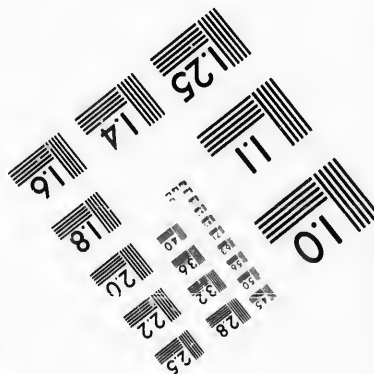
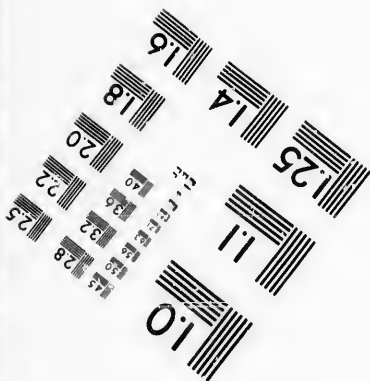
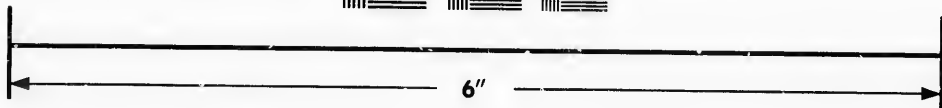
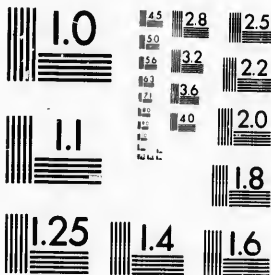


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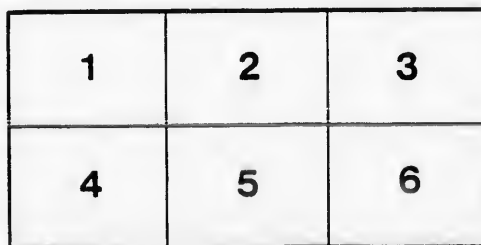
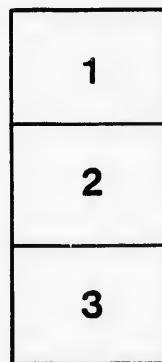
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VERGIL.

*Ille ego, qui quondam gracili modulatus arvena
Carmen, et, egressus silvis, vicina coegi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis, at nunc horrentia Martis.*

Classical Text-Book Series.

VERGIL'S AENEID,
BOOK III.

EDITED

WITH INTRODUCTORY NOTICES, NOTES,
AND
COMPLETE VOCABULARY,

FOR THE USE OF

CLASSES READING FOR JUNIOR LEAVING AND FOR
UNIVERSITY MATRICULATION.

BY

JOHN HENDERSON, M.A.

HEAD MASTER, ST. CATHARINES COLLEGIATE INSTITUTE

AND

E. W. HAGARTY, B.A.

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PREFACE.

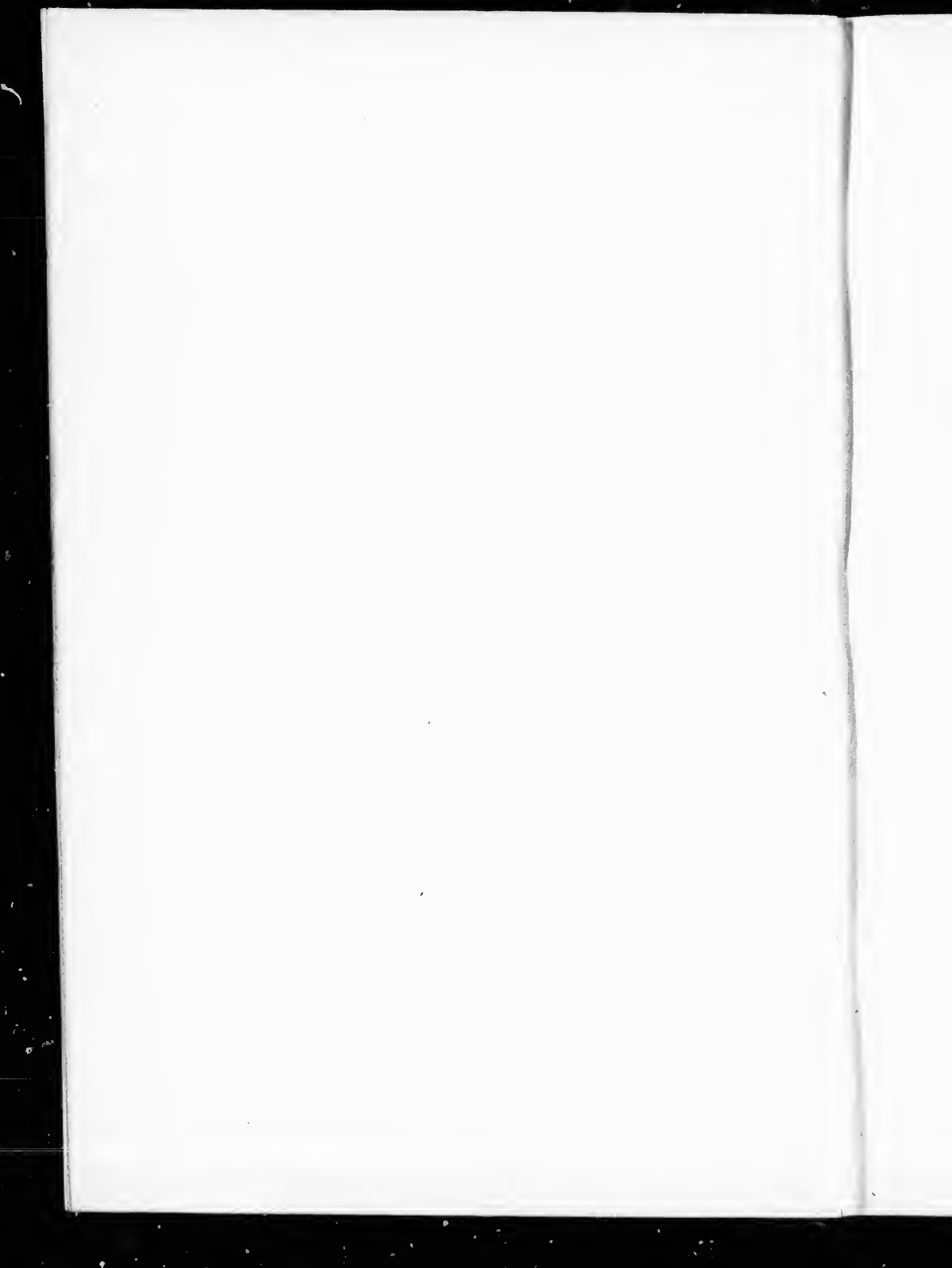
THIS Edition of Vergil's Aeneid Book III. is intended to meet the requirements of those students who are reading for Junior Leaving Certificates and for University Pass Matriculation. The notes will be found copious and full. When it is remembered that Vergil is usually put into the hands of a school boy after he has mastered a few chapters of Caesar, and that the difficulties in Vergil are neither few nor far between, no apology is needed for the aid given in this book. The chief object in the notes is to clear up difficulties met with in the text, and also to give additional information to students who are reading the Honor work of Matriculation.

The editors have availed themselves of the work of previous editions, and especially of the edition of Conington and of Page's edition of Aeneid iv. (Macmillan's Elementary Classics) while in matters of translation they have been guided by Mackail and the Globe editors.

J. H.

E. W. H.

January 25th, 1895.



LIFE OF VERGIL.

Publius Vergilius Maro¹ was born on the fifteenth of *Birth.* October, B.C. 70, in the first consulate of M. Licinus 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 of 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*; *Vergilius* was not common till the middle ages.

² B.C. 49.

³ *Furius Bibaculus* was born at Cremona; *Verro*, at Atax; *Asinius Pollio*, among the Marsi; *Aemilius Macer*, at Verona; *Cornelius 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:
66 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. 63.*

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 *Marco 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 flacons of the rhetoricians, words swollen, but not with the dew 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 bend 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 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, 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 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, Pollio, and Varus, 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 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 shown 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

Returns home.

Loss of his farm.

Regains his farm.

A second time loses his farm.

B.C. 40. Rising fortunes of Vergil.

⁷ *Eclagues*: 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 Mæcenas, 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.* 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

Death.

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

Epitaph.

Puteoli (*Puzzuoli*). His epitaph, said to have been dictated by himself in his last moments, was as follows:—

*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

* *Geo. IV., 563. Illo Vergilium me tempore dulcis aiebat
Parthenope, studiis florentem ignobilis oti.*

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

¹¹ *Hor.: Sat. I. 2, 29-54*

¹² *παρθενος, 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 number, written between 43 B.C. -37 B.C. *Eclogues.*

This class of poetry was as yet unknown in Italy, though it had already reached its perfection in the hands 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., 2.

¹⁴ These were called by the generic term *Bucolica* (Βουκολικά, scil. ποιήματα, from βουκόλιω, 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 large number. Spenser wrote the word *Æglogus* and followed the derivation of Petrarch, αἰνῶν λόγος, "tales of goats" or "tales of goatherds."

¹⁵ οἰδιλλίον, a little picture.

esly, 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 too artificial. In the Roman Eclogue we miss that individualizing of 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 1, 4, 5, 10; (2) those in which shepherds and rural scenes are really depicted, as 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 Maecenas,¹⁹ 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. (B. 1, 459); the civil wars ended by the battle of Philippi, 42 B.C. (B. 1, 490); the wars waged (31 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 irruptions 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 *Georgics*.

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 sword's."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 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.

*Beauties of
the Georgics.*

*Contents of
Georgics.*

The *Aeneid*,²³ in twelve books, written between 29 B.C. 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

Aeneid.

*Vergil
charged with
plagiarism.*

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

²² *Georg.* 1, 507 :

*non ullus aratre
Dignus honos, squalent abductis arva colonis,
Et curvae rigidum falces conflantur in enses.*

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 vitiiis mentis tantum opus ingressus mihi videar, cum praesertim, ut scio, alia quoque studia ad id opus multoque potiora impetiar.* *Macrob. Sat.* 1, 24, 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 his 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.

²⁴Especially 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 away, 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. | 235-204 B.C. | Translated the <i>Odyssey</i> into Saturnian Verse. |
| On. Naevius. | 284-194 B.C. | Wrote the first National Epic : 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 E.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 Caesaris</i> . |
| Pedo Albinovanus. | 46 B.C. | <i>Thespis</i> . |
| P. Vergilius Maro | 70-19 B.C. | <i>Eclogue</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.-98 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 Fontejo</i> and <i>Pro Caecina</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, <i> act. 44.</i> | 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 <i> date </i> of Eclogues. Eclogue II. probably written. | | Second Triumvirate. |
| 42 | Eclogues III. & 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 Pollio. Treaty of Brundisium. |
| 37 | Vergil wrote Eclogue X. Georgics begun | | |
| 84 | | Death of Sallust. | |
| 81 | | | Battle of Actium. |
| 27 | <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 a dactyl, and the sixth invariably a spondee. The following is the scheme :

$$\begin{array}{cccccc} -\text{oo} & | & -\text{oo} & | & -\text{oo} & | & -\text{oo} & | & -\text{oo} & | & -\overset{\text{v}}{\text{u}} \\ - & - & - & - & - & - & - & - & - & - & - \end{array}$$

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., to express quick emotion, cp. B. III., v. 666.

*nos procul inde fugam trepidi celerare, recepto
supplicis sic merito*

The successive dactyls express the dread of being overtaken, which accelerates their flight. On the other hand a succession of spondees indicates slowness of movement : B. III., 538 :

*equos in gramine vidi
Tondentes campum late candore nivali.*

Spondaic line.

(2) Rarely the fifth foot is a spondee in which case the line is called a spondaic line :¹ e.g., B. III., 12 :

cum sociis, natoque, Penatibus, et magnis dis.

¹ In Vergil we have 28 spondaic lines : 17 of these end in a quadrisyllable, 9 in a trisyllable and 2 in a monosyllable

So also vs. 74, 517.

(3) When the last syllable of a word remains over, after the completion of a foot, that syllable is called a caesural syllable,² 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* is also applied to a pause or stress of the voice, which naturally rests on the caesural syllable. The melody of the verse depends in a great measure on the position of the caesura. The chief caesuras in the dactylic hexameter are :

(a) *Penthemimeral*³ *Caesura* at the end of the first syllable of the third foot : as B. III., 1.

postquam | res Asi|ae" Pria|mique e|vertere | gentem.

(b) *Hepthemimeral*⁴ *Caesura*, at the end of the first syllable of the fourth foot : B. III., 2.

Immeri|tam vi|sum super|is," ceci|ditque su|perbum.

(c) *Trochaic*⁵ *Caesura*, after the trochee of the third foot : B. III., 12.

cum soci|is na|toque" Pen|atibus | et ma|gnis dis|

(d) *Bucolic*⁶ *Caesura*, at the end of the dactyl of the fourth foot when the foot is a dactyl and ends the word : B. III., 140.

corpora| tum steri|les ex|urere" | Sirius| agros|

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.

(4) The last word in a dactylic hexameter line is for the most part a dissyllable 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 the line, and generally in the case of *est*, and then usually with an elision : B. III., 12, 151, 154, 320, 390, 478, are examples of monosyllabic endings ; 328, 401, 464, 517, 553, 614, of quadrisyllabic.

² Called by the Greeks *τομή*, a cutting : cf. *caesura* from *caedo*, 'I cut.'

³ From *πέντε*, five ; *ἥμι*, half ; *μέρος*, a part or foot : hence the fifth-half-foot caesura. Also called the strong or masculine caesura.

⁴ From *ἑπτα*, seven ; *ἥμι*, half ; *μέρος*, a foot or part : hence the seventh-half-foot caesura.

⁵ Also called the weak or feminine caesura.

⁶ Common in Vergil's *Bucolic poems*.

Metrical
figures.
Elision.

(5) (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 altogether, and in scansion is not regarded as a part of the verse: *e.g.*, B. III., 4.

Divers|a exsili|a, et de|sertas | quaerere| terras|

In this case a is elided before *exilia*, and a in *exilia* is elided before *et*: B. III., 38.

Aggredi|or, geni|busque ad|versae ob|luctor a|verare.

In this verse in -que (=kwe, *u* is consonantal as it always is after *q*) *e* is elided; and -ae in *adversae* is elided before *o* in *obluctor*: B. III., 26.

Horren|dum et dic|tu vide|o mir|abile | monstrum|

In this verse -um in *horrendum* is elided before *et*.

Hiatus.

(b) The *non-elision* of a final vowel or diphthong before an initial vowel or *h*, or a diphthong is called a *hiatus*: *e.g.*, B. III., 74.

Nereï|dum ma|tri et | Neptun|o Ae|gaeo|

Synæresis.

(c) *Synæresis* is defined as the union of two vowels in sound which should be properly pronounced separately, as *ei* in *deĩndē* instead of *dēĩndē*. This figure is also called *Synizesis*: *e.g.*, B. III., 87.

So also vs. 158, 327, 541, 564, 613, 691.

Pergama, reliquias Danaum atque inimitis Aehillēi.

Systole.

(d) *Systole* is defined as the shortening of a syllable naturally long: as B. III., 48.

Obstipu|i stetēr|untque com|ae et vox | faucibus | haesit.

So also vs. 681.

constitēr|unt sil|va alta Iov|is lu|cusve Di|anae|

In both these cases the vowel *e* is shortened in the 3rd plural perfect contrary to usage.

Diastole.

(e) *Diastole* is the reverse of systole, and is defined in the lengthening of a syllable naturally short: as B. III., 185.

Et sae|pe Hesper|am, sae|pe Itala | regna vo|care|

Itāla here: usually we find *Itāla*.

Ictus.

(f) *Ictus* is the beat of the foot which corresponds with the elevation of the voice (*ἀρσις*). 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 usual position of a long syllable: e.g., B. III., 91.

Limina|quē lau|rusque De|i to|tusque mo|veri.

In this line *-que* is lengthened.

See also *nemūs* line 112; *graviā*, 464; *casus*, 504; *manibūs*, 606; *Gela*, 702.

VI.

STORY OF THE AENEID.

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 shoulders the aged Anchises, takes the young Ascanius by the hand while Creusa follows behind, and escapes to Mount Ida. His wife Creusa, in the confusion of the siege is lost in the darkness. He appears to have left the burning city at the end of the war, when, with a fleet of twenty vessels and a number of followers, 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 and is driven by a storm to 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. The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achaemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus. Guided by Achaemenides, 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. Juno aware thnt Rome one day

Ancestors of Aeneas.

Leaves Troy

Wandering of Aeneas. Lands at Thrace.

At the Strophades

At Sicily.

At Karthage

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 find 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 Aseanius, 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. He arrives a second time at Drepanum, and then for nine days celebrates the funeral games in honor of his dead father, Anchises. 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. Then he meets the Sibyl, under whose guidance he descends 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, and seeks the assistance of the Etrurians. While he is 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.

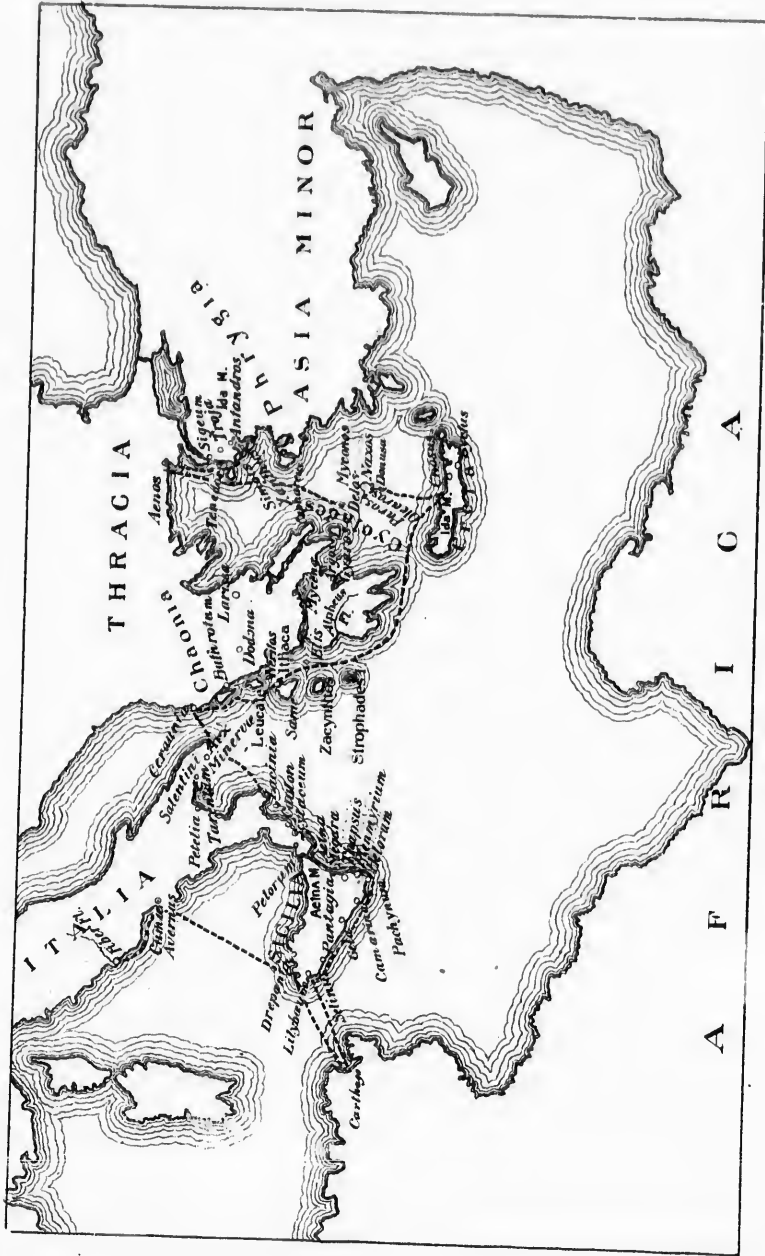
Dido kills herself.

Arrives at Sicily a second time.

Finds Segesta.

Wars in Italy.

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THE WANDERINGS OF AENEAS

VII.

THE CONTENTS OF THE THIRD BOOK.

THE WANDERINGS OF AENEAS.

The first book of the *Aeneid* relates how, when off the coast of Sicily, seven years after the fall of Troy, a great storm fell upon the fleet of Aeneas and drove it upon the shores of Libya, where he and his comrades were hospitably received by Dido, queen of Karthage, in her newly-built capital. At the conclusion of a royal banquet given in their honour, Dido entreats Aeneas to tell the tale of Troy's destruction and his own wanderings. *Introductory.*

Book II. relates the destruction of the city, Book III. the subsequent wanderings of Aeneas. Book III. fills up the gap of seven years between the great catastrophe and the landing in Karthage as narrated in Book I. Aeneas himself, not the poet, is the speaker in Books II. and III.

SYNOPSIS.

Landing in Thrace,—the ghost of Polydorus.

Delos and the oracle of Apollo: "Seek your ancient mother-land."

Crete, the original home of Teucer—the plague—warning by the Penates: "Seek Italy your true mother-land, home of Dardanus."

The Strophades, land of the Harpies.

Voyage up the Western Coast of Greece—Ithaca, home of Ulysses, and other islands of the Ionian Sea—games on the Actian shore—Homer's island of the Phaeacians.

Buthrotum, home of Helenus and Andromache—Helenus prophesies.

First sight of Italy—sacrifice on the shore.

Scylla and Charybdis.

Mount Aetna and its terrors.

Island of the Cyclops—rescue of Achaemenides—Polyphemus and his brother giants

Southern shore of Sicily.

Drepanum—death of Anchises.

Landing in Karthage.

- Building of the fleet.* After the downfall of Troy, Aeneas and his companions spend a year in building a fleet of twenty ships near Antandrus at the foot of Mount Ida. Early the following summer they sail, they know not whither, blindly following the guidance of the Fates. Drifting on the shore of Thrace, they land and found a city. As Aeneas is preparing to sacrifice in honour of his new home, he is startled by a horrible portent. Twigs of myrtle, which he is pulling from the ground to deck the altar of his mother Venus, sweat drops of blood. A groan is heard and a voice rising from the earth, saying "Why tearest thou me? I am Polydorus, murdered by my guardian and buried here. These twigs are the spears that slew me. Flee these shores." v. 72.
- Thrace.*
- Funeral honours are paid to Polydorus, and again they set forth in search of a home. Landing on Delos, they are received by the priest-king Anius and consult the oracle of Apollo. The god bids them seek their ancient "mother-land." Anchises wrongly interprets this to mean Crete, from which Teucer, one of the ancestors of the Trojans, came. v. 120.
- Delos.*
- They sail to Crete, find it deserted and build New Pergamus. But, lo, in the midst of their preparations to organize a state, an unlooked for calamity warns them away. A pestilence overtakes them and many die.
- Crete.*
- In his sleep the gods of Troy appear to Aeneas and explain the error of their landing place. Hesperia, the Western Land, otherwise called Italia, is the abode assigned them by Fate. Dardanus was the ancestor referred to, not Teucer. Anchises recognises the error and they leave Crete. v. 189.
- Warned by the Penates.*
- A terrible storm overtakes them. Three days and three nights they drift helplessly in utter darkness. Then up the western shores of Greece they speed, to the land of the Harpies.
- A Storm.*
- Famished, they land and slaughter the untended flocks. As they are eating, the horrible, noisome winged-creatures, with heads of virgins and crooked talons and "faces ever pale with hunger," swoop down upon their meal and render it unfit to eat. The comrades of Aeneas arm themselves and hide in the grass awaiting a return of the Harpies. A novel fight ensues, in which the loathsome birds receive no harm. Caeleno,
- The Harpies.*

chief of the Harpies, perched upon a rock, pronounces a curse upon the Trojans. They will live "to eat their table s." v. 257.

Up the Western Coast of Greece they sail, through the *The Ionian Islands.* Ionian Islands, past Ithaca, home of Ulysses, and the promontory Leucates whence Sappho in desperation leaped into the sea.

Landing on the shores of Actium, they hold a series of *Actium.* national games, and, by a strange coincidence, honour the place of the future victory of Augustus. v. 288.

Passing up the coast of Epirus, they arrive at Buthrotum, *Buthrotum.* where to their astonishment they learn that the Trojan seer, *Helenus,* Helenus, son of Priam, and Andromache, former wife of *Andromache* Hector, both made captive by Pyrrhus, have been married and left in charge of the city by their former lord. Tender indeed is the meeting between Aeneas and Andromache.

A miniature Troy has been built by the exiles, and they now live in fond remembrance of their once happy home. Helenus welcomes his visitors in royal style.

Requested to prophesy, he reveals the future movements of *Prophecy.* Aeneas. The distant site of Alba Longa is pointed out and the sign by which they shall know it. Then their journey is traced,—across the Adriatic to the eastern shore of Italy, where they must land and sacrifice—then avoiding the Grecian settlements in Southern Italy they must steer to the left of Sicily, shunning Scylla and Charybdis—then round the point of Sicily to the Italian shores and the haunt of the Cumaean Sibyl. Here Helenus' knowledge of the future ends. The Sibyl will reveal the rest. v. 462.

Helenus and Andromache now speed their kinsmen on their *The Parting.* way, bestowing and receiving rich gifts in token of remembrance. Sad, yet tenderly affectionate, is the parting. And now they pause at the Ceraunian headland, before making *They cross the Adriatic* the ominous passage from Greece to Italy. In the gloom of the evening mountain shadows, for the last time they rest their limbs on the shore of Greece. At midnight Palinurus, faithful pilot, arises, tests the breeze and observes the night. All is well. The signal is given, the sails are spread and, as Aurora reddens the morning sky, the Trojans behold the dim

"Italy" is the cry. outline of the Italian hills. "'Italy' first shouts Achates, Italy my comrades hail with joyous outcry." v. 524.

Anchises, standing on the high stern, pours a libation, invokes the blessing of the gods and asks for prospering breezes. They land and pay due homage to Minerva and Juno. Four white horses browsing upon the plain are understood by Anchises to be an omen at once of war and peace.

Scylla and Charibdis.

In fear and trembling they pass the settlements of their Grecian foes, Tarentum, Scylaceum and other towns. Aetna is seen in the distance and the loud crashing of waves on the shore is heard. "Charybdis undoubtedly" Anchises cries. They spring to their oars. To the left the pilot twists his rudder. Just in time. Aloft to the sky they rise on one wave; on the next they descend to the gloomy depths.

Aetna.

The wind drops and they glide unwittingly to the shores of the Cyclops. All that night they endure the unknown terrors of volcanic Aetna. Horrible sounds fill their ears; the flames glare through pitchy darkness; the earth trembles.

Island of the Cyclops.

Early next morning a pitiable shape in human form appears on the shore of the island. He is the Greek Achaemenides, companion of Ulysses, left on the island in the hurried flight of the latter from the Cyclops. He implores to be rescued, if only to be put to death. "Scatter me to the waves and plunge me into the mighty deep. If I perish, it will be a pleasure to have perished by the hands of men." Encouraged by the kindly assurances of Anchises, he tells his story. Polyphemus is pictured in all his horrible details. Homer's tale lives again in new and striking colours: the cave, the giant's bloody feast, the revenge. "But flee. A hundred others of equal size and like nature, live upon the island, unutterable Cyclopes. In terror I drag out my life, spying them from some high cliff and trembling at their footsteps and at the sound of their voice. Slay me, only rescue me."

Polyphemus.

As he speaks, the giant himself stalks to the shore surrounded by his flocks. Groaning and gnashing his teeth, he bathes the blood from his eye, bored out by Ulysses. They flee, taking the suppliant with them. The giant hears them and pursues. Failing to overtake them as they row to sea, he raises a mighty shout and his brother giants throng the shore, like oaks or cypresses on some tall peak.

“Onward we speed, round the southern shores of Sicily. ^{*S. shore of Sicily.*}
 At last we reach Drepanum, that place of woe. Here,
 having escaped so many dangers, I lose my father Anchises, ^{*Death of Anchises.*}
 the only solace of my wanderings. Hence, O queen, the god
 wafts me to thy shores.” Here Aeneas concludes his story.

VIII.

RHETORICAL ANALYSIS OF BOOK III.

If the Aeneid is to be read at all, it ought to be read as a work of art. Were mere facility in translating Latin aimed at, the pupil should be kept at prose authors until he graduates from the High School. Our curriculum, however, is based upon the theory that while the young student is acquiring technical familiarity with the process of translation, he can to some degree be brought face to face with the fact that the material he is working with is *literature*,—literature with a living, breathing soul, and a more or less attractive body; that the two great divisions of literature—prose and poetry—existed in Latin as they do in English; and that the distinction between the two was as keenly felt in the days of Horace and Vergil, as it is in the days of Tennyson and Browning.

That the pupil can be brought face to face with this fact, without conscious effort on his own part, or even that of the teacher, is a matter to be thankful for. Still what would be thought of our methods of teaching English literature, were they founded upon the principle that unconscious absorption of the beauties of poetry is all that our school programme requires? A knowledge, however limited, of the technicalities of art, increases the taste for art itself. If then our university matriculants can with profit study the technique of a Tennyson or a Wordsworth, there appears to be no good reason why those same students should not, while turning Vergil into English, examine in some simple and easy manner the devices by which that poet sought to render *his* message attractive.

The following brief notes, framed along this line, are inserted here with the hope that they may prove to some small degree suggestive, but suggestive merely, to the enthusiastic teacher of Latin.

The Artistic Purpose of Book III.

Dr. Henry, speaking of Vergil's description of the distant roaring of Charybdis (v. v. 555-557) says:—“The third book of the Aeneid,

lavishly interspersed with these fine descriptive sketches of natural objects and scenery, affords *rest and refreshment* to the reader's mind between the intensely, almost painfully, concentrated dramatic actions of the second and fourth books. A similar effect is produced by the interposition of the Ludi of the fifth book between the fourth and sixth."

In other words, this great master of the poetic art, composed the third book on the principle of what is called REDEMPTION OF PAINFUL EFFECTS.

We turn from the glare of burning Troy, from the ruthless murder of Priam, from the tender yet intensely sad parting between Aeneas and Creusa, to a lighter narrative of adventure, a panorama of interesting scenes and personal episodes, a series of rapid movements and continued surprises, all combining to form a bright, animated and varied story.

Further, the poet, anticipating the deep love-tragedy into which he is about to plunge the reader in Book iv., seems to delight in the very coolness of that Mediterranean breeze which follows the hero at every turn of his wanderings.

Descriptive Passages.

The Burial of Polydorus, v. 62-63.

The Cyclades, v. 124-127.

The Plague, v. 137-142.

The Storm, v. 192-204.

Scylla and Charybdis, v. 420-428.

The Sibyl of Cumae, v. 441-452.

The Last Night on the Shore of Greece, v. 508-521.

Arx Minervae, v. 530-538.

Charybdis, v. 555-567.

Aetna, by Night-time, v. 570-587.

Polyphemus and his Cave, v. 618-638.

The Lonely Watch of Achaemenides, v. 645-652.

Polyphemus on the Shore, v. 655-665.

The Other Cyclopes—"Concilium horrendum," v. 677-681.

The Southern Shores of Sicily.

Personal Episodes.

Polydorus.

The Oracle of Apollo wrongly interpreted.

The Gods themselves explain.
 The Fight with the Harpies.
 Celaeno's Warning.
 Aeneas meets Helenus and Andromache.
 The Crossing to Italy.
 Dangers of Charybdis and the terrors of Aetna.
 The Cyclops revisited.

(*Note the intensely dramatic use made of Homer's materials*).

Death of Anchises.

Pathos.

V. 10—"litora cum patriae lacrimans portusque relinquo
 et campos, *ubi Troia, fuit.*"

V. 306—344—Meeting of Aeneas and Andromache, almost every line,—
 particularly the following:—

"Aut si lux Alma recessit, Hector ubi est?"

"deiecit vultum et demissa voce locuta est."—(*Note the tender beauty*).

"O felix una, etc."

"quid puer Ascanius? Superatne et vescitur aura?
 quem tibi iam Troia—

ecqua tamen puero est amissae cura parentis?"

V. 482—Andromache's tender farewell:

nec minus Andromache digressu maesta supremo
 fert picturatas auri subtegmine vestes
 et Phrygiam Ascanio chlamydem, nec cedit honore,
 textilibusque onerat donis ac talia fatur:
 'accipe et haec manuum tibi quae monimenta mearum
 sint, puer, et longum Andromachae testentur amorem,
 coniugis Hectoreae. cape dona extrema tuorum,
 o mihi sola mei super Astyanactis imago.
 sic oculos, sic ille manus, sic ora ferebat,
 et nunc aequali tecum pubesceret aevo.'

V. 492—Aeneas' farewell:

hos ego digrediens lacrimis adfabar obortis:
 'vivite felices, quibus est fortuna peracta
 iam sua; nos alia ex aliis in fata vocamur:
 vobis parta quies, nullum maris aequor arandum,
 arva neque Ausoniae semper cedentia retro
 quaerenda. effigiem Xanthi Troianque videtis,
 quam vestrae fecere manus melioribus, opto,
 auspiciis, et quae fuerit minus obvia Graiis.

si quando Thybrim vicinaque Thybridis arva
intraro gentique meae data moenia cernam,
cognatas urbes olim populosque propinquos
Epiro, Hesperia, quibus idem Pardanus auctor
atque idem casus, unam faciemus utramque
Troiam animis; maneat nostros ea cura nepotes'.

V. 599—The appeal of Achaemenides :

'per sidera testor,
per superos atque hoc caeli spirabile munien,
tollite me, Teucris; *quascumque abducite terras:*
hoc sat erit. scio me Danais e classibus unum,
et bello Iliacos fateor petiisse Penates.
pro quo, si sceleris, tanta est iniuria nostri,
spargite me in fluctus vastoque immergite ponto
si pereo, hominum manibus periisse iuvabit.'

V. 645—His lonely watch for rescue :

tertia iam lunae se cornua lumine complent,
cum vitam in silvis inter deserta ferarum
lustra domosque traho, vastosque ab rupe Cyclopas
prospicio, sonitumque pedum vocemque tremesco.
victum infelicem, bacas lapidosaque corna
dant rami, et vulsis pascunt radicibus herbae.
omnia conlustrans hanc priamum ad litora classem
conspexi venientem.

V. 709—Sorrow of Aeneas at the loss of his father :

heu genitorem, *omnis curae casusque levamen,*
amitto Anchisen. hic me, pater optime, fessum
deseris, heu tantis nequiquam erepte periculis:
nec vates Helenus, cum multa horrenda moneret,
hos mihi praedixit luctus, non dira Celaeno.

In the foregoing selections note Vergil's use of the **two sides of pathos**: (1) **the mournful side**, sorrow, suffering, sense of bereavement, etc.; (2) **the tender side**, affection for father, husband, child, wife; sympathy for those in distress.

For these combined, see the parting between Aeneas and Creusa, Book II. Truly Vergil is a master of pathos.

The Storm. See v. v. 190-204.

The *plan* of the description:—

1. The vastness and loneliness of the sea :

vastum aequor; nec ullae apparent terrae;
caelum undique et undique pontus.

2. The darkness :

*caeruleus imber ; noctem hiememque ferens ;
inhorrui unda tenebris ; involvere
diem nimbi ;
ipse negat meminisse vire Palinurus ;
incertos caeca caligine soles ; sine sidere noctes..*

3. The violence of wind and wave :

*venti volvunt mare ; magnaue surgunt
aequora ; dispersi iactamur gurgite.*

4. Thunder and lightning :

ingeminant abruptis nubibus ignes.

Note the multiplicity of details, the iteration and the consequent powerful impression upon the imagination.

Aetna. V. 570.

Analyze this piece of description, pointing out Vergil's minuteness of detail ; use of descriptive epithets ; appeals to our sense (a) of sight (b) of sound ; introduction of the personal interest (story of Enceladus) ; the dreary setting (night-time).

A Striking Example of Beauty.

THE LAST NIGHT BEFORE SIGHTING ITALY. V. 506.

Note (1) The beauty of the conception ; an impressive pause ; a calm, starry night, with the wanderers sleeping on the shore of a hostile land for the last time before crossing to their strange, new home ; the solicitous care of the pilot ; the clarion morning call ; the dawning of a new day ; the dim hills of Italy ; the shout of joy.

(2) The treatment, or language employed : "*sol ruit interea et montes umbrantur opaci ;*" their weariness and the sweetness of sleep, as impressed by "*optatae telluris,*" "*corpora curamus,*" "*fessos sopor irrigat artus ;*" the stillness of the early morning, Palinurus standing alone on the shore testing the breeze, "*sidera cuncta notat tacito labentia caelo ;*" "*iamque rubescebat stellis Aurora fugatis.*"

Vergil's Observance of the Law of Proportion.

First, the third book as a whole compared with the second book : note that some 800 lines are devoted to describing the events of one day and night in Book II., whereas only about 700 lines are devoted to the events of seven years in Book III. Why ?

Second, the parts of the third book as related to one another; a good study in proportion. Note the topics dwelt upon:—

Polydorus, 50 lines.

Stay in Crete, 40 lines.

Land of the Harpies, 50 lines.

Helenus and Andromache, including the prophecy of Helenus (80 lines), 310 lines in all.

Island of the Cyclops, 90 lines.

Compare with these the rapidity of movement in describing the passage through the Cyclades, the voyage up the western shore of Greece, the shores of S. Italy and Sicily, the storm, Aetna, Charybdis. Will anyone say these are out of proportion? Possibly the only one to which exception can be taken is the episode of Helenus and Andromache. Examine the passage and decide the matter for yourself.

Vergil's Use of the Materials of Homer.

Of recent commentators on the *style* of Vergil, probably the most sympathetic is Mr. Sidgwick. Speaking of Vergil's imitations of Homer, he says: "The Roman literature . . . was mainly formed on Greek models; and to adhere to those models closely, to be constantly reminding the readers of them, to imitate them much in the treatment, in the phraseology, and even in the incident, *was inevitable to the Latin poets*; or, rather, it was one of the very things they proposed to do in writing. Vergil's *style*, indeed, is completely his own, and entirely unlike Homer's, . . . ; his main purpose and subject are entirely his own, and truly Roman; he borrows where he does borrow . . . always to suit his own purpose, and *not in a servile manner*; and he invariably remains master of his materials and stamps his own mark indelibly upon them."

This leaves little to be said. The student of the Third Book of the Aeneid might profitably examine the materials there found and apply the test of Mr. Sidgwick's remarks. The following is a list of imitations or adaptations.

IMITATIONS OF HOMER IN BOOK III.

- 79-8 'Aeneas shall rule all lands, his children, and children's children'
Il. xx 307
- 109 'not yet were Ilium's towers built' Il. xx 216
- 173 'it was not a dream, but face to face' Od. xx 90
- 192 'naught but sea and sky: a storm came ruffling the sea'
Od. xxii 403

commanded its full resources. In one word, his superiority consists, on the more technical side, in a far greater variety of rhythm, by his use of elision, pause, caesura, and arrangement of feet; and on the higher side in an infinitely more subtle sense both of sound and of the power of language."

"Lastly, there is the more peculiar quality, closely connected with those referred to, but more profound, which only the greatest poets possess: the art whereby the words that seem the simplest, and are naturally spoken of the incidents and actors in the drama, have somehow a wider significance and touch deeper springs in our nature; words which haunt the memory with a charm and a force which we cannot ever fully explain. . . . Dr. Newman speaks of Vergil's "single words and phrases, his pathetic half lines giving utterance as the voice of nature herself to that pain and weariness, yet hope of better things, which is the experience of her children in every time."—SIDGWICK.

HISTORY OF VERGIL'S TEXT.

Not the least of the advantages derived from the study of the Classics is the ability to project one's self into the spirit of the past. The effect of this in widening one's mental view, in increasing his sympathies for *man as man*, need not here be dwelt upon. That we may be able to carry our pupils back with us through the centuries to Vergil's own time, until they virtually live amid his surroundings, and breathe the atmosphere of his early influence, is a "consummation devoutly to be wished." A knowledge of the stages through which Vergil's text has passed before reaching us in the garb of a nineteenth century school edition, may be helpful to this end.

The young student of Vergil is very apt to forget that the neatly printed, carefully punctuated text he uses at school, is not at all like the text as it left the hands of Vergil, or as it was circulated amongst school-boys and Vergil's numerous other readers of the first twelve centuries. He may find it hard to realize that within fifty years after the poet's death the Aeneid was a school text-book, thumbed and conned by Roman boys and expounded by Roman schoolmasters.

A glance at the facsimile on page xxxv. will give the pupil some idea of those early characters which were the only means of reproducing the writings of Vergil. When he hears of corrupt passages and disputed readings, let him bear in mind that the first copies were made by hand

and with great labor, by persons who perhaps did not in all cases understand what they were copying; that there were countless chances of mistaking Vergil's own handwriting in the first place, and that as the centuries of copying went on these chances increased greatly. It is not strange that Vergil's own handwriting has not come down to us, when we remember that none of the many copies made during the first three or four centuries are extant. In having one as early as the 4th or 5th century we are fortunate, for in the case of many other Latin writers we have nothing earlier than the 8th or 9th century.

All this time, however, Vergil was being read, studied and annotated. We hear of one commentator who said that he had seen a man who had once seen a genuine piece of Vergil's own handwriting. Servius made profuse annotations in the third or fourth century. Other grammarians of that age quoted whole lines from Vergil to illustrate their expositions of syntax, so that even from these quotations an almost complete text could be built up.

But the ground-work of all modern text criticism is to be found in four great MSS. of the 4th and 5th centuries. These, verified by the earlier grammarians, who must have quoted from independent sources, are in all disputes the ultimate court of appeal. But even these are not conclusive, for the grammarians supply readings that are to be found in none of them. It is altogether likely that the four great MSS. were all based on one common "Archetype" or original copy, and that whatever mistakes this copy contained have been perpetuated as the genuine text of Vergil. Hence editors can with impunity go on "conjecturing" and "emending" for all time.

The four great MSS. are:

1. 'Vatican,' usually designated by critics **F.**; at present to be seen in the Vatican Library at Rome; probably of the 4th century.
2. 'Medicean,' **M.**; in the Laurentian Library at Florence; probably of the 5th century.
3. 'Palatine'—**P.**; in the Vatican Library, brought thither from the Palatine Library at Heidelberg on its capture by the Bavarians in 1622; probably of the 4th century.
4. **Roman**—**R.**; in the Vatican Library. The character (large capitals: see facsimile, which is reduced one half from the original size) resembles that found on the walls of Pompeii, and inscriptions of the 1st and 2nd centuries; but it is probably of the 4th or 5th century.

The great critic Ribbeck ranks R. as the least reliable of the four, and justly so, as a reference to the palpable errors in the passage contained in the facsimile will show.

After these came the countless small letter MSS. of the 8th and 9th centuries, based upon the great four.

The period of scientific criticism, of printed editions and elaborate commentary, dates from the Revival of Learning in the 15th century. The most noted editors of modern times are Heyne, Wagner, Forbiger, Conington, Nettleship, Ribbeck and Dr. Henry. The last named was an indefatigable Irish physician, who spent several years on the continent consulting and comparing MSS., in which work he was ably assisted by his daughter. He has left two monumental works entitled 'Aeneidea' and 'Twelve Years' Voyage of Discovery in the First Six Books of the Aeneis.' The other commentators are frequently referred to.

The best English poetical translations of Vergil are those by Conington and by Bowen, and the best prose versions are by Mackail, and by Lonsdale and Lee.

Facsimile of Codex Romanus (4th or 5th Century) of Vergil, *Geo. III.*, 145-149, illustrating the earliest approach extant to Vergilian handwriting. For purposes of printing reduced almost one half.

SPIVNCAEQVEIIGANI:ESAXEIA:ROCVBIEVMBRA
EST:IVCVSSILARI:CIRCAILLI:CIBVSQVE:VIRENIIAM
PLVRIMVS:ALBVRNVVM:VOLITANS:CVI:NOMIN:ASILO
ROMANVM:ESTOESTRVM:GRAII:VIRIE:AVOCANIES
ASPIRACERBA:SONANS:QVO:IOI:EXTERRITASILVIS

Reprint in Modern Capitals:—

SPELVNCAE·QVE·TEGANT·ET·SAXEA·PROCVBET·VMBRA
EST·LVCVS·SILARI·CIRCAILLI·CIBVS·QVE·VIRENTEM
PLVRIMVS·ALBVRNVVM·VOLITANS·CVI·NOMEN·ASILO
ROMANVM·ESTOESTRVM·GRAII·VERTERE·VOCANTES
ASPER·ACERBA·SONANS·QVO·TOTA·EX·TERRITASILVIS

Representation in a modern text:—

speluncaque tegant et saxea procutbet umbra.
est lucos (MS lucus) Silari circa illicibusque virentem
plurimus Alburnum volitans, cui nomen asilo
Romanum est, oestrum Grai vertere vocantes,
asper, acerba sonans, quo tota exterrita silvis

100-

wa



VERGIL, THE ROMAN POET.

P. VERGILI MARONIS AENEIDOS
LIBER III.

SCENE—*Dido's Court, Karthage.*

AENEAS CONTINUES HIS NARRATIVE.—HIS WANDERINGS
AFTER THE FALL OF TROY.

*was present - from st. -
in many actions - vult*

The building of the fleet.

“POSTQUAM res Asiae Priamique evertere gentem
inmeritam visum superis, ceciditque superbum
Ilium et omnis humo fumat Neptunia Troia,
(diversa exsilia et desertas quaerere terras)
(auguriis agimur divom) classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,

*place from which
expect w + sub.*

mean

walls of Troy supposed to have been built by Neptunus.

P. VERGILI MARONIS AENEIDOS LIB. III.

incerti quo fata ferant, ubi sistere detur, *def. question*
 contrahimusque viros. vix prima inceperat aestas,
 et pater Anchises dare fatis vela iubebat, *ind. M.*
 10 litora cum patriae lacrimans portusque relinquo
 et campos, ubi Troia fuit. feror exsul in altum
 cum socijs natoque, Penatibus et magnis dis.

LANDING IN THRACE.

a. v. Char. terra procul vastis colitur Mavortia campis,
 Thraces arant, acri quondam regnata Lycurgo, *dat. agent-*
 15 hospitium antiquum Troiae sociique Penates,
 dum fortuna fuit. feror huc, et litore curvo *non est.*
 moenia prima loco fatis ingressus iniquis,
 Aeneadasque meo nomen de nomine fingo.

Warning at the grave of Polydorus.

Janus 10 sacra Dionaeae matri divisque ferebam
 20 auspicijs coeptorum operum, superoque nitentem *def. long. white*
Exp. sum caelicolum regi mactabam in litore taurum.
 forte fuit iuxta tumulus, quo cornea summo *hloc*
 virgulta et densis hastilibus horrida myrtus. *myrtus are. P. 20*
 25 accessi, viridemque ab humo convellere silvam *non*
 conatus, ramis tegetem ut frondentibus aras, *formae in*
abl. y. sup. in horrendum et dictu video mirabile monstrum.
 nam quae prima solo ruptis radicibus arbos
dat. ind. vellitur, huic atro liquuntur sanguine guttae *in. 2. 2. 1*
 et terram tabo maculant. mihi frigidus horror *ref*
 30 membra quatit, gelidusque coit formidine sanguis. *abl. cause*
 rursus et alterius lentum convellere vimen
 insequor et causas penitus temptare latentes ;
 ater et alterius sequitur de cortice sanguis.
 35 multa movens animo Nymphas venerabar agrestes *place*
 Gradivumque patrem, Geticis qui praesidet arvis, *dat. - frat. Thracibus*
 rite secundarent visus omenque levarent. *victus - com. a felp.*
 tertia sed postquam maiore hastilia nisu *non.*
numm *plus* adgredior genibusque adversae obcluctor harenae, *abl. - obl.*
 —eloquar an sileam?—gemitus lacrimabilis imo *hinc from which*

and chains were knee pressed against sand.

dat. acc. re gen. de part. subd. re-pp. reduced

auditur tumulo, et vox reddita fertur ad aures : 40
 'quid miserum, Aenea, laceras? iam parce sepulto,
 parce pias scelerare manus: non me tibi Troia ^{dat - ethical}
 externum tulit aut cruor hic de stipite manat.
 heu fuge crudeles terras, fuge litus avarum.
 nam Polydorus ego: hic confixum ferrea texit
 telorum seges et iaculis increvit acutis.^{not. det. in iust. acc.} 45
 tum vero ancipiti mentem formidine pressus
 obstipui steteruntque comae et vox faucibus haesit., ^{sp. d. mans}

Story of Polydorus.

hunc Polydorum auri quondam cum pondere magno
 infelix Priamus furtim mandarat alendum ^{br. n. h. t. up.} 50
 Threicio regi, cum iam diffid^{th. g.}eret armis
 Dardaniae cingique urbem obsid^{prolem}ione videret. †
 ille, ut opes fractae Teucrum, et fortuna recessit,
 res Agamemnonias victriciaeque arma secutus
 fas omne abrumpit: Polydorum obruncat, et auro ^{ab. alt. h. potitur}
^{mean}vi potitur. quid non mortalia pectora cogis, ¹⁵⁵
 auri sacra fames? ^{Coryn. ab. acc.}

Honours paid to the ghost of Polydorus.—Departure from Thrace.

postquam pavor ossa reliquit,
 delectos populi ad proceres primumque parentem
 monstra deum refero et quae sit sententia posco. ^{medi. g. no. animo}
 omnibus idem animus, scelerata excedere terra, ^{ab. 90. self.}
 linqui, pollutum hospitium et dare classibus, Austros) ^{not.}
 ergo instauramus Polydoro funus, et ingens ^{d. ab. ref.}
 aggeritur tumulo tellus; stant Manibus arae ^{not. int. t.}
 caeruleis maestae vittis atraque cupresso, ^{mean (sem. h. d. t. 229)}
 et circum Iliades crinem de more solutae; 65
 inferimus tepido spumantia cymbia lacte, ^{ab. mean.}
 sanguinis et sacri pateras, animamque sepulchro
 condimus et magna supremum voce ciemus. ^{man. acc. cog.}
 inde ubi prima fides pelago, placataque venti
 dant maria et lenis crepitans vocat Auster in altum, ^{dep. m. fides}
 deducunt socii naves et litora complent. 70

provehimur portu, terraeque urbesque recedunt.

(sep. tab.)

*part. i.
 subd. opp. i. w.
 ad. d. w.*

*wh. -
 whole
 acc. of the
 sep. tab.
 which*

ARRIVAL AT DELOS.

sacra mari colitur medio gratissima tellus
 Nereidum matri et Neptuno Aegeae,
 quam pius Arcitenens oras et litora circum
 errantem Mycono e celsa Gyaroque revinxit
 innotamque coli dedit et contemnere ventos.

huc feror, haec fessos tuto placidissima portu
 accipit. egressi veneramur Apollinis urbem.
 80 rex Anius, rex idem hominum Phoebique sacerdos,
 vittis et sacra redimitus tempora lauro

(occurrit, veterem Anchisen adgnovit amicum.)

ab. man. iungimus hospitio dextras et tecta subimus.

templa dei saxo venerabar structa vetusto :

85 'da propriam, Thymbraee, domum ; da moenia fessis
 et genus et mansuram urbem ; serva altera Troiae
 Pergama, reliquias Danaum atque inmitis Achilli.
 quem sequimur ? quove ire iubes ? ubi ponere sedes ?
 da, pater, augurium atque animis inlabere nostris.'

The oracle of Apollo bids us seek our ancient mother-land.

90 vix ea fatus eram : tremere omnia visa repente,
 liminaque laurusque dei, totusque moveri noli.
 mons circum et mugire adytis cortina reclusis.
 submissi petimus terram, et vox fertur ad aures :

Dardanidae duri, quae vos a stirpe parentum
 prima tulit tellus, eadem vos ubere laeto
 accipiet reduces. antiquam exquirite matrem.
 hic domus Aenea cunctis dominabitur oris,
 et nati natorum et qui nascentur ab illis.'

haec Phoebus ; mixtoque ingens, exorta tumultu
 laetitia, et cuncti quae sunt ea moenia quaerunt,
 quo Phoebus vocet errantes iubeatque reverti.

Anchises interprets the oracle as referring to Crete.

tum genitor, veterum volvens monimenta virorum,
 'audite o proceres,' ait 'et spes discite vestras.
 Creta Iovis magni medio iacet insula ponto,

con ypan symbols used in worship to Cybelae.
Iupilei born on Mt. Idae in Crete

mons Idaeus ubi et gentis cunabula nostrae. *u cum* 105
 centum urbes habitant magnas, uberrima regna;
 maximus unde pater, si rite audita recordor,
 Teucus Rhoeteas primum est advectus in oras
 optavitque locum regno. nondum Ilium et arces
 Pergameae steterant; habitabant vallibus imis.
 hinc Mater cultrix Cybelae Corybantiaque aera
 Idaeumque nemus; hinc fida silentia sacris,
 et iuncti currum dominae subiere leones.
 ergo agite, et, divum ducunt qua iussa, sequamur;
 placemus ventos et Gnosia regna petamus. 110
 nec longo distant cursu; modo Iuppiter adsit,
 tertia lux classem Cretaeis sistet in oris.
 sic fatus meritos aris mactavit honores,
 taurum Neptuno, taurum tibi, pulcher Apollo,
 nigram Hiemi pecudem, Zephyris felicibus albam.

We sail for Crete through the Cyclades.

fama volat pulsum regnis cessisse paternis
 Idomenea ducem, desertaque litora Cretae,
 hoste vacare domos sedesque adstare relictas.
 Inquimus Ortygiae portus pelagoque volamus,
 bacchatamque iugis Naxon viridemque Donusam,
 Olearon niveamque Paron sparsasque per aequor
 Cycladas et crebris legimus freta consita terris.
 nauticus exoritur vario certamine clamor;
 hortantur socii Cretam proavosque petamus.

CRETE.

The founding of new Pergamus.—The plague.

prosequitur surgens a puppi ventus euntes,
 et tandem antiquis Curetum adlabimur oris.
 ergo avidus muros optatae molior urbis
 Pergameamque voco, et laetam cognomine gentem
 hortor amare focos arcemque attollere tectis.
 iamque fere sicco subductae litore puppes;
 conubiis arvisque novis operata iuventus;

iura domosque dabam; subito cum tabida membris
 (corrupto caeli tractu) miserandaque venit
 arboribusque satisque lues et (letifer annus)
 140 linquebant dulces animas aut aegra trahebant
 corpora; tum steriles exurere Sirius agros;
 arebant herbae et victum seges aegra negabat.
 rursus ad oraclum Ortygiae Phoebumque remenso
 hortatur pater ire mari veniamque petenti
 145 quam fessis finem rebus ferat, unde iam
 temptare auxilium iubeat, quo vertere cursus.

*The gods of Troy warn me to seek Italy, the true
 "mother-land."*

nox erat, et terris animalia somnus habebat:
 effigies sacra divom Phrygiique Penates,
 quos mecum a Troia mediisque ex ignibus urbis
 150 extuleram, visi ante oculos adstare iacentis
 in somnis, multo manifesti lumine, qua se
 plena per insertas fundebat luna fenestras;
 tum sic adfari et curas his demere dictis:
 'quod tibi delato Ortygiam diciturus Apollo est,
 hic canit, et tua nos en ultro ad limina mittit.
 nos te Dardania incensa tuaque arma secuti,
 nos tumidum sub te permensi classibus aequor,
 idem venturos tollemus in astra nepotes
 imperiumque urbi dabimus. tu moenia magnis
 160 magna para, longumque fugae ne linque laborem.
 mutandae sedes. non haec tibi litora suasit
 Delius aut Cretae iussit considerare Apollo.
 est locus, Hesperiam Grai cognomine dicunt,
 terra antiqua, potens armis atque ubere glabrae;
 165 Oenotri coluere viri; nunc fama minores
 Italiam dixisse ducis de nomine gentem:
 hae nobis propriae sedes, hinc Dardanus ortus,
 Iasiusque pater, genus a quo principe nostrum.
 surge age et haec laetus longaevo dicta parenti
 170 haud dubitanda refer; Corythum terrasque requirat
 Ausonias. Dictaea negat tibi Iuppiter arva.'

I confer with Anchises,—we recognise the error.

talibus attonitus visis et voce deorum—
 nec sopor illud erat, sed coram adgnosceret vultus
 velatasque comas praesentiaque ora videbar,
 tum gelidus toto manabat corpore sudor—
 corripio e stratis corpus tendoque supinas
 ad caelum cum voce manus et munera libo
 intemerata focis. perfecto laetus honore
 Anchisen facio certum remque ordine pandō.
 adgnovit prolem ambiguum geminosque parentes
 seque novo veterum deceptum errore locorum.
 tum memorat: 'nate, Iliacis exercite fatis,
 sola mihi tales casus Cassandra canebat.
 nunc repeto haec generi portendere debita nostro,
 et saepe Hesperiam, saepe Itala regna vocare.
 sed quis ad Hesperiae venturos litora Teucros
 crederet? aut quem tum vates Cassandra moveret?
 cedamus Phoebō et moniti meliora sequamur.
 sic ait, et cuncti dicto paremus ovantes.

We leave Crete.—The Storm.

hanc quoque deserimus sedem, paucisque relictis
 vela damus vastumque cava trabe currimus aequor.
 postquam altum tenuere rates nec iam amplius ullae
 apparent terrae, caelum undique et undique pontus,
 tum mihi caeruleus supra caput adstitit imber
 noctem hiememque ferens, et inhorruit unda tenebris.
 continuo venti volvunt mare magnaue surgunt
 aequora; dispersi iactamur gurgite vasto;
 involvere diem nimbi, et nox umida caelum
 abstulit; ingeminant abruptis nubibus ignes.
 excutimur cursu et caecis erramus in undis.
 ipse diem noctemque negat discernere caelo
 nec meminisse viae media Palinurus in unda.
 tres adeo incertos caeca caligine soles
 erramus pelago, totidem sine sidere noctes.

THE LAND OF THE HARPIES.

- 205 quarto terra die primum se attollere tandem
 visa, aperire procul montes ac volvere fumum.
 vela cadunt, remis insurgimus, haud mora, nautae
 adnixi torquent spumas et caerula verrunt.
 servatum ex undis Strophadum me litora primum
- 210 excipiunt. Strophades Graio stant nomine dictae,
 insulae Ionio in magno quas dira Celaeno
 Harpyiaeque colunt aliae, Phineia postquam
 clausa domus mensasque metu liquere priores.
 tristius haud illis monstrum, nec saevior ulla
- 215 pestis et ira deum Stygiis sese extulit undis.
 virginei volucrum vultus, foedissima ventris
 proluviae, uncaeque manus et pallida semper
 ora fame.
 huc ubi delati portus intravimus, ecce
- 220 laeta boum passim campis armenta videmus
 caprigenumque pecus nullo custode per herbas.
 inruimus ferro, et dives ipsumque vocamus
 (in partem praedamque Iovem): tum litore curvo
 extruimusque toros dapibusque epulamur opimis.

Fight with the Harpies.

- 225 at subitae horrifico lapsu de montibus adsunt
 Harpyiae, et magnis quatiant clangoribus alas,
 diripiuntque dapes contactuque omnia foedant
 inmundo; tum vox taetrum dira inter odorem.
 rursum in secessu longo sub rupe cavata,
- 230 arboribus clausa circum atque horrentibus umbris,
 instruimus mensas arisque reponimus ignem:
 rursum ex diverso caeli caecisque latebris
 turba sonans praedam pedibus circumvolat uncis,
 polluit ore dapes. sociis tunc arma capessant
- 235 edico, et dira bellum cum gente gerendum.
 haud secus ac iussi faciunt, tectosque per herbam
 disponunt enses et scuta latentia condunt.
 ergo ubi delapsae sonitum per curva dedere

lito a, dat signum specula Misenus ab alta
 aere cavo. invadunt socii et nova proelia temptant, 240
 obscenas pelagi ferro foedare volucres.
 sed neque vim plumis ullam nec vulnera tergo
 accipiunt, celerique fuga sub sidera lapsae
 semesam praedam et vestigia foeda relinquunt.

Warning of Celaeno, the Harpy,—we must "eat our tables."

una in praecelsa consedit rupe Celaeno, 245
 infelix vates, rumpitque hanc pectore vocem:
 'bellum etiam pro caede boum stratisque iuencis,
 Laomedontiadae, bellumne inferre paratis
 et patrio Harpyias insontes pellere regno?
 accipite ergo animis atque haec mea figite dicta, 250
 quae Phoebus Pater omnipotens, mihi Phoebus Apollo
 praedixit, vobis Furiarum ego maxima pando.
 Italiam cursu petitis, ventisque vocatis
 ibitis Italiam portusque intrare licebit;
 sed non ante datam cingetis moenibus urbem, 255
 quam vos dira fames nostraeque iniuria caedis
 ambasas subigat malis absumere mensas.'

*Horrified, we proceed on our journey up the western coast of
 Greece.*

dixit, et in silvam pennis ablata refugit.
 at sociis subita gelidus formidine sanguis
 deriguit: cecidere animi, nec iam amplius armis 260
 sed votis precibusque iubent exposcere pacem,
 sive deae seu sint dirae obscenaeque volucres.
 et pater Anchises passis de litore palmis
 numina magna vocat meritosque indicit honores:
 'di prohibete minas; di, talem avertite casum, 265
 et placidi servate pios.' tum litore funem
 deripere excussosque iubet laxare rudentes.
 tendunt vela Notij: ferimur spumantibus undis,
 qua cursum ventusque gubernatorque vocabat.
 iam medio adparet fluctu nemorosa Zacynthos 270
 Dulichiumque Sameque et Neritos ardua saxis.

effugimus scopulos Ithacae, Laertia regna,
 et terram altricem saevi execramur Ulixi.
 275 mox et Leucatae nimbose cacumina montis
 et formidatus nautis aperitur Apollo.
 hunc petimus fessi et parvae succedimus urbi; *humble*
 ancora de prora iacitur, stant litore puppes.

Games near Actium.

ergo insperata tandem tellure potiti *emphatic*
 lustramurque Iovi votisque incendimus aras
 280 Actiaque Ithacis celebramus litora ludis.
 exercent patrias oleo labente palaestras
It was a pleasure nudati socii; iuvat evasisse tot urbes
 Argolicas, mediosque fugam tenuisse per hostes.
 interea magnum sol circumvolvitur annum,
 285 et glacialis hiemps Aquilonibus asperat undas:
 aere cavo clipeum, magni gestamen Abantis,
 postibus adversis figo et rem carmine signo: *marks the morning with a*
 AENEAS HAEC DE DANAIIS VICTORIBUS ARMA.
 linquere tum portus iubeo et considerare transtris.
 290 certatim socii feriunt mare et acquora verrunt.
in rivalry protinus aërias Phaeacum abscondimus arces
 litoraque Epiri legimus portuque subimus
 Chaonio et celsam Buthroti accedimus urbem.

Buthrotum, home of Helenus and Andromache.

hic incredibilis rerum fama occupat aures,
 295 Priamiden Helenum Graias regnare per urbes,
 coniugio Aeacidæ Pyrrhi sceptrisque potitum,
 et patrio Andromachen iterum cecisisse marito.
Learn obstipui, miroque incensum pectus amore
 compellare virum et casus cognoscere tantos.
 300 progredior portu, classes et litora linquens,
 sollemnes tum forte dapes et tristia dona
 ante urbem in luco falsi Simoentis ad undam
 libabat cineri Andromache Manesque vocabat
 Hectoreum ad tunulum, viridi quem caespite inanem
 305 et geminas, causam lacrimis, sacraverat aras.

Meeting of Aeneas and Andromache.

ut me conspexit venientem et Troia circum
 arma amens vidit, magnis exterrita monstribus
 deriguit visu in mediò ; calor ossa reliquit ;
 labitur, et longo vix tandem tempore fatur :
 'verane te facies, verus mihi nuntius adfers,
 nate dea? vivisne? aut, si lux alma recessit,
 Hector ubi est?' dixit, lacrimasque effudit et omnem
 inplevit clamore locum. vix pauca furenti
 subicio et raris turbatus vocibus hisco :

'vivo equidem vitamque extrema per omnia ducò ;
 ne dubita, nam vera vides.

heu, quis te casus deiectam coniuge tanto
 excipit, aut quae digna satis fortuna revisit !
 Hectoris Andromache Pyrrhin' conubia servas?'
 deiecit vultum et demissa voce locuta est ;

'o felix una ante alias Priameia virgo,
 hostilem ad tumulum Troiae sub moenibus altis
 iussa mori, quae sortitus non pertulit ullos
 nec victoris heri tetigit captiva cubile !

nos patria incensa diversa per aequora vectae,
 stirpis Achilleae fastus iuvenemque superbum,
 servitio enixae, tulimus ; qui deinde secutus
 Ledaeam Hermionen Lacedaemoniosque hymenaeos
 me famulo famulamque Heleno transmisit habendam.

ast illum ereptae magno flammatus amore
 coniugis et scelerum furis agitated Orestes
 excipit incautum patriasque obtruncat ad aras.

morte Neoptolemi regnorum reddita cessit
 pars Heleno, qui Chaonios cognomine campos
 Chaoniamque omnem Troiano a Chaone dixit,
 Pergamaque Iliacamque iugis hanc addidit arcem.

sed tibi qui cursum venti, quae fata dedere?
 aut quisnam ignarum nostris deus adpulit oris?
 quid puer Ascanius? superatne et vescitur aura?
 quem tibi iam Troia?

ecqua tamen puero est amissae cura parentis?
 ecquid in antiquam virtutem animosque viriles
 et pater Aeneas et avunculus excitat Hector?'

Aeneas inspects the home of Helenus.

- 345 talia fundebat lacrimans longosque ciebat
incassum fletus, cum sese a moenibus heros
Priamides multis Helenus comitantibus adfert
adgnoscitque suos laetusque ad limina ducit,
et multum lacrimas verba inter singula fundit.
350 procedo, et parvam Troiam simulataque magnis
Pergama et arentem Xanthi cognomine rivum
adgnosco Scaeeaeque amplector limina portae.
nec non et Teucri socia simul urbe fruuntur.
illos porticibus rex accipiebat in amplis:
aulae medio libabant pocula Bacchi
355 impositis auro dapibus paterasque tenebant.

Aeneas requests Helenus to reveal the future.

- iamque dies alterque dies processit, et aurae
vela vocant tumidoque inflatur carbasus Austro:
his vatem adgredior dictis ac talia quaeso:
'Troiugena, interpres divom, qui numina Phoebi,
360 qui tripodas Clarii et laurus, qui sidera sentis
et volucrum linguis et praepetis omina pennaee,
fare age—namque omnis cursum mihi prospera dixit
religio, et cuncti suaserunt numine divi
Italiam petere et terras temptare repostas;
365 sola novum dictuque nefas Harpyia Celaeno
prodigium canit et tristes denuntiat iras
obsenamque famem—quae prima pericula vito?
quidve sequens tantos possim superare labores?'
hic Helenus caesis primum de more iuencis,
370 exorat pacem divom vittasque resolvit
sacrati capitis, meque ad tua limina Phoebe,
ipse manu multo suspensum numine ducit,
atque haec deinde canit divino ex ore sacerdos:

HELENUS PROPHESES.

- 375 'nate dea—nam te maioribus ire per altum
auspiciis manifesta fides, sic fata deum rex
sortitur volvitque vices, is vertitur ordo—

pauca tibi e multis, quo tutior hospita lustras
 aequora et Ausonio possis considerare portu,
 expediam dictis; prohibent nam cetera Parcae
 scire Helenum, farique vetat Saturnia Iuno.
 principio Italiam, quam tu iam rere propinquam
 vicinosque, ignare, paras invadere portus,
 longa procul longis via dividit in via terris.
 ante et Trinacria lentandus remus in unda
 et salis Ausonii lustrandum navibus aequor
 infernique lacus Aeaeeaeque insula Circae,
 quam tuta possis urbem componere terra.

380

385

The distant site of Alba Longa.

signa tibi dicam, tu condita mente teneto:
 cum tibi sollicito secreti ad fluminis undam
 litoreis ingens inventa sub ilicibus sus
 triginta capitum fetus enixa iacebit,
 alba, solo recubans, albi circum ubera nati,
 is locus urbis erit, requies ea certa laborum.
 nec tu mensarum morsus horresce futuros:
 fata viam invenient adieritque vocatus Apollo.

390

395

Avoid the eastern shores of Italy.

has autem terras Italique hanc litoris oram,
 proxima quae nostri perfunditur aequoris aestu,
 effuge: cuncta malis habitantur moenia Graii.
 hic et Narycii posuerunt moenia Locri
 et Sallentinos obsedit milite campos
 Lyctius Idomeneus: hic illa ducis Meliboei
 parva Philoctetae subnixa Petelia muro.
 quin ubi transmissae steterint trans aequora classes.
 et positis aris iam vota in litore solves,
 purpureo velare comas adopertus amictu,
 ne qua inter sanctos ignes in honore decrum
 hostilis facies occurrat et omina turbet.
 hunc socii morem sacrorum, hunc ipse teneto,
 hac casti maneant in religione nepotes.

400

405

Sheer off to the left of Sicily,

- 410 ast ubi degressam Siculae te admoverit orae
 ventus, et angusti rarescent claustra Pelori,
 laeva tibi tellus et longo laeva petantur
 aequora circuitu; dextrum fuge litus et undas.
 † haec loca vi quondam et vasta convulsa ruina—
 415 tantum aevi longinqua valet mutare vetustas—
 dissiluisse ferunt, cum protinus utraque tellus
 una foret: venit medio vi pontus et undis
 Hesperium Siculo latus abscedit, arvaque et urbes
 litore diductas angusto interluit aestu.)

Avoiding Scylla and Charybdis.

- 420 dextrum Scylla latus, laevum inplacata Charybdis
 obsidet, atque imo barathri ter gurgite vastos
 sorbet in abruptum fluctus rursusque sub auras
 erigit alternos et sidera verberat unda.
 at Scyllam caecis cohibet spelunca latebris
 425 ora exsertantem et naves in saxa trahentem.
 prima hominis facies et pulchro pectore virgo
 pube tenus, postrema inmani corpore pistrix
 delphinum caudas utero commissa luporum.
 praestat Trinacrii metas lustrare Pachyni
 430 cessanter longos et circumflectere cursus,
 quam semel informem vasto vidisse sub antro
 Scyllam et caeruleis canibus resonantia saxa.
 praeterea si qua est Heleno prudentia vati, *dat. prec.*
 si qua fides, animum si veris inplet Apollo,
 435 unum illud tibi, nate dea, proque omnibus unum
 praedicam et repetens iterumque iterumque monebo: *alt. prec. et*
 Iunonis magnae primum prece numen adora, *prec. precem, prec.*
 Iunoni cane vota libens dominamque potentem
 supplicibus supera donis; sic denique victor
 440 Trinacria fines Italos mittere relicta. *ind. sig. fut. prec.*

The Cumaean Sibyl.

- act. inplet* huc ubi delatus Cumaeam accesseris urbem *fut. prec. inplet*
 divinosque lacus et Averna sonantia silvis, *waving woods*
 a. rum

insanam vatem adspicies, quae rupe sub ima
fata canit folisque notas et nomina mandat.
quaecumque in foliis descripsit carmina virgo,
digerit in numerum atque antro seclusa relinquit.

signs and symbols

445

illa manent in mota locis neque ab ordine cedunt.
verum eadem, verso tenuis cum cardine ventus
inpulit et teneras turbavit ianua frondes, cum
numquam deinde cavo volitantia prendere saxo
nec revocare situs aut iungere carmina curat:

*ab. place
whenever
ab. place 450*

without success

*chide
concession
result*

inconsulti abeunt sedemque odere Sibyllae,
hic tibi ne qua morae fuerint dispendia tanti,
quamvis increpitent socii et vi cursus in altum
vela vocet possisque sinus implere secundos,
quin ad eas vatem precibusque oracula poseas
ipsa canat vocemque volens atque ora resolvat.

*con. will
ny. com. in 1st or exhortation*

ad. man (superly)

455

ad. man

214. a. 1

illa tibi Italiae populos venturaque bella,
et quo quemque modo fugiasque ferasque laborem,
expediat, cursusque dabit venerata secundos.
haec sunt, quae nostra liceat te voce moneri.
vade age et ingentem factis fer ad aethera Troiam.'

escape phase

460

Helenus bestows gifts.—Touching farewells.

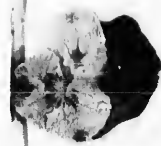
quae postquam vates sic ore effatus amico est,
dona dehinc auro gravia sectoque elephanto
imperat ad naves ferri, stipatque carinis
ingens argentum Dodonaeosque lebetas,
loricam consertam hamis auroque trilicem,
et conium insignis galeae cristasque comantes,
arma Neoptolemi. sunt et sua dona parenti.
addit equos additque duces,
remigium supplet, socios simul instruit armis.

465

470

interea classem velis aptare iubebat
Anchises, fieret vento mora ne qua ferenti.
quem Phoebi interpres multo compellat honore :
coniugio, Anchisa, Veneris dignate superbo,
cura deum, bis Pergameis erepte ruinis,
ecce tibi Ausoniae tellus : hanc arripe velis.

475



et tamen hanc pelago praeterlabare necesse est :

Ansoniae pars illa procul, quam pandit Apollo.

480 vade,' ait, 'o felix nati pietate. (quid ultra bleased in the affection of you

provehor) et fando surgentes demoror Austros?' South wind

nec minus Andromache digressu maesta supremo

fert picturatas auri subtegmine vestes

et Phrygiam Ascanio chlamydem, nec cedit honore,

485 textilibusque onerat donis ac talia fatur: abl. means

'accipe et haec manuum tibi quae monimenta mearum (ut ea)

nurp. ⁵¹⁵ sint, puer, et longum Andromachae testentur amorem, purp.

coniugis Hectoreae. cape dona extrema tuorum,

o mihi sola mei super Astyanactis imago. derwent (King of the City)

X 490 sic oculos, sic ille manus, sic ora ferebat,

et nunc aequan tecum pubesceret aevō. abl. desc.

hos ego digrediens lacrimis adfabar obortis: abl. abs.

'vivite felices, quibus est fortuna peracta dat. int.

iam sua; nos alia ex aliis in fata vocamur :

495 dat. int. vobis parta quies, nullum maris aequor arandum,

arva neque Ausoniae semper cedentia retro

quaerenda. effigiem Xanthi Troiamque videtis,

quam vestrae fecere manus melioribus, opto, abl. man. & acc. circum

auspiciis, et (quae fuerit minus obvia Graiis) det. opt. vobis.

500 si quando Thybrim vicinaque Thybridis arva substantive appos. arva

intraro gentique meae data moenia cernam, acc.

cognatas urbes olim populosque propinquos

Epiro, Hesperia, quibus idem Dardanus auctor

atque idem casus, unam faciemus utramque det. poss.

Troiam animis; maneat nostros ea cura nepotes. narrative scilicet

485 - 505 = very beautiful (tris, tris)

ITALY IS SIGHTED

verbal idea in the gen. acc. in Italian.

provehimur pelago vicina Ceraunia iuxta, abl. distance (distance along)

unde iter Italiam cursusque brevissimus undis. abl. iter on Ceraunus (Thund.)

sol ruit interea et montes umbrantur opaci.

sternimur popatae gremio telluris ad undam abl. place

X 510 sortiti remos, passimque in litore sicco

corpora curamus; fessos sopor inrigat artus.

necdum orbem medium nox horis acta subibat: diverse by the hours

abi. super. haud segnis strato surgit Palinurus et omnes.

500 - The fields which are the neighbors of the Tiber

506. Close by the neighboring Thundus - Cera

+
dove
tripple
X
d. ve. cadu
From d
670
Fodessqua
act.
man a
529

Triones = 2 alais, me in great-bean
" " bean "

X

alci

explorat ventos atque auribus aëra captat; *abl. means 2. g. acc.*
 sidera cuncta notat tacito labentia caelo, *abl. place 515* *acc. = aeram;*
 Arcturum pluviasque Hyadas geminosque Triones, *acc. dum, in ea - acc.*
 armatumque auro circumspicit Oripna, *abl. means, acc. = equ. form.*
 postquam cuncta videt caelo constare sereno, *acc. = sereno del fort.*
 dat clarum e puppi signum: nos castra movemus *(alumnus)*
 temptamusque viam et velorum pandimus alas. *desc. 520*
 iamque rubescebat stellis Aurora fugatis,
 cum procul obscuros colles humilemque videmus
 Italiam. Italiam primus conclamat Achates,
 Italiam laeto socii clamore salutant. *abl. man*

Landing in Italy—a harbour and a temple of Minerva—
sacrifice on the shore.

dund

tum pater Anchises magnum cratera corona *in. om. acc. 525* *grætor*
 induit inplevitque mero divosque vocavit *abl. means*
 stans celsa in puppi;
 di maris et terrae tempestatumque potentes, *gen. affli potentes*
 ferte viam vento facili et spirata secundi. *= fides motus*
 crebrescunt optatae aurae, portusque patescit *non = means*
 iam propior, templumque adparet in arce Minervae. *530*
 vela legunt socii et proras ad litora torquent. *non*
 portus ab Euroo fluctu curvatus in arcum; *abl. agent*
 obiectae salsa spumant aspergine cautes, *abl. means*
 ipse latet: gemino demittunt brachia muro *abl. means 535*
 turriti scopuli refugitque ab litore templum.
 quattuor hic, primum omen, equos in gramine vidi
 tondentes campum late, candore nivali. *abl. bar.*
 et pater Anchises: 'bellum, o terra hospita, portas:

triple

X

o. v. calui

From last page 549

bellum armantur equi, bellum haec armenta minantur. *549*
 sed tamen idem olim ceteri succedere sueti *dat - acc*
 quadrupedes, et frena iugo concordia ferre: *abl. means*
 spes et pacis,' ait. tum numina sancta precamur

Gods & war acc. resp.

Palladis armisonae, quae prima accepit ovantes,
 tet capita ante aras Phrygio velamur amictu; *abl. means 544*
 praeceptisque Heleni, dederat quae maxima, rite *attended with clause*
 Iunoni Argivae iussos adolemus honores. *acc. = to agree with*

529

Waff - our course smoothly before the wind & breathe
 with favouring winds -
 war - bellum at beginning
 peace - pacis

fection of an
and

el present

c. circum
less exposed

lance along
"mundie"

des to bring
sailors
shows

imp. had test que

abst. man murmure Trinacriam et caelum subtexere fumo. abl. means
acc. duration noctem illam tekti silvis inmania monstra

perferimus, nec, quae sonitum det causa, videmus. indirect question
nam neque erant astrorum ignes nec lucidus aethra abl. 585 cause
siderea polus, obsuro sed nubila caelo, abl. place
et lanam in nimbo nox intempesta tenebat. L

ISLAND OF THE CYCLOPS.

A horrible spectacle, and a pitiful appeal.

postera iamque dies primo surgebat Eoo, abl. accus.

umentemque Aurora polo dimoverat supram: abl. refer.

cum subito e silvis macie diffecta suprema abl. means 590

ignoti nova forma viri miserandaque cultu abl. resp. [imp. miserrando cultu]
procedit supplexque manus ad litora tendit. abl. case.

respicimus: dira inluyies inmissaque barba,

consertum tegumen spinis; et cetera Graius, abl. means

et quondam patriis ad Troiam missus in armis. acc. ipse 595

isque ubi Dardanios habitus et Troia vidit

arma procul, paulum aspectu conterritus haesit abl. cause

continuitque gradum; mox sese ad litora praeeptis

cum fletu precibusque tulit: 'per sidera testor,

per superos atque hoc caeli spirabile numen,

600

tollite me, Teuceri; quascumque abducite terras:

hoc sat erit. scio me Janais e classibus unum, adjective

et bello Iliacos fateor petiisse Penates.

abl. mean

pro quo, si sceleris tanta est iniuria nostri, suby. gen.

spargite me in fluctus vastoque immergite ponto. abl. place 605

si perep, hominum manibus perisise iuvabit.'

dixerat, et genus amplexus genibusque volutans, abl. place n-u

haerebat. qui sit fari, quo sanguine cretus, abl. place

hortamur, quae deinde agitet fortuna fateri. abl. place

ipse pater dextram Anchises haud multa moratus acc. case

dat iuveni, atque animum praesenti pignora firmat. abl. case

Story of Achaemenides, one of the companions of Ulysses.

(See Homer, Odyssey, Book IX.)

ille haec deposita tandem formidine fatur: abl.

'sum patria ex Ithaca, comes infelicis Ulixi,

Ulixi et frag. 254 in sic.

abl. case Ithaca

unfortunate

temple)

conformant

in

delum

dam

sum

viri

et ael

= metonymy

em

namque

ich

he finished speaking
dep. quest
fari = ut + subj.

abl. place n-u
abl. place
abl. case
acc. case

Fleeing, we skirt the southern shores of Sicily.

- praecipites metus acer agit quocumque rudentes
 excutere et ventis intendere vela secundis. *lit. des or dat. velis in*
 [contra iussa monent Heleni Scyllam atque Charybdis
 685 inter utramque viam] leti discrimine parvo *dat. des.*
 214. x. ni teneant cursus: certum est dare linthea retro].
 ecce autem Boreas angusta ab sede Pelori *(acc. in)*
 missus adest: vivo praetervelox ostia saxo *abl. des.*
 Pantagiae Megarosque sinus Thapsumque iacentem.
 690 talia monstrabat relegens errata retrorsus
 litora Achaemenides, comes infelicis Ulixi. *Ulixes*
 Sicanio praetenta sinu iacet insula contra *dat. - praes.*
 695 Plemurium undosum; nomen dixere priores
 Ortygiam. Alpheum fama est huc Elidis amnem
 occultas egisse vias subter mare, qui nunc
 ore, Arethusa, tuo Siculis confunditur undis. *dat. - confunditur*
 700 iusi numina magna loci veneramur; et inde
 exsupero praepingue solum stagnantis Helori:
 hinc altas cautes proiectaque saxa Pachyni
 radimus, et fatis numquam concessa moveri *abl. means*
 adparet Camarina procul, campique Gelo,
 inmanisque Gela fluvii cognomine dicta. *abl. means.*
 arduus inde Acragas ostentat maxima longe *gen. = nris*
 moenia, magnanimum quondam generosior equorum;
 705 teque datis linquo velis, palmosa Selinus,
 et vada dura lego saxis Lilybeia caecis. *abl. cause*

We land at Drepanum, where my father, Anchises, dies.—Thence we sail for Karthage.

- hinc Drepani me portus et inlaetabilis ora *acc. = Drepani, me, portus, ora*
 accipit. hic pelagi tot tempestatibus actis,
 heu genitorem, omnis curae casusque levamen,
 710 amitto Anchisen. hic me, pater optime, fessum
 deseris, heu tantis nequiquam erepte periclis: *des. or. abl.*
 nec vates Helenus, cum multa horrenda moneret, *although - cause*
 hos mihi praedixit luctus, non dira Celaeno. *acc. = 00*
 708. So many storms having been driven against me (literally)

nris = fact reserves his name until his end (literally)
 generally

note suggestion that he is under the guidance of fate the gods

hic labor extremus, longarum haec meta viarum.

hinc me digressum vestris deus adpulit oris." dat after 715 ad.

Aeneas concludes his story.

sic pater Aeneas intentis omnibus unus abo.

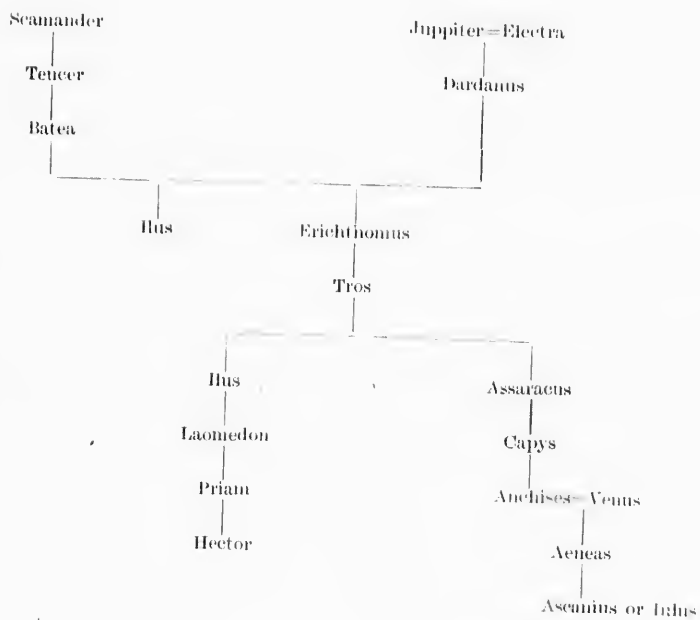
fata renarrabat divom, cursusque docebat.

conticuit tandem factoque hic fine quievit.

strong contrast of Aeneas & the crowd around him
exp. at length however he ceased & made an
end and held his peace.
eager Mingan courtiers.

similar to ... details not in keeping

DESCENT OF THE ROMAN JULIAN FAMILY FROM
THE TROJANS.



th
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3-
4-
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NOTES ON VERGIL'S AENEID

BOOK III.

F. L. = First Latin Book; P. L. = Primary Latin Book. In the case of the former the numbers refer to *pages*; of the latter, to *sections* of Part III., except where otherwise indicated.

- 1—*postquam*: for the construction of *postquam*: F. L. 200, 2; P. L. 99 (f). —*res Asiae*: either “the realm of Asia” or “the fortunes of Asia”: cp. *res Troiae*, Aen. 8, 471.
- 2—*immeritam*: “though guiltless.” Paris was the offender, but the innocent people suffer for the sins of the guilty one. —*visum*, scil. *est*: “it was the pleasure of the gods above.” Note that *videri* is used personally ‘to seem,’ and impersonally ‘to seem good’: cp. *δοκεῖν* in Greek. Compare Aen. 2, 428: *dis aliter visum*. With *superis* supply *deis*.—Distinguish *cēcidit* and *cēcūdit* in meaning.
- 3—*Ilium*—*Troia*: according to the Delphin editor, *Ilium* is applied to the citadel; *Troia*, to the city. —*humo*: “from the ground,” expressive of the utter destruction of the city. —*Nestunia*, referring to the building of Troy by Laomedon, aided by Neptune and Apollo.
- 4—*diversa*—*terras*: “to seek distant places of exile in waste lands,” by hendiadys. Others take *diversa* = ‘various,’ ‘first one, then another.’ —*quaerere* = *ut quaeramus*: F. L. 181, 3; P. L. 101, iii. Occasionally we find in Vergil an infinitive expressing a purpose.
- 5—*auguriis*—*divom*: “by the warnings of the gods.”—*augurium* originally was applied to the will of the gods as expressed by the notes of birds (from *avis* ‘a bird,’ and root GAR, ‘to chatter’: cf. *garrere*, γῆρυειν, γῆρυς) as *auspicium* was applied to warnings exhibited by their flight or by a inspection of the entrails (*avis*, *specio*, ‘to see’). —*sub ipsa Antandro*: “right under Antandros”: for the force of *ipsa*: F. L. 123, 6; P. L. 92. Antandros was a city at the foot of Mt. Ida, on the gulf of Adramyttium. —*Phrygiae Idae* to distinguish it from *Cretan Ida* (*Ida Cretica*).

- 7—*ferant—actur*: subjunctive of dependent question: F. L. 176, 2, P. L. 99 (d).
- 8—*vix—iubebat*: it seems best to make the first a dependent and the second a principal clause: "when scarcely the early summer had begun, my father Anchises ordered me to spread our sails to destiny." Others take the first a principal and the second an adverbial clause of time. It was the general opinion that Troy was taken in early summer. The usual expression is *dare vela ventis*. The use of *fatis* for *ventis* shows the divine guidance and the helplessness of the Trojans.
- 10—*cum = et tum*.
- 12—*Penatibus*: the gods presiding over the household: root PA, 'to protect' (cp. *pater, penus*); while the *dei magni* seem to have been the deities presiding over the state. Note the spondaic line (see Introduction, v., *Metre*).
- 13—*procul*: "apart," not necessarily "far off," as Thrace was separated from the Troad only by the Hellespont: cp. Eclogue, 6, 16: *serta procul tantum capiti delapsa iacebant*.—*vastis campis*: abl. of description after *terra*.—*Mavortia*: "dear to Mars." From the days of Homer the Thracians were always a war-loving people (Iliad, 13, 301).
- 14—*Thracas arant*: the relative is often suppressed: cp. Aen. 1, 12: *urbs antiqua fuit, Tyrii temere coloni*.—*Lycurgo*: dative of agent (in imitation of the Greek) after the perfect participle passive. As *regno* is an intransitive verb we should not expect a passive. We find, however, *regnatus = rectus*: Aen. 6, 794, *regnata Saturio*; Hor. Od. 2, 6, 11, *regnata Phalanho*; Hor. Od. 3, 29, 27, *regnato Cyro*.
- 15—*hospitium*, scil. *erat*: "a friend to Troy was it of old." The word *hospitium* is used in two senses: (1) the relation of the host to the guest, i.e., hospitality: (2) the place where such hospitality was shown, as in this passage.
- 16—*fortuna*: some read *Fortuna* personifying *Fortune*.—*litore curvo*: prepositions especially in the local ablative are often left out by poets. Vergil may refer to Aenos, a city at the mouth of the Hebrus, or to Aenea, in Pallene, in the south of Thrace, both of which were founded by Aeneas.
- 17—*fatis—iniquis*: "having landed in an evil hour": *fatis iniquis* is the abl. abs.: F. L. 100, 5; P. L. 85 (o).—*ingressus*, scil. *in litus*: literally, "having stepped on the shore." The usual phrase is *egredi ex navibus in litus*.

- 18—*Aeneadas*: the inhabitants were called *Aeneadae*, either from the name of the towns Aenos or Aenea, or from Aeneas.
- 19—*Dionaea*: “daughter of Dione,” *i.e.*, to Venus. *Dione*, the mother of Venus, was so called from either *Διός* (gen. of *Ζεύς*) or from *διερός*, ‘moist.’
- 20—*auspicibus—operum*: “the guardians of the work begun.” —*auspicibus* is said proleptically. The Romans before beginning any important work ‘took the auspices’ to find out whether the gods favored or disapproved of the attempt. Hence the ‘*auspex*’ who took the signs of prophecy was looked on as a protector or guardian of the matter in hand. —*nitentem*: “snow white”: cp. Pindar Ol. 13, 93, *ταῦρον ἀπύαντα*.
- 21—*caelicolum = caelicolarum*.
- 22—*quo summo = in cuius culmine*: “on the top of which.”
- 23 *densis—myrtis*: “a myrtle bristling with many a spear-shaft.” Both myrtle and cornel made good spear shafts. The myrtle is introduced as sacred to Venus: cp. Ecl. 7, 62:
*populus Alcidae, gratissima vitis Iaccho,
 formosae myrtus Veneri, sua laurea Phoebos.*
- 24—*silvam*: “growth”: often applied to small plants of luxuriant growth: Georg. I, 176, applied to *lupine*: Georg. I, 152, to *burs*.
- 25—*conatus*: not a finite verb, but a participle joined with *video*. —*ramis*: alluding to the decoration of altars and temples with boughs on festal occasions: Aen. 2, 248, *delubra deum—festa velamus fronde*.
- 26—*dictu—mirabile*: for the use of the supine in *-u*, see F. L. 175; P. L. 105 (b).
- 27—*nam—maculant*: “for from the tree which first is torn from the ground with broken roots, drops of dark blood trickled and stained the earth with gore.” —*solo*: ablative of separation: F. L. 158, 2; P. L. 85, (h) i. —*ruptis radicibus*: abl. abs. —*huic* scil. *arbori*, from the *arbor* preceding. —*atro sanguine*: abl. of description: F. L. 131, 9; P. L. 85 (c).
- 30—*gelidus*: “chilling.”
- 31—*convellere—insequor*: we often find in poets a prolative or complementary infinitive after some verbs of *wish*, *purpose*, *effort*, *beg*, instead of the usual construction of *ut* or *ne* with subjunctive.

- 34—*multa—animis*: “pondering deeply (literally many things) in mind:”
animo=in animo: see note vs. 16. —*Nymphas agrestes*: “wood-
 land nymphs”: referring to the Dryades or Hamadryades who were
 the special guardians of trees and woods.
- 35—*Gradium*: an epithet of Mars, meaning ‘the marcher’ (from *gradior*,
 ‘to step.’) The first syllable of *Gradius* is common in Latin.
 —*Gelcis*: the Getae were not strictly Thracian, but lived in the
 modern Roumania and Bessarabia.
- 36—*secundarent—levarent*: subjunctives of indirect narration corresponding
 to the imperatives *secundate—levate* of direct.
- 37—*hastilia*: “spear-shaft”: the plural is used, for he is trying to tear up the
 whole plant with the shoots.
- 38—*genibusque—arenae*: “and I try with my knees poised against the sand”:
 literally, “against the opposing sand.”
- 39—*eloquar—sileam*: rhetorical question: F. L. 139 (a); P. L. 98, 2 (b).
- 40—*vox reddita*: “an answering voice.” —*auris*: others read *auras*.
- 41—*iam*: “at last,” after lacerating my body twice. —*sepulto*, scil. *mihī*:
 F. L. 105, 9; P. L. 82 (e) i.
- 42—*parce—scelerare*. Note the use of *parce=sine*, “cease”: so also
absiste, mitte, fuge. —*non—manat*: “not an alien to you did Troy
 bear me, nor does this blood flow from a (mere) stock.” —*non* limits
 both verbs. —*tibi* may be an ethical dative: “mark you”: P. L.
 82 (f) iii. There seems to be no distinction here between *cruor*,
 ‘blood’ after shedding and *sanguis*, ‘blood’ in the veins.
- 45—*hic—acutis*: “here an iron harvest of weapons hath covered my
 pierced body and shot up into sharp javelins.” —*confixum*, scil. *me*.
 —*in culis—acutis*: a dat. = *in iacula acuta*, or ablative of means.
- 47—*mentem—pressus*: “weighed down in mind with dubious fear.” —
mentem; acc. of specification: F. L. 98, 3; P. L. 83 (e) i. The
 dread makes him doubtful (*anceps*) how to act.
- 48—Observe the systole in *steterunt*: so we have line 681, *constiterunt*:
 Other examples are Ecl. 4, 61, *tulerunt*; Aen. 2, 774, and 10, 334,
steterunt.
- 50—*infelix Priamus* may refer to the fortunes of Priam generally or to
 his sad end (Aen. 2, 550-558), or to the present circumstance.—
furtim manderat: “had secretly sent him to”; cf. Eurip.
Hecuba, in initio, where the story is told.

- 51—*Threicio regi*: Polymnestor who married Hecuba, Priam's daughter.—*diffideret armis*: for the case of *armis*: F. L. 105, 9, note; P. L. 85 (n).
- 52—*cingi*: Vergil is guilty of an anachronism here. In the Homeric age cities were not invested.
- 53—*Teucrum* = *Teucrorum*: so also *divum, deum, virum, Danaum*.
- 54—*res*: "fortunes."—*victricia*: *victrix* is an adj. fem. of *victor* and should strictly be used with a fem. nom. Here its use is exceptional.
- 55—*fas*—*abrupit*: "breaks away every sacred tie."—*fas* is divine law; *ius*, human right. He refers to the obligation imposed on him by the laws of hospitality, kinship, and good faith.
- 56—*potitur*: this is more common than *potitur*, although *potitus* seems to be altogether used.—*quid*—*cogis*? "to what do you not drive mortal hearts?" The verb *cogo* has often a cognate as well as a direct object: cp. Ter. Andr. 3, 4, 44: *Quod vos vis cogit, id voluntate impetret*.
- 57—*auri*—*fames*. "O accursed hunger of gold."—*sacra*: devoted to the powers of the world above or below, hence 'holy' or 'accursed,' as here. For the latter use cf. Hor. Sat. II., 3, 181, *instabilis et sacer esto*. Henry has pointed out a strange misconception of this passage by Dante (Purgat. 22, 40).
- Perchè non reggi tu, O sacra fame
Dell' oro, l' appetito de mortali.
- "Why, O sacred love of gold, moderatest thou not the appetite of mortals?" A eulogy on thrift. No doubt this exclamation would recall to Dido's mind the wicked Pygmalion's murder of her husband, Sichaeus. Benoist well says: *cette exclamation ne peut, en rappelant à Didon ses malheurs, qu' établir une sympathie entre elle et les Troyens*.
- 58—*ad proceres*—*refero*: "I lay before the chosen leaders of the people." Vergil is evidently thinking of the Roman senate to which all prodigies were reported (*ad senatum referre*) by the *princeps senatus*.
- 60—*omnibus* scil. *est*: the infinitives that follow are in apposition to *animus*.
- 61—*linqui*—*hospitium*: "to abandon a land where hospitality was profaned." The passive *linqui* for the active *linquere* (which one MS. has) seems to be used for variety.—*hospitium*: here 'the place of hospitality': see note vs. 15.—*dare*—*austros*: "to give winds to

the fleet," is certainly an inversion for "to give the fleet to the winds." The idea may be that the fleet is waiting for the breeze to fill the sail: cp. Aen. 4, 417, *vocat iam carbasus auras*. The word *austros*=*ventos*, for a south wind could not blow them from Thrace.

- 62—*ergo—funus*: "therefore we bury Polydorus anew."—*instauramus*: a technical word for renewing a ceremony that had been interrupted from some cause: cp. Livy 5, 52: *sacra instaurantur, quic aliquid ex patrio ritu negligentia casuue praetermissum est*. It is derived from *rt. STA*, 'to stand,' 'set up,' 'appoint': cp. *statuo*, ἵστημι.
- 63—*tumulo*: either a local ablative "on the mound," or a dative of purpose, "to serve as a mound."—*stant—arae*: "altars are raised to the dead." The *manes* of the departed were constantly worshipped: hence the usual D. M. (= *dis manibus*, 'to the divine shades') on tomb stones. It appears to have been a common custom to erect two altars to a deity: cp. Ecl. 5, 66: *en quattuor aras, Ecce duas tibi, Dalphni, duo altaria Phoebos*.
- 64—*caeruleis—cupresso*: "in mourning with dusky chaplets and black cypress."—*caeruleis* refers to the color of the wool binding the wreaths rather than to the color of the wreath itself.
- 65—*crinem*: accusative of specification: F. L. 98, 3; P. L. 83 (e) i.
- 66—*inferimus*: a technical word for offering to the dead: cp. *inferiae*. In sacrifices to the dead we usually find mead, wine and water: cp. Hom. Od. 11, 27.
- 67—*animam condimus*: the ghost of the departed was restless till the tomb was fit for the reception of his soul.
- 68—*supremum—ciemus*: "for the last time we summon him": *supremum*, cog. acc.: F. L. 95, 1; P. L. 83 (d). The last thing done at a Roman funeral was to invoke the dead: cp. Cat. 101, 10: *atque in supremum, frater, Hae atque Vale*.
- 69—*pelago*: ablative with *fides* as we find this case with the verb *fido*.—*placata—maria*: "when the winds leave the seas at rest." The Romans believed that some winds raised and others quieted the deep.
- 70—*lenis crepitans=leniter crepitans*: "the softly whispering breeze." We often find in Vergil an adjective with a participle when the adverb would be more correct: cp. Georg. 1, 163, *tarda voluentia plaustra*: Georg. 2, 377, *gravis incumbens*.

- 71—*deducere navem*: “to launch,” cp. καθέλκειν ναῦν; as the small ships of the ancients were drawn up on the beach (*subducere navem*): cp. ἀνέλκειν ναῦν.
- 73—*mari= in mari*: see note vs. 16. —*colitur*: literally “is inhabited”: here nearly equivalent to *vaiei, vaieτῶ*.
- 74—Note in scanning this line there is a *hiatus* after the caesura in *matri*: also that there is a hiatus after *Neptuno* and a spondee at the end: also that the quantity is *Nērēidum* instead of the usual *Nērēidum*. The island of Delos was one of the smallest of the Cyclades. No doubt some volcanic action gave rise to the story so often mentioned that it was a floating island till Zeus bound it down in adamantine chains to the bottom of the sea so that Leto might rest there when she gave birth to Apollo. The gratitude of Apollo, according to Vergil, was exhibited in making it stationary. —*matri*: Doris, the wife of Nereus.
- 75—*pius*: “dutiful” or “loyal.” With *Arcitenens*, cp. the Greek τοξόφορος.
- 76—*Mycono e celsa*: Myconos is really a low island: cp. Ovid. Met. 7, 463: *humilem Myconon*. Vergil was either ignorant of the fact or he uses the characteristic epithet of an island as rising above the sea. —*revinxit*: “chained it fast”: cp. *navem religare*. Properly Gyaros was between Rhenea and Myconos.
- 77—*immotamque —ventos*: “and made it lie immovable and slight the winds.” —*coli* depends on *dedit=sivit*, “he allowed.”
- 79—*egressi*, scil. *ex navibus*: cp. ἐκβαίνειν ἐκ νηῶν. —*veneramur*: “with awe we gaze upon.” —*urbem*: the city of Delos was situated at the base of Mt. Cynthus: hence the epithet *Cynthius* applied to Apollo. It had two temples, one to Apollo, the other to Leto. Here were celebrated the Delian games, and here was the treasury of the Ionic States.
- 80—*Anius*: in ancient times the father was also priest of the family. The head of the state was not only a king but also high priest, as in the case of the Homeric chiefs and Roman kings.
- 81—*tempora*: accusative of specification: F. L. 98, 3: P. L. 83 (e). The laurel was sacred to Apollo; see quotation on vs. 23.
- 84—*templa*: it is said that the oracle of Apollo stood on the hill. A vault has been discovered on the slope of Mt. Cynthus composed of Cyclopean blocks of granite.

- 85—*proprium*: "an abiding house": cp. vs. 167 *propriae sedes*. The Greeks use *ἰδιος* in this sense: cp. Eurip. Phoen. 555: *οἱ τοὶ τὰ χρήματα ἴδια κέκτηνται βροτοί*.—*Thymbrae*: so called from Thymbra, in the Troad, where he had a temple.
- 86—*urbem mansuram*: "a city to endure."—*altera—Pergama*: "Troy's second citadel:" by this expression Aeneas means himself and followers who were destined to build and defend the citadel in that "second Troy" they hoped to found.
- 87—*reliquias—Achillei*: "all that was left by the Greeks and the merciless Achilles." Note the subjective genitive in *Danaum = Danaorum*—*Achillei*: so also *Ulixi* also a genitive. Latin turns *Ἀχιλλεύς* into *Achilles*, but the genitive is often *Achilli* as if from the genitive *Achillei = Achilli*, from the nominative *Achilleus*.
- 88—*quem sequimur*: "who is to be our guide?" literally, "who is our guide?" The indicative here should be subjunctive: cp. Aen. 2, 322: *quem prendimus arcem*.—*ponere sedes*, scil. *iubes*.
- 89—*augurium*: "an omen" or "a response."—*animis—nostris*: "inspire our hearts:" literally, "steal into": cp. for dative: F. L. 120, 1: P. L. 82 (e) ii.
- 90—*tremere*: a rushing sound often indicated the presence of the deity: cp. Aesch. Prom. Vinct. 124.
- 91—In scanning this line the first *-que* is lengthened, as in Aen. 12, 363, before a single consonant. So also Homer lengthens *τε* before double consonants, liquids and sibilants. In both cases *-que* has the *ictus* or beat. The description of the temple of Apollo is probably taken from that of Delphi. According to Eurip. Ion. 103, the high altar of Apollo stood in front of the temple and was crowned with bay.
- 92—*mons*: Cynthus: see note vs. 79.—*rugire*: a roaring sound generally preceded the divine voice: Aen. 6, 256.—*adytis—reclusis* "in the opening sanctuary." The *adytum* formed the farthest end of the temple measured from the front, and the *limen* (vs. 91) was the entrance, not to the *templum*, but to the *adytum*.
- 93—*submissi—terram*: "on bended knees we fall on the ground."—*aures*: another reading is *auras*.
- 94—*Dardanidae*: in allusion to *Dardanus*, who was originally an Etruscan, according to the Italian legends, but migrated to Phrygia. The oracle points out by calling them *Dardanidae duri* that their 'ancient

mother' is Italy, and that hardships await them before they reach the goal of their wanderings. With *durus* cp. *πολυτλάς* applied to Ulysses.

- 95—*ubere lacto*: literally, "with her fruitful bosom," *i.e.*, "to her fruitful bosom." *uber* means (1) a mother's breast; (2) fertility of soil. Both may be implied here. So *laetus* may mean 'joyful,' *i.e.*, giving you a joyful welcome, or fruitful.
- 96—*antiquam—matrem*: cp. the oracle given to the Tarquins and to Brutus, that he should be king who first kissed his mother.
- 97—*hic*: the land just mentioned. —*oris* is abl. of place. —*dominor* governs according to Zumpt (Lat. Gr. p. 295, § 413) a genitive or a dative only in the latest Latin writers. In classical Latin it does not govern any case, but according to its proper meaning 'I am master of' it is joined with *in aliquem* or *in aliquā re*.
- 99—*haec* scil. *dixit*.
- 100—*ea moenia*: "these walls." Phoebus had not said that any walls would be built. He had merely directed them to land and found an empire. This would involve the idea of a capital city.
- 102—*volvens* scil. *in animo*: "revolving in mind the traditions."
- 104—*Iovis magni*: Crete was the fabled birth-place of Iove: cp. Hom. Od. 19, 172: Κρήτη τις γὰρ ἐστὶ, μέσῳ ἐνὶ οἴνοπι πόντῳ
- 105—*mons Idaeus*: from the fact that we find Mt. Ida in the Troad and Mt. Ida in Crete, some have supposed that the peoples were related. Both had Jupiter as their tutelary deity.
- 106—*centum urbes*: according to Hom. Il. 2, 649, the island was called *εκατόμυλος*, but in Od. 19, 174, the number ninety is given.
- 107—*maximus pater*: "our great ancestor." The Trojans were said to have been called *Teucri* from *Teucer*, or *Teucus*. —*audita*, "the story."
- 108—*Rhoeteas* = *Troianas*: the two promontories at the mouth of the Scamander were *Rhoeteum* and *Sigeum*.
- 110—*steterant*: "had been reared": *habitabant*, scil. *incolae*. —*vallibus*, scil. *in*.
- 111—*hinc*: literally, "from this place" that I am speaking of, *i.e.*, Crete. —*cultrix Cybelae*: "who dwells on Cybele." "The mighty mother of the gods," derived her name from Mt. Cybele in Phrygia. In her honor were the *Megalesia* (so called from her appellation *μεγαλή μητήρ*), a festival introduced from Pessinus in Phrygia into

- Rome, B.C. 236. — *Corybantia aera*. The worship of Cybele was attended by wild orgies. Her priests were called Corybantes.
- 112—*sacris*: dative after *erant*: “hence came inviolable secrecy to holy mysteries.”— *nemūs*: note quantity of final syllable at caesural pause.
- 113—*Cybele* was represented as riding in a chariot drawn by lions.
- 115—*Gnosia*: from the city of Gnosus, of Crete.
- 116—*longo—cursu*: ablative of difference: F. L. 58, 6; P. L. 85 (g).
- 118—*meritos honores*: “he slew on the altars a fit sacrifice.”—*aris=in aris*. —*maclavit*: from root MAC, “to kill”: cp. *mac-ellum*, μαχ-αίρα, μάχ-η.
- 121—*regnis*: it is a matter of choice whether *regnis* is to be taken with *pulsum* or with *cessisse*.
- 122—*deserta* scil. *esse*.
- 124—*Ortygiae*: an old name for Delos was Ortygia, from *ὄρυξ*, “a quail,” hence “quail island.”—*pelago*: “along the main.”
- 125—*bacchatam—Naxos*: Naxos traversed by bacchic revels on its ridges.” *bacchatam* is an example of the passive use of a deponent *bacchor*. —*iugis*: is either a local ablative, “on its ridges,” or ablative of respect, “with respect to its ridges”: cp. Georg. 2, 387, *virginibus bacchata Lacaenis Taygete*. —*viridem* may refer to the vegetation, though a green marble is found there.
- 126—*niveam*: referring to the snowy marble of Paros.
- 127—*consita terris*: “we skim over the straits strewn amid the crowded lands.” We have adopted the reading *consita* from *consero*. Others give *concita* (from *concieo*), ‘the racing channels.’ There is a *zeugma* in *legimus*: as applied to the islands it means ‘we skim by,’ and to the straits “we skim over.” This group is called the *Sporades* or ‘scattered islands.’
- 129—*nautivus—clamor*: “the shout of the seamen arises in varied rivalry.” The various ships were racing with each other.
- 130—*prosequitur—euntes*: “a wind rising on the stern escorts them on their way.” With *prosequitur*, cp. προπέμπει. — *a puppi ventus*: cp. Homeric οὐριος άνεμος.
- 131—The smooth spondees indicate a steady continued effort.
- 131—*optatae*: “chosen” referring to the choosing of a site of a town with auspices, or it may mean “eagerly looked for.”

- 133—*Pergameamque voco scil. urbem*: "I call the city Pergamus": *Pergamus* may mean 'the citadel' or 'keep': cp. *πυργός*, German *berg*, 'hill,' *burg*, 'a town': English *-burg*, *-borough*, *-boio*, as in *Edinburg*, *Peterboro*. —*laetam cognomine*: "joyful at the name."
- 134—*tectis*: "with its roofs": ablative of manner. Others take it as a dative of purpose, "for a protection."
- 135—*ferē* goes with *iam*: its usual position with words of time and number is usually after the word so limited: "and almost by this time our ships were beached." —*subductae*, scil. *sunt*: for the meaning of *subducere naves*, see vs. 71. —*sicco litore = in sicco litore*.
- 136—*comubiis—iuventus*: "the people were busy with marriages and among their new fields." Note the quantity *cōnūbīis*. Since the *u* is usually long, the first *i* may be consonantal: *cōnūbyis*.
- 137—*iura—dabam*: "I was laying down laws and assigning homesteads." Note the zeugma. —*ius dare* is a technical term for the praetor's decisions. —*subito—annus*: "when suddenly from a tainted quarter of the sky came, noisome on men's bodies and pitiable on trees and crops, pestilence and an year of death." —*membris*, dative = *ad membra* in prose. —*corrupto—tractu*, abl. abs. —*lues* probably = *lug-ves*, from rt. I.UG, 'to suffer': cp. *luctus*, *lugubris*, *λοιγός*, *λυγρός*.
- 140—*linguebant—trahebant*: note the use of the imperfects. —*steriles*, proleptic, so that they became barren.
- 141—*exurere*: historical infinitive: F. L. 216, 3, note 2; P. L. 101 (d). —*Sirius*: from root SVAR, 'to shine,' cp. *σευρός* 'heat,' *σελας* 'brightness,' *σελήνη* 'the moon,' *serenus*, *sol*.
- 143—*remenso*: a passive use of a deponent verb: see note vs. 125: so also *venerata*, vs. 460: *dignata*, vs. 475: "when the sea was traversed again."
- 144—*veniamque—ferat*: "and to pray for grace (asking) what end he ordains to our exhausted state": for the indirect question in *ferat*: F. L. 176; P. L. 99 (d).
- 145—*unde—iubeat*: "from what quarter he may order us to seek help for our troubles." *unde = a quibus*.
- 147—*terris—habebat*: "and sleep held all things on the earth." *terris = in terris*.
- 148—*Phrygiique*: the *-que* is not connective but explanatory (epexegetical) — "namely."

- 150—*visi* scil. *sunt*: agreeing with the nearest noun: see note on vs. 2.
—*in somnis*: others read *insonnis*.
- 151—*multo—lumine*: “clear in a flood of light.” With *manifestus* cp. the Greek *ἐναργής*. —*se fundebat*: “kept streaming in.” —*per insertas fenestras*: “through the windows set in the wall”: or as some say “the unbarred windows” (*in* ‘not,’ and *sero*, ‘to shut’):
- 153—*adfari—demere*: historical infinitives: F. L. 216, 3, note 2; P. I. 101 (d).
- 154—*quod—est*: “what Apollo hath to tell to you after you have landed at Ortygia.” —*delato*: so also *delati in portus*, Aen. 3, 219; 5, 57; 7, 22.
- 155—*canit*: often said of oracles, vs. 183, 444, 457. Oracles were usually given in hexameter verse: cp. *αἰδο* in Greek. —*ultra*: “unasked,” connected with *ultra*, and hence applied to any thing beyond what was looked for.
- 158—*idem—nepotes*: “in like wise we shall exalt to heaven thy children yet to be.”
- 159—*imperium* may mean ‘imperial power’ or actual ‘empire.’ —*urbi* refers to Rome. Note the studied alliteration in *moenia magnis magna*, and in *longum linque laborem*. Preserve the alliteration by translating: “do you raise mighty walls for men of might nor try to avoid the tedious toil of exile.” —*magnis* scil. *dis* or *Penatibus*.
- 161—*mutandae sedes* scil. *sunt tibi*: “thou must change thy dwelling.”
- 162—*Cretae*: names of small islands follow the same construction as the names of towns; “at” or “in Crete.”
- 163—*Hesperiam*: this word is the Greek *Ἑσπερία* scil. *γῆ*, “the western land:” cp. *ἑσπερος*, ‘evening’: Lat. *vesper*: root *VAS*, ‘to dwell’: cp. English *vest*: probably the *abode* of the sun at night.
- 164—*ubere*: “fertility”: cp. note vs. 95: cp. Homer’s *οὐθαρ ἀρούρης*.
- 165—*Oenotri*: an old name for Italy was *Oenotria*, from *οἶνος* ‘wine’: hence *Vinland*.
- 166—*Italiam*: Varro (R. R. 2, 12) derives *Italia*, from *ἰταλος* = *vitulus*, ‘an ox’: hence ‘rich in oxen.’
- 167—*propriae*: ‘abiding’: see vs. 85. Dardanus and Iasius were both sons of Electra: the former ruled the Troad, the latter, Samothrace.
- 169—*dicta—refer*: “bear this plain tale.”
- 170—*Corythum*: Cortona in Etruria, the original home of Dardanus.

- 171—*Dictæa arva*: "the fields of Crete." Dictæ was a mountain in the east of Crete, where Zeus is said to have been born.
- 173—*nec—erat*: "nor was that an empty dream."—*illud* should be regularly *ille*, agreeing with *sopor*. Vergil is evidently thinking of the Homeric phrase οὐκ ὄναρ ἀλλ' ὕπαρ ἐσθλόν: Od. 19, 547. —*coram*: "openly."
- 174—*velatas*: "crowned" or "garlanded with fillets."
- 175—*manabat*: *mano* is probably for *madno*, root MAD, 'to be wet': cp. madeo, μαδαρός.
- 176—*tendo*: "I raise."—*supinas*: cp. ὑπέρται χεῖρες: probably the hands were uplifted and upturned to heaven.
- 178—*intemerata*: "pure," symbolizing the purity of him who offers it.
- 179—*facio certum*: in prose *certiorem facere*.
- 180—*ambiguum*: *Cretan* by Teucer, *Italian* by Dardanus and Corythus.
- 183—Note the assonance and alliteration. Translate: "Cassandra alone foretold those fortunes in the future."
- 184—*nunc—vocat*: "now I recall how she prophesied this was fated to our race, and oft she spoke of Hesperia, oft of Italian realms."—*debita* scil. *fatis*. It is doubtful whether *vocare* means 'to give the names' or 'to invoke' as a prophetess would a fulfilment of fate. —*repeto* scil. *memoria*.
- 187—*crederet*: a peculiar use of the imperfect for the pluperfect subjunctive *credidisset*: dubitative question. —*tum*: "at that time," *i.e.*, at the time when she uttered her prophecy.
- 190—*paucisque relictis*: this will account for the origin of the town of Pergamus in Crete.
- 191—*aequor*: a kind of cognate accusative.
- 192-195—Copied from Homer Od. 12, 403. With *caelum* and *pontus* supply *adparent* from the previous *adparent*. Perhaps *caeruleus*=*caeluleus*, 'sky blue.'—*inhorruit*: "ruffled."
- 199—*ingeminant—ignes*: "from the cloud burst fire fast upon fire."
- 201—*negat discernere*=*negat se discernere*: the pronoun is omitted only when there is no ambiguity.
- 202—Supply *dicit* with *meminisse* from the *negat* before.
- 203—*tres—soles*: "three livelong days obscured by blinding darkness."—*adeo* is often used to strengthen a single word: cp. Aen. 7, 620, *quinque adeo urbes*.

- 206—*volvere fumum*: "send up wreaths of smoke." This was a sign that people were there: cp. Hom. Od. 10, 99. Καπνὸν δ' οἶον ὄρωμεν ἀπὸ χθονὸς ἀίσσοντα.
- 207—*vela cadunt*: the wind drops when they are under the coast. It may mean that they furled the sails and rowed ashore. —*remis insurgimus*: there seems to be little difference between *remis insurgere* and *remis incumbere*: cp. Homer's ἐμβαλέειν κώπησ. Literally, "we rise over the oars," i.e., "we ply the oars."
- 208—*haud mora—verrunt*: "without delay the sailors with sturdy strokes (*adnixi*, literally, having made an effort) curdle the foam and sweep through the deep blue seas."
- 209—*Strophades*, now *Strivali*. They obtained their name from Calais and Zetes, sons of Boreas, turning (στρέφομαι) from the pursuit of the Harpies.
- 210—*accipiunt*: others read *excipiunt*, said of things received in succession, or of receiving what one is looking out for.
- 211—*insulae*: in scansion -ae is shortened in the thesis in imitation of the Greek: cp. Georg. I, 437, *Rhodopeiae arces*. —*Celaeno*: the other two were Aello and Ocyrops.
- 212—*Harpyiae*: said to have been storm winds personified. They were sent by Zeus to torment Phineus, a Thracian prince, for sacrilege, because he put out his son's eyes. They were driven away by the Argonauts, Calais and Zetes, and settled in the Strophades.
- 213—*metu*: through fear of the Argonauts.
- 215—*pestis et ira deum*: hendiadys, "plague of divine wrath."
- 217—*uncae manus*: "their hands were furnished with talons": from root ANK, 'to bend': cp. *ang-ulus*, *ang-o*, *anx-ius*, ἀγκων, ὄγκος.
- 218—There are fifty-eight unfinished lines in Vergil. According to some accounts Vergil died before he finally revised the Aeneid, and Augustus gave instructions to Varius and Tucca, the literary testators of the poet, to publish the Aeneid with the lines unfinished just as Vergil had left them. In this book we have also lines 316, 340, 470, 527, 640, 691, unfinished.
- 221—*caprigenum*: an adjective, not a genitive plural = *caprignarum*, from *caprigena*: cp. Cic. Prog. Frag. *caprigeni pecoris custos*. —*nullo custode*: "without any attendant": abl. abs. So the oxen of the *sur* (Hom. Od. 12) are said to be unattended.

- 223—*in partem praedantique—in partem praedae*, by hendiadys. —*litore* = *in litore*.
- 224—*toros*: perhaps turf to recline on while eating. —*dapes*: said of divine, *epulae*, of human banquets.
- 228—*tum—odorem*: “then (came) a dreadful yell accompanied with a noisome stench.”
- 230—*horrentibus umbris*: “with shivering shade.”
- 231—*reponimus ignem*: “we lay aside the fire” for a second sacrifice. The first had been carried off by the Harpies.
- 233—*praedam circumvolat*: “flutters around the prey”: for the construction: F. L. 96, 2; P. L. II., 95.
- 235—Note the double construction of *edico* (1) as a verb of command: *edico (ut) arma capessant*: F. L. 181, 3; P. L. II., 127: (2) as a verb of saying: *bellum gerendum(esse)*.
- 237—*latentia*: proleptic, *i.e.*, anticipating the action of the verb: “they hide their shields out of sight,” *i.e.*, so that they were hid.
- 241—*foedare*: explanatory to *nova proelia*: “to wound with weapons the unclean birds of the sea.”
- 242—*sed—relinquunt*: “but they feel no blows on their feathers, nor wounds on their backs, and with a swift flight soar aloft, and leave the half-eaten prey and their disgusting trail.” Some read *semesam*: others *semiesam*. If the latter is the correct reading, *i* is consonantal, *i.e.*, = *y*, in scansion. —*pluvius*: local ablative.
- 246—*inse. ix vates*: “prophet of evil”: cp. Homeric *μάντις κακῶν*. —*rumpit*: this verb is *causative* here: “makes the utterance break from her breast”: cp. *ῥηγγίναί φώνην*.
- 247—*bellum—regno*: “what! war for our slaughtered oxen, and slain steers, children of Laomedon? what! war are you preparing to declare and drive the guiltless Harpies from their ancestral home?” Note the emphatic position of *bellum*. The term *Laomedontiadae* is one of reproach, the very mention of the name recalling the perjury of Laomedon to Poseidon and Hercules: cp. Aen. 4, 542: *Laomedontea sentis periuria gentis*.
- 250—*animis* = *in animis*. —*figite*: “print on your hearts.” —*quae—praedixit*: cp. Aesch. Eumenides, 19, *Διὸς προφήτης ἐστὶ Λοξίας πατρός*.
- 252—*maxima* scil. *natu*: “the eldest.”

- 253—*Italiam petis*: "it is Italy you are making for."—*cursu*: abl. of manner.
- 254—*Italiam* = *ad Italiam*: F. L. 85, 1; P. L. 83 (g)
- 255—*datam*, scil. *fato*: "ordained by fate." Note the tmesis in *antequam*.
- 256—*nostrae iniuria caedis*: "the wrong done to us by this attack." Note that we have here a combination of the objective genitive in *nostrae*, and a subjective, in *caedis*.
- 257—*subigat*: the subjunctive as a purpose is expressed: F. L. 185, 5; P. L. 99 (a). —*mālis*: distinguish in meaning *māla*, *māla*.
- 258—*at*: usually introduces a new subject.
- 262—*sint*: subjunctive of virtual oblique narration.
- 264—*indicit honores*: "proclaims our offerings."
- 265—*minas*: "menaces."
- 266—*placidi—pios*: "graciously save the righteous."—*tum—rudentes*: "then he bids them pluck the cable from the shore and shake loose the sheet."—*funem*: Greek *σχολίνιον*, 'the hauser': *rudentes* were the ropes fastened to the bottom of the sail at its corners (*petes*).
- 268—*Noti*: perhaps = *venti*. —*fugimus—undis*: "we scud over the foam-flecked waves."
- 269—Translated from Homer Od. 11, 10: *τῆν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθνευ*.
- 270—*fluctu* = *in fluctu*. —Note that the final *-a* in *nemorosa* is short before *Z* in *Zacynthos* in imitation of Homer Od. 9, 24: *Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος*.
- 271—*Neriton* in Homer Od. 9, 22; 13, 35^t, is a mountain of Ithaca: so some regard Neritos here. It is more likely that Vergil looks on it as an island.
- 273—Perhaps Vergil is thinking of Ulysses' description of Ithaca in Homer's Od. 9, 27: *τρηχεὶ ἀλλ' ἀγαθὴ κουρότροφος*, and also of that in Iliad, 3, 201, *ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ εὐόσης*.
- 274—*Leucata* is the promontory of Leucas, or Leucadia, celebrated as the scene of the Lover's Leap, where Sappho is said to have leaped into the sea: Byron's Child Harold, Canto II., 40:

'Twas on a Grecian autumn's gentle eve,
Child Harold hailed Leucadia's cape afar.

And 41 :

But when he saw the enemy's star above
 Leucadia's far projecting rock of woe,
 And hailed the last resort of fruitless love,
 He felt, or deemed he felt, no common glow.

- 275--*nautis*=*ab nautis*: the dative of agent is often used for ablative with *a* or *ab*, in imitation of the Greek, after the perfect part. passive: F. L. 173, 4; P. L. 82 (d). The temple of Apollo was built on a dangerous rock as a kind of light house.—*aperitur*: "arises in sight."
- 279—*lustramur*—*Iovi*: "we purify ourselves in honor of Iovi." Note the reflexive use of the passive=*nos lustramus*. There may be a correct allusion to the fact that it was now five years (*lustrum*) since they left Troy. At Rome a purification (*lustrum*) took place every five years when the censors were elected.—*votis*: "with votive offerings."
- 280—*Actiaque*—*ludis*: "and we make the shores of Actium gay with the games of Ilium."—*celebramus*: literally, "we crowd."—*ludis*: ablative of means. At Actium in ancient days was held a festival of Apollo, who had a temple there founded, it is said, by the Argonauts. Augustus revived the games after the battle of Actium.
- 281—*oleo labente*: "with slippery oil": distinguish in meaning *lābor*, *lābor*. In gymnastic contests the ancients usually anointed their bodies with oil to prevent the muscles becoming stiff from exposure.
- 282—*nudati*: the games of the Greeks were practised without any clothing: cp. *γυμνός, γυμνάσιον*.—*iuvat nos*: "glad are we": literally, "it delights us."
- 284—*interrea*: said of a period of time; *interim*: said of a point within a period.—*magnum*—*annum*: "the year complete, the circle of the full year": the acc. depends on the preposition in composition.
- 285—*hiems*: the fifth winter since the fall of Troy; the voyage having been begun in the following spring, one winter spent in Thrace, and two in Crete.
- 286—*aere cavo clipeum*=*ex aere (factum) cavum clipeum*: "a hollow shield made of brass."
- 287—*postibus adversis*: "on the door-posts fronting you": local ablative. *carmine*: the dedication of a votive offering was usually in verse: "with the legend."

- 288—*haec arma* scil. *dedicat* often omitted as here. We often find in votive offerings the letters D.D.D., standing for *dat, dicat, dedicat*, or D.D., for *dono* (or *donum*) *dedit*.
- 289—Translated from Homer's Od. 9, 103-104:
οἱ δ' ἀλλ' εἰσβαῖνον καὶ ἐπὶ κλισίῃ καθίζον,
ἔξῃς δ' ἐξόμενοι πόλιν ἄλα τύπτον ἐρετμοῖς.
- 290—*certatim*: "emulously."—With *aerías arces*: cp. Od. 5, 279, *ἄρσα σκιδόντα γαίης Φαιήκων*.
- 291—*absconditus*: "we see hide from view," "we see vanish."
- 292—*portu*: an old form of dative for *portui*: cp. *simu*, vs. 692: cp. Aen. 7, 161, *muro subibant*: 8, 125, *subeunt luco*.
- 293—*celsam*: inaccurate if taken literally, as Buthrotum was a low-lying town. Perhaps it is a stock epithet: cp. Milton, L'Allegro, vs. 76: "Towered cities please us then."
- 294—*incredibilis rerum fama*=*incredibilium rerum fama*: "a rumor of a story beyond all belief."—*occupat*: "meets," with the idea of surprise.
- 295—*Priamiden*: according to the ordinary account Andromache, wife of Hector, after the destruction of Troy, fell to the lot of Pyrrhus or Neoptolemus, but was after given to Helenus, son of Priam, out of gratitude, because the latter warned Pyrrhus of the dangers that would beset the Greek chiefs who attempted to reach Greece by sea. Pyrrhus, accordingly went to Greece through Thrace. Afterwards Pyrrhus went to Sparta, to seek the hand of Hermione, and during his absence Helenus had charge of his kingdom.
- 296—*coniugio*=*coniuge*: cp. Aen. 2, 579. —*Leacidae*: the descent is Leacus, Peleus, Achilles, Pyrrhus.
- 297—*patrio cessisse marito*: "had again passed into the possession of a husband of her own race."—Andromache was the daughter of Eëtion, king of Cilician Thebes. —For this use of *cedo*: cp. Livy 31, 46, *captiva corpora Romanis cessere*.
- 299—*compellare*—*incendere* are prolativè infinitives after *incensum (est) præ-*
tus amore=*cupio*.
- 301-305—*sollemnes*—*aras*: "when, it so happened, Andromache in a grove before the town, by the waters of the feigned Simois, was offering the anniversary feast and mourning gifts to her husband's ashes, and calling on Hector's ghost to the tomb with his name, on an emptied green turf with two altars that she hath consecrated, a pretext for her

tears." —*sollemnes*: from Oscan *sollus* = *totus*, and *annus*, hence "yearly." —*dapes*: of honey, wine and milk. —*manes*: the spirit of the departed was supposed to visit the monument erected to it and enjoy the offering. —*inanem*: *i.e.*, a cenotaph. The real tomb was at Troy. (Hom. Il. 24, 797).

306—*ut—conspexit*: for the construction of *ut* with this meaning: F. L. 200, 2; P. L. 99 (f).

307—*magnis—monstris*: "terrified at the marvellous vision." —*monstrum* = *mone-strum* (from *moneo*, 'I warn') is often said of a vision sent to warn a person of some terrible event.

308—*visu in medio*: "even as she gazed." —*ossa*: "her frame."

309—The initial dactyls mark the suddenness of her fall and the spondees her slow recovery.

310—*vera facies* in apposition with *tu* the unexpressed subject of *adfers*.

311—*si recessit = si mortuus es*: if Aeneas appears as a spirit from below, then Hector might be expected to appear also in bodily form: cp. vs. 303.

313—*vix—hisco*: "with difficulty as she raves, do I interpose brief answers, and agitated I stammer with disjointed words." —With *subicio*: cp. Greek ὑπερβάλλω. —*hisco*: from root GA: cp. χάϊνω, χάσκω, χάος.

315—*vitam—duco*: the metaphor is taken from spinning out a thread.

317—*deiectam coniuge tanto*. "deprived of such a husband": for ablative: F. L. 158, 2, note; P. L. 85 (h) i.

318—Supply *te* after *revisit*: then *Andromachen* is in apposition with *te*.

319—*Hectoris* scil. *uxorem*. —*Pyrrhin'* = *Pyrrhine* is archaic and colloquial.

321—*una*: is often used with superlatives to strengthen their meaning: cp. Aen. 2, 426, *iustissimus unus*; so here *felix ante alias = felicissima*: cp. use of εἰς in Greek: Hom. Il. 12, 243. εἰς οἰωνὸς ἁρίστος ἄμύνεσθαι περὶ πατρῆς, 'the very best omen is to fight for one's native land.' The daughter of Priam was Polyxena, who was promised under a truce in marriage to Achilles. At an interview with her Achilles was treacherously shot by Paris. After the fall of Troy Polyxena was sacrificed by Pyrrhus at his father's tomb.

323—*quae—ullos*: "who never bore the shame of her lot." Vergil alludes to the custom of drawing lots in the distribution of the booty and

the captives. Andromache (Euripides, *Troades* 274) was not assigned by lot, but was specially given to Pyrrhus as the son of the slayer of Hector: καὶ τῆρδ' Ἀχιλλέως ἔλαβε παῖς ἐξαιρέτων.

- 325—*nos—tulimus*: "I, from my country's flames borne over alien seas had to endure the insolence of Achilles' son and serve that haughty youth, and bore children to him in slavery." —*nos*, opposed to Polyxena. —*servitio enixae*: Molossus was the name of the son whom Andromache bore to Neoptolemus.
- 327—*deinde*: "thereafter," when weary of me.
- 329—*me—habendam*: "passed me over to the keeping of Helenus, a bondwoman to a bondman." Menelaus and Helen had a daughter Hermione, who was said to have been either the wife or the betrothed of Orestes. —Note that *-que* usually connects co-ordinate clauses, though not always. It marks here a double indignity: "passed me over to his bondman to be a bondwoman."
- 330—*ereptae coniugis*: "for his stolen bride": objective genitive. Hermione is meant.
- 331—*scelerum furiiis*: "by the madness born of crime." Others read *Furiiis*, thus personifying these deities=*a Furiiis*. The reference is to the murder of his mother Clytemnestra by Orestes.
- 332—*excipit incantum*: "catches him unguarded": *excipio* is often said of hunters lying in wait for game: Ecl. 3, 17. *caprum Excipere insidiis*. The death of Pyrrhus was a just retribution for the death he inflicted on Priam (Aen. 2, 662).
- 334—*Chaoniam*: the *Chaones* were a people of Epirus. Vergil's explanation of the name is probably a mere invention.
- 336—*Pergama*: a Pergama or "tower": see note vs. 133.
- 337—*tibi*: note the emphatic position: "but as for you, what winds, what fates have guided you?"
- 338—*quid* scil. *agit*.
- 339—*vescitur aura*: cp. Aen. I, 548: *si vescitur aura Aetheria*: Lucr. 5, 859, *vesci vitalibus auris*.
- 340—*quem—Troia*: the solitary instance in Vergil of a hemistich when the sense is incomplete. Various attempts have been made to supply the lost words: *peperi fumante Creuse, obsessa est enixa Creusa, nutum fumante Creusa* have been variously suggested. It may be that the face of Aeneas hints the sad news.

- 341—*ecqua—parentis*: “has the boy any affection for his lost mother?”
Note the emphatic *ecqua*.
- 342—*ecquid—Hector*: “do both his father Aeneas and his uncle Hector at all rouse him to the valour of his sires and to manly daring?” —*ecquid*: cognate object. —*avunculus*, an uncle on the mother's side, as Creusa was according to one account a daughter of Priam, and therefore, sister of Hector: *patruus* was an uncle on the father's side.
- 345—Distinguish *frustra* ‘in vain,’ so far as the result of the undertaking is concerned: *nequidquam* ‘in vain,’ so far as the agent has not accomplished his purpose.
- 347—*laetus—lacrimis*: tears are often a sign of joy: Aesch. Ag. 270, *χαρά μ' ὑφέρπει δάκρνον ἐκκαλουμένη*.
- 348—*multum—fundit*: “and sheds many a tear at every word.”—*multum* is cog. acc., limiting *lacrimat* implied in *lacrimas fundit*.
- 349—*simulataque—Pergama*: “and a Pergamus made like its great name-sake.”—*magnis* scil. *Pergamis*: for dative: F. L. 60, 2; P. L. 82 (e) v. —*simulata*=*assimilata*.
- 350—*arentem—rivum*: a striking contrast with Homer's *ποταμὸς δινῆεις*.
- 351—*Scaee*: the Scaean gate looked westward: hence its name, as the Greek augur faced north and had the west on the left (*σκαίος*). Others connect it with Siko, the name of a Trojan hero or demigod, and find this same word in Sigcum, Sichaeus, Scamander.
- 353—*porticibus*: in Greek houses the *στοαί* (Lat. *porticus*), ‘porticoes’ surrounded the *αἶλλή* (Lat. *au'a*), ‘court,’ which was open to the sky. In the *aula* or ‘court,’ stood the altar on which libations were poured.
- 354—*aulai medio*: others read *in medio—aulai*; note the archaic genitive *aulai*: cp. *aquai*, *fictai*.
- 355—*inpositis—tenebant*: “and they held the cups while the feast was served on gold.”
- 356—*dies alterque dies*: though strictly meaning ‘two days passed,’ this passage does not mean this.
- 357—*carbasus*: what nouns of the second declension are feminine? —*carbasus* is properly a ‘Spanish flag.’
- 359—*Troiugena*: “prince of Trojan blood”: cp. *Gratiugena*.
- 360—*Clarii*, scil. *dei*: Apollo was worshipped at Claros, near Colophon, where oracles were delivered even at a late date.

- 361—Birds were divided so far as augury was concerned into *oscines*. 'birds who gave signs by their cry,' and *praepetes*, 'birds who gave signs by their flight.' The omens of the former were called *augurium* (*avis*, 'a bird'; GAR, 'to chatter'; cp. *garrive*, γαρῖβεν) and those of the latter, *auspicium*, though the latter word also was applied to the inspection of the entrails.
- 362—*namque—religio*: "for revelation has favorably told me of all my course." Servius considers this a case of *isypallage* (a transference of an epithet from its proper word to another) = *omnem cursum mihi prosperum dixit religio*.
- 364—*terras—repostas*: "to explore lands remote."
- 365—*nefas = nefandum*: "terrible to tell": for the construction of *dictu*: F. L. 175; P. L. 105 (b).
- 368—*quidve sequens*: "under what guidance." —*possim*: subjunctive of rhetorical question: F. L. 139 (a); P. L. 98, 2 (b). Others think that there is an implied condition in *quid sequens = si quid sequar*, and that *possim* is the subjunctive in *apodosis*.
- 371—*sacrați capitis*: "of his consecrated head."
- 372—*ipse manu*: "with his own hand." —*multo—numine*: "bewildered with the full presence of the deity." —*suspensum*: may be used with reference to the mind, 'anxious,' 'agitated.'
- 374—*maioribus—auspiciis*: "under omens more powerful than usual."
- 375—*manifesta scil. est*: "plain is the proof." —*fides* is what causes faith or belief. —*sic fata*: "so the king of the gods allots destiny and unfolds change and such is the varying cycle of events." Jupiter is represented as drawing the decrees of fate like lots out of an urn. Fate (Greek, *Αἰσα* or *Μοῖρα*) was superior to Jupiter, though he is charged with the fulfilment of its decrees. The word *volvit* may refer to the revolving thread on the spindle of Clotho, one of the Fates. The following line describes the duties of each: *Clotho cōlum retinet, Lachesis net et Atropos occat*.
- 376—*quo tutior = ut eo tutior*. When is *quo = ut eo*? F. L. 183, 5; P. L. II. 26.
- 379—*Parcae* (from root PAR, 'to allot': cp. *pars*, *partio*, ἑ-πορ-ον) were goddesses of birth and death: three in number, Nona, Decuma and Morta, and so the arbiters of human destiny. They were identified with the Greek *Μοῖραι*: see vs. 375
- 381—*rere = veris* from *rear*.

- 383—*longa—terris*: “a long path that has not path separates through length of lands.” The words have the usual oracular ambiguity. The object of *dividit* is *Italiam*: vs. 381. The *via invia* is the trackless ocean. With this expression cp. the Greek expression $\delta\acute{\omega}\rho\omicron\nu \acute{\alpha}\delta\omega\rho\omicron\nu$, ‘a gift not a gift’; $\beta\acute{\iota}\omicron\varsigma \acute{\alpha}\beta\acute{\iota}\omicron\varsigma$, ‘a life that is no life’; $\chi\acute{\alpha}\rho\iota\varsigma \acute{\alpha}\chi\alpha\rho\iota\varsigma$. The *longis terris* may refer to Epirus: “from our far country,” or “by the long coast line,” *i.e.*, of Italy.
- 384—*Trinacria*=*Sicilia*: so called from the three promontories ($\tau\rho\epsilon\iota\varsigma \acute{\alpha}\kappa\rho\alpha\iota$): Pelorum (now *Capo di Faro* or *Peloro*): Pachynum (*Capo di Passara*): Lilybaeum (*Capo di Bonò* or *Marsala*).
- 385—*salis Ausonii*: the sea washes the coast of Ausonia in Campania.
- 386—*infernique lacus*: the two lakes that went by the name of Lucrinus and also the *lacus Avernus* in Campania, the supposed entrance to the lower world.
- 386—*Aeaeae—Circes*: the isle of Circe is called $\text{Aia}\acute{\iota}\eta \nu\eta\sigma\omicron\varsigma$ (Hom. Od. 10, 135). The island was really the promontory of Circeii (*Monte Circello*) on the coast of Latium. Circe who dwelt there, was called *Aeaea*, from her connection with Aea in Colchis, the native land of magic.
- 387—*ante—quam possis*: why the subjunctive? F. L. 201, 5; P. L. 99 (f) iv.
- 388—*tu—teneto*: “do thou keep these treasured up in thy heart”: note the emphatic *teneto* for *tene*.
- 389—*sollicito*: “in thy distress.” The description of the fulfilment of the prophecy in Aen. 8, 18, sg. 9. —*secreti*: “sequestered.” The *Tiber* is meant.
- 391—*triginta—enixa*: “having brought forth an offspring of thirty.” —*triginta capitum* is a descriptive genitive after *fetus*. —*capita* is often applied to cattle: cp. Aen. 5, 61, *bina boum capita*. The thirty (Aen. 8, 47) may refer to the fact that thirty years afterwards Ascanius should found *Alba Longa*, the parent city of Rome.
- 392—*solo—in solo*: distinguish in meaning *solum, solum*.
- 394—*nec—fulvoros*: “nor do thou shrink from the eating of your tables that awaits thee.”
- 396—*has—hanc*: as though he were pointing in the direction of Italy from Epirus.

- 397—*nostrī*: the Ionian and Adriatic seas: cp. Caesar Bell. Gall. v., chap. 1., *in nostro mari*: cp. Plato (Phaedrus 113, A) calls the Mediterranean *ἡ παρ' ἡμῶν θάλασσα*.
- 398—*cuncta*, scil. *loca*: here used in a distributive sense: "every place."—*Graiiis*: though we often find a dative of agent after the perfect part. passive, we rarely find it after other passive verb forms.
- 399—*Narycii*: from *Naryx*, a town of Locri Epizephyrīi (*Locrians towards the west*). Ajax, son of Oilēus, on his return from Troy was wrecked on the coast of Bruttium, and founded *Locri Epizephyrīi*.
- 400—*Salentinus*: of Salentinum, another name given to Calabria from the tribe Salentini that dwelt there.
- 401—*Lycetius*, of Lyctus in Crete.—*hic—muro*: "here is the town of the Meliboean captain, Philoctetes, little Petelia resting on its walls." Petelia was a town of Bruttium, and held out bravely when besieged during the second Punic war (Livy 23, 30).
- 403—*quin*: "nay." Give the various meanings of *quin*.
- 405—*purpureo—amictu*: "with a purple garment veil thy hair."—*velare*: imperative pass.—*comas*: acc. of specification.
- 407—*hostius facies*: the appearance of an enemy, if seen by a worshipper, would be an evil omen.
- 408—*hunc morem sacrorum*: "this custom in sacrifice." Vergil evidently wishes to find a sanction for the Roman custom of wreathing the head when sacrificing. The Greeks left the head bare.
- 409—*haec in religione maneat*: "adhere to this religious rite."
- 410—*digressus*: leaving Italy and re-embarking.
- 411—*angusti—Pelori*: "the straits of narrow Pelorus shall begin to open out." The headland appears to close the passage at a distance, but gradually the opening seems wider as the ships approach.
- 412—*laeva tellus*: "the land on the left": *i.e.*, along the eastern and southern shores of Sicily. Aeneas, to avoid the passage between Scylla and Charybdis, sails 'by a long circuit.'—*tibi*: ethic dative "mark you".
- 415—*tantum—vetustas*: "such changes a long period of time is able to effect."
- 416—*protinus = porro tenus*: cp. Greek *συνεχῶς*, said of continuity in space; "one and undivided." Join with *una*.

20—*Scylla* of the *Odyssey* (12, 73) is a six headed and twelve footed monster, while *Charybdis* is the whirlpool.

21—*imo—fluctu*: “in the lowest eddies of her whirlpool thrice (in the day) she sucks her huge waves into the abyss, and again each time shoots them on high, and lashes the starry heavens with the waters” —*sorbet*: cp. ῥόφέω. With the expression *sorbet in abruptum*: cp. ἀναροιβδεῖ. Homer’s *Od.* 12, 104, 105:

τῷ δ' ὑπὸ δια Χάρυβδιν ἀναροιβδεῖ μέλαν ὕδωρ
τρίς μὲν γὰρ τ' ἀνίσχιν ἐν' ἡματι, τρίς δ' ἀναροιβδεῖ.

with *sidera verberat*: cp. Shaks. Merchant of Venice, Act II., Sc. 7
The watery kingdom whose ambitious head
Spits in the face of heaven.

424—With this description here given compare Milton’s description of Sin guarding the gates of hell: *Paradise Lost*, 2, 650.

425—Cp. Homer *Od.* 12, 94: ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου.

426—*primo*: either “in front” or “above the waist.”

427—Note the usual position of *tenuis* after the word it governs. —*pistrix*: a general term for a sea monster. We have also *pristis*, *pistris*, *pristrin*.

428—*caudas*: “with the tails of dolphins set in the belly of wolves.” —*caudas*: acc. of specification. The rock which stands for *Scylla* is said to be no longer an object of dread. The whirlpool or eddy of *Charybdis* still exists near the Sicilian coast, much dreaded by the natives.

429—*metas lustrare*: “to skirt along the goal.” The Roman circus was divided lengthwise in the middle by a wall (*spina*) round which the race took place. At each end of the wall were three conical pillars (*metae*) to which the promontory which the ship must double is compared.

432—*caeruleis*: a constant epithet of a sea deity: cp. *Georg.* 4, 388: *caeruleus Proteus*.

435—*proque omnibus*: “and in place of all other advice.” Note the emphatic repetition of *unum*.

437—*primum*: adverbial, “firstly.”

438—*cane*: often said of sacred utterances or prophecy: cp. Greek αἶδα. So also *carmen* is said of a set formula of words used in religious ceremonies: *Hor. Ep.* II., I, 138: *Carminē Di superi placantur, carmine Manes*.

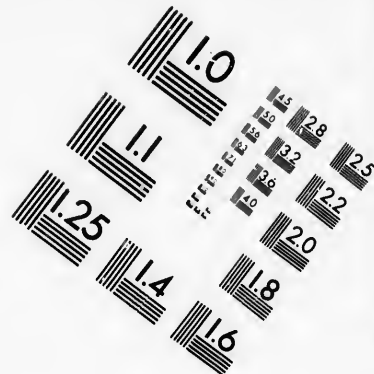
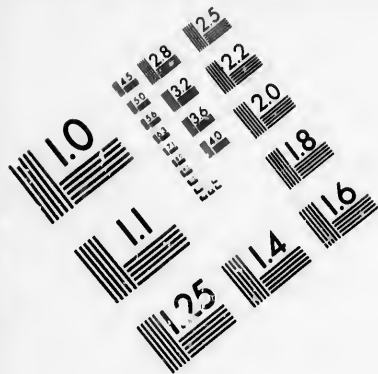
- 440—*mittēre*: distinguish this in meaning from *mittēre*.
- 442—*divinos*: “haunted” or “hallowed.” Note that we have *Avernus* and *Averna*, as *Tartarus*, *Tartara*. *Avernus* is said to be derived from a ‘not’, ὄρνις ‘a bird,’ because no bird could fly over the lake and live on account of the pestilential vapours.
- 443—*insanam*: “frenzied with inspiration”: cp. μάντις ‘a prophet,’ from μαινόμεναι ‘to rave.’
- 444—*foliisque—mandat*: “and commits her signs and symbols to leaves.”
- 446—*digerit in numerum*: “arranges in order,” *i.e.*, the predictions would be arranged in order of time.
- 448—*eadem*: agreeing either with *Sibylla* or with *carmina*.
- 451—*revocare situs*: “restore their place”
- 452—*inconsulti*: cp. ἀμήχανος, “without forming any plan.”
- 453—*hic—resolvat*: “here let no waste in delay be of such account to you, though thy company chide and the voyage strongly invite thy sails to the deep, and thou mayest be able to fill their folds with favoring breeze, that thou shouldst not approach the prophetess and plead with prayers that she utter oracles and graciously speak and open her lips.”—*dispendia morae* may be either *dispendia temporis morando*, ‘waste of time in delay’ or ‘loss consisting in delay.’—*tanti* is here followed by *quin* instead of the usual *ut non*, because there is a negative implied: *nihil impediāt*: “let nothing hinder you.”—*volens* is used as here: cp. Hor. Od. III., 30, 16: *lauro cinge volens, Melpomene, comas*: Livy 7, 26: *precatus . . . volens propitius adesset*.
- 459—*faviasque, ferasque*: dependent question.
- 460—*venerata*: “when invoked”: passive use of a deponent.
- 461—*haec sunt—liceat = talia sunt ut liceat*: “such are the things as thou mayest be warned of by my lips.”
- 462—*vade age = βάσκ' ἴθι*: “come, go thy way.”—*ingeniter*: proleptic, “destined to become great.”
- 464—*auro—e'ephanto*: gold and ivory were often used in combination in works of art. With *secto elephanto*, cp. Hom. Od. 19, 564, *πιστόν ἔλεφαντος*. Scan this line and tell any metrical irregularity in it.
- 465—*imperat ferri = imperat ut ferantur*.—*stipat*: connected with *στρίβω*, *στρίφος*.
- 466—*Dodonaeos*: one story represents Helenus as having settled first at Dodona, the brazen vessels of which were famous.

- 467—*loricam*—*trilicem*: "a cuirass woven three-ply with links of gold."
- 469—*sunt*—*parenti*: "these are too his own especial gifts for my sire." —
sua=*propria*: vs. 494.
- 470—*duces*: "pilots" for the voyage.
- 471—*remigium*=*remiges*: so also *servitium*=*servi*: cp. 296. Vergil follows Homer in making the warriors do the rowing.
- 473—*ferenti* scil. *navem*.
- 474—*multo honore*: "with high courtesy."
- 476—*bis*: Troy was sacked by the Greeks and previously by Hercules.
- 477—*tibi*: ethic dative: "lo!"
- 478—*praeterlabare*=*ut praeterlabare* after *neesse est*.
- 480—*ultra provehor*: "do I proceed further."
- 482—*nec minus*—*honore*: "Andromache, too, sad at the last parting, brings figured raiment with woof of gold and a Phrygian scarf for Ascanius, and wearies (yields) not in courtesy." —*subtemen* = *subtegmen*, contracted for *subteximen*, 'the woof.' —Others read *honori* scil. *Heleni*: "to the courtesy of Helenus," *i.e.*, which Helenus gives: subjective genitive.
- 486—*quae*=*ut ea*: F. L. 184, I; P. L. II., 25.
- 489—*O mihi*: "O sole surviving image to me of my own Astyanax." —
super either=*superstes* or=*quae sola superes*. Astyanax, the only child of Andromache and Hector had been hurled from the walls of Troy by Ulysses.
- 490—*ille*: cp. Greek *ἐκεῖνος*.
- 491—*et*—*aevo*: the protasis, *si viveret* is to be supplied: "and now, were he alive, he would be a youth of like age to you." A similar expression is found in Euripides Ion. 354, σοὶ τὰντὸν ἡβης, εἴπερ ἦν, εἰχ' ἔν μέρων.
- 494—*sua* generalizes the statement: "live happy (as those) who have their destiny already accomplished." —*nos*—*vocamur*: "we are summoned ever from fate to fate."
- 495—*parla* scil. *est*: "rest is in store for you." —*quies*: from root KI: cp. *quiesco*, *κείμαι*, *κόμη*: English *home*. Observe the alliteration by translating: "for you there is no ocean floor to furrow." Supply *est nobis*.

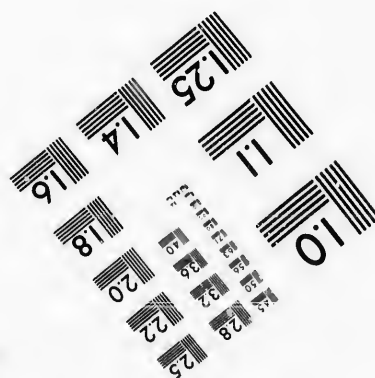
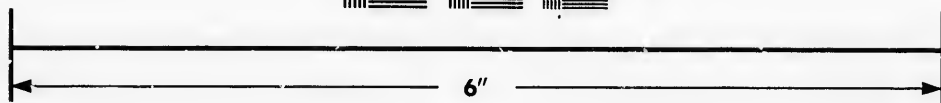
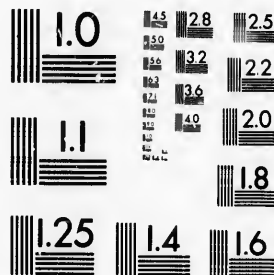
- 496—*semper cedentia*: “ever retreating,” in allusion to the instructions just given by Helenus: cp. Aen. 6, 61. *Italiae fugientis prendimus oras*.
- 498—*melioribus—Graiiis*: “with happier omens, I pray, and to be less open to the Greeks.”—*auspicibus*: abl. of manner.— *fuerit*: fut. perf. indic., “which will prove to be.”
- 500—*Thybridis*, a genitive with *vicina*, which governs a genitive or dative according as it is a noun or an adjective: cp. *amicus*.
- 502—*cognatas—nepotes*: the apodosis begins with *cognatas*: “sister cities and an allied people, (one) in Epirus, (one) in Italy, who have the same Dardanus as founder, and whose story of disaster is the same, shall we hereafter make both one Troy in heart.” It has been well remarked by Wagner that *Epiro, Hesperia* would be in Greek τοὺς μὲν ἐν Ἠπειρῷ, τοὺς δὲ ἐν Ἑσπερίᾳ.—*idem casus*: both shared the great national tragedy of the sack of Troy and the subsequent exile of the Trojans. Vergil alludes here to the Roman colony sent to Buthrotum, and to the founding of Nicopolis, whose inhabitants were called *cognati* by Augustus, as a token of their common parentage with Rome.
- 506—*provehimur pelago*: “we put out to sea hard by the Ceraunian mountains close at hand”—*pelago*, ablative of distance along.—*Ceraunia*: “the peaks of thunder (*κεραυνός*)”: also called *Acrocerania*, Hor. Od. I, 3, 20. They were proverbial for storms and shipwrecks: Georg. I, 332.
- 507—*Italiam=ad Italiam*: the idea of motion is implied in *iter*.
- 508—Imitated from Homer's Od. 3, 487: δόσσοτο τ' ἥελιος σκιώντο τε πᾶσαι ἀγυαί.
- 509—*sternimur*: a reflexive use of the passive: “we cast ourselves down.” This is a copy of Od. 9, 168:
 ἦμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
- 510—*sortiti remos*: “having assigned the oars by lot,” *i.e.*, for the morrow. It seems to have been the custom to decide by lot the particular turn and position that each rower should occupy: Prop. 4, 21, 12: *remorumque pares ducite sorte vices*. Others give the explanation, “having assigned by lot the oars,” to be used as tent-poles or to guard during the night.”

- 511—*corpora curamus*: “we refresh ourselves”: so we have in Horace *membra, cutem, pellicula curare*. —*inrigat*: literally, “flows into,” as water over the thirsty ground so sleep refreshes the body: cp. Aen. I, 692: cp. Shaks. I. C., II, 1: “enjoy the honey-heavy dew of slumber.”
- 512—*horis acta*: “driven by the hours.”
- 513—*haud segnīs*: litot.
- 515—*caelo*: motion *along* is expressed by the ablative.
- 516—*Arcturum*: Ἀρκτοῦρος=Ἀρκτοφορος: “the watcher (*for*: cp. Eng. *ward, wary, -ware* in *be ware*) 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 Boötes or the 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 (ὕεω, ‘to rain’). The Latin term is *Suculae*, “little pigs” (ὄς, ‘a pig’). Their rising marks the rainy season of southern Europe. —*geminorum Triones*: two pairs of stars, one at the end of the Great Bear (*Ursa Maior*), and the other at the end of the Lesser Bear (*Ursa Minor*). The word is from *trio*=*strio*: root STAR, “to scatter,” hence “the scatterers of light”: cp. Sanscrit *tara*=*stara*, ‘the strewers of light’: cp. Eng. *star*: German *stern*: Latin *sterula*. Varro (L. L. 7, 73) says *trio*=*bos*, and connects the word with *tero*: cp. *septentriones*, “the north”; properly “the seven stars” of the Great Bear.
- 517—*Ōrīōna* here. In good Latin writers we find Ōrion (in nom.): Ōrīōnis or Ōrīōnis in genitive. In Greek on the other hand we find the first and third syllables long, and the second syllable common. The sword and belt of Orion were studded with bright stars.
- 518—*constare*: “was settled.”
- 519—*clarum signum*: either by torch or by trumpet.
- 520—*temptamus*: “explore.” —*velorum — alas*: the sails are to a ship what the wings are to a bird.
- 521—*Aurora* (from root US, “to burn”) = *aus-os-a*: cp. *aurum, auster, uro*: ἠώς (Aeolic αὔως), αὔριον.
- 523—Note the repetition of *Italiam* to represent their joy: cp the shout of the Greek soldiers (Xenoph. Anab. IV, 7, 24) θάλαττα, θάλαττα.
- 527—*in puppi*: the tutelary gods were there placed: cp. Aen. 10, 171: *aurato fulgebat Apolline puppis*.





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528-529—Note the alternate dactyls and spondees, and the triple alliteration gives smoothness to these lines.

530—*crebrescunt—aurae*: “the breezes freshen at his prayer.”

533—*ab Euro fluctu*: the east wind is said to have hollowed out the harbour. It is not often that we have the ablative of agent with *a* or *ab* expressed, unless a personal agent is used, except in poetry: cp. Ovid. Fast. 5, 585: *librantur ab aure*: 5, 709: *traiectus ab ensi*: Ovid. Metam. 6, 341: *sidereo siccata ab aestu*: Tit. 5, 4: *Turbinem celer assucta versat ab arte puer*.

534—*obiectæ—cautes*: “the jutting reefs are drenched in foam by briny spray.”

535—*ipse scil. portus*. It may appear that this is inconsistent with *patescit*, but it is evident that Vergil means that the harbor is encircled by rocks which, at a closer view, afford a broad expanse.—*geminis—scopuli*: “turreted walls of rock let down their arms with a double rampart, and the temple recedes from the beach.” With *tu.riti scopuli*, cp. Byron's (Childe Harold 3, 55): “The castled crag of Drachenfels.”

537—*quattuor*: the Roman general in the triumphal procession was drawn by four white horses. The appearance of the horse indicates war that ends in peace and triumph.

538—*pater Anchises*: the predicate is *ait*.

539—*armenta*: “herds”: cp. Georg. 3, 286 for *armentum* said of horses

541—*sed—ferre*: “but yet, for all that, hereafter these same beasts will be trained to submit to the chariot and endure the rein beneath the yoke in harmony.”—*olim* may refer to the past or future: cp. Aen. I, 203, *forsan et haec olim meminisse iuvabit*: from *ollus = ille*: properly, ‘at that time.’—*frena*: from root DHAR, ‘to hold’: cp. *θρή-σασθαι*, ‘to seat one’s self,’ ‘to sit’: *θρᾶνος*, ‘a bench’: *θρόνος*, ‘a seat’: *firmus, fretus, forma*.

545—*capita velamur*: for construction see vs. 405.—*rite—honores*: “duly we burn to Argive Juno the offerings we are told to pay.”—*adolere* is often used in the sense ‘to burn in sacrifice’: cp. Aen. I, 704. *flammis adolere Peuates*: so also Ecl. 8, 66: Aen. 7, 51.

549—*cornua—antennarum*: “we turn to sea the horns of our sail-clad yard-arms.”—*antenna* was the yard of the ship to which the square sail was attached (cp. *κέρας, κεράτα* in Greek). The extremity of *antenna* was called *cornu* (Greek *ἀκροκέρατα*). Ropes (*funes*) fastened the *antenna* to the mast (*malus*).

550—*Graviusium . . Graviugarum.*

551—*hinc* : said here of time, as the bay of Tarentum could not be seen from the *Castrum Minervae—Herculei* : Tarentum was said to have been founded by Taras, son of Neptune, and colonized by Phalanthus, a Lacedaemonian, and a Heraclid, B. C. 708.

552—*diva Laciua* : the promontory of Lacinium had a celebrated temple to Juno, the pillars of which are still standing, and give the promontory the modern name of *Capo della Colonna*. Juno was worshipped here. It is six miles from Cortona.

553—*Caulonis* : others propose to read *Aulouis*. According to Strabo the place was so called *διὰ τὸν προσκείμενον ἀλῶνα*. —*navifragum* : active, "shipwrecking," as in Horace's *navifragum mare* (Od. I, 16, 10). The epithet is not because of the rocks, for the coast is not rocky, but because of the severe gales that blow on that exposed coast. —*arces* : now *Castro Vetere*. —*Scyllaceum* : the modern *Squillace*.

554—*e fluctu* : "rising out of the wave."

555—*ad litora* : "along the shore." The 'broken sounds' of the waves are referred to.

559—*scopulus* : distinguish in meaning *scopulus* a high rock jutting upwards, threatening and announcing danger as *σκόπελος* : *saxa*, great masses of stone of whatever shape as *πέτραι* : *cautes* are rough, jagged peaks, generally under water : *rupes*, high, 'broken' rocks, difficult to climb.

560—*eripite*, scil. *vos*.

561—*rudentem proram* : "the gurgling prow" : *rudentem* expresses the sound of the prow on the water : root RU, 'to sound' : cp. *ῥόημαι*, 'howl,' *ῥυθμός*, 'a howling' : *ῥουμαγδός*, 'din' : *rumor*, *rugire*. *raucus* (*hoarse*).

563—*laevas—laevam* : note the emphatic position.

564—*et idem—unda* : "and again we are sunk into the lowest depths as the water is sucked away." —*desedimus* : another reading is *descendimus*.

567—*rorantia* : the stars seen through the drizzling spray were said to drop dew.

569—*Cyclopum* : Homer's Cyclopes were on the west coast of Sicily, near Drepanum or Eryx, and not on the east coast near Aetna. —*oris* dative : *oras* would be more usual.

- 570—*portus—inmotus* : “the harbour is sheltered from the approach of the winds.”
- 571—*ruinis* : “eruption” or “desolation.” When Aetna thunders, it sends forth ashes and lava which in their fall (*ruina*) bring devastation and destruction (*metonymy*). With this description cp. that of Lucretius (6, 686), and that of Pindar, Pyth. I, 21.
- 577—*eructans* : cp. ἐρέγομαι in Pindar, Pyth. I, 21.
- 578—*Enceladus* : some derive the word from κέλαδος ‘noise’: hence, the word may signify the ‘Clamourer.’ Others place Typhoeus, others, Briareus under Aetna. —*semustum* is better than *semiustum*. If the latter is read, then i is consonantal in scansion, i.e. = y.
- 582—*caelum—fumo* : “veils the sky in smoke” : cp. Lucr. 5, 466 : *subtexunt nubila caelum* : 6, 482, *subtextit caerulea nimbis*.
- 583—*inmania monstra* : “awful portentous sounds” : the unaccountable phenomena are the mysterious noises made by Aetna.
- 587—*intempesta* : some say ‘unseasonable’ for work : others take it = *inlempata*, ‘unmitigated,’ ‘profound.’
- 588—*postera—Eoo* : “and now the next day was rising with the earliest day star.” —*Eöus*, properly an adjective : cp. ἑῶος scil. ἄσπῆρ, ‘the eastern’ or ‘morning star,’ called *Lucifer*, ‘the light bringer,’ ‘the day star.’
- 591—*miseranda cultu* : “miserably attired” : the ablative of respect : P. L. 85 (d) : = *miserando cultu*.
- 593—*respicimus* : the Trojans had now their faces turned towards the sea. —*inmissa* : others have *dimissa*, *promissa*, ‘long grown,’ ‘shaggy.’
- 594—*consertum tegumen spinis* : so Tacitus, speaking of the dress of the Germans (C. 17), says : *tegumen omnibus sagum, fibula, aut, si desit, spina consertum*. —*cetera* : acc. of specification : P. L. 83 (e).
- 596—*isque* : connects the preceding and subsequent narratives closely.
- 600—*hoc—lumen* : “this light of heaven that we breathe.” Light and air are often identified : Georg. 2, 347 : *cum primae lucem pecudes hausere* : so also 4, 220.
- 601—*tollite* : “take me on board,” strictly “take me away” : cp. Aen. 6, 370, *tecum me tolle per undas*.
- 602—*sciō* : o final in verbs is very rarely shortened by writers of the Augustan age and their predecessors, except in *scio*, *nescio*, *puto*, *volo*, which are often used parenthetically.

- 603—*bello—Penates*: scil. *me*: “I confess that I attacked in war the Trojan household gods.”
- 604—*scleris iniuria nostri*: “the wrong of my guilt is so great.” *Objec. subjectivae* subjective genitive. Note *nostri*=*mei*.
- 605—*spargite—fluctus*: “throw me piecemeal on the flood.”
- 606—*si—iuvabit*: “if (as it appears) I must perish, it will be a comfort to perish at the hands of men.” Observe the *hiatus* in this line. In Vergil where such *hiatus* occur there is either a caesural pause, or, as here, a pause in the sense. The meaning is, better to perish at the hands of men, than to be devoured by the savage Cyclops.
- 607—*genua—haerebat*: “clasping our knees and grovelling at our knees he kept clinging.” Note repetition of *genua—genibus* emphasizing the supplication. —*genibus*, ablative of place. The suppliant regularly clasped the knees of the person entreated: cp. *γοννάζομαι* ‘I entrust,’ literally, ‘I clasp the knees’: cp. *πρός τῶν γονάτων ἵκετέω*.
- 608—*cretus*, scil. *sil.* —*deinde* is often out of its place in Vergil. Note that *deinde* here as usually in Vergil is dissyllabic.
- 610—*multa*: cognate accusative. In *haud multa* we have an example of *litotes*.
- 611—*praesenti pignore*: “by an immediate pledge”: the extended hand given at once is a pledge of future aid. With the meaning of *praesens*: cp. *praesens pecunia*, ‘ready cash’: *praesens debitum*, ‘a debt to be discharged at once.’
- 613—*infelicis*: “ill-starred.” The Homeric *πολυγλάς* may be meant.
- 615—*mansisset—fortuna*: “and would that my fortune (poor though it was) had stayed thus.” Give the syntax of *utinam*: F. L. 138, 4; P. L. 98 (a) 2. —*profectus* scil. *sum*.
- 618—*sanie dapibus*: ablative of quality.
- 619—*ipse* like *αὐτός* is often used for ‘the master’ of a house.
- 621—*ne—ulli*: “to none is he gracious in aspect or courteous in speech.” —*visu* and *dictu* are supines or ablative of verbal nouns.
- 623—Compare Homer’s description of the Cyclops (Od. 9, 288, sq.).
- 624—*resupinus*: according to Servius this detail is mentioned to enhance our idea of the monster’s might. The Cyclops, with one hand, and lying on his back, is able to dash to pieces two at a time.

- 625—*frangeret ad saxum*: “dashed against a stone.”—*expersa* implies that the blood squeezed out and covered the threshold. Translate: “splashed,” “swimming with gore.” Others read *adpersa*, “sprinkled.”
- 626—*fluentia tabo*: “reeking with gore.”—*tabo*: root TA, ‘to moisten’: cp. *ta-beo*, *ta-besco*; τήκ-ω, τὰκ-ερός; English, *thaw*.
- 627—*tepidi*: “warm.” Others read *trepidi*, ‘quivering,’ adding nothing to *tremere*nt.
- 628—*haud impune quidem*: “yet not unavenged (did he do this).”
- 629—*oblitusve*: “nor did the chief of Ithaca forget himself in such an hour.” Ulysses, true to his characteristic craft and cunning (πολυμήχανος, πολήμητης) extricated himself from his perilous position.
- 630—*expletus—sepultus*: “gorged with food and buried in a drunken slumber”: cp. Hom. Od. 9, 37, σσγ., for the following description.
- 631—*cervicem—posuit*: “he rested his neck bent over his breast.” Homer, on the other hand (Od. 9, 374) makes the Cyclops ‘bend back his thick neck’ (κεῖτ’ ἀποδόχμωσας παχὺν αὐχένα).
- 632—*immensus*: “in all his huge size.”
- 634—*sortiti vices*: “having cast lots for our turns.” According to Homer, four were chosen to assist Ulysses in the enterprise.—*circum fundimur*: here we have a reflexive use of the passive: “we spread ourselves around.” We find a similar *tnesis* in Aen. I, 412: *et multo nubulae circum dea fundit amictu*.
- 635—*terebramus*: Homer, Od. 9, 375-395, describes how the comrades of Ulysses sharpened an olive stake, plunged it in hot ashes till it was raised to a white heat and then thrust it into the eye of the Cyclops.
- 636—*torva*: “grim”: from *torvus*=*torgvus*: from TARG, ‘to threaten’: cp. τάρβος.
- 637—*Argolici—instar*: “like an Argive shield or the lamp of Phoebus.” The Argive shield was a large one protecting the whole body. The simile is taken from Callimachus who describes the eye of the Cyclops as *ὄκει ἴσα τετραβοείω*. The lamp of Phoebus may be either the sun or moon, perhaps the former: cp. Aen. 4, 6, *postera Phoebæ lustrabat lampade terras*.—*instar*: an indeclinable substantive used in the nom. and acc., usually with the genitive: from root STO, ‘to stand’: cp. *sta-re*, ἵστημι, hence something ‘set up,’ therefore ‘an image,’ ‘likeness,’ ‘model.’

- 639—*rumpite*: the impatience of the crew of Ulysses is well expressed by this word. The usual word is *solvite*.
- 641—*qualis quantusque*: the correlatives *talis tantusque* are wanting in v. 643: literally: “for, of what sort and size Polyphemus is who folds his fleecy flocks within the hollow cave and drains their udders, (of the same sort and size) are an hundred other unhallowed Cyclopes who dwell all along this shore and roam on the mountain heights.” *qualis quantusque* would be rendered better by “for hideous and huge as Polyphemus (is who) folds... (so hideous and huge) are a hundred other Cyclopes.” —*pecus, pecoris*, n., ‘cattle’ generally: *pecus, pecūdis*, fem., ‘single head of cattle.’ —*volgo* = *passim*.
- 645—*tertia—complent*: “thrice now does the horned moon fill out her light.”
- 646—*cum* = *per quod tempus*: with this meaning *cum* takes the indicative: F. L. 203, 204: P. L. II., 170. The present shows that he still is dragging out his life.
- 647—*ab rupe*: may be taken either with *Cyclopos* or with *prospicio*: either, “I espy the huge Cyclopes coming down the cliff,” or “I espy from the cliff the huge Cyclopes.”
- 650—*vulsis radicibus* = *vulsae a radicibus*: “torn up by the roots.”
- 652—*huic—addixi*: “to this, whatever it should have proved to be, I surrendered myself.” —*huic* (scil. *classi*), from the *hanc* of the preceding clause. —*addixi*: a technical word in Roman law said of a magistrate who assigns a debtor to be the slave of his creditor, and so denotes total surrender.
- 654—*hanc*: “this of mine”: cp. *ὅδε ὁ ἀνὴρ* = *ἐγώ*. —*quocumque leto*: “by any death you will.”
- 658—Note the dull spondees, the elisions and the *asyndeta* well express the slow, awkward movements of the Cyclopes.
- 659—*trunca manu*: “lopped off by his hand”: cp. Hom. Od. 9, 319:

Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σῆκῃ.
 χλωρόν, ἐλαίνεον το μὲν ἔκταμεν, ὄφρα φοροίη
 αὐανθὲν τὸ μὲν ἄμμες εἰσορωοντες,
 ὄσσον θ' ἴστον νῆδς ἔεικοσόροιο μελαίνης,
 φορτίδος, εὐρείης κ. τ. λ.

Others take *trunca manu* to mean ‘a pine trunk in his hand,’ but if Vergil imitated Homer the words would not bear out this meaning.

The size of the club is intended to suggest the vastness of Polyphemus. With the description here, compare Milton's description of Satan's Spear: *Paradise Lost*, 1, 292.

'His spear, to equal which the tallest pine,
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand.'

- 662—*tetigit fluctus—venit*: an example of ὕστερον πρότερον.
- 663—*inde*: *i.e.*, with briny sea water.
- 664—*dentibus—gemitu*: "grinding his teeth with groans."—*frendo* is an example of *onomatopoeia*. It is said to be from the same root as *χρημερίζω*, 'to neigh'; *χρόμη*, *χρόμος* 'a crushing sound'; *χρέμαδος*, 'a creaking,' *Χρέμης*, a stock character in comedy for a 'grumbling' old man.
- 666-667—Note the dactyls and the historical infinitive (*celerare*) are expressive of quick motion: cp. *Aen.* 5, 217: *radit iter liquidum, celeres neque commovet alas*, where the flight of a dove is mentioned: cp. *Aen.* 8, 596: *quadrupedante putrem sonitu quatit ungula campum*, where the swiftness of a horse crossing the plain is described.
- 667—*recepto—merito*: literally, "a suppliant so well deserving being rescued." It is better to take *merito* as a participle than as an adverb.
- 668—*verrimus*: "we skim over." Others read *vertimus*; "we upturn," "we plough."
- 669—*vocis*: is either the sound of the *person giving the order* (κελεύσσης) to the rowers to stroke their oars in unison, or the plashing of the oars in the water. The latter is preferable considering that *taciti* is said before.
- 670—*adfectare* scil. *naves*: a frequentative of *adfectio*, well expresses the repeated 'clutches' he makes at the ships.
- 671—*nec potis* scil. *est*: "nor is he able to match the Ionian waves in pursuit." The Cyclopes cannot move so fast as the waves carry the ship along.
- 673—*penitus exterrita*, scil. *est*: "was startled to its innermost nooks."
- 676—*ruit—complevit*: the idea of the race as a whole is prominent in the first: the idea of individuality is expressed in the second.
- 677—*adstantes nequidquam*: "stand foiled": for the force of *nequidquam*: see v. 345.
- 678—*caelo=ad caelum*: see vs. 569.

- 581—*constiterunt*: the gnomic perfect for the present corresponding to the Greek gnomic aorist. Note the quantity of the third plural perfect: cp. *tulerunt* (Ecl. 4, 61), *steterunt* (Aen. 2, 774; 3, 48; 10, 334).
- 683—*agit—excutere*: “sharp fear urges us to shake out our sheets in reckless haste, and spread our sails to the favoring winds.”—*excutere* is inf. complementary after *agit*.
- 684—*contra iussa—retro*: “on the other hand the commands of Helenus warn us. Between Scylla and Charybdis the path on either hand is within a hair's breadth of death, if ye fail to hold your course; it is resolved to sail back.”—*esse* is omitted. —*discrimine parvo* is abl. of description, limiting *viam*. —*ni teneant* is *oblique* narration for the *direct in tenetis*. This passage is probably corrupt.
- 688—*vivo saxo*: “formed of natural rock”: abl. of description.
- 690—*relegens litore*: “retracing again the shores by which he had wandered.”—*errare* properly an intransitive verb may have a cognate acc., ‘to wander along the shore,’ so *litus erratum* is properly “a shore wandered over.”
- 692—*Sicanio—sinu*: “stretching in front of a Sicilian bay.” The harbour of Syracuse is meant. It was sheltered by the island of Ortygia on the north, and the promontory of Plemurium on the south.
- 693—*Plemurium undosum*: the epithet suggests the derivation of *Plemurium*: from *πλημμυρίς*, ‘flood tide.’
- 694—*occultas—vias*: “have wrought a secret passage.” The story is that the river god Alpheus pursued the nymph Arethusa, and that Artemis changed her into the fountain of Arethusa in Ortygia.
- 700—*radimus*: “graze”: cp. Aen. 5, 170: *radit iter laevum interior. — numquam moveri*: referring to the oracle, *μη κίψει Καμάριναν, ἀκνητός γάρ ἀμείνων*, given to the people of Camarina when they consulted the oracle with respect to draining the pestilential marsh about their city. The people drained the marsh and their enemies advanced on dry land and took the town.
- 702—This line is looked upon as spurious, as (1) *inmanis* is meaningless, (2) the quantity *Gelā* is irregular, and (3) nouns in *-ius* have genitive *-i* in Vergil.
- 704—*magnanimum = magnanimorum*: see v. 53. Theron of Agrigentum was celebrated by Pindar for his triumphs in the chariot races. The whole passage is full of *anachronisms*, as none of these towns existed in the time of Aeneas.

- 706 —*lego*: "I pick my way amid the waters of Lilybaeum, perilous with hidden rocks."
- 707—*illaetabilis*: "dreary" by nature and by the death of Anchises.
- 710—Note the pathetic address.
- 716—*inten'is omnibus*: this reminds us of the beginning of the story of Aeneas: cp. opening lines of Book II.
- 718—*hic*: "here," making an end of the narrative begun with Book II.
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INDEX OF PROPER NAMES.

ABBREVIATIONS.

Adj. = adjective; *N.* = noun; *n.* = neuter; *m.* = masculine; *f.* = feminine *pl.* = plural;
sing. = singular.

A.

- Ābas**, -ntis; m.: a king of Argos.
- Āchātes**, -ae; m.: friend of Aeneas.
- Achaemēnides**, -is; m.: a Greek, companion of Ulyssa.
- Āchilles**, -is or i; m.: son of Pēleus and Thētis, the bravest and most beautiful of the Greeks at Troy (Ἀχιλλεύς).
- Āchillēus**, -a, -um; adj.: *belonging to Achilles.*
- Ācrāgas**, -ntis; m.: *Agrigentum*, a city on the S. coast of Sicily (Ἀκράγας).
- Actius**, -a, -um; adj.: *belonging to Actium*, a promontory in Acarnania, where Augustus defeated Mark Antony (B.C. 31).
- Ādāmastus**, -i; m.: a Greek.
- Aeācīdes**, -ae; m.: patronymic, *son or descendant of Aeacus*, king of Aegina, applied to Achilles and Pyrrhus (Αἰακίδης).
- Aeāeus**, -a, -um; adj.: *belonging to Aea* in Colchis, whence Circe came.
- Aegaeus**, -a, -um; adj.: *connected with the Aegean sea* (Αἰγαῖος).
- Aenēas**, -ae; m.: *Aeneas*. See Introduction.
- Aetna**, -ae; f.: *Aetna*, a volcanic mountain in Sicily.
- Āgāmēmnoñius**, -a, -um; adj.: *belonging to Agamemnon*, the leader of the Greeks against Troy.
- Alba**, -ae; f.: the most ancient city of Latium, on the Alban Mount, mother city of Rome (albus).
- Alphēus**, -i; m.: the chief river of Peloponnesus; rises in Arcadia and flows through Elis (Ἀλφειός).
- Anchises**, -ae; m.: *Anchises*, father of Aeneas. He was a member of the royal house of Troy. His beauty equalled that of the immortals. He was beloved by Venus, and by her became the father of Aeneas. For divulging and boasting of this fact, he was struck by lightning and lamed. There were various traditions regarding him. According to Vergil, he was carried from burning Troy on the shoulders of Aeneas, afterwards accompanied his son in his wanderings as far as Sicily, where he died at Drepanum and was buried on Mt. Eryx.

- Antandros, -i; f.:** a town on the coast of the Troad at the foot of Mt. Ida.
- Apollo, -inis; m.:** the sun-god, brother of Diana, god of divination.
- Arctēnens, -ntis; m.:** *he who holds the bow, Apollo.*
- Arctūrus, -i; m.:** *the Bear-warden, the brightest star in Bootes (Ἀρκτοῦρος).*
- Ārēthūsa, -ae; f.:** a nymph; a famous fountain in Ortygia.
- Argīvus, -a, -um; adj.:** *belonging to Argos, a state on the E. coast of Peloponnesus; Argive; Grecian.*
- Argōlicus, -a, -um; adj.:** =Argīvus.
- Āsia, -ae; f.:** Asia Minor, or the W. coast near Troy.
- Astŷānax, -ctis; m.:** son of Hector and Andromache, hurled by the Greeks from the walls of Troy (Ἀστράναξ 'Lord of the City').
- Aurōra, -ae; f.:** the goddess of the dawn; *morning.*
- Ausōnīa, -ae; f.:** *the land of the Ausones in the W. of Italy near Campania.*
- Ausōnius, -a, -um; adj.:** *belonging to Ausonia.*
- Auster, -tri; m.:** *the South wind (aŷo, scorch).*
- Āvernus, i, m, a lake near Cumae on West Coast of Italy; also as adj. Avernā, -orum, n. pl. the district around L. Avernus.**

B.

- Bacchus, -i; m.:** *god of wine; wine (Βάκχος).*
- Bōrēas, -ae; m.:** *the North wind, Boreas (Βορέας).*
- Būthrōtum, -i; n.:** maritime town in Epirus.

C.

- Cāmārīna, -ae; f.:** a Greek city on the S.W. coast of Sicily founded by Syracuse B.C. 509.
- Cassandra, -ae; f.:** daughter of Priam and Hecuba, a prophetess whom Apollo caused always to prophesy truly and never to be believed.
- Caulon, -ōnis; m.:** a town founded by the Achaeans on the E. coast of Bruttium, Southern Italy.
- Cōlaeno, -us; f.:** one of the Harpies.
- Cōraunīa, -ōrum; N. pl.:** a mountain range extending from Illyricum along the coast of Epirus ('the mountains of thunder,' κεραυνός).
- Chāon, -ōnis; m.:** *Chaon, a son of Priam, and ancestor of the Chaonians; Chāōnius, a, um, adj. Chaonian; Chaonia (sc. terra) -ae, f. Chaonia.*
- Chārybdis, -is; f.:** *Charybdis, a whirlpool between Italy and Sicily, opposite to Soylla (Χάρυβδης).*

Circe, -ēs ; f.: *Circe*, a mythical sorceress, daughter of the Sun. Ulysses (see *Odyssey*) staid a year on her island, *Aeaea*, after she had changed several of his companions into swine.

Clārius, -a, -um ; adj.: *Clavian*, epithet of *Apollo*, belonging to *Claros*, in *Ionia* where he had an oracular cave.

Cōrybantius, -a, -um ; adj.: belonging to the *Corybantes* or priests of *Cybele* (*Κορύβαντες*).

Cōrythus, -i ; m.: a city of *Etruria*, afterwards called *Cortona*.

Crēta, -ae ; f.: *Crete*, now *Candia*, an island in the *Mediterranean*, the reputed birth-place of *Zeus* or *Jupiter*.

Cūmaeus, -a, -um ; adj.: belonging to *Cumae* on the coast of *Campania*, the most ancient Greek colony in *Italy*, celebrated as the residence of the earliest *Sibyl*.

Cūrētēs, -um ; m. pl.: priests of *Jupiter* in *Crete*, often identified with the *Corybantes* (*Κορητες*).

Cȳbēlus, -i ; m.: a mountain in *Phrygia*, whence the goddess *Cȳbēlé* derived her name. *Cybele* was an Asiatic goddess worshipped as the "Great Mother of the Gods" and identified with the Greek goddess *Rhea*, wife of *Kronos*, and *Ops*, wife of the Roman *Saturn*. She was believed to be the daughter of *Heaven* and *Earth*. Her worship was of a wild and orgiastic nature, similar to that of *Bacchus*.

Cȳclādes, -um ; f. pl.: a group of islands lying round *Delos* in the *Aegean Sea* (*Κυκλάδες, κύκλος*).

Cyclops, -is : a *Cyclops*, one of a giant race of shepherds with one eye who dwelt in *Sicily* and devoured human beings ; a later tradition also describes them as forging the thunderbolts of *Jupiter* in *Aetna* (*κύκλος, ὄψ*).

D.

Dānāi, -ōrum (or *Danaum*) ; m. pl.: the *Greeks*, so-called from *Danaus*, the founder of *Argos* ; also as adj., *Grecian*.

Dardāniā, -ae ; f.: the city of *Dardanus*, son of *Jupiter* and founder of the royal race of *Troy*.

Dardānīdae, -ārum ; m. pl.: patronymic, descendants of *Dardanus*, *Trojans*.

Diāna, -ae ; f.: daughter of *Jupiter* and *Latona*, sister of *Apollo* ; often identified with the *Moon* and with *Hecate*, goddess of the under world.

Dictaeus, -a, -um ; adj.: belonging to *Dicte*, a mountain in *Crete* ; *Cretan*.

Diónaeus, -a, -um ; adj.: epithet of *Venus*, who was daughter of *Dione*.

Dōdōnaeus, -a, -um ; adj.: belonging to *Dodona*, a city of *Epirus* with a very ancient oracle of *Jupiter*.

Dōnūsa, -ae ; f.: a small island in the *Aegean sea*, E. of *Naxos*.

Drēpānum, -i ; N.: a promontory near *Drepana*, a town on the W. coast of *Sicily* (*δρέπανον sickle*).

Düllichium, -ii; N.: an island, probably one of the Echinádes, in the Ionian sea, S. E. of Ithaca, belonging to the Kingdom of Ulysses.

E.

Élis, -idos; f.: a district on the W. coast of Peloponnesus.

Encóládus, -i; m.: one of the giants who fought against Jupiter; slain with a thunderbolt and buried under Aetna.

Éōus, -a, -um; adj.: *Eastern*; as subst. *he of the East*, i.e. Lucifer, the day-star (ἠώς, ἔως).

Épírus, -i; f.: a district in the N. of Greece (ἤπειρος mainland).

Euróus, -ae, -um; adj.: *connected with the East wind, Eastern* (Eurus).

F.

Fúriæ, -arum; f. pl.: the *Furies*; their names were Alecto, Mésiphóre, and Mégæra.

G.

Géla, -ae; f.: a town of Sicily, first called Lindos and then Gela, from the name of its river (Γέλα).

Géticus, -a, -um; adj.: *belonging to the Getae*, a people on the Danube; used loosely = *Thracian*.

Gnōsius, -a, -um; adj.: *belonging to Gnosus*, the capital of Crete; *Cretan*.

Grādivus, -i; m.: a name of Mars.

Grālus, -a, -ui; adj.: *Grecian*; Grāli or Grāi as subst. *Greeks*.

Grāiugēna, -ae; m.: *one born a Greek, a Greek*.

Gýáros, -i; f.: a small island in the Aegean Sea, S.W. of Andros.

H.

Harpýia, -ae; f.: a *Harpý* (Spoiler, Robber). In Homer the Harpies are merely personified storm-winds. In Hesiod they are fair-haired, winged maidens who surpassed the winds in flight. In Aeschylus and later writers they are represented as disgusting creatures, being birds with heads of maidens, long claws and faces pale with hunger. One legend is that they were sent by the gods to torment the blind Phineus, who was delivered from them by the sons of the North Wind and two of the Argonauts. According to Vergil they afterwards took up their abode in the Strophades, where they met and tormented Aeneas.

Hector, -ōris; m.: eldest son of Priam, the bravest of the Trojans, slain by Achilles) husband of Andromache and father of Astýanax; (Ἕκτωρ).

Hectōrēus, -s, -um; adj.: *belonging to Hector*.

Hēlēnus, -i; m.: a son of Priam, possessing the power of prophecy.

Hēlērus, -i; f.: a town on E. coast of Sicily, S. of Syracuse, at the mouth of a river of the same name (Ἑλερος).

Hercūlēus, -a, -um; adj.: *belonging to Hercules.*

Hermiōnē, -ēs; f.: daughter of Menelaus and Helen, betrothed to Orestes, but married by Pyrrhus.

Hespērius, -a, -um; adj.: *belonging to evening* (ἠσπερος), *western*; Hesperia, -ae; f.: *the western land, Italy.*

Hýades, -um; f. pl.: seven stars in the head of Taurus ('Υάδες; ὕειν to rain).

I.

Īásius, -ī; m.: *Iasius.*

Īda, -ae; f.: a mountain close to Troy, and also a mountain in Crete ('Ιδᾶ).

Īdaeus, -a, -um; adj.: *of Īda* (see Īda).

Īdómēnēus, -ei; m.: a king of Crete ('Ιδομενεύς).

Īliās, -ādis; f.: *Trojan woman* (Ἰλιάς).

Īlium, -ī; N.: *Ilium*, a poetical name of Troy. See Troia.

Īōnīus, -a, -um; adj.: *belonging to the mare Ionium*, the sea that lies between the W. of Greece and Italy and Sicily, *Ionian*: notice the quantity of Īōnia, a district of Asia Minor.

Ītālīa, -ae; f.: *Italy.*

Ītālus, -a, -um; adj.: *Italia*. Compare the quantity of Italia.

Īthāca, -ae; f.: a rocky island on the Ionian Sea, the kingdom of Ulysses. *Ithacus*, -ī, m. *the Ithacan*, i.e. Ulysses.

Īūno, -ōnis; f.: daughter of Saturn, wife of Jupiter, queen of heaven.

Iuppīter, -Īōvis; m.: the greatest of the gods, *Jupiter*, identified with the Greek Zeus, son of Kronos (Saturn) and Rhea (Ops), and brother of Poseidon (Neptune), Hades (Pluto), Hestia (Vesta), Demeter (Ceres) and Hera (Juno). His sister Juno was also his wife and queen. He was called "father of gods and men," and according to Homer dwelt with the other greater deities on Mt. Olympus in Thessaly, which was supposed to penetrate into Heaven itself. When he divided the government of the world with his brothers, Neptune took the sea, Hades took the under-world, and Jupiter became god of the Heavens and upper regions. The earth became common to all, with Jupiter as the supreme ruler and fountain of all authority. He was armed with thunder and lightning. According to one tradition, his mother, fleeing from Kronos who was swallowing all her children, gave birth to Jupiter on Mt. Dicte or Ida in Crete, and there Jupiter was brought up (=Diu-pater; gen.=Diovis, cf. Ζεύς, Διός, Διφός).

L.

Lācēdaemōnīus, -a, -um; adj.: *belonging to Lacedaemna or Sparta* in Peloponnesus.

Lācinīus, -a, -um; adj.: *belonging to the promontory Lacinium.*

Lāertīus, -a, -um; adj.: *belonging to Laertes*, father of Ulysses.

Lāōmēdontīādes, -ae; m.: patronymic, *descendant of Laomedon*, king of Troy, father of Priam; *Trojan*.

Lēdaeus, -a, -um; adj.: epithet of Hermione, whose mother Helen was daughter of Leda.

Leucātes, -ae; m.: a promontory at the S. of the island of Leucas, on the coast of A carnania; Sappho the poetess is said to have jumped from it into the sea, and on it was a celebrated temple of Apollo.

Lilȳbaeiūs, -a, -um; adj.: *belonging to Lilybaeum*, a town and promontory on the W. of Sicily.

Lyctīūs, -a, -um; adj.: *belonging to Lyctus*, a city in Crete.

Lȳcurgus, -i; m.: an ancient king of Thrace, who persecuted Dionysus.

M.

Mānes, -ium; m. pl.: *the souls of the dead, the dead*.

Mars, -tis; m.: *god of war*.

Māvortīūs -a, -um; adj.: *belonging to Mavors or Mars*.

Mēgārus, -a, -um; adj.: *belonging to Megara*, a city N. of Syracuse.

Mēliboeus, -a, -um; adj.: *belonging to Meliboea*, a town in Thessaly.

Misēnus, -i; m.: a Trojan, the trumpeter of Aeneas.

Mȳcōnos, -i; f.: an island, one of the Cyclades.

N.

Nārȳciūs, -a, -um; adj.: *belonging to Naryx or Narycium*, a town of the Opuntian Locrians and the mother city of the Italian Locri.

Naxos, -i; f.: an island in the Aegaeon, largest of the Cyclades.

Nēoptōlēmus, -i; m.: a name of Pyrrhus, son of Achilles. The name (νέος πτόλεμος) was given him because he came "*late to the war*."

Neptūnus, -i; m.: Neptune, *god of the sea* (the same as the Greek Poseidon).

Neptūnīūs, -a, -um; adj.: *connected with Neptune*.

Nēreis, -īdis; f.: patronymic, *a daughter of Nereus, a Nereid*; the Nereids were sea-nymphs, daughters of Nereus a god of the sea and Doris (Νηρηΐς or Νηρηΐς).

Nērītos, -i; f.: an island near Ithaca.

Nōtus, -i; m.: *the South wind* (Nóros).

Nympha, -ae; f.: *Nymph*, half divine being dwelling in seas, rivers, or forests (νύμφη).

O.

Oenōtrus, -a, -um; adj.: *belonging to Oenotria* (Οινωτρία) a district in the extreme S.E. of Italy, from which all Italy was sometimes called Oenotria.

Ōlēāros, -i; f.: an island in the Aegaeon sea, one of the Cyclades.

Ōrestes, -is; m.: son of Agamemnon and Clytemnestra. Agamemnon, King of Mycenae, was, on his return from Troy, slain by Aegisthus and Clytemnestra. Orestes, who was at the time a child, afterwards grew up and avenged his father by slaying the guilty pair. For this he was driven mad and pursued up and down the land by the Furies of his mother.

Ōrion, -ōnis; m.: a celebrated hunter changed into a constellation, the setting of which is accompanied by storms.

Ortygia, -ae; f.: ancient name of Delos (*the island of quails, ὄρυξι*).

P.

Pächynus, -i; m. and f.: the S.E. promontory of Sicily.

Pälínurus, -i; m.: pilot of Aeneas, drowned off the coast of Southern Italy.

Pallas, -ädis; f.: Greek name of Minerva, goddess of war and wisdom (*Παλλάς*).

Pantágias, -ae; m.: a river in Sicily.

Parca, -ae; f.: one of the three *Fates*; their names were Clótho, Láchésis, and Atrópos.

Páros, -i; f.: an island in the Aegaeon sea, one of the Cyclades, celebrated for its white marble.

• **Pélórus, -i**; m.: the N.E. promontory of Sicily, now C. Faro.

Pénātes, -ium; m.: *the Penates, gods of the household* (penus, store, food).

Pergāma, -ōrum; n. pl.: the citadel of Troy (*Πέργαμα*; cf. *πύργος*).

Pergāmēus, -a, -um; adj.: *belonging to Pergama*.

Phaeāces, -um; m.: *Phaeacians*, inhabitants of the island Scheria, on the W. coast of Greece, visited by Ulysses in his wanderings.

Philoctētes, -ae; m.: a Greek leader, possessor of the bow and arrows of Hercules: left behind at Lemnos because of a noisome wound in the foot, but brought to Troy by Ulysses in the tenth year of the war because his aid was declared by an oracle essential to victory.

Phīneūs, -a, -um; adj.: *belonging to Phineus*, king of Thrace. Phineus was tormented by the Harpies for cruelty to his sons. He was delivered by Zetes and Calais, sons of Boreas, the North Wind, in return for prophetic advice given to the Argonauts regarding their voyage.

Phoebēus, -a, -um; adj.: *belonging to Phoebus*.

Phoebus, -i; m.: a name of Apollo, the sun-god (*Φοῖβος*; *φῶς* *light*).

Phrygius, -a, -um; adj.: *of Phrygia* in Asia Minor.

Plémūrium, -ii; n.: a promontory on the S. of the harbour of Syracuse.

Pölydōrus, -i; m.: son of Priam and Hecuba, see v. 19-57.

Pölyphēmus, -i; m.: one of the Cyclopes, whose eye was put out by Ulysses in revenge for the murder of his comrades. See *Odyssey*, Bk. ix.

Prīāmēsius, -a, -um; adj.: *belonging to Priam.*

Prīāmīdes, -ae; m.: patronymic, *son or descendant of Priam.*

Prīāmus, -i; m.: king of Troy during the Trojan war, husband of Hecuba; slain by Pyrrhus on the night of the capture of Troy.

Pyrrhus, -i; m.: son of Achilles, king of Epirus (πύρρος, "red-haired").

R.

Rhoetēus, -a, -um; adj.: *belonging to Rhoeteum, a promontory on the Hellespont in the Troad.*

S.

Sallentinus, -a, -um; adj.: *belonging to the Sallentini, a people in the S. of Calabria, near the Iapygian promontory.*

Sāmē, -ēs; f.: an island in the Ionian sea, called afterwards Cephallenia, now *Cephalonia.*

Sātūrnīus, -a, -um; adj.: *of Saturn (the greatest of the gods until overthrown by Jupiter).* As applied to Juno, the adj. = *daughter of Saturn.*

Scaeus, -a, -um; adj.: *Scaean applied to the left or western gate of Troy, Σκαίαι πύλαι (σκαίος left).*

Scylācēum, i; n.: a town on the coast of Bruttium, in Southern Italy, now *Squillace.*

Scylla, -ae; f.: a sea-monster dwelling opposite Charybdis, between Italy and Sicily; devoured ships and sailors (Σκύλλα; σκύλλω, *strip*).

Sēlinūs, -untis; f.: a town in Sicily near Lilybaeum (Σελινοῦς).

Sibylla, -ae; f.: the name given to several prophetic women, the most famous of whom was the Sibyl of Cumae (Σιβυλλα). See Aen. VI., 45.

Sicānīus, -a, -um; adj.: *belonging to the Sicani or ancient inhabitants of Sicily, Sicilian.*

Sicūlus, -a, -um; adj.; *Sicilian.*

Simōis, -entis; m.: a small river near Troy (Σιμόεις, *entis*).

Sirīus, ii; m.: *Sirius, the dog-star.*

Strōphādes, -um; f. pl.: two islands in the Ionian sea, S. of Zacynthus.

Stygiūs, -a, -um; adj.: *belonging to the Styx, the 'river of hate' (στυνγέω) in the lower world.*

T.

Tārentum, -i; n.: a town on the coast of S. Italy.

Teucer or Teucus, -cri; m.: first king of Troy; Teucri, *-orum, Trojans* (Τεῦκρος).

Thapsus, -i; m.: a city on the E. coast of Sicily.

Thrax, Thrācis; m.: a *Thracian* (Θραξ).

Thrēicius, -a, -um; adj.: *Thracian* (Θρακίος, Θρηκίος).

Thymbraeus, -a, -um; adj.: epithet of Apollo, who had a temple at Thymbra, in the Troad.

Trinācrīa, -ae; f.: *the three-cornered land, Sicily*; **Trinacrius, -a, -um**; adj.: *Sicilian* (τρεις; ἄκρα).

Trō, -ōnis; m.: a *plough-ox*. Kennedy says "the two constellations adjoining the N. Pole were called Ἄρκτοι, *Ursa Major* and *Minor*. Ancient imagination also represented them under the form of a wagon or wain; five out of the seven stars of which each consists forming the wain, the other two the *triones* or ploughing oxen: the two pair *gemini triones*. This term was also extended to the entire constellations; whence *septen-triones* means the constellations with seven stars at the N. Pole and so the North itself."

Trōia, -ae; f.: *Troy*; **Trōiānus, -a, -um**; adj.: *Trojan*. Another name for Troy was Ilium, though Troja and Ilium seem to have been names applied to different districts of the same city. In recent years wonderful discoveries have been made through the excavations of Dr. Schliemann in the Troad. Remains of a prehistoric city of great wealth and grandeur have been unearthed beneath the ruins of the historical city, Ilium, on the site of the present town of Hissarlik. The destruction of the Homeric Ilium is usually assigned to 1184 B.C. The historic Ilium was founded about 700 B.C.

Trōiūgēna, -ae; m.: a *Trojan* (Troia; gigno).

Týbris, -idis; m.: Greek name for *the Tiber*.

U.

Ūlixes, -is or i; m.: *Ulysses*, son of Laertes, king of Ithaca, famed for his endurance and craft; the history of his wanderings on his return from Troy forms the subject of the *Odyssey* (Ὀδυσσεύς).

V.

Vēnus, -ēris; f.: *Venus* (Aphrodite), mother of Aeneas, goddess of love and beauty; daughter of Jupiter and Dione. Her name Aphrodite said by the poets to be derived from the fact that she was sprung from the sea-foam (ἀφρός); see *Anchisea*.

X.

Xanthus, -i; m.: a famous river in the Troad, also called Scamander.

Z.

Zācynthos, -i; f.: an island in the Ionian sea, off the coast of Elis; now *Zante*.

Zéphýrus, -i; m.: *west wind* (Ζέφυρος).

ABBREVIATIONS.

| | | | |
|-----------------|---------------|-----------------|--------------|
| a. | active. | m. | masculine. |
| abl. | ablative. | n. | neuter. |
| acc. | accusative. | nom. | nominative. |
| adj. | adjective. | num. | numeral. |
| adv. | adverb. | part. | participle. |
| comp. | comparative. | perf. | perfect. |
| conj. | conjunction. | plur. | plural. |
| dat. | dative. | prep. | preposition. |
| dep. | dependent. | pron. | relative. |
| f. | feminine. | sing. | singular. |
| indecl. | indeclinable. | sup. | supine. |
| indef. | indefinite. | superl. | superlative. |
| interj. | interjection. | v. | verb. |

The words in brackets either indicate the derivation of a word or are closely akin to it.

VOCABULARY.

A.

ā, āb, prep. with abl. *from, by*.
 abdūco, ēre, xi, ctum, *lead away*.
 ābēo, īre, īvi or īi, itum, *go away*.
 ablātus, see *aufero*.
 abrumpo, ēre, rūpi, ruptum, *break off, break asunder*.
 abruptus, a, um, adj., *broken off; precipitous*.
 abscindo, ēre, scidi, scissum, *rend away* (ab; scindo, σχίζω).
 abscondo, ēre, didi, ditum, *hide; cause to disappear* (ab; condo).
 absūmo, ēre, mpsi, mptum, *devour; destroy*.
 ac, see *atque*.
 accēdo, ēre, cessi, cessum, *go to or near; approach* (ad; cedo).
 accessus, ūs, m. *approach*.
 accipio, ēre, cēpi, ceptum, *receive*.
 ācer, cris, cre, adj. *sharp, fierce* (ἀκρίς, root ακ).
 ācūtus, a, um, adj. *sharp*.
 ād, prep. with acc. *to, towards; close to*.
 addico, ēre, xi, ctum, *assign to, adjudge*.
 addo, ēre, didi, ditum, *add, join to*.
 ādēō, adv. *to such an extent; giving emphasis indeed*.
 adiābilis, e, adj. *that may be spoken to*.
 adiecto, āre, āvi, ātum, *endeavour to obtain; keep grasping*.

adfero, ferre, adtūli, adlātum, *bring to; sese adferre advance*.
 (adfor), āri, ātus sum, *speak to, address*.
 adgnosco, ēre, gnōvi, gnitum, *recognize* (ad; (g)nosco).
 adgrēdior, ī, gressus sum, *advance advance to, attack, approach*.
 ādīmo, ēre, ēmi, emptum, *take away*.
 adlābor, ī, lapsus sum, with dat. *glide to*.
 admōvēo, ēre, mōvi, mōtum, *move to; bring to*.
 adnitor, ī, nisus, or nixus sum, *lean upon; use effort, strive*.
 ādōleo, ēre, ūi, ādultum, *grow up; make to burn* (see l. 547).
 ādōperio, īre, ūi, opertum, *cover up*.
 ādōro, āre, āvi, ātum, *pray to; entreat*.
 adpāreo, ēre, ūi, itum, *appear*.
 adpello, ēre, pūli, pulsum, *drive to*.
 adsto, āre, stīti, no sup. *stand by or near; stand ready to hand*.
 adsum, esse, fui, *am present*.
 advēho, ēre, vexi, vectum, *carry to; in pass. sail to, voyage to*.
 adversus, a, um, adj. *turned towards; opposite* (ad, verto).
 ādýtum, ī, n. *the innermost shrine of a temple* (ἀδύτον, the place unentered).
 aeger, gra, grum, adj. *sick, suffering*.
 aequālis, e, adj. *of equal size; equal*.
 aequo, āre, āvi, ātum, *make equal equal, rival*.

- aequor**, ōris, n. *level surface; sea.*
- āēr**, āēris, m. *air* (ἀήρ).
- āērīus**, a, um, adj. *rising into the air.*
- aes**, aeris, n. *brass; brass trumpet; aera, brazen cymbals.*
- aestas**, ātis, f. *summer.*
- aestus**, ūs, m. *heat; boiling movement (of the sea), surge, tide.*
- aethēr**, ēris, m. *bright upper air, sky* (αἰθήρ).
- aethra**, ae, f. *pure brightness of the sun; bright light* (αἶθρα).
- aevum**, i, n. *age, time* (αἰών).
- āger**, āgri, m. *field* (ἀγρός).
- aggēro**, ēre, gessi, gestum, *carry to, heap up.*
- āgīto**, āre, āvi, ātum, *keep moving; hunt, pursue.*
- āgo**, ēre, ēgī, actum, *put in motion; drive; in imperat. age, agite, come now!* (ἀγω).
- agrestis**, e, adj. *of the country, rural.*
- alo**, v. defect. *say; 3rd pers. sing., āit, says he.*
- āla**, ae, f. *wing.*
- albus**, a, um, adj. *white.*
- ālius**, a, ud, adj. *another, other; alius . . alius one . . another* (ἄλλος).
- almus**, a, um, adj. *nourishing; kindly; propitious* (alo).
- ālo**, ēre, ūi, ltum, and tum, *nourish.*
- alter**, tēra, tērum, adj. *one of two, another, a second.*
- alternus**, a, um, *alternating, by turns.*
- altrix**, icis, f. *one who nourishes, nurse.*
- altus**, a, um, adj. *high; deep; altum as subst. the deep.*
- ambēdo**, ēre, ēdi, ēsum *eat round* (ambi, ἀμφί; edo).
- ambīgūus**, a, um, adj. *doubtful; uncertain.*
- āmens**, ntis, adj. *out of one's mind; frantic.*
- āmictus**, ūs, m. *clothing* (amicio).
- āmicus**, i, m. *friend.*
- āmicus**, a, um, adj. *friendly.*
- āmitto**, ēre, mīsi, missum, *let go; lose.*
- amnis**, is, m. *stream.*
- āmo**, āre, āvi, ātum, *love.*
- āmor**, ōris, m. *love.*
- amplector**, i, plexus sum, *embrace.*
- amplus**, a, um, adj. *large, spacious; amplius comp. adv. more, further.*
- an**, conj. *whether, or, always interrog.*
- anceps**, cīpitis, adj. *with two heads; double; doubtful.*
- ancōra**, ae, f. *anchor* (ἀγκυρα).
- angustus**, a, um, adj. *narrow* (ango, ἀγχω, squeeze).
- ānīma**, ae, f. *breath, life.*
- ānīmal**, ālis, n. *living being; animal.*
- ānīmus**, i, m. *mind* (ἄνεμος).
- annus**, i, m. *year.*
- antē**, adv. and prep. with acc. *before; in front of; beyond: ante . . quam before that.*
- antenna**, ae, f. *sail-yard* (ἀνταείνω stretch out).
- antiquus**, a, um, adj. *ancient* (ante).
- antrum**, i, n. *cave* (ἀντρον).
- āpērio**, ire, ūi, ertum, *open.*
- apto**, āre, āvi, ātum, *make fit; adjust; prepare.*
- āquīlo**, ōnis, m. *the North wind.*
- āra**, ae, f. *altar.*
- arbor**, ōris, f. *tree.*
- arcus**, ūs, m. *bow.*
- ardūus**, a, um, adj. *high, lofty.*
- āreo**, ēre, ūi, no sup. *am dry, parched.*

argentum, i, n. *silver; silver plate* (ἀργύριον, ἀργός *shining*).

arma, ōrum, n. plur. *arms*.

armentum, i, n. *herd (aro)*.

armisōnus, a, um, adj. *sounding with arms*.

armo, āre, āvi, ātum, *furnish with arms; arm*.

āro, āre, āvi, ātum, *plough (ἀρόω)*.

arrīpiō, ēre, rīpi, reptum, *seize upon (ad; rapio)*.

artus, ūs, m. *joint (ἀρπίσκω)*.

arvum, i, n. *ploughed land, field (aro)*.

arx, arcis, f. *place of defence, citadel* (arceo, ἀρκέω, ἀρκή).

aspectus, ūs, m. *sight, appearance*.

aspergo, Inis, f. *sprinkling; spray* (ad; spargo).

aspéro, āre, āvi, ātum, *make rough*.

aspiciō, ēre, spexi, spectum, *see, behold*.

ast. See at.

astrum, i, n. *star (ἄστρον)*.

at, ast, conj. *but*.

āter, tra, trum, adj. *black, gloomy*.

atquē, ae, conj. *and, and also*.

attollo, ēre, no. perf. or sup. *lift, raise up*.

attōnitus, a, um, adj. *thunderstruck, amazed*.

auctor, ōris, m. *one who produces; founder (augeo)*.

audio, Ire, Ivi or Ii, Itum, *hear*.

aufēro, ferre, abstūli, ablatum, *carry off; remove (ab; fero)*.

augūrium, ūi, n. *omen by the utterance of birds, omen (avis; garrio)*.

aula, ae, f. *court, hall (αὐλή)*.

aura, ae, f. *air, breeze (αὔρα)*.

auris, is, f. *ear*.

aurum, i, n. *gold*.

auspex, Icis, m. *one who watches the flight of birds, diviner; protector, guardian (avis; spicio)*.

auspicium, ūi, n. *watching of birds; augury; as this was done by the general, leadership*.

Auster, tri, m. *the South wind (αὔω, scorch)*.

aut, conj. *or*.

autem, conj. *but, now (αὐτά)*.

auxilium, ūi, n. *help*.

āvārus, a, um, adj. *greedy (aveo)*.

āvello, ēre, velli or vulsi, vulsum, *tear away*.

āverto, ēre, ti, sum, *turn away*.

āvidus, a, um, adj. *desiring; eager*.

āvunculus, i, m. *maternal uncle*.

B.

bāca (bacca), ae, f. *berry*.

bacchor, āri, ātus sum, *revel, celebrate Bacchic rites*.

bārathrum, i, n. *abyss, pit* (βάραθρον).

barba, ae, f. *beard*.

bellum, i, n. *war (=duellum, a contest between two)*.

bis, num. adv. *twice (=duis)*.

bōnus, a, um, adj. comp. *mēlior, superl. optimus, good*.

bracchium, ūi, n. *arm* (βραχίον).

brēvis, e, adj. superl. *brevissimus, short* (βραχύς).

C.

cācūmen, Inis, n. *summit*.

cādo, ēre, cēcidi, cāsūm, *fall*.

caecus, a, um, adj. *blind, dark; secret, hidden*.

caedes, is, f. *slaughter*.

caedo, ēre, cēcidi, caesūm, *cause to fall; cut down, slay*.

caelicōla, ae, m. and f. *one who dwells in heaven, heavenly being*.

- caelum, i, n. *heaven*.
- caerulēus, a, um, adj. *sea-coloured; dark blue, dark*.
- caespes, Itis, m. *turf*.
- cāligo, Inis, f. *thick darkness*.
- cālor, ōris, m. *heat, warmth*.
- cāmīnus, i, m. *furnace (κάμινος)*.
- campus, i, m. *field, plain*.
- candeo, ěre, tii, no sup. *am white; am at a white heat, am hot*.
- candor, ōris, m. *whiteness*.
- cānis, is, m. and f. *dog (κύων)*.
- cāno, ěre, cēcīni, cantum, *sing; prophesy*.
- cāpesso, ěre, essīvi or essīi, essītum, *seize eagerly, seize*.
- cāpio, ěre, cēpi, captum, *take*.
- cāprīgēnus, a, um, adj. *born from a goat*.
- captīvus, a, um, adj. *taken prisoner, captive*.
- capto, āre, āvi, ātum, intens. *endeavour to seize, seek to catch*.
- cāput, pītis, n. *head (κεφαλή)*.
- carbāsus, i, f. *sail; heteroclitē plur.*
- carbasa, orum, n.
- cardo, Inis, m. *pivot, hinge*.
- cārīna, ae, f. *keel*.
- carmen, Inis, n. *song; oracle, verse*.
- castra, ōrum, n. plur. *camp*.
- castus, a, um, adj. *chaste, pure (καθαρός)*.
- cāsus, ūs, m. *fall; chance, misfortune (cado)*.
- cauda, ae, f. *tail*.
- causa, ae, f. *cause, reason*.
- cautes, is, f. *crag, rock*.
- cāverna, ae, f. *hollow, cavern (cavus)*.
- cāvo, āre, āvi, ātum, *hollow out*.
- cāvus, a, um, adj. *hollow*.
- cēdo, ěre, cessi, cessum, *go away, withdraw; with dat. yield to; pass into the hands of*.
- cēlōbro, are, āvi, ātum, *crowd; celebrate, make famous, honour*.
- cēler, ěris, ěre, adj. *swift*.
- cēlěro, āre, āvi, ātum, *quicken, hasten*.
- celsus, a, um, adj. *lofty*.
- centum, num. adj. *indecl. hundred (ἑκατόν)*.
- cerno, ěre, crēvi, crētum, *distinguish, see (κρίνω)*.
- certāmen, Inis, n. *contest*.
- certātīm, adv. *with contentm̄; emulously*.
- certo, āre, āvi, ātum, *strive, struggle*.
- certus, a, um, adj. *determined; sure, certain (cerno)*.
- cervix, icis, f. *neck (cer- = κάρα; veho)*.
- cesso, āre, āvi, ātum, *loiter*.
- cēterus, a, um, adj. *the other, the rest of; cetera, as subst. the other things*.
- chlām̄ys, ūdis, f. *broad woollen upper garment worn in Greece, cloak (χλαμύς)*.
- cīeo, ěre, cīvi, cītum, *rouse, stir up*.
- cingo, ěre, nxi, nctum, *surround*.
- cinis, ěris, m. *ashes*.
- circūitus, ūs, m. *a going round, circuit*.
- circum, adv. and prep. with acc. *around*.
- circumflecto, ěre, flexi, flexum, *bend round*.
- circumfundo, ěre, fūdi, fūsum, *pour around*.
- circumspicio, ěre, spexi, spectrum, *look round; look round upon*.
- circumvōlo, āre, āvi, ātum, *fly round*.
- circumvolvo, ěre, no perf. vōlūtum, *roll round; in pass. roll round in intrans. sense*.
- clām̄or, ōris, m. *shout*.
- clangor, ōris, m. *sound, scream (κλάζω, κλαγγή)*.

clārus, a, um, adj. *clear, distinct bright.*

classis, is, f. *fleet.*

claudio, ěre, si, sum, shut.

claustrum, i, n. *barrier (claudio).*

clĭpĕus, i, m. *round shield (καλύπτω).*

cōeo, ĩre, ĩvi or ĩi, ĩtum, come together; grow solid.

coepi, isse, ptum, v. *defective begin.*

cognātus, a, um, adj. *kindred, of one race (cum, (g)natus).*

cognōmen, inis, n. *a like name (cum, (g)nomen).*

cognosco, ěre, gnōvi, gnitum, become acquainted with, learn (cum, (g)nosco).

cōgo, ěre, cōĕgi, cōactum, drive together; compel, force (cum; ago).

cōhibeo, ěre, ũi, ĩtum, hold together; hold in, restrain (cum; habeo).

cōhors, tis, f. *enclosed place; mass of troops; multitude.*

collis, is, m. *hill.*

collum, i, n. *neck.*

cōlo, ěre, cōlŭi, cultum, inhabit; cultivate, till.

cōma, ae, f. *hair; locks (κόμη).*

cōmans, ntis, adj. *hairy, covered with hair.*

cōmĭtor, ĩri, ĩtus sum, accompany.

commisceo, ěre, ũi, mistum or mixtum, mix together.

committo, ěre, mĭsi, missum, join together; join to.

compello, ĩre, ĩvi, ĩtum, address, accost.

complĕo, ěre, ĩvi, ětum, fill up.

compōno, ěre, pōsŭi, pōsitum, put together; build.

concedo, ěre, cessi, cessum, yield, grant.

concoeo, ĩre, ĩvi, ĩtum (or concio, ĩre) rouse, stir up.

concĭllium, ĩi, n. *assembly (cum and root of καλέω).*

conclāmo, ĩre, ĩvi, ĩtum, cry out, cry loudly.

concoro, dis, adj. *with like heart; harmonious (cum; cor).*

condo, ěre, didi, ditum, put together; lay up; hide.

conficio, ěre, fĕci, fectum, bring to an end; wear away, wear out.

configo, ěre, ĩxi, fixum, pierce.

confundo, ěre, fŭdi, fŭsum, pour together with, mix with.

cōnifer, ěra, ěrum, adj. *cone-bearing.*

coniŭgium, ĩi, n. *wedlock.*

coniunx, ŭgis, m. and f. *husband; wife (cum, iungo).*

cōnor, ĩri, ĩtus sum, endeavour, attempt.

consĕro, ěre, sĕvi, situm, sow, plant thickly.

consĕro, ěre, sĕrŭi, sertum, join, fasten together.

consido, ěre, sĕdi, sessum, sit down; settle down.

consisto, ěre, stĭti, stĭtum, stand.

conspicio, ěre, spexi, spectum, view, descry.

consto, ĩre, stĭti, stĭtum, stand firm; am settled.

contactus, us, m. *touch (cum; tango).*

contemno, ěre, mpsi, mptum, despise.

conterreo, ěre, ũi, ĩtum, alarm greatly; terrify.

conticesco, ěre, cŭi, no sup. inceptive, become silent.

contĭneo, ěre, ũi, tentum, hold together; keep in, check.

contĭnŭo, adv. *immediately, forthwith (cum; teneo).*

contorqueo, ěre, torsĭ, tortum, twist or turn vigorously.

contrā, adv. and prep. with acc. *opposite; in reply to; in reply; on the other hand.*

contrāho, ēre, traxi, tractum, *draw together; assemble.*

conlustro, āre, āvi, ātum, *view, survey.*

conūbium, ūi, n. *marriage.*

cōnus, i, f. *cone; peak of helmet.*

convello, ēre, velli or vulsi, vulsum, *tear loose, rend apart.*

cōram, adv. *face to face.*

cornēus, a, um, adj. *of cornelwood.*

cornu, ūs, u. *horn (κέρας).*

cornum, i, n. *the fruit of the cornel-tree (cornus), cornelberry.*

cōrōna, ae, f. *garland, chaplet.*

corpus, ōris, n. *body.*

corrīpio, ēre, ūi, reptum, *snatch eagerly.*

corrumpo, ēre, rūpi, ruptum, *break up; spoil.*

cortex, icis, m. and f. *bark.*

cortina, ae, f. *caldron.*

crātēr, ēris, m. *mixing-bowl (κρατήρ, κεράννυμι).*

crēber, bra, brum, adj. *frequent, numerous.*

crēbresco, ēre, ūi, no sup. incept. *become frequent.*

crēdo, ēre, dīdi, dītum, with dat. *believe.*

crēpīto, āre, no perf. or sup. *crackle; rustle.*

cresco, ēre, crēvi, orētum, *grow.*

crinis, is, m. *hair.*

crista, ae, f. *crest.*

crūdēlis, e, adj. *cruel.*

crūentus, a, um, adj. *bloody.*

crūor, ōris, m. *blood.*

cūbile, is, n. *couch.*

cultrix, icis, f. *one who inhabits, inhabitant.*

cultus, ūs, m. *cultivation; dress, attire (colo).*

cum, conj. *when.*

cum, prep. with abl. *with; always put after the personal pronouns, me, te, se, nobis, vobis, e.g. mecum.*

cūnābūla, ōrum, n. plur. *cradle.*

cunctus, a, um, adj. *all, the whole (=coniunctus).*

cūpressus, i, f. or in its Greek form cyparissus, *cypress-tree (κυπάρισσος).*

cūra, ae, f. *care; an object of care.*

cūro, āre, āvi, ātum, *am careful, am careful to, care about.*

curvo, ēre, cūourri, oursum, *run.*

currus, ūs, m. *chariot.*

cursus, ūs, m. *course, voyage.*

curvo, āre, āvi, ātum, *make round, bend.*

curvus, a, um, adj. *bent.*

custos, ōdis, m. and f. *guardian.*

cymbium, ūi, n. *small cup; basin, bowl (κυμβίον dimin. of κύμβα).*

cypārissus, see cupressus.

D.

dē, prep. with abl. *from, down from; out of; according to; concerning.*

dēa, ae, f. *goddess.*

dēbēo, ēre, ūi, Itum, *owe (de; habeo).*

dēcīpio, ēre, cēpi, ceptum, *deceive.*

dēdūco, ēre, xi, ctum, *draw down; of ships launch.*

dēfēro, ferre, tūlli, lātum, *bring down, carry to.*

dēhinc, (often as monosyllable) adv. *thereafter.*

dēicio, ēre, iēci, iectum, *cast down.*

dēinde, (often as monosyllable) adv. *then, thereafter.*

dēlābor, i, lapsus, sum, *glide down.*

dēlēgo, ēre, lēgi, lectum, *choose out.*

dēlphiz, inis, m. *dolphin (δελφίν).*

demitto, ěre, mġsi, missura, *send down, lower*; demissus as adj. *humble*.

dĕmo, ere, mġsi, nptum, *take away*.

dĕmōror, āri, ātus sum, *delay, detain*.

dĕnīquĕ, adv. *at last*.

dĕns, tis, m. *tooth* (δδός).

dĕnsus, a, um, adj. *thick*.

dĕnuntio, āre, āvi, ātum, *send solemn message about*; *threaten*.

dĕpōno, ěre, pōstī, pōsitum, *lay aside*.

dĕrīgesco, ěre, rīgī, *become stiff*; *freeze*.

dĕrīpio, ěre, tī, reptum, *tear off*.

dĕscribo, ěre, psi, ptum, *write down*.

dĕsĕro, ěre, ui, sertum, *abandon*.

dĕsertus, a, um, adj. *desolate*.

dĕsīdo, ěre, sĕdī, no sup. *sink down*.

dĕus, i, m. *god*; gen. pl. deum or deorum; di and dis are often used for dei and deis in plur.

dextĕr, tĕra, tĕrum, or tra, trum, adj. *on the right*; dextĕra or dextra (sc. manus) as subst. f. *right hand* (δεξιός).

dīco, ěre, xi, ctum, *point out, tell*; *say*; *call, name* (δίκωμι).

dictum, i, n. *word*.

dīduco, ěre, xi, ctum, *draw apart, separate* (dis; duco).

dīes, ēi, m. (in sing. often fem.) *day*.

dīffīdo, ěre, dīffīsus sum, semi depon., with dat. *distrust*.

dīgĕro, ěre, gĕssi, gĕstum, *carry apart*; *distribute, arrange* (dis; gero).

dīgnor, āri, ātus sum, *deem worthy*.

dīgnus, a, um, adj. *worthy, worthy of* (with abl.); *deserved*.

dīgredīor, i, gressus sum, *depart*.

dīgressus, ūs, m. *departure*.

dīmōveo, ěre, mōvi, mōtum, *move apart, disperse* (dis; moveo).

dīrīpio, ěre, ui, reptum, *tear asunder*; *p'under* (dis; rapio).

dīrus, a, um, adj. *fearful, terrible*.

dīscerno, ěre, orĕvi, orĕtum, *separate, mark off, distinguish*; *see* (dis; cerno, κρίνω).

dīscō, ěre, dīdīol, no sup. *learn*.

dīscrimĕn, Inis, n. *that which divides, separation*; *a critical time, crisis* (dis; cerno).

dīspĕndīum, ūi, n. *weighing out*; *expense* (dispendo).

dīspĕrgo, ěre, rsi, rsum, *scatter*.

dīspōno, ěre, pōstī, pōsitum, *put in different places*; *arrange*.

dīssīlio, ěre, tī, no sup. *leap apart* (dis; salio).

dīsto, āre, no perf. or sup. *stand apart*; *am separated*.

dīva, ae, f. *goddess*.

dīversus, a, um, adj. *turned in a different direction*; *opposite*; *distant*.

dīvīdo, ěre, vīsi, vīsum, *divide, separate*.

dīvīnus, a, um, adj. *belonging to the gods, divine*.

dīvus, i, m. gen. plur. *divum, deity*.

dō, dāre, dēdī, dātum, *give* (δίδωμι).

dōceo, ěre, tī, doctum, *teach*; *inform about*.

dōmīna, ae, f. *mistress*; *applied to a goddess, queen*.

dōmīnor, āri, ātus sum, *hold sway*.

dōmus, ūs, f. *house, locative domi, at home* (δῶμος).

dōnum, i, n. *gift*.

dūbīto, āre, āvi, ātum, *am doubtful*; *am doubtful about*: dubitandus to be regarded with doubt; *doubtful*.

dūco, ěre, xi, ductum, *lead*.

dulcis, e, adj. *sweet* (γλυκός).

dum, conj. *while*.

dūo, ae, o, num. adj. *two* (δύο).

dūrus, a, um, adj. *hard; hardy, difficult, dangerous.*

dux, dūcis, m. and f. *leader.*

E.

eccē, interj. *lo! behold!*

ecqui, quae, or qua, quod, interrogative pronom. adj. *is there any?*

ecquis, no fem., quid, interrogative pronom. subst. *does any one? ecquid?* used as adv. *does at all?*

ēdico, ēre, xi, ctum, *speak out; proclaim.*

effēro, ferre, extūli, elātum, *carry forth; raise up.*

effigies, ei, f. *likeness (ex; fingo).*

effōdio, ēre, fōdi, fossum, *dig out.*

effor, āri, fātus sum, *speak out, utter.*

effūgio, ēre, fūgi, fūgitum, *escape, escape from.*

effundo, ēre, fūdi, fūsum, *pour forth.*

ēgō, pers. pron. *I (ἐγώ).*

ēgrēdior, i, gressus sum, *step out; disembark.*

ēlēphantus, i, m. *ivory (ἐλέφας).*

ēlido, ēre, si, sum, *dash out or up.*

ēlōquor, i, locūtus sum, *speak out.*

ēn, interj. *behold (ὦν).*

ēnitor, i, nisus or nixus sum, *bring forth (children).*

ensis, is, m. *sword.*

ēo, ire, ivi or ii, itum, *go.*

ēpūlor, āri, ātus sum, *feast.*

ēquidem, adv. *verily, truly.*

ēquus, i, m. *horse (ἵππος).*

ergō, adv. *therefore; then.*

ērigo, ēre, rexi, rectum, *raise up.*

ērīpio, āre, ūi, reptum, *snatch away; save.*

erro, āre, āvi, ātum, *wander.*

error, ōris, m. *wandering*

eructo, āre, āvi, ātum, *belch forth (ἐρueύομαι).*

ērus, i, m. *master (often spelt herus).*

ēt, conj. *and; et..et, both..and.*

ētiam, conj. *also.*

ēvādo, ēre, si, sum, *go forth; pass beyond, escape from.*

ēverto, ēre, ti, sum, *overthrow.*

ex, e, prep. with abl. *out of (ἐξ).*

exaestūo, āre, āvi, ātum, *boil up.*

excēdo, ēre, cessi, cessum, with abl. *go forth from.*

excīo, ire, ivi or ii, itum and itum, *summon forth, arouse.*

excīpio, ēre, cēpi, ceptum, *receive in turn; receive; lie in wait for.*

excīto, āre, āvi, ātum, *arouse.*

excūtio, ēre, cussi, cussum, *shake off, dash away (ex, quatio).*

exerceo, ēre, ūi, itum, *keep busy; practise; harass.*

exōrior, iri, ortus sum, *arise.*

exōro, āre, āvi, ātum, *win by entreaty, pray earnestly for.*

expēdio, ire, ivi or ii, itum, *disentangle; make clear, explain (ex; pes).*

expleo, ēre, ēvi, ētum, *fill up.*

explōro, āre, āvi, ātum, *search out.*

exposco, ēre, pōposci, no sup. *demand or beg earnestly.*

exquiro, ēre, quisivi, quisitum, *search out.*

exsēcor, āri, ātus sum, *curse strongly.*

exserto, āre, āvi, ātum, *thrust forth constantly.*

exsiliūm, ii, n. *exile, banishment; place of exile.*

exspargo, ēre, rsi, rsum, *scatter abroad.*

exspiro, āre, āvi, ātum, *breathe out.*

extrūo, ēre, struxi, structum, *build up.*

exsul, ūlls, m. and f., *an exile*.
 exsulto, āre, āvi, ātum, *leap up*.
 exsūpĕro, āre, āvi, ātum, *rise above*;
surpass; pass.

externus, a, um, adj. *foreign*.

exterreo, ěre, ūi, Itum, *frighten*
greatly; terrify.

extrēmus, a, um, sup. adj. *outmost*,
utmost.

exūro, ěre, ussi, ustum, *burn up*.

F.

fācies, ěi, f. *face; appearance*.

fācĭlis, e, adj. *easy*.

fācio, ěre, fĕci, factum, *make; cause*;
do. Passive flo fĕri, factus sum, *am*
made, become.

factum, i, n. *deed*.

falsus, a, um, adj. *deceived; false*,
counterfeit (falso, σφάλω)

fāma, ae, f. *report* (φήμη).

fāmes, is, f. *hunger*.

fāmūla, ae, f. *female servant*.

fāmūlus, i, m. *servant*.

fas, n. indecl. *divine law; what is*
lawful.

fastus, ūs, m. *pride*.

fāteor, ěri, fassus sum, *confess*.

fātum, i, n. *that which is spoken*;
destiny, fate.

fātūr, 3rd sing. pres. ind. of (for) fāri,
 fātus sum, *speak* (φημί).

fauces, ium, f. plur. *throat*.

fāvilla, ae, f. *hot ashes, embers*.

fĕlix, icis, adj. *happy, favourable*.

fĕnĕstra, ae, f. *window*.

fĕra, ae, f. *wild beast*.

fĕrĕ, adv. *almost*.

fĕrio, ire, no perf. or sup. *strike*.

fĕro, ferre, tĕli, lātum, *bear, carry*;
bring forth; bear, endure; say, report
 (φέρω).

ferrĕus, a, um, adj. *of iron*.

ferrum, i, n. *iron, sword*.

fessus, a, um, adj. *weary*.

fĕtus, ūs, m. *offspring, young*.

fĕdes, ěi, f. *faith, belief; trust*.

fĕdus, a, um, adj. *faithful*.

fĕgo, ěre, fixi, fixum, *fix, fasten*.

fĕngo, ěre, finxi, fĕctum, *form, mould*
make, invent.

finis, is, m. and f. *end*.

fĕo, see facio.

fĕrmo, āre, āvi, ātum, *make strong*.

fĕstŭla, ae, f. *shepherd's pipe, Pan-*
pipe.

flamma, ae, f. *flame* (φλέγω).

flammo, āre, āvi, ātum, *inflame, set*
on fire.

fĕtus, ūs, m. *weeping; tears*.

fluctus, ūs, m. *wave*.

flŭidus, a, um, adj. *flowing*.

flŭmen, inis, n. *river, stream*.

flŭo, ěre, fluxi, fluxum, *flow*.

flŭvius, ūi, m. *river*.

fŕocus, i, m. *hearth*.

foedo, āre, āvi, ātum, *make foul*,
pollute.

foedus, a, um, adj. *foul*.

fŕolium, ūi, n. *leaf* (φύλλον).

forma, ae, f. *form, shape*.

formĭdo, Inis, f. *fear, dread*.

formĭdo, āre, āvi, ātum, *fear, dread*.

fortĕ, adv. *by chance* (really abl. of
 fors).

fortŭna, ae, f. *chance; fortune*;
condition.

frango, ěre, frĕgi, fractum, *break*
 (ρήγνυμι).

frāter, tris, m. *brother*.

frĕnum, i, n. *bridle*.

frĕtum, i, n. *strait* (of the sea), *sea*.

frĭgidus, a, um, adj. *cold* (ψίφος).

frondeo, ēre, no perf. or sup. *have leaves, am full of leaves.*

frons, dis, f. *leaf.*

frons, tis, f. *brow, forehead.*

frūor, i, fructus, and fruitus sum, with abl. *enjoy.*

frustum, i, n. *piece, fragment of food.*

fūga, ae, f. *flight.*

fūgio, ēre, fūgi, fūgitum, *flee; escape* (φεύγω).

fūgo, āre, āvi, ātum, *put to flight.*

fulmen, Inis, n. *thunderbolt.*

fūmo, āre, āvi, ātum, *smoke.*

fūmus, i, m. *smoke.*

fundo, ēre, fūdi, fusum, *pour.*

fundus, i, m. *bottom.*

fūnis, is, m. *rope, cable.*

fūnus, ēris, n. *funeral.*

fūro, ēre, ūi, no sup. *rave, rage.*

furtim, adv. *by stealth* (fur, φώρ).

G.

gālĕa, ae, f. *helmet.*

gĕlĭdus, a, um, adj. *freezing, cold* (gelu).

gĕmĭnus, a, um, adj. *twin, twofold.*

gĕmĭtus, ūs, m. *groaning.*

gĕnĕrātor, ōris, m. *producer.*

gĕnĭtor, ōris, m. *father* (gigno).

gens, tis, f. *family, clan.*

gĕnu, ūs, n. *knee* (γόνυ).

gĕnus, ēris, n. *race, family* (γένος).

gĕro, ēre, gessi, gestum, *bear, carry; wage* (war).

gĕstāmen, Inis, n. *a thing borne or worn.*

glāciālis, e, adj. *icy.*

glĕba, ae, f. *clod.*

glĕbus, i, m. *ball.*

glĕmĕro, āre, āvi, ātum, *roll together.*

grādĭor, i, gressus sum, *walk.*

grādus, ūs, m. *step.*

grāmen, Inis, n. *grass.*

grātus, a, um, adj. *pleasing.*

grāvis, e, adj. *heavy* (βαρύς).

grēmĭum, ūi, n. *lap.*

gūbernātor, ōris m. *steersman, pilot* (κυβερνήτης).

gurgēs, Itis, m. *whirlpool.*

gutta, ae, f. *drop.*

H.

hābeo, ēre, ūi, Itum, *have, hold.*

hābito, āre, āvi, ātum, *inhabit; dwell*

hābitūs, ūs, m. *dress, garb.*

haereo, ēre, haesi, haesum, with dat *stick to, cleave to; stop, halt.*

hāmus, i, m. *hook; link* (of a coat of mail).

hārĕnā, ae, f. *sand.*

hastĭle, is, n. *spear-shaft.*

haud, adv. *not.*

herba, ae, f. *blade of grass, grass.*

hĕrōs, ōis, m. *hero* (ήρως).

heu, interj. *alas!*

hĭc, adv. *here; at this time or place; hereupon.*

hĭc, haec, hōc, dem. pron. *this.*

hiemps, hĭemis, f. *winter; storm* (χειμών).

hinc, adv. *hence.*

hisco, ēre, no perf. or sup., *open the mouth.*

hōmo, Inis, m. *man.*

hōnor, ōris, m. *honour; dignity; an honouring; gift; sacrifice.*

hōra, ae, f. *hour; season* (ώρα).

horrendus, a, um, adj. *dreadful* (strictly gerundive of horreo).

horreo, ēre, no perf. or sup. *shudder, shiver; stand bristling; shudder at, dread.*

horresco, ěre, horrĭi, no sup. *begin to shudder; shudder at, dread.*

horrĭdus, a, um, adj. *making to shudder, horrible.*

horrĭfĭcus, a, um, adj. *horrible.*

horror, ěris, m. *shivering; dread, terror.*

hortor, ěri, ětus sum, exhort, encourage.

hospĭtĭum, ĩi, n. *the relation between host and guest, hospitality; place where hospitality is received, friendly spot.*

hospĭtus, a, um, adj., hospitable.

hostĭlis, e, adj. *belonging to an enemy, hostile.*

hostis, is, m. *stranger; enemy.*

huc, adv. *hither.*

hŭmilis, e, adj. *low.*

hŭmus, i, f. *ground; humi, on the ground; humo, from the ground.*

hŭmĕnĕus, i, m. *god of marriage; marriage (Υμεναίος).*

I.

ĭaceo, ěre, ũi, ĭtum, lie, lie down.

ĭacio, ěre, ĭeol, ĭactŭm, fling.

ĭacto, ěre, ĭvi, ĭtum, keep flinging; toss about.

ĭacŭlum, i, n. *javelin (iacto).*

ĭam, adv. *already, by now, at last.*

ĭanŭa, ae, f. *door, gate.*

ĭgnĕrus, a, um, adj. *not knowing, ignorant; with gen. unacquainted with (ĭn.; gnarus, cf. gnosco).*

ĭgnis, is, m. *fire.*

ĭgnŏtus, a, um, adj. *unknown (ĭn; (g)nosco).*

ĭlex, ĭcis, f. *holm-oak.*

ĭmĕgo, ĭnis, f. *appearance, image (imitor=mimitor).*

ĭmber, bris, m. *rain (ὄμβρος).*

ĭmpĕrĭum, ĩi, n. *military command; dominion, empire.*

ĭmus, a, um, sup. adj. *lowest (pos. ĭnfĕrus, comp. ĭnfĕrior).*

ĭn, prep. with abl. *in, within, on; with acc. into, up to, against, with regard to, for.*

ĭnĕnis, e, adj. *empty.*

ĭncassum, adv. *in vain (=in cassum, for that which is empty).*

ĭncautus, a, um, adj., not careful, heedless.

ĭncendo, ěre, di, sum, set on fire.

ĭncertus, a, um, adj. *not sure, doubtful.*

ĭncĭdo, ěre, ĭcĭdi, ĭcĭsum, cut short, cut.

ĭncĭpio, ěre, cĕpi, ceptum, begin.

ĭnconsultus, a, um, adj. *not advised.*

ĭncrĕdĭbĭlis, e, adj. *not to be believed, incredible.*

ĭncrĕpĭto, ěre, ĭvi, ĭtum, keep making a noise at, chide.

ĭncresco, ěre, crĕvi, crĕtum, grow up.

ĭndĕ, adv. *thence; after that.*

ĭndico, ěre, xi, ctum, proclaim publicly.

ĭndŭo, ěre, ũi, ũtum, put on; clothe, dress.

ĭnfandus, a, um, adj. *unutterable (ĭn, not; fari).*

ĭnfĕlix, ĭcis, adj. *unhappy; unfruitful.*

ĭnfĕrnus, a, um, adj. *belonging to the under world; infernal.*

ĭnfero, ferre, tŭli, latum, bring to; offer; inferre bellum, begin war, wage an aggressive war.

ĭnflammo, ěre, ĭvi, ĭtum, set on fire, kindle, enflame.

ĭnflexo, ěre, flexi, flexum, bend.

ĭnflŭo, ěre, ĭvi, ĭtum, blow up, swell out.

ĭnformis, e, adj. *shapeless.*

ĭnfredo, ěre, gnash with the teeth ĭn; frendo).

ĭngĕmĭno, ěre, ĭvi, ĭtum, redouble.

ingens, tis, adj. *huge*.
 ingrēdiōr, i, gressus sum, *advance*;
begin.
 inhorreo, ēre, ui, no sup. *stand on an*
end, bristle; *shiver*.
 inīquus, a, um, adj., *not level*;
adverse, hostile (in, aequus).
 iniūria, ae, f. *wrong, injury*.
 inrīgo, āre, āvi, ātum, *bring water to*;
overflow.
 inrūo, ēre, ūi, no sup. *rush on*.
 insānus, a, um, adj. *mad, frenzied*.
 inlābor, i, lapsus sum, with dat. *glide*
or steal into.
 inlētābilis, e, adj. *not joyous*.
 inlūvies, ēi, f. *dirt, filth*.
 inmānis, e, adj. *immeasurable, huge,*
monstrous; *awful* (in, and MA the root of
 metior).
 inmēmōr, ōris, adj. *forgetful*.
 inmensus, a, um, adj. *immeasurable,*
boundless (in; metior).
 inmergo, ēre, rsi, rsum, *plunge into*.
 inmēritus, a, um, adj. *undeserving*.
 inmītis, e, adj. *cruel*.
 inmitto, ēre, mīsi, missum, *send on or*
in; *let grow*.
 inmōtus, a, um, adj. *unmoved*.
 inmūgio, ire, ivi, or ii, no sup. *bellow*
or roar in anything.
 inmundus, a, um, adj. *unclean,*
filthy.
 inpello, ēre, pūli, pulsum, *drive on-*
ward, set in motion.
 inpēro, āre, āvi, ātum, *command*.
 inplācātus, a, um, adj. *not appeased*;
implacable.
 inpleo, ēre, ōvi, ōtum, *fill*.
 inpōno, ēre, pōsūi, pōsitum, *place*
upon.
 inpūnē, adv. *without punishment* (in;
 poena).

insēquor, i, sēcūtus sum, *follow on,*
go on to do something.
 insēro, ēre, ūi, sertum, *put or place in,*
insert.
 insignis, e, adj. *remarkable*.
 insomnis, e, adj. *sleepless*.
 insons, ntis, adj. *guiltless*.
 inspērātus, a, um, adj. *unhoped for*.
 instar, n. indecl. *likeness*.
 instauro, āre, āvi, ātum, *make to*
stand; *renew* (σταυρός, ἱστῆμι).
 instrūo, ēre, struxi, structum, *build*
up; *set in order*.
 insūla, ae, f. *island*.
 insūper, adv. *above, on the top*.
 insurgo, ēre, surrexi, surrectum, *rise*
up; with dat. *rise up over*.
 intēmērātus, a, um, adj. *unviolated*.
 intēmpestus, a, um, adj. *unseason-*
able.
 intendo, ēre, di, sum and tum, *stretch*
out.
 inter, prep. with acc. *between, among,*
luring.
 interdum, i, lv. *sometimes*.
 intērēā, adv. *meanwhile*.
 interlūo, ēre, no prep. or sup. *go be-*
tween and wash of rivers or the sea.
 interpres, ōtis, m. and f. *interme-*
diary agent; *intermediary between gods*
and men, soothsayer.
 intrēmo, ēre, ūi, no sup. *tremble*.
 intro, āre, āvi, ātum, *enter*.
 intūs, adv. *from within, within*.
 invādo, ēre, vāsi, vāsum, *go into,*
enter; *go against, attack*.
 invēnio, ire, vēni, ventum, *come upon,*
discover.
 invius, a, um, adj. *pathless*.
 involvo, ēre, vi, vōlūtum, *enroll, en-*
velop.
 ipse, a, um, pron. *self*; *him-, her-,*
itself.

ira, ae, f. *anger*.
 iter, Itineris, n. *journey* (eo, Itum).
 itĕrum, adv. *a second time*.
 iūbeo, ĕre, iussi, iussum, *bid, order*.
 iūgum, i, n. *that which joins; yoke; mountain ridge* (ζυγόν; iungo).
 iungo, ĕre, nxi, notum, *unite, join* (ζεύννμι).
 ius, iūris, n. *right; iura, laws*.
 iussum, i, n. *command*.
 iūvencus, i, m. *bullock, steer*.
 iūvĕnis, is, m. and f. originally adj. *young*; then used as subst. *youth*.
 iūventus, ūtis, f. *youth, body of young men*.
 iūvo, āre, iūvi, iūtum, *assist; iuvat impersonally it delights*.
 iuxtā, adv. and prep. with acc. *close at hand; near to* (iungo, sto).

L.

lābor, ōris, m. *toil*.
 lābor, i, lapsus sum, *glide, slip; fall down*.
 lac, lactis, n. *milk* (γάλα).
 lācĕro, āre, āvi, ātum, *tear, rend*.
 lācrīma, ae, f. *tear* (δάκρυον).
 lācrīmābilis, e, adj. *mournful*.
 lācrīmo, āre, āvi, ātum, *weep*.
 lācus, ūs, m. *lake*.
 laetitia, ae, f. *joyfulness, joy*.
 laetus, a, um, adj. *glad*.
 laevus, a, um, adj. *on the left; laeva, ae, f. (supply manus) left hand*.
 lambo, ĕre, i, no sup., *lick*.
 lampas, ādis, f. *torch, lamp* (λαμπάς).
 lānīgĕr, gĕra, gĕrum, adj. *wool-bearing* (lana, gero).
 lāpīdōsus, a, um, adj. *full of stones, stony* (lapis).
 lapsus, ūs, m. *gliding; gliding motion*.

lātĕ, adv. *far and wide*.
 lātĕbra, ae, f. (rare in sing.) *lurking-place, retreat*.
 lāteo, ĕre, ūi, Itum, *lie hid* (λανθάνω).
 lātus, a, um, adj. *broad*.
 lātus, ĕris, n. *sides*.
 laurus, i and ūs, f. *laurel*.
 lāvo, āre, lāvāvi or lāvī, lāvātum, lōtum and lautum, *wash* (λούω).
 laxo, āre, āvi, ātum, *loosen*.
 lĕbĕs, ctis, m. *basin of metal, used for the washing of the hands at meals* (λέβης).
 lĕgo, ĕre, lĕgi, lĕctum, *gather, collect; furl* (sails); *pick out; skim, pass over or by* (λέγω).
 lĕnis, e, adj. *gentle*.
 lento, āre, āvi, ātum, *make pliant, bend*.
 lentus, a, um, adj. *pliant, flexible, tough*.
 lĕo, ōnis, m. *lion* (λέων).
 lĕtifer, fera, fĕrum, adj. *death-bringing, deadly*.
 lĕtum, i, n. *death*.
 lĕvāmen, Inis, n. *alleviation, solace*.
 lĕvo, āre, āvi, ātum, *make light; alleviate*.
 lĕbens, ntis, adj. *willing*.
 lĕbo, āre, āvi, ātum, *offer a portion of something to the gods; pour out as a libation*.
 lĕcet, ĕre, ūit or lĕctum est, v. impers. *it is lawful*.
 lĕmen, Inis, n. *threshold*.
 lingua, ae, f. *tongue*.
 lĕnquo, ĕre, lĕqui, lĕctum, *leave* (λείπω).
 lĕntĕum, i, n. *linen-cloth, sail* (λίνον).
 lĕquĕfācio, ĕre, fĕci, factum, *make liquid, melt*.
 liquor, i, no perf. *am fluid; flow*.

litōrēus, a, um, adj. *on the shore*.
 litus, ōris, n. *shore*.
 lōco, āre, āvi, ātum, *place*.
 lōcus, i, m. plur. loci and loca, *place*.
 longaevus, a, um, adj. *long-lived*,
aged.
 longē, adv. *afar*.
 longinquus, a, um, adj. *distant*.
 longus, a, um, adj. *long*.
 lōquor, i, lōcūtus sum, *speak, say*.
 lōrica, ae, f. *breast-plate*.
 lūcidus, a, um, adj. *shining*.
 luctus, ūs, m. *grief* (lugeo).
 lūcus, i, m. *grove*.
 lūdus, i, m. *play*.
 lūes, is, f. *pestilence*.
 lūmen, inis, n. *light* (= lucmen, luceo).
 lūna, ae, f. *moon* (= lucna).
 lūpus, i, m. *wolf* (λύκος).
 lustrō, āre, āvi, ātum, *purify; pass*
round; pass over or by.
 lustrum, i, n. *that which is covered*
with water, morass; den, haunt of beasts
(luo).
 lu-ī, ūcis, f. *light* (cf. λευκός).

M.

mācies, ēi, f. *leanness*.
 mactō, āre, āvi, ātum, *slay in sacrifice*,
slay.
 mācūlo, āre, āvi, ātum, *spot, pollute*.
 maestus, a, um, adj. *mournful*.
 magnānīmus, a, um, adj. *high-*
souled.
 magnus, a, um, adj. comp. maior,
 sup. maximus, *great* (μέγας).
 māla, ae, f. *jaw* (mando, bruise, crush).
 mālus, a, um, adj. comp. peior, sup.
 pessimus, *bad*.
 mando, āre, āvi, ātum, *entrust to*
(inanus, do).
 mando, ēre, di, sum, *crush, chew*.

māneo, ēre, mansi, mansum, *remain*
 (μένω).
 mānifestus, a, um, adj. *palpable*,
clear (manus; fendo, strike).
 māno, āre, āvi, ātum, *flow*.
 mānus, ūs, f. *hand*.
 māre, is, n. *sea*.
 māritus, i, m. *husband*.
 māter, tris, f. *mother* (μητήρ).
 mēdius, a, um, adj. *middle* (μέσος).
 mēlior, us, adj. used as comp. of
 bonus, *better*.
 membrum, i, n. *limb, member*.
 mēmīni, isse, v. defect. *remember*
 (inens).
 mēmōro, āre, āvi, ātum, *recall, relate*.
 mens, tis, f. *mind*.
 mensa, ae, f. *table*.
 mēreor, ēri, Itus sum, *deserve; mereo*,
 ēre, ūi, Itum is also used.
 mērito, adv. *deservedly*.
 mērum, i, n. *pure wine*.
 mēta, ae, f. *the measuring thing;*
pillar round which chariots turned in the
circus; goal; headland.
 mētus, ūs, m. *fear*.
 miles, Itis, m. *soldier; as a collective*
noun soldiery.
 mīnae, ārum, f. plur. *threats*.
 mīnor, āri, ātus sum, *threaten*.
 mīnor, us, adj. used as comp. of par-
 vus, *less; minores* as subst. *descendants,*
posterity.
 mīnus, adv. *less*.
 mirābilis, e, adj. *wonderful*.
 mīrus, a, um, adj. *wonderful*.
 misceo, ēre, ūi, mistum and mixtum,
mingle (μίγνυμι).
 miser, ēra, ērum, adj. *wretched*.
 misērandus, a, um, adj. *pitiāble*
 (gerundive of miseror).
 mīsēror, āri, ātus sum, *pity*

mltto, ēre, mlai, missum, *send*.
 mōdō, adv. *only*.
 moenia, ium, n. plur. *walls, fortifications* (munio).
 mōles, is, f. *mass, bulk*.
 mōlior, iri, itus sum, *do or make with toil, accomplish*.
 mōneo, ēre, ūi, Itum, *warn; warn of*.
 mōnimentum, i, n. *reminder, memorial* (moneo).
 mons, tis, m. *mountain*.
 monstro, āre, āvi, ātum, *show*.
 monstrum, i, n. *omen; prodigy, monster* (moneo).
 mōra, ae, f. *delay*.
 mōriōr, i, mortuus sum, *die*.
 mōror, āri, ātus sum, *delay*.
 mors, tis, f. *death*.
 morsus, ūs, m. *bite* (mordeo).
 mortālis, e, adj. *belonging to death; mortal; human*.
 mōs, mōris, m. *custom*.
 mōveo, ēre, mōvi, mōtum, *move*.
 mox, adv. *soon*.
 mūgio, ire, ivi or ii, itum, *bellow* (μυκάομαι).
 multus, a, um, adj. *much, many a, in plur. many*.
 mūnus, ēris, n. *gift*.
 murmur, ūris, n. *murmur*.
 mūrus, i, m. *wall*.
 muto, āre, āvi, ātum, *change*.
 myrtus, i and ūs, f., *myrtle*.

N.

nam, namque, conj. *for*.
 nascor, i, natus sum, *am born*.
 nāto, āre, āvi, ātum, *swim*.
 nātus, i, m. *son; in plur. offspring*.
 nauta, ae, ni, sailor (ναύτης).
 nauticus, a, um, *belonging to sailors*.

nāvis, is, f. *ship* (ναῦς).
 nāvifrāgus, a, um, adj. *causing shipwreck* (navis; frango).
 nē, adv. with imper. *not, do not; conj. with subj. lest*.
 -nē, interrogat. particle appended to other words.
 necdum, adv. *not yet*.
 nēcessē, neut. adj. *necessary; necesse est followed by subj. it is necessary to*.
 necnon, conj. *moreover*.
 nēfandus, a, um, adj. *unutterable; impious* (nē; fari).
 nēfas, n. indecl. *that which is contrary to divine law, awful, abominable*.
 nēgo, āre, āvi, ātum, *deny*.
 nēmōrōsus, a, um, adj. *full of groves or forests*.
 nēmus, ōris, n. *grove*.
 nēpos, pōtis, m. *grandson*.
 nēquē or nec, conj. *neither; neque.. neque, neither...nor*.
 nēquiquam, adv. *in vain*.
 nī=niſi, conj. *unless*.
 nīger, gra, grum, adj. *black*.
 nimbōsus, a, um, adj. *cloudy*.
 nimbus, i, m. *rain-cloud*.
 nimirum, adv. *undoubtedly, surely*.
 nisus, ūs, m. *struggling, effort*.
 nitens, tis, adj. *sleek, shining*.
 niteo, ēre, ūi, no sup. *am bright*.
 nivālis, e, adj. *snowy*.
 nivēus, a, um, adj. *snowy; snow white* (nix).
 nōmen, inis, n. *name* (nosco).
 non, adv. *not*.
 nondum, adv. *not yet*.
 nōta, ae, f. *mark*.
 nōto, āre, āvi, ātum, *mark, observe*.
 nōtus, a, um, adj. *known, well-known*.
 nōvus, adj., a, um, *new, novel, starting* (véos).

nox, noctis, f. *night* (νύξ).
 nūbes, is, f. *cloud* (νέφος).
 nūbila, ōrum, n. plur. *clouds*.
 nūdo, āre, āvi, ātum, *make naked, strip*.
 nullus, a, um, adj. *not any, no* (ne, nullus).
 nūmen, inis, n. *nod; divine will; deity* (νυο).
 nūmērus, i, m. *number; rank, position*.
 nunc, adv. *now; nunc..nunc, at one time..at another time* (νῦν).
 nunquam, adv. *never*.
 nuntius, ā, m. *messenger*.

O.

o, interj. *oh!*
 obīcio, ěre, iēci, lectum, *throw before or opposite; obiectus opposite*.
 obliuiscor, i, oblitus sum, with gen. *forget*.
 obluor, āri, ātus sum, with dat. *struggle against*.
 ōbŏrior, iri, ortus sum, *rise up or in front of*.
 obscēnus, a, um, adj. *filthy, disgusting*.
 obscūrus, a, um, adj. *dark, gloomy*.
 obsīdeo, ěre, sēdi, sessum, *sit down against, besiege, beset*.
 obsīdio, ōnis, f. *siege, blockade*.
 obstūpesco, ěre, stūpui, no sup. *become amazed, am astounded*.
 obtrunco, āre, āvi, ātum, *lop off; slay, murder*.
 obuerto, ěre, ti, sum, *turn towards*.
 obuius, a, um, adj. with dat. *in the way of, exposed to*.
 occūlo, ěre, ūi, ltum, *hide* (ob; celo).
 occultus, a, um, adj. *hidden*.
 occurro, ěre, curri and cū-curri, cursum, *run to meet*.
 ōcūlus, i, m. *eye*.

ōdi, isse, v. defect. *hate*.
 ōdor, ōris, m. *smell* (ὄσω).
 ōlĕum, i, n. *oil* (ἐλαιον).
 ōlim, adv. *at that time; some day; hereafter* (=ollim, from olle, ille).
 ōmen, inis, n. *omen, sign*.
 omnīpōtens, tis, adj. *all-powerful*.
 omnis, e, adj. *all*.
 ōnĕro, āre, āvi, ātum, *burden, load*.
 ōpācus, a, um, adj. *shady*.
 ōpĕror, āri, ātus sum, *am busy, with dat. am at work on*.
 ōpīmus, a, um, adj. *rich* (opes).
 [ops], ōpis, f. *aid, power; mostly in plur. wealth*.
 opto, āre, āvi, ātum, *wish for; choose*.
 ōpus, ěris, n. *work*.
 ōra, ae, f. *coast*.
 ōrācūlum, or ōraclum, l, n. *oracle*.
 orbis, is, m. *circle, round*.
 ordo, inis, m. *arrangement, order*.
 ōrĭor, iri, ortus sum, *arise* (ὄρνυμι).
 ōs, ōris, n. *mouth*.
 ōs, ossis, n. *bone* (ὀστέον).
 ostento, āre, āvi, ātum, *keep showing, display* (ostendo; ob, tendo).
 ostium, ii, n. *mouth* (of river).
 ōvis, is, f. *sheep* (ὄvis).
 ōvo, āre, āvi, ātum, *exult, triumph*.

P.

pālaestra, ae, f. *wrestling-place, wrestling* (παλαίστρα).
 pallidus, a, um, adj. *pale*.
 palma, ae, f. *palm* of the hand (παλάμη).
 palmōsus, a, um, adj. *abounding in palms*.
 pando, ěre, di, pansum or passum, *spread open*.
 parco, ěre, pĕperci (sometimes parsi), parcitum or parsum, with dat. *spare*.

pārens, ntis, m. or f. *parent*.

pāreo, ěre, ni, itum, with dat. *obey*.

pārio, ěre, pēpēri, partum, *bear, bring forth; acquire*.

pārīter, adv. *equally*.

pāro, āre, āvi, ātum, *make ready, prepare*.

pars, tis, f. *part*.

parvus, a, um, adj. comp. mīnor, sup. mīnīmus, *small*.

pasco, ěre, pāvi, pastum, *feed*.

passim, adv. *everywhere*.

pastor, ōris, m. *shepherd* (pasco).

pāter, tris, m. *father* (πατήρ).

pātēra, ae, f. *open saucer-like goblet* (pāteo).

pāternus, a, um, adj. *belonging to a father*.

pātesco, ěre, pātūi, no sup. v. incept. *become open, open* (pāteo).

pātiōr, i, passus sum, *suffer; endure*.

pātria, ae, f. *fatherland*.

pātrīus, a, um, adj. *belonging to a father*.

paucus, a, um, adj. *small; in plur. few*.

paulum, adv. *a little*.

pauper, ěris, adj. *poor*.

pāvor, ōris, m. *panic, terror*.

pax, pācis, f. *peace*.

pectus, ōris, n. *breast, heart*.

pēcūs, ōris, n. *flock, herd*.

pēcūs, ūdis, f. 1. *one of a herd, a beast; 2. collectively, cattle, a herd, flock*.

pēlāgus, i, n. *sea* (πέλαγος).

pello, ěre, pēpūli, pulsum, *drive away*.

pēnītus, ad. *from within; thoroughly, deeply*.

penna, ae, f. *wing* (= penna, cf. πέννα).

per, prep. with acc. *through*.

pērāgo, ěre, ěgi, actum, *go through, accomplish*.

pēreo, ěre, ěvi or ěi, itum *perish*.

perfēro, ferre, tūli, lātum, *bear to the end, endure*.

perficio, ěre, fēci, fectum, *finish, accomplish*.

perfunco, ěre, fūdi, fūsum, *wet, steep, bathe*.

pēricūlum or pēricum, i, n. *danger*.

permētior, ěri, mensus sum, *measure through, traverse*.

pēs, pēdis, m. *foot* (πούς).

pestis, is, f. *plague, pestilence*.

pēto, ěre, ěvi or ěi, itum, *seek*.

pīcēus, a, um, adj. *of pitch, pitch-dark* (pix).

pictūrātus, a, um, adj. *decked with pictures, embroidered*.

pīētās, ātis, f. *dutiful affection* (pius).

pignus, ōris, n. *pledge*.

pīnus, ūs, f. *pine-tree*.

pīstrix, ěis, f. *a sea-monster* (πίστρις, πρίστρις).

pīus, a, um, adj. *dutiful; affectionate*.

plācīdus, a, um, adj. *calm, tranquil*.

plāco, āre, āvi, ātum, *make calm, or tranquil*.

plenus, a, um, adj. *full*.

plūma, ae, f. *feather*.

plūvīus, a, um, adj. *rainy*.

pōcūlum, i, n. *cup, goblet* (πίνω, πείπωκα).

pollūo, ěre, ūi, ūtum, *defile*.

pōlus, i, m. *the pole; sky* (πόλος).

pondus, ěris, n. *weight*.

pōno, ěre, pōsūi, pōsitum, *place*.

pōntus, i, m. *sea* (πόντος).

pōpūlus, i, m. *people, nation*.

porta, ae, f. *gate*.

portendo, ěre, di, tum, *stretch forth; foretell, foreshadow*.

- porticus, ſis, f. *portico, colonnade.*
- porto, ěre, ſvi, ātum, *carry.*
- posco, ěre, pōposci, no sup. *demand; ask eagerly for.*
- possum, posse, pōtui, *am able* (potis, sum).
- postĕrus, a, um, adj. *that is behind, that follows; comp. posterior; sup. postremus or postumus; in sup. last.*
- postis, is, f. *door-post.*
- postquam, conj. *after that.*
- postrĕmus, a, um, adj. *superl. of posterus, hindmost, last.*
- pōtens, tis, adj. *powerful; with gen. powerful over.*
- pōtestās, ātis, f. *power.*
- pōtior, iri, itus sum with abl. *possess, gain possession of.*
- pōtis, e, adj. *rarely declined; superl. potissimus, able.*
- pōtius, comp. adv. *from potior, rather.*
- praecelsus, a, um, adj. *very lofty.*
- praiceps, itis, adj. *head foremost* (prae, caput).
- praeceptum, i, n. *teaching, precept, rule* (praecipio).
- praeda, ae, f. *booty.*
- praedico, ěre, xi, ctum, *foretell.*
- praepes, ětis, adj. *flying forward* (prae and root of πέρουαι).
- praepinguis, e, adj. *very fat.*
- praesens, tis, adj. *present, immediate.*
- praesideo, ěre, sēdi, sessum, with dat. *preside over.*
- praesto, āre, stīti, stītum, and stātum, *stand before, am superior to; praestat, it is better.*
- praetendo, ěre, di, tum, *stretch in front.*
- praetĕrĕā, adv. *moreover, besides.*
- praeterlābor, i, lapsus sum, *glide past.*
- praetervĕhor, i, vectus sum, *am carried past, sail past.*
- prec-, defective noun f. (nom. and gen. sing. not found, prece and preci rare, pŕece and plur. common) *prayer.*
- pŕecor, āri, ātus sum, *pray, beseech.*
- pŕehendo, or prendo, ěre, di, suum, *lay hold of, grasp.*
- pŕemo, ěre, pressi pressum, *press.*
- presso, āre, ſvi, ātum, *press, squeeze.*
- primum, adv. *in the first place.*
- primus, a, um, sup. adj. *first; comp. prior.*
- princeps, ĩpis, adj. or subst. *holding first place; chief* (primus, capio).
- princĭpĭum, ĩi, n. *beginning; principio as adv. in the first place.*
- pŕior, us, comp. adj. *former; as subst. priores, men of old.*
- pŕō, prep. with abl. *before, in return for, on account of* (πρό).
- pŕōāvus, i, m. *great-grand-father, ancestor.*
- pŕōcĕdo, ěre, cessi, cessum, *advance.*
- pŕōcer, ěris, m. *chieftain.*
- pŕōcul, adv. *at a distance.*
- pŕōdigĭum, ĩi, n. *portent, prodigy.*
- pŕoelĭum, ĩi, n. *battle.*
- pŕōffĭciscor, i, pŕofectus sum, *set out.*
- pŕōgrĕdiōr, i, gressus sum, *advance.*
- pŕōhibeo, ěre, ĩi, itum, *forbid, hinder.*
- pŕōfĭcio, ěre, ĩeci, lectum, *cast forth.*
- pŕōles, is, f. *offspring.*
- pŕōlŭvĭes, ěi, f. *a washing out; excrement, filth.*
- pŕōnus, a, um, adj. *bending forwards* (πρηνής).
- pŕōpĕ, adv. and prep. with acc. *near.*
- pŕōpinquus, a, um, adj. *neighbouring.*

prōpior, ius, comp. adj. nearer; sup. proximus.

prōprius, a, um, adj. one's own; abiding, secure.

prōra, ae, f. prow (πρόρα).

prōrumpo, ēre, rūpi, ruptum, make to burst forth; fling forth.

prosēquor, i, sēcūtus sum, accom-pany, attend on the way.

prospērus, a, um, adj. fortunate.

prospicio, ēre, spexi, spectrum, see in front, discern.

prōtinus, adv. right onward; forthwith (pro; tenus).

prōvēho, ēre, vevi, vectum, carry for-ward.

proximus, see propior.

prudentia, ae, f. foresight (= provi-

dentia).
pūbes, is, f. 1. the groin, the middle;
2. full grown men, youth.

pūbesco, ēre, ūi, no sup. incept. be-come a youth, grow up.

pūer, ūri, m. boy.

pulcher, chra, chrum, adj. fair, beautiful.

pulso, āre, āvi, ātum, strike (pello).

puppis, e, f. poop, stern.

purpurēus, a, um, adj. of purple hue.

Q.

quā, adv. by what way, where.

quadrupes, ōdis, m. and f. the four-footed animal; horse (quattuor; pes).

quaero, ēre, sivi, situm, search for, seek.

quaeso, ēre. Ivi, or ūi, no sup. beg, pray, beseech.

quālis, e, adj. of what sort.

quam, adv. how, conj. than.

quamvis, conj. although.

quando, interrog. adv. when, conj. since.

quantus, a, um, adj. how great, as great as.

quārtus, a, um, ordinal num. adj. fourth.

quātio, ēre, no perf. quassum, shake.

quāttūor, num. adj. indecl. four (τέσσαρες).

quercus, ūs, f. oak.

quī, quae, quōd, relative pron. who, which, what.

quicumque, quaecumque, quodcum-que, relative pron. whoever, whatever; any possible.

quidem, adv. indeed, truly.

quies, ōis, f. rest.

quiesco. ēre, ūvi, ētum, v. incept. become quiet; repose.

quīn, conj. that not, but that; in corroboration moreover.

quis, quae, quid, interr. pron. who? what?

quis, quid, indef. pron. any one.

quisquam, quaequam, quicumque, in-def. pron. any one.

quisquis, quicquid, indef. pron. who-ever, whatever.

quō, adv. whither.

quōcumque, adv. whithersoever; anywhither.

quondam, adv. at one time, once, formerly.

quōquē, conj. also.

quōt, num. adj. indecl. how many.

quōtīēs, adv. as often as.

R.

rādix, icis, f. root (ρίζα).

rādo, ēre, i, sum, scrape, graze.

rāmus, i, m. bough.

rāresco, ēre, no perf. or sup. v. in-cept. become wider.

rārus, a, um, adj. having wide spaces between; rare, scattered.

- rātis, is, f. bark, ship.
 rēcēdo, ēre, cessi, cessum, withdraw.
 rēcīpio, ēre, cēpi, ceptum, take back; duly take, welcome.
 rēclūdo, ēre, si, sum, unclose, open (re, claudo).
 rēcōrdor, āri, ātus sum, call to memory: recall (re; cor).
 rēcūbo, āre, āvi, ātum, recline.
 reddo, ēre, dēdi, ditum, give back; utter.
 rēdīmio, ire, īi, itum, bind round.
 rēdux, ūcis, adj. returning.
 rēfēro, ferre, rettūli, rēlātum, carry back; duly carry, lay before (for advice).
 rēfūgio, ēre, fugi, fūgitum, flee back; retire.
 regnc, āre, āvi, ātum, hold sway; reign.
 regnum, i, n. kingdom.
 rēgo, ēre, rexi, rectum, rule.
 rēlego, ēre, lēgi, lectum, pass over again, traverse again.
 rēligio, ōnis, f. religion: religious rite.
 rēlinquo, ēre, liqui, lictum, leave behind.
 rēliquiāe, ārum, f. leavings, remnant.
 rēmētior, īri, mensus sum, measure back; traverse again.
 rēmīgūm, īi, n. rowing; body of oarsmen, the rowers, crew (remus; ago).
 rēmus, i, m. oar (ῥομῶν).
 rēnarro, āre, āvi, ātum, relate over again; relate.
 rēor, no inf. rātus sum, think, suppose.
 rēpēntē, adv. suddenly.
 rēpōto, ēre, petivi or petīi, petitum, reseek; recommence, say over again; recall, remember.
 rēpōno, ēre, pōsi, pōsitum, place back; place far back.
 rēquies, etis, f. repose.
 rēquiro, ēre, quisi, quistum, seek again.
 rēs, rei, f. thing; affair.
 rēsolvō, ēre, vi, solūtum, unloose.
 rēsōno, āre, āvi, no sup. re-echo.
 respīcio, ēre, spexi, spectum, look back at; look back.
 rēsūpinus, a, um, adj. lying on one's back.
 rētrō (or rētro), adv. backwards.
 rētrorsus (or rētr-) adv. backwards (retrō; versus).
 rēvertor, i, versus sum, turn back, return.
 rēvincio, ire, nxi, nctum, bind back, bind fast.
 rēviso, ēre, si, sum, revisit.
 rēvōco, āre, āvi, ātum, call back.
 rex, regis, m. king.
 ritē, adv. duly.
 rīvas, i, m. river.
 rōro, āre, āvi, ātum, am dewy, drip with dew (ros).
 rūbesco, ēre, rūbūi, no sup. v. incept. grow red.
 rūdens, tis, m. rope; sheet (of a sail).
 rūdo, ēre, ūvi or ūi, itum, roar, bellow, of lions.
 rūina, ae, f. a falling down, ruin.
 rumpo, ēre, rūpi, ruptum, break.
 rūio, ēre, rūi, rūtum, rush; rush onwards; rush downwards.
 rūpes, is, f. rock.
 rursūs, or rursum, adv. again (re; versus).

S.

- sācer, ora, erum, adj. consecrated; holy; accursed.
 sācerdos, ōtis, m. and f. priest, priestess.

- sācro**, āre, āvi, ātum, *consecrate*.
saepē, adv. *often*.
saevus, a, um, adj. *fierce*.
sal, sālis, m. *salt*; *the sea* (ἀλς).
salsus, a, um, adj. *salt*.
sālūto, āre, āvi, ātum, *wish health to*, *greet* (salus).
sanctus, a, um, adj. *sacred* (ἅγιος).
sanguis, inis, m. *blood*.
sānies, ei, f. *gore*.
sāta, ōrum n. plur. *crops* (salus is perf. part. of sero sow).
sātis, adv. *sufficiently*.
saxum, i, n. *rock*.
scēlōrātus, a, um, adj. *wicked*, *guilty*.
scēlōro, āre, āvi, ātum, *make guilty*, *defile*.
scēlus, ōris, n. *guilt*.
sceptrum, i, n. *royal sceptre* (σκήπτρον).
sciō, ire, scivi or scii, scitum, *know*.
scōpulus, i, m. *rock*, *crag* (σκοπελος, σκόπεω).
scūtum, i, m. *shield*.
secēssus, ūs, m. *a place withdrawn*; *retreat* (secedo).
secūdo, ōre, si, sum, *shut off* (se = sine; claudo).
secos, āre, ūi, sectum, *cut*.
secrētus, a, um, adj. *withdrawn*, *re mote*, *secret* (part. of secerno, separate).
secundo, āre, no perf. or sup. *make fortunate*.
secundus, a, um, adj. *following*; *of wind favourable*; *prosperous*.
secūs, adv. *otherwise*.
sed, conj. *but*.
sedes, is, f. *seat*, *abode*.
sēges, etis, f. *crop*.
segnis, e, adj. *slow*, *lazy*.
sēmēl, adv. *once*.
sēmōsus, a, um, adj. *half eaten* (sem, = ἡμι and edo).
semper, adv. *always*.
sēmustus, a, um, adj. *half burnt*.
sententia, ae, f. *opinion*; *purpose*.
sentio, ire, sensi, sensum, *feel*; *perceive*; *understand*.
sēpēlio, ire, ivi, or ii, pultum, *bury*.
sepulchrum, i, n. *tomb*.
sequor, i, sēcutus sum, *follow* (ἕπομαι).
serēnus, a, um, adj. *calm*, *clear*.
servitium, ii, n. *slavery*.
servo, āre, āvi, ātum, *keep*.
seu, see sive.
sī, conj. *if*.
sic, adv. *so*, *thus*.
siccus, a, um, adj. *dry*.
sidērōus, a, um, adj. *starry*.
sidus, ōris, n. *star*, *constellation*.
signo, āre, āvi, ātum, *mark*.
signum, i, n. *sign*, *token*.
silentium, ii, n. *silence*.
sileo, ōre, ūi, no sup. *am silent*.
silva, ae, f. *wood* (ὄλη).
sīmūl, adv. *at the same time*: = simul ac, *as soon as*.
sīmūlo, āre, āvi, ātum, *pretend*; *counterfeit*, *make like*.
sinē, prep. with abl. *without*.
singūli, ae, a, distributive num. *adi. one to each*, *separate*, *single*.
sinus, ūs, m. *bend*; *belly of sail*; *bay*.
sisto, ōre, stiti, stātum, *place* (ίστημι).
sītus, ūs, m. *a being placed*; *situation*, *position* (sino).
sivē, seu, conj. *or if*; *sive..sive*, *whether..or*.
sōcīus, ii, m. *companion*.
sōcīus, a, um, adj. *allied*, *friendly*.
sōl, sōlis, m. *sun* (ἥλιος).
sōlāmen, inis, n. *solace*.

- sollemnis, e, adj. *yearly, religious, solemn* (sollus = totus; annus).
- sollicitus, a, um, adj. *disturbed, agitated.*
- solum, l, n. *ground.*
- solus, a, um, adj. *alone.*
- solvo, ěre, vi, sōlūtum, *loose* (= se-luo, λύω).
- somnus, i, m. *sleep* (= sopnus, ὕπνος).
- sōnitus, ūr, m. *sound.*
- sōpor, ōris, m. *slumber.*
- sorbeo, ěre, ūi, no sup. *suck in.*
- sortior, iri, itus sunu, *draw lots for, obtain by lot.*
- sortitus, ūs, m. *drawing of lots.*
- spargo, ěre, si, sum, *scatter* (σπείρω).
- spēcūla, ae, f. *watch-tower, look-out* (specio).
- spēlunca, ae, f. *cave.*
- spēs, ēi, f. *hope.*
- spīna, ae, f. *thorn.*
- spirābilis, e, adj. *that can be breathed.*
- spīro, āre, āvi, ātum, *breathe.*
- spūma, ae, f. *foam.*
- spūmo, āre, āvi, ātum, *foam.*
- stagnō, āre, āvi, ātum, *am stagnant or marshy.*
- stella, ae, f. *star* (= sterula, cf. ἀστήρ).
- stērīlis, e, adj. *barren.*
- sterno, ěre, strāvi, strātum, *stretch out, lay down, cause to fall* (στροπέυωμι).
- stīpes, itis, m. *trunk, stock of a tree.*
- stīpo, āre, āvi, ātum, *press together; pack* (σσειβω).
- stīrps, pis, f. *stock of a tree; lineage.*
- sto, stāre, stēti, stātum, *stand.*
- strātum, i, n. *bed* (sterno).
- strūo, ěre, struxi, structum, *heap up; build.*
- suādeo, ěre, suasi, suasum, *persuade, recommend, urge.*
- sūb, prep. with abl. *under*; with acc. *to beneath; towards* (ὑπό).
- subdūco, ěre, xi, ctum, *draw away from underneath.*
- sūbeo, ěre, ivi or ii, Itum, with dat. and acc. *go under; approach.*
- sūbīgo, ěre, ēgi, actum, *compel.*
- sūbītō, adv. *suddenly.*
- sūbītus, a, um, adj. *sudden.*
- subīcio, ěre, iēci, iectum, *throw beneath; throw in by way of answer,*
- submissus, a, um, adj. *lowly, sinking on the knee.*
- submitto, ěre, mīsi, missum, *send down; let down, lower.*
- subnixus, a, um, adj. with dat. *resting on for support* (participle of obsolete submito).
- subtēgmen, inis, n. *that which is woven underneath the woof or interwoven* (= subtexmen).
- subter, adv. and prep. with acc. *under, beneath.*
- subtēxo, ěre, ūi, xtum, *weave underneath; spread underneath, veil* (from below).
- succēdo, ěre, cessi, cessum, with dat. *go up to, come close beneath.*
- sūdor, ōris, m. *sweat.*
- suesco, ěre, suevi, suetum, *make accustomed.*
- sum, esse, fūi, am.
- summus, a, um, sup. adj. *highest.* See superus.
- sūper, adv. *above, over.*
- sūperbus, a, um, adj. *haughty, proud.*
- sūpēro, āre, āvi, ātum, *overcome, surmount.*
- sūpērus, a, um, adj. *that is above; superl. sūpremus, last, utmost; and summus, highest, highest part of; superi, ōrum, m. those above, the gods.*

sūpinus, a, um, adj. *upturned* (ὑπίπλιος).

suppleo, ēre, ēvi, ētum, *fill up*.

supplex, icis, adj. *bending the knees, suppliant* (sub, plico).

sūpra, prep. with acc. *above*.

sūpermus, a, um, adj. See *superus*.

surgo, ēre, surrexi, surrectum, *rise*.

sūs, sūis, m. and f. *pig, sow* (ūs).

suspendo, ēre, di, sum, *hang up*.

suspicio, ēre, spexi, spectrum, *look at from underneath; suspect*.

sūus, a, um, possess. adj. *his-, her-, its-, their own*.

T.

tābīdus, a, um, adj. *wasting, decay-ing*.

tābum, i, n. *decay, corruption*.

tācītus, a, um, adj. *silent*.

taeter, tra, trum, adj. *offensive, foul, noisome, loathsome*.

tālis, e, adj. *of such kind*.

tāmen, adv. *notwithstanding*.

tandem, adv. *at last*.

tango, ēre, tētigi, tactum, *touch* (θίγγω).

tantus, a, um, adj. *so great*.

taurus, i, m. *bull* (ταῦρος).

tectum, i, n. *roof, house* (tego).

tegmen, inis, n. *covering*.

tego, ēre, texi, tectum, *cover* (τέγω).

tellūs, ūris, f. *the earth*.

tēlum, i, n. *weapon*.

tempestās, ātis, f. *weather; bad weather, storm*.

templum, i, n. *temple* (= piece cut off, τέμνω).

tempto, āre, āvi, ātum, *try, make trial of; explore*.

tempus, ōris, n. *time; in plur. temples of the head* (τέμνω).

tendo, ēre, tētendi, tensum and tentum, *stretch* (τείνω).

tēnebrae, ārum, f. plur. *darkness*.

tēneo, ēre, ūi, tum, *hold*.

tēner, ēra, ērum, adj. *tender*.

tēnūis, e, adj. *stretched out, thin* (τείνω).

tēnus, prep. with abl. which it always follows, *as far as*.

tēpidus, a, um, adj. *warm*.

tēr, num. adv. *thrice*.

tērēbro, āre, āvi, ātum *bore* (tero).

tergum, i, n. *back*.

terra, ae, f. *dry land, earth* (torreo, τέρρομαι).

tertius, a, um, ordinal adj. *third*.

testor, āri, ātus sum, *invoke; summon as a witness; adjure*.

tinguo, ēre, tinxī, tinctum, *wet* (τέγω).

tollo, ēre, sustūli, sublātum, *raise*.

tondeo, ēre, tōtondi, tonsūm, *shear; browse on*.

tōno, āre, ūi, ūtum, *thunder*.

torqueo, ēre, torsī, tortum, *twist, turn; whirl*.

tōrus, i, m. *couch*.

torvus, a, um, adj. *fierce*.

tōtidem, num. adj. indecl. *just so many*.

tōtus, a, um, adj. *the whole*.

trabs, is, f. *beam; by metonymy, ship*.

tractus, ūis, m. *region, expanse* (traho).

trāho, ēre, traxī, tractūm, *draw, drag, drag on*.

trans, prep. with acc. *across, beyond*.

transmitto, ēre, misī, missum, *send across; pass on to*.

transtrum, i, n. *cross-bench of a ship*.

trēmescō, ēre, no perf. or sup. v. incept. *begin to tremble.*

trēmo, ēre, ūi, no sup. *tremble* (τρέμω).

trēpīdus, a, um, adj. *trembling, alarmed.*

trēs, trīa, num. adj. *three* (τρεις).

trīgintā, num. adj. *thirty* (τριάκοντα).

trīlix, icis, adj. *with three lashes.*

trīpūs, pōdis, m. *three-footed seat, tripod* (τρίπους).

tristis, e, adj. *sad.*

truncus, a, um, adj. *lopped of its branches or limbs.*

tum, adv. *then.*

tūmīdus, a, um, adj. *swollen.*

tūmultus, ūs, m. *swelling; tumult.*

tūmūlus, i, m. *mound.*

tunc, adv. *then.*

turba, ae, f. *crowd.*

turbo, āre, āvi, ātum, *disturb.*

turbo, ūnis, m. *whirlwind.*

turrītus, a, um, adj. *provided with towers; tower-shaped.*

tūtus, a, um, adj. *protected, safe* (tueor).

tūtus, a, um, possess. adj. *thine.*

U.

ūber, ēris, n. *udder, breast; richness of soil* (ούθηρ).

ūber, ēris, adj. *rich.*

ūbi, adv. *when, where.*

ulciscor, i, ultus sum, *avenge.*

ullus, a, um, adj. *any; also as pron. any one.*

ultrā, adv. and prep. with acc. *beyond.*

ultrō, adv. *voluntarily* (beyond what is needed or asked).

umbra, ae, f. *shade.*

umbro, āre, āvi, ātum, *overshadow.*

ūmeo (sometimes humeo), ēre, no perf. or sup. *am wet.*

ūmīdus, (sometimes humidus), a, um, adj. *wet, damp.*

ūnā, adv. *together, at once.*

uncus, a, um, adj. *crooked.*

unda, ae, f. *wave.*

undē, adv. *whence.*

undīquē, adv. *on all sides.*

undōsus, a, um, adj. *full of waves, billowy.*

ūnus, a, um, adj. *one.*

urbs, bis, f. *city.*

urgeo, ēre, ursi, no sup. *press upon.*

ūt, adv. and conj. *as, when, how; so that, in order that.*

ūterque, ūtraque, ūtrumque, adj. *each of two.*

ūtērus, i, m. *belly.*

ūtīnam, adv. *would that!* followed by subjunctive.

V.

vāco, āre, āvi, ātum, *am empty; with abl. am free from.*

vādo, ēre, no perf. or sup. *go.*

vādum, i, n. *a shallow place in water, ford; the bottom of water, the depths.*

vāleo, ēre, ūi, ūtum, *am strong.*

vallis, is, f. *valley.*

vastus, a, um, adj. *huge.*

vātes, is, m. and f. *prophet, prophetess; bard.*

vēlātus, a, um, adj. *covered with sails* (velum).

vello, ēre, vulsi, vulsum, *pluck.*

vēlo, āre, āvi, ātum, *equip with sails; veil, cover* (velum).

vēlum, i, n. *sail.*

vēnērōr, āri, ātus sum, *reverence, regard with reverence; reverently entreat.*

vēnīa, ae, f. *favour, pardon.*

vēnio, īre, vēni, ventum, *come.*

vēnter. trīs, m. *belly* (έντερον).

- ventus, i, m.** *wind.*
verbĕro, Āre, āvi, ātum, lash.
verbum, i, n. *word (ῥῆμα).*
vĕrō, adv. *truly; but indeed.*
verro, ĕre, i, versum, sweep; sweep
ver; toss about.
vertex, icis, m. *the turning thing;*
head; summit (verto).
verto, ĕre, ti, sum, turn.
vĕrum, adv. *but.*
vĕrus, a, um, adj. *true.*
vescor, i, no perf. or sup. with abl.
feed on.
vester, tra, trum, possess, adj. *your.*
vestigium, ii, n. *foot-print.*
vĕstis, is, f. *raiment, dress (ἔσθῆς).*
vĕto, Āre, ūi, Itum, forbid.
vĕtus, ōris, adj. *old.*
vĕtustās, ātis, f. *antiquity.*
vĕtustus, a, um, adj. *ancient.*
vĭa, ae, f. *path.*
vĭcinus, a, um, adj. *neighbouring.*
vĭcis, (no nom.), vicem, vice, plur.
vices, f. change, alternation.
victor, ōris, m. *conqueror.*
victrix, icis, f. *adj. conquering, vic-*
torious.
victus, ūs, m. *that on which one lives;*
support, food (vivo).
vĭdeo, ĕre, vidi, vĭsum, see; videor,
seem; videtur impersonally with dat. it
seems good to (ideiv = Fideiv).
vĭmen, Inis, n. *that which binds;*
vine (vico).
vinum, i, n. *wine (οἶνος).*
vĭr, vĭri, m. *man, hero.*
- virginĕus, e, um, adj.** *of a maiden.*
virgo, Inis, f. *maiden.*
virgultum, i, n. *thicket (virga, twig).*
vĭrĭdis, e, adj. *green.*
virtus, ūtis, f. *manliness, valor,*
virtue (vir).
vĭs, vim, vi, f. *violence, force; plur.*
vires, strength (is).
viscus, ĕris, n. *mostly plur. viscera,*
entrails, bowels.
vĭsus, ūs, m. *sight.*
vĭta, ae, f. *life.*
vĭto, Āre, āvi, ātum, shun.
vĭtta, ae, f. *fillet, ribbon used by priests*
and for religious decorations.
vĭvo, ĕre, vixi, vietum, live.
vĭvus, a, um, adj. *alive.*
vix, adv. *scarcely.*
vōco, Āre, āvi, ātum, call, summon;
name.
vōlĭto, Āre, āvi, ātum, keep flying,
flutter.
vōlo, Āre, āvi, ātum, fly.
volo, velle, ui, no sup. wish, am willing
(βούλωμαι).
vōlūcer, cris, ĕre, adj. *swift; volucris,*
f. bird.
vōluptās, ātis, f. *pleasure.*
vōlūto, Āre, āvi, ātum, keep rolling.
volvo, ĕre, vi, vōlūtum, roll.
vōtum, i, n. *vow.*
vox, vōcis, f. *voice.*
vulgō, adv. *commonly; everywhere,*
all over.
vulnus, ōris, n. *wound.*
vultus, ūs, m. *countenance.*

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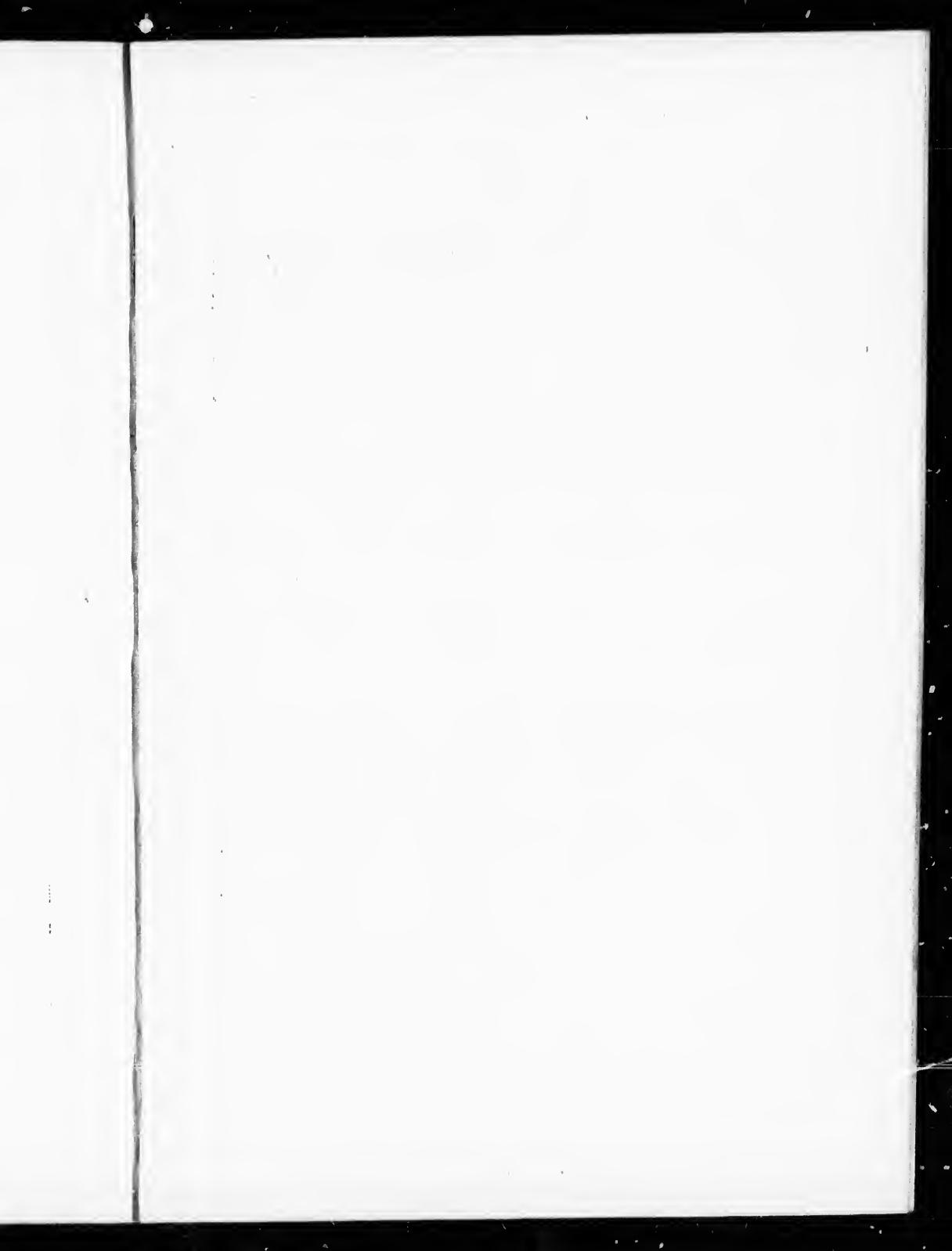
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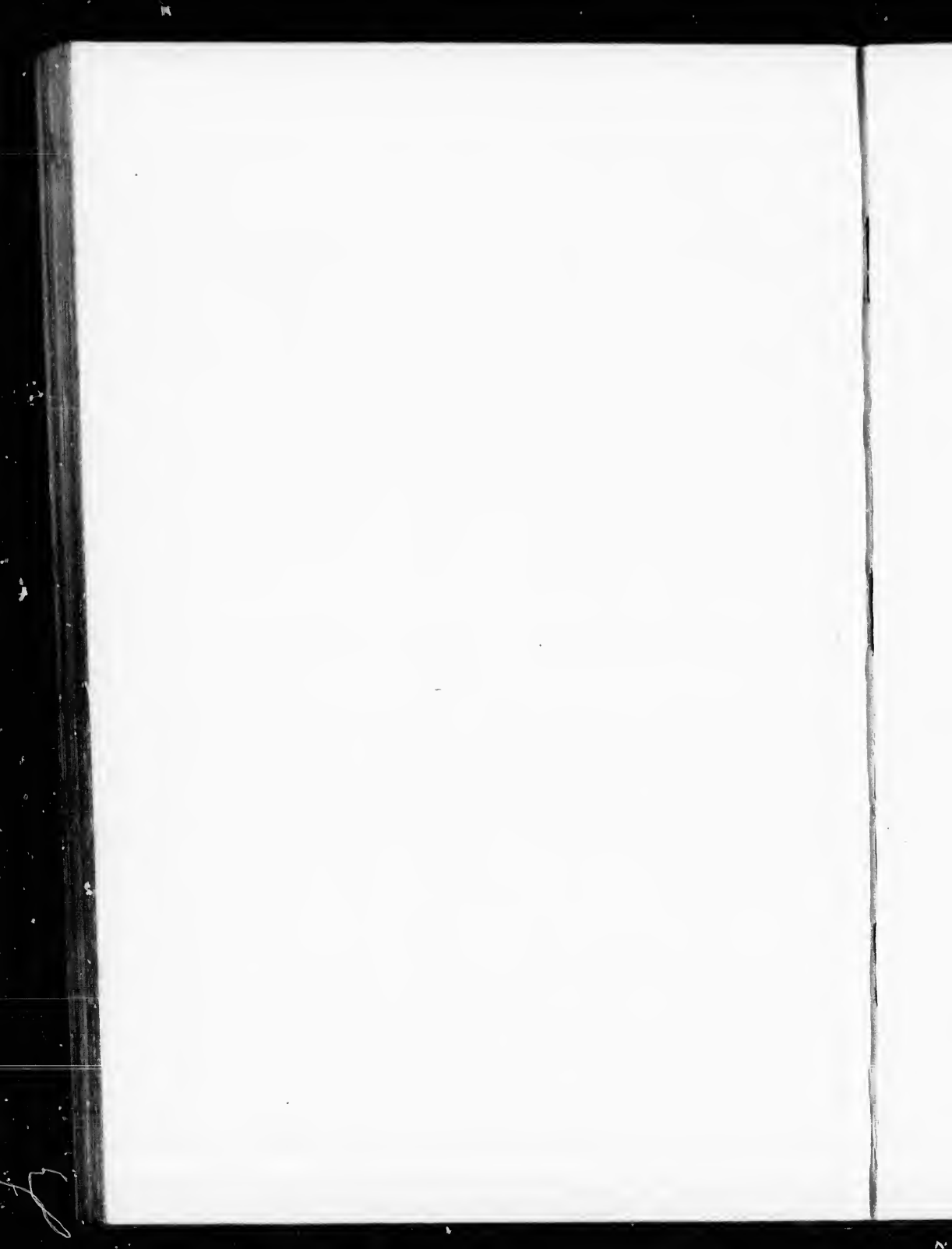
11. place in which without prep. will 112
12. use of deponens in a passive sense. 125, 628
13. utriusque = of both. 134
14. Par. = ad + case (not used) 137, 678
15. = " " " (aboulus, p. 134) 134
16. use of deponens in a passive sense 143
17. utriusque = let + case in case 144
18. place in which without prep. 147
19. use of deponens in a passive sense 148
- Par. used reflex. 149.

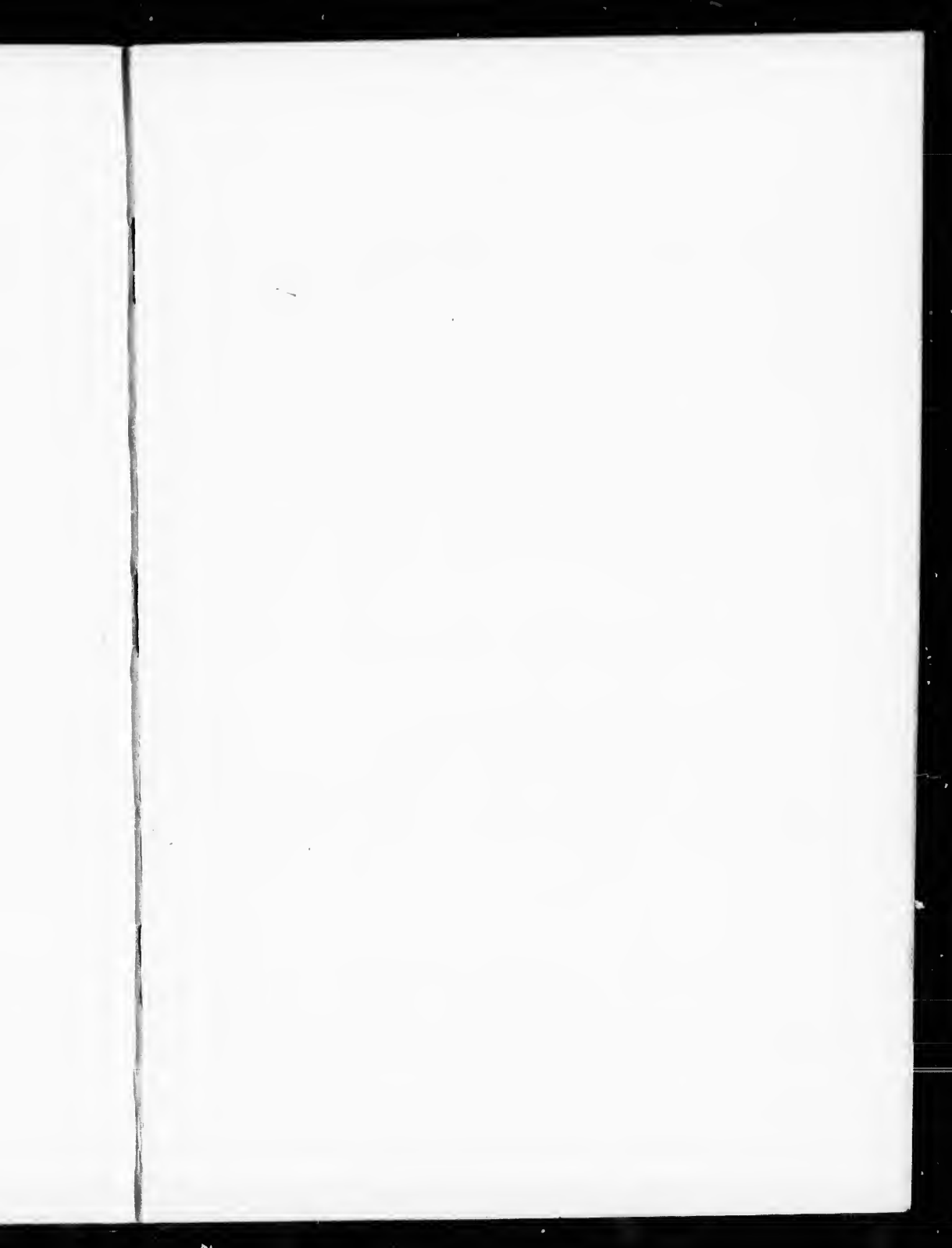
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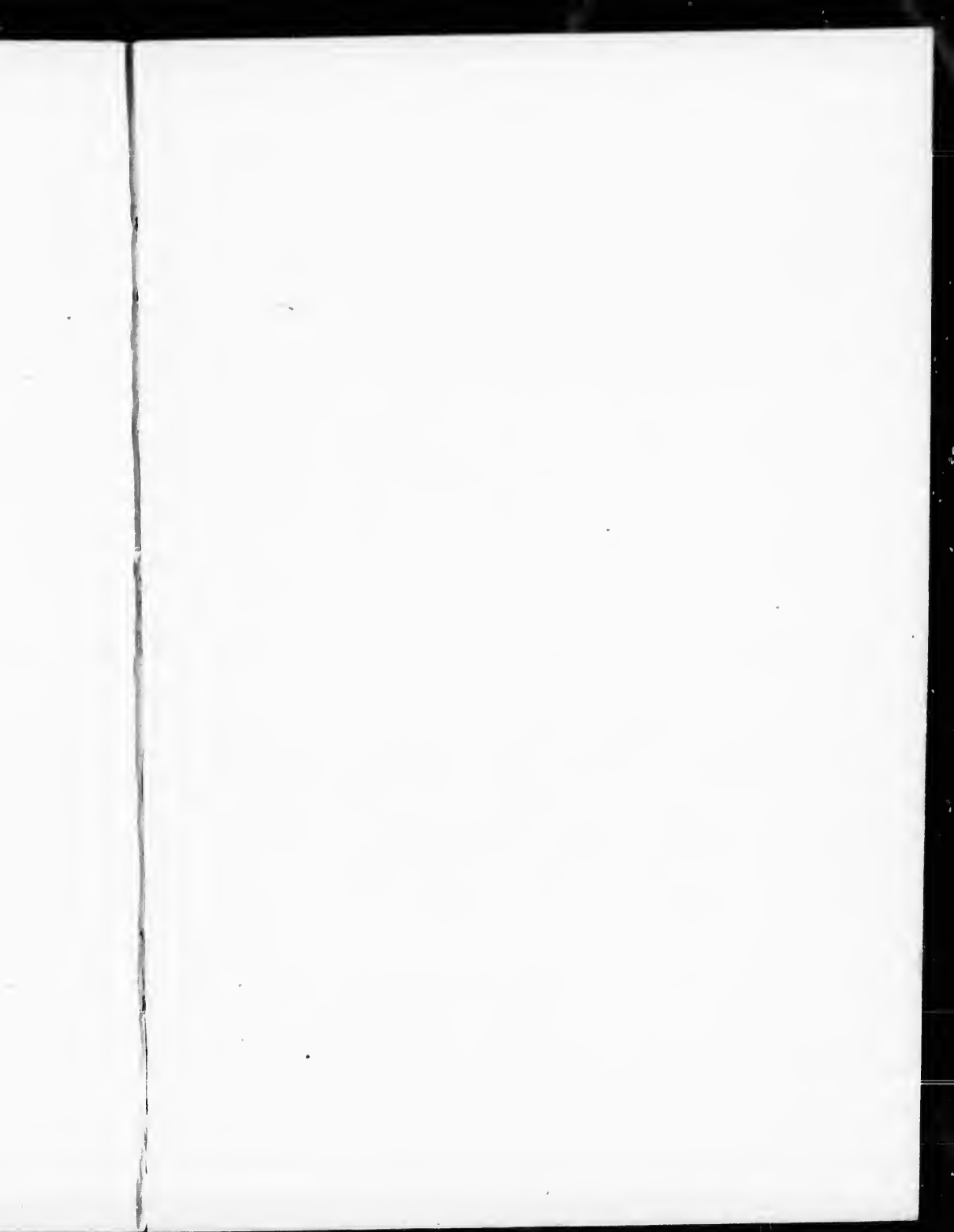
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