Vergil's Aeneid,
Book I

Notes and Vocabulary
by
John Henderson, M.A.

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The Copp Clark Co., Limited
VERGIL'S AENEID,
BOOK I.

EDITED
WITH INTRODUCTORY NOTICES, NOTES,
AND
COMPLETE VOCABULARY,
FOR THE USE OF
CLASSES READING FOR SECOND CLASS CERTIFICATES AND FOR
UNIVERSITY MATRICULATION.

BY
JOHN HENDERSON, M.A.
HEAD MASTER, ST. CATHARINES COLLEGIATE INSTITUTE.

NEW EDITION.

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PREFACE.

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

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

St. Catharines, May 28th, 1886.

PREFACE TO THE SECOND EDITION.

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

St. Catharines, Oct. 24th, 1890.
LIFE OF VERGIL.

Publius Vergilius Maro⁠¹ was born on the fifteenth of Birth, October, B.C. 70, in the first consulship of M. Licinius Crassus and Cn. Pompeius, at Andes, (now Pictola), 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 obscure birth. Some authorities say that the poet's father was a potter, others, that he was a brickmaker, while others again assert that he was the servant of a travelling merchant, Magius, whose daughter, Magia Polla, he afterwards married. Whatever may have been his occupation, certain it is, that he was at the time of the poet's birth, the steward, factor, or possessor of an estate near Mantua. The childhood of Vergil was passed amid the hills and woods that fringed the verdant banks of the Mincius, and the early association of the poet with the lovely scenery in the neighborhood of his native town may account for the exquisite touches of pastoral life which is so well depicted in the Eclogues and the Georgics.

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

² B.C. 49.

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

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

"Away with you, empty coloured flagons of the rhetoricians, words swollen, but not with the dews of Greece; and, away with you, Stilo, Tagitus 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."

After a short stay at Rome, Vergil probably went to Naples, where, we are told, Parthenius, another Epicurean, was his instructor. The great Epicurus of Lucretius, added to the
teachings of his instructors gave, no doubt, his mind a strong bent towards the doctrines of Epicurus. It is probable that the poet returned to his father’s farm before the outbreak of the war between Pompey and Caesar, B.C. 49. It is also likely 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 Farus, however, interposed and saved his farm. By them he was introduced to Maecenas, the patron of literary men—afterwards the prime minister of Augustus. This year marks the beginning of the rising fortunes of the poet. With his friend and patron, Pollio, as Consul, Vergil became the honoured member of a literary coterie which graced the table of Maecenas. The intimacy that Vergil enjoyed at court, is shewn by his being one of those who went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.8

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7 E logues: I. and IX.
8 Horace: Satires I., 5 and 10.
Through the munificent kindness of his patrons he was raised to luxury and affluence. He had a magnificent house in Rome on the Esquiline near the residences of Horace and Maecenas, estates in Sicily, and in Campania, near Naples. The mild climate and clear skies of Southern Italy suited his delicate constitution, and till his death, his Campanian residence was his favorite abode. From the date of his early Eclogues till his death, little need be said of his life except that he devoted himself to study and to the completion of his immortal works. In the year B.C. 19, he went to Greece, possibly with a view to restore his health, and to give a finish to his great work, the Aeneid. At Athens he met Augustus who had just returned from Samos. Vergil returned to Italy in company with the Emperor, but died at Brundisium three days after he landed, 22nd September, 19 B.C. He was buried near Naples, on the road leading to Puteoli (Puzzuoli). His epitaph, said to have been dictated by himself in his last moment, was as follows:

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

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 wrote 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. He is said to have been shy and even awkward in society, and these traits

9 Geo. IV., 563. Illo Vergilium me tempore dulcis alebat
Parthenope, studiis florentem ignobitis oti.

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

11 Hor.: Sat. I. 3, 29-31.

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 inculeate the highest truths of morality and virtue.

II.

WORKS.

Vergil is said to have attempted in his youth an epic Early works. poem 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, pastoral poems, ten in number, written between 43 B.C.-37 B.C.

This class of poetry was as yet unknown in Italy, though it had already reached its perfection in the hand of the Sicilian Theocritus, whose influence may be traced in many writers from the days of Vergil to those of Tennyson. The Idyl15 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-

13 Eclogue VI., 3.

14 These were called by the generic term Ecología (βουκόλικα, scil, ποιήματα, from βουκόλιος, to attend cattle). The term Eclogue is from the Greek ἔκλογη, a choice collection, and may mean that the poems under that name were a collection from a larger number. Spenser wrote the word Eclogue and followed the derivation of Petrarch, αἰλόν λόγος, "tales of goats" or "tales of goatherds."

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

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

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

The Georgics

The Georgics,\textsuperscript{17} in four books, was written (between B.C.
37–B.C. 30\textsuperscript{18}) at the request of Maecenas\textsuperscript{19} to whom the
poem was dedicated. In this didactic Epic, Vergil copies
largely from Hesiod, Nicander, and Aratus.\textsuperscript{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

\textsuperscript{16} Sat. I. 10, 45.

\textsuperscript{17} \textit{Georgica}, \gamma\varepsilon\varphi\varphi\gamma\kappa\acute{\alpha}, from \gamma\varepsilon\varsigma=\gamma\eta, \textit{the earth} and \epsilon\varphi\gamma\nu\varsigma, \textit{a work}.

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

\textsuperscript{19} See the opening lines of Georgics, I. and IV.

\textsuperscript{20} Hesiod's \textit{Works and Days}; Aratus's \textit{Phaenomena}; Nicander's \textit{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, and Vergil with sorrow laments, "the plough hath not its meed of honor, the fields lie neglected, and the tillers are off to the war; the crooked pruning hooks are forged into stiff swords." Even after war had ceased, the soldier, too long accustomed to camps and the excitement of a military life, cared little about the pastoral life of a farmer. To recall the peaceful habits of rural industry, the poem, which Addison pronounces "the most complete, elaborate and finished piece of all antiquity," was written. The first contents of "The Georgics." book treats of tillage, the second of orchards, the third of the care of horses and cattle, and the fourth of bees. The two most successful imitations in English of this poem are Philips's "Pastorals," and Thompson's "Seasons." Yet, no one can read the English imitations without being struck with their inferiority to the poem of Vergil.

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

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

22 Georg. 1, 507:

\[
\text{non ullus aratro}
\]

\[
\text{Dignus honos, equalent abduetis arca colonis,}
\]

\[
\text{Et curvae rigidum falces confiantur in ensen.}
\]

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 nunc, ut meherecolit jam dignum auribus habere muis, liberermitterem; sed tanta incognita res est, ut paene vitis mentis tantum opus impressus mihi videar, cum præsertim, ut scio, alia quoque studia ad id opus multoque potiora impreviar. Macrob. Sat. 1, 21, 12.
perhaps in the departments of History and Jurisprudence. Vergil can hardly be called a borrower any more than the rest of his countrymen in other spheres of letters. The religion, the philosophy, the very political life of the Romans, were all of composite structure, and poetry could scarcely avoid the eclecticism that everywhere prevailed. The object of Vergil was to produce a national epic, by showing the various steps of the growth of the Empire, and in doing this, he had to give prominence to the influence of Greek literature as an important element in moulding Roman thought.

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

Vergil criticised.

24 Especially by the Emperor Caligula, Markland, and Niebuhr.
Crutwell thus defends Vergil in regard to the main charge: "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 stated by writers. Spence, Holdsworth and Warton say that the poem was written with a political object to reconcile the Romans to the new order of things. This view is also held by Pope, who says that the poem had as much a political object as Dryden's Absalom and Achitophel; that its primary object was to praise Augustus, and the secondary one was to flatter the Romans by dwelling on the splendor of their origin. "Augustus is evidently typified under the character of Aeneas, both are cautious and wise in counsel; both are free from the perturbations of passion; they were cold, unfeeling, and uninteresting; their wisdom and policy were worldly-minded and calculating. Augustus was conscious that he was acting a part, as his last words show; and the contrast between the sentiment and conduct of Aeneas, whenever the warm impulses of affection might be supposed to have sway, likewise created an impression of insincerity. The characteristic virtue which adorns the hero of the Aeneid as the epithet pious, 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.)

<table>
<thead>
<tr>
<th>Name</th>
<th>Flourished</th>
<th>Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>Livius Andronicus.</td>
<td>235-294 B.C.</td>
<td>Translated the Odyssey into Satur-nian Verse.</td>
</tr>
<tr>
<td>C. Mattius.</td>
<td>60 B.C.</td>
<td>Translated the Iliad.</td>
</tr>
<tr>
<td>C. Hostius.</td>
<td>60 B.C.</td>
<td>Bellum Istrium.</td>
</tr>
<tr>
<td>T. Lucretius Carus.</td>
<td>93-55 B.C.</td>
<td>De Rerum Natura, in 6 Books.</td>
</tr>
<tr>
<td>P. Terentius Varro.</td>
<td>40 B.C.</td>
<td>Translated the Argonautica of Rhodus, and wrote Bellum Sequanum.</td>
</tr>
<tr>
<td>L. Varius.</td>
<td>40 B.C.</td>
<td>De Morte Cæsaris.</td>
</tr>
<tr>
<td>Pdeo Albinovanus.</td>
<td>40 B.C.</td>
<td>Thesies.</td>
</tr>
<tr>
<td>P. Vergilius Maro.</td>
<td>70-19 B.C.</td>
<td>Eclogae, Georgica, Aeneis.</td>
</tr>
<tr>
<td>C Valerius Flaccus.</td>
<td>40 A.D.</td>
<td>Argonautica, in 8 Books.</td>
</tr>
</tbody>
</table>

IV.

CHRONOLOGY OF VERGIL'S TIMES.

<table>
<thead>
<tr>
<th>Date</th>
<th>Life of Vergil</th>
<th>Literary Chronology</th>
<th>Civil Chronology</th>
</tr>
</thead>
<tbody>
<tr>
<td>67</td>
<td></td>
<td>Horace born at Venusia.</td>
<td>Pompey carried on war against the pirates.</td>
</tr>
<tr>
<td>63</td>
<td></td>
<td>Livy born.</td>
<td>Second conspiracy of Catiline.</td>
</tr>
<tr>
<td>60</td>
<td></td>
<td></td>
<td>First Triumvirate.</td>
</tr>
<tr>
<td>Date</td>
<td>Life of Vergil</td>
<td>Literary Chronology</td>
<td>Civil Chronology</td>
</tr>
<tr>
<td>------</td>
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<td>---------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>55</td>
<td>Vergil assumes the toga virilis at Cremona.</td>
<td>Death of Lucretius, set. 44.</td>
<td>Caesar's first invasion of Britain.</td>
</tr>
<tr>
<td>54</td>
<td>Vergil begins the study of philosophy.</td>
<td></td>
<td>Caesar's second invasion of Britain.</td>
</tr>
<tr>
<td>49</td>
<td></td>
<td></td>
<td>Caesar dictator. Confers the franchise on the Transpadani.</td>
</tr>
<tr>
<td>48</td>
<td></td>
<td></td>
<td>Battle of Pharsalia, Death of Pompey.</td>
</tr>
<tr>
<td>44</td>
<td></td>
<td></td>
<td>Caesar assassinated.</td>
</tr>
<tr>
<td>43</td>
<td>Earliest date of Eclogues. Eclogue II. probably written.</td>
<td></td>
<td>Second Triumvirate.</td>
</tr>
<tr>
<td>42</td>
<td>Eclogues III. and V. written.</td>
<td>Horace serves as tribunus militum at Philippi.</td>
<td>Philippi fought.</td>
</tr>
<tr>
<td>40</td>
<td>Vergil's estate restored. Writes Eclogues I., IV., VIII., and perhaps VI.</td>
<td></td>
<td>Battle of Actium.</td>
</tr>
<tr>
<td>37</td>
<td>Vergil wrote Eclogue X. Georgics begun.</td>
<td></td>
<td>Death of Marcellus.</td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>Death of Sallust.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Aeneid begun.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>Augustus writes to Vergil concerning the Aeneid.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Death of Vergil at Brundisium.</td>
<td></td>
<td></td>
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</tbody>
</table>
The dactylic hexameter.

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

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

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- J J - J J - J J - J J - J
```

(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 monotonity. A succession of dactyls may be used for various reasons, e.g., quick motion, cp. B. I. 90.

\( Íntóná|évé pólí,| ét crēb|ris mícá| igníbus| āéthér, \)

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

So in B. I. 150:

\( Jámqué fúc|é| sāxá vō|lánt fúrōr| ármá mín|ístrát: \)

where the quick succession of brands and stones follow.

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

\( Ādpár|ént rā|rē nānt|ē| gūrgīt\ē| vāstō. \)

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

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

\( Āst ýgō| quāē dī|vum íncē|dō rē|gīnā Jōv|īsquē. \)
METRE OF THE AENEID.

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

\[ \text{Tūne ール} | \text{Aēnē|ās quēm| Dūrdānt|ō An|chisae'}. \]

(3) When the last syllable of a word remains over, after the completion of a foot, that syllable is called a **caesural** syllable, in consequence of its being separated, or cut off, as it were, from the rest of the word in scanning the verse. The **term caesura** 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 verse caesuras in the dactylic hexameter are:

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

\[ \text{Aūxūtī|ō Bē|lī'; gēnī|tōr tūm| Bālūs ơ|pīmām}. \]

(b) **Hephthemimeral** caesura, at the end of the first syllable of the fourth foot: B. I. 441.

\[ \text{Lūcūs ını| ūrbē fā|it mēdī|ā', tāē|tissīmūs| ūmrāē}. \]

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

\[ \text{Lūstrā|būnt cōnv|ēxū| pōl|ūs dūm| sidērā| pāscēt}. \]

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

\[ \text{Sic cūncl|ūs pēlāg|ı cēcì dīl| frāgōr|ăthērā| pōstqūam}. \]

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

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

26 Called by the Greeks τομή, a cutting.

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

28 From ἑπτά, seven; ἕμι, half; μέπος, a part or foot; hence the **seventh-half-foot caesura.**

29 Also called the weak or feminine caesura.

30 So called because often employed by Vergil in his pastoral or Bucolic poetry. **This caesura is common in the poems of Theocritus.**
(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 a line, and generally in the case of est, and then usually with an elision: B. I. 105.

\[
\begin{align*}
Dāt lātūs; & \text{ insēqui} tūr cūmūlō su\text{ prāe} rūptūs ā quāē mōns. \\
\text{ Explōr} ārē lābōr;" mūhī | jūssū cōpēssērē fūs ēst |}
\end{align*}
\]

\[
\begin{align*}
Āc vēlū, tī māg|no īn pōpūl|ō cūm| saēpē cō|ōrta ēst |
\end{align*}
\]

(5) Metrical figures:

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

(1) B. I. 95:

\[
\begin{align*}
Quīs ān|te ērā pa|trūm Trō|jąc sūb| mōenībūs| āltīs.
\end{align*}
\]

(2) B. I. 210:

\[
\begin{align*}
Īllī |sē prāc\text{ dae} āccīng\text{|ānt dāpūb|ūsque} fū|tūris. |
\end{align*}
\]

(3) B. I. 180:

\[
\begin{align*}
Āenē\text{ās scōpūl|um intērē|ā cōscēndīt, ēt| ōmēn.}
\end{align*}
\]

(4) B. I. 213:

\[
\begin{align*}
Mīttītē|jōrsān ēt| haec ō|lim mēmēn|īssē jūv|ābūt.
\end{align*}
\]

(5) B. I. 246:

\[
\begin{align*}
Īt mārē| prōrūptum| ēt pēlāg|ō prēmūt| ārvā sōn|ānti. 
\end{align*}
\]

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

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

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

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

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

\[31\text{ Leaving out the three unfinished lines in the first book of the Aeneid we have 420 dissyllabic: 323 trisyllabic: 8 monosyllabic: 2 quadrisyllabic endings.}\]
(b) The non-elision of a final vowel or diphthong before an **Hiatus**.

Initial vowel, h or diphthong is called a **hiatus**, e.g.,

B. I. 16 :
\[ Pōsthūbī[tā 'cōlū|īssē Sā|mō, hīc| ķillūs |ārmā. \]

B. I. 617 :
\[ Tānc ̀ille |Ānē|ās quēm |Dārdānī|ō Ān|chisēc. \]

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

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

e.g. B. I. 120 :
\[ Jā u vālū|dam Īlion eī nāv|ēm, jām |fōrtīs Ā|chātēc. \]

B. I. 195 :
\[ Vīnā bōn|ās quē |dēindē cād|īs ōnēr|ērāt Āc|ēstēs. \]

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

e.g. B. I. 332 :
\[ Jāctē|mūr dōcē|ās i|gnāri hōmī|nūmque lō|cōrūm|que \]
\[ Ėrrāmus, \]

So also, B. I. 448 :
\[ Āērē| cūi grādī|hūs sūr|gēbānt |līminā, | nēxā|que \]
\[ Āērē trābēs, \]

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

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

(e) **Ictus** is the beat of the foot which corresponds with the elevation of the voice (απορις). This naturally falls on the first syllable of the foot, and we, therefore, find cases occurring in
which a syllable naturally short is lengthened, simply from its occupying the natural position of a long syllable.

(1) B. I. 308:
Quī tēnēant, nam in cūltū vīdēt, hōminēsēfērāēnē.

(2) B. I. 478:
Pēr tērram ēt vērō sā pūlvis in scriūtūr ĭhāstā.

(3) B. I. 651:
Pērgāmā cūm pětērēt in consēssōsque hūmēnāēōs,

(4) B. I. 668:
Litōrā jāctūr, ōdīis Jūpisēnīs in iquāē,

VI.

THE 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 shoulder the aged Anchises, takes the young Ascanius by the hand while Creusa follows behind, and escapes to Mount Ida. His wife Creusa in the confusion of the siege is lost in the darkness. He appears to have remained on Ida till the second year of the war, when, with a fleet of twenty vessels and a number of 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 the Strophades, Leucadia, and Chaonia where he finds Helenus, a seer, son of Priam, and king of that country, who tells Aeneas to sail round Sicily. The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus. Guided by Achemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum,
where Anchises dies. He then starts out for Italy, but stress of weather drives him on the coast of Africa, near Karthage. 

At Karthage Juno aware that Rome one day would conquer her beloved Karthage had an unrelenting hatred against Aeneas, and instigated Aeolus to let loose the winds and wreck the Trojan fleet. Neptune, however, interferes in time and calms the troubled waves. The Trojans had a sheltered harbor for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Jupiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded by a cloud, and invisible to all, Aeneas and Achates go to explore the country. They see the towers and walls of the youthful city and are surprised to find their missing comrades holding audience with the queen. Under the guise of Ascanius, Cupid is sent by Venus to kindle love in the breast of Dido. Dido is married to Aeneas. Other fortunes the fates had in store for him. Mercury is sent to remonstrate with Aeneas. In spite of the love and entreaties of Dido, the order is given to sail, and once more the Trojans steer for Italy. Dido, through grief for her fickle lover, mounts the funeral pile and stabs herself, and then her attendants burn her body. 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 descended to the lower world and learns the full details of his future life. Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rutuli. The Latins summon allies from all sides to repel the foreigners, while Aeneas obtains the aid of Evander and seeks the assistance of the Etrurians. While he was absent, the Trojan camp is attacked without success by Turnus, and the Latins. Aeneas returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.
The poet invokes the Muse to sing of the wanderings of Aeneas o'er the deep, and his sufferings while attempting to lay the foundations of imperial Rome. The trials of the hero are ascribed to the unrelenting rage of cruel Juno.

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

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

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

Meanwhile Neptune, the lord of the main, felt that a storm had been let loose, and great was his wrath, as he knew well the wiles of his sister Juno and her wrath against the Trojans. He summons to him the winds, and upbraids their king for his presumption in allowing them to have free scope. The sea is calmed by the soothing words of the lord of the sea.
The toil-worn crew of Aeneas make for the nearest shores, and turn to the coasts of Africa. There is a bay, protected by an island, affording a safe shelter from every wind, and in this Aeneas takes refuge, with seven ships saved out of twenty. The weary Trojans land. Achates strikes a spark from the flint and tries to start a fire. The corn damaged by the waves is brought out of the vessels, and bruised to make a meal for the shipwrecked Trojans.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Trojans and Tyrians, amid the joyous halls, recline on the embroidered couches. The gifts of Aeneas are admired by all. Cupid embraces Aeneas and then Dido, and both the Trojan leader and the Carthaginian queen are inspired with mutual flame.
After the first part of the banquet, the tables are withdrawn and golden goblets crowned with wine are set before the guests. The queen prays that this day may be long remembered by the Tyrians. A libation is then poured on the table and the cup is handed to the courtiers of the queen to drink. The long-haired Iopas sings songs taught him of yore by great Atlas. At the request of the queen Aeneas is asked to tell the story of the Fall of Troy, which occupies Books II. and III. of the Aeneid.
Arma virumque cano, Trojae qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora, multum ille et terris jactatus et alto
Vi superum, saevae memorem Junonis ob iram,
Multa quoque et bello passus, dum conderet urbe:n,
Inferretque deos Latio, genus unde Latinum
Albanique patres atque altae moenia Romae.
Musa, mihi causas memora, quo numine laeso,
Quidve dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantaene animis cacestibus irae?
Urbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima bell:i
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Sano. Hic illius arma,
Hic currus fuit; hoc regnum dea gentibus esse,
Si qua fata sinunt, jam tum tenditque fovertque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quae verteret arc:es;
Hinc populum late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas.
Id metuens veterisque memor Saturnia bel:i,
Prima quod ad Trojan pro caris gesserat Argis—
Nedum etiam causae irarum saevique dolores
Exciderant animo; manet alta mente repostum
Judicium Paridis spretaeque injuria formae,
Et genus invisum et rapti Ganymedis honores;
His accensa super jactatos aequore toto
Troas, reliquias Danaum atque immittis Achilli,
Arcebant longe Latio, multosque per annos
Errabant, acti fatis, maria omnia circum.

Tantae molis erat Romanam condere gentem.

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

Talia flammato secum dea corde volutans
Nimborum in patriam, loca feta furentibus austris,
Aeoliam venit. Hic vasto rex Aeolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit ac vinclis et carcere frenat.
Illi indignantes magno cum murmur montis
Circum clastra fremunt; celsa sedet Aeolus arce
Sceptrum tenens, mollitque animos et temperat iras;
Nihil faciat, maria ac terras caelumque profundum
Quippe ferant rapidi secum verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens, molemque et montes insuper altos
Imposuit, regemque dedit, qui foedere certo
Et premere et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
   "Aeole, namque tibi divum pater atque hominum rex
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrrenenum navigat aequor,
Ilium in Italian portans victosque Penates:
Incute vim ventis submersasque obrue puppes,
Aut age diversos et disjice corpora ponto.
Sunt mihi bis septem praestanti corpore Nymphae,
Quarum quae formâ pulcherrima Deîopâia,
Conubio jungam stabili propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat et pulchra faciat te prole parentem."

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

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

* Exemplo Aeneae solvuntur frigore membra:
Ingemit, et duplices tendens ad sidera palmas
Talia voce refert: "O terque quaterque beati,
Quis ante ora patrum Trojae sub moenibus altis
Contigit oppetere! O Danaum fortissime gentis
Tydide! mene Iliacis occumbere campis
Non potuisse tuaque animam hanc effundere dexta,
Saevus ubi Aeacidae telo jacet Hector, ubi ingens
Sarpedon, ubi tot Simois corrupta sub undis
Scuta virum galeasque et fortia corpora volvit."
Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit et undis
Dat latus: inequirit cumulo praeruptus aquae mons.
Hi summo in fluctu pendent; his unda dehiscent
Terram inter fluctus aperit; furit aestus arenis.
Tres Notus abreptas in saxa latentia torquet—
Saxa vocant Italici mediis quae in fluctibus Aras—
Dorsum immane mari summo; tres Eurus ab alto
In brevia et Syrtes urget, miserabile visu,
Illiditque vadis atque aggere cingit arenae.
Unam, quae Lycios fidumque vehebat Oronten,
Ipsiante oculos ingens a vertice pontus
In puppim ferit: exequitur pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat aequore vortex.
Adparent rari nantes in gurgite vasto,
Arma virum, tabulaeque, et Trōia gaza per undas.
Jam validam Ilionei navem, jam fortis Achatae,
Et qua vectus Abas, et qua grandaevus Aletes,
Vicit hiemps; laxis laterum compagibus omnes
Accipiunt inimicum imbrem rimisque fatiscant.
Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens, summa placidum caput exultit unda.
Disjectam Aeneae toto videt aequore classem,
Fluctibus oppressos Troas caeleique ruina;
Nec latuere doli fratrem Junonis et irae;
Eurum ad se Zephyrumque vocat, dehinc talia fatur:
"Tantane vos generis tenuit fiducia vestri?
Jam caelum terramque meo sine numine, Venti,
Miscere et tantas audetis tollere moles?
Quos ego—sed motos praestat componere fluctus:
Post mihi non simili poena commissa luetis.
Maturate fugam, regique haec dicite vestro;
Non illi imperium pelagi saevumque tridentem,
Sed mihi sorte datum. Tenet ille immanis saxa,
Vestras, Eure, domos; illa se jactet in aula
Aeolus, et clauso ventorum carcere regnet."  

Sic ait, et dicto citius tumida aequora placat,
Collectasque fugat nubes, solemque reducit.  
Cymothoe simul et Triton adnixus acuto
Detrudunt naves scopulo: levat ipse tridenti;
Et vastas aperit Syrtes et temperat aequor,
Atque rotis summas levibus perlabitur undas.

Ac veluti magno in populo quum saepe coorta est
Seditio, saevitque animis ignobile volgus;
Jamque faces et saxa volant (furor arma ministrat):
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet:

Flectit equos curruque volans dat lora secundo.

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

Est in secessu longo locus: insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hic vastae rupe geminique minantur
In caelum scopuli, quorum sub vertice late
Aequora tuta silent: tum silvis scaena coruscis
Desuper horrentique atrum nemus imminet umbra;
Fronte sub adversa scopulis pendentibus antrum,
Intus aquae dulces vivoque sedilia saxo,
Nympharum domus: hic fessas non vincula naves
Ulla tenent, unco non alligat ancora morsu.
Huc septem Aeneas collectis navibus omni
Ex numero subit; ac magno telluris amore
Egressi optata potiuntur Troes arena,
Et sale tabentes artus in litore ponunt.

Ac primum silici scintillam excudit Achates
Susceptoque ignem iolis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.

Tum Cererem corruptam undis Cerealique arma
Expediunt fessi rerum, frugesque receptas
Et torrere parant flammis et frangere saxo.
Aeneas scopulum interea conscendit, et omnem
Prospectum late pelago petit, Anthea si quem
Jactatum vento videat Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caici.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentes
Cornibus arborcis, sternit, tum volgus, et omnem
Miscet agens telis nemora inter frondea turba;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcit:
"O socii—neque enim ignari sumus ante malorum—
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantes
Accestis scopulos, vos et Cyclopea saxa
Experti: revocate animos, maestumque timorem
Mittite; forsan et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servate secundis."
Talia voce refert, curisque ingentibus aeger
Spem voltu simulat, premit altum corde dolorem.
Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis et viscera nudant:
Pars in frusta secant veribusque trementia figunt;
Litore æna locant ali, flammasque ministrant.
Tum victu revocant vires, fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.
Postquam exempta fames epulis mensaeque remotae,
Amisos longo socios sermonem requirunt,
Spmque metumque inter dubii, seu vivere credant,
Sive extrema pati nec jam exaudire vocatos.
Praeципue pius Aeneas, nunc Oront...
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan fortemque Cloanthum.

Et jam finis erat; quum Juppiter aethere summo
Despiciens mare velivolum terrasque jacentes
Litoraque et latos populos, sic vertice caeli
Constitit, et Libyae defixit lumina regnis.
Atque illum tales jactantem pectore curas
Tristior et lacrimis oculos suffusa nitentes
Adloquitur Venus: "O, qui res hominumque deumque
Aeternis regis imperiis et fulmine terras,
Quid meus Aeneas in te committere tantum,
Quid Troes potuere, quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores revocato a sanguine Teucr,
Qui mare, qui terras omni dicione tenerent,
Pollicitus; quae te, genitor, sententia vertit?
Hoc equidem occasum Troiae tristesque ruinas
Solabar, fatis contraria fata rependens;
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troia; nunc placida compostus pace quiescit:
Nos, tua progenies, caeli quibus anniis arcem,
Navibus, infandum! amissis, unius ob iram
Prodimur, atque Italis longe disjungimur oris.
Hic pictatis honos? Sic nos in sceptr a reponis?"
Olli subridens hominum sàtor atque deorum
Voltu, quo caelum tempestatèsque serenat,
Oscula libavit natae, dehinc talià fatur:
"Parce metu, Cythereâ : manent immota tuorum
Fata tibi ; cernes urbem et promissa Lavini
Moenia, sublimemque feres ad sidera caeli
Magnanimum Aenean ; neque me sententia vertit.
Hic tibi (fabor enim, quando haec te cura remordet,
Longius et volvens fatorum arcana movebo)
Bellum ingens geret Italia, populosque feroxès
Contundet, moresque viris et moenia ponet,
Tertia dum Latìo regnantem viderit aestas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Additur—Ilus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavini
Transferet, et longam multa vi muniet Alban.
Hic jam ter centum totos regnabitur annos
Gente sub Hectorea, donec regina sacerdos
Marte gravís geminam partu dabit Ilia prolem. 
Inde lupae fulvo nutricis tegmine laetus
Romulus excipiet gentem, et Mavortia condet
Moenia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono :
Imperium sine fine dedi. Quin aspéra Juno,
Quae mare nunc terrasque metu caelumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus aetas,
Quum domus Assaraci Phthiam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Caesar,
Imperium Oceano, famam qui terminet astris,
Julius, a magno demissum nomen Iulo.
Hunc tu olim caelo, spoliis Orientis onustum,
Accipies secura ; vocabitur hic quoque votis.
Aspera tum positis mitescent saecula bellis ;
Cana Fides, et Vesta, Remo cum fratre Quirinus
Jura dabunt: dirae ferro et compagibus artis
Claudentur Belli portae: Furor impius intus,
Saeva sedens super arma, et centum vincus aënis
Post tergum nodis, fremet horridus ore cruento."

Haec ait, et Maia genitum demittit ab alto,
Ut terrae, utque novae patcant Karthaginis arcis
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus adsttit oris.
Et jam jussa facit, ponuntque ferocia Poeni
Corda volente deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Aeneas, per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneà, nam inculta videt, hominesne feraene,
Quaeere constituët, sociisque exactare referre.
Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Occulit: ipse uno graditur comitatus Achatc,
Bina manu lato crispans hastilia ferro.

Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens, et virginis arma
Spartanae, vel qualis equos Threissa fatigat
Harpalyce, volucremque fuga praeceditur Eorvm.
Namque umeris de more habilom suspendaratem arcum
Venatrix, reddatarque comam diffundere ventis,
Nuda genu, nodoque sinus collecta fluentes.
Ac prior, "Heus," inquit, "juvenes, monstrate meorum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetra, et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem."

Sic Venus; et Veneris contra sic filius orsus:

"Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem, Virgo? namque baud tibi voltus
Mortalis, nec vox hominem sonat. O dea certe;
An Phoebi soror? an Nympharum sanguinis una?"
Sis felix, nostrumque leves, quaccumque, laborem, 330
Et quo sub caelo tandem, quibus orbis in oris
Jactemur, doceas : ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti :
Multa tibi ante aras nostra cadet hostia dextra.”

Tum Venus: “Haud equidem tali me dignor honore;
Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrnos et Agenoris urbem ;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. Longa est injuria, longae
Ambages ; sed summa sequar fastigia rerum.

Huic conjux Sychaeus erat, ditissimus arvi
Phoenicum, et magno miserae dilectus amore,
Cui pater intactam dederat, primisque jugarat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychaeum
Impius ante aras, atque auris caecus amore,
Clam ferro incautum superat, securus amorum
Germanae ; factumque diu celavit, et aegram,
Multa malus simulans, vana spe lusit amantem.

Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris,
Crudeles aras trajectaque pectora ferro
Nudavit, caecumque domus scelus omne rexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viae veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat :
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat ; naves. quae forte paratae,
Corripiunt, onerantque auro : portantur avari
Pygmalionis opes pelago : dux femina facti,
Devenere locos, ubi nunc ingentia cernis
Moenia surgentiumque novae Karthaginis arcem,
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris,
Quove tenetis iter?" Quaerenti talibus ille
Suspirans imoque trahens a pectore vocem:
"O Dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componat Vesper Olympo.
Nos Troja antiqua, si vestras forte per aures
Trojae nomen it, diversa per acuora vectos
Forte sua Libycis tempestas appulit oris.
Sum pius Aenacis, raptos qui ex hoste Penates
Classe veho mecum, fama super aerthera notus.
Italiam quaero patriam et genus ab Jove summo.
Bis dens Phrygium conscendi navibus acquor,
Matre dea monstrante viam, data fata secutus.
Vix septem convulse undis Euroque supersunt.
Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus." Nec plura querentem
Passa Venus medio sic interfata dolore est:
"Quiquis es, haud, credo, invisus caelestibus auras
Vitales carpis, Tyriam qui adverseris uruem.
Perge modo, atque hinc te reginae ad limina prefer.
Namque tibi reduces socios classemque relatum
Nuntio, et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspice bis senos, laetantes agmine cycnos,
Aetheria quos lapsa plaga Jovis ales aperto
Turbabat caelo; nunc terras ordine longo
Aut capere aut captas jam despectare videntur;
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter pipplesque tuac pubesque tuorum
Aut portum tenet aut pleno subit ostia velo.
Perge modo et, qua te ducit via, dirige gressum." —
Dixit, et avertens rosea cervice refulisit,
Ambrosiaeque comae divinum vertice odorem
Spiraevere, pedes vestis defluxit ad imos,
Et vera inessu patuit dea ille ubi matrem.
Adgnovit, tali sagientem est voce secutus:

"Quid natum toties, crudelis tu quoque, falsis Ludis imaginibus? cur dextrae jungere dextram Non datur, ac veras audire et reddere voces?"

- Talibus incusat, gressumque ad moenia tendit:

At Venus obscuro gradientes acre saepsit, 
Et multo nebulae circum dea fudit amictu, 
Cernere ne quis eos, neu quis contingere posset, 
Molirive moram, aut veniendi poscere causas. 
Ipsa Paphum sublimis abit, sedesque revisit  
Laeta suas, ubi templum illi, centumque Sabaeo 
Ture calent arae, sertisque recentibus halant. 
Corripuere viam interea, qua semita monstrat. 

Jamque ascendebant collem, qui plurimus urbi 
Imminet, adversaque aspectat desuper arcis. 
Miratur molem Aeneas, magalia quondam, 
Miratur portas strepituque et strata viarum. 
Instant ardentes Tyrii: pars ducere muros, 
Molirique arcem et manibus subvolvere saxa, 
Pars optare locum tecto et concludere sulco. 
Jura magistratusque legunt, sanctumque sentatum. 
Hic portus alii effodunt; hic alta theatris 
Fundamenta locant alii, immanesque columnas 
Rupibus excidunt, scena decora alta futuris. 
Qualis apes aestate nova per florea rura 
Exercet sub sole labor, quum gentis adultos 
Educunt fetus, aut quum liquentia mella 
Stipant et dulci distendunt nectare cellas, 
Aut onera accipiant venientum, aut agmine facto 
Ignavum fucos pecus a praesepibus arcent: 
Fervet opus redolentque thymo fragranta mella: 
"O fortunati, quorum jam moenia surgunt!
Aeneas ait, et fastigia suspicit urbis. 
Infert se saeptus nebula, mirabile dictu, 
Per medios miscetque viris, neque cernitur uli. 
Lucus in urbe fuit media, laetissimus umbrae; 
Quo primum jactati undis et turbine Poeni 
Effodere loco signum, quod regia Juno
Monstrat, caput acriis equi; sic nam fore bello
Egregiam et facilem victu per saecula gentem.

Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae,
Aerea cui gradibus surgebant limina, nexasque
Aere trabes, foribus caro stripebat aenis.

Hoc prima in luco nova res oblata timorem
Leniit, hic primum Aeneas sperare salutem
Ausus, et afflictis melius confidere rebus.
Namque sub ingenti lustrat dum singula templo,
Reginam opperiens, dum, quae fortuna sit urbi,
Artificioque manus inter se operumque laborem

Miratur, videt Iliacae ex ordine pugnas
Bellaque jam fama totum vulgata per orbem,
Atidas Priamumque et saevum ambobus Achilles.

Constitit, et lacrimans: "Quis jam locus," inquit, "Achate,
Quae regio in terris nostri non plena laboris?"

En Priamus! sunt hic etiam sua praemia laudi;
Sunt lacrimae rerum, et mentem mortalia tangunt.
Solve metus; feret haec aliquam tibi fama salutem."

Sic ait, atque animum pictura pascit inani,
Multa gemens, largoque umectat flumine volum.

Namque videbat, ut bellantes Pergama circum
Hac fugerent Gran, pemeret Trojana juventus
Hac Phryges, instaret curru cruenta Achilles.

Nec procul hinc Rhesi niveis tentoria velis
Adgnoscit lacrimans, primo quae prodita somno
Tydides multa vastatab caede cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustassent Troiae Xanthumque bibissent.

Parte alia fugiens amissis Trojus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque haeret resupinus inani,
Lora tenens tamen; huic cervixque comaque trahuntur
Per terram, et versa pulvis inscribitur hasta.

Interea ad templum non aequae Palladis ibant
Crimibus Iliades passis peplumque ferebant
Suppliciter tristes et tunsie pectora palmis;
Diva solo fixos oculos aversa tenebat.

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

†. Tum vero ingenti geminat dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum adgnovit Achivis,

Eoasque acies et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens mediisque in millibus ardet,
Aurea subnectens exsertae cingula mammae

Bellatrix, audetque viris concurret virgo.

Haec dum Dardanio Aeneae miranda videntur,
Dum stupet, obtutuoque haeret defixus in uno,
Regina ad templum forma pulcherrima Dido,
Incessit magna juvenum stipante caterva.
Qualis in Eurotae ripis aut per juga Cynthia
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades ; illa pharcatr
Fert hamero, gradiensque deas supereminet omnes :
Latonae tacitum pertemptant gaudia pectus :
Talis erat Dido, talem se laeta ferebat

Per medios, instans operi reniquae futuris.
Tum furibus divae, media testudine templ-i
Saepta armis, solioque alte subnixa resedit.
Jura dabat legesque viris, operumque laborem
Partibus aequabat justis, aut sorte trahebat,
Quam subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat oras.
Obstipuit simul ipse, simul perculsus Achates
Laetitiaque metuque ; avidi conjungere dextras.

Ardebat ; sed res animos incognita turbat.

Dissimulant, et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant : cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Postquam introgressi et coram data copia fandi,
Maximus Illioneus placido sic pectore coepit:
"O regina, novam cui condere Juppiter urbeum;
Justitiaque dedit gentes frenare superbas.
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe insidios a navibus ignes;
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libycos populare, Penates
Venimus, aut raptas ad litora vertere praedas.
Non ea vis animo, nec tanta superbia victis—
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glaciae;
Oenotri coluere viri; nunc fama minores
italiam dixisse ducis de nomine gentem.
Huc cursus fuit:
Quem subito adsurgens fluctu nimbosus Orion
in vada caeca tulit, penitusque procacibus austris
Perque undas, superante salo, perque invia saxa
Disputit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quaeve hunc tam barbaras
Permittit patria? hospitio prohibemur arenae:
Bella cien, primaque vetant consistere terra.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.
Rex eiat Aeneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis;
Quem si inta virum servant, si vescitur aura
Aetheria, neque adhuc crudelibus occubat umbris,
Non metus; officio nec te certasse priorem
Paeniteat: sunt et Siculis regionibus urbes,
Armaque, Troianoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos:
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italium lactum latumque petamus:
Sin absumpta salus, et te, pater optime Teucrum,
Pontus habet Libyae, nec spes jam restat Iuli;
At freta Sicaniae saltem sedesque paratas,
Unde huc advecti, regemque petitam Ascestem:"
Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.
Tum breviter Dido, volupte demissa, profatur:
"Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Aeneadum, quis Troiae nesciat urbem?
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni,
Nec tam aversus equos Tyria Sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaca arva
Sive Erycias fines regemque optatis Ascestem,
Auxilio tutos dimittam, opibusque juvabo.
Voltis et his mecum pariter considere regnis?
Urbem quam statuo vestra est; subducite naves;
Tros-Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsion semod
Assoret Aeneas; equidem per litora certos
Dimittam, et Libyae lustrare extrema jubebo.
Si quibus ejectus silvis aut urbibus errat:"
His animum arrecti dictis et fortis Achates
Et pater Aeneas jamdudum erumpere nubem
Ardebat; prior Aenean compellat Achates:
"Nate Dea, quae nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cetera matris."
Vix ea fatus erat, quam circumfusa repente
Scindit se nubes et in aethera purgat apertum.
Restitut Aeneas, claraque in luce refulsit,
Os humerosque Deo similis: namque ipsa decoram
Caesariem nato genitrix lumenque juventae
Purpureum et laetos oculis afflarat honores:
Quale manus addunt ebori decus aut ubi flavo
Argentum Parisve lapis circumdatur auro.
Tum sic reginam alloquitur cunctisque repente
Improvisus ait: "Coram, quem quaeeritis, adsum
Troius Aeneas, Libycis ereptus ab undis.
O sola infandos Troiae miserata labores!
Quae nos reliquias Danaum, terraeque marisque
Omnibus exhaustos jam casibus, omnium egenos
Urbe domo socias. Grates persolvere dignas
Non opis est nostra, Dido; nec quicquid ubique est
Gentis Dardaniae, magnum quae sparsa per orbem;
Di tibi, si qua pios respectant numina, si quid
Usquam justitiae est et mens sibi conscia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbrae
Lustrabunt convexa, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quae me cunque vocant terrae. Sic fatus amicum
Ilionea petit dextra laevaque Serestum:
Post alios, fortemque Gyan fortemque Cloanthum.
Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore loquuta est:
"Quis te, nate Dea, per tanta pericula casus
Insequitur? quae vis immanibus adpticat oris?"
Tune ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoentis ad undam?
"Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum et victor dicione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojae nomenque tuum regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucorum a stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra.
Non ignara mali, miscris succurrere disco."
Sic memorat, simul Aenean in regia ducit
Tecta, simul divum templis indicit honorem.
Nec minus interea sociis ad litora mittit
Verginti tauros, magnorum horrentia centum
Terqa suum, pingues centum cum matribus agnos,
Munera laetitiamque diti.
At donus interior regali splendidia luxu
Instruitur mediisque parent convivia tectis:
Arte laboratae vestes ostroque superbo:
Ingens argentum mensis caelataque in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiqua ab origine gentis.

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

Et Cytherea nova artes, nova pectore versat
Consilia; ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat donisque furentem
Incendat reginam, atque ossibus implicet ignem.
Quippe domum timet ambiguum Tyriosque bilingues.
Urìt atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis adfatur Amorem:
"Nate, meae vires, mea magnà potentia solus,
Nate, patris summi qui tela Typhoia tennis,
Ad te confugio, et supplex tua numina posco.
Frater ut Aeneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquae,
Nota tibi; et nostro doluisti saepe dolore.
Nunc Phoenissa tenet Dido, blandisque moratur.
Vocibus: et vereor, quo se Junonia vertant
Hospitia; haud tanto cessabit cardine rerum.
Quocirca capere ante dolis, et cingere flamma
Reginam meditor, nè quo se numine mutet.
Sed magno Aeneae mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem.
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Troiae.
Hunc ego sopitum somno super alta Cythera
Auris super Idalium sacrata sede recondam,
Ne qua scire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri induis voltus:
Ut, quam te gremio accipiet laetissima Dido
Regales inter mensas latice-mque Lyaeum,
Quum 'dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem fallasque veneno.”
Paret Amor dictis carae genitricis, et alas
Exuit, et gressu gaudens incedit Iuli.

At Venus Ascanio placidam per membra quietem
Intigat, et forum gremio dea tollit in altos
Idaliae lucos, ubi mollis amarcus illum
Floribus et dulci aspirans complectitur umbra,
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyris, duce laetus Achate.
Quum venit, aulaeis jam se regina superbis
Aurea composit sponda, mediamque locavit.

Jam pater Aeneas et jam Trojanà juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia vilis.
Quinquaginta intus famulae, quibus ordine longam
Cura penum struere, et flammis adolere Penates:
Centum aliae, totidemque pares aetate ministri,
Qui dapibus mensas oneravit, et pocula ponunt.

Necnon et Tyrri per limina laeta frequentes
Convenere, toris jussi discumb. re pictis.

Mirantur dona Aeneae, mirantur Iulum
Flagranquesque dei voltus simulataque verba
Pallamque et pictum croceo velamen acantho.

Praecipue infelix, pesti devota futurae,
Expleri mentem nequit ardscitque tuendo
Phoenissa, et pariter puero donisque movetur.

Ille ubi complexu Accele collegue pependit
Et magnum falsi implevit genitoris amorem,
Regiam petit. Haec oculis, haec pectore toto
Haeret,et interdum gremio fovent, inscia Dido,
Insidat quantus miserae deus. At memor ille
Matris Acidaliae paulatim abolere Sygaeum
Incipit, et vivo tentat praevertere amore
Jampridem res animos desuetaque corda.

Postquam prima quies epulis, mensaque remotae,
Crateras magnos statuunt et vina coronant.

Fit strepitus tectis vocemque per ampla voluant
Atria: dependent lychni laque; ribis aureis,
Incensi, et noctem flammis funalia vincunt.

Hic Regina gravi gemmis auroque poposcit
Implevitque mero patrcam, quam Belus et omnes
A Belo soliti. Tum facta silentia tectis:

"Juppiter, hospitibus nam de te dare jura loquantur,
Hunc laetum Tyriisque diem Trojaque profectis
Esse velis nostrosque hujus meninis minores.
Adsit lactitiae Bacchus dator, et bona Juno;
Et vos, o coetum, Tyrri, celebrare faventes"

Dixit, et tamen laticum libavit honorem;
Primaque libato summo tenus attigit ore.

Tum Bitiae dedit inrepitans: ille impiger hausit
Spumantem pateram et pleno se proluit auro:
Post alii proceres. Cithara crinitus Iopas,
Personat aurata, docuit quem maximus Atlas.

Hic canit errantem lunam solisque labores;
Unde hominum genus, et pecudes; unde imber et ignes;
Arcturum pluviásque Hyadas geminosque Triones;
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant plausu Tyrri Troesque sequuntur,
Necon et vario noctem sermone trahebat
Infelix Dido longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Aurorae yenisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
“Immo, age, et a prima die hospes origine nobis
Insidias,” inquit, “Danaum, casusque tuorum,
Erroresque tuos; nam te jam septima portai
Omnibus errantem terris et fluctibus aestas.”
DESCENT OF THE ROMAN JULIAN FAMILY FROM THE TROJANS.

Scamander
  | Juppiter = Electra
  | Dardanus
  Teucer
  Batea
     | Erichthonius
     Ilus
     | Tros
     | Ilus
     | Assaracus
     Laomedon
     | Capys
     Priam
     | Anchises = Venus
     Hector
     | Aeneas
     | Ascanius or Iulus
NOTES.

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

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

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

6—Unde=a quo, scil., ortum est: "from whom (sprung)." Some think that the three stages of the growth of Rome are referred to, viz., the original settlement at Lavinium, the transference of power to Alba Longa, and the final selection of Rome as the seat of empire. The Latins dwelt in the broad plain between the Sabine mountains and the sea, and traced their descent to King Latinus. The word
Latini means the dwellers of the plain: cp. latus, πλατής, Eng. flat; for the loss of the initial mute, cp. lane, πλάξ; lavo, πλινέω. Vergil is incorrect in saying that the Latins were descended from Aeneas, as they existed before his advent: cp. Livy, i. i. Their chief town was Lavinium (now Pratica).

7 Alba Longa was the head of a confederacy of thirty Latin towns. After its destruction by Tullus Hostilius, the leading citizens were transferred to Rome, and became incorporated in the common state. Many of the noble families of Rome, notably the Julii, traced their descent to the Alba. Alba Longa occupied a site probably near the convent of Palazzuolo.—maceria (rt. MUN, to defend; cp. ἀ-μιν-εν), the walls for defensive purposes; murus (muni-rus, also rt. MUN), a wall of any kind; paries (rt. PAR, to separate), the partition walls of a house; maceria, a garden wall.—altae Romae, “of stately Rome.” Rome at first occupied the Palatine. Afterwards the Capitoline, Aventine, Esquiline, Coelian, Viminal, and Quirinal hills were included. Also the Pincian, Vatican, and Janiculan hills, on the Etruscan side, were brought within the boundaries of the city under Aurelius.

8—Musa: Vergil, following the example of Homer, invokes the muse and refers the whole plot to the gods. Calliope was the muse of epic poetry.—quo numine laeso: there are several ways of taking these words; (1) some supply, impulsus fuit, “by what offended deity was he (Aeneas) constrained;” (2) numine=voluntate, “what purpose (of Juno) being thwarted;” (3) quo=qua de causa; “for what reason, her (i.e. Juno’s) will being thwarted;” (4) ob quam laesionem numinis, “on account of what affront to her purpose;” (5) “for what offence to the majesty of heaven.” The last is probably correct. The first is objectionable because Juno has been mentioned as the offended deity.


10—Insignem pietate: the hero of the Aeneid is distinguished by the epithet pius, which means that he had filial affection as well as religious reverence. He rescues his father from burning Troy (Aen. 2, 723); also the gods (Aen. 2, 717).—adire, “to face.” For case of labores see H. 386.3; A. & G. 228, a.

11—Impulerit: indirect question: H. 529, i.; A. & G. 334.—animis, taken (1) dative, H. 387, A. & G. 231; or (2) local ablative.—irae, the plural, denotes the various manifestations of her passions: H. 130, 2; A. & G. 65, c.

12—Urbs antiqua: said with reference to Vergil’s own time. Karthage was founded probably about 853 B.C.—Tyrii coloni: “settlers from Tyre;” the Tyrians founded also Tunes and Utica, near Karthage.
13—Italiam—longe: longe may be taken (1) as modifying the whole phrase, “over against Italy and the Tiber’s mouths afar;” or (2) longe distantia, “the far distant Tiber’s mouths.”—Italiam contra: what figure? H. 636, vi. What direction is Karthage from Rome?


15—Quam coluisse: the Romans identified the Syrian Astarte (the Ashtaroth of the Bible) with Juno.—unam, “especially;” unus gives to superlatives, or to words implying a superlative force (magis quam omnes terras), an emphatic meaning; cp. eis; eis árétos: “especially the best.”

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

17—Currus: Juno is rarely represented as a war goddess, though we have some instances: cp. Hom. ii. 5, 720-3.—hoc—fovetque: “the goddess even now strives, and fondly hopes that this would be the seat of empire for the nations, if in any way the fates permit.”—hoc is attracted to the gender of the predicate: H. 445, 4; A. & G. 195.—sinant: subj. of intermediate clause; H. 529, ii.; A. & G. 342.—jám tó m=etiam tum: “even then,” at that early period.

18—Sec enim: (cp. ἀλλὰ γάρ), ellipsis for sed (metuit Karthaginī) enim, &c., “yet (she feared for Karthage) she had heard a race was issuing from the blood of Troy.”—ducī: H. 523, i.; A. & G. 336, present as now in the act of being accomplished.

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

21—Hinc=a qua progenie.—late regem—(by enallage), late regnantem: H. 441.3, A. & G. 188, d: cp. the Homeric εὐρωπεῖων.—belloque superbum: “tyrannous in war.”

22—Excidio Libyae: “to destroy Libya,” for the two datives see H. 390; A. & G. 233. Some read excidio, but excidio is not for excidio, but for ec-scidio (ee, scindo): cp. the forms ecfero, ecferi, ecfodio, found in old writers.—volvere Parcas, seil. auditorat: there is reference here to the thread of destiny. The Parcae (rt. PAR, “to
allot:” cp. *pars, portio, i-topov* were the goddesses of birth and death: three in number, *Nona, Decuma, Mora*, and so the arbiters of human destiny. They were identified with the Greek *Moipai* (*velopaei, to allot*), Clotho, Lachesis, and Atropos, whose duties are included in the foll. line:—*Clotho colum retinet, Lachesis net, et Atropos occat*: cp. Milton’s Lycidas—

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

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

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

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


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

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

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

30—*Reliquias Danaum*: what words are used in the plural only? H. 131; A. & G. 76.—*Danaum*: the subj. gen.: H. 396, ii; A. & G. 214.—*What words have un for orum in gen. pl.? H. 52, 3; A. & G. 40, e. Vergil calls the Greeks *Danai, Graii, Argivi, Pelasgi, Archivi.*—*Achilli*: decline
31—Latio : II. 414, N. 1 ; A. & G. 258, a.

32—Errabat : "(had wandered and) were still wandering;" H. 469, II. 2 ; A. & G. 277, b.

33—Tantae—erat ; "so vast a work it was;" H. 402 ; A. & G. 214, d, & 215.

34—Vergil, following the usual method of epic poets, plunges the reader in medias res (Horace A. P. 148), the earlier adventures being left for the hero to tell in Books II. & III. The Trojans have now left the port of Drepanum in Sicily. The natural order for a connected narrative would have been Books II., III., v. 315, then Book I.—in ultum—laeti : "did they merrily set their sails seaward."

35—Vela dabant, scil., ventis.—laeti, because they expected soon to end their wanderings.—spumæ salis : observe the alliteration, "the foam of the salt sea;" sal ; cp. ἀλίς ἂ.—aere, the bronze keels of the vessel=aereis carinis.—ruebant=eruebant.

36—Quum Juno—secum, scil., loquitur : "when Juno, nursing the un-dying wound in her heart, thus communes with herself."—sub pectore, "in her heart," lit. "beneath her breast." The heart was the seat of intellect according to the Romans; the lower organs were the seat of passions.—servans : cp. Burns' Tam O'Shanter, "nursing her wrath to keep it warm."

37—Mene—victam : "What! am I to desist from my purpose, as one baffled?" The accusative with inf. denotes indignation here: H. 539, III.; A. & G. 274.—incepto : H. 413, N. 3; A. & G. 243, a.

38—Nec—regem : "and am I not able to turn the leader of the Trojans aside from Italy?"—Italia : H. 414; A. & G. 258, a.

39—Quippe (=qui-pe) : "because forsooth," ironical; cp. δῆπον.—Pallas, epithet of Athene (Minerva), from (1) πᾶλλειν, to brandish, or (2) πᾶλλαξ, a maiden.—Ne=nonne: H. 351, i.; A. & G. 210, a.—Arigvum : see note on v. 30.

40—Ipsos=abroīς ; "the crew themselves," opposed to the ships.—ponto : abl. either of instrument or of place.

41—Ob noxum et furias : either "on account of the guilt and frenzy," or (by enallage)=ob noxam furiosam : "on account of the guilty deeds committed in frenzy."—With Oilei, scil., jīlīi Ajax is said to have offered violence to Cassandra, priestess of Minerva, daughter of Priam. For another account see Ajax (Proper Names). Scan this line.

42—Ipsa : "she with her own hand." Pallas and Jupiter were the only deities who are represented as wielding the thunderbolt.

46—Ast—gero: “but I who walk with stately tread, the queen of the gods, I, the sister and wife of Jove, with a single people so many years wage wars.”—ast: archaic form of at. The language of epic poetry affected archaisms. Note the majestic gait of Juno is imitated by the spondaic character of the verse.


48—Gero: “have been (and still am) waging;” H. 467.2, A. & G. 276, a.—quisquam: implying a negative; H. 457; A. & C. 105 h. Distinguish quisquam, nullus and quivis, quilibet.—adorat: others read adoret: H. 485, A. & G. 268.


51—We have in the following lines a lively personification of the winds. Loca—austris: “a place big with blustering blasts.” The winds mentioned in the Aeneid are: N., Boreas; N.E., Aquila; E., Eurus; S., Notus or Auster; S.W., Africus; W., Zephyrus; N.W., Corus or Caurus; N.N.W., Iapyx. Distinguish in meaning loca, loci.

52—Distinguish in tense vēnit, vēnīt.—antrum: a cave or grotto, as a beautiful object with reference to its romantic appearance and cooling temperature: specus, a gap with a longish opening; spelunca, a cavity in a merely physical relation, with reference to its darkness or dreadfulness.

53—We have here a fine example of imitative harmony (onomatopoeia), the hissing sounds of the winds being well represented by the successive s’s: “the struggling winds and sounding storms.”

54—Imperio—frenat: “restrains beneath his sway and curbs them with fetters in his prison house.” The picture of the winds may have been suggested by the ludi Circenses, at which chariot racing was one of the chief features.—Imperio: H. 420; A. & G. 248.—vinclis et carcere = vinclis in carcere, or some say = vinclis carceris: what figure?

55—Illi—fremunt: “they chaffing, while the great rock roars responsive, rage round the prison bars.” Note the alliteration.—magnō cum murmure, a substitute for the ablative absolute.


61—Molem et montes = molem montium (by hendiadys): “a mass of mountains.”—insuper: “on the top of them.”
62—Regemque—habeas: “and gave them such a king as knew, when bidden (by Jove), by a fixed law either to tighten or to loosen the reins.”—qui—secret, for subj.: H. 497, 1; A. & G. 317.—premere, scil., habenas or ventos.—dare laxas=laxare.—jussus, scil., a Jove.

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

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


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

69—Incute—ventis: “rouse thy winds to fury;” lit. “strike strength into the winds,” as if by a blow of his sceptre.—submersas: “so that they will be sunken,” a proleptic use of the participle (cp. v. 20) = obrue et submerge puppes: cp. Shaks. King John, “Heat me those irons hot.”

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


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

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

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

77 — Tu — tu — tu: note the emphasis: "‘tis thou who gavest me whatever realm this is which I have.” — sceptra Jovemque: "the sceptre and the favor of Jove," or by hendiadys = sceptra Jovis, "the sceptre derived from Jove." All kingly power came from Jove.

79 — Epulis: decline this word. — accumbere: H. 535, iv.; A. & G. 331, g. Vergil here ascribes to the gods a custom prevalent among the Romans of his own day. The Greeks sat at meals as we do.


81 — Dicta, scil. sunt. — carum — latus: "with spear-point turned that way, the hollow hill he struck on the side." Note the alliteration. Distinguish in meaning latus and latus.


83 — Data (est). — terra perflectant: "they blow a blast across the world." For case of terras, see H. 372., A. & G., 237, d.

84 — Incubuere mari: "they swooped down upon the sea:" for momentary action of perfect, see H. 471, ii.; A. & G. 279: cp. ἐπέκλεισαν.

85 — Ruunt: the change of tense is supposed to give vividness to the description. — creber procellis Afric us: "the gusty south-west wind." — Africus: cp. Ἀφρίκη, as blowing from Libya; called by the Italians still Africa, or Gherbino.

86 — Et fluctus: the successive spondees well described the measured motion of the heavy surges.

87 — Insequitur — rudentum: "then follow both the shrieks of the crew and the cracking of the cordage." — virum: what words of the 2nd decl. have the gen. pl. in um instead of orum? H. 52, 3; A. & G. 40, a. — rudentes: were the light hanging gear of a ship (τοπεία), while fuses (σχολα), were the strong ropes to which the anchors were attached, and by which the ship was fastened to the land.

88 — Eripiunt — oculis: "suddenly the clouds blot from the eyes of the Trojans both sky and light." — dies, "light," probably the original meaning of the word; cp. div., "bright:" cp. ὅπος, ὅς Foς (gen. of Zες, god of the air), Juppiter (= Jupitcr), Diana (= Div-anal, the bright one), "the moon.”

89 — Incubat: "broods over." Morris well translates:

   "Night on the ocean lies,
   Pole thunders unto pole, and still with wild fire glare the skies,
   And all things, hold the face of death before the seamen's eyes."
—atra: "sable." Distinguish ater, denoting black as a negative of all color, opposed to albus, white; niger, black, as being itself a color, and indeed the darkest, opposed to candidus.

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

91—Praesentenique—mortem: "and all things threaten the crew with instant death."—intentant, note the force of the frequentative.

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

93—Duplices: not "clasped," as this was not the attribute of prayer among the Greeks and Romans, who extended the palms of their hands to the supposed dwelling place of the deity addressed, but "both": cp. the use of διπλαῖς for ἄμφω, ὁδώ: Aeschylus, Prom. Vinctus, 971, μὴδὲ μοι διπλάς ὀδός, Προμηθεὺς, προσβάλλῃς. So also duplex, said for ambo, uterque, of things in pairs: Aen. 7, 140: duplices parentes.—palma, "the open hand": cp. παλάμην, "the blade of an oar:" root, PAL, to spread; palor, "I wander," and pando, "I spread:" for d passing into l: cp. odor, olere; lingua, lácrima.

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

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

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

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

99—Saevus: perhaps "terrible in battle:" cp. Homer's δεινὸς μάχην. Aeneas himself is called saevus in Aen. 12, 107.—Aeacides: Achilles is meant, who was son of Peleus, grandson of Aeacus.
Some render *jacet* by "fell," a historic present, because we learn from II. 16, 667, that the body of Sarpedon was conveyed to Lycia by Sleep and Death.

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

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

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

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

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

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

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

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

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

111—**In brevia et Syrtes—in brevia (loca) Syrtium**: "on the shoals of the Syrtes." The Syrtes (so called from *dragging* in the ships; ἀπό τοῦ στίρεων τὰς νῆσος, or from the Arabian word *Sert*, meaning a desert,) were two gulls in Northern Africa, the *Syrtes Major (Gulf of Sidra)*, the *Syrtes Minor (Gulf of Khabs).—visu*: II. 547; A. & G. 303.
114—Ip
tius, scil., Aeneae. Ipse like αὐτὸς is often used as a superior, as of a leader, master, &c.: cp. αὐτὸς ἐστι: ipse dixit, said of Pythagoras by his disciples.—a vertice=κατ' ἄκρης, "vertically." Scan this line.

115—puppim. What words have the accusative in im or em? H. 62; A. & G. 56, b.—executitur—caput: "the pilot is dashed away and headlong is rolled forward."—executio, often used "to throw out" of a ship, chariot, or from a horse.—pronus, cp. πρόνυσ opposed to supinus=υπτίος.—magister, i.e., navis gubernator.

116—A^t^, old form of at, and like the Greek ἀταπ, it joins a previous thought to a new and different one: "whilst on the spot thrice the billow whirls it (scil., illam, or navem), driving it round and round."

117—Et—vortex: "and the swift eddy engulfs it (i.e., navem) in the deep."—rapidus, root rap: cp. ἀρπ-ἄρω (by metathesis).—aequore, local abl.

118—The spondee describes well the labored movements of the struggling sailors.—rari: "scattered here and there."

119—Arma—undas. The shields and spears may be referred to as floating for a while in the waves, or the picture may be merely momentary. —gaza=θησαυρός, a prince's wealth.

120—Scan this line. Tell what metrical figure is in it: H. 608, III. Decline Achates.

121—Qua=in qua: local abl.

122—Hiemps. The p is merely euphonic, because it is difficult to pronounce s after m: cp. sumpsit.—lacies—fatiscent: "through the loosened fastenings of the sides, all (the ships) draw in the unwelcome water and gape with (many) seams."—imber: properly rain water: here:=mare: cp. Virg. Georg. 4 115.—rimis, abl. manner.

124—Interea: refers to a matter of some duration: interim: to a thing merely momentary: interea, includes the time occupied from the winds swooping down on the sea (v. 84) up to the present. We may translate, "while this was going on, Neptune greatly moved felt that the deep was disturbed with dreadful din." What figure in this line?

125—Et—vastis: "and that the still waters were forced up (to the surface) from their lowest depths," Servius takes stayma to mean the still waters at the bottom of the deep.—vadis, abl. of separation: H. 414, N., 1; A. & G. 243.—commotus: "moved" in heart, though of serene countenance (placidum capvt.).—alto prospiriens may mean (1) "looking forth from the deep sea," where his palace was; abl. sep.: (2) "looking forth o'er the deep," the abl. representing the space over which the view is taken: cp. v. 81: (more correctly
prospicere takes an acc. in this construction, as in v. 155); (3) "in his regard for the main," the dat.: H. 385, ii., 1; A. & G. 227, c.


128—Toto—aequore: see note, vs. 29.

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

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

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

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

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

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


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

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

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

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

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

142—Dicto citius: "ere the words were spoken:" H. 417, N. 5; A. & G. 247, b.—placat: distinguish in meaning placare, placère; pendere, pendère; albare, albère; fügere, fügère; jácere, jaceère; sédare, sēdère.
141—Adnixus, scil., navibus: "pushing against the ships."

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

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

147—Levibus: distinguish in meaning lēvis, lēvis. The adj. is best taken =levâ, an adv., modifying perlabitum: "and gently in his car he glides o'er the top of the waves."—voitis: part for whole (synech—doche) = curru.

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

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

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

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

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

154—Cumctus—fragor: "all the uproar of the sea is at once hushed." Decline pr-auges. Distinguish in meaning ececidit ececidit.—aequora prospiciens: "looking o'er the calm deep." See note vs. 120.
155—Genitor—Neptunus: pater seems to have been a general epithet of a river or sea deity; cp. pater Tiberinus (Livy, 2.10); pater Oceanus (Virg. Georg., 4.382); pater Portunus (Virg. Aen., 5.241). So also Homer calls Ocean θεῶν γένεσιν. It was one of the dogmas of the Ionic School of Philosophers that water was the primary element of all things—a doctrine evidently held by Vergil.—aperto: “cleared” of clouds, i.e. “serene.”

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

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

158—Vertuntur = vertunt se: literally “turn themselves.” The passive endings in Latin arose out of the reflexive forms of the active by adding to the verbal stem with the tach vowel the acc. of the reflexive pronoun which was for all persons—se;—e final was afterwards dropped, and the remaining form sometimes changes s to r; vertor = vero-se; verteris = vertesi-se; vertitur = verteti-se: H. 465; A. & G. 111, N. 1.

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

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


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

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

163—Late: “far and wide.”
164—Acquora—silent: “the calm sea lies safe and still,” lit. “the calm sea, safe (from the winds), is still.”—tuta may, however, mean “safe for ships.”—tum—coruscis: “then a background of waving woods.”—seaena: cp. σκήτην, the background of the Roman theatre, the circular form of the bay (sinus) having suggested the idea of the pit (cavea).—silvis: abl. quality. Distinguish silva, a wood in a general sense, with reference to the timber = βλη: nemus, a pleasant place, a grove = νομός.

166—Fronte—antrum: “beneath the brow (of the cliff) facing (the entrance of the harbour) is a cavern (formed) of hanging rocks.”—scopulis, abl. of description.—with antrum supply est.

167—Aquae dulces: “springs of fresh water;” opposed to aquae amarae, “salt water springs.”—vivo saxo: “of native (i.e. unhewn) rock,” abl. of description.

168—Non—ulla = nulla. The calmness of the harbour is contrasted with the raging of the sea.—fessas: the ships are spoken of as if endowed with life: cp. Shaks. Romeo and Juliet: “thy sea-sick weary bark.”

169—Unco—morsu: “with its crooked bite.” Vergil here is guilty of anachronism. Anchors were not in use in the Homeric ships, which had large stones (envai, sleepers) to steady them.

170—Septem: the original number was 20 in all (vs. 381). The seven were made up of three from the reef (vs. 108), three from the sand bank (vs. 110), and his own.—collectis: “mustered.”—navibus: abl. of accompaniment, or abl. abs.

171—Subit: “enters.”—amore = desiderio: “longing,” for something absent or wanting.


173—Et—ponunt: “and they stretch on the shores their limbs drenched with brine:” tab-es, tab-esco same root as τῆρω by labialism.


175—Suscepitque—foliis: “and nursed the fire amid the leaves:” H. 420; A. & G. 248.—atque—dedit: “and besides he placed around (the fire, i.e., ignem) dry chips;” or circum—dedit may be by tmesis = circumdedit, scil., igni. The original meaning of dare (cf. with root DA, θε in τή-θη-μι) is “to place.”

176—Rapuitque—flammam. Servius says rapuit = raptim fecit, “and quickly he started a blaze among the touchwood” Heyne makes


177—Ceres

178—Expedient:

180—Scopulm, properly, "a look-out;" cp. σκόπελος, Lat. specula, SPEC-σκΕΠ, by metathesis.

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

183—Arma, shields arranged on the stern which would flash in the sunshine: cp. Æn. 8.92.

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

185—Armenta: properly, "ploughing cattle," i.e., "oxen," but often applied to other kinds of animals: to horses (Æn. 3.540); to apes (Pliny 7, 2); to sea monsters (Georg. 4.395).—jumentum (=jug-mentum): "draft cattle."

186—Hic: distinguish in meaning hic, híc.

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

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

194—Partitur, sci., praedam.

195—Vina cadis onerarat, by hypallage = vino cados onerarat.—deinde dividit. Scan this line, and tell what metrical figure in it.—bonus, join with heros.
196 Trinacria. Sicily was called by the Greeks Ἀριγκρία, Τριγκρία, Τριγκρις, from its three promontories (τρις ἄκραι), and by the Romans Trineta. The promontories are Pelorus (Faro), Pachynum (Passara), Lilybaeum (Bone, or Marsala).

198—Neque—malorum: either "for we are not ignorant of our former misfortunes," taking ante malorum—τῶν πρίν κακῶν; or, "for we have not been formerly ignorant of misfortune," taking ante sumus =πάλαι ἔσμεν.

199—O—graviora: "O ye who have suffered heavier woes."

200—Scyllaeam rabiem (by enallage)=Scyllam rabidum: "the raging Scylla:" cp. Herculeus labor, διὰ Ἡρακλῆι. —penitus sonantes: "resounding through their caverns," or "deep sounding." The reference is to Charybdis. The onomatopoeia well imitates the hissing sound of the seething whirlpool.


203—Forsan—juvabit: "this, too, sometime we shall haply remember with delight;" elliptical for fors sit an; lit., "the chance may be whether," i.e., "perhaps," H. 485; A. & G. 311, a. See note on forte, vs. 151.—olim, here=алиquando in prose: see note, vs. 20.

204—Discrimina rerum=res periculosas.—discrimen; properly, the turning point; root KRI, "to decide" or "to separate;" cerno κρίνω.

205—Tendimus, scil., iter: "we pursue our course."

206—Ostendunt: "promise."—fas est, "tis heaven's will."—fas: root FA, "to declare:" cp. fari, φημί; fatum, φηνή.


208—Distinguish in meaning voces, voces; réfert, réfert. Moris renders this passage:

   So spoke his voice, but his sick heart did mighty trouble rack,
   As, glad of countenance, he thrust the heavy anguish back.

209—Spem simulat vultu: "hope in his look he feigns."—vultu: abl. instr. Distinguish simulare, to feign what you are not: dissimulare, not to shew what you actually are.—premit—dolorem: "he holds hidden deep in his heart his grief."—corde: local abl.

210—Se accingunt: lit., "gird themselves," i.e., "busy themselves." The toga of the Romans, hanging loose, had to be tucked up for an active task. Hence, succinctus, accinctus, "active."
211—Vergil was well versed in the ceremonial rites of the Roman religion. The minuteness of the description is paralleled by Hom. II., 1.458-473.—costis: abl. separation.—viscera, properly, the great internal organs, as the heart, liver, &c., but also applied to the flesh in general, or to anything beneath the skin.


213—Aena, scil., vasa: “the bronze pots.” Vergil is here guilty of an anachronism, Homer’s heroes knowing nothing of boiled meat. The hot water may have been for the bath taken before the meal began.

214—Victu—vires: “with food they repair their strength.”—fusi, “stretched.”

215—Bacchi=vini: see note vs. 177: H. 409, v. i; A. & G. 248, C. R.—implevtur=se implant: see note vs. 158; H. 465; A. & G. 311. N. i.—ferinae, scil., carnis: “venison:” cp. agmina, “lamb;” bovina, “beef;” vitulina, “veal.”—fera is etymologically the same as Gr. ἥπ, German thier, Eng. deer, which was once a generic term, as is each of its Aryan equivalents.

216—Postquam—epulis: “after hunger was appeased by the feast.” Decline fames and epulum. For tense of exemta est: H. 471, 4; A. & G. 324. Vergil is thinking of the customs of his own day, when the tables were brought in and taken out. It is not likely that the shipwrecked Trojans had any tables at all.

217—Amisos—requirunt: “they talk with lingering regret of their lost comrades in many words.”—requiro, to ask about something needed.


219—Extrema pati: “to have suffered their final doom,” a euphemism for mori.—nec—vocatos: “and that they no longer hear when called.” The reference is to the conclamatio, i.e. calling the dead by name, and also shouting vale, or have.

220—Oronteī: decline this word.

221—Secum: “by himself,” not in sight of his comrades.


223—Finis: the end of the day, or of the feast.
NOTES.

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

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

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

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

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

230—Fulmine: the lightning that strikes the earth = κεραννός: fulgur, the gleam of the lightning=άστραπή.

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

234—Verte: distinguish certo, a particle of affirmation joined with scio. "surely," "certainly," and certe, which modifies a statement, "at least," joined to any verb. "hinc-hinc is (1) either a repetition, (2) or, there are two clauses: hinc Romanos fore, hinc ductores fore a sanguine Teucri.—volventibus annis: cp. Homer's περπλησμένον ἐνιαυτών.


237—Polliticus, scil., es.

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

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

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

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

243—Penetrare: "coasted along."
245— *Per ora novem* : the Timavus rises about a mile from its mouth at the head of the Adriatic sea. Between the fountain of the river and the outlet are several subterranean channels, through which the salt water of the sea is forced back by a storm, breaking out at the fountain through *seven* holes or crevices in the rock, and overflowing the channel of the river.

246— *It—proruptum* : (1) "the sea comes bursting up;" (2) "it (the Timavus) rolls as a dashing sea;" (3) "it rolls to break upon the sea;" *proruptum*, a supine in this last. The first is the most natural explanation.—*pelago*, "surge."

247— *Tamen* : "in spite of all his dangers."—*urbem Patavi* : H. 396, vi. ; A. & G. 214, f. In Vergil's day Patavium (now Padua) was the fourth city of the empire in wealth, ranking next to Rome, Alexandria, and Gades (Cadiz). The Veneti, or Heneti, are said to have come from Paphlagonia to Italy; others say they were Kelts.

248— *Fixit* : i.e., hung them up in the temple as a token of his wars being over.

249— *Nunc—quiescit* : "now reposing, he rests in peaceful sleep."—*compustus* : referring to his toils being over. Some say that *compustus* refers to Antenor's death; cp. ἐκτίθεναι = *componere*, to stretch out a body for burial.

250— *Nos*, i.e., Venus and her son Aeneas.— *ἀδικοὶ* : cp. ἀτανεῖν, to nod the head down, to give assent; *deino* = ἀνανεῖν, to nod the head up, to dissent.—*caeli arcem* : Aeneas was worshipped as one of the *Dei indigetes* : Aen. 12, 794 : Livy, i. 12.

251— *Infandum* : "Oh, horror unspeakable!" H. 381, A. & G. 240, d.—*unius* : i.e. of Juno.

252— *Prodinur* : "are forsaken" by Juppiter.

253— *Hic*, agreeing with the predicate *honos* : "is this the reward shown to piety?" H. 445.4, A. & G. 195, d.

254— *Olli—illi* : H. 186, iii. 1. ; A. & G. 170, d.— *Subridens* : with the force of *sub* :—cp. that of ιπο—in ιπογελᾶν.

255— The majestic spondees give dignity to the look of Jove.

256— Scan this line and name the metrical figure in it : see note, vs. 131.

257— *Metu—metui* : H. 116 ; A. & G. 68, iv. — (γθηρέα : adjective fem., from Cythera; see note on Lavini, next line. Venus was so called because she was worshipped at the island of Cythera (now Cerigo). Her worship was probably a remnant of the old Phoenician worship of Astarte, who was afterwards identified with Venus and Juno.
258—Tibi: ethical dative, "according to your wish:" H. 389; A. & G. 236.—urbe et moenia=(by hendiadys) urbis moenia.—Latini here; in vs. 2: Latina (adj.). Such variations in quantity are frequent in the case of proper names.


261—Hie—subactis: "this one according to your wish—for I shall declare the fates, since this anxiety torments thee, and, unrolling the mysteries of destiny at greater length, I will bring them to light—this one, I say, shall carry on a great war in Italy, and shall crush the warlike tribes, and shall give laws to the people, and shall build towns, until the third summer sees him reigning in Latium and three winters are passed after the subjugation of the Rutuli."—tibi: see note, vs. 258.—quando=quandoquidem: this meaning occurs only in poetry and in post-Augustan prose: cp. δὲ for ὅτι in Greek.

262—Volvens: the metaphor is taken from the unrolling of a book: cf. volumen, properly an unrolling, hence a volume.—mores—moenia ponere: cp. νόμους—νεῖσσα θεῖνα. The two ideas were inseparable in the Roman mind, as the building of a city implied the establishment of laws. There is no real σειγμα, as the difference in sense exists only in the English translation.—viderit: H. 519, ii.; A. & G. 328.—Rutilis—subactis: either (1) an abl. absol., or (2) dat. of reference: H. 384 4, iv., 3; A. & G. 235.—termi—hiberna, scil., castra—tres hiemes: lit. "winter camps," i.e. winters. Note the use of the distributive instead of the cardinal numeral with a noun having a pl. form only.

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


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

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

267—Longum Albam: cp. Livy i, 2. For inversion of names: cp. Hor. Od. ii., 2.3.

268—Ilie: at Alba.—jam: "henceforth."—ter centum: according to the received date of the fall of Troy, this would put the foundation of Rome about 850 B.C., instead of 753 B.C.—quartitum, "the dynasty shall last:" H. 301, i; A. & G. 146, c.
273—**Hectorea:** the race takes its name from its greatest hero: cp. *Romulidae, Assaracidae, Cecropidae,* or perhaps there is a reference to the warlike spirit of the Romans.—*regina sacerdos:* it is difficult to say which of these substantives is used adjectively. The reference is to *Rhea Silvia,* daughter of Numitor.

274—*Partu:* H. 419, III.; A. & G. 248.—*dabit:* H. 519, II.; A. & G. 328. *Hia,* i.e. of the family of *Hia,* one of the founders of the Trojan line: *Rhea Silvia* is generally given as her name.

275—*Lupae*—laetus: “gay in the tawny hide of the she-wolf that nursed him:” H. 416; A. & G. 245.

276—**Excipiet:** "shall receive by succession;" cp. ἐκδεξεθαῖα.—*Mavortia:* Mars (old form *Mavors Manners*) was the patron deity of Rome, and universally worshipped by the Italian people. The word is from *MAR, MAL,* “to grind” or “crush.” He is identified with *Thor Miolnir,* i.e., Thor, the smasher, of Norse mythology.

278—*Metas rerum,* "limit of empire;" the meaning is that Rome shall have a universal and an eternal empire.

279—*Quin=qui ne:* “nay even.” Distinguish the meanings of *quin* when used with the indic., the subj., and the imper.

281—*Consilia—referet:* "shall amend her plans." Distinguish in meaning *refert, réfert.*

282—*Togatam:* The Romans had the *toga,* or “gown,” as their characteristic dress; as the Gauls had the *braccae,* or “trews;” the Greeks the *pallium,* or “cloak.” Hence *gens togatâ=Romani; gens braccata=Galli; gens palliata=Graeci.* As the *toga* was the civil gown (in contradistinction to *sagum,* the military cloak) Vergil may refer here to the civil greatness of the Romans as he may refer to their military prowess as lords of the world (*rerum dominos*).

283—*Sic placitum,* scil. *mihi est=sic mihi placet:* “such is my pleasure?” H. 301.1; A. & G. 140, N.—*lustris labentibus:* “as the years glide by,” abl. abs.: cp. *volvendi mensibus,* *lustrum,* properly the period between two successive purifications (*lâ,* “to wash”): cp. Greek λόξω. After the *censor* had completed his enumeration of the people (*census*) which was done every five years, an expiatory sacrifice (*lustrum*) was held.

284—*Domus Assaraci:* “the line of Troy.” The family of Aeneas is meant, being descended from Assaracus (see table, p. 25).—*Phthia:* a district of Thessaly, in which was situated Larissa, a town, where Achilles and Neoptolemus were born.—*Mycenas:* the royal city of Agamemnon, near Argos. A reference is made here to the subjugation of Greece in 146 B.C.
285— Victor—Argis: “shall lord it over conquered Argos.” Only in late writers dominus governs a dative or genitive. In the best writers it is construed in aliquem, or in aliquam. For dat.: H. 385, 1.; A. & G. 227. Decline Argis.

286— Origine: abl. origin: H. 419, II.; A. & G. 51.— Caesar, i.e., Augustus. His proper name was C. Octavius Thurinus, but by the will of his uncle, C. Julius Caesar, he was made his heir, and consequently took the name, C. Julius Caesar, adding Octavius, his own gentile name. Augustus (revered) was bestowed on him by the Senate and the people, 27 B.C.


288— Caeo: poetic—ad caelum in prose. Augustus in his lifetime was worshipped as a deity: Hor. Od. 3.5.3.—Orientis onustum. The reference is probably to the restoration of the standards taken from Crassus at the battle of Carrhae, B.C. 53. These were restored, B.C. 20. Others think the poet refers to the return of Augustus after the battle of Actium, B.C. 31.

290— Hic quoque: i.e., Caesar, as well as Aeneas.

292—Cana: “untarnished.” The Romans often exalted abstract qualities, as Pudor, Fortuna, &c., to the rank of deities. The return of the golden age is here prophesied.

293— Jura dubunt: “shall impose laws.”—dirae portae: “the gates of war grim with closely welded iron bars shall be closed.”—ferro et compagibus=ferratis compagibus, by hendiadys. The reference is to the closing of the temple of Janus, either in B.C. 29 or B.C. 25.

294— Impius: “ unholy,” as the cause of the civil wars of the Romans. These three lines are said to describe a picture by Apelles representing War fettered with chains, or a statue of Mars exhibiting the god bound with chains and seated on a pile of arms.

295— Centum—vinctus, soil., manus, implied in post tergum: “his hands bound behind his back with countless fetters of brass.”—centum, often used for an indefinitely great number.

297— Maia genitum: — H. 415, II.; A. & G. 244, a. Mercury was son of Juppiter and Maia, the daughter of Atlas.

298— Ut pateant: H. 498, 1.; A. & G. 331.

299— Hospitio Teueris: both datives after pateant.

300— Arseret: H. 497, II.; A. & G., 317. The historic present may take in form a present subj. (pateant), or an imperfect in respect of sense (arseret): H. 495, II.; A. & G. 287, e.
301—remigio alarum: "by the oarage of his wings:" cp. Aeschylus, Ag. 52; πτερίγων ἑρτιηίδαν ἑρεσάδενταν. The wings of the cap (petasus) of Mercury and of his sandals (talarias) are aptly compared to a ship's banks of oars.—ae-oris: "and quickly he alighted on the coasts of Libya."—citus: predicate adj. with the force of an adverb.—oris: local abl.: cp. Milton, Par. Lost, 5, 266:

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

302.—Facit—ponunt: note the simultaneous order and result.

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

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

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

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

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

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

311—Classem—clausam—occult=classam clausit et occultit: see note v. 69.

312—Comitatus: for deponents used passively: H. 231.2; A. & G. 135, b.—Achate: this ablative of agent is rare, except with the part. comitatus: H. 415.1, 1; A. & G. 248.

313—Bina: "a pair:" H. 174.2.4); A. & G. 95, d.—ferrum: abl. of quality: H. 419, II.: A. & G. 251.

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

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

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

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

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


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

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


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

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

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


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

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

331—*Tandem*: cp. δήλα: "pray."
335—*Venus, scil., loquitur.*—equidem: "'tis true, I consider myself worthy of no such honour:" H. 421, N. 2; A. & G. 245, a. She refers to the honour of being addressed as a goddess or nymph.

337—*Purpureo—cathurno:* the purple buskin was worn high and generally by hunters, horsemen, and actors.

338—*Punica:* also *Poenica:* connected with *Phoenix:* cp. munire moenia. For the dropping of the *h,* see Papillon's Comparative Philology: p. 82.

339—*Libyci.* The original Karthaginian settlers did not throw off the yoke of the Libyan tribes till about the age of Cambyses of Persia, i.e., 530 B.C.—*genus:* in apposition with the noun implied in *Libyci.*

340—*Imperium—regit:* "holds the sway," not "rules over the domain."

341—*Longa—injuria:* "tedious would be the tale of wrong:" H. 476, 5; A. & G. 311, c.

342—*Ambages:* "details;" lit.: "round about ways:" "ins and outs."—*sed—rerum:* "but I shall relate in order the main points of the story."—*sequar=persequar.*—*summa—fastigia=capita.* Conington renders:

"long,
And dark the story of her wrong;
To thread each tangle time would fail,
So learn the summits of the tale."

343—Scan this line; also line 348. Is there any word varying in quantity in these two lines?—*dilissimus agri:* "richest in land;" H. 399, 3; A. & G. 218, c. As the Karthaginians were not an agricultural, but a commercial people, some propose to read *auri* for *agri.* Vergil, however, is describing *Sychaeus,* as he would describe a Roman of his day whose chief wealth consisted in land.

344—*Et—amore:* "and beloved with great affection by the hapless (wife):" for the case of *miserae:* H. 388, 1; A. & G. 232, a.: see note, v. 326.

345—*Intactam:* "a maiden;" cp. אַדִּיקְרָּבָּש.—*Primisique—ominibus:* "and had united her in the first rites of wedlock."—*jumbo:* as ζεύγωμι is often applied to wedlock: cp. *conjuncta, σύζυγος.*

346—*Ominibus:* the consultation of the omens was regarded of great importance before the celebration of the marriage rites. Here *ominibus* is put for *marriage rites.*—*Tyri:* local genitive.

347—*Seclere:* H. 424; A. & G. 253.—*ante alios—omnes major quam alii omnes*

348—*Quos—favor:* "in the midst between them a feud came."
349—\textit{Impius} : "unnatural," because violating all natural claims, referring to his disregard for his sister or for the place, as well as to his treachery.

350—\textit{Securos amorum} : "regardless of his sister's love;" H. 599, 3; A. & G. 218. Distinguish in meaning and derivation \textit{securis}, \textit{securis}.

352—\textit{Malias=maile}, by \textit{enallage} : "wickedly."

355—\textit{Sed ipsa} : the idea is : "but 'twas in vain that he deceived her, for, &c."—\textit{ipsa} : "of its own accord;" cp. \textit{avt\-\theta\\-\epsilon\=s=avt\-\theta\\-\mu\-\alpha\-\tau\-\circ\-\zeta}.—\textit{inhumati} : "unburied;" this may account for the unrest of the shade.

356—\textit{Nudavit} : a \textit{zeugma} : "he revealed the cruel altars and shewed his heart pierced with the sword."—\textit{domus scelus} : "the crime done to the family." What kind of genitive?


358—\textit{Auxilium viae} in apposition to \textit{thesauros}.

359—\textit{Ignotum pondus} : "untold mass;" kept secret and apart from the rest of his wealth.

360—\textit{Fugam—parabat} : "Dido began to prepare for flight and to collect companions." With \textit{socios, parabat=comparabat}.

362—\textit{Pelago} : abl. of space moved over : A. & G. 258, g.

365—\textit{Devenere locos}, i.e., \textit{devenere ad locos} : "they reached a spot."—\textit{devenire} : cp. \textit{kat\-\alpha\-\gamma\-\epsilon\=w}, to come from the high seas to land : opposed to \textit{conscendere}, vs. 381 : cp. \textit{\alpha\-\gamma\-\epsilon\=w}.

367—\textit{Construe} : \textit{mercatique (sunt tantum) soli—quantym}, &c. : "and they bought (as much) land as they were able to surround with an ox hide." The Phoenician name for a fort is \textit{Bursa} (Hebrew, \textit{Bosra}). It is probable that the confusion of the Phoenician \textit{Bursa} with the Greek \textit{b\-\i\-\p\-\s\-a} "a hide," gave rise to the story, according to which the Phoenicians cut up the hide into thongs and so surrounded a considerable portion of ground.—\textit{possent} : virtual oblique narration implying the terms of agreement : H. 528, 1.; A. & G. 341, c.

369—\textit{Qui, scil., estis}.

370—\textit{Quaerenti vocem} : "at her question he sighing and drawing his voice deep from his breast answered in these words:" with \textit{ille, scil., respondit}. With \textit{quaerenti, scil., illi, i.e., Dido}.

371—\textit{Si—pergam} : "if going back. I were to tell thee the story in full from the very beginning." With \textit{repetens or pergam, scil., famam}, For subjunctive : H. 509; A. & G. 307, b.
373—Varc., scil., tibi: “you had time.”—annales: properly the annales libri were “year books” recounting the events of each year, and were kept by the chief officers at Rome: hence, the story of events, generally.

374—Ante—Olymp.: “ere (I had finished my tale), the evening star would lay the day to sleep, closing (the gate of) heaven.”—ante = ante finem annum: “behold the end of my tale.”—vesper: cp. ἔσπερος, i.e., Ἐσπερέως: root vans, “to dwell,” as the abode of the sun: cp. l. ng.: τωστ.—Olympus, a high mountain (now Elimbo) in Thessaly, the dwelling place of the gods according to Homer, afterwards often in the poets used as a conventional term for heaven.

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

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

377—Fora sua: “by its own chance!” i.e., by mere accident: fors, only here used as a substantive.

378—Sum—notus: this vainglorious method of announcing one’s self was common among the ancients: cp. Od. 9, 19: εἰπ’ Ὀδυσσέας Αιαντιάνος, ὡς πάντες δήλωσι Ἀνθρώπως μέλῳ, καὶ μεν κλέος οὐράνων ἴκετο.—ταῦτα ex hoste: “rescued from the midst of the foe.”

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

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

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

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

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

385—Plura quarentem: “beginning to complain further:” conative part: H. 467, 6; A. & G. 276, b.

387—Flavul corpus: “not an object of hatred, I mean, to the power above you breathe the vital air inasmuch as you have come to the Tyrian
NOTES.

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city.”—Join haud with invisus. The meaning is, it is by heaven’s will that you have reached here.

388—Qui adveneris: “seeing that you have come:” H. 517; A. & G. 320, e.—urbem i.e., ad urbem.


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

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

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

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


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

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

399—Tuorum for tua, for the sake of variety.
400—Subit ostia: "are making an entrance:" H. 386.3; A. & G. 228, a. Note the verb agrees with the nearest nominative.

401—Perge modo: "only go on."

402—Avertens: "as she turned away:" H. 549.1; A. & G. 292.—rosea—refulsit: "she flashed forth with the beauty of her rosy neck," i.e., her rosy neck shone forth to view.

403—Ambrosiae—comae: cp. ἀμβροσίας χαίται, Hom. II., 1.529: "immortal locks." In Homer ambrosia is commonly applied to the food of the gods, but it is also used for ointment and perfume.

404—Vestis: in vs. 320 she was dressed as a huntress. She now appears in the flowing robes characteristic of a goddess.

405—Et—dea: "and by her gait she revealed the true goddess."—incessus and incedo are often applied to the dignified gait of the gods: cp. vs. 46. Scan this line.

406—Adgnovit: distinguish in meaning: adgnosco, cognosco, ignosco.

407—Tolies: exaggeration, as Venus had appeared only once to Aeneas before: B. 2, 589.—tu quoque: i.e., you as well as Juno.—falsis imaginibus: "by empty phantoms," i.e., by assuming disguises.

409—Audire—voces: "to hear and reply in real words," i.e., words without disguise.

410—Talibus, scil., verbis or vocibus: "in such words:" H. 441.1; A. & G. 189, b.—inclusat: (in, causa), "he chides her."

411—Aere: aer (cp. ἀέρ), the misty air near the earth, "a cloud," distinguished from aether (cp. ἀῤῥέ), the bright air above the clouds.

412—Circum—fudit=circumfudit: by tmesis: for const.: H. 384.2; A. & G. 225 d. What other construction may be used?

413—Molirive moram: "or to plan a delay."

415—Paphum: Paphos, in Cyprus, was a noted seat of the worship of Venus.—sublimis: "aloft in air."

416—Templum (est) illi.—centumque hālant: "and (where) a hundred altars smoke with Sabaean frankincense and breathe with the fragrance of garlands ever fresh." Cp. Paradise Lost, IV., 162: "Sabaean odors from the spicy shore of Arabia the blest." In Hom. Od., 8.362, we learn that "laughter-loving Aphrodite" had one altar in Paphos.

418—Corripuere viam: "they hastened on their way." Here via and semita are not distinguished; generally via is "a highway," semita (se, "aside," and meare, "to go") "a by-path."
419—*Qui*—imminet: "which hangs with its mighty mass over the city:"
H. 453.5; A. & G. 200, d.

420—*Adversasque*—arcæ: "and looks down from above on the opposing
towers." This may mean that the towers rise up to meet the moun-
tain which gazes down upon them, or that they are over a valley
and so *adversas*.

421—*Molem* : to Aeneas, the city is a heap, a mass, of buildings, for he
gazes from a distance.—*magalia quondam*: "once a cluster of
huts."—*magalia* is said to be a Phoenician word applied to "huts."
In some places it means "the suburbs" of Karthage.

422—*Strepitumque*: "and the hum" of the thronged streets.—*strata
viarum*: "the paved streets:" cp. *opaca viarum*: H. 397, N., 4 ;
A. & G. 216, b.

423—*Instant—muros*: "the eager Tyrians are... at work; some to trace
the walls:" H. 533, 1., 1; A. & G. 271: *instant, scil., operi.—
pars in app. to *Tyrii.—ducere muros*: cp. ἐλαίνειν τοίχων.

424—*Moliri*: "to build," with the idea of the magnitude (*moles*) of the
structure.

425—*Pars optare*: "some choose a site for their dwellings and mark it
out with a furrow." The plough does not seem to have been used
for single dwellings. The poet in *tectum* means the portion of the
city selected for habitation, in opposition to that chosen for military
purposes.

426—*Jura—senatum*: "they appoint laws and choose magistrates and a
reverend senate." Vergil is here thinking of the custom prevalent
among the Romans in the establishment of colonies. There is a
zeugma in *legunt*: i.e., the construction is *jura constituunt magis-
tratusque* *legunt*.

427—*Theatris*: others read *theatro*. There is an anachronism here. No
theatre was built even at Athens till 500 B.C., and no permanent
theatre was raised at Rome till B.C. 58; no one of stone till 55
B.C.

429—*Rupibus excidunt*: "quarry from the rock:" H. 414, N., 1 ; A. &
G. 258, a.—Distinguish in meaning: *decūrā, decōrā, decūrā*.

430—*Qualis—labor*: the full construction is: *(talis est) labor (eorum).qualis exercet apes nova aestate sub sole per florea rura*: "(such)
toil (is theirs) as engages the bees in early summer 'neath the sun-
shine throughout the flowery fields." The hive, awakened from its
torpor by the warm sunshine of spring, displays unusual activity.

431—*Cum—fetus*: "when they lead out the full-grown young of their
race."—Distinguish in meaning *ēdūco, ēdūco*. 
432—Distinguish in derivation *liquentio, liquentia.*


434—*Venientium=* *venientium*: H. 158, 2, A. & G. 87, d.—Agmin facto: “in martial array.”—*ignarus* (in, *guarus*—*guarus*, connected with *nosco*), “unskilful,” i.e., “lazy.”—*praesepibus*: give the different nominatives of this word.


438—Suspiciit: “looks up to:” he has now reached the bottom of the hill.


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

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

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

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

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

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

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

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

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

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

452—Answus, scil., est: what verbs are semi-deponent?—rebus: dative: not for in—adjectis—rebus.

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

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

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

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

457—Jam: "by this time."

45)—Saevum: in retaining from the war and in killing Hector.

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

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

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

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

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

467—*Hac, scil., parte:* "in this quarter."

468—*Curru instaret:* "pursued them with his car:" *curru;* abl. of means: with *cristatus:* cf. Homeric *κορυθαίολος, ἵπποκορος.*

469—*Niveis velis:* "with canvas white as snow:" an anachronism, as the Homeric tents (*κλασίαι*) were planks thatched with grass. The story of Rhesus is told by Homer (Il. 10.474). Rhesus came from Thrace, as an allay of Priam, with the oracular promise that should his steeds drink of the waters of the Xanthus, Troy would be impregnable. Rhesus pitched his tent near the shore, was slain by Diomede and Ulysses, his horses were captured, and thus the fate of Troy was foreshadowed.

470—*Primo somno:* either abl. (1) of time: "in their first sleep," i.e. in their deepest sleep, or (2) of instrument *after prodita:* "betrayed to him by their first sleep."

472—*Ardentesque—equos:* "and he turned aside his fiery steeds." One MS. reads *albentes,* a reading sanctioned by Horn. II. 10.437, in which the steeds of Rhesus are said to be: *λέυκότεροι χίονος, θείων δ' ἀνέμοισιν ὄμοιοι:* so Virgil 12.84,—*castra,* scil., *Graecia.*

473—*Gustassent—bibissent:* the subjunctive in virtual oblique narration, and indicating the purpose of Diomede: H. 520, II.; A. & G. 327.

474—*Troilus:* the death of Troilus is mentioned (Il. 24.25) as occurring before the time of the action of the Iliad. Vergil may have derived the story from other sources.

475—*Achilli:* decline this word.

476—*Curruque—inanī:* "and lying on his back clung to the empty car." *curru* may be either abl. or dat. = *currui:* H. 385.4, 4; A. & G. 227, e.

477—*Huic—terram:* "both his neck and locks are trailed along the ground."—*huic:* H. 384.4, N., 2; A. & G. 235, a.

478—*Hasta:* the spear of Troilus.

479—*Non aequae—iniquae:* "unjust," i.e. unpropitious.—*Palładis:* from (1) *πᾶλλειν,* to brandish, i.e. the "brandisher" of the spear; or (2) *πάλλαξ,* "a maiden."

480—*Crinibus passis:* "with dishevelled locks."—*passis:* from *pando.—peplum:* (*πέπλος*), the sacred shawl embroidered with figures representing mythological subjects was carried as an offering to Athene (Minerva) by the Athenian matrons in the public procession at the Panathenaea. Homer also represents a similar custom prevailing in Troy (Il. 6.90).
481—Suppliriter: “in supplicant guise.” — 

tunsae pectora: “beating their breasts”: H. 378; A. & G. 111, N.; for the tense: H. 550, N., 1; A. & G. 290, b. Beating the breasts and tearing the hair were signs of grief.

482—Aversa: “averting her face:”

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

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

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

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

487—Inermes: “unarmed,” i. e. suppliant.

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


491—Mediisque—ardet: “and with courage she glows in the midst of thousands.”

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

493—Bellatrix—virgo: note contrasted position: “a female warrior and she dares to fight with men, a maid though she be:” cp. Homer’s Ἀμάζωνας ἀντιανέφρας.

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

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

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Vergil's Aen. b. i.

497—Incessit: expresses the dignity of her walk: cp. vs. 46.—magna cætus: "a great crowd of youths thronging about her:" cp. stipator, "an attendant."

498—Qualis—choros: a condensed construction for (talis erat Dido) qualis (est) Dianæ (quum) exercet choros in Eurotae ripis aut per juga Cynthis—Diāna here; elsewhere Diāna.—exercet choros: "leads the dance."

499—Quam: governed by secutaæ.

500—Oreades: from Oreas, "a mountain (ὁρος, "a mountain") nymph." —illa—humero: cf. ὕπεραψα, as an Homeric epithet of Diana.

501—Gradientesque—omenes: "and as she steps along she o'ertops all the (other) goddesses:" for acc. deas: H. 372; A. & G. 237, a.

502—Peremptuæ: "pervade." Latona takes delight in the glory of her daughter, Diana.

503—Ferebat: "joyously she advanced."

504—Instans—futuris: "intent on her work and on the (glory of her) realms yet to be:" for dat.: H. 386; A. & G. 228.

505—Foribus—testudine: local ablatives. Temples, at least among the Greeks, had generally three distinct parts: (1) the outer court (vestibulum, πρόναος); (2) the inner court (cella, ναός); (3) the treasury (thesaurus, θησαυρός). By foribus is meant the doorway of the cella, or inner court, which here was a vaulted roof (testudo) resembling a tortoise shell.

506—Armis—ab armatis viris.—solioque—resedit: "and supported from beneath by a lofty throne, she took her seat."—solium (rt. SED, to sit), a high chair of state.—alte = alto, limiting solio, rather than resedit.

507—Jura—legesque: cf. δίκην, νόμων τιθέναι: jura dare was said of a judge; leges dare was said of a lawgiver. Distinguish ius, what is just and right in itself or what from any cause is binding (jungo) upon us and-lex, the written (lego) statute or order.

508 Operumque—trahebat: "she adjusted into equal shares the toil of the work or divided it by lot."—partibus: abl. of instrument or manner.—sorte trahebat: either for sortem unius cæliusque trahebat, or nomina unius cæliusque sorte trahebat.

509—Concursu—magnœ: either (1) abl. of accompaniment=cum concursu magnœ, or (2) abl. of place=in concursu magnœ.

510—Addison in Spectator, 273, points out the fact that Vergil is defective in characterization. Gyas, Mnesthus, Sergastus, and Cloan-
thus are all of them men of the same stamp and character: for-
temque Gynn, fortemque Cloanthum.

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

513—Perculsus: “was struck dumb.” Others read percussus.

514—Avidi—ardebant = avide—ardebant: “they eagerly long,” by enal-
lage.

516—Dissimulant, scil., laetitiam metumque: “they repress their joy and fear;” some supply sedes: “hide their presence.” Distinguish dissimulo, to conceal an emotion which does exist; simuló, to exhibit an emotion which does not exist.—amici: “and shrouded in a hollow cloud they see from a distance.”—amiici: lit., “wrapped around” (amb.—jacio).


518—Navibus = ex navibus.

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

520—Coram—fandi: “of speaking openly to you,” with the queen.

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

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

523—Justitiaque—superbas: “and with the restraint of justice to curb the haughty tribes.” Justitia, from rt. VUG = JUG: “that which binds states or communities together or that which restrains:” cp. JUNIO, JUS, RELIGIO.— gentes: the African peoples.

524—Ventis—vecti: “by the winds borne over all the seas.”—maria: acc. of the space moved over: H. 371, ii.; A. & G. 257.

525—Infandos = ἀπρητος: “unspeakable,” i.e., horrible.

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

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

529—Animo: either (1) dat., after est omitted, or (2) local abl. = in animo.
530—Hesperiam: cp. Φεσπερία. The term Hesperia, meaning the "western land," was applied to Italy by the Greeks, and to Spain by the Italians. Spain was called also ultima Hesperia. *Εσπερος, i.e. *Φεσπερος: from root *ς was or *ς, "to dwell;" vesper, Fāstv; Eng. west; probably the abode of the sun at night.

532—Oenotri: probably Oenotria, the poetic name for Italia, meant vine-land (οινος). Vergil makes Italus king of the Oenotri, while Thucydides makes him king of the Siculi. The Latin Varro (R. R. 2.12) derives Italia from ιταλος, vitulus, "an ox"—as being rich in oxen. The probabilities are that Ital, Vituli and Siculi are varieties of the same word.

534—Hic—fuit: "this (i.e., to this land) was our course." The simpler reading hic is given by some editors. This is the first of the fifty-eight lines left unfinished by Virgil. According to accounts Augustus gave instructions to Varius and Tucca, the literary testators of the poet, to publish the Aeneid with the lines unfinished.

535—Cum—Orion: "when suddenly arising o'er the billows the stormy Orion."—fluctu may be either a dat. or an abl.—Οριον in Latin: 'Orion in Greek. Orion rises about midsummer and sets early in November.

536—Tulit, scil., nos.—penitusque—dispulit: "and afar by wanton winds and whelming brine o'er waves and trackless reefs scattered us." The sibilants well express the whizzing of the wind.

537—Superante salo: either (1) "the briny deep overpowering us," or (2) "the briny deep roaring high."

538—Huc—oris: "only a scanty remnant of us have drifted hither to your shores.—pauci has a negative meaning.—oris: H. 380.4; A. & G. 225 b.

539—Barbara: hospitality was regarded as a sacred duty among the ancients, and rudeness to strangers was a mark of barbarity punishable by the vengeance of heaven.

540—Hospitio—arenæ: "we are debarred the shelter even of the strand," i.e. we are not allowed even to land, a right which is given to shipwrecked men.


543—At nefandī: "yet expect that gods are mindful of right and wrong," Fandī—nefandī are used as genitives of the indeclinable fās—nefas. Sporange = expectate in prose.

544—Erat: Ilionens supposed Aeneas dead.—quo—alter; "in justice second to none."
546—Si—aetheria: i.e. if he is still alive. What verbs govern the abl.? 
548—Non metus, scil., est nobis—officio—paeniteat: “nor are you likely to regret that you were the first to vie in an act of kindness.” paeniteat has nearly the force of a future.
549—Si—aetheria: i.e. if he is still alive. What verbs govern the abl.?
551—Quassatam—classem: scil., nobis: “may we be allowed to land our fleet shattered by the winds.” With subducere naves; cp. ἀνέλκειν τὰς ναῦς, opposed to deducere naves = καθέλκειν τὰς ναῦς.
552—Et—remos: “and to shape forest trees into beams and strip them for oars.”—silvis: local abl.—stringere: to strip them of leaves and twigs.
553—Italiam—tendere, i.e. ad Italian—iter tendere: “to pursue our way to Italy.”
554—Ut, depends on liceat (nobis) deducere classem.
555—Sin: opposed to si, vs. 553, “but if.”—Teucrum: for the form of genitive plural: H. 52.3; A. & G. 40, c.
556—Jam: “any longer.”
557—Freta: distinguish in meaning: frēta, frēta.—Sīcānīae: elsewhere, Sīcānīae—selesque paratas: “and abodes already built,” i.e. the cities built by Acestes who was in Sicily as opposed to those they expected to build for themselves.
558—Talibus, scil., verbis dixit.—ore fremebant: “murmured their applause:” cp. ἔπευφημοσαῦ; literally “murmured applause with (one) mouth.”
559—Vultum, acc. of specification: H. 378; A. & G. 240, c.
560—Solvite corde metum=solvite corda metu: “free your hearts from fear.”—secludite: “dismiss.”
561—Regni novitas=regnum novum: “my youthful realm.”—talia moliri: “to take such a course,” i.e. to prevent the Trojans from landing.
562—Aeneadum: H. 40.3; A. & G. 36, d: a complimentary reference to their chief.
563—Virtutes: “their manly deeds.”
564—Obtuns: “dulled,” by their own calamities.
568—Non tam—urbe: the meanings seems to be that we are not so far removed from the pole of civilization as to be ignorant of the manly deeds of the heroes in the Trojan war.

569—Saturnia arva: Italy was often called Saturnia, scil., terra, "the land of Saturnus," the sower (from satus, sero).

570—Erycis fines: "the realm of Eryx." Eryx a mountain (now, St. Guilianu) of western Sicily, noted for a temple of Venus. Here dwelt Acestes.

571—Auxilio tutos, scil., viros: "(men) guarded by an escort."

572—Volutis—regnis? Some remove the interrogation mark, and place a comma. The sense would then require si before vultis.

573—Urbe—est; inverted attraction=urbs, quam statuus, vestra est: H. 445.9: A. & G. 200, b.—subducite: "draw up on shore;" cp. ἀνώτερον ναῦς opposed to deducere naves, to launch ships: cp. καθέλκειν ναῦς.

574—Agetur: either (1)=dirigetur, "shall be governed," or (2) "shall be regarded="ducetur," or (3) "shall be dealt with."


576—Equidem: "truly."—certos, scil., viros: "tried men," or "trusty men," or=cretos, "picked men."

577—Lustrare: "to scour;" see note vs. 283.

578—Si—errat: "to see whether he wanders about;" H. 529, II., 1; A. & G. 534, f. The subj would be the more common construction in prose: H. 529, II. 1; A. & G. 334, b.


582—Sententia: "purpose."

584—Unus: i. e., Orontes, vs. 113.

586—Circumsusa: "encircling."

587—Scindit—apertum: "parts and melts into the open sky." With purgat, scil., se from the scindit se.

588—Restitit: "stood forth."

589—Os anceosque: acc. specification: H. 378: A. & G. 240, c.—namque—honores: "for his mother herself had given her son graceful
flowing locks and the ruddy glow of youth and inspired his eyes with a joyous lustre." There is a zeuma in adflarum.—caesaries, long flowing hair (from caedo, as κουφά from κείρω).—purpureum: does not necessarily mean merely "purple," but embraces all colors from scarlet to dark violet inclusive: so also πορφύρεος.

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

593—Parius lapis, i.e., marble.

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

595—Coram: "before you." The sudden announcement of Aeneas is paralleled by the declaration of Ulysses: Od. 24, 321: κείνος μέντω δέ αὐτὸς ἐγώ, πάτερ, ὃν σὺ μεταλλάς.

597—Miserata; distinguish miseror, to express pity in words: cp. οἰκρη-πείν, and misereor, to feel pity in the heart: cp. ἐλεείν.

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

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

605—Laeta: "blessed."


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


611—In scanning this line, notice that e in Ilionea is long: H. 577.5; A. & G. 347.5.
612—Post = postea. — alios, scil., dextra petit: "he grasps the right hand of others."

613—Primo: adverbial.

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

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

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

618—Alma: "fostering."

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

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

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

625—Ipse hostis: "he, though an enemy:"—erebat: "used to extol."

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

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

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

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

632—Divum—honorem: "she proclaims in the temples of the gods a sacrifice."—indicit, a technical word for ordering a religious observance Caes. B. G. 7.90: supplicatio indicitur.
633—*Nec minus interea:* often used in transitions; *nec minus,* adds little to the force of *interea.*—*sociis* = *ad socios:* a Greek dative.

634—*Magnorum—suum* = *magnos horrentibus centum tergis sues:* by synecdoche.

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

637—*At:* see note vs. 116.

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

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

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

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

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

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

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

646—*Stat:* "centres."

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

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

650—*Mycenis:* abl.: H 4.12, ii.; A. & G, 258, a. Helen is mentioned in 2,577 as coming from *Mycenae,* whereas she really came from
Sparta, the royal city of Menelaus. Vergil confounds the city of Agamemnon with that of Menelaus.

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

652—Sceptrum: i.e. jubet Achatem ut ferat sceprum. Ilione was married to Polymnestor, the treacherous king of Thrace.

653—Maxima, scil., natu: give the other degrees of comparison.—Collo monile: “necklace:” for the dative: H. 384, II., 1.3; A. & G. 235.

654—Duplicem—coronam: probably a crown formed by a circlet of two rings, one of gems and one of gold. Others say of one ring, and translate, “a crown of blended gems and gold.”

655—Haec celerans=ut haec celeriter exsequatur: “to execute promptly these orders:” H. 549.3; A. & G. 290. a.

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

657—Donisque—ignem: “and by gifts influence the queen to frenzy, and insinuate love’s fire into her heart.”—fuentem: proleptic use of the adjective: vs. 70.

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

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

660—Urít, scil., eam cura: “harasses her with anxiety.”—sub noctem: “at the approach of night:” cp. únd vítka.—recursat: “oft returns.”

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

662—Patris—temnis: “who dost despise the sovereign father’s bolts that struck Typhoeus.” The giant Typhoeus was slain by the lightning of Juppiter. The poet here represents the undying power of love.

663—Numina: “divine aid,”
NOTES.

667—Frater: Cupid and Aeneas were sons of Venus. — U{t=quo modo: "in what way:" introducing an indirect question. — nota = notum est by a Graecism.

668—Scan this line: H. 608, v.; A. & G. 359, f.

670—Tenet, scil., eam: "detains him."

671—Vered—hospitia: "I am anxious how Juno's welcome may end;" dependent question: H. 529; A. & G. 334.

672—Haud—rerum, scil., Juno, from Junonia: "Juno shall not be inactive at such a crisis," literally "at such a turning point of affairs?" H. 429; A. & G. 259, a.

673—Quocircum—meditor: "wherefore I purpose to anticipate her by craft and to surround her with (such a) flame (of love)." The Romans borrowed many of their metaphors from military affairs.

674—Ne—mutet: "that she may not be changed by any influence," i.e., any power but mine, or "by the influence (of Juno) in any way." — se mutet = mutetur: see note, vs. 158.

676—Qua, scil., ratione. — accipe: "hear:" cp. da, "tell."


680—Sopitum—somno: "slumbering sound in sleep:" such pleonasmss are common. Note the alliteration. Decline Cythera.

681—Sacrata—sede: "in a consecrated spot:" either grove or temple.

682—Mediusve occurrere: "or to interpose to prevent it." Here medius = obviam.


685—Laetissima: "at the height of her joy."


688—Fallasque veneno, scil., eam: "and may beguile her with (love's) poison.

689—Distinguish in meaning pāret, pāret.
690—Exuit: "he doffs." — et — Inui: "and gladly he walks with the step of Iulus;" for incessu; see note on incedo; vs. 46.


692—Fatum—gremio: "her fondling in her lap."

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


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

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

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

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

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

703—Quibus—Penates: "whose care it was to furnish in turn the lasting store, and to worship the Penates."—_ordinem_, referring to the division of the labour._—pennum_, and _Penates_ are connected etymologically root _PA_ or _PAT_; cp. _πέννα_, _πέννης_, _πενία_, _πάνος_.—_adolere_ _Penates_ may mean no more than to keep up the fire for cooking. With _adolere_: cp. "magnify" in our ecclesiastical writings.

706—Qui—onerent: subjunctive of purpose.

707—Nec non et: the negatives cancel each other, giving an affirmative sense: "moreover, too."—_liminia_= _atria_: synecdoche.

707— imperfect.

708—Toris—pictis= _ad coenam convenire jussi_.

708—_Flagrantessesque—verba_; "the glowing looks of the god and his feigned words." The poet here transfers the looks and words of lovers to those of the god of love.

712--Infelix join with _Phoenissa._—pesti—_futurae_ : "doomed to her coming ruin."

712—_Expleri mentem_: "to satisfy her soul;" for case of _mentem_: H. 378: A. & G. 240 c.

715—Ill—_pependit_: "when he hung on the embrace and neck of Aeneas:" abl. separation: H. 578, IV., 1; A. & G. 324. Distinguish in meaning _pendere_: _pendère_.

715—_Et_—_amorem_: "and gratified to the full the affection of his pretended father."

717—_Haece—haeret_: "she hangs on him with her eyes, she (hangs on him) with her whole soul:" cp. Tennyson's _Locksley Hall_: "and her eyes on all my motives with a mute observance hung."

719—Insidat—_deus_: "how dread a god is lying in wait for her:" i.e. is plotting against her: with _insidere_ cp. _insidiae_.

720—_Paulatim_: "little by little."—_Acidaliae_: referring to the Acidalian spring, near Orchomenos, in Boeotia, the haunt of the Graces.

721—_Et—corda_: "and he tries with a living affection to pre-occupy a soul long since dead to love, and a heart long unaccustomed (to love)._—_praevertere_: explained by some = _praecoccupare_. Others like it to mean, "to surprise."—_resides_: decline.—_desueta_, scil., _amori._

723—Postquam—_epulis_: scil., _est_ or _fuit_. Decline _epulis_. What words in Latin are heterogeneous?—_remolae_, scil., _sunt_. The tables
of the principal room in a Roman house. It was used as the reception room, and also as the place where the images of ancestors were placed: derived from *ater*, "black," i.e. blackened by the smoke of the hearth (*focus*): cp. μέλαδρον, from μέλας.

725—*Fic*: "a hum arises throughout the halls."—*tectis = in tectis*: II. 425-2, iv., 3; A. & G. 254, a.—*vocemque atria*: "and through the long halls they cause their words to re-echo."—*atria*: the *atrium* was the principal room in a Roman house. It was used as the *recepción room*, and also as the place where the images of ancestors were placed: derived from *ater*, "black," i.e. blackened by the smoke of the hearth (*focus*): cp. μέλαδρον, from μέλας.

726—*Lychni*: cp. λύχνος.—Night came on before they had finished their meal.—*laquearisus*: the small interstices (locus) formed by the fret-work of the cross beams of the ceiling were decorated with guilding. Scan this line: H. 608, iii.; A. & G. 347, c.

727—*Funalia*: a torch made of stout cords (*funes*) and covered with wax.

728—*Hic*: "hereupon."

729—*Mero*: distinguish in meaning *merum*, "pure, unmixed wine;" *vinum*, simply, "wine:" *temetum*, "a heady wine."

730—*A Belo*, scil., *orti*: "sprung from Belus," or = *ex tempore Beli*: "from the time of Belus."—*soliti*, scil., *sunt vino implere*. It was customary to pour out a small quantity of wine with the usual prayer to the gods as the preliminaries of a feast.

731—*Hospitalibus*: *iura*: "define the rights of strangers;" or "protect the rights of strangers"—Zeus ξεινος (*Jupiter hospitialis*) was worshipped as the guardian gods of guests among the Greeks and Romans.

733—*Velis*: "may it be thy will:" distinguish in meaning *vēlis, vēlis.*—*hūjus, scil., diei.—minores, scil., natu*: give the other degrees of comparison.

734—*Laetitiae—dator*: cp. Hesiod (Works and Days, 614): δόρα Διώνυσον πολυγηθένς.—*bona Juno*: Juno was the tutelary deity of Karthage.

735—*Coetum—celebrate*: "attend in throngs the gathering."—*coetum = coetum (cum, ev).—faventes*: "speaking words of good omen," or "keeping silence." Especial care was taken during an offering to
the gods or during any religious rite that no inauspicious or frivolous words should be uttered. Hence the admonition of the priests which we find at the beginning of a ceremony: *favete linguis animisque, ore favete, favae linguis*: cp. *ευφημεῖτε; ευφημὸς τὰς ἔστω λέως, στόμα σιγκλείσας.*

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

735—*Primaque—ore*: "and she the first, when the libation had been made, with the tips of her lips touched it."—*prima*, as being the first in rank.—*Libato*: impersonal, H. 4.31, iv. 2; A. & G. 255, b. Madvig, 429.—*tenus*: for construction of *tenus*: H. 4.34, 1v. 4, A. & G. 260, e.

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

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

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

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

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

744—*Arcturum*: *Ἀρκτοῦρος—Ἀρκτοῦρον*: "the watcher (*Fop*: cp. Eng. *ward, wary*) of the bear (*ἀρκτος*)." 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 Bötes (ox-driver).—*Hyades*: 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 (σκην., "to rain").—*geminosque Triones*: two pair of stars, one at the end of the Greater Bear (*Ursa Major*), and the other at the end of the Lesser Bear (*Ursa Minor*). The word *trio=strio*; root *star*, "to scatter;" hence, "the scatterers of light:" cp. Sanscrit *trīo=staraḥ*, "the showers of light;" cp. Eng. *star*.—Ger. *stern*: Lat. *stera.* Varro (L. L. 7, 73) says *trīo=bos* and connects it with *tērō*: cp. *septentronics*: "the north;" properly the "seven stars" of the *Great Bear.*

746—Tardis: opposed to properent.

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

748—Nec non et: see note, vs. 707.

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

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


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

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

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

A.

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

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

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

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

Āchiv-us, -a, -um; adj.: Grecian.

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

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

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

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

Aeōl-ā, -ae; f.: Aeolia: the country ruled by Aeolus, the king of the winds. The insulae Aeoliae or Vulcanae, north of Sicily, comprise his domain.

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

Āfrīc-us, -i; m.: the south-west wind.
Agenor, -ōris; m.: son of Neptune and Libya, king of Phoenicia. Vergil (B. 1.338) calls Carthage the city of Agenor, since Dido was descended from him.

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

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

Albanus, -a, -um; adj.: of, or belonging to Alba.

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

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

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

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

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

Anthous, -i; m.: Antheus: a follower of Aeneas.

Aquilo, -onis; m.: the N.E. wind: called βολής by the Greeks.

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

Argiōrum; m.: Argos: one of the chief towns in Argolis, in the Peloponnesus.

Argive, -ae; adj.: Argive: of, or belonging to Argos.

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

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

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

Athamas, -ntis; m.: Athamas: a follower of Aeneas.
INDEX OF PROPER NAMES.

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

Atridae, -ārum; m.: the Atridae: descendants of Atreus, applied to Agamemnon and Menelaus.

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

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

Bellum, -i; n.: War personified.

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

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

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

Caesar, -æris; m.: Caesar: a surname given to the Julian family at Rome.

Caicus, -i; m.: Caicus: a follower of Aeneas.

Capys, -is (acc. Capyn); m.: Capys: a follower of Aeneas.

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

Cleonthus, -i; m.: Cleonthus: a follower of Aeneas.

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

Cyclope, -æ, -a; -um (the regular quantity is Cyclopēus); Cyclopean: adj.: of, or belonging to the Cyclopes.

Cymothoe, -ēs; Cymothoe: a sea nymph.

Cythera, -orum; n., pi.: Cythera (now Cyprus), an island off the south-western point of Laconia. It was colonized by the Phoenicians, who early introduced the worship of Venus. Hence the goddess is often called Cytheris or Cythērēa. According to some traditions she arose from the foam of the sea near the island.
Dänä-i, -örum; m., pl.: Danai: a name given to the Greeks, as descendants of Danaus, son of Belus and twin brother of Aegyptus.

Dardānīd-ae, -ārum; m., pl.: Dardanīdae: the descendants of Dardanus; i.e., Trojans.

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

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

Diān-a, -ae; f.: Diana: daughter of Juppiter and Latona, goddess of the chase, the moon, and archery. From root άυιν, "bright": = δίανα, "bright one."

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

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

E.

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

Ēr-jx, -ycis; m.: Eryx: a mountain and town on the west of Sicily; near it stood Egesta, or Segesta, the city of Acestes.

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

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

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

F.

Fides, -ōl; f.: Faith personified.

Fūrōr, -ōris; m.: Fury personified.
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G.

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

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

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

H.

Hàrpàlýc-ë, -ës; f.: Harpalyce: daughter of Harpalyeus, king of Thrace, noted for her swiftness of foot and for her skill in martial exercises.

Hèb-ru-s, -i; m.: Hebrus: a river of Thrace, now the Maritza.

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

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

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

Hèspòri-a, -œ; f.: Italy: literally, the land to the west; i.e., west of Greece.

Hùyàd-ës, -um; f., pl.: a group of stars at the head of the constellation of the Bull (Taurus). They were the fabled daughters of Atlas, mourning the death of their brother Ilyas (Ὑερ, "to rain").

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

I.

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

Ilì-ä, -æ; f.: Ilia: another name for Rhea Silva, a vestal, who became by Mars the mother of Remus and Romulus.
Iliac-us, -a, -um; Ilian: adj. of, or belonging to Ilium, or Troy.

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

Ilión-é, -és; f.: eldest daughter of King Priam, and wife of Polymnestor, king of Thrace.

Ilión-éus, -ol: m.: a follower of Aeneas.

Ilium, -i; n.: Ilium: another name for Troy.

Ili-us, -a, -um; Ilian: of, or belonging to Ilium.

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

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

Top-as, -ae: a bard who sung at the entertainment given to Aeneas.

Itália; ae, t.: Italy.

Ital-us, -a, -um; adj. Italian.

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

J.

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

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

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

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

K.

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

L.

Làtin-us, -i; m.: Latinus: son of Faunus, and king of the aborigines of Italy. He kindly received Aeneas, and gave the Trojan leader his daughter Lavinia in marriage. After his death Aeneas succeeded to the throne of Latium.
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Lātī-um, -i; n.: Latium: a broad district south of the Tiber, and between the Alban hills and the sea. Probably called from its flat character latus, cp. πλατὺς, Eng. flat.

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

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

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

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

Līburn-i, -orum; m., pl.: the Liburni: a nation of Illyria, inhabiting modern Austrian Croatia.

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

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

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

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

Libuc-us, -a, -ae; f.: Leda: mother of Helen and of Castor and Pollux.

Līm-cus-i, m.: Lycus: a comrade of Aeneas.

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

Mar-s, -tis; m.: Mars: the god of wars; son of Juppiter and Juno; the patron deity of Rome.

Māvorti-us, -ae, -um; Mavortian: of, or belonging to Mars, or Mavors.

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

Mercuri-us, -i; m.: Mercury: son of Juppiter and Maia; messenger of the gods.

Mūs-a, -ae; f.: a Muse: the Muses were daughters of Juppiter and Mnemosyne, and born at Pieria. Hesiod states the names as Clio (history), Euterpe (lyric poetry), Thalāia (comedy), Melpomene (tragedy), Ter, sti,hore (dance and song), Erato (amatory poetry), Polyhymnia, or Polyhymnia (sublime poetry), Urania (astronomy), Calliope (epic poetry).

Mycēn-ae, -arum; l., pl.: Mycenae: one of the chief cities of Argolis, in the Peloponnesus.

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

Nōt-us, -i; m.: Notus: the south wind.
Oenôtr-us, -a, -um; adj.: Oenotrian: of, or belonging to Oenotria, an old name for Italy.

Öile-us, -i; m.: Oileus: a king of Locris, father of Ajax.

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

Örēa-s, -ādis; f.: belonging to the mountain; hence, a mountain nymph (ōρεάς: from ὀρός, a mountain).

Örien-s, -tis; m.: the quarter where the sun rises (ōrēns); hence, the East.

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

Öront-es, -is and i: Orontes: a leader of the Lyceans, shipwrecked on his voyage from Troy to Italy: B. 1, 113, 220.

P.

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

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

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

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

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

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

Pēlasg-us, -a, -um; adj.: Pelasgian: of, or belonging to the Pelasgi, an ancient race who inhabited Graeci before the arrival of the Hellenes. The word is derived from πελάς: cp. palidus, pallio: hence, dark, or ash-colored.
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Pēnāt-es, -īum; m., pl.: the Penates: deities who presided over the household and the state. The word seems connected with pa, "to feed" or "protect;" hence pater, pántis, pensus; πόσις (=πότις), potens. They were probably deified founders of the family.

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

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

Phoeb-us, -i; m.: Phoebus: an epithet of Apollo: cp. φοῖβος, "bright;" ἕ, "to shine:" cp. φαῖνειν, φάος.

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

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

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

Phyrgius, -a, -um; adj.: Phrygian.

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

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

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

Pūnic-us, -a, -um; adj.: Karthaginian.

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

Q.

Quirin-us, -i; m.: Quirinus: a name given to Romulus after his ascent to heaven. Derived rom rt. kur, "powerful:" cp. Quirites, κύρος, κύριος, κύρανος.

R.

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

Rhēs-us, -i; m.: Rhesus: king of Thrace, whose horses were captured and who was slain by Diomede and Ulysses in the night attack.
Röm-a, -ae; f.: Rome: a city in Italy, on the banks of the Tiber; the capital of the Roman world. Derived: Roma = (s) Roma: root sau; cp. 'pew' "to flow;" hence, "the stream town."

Romān us, -a, -um; adj.: Roman.

Rō.mū-lus, -i; Romulus: The founder of Rome; son of Mars and Rhea Silvia.

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

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

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

Sarpē-don, -ōnis; m.: Sarpedon: king of Lycia, and an ally of Priam in the Trojan war. He was slain by Patroclus.

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

Scyllæe-us, -a, -um; adj.: Scyllaean: of, or belonging to Scylla, a monster who inhabited the rocky strait of Messina, between Bruttiun and Sicily.

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

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

Sicūl-us, -a, -um: Sicilian.

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

Sidōnī-us, -a, -um; adj.: Sidonian: of Sidon.

Simō-is, -entis; m.: acc. Simoenta (now Gumbrek): a river of the Troas falling into the Scamander (Mendec).

Spartān-us, -a, -um; Spartan: of, or belonging to Sparta;

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

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

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

Teucr-i, -orum: pl., m.: the Trojans.

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

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

Timāv-us, -i; m.: Timanus (now Timavo): a river of Istria.

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

Triọ̄n-es, -um; m., pl.: also called Septentriones, seven stars (septem = seven; trio = strio; root str, “to scatter,” hence, scatterer: of light, near the north pole.

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

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

Trōi-us, -a, -um; adj.: Trojan.

Trōj-a, -ae; f.: Troy: also called Ilium, one of the most noted cities of antiquity; situated in the north-eastern part of Mysia, in a district called Troas. It was built near the junction of the Simois and Scamander. It was taken by the Greeks after a siege of ten years, B.C. 118. Recently Dr. Schlieman has, by excavating the ground, brought to light the remains of this once memorable city.

Trōjan-us, -a, -um; adj.: Trojan.

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

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

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

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

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

Vēn-us, -ēris; f.: Venus: the goddess of beauty and the mother of Aeneas. By adjudging the award of the golden apple to Venus, when Minerva, Juno and Venus were the competitors for this prize of beauty, Paris was promised the hand
of the handsomest of earth's daughters. He soon eloped with Helen, and hence the war of Troy. The influence of Venus in this contest was always exerted on the side of the Trojans.

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

X.

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

Z.

Zephyrus, i.; m. Zephyrus: the western wind, (from ζέφυρος σνφύρος: cp. νέφος, nubes, all referring to the dark region of the world).

ABBREVIATIONS.

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

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

A.

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

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

ab-ēo, īvi or īi, itum, ire, v. n. [ab, "away:" ēo, "to go"], to go away, depart.

ab-īl-ēo, īvi or īi, itum, ēre, 2, v. a. [ab, denoting "reversal;" obl. oun (= cresco), "to grow"], to banish or remove an object from the memory, etc.; v. 720.

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

ab-sīsto, sīti, sitūm, sistēre, 3, v. n. [ab, "away from:" sīto, "to stand"], to leave off, or desist; to cease.

ab-sūmo, sūmpsi, sumpsum, sūmēre, 3, v. a. [ab, "away:" sūmi, "to take"], to take away; remove.

ac; see atque.

aćanthus, i, m. [أخلاقος, "thorn-flower;" rt. ἄρχ, "sharp," ἄνθος, a flower], the plant bear's foot, or brank ursine.

ać-cedo, cessi, cessum, cedēre, 3, v. n. [for ad-cedo; fr. ād, "to:" cedo, "to go"], to go to, or towards; to approach.

ać-cen-do, di, sum, derē, 3, v. a. [for ad-cen-do; fr. ād, in "augmentative" force; kōν, akin to Gr. κανώ], to light, kindle; of persons, the passions, etc.; to inflame with rage, exasperate, enrage.

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

ać-cipio, cēpi, cepum, cēpēre, 3, v. a. [for ad-cipio; fr. ād, "to:" cēpi, "to take"], to receive, vs. 304, 434; let in, v. 123; welcome, 290, 685; hear, 676. Mentally: to learn, understand.

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

ac-cumbo, cābūi, cābitum, cumbēre, 3, v. a. [for ad-cumbo; fr. ād, "on," upon:" absol. cumbō, "to lie down"], to recline at a table, feast, etc.

ā-cer, cris, cre, adj. [for acer; fr. āk, root of ākō, ākā, ākō, ākōs, ākōs: acus, acuo, acies, acior]. In character: ardent, bold, spirited, etc. Of fear: sharp, strong, intense.

acerb-us, -a, -um, adj. [root āk, "sharp;" see acer], bitter, cruel.

āc-ies, īti, f. [āk, root of āc-eo; see ācer] ("a sharp edge;" hence, "order of battle;" hence) on army, host, forces, drawn up in line of battle.

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

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

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

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

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

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

adflictus; see adflictus.

adflō; see afflo.

ad-fōr, fatūs, sum, fari, 1, v. a. [ad, "to:" for, "to speak;" cp. φωνα], to address.

ad-gnōsco, gnōvi, gnōtum, gnōscēre, 3, v. a. [ad, "to:" gnōsco, "to know:" root ono, ona, "to know"], to recognize.

ād-hunc, adv. [ād, "to, or up to:" hunc, old form of hoc, "this"], as yet.

ad-lōquor, lōqui, lōquītus, or locū
tus sum, 3, v. dep. [ād, "to:" loquor, "to speak"], to address.
ad-nitor, nisus and nixus sum, niti, 3, v. dep. ād, “against;” nitor, “to lean”), to exert one’s self, etc.; to put forth one’s strength, etc.

ad-no, navi, nātum, nāre, 1, v. n. [ad, “to, or up to;” no, “to swim”), to swim to, or up to.

ad-nuo; see annuo.

ād-ōl-ee, nī (rarely ēvi), (ul tum, ēre, 2, v. a. [ad, “up;” obsol. ol-ē, “to grow”), religious term: to honour, propitiate, etc.

ād-ōrō, ērāvi, ērātum, ērāre, 1, v. a. [ād, “without force;” ēro, “to entreat”], to entreat, beseech; to address an entreaty to.

ad-pārēo, pārēre, pārūni, pārūtum, 2, v. n. [ad, “to;” pārēo, “to be visible”), to come into sight, be visible.

ad-pello, pellēre, pōlī, pulsum, 3, v. a. [ad, “to;” pello, “to drive”), to drive to.

ad-plico: see applico.

ad-spiro, spirire, spīrāvi, spīrātum, 1, v. a. [ad, “towards;” spiro, “to brea he”), to breathe forth.

ac stō (a-stō), stīti stītum, stāre, 1, v. n. [ād, “by or near;” stō, “to stand”), to stand by, or near, a person or thing.

ad-sūm, fīni, esse, v. n. [ad, “at;” sum, “to be”], to be present, or here.


ad-vēhō, vexi, vectum, vēhēre, 3, v. a. [ad, “to;” vēho, “to carry”), to bear to a place, etc.

ad-vēnīo, vēni, vectum, vēnīre, 4, v. n. [ad, “to;” vēno, “to come”), to come to.

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

ad-vertō, vertēre, verti, versum, 3, v. a. [ad, “towards;” verto, “to turn”), to turn towards.

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

aē-nus, na, mm, adj. [for aernus; fr. aes, aer-is, “brone”], of bronze or copper; bronze, copper.- As subst.: aenum, i. n., a vessel or caldron of bronze or copper; a bronze caldron.

aēqu-o. āvi, ātum, āre, 1, v. a. [aēqu-us, “equal”), to make equal, place on an equality, equalize.

aēqu-or, oris, n. [aēqu-o, “to make level”), the waters of the sea; these, in any condition.

aēqu-us, a. um, adj. [root ik, “to make even;” cp. aequor: eikos], favourable, friendly.—non aēqu-us: unfavourable, unfriendly [akin to Sun. ekas, “one”).

aēr, aēris, m. [root av, “to blow;” cp. ak-ep; a-Fnus; autra], the air; cloud, mist, vapour.

aēr-eus, ēs, ēsum, adj. [aes, aer-is, “brone”], of, or made of bronze; bronze.

aēs, aēris, n.: bronze (an alloy of copper and tin, not brass, which is an alloy of copper and zinc). Of vessels: a prow of bronze, a bronze-prow [akin to Ger. eisen, “iron”).

aētas, tātis, f. [root aēd, “to burn;” cp. aedes, aenetus; aēō, aēōpa], summer.

aētus, tās, m. Of the sea: a wave or bilow; the sea in an agitated state [see aetas].

aētus, tātis, f. [for aev(it)as: fr. aevum, “age;” aevi; root aevi, a lengthened form of “to go”], time of life, age, generation.

aēt-ernus, e rn, etum, adj. [contra. fr. aët-ænus; fr. actas, ætatis], constant, lasting, eternal, everlasting.

aēther, cris, m. [see aetas], the upper air, or ether; the sky.

aëther-is, is, adj. [aether, æther-is, “the ether, or upper air”), pertaining to the upper air or sky.

afllic-tus, ta, tum, adj. [for aflig-tus; fr. aflig-o, “to dash, or strike down”), unfortunate, wretched, distressed.

aflō, flāvi, flātum, flāre, 1, v. a. [for aflō; fr. ād, “upon;” flō, “to blow, or breathe”), to blow or breathe upon an object; i.e., of a deity, to bestow on, or impart to, by breathing.

(aflor): see adisor.

aēger, âgri, m. [root âo, “to drive;” hence, where cattle are driven; cp. âypē; German trift; pasturage, from требин, “to drive;” Eng. acre; hence], land, landed property or estate.

aeg-er, gēris, m. [agger-o, “to bring, or carry, to” a place), a mound, pile, high or mighty heap.

aē-mer, minis, n. [ag-o], a line, stream, train; a band, crowd, multitude. Of soldiers: a column, or troop.
agō, ēgī, actum, āgīre, 3, v. a.: to drive, drive about. Imperative: comp.  

aiō, v. defect: to say, to speak [akin to root ath, “to say,” cp. ad-ag-ium, a saying].

ā-la, ae, f. [for axla=axilla: see ager], a wing.

al-e-s, ālitus, adj. [al-i-(t) s; fr. al-a, “a wing,” i, root of e-o, “to go”; (i) epenthetic letter, a bird.

al-i-ger, gāra, gērum, adj. [al-a, “a wing;” (i) connecting vowel; ger-o, “to bear”], bearing wings, wielded.

al-i-qui, qua, quod, gen. (āliec juss; dat. ālieci; plur. āliequip, quae, qua, etc.), indef. pron. adj. [ālius: qui], some, any.

al-īter, adv. [al-īs, old form of al-īster, an adverbial suffix; compare fortiter]: in another manner, otherwise. hand aliter: not otherwise; i.e., just in the same way.

al-i-us, ia, iud (gen. ālius; dat. ālii), adj. another; other, one of many [akin to al-ei-os].

al-līgo, līgāvi, līgātum, līgāre, 1, v. a. [for ad-līgo; fr. ad, “without force;” līgo, “to bind”]. Of an anchor as subject: to make or hold fast.

al-lōquo, lōquātus sum, lōqui, 3, v. dep. (for ad-lōquo; fr. ād, “to speak”), to speak, to address.

al-mus, ma, mum, adj. “to nourish”], benign, propitious.

alt-e, adv. [alt-us, “high”], on high, aloft.

al-ter, tērā, tērum (gen. altīrīus; dat. altīri), adj. [akin to al-i-us], another. As subst. m. another person, another.

altus, ta, tum, adj. [root al, Ar, or Ol, “high;” cp. ōrmos, ὄρος, ὄρος; ad-ol-esco; aloj, high, lofty.—As subst. altum, i. n.: the high heaven.—As subst. altum, i. n.: the deep; the main or open sea.

āmārečus, i, comm. gen. : maravora [āmāparos].

am-bi-gus, ūa, num, adj. [ambo, “both;” i.e., in two directions; ago, “to level”], doubtful, uncertain, not to be relied upon.

ambo, ae, o, plur. adj. [Gr. ἀμφῶτος], both.

āmbrōsius, a, um, adj. [Gr. ἀμβρόσιος; fr. a, neg.: νομρός; cp. mors, mora; hence, literally, “immortal”], lovely, pleasant, sweet, etc.

ām-i-cio, ieni, ietum, iere, 4, v. a. [for am-i-acio; fr. am, “around;” iacio, “to throw”], to wrap around, to clothe.

āmici-tus, tūs, m. [āmic-io, “to throw around”), clothing, garment.

ām-ic-us, ica, icum, adj. [am-o, “to love”), loving, friendly.—As subst.: āmicus, i. m.: a friend.

ā-mitto, missi, missum, mittēre, 3, v. a. [ā, “from:” mittō, “to let go”), to let go, slip, to lose.—Pass.: āmittō, missus sum, mitter.

ām-o, āvi, ātum, āre, 1, v. a.: to love.

ām-or, ōris, m. [am-o, “to love”), love, affection.—Personified: Love, or Cupid.

amplexus, ūs, m. [for amplex-sus; fr. amplex-or, “to embrace;” cp. plexō: πλέκω; Eng. plight; root plāk, “to twist,” an embracing, embrace, cares.

ampl-us, comp. adv. [adverbial neut. of ampli-or; fr. ambitus, “extensive”]. Of time: longer, farther, more.

am-pl-us, a, um, adj. [am, “around;” pl-co, “to fill”, of large extent, extensive, spacious.

an, conj. [prob. a primitive word], whether.—Or: an...an, whether...or whether.

an-cōra, ae, f. [root άνκρα, “to bend;” cp. ancus, uncus, anguis; Gr. ἀγκρώ, ἀγκώρα, ἀγκώρα), an anchor.

ānīma, mae, f. [akin to root an, “to breathe;” cp. annus; ἀνέμως, ἀνήμ], life.

ānīmus, fini, m. [akin to anīma], mind, feeling, courage.

annāl-es, ium, m. [annālis, “of, or belonging to a year”], annual records.

an-nū, nū, nūtum, nūre, 3, v. a. [for ad-nu; fr. ad, “to or towards;” nūo, “to nod”], to promise.

annus, ni, m. Of time: a year [akin to am, “to go;” annātus; to Gr. ἀν-νο = ἀντίνοτος, “a year”].

ante, adv. and prep.—Adv.: before, previously, beforehand, sooner. Prep. gov. acc.: before, in front of.

ant-īquus, iqua, iquum, adj. [ant-e], former, ancient, old.

antrum, i, m.: a cave, grotto [ἀντρόν].

āper, āpri, m.: a wild boar [akin to κάπρος].

ā-pēr-ius, ūi, tum, ire, 4, v. a. [prob. āb, denoting “reversal”], root PAE, “to
cover"], to open, i.e., to make a way, or pass over through, something previously closed; to disclose to view permitted to be seen.

apotetus, a, um: p. perf. pass. of apereio. Of the sky: unclouded, cloudless, clear.

a-pis, is, f. [akin to root ro, "to drink;" cp. po-to; πίπα; hence, "the drinker or sipper" of the dew, presently flowers, etc; hence, the bee.

ap-páreo, párni, párüum, párère, 2, v. n. [for ad-páreo; fr. ad, "at;" párco, "to appear"]; to come or be in sight. to be visible, to show one's self, etc.

appello, púli, pulsum, pellère, 3, v. a. [for ad-pello; fr. ad, "to or towards;" pello, "to drive"]; Of a storm: to drive to.

applício, plícavi, or plícū, plú-átum or plúcitum, plicare, 1, v. a. [for ad-plício; fr. ad, "upon;" pileo, "to fold"]; to foretell, or bring to, a place, etc.

apt-o, ávi, átum, áre, 1, v. a. [root ap, "to work, or join;" cp. opus, ope, apisci: átrev), to adapt, fit, adjust, prepare, provide.

apud, prep. with acc.: at, in, among, with.

āquā, ae. f.: water [akin to Sans. ap, "water"].

ār-a, ae. f. [root ar, see altus], an elevation for sacred purposes; i.e., an altar.

arbor, óris, f., a tree.

arbor-éus, óe, óum, adj. [arbor, "a tree"]; tree-like, resembling a tree.

arc-ánus, án, ánūm, adj. [arc-e, "a chest"], see arceo, conceived.

arc-ō, ōi (obsol. sup. itum), ōre, 2, v. a. [root ark, "to protect;" cp. apárkev, ápky; area, arcanus], to confine, restrain, keep off, drive away.—At v. 300 supply eos, i.e. Æneos.

arcus, ūs, m. [see arceo], a bow.

ardeo, arsi, arsum, ardère, 2, v. n. [root ark, "to burn, or parch;" cp. arena, arco, aridus], to burn with any passionate emotion; to long, be eager.

ardescere, arsi, no sup., ardescere, 3, v. n. [ardco, "to burn"], to become inflamed with love, etc.

ār-ēna, mae, f. [see ardeo], sand, shore, beach, strand.

arg-entum, eni, n. [root ara, "to be bright;" cp. ápypos, arguerae, argilla], silver, silver vessels or plate.

ār-idus, ida, idum, adj. [see ardeo], dry

ar-ma, mōrum, n. plu. [root ar, "to fit;" cp. āp-ō, ἀρ-άρισκο, ἀρ-άριος; artus, articulus], arms, weapons, utensils.

ar-mentum, menti, n. [ār-co, "to plough;" hence, properly, ploughing cattle], cattle in general. Of deer: a herd.

ar-rigō, rexi, rectum, rigere, 3, v. a. [for ad-rigō; fr. ād, "up, upwards;" rigo, "to keep straight"], to lift, or raise up. Of the cars: to prick up; i.e. (supp. aures), to listen, be attentive; to rouse, animate, encourage.

ar-s. tis. f.: art, skill, stratagem [root ar, "fit"].

art-i-fex, flicis, comm. gen. [for art-i-faci-; fr. ars, art-is; (i) connecting vowel; fac, root of fac-ito, "to make; to exercise" a calling, etc.], an artificer, artisan.

ar-tus, tús, m.: a joint; a limb [see arma].

ar-tus (arc-), ta, tum, adj.: narrow, close, confined [see arma].

ar-vum, vi, n. [root ar, "to plough;" cp. āpōeves; aratrum; O. E. earl], a field, plain.

arx, arcis, f. [see arco], a castle, citadel.

a-sendo, scendi, scensum, scendere, 3, v. a. [for ad-sendo; fr. ad, "up;" scando, "to mount"], to mount up, climb, ascend.

aspecto, távi, tárum, tare, 1, v. a. [id], to look at attentively.

aspectus, tús, m. [aspecto, "to see, or look at," through root spec], a glance, look.

asper, ēra, ērum, adj.: rough, rugged; cruel, bitter, violent, fierce. (Comp.: asper-ior.) Sup.: asper-inmus.

a-spicio, spexi, spectum, spoctere, 3, v. a. [for ad-spicio; fr. ad, "on or upon;" specio, "to look"], to look upon, behold, see. Mentally: to consider, regard.

a-spiro, spiri, spirat, spiritum, spirare, 1, v. n. [for ad-spiro; fr. ad, "upon;" spiro, "to breathe"]. Of flowers: to send forth scents, emit fragrance upon a person.

a-surgō, surrexi, surrectum, surgerē, 3, v. n. [ād, "up;" surgo, "to rise"], Of the heavenly bodies: to rise up, rise.

a-st: see at.

a-sto, ēre: see adsto.

astrum, i, n.: a star [root star, "to scatter;" cp. σταρεννυ: sterio, stratus, stramen: stella=sterol, "the scatterer of light"].
at (ast), conj.: but; but indeed, yet [akin to Gr. ãr-âp, "but"].

âter, tra, trum, adj.: black, dark.

âque (contracted ac), conj. [for adque; fr. âd, denoting "addition;" quâ, "and"], and also, and besides, moreover, and.

âtrium, ii, n.: a hall [from âter, "black," i.e., blackened by smoke; cp. μελαδραω, from μελας].

âtr-ox, ëcis, adj. [âter, âtrî, "black"]).

Of persons: fierce, cruel, harsh, severe.

at-tînâgo, âtig, tacturn, tîngere, 3, v. a. [for ad-tango; fr. âd, "against;" tango, "to touch"], "to touch.

at-tol-lo, no perf. nor sup., tollère, 3, v. a. [for ad-tol-lo; fr. âd, "up, upwards;" tollo, "to lift"], "to lift or raise up.

aud-ëo, anus sum, audère, 2, v. semidep.: "to dare or venture something; or to do something.

aud-îo, ii or îo, itum, ire, 4, v. a.: to hear [akin to âvis (=ovis), âvi-âs, "an ear; modern Greek αυτως: auris, ausculto].

aug-rîn-um, ii, n. [âvis, "a bird;"

root eâr, "to chatter;" cp. γῆρας, γραφ-, garrire], augâri, aug., an oryinen.

aula ac, f. [root âv, "to blow;" see aer: the άυθη of a Greek house, corresponding somewhat to the atrium of the Roman, was open above], a palace.

aula-um, i, n.: tapestry [see aula].

aur, ac, f.: the air [see aer].

aurâtus, âta, âtum, adj. (aurnum, "gold"), ornamented with gold; gilt.

aur-âlus, ca, ëum: made of gold, golden [root uas, ur, "to burn;" cp. ευες, aëres: aurum, aurora].

aur-is, is, f. [for aud-is; fr. aud-îo], an ear.

Aur-râra, òrae, f.: Aurora, the goddess of the dawn [akin to Gr. αύρ-âs=νυσ, "the early morn;"

fr. root uas, "to burn," and so "to shine"].

aur-um, i, n.: gold, money [see aureus].

au-stor, stri, m.: the south wind [see aureus; auster means, therefore, "the burning wind"].

aut, con.: or: -aut ... aut, either ... or.

auxil-i-um, ii, n. [prob. fr. obsol. adj. auxil-is (=ang-sil-is; fr. ang-êco, "to increase"), "increasing"], aid, help, assistance.

âv-ârus, âra, ârum, adj. [root âv, "to be pleased;"

cp. âvere, ovis: see agnus], covetous, avaricious.

âv-êho, vexi, vectum, vêchre, 3, v. a. [âs, "away;" vêho, "to carry"], "to carry away.

âvers-us, -a, -um, perf. part. of averto: turned away, i.e., unfavourable.

â-verti, verti, versum, vertère, 3, v. a. [âs, "away from;" verto, to turn"], to turn away. Pass. in reflexive force, also avertere for averttere se: to turn one's self, etc., away; to retire, withdraw.

âv-idus, ìda, Idum, adj. (âv-êco, "to desire eagerly") eagerly desirous.

B.

bacâtus, âta, âtum, ad. [bac-ëa, "a berry;"

hence, "a pear!"]], set or adorned with pearls; pearl.

barâbarus, a, um, adj.: barbarian, barbarous [bar=baros].

bêa-tus, ta, tum, adj. (be(a)o, "to make happy"), happy, fortunate, etc.

bellâ-trix, òrix, f. (bell(a)o, "to war"], a female warrior.

bell-ô, âvi, âtum, âre, 1, v. n. [bell-um, "war"], to wage war; to war.

bell-um, ellipt, ëli, nold form, ëd-bellum: fr. dl-ô, "two"], war, warfare.

bên-ë, adv. [obsol. bên-us=bônus, "good"], in a yod way or manner: well.

Comp. irreg. m.l.us sup.: optime.

bêni-gn-us, a, um, adj. [for bêni-g-ên-us; fr. bên-us (=bônus), "good;"

eex, root of ëgino (in pass.), "to be born"], kind, friendly, benignant.

bib-ô, i, itum, ère, 3, v. a.: to drink.

Of love: to drink in, imbibe [root ni (=nî in nîvwa, "to drink") reduplicated.

bi-lînguis, e, adj. [bi (=bis), "twice;" lingua, "a tongue;"], double-toned, i.e., hypocritical, deceitful, playing a double part.

bi-mi, nae, na, distrib. adj. plur. [bi (=bis), "twice;"] two apecie; a pair.

birêm-is, is, f. [birêm-is, "two-ored;"

eex, fr. bi (=bis), "twice;" rû-ns, "an ear"], a vell with two banks of ours; a bireme.


blandus, a, um, adj. Of things: fond, kind, etc.

bônus, a, um, adj.: good. Comp.: mellior; sup.: optimus.

brê-vîa, ium, n. plur. [brêvis, "sho;"

hence, "shallow"], shallow places; shoats, shoals.

brê-i-ver, adv. [brêvis "short"], shortly, briefly.
C.

cado, cædidi, cæsum, cædère, 3, v. n.: to cut, in the fullest acceptation of the word. Of victims: to cut in sacrifice; to be slain or offered. Of sounds: to abide, subsist, die away.

cædus, i, m.: a jar, esp. for wine [κάδος].

cæceus, a, um, adj.: blind, blinded, whether physically or mentally; hidden, concealed, secret.

cædes, is. f. [caedo, “to slay”], blood shed in slaughter, gore.

cæliestis, e, adj. [see caelum, “heaven”], heavenly.

cæl-ō, āvi, ātum, āre, 1, v. a. [caelum, “a graver;” fr. carvulium: that which hollows (cavo), to engrave in relief metals; and, later, to cut or found; to chase; to emboss.

cælum, i, n. [root ku, “to swell;” see cavo], heaven.

cæs-āries, ärīēi, f.: the hair of the head [caedo, to cut; cp. κούρη, fr. κεφαλή].

cāl-ēo, āl, no sup., ēre, 2, v. n.: to lot.

campus, i, m.: a plain [prob. akin to κήπος, “a garden”].

cānista, ōrum, n. plur.: a basket made from weeds [κάνιστρα].

cāno, cēmi, cæntum, cēnēre, 3, v. a.: to sing, celebrate in song or verse [root cax, “to sound;” cp. καλαχή; A.S. hana, a cock (singer)].

cāntus, tūs, m. [see cāno]. Of birds: a singing, note, etc.

cānus, na, num, adj.: grey, hoary, venerable [akin to ca-ō, “to burn”].

cæpessō, essivi or essī, essitum, essēre, 3, v. a. desid. [cāpio, “to take”], to perform.

cápĭo cêpī, capētum, cēpēre, 3, v. a. [root kar, “to take, or hold;” cp. κόπη, καπη: capulus], to take, in the widest sense of the word: to reach, arrive at, etc., a place; to take, seize, choose.

câp-ut, itis, n.: a head [see capio].

Carcer, crīs, m.: a prison, prisonhouse [Sicilian κάρκασον].

Card-ō, inis, m.: the pivot and socket by which the doors of the ancients were fixed and made to open and shut; commonly rendered, hinge; the turning-point, main point, of matters [root kard, “to swing;” cp. κράδω, καρδία, cor.: A.S. heorte; Eng. heart].

carpŏ, carpsi, carpŭnum, carpĕre, 3, v. a.: to feed, or live upon [akin to apē-aw, “to seize”].

câ-rus, ra, rum, adj.: beloved, dear [for ca-rum: root karm, “to love;” cp. amor, i.e., amanor.

castra, trōrum, n. plur. [root skap, “to cover;” hence castra = scutultra; cp. casa (=cadac): cassis (=scads): Ger. schatten; Eng. shade], an encampment, camp.

cāv-ŭs, ūs, m [for cad-sus; fr. cād-o], a chance, “accident, event; misfortune, calamity, ruin.

cātērva, ae, f.: a crowd, troop, band of persons.

causa, ae, f. [root sku, “to protect;” cp. skōtos, kēvev: cutis, scutum, obsc.-rus, a cause, reason, motivo.


cāvus, a, um, adj.: hollow.

Cēlēbro, āvi, ātum, āre, 1, v. a. [Cēliber, celt, celt,-is, “much frequented,” hence, of a religious ceremony, etc., to which great numbers of persons resort], to solemnize, keep, restive or festal.

Cēl-er, crīs, ēre, adj. [root kar, or kal, “to move;” cp. κέλαιον, κέλας: celox, cælum, cælere: A.S. ho-s, swift.

Cēlēr-ō, āvi, ātum, āre, 1, v. a. [cēler, “swift;”], to quīken, to hasten, or speed on or towards; to accelerate.


Cēl-ō, āvi, ātum, āre, 1, v. a.: to hide, conceal [see cella].


Centum, num. adj. indecl.: a hundred. Poetically for any indefinite large number; e.g., unnumbered, countless [akin to Gr. κατάτον].

Cerno, crēvi, crectum, cernēre, 3, v. a. [root cern, “to separate, or divide;” cp. κριν-, κινιν, Lat. crinen], to perceive, discern, see, whether by the eye or the mind.

Cert-ē, adv. [cert-us, “sure”], surely, assuredly, certainly.

Certo, tāvi, tātum, tāre, 1, v. n. intens. cer, root of cer-no, “to fight,” see cerno], to contend, vie with one in something.
certus, ta, tum, adj. [CER, root of cer-no, "to decide"], fixed, settled, sure; trusty, faithful, etc.

cer-vix, viçis, f. [root kar, "to project;" cp. kāpa: celsius, column, collar, cerebrum; for cer-veh (veh: "to carry"), a neck.

cer-vus, vi, m. [root kar, "to be hard;" cp. xeyp, kāpoun: cornu, carina: Eng. horn, horn, a stog, a stogy.

ces-so, sāvi, situm, sāre, v. n. intens. [for ced-so: fr. cēl-o, "to go away"], to be remiss in anything.

c étér us, a, um (rare in sing.), adj.: the other; the remaining. As subst.: cétēra, órum, n. plur.: the remaining things.

chōrus, i, m.: a dance [χορός].

ciēo, civi, citam, cière, 2, v. a. ("to make to go;" hence), to restore, stir up [root kī, "to stir up:" cp. κιόω, κινναί: citus. soli-Citus).

cingo, cinci, cinctum, cingère, 3, v. a.: to surround, enclose. Of birds: to wheel around in flight.

cing-ŭlum, ūli, n. [cingo, "to gird"], a girdle, belt.

circum, adv. and prep. [prob. adverbial acc. of circus, "a ring"] [root kar, "to curve:" cp. κυρτός, κύκλος, κρίκος: curvus, corona, colum]. Adv.: around, round about, all round. Prep. with acc.: around, etc.

circum-ágō, ēgi, actum, āgère, 3, v. a. [circum, "around:" āgo, "to drive." Of a vessel as object: to drive round, wheel around.

circum-do, dēdi, dátum, dāre, 1, v. a. [circum, "around:" do, "to put:" to surround, encircle, enclore.

circum-fundo, fādi, fāsum, fundère, 3, v. a. [circum; fundo, "to pour:" to pour around: to surround with, envelope in, a cloud, etc.

circum-tex-tus, ta, tum, adj. [circum, "around:" tex-o, "to weave:" woven around, or all round.

cithāra, ae, f.: a harp, cithara [κιθάρα].

cit-o, adv. [cit-us, "quick"], quickly. Comp. cit-us.

cit-tas, ta, tum, adj. [cit-o, "to put in motion:"], swift, fleet. In adverbial force: swiftly, quickly, rapidly.

clam, adv.: secretly, privately, by stealth [for calam: root kal, "to cover;" cp. καλύττω: celo].

clām-or, āris, m. [root kal, "to call:" cp. καλεῖν, κλαίω: (c)lamentor, kalendae]. outcry, clamour, confused shouting.

clā-rous, ra, rum, adj. Of light: clear, bright [probably for ca(ar)arus: same root as clamor], famous, famed, renowned, illustrious.

classis, is, f. Of persons summoned for sea-service: a fleet, comprising both the ships and the men serving in them. [See clamar).

clu-do, si, sum, dīre, 3, v. a.: to shut, to shut up, close; to surround, shut in in [klv, "to shut:" cp. κλεῖω, κλεῖς: clavis].

claus-trum, tri, n. [for clau-strum; fr. claud-o, "to shut"], a bar, or bolt.

coeπio, i, tum, ère and isse, 3, v. n. and a. [contr. fr. coeπio; fr. co (=cum), in "augmentative" force; āpio, "to lay hold of."] Neut.: to begin, commence. Act.: to begin or commence something.

coe-tus, tus, m. [another form of cotitus; fr. coœ: "to come together;" co = cum, "together;" root i, "to go," or "come"]. Of persons: a meeting, company, etc. Of birds: a flock, body, etc.

co-gnō-men, mēnis, n. [co (=cum), "together with;" gnōmen = nōmen, "a name"], a family or surname. For no-

co-gnosco, gnōvi, gnitum, gnosēre, 3, v. a. [co (=cum), in "augmentative" force; gnosco = nōso, "to become acquainted with "] to become thoroughly acquainted with; to understand, learn.

cōgo, cœgi, cœactum, cōgère, 3, v. a. [contr. fr. co-ago; fr. co (=cum), "together;" āgo, "to drive:" to force, compel.

collectus, a, um, p. perf. pass. of colligo: gathered up, or collected.

col-ligo, légis, lectum, ligère, 3, v. a. [for con-légis; fr. con (=cum), "together:" lego, "to gather"], to gather together, or up; to collect.

collis, is, m.: a hill [see cervix].

collum, i, n.: the neck [see circun].

cōlo, cōuli, cultum, colère, 3, v. a.: to till, cultivate; esteem, hold in favour, or regard.

cōl-ōnus, ōnii, m. [col-o, "to inhabit"], a settler, colonist.

columna, ae, f.: a column, pillar [see cervix].

cōma, ae, f.: the hair of the head.

cōnit-orn, ātus sum, āri, 1, v, dep. [comes, cognit-us, "a companion"], to be
a companion to; to accompany, attend. P. perf. in pass. force: accompani-ed, attended.

commis-sum, sī, n. [for committ-sum; fr. committ-o, “to commit” a fault, etc.], a fault, offence, transgression.

com-mitto, mīsi, missum, mittēre, 3, v. a. [com (=cum), “together;” mittō, “to cause to go”]. Of a fault, etc.: to perpetrate, commit.

com-mōvēo, mōvi, mōtum, mōvēre, 2, v. a. [com (=cum), in “intensive” force; mōveo, “to move”], to disturb, affect, disquiet, etc. With respect to the passions, etc.: to rouse, excite.

com-pāges, is, f. [com (=cum), “together;”] pāgo, root of pango, “to fasten”]. Of a structure: a fastening. Of the sides, etc., of a vessel: a joint, seam, etc.

compello, āvi, ātum, āre, 1, v. a. [compello (3, v. a.) in reflexive force, “to bring one’s self” to a person in order to address him; hence], to address, speak to, accost.


complectus, us, m. [for complect-sus; fr. complect-or, “to embrace”], an embracing, embrace.

com-pōno, pōnī, pōsitum, pōnere, 3, v. a. [com (=cum), “together;” pōno, “to put”]. With accessory notion of arrangement, and with personal pronoun as object: to recline on a couch at table, etc. Of the day: to end, close. ( “To dress, or lay out, a dead body;” hence), to bury, to inter; to calm, still, allay, appease.

conciliō, āvi, ātum, āre, 1, v. a. [concili-um, “an assembly”], to make friendly, conciliate, procure the favour of.

con-clūdo, clūsi, clūsum, clūdēre, 3, v. a. [com (=cum), in “augmentative force; clūdo-clundo, “to shut”], to enclose, mark out.

con-curro, curri (rarely cēcurri), cursum, currēre, 3, v. n. [com (=cum), “together;” curro, “to run”], to rush together in battle, engage in combat, fight.

concurr-sus, sūs, m. [for concurr-sus; fr. concurr-o, “to run together”], assem- blage, crowd, concourse.


con-fido, fissus sum, fidēre, 3, v. semi-dep. [con (=cum), in “intensive” force; fido, “to trust”], to trust strongly. entertain a confident hope.

con-fūgō, fūgi, fūgāturn, fūgēre, 3, v. n. [con (=cum), “with;” fūgio, “to flee”], to flee for refuge or succour.


congressus, us, m.: a coming together, match.


conjunx [for conjun-g-s; fr. conunx, root of conjungo, “to join-together”], a husband; a wife.

con-nubium, us, n. [con (=cum), “together;” nūbo, “to veil one’s self,” as a bride does; hence, “to wed”], marriage, wedlock.

con-scendo, scendi, scenum, scenēre, 3, v. a. [for con-scendo: fr. con (=cum), in “augmentative” force, scando, “to mount”], to mount, ascend, climb. With aequor, etc., as object: to navigate.

con-sci-us, a, um, adj. [con (=cum), “with;” scio, “to know”], conscious to one’s self.

con-sidō, sēdi, sessum, sidēre, 3, v. n. [con (=cum), “together;” sīdo, “to sit down”], to settle, take up one’s abode.

consilium, ì, n. [prob. for consilium; fr. consil-ō, “to consult”], counsel, plan.

con-sisto, stīti, stītum, sistēre, 3, v. n. [con (=cum), in “strengthening” force; sistō, “to stand”], to stand still; to stop, remain. Of the mind: to be at rest, or ease.

conspectus, tūs, m. [conspecto, “to look at;”] through true root conspec, sight, view.

con-spicio, spexi, spectum, spectēre, 3, v. a. [for con-specio; fr. con (=cum), in “strengthening” force; spēcio, “to see”], to see, behold.

con-stītūo, stītāli, stītūtum, stītēre, 3, v. a. [for con-stātūo; fr. con (=cum), “together;” statuo, “to set, or place”]. Mentally: to resolve, determine to do, etc.
con-ten-do, tendi, tensum or tentum, tendere, 3, v. a. [con (=cum), in "intensive" force; tendo, "to stretch"]. With inf.: to endeavour, strive.

con-tingo, tigō, tactum, tingere, 3, v. a. and n. [for contango; fr. con (=cum), in "augmentative" force; tango, "to touch"]. Act.: to take hold of, seize, lay hands on, touch. Neut.: to happen, fall out, come to pass.


contra-rius, rīa, rīum, adj. [contra], hostile, opposing, untoward.

con-tundo, tūdī, tūsum, tundere, 3, v. a. [con (=cum), in "intensive" force; tundo, to bruise or pound"], to subdue, overpower, crush, destroy.

con-vello, velli or vulsī, vulsum, vellēre, 3, v. a., con. (=cum), in "augmentative" force; vello, "to pluck"], to tear in pieces, shatter.

con-vēnio, vēnī, ventum, vēnīre, 4, v. n. [con (=cum), "together;" vēnīo, "to come"], to come together, assemble.

con-verto, vertī, versum, vertēre, 3, v. a. [con (=cum), in "strengthening" force; verto, "to turn"], to turn round, convert.

convexum, i (mostly plur.), n. [convex-us, "coveau"], a vault, arch; a hollow spot, a hollow, cavity; a sloping side, slope.

con-vivium, i [conviv-i-o, "to live together"], a feast, entertainment, banquet.

co-ōrior, ortus sum, ȳrīi, 3, dep. [co (=cum), in "strengthening" force; ōrior, "to rise"], arise, break forth.

c-ōp-ia, iae, f. [contr. fr. co-op-ia; fr. co (=cum), in "strengthening" force; (ops) op-is, "means of any kind"], means, power, opportunity.

cor, cordis, n.: a heart; the heart, or mind [see cardo].

co-ōr-am, adv. [contr. fr. co-or-am; fr. co (=cum), in "strengthening" force; os, or-is, "the face"], before one, in one’s presence.

con-nu, nūs, n.: a horn [see cervus].

cōrōna, ae, f.: a crown, or circlet, of metal [see circum].

cōrōna, ō, ātum, āre, 1, v. a. [cōrōn-ā, "a garland," see circum]. Of goblets: to fill to the brim with wine.

corp-us, ōris, n. [root kar, "to make;" cp. krap̄h, krap̄h: Ceres, cresco, creare], the body; a dead body; a carcass or corpse.

cor-ripio, ripū, reiptum, ripēre, 3, v. a. [for cor-ripio; fr. con (=cum), "together;" ripio, "to drag, or draw"], to seize snatch. Of space traversed: to hasten through or along; to pass quickly over.

cor-rumpo, rūpī, ruptum, rumpēre, 3, v. a. [for cor-rumpo; fr. con (=cum), in "intensive" force; rumpo, "to break"], to spoil, mar.

cōrusce-us, a, um, adj. [see celer], in waving motion, waving, tremulous.

costa, ae, f. [cp. French côte, côte], a rib.

cōthurnus, i, m.: a high hunting boot, laced in front, worn by the Greeks [kōdopovos].

crāter, ēris, m.: a bowl for mixing wine; a goblet [krap̄h].

crē-bor, bra, brum, adj. [cre, root of cre-s-o, to increase," see corpus], frequent, repeated. With abl.: furnished abundantly with; abounding in, thick.


crē-nis, nis, m. [for cre-nis; fr. cre, root of cre-soo, "to grow"], the hair of the head.

crīn-us, ita, itum, adj. [crīn-is, "hair"], with flowing hair, or locks.

crisp-o, āvi, ātum, āre, 1, v. a. [crisp-us, "curled"], to whirl round, brandish.

crist-ātus, ītā, ītum, adj. [crist-a, "a crest" = cēr-ista : see cervix], crested, plumed, with a crest or plume.

crō-cētus, ēs, ēum, adj. [croc-us, "saffron"], saffron-coloured, yellow.

crūdĕlis, ēlis, adj. [root kru], "to be hard;" cp. kρύος, kρύως, kρύσταλλος: erumor, caro, crustal], cruel. Of hatred: fierce.

crūtentus, a, um, adj. [prob. akin to crōtor, "blood"], bloody, gory.

cum, prep. gov. abl.: with [akin to Gr. κυν (for κόνων), σύν].

cū-mūlus, mūlī, m. [see cavo], a heap, pile, mass.

cunctus, a, um, (most frequently plur.), adj. [contr. from conjunctus, p. perf. pass. of conjungo, "to join, or unite together," or co-vincus, "bound together"], all, the whole, the whole of. As subst.: cuncti, ōrum, m. plur.: all.

cūr (anciently quor), adv. [contr. fr. quā re, or cui rei: the abl. or dat. of qui and res, respectively), why.

cūr-a, ae, f. [for coer-a; fr. coer-o, old form of quaer-o, "to seek;" root sku, "to
look;” cp. kóFwm, curro, “to search”), care, anxiety, solitude; an object of care, a care.

curro ocurrir, cursum, currère, 3, v. n.: to run [see celer].
curr-us, ús (dat. currú, v. 150), m. [curr-o, “to run”; see curro], a chariot, car.
cur-sus, sūs, m. [for currusus; fr. curr-o, “to run”], a voyage, course, by sea, etc.
cuspis, idis, f. [root kl, “to sharpen”; see cico, a spear, lance, javelin.
custos, odis, comm. gen. [root skv, “to cover;” see causea], a keeper, guardian.
Collectively: guards, an armed force.
cyclus, i, m.: a swan [root kan, “to sing, or sound;” see cano].

D.
dā, pres. imper. of do.
dap-s, is (gen. plur. seems not to occur), f.: a rich feast, a magnificent banquet [akin to δαν, root of δαπ-τω, “to devote,” and δαπ-άνω, “expense”].
dātor, tōris, m. [d(n)-o, “to give”], a giver, bestower.
dē, prep. gov. abl. Of local relations: from, down from. Of time: directly after. Of origin, etc.: from, according to.
dēa, ae, f. [akin to deus, a goddess.
décor-us, a, um, adj. [décor, déorris, “gracefulness”], graceful, elegant, beautiful.
decus, oris, n. [dec-et, “it is becom- ing”], ornament, decoration, splendour.
dé-fé-tiscor, fessus sum, fétisci, 3, v. dep. inch. [for dé-fatíscor; fr. dē, in “strengthening” force; fétiscor, “to grow faint”], to become quite faint, or weary.
dē-fígo, fíxi, fluxum, fígere, 3, v. a. [dē, “down;” fígo, “to fix”]. Of the eyes: to fasten, or fix intently, downward on some object beneath.
dē-fío, fixi, fluxum, fígere, 3, v. a. [dē, “down;” fíio, “to flow”]. Of a garment: to fall in flowing folds; to descend, etc.
dē-hinc, adv. [dē, “from;” hinc, “hence”], hereupon, afterwards, next, then.
démis-sus, sa, sum, adj. [for démètres; fr. demitt-o, “to send down”, down-wist, bending downwards. Of gene-
alogical descent: derived, descended.
dém-um, adv. [a lengthened form of the demonstrative particle dem in idem, tán-dem], at length, at last.
dē-pendēo, no perf. nor sup., pendēre, 2, v. n. [dē, “down;” pendēo, “to hang”]. With abl.: to hang down, or depend, from.
dē-ripio, ripūl, reuptum, ripère, 3, v. a. [for de-rupio; fr. dē, “away;” rápio, “to tear”], to tear away, or off.
desert-a, òrum, n. plur. [desert-us, “desert, solitary”], desert, solitary, or waste places; deserts.
dē-sisto, sitī, stītum, sistère, 3, v. n. [dē, “away from;” sisto, “to set one’s self, stand”], to leave off, give over, cease, desist.
despēcto, távi, tātum, tāre, 1, v. a. intens. [despicio, “to look down upon, through root spec], to look down upon intently from a height.
dés-pício, speci, spectum, spíctre, 3, v. a. [for de-spicio; fr. de, “down upon”], specio, “to look”), to look down upon from a height.
des-trūco, trūsī, trūsum, trūdēre, 3, v. a. [dē, “down;” trūdo, “to thrust”], to thrust down, or off from.
dēus, i, m.: a god [root div, “to be bright,” cp. diFos, ἐλας: dies, divus]
dē-vēnīo, vēni, ventum, vēnīre, 4, v. a. [dē, “down;” vēnio, “to come down”]. With acc. of place: to come to, arrive at.
dē-vōvēo, vōvi, vōtum, vōvere, 2, v. a. [dē, “from;” vōveo, “to vow”]. In a bad sense: to devote, destine, to some misfortune.
dext-r-a, ae, f. [dexter, dext-r-i, “right, on the right side;” root dēk, “to receive,” or uk, “to point out,” cp. ðéxum, ðéknvus: dicus, index], the right hand.
VOCABULARY.

 dici-o, ōnis, f. [perhaps fr. dico, "to say"], dominion, power, authority.

dico, dixi, dictum, dicere, 3, v. a. [root dík, "to point out"; cp. díknui, drēx : digitus, indicis], to say, tell, speak; to relate, declare; or to call, name.

dic-o, āvi, ātum, āre, 1, v. a.: to set apart, dedicate [akin to dico].

dic-tum, ti, n. [dic-o], a word, order, command.

dies, ëi, m. (in sing. sometimes f.): a day, the light of day, the daylight [see deus].

dif-fundo, fundi, fundum, fundere, 3, v. a. [for dis-fundo; fr. dis, "in different directions"]; fundo, "to pour out". Of the locks: to spread, or west about.

dign-or, ātus sum, āri, I, v. dep. [dignus, "worthily"], to deem or hold one, etc., worthy of something.

dig-nus, na, num, adj. [root: see dico]. Of things: suitable, fit, becoming, proper; that of which one, etc., is worthy.

di-ligo, lëxi, lectum, ligère, 3, v. a. [for di-lego; fr. di (=dis), "apart"; lëgo, "to choose"], to value, or esteem highly; to love.

di-mitto, misi, missum, mittère, 3, v. a. [di, (=dis), "apart"; mitto, "to send"], to send about in different directions, or in different parts.

di-rigo, rexi, rectum, rigère, 3, v. a. [for di-rêgo; fr. di (=dis), in "strengthening" force; rêgo, "to keep or put straight"], to guide, direct.

di-rus, a, um, adj.: fearful, dreadful, horrible [prob. akin to deīdu, "to fear"].

disco, dixi, didi, didum, 3, v. a.: to learn [root dík; see dico]

disci-men, minimis, n. [for discremen; fr. dis-cerno, "to separate," through root cæd], distinction, difference; risk, hazard, danger.

dis-cumbo, cēbūi, cēbitum, cumbère, 3, v. n. [dis, "towards different sides"; cūmbo, "to lie down"], to lie down by stretching one's self out from one side of a couch, etc., to the other; to recline on a couch, etc.

dis-jicio, jēci, jectum, jecère, 3, v. a. [for dis-jaçio; fr. dis, "asunder"; jacio, "to throw"], to scatter, disperse.

dis-jungo, junxi, junctum, jungère, 3, v. a. [dis, denoting "opposition" or "reversal"; jungo, "to join"], to divide, part, remove.

dis-pello, pāli, pulsum, pellère, 3, v. a. [dis, "in different directions"; pello, "to drive"], to drive in different directions; to disperse, scatter.

dissimil-o, āvi, ātum, āre, 1, v. a. [for dissimil-o; fr. dissimil-is, "unlike"]. Without nearer object: to conceal, or hide one's self; to remain concealed, or hidden.

distendo, tendi, tensum or tentum, tendère, 3, v. a. [dis, "apart"; tendo, "to stretch"], to swell out, distend.

diu, adv. [adverbial, abl. of obsol. dius (=dies), "a day"], for a long time; a long while. (Comp.: diūtius: sup.: diūtissime.)

div-a, ae, f. [akin to divus: see deus, for not], a female deity, a goddess.

diver-sus, sa, sum, adj. [for divertus; fr. divert-], "to turn in a different direction", turned in a different direction, i.e., hither and thither; far distant.

div-es, itis, adj. With gen.: rich, or abounding in. (Comp.: ditiior; sup.: ditiissimus [akin to root div, "to shine", see deus].

di-vi-düs, ma, num, adj. [divus, "a deity"], divine, heavenly.

div-us, i (gen. plur. divum), m.: a deity, a god [see deus].

do, dēdī, dātum, dāre, 1, v. a.: to give in the widest sense of the word. Phrases: Dare vel a (to give the sails to the wind; i.e.), to set sail. Dare amplexus (to give embraces; i.e.), to embrace. Of sounds: to give, or pour, forth; to allow, permit [root da, "to give"], cp. dei-cono, donus, donare: dator.

dōc-eō, ūi, tum, ūre, 2, v. a. [akin to die-o, "to say"], to teach, instruct, inform.

dōlēo, ūi, tum, ūre, 2, v. n. and a.: Neut.: to grieve, or sorrow. Act.: to grieve or sorrow at, or over; to lament, etc.

dōl-ōr, ōris, m. [dōl-eō, "to grieve"], grief, sorrow.

dōl-us, i, m.: craft, fraud, guile, deceit [dōs].

dōmin-or, ātus, sum, āri, I, v. dep. [domin-us, "lord", "master"; root dām, "to conquer"; cp. dāna, dānam: domo; Eng. tame], to bear rule, hold sway, have the dominion.

dōm-in-us, ini, m. [either fr. dōm-us, and so, "one pertaining to the house," or, rather, from dōm-o, and so, "the subject," etc.], master, ruler, lord.
dömus, i and ūs, f.: a dwelling, abode, house; a family, house, line [δόμος].

dó-nect, conj.: until, till at length.

dó-num, mi. n. [for dim-num; fr. da, root of do. "to give"; a gift, present; a voice gift or offering to a deity.


dúb-itus, la, luum, adj. [for du-bihius; fr. duo, "two;" hubeo, "to move;" i.e., "to hold by two," i.e., "to hold doubtful;" doubtful, uncertain.

duco, duxi, ductum, dúcère, 3. v. a.: to lead; to construct, erect; to derive one's origin, etc.; descend.

ductor, tóris, m. [duc-o, "to lead"], a leader.

dulc-is, e. adj.: sweet in taste; dear, beloved; usually considered akin to γλυκύς.

dum, conj.: akin to diu], while, whilst, during the time that; until that, until.

dũ-plex, plico, plicis, adj. [for duplices; fr. du-o, "two;" plic-o, "to fold"], two-fold, double. Plur.: both.

dúr-o, ávi, átum, áre, 1. v. n. [dur-us, "hard"];. Of persons: endure, hold out, etc.

dúrus, a, um, adj.: hard in nature, etc.; unfortunate, adverse.

dux, ductis, comm. gen. [for duc-s, fr. duc-o, "to lead"], a leader, conductor, guide; a leader, commander.

E.

é: see ex.

ébōr, óris, n.: ivory.

é-duco, duxi, ductum, dúcère, 3. v. a. [e (=ex, "out;" duco, "to lead"), to lead out, or forth.

effēro, extrāli, extrātum, efferre, v. a. irreg. [for ex-fēro; fr. ex, "out;" fero, "to bear"], to bear, carry, or bring out or forth: to raise up, or aless; to uplift.

ef-ficio, fēci, fectum, fícere, 3. v. a. [for ex-fic-o; fr. ex, "out;" fācio, "to make"], to form, produce.

ef-fōdiō, fōdi, fōssum, fōdēre, 3. v. a. [for ex-fōdio; ex, "out;" fōdio, "to dig"], to dig out, or up; to excavate.

ef-fundo, fūdi, fūssum, fundère, 3. v. a. [for ex-fundo; fr. ex, "forth;" furillo, "to pour"]. Of life: to resign, give up.

ēgens, ntis, p. pres. of egō; needy, destitute.

ēgē-nus, na, num, adj. [ēgō "to be in need"]; With gen.: in need, or destitute of.

ēg-ēo, āi, no sup., ere, 2. v. n.: to be needy, or in need [root soun, "to be in want;" cp. ávī].

ēgo, gen. mei (plur. nos, gen. noster, or nostri), pron. pers. 1.

ē-grādiō, pressus sum, grādi, 3. v. dep. [for e-grādiar; fr. e (=ex), "out;" grādiō, "to step"], to disembark, land, from a vessel.

ē-grēgius, a, um, adj. [e (=ex), "from;" grex, "a flock"], eminent, famous.

ē-jicio. jeci, jectum, jicère, 3. v. a. [for ejic-o; fr. e (=ex), "out;" jacio, "to cast"], to cast, or throw out. I. perf. pass.: wrecked, shipwrecked, cast ashore.

ē-lābor, lapsus sum, lābi, 3. v. dep. [ex (=ex), "out, or away from;" lābor, "to glide"], to slip away from, to escape.

ē-mitto, misi, missum, mittère, 3. v. a. [ē (=ex), "out;" mitto, "to send"], to send out, or forth; to let go.

ēn, interj.: lo! behold!

ēnim, conj.: truly, certainly, surely, indeed; for.

ē-o, ivi or iī, Ítum, Íre, v. n.: to go [root i, akin to Gr. έπάπα].

ēodem, adv. [eœndem=eundem, acc. sing. of idem, "the same"], to the same place.

ēōús, ā, um, adj. [iōūs, "the dawn"], eastern.

ēpulum, i. n. plur.; ëpūlæae, arum, I.: a feast, banquet.

ēquidem, adv. [for ec-quadem; fr. demonstrative suffix ec, changed before the k sound into ec; quidem, "indeed"], indeed, verily, truly.

ēqu-us, i, m.: a horse [akin to Gr. ἐκ-ος=ἐκος; root ἰκ, "swift;" cp. ὃκος: aquila].

ergo, adv. [akin to vergo, "to bend itself, incline"], therefore, in consequence, consequently.

ēripio, ripō, reptum, ripère, 3. v. a. [for e-ripio; fr. e (=ex), "away;" ripio, "to snatch"], to snatch away; to deliver, set free.

ēro, ávi, átum, áre, 1. v. n.: to wander, rove, stray.

err-or, ōris, m. [perhaps=ersor; fr. ars, to move quickly; hence, a wander ing], a wandering.
VOCABULARY.

é-rumpo, rūpi, rumpitum, rumpère, 3, v. a. [ē (=ex), “out;” rumpo, “to break”], to break out from, to sally forth from.

ē, conj.: and—et . . . et, both . . . and; and too, and moreover [akin to Gr. ēr-ē, “moreover”].

ētiam, conj.: and also, furthermore, moreover, likewise; even [akin to éri; Lat. et].


ex (ē), prep. gov. abl.: out of; away from, among, from the midst of; off. Of time: from, after.

exactus, a, um, p. perf. pass. of exigo: precise, accurate, exact. As subst.: exacta, ōrum, n. plur.: accurate things, i.e., precise or exact information.

ex-ānīm-us, a, um, adj. [ex. denoting “negation;” ānīm-a, “life”], without, or devoid of, life; lifeless, dead.

ex-audio, audīvi or audīi, audītum, audire, 4, v. a. [ēx, “without force;” audio, “to hear”]. Without nearer object: to hear.

ex-cēdō, cessi, cessum, cēdère, 3, v. n. [ēx, “forth;” cēdo, “to go”]. With abl.: to go forth, or depart from; to leave.


ex-cidō, cīdi, non sup., cēdĕre, 3, v. n. [for ex-cēdo; fr. ex, “out;” cēdo, “to fall”], to slip out, escape, from the mind, memory.

ex-cīdio, cīdi, cūsum, cūderē, 3, v. a. [for ex-caedo; fr. ex, “out;” caedo, “to cut”], to cut or how out.


ex-cūdō, cūdi, cūsum, cūderē, 3, v. a. [ex, “out;” cūdo, “to strike”], to strike forth, or out; to produce by striking.

ex-cūtĭo, cussi, cussum, cūtēre, 3, v. a. [for ex-quatio; fr. ex, “out;” quatio, “to shake”], to shake out or off from anything.

ex-ē, īvi or īi, ītum, īre, v. n. [ex, “out;” eo, “to go”], to go out or forth from a place.

ex-ercēō, ercūi, ercūtum, ercūre, 2, v. a. [for ex-arcēō; fr. ex, denoting “opposition;” arcēo, “to enclose”], to employ, level.

ex-haurio, hauși, haustrum, haurire, 4, v. a. [ex, “out;” haurio, “to draw water,” to drain a person of resources, etc.; to drink up, exhaust.

ex-īgo, ēgi, actum, īgere, 3, v. a. [for ex-āgo; fr. ex, “out;” āgo, “to drive”]. Of time: to pass, spend, lead; to weigh accurately in the mind.

ex-imō, ēmi, emptum, īmère, 3, v. a. [ex, “out;” or “away;” ēmo, “to take”], to remove.

ex-pĕd-īo, ivi or īi, ītum, īi, 4, v. a. [ex, “out of;” pes, pūd-īs, “the foot”], to prepare, get ready, etc.


ex-pĕrĭor, pertus sum, pĕrĭri, 4, v. dep. [ex, in “intensive” force; pĕrĭr, “to try”), to prove, put to the test. In perf. tenses: to experience; to know or prove by experience.

ex-plōo, plōvī, plōtum, plōrēre, 1, v. a. [ex, in “strengthening” force; plōr, “to call out”], to search out, seek to discover, ascertain.

ex-sēro, sūlī, sertum, sērēre, 3, v. a. [ex, “out or forth;” sēro, “to put”], to be bare, uncovered, naked.

ex-spīro, spirāvī, spirātum, spirāre, 1, v. n. [ex, “forth;” spirō, “to breathe”], to breathe forth, or out.

ex-templo, adv. [contr. fr. old ex-templo; fr. ex, “immediately after;” tempūrum, a dimin. form of tempus, “time”), forthwith, at once.

extrēmus, a, um, sup. adj. (“outermost;” hence), of place: furthest, extreme. As subst.: extrēma, ōrum, n. plur., the furthest parts. In quality or degree: extreme, utmost. As subst.: extrēm-a, ōrum, n. plur., extreme things, limits.

ex-ūlo, ēi, ītum, ĕre, 3, v. a.: to put off from one’s self; to lay aside; doff.

ex-ūro, ussi, ustum, ūrēre, 3, v. a. [ex, denoting “completeness;” ūro, “to burn”], to burn up, consume by fire.

F.


fāc-ilis, ile, adj. [facio, “to do;” through root fāc], easy, prosperous; suitable, adapted.
Vocabulary.

fac-tum, ti, n.: a deed, act [see facio].

fal-lo, fetelli, falsum, fallère, 3, v. a.: to deceive; to imitate or assume for the purpose of deception [root seal or span, to fall or tumble]; cp. σφάλλειν, σταφέρει, παλλέει; sperno, pellère, pulvis, póbulus (poplar).

falsus, a um, p. perf. pass. of fallo: deceptive, false; supposed, as opposed to true or real.

fāma, ae, f. [root fa, "to say," cp. φημί, φάτις; fari, fabula], fame, report.

fāmes, mis, f. [for fag-mes], hunger root biass, "to eat," cp. φαγεῖν, φαγεῖν; fagus].

fāmula, ae, f.: a female servant or attendant [for famula, from facio, "to do"].

fāmulus, õli, m.: a servant, attendant [see famula].

fānus, n., adj. [fā-], a projecting point, or the highest elevation of a building, etc.; a pinnacle, battleground. Of narratives, events, etc.; the leading or main point; the head.

fātigo, āvi, ātum, āre, 1, v. a.: to weary, tire out, fatigue.

fā-tisco, no perf. nor sup., tisccre, 3, v. n.: to gape open, yawn asunder [prob. akin to χα, root of χα-ιω, "to gape, or yawn"].

fātum, ti, n. [fā-]or, "to speak"], destiny, fate. Plur., personified: the Fate; the goddess of destiny.

fāv-ēo, fāvi, fāvitum, fāvēre, 2, v. n.: to be favourable.

fā-x, cīs, f.: a torch [root fa, "to shine," cp. φα-εῖον, φῶς: fenestra].

fē-lix, līcis, adj. root fr, "to produce," cp. φῶς: ful, fetus, fortunate, happy.

fē-mīna, mīnæ, f. [see felix], a female, a woman.

fēr-a, ae, f. [op. φῆρ: ferus: Eng. deer], a wild beast.

fērīn-a, ae, f. [fērin-us, of, or belonging to, a wild animal; hence, with especial reference to stages], venison.

fērīo, no perf. nor sup., ire, 4, v. a.: to strike.

fēro, tūri, lātum, ferre, v. irreg.: to bear, carry, bring, convey; bear one's self along; present one's self; say [roots are fer and tul]. The second root has the form of tol, tua, or tal. The supine lātum=lātum is derived from this latter root; cp. τάλω, τάλαντον, φέρω: tollo, sus-tul-i.

fērox, ōcis, adj. In a good sense: spirited. In a bad sense: fierce, violent.

ferrum, i, n.: iron; a sword; the iron head of a spear.

fē-vōo, būi, no sup., vēre, 2, v. n. [cp. θέω, δύος, δειμός; febris: torCEO: Eng. dry]. Of a work: to glow, i.e., to be carried on warmly or briskly.

fēssus, sa, sum, adj. [for fassus; fr. fāt-isko, "to grow weary"], wearied, worn out.

fē-tus, tūs, m. [fē-], "to produce"), progeny, offspring, young.

fē-tus, ta, tum, adj. [id., root fr, "to produce," see felix], filled with, abounding in, etc.

fīd-es, ēi, f. [fīd-o, "to trust"]. Personified: Faith as a goddess.

fīdūs, iae, f. [obsol. fīduc-us or fidux, fiecle-is, "trusting"], trust, confidence, assurance.

fīd-us, a, um, adj. fid-o, "to trust"], trusted, trustworthy, to be relied on, faithful.

fīgo, fixi, fixum, fixēre, 3, v. a.: to fix, fasten [cp. φιγο-γο, "to bind tight"].

fīllus, ëi, m. [root DHA, "to milk," or nū, "to be"], a son.

finis, nis, m. [prob. for fidnis; fr. findo, "to divide," through root fid], an end, termination, conclusion. Plur.: borders of a country; territory, land, country.

fīlagrans, nitis, p. pres. of flagro: glowing, impassioned.

fīlag-rai, rāvi, rūtum, rāre, 1, v. n.: to flame, or blaze; to burn [flag, "to burn"], cp. φλέγγω: fulgo, flamma (=flagma).

fīlam-ma, mae, f.: a flame; the flame of love [for flagma; fr. φλέγω; see flagro].

fīlamm-o, āvi, ātum, āre, 1, v. a. [fīlamm-a, "a flame"], to inflame; set on fire, whether actually or figuratively.
flav-us, a., um., adj. [prob. for flag-vus, same source as flamma; see flamma, yellow.

flecto, flexi, flexum, flectere, 3, v. a.: to bend, turn, turn round. [prob. akin to πλεκτ-, "to plait or twist".]

flor-ëus, ēa, ēum., adj. [flos, floris, "a flower"]; florecy, decked with flowers.

flōs, flōris, m.: a flower [root BULI, "to flourish"]; cp. φλέω: florere, fluere; A.S. blōm, blood.

fluc-tus, tās, m. [for flugvitus; fr. flōo, through root FLUOV], a blow, wave.


flōo, fluxi, fluxum, flūre, 3, v. n. Of things not fluid: to flow, stream [root FLUOV, "to flow, to swim"]; cp. πλέω, πλύω; pluo, pluvia.

flūv-ius, iūs, n. [for flugvius; fr. flōo. "to flow," through secondary root FLUOV; see flōo]. a river.

foedus, ēris, n. [for fid-us; fr. fido, "to trust"]; a league, treaty, compact.

fōl-īum, īn, n. [root FOL-], a leaf [root FOL- or FE, "to produce;" see faciō].

fō-mēs, mitis, m. [for fōm-mēs; fr. fōm-ēo, "to foster"], touchwood, to receive the spark struck out from a flint.

fōn-s, tis, m. [prob. for fund-ts; fr. fund-o, "to pour forth"]. Of a river: the source, spring-head [root FUND., "to pour;" cp. χέων, χόν, χυμός: fundo; Eng. yush].

(for), fitus sum, fāri, 1, v. dep. Without nearer object: to speak; to speak, say, utter [see fama].

fōre (= futurum esse), fut. inf. of sum.

fōr-is, is, f.: a door [akin to Gr. ὄρα-; Eng. door].

forma, mae, f. [for fer-ma; fr fēr-o], form in the widest sense of the word; shape, contour, figure; a fine form, beauty.

fors, abl. forte, f. [prob. for fertis, fr. fēr-o, "to bring"], chance, hap. Adverbial abl.: by chance.

for-san, adv. [elliptically for fors sit an, "whether there be a chance"], perchance, perhaps.

forte: see fors.

fortis, te, adj.: courageous, brave, bold. (Comp.: fortior) sup.: fortissimus [cp. ὄστρεα; Eng. dare].

fort-āna, inae, f. [fors, fortis], fortune, whether good or bad. Personified: the goddess Fortune.

fortunā-tus, ta, tum, adj. [fortum(a o, "to make fortunate"); happy, lucky, fortunate. As subst.: fortunā-tus, i. m.: a happy or fortunate person.

fōvēo, fōvi, fōtum, fōvere, 2, v. a.: to cherish, foster; to clasp in warm embrace, etc.; to enfold warmly in the bosom, etc. Mentally, with objective clause: to cherish a design, foster a hope or an intention.

frāg-or, ēris, m. [frango, "to break," through root FRAC], a cracking, as when something is broken to pieces; a crack; the din or roar of the ocean.

frāg-ro, rāvi, rātum, rāre, 1, v. a.: to emit a smell, whether good or bad; to be fragrant.

frango, frāgi, fractum, frangĕre, 3, v. a.: to break, dash to pieces [akin to Gr. βράχον, and root FRAO, "to break"].

frāter, tris, m.: a brother.

frēm-o, īi, ītum, ēre, 3, v. n.: to murmur; make a low, musing sound, whether in approval or otherwise [root BHRAIM, "to sound;" cp. βρηχό: fremitus].

frēno, āvi, ātum, āre, 1, v. a. [frēnum, "a bridle"], to curb, hold in check; to govern, restrain.

frēquens, ntris, adj. root FARC, "to cram;" cp. farcis]. Of persons: in great numbers, numerous.

frētum, i., n.: a strait, strait; the sea.

frig-us, ēris, n. [frig-ēo, "to be cold"], cold; a cold shudder produced by fear [root FRIO, "to shudder;" cp. ρηγός: frigidus].

frond-ēus, ēa, ēum, adj. [frons, frond-is, "a leaf"], leafy.

frons, front-is. f.: the fore part or front of anything [root BHRU, "to move quickly;" cp. furere, fervere; ὄφρος, ὄψει: Eng. brow, brow].

frustra, adv. [akin to frando], in vain, to no purpose.

frustum, i., n.: a piece, bit, of food.

frux, frugi (mostly plur.), f. [for fr. fr. or, in etymological meaning of "to eat," through root FRUV], fruits of the earth, corn, grain.

fūcus, i., m.: a drone.

fūg-a, ae, f. [fug-īo, "to flee"], a fleeing, flight.

fūgō, fūgi, fugītum, fugēre, 3, v. n. and a. Neut.: to flee, take to flight. Act.: to fly from, to escape by flight [root BHRU, "to bend or turn;" cp. δρόν: fugere; fugare].
VOCABULARY.

füg-o, āvi, ātum, āre, 1, v. a. [füg-ā, "light"], to cause to flow; to put to flight; to drive or chase away.

ful-men, minis, n. [for fulgen; fr. fulg-oo, "to flash; see flagro"], a lightning flash, a thunderbolt.

fulvus, a, um, adj. [root biaro, "to shine;" cp. ἀλέω, ἀλόγ; fulgeo, fulgur, flamma (=flag-ma), reddish yellow, tawny.

fūnāl-e, is, n. [fūnāl-is, "pertaining to a cord or rope"], a wax torch, a torch.

fundā-mentum, menti, n. [fund(a)-o, "to found"], a foundation.

fundō, fādi, fūsum fundēre, 3, v. a.: to found out. Of several persons, pass. in reflexive force: to spread abroad, scatter themselves [root ōru, "to scatter;" cp. ἔχω, ἔχω: fans].

fūnus, crīs, n.: death [root biha, "to kill;" cp. βόω, βεω].

fūr-īae, ārum (rare in sing.), f. plur. [fūr-o, "to rage"], rage, fury, violent passion, madness.

fūr-o, ē, no sup., ēre, 3, v. n.: to rage, rave, be out of one's mind, whether from anger or love [see frons].

fūr-or, ors, m. [fūr-o, "to rage"], rage, fury, angry passion, etc.; Rage, as a deity, the companion of Mars.

G.

gāl-ēa, ēae, f.: a helmet, head-piece [root kal, "to hide;" see cella].

gaudeō, gāvisus sum, gaudēre, 2, v. n. semi-dep.: to rejoice, delight [root gāu, "to rejoice;" cp. γαύω].

gaudium, īi, n. gaud-eo, "to rejoice"], joy, gladness, delight.

gaza, ae, f.: treasure, riches, wealth, [yāga, said to be originally a Persian word].


gē-mītus, itūs, m. [gēn-o, "to groan"], a groan, groaning; cry of pain or sorrow.

gē-ma, mae, f. [for gen-ma; fr. gēn-o, "to bear"], a jewel, gem.

gē-mō, ēi, ētum, ēre, 3, v. a.: to mourn, lament, bewail, lament.

gēn-ītor, itōris, m. [gēn-o (old form of gigno), "to beget"], a father [root ōrx, "to beget;" cp. γένος, γεγορα: genus; Eng. kin].

gēn-itrix, itricis, f. [gēn-o, old form of gigno], "to bring forth"], a mother.

gēn-s, tis, f. [gēn-o, "to beget"], Of persons: a nation; a country, region.

gēn-us, crīs, n. [akin to gen-s], birth, descent, origin. Of persons, etc.: a race.

germān-a, ae, f. [german-us, "full," own," as applied to brothers and sisters; root ōrx, "to beget"], a full sister, i.e., from the same father and mother.

germān-us, i, m. [id], a full brother, i.e., from the same father and mother.

gēro, gessi, gestum, gērēre, 3, v. a.: to bear, wear. Of war: to carry on, wage.

gesto, tāvi, tātum, tāre, 2, v. a. intens. [for ger-to; fr. gēr-o, "to carry;" to have.

gigno (old form gēno), gēnūi, gén-tum, génīre, 3, v. a.: to bring forth, bear, give birth to. Witā abl. of "origin:" sprung from.

glaeba, ae, f. [cp. globus; Eng. cloyd], the soil, land.

glōmēr-o, āvi, ātum, āre, 1, v. a. [gūlonum, glōmēr-is, "a ball" of yarn], to assemble or mass together; to form into a compact body.

grādīor, grussus sum, grādi, 3, v. dep.: to step, walk.

grād-us, us, m. [grād-iōr, "to step"]. Plur.: the steps of a building.

grand-aev-us, a, um, adj. [grand-is, "great;" aevum, "age"], of great age, aged.

grāt-es (usually found only in the nom. and acc.; the abl. gratibus is found in Tacitus), f. plur. [grat-or, "to manifest joy;" root gra, "to be glad;" cp. χαίρω: O. H. German gierig], thanks.

grāv-is, e, adj.: heavy, ponderous, prominent. With respect to character: of weight, or authority; grievous [akin to βαρ-ivs].

grāv-īter, adv. [grav-is, "heavy"], vehemently, strongly, violently.

gremium, iī, n.: the lap, bosom.

gres-sus, sūs, m. [for grad-sus; fr. grad-iōr, "to step"], a stepping, step.

gurges, titis, m.: a whirlpool; an eddying stream.

gust-o, āvi, ātum, āre, 1, v. a. [gustus, "a tasting;" cp. γεύω, γαστήρ], to taste.
VOCABULARY.

H.

hābē-na, nae, f. [hābō, “to hold”]. Plur., of horses; the reins.

hābē-o, ūi, ītum, ēre, 2, v. a.: to have; in the widest acceptance of the term; to hold.
hāb-ilis, ile, adj. [hābē-o, “to hold”], suitable, fit, etc.
hāb-ītus, ītus, m. [hābē-o, “to have one’s self” in a particular condition], dress, bearing, look.
hāc, adv. [adverbal abl. fem. of hic, “this”), in this place, on this side, here.
hāerē-o, haei, haesum, haerēre, 2, v. n.: to cling, remain fixed.
hālō. āvi, ātum, ēre, 1, v. n.: to breathe out, or forth; to emit a sweet scent, be fragrant.
hārēn, ae, f. [the sand [see arena].
hāsta, ae, f. [a spear or javelin.
hast-īle, ilis, n. [hast-a, “a spear”], a spear, javelin.
hand, adv.: not at all, by no means, not.

haurio, hausi, haustum, haurire, 4, v. a.: to drain, drink up, empty, a goblet, etc.

herb-ā, ae, f. [akin to phēgō, “to feed”], herbage, grass, and all that is comprehended under the English expression of “green food.”

hērōs, ērīs, m.: a hero [Gr. ἥρως].
heu, interj.: ah! alas!
heus, interj.: ho! ho there! hark! hollo!

hib-ernus, erna, erno, adj. [for hēm-ernus; fr. hēm-epi, hēm-is, “winter”), of or belonging to winter. As subst.: hiber-ūm, 1, n. (sc. tempus), winter time, winter.

hic haece, hoe (gen. hūjus; dat. huic), pron. dem.: this. As subst. a. Masc.: hi: these: hi . . . hi, these . . . those. Fem.: haece: she. Neut.: this thing [akin to pronominal root i, aspirated; with c (=co), demonstrative suffix].

hic, adv. [hic, “this”), in this place, here: hic . . . hic, here . . . there.


hīn-c, adv. [for h-in-c; fr. hi, base of hi-e; im. locative suffix, ec]. Of place: from this place, hence; on this side, here: hinc . . . hinc, on this side . . . on that side. Of time: from this very time, after this. Of cause, source, etc.: from this very source, from this cause, hence.

hōmo, inis, comm. gen. [Sans. hūman, “the earth;” cp. χαμα: humus; hence, “a son of earth”]. Sing.: a person, or man generally; a human being. Plur.: persons, men.

hōnor (honos), ōris, m.: honour, respect, esteem; an honour, dignity, etc., an offering or thanksgiving to the gods, made in their honor.

hōnōs: see honor.

horrēns, nēs, p. pres. of horrēo. Pa. [horrē-o, “to stand on end,” as hair, etc.; hence, “to be of a rough or frightful appearance;” hence, “to be terrible”], terrible, dreadful, fearful, horrid.

horrēō, ūi, no supine, ēre, 2, v. n.: to stand on end, as hair; to bristle, be shaggy.

horr-idus, īda, ēdum, adj. [horrē-o, see horrēo], terrible, grim.

hospes, pītis, m.: a guest, friend, visitor; a host, entertainer; a stranger [perhaps for hospet-s; akin to Sans. root ohas, “to eat;” Lat. pūt-o, “to seek”).

hospit-ium, ūi, n. [hospes, hospit-is, “a host”), hospitality.

hosti-a, ae, f. [osol. host-i-o, “to strike”), a victim, as struck down for sacrifice.

hostis, tis, comm. gen.: an enemy or foe of one’s country. In collective force: the enemy, the foe [prob. akin to Sans. root ohas, “to eat”].

hūc, adv. [for hoe, adverbal neut. acc. of hic, “this”), to this place, hither.

hūm-ānus, a, um, adj. [for hōmin-ānus; fr. homo, hōmin-is], of or belonging to a man or men; human.

hūmi: see humus.

hūm-us, i, f.: the ground [Sansc. ham, “earth;” akin to χαμα, “on the ground”].

bymēnaeus, i, m.: walled [Gr. ἴπεραινος].

I.

ibi-dem, adv. [ibi, with demonstrative suffix dem], in the same place, in that very place.

i-dem. ēdam, ḍem gen. ēdusdem; dat. ēdem), pron. dem. [pronominal root 1; suffix dem], the same. As subst., in.: the same man or person.

i-gnārus, gnāra, gnārum, adj. [for ignārns; fr. in, “not;” gnārus, “knowing”). With gen.: not knowing, unacquainted with, ignorant of.
i-gnāvus, gnāva, gnāvum, adj. [for in-gnāvus; fr. in, "not," gnāvus, "busy, diligent"], inactive, lazy, slothful, indolent.

ignis, is, m.: fire; lightning; flame of love.

i-gnōbilis, gnōble, adj. [for in-gnōbilis; fr. in, "not," gnōbilis (=nobilis), "well known"], base-born, ignoble.

i gnōtus, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, "not," gnōtus (=nōtus), "known"], not known, unknown.

il-le, la, lud (gen. illus, but, at v. 16, illus; dat. illi), demonstr. pron. [for is-le; fr. is], that person or thing. As subst. of both numbers and all genders: that person or thing; he, she, it. With accessory notion of reputation, etc.: that well-known, that famous or famed.

illic, adv. [pron. illic, "that"], in that place, there.

il-lido, līsi, līsum, līdère, 3, v. a. [for in-laevo; fr. in, "upon," laedo, "to strike or dash"], to strike or dash upon or against.

im-āgo, āgīus, i.: form, appearance, image, an apparition, phantom [root im, akin to μῆκος, "to imitate"].

imber, bris, m.: a heavy rain; a pelting shower or storm; water; seawater; sea [akin to δύσας].

im-mānīs, e, adj. ("not to be measured," hence), vast, huge; cruel, savage. Comp.: immānī-for [for in-mānīs; f. in, "not;" root ma, "to measure;" cp. μετρον, μήκος, modus, metier, metare, mensis; Eng. month].

im-mīneō, no perf. nor sup. mīnere, 2, v. n. [for in-mīnēo; fr. in, "over;" root mīn, to project; cp. mīnæ, mons], to overhang, hang overhead.

im-mītis, uile, adj. [for in-mītis; fr. in, "not;" mitis, "mild"]. Of persons: cruel, fierce, inexorable.

immo, adv.: yes indeed; by all means, nay; immo, age, nay, come.

im-mōtus, mōta, mōtum, adj. [for in-mōtus; fr. in, "not;" mōtus, "moved"]. Of the fates: unchanged, unchangeable.

im-par, gen. im-pāris, adj. [for in-par; fr. in, "not;" par, "equal"], not equal, unequal.

im-pello, pūli, pulsum, pelīère, 3, v. a. [for in-pello; fr. in, "against," pello, "o drive"], to drive, thrust, or push something against an object; to incite, urge, impel. With inf.: to force on, compel to do.

impēr-ium, li, n. [impēr-o, "to command"], a command, order; dominion, sovereignty; realm, empire.

impiger, pigra, pigrum, adj. [for in-piger; fr. in, "not;" piger, "indolent"], quick.

impius, pia, plia, plium, adj. [for in-pius; fr. in, "not;" pius, "holy"], unholy, wicked, impious.

im-plēo, plēvi, plētum, plēre, 2, v. a. [for in-plēo; fr. in, in "augmentative" force; plēo, "to fill"]. With abl.: to fill up, make quite full, etc. Pass. in reflexive force, with gen.: to fill one's own, etc. self, i.e., to satisfy or regulate one's, etc., self with something; to satisfy or gratify some feeling.

im plico, ãi, ãtum (also āvi, ātum), åre, 1, v. a. [for in, "in;" plico, "to fold"], to enfold, involve, wrap.

im-pŏno, pŏsī, pŏsītum, pŏnēre, 3, v. a. [for in-pŏno; fr. in, "upon;" pŏno "to put"], to put or place something upon an object.

im-prōvisus, prōviro, prōvisum, adj. [for in-prōvisus; fr. in, "not;" prōvisus, "foreseen"], unexpected.

imus, a, um, sup. adj.: lowest, deepest; where a thing is lowest; i.e., the lowest part, or bottom of that which is represented by the subst. to which it is in attribution. Poss.: infernus; comp.: inferior.

in, prep. gov. abl. or acc. With abl.: in, within; in the case of, with respect to. With acc.: into, within; towards; upon; against; for; among.

inānīs, e, adj. empty, in the fullest sense of the word.

in-cautus, cauta, cautum, adj. [in, "not;" cautus, "cautious"], incautious, heedless, off one's guard.

in-cēdo, cessi, cessum, cēdre, 3, v. n. [in, "in;" cēdo, "to go"], to proceed, advance, walk, etc. With accessory notion of dignity: to walk majestic.

incendīum, ūi, n. [incend-o, "to burn"], a burning, conflagration.

incen-do, di, sum, dēre, 3, v. a. to set on fire, burn. Of lamps, etc.: to light. P. perf. pass.: litēnt, burning; to inflame with any emotion, esp. love [root can, akin to καῦς, "to burn"].

incep-tum, ti, n. [for inceptum; fr. incepio, "to begin," in, without force; capio, "to take" or "begin"], a design, purpose, etc.

inces-sus, sūs, m. [for inced-sus; fr. inced-o, "to walk"], walk, go.
in-cipio, cēpi, ceptum, cipēre, 3, v. a. [for in-ciπio; fr. in, "in;" cēpi, "to take"], to begin, commence.

in-cognitus, cognīta, cognitum, adj. [in, "not;" cognitus, "known"], unknown, not known.

in-concessus, concessa, concessum, adv. [in, "not;" con-cessus, "allowed"], unlawful, forbidden.

incrēp-ito, itāvi, itātum, Itāre, 1, v. n. intens. [incrēp-o, "to make a noise"], to call or cry out to one in an encouraging way, etc.; to call upon, challenge.

in-cūbo, căbūi, căbūtum (rarely că- bāvi, căbātum), căbāre, 1, v. n. [in, "upon;" căbō, "to lie down"]. Of night, with dat.: to settle upon, hang over, overhang.

in-cultus, culta, cultum, adj. [in, "not;" cultivatus], not cultivated, uneducated, untaught.

in-cumbo, căbūi, no sup., cumbère, 3, v. n. [in, "upon;" obsol. cumbo, "to lie down"]. With dat.: of the winds: to settle upon; to fall or rush violently upon.

in-cus-o, āvi, ātum, āre, 1, v. a. [for incaus-o; fr. in, "against," cause", "a judicial process"], to blame, chide.

in-cūtīo, cussi, cussum, cătēre, 3, v. a. [for in-quātio; fr. in, "against;" quātio, "to shake," hence, "to strike"], with acc. of thing and dat. of person: to strike into, to inspire in one.

in-de, adv. Of time: from that time, after that, afterwards [pronominal root 1: n. enepenthetic; suffix de (=-ē or -ēr, "from").

in-dico, dixi, dictum, dicēre, 3, v. a. [in, "augmentative" force; dico, "to say," hence "to declare"], to proclaim, announce, appoint.

in-dignor, dignātus sum, dignāri, 1, v. dep. [in, "not;" dignor, "to deem worthy"], to be indignant or disdainful.

in-duō, duī, duātum, diēre, 3, v. a.: to put on, assume the appearance, etc., of another [enōvē].

in-erm-is, is, e. adj. [for in-arm-us; fr. in, "not;" arm-a, "arms"], without arms or weapons; unarmed.

in-fandus, fanda, fandum, adj. [in, "not;" fandus, "to be spoken of;" unspeakable, unbearable, abominable]. In nōm neuter sing., as an exclamation: O! horrible or dreadful thing; O! horror or, adverbially, horrified!

in-fēlix, felicis, adj. [in, "not;" felix, "happy"], unhappy, miserable.

in-fēro, in-tōli, il-lātum, in-terre, 3, v. a. [in, "into;" fēro, "to bear or bring into a place. With personal pron.: to betake one's, etc., self; to go, walk, proceed.

infigō, fixi, fixum, figēre, 3, v. a. [in, "into;" figō, "to fix"], to impale, or drive into.

in-gēmīno, gēmūvi, gēmintum, gēmūre, 1, v. n. [in, "augmentative" force; gēmīno, "to double"], to be redoubled, to increase.

in-gēmo, gēmūvi, gēmintum, gēmēre, 3, v. n. [in, "without force;" gēmo, "to groan"], to lament.

in-gens, gentis, adj. [in, "not;" gens, "a race, or kind"], huge, vast, immense.

in-hūmā-tus, ta, tum, adj. [in, "not;" hum(a)-o, "to bury"], unburied.


in-iquus, iqua, iquam, adj. [for in-æquus; fr. in, "not;" æquus, "favourable"], unfavourable, adverse, hostile.

in-juri-a, ae, f. [in, "not;" jus, right"], injury, wrong.

in-piger, pigra, pigrum, adj. [in, "not;" piger, "indolent"], quick, active.

in-quam or inquīo, v. defect. : to say.

in-rigo, rigāvi, rigātum, rigāre, 1, v. n. [in, "without force"; rigō, "to moisten"], to bedew.

in-sci-us, a, um, adj. [in, "not;" sci-o, "to know"], not knowing, unaware.

in-scribo, scripsi, scriptum, scribēre, 3, v. a. [in, "upon;" scribo, "to write"], to make marks upon, mark.

in-sēquor, sēqui, sum, sēquīs, 3, v. dep. [in, "after, close upon;" sēquor, "to follow"], to follow after, pursue. In order or succession: to succeed, follow.

in-sidō, sēdi, sessum, sēdere, 2, v. n. [for in-sēdīo; fr. in, "upon;" sēdeo, "to sit"], to sit down upon, settle upon.

in-side, ërām, f. plur. [in-seīdo, "to take up a position in a place"], artifact, plot, snare.

in-sign-is, e. adj. [in, "upon;" signum, "a mark"], remarkable, distinguished.

in-sipro, spirāvi, spirātum, spirāre, 1, v. a. [in, "into;" spirō, "to breathe"]. Of a passion, emotion, etc.: to inspire, produce, excite, kindle.
VOCABULARY.

in-sto, st[i], st[ā]tum, stāre, 1, v. n. [in; sto, "to stand"] [in, "on or upon"], to press onwards or hard.

in-strūō, struxi, structum, strūdre, 3, v. a. [in, "without force"; strūō, "to build"]. Of a house: to furnish, fit up.

in-sūlā, ae, f. [for in-sal-ā; fr. In, "in"; sāl-um, "the sea"], an island.

in-sūper, adv. [in, "on or upon"; sūper, "above"], on the top, above, overhead.

in-tact-us, ta, tum, adj. [for in-tag-tus; fr. In, "not"; tango, "to touch"; through root tae], pure, chaste.

inten-to, tāvi, tātum, tāre, 1, v. a. intens. [for intend-to; fr. intend-o, "to stretch out against" in a hostile manner], to threaten, menace.

inter, prep. gov. acc. : between. Of time: during, in the course of; among, amidst, in the midst of.

inter-dum, adv. [prob. inter, "at intervals of;" dum, contr. fr. dium, old acc. of dies; see diu], occasionally, sometimes.

inter-ēā, adv. [for inter-ēam; fr. inter, "between;" ēam, acc. sing. fem. of is]. Of time: meanwhile, in the mean time.

(inter-for), fātus sum, fāri, 1, v. dep. [inter, "during;" (for), "to speak"], to break in upon, or interrupt, the conversation, etc.

inter-īōr, īūs, comp. adj. [obsol. inter-us, "within"], inner, interior; the inner part of that denoted by the subst. to which it is in attribution. Sup.: intimus.

intimus, a, um, sup. adj.: innermost; the innermost part of that denoted by the subst. to which it is in attribution.

in-tōno, tōnī, no supine, tōnāre, 1, v. n. [in, "without force:" tōno, "to thunder"], to thunder.

intrā, prep. With acc.: within.

in-trāctābilis, tractāble, adj. [in, "not"; tractābilis, "to be handled"]. Indomitable, unconquerable, not to be subdued.

intrō-grēdiōr, gressus sum, grēdi, 3, v. dep. [for intro-grēdior; fr. intro, "within;" gradior, "to step"], to step within, to enter.

intus, adv.: within, in the inside or interior [akin to Gr. εντὸς].

in-vēho, vexi, vectum, vēhōre, 3, v. a. [in, "upon;" vēho, "to carry"], to ride on or upon; to be carried upon.

in-vi-sus, so, sum, adj [for invidus; fr. invid-co, "to hate"], hatred, hateful.

in-vi-ūs, a, um, adj. [in, "not;" vi-a, "a way"], that affords no way; impassable, impenetrable.

i-pse, psa, psum (gen. ipsus—at v. 114 ipsus; dat. ipsi), pron. dem. [for is-pe; fr. is; suffix psel], self; very. As subst., of all persons and both numbers: I, etc., myself.

īra, ae, f. : anger, wrath, rage. Plur.: angry passions, wrathful feelings, emotions of rage.

ir-rigo, rīgāvi, rīgānum, rīgāre, 1, v. a. [same as irīgō].

i-s, ēa, id (gen. ūsus; dat. ēi), pron. dem.: this, that person or thing. As subst., of both numbers and all genders: the person or thing just mentioned; he, she, it. =talks: of such a kind or nature: such [akin to pronominal root i].

i-ter, tīnicris, n. [eo, "to go," through root il], a way, road; a journey, course, etc.

J.

jā-ceō, cūl, cītum, cūre, 2, v. n. Of persons: to lie dead. Of places: to lie beneath or below.

jac-to, tāvi, tātum, tāre, 1, v. a. intens. [jāc-o, "to throw"], to keep throwing or tossing; to toss to and fro, to drive hither and thither. Of words, etc.: to utter, pour forth; to resolve, turn over, etc., in the mind. With personal pron. in reflexive force: to conduct one's etc., self in a proud and haughty manner; to behave haughtily.

jacūlor, ātus sum, āri, 1, v. dep. [jācūl-un, "a javelin"], to hurl, cast, launch.

jam, adv. [prob. =eam, acc. sing. fem. of is, "this, that"], at this time, now— jam... jam, at this time... at that time; at one time... at another time; now... now; at that time, then. Strengthened by tum; at that very time, even then.

jam-dūdum, adv. [jam; "now"

jam, dūdum, "not long since"], now at once, instantly, forthwith.

jam-pridem, adv. [jam; pridem, "long ago"], long ago, long since, for a long time past.

jūbēō, jussi, jussum, jūbere, 2, v. a.: to order, command, bid.

jādīc-īum, i, n. [jādio-o, "to judge"], a sentence or decision of a judge; a judgment.

jūg-o, āvi, ātum, āre, 1, v. a. [jūg-um, "a yoke"], to join or give in marriage; to marry.
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jūg-um, i. n. [jugo, root of jugo, "to join"], a mountain ridge; a height, summit, peak.

jungo, junxi, junctum, jugere, 3, v. a.: to join, unite; to harness horses [see jugum].

jūs, ris. n. [root ju, "to bind"]; Plur.: laes, ordinances.

jus-sum, si, n. [for jub-sum; fr. jub-cō, "to order"], an order, command.

just-ītia, itiae, f. [just-us, "just"]; justice.

just-us, tu, tum, adj. [for jur-tus; fr. jur-is, "law"], just, fair, equitable.

jūvēn-is, is, adj. comm. gen.: youth, youthful. As subst.: a young person; a youth, young man.

jūven-ta, tae, f. [jūvēn-is, "young"]; youth.

jūven-tus, tūtis, f. [id.], youth, i.e., young men.


L.

lāb-ōr, ēris, n.: labour, toil. Of the sun: an eclipse [akin to root labh, "to acquire"]; Gr. λαβ, root λαμβάνω, "to take".

lābor, lapsus sum. lābī, 3, v. dep.: to glide or sloop downward [akin to root lamb, "to fall"].

lābōr-o, āvi, ātum, āre, 1, v. a. [labor], to make laboriously or with toil; to work something laboriously.

lācrīm-a, ae (old form dacrīma), f. a tear; [root dāk, "to bite"; cp. dākhos, dākos].

lācrīm-o, āvi, ātum, āre, 1, v. n. [lācrīm-a, "a tear"], to shed tears, weep.

laed-o, laesi, laesium, laedere, 3, v. a.: to displease, offend.

laet-ītia, itiae, f. [laet-us, "joyful"]; joy, gladness.

laet-or, ātus sum, āri, 1, v. dep. [id.], to rejoice, delight.

laetus, a, um, adj.: joyful, glad, pleasing. With gen.: abounding in; full of.

laev-us, a, um, adj.: left, i.e., on the left side. As subst.: laeva, ae, f.: the left hand—laevā, on the left hand or side [laefos].

la-pis, plidis, m.: a stone [cp. lā-as, "a stone"].

laquēāre (-ēar), ēāris, n. [akin to lāc-us, in etymological force of "a thing hollowed out"], a sunken panel in the ceiling.

lār-gus, a, um, adj.: abundant, copious, plentiful.

lāte, adv. [lāt-us, "wide"], widely, far and wide.

lāt-ēo, ēi, ētum, ēre, 2, v. n. and a. Neut.: to lie hid, be concealed. Act.: to lie hid or be concealed from; to escape the notice of [akin to λαθ, root of λαθάνω, "to lie hid"].

lātex, icis, m.: any liquid or fluid.

lātus, a, um, adj.: wide, extended, spreading far and wide [root plat, "to extend"]; cp. planus, plātōs, plātus; planta, latus (i.e., platus), platea.

lātūs, ēris, n.: the side. Whether of persons or things [prob. akin to lātus].

laus, laudis, f.: praise, commendation [for (c)laus, root clu, "to hear"; cp. κλεω; clue, glorius (=clu-oria)].

lāxus, a, um, adj. [root lu, "to loosen"; cp. lūs, solvo (=se-luo)], loose, slack.

lēgo, lēgi, lectum, lēgēre, 3, v. a. Of magistrates, etc.: to choose, appoint, elect.

lēn-iō, ivi or ili, ītum, īre, 4, v. a. [lēnis, "mild"], to appease, assuage.

lēv-is, e, adj.: light, rapid [akin to Gr. ελαχ-υς].

lēv-o, āvi, ātum, āre, 1, v. a. [lēv-is, "light"], to lift, or raise up; to lighten, relieve, alleviate.

lex, lēgis, f. [for leg-s; fr. lēg-o, "to read"], a law or enactment.

liber, bri, m.: a book.

libō, āvi, ātum āre, 1, v. a. Of wine, etc., for religious purposes: to take and pour out in honour of a deity; to m ke a libation of: Gr. λειβω.

licēt, ītum, īre, 2, v. n.: allowed, or permitted.

li-men, minis, n. [for lig-men; fr. lig o, "to tie or fasten"], a threshold.

linquo, liqui, lectum, linquēre, 3, v. a.: to leave [akin to Gr. λι敷ω].

li-quor, no perf. quí, 3, v. dep.: to be fluid, or liquid [akin to root lu, "to smear over"].

li-tus, tūris, n. [prob. lī, spot of li-no, "to overspread"], the sea-shore, beach, strand.

lōco, i, m. āvi, ātum, āre, 1 v. a. [locus, "a place"], to place, set; to take one's place or seat.

lōcus, i, m. (plur. lōcī, m., and lōca, n.), a place, spot.
long-ē, adv. [long-us, "long"], a long way off, afar off; i.e., to a distance; at a distance.  
long-us, a, um, adj.: long, in the fullest sense of the word.  
lōqu-or, ātus sum, i, 3, v. dep.: to speak.  
lō-rum, rī, n Plur.: the reins of horses.  
luc-tor, ātus sum, tāri, 1, v. dep.: to struggle.  
lūc-us, i, m.: a wood or grove in general.  
lūō, īūsī, lūsum, lūdēre, 3, v. a, and n. [ludus, "play"). Act.: to make sport of, i.e., to mock, deceive. Neut.: to play, sport.  
lū-men, minis, n. [for lucem; fr. lūc-ĕō, "to shine"], light; an eye.  
lū-na, nē, f. [for luc-na; fr. lūc-ĕō, "to shine"], the moon.  
lūnā-tus, ta, tum, adj. [lūn(a)-a-o, "to bend like a half-moon or crescent"], half-moon shaped, crescent shaped.  
lūo, īū, lūtum or lūtum, lūēre, 3, v. a. Of punishment, etc.: to pay, suffer; to atone for, expiate, a fault, etc.  
lūp-pa, ae, f.: a she-wolf [like Gr. λύκ-ος, akin to Sans. lūp- = Lat. lup-, "to break or tear"].  
lustr-o. āvī, ātum, āre, 1, v. a. [lustrum, "an expiatory offering"], to review, search, traverse.  
lu-strum, stri, n. [lū-o, "to wash out or expiate"], a space of five years, a lustrum.  
lux, lūēis, f. [for luc-ēs; fr. lūc-ĕō, "to shine"], light, dawn.  
lux-us, ës, m. [lux-us, "dislocated"). In a good sense: splendour, magnificence.  
lychnus, i, m.: a light, lamp, torch [root luc, "to shine"; cp. lux].  
lympha, ae, f.: water [vūmphy].  
lynx, cis, comm. gen.: a lynx [λύγξ].  

M.  
mācūl-ōsus, ōsa, ōsum, adj. [mācūla, "a spot or blemish;" hence, "a spot or mark" on the skin, etc.], full of spots, spotted, dappled.  
maerēns: part., pres. of maeres.  
maerē, ĕre: to be sad.  
maest-us. a, um, adj.: sad.  
magālia, ium, n. plur.: little dwellings, huts, etc. [said to be a Latin word].  
māg-is, comp. adv. [akin to magnus], more.  
māg-ister, istrī, m. [root maō; cf. magnus]. Of a vessel: the steersman.  
māgistr-ātus, ātus, m. [magister, magistr-ī], a gistrato.  
magn-ānim-us, a, um, adj. [magnus, "great;" ānim-us, "soul"], great-souled, magnanimous.  
magn-us, na, num, adj.: great, i.e., l vē, spacious, mighty. Of sound: loud, numerous, noble. Of persons, with respect to age: advanced. Comp.: mājor (i.e., māg-īor). Sup.: maximus (i.e., māg-nīmus) [root maō, akin to Gr. μεγάς, Sans. mah-ā, "great." fr. root maō (originally magn), "to be great; to be powerful").  
mal-ī, mal-ius, a, um, adj.: bad of its kind; injurious, hurtful; wicked; evil; unfortunate. As subst.: malum, i, n.: "an evil, misfortune. Comp.: pējor; sup.: pessimus [akin to Gr. μακάς, "black").  
mamma, ae, f.: a breast.  
mān-ēō, si, sum, ēre, 2, v. n.: to remain, continue [mēn-w].  
mantēle, tēlis, n. [mān-us, "the hand"], a napkin, towel.  
mān-us, nūs, f.: a hand; handy-work, workmanship, work [akin to root ma, "to measure;" see mimans].  
mār-e, is, n.: the sea [root mar, "to die," i.e., that which kills; cp. mors, mortor: μορτῆς=βροτῆς; also cp. Sans. maru; Slav. mor: Celtic mor; Lith. maros, mares; Goth. marei; Fr. muer; all meaning "sea." (Others say the rt. mar, means "bright;" cp. μαρμαρός, marmor).  
māter, trīs, f. Of persons: a mother. Of animals: a dōm [akin to Gr. μῆτηρ; fr. a root ma, in meaning of "to produce," and so "the producer"];  
mātūr-o, ātum, āre, 1, v. a. [mātur-us, in meaning of "quick"], to hasten, speed.  
mēt-ītor, itātus sum, ītāri, 1, v. dep.: to think or reflect upon; to muse or meditate about [akin to mēō-ōma, "to care for").  
mēd-īsus. In hum. adj.: middle, mid (where a person or thing is in the middle; i.e.), the middle, or midst of that denoted by the subst. to which it is in attribution [cp. μέσος, μεσηγών: mid-ius].  
mel, mellis, n.: honey [akin to mēli].  
membrom, i, n.: a limb, member [for membrum, root mar, "to divide;" cp. mēriās].
mē-min-i, isse, v. defect. [for men-mēni;] reduplicated fr. root menn; see mens], to bear in mind; to remember, recollect.


mēmōr-o, ēvi, ētum, ēre, 1, v. a. and n. [mēmōr, "mindful"]; Act.: to relate, declare. With double acc.: to call an object something. Nent.: to speak, say, declare, etc.

men-s, tis, t.: the mind, as being the seat of thought; notion, idea, thought; disposition, feelings [Lat. root men]; fr. root mēn, "to think," cf., also, Gr. μνῆ.-ος.

men-sa, ae, f. [mētior, "to measure," through root mē-, found in part perf. men-sue], a table; food; dishes; an entertainment, etc.

men-sis, sis, m. [root men; whence men-sus, p. perf. of metior. "to measure"], a month, as a measure of time.

merc-or, ātus sum, āri, 1, v. dep. [merx, merc-is, "merchandise"], to buy, purchase.

mērūtum, ĭtī, n. [mer-oo, "to deserve"], a service, kindness, benefit; desert, merits.

mērūm, i, n. [mēr-us, "pure"], pure wine; i.e., not mixed with water.

mēt-a, ae, f. [mēt-or, "to measure"], end, limit, termination.

mētū-o, metū, mētūrum, mētūère, 3, v. a. [metus (uncontr. gen.), mētis, "fear"], to fear, dread, be afraid of.

mētūs, us, (old dat. metu, 257), m.: fear, dread.

mēt-us, a, um, pron. poss. [me], of or belonging to me; my, mine.

mīc-o, ūi, no sup., āre, 1, v. n.: to gleam, sparkle.

mill-e, num. adj. indecl.: a thousand [akin to Gr. χίλιοι].

min-ister, istri, m. [m. referred to min-ū, "to lessen," and so "an inferior" [or to mān-us, "a hand," and so "one at hand, an attendant"], root mix, "to lessen," cp. μικρός, μικρός: minor], a servant, attendant.

ministr-o, āvi, ātum, āre, 1, v. a. [minister, ministr-i, "a servant"], to provide, furnish, supply.

minor, ātus sum, āri, 1, v. dep.: to put forwards, project.

minor, us, comp. adj.: see parvus.

min-us, comp. adv. [adverbial neut. of min-or, "less"], in a less degree, less— nec minus (and no less, i.e.), and in like manner, likewise.

mirā-bilis, bile, adj. [mir(a)-or, "to wonder at"], that may or can be wondered at; wonderful, marvellous.

mir-a-ndus, nīl, ndum, adj. [mir(a)-or, "to wonder at"], wonderful, marvellous, extraordinary.

mir-or, rātus sūm, rari, 1, v. dep.: to wonder, or marvel at; to admire, regard with admiration [akin to Sans. root smt, "to smile"].

mirus, a, um, adj. [mir-or, "to wonder"], wonderful.

miscēō, misceti, mistum or mīxtum, miscēre, 2, v. a.: to mix or mingle. With abl.: to mingle with or amongst persons, etc.; to throw into confusion, disturb; to stir up, excite, rouse [akin to Gr. μίξ-ου, μίξ-ουμι, "to mix"].

misser, ēra, ērum, adj. [prob. akin to maer-oo, "to be sad," maes-tus, "sad"], wretched, miserable. As subst.: miser, ēri, m.: a wretched one, a poor wretch.

misērā-bilis, bile, adj. [misēr(a)-or, "to pity"], worthy or deserving of pity; pitiable.

misēr-or, ātus sum, āri, 1, v. dep. [miser, "wretched"], to pity.

mit-esco, no perf. nor sup., escēre, 3, v. n. [mit-is, "mild"]. In character, etc.: to become gentle or softened.

mitto, misi, misisse, mittère, 3, v. a.: to send. Of fear, etc.: to dismiss, get rid of, cast off.

mōdo, adv.: only, merely. With imperat.: just, now.

mō-dus, di, m.: a manner, method, way, etc. [prob. akin to root ma, "to measure"; whence also Lat. mēt-or, "to measure"], Gr. μέθορ, "a measure").

moenía, um, n. plur.: walls, fortifications, ramparts, of a city; a walled town; a city enclosed by fortifications [root muc, "to ward off," cp. Gr. α-μυ-ω, "to ward off"].

mōles, is, f.: an immense structure; a huge pile of buildings; labour, trouble.

mōlor, itus sum, ĭrī, 4, v. dep. [mol-es, "power, might"], to undertake, set about, betake one's self to; to build, erect, construct; to make, cause, occasion.

moll-īo, iti et ĭi, itum, tre, 4, v. a. [moll-is, "soft"], to mollify, pacify, soften, soothe.

mollis, e, adj.: soft [root mal, "to grind"], cp. μαλακός, μαλακός: malva], mōn-ile, ilis, m.: a jewelled ornament for the neck; a necklace.
nā-ta, tae, f. [na-scor, "to be born;" "she that is born"], a daughter.

nā-tus, ti. m. [id.] ("he that is born;" hence), a son.

nāv-īgo, Lāvi, īgānum, īgāre, 1, v. a. [nav-īs, "a ship"], to sail over, navigate.

nāvis, is, f. : a ship, vessel [root Na, "to swim;" cp. rāvis, nāre.]

nē, conj.: that not, lest.

nē, enclitic and interrogative particle: in direct questions with verb in indic. it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this force it has no English equivalent. In indirect questions with subj.: whether:—ne...ne, whether... or whether.

nōbula, ae, f.: a mist, vapour [root Num, "to cover;" cp. vēfōs, nubes.

nec, necdatum; see neque.

necon; see neque.

nectar, āris, n.: nectar, the drink of the gods; at v. 433 applied to honey as being something exquisitely delicious [ne, "not;" kītan, "to kill;" as conferring immortality].

necto, nexī, nexum, nectēre, 3, v. a.: to bind; to join, tie, or fasten together.

nē-fandus, nda, ndum, adj. [ne, "not;" (a)-or, "to speak of"], impius, execrable. As subst.: nē-fandum, i. n.: impiētus, wickedness.

nēm-us, ōris, n.: feeding-bend amongst woods; a wood with open glades; a grove [root nem, "to feed;" i.e., the feeding-ground; cp. vopōs, vēkeus.

nē-que (conti. nec), adv. and conj. [ne, "not;" que, "and"]; Adv.: not. Conj.: and not, also not, neither:—neque (nece)....neque (nec), neither... nor:—nec dum (also written as one word, nec)um, and not yet:—nece non (also as one word, necnon) (and not no, i.e.), and also, and besides, moreover, further.

nē-quēō, quīvi or quēi, quīquitum, quīre, v. n. [ne, "not;" quō, "to be able"], to be unable.

nē-scio, scivi or scēi, scētum, scīre, 4, v. a. [ne, "not;" scio, "to know"], not to kn w; to be ignorant of, or unacquainted with.

nēsci-us, a. um, adj. [nesce-o, "not to know"], With gen.; not knowing, ignorant of, unacquainted with.

neu; see nēve.

nē-ve (contracted neu), conj.: and not, nor [ne, "not;" ve, "and"].
nī (old form nē), conj. [identical with ne, "not"]). As a conditional particle: if not, unless.

nīger, ra, rum, adj.: black.
nīhil, indecl. subst. [ne, "not," hilum, "a mark," or filament, "a thread"], nothing.
nimb-ōsūs, āsa, āsum, adj. [nimbus, "a storm-cloud"], stormy, tempestuous, attended with many storms, etc.
nimb-us, i, m.: a black rain-cloud, a thunder-cloud, a storm-cloud [see nubes].
nitens, nīs: bright, glistening, shining.
nītēo, ūi, no sup., ēre, 2, v. n.: to shine or be bright; to glitter, glisten.
nivē-us, ēsa, ēsum, adj. [nix, nivis, "snow"], snow-white, snowy.
no, āvi, no sup., ēre, 1, v. n.: to swim [root sa, "to swim"; cf. navis, nauta, nātare: vae, vāvās, vāvās, vāvās].
nōdus, i, m.: a knot.
nōmen, mīnis, n. [nō-sec, a name; renuōrenuō, reputation, fame.
non, adv.: not [forne-umum, "not one"]).
nos-ter, tra, trum, pron. poss. [nōs, plur. of ego], of or belonging to us; our.
no-tus, ta, tum, adj. [nō-sec, "to know"], known, well-known.
nōvum, n. adj. indecl.: nine.
nōvītas, itātis, f. [nōv-us, "new"], newness.
nōv-us, a, um, adj.: new, fresh [pro-nominal root nu; cp. vūv, vēfōs, nunc, novus].
nox, noctis, f.: night [root nak, "to perish"; cp. vēkōs, vēkōs: nec, necare, nocere].
noxa, ae, f.: [for noc-sa; fr. nōc-ēo, "to hurt"], a fault, offence, crime.
nūb-es, is, f.: a cloud [root nābē, "to swell"], cp. vēfōs, vēfēlōs, vēfēlōs: nebula, nimbus, imber, umbilicus, umbo].
nūd-o, āvi, ātum, ēre, 1, v. a. [nūdus, "naked"], to make naked or bare; to lay bare, expose to view.
nūd-us, a, um, adj.: naked, bare, uncovered.
nūllus, ualla, ullum (gen. nullius; dat. nulli), adj. [for ne-ullus; fr. ne, "not," ullus, "any"], not any, none, no.
nūmen, mīnis, n. [nū-o, "to nod"], command, will. Of the gods: divine will or power; godhead, divinity; a deity, whether a god or goddess.
numērus, ēri, m.: a number [root nem, "to allot"; cp. vēmen, vopōs: nemus, nummus].
nun-c, adv.: now.—nuno...nuno, now...now; at one time...at another time [see novus].
nunti-o, āvi, ātum, āre, v. a. [for nov-ven-tio; fr. novus, "new"; ven-īo, "I come"], to carry or bring a message or intelligence about; to announce.
nūtimentum, menti, n. [nunti-o, "to nourish"]. Of a fire: fuel, as that which feeds the flame.
nūtrix, cis, f. [id.], a nurse.

Nymph, ae, f.: a nymph; a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains [Nympha].

O.

O, interj.: O!

ōb, prep. gov. acc. To indicate object or cause: on account of, in consequence of [akin to ēn-].

objectus, tus, m. [for objectus; fr. objicio, "to cast before," ob, "in front of;" rt. squa, "to throw"], a casting or placing before or in the way; an opposing, opposite position.

ob-rūo, rūi, rūtum, rācre, 3, v. a. [ob, "without force;" rūo, "to throw down with violence"], to overthrow, overwhelm.

ob-scū-rus, ra, rum, adj.: dark, dim [ob, "over;" root skū, "to cover;" scutum].

ob-sto, stīti, stātum, stāre, 1, v. n. [ob, "over against;" sto], to withstand, oppose, present an obstacle.

ob-stīpesco, stipāi, no sup., stipes-cēre, 3, v. n. inch. [ob, "without force;" stipesco, "to become amazed"], to become amazed, to be struck with amazement.

obtū-sus, sa, sum, adj. [for obtusus; fr. obtundo, "to beat against;" hence, "to blunt"]. Mentally: blunted, dull, insensible, etc.

obtū-tus, tūs, m. [obtū-tor, "to look at"], a look, gaze.

ob-vi-us, a, um, adj. [ob, "towards;" vi-o, "to go on one's way, to travel"], going or coming to meet; meeting, falling in with.

occa-sus, su-sus, adj. [for occad-sus; fr. oced-o, "to perish;" through root ca], overthrow, ruin, destruction.

oc-cūbo, no perf. -nor sup., āre, 1, v. n. [for ob-cūbo; fr. ὁβ, "without force;" cūbo, "to lie down"], to rest or repose with the dead.

oc-cūl-o, ői, tum, ēre, 8, v. a. [for ob-cūl-o; fr. ὁβ, "over;" root cal (see cel-o), "to cover"], to hide, or conceal.
occultus, a, um: [see occultus], hidden, secret.

occumbus, cumbus, v. n. [for ob-cumbus; fr. ob, "without force;" obsol. cumble, "to lie down"], to lie down in death; to fall, perish.

occurrens, protruding out, protrusion, protrusion, protruding out.

occurro, curri and ecncurri, cursum, currire, 3, v. n. [for ob-curru; fr. ob, "towards;" curru, "to run"], to meet, come in the way of.

oceânus, i, m.: the ocean œceanus.

occlusus, ōla, m.: an eye [akin to Gr. ὀκλεσ, root ak, "to see"].

ōdium, ili, n. [o-d-i, "to hate"], hatred, hate, ill-will.

ōdor, ōris, m.: a scent, odour [root op; akin to Gr. ὀσω, ὀσω, ὀσω; also Lat. ol-eo, "to emit a smell"; to "smell of"].

officium, li, n. [for off-icium; fr. (ops), op-is, "aid;" fac-i-o, "to perform"], a kindness, favour, courtesy.

olim, adv. [for all-im; fr. olla, old form of ill-e]. Of future time: in time to come; at some time or other, hereafter.

ollus, old form of illus, dat. of ille.

ō-men, minis, n. [fr or-men; fr. or-o, "to speak"], a prognostic, or omen of any kind. In the poets, sometimes: marriage, nuptials, as being always preceded by the taking of auguries and the reading of the omens.

omn{i-potens, potentis, adj. [omn-is, "r l;" (i) connecting vowel; potens, "powerful"], all-powerful, omnipotent.

omnis, e. adj. all, every. As subst.: omnes, sum, comm. gen. plur.: all persons, all.

ōnæ-r-o, āvi, ātum, āre, l, v. a. [onus, oner-is, "a burden"], to burden, load. Of liquids, with abl. to stow in.

ōnus, ēris, n. a burden, load.

ōnus-tus, ta, tum, adv. [for oner-tus; fr. ēris, oner-is, "a burden"], loaded, laden, etc.

ōp-imus, ima, imum, adj. (op-s), plur. op-es, "wealthy", wealthy, rich.

oppĕrior, peritus and pertus sum, pĕrii, 4, v. dep.: to wait for.

op-pĕto, pĕtīv and petī, pĕtītum, pĕtēre, 3, v. a. [for ob-pĕto; fr. ōb, "towards;" pĕto, "to go to"], to go to meet; to encounter. With ellipse of mortem (which is sometimes expressed), to encounter death, i.e., to die, fall, perish.

op-primo, pressi, pressum, primĕre, 3, v. a. [for ob-prĕmo; fr. ōb, "against;" prĕmo, "to press"], to crush, overwhelm.

op-s, is (nom. sing. does not occur; dat. is found perhaps only once), f. [prob. for ap-s; fr. root ap, whence apiscor, "to obtain"], power, might, ability; means or resources of any kind; wealth, riches.

op-to, tāvi, tātum, tāre, l, v. a.: to wish for, desire. With inf.: to wish to do, etc.; to choose, select. Pass.: op-tor, tātus sum, tāri [akin to root AP, "to desire to obtain"].

ōp-ULLETUS, ūlenta, ūlentum, adj. [op-es, "wealthy"]. With abl.: rich, or wealthy with or in.

Ōpus, ēris, n. work, employment.

ōra, ae, f. Of the land: coast, seacoast; country.

orbis, is, m.: a circle, orbit, orb:—orbi terrarum, or orbis alone (the circle of lands, i.e.), the world, the earth. Of things that return at a certain period of time: circuit.

ordior, orsus sum, ordiri, 4, v. dep.: to begin, commence.

ord-o, Inis, m. [ord-ior, "to weave"], arrangement, order; a row, line; order, succession.

oriens, ntis. As subst.: the East, as the quarter where the sun rises.

ōr-iго, ignis, f. [ōr-i-or, "to arise;" hence, "to begin"], a beginning, commencement, origin; birth, descent, lineage.

ōr-ior, tus sum, frī, 3 and 4, v. dep.: to rise. Of birth: to spring, or descend from [prob. akin to òp-νυμ, "to stir up"].

orrn-tus, ṭus, m. [orr(a)-o, "to adorn"], dress, attire, apparel.

ōr-o, āvi, ātum, āre, l, v. a. [os, ōris, "the mouth"], to bej, tin, lore, entreat.

Orontes, is, (gen. Orontei, v. 220), m.: Orontes, a chief of the Lycki, one of the companions of Aenes.

os, ōris (gen. plur. not found), n.: the mouth; at v. 245 the mouth of a river; the face, countenance.

os, ossis, n.: a bone [akin to Gr. ὀστέον].

os-cūlum, cūli, n. [for or-cūlum; fr. os, ōr-is], a kiss.

os-tendo, tendi, tentum, tendère, 3, v. a. [for obs-tenou; fr. obs (is =ob), "be fore or over against;" tendo, "to stretch out"], to show, point out.
VOCABULARY.

os-tium, li. n.: the mouth of anything; an entrance [os, oris, mouth].

ostium, i. n.: a purple dress, purple; a purple couch, i.e., a couch covered with purple hangings.

P.

pâ-bûlum, bûlî, n. [pa-sco, "to feed"]. Of animals: food, fodder.

paenit-ët, -ëtum, ëre [rt. vë, "to purify"]; cp. pilo, pôvli], "it repents"; me paeñet: I repented.

palla, ae, f. [see pelta for root], a robe, or loose dress, worn especially by women; in the poets sometimes assigned to men.

pall-ëdis, ìda, ìdum, adj. [pall-ëo, "to be pale"]; pale, pallid.

palma, ae, f. [root pâl or pât], "to cover," or "to spread," see pelta and pando, the palm of the hand.

pando, pàna, pàsum and passum, pandère, ë, v. a.: to open, throw open. P. perf. pass. of the hair: dishevelled [root pât, "to spread"]; cp. ëstânu, ëstânt; ëstânum, ëstânum; paterâ, patulus, pando].

par, pàris, adj.: equal, corresponding, similar.

Pa-rcà, ae, f. sing.: one of the (three) goddesses of fute. Plur.: the Fates; their Latin names were Nonâ, Decumâ, Môrta, their Greek names Clotho, Lachosis, Atropos [prob. root pâr, "to bring or put;" whence pàr-ô, "to prepare;" and so, "she who brings or assigns" one's lot; cf. Gr. Moirà, "the Allotter or Apportioner," fr. èpòrâma, in force of "to allot"][parc-o, pêperei (less frequently parsì), parcitum or parcère, ë, v. n. [=sparco; cp. èpòrâs, "rare"], to spare a thing; i.e., to abstain or refrain from.

pàr-eus, ntis, comm. gen. [either for pàr-ëns, fr. pàr-ô or fr. obsol. par-o = pàr-ô, "to beget—to bring forth"], a parent, whether a father or mother.

pàrens, ntis, p. pres. of parco.

pâr-ëo, ëti, ëtum, ëre, ë, v. n. [see Parca]. With dat.: to obey.

pàriô, ëre, pêpèrì, paritum, v. a.: bring forth.

pâr-îter, adv. [par, "equal"], equally; at the same time, together.

parma, ae, f.: a small round shield; a target [Gr. pármyn].

pàr-ô, ëvi, ëtum, ëre, ë, v. a.: to make or get ready; to prepare.

par-s, tis, f. [see Parca], a part, piece, portion, etc. Of persons: a part, etc.

Collectively: some—pars ... pars, some ... others.

part-ëor, ítus sum, ëri, ë, v. dep. [pars, part-ïs, "a part"], to divide, portion out, apportion.

par-tus, tûs, m. [pâr-ô, "to bring forth"], a bringing forth, a birth.

pâr-vus, va, vum, adj. [prob. akin to par-s, "a part"], small, little. (Of persons: "young;" comp.: "younger, less in age;" hence, as subst.: minor-es, um, comm. gen. plur.: as descendants, posterity. Comp.: minor [sup.: minimus].

pà-sco, vi, stum, scère, ë, v. a.: to feed. Pass. in reflexive force, of animals: to graze, browse, feed [akin to root pâs, "to nourish;" cp. pàt-ôp, pàtus, pàtuba: pater, panis, penuis; Gothic fadar; O.H.G. fadar; Eng. father].

pàt-ëo, ëi, no sup., ëre, ë, v. n. [see pando], to tie open; to be manifest, or evident.

pà-tër, tris, m. [see pasco], a father, as one who protects. Plur.: fathers, forefathers, ancestors.

pàt-ëra, ëræ, f. [pât-ëo, "to lie open;" hence, "to spread out, extend," see pando], a broad flat dish, especially used in making offerings; a bowl for libations.

pàt-ôr, passus sum, pâti, ë, v. dep.: to suffer, bear, endure; to permit, allow, suffer [root pâs, span, "to increase or to pain;" pàs-ío, spatio; pàs-ío, pâdus, pàdus: patiencia, penuria].

pàt-îus, ta, ësum, adj. [pàter, patr-ïs], of or belonging to a father; a father's; paternal. As subst.: patri-ëa, ae, f.: fatherland, native country.

pàtî-ius, a, um, adj. [pàtri-ëa, "fatherland"], of or belonging to one's fatherland, or native country; native.

paucus, a, am, adj. Of number (sing.: "small"), plur.: few.

Paul-thum, adv. [Paul-us, "little"], by little and little; by degrees, gradually.

pâx, pàcis, f. [for pac-s; fr. root pac, or pax, "to bind;" whence ëgnym, ëgynem: pacis, paxus], peace, tranquility.

pectus, ëris, n.: the breast; heart; mind.

pèc-ûs, ëris, n.: animals in general [see pax].

pèc-ûs, ëdis, f. (sing.: "a single head of cattle"), plur.: cattle in general [see pax].

pélâgus, i, n.: the sea, esp. the sea [either from root pâl, "to stir"].
VOCABULARY.

i.e., "the heating thing"; cp. πλησσεψ, πληγή: plagio, plaga, pleeto, or from πλαξ, πλατός: "flat"; cp. aequor, fr. aequus.

pello, pēpuli, pulsum, pellēre, 3, v. a.: to drive out or away [root PEL, "to go"], hence, "to cause to go"; cp. πέραει, πέρος, περιθός, παρευ: porta, portus; Eng. fare, "in thoroughly").

delta, ae, f.: a delta, i.e., a target or small light shield [in the shape of a half-moon] [root PAL, "to cover"; cp. πάλλα: pellis;]

πενδέχα, πεπενδι, no sup., pendere, 2, v. n.: to hang down; to be suspended; to be uplifted, "in thoroughly"

πεν-έτρο, ετραί, ετράτνμ, ετάρα, 1, v. n. [root PENE, denoting the idea of "entering", "the interior"], to enter, penetrate.

πενείτας, adv. [id.], deeply, far within; wholly, thoroughly, completely.

πενυμος, us and i, m. and f. [see pater], food, provisions.

peplum, i. n., and peplius, i. m. [see pelta] (the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Panathenaea; hence), a splendid or magnificent upper robe or garment; a robe of state.

πέρ, prep. gov. acc. case: through. Of time: through, throughout, during; all over, the whole, throughout, along.

πέρ-άγρ-ο, αί, ατυμ, αρε, 1, v. a. [πέρ, "through"; αγρ-, αργ-, "a field"], to wander about, or to traverse;

πέρ-κελλο, καλι, καλσμ, κελλερ, 3, v. a. [πέρ in "augmentative force"; κελλ-, "to impel"], to strike, whether physically or mentally.

περκυτίο, χρε, κυσσ, κυσσος [per, intensive; κυσσ, χρε, "to strike"] strike.

πέρ-φερο, ταλι, ητύμ, φερε, v. a. irreg. [πέρ, "without force"; φερο, "to bear"]). With personal pron. in reflexive force: to bear or betake one's self.

περ-φλο, ψάλι, φάτμ, φάρε, 1, v. a. [πέρ, "through"; φλο, "to blow"] to blow through.

περ-γκο, ρεξ, ρεκτυμ, γέρε, 3, v. n. [for per γκο; fr. πέρ, "quite:" γκο, "to make straight"], to proceed, go on.

In speaking: Of one who has not yet spoken: to begin and go on; to proceed.

πέρ-κυλυμ, καλι, καν. [obol. πέρ or, "to try"], danger, peril.

περ-λάβω, λάπς σομ, λαβί, 3, v. dep. [πέρ, "through"; λάβω, "to glide"], to slide through; to pass with gliding motion along; to skim along.

per-misceo, mixai, mistum and mixtum, miscere, 2, v. a. [πέρ, "thoroughly"; mixco, "to mix"], to mingle together, intermix.

per-mitto, misi, missum, mittēre, 3, v. a. [πέρ, "completely"; solvo, "to pay"]. Of a recompense, thanks: to return, render.

per-sōno, sōnai, sōnitum, sōnare, 1, v. a. [πέρ, "without force"; sōno, "to sound forth"; hence, "to pour forth in song," etc.], to fill with song.

per-tempto, tempūtāi, tempūtām, tempūtāre, 1, v. a. per, "thoroughly"; tempto, "to handle"; hence, "to try"], to pervade.

pēs, pēdis, m.: a foot [root PAF, "to go"]; cp. parēu, πούς, πόδ: Eng. foot.

pes-tis, tis, f. [prob. for perd-tis; fr. perd-o, "to destroy"], destruction, ruin.

pēto, īvi or ī, ītum, īre, 3, v. a.: to seek, to proceed to or towards; to desire, to ask for; to endeavour to obtain; to strive after [root PAT, "to fly," cp. πι-πτ-ευ, πτωμα: penna (=pet-na), impetus].

phārētra, ae, f.: a quiver [bapētra, "a quiver," as being "that which carries arrows].

pic-tūra, tūræ, f. [for pig-tūra; fr. pīc(n)go, "to paint," through root pīo; cp. πικεῖλας: pictus], a painting, picture, whether in painting, mosaic, or any other mode of delineation.

plētās, tētās, f. [pli-as: see pius], piety with respect to the gods: affection, dutifulness, love, tenderness; loyalty, patriotism.

pl(n)go, pini, pictum, pingere, 3, v. a. ("to paint:" hence, of needlework), to embroider.

pinguis, e, adj.: fat.

pli-us, a, um, adj. Of persons: pioues, devout, just [root PEO, "to purify," cp. πεο: purus, putare].

plāc-ēo, u, itum, ēre, 2, v. n.: to please. Impress: placētum (est), it has pleased (me); i.e., it is my will.

plāc-īdūs, īda, idum, adj. [plāc-co, "to please"], gentle, calm, mild, peaceful, placid.

plāc-ō, āvi, ātum, ēre, 1, v. a [prob. akin to plāc-ēo, "to please"], to pacify, appease, calm.
plágā, ae, f. Of the sky: a region, 1. Let [root PLAT, “to extend”; cp. πλάτος, πλάτος, πλάτη, πλάτανος: planta, latus (=platus), platea].
plau−sus, sūs, m. [for plaud−sus; fr. plaud−, “to fill;” hence, “to applaud”], applause.
plu−s, pluris, (plur. plurēs, plurā), comp. adj. (see multus), contr. and changed fr. plē−or; PAL, root of plē−o, “to fill;” comparative suffix “or,” more, several, very many.
plu−ri̇mus, rīna, rīnum, sup. adj. (see multus) [rēs, root of plico, “to fill”]. Of size: very great, very large, vast.
plu−vi̇s, via, vium, adj. [plu−o, “to rain” or “to swim;” root PLU; cp. πλη̇ν, πλη̇νεια, πλη̇νειων: pluit, plorare, pluma; Eng. flood], rainy; attended with or bringing rain.
pōcālum, cāli, n.: a cup, goblet [root RO, “to drink;” cp. πίνειν, πόσις: potio, hibo].
poea, na, f.: satisfaction for an offence committed [root PO, “to purify;” see pius].
polli̇cēor, licītussum, licēri, 2, v. dep. a. and n. [for pot−licēor; fr. inseparable prefix pōt, “much;” licēor, “to bid,” at an auction], to hold forth or promise a thing.
pōlius, i, m. [root PAL, “to go;” hence, “the turning thing;” cp. πόλος, πολέω], heaven, the heavens.
ponḍ−us, ēris, n. [for pend−us; fr. pend−o, “to weigh;”], a weight.
pōno, pōnū, pōsitum, pōnēre, 3, v. a.: to put, place, buy; to lay aside; to assign, set; to put or buy down; to cast off. Of walls: to build. Laws, etc.: to erect.
pontus, i, m.: the sea; a sea-wave, billow [rōnos].
pōpūliō, āvi, ātum, āre, 1, v. a. [populus, “a people;”], to lay waste, devastate, spoil.
pō−pūli̇us, i, m.: a people, nation; the people of a particular country, etc.; [prob. for poḷ−pūli̇us; fr. πολυς, “much;” plur. “many;” see plenus].
poṛ−ta, tae, f. [see pello], a gate of a city, house; an outlet, passage, etc.
poṛ−to, tāvi, tātum, tāre, 1, v. a.: to carry, convey [see pello].
poṛ−tus, tūs, m. [akin to por−ta], a harbour, haven, port.
posco, pōposcē, no supine, posecre, 3, v. a.: to ask for, demand; to request [root PARK, “to ask or pray for;” cp. prex, precari, procus: posco=porscere, postulare].
possum, pōtūi, posse, v. irreg. [for pot−sum; fr. pot−i, “able;” sum, “to be”), to be able. With inf.: (I, etc.) can, could, etc., do, etc., something.
pōtēns, ntis, (part. pres. of possessum, but used only as adj.) powerful, mighty. With gen.: having power over, ruling over, master or ruler of.
pōteṇ−tia, tae, f. [potens, potentia, “powerful”], mighty, force, power.
poṭ−i̇or, iōs, sum, iōri, 4, v. dep. [pot−is, “powerful”]. With abl. to get or take possession of.
praėcipu̇e, adv. [praecep̣u̇s, “especially”], especially.
praėda, ae, f.: booty, spoil, plunder; prey taken in the chase, etc.; guine [for praehend-a; root ON, “to seize:” cp. x̣αϕ̣ως, aneur, helix, prehendo, praebere (=praebire).
praėmit̄ia, missi, missum, mitti̇es, 3, v. a. [prae, “before;” mittio, “to send”), to send before or forwards; to send in advance.
praėṃīum, i, n. [for praeṃium]; fr. prae, “before,” εἰς, “to take”), reward, recompense.
pраėṛuperi̇s, ta, tum, adj. [praėru̇mis, “to break off in front”], abrupt, precipitous, steep.
praėsens, entis (abl. usually prae−sente of person, prae+enti of things), adj. [prae, “before;” sum, “to be”), present, at hand, instant.
praėṣēp̣ē, is, n. [praėsp̣io, “to fence in front”]. Of bees: a hive.
pрае̇stȧns, ntis (abl. praestanti, v. 71), adj. [praestat−a−o, “to stand before,” hence, “to be superior”], superior, surpassing, distinguished.
pраėsto, stūtis, stītum and stātum, stare, 1, v. a. [prae, “before;” sto, “to stand”), to be superior; to surpass. Impers: praestat, is better.
praetēr-eā, adv. [for praeter-eam; fr. praeter, "beyond;" eam, acc. sing. fem. of pron. is, "this"], hereafter, moreover, further.

praeverto, verti, versum, vertère, 3, v. a. [praev-, "before;" verto, "to turn"], to pre occupy, to take possession of beforehand.

praevortus, versus sum, verti, 3, v. dep. [praev-, "before;" "to turn one's self"], to outrun, to surpass, outstrip in speed.

prēmo, pressi, pressum, prēmēre, 3, v. a. Of reins: to draw tight; to cover, overwhelm, as a flood, etc., does; to pursue closely in war, the chase; to oppress, weigh down; to check, hold in check, restrain curb; to suppress, conceal, hide.

pridem, adv.: for a long time. [prī(= prae) "before;" dem., a demonstrative suffix.

primum, adv. [adverbial neut. of primus], firstly, in the first place, first, for the first time.

prīmūs, ma, mum, sup. adj. [for prīmūs; fr. prae, "before;" with sup. suffix mus], first, the first. Phrase: in primis (also as one word inprimis), among the first, i.e., chiefly, especially; the first to do something; the first that; the first part of that denoted by the subst. to which it is in attribution. Comp. prior.

prīnceps, clpis, adj. [for prim-cap-s; fr. primus, "first;" cáp-lo, "to take"], first, foremost, chief, most eminent or distinguished. As subst. m.: a chief, leader, leading or principal person.

prī-or, us, comp. adj. [for prae-or; fr. prae, "before;" with comp. suffix or], previous, former, prior—often to be rendered first: so, at vv. 321, 581. Sup.: primus.

prī-us, comp. adv. [adverbial neuter of pri-or], before, sooner: prīus quam (or, as one word, príusquam), before that; beforetime, previously.

prō, prep. gov. abl. case: before, in front of; for, on behalf of; for; instead of, in the place of; on account of [akin to Gr. ἀπό].

prōc-ax, acis, adj. [see posco], bold, wanton.

prōcell-a, ae, f. [prōcell o, "to drive or dash forward; see celer], a violent wind, storm, tempest, hurricane.

prō-cer, cēris, m.: a chief, chiefest, noble [prob. prō, "before;" cer; see cērus].

prōcul, adv. [procul, a root of procello, "to drive forwards"]. Of place: at a distance, far off.

prō-do, didī, ditum, dēre, 3, v. a. [prō, "forth;" di, "to put"], to betray perfidiously.

prōficiscor, flectus sum, ficiisci, 3, v. dep. n. indec. [prō, "forwards;" fāci-o, "to make";], to set out, go, proceed.

prō-for, fātus sum, fāri, 1, v. dep. [prō, "forth, out," (for), "to speak"], to speak out or forth; to say.

prōtūg-us, a, um, adj. [prōtaglo, "to flee forth or away"], fleeing from one's country. As subst.: prōtūg-us, i. m.: a fugitive from one's country; an exile.

prōfund-us, a, um, adj. [pro-forward., "founds", "the bottom"], deep, high.

prōgēn-īes, léi, f. [progigno, "to beget, or bring forth," through root ēxen, "to produce"], offspring.

prō-hibēo, hūbū, hibītum, hibēre, 3, v. a. [for prōhābēo; fr. prō, "before;" hābēo, "to hold"], to ward or keep off. With abl.: to exclude, shut out, keep away from.

prō-ol-es, is, f. [for pro-ol-eis; fr. prō, "forth;" ot, root of ol-esco, "to grow;" see altus]. Of persons: offspring, progeny.

prō-lūo, lū, lūtum, lōbre, 3, v. a. [prō, "without force;" lū, "to wash"], to swollen, drench.

promitto, mīsi, mīsum, mittēre, 3, v. a. [prō, "forth;" mitto, "to send"], to promise.

prōnus, a, um, adj. Of things: inclined downwards, bending forwards, head foremost, headlong [prōnus].

prōpēr-o, āvi, ātum, āre, 1, v. n. (proper-us, "in hastening"), to hasten, make haste, be quick.

prōp-ius, comp. adv. [adverbial neuter of prōp-i-or, "nearer"], nearer.

prōprium, a, um, adj.: not in common with others; one's own; i.e., his, her, its own.

prōra, ae, f.: the prow or head of a vessel [πρώα].

prō-rumpo, rūpi, rumpēre, rumpit, 3, v. a. [prō, "forth;" rumpo, "to break"], to break or burst forth.

prospectus, tūs, m. [prospiclo, "to look out;" pro, "forward;" root spec, "to see"; see scopulum], a distant view, prospect.

prō-spīcio, spexi, spectrum, spicāre, 3, v. n. and a. [for pro-spēcio; l. pro,
"forwards;" spēclo, "to look"). Neut.: 
to look forwards, forth, or out. Act.: to
discern, descry, esp'y.

proximo, a, um, sup. adj. [for
prop-simus; fr. obsol. prōpis, "near"],
nearest.
pū-bes, bís, f. [prob. akin to pū-er],
youth, i.e., young men.
pū-er, ēri, m.: a boy, lad [root pu,
"to beget;" cp. ūris, ūlor: puer,
puela: Eng. fool].
pug-na, nāe, f. [pue, "to strike;"
root of pungo], a fight, battle.
pul-cher, chra, chrum, adj. [for polic-
cher; fr. pōl-io, "to polish"], beautiful,
fair. Comp.: pulchrior; sup.: pulcher-
rimus.
pulvis, ēris, m.: dust.
puppis, is (acc. puppim, v. 115), f.: a
ship, vessel.
pur-go, gāvi, gātum, gāre, l. v. a.
[pur-us, "clean"], to clear, clear away.
purpur-ō-ūs, ēs, ēum, adj. [pur pur-
a, "purple"], bright coloured, purple.

quā, adv. [adverbial abl. fem. of qui;
see qui]. Relatively: where. Ind. ūnitely:
wherever: in whatever way or manner:
ne qua, that in no way whatever; in any
way, by any means. Interrogatively: in
what manner, how.

quaero, quaestivi, quaestum, quaerère,
3, v.: to seek; to ask, enquire.

quā-lis, le, adj. Interrogative: of
what sort or kind. Relative: of such a
sort or kind as; such as.

quam, adv. [adverbial acc. fem. of quī],
how. After comparative adjectives or
adverbs, or words involving the idea
of comparison or difference (alius, aliter),
than.—prius quam, sooner than; before
that.

quando, conj.: because, since.

qua-nitus, na, ntum, adj. [akin to
quā-lis], how great: as great as; as much
as.

quā-re, adv. abl. fem. of qui, and of
res]. Interrogative: from what cause?
on what account? wherefore? why?
Relative: for which reason, wherefore.

quas-so, sāri, sātum, sīre, l. v. a.
tens. [for quas-so; fr. quat-io, "to
shake"], to shatter, batter, knock about.

quāter, adv.: four times.

que, enclitic conj.: and —que...que,
both...and; as well...as; partly
...partly.

queis = quibus, abl. plur. of qui.

quē-ror, questus sum, quērī, 3, v. dep.:
to complain of," to complain, lament,
bewail.

qui, quae, quod, pron. Relative:
who, which. At the beginning of a clause
instead of a conjunction and demonstra-
tive pron.: and this, etc. With subj.: (a)
to denote a cause or reason: as, inasmuch
as, because, since; (b) to point out a
purpose, etc.: for the purpose of; that; in
order to or that; to. quod, neut.: In
restrictive force=quantum: as much as;
as far as. Interrogative: who, which,

qui-cumque, quae-cumque, quod-
cumque (at v. 616, in tinesis, quae me
cumque) pron. rel. [qui, "who;" indef.
suffix cumque], whoever, whosoever;
whatever, whate
er.

qui-es, ētis, f.: rest, repose, from any-
thing [akin to sleep, to sleep;" Gr. kei-
µa, "to lie down"].

quī-sco, cē, cētum, escrē, 3, v. n.
[for quiet; sc: fr. quies, quiēt-is, "rest;"
root κτ, see quies], to rest, reposc.

quiēt-us, a, um, adj. [qui-sco, "to
be quiet;" through root κτ, see quies),
quiet, calm, peaceful, etc.

qui-n, conj. [for qui-ne; fr. qui, abl.
of relative pron. qui, "who, which;" ne
=non]. With subj.: that not, but that,
without, from. To corroborate a state-
ment: but indeed, verily, of a truth.

quinquā-ginta, num. adj. indecl.
( "five tens;" hence), fifty (for quinquae-
ginta; fr. quīne, "five;" (a) "connect-
ing vowel;" ginta = kótau = "ten "].

qui-ppe, conj. [for qui-p-te; fr. qūi,
able of relative pronoun qui; suffix pte],
inasmuch as, because. In an ironical
sense: certainly indeed, forsooth.

quis, quae, quid (gen. cujus; dat.
cui), pron. interrog.: what person or
thing? what sort of a person or thing?
who? which one? what? Adverbial
neut. Acc.: quid, why? wherefore?
[rīs, "who? which?" ].

quis, no fem. quid, pron. indef.: any-
one, anybody; anything;—ne quis, that
no one;—neu quis, and that no one [rīs,
"anyone "].

qui-squam, quae-squam, quic-squarn
or quid-squarn, pron. indef. [quis, "any-
one;" suffix squam], any, any whatever.
As subst., masc.: anyone, anybody
Neut.: anything.

quis-quis, no fem., quod-quo or
quid-qi or quic-quid, pron. indef. [quis
reduplicated], whatever, whatsoever, per-
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<tr>
<th>Vocabularies</th>
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<tbody>
<tr>
<td>son or thing. As subst., masc.: whoever, whomever. Neut.: whatever, whatsoever.</td>
</tr>
<tr>
<td>quō, adv. [for quo-m, old form of quem, acc. of qui]. Of place: to which or what place; whither, where. Of plans, etc.: in what direction, whither.</td>
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<tr>
<td>quō-circa, adv. [for quom-circa; fr. quom (old form of quem), acc. sing, masc. of qui; circa, &quot;with respect to&quot;], for which reason or cause, wherefore.</td>
</tr>
<tr>
<td>quon-dam, adv. [for quom-dam; fr. quom, old form of quem; acc. of 1, qui; suffix dam], at a certain time; at one time, once upon a time, formerly.</td>
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<tr>
<td>quōque, conj.: also, too; placed after the word to be emphasised.</td>
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<tr>
<td>quot, num. adj. plur. indecl. [quot-us, &quot;how many&quot;, how many; as many as.</td>
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<tr>
<td>quōve=quo, ve; v. 370.</td>
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<tr>
<td>quum, adv. and conj. [for quom, old form of quem, acc. of 1, qui]. Adv.: when. Conj.: as, since; seeing that.</td>
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R. |
| rabīes, lem, ī (other cases do not occur), f. [rāb o, "to rave"], rage, furious, violence. |
| rāp-idus, īda, Idum, adj. [rāp-īo, "to seize," "to hurry onwards"]. Of fire: fierce, consuming; hurrying onwards; swift, rapid. |
| rāp-īo, ā, tum, ēre, 3, v. a. [root rap: cp. ā-pr-ādō], to snatch, seize; to carry off or away; to plunder, ravage, etc. Of fire, etc., as object: to hasten forwards, promote, increase. |
| rāp-tō, tāvi, tātum, tāre, 1, v. a. intens. [rāp-īo, "to drag along"], to drag violently or hurriedly along. |
| rārus, a, um, adj.: here and there; scattered about. |
| rātis, is, f.: a bark, vessel, ship [prob. akin to remus]. |
| rēcens, ntis, adj.: fresh. |
| rē-cipio, cēpi, ceptum, cēpère, 3, v. a. [for rē-capīo; fr. rē, "back"; cēpio, "to take"] to get back; to recover. |
| rē-clūdo, clāsi, clāsum, clūdēre, 3, v. a. [rē, denoting "reversal;" clūdo = claudo, "to shut, close"], to dislodge, reveal. |
| rē-condo, condidī, condiditum, condēre, 3, a., a. [rē, "without force;" condō, "to hide"], to hide, conceal. |
| rec-tus, ta, tum, adj. [for reg-tus; fr. rēg-o, "to lead straight"], right, correct. |
| rēcur-so, no perf. nor sup., sāre, 1, v. n. intens. [for recurr-so; fr. recurr-o, "to run back"], to return again and again. |
| rēd-do, dīdi, ditum, dēre, 3, v. a. [red (=rē, with d for de demonstrative), "back" do, "to give"], to give back, return in answer. |
| rēdōlēo, òlai, no sup., olēre, 2, v. n. [re, with d or de demon.]; oleo, "to emit a scent"], to diffuse a scent; to be re-dolent. |
| rē-duco, duxi, ductum, dūcēre, 3, v. a. [re, "back;" dūco, "to lead"], to lead or conduct back. |
| rēductus, a, um, pa. Of locality: retired; deeply situated; deep. |
| rēdux, rēduēs, adj. [for rēducēs; fr. rēduc-o, "to lead back"], returning. |
| rē-fēro, tīli, tātum, ferre, v. a. irreg. rē, "back;" fēro; see fēro], to bring or carry back or backwards; to bring back word; to report, announce, mention. |
| rē-fulgēo, fulsi, no sup., fulgēre, 2, v. n. [re, "back;" fulgēo, "flash"], to flash back or reflect the light; to shine brightly, etc. |
| rē-fundo, fādi, fusum, fundēre, 3, v. a. [rē, "back;" fundo, "to pour"]. In reflexive force: pour back. |
| rēg-ālis, āle, adj. [rex, reg-ia, "a king"], of or belonging to a king; kingly, royal, regal; worthy of a king, splendid, magnificent. |
| rēg-ina, inae, f. [rēg-o, "to rule"], a queen. |
| rēg-ius, iōnis, i. [rēg-o, "to dilate"], a portion of the earth, etc., of indefinite extent; a territory, tract, region. |
| rēg-ius, ea, ium, adj. [rex, reg-ia, "a king"], of or belonging to a king; royal; princely, splendid, magnificent. |
| rēgn-o, āvi, atum, āre, 1, v. n. [reg-num], to reign, rule. |
| reg-num, ni, n. [rēg-o, "to rule"], hence, dominion, sovereignty, rule; a kingdom, realm. |
| rēgo, rexi, rectum, rēgēre, 3, v. a.: to rule, govern, have supremacy over. |
| rēliquiāe, iārum, i. [reli(a)quo, "to leave"], the remnant. |
| rēmigium, ī, n. [rēmīg-o, "to row"], the oars, the oar. |
| rē-mordō, no perf. morsum, mordēre, 2, v. a. [rē, "without force;" mor-dō, "to bite"], to vex, torment, disturb, |
| rē-mōvēo, mōvi, mōtum, mōvēre, 2, v. a. [rē, "back;" mōveō, "to move"], to remove, withdraw. |
| rē-īnus, mi, in.: an oar; prob. for ret-nus: akin to ē-per-nos, "an oar," as |
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shine:"
for the rowing thing:" fr. ēpēsω, "to row;" through ēpe- or ēpe-.
ri-pedo, pendi, pannum, pendere, 3, v. a. [rē, "back again;" pendo, "to weigh"], to balance, counterbalance, compensate.
repent-e, adv. [repens, repent-is, "sudden"], on a sudden, suddenly.
re-pēto, pētīri or pētī, pētītum, pētēre, 3, v. a. [rē, "again;" pēto, in force of "to fetch"], to recount, detail, etc.
re-pōno, pōsūi, pōsitum, pōnēre, 3, v. a. [for reisquēro. fr. rē, "again;" quaero, "to seek"], to seek to know; to ask or enquire after.
res, rēi, f.: a thing, matter, event, affair, circumstance. For res publica: the state, commonwealth, etc. [akin to bíe-ω, "to say or tell"].
reses, fdis, adj. [for résid-s; fr. résid-εo, "to remain behind;" hence, "to be idle or inactive"], idle, inactive, inert, sluggish, etc.
re-sīdo, sīdi, no sup., sidēre, 3, v. n. [rē, "without force;" sīdo, "to seat one's self"], to seat one's self, take one's seat, sit down.
re-sīsto, sisti, no sup., sistēre, 3, v. n. [rē, "back;" sīsto, "to stand"], to stand still, halt, stop.
re-spondeō, spondi, sponsum, spondere, 2, v. n. [rē, "in return;" spondēo, "to promise solemnly"]. With dat. to correspond or answer to; agree or harmonize with.
re-sto, stiti, no sup., stāre, 1, v. n. [rē, "behind;" stō, "to stand"], to remain, be left.
re-sūpinus, sūpīna, sūpinum, adj. [rē, in "intensive" force; sūpinus, "lying on the back"], lying on the back, or with the face upwards.
re-surgo, surrexi. surrectum, surgere, 3, v. n. [rē, "again;" surgō, "to rise"], to rise again.
re-tēgo, texi, tectum, tēgere, 3, v. a. [rē, denoting "reversal;" tēgō, "to cover"], to disclose, reveal, discover.
re-viso, visi, visum, visēre, 3, v. a. [rē, "again;" viso, "to visit"], to visit again, revisit.
re-vōco, vocāvi, vocātum, vocāre, 1, v. a. [rē, "back;" vocō, "to call"], to call back, recall; to restore, renew, etc.
rex, rēgis, m. [for reg-s; fr. rē-go, "to rule"], a king.
rig-ēo, úi, no sup., cēre, 2, v. n.: to be stiff [akin to bie wrestling].
ri-ma, mae, f. [perhaps for rig-ma; fr. r(i)n)go, "to gape"]. Of a vessel: a stem, etc.
ripa, ae, f.: the bank of a river.
rōbūr, rōboris, n.: oak; strong.
rōg-ito, itāvi, itātum itāre, 1, v. a. freq. [rog-o, "to ask"], to ask frequently or repeatedly; to keep asking.
rōsē-us, ēs, ēum, adj. [ros-a, "a rose"], rosy.
rot-ct, ae, f.: a wheel [root ra or ar, "to drive;" cp. ratio, rota, rotundus].
rūdens, utis, m.: a rope, line, cord.
Plur.: the cordage or rigging of a vessel.
ruī-nia, inae, f. [ru-o, "to fall down"], a tumbling or falling down; a fall.
rū-o, i, tum, ēre, 3, v. n. and a. Neut.: to fall with violence; to rush, hasten, etc. Act.: to cast or throw up from the bottom.
rūp-es, is, f. [rumpo, "to break," through root rūp], a cliff, steep rock.
rus, rūris (in plur. only in nom. and acc.), n.: the country. Plur.: the fields.

S.
sācer-dō-s, tis, comm. gen. [for sacer-da(t)s; fr. sac(e)r-i, "sacred," see sacro; da, root of do, "to give"], a priest; a priestess.
sā-cro, āvi, ātum, āre, 1, v. a. [sācer, sacri, "sacred", to consecrate [root sae, "to fasten;" hence, "to bind" by a religious ceremony; op. sancire, sanctus: sanctus, sanctum].
sācālum, i [root sa, "to sow;" hence, a generation, age; or fr. sēco, to cut, as tempus, fr. tēnump, or karōs, fr. keiōw].
saepe, adv. [obsol. saep-is, "frequent;" frequently, often.
saepe-io, si, ptum, ēre, 3, a.: to surround.
saev-jo, li, itum, ēre, 4, v. n. [saeve-us, "fierce"], to be fierce; to rage.
saevus, a, um, adj.: fierce, savage; cruel. In a good sense: spirited, daring, bold, valiant.
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sūgitta, ae, f. [root sar, “sharp;” cp. saxum, secare], an arrow.

sāl, sālis, m. (rarely n.): the salt water, the sea, the briny ocean [akin to ālēs, āl-ōs].

sāltem, adv.: at least, at all events, anyhow.

sālūm, i, n.: the sea [Gr. ālēs].

sālū-s, ālis, f. [for sal-vās, fr. salvā-ō, “to be well or in good health”], safety, welfare, prosperity, deliverance.

sānc-tú-s, ta, tum, adj. [sanc-īo, “to render sacred,”] see sacer. Of persons: venerable, august.

sangu-is, īnis, m.: blood; family, stock, race.

sā-tor, tōris, m. [sēro, “to beget,”] through root sā, a father.

saxum, i, n. [for sag-sum: fr. sak, “sharp,”] see sagitta, a huge rough stone or fragment of rock.

scaena, ae, f. [Gr. σκηνή, “a tent;” root skēn-, “to cover;” see scutum], a stage; background.

scēlus, ēris, n.: a wicked deed; guilt, wickedness.

sceptrum, i, n.: a royal staff; a sceptre; kingdom, sovereignty, dominion, rule [σκῆπτρον, “a staff,”] as that on which one leans or supports one’s self.

scilicet, adverb: forsooth, you must know [scire, licet].

scindo, scīdi, scissum, scindēre, 3, v. a. With personal pron. in reflexive force: to divide, separate, part asunder [root sēn-, “to cleave;” cp. σχίζω; caedo, caelum (= caedulum, “a chisel”), caementum].

scintilla, ae, f.: a spark [akin to σκίνθη].

scīo, scīvi and scī, scītum, scire, 4, v. to know, perceive, have knowledge of. With inf.: to know how to do.

scōpulūs, i, m.: a projecting point of rock; a rock, cliff, crag [root spāk, “to see;” cp. σκέπτομαι, σκότος; specio, spectare].

scū-tum, ti, n.: a shield of oblong shape, covered with leather [root skū-, “to cover;” cp. σκήνη, σκύτος, κεφαλή; cutis, obscurus].

se, acc. and abl. of sui.

sēcēssus, sūs, m. [for seced-sus: fr. sēcēd-o, “to retire, withdraw”], a retreat, recess.

sē-clūdo, clūsī, clusum, clūdēre, 3, v. a, [sē, “apart;” clūdo (= cludo), “to shut”]. Of cares, etc.: to dismiss, exclude.

sēc-o, ū, tum, āre, 1, v. a.: to cut [root sak or ska, “to cut;” cp. kēteir, canalis].

sēcūlum, i, n.: see saeclum.


sē-cūr-us, a, um, adj. [se (= sine), “without;” cūr-ā, “care”], without care, unconcerned, regardless.

sēd, conj. [an abl. of se: by itself; sed], but, yet.

sēdēo, sódi, sessum, sōdre, 2, v. n.: to sit [akin to Gr. εομαι (= ἑομαι), Sans. root sād, “to sit”]

sēdēs, is, f. [sēd-ēo, “to sit”], a dwelling-place, abode.

sēdile, ilis, n. [id.], a seat, bench, etc.


sē-mi-ta, tae, f. [for se-met-a; fr. se, “aside;” me-o, “to go;”], a by-way; a path, footpath.

sem-per, adv.: ever, always, at all times [root saim, from pronominal sa, “together with;” cp. āma, ómos, ómōs; simul, semel, similis, singuli].

sēn-ātus, ātus, m. [senex, sēn-is, “old man”], the senate; i.e., the council or assembly of elders.


sentent-īa, ēae, f. [for sentent-ia; fr. sentiens, sentient-is, “thinking;”], a way of thinking; an opinion; purpose, will, resolve.

sentio, sensi, sensum, sentire, 4, v. a.: to perceive, observe; to become sensible or aware of.

sept-em, num. adj. indecl.: seven [sept-ē].


sequor, ūtus (or sēc-) sum, i, 3, v. dep.: to follow, follow after; to follow the example of, imitate; to follow in narration; to detail or narrate in succession; to follow in pursuit; to pursue [root sak, “to follow;” cp. ēmōai, ἔμητο, ὀπλον; secundus, socius].

sērēn-o, āvi, ātum, āre, 1, v. a. [seren-us, “clear” [root swar, “to
sēr-ilium, n. [prob. akin to sōl-um; see solum, a seat; a chair of state, throne, etc.]

sēlor, ātus sum, āri, 1, v. dep. : to comfort; solace; console.

sōl-um, i, n. [pr. b. fr. root sōl- = sed in sed-] “to sit,” the ground, soil.

sōlus, a, um, (gen. sōlius; dat. sōli), adj.: alone; the only one.


som-nus, ni, m.: sleep; a dream [akin to Gr. vē-ros; sopor, fr. root svap, “to sleep.”]

sōn-o, ti, lūrum, āre, 1, v. n. and a. Neut.: to sound, resound. Act.: to give forth the sound of anything [akin to root svan, “to sound.”]

sōnōr-us, a, um, adj. [sōn-o, “sound.”] resounding, loud, sounding, roaring.

sōp-iō, lvi or lītum, āre, 4, v. a.: to pull or (full to sleep; to cause to sleep [akin to root svap, “to sleep.”]

sōr-or, ēris, f.: a sister.

sor-s, tis, f.: a lot by which a thing is determined; lot, i.e., fate, destiny.


spēcūl-or, ātus sum, āri, 1, v. dep. [spēcūla, “a look-out place”], to look out for, observe, watch.

spēlunc-a, ae, f.: a cave, cavern (sērolīg-, sērolīg-oe).

spēreno, spěrī, spētum, spēnère, 3, v. a.: to despise, slight, contemn [root SPER or SPEX, akin to root spheres, “to destroy;” Or. σπαράσσω, “to tear, rend,” etc.]

spēr-o, āvi, ātum, āre, 1, v. a.: to hope for; to expect; to bear something in mind; to be assured of something.

spēs, spēl, f.: for sper-s; fr. spēr-o; the word, in some old writers, being found in the forms speres and speribus; hope, expectation.
spíro, ávii, átum, áre, 1, v. a.: to give forth, emit, exhale.

splend-ídas, ída, idum, adj. [splend-éo, "to shine or be bright"], brilliant, splendid, shining.

spōl-íum, li, n.: arms, armour, etc., stripped off a fallen foe; spoil, booty, plunder.

spónda, ae, f.: a couch, etc.

spú-ma, mac, f. [spú-o, "to spit"], foam, whether of the mouth or of the sea.

spúm-o, ávii, átum, áre, 1, v. n. [spú-m'a, "foam"], to foam.

stá-bílis, blíce, adj. [stí(a)-o, "to stand"], firm, enduring, etc.

stá-gnum, gni, n. [ld], a piece of standing water; a pool, pond, swamp, fen. Plur.: waters in general.

stātūn, stātūnum, stātūre, 3, v. a. [status, unconstr. gen. stāt-ūs, "a standing position"], to place put set; to build, erect.

sterno, strævi, stratum, sternēre, 3, v. a.: to spread, spread out; to bring to the ground, prostrate, overthrew [root sna; akin to Gr. στραφέων: stratus].

stip-o, ávii, átum, áre, 1, v. a.: to press together, compress; to surround, encompass; to accompany, attend upon.

stirps, is, f. (rarely m.), a stem, stock, race, lineage.

sto, stēti, stātum, stāre, 1, v. n.: to stand. Of care, for a person: to stand in, be centered in; to stand firm, remain standing [akin to Gr. στα武警, -τείνω].

strā-tum, ti, n. [sterno, "to spread"], hence, "to cover". Of roads, etc.; the pavement.—strata viarum (the pavements of the ways, i.e.), the paved ways or roads.

strēp-itus, ĭtus, m. [stēp-o, "to make a noise"], a noise, din.

strid-éo, i, no sup., ēre, 3, v. n.; also strid-ēo, i, no sup., ēre, 3, v. n. Of a hinge: to creak. Of a storm: to whistle, howl, roar. Of the wings of birds: to whirr, rustle.

stridor, ēris, m. [stridéo, "to make a harsh or grating sound"]. Of the cording of a ship: a cracking.

stringo, strinxii, strictum, stringère, 3, v. a.: to cut down, lop off, in order to make.

strú-o, xi, ctum, ēre, 3, v. a.: to heap or pile up; to set in order, arrange [akin to Gr. στραφέων; see sterno].

stūd-íum, ii, n. [stūd-éo, "to busy one's self," etc.], eagerness, eager pursuit.

stúp-éo, ūi, no sup., ēre, 2, v. n.: to be struck aghast; to be amazed or astounded [akin either to Gr. στώρω, "to beat"; root Tup, "to hurt"—or to root stōmb, "to stupefy"].

suádéo, suási, suásum, suádere, 2, v. a.: to advise, recommend, etc. [akin to root svad, "to please"].

sùb, prep. gov. acc. and abl.: under, beneath. Of time: at the approach of, towards; v. 662 [akin to Gr. ὑπό].

sub-duo, duxi, ductum, dúcre, 3, v. a. [sūb, "from below:" duco, "to draw"]. Of the vessels of the ancients: to draw or haul up on land.

sūb ēo, ivi or ii, ētum, ēre, v. n. and a. [sūb; ēo, "to go"]. Neut.: [sūb, "towards"], to proceed, approach. Act.: [sub, "under"], to enter a place.

sub-ígio, ēgi, actum, igitëre, 3, v. a. [for sub ěgo; fr. sūb, "under;" ěgo, "to put in motion"], to subdue, vanquish.

sūbit-ō, adv. [sūbit-us, "sudden"], suddenly, on a sudden.

sublimis, e, adj.: high, on high, aloft.

sub-mergo, mersi, mersum, mergère, 3, v. a. [sūb, "beneath;" mergo, "to plunge"], to plunge another beneath something; to sink or overset.

sub-necto, no perf., nexitum, nectère, 3, v. a. [sūb, "beneath;" necto, "to bind or tie"], to bind, tie, or fasten beneath or below.

subnixus, a, um, p. perf. of absol. verb. subnitor [fr. sūb, "beneath;" nitor, "to lean upon"]. With abl.: supported by, reclining or resting on.

sub-rídéo, rīsi, no sup., rīdere, 2, v. a. [sūb, denoting "diminution;" rīdeo, "to laugh"], to laugh somewhat, or a little; to smile.

subvolvo, volvi, volútum, volvère, 3, v. a. [sūb, "without force;" volvo, "to roll"], to roll, roll along.

suc-cedo, cessi, cessum, cédère, 3, v. n. [for sub-cēdo; fr. sub cēdo, "to go"; sūb, "below"]. With dat.: to go below or under. [sūb, "towards or up to"]. With dat.: to go towards or up to; to approach, draw near to.

suc-cingo, cīnxi, cinctum, cincère, 3, v. a. [for sub cīngo; fr. sūb, "upwards, up;" cīngo, "to gird"]. Pass.: to be girded or girt.

suc-curro, curri, cursum,currere, 3, v. n. [for sub-curro; fr. sūb, "towards or
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up to:” curro, “to run”), to aid, assist, succour.

supfundo, fūdi, fāsum, fondūre, 3, v. a. [for sub-fundo; fr. sub, “beneath”; fundū, “to pour upon”], to overspread, suffuse.
sūi (dat. sibi; acc. and abl. se, or re-duplicated se), pron. pers. sing. and plur.: of himself, herself, itself, or themselves.
sulcus, i, m.: a furrow [Gr. ὀκῶς].

sum, fūi, esse, v. n.: to be. With dat.: to belong to one [root as, “to be;” in perf. tenses and in fut. part. akin to root bīo, “to be”].
sūper, adv. and prep. Adv.: in addition, moreover. Prep., with acc. or abl.—With acc.: (a) over, (b) upon, on the top of, (c) beyond. With abl.: respecting, concerning, about [akin to ὑπὲρ].
sūper-biā, iae, f. [superb-us, “proud”], pride, high-mindedness.
sūper-bus, ha, bum, adj. [sūper, “above”], proud, haughty, arrogant; splendid, gorgeous, superb.
sūper-eminēō, no perf. nor supr., ēminēre, 2, v. a. [sūper, “above”; ēminē, “to project”], to rise above or higher than something; to over-top, stand higher than.
sūper-o, āvi, ātum, āre, v. a. and n. [sūper, “over”]. Acc.: to pass over, cross; to overcome, overpower, destroy. Neut.: to have the upper hand; to be overpowering.
sūper-sum, fūi, esse, v. n. [sūper, “over and above”; sum, “to be”], to remain, survive.
sūper-us, a, um, adj. [sūper, “above”], that is above, on high. As subst.: sūpēri, ērum (ūm, v. 4), m. plur.: the gods above, the celestial deities. Sup.: sūmmus, a, um: highest, loftiest; the highest or loftiest part of that denoted by the subst. to which it is in attribution; the top of; supreme; mightiest; most important; main, principal. Comp.: sūper-fer; also another sup.: sūpremnns.
supplex, iōs, comm. gen. [supplex, “suppliant”], a suppliant or supplicant.
suppli-ter, adv. [supplex, suppli-is, “suppliant”] (after the manner of the supplex; hence), suppliantsly, as a supple- ment of, or as suppliants: humbly, submissively.
sūra, ne, f.: the calf of the leg.
sur-go, rexi, rectum, gēre, 3, v. n. contr. fr. sur-rēgo, for sub-rēgo; fr. sub,

“upwards, up,” rēgo, “to lead straight or direct”), to rise arise, etc.
sus, sūls, comm. gen.: a hog [Gr. ὁ ἄγαγ], “a hog”.
suspendo, pendēi, pendium, pendēre, 3, v. a. [for sub pendēo; fr. suba (= sub), “beneath”; pendo, “to hang”), to hang up, to suspend.
su-spīcio, spexi, spectum, spicere; fr. subsa (= sub), “from beneath”; spicio, “to behold”), to look up to or at.
su-spiro, spirāvi, spirātum, spirāre, 1, v. n. [for sub-spiro; fr. subsa (= sub), “from below”; spiro, “to breathe”), to draw a deep breath; to heave a sigh; to sigh.
suūm, gen. plur. of sus.
sū-us, a, um, pron. poss. [sū-i], belonging to himself, his own.
syrīs, is, f.: a sand-bank in the sea.

T.

tāb-ēo, no perf. nor sup., ēre, 2, v. n.: to pine or waste away [perhaps akin to τίχ-ω, Doric τάχω].
tāb-ūla, ālae, f.: a board, plank, [prob. akin to τάυ, root of ταύ-ντι, “to cut,” and so, “the cut thing”].
tāc-itus, īta, tumult, adj. [tac-ēo, “to be silent”], silent, still, etc.
tālis, le, adj.: of such a kind, such. As subst.: tālia, īnum, n. plur.: such things, such words [prob. akin to demonstr. pron. root to, “this,” and Gr. article τοῖς].
tam, adv. [prob. akin to tālis]. With adj.: so, so very.
tāmen, adv. [prob. a lengthened form of tam], for all that, notwithstanding; tan-dem, adv. [for tendem; tam, “so;” with demonstrative suffix dem], of length, finally; pray now; I, etc., pray thee.
tā(n)g-ō, tāpri, tautum, tangēre, 3, v. a.: to touch. Of the feelings: to move, excite, affect [root ταγ, akin to θγ-ναω].
tant-um, adv. [tant-us, “so much”), so much, so greatly.
tant-us, a, um, adj.: so much; so great or large in size; so great or important.
tar-d-us, da, dum, adj. [prob. for trah-dus; fr. trāh-o], slow, tardy.
taur-inus, lus, min, adj. [taurus, "a bull"], of or belonging to a bull; a bull's; bull.

taur-us, i, m.: a bull [Gr. ταῦτος; akin to Anglo Saxon "steer"; Eng. "steer"].

tec-tum, ti, n. [for tec-tum; fr. τέκ: the roof of a building; a house, dwelling, building.

teg-men, mlnis, n. [τέγω, "to cover"].

Of animals : a skin, hide.

tellus, ursis, t.: a land, country.

telum, i, n.: a weapon, whether for hurling or for close combat [usually referred to Gr. τήλε, "far off," but rather for tend-lum, fr. tend-o, in force of "to launch or hurl a weapon;" and so, "the thing launched or hurled"].

tempo, tempes-tis, no sup., temncre, 3, v. a.: to despise, scorn, make light of, contempt [akin to Gr. τἐμπω, "to cut;" and so, "to cut, or cut off"].

tempōr-o, āvī, ātum, āre, 1, v. a. [prob. for tempōr-ō; fr. tempus, tempōris, in etymological meaning of "a section, portion"], to rule, regulate, govern, restrain; etc.

tempes-tas, tātis, f. [for temper-tas; fr. tempus, old gen. tempā-īs, as proved by existing adverbial abl. tempēri].

Of weather: in a bad sense—storm, tempest.

tem-plum, pli, n.: a temple, as a place dedicated to some deity [akin to Gr. τέμενος, "of a temple," hence, buildings or lands allotted for religious purposes.

tem-pus, pōris, n. [akin to templum], a portion of time; a time, season; time in general.

tendo, tētendi, tensum or tentum, tendère, 3, v. a. and n. Act.: to stretch out or forth; to extend; to turn, bend, or direct one's steps, course, etc. With objective clause: to stride, endeavour, use exertion or effort that something be done. Neut.: to bend one's way or course; stride, endeavour [akin to τενω, root of τεῖνω].

tén-ēo, úi, tum, ēre, 2, v. a. [akin to ten-do], to hold, keep, have; to hold or keep possession of; to reach, gain, or arrive at a place; to hold fast; to hold back, detain. With iter, etc.: to hold on one's course, bend one's way, proceed.

ten-to, távi, tātum, tāre, 1, v. a. intens. [tēn-ēo], to try, attempt, essay, endeavour.

tentōr-ium, li, n. [tendo, "to stretch out;" through obsol. tentor, tentor-īs, "a stretcher-out" of something], a tent.

tēnus, prep. (put after its case), gov. abl.: as far as, up to.

ter, num. adv. [tres, tri-um (with e inserted), "three"; tres, three.

ter-gum, i, tergus, ēris, n.: the back. For a tergo, see ab.: the skin or hide of an animal.

tergus, ēris: see tergum.

termīn-o, āvī, ātum, āre, 1, v. a. [termin-us, "a bound, or boundary"], to limit, circumscribe, bound.

ter-ni, na, n., num. distrib. adj. plur. [tres, tri-um (with e inserted), "three"]. For tres: three.

ter-ra, ra, t.: the earth, as such; the earth, soil, around; a land or country. Ori- is terrarum, or simply terrae (the circle of lands; the lands; i.e.), the earth, the world, the globe [prob. akin to Gr. τέρας, "to be or become dry," root trish (tarsii), "to thirst"].

terr-ēo, ūi, itum, ēre, 2, v. a.: to frighten, terrify [akin to root [tras, "to tremble," and in causative force, "to cause to tremble"].

ter-tius, tia tium, adj. [tres, tri-um (with e inserted), "three"], third.

tes-tūdo, ādis, f. [test-ā, "a shell," of animals], an arch, vault, in buildings.

théātrum, i, n.: a theatre [θέατρον, "that which serves for seeing or beholding sights.

thesaurus, i, m.: a treasure [θησαυρός].

thymum, i, m.: thyme [θῦμος].

tim-ēo, úi, no sup., ēre, 2, v. a. to fear, dread, be afraid of.

tim-or, āris, m. [tim-ēo, "to fear"], fear, dread, terror.

tinguō, tinxī, tinctum, tinguēre, 3, v. a. With personal pron. in reflexive force: to plunge one's self [τείγω].

tōg-ātus, āta, ātum, adj. [tōg-ā, "a toga," the outer garment worn by Roman citizens in time of peace, provided with or wearing a toga; toga-wearing—gens, togata, the toga-wearing nation, i.e., the Roman people.

tolō, sustīli, sublātum, tollēre, 3, v. a.: to lift up, raise, uplift [root rot, akin to root rot, "to lift;" Gr. ταλαόω, "to bear"].

tondēo, tōtendi, tonsum tondère, 2, v. a.: to shear, clip.

torqu-ēo, torsī, torsum and tortum, torquēre, 2, v. a.: to whirl around; to fling with force or violence; to hurl [akin to Gr. τερπ-ω, "to turn"].
torrēo, torrēi, tostum, torrēre, 2, v. a.: to burn. Of corn, etc.: to roast, parch.

tōrus, i, m.: a couch [=s]tor-us; see sternum; hence, “the covered thing.”

tōt, num. adj. indecl.: so many.

tōt-īdem, num. adj. indecl. [tot, “so many”], just as many, or as many.

tōt-īes, num. adv. [id.], so many, so often.

trāb-s, is, f.: a beam [akin to τράπιον].

trābo, traxi, tractum, trāhēre, 3, v. a.: to draw away, or alone; to drag or pull along gently; to draw forth.


trans-ō, ivi or ili, ātum, ēre, v. a. irreg. [trans, “beyond” or eo, “to go”]. Of time: to pass by, elapse.


trans-fīgo, fīxi, fīxum, fīgēre, 3, v. a. [trans, “through” or figo, “to fix by piercing, pierce”], to pierce through.

trē-mo, mūi, no sup., mēre, 3, v. n.: to tremble quiver, etc. [akin to Gr. τρέπω].

trēs, trīa, num. adj. plur.: three [Gr. τρεῖα].

tridēns, nīs, masc. [tridens, “having three teeth or tines”], a three-tined spear, a trident.

tri-gintā, num. adj. plur. indecl. [tres, tri-a, “three”], “three,” gutta = κόπτα = “ten” (“three tens;” i.e.), thirty.

trīōn-ēs-um, m: the main [see note, va. 744].

tris-tis, te, adj.: sad, sorrowful. Comp.: trist-or; sup. trist-issimus [prob. akin to root trās, “to tremble;” and literally, “trembling”].

tū, tōi (plur. vos, vestrum or vestri), pron. pers.: thou, you [sv, Doric form, τū].

tū-čor, itus sum, črī, 2, v. dep.: to look, behold; to protect, defend.

tum adv.: at that time; then. In a series: then, in the next place [prob. akin to a demonstr. root to; Gr. τό].

tūm-idus, īdā, idum, adj. [tūm-čo, “to swell”], swelling, swollen.

tū(n)do, tātādi, tunsum, tundēre, 3, v. a.: to strike, beat, smile [akin to root tūn, “to strike.”]

turba, ae, f.: a crowd, multitude, throng [Gr. τύρβη].

turbo, adj., a., v.: to stir, agitate, confound; to throw into disorder or confusion.

turbo, mis, m. [turb-o, “to move violently”], a whirlwind, hurricane.

tūs, ris, n.: incense, frankincense [θυ-εις, θυ-ερ, “to sacrifice”].

tu-tus, ta, tum (gen. totius; dat. toti), adj.: hence, the whole or entire; the whole of [akin to root tūn, in meaning of “to increase.”]

überr, čris, n. (”a teat, etc.; hence), fertility, fruitfulness, richness [akin to Gr. εὐβαπ; cf. Eng. “udder”].

ū-bi, adv. [akin to qu-i]. Of time: when; as soon as. Of place: where.

ūbī-que, adv. [ūbi, no. 2; que, indef. suilix], wherever it may be; anywhere; everywhere.

ul-ius, la, lum (gen. ullius; dat. ulli), adj. [for un-ius; fr. ūn-us, “one”], any; non ullus, not any, none, no. As subst., m.: any man, anyone.

umbra, ae, f.: shade, shadow; the shade, spirit, or ghost of a departed person.

umect-o, āre, āti, ātum, 1, v. n.; to moisten, wet, bedew [connected with, sudor, sudus, etc.]

umēr-us, i, m. [akin to ēmos, “a shoulder”], the shoulder.

un-ū, adv. [adverbial abl. of ūn-us, “one”], at one and the same time, together.

unc-us, a, um, adj. [unc-us, “a hook”], hooked, bent, curved.

unda, ae, i.: water [akin to root ūnd, “to wet or moisten”].

unde, rel. adv. [for cu-nde; fr. quī, “who, which”]. Of persons or things: from whom or which; whence.
VOCABULARY.

ūn-us, a. um (gen. generally ūnus; but at v. 41 ūnusii, dat. ūni), adj.: one at v. 229 with gen. of "thing distributed". As subst., m.: one man, one person, one; alone, single, by one's self, or itself, apart from others [akin to εἷς, ἕν].

urbs, is. f. [prob. urb-o, "to mark out with a plough"], a city, a walled town.

urguēo, ursi, no sup., urguère, 2, v. a.: to drive, force, push, impel.

ūro, ussi, usum, ūrere, 3, v. a.: to call, fret, chafe, vex.

u-s-quam, adv. [akin to qui, with (s) inserted, and suffix quam, anywhere.

ūt, ētē, adv. and conj. Adv.: when; how; as: as soon as. Conj.: that; in order that.

ūtē-nam, adv.: oh! that; would that; I wish that.

ūtor, ēsus sum, ētī, 3, v. dep. With abl.: to use, make use of, employ. Of words: to address, etc.

V.

vāco, āvi, ētum, ēre, 1, v. n. impers. with clause as subject vacat.: there is time, leisure, to do, etc.

vād-um, i, n. [vādo, "to go"], a shallow, shoal.

vālādus, ida, ēdum, ēre, adj. [vālē, "to be strong"], strong, powerful, mighty.

vallis, is. f.: a valley.

vānus, a, um, adj. [for vacerns; cp. vaco], vain, idle. As subst.: vāna. ōrum, n. plur.: idle or frivolous things. Of persons: false, deceptive.

vārius, ja, ium, adj.: various, manifold. Of conversation: varied, varying, of different kinds [akin to βαριός).

vast-o, āvi, ētum, ēre, 1, v. a. [vast-us, "waste"], to lay waste, devastate, village.

vastus, a, um, adj. ("empty, waste," tc.; hence), vast, huge, immense.

vē, enclitic conj.: or, leaving the choice free between two or more persons or things.

vēho, vexi, vectum, vēchēre, 3, v. a.: to carry, convey. Pass.: to sail in a vessel [root VAH, "to carry"].

vel, conj. [akin to vēl-o ("wish or choose;" hence), or if you will; or:—vel... vel, either... or.

vēllum, minis, n (vela-o, "to cover") ("that which covers;" hence), a garment, dress, clothing, etc.

vēlī, pres. subj. of volo.

vēl-i-vōl-us, a, um, adj. (vēlum, "a sail"); (i) connecting vowel; vōl-o, "to fly"], sail-flying; wainged with sails; an epithet of both ships and the sea.

vēl-um, li, n. [prob. vēlhum; fr. vēh-o, "to carry"]. Of ships: a sail. Of tents: canvas, covering, etc.

vēl-ūt, (-ūti), adv. [vēl, "even; ut, "as"]; even as, just as, like as.

vēlūtī; see velut.

vēnātrix, trīcis, f. [ven-(a)-or, "to hunt"], a huntress.

ven-do, dīdi, dītum, dēre, 3, v. a. [vēn-um, "sale;" do, "to place"], to sell, vend.

vēmē-num, i, n. [for vē-nec-num; fr. ve, intensive particle; nēc-o, "to kill"], charm, seductive power.

vēn-ia, lac. l.: favour, indulgence, kindness [akin to root van, "to love"].

vēnīo, vēni, ventum, vēntre, 4, v. n.: to come; at v. 22, with dat., denoting purpose of intention; cf. [Oscan and Umbrian root EEN]; akin to Gr. βαίνω; root GA, "to go, to come").

vent-us, i, m.: the wind. Plur.: the winds [akin to Sans. root va, "to blow," through part. pres. vant].

verbūm, i, n. word (pēw, pēma).

vērēor, ēri, ētus sum, v. dep.: fear [pēw, "to see," cp. Eng. word, wary].

verro, ēre, i, sum, v. a.: sweep.

verso, ēre, āvi, ētum, v. a.: turn over, resolve [vero].

vertex [see vortex].

vertō, ēre, i, sum, v. a.: turn, overturn.

vērū, ēs, n.: spit.

vērūs, a, um, adj.: true, real.

vescor, i, v. dep.: feed upon [a digammatized form of escor; rt. xo, "to cat;" cp. esca, edo, ēdo].

vesper-, ēris, m.: the evening star [rt. vas, "to dwell;" hence, "the dwelling place of the sun"].

vester, tra, trum, adj.: your.

vestis, is. fem.: a garment, dress [rt. vas, "to clothe," cp. ēvnom (Ἀκτίνα)].

vētō, ēre, ū, ētum, v. a.: forbid.
vīo, ae, fem.: a way, road [fār vēcha-
fr. vēho, “to carry”].

victor, ēris, m.: a conqueror [vinco, I conquer].
victus, īs, m.: food [see vivō].
vidēo, ēre, vīdī, vīsum, v. a.: to see
[ēsō: Eng. seem].
vētus, ēris, adj.: ancient, old [Gr.
ĕros, “a year”].
vir, viri, m.: man [rt. ova, “to swell,
or grow”; cp. vīro, virgo].
vis, veni, vi, f. [see vir] force, might.
viginti, cont.: twenty.
villus, i, m.: tuft of hair; nap of
cloth.
vincio, ēre, vinci, vinctum, v. a.: to
bind [rt. vi, “to bind”; cp. vieo, vītis,
Eng. withe, willow].
vinculum, i, n.: a bond [see vincio].
vini, īs, m.: wine [Fōvos].
virgo, -inis, f.: maiden, virgin [see
vir].
virtus, ētis, f.: valour, virtue.
vītālis, e, adj.: of life (=vi-vālis; vīo,
“to live”).
vivo, ēre, xi, tum.: to live [rt. viv, “to
live”; cp. βίος, βίον].
vīvus, a, um, adj.: living, un-
wrought [see vivō].
vix, adv.: scarcely.
vōc-o, āvi, ātum, āre, 1, v. a. and n.:
to call; to call by name.
volnus; see vulnus.
volgus; see vulgus.
vōlo, āvi, ātum, āre, 1, v. n.: to fly.
Of things: to fly, i.e., to pass swiftly or
rapidly.
vōlo, vōlūi, velle, v. irreg.: to be
willing [akin to Gr. βολ, root of βόλομαι
(=βολ(ι)ομαι), “to wish”].
vōlt-us, īs, m. [volo, “to wish, as
expressive of emotions or desires”], the
face.
volū-ācer, ācris, ācre, adj. [vōl-o, “to
fly”], swift, rapid.
vōlū-to, tāvi, tātum, tāre, 1, v. a.
intens. [for volv-to; fr. volv-o, “to roll”].
Of the voice: to cause to roll, roll along,
spread. Mentally: to turn over in the
mind; to revolve, ponder, etc.
vōlvo, volvi, vōltūm, volvēre, 3, v. a.
and n. Act.: to roll, roll along. Of
misfortunes: to undergo, be involved in,
etc.; to unfold, reveal. Mentally: to
revolve, ponder, consider, weigh, etc.
Neut.—Of time: to roll onward or along,
to revolve. Of the Fates: to roll along
[akin to Fēlax, “to roll”].
vōr-o, āvi, ātum, āre, 1, v. a.: to
devour, swallow up, etc. [akin to Gr.
βόρ-α, “food;” βιβρ-ῶσκω, “to eat;”
Sans. root āri, “to devour”].
vol-t-ex, levīs, m. [for vert-ex; fr.
vert-o, “to turn” (“the turning thing”
hence), a whirlpool, eddy, etc.
vō-tum, ti, n. [for vov-tum; fr. vō-
ce, “to vow”], a vow.
vōx, vocēs, f. [for voc-s; fr. voc-o, “to
call”], the voice; a sound, a word.

vulg-o, āvi, ātum, āre, 1, v. a. [vulg-us,
“the common people”], to spread abroad,
makes widely or generally known.

vulgus, i, m. and n.: the common
people; the multitude, populace. Of
animals: the throng, crowd, mass, etc.
[sometimes referred to Gr. χόλος, Αριλο
χόλος, Cretan πόλεμος; cf. Ger. volk;
Eng. folk].
vuln-us, ēris, n.: a wound.
Notic on negel

Of them within the temple and winter in the temple. Indeed don't spend one of us there. She did she was dyeing great and blu among the people and character long and rice and one more after them in

E was having been

In button and made and love him to me and was a man. I was yearly and my friend had a mind and the friend went and was on. The short time comes more with my one day and they long a back and
You may know I write you now can call at my house on the day I intend in the way I wrote
Mirus - wonderful barus velored
Dsa
Dups leader
Miro 9 Sparkle
Aolus, God of wind
Charles D.
Nehs - I will
ves - mighty
salvo - safely
Pelo I seeks to wind
17 felt long. Star
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