *at that very time, even then.*

jam-dūdum, adv. [jam, "now"; dūdum, "not long since"], *now at once, instantly, forthwith.*

jam-pridem, adv. [jam; pridem, "long ago"], *long ago, long since, for a long time past.*

jūbēo, jussī, jussum, jūbäre, 2, v. a.: *to order, command, bid.*

jūdic-ium, ī, n. [jūdic-o, "to judge"], *a sentence or decision of a judge; a judgment.*

jūg-o, āvi, ātum, āre, 1, v. a. [jūg-um, "a yoke"], *to join or give in marriage; to marry.*

jāg-um, i, n. [jue, root of jungo, "to join"], a mountain ridge; a height, summit, peak.

jungo, junxi, junotum, jungere, 3, v. a.: to join, unite; to harness horses (see jugum).

jū-a, ris, n. [root ju, "to bind"]. Plur.: laws, ordinances.

jus-sum, si, n. [for jub-sum; fr. jub-ō, "to order"], an order, command.

just-itia, itiae, f. [just-us, "just"], justice.

just-tus, ta, tum, adj. [for jur-tus; fr. jus, jur-is, "law"], just, fair, equitable.

jūv-en-is, is, adj. comm. gen.: young, youthful. As subst.: a young person; a youth, young man.

jūv-en-ta, tae, f. [jūv-en-is, "young"], youth.

jūv-en-tus, tātis, f. [id.], youth, i.e., young men.

jūvo, jūvi, jūtum, jūvāre, 1, v. a. and n. Aot.: to aid, assist. Neut.: to please, delight, gratify.

L.

lāb-or, ōris, m.: labour, toil. Of the sun: an eclipse [akin to root LABE, "to acquire"; Gr. λαβ, root λαμβάνω, "to take"].

lābor, lapsus sum. lābi, 3, v. dep.: to glide or swoop downwards [akin to root LABE, "to fall"].

lāb-o-r, ōri, ātum, āre, 1, v. a. [l. labor], to make laboriously or with toil; to work something laboriously.

lāc-rima, ae, (old form lacrīma), f.: a tear, [root DAK, "to bite"; op. δάκνω, δάκρυ].

lāc-rim-o, ōri, ātum, āre, 1, v. n. [lacrīma-a, "a tear"], to shed tears, weep.

laedo, laesi, laesum, laedere, 3, v. a.: to displease, offend.

laet-itia, itiae, f. [laet-us, "joyful"], joy, gladness.

laet-or, ātus sum, āri, 1, v. dep. [id.], to rejoice, delight.

laetus, a, um, adj.: joyful, glad, pleasing. With gen.: abounding in; full of.

laev-us, a, um, adj.: left, i.e., on the left side. As subst.: laeva, ae, f.: the left hand.—laevi, on the left hand or side [Lat. F-ōs].

lā-plis, plidis, m.: a stone [op. lā-as, "a stone"].

lā-qu-āre (-āre), āris, n. [akin to lā-qu-us, in etymological force of "a thing

hollowed out"], a sunken panel in the ceiling.

larg-us, a, um, adj.: abundant, copious, plentiful.

lāte, adv. [lāt-us, "wide"], widely, far and wide.

lāt-ō, ōri, ātum, āre, 2, v. n. and a. Neut.: to lie hid, be concealed. Act.: to lie hid or be concealed from; to escape the notice of [akin to lāb, root of λαβάνω, "to lie hid"].

lātex, loie, m.: any liquid or fluid.

lāt-us, a, um, adj.: wide, extended, spreading far and wide [root PLAT, "to extend"; op. πλατύς, πλατάγος, πλατή; planta, latus (i.e., platus), platessa].

lāt-us, ōris, n.: the side, whether of persons or things [prob. akin to lātus].

laus, laudis, f.: praise, commendation [for (o)laus, root clu, "to hear"; op. κλυεῖν; cluio, gloria (=clu-oria)].

lax-us, a, um, adj. [root lu, "to loosen"; op. λύω, solvo (=se-luo)], loose, slack.

lēgo, lēgi, lectum, lēgere, 3, v. a. Of magistrates, etc.: to choose, appoint, elect.

lēn-ō, ōri, ātum, āre, 4, v. a. [lēn-is, "mild"], to appease, assuage.

lēv-is, e, adj.: light, rapid [akin to Gr. ελαφύς].

lēv-o, ōri, ātum, āre, 1, v. a. [lēv-is, "light"], to lift, or raise up; to lighten, relieve, alleviate.

lex, legis, f. [for leg-s; fr. lēg-o, "to read"; a law or enactment].

liber, bri, m.: a book.

libo, ōri, ātum, āre, 1, v. a. Of wine, etc., for religious purposes: to take and pour out in honour of a deity; to make a libation of: Gr. λιβάνω.

licēt, ūit, itum, ēre, 2, v. n.: it allowed, or permitted.

li-men, mīnis, n. [for lig-men; fr. lig-o, "to tie or fasten"], a threshold.

linquo, liqui, licitum, linquere, 3, v. a.: to leave [akin to Gr. λείπω].

li-quo-r, no perf., qui, 3, v. dep.: to be fluid, or liquid [akin to root LI, "to smear over"].

li-tus, tōris, n. [prob. LI, root of li-no, "to overspread"], the sea-shore, beach, strand.

lōco, i, m. ōri, ātum, āre, 1, v. a. [locus, "a place"], to place, set; to take one's place or seat.

lōcus, i, m. (plur. lōci, m., and lōca, n.), a place, spot.

long-ē, adv. [long-us, "long"], a long way off, afar off; i.e., to a distance; at a distance.

long-us a, um, adj.: long, in the fullest sense of the word.

lōqu-or, ūtus sum, i, 3, v. dep.: to speak.

lō-rum, ri, n Plur.: the reins of horses.

luc-tor, tātus sum, tārī, 1, v. dep.: to struggle

lūc-us, i, m.: a wood or grove in general.

lūdo, lūsi, lusum, lūdēre, 3, v. a. and n. [ludus, "play"]. Act.: to make sport of, i.e., to mock, deceive. Neut.: to play, sport.

lū-men, minis, n. [for lucmen; fr. lūc-ō, "to shine"], light; an eye.

lū-na, nae, f. [for luo-na; fr. lūc-ō, "to shine"], the moon.

lūnā-tus, ta, tum, adj. [lun(a)-o, "to bend like a half-moon or crescent"], half-moon shaped, crescent shaped.

lūo, lūi, lūtum or lūtum, lūēre, 3, v. a. Of punishment, etc.: to pay, suffer; to atone for, expiate, a fault, etc.

lūp-a, ae, f.: a she-wolf (like Gr. λύκος, akin to Sans. lup=Lat. lup, "to break or tear").

lustr-o, āvi, ātum, āre, 1, v. a. [lustrum, "an expiatory offering"], to review, search, traverse.

lu-strum, stri, n. [lū-o, "to wash out or expiate"], a space of five years, a lustrum.

lux, lūcis, f. [for luo-s; fr. lūc-ō, "to shine"], light, dawn.

lux-us, ūs, m. [lux-us, "dislocated"]. In a good sense: splendour, magnificence.

lychnus, i, m.: a light, lamp, torch [root luo, "to shine"; cp. lux].

lympa, ae, f.: water [λύπη].

lynx, clis, comm. gen.: a lynx [λύξ].

M.

mācūl-ōsus, ōsa, ōsum, adj. [mācula, "a spot or blemish"; hence, "a spot or mark" on the skin, etc.], full of spots, spotted, dappled.

maereus: part. pres. of maerea.

maer-ō, ēre, to be sad.

maest-us, a, um, adj.: sad.

māgālia, ium, n. plur.: little dwellings, huts, etc. [said to be a Punic word].

māg-is, comp. adv. [akin to magnus], more.

māg-ister, istri, m. [root māo; cf. magnus]. Of a vessel: the steersman.

māgistr-ātus, ātūs, m. [magister, magistr-i], a magistrate.

magn-ānim-us, a, um, adj. [magnus, "great"; ānim-us, "soul"], great-souled, magnanimous.

māg-nus, na, num, adj.: great, i.e., large, spacious, mighty. Of sound: loud, numerous, noble. Of persons, with respect to age: advanced. Comp: māior (i.e., māg-iōr). Sup: maximus (i.e., māg-simū) [root māo, akin to Gr. μέγας, Sans. mah-a, "great." fr. root māh (originally, māgh), "to be great; to be powerful"].

mā-l-us, a, um, adj.: bad of its kind; injurious, hurtful; wicked; evil; unfortunate. As subst.: mālum, i, n.: an evil, misfortune. Comp: peior; sup: pessimus [akin to Gr. μέλας, "black"].

mamma, ae, f.: a breast.

mān-ō, si, sum, ēre, 2, v. n.: to remain, continue [μένω].

man-tēle, tēlis, n. [mān-us, "the hand"], a napkin, towel.

mā-nus, nūs, f.: a hand; handy-work, workmanship, work [akin to root mā, "to measure"; see immanis].

mār-e, is, n.: the sea [root mā, "to die," i.e., that which kills; cp. mors, minor: μαρτός=μορτός; also cp. Sans. mārā; Slav. more: Celtic mor; Lith. marios, mares; Goth. marei; Ir. muir; all meaning "sea." Others say the r. mā, means "bright;" cp. μαρμαίρω, marmor].

māter, tris, f. Of persons: a mother. Of animals: a dam [akin to Gr. μήτηρ; fr. a root mā, in meaning of "to produce;" and so "the producer"].

mātūr-o, ātum, āre, 1, v. a. [mātūr-us, in meaning of "quick"], to hasten, speed.

mēd-itor, itātus sum, itārī, 1, v. dep.: to think or reflect upon; to muse or meditate about [akin to μέδομαι, "to care for"].

mēd-ius, ia, ium, adj.: middle, mid (where a person or thing is in the middle; i.e., the middle, or midst of that denoted by the subst. to which it is in attribution [cp. μέσος, μεσσηύς: dimid-ius].

mel, mellis, n.: honey [akin to μέλι].

membrum, i, n.: a limb, member [for menbrum, root mā, "to divide;" cp. μερίζω].

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mē-mīn-i, i. n., v. defect. [for men-
mēn-i; reduplicated fr. root MEN; see
mens], to bear in mind; to remember,
recollect.

mēmōr, ōris, adj. With gen.: mind-
ful of, remembering. Of anger: unfor-
getting, vindictive.

mēmōr-o, āvi, ātum, āre, i, v. a. and
n. [mēmōr, "mindful"]. Act.: to relate,
declare. With double acc.: to call an
object something. Neut.: to speak, say,
declare, etc.

men-s, tis, f.: the mind, as being the
seat of thought; notion, idea, thought;
disposition, feelings [Lat. root MEN; fr.
root MAN, "to think," cf., also, Gr.
μν-ος].

men-sa, ae, f. [mētior, "to measure,"
through root ME; found in part perf.
men-sus], a table; food; dishes; an
entertainment, etc.

men-sis, sis, m. [root MEN; whence
men-sus, p. perf. of metior. "to mea-
sure"], a month, as a measure of time.

merc-or, ātus sum, āri, i, v. dep.
[merc, merc-i, "merchandise"], to buy,
purchase.

mēr-ītum, īti, n. [mer-eo, "to
deserve"], a service, kindness, benefit;
desert, merit.

m-um, i, n. [mēr-us, "pure"], pure
wine; i.e., not mixed with water.

mēt-a, ae, f. [mēt-ior, "to measure"],
end, limit, termination.

mētū-o, mētūi, mētūtum, mētūre, 3,
v. a. [metus (uncontr. gen.), mētū-is,
"fear"], to fear, dread, be afraid of.

mētus, ūs, (old dat. metu, 257), m.:
fear, dread.

mē-us, a, um, pron. poss. [me], of or
belonging to me; my, mine.

mīc-o, ūi, no sup., āre, i, v. n.: to
gleam, sparkle.

mill-e, num. adj. indecl.: a thousand
[akin to Gr. χίλ-ος].

mīn-ister, īstri, m. [m. referred to
mīn-ūo, "to lessen," and so "an in-
ferior" [for to mīn-us, "a hand," and so
"one at hand, an attendant"], root MYN,
"to lessen," op. μινύω, μειών: minor].
a servant, attendant.

mīnistr-o, āvi, ātum, āre, i, v. a.
[minister, mīnistr-i, "a servant"], to pro-
vide, furnish, supply.

mīnor, ātus sum, āri, i, v. dep.: to
put forward, project.

mīnor, us, comp. adj.: see parvus.

mīn-us, comp. adv. [adverbial neut.
of mīn-or, "less"], in a less degree, less—

nec minus (and no less, i.e.), and in like
manner, likewise.

mīrā-bilis, bile, adj. [mīr(a)-or, "to
wonder at"], that may or can be won-
dered at; wonderful, marvelous.

mīrā-ndus, nda, ndum, adj. [mīr(a)-
or, "to wonder at"], wonderful, marvel-
ous, extraordinary.

mīr-or, rātus sūm, rari, i, v. dep.: to
wonder, or marvel at; to admire, regard
with admiration [akin to Sans. root SM,
"to smile"].

mīrus, a, um, adj. [mīr-or, "to won-
der"], wonderful.

mīscō, mīscōi, mīstum or mīxtum,
mīscōre, 2, v. a.: to mix or mingle. With
abl.: to mingle with or amongst persons,
etc.; to throw into confusion, disturb; to
stir up, excite, rouse [akin to Gr. μίγ-ω,
μίσ-ωμι, "to mix"].

mīser, ēra, ērum, adj. [prob. akin to
maer-ēo, "to be sad," maer-tus, "end"],
wretched, miserable. As subst.: mīser,
ēri, m.: a wretched one, a poor wretch.

mīserā-bilis, bile, adj. [mīser(a)-or,
"to pity"], worthy or deserving of pity;
pitiable.

mīser-or, ātus sum, āri, i, v. dep.
[mīser, "wretched"], to pity.

mīt-esco, no perf. nor sup., escōre, 3,
v. n. [mīt-is, "mild"]. In character,
etc.: to become gentle or softened.

mītto, mīsi, mīssum, mīttēre, 3, v. a.:
to send. Of fear, etc.: to dismiss, get rid
of, cast off.

mōdō, adv.: only, merely. With im-
perat.: just, now.

mō-dus, dī, m.: a manner, method,
way, etc. [prob. akin to root MA, "to
measure," whence also Lat. mē-tior, "to
measure," Gr. μέτρον, "a measure"].

moen-ia, ium, n. plur.: walls, fortifi-
cations, ramparts, of a city; a walled
town; a city enclosed by fortifications
[root MUN, "to ward off," op. Gr. ἀ-μύν-ω,
"to ward off"].

mōles, is, f.: an immense structure;
a huge pile of buildings; labour, trouble.

mōl-ior, ītus sum, īri, 4, v. dep.
[mol-es, "power, might"], to undertake,
set about, betake one's self to; to build,
erect, construct; to make, cause, occa-
sion.

moll-īo, īvi and īi, ītum, īre, 4, v. a.
[moll-is, "soft"], to mollify, pacify, soften,
soothe.

mollis, e, adj.: soft [root MAL, "to
grind," op. μαλακός, μαλάσσειν: malva,]

mōn-ile, īlis, n.: a jewelled ornament
for the neck; a necklace.

mon-s, tis, m. [for min-s; fr. *mín-éo*, "to project"], *a mountain*. Of the sea: *a towering mass*.

monstr-o, avi, átum, áre, 1, v. a. [monstr-um, "that which warns"], *to show, point out*.

mōra, ae, f.: *delay*.

mōr-or, átus sum, ári, 1, v. dep. [mōr-a], *to delay, detain*.

mor-s, tis, f. [mōr-lor], *death*.

mor-sus, sūs, m. [for mord-sus; fr. *mordéo*, "to bite"]. Of an anchor: *a fluke*.

mort-ālis, āle, adj. [mors, mort-is], *subject to death, mortal; of or belonging to men*.

m-ōs, ōris, m. [prob. for me-os; fr. me-o, "to go"], *usage, custom; a law*.

mōvēo, mōvi, mōtum, mōvēre, 2, v. a. Mentally: *to shake, toss about, agitate; to move, influence, affect; to tell, reveal*.

mulcēo, mulsi, mulsum or multum, mulcēre, 2, v. a.: *to soothe, pacify, allay, soften, appease*.

mult-um, adv. [adverbial neut. of mult-us, "much"], *much, greatly*.

mul-tus, ta, tum, adj. Sing.: *much*. Sing.: *many a*. Plur.: *many*. Comp.: *plus; sup., plurimus* [perhaps akin to *mol-ēs*].

mūn-īo, īvi or īi, itum, īre, 4, v. a. [see *moenia*], *to wall, fortify*.

mūnus, ōris, n.: *a gift, present*.

murmur, ōris, n. [prob. the natural sound m-r], *a low muttering sound; a murmur; a roaring sound, a roar*.

mūr-us, i, m.: *the wall of a city* [akin to root *mur*, "to encircle"].

Mūsa, ae, f.: *a Muse*. The Muse whom Virgil invokes at v. 8 is Calliope, the Muse of Epic Poetry [root *mon*, "to advise"; *μουσα=μόν-σα*: *moneo*].

mū-to, tāvi, tātum, tāre, 1, v. a. freq. [for mov-to; fr. *mōvēo*, "to move"], *to change, alter*. With personal pron. in reflexive force: *to change one's self; to change one's mind; to alter in feeling, etc.*

N.

nam, conj.: *for*.

nam-que, conj. [nam, "for;" suffix *que*], *for*.

nā-scor, (old form gna-), tus sum, sol, 3, v. dep.: *to be born*. With abl. of origin: *to be born of or from* [root *ena*, another form of root *enē* (=Gr. *γεν*), cp. *γεν(ε)νομαι*: *gens, gignō*].

nā-ta, tae, f. [na-scor, "to be born," "she that is born"], *a daughter*.

nā-tus, ti, m. [id.] ("he that is born;" hence), *a son*.

nāv-īgo, īgāvi, īgātum, īgāre, 1, v. a. [nav-is, "a ship"], *to sail over, navigate*.

nāvis, is, f.: *a ship, vessel* [root *na*, "to swim"; cp. *vāōs, nare*].

nē, conj.: *that not, test*.

nē, enclitic and interrogative particle: in direct questions with verb in Indic. it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this force it has no English equivalent. In indirect questions with subj.: *whether?—ne...ne, whether.... or whether*.

nēbūla, ae, f.: *a mist, vapour* [root *neb*, "to cover"; cp. *vēpos, nubes*].

nec, necdum; see *neque*.

necnon; see *neque*.

nectar, āris, n.: *nectar*. the drink of the gods; at v. 438 applied to honey as being something exquisitely delicious [nē, "not"; *κταν*, "to kill" as conferring immortality].

necto, nexi, nexum, nectēre, 3, v. a.: *to bind; to join, tie, or fasten together*.

nē-fa-ndus, nda, ndum, adj. [nē, "not"; *(n)-or*, "to speak of"], *impious, execrable*. As subst.: **nē-fandum, i, n.:** *impiety, wickedness*.

nēm-us, ōris, n.: *feeding-land amongst woods; a wood with open glades; a grove* [root *nem*, "to feed"; i.e., the feeding-ground; cp. *νομός, νέμευ*].

nē-que (cont. nec), adv. and conj. [nē, "not"; *que*, "and"]. Adv.: *not*. Conj.: *and not, also not, neither*: *neque (neo)....neque (nec), neither....nor*: *nec dum* [also written as one word, *neodum*], *and not yet*: *neo non* (also as one word, *neonon*) (*and not not, i.e., and also, and besides, moreover, further*).

nē-quēo, quivi or quill, quillum, quire, v. n. [nē, "not"; *quēo*, "to be able"], *to be unable*.

nē-scio, solvi or sol, soltum, scire, 4, v. a. [nē, "not"; *scio*, "to know"], *not to know; to be ignorant of, or unacquainted with*.

nēscī-us, a, um, adj. [nēscī-o, "not to know"]. With gen.: *not knowing, ignorant of, unacquainted with*.

neu; see *nēve*.

nē-ve (contracted neu), conj.: *and not, nor* [nē, "not"; *ve*, "and"].

ni (old form nei), conj. [Identical with ne, "not"]. As a conditional particle: *if not, unless.*

niger, ra, rum, adj.: *black.*

nihil, indecl. subst. [ne, "not," hilum, "a mark," or flum, "a thread"], *nothing.*

nimb-ōsus, ōsa, ōsum, adj. [nimb-us, "a storm-cloud"], *stormy, tempestuous, attended with many storms, etc.*

nimb-us, i, m.: *a black rain-cloud, a thunder-cloud, a storm-cloud* [see nubes].

nitens, ntis: *bright, glistening, shining.*

nītēo, ūi, no sup., āre, 2, v. n.: *to shine or be bright; to glitter, glisten.*

niv-ūs, ēa, ōum, adj. [nix, nivis, "snow"], *snow-white, snowy.*

no, āvi, no sup., āre, 1, v. n.: *to swim* [root NA, "to swim," cf. navis, nauta, natāre: vāis, vāiv, vātē, vātās].

nōdus, i, m.: *a knot.*

nōmen, mīnis, n. [no-sco], *a name; renown, reputation, fame.*

non, adv.: *not* [for ne-unum, "not one"].

nos-ter, ā, trum, pron. poss. [nos, plur. of ego], *of or belonging to us; our.*

nō-tus, tā, tum, adj. [no-sco, "to know"], *known, well-known.*

nōvem, num. adj. indecl.: *nine.*

nōvitas, itātis, f. [nōv-us, "new"], *newness.*

nōv-us, a, um, adj.: *new, fresh* [pro-nominal root NV; cp. vūv, vefos. nuno, novus].

nox, noctis, f.: *night* [root NAK, "to perish," cp. vekūs, νεκρός: nex, necare, nocere].

noxā, ae, f. [for noc-sa; fr. nō-ō, "to hurt"], *a fault, offence, crime.*

nūb-es, is, f.: *a cloud* [root NABH, "to swell," cp. νέφος, νεφέλη, ἐμφαλός: nebula, nimbus, imber, umbilicus, umbo].

nūd-o, āvi, ātum, āre, 1, v. a. [nūdus, "naked"], *to make naked or bare; to lay bare, expose to view.*

nūd-us, a, um, adj.: *naked, bare, uncovered.*

n-ullus, ulla, ullum (gen. nullus; dat. nulli), adj. [for ne-ullus; fr. ne, "not," ullus, "any"], *not any, none, no.*

nū-men, mīnis, n. [nū-o, "to nod"], *command, will. Of the gods: divine will or power; godhead, divinity; a deity, whether a god or goddess.*

nūm-ērus, ēri, m.: *a number* [root NEM, "to allot," cp. νέμειν, νομός: nemus, numinus].

nun-o, adv.: *now*:—nuno.... nuno, *now.... now; at one time.... at another time* [see novus].

nuntī-o, āvi, ātum, āre, v. a. [for nov-entio; fr. novus, "new," ven-io, "I come"], *to carry or bring a message or intelligence about; to announce.*

nūtrimentum, menti, n. [nutri-o, "to nourish"]. Of a fire: *fuel*, as that which feeds the flame.

nūtrix, cis, f. [id.], *a nurse.*

Nympha, ae, f.: *a nymph; a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains* [Νύμφη].

O.

o, interj.: *O!*

ōb, prep. gov. acc. To indicate object or cause: *on account of, in consequence of* [akin to ēw-i].

ob-ject-us, tūs, m. [for objectus; fr. objicō, "to cast before," ob, "in front of," rt. jac, "to throw"], *a casting or placing before or in the way; an opposing, opposite position.*

ob-rūo, rūi, rūtum, rūere, 3, v. a. [ob, "without force," rūo, "to throw down with violence"], *to overthrow, overwhelm.*

ob-scū-rus, ra, rum, adj.: *dark, dim* [ob, "over;" root scu, "to cover;" scutum].

ob-sto, stiti, stātum, stāre, 1, v. n. [ob, "over against;" sto], *to withstand, oppose, present an obstacle.*

ob-stīpesco, stīpti, no sup., stīpescere, 3, v. n. [ob, "without force;" stīpesco, "to become amazed"], *to become amazed, to be struck with amazement.*

obtū-sus, sa, sum, adj. [for obtusus; fr. obtundo, "to beat against;" hence, "to blunt"]. Mentally: *blunted, dull, insensible, etc.*

obtū-tus, tūs, m. [obtū-ōr, "to look at"], *a look, gaze.*

ob-vi-us, a, um, adj. [ob, "towards;" vi-o, "to go on one's way, to travel"], *going or coming to meet; meeting, falling in with.*

occu-sus, sūs, m. [for occad-sus; fr. occid-o, "to perish;" through root cad], *overthrow, ruin, destruction.*

oc-cūbo, no perf. nor sup., āre, 1, v. n. [for ob-cūbo; fr. ob, "without force;" cūbo, "to lie down"], *to rest or repose with the dead.*

oc-cūl-o, ūi, tum, ēre, 3, v. a. [for ob-cūl-o; fr. ob, "over;" root cal (see cel-o), "to cover"], *to hide, or conceal.*

occultus, a, um: [see *occulo*], *hidden, secret*.

oc-cumbo, cūbōi, cūbītum, cūmbēre, 3, v. n. [for *ob-cumbo*; fr. *ob*, "without force"; obsol. *cumbo*, "to lie down"], *to lie down in death; to fall, perish*.

oc-curro, curri and occurrī, cursum, currere, 3, v. n. [for *ob-curro*; fr. *ob*, "towards"; *curro*, "to run"], *to meet, come in the way of*.

ōcēānus, i, m.: *the ocean Ὠκεανός*.

ōcūlus, ūlī, m.: *an eye* [akin to Gr. *ok-os*, root *AK*, "to see"].

ōdium, ūlī, n. [ōd-i, "to hate"], *hatred, hate, ill-will*.

ōd-or, ōris, m.: *a scent, odour* [root *on*; akin to Gr. *ōgō* (=ōdōw): also Lat. *ōl-eo*, "to emit a smell"; to "smell of"].

offēro, obtūllī, oblātum, offerre, v. a. irreg. [for *ob-fēro*; fr. *ob*, "towards"; *fēro*, "to bring"], *to present, shew*.

off-ic-ium, ūlī, n. [for *op-ficiūm*; fr. (*ops*), *op-is*, "aid," *fac-io*, "to perform"], *a kindness, favour, courtesy*.

ōl-im, adv. [for *oll-im*; fr. *oll-e*, old form of *ill-e*]. *Of future time: in time to come; at some time or other, hereafter*.

ollī, old form of *illi*, dat. of *ille*.

ō-men, minis, n. [for *or-men*; fr. *ō-ro*, "to speak"], *a prognostic, or omen of any kind*. In the poets, sometimes: *marriage, nuptials*, as being always preceded by the taking of auguries and the noting of the omens.

omn-i-pōtens, pōtentis, adj. [omn-is, "all"; (i) connecting vowel; *pōtens*, "powerful"], *all-powerful, omnipotent*.

omnis, e, adj.: *all, every*. As subst.: *omnes*, ūm, comm. gen. plur.: *all persons, all*.

ōnēr-o, āvī, ātum, āre, 1, v. a. [onua, oner-is, "a burden"], *to burden, load*. Of liquids, with abl.: *to stow in*.

ōnus, ēris, n.: *a burden, load*.

ōnus-tus, tā, tum, adj. [for *oner-tus*; fr. *ōnus*, *ōnēr-is*, "a burden"], *loaded, laden, etc.*

ōp-imus, ima, imum, adj. [*op-s*], plur. *op-es*, "wealth"], *wealthy, rich*.

oppērior, pēritus and pertus sum, pēriti, 4, v. dep.: *to wait for*.

op-pēto, pētivi and petiti, pētītum, pētēre, 3, v. a. [for *ob-pēto*; fr. *ōb*, "towards"; *pēto*, "to go to"], *to go to meet; to encounter*. With ellipse of *mortem* (which is sometimes expressed), *to encounter death, i.e., to die, fall, perish*.

op-primo, pressi, pressum, primēre, 3, v. a. [for *ob-prēmo*; fr. *ōb*, "against"; *prēmo*, "to press"], *to crush, overwhelm*.

op-s, is (nom. sing. does not occur; dat. is found perhaps only once), f. [prob. for *ap-s*; fr. root *AP*, whence *āpiscor*, "to obtain"], *power, might, ability; means or resources of any kind; wealth, riches*.

op-to, tēvi, tātum, tēre, 1, v. a.: *to wish for, desire*. With inf.: *to wish to do, etc.; to choose, select*. Pass.: **op-tor**, tātus sum, tārī [akin to root *AP*, "to desire to obtain"].

ōp-ulentus, ūlenta, ūlētum, adj. [*op-es*, "wealth"]. With abl.: *rich, or wealthy with or in*.

ōpus, ēris, n.: *work, employment*.

ōra, ae, f. Of the land: *coast, sea-coast; country*.

orbis, is, m.: *a circle, orbit, orb* — *orbis terrarum*, or *orbis alone* (the circle of lands, i.e.), *the world, the earth*. Of things that return at a certain period of time: *circuit*.

ordior, orsus sum, ordiri, 4, v. dep.: *to begin, commence*.

ord-o, ūlīs, m. [ord-ior, "to weave"], *arrangement, order; a row, line; order, succession*.

oriens, ntis. As subst.: *the East*, as the quarter where the sun rises.

ōr-igo, īginis, f. [ōr-ior, "to arise"; hence, "to begin"], *a beginning, commencement, origin; birth, descent, lineage*.

ōr-ior, tus sum, iri, 3 and 4, v. dep.: *to rise*. Of birth: *to spring, or descend from* [prob. akin to *ōp-vvūx*, "to stir up"].

ornā-tus, tūs, m. [orn(a)-o, "to adorn"], *dress, attire, apparel*.

ōr-o, āvī, ātum, āre, 1, v. a. [os, ōr-is, "the mouth"], *to beg, implore, entreat*.

Orontes, is, (gen. *Orontē*, v. 220), m.: *Orontes*, a chief of the Lycii, one of the companions of *Aeneas*.

os, ōris (gen. plur. not found), n.: *the mouth; at v. 245 the mouth of a river; the face, countenance*.

os, ossis, n.: *a bone* [akin to Gr. *osteon*].

os-cūlum, ōllī, n. [for *or-ōlūm*; fr. os, ōr-is], *a kiss*.

os-tendo, tendi, tensum, tendēre, 3, v. a. [for *obs-tendo*; fr. *obs* (=ob), "before or over against"; *tendo*, "to stretch out"], *to show, point out*.

ost-ium, *ii*, *n.*: *the mouth of anything; an entrance* [os, *ōris*, *mouth*].

ostrum, *i. n.*: *a purple dress, purple; a purple couch, i.e., a couch covered with purple hangings.*

P.

pā-būlum, *būli*, *n.* [pā-sco, "to feed"]. Of animals: *food, fodder.*

paenit-et, -ūti, *ēre* [rt. *pu*, "to purify;" *op. punio*, *penit*], "it repents;" *me paenitet: I repent.*

palla, *ae, f.* [see *pelta* for root], *a robe, or loose dress, worn especially by women; in the poets sometimes assigned to men.*

pall-idus, *ida*, *idum*, *adj.* [pall-ēo, "to be pale"], *pale, pallid.*

palma, *ae, f.* [root *pāl* or *PAT*, "to cover," or "to spread;" see *pelta* and *pando*], *the palm of the hand.*

pando, *pandi*, *pansum* and *passum*, *pandere*, *3, v. a.*: *to open, throw open.* *P. perf. pass.*, of the hair: *dishevelled* [root *PAT*, "to spread;" *cp. περάννυμι, περάλον, περάννυμι; pater, patulus, pando*].

par, pāris, *adj.*: *equal, corresponding, similar.*

Par-ca, *ae, f. sing.*: *one of the (three) goddesses of fate.* *Plur. the Fates*; their Latin names were *Nona, Decuma, Morta*, their Greek names *Clotho, Lachesis, Atropos* [prob. root *PAB*, "to bring or put," whence *pār-o*, "to prepare;" and *so*, "she who brings or assigns" one's lot; of *Gr. Μοῖρα*, "the Allotter or Apportioner," *fr. μοιραῖαι*, in force of "to allot"].

parc-o, *pēperi* (less frequently *parsi*), *parcōtum* or *parsum*, *parcere*, *3, v. n.* [=*sparco*; *cp. σπαρτός*, "rare"], *to spare a thing; i.e., to abstain or refrain from.*

pār-ens, *ntis*, *comm. gen.* [either for *pār-ens*, *fr. pār-lo* or *fr. obsol. par-o* = *pār-lo*, "to beget—to bring forth"], *a parent, whether a father or mother.*

pārens, *ntis*, *p. pres.* of *pareo*.

pār-ēo, *ūti*, *itum*, *ēre*, *2, v. n.* [see *Parca*]. With *dat.*: *to obey.*

pār-io, *ēre*, *pēperi*, *partum*, *v. a.*: *bring forth.*

pār-iter, *adv.* [par, "equal"], *equally; at the same time, together.*

parma, *ae, f.*: *a small round shield; a target* [*Gr. πᾶρμα*].

pār-o, *svi*, *ātum*, *ēre*, *1, v. a.*: *to make or get ready; to prepare.*

par-s, *tis*, *f.* [see *Parca*], *a part, piece, portion, etc.* Of persons: *a part, etc.*

Collectively: *some—pars pars, some others.*

part-for, *Itus sum*, *iri*, *4, v. dep.* [pars, *part-is*, "a part"], *to divide, portion out, apportion.*

par-tus, *tis*, *m.* [pār-lo, "to bring forth"], *a bringing forth, a birth.*

par-vus, *va, vum*, *adj.* [prob. akin to *par-s*, "a part"], *small, little.* (Of persons: "young;" *comp.*: "younger, less in age;" hence), as *subst.*: *minōr-es*, *um*, *comm. gen. plur.*: *descendants, posterity.* *Comp.*: *minor* (*sup.*: *minimus*).

pā-sco, *vi*, *stum*, *scōre*, *3, v. a.*: *to feed.* *Pass.* in reflexive force, of animals: *to graze, browse, feed* [akin to root *PA*, "to nourish;" *cp. πατρίψ, πάσκει, πάσκει*; *pater, panis, penus; Gothio fadar; O.H.G. fatar; Eng. father*].

pāt-ēo, *ūi*, *no sup.*, *ēre*, *2, v. n.* [see *pando*], *to lie open; to be manifest, or evident.*

pā-ter, *tris*, *m.* [see *pasco*], *a father, as one who protects.* *Plur.*: *fathers, forefathers, ancestors.*

pāt-ēra, *ērae*, *f.* [pāt-ēo, "to lie open;" hence, "to spread out, extend;" see *pando*], *a broad flat dish, especially used in making offerings; a bowl for libations.*

pātior, *passus sum*, *pāti*, *3, v. dep.*: *to suffer, bear, endure; to permit, allow, suffer* [root *PIA*, *PIAN*, "to increase or to pain;" *cp. πάσκει, spatium; πάσχει, πάσκει*; *πένουαι: patientia, penuria*].

pātr-i-us, *ia, ium*, *adj.* [pāter, *patr-is*], *of or belonging to a father; a father's; paternal.* As *subst.*: *pātr-ia*, *ae, f.*: *fatherland, native country.*

pātr-i-us, *a, um*, *adj.* [pātr-ia, "fatherland"], *of or belonging to one's fatherland, or native country; native.*

paucus, *a, um*, *adj.* Of number (*sing.*: "small"), *plur.*: *few.*

paul-ātum, *adv.* [paul-us, "little"], *by little and little; by degrees, gradually.*

pāx, *pācis*, *f.* [for *pac-s*; *fr. root PAC*, or *PAG*, "to bind;" whence *πᾶννυμι, πᾶσαλος*; *pacisoor, pagus*], *peace, tranquillity.*

pectus, *ōris*, *n.*: *the breast; heart; mind.*

pēc-us, *ōris*, *n.*: *animals in general* [see *pax*].

pēc-us, *ūdis*, *f.* (*sing.*: "a single head of cattle"), *plur.*: *cattle in general* [see *pax*].

pēlāgus, *i, n.*: *the sea, esp. the open sea* [either from root *PLAX*, "to stink,"

i.e., "the beating thing;" op. πλήσσειν, πληγή: plango, plaga, pleoto, or from πλάξ, πλατύς: "flat;" op. aequor, fr. aequus].

pello, pēpūli, pulsum, pellēre, 3, v. a.: to drive out or away [root PAR, "to go"; hence, "to cause to go;" op. περῶν, πόρος, πορθμός, πορεύω: porta, portus; Eng. fare, "in thoroughfare"]].

pelta, ae, f.: a pelta, i.e., a target or small light shield (in the shape of a half-moon) [root PAL, "to cover;" op. πάλλα: pellis].

pēndēo, pēpendi, no sup., pendēre, 2, v. n.: to hang down; to be suspended; to be uplifted in the air; to overhang.

pēn-ētro, ētrāvi, ētrātum, ētrāre, 1, v. n. [root PME, denoting the idea of "entering," "the interior"], to enter, penetrate.

pēn-itus, adv. [id.], deeply, far within; wholly, thoroughly, completely.

pēnus, us and i, m. and f. [see pater], food, provisions.

peplum, i, n., and peplus, i, m. [see pelta] (the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Panathenaea; hence), a splendid or sumptuous upper robe or garment; a robe of state.

pēr, prep. gov. acc. case: through. Of time: through, throughout, during; all over, throughout, along.

pēr-āgr-o, āvi, ātum, āre, 1, v. a. [pēr, "through;" āgr, āgr-i, "a field"], to wander about, or through; to traverse.

per-cello, cūli, cūlsum, cūllēre, 3, v. a. [pēr in "augmentative force;" cello, "to impel"], to strike, whether physically or mentally.

percūtio, ēre, cussī, cūssum [per, intensive; quallo, "to strike"], strike.

per-fēro, fūli, lātum, ferre, v. a. irreg. [pēr, "without force;" fēro, "to bear"]. With personal pron., in reflexive force: to bear or belake one's self.

per-flo, flavi, flātum, flāre, 1, v. a. [pēr, "through;" flo, "to blow"], to blow through.

per-go, rexi, rectum, gēre, 3, v. n. [for per-rēgo; fr. pēr, "quite;" rēgo, "to make straight"], to proceed, go on. In speaking: Of one who has not yet spoken: to begin and go on; to proceed.

pēr-i-cūlum, cūli, n. [obsol. pēr-i-or, "to try"], danger, peril.

per-lābor, lapsus sum, labi, 3, v. dep. [pēr, "through;" labor, "to glide"],

to glide through; to pass with gliding motion along; to skim along.

per-miscēo, miscēi, mīstum and mīxtum, miscēre, 2, v. a. [pēr, "thoroughly;" miscēo, "to mix"], to mingle together, intermingle.

per-mitto, mīsi, mīssum, mīttere, 3, v. a. [pēr, "through;" mitto, "to allow to go"], to grant permit, suffer, etc.

per-solvo, solvi, sōlūtum, solvère, 3, v. a. [per, "completely;" solvo, "to pay"]. Of a recompense, thanks: to return, render.

per-sōno, sōndi, sōnītum, sōnāre, 1, v. a. [pēr, "without force;" sōno, "to sound forth;" hence, "to pour forth in song," etc.], to fill with song.

per-tempo, temptāvi, temptātum, temptāre, 1, v. a. [per, "thoroughly;" tempo, "to handle;" hence, "to try"], to pervade.

pēs, pēdis, m.: a foot [root PAD, "to go;" op. πατεῖν, ποῦς, πῆδη: Eng. foot].

per-tis, tis, f. [prob. for per-d-tis; fr. per-d-o, "to destroy"], destruction, ruin.

pēto, ivi or ii, itum, ēre, 3, v. a.: to seek, to proceed to or towards; to desire, to ask for; to endeavour to obtain; to strive after [root PAT, "to fly;" op. πει-πε-ῖν, πέρομαι: penna (=pet-na, im-pet-us)].

phārētra, ae, f.: a quiver (φάρετρα, "a quiver," as being "that which carries" arrows).

pic-tūra, tūrae, f. [for pig-tūra; fr. pi(n)g-o, "to paint;" through root PIE; op. ποικίλος: pictus], a painting, picture, whether in painting, mosaic, or any other mode of delineation.

pi-ētas, ētatis, f. [pi-us; see pius], piety with respect to the gods; affection, dutifulness, love, tenderness; loyalty, patriotism.

pi(n)go, pinxi, pictum, pingēre, 3, v. a. ["to paint;" hence, of needlework], to embroider.

pinguis, e, adj.: fat.

pi-us, a, um, adj. Of persons: pious, devout, just [root PU, "to purify;" op. pūp: purus, putare].

plāc-ēo, ti, itum, ēre, 2, v. n.: to please. Impera: placitum (est), it has pleased (me); i.e., it is my will.

plāc-idus, ida, idum, adj. [plāc-eo, "to please"], gentle, calm, mild, peaceful, placid.

plāc-o, āvi, ātum, āre, 1, v. a. [prob. akin to plac-eo, "to please"], to pacify, appease, calm.

plagā, ae. f. Of the sky: a region, i. act [root PLAT, "to extend," op. πλατύς, πλατός, πλατή, πλατρός: planta, latus (=platus), platea].

plau-sus, sūs, m. [for plaud-sus; fr. plaud-o, "to clap;" hence, "to applaud"], *applause*.

plē-nus, na, num, adj. [plē-o, "to fill"], *filled, full*. With gen.: *filled with*, full of [root PAL, "to fill;" op. πῦρ-πλη-μι, πλήθω: πόλις, πολὺς: plere, plebs, po-pul-us, amplius].

plūs, plūris, (plur. plūres, plūra), comp. adj. (see multus), contr. and changed fr. plē-or; PAL, root of plē-o, "to fill;" comparative suffix "or"; *more, several, very many*.

plū-rim-us, rima, rimum, sup. adj. (see multus) [PLA, root of plēo, "to fill"]. Of size: *very great, very large, vast*.

plū-vi-us, via, vium, adj. [plū-o, "to rain" or "swim;" root FLU; op. πλῦν, πλύνω: pluit, plorare, pluma; Eng. flood], *rainy; attended with or bringing rain*.

pō-cūlūm, otūl, n.: a cup, goblet [root PO, "to drink;" op. πίω, πόσις: potio, bibo].

poena, ae. f.: satisfaction for an offence committed [root PU, "to purify;" see plus].

pollicēor, licitus sum, licēri, 2, v. dep. a. and n. [for pot-licēor; fr. inseparable prefix pōt, "much;" licēor, "to bid" at an auction], *to hold forth or promise a thing*.

pōlus, i, m. [root PAL, "to go;" hence, "the turning thing;" op. πόλος, πώλω], *heaven, the heavens*.

pond-us, ōris, n. [for pend-us; fr. pend-o, "to weigh"], *a weight*.

pōno, pōsti, pōstum, pōnere, 3, v. a.: *to put, place, lay; to lay aside; to assign, set; to put or lay down; to cast off*. Of walls: *to build*. Laws, etc.: *to enact*.

pontus, i, m.: *the sea; a sea-wave, billow* [πόρτος].

pōpūl-o, ōvi, ōtum, ōre, 1, v. a. [popul-us, "a people"], *to lay waste, devastate, spoil*.

pō-pūl-us, i, m.: *a people, nation; the people of a particular country, etc.* [prob. for pol-pōl-us; fr. πόλεις, "much;" plur. "many;" see plenus].

por-ta, tae, f. [see pello], *a gate of a city, house; an outlet, passage, etc.*

por-to, tāvi, tātum, tāre, 1, v. a.: *to carry, convey* [see pello].

por-tus, tūs, m. [akin to por-ta], *a harbour, haven, port*.

posco, pōposci, no supine, poscere, 3, v. a.: *to ask for, demand; to request* [root PARK, "to ask or pray for;" op. prex, precari, prociis: posco=perco-ere, postulare].

possum, pōtūl, posse, v. irreg. [for pot-sum; fr. pot-is, "able;" sum, "to be"], *to be able*. With inf.: (*I, etc.*) *can, could, etc., do, etc., something*.

post, adv. and prep. Adv.: *afterwards, hereafter*. Prep. gov. acc.: *after*.

post-hābēo, hābui, hābitum, hābere, 2, v. a. [post, "after;" hābēo, "to have;" hence, "to hold or deem"], *to esteem or regard less; to consider of less importance*.

post-quam, adv. [post, "after;" quam, acc. fem. of qui, "who, which"], *after that, when*.

pōtens, nus, (part. pres. of possum, but used only as) adj.: *powerful, mighty*. With gen.: *having power over; ruling over; master or ruler of*.

pōtent-ia, iae, f. [potens, potent-is, "powerful"], *might, force, power*.

pot-ior, itus sum, Iri, 4, v. dep. [pōt-is, "powerful"]. With abl.: *to get or take possession of*.

praecipū-e, adv. [praecipu-us, "especial"], *especially*.

praeda, ae. f.: *booty, spoil, plunder; prey taken in the chase, etc.; game* [for prae-hend-a; root GHAD, "to seize;" op. χα(ν)δ-άωμι: hed-era, prehendo, praebere (=praehibere)].

prae-mitto, mīsi, mīssum, mīttere, 3, v. a. [prae, "before;" mitto, "to send"], *to send before or forwards; to send in advance*.

prae-m-ium, ū. n. [for prae-ēm-ium; fr. prae, "before;" ēm-o, "to take"], *reward, recompense*.

praerup-tus, ta, tum, adj. [prae-rum(p)-o, "to break off in front"], *abrupt, precipitous, steep*.

prae-sens, entis (abl. usually praesente of persons, praesentis of things), adj. [prae, "before;" s-um, "to be"], *present, at hand, instant*.

praesep-ē, is, n. [praesep-io, "to fence in front"], *Of bees: a hive*.

praesta-ns, ntis (abl. praestanti, v. 71), adj. [praest(a)-o, "to stand before;" hence, "to be superior"], *superior, surpassing, distinguished*.

prae-sto, stiti, stitum and stātum, stāre, 1, v. a. [prae, "before;" sto, "to stand"], *to be superior; to surpass*. Impers.: *prae-stat, is is better*.

praeter-ēā, adv. [for praeter-eam; fr. praeter, "beyond," eam, acc. sing. fem. of pron. is, "this", hereafter, moreover, further.

prae-verto, verti, versum, vertēre, 3, v. a. [prae, "before;" verto, "to turn"], to pre-occupy, to take possession of beforehand.

prae-vertor, versum sum, verti, 3, v. dep. [prae, "before;" "to turn one's self"], to outrun; to surpass, outstrip in speed.

prēmo, pressi, pressum, prēmēre, 3, v. a. Of reins: to draw tight; to cover, overwhelm, as a flood, etc., does; to pursue closely in war, the chase; to oppress, weigh down; to check, hold in check, restrain curb; to suppress, conceal, hide.

pridem, adv.: for a long time. [pri(=prae)] "before;" dem, a demonstrative suffix.

prim-um, adv. [adverbial neut. of primus], firstly, in the first place, first; for the first time.

prim-us, ma, mum, sup. adj. [for prae-mus; fr. prae, "before;" with sup. suffix mus], first, the first. Phrase: In primis (also as one word inprimis), among the first, i.e., chiefly, especially; the first to do something; the first that; the first part of that denoted by the subst. to which it is in attribution. Comp. prior.

prin-cep-s, cipis, adj. [for prim-cap-s; fr. primus, "first" cap-lo, "to take"], first, foremost, chief, most eminent or distinguished. As subst. m.: a chief, leader, leading or principal person.

pri-or, us, comp. adj. [for prae-or; fr. prae, "before;" with comp. suffix or], previous, former, prior—often to be rendered first: so, at vv. 321, 581. Sup.: primus.

pri-us, comp. adv. [adverbial neuter of pri-or], before, sooner: prius quam (or, as one word, priusquam), before that; beforetime, previously.

prō, prep. gov. abl. case: before, in front of; for, on behalf of; for, instead of, in the place of; on account of [akin to Gr. πρό].

prō-ax, ācis, adj. [see posco], bold, wanton.

prōcell-a, ae, f. [prōcell-o, "to drive or dash forward; see celer], a violent wind, storm, tempest, hurricane.

prō-cer, cēris, m.: a chief, chieftain, noble [prob. prō, "before;" cer; see celsus].

prōcul, adv. [prōcul, a root of procello, "to drive forwards"]. Of place: at a distance, far off.

prō-do, didi, ditum, dēre, 3, v. a. [prō, "forth;" do, "to put"], to betray perfidiously.

prōfic-iscor, fectus sum, flicisci, 3, v. dep. n. inch. [prō, "forwards;" fāc-lo, "to make"], to set out, go, proceed.

prō-for, fatus sum, fāri, 1, v. dep. [prō, "forth, out;" (for), "to speak"], to speak out or forth; to say.

prōfūg-us, a, um, adj. [prōfūgio, "to flee forth or away"], fleeing from one's country. As subst.: prōfūg-us, i. m.: a fugitive from one's country; an exile.

prōfund-us, a, um, adj. [prō, "forwards;" fund-us, "the bottom"], deep, high.

prōgē-ies, iei, f. [progigno, "to beget, or bring forth," through root gax, "to produce"], offspring.

prōhibēo, hibui, hibitum, hibēre, 2, v. a. [for prōhibeo; fr. prō, "before;" hibēo, "to hold"], to ward or keep off. With abl.: to exclude, shut out, keep away from.

prōl-es, is, f. [for pro-ol-es; fr. pro, "forth;" ol, root of ol-esco, "to grow;" see altus]. Of persons: offspring, progeny.

prō-lūo, lūi, lūtum, lūēre, 3, v. a. [prō, "without force;" lūo, "to wash"], to swirl, drench.

promitto, misi, missum, mittēre, 3, v. a. [prō, "forth;" mitto, "to send"], to promise.

prōnus, a, um, adj. Of things: inclined downwards, bending forwards, headforemost, headlong [πρηνής].

prōp-er-o, āvi, ātum, āre, 1, v. n. [prōper-us, "hastening"], to hasten, make haste, be quick.

prōp-ius, comp. adv. [adverbial neut. of prōp-ior, "nearer"], nearer.

prōpri-us, a, um, adj.: not in common with others; one's own; i.e., his, her, its own.

prōra, ae, f.: the prow or head of a vessel [πρῶρα].

prō-rumpo, rūpi, raptum, rumpēre, 3, v. a. [prō, "forth;" rumpo, "to break"], to break or burst forth.

prospec-tus, tūs, m. [prospicio, "to look out;" prō, "forward;" root speo, "to see;" see scopulum], a distant view, prospect.

prō-spicio, spexi, spectrum, spiciēre, 3, v. n. and a. [for prō-spicio; fr. pro,

"forwards;" spēlo, "to look". Neut.: to look forwards, forth, or out. Act.: to discern, decry, espy.

proximus. a, um, sup. adj. [for prop-sinus; fr. obsol. prōpia, "near"], nearest.

pū-bes, bis, f. [prob. akin to pū-er], the youth, i.e., young men.

pū-er, ēri, m.: a boy, lad [root ru, "to beget"; cp. wais, πάλος: puer, puella: Eng. foal].

pug-na, nae, f. [pug, "to strike"; root of pungo], a fight, battle.

pul-cher, ohra, ohruin, adj. [for pol-cher; fr. pōl-lo, "to polish"], beautiful, fair. Comp.: pulchr-ior; sup.: pulcher-rimus.

pulvis, ēris, m.: dust.

puppis, is (acc. puppim, v. 115), f.: a ship, vessel.

pur-go, gāvi, gātum, gāre, 1, v. a. [pur-us, "clean"], to clear, clear away.

purpūr-ēus, ēa, ēum, adj. [pur pūr-a, "purple"], bright coloured, purple.

Q

quā, adv. [adverbial abl. fem. of qui; see qui]. Relatively: where. Ind. finitely: wherever: in whatever way or manner: ne qua, that in no way whatever; in any way, by any means. Interrogatively: in what manner, how.

quaero, quaestī, quaestum, quaerere, 3, v.: to seek; to ask, enquire.

quā-lis, le, adj. Interrogative: of what sort or kind. Relative: of such a sort or kind as; such as.

quam, adv. [adverbial acc. fem. of qui], how. After comparative adjectives or adverbs, or words involving the idea of comparison or difference (alius, aliter), than: —prius quam, sooner than; before that.

quando, conj.: because, since.

qua-ntus, nta, ntum, adj. [akin to quā-lis], how great: as great as; as much as.

quā-re, adv. [abl. fem. of qui, and of res]. Interrogative: from what cause? on what account? wherefore? why? Relative: for which reason, wherefore.

quas-so, savi, sātum, säre, 1, v. a. intens. [for quat-so; fr. quat-lo, "to shake"], to shatter, batter, knock about.

quāter, adv.: four times.

que, enclitico conj.: and: —que.... que, both.... and; as well.... as; partly.... partly.

quis=quibus, abl. plur. of qui.

quēror, questus sum, quēri, 3, v. dep.: to complain of; to complain, lament, bewail.

qui, quae, quod, pron. Relative: who, which. At the beginning of a clause instead of a conjunction and demonstrative pron.: and this, etc. With subj.: (a) to denote a cause or reason: as, inasmuch as, because, since; (b) to point out a purpose, etc.: for the purpose of; that: in order to or that; to. quod, neut. In restrictive force=quantum: as much as; as far as. Interrogative: who, which, what. Indefinite: anyone, any.

qui-cumque, quae-cumque, quod-cumque (at v. 61), in tmesis, quae me-cumque) pron. rel. [qui, "who"; indef. suffix cumque], whoever, whosoever; whatever, whatsoever.

quies, ētis, f.: rest, repose, from anything [akin to root ki, "to lie down; to sleep"; Gr. kei-uai, "to lie down"].

quies-co, ēvi, ētum, escōre, 3, v. n. [for quiet-soo; fr. quies, quiet-is, "rest"; root ki, see quies], to rest, repose.

quies-us, a, um, adj. [quies-soo, "to be quiet"; through root ki, see quies], quiet, calm, peaceful, etc.

quī-n, conj. [for qui-ne; fr. qui, abl. of relative pron. qui, "who, which"; ne=non]. With subj.: that not, but that, without, from. To corroborate a statement: but indeed, verily, of a truth.

quīnqu-ā-ginta, num. adj. indecl. ("five tens"; hence), fifty (for quīnque-ā-ginta; fr. quīnque, "five"; (a) "connecting vowel"; ginta=centa="ten").

quī-ppe, conj. [for qui-pte; fr. qui, abl. of relative pronoun qui; suffix pte], inasmuch as, because. In an ironical sense: certainly indeed, forsooth.

quis, quae, quid (gen. cuius; dat. cui), pron. interrog.: what person or thing? what sort of a person or thing? who? which one? what? Adverbial neut. Acc.: quid, why? wherefore? [tis, "who? which?"].

quis, no fem. quid, pron. indef.: any-one, anybody; anything: —ne quis, that no one: —ne quis, and that no one [tis, "anyone"].

qui-s-quam, quae-quam, quid-quam or quid-quam, pron. indef. [quis, "anyone"; suffix quam], any, any whatever. As subst., masc.: anyone, anybody. Neut.: anything.

quis-quis, no fem., quod-quod or quid-quid or quic-quid, pron. indef. [quis reduplicated], whatever, whatsoever, per-

son or thing. As subst., masc.: *whoever, whosoever*. Neut.: *whatever, whatsoever*.

quò, adv. [for quo-m, old form of que-m, acc. of qui]. Of place: *to which or what place; whither, where*. Of plans, etc.: *in what direction, whither*.

quò-circa, adv. [for quom-circa; fr. quom (old form of quem), acc. sing. maso. of qui; circa, "with respect to"], *for which reason or cause, wherefore*.

quon-dam, adv. [for quom-dam; fr. quom, old form of quem; acc. of I, qui; suffix dam], *at a certain time; at one time, once upon a time, formerly*.

quòque, conj.: *also, too*; placed after the word to be emphasized.

quot, num. adj. plur. indecl. [quòt-us, "how many"], *how many; as many as*.

quòve=quo, ve; v. 370.

quum, adv. and conj. [for quom, old form of quem, acc. of I, qui]. Adv.: *when*. Conj.: *as, since; seeing that*.

R.

rāb-ies, lem, is (other cases do not occur), f. [rāb o, "to rave"], *rage, fury, violence*.

rāp-īdus, ida, idum, adi. [rāp-īo, "to seize", "to hurry onwards"]. Of fire: *ferce, consuming; hurrying onwards; swift, rapid*.

rāp-īo, ūi, tum, ēre, 3, v. a. [root RAP: cp. āp-āgō], *to snatch, seize; to carry off or away; to plunder, ravage, etc.* Of fire, etc., as object: *to hasten forwards, promote, increase*.

ray-to, tāvi, tātum, tāre, 1, v. a. intens. [rāp-īo, "to drag along"], *to drag violently or hurriedly along*.

rārus, s, um, adj.: *here and there; scattered about*.

r' tīs, is, f.: *a bark, vessel, ship* [prob. akin to remus].

rēcens, ntis, adj.: *fresh*.

rē-cīpio, cēpi, ceptum, cīpēre, 3, v. a. [for rē-cāpio; fr. rē, "back"; cāpio, "to take"], *to get back; to recover*.

rē-clūdo, clūsi, clūsum, clūdēre, 3, v. a. [rē, denoting "reversal"; clūdo=claudio, "to shut, close"], *to disclose, reveal*.

rē-condo, condidi, conditum, condēre, 3, a. a. [rē, "without force"; condo, "to hide"], *to hide, conceal*.

rec-tus, ta, tum, adj. [for reg-tus; fr. rég-o, "to lead straight"], *right, correct*.

rēcur-so, no perf. nor sup., sāre, 1, v.

n. intens. [for recurr-so; fr. recurr-o, "to run back"], *to return again and again*.

red-do, didi, ditum, dēre, 3, v. a. [red (-rē, with d for de demonstrative), "back"; do, "to give"], *to give back, return in answer*.

rēdōlēo, olai, no sup., olēre, 2, v. n. [re, with d or de demon.; oleo, "to emit a scent"], *to diffuse a scent; to be redolent*.

rē-dūco, duxi, ductum, dūcēre, 3, v. a. [re, "back"; dūco, "to lead"], *to lead or conduct back*.

rēductus, a, um, pa. Of locality: *retired; deeply situated; deep*.

rēdux, rēduci, adj. [for rēduo-s; fr. rēduo-o, "to lead back"], *returning*.

rē-fēro, tāli, lātum, ferre, v. a. irreg. [rē, "back"; fēro; see fēro], *to bring or carry back or backwards; to bring back word; to report, announce, mention*.

rē-fulgēo, fulsi, no sup., fulgēre, 2, v. n. [re, "back"; fulgēo, "flash"], *to flash back or reflect the light; to shine brightly, etc.*

rē-fundo, fūdi, fūsum, fundēre, 3, v. a. [rē, "back"; fundo, "to pour"]. In reflexive force: *pour back*.

rēg-ālis, āle, adj. [rex, reg-ia, "a king"], *of or belonging to a king; kingly, royal, regal; worthy of a king, splendid, magnificent*.

rēg-īna, īnae, f. [rēg-o, "to rule"], *a queen*.

rēg-īo, īōnis, f. [rēg-o, "to dialect"], *a portion of the earth, etc., of indefinite extent; a territory, tract, region*.

rēg-īus, īa, īum, adj. [rex, rēg-ia, "a king"], *of or belonging to a king; royal; princely, splendid, magnificent*.

reg-n-o, āvi, ātum, āre, 1, v. n. [reg-num], *to reign, rule*.

reg-num, nī, n. [rēg-o, "to rule"], *hence, dominion, sovereignty, rule; a kingdom, realm*.

rēgo, rexi, rectum, rēgēre, 3, v. a.: *to rule, govern, have supremacy over*.

rēliqu-īas, īarum, f. [rell(n)qu-o, "to leave"], *the remnant*.

rēmīgium, īi, n. [rēnīg-o, "to row"], *the oarage*.

rē-mordēo, no perf., morsum, mordēre, 2, v. a. [rē, "without force"; mor-dēo, "to bite"], *to vex, torment, disturb*.

rē-mōvēo, mōvi, mōtum, mōvēre, 2, v. a. [rē, "back"; mōvēo, "to move"], *to remove, withdraw*.

rē-mus, mī, m.: *an oar* [prob. for ret-mus. akin to ἱερ-μος, "an oar," as

"the rowing thing;" fr. *ipérow*, "to row;" through *ipes* or *iper*.

rē-pēdo, *pendi*, *pausum*, *pendēre*, 3, v. a. [rē, "back again;" *pendo*, "to weigh"], to balance, counterbalance, compensate.

rēpēnt-e, *adv.* [repens, *repent-is*, "sudden"], on a sudden, suddenly.

rē-pēto, *pētivi* or *pētīl*, *pētītum*, *pētēre*, 3, v. a. [rē, "again;" *pēto*, in force of "to fetch"], to recount, detail, etc.

rē-pōno, *pōsūl*, *pōsītum*, *pōnēre*, 3, v. a. [rē; *pōno*, "to put or place"] [rē, "back again"], to reinstate; [rē, "aside or away"], to lay or store up.

rē-quirō, *quīsivi*, *quīsītum*, *quīrēre*, 3, v. a. [for *rēquāro*. fr. *rē*, "again;" *quāro*, "to seek"], to seek to know; to ask or enquire after.

rēs, *rēi*, f.: a thing, matter, event, affair, circumstance. For *res publica*: the state, commonwealth, etc. [akin to *pt-e*, "to say or tell"].

rēses, *idīs*, *adj.* [for *rēsīd-s*; fr. *rēsīd-eo*, "to remain behind;" hence, "to be idle or inactive"], idle, inactive, inert, sluggish, etc.

rē-sīdo, *sēdi*, no sup., *sīdēre*, 3, v. n. [rē, "without force;" *sīdo*, "to seat one's self"], to seat one's self, take one's seat, sit down.

rē-sisto, *stīti*, no sup., *sistēre*, 3, v. n. [rē, "back;" *sisto*, "to stand"], to stand still, halt, stop.

rēs-pēc-to, *tāvi*, *tātum*, *tāre*, 1, v. a. *intēns*. [respēcto, "to look at," through root *spēc*], to regard, pay heed or attention to, etc.

re-spondēo, *spondi*, *sponsum*, *spondēre*, 2, v. n. [rē, "in return;" *spondeo*, "to promise solemnly"]. With *dat.*: to correspond or answer to; agree or harmonize with.

rē-sto, *stīti*, no sup., *stāre*, 1, v. n. [rē, "behind;" *sto*, "to stand"], to remain, be left.

rē-sūpīnus, *sūpīna*, *sūpīnum*, *adj.* [rē, in "intensive" force; *sūpīnus*, "lying on the back"], lying on the back, or with the face upwards.

rē-surgo, *surrexi*, *surrectum*, *surgēre*, 3, v. n. [rē, "again;" *surgo*, "to rise"], to rise again.

rē-tēgo, *texi*, *tectum*, *tēgēre*, 3, v. a. [rē, denoting "reversal" *tēgo*, "to cover"], to disclose, reveal, discover.

rē-viso, *visi*, *visum*, *visēre*, 3, v. a. [rē, "again;" *viso*, "to visit"], to visit again, revisit.

rē-vōco, *vōcāvī*, *vōcātum*, *vōcāre*, 1, v. a. [rē, "back;" *voco*, "to call"], to call back, recall; to restore, renew, etc.

rex, *rēgis*, m. [for *reg-s*; fr. *rēg-o*, "to rule"], a king.

rīg-ēo, *ti*, no sup., *ēre*, 2, v. n.: to be stiff [akin to *pyēu*].

rī-ma, *mae*, f. [perhaps for *rīg-ma*; fr. *rī(n)g-or*, "to gape"]. Of a vessel: a seam, etc.

ripa, *ae*, f.: the bank of a river.

rōbūr, *rōbōris*, n.: oak; strength.

rōg-īto, *hāvī*, *itātum*, *itāre*, 1, v. a. *freq.* [rōg-o, "to ask"], to ask frequently or repeatedly; to keep asking.

rōs-ūs, *ūs*, *sum*, *adj.* [rōs-a, "a rose"], rosy.

rot-a, *ae*, f.: a wheel [root *ra* or *ar*, "to drive;" cp. *ratio*, *rota*, *rotundus*].

rūdēns, *ntis*, m.: a rope, line, cord. Plur.: the cordage or rigging of a vessel.

rū-īna, *īnae*, f. [rū-o, "to fall down"], a tumbling or falling down; a fall.

rū-o, *i*, *tum*, *ēre*, 3, v. n. and a. *Neut.*: to fall with violence; to rush, hasten, etc. *Act.*: to cast or throw up from the bottom.

rūp-es, *is*, f. [rumpo, "to break," through root *rup*], a cliff, steep rock.

rus, *rūris* (in plur. only in nom. and acc.), n.: the country. Plur.: the fields.

S.

sācer-dō-s, *tis*, *comm. gen.* [for *sacer-da-(t)s*; fr. *sac(e)r-i*, "sacred;" see *sacro*; *DA*, root of *do*, "to give"], a priest; a priestess.

sā-cro, *āvī*, *ātum*, *āre*, 1, v. a. [sācer, *sacr-i*, "sacred"], to consecrate [root *sac*, "to fasten;" hence, "to bind" by a religious ceremony; op. *sancire*, *sanctus*: *σάκρειν*, *σάγμα*].

sac-cūlum, *i* [root *sa*, "to sow;" hence, a generation, age; or fr. *sēco*, to cut, as *tempus*, fr. *τέμνω*, or *καπός*, fr. *καίω*].

saep-e, *adv.* [obsol. *saep-is*, "frequent"], frequently, often.

saep-io, *si*, *ptum*, *ēre*, 3, a.: to surround.

saev-i-o, *īi*, *itum*, *īre*, 4, v. n. [saev-us, "fierce"], to be fierce; to rage.

saevus, a, um, *adj.*: fierce, savage; cruel. In a good sense: spirited, daring, bold, valiant.

sagitta, ae, f. [root **sak**, "sharp;" op. **saxum**, **secare**], an arrow.

sāl, **sālis**, m. (rarely n.): the salt water, the sea, the salty ocean [akin to **āl**, **āl-oe**].

saltem, adv.: at least, at all events, anyhow.

sāl-um, i, n.: the sea [Gr. **āls**].

sālū-s, tis, f. [for **salv**-is, fr. **salv**-ēn, "to be well or in good health"; **safet**], welfare, prosperity, deliverance.

sanct-us, ta, tum, adj. [sanc-to, "to render sacred;" see **sacer**]. Of persons: venerable, august.

sangu-is, inis, m.: blood; family, stock, race.

sā-tor, tōris, m. [sēro, "to beget;" throu h root **sa**], a father.

saxum, i, n. [for **sag**-sum; fr. **sak**, "sharp;" see **sagitta**], a huge rough stone or fragment of rock.

scæna, ae, f. [Gr. **σκηνή**, "a tent;" root **sku**, "to cover;" see **scutum**], a stage; backgrowth.

scelus, eris, n.: a wicked deed; guilt, wickedness.

sceptrum, i, n.: a royal staff, a sceptre; kingdom, sovereignty, dominion, rule [σκῆπτρον, "a staff," as that on which one leans or supports one's self].

scilicet, adverb: forsooth, you must know [scire, licet].

scindo, scidi, scissum, scindere, 3, v. a. With personal pron. in reflexive force: to divide, separate, part asunder [root **scin**, "to cleave;" op. **σχίζω**; **caedo**, **caelum** (=caedum, "a chisel"), **caementum**].

scintilla, ae, f.: a spark [akin to **σπινθήρ**].

scio, scivi and scil, scitum, scire, 4, v. a.: to know, perceive, have knowledge of. With inf.: to know how to do.

scōpulus, i, m.: a projecting point of rock; a rock, cliff, crag [root **spak**, "to see;" op. **σκέπτομαι**, **σκόπος**; **specio**, **spectare**].

scūtum, ti, n.: a shield of oblong shape, covered with leather [root **sku**, "to cover;" op. **σκέυω**, **σχύτος**, **κεύθειν**; **cutis**, **obscurus**].

se, acc. and abl. of sui.

secessus, sūs, m. [for **seced**-sus; fr. **seced**-o, "to retire, withdraw"], a retreat, recess.

sē-clūdo, clūsi, clusum, clūdēre, 3, v. a. [sē, "apart;" **clūdo** (=claudo), "to shut"]. Of cares, etc.: to dismiss, exclude.

sēc-o, ni, tum, ēre, i, v. a.: to cut [root **sak** or **ska**, "to cut;" op. **scieiv**, **canalis**].

sēcūlum, i, n.: see **saculum**.

sēc-undus, unda, undum, adj. [for **sequ**-undus, fr. **sēquor**, "to follow"], favourable, prosperous, fortunate. Of a chariot: speeding along, rapid, swift.

sē-cūr-us, a, um, adj. [se (-sine), "without;" **cūr**-a, "care"], without care, unconcerned, regardless.

sēd, conj. [an abl. of **se**: by itself; **sed**], but, yet.

sēdēo, sedi, sessum, sēdēre, 2, v. n.: to sit [akin to Gr. **ἕζομαι** (=ēdōmai), **Sana**. root **sad**, "to sit"].

sēdes, is, f. [sēd-ēo, "to sit"], a dwelling-place, abode.

sēd-ile, ilis, n. [id.], a seat, bench, etc.

sēditio, ōnis, f.: [acc. to some fr. **sed** (=sine), "apart;" i, root of **ēo**, "to go;" and so, "a going apart;" acc. to others fr. **sē**, "apart;" **d-o**, "to put;" and so, "a putting apart, a separating"], insurrection, sedition.

sē-mi-ta, tae, f. [for **se-me-ta**; fr. **se**, "aside;" **mē-o**, "to go"], a by-way; a path, footpath.

sem-per, adv.: ever, always, at all times [root **sam**, from pronominal **sa**, "together with;" op. **ἀμα**, **ὅμοι**, **ὁμοῖος**; **simul**, **semel**, **similis**, **singuli**].

sēn-ātus, ātus, m. [senex, **sēn-is**, "old man"], the senate; i.e., the council or assembly of elders.

sē-ni, nae, nā, num, distrib. adj. plur. [for **sex**-ni; fr. **sex**, "six"], six.

sentent-ia, iae, f. [for **sentient**-ia; fr. **sentens**, **sentient**-ia, "thining"], a way of thinking; an opinion; purpose, will, resolve.

sentio, sensi, sensum, sentire, 4, v. a.: to perceive, observe; to become sensible or aware of.

sept-em, num. adj. indecl.: seven [ētr-a].

sept-imus, ima, imum, num. ord. adj. [sept-em, "seven"], seventh.

sēqu-or, ūtus (or **sēc**-) sum, i, 3, v. dep.: to follow, follow after; to follow the example of, imitate; to follow in narration; to detail or narrate in succession; to follow in pursuit; to pursue [root **sak**, "to follow;" op. **ἑκπομαι**, **ἐπέρης**, **ὁπλον**; **secundus**, **socius**].

sērēn-o, āvi, ātum, ēre, i, v. n. [seren-us, "clear" [root **swar**, "to

shine;" Eng. **sw**]

sēr-
sucesser

ser-
ferred

ser-
entwined

ser-
slave

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servus

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to keep

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i.), a fit

silv-
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sim-
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the appo
si-n,

"it," n
however

sine
"apart

sin-g
adj.: on

subst.:
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sino,
allow, p

sinus
a dress

si-ve
"or"),

whether

shine;" op. *σεπτός, σέλας, σελήνη*; sol.: Eng. *swart, sultry*; to *clear, clear up*.

sōr-jes, is, i. (sōr-o, "to join"), a succession, series.

ser-mo, mōnis, m. [commonly referred to sōr-o, "to connect"], talk, conversation, discourse.

ser-tum, ti, n. [sōr-o, "to plait or entwine"], a girdle, wreath.

serv-ītium, itil, n. (serv-us "a slave"), slavery, servitude.

serv-o, avi, ātum, āre, i, v. a. (root *SAR* or *SAL*, "to keep"; cp. *śā-os, salvus, servus, salvus, solus*), to preserve, protect; to keep, retain, etc.

seu; see *sive*.

si, conj.: if.

si-o [apocopated from *si-ce*; i.e., *si*, akin to *hic, is, ita*; demonstrative suffix *ce*], in this manner, in such a manner, so, thus. In introducing a statement: in the following way, as follows. In concluding a statement: in this manner, thus, in the foregoing way; to such a degree, so much.

sid-us, ōris, n. [see *sereno*], a star.

signum, i, n.: a token or sign; a statue, image; a figure, device.

silent-ium, ii, n. [silens, silent-is, "silent"], a being silent; silent, stillness.

sil-ēo, ūi, no sup., āre, 2, v. n.: to be silent.

silex, ūis (abl. *silicis*, v. 174), m. (rarely f.), a flint, flint-stone.

silv-a, ae, f.: a wood [ὑλφ-η].

sim-ilis, ile, adj.: like [see *semper*].

sim-ul, adv.: at the same time [see *semper*].

simul-o, avi, ātum, āre, i, v. a. [for *similo*; fr. *similis*, "like"], to assume the appearance of; feign, counterfeit.

si-n, conj. [shortened fr. *si-ne*; fr. *si*, "if"; ne, "not"; if on the contrary; if however; but if].

sine, prep. gov. abl. [akin to *sed*, "apart"], without.

sin-gūlus, gūla, gūlum (mostly plur.), adj.: one by one, one after another. As subst.: *singūla, ōrum, n. plur.*: individual things; each thing [see *semper*].

sino, avi, situm, sinēre, ā, v. a.: to allow, permit, suffer.

sinus, ūs, m.: the hanging fold of a dress; a bay, harbour, gulf.

sive (contr. *seu*), conj. [si, "if"; ve, "or"], or; if; sive (*seu*)... sive (*seu*), whether... or; whether... or whether.

sōci-o, avi, ātum, āre, i, v. a. [socius, "a friend, companion, etc.], to join with one's self, etc.; to unite, associate.

sōcius, ii, m.: a friend, companion, comrade [see *sequor*].

sōl, solis, m.: the sun [see *sereno*].

sōl-ēo, itus sum, āre, 2, v. semi-dep. n.: to be accustomed or wont.

sōllum, ii, n. [prob. akin to *sol-um*; see *solum*], a seat; a chair of state, throne, etc.

sōlor, ātus sum, āri, i, v. dep.: to comfort solace console.

sōl-um, i, n. [prob. fr. root *SOL*=*SAD* in *sed-ēo*, "to sit"], the ground, soil.

sōlus, a, um, (gen. *sōlius*; dat. *sōili*), adj.: alone; the only one.

so-lvo, lvi, lūtum, lvere, 3, v. a. [for *sō-lvo*; fr. *sō*, "apart"; *lvo*, "to loosen"], to render powerless from the effects of cold; to paralyze. Of fear: to dismiss, get rid of, cast off.

som-nus, ni, m.: sleep; a dream [akin to Gr. *υπ-νός*; sopor, fr. root *SVAP*, "to sleep"].

sōn-o, ni, itum, āre, i, v. n. and a. Neut.: to sound, resound. Act.: to give forth the sound of anything [akin to root *SVAN*, "to sound"].

sōnōr-us, a, um, adj. [sōn-o, "sound"], resounding, loud sounding, roaring.

sōp-īo, īvi or itum, īre ā, v. a.: to put or fall to sleep; to cause to sleep [akin to root *SVAP*, "to sleep"].

sōror, ōris, f.: a sister.

sor-a, tis, f.: a lot by which a thing is determined; lot, i.e., fate, destiny.

spargo, sparsi, sparsum, spargere, 3, v. a. Of persons: to disperse, scatter.

spēcūl-or, ātus sum, āri, i, v. dep. [spēcūl-a, "a look-out place"], to look out for, observe, watch.

spēlunca, ae, f.: a cave, cavern *σπήλυγξ, σπήλυγγ-ος*.

sperno, sprāvi, sprētum, spernere, 3, v. a.: to despise, slight, contemn [root *SPER* or *SPRN*, akin to root *SPHUR*, "to destroy"; Gr. *σπαράσσω*, "to tear, rend," etc.].

spēr-o, avi, ātum, āre, i, v. a.: to hope for; to expect; to bear something in mind; to be assured of something.

spēs, spēi, f. [for *spēr-s*; fr. *spēr-o*; the word, in some old writers, being found in the forms *spērēs* and *spērībūs*], hope, expectation.

spiro, āvi, ātum, āre, 1, v. a.: to give forth, emit, exhale.

splend-idus, īda, īdum, adj. [splend-ēo, "to shine or be bright"], brilliant, splendid, shining.

spōl-ium, īl, n.: arms, armour, etc., stripped off a foe; spoil, booty, plunder.

sponda, ae, f.: a couch, etc.

spū-ma, mae, f. [spū-o, "to spit"], foam, whether of the mouth or of the sea.

spūm-o, āvi, ātum, āre, 1, v. n. [spūm-a, "foam"], to foam.

stā-bīlia, bīle, adj. [st(a)-o, "to stand"], firm, enduring, etc.

stā-gnum, gni, n. [īd-], a piece of standing water; "pool, pond, swamp, fen. Plur.: waters in general.

stātūo, stātūi, stātūtum, stātūēre, 3, v. a. [status, uncontr. gen. stātū-is, "a standing position"], to place put set; to build, erect.

sterno,, strāvi, strātum, sternēre, 3, v. a.: to spread, spread out; to bring to the ground, prostrate, overthrow [root STRA; akin to Gr. στροπεύω: stratus].

stip-o, āvi, ātum, āre, 1, v. a.: to press together, compress; to surround, encompass; to accompany, attend upon.

stirps, is, f. (rarely m.), a stem, stock, race, lineage.

sto, stēti, stātum, stāre, 1, v. n.: to stand. Of care, for a person: to stand in, be centered in; to stand firm, remain standing [akin to Gr. στα-ω, ἵστημι].

strā-tum, ti, n. [sterno, "to spread; hence, "to cover"]. Of roads, etc.: the pavement:—strata viarum (the pavements of the ways, i.e.), the paved ways or roads.

strēp-itus, itūs, m. [strēp-o, "to make a noise"], a noise, din.

strid-ēo, ī, no sup., ēre, 3, v. n.; also **strid-o**, ī, no sup., ēre, 3, v. n. Of a hinge: to creak. Of a storm: to whistle, howl, roar. Of the wings of birds: to whirr, rustle.

stridor, ōris, m. [stridēo, "to make a harsh or grating sound"]. Of the cordage of a ship: a creaking.

stringo, strinxi, strictum, stringēre, 3, v. a.: to cut down, roll off, in order to make.

strū-o, xi, otum, ēre, 3, v. a.: to heap or pile up; to set in order, arrange [akin to Gr. στροπεύω; see sterno].

stūd-ium, īl, n. [stūd-ēo, "to busy

one's self," etc.], eagerness, eager pursuit.

stūp-ēo, īl, no sup., ēre, 2, v. n.: to be struck aghast; to be amazed or astounded [akin either to Gr. τῦν-ω, "to beat;" root ruf, "to hurt"—or to root STUMBH, "to stupefy"].

suād-ēo, suāsi, suāsum, suādēre, 2, v. a.: to advise, recommend, etc. [akin to root svad, "to please"].

sūb, prep. gov. acc. and abl.: under, beneath. Of time: at the approach of, towards; v. 662 [akin to Gr. ὑπ-ό].

sub-dūco, duxi, ductum, dūcēre, 3, v. a. [sūb, "from below;" dūco, "to draw"]. Of the vessels of the ancients: to draw or haul up on land.

sūb-ēo, īvi or īl, itum, īre, v. n. and a. [sūb; ēo, "to go"]. Neut.: [sūb, "towards"], to proceed, approach. Act.: [sūb, "under"], to enter a place.

sūb-īgo, ēgi, actum, īgēre, 3, v. a. [for sub-āgo; fr. sūb, "under;" āgo, "to put in motion"], to subdue, vanquish.

sūbit-ō, adv. [sūbit-us, "sudden"], suddenly, on a sudden.

sublimis, e, adj.: high, on high, aloft.

sub-mergo, mersi, mersum, mergēre, 3, v. a. [sūb, "beneath;" mergo, "to plunge"], to plunge another beneath something; to sink or overwhelm.

sub-necto, no perf., nexum, nectēre, 3, v. a. [sūb, "beneath;" necto, "to bind or tie"], to bind, tie, or fasten beneath or below.

subnixus, a, um, p. perf. of obsol. verb. subnitor [fr. sūb, "beneath;" nitor, "to lean upon"]. With abl.: supported by, reclining or resting on.

sub-rid-ēo, risi, no sup., ridēre, 2, v. a. [sūb, denoting "diminution;" rid-ēo, "to laugh"], to laugh somewhat, or a little; to smile.

subvolvo, volvi, vōlūtum, volvēre, 3, v. a. [sūb, "without force;" volvo, "to roll"], to roll, roll along.

suc-cēdo, cessi, cessum, cēdēre, 3, v. n. [for sub-cēdo; fr. sub cēdo, "to go;" sūb, "below"]. With dat.: to go below or under. [sūb, "towards or up to;"] With dat.: to go towards or up to; to approach, draw near to.

suc-cingo, cingi, cinctum, cingēre, 3, v. a. [for sub-cingo; fr. sūb, "upwards, up;" cingo, "to gird"]. Pass.: to be girded or girt.

suc-curro, couri, cursum, currēre, 3, v. n. [for sub-curro; fr. sūb, "towards or

up to;" succour.

suff- v. a. [for fundo, "to suffuse."

sūl- (duplicate plur.: of selves.

sulcu- sum.

to belong, perf. ten- sūu, "to

sūpe- dition.

abl.—W top of, respecti- vncp].

sūpe- pride, h-

sūpe- "above"

sūp- splend-

sūp- ēminēre,

"to pro- than som- th n."

sūp- [super,

cross; t- Neut.: t-

sūpe- "over a-

sūp- "above"

subst.: s-

the gods

summ-

highest c-

the sub-

the top

import-

sūp- super-

sūp- "suppli-

sūp- is, "sup-

sūp- suppli-

sūra, sur-

contr. fr

up to;" *ourro*, "to run"; to *aid*, *assist*, *succour*.

sur-fundo, *fūdi*, *fūsum*, *fundēre*, 3, v. a. [for *sub-fundo*; fr. *sub*, "beneath"; *fundo*, "to pour upon"], to *overspread*, *subfuse*.

sūi (dat. *sibi*; acc. and abl. *se*, or reduplicated *esse*), pron. pers. sing. and plur.: of *himself*, *herself*, *itself*, or *themselves*.

sulcus, 1, m.: a *furrow* [Gr. *ὄλκος*].

sum, *fūi*, *esse*, v. n.: to *be*. With dat.: to *belong* to one [root *as*, "to be;" in perf. tenses and in fut. part. akin to root *au*, "to be"].

sūper, adv. and prep. Adv.: in *addition*, *moreover*. Prep., with acc. or abl.—With acc.: (a) *over*, (b) *upon*, *on the top of*, (c) *above*, *beyond*. With abl.: *respecting*, *concerning*, *about* [akin to *uēp*].

superb-ia, *iae*, f. [superb-us, "proud"], *pride*, *haughtiness*.

super-bus, *ba*, *buni*, adj. [super, "above"], *proud*, *haughty*, *arrogant*; *splendid*, *gorgeous*, *superb*.

sūpēr-ēminēo, no perf. nor sup., *ēminēre*, 2, v. a. [super, "above"; *ēminēo*, "to project"], to *rise above* or *higher than something*; to *over-top*, *stand higher than*.

sūpēr-o, *avi*, *ātum*, *āre*, v. a. and n. [super, "over"]. Acc.: to *pass over*, *cross*; to *overcome*, *overpower*, *destroy*. Neut.: to *have the upper hand*; to *be overpowering*.

super-sum, *fūi*, *esse*, v. n. [super, "over and above"; *sum*, "to be"], to *remain*, *survive*.

super-us, *a*, *um*, adj. [super, "above"], *that is above*, *on high*. As subet.: *sūpēri*, *ōrum* (ūm, v. 4), m. plur.: *the gods above*, *the celestial deities*. Sup.: *summus*, *a*, *um*: *highest*, *loftiest*; *the highest or loftiest part of that denoted by the subet. to which it is in attribution*; *the top of*; *supreme*; *mightiest*; *most important*; *main*, *principal*. Comp.: *sūpēr-ior*; also another sup.: *sūpēr-mus*.

supplex, *is*, *is*, comm. gen. [supplex, "suppliant"], a *suppliant* or *supplicant*.

supplic-iter, adv. [supplex, *supplic-iter*, "suppliant"] (after the manner of the *supplex*; hence), *suppliantly*, or a *sup-suppli-nt*, or as *suppliants*; *humbly*, *submissively*.

sūra, *ae*, f.: *the calf of the leg*.

sur-go, *rex*, *rectum*, *gēre*, 3, v. n. contr. fr. *sur-rēgo*, for *sub-rēgo*; fr. *sub*,

"upwards, up;" *rēgo*, "to lead straight or direct"; to *rise arise*, etc.

sus, *sūis*, comm. gen.: a *hog* [Gr. *ῥῆς*, "a hog"].

sus-cipio, *cēpi*, *ceptum*, *cipere*, 3, v. a. [for *subs-cipio*; fr. *subs* (=sub), "without force"; *cipio*, "to take"], to *take*, *receive*.

suspendo, *pendi*, *pensum*, *pendere*, 3, v. a. [for *subs-pendo*; fr. *subs* (=sub), "beneath"; *pendo*, "to hang"], to *hang up*, to *suspend*.

su-spicio, *spexi*, *spectrum*, *spicere*; fr. *subs* (=sub), "from beneath"; *spicio*, "to behold"; to *look up to* or *at*.

su-spiro, *spiravi*, *spiratum*, *spirare*, 1, v. n. [for *subs-spiro*; fr. *subs* (=sub), "from below"; *spiro*, "to breathe"], to *draw a deep breath*; to *heave a sigh*; to *sigh*.

suūm, gen. plur. of *sua*.

sū-us, *a*, *um*, pron. poss. [sū-i], *belonging to himself*, *his own*.

syrtis, *is*, f.: a *sand-bank in the sea*.

T.

tāb-ēo, no perf. nor sup., *ēre*, 2, v. n.: to *waste away* [perhaps akin to *τάκω*, Doric *τάκω*].

tāb-ūla, *ilae*, f.: a *board*, *plank*, [prob. akin to *tau*, root of *τέμνω*, "to cut"; and so, "the cut thing"].

tāc-itus, *ita*, *itum*, adj. [tāc-ēo, "to be silent"], *silent*, *still*, etc.

tā-lis, *le*, adj.: of *such a kind*, *such*. As subet.: *tālis*, *ium*, n. plur.: *such things*, *such words* [prob. akin to demonstr. pron. root *to*, "this," and Gr. article *τό*].

tam, adv. [prob. akin to *tālis*]. With adj.: *so*, *so very*.

tāmen, adv. [prob. a lengthened form of *tam*], *for all that*, *notwithstanding*, *tan-dem*, adv. [for *tandem*; *tam*, "so;" with demonstrative suffix *dem*], *at length*, *finally*; *prayer now*; *I*, etc., *prayer thee*.

ta(n)g-o, *tēgi*, *tactum*, *tangere*, 3, v. a.: to *touch*. Of the feelings: to *move*, *excite*, *affect* [root *taq*, akin to *θιγ-γάρω*].

tant-um, adv. [tant-us, "so much"], *so much*, *so greatly*.

tant-us, *a*, *um*, adj.: *so much*; *so great* or *large in size*; *so great* or *important*.

tar-dus, *da*, *dum*, adj. [prob. for *trah-dus*; fr. *trah-o*], *slow*, *lardy*.

taur-inus, ina, inum, adj. [taurus, "a bull"], of or belonging to a bull; a bull's; bull.

taur-us, i, m.: a bull [Gr. ταῦρος; akin to Anglo-Saxon "steor;" Eng. "steer"].

tec-tum, ti, n. [for teg-tum; fr. tēg-o], the roof of a building; a house, dwelling, building.

teg-men, mnis, n. [tēgo, "to cover"]. Of animals: a skin, hide.

tellūs, ūris, f.: a land, country.

tēlum, i, n.: a weapon, whether for hurling or for close combat [usually referred to Gr. ῥῆλε, "far off;" but rather for tend-lum, fr. tend-o, in force of "to launch or hurl a weapon;" and so, "the thing launched or hurled"].

temno, tēmpai, no sup., temnere, 3, v. a.: to despise, scorn, make light of, condemn [akin to Gr. τέμνω, "to cut;" and so, "to cut, or out off"].

temp-er-o, āvi, ātum, āre, 1, v. a. [prob. for temp-er-o; fr. tempus, tempōris, in etymological meaning of "a section, portion"], to rule, regulate, govern, restrain, etc.

tempe-tas, tātis, f. [for temper-tas; fr. tempus, old gen. temp-er-is, as proved by existing adverbial abl. temp-er-i]. Of weather: in a bad sense—storm, tempest.

tem-plum, pli, n.: a temple, as a place dedicated to some deity [akin to Gr. τέμενος, "to cut;" hence, buildings or lands allotted for religious purposes].

tem-pus, pōris, n. [akin to templum], a portion of time; a time, season; time in general.

tendo, tēndi, tensum or tentum, tendere, 3, v. a. and n. Aot.: to stretch out or forth; to extend; to turn, bend, or direct one's steps, course, etc. With objective clause: to strive, endeavour, use exertion or effort that something be done. Neut.: to bend one's way or course; strive, endeavour [akin to rev, root of relvō].

tēn-ō, ti, tum, ēre, 2, v. a. [akin to tend-o], to hold, keep, have; to hold or keep possession of; to reach, gain, or arrive at a place; to hold fast; to hold back, detain. With iter, etc.: to hold on one's course, bend one's way, proceed.

ten-to, tāvi, tātum, tāre, 1, v. a. intensa. [tēn-ō], to try, attempt, essay, endeavour.

tentōr-lum, li, n. [tendo, "to stretch out;" through obol. tentor, tentor-is, "a stretcher-out" of something], a tent.

tēnus, prep. (put after its case), gov. abl.: as far as, up to.

ter, num. adv. [tres, tr-lum (with e inserted), "three"], three times, thrice.

tergum, i, tergus, ōris, n.: the back. For a tergo, see ab.: the skin or hide of an animal.

tergus, ōris: see tergum.

termin-o, āvi, ātum, āre, 1, v. a. [termin-us, "a bound, or boundary"], to limit, circumscribe, bound.

ter-ni, nae, na, num. distrib. adj. plur. [tres, tr-lum (with e inserted), "three"]. For tres: three.

ter-ra, rae, f.: the earth, as such; the earth, soil, ground; a land or country. Orbis trrarum, or simply terrae (the circle of lands; the lands; i.e.), the earth, the world, the globe [prob. akin to Gr. τέρας, "to be or become dry;" root TRISH (TRASH), "to thirst"].

terr-ō, ti, itum, ēre, 2, v. a.: to frighten, terrify [akin to root TRAS, "to tremble;" and in causative force, "to cause to tremble"].

ter-tius, tiā tum, adj. [tres, tr-lum (with e inserted), "three"], third.

test-ūdo, ūdinis, f. [test-a, "a shell," of animals], an arch, vault, in buildings.

thēātrum, i, n.: a theatre [θέατρον; "that which serves for seeing or beholding sights"].

thesaurus, i, m.: a treasure [θησαυρός].

thymum, i, m.: thyme [θύμος].

tīm-ō, ti, no sup., ēre, 2, v. a.: to fear, dread, be afraid of.

tīm-or, ōris, m. [tīm-ō, "to fear"], fear, dread, terror.

tinguo, tinxī, tinctum, tinguere, 3, v. a. With personal pron. in reflexive force: to plunge one's self [τέγω].

tōg-ātus, āta, ātum, adj. [tog-a, "a toga," the outer garment worn by Roman citizens in time of peace, provided with or wearing a toga; toga-wearing:—gens. togata, the toga-wearing nation, i.e., the Roman people].

tollo, sustūli, sublātum, tollere, 3, v. a.: to lift up, raise, uplift [root tol, akin to root tul, "to lift;" Gr. τάλ-ω, "to bear"].

tondēo, tōndi, tonsum tondere, 2, v. a.: to shear, clip.

torqu-ō, torsi, torsum and tortum, torquere, 2, v. a.: to whirl around; to fling with force or violence; to hurl [akin to Gr. τέγω, "to turn"].

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torréo, torrūi, tostum, torrēre, 2. v. : to burn. Of corn, etc.: to roast, parch.

tōrus, i, m.: a couch [= (s)tor-us; see sterno; hence, "the covered thing"].

tōt, num. adj. indecl.: so many.

tōt-īdem, num. adj. indecl. [tot, "so many"], just so many, or as many.

tōt-ies, num. adv. [id.], so many, so often.

tō-tus, ta, tum (gen. tōtius: dat. tōti), adj.; hence, the whole or entire; the whole of [akin to root tu, in meaning of "to increase"].

trāb-s, is, f.: a beam [akin to πρᾶν-η].

trāho, traxi, tractum, trāhēre, 3. v. a.: to drag away, or along; to drag or pull along gently; to draw forth.

trā-jicio, jeci, jectum, jicēre, 3. v. a. [for tra-jācio; fr. tra (=trans) "through;" jācio, "to cast"], to pierce.

trans-ēo, ivi or ii, itum, ire, v. a. irreg. [trans, "beyond; eo, "to go"]. Of time: to pass by, elapse.

trans-fēro, tūli, lātum, ferre, v. a. [trans, "across;" fēro, "to carry"], to transfer.

trans-figo, fixi, fixum, figēre, 3. v. a. [trans, "through;" figo, "to fix by piercing, pierce"], to pierce through, transfix.

trē-mo, mūli, no sup., mēre, 3. v. n.: to tremble quiver, etc. [akin to Gr. τρέω].

trēs, tria, num. adj. plur.: three [Gr. τρεῖς].

trīdens, ntis, maso. [trīdens, "having three teeth or tines"], a three-tined spear, a trident.

tri-gintā, num. adj. plur. indecl. [tres, tri-a, "three;" ginta = κοῖνα = "ten" ("three tens;" i.e.), thirty].

trīon-es, -um, m.: the wain [see note, vs. 744].

tris-tis, te, adj.: sad, sorrowful. Comp.: trist-ior: sup. trist-issimus [prob. akin to root trās, "to tremble;" and so, literally, "trembling"].

tū, tūi (plur. vos, vestrum or vestri), pron. pers.: thou, you [trū, Doric form, trū].

tū-ōr, itus sum, ēri, 2. v. dep.: to look, behold; to protect, defend.

tum, adv.: at that time; then. In a series: then, in the next place [prob. akin to a démonstr. root to; Gr. τό].

tūm-idus, Ida, Idum, adj. [tēm-ōo, "to swell"], swelling, swollen.

tu(n)do, tūtdi, tunsum, tundēre, 3. v. a.: to strike, beat, smite [akin to root rud, "to strike"].

turba, ae, f.: a crowd, multitude, throng [Gr. τῦρᾱ].

turb-o, āvi, ātum, āre, 1. v. a. [turba], to disturb, agitate, confuse; to throw into disorder or confusion.

turb-o, īnis, m. [1. turb-o, "to move violently"; a whirlwind, hurricane.

tū-s, ris, m.: incense, frankincense [θύ-ος, θυ-ειν, "to sacrifice"].

tū-tus, ta, tum, adj. [tū-ōr, "to protect"], safe, in safety.

tū-us, a, um, pron. poss. [tū, tū-i], thy, thine; your. As subst.: tui, ōrum, m. plur.: thy or your friends or followers.

týrannus, i, m.: originally, a monarch, sovereign, who obtained supreme power contrary to the institutions of his country; opposed to βασιλεύς, an hereditary possessor of royalty; a despot, tyrant [τύραννος].

U.

ūber, ēris, n. ("a teat, etc.; hence), fertility, fruitfulness, richness [akin to Gr. οὐθᾱp; cf. Eng. "udder"].

ū-bi, adv. [akin to qu-i]. Of time: when; as soon as. Of place: where.

ūbi-que, adv. [ubi, no. 2; que, indef. suffix], wherever it may be; anywhere; everywhere.

ul-lus, la, lum (gen. ullius; dat. ulli), adj. [for un-lus; fr. ūn-us, "one"], any: non ullus, not any, none, no. As subst., m.: any man, anyone.

umbra, ae, f.: shade, shadow; the shade, spirit, or ghost of a departed person.

umect-o, āre, āvi, ātum, 1. v. n.: to moisten, wet, bedew [connected with, sudor, sudus].

umer-us, i, m. [akin to ὤμος, "a shoulder"], the shoulder.

ūn-ā, adv. [adverbial abl. of ūn-us, "one"], at one and the same time, together.

unc-us, a, um, adj. [unc-us, "a hook"], hooked, bent, curved.

unda, ae, f.: water [akin to root und, "to wet or moisten"].

unde, rel. adv. [for un-de; fr. qu-i, "who, which"]. Of persons or things: from whom or which; whence.

ûn-us, a, um (gen. generally *ûnus*; but at v. 41 *ûnus*; dat. *ûni*), adj.: *one* [at v. 329 with gen. of "thing distributed"]. As subst., m.: *one man, one person, one; alone, single, by one's self, or itself, apart from others* [akin to *els, iv-és*].

urb-s, is, f. [prob. *urb-o*, "to mark out with a plough"], a city, a walled town.

urguéo, ursi, no sup., *urguère*, 2, v. a.: *to drive, force, push, impel*.

ûro, ussi, nstum, *ûrère*, 3, v. a.: *to gall, fret, chafe, vex*.

us-quam, adv. [akin to *qu-i*, with (s) inserted, and suffix *quam*; anywhere].

ût, ûti, adv. and conj. Adv.: *when; how; as; as soon as*. Conj.: *that; in order that*.

ûti-nam, adv.: *oh! that; would that; I wish that*.

ûtor, usus sum, *ûti*, 3, v. dep. With abl.: *to use, make use of, employ*. Of words: *to address, etc.*

V.

văco, âvi, âtum, âre, 1, v. n. Impers. with clause as subject vacat.: *there is time, leisure, to do, etc.*

văd-um, i, n. [*vădo*, "to go"], a shallow, shoal.

vălidus, ida, idum, adj. [*văl-ko*, "to be strong"], strong, powerful, mighty.

vallis, is, f.: a valley.

vănus, a, um, adj. [for *vaonus*; op. *vaco*], vain, idle. As subst.: *văna*. ōrum, n. plur.: *idle or frivolous things*. Of persons: *false, deceptive*.

văr-i-us, ia, lum, adj.: *various, manifold*. Of conversation: *varied, varying, of different kinds* [akin to *βαλός*].

vast-o, âvi, âtum, âre, 1, v. a. [*vast-us*, "waste"], *to lay waste, devastate, pillage*.

vastus, a, um, adj. ("empty, waste," *te*; hence), *vast, huge, immense*.

vě, enclitico conj.: *or, leaving the choice free between two or more persons or things*.

věho, veci, vectum, *věhère*, 3, v. a.: *to carry, convey*. Pass.: *to sail in a vessel* [root *vah*, "to carry"].

vel, conj. [akin to *vôl-o* ("wish or choose"; hence), *or if you will; or—vel....vel, either....or*].

věla-men, minis, n. [*vel(a)-o*, "to cover"] ("that which covers"; hence), *a garment, dress, clothing, etc.*

vělim, pres. subj. of *voio*.

věi-i-vôl-us, a, um, adj. [*vělum*, "a sail" (l) connecting vowel; *vôl-o*, "to fly"], *sail-flying; winged with sails*; an epithet of both ships and the sea.

věl-um, li, n. [prob. *vehlum*; fr. *věh-o*, "to carry"]. Of ships: *a sail*. Of tents: *canvas, covering, etc.*

věl-ût, (-ûti), adv. [*věl*, "even"; *ut*, "as"], *even as, just as, like as*.

vělûti; see *velut*.

věnatrîx, trîcis, f. [*ven(a)-or*, "to hunt"], a huntress.

ven-do, didi, ditum, *dère*, 3, v. a. [*ven-um*, "sale"; *do*, "to place"], *to sell, vend*.

vě-ně-num, i, n. [for *vě-nec-num*; fr. *ve*, intensive particle; *něc-o*, "to kill"], *charm, seductive power*.

věn-ia, iae, f.: *favour, indulgence, kindness* [akin to root *van*, "to love"].

věnio, vēni, ventum, *věnire*, 4, v. n.: *to come*; at v. 22, with dat., denoting purpose of intention; cf. [Oscan and Umbrian root *VEN*; akin to Gr. *βα-ινω*; root *ea*, "to go, to come"].

vent-us, i, m.: *the wind*. Plur.: *the winds* [akin to Sans. root *va*, "to blow," through part. pres. *vant*].

verbum, i, n.: *word* [*βῆμα*].

věřor, řri, řtus sum, v. dep.: *fear* [*řpăw*, "to see"; op. Eng. *ward, wary*].

verro, řre, i, sum, v. a.: *zweep*.

verso, řre, âvi, âtum, v. a.: *turn over, resolve* [*verto*].

vertex [see *vortex*].

verto, řre, i, sum, v. a.: *turn, overturn*.

věru, ūs, n.: *spit*.

věrus, a, um, adj.: *true, real*.

vescor, i, v. dep.: *feed upon* [a digammated form of *escor*; řt. *řn*, "to eat"; cp. *esca, edu, idu*].

vesp-er, -ēris, m.: *the evening star* [řt. *vas*, "to dwell"; hence, "the dwelling place of the sun"].

vester, tra, trum, adj.: *your*.

vestis, is, fem.: *a garment, dress* [řt. *vas*, "to clothe"; cp. řrvvui (= *φίανναι*)].

věto, řre, ūi, itum, v. a.: *forbid*.

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vīa, ae, fem. : *a way, road* [for *vēha*-fr. *vēho*, "to carry"].

victor, ōris, m. : *a conqueror* [vinco, *I conquer*].

victus, ūs, m. : *food* [see vivo].

vidēo, ēre, vidi, visum, v. a. : *to see* [elōv : Eng. *wit*].

vētus, ōris, adj. : *ancient, old* [Gr. *ētos*, "a year"].

vir, viri, m. : *man* [rt. *ova*, "to swell, or grow;" cp. *vireo*, *virgo*].

vis, veni, vi, f. [see vir], *force, might*.

viginti, cont. : *twenty*.

villus, i, m. : *tuft of hair; nap of cloth*.

vincio, ire, vinxi, vinctum, v. a. : *to bind* [rt. vi, "to bind;" op. *vleo*, *vitis*, Eng. *with*, *willow*].

vinco, ēre, vici, victum, v. a. : *to conquer*.

vinculum, i, n. : *a bond* [see vincio].

vinum, i, n. : *wine* [Fouves].

virgo, -inis, f. : *maiden, virgin* [see vir].

virtus, ūtis, f. : *valour, virtue*.

vitālis, e, adj. : *of life* (=viv-tālis; vivo, "to live").

vivo, ēre, xi, tum. : *to live* [rt. viv, "to live" cp. *βίος*, *βίω*].

vivus, a, um, adj. : *living, unwrought* [see vivo].

vix, adv. : *scarcely*.

vōc o, ōv, ātum, āre, 1, v. a. and n. : *to call; to call by name*.

volnus; see *vulnus*.

volgus; see *vulgus*.

vōlo, āvi, ātum, āre, 1, v. n. : *to fly*. Of things : *to fly*, i. e., *to pass swiftly or rapidly*.

vōlo, vōlūi, velle, v. irreg. : *to be*

willing [akin to Gr. *βολ*, root of *βόλομαι* (=βο(ύ)λομαι), "to wish"].

volt-us, ūs, m. [volo, "to wish, as expressive of emotions or desires"], *the face*.

vōl-ticer, ōris, ōre, adj. [vōl-o, "to fly"], *swift, rapid*.

vōlū-to, tīvi, tātum, tāre, 1, v. a. intens. [for volv-to; fr. volv-o, "to roll"]. Of the voice : *to cause to roll, roll along, spread*. Mentally : *to turn over in the mind; to revolve, ponder, etc.*

volvo, volvi, vōlūtum, vōlvēre, 3, v. a. and n. Act. : *to roll, roll along*. Of misfortunes : *to undergo, be involved in, etc.*; *to unfold, reveal*. Mentally : *to revolve, ponder, consider, weigh, etc.* Neut. -Of time : *to roll onward or along, to revolve*. Of the Fates : *to roll along* [akin to *ῥέλω*, "to roll"].

vōr-o, āvi, ātum, āre, 1, v. a. : *to devour, swallow up, etc.* [akin to Gr. *βόρ-ά*, "food;" *βιβ-ώσκω*, "to eat;" Sans. root *exi*, "to devour"].

vort-ex, icis, m. [for vert-ex; fr. vert-o, "to turn"] ("the turning thing;" hence), *a whirlpool, eddy, etc.*

vō-tum, ti, n. [for vov-tum; fr. vōv-ō, "to vow"], *a vow*.

vox, vōcis, f. [for voc-s; fr. vōc-o, "to call"], *the voice; a sound, a word*.

vulg-o, āvi, ātum, āre, 1, v. a. [vulg-us, "the common people"], *to spread abroad, make widely or generally known*.

vulgus, i, m. and n. : *the common people; the multitude, populace*. Of animals : *the throng, crowd, mass, etc.* [sometimes referred to Gr. *ὄχλος*, *ἄλλο ὄχλος*, Cretan *πόλιος*; cf. Ger. *volk*; Eng. *folk*].

vul-ū-s, ōris, n. : *a wound*.

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