VERGIL. (Raphael.)

Wielder of the stateliest measure ever moulded by the lips of man. Tennyson.
SIX BOOKS
OF THE
AENEID OF VERGI

Art thou that Vergil then, the mighty spring
Who form'st of language that majestic stream?
O light and glory of the race who sing!
Let it avail me that with love extreme
And zeal unwearied, I have searched thy book:
Thou my choice author art and master, thou.

DANTE, Inferno, I., 79–85.

BY
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CP. 1872.
THE object of a text-book on Vergil should be twofold: to present the facts in the Latinity of the author in as suggestive and accessible a form as possible; and to afford stimulus and material for the study of the poet from a literary point of view. For, on the one hand, the average student of Vergil is still in the formative period of his Latin study, and must devote himself to the most careful grammatical work; while, on the other hand, he is sufficiently advanced to appreciate the beauty of the thoughts and style of such a poet as Vergil, whose every page furnishes ample material for literary study.

The present edition of Vergil is designed to meet this twofold object. In the General Introduction there is a series of studies that develop all the important principles of Syntax which are met with in the first six books of the Aeneid. The Introduction also includes a new presentation of the Vergilian verse and principles of quantity. The plan of the studies is inductive throughout, following, as closely as possible, the plan of the earlier books of this series. Although references to the best Grammars of the day are given in the Inductive Studies for purposes of verification, the chief grammatical study on the text is conducted by means of references to these studies themselves. This plan gives the student his grammar, notes, and lexicon, all in one volume.
Material for the literary study of Vergil is supplied by the following special features:—

1. A bibliography. This does not claim to be a life of Vergil, but aims, by presenting the salient facts, to lead the student to further investigation by means of the numerous references to different writers which are supplied him.

2. A list of topics for investigation. It is suggested that, at the beginning of the course, each member of the class be assigned one of these topics, upon which; as the reading advances, to collect material to be presented in the form of an essay at the end of the course.

3. An account of the Royal House of Troy. This account, as presented in the second study, with a complete genealogical table so far as Vergil’s mention is concerned, will be found helpful to the student.

4. Rhetorical Studies. All figures of speech which are used in the first six books of the Aeneid (with the exception of concealed metaphors) are presented in the twelfth study, and will be of assistance in the rhetorical study of Vergil.

5. Notes. The most important help to the literary study of Vergil will be found in the first set of notes beneath the text on each page. These notes may be classified as follows:

   (a) Notes of explanation, intended to present such facts as may enable the reader to obtain a complete understanding of all mythological, archaeological, and historical references in the text.

   (b) Notes for the study of especial themes as developed by Vergil himself, by means of cross-references to different parts of the text, to which are often added references to other writers. Examples of these groupings are the studies of the consecrations of arms (I. 248), the effect of climate upon
character (I. 568), the comparative size of men and gods (II. 773), the relation of guest-friendship (III. 15), etc.

(c) Notes for the interpretation of difficult passages; this is effected, not by translating the text, but by throwing sufficient light upon the passage to make its meaning clear.

(d) Notes giving copious quotations from Greek, Latin, Italian, and English authors who have any intimate relation to Vergil's *Aeneid*, either as being the model for his own imitation (as notably Homer, Ennius, Lucretius, Catullus, and others); or as obtaining from Vergil models for direct and wholesale imitation (as Ariosto, Tasso, and Spenser, and to a less extent, Milton and Falconer); from some, of whom he was the confessed source of inspiration (as Dante and Dryden); and from others who have more or less unconsciously imitated him in more minute details of thought or expression. These quotations, covering a wide range of literature, are given in full in connection with the Vergilian passage to which they are in any way related. A careful study of these cannot fail to give the student not only a more thorough understanding and appreciation of Vergil's text, but also an introduction to much that is best in the world's classical literature. In these quotations, translations of all foreign languages except Latin have been employed, and the references by book and line are to these translations. The translators of the more frequently quoted authors are Bryant (Homer), Longfellow (Dante), Rose (Ariosto), and Wiffen (Tasso).

The text has been made up by a careful comparison of the editions of Conington and other commentators; much reliance has also been placed upon Brambach's decisions as to the best spelling of Latin words.
A carefully constructed map presents all the places mentioned by Vergil, and shows by a clearly defined line the course of Aeneas from Troy to his final landing in Italy.

An entirely new feature in school text-books is furnished by the twelve full-page illustrations, reproduced from carefully selected photographs of famous paintings and statues. It is hoped that this feature will add much to the artistic and aesthetic value of the book, serving both to illustrate the text and to rest and relieve the mind. These illustrations are supplemented by numerous woodcuts gathered from various sources.

Especial pains has been expended upon the Vocabulary, in order that it might be the most efficient tool possible in the translation of Vergil. It contains in most cases the first meaning of the words, whether so used in Vergil or not, and all shades of meaning found in the six books of the Aeneid, together with a reference to the place in the text where each such use first occurs. The Vocabulary thus becomes a partial concordance, which will be of value in finding many desired passages. Following the Vocabulary is a list of all words which occur ten times or more in these books of the Aeneid.

Thanks are due to Prof. Charles Chandler, of the University of Chicago, for his critical reading of the work in MS., and for his many valuable suggestions; also to Prof. F. F. Abbott, of the University of Chicago, and to Dr. Herbert C. Tolman, of the University of Wisconsin, for valuable assistance in the work of proof-reading.


Frank J. Miller.
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GENERAL INTRODUCTION.

BIBLIOGRAPHY OF VERGIL.

It is not the object of the present work to give a complete life of Vergil, but rather to present the material in outline in such form that the student may most easily obtain for himself the facts in the poet's life and the opinions of other writers. It is thus intended to encourage the student to read widely in the literature which clusters around the works of Vergil,—a literature so extensive that, as Burmann has said, a volume would be required merely to name all the books that have been written. Perhaps no author will better repay a wide study of this nature than Vergil; and no school should be without its well-selected Vergilian library. The following is an alphabetical list of the books mentioned in this Bibliography, the more important of which are printed in black-faced type.¹

ADISON: Tattler, Guardian, Spectator.
BOISSIER: La Religion Romaine.
CONINGTON: Works of Virgil (Commentary).
— Works of Virgil (Translation).
Cruttwell: History of Roman Literature.
New York: Charles Scribner's Sons.
DANTE: Divina Comedia.
DAVIS: Carthage and her Remains.
FLECBEISEN: Jahrbücher.
FRIEZE: Vergil.
GOSKRAU: Æneid.
LORD: The Old Roman World.
MONTAIGNE: Essays.
MYERS: in Fortnightly Review.
Nettleship: Classical Writers — Vergil.


PAGRAVE: in Macmillan's Magazine.

Shairp: The Poetic Interpretation of Nature.


¹ These twelve volumes cost at publishers' list prices about $28.00. Teachers and school libraries can procure them at varying discounts from these rates.
GENERAL INTRODUCTION.

THE AUGUSTAN AGE—GENERAL CHARACTERISTICS.

The Augustan Age in Latin literature may be considered as falling between the dates 44 B.C. and 17 A.D., i.e., from the death of Julius Caesar to the death of Ovid and Livy. Its poets whose writings have come down to us were Vergil, Horace, Tibullus, Propertius, and Ovid. The Age was peculiarly favorable to literary activity, due largely to the following causes: (1) The formative period in letters had been passed during the time of the Republic; and the poets of the Augustan Age inherited the results of the pioneer labors of Ennius, Lucilius, Lucretius, and others; so that it remained for the later writers only to polish and perfect. (2) It was an age of peace, under the quiet influences of which literature finds its highest development possible. (3) Joined to this was the peculiar fostering care exercised toward men of letters by the emperor himself and the leading statesmen. (4) It was preëminently the age of the power and glory of Rome, which formed the theme and inspiration of much of the best poetry of this period. (5) With increase of power and wealth, the external appearance of Rome and the cities throughout Italy became increasingly beautiful, and by this beauty the imagination of the poet would be fired. (6) The influx of Greek art and letters, which had begun in the previous period, had continued in this, contributing more and more of its softness and grace to the Roman strength. For the further development of this theme see the following works:

SELLAR: Roman Poets of the Augustan Age, 1–57.
CONINGTON: Works of Virgil, I. xxii.

NETTLESHIP: Vergil, 14–19.
—— Essay on the Poetry of Vergil in Connection with his Life and Times.

VERGIL THE MAN—HIS LIFE.

1. Original Sources.

The original sources for the facts in the life of Vergil are: (1) His own works. Unlike Horace, Vergil is almost completely hidden in his works so far as any statement about himself is concerned; but his character and spirit are constantly revealed in the tone of his works. (2) Casual references by writers of his own and later times. For a few of these references see below Testimonia de Vergilio, p. 7. (3) Ancient Lives of Vergil. These are three in number, prefixed respectively to the commentaries of Valerius Probus, a grammarian of the first century of our era, Aelius Donatus, of the fourth century, and Servius also of the fourth century. There is strong probability that these are all based upon a life by Suetonius, which has not come down to us.

NETTLESHIP: Ancient Lives of Vergil.
CONINGTON: Works of Virgil, I. xvii.

SELLAR: Roman Poets of the Augustan Age, 93–99.
2. His Name—Its Spelling and Origin.

The following article by Professor Frieze presents the arguments in favor of the spelling of the poet’s name as adopted in this book.

"The monks of the cloisters who devoted themselves to the copying of classical manuscripts, and were, so to speak, the editors and publishers of the mediæval period, took a fancy to change the name of Vergilius into Virgilius. They thought there was little difference between e and i in sound, and that their new spelling of the poet’s name was more in keeping with some of their notions about its origin and significance. He had been called ‘Parthenius,’ they said, the virgin-like; he had sung in his fourth Eclogue of the Divine Son of the Virgin Mary; moreover, the Messiah prophesied in this poem was the virga, or branch of Jesse and David; and he was also the poet-magician of the golden branch, the aurea virga of the sixth book of the Aeneid. Hence he was undoubtedly Virgilius.

"As to the fact that the poet called himself Vergilius, scholars are now universally agreed. It is the form found in all the earliest manuscripts and inscriptions, while Greek writers uniformly represented the name by the corresponding form Ὀὐργιλίος or Ὑργιλίος. In Mommsen’s 'Inscriptions' it is everywhere Vergilius. The most notable of these inscriptions is that of the 'baker’s tomb,' a monument pertaining to the age of the poet himself. On this appears the name of the baker in the genitive form, Vergilius Euryssacias.

"As to the manuscripts, both of Vergil and of other Latin authors in which his name occurs, none earlier than the ninth century change the e to i; while many of that century, and even some of the tenth, retain the correct form; but about the end of the tenth century the latter seems to have entirely yielded its place.

"Nearly half a century ago German philologists began once more to write the name in its proper form. The earliest examples I have found are in Fickert’s Pliny, 1842, and Obbians’ Prudentius, 1845. The German philological magazines soon adopted both Vergilius and Vergil; Vergilian editors ventured to use the correct form, and the example was followed by the editors of Latin classics generally.

"In England and America the corrected Latin form is used by all the best authorities, such as the Latin Grammars of Roby, Harkness, Allen and Greenough, and Gildersleeve, the Harpers’ Latin Dictionary, the Conington edition of Vergil, by far the foremost English edition of the present century, and by the American Journal of Philology. Many, indeed, still adhere to the English form of Virgil, while admitting the proper spelling in Latin. But, of course, the incongruity of Vergilius and Virgil cannot long be tolerated; and the latter, as in Germany, must speedily follow its cognate of the Dark Ages."

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**References:**

Sellar: Roman Poets of the Augustan Age, 99.
Gossrau: Æneid.

---

Frieze. Virgil, Preface.
Fleckeisen Jahrbücher, 97, 294–296.
Conington: Works of Virgil, I. xviii.
3. His Parentage and Education.

Publius Vergilius Maro was born October 15, B.C. 70 at the village of Andes in the neighborhood of Mantua. His father was of humble origin, being said by some accounts to have been a potter by trade, by others a hired servant of a certain Magius, a courier, whose daughter he afterwards married. The elder Vergil is also said to have amassed a small fortune by buying up tracts of wood-land and by keeping bees. These country scenes of his childhood the poet seems never to have forgotten. He spent his boyhood at Cremona until his fifteenth year. Thence he went to Milan, and soon afterwards to Rome, where he pursued the study of rhetoric and philosophy under the best masters.

Sellar: Roman Poets of the Augustan Age, 99–121.

4. His Personal Appearance.

Suetonius says that the poet was tall, of dark complexion, and of rustic and awkward appearance. He was halting and shy in conversation and of studious habits. On account of his modest looks and bearing he gained the nickname of Parthenius.

Boissier: La Religion Romaine, I. 252.  
Sellar: Roman Poets of the Augustan Age, 123.

5. His Character.

Gentleness and shyness seem to have been his most prominent characteristics. He never courted popular favor, but strove to avoid the notice which his admiring fellow-citizens were disposed to force upon him. That he was pure-minded and noble-spirited his whole work shows.

Boissier: La Religion Romaine, I. 250, 251.  
Dante: Divina Comedia, passim.  
Sellar: Roman Poets of the Augustan Age, 121–129.  

VERGIL THE POET.

1. Literary Criticisms.

His style is his chief charm as a poet. Says Nettleship: "Unquestionably it was Vergil's style which more than anything else gave him his preëminence among Roman poets. The great power of his style lies in the haunting music of his verse,
GENERAL INTRODUCTION.

in the rhythm and fall of his language." He is full of Greek learning. "Not only is he fond of filling his verses with Greek forms and Greek cadences, but his lines are rich and harmonious with a new music manifold in its capacity; it is as if the sound of the Greek language had awakened a sympathetic string in Italian."

His poems have a Christian tone, so much so indeed that he was canonized by the early Christian church. His impersonality has already been noticed. "It is not the impersonality of Homer or of Shakspeare, who simply shows us the world as it stands; Vergil yearns over the spectacle which he spreads before us."

a. Style and diction in general.
Sellar: Roman Poets of the Augustan Age, 408–423.
Lord: The Old Roman World, 273.
London Quarterly Rev., Cl. 46.

b. General characteristics of Vergil's poetry.
Montaigne: Essays, Bk. II. chap. 10.

b. His poems have a Christian tone.
Boissier: La Religion Romaine, I. 286, 287.

d. His simplicity, unworldliness, and impersonality.

e. His supreme importance as a representative writer.

f. His claim to rank among the greatest poets of the world.
Sellar: 87–92.

g. Some of the ancient criticisms of Vergil's poetry.

2. Certain Literary Features.

The following mentioned features and others may best be observed by a careful study of the text and comments which are to follow.

a. Vergil as a poet of Nature.
Nettleship: Vergil, 99–104.
Littell's Living Age, CXXIII. 434–444.

b. Vergil as a religious poet.
Cf. also under The Aeneid, 3, d.

b. Vergil's Similes, original and imitated.

c. Vergil's Onomatopoeias.

d. Vergil's Archaism — its purpose.

f. Vergil's Parallelisms.

g. Alliterations and Assonances.
Cruttwell: 238.

3. Vergil as an Imitator.

That Vergil imitated and borrowed largely from other writers, notably Homer, Theocritus, Ennius, Lucretius, and Catullus, is sufficiently evident from a study of
his works. Somewhat of the extent and manner of his imitations may be gathered from a comparison of Vergil with his originals as presented later in the text and notes. It will be seen that if he borrows, it is generally as a master. To the critics of his own day who charged him with stealing from Homer, he is said to have replied, "You will find it easier to rob Hercules of his club than Homer of a single verse."


4. Some Famous Quotations of Vergil.


5. The Joint Influence of Vergil and Horace on Roman Literature.

Conington: Works of Virgil, I. xxiii.


The scholars of Vergil's time and later were severe in their criticisms, on the ground (1) that he affected an undue simplicity of style; (2) that he coined new words, and used old words with new meanings; (3) that he borrowed too freely from Homer; (4) that his Aeneid was not written in chronological order; (5) that his work contained anachronisms, etc. But the poets were his ardent defenders, and if the anecdotes may be believed he was held in veneration by the common people. See Testimonia, p. 7. The popularity of his works is attested by the fact that they very early became a text-book for the Roman youth, that extensive commentaries were written upon them, and that they remained for all time the model of Roman verse, and the highest authority on points of grammar.


Nettleship: Vergil, 77-86.


Admired even to reverence in his own time, Vergil became more and more popular as the centuries passed. In the later years of the empire, as scholarship waned, the mysterious reverence for his works continued to increase, until under the Antonines the Sors Vergiliana came into vogue; that is, the leaves of the Aeneid were opened at random, and the first passage that caught the eye was interpreted as a good or a bad omen. As the mediaeval period approached, the Vergil of history had become transformed into the Vergil of magic, and an enormous mass of extravagant fable accumulated round him who was then considered a mighty wizard. The superstitious regard for him amounted to a cult. "The mediaeval world looked upon him as a poet of prophetic insight, who contained within himself all the potentialities of wisdom. He was called the Poet, as if no other existed; the Roman, as if the ideal of the commonwealth were embodied in him; the perfect in style, with whom no
other writer could be compared; the Philosopher, who grasped the ideas of all things; the Wise One, whose comprehension seemed to other mortals unlimited. His writings became the Bible of a race. The mysteries of Roman priestcraft, the processes of divination, the science of the stars, were all found in his works."

Dante: Divina Comedia, passim.
Tunison: Master Virgil.
    Virgil in Literary tradition, 39–63.
    Virgil’s Book of Magic, 64–83.
    Virgil the Man of Science, 84–112.
    Virgil the Prophet, 156–190.

Sellars: Roman Poets of the Augustan Age, 64–67.


Sellars: Roman Poets of the Augustan Age, 68–77.

THE AENEID.

1. Outside Facts about the Aeneid, and Vergil’s Method of Composition.

Vergil was engaged during the last ten years of his life upon the composition of the Aeneid, the final revision of which was prevented by the poet’s untimely death on the 20th of September, 19 B.C. Conscious that his great work was incomplete, he directed his literary executors, Varius and Tucca, to burn the manuscript. But this act was fortunately prevented by the emperor himself. (See Testimonia, p. 7.) As to the manner of composition, Suetonius tells us that Vergil drafted his poem in prose, and then wrote the different books just as his fancy directed. Thus it is that lack of harmony between the different books in various small details may be discerned. The poet’s care in polishing and perfecting was of the most laborious kind, and it is said that he expected to spend the next three years, had his life been spared, in a careful revision of the Aeneid.

Nettleship: Vergil, 71–74.

2. General Characteristics and Features.

a. Moral aspects.

b. Public aspects.

c. Certain shortcomings.

d. The story as treated by the Greeks.—Latin elements embodied in it.—The story as handled by Roman writers before Vergil.—The story as handled by Vergil, compared with the versions of Livy and Dionysius.—Difficulties with which Vergil had to contend.

Nettleship: Vergil, 45–73.
e. The story of Aeneas' wanderings. The Aeneid and the epic cycle.

Conington: Works of Virgil, II. xlv–lxv.

3. The Elements which enter into its Plan and Purpose.

a. The Aeneid a sequel and counterpart of the Iliad.


b. The Aeneid centers in Augustus, with all its characters prototypes of historic characters of the Augustan Age.

London Quarterly Rev., Cl. 45.
Addison: Guardian, No. 138.

C. The Aeneid celebrates the greatness and glory of Rome.

Conington: Works of Virgil, II. xxiii.

4. The Character of Aeneas.

London Quarterly Rev., Cl. 47.

Conington: Works of Virgil, II. xxviii, xxix.

5. Other Characters of the Poem.

Conington: Works of Virgil, II. xxx.

Sellar: Roman Poets of the Augustan Age, 395–408.

6. The Topography of the Poem.

Davis: Carthage and her Remains.

Consideration of the date of the founding of Carthage; Virgil's anachronism in the case of Dido; Dido's history as given by Virgil to a large extent authentic. Chapter I.

Virgil has good authority for his picture of the condition of Car-

thage at the time of Aeneas' visit. Chapter VI.

Discovery and description of the remains of the temple of Astarte, Virgil's temple to Juno. Chapter X.

An attempt to locate exactly the places mentioned by Virgil in Aen. I., 159 seq. Chapter XV.
7. The Aeneid Considered in Connection with Epic Poetry in General.

a. Two kinds of epics, with remarks upon and examples of each.
   CRUTTWELL: Hist. Rom. Lit., 266.

b. Homer, Vergil, and Milton compared.
   LONDON QUARTERLY REV., CI. 44.
   MYERS: Fortnightly Rev., Feb., 1879, 137.

Conington: Works of Virgil, II. xxii.
Addison: Spectator, Nos. 267, 273, 279, 285, 297, 303.
———Tattler, No. 6.

8. The Manuscripts, Commentators, and Translators.

There are six ancient manuscripts of Vergil, written in capitals, and dating from about the fifth century. These are:

1. The Medicean, in the Laurentian library at Florence.
2. The Palatine, in the Vatican library at Rome. (It was formerly in the Palatine library in Heidelberg.)
3. The Roman, in the Vatican library.
4. The Vatican fragment, in the Vatican library.
5. The St. Gall fragment, in the Stiftsbibliothek at St. Gall.
6. The Verona palimpsest, in the capitolary library in Verona.

To these the so-called Augustan fragment, consisting of a few leaves only, should be added.

The cursive manuscripts, dating from the tenth century on, are very numerous, and are to be found in libraries in Florence, Rome, Milan, Trent, Hamburg, Breslau, Leipsic, Dresden, Paris, Dublin, Oxford, and elsewhere.

Of the ancient commentators the following may be mentioned: Aemilius Asper, M. Valerius Probus, Nonius, Aelius Donatus, Tiberius Claudius Donatus, and Servins. There are two scholia, the Verona and the Berne.

The prominent names among more modern commentators are Daniel and Nicholas Heinsius, Wagner, Ribbeck, Forbiger, Gossman, and Heyne (the best of the German critics), and Conington, the leader among English commentators.

Of the very numerous translations since the first crude attempt by Caxton, the best yet produced are probably those of Dryden (poetical) and Conington (prose).

a. The manuscripts.

NETTLESHIP: Vergil, 87–89.

b. The commentators.

WILSTACH: Virgil, I. 13–18.

c. The translators.

WILSTACH: Virgil, I. 19–42.
LONDON QUARTERLY REV., CX. 38–60.
LIST OF TOPICS FOR INVESTIGATION IN CONNECTION
WITH THE STUDY OF VERGIL.

1. Vergilian Proverbs.
3. Fatalism in Vergil.
4. Vergil’s Pictures of Roman Customs.
5. Pen Pictures, — Striking Scenes.
7. Vergil’s Debt to Homer.
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10. Vergil’s Influence upon Literature in General.
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18. Vergil’s Life and Character as Revealed in his Works.
20. The Vergilians, — Translators and Commentators.
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25. Dido, — A Psychological Study.
27. Testimonia de Vergilio.
29. Vergil’s Creations.
30. Epithets of Aeneas.
31. The Vergilian Birds.
32. Was Vergil acquainted with the Hebrew Scriptures ?
34. Night Scenes in Vergil.
35. Different Names for Trojans and Greeks and their Significance.
36. The Story of the Aeneid.
TESTIMONIA DE VERGILIO.

Forte epos acer,
Ut nemo, Variius ducit; molle atque facetum
Vergilio annuerunt gaudentes rure Camenae (Hor., Sat. I. X. 43).

Et profugum Aenean, altae primordia Romae,
Quo nullum Latio clarius extat opus (Ovid, Ars Amat. III. 337)

Titius et fruges Aeneiaeque arma legentur,
Roma triunphati dum caput orbis erit (Id., Amores, I. 15, 25).

Mantua Vergilio gaudet, Verona Catullo;
Pelignae dicar gloria gentis ego (Id., Amores, III. 15, 7).

Mantua Musarum domus, atque ad sidera cantu
Evecta Andino, et Smyrnaeis aemula plectris (Silvius, Lib. 8).

Vive precor, nec tu divinam Aeneida teneta
Sed longe sequere, et vestigia semper adora (Statius, Thebaíd).

Conditor Iliados cantabitur atque Maronis
Altisoni dubiam facieutia carmina palnam (Juvenal, Sat. XI. 180).

Temporibus nostris aetas cum cedat avorum,
Creverit et maior cum duce Roma suo;
Ingenium sacri miraris abesse Maronis,
Nec quemquam tanta bella sonare tuba?
Sint Maecenates; non decreunt, Flaccē, Marones:
Vergiliisque tibi vel tua rura dabunt, etc. (Martial, Epig.).

D. Augustus carmina Vergilii cremari contra testamenti eius verecundiam vetuit:
maiusque ita vati testimonium contigit, quam si ipse sua carmina probavisset (Pliny, Hist. 7, 30).

Vergilii ante omnes [imaginem venerabatur Silvius,] cuius natalem religiosius quam suum celebrabat, Neapoli maxime, ubi monumentum eius adire ut templum solebat. (Pliny, Epist. 3, 7, 8).

Malo securum et secretum Vergilii secessionum; in quo tamen, neque apud D. Augustum gratia caruit, neque apud populum Romanum notitia. Testes Augusti Epistolae; testis ipse populus, qui auditis in theatro versibus Vergilii surrexit universus, et forte praesentem spectanteque Vergiliun veneratus est sic quasi Augustum (Tacitus, Dial. de Orat.).
GENERAL INTRODUCTION.

Utar verbis iisdem, quae ab Afro Domitio iuvenis accepi: qui mihi interroganti, quem Homero crederet maxime accedere: Secundus, inquit, est Vergilius; propri tamen primo quam tertio (QUINTILIAN, 10).

In certe poetarum omnium princeps Vergilius est; cuius tot numero editiones, et sine commentariis, et cum adnotationibus veterum et recentium interpretum prodierunt, ut qui singulas enumerare vellet, libellum plenum taedii et fastidii conficere cogeretur (BURMAN).

And Virgil; shade of Mantuan beech
Did help the shade of bay to reach
And knit around his forehead high;
For his gods wore less majesty
Than his brown bees hummed deathlessly.

(MRS. BROWNING, Vision of Poets.)

Oh, were it mine with sacred Maro's art
To wake to sympathy the feeling heart,
Like him, the smooth and mournful verse to dress
In all the pomp of exquisite distress (FALCONER, Shipwreck, III.).

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre;
Landscape lover, lord of language more than he that sang the Works and Days,
All the chosen coin of fancy flashing out from many a golden phrase;
Thou that singest wheat and woodland, tilth and vineyard, hive and horse and herd,
All the charm of all the Muses often flowering in a lonely word;
Poet of the happy Titirynus piping underneath his beechen bowers;
Poet of the poet-satyr whom the laughing shepherds bound with flowers;
Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth and oarless sea;
Thou that seest Universal Nature moved by Universal Mind;
Thou majestic in thy sadness at the doubtful doom of human kind;
Light among the vanished ages; star that gildest yet this phantom shore;
Golden branch amid the shadows, kings and realms that pass to rise no more;
Now thy Forum roars no longer; fallen every purple Caesar's dome —
Tho' thine ocean-roll of rhythm sound forever of Imperial Rome —
Now the Rome of slaves hath perished, and the Rome of freemen holds her place;
I, from out the Northern Island, sundered once from all the human race,
I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

(TENNYSON, On the Nineteenth Centenary of Virgil's Death.)
INDUCTIVE STUDIES.

I. VERGILIAN VERSE.

1. THE PRINCIPLES OF RHYTHM AND THE STRUCTURE OF THE DACTYLLIC HEXAMETER.

1. Pronounce the following English lines, emphasizing the accented syllables:

This' is the | for'est pri'me'val. The | mur'muring | pines' and the | hem'locks,
Beard'ed with | moss', and in | gar'ments | green', indis'tinct' in the | twi'light,
Stand' like | Dru'ids of | eld', with | voi'ces | sad' and pro'phet'ic,
Stand' like | harp'ers | hoar', with | beards' that | rest' on their | bo'soms.
Loud' from its | rock' y | cav'erns, the | deep'-voiced | neigh' boring | o'cean
Speaks', and in | ac'cents dis'con'sole | an'swers the | wail' of the | for'est.

OBSERVE: 1. That each of the above lines is divided into regularly recurring cadences, or sound-waves, each containing an accented and an unaccented part.

2. That, in order to produce this rhythmical effect, it is only necessary to pronounce the words of the verse, each with its proper accent.

It will be found by further comparison that the rhythm of English verse depends upon the proper accent of the words in the verse.

Pronounce now, in the same manner as above, the following Latin lines:

I. 1. Ār'mā vī'rūm'quē cā'nō', || Trō'jae' qui | pri'mūs āb | ō'tis
  2. Ítālī ām, fātō prōstā'gūs, Lā'vināquē | vēnīt
  3. Litōrā, | múl'tum ill(e) ēt tērīs iāc'tatūs ēt | altō
  4. Vī supē'rūm, sae'væ mēmōrēm Iū'nōnis ōb | įrām,
  5. Mūl'ta quō qu(e) ēt bēl'lo pās'sūs, dūm | cōndērēt | ārbēm,
  6. Ínfrē'etqué dē'ōs Lā'tī, gēnūs | āndē Lā'tinām
  7. Āl'bā'niquē pāl'trēs ãt'qu(e) āltāē | mōenīā | Rōmāē.

OBSERVE: 3. That the rhythmical effect produced by these verses is the same as that produced by the English verses above.

4. That, in order to produce this rhythmical effect in the Latin verses, it is necessary to accent many of the words on the wrong syllable.

It is therefore apparent that the rhythm of Latin verse does not, as does that of the English, depend upon the proper accent of the words. But —

OBSERVE: 5. That the accented part of each cadence is a long syllable, and that the unaccented part is either two short syllables or their equivalent in time, one long syllable.
GENERAL INTRODUCTION.

It is therefore apparent that the rhythm of Latin verse depends upon the quantity of the syllables composing the verse.

It thus becomes necessary for the student to learn the quantity of the syllables of a line before he is able to read the line rhythmically (i.e. to scan it). Below will be given material from which the principles of quantity may be derived. Meanwhile notice

The Structure of Vergil's Verse.

2. Observe: 6. That each line is composed of six cadences, feet, or measures; and that the feet are composed of either a long and two short syllables (a dactyl), or two long syllables (a spondee).

7. That the dactyl is the most prominent foot, that is, it determines the position of the stress in the different feet of the line. From these two facts—the number of feet and the controlling dactyl—the verse in which Vergil writes is called Dactylic Hexameter.

8. That the sixth foot of each line is composed of two syllables, either two long, or a long and a short syllable (a trochee).

9. That the fifth foot in a line is almost invariably a dactyl. But observe that in the following lines the fifth foot is a spondee: I. 617; II. 68; III. 12, 74, 517, 549; V. 320, 761. From this unusual circumstance, these lines are called spondaic lines.

10. That the first, second, third, and fourth feet are either dactyls or spondees.

11. That line 1 is rhetorically broken after cano, and that this rhetorical pause falls within the foot. This is called the caesural pause, and should be marked by a longer pause in reading than elsewhere in the line.

12. That in nearly every line such a pause occurs, and that in many, as in line 2, after Italiam and profugus, there are two such pauses.

13. That this pause most frequently comes after the accented part of the foot. This, having the strongest effect possible, is called the masculine caesura. In a few instances (as I. 81), the rhetorical pause falls between the two short syllables of the foot, and is called feminine caesura, from its weaker effect.

By careful observation from many lines, learn in what foot the caesura most frequently falls.


Note to the Student. Master carefully the principles to be deduced below, and put them into practice by attempting to scan Latin verse at once. Do not wait until you have mastered all, but use the principles as you learn them. Get the swing of the Hexameter by reading over and over again the English and Latin verses in 1.
3. FURTHER TERMS AND PRINCIPLES OF PROSODY.

3. 1. Litorta, mult(um) il(l) (e) et ter(ris) iac(t)atus et alto.
5. Multa quo(qu)e et be(l)lo pas(sus), dum conderet ur(bem).
13. Kartha(g(o), Itali)am con(tra) Tibe(rina)que longe.
25. Necd(um) et(i)am cau(sae) ira(rum) sae(que) do(lores).
48. Bella ge(r(o).) Et quis quam n(n)men tu(n), nonis ad(oral).
78. Tu mihi, quodcum(qu)e hoc reg(ni), tu sceptr(a) Io(v)emque.
98. Non potu(isse, tu aqu(e) ani(m)am) hanc ef(s)fundere dex(trae).

III. 658. Monstr(um) hor(rend(um), in)form(e), in gens, cui lumen ademptum.

Observe that the rhythm of the preceding lines requires the slurring or partial suppression of certain letters. Note carefully what those letters are, and what their position is.

The slurring of a letter or letters, as in the above words, is called elision. Under what circumstances does elision occur?

4. 1. Posthabita(colus is Sa(no : hic illius arma
405. Et ve(r(a) inc(es)pu(t)it) de(a). In(e) ubi matrem.
617. Tun(e) il(l)e Aene(as, quem Dardani(o) Aen(chiae.

III. 74. Neros dum ma(tri) et Neptun(os Ae)gaeo.
211. Insul(ae I(on) in mag(no, quas dira Celaeno.

IV. 235. Quid struit aut qua spe ini(m)ac(a) in gente mo ratur?
667. Lamen(tis gemi, tuqu(e) et) femine o(u) latu.

V. 261. Victor apud rapidum Simo(t)ita sub IIo alto.

Observe from the preceding examples that elision does not always take place where it is possible. This omission of elision is, however, quite rare, these being the only instances in the first six books of the Aeneid.

The omission of elision, where it would regularly occur, is called hiatus.

5. 1. 332. Iactemur, doces as: ignar(i) homi numque lo corum qu(e)
333. Erramus.
448. Aerea cui gradibus surgebant limina nexeas qu(e)
449. Aere trabes.

II. 745. Quem non incusav(i) a mens homi numque de orum qu(e),
746. Aut quid.

IV. 558. Omnia Mercurio similis, vo cemque colorem qu(e)
559. Et crines.
629. Imprecor, arm(a) ar mis; pug nem ip sique ne potes qu(e)!
630. Haec ait.

V. 422. Et magno mem bro(um) ar tus, mag n(a ossa la certos qu(e)
423. Exuit.
GENERAL INTRODUCTION.

V. 753. Roboraf navigatis, aptant re|moue ru|dentes qu(e),
754. Exiguoi numero.

VI. 602. Quos super | atra silex iam | iam lap|sura ca|enti|qu(e)
603. Imminet.

Observe the unusual position of the elided letter or letters in these lines. The elision of a letter or letters at the end of a line, before a vowel at the beginning of the next line, is called synapheia. What is the letter which, in all the preceding examples, is thus elided? But cf.

VII. 160. Iamqu(e) iter | emen|si tur ris ac | tecta La|tino|um
161. Ardua, etc.

6. I. 41. Oilei ; 73. combio ; 120. Illionei ; 131. dehinc (et passim, but cf. III. 464, and V. 722, where dehinc is pronounced as two syllables) ; 195. deinde (et passim) ; 698. aurea ; 726. aureis ; II. 16. abiete ; 442. parietibus ; 492. ariete ; 735. nescio ; III. 244. semiesam ; 578. semianstim ; IV. 686. semianimem ; V. 269. taeniis ; 352. aureis ; 432. genua ; 589. parietibus ; VI. 33. omnia ; 201. graveolentis ; 280. ferreique ; 412. alveo ; 653. currum.

Observe that, in the above words, two vowels are pronounced as one syllable, each vowel retaining its own sound. Observe, also, that this does not affect the quantity of the resultant syllable, as in cases of contraction (cf. 13).

By reading these words in the lines in which they occur, note which of the vowels gives the quantity to the syllable.

This pronunciation of two vowels in one syllable, the sound of both vowels being retained, is called synaeresis.

How does synaeresis differ from elision? from contraction? (Cf. 3, 13.)

7. V. 186. Nec to|ta tamen | ille pri|or praee|unte ca|rina.

VI. 507. Nomen et | arma lo|cum ser|vant ; te|a|nice ne quivi.

(For the usual quantity of te cf. 14, and for prae cf. 13.) Cf. also stet|erunt and consti|erunt, referred to under 32.

Observe that, in the above instances, a syllable regularly long is made short by the requirements of the rhythm of the verse.

The shortening of a syllable regularly long is called systole.

8. I. 308. videt (cf. 25) ; 478. pulvis (cf. 22) : 651. peteret ; 668. iactetur ; II. 563. domus (cf. 24) ; III. 91. liminaqu(e) (cf. 14 a) ; 112. nemus ; 464. gravia (cf. 15) ; 504. casus ; IV. 64. pectoribus ; 146. Cretesque ; 222. alloquitur ; V. 284. datur ; VI. 254. supet ; 640. aether ; 768. Numitor.

Observe that, in the above words, a syllable regularly short is lengthened by the requirements of the rhythm of the verse.

The lengthening of a short syllable is called diastole.

Note that part of the foot diastole is apt to occur.

General Remarks. The different kinds of syllables to be noted are grouped in much the same order as is usual in the grammars. In no instance, however, will a rule for quantity be given. Material carefully selected from the first six books of the Aeneid is given, from which may be deduced all principles and modifications of the same which are necessary for use in this portion of Vergil. It will be found, however, that after carefully scanning even one book, any dactylic hexameter may be scanned at sight.

Let the pupil in each case, after examining the examples given, frame his own rule complete, in the most concise language possible, without any reference to a grammar. His conclusion, however, may be verified, when made, by reference to the grammar.

It is of great importance that as many as possible of the examples given below should be committed to memory.

I. Position before two Consonants, i (consonant), x, or z.


I. 1. Trōiae; 19. Trōiano; 41. Æiacis; 34. vīx; 41. nóxam; 44. transfixo; 45. infixit; 49. supplēx; 63. láxas; 89. nóx; 108. sāxa; 119. güza; 490. Amāzonidum

What is the quantity of the marked syllabēs in the above words, and what is the position of the vowel in these syllabēs?

Compare the position and quantity of these with the position and quantity of the following marked syllabēs:

10. I. 63. dáre iussus; 102. taliā iactanti; III. 270. nemerosā Zacynthos.

What, then, is the quantity of the syllable whose vowel is followed by i (consonant), x, z, or two consonants; and what must be the position of these consonants?

But cf. the following marked syllabēs.

11. I. 7. pātres; 51. pātriam; 60. átris; 130. frātrem; 176. nātrimenta; 243. penetrare; 319. vēnātrix; 323. pharētra; 336. pharētram; 493. bellātrix; 590. genētrix; 90. crēbris; II. 38. latēbras; 92. tenēbris; 225. delūbra; I. 196. Trinācro; 220. ācris; 228. lácrimis; 317. volūcrem.

Observe that the syllable is marked long in some of the above words, and short in others; and observe also what class of consonants follow the vowel.
GENERAL INTRODUCTION.

In the following examples, what do you notice as to the power of h to make position?

I. 30. Achilli; 214. pér herbam.

State in full the principles which you have deduced.

II. Position before a Vowel or Diphthong.


What is the quantity of the marked vowels in the above syllables, and what is the position of these vowels?

But cf. the following examples:

a. I. 16. illús; II. 361. illús; I. 41. uníus; 251. uníus; 114. ipsíus; V. 55. ipsíus.
b. I. 30. Tróas (Greek Τρωάς); 72. Dóipéa (Gr. Δηήσεια); 92. Aenéae (Gr. Αἰνεάς); 257. Cytheréa (Gr. Κυθέρεια); 284. Phthiám (Gr. Φθία); 300 ãéra (Gr. ἄερα); 316. Thréíssa (Gr. Θρηίσσα); 474. Tróilus (Gr. Τρόίλος); 489. Eóas (Gr. Ἐώς); 535. Orion (Gr. Ὄριον); 665. Typhóíia (adj. fr. Gr. Τυφώεις).


Frame a general rule from the above facts.

III. Quantity of Diphthongs and Contracted Syllables.

13. I. 1. Troíaë; 7. moénia; 8. cánsas; 38. Teúcrorum; 343. húíc; III. 212. Harpýiae; II. 274. Æi; III. 564. idem (= iiddem); IV. 412. cógis (= coagís).

But cf. V. 186. praéente.

Frame a general rule for the quantity of diphthongs and contracted syllables.

IV. Quantity of Monosyllables.

14. I. 1. qui; 4. vii; 8. quó; 18. sì; quâ (cf. also quà in I. 83; II. 701, 753; III. 151); 19. à; 24. pró; 34. ã; 37. mé; 58. ní; 76. õ; 78. tã; 140. së; 318. dë; 352. spë; 413. né; 555. të; II. 691. dã; I. 16. hic (et passim, but cf. hic, IV. 22); 29. hís; 77. fás; 142. sic; 229. rès; 238. hóc; 315. õs (óris); 479. nón; 529. vis; 555. sin; 753. dic; II. 768. quin; III. 155. ën.

Compare with these the following words:

b. I. 1. ab; 4. ôb; 100. súb; 19. sêd; 24. quod; 76. quid; II. 49. îd; 550. âd; -mâo. vël; I. 3. ët; 10. tôt; 454. ât; 554. ët; II. 103. ât; V. 264. ât.
INDUCTIVE STUDIES.

c. V. 307. bī; IV. 577. ēs; III. 462. fēr; I. 34. īn; II. 430. nēc; I. 31. pēr; II. 606. quá (cf. also I. 603. quá, and cf. above quá); I. 413. quīs; VI. 791. vīr; IV. 22. hīc (but cf. hic above).

Frame a general rule for the quantity of monosyllables; commit to memory lists a and c; note the final letter of the words in list b.

V. Quantity of Final Vowels.

15. Final a.


a. I. 8. memorā; II. 691. dā.

b. I. 16. posthabītā; 26. altā; 47. unā; 56. celsā; 611. dextrā.

c. I. 13. contrā; 124. intereā; 269. trigintā; 673. quocircē; II. 33. intrā; 672. extrā; V. 64. praetereā. But cf. II. 84. quīā; 147. ītā.

16. Final e.

I. 6. undē; 8. numinē; 10. adīrē; 12. tenuerē; 16. coluissē; 39. quippē; 65. Aeolē; 69. incutē; 110. immānē; 133. sinē; 145. ipsē; 148. saepē; 195. deindē; 235. forē; 257. parcē; 356. omnē; 673. antē; V. 80. salvētē.

a. II. 607. timē; V. 80. salvē.

b. I. 21. latē; 220. praecipuē; 337. altē; III. 135. ferē; IV. 248. assiduē; V. 86. placidē. But cf. IV. 317. benē; and II. 23. malē.

c. I. 352. spē; II. 30. acīē; 670. hodiē.


All the examples under d are Greek words, the final ē representing in each caseē.

17. Final i.

I. 7. Albānī; 12. Tyriī; 71. praestantī; 78. regni; 84. mari; 138. pelagī; 381. conscendi; 466. utī; 592. eborī; 669. doluistī; 713. explerī; II. 6. fui.

a. I. 8. mihi (cf. 71. mīhī); 65. tībī (cf. 261. tībī); IV. 467. sībī (cf. I. 604. sībī); II. 792. ibī (cf. VI. 897. ibī); I. 601. ubī (cf. 81. ubī).

b. V. 49. nisī.

18. Final o.

I. 1. canō; 2. fatō; 5. bellō; 15. uninō; 46. incedō; 88. subitō; 149. seditiō; 327. virgō; 379. vehō; 449. cardō; 600. domō; II. 169. illō; retrō; 309. verō; IV. 228. ideō; V. 680. idcircō; III. 459 and V. 599. modō.

a. II. 160. modō, et passim; I. 46. egō, et passim; III. 623. duō, et passim.
19. Final u.
I. 34. conspectu; 106. fluctu; 156. currū; 159. cessu; 351. diu; II. 322. Panthu.
Frame general rules for final vowels, with all the modifications of each rule.

VI. Quantity of Final Syllables in s, or any Consonant.

20. Final as.
I. 20. Tyriās; 41. furiās; 77. fās; 79. dās; 121. Abās; 140. vestrās; 332. doceās;
V. 118. Gyās.
a. III. 127. Cycladās (Gr. Kυκλάδας); IV. 302. Thyiaś (Gr. Θυίας).

I. 7. patrēs; 229. rēs; 258. cernēs; 259. ferēs; 292. fidēs; 489. aciēs; 639. vestēs;
688. inspirēs; 723. quiēs; II. 97. labēs; 133. frugēs; 137. spēs; 324. diēs;
III. 139. luēs; 167. sedēs; IV. 312. peterēs; 578. iuvēs.
a. I. 14. divēs; 394. alēs; 753. hospēs; II. 7. milēs; 704. comēs; III. 46. segēs.
b. V. 613. Troadēs (Gr. Τροάδες); VI. 225. craterēs (Gr. κρατήρες).
c. I. 387. ēs; IV. 560. potēs.

22. Final is.
I. 4. iunonis; 15. magīs; 30. immitīs; 33. molīs; 34. tellurīs; 220. acris; 324. spumantīs;
369. venistentīs; 387. quisisquīs; 408. ludīs; 413. quis; 579. fortīs; III. 653. satīs; IV. 565. fugīs.
a. I. 29. his; 49. arīs; 54. vincīs; 447. donīs; 579. dictīs; VI. 187. nobīs.
b. III. 387. possīs; IV. 541. necīs; 578. adiss; V. 166. abīs.

23. Final os.
I. 29. iactatos; 57. animōs; 253. nōs; 315. ōs (ōris); 511. quōs; IV. 484. custōs.
a. III. 271. Neritōs (Gr. Νηρίτος).

24. Final us and ys.
I. 1. primūs; 6. genūs; 11. caelestibus; 16. illūs; 52. Acolūs; 107. aestūs; 167.
intūs; 229. Venīs; 435. pecūs; 441. lucūs; 528. venimūs; 633. minūs;
737. tenūs; II. 522. tempūs; 746. crudeliūs; VI. 768. Capys.
a. I. 107. fluctūs; 173. artūs; 243. sinūs; II. 706. aestūs; 793. manūs.
b. I. 555. salūs (salūtis); II. 69. tellūs (tellūris); IV. 3. virtūs (virtūtis).
c. II. 319. Panthūs (Gr. Πανθός).
Frame general rules for the quantity of final syllables in s, with modifications of these rules.

25. Final syllable ending in a consonant other than s.
I. 17. fūt; 26 manēt; 47. sorōr; 49. imponēt; 60. patēr; 82. velūt; 116. volvitūr;
caput; 144. simul; 171. subit; 183. Capyn; 203. forsūn; 247 tamēn; 267.
nomēn; 454. sit; II. 49. quidquid; III. 173. illūd; 431. semēl;
velūt; V. 364. adīst.
a. I. 142. sic; 238. hoc; 753. dic.
VI. 326. Charon.

All the examples under b are Greek words, -ôn representing Gr. -ων, -ān representing Gr. -ān, and -ēn representing Gr. -ην.

VII. Quantity of Noun Increments.
The marked syllables in the following words are increments. After observation, define the term increment.

I. 10. pietate; 25. irārum; 41. Aiacis; 53. temperates; 72. quārum; 249. pāce;
536. procāctus; 726. laqueātibus; II. 80. mendācem; 90. pellācis; IV.
615. audācis; VI. 3. tenāci.
a. I. 35. sālis; 150. fāces; 210. dāpibus; 449. trābes; 705. pāres.
b. I. 433. nectāre; IV. 130. iuβare.
c. I. 479. Pallādis (Gr. Παλλάδος); 480. Illādes (Gr. Ἀθηνᾶς); 500. Creādes (Gr.
'Opeidōs); III. 637. lampādis (Gr. Λαμπάδος).

27. Increment in e.
I. 23. vetēris; 54. carcerē; 62. foedēre; 93. sidēra; 112. aggōre; 122. latērum;
125. hiēnem; 232. funēra; 347. scelēre; 434. onēra; 531. ubēre; 714.
puero; 740. procēres; II. 16. abiētē; 85. necī; 304. segētem; 787. Venēris;
III. 233. pēdibus; 361. praepētis; 437. prēce; IV. 58. Cerēri.
a. II. 765. cratēres (κρατήρες); IV. 146. Crētes (Κρήτες); V. 460. Darēta (Δαρήτα).
b. I. 21. régem; 507. légēs; IV. 5. quiētem; 274. herēdis.
c. I. 178. rērum.

28. Increment in i.
I. 8. numīne; 11. cælestibus; 19. sanguīne; 27. Parīdis; 65. homīnum; 81. cus-
pðe; 93. duplicēs (duplex); 109. fluctibus; 151. vrum; 174. sīlci (silex);
189. capīta; 286. origīne; 672. cardīne; 686. laticem (latex); 722. resīdes;
II. 20. milīte; III. 33 cortīce (cortex); 500. Thybrīdis; 667. supplīce (sup-
pex); 694. Eldīs.
a. I. 275. nutricis (nutrix); 402. cervīce (cervix); 689. genetricis (genetrix);
II. 587. ultrīcis (ultrix); III. 27. radicibus (radix); 273 altrīcem (altrix),
467. trīlicem (trilix); 493. felīces (felix); IV. 632. nutricem (nutrix). But
cf. VI. 631. fornīce (fornix).

29. Increment in o.
I. 4. Ionōnis; 10. labōres; 51. nimbūrum; 64. vocibus; 95. óra; 102. Aquīlōne;
143. sōlem; 199. gravīora; 264. mōres; 364. Pygmaliōnis; 403. odörem;
458. ambōbus; 564. custōde; 619. Sidōna; 622. dicīone; 694. flōrtibus; 744.
Triōnes; III. 569. Cyclopum; V. 183. duōbus.
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a. I. 3. litōra; 29. aequōre; 36. pectōre; 70. corpōra; 92. frigōre; 623. tempōra.

All the examples under c are Greek words, the penultimate ō in each case representing Gr o.

30. Increment in u and y.
I. 55. murmūre; 354. coniōgis; 390. redūces; 533. dūcis; 570. Erǒcis; 743. pecūdes; II. 698. sulphūre; V. 250. chlamyden; VI. 421. guttūra.
a. I. 34. tellūris (tellūs); 293. iūra (iūs); 385. plūra (plūs); 417. tūre (tūs);
430. rūra (rūs); 451. salūtem (salūs); 566. virtūtes (virtūs).
b. I. 178. frūges; 588. lūce.

Frame general rules for the quantity of noun increments, with all the modifications of these rules.

VIII. Quantity of Verbal Increments.

Observe from the marked syllables in the following words what is meant by verbal increments.

31. Increment in a.
I. 3. iactātus; 32. errābant; 73 dicābo; 77. explorāre; 137. maturāte; 247. locāvit; 468. instāret; 561. profātur; 675. teneātur; II. 353. moriāmur; ruāmus; IV. 625. exorīare; 626 sequāre.
a. I. 35. dābant; 63. dāre; 83. dāta; 199. dābit; 409. dātur; 368. circumdāre.

32. Increment in e.
I. 12. tenuēre; 31. arcēbat; 35. ruēbant; 66. mulcēre; 84. incubuēre; 90. intonuēre; 113. vehēbat; 124. miscēri; 130. latuēre; 134. audētis; 136. luētis; 152. conspexēre; 236. tenērent; 262. movēbo; 286. nascētur; 332. iactēmur; 398. dedēre; 404. spiravēre; 419. ascendēbant; 605. tulērun; II. 113. sonuērunt; 389. mutēmus; IV. 313. peterētur; V. 524. cecinērunt; 763. stravērunt; VI. 242. dixērunt.
a. I. 5. condēret; 9. volvēre; 467. fugērent; premēret; IV. 381. sequēre.
b. I. 11. impulērit; 20. audērērat; 33. ērat; 196. dedērat; 265. vidērit; 266 transiērunt.
c. II. 774. stetērunt; III. 681. constitērunt.

33. Increment in i.
I. 16. posthabīta; 87. inseqūitur; 137. dicīte; 205. tendīmus; 237. pollicītus; 252 prodīmur; 291. posītis; 515. incognīta; 528. venīmus (perf. ind.); 533, adnavīmus; 584. vidīmus; 730. solīti; II. 90. gesīmus; 325. fuīmus; III. 56 and IV. 217. pottītur (used in Vergil as of the third conj.); III. 254.
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a. I. 10. adire; 63. sciret; 194. partitur; 326. audita; III. 278. potiti; IV. 528. lenibant.
b. IV. 647. quaeitum; 692. quaeivit; V. 668. petivit, etc.

34. Increment in o.

No examples of this increment exist in the first six books. It occurs only in the future imperative, active, second, plural, and is always long.

35. Increment in u.

I. 22. ventūrum; 210. futūris; 382. secūtus; II. 47. inspectūra; IV. 691. revolūta;
V. 108. visūri.
a. I. 198. sūmus; V. 57. adsūmus.

Frame general rules for the quantity of verbal increments, together with all modifications of these rules.

IX. Quantity of the Penult of Dissyllabic Perfects and Supines.

36. I. 2. venīt; 27. sprētāe; 122. vicit; 326. visa; 352. lūsit; 407. nātum; 412.
fūdit; 422. strāta; 584. vidimus; II. 10. cāsus; 17. vōtum; 50. fātus;
74. crētus; 87. misit; 156. fūgi; III. 213. liquēre; V. 192. ūsi; 510.
rūpit; 516. fīgit.
I. 43. dis-lēcit; 126. re-fūsa; com-mōtus; 175. sus-cēpit; 390. re-lātum; 443.
ef-fōdēre; II. 12. re-fūgit; 616. in-sēdit; 637. ex-cīsa; III. 46. in-crēvit;
IV. 518. ex-ūta; 653. per-ēgi; V. 264. in-dūtus.
a. I. 62. dēdit; 268. stētit; 314. tūlit; 473. bībissent; 60. ab-dīdit; 127. ex-tīlīt;
301. a-stītit (from asto).
b. I. 83. dāta; II. 25. rāti; 306. sātā; III. 451. sītus; V. 824. cīti; 449. e-rūta;
I. 470. pro-dīta; II. 17. red-iūtu; IV. 301. ex-cīta; but cf. III. 676.
ex-cītum.

Frame general rule, and learn lists a and b.

X. Quantity of Reduplicated Syllables.

37. I. 154. cēcidit; 203. mēminisse; 715. pēpendit; 728. pōposcit; II. 120. cūcūr-
rit; 534. pépercit; 688. tētendit; 744. féfellit; III. 662. tētigit; V.
524. cēcinērunt.

Frame general rule for the quantity of reduplicated syllables.

XI. Quantity before Certain Endings.

38. -nus, -na.

iāno; 33. Romānam; 63. habēnas; 67. Tyrrhēnum; 107. harēnis; 115.
prōnus; 125. Neptūnus; 129. ruina; 213. aēna; 215. ferīnas; 240.
fortūna; 262. arcāna; 284. Mycēnas; 292. cāna; Quīrinus; 316. Sesp-
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tānae; 341. germānum; 352. vāna; 368. taurino; 403. divīnum; 449.
aēnis; 460. plēna; 476. resupinus; 502. Latōnae; 599. egēnos; 655. corō-
nam; 688. venēno; 724. vīna; 742. lūnam; III. 92. cortīna; 506. vicīna;
580. camīnis; IV. 579. vagīna; V. 85. septēna; 104. serēna; 440. monta-
tāna; 857. inopīna; VI. 558. catēnae.

a. I. 161. sūnus; 162. gemīui; 195. bōnus; 282. domīnos; 287. Oceāno;
364. femīna; 633. mīnus; 704. pēnum; II. 46. machīna; IV. 591. advēna; 698.
Proserpīna.

39. -mus, -ma.

I. 1. primus; 35. spūmas; 84. îmis; 123. rīmis; 577. extrēma; 621. opīma;
II. 11. suprēnum.

a. I. 14. asperrīma; 72. pulcherrīma; 96. fortissīme; 157. proxīma; 243. intīma;
305. plurīma; 343. ditissīmus; V. 317. ultīma.

b. I. 11. anīmis; 165. nēmus; 193. hūmi; 228. lacrīmis; 319. cōmam; 755. sep-
tīma.

40. -rus, -ra.

I. 11. irae; 24. cāris; 53. sonōras; 104. prōra; 109. Āras; 198. ignāri; 227.
cūras; 350. secūrus; 354. mīris; 363. avāri; 405. vēra; 411. obscūro; 464.
pictūra; 550. clārus; 563. dūra; 744. Arctūrum; 751. Aurōrae; cf. also
verbal increments in u.

a. I. 131. Zephyrum; 169. ancōra; 171. numĕro; 318. umēris; 344. misērae;
729. patēram; 740. cīthāra; II. 51. fēri.

41. -tus, -ta.

I. 29. tōto; 45. acūto; 51. fēta; 94. beāti; 101. scūta; 126. commōtus; 164. tūta;
256. nātae; 257. immōta; 326. auditā; 379. nōtus; 426. magistrātus; se-
nātum; 495. obtūtum; 740. crītūrus.

a. I. 82. lātus; 85. Nōtus; 200. pentūs; 257. mētu; 315. habītum; 422. strepī-
tum; II. 82. inclāta; V. 426. digitos.

42. -sus, -sa.

I. 323. maculōsa; 535. nimbōsus; II. 135. limōso; 365. religiōsa; IV. 52. aquō-
sus; 255. pascōsus; 257. harenōsum; 313. undōsum; 441. annōso; V. 87.
maculōsus; 252. frondōsa; I. 595. improvīsus; II. 428. visum, etc.

a. IV. 417. carbāsus.

43. -rus, -va.

I. 242. Achīvis; 244. Timāvi; 482. diva; 592. flāvo; V. 309. olīva.

a. I. 298. nōvae; V. 677. concāva.

44. -dus, -da.

I. 42. raptīdum; 120. valīdam; 127. placīdum; 142. tumīda; 175. arīda; 296. hor-
pallīda; mōdis; 637. splendīda; II. 8. umīda; III. 30. gell-
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555. lucidus; IV. 421. perít dus; 642. trepída; 700. roscída; V. 179. madída; 200. arídá; 754. vivídá; VI. 102. rabídá.
a. I. 320. nūda; nūdo; II. 23. fida.

45. - dus, -da.
I. 21. popūlum; 34. Sicúlæ; 45. scopálus; 89. oculís; 90. pōlî; 105. cumuło; 109. Itálî; 119. tabůlæ; 130. dóli; 159. insula; 168. vincula; 216. epullis; 256. oscula; 266. Rutállis; 291. saecula; 352. málus; 412. nebúlæ; 453. singúla; 492. cingúla; 701. famúli; 706. poctúla; IV. 177. nubila; 328. parvúlum; V. 93. tumúlo; 163. palmúla; 187. aemúla; 277. sibíla; 559. circúlum; 566. macúlis; 772. vitúlos; cf. also below, the endings -būlum and -cūlum.
a. I. 99. têlo; 267. ïulo; 268. ïlul; 597. sóla; V. 842. loquélas.

46. -bulum, -culum.
I. 473. pábula; 615. perícúla; II. 114. orácúla; IV. 87. propugnácúla; 131. venábula; 580. retinácúla; 636. piácúla; V. 307. spícúla; VI. 37. spectácúla.

47. -cus, -ca.
I. 51. lōca; 86. Afrícus; 97. Ilíácis; 243. Ilyrícos; 284. Assarácei; II. 104. Îthácus; IV. 493. magícas; V. 84. lubrícos; 141. nautícus; 314. Argólica; VI. 134. lácus.
a. I. 67. inímica; 450. lúco; 610. amícum; III. 619. opáca; IV. 402. formícae; V. 128. aprícis; 260. loricam.

48. -do, -go, -ga.
I. 13. Karthágó; 280. fatígat; 353. imágó; 372. origíne; 505. testúdine; 658. Cupido; II. 76. formídine; V. 146. auríga; 387. castigat.
a. I. 389. módó; 394. plágâ; III. 160. fúgæ; IV. 536. ágo.
b. I. 67. navígat; 75. extígat; 153. régit; 197. divídít; II. 426. cásít; III. 171. négat; IV. 534. ágo; V. 783. mítigat.

49. -mèn, -mentum.
I. 48. númeren; 176. nutrímenta; 248. númeren; 428. fundámenta; 649. velámên; III. 661. solámên; 709. levámên; V. 262. tutámên; 316. ámên; 596. certámínas; 684. flúminás; 832. flámínas; VI. 6. sénimá; 137. vëmínë.
a. VI. 26. monúmerënta.

50. -de, -dis.
I. 167. sedís; 177. Cereália; 221. crudélia; 274. prólem; 316. quális; 328. mortális; 335. táli; 373. annúales; 388. vitáles; 654. mouilé; 686. regáles; 727. funália; II. 31. exitiâle; 165. fatále; 518. iuuenálibus; III. 285. glaciális; 324. cubilé; 538 niválí; IV. 16. iugálí; 73. letális; 104. dotáles; 462. ferálí; 593. naválibus; 635 fluviálí; 641. anilí; V. 548. puerile; 557. hastília.
a. I. 136. sīmīli; 318. habīlem; 445. factīlem; II. 510. inūtīle; V. 271. debīlis; 559. flexīlis; cf. also the penult of the ending -bilis, below.

51. -bilis.
I. 111. miserābile; 149. ignōbile; 339. intractābile; 439. mirābile; II. 4. lamentābile; 154. violābile; 324. ineluctābile; 583. memorābile; III. 600. spirābile; 621. adfābilis; 707. inlaētābīlis; IV. 53. tractābile; V. 591. irremerēbilis; 768. tolerābile; 781. exsaturābile; VI. 27. inextricābilis.
a. I. 73. stābli.

52. -tōr.
II. 476. agitātor; III. 704. generātor; IV. 269. regnātor; V. 12. gubernātor; 275. viātor; VI. 432. quaesitor.
a. I. 254. sātor; 621. genitor; 734. dātor; V. 799. domitor; VI. 326. portitor; 400. ianitor.

53. -ter.
I. 126. gravīter; 399. alīter; 481. supplicīter; 522. Iuppīter; 561. brevīter; 572. parīter.

Frame general rules from the above facts.

2. THE ROYAL HOUSE OF TROY.

54. In the Iliad of Homer (xx. 200 seq.), Achilles and Aeneas are represented as confronting each other, about to engage in deadly conflict. But before the war of blows begins, the heroes engage in a war of words, in which Aeneas takes occasion to recount his lineage, beginning with Jove, the divine founder of his race:

Jove was the father, cloud-compelling Jove,  
Of Dardanus, by whom Dardania first  
Was peopled, ere our sacred Troy was built  
On the great plain, — a populous town; for men  
Dwelt still upon the roots of Ida fresh  
With many springs. To Dardanus was born  
King Erichthonius, richest in his day  
Of mortal men, and in his meadows grazed  
Three thousand mares, exulting in their brood  
Of tender foals. . . . .  
To Erichthonius Tros was born, who ruled  
The Trojans, and from Tros there sprang three sons  
Of high renown, — Ilus, Assaracus,  
And godlike Ganymede, most beautiful
GENEALOGY OF THE ROYAL HOUSE OF TROY.

Atlas  Scamander = Idaea
       
Maia  Iuppiter = Electra  Tencel

Mercurius  Iasius  Dardanus = Batea

Erichthonius = Astyoche (d. of Simoës)

Tros = Callirrhoë (d. of Scamander)

Ilus = Eurydice (d. of Adrastus, king of Argos)  Assaracus = d. of Simoës  Ganymedes

Laomedon = Strymo (d. of Scamander)

Hesione = Tethron (king of Salamis)  Tithonus = Aurora  Priam = Hecuba

Teucer  Memnon

Anchises = Venus = Butes  Cupid  Eryx

Hector = Andromache  Paris  Polydorus  Helenus  Deiphobus  Iliou  Cassandra  Creusa = Aeneas

Astyanax  Polites  Troilus  Laocoön  Chaon  Diros  Polyxena  Asclius (Iulus)
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Of men; the gods beheld and caught him up
To heaven, so beautiful was he, to pour
The wine to Jove, and ever dwell with them.
And Ilus had a son, Laomedon,
Of mighty fame, to whom five sons were born,
Tithonus, Priam, Lampus, Clytius,
And Hicetaon, trained to war by Mars.
Assaracus begat my ancestor,
Capys, to whom Anchises owes his birth.
Anchises is my father; Priam’s son
Is noble Hector. Such I claim to be
My lineage and my blood.

In the same connection he also boasts of a divine mother:

I boast
My birth from brave Anchises, and can claim
Venus as mother.

55. Ovid thus reviews the Royal line of Troy (Fast. IV. 31–40):

Dardanon Electra nesciret Atlantide natum
Scilicet, Electram concubuisse Iovi?
Huius Erichthonius: Tros est generatus ab illo:
Assaracon creat hic, Assaracusque Capyn.
Proximus Anchises, cum quo commune parentis
Non designata est nomen habere Venus.
Hinc satus Aeneas, pietas spectata per ignes,
Sacra patremque umeris, altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli,
Unde domus Teucros Iulia tangit avos.

It will be observed that Ovid, selecting that portion of the story most interesting to a Roman audience and especially to the house of Caesar, follows the line down through Assaracus, the second son of Tros, through Capys, Anchises, and Aeneas.

56. Vergil in no one place gives the complete genealogy; but by comparing different passages in his works, an almost complete history of the royal line may be obtained. This history is here given, as far as possible in Vergil’s words.

Dardanus’ parentage:

Dardanus, Illiacae primus pater urbis et auctor,
Electra, ut Gruii perhibent, Atlantide cretus,

Itur Teucros; Electram maximus Atlas

Aetherios umero qui sustinet orbes (Aen. VIII. 134–137).
His native land:

\textit{Est locus, Hesperiam Graii cognomine dicunt;}

\textit{Hae nobis propriae sedes; hinc Dardanus ortus,}
\textit{Iasiusque pater, genus a quo principe nostrum (Aen. III. 163 seq.).}

He journeys to Thrace and Phrygia, the kingdom of Teucer:
\textit{Atque equidem memini}
\textit{his ortus ut agris [Italy]}
\textit{Dardanus Idaeas Phrygiae penetrarit ad urbes}
\textit{Threicianque Samon, quae nunc Samothracia fertur (Aen. VII. 205 seq.).}

Cf. also supra, VIII. 136. Advehitur Teucros.

Here he marries \textit{Batea}, the daughter of Teucer, king of a part of Troas.

From this wife of the great Dardanus is probably named the mound mentioned by Homer (\textit{Il. II. 1019}):

\begin{quote}
In the great plain before the city stands  
A mound of steep ascent on every side;  
Men named it Batiea.
\end{quote}

**57.** Teucer ceded a part of his kingdom to Dardanus, who built a city called \textit{Dardania} (cf. Homer, \textit{Il. XX. 272}). Vergil seems to confound this city with Troy, for he calls Dardanus \textit{Iliaca urbis auctor} (\textit{Aen. VIII. 134}), and \textit{Troiae auctor} (VI. 650); and he also calls Troy \textit{Dardania} (III. 156).

From Dardanus, their great founder (cf. supra "genus a quo principe nostrum"), the Trojans are called \textit{Dardanidae} (\textit{Aen. I. 560 et passim}).

**58.** But \textit{Teucer}, also, is worthy of note, since from his blood, through the descendants of his daughter and Dardanus, the Trojans and their descendants, the Romans, sprung:

\begin{quote}
\textit{Certe hinc Romanos olim, volventibus annis,}
\textit{Hinc fore ductores, revocato a sanguine Teucri (Aen. I. 234).}
\end{quote}

Teucer came originally from Crete, hence the error as to the fates into which Anchises and Aeneas fell (\textit{Aen. III. 104}):

\begin{quote}
\textit{Creta Iovis magni medio iacet insula ponto;}
\textit{Mons Idaeus ubi, et gentis cunabula nostrae.}
\textit{Maximus unde pater}
\textit{Teucrus Rhoetetis primum est advectus ad oras,}
\textit{Optavitque locum regno.}
\end{quote}

From Teucer the Trojans are called \textit{Teucri} (\textit{Aen. II. 252 et passim}); and Troy is once called \textit{Teucria} (II. 26).
59. From Dardanus sprang Erichthonius (cf. supra, Homer and Ovid). He is not mentioned in Vergil, the Erichthonius mentioned in Geo. III. 113 being one of the early Attic kings.

Erichthonius had a son, Tros, that ancestor (Tros parens, Geo. III. 36) from whom the country Troas or Troia, and afterwards the city Troy, were named. From him also the Trojans are named (Aen. I. 574), and the Trojan women (Troades, V. 613).

Tros had three sons, Ilus, Assaracus, and Ganymedes.

60. Ilus built the city of Troy, which he called Ilium (I. 68 et passim). From his name Vergil has the adjective Iliacus (III. 336), and a name for the Trojan women, Iliades (I. 480). According to tradition, it was he who received from Jupiter the Palladium (II. 166).

61. Of Assaracus, Vergil makes the following mention:

Cum domus Assaraci Phthiam Clarasque Mycenas
Servitio premet ac victis dominabitur Argis (I. 284).
Romulus, Assaraci quem sanguinis Ilia mater
Educet (VI. 778).
Magnumini heroes, nati melioribus annis,
Ilusque Assaracuseque et Troiae Dardanus auctor (VI. 649).

Per magnos, Nise, Penates
Assaracisque Larem et canae penetralia Vestae
Obtestor (IX. 258).

Gente sub Assaraci (IX. 643); genus Assaraci (XII. 127).

62. Ganymedes, remarkable for his beauty, was carried off by an eagle to be the cup-bearer to the gods (cf. Homer, supra), and in so doing displaced Hebe, the daughter of Juno. Hence one cause of Juno's hatred to the whole race of Trojans (Aen I. 28).

Vergil vividly pictures the scene of the rape of Ganymedes (V. 252 seq.):

Intextusque puer frondosa regius Ida
Velocis iaculo cervos cursuque fatigat,
Acer, anhelanti simul, quem praepes ab Ida
Sublimem pedibus rapuit Iovis armiger uncis;
Longaevi palmas nequiquam ad sidera tendunt
Custodes, saevisque canum latratus in auras.

63. Ilus had a daughter Themis, who married Capys, the son of Assaracus, and who became the mother of Anchises; and a son Laomedon whose name became a sign for falsehood and treachery:
Satis iam pridem sanguine nostro
Laomedontae luimus periuia Troiae (Geo. I. 501).
Nescis heu, perdita, necdum
Laomedontae sentis periuia gentis? (Aen. IV. 541.)
Laomedontiadae, bellumne inferre paratis
Et patrio Harpyias insontes pellere regno? (Aen. III. 248.)

Apollo and Neptune were engaged to build a wall around Troy for a stated reward. But when the wall had been built, Laomedon refused to fulfill his part of the contract (cf. Geo. III. 36. Troiae Cynthius auctor, and Aen. II. 625. Neptunia Troia). Neptune, to punish the perfidious Laomedon, sent a sea-monster to ravage his country. The oracle declared that in order to rid himself of it Laomedon must expose to the monster his own daughter, Hesione. He did so. She was afterwards rescued by Hercules, who imposed the condition that Laomedon should give him the mares which Tros had received from Juppiter in exchange for his son Ganymedes. Laomedon was again faithless to his word. Hercules thereupon raised a band of followers, sacked Troy (cf. Aen. II. 642:

Satis una superque
Vidimis excidia et captae superavimus urbi),

and slew Laomedon and all his children except Priam and Hesione. Hercules placed Priam on the throne of his father, and gave Hesione to his follower Telamon, who became by her the father of Teucer. After the Trojan war, Teucer (on the Greek side), was banished by his father from Salamis because he did not avenge the death of his half-brother Ajax. He went to Cyprus and sought the aid of Belus:

Atque equidem Teucrum memini Sidona venire
Finibus expulsam patris, nova regna petentem
Auxilio Beli.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teuctorum ab stirpe volebat (Aen. I. 619).

64. Laomedon’s son Tithonus was beloved by the goddess Aurora, and was, at her request, made immortal. Vergil thus beautifully alludes to Aurora and Tithonus:

Ant ubi pallida surget
Tithoni croceum linquens Aurora cubile (Geo. I. 446).
Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile (Aen. IV. 58A).
GENERAL INTRODUCTION.

65. Memnon was the son of Tithonus and Aurora:


He was leader of the Aethiopian allies of Troy:

Eoasque acies et nigri Memnonis arma (Aen. I. 489).

According to mythology Aethiopia was in the East; hence eoas. He is supposed to have been slain by Achilles.

66. Priam, the only surviving son of Laomedon, married Hecuba, and had nineteen sons by her, though he had in all fifty sons (cf. Homer, Il. XXIV. 623):

Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine foedantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum (Aen. II. 501).

Cf. also Homer, Il. VI. 319:

And then he came to Priam’s noble hall, —
A palace built with graceful porticos,
And fifty chambers near each other, walled
With polished stone, the rooms of Priam’s sons
And of their wives.


67. Of the sons and daughters of Priam, Vergil makes the following mention. Hector is in Vergil only the slain and outraged hero:

Ter circum Iliacos raptaverat Hectora muros,
Examinumque auro corpus vendebat Achilles (Aen. I. 483).

In somnis, ecce, ante oculos maestissimus Hector
Visus adesse mihi, largosque effundere sietus,
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Ei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vul Danaum Phrygios iaculatus puppibus ignis! (Aen. II. 270 seq.)

68. Hector had a wife, Andromache (coniugis Hectoreae, Aen. III. 488), and a son, Astyanax, who after the fall of Troy was slain by the Greeks. Thus Andromache to Ascanius (Aen. III. 489):

hic sola mei super Astyanactis imago.
Andromache was given, after the fall of Troy, to Pyrrhus, who took her for his wife, and afterward gave her to Helenus, the brother of Hector. At the death of Pyrrhus, Helenus was made ruler of a part of Epirus, where he was reigning with his wife when visited by Aeneas (Aen. III. 294 seq.):

Hic incredibilis rerum fama occupat aures
Priamiden Helenum Graias regnare per urbes,
Coniugio Aeacidae Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.

69. Helenus was an eminent soothsayer (Aen. III. 359 seq.):

Trojugena, interpres divum, qui numina Phoebi,
Qui tripodas, Clarii laurus, qui sidera sentis
Et volucrum linguas et praepetis omina penna, 
Fare age.

70 Chaon was the mythic ancestor of the Chaones (Aen. III. 335):

Chaoniamque omnem Troiano a Chaone dixit.

Laocoon was a priest of Neptune. His tragic death is described in Aen. II. 201–231.

71. Polites, another son of Priam, was slain by Pyrrhus in his father’s presence (Aen. II. 526):

Ecce autem elapsus Pyrrhi de caede Polites,
Unus natorum Priami,
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, iam iamque manu tenet et premit hasta:
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.

72. Paris was originally a shepherd on Mount Ida (Ecl. II. 60):

Habitaretur di quoque silvas
Dardaniaque Paris.

Here he decided the contest of the goddesses (cf. Tennyson’s Oenone) and thereby won for himself and the whole Trojan race the enmity of Juno (Aen. I. 26):

Manet alta mente repostum
Judicium Paridis spretaeque iniuria formae,
Et genus invisum.
GENERAL INTRODUCTION.

His sin against the hospitality of Menelaus in carrying off Helen is alluded to in Aen. IV. 215, where Aeneas is reproachfully likened to Paris by Iarbas:

Et nunc ille Paris cum semiviro comitatu,
Maenonia mentum mitra crinemque madentem
Subnexus, raptò potitur.
Quin idem Veneri partus suus et Paris alter,
Funestaeque iterum recidiva in Pergama taeæae (Aen. VII. 321).

Paris was the instrument, in the hands of Phoebus, for the destruction of Achilles:

Phoebe, graves Troiae semper miserate labores,
Dardana qui Paridis directi tela manusque
Corpus in Aeacidae (Aen. VI. 56).

73. Trojanus was slain by Achilles (Aen. I. 474):

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

74. Polydorus was entrusted by Priam to his son-in-law, Polymnestor, king of Thrace, and treacherously slain by him (Aen. III. 49–56):

Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Thręicio regi, cum iam diffideret armis
Dardaniae cingique urbem obsidione videret.
Ille . . . . . . .
. . . . . Polydorum obturcat, et auro
Vi potitur.

75. Deiphobus, after the death of Paris, had received Helen as his wife. She, on the night of the fall of Troy, betrayed him to her former husband Menelaus (Aen. VI. 494–530), who, having horribly mutilated, slew him.

Diores is once mentioned in Vergil as a son of Priam (V. 297).

76. Of the daughters of Priam mentioned by Vergil, Polyxena was sacrificed to the shade of Achilles by Pyrrhus (Aen. III. 321–324):

O Felix una ante alias Priameia virga,
Hostilem ad tumulum Troiae sub moenibus altis
Iussa mori, quae sortitus non pertulit ullos,
\[Yes victoris eri tetigit captiva cubile!\]
77. Cassandra was beloved by Apollo, and promised to yield to his suit if he would give her a knowledge of future events. This the god did, but she was unfaithful to her promise. Apollo, to punish her, decreed that she should never be believed:

Tunc etiam fatis aperit Cassandra futuris
Ora, dei iussu non umquam credita Teucris (Aen. II. 246).

Infelix, qui non sponsae praecepta furentis
Audierit (Aen. II. 345).

Sed quis ad Hesperiae venturos litora Teucros
Credaret? aut quem tum vates Cassandra moveret? (Aen. III. 186.)

At the fall of Troy, she fled for protection to the temple of Minerva, but was brutally seized by Ajax, the son of Oileus:

Ecce trahebatur passis Priameia virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad caelum tendens ardentia lumina frustra,
Lumina, nam teneras arcebant vincula palmas (Aen. II. 403).

Pallasne exurere classem
Argivum atque ipsos potuit submergere ponto,

78. Creúsa was the wife of Aeneas (coniunx Creúsa, Aen. II. 597). In the flight from Troy in the night Aeneas lost her, and, returning to seek her, was met by her shade, who comforted him by revealing the fates in store for him:

Infelix simulacrurn atque ipsius umbra Creúsaee
Visa mihi ante oculos et nota maior imago.
Tum sic adfari et curas his demere dictis (Aen. II. 772).

She tells him that Cybele has taken her for her own (II. 788):

Sed me magna deum Genetrix his detinet oris.

Ilione is briefly mentioned as the eldest daughter of Priam (Aen. I. 653). She married Polynestor (cf. 74).

79. Assaracus had a son Capys, who is not mentioned in Vergil. Capys married Themis, the sister of Laomedon, and became the father of Anchises. From the union of Anchises and Venus was born Aeneas (Aen. I. 617):

Tune ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoentis ad undam?
GENERAL INTRODUCTION.

Anchises, boasting of this union, was smitten and maimed by a stroke of lightning from Juppiter (Aen. II. 647):

\[ \text{Iam pridem invisus divis et inutilis annos} \\
\text{Demoror, ex quo me divūm pater atque hominum rex} \\
\text{Fulminis adflavit ventis et contigit igni.} \]

He was borne from the flames of Troy on the shoulders of Aeneas (Aen. II. 721):

\[ \text{Haec fatus, latos umeros subjiciatque colla} \\
\text{Veste super fulvique insternor pelle leonis,} \\
\text{Succedoque oneri;} \]

but died in Sicily, before the destined Italy was reached (Aen. III. 708):

\[ \text{Hic, pelagi tot tempestatibus actus,} \\
\text{Heu genitorem, omnis curae casusque levamen,} \\
\text{Amitto Anchisen.} \]

Aeneas visits his father in the world of spirits, and is minutely instructed by him in the history of his posterity (cf. Aen. VI. et passim).

80. This lofty lineage of heroes and divinities, Vergil, with extravagant, but delicate and beautiful flattery, ascribes to his mighty patron, the Emperor Augustus Caesar:

\[ \text{Huc geminas nunc flecte aices, hanc aspice gentem} \\
\text{Romanosque tuos. Hic Caesar et omnis Iuli} \\
\text{Progenies, magnum caeli ventura sub axem.} \\
\text{Hic vir, hic est, tibi quem promittit saepius audis,} \\
\text{Augustus Caesar, Divi genus, aurea condet} \\
\text{Saecula qui rursus Latio regnata per arva} \\
\text{Saturno quondam; super et Garamantas et Indos} \\
\text{Proferet imperium; iacet extra sidera tellus,} \\
\text{Extra anni Solisque vias, ubi caelifer Atlas} \\
\text{Axem umero torquet stellis ardentibus aptum (Aen. VI. 788-797).} \]
3. USES OF THE GENITIVE.

1. Genitive with Nouns.

       Lunonis iram.
30. reliquias Danaum.
41. furias Aiacis.

55. murmur montis.

II. 554. haec fluis (erat) Priami fatorum.
Cf. note on this passage.

Observe that each of the above genitives limits a noun denoting either an emotion or an act; and that if this noun were made a verb, the sense would require that the genitive be made the subject of that verb. It is therefore called the subjective genitive. A. & G. 213, 1; H. 396, 11.

82. I. 1. Troiae oris.
6. moenia Romae.
16. illius arma.
42. Iovis ignem.
601. grates persolvere non opis est
     nostrae.


IV. 654. magna mei imago.

V. 633. nulla Troiae dicentur moenia?

VI. 36. Deiphobe (uxor) Glauci.

Observe that, in the above examples, the substantive in the genitive possessive which on which it depends. This is called the possessive genitive. A. & G. 214, a, b, c, d; H. 396, i., 398, n. 2.

83. III. 67. sanguinis sacri pateras.
220. boum armenta.

V. 559. obtorti circulus auri.

Observe that the above genitives denote material or contents. A. & G. 214, e.

84. I. 72. quarum pulcherrima.
78. quodcumque hoc regni.
96. O Danaum fortissime gentis!
322. quam sororum.
602. quidquid gentis Dardaniae.
654. maxima natarum.

II. 7. quis Myrmidonum.

314. sat rationis.
745. quem hominum.

IV. 576. sancte deorum (A. & G. 216, b).

V. 112. argentii talenta.

616. tantum maris.

Observe that each of the above genitives denotes the whole of which a part is taken. This use is called the partitive genitive or genitive of the
whole. Note on what classes of words this genitive depends. A. & G. 216; II. 397.


Observe that the above genitives are used instead of nouns in apposition with the nouns which the genitives limit. A. & G. 214, f; H. 396, vi.

86. I. 33. tanta molis erat coudere. VI. 249. atri velleris agnam.

Observe in the above examples that the genitive denotes some quality of the noun on which it depends, and that the genitive is modified by an adjective. A. & G. 215; H. 396, v.

87. I. 14. studii belli. 25. causae irarum. 34. conspectu telluris. 132. generis fiducia. 138. imperium pelagi. 171. telluris amore. 358. auxilium viae (the genitive here has the idea of purpose). 462. lacrimae rerum.

556. spes Iuli. 734. laetitiae dator. II. 31. donum Minervae. 413. rexptae virginis ira. 595. nostri cura. 584. feminea poena (A. & G. 217a; H. 396, iii, n. 2). III. 393. requies laborum. IV. 237. nostri nuntius.

Observe that each of the above genitives limits a noun denoting either an emotion or an act; and that if this noun were made a verb, the sense would require that the genitive be made the object of that verb in a more or less direct relation. This use is called the objective genitive. A. & G. 217; II. 396, iii.

2. Genitive with Adjectives.


Observe that, in the above examples, the genitive limits adjectives of knowledge, memory, fulness, power, sharing, etc., or their opposites, and is an objective genitive. A. & G. 218, a; H. 399, i.

89. II. 427. servatissimus aequi. IV. 188. ficti tenax. VI. 77. Phoebi patiens.

Observe that the words on which these genitives depend are verbals in -ar, and participles in -ns, used as adjectives. A. & G. 218, b; H. 399, ii.
INDUCTIVE STUDIES.

90. I. 14. dives opum, rich in resources
178. fessi rerum.
343. ditissimus agrī.
350. securus amorum.
II. 61. fidens animi.

IV. 203. amens animi.
300. inops animi.
529. infelix animi.

V. 73. aevi maturus.
202. furens animi.

Observe that the above genitives *specify* that to which the quality expressed in the adjectives applies. It is a poetic and late use of the genitive. A. & G. 218, c; H. 399, III. 1.

This use is found once with a noun instead of an adjective. III. 181. errore locorum.

Several of the above genitives have also a *locatival* force, especially II. 61; IV. 203, 300, 529; v. 202. Cf. 95.


91. I. 733. huius meminisse.

Observe that the genitive is here used with a verb of *remembering*. A. & G. 219, 1; H. 406, II.

92. V. 237. voti reus, bound by my vow. | VI. 430. damnati mortis.

Observe that the above genitives are used with verbs of *accusing, condemning*, etc. A. & G. 220, a; H. 410, III. N. 2.

93. II. 143. miserere laborum.
18. pertaesum thalami fuisset.
IV. 354. telapsorum miseret (cf. acc.).
V. 678. piget incepti lucisque.

714. quos pertaesum incepti est (cf. acc.).
I. 548. nec te certasse paeniteat (cf. 159).

Observe that the above genitives are used with verbs of *feeling*. A. & G. 221, a, b, c; H. 409, III., 410, IV.

II. 587. animum explesse ultricies

flammae.

V. 751. magnae laudis egentes.

Observe that the above genitives are used with verbs of *plenty* and *want*. A. & G. 223, 248, c, r.; H. 410, v. 1.

95. I. 193. fundar humi.
III. 162. Cretae considere.

IV. 36. non Libyae non Tyro (cf. abl.)
V. 795. socios linquere terrae.

Observe that, in the above examples, the *locatival* idea is expressed by the form of the genitive. Note the words whose *locative* case is similar in form to the genitive. A. & G. 258, 4, c, 2 and d; H. 425, ii.
4. Peculiar Genitives.

96. II. 15. instar montis, of mountainous size.

V. 119. urbis opus (= instar).

VI. 670. illius ergo, on his account.

Observe upon what words the above anomalous genitives depend. A. & G. 223, e; H. 398, 4, 5.

4. USES OF THE DATIVE.

97. I. 8. mihi causas memora.

65. tibi mulcere dedit.

78. mihi sceptrà concilias.

136. mihi commissa lucetis.

137. regi haec dicite.

156. currù dat lora.

232. quibus clanditur orbis.

264. mores viris ponet.

408. dextrae iungere dextram.

446. templum Iunoni condebat.

617. quem Anchisae Venus genuit.

633. sociis ad litora mittit tauros (cf. A. & G. 225, b; H. 384, II. 3).

701. dant manibus lymphas.

II. 186. cælo (molem) educere (cf. A. & G. 225, b; H. 384, II. 3).

218. collo circum terga dati (A. & G. 225, d; H. 384, II. 2).

510. arma circumdat umeris. ("")

784. coniunx parta (est) tibi.

IV. 234. Ascanio pater invidet arces.

Observe that, in the above examples, the dative is used as the indirect object of transitive verbs. A. & G. 225; H. 384, II.

98. I. 95. quis contigit.

254. olli subridens (poetic).

448. cui surgebant.

585. dictis respondent.

II. 643. captæ supervinimus urbi.

729. comiti onerique timentem.

730. propinquabam portis.

III. 63. stant Manibus arae.

139. venit arboribus lues.

279. lustramur Iovi.

V. 358. risit olli (poetic).

821. sternitur aequor aquis (or ablativel).

Observe that, in the above examples, the dative is used as the indirect object of intransitive and passive verbs. A. & G. 226; II. 384, 1.

99. I. 257. parce metu.

526. parce pio generi.

689. paret dictis.

II. 48. equo ne credite.

402. invitis fidere divis (or ablative).

534. vori iraevque pepercit.

776. indulgere dolori.

786. servitum matribus ibo.

III. 51. diffideret armis.

IV. 103. servire marito.

478. gratare sorori.

V. 541. iuvidit honorii. (But cf. 97, last example.)

VI. 694. tibi nocereunt.

Observe that, in the above examples, the dative is used with certain verbs apparently transitive, and is to be rendered in English as if it were a direct object. Observe, however, that, literally translated, these verbs require the indirect object to complete their meaning. A. & G. 227; H. 385.
INDUCTIVE STUDIES.

100. I. 309. sociis exacta referre.

377. nos appulit oris.

616. quae vis (te) applicat oris?

696. dona portabat Tyriis (cf. 97).

II. 36. pelago insidias praecipitare.

47. ventura urbi.

86. illi me pater misit.

398. demittimus Orco.

548. nuntius ibis genitori.

553. lateri abdedit ensem.

688. caelo palmas tetendit.

V. 290. se consessu medium tulit.

VI. 126. descensus Averno.

297. Cocyto eructat.

Observe that, in the above examples, the dative is used as an indirect object, with the adverbial idea of motion towards (a poetic and late use). A. & G. 225, 3; H. 380, 4.

101. II. 735. mihi eripuit mentem.

III. 28. huic liquuntur guttae.

IV. 38. plactone pugnabib amori?

(A. & G. 229, c).

516. matri praeruptus amor.

698. illi Proserpina vertice crinem

abstulerat (A. & G. 229, b).

Observe that the preposition is omitted with vertice.

V. 260. quam Demoleo detraxerat.

726. classibus ignem depulit.

VI. 272. rebus abstulit colorem.

342. quis te eripuit nobis?

523. arma tectis amovet.

Observe that, in the above examples, the dative is used as an indirect object, with the adverbial idea of separation. A. & G. 229; H. 386, 2.

102. I. 17. hoc regnum gentibus esse.

77. mihi capessere fas est.

102. iactanti procella velum adversa férít.

336. virginibus mos est gestare.

449. foribus cardo stridebat.

477. huic comae trahuntur.

607. dum montibus umbrae lustra-

bunt convexa.

691. Ascanio per membra quietem

irrigat = membra Ascani

irrigat.

II. 30. classibus hic locus (erat).

Observe that, in the above examples, the dative is used as a remote indirect object, or dative of reference. A. & G. 235; H. 384, 4, and n. 3.

103. I. 22. venturum excidio Libyaee.

210. se praedae accingunt.

425. optare locum tecto.

429. scenaeis decora alta.

654. ferre collo monile.

II. 315. glomerare manum bello.

Observe that, in the above examples, the dative is used as a remote indirect object, with the adverbial idea of purpose. A. & G. 233, a, b; H. 390, i. and ii.
GENERAL INTRODUCTION.

104. I. 6. inferret deos Latio. 45. illum scopulo infixit (or abl.). 49. aris imponet honorem (or abl.). 69. incute vim ventis. 79. epulis accumbere. 91. viris intentant mortem. 314. cui sese tullt obvia (A. & G. 228, b). 383. undis Euroque supersunt.

Observe that, in the above examples, the dative is governed by a preposition in composition with the verb; and note the prepositions so used. A. & G. 228; H. 386.

105. I. 11. animis caelestibus sunt irae. 71. sunt mihi nympheae. 343. huc coniunx Sycaeus erat. 361. quibus odium erat.

Observe that, in the above examples, the dative is used in the predicate to denote possession. A. & G. 231; H. 387.


Observe that, in the above examples, the dative is used to denote agency; and note with what form of the verb the dative is so used. A. & G. 232, a, b; H. 388, 1 and 4.

107. I. 67. inimica mihi.

Observe that, in the above examples, the dative is used to complete the meaning of an adjective. A. & G. 234; H. 391, 1.

108. III. 477. ecce tibi tellus. IV. 125. tua si mihi certa voluntas. 676. hoc rogus istic mihi? V. 162. quo mihi abis?

Observe that the above datives cannot be rendered literally into English; they must be either omitted or periphrased. This dative is called the ethical dative. A. & G. 236; H. 389.
INDUCTIVE STUDIES.

109. I. 267 cui cognomen Iulo additur.

Observe that, in this example, the dative Iulo is attracted from a nominative apposition with cognomen to a dative apposition with the person, cui. A. & G. 231, b; H. 387, n. 1.

5. USES OF THE ACCUSATIVE.

110. I. 5. multa passus.
   conderet urbem.
   6. inferret deos.
   8. causas memora.
   9. quid dolens (A. & G. 237, b; H. 371, nii.).
   volvere casus.
   15. quam coluisse.
   130. latuere doli fratre (A. & G. 239, d.)
   341. germanum fugiens.
   418. corripue re viam.

II. 85. (quem) cassum lugent (A. & G. 237, b; H. 371, nii.).
   93. casum indignabas.
   148. obliviscere Graios (A. & G. 219, 2; H. 407).
   229. scelus expendisse.
   471. mala gramina pastas.

III. 107. audita recordor (A. & G. 219, 2 b; H. 407).

IV. 370. miseratus amantem est (A. & G., 221, a).

Observe that, in the above examples, the accusative is used as the direct object of a transitive verb. A. & G. 237; H. 371.

111. I. 1. arma virumque cano.
   328. vox hominem sonat. (Poetic. A. & G. 238, a; H. 371, II. n.)
   385. plura querentem passa (Greek construction = passa eum queri).
   524. maria omnia vecti.

II. 742. canit errantem lunam.
   746. ire viam.

IV. 382. quid possunt.
   50. nec mortale sonans (cf. I. 328).
   117. potes omnia.

6. 122. itque reditique viam.

Observe in the above examples that the accusative is related in thought to the action expressed in the verb. This is called the cognate accusative. A. & G. 238; H. 371, II.

112. I. 75. faciat te parentem.
   109. vocant Itali quae Aras.
   533. Italian dixisse gentem.
   546. quem si virum servam.
   79. miserum Sinonem finxit.

II. 86. me comitem pater misit.
   357. quos exigit caecos rabies.
   540. satum te mentiris.

III. 179. Anchisen facio certum.

IV. 11. quem sese ferens!

113. II. 139. quos illi poenas reposcent.
   III. 56. quid pectora cogis (after analogy of doce).

IV. 50. posce deos veniam.

Observe that each of the above verbs takes two accusatives: that in 112 these accusatives are a direct object of person or thing, and an accusative,
either noun or adjective, *predicated* of the direct object. Observe in 113 that the two accusatives are a *direct object* of person and a *secondary object* of thing. Note in each case the verbs used. A. & G. 239, 1, 2; H. 373, 374.

114. I. 228. oculos suffusa.
320. nuda genu.
589. os umeroque similis.
II. 221. perfusus vittas.
273. pedes traiectus lora (A. & G. 239, b; 2, b).

III. 47. mentem pressus.
594. cetera Graius.
IV. 558. omnia similis.
644. interfusa genas.

Observe that the above accusatives specify the application of the verbs or adjectives with which they are used. This is a poetical use of the accusative. A. & G. 240, c; H. 378.

115. I. 320. sinus collecta.
481. tunsae pectora.
561. vultum demissa.
579. animum arrecti.
658. faciem mutatus.
II. 721. umeros internor pelle.

III. 65. crinem solutae.
81. redimitus tempora.
405. velare comas.
IV. 518. unum exuta pedem.
589. pectus percussa.
590. abscessa comas.

Observe that, in the above examples, the accusative may be regarded as the *direct object* of a verb in the middle voice. Thus, "tunsae pectora," "beating themselves their breasts," i. e. beating their breasts. A. & G. 240, c, n.

116. I. 407. quid natum ludis?
745. quid proeperent soles.
II. 664. hoc erat, quod me eripis?

V. 688. si quid pietas labores respicit.

Observe that, in the above examples, the accusative is used *adverbially*. A. & G. 240, a; H. 378, 2.

117 I. 47. tot annos bella gero; but cf. 31.
multos per annos errabant.
272. centum regnabitur annos.
683. noctem non amplius unam falle. (A. & G. 247, c; H. 417, n. 2.)

II. 126. bis quinos silet dies.
1203 tres soles erramus.
583. noctem illum monstra perferimus.

Observe that, in the above examples, the accusative expresses *duration of time*. A. & G. 240, e, 256; H. 379.

118. I. 10 volvere virum impulerit.
17. hoc regnum esse tendit.
19. progeniem duci audierat.
21. populum venturum (esse).

II. 22. volvere Parcas.
37. me desistere nec posse?
III. 461. liceat te moneri.

Observe that the above accusatives are used as *subjects of infinitives*. But cf. 167. A. & G. 240, f; H. 536.
INDUCTIVE STUDIES.

119. I. 34. in altum vela dabant. | II. 117. venistis ad oras.
52. in patriam venit. | III. 143. ad oraculum ire.
644. ad naves praemittit.

120. I. 415. Paphum abit. | 756. domum me refero.
II. 326. Argos transtulit.

121. I. 2. Italian venit. | II. 742. tumulum venimus.
388. adveneris urbem. | III. 440. fines Italos mittère.
512. avexerat oras. | 507. iter Italian.
553. (cursum) Italian tendere. | 601. quascumque abducite terras.

Cf. II. 786. non servitum ibo, and observe that the supine in um denoting purpose expresses the limit of motion.

Observe that the above accusatives are used with verbs of motion, and denote the limit or end of that motion. Observe in 119 that the accusative is used with a preposition; in 120 that the accusative is used alone, and is the name of a town or small island, and the word domum; and in 121 that other words than those found in 120 are used in the same way,—a poetic use.

From all the above examples, formulate a principle for the expression of limit of motion. A. & G. 258, b, and N. 5; H. 380, I., II., and II. 3.

122. I. 4. ob iram. | 191. nemora inter frondea.
13. Italian contra. | 218. spemque metumque inter.
24. ad Troiam. | 296. post tergum.
31. multos per annos. | 379. super aethera notus.
32. maria omnia circum. | II. 33. duci intra muros.
34. in altum. | 71. apud Danaos.
59. per auras | 466. super agmina incidit.
64. ad quem. | III. 599. per sidera testor.
95. ante ora. | IV. 513. messae ad lunam.

Observe from the above examples that the accusatives are governed by certain prepositions. Note these prepositions, and for complete list, cf. A. & G. 152, a, c; H. 433.

123. Accusative and Genitive. A. & G. 221, b; H. 409 III., and cf. 93.

124. VI. 21. miserum!
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125. VI. 363. quod te per lumen oro. 458. per sidera iuro. 324. Di cuius iurare timent et falsere numen. 351. maria aspera iuro (poetic).

Observe from the above examples two ways in which oaths are expressed.

126. II. 275. exuvias indutas (= inducte sibi). 510. arma circumdat umeris. 520. cingi (= cingere te) telis. IV. 137. chlamydem circumdata (= circumdare sibi).

392. insigne decorum inditur (= induit sibi). 518. cingitur (= sibi cingit).

IV. 282. Sergestum munere donat. 514. qua indutas (= se iuduerat).

Observe that, in the above, are used a dative of person and accusative of thing, or an accusative of person and ablative of thing. A. & G. 225, d, 240, c, n.; H. 377.

6. USES OF THE ABLATIVE.

1. Ablative of Place from which.

127. I. 1. ab oris venit. 297. demissit ab alto. 270. regnum ab sede transferet. 378. raptos ex hoste.

42. iaculata e nubibus. II. 41. currucit ab arce. 392. insigne decorum inditur (= induit sibi).

84. a sedibus ruunt. IV. 164. ruunt de montibus.

297. demissit ab alto. 378. raptos ex hoste.

270. regnum ab sede transferet. II. 41. currucit ab arce.


732. Troia prefecta. 331. venere Mycenis.

129. I. 38. Italia avertere. 357. patria excedere (prose).

127. summa extulit unda (prose). 394. lapsa plaga.

340. urbe profecta. 535. assurgens fluctu.


37. incepto desistere. II. 302. excutior somno.

242. elapsus Achiviis.

Observe that, in all the above examples, the ablative is used to express the place from which, with verbs of motion. Observe, further, that this place from which is expressed in 127 by the ablative and a preposition of source (A. & G. 258; H. 412, 1.); in 128 by the ablative alone, and note the words so used in the ablative (A. & G. 258, a; H. 412, 11.); in 129 by the ablative alone, and note the class of words so used in the ablative,—a poetic use (A. & G. 258, a, n. 3; H. 412, 11. 2); in 130 by the ablative alone, and observe that the verbs with which these ablatives are used are compounded with certain prepositions of source, and that these compound verbs are used in a derived, not literal place meaning (A. & G. 243, b; H. 413, n. 2 and 3).
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| 131. | II. 300. finibus arceret. | 85. cassum lumine. |
|      | 385. Asia pulsus.          | 521. non tali auxilio eget |
|      | 540. hospitio prohibemur    | III. 123. hoste vacare domos. |
|      | But cf. 525, prohibe a navibus. | IV. 355. quem regno fraudo. |
|      | 562. solvite corde metum.   | V. 224. spoliata magistro. |
|      | II. 44. carere dotis.       | VI. 261. animis opus (est). |

Observe that the above ablatives denote that from which one is separated, or of which one is deprived. A. & G. 243, a, e; H. 414, i. iv.

| 132. | I. 19. a sanguine duci. | 626. ortum ab stirpe. |
|      | 171. collectis omnī ex numero. | II. 2. toro orsus ab alto. |
|      | 288. a magno demissum Iulo. | 78. me (esse) Argolica de gente. |
|      | 372. repentes ab origine.    | III. 98. nascentur ab illis. |
|      | 380. genus ab Iove.          | V. 44. ex uggere fatur. |

Observe that, in the above examples, the ablatives denote source or place from which with verbs not of motion, either with or without a preposition. A. & G. 244 and a; H. 413.

| 133. | III. 28. atro sanguine guttae. | 114. pharetra ex auro. |
|      | 84. templā saxo structa vetusto. | 457. de marmore templum. |
|      | 286. aere cavō clipeum.        | V. 129. frondenti ex ilire metam. |
|      | 304. viridi quem caespite.     | 266. ex aere lebetas. |

Observe that, in the above examples, the ablative denotes the material of which anything consists, or out of which anything is made. A. & G. 244, 2, n. 1 and 2; H. 415 and III.

| 135. | III. 623. duo de numero. | V. 644. una e multis. |

Observe in these two examples that the partitive idea usually denoted by the genitive is here expressed by the ablative and a preposition. Note the preposition. How does this use differ from the partitive genitive? (q. v.) A. & G. 216, c; H. 397, n. 3.

| 136. | I. 2. fato profugus. | 335. tali me dignor honore. |
|      | 4. iactatus vi superum. | 349. caecus amore. |
|      | 10. insignem pietae.     | 417. ture calent. |
|      | 102. stridens Aquilone.  | 514. percussus laetitia. |
|      | 190. capita alta cornibus. | 613. obstipuit aspectu. |
|      | 208. curis aeger         | 637. regali splendida luxu. |
|      | 275. tegmine laetus.     | 669 nostro doluisti dolore. |
II. 12. luctu refugit. 556. populis terrisque superbum. 765. crateres auro solidi (= ex auro solido).

IV. 42. deserta siti regio.

Observe that, in the above examples, the ablative denotes the cause or motive from which an act or state proceeds. A. & G. 245; H. 416.


Observe that, in the above examples, "the ablative furnishes the standard of comparison,—that from which one starts;" it is ordinarily rendered in English by than. A. & G. 247; II. 417.

Observe that all the above ablatives in groups 127–137 express in some sense the source, or place from which. This is the true ablative in its original meaning.

2. The Instrumental Ablative.

138 I. 37 haec (loquitur) secum. 74. tecum annos exigat. 47. cum gente bella gero. II. 532. vitam cum sanguine fudit.

Observe in the above examples that accompaniment is expressed by the ablative and the preposition cum. A. & G. 248, a; H. 419, i, and 1.

But cf. the dative with the following words.

139. I. 488. principibus permixtum. II. 396. immixti Danois. IV. 28. qui me sibi fuxit.

570. nocti se immiscuit. V. 429. immiscet manus manibus.

Observe in the above examples that accompaniment is expressed by the ablative or dative, and note the verbs upon which these cases depend. A. & G. 248 a, Rem.; H. 385, 4, 3).


Observe in the above examples that the ablative expresses some characteristic or quality which exists in company with or in the substantive on which it depends. A. & G. 251; H. 419, ii. and 2.
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141. I. 55. magnus cum murmur montis fremunt.
152. arrectis auribus astant.
171. magnus amore egressi.
217. longo sermone requirunt.
296. fremet ore cruento.

354. modis pallida miris.
395. ordine longo capere.
397. ludunt stridentibus alis.
400. pleno subit velo.
574. nullo discrimine agetur.
751. quibus venisset armis.

Observe that the above ablatives indicate the manner of the act expressed by the verbs which they modify; that all the ablatives are modified by adjectives, and, with the exception of the first example, are used without the preposition cum. A. & G. 248; H. 419, iii.

142. I. 105. insequitur cumulo.
123. rimus fatiscut.
299. pateant hospitio.
523. iustitia frenare.

II. 129. composito rumpit vocem (A. & G. 248, Rem.).
225. lapsu effugijnt.
708. subibo umeris.

Observe that, in the above examples, manner is expressed by the unmodified ablative, also without cum. This is a poetic use. A. & G. 248, Rem.

143. I. 35. aere rueant.
43. evertit ventis.
45. turbinis corripuit.
51. sesta furentibus austris. (A. & G. 248, c. 2; H. 421, ii.)
54. imperio premit.
62. foedere certo sciret.
73. conubio iungam.
75. faciat prole parentem.
85. creber procellis (cf. 51).

90. micat ignibus.
441. lactissimus umbra.
447. donis opulentum.
506. solio subnixa.
II. 118. anima litudinum (est).
298. miscetur moenia luctu.
486. tumultu miscetur.
III. 66. spumantia cymbia lacte.
630. expletus dapibus (cf. I. 51).
V. 311. plenam sagittis (cf. I. 51).

Observe in the above examples that the ablative expresses the means in company with which or by which an act is performed. A. & G. 248, c; H. 420.

144. I. 64. his vocibus usa est.
172. potius tres harena.
546. vestit aur.

III. 352. urbe fruuntur.
VI. 83. defuncte periclis.
886. fungar inani munere.

Observe that the above ablatives are used with certain verbs, which, translated as deponents, would require a direct object; but which, regarded as in the middle voice, would naturally be followed by an expression of means. Thus, his vocibus usa est, she employed herself by means of these words, i.e. she used these words. Note the verbs which take this construction. A. & G. 249; H. 421, I.

145. I. 484. auro corpus vendebat.

II. 104. magno mercentur.

Observe in the above examples that the price by or with which a thing is obtained is expressed by the ablative. A. & G. 252; H. 422.
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146. II. 199. *muito tremendum magis.*  
219. *superant capite.*  
V. 186. *tota prior carina.*  

| 320. *longo proximus intervallo.*  
| VI. 79. *tanto magis.*  
| 668. *umeris existantem altis.*

Observe in the above examples that the ablative expresses the *degree difference* or the amount by which one thing differs from another. A. & 't 250; H. 423.

147. I. 8. *quo numine laeso.*  
14. *studii asperrima.*  
72. *formâ pulcherrima.*  
149. *saevit animis.*  
347. *scelere immanior.*  

| 439. *mirabile dictu.*  
| 445. *facilem victu.*  
| 548. *officio priorem.*  
| 705. *pares aetate.*

Observe in the above examples that the ablative expresses that *in respect* which something is or is done. A. & G. 253; H. 424. Cf. 90 and 114.

Observe that all the above ablatives in groups 138–147 express that in comparison with which or by which anything is, or is done. This is the second general use of the ablative,—the instrumental ablative.

3. The Locative Ablative.

95. *sub moenibus oppetere.*  
700. *strato super discumbitur* (rare poetic use of *super*).

| II. 24. *in litore condunt.*  
| 472. *sub terra tegebat.*

149. I. 3. *terrâ ictatus et alto.*  
40. *submergere ponto.*  
364. *portantur pelago.*

| 501. *fert umero.*  

50. *corde volutans.*  
209. *premit corde.*

| 227. *iactantem pectore.*  
| 582. *animo surgit.*  
| 657 *pectore versat.*

151. I. 29. *iactatos aequore tota.*  
128. *disiectam aequore tota.*  
314. *media tuit silva.*

| 505. *media testudine resedit.*  
| 638. *mediis parant tectis.*  
| 756. *omnibus errantem terris.*

152. IV. 245. *illa fretus.*  
V. 314. *hac galea contentus.*  
397. *quaque fidens.*

| 430. *fretus iuventa.*  
| VI. 120. *fretus cithara fidibusque.*  
| 760. *nititur hasta.*

153. I. 52. *vasto antro premit.*  
56. *celsa sedet arce.*  
60. *speluncis abdhibit atris.*  
110. *dorsum mari summo.*  
141. *clauso carcere regnet.*  
184. *litore errantes.*

| 195. *onerarat litore.*  
| 225. *vertece constitit.*  
| 301. *astitit oris.*  
| 395. *turbat caelo.*  
| 476. *curru haeret.*  
| 552. *silvis aptare.*
Observe that, in all the above examples, the ablative is used to express the place where a thing is, or is done. Observe, further, that in the first five examples the ablative is used in connection with a place preposition; and that in all the other cases the preposition is omitted. In these five groups, observe that in 149 the ablative denotes place in connection with some other adverbial idea, notably means or manner (H. 425, ii, 1, 1); that in 150 the ablatives are used with verbs which have a derived, not literal meaning (H. 425, ii, 1, 2); that in 151 the ablatives are modified by the adjectives totus, medius, and omnis (H. 425, ii, 2, and n. 2); that in 152 the ablatives depend upon the verbs fretus, contentus, fidens, and nititur (A. & G. 254, b, 1 and 2; H. 425, ii, 1, 1), n.). All of these uses of the ablative might be found in prose as well as in poetry. But observe that in 153 the preposition is freely omitted in the expression of place. This is a poetic use (A. & G. 258, f, 3; H. 425, 2, n. 3).

154. I. 430. aestate nova exercet. | II. 342. illis diebus venerat.
672. tanto cessabit cardine rerum.

Observe that, in the above examples, the ablative expresses the time at which the action of the verb is performed. This ablative is analogous to the ablative of place. A. & G. 256; H. 429.

155. I. 8. numine laeso.
16. posthabita Samo.
81. conversa cusside.
266. Rutulis subactis.
382. matre monstratae.
537. superante salo.
737. libato (255, c; H. 431, n. 2).

II. 14. labentibus aunnis.
37. subiectis flammis.

40. magna comitante caterva.
76. deposita formidine.
100. Chalchante ministro.
108. Troia relicita.
181. pelago remenso.
295. pererrato ponto.
311. Vulcano superante.
449. strictis mucronibus.

V. 5. magno amore polluto.

Observe that, in the above examples, the ablatives are used in an absolute construction, i.e. that they have no grammatical relation with the rest of the sentence; and observe that the prevailing idea is that of time or place. Note (1) of what words each phrase is composed; (2) what adverbial idea it contains; and (3) by what phrase or clause it may best be translated. A. & G. 255; H. 431.

Observe that all the above ablatives in groups 148-155 express the place or time at which anything is, or is done. This is the third general use of the ablative,—the locatival ablative.
7. USES OF THE INFINITIVE.

156.  I. 33. tantae molis erat condere gentem.  533. fama (est) minores Italianam dirisse gentem.
77. explorare labor (est).  600. persolvere non opis est nostrae.
mihi capessere fas est.  704. cura (est) struere.
135. praestat componere fluctus.  II. 103. id audire sat est.
336. mos est gestare pharetram.  750. stat renovare.

157. II. 354. Una salus (est) victis, nullam sperare salutem.  374. te ire per altum manifesta (est) fides.
III. 60. omnibus (est) animus, exceedere.

158. I. 408. iungere dextram non datur.  IV. 97. nec me fallit te habuisse.
II. 27. invat ire et videre.

159. I. 96. contigit oppitere.
548. nec te certasse priorem paeniteat.
551. liceat subducere classem.
II. 317. pulchrum (esse) mori (mihi) succurrit in armis.

Observe that, in all the above examples, the infinitive is used as subject of a verb; that in 156 the verb is est or some similar verb; that in 157 the infinitive is in apposition with the subject; that in 158 the infinitive is the subject of verbs of action, — a poetic and loose use (A. & G. 270, a, 2); that in 160 the infinitive is used with certain impersonal verbs, partly as subject, partly as complement (A. & G. 270, b; H. 538, 1, (2)).

39. exurere classem potuit.
63. premere sciret.
134. miscere audetis.
179. torrere parant.
309. quaerere constituit.
396. capere videntur.
514. coniungere ardebant.
630. succurrere disco.
673. cingere meditor.
708. iussi discumbere.
720. abolere incipit.
721. tentat praevertere
II. 12. meminisse horret.
109. cupiere moliri.

127. recusat prodere.
165. aggressi avellere.
220. tendit divellere.
239. contingere gaudent.
451. instaurati (sunt) succurrere.
456. ferre solebat.
492. su perpetr valent.
549. narrare memento.
635. tollere optabam.
792. conatus dare.

III. 4. quaerere agimur.
42. parce scellerare.

IV. 305. dissimulare sporasti posse?
V. 194. neque vincere certo.

VI. 376. desine sperare.
Observe that, in the above examples, the infinitive completes the meaning of the verb with which it is used. Note the class of verbs so complemented. A. & G. 271; 538.

161. I. 66. tibi pater mulcere dedit. 79. mihi das accumbere. 319. dederat comam diffundere ventis. 522. cui condere Juppiter dedit. V. 262. loricam donat habere viro. (Cf. also III. 77; V. 248, 307, 538.)

162. I. 373. si vacet audire. 423. instant, pars ducere muros. 527. non populare venimus.

Observe that the above infinitives denote purpose, in 161 with transitive verbs, in 162 with intransitive verbs. The infinitive of purpose is a poetic use. A. & G. 273; H. 533, ii.

Cf. a similar use of the infinitive, denoting cause.

II. 585. extinxisse laudabor.


44. putatis dona carere? 78. me (esse) negabo. 96. me (fore) promissi ultorem. 176. tentanda (esse) canit aequora. 191. (dixit) exitium futurum (esse). 347. quos audere in proelia vidi. 433. testor (me) vitavisse. 657. mene efferre posse sperasti? 696. illam cernimus se condere. III. 184. repeto (eam) portendere. IV. 112. miseri probet populos.
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   357. *eam celerare fugam suadet.*
   541. *vetant (nos) consistere.*
   563. *me talia cogunt noširi.*
   II. 74. *hortamur (eum) fari.* (But cf. in l. 75. (hortamur ut memore.)

   V. 342. *reddi sibi poscit honorem.*
   (But cf. l. 59. poscamus (ut velit.)
   631. *quis prohibit muros iacere?*

Observe that, in the above examples, the infinitive, with its subject, is used as the object, in 164 of verbs denoting a thought or an expression of a thought; in 165 of verbs which (in prose) usually take the subjunctive. A. & G. 272; H. 534, 535.

166. I. 37. mene incepto desistere nec posse?

   V. 616. tantum superesse maris!

Observe that the above infinitives are used independently, in exclamations. A. & G. 274; H. 539, III.

167. II. 98. hinc Ulixes terrere.
   132. mihi sacra parari.
   169. *fluere ac referri spes.*
   685. nos pavidī trepidare metu.

   IV. 422. ille te colere, tibi credere sensus.
   V. 655. matres ambiguæ spectare.
   685. Aeneas abscondère.

Observe that the above infinitives are used as principal verbs in direct statement, that they refer to past events, and that their subjects are in the nominative case. These are called historical infinitives. A. & G. 275; H. 536, 1.

From the above examples observe (1) that the subject infinitive may or may not have a subject; (2) that the complementary infinitive does not have a subject; (3) that the object infinitive regularly takes a subject; (4) that the subjects of all infinitives, except the historical, are in the accusative case.

8. USES OF SUBORDINATE CLAUSES.

1. Substantive Clauses.

   *regina virum impulerit.*

   Direct question, Quemne Anthes videre possum?
   218. Dubii, *seu vivere credant, sic extrema pati.*

   Direct question, Utrum vivere credamus, an, etc. (cf. 208 and A. & G. 334, b).
   307. Quas accesserit oras, quaerere constituit.
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Direct question, Quas accessi oras?

467. Videbat uti fugerent Graii, premeret Troiana iuventus.

Direct question, Uti fugiunt Graii, etc?

668. Ut Aeneas iactetur nota tibi.

Direct question, Ut Aeneas iactatur?

671. Vereor, quo se Iunonia vertant hospitia.

Direct question, Quo se vertant?

676. Qua facere id possis, nostram accipe mentem.

Direct question, Qua (ratione) facere id potes?

719. Inacia, insideat quantus miserae deus.

Direct question, quantus deus insidet?

II. 596. Non prins aspicies, ubi liquisti Anchisen? superet conjux Anchisae?

Direct question, Ubi liquisti? superatne conjux?

V. 6. Dolores (noti) notumque, sures opus feminam possis.

Direct question, Quid feminam potest?

Observe that, in the above examples, a question, indirectly stated, is used as the subject or object of a verb, or has some other substantive relation.

Note also, and state the direct question in the following: I. 331, 454, 517, 745; II. 5 (sc. narrando, and see I. 667, above), 74, 75, 121 (sc. a verb of fearing implied in tremor), 123, 506, 756 (cf. I. 182, above); IV. 39, 85 (cf. I. 182), 110, 116; VI. 78 (cf. I. 182).

In the above examples, note (1) what word introduces the indirect question; (2) what mode is used in the indirect question; (3) what particular relation it sustains to the main sentence; (4) what effect the tense of the main verb has upon the tense of the verb in the indirect question. A. & G. 334; H. 529, 1.

169. II. 75. hortamur (ut) memoret.

(Cf. also 74, furti).

434. si fata fuisse (= voluisse) ut caderem.

653. effusi (sumus) lacrimis (= oravimus) ne vertere cuncta vellet.

669. sinite (ut) revisam.

III. 36. Nymphas venerabant (ut) secundarent visus.

234. sociis, (ut) arma capessent, edico, et bellum gerendum (esse).

457. precibus poscas, (ut) ipsa canat.

686. moment ni teneant cursus.

IV. 24. sed tellus optem (ut) dehiscat.

289. Mnesthea Sergestumque vocat, (monens) (ut) classem aptent.

432. non oro, ut Latio careat.

635. dic (ut) properet et ducat.

684. date, (ut) vulnera lymphis ablauam.

(Cf. this same verb with the infinitive as object.)

V. 60. poscamus ventos atque (ut) velit.

163. (ut) stringat sine palmula.

VI. 694. metui ne tibi regna nocerent.
GENERAL INTRODUCTION.

Observe that, in the above sentences, a clause introduced by ut or ne is used as the object of a verb. What kind of verbs are those which take such an object; and what is the mode of the verb in the subordinate clause? Note that in many instances the ut is omitted. What are the verbs after which ut is omitted? A. & G. 331, f, r.; H. 499, 2.

170. IV. 16. si non sederet ne cui me | VI. 401. licet (ut) ianitor terrerat umbra.
vellem sociare.

Observe that, in the above examples, the ut or ne clause is used as the subject of a verb.

171. II. 664. hoc erat, quod me per tela eripis, ut hostem cernam?

Observe that here the ut clause is used in opposition with hoc.

In all the above clauses what effect does the tense of the verb of the main clause have upon the tense of the subordinate verb? Observe that in the last example (II. 664), cernam follows the tense of eripis rather than of erat, upon which it grammatically depends.

Observe that, in all the above examples, a clause introduced by ut or ne is used in some substantive relation. A. & G. 331, 332; H. 498.

172. II. 180 quod petiere Mycenas arma | 643. satis superque (est quod) vidimus
parant. excidia.

Observe in the above examples that a clause introduced by quod, stating a fact, is used in a substantive relation; that in the first example the quod clause is used as an accusative of specification, and in the second as the subject of est.

Note the mode of the verb in these clauses. A. & G. 333; H. 540, iv.

2. Adjective Clauses.

173. I. 1. virum cano, qui Italianum venir. | into the case of quae, and 46. Ego, quae incedo regina, bella
should grammatically read gero.
Deiopeiam, the direct object 72. Quarum, quae forma (est) pul-
of iungam. cherrynta Deiopeia, iungam. 95. O beati, quis (= quibus) contigit
(Here Deiopeia is attracted oppetere!

Observe that the above relative clauses are used with the simple adjective idea, denoting a fact; and note the mode of the verb in these clauses.
In the above examples, observe that the clauses are adjective in form, but in thought have an adverbial idea; that in 174 this idea is that of purpose: in 175, of result; in 176, of cause; in 177, of concession. In each of these clauses, note what the mode of the verb is, and how its tense is affected by the tense of the principal verb. A. & G. 317, 2, 320, e, 319, 2 and 320; II. 497, 1., 517, 500, 1.

Observe from the above examples what changes take place in the simple relative clause when it is indirectly stated.
GENERAL INTRODUCTION.

179. I. 78. tu, quodcumque hoc regni (est), concillas.
330. sia felix, quaecumque (es).
II. 49. quidquid id est, timeo Danaos.

77. cuncta, fuerit quodcumque, fatebor.
148. quisquis es, obliviscere Graios.
709. quo res cumque cadent, unum periculum erit.

Observe that the above clauses are introduced by an indefinite relative. What mode is used in these clauses? But observe that the following clauses are indirectly stated.

180. II. 800. animis parati, in quascumque velim deducere terras. (This is a quotation of their thought implied in animis parati. The direct statement would be, Paratis sumus, in quascumque voles deducere terras.)

III. 652. Huic me, quaecumque fuisset, addixi.

The direct statement, quaecumque fuerit.

How are the mode and tense of these indirectly stated clauses affected by the tense of the verb on which they depend?

3. Adverbial Clauses.

181. I. 431. apes exercet labor, cum educunt fetus.
685. ut, cum te accipiet Dido, inspiles ignem.
II. 117. placatis ventos, cum primum venistis.

I. 651. quos illa, cum peteret Hymenaeos, extulerat.
II. 113. cum hic staret equus, sonum erunt nimbi.
III. 625. vidi, cum corpora frangeret ad saxum.
IV. 453. vidit, cum dona imponeret.

Observe that the above clauses denote the time at which the action in the main verb took place, and that they are introduced by cum.

182. I. 226. et iam finiserat, cum Iuppiter constitit.
536. hic cursus fuit: cum Orion in vada tulit.
587. vix ea fatus erat, cum scindit se nubes.
II. 257. phalanx ibat a Tenedo, cum

flammas regia puppis extulerat. (The pluperfect is here used to denote instantaneous action.)

569. super unus eram, cum Tyndarida aspicio.

Observe that the above clauses, introduced by cum, while in form subordinate, really contain the main idea of the sentence; and that the conjunction cum is equal in each case to a coordinate conjunction. A. & G. 325, b; H. 521, II. 1.
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183. Compare with these the following, showing still more clearly that cum is equal to et or -que in such relations as the last five examples illustrated.

II. 172. vix postumum erat simulacrum; (et) arsere flammae.

693. vix ea fatus erat, subitoque intonuit laevum.

III. 8. vix incepert aetas, et pater inbebát.

90. vix ea fatus eram; tremere omnia visa (sunt).

Examine carefully all the above clauses, and deduce a principle for the use of modes in clauses introduced by quum.

184. II. 68. ut constitit et circumspexit, inquit.

119. quae vox ut venit ad aures, obstipuer animi.

507. urbis uti casum vidit, senior circumdat.

531. ut ante oculos evasit, concidit.

I. 715. ubi collo pependit, reginam petit.

II. 347. quos ubi confertos vidi, incipio.

III. 403. ubi steterint trans aequora classes, velare comas.

IV. 352. quotiens nox operit terras, me terret imago.

Observe that the above clauses denote the time at which the action in the principal verb takes place, and that they are introduced by ut, ubi, and quotiens. Note the mode in these clauses.

185. II. 743. nec prius respexi, quam tumulum venimus.

IV. 27. tellus optem prius dehiscat, quam te violo, aut iura resolvo.

Observe that the above clauses denote the time before which the action in the main verb takes place, and that one action is represented simply as happening before another.

I. 193. nec prius absistit, quam septem corpora fundat.

473. avvertit eos quos in castra, prius quam pabula gustassent Troiae.

III. 257. non ante cingetis urbem, quam vos fames subigat assumere mensas.

387. ante leuandus est remus, quam possis urbem componere.

Contrast these last four examples with the two preceding, and observe that here the subordinate clause is used not merely to denote time, but is represented as something desired or intended.

Formulate a principle for the use of clauses introduced by antequam and priusquam.

186. I. 265. moenia ponet, tertia dum regnantem viderit aetas.

607. in freta dum fluvii current, laudes maneunt.

268. Ilus erat, dum res stetit Ita.

II. 22. dives opum (fuit), dum regna maneant.

Observe that the above clauses denote simply the time or duration of the act, and that dum has the meaning of until or while.
GENERAL INTRODUCTION.

I. 5. multa bello passus, dum condiderit urbeb.
II. 136. delitui, dum vela darent.

IV. 326. quid moror? an dum moenia frater destruat?
434. tempus peto, dum me doceat fortuna dolere.

Make a deduction from the clauses in 186 similar to that obtained from the clauses introduced by antequarn and priusquam, and formulate a principle for the use of modes in clauses introduced by dum.

187. III. 631. simul iacuit per antrum, lumen terebramus.
IV. 90. simulac persensit, aggereditur Venerem.
I. 306. ut primum lux data est, exire.

IV. 259. ut primum tetigit magalia, conspicit.
II. 90. postquam concessit, vitam trahbam.
III. 1. postquam evertere visum (est), agimus.

Observe that the above clauses denote the time as soon as or after which the action in the main verb took place.

Formulate a principle for the use of clauses introduced by simul, simul ac, ut primum, and postquam.

188 I. 261. tibi fabor, quando te cura remordet.
II. 446. quando ultima cernunt, parent se defendere.
IV. 315. per dextrum tuam te, quando alius mihi nihil reliqui, oro.
VI. 106. quando hic ianua dicitur, ire contingat.

II. 84. quem Pelasgi, quia bella vebat, demisere.
IV. 538. iussa sequar? quiane iuravit (eso) levatos (esse)?
696. quia nec fato peribat, nondum Proserpina abstulerat.
324. hospes, hoc solum nomen quoniam restat.
V. 22. superat quoniam Fortuna, sequamur.

Observe that the above clauses express a cause or reason for the action in the main verb.

189. IV. 292. (dicit) sesse, quando Dido nesciat, tentaturum aditus.
V. 651. Ego Beroen reliqui, indignantem, quod sola careret munere. (Here the speaker really quotes Beroe's reason.)

Observe that the reason in the last two clauses is stated indirectly.

From the above examples, formulate a principle for the use of modes in causal clauses. A. & G. 321; H. 516.

190. I. 75. proriam dicabo, ut tecum annos erigat.
298. genitum demittit, ut terrae pateant.
554. ilceat stringere remos, ut Italianam petamus.

645. praemittit Achaten, (ut) Ascanio ferat hoc.
659. versat consilia, ut Cipido pro Ascanio veniat.
II. 60. qui se, hoc ipsum ut strueret, obtulerat.
191. I. 300. genitum demittit, ne Dido finibus arceret.
413. circum dea fudit, cernere ne quis eos posset.
674. capere ante reginam mediator, ne se mutet.
682. hunc recondam, ne scire dolos possit.
192. III. 378. pauc a tibi, quo tutior lustres aequora, expediam.

IV. 106. sensit (eam) locutam, quo regnum averteret.
452. quo magis inceptum peragat, vidit latices uigescere.
(The regular form here would be perageret; what is the force of the present subjunctive?)

VI. 718. prolem cupio enumerare, quo magis laetere.

Observe that the above clauses denote the purpose of the act in the principal verb.

From observation of the above examples, state (1) what words are used to introduce final clauses; (2) what the mode of the verb in final clauses is; (3) how the tense of this verb is affected by the tense of the principal verb.


193. The following subordinate clauses express the condition upon which the statement in the principal verb is or would be true; and this condition is stated in various ways according to the degree of probability or improbability attending it.

194. I. 152. si virum conspexere, silent.
322. monstrare, vidistis si quam sororum.
542. si genus humanum temnitis, sperate deos memores (esse).

II. 102. quid moror, si omnes uno ordine habetis?
675. si periturus abis, nos rape tecum.
V. 49. iamque dies, nisi fallor, adest.

Observe that in the above sentences the condition is stated as a fact, relating either to the present or the past time, nothing being implied as to its truth or falsity.

195. I. 372 si repetens ab origine pergam, ante diem componet Vesper.

III. 460. cursus dabat venerata (= si venerabit) secuudos.

196. IV. 669. non alter (resonat) quam (resonet) si ruat omnis Karthago.

VI. 471. nec magis movetur, quam (moveatur) si dura silex stet.
625. mihi si linguae centum sint, omnes comprehendere non possim.

Observe that in the above sentences the condition is stated as a future contingency, in 195 with a vivid expectation of its being realized; in 196 with a less vivid, or with slight expectation of its being realized.
GENERAL INTRODUCTION.

197. II. 522. non (egeret), *si meus adforet*
      Hector.
IV. 312. *si non arca aliena pateres,*
         Troia peteretur?

329. *si parvulus luderet Aeneas,* non
deserta videre.

To this class belong also,—

II. 439. *ingentem pugnam,* *ceu ce-
         tera nusquam bella furent.*
(Cf. A. & G. 312; H. 513, ii.
and n. 2.)

I. 58. *ni faciat,* maria ac terras
      ferant.

II. 599. *ni mea cura resistat,* iam
      flammæ tulerint.

VI. 293. *ni docta comes admoneat,* irrigut
      et diverberet.

Observe in the last three examples that the condition is of the same char-
acter with the first three, but *vividly stated.*

198. II. 641. *me si caelicola voluptissent du-
      cere vitam,* servassent sedes.
V. 232. *cepissent praemia,* *ni Cloan-
      thus judisset preces.*
VI. 871. *nimium propago visa (esset)*
      potens,* *propria haec si dona
      fuissest.*

VI. 31. *tu quoque partem,* *(si) sine-
      ret dolor,* haberes.

34. *omnia perlegerent,* *ni Achatès*
      adforet.

Observe in the last two examples that the condition is of the same character
with the first three, but *vividly stated.*

Even more vividly stated is the following, where the writer puts himself so
vividly on the scene of action that to him the event becomes *future* rather than
past.

V. 325. *spatia et si plura supersint,* transeat elapsus prior.

Observe that in the above sentences the condition is stated as a *fact,* but
*with the implication that it is untrue*; in 197 with reference to present time,
and in 198 with reference to past time.

Review all the above conditions, and observe (1) that in simple conditions,
nothing being implied as to their reality, the *present or perfect indicative* is
used in the subordinate clause; and the *same mode and tense,* or the *imperative*
is used in the principal verb; (2) that in future conditions, those more vividly
stated take the *future indicative* in both clauses, and those less vividly stated
take the *present subjunctive* in both clauses; (3) that those conditions stated
as facts, with the implication that they are untrue, take the *imperfect subjunctive*
in both clauses to express *present* time, and the *pluperfect subjunctive* to express
*past* time; with this variation, that the present contrary to fact condition may
be expressed by the present subjunctive for vivid statement, and that the past contrary to fact condition may be expressed by the imperfect or even by the present subjunctive for vivid statement.

199. II. 10. *si tantus amor (est) casus cognoscere, incipiam.*

54. *si mens non laeva fuisset, impulerat (= impulisset, for lively narration) foedare, Troiaque nunc stares.*

79. *si miserum fortuna Sinonem finxit, vanum non finget.*

161. *tu modo promissis maneas (= mane), si vera feram.*

292. *si Pergama defendi possent, defenda finissent.*

IV. 15. *si non animo fixum sederet, si non pertaesum thalami fuisse, huic potui succumbere culpae. (Here the conclusion is expressed as if her yielding were an actual fact.)*

419. *si potui sperare, et perferre potero.*

V. 347. *qui frustra ad praemia venit, si primi Salio reddantur honores.*

356. *qui merui coronam (et eam potitus esse) ni me fortuna inimica tulisset.*

VI. 361. *iam tuta tendebam (et servatus esse), ni gens crudelis invasisset.*

537. *et fors traherent tempus; sed comes admonuit (= si comes non admonuisset).*

Observe that, in these last three sentences, the real condition (in the last), and the real conclusion (in the first two) are not expressed, but must be supplied from the context.

VI. 882. *si fata aspera rumpas, Marcellus eris.*

Here the poet begins as if the condition were but a remote contingency; but, the event growing more vivid in his mind, he concludes with an expression of positive certainty.

The above examples have the condition expressed in one form, while the principal clause or conclusion is expressed in another. These may be termed mixed conditional sentences. Let the student decide to what forms of condition these belong.

200 I. 18. *hoc regnum esse, si qua fata sinant, iam tum tendit.*

Here a verb of saying, or thinking, is implied in tendit. The goddess' thought would be, directly stated, either *si qua futa sinent* (more vivid) or *si qua fata sinant* (less vivid).

II. 94. *me, fors si qua tulisset, promisi ultorem.*

The direct statement, *ultor ero, fors si qua tulerit.*

136. *delitui, dum vel a darent, si forte dissent.*

The thought in his mind would be, *hie delitescam, dum vel a dabunt (or dent), si forte de-derint.*

178. *nec posse exscendi Pergama, omena ni repetant.*

The direct statement, *nec possum exscendi Pergama, omena ni repetant (or repetent).*
189. nam (dixit) si vestra manus violasset dona, magnum exitium futurum (esse).

The direct statement, si vestra manus violaverit dona, magnum exitium erit.

The same change would be made in lines 192–4.

433. testor, si fata fuissent, ut caderem, meruisse.

The direct statement, si fata fuissent, ut caderem, merui, (et cecidissem). Here the seeming conclusion is merui, but the real conclusion is cecidissem, supplied from caderem.

Note, from the above examples, what changes take place when the different forms of conditional sentence are stated indirectly. A. & G. 337; H. 527.

201. III. 116. modo Iuppiter adsit, tertia lux classem sistet.

IV. 109. si modo factum fortuna sequatur.

The above clauses should be classed with conditional clauses. Note what is the introductory word, and what mode is used in the verb. Observe that in each instance a proviso is expressed. A. & G. 314; II. 513, r.


300. quamquam domus recessit, clarescunt sonitus.

533. quamquam in morte tenetur, non tamen abstinuit. (This is the usual construction with quamquam, but cf. the following poetic and later prose construction.)

VI. 394. nec lactatus sum, quamquam invicti essent.

2). III. 454. ne qua fuerint dispensia, quamvis increpient socii. (This is the regular construction with quamvis, but cf. the following poetic and late prose construction.)

V. 542. nec Eurynon invidit, quamvis solus avem deiecit.

3). VI. 802. nec Alcides tantum obivit, fixerit aeripedem cervam licet. (Cf. subst. cl.)


III. 417. haec loca dissiliisse ferunt, cum protinus tellus una foret. (This clause is indirectly quoted, although the form would be the same in the direct statement.)

III. 712. nec Helenus, cum moneret, praedixit.

5). II. 583. etsi nullum nomen in poena est, tamen laudabor. (It will be found that etsi, and all compounds of si, follow the constructions of si.)

Observe that, in the above clauses, something is granted or conceded. A. & G. 313; H. 515.
INDUCTIVE STUDIES. 65

203. I. 397. ut redactes illi ludunt, haua V. 330. labitur infelix, ut forte sus
alter pubes portum tenet. hunum super madefecerat.

Observe that the above clauses express comparison or manner. A. & G.
208 a; H. 555, ii.

In all the foregoing subordinate clauses, note those that are indirectly stated,
and formulate principles for the use of the mode and tense of the subordinate verb
in indirect discourse. These clauses are found in 168, 178, 180, 189, 200,
202, 4), second example.

9. THE USES OF THE SUBJUNCTIVE MODE IN THE
PRINCIPAL CLAUSE.

204. I. 140. illa se iactet in aula Aeolus. III. 409. casti maneant in religione nepo-
II. 353. moriamur, et in media arma tes.
ruamur.
388. quaque ostendit se dextra, 453. ne qua morae fuerint dispendia
sequamur. tanti.

V. 195. sed superent, quibus hoc dedisti.

Observe that the above examples contain an exhortation or mild command.
With what person or persons is the exhortation thus expressed?

Note, however, the following poetic usage:

205. I. 330. sis felix, nostrumque leves la-
borem. 625. exoriare aliquis uxor.
II. 160. tu modo promissis maneas. VI. 109. doceas iter, et ostia pandas.
IV. 497. exuvias omnes superimponas. 407. ramum hunc agnoscas.

How is the command usually expressed to the second person? Observe in
III. 453, that ne is the negative that is used with the hortatory subjunctive.
A. & G. 266; H. 484, ii.

206. II. 48. ne credite (= ne credideritis); 606. ne time (= ne timneris);
dubita; 394. nec horresce; IV. 338;
607. ne time (= ne timneris); VI. 74, 95, 196, 465, 544, 614, 698,
III. 160. ne linque; 316. ne 832, 868.

Observe from the above examples that prohibitions are expressed freely in
poetry by the imperative with ne, a use not allowable in classical prose.

207. I. 551. liceat subducere classem. III. 615. mansissetque utinam fortuna
576. utinam rex ad fores Aeneas! IV. 678. (utinam) me ad fata vocasses.
605. Di tibi praemia digna ferant. VI. 62. hac Troiana tenus fuerit Fortu-
II. 110. fecissent utinam! na secuta.
191. quod di prius omen in ipsum 188. si nunc se aureus ramus osten-
convertant! dat!

Observe that the above examples contain a wish or prayer, and that some
of these wishes are, in the nature of the case, obtainable, while others are not.
How do these two classes of wishes differ in tense of verb?
GENERAL INTRODUCTION.

The subjunctive as used above is called the optative subjunctive. A. & G. 267; H. 484, i.

208. II. 8. quis Myrmidonum temperet a lacrinis?
362. quis cladem illius noctis explicit?
390. dolus, an virtus, quis in hoste requirat?
III. 39. eloguar, an sileam?
187. quis venturos Teucros crederet aut quem tum Cassandra moveret?

IV. 43. quid bella Tyro surgentia dicam!
283. heu quid agat? quo nunc regiam ambire audeat adfatu!
quae prima exordia sumat?
296. quis fallere possit amantem?
V. 28. an sit mihi gratior ulla (tellus)?
850. Aenean credam quid fallacibus auris?
VI. 123. quid memorem Alciden?

Note that in the above sentences a question is asked with emotion, implying anxious hesitation, anger, or a sense of impossibility.

This subjunctive is called the deliberative or dubitative subjunctive. A. & G. 268; H. 484, v.

209. II. 104. hoc Ithacus velit, et magnopere mercen tur Atridae.
506. forsitan requiras.
III. 491. et nunc aequali tecum pube- sceret aevi.
IV. 24. sed optem (ut) tellus de- hiscat.
401. migrantes cernas (= cern- res), totaque ex urbe ru-
tente.
603. verum aniceps pugnae fuerat

fortuna (for the sake of vividness used for suisset).

604. faces in castra tulisse, etc.
V. 788. causas tanti sciat illa furor.
VI. 39. septem mactare iuvencos prae-
stiterit.

436. quam remotius duros perferre
labores!
879. non illi se quisquam impune tulisset obvius armato.

Note that in the above sentences the statement is made not as a fact, but as a possibility.

This subjunctive is called the potential subjunctive. It is in reality only the conclusion of the less vivid future, and the present and past contrary to fact conditions. A. & G. 311; H. 485, 486.

10. RECAPITULATION OF EXPRESSIONS OF PURPOSE.

210. 1). Dative of Purpose; cf. 103.
2). Infinitive of Purpose; cf. 161, 162.
3). Substantive clause of Purpose; cf. 169.
4). Relative clause of Purpose; cf. 174.
5). Adverbial clause of Purpose; cf. 190, 191, 192.

Add to these the following:

6). The Gerundive.
INDUCTIVE STUDIES.

211. II. 589. cum mihi se videndam obtulit.

III. 50. Polydorum Priamus mandarat alendum regi.

329. me Heleno transmisit habendam.

IV. 212. cui litus arandum dedimus.

Observe that the gerundive is in agreement with the object of the verb. What are the verbs after which the gerundive is so used?

7). The Supine in -um.

212. II. 786. non Grais servitum matribus ibo.

IV. 117. venatum Aeneas unaque Dido - ire parant.

Observe that the supine is used in connection with a verb of motion; cf.

119, 120, 121.

8). The Future Active Participle. (Poetic and late prose.)

213. II. 47. haec est machina inspectura domos.

408. sese medium iniecit periturus in agmen.

511. fertur moriturus in hostes.

V. 108. complebant litora, visuri Aeneadas.

9). The Present Active Participle. (Poetic and late prose.)

214. I. 519. ibant orantes veniam.

II. 114. Eurypylum scitantem oracula mittimus.

II. THE MIDDLE VOICE.

215. I. 215. impleuntur (= se implet); II. cingitur (= sibi cingit); 671. accingor (= me accingo); 707. imponere (= te impone); 722. insternor (= me insterno); cf. also, 749; III. 279, 284, 405, 509, 545, 635; IV. 32, 493, 545.

327. teguntur (= se tegunt);

383. circumfundimur (= nos circumfundimus); 401. conductur (= se conduct);

511. circumfundimus; 401. conductus.

In the above words will be seen a survival of the Greek middle voice, a use very frequent in Vergil. The form is that of the passive voice, but the subject is represented as acting upon itself, or for itself.

I2. FIGURES OF SPEECH.

I. Grammatical Figures.

216. I. 4. superum for superorum.

9. deum for deorum.

26. repostum for repositum.

46. divum for divorum.

54. vinculis for vinculis.

195. onerarat for oneraverat.

201. accessitis for accessistis.

II. 95. remensessem for remeavissem.

379. aspris for asperis.

586. explesse for explevisse.

III. 143. oraculum for oraculum.

501. intraro for intrvero.

IV. 33. noris for noveris.

367. admorunt for admovevant.

V. 786. traxe for traxisse.

VI. 514. nosti for novisti.

641. norunt for noverunt.
GENERAL INTRODUCTION.


218. I. 95. quis for quibus. III. 354. aulai for aulae.
254. olli for illi. IV. 493. accingier for accingi.
636. dii for diei. VI. 104. mi for mihi.
II. 663. guatum for natum. 868. g Nate for nate.

In all the above examples, observe that there is some variation from the usual form of the word; that in 216 this variation consists in the omission of a letter or letters from the middle of a word (syncope); that in 217 the variation consists in the cutting off of a letter at the end of a word (apocope); that in 218 the variation consists in the use of an older form of the word (archaism). These are figures of etymology.

219. I. 16. hic illius arma (fuerant). 316. vel (talis) qualis (est) Harpa-
35. et (illi) menti quorum (erat) lyce (cum) equos fatigat.
melior sententia.
II. 25. nos (eos) abiisse rati (sumus).
IV. 10. quis (est) hic novus hospes (qui) successit.

Observe that, in the above examples, there is a variation from the normal structure of the sentence, and that this variation consists in the omission of one or more words necessary to the structure of the sentence.

This omission of a word or words is called ellipsis.

The ellipsis of a conjunction, as in the following examples, is called asyndeton.

220. III. 207. vela cadunt, remis insurgi-
233. turba circumvolat, pollut.

What is the effect of asyndeton upon the thought of the sentence?

221. I. 264. mores viris et moenia ponet. III. 386. lustrandum aequor, infernique
426. vera magistratusque legunt. lucus insulaque.
II. 258. inclusos Danaos et laxat IV. 132. retia, plagae, Massylique ruunt
claustra.
equites.
320. sacra manu vietosque deos V. 366. velatum auro vittisque inven-
parvumque nepotem trahit. cum.

Observe in the above examples that the variation from the normal structure consists in compactness or brevity of expression; and that this brevity is secured by the use of a verb in connection with two nouns, though strictly applicable to only one. This figure is called zeugma.

222. II. 251. involvens terramque po-
313. exoritur clamorque clangorqua.
lumque.
IV. 438. ferteque referique.
284. hominumque urbisque labo-
589. terse quaterque.
INDUCTIVE STUDIES.

23. I. 41. noxam et furias = noxias furias.
    78. sceptra Ioemque = sceptra Iovis.
    648. signis auroque = signis aur.
    II. 116. sanguine et virgine caesa = sanguine virginis caesa.
    470. telis et luce coruscus æna = te-
      lorum luce coruscus æna.

In IV. 433, a slightly different combination is presented:
requiem spatumque = spatium ad requiescendum.

    II. 325. fuimus Troes, fuit Ilium.
    792–3. Ter conatus ibi collo dare brachia circum;
    Ter frustra comprensas manus effugit imago.
    V. 433–4. multa viri inter se vulnera iac-
      tant, multa lateri ingeminant.

Observe that, in the last three groups, the variation from the normal struc-
re consists in a redundancy of words (pleonasm). Observe that in 222 there
a pleonastic use of conjunctions (polysyndeton); that in 223 two nouns are
ed in coördinate construction instead of a single noun modified by an
jective or a limiting genitive (hendiadys); that in 224 a word is repeated
the beginning of two or more coördinate phrases for the sake of greater
phasis (anaphora).

15. I. 21. late regem = late regnan-
tem.
    198. ante malorum = praeterito-
      rum malorum.

16. I. 195. quae cadis onerarat, instead
    of quibus cados onerarat.
    339. sed fines (sunt) Libyci, ge-
      nus, etc. (Here genus is in
      grammatical apposition
      with fines, though really
      referring to the noun
      idea implied in Libyci.)
    III. 280. celebramus litora ludis, in-
      stead of celebramus ludos in
      litore.

17. I. 212. pars secant.
    II. 401. pars scandunt.
    477. omnis pubes succedunt.
    V. 122. Centauro magna. (Here,
    though Centauro is a mascu-
    line noun, it is treated as
    feminine because it is the
    name of a ship.)

18. I. 237. Hinc Romanos (fore) etc., pollicitus, quae te sententia vertit? Here
    pollicitus is left without construction, owing to the change of thought in the
    author’s mind.

19. 1). As instances of Greek forms, notice Vergil’s proper names generally,
    and such accusative singular forms as III. 514. æra; 525. cratera. Cf.
    also the neuter plural, V. 822. immania cete.
GENERAL INTRODUCTION.

2). As instances of Vergil’s use of Greek constructions, note the following:

I. 669. ut Aeneas iactetur, nota (sunt) notum (est). (Cf. H. 438, 3, note.)
II. 377. sensit delapsus = sensit se esse delapsum. (Cf. A. & G. 272, b.)

Cf. also the accusative of specification (114); and the infinitive with force of gerund (163).

Observe in groups 225–229 that the variation from the normal structure consists in the substitution of one part of speech for another, or of one grammatical construction for another (enallage). Observe, further, that in 225 one part of speech is used for another (antimeria); that in 226 one grammatical construction is substituted for another (hypallage); that in 227 the construction is according to sense and not according to grammatical form (synesis); that in 228 the thought in the author’s mind has changed, causing a break in the regular construction (anacolouthon); that in 229 the author has used a Greek form or construction (Graecism or Hellenism).

230. I. 348. quos inter; 700. strato super.

231. II. 258. inclusos Danaos et pinea laxat clausa Sinuon. III. 662. postquam altos tetigit fluctus et ad aequora venit.
353. moramur, et in media arma ruamus.

232. II. 234. dividimus muros et moenia pandimus. V. 9. maria undique et undique caelum.
III. 193. caelum undique et undique pontus.

233. I. 192. nec prae absistit, quam fundat. 792. dare braccia circum.
412. circum dea fudit. V. 384. quo me decet usque?
II. 218. circum terga dati. 603. hac celebrata tenus.
567. super unus eram. VI. 709. circum lilia funduntur.

234. I. 69. submersas obrue puppes. 237. scuta latentia condunt.
659. furentem incendat reginam. 257. ambesas absunere mensas.
II. 4. lamentabile regnum. 267. excussos laxare rudentes.
610. emota fundamenta quatit. 707. inlaetabilis ora.
736. confusam eripit mentem. IV. 22. animum labantem impulit.
III. 141. steriles exurre Sirins agros. V. 476. servetis revocatum Dareta.
236. tectos disponunt enses. VI. 316. alios submotos arcet.

Observe in groups 230–234 that the variation from the normal structure consists in the transposition of words or clauses in a sentence (hyperbaton). Observe, further, that in 230 the transposition is one of words only (anastrophe); that in 231 there is a transposition of phrases or clauses (hysteria
proteron), and that, in each of these examples, the more important thought is placed first, though it may be second in natural sequence; that in 232 the order of the words in contrasted groups is inverted after the manner of the parts of a Greek X (chiasmus); that in 233 the two parts of a compound word are separated by some other word or words (tnesis); that in 234 a transposition of the order of thoughts is effected by anticipating the use of an epithet (prolepsis).

All the figures in groups 219–234 are figures of syntax.

II. Rhetorical Figures.

235. I. 148. veluti cum coorta est seditio.
430. qualis apes exercet labor.
498. qualis exercet Dianachoros.
592. quale manus addunt ebori decus.

II. 223. quales mugitus fugit cum taurus.
304. in segetem veluti cum flamma incidunt, aut torrens sternit.
355. lupi ceu raptores quos exegit rabies.
379. improvisum veluti qui anguem presit.
416. adversi ceu venti confligunt.
471. qualis ubi in lucem coluber convolvit.
496. non sic cum spumeus amnis exiit.
516. praecipites ceu columbae.
626. ac veluti ornum cum instant eruere agricolae.
794. par ventis, simillima somno.

III. 637. Argolici clipei instar.
679. quales cum quercus aut cyparissi constiterunt.

IV. 69. qualis coniecta cerva sagitta.
143. qualis ubi Delum invisit Apollo.
254. avi similis, quae volat.
301. qualis Thyias, ubi stimulant orgia.
402. ac velut formicae acervum cum populant.
441. ac velut cum quercum Boreae ernerere certant.

469. veluti demens videt agmina Pentheus.
669. non aliter, quam si ruat omnis Karthago.

V. 88. ceu arcus mille iacit colores.
213. qualis columba furtur in arva volans.
273. qualis serpens, quem rota transitt, fugiens dat corpore tortus.
439. velut celsam oppugnat qui urbem.
448. ut quondam cava concidit pinus.
458. quam multa grandine nimbi crepitant.

527. caelo ceu transcurrunt crinem que volantia sidera uncunt.
588. ut quondam furtur Labyrinthus mille visi habuisse dolum.
594. delphinum similis, qui per maria secant.

VI. 205. quale solet silvis brumali frigore viscum fromde virere nova.
270. quale per incertam lunam est iter in silvis.
309. quam multa in silvis autem frigore lapsa cadunt folia.
311. quam multae glomerantur aven.
453. qualem qui aut videt aut vidisse putat per nubila lunam.

707. ac velut ubi apes floribus insidunt et circum lilia funduntur.
784. qualis Bercyntia mater invehitur turrita per urbes, laeta deum partu.
Observe in groups 235–238 that there is a variation from the normal or literal mode of expression of thought, the end being to obtain vividness or clearness. Observe, further, that vividness is obtained in 235–236 by means of comparison, and that this comparison is either asserted, as in 235, or implied, as in 236. Asserted comparison is called simile. As this is the most important figure in Vergil, it should be studied with especial care.

In the above similes observe:

(1.) That there is always some word introducing the comparison. What are the words so used?

(2.) That there is always some main or central point of comparison. In each simile, as it is met with in the text, try to ascertain exactly what was the main point of comparison in the poet’s mind.

An implied comparison is called metaphor. How does this differ from simile?

Observe in 237 that vividness is gained by attributing to an impersonal thing the element of personality (personification); and in 238 that vividness is gained by addressing some absent person or thing as if present (apostrophe).

239. I. 465. laroque umectat flumine vultum.
II. 488. ferit aurea sidera clamor.
V. 200. sudor fuit undique rivis.
IV. 53. non tractabile = intractabile.
V. 39. non memini = memori.
IV. 396. haud nostrum = alieno.
V. 781. nec exsaturabile = et inexsaturable.

240. I. 136. non similis = dissimili.
479. non aequus = inaequae.
II. 154. non violabile = inviolabile.
247. non umquam = numquam.
359. haud dubiam = certam.
INDUCTIVE STUDIES.

   Una dolo divum si femina victa duorum est.
   Taque puerque tuus; 
   magnum et memorabile nomen,
   Scilicet is Superis labor est, ea cura quietos
   Sollicitat.

   III. 336. Pergamaque Iliacamque iugis
   Haec finis Priami fatorum; hic exitus illum
   hanc addidit arcem.
   Sorte tulit.
   IV. 511. Tergeminamque Hecaten, tria
   virginis ora Dianae.

Very similar to this form of expression is one quite frequently used by Vergil, where two lines, different in expression, are yet quite parallel in thought. Observe in the text the following:


244. I. 134. Miscere et tantas audetis
   tollere moles?
   Quos ego — sed motos
   praestat, etc.
   II. 100. Nec requievit enim, donec
   Calchante ministro —
   Sed quid haec revolvo?
   III. 340. Superatue et vestitur aura,
   Quem tibi iam Troia —
   V. 195. Quamquam o! — sed superent.

Observe in groups 239–244 that there is a variation from the normal mode of expression of thought, the end being to obtain emphasis or strength. Observe, further, that in 239 emphasis or added strength is gained by exaggeration or a statement far in excess of the truth (hyperbole); that in 240 an emphatic affirmation of a fact is gained by denying its opposite (litotes); that in 241 emphasis in expressions of reproach is gained by the statement of a fact with the manifest intention of expressing its opposite (irony); that in 242, 243 the poet strives to emphasize a phrase by repeating the same thought in other terms, the last half of a line often reinforcing the first half (epexege- gesis); that in 244 the attention is arrested, and hence emphasis gained by a sudden break in the expression of the thought (aposiopesis).

   Argis = Graeciam.
   II. 95. Argis = Graeciam.
   375. Pergama = Troiam.
   I. 284. domus Assaraci = gens, etc.
   68. Ilium.

Cf. also 356; III. 97. So we in English say the “House of Stuart.”


   68. Ilium.
GENERAL INTRODUCTION.

4) I. 35. aerē = aerea carina.  
739. auro = aurea patera.  

V. 153. pinus = pinea navis.  
817. auro = aureo iugo.  

5) I. 177. Cicerem = frumentum.  
701. Cererem = panem.  

119. Titan = sol.  
552. diva Licinia = templum, etc.  
588. primo Eoo = prima luce.  

105. Auroram = auroram.  
662. Volcanus, cf. II. 311.  

V. 679. Iuno = auctoritas Junonis.  
165. Martem, cf. II. 335.  

6) II. 107. fictopectore = ficto timore.  

7) Instrument for action (arma = bella); symbol for thing signified (sceptra = imperium); noun or adjective denoting single attribute of a thing for the thing itself (altum and sal = mare); general for special (genus = filius); concrete for abstract (robur = oaklike strength); abstract for concrete (iuentus = iuvenis); cause or agent for effect wrought (perhaps manes = poenas, VI. 743); etc.

Observe that, in all the examples under 245, variety of expression is sought by suggesting a word rather than by using the word itself. Observe, further, that a word is suggested in 1) by the use of a special term for a general, or a part for the whole; in 2) by the use of a man's name for his house, or his house for his race or family; in 3) by the use of a city, or country for the institutions and people; in 4) by the use of the material or source of a thing for the thing itself; in 5) by the use of the name of a god (or a goddess) for that which he represents or is distinguished for, or for his temple; in 6) by the use of an organ of the body for the quality supposed to reside there; and observe that in 7) various other examples of the same general nature are given.

This use of one name for another suggested by it, as in the above examples, is called metonymy; a more specific name for the use of a part for the whole being synecdoche.

246. Observe that, in the following passages, there is a representation in sound of the struggling winds, I. 53; the peaceful course of a herd of deer feeding, I. 186; compare with this, the flight of a herd of deer down the mountain side, IV. 155; the sound of a stream, bursting from its underground passage, I. 245-6; the eruption of Mt. Aetna, III. 571-7; the slow, heavy tread of the Cyclopes, III. 655-9; the peace of nightfall, IV. 522-8; the boxing contest, V. 458-60; the sudden storm and dispersion of the hunting party, IV.
161–2. As an example of the numerous cases of single words which represent the sense by their sound may be mentioned murmur muntis, I. 55.

In all the above examples under 246 observe that beauty and a striking effect are gained by adapting the sound of a word or a passage to the sense that is intended to be represented.

The adaptation of sound to sense is called onomatopoeia.

In the above figures of all kinds observe (1) that there is a variation from the normal; (2) that in grammatical figures the variation is from the normal form and structure; (3) that in rhetorical figures the variation is from the normal mode of expression of thought, the end in rhetorical figures being to obtain

1. vividness or clearness, 235–238;
2. emphasis or strength, 239–244;
3. variety and beauty, 245–246.
"Anchyses sonne, begott of Venus fayre,"
Said he, "out of the flames for safegard fled,
And with a remnant did to sea repayre;
Where he, through fatall errour, long was led
Full many yeares, and weetlesse wandered
From shore to shore amongst the Lybick sandes,
Ere rest he found."

Spenser, F. Q. III., IX. 41.
LIBER PRIMUS.

NOTE. All words which are met for the first time in the Aeneid, not being found in the first
books of Caesar, or in those orations of Cicero contained in this series of text-books, are printed
full-faced type.

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

Musa, mihi causas memora, quo numine laeso,

5. Multa quoque et bello passus.
Much there he suffered,
and many perilles past in foreigne landes,
save his people sad from victours vengefull handes.

Spenser, F. Q. III. IX. 41.

8. Musa. The Muses were certain goddesses who presided over poetry, music,
and all the liberal arts and sciences, and
who were the daughters of Jupiter by the
nymph Mnemosyne. No definite number
of the Muses is given by Homer. The

[Note. The references are to the section numbers in the Inductive Studies.]
Quidve dolens, regina deêm tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantaene animis caelestibus irae?
Urbs antiqua fuit, Tyrii tenuere coloui,
Karthago, Italian contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli;
Quam Iuno fertur. terris magis omnibus unam
Posthabita coluisse Samo; hic illius arma,
Hic currus fuit; hoc regnum dea gentibus esse,
Si qua fata sinant, iam tum tenditque fivetque.
Progeniem sed enim Troiano a sanguine duci
Audierat, Tyrias olim quae verteret arces;
Hinc populum, late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas.

received opinion makes them nine in number. Their names were Calliope, Clio, Mulpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polyhymnia. — Class. 

Nec, Vergil here invokes Calliope, the muse of epic poetry.

11. Tantaene animis caelestibus irae?
Can such sensations heavenly bosoms move! — FALCONER, Shipwreck.
And in soft bosoms dwells such mighty rage? — Pope, Rape of Lock.
In heavenly spirits could such perverseness dwell? — MILTON, P. L. VI.

16. Samos was an island of the Aegean. The temple and worship of Juno contributed not a little to its fame and influence. Pausanias asserts that this edi-

fice was of very great antiquity; this, he says, was apparent from the statue of the goddess, which was of wood, and the work of Smilis, an artist contemporary with Daedalus. In Strabo’s time, this temple was adorned with a profusion of the finest works of art, especially paintings. The outside was equally decorated with beautiful statues. — Class. 

20. Audierat, Tyrias olim quae verteret arces. When the head of Hasdrubal was thrown into the Punic lines, Hannibal said, “Agnosco fortunam Karthaginam.” — Livy, XXVII. 51.

22. Parcas. The religious tendencies of the Aeneid are preeminently fatalistic. It is true that a marked reference for the gods is manifest throughout; numerous sacrifices to the different
THE FATES. (Michael Angelo.)

Sic volvere Parcas. I: 22.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Troiam pro caris gesserat Argis—
Nec dum etiam causae irarum saevique dolores
Exciderant animo: manet alta mente repostum
Judicium Paridis spretaeque iniuria formae,

There she them found, all sitting round about
A direfull distaffe standing in the mid,
And with unwearied fingers drawing out
The lines of life, from living knowledge hid.
Sad Clotho held the rocke [distaff], the
whiles the thrid
By griesly Lachesis was spun with paine,
That cruell Atropos eftsoones uudid,
With cursed knife cutting the twist in
twaine:
Most wretched men, whose dayes depend
on thrids so vaine!

See also The Fatal Sisters of Gray,
Ariosto's fine description of the same
(Orl. Fur. XXXIV. 88–92), and that of
Goethe (Faust).
Caullus also gives a description and
song of the Parcae (LXIV. 305–381).

27. Judicium Paridis. Cf. Tenny-
son's Oenone.

Here eke that famous golden apple grew,
The which emongest the gods, false Ate threw;
For which th' Idaean Ladies disagreed,
Till partiall Paris dempt it Venus dew,
And had of her fayre Helen for his
meed.

Spenser, F. Q. II. VII. 55.

And sad Ilion,
For memorie of which on high there
hong

—Repostum, 216.—27. Paridis, 72.—Formae, 85.
Et genus invisum, et rapti Ganymedis honores; His accensa super iactatos aequore toto Troas, reliquias Danaum atque immitis Achilli, Arcebat 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.

The Golden Apple, cause of all their wrong, For which the three faire goddesses did strive.

Ibid., F. Q IV. I. 22.

At the marriage of Peleus and Thetis, Ate, the goddess of Discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods a golden apple, on which were written the words 'Ἡ καλὴ λαβέταν,—"Let the beauty take me." Since Juno, Minerva, and Venus claimed it, and Jove was unwilling to decide, the decision of the affair was referred to Paris, the son of Priam, and at that time a shepherd on Mt. Ida. Juno endeavored to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and in consequence brought upon himself and the whole Trojan race the unrelenting enmity of her two disappointed rivals. —Class. Div.

28. Ganymedis honores. Ganymede was the son of Tros, and hence in the line of Trojan descent. He was made cup-bearer of the gods, in place of Hebe, the daughter of Juno, and hence another cause of Juno's wrath against the Trojans race:

And god-like Ganymede, most beautiful Of men; the gods beheld and caught him up To heaven, so beautiful was he, to pour The wine to Jove, and ever dwell with them. —Homer, II. XX. 293.

Againe, whenas the Troiane boy so fayre He snatcht from Ida hill, and with him bare: Wondrous delight it was, there to behold How the rude shepheardes after him did stare, Trembling through feare lest down he fallen should, And often to him calling to take surer hould.—Spenser, F. Q. III. XI. 34.

Ros. — I'll have no worse a name than Jove's own page; And therefore look you call me Ganymede.—Shak. As You Like It, I. 3.

34. Chronologically, the succeeding narrative should follow III. 715. This line is partially repeated in XI. 903: Vix e conspectu exierat campumque tenebat.

Cum Iuno, aeternum servans sub pectore vulnus, Haec secum: Mēne incepto desistere victam, Nec posse Italia Teucrorum avertere regem? Quippe vētor fatis. Pallasse exurere classem Argivum atque ipsos potuit submergere ponto, Unius obnoxam et furius Aiacis Oilei? Ipsa, Iovis rapidum iaculata et nubibus ignem, Disiecitque rates evertitque aequora ventis, Illum expiratorem transfixo pectore flammam Turbine corrupuit scopuloque infixit acuto; Ast ego, qui divum incedo regina, Iovisque

41. Aiacis Oilei. The night that Troy was taken, Ajax offered violence to Cassandra, who had fled into Minerva’s temple (cf. II. 403); and for this offense, as he returned home, the goddess destroyed his ship in a storm, and, seizing him in a whirlwind, dashed him against a rock, where he expired, consumed by the flames of the lightning which the goddess had obtained from Jove.

Class. Dic.

According to Homer’s account, he was killed by Neptune:
Amid his well-oared galleys Ajax died.
For Neptune first had driven him on the rocks
Of Gyræ, yet had saved him from the sea;
And he, though Pallas hated him, had yet
Been rescued, but for uttering boastful words,
Which drew his fate upon him. He had said
That he, in spite of all the gods, would come
Safe from those mountain waves. When Neptune heard

The boaster’s challenge, instantly he laid
His strong hand on the trident, smote the rock
And cleft it to the base. There Ajax sat,
And felt the shock, and with the falling mass
Was carried headlong to the billowy depths
Below, and drank the brine and perished there (Od. IV. 641-55).

Horace thus alludes to the incident:
Quietiore nec feratur aequore,
Quam Graia victorum manus,
Cum Pallas usto vertit iram ab Ilio
In impiam Aiacis ratem (Ep. X. 11-14).

45. Milton imitates this passage:
While we perhaps,
Designing or exhorting glorious war,
Caught in a fiery tempest, shall be hurled,
Each on his rock transfixed.

P. L. II. 178.

46. Incedo. Cf. vocab. Propertius has a similar use of incedo:
Et incedit vel Jove digna soror (II. 2, 6).
Et soror et coniunx, una cum gente tot annos
Bella gero. Et quisquam numen Iunonis 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 vincis et carcere frenat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt; cela sedet Aeolus arce,
Sceptra tenens, mollitque animos et temperat iras;
Ni faciat, maria ac terras caelumque profundum
Quippe ferant rapidi secum verrantque per auras.

48-9. Cf. Ovid, Met. II. 518-19:
Et vero, cur quis Iunonem laedere nolit
Offensamque tremat? quae prosum sola
nocendo?

52. Aeoliam. Aeolia, the home of the winds, was seven islands off the north coast of Sicily, so called from their having been the fabled dominion of Aeolus, the god of the winds. The island in which he resided is, according to the majority of authorities, Stromboli, modern Stromboli. These islands are all mountainous and volcanic, Stromboli having an active volcano to this day. A passage in Pliny (3, 9, 14) contains the germ of the whole fable respecting Aeolus, wherein it is stated that the inhabitants of the adjacent islands could tell from the smoke of Strombule what winds were going to blow for three days to come. —Class. Dir.

Aeolus. The office of directing and controlling the winds had been conferred on Aeolus by Jupiter. Homer, in the beginning of Od. X., gives a fine description of the kingdom of Aeolus.

54. Ovid (Met. IV. 663) has:
Clauserat Hippotades aeterno carcere ventos.

55. Cf. Lucr. VI. 198:
In caveisque ferarum more minantur,
Nunc hinc nunc illinc fremitus per nubila mittunt,
Quaerentesque viam circumversantur.

Indignantes.
In a cavern under is fettered the thunder,
It struggles and howls by fits.

Shelley, The Cloud.

59. Cf. Lucr. I. 277-9:
Sunt igitur venti, nimirum, corpora caeca,
Quae mare, quae terras, quae denique
nubila caeli
Verrunt ac subito vexantia turbine rap-
tant.

Ni faciat — ferant, 197.
Sed pater omnipotens speluncis abdidit abris,
Hoc metenu, molemque et montes insuper altos
Imposuit, regemque dedit, qui foedere certo
Et premere et laxas sciret dare iussus habenas.
Ad quem tum Iuno supplex his vocibus usa est:
Aeole, namque tibi divum pater atque hominum rex
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrhenum navigat aequor,
IIium in Italian portans victosque Penates:
Incute vim ventis submersasque obrue puppes,
Aut age diversos et disicie corpora ponto.
Sunt mihi bis septem praestanti corpore Nymphae,

66: For Saturn's son
Had given him empire o'er the winds,
with power
To calm them or to rouse them at his will.
Omer, Od. X. 25.

67. Tyrhenum aequor, that part of the Mediterranean which washes the western coast of Italy. The Trojan fleet had just left Drepanum on the northwest coast of Sicily, and was headed for Italy.

68. Cf. Ovid, Fasti, IV. 251-4:
Cum Troiam Aeneas Italos portaret in agros,
Est dea sacrificas paene secura rates,
Sed nondum fatis Latino sua numina posci
Senserat, assuetis substiteratque locis.

Penates. A name sometimes given among the Romans to a certain class of household deities, who were worshipped in the innermost part of their dwellings. They were the powers of nature personified; powers the wonderful and myste-

rious action of which produces and upholds whatever is necessary to life, to the common good, to the prosperity of individuals and families; whatever, in fine, the human species cannot bestow upon itself. — Class. Dic. For further description cf. Cicero, Natura Deorum, 2, 27, 68.

71. Bis septem. Poetical for quattuordecim. Cf. II. 126. So in Wordsworth, Highland Girl:

Twice seven consenting years have shed Their utmost bounty on thy head.

73. Gray, in his Latin poems, has copied almost directly many of Vergil's lines. On this line, cf. Hymeneal, 42:

Propriam dicabit.

Propriam. This word is used in its literal sense of own by many English writers:
'Tis for my proper peace, indeed, rather than yours.

RBT. BROWNING, Paracelsus.
Quarum quae forma pulcherrima Deiōpea,
Conubio iungam 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 iussa capessere fas est.
Tu mihi, quodcumque hoc regni, tu sceptra Ioemque
Concillas, tu das epulis accumbere divum,
Nimborumque facis tempestatumque potentem.

Haece ubi dicta, cavum conversa cuspe montem
Impulit in latus; ac venti, velut agmine facto,
Qua data porta, ruunt et terras turbine perflant.
Incubuere mari, totumque a sedibus imis

And against the Romanes bent their proper powre. — *Spenser, F. Q. II. X. 57.*
I call upon thee! and compel
Thyself to be thy proper hell!

*Byron, Manfied.*

78. Juno was the special protectress of Aeolus, which accords very well with
the ideas of the earlier poets, who made Juno merely a type of the atmosphere,
the movements of which produced the winds. — *Class. Dil.*

Quodcumque hoc regni. An expression of humility. For similar expressions cf. Lucretius, II. 16, hoc aevi quodcumquest; and Catullus, I. 8, quid-quad hic libelli.


83. Qua data porta. Cf. Milton,
*P. R. IV.:
Nor slept the winds
Within their stony caves, but rushed abroad

From the four hinges of the world, and fell
On the vexed wilderness, whose tallest pines.
Though rooted deep as high, and sturdiest oaks
Bow'd their stiff necks, loaden with stormy blasts,
Or torn up sheer.

84. As in their deep Eolian grottoes mean
The Spirits of the storm — as forth they sweep.
Or ere the signal of the winds is blown,
With howling sound, high carnival to keep.
And in wild uproar all embroil both land and deep — *Tasso, Ger. Lib. IV. 18.*
Then forth it breaks, and with his furious blast
Confounds both land and seas, and skyes doth overcast.

*Spenser, F. Q. III. IX. 15.*

Una Eurusque Notusque ruunt creberque procellis Africus, et vastos volvunt ad litora fluctus. Insequitur clamorque virum stridorque rudentum. Eripiant subito nubes caelumque diemque Teucrorum ex oculis; ponto nox incubat atra. 

Intonuere poli, et crebris micat ignibus aether, Praesentemque viris intentant omnia mortem. Extemplo Aeneae solvuntur frigore membra; Ingemit et duplices tendens ad sidera palmas Talia voce refert: O terque quaterque beati,

86. They, breaking forth with rude unrulment From all four parts of heaven, doe rage full sore, And tosse the deepes, and teare the firmament, And all the world confound with wide uproke.—Spenser, F. Q. IV. IX. 23.

87–90. Quippe sonant clamore viri, stridore rudentes, Undarum incursu gravis unda, tonitribus aether. Fluctibus erigitur caelumque aequalis videtur

Pontus, et inductas asperigne tangere nubes.—Ovid, Met. XI. 495.

88–89. The clouds their gloomy veil above them strain, Nor suffer sun or star to cheer the view. While aye descending night, with deeper shade, The vex't and fearful billows overlayed.

Ariosto, Or. Fur. XVIII. 142. Falconer, the sailor-poet of England, thus describes a storm at sea: Their task above thus finished, they descend,

85. Procellis, 143.

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Ariosto, Or. Fur. XVIII. 142. Falconer, the sailor-poet of England, thus describes a storm at sea: Their task above thus finished, they descend,

And vigilant the approaching squall attend. It comes resistless! and with foaming sweep Upturns the whitening surface of the deep: The clouds, with ruin pregnant, now impend, And storm and cataracts tumultuous blend.—Shipwreck, II. 155.

91. Intentant omnia mortem. Catullus has: Ostantent omnia letum.—LXIV. 187.

94. O terque quaterque beati. Non tenet hic lacrimas; stupet hic; vocat ille beatos, Funera quos maneant; hic votis numen adorat, Bracchiaque ad caelum, quod non videt, irrita tollens Poscit opem.—Ovid, Met. XI. 539. Thrice happy, four times happy, they who fell On Troy's wide field warring for Atreus' sons: O, had I met my fate and perished there, That very day on which the Trojan host,
Quis ante ora patrum Troiae sub moenibus altis
Contigit oppetere! O Danaum fortissime gentis
Tydie! nene Iliacis occumbere campis
Non potuisse, tuaque animam hanc effundere dextra,
Saevus ubi Aecidae telo iacet Hector, ubi ingens
Sarpedon, ubi tot Simois correpta sub undis
Scuta virum galeasque et fortia corpora volvit?
Talia iactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit, et undis
Dat latus; insequitur cumulo praeruptus aquae mons.
Hi summo in fluctu pendent; his unda dehiscens

Around the dead Achilles, hurled at me
Their braced javelins, I had then received
Due burial, and great glory with the
Greeks;
Now must I die a miserable death.

Homer, Od. V. 366.

97. Tydide. Aeneas had engaged
in combat with Diomede, and was saved
from death only by the intervention of

99. Aeacidae. Achilles, the grand-
son of Aeneas, had slain Hector, son of
Priam, after thrice pursuing him about
the walls of Troy (cf. Homer, II. XXII.
175-500), and had then carried him to
the Grecian camp, where his body was
afterwards ransomed by Priam (II.
XXIV. 611).

100. Sarpedon. King of Lycia, and
leader of the Lycian auxiliaries of Priam.
He was slain by Patroclus (II. XVI. 580
et seq.), but his body was spirited away
by Apollo to Lycia (II. XVI. 834 et seq.).
In the vivid imagination of Aenaeus, both
Hector and Sarpedon still lie on the field
of battle.—Simois. A river of Troas,
on the plain between which and the Scamander,
or Xanthus, the conflicts between
the Greeks and Trojans are said to have
taken place.
And Simois, in whose bed lay many
shields
And helms and bodies of slain demigods.
II. XII. 29, 30.

106. Et nunc sublimis veluti de vertice
montis
Despiciere in valles imumque Acheronta
videtur:
Nunc, ubi demissam curvam circumstetis
aquor,
Suspiciere inferno summum de gurgite
caelum.—Ovid, Met. XI. 503-506
Now quivering o'er the topmost waves
she rides,
While deep beneath the enormous gulf
divides;
Now launching headlong down the horrid
vale,
Terra manus aperit; furit aestus harenae.
Tres Notus abreptae in saxa latentia torquet—
Saxa vocant Itali mediis quae in fluctibus Arus—
Dormum immane mari summo; tres Eurus ab alto
In brevia et Syrtes urget, miserable visu,
Iniditique vadis atque agger e cingit harenae.
Unam, quae Lycios fidumque vehatbat Oronten,
Ipsi ante oculos ingens a vertice pontus
In puppim ferit: exuitur pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat aequore vertex.
Apparent rari nantes in gurrite vasto,
Arma virum, tabulaeque, et Troia gaza per undas.
Iam validam Illionei navelem, iam fortis Achatae,
Et qua vectus Abas, et qua grandansus Aletes,
Vicit hiems; laxis laterum compagibus omnes
Accipiant inimicum imbrem, rimisque fatiscunt.

Becalmed she hears no more the howling gale,
Till up the dreadful height again she flies,
Trembling beneath the current of the skies.
FALCONER, Shipwreck III. 93-98.

108. Saxa latentia. "These 'saxa' are generally supposed to be the 'Aegimoerae insulae' at the mouth of the Bay of Carthage. Cf. Pliny, 5, 42, 'Contra Carthaginis sinum duae Aegimoerae arae, scopuli verius quam insulae, inter Sicilian maxime et Sardiniam.' Mr. Long, however, identifies the 'saxa' with the Skerki Rocks, which are on the Adventure Bank, a shallow plateau between Sicily and Tunis." — Con.

122-3. Iamque labant cunei, spoliataque tegmine cerae
Rima patet, praebetque viam letalibus undis. — OVID, Met. XI. 514, 515.

123. Rimis fatiscunt.
The chinks suck destruction. The heavy dead hulk
The sides convulsive shook on groaning beams,
And, rent with labour, yawn'd their pitchy seams.
FALCONER, Shipwreck, II. 462, 3.
For, while the vessel through unnumber'd chinks,
Above, below, the invading water drinks.
Ibid. II. 695, 6.

Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus et imis
Stagna refusa vadis, graviter commotus; et alto
Prosperiens, summa placidum caput extulit unda.
Disiectam Aeneae totidem aequore classem,
Fluctibus oppressos Troas caelique ruina,
Nec latuere doli fratrem Iunonis et irae.
Eurum ad se Zephyrunque vocat, dehinc talia fatur:
Tantane vos generis tenuit fiducia vestri?
Iam caelum terramque meo sine numine, Venti,
Miscere, et tantas auditis tollere moles?
Quos ego — ! Sed motos praeest componere fluctus.

125. Neptunus. Homer thus describes the home of Neptune:
The hills
And forests quaked beneath the immortal feet
Of Neptune as he walked. Three strides he took,
And at the fourth reached Aegae, where he stopped,
And where his sumptuous palace-halls were built,
Deep down in ocean, golden, glittering, proof
Against decay of time. — II. XIII. 22-28.
Add to this Keats’ beautiful description of Neptune’s hall:
Far as the mariner on highest mast
Can see all round upon the calm’d vast,
So wide was Neptune’s hall: and as the blue
Doth vault the waters, so the waters drew
Their doming curtains, high, magnificent,
Awed from the throne aloof; — and when storm-ent

132. Generis, 87. — 135. Quos ego, 244.

Disclosed the thunder-gloomings in Jove’s air;
But soothed as now, flash’d sudden everywhere,
Noiseless, sub-marine cloudlets, glittering
Death to a human eye: for there did spring
From natural west, and east, and south, and north,
A light as of four sunsets, blazing forth
A gold-green zenith ’bove the Sea-God’s head. — Endymion.

133. Cf. Goldsmith, Deserted Village, 357, 358:
While oft in whirls the mad tornado flies,
Mingling the ravaged landscape with the skies.

135. Cf. Terence, Andr. 1, 1, 137:
Quem quidem ego si sensero — sed quid opust uerbis? Also Butler, Hud. I. II
969:
Which now thou shalt — but first our care
Must see how Iulibras doth fare.
Post mihi non simili poena commissa luetis.  
Maturate fugam, regique haec dicite vestro:  
Non illi imperium pelagi saevumque tridentem,  
Sed mihi sorte datum. Tenet ille immania saxa,  
Vestras, Eure, domos; illa se iactet in aula  
Aeolus, et claudio ventorum carere regnet.  

Sic ait, et dicto citius tumida aequora placat,  
Collectasque fugat nubes solemque reductit.  
Cymothoë simul et Triton adinxus acuto  
Detrudunt naves scopulo; levat ipse tridenti,  
Et vastas aperit Syrtes, et temperat aequor,

139. Sorte datum. Homer makes Neptune say:  
Three parts were made of all existing things,  
And each of us received his heritage.  
The lots were shaken; and to me it fell  
To dwell forever in the hoary deep,  
And Pluto took the gloomy realm of night,  
And, lastly, Jupiter the ample heaven  
And air and clouds. — II. XV. 235–41.  

Jupiter, speaking of Pluto, says:  
Nec eedit nisi sorte mihi.  
Ovid, Met. V. 529.  

Neptune, besides the sway  
Of every salt flood, and each ebbing stream,  
Took in by lot 'twixt high and nether Jove  
Imperial rule of all the sea-girt isles.  
Milton, Comus.  

144. Cymothoë. One of the Nereids or Sea Nymphs. They are said by most ancient writers to have been fifty in number; the most celebrated being Amphitrite, the wife of Neptune, and Thetis, the mother of Achilles. — Class. Dic. Prop. (III. 21, 16) calls her "caerula Cymothoe," — Triton. A sea deity, the son of Neptune and Amphitrite. Later poets made him his father's trumpeter. For a beautiful picture of Triton in this character, cf. Ovid, Met. I. 330–338. Cf. Holmes, Chambered Nautilus:  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathed horn.

145–6. It seem'd as there the British  
Neptune stood,  
With all his hosts of waters at command,

Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo cum saepe coorta est
Seditio, sacvitque animis ignobile vulgus,
Iamque faces et saxa volant — furor arma ministrat;
Tum, pietate gravem ac meritis si forte virum quem
Conspezere, silent, arrectisque auribus astant;
Ille regit dictis animos, et pectora mul cet:
Sic cunctus pelagi cecidit fragor, sequor postquam
Pros piciens genitor caeloque inventus aperto
Flectit equos, curruque volans dat lora secundo.
Defessi Aeneadae, quae proxima litora, cursu
Contendunt petere, et Libyae vertuntur ad oras.

Beneath them to submit th'officious flood:
And with his trident shov'd them off the
147. Cf. V. 819.
148. Vergil draws this simile from an
all too familiar scene of his own time, —
a Roman mob. Roman citizens were not
allowed to carry arms within the city, and
their fury furnished them with unusual
arms, the faces snatched from the altar
of some neighboring temple, and the saxa
torn from the streets, or perhaps from
the roofs of the tile-covered houses.
Rage prompted them at length, and found
them arms
Against such hellish mischief fit to oppose.
Milton, P. L. VI.
Archilochum proprius rabies armavit iambo. — Horace, A. P. 79.
Yet arms or weapon had he none to fight,
Ne knew the use of warlike instruments,
Save such as sudden rage him lent to smite.
Spenser, F. Q. VI. IV. 4.
Cf. also Aen. V. 640.

Ovid (Met. XII. 242–44) thus describes
the fight between the Centaurs and the
Lapithae:
Vina dabant animos; et prima pugna
Missa volant fragilesque cadi, curvique
lebetes.
Res eplis quondam, nunc bello et ca-
dibus aptae.
155–6. Spenser gives a fine picture of
Neptune in his chariot (F. Q. III. XI. 40):
His face was rugged, and his hoarie
Dropped with brackish dew; his three-
forkt pyke
He sternly shooke, and therewith fierce
did stryke
The raging hillowes, that on every syde
They trembling stood, and made a long
broad dyke.
That his swift charret might have passage
wyde.
157–8. It will be an interesting study,
as the reader advances, to trace the wan-
derings of Aeneas, noting all the points

148. Ac veluti, etc., 235. — 149. Animis, 147. — 152. Si conspezere, 194. — Auribus,
141. — 156. Curr, 97.
Est in secessu longo locus: insula portum
Efficit obiectu laterum, quibus omnis ab alto

at which he touched from the time when
he set out from burning Troy, until he
finally anchored in the waters of the
Tiber, and associating with each place
some incident as narrated by Vergil. Cf.
l. 34, and III. 715. It will be seen that
the present is his twelfth landing-place.

159-69. This exquisite picture of the
home of the Nymphs has its counterpart,
more or less complete, in many other
poets, whether imitators or not.

Spenser gives us substantially the same
picture (F. Q. II. XII. 30):
And now they nigh approxed to the sted
Whereas those Mermaid dwelt. It was
a still
And calmly bay, on th' one side sheltered
With the brode shadow of an hoarie hill;
On th'other side an high rocke toured still,
That twixt them both a pleasant port
they made,
And did like an halfe theatre fulfill.

Vergil in line 161 imitates Geo. IV. 420.
Milton thought this scene worthy of a
place in Eden:
And overhead upgrew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching
palm,
A sylvan scene, and as the ranks ascend
Shade above shade, a woody theatre
(If stateliest view. — P. L. IV.
While Goldsmith's Traveller sees:
Far to the right, where Apennine ascends,
Bright as the summer, Italy extends:
Its uplands sloping deck the mountain's
side,
Woods over woods in gay theatric pride.
Tasso (Ger. Lib. XV. 42, 43) imitates
still more closely:
In one they find a lone sequestered
place,

Where, to a crescent curved, the shore
extends
Two moony horns, that in their sweep
embrace
A spacious bay, — a rock the port defends;
Inward it fronts, and broad to ocean bends
Its back, whereon each dashing billow
dies,
When the wind rises and the storm de-
scends;
While here and there two lofty crags arise,
Whose towers, far out at sea, salute the
sailor's eyes.
Safe sleep the silent seas beneath;
above,
Black arching woods o'ershade the circled
scene:
Within, a grotto opens in the grove,
Pleasant with flowers, with moss, with
ivies green,
And waters warbling in the depths un-
seen;
Needed nor twisted rope nor anchor there
For weary ships; into that so serene
And sheltered hermitage, the maiden fair
Entered, her slender sails unfurling from
the air.

Vergil himself seems to have bor-
rowed his description from Homer (Od.
XIII. 117-126):
A port there is in Ithaca, the haunt
Of Phorcys, Ancien of the Sea. Steep
shores
Stretch inward toward each other, and
roll back
The mighty surges which the hoarse
winds hurl
Against them from the ocean, while
within
Ships ride without their hawsers, when
they once
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastae rupes geminque minantur
In caelum scopuli, quorum sub vertice lute
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 harena,
Et sale tabentes artus in litore ponunt.
Ac primum silici scintillam excudit Achates,
Susceptiique ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flamam.

Have passed the haven's mouth. An
olive tree
With spreading branches at the farther end
Of that fair haven stands, and overbrows
A pleasant shady grotto of the Nymphs.
Ovid approaches the same description
(Met. XI. 229-234):
Est sinus Haemoniae curvos falcatus in
arcus,
Bracchia procurrunt: ubi, si foret altior
unda,
Portus erat; summis inductum est aequor
harenis.
Litus habet solidum, quod nec vestigia
servet,
Nec remoretur iter, nec opertum pendeat
alga.
Myrtea silva subest, bicoloribus obsita
bacis.

— 172. Harena, 144.
Tum Cererem corruptam undis Cerealisque arma
Expediunt fessi rerum, frugesque receptas
Et torrere paraet flammis et frangere saxo.
Aeneas scopulum interea conscendit et omnem
Prospectum late pelago petit, Anthea si quem
Lactatum vento videat Phrygiasque biromes
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.

177. Cererem. — Cerealique arma. Ceres was the goddess of grain and harvest, here used for the grain itself; so Bacchus for wine, Venus for love, Mars for battle, etc. Hence the Cerealia arma were the cooking utensils, including those necessary to grind the grain. Vergil here probably describes the implements of his own time.

180. When bright-haired Morning brought the third day round,
I took my spear and my good sword, and left
The ship, and climbed a height, in hope to spy
Some trace of human toil, or hear some voice.

Homer, Od. X. 174.

181. Prospectum. Cf. Catullus LXIV. 241:
At pater, ut summa prospectum ex arce petebat.

182. Phrygias. Troy was situated in Phrygia Minor, and hence the epithet of the Trojans.

183. In puppibus arma, being those of the commander of the ship, perhaps in lieu of the name of the vessel.

186. Note the onomatopoeia in this line, and compare it with IV. 155. The first presents an array of heavy spondees, suggesting the peaceful herd, feeding lazily through the level valley, no action, no incident, — nothing to break the monotony; a quiet, drowsy, rural scene. A striking contrast to this picture is found in the second passage, a line full of galloping dactyls, which fitly portray the
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus, et omnem
Miscet agens telis nemora inter frondea turbam;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi et numerum cum navibus aequet.

Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcit:
O socii — neque enim ignari sumus ante malorum —
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantes
Accestis scopolos, vos et Cyclopia saxa
Experti: revocate animos, maestumque timorem
Mittite: forsan et haec olim meminisse iuvabit.

195. Acestes, — more generally written Aegestes, — was a son of the river-god Crimus, by a Trojan mother, according to one account; while another makes both his parents to have been of Trojan origin. Vergil represents him as king of Sicily.

196. Trinacria was one of the ancient names of Sicily, from its three promontories (τρεῖς ἄκραι).

AENEIDOS LIB. I.

Per varios casus, per tot discrimina rerum
Tendimus in Latium, sedes ubi fata quietas
Ostendunt; illic fas regna resurgere Troiae.
Durate, et vos met rebus servate secundis.

Talia voce refert, curisque ingentibus aeger.
Spem vultu simulat, premit altum corde dolorem.

Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis et viscera nudant;
Pars in frusta secant veribusque tementia figunt;
Litore aëna locant alii, flammasque ministrant.
Tum victu revocant vires, fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.
Postquam exempta fames epulis mensaeque remotae,
Amissos longo socios sermone requirunt,

A time will come, not distantly descried,
When to remember ev’ry past dismay
Will be no less a pleasure than a pride;
Hold then courageous on, and keep, I pray,
Your noble hearts in cheer for that victorious day.

Tasso, Ger. Lib. V. 91.

Campbell’s Pleasures of Hope is throughout a commentary on this noble line, as instances the following passage:

Where is the troubled heart consigned to share
Tumultuous toils, or solitary care,
Unblessed by visionary thoughts that stray
To count the joys of Fortune’s better day!
Lo, nature, life, and liberty resume
The dim-eyed tenant of the dungeon gloom,
A long-lost friend or hapless child restored,

Smiles at his blazing hearth and social board;
Warm from his heart the tears of rapture flow,
And virtue triumphs o’er remember’d woe.

208-9. So spake the apostate angel, though in pain,
Vaunting aloud, but racked with deep despair.


213. Litore aëna locant. This is probably an anachronism, for boiled meat was unknown in Homer’s time; but, as Con. remarks, it would not be an anachronism if the water was heated for bathing purposes.

214. Fusique per herbam. Repeated from Geo. II. 527.

216. Mensaeque remotae. According to Con. this is the general phrase among the Romans for concluding a meal.

Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati nec iam exaudire vocatos.
Praecipue pius Aeneas nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortæmque Gyan, fortæmque Cloanthum.

Et iam finis erat, cum Iuppiter, aethere summo
Despiciens mare velivolum terrasque iacentes
Litoraque et latos populos, sic vertice caeli
Constitit et Libyae defixit lumina regnis.
Atque illum tales iactantem pectore curas
Tristior et lacrimis oculos suffusa nitentes
Adloquitur Venus: O qui res hominumque deumque
Aeternis regis imperiis, et fulmine terres,

219. Vocatos. An allusion to one of the ceremonies in a Roman funeral, when the name of the dead was called three times, and vale was thrice repeated. According to Ovid (Trist. III. III. 43–4), this call was made immediately after death by the nearest relative:

Nec mandata dabo, nec cum clamore supremo
Labentes oculos condet amica manus.

On the departure of the mourners from the place of burial or incineration, it was also customary to bid farewell to the deceased by pronouncing the word vale. Thus Catullus, on leaving his brother's tomb, exclaims:

Accipe fraterno multum [munera] manantia fletu,
Atque in perpetuum, frater, ave atque

This was also a Greek custom (cf. Homer, Od. IX. 79):

Nor did we put to sea
In our good ships until we thrice had called
Aloud by name each one of our poor friends
Who fell in battle by Ciconian hands.

For other allusions in Vergil to the same custom, cf. II. 644; III. 68; VI. 231 and 506.

224. Partially imitated from Ennius, An.: Cum procul aspicient hostes accedere ventis
Navibus velivolis.

Tasso evidently has this passage in mind (Ger. Lib. I. 7):
When, from his unimaginable throne,
Th' Eternal Father downward cast his eye,
And in an instant, at a glance, marked all
That passed, in light or shade, on earth's terraqueous ball.

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

231. Juppiter puts the same question to
Juno:
Pestilent one! what grievous wrong
Hath Priam done to thee, or Priam's sons,
That thou shouldst persevere to overthrow
His noble city? — Homer, II. IV. 40.

233. In somewhat the same language
Falconer mourns his own disappointed life (Shipwreck, I. 210–13):
In vain — for rude adversity's command
Still, on the margin of each famous land,
With unrelenting ire his steps opposed,
And every gate of hope against him closed.

234. Certe hinc Romanos olim
Neptune was aware of this fate (Homer,
II. XX. 380 et seq.):
And 't is the will of fate
That he escape; that so the Dardan race,
Beloved by Jove above all others sprung
From him and mortal women, may not yet
Perish from earth and leave no progeny
For Saturn's son already holds the house

Of Priam in disfavor, and will make
Aeneas ruler o'er the men of Troy,
And his sons' sons shall rule them after him.

239. On balancing fates with fates, cf.
Homer, II. VIII. 83
But when the sun
Stood high in middle heaven, the All-
Father took
His golden scales, and in them laid the fates
Which bring the sleep of death.
So in the duel between Aeneas and
Turnus, Juppiter balances their fates
(Aen. XII. 725):
Iuppiter ipse duas aequato examine
lances
Sustinet, et fata imponit diversa duorum,
Quem damnet labor, et quo vergat pondere letum.

242. Antenor was a Trojan prince related to Priam. After the conclusion of the war, according to some accounts, he migrated with a party of followers into Italy, and built Patavium, the modern Padua.
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:

244. Timavi. A celebrated stream of Italy, in the territory of Venetia, northwest of Aquileia, and falling into the Adriatic. Its numerous sources, its lake and subterranean passage, which have been so celebrated by the poets of antiquity, are now so little known, that their existence has even been questioned. The name seems to be preserved, however, in the modern Timao. — Class. Dic.

246. Nettleship concludes that mare was the local name for the river itself.

248. Armaque fixit. Compare with this passage III. 286–8; V. 484; VI. 18 and 859. Cf. also Catullus, IV. 25:

Nunc recondivita
Senet quiete seque dedicat tibi,
Gemelle Castor et gemelle Castoris.

And Horace, Odes, I. V. 13:

Me tabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris deo.

The above passages refer to a Roman custom of dedicating to the gods some object as a thank-offering for the prosperous issue of any plan, or for release from any danger. In some instances this act indicates a renunciation of that path of life or that course of action which led to the danger. Thus Antenor, in the above passage (Aen. I. 247), seems to have laid aside forever the arms of war for the implements of peace; and Entellus (V. 484) announces by his act that he has engaged in his last contest with the cestus; Daedalus also, on safely landing from his strange voyage, consecrates his wings to the gods, never more to be used by him (VI. 18). Likewise Catullus represents his Pinnace as growing old, and, renouncing all further roving on the sea, dedicating itself to the twin gods. Horace humorously represents himself as having narrowly escaped from the wiles of the famous flirt Pyrrha, and, like a ship-wrecked sailor, he hangs up his dripping garments to Neptune as a thank-offering for deliverance.

The following passages in English poetry are based upon the same thought: And in thy tempel I wol my baner hong,
And alle the armes of my companye,
And ever more, unto that day I dye,
Eterne fyr I wol biforne the fynde.

CHAUCER, K. T. 2412.

In my heart's temple I suspend to thee
These votive wreaths of withered memory.
SHELLEY, Epipsychidion.

249. Compostus. Seemingly referring to his peaceful end, and his rest in death. But Con. thinks the passage to mean that he passed the remainder of his days in peace.

AENEIDOS LIB. I.

Nos, tua progenies, caeli quibus adnuis arcem,
Navibus, infandum! amissis, unius ob iram
Prodimir atque Italis longe disiunginur oris.
Hic pietatis honos? Sic nos in sceptr a reponis?
Olli subridens hominum sator atque deorum
Vultu, quo caelum tempestatesque serenat,
Oscula libavit natae, dehinc talia fatur:
Parce metu, Cytherea, mauent 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 arca
Bellum ingens geret Italia, populosque feroce
Contundet, moresque viris et moenia ponet,
Tertia dum Latio regnantem viderit aetas,
Ternaque transierunt Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Additur, — Ilus erat, dum res stetit Illia regno,—
Triginta magnos volvendis mensibus orbes
Imperio expelbit, regnumque ab sede Lavini


262. Volvens. The ancient book was a roll of papyrus or parchment, which to be read must be unrolled.

267. Iulo — Ilus. The Julian family at Rome, to whom the Caesars belonged, traced their origin to Ascanius. The poets, out of compliment, devised this purely fanciful etymological evidence, asserting that, before the capture of Troy, Ascanius was called Ilus, after the ancient Trojan king of that name, that this afterwards became Iulus, and that hence came the form Iulius, or Julius. — Searing.

282. Gentemque togatam. The toga was so peculiarly a Roman dress that the Romans were rightly called the gens togata.
284. Phthiam, Mycenas, Argis. The reversion of the relation of Greeks and Trojans is here predicted to be com-

servitio premet ac victis dominabitur Argis.  
Nasce pulchra Troianus origine Caesar,  
Imperium Oceano, famam qui terminet astra,  
Iulius, 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,  
Iura dabunt; dirae ferro et compagibus artis.

plete; for while these three places represent Greece in general, still there is special significance in the mention of the cities of Achilles, Agamemnon, and Diomedes respectively. This intelligence must have been pleasing to Venus, for on one occasion (Homer, Il. V. 402-430), Diomedes had the temerity to wound her as she was rescuing Aeneas.

285. In 146 B.C., the Romans, under Tiberius, reduced all Greece to a Roman province.

287. Cf. Ovid, Met. XV. 829-831:  
id tibi barbariam, gentes ab utroque iacentes  
cano numerem? quodcumque habi-  
tabile tellus  
tinet, hu jus erit: pontus quoque ser-  
viet illi.

290. Vocabitur votis. That is, shall be deified.

291. Positis bellis. Thus the Golden Age—the age of "peace on earth, good will toward men"—is predicted. Cf. Vergil's Elegy, Pael. Milton gives a grander picture of the same time, his central figure is not Augustus, but the infant Messiah:

No war, or battle's sound  
Was heard the world around:  
The idle spear and shield were high up hung;  
The hookéd chariot stood,  
Unstained with hostile blood;  
The trumpet spake not to the armèd throng,  
And kings sat still with awful eye,  
As if they surely knew their sovran Lord was by.—Hymn on Nat. IV.

292. The return of the ancient (cana) virtues of truth (Fides), domestic virtue (Vesta), and harmony and brotherly love (Remo cum fratre Quirinus) is prophesied. Compare this with Horace, Carmen Saeculare, 57-60:  
Iam fides et pax et honos pudorque  
Priscus et neglecta redire virtus  
Audet, apparetre beata pleno  
Copia cornu.

Quirinus was the name given to Romulus after his translation to the skies; cf. Ovid, Fasti, II. 475-80:  
Proxima lux vacua est; at tertia dicta  
Quirino;  
Qui tenet hoc nomen, Romulus ante fuit.

286. Origine, 140.
Claudentur Belli portae; Furor impius intus,
Saeva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento.
Hace ait, et Maia genitum demittit ab alto,
Ut terrae, utque novae pateant Karthaginis ares
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus asstitit oris.
Et iam iussa 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 locoque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feraene,
Quaeerere constituit, sociisque exacta referre.

Sive quod hasta curis priscis est dicta
Sabinis,
Bellicos a telo venit in astra deus;
Sive suo regi nomen posevere Quirites;
Seu quia Romana intererat ille Cures.

294. Claudentur Belli portae. Janus was an ancient Italian deity, usually represented with two faces. His temples at Rome were numerous. In war time the gates of the principal one—that of Janus Quirinus—were always open; in peace they were closed to retain war within; but they were shut only once between the reign of Numa and that of Augustus, namely, at the close of the first Punic War. Augustus closed them after he had given repose to the Roman world.—Class. Dic.

297. Maia genitum,—that is, the son of Maia. Mercury. Maia was one of the Pleiades, daughters of Atlas and Pleione.

300. Aëra magnum. So Bryant, in his Waterfowl:
The desert and illimitable air.
Classem in *convexo* nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
*Oculit*; ipse uno *graditur comitatus* Achate,
Bina manu lato *crispans hastilia* ferro.
Cui mater media sese tult obvia silva,
Virginis os habitumque gerens et virginis arma,
Spartanae, vel qualis Threissa fatigat
Harpalyce *volucremque* fuga praeventitur Hebrum.
Namque ueris de more *habilem suspenderat* arcum
*Venatrix*, dederatque *comam* diffundere ventis,
Nuda *genu*, nodoque sinus collecta fluentes.
Ac prior, Heus, inquit, iuvenes, *monstrate*, mearum
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 haud tibi vultus
Mortalis, nec vox hominem sonat: O dea certe;
An Phoebi soror? an Nympharum sanguinis una?
Sis felix, nostrumque levès, quaecumque, labórem,
Et, quo sub caelo tandem, quibus orbis in oris
Lactemur, 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 vincere cothurno.
Punica regna vides, Tyrios et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,

328. O dea certe. Cf. Spenser, F.
Q. II. III. 33:
"O goddesss (for such I thee take to bee),
For neather doth thy face terrestrial shew,
Nor voyce sound mortall."

Under this text the passion for admiration is discussed by Addison in the Spectator, No. 73.

329. Phoebi soror, that is, Diana.
Nympharum. The Nymphs were certain female deities among the ancients, divided into various orders according to their place of abode. Thus there were Mountain-Nymphs, or Oreades, Water-Nymphs, or Naiades, Wood-Nymphs, or Dryades, etc.

337. Cf. Ecl. VII. 32:
Puniceo stabis suras evincta cothurno.

340. Dido, etc. Con. quotes a most interesting parallel to this passage. "In comparing Virgil's account of the early
fortunes of Dido with that of Pompeius Trogus (Justin 18, 4-6), the reader is struck with some minute coincidences of language which may show that both
writers drew upon the same source, but that Virgil, for the sake of brevity, mutilated the narrative. Take the two accounts of Dido's flight from Tyre.
Sycaeus, it will be remembered, is, in Trogus' narrative, called Acerbas.

Justin 18, 4, 8: qua (fama) incens
Pygmalion oblitus iuris humani arretacul
sum eundemque generum sine respect
pietatis occidit. Elissa fugam molitor
adsumptis quibusdam principibus in societatem, quibus par odium in regem esse
eandemque fugae cupiditatem arbitr
batur. Sed Elissa ministros migrationis a rege missos navibus cum omnibus
opibus suis prima vespера imponit, pro
vectaque in altum compeellit eos omnis.
Germanum fugiens. Longa est iniuria, longae ambages; sed summa sequar fastigia rerum. Huic comuni Sychaeus erat, ditissimus agri Phoenicum, et magno miserae dilectus amore, Cui pater intactam dederat, primisque iugarat omnibus. Sed regna Tyri germanus habebat Pygmalion, scelere ante alios immanior omnes. Quos inter mediis venit furor. Ille Sychaem Impius ante aras atque auri caecus amore Clam ferro incautum superat, securus amorum Germanae; factumque diu celavit, et agram, Multa malus simulans, vana spe iustit amantem. Ipsa sed in somnis inhumati venit imago Coniugis, ora modis attollens pallida miris;

harenae pro pecunia involucris involuta in mare deicer. Tunc deflens ipsa lugubrique voce Acerbam ciet... tunc ipsos ministros adgregatur; sibi quidem ait optatam olim mortem, sed illis acerbus cruciatus et dira supplicior imminere, qui Aecerbae ope, quaram spe parricidium fecerat, avaritiae tyranni subtraxerint. Hoc metu omnibus ejecto comites fugae accipit."

343. Agri. Con. remarks, "Auri has been proposed by Huet, approved by Heyne, and adopted by Ribbeck."


349-50. Cf. Dante, Purg. XX. 103-5: At that time we repeat Pygmalion, Of whom a traitor, thief, and parricide Made his insatiable desire of gold.


Poor girl! put on thy stifling widow's weed,
And 'scape at once from Hope's accursed bands.
To-day thou wilt not see him, nor tomorrow,
And the next day will be a day of sorrow.

Lucr. I 123:
Sed quaedam simulacra modis pallentia miris.
Also Geo. I. 477-78:
Et simulacra modis pallentia miris
Visa sub obscurem noctis.
Aen. VII. 89:
Multa modis simulacra videt volitantia miris.
X. 822:
Ora modis Anchisiades pallentia miris.

— 352. Malus, 225.
Crudeles aras traiectaque pectora ferro
Nudavit, caecumque domus scelus omne rexit.
Tum celere fugam patriaque excedere suadet,
Auxiliunque viae veteres tellure requirit.
Thesaurus, ignotum argenti pondus et auri.

His commota fugam Dido sociisque parabat.
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat; naves, quae forte paratae,
Corripiunt onerantque auro; portantur avaro
Pygmalionis opes pelago; dux femina facti.

Devenere locos, ubi nunc ingentia cernis
Moenia surgentemque novae Carthaginis arcem,
Mercatique solum, facti de nomine Byrsa,
Taurino quantum possent circumdare tergo.

Sed vos qui tandem, quibus aut venistis ab oris,
Quove tenetis iter? Quaerenti talibus ille
Suscipias imoque trahens a pectore vocem:
O dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componet Vesper Olympo.

364. Dux femina facti. This motto was placed upon the medals struck off in 1588, in honor of Elizabeth's victories over the Spanish Armada. Of Kinsley's "Westward Ho!"

367. Byrsa. Byrsa was the name of the citadel of Carthage. The story commonly told about the origin of this name is here referred to by Vergil. When Dido came to Africa, she bought of the inhabitants as much land as could be compassed by a bull's hide. After the agreement, she cut the hide in small thongs, and enclosed a large piece of territory, on which she built a citadel, which she called Byrsa (Bóros, a hide). This, however, is a mere fable of the Greeks. The name is derived from the Punic term Basra, a citadel. — Class. Dict. 374. Cf. Cat. LXII. 1, 2:

Vesper adest, inuenes, consurgite; Vesper Olympo
Exspectata dim vix tandem lumina tollit.

And Statius, Thebaid (Pope’s translation):
Ere I recount the sins of these profane,
Nos Troia antiqua, si vestras forte per aures
Troiae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas appult oris.
Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Iove summo.
Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam, data fata secutus;
Vix septem convulsae undis Euroque supersunt.
Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus. \textit{Nec plura querentem}
Passa Venus medio sic \textit{interfata} dolore est:
Quisquis es, haud, credo, invisus caelestibus auras
\textit{Vitales} carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginac ad limina perfer.
Namque tibi \textit{reduces} socios classemque relatum
Nuntio et in tutum versis Aquilonibus actam,
Ni frustra \textit{augurium} vani docuere parentes.

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The sun would sink into the western
main,
And rising, gild the radiant east again.

378. \textbf{Pius}. Among the traits that
characterize Aeneas, his piety is the most
noticeable. \textit{He is “insignem pietate,”}
and \textit{“prior pietate,”} even when compared
to Hector. Although more than twenty
epithets are applied to him in the Aeneid,
he is most frequently the \textit{“pius Aeneas.”}
This epithet of \textit{“pius”} seems to apply to
him in its broadest sense, — “acting ac-

dcording to duty, especially to the gods
and religion in general, to parents and
country.” It will be both interesting and
profitable for the reader to collate in-
stances of this piety as he proceeds.

381. \textbf{Conscendi}. For the expression
from another point of view, cf. Ps. cvii.
23: They that go \textit{down} to the sea in
ships.

382. Servius thinks that this is an
allusion to the legend that Aeneas was
led to Italy by the star of Venus.

387-8. \textbf{Invisus — carpis}. Gray
\textit{(Education and Government)} has:
So drew mankind in vain \textit{the vital air},
Uninformed, unfriended by those kindly
cares,
That health and vigor to the soul impart.
Aspice bis senos laetantes agmine cycnos,
Aetheria quos lapsa plaga Iovis ales aperto
Turbabat caelo; nunc terras ordine longo
Aut capere aut captas iam despectare videntur:
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter puppesque tuae pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.

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

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

393. Cycnos. Con. cites Servius as quoting Aemilius Macer in his Ορνιθογενία: "Cycnus in augurio nautis gratissimus augur. Hunc optant semper quia numquam mergitur undis."

394. Milton (P. L. XI.) has:
Nigh in her sight
The bird of Jove, stooped from his airy tour,
Two birds of gayest plume before him drove.
So in Spenser (F. Q. II. XI. 43):
As when Joves harness-bearing bird from hye
Stoupes at a flying heron with proud disdayne.

396. This line has its parallel in line 400.

397. Stridentibus alis. What English word most correctly represents this sound? Shelley in The Revolt of Islam, X. has:
Around, around, in ceaseless circles wheeling

With clang of wings and scream, the eagle sailed.

Wordsworth (Excursion) has the same word:
While with their clang the air resounds.

400. Portum tenet. So in Milton (P. L. II.):
And like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn.

401. Qua te ducit via. Partially repeated from Ecl. IX. 1: An, quo via ducit, in urbem?


404. Vestis defluxit ad imos.
She had previously been nuda ges
(l. 320). Cf. Prop. IV. 17, 32:
Et feries nudos veste fluente pedes.

405. Incessu. A dignified word, referring to her queenly gait. Cf. l. 48.
For other distinguishing traits of the goddess, cf. V. 646–48. Gray well expresses this thought (Progress of Poetry): In gliding state she wins her easy way.


409. Cf. Cat. LXIV. 166: Nec missas andire queunt nec reddere voces?
also Aen. VI. 689.
411-12. A favorite device of Venus. Cf. Ovid, Met. XV. 803-6:
Tum vero Cytheraea manu percussit utraque Pector, et Aeneaden molitur condere nube.
Qua prins infesto Paris est eruptus Atridae,
Et Diomedesco Aeneas fugerat enseas.
415. Paphum. Paphos was a very ancient city of Cyprus, peculiarly famed for the worship of Venus, who was ascribed to have been wafted thither, after her birth amid the waves. Cf. Note on l. 257.

416. Sabaeo. The Sabaei were a people of Arabia Felix, represented by some of the ancient writers as one of the richest and happiest nations of the world, on account of the valuable products of their land.—Class Dir.
421. In this and the succeeding lines, a vivid picture of the founding of a city is given. Vergil no doubt draws his descriptions chiefly from Roman customs. As a Roman, he might be expected to make a special mention of the strata viarum. Cf. Lucr. I. 315:
Strataque iam volgi pedibus detrita viarum Saxea conspicimus.
Also IV. 413:
Qui lapides inter sistit per strata viarum.

Miratur portas strepitumque et strata viarum.
Instant ardentes Tyrii, pars ducere muros
Molirique arcem et manibus subvolvere saxa,
Pars optare locum tecto et concludere sulco;
Iura magistratusque legunt sanctorumque senatum;
Hic portus alii effodiunt; hic alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scaenis decoris alta futuris.
Qualis apes aestate nova per florea rura
Exercet sub sole labor, cum gentis adultos
Educati fetus, aut cum liquorientia mella
Stipant et dulci distendunt nectare cellas,
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praesaepibus arcent:
Fervet opus, redolentque thymo fragrantia mella.

425. Concludere sulco. Sulco is generally taken as the trench for the foundation. There is some authority, however, for taking it as the trench of demarcation around the houses.

427. Portus. Carthage had a naturally fine harbor, being situated on a peninsula in the recess of a spacious bay.

429. Wordsworth, in his Evening Walk, thus describes a quarry:
I love to mark the quarry’s moving trains,
Dwarf pannier’d steeds, and men, and numerous wains:
How busy the enormous hive within,
While Echo dallies with the various din!
Some (hardly heard their chisels’ clinking sound)
Toil, small as pygmies, in the gulf profound;
Some, dim between th’ aerial cliffs described,
O’erwalk the slender plank from side to side:
These, by the pale blue rocks that ceaseless ring,
Glad from their airy baskets hang and sing.

430–36. While a lover of all rural scenes, Vergil seems to have taken especial pleasure in noting and describing the habits of the bees. He has drawn many similes from them, in addition to devoting the whole fourth book of Georgics to them. Cf. also Aeneid, VI. 707, and XII. 587. The simile before seems to have been partially imitated from Homer (II. 113):
As, swarming forth from cells within the rock,

O fortunati, quorum iam moenia surgunt!
Aeneas ait, et fastigia suspicit urbis.
Infert se saeptus nebula — mirabile dictu —
Per medios, miscetque viris, neque cernitur ulli.
Lucus in urbe fuit media, laetissimus umbra,
Quo primum iactati undis et turbine Poeni
Effodere loco signum, quod regia Iuno
Monstrarat, caput acris equi; sic nam fore bello
Egregiam et facilem victu per saecula gentem.
Hic templum Iunoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae,

Coming and coming still, the tribe of bees
Fly in a cluster o'er the flowers of spring,
And some are darting out to right and left.
And both are imitated and expanded by
Milton (P. L. I. 768):

As bees
In spring-time, when the Sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubbed with balm, expatiate, and confer
Their state affairs.
Cf. also Dryden (An. Mir. 573):
All hands employ'd the royal work grows warm:
Like labouring bees on a long summer's day,
Some sound the trumpet for the rest to swarm,
And some on bells of tasted lilies play,

With glewy wax some new foundation lay
Of virgin combe, which from the roof are hung;
Some arm'd within doors upon duty stay,
Or tend the sick, or educate the young.

437. O fortunati. To Aeneas in his seemingly endless wanderings, the contrast is very great. So in III. 493 he counts Helenus and Andromache happy, because their fate has been wrought out.

445. Facilem victu. Different opinions have been expressed about the meaning of this passage, the uncertain element being victu. The word may be a supine from either vinco or vicio. With the latter word in view, the passage may be translated "easy of sustenance," "easy to be supported." Con. thinks the expression means "wealthy," and adds: "The horse may be a symbol of plenty, either as an appendage of wealth, or because a war-horse is high fed." In support of the derivation from vinco cf. Anchises' interpretation of the omen of the horses, III. 540.

Aerea cui gradibus surgebant limina, neæque
Aere trabes, foribus cardo stridebat aënis.
Hoc primum in luco nova res oblata timorem
Lenit, hic primum Aeneas sperare salutem
Ausus et adfictis melius confidere rebus.
Namque sub ingenti lustrat dum singula templo,
Reginam oppositam, dum, quae fortuna sit urbi,
Artificiumque manus inter se operumque laborem
Miratur, videt Iliacas ex ordine pugnas.

449. Cardo stridebat. Cf. VI. 573; and Ovid, Met. XI. 608:
Ianua, ne verso stridores cardine reddat,
Nulla domo tota.
And Milton, P. L. II. 879:
On a sudden open fly,
With impetuous recoil and jarring sound,
The infernal doors, and on their hinges grate
Harsh thunder.

456. Videt Iliacas pugnas. Where and what these representations were, is a matter of doubt, whether painted in the vestibule, or in sculpture on the pediment. The next line explains how these events came to be known at Carthage. The practice of thus representing historical or imaginary scenes is a favorite one with the poets, and a great variety in the method of portrayal is to be found.

Homer (II. XVIII. 589-762) describes the shield that Vulcan made for Achilles with various scenes of peace and war wrought in gold and silver on its surface. Vergil, no doubt having this shield in mind, has Vulcan frame a similar one for Aeneas (Aen. VII. 625 seq.), with prophetic scenes in Roman history depicted upon it.

Statius (Theb. VII.) has a description of the temple of Mars with storiad carvings; and Ovid (Met. II.) similarly describes the palace of the Sun; while Catullus (LXIV.) has a most elaborate description of the story of Ariadne and Theseus embroidered upon the robe of Thetis. Tasso (Ger. Lib. XVII. 66 seq.) also gives us a pictured shield; and Ariosto (Orl. Fur. XXVI. 30 seq.) describes a fountain’s marble basin “produced by Merlin’s sleight.” The same poet has a marvellous pavilion (Orl. Fur. XLVI. 80) embroidered by Cassandra and presented to her brother Hector. Chaucer (K. T. 1920-2090) has a fine description of the temples of Venus, Mars, and Diana with all

The nobil kervyng, and the purtretures,
The schap, the countynaunce of the figures,
That weren in these oratories thre.

Spenser (F. Q. II. XII. 44) has a beautiful description, imitated from Tasso, of the carved ivory gate of the “Bowre of Blisse.”

Bellaque iam fama totum vulgata per orbem, 
Atridas, Priamumque, et saevum ambobus Achillen. 
Constitit, et lacrimans, Quis iam 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 magna salutem. 
Sic ait, atque animum pictura pascit inani, 
Multa gemens, largoque umectat flumine vultum.  
Namque videbat, uti bellantes Pergama circum 
Hac fugerent Graii, premeret Troiana iuventus, 
Hac Phryges, instaret currus cristas Achillass. 
Nec procul hinc Rhesi niveis tentoria velis 
Agnoscit lacrimans, primo quae prodita somno 
Tydides multa vastabant caede cruentus, 
Ardentesque avertit equos in castra, priusquam

Yet tears to human suffering are due; 
And mortal hopes defeated and o'erthrown 
Are mourned by man, and not by man alone, 
As fondly he believes.  
466-93. These lines seem intended to 
describe eight different scenes in the Trojans war, 
which may be apportioned as 
Aeneidos Lib. I. 113

469. Tentoria. This is an anachronism, as tents were not used in the age of Homer. Thatched huts (κλειστα) are the quarters of the soldiers of the *Iliad*. 

— Rhesi. For a full description of this night adventure of Diomede and Ulysses cf. Homer, *Il. X.* 501-606. Cf. also Ovid,

472. Ardentes. Cf. Cat. LV. 26: 
Rhesi niveae citaque bigae.

Met. XIII. 249, where Ulysses thus boasts of his exploit: 
Haud contentus eo petiti tentoria Rhesi, 
Inque suis ipsum castris comitesque 
peremi: 
Atque ita captivo victor potissi potitus 
Ingridior currulaetos imitante triumphos. 
The arrival of Rhesus had been expected with great impatience by the Trojans, as an ancient oracle had declared that Troy could never be taken if the horses of Rhesus drank the waters of the Xanthus and fed upon the grass of the Trojan plains. Ulysses and Diomede had heard of this oracle, hence their attack. — *Class. Dic.*

Pabula gustassent Troiae Xanthumque bibissent. 
Parte alia fugiens amissis Troilus armis, 
Infelix puer atque *impar* congressus Achilli, 
Fertur equis, curruque haeret *resupinus* inani, 
*Lora* tenens tamen; huic cervixque comaeque trahuntur 
Per terram, et versa pulvis inscribitur *hasta*. 

Interea ad templum non aquae Palladis ibant 
Crinibus Iliades passis *peplumque* ferebant, 
Suppliciter, tristes et tunsae pectora palmis; 
Diva solo fixos oculos versus tenebat. 

Ter circum Iliacos *raptaverat* Hectora muros,
AN AMAZON. (Capitol Museum.)

Ducit Amazonidum lunatis agmina peltis
Penthesilea furens l: 490.
Aeneidos lib. 1.

Exanimumque auro corpus vendebat Achilles.

Tuin vero ingentem genitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies et nigri Memnonis arma.

Ducit Amazonidum lunatis agmina peltis

Penthesilea furens, mediisque in milibus ardet,

Aurea subnectens exsertae cingula mammæ,
Bellatrix, audetque viris concurrere virgo.

Haec dum Dardanio Aeneae miranda videntur,
Dum stupet, obtutuque haeret defixus in uno,
Regina ad templum, forma pulcherrima Dido,
Incessit, magna iuvenum stipante caterva.
Qualis in Eurotae ripis aut per iuga Cynthi

rice around Troy, but simply to the
week camp; although he afterwards
aggs him thrice around the tomb of
Achrius (XXIV. 17-24).

184-87. For a very touching account
this scene; cf. II. XXIV. 611 seq.

191. Penthesilea. A celebrated queen
the Amazons, who came to the aid of
in the last year of the Trojan War,
was slain by Achilles after having
the great acts of valor.—Class. Dic.
arter slaying her, Achilles is said to have
en struck by her beauty, and desired
the Greeks to erect a tomb to her. Pro-
thus alludes to this story (IV. 10,
16):

Ausa ferox ab equo quondam oppugnare
sagittis
Neotis Danaum Penthesilea rates;

Aurea cui postquam nudavit cassida frontem,
Vicit victorem candida forma virum.
Spenser ascribes her death to Pyrrhus
(F. Q. II. III. 31):

Or as that famous queene
Of Amazons, whom Pyrrhus did destroy,
The day that first of Priame she was seene,
Did shew herselfe in great triumphant joy,
To succour the weake state of sad afflicted
Troy.

498. Spenser copies this simile (F. Q.
II. III. 31):
Such as Diana by the sandy shore
Of swift Eurotas, or on Cynthia greene,
Where all the nympthes have her unares
forlore [left],
Wandreth alone with bow and arrowes
keene,
To seeke her game.

Exercet Diana [choros], quam mille secutae
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert umero, gradiensque deas supereminet omnes:
Latoneae tacitum pertenant gaudia pectus:
Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,
Saepta armis, solioque alte subnixa resedit.
Iura dabat legesque viris, operumque laborem
Partibus aequabat iustis, aut sorte trahebat:
Cum subito Aeneas concursu accedere magno
Anthea Sergusumque videt fortemque Cloanthum,
Teurorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat aras.
Obstipuit simul ipse simul perculus Achates
Laetitiaque metuque; avidi coniungere dextras
Ardebant; sed res animos incognita turbat.
Dissimulant, et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant; cunctis nam lecti navibus ibant.

Eurotas was a river of Laconia, the
largest in the Peloponnesus. This river
is mentioned with propriety, for Diana
was worshipped with special honor at
Sparta. Cynthus was a mountain of
Delos where Apollo and Diana were
born.
502. Latoneae. The mother of Apollo
and Diana, and the type of proud maternal
love.
503. Talis. Point out the application
of the above simile.

505. Divae = templi, since the tem-
ple was sacred to Juno. — Media testu-
dine templi, simply within the temple, as
contrasted with in media, etc., which
would mean under the centre of the dome
of the temple.
507-8. Operumque laborem, etc.
Con. suggests two renderings, “either
that she divided by equity and, where that
failed, by lot, which is the common way;
or that she first divided equally, and then
distributed the parts by lot.” Vergil still
has the Roman customs in mind.
Orantes veniam, et templum clamore petebant.
Postquam introgressi et coram data copia fandi,
Maximus Ilioneus placido sic pectorc coepit:
O Regina, novam cui condere Iuppiter urbem
Iustitiaque dedit gentes frenare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus, prohibe infandos 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 glaebae;
Oenotri coluere viri; nunc fama, minores
Italiam dixisse ducis de nomine gentem.
Hic cursus fuit:
Cum subito assurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus austris
Perque undas, superante salo, perque invia saxa
Dispulit; hoc pauci vestris adnavimus oris.

519. **Orantes.** *Aeneid* XI. 101 has *veniamque rogantes*. What would be the more usual expression? Cf. 190, 211, 212.

520. Repeated in XI. 248.

523. **Gentes superbas.** Africans or Carthaginians?

530. **Hesperiam.** To the Greeks this was merely the *western land* (\\*Eorépa\\*).

531. **Antiqua.** In what respect?

532. **Oenotri.** An ancient race who inhabited the southeastern coast of Italy.

533. **Italiam.** From Italus, a fabled chief of the Oenotrians. — **Gentem.** The ancients regarded the name as belonging to the people, rather than to the land itself.

535. **Nimbosus Orion.** Both the heliacal rising, which took place about midsummer, and the cosmical setting of Orion, toward the end of autumn, were always accompanied with rain and wind. In Horace, this constellation is dreaded by the sailors (Ep. 15, 7):

> Et nantis infestus Orion
> Turbaret hibernum mare.

523. **Iustitia, 142.** — 524. **Maria, 111.** — 527–8. **Populare — vertere.** What would be the prose expression? 162. — 533. **Italiam gentem, 112.** — 536. **Cum — tulit, 162.** — 538. **Oris, 104.**
Quod genus hoc hominum? quaeve hunc tam barbaramorem
Permittit patria? Hospitio prohibemur harenæ;
Bella cinct, primaque vetant consistere terra.
Si genus humanum et mortalium temnitis arma,
At sperate deos memores fundi atque nefandi.
Rex erat Aeneas nobis, quo iustior alter,
Nec pietate fuit nec bello maiore et armis.
Quem si fata virum servant, si vescitur aura
Aetheria, neque adhuc crudelibus occubat umbris,
Non metus; officio nec te certasse priorem
Paeniteat. Sunt et Siculis regionibus urbes
Arvaque, Troianoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes et stringere remos:
Si datur Italiæ, sociis et rege recepto,
Tendere, ut Italiam Latiumque petamus;
Sin absumpta salus, et te, pater optime Teucrum,
Pontus habet Libyaæ, nec spes iam restat Iuli,
At freta Sicaniæ saltem sedesque paratas,
Unde hoc advecti, regemque petamus Acesten.
Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.

542-3. Cf. Cat. XXX. 11:
Si tu oblitus es, at di meminerunt, meminit Fides.
543. Cat. LXIV. 405, has:
Omnia fanda nefanda malo permixta furore.

546. Si vescitur aura. Cf. Lucr. V.
854. Nam quaecumque vides vesci vitalibus auris.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Aeneadum, quis Troiae nesciat urbem,
Virtutesque virosque, aut tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni,
Nec tam aversus equos Tyria Sol iungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva,
Sive Erycis fines regemque optatis Acesten,
Auxilio tutos dimittam, opibusque iuvabo.
Vultis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem

565-6. Cf. Cat. LXVIII. 89, 90:
Troia (nefas) commune sepulcrum Asiae
Europaeque,
Troia virum et virtutum omnium acerba
cinis.
568. This is probably an allusion to a
belief of the Romans, that climate has to
do with character. This is a fruitful
theme, and may be followed out with
profit. The statement here seems to be,
that Carthage is not in so cold a climate
that her people have no natural feelings.
Byron (Giaour) has the same thought:
The cold in clime are cold in blood,
Their love can scarce deserve the name.
So also Dryden (To His Sacred Maj-
esty):
Virtues unknown to these rough northern
climes
From milder heavens you bring without
their crimes.
Con. decides, however, that this passage
means that “we do not lie so far out
of the circuit of the sun, and hence out
of the pale of the civilized world, as not
to have heard the history of Troy;” and
he compares in support of this theory
Aen. VII. 222-7:
Quanta per Idaeos saevis effusa Mycenis
Tempestas ierit campos, quibus actus
uterque
Europae atque Asiae fatis concurrerit
orbis,
Audiit, et si quem extrema refuso
Summovet Oceano, et si quem extenta
plagarum
Quatnor in medio dirimit plaga Solis
iniqui.
The reader will be interested to compare
VI. 795-7.
570. Erycis fines — that is, the terri-
tories around Mt. Eryx, a mountain at
the western extremity of the island of
Sicily, near the city of Drepanum.
574. This line has been well chosen as
the motto of the North American Review.

Adforet Aeneas! Equidem per litora certos
Dimittam et Libyae lustrare extrema iubebo,
Si quibus eiecutus silvis aut urbibus errat.

His animum arrecti dictis, et fortis Achates
Et pater Aeneas iamdudum erumpere nubem
Ardebant. Prior Aenean compulsat Achates:
Nate dea, quae nunc animo sententia surgit?
Omnia tua vides, classem sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris.
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes et in aetheram purgat apertum.
Restitit Aeneas claraque in luce refulsit,
Os umerosque deo similis; namque ipsa decoram
Caesariem nato genetrix lumenque iuventae
Purpureum et laetus oculis adflarat honores:
Quale manus addunt ebori decus, aut ubi flavo

587. Nettleship compares Lucr. IV. 339, 340:
Qui quasi purgat eos ac nigras discutit umbras
Aëris illius.

588-91. Dryden makes free use of this passage (Britannia Rediviva 128-33):
Not great Aeneas stood in plainer day,
When, the dark mantling mist dissolv'd away,
He to the Tyrians showed his sudden face,
Shining with all his goddess mother's grace:
For she herself had made his countenance bright,
Breathed honour on his eyes, and her own purple light.

Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repente
Improvisus ait: Coram, quem quaeritis, adsum,
Troïus Aeneas, Libycis ereptus ab undis.
O sola infandos Troiae miserata labores,
Quae nos, reliquias Danaûm, terraeque marisque
Omnibus exhaustos iam casibus, omnium egenos,
Urbe, domo, socias, grates persolvere dignas
Non opis est nostrae, Dido, nec quidquid ubique est
Gentis Dardaniae, magnum quae sparsa per orbem.

Di tibi, si qua pios respectant numina, si quid
Usquam iustitia est et mens sibi conseia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbrae

---

597. Sola, that is, "Thou art the only anger who hast pitied us." Helenus II. 344 seq.) and Acestes (I. 195) had been the Trojans great kindness.


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The list of references at the end of the page indicates comparison is a favorite one with Vergil. Cf. Eccl. V. 76-8:
Dum ina montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadae,
Semper honos nomenque tuum laudesque maneunt.
Cf. also Aen. IV. 335-6.

Pope (Rape of Lock III.) gives a mock-heroic imitation of the passages quoted above:

While fish in streams, or birds delight in air,
Or in a coach-and-six the British fair,

As long as Atalantis shall be read,

So long my honour, name, and praise shall live!
Lustrabunt conceva, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quae me cumque vocant terrae. Sic fatus, amicum
Ilionea petit dextra, laevaque Serestum,
Post alios, fortremque Gyan, fortremque Cloanthum.

Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto, et sic ore locuta est:
Quis te, nate dea, per tanta perculta casus
Insequitur? quae vis immanibus applicat oris?
Tune ille Aeneas, quem Dardani Achisae
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire
Finibus expulsam patriis, nova regna petentem
Auxilio Beli; genitor tum Belus opimam
Vastabat Cyprum, et victor dicione tenebat.
Tempore iam ex illo casus mihi cognitus urbis
Troianae nomenque tuum regeque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat.
Quare agite, o tectis, iuvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Iactatam hac demum voluit consistere terra.
Non ignara mali miseris succurrere disco.
Sic memorat; simul Aenean in regia ducit
Tecta, simul divum templis indicit honorem.

608. Polus dum sidera pascet. Some ancient philosophers supposed the stars to be nourished and kept burning by vapors rising through the atmosphere from the earth and sea. The Epicurean doctrine was, that the stars are nourished by fiery particles in the aether itself. The expression of Virgil probably has reference to the latter. — Searing. One thinks that Vergil takes his thought as well as expression from Lucr. I. 231: Unde aether sidera pascit?

Nec minus interca sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos,
Munera laetitianque dixi.
At domus interior regali splendida luxu
Instruitur, mediisque parant couvivia tectis:
Arte laboratae vestes ostroque superbo,
Ingens argentum mensis, caelataque in auro
F'ortia facta patrum, series longissima rerum
Per tot ducta viros antiquae ab origine gentis.

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

637. The royal magnificence of this
ring-hall is well paralleled by Cat.
Civ. 43-49:
sius at sedes, quamunque opulenta
recessit
egia, fulgenti splendident auro atque
argento.


...
At Cytherea novas artes, nova pectore versat
Consilia, ut faciems mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incedat reginam, atque ossibus implicit ignem;
Quippe domum timet ambiguam Tyriosque bilingues;
Urit atroc Iuno, et sub noctem cura recursat.
Ergo his aligerum dictis adfatur Amorem:
Nate, meae vires, mea magna 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 iactetur odis Iunonis iniquae,
Nota tibi, et nostro doluisti saepe dolore.
Hunc Phoenissa tenet Dido blandisque moratur
Vocibus; et vereor, quo se Iunonia vertant
Hospitam; haud tanto cessabit cardine rerum.
Quocirca capere ante dolis et cingere flamna
Reginam meditor, ne quo se numine mutet,
Sed magno Aeneae mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem:
Regius accitus cari genitoris ad urbem.

661. Tyrios bilingues. The bad faith of the Carthaginians was proverbial among the Romans. Spenser thus describes the “double-tongue” (F. Q. IV. 1. 27):
Her lying tongue was in two parts divided,
And both the parts did speak, and both contended:
And as her tongue, so was her heart divided.
That never thought one thing, but doubly still was galled.

663. Aligerum. This is, as Servius remarks, “compositum a poeta nomen.”
664. In Ovid (Met. V. 365), Venus thus addresses Cupid:
Arma manusque meae, mea, nate potentia.
665. Tela Typhoia. The thunderbolts of Jove, by which he slew Typhon. Cupid, the god of Love, was the only one of all the immortals who could prevail against Jove.
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Troiae;
Hunc ego sopitum somno super alta Cythēra
Aut super Idalium sacrata sede recondam,
Ne qua scire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri puer induc vultus,
Ut, cum te gremio accipiet laetissima Dido
Regales inter mensas laticemque Lyaeum,
Cum dabit amplēxus atque oscula dulcia figet,
Occultum inspire ignem fallasque veneno.
Paret Amor dictis carae genetricis, et alas
Exuit, et pressu gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amaracus illum
Floribus et dulci aspirans complectitur umbra.

IAmque ibat dicto parens et dona Cupido
Regia portabat Tyriis, duce laetus Achate.
Cum venit, aulaeis iam se regina superbis

680. Alta Cythēra. Note the many
686. Laticem Lyaeum = vinum.
derences in Vergil to high places as the
Lyaeus was a surname of Bacchus, as
favorite resorts of the gods (I. 415; 498,
the one who looses from care, from λύω,92, etc.). It is noticeable that in the
691. Cf. Lucr. IV. 904, 905:
Hebrew Scriptures the high places are
Nunc quibus ille modis somnus per
frequently spoken of as the seats of idol
membra quietem
worship. Cf. 1 Kings xi. 7: “Then did
Iriget atque animi curas e pectore solvat.
Molom build a high place for Chemosh,
e abomination of Moab, in the hill that
I.XI. 6, 7:
before Jerusalem, and for Molech, the
Cinge tempora floribus
nomination of the children of Ammon.”
Suave olentis amaraci.
697. This description of a feast is in
f. also 1 Kings xii. 31; 2 Kings xviii.
Ps. lxxviii. 58.

696. Tyriis, 100.
Aurea compositum sponda mediamque locavit.
Iam pater Aeneas et iam Troiana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant manibus famuli lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulae, quibus ordine longo
Cura penum struere, et flammis adolere Penates;
Centum aliae totidemque pares actate ministri,
Qui dapibus mensas onerent et poca ponant.
Nec non et Tyrii per limina laeta frequentes
Convenere, toris iussi discumbere pictis.
Mirantur dona Aeneae, mirantur Iulum,
Flagrantesque dei vultus simulataque verba,
Pallamque et pictum croceo velamen acantho.
Præcipue infelix, pesti devota futurae,
Expleri meum nemus ardescitque tuendo
Phoenissa, et pariter puero donisque movetur.
Ille ubi complexu Aeneae colloque pependit

part an anachronism. Vergil having in mind the Roman feast of his own time.
The custom of reclining at the feast was unknown in the Homeric age. The couches upon which the guests reclined were arranged on three sides of the table, and the central one, which the queen here occupies (l. 698), is the place of honor.

701. As a parallel to a portion of this description, cf. Homer, II. IX. 265 seq.: And when he had made ready, and had spread
The banquet on the board, Patroclus took
The bread and offered it to all the guests In shapely canisters. Achilles served
The meats, and took his seat against the wall,
In front of great Ulysses.
Cf. also Statius, Theb. I (Pope’s trans.):
Embroidered purple clothes the golden beds;
This slave the floor, and that the table spreads;
A third dispels the darkness of the night.
And fills depending lamps with beams of light.
Here loaves in canisters are piled on high.
And there in flames the slaughtered victims fry.

Et magnum falsi implevit genitoris amorem, 
Regiam petit. Haec oculis, haec pectore toto 
Haeret et interdum gremio fovet, inscia Dido, 
Insideat quantus miseræ deus. At memor ille 
Matris Acidaliae, paulatin abolere Sychaeum 
Incipit, et vivo tentat praevertere amore 
Iam pridem resides animos desuetaque corda. 
Postquam prima quies epulis, mensaeque remotae, 
Crateras magnos statuunt et vina coronant. 

Fit strepitus tectis, vocemque per ampla volunt 
Atria; dependent lyohni laquearibus aureis 
Incensi, et noctem flammis funalia vinctum. 
Hic regina graven gemmis auroque poposcit 
Implevitque mero pateram, quam Belus et omnes 
A Belo soliti; tum facta silentia tectis: 

Iuppiter, hospitibus nam te dare iura loquantur, 
Hunc laetum Tyriisque diem Troiaque profectis 
Esse velis, nostrosque huius meminisce minores. 
Adsit laetitia Bacchus dator, et bona Iuno; 
Et vos, o, coetum, Tyrii, celebrate faventes.

17. Haec oculis haeret. Cf. Ten- 
son (Locksley Hall): 
'And her eyes on all my motions 
with a mute observance hung.'
18. Interdum gremio fovet. He 
probably reclining next her at table. 
Dante, Par. VIII. 7: 
t both Dione honored they and Cupid, 
at as her mother, this one as her son, 
d said that he had sat in Dido’s lap.
20. Matris Acidaliae. Venus, so 
led from a fountain of that name in 
eotia, sacred to her. Con. observes 
the only other author who has used 
the word as an epithet of Venus is Mar- 
tial: 6, 13, 5, "nodus Acidalius," and 9, 
14, 3, "Acidalia harundo."
23. Mensae remotae. Cf. 1. 216, 
note.
24. Vina coronant. A Roman 
custom.
27. Funalia. Nettleship quotes 
from Isid., 20, 10, 5: "Funalia sunt 
quae intra ceram sunt, dicta a funibus, 
quos ante usum papyri cera circumdatos 
habueri maiores." They were wax tapers 
with wicks of hemp.

Dixit, et in mensam laticum libavit honorem,
Prinaque, libato, summo tenus attigit ore;
Tum Bitiae dedit increpitans; ille impiger hausit
Spumantem pateram, et pleno se proluit auro;
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quem maximus Atlas.
Hic canit errantem lunam solisque labores;

736. Laticum libavit. According to custom, a small portion of the wine was poured out as an offering to the gods. The reader cannot but be impressed with the minute observance of religious rites throughout this work.

737. Summo—ore. This custom seems to linger in Goldsmith’s Deserted Village:
Nor the coy maid, half willing to be prest,
Shall kiss the cup to pass it to the rest.

740. Crinitus. Long-haired, after the fashion of musicians, in imitation of Apollo.

741. Maximus Atlas. Whatever legends are connected with this hero, he seems in all to have had a deep knowledge of astronomy. In Homer, he “knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder” (Od. I. 52). In Hesiod (Theog. 517 seq.), he is said to support the heavens on his head and hands. In later times, Atlas, from being “keeper of the pillars,” became himself a mountain of Libya (cf. IV. 481; VI. 796; VIII. 136-40).

742-46. These natural phenomena are favorite themes of the classical poets. Vergil’s account of the origin of things seems to have been one of the prevailing theories of his time. It is the theory which Ovid (Met. I. 1-88) sets forth. It is in some of its main points the same with the Nebular Hypothesis, put forth in modern times by Herschel and Laplace, now generally received as a rational theory. This theory, in poetical dress, will be found in Ecl. VI. 31-40, and Aeneid, VI. 724-30. Cf. Dryden’s translation of Ecl. VI. 31-40:
He sung the secret seeds of Nature’s frame;
How seas, and earth, and air, and active flame,
Fell through the mighty void, and in their fall
Were blindly gathered in this goodly ball.
The tender soil, then stiff’ning by degrees,
Shut from the bounded earth, the bounding seas.
Then earth and ocean various forms disclose;
And a new sun to the new world arose;
And mists, condensed to clouds, obscure the sky;
And clouds, dissolved, the thirsty ground supply.
The rising trees, the lofty mountains grace;
The lofty mountains feed the savage race,
Yet few, and strangers, in th’ unpeopled place.
From thence the birth of man the song pursued,
And how the world was lost, and how renewed.

Unde hominum genus et pecudes; unde imber et ignes; Arcturum pluviasque Hyadas geminosque Triones; Quid tantum Oceano proerent se tinguere soles; Hiberni, vel quae tardis mora noctibus obstet. Ingeminant plausu Tyrrii, Troesque sequuntur. Nec non et vario noctem sermone trahebat Infelix Dido, longumque bibebat amorem, Multa super Priamo rogitans, super Hectore multa; Nunc, quibus Aurorae venisset filius armis, Nunc, quales Diomedis equi, nunc, quantus Achilles. Immo age, et a prima dic, hospes, origine nobis Insidias, inquit, Danaum, casusque tuorum, Erroresque tuos; nam te iam septima portat Omnibus errantem terris et fluctibus aestas.

742. Errantem lunam. Referring to the revolutions of the moon in her orbit. Solis labores, i.e. eclipses of the sun. With this line compare Geo. I. 337: Quos ignis caeli Cyllenius erret in orbis. And II. 478:
Defectus solis varios, lunaeque labores.
744. Pluvias Hyadas. The Hyades were the daughters of Atlas. The constellation was called "pluviae," because it set at twilight in the rainy months of August and November. Cf. Spenser (F. Q. III. 1. 57):
And the moist daughters of huge Atlas strove
Into the ocean deepe to drive their weary drove.
745-6. That is, "Why are the days so short in winter and so long in summer?"

These lines are repeated from Geo. II. 481-2.
750. The queen's object is to keep her guest talking, with whose very words she is already enamored.
753-5. Spenser (F. Q. II. II. 39) has a similar situation, where Sir Guyon is invited to relate his adventures in a post-prandial story:
Thus fairly she attemper'd her feast,
And pleas'd them all with meete satiety:
At last, when lust of meat and drinke was easte,
She Guyon deare besought of curtesie
To tell from whence he came through jeopardy,
And whether now on' new adventure bownd:
Who with bold grace, and comely gravity,
Drawing to him the eies of all around,
From lofty siege [seat] began these words aloud to sownd.
Troy, that art now nought but an idle name,
And in thine ashes buried low dost lie,
Though whilome far much greater than thy fame,
Before that angry gods and cruell skie
Upon thee heapt a direfull destinie!

Spenser, F. Q. III. IX. 33.

Illustrious Troy! renown'd in every clime
Through the long records of succeeding time;
Who saw protecting gods from heaven descend
Full oft, thy royal bulwarks to defend.
Though chiefs unnumber'd in her cause were slain,
With fate the gods and heroes fought in vain;
That refuge of perfidious Helen's shame
At midnight was involved in Grecian flame;
And now, by time's deep ploughshare harrow'd o'er,
The seat of sacred Troy is found no more.
No trace of her proud fabrics now remains,
But corn and vines enrich her cultured plains.

Falconer, Shipwreck, III.
Liber secundus.

Continuere omnes, intuentique ora tenebant.
Inde toro pater Aeneas sic orsus ab alto:
Infandum, Regina, iubes renovare dolorem,
Troianas ut opes et lamentabile regnum
Eruent Danai; quaeque ipse miserrima vidi,

3. Compare Homer, Od. IX. 13:
But now thy mind is moved to ask of me:
The story of the sufferings I have borne,
And that will wake my grief anew.
Thus Ulysses begins the story of his wanderings; and Dante (Inf. I. 4) thus begins the relation of his dream:
Ah me! how hard a thing it is to say
What was this forest savage, rough, and stern,

Which in the very thought renews the fear.
And again (Inf. XXXIII. 4–6) one in torment explains the cause of his condition:
Thou wilt that I renew
The desperate grief, which wrings my heart already
To think of only, ere I speak of it.

Et quorum pars magna fui. Quis talia sando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a lacrimis? et iam nox umida caelo
Praceipitat, suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros
Et breviter Troiae supremum audire laborem,
Quamquam animus meminisse horret, luctuque refugit,
Incipiam.

Fracti bello fatisque repulsi
Ductores Danaum, tot iam labentibus annis,
Instar montis equum divina Palladis arte
Aedificant, sectaque intexunt abiete costas;
Votum pro reditu simulant; ea fama vagatur.
Huc delecta virum sortiti corpora furtim
Includunt caeco lateri, penitusque cavernas
Ingentes uterumque armato milite compleunt.

Est in conspectu Tenedos, notissima fama

6-8. Cf. Tuttler, No. 134; and Spectator, No. 84; and Spenser (F. Q. III. IX. 39):
O lamentable fall of famous towne,
Which raigned so many yeares victorious,
And of all Asie bore the soveraine crowne,
In one sad night consumd and thrown downe!
What stony hart, that heares thy hapless fate,
Is not empierst with deep compassionwe.
And makes ensample of mans wretched state,
That flouris so fresh at morn, and fades at evening late!

13. Fracti bello. So Goldsmith (Des. V. 135) has “the broken soldier.”

14. Ductores Danaum. So when the Greeks sacrificed to the winds at Aulis:
Aulide quo pacto Triviae virginis aram
Iphianassai turparunt sanguine foede
Ductores Danaum delecti, prima viron
Lucr. I. 84-6.

15. Divina Palladis arte Merva was regarded in the ancient mythology as the goddess of wisdom and skill.
As here she is represented as teaching Epeus to frame the wooden horse, so is Catullus (LXIV. 8-10) she assists in the building of the Argo:
Divam quibus retinet in summis urbis arces

Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis;
Huc se provecti deserto in litore condunt.
Nos abiisse rati et veno petisse Myceas.
Ergo omnis longo solvit se Teucricia luctu.
Panduntur portae; iuvat ire et Dorica castra
Desertosque videere locos litusque relictum.
Hic Dolopum manus, hic saevus tendebat Achilles;
Classibus hic locus; hic acie certare solebat.
Pars stupet innuptae donum exitiale Minerva;
Et molem mirantur equi; primusque Thymoetes
Duci intra muros hortatur et arce locari,
Sive dolo, seu iam Troiae sic fata ferebant.
At Capys, et quorum melior sententia menti,
Aut pelago Danaum insidias suspectaque dona

Troy was overcomen by the fraud of the wooden horse, it was in a poetic sense the gateway by which Aeneas went forth to establish the Roman empire in Italy.”

34. Dolo. The fact that the wife and son of this prince had been put to death by the order of Priam, would give color to this suspicion.

36. Danaum insidias. From Homer’s account we get a glimpse within the horse. Menelaus thus recalls to Helen that stirring time (Od. IV. 351, seq.):

Witness what he did
And bore, the heroic man, what time we sat,
The bravest of the Argives, pent within
The wooden horse about to bring to Troy Slaughter and death. Thou camest to the place.
Moved, as it seemed, by some divinity

Praecipitare iubent, subiectisque urere flammis,
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.

"Primus ibi ante omnes, magna comitante caterva,
Laocoon ardens summa decurrit ab arce,
Et procul: O miseri, quae tanta insania, cives?
Creditis vectos hostes? aut ulla putatis
Dona carere dolis Danaüm? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut haec in nostros fabricata est machina muros

Who thought to give the glory of the day
To Troy. Thrice about the hollow frame
That held the ambush thou didst walk
and touch
Its sides, and call the Achaian chiefs by
name,
And imitate the voices of the wives
Of all the Argives. Diomed and I
Sat with the great Ulysses in the midst,
And with him heard thy call, and rose at
once
To sally forth or answer from within;
But he forbade, impatient as we were,
And so restrained us. All the Achaian
chiefs
Kept silence save Anticlus, who alone
Began to speak, when, with his powerful
hands,
Ulysses pressed together instantly
The opening lips, and saved us all, and thus
Held them till Pallas lured thee from the
spot.

39. Scinditur vulgus. The minstrel
Demodocus, at the request of Ulysses
(Od. VIII. 612), recounts these scenes:
He spake; the poet felt the inspiring god,
And sang, beginning where the Argives
hurled

Firebrands among their tents, and sailed
away
In their good galleys, save the band that
sat
Beside renowned Ulysses in the horse,
Concealed from sight, amid the Trojan
crowd,
Who now had drawn it to the citadel.
So there it stood, while, sitting round it,
talked
The men of Troy, and wist not what to
do.
By turns three counsels pleased them
to hew down
The hollow trunk with the remorseful
steel;
Or drag it to a height, and cast it the
Headlong among the rocks; or, last of
leave
The enormous image standing and un
harmed,
An offering to appease the gods. And
this
At last was done; for so had fate decreed
That they should be destroyed where'er
their town
Should hold within its walls the horse of
wood.
Inspectura domos venturaque desuper urbi,
Aut aliquis latet error; equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus inque feri curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavae gemitumque dedere cavernae.
Et, si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras,
Troiaque nunc stare, Priamique arx alta, maneres.
Ecce, manus iuvenem interea post terga revinctum
Pastores magni ad regem clamore trahebant
Dardanidae, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret Troiamque aperiret Achivis,
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certae occumbere morti.
Undique visendi studio Troiana iuventus
Circumfusa ruit, certantique inludere capto.
Accipe nunc Danaüm insidias, et crimen ab uno

49. Young (Night Thoughts, I. 327),
caught the spirit of this thought:
and on thy guard against the smiles of
Fate.
62. Seu versare dolos. Dante (Inf.
XX. 98) does poetic justice to Sinon by
presenting him as suffering in the tenth
lowest depth of Hell, which was devoted
falsifiers of all kinds. And Chaucer
(tonne Prestes Tale) thus execrates him:
Js dissimulour, O Greke Sinon,
rat broughest Troye al utrely to
sorwe!
65. In I. 753-4, Dido had asked, “Dic
insidias Danaüm.” Aeneas would seem
now to refer to this request:
Accipe nunc Danaüm insidias.
Byron (Giaour) thus mourns Over
degenerate Greece:
Still to the neighboring ports they waft
Proverbial wiles and ancient craft;
In this the subtle Greek is found,
For this, and this alone, renown’d.
Et crimen ab uno. Cf. Tasso,
(Ger. Lib. II. 72):
Who knows not to what end the Grecian
swears,
Yet from a single treason gather all
Disce omnes.
Namque ut conspectu in medio turbatus, inermis,
Constitit atque oculis Phrygia agmina circumspexit:
Heu, quae nunc tellus, inquit, quae me aqueora possunt
Accipere? aut quid iam misero mihi denique restat,
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae inseni poenas cum sanguine poscunt?
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve ferat, memoret, quae sit fiducia capto.
[Ille haec, deposita tandem formidine, fatur:] 70
Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera, inquit; neque me Argolica de gente negabo;
Hoc primum; nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad aures
Belidae nomen Palamedis et incluta fama
Gloria, quem falsa sub probidione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere neci, nunc cassum lumine lugent:

69. The well feigned despair of Sinon, his subsequent claim to perfect truthfulness, his artful introduction of well-known facts, and his plausible story of the purpose of the horse, show a marked character which Vergil, if he has not originated, has at least greatly elaborated.

82. Palamedis gloria. Palamedes is celebrated as the inventor of weights and measures, of the games of chess and backgammon, as having introduced many new features of military science, and as having added several new letters to the Greek alphabet. He is also famous for the stratagem by which he induced Ulysses to join the Trojan war. But by this means also, he obtained the hatred of Ulysses.

83-4. Falsa probidione — infando indicio. Ulysses had secreted a sum of money, and a letter purporting to be from Priam in Palamedes' tent, to prove that the latter had been in league with the Trojans; and the tent being searched, these tokens of guilt were found. The fact that Palamedes had opposed the war (l. 84) strengthened the charges of Ulysses, and the Greeks stoned him to death.

AENEIDOS LIB. II.

Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolmis regumque vigebat
Consiliis, et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi—
Haud ignota loquor—superis concessit ab oris,
Adfectus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens, et me, fors si qua tulisset,
Si patris umquam remeassem victor ad Argos,
Promisi ultorem, et verbis odia aspera movi.
Hinc mihi prima mali labes, hinc semper Ulixes
Criminibus terrere novis, hinc spargere voces
In vulgum ambiguas, et quaerere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego haec autem nequiquam ingrata revolve?
Quidve moror, si omnes uno ordine habetis Achivos,
Idque audire sat est? Iamdudum sumite poenas;
Hoc Ithacus velit, et magno mercentur Atridae.

Tum vero ardemus scitari et quaerere causas,
Ignari scelerum tantorum artisque Pelasgiae.
Prosequitur pavitas, et ficto pectore fatur:

dangerous parts of the Euboean coast,
and wrecked the Greek fleet.

100. Calchante. Calchas was a celebrated soothsayer, who had accompanied
the Greeks to Troy as high-priest and prophet.

104. A special stroke of art.

107. Ficto pectore fatur. Cf. Catullus, LXIV. 383:
Carmina divino cecinerunt pectore Parcae.

89. Nos. The editorial "we"—"I."
92. Vitam trahebam. Cf. Catullus, LXIII. 71:
Ego vitam agam sub altis Phrygiae colonibus.
96. Cf. Propertius, V. I. 115-6:
Nauplius ulteres sub noctem porrigit ignes,
Et natat exuviis Graecia pressa suis.
Nauplius, the father of Palamedes,
caused beacons to be placed on the most

86. Illi, 100.—Me comitem, 112.—93 Casum, 110.—94. Si tulisset, 200.—95. Remeassem, 316.—98. Terrere — spargere, 167.—100. Ministro — Sed quid, 244.—104. Velit — mercentur, 209.—Magno, 145.—107. Ficto pectore, 245. 6).
Saepe fugam Danai Troia cupiere restituta
Moliri et longo fessi discedere bello;
Fecissentque utinam! Saepe illos aspera ponti
Interclusit hiems, et terruit Auster euntes.
Praecipue, cum iam hic trabibus contextus acernis
Staret equus, toto sonuerunt aethere nimbi.
Suspensi Eurypylum scitantem oracula Phoebi
Mittimus, isque adytis haec tristia dicta reportat:
Sanguine placatis ventos et virgine caesa,
Cum primum Iliacas, Danai, venistis ad oras;
Sanguine quaerendū reditus, animaque itandum
Argolica. Vulgi quae vox ut venit ad aures,
Obstipuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quae sint ea numina divūm,
Flagitat. Et mihi iam multi crudelē canebant
Artificēs scelus, et taciti ventura videbant.
Bis quinque silet ille dies, tectusque recusat
Prodere voce sua quemquam aut opponere morti.
Vix tandem, magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat aræ.
Assensere omnes, et, quae sibi quisque timebat,
Unius in miserī exitium conversa tulere.
Lamque dies infanda aderat; mihi sacra parari,
Et salsae fruges, et circum tempora vittae.
Eripui, fateor, leto me, et vincula rupi,
Limosoque lacu per noctem obscurus in ulva
Delitui, dum vela darent, si forte dedissent.
Nec mihi iam patriam antiquam spes ulla videndi,
Nec dulces natos exoptatumque parentem;
Quos illi fors et poenas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te per superos et conscia numina veri,
Per, si qua est, quae restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum, miserere animi non digna ferentis.
His lacrimis vitam damus, et miserescinus ultrō.

Quod te per Genium dextramque deosque
Penates
Obscro et obtestor.
145. Cf. Spenser (F. Q. I. V. 18):
As when a wearie traveller, that strayes
By muddy shore of broad seven-mouthed Nile,
Unweesting of the perilous wandring ways,
Doth meete a cruell craftie crocodile,
Which, in false griefe hyding his harmefull guile,
Doth weepe full sore, and sheddeth tender teares;
The foolish man, that pitties all this while
His mournefull plight, is swallowd up unwares;
Forgetfull of his owne, that mindes another's cares.
Ipse viro primus manicas atque arta levari
Vincula iubet Priamus, dictisque ita fatur amicis:
Quisquis es, amissos hinc iam obliviscere Graios;
Noster eris, mihique haec edisse vere roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quae religio? aut quae machina belli?
Dixerat. Ille, dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
Vos, aeterni ignes, et non violabile vestrum
Testor numen, ait, vos arae enesque nefandi,
Quos fugi, vitiaeque deum, quas hostia gessi:
Fas mihi Graiorum sacrae resolvere iura,
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt; teneor patriae nec legibus ullis.
Tu modo promissis maneas, servataque serves
Troia fidem, si vera feram, si magna rependam.
Omnis spes Danaum et coepti fiducia belли
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes,
Fatale aggressi sacratæ avellere templo
Palladium, caesis summae custodibus arcis,

And cf. Horace, A. P. 102:
Si vis me flère, dolenam est
Primum ipsi tibi.
For an interesting disquisition on tears,
cf. Tatler, No. 68.

suggests "amitum atque obliviscere." Cf.
Submersas obrue (I. 69).
157. Fas (sc. est). Compare in vocab.
fas, ius, and lex.
163. Ex quo (tempore).


164. Sed enim. But (her aid failed
us) for.
166. Palladium. A celebrated statue
of Minerva, said to have fallen from the
skies, on the preservation of which de-
depended the safety of Troy. Among other
legends, it is said that the Greeks learned
from Helenus, whom they had captured,
that the Palladium was the chief obstacle
to the fall of Troy. The Greeks then
resolved to carry off this image, and the
Corripuere sacram effigiem, manibusque cruentis
Virginæs ausi divae contingere vittas;
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractae vires, aversa deae mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum; arsere coruscae
Luminibus flammas arrectis, salsusque per artus
Sudor iit, terque ipsa solo—mirabile dictu—
Entusiae, parmamque fermen hastamque trementem.
Ex templo tentanda fuga canit aequora Calchas,
Nec posse Argolicis exscindi Pergama telis,

Enterprise was entrusted to Ulysses and
Diomed.—Class. Dic.
Vergil makes one other reference to
the Palladium (IX. 150):
Tenebras et inertia furtà
Palladii, caesis summæ custodibus arcis,
Ne timeant.
In Ovid (Met. XIII. 334) Ulysses boasts
of this exploit:
Tamque tuis potiar, faveat Fortuna,
sagittis,
Quam sum Dardanio, quem cepi, vate
potius;
Quam responsa deum Troianaque fata
retexti;
Quam rapui Phrygiae signum penetræ
Minervæ
Hostibus e mediis.
The idea of the Palladium survives in
Tasso (Ger. Lib. II. 6), though here the
image is that of the Virgin Mary:
Now this their image I would have
convey’d,
With thine own hand from their invaded
fane,
To the chief Mosque, and on it shall be
laid
Spells of such pow’r, that long as we
retain
The new Palladium in our keep, a train
Of mighty spirits shall protect thy states;
While steel attacks, and fire assaults in
vain,
Unrent the wall, impregnable the gates,
We shall the war roll back, and disap-
point the fates!
169. With this line compare Geo. I.
199–200:
Sic omnia fatis
In peius ruere, ac retro sublapsa referri.
171. Tritonia. There are three
theories as to the origin of this epithet
of Minerva. The first supposes it to
signify “Head-sprung,” referring to her
birth from the head of Jove. The second
derives it from the river or lake Triton,
in Libya or Boeotia, the supposed birth-
place of Minerva. The third would make
the epithet mean the three phases of the
moon, inasmuch as her shield was regarded
as the full-orbed moon.

Omina ni repetant Argis, numenque reducunt,
Quod pelago et curvis secum avexere carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt. Ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine laeso
Effigiem statuere, nefas quae triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis caeloque educere iussit,
Ne recipi portis, aut duci in moenia possit,
Neu populum antiqua sub religione tueri.
Nam si vestra manus violasset dona Minervae,
Tum magnum exitium — quod dī prius omen in ipsum
Convertant! — Priami imperio Phrygibusque futurum;
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiaram magno Pelopea ad moenia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis periturque arte Sinonis
Credita res, captique dolis lacrimisque coactis,
Quos neque Tydides, nec Larissaeus Achilles,
Non anni domuere decem, non mille carinæ.
Hic aliud maius miseris multoque tremendum
Obicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,

178. Omina repetant. Referring to the Roman custom of returning from the camp to the city for fresh auspices in case of anything unlucky. *Numen reducunt* refers to the same idea of bringing back fresh auspices from Greece. — Cov.

197. Larissaeus. An epithet applied by Vergil to Achilles, either with reference to the town of Larissa Cremaste, which lay within his dominions, or as equivalent generally to Thessalian.

198. Anni decem. We are informed here of the length of the Trojan War.
DEATH OF LAOCOÖN. (Vatican Museum.)
Sollemnes taurum igitur mactabant ad aras.
Ecce autem gemini a Tenedo tranquilla per alta —
Horresco referens — immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta iubaeque
Sanguineae superant undas; pars cetera pontum
Pone legit sinus atque immensa volumine terga;
Fit sonitus spumante salo. Iamque arva tenebant,
Ardentesque oculos suffecti sanguine et igni,
Sibilla lambebant linguis vibrantibus ora.
Diffugimus visu eoxangues. Illi agmine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus;
Post ipsum, auxilio subeuntem ac tela ferentem,
Corripiunt, spirisce ligant ingentibus; et iam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,

206 seq. Milton adapts this passage to his description of Satan in the depths of Hell (P. L. I. 192–6):
Thus Satan, talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood.
211. Vibratibus. Cf. Lucr. III. 655:
Quin etiam tibi si, lingua vibrante, minanti
Serpentem cauda, etc.

And Geo. III. 439:
Ardens ad solem, et linguis micat ore trisulcis.

220. This fine scene had before Vergil’s time been rendered famous by the sculptors of the renowned Laocoön Group. This Group, now in the Vatican, belongs to the fourth epoch of Greek Sculpture of the school of Rhodes, and in merit ranks in the second class. It was executed by three sculptors, Agesander, Athenodorus, and Polydorus. It was found in Rome in 1506, and the Pope ordered a public festival in honor of its discovery. According to Pliny, it once stood in the

Palace of Titus. When found in the ruins of the bath of Titus the right arm was wanting, and one in terracotta by Bernini was substituted. Lübbe and others insist that the right arm was not originally in the position given to it by the modern sculptor, but was bent down behind the head, which was thus supported by the hand in that moment of exhausted agony. Lübbe thus comments upon this famous work: "From three different scenes, one united and strictly-connected group is formed, depicting the one moment of utmost suffering and horror, petrified with fearful truth, and the whole pathos is concentrated in the mighty figure of the father. . . . Yet we see nothing here but pure physical suffering. The impression is entirely pathological, for no moral idea, no allusion to guilt and expiation meets us; and in this lies the barrier between it and the Nobis and other works of a former age"—

Catalogue of the Corcoran Art Gallery.

Byron (Ch. Har. IV. 160) has a noble description of this group:

Or, turning to the Vatican, go see

Laocoön's torture dignifying pain—

A father's love and mortal's agony

With an immortal's patience blending:

—vain

The struggle; vain, against the coiling strain

And gripe, and deepening of the dragon's grasp,

The old man's clench; the long envenom'd chain

Rivets the living links,—the enormous asp

Enforces pang on pang, and stifles gasp on gasp.

234. Nettleship quotes from Henry:

"In order to understand the picture here presented, it must be borne in mind that

AENEIDOS LIB. II. 145

Accingunt omnes operi, pedibusque rotarum
Subiciunt lapsus, et stippea vinacula collo
Intendunt. Scandit fatalis machina muros,
Feta armis. Pueri circum innuptaeque puellae
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediaeque minans inabitur urbi.
O patria, o divum domus Ilion, et incluta bello
Moenia Dardanidum! quater ipso in limine portae
Substitit, atque utero sonitum quater arma dedere;
Instamus tamen immemores caecique furore,
Et monstrum infelix sacrata sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, dei iussu non unquam credita Teucris.
Nos delubra deum miseri, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.

Vertitur interea caelum et ruit oceano nox,
Involvens umbra magna terramque polumque
Myrmidonumque dolos; fusi per moenia Teucri
Conticuerunt; sopor scessus compertetur artus.
Et iam Argiva phalanx instructis navibus ibat
A Tenedo, tacitae per amica silentia lunae
Litora nota petens, flammis cum regia puppis
Extulerat, fatisque deum defensus iniquis
Inclusos utero Danaos et pinae furtim
Laxat claustra Sinon. Illos patefactus ad auras
Reddit equus, laetique cavo se robore promunt
Thessandrus Sthenelusque duces et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeus.
Invadunt urbem somno vinoque sepultam;
Caeduntur vigiles, portisque patentibus omnes
Accipiunt socios atque agmina conscia iungunt.

250. Imitated in part from Ennius:
Vertitur interea caelum cum ingentiubis
signis.
255. Silentia lunae. This has been
understood in two opposite ways, — the
moon quietly shining, or there being no
moon as yet; for that the moon did rise
appears from 1. 340, — in the one case
the silence, in the other the darkness,
being assumed as favorable to the undertakins. — Cox.
257. Extulerat. But cf. VI. 517,
where it is related that Helen, on that
fatal night, had signalled the Greeks
with a torch, under the pretense of leadings
a band of Trojan women in Bacchic
revels.
265. Invadunt. The horse had been
placed on the citadel (l. 245), and they
must go through the city to meet their
friends at the gate. Compare this line
with Ennius:
Nunc hostes vino domiti somnoque sepulti.
264. Fabricator Epeus. Cf. Homer
(Od. XI. 648):
When into the wooden steed,
Framed by Epeus, we the chiefs of
Greece Ascended.
265. Somno vinoque sepultam. Con
compares Aen. III. 630; VI. 424; IX.
189:
Somno vinoque soluti procul sure.
And Lucretius I. 133:
Morbo aedectis somnoque sepultis.

claustra, 221, 231.
Tempus erat, quo prima quies mortalibus aegris
Incipit, et dono divûm gratissima serpit:
In somnis, ecce, ante oculos maestissimus Hector
Visus adesse mihi, largosque effundere fletus,
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes traictus lora tumentes.
Ei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui rexit exuvias indutus Achilli,
Vel Danaûm Phrygios iaculatus puppibus ignes!

268. Vergil excels in his night pieces, which it will be of great interest to the reader to collate and compare. Young's *ign of Night* will fitly prepare the mind for the ensuing passage (N. Th. I. 18):

ight, sable goddess! from her ebon throne,
rayless majesty, now stretches forth her leaden sceptre o'er a slumb'ring world.
ence how dead! and darkness how profound!
or eye nor list'ning ear an object finds: eation sleeps. 'Tis as the gen'ral pulse life stood still, and Nature made a pause;
awful pause! prophetic of her end.

270–1. In like manner Homer appeared to Ennius:
somnis ibi visus Homerus adesse poeta.

270–3. For the whole fight between Achilles and Hector, cf. II. XXII. 166–0; also Aen. I. 483 and note.

274. This line is copied verbatim from Ennius. Milton has this passage in mind when Satan thus addresses Beëlzebub (*L. I. 84*):
thou beest he—but oh, how fallen!
how changed

From him, who, in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads though bright!

275–6. Hector had slain Patroclus, the friend of Achilles, to whom Achilles had lent his own armor. These scenes are narrated, at length in the latter part of the sixteenth and the first part of the seventeenth book of the *Iliad*. For the description of Hector’s heroic deeds, see the twelfth and fifteenth books of the *Iliad*. These two lines (275–6) picture Hector in the height of his success, as those just preceding (272–3) picture him in his fall.
Squalentem barbam et concretos sanguine crines,
Vulneraque illa gerens, quae circum plurima muros
Accept patrios. Ultro flens ipse videbar
Compellare virum et maestas expromere voces:
O lux Dardaniae, spe s o fidissima Teucrum,
Quae tante tenuere morae? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores
Defessi aspicimus! quae causa indigna serenos
Foedavit vultus? aut cur haec vulnera cerno?
Ille nihil, nec me quaerentem vana moratur,
Sed graviter gemitus imo de pectore ducens,
Heu fuge, natc, dea, teque his, ait, eripe flammis.
Hostis habet muros; ruit alto a culmine Troia.
Sat patriae Priamoque datum: si Pergama dextra
Defendi possent, etiam hac defensa fuisse.
Sacra suosque tibi commendat Troia Penates:
Hos cape fatorum comites, his moenia quaere
Magna, pererrato statues quae denique ponto.
Sic ait, et manibus vittas Vestamque potentem
Aeternumque adytis effert penetrabirius ignem.

281 seq. Aeneas, in his vision, seems
to be ignorant of the fate of Hector.

293. Commendat Troia Penates.
Cf. I. 68, note. In commending her
Penates to Aeneas, Troy entrusted to
him her most essential part, her soul,—
the Penates representing all that was
peculiar and vital to the city and nation.
Aeneas is thereby commissioned to find
another Troy, and perpetuate the Trojan
race.

These images were easily carried, as
will appear in II. 717.

296-7. Vestam aeternumque ignem. Vesta was a deity presiding
over the public and private hearth. A sacred
fire, tended by Vestal Virgins, always
burned upon her altar. The worship of
Vesta represented the most ancient, as
well as the purest part of Rome’s religion.
Says Lanciani: “The origin of
the worship of Vesta is very simple. In
prehistoric times, when fire could be ob-
tained only from the friction of two sticks
of dry wood, or from sparks of flint, every
village kept a public fire burning day and

292. Si possent, 199.
Diverso interea miscentur moenia luctu,
Et magis atque magis, quamquam secreta parentis
Anchisae domus arboribusque obtecta recessit,
Clarest scunt sonitus, armorumque ingratis horror.
Excutor somno, et summi fastigia tecti
Ascensus supero, atque arrectis auribus asto:
In segetem veluti cum flamma furentibus austris
Incident, aut rapidus montano fluminis torrens
Sternit agros, sternit sata laeta boumque labores,
Praecipitesque trahit silvas, stupet inscius alto
Accipiunt sonitum saxi de vertice pastor.

night, in a central hut, at the disposition of each family. The care of watching the precious element was intrusted to young girls, because girls, as a rule, did not follow their parents and brothers to the far-away pasture-grounds, and did not share with them the fatigue of hunting or fishing expeditions. In course of time, however, this simple practice became a kind of sacred institution, especially at Alba Longa, the mother country of Rome; and when a large party of Alban shepherds fled from the volcanic eruptions of the Alban craters into the plain below, and settled on the marshy banks of the Tiber, they followed, naturally, the institutions of the mother country; and the worship of Vesta—represented by the public fire and the girls attending to it—was duly organized at the foot of the Palatine hill, on the borders of the market-place (forum)."

Propertius (V. IV. 69) seems to imply with Vergil that this fire was brought intact from Troy:
Nam Vesta, Iliaca felix tutela favillae.

3048. Vergil enlarges upon Homer, who thus figures the distant roar of battle (II. IV. 570 seq.):

As when the winter streams Rush down the mountain-sides, and fill, below,
With their swift waters, poured from gushing springs,
Some hollow vale, the shepherd on the heights Hears the far roar.

Spenser evidently has Vergil’s destructive mountain torrent in mind (F. Q. II. XI. 18):

Like a great water-flood, that, tombling low From the high mountaines, threatens to overflow With suddein fury all the fertile playne, And the sad husbandmans long hope doth throw Adowne the streame, and all his vowes make vayne; Nor bounds nor banks his headlong ruine may sustayne.
Tum vero manifesta tides, Danaumque patescunt
Insidiae. Iam Deiplobi dedit ampla ruinam
Volcano superante domus, iam proximus ardet
Ucalegon; Sigea igni freta lata relucent.
Exoritur clamorque virum clangorque tubarum.
Arma amens capio; nec sat rationis in armis;
Sed glomerare manum bello et concurrere in arcem
Cum sociis ardent armis; furor iraque mentem
Praecipitam, pulchrumque mori succurrit in armis.

Ecce autem telis Paithus elapsus Achivum,
Panthus Orthryades, aris Phoebique sacerdos,
Sacra manu victosque deos parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
Quo res summa loco, Panthu? quam prendimus arcem?
Vix ea fatus eram, gemitu cum talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troes, fuit Ilium et ingens.

Nulla fugae ratio, nulla spea.

317. Horace has the same thought (Od. III. 13):
Dulce et decorum est pro patria mori.
Note this and the many other fine proverbial lines of Virgil.

322. Quo loco. Render these words literally.

324 seq. The despairing cry of falling Troy.

325. Fuimus, fuit. The perfect is here the strongest and most impressive form that could have been used. In “we have been Trojans,” the suggestion is certainly stronger than the direct assor-

AENEIDOS LIB. II.

Gloria Teucrorum; ferus omnia Juppiter Argos
Transtulit; incensa Dānai dominātur in urbe.
Arduus armatos mediis in moenibus astans
Fundit equus, victorque Sinon incendia miscet
Insultanis. Portis alii bipentibus adsunt,
Milia quot magis umquam veneri Mycenis;
Obsedere alii telis angusta viarum
Oppositi; stat ferri acies mucron coruscum
Stricta, parata neci; vix primi proelia tentant
Portarum vigiles, et caeco Marte resistunt.
Talibus Othryadae dictis et numine divum
In flammis et in arma feror, quo tristes Erinys,
Quo fremitus vocat et sublatus ad aetheram clamor.
Addunt se socios Rhipeus et maximus armis
Epytus, oblati per lunam, Hypanisque Dymasque,
Et lateri agglomerant nostro, iuvenisque Coroebus,
Mygdonides. Illis ad Troiam forte diebus
Venerat, insano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat.
Infelix, qui non sponsae praecipea furentis
Audierit.
Quos ubi confertos audere in proelia vidi,
Incipio super his: Iuvenes, fortissima frustra

on, "We are Trojans no longer." So
VII. 413: Sed Fortuna fuit. —
and Propertius, II. VIII. 10:
Et Thebae steterunt ataque Troia fuit.
asso avails himself of the same expres-
on (Ger. Lib. XIX. 40):
Woe is me! My Town
arbaric hands from the foundations
rend;

My race is run,—my rule is at an end,—
I lived, I reigned; I live and reign no
more;
For all that now is left me, O my friend,
Is to exclaim, 'We were!'—all, all is
o'er!
Our final hour's at hand; pale Death is
at the door!

Pectora, si vobis audentem extrema cupidô
Certa sequi, quae sit rebus fortuna videtis:
Excessere omnes, adytis arisque relictis,
Dî, quibus imperium hoc steterat; succurrîtis urbi
Incensae; moriamur, et in media arma ruamus.
Una salus victis, nullam sperare salutem.
Sic animis iuvenum furor additus. Inde, lupi cæu

Raptorestr atra in nebula, quos improba ventris
Exeçit caecos rabies, caulisque reliucti
Faucibus expectant siccos, per tela, per hostes
Vadimus haud dubiam in mortem, mediaque tenemus
Urbis iter; nox atra cava circumvolat umbra.
Quis cladem illius noctis, quis funera fando
Explicit, aut possit lacrimis aequare labores?
Urbs antiqua ruit, multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora perque domos et religiosa deorum
Limina. Nec soli poenas dant sanguine Teucrī;
Quondam etiam victis redit in praecordia virtús

354. In this line Vergil strikes out one of those broad proverbial sayings, which form one of his claims to greatness. Milton gives us the same proverb in English (Pl. L. VI.): Hope conceiving from despair.

Con. quotes Wagner’s citation of Justin, 20. 3, as a most telling example of this “courage of despair.” “Lochrensis paucitatem suam circumspicientem omissa spe victoriae in destinatum mortem conspirant: tantusque ardor ex desperatione singulos cepti ut victores se putarent si non inulti morerentur. Sed dum mori

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355. honeste ququerunt feliciter vicerunt, nec alia causa victoriae fuit quam quod desperaverunt.”

357-8. Catuli — siocis. Cf. Shelley, 

Hellas:

As an eagle fed with morning

Scorns the embattled tempest’s warning,

When she seeks her aerie hanging

In the mountain-cedar’s hair,

And her brood expect the clanging

Of her wings through the wild air,

Sick with famine.

365 Religiosa limina. This shows the desperate nature of the conflict.

Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.

Primus se, Danaûm magna comitante caterva,
Androgeos offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
Festinate, viri. Nam quae tain sera moratur
Segnities? Alii rapiunt incensa feruntque
Pergama; vos celsis nunc primum a navibus itis.

Dixit, et extemplo, neque enim responsa dabantur
Fida satis, sensit medios delapsus in hostes.
Obstipuit, retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
At tollentem iras et caerula colla tumentem;
Haud secus Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus. Aspirat primo fortuna labori.

Atque hic successu exsultans animisque Coroebus,
O socii, qua prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur:
Mutemus clipeos, Danaûmque insignia nobis

---

379–81. This simile is borrowed from
omer (II. III. 40):
s one, who meets within a mountain

glade
serpent, starts aside with sudden

fright,
and takes the backward way with trem-
bling limbs
and cheeks all white.

This is imitated in turn by Ariosto (Orl.
Fur. XXXIX. 32):

As one that in unwary guise
Has chanced on fell and poisonous snake
to tread,
Which, in the grass, opprest with slum-
ber lies;
And, pale and startled, hastens to retire
From that ill reptile, swollen with bane
and ire.

Aptemus. Dolus an virtus, quis in hoste requirit?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam elipheque insigne decorum
Induitur, laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas omnisque iuventus
Laeta facit; spoliis se quisque recentibus armat.
Vadimus immixti Danaïs haud numine nostro,
Multaque per caecam congressi proelia noctem
Conserimus, multos Danaïn demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equum et nota conduntur in alvo.
Heu nihil invitis fas quemquam fide divis!
Ecce trahebatur passis Priameia virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad caelum tendens ardentia lumina frustra,

390. This, another proverb, has retained its substance, though changed in form, in the English saying, “All’s fair in love and war.” Pope has embodied a part of the same thought in one of his couplets (Rape of Lock, II.): For when success a lover’s toil attends, Few ask, if fraud or force attained his ends.

396. Haud numine nostro. “Under a divinity not our own.” Servius thinks that the Grecian arms actually carried with them the favor of the Grecian deities. Whether this be so or not, the Trojans found to their sorrow that it was not safe to trust to the gods who had already declared against them (I. 402). And, in addition to this thought, there seems also to be an idea here that foreign or another’s auspices (numine nostro) are not to be trusted. A “David in Saul’s armor” is always an unfortunate combination; just as “sailing under false colors” is universally condemned.

404. Templo. The temple of Minerva in the citadel. Aeneas and his comrades have now penetrated to the centre of Troy (cf. I. 359).

Cassandra. Cf. I. 41, note; and II 246, note. Ovid refers to this scene (Met. XIII. 410):
Tractata comis antistita Phoebi [i.e. Cassandra]

Non prefecturas tendebat ad aethem palmas.

Lumina, nam teneras arcebant vincula palmas.
Non tuit hanc speciem furriata mente Coroebus,
Et sese medium iniecit periturus in agmen.
Consequimur cuncti et densis incurrimus armis.
Hic primum ex alto delubri culmine telis
Nosorum obruimur, oriturque miserrima caedes
Armorum facie et Graiarum errore iubarum.
Tum Danai gemitu atque ereptae virginis ira
Undique collecti invadunt, acerrimus Aiax,
Et gemini Atridae, Dolopumque exercitus omnis;
Adversi rupto ceu quondam turbine venti
Configunt, Zephyrusque Notusque et laetus Eois
Eurus equis; stridunt silvae, saevitque tridenti
Spumeus atque imo Nereus ciet aequora fundo.
Illi etiam, si quos obscura nocte per umbram
Fudimus insidiis totaque agitavimus urbe,
Apparent; primi clipeos mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicet obruimur numero; primusque Coroebus
Penelei dextra divae armipotentis ad aram
Procumbit; cadit et Rhipeus, iustissimus unus
Qui fuit in Teucris et servantissimus aequi;

411. Miserrima. Why?
416. Cf. Ennius:
Concurrunt veluti venti.
423. Ora sono discordia signant.
Wund remarks that Homer assumes that
the Greeks and Trojans spoke the same
language, but Virgil, following the later
Greek poets, makes them differ. Forb.
says that the difference must be under-
stood to be confined to dialect, as they
are always represented in the Aeneid as
intelligible to each other.” — Con.
426. Cadit et Rhipeus, etc. Dante
(Par. XX. 68), wishing to introduce a
pagan into his Paradise, has selected this
hero, probably on Vergil’s recommenda-
tion,— “iustissimus et servantissimus aequi.”
426–30. On the justice of Providence
cf. Spectator, No. 548.

Dis aliter visum; percutunt Hypanisque Dymasque,
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas nec Apollinis infusa testit.
Iliaci cineres et flamma extrema meorum,
Testor, in occasu vestro nec tela nec uallas
Vitavisse vices Danaum, et, si fata fuissent,
Ut caderem, meruisset manu. Divellinur inde,
Iphitus et Pelias mecum, quorum Iphitus aequo
Iam gravior, Pelias et vulnere tardus Ulixi,
Protinus ad sedes Priami clamore vocati.

Hic vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque acta testudine limen.
Haerent parietibus scalae, postesque sub ipsos
Nituntur gradibus, clipeosque ad tela sinistris
Protecti obiciunt, prensant fastigia dextris.
Dardanidae contra turres ac tecta domorum
Culmina convellunt; his se, quando ultima cernunt,
Extrema iam in morte parant defendere telis;

428. Dis aliter visum. The meaning of course is not that the gods did not think him just, but that they did not deal with him as they might have been expected to deal with a just man. The expression is one of piety, as we might say, "Heaven's ways are not as ours."—Con.

430. Imitated from Homer (II. I. 36):
Lest the fillet thou dost bear
And sceptre of thy god protect thee not.

441. Testudine. The testudo was the covering made by a close body of soldiers, who placed their shields on their heads to secure themselves against the missiles of the enemy. The shield fitted so closely together as to form an unbroken surface, and were also so fitted that men could walk upon them, even horses and chariots could be driven over them. —Di. Ant.

442. Scalae. The scaling-ladders were a Roman and later Greek contrivance which Vergil has transferred earlier times.

Auratasque trabes, veterum decora alta parentum,
Devolvunt; alii strictis mucronibus imas
Obsedere fores; has servant agmine denso.
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat caecaque fores et pervius usus
Tectorum inter se Priami, postesque reliqui
A tergo, infelix qua se, dum regna manebant,
Sacpius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri iactabat irrita Teucri.
Turrim in praecipiti stantem summisque sub astra

453. Nettleship quotes Ti. Donatus: 
Haece descriptio ostendit duas domos
isse coniunctas, unam in qua Priamus,
eram vero in qua Hector comman-
ent; ut transire tur ex una ad alteram,
res dabant occasionem, quae ob hanc
usam fuerant factae, ut essent notae
mmanentibus, extraneis vero incog-
rae.
The expressions limen, caecaque fores,
roius usus, and postes reliqui, all refer
the same thing, each presenting a
social characteristic.

455. Infelix. If we consider this as
plecti, it might refer to her sad lot
w that Troy is in the enemy's hands.
more naturally refers, however, to her
dowhood.

456. Incomitata. Vergil by this
word would emphasize the privacy of
postern-gate already mentioned, as
other circumstances it would not
proper for Andromache to appear
though the pomp besetting her station.
As Gossrau remarks, the contrast of
former security of Andromache and
her child with the agony of the present
struggle is pathetic.”

457. Astyanacta. The son of Hector
and Andromache. He was very young
when the Greeks besieged Troy; and
when the city was taken his mother saved
him in her arms from the flames. But,
as Calchas had predicted that if he should
live he would avenge the death of Hector,
the Greeks cruelly hurled him from the
battlements of Troy. This deed is vari-
ously ascribed to Ulysses, Menelaus, and
Pyrrhus.

460. Turrim—impulimus. A natu-
ral though desperate method of repel-
ling an assaulting enemy. So Shelley
(Hellas):

Heave the tower

Into the gap — wrench off the roof.

And Ariosto (Orl. Fur. XVII. 10) has
given a free translation of this passage:

And smote and thundered, 'mid a fearful
shower,

At the sublime and royal house's gate.

To their life's peril, crumbling roof and
tower
Is tossed by them that on the summit wait:
Nor any fears to ruin hall or bower;
But wood and stone endure one common fate,
And marble column, slab, and gilded beam,
By sire and grandsire held in high esteem.

462. It was from this same tower, perhaps, that Priam viewed the slaughter of his people by Achilles (II. XXI. 649 seq.):
The aged Priam from a lofty tower Beheld the large-limbed son of Peleus range
The field, and all the Trojans helplessly Fleeing in tumult

469. Vestibulum. The vestibule was a passage or court before the door of a palace, or of any private house of a superior description, leading to the street. It was provided with seats, and used by persons waiting admittance to the house.

Pyrrhus. Called also Neoptolemus ("the new warrior"), because he came to Troy in the last years of the war. He was the son of Achilles, and inherited his father's warlike character (I. 491).

471-5. This famous simile is taken from the one in Homer (II. XXII. 118), where Hector awaits the attack of Achilles:

As a serpent at his den, Fed on the poisons of the wild, awaits The traveller, and, fierce with hate of man, And glaring fearfully, lies coiled within. So waited Hector.

In Homer's simile, however, the serpent represents the attacked, while in Vergil it represents the attacking, party. Aristotle (Or. Fur. XVII. 11) closely follows Vergil's simile:

Rodomont stands before the portal, bright With steel, his head and bust secured in mail, Like to a serpent, issued into light, Having cast off his slough, diseased and stale;

Who more than ever joying in his might Renewed in youth, and proud of polished scale,

Frigida sub terra tumidum quem bruma tegebant,
Nunc, positis novus exuuiis. nitidusque iuventa,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto, et flammis ad culmina iactant.
Ipse inter primos correpta dura bipenni
Limina Perrumpit, postesque a cardine vellit
Aeratos; iamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.

Darts his three tongues, fire flashing from his eyes;
While every frightened beast before him flies.
Spenser (f. Q. IV. III. 23) uses a part only of the same figure:
So fresh he seemed, and so fierce in sight;
Like as a snake, whom weary winters teene [rigor]
Hath worn to nought, now feeling sommers might,
Casts off his ragged skin and freshly doth him sight.

471. Mala gramina pastus. "Henry quotes Pliny, 8, 139, to show that the ancients thought that the serpent was poisonous during the winter, and acquired its venom from the food it ate on reviving in the spring Statius (Thebaid, 4. 95) seems to speak as if there were something peculiarly deadly in its first venom."—Con.

472. Tumidum. Vergil would here seem to imply, contrary to the above stated opinion, that the serpent had partaken of the poisonous herbs at the beginning of winter, and had become "tumidus" during the winter as the result.

477. Automedon. Servius thinks that Automedon had changed his function, and become Pyrrhus’ armor-bearer; but he may have been both.—Con.

Scyria. Scyros was an island of the Aegean Sea, northeast of Euboea. This was the native place of Deidamia, the mother of Pyrrhus Scyria pubes are then the natives of this island, and followers of Pyrrhus.

480. Postes a cardine vellit. The ancient door was made fast to a post extending its whole length, and having a pivot (cardo) in its upper and lower extremity, which turned in sockets fitted to receive them. But the "cardo" is sometimes taken to mean, not only the pivot, but the socket itself (cf. Dict. Ant.), and hence the attempt of Pyrrhus to force the door-posts from their sockets.

Perrumpit—vellit. The present is here used to denote attempted action.

481-2. Not succeeding in his attempt to break down the door, he hews a window through the solid timbers.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armastosque vident stantes in limine primo.

At domus interior gemitu miseroque tumultu
Miscetur, penitusque cavae plangoribus aedes
Femineis ululant; ferit aurea sidera clamor.
Tum pavidae tectis matres ingentibus errant,
Amplexaeque tenent postes atque oscula figunt.
Instat vi patria Pyrrhus; nec clausta, neque ipsi

INTERIOR OF A ROMAN HOUSE.

486. Copied from Ennius.
490. Con. compares the farewell kiss of Dido, imprinted on the couch (Aen. IV. 639).

This passage (486–90) is closely imitated by Ariosto (Orl. Fur. XVII. 13):
Through those fair chambers echoed shouts of dread,
And feminine lament from dame distrest:
And grieving, through the house, pale women fled,
Who wept, afflicted sore, and beat their breast.
And hugged the door-post and the genial bed,
Too soon to be by stranger lords possess.

Gemitu, tumultu. 143. — 488. Ferit sidera clamor, 239.
AENEIDOS LIB. II.

Custodes suferre valent; labat ariete crebro
Ianua, et emoti procumbunt cardine postes.
Fit via vi; rumpunt aditus, primosque trucidant
Immissi Danai, et late loca milite compleunt.
Non sic, aggeribus ruptis cum spumeus amnis
Exit opposatasque evict gurgite moles,
Fertur in arva furens cum ululo, camposque per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Caede Neoptolemum geminosque in limine Atridas;
Vidi Hecubam centumque nurus, Priamumque per aras
Sanguine foedantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum,

Et cum mollis aquae furtur natura repente
Flumine abundanti, quam largis imbribus auget
Montibus ex altis magnus decursus aquai,
Fragmina coniciens silvarum arbustaque tota,
Nec validi possunt pontes venientis aquai
Vim subitam tolerare.
Add to this Or. Fur. XVIII. 154:
As waters will sometime their course delay,
Stagnant, and penned in pool by human skill,
Which, when the opposing dyke is broke away,
Fall, and with mighty noise the country fill.

501. Centum nurus. This has been best explained as including the daughters and the daughters-in-law, fifty each. Cf. Inductive Studies, 66.
Per aras. Read in the light of l. 550.
503. Quinquaginta thalami. Cf. Homer (II. VI. 319):
And then he came to Priam's noble hall,—

A palace built with graceful porticos,
And fifty chambers near each other, walled
With polished stone, the rooms of Priam's sons
And of their wives; and opposite to these Twelve chambers for his daughters, also near
Each other.

PRIAM. (From an ancient gem.)
Barbarico postes auro spoliisque superbi,
Procubueret; tenet Danae, qua deficit ignis.
Forsitan et, Priami fuerint quae fata, requiras.
Urbis uti captae casum convulsaque vidit
Limina tectorum et medium in penetralibus hostem,
Arma diu senior desueta trementibus aevo
Circumdat nequiquam uerum, et inutile ferrum
Cingitur, ac densos fertur moriturus in hostes.
Aedibus in mediis nudoque sub aetheris axe
Ingens ara fuit iuxtaque veterrima laurus,
Incumbens arae atque umbra complexa Penates.
Hic Hecuba et natae nequiquam altaria circum
Praceipites atrae ceu tempestate columbae,
Condensae et divum amplexae simulacra sedebant.
Ipsum autem sumptis Priamum iuvenalibus armis
Ut vidit, Quae mens tam dira, miserrime coniunx
Impulit his cingi telis? aut quo ruis? inquit.
Non tali auxilio nec defensoribus istis
Tempus eget; non, si ipse meus nunc adforet Hector.
Huc tandem concede; haec ara tuebitur omnes,
Aut moriere simul. Sic ore effavit recept
Ad sese et sacra longaevum in sede locavit.
Ecce autem elapsus Pyrrhi de caede Polites,

Or where the gorgeous East, with richest hand,
Shower on her kings barbaric pearl and gold.
521. Istit is here used in a depreciative, if not a contemptuous, sense.
522. Compare with Hector's own words in Aeneas' vision (l. 291). Cf. also Dryden (An. Mir. 529 seq.)
The prince unjustly does his stars accuse,
Which hinder'd him to push his fortune on;
For what they to his courage did refuse,
By mortal valor never must be done.

ANEIDOS LIB. II.

Unus natorum Priami, per tela, per hostes Porticibus longis fugit, et vacua atria lustrat Saucius: illum ardens infesto vulnere Pyrrhus Insequitur, iam iamque manu tenet et premit hasta. Ut tandem ante oculos evasit et ora parentum, Concidit, ac multo vitam cum sanguine fudit. Hie Priamus, quamquam in media iam morte tenetur, Non tamen abstinuit, nec voci iraeque pepercit: At tibi pro scelere, exclamat, pro talibus ausis, Dī, si qua est caelo pietas, quae tala curet, Persolvant grates dignas et praemia reddant Debita, qui nati coram me cernere letum Fecisti et patrios foedasti funere vultus.

At non ille, satum quo te mentiris, Achille. Talis in hoste fuit Priamo; scūd iura fidemque Supplicis erubuit, corpusque exsangue sepulcro Reddidit Hectoreum, meque in mea regna remisit.

Sic fatus senior, telumque imbelle sine ictu Coniecit, raucus quod protinus aere repulsum

Et summo clipei nequiquam umbone pepedit. Cui Pyrrhus: Referes ergo haec et nuntius ibis Pelidae genitori; illi mea tristia facta

Degeneremque Neoptolemum narrare memento. Nunc more. Hoc dicens altaria ad ipsa trementem

Traxit et in multo lapsatem sanguine nati, Implicuitque comam laeva, dextraque coruscum

547–50. The sang-froid of these words indescribable.

550 seq. Falconer thus graphically alludes to Priam's death (Shipwreck III): pierced with anguish hoary Priam gazed.

When Troy's imperial domes in ruin blazed; While he, severest sorrow doom'd to feel, Expired beneath the victor's murdering steel.

Extulit ac lateri capulo tenus abdidit ensem.
Haec finis Priami fatorum; hic exitus illum
Sorte tulit, Troiam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Iacet ingens litore truncus,
Avulsumque umeris caput, et sine nomine corpus.
At me tum primum saevus circumstetit horror.
Obstipui; subiit cari genitoris imago,
Ut regem aqueavum crudeli vulnere vidi
Vitam exhalantem; subiit deserta Creusa.

554. Haec finis Priami fatorum. This passage has been uniformly rendered, “This was the end of Priam’s fortunes (or fates),” making fatorum a partitive genitive limiting finis. There seems much ground, however, for a different rendering. Understand vitæ with finis, and make fatorum a predicated subjective genitive with erat understood (Inductive Studies, 81). The passage would then mean, “This end (of life) was of (i.e. decreed by) the fates of Priam.” It thus becomes another expression for the same thought expressed in hic exitus sorte tulit, a duplication of expression in which Vergil often indulges (Inductive Studies, 242). Again finis is often used to denote the end of life; cf. Horace (Odes, XI. 1):
Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem di dederint.
Cf. also Dies Irae, last line:
Gere curam mei finis.
Further, it is not in accord with Vergil’s own teaching to say that a man’s “fates” end with this life. They are much more far-reaching. They are fixed and known before birth (VI. 680–83), and extend beyond death through eternity (VI. 376 and 713–15).

555–5 Regnatorem Asiae—sine nomine corpus.—A markedly simple yet painfully pathetic contrast. Thus Antony over Caesar:
But yesterday the word of Caesar might Have stood against the world: now lies he there,
And none so poor to do him reverence.

Shak. J. C. III. 1
Priam thus prophesies his own misfortunes and death (Homer, II. XXII. 84 seq.):
And last,
Perchance the very dogs which I have fed
Here in my palaces and at my board,
The guardians of my doors, when, by the spear
Or sword, some enemy shall take my life.
And at my threshold leave me stretched a corpse,
Will rend, me, and, with savage greediness,
Will lap my blood, and in the porch lie down.

556. Creusa. The wife of Aeneas.

553. Lateri, 100. — 556. Populis terrisque, 136.
Et direpta domus, et parvi casus Iuli.
Respicio, et, quae sit me circum copia, lustro.
Deseruere omnes defessi, et corpora saltu
Ad terram misere aut ignibus aegra dedere.

[IAMQUE adeo super unus eram, cum limina Vestae
Serva vtem et tacitam secretam in sede latente
Tyndarida aspicio: dant clara incendia lucem
Erranti passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros
Et poenas Danaum et deserti coniugis iras
Praemetusens, Troiae et patriae communis Erinys,
Abdiderat sese atque aris invisa sedebat.
Exarsere ignes animo; subit ira cadentem
Ulcisci patriam et sceleratas sumere poenas.
Scilicet haec Spartam incolumis patriasque Mycenas
Aspiciet? partoque ibit regina triumpho,
Contingetque, domumque, patres, natosque videbit,
Iliadum turba et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troia arserit igni?
Dardanum totiens sudarit sanguine litus?
Non ita: namque etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Exstinxisse nefas tamen et sumpsisse merentis
Laudabor poëhas, animunque explesse iuvabit
Ultrices flammae, et cineres satiasse meorum.
[Talia iactabam, et furiata mente ferebar,]
Cum mihi se, non ante oculis tam clara, videndum
Obtulit et pura per noctem in luce refulsit
Alma pares, confessa deam, qualisque videri
Caelicolus et quanta solet, dextraque prehensum
Continuit, roseoque haec insuper addidit ore:
Nate, quis indomitae tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?
Non prius aspiesies, ubi fessum aetate parentem
Liqueris Anchisen? superet coniunxne Creüsa,
Ascaniusque puer? quos omnes undique Graiae
Circum errant acies, et, ni mea cura resistat,
Iam flammae tulerint inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacaenae
Culpatusve Paris, divum inclementia, divum,
Has evertit opes sternitque a culmine Troiam.
Aspice — namque omnem, quae nunc obducta tuenti
Mortales hebetat visus tibi et umida circum
Caligat, nubem eripiam; tu ne qua parentis
Iussa time, neu praeeptis parere recusa —
Hic, ubi disiectas moles avulaque saxis
Saxa vides mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti

604. In connection with this thought, read Addison's essay in Spectator, No. 159, in which he uses this passage as a text for "The Visions of Mirza." The gods were the real destroyers of Troy,
and when Aeneas realizes this he at once gives up all thought of revenge or resistance.
610. Neptune is here observed to be one of the gods assailing Troy, and with
AENEIDOS LIB. II.

Fundamenta quantit, totamque a sedibus urbem
Eruit. Hic Iuno Scaea saevissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.

Iam summam arcis Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone saeva.
Ipse pater Danaus animos viresque secundas
Sufficit, ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, fluemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.

Dixerat, et spissis noctis se condidit umbris.
Apparent dirae facies inimicaque Troiae
Numina magna deum.

Tum vero omne mihi visum considere in ignes
IIum et ex imo verti Neptunia Troia;
Ac veluti summam antiquam in montibus ornum
Cum ferro accisas crebrisque bipennibus instant
Ernere agricolae certatim; illa usque minatur
Et tremefacta comam concusso vertice nutat,
Vulneribus donec paulatim evicta supremum

Congemuit traxitque iugis avulsa ruinam.

The chief from death. But, guiltless as he is,
Why should he suffer for the wrong
Of others? He has always sought to please
With welcome offerings the gods who dwell
In the broad heaven.

612. Scaea portas. The Scaean gate was on the left (scaeus) side of Troy,
facing the sea and the Grecian camp.
Juno, Troy's fiercest enemy, would naturally attack this, the most important gate.

Descendo, ac ducente deo flammam inter et hostes Expedior; dant tela locum, flammaeque recedunt.

Atque ubi iam patriae perventum ad limina sedis Antiquasque domos, genitor, quem tollere in altos Optabam primum montes primumque petebam, Abnegat excisa vitam producere Troia Exsiliumque pati. Vos o, quibus integer aevi Sanguis, ait, solidaeque suo stant robore vires, Vos agitate fugam.

Me si caelicolae voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque Vidimus excidia et captae superavimus urbi.
Sic o, sic positum adfati discedite corpus.
Ipse manu mortem inveniam; miserebitur hostis Exuviasque petet; facilis iactura sepulcri.

641–2. Cf. Shak. M. of V. IV. 1:
Shylock: Nay, take my life and all; pardon not that:
You take my house when you do take the prop
That doth sustain my house; you take my life
When you do take the means whereby I live.

643. The destruction of Troy by Hercules during the reign of Laomedon, Priam's father, is here referred to. Cf. Homer, H. V. 801:

Hercules
The lion-hearted, who once came to Troy
To claim the coursers of Laomedon.
With but six ships, and warriors but a few,
He laid the city waste and made its streets
A desolation.

644. Anchises desires them to treat him as if he were already dead, and leave him with the customary farewell to the dead (adfati). Cf. I. 219, note.

646. Facilis iactura sepulcri! This sentiment is certainly not in keeping with the usual thought of the ancients. To explain the variance, Con. suggests that Anchises is speaking as a world-weary old man, not as one who consciously realized the belief of the heroic time. While Henry, as quoted by Nettleship, thinks the words have a special reference to the belief that persons struck by lightning (l. 649) were unworthy of burial. It may, however, be suggested that Anchises' devotion to his son is so great that Aeneas' safety would more than compensate for the loss of burial to himself, even though it kept him wandering for ages on the hither bank of the Styx. (Cl VI. 327.)

Iam pridem invisus divis et inutilis annos
Demoror, ex quo me divum pater atque hominum rex
Fulminis adflavit ventis et contigit igni.
   Talia perstabant memorans, fixusque manebat.
Nos contra effusi lacrimisconiunxque Creusa
Ascaniusque omnisque domus, ne vertere secum
Cuncta pater fatoque urgenti incumbere vellet.
Abnegat, inceptoque et sedibus haeret in isdem.
Rursus in arma feror, mortemque miserrimus opto;
Nam quod consilium aut quae iam fortuna dabatur?
Mene efferre pedem, genitor, te posse relictum
Sperasti, tantumque nefas patrio excidit ore?
Si nihil ex tanta Superis placet urbe relinqui,
Et sedet hoc animo, perituraeque addere Troiae
Teque tuosque iuvat, patet isti ianua leto;
Iamque aderit multo Priami de sanguine Pyrrhus,
Guatum ante ora patris, patrem qui obturcat ad aras.
Hoc era, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque
Ascanium patremque meum iuxtaque Creusa
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma; vocat lux ultima victos.
Reddite me Danais; sinite instaurata revisam
Proelia. Numquam omnes hodie moriemur inulti.
Hinc ferro accingor rursus clipeoque sinistram
Insertabam aptans meque extra tecta ferebam.
Ecce autem complexa pedes in limine coniunx
Haerebat, parvumque patri tendebat Iulum:
Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumptis spem ponis in armis,
/Hanc primum tutare domum. Cui parvus Iulus,
Cui pater et coniunx quondam tua dicta relinquor?
Talia vociferans gemitu tectum omne replebat,
Cum subitu m ductuque oritur mirabile monstrum.
Namque mans inter maestorumque ora parentum
Ecc levig summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma conas et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera laetus
Exultit, et caelo palmas cum voce tetendit:
Iuppiter omnipotens, precibus si fleteris ullis,
Aspice nos; hoc tantum; et, si pietate meremur,
Da deinde auxilium, pater, atque haec omina firma.
Vix ea fatus erat senior, subitoque fragore
Intonuit laevum, et de caelo lapsa per umbras.
Stella facem ducens multa cum luce cucurrit.  
Illam, summa super labentem culmina tecti,  
Cernimus Idaea claram se condere silva  
Signantemque vias; tum longo limite sulcus  
Dat lucem, et late circum loca sulphure fumant.  
Hic vero victus genitor se tollit ad auras,  
Adfaturque deos et sanctum sidus adorat.  
IAM iam nulla mora est; sequor, et, qua ducitis, adsum.  
Di patrii, servate domum, servate nepotem.  
Vestrum hoc augurium, vestroque in numine Troia est.  
Cedo equidem, nec, nate, tibi comes ire recuso.  
Dixerat ille; et iam per moenia clarior ignis  
Auditur, propiusque aestus incendia volvunt.  
Ergo age, care pater; cervici imponere nostrae;  
Ipse subibo umaris, nec me labor iste gravabit:  
Quo res cumque cadent, unum et commune periculum,  
Una salus ambobus erit. Mihi parvus Iulus  
Sit comes, et longe servet vestigia coniunx.

For when the Greeks embarked  
In their swift ships, to carry death and  
fate  
To Ilium's sons, almighty Jupiter  
Flung down his lightnings on the right  
and gave  
Propitious omens.  
To both Greek and Roman an omen  
appearing in the east was propitious.  
But the Roman faced the south in taking  
the omens, thus bringing the east on the  
left; while the Greek faced the north,  
thus bringing the east on the right hand.  
Cf. Cic. Div. 2, 39, 82: Ita nobis sinistra videntur, Grauis et barbaris dextra,  
meliora. But the Romans sometimes  
interpreted: the omens after the Greek  
fashion. Cf. Ovid, Heroides, XIII. 49:  
Di, precor, a nobis omen removete sinistrum.  
Catullus, XLV. 8, 9:  
Hoc ut dixit, Amor, sinistra ut ante,  
Dextra sternuit approbationem.  
Again, in the case of birds, some were  
always lucky when seen on the right,  
others when seen on the left. Cf. Plaut.  
As. II. I. 12–13:  
quonis admittunt anes.  
Picus et cornix ab laeuca, coruos, parra  
ab dextera  
Consuadent.

Vos, famuli, quae dicam, animis advertite vestris.
Est urbe egressis tumulus templumque vetustum
Desertae Cерерис, iuxtaque antiqua cupressus
Religione patrum multos servata per annos.
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, caele sacra manu patriosque Penates;
Me, bello et tanto digressum et caede recenti,
Attractare nefas, donec me flumine vivo
Abluero.

Haec fatus, latos umeros subiectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri; dextrae se parvus Iulus
Implicuit sequiturque patrem non passibus aquis;
Pone subit coniunx. Ferimur per opaca locorum;
Et me, quem dudum non ulla inicta movebant
Tela neque adverso glomerati ex agmine Graii,
Nunc omnes terrent aurae, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.

Tamque propinquabam portis, omnemque videbar
Evasisse viam, subito cum creber ad aures
Visus adesse pedum sonitus; genitorque per umbram
Prospectiern, Nate, exclamation, fuge, nate; propinquant.
Ardentes clipeos atque aera micantia cerno.

714. Desertae Cereris. Cf. I. 177, note. Desertae of course refers in thought
to templum,—not "deserted," as being
unused or forgotten, but "solitary,"
standing in an unfrequented spot.
717. It would be impious for Aeneas
to touch the sacred images, fresh as he
was from war. He must first be purified
with running water. So David (1 Chron.
xxviii. 3) was not allowed to build the

720. Cf. Homer (I. IX. 207):
And now be water brought to cleanse our
hands,
And charge be given that no ill-omened
word
Be uttered, while we pray that Jupiter,
The son of Saturn, will assist our need.

CERES. (Vatican Museum.)

Tumulum antiquae Cereris sedemque sacratam
Venimus. 11: 741.
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque avia curru
Dum sequor et nota excedo regione viarum,
Heu! misero coniunx fatone erepta Creusa
Substitit, erravitne via, seu lassa resedit,
Incertum; nec post oculis est reddita nostris.
Nec prius amissam respexi animunve reflexi,
Quam tumulum antiquae Cereris sedemque sacratam
Venimus; hic demum collectis omnibus una
Defuit, et comites natumque virumque fefellit.
Quem non incusavi amens hominumque deorumque,
Aut quid in reversa vidi crudelius urbe?
Ascanium Auchisenque patrem Teucrosque Penates
Commendo sociis et curva valle recondo;
Ipse urbem repeto et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Troiam, et rursus caput obtectare periclis.
Principio muros obscuraque limina portae,
Qua gressum extuleram, repeto, et vestigia retro
Observata sequor per noctem et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero. Irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento.
Volvitur; exsperant flammæ, furit aestus ad auras.
Procedo et Priami sedes arcemque reviso.
Et iam porticibus vacuis Iunonis asylō
Custodes lecti Phoenix et dirus Ulixes

55. The night is favorable to appa-
ons. On this subject, read Addison’s
— 756. Si tutisset, 168. — Domum, 120.
Praedam asservabant. Huc undique Troïa gaza
Incensis erepta adytis, mensaeque deorum,
Crateresque auro solidi, captivaque vestis
Congeritur. Pueri et pavidae longo ordine matres
Stant circum.
Ausus quin etiam voces iactare per umbram
Implevi clamore vias, maestusque Creuïsam
Nequiquam ingeminans iterumque iterumque vocavi.
Quaerenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creuïsa
Visa mihi ante oculos et nota maior imagi.
Obstipui, steteruntque comae et vox faucibus haesit.
Tum sic adfari et curas his demere dictis:
Quid tantum insano iuvat indulgere dolori,
O dulcis coniunx? non haec sine numine divum
Eveniunt; nec te hinc comitem asportare Creuïsam
Fas aut ille sinit superi regnator Olympi.
Longa tibi excilia, et vastum maris aequor arandum,
Et terram Hesperiam venies, ùbi Lydius arva
Inter opima virûm leni fluit agmine Thybris:

772-3. Simulacrum — umbra — imago. Three words to denote the same thing. Vergil has a fancy for this variety of expression. Cf. 1. 453 et al.
Maior. Here, as often elsewhere, the forms of the shades as well as the gods are represented as larger than material bodies. Cf. 1. 592, quanta, where Venus appears to Aeneas in her own proper character and shape, as large as she is wont to appear among the gods, in contrast to her disguise in human form (1. 315). So in VI. 49, the Sibyl, as she comes under the influence of the god, and thus partakes of the divine nature, seems to enlarge to divine stature. Cf. Osias, "It was the spirit of Cathmor, walking large, a gleaming form." A physical explanation of this idea may perhaps be found in the fact that objects dimly or imperfectly seen, as through a mist or in the darkness, seem larger to the view. Wordsworth beautifully expresses this physical fact (Exc. I.):
Saw the hills grow larger in the darkness.

782. 'Leni agmine' is from Ennius An. 177:
Quod per amoenam urbem leni fuit
agmine flumen.—Con.
Illic res laetae regnumque et regia coniunx
Parta tibi. Lacrimas diletiae pelle Creüsae:
Non ego Myrmidonum sedes Dolopumue superbas
Aspiciam, aut Graii servitum matribus ibo,
Dardanis, et divae Veneris nurus;
Sed me magna defm Genetrix his detinet oris.
Iamque vale, et nati serva communis amorem.
Haec ubi dicta dedit, lacrimantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra compensa manus effugit imago,

785. She rejoices in having escaped the fate of the other Trojan women, and bids Aeneas dry his tears, and be comforted with that reflection.


792-4. This passage is repeated verbatim in VI. 700-2. It has been variously imitated. Vergil himself no doubt has in mind Homer (II. XXIII. 116):

He said, and stretched
His longing arms to clasp the shade. In vain;
Away like smoke it went, with gibbering cry,
Down to the earth.
Or perhaps Vergil is thinking of the passage in the Odyssey (XI. 253):

Thrice I tried,
Moved by a strong desire, and thrice the form
Passed through them like a shadow or a dream.

Cf. also Tasso (Ger. Lib. XIV. 6):
Thrice with a fond affectionate embrace
Around his neck his loving arms he twines;


And thrice th' encircled form and radiant face
Fly like a summer cloud, or shade the sunbeams chase.
Dante (Purg. II. 80):
O empty shadows, save in aspect only!
Three times behind it did I clasp my hands,
As oft returned with them to my own breast.
Young (N. Th. I. 199):
Bliss! sublunary bliss! — proud words, and vain!
Implicit treason to Divine decree!
A bold invasion of the rights of Heaven!
I clasped the phantoms, and I found them air.
Byron (Giaour):
I care not, so my arms enfold
The all they ever wished to hold.
Alas! around a shadow prest,
They shrink upon my lonely breast.
Cf. also Ch. Hor. IV. 7:
I saw or dream'd of such, — but let them go,—
They came like truth, and disappeared like dreams.
Par levibus ventis volucrique simillima somno.
Sic demum socios consumpta nocte revisc.
Atque hic ingentem comitum adfluxisse novorum
Invenio admirans numerum, matresque, virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.

From Iamque iugis summæ surgēbat Lucifer Idae
Ducebatque diem, Danaique obsessa tenebant
Limina portarum, nec spes opis uta dabatur;
Cessi et sublato montes genitore petivi.

801. Lucifer. Catullus, LXII. 7, has
Noctifer. Cf. Shelley (Ode to Liberty,
XVIII.):
Come thou, but lead out of the inmost
cave
Of man’s deep spirit, as the morning-star
Beckons the sun from the roan wave,
Wisdom.

804. Thus simply ends the thrilling
story of the Trojan war told by one who
was an active participant in those mighty
deeds (II. 5, 6). It is like the tired sob-
bing of a child, which has cried itself to
sleep, or like the quiet ripple left by the
thundering wave breaking upon the sea-
shore.

A similar plain conclusion may be found
in many of the other books of the Aeneid,
as also in Homer. Owen thus quotes
Cowper: “I cannot take my leave of
this noble poem (Iliad) without express-
ing how much I am struck with this
plain conclusion of it. It is like the
exit of a great man out of company,
whom he has entertained magnificently:
neither pompous nor familiar, yet with-
out much ceremony.”

The close of Paradise Lost exhibits
the same “elegant simplicity:”
Some natural tears they dropped, but
wiped them soon;
The world was all before them, where
to choose
Their place of rest, and Providence their
guide:
They hand in hand, with wandering steps
and slow,
Through Eden took their solitary way.

800. In quascumque velim, 180.
Heyne's Chronology of Aeneas' Seven Years' Wanderings.

1. Troy, according to all accounts, was taken in the summer.
2. Aeneas spent the winter of this year in preparing for his voyage (III. 5 seq.).
3. He sails in the spring or summer of the second year (8), and spends the winter in Thrace, where he builds a city (13-18).
4. He leaves Thrace in the spring of the third year (69), and goes to Delos, and thence to Crete.
5. Two years are supposed to be consumed here in an attempt at colonization.
6. His stay at Actium brings him to the end of the fifth year (284–289).
7. The sixth year is spent partly in Epirus, partly in Sicily.
8. In the summer of the seventh year he arrives at Carthage (I. 755).
9. He probably leaves as the winter is drawing on (IV. 309–10).
LIBER TERTIUS.

Postquam res Asiae Priamiæ evertere gentem
Immeritam visum Superis, ceciditque superbam
Ilium et omnis humo fumat Neptunia Troia,
Diversa exsilia et desertas quacere terras
Auguriis agimus divum, classemque sub ipsa

1. Visum Superis. Cf. II. 428 and 68.

2. Ilium et Neptunia Troia. Cf. 624–5. Note the parallelism of expression between these two passages. the one (II. 624), Ilium is described sinking (considere), while in the passage before the same thought is expressed in cecidit. Troy, in the one, is thrown from her very foundations (imo.verti), and in the other is burnt the ground (homo.fumat).

3. Neptunia, 63.

4. Diversa exsilia. Note three possible readings: (1) remote (i.e. from Troy); (2) different, i.e., there may have been different bands of exiles (cf. I. 242); (3) exile under changing conditions (cf. I. 204).

Desertas. It must be remembered that as yet Aeneas knows nothing of Italy except its general direction.

Antandro et Phrygiae molimur montibus Idae,
Incerti, quo fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat aetas,
Et pater Anchises dare fatis vela iubebat;
Litora cum patriae lacrimans portusque relinquuo
Et campos, ubi Troja fuit. Ferox exul in altum.
Cum sociis natoque Penatibus et magnis dis.
Terra procul vastis colitur Mavortiae campis,
Thraces arant, acri quondam regnata Lycurgo,
Hospitium antiquum Troiae sociisque Penates.

6. Classem molimur. The building of this fleet is again incidentally referred to in IX. 80: Tempore quo primum Phrygia formabat
in Ida
Aeneas classem, et pelagi petere alta parabat;
and cf. the following prayer of Cybele for the preservation of these ships.

7. Incerti. But the shade of Creusa (II. 781) had told him that he was to go westward (terra Hesperiam). This passage is one of the evidences that the third book was left unfinished, and was never brought into entire harmony with the rest of the poem. Cassandra also had foretold that the Trojans should go to Italy, but she, of course, was not believed (l. 185 seq.).

12. Penatibus et magnis dis. For Penates, cf. I. 68, note. They are the divinities of Aeneas’ own house, while the magni di are divinities of the state, as Juppiter, Apollo, etc. The Penates are almost synonymous with the home itself (I. 527; III. 15). Their worship constitutes a kind of “grace before meat” (I. 704). But the state itself also, being but a family of larger growth (cf. Mommsen, Hist. Rome, vol. I. chap. V.), has its Penates (II. 293; III. 603; IV. 598; V. 62). They are shipped in the innermost part (pern) the house (II. 514). These gods were presented by images (II. 717, 747; III. 1

15. Hospitium antiquum. hospitium, or guest-friendship, was a
ation of hospitality existing either betw
individuals (privatum) or states (p cum) among the nations of antiquity. Hospitality once enjoyed created a sacred tie between host and guest, which must never be violated, even though parties to the union be personal or political enemies. And not only was a relation binding between those who inated it, but it was transmitted generation to generation. Thus P (X. 460-63) claims Hercules’ help on
ground of the hospitality which Heracles had once received at the hands of P.athe P. father. The violation of the law of hospitality was impious, — a sin against gods who made the law (I. 731). I present instance, because of the pol
hospitium (60, 61), the land became cursed (selerata).

For the alliance between Troy and Thrace, says Conington, Wagner to Hom. II. II. 844.
Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco, fatis ingressus iniquis,
Aeneadasque meo nomen de nomine singo.
Sacra Dionaeae matri divisque ferebam
Auspiciis coeptorum operum, superoque nitentem
Caelicum regi mactabam in litore taurum.
Forte fuit iuxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silam
Conatus, ramis tegerem ut frondentibus aphas,
Horrendum et dictu video mirabile monstrum.
Nam, quae prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttae,

16. Feror. Aeneas' passive resignation to the guidance of the fates, and his recognition of the gods, are strikingly illustrated in these lines (1-16); cf. l. 2, visum Superis; l. 5, auguriiis aqimur; l. 7 complete; l. 9, dare fatis vela; l. 11, feror; l. 16, feror; l. 17, fatis ingressus.

17. Moenia prima. What two interpretations of this passage are possible? Read in the light of the following passages:
III. 8, prima aetas; l. 541, prima terra; l. 372, prima ab origine. Also cf. V. 355, primam coronam; VII. 118, primam (rocem), "the first word."

19. Dionaeae. An epithet of Venus from her mother Dione. (II. V. 370.) This same epithet is applied to Caesar (Ecl. IX. 47), as claiming his descent from Venus.

28. This is a favorite "mirabile monstrum" with the poets.
Non satis est; truncis avellere corpora tentat

Et teneros manibus ramos abrumpit; at inde
Sanguineae manant, tamquam de vulnere,
guttae. Ovid, Met. II. 358-60.
He drew his sword at length, and with full force
Struck the tall tree; O wonderful! the wound,
As bursts a fountain from its sylvan source,
Gush'd forth with blood, and crimson'd all the ground.
Chill horror seized the knight: yet, fix'd to sound
The mystery to its depth, and desperate grown,
Again he struck; when, hollow and profound,
As from a vaulted grave, in piteous tone,
Murm'ring within he heard a spirit deeply moan.

Tasso, Ger. Lib. XIII. 41.
He pluckt a bough; out of whose rifte there came

Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.  
Rursus et alterius lentum convellere vimen
Insequor et causas penitus tentare lateentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestes
Gradivumque patrem, Geticis qui praesidet arvis,
Rite secundarent visus onenque levarent.
Tertia sed postquam maiore hastilia nisu
Aggregor genibusque adversae obluctor harenae—
Eloquar, an sileam?—gemitus lacrimabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miserum, Aenea, laceras? iam parce sepulto;
Parce pias scelerare manus. Non me tibi Troia:
Externum tulit, aut cruor hic de stipite manat.
Heu! fuge crudeles terras, fuge litus avarum:
Nam Polydorus ego; hic confluxum ferrea texit
Telorum seges et iaculis increvit acutis.

---

Small drops of gory blood, that trickled down the same.
Therewith a piteous yelling voice was heard.
Crying, "O! spare with guilty hands to teare
My tender sides in this rough rynd embard [shut up];
But fly, ah! fly far hence away, for feare
Lest to you hap that happened to me heare."

Spenser, F. Q. I 11. 30. 31.

35. Gradivum. A Roman name for Mars, of uncertain origin.

74. Ovid gives the same account as Vergil (Met. XIII. 429–438):
Est, ubi Troia fuit, Phrygiae contraria tellus
Bistoniiis habitata viris. Polymnestoris illie
Regia dives erat, cui te commisit alendum
Clan, Polydore, pater, Phrygiisque removit ab armis;
Consilium sapiens, sceleris nisi praemia
magnas
Adiecisset opes, animi irritamen avari.
Ut cecidit fortuna Phrygum, capit impius
ensem
Rex Thracum, iuguloque sui demisit
alumni;

terras, litus avarum, 237.
Tum vero ancipiti mentem formidine pressus
Obstipui, steteruntque conae et vox faucibus haesit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi, cum iam diffideret armis
Dardaniae cingique urbem obsidione videret.
Ille, ut opes fractae Teucrûm, et Fortuna recessit,
Res Agamemnonias victriœque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra famæ? Postquam pavorossa reliquit,

57. Auri sacra famæ. Avarice has always been the object of the poets' denunciation. Ovid (Met. I. 141-143) gives it as the cause of the advent of the Iron Age; Horace (Ars Poet. 330-333) maintains that avarice destroys literary power; Shelley (Rosalind and Helen) would have it that avarice hastens decay and death:

He was not old,
If age be numbered by its years;
But he was bowed and bent with fears,
Pale with the quenchless thirst of gold,
Which, like fierce fever, left him weak.
It attacks high and low alike (Ariosto,
Ori. Fur. XLIII. I.):
O execrable avarice! O vile thirst
Of sordid gold! it doth not me astound
So easily thou seizest soul, immersed
In baseness, or with other taint unsound:
But that thy chain should bind, amid the worst,
And that thy talon should strike down and wound
One that for loftiness of mind would be
Worthy all praise, if he avoided thee.
Deaf to nature's voice it attempts to

Delectos populi ad proceres primumque parentem
Monstra deum refero, et, quae sit sententia, posco.
Omnibus idem animus, scelerata excedere terra,
Lixui pollutum hospitium, et dare classibus austros.~
Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant Manibus arae,
Caeruleis maestae vittis atraque cupresso,
Et circum Iliades crinem de more solutae;
Inferimus tepido spumantia cymbia lacte
Sanguinis et sacri pateras, animamque sepulcro
Condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
Dant maria et lenis crepitans vocat auster in altum,

control the noblest passions of the soul
(Falconer, Shipwreck, III.):
Such dire effects from avarice arise,
That, deaf to nature's voice, and vainly wise,
With force severe endeavors to control
The noblest passions that inspire the soul.

Vergil has already shown its baleful influence (I. 349). Young (Night Thoughts, IV. 351) thinks greed for gold the meanest of all desires:
O love of gold, thou meanest of amours!

And Milton (P. L. I. 678 seq.) considers "Mammon the least erected spirit that fell from heaven;" while Paul (1 Timothy vi. 10) asserts that "the love of money is the root of all evil:" and Plautus, realizing this, views gold with hatred (Captivi, 328):

Odi ego aurum! multa multis saepe suasit pesperam.

62-68. The funeral rites described here are largely those of Vergil's own time.

For altars to Manes, cf. also III. 305; V. 48; Ecl. V. 66. For caeruleis vittis atraque cupresso, cf. VI. 216, and Spenser, F. Q. I. I. 8, the "cypresse funerall." In 1. 66, tepido probably equals novo, and the sanguinis sacri is the blood of the sacrificial victim. These were sacred liquids (cf. V. 77, 78). Here, wine also is a sacred offering. Elsewhere (Ecl. V. 68; Aen. VI. 225) oil is so used — Animum condimus. Vergil here follows the Roman view that the soul remains in the grave with the body (cf. Boissier, La Religion Romaine, vol. I., p. 299), while in Aen. VI. 326, Vergil presents the later Roman and the Greek idea that the soul is consigned to Hades after the body has been buried. On magna voce ciemus, cf. I 219, note.

69. Cf. Heyne's Chronology at the beginning of this book.

70. Note the beauty of this line.
Deducunt socii naves et litora complent.
Provehimur portu, terraeque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Aegaeno,
Quam pius Arcitenens oras et litora circum
Errantem Mycono e celsa Gyaroque revinxit,
Immotamque coli dedit et contemnere ventos.
Huc feror; haec fessos tuto placidissima portu

Auster. Conington quotes Heyne: “‘Auster’ must be understood generally, as Aeneas would not want the south wind in 'setting sail from Thrace.'”

The parting signal stream’d, at last the land withdrew.

73. *Sacra tellus.* Delos.
74. *Nereidum matri.* Doris, the wife of Neptune.

Neptuno Aegaeno. Cf. I. 125, note, where Homer places Neptune's palace in the Aegean.

75. *Arcitenens.* I. e. Apollo, Homer's "god of the silver bow." Vergil takes this epithet from Naevius:
Dein pollens sagittis, inclutus arcitenens,
Sanctus Delphis prognatus Pythius Apollo.

For other epithets of Apollo, note the following: *Thymbraeus,* (III. 85), because he had a temple at Thymbra, in the Troad; *Cynthia* (Ecl. VI. 3), because Mt. Cynthia, on Delos, was sacred to him; *Phoebus* (III. 99), the "shining one" (Gr. *phoebos,* to shine); *Delius* (III. 162), because he was born at Delos; *Clarus* (III. 360), because he had a temple and oracle at Claros in Ionia; *Gryneus* (IV. 345), because of his temple and worship at Gryneum on the coast of Lydia. The epithet of *pius* is given to Apollo in l. 75, because of his conspicuous dutifulness to his mother. For *Amphrysia* (VI. 398) cf. vocab.

76. *Errantem revinxit.* An allusion to the myth that Delos was once an island, floating beneath the surface of the sea, and that it had been commanded to appear (ἐξέδρασε) by order of Neptune, in order that Latona might there give birth to Apollo and Diana. Cf. Ovid, *Met.* VI. 186:

Cul [Latona] maxima quondam
Exiguam sedem pariturae terra negavit.
Nec caelo nec humo nec aquis dea vestra
recepta est.

Exsul erat mundi, donec miserata vagantem
A Hospita tu terris erras, ego " in
undis,"
Instabiles locum Delos dedit.
And Spenser, *F. Q.* II. XII. 13:
As th' isle of Delos whylome, men report,
Amid th' Aegean sea long time did stray,
Ne made for shipping any certeine port,
Till that Latona, travelling that way,
Flying from Junoes wrath and hard
assay [persecution],
Of her fayre twins was there delivered,
Which afterwards did rule the night and
day.

80. Rex Anius. It will be pleasant to view with Ovid (Met. XIII. 632, seq.) the details of the meeting and the personal intercourse between the two old men.
92. Mons, i.e. Cythrus. — Cortina. Primarily the caldron-shaped vessel upon the tripod, supposed (D. Ant.) to increase the oracular sounds (mugire) which came from underneath the earth. The Cortina was also the table or hollow slab, supported by a tripod, upon which the priestess at Delphi sat to deliver her responses. The word is also used for the oracle itself (VI. 347).
97. Domus. For this use of domus, cf. I. 284, 356, 661.
96, 97. Con. cites Il. XX. 307, of which this is a translation.

Tum genitor, veterum volvens monumenta virorum,
Audite, o proceres, ait, et spes discite vestras:
Creta Iovis magni medio iacet insula ponto;
Mons Idaeus ubi, et gentis cunabula nostrae.
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucrus Rhoeteas primum est adventus ad oras,
Optavitque locum regno. Nondum Ilium et arces
Pergameae steterant; habitabant vallibus imis.
Hinc mater cultrix Cybeli Corybantiaque aera
Idaenumque nemus; hinc fida silentia sacris,
Et iuncti currum dominae subiere leones.
Ergo agite, et, divum ducunt qua iussa, sequamur;
Placemus ventos et Gnosia regna petamus.
Nec longo distant cursu; modo Iuppiter adsit.

104. Creta Iovis insula. According to ancient tradition, Jupiter was born on the island of Crete.


109-110. Con. again cites Hom. II. XX. 216.

111-113. That is, all the details of the worship of Cybele at Troy are derived from Crete. Cybele is magna deum Genetrix (II. 788), inhabitant of Mt. Cybelus (cultrix Cybeli), goddess of Nature or the earth. She is worshipped with mysterious rites (fida silentia sacris) amid the clashing of cymbals (Corybantia aera) and the sound of pipe and flute (IX. 618, 619). She is borne in a chariot drawn by lions (iuncti currum subiere leones; and cf. X. 253, hiuagi ad frena leones). Her head is crowned with turrets as she rides (VI. 785, invexitur currum turrita per urbes).

A most excellent description of her worship can be gotten in Catullus, LXIII.

115. Gnosia regna. Gnosus or Cnosus was the royal city of Crete, on the northern side, not far from the sea.

116. Longo distant cursu. Crete is about one hundred and forty-five English miles in a straight line from Delos.

Tertia lux classem Cretaes sistet in oris.
Sic fatus, meritos aris maestavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigrum Hiemi pecudem, Zephyris felicibus album.

Fama volat pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretae,
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiae portus, pelagoque volamus,
Bacchatamque iugis Naxon viridemque Donysam,
Olearon, niveamque Paron, sparsaque per aequor
 Cycladas et crebris legimus freta concita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii: Cretam proavosque petamus.
Prosequitur surgens a poppi ventus euntes,
Et tandem antiquis Curetum allabimus oris.
Ergo avidus muros optatae molior urbis,
Pergameamque voco, et lactam cognomine gentem

122. **Idomenea**, the king of Crete, who fought on the side of the Greeks in the Trojan war. Having been met by a dangerous storm during his return home, he made a vow to Neptune that, if saved, he would sacrifice the first living creature he should meet on reaching Crete. This was his son. Idomeneus kept his vow, but his act was so odious to the Cretans that they expelled him from his kingdom. — *Class. Dic.*

122–3. **Deserta — vacare — astare.** Vergil probably means that, since the chief was gone, there would be no leader to oppose the Trojans.

124. **Ortygiae.** Ortygia was another name for Delos, from ἄρτος, *a quail*, so named because the island once abounded in these birds.

125. **Bacchatam Naxon.** Cf. *Geo* II. 487: — virginibus bacchata Lacedaei Taygeta! On the island of Naxos was celebrated the worship of Bacchus, who is said to have been born there. His worship was performed by women who went in procession through the mountain forests, exciting themselves to the wildest frenzy.

**Viridem.** This may refer either to the color of the marble, which on this island is green, or to the vegetation.

126. **Niveam, “snowy,” because of its white marble, always very celebrated and valuable.**

127. **Concita, “roughened” by the numerous islands of the Cyclades.**
Hortor amare focos arcemque attollere tectis.
Iamque fere sicco subductae litore puppes;
Conubiis arvisque novis operata iuventus;
Iura domosque dabam: subito cum tabida membris,
Corrumpo caeli tractu, miserandaque venit
Arboribusque satisque iues et letifer annus.
Linquebant dulces animas, aut aegra trahebant
Corpora; tum steriles exurere Sirius agros;
Arebant herbae, et victum seges aegra negabat.
Rursus ad oraclum Ortygiae Phoebumque remenso
Hortatur pater ire mari, veniamque precari:
Quam fessis finem rebus ferat; unde laborum
Tentare auxilium iubeat; quo vertere cursus.
Nox erat, et terris animalia somnus habebat:
Effigies sacrae divum Phrygiique Penates,
Quos mecum ab Troia mediisque ex ignibus urbis
Extuleram, visi ante oculos astare iacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic adfari et curas his demere dictis:

135. Subductae litore puppes.
Of the different methods of fastening ship in port or elsewhere, cf. the
llowing:
1. With anchor and cable, I. 168.
2. With a cable tied to the shore, III.
   6, 639, 667; IV. 575, 580; V. 773.
3. By being drawn up on shore, III.
   135; IV. 398.
4. By drawing up stern on beach and
   sting anchor from bow, III. 277; VI.
   901.
137–142. A pestilence sets in, destruc-
   tion alike to man and herb. The virulence
   of this pestilence is aggravated by the
   baleful Sirius or dog-star, whose presence
   always brings disaster. Cf. Geo. II. 333:
   Hoc ubi hiulca siti findit Canis aestifer
   arva;
   and Geo. IV. 425:
   Iam rapidus torrens sitientes Sirius Indos
   Ardebat caelo.
   Cf. also, Aen. X. 273:
   Aut Sirius ardur,
   Ille sitim morbosque ferens mortalibus
   aegris.
   Cf. Pope's Second Pastoral, l. 21:
   The sultry Sirius burns the thirsty plains.

Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te, Dardania incensa, tuaque arma securi,
Nos tumidum sub te permensi classibus aequor,
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. Tu moenia magnis
Magna para, longumque fugae ne linque laborem.
Mutandae sedes. Non haec tibi litora suasit
Delius aut Cretae iussit considerare Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubère glaebae;
Oenotri coluere viri; nunc fama minores
Italianam dixisse ducis de nomine gentem:
Hae nobis propriae sedes; hinc Dardanus ortus,
Iasiusque pater, genus a quo principe nostrum.
Surge age, et haec laetus longaevo dicta parenti
Haud dubitanda refer: Corythum terrasque requirat
Ausonias. Dictaea negat tibi Iuppiter arva.
Talibus attonitus visis ac voce deorum —
Nec sopor illud erat, sed coram agnosceru vultus
Velatasque comas praesentiaque ora videbar;
Tum gelidus toto manabat corpore sudor —
Corripio e stratis corpus, tendoque supinas

168. Iasiusque pater. The term ‘pater’ is not here used as of the founder of the Trojan race, for it is used in this sense of Dardanus, the brother of Iasius; pater is here used vaguely, only as a term of respect.
170. Corythum. An ancient town of Etruria in Italy, fabled to have been founded by Corythus, the father of Dardanus. Virgil would seem here to mean Western Italy in general, selecting this name because he has just referred to Dardanus’ origin.
171. Dictaea. Cretan, by synechdoche, from Dicte, a mountain in eastern Crete.

Ad caelum cum voce manus, et munera libo
Intemerata focis. Perfecto laetus honore
Aanchisen facio certum, remque ordine pando.
Agnovit prolem ambiguum geminosque parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat: Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto haec generi portendere debita nostro,
Et saepe Hesperiam, saepe Ital a regna vocare.
Sed quis ad Hesperiae venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phoebo, et moniti meliora sequamus.
Sic ait; et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cava trabe currimus aequor.
Postquam altum tenuere rates, nec iam amplius u ll ae
Apparent terrae, caelum undique et undique pontus,
Tum mihi caeruleus supra caput astitit imber,
Noctem hiememque feren s, et inborruit unda tenebris.
Continuo venti volvunt mare magnaque surgunt
Aequora; dispersi iactamur gurgite vasto;
Involvere diem nimbi, et nox umida caelum
Abstulit; ingeminent abruptis nubibus ignes.
Excutimur cursu, et caecis erramus in undis.
Ipse diem noctemque negat discernere caelo,
Nec meminisse viae media Palinurus in unda.

180. *Geminos parentes*, i.e. Teucer
from Crete, and Dardanus from Italy.
187. *Quem Cassandra moveret?*
Cf. *Inductive Studies*, 77; and *Byron
(Prophecy of Dante, Canto 2)*:

And if, Cassandra-like, amidst the din of
crash none will hear.

192–204. Compare this description of
a storm at sea with I. 85–95, noting
similarities or differences of detail.

Tres adeo incertos caeca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperi re procul montes, ac volvere fumum.
Vela cadunt, remis insurgimus; haud mora, nautae
Adnixi torquent spumas et caerula verrunt.

Servatum ex undis Strophadum me litora primum
Accipiunt; Strophades Graio stant nomine dictae,
Insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae, Phineia postquam
Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec saevior ulla
Pestis et ira deum Stygiis sese extulit undis.

208. Caerula verrunt. Cf. Catullus, LXIV. 7:
Caerula verrentes abiegnis aequora palmis.

209. Strophadum. The fifth stage in Aeneas’ journey. (1) Troy to Mt. Ida (II. 804), at the foot of which he built his fleet (III. 6); (2) Mt. Ida to Thrace (III. 16); (3) Thrace to Delos (III. 73, 78); (4) Delos to Crete (131); (5) Crete to the Strophades (209). Cf. Map.

210. Graio nomine. Strophades from Gr. στρέφω, “to turn,” because the sons of Boreas there turned back from their pursuit of the Harpies.

212–13. Harpyiae—Phinea domus. The Harpies, “snatchers” (ἀφαῖα), were monsters with female faces, and with bodies, wings, and claws of birds of prey. Hesiod names two of them Aello (a tempest), and Ocypete (swift flyer), while Vergil adds a third, Celaeno (l. 245). They had been sent by the gods to torment Phineus, reigning at Salmydessus on the coast of Thrace, who had also been smitten with blindness. When the Argonauts came to consult Phineus, who was gifted with prophetic power, about their expedition for the golden fleece, he promised them advice on condition that they would deliver him from the Harpies. This the sons of Boreas did, driving them as far as the Strophades (Ovid, Met. VII. 2–4). Dante places the Harpies among the monsters in his Inferno, and thus describes them:

There do the hideous Harpies make their nests,
Who chased the Trojans from the Strophades,
With sad announcement of impending doom;
Broad wings have they, and necks and faces human,
And feet with claws, and their great bellies fledged.—Inferno, XIII. 10.

215. Pestis. Milton (P. L. II. 733) has “hellish pest.”
Virginei volucrum vultus, foedissima ventris
Prolevius, uncaequa manus, et pallida semper
Ora fame.
Huc ubi delati portus intravimus, ecce
Laeta boum passim campis armenta videmus
Caprigenumque pecus nullo custode per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem praedamque Iovem; tum litora curvo
Exstruisimusque toros, dapibusque epulamur opimis.
At subitae horrifico lapsu de montibus adsunt
Harpyiae et magnis quatiunt clangoribus alas,
Diripiantque dapes, contactuque omnia foedant
Immundo; tum vox taetrum dira inter odorem.
Rursum in secessu longo sub rupe cavata,
Arboribus clausi circum atque horrentibus umbris,
Instruimus mensas arisque reponimus ignem:
Rursum ex diverso caeli caecisque latebris
Turba sonans praedam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc, arma capessant,

225 seq. Cf. Milton (P. R. II.):
Both table and provision vanished quite
With sound of harpies' wings, and talons heard.

Ariosto (Orl. Fur. XXXIII. 119-120) imitates very closely this and the following passage of Vergil, but gives a much more vivid description of the Harpies:
Behold! a whizzing sound is heard in air,
Which echoes with the beat of savage wing;
Behold! the band of harpies'ither flies,
Lured by the scent of victual from the skies.
All bear a female face of pallid dye,
And seven in number are the horrid band;
Emaciated with hunger, lean, and dry;
Foul' er than death; the pinions they expand
Ragged, and huge, and shapeless to the eye;
The talon crook'd; rapacious is the hand;
Fetid and large the paunch; in many a fold,
Like snakes, their long and knotted tails are rolled.


13
Edico, et dira bellum cum gente gerendum.
Haud secus ac iussi faciunt, tectosque per herbas
Disponunt enes et scuta latentia condunt.
Ergo ubi delapsae sonitum per curva dedere
Litora, dat signum specula Misenus ab alta
Aere cavo. Invadunt socii, et nova proelia tentant,
Obsenas pelagi ferro foedare volucres.
Se quaeque vim plumis ulla nec vulnera tergo
Accipient, celerique fuga sub sidera lapsae
Semiesam praedam et vestigia foeda relinquunt.
Una in praecelsa conscit rupe Celaeno,
Infelix vates, rumpitque lance pectore vocem:
Bellum etiam pro caede boun stratisque iuvencis,
Laomedontiadae, bellumme inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque haec mea figite dicta.
Quae Phoebi pater omnipotens, mihi Phoebus Apollo
Praedixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis

---

Spenser (F. Q. II. VII. 23) imitated this passage:
White and Celeno, sitting on a clifte,
A song of bale and bitter sorrow sings,
The heart of flint asonder could have rife,
Having ended, after him she swifte.

Furiarum. Vergil here contradicts the Harpies with the Furies,
the Homer are separate.
Italian cursu petitis. An abbreviation of his journey's end.
Absumere mensas... This horrible threat had its harmless fulfilment
after the Trojans had reached Italy (Aea. VII. 107-119):
(l. 112) Consumptis hic forte aliis, ut vertere morsus
Exignam in Cerasem penuria adegit edendi
Et violare manu malisque audacibus orbem
Fatalis cristi patulis nec parcer quadris:
Heus, etiam mensas consumimur! inquit Iulus;
Nec plura alludens. Ea vox audita laborum
Prima tulit finem.
Ibites Italiam, portusque intrare licebit;
Sed non ante datam cingetis moenibus urbem,
Quam vos dira fames nostreaque iniuria caedis
Ambesas subigat malis absumere mensas.
Dixit, et in silvam pennis ablata refugit.
At sociis subita gelidus formidine sanguis
Deriguit; cecidere animi, nec iam amplius armis,
Sed votis precibusque iubent exposcere pacem,
Sive deae, seu sint dirae obscesaeque volucres.
Et pater Anchises passis de litore palmis
Numina magna vocat, meritosque indicit honores:
Dì, prohibete minas; dì, talem avertite casum,
Et placidi servate pios! Tum litore funem
Deripere, excusosque iubet laxare rudentes,
Tendunt vela Noti; fugimus spumantibus undis,
Quae cursum ventusque gubernatorque vocabat.
Iam medio apparat fluctu nemorosa Zacynthos
Dulichiunque Sameque et Neritos ardua saxis.
Effugimus scupulos Ithacae, Laërtia regna,
Et terram altricem saevi exsecramur Ulixi.
Mox et Leucatae nimbosa cacumina montis

270. Zacynthos, etc. Islands west of Greece. Cf. Map. 

272. Effugimus—exsecramur. It may well be imagined with what feelings of mingled fear and hate the Trojans coasted past the realm of their old enemy. —Scopulos Ithacae. Ithaca was a very rocky island. Homer (Od. IV. 769 seq.) thus describes it:

But in Ithaca
Are no broad grounds for coursing, meadows none.
Goats graze amid its fields, a fairer land

Than those where horses feed. No isle that lies
Within the deep has either roads for steeds
Or meadows, least of all has Ithaca.

274. Leucatae. They have been sailing almost due north, on the landward side of the islands above mentioned; but as they pass the “windy peaks” of Leucata, a promontory of the island of Leucadia, they sail to the seaward side of this island, and soon the temple of Apollo, on the rocky promontory of

Et *formidatus* nautis aperitur Apollo.
Hunc petimus fessi et parvae succedimus urbi;
Ancora de prora iactur, stant litore puppes.
Ergo insperata tandem tellure potiti,
Lustramurque Iovi votisque incendimus * aras,
Actiaque Iliacis celebramus litora ludis.
Exercent patrias *oleo* labente *palaestras*
Nudati socii; iuvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interea magnum sol *circumvolvitur* annum,
Et *glacialis* hiems aquilonibus *asperat* undas.
Aere cavo clipeum, magni *gestamen* Abantis,
Postibus adversis figo, et rem carmine signo:
*Aeneas haec de Danais victoribus arma.*
Linquere tum portus iubeo et considere transtris,
Certatim socii feriunt mare et aequora verrunt.
Protinus *aërias* Phaeacum abscondimus arces,
Litoraque Epiri legimus portuque subimus
Chaunio et celsam Buthroti accedimus urbem.
Hic incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,

---

**Actium “looms up” (aperitur).** This place afterwards became famous in Roman History for the victory which Augustus gained near it (Actium) over the fleet of Antony.

**276. Urbi, i.e. Actium.** This is the sixth landing place of the Trojan fleet. Cf. I. 209, note.

**280. “The celebration of games at Actium by Aeneas is a compliment which Vergil pays to Augustus, who instituted a quinquennial celebration at Actium in honor of his victory.”** — Cox.

**284. Circumvolvitur.** Cf. Inductive Studies, 215. For the time, cf. Heyne’s Chronology, at the beginning of Bk. III.


**292. Legimus.** They “coast along” the shores of Epirus, leaving the island of the Phaeacians (Corcyra) on the left and behind them; and land at Buthrotum, on the coast of Epirus, their seventh landing place. Cf. Heyne’s Chronology.
Coniugio Acacidae Pyr rhì sceptri sique potitum,
Et patrio Andromachen iterum cessisse marito.
Obstipui, miroque incensum pectus amore
Compellare virum et casus cognoscere tantos.
Progre dior portu, classes et litora linquens,
Solemnes cum forte dapes et tristia dona
Ante urbem in luco falsi Simoentis ad undam
Libabat cinerí Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem caespite inanem
Et geminas, causam lacrimis, sacraverat aras.
Ut me conspexit venientem et Troia circum
Arma amens vidit, magnis e xterrata monstris
Deriguit visu in medio, calor osaa reliquit;
Labitur, et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuntius adfers,
Nate dea? vivisne? aut, si lux alma recessit,
Hector ubi est? dixit, lacrimasque effudit et omnem
Implevit clamore locum. Vix pa uca furem
Subicio et raris tur batus vocibus hisco:
Vivo equidem, vitamque extrema per omnia duco;
Ne dubita, nam vera vides.
Heu! quis te casus deiectam coniuge tanto
Excipit? aut quae digna satis fortuna revisit
Hectoris Andromachen? Pyrrhin' conubia servas?
Deiecit vultum et demissa voce locuta est:
O felix una ante alias Priameia virgo,

304. Hectoreum tumulum inanem. Hector's cenotaph. The real tomb was at Troy. For a description of Hector's funeral rites and burial, cf. the closing lines of the Iliad, XXIV. 872-1022.
312. Hector ubi est? This question would imply a belief that the shades have knowledge of one another.
321. Priameia virgo, i.e. Polyxena. Cf. Inductive Studies, 76. A very beautiful and pathetic detailed account of the

Hostilem ad tumulum Troiae sub moenibus altis
Iussa mori, quae sortitus non pertulit ullos,
Nec victoris eri tetigit captiva cubile!
Nos, patria incensa, diversa per aequora vectae,
Stirpis Achilleae fastus iuvenemque superbum,
Servitio enixae, tulimus; qui deinde, secutus
Ledaeam Hermione Lacedaemoniosque hymenaeos,
Me famulo famulamque Heleno transmisit habendam.
Ast illum, ereptae magno inflammatus amore
Coniugis et scelerum Furii agitatus, Orestes
Excipit incautum patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Troiano a Chaone dixit,
Pergamaque Iliacamque inigis hanc addidit arcem.
Sed tibi qui cursum venti, quae fata dedere?
Aut quinas ignarum nostris deus appulit oris?
Quid puer Ascanius? superatne et veseitur aura,
Quem tibi iam Troia —

death of Polyxena is to be found in Ovid
(Met. XIII. 449–480).
332. Quae sortitus, etc. Cf. the
words of Creusa, II. 785 seq.
330–332. Hermione, the daughter of
Menelaus and Helen, had been privately
engaged to her cousin Orestes; but her
father, on his return from Troy, ignorant
of this gave her in marriage to Pyrrhus.
— Class. Dic.
331. Furii agitatus. To avenge
the murder of his father Agamemnon,
Orestes had murdered his mother Clyt-
temnestra, being impelled thereto by
fate; and for this act he was driven
mad by the Furies.
332. Con. compares the language of
this line with II. 663, and thinks that
we are to understand that Pyrrhus'
death is in retribution for his murder
of Priam.
339. Quid puer Ascanius? n.
agit, or facit. “How fares?”
340. This is the only example in
Vergil of a hemistich which does not
make complete sense. Various sug-
gestions have been made for completing the
line, as:
peperit fumante Creusa;
obcessa est enixa Creusa;
natum fumante reliqui.

Ecqua tamen puero est amissae cura parentis?
Ecquid in antiquam virtutem animosque viriles
Et pater Aeneas et avunculus excitat Hector?
Talia fundebat lacrimans longosque ciebat
Incassum fletus, cum sese a moenibus heros
Priamides multis Helenus comitantibus adfert,
Agnoscitque suos, laetusque ad limina ducit,
Et multum lacrimas verba inter singula fundit.
Prodeo, et parvam Troiam simulataque magnis
Pergama et aretem Xanthi cognomine rivum
Agnoso, Scaeaque amplector limina portae.
Nec non et Teucri socia simul urbe fruuntur.
Illos porticibus rex accipiebat in amplis;
Aulaï medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant.

Iamque dies alterque dies processit, et aurae
Vela vocant tumidoque inflaturn carbasus austro:
His vatem aggredior dictis ac talia quaesos:
Troijena, interpres divum, qui numina Phoebi,
Qui tripodas, Clarii laurus, qui sidera sentis

perhaps, after all, the attempt to fill
it the line is as useless as fruitless;
but it would seem more than likely that
the poet left it unfinished intentionally,
express the depth of Andromache’s
emotion.

341. Amissae parentis. How she
knew that Creusa was lost, we can only
guess; perhaps because she did not see
Creusa with Aeneas; perhaps because
something in his countenance to tell
her.
This line is eminently pathetic, as
owing her desire to know, from the
example of Ascanius, whether her own
lost boy remembers her.

344. At the mention of Hector’s name,
she again bursts into tears, as in l. 312.

351. Amplector limina Here in
token of recognition and welcome, as in
II. 490, perhaps in token of farewell.

360–361. Tripodas. Cf. l. 92, note. —
Clarii. Cf. l. 75, note.

Laurus. The laurel (the Eng. Bay-
tree) was sacred to Apollo. Hence its
branches were the decoration of poets
(Hor Odes, 4, 2, 9), and of flamens
(Ovid, Fast. III. 137). According to

Et volucrum lingus et praepetis omena pennae,
Fare age—namque omnem cursum mihi prospera dixit
Religio, et cuncti suaserunt numine divi
Italianam petere et terras tentare repostas;
Sola novum dictuque nefas Harpyia Celaeno
Prodigium canit, et tristes denuntiat iras,
Obscenamque famem—quae prima pericula vito?
Quidve sequens tantos possim superare labores?
Hic Helenus, caesus primum de more iuvencis,
Exorat pacem divum, vittasque resolvit
Sacrati capitis, meque ad tua limina, Phoebe,
Ipse manu multo suspensum numine ducit,
Atque haec deinde canit divino ex ore sacerdos:
—Nate dea,—nam te maioribus ire per altum

Tibullus (II. V. 63), and Juvenal (VII. 19), its leaves when eaten impart the power of prophesying. The method of obtaining the oracle from the laurel was as follows: laurel branches were thrown on the fire, and if they burned with a crackling sound the omens were favorable; but the reverse was true if they burned in silence. Cf. Tibullus (II. V. 81):
Et succensa sacrís crepitet bene laurea flammis.
Omine quo felix et sacer annus erit.

Sidera. Vergil, to whom the stars are so familiar, cannot refrain from introducing astrology into the Homeric age, although, as a matter of fact, that science is of much later origin.

Sentis. Referring not to any intellectual perception, but to that inner sight which is peculiarly the seer's.

Lingus — praepetis omena pennae. The two methods of divining from birds, by their cries and their flight, are here mentioned. Other references to omens from birds in Vergil are as follows: I. 393–401; IV. 462; X. 177; Ed. I. 18; IX. 15.

363–4. Note all the indications in the preceding narrative as to the destined end of Aeneas' wanderings.

368. Aeneas asks for more definite directions than he has yet received.

370. Vittas resolvit. Helenus was both priest and prophet. As priest, he wore the fillet upon his head. So Laocoon, the priest of Neptune, is represented (II. 221). But as prophet, the hair was unbound, and allowed to flow loosely. So the Sibyl, VI. 48.

374. Maioribus auspiciis. That is, "under good auspices, or tending toward greater or better things; or, under the auspices of the "greater gods," such as Juppiter and Apollo, and not alone of birds and stars." — Ruæus.
AUSPICISI MANIFESTA FIDES: SIC FATA DEUM REX
SORTITUR, VOLVITQUE VICES; IS VERTITUR ORDO —
PAUCA TIBI ET MULTIS, QUO TUTOR HOSPITA LUSTRES
AEQUORA ET AUSONIO POSSIS CONSIDERE PORTU,
EXPEDIAM DICTIS; PROHIBENT NAM CETERA PARCAE
SCIEN HELENUM FARIKE VETAT SATURNIA IUNO.
PRINCIPIO ITALIAM, QUAM TU IAM RERE PROPINQUAM
VICINOSQUE, IGNARE, PARAS INVADERE PORTUS,
LONGA PROCUL LONGIS VIA DIVIDIT INVIA TERRIS.
ANTE ET TRINACRIA LENTANDUS REMUS IN UNDA,
ET SALIS AUSONII LUSTRANDUM NAVIBUS AEQUOR,
INFERNIQUE LACUS AEAEAEQUE INSULA CIRCAE,
QUAM TUTA POSSIS URBEM COMponere TERRA.
SIGNA TIBI DICAM; TU CONDITA MENTE TENETO:
CUM TIBI SOLlicitO SEcreti AD FLUMINIS UNDAM
LITORES INGENS INVENTA SUB ILICIBUS SUS.
TRIGINTA CAPITUM FETUS ENIXA IACEBIT,
ALBA, SOLO RECUBANS, ALBI CIRCUM UBERA NATI,
IS LOCUS URBI SERIT, REQUIES EA CERTA LABORUM.

376. Sortitum. Jove is, as a rule, in
Vergil, represented as allotting or ar-
rangeing the fates, and not as the author
of them. — Volvit vices. Cf. I. 262;
but also cf. I. 22 and note.

381–3. Aeneas’ natural inference is
that there remains but a short sail to
Italy. But he is told that between him
and his Italy, lies a vast trackless coun-
try, which he cannot cross. Note the
play on words in I. 383.

386. Inferni lacus. Again referred
by Aeneas and described more fully in
VI. 237–242.

Insula Circae. Circaeum Promon-
torium in Latium, properly not an island
at all, but a promontory, partially cut off
from the main land by a marsh. This
island Ulysses visited (Od. X. 135).

390–393. These lines are repeated
unchanged, in a vision of Aeneas, by
the god Tiber, after the landing in Italy
(VIII. 43–46), as an assurance that the
Trojan journeys are ended. This por-
tent is actually seen by Aeneas in VIII,
81–85.

Nec tu mensarum morsus horresce futuros:
Fata viam inventient, aderitque vocatus Apollo.
Has autem terras, Italique hanc litoris oram,
Proxima quae nostri perfunditur aequoris aestu,
Effuge; cuncta malis habitantur moenia Graiis.
Hic et Narycii posuerunt moenia Locri,
Et Sallentinos obsedit milite campos
Lyctius Idomeneus; hic illa ducis Meliboei
Parva Philoctetae subnixa Petelia muro.
Quin, ubi transmissae steterint trans aequora classes,
Et positis aris iam vota in litore solves,
Purpureo velare comas adopertus amictu,
Ne qua inter sanctos ignes in honore deorum
Hostilis facies occurrat et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto,
Hac casti maneant in religione nepotes.

394. Cf. l. 257, note.
397. Aestu. This should be rendered
by “waves” not “tide,” if Byron’s account
is to be believed:
There shrinks no eb in that tideless sea,
Which changeless rolls eternally;
So that wildest of waves, in their angriest
mood,
Scarce break on the bounds of the land
for a rood;
And the powerless moon beholds them
flow,
Heedless if she come or go:
Calm or high, in main or bay,
On their course she hath no sway.
**Siege of Corinth,** XVI.
405-7. In this, as in other passages,
Vergil seems to point to the old religion
of the Romans, which was purer and
more spiritual than in his own day. He
seems to imply that acceptability of wor-
ship depends more upon heart preparation
than upon external manifestations or ac-
tions. Hence Aeneas is exhorted to veil
his face in sacrificing, in order that no
“hostilis facies” may appear to disturb
the omens. This phrase has been vari-
ously translated; but whether “the face
of an enemy” or an “unpropitious ap-
pearance,” the danger would still be the
same, the spirit of prayer would be lost.
This view is further corroborated by such
passages as V. 71, where all are exhorted
to guard their tongues and speak only
propitious words before the time of sacri-
fice; VI. 258, and the more conventional
prohibition, “abint profani.” Cf. also
II. 720, and note.

Ast ubi digressum Siculae te ad moverit orae 410
Ventus, et angusti rarescent claustra Pelori,
Laeva tibi tellus et longo laeva petantur
Aequora circuitu; dextrum fuge litus et undas.
Haec loca vi quondam et vasta convulsa ruina —
Tantum aevi longinquaque valet mutare vetustas —
Dissiluisse ferunt, cum protinus utraque tellus
Una foret; venit medio vi pontus et undis
Hesperium Siculo latus abscedit, arvaque et urbes
Litore diductas angusto interluit aestu.
Dextrum Scylla latus, laevum implacata Charybdis 420

411. Pelori. A promontory of Sicily, being the point nearest to Italy. The position and characteristics of this place may be gathered from the following passages:
So reels Pelorus with convulsive throes,
When in his veins the burning earthquake glows.

FALCONER, Shipwreck, II.
The Alpine mountain whence is cleft Peloro. — DANTE, Purg. XIV. 32.
From huge Pelorus to the Atlantic pillars.
WORDS WORTH, Ep. & El. Poems, III.
O'er the lit waves every Aeolian isle
From Pithecusa to Pelorus
Howls, and leaps, and glares in chorus.
SHELLEY, Ode to Liberty, XIII.

414. The nearness of Sicily to Italy, the shortest distance being only about two miles, gave rise to the belief among the ancients that the two were once united. The volcanic nature of the region would also favor this belief. Thus Vergil, in this passage, and Ovid, (Met. XV. 290–292):

Zancle quoque inucta fuisse
Dicitur Italiae, donec confinia pontus
Abstulit, et media tellurem repulat unda.
This theory is quite unlikely, more especially inasmuch as the end of the Apennine chain in Italy does not by several miles coincide with the beginning of the mountain range in Sicily.

420. Scylla — Charybdis. Perhaps nowhere is the principle that all

mythological creations have a physical basis better illustrated than in these fabulous monsters. In Scylla, snatching
Obsidet, atque imo barathri ter gurgite vastos Sorbet in abruptum fluctus, rursusque sub auras Erigit alternos et sidera verberat unda. At Scyllam caecis cohibet spelunca latebris, Ora exsartantem et naves in saxa trahentem. Prima hominis facies et pulchro pectore virgo Pube tenus, postrema immani corpore pistrix, Delphinum caudas utero commissa luporum. Praestat Trinacrii metas lustrare Pachyni

up ships and dragging them upon the rocks, while her dogs bay loudly, we have simply a fanciful picture of the dangerous reefs on the Italian (dextrum) side, on which the sea is always dashing with loud roarings; while in insatiate Charybdis we have simply the dangerous whirlpools which fill the channel on the Sicilian (laevum) side. For Homer’s description, cf. Od. XII., 73 seq. (Bryant’s translation, l. 100 seq.). So in Falconer (Shipwreck, III.): Not half so dreadful to Aeneas’ eyes The straits of Sicily were seen to rise, When Paliniurus from the helm descried The rocks of Scylla on his eastern side, While in the west, with hideous yawn disclosed, His onward path Charybdis’ gulf opposed. Vergil makes further mention of them in Ecl. VI. 75 seq.; Aen. I. 200; III. 555-567. Ovid gives the following description: Scylla latus dextrum, laevum irequita Charybdis Infestant; vorat haec raptas revomitque carinæs. Illa feris atram canibus succingitur alvum, Virginis ora gerens, et, si non omnia vates Ficta reliquerunt, aliquo quoque tempore virgo. — Met. XIII. 730-734.

More vivid than all is the description in Schiller’s fine ballad Der Taucher, where the Diver plunges into Charybdis. The passage is probably suggested by Vergil, as it is said that Schiller never saw the spot himself:

And it bubbles and seethes, and it hisses and roars,
And the spray of its wrath to the welkin up soars,
And flood upon flood hurries on, never ending,
And it never will end, nor from travail be free,
Like a sea that is laboring the birth of a sea. — (Bulwer’s Trans.)

421. Ter. “Thrice a day,” as Homer says (Od. XII. 122):

For thrice a day
She gives it forth, and thrice with fearful whirl
She draws it in.

Cf. also Aen. III. 566, where the Trojans seem to have tarried all day in the whirlpools of Charybdis. Finally, at sunset (cum sole) they escape to the neighboring coast of Sicily, near Aetna.
Cessantem, longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam et caeruleis canibus resonantia saxa.
Praetera, si qua est Heleno prudentia, vati
Si qua fides, animum si veris impet Apollo,
Unum illud tibi, nate dea, proque omnibus unum
Praedicam, et repetens iterumque iterumque monebo:
Iunonis' magnae primum prece numen adora;
Iunoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacria fines Italos mittere relicta.
Huc ubi delatus Cumaeam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatam aspicias, quae rupe sub ima
Fata canit, foliisque notas et nomina mandat.

435-40. It is of the utmost importance to propitiate Juno, for she it is who is opposing all the efforts of the Trojans to reach their promised land. For the causes of her wrath, cf. I. 25-28 and note.

444. Foliis mandat. Dryden has this passage in mind (Hind and Panther, I. 1780 seq.):
For he concluded, once upon a time,
He found a leaf inscrib'd with sacred rhyme,
Whose antique characters did well denote
The Sibyl's hand of the Cumaean grot.
Young beautifully compares the Sibyl to worldly wisdom:
In pompous promise from her schemes profound,
If future fate she plans, 't is all in leaves,
Like Sibyl, unsubstantial fleeting bliss!
At the first blast it vanishes in air.

While celestial wisdom is like that other Sibyl, whose story is told in connection with Tarquin II:
As worldly schemes resemble Sibyl's leaves,
The good man's days to Sibyl's books compare,
In price still rising as in number less,
Inestimable quite his final hour.

N. Th. V. 360.

Dante beautifully compares the evanescent impressions of the mind to the Sibylline leaves:
Even thus upon the wind in the light leaves
Were the soothsayings of the Sibyl lost.

Par. XXXIII. 65.

For a further passage upon the Sibyl, cf. Aen. VI. 42 seq.

440. Fines, 121.
Quaecumque in foliis descriptis carmina virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt;
Verum eadem, verso tenuis cum cardine ventus
Impulit et teneras turbavit ianua frondes,
Numquam deinde cavo volitantia prendere saxo,
Nec revocare situs aut iungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllae.
Hic tibi ne qua morae fuerint dispedia tanti,—
Quamvis increpitent socii, et vi cursus in altum
Vela vocet possisque sinus implere secundos,—
Quin adeas vatem precibusque oracula poscas
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiae populos venturaque bella,
Et quo quenque modo fugiasque ferasque laborem
Expediet, cursusque dabit venerata secundos.
Haec sunt, quae nostra liceat te voce moneri.
Vade age, et ingentem factis fer ad aetheram Troiam.
Quae postquam vates sic ore effatus amico est,
Dona dicens auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonaeosque lebetas,
Loricam consortam hamis auroque trilicem,
Et conum insignis galeae cristasque comantes,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet; socios simul instruit armis.
Interea classem velis aptare iubebat

456. Aeneas follows this advice, VI. 74-76.

— 461. Liceat, 175. — Te, 118.
AENEIDOS LIB. III.

Anchises, fieret vento mora ne qua serenti. Quem Phoebi interpres multo compellat honore: Coniugio, Anchise, Veneris dignate superbo,
Cura deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniae tellus; hanc arripve velis.
Et tamen hanc pelago praeterlabare necesse est;
Ausoniae pars illa procul, quam pandit Apollo.
Vade, ait, o felix nati pietate. Quid ultra
Provehor, et fando surgentes demoror austros?
Nec minus Andromache, digressu maesta supremo,
Fert picturatas auri subtemine vestes
Et Phrygiam Ascanio chlamydem, nec cedit honori,
Textilibusque onerat donis, ac talia fatur:
Accipe et haec, manuum tibi quae monumenta mearum
Sint, puer, et longum Andromachae testentur amorem,
Coniugis Hectoreae. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc aequali tecum pubesceret aevo.
Hos ego digrediens lacrimis adfabar obortis:
Vivite felices, quibus est fortuna peracta
Iam sua; nos alia ex aliis in fata vocamus.

176. Bis erepte. Reference is here
de to the former destruction of Troy
ler Laomedon, by Hercules. Cf. II.
' , and Inductive Studies, 63.
177. A repetition of the thought in
81 seq.; they are here directed to
the nearest point in Italy, and
n coast along the shores of southern
y to Sicily.
193. To Aeneas, a wanderer upon the
face of the earth, whose destined country
ever evades his grasp (l. 496), they are
supremely blessed who have a settled
home. So much does he emphasize this
blessing, that to him those who possess
it seem to have worked out their com-
plete destiny (l. 493). So also does he
count the Carthaginians blessed because
their walls are already building (l. 437).

491. Pubesceret, 209.
Vobis parta quies; nullum maris aequor arandum, 495
Arva neque Ausoniae semper cedentia retro
Quaerenda. Effigiem Xanthi Troiamque videtis,
Quam vestrae secere manus, melioribus, opto,
Auspiciis, et quae fuerit minus obvia Graiis.
Si quando Thybrim vicinaque Thybridis arva 500
Intraro, gentique meae data moenia cernam,
Cognatas urbe’s olim populosque propinquos,
Epiro, Hesperia, quibus idem Dardanus auctor
Atque idem casus, unam faciemus utramque
Troiam animis; maneat nostros ea cura nepotes.
Provehimus pelago vicina Ceraunia iuxta,
Unde iter Italiam cursusque brevissimus undis.
Sol ruit interea et montes umbrantur opaci.

500–505. He indulges a hope that
their posterity may be friendly and
allied nations. “But Vergil is likely
enough to have intended a special refer-
ence to some historical relations between
Rome and Epirus.” — Con.

506. Vicina Ceraunia. Following
the coast to the northwest, they reach the
Promontorium Acroceraunium, the west-
ernmost portion of Epirus, “whence is
the shortest passage to Italy.” This is
their eighth landing since leaving Troy
(cf. l. 209, note). Ariosto thus describes
this spot:

Acroceraunus points the brine,
... against whose base the billow
Shelley (Hellas):
From Caucasus to white Ceraunia.

This was a dangerous, rocky coast.
Thus Horace (Odes, I. 111. 19):

Qui vidit mare turgidum et
Infames scopulos Acroceraunia.
“The name is derived from Gr. Ἀκράκεραυνια,
and ἀκρακέραυνια, because the rocky peaks
were frequently struck by lightning.”
Ruaius.

508–524. Observe the exquisite im-
agery of this passage: the setting sun,
the shadowy mountains, the sandy beach,
the sleeping sailors; then the still mid-
night, the watchful Palinurus, the fresh-
ening breeze, the silently gliding stars;
suddenly the trumpet blast, the bustle of
embarcation, the ships with spread sails
like great white birds, the fading stars
and the reddening dawn,— the dawn of
a wonderful day for the weary exiles, for
it is to reveal to their eyes for the first
time that Italy which, in the language of
prophet and priest, has hitherto been as
dim and indefinite as even now her low-
lying hills appear in the early dawn.
AENEIDOS LIB. III.  

Sternimur optatae gremio telluris ad undam,  
Sortiti remos, passimque in litore sicco  
Corpora curamus; fessos sopor irrigat artus.  
Necdum orbem medium Nox horis acta subibat:  
Haud segnis strato surgit Palinurus et omnes  
Explorat ventos, atque auribus æra captat;  
Sidera cuncta notat tacito labentia caelo,  
Arcturum pluviasque Hyadas geminosque Triones,  
Armatumque auro circumspicit Oriona.  
Postquam cuncta videt caelo constare sereno,  
Dat clarum e puppi signum; nos castra movemus,  
Tentamusque viam et velorum pandimus alas.  
Iamque rubescet stellis Aurora fugatis,  
Cum procul obscuros colles humilemque videmus  
Italianam. Italianam primus conclamat Achates,  
Italian laeto socii clamore salutant.  
Tum pater Anchises magnum cratera corona  
Induit implevitque mero, divosque vocavit  
Stans celsa in puppi:  
Dì maris et terræ tempestatumque potentes,  
Ferte viam vento facilem et spirate secundi.  
Crebrescunt optatae auræ, portusque patescit  
Iam propior, templumque apparat in arce Minervae  
Vela legunt socii, et proras ad litora torquent.  
Portus ab Euroo fluctu curvatus in arcum;  
Obiectae salsa spumant aspargine cautes;  
Ipse latet; gemino demittunt brachia muro

525-6. Cf. I. 724. Spenser may have his passage in mind in Faerie Queen, 
III. 31:  
Some as the port from far he has espied,  
His cheerfull whistle merely doth sound,  
And Nereus crowns with cups; his mates him pledg around.

531-2. This is their ninth landing.  
This spot was on the extremity of the heel of Italy being the Promontorium  
Iapygium Salentinum.

535. Ipse, i.e. portus. Latet seems to be opposed to patescit (l. 530). Con.  
thus explains it: "The harbor is retired,
Turriti scopuli, refugitque ab litore templum.
Quattuor hic, primum omen, equos in gramine vidi
Tendentes campum late, candore nivali.
Et pater Anchises: Bellum, o terra hospita, portas;
Bello armantur equi, bellum haec armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes, et frena iugo concordia ferre;
Spes et pacis, ait. Tum numina sancta precamur
Palladis armisonae, quae prima accepit ovantes,
Et capita ante aras Phrygio velamur amietu;
Praeceptisque Heleni, dederat quae maxima, rite
Iunoni Argivae iussos adolemus honores.
Haud mora, continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Graiugenûmque domos suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur; attollit se diva Lacinia contra,
Caulonisque arces et navifragum Scylaceum.

and in fact concealed between the rocks
on each side of it; but as the ships
approach, a way is seen between the
barriers. Aeneas is giving a general
account of the haven, not describing
its features as they broke upon him
gradually.”

539. Cf. the omens which the Cartha-
ginians derived from the horse. L. 442
seq.

544. Armisonae. So Pallas is armi-
potens in II. 425.
545. They obey the instructions of
Helenus (L. 405).
550. Graiugenum. So in I. 359,
Trolugena.

551. Hinc. “Then,” or “next,” i.e.,
as they round the point which would
bring the gulf of Tarentum into view.—
Herculei, si vera est fama. According
to one legend, Tarentum was founded
by Hercules.

552. Diva Lacinia. There was a
temple of Juno on the Lacinium Promon-
torium.

553. Navifragum Scylaceum. Ver-
gil here refers to the town and region
about midway between the Lacinium
Promontorium and the toe of Italy. “The
shore about Scylaceum is said not to be
rocky, so that the epithet navifragum re-
sfers to the gales which blow about that
part of Italy.” — Con.

AENEIDOS LIB. III.

Tum procul e fluctu Trinacria cernitur Aetna,
Et gemitum ingentem pelagi pulsataque saxa
Audimus longe fractasque ad litora voces,
Exsultantque vada, atque aestu miscentur harenæ.
Et pater Anchises: Nimirum haec illa Charybdis;
Hos Helenus scopulos, haec saxa horrenda canebat.
Eripite, o socii, pariterque insurgite remis!
Haud minus ac iussi faciunt, primusque rudentem
Contorsit laevas proram Palinurus ad undas;
Laevam cuncta cohors remis ventisque petivit.
Tollimur in caelum curvato gurgite, et idem
Subducta ad Manes imos deseditus unda.
Ter scopuli clamorem inter cava saxa dedere;
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit,
Ignarique viae Cyclosum allabimus oris.

Portus ab accessu ventorum immotus et ingens
Ipse; sed horridicis iuxta tonat Aetna ruinis,
Interdumque atrim prorumpit ad aethera nubem,
Turbine fumantem piceo et candente favilla.

555 seq. Cf. l. 420 and note.
569. Cyclosum oris. The eastern part of Sicily, near Mt. Aetna; their north stopping place.
571. Tonat Aetna, etc. This is a fruitful theme for the poets, no one of whom, however, has equalled Vergil in vividness of description. Thus Milton
P. L. I. 233 seq.):

Thundering Aetna, whose combustible
And leave a singèd bottom, all involved
With stench and smoke.
And Spenser (F. Q. I. XI. 44):
As burning Aetna from his boiling stew
Doth belch out flames, and rockes in
peeces broke,
And ragged ribs of mountaines molten
new.
Enwrapt in coleblacke clouds and filthy
smoke,
That all the land with stench, and heven
with horror, choke.
Both of these passages are evidently
imitated from Vergil.

571-577. 246.
Attollitque globos flammariwm et sidera lambit;
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa, sub auras
Cum gemitu glomerat, fundoque exaestuat ino.
Fama est Enceladi semistum fulmine corpus
Ugeri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam exspirare caminis;
Et fessum quoties mutet latus, intremere omnem
Murmure Trinacriam, et caelum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus, nec, quae sonitum det causa, videmus.
Nam neque erant astrorum ignes, nec lucidus aethra
Siderea polus, obscuro sed nubila caelo,
Et lunam i in nimbo nox intempesta tenebat.

Posteratiamque dies primo surgebat Eoo,
Umentemque Aurora polo dimoverat umbram:
Cum subito e silvis, macie confecta suprema,
Ignoti nova forma viri miscrandaque cultu.

578. Enceladi. One of the sons of earth who fought against the gods (cf. IV. 179). Vergil here, however, confounds the Titans and Giants, being all the sons of earth. The rebellion of the Titans against Jove is well described by Vergil (Geó. I. 278–283). Enceladus is not mentioned among these. The name of the giant placed under Aetna is variously mentioned in different writers. Ovid buries Typhoeus under all Sicily, with Aetna upon his head; cf. Met. V. 346–358. While Vergil represents Typhoeus as buried under Pitheusa (IX. 716). Ariosto (XII. 1) follows Vergil's, while in XVI. 23, he follows Ovid's story. Young, as usual, draws a moral from the mythological tale, and compares the inevitable triumph of Truth to the eruptions of Aetna (N. Th. IV. 831).

Perhaps the most beautiful of all the poems on this subject is Longfellow's Enceladus:
Under Mount Aetna he lies,
It is slumber, it is not death;
For he struggles at times to arise,
And above him the lurid skies
Are hot with his fiery breath.
The crags are piled on his breast,
The earth is heaped on his head;
But the groans of his wild unrest,
Though smothered and half suppressed,
Are heard, and he is not dead.

Procedit, supplexque manus ad litora tendit. 
Respicimus. Dira inluxies immissaque barba, 
Consertum tegumen spinis; at cetera Graius, 
Et quondam patriis ad Troiam missus in armis. 
Isque ubi Dardanios habitus et Troia vidit 
Arma procul, paulum aspectu conterritus haesit, 
Continuitque gradum; mox sese ad litora praeceps 
Cum fletu precibusque tuit: Per sidera testor, 
Per superos atque hoc caeli spirabile lumen, 
Tollite me, Teucci; quascunque abducite terras; 
Hoc sat erit. Scio me Danais e classibus unum, 
Et bello Iliacos fateor petiisse Penates. 
Pro quo, si sceleris tanta est injuria nostri, 
Spargite me in fluctus, vastoque immergite ponto. 
Si pereo, hominum manibus perisse iuvabit. 
Dixerat, et genua amplexus genibusque volutans 
Haerebat. Qui sit, fari, quo sanguine cretus, 
Hortamur; quae deinde agitet fortuna, fateri. 
Ipse pater dextram Anchises, haud multa moratus, 
Dat juveni, atque animum praesenti pignore firmat. 
Ille haec, deposita tandem formidine, fatur: 
Sum patria ex Ithaca, comes infelicis Ulixi, 
Nomine Achemenides, Troiam genitore Adamasto

594. Spenser (F. Q. I. IX. 36) thus
presses Despair:
His garments, nought but many ragged
clouts,
With thores together pind and patched
was,
The which his naked sides he wrapt
abouts.
602. Compare this confession with
hat of Sinon (II. 76 seq.).

612. Vergil, in repeating this line
from II. 76, evidently has in mind the
earlier passage.
614. Achemenides. In Homer's
story, this incident is not found. Other-
wise Vergil follows, with more or less
exactness, Homer's account of the Cyclops
(Od. Bk. IX.).
Paupere — mansissetque utinam fortuna! — profectus. 615
Hic me, dum trepide crudelia limina linquunt,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis,
Intus opaca, ingens. Ipse arduus, altaque pulsat
Sidera — Di, talem terris avertite pestem! —
Nec visu facilis nec dictu adfabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet, duo de numero cum corpora nostro
Prena manu magna medio resupinus in antro
Frangeret ad saxum, sanieque expersa natarent 620
Limina; vidi atro cum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nec talia passus Ulixes,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus vinoque sepultus
Cervicem inflexam posuit, iacuique per antrum
Immensus, saniem eructans et frusta cruento
Per somnum commixa mero, nos, magna precati
Numina sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto,
Ingens, quod torva solum sub fronte latebat,
Argolici clipei aut Phoebae lampadis instar,
Et tandem lacti sociorum ulciscimus umbras.
Sed fugite, o miseri, fugite, atque ab litore funem
Rumpite. 625

636–7. Cf. Ovid, Met. XIII. 851:
Unum est in media lumen mihi fronte,
sed instar

— 630. Dapibus, 143.
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes atque ubera pressat,
Centum alii curva haec habitant ad litora vulgo
Infandi Cyclopes et altis montibus errant.
Tertia iam Lunae se cornua lumine complent,
Cum vitam in silvis inter deserta ferarum
Lustra domoque traho, vastosque ab rupe Cyclops
Prospicio, sonitumque pedum vocemque treme sco.
Victum infelicem, bacas lapidosaque corna,
Dant rami, et vulsis pascunt radicibus herbae.
Omnia collustrans, hanc primum ad litora classem
Conspexi venientem. Huic me, quaecumque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocumque absurrite leti.
Vix ea fatus erat, summo cum monte videmus
Ipsum inter pecudes vasta se mole moventem
Pastorem Polyphemum et litora nota petentem,
Monstrum horrendum, informe, ingens, cui lumen ademptum.
Trunca manu pinus regit et vestigia firmat;
Lanigerae comitantur oves; ea sola voluptas

158. The frequent elisions and the

valescence of spondees in this line im-

p. a ponderous, halting sound, admir-

y in keeping with the movements of

blinded giant as he labors heavily

slowly down to the beach, groping

way by the aid of his huge pine-tree

As an example of the strange uses to
ich Vergil’s lines may be put, cf.
 Downing, Waring, IV:
 long I dwell on some stupendous

d tremendous (Heaven defend us!)

Monstr‘—inform, —ingens — horrend
ous

Demoniaco seraphic

Penman’s latest piece of graphic.


284 seq.):

His spear, to equal which the tallest pine

Hewn on Norwegian hills, to be the mast

Of some great admiral, were but a wand

He walked with, to support uneasy steps

Over the burning marl.

Ovid strikingly describes the giant Poly-

phemus in love (Met. XIII. 762–769).

Solamenque mali.
Postquam altos tetigit fluctus et ad aequora venit,
Luminis effossi fluidum lavit inde crurem,
Dentibus infrendens gemitu, graditurque per aequor
Iam medium, needum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice sic merito, taciteque incidere funem;
Verrimus et proni certantibus aequora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra affectare potestas,
Nec potis Ionios fluctus aequre sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere undae, penitusque exterrita tellus
Italae, curvisque immugiit Aetna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus et litora compleant.
Cernimus astantes nequiquam lumine torvo
Aetnaeos fratres, caelo capita alta ferentes,
Concilium horrendum: quales cum vertice celso
Aëriae quercus, aut coniferae cyparissi
Constiterunt, silva alta Iovis, lucusve Dianae.
Praecepitces metus acer agit quocumque rudentes
Excutere, et ventis intendere vela secundis.
Contra iussa moment Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus; certum est dare linnea retro.
Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo praetervehor ostia saxo
Pantagiae Megarosque sinus Thapsumque iacentem.
Talia monstrabat relegens errata retrorsus
Litora Achemenides, comes infelicis Ulixi.
AENEIDOS LIB. III.  217

Sicanio praetenta sinu iacet insula contra
Plemyrium undosum; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis annem
Occultas egisse vias subter mare; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Iussi numina magna loci veneramur; et inde
Exsupero praepingue solum stagnantis Helori.
Hinc altas cautes proiectaque saxa, Pachyni
Radimus, et fatis numquam concessa moveri
Apparet Camarina procul campique Gelo,
Immanisque Gela fluvi cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Moenia, magnanimum quondam generator equorum;
Teque datis linquo ventis, palmosa Selinus,

694. Alpheum. Cf. Statius, The-
baid (Pope's Trans.):
Where first Alpheus hides
His wandering stream, and through the
briny tides
Unmixed to his Sicilian river glides.

696. Arethusa. The legend goes
that Alpheus, the river god of Elis, was
in love with the nymph Arethusa; that
she, fleeing from him, was changed by
Diana into a stream which disappeared
in the earth, and emerged, after passing
under the Ocean, in Ortygia; and that
Alpheus, following her, mingled his
waters with hers in the fountain in Or-
tygia named from the nymph.

For the story of Arethusa, cf. Ovid
(Met. V. 577-641). This beautiful
romance of mythology has been pleasingly
told by Shelley (Arethusa), ending thus:
And now from their fountains
In Enna's mountains,
Down one vale where the morning basks,
Like friends once parted
Grown single-hearted,

They ply their watery tasks.
At sunrise they leap
From their cradles steep
In the cave of the shelving hill;
At noontide they flow
Through the woods below
And the meadows of asphodel;
And at night they sleep
In the rocking deep
Beneath the Ortygian shore; —
Like spirits that lie
In the azure sky
When they love but live no more.

700. Numquam concessa moveri.
Camarina was a swamp or marshy lake
which bred pestilence to the neighboring
inhabitants. When they asked the oracle
of Apollo whether they should drain the
swamp, the god forbade them to do so,
saying, Μὴ κινεῖ Καμάριναν, ἀπινητος γὰρ
ἀμείνων. They, however, disregarded the
oracle, and drained the marsh; but in so
doing, laid open their city to the attacks
of enemies.

705. Palmosa Selinus. This region

Sic pater Aeneas intentis omnibus unus Fata renarrabat divum, cursusque docebat. Conticuit tandem, factoque hic fine quievit.

is covered with dwarf palms. Spenser changes them to almond trees (F. Q. I. VII. 32):
Like to an almond tree ymounted hye
On' top of greene Selinis all alone,
With blossoms brave bedecked daintily.

707. Inlaetabilis. Explained in the next four lines. Drepani. The port of Drepanum, his eleventh landing place.

715. At this point of the journey the first book (I. 34) begins, and describes the adventures of the Trojans until they reach Carthage in the summer of the seventh year (I. 755), and thus prepares the way for the events that now are to follow in the fourth book.

Low lie her towers; sole relics of her sway,
Her desert shores a few sad remnants keep;
Shrines, temples, cities, kingdoms, states decay;
O'er urns and arcs triumphal deserts sweep
Their sands, or lions roar, or ivies creep.

SITE OF CARthAGE.

LIBER QUARTUS.

At regina gravi iamdudum saucia cura
Vulnus alit venis, et caeco carpitur igni.
Multa viri virtus animo, multusque recursat
Gentis honos; haerent infixi pectore vultus
Verbaque, nec placidam membris dat cura quietem.

1. At. This word joins the fourth book intimately with the third, and seems intended to show the marked contrast between the rest of Aeneas (III. 718) and the restlessmess of Dido, which the poet goes on to describe. It is said that Butler wrote the introduction to Part II. of the Hudibras, changing the theme abruptly, in imitation of Vergil in this passage:
But now, t' observe Romantine method,
Let bloody steel awhile be sheathed,
And all those harsh and rugged sounds
Of bastinadoes, cuts, and wounds,
Exchang'd to love's more gentle style,
To let our reader breathe awhile.

3-5. Note the different steps by which the queen's passion advances,—his evident valor, his noble birth, his beautiful features, and his wonderful words. So the valor and marvellous tales of the Moor won the love of Desdemona (Shak. Othello, I. III.):

    My story being done,
She gave me for my pains a world of sighs;
    . . . . . . . .
She wish'd she had not heard it, yet she wish'd
That heaven had made her such a man:
she thank'd me,
Postera Phoebea lustrabat lampade terras
Umentemque Aurora polo dimoverat umbram,
Cum sic \textit{unanimam} alloquitur male sana sororem:
Anna soror, quae me suspensam \textit{insomnia} terrent!
Quis novus hic nostris successit sedibus hospes,
Quem sese ore ferens, quam forti pectore et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu, quibus ille
Lactatus fatis! quae bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare \textit{ingati},
Postquam primus amor deceptam morte feellit;
Si non \textit{pertaesum} thalami \textit{taedaeque} fuisset,
Huic uni forsan potui succumbere culpae.

And bade me, if I had a friend that loved
her,
I should but teach him how to tell my
story,
And that would woo her. Upon this
hint I spake:
She loved me for the dangers I had
pass'd.
Ariosto presents the same arguments
for love (Orl. Fur. XIV. 58):
If a man merits love by loving, I
Yours by my love deserve; if it is won
By birth,—who boasts a genealogy
Like me, the puissant Agricano's son?
By riches,—who with me in wealth can
vie,
That in dominion yield to God alone?
By courage,—I to-day (I ween) have
proved
That I for courage merit to be loved.
6. \textit{Phoebea lampade} — the sun;
cf. III. 637.

7. This line is repeated from III. 589.
Soone as the morrow fayre with purple
beames
Disperst the shadowes of the misty night,
And Titan, playing on the Eastern
streames,
Gan cleare the deawy ayre with springing
light. — Spenser, F. Q. II. III. 1.

8. Male sana. 
\textit{Male = non}. Cf
male fida, II. 23; 
\textit{male amicum}, II.
735; \textit{male pinguis}, Geo. I. 105.

10, 11. There is a very interesting dis-
cussion upon this theme in the Spectator,
No. 340.

13. Timor arguit. Valor is a test
of noble birth.
For in complete assurance that you are
A real offset of our ancient tree,
You could no better testimony bear
Than the tried valor which in you we see.
Ariosto, Orl. Fur. XXXI. 33.

AENEDOS LIB. IV.

Anna — fatebor enim, — miseri post fata Sychaei
Coniugis et sparsos fraterna caede Penates,
Solus hic inflexit sensus, animumque labantem
Impulit. Aguosco veteris vestigia flammae.
Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi noctemque profundam,
Ante, Pudor, quam te violo, tua iura resolvo.
Ille meos, primus qui me sibi iunxit, amores
Abstulit; ille habeat secum servetque sepulcro.
Sic effata sinum lacrimis implevit obortis.
Anna refert: O luce magis dilecta sorori,
Solane perpetua maerens carpere iuventa,
Nec dulces natos, Veneris nec praemia noris?
Id cinerem aut Manes credis curare sepultos?
Esto, aegram nulli quondam flexere mariti,
Non Libyae, non ante Tyro; despectus Iarbas
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem, quorum consederis arvis?
Hinc Gaetulae urbes, genus insuperabile bello,

23. Agnosco, etc. So Dante, to the shade of Vergil his guide:
   Not a drachm
Of blood remains in me, that does not tremble;
I know the traces of the ancient flame.
   Purge. XXX. 48.
28, 29. It is said that Veronica da Gambera, upon the death of her husband,
Gilberto X., lord of Correggio, caused these two lines to be engraved upon the door of her chamber.
30. She throws herself into Anna's arms and fills her bosom with tears. Notwithstanding her strong resolve to be true to her former husband, her tears show that her present passion is stronger than her will.
34. Id. I. e. whether or not you marry again.

Et Numidae infreni cingunt et inhospita Syrta;
Hinc deserta siti regio, lateque furentes
Barcae. Quid bella Tyro surgentia dicam,
Germanique minas?
Dis equidem auspicious reor et Iunone secunda 45
Hunc cursum Iliacas vento tenuisse carinas.
Quam tu urbs, soror, hanc cernes, quae surgere regna
Coniugio tali! Teucrum comitantibus armis
Punica se quantis attollet gloria rebus!
Tu modo posce deos veniam, sacrisque litatis
Indulge hospitio, causasque innecte morandi,
Dum pelago desaevit hiems et aquosus Orion,
Quassataeque rates, dum non tractabile caelum.
His dictis incensum animum inflammavit amore,
Spemque dedit dubiae menti, solvitque pudorem.
Principio delubra adeunt, pacemque per aras
Exquirunt; mactant lectas de more bidentes
Legiferae Cereri Phoebique patrique Lyaco,
Iunoni ante omnes, cui vincla ingalia curae.
Ipsa, tenens dextra pateram, pulcherrima Dido
Candentis vaccae media inter cornua fundit,
Aut ante ora deum pingues spatiatur ad aras,


57 Lectas bidentes, "perfect two-year-olds." There are two explanations of this term. (1) Sheep were called bidentes, because in their second year two teeth were prominent, being longer than the rest; (2) so called because their two rows of teeth were then complete.

Such animals were used "de more" for sacrifice.

Te nihil attinet
Tentare multa caede bidentium
Parvos coronantem marino
Rore deos fragilique myrto.
Vinaque dat pateris, mactatarumque
bidentum.
Quid sibi significant, trepidantia consulis
exta.—Ovid, Met. XV. 575.

Instauratque diem donis, pecudumque reclusis
Pectoribus inhians spirantia consulit exta.
Heu vatum ignarae mentes! quid vota furentem,
Quid delubra iuvant? Est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulner.
Uritur infelix Dido totaque vagatur
Urbe fures; qualis coniecta cerva sagitta,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius; illa fuga silvas saltusque peragrat
Dictaeos; haeret lateri lethais harundo.
Nunc media Aenean secum per moenia ducit,
Sidonasque ostentat opes urbemque paratam;
Incipit effari, mediasque in voce resistit;
Nunc eadem labente die convivia quaerit,
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit suadentque cadentia sidera somnos,
Sola domo maeret vacua, stratisque relictis
Incubat. Illum absens absentem auditque videtque;
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.

64. Spirantia exta. Cf. trepidantia priates a part of this figure. (Orl. Fur. XVI. 3):
the passage just quoted from Ovid.
"exa were the vital organs,— the
eart, lungs, liver, and spleen; they are
raven from the victim, and while still
pirantia, "breathing" or quivering with
fe, are inspected for the omens. Cf.
emencia, l. 912.
66. Est, from edo.
69. Qualis cerva. Ariosto appro-
85. Possit, 168.
Non coeptae assurgunt turres, non arma iuventus
Exercet, portusae aut propugnacula bello
Tuta parant; pendent opera interrupta minaeque
Murorum ingentes aequataque machina caelo.
  Quam simul ac tali persensit peste teneri
Cara Iovis coniunx, nec famam obstare furori,
Talibus aggreditur Venerem Saturnia dictis:
  Egregiam vero laudem et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile nomen,
Una dolo divum si feminæ victa duorum est.
Nec me adeo fallit veritam te moenia nostra
Suspectas habuisse domos Karthaginis altæae.
Sed quis erit modus, aut quo nunc certamine tanto?
Quin potius pacem aeternam pactosque hymenæos
Exercemus? Habies, tota quod mente petisti:
Ardet amans Dido traxitque per ossa furem.
Communem hunc ergo populum paribusque regamus
Auspiciis; liceat Phrygio servire marito,
Dotalis que tuae Tyrios permittere dextræae.
  Olli—sensit enim simulata mente locutam,
Quo regnum Italiae Libycas averteret oras—
Sic contra est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modo, quod memoras, factum fortuna sequatur;
Sed fatis incerta feror, si Iuppiter unam

86–89. In contrast to this, note the busy scene in I. 421 seq.
Great glory and gay spoile sure thou hast gott
And stontly prov’d thy puissance here in sight!

Esse velit Tyriis urbem Troiaque profectis,
Miserive probet populos, aut foedera iungi.
Tu coniunx; tibi fas animum tentare precando.
Perge; sequar. Tum sic excepit regia Iuno:
Mecum erit iste labor. Nunc qua ratione, quod instat,
Confieri possit, paucis, adverte, docebo.

Venatum Aeneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan radiisque reterxerit orbem.
His ego nigrantem commixta grandine nimbum,
Dum trepidant alae, saltusque indagine cingunt,
Desuper infundam, et tonitru caelum omne ciebo.
Diffugient comites et nocte tegentur opaca;
Speluncam Dido dux et Troianus eandem
Devenient. Adero, et, tua si mihi certa voluntas,
Conubio iungam stabili propriamque dicabo.
Hic Hymenaeus erit. — Non adversata petenti
Adnuit, atque dolis risit Cythereae repertis.

Oceanum interea surgens Aurora reliquit.
It portis imbare exorto delecta iuventus;
Retia rara, plagae, lato venabula ferro,
Massylique ruunt equites et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Poenorum exspectant, ostroque insignis et auro
Stat sonipes ac frena ferox spumantia mandit.

126. Repeated from I. 73.
Postera lux radiis latum patefecerat
orbem,
um Venus et Iuno sociosque Hymenaeus
ad ignes
onveniunt. — Ovid, Met. IX. 795.

129 seq. Note the various elements of life and coloring in this stirring passage.


131-132. Retia, plagae, equites, vis ruunt, 221.
Tandem progreditur, magna stipante caterva, 
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpureaem subnectit fibula vestem.
Nec non et Phrygii comites et laetus Iulus
Incedunt. Ipse ante alios pulcherrimus omnes
Infert se socium Aeneas atque agmina iungit.
Qualis ubi hibernam Lyciam Xanthique fluent
Deserit ac Delum maternam inviit Apollo,
Instauratque choros, mixtique alta circam
Cretesque Dryopesque fremunt pictique Agathyrsi;
Ipse ingis Cynthia graditur, mollique fluentem
Fronde premit crinem fingens atque implicat auro,
Tela sonant uneris: haud illo segnior ibat
Aeneas; tantum egregio decus einitet ore.
Postquam altos ventum in montes atque invia lustra,
Ecce ferae, saxi deiectae vertice, caprae
Decurrere ingis; alia de parte patentes
Transmittunt cursu campos atque agmina cervi
Pulverulenta fuga glomerant montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo, iamque hos cursu, iam praeterit illos,
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere Monte Leonem.

Intererea magno miseri murmure caelum
Incipit; insequitur commixa grandine nimbus;

With princely pace,
As faire Aurora, in her purple pall,
Out of the east the dawning day doth call,
So forth she comes; her brightness brode doth blaze.

143 seq. Just as in I. 498 Dido was compared to Diana leading the choral dance, so here Aeneas is likened to Apollo.

144, 147. Delum maternam, Cynthia. Cf. III. 75 and note.

Et Tyrii comites passim et Troiana iuventus
Dardaniusque nepos Veneris diversa per agros
Tecta metu petiere; ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eandem
Deveniunt. Prima et Tellus et pronuba Iuno
Dant signum; fulsere ignes et conscius aether
Conubiis, summoque ulularunt vertice Nymphae.
Ille dies primus leti primusque malorum
Causa fuit; neque enim specie famave movetur
Nec iam furtivum Dido meditatur amorem;
Coniugium vocat; hoc praetexit nomine culpam.

Haply, in cavern harboured, at mid-day,
Grateful as that to which Aeneas fled
With Dido, when the tempest raged
above,
The faithful witness to their secret love.

Dux Trojanus. A writer in the
Tattler (April 23, 1709) comments as follows upon this passage: "Virgil’s common epithet to Aeneas is pius or pater. I have therefore considered what passage there is in any of his hero’s actions, where either of these appellations would have been most improper, to see if I could catch him at the same fault with Homer [i.e. indiscriminate use of epithet]. And this, I think, is his meeting with Dido in the cave; where pius Aeneas would have been absurd, and pater Aeneas a burlesque. The poet, therefore, wisely dropped them both for dux Trojanus."

It seems, at first thought, entirely probable that Vergil may have used purposely dux Trojanus instead of pius or pater Aeneas. But out of sixty or more uses of epithets of Aeneas, less than half are pius and pater; and of the rest, there are few, if any, passages where pius or pater could not have been used with perfect propriety. Thus (VI. 55), Aeneas is rex in the most pious of all attitudes, that of prayer to Apollo. Again in Hades (VI. 322), the Sibyl addresses him only as Anchisae generare, although she immediately follows it up with the most pious of all epithets, deum certissima proles. The shade of Palinurus calls him merely dux Anchisiade (VI. 348), although Aeneas had been truly pater to him. And the Sibyl to Charon says only Troius Aeneas (VI. 403), though in the same line we have pietate insignis. So, too, we find ingentem Aenean (VI. 413), Laomedontius heros, (VIII. 18), Troius heros (VIII. 530), Vir Trojanæ (X. 598), ductor Dardanius (X. 602); and his conduct in all of these instances is entirely consistent with the strictest piety. Thus, while we cannot accuse Vergil of indiscriminate use of epithet, it would surely appear that he had no special purpose in using dux Trojanus instead of pius or pater in the above mentioned passage.

169. Cf. II. 97 and 169.

172. Culpam. Has this word the same meaning here as in l. 19?
Extemplo Libyae magnas it Fama per urbes,
Fama, malum qua non aliud velocius ullum;
Mobilitate viget, viresque adquirit eundo;
Parva metu primo; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, ira irritata deorum,
Extremam, ut perhibent, Coeo Enceladoque sororem
**Progenuit**, pedibus celerem et **pernicibus alis**,
Monstrum horrendum, ingens, cui, quot sunt corpore plumae,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat caeli medio terræque per umbram,
Stridens, nec dulci declinat lumina somno;  
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes,
Tam ficti pravique tenax, quam nuntia veri.
Haec tum multiplici populos sermone replebat.
Gaudens, et pariter facta atque infecta canebat:
Venisse Aenean, Troiano sanguine cretum,
Cui se pulchra viro dignetur iungere Dido;
Nunc hiemem inter se luxu, quam longa, fovere
Regnorum immemores turpique cupidine captos.
Haec passim dea foeda virûm diffundit in ora.
Protinus ad regem cursus detorquet Iarban,
Incenditque animum dictis atque aggerat iras.

Hic Hammone satus, rapta Garamantide Nympha,

181. Cf. III. 658. Quot plumae, etc.
188, 190. Cum fama loquax praecessit ad aures,
Deianira, tuas, quae veris addere falsa
Gaudet, et e minimo sua per mendacia crescit. — Ovid, Met. IX. 137.
Yet not so swift, but that light Fame,
The post
Of falsehood as of truth, flies far before.
Tasso, Ger. Lib. I. 81.
When history’s pen its praise or blame
supplies,
And lies like truth, and still most truly
lies. — Byron, Lara, I. XI.
198. Hammone. Hammon or Amon, a name given to Jupiter as worshipped in Libya. For discussion upon the
derivation of the name, cf. Class. Dic.

188. Ficti pravique, 89. — 192. Dignetur, 178. — Iungere, 163.
Templa Iovi centum latis immania regnis,
Centum aras posuit, vigilemque sacraverat ignem,
Excubias divūm aeternas, pecudumque cruore
Pingue solum et variis florentia limina sertis.
Isque amens animi et rumore accensus amaro
Dicitur ante aras media inter numina divīm
Multa Iovem manibus supplices orasse supinis:
Iuppiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenaeum libat honorem,
Aspicis haec? an te, genitor, cum fulmina torques,
Nequiquam horremus, caecique in nubibus ignes
Terrificant animos et inania murmura miscent?
Femina, quae nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum
Cuique loci leges dedimus, conubia nostra
Reppulit, ac dominum Aenean in regna recepit.
Et nunc ille Paris cum semiviro comitatu,
Maenonia mentum mitra crinemque madentem
Subnexus, rapto potitur; nos munera templis
Quippe tuis ferimus, famamque fovemus inanem!

207. Epulata—libat. So in I. 736, the libation of wine is made after the feasting is over and the wine has been brought on.
208. Note the bitter, almost impious spirit which pervades this prayer.
212. Cf. I. 367, 368.
215-17. He despises Aeneas and his followers for their effeminate dress; and considers Aeneas as no better than Paris, since he is attempting to take another man's bride. Cf. Inductive Studies, 72. So Numanus Remulus, in Aen. IX. 614, taunts the Trojans for what he considers their effeminate dress:

Vobis picta croco et fulgenti murice vestis;
Desidia cordi; iuvat indulgere choris;
Et tunicae manicas, et habent redimiculam mitrae.

AENEIDOS LIB. IV.

Talibus orantem dictis arasque tenentem
Audìt omnipotens, oculosque ad moenia torsit
Regia et oblitos famae melioris amantes.
Tum sic Mercurium alloquitur ac talia mandat:
Vade age, nate, voca Zephyros et labere pennis,
Dardaniumque ducem, Tyria Karthagine qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere, et celeres defer mea dicta per auras.
Non illum nobis genetrix pulcherrima talem
Promisit, Graiûmque idea bis vindicat armis;
Sed fore, qui gravidam imperiiis belloque frementem
Italiam regeret, genus alto a sanguine Teuci.
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arces?
Quid struit? aut qua spe inimica in gente moratur,
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget: haec summa est; hic nostri nuntius esto.
Dixerat. Ille patris magni parere parabat
Imperio; et primum pedibus talaria nectit

224. 225. The power of an absorbing
mission. Cf. Keats (Endymion, II.):
sovereign power of love! . . .
the woes of Troy, towers smothering o’er
their blaze,
tiff-holden shields, far-piercing spears,
keen blades,
truggling, and blood, and shrieks—all
dimly fades
into some backward corner of the brain.
228. Ideo, i.e. to remain in Carthage
and forget his true mission.
Bis. Cf. I. 97 and note; and II. 619 sq.

2231. Totum orbem. It was Rome’s
boast, in the time of the empire, that
she was absolute mistress of the world.
Here, as in many other places, we see
a delicate compliment to Augustus, the
poet’s great patron.
238-245. Statius (Thebaid, Pope’s
translation) imitates this passage very
closely:
The god obeys, and to his feet applies
Those golden wings that cut the yielding
skies.
His ample hat his beamy locks o’erspread,
And veil’d the starry glories of his head.

Aurea, quae sublimem alis sive aequora supra
Seu terram rapido pariter cum flame portant;
Tum virgam capit — hac animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit,
Dat somnos adimitque, et lumina morte resignat; —
illa fretus agit ventos, et turbida tranat
Nubila. Iamque volans apicem et latera ardua cernit
Atlantis duri, caelum qui vertice fulcit,
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri;
Nix umeros infusa tegit; tum flumina mento
Præcipitam senis, et glacie riget horrida barba.
Hic primum paribus nitens Cylenius alis

He seized the wand that causes sleep to fly,
Or, in soft slumbers, seals the wakeful eye;
That drives the dead to dark Tartarean coasts,
Or back to life compels the wandering ghosts.
Thus, through the parting clouds, the son of May
Wings on the whistling winds his rapid way.

Vergil's own description is in part taken from Homer (Il. XXIV. 432 seq.). In Ovid, Mercury's wand is a somnifera virga (Met. I. 672), powerful enough to put to sleep even the many-eyed and sleepless Argus. Shelley (Prometheus Unbound) thus beautifully alludes to Mercury:

See where the child of Heaven, with winged feet,
Runs down the slanted sunlight of the dawn.

247. Atlantis. In Homer and HeAtlas is never a mountain, but a ;
who upholds the heavens upon his shoulders. He thus became a famous aster as mentioned by Vergil, Aen. I q. v. and note. The summit of Mt.
is 12,000 feet above the sea.

252. Cylenius, an epitaph of
Constitit; hinc toto praeeps se corpore ad undas
Misi, avi similis, quae circum litora, circum
Piscosos scopulos humilis volat aequora iuxta.
Haud aliter terras inter caelumque volabat,
Litus harenosum Libyae ventosque secabat,
Materno veniens ab avo Cyllenia proles.
Ut primum alatis tetigit magalia plantis,
Aenean fundantem arces ac tecta novantem
Conspicit: atque illi stelatus iaspide fulva
Ensis erat, Tyroique ardebat murice laena
Demissa ex umeris, dives quae munera Dido
Fecerat et tenui telas discreverat auro.
Continuo invadit: Tu nunc Karthagiinis altae
Fundamenta locas, pulchramque uxorius urbem
Exstruis? heu regni rerumque oblite tuarum!
Ipse deum tibi me claro demittit Olympos
Regnator, caelum et terras qui numine torquet;
Ipse haec ferre iubet celeres mandata per auras:
Quid struis? aut qua spe Libycis teris otia terris?

The herald Mercury
New-lighted on a heaven-kissing hill.
This comparison is from omer (Od. V. 63):
nd, lighting on Pieria, from the sky
lunged downward to the deep, and
skimmed its face
ike hovering seamew, that on the broad
guls
f the unfruitful ocean seeks her prey.
258. Materno ab avo. It is thus
seen that in this and the preceding pas-
sage, Atlas is now mountain, now man.
He was the father of Maia, the mother of Mercury.
259. Magalia. Cf. I. 421. In the
present passage, the meaning seems to be the “suburbs of Carthage;” while,
in the earlier passage, the use of quondam
would imply rude or temporary dwellings.
260–4. Aeneas would seem to have
forgotten utterly his heavenly mission,
and, lapped in the luxury of the beautiful
Dido’s court, to be lost to all but the
passing hour.
Si te nulla movet tantarum gloria rerum,
[Nec super ipse tua moliris laude laborem,]
Ascanium surgentem et spes heredis Iuli
Respice, cui regnum Italiae Romanaque tellus
Debentur. Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.

At vero Aeneas aspectu obmutuit amens,
Arrectaeque horrore comae, et vox faucibus haesit.
Ardet abire fuga dulcesque relinquere terras,
Attonitus tanto monitu imperioque deorum.
Heu quid agat? quo nunc reginam ambire furentem
Audeat adfatu? quae prima exordia sumat?
Atque animum nunc hoc celerem, nunc dividit illuc,
In partesque rapit varias perque omnia versat.
Haec alternanti potior sententia visa est:
Mnesthea Sergestumque vocat fortemque Serestum,
Classem aptent taciti sociosque ad litora cogant,
Arma parent, et, quae rebus sit causa novandis,
AENEIDOS LIB. IV.

Dissimulent; sese interea, quando optima Dido
Nesciat et tantos rumpi non speret amores,
Taturum aditus, et quae mollissima fundi
Tempora, quis rebus dexter modus. Ocius omnes
perio laeti parent ac iussa facesunt.

At regina dolos — quis fallere possit amantem? —
Praesensit, motusque except prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem cursumque parari.
Secvit inops animi, totamque incensa per urbem
Bacchatur, qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia nocturnusque vocat clamore Cithaeron.
Tandem his Aenean compellat vocibus ullo:

301. Bacchatur. Cf. III. 125 and
note.

Trieterica orgia. The festival of Bacchus was celebrated once in three
years, at night (nocturnus).

303. Cithaeron, a mountain in Boeotia, sacred to Bacchus.
The best and fullest description of these Bacchic orgies is to be found in
Catullus (LXIV. 254–264):
Quae tum alacres passim lymphata mente
furebant
Enhoe bacchantes, enhoe capita inflectentes.
Harum pars tecta quatiebant cuspide
thyrso,
Pars e divolso iactebant membra iuvenco,
Pars sese tortis serpentibus incingebant,
Pars obscura cavis celebrabant orgias
cisticis,
Orgia, quae frustra cupiunt audire profani,
Plangebant aliae proceris tympana palmis
Aut tereti tenues tinnitus aere ciebant,
Multis rauconos efflabant cornua bombos
Barbaraque horribili stridebat tibia cantu.


Commotis sacris. The sacred spear
Thyrson and also the image of Bacchus
were carried in procession and violently
taken.

Dissimulare etiam sperasti, postfide, tantum
Posse nefas, tacitusque mea decedere terra?
Nec te noster amor, nec te data dextra quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum,
Cruelis? Quid? si non arva aliena domoque
Ignotas peters, et Troia antiqua maneret,
Troia per undosum peteretur classibus aequor?
Mene fugis? Per ego has lacrimas dextramque tuam te—
Quando aliud mihi iam miserae nihil ipsa reliqui—)
Per conubia nostra, per inceptos hymenaeos,
Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum, miserere domus labentis et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycae gentes Nomadumque tyranni
Odere, insensi Tyrii; te propter eundem
Extinctus pudor et, qua sola sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de coniuge restat.
Quid moror? an mea Pygmalion dum moenia frater

305 seq. Observe the varying tone of
the different appeals of Dido. The tone
of the present one is that of argument
and passionate entreaty mingled with
reproach.
Cf. Tasso (Ger. Lib. XVI. 40):
Madly she cries: “O cruel fugitive!
That bear’st with thee my dearer half
away,
Either take this, or that restore, or give
Death to them both together; stay,
O stay!

Let my last words to thee at least find
way,
I say not kisses; these sweet gifts from
thee
Some worthier favorite may receive,—
delay
Thy flight, unkind! what dost thou fear
from me?
Thou canst as well refuse, when thou
hast ceased to flee.”

Destruat, aut capitam ductat Gaetulus Larbas?
Saltem si qua mihi de te suscepta fuissef
Ante fugam suboles, si quis mihi parsulus aula
Luderet Aeneas, qui te tamen ore referret,
Non equidem omnino capta ac deserta viderer.

Dixerat. Ille Iovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quae plurima fando
Enumerare vales, numquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re pauca loquar. Neque ego hanc abscondere furto
Speravi—ne finge—fugam, nec coniugis unquam
Praetendi taedas, aut haec in foedera veni.
Me si fata meis paterentur ducere vitam
Auspiciis et sponte mea componere curas,
Urbem Troianam primum dulcesque meorum
Reliquias colorem, Priam tecta alta manerent,
Et recidiva manu posuissem Pergama victis..
Sed nunc Italiam magnam Gryneus Apollo,
Italiam Lyciae iussere capessere sortes;
Hic amor, haec patria est. Si te Karthagine arces,
Phoenissam, Libycaque aspectus detinet urbis,
Quae tandem, Ausonia Teucros considere terra,
Invidia est? Et nos fas extera quaerere regna.

331–361. His purpose is fixed; and
all the heart-melting entreaties of
a beautiful queen (ll. 305–330), or the
rce fires of her resentment (ll. 365–
7); and not all her fair sister’s added
treaties (ll. 416–436), could move him
from his unalterable purpose to yield
to the decrees of fate. To all entreaties
and arguments, he has but one answer,—
“Cease to torment thyself and me with
thy complaints. I seek not Italy of my
own free will” (360, 361).

335. Meminisse, 159.
Me patris Anchisae, quotiens umentibus umbris
Nox operit terras, quotiens astra ignea surgunt,
Admonet in somnis et turbida terret imago;
Me puer Ascanius capitisque injuria cari,
Quem regno Hesperiae fraudo et fatalibus arvis.
Nunc etiam interpres divum, Iove missus ab ipso—
Testor utrumque caput,—celeres mandata per auras
Detulit; ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausì.
Desine meque tuis incendere teque querelis;
Italiam non sponte sequor.

Talia dicentem iam nudum aures tuerur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi diva pareres, generis nec Dardanus auctor,
Perfide; sed duris generi te cautibus horrens
Caucasus, Hyrcanaeque admorunt ubera tigres.
Nam quid dissimulo? aut quae me ad maiora reservo?

356. Genuit Caucasus, etc. Cf. Homer (II. XVI. 42):
O merciless! it cannot surely be
That Peleus was thy father, or the queen
Thetis thy mother; the green sea instead
And rugged precipices brought thee forth.
For savage is thy heart.
Non genetrix Europa tibi est, sed inhos-
pita Syrtis,
Armeniae tigres anstroque agitata Cha-
rybdis. — Ovid, Met. VIII. 120.
Quaecumque gentium sola sub rupe leacta?
Quod mare conceptum spumantibus exspuit undi?
Quae Syrtis, quae Scylla rapax, quae vasta
Charybdis?

Catullus, LXIV. 154.


Thee no Sophia bore, no Azzo gave
Blood for thy being! thy fierce parents
were
The icy Caucasus, the mad sea-wave,
Some Indian tiger or Hyrcanian bear!
Why should I longer fawn? did the man
e'er
Show but one sign of warm humanity?
Changed he his color at my sharp des-
spair?
Did he but dash one tear-drop from his
eye?
Or breathe for all my pangs a single
suffering sigh?

Tasso, Ger. Lib. XVI. 57.
Num fletu ingemuit nostro? num lumina flexit?
Num lacrimas victus dedit, aut miseratus amantem est?
Quae quibus anteferam? Iam iam nec maxima Iuno,
Nec Saturnius haec oculos pater aspicit aequis.
Nusquam tuta fides. Eiectum litore, egentem
Excepit et regni demens in parte locavi;
Amissam classem, socios a morte reduxi.

Heu furiis incensa feror! Nunc augur Apollo,
Nunc Lyciae sortes, nunc et Iove missus ab ipso
Interpres divum fert horrida iussa per auras.
Scilicet is Superis labor est, ea cura quietos
Solicitatum. Neque te teneo, neque dicta refello;
I, sequere Italian ventis, pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Saepe vocaturum. Sequar atris ignibus absens,


376–78. Apollo—interpres. She mocks his excuse that the gods have warned him (345, 356), and with fine irony rejects it (379, 380).

383. Supplicia hausurum. Seemingly in reference to death by drowning, the most dreaded death to the ancient, because it prevented the performance of the funeral rites upon the dead body (cf. 1. 620). So Palinurus, having been drowned and unburied, was unable to cross the Styx (VI. 374):

384. Atris ignibus. In life she will become one of the Furies and pursue him; and in death her spirit will haunt him.

Et, cum frigida mors anima seduxerit artus,
Omnibus umbra locis adero. Dabis, improbe, poenas.
Audiam, et haec Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Aegra fugit, seque ex oculis avertit et auferit,
Linquens multa metu cunctantem et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo stratisque repontunt.

At pius Aeneas, quamquam lenire dolentem
Solando cupid et dictis avertere curas,
Multa gemens magnoque animum labefactus amore,
Iussa tamen divum exsequitur classemque revisit.
Tum vero Teucri incumbunt, et litore celsas
Deducunt toto naves. Natat uncra carina,
Frondentesque ferunt remos et robora silvis
Infabricata, fugac studio.

Migrantes cernas, totaque ex urbe ruentes.
Ac velut ingentem formicæ farris acervum
Cum populant, hiemis memores, tectoque repontunt;
It nigrum campis agmen, praedamque per herbas
Convectant calle augusto; pars grandia trudunt
Obnixæ frumenta ueris; pars agmina cogunt
Castigantque moras; opere omnis semita fervet.
Quis tibi tum, Dido, cernenti talia sensus?
Quosve dабas gemitus, cum litora sere late
Prosperasses arce ex summa, totumque videres
Miseri ante oculos tantis clamoribus aequor?

399. Cf. I. 552. What thought is implied in frondentes and infabricata?
402 seq. In I. 430–35, it was the bees which furnished the example of busy enterprise; here the poet draws a comparison with the equally busy ant. Compare these two figures in all their parts.

401. Cernas, 209.
Improve amor, quid non mortalia pectora cogis?
Ire iterum in lacrimas, iterum tentare precando
Cognitum, et supplex animos submittere amor,
Ne quid inexpertum frustra moritura relinquat.
Anna, vides toto properari litore: circum
Undique convenere; vocat ian carbasus auras,
Puppibus et laeti nautae imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miserae hoc tamen unum
Exsequere, Anna, mihi—solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora noras:—
I, soror, atque hostem supplex adfere superbum:
Non ego cum Danais Troianam exscindere gentem
Aulide iuravi, classemve ad Pergama misi,
Nec patris Anchisae cinerem Manesve revelli,
Cur mea dicta neget duras demittere in aures.
Quo ruit? Extremum hoc miserae det munus amanti:
Exspectet facilemque fugam ventosque ferentes.
Non iam coniugium antiquum, quod prodidit, oro,
Nec pulchor ut Latio careat regnumque relinquat;
Tempus inane peto, requiem spatiumque furori,

412. Immove amor, etc. Cf. III. 56.
418. Coronae. "This was a custom
several times when sailing and when
coming to land, in token of joy." Cf. Geo.
303:
"cupibus et laeti nautae imposuere coronas.
They placed the crowns upon the stern
particularly, because in that part of the
vessel was the shrine." — Rualus.
426. Aulide. The Greeks had as
sembled at Aulis, on the coast of Boc-
tia, before setting out against Troy. Cf.
II. 116 and note.
433. Tempus inane peto. Thus
does human nature shrink from present
pain, even though conscious that it must
come sooner or later.

433. Requiem spatiumque, 223.
Dum mea me victam doceat fortuna dolere. 
Extremam haunc oro veniam — miserere sororis; — 
Quam mihi cum dederes, cumulatam morte remittam. 
Talibus orabat, talesque miserrima fletus 
Fertque refertque soror. Sed nullis ille movetur 
Fletibus, aut voce uellas tractabilis audit; 
Fata obstant, placidasque viri deus obstruct aures. 
Ac velut anno so validam cum robore quercum 
Alpini Boreae nunc hinc nunc flatibus illinc 
Eruere inter se certant; it stridor, et altae 
Consternuunt terram concusso stipite frondes; 
Ipsa haeret scopus, et, quantum vertice ad auras 
Aetherias, tantum radice in Tartara tendit: 
Haud secus assiduis hinc atque hinc vocibus heros 
Tunditur, et magno persentit pectore curas; 
Mens immota manet; lacrimae volvuntur inanes. 
Tum vero infelix fatis exterrita Dido 
Mortem orat; taedet caeli convexa tueri. 
Quo magis inceptum peragat lucemque relinquat, 
Vidit, turicremis cum dona imponeret aris — 
Horrendum dictu—latices nigrescere sacros, 
Fusaeque in obscenum se vertere vina cruorem. 
Hoc visum nulli, non ipsi effata sorori. 
Praeterea fuit in tectis de marmore templum

442, 443. Note here the admirable adaptation of the sound to the sense.
445, 446. Cf. Dryden (Eleonora, 93): And lofty cedars as far upward shoot, As to the nether heavens they drive the root.
And Wordsworth (Resolution and Independence):

— 457. De marmore, 134.

As high as we have mounted in delight, In our dejection do we sink as low.
450-455. Her reason is becoming unsettled, and she is being driven on to madness by some higher power; for such is the purpose of the fates as expressed in line 452.

450, 451, 452.
Coniugis antiqui, miro quod honore colebat,
Velleribus niveis et festa fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox cum terras obscura teneret;
Solaque culminibus ferali carmine bubo
Saepe queri et longas in fletum ducere voces;
Multaque praeterea vatum praedita priorum
Terribili monitu horriident. Agit ipse furentem
In somnis ferus Aeneas; semperque relinqui
Sola sibi, semper longam incomitata videtur
Ireviam et Tyrios deserta quaerere terra.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum et duplices se ostendere Thebas;
Aut Agamemnonius scaenis agitatus Orestes

462. Ferali carmine bubo. The owl, according to the conventional idea of the classics, was a bird of ill omen.
Eumenides stravere torum, tectoque profanus
Incubuit bubo thalamique in culmine sedit. — OVID, Met. VI. 431.
Owl or crow,
Or other bird ill-omened, which from tower
Or tree croaks future evil.
ARIOSTO, Orl. Fur. XIV. 27.
On top whereof ay dwelt the ghastly owle,
Shrieking his balefull note.
SPENSER, F. Q. I. IX. 33.
The obscure bird
Clamored the livelong night.
SHAKESPEARE, Macbeth, II. III.
The tremulous sob of the complaining owl.
WORDSWORTH, Evening Walk.

466. Semper relinqui sola, etc.
This dream of a long lonely wandering was probably suggested by Ilia's dream in Ennius, Annals.
Nam me visus homo pulcher per amoena salicta
Et ripas raptare locosque novos: ita sola
Postilla, germana soror, errare videbar
Tardaque vestigare et quaerere te, neque posse
Corde capessere: semita nulla pedem stabilibt.

469-73. Vergil here appeals to the familiarity of his readers with the masterpieces of the Greek drama. Con. cites the double vision of Pentheus from Euripides (Bacchae, 916). Pentheus had been driven mad and was pursued by the Furies for his opposition to the rites of Bacchus.


468. Viam, 111.
Armatam facibus matrem et serpentinibus atris
Cum fugit, ultricesque sedent in limine Dirae.
Ergo ubi concepit furias evicta dolore
Decrevitque mori, tempus secum ipsa modumque
Exigit, et, maestam dictis aggressa sororem,
Consilium vulput tegit ac spat fronte serenat:
Inveni, germana, viam — gratare sorori,—
Quae mihi reddat eum, vel eo me solvat amantem.
Oceani finem iuxta solemque cadentem
Ultimus Aethiopum locus est, ubi maximus Atlas
Axem umero torquet stellis ardentibus aptum:
Hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quae dabat et sacros servabat in arbore ramos,
Spargens umida mella soporiferumque papaver.
Haece se carminibus promittit solvere mentes,
Quas velit, ast aliis duras inmittere curas;
Sistere aquam fluvii, et vertere sidera retro;
Nocturnosque ciet Manes; mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige, et arma viri, thalamo quae fixa reliquit
Impius, exuviasque omnem, lecturnique iugalem,
Quo perii, superimponas: abolere nefandi
Cuncta viri monumenta iuvat, monstratque sacerdos.
Haece effata silet; pallor simul occupat ora.


497. Superimponas, 205.
Non tamen Anna novis praetexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychaei.
Ergo iussa parat.
   At regina, pyra penetrali in sede sub auras
Erecta ingenti taeidis atque illic secta,
Intenditque locum sertis et fronde coronat
Funerea; super exuviasensemque relictum
Effigiemque toro locat, haud ignara futuri.
Stant arae circum, et crines effusa sacerdos
Ter centum tonat ore deos, Erebumque Chaosque
Tergeminamque Hecaten, tria virginis ora Dianae.
Sparserat et latices simulatos fontis Averni,
Falcibus et messae ad lunam quae rurent aenis

510. Ter centum. A definite num-
ber for a large indefinite number.
511. Tergeminam Hecaten — tria
ora Dianae. The three-formed goddess,

—Luna in heaven, Diana on earth,
Hecate in Hades. This goddess is very
frequently referred to. Thus Horace
(odes, III. XXII. 4), "diva triformis."
And Ariosto (Orl. Fur. XVIII. 184):
Oh holy goddess! whom our fathers well
Have styled as of a triple form, and who
Thy sovereign beauty dost in heaven,
and hell,
And earth, in many forms reveal.
Chaucer (Knight’s Tale, 2314) has:
Now helpe me, lady, sythnes ye may
and kan,
For the thre formes that thou hast in the.
This goddess is worshipped where three
512. With whole description of magic
rites compare Ecl. VIII.
Lanciani (Ancient Rome in the Light of
Recent Discoveries): "Early Roman
religious rites show such an abhorrence
of iron that we may infer from it that
Pubentes herbae nigrī cum lacte veneni;
Quaeritur et nascentis equi de fronte revulsus
Et matri praereptus amor.
Ipsa mola manibusque pisis altaria iuxta,
Unum exuta pedem vinclis, in veste recincta,
Testatur moritura deos et conscia fati
Sidera; tum, si quod non aequo foedere amantes
Curae numen habet iustumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem

iron was regarded as a profane innovation, as a material which could not be substituted for the venerable brass utensils without offence to the gods.”

516. Amor. “A love charm.” The ancients believed that foals were born with tubercles on their foreheads, which were bitten off by their dams; and that if the tubercle was previously removed in any other way (as is here supposed to be the case), the dam refused to rear the foal. The name given to this flesh was hippomanes, and it was supposed to act as a philtre. Cf. Pliny I. 8, 42: Censeunt equis innasci amoris veneficium, hippomanes appellatum in fronte, caricae magnitudine, colore nigro: quod statim edito partu devorat foeta; aut partum ad ubera non admittit, si quis praeruptum habeat.

517. Ipsa. Dido, as contrasted with the priestess who has performed all the acts mentioned above. Dido’s share in the magic rites is next narrated.

518. Unum exuta pedem vinclis, i.e. with one foot loosed from the sandal. Cf. Horace (Sat. I. VIII. 23) where both the feet are bare:
Vidi egomet nigra succinctam vadere palla
Canidiam pedibus nudis passoque capillo.

In veste recincta. Compare with this whole passage Ovid’s description of Medea (Met. VII. 180–185):
Postquam plenissima falsit
Ac solida terras spectavit imagine luna,
Egreditur tectis vestes induta recinctas,
Nuda pedem, nudos uneros infus capillis,
Fertque vagos mediae per muta silentia noctis
Incomitata gradus.

522. Nox erat, etc. The silence and the rest of all creatures, each in its own sphere, are in striking contrast to the unhappy restlessness of the fate-stricken Dido. A close imitation of this contrast may be found in Ariosto (Orl. Fur. VIII. 79):
Already everywhere, with due repose,
Creatures restored their weary spirits; laid
These upon stones and upon feathers those,
Or greensward, in the beech or myrtle’s shade;
But scarcely did thine eyes, Orlando, close,
So on thy mind tormenting fancies preyed.

Corpora per terras, silvaeque et saeva quierant
Aequora, cum medio volvuutur sidera lapsu,
Cum tacet omnis ager, pecudes pictaeque volucres,
Quaque lacus late liquidos, quaque aspera dumis
Rura tenent, somno positae sub nocte silenti
[Lenibant curas, et corda oblita laborum.]
At non infelix animi Phoenissa, nec umquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit: ingeminant curae, rursusque resurgens
Saevit amor, magnoque irarum fluctuat aestu.
Sic adeo insistit, secumque ita corde volutat:
En, quid ago? Rursusne procos irissa priores
Experiar; Nomadumque petam conubia supplex,
Quos ego sim totiens iam dedignata maritos?
Iliacas igitur classes atque ultima Teucrum
Iussa sequar? quiane auxiliō iuvat ante levatos,
Et bene apud memoros veteris stat gratia facti?
Quis me autem — fac velle — sinet, ratibusve superbis
Invisam accipiet? nescis heu, perdita, necdum
Laomedonteae sentis perturia gentis?
Quid tum? Sola fuga nautas comitabor ovantes?

Cf. also Tasso’s description of a quiet night (Ger. Lib. II. 96):
’Tis eve; ’tis night; a holy quiet broods
O’er the mute world — winds, waters are
at peace;
The beasts lie couch’d amid unstirring
woods,
The fishes slumber in the sounds and
seas;
No twitt’ring bird sings farewell from
the trees.

Hush’d is the dragon’s cry, the lion’s
roar;
Beneath her glooms a glad oblivion frees
The heart from care, its weary labors
o’er,
Carrying divine repose and sweetness to
its core.

531 seq. Notice in this passage the
different words which picture her passion
as a stormy sea,— resurgens, saevit, fluctuat, aestu.

— 542. Laomedonteae, 63.
An Tyriis omnique manu stipata meorum
Inferar, et, quos Sidonia vix urbe revelli,
Rursus agam pelago, et ventis dare vela iubebo?
Quin morere, ut merita es, ferroque averte dolorem.
Tu lacrimis evicta meis, tu prima furentem
His, germana, malis oneras atque obicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more ferae, tales nec tangere curas!
Non servata fides, cincri promissa Sychaeo!
Tantos illa suo rumebat pectore questus.
Aeneas celsa in puppi, iam certus eundi,
Carpebat somnos, rebus iam rite paratis.
Huic se forma dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque coloremque
Et crines flavos et membra decora iuventa:
Nate dea, potes hoc sub casu ducere somnos,
Nec, quae te circum stent deinde pericula, cernis,
Demens, nec Zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat aestu.
Non fugis hinc praeceps, dum praecipitare potestas?
Iam mare turbari trabibus, saevasque videbis
collucere faces, iam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras. Varium et mutabile semper
Femina. Sic fatus nocti se immiscuit atrae.

Tum vero Aeneas, subitis exterritus umbris,
Corripit e somno corpus sociosque fatigat:
Praecipites vigilate, viri, et considite transtris;
Solvite vela citi! Deus aethere missus ab alto

Festinare fugam tortosque incidere funes
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o placidusque iuves, et sidera caelo
Dextra feras. Dixit, vaginaque eripit ensem
Pulmineum, strictaque ferit retinacula ferro.
Idem omnes simul ardor habet, rapiuntque ruuntque;
Litora deservere; latet sub classibus aequor;
Adnixi torquent spumas et caerula verrunt.
Et iam prima novo spargebat lumine terras
Tithoni croceum lignum Aurorae cubile.

582. Deseruere. The instantaneous perfect. Cf. incubuer (I. 84). The action is so rapid that it is past e'er it is well begun.

583. A favorite line with Vergil.

584. Cf. III. 521, 589.

585. Tithoni—Aurora. Cf. Inductive Studies, 64. Morning, with the poets, is a theme always fresh and beautiful. It is a noticeable fact that the older poets follow the conventional lines of description, while the modern poets follow nature, entirely apart from myth. It was the hour Aurora gay before The rising sun her yellow hair extends (His orb as yet half-seen, half-hid from sight) Not without stirring jealous Tithon's spite.

Ariosto, Orb. Fur. XI. 32.
The odorous air, morn's messenger, now spread
Its wings to herald, in serenest skies,
Aurora issuing forth, her radiant head
Adorn'd with roses pluck'd in Paradise.

Tasso, Ger. Lib. III. 1.

Compare with these rather stale and stilted descriptions the natural and spontaneous descriptions of our modern poets. All things that love the sun are out of doors;
The sky rejoices in the morning's birth;
The grass is bright with rain-drops; on the moors
The hare is running races in her mirth;
And with her feet she from the bashy earth
Raises a mist; which, glittering in the sun,
Runs with her all the way, wherever she doth run.

Wordsworth, Resolution and Independence.

Day!
Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim
Where spurring and suppress it lay —
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;

576. Deorum, 84.
Regina e speculis ut primum albescere lucem
Vidit et aequafis classem procedere velis,
Litoraque et vacuos sensit sine remige portus,
Terque quaterque manu pectus percussa decorum,
Flaventesque absissa comas, Pro Iuppiter! ibit
Hic, ait, et nostris illuserit advena regnis?
Non arna expedient, totaque ex urbe sequuntur,
Deripientque rates alii navalibus? Ite,
Ferte citi flammas, date tela, impellite remos! —
Quid loquor? aut ubi sun? Quae mentem insania mutat?
Infelix Dido! nunc te facta impia tangunt?
Tum decuit, cum sceptra dabas. — En dextra fidesque,
Quem secum patrios aiunt portare Penates,
Quem subisse uemis conquestum actate parentem!
Non potui abruptum divellere corpus et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis? —
Verum anceps pugnae fuerat fortuna. — Fuisset;
Quem metui moritura? Faces in castra tulissem,
Implesse nque foros flammas, natumque patremque
Cun genere extinxem, memet super ipsa dedissem. —
Sol, qui terrarum flammis opera omnia lustras,

But forth one wavelet, then another,
curled,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then
overflowed the world.

BROWNING, Pippa Passes.

586. Regina e speculis, etc.
So to Eliza dawned that cruel day
That tore Aeneas from her sight away,

That saw him parting never-to return,
Herself in funeral flames decreed to burn.

FALCONER, Shipwreck, III.

590. Compare with this lament that of
Ariadne on being deserted by Theseus
(Catullus, LXIV. 132 seq.).

595. She herself realizes that she is
going mad.

— dedissem, 209.
Tuque harum interpres curarum et conscia Iuno,
Nocturnisque Hecate trivis ululata per urbes,
Et Dirae ultrices, et di morieutis Elissae,
Accipite haec, meritunque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput ac terris adnare necessë est,
Et sic fata Iovis poscunt, hic terminus haëret;
At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsum Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, cum se sub leges pacis iniquae
Tradiderit, regno aut optata luce fruatur?
Sed cadat ante diem mediaque inhumatus harena.
Haec precor, hanc vocem extremam cum sanguine fundo: Tum vos, o Tyrii, stirpem et genus omne futurum
Exercete odiis, cinerique haec mittite nostro

HANNIBAL.

615–620. She curses Aeneas and all his descendants with a sevenfold curse. She prays (1) that he may meet bitter opposition from the peoples in Italy; (2) that he may be compelled to seek aid from the Greek Evander; (3) that he may behold the death of many of his friends; (4) that he may have to make disadvantageous terms of peace; (5) that he may die an untimely death by drowning; (6) that the Tyrians may hold the whole future race of Trojans (Romans) in bitter hatred; (7) that some champion may arise from her ashes to avenge her wrongs upon Aeneas' descendants. According to tradition in part and authentic history in part, this curse was fulfilled in every particular.


623. Cineri haec mittite, etc. Cf. Campbell (Gertrude of Wyoming, I. 26): And I will teach thee in the battle's shock,

613. Adnare, 159.
Munera. Nullus amor populis, nec foedera sunto.
Exoriere aliquis nostris ex ossibus ultor,
Qui face Dardanios ferroque square colonos,
Nunc, olim, quocumque dabunt se tempore vireat
Litora litoris contraria, fluctibus undas
Imprecor, arma armis; pugnent ipsique nepotesque!
Haec ait, et partes animum versat in omnes,
Invisam quaerens quam primum abrumpere lucem.
Tum breviter Barcen nutricem adfata Sychaei;
Namque suam patria antiqua cinis ater habebat:
Annam cara mihi nutrix huc siste sororem.
Dic corpus properet fluviali spargere lympha,
Et pecudes secum et monstrata placula ducat.
Sic veniat; tuque ipsa pia tegere tempora vitia.
Sacra Iovi Stygio, quae rite incepta paravi,
Perficere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammae.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et coeptis immanibus efferat Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futura,
Interiora domus irrumpit limina, et altos
Conscendit furibunda rogos, enseque recludit
Dardanium, non hos quasitum minus in usus.
Hic, postquam Iliacas vestes notumque cubile
Conspexit, paulum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba:

To pay with Huron blood thy father's scars,
And gratulate his soul rejoicing in the stars!

Dulces exuviae, dum fata deusque sinebat,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregri;
Et nunc magna mei sub terras ibit imago.
Urbem praecelaram statui; mea moenia vidi;
Uita virum, poenas inimico a fratre recepi;
Felix, heu nimium felix, si litora tantum
Numquam Dardaniae teticissent nostra carinae!
Dixit, et, os impressa toro, Morimur inulta?
Sed moriamur, ait. Sic, sic iuvat ire sub umbras.
Hauriat hunc oculis iguem crudelis ab alto
Dardanus, et nostrae secum ferat omina mortis.
Dixerat; atque illum media inter talia, ferro
Collapsam aspiciunt comites, enseque cruore
Spumantem, sparsaque manus. It clamor ad alta
Atria; concussam bacchatur Fama per urbem.
Lamentis gemituque et femineo ululatu
Tecta fremunt; resonat magnis plangoribus aether.
Non aliter, quam si immissis ruat hostibus omnis
Karthaquo aut antiqua Tyros, flammaeque furentes
Cata, parce hominum volvantur perque deorum.
Audiit, examinis, trepidoque exterrita cursu
Unguibus ora soror foedans et pectora pugnis
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes araeque parabant?
Quid primum deserta querar? comitemne sororem
Spievatis moriens? Eadem me a fata vocasses;
Idem ambas ferro dolor, atque eadem hora tulisset.


His etiam struxi manibus, patrisque vocavi
Yoce deos, sic te ut posita crudelis abesse?
Extinxit te meque, soror, populumque patresque
Sidonios urbenque tuam. Date vulnera lymphis
Abluam, et, extremus si quis super haecus errat,
Ore legam. Sic fata gradus evaserat altos,
Semiaminemque sinu germanam amplexa fovebat
Cum gemitu, atque atros slocabat veste cruderes.
Illa, graves oculos conata atollere, rursus
Deceit; infixum stridit sub pectore vulnus.
Ter se se attollens subitoque admixa levavit;
Ter revoluta toro est, oculisque errantibus alto
Quaesivit caelo lucem, ingemuitque reperta
Tum Juno omnipotens, longum miserata dolorem
Difficesque obitus, Irim demisit Olympos
Quae luctantem animam nesoxque resolveret artus.
Nam quia nec fato, merita nec morte peribat,
Sed misera ante diem, subitoque accensa furor
Nondum illi flavum Proserpina verice crinem
Abstulerat, Stygioque caput damnaverat Orco.

685. Ore legam. Either referring
to the Roman custom of having the
nearest relative catch the dying breath
in his own mouth, or expressing a desire
to keep the last breath from leaving the
body. For the first view, cf. Ariosto
(Orl. Fur. XXIV. 82):
And while yet aught remains, with mourn-
ful lips,
The last faint breath of life devoutly sips.
For the second view, cf. Ovid (Met.
XII. 424):

Impositaque manu vulnera foveat, oraque
ad ora
Admovet atque animae fugienti obsistere
tentat.
698. Crinem abstulerat. It was a
popular belief that no one could die until
he had thus been consigned to Pluto.
And just as in later years the suicide
could not be buried in consecrated soil
(cf. Shakspeare, Hamlet), so here the
death struggles are prolonged until ended
by the special intervention of Juno.
Ergo Iris croceis per caelum rosacea pennis, 700
Mille trahens varios adverso sole colores,
Devolat, et supra caput astitit: Hunc ego Diti
Sacrum iussa fero, teque isto corpore solvo.
Sic ait, et dextra crinem secat: omnis et una
Dilapsus calor, atque in ventos vita recessit. 705

701. The poet, with exquisite art, 
this beautiful touch, and amid the leaden 
heightens up the terrible and gloomy 
hues of death he throws the bright colors 
eone with which the book closes by 
of the rainbow.
Now, strike your sailes, yee jolly mariners,
For we be come unto a quiet rode,
Where we must land some of our passengers,
And light this weary vessell of her lode.
Here she a while may make her safe abode,
Till she repaired have her tackles spent,
And wants supplide; and then againe abroad
On the long voyaige whereto she is bent:
Well may she speede, and fairely finish her intent!

Spenser, F. Q. I. XII.
LIBER QUINTUS.

Interea medium Aeneas iam classe tenebat
Certus iter, fluctusque atros Aquilone secabat,
Moenia respiciens, quae iam infeliciis Elissae
Collucent flammis. Quae tantum accenderit ignem,
Causa latet; duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ducent.

1. Certus. Cf. IV. 554. All conflict between inclination and duty is at length over, and now Aeneas is holding on his course unwaveringly.

Aquilone. Notwithstanding the objection to a literal rendering of this word "the north wind," that by such a wind it would be impossible to sail from Carthage to Italy, still the literal seems preferable: (1) because this was the stormy season and the north wind was the prevailing one at that time (IV. 310); (2) because Aeneas actually encounters a heavy storm at sea on the first day of his voyage (lines 8 seq.). Construe then Aquilone as an ablative of cause with atros.


6. Notum as an adj. limits the clause quid femina possit, which in co-ordination

Ut pelagus tenuere rates, nec iam amplius ulla
Occurrit tellus, maria undique et undique caelum,
Olli caeruleus supra caput astit imber,
Noctem hiememque fereus, et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
Heu! quianam tanti cinxerunt aethera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus
Colligere arma iubet validisque incumbere remis,
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Aenea, non, si mihi Iuppiter auctor
Spondeat, hoc sperem Italian contigere caelo.
Mutati transversa fremunt et vespere ab atro
Consurgunt venti, atque in nubem cogitur aëri.
Nec nos obniti contra, nec tendere tantum
Sufficimus. Superat quoniam Fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterna Erycis portusque Sicanos,
Si modo rite memor servata remetior astra.

with dolores forms the subject of ducunt.
Translate notumque "and the knowledge of."

8-11. Compare with III. 192-5.

20. Cogitur aëri. According to the ancient natural philosophy, the clouds were formed of condensed air. Seneca (Nat. Quaes. I. III. 1) says also that some parts of the clouds are more projecting, others more receding, and especially "Quaedam [partes] crassiores [sunt] quam ut solem transmittant, aliae imbecilliores [i.e. too thin] quam ut excluant."

22. Superat Fortuna. The domination of Fortune over the affairs of men was a prevalent Roman idea. Sallust asserts the principle positively: Sed profecto fortuna in omni re dominatur: ex res cunctas ex lubidine magis quam ex vero celebrat obscuratque. — Catiline, § 8.

Cf. also Cicero, Pro Marcello, II: Maximam vero partem quasi suo iure fortuna sibi vindicat, et quidquid pro-pere gestum est, id saene omne ductum.

Seneca protesta against this notion (Sat. X. 365-6):
Nullum numen abest, si sit prudentia; nos te
Nos facimus, Fortuna, deam caeloque
locamus.

For a good description of the goddess Fortuna cf. Horace (Od. I. 35), where her power is magnified.

Tum pius Aeneas: Equidem sic poscere ventos
Iam nudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quove magis fessas optem demittere naves,
Quam quae Dardanium tellus mihi servat Acesten,
Et patris Anchisae gremio complectitur ossa?
Haec ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri; fertur cita gurgite classis,
Et tandem laeti notae advertuntur harenae.

At procul excelsa miratus vertice montis
Adventum sociasque rates occurrit Acestes,
Horridus in iaculis et pelle Libystidis ursae,
Troia Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces et gaza laetus agresti
Excipit, ac fessos opibus solatur amicis.

Postera cum primo stellas Oriente fugarat
Clara dies, socios in coetum litor ab omni.
Advocat Aeneas, tumulique ex aggere fatur:
Dardanidae magni, genus alto a sanguine divum,
Annuus exactis completur mensibus orbis,
Ex quo reliquias diviniqueossa parentis
Condidimus terra maestasque sacravimus aras.
Iamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum — sic dix voluistis — habebo.
Hunc ego Gaetulis agerem si Syrtibus exsul,

34. Notae advertuntur harenae. This language is somewhat similar to that of I. 158. This return to Drepanum is Aeneas' thirteenth recorded landing.
49. Adest, not "is here," but "near at hand." This is seen by a comparison with lines 64 and 104, where it will be seen that the actual anniversary of the burial of Anchises was nine days hence.
Argolicove mari deprensus et urbe Mycenae,
Annua vota tamen sollemnesque ordine pompas
Exsequeret, struerenque suis altaria donis.
Nunc ultro ad cineres ipsius et ossa parentis,
Haud equidem sine mente reor, sine numine divum,
Adsumus et portus delati intramus amicos.
Ergo agite, et laetum cuncti celebremus honorem;
Poscamus venutos, atque haec me sacra quotannis
Urbe velit posita templis sibi ferre dicatis.
Bina boum vobis Troia generatus Acestes
Dat numero capita in naves; adhibete Penates:
Et patrios epulis et quos colit hospes Acestes.
Praeterea, si nona diem mortalibus alnum
Aurora extulerit radiisque retexerit orbem,
Prima citae Teucris ponam certamina classis;
Quique pedum cursu valet, et qui viribus audax
Aut iaculo incedit melior levibusque sagittis,
Seu orudo fidit pugnam committere caestu,
Cuncti adsint, meritaque exspectent praemia palmae.
Ore favete omnes, et cingite tempora ramis.
Sic fatus velat materna tempora myrto.
Hoc Helymus facit, hoc aevi maturus Acestes,
Hoc puer Ascanius, sequitur quos eetra pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magna mediis comitante caterva.

59. Poscamus ventos. A propitia-
tory sacrifice to the winds, not to Anchises for winds, is doubtless here referred to. That such sacrifice was usual may be seen in III. 115 and 253, also in V. 772-77.


The divinity of Anchises is, however recognized in line 60, (ut) velit, etc.

66-69. The programme of the game is here announced.

BOXER. (From photograph of cast in the Slater Museum at Norwich, Conn.)

Crudo fidi pugnam committere caestu Β: 60.
Hic duo rite mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro,
Purpureosque iacit flores, ac talia fatur:
Salve, sancte parens, iterum; salvete, recepti
Nequiquam cineres, animaeque umbraeque paternae!
Non licuit fines Italos fataliaque arva,
Nec tecum Ausonium, quicumque est, quaerere Thybrim.
Dixerat haec, adytis cum lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placide tumulum lapsusque per aras,
Caeruleae cui terga notae maculosus et auro
Squamam incendebat fulgor, ceu nubibus arcus
Mille iacit varios adverso sole colores.
Obstipuit visu Aeneas. Ille agmine longo
Tandem inter pateras et levia poca serpens
Libavitque dapes, rursusque immoxius imo
Successit tumulo, et depasta alta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incetus, Geniumne loci famulumne parentis

31. Cineres, animaeque umbrae. There seems to be no difference ended by the poet between these . It has already been seen that argil is fond of such triplication. The of “cineres,” as referring to the disembodied soul and not to the “ashes” bodily remains, may be seen in IV. 3.
37–8. Caeruleae, etc. It is worthy of te that, whether through the intention the poet or not, the description of a pent, occurring very frequently, is rally very much involved. The prose ler of this passage would be: Cui ya caeruleae notae (incendebant), et (cui) squamam fulgor maculosus auro incendebat.
89. Mille — colores. Cf. IV. 701.
Esse putet; caedit binas de more bidentes,
Totque sues, totidem migrantes terga iuvencos;
Vinaque fundebat pateris, animamque vocabat
Anchisae magni Manesque Acheronte remissos.
Nec non et socii, quae cuique est copia, laeti
Dona ferunt, onerant aras, mactantque iuvencos;
Ordine aëna locant alii, fusique per herbam
Subiciunt veribus prunas et viscera torrent.

Exspectata dies aderat nonamque serena
Auroram Phaëthontis equi iam luce vehebant,
Famaque finitimos et clari nomen Acestae
Excierat; laeto complebant litora coetu,
Visuri Aeneas, pars et certare parati.
Munera principio ante oculos circoque locantur
In medio, sacri tripodes viridesque coronae
Et palmae, pretium victoribus, armaque et ostro
Perfusae vestes, argenti aurique talenta;
Et tupa commissos medio canit aggere ludos.
Prima pares ineunt gravibus certamina remis
Quattuor ex omni delectae classe carinae.
Velocem Mnestheus agit acri remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memnī;
Ingentemque Gyas ingenti mole Chimaeram,
Urbis opus, triplici pubes quam Dardana versu

99. Manes remissos. His prayer is that the spirit of his father may be released from the Lower World and be present at the sacrifice.

105. Phaethontis equi. The epithet ϕαθθων, beaming, radiant, is always used in Homer and Hesiod of the sun, II. XI., 735; Od. V. 479, etc. One of the steeds of Aurora was also called ϕαθθων. The allusion in the present passage is obviously not to the son of Helios and his unlucky experience with his father's steeds.


119. Triplici versu. The poet has in mind the trireme of his own day which, however, was not known in the time of which he is writing.

Impellunt, terno consurgunt ordine remi;
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna, Scyllaque Cloanthus
Caerulea, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori;
Tranquillo silet, immotaque attollitur unda
Campus et apricus statio gratissima mergis.
Hic viridem Aeneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Scirent et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppibus auro
Ductores longe effulgent ostroque decori;
Cetera populea velatur fronde iuventus,
Nudatosque ueros oleo perfusa nitescit.
Considunt transtris, intentaque brachia remis;
Intenti exspectant signum, exsultantiaque haurit
Corda pavor pulsans laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes —
Haud mora — prosiluere suis; ferit aethera clamor
Nauticus, adductis spumant freta versa lacertis.

120. Parallel with l. 119.
121. Sergestus. In the names of
his ship-captains Vergil delicately com-
pliments the great Roman families by
dating their genealogy from so ancient
a time.
122. The intense life of the following
scene is indescribable,—the garments
of the leaders flashing purple light, the
brawny backs of the oarsmen gleaming
with oil in the sun, their strong arms
strained to the oar awaiting the signal,
while “thrilling apprehension drains
their beating hearts.”
140. Prosiluere. The perf. of in-
stantaneous action, cf. l. 84; IV. 582.
The action is represented as so rapid
that it is completed the moment it is
begun.

Infinundt pariter sulcos, totumque dehiscit
Convulsum remis rostrisque tridentibus aequor.
Non tam praecipites bitugo certamine campum
Corripuere ruuntque effusi carcer, currus,
Nec sic immissis aurigae undantia lora
Concussere iugis, pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volunt
Litora, pulsati colles clamore resultant.
Effugit ante alios primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus
Consequitur, melior remis, sed pondere pinus
Tarda tenet. Post hos aequo discrimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet, nunc victam praeterit ingens
Centaurus, nunc una ambae iunctisque feruntur
Frontibus et longa sulcans vada salsa carina.
Iamque propinquabant scopulo metamque tenebant,
Cum princeps medioque Gyas in gurgite victor
Rectorem naves compellat voce Menoeten:
Quo tantum mihi dexter abis? Huc dirigite gressum;
Litus ama, et laevas stringat sine palmula cautes;
Altum alii teneant. Dixit; sed caeca Menoetes
Saxa timens proram pelagi detorquet ad undas.
Quo diversus abis? iterum, Pete saxa, Menoete!
Cum clamore Gyas revocabat; et ecce Cloanthum

144. Non tam, etc. Vergil evidently has in mind the Homeric chariot-race, for which he has substituted the ship-race in his own contests.
145. Carcer. The carcer was an enclosed stall in which the chariot was kept while waiting for the start.
163. Litus ama, "hug the shore." So in Hor. (Odes, I. 25. 3): amatque ianua limen.

ANEIDOS LIB. V.

Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyae scopolosque sonantes
Radit iter laevum interior, subitoque priorem
Praeterit, et metis tenet aequora tuta relictis.
Tum vero exarsit iuveni dolor ossibus ingens,
Nec lacrimis caruere genae, segnemque Menoetes,
Oblitus decorisque sui sociumque salutis,
In mare praecipitem puppi deturbat ab alta;
Ipse gubernaclo rector subit, ipse magister,
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Iam senior madidaque fluens in veste Menoetes
Summa petit scopuli siccaque in rupe resedit.
Illum et labentem Teucri et risere natantem,
Et salsos rident revomentem pectore fluctus.
Hic laeta extremis spes est accensa duobus,
Sergesto Mnesteique, Gyan superare morantem.
Sergestus capit ante locum scopolosque propinquat,
Nec tota tamen ille prior praesente carina;
Parte prior; partem rostro premit aemula Pristis.
At media socios incedens nave per ipsos
Hortatur Mnesteus: Nunc, nunc insurgite remis,
Hectorei socii, Troiae quos sorte suprema
Delegi comites; nunc illas promite vires,

175—180. Addison, commenting upon poetic poetry, says: “Sentiments which laughter can very seldom be adapted with any decency into an heroic style; whose business it is to excite sensations of a much nobler nature. ... remember but one laugh in the whole neid, which rises in the fifth book, on Menoetes, where he is represented as thrown overboard, and drying himself upon a rock. But this piece of mirth is so well-timed that the severest critic can have nothing to say against it; for it is in the book of games and diversions, where the reader’s mind may be supposed sufficiently relaxed for such an entertainment.” — Spectator, No. 279.

188. Incedens, cf. vocab.

Nunc animos, quibus in Gaetulis Syrtibus usi
Ionioque mari Maleaeque sequacibus undis.
Non iam prima peto Mnestheus, neque vincere certo;
Quamquam o!—Sed superent, quibus hoc, Neptune, dedisti;
Extremos pudeat redisse; hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt; vastis tremit ictibus aerea puppis,
Subtrahiturque solum; tum creber anhelitus artus
Aridaque ora quatit; sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque furens animi dum proram ad saxa suburget
Interior spatioque subit Sergestus iniquo,
Infelix saxis in procurentibus haesit.
Concussae cautes, et acuto in murice remi
Obnixi crepere, illisaque prora pependit.
Consurgunt nautae et magno clamore morantur,
Ferratasque trudes et acuta cuspide contos
Expeditiunt, fractosque legunt in gurgite remos.
At laetus Mnestheus successuque acrior ipso
Agmine remorum celeri ventisque vocatis
Prona petit maria et pelago decurrit aperto.
Qualis spelunca subito commota columba,
Cui domus et dulces latebroso in pumice nidi,

199, 200. This passage is borrowed from the Iliad (XVI. 142–4):
Heavily heaved his panting chest; his
limbs
Streamed with warm sweat; there was
no breathing-time;
On danger danger followed, toil on toil.
194. Non prima peto. Thus Anti-
lochus to his steeds:

On, on! press onward with your utmost
speed!
Not that I bid you strive against the
steeds
Of warlike Diomed; but let us overtake
The horses of Atrides, nor submit
To be thus distanced.

Homer, Il. XXIII. 43.
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingente, mox aëre lapsa quieto
Radit iter liquidum, celeres neque commovet alas:
Sic Mnesterus, sic ipsa fuga secat ultima Pristis
Aequora, sic illam fert impetus ipse volamem.
Et primum in scopulo luctantem deserit alto
Sergestum brevibusque vadis frustraque vocantem
Auxilia et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimaeram
Consequitur; cedit, quoniam spoliata magistro est.
Solus iamque ipso superest in fine Cloanthus:
Quem petit, et summis adnixus viribus urget.
Tum vero ingeminat clangor, cunctique sequentem
Instigant studiis, resonatque fragoribus aether.
Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci;
Hos successus alit: possunt, quia posse videntur.
Et fors aequatis cepissent praeemia rostris,
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, divosque in vota vocasset:

Shaves with level wing the deep.

231. Note the truth that success is self-reproductive. It has been said that "Nothing succeeds like success." Dryden probably had this passage in mind when he wrote:
But sharp remembrance on the English part,
And shame of being matched by such a foe,
Rouse conscious virtue up in every heart,
And seeming to be stronger makes them so.

Schiller (Coleridge’s trans.) presents the objective side of the same thought:
Be in possession, and thou hast the right,
And sacred will the many guard it for thee! — Piccolomini, IV. IV.

Success atones for all faults. So in Byron (Corsair, I. II.):
Ne’er seasons he with mirth their jovial mess,
But they forgive his silence for success.

Di, quibus imperium est pelagi, quorum aequora curae,
Vobis laetus ego hoc candentem in litore taurum
Constituam ante aras, voti reus, ex tenebris
Porriclam in fluctus et vina lquentia fundam.
Dixit, cunque imis sub fluctibus audiit omnis
Nereidum Phorcide chorus Panopeaque virgo,
Et pater ipse manu magna Portunus euntem
Impulit; illa Notus citius volucrique sagitta
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisa, cunctis ex more vocatis,
Victorem magna praecogis voce Cloanthum
Declarat, viridique ad velat tempora lauro,
Muneraque in naves ternos optare iuvenes
Vinaque et argenti magnum dat ferre talentum.
Ipsi praecipuos ductoribus addit honores:
Victori chlamydem auras, quam plurima circum
Purpura Maeandro duplici Meliboea cucurrit;
Intextusque puer frondosa regius Ida
Veloces iaculo cervos cursuque fatigat,
Acer, anhelanti similis, quem praepes ab Ida
Sublimem pedibus rapit Iovis armiger uncis;
Longaevi palmas nequiquam ad sidera tendunt
Custodes, saevitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque tricem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto.

252-57. Woven into this garment is
a picture of the rape of Ganymede, the
"rapti Ganymedis honores" (1. 28);
cf. Inductive Studies, 62.

255. Iovis armiger, i.e. the eagle

259. Cf. III. 467.
GANYMEDES. (Thorwaldsen.)

Rapti Ganymedis honores 1: 28.

Puer regius, . . . . quem praepes ab ida
Sublimem pedibus rapuit lovis armiger uncis 1: 252.

262. *Decus et tutamen.* Catullus mimes these words in a similar manner: *decus eximum magnis virtutibus augens, nathiae tutamen opis, etc.* LXIV. 323. 273. *Qualis,* etc. This figure probably suggested Pope's thought (*Essay on it*):

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rat, like a wounded snake, drags its slow length along.
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And Dryden's (*An. Mir.* 491):

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So glides some trodden serpent on the grass,
And long behind his wounded volume trails.
And Falconer's (*Shipwreck,* III. II.):
Awhile the mast, in ruins dragged behind, Balanced the impression of the helm and wind:
The wounded serpent agonized with pain Thus trails his mangled volume on the plain.
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Olli serva datur, operum haud ignara Minervae,
Cressa genus, Pholoë, geminique sub ubere nati.
Hoc pius Aeneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatri
Circus erat; quo se multis cun millibus heros
Consessu medium tulit exstructoque resedit.
Hic, qui forte velint rapido contendere cursu,
Invitat pretios animos, et praemia ponit.
Undique conveniunt Teucri mixtique Sicani,
Nisus et Euryalus primi,
Euryalus forma insignis viridique iuventa,
Nisus amore pio pueri; quos deinde secutus
Regius egregia Priami de stirpe Diores;
Hunc Salius simul et Patron, quorum alter Acarnan,
Alter ab Arcadio Tegeaeae sanguine gentis;
Tum duo Trinacrii iuvenes, Helymus Panopesque,
Alsueti silvis, comites senioris Acestae;
Multi praeterea, quos fama obscura recondit.
Aeneas quibus in mediis sic deinde locutus:
Accipite haec animis, laetasque advertite mentes:

286–361. The foot-race.
294. Nisus et Euryalus. These two men, whose mutual friendship, thrilling adventure, and heroic death form an important part of the ninth book of the Aeneid, are here introduced.
Cf. Vergil's fine apostrophe to these friends.
Fortunati ambo! si quid mea carmina possunt,

Nulla dies umquam memori vos existet aevismo,
Dum domus Aeneae Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit. — Aen. IX. 446.

Nemo ex hoc numero mihi non donatus abit.
Gnosia bina dabo levato lucida ferro
Spicula caelatamque argento ferre bipennem;
Omnibus hic erit unus honos. Tres praemia primi
Accipient, flavaque caput nectentur oliva.
Primus equum phaleris insignem victor habeto,
Alter Amazoniam pharetram plenamque sagittis
Threiciis, lato quam circumplectitur auro
Balteus, et tereti subnectit fibula gemma;
Tertius Argolica hac galea contentus abito.
Haec ubi dicta, locum capiunt, signoque repente
Corripiunt spatia audito, limenque relinquent,
Effusi nimbo similes, simul ultima signant.
Primus abit longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis oior alis;
Proximus huic, longo sed proximus intervallo,
Insequitur Salius; spatio post deinde relictio
Tertius Euryalus;
Euryalumque Helymus sequitur; quo deinde sub ipso
Ecce volat calcemque terit iam calce Diores,
Incumbens umero; spatia et si plura supersint,
Transeat elapsus prior, ambiguumque relinquit.
Iamque fere spatio extremo fessique sub ipsam
Finem adventabant, levi cum sanguine Nisus
Labitur infelix, caesis ut forte iuvencis
Fusus humum viridesque super madefecerat herbas.
Hic iuvenis iam victor ovans vestigia presso

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308. Praemia primi. Note the play words.
Swift as fire, tempestuously
It sweeps into the affrighted sea.

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P. VERGILII MARONIS

Haud tenuit titubata solo, sed pronus in ipso
Concidit immundoque fimo sacroque cruore.
Non tanen Euryali, non ille oblitus amorum;
Nam sese opposuit Salio per lubrica surgens;
Ille autem spissa iacuit revolutus harena.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit, et nunc tertia palma Diores.
Hic totum caveae consessum ingentis et ora
Prima patrum magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrimaeque decorae,
Gratior et pulchro veniens in corpore virtus.
Adiuvat et magna proclamat voce Diores,
Qui subiit palmae, frustraque ad praemia venit
Ultima, si primi Salio reddantur honores.
Tum pater Aeneas, Vestra, inquit, munera vobis
Certa maneat, pueri, et palmam movet ordine nemo;
Me liceat casus miserari insontis amici.
Sic fatus tergum Gaetuli immane leonis
Dat Salio, villis onerosum atque uguibus aureis.
Hic Nisus, Si tanta, inquit, sunt praemia victis,
Et te lapsorum miseret, quae munera Niso
Digna dabis, primam merui qui laude coronam,
Ni me, quae Salium, fortuna inimica tulisset?

337. Dryden weaves a simile from this incident:
To the same goal did both our studies drive;
The last set out the soonest did arrive.
Thus Nisus fell upon the slippery place,
Whilst his young friend performed, and
won the race.


353–58. Addison might have added

356. Ni tulisset, 199.
Et simul his dictis faciem ostentabant et udo
Turpia membra fimo. Risit pater optimus olli,
Et clipeum efferri iussit, Didymaonis artes,
Neptuni sacro Danais de poste refixum.

Hoc iuvenem egregium praestanti munere donat.

Post, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore praesens,
Adsit, et evinctis attollat brachia palmis.

Sic ait, et geminum pugnae proponit honorem,
Victori velatum auro vittisque iuvencum,
Ensem atque insignem galeam solacia victo.

Nec mora; continuo vastis cum viribus effert
Ora Dares, magnoque virūm se murmure tollit;
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maximus occubat Hector,
Victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit et fulva moribundum extendit harena.

Talis prima Dares caput altum in proelia tollit,
Ostenditque umeros latos, alternaque iactat
Bracchia protendens, et verberat ictibus auras.

Quaeritur huic alius; nec quisquam ex agmine tanto
Audet adire virum manibusque inducere caestus.

Ergo alacris, cunctosque putans excedere palma,
Aeneae stetit ante pedes, nec plura moratus
Tum laeva taurum cornu tenet, atque ita fatur:
Nate dea, si nemo audet se credere pugnae,
Quae finis standi? quo me decet usque teneri?
Ducere dona iube. Cuncti simul ore fremebant
Dardanidae, reddique viro promissa iubebant.
Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante Toro consederat herbae:
Entelle, heroum quondam fortissime frustra,
'Antane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille magister
Nequiquam memoratus Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub haec: Non laudis amor, nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet, frigentque effetae in corpore vires.
Si mihi, quae quondam fuerat, quaque improbus iste
Exsultat fidens, si nunc foret illa iuventas,
Haud equidem pretio inductus pulcroque iuvenco
Venisset, nec dona moror. Sic deinde locutus
In medium geminos immansis pondere caestus
Proiectit, quibus acer Eryx in proelia suetus
Ferre manum duroque intendere brachia tergo.
Obstipuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupit ipse Dares, longeque recusat;
Magnanimusque Anchisiades et pondus et ipsa

389. Fortissime frustra Cf. II. 348.
395. Sed enim. The thought to be supplied between these two words seems to be “But (I cannot fight) for,” etc.
404-5. The mention here of this formidable weapon is probably an anachronism. “The cestus, in heroic times, appears to have consisted merely of thongs of leather, and differed materially from the frightful weapons, loaded with lead and iron, which were used in later times.” — Dic Ant.

401. Pondere, 140.
Huc illuc vinculorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis caestus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in litore pugnam?
Haec germanus Eryx quondam tuus arma gerebat;—
Sanguine cernis adhuc sparsoque infecta cerebro;—
His magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, aemula neendum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares haec Troïus arma recusat,
Idque pio sedet Aeneae, probat auctor Acestes,
Aequemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Troianos exue caestus.

Haec fatus duplicem ex umeris reiectit amictum,
Et magnos membrorum artus, magna ossa lacertosque
Exuit, atque ingens media consistit arena.
Tum satus Anchisa caestus pater extulit aequos,
Et paribus palmis amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Inmiscentque manus manibus, pugnamque lacesunt.
Ille pedum melior motu, fretusque iuventa,
Hic membris et mole valens; sed tarda trementi

126, seq. Homer thus describes the
us and opening movements of the
king contest:
Around his waist he drew
girdle, adding straps that from the hide
a wild bull were cut with dextrous
care;
d, fully now arrayed, the twain stepped
forth

Into the middle space, and both began
The combat. Lifting their strong arms,
they brought
Their heavy hands together. Fearfully
Was heard the crash of jaws; from every
limb
The sweat was streaming.

Iliad, XXIII. 839 seq.

Genua labant, vastos quatit aeger anhelitus artus.
Multa viri nequiquam inter se vulnera iactant,
Multa cavo lateri ingeminant et pectore vastos
Dant sonitus, erratque aures et tempora circum
Crebra manus, duro crepitant sub vulnere malae.
Stat gravis Entellus nisuque inmotus eodem,
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgesch Entellus et alte
Extulit; ille ictum venientem a vertice velox
Praevidit, celerique elapsus corpore cessit:
Entellus vires in ventum effudit, et ultro
Ipsa gravis graviterque ad terram pondere vasto
Conciderat: ut quondam cava concidit aut Elymantho,
Aut Ida in magna, radicibus eruta pinus.
Consurgunt studiis Teucris et Trinacria pubes;
It clamor caelo, primusque accurrat Acestes,

441-2. Tasso thus enlarges upon a contest with swords, which in many respects is similar to the present contest:
Warily deals each warrior's arm its thrust,
His foot its motion, its live glance his eye;
To various guards and attitudes they trust;
They foil, they daily, now aloof, now nigh,
Recede, advance, wheel, traverse, and pass by,
Threat where they strike not, where they threat not dart

The desp'rate pass; or, with perception sly,
Free to the foe leave some unguarded part,
Then his foil'd stroke revenge, with uttering art. — Ger. Lab. VI. 42.
446-7. Spenser bases a stanza on this incident:
The y'dle stroke, enforcing furious way,
Missing the marke of his misaymed sight,
Did fall to ground, and with his heavy sway
So deepely dinted in the driven clay
That three yardes deepe a furrow up did throw. — F. Q., I. VIII. 8.
Aequaevumque ab humo miserans attollit amicum.
At non tardatus casu neque territus heros
Acrior ad pugnam redit, ac vim suscitat ira.
Tum pudor incendit vires et conscia virtus,
Praecipitemque Daren ardens agit aequore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra;
Nec mora, nec requies: quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat, versatque Dareta.
Tum pater Aeneas procedere longius iras
Et saevire animis Entellum haud passus acerbis;
Sed finem imposuit pugnae, fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur:
Infelix, quae tanta animum dementia cepit?
Non vires alias conversaque numina sentis?
Cede deo! Dixitque et proelia voce diremit.
Ast illum fidi aequales, genua aegra trahentem,
Lactamentque utroque caput, crassumque cruorem
Ore electantem mixtosque in sanguine dentes,
Ducunt ad naves; galeamque ensemque vocati
Accipiunt; palmam Oenopion taurumque relinquent.
Hic victor, superans animis tauroque superbus:
Nate dea, vosque haec, inquit, cognoscite, Teucri,
Et mibi quae fuerint iuvenali in corpore vires,
Et qua servetis revocatum a morte Dareta.
Dixit, et adversi contra stetit ora iuveni,
Qui donum astabat pugnae, duroque reducta
Libravit dextra media inter cornua caestus,
Arduus, effractoque inlisit in ossa cerebro.
Sternitur exanimisque tremens procumbit humi bos.
Ille super tales effundit pectore voces:
Hanc tibi, Eryx, meiorem animam pro morte Daretis
Persolvo; hic victor caestus artemque repono.

Protinus Aeneas celebri certare sagitta
Invitat qui forte velint, et praemia ponit,
Ingentique manu malum de nave Seresti
Erigit, et volucrem traiecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, deiectamque aerea sortem
Accepit galea; et primus clamore secundo
Hyrtacidae ante omnes exit locus Hippocoontis;
Quem modo navali Mnesteus certamine victor

481. Cf. 458-60, note.
485-544. The archery contest.
491. Sortem accepit galea. The lots were placed in a vessel (among soldiers, as here, the helmet would be most natural), and this vessel was shaken violently, causing the lots to come out impartially. To ensure additional fairness the one who shook the vessel often looked backward while in the act of shaking. So in Homer (II. III. 394):
And in a brazen helmet, to decide Which warrior first should hurl the brazen spear,
They shook the lots. . . .
. . . Hector of the beamy helm
Looked back and shook the lots.

Consequitur, viridi Mnestheus evinctus oliva.
Tertius Eurytion, tuus, o clarissime, frater,
Pandare, qui quondam, iussus confundere foedus,
In medios telum torsisti primus Achivos.
Extremus galeaque ima subedit Acestes,
Ausus et ipse manu iuvenum tentare laborem.
Tum validis flexos incurvans viribus arcus
Pro se quisque viri, et depromunt tela pharetris.
Prinaque per caelum nervo stridente sagitta
Hyrtacidae iuvenis volucres diverberat auras;
Et venit, adversique insigitur arbores mali.
Intremit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus adducto constitit arcu,
Alta petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quis innexa pedem malo pendebat ab alto;
Illa notos atque atra volans in nubila fugit.
Tum rapidus, iamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Iam vacuo laetam caelo speculatorus, et alis
Plaudentem nigra fit sub nube columbam.
Decidit examinis, vitanque reliquit in astris

194. Evinctus oliva, the crown he had won in the naval contest. There is no mention, however, in the previous description of Mnestheus reviving such a crown. He was second the race, while Cloanthus only had received the crown as first winner 246).
196-7. After the truce had been concluded between the Greeks and Trojans (Iliad, III.), Pandaros, the son of Lycaon, was prompted by Juno to shoot an arrow at Menelaus and thus break the truce. For the full story, cf. Iliad, IV. 1-187. 517-18. Pope must have observed the beauty of this conception:
Oft, as in airy rings they skim the heath.
The clamorous lapwings feel the leaden death;
Aetheriis, fixamque refert delapsa sagittam.
Amissa solus palma superabat Acestes;
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater arcumque sonantem.
Hic oculis subitum obicitur magnoque futurum
Augurio monstrum; docuit post exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit harundo,
Signavitque viam flammis, tenuesque recessit
Consumpta in ventos; caelo cecae saepe refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis haesere animis, Superosque precati
Trinacrii Teucrique viri; nec maximus omen
Abnuit Aeneas; sed lactum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
Sume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsormem ducere honorem.
Ipsiis Anchisae longaevi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisae genitori in magno munere Cisseus

Oft, as the mounting larks their notes prepare,
They fall, and leave their little lives in air.
Windsor Forest.

522. "The meaning seems to be that what then came to pass was really a portent of evil, though not understood so at the time, its true meaning being taught by the event, when the prophet of the day pointed out the connection between the omen and its fulfilment. Aeneas, immediately on its appearance (l. 530), interpreted it favorably; but what happened subsequently showed that he was mistaken. What then was the event portended? The old interpretation was, the burning of the ships; but this disaster, soon over, and soon repaired, would hardly suit l. 524, which points apparently to something more terrible and more distant. Wagner supposes it to be the impending war in Italy; but Acestes had nothing to do with this either as actor or sufferer. It seems more probable that Heyne is right in referring it to the wars between Rome and Sicily. But there is no need to fix it at all, as long as we regard it as identified with some adequate occurrence in the subsequent history of Sicily."—Con.
AENEIDOS LIB. V. 283

Ferre sui dederat monumentum et pignus amoris.
Sic fatus cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion praefato invidit honoris,
Quamvis solus avem caelo deicet ab alto.
Proximus ingreditur donis, qui vincula rupt,
Extremus, volucris qui fixit harundine malum.

At pater Aeneas, nondum certamine misso,
Custodem ad se comitemque impubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age, et Ascanio, si iam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,

Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos iubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis, quos omnis euntes
Trinacriae mirata fremit Troiaque iuventus.

Omnibus in morem tonsa coma pressa corona;
Corna bina ferunt praefixa hastilia ferro;
Pars leves umero pharetas; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmae, ternique vagantur
Ductores; pueri bis seni quemque secuti
Agmine partito fulgent paribusque magistris.
Una acies iuvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenes, auctura Italos; quem Thracius albis

545–603. The exhibition of horseman—


Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys, pueroque puere dilectus Iulo.
Extremus, formaque ante omnes pulcher, Iulus
Sidonio est inventus equo, quem candida Dido
Esse sui dedere monumentum et pignus amoris.
Cetera Trinacriis pubes senioris Acestae
Fertur equis.
Excipiant plausu pavidos, gaudentque tuentes
Dardanidae, veterunque agnoscent ora parentum.
Postquam omnem laeti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.
Olli discurre re pares, atque agmina terni
Diductis solvere choris, rursusque vocati
Convertere vias infestaque tecta tulere.
Inde alios incunt cursus aliosque recursus
Adversi spatiis, alternosque orbibus orbis
Impediunt, pugnaque ciet simulacra sub armis;
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace feruntur.
Ut quondam Creta fertur Labyrinthus in alta
Parietibus textum caecis iter, ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indepresus et irremeabilis error;


580–87. Ruinus gives the following prose paraphrase of this rather obscure passage: Ilii excurserunt simul pares, deinde tres duces diremerunt agmen in separatas turmas: iterumque admoniti relegerunt iter, et immiseré hastas im-

icas. Postea incipiant alios cursus et alios recursus ex oppositis locis, et im-
plicant alternatim gyrois gyrois, et sub armis edunt imaginem certaminis.

583–85. Conington remarks: “Virgil’s words, it seems to me, become purposely rather indefinite at this point.”
Haud alio Teucrūm nati vestigia cursu
Impediunt, textuntque fugas et proelia ludo,
Delphinum similes, qui per maria umida nando
Carpathium Libycumque secant [ludentque per undas].
Hunc morem cursus atque haec certamina primus
Ascanius, Longam meris cum cingeret Albam,
Rettulit et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes;
Albani docuere suos; hinc maxima porro
Accepit Roma, et patrum servavit honorem;
Troiaque nunc, pueri Trojanum dicitur agmen.
Hac celebrata tenus sancto certamina patri.
Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt sollemnia ludis.
Irim de caelo misit Saturnia Iuno
Iliacam ad classem, vèntosque adspirat eunti,
Multa movens, necdum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,
Nulla visa cito decurrit tramite virgo.
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus classemque relietam.
At procul in sola secretae Troades acta
Amissum Anchisen flebant, cunctaeque profundum
Pontum aspectabant flentes. Heu tot vada fessis

602. "And now the game is called "roia, and the boys are called the "Trojan
nd." Notice that dicitur agrees with
men, the predicate noun instead of
eri, the subject.
The Ludus Troiae or Trojanus was a
rt of sham-fight performed by young
en of rank on horseback (Tacitus, An.
XI. 11). It was often exhibited under
Augustus and succeeding emperors. It
was finally discontinued because of an
accident that happened to the grandson
of Asinius Pollio, Aserninus, whose leg
was broken in the course of the game.
603. Hac celebrata tenus, i. e. up
to Vergil's own time.

Et tantum superesse maris! vox omnibus una.
Urbe orant; taedet pelagi perferre laborem.
Ergo inter medias se haud ignara nocendi
Conicit, et faciemque deae vestemque reponit;
Fit Beroë, Tmarii coniunx longaeva Dorycli,
Cui genus et quondam nomen utique fuissent;
Ac sic Dardanidum mediam se matribus infert:
O miserae, quas non manus, inquit, Achaica bello
Traxerit ad letum patriae sub moenibus! o gens
Infelix, cui te exitio Fortuna reservat?
Septina post Troiae excidium iam vertitur aestas,
Cum freta, cum terras omnes, tot inhospita saxa
Sideraque emensa ferimur, dum per mare magnum
Italianam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni, atque hospes Acestes:
Quis prohibet muros iacere et dare civibus urbem?
O patria et rapti nequiquam ex hoste Penates,
Nullane iam Troiae dicentur moenia? nusquam
Hectoreos annes, Xanthum et Simoenita, videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandrae per somnum vatis imago
Ardentes dare visa faces: 'Hic quaerite Troiam;
Hic domus est,' inquit, 'vobis.' Iam tempus agi res,
Nec tantis mora prodigiis. En quattuor arae
Neptuno; deus ipse faces animoque ministerat.
Haec memorans prima infusum vi corripit ignem,

620. Note the many instances of Deus ex machina in the Aeneid; and observe that here, as generally, the divine influence works upon men through men.
626. Cf. I. 755. These passages show the length of time that has elapsed since the fall of Troy.

Sublataque procul dextra conixa coruscat, 
Et iacit. Arrectae mentes stupefactaque corda 
Iliadum. Hic una e multis, quae maxima natu, 
Pyrgo, tot Priami natorum regia nutrix: 
Non Beroë vobis, non haec Rhoeteïa, matres, 
Est Dorycli coniunx; divini signa decoris 
Ardentesque notate oculos; qui spiritus illi, 
Qui vultus, vocisque sonus, et gressus eunti. 
Ipsa egomet dudum Beroën digressa reliqui 
Aegram, indignantem, tali quod sola careret 
Munere, nec meritos Anchisae inferret honores. 
Haec effata. 
At matres primo angustites, oculisque malignis 
Ambiguae spectare rates miserum inter amorem 
Praesentis terrae fatisque vocantia regna: 
Cum dea se paribus per caelum sustulit alis, 
Ingentemque fuga secuit sub nubibus arcum. 
Tum vero attonitae monstris actaeque fure 
Conclamant, rapiuntque focis penetrabilibus ignem; 
Pars spoliat aras, froudem ac virgulta facesque 
Coniciunt. Furit immissis Volcanus habenis 
Transtra per et remos et pictas abiete puppes. 
Nuutius Anchisae ad tumulum cuneosque theatri 
Incensas perfert naves Eumelus, et ipsi 
Respiciunt atram in nimbo volitare favillam. 
Primus et Ascanius, cursus ut laetus equestres 
Ducebat, sic acer equo turbata petivit 
Castra, nec examines possunt retinere magistri.

349. Gressus. So also Venus' divinity was revealed by her majestic movement (incessu). Cf. I. 405.

Quis furor iste novus? quo nunc, quo tenditis, inquit, Heu miserae cives? non hostem inimicaque castra Argivum, vestras spes uritis. En, ego vester Ascanius! Galeam ante pedes proiecit inanem, Qua ludo indutus belli simulacra ciebat. Accelerat simul Aeneas, simul agmina Teucrum. Ast illae diversa metu per litora passim Diffugiunt, silvasque et sicubi concava furtim Saxa petunt; piget incepti lucisque, suosque Mutatae agnoscunt, excusaque pectore Iuno est. Sed non idcirco flammas atque incendia vires Indomitas posuere; udo sub robore vivit Stuppa womens tardum fumum, lentusque carinas Est vapor, et toto descendit corpore pestis, Nec vires heroum infusaque flumina prosunt. Tum pius Aeneas umeris abscondere vestem, Auxilioque vocare deos, et tendere palmas: Iuppiter omnipotens, si nondum exosus ad unum Troianos, si quid pietas antiqua labores Respiciit humanos, da flamman evadere classi Nunc, Pater, et tenues Teucrum res eripe leto. Vel tu, quod superest, infesto fulmine morti, Si mereor, demitte, tuaque hic obrue dextra. Vix haec ediderat, cum effusis imbris atra Tempestas sine more furit, tonitruque tremescunt Ardua terrarum et campi; ruit aerethere toto Turbidus imber aqua densisque nigerrimus australis; Implenturque super puppes; semijusta madescunt


688. Quid, 116.
Robora; restinctus donec vapor omnis, et omnes, 
tuor amissis, servatae a peste carinae.

At pater Aeneas, casu concussus acero,
Huc ingentes nunc illuc pectore curas
bat versans, Siculisne residerat arvis,
itus fatorum, Italasne capesseret oras.

senior Nautes, unum Tritonia Pallas
em docuit multaque insignem reddidit arte—
ec responsa dabit, vel quae portenderet ira
magna deum, vel quae fatorum posceret ordo—
que his Aenean solatus vocibus infit:
ate dea, quo fata trahunt retrahuntque, sequamur;
Quidquid erit, superanda omnis fortuna ferendo est.

Est tibi Dardanius divinae stirpis Acestes:
Hunc cape consiliis socium et coniunge volentem;
Huic trade, amissis superant qui navibus, et quos
Pertaeum magni incepti rerumque tuarum est;
Longaeosque sene ac fessas aequore matres,
Et quidquid tecum invalidum metuensque pericli est,
Delige, et his habeant terris sine moenia fessi;
Urbem appellabunt permisso nomine Acestam.

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710. One of the fundamental principles of Stoic philosophy, under the influence of which Vergil wrote the Aeneid. Horace (Odes, I 24) states the same principle:

Durum: sed levius fit patientia,
Quidquid corrigere est nefas.

Chaucer's hero, Arcite (Knightes Tale, 1086), preaches the doctrine of patience in adversity:

Tak al in pacienced
Oure prisonn, for it may non othir be;
Fortune hath gven us this adversite.

We moste endure it; this is the schort and pleyn.

715-16. Dante puts into the mouth of his guide these words concerning those who preferred present comfort to future glory:

And those who the fatigue did not endure
Unto the issue, with Anchises' son,
Themselves to life withouten glory offered.—Purg. XVIII. 136.

714. Incepti, 93.
Talibus incensus dictis senioris amici,
Tum vero in curas animo diducitur omnes.
Et Nox atra pulm bigis subvecta tenebat:
Visa dehinc caelo facies delapsa parentis.
Auchisae subito tales effundere voces:
Nate, mihi vita quondam, dum vita manebat,
Care magis, nate, Iliacis exercite fatis.
Imperio Io vis huc venio, qui classibus ignem
Depulit, et caelo tandem miseratus ab alto est.
Consiliis pare, quae nunc pulcherrima Nautes
Dat senior; lectos iuvenes, fortissima corda,
Defer in Italiam; gens dur a atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos, et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent tristesve umbrae, sed amoena piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum, et quae dentur moenia, disces.
Imque vale; torquet medios Nox umida cursus,
Et me saevus equis Oriens adflavit anhelis.
Dixerat, et tenues fugit, ceu fumus, in auras.
Aeneas, Quo deinde ruis? quo prorsus? inquit,
Quem fugis? aut quis te nostris complexibus arcet?
Haec memorans cinerem et sopitos suscitat ignes,

Gnate mihi longa jucundior unice vita.

738–9. So the ghost of Hamlet's father
vanishes at the approach of dawn:
But, soft! methinks I scent the morning
air.

Fare thee well at once!
The glow-worm shows the matin to:
And 'gins to pale his uneffectual fire.

Shak., Hamlet, IV.
AENEIDOS LIB. V.

Pergameumque Larem et canae penetralia Vestae
Farre pio et plena supplex veneratur acerra.

Extemplo socios primumque accessit Acesten,
Et Iovis imperium et cari praecepta parentis
Edocet, et quae nunc animo sententia constet.
Haud mora cousiliis, nec iussa recusat Acestes.

Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magnae laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt
Bobora navigiis, aptant remoque rudentesque,
Exigui numero, sed bello vivida virtus.

Interea Aeneas urbeu designat aratro
Sortiturque domos; hoc Ilium et haec loca Troiam
Esse iubet. Gaudet regno Troianus Acestes,
Indicitque forum et patribus dat iura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae, tumultuque sacerdos
Ac lucus late sacer additur Anchiseo.

Iamque dies epulata novem gens omnis, et aris
Factus honos; placidi straverunt aequora venti,
Creber et aspirmus rursus vocat Auster in altum.

Exoritur procurva ingens per litora fletus;
Complexi inter se noctemque diemque morantur.
Ipsae iam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile nomen,
Ire volunt, omnemque fugae perferre laborem.
Quos bonus Aeneas dictis solatur amicus,
Et consanguineo lacrimans commendat Acestae.

Tres Eryci vitulos et Tempestatibus agnam
Cadere deinde iubet, solvique ex ordine funem.
Ipse, caput tonsae foliis evinctus olivae,

751. Laudis, 94. — 774. 228.
P. VERGILII MARONIS

Stans procule in prora pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens a puppi venutus euntes;
Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:
Iunonis gravis ira nec exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes;
Quam nec longa dies, pietas nec mitigat ulla,
Nec Iovis imperio fatisque infracta quiescit.
Non medià de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec poenam traxe per omnem;
Reliquias Troiae, cineres atque ossa peremptae
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subito excierit: maria omnia caelo
Miscuit, Aeoliis nequiquam freta procellis,
In regnis hoc ausa tuis.
Per scelus ecce etiam Troianis matribus actis
Exussit foede puppes, et classe subegit
Amissa socios ignotae linquare terrae.
Quod superest, oro, liceat dare tuta per undas
Vela tibi, liceat Laurentem attingere Thybrim,
Si concessa peto, si dant ea moenia Parcae.
Tum Saturnius haec domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,

778. Cf. Tennyson (Ulysses):
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset.

789. Cf. l. 65 seq.
791. Nequiquar
(I. 124) had thwarted the tempest.

940.—786 Tract, 216.—788. Scial, 20
Unde genus ducis. Merui quoque; saepe furores
Compressi et rabiem tantam caelique marisque.
Nec minor in terris—Xanthum Simoeontaque testor—
Aeneae mihi cura tui. Cum Troïa Achilles
Exanimata sequens impingeret agmina muris,
Milia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvvere posset
In mare se Xanthus, Pelidae tunc ego forti
Congressum Aenean nec dis nec viribus aequis
Nube cava rapui, cuperem cum vertere ab imo
Structa meis manibus periurae moenia Troiae.
Nunc quoque mens eadem perstat mihi; pelle timorem.
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quaeres;
Unum pro multis dabitur caput.
His ubi laeta deae permulsit pectora dictis,
Iungit equos auro Genitor, spumantiaque addit
Frena feris, manibusque omnes effundit habenas.
Caeruleo per summa levis volat aequora curru;
Subsidunt undae, tumidumque sub axe tonanti
Sternitur aequor aquis, fugiunt vasto aethere nimbi.
Tum variae comitum facies, immania cete,

808-12. Neptune was hostile to the Trojans, and was bent upon the destruction of Troy, yet he favored Aeneas, as himself says, on account of his piety. For the description of the contest between Aeneas and Achilles cf. Iliad, XX. At the moment when Aeneas is in mortal danger, Neptune says:


But guiltless as he is,
Why should he suffer for the wrong
Of others? He has always sought to please
With welcome offerings the gods who dwell
In the broad heaven. — (I. XX. 368.)

Neptune then caused a darkness to rise round the eyes of Achilles, and hurried Aeneas away to a place of safety.
Et senior Glauci chorus, Inousque Palaemon,
Tritonesque citi, Phorcique exercitus omnis;
Laeva tenet Thetis, et Melite, Panopeaque virgo,
Nesae, Spioque, Thaliaque, Cymodoceque.

Hic patris Aeneae suspensam blanda vicissim
Gaudia pertentant mentem: iubet ocius omnes
Attolli malos, intendi bracchia velis.
Una omnes fecere pedem, pariterque sinistros,
Nunc dextros solvere sinus; una ardua torquent
Cornua detorquentque; ferunt sua flamina classem.

Princeps ante omnes densum Palinurus agebat
Agmen; ad hunc alii currsum contendere iussi.
Lamque fere mediam caeli Nox umida metam
Contigerat; placida laxabant membra quiete
Sub remis fusi per dura sedilia nautae:
Cum levis aetheriis delapsus Somnus ab astris
Aëra dimovit tenebrosum et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonti; puppique deus consedit in alta,
Phorbanti similis, funditque has ore loquelas:
Laside Palinure, ferunt ipsa aequora classem;
Aequatae spirant aurae; datur hora quieti.
Pone caput, fessosque oculos furare labori.
Ipse ego paulisper pro te tua munera inibo.
Cui vix attollens Palinurus lumina fatur:
Mene salis placidi vultum fluctusque quietos
Ignorare iubes? mene huic confidere monstro?
Aenean credam quid enim fallacibus auris


Et caeli totiens deceptus fraudes sereni?
Talia dicta dabat, clavunque affixus et haerens
Nusquam amitiebat, oculosque sub astra tenebat.
Ecce deus ramum Lethaeo rore madentem
Vique soporatum Stygia super utraque quassat
Tempora, cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus;
Et super incumbens cum puppis parte revulsa
Cumque gubernaclo liquidas proiecit in undas
Præcipitem ac socios nequiquam saepè vocantem;
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius aequore classis,
Promissisque patris Neptuni interrita fertur.
Iamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam multorumque ossibus albos,
Tum rauca assiduo longe sale saxa sonabant:
Cum pater amisco fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casque animum concussus amici:
O nimium caelo et pelago confise sereno,
Nudus in ignota, Palinure, iacebis harena.

865. Quondam. Vergil here speaks on the standpoint of his own time.
870–71. It had been foretold (l. 815) that one life should be lost in a sort of vicarious suffering for all; and Palinurus suffers not only death, but also the loss of burial. For the further story of Palinurus, however, cf. VI. 337–383.
Thou sayest, that of Silvius the parent,
While yet corruptible, into the world
Immortal went, and was there bodily.

Dante, Inf II. 13.
LIBER SEXTUS.

Sic fatur lacrimans, classique immittit habenas,
Et tandem Euboicis Cumarum allabitur oris.
Obvertunt pelago proras; tum dente tenaci
Ancora fundabat naves, et litora curvae
Praetexunt puppes. Juvenum manus emicat ardens
Litus in Hesperium; quaerit pars semina flammae
Abstrusa in venis silicis, pars densa ferarum
Tecta rapit silvas, inventaque flumina monstrat.
At pius Aeneas arces, quibus altus Apollo
Praesidet, horrendaetque procul secreta Sibyllae,
Antrum immane, petit, magnam cui mentem animumque
Delius inspirat vates aperitque futura.
Iam subeunt Triviae lucos atque aurea tecta.

1. Sic fatur. Thus the sixth and fifth
   books are one continuous narrative.
2. Euboicis Cumarum oris. The
   twentieth landing. Cumae is said to
   have been founded by a colony from
   Chalcis in Euboea; hence Euboean Cumae,
   and the Chalcidian height (l. 17).
13. Triviae. Cf. IV. 511 and note
Daedalus, ut fama est, fugiens Minōia regna,
Praepetibus pennis ausus se credere caelo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicaque levis tandem super astitit arce.
Redditus his primum terris, tibi, Phoebè, sacravit
Remigium alarum, posuitque immania templā.
In foribus letum Androgeo; tum pendere poenas
Cecropidae iussi — miserum! — septena quotannis
Corpora natorum; stat ductis sortibus ūrna.
Contra elata mari respondet Gnosis tellus:
Hic crūdelis amor tauri, suppostaque furto
Pasiphae, mixtumque genus prolesque biformis
Minotaurus inest, Veneris monumenta necandae;
Hic labor ille domus et inextricabilis error;

14–33. The group of legends touched upon in these lines may be briefly stated. Daedalus, an Athenian, being expelled from Athens goes to Crete, the kingdom of Minos. Here he constructs for the queen, Pasiphae, the wooden cow by means of which her unnatural lust was accomplished. The result of this union was the Minotaur. Minos, to conceal the shame of his house, shuts this beast in the Labyrinth which Daedalus had constructed for that purpose. Daedalus, for his share in the guilt, is himself imprisoned by Minos. Wearying of confinement, he constructs wings of feathers and wax upon which he, together with his son Icarus, escapes. Icarus, flying too near the sun, loses his wings through the melting of the wax, and falls into the sea. Daedalus pursues his way, and lands in safety in Italy.

The Athenians, jealous of the success of Androgeos, the son of Minos, in their public games, had murdered him. To avenge his son’s death, Minos made war upon the Athenians, granting as the only terms of peace that the Athenians should send every year seven young men and seven maidens to be devoured by the Minotaur. These youths were chosen by lot. Theseus, son of the king of Athens, caused himself to be chosen as one of these victims; and by the aid of Ariadne, the daughter of Minos, who furnished him with a clue to the Labyrinth, he entered, slew the Minotaur, and safely retraced his steps. Vergil deviates from the story in having Daedalus furnish the clue to Theseus.

27. Inextricabilis error, i.e., the Labyrinth. Cf. V. 588–91. Ovid (Met. VIII. 162–68) thus describes this mar-
CUMAEAN SIBYL. (Vedder.)

Horrendaeque procul secreta Sibyllae,
.... cui mentem animumque
Delius inspirat vates, aperitque futura. VI: 10.
AENEIDOS LIB. VI.

Magnum regnae sed enim miseratus amorem
Daedalus, ipse dolos tecti ambagesque resolvit,
Caeca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro;
Bis patriae cecidere manus. Quin protinus omnia
Perlegerent oculis, ni iam praemissus Achates
Adforet atque una Phoebi Triviaeque sacerdos,
Deiphobe Glauci, fatur quae talia regi:
Non hoc ista sibi tempus spectacula poscit;
Nunc grege de intacto septem mactare iuvencos
Praestiterit, totidem lectas de more bidentes.
Talibus adfata Aenean — nec sacra morantur
Iussa viri — Teucros vocat alta in templa sacerdos.

Excisum Euboïcae latus ingens rupis in antrum,
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllae.
Ventum erat ad limen, cum virgo, Poscere fata
Tempus, ait; deus, ecce, deus! Cui talia fanti
Ante fores subito non vultus, non color unus,
Non compta mansere comae; sed pectus anhelum,
Et rabie fera corda tument; maiorque videri,

30. Regens filo. Catullus, after describing the conflict between Theseus and the Minotaur, says:
Ine pedem sospes multa cum laudo reflexit
Errabunda regens tenni vestigia filo,
Ne labyrintheis et flexibus egredientem
Tecti frustraretur inobservabilis error.

LXIV. 112–115.

49. Maiorque videri. Cf. II. 773, note; and Wordsworth, Laodamia:

Quam tua te Fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe.
Talibus ex adyto dictis Cumaeae Sibylla
Horrendas canit ambages antroque remugit,
Obscuris vera involvens: ea frena furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor et rabida ora quierunt,
Incipit Aeneas heros: Non una laborum,
O virgo, nova mi facies inopinave surgit;
Omnia praecipi atque animo mecum ante peregi.
Unum oro: quando hic inferni ianua regis
Dicitur et tenebrosa palus Acheronte refuso,
Ire ad conspectum cari genitoris et ora
Contingat; doceas iter et sacra ostia pandas.
Illum ego per flammam et mille sequentia tela
Eripui his umeris, medioque ex hoste recepi;
Ille mecum comitatus iter maria omnia mecum
Atque omnes pelagique minas caelique ferebat,
Invalidus, vires ultra sortemque senectae.
Quin, ut te supplex peterem et tua limina adirem,
Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere; potes namque omnia, nec te
Nequiquam lucis Hecate praefecit Avernis.
Si potuit Manes arcessere coniugis Orpheus,
Thracia fretus cithara fidibusque canoris,
Si fratrem Pollux alterna morte redemit,

121. Pollux. Pollux was allowed to share his own immortality with his brother Castor, who had been slain, the two dying on alternate days.

Itque reditque viam totiens. Quid Thesea magnum, 
Quid memorem Alciden? Et mi genus ab Iove summo.

Talibus orabat dictis, arasque tenebat,
Cum sic orsa loqui vates: Sate sanguine divûm,
Tros Anchisiade, facilis descensus Averno;
Noctes atque dies patet atri ianua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos aequus amavit
Iuppiter, aut ardens e vexit ad aethera virtus,
Dis geniti potuere. Tenent media omnia silvae,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupidus est,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano iuvat indulgere labori,
Accipe, quae peragenda prius. Latet arbo re opaca
Aureus et foliis et lento vime ramus,
Iunoni infernae dictus sacer; hunc tegit omnis

122. Thesea. Theseus, with the aid of Pirithoüs, attempted to abduct Proserpina from the palace of Pluto. This attempt resulted in the imprisonment of both heroes by Pluto. Theseus was afterwards released by Hercules (Alci-des), whose twelfth labor was to bring the dog Cerberus from the Lower World.

127. Cf. Spenser (F. Q. II. VII. 24):
At last him to a little dore he brought,
That to the gates of hell, which gaped wide,
Was next adjoyning.
Again (F. Q. IV. I. 20):
Yet many waies to enter may be found,
But none to issue forth when one is in.

131. Dis, 133. Innare, 163.

138. Proserpina was the infernal Juno, because she was the wife of infernal or Stygian Jove (IV. 638).
Lucus, et obscuris claudunt convallibus umbræ.  
Sed non ante datur telluris operta subire,  
Auricomos quam qui decerperit arbore fetus.  
Hoc sibi pulchra suum ferri Proserpina munus  
Instituit. Primo avulso non deficit alter  
Aureus, et simili frondescit virga metallo.  
Ergo alte vestiga oculis, et rite repertum  
Carpe manu; namque ipse volens facilisque sequetur,  
Si te fata vocant; aliter non viribus ullis  
Vincere, nec duro poteris convellere ferro.  
Praeterea iacet exanimum tibi corpus amici —  
Heu nescis! — totamque inoestat funere classem,  
Dum consulta petis nostroque in limine pendes.  
Sedibus hunc refer ante suis et conde sepulcro.  
Duc nigras pecudes; ea prima piacula sunto.  
Sic demum lucos Stygis et regna invia vivis  
Aspicies. Dixit, pressoque obmutuit ore.  
Aeneas maesto defluxus lumina vultu  
Ingreditur, linquens antrum, caecosque volutat  
Eventus animo secum. Cui fidus Achates  
It comes, et paribus curis vestigia figit.  
Multa inter sese vario sermone serebant,  
Quem socium exanimem vates, quod corpus humandum  
Diceret: atque illi Misenum in litore sicco,  
Ut venere, vident indigna morte peremptum,  
Misenum Aeoliden, quo non praestantior alter  
Aere ciere viros, Martemque ascendere cantu.

156-9. Notice the slow measured cadence of this passage, well in keeping with the sad and thoughtful mood of Aeneas.

161. Quem socium. It seems strange that they should not have thought at once of Palinurus. It is generally conceded that this is a defect which Vergil would have remedied had he lived to revise his work.

165. Ciere — accendere, 163.
Hectoris hic magni fuerat comes, Hectora circum
Et ituo pugnas insignis obíbat et haste.
Postquam illum vita victor spoliavit Achilles,
Dardanio Aeneae sese fortissimus heros
Addiderat socium, non inferiora sectus.
Sed tum, forte cava dum personat aequora concha,
Demens, et cantu vocat in certamina divos,
Aemulus exceptum Triton, si credere dignum est,
Inter saxa virum spumosa immerserat unda.
Ergo omnes magno circum clamore fremebant,
Praecipue pius Aeneas. Tum iussa Sibyllae,
Haud mora, Æeouant flentes, aramque sepulcri
Congerere arborebus caeloque educere certant.
Itur in antiquam silvam, stabula alta ferarum;
Procumbunt piceae, sonat icta securibus ilesx,
Fraxineaeque trabes cuneis et fissile robur
Scinditur, advolvunt ingentes montibus ornas.
Nec non Aeneas opera inter talia primus
Hortatur socios, paribusque accingitur armis.
Atque haec ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic forte precatur:

170–82. This busy scene is greatly enlarged in Tasso (Ger. Lib. III. 75):
Each cheers on each, and to the gen’ral call
Unwonted ravage rends the woods around;
Hew’d by the iron’s piercing edge, down fall,
And with their leafy honors heap the ground,
Pines, savage ashes, beeches, palms renown’d,
Funereal cypresses, the fir-tree high,
Maple, and holm with greens eternal crown’d,
And wedded elm to which the vines apply
Their virgin arms, and curl, and shoot into the sky.
The influence of Ennius upon Vergil is clearly traceable in this passage. Cf. the following passage in the Annals:
Incedunt arbusta per alta, securibus caedunt,
Percellunt magnas quercus, exciditur ilex,
Fraxinus frangitur atque abies consernitur alta.
Pinus proceras penvortunt: omne sonabat
Arbustum fremitu silvai frondosai.
Si nunc se nobis ille aureus arbo re ramus.
Ostendat nemore in tanto! quando omnia vere
Heu nimium de te vates, Misene, loqu ta est.
Vix ea fatus erat, geminae cum forte columbae
Ipsa sub ora viri caelo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, laetusque precatur:
Este duces, o, si qua via est, cursumque per auras.
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum. Tuque, o, dubis ne defice rebus,
Diva pares. Sic effatus vestigia pressit,
Observans, quae signa ferant, quo tendere pergant.
Pascentes illae tantum prodire volando,
Quantum acie possent oculi servare sequentum.
Inde ubi venere ad fauces graveolentis Averni,
Tollunt se celeres, liquidumque per aëra lapsae
Sedibus optatis geminae super arbo re sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo fetu teretes circumdare truncos:
Talis erat species auri frondentis opaca
Ilice, sic leni crepitabat brattea vento.

193. Maternas aves. Doves were sacred to Venus, as also was the myrtle (V.72). It is noteworthy that in classical literature birds are viewed only conventionally. They do not appear in their natural aspect, and to all their movements and notes is attached an especial meaning. The eagle does nothing on his own account. He is the messenger of Jove. The owl's howl must needs be ill-ominous, and he is also the bird of Minerva, the embodiment of wisdom. The older English poets follow the same conventional ideas. Thus Chaucer in a description of Venus (Knight's Tale, 1964):
And aboven hire heed dowpes sleyns.
195. Pinguen, "rich" or "fertile" because it could produce such precious fruit.

JUNO. (Vatican Museum.)

Multum ille et terris iactatus et alto,
Vi superum saevae memorem lunonis ob iram. 1: 3.
Præceptisque Heleni, dederat quae maxima, rite
lunoni Argivae iussos adelemus honores. III: 546.
Corripit Aeneas extemplo avidusque restringit
Cunctantem, et vatis portat sub tecta Sibyllae.

Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem taudit et robore secto
Ingentem struxere pyram, cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et aëna undantia flammis
Expediunt, corpusque lavant frigentis et unguunt.
Fit gemitus. Tum membra toro defleta reponunt,
Purpureasque super vestes, velamina nota,
Coniciunt. Pars ingenti subiere feretro,
Triste ministerium, et subiectam more parentum
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fusio crateres olivo.
Postquam collapsi cineres et flamma quievit.

211. Cunctantem. Cf. i. 146. To Aeneas’ eager grasp the branch seemed to resist him, and thus to indicate that the fates were against him.

212-35. Vergil here describes at some length the funeral rites. Cf. also IV. 505; III. 63. The corpse was placed upon a pile of wood called pyra or rogus (IV. 646). This pyre was built in the form of an altar with four equal sides, hence the ara sepulcri (VI. 177). The sides of the pile were frequently covered with dark leaves (215), and cypress-trees were sometimes placed before it (216). The corpse immediately after death was bathed in water and anointed with oil and perfumes (219); it was then placed on a couch or bier (feretrum, 222) on which it was carried to the pyre. The corpse was placed on the top of the pyre, together with the couch on which it had been carried, and the nearest relative then set fire to the pyre with his face turned away (224). When the flames began to rise, various perfumes were thrown into the fire (224-5); and when the pile was burned down the embers were soaked with wine (226-7), and the bones and ashes of the deceased were gathered by the nearest relatives (228), who placed them in a funeral urn. Then the persons present were thrice sprinkled by a priest with pure water from a branch of olive or laurel for the purpose of purification (229-30). On their departure they bade farewell to the dead by pronouncing the word Vale (231).

On novissima verba cf. I. 219 and note.
Reliquias vino et bibulam lavere favillam,
Ossaque lecta cado texit Corynaeus æno.
Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivae,
Lustravitque viros, dixitque novissima verba.
At pius Aeneas ingenti mole sepulcrum
Imponit, suaque arma viro remunque tubamque,
Monte sub ærio, qui nunc Misenus ab illo
Dicitur, aeternumque tenet per saecula nomen.

His actis propere exsequitur præcepta Sibyllae.
Spelunca alta fuit vastoque immanis hiato,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullae poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
[Unde locum Graii dixerunt nomine Aornon.]
Quattuor hic primum nigrantes terga iuvencos
Constituit, frontique invergit vina sacerdos,
Et summas carpress media inter cornua saetas
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten, Caeloque Ereboque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri vellaris agnam

237-42. Spenser (F. Q. I. V. 31) thus describes the "yawning gulfe of deepe Avernus hole:" By that same hole an entraunce, darke and hace [low]. With smoake and sulphur hiding all the place, Descends to hell: there creature never past.

That backe retourned without heavenly grace.

244. Cf. IV. 61.

245. Cf. IV. 698 and note. The victim was then consigned to the sacrifice by a sort of preliminary consecration.

247. Cf. IV. 511.

249. Velleris, 86.
Aeneas matri Eumenidum magnaque sorori
Ense ferit, sterilemque tibi, Proserpina, vaccam.
Tum Stygio regi nocturnas incohat aras,
Et solida imponit taurorum viscera flammis,
Pingu super oleum infundens ardentibus extis.
Ecce autem, primi sub luminis solis et ortus
Sub pedibus mugire solum, et iuga coepta moveri
Silvarum, visaque canes ululare per umbram,
Adventante dea. Procul o, procul este, profani,
Conclamat vates, totoque absistite luco;
Tuque invade viam, vaginaque eripe ferrum;
Nunc animis opus, Aenea, nunc pectore firme.
Tantum effata, furens antro se immisit aperto;
Ille ducem haud timidis vadentem passibus aequat.
Dit, quibus imperium est animarum, Umbraeque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia late,

255. The above preparations and sacrifices had been made at night, and now they enter the infernal regions with the first rays of the sun.

258. Adventante dea, i.e., Hecate, who comes to open the way, as invoked in l. 247, accompanied by her Stygian dogs, whose barking is now heard.

Procul profani, addressed to Aeneas' companions. Cf. III. 405–7 and note.

In Roman religious ceremonies this was the stock command to all uninitiated (profani) to take their presence from the holy rites. So Horace, to whom poetry was sacred, thus introduces his third book of Odes:

Odi profanum vulgus et arceo.
Favete linguis; carmina non prius
Audita Musarum sacerdos

260. Eripe ferrum. Not that it would be of any use against the terrors of Hell, but because his drawn sword would summon up to the warrior that "courage" and "stout heart" which the Sibyl warns him is necessary (261).

264 seq. Vergil’s account of the world of spirits “is drawn with great exactness, according to the religion of the heathen, and the opinion of the Platonic Philosophy.” These various Platonisms will be noted as they occur.

261. Animis, 131.
Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas.
Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna:
Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi caelum condidit umbra
Iuppiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orcl
Luctus et ultrices posuere cubilia Curae;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formae, Letumque Labosque;
Tum consanguineus Leti Sopor, et mala mentis

273. Spenser (F. Q. II. VII. 21-25) gives an elaborate description of the creatures who throng this entrance.
Here we find "infernal Payne," "tumultuous Strife," "cruel Revenge," "rancorous Despight," "disloyall Treason,
and hart-burning Hate," "gnawing Gealosi," sitting alone and biting his bitter lips; "trembling Feare" flying to and fro; "lamenting Sorrow," "Shame" hiding his ugly face; "sad Horror" beating his iron wings, and followed by owls and night-ravens. Just before the door are "selfe-consuming Care" and "Sleep" in his "drowsy den."

276. Metus. Cf. Shelley (Revolt of
Islam, I. XXXI.):
And Fear, the demon pale, his sanguine
shrine forsook.

Fames. Cf. ibid. X. XVII.:
Famine, than whom Misrule no deadlier
daughter
Feeds from her thousand breasts.

78. Sopor. Concurring with view of sleep, the "brother of D note the following:
And there she met Death's brother,
and took
His hand in hers.
HOMER, Iliad, XIV
The cell of Sleep is but the pot
Death. — TASSO, Ger. Lib. IX.
For next to Death is Sleepe
compar'd.

SPENER, F. Q. II. VI
Downy Sleep, Death's counterfe
SHAK., Ma
Sleep hath its own world
A boundary between the things mis
Death and existence.
BYRON, The Dra
How wonderful is Death,
Death and his brother Sleep!

SHELLEY, Queen
Vergil also presents Sleep in a ple
AENEIDOS LIB. VI.

Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgo
Vana tenere ferunt, foliisque sub omnibus haerent.
Multaque praeterea variarum monstrabrum ferarum,
Centauri in foribus stabulant, Scyllaeque biformes,
Et centumgeminus Briareus, ac belua Lernae,
Horrendum stridens, flamnisque armata Chimaera,
Gorgones Harpyiaeque et forma tricorporis umbrae.

Vergil's description of the future state, says: "[Vergil] then gives us a list of imaginary persons, who very naturally lie within the shadow of the dream-tree, as being of the same kind of make in themselves, and the materials, or, to use Shakespear's phrase, 'the stuff of which dreams are made.' Such are the shades of a giant with a hundred hands, and of his brother with three bodies; of the doubled shaped Centaur, and Scylla; the Gorgon with snaky hair; the Harpy with a woman's face and lion's talons; the seven-headed Hydra; and the Chimaera, which breathes forth a flame, and is a compound of three animals. These several mixed natures, the creatures of imagination, are not only introduced with great art after the dreams, but, as they are planted at the very entrance, and within the very gates of those regions, do probably denote the wild deliriums and extravagances of fancy, which the soul usually falls into when she is just upon the verge of death."


285. Multaque praeterea. Addison (Attler, No. 154), commenting upon
Corripit hic subita trepidus formidine frem
Aeneas, strictamque aciem venientibus offert,
Et, ui docta comes tenues sine corpore vitas
Admoneat votare cava sub imagine formae,
Irruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quae fert Acheronis ad undas.
Turbidus hic caeno vastaque voragine gurges
Aestuat atque omnem Coeyto eructat harenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta iacet, stant lumina flamma,
Sordidus ex umeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferruginea subvexit corpora cyuma,
Iam senior, sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat,
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri innuptaeque puellae,
Impositique rogis iuvenes ante ora parentum:
Quam multa in silvis autumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto.

He is not, ah! he is not such a foe
As steel can wound, or strength can overthorn.

295–7. Shelley in the Sensitive-Plant
gives a description which emphasizes
this uncanny picture:
Spawn, weeds, and filth, a leprous scum,
Made the running rivulet thick and dumb,
And at its outlet, flags huge as stakes
Damned it up with roots knotted like
water-snakes.

299. Charon. He is thus desc
by Dante (Inf. III. 83):
An old man, hoary with the hair of

309–10. This is a favorite simil
a multitude.
Homer (II. II.) has:
Numberless as the flowers and leaf

and
In number like the sands and sur
leaves.
Quam multae glomerantur aves, ubi frigidus annus
Trans poutum fugat et terris immittit apricus.
Stabant orantes prumi transmittere cursum,
Tendebantque manus ripae ulterioris amore.
Navita sed tristes nunc hos nunc accipit illos,
Ast alios longe submotos, arcei harena.
Aeneas, miratus enim motusque tumultu,
Dic, ait, o virgo, quid vult concursus ad amnem?
Quidve petunt animae? vel quo discrimine ripas
Hae linquent, illae remis vada livida verrunt?
Olli sic breviter fata est longaeva sacerdos:
Anchisa generate, deum certissima proles,
Cocyti stagna alta vides Stygiamque paludem,
Di cuius iurare timent et fallere numen.
Hae omnis, quam cernis, inops inhumataque turba est;
Portitor ille Charon; hi, quos velit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quierunt.

Ariosto (Orl. Fur. XVI. 75):
So many,
at I could count each leaf with greater ease,
hen autumn of their mantle strips the trees.

Passo (Ger. Lib. IX. 66):
t leaves in woods, when autumn’s first night-frosts
p their scar’d beauty, in such numbers e’er
 cap the low valleys.

Milton (Par. L. I. 302):
ick as autumnal leaves that strow the brooks Vulombrosa.

Shelley (Revolt of Islam, I. IV.):
Countless and swift as leaves on autumn’s tempest shed.

326-30. Note again Addison: “I must not pass over in silence the point of doctrine which Virgil hath very much insisted upon in this book: that the souls of those who are unburied are not permitted to go over into their respective places of rest, until they have wandered a hundred years upon the banks of the Styx. This was probably an invention of the heathen priesthood, to make the people extremely careful of performing proper rites and ceremonies to the memory of the dead.”

Centum errant annos volitantque haec litora circum;
Tum denunium admissi stagna exoptata revisunt.
Constitit Anchisa satus et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi maestos et mortis honore carentes
Leucaspim et Lyciae ductorem classis Oronten,
Quos simul a Troia ventosa per aequora vectos
Obruit Auster, aqua involvens navenque virosque.
Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa maestum cognovit in umbra,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub aequore mersit?
Dic age. Namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incoluimem, finesque canebat
Venturum Asonios. Eu haec promissa fides est?
Ille autem: Neque te Phoebi cortina fefellit,
Dux Anchisiade, nec me deus aequore mersit.
Namque gubernaclum multa vi forte revulsum,
Cui datus haerebam custos cursusque regebam,
Prsecipitans traxi mecum. Maria aspera iuro
Non  ullam pro me tantum cepisse timorem,
Quam tua ne, spoliata armis, excussa magistro,

334. Cf. I. 113. Venus that one of the crew should be lost.
345. Apollo canebat. No such prediction of Apollo is elsewhere mentioned;
Neptune had, however, distinctly said to
353. EXCUSA MAGISTRO. Cf. I. 115. The present expression is a variation for
excusso magistro, the ship being regarded
as taken from the man, rather than the
man from the ship.

Deficeret tantis navis surgentibus undis.  
Tres Notus hibernas immensa per aequora noctes  
Vexit me violentus aqua; vix lumine quarto  
Prosperxi Italiam summa sublimis ab unda.  
Paulatim adnabam terrae; iam tuta tenebam,  	Ni gens crudelis madida cum veste gravatum  	Prensantemque uncis manibus capita aspera montis  
Ferro invasisset, praedamque ignara putasset.  
Nunc me fluctus habet, versantque in litore venti.  
Quod te per caeli iunctum lumen et auras,  	Per genitorem oro, per spee surgentis Iuli,  	Eripe me his, invicte, malis: aut tu mihi terram  	Inice, namque potes, portusque require Velinos;  	Aut tu, si qua via est, si quam tibi diva creatrix  	Ostendit—neque enim, credo, sine numine divum  	Flumina tanta paras Stygiamque innare paludem—  	Da dextram misero, et tecum me tolle per undas,  	Sedibus ut saltem placidis in morte quiescam.  
Talia fatus erat, coepit cum talia vates:  	Unde haec, o Palinure, tibi tam dira cupidio?  
Tu Stygiis inhumatus aquas annemque severum  	Eumenidum aspicies, ripamve iniussus adibis?

363. Quod. Cf. II. 141, note.
374. Inhumatus. Cf. 326-30 and note. So Patroclus cannot cross the tyx unburied (II. XXIII. 81) This prayer of Palinurus for burial is evidently modelled after Patroclus' prayer to Achilles:

Achilles, sleepest thou, forgetting me?
Ever of me unmindful in my life,
How dost neglect me dead. O, bury me

Quickly, and give me entrance through the gates
Of Hades; for the souls, the forms of those
Who live no more, repulse me, suffering not
That I should join their company beyond
The river, and I now must wander round
The spacious portals of the House of Death.

358-61. Tenebam — ni invasisset, 199.
Desine fata deum flecti sperare preceando;
Sed cape dicta memor, duri solacia casus.
Nam tua finitimi, longe lateque per urbes
Prodiis acti caclestibus,ossa piabant,
Et statuent tumulum, et tumulo sollemnia mittent,
Aeternumque locus Palinuri nomen habebit.
His dictis curae emotae, pulsusque paramper
Corde dolor tristi; gaudet cognomine terra.

Ergo iter inceptum peragunt fluvioque propinquant.
Navita quos iam inde ut Stygia prospexit ab unda
Per tacitum nemus ire pedemque advertere ripae,
Sic prior aggreditur dictis, atque increpat ultero:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias, iam istincet, et comprime gressum.
Umbrarum hic locus est, Somni Noctisque soporae;
Corpora viva nefas Stygia vectare carina.
Nec vero Alciden me sum laetatus euntem

376. Dante quotes this passage to the shade of Vergil (Purg. VI. 28):

It appears that thou deniest,
O light of mine, expressly in some text,
That orison can bend decree of Heaven;
And ne'ertheless these people pray for
this [i.e. sanctification]
Might then their expectation bootless be?
And he to me:

My writing is explicit,
And not fallacious is the hope of these,
If with sane intellect 'tis well regarded;
For top of judgment [i.e. the supreme
decree of God] doth not vail itself,
Because the fire of love fulfils at once
What he must satisfy who here installs

And there, when I affirmed that prop-
sition,
Defect was not amended by a prayer,
Because the prayer from God was separate.
The idea of prayer as unavailing against
fate is seen in the words of the Chorus to
Creon (Sophocles, Antigone):
Pray thou for nothing then: for mortal
man
There is no issue from a doom decreed.
381. The place is still called Punta di
Palinuro.

388–391. Thus Charon repulses Dante
(Inf. III. 88):
And thou, that yonder standest, living
soul,
Withdraw thee from these people, who
are dead!

381. Palinuri, 85.
Accepisse lacu, nec Thesae Pirithoumque,
Dís quamquam geniti atque invicti viribus essent.
Tartarem ille manu custodem in vincla petivit
Ipsi a solio regis, traxitque trementem;
Hi dominam Ditis thalamo' deducere adorti.
Quae contra breviter fata est Amphrysia vates:
Nullae hic insidiae tales; absiste moveri;
Nec vim tela ferunt; licet ingens ianitor antro
Aeternum latrans exsangues terreat umbras,
Casta licet patrui servet Proserpina lium.
Troius Aeneas, pietatis insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantae pietatis imago,
At ramum hunc — aperit ramum, qui veste latebat —
Agnoscas. Tumida ex ira tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgae, longo post tempore visum,
Caeruleam advertit puppin, ripaeque propinquant.
Inde alias animas, quae per iuga longa sedebant,
Deturbat, laxatque foros; simul accipit alveo
Ingentem Aenean. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosae paludem.
Tandem trans fluvium incolumes vatemque virumque
Informi limo glaucaque exponit in ulva.
Cerberus haec ingens latratu regna trifauci

\[109. \textit{Fatalis}, \text{ because fate decreed} \]
\[117. \textit{Cerberus}. \text{ Although some authors have assigned him} \]
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns iam colla colubris,
Melle soporatam et medicatis frugibus offam
Obicit. Ille fame rabida tria guttura pandens
Corripit obiectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Aeneas aditum custode sepulto,
Evaditque celer ripam irremeabilis undae.
Continuo auditae voce, vagitus et ingens,

CERBERUS.

Red eyes he has, and unctuous beard and
black,
And belly large, and armed with claws
his hands;
He rends the spirits, flays, and quarters
them.
Spenser gives his usual strong de-
scription:
Before the threshold dreadfull Cerberus
His three deformed heads did lay along,
Curl’d with thousand adders venomous;
And lilled [loll’d] forth his bloody flam-
ing tong:
At them he gan to reare his bristles
strong.
And welly gnarre [swear]. — F. Q. I. V. 34.
426. They next come to the outermost
dominions of Pluto, to which the poet
assigns three classes of persons,—infants,
those unjustly put to death, and the
suicides.
Dante places in much the same sort of
limbo the souls of unbaptized infants,
and the heathen who died without a
knowledge of God. Among these latter
he places Vergil himself.
And this [the lamentation] arose from
sorrow without torment,
Which the crowds had, that many were
and great,
Of infants and of women and of men.
To me the Master [Vergil] good: Thou
dost not ask
What spirits these, which thou beholdest
are?
Now will I have thee know, ere thou go
farther,
That they sinned not; and if they merit
had,
’Tis not enough, because they had not
baptism
Which is the portal of the faith thou
holdest;
And if they were before Christianity,
In the right manner they adored not God;
And among such as these am I myself.
For such defects, and not for other guilts,
Lost are we, and are only so far punished.
That without hope we live on in desire.
Inf. IV. 28-42.
Infantumque animae flentes in limine primo,
Quos dulcis vitae exsortes et ab ubere raptos
Abstulit atra dies et funere mersit acerbo.
Hos iuxta falsa damnati crimine mortis.
Nec vero haec sine sorte datae, sine iudice, sedes:
Quaesitor Minos urnam movet; ille silentum
Conciliumque vocat vitasque et crimina discit.
Proxima deinde tenent maesti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Proiecere animas. Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristisque palus inamabilis unda
Alligat, et noviens Styx interfusa coercet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi; sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,

**432. Minos.** Minos is chiefly remarkable as belonging to a period when history and mythology interlace, and as uniting in his own person the chief characteristics of both. He is the son of Juppiter, and yet the first possessor of a navy; a judge in Hades, but not the less for that a king of Crete.

*Class. Dic.*

In Homer, Minos judges the dead (*Od. XI. 707*):
Then I beheld the illustrious son of Jove,
Minos, a golden sceptre in his hand,
Sitting to judge the dead.

Plato associates Minos, Rhadamanthus, Aeacus, and Triptolemus as judges in Hades.— *Apology*, XXXII.

Propertius (IV. XVIII. 27) makes Minos the judge:

**440-476. The mourning fields.**

Non tamen immerito Minos sedet arbiter Orci.

**434-39.** Cf. Addison: “It was very remarkable that Virgil, notwithstanding self-murder was so frequent among the heathen, and had been practised by some of the greatest men in the very age before him, hath here represented it as so heinous a crime. But in this particular he was guided by his great master Plato; who says on this subject, that a man is placed in his station of life, like a soldier in his proper post, which he is not to quit, whatever may happen, until he is called off by his commander who planted him in it.”
Secreti celant calles et myrtea circum
Silva tegit; curae non ipsa in morte relinquant.
His Phaedram Procrimique locis, maestamque Eriphylen,
Crudelis nati monstrantem vulnera, cernit,
Evadnenque et Pasiphaen; his Laodamia
It comes, et iuvenis quondam, nunc femina, Caeneus,
Rursus et in veterem fatò revoluta figuram.
Inter quas Phoenissa recens a vulnere Dido
Errabat silva in magna; quam Troius heros
Ut primum iuxta stetit agnovitque per umbras
Obscuram, qualem primo qui surgere mense
Aut videt, aut vidisse putat per nubila lunam,
Demisit lacrimas, dulciique adfatus amore est:
Infelix Dido, verus mihi nuntius ergo
Venerat extinctam, ferroque extrema secatam?
Funeris heu tibi causa fui? Per sidera iuro,
Per superos, et si qua fides tellure sub ima est,
Invitus, regina, tuo de litore cessi.
Sed me iussa deum, quae nunc has ire per umbras;
Per loca senta siti cogunt noctemque profundam,
Imperiis egere suis; nec credere quivi

443. Myrtea. A very appropriate tree, for the myrtle was sacred to Venus, the goddess of love (V. 72).
445-8. For these characters cf. Vocab.
453-4. Cf. Ariosto (Orl. Fur. X. 24): Saw it, or seemed to see: for ill her eyes Things through the air, yet dim and hazy, view.
Spenser (P. Q. II. VII. 29): Or as the moone, cloathed with clowdy night,
Does shew to him that walkes in feare and sad affright.

Milton (P. L. I. 783):
Some belated peasant sees,
Or dreams he sees, while overhead the moon
Sits arbitress, and nearer to the earth Wheels her pale course.
Shelley (Hellas):
... Blotting out
All objects — save that in the faint moon-glimpse
He saw, or dreamed he saw, the Turkish admiral.
460. In Catullus, De Coma Berenices, the lock, addressing the queen, says:
Invita, O regina, tuo de vertice cessi.
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque aspectu ne subtrahe nostro.
Quem fugis? extremum fato, quod te alloquor, hoc est.
Talibus Aeneas ardentem et torva tuentem
Lenibat dictis animum, lacrimasque ciebat.
illa solo fixos oculos aversa tenebat,
Nec magis incepto vultum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum, coniunx ubi pristinus illi
Respondet curis aequaque Sychaeus amorem.
Nec minus Aeneas, casu percussus iniquo,
Prosequitur lacrimans longe, et miseratur euntem.

Inde datum molitur iter. Lamque arva tenebant
Ultima, quae bello clari secreta frequentant.
Hic illi occurrit Tydeus, hic inclutus armis
Parthenopaeus et Adrasti pallentis imago;
Hic multum fleti ad superos belloque caduci
Dardanidae, quos ille omnes longo ordine cernens
Ingemuit, Glauconque Medontaque Thersilochemique,

465-71. Aeneas is now the suppliant and Dido the obdurate one. Note the several strong contrasts. Quem fugis? f. mene fugis? (IV. 314); with lines 97-71, cf. IV. 369-70.

477-547. The abode of the slain warriors. In the first part of this passage (77-493) the Greek and Trojan warriors are described as engaging in all exercises to which they were accustomed on earth, and subject to the same sensations and fears. Plato likewise teaches at in Hades all do as they were accustomed in this life. Socrates is represented as saying, “But the greatest pleasure would be to spend my time in questioning and examining people there [in Hades] as I have done those here.” — Apology.

So in Ovid (Met. IV. 443), the shades do as they were wont in life:
Errant exsanguis sine corpore et ossibus umbrae,
Parsque forum celebrant, pars imi tecta tyranni,
Pars aliquas artes, antiquae imitamina vitae.

471. Si stet, 196.
Tres Antenoridas, Cererique sacrum Polyphoeten,
Idaeumque, etiam currus, etiam arma tenentem.
Circumstant animae dextra laevaque frequentes.
Nec vidisse semel satis est; iuvat usque morari,
Et conferre gradum, et veniendi discere causas.
At Danaüm proceres Agamemnoniaque phalanges
Ut videre virum fulgentiaque arma per umbras,
Ingenti trepidare metu; pars vertere terga,
Ceu quondam petiere rates; pars tollere vocem
Exiguam; inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusque ambas, populaque tempora raptis
Auribus, et truncas inhonesto vulnere nares.
Vix adeo agnovit pavitantem et dira tegentem
Supplicia, et notis compellat vocibus uto:
Deiphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere poenas?
Cui tantum de te licuit? Mihi faina suprema
Nocte tulit fessum vasta te caede Pelasgüm
Procubuisse super confusae stragis acervum.
Tunc egomet tumulum Rhoetheo in litore inanem
Constitui, et magna Manes ter voce vocavi.
Nomen et arma locum servant; te, amice, nequivi
Conspicere et patria decedens ponere terra.
Ad quae Priamides: Nihil o tibi amice relictum;
Omnia Deiphobo solvisti et funeris umbris.
Sed me fata mea et scelus exitiale Lacaenae
His mersere malis; illa haec monumenta reliquit.
Namque ut supremam falsa inter gaudia noctem


495. Deiphobum, 7b.

517-19. This passage is not at all consistent with the conduct of Helen in II. 567-588.
529. Aeolides. This term is applied to Ulysses, in allusion to the scandalous rumor that he was not the son of Laertes, but of the robber Sisyphus, the son of Aeolus.
535-6. They had entered at sunrise (1. 255); it is now past noon.
Nox ruit, Aenea; nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas;
Dextera quae Ditidis magni sub moenia tendit,
Hac iter Elysium nobis; at laeva malorum
Exercet poenas, et ad impia Tartara mittit.
Deiphobus contra: Ne saevi, magna sacerdos;
Discedam, explebo numerum, reddarque tenebris.
I decus, i, nostrum; melioribus utere fatis!
Tantum effatus, et in verbo vestigia torsit.
Respicit Aeneas subito, et sub rupe sinistra
Moenia lata videt, triplici circumdata muro,
Quae rapidus flammis ambit torrentibus amnis,
Tartareus Phlegethon, torquetrain sonantia saxa.
Porta adversa, ingens, solidoque adamante columnae,
Vis ut nulla virum, non ipsi excindere bello
Caenicola valeant, stat ferrea turris ad auras,
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exsominis servat noctesque diesque.
Hinc exaudiri gemitus, et saeva sonare
Verbera; tum stridor ferri tractaeque catenae.
Constitit Aeneas, strepituque exterritus haesit.
Quae scelerum facies? o virgo, effare; quibusve

548-638. In sight of the gates of Tartara, the Sibyl describes the interior of that abode of the lost.

548-556. Milton (P. I. II. 643) thus describes the gates of Hell:
At last appear
Hell-bounds, high reaching to the horrid roof,
And three threefold the gates; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape.

555. Tisiphone. Dante (Inf. IX. 39) places Tisiphone in company with two other furies, Megnera and Alecto:
Who had the limbs of women and their mien,
And with the greenest hydoras were begirt:
Small serpents and cerastes were their tresses,
Wherewith their horrid temples were entwined.
Irgentur poenis? quis tantus plangor ad auras?
Cum vates sic orsa loqui: Dux inclute Teucrūm,
Nulli fas casto sceleratum insistere limen;
Sed me cum lucis Hecate praefecit Avernis,
Ipsa deūm poenas docuit, perique omnia duxit.
Gnosius haec Rhadamanthus habet, durissima regna,
Castigatque auditque dolos, subigitque fateri,
Quae quis apud superos, furto lactatus inani,
Distulit in seram commissa piacula mortem.
Continuo sones ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues vocat agmina saeva sororum.
Tum demum hōrisono stridentes cardine sacrae
Panduntur portae. Cernis, custodia qualis
Vestibulo sedeat, facies quae limina servet?
Quinquaginta atris immanis hiatibus Hydra

566. Rhadamanthus. Cf. 1. 432 and note.

567. Castigatque auditque. This passage is generally considered a hysteron proteron, cf. Inductive Studies, 231, but it is better to take the thought in the order of the words. Castigat would then refer to the tortures by which full confession of sin is secured, and not to the punishment which is due to that sin. This is inflicted later (570 seq.). The practice both among the Greeks and Romans of torturing witnesses, especially slaves, in the court, for the purpose of securing true testimony, was sufficiently common to make this view of the passage the reasonable one.

567–69. Rhesōs thus paraphrases this passage: Punit, et audīt fraudes, et cogit fateri quaecumque facinora patrata unus-
quisque per vitam protulit usque ad tardam mortem, gaudens vana simulatione.

Plato (Gorgias) gives prominence to the doctrine of a future state of reward and punishment. At death, every soul goes to its own place; the evil gravitates to the evil, and the good rises to the supreme good. When they come before their judge (cf. Aen. VI. 566), perhaps after a long series of transmigrations, each of which is the reward or punishment of the preceding state of existence, the good and evil are separated from each other. The wicked, who are not hopelessly sinful, are subjected to sufferings in the Lower World more or less severe (Aen. VI. 740), according to the deserts. The incurably wicked are hurled down to Tartara, where they are punished forever as a spectacle and warning others.
Saevior intus habet sedem. Tum Tartarus ipse
Bis patet in praecipis tantum tenditque sub umbras,
Quantus ad aetherium caeli suspectus Olympum.
Hic genus antiquum Terrae, Titania pubes,
Fulmine deiecti fundo volvuntur in imo.
Hic et Aloidas geminos immania vidi
Corpora, qui manibus magnum rescindere caelum
Aggressi, superisque Iovem detrudere regnis.
√ Vidi et crudeles dantem Salmonea poenas,
Dum flammis Iovis et sonitus imitatur Olympi.
Quattuor hic invictus equis et lampada quassans
Per Graum populos mediaque per Elidis urbe
Ibat ovans, divunque sibi poscebat honorem,
Demens! qui nimbos et non imitabile fulmen
Aere et cornipedum pulsu simularet equorum.
At pater omnipotens densa inter nubila telum
Contorsit, non ille faces nec fumea taedis
Lumina, praecipitemque immani turbine adegit.
Nec non et Tityon, Terrae omniparentis alumnum,

577–9. From the top of Heaven to the
depth of HELL is a favorite standard of
measurement. Cf. IV. 445.
Homer places Tartar as far below
Hades as the distance from Heaven to
Earth (II. VIII. 16). Milton places HELL
as far from Heaven as thrice the distance
from Heaven to Earth.
Here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of
Heaven
As from the centre thrice to the utmost
pole.—P. L. I. 71.
Wordsworth adapts this thought to
moral conceptions:

591. Simulare, 178.

585. These punishments are described
by Spenser (F. Q. I. V. 35):
There was Ixion turned on a wheele,
For daring tempt the queene of heaves
to sin;
And Sisyphus an huge round stone did
recole,
Against an hill, he might from labour
lin [cease];
There thristy Tantalus hong by the chin;
And Tityus fed a vulture on his maw;
Typhoeus ionts were stretched on a gin
[engine];

As high as we have mounted in delight
In our dejection do we sink as low.
Resolution and Independence.
Cernere erat, per tota novem cui iugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale tecur tendens fecundaque poenis
Viscera rimaturque epulis, habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona Pirithoumque?
Quos super atra silex iam iam lapsura cadentique
Imminet assimilis; lucent genialibus altis
Aurea fulcra toris, epulacleque ante ora paratae
Regifico luxu: Furiarum maxima iuxta
Accubat, et manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore.
Hic, quibus invis frater, dum vita manebat,
Pulsatue paren, et fraus innexa clienti,
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quae maxima turba est,
Quique ob adulterium caesi, quique arma secuti
Impia, nec veriti dominorum fallere dextras,
Inclusi poenam exspectant. Ne quaere doceri,
Quam poenam, aut quae forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisque rotarum
Districti pendent; sedet, aeternumque sedebit,
Infelix Theseus; Phlegyasque miserrimus omnes
Admonet et magna testatur voce per umbras:
Discite iustitiam moniti, et non temnere divos.
Vendidit hic auro patriam, dominumque potentem
Imposuit; fixit leges pretio atque refixit;

602. Iam iam. Note the dramatic petition. Cf. II. 530.

612. Arma secuti impia. Those who had engaged in civil strife against their country. Vergil might have named many such of his own and the previous generations.

622. Fixit refixit. Corrupt legis-
P. VERGILII MARONIS

Hic thalamum invasit natae vetitosque hymenaeos;
Ausus omnes immane nefas, ausque potiti.
Non, mihi si linguae centum sint oraque centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia poenarum percurre nomina possim.

Haec ubi dicta dedit Phoebi longaeva sacerdos:
Sed iam age, carpe viam et suspexum perfice munus;
Acceleramus, ait; Cyclopum educta caminis
Moenia conspicio atque adverso fornaces portas,
Haec ubi nos praeccepta iubent deponere dona;
Dixcrat, et pariter gressi per opaca viaram
Corripiunt spatium medium, foribusque propinquant.
Occupat Aeneas aditum, corporique recenti
Spargit aqua, ramunque adverso in limine figit.

His demum exactis, perfecto munere divae,


decem volves, and voice of brass I had,
And endless memory that more excell,
In order as they came, could I recount
them well.

Persius (Sat. V. 1–4) thus ridicules the
would-be epic writers of his own time:
Vatibus hic mos est, centum sibi poscere
voces,
Centum ora et lingua optima in carmine
centum,
Fabula seu macato ponatur handa mendo,
Vulnera seu Parthi ducentis ab ingui
ferrum.

637–892. They enter the Elysian
Fields, the home of those who ha
lived virtuously and piously on ear
Such, says Plato, live without bodies
with the gods.
CALLIOPE. (Vatican Museum.)

Musa, mihi causae memora 1:8.
Devenere locos laetos et amoena virecta
Fortunatorum nemorum sedesque beatas.
Largior hic campos aether et lumine vestit
Purpureo, solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palaestris,
Contendunt ludo et fulva luctantur harena;
Pars pedibus plaudunt chores et carmina dicunt.
Nec non Threicius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum,
Iamque eadem digitis, iam pectine pulsat eburno.
Hic genus antiquum Teueri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis,
Illusque Assaracusque et Troiae Dardanus auctor.
Arna procul currusque virum miratur inanes.
Stant terra defixae hastae, passimque soluti
Per campum pascuntur equi. Quae gratia currum
Armorumque fuit vivis, quae cura nitentes
Pascere equos, eadem sequitur tellure repostos.
Conspicit, ecce, alios dextra laevaque per herbam
Vescentes laetumque choro Paeana canentes
Iuter odoratum lauri nemus, unde superne
Plurimus Eridani per silvam volvitur amnis.
Hic manus ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates et Phoebò digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo;

845. Threicius sacerdos, i. e. Or. ens.

Omnibus his nivea cinguntur tempora vitta.
Quos circumfusos sic est adfata Sibylla,
Musaeum ante omnes; medium nam plurima turba
Hunc habet, atque umeras exstantem suspicit altis:
Dicite, felices animae, tuque, optime vates,
Quae regio Anchisen, quis habet locus? illius ergo
Venimus et magnos Erebi tranavirus amnes.
Atque huic responsum paucis ita reddidit heros:
Nulli certa domus; lucis habitamus opacis,
Riparumque toros et prata recentia rivis
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate iugum; et facili iam tramite sistam.
Dixit, et ante tulit gressum, camposque nitentes
Desuper ostentat; delinc summa cacumina linquent.
At pater Anchises penitus convalle virenti
Inclusas animas superumque ad lumen ituras
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum carosque nepotes,
Fataque fortunasque virum moresque manusque.
Isque ubi tendentem adversum per gramina vidit
Aenean, alacris palmas utrasque tetendit,
Effusaeque genis lacrimae, et vox excidit ore:
Venisti tandem, tuaque exspectata parenti
Vicit iter durum pictas? datur ora tueri.

667. Musaeum. Musaeus is the mythical father of poets, as Orpheus of singers. Some of the early critics accused Virgil of jealousy in not rather naming Homer than Musaeus, as if a sense of obligation ought to have made him ready to encounter an anachronism.
— Con.

668. Animas ituras. The spirit of the unborn. Vergil here teaches a sense of obligation ought to have made him ready to encounter an anachronism.

ANEIDOS LIB. VI.

Nate, tua, et notas audire et reddere voces?
Sic equidem ducbam animo rebarque futurum,
Tempora dinumerans, nec me mea cura seffellit.
Quas ego te terras et quanta per aequora vectum
Accipio! quantis iactatum, nate, periclis!
Quam metui, ne quid Libyae tibi regna nocerent!
Ille autem: Tua me, genitor, tua tritis imago,
Saepius occurrents, haec limina tendere adegit.
Stant sale Tyrrenho classes. Da iungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro.
Sic memorans largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circum,
Ter frustra comprena manus effugit imago,
Par levibus ventis volucrique simillima somno.

Interea videt Aeneas in valle reducta
Seclusum nemus et virgulta sonantia silvis,
Lethaenumque, domos placidas qui praenatat, annem.
Hunc circum innumerae gentes populique volabant;
Ac velut in pratis ubi apes aestate serena
Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inscius Aeneas, quae sint ea flumina porro,
Quive viri tanto complerint agmine ripas.
Tum pater Anchises: Animae, quibus altera fato

91. Cf. V. 731.
900-702. Cf. II. 792 and note.
off from these, a slow and silent stream,
the, the river of oblivion, rolls
Her watery labyrinth; whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
713-15. This passage seems to teach
Corpora debentur, Lethaei ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atque ostendere coram,
Iampridem hanc prolem cupio enumerare meorum,
Quo magis Italia mecum laetere reperta.
O pater, anne aliquas ad caelum hinc ire putandum est
Sublimes animas, iterumque ad tarda reverti
Corpora? Quae lucis miseris tam dira cupidio?
Dicam equidem, nec te suspensum, nate, tenebo,
Suscipit Anchises, atque ordine singula pandit.
Principio caelum ac terras camposque liquentes

transmigration of souls from one mortal
body to another. This doctrine, again, is
Platonic. "The soul is deathless, in order
that it may enter again into some mortal
body" (Phaedo, 44). Tibullus (IV. I.
204–211), thus discourses upon his possible future state:
Quia etiam mea cum tumulus contexerit
ossa,
Seu mortua diercem proferat mihi
mortem,
Longa manet seu vita, tamen, mutata
figura
Seu me finget equum rigidos percurret
campos
Doctum seu tardi pecoris sim gloria
taurus.
Sive ego per liquidum volucris vehari
aeris pennis,
Quandocunque hominem me longa
receperit aetas,
Inceptis de te subtextam carmina chartis.
Wordsworth (Ode, Intimations of Im-
mortality) says:
Our birth is but a sleep and a forgetting:
The soul that rises with us, our life’s star,
Hath had elsewhere its setting,
And cometh from afar.

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.
724–751. This passage, containing the
doctrines of the creation and also the
nature and destiny of the soul, is based
almost entirely upon the teachings of
Plato. These doctrines are:
1. An intelligent force or soul brooded
over and infused itself into formless and
inert matter, thus producing all created
things (Aen. 724–729).

Pure reason is the creating cause of
all things. . . . Mind and will are the
real cause of all motion and action in
the world, just as truly as of all human
motion and action.—PLATO, Phaedo.
The soul is not only superior to the
body, but prior to it in order of time,
and that not merely as it exists in the
being of God, but in every order of
existence.—PLATO, Timaeus.

2. This soul is of divine origin and
nature, but becomes contaminated by
the noxious matter which it for a season
inhabits (Aen. 730–734).
The body impedes the soul in its

718. Laetera, 192.
Lucentemque globum Lunae Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.
Inde hominum pecudumque genus vitaeque volantium,
Et quae maritoreo fert monstra sub aequore pontus.
Igneus est ollis vigor et caelestis origo
Seminibus, quantum non noxia corpora tardant,
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Disspiciunt clausae tenebris et carcere cacco.
Quin et supremo cum lumine vita reliquit,
Non tamen omne malum miseris nec funditus omnes

search after truth (*Phaedo*). Life, in the highest sense, which is called spiritual and eternal life, is in and of and from the soul, which matter only contaminates and clouds, and the body only clogs and entombs (*Gorgias*).

3. Even at death, those blemishes which the soul has received from association with the body do not depart, but must be removed by a series of purgations and cleansings more or less severe (*Aen. 735–743*).

The souls of men having contracted in the body great stains and pollutions of vice and ignorance, there are several purgations necessary to be passed through, both here and hereafter, in order to refine and purify them. If the soul loves virtue, it escapes contamination from the body; but if it serves the lusts of the flesh, it suffers contamination from the flesh (*Phaedo*).

731. Noxia corpora. The "harmful body" is arraigned by poets since Vergil too numerous to mention in full. The body is called "a soaked and sucking vesture that drags us down and chokes us in the melancholy deep;" "the foule prison of this life;" "the muddy vesture of decay;" "flesh (that) doth frailty breed;" "flesh imbeded with frailty;" "a baffling and perverting carnal mesh;" "the tenement of clay;" "the soul's sepulchre;" "a prison of flesh and bone;" "this dull and earthly mould;" "this perishable dust;" "this gross impediment of clay;" "this mask of flesh;" "this mouldering old partition wall;" "the chains of earth's immurement."

Edwin Arnold in the poem *After Death in Arabia* speaks thus of the dead body:

It was mine, it is not I.

[It] is a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last
Like a hawk my soul has passed.

'T is an empty sea-shell — one
Out of which the pearl has gone;
The shell is broken,— it lies there;
The pearl, the all, the soul, is here.
It remained for Christianity to reveal the body as the "temple of the Holy Ghost."
Corporeae excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur poeuis, veterumque malorum
Supplicia expendunt: aliae panduntur inanes
Suspensae ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus, aut exurit sur igni;
Quisque suos patimur Manes; exinde per amplum
Mittimur Elysium, et pauci laeta arva tenemus;
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Aetherium sensum atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lethaeum ad fluvium deus evocat agmine magno,
Scilicet immemores supera ut convexa revisant
Rursus et incipient in corpora velle reverteri.

Dixerat Anchises, natumque unaque Sibyllam
Conventus trahit in medios turbamque sonantem,
Et tumulum capit, unde omnes longo ordine posset
Adversos legere, et venientum discernere vultus.
Nunc age, Dardaniam prolem quae deinde sequatur
Gloria, qui maneant Ital a de gente nepotes,
Inlustres animas nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, pura iuvenis qui nititur hasta,
Proxima sorte tenet lucis loca, primus ad auras
Aetherias Italo commixtus sanguine surget,
Silvius, Albanum nomen, tua postuma proles,
Quem tibi longaevo serum Lavinia coniunx
Educat silvis regem regumque parentem,
Unde genus Longa nostrum dominabitur Alba.
Proximus ille Procas, Troianae gloria gentis,
Et Capys, et Numitor, et qui te nomine reddet
Silvius Aeneas, pariter pietate vel armis
Egregius, si umquam regnandam acceperit Albam.
Qui iuvenes! quantas ostentant, adspice, vires,
Atque umbrata gerunt civili tempora quercu!
Hi tibi Nomentum et Gabios urbemque Fidenam,
Hi Collatinas imponent montibus arces,
Pometios Castrumque Inui Bolamque Coramque.
Haec tum nomina erunt, nunc sunt sine nomine terrae.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater
Educat. Viden', ut geminae stant vertice cristae,
Et pater ipse suo superum iam signat honore?
En, huius, nate, auspiciis illa incluta Roma

760. Pura hasta. An emblem of sovereignty.
780–773. A period of about two hundred and fifty years, largely unauthentic, here covered.

Imperium terris, animos aequabit Olympe,
Septemque una sibi muro circundabit arces,
Felix prole virûm: qualis Berecyntia mater
Invehitur curru Phrygias turrita per urbes,
Laeta deûm partu, centum complexa nepotes,
Omnes caelicolas, omnes supera alta tenentes.
Huc geminas nunc fleete acies, hanc aspice gentem
Romanosque tuos. Hic Caesar et omnis Iuli
Progenies, magnum caeli ventura sub axem.
Hic vir, hic est, tibi quem promitti saepius audis,
Augustus Caesar, Divi genus, aurea condet

784. Berecyntia mater. Cybele,
so called because the inhabitants of Mt.
Berecythus, a mountain in Phrygia,
were devoted to her worship.

789–90. The deification of Julius
Caesar. So also Ovid:
Caesar in Urbe sua deus est; quem Marte
togaque
Praecipuum non bella magis finita triumphis
Resque domi gestae properataque gloria
rerum
In sidus vertere novum stellamque co-
mantem,
Quam sua progenies; neque enim de
Caesaris actis
Ullum maius opus, quam quod pater ex-
titit huius. — Met. XV. 746.

†792. Augustus Caesar. Vergil here
pays to his great patron the same tribute
which Ovid pays in the last two lines just
quoted. According to one view of the
Aeneid, which is more or less just, this
name is the focus of the whole poem,
that toward which all the rest points.
Cf. Inductive Studies, 80, and Bibliog-
raphy of Vergil, The Aeneid, 3, b.

Ariosto (Orl. Fur. XXXV. 26) rat
maliciously detracts from Vergil's pr
of the Emperor:
Augustus not so holy and benign
Was, as great Vergil's trumpet says
his name.
Because he savored the harmonious
His foul proscription passes with
blame.
Sæcula qui rursus Latio regnata per arva
Saturno quondam; super et Garamantas et Indos
Proferet imperium; iacet extra sidera tellus,
Extra anni solisque vias, ubi caelifer Atlas
Axem umero torquet stellis ardentibus aptum.
Huius in adventum iam nunc et Caspia regna
Responsis horrent divum et Maetitia tellus,
Et septemgeminis turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit aeripedem cervam licet, aut Erymanthi
Pecarit nemora, et Lernam tremefecerit arcu;
Nec, qui pampineis victor iuga flectit habens,
Liber, agens celso Nysae de vertice tigres.
Et dubitamus adhuc virtutem extendere factis,
Aut metus Ausonia prohibit consistere terra?
Quis procul ille autem ramis insignis olivae
Sacra ferens? Nosco crines incanaque menta
Regis Romani, primam qui legibus urbe academia
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum. Cui deinde subibit,
Olia qui rumpet patriae resedseque movebit
Tullus in arma viros et iam desueta triumphis
Agmina. Quem iuxta sequitur iactantior Ancus,
Nunc quoque iam nimium gaudens popularibus auris.
Vis et Tarquinius reges, animamque superbam

10. Regis, i.e., Numa Pompilius.
810. reign was long and peaceful, and
devoted his chief care to the establish-
ment of religion among his rude
objects.

814. Tullus Hostilius departed from
the peaceful ways of Numa, and aspired
to the martial renown of Romulus.
815. Ancus Mars founded many
colonies and conquered many tribes,
among others the Latins to whom he
gave the Aventine as a dwelling-place.

802. Fixerit licet, 302. 3).
Ultoris Bruti, fasesque videre receptos?
Consulis imperium hic primus saevasque secures
Accipiet, natosque pater nova bella moventes
Ad poenam pulchra pro libertate vocabit,
Infelix! Utecumque ferent ea facta minores,
Vincet amor patriae laudumque immensa cupidio.
Quin Decios Drusosque procul saevumque securi
Aspice Torquatum et referentem signa Camillum.
Iliae autem, paribus quas fulgere cernis in armis,
Concordes animae nunc et dum nocte premuntur,
Heu quantum inter se bellum, si lumina vitae
Attigerint, quantas acies stragemque ciebunt!
Aggeribus socer Alpinis atque arce Monoeci
Descendens, gener adversis instructus Eoïs.
Ne, pueri, ne tanta animis adsuescite bella,
Neu patriae validas in viscera vertite vires;
Tuque prior, tu parce, genus qui ducis Olympo,
Proice tela manu, sanguis meus!—
Ille triumphata Capitolia ad alta Corintho
Victor aget currum, caesis insignis Achivis.
Eruet ille Argos Agamemnoniasque Mycenas,
Ipsumque Aeacidem, genus armipotentis Achilli,
Ultus avos Troiae, templo et temerata Minervæ.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquit?
Quis Gracchi genus, aut geminos, duo fulmina belli,
Scipias, eladem Libyae, parvoque potentem
Fabricium, vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? tu Maximus ille es,
Unus qui nobis cunctando restituis rem.

833. The alliteration in this line is worthy of note.
836. Ille. Lucius Mummius.
838. Ille. Lucius Aemilius Paullus.
844. Serrane, serentem. Note the play on words.
Excudent alii spirantia mollius aera,
Credo equidem, vivos ducent de marmore vultus;
Orabunt causas melius, caeleque meatus
Describent radio et surgentia sidera dicent:
Tu regere imperio populos, Romane, memento;
Hae tibi erunt artes; pacisque imponere morem,
Parere subjectis, et debellare superbos.

Sic pater Anchises, atque haec mirantibus addit:
Aspice, ut insignis spoliis Marcellus opinis
Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno turbante tumultu,
Sistet, eques sternet Poenos Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.

847-853. This passage is a fair representation of the Roman spirit. Her ambition ever was to conquer, to rule. In so doing she obtained all else, for she made those who excelled in the arts and sciences pay tribute of their skill and their learning to her. She adorned her palaces with their statues and paintings, and filled her libraries with their books.

859. Tertia arma suspendet. Cf. I. 248, note, and Vocab., spolia. These spolia opima had been obtained but three times in all Roman history. 1. Romulus slew with his own hand Accon, king of a Latin tribe, and dedicated his armor to Juppiter. 2. Servius Cornelius Cossus, military tribune with consular power, B. C. 428, slew Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Juppiter Feretrius. 3. Marcellus, consul B. C. 222, conquered the Insubrians in Cisalpine Gaul, and killed with his own hand their king Viridomarus.
Atque hic Aeneas; una namque ire videbat
Egregium forma iuvenem et fulgentibus armis,
Sed frons laeta parum, et deiecto lumina vultu:
Quis, pater, ille, virum qui sic comitatur euntem?
Filius, an ne aliquid magna de stirpe nepotum?
Qui strepitus circa comitum! quantum instar in ipso!
Sed nox atra caput tristi circumvolat umbra.
Tum pater Anchises, lacrimis ingressus obortis:
O gnoe, ingentes luctum ne quaere tuorum;
Ostendit terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propagó.
Visa potens, Superi, propria haec si dona fuissent.
Quantos ille virum magnum Mavortis ad urbem
Campus aget gemitus! vel quae; Tiberine, videbis
Funera, cum tumulum praeterlabere recentem!
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos, nec Romula quondam
Uullo se tantum tellus iactabit alumno.
Heu pietas, heu prisca fides, invictaque bello
Dextera! non illi se quisquam impune tulisset
Obvius armato, seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu, miserande puere! si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis,
Purpureos spargam flores, animamque nepotis
His saltem accūmulem donis, et fungar inani

860-886. Vergil read the sixth book of his Aeneid to the Emperor Augustus and his sister Octavia. "When the poet reached the beautiful passage in which he alludes so pathetically to the death of her son Marcellus, the adopted child of Augustus, and the universal favorite of Rome, Octavia is said to have swooned away, and, on reviving, to have ordered the poet to be rewarded with ten sesterces for each line."

Munere. — Sic tota passim regione vagantur
Aëris in campis latis, atque omnia lustrant.
Quae postquam Anchises natum per singula duxit,
Incenditque animum famae venientis amore,
Exin bella viro memorat quae deinde gerenda,
Laurentesque docet populos urbemque Latinis,
Et quo quemque modo fugiatque seratque laborem.

Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad caelum mittunt insomnia Manes.
His ibi tum natum Anchises unaque Sibyllam
Prosequitur dictis, portaque emittit eburna:
Ille viam secat ad naves sociosque revisit;
Tum se ad Caietae recto fert litore portum.
Ancora de prora iacitur; stant litore puppes.

893. Somni portae. This description is taken from Homer (Od. XIX. 681–686), who says of dreams:
Two portals are there for their [i. e.,
dreams] shadowy shapes,
Of ivory one, and one of horn. The
dreams
That come through the carved ivory
deceive
With promises that never are made
good;
But those which pass the doors of polished
horn,
And are beheld of men, are ever true.

900. Caietae. His fifteenth landing.
He makes his final anchorage in the
Tiber in VII. 35, 36.

901. Stant litore puppes. When

that Italy, which has so long eluded the
grasp of the hero, is actually reached,
and he stands upon the fated ground to
which prophecy and the visions of his
eager fancy have long been pointing
him, the poem is complete; and all that
follows is another poem actuated by
another spirit. To this point Fate has
led him through the smoke of his burn-
ing city, through storm and shipwreck,
and the unceasing opposition of adverse
powers, and here she has finally rewarded
his piety and unwavering faith in his
destiny. The first six books present the
hero as the all-enduring one, the last as
the warrior king. The first six books
are the story of hope and anticipation;
the last, of attainment and realization.

886. Munere, 144.
NAPLES—AT VERGIL'S TOMB. (Hector Le Roux.)

Now thy Forum roars no longer; fallen every purple Caesar's dome. Tennyson.
VOCABULARY.
VOCABULARY.

...The figure after each word shows the number of times the word is used in the first
4 of the Aeneid. In most cases, also, the place of the first occurrence of the words with
us meanings is cited.]

A.

abs, prep. w. abl. 1. Of place,
away from ; 2. of position, on the
of, on, at ; 3. of time, from, since,
4. of origin, separation, and
by, from, by.

nts, m., a companion of Aeneas
(1); the twelfth king of Argos
(86).

er, didi, ditum, to put away
); withdraw, hide (ii. 574); poet.,
the ensem lateri, he plunged the
into his side (ii. 553). 3.

e, ere, xi, ctum, to lead away
301); draw back, withdraw, (v.
2.
ere, ivi (ii), itum, to go away, de-
ii. 196). 12.

stis, f., a fir-tree; (meton.) any-
made of fir-wood (ii. 16). 2.

a, um, cf. aufero.
er, ui, atum, to wash away,
e, purify (ii. 720). 2.

, ere, avi, atum, to deny, refuse
7.

ere, ui, atum, to refuse by a
eject, decline (iv. 108). 2.

, ere, avi (ui), itum, to effuse,
i, destroy (ii. 720). 2.

ere, ripui, reptum, to snatch
away, tear off (i. 108). 2.

ab-rumpo, ere, rūpi, ruptum, to break
or tear off, rend asunder, break, violate
(iii. 55). 3.

abruptus, a, um, part. (abrumpo),
broken off, steep, abrupt, bursting (iii.
199); in abruptum, into an abyss (iii.
422). 2.

ab-scindo, ere, scidi, scissum, to tear
off, tear, rend (iii. 418). 3.

ab-endo, ere, di (didi), ditum, to put
out of sight, hide carefully, conceal (iv.
337); lose sight of (iii. 291). 2.

absens, entis (absum), absent (iv. 83). 3.

ab-sisto, ere, stiti, to withhold, stand
aloof from, go away (vi. 259); cease (w.
inf. vi. 399); desist (i. 192). 3.

ab-tineo, ēre, tinui, tentum, to hold or
keep back; abstain from, spare (ii. 534).

ab-trūdo, ere, si, sum, to push away;
conceal, hide (vi. 7).

ab-sum, abesse, ēfui, to be away from,
be absent, at a distance (ii. 620); be free,
from, be wanting (i. 584). 4.

ab-sūmo, ere, mpsi, mptum, to take
away (i. 555); consume (iii. 257); de-
stroy (iii. 654). 4.

ac, conj., v. atque.

Acamās, nts, m., one of the Greeks
concealed in the wooden horse (ii.
262).
acanthus, i., m., the plant bear's-foot (i. 649). 2.

Acarnânia, anis, adj., pertaining to Acarnânia; subs., an Acarnanian (v. 298).

ac-cédo, ere, cessai, cessum, to approach, come near (i. 201). 8.

ac-celeró, are, avi, âtum, trans., to hasten; intrans., make haste, hurry (v. 675). 2.

ac-cendo, ere, ndi, nsum, to kindle, set on fire (v. 4); heat, inflame, incite (i. 29). 6.

ac-cessus, ës, m., a going near, an approach (iii. 570).

ac-cido, ere, cidi,cmsm, to cut into (ii. 627)

ac-cingó, ere, nxi, netum, to gird on (ii. 614); in pass. with a middle sense, gird one's self with (ii. 671); make ready for (by girding up the garments, i. 210); have recourse to (iv. 493). 7.

ac-cipio, ere, cēpi, ceptum, to take, receive, accept (i. 123); take into one's mind, learn (ii. 65); hear, perceive (ii. 308). 34.

ac-citus, ës, m., a summons, call; used only in abl. sing. (i. 677).

ac-commodó, are, avi, âtum, to fit, adjust, fit on; gird to (ii. 393).

ac-cubo, are, to lie by or near (vi. 606).

ac-cumbo, ere, cubui, cubitum, to lie down; recline at meals (i. 79).

ac-cumulo, are, avi, âtum, to heap up, accumulate; (poet.) heap upon, bestow generously upon (vi. 885).

ac-curro, ere, cucurri and curri, cursum, to run to, hasten to (v. 451).

âcer, cris, ere, adj., sharp; of mental emotions and character, eager, fierce, spirited, keen (i. 362). 13.

acerbús, a, um, adj., harsh to the taste, sour; harsh, implacable, hostile (v. 462); bitter, distressing, painful, sad (v. 49). 4.

acernus, a, um, adj., of maple-wood, maple (ii. 112).

acerra, ae, f., an incense-box (v. 745).

acervus, i., m., a heap, mass (iv. 36)

Acosta, ae, f., a town in Sicily (i. 260).

Acestâs, ae, m., a king of Sicily.

Acháicus, a, um (poet., Achâius Achaean, Grecian (ii. 462).

Achâtâs, ae, m., the faithful f

Aeneas (i. 120).

Achémênides, ae, m., a comp.

Ulysses (iii. 614).

Acherônt, nts, m., one of the the Lower World; (meton.) th World itself (v. 99).

Achillês, is, m., son of Peleus: tis, and one of the most valian

Greek heroes at Troy (i. 30).

Achillês, a, um, adj., belonging to Achilles (iii. 326).

Achivus, a, um, adj., Grecian

Afivî, òrum, the Greeks (i. 2

Acidia, ae, f., an epithet of Ven the Acidalian spring in Boeotia her favorite haunts (i. 720).

aciës, ës, f., a sharp edge or w

weapon (vi. 291); the glance of

the sight (vi. 200); a line of men array (i. 489). 9.

Acragâs, nts, m., a mountain on the southwest coast of Si 703.

acta, ae, f., the sea-shore, be 613.

Actius, a, um, adj., pertaining longing to Actium, a promontor western coast of Epirus (iii. 28

acístus, a, um, adj., sharp, (i. 45). 6.

ad, prep. w. acc., to, towards, wit of motion; with the idea of an 481, ad superos); to without t of motion (v. 687, ad unum

man).

adamâs, nts, m., adamant (vi. 5

Adamastus, i., m., the father o menides (iii. 614).
ere, xi, etum, to speak to, to; yield, give up, resign (iii).

ere, didi, ditum, to give or join; give in addition (i. 268). 17.

s, a, um, part. (adduco), drawn trenched, strained, contracted (v. drawn (v. 507). 2.

ere, ivi (ii), itum, to go to, approach (ii. 456); encounter (v. 379). 5.

iv, so far, so long, so; even, into emphasize some adj. or adv.

4.

e, adj., easy to be addressed, accessible (iii. 621).

ús, m., a speaking to, address it.

āre, ávi, ātum, to strive after, pursue; seize, grasp (iii. 670).

adferre, attuli, aūtātum, to bear away to a place (vi. 532); bring to; w. reflexive pron., betake one's place (ii. 310); bring forth anything (vi. 516). 4.

ere, fixi, fixum, to join or fasten, to attach (v. 852).

a, um (addiço, to strike down), shattered, impaired (i. 452); despatch down, desponding (ii. 92). 2.

ere, ávi, ātum, to blow or breathe upon some one (i. 591); upon some one with something (i.); inspire (vi. 50). 4.

ere, xi, xum, to flow to or toward of persons, to come in crowds, (ii. 796).

āri, fātus, to speak to, address (i. 663); say the last words to a (iii. 644). 12.

adforem, v. adsum.

a, āre, ui, itum, to hold to appointment, incite, bring to (v. 62).

adv., to this place, hither; until we, as yet (i. 547); until we (v. 806). 5.

ere, ēgī, actum, to drive or bring to; hurl down (iv. 25); compel (vi. 696). 3.

adimo, ere, ēmi, emptum, to take away, remove (iii. 658). 2.

aditus, ës, m., approach, access, entrance (ii. 494); the best opportunity for access or approach (iv. 293); opening, opportunity (v. 441). 7.

ad-iuvo, āre, īūvi, ītum, to aid, help, assist (v. 345).

ad-miror, āri, ātus, to admire, wonder at (ii. 797); gaze at with wonder or admiration (vi. 408). 2.

ad-mitto, ere, misi, missum, to send to, let in, admit (vi. 330).

ad-moneo, āre, ui, itum, to admonish, warn (iv. 353); explain for the sake of warning (vi. 293). 3.

ad-moveo, āre, mōvi, mōtum, to move or bring to (ii. 410); w. ubera, to suckle (iv. 367). 2.

ad-nitor, i, nīsus or nīxus, to press or lean upon or against; exert one's self, strive (i. 144). 4.

ad-no, āre, ávi, ātum, to swim to (vi. 358); float to, reach (i. 538). 3.

ad-nuo, ere, ui, ātum, to nod to, assent by a nod (iv. 128); promise (i. 250). 2.

ad-oeleo, āre, olui, ultum, to cause to grow, magnify; worship (i. 704); sacrifice, pay (iii. 547). 2.

ad-olescō, ere, ōvi, ultum, to grow up, come to maturity (i. 431).

ad-operio, ire, ui, ertum, to cover, wrap (iii. 405).

ad-orior, oriri, ortus, to attack, assail; attempt (vi. 397).

ad-ōro, āre, ávi, ātum, to adore; beseech, supplicate (i. 48).

ad-quiro, ere, sīvi, altum, to acquire, get (iv. 175).

Adrastus, i, m., king of Argos, father-in-law of Tydeus and Polynices, and one of the “Seven against Thebes” (vi. 480).

ad-suesco, ere, āvi, ētum, intr. a...
become accustomed to (v. 301), trans., accustom one’s self to something, make anything familiar to one (vi. 832). 2.

ad-sum, adesse, adfui, to be present, at hand (i. 576); appear, come forward (v. 364); aid, assist (iii. 116). 20.

adulterium, ii, n., adultery (vi. 612).

adulus, a, um, v. adolesco.

ad-velho, ere, xi, cetum, to carry, bring, or conduct to a place; pass., be carried, ride, sail (i. 558). 3.

ad-velo, are, avi, atum, to veil, wreathe, encircle (v. 246).

advena, ae, m., a stranger, an adventurer (iv. 591).

ad-venio, ire, vēnī, ventum, to come to, arrive at, arrive, reach (i. 388).

ad-vento, are, avi, atum (freq. fr. advenio), to keep coming towards or nearer, approach (v. 328). 2.

adventus, us, m., an approach, arrival (v. 36).

adversor, āri, ātus, to oppose, resist (iv. 127).

adversus, a, um, part. (advertio), turned toward or against, opposite, in front (i. 103, 166); unfavorable, adverse, opposing (ii. 727). 23.

ad-vertio, ere, ti, sum, to turn to or towards (v. 34), turn the mind to, notice, give heed to (ii. 712). 6

ad-voco, are, avi, atum, to call in, invite, summon (v. 44).

ad-vello, ere, vi, volūtum, to roll to or towards, roll up (v. 182).

adytum, i, n., the innermost part of a temple, the sanctuary, a shrine (ii. 115, 297, 351); (poet.) the innermost part of a tomb (v. 84). 8.

Aeacidēs, ae, m., a descendant of Aeacus, used in Vergil of Achilles (i. 99), Pyrrhus (iii. 296), and Perseus, king of Macedon (vi. 839).

Aeaeus, a, um, adj., Aeæan, a name given to Circe because she was born at Aea, in Calabria (iii. 386).

Aedēs, is, f., (sing.) a dwelling of the gods, a temple; (pl.) a human dwelling, home, home (ii. 487). 2.

Aedifico, are, avi, atum, to build, construct (ii. 16).

Aegaeus, a, um, adj., pertaining to the Aegean sea, Aegean (iii. 74).

Aeger, gra, grum, adj., ill, sick, feeble (i. 140; v. 651); wounded, hurt (ii. 566); trembling (v. 468); painful, difficult (v. 432); sad, anxious, sick at heart, desponding (i. 208; iv. 35). 9.

Aemulus, a, um, adj., (in a good sense) envious, rivaling (v. 187); (in a bad sense) envious, jealous (vi. 173). 3.

Aeneadēs, ae, m., a descendant of Aeneas.

Aeneaeae, ãrum (-dům), pl. the comrades of Aeneas (i. 157); the Trojans (i. 565).

Aeneas, ae, m., Aeneas, son of Venus and Achilus, and the hero of the Aeneid (passim).

Aeusus, a, um, adj., brazen, bronze, copper (i. 295). As a neut. subs., a brazen or copper vessel (i. 213). 7.

Aelius, a, f., an island near Sicily, the abode of Aelous (i. 52).

Aeolidēs, ae, m., a descendant of Aeolus.

Misenus (vi. 164), Ulysses (vi. 58).

The father of Misenus is not to be understood as the god Aeolus, but the name is simply a patronymic from the name of a mortal father.

Aeolus, a, um, adj., pertaining to Aeolus or Aelus, Aeolian (v. 791).

Aelous, i, m., the god of the winds (i. 52).

Aequaevus, a, um, adj., of equal age (ii. 561). 2.

Aequālis, e, adj., equal, like, similar: equal in age (aevum) (iii. 491); mēs, aequales, equals, companions (v. 468). 2.

Aequus, a, f., to make even, smooth, or level; make equal (i. 193); come up to, keep even with (ii. 382; vi. 263); match (v. 474); aequātus,
VOCABULARY.

**aequor, agglomer**

um, w. caelo, toward up to (iv. 89); w. velis, full (iv. 587); w. rostris, even, beak to beak (v. 232); w. aures, astern, favorable (v. 844). 10.

aequor, oris, n., an even or level surface (ii. 780); the surface of the sea, the sea (i. 29); in pl., more frequently, waves (iv. 43). 55.

aequus, a, um, adj., even, level; equal (ii. 724); fair, impartial, righteous (iv. 372); propitious, favorable (i. 479); equal, matched, requited (iv. 520; cf. aequast, vi. 474); subs., aequum, i., n., righteousness, justice (ii. 427). 9.

āer, āeris, m., the air, the atmosphere (i. 300); cloud, mist (i. 411); motions of the air, breezes (iii 514). 8.

aerātus, a, um, adj., covered with, or made of, bronze or copper (iv. 481).

aereus, a, um, adj., made of, or covered with, bronze or copper (i. 448). 4.

aeri-pēs, pedis, adj., bronze or brazen-footed (vi. 802).

āerius, a, um, adj., airy, aërial; high in air, lofty, towering (iii. 291). 2.

aes, aeris, n., copper or bronze (i. 449); anything, shield, spear, trumpet, made of copper or bronze (ii. 545). 10.

aestas, ātis, f., the summer (i. 265); summer air, weather (vi. 707). 4.

aestuo, āre, āvi, ātum, to boil, seethe, surge (vi. 297).

aestus, ās, m., an undulating, boiling, billowy motion; a billow of fire (ii. 759); billows of water, flood, raging boiling waves (i. 107); in general, waves or tide, the heaving sea (iii. 397); agitation of mind, tide of passion (iv. 532). 9.

aetas, ātis, f., the period of life, time of life, life, age (i. 705); old age (ii. 596); a period of time, a time, an age (i. 283). 4.

aeternus, a, um, adj., eternal, everlasting (i. 36). 8.

aeternum, adv., forever, eternally (vi. 401). 2.

aether, eris, m., the upper air, the ether (i. 90); heaven, the vault of heaven (i. 223); heaven, the upper world (iv. 574). 20.

aetherius, a, um, adj., ethereal, airy, heavenly, celestial (i. 394).

Aethiops, opis, m., an Ethiopian (iv. 481).

aethra, ae, f., the clear sky, the sky (iii. 585).

Aetna, ae, f., the famous volcano in the northeast of Sicily (iii. 554, 571).

Aetnaeus, a, um, adj., of Aetna, Aetnæan (iii. 678).

aevum, i, n., eternity; time in general (iii. 415); age, time of life (iii. 491); youth (ii. 638); old age (ii. 435, 509). 6.

Africa, ae, f., Africa, in its general sense (iv. 37).

Africus, a, um, adj., African; subs., Africus, i., m., the stormy southwest wind, the sirocco (i. 86).

Agamemnonius, a, um, adj., pertaining or belonging to Agamemnon, the leader of the Greek forces against Troy (iii. 54; iv. 471).

Agathyrsi, örum, m., a people of Scythia, called "painted," because they tattooed their limbs and faces (iv. 146).

Agénor, oris, a king of Phoenicia, one of the ancestors of Dido; hence Carthage is urbs Agenoris, the city of Agenor (i. 338).

ager, gri, m., territory, land (i. 343); a field (iv. 525).

agger, eris, m., materials for making a mound or heap; a mound or heap (i. 112); the mound of a tomb (v. 44); a dam or dyke (ii. 496); a raised way (v. 273); the ramparts of the Alps (vi. 830). 5.

aggero, āre, āvi, ātum, to heap up; increase, heighten, aggravate (iv. 197).

ag-gero, ere, gessi, gestum, to bear or carry to, heap upon (iii. 63).

ag-glomero, āre, āvi, ātum, to wind to or on to; join to, gather in a mass (i. 344).
ag-gredior, i, gressus, to go to, approach; across (i. 92); attack (ii. 463); attempt to do something (i. 165; vi. 584). 8.
agítatór, òris, m., a driver, a charioteer (ii. 476).
agito, ãre, ávi, átum, to put in motion, impel, drive, pursue (ii. 421); hasten flight (ii. 640); harass, unsettle, toss, drive about on the sea (vi. 68); agitate, keep in motion, move upon (vi. 727). 6.
agmen, inis, n., a train, a collected body in motion, used of anything, but especially of men or animals, a line, troop, band (i. 186); the course, current of a river (ii. 782); the course or trail of a serpent (ii. 212); the stroke of oars (v. 211); a crowd, column, mass, band (ii. 68); poet., an army, a host (i. 490). 38.
agno, ae, f., a ewe lamb (v. 772). 2.
agno-sco, ere, nòvi, nitum, to recognize that which one has seen or known before (i. 406). 16.
agnus, i, m., a lamb (i. 635).
ago, ere, ãgi, actum, to put in motion, drive, lead, impel, compel (i. 32); sail or steer a ship (v. 116); send or throw out, cause (vi. 873); perform, do (iv. 283); accomplish (iii. 695); spend, pass (v. 51); w. reflexive, lead one's self, come forward (vi. 337); come! up! w. imperat. (i. 755). 43.
agrestis, e, adj., pertaining to the country, rustic, rural (iii. 34). 2.
agricola, ae, m., one who tills the soil, a farmer, countryman, peasant (ii. 628).
áio, defect. vb., to say yes; in general, affirm, say (passim).
Aiax, ácis, m., Ajax, the son of Tela-mon, king of Salamis, renowned for his strength and valor; Ajax, the son of Oileus, king of the Locrions (i. 41). Both of these men were in the Greek host before Troy.
ála, ae, f., a wing of a bird (iii. 226); a wing as of a god (i. 301); the wings of sails (ii. 24); the wing of an army; hence, mounted huntsmen for driving game, "beaters" (iv. 121). 13.
alacer, cris, cre, adj., eager, joyful (vi. 685).
álatus, a, um, adj., winged (iv. 259).
Alba, Alba Longa, ae, f., the most ancient city of Latium, built by Ascanius (i. 271).
Albánus, a, um, adj., pertaining to Alba, Alban (i. 7); sub., Albâni, òrum, m., the Albans (v. 600).
albecco, ere, to grow white, white (iv. 586).
albus, a, um, adj., white (iii. 120). 7.
alcídes, ae, m., a descendant of Alceus, Hercules (v. 414).
áles, álitis, adj., winged (v. 861); sub., m. or f., a bird (i. 394). 3.
aléstès, is, m., a companion of Aeneas (i. 121).
alíenus, a, um, adj., pertaining to another, another's, foreign (iv. 311).
alígier, gera, gerum, adj., poet., winged (i. 663).
aliqui, qua, quod, indef. pron. adj., some, any (i. 463).
aliquis, qua, quid, indef. pron., some one, any one (vi. 864); = aliquo, some, any (ii. 48).
aliter, adv., otherwise, in another manner; haud aliter, just so. 15.
alius, a, ud, adv., another, other; in pl. the others, others; repeated, one — another; in pl. some — others.
al-labor, i, lapsus, to glide to or toward, come to, reach (iii. 131). 3.
al-ligio, áre, ávi, átum, to bind to; bind, fasten (i. 169); confine (vi. 439). 2.
al-loquo, i, locútus, to speak to, address (i. 229). 8.
almus, a, um, adj., nourishing, life-giving, cherishing (i. 618); kindly, propitious, gracious, genial (i. 306). 7.
aló, ere, ui, alítum or altum, to feel, nourish, sustain, maintain, cherish (iv. 2); strengthen, encourage (v. 231). 3.
Aloidae, ārum, m., the sons of Alcous, Otus and Ephialtes (vi. 582).

Alphæus, i, m., the chief river of the Peloponnesus, flowing through Arcadia and Elia (iii. 694).

Alpinus, a, um, adj., pertaining to the Alps, Alpine (iv. 442).

Altaria, ium, n. pl., that which was placed upon the altar proper (ara) for the burning of the victim; the upper part or top of the altar; poet., an altar, a high altar (ii. 515). 6.

Altē, adv., on high, aloft, high, high up (i. 337). 2.

Alter, era, erum, adj., the one of two, the other; repeated, the other.

Alterno, āre, āvi, āsum, to do a thing by turns, alternate; poet., waver, hesitate (iv. 287).

Alternus, a, um, adj., one after another, in turn, by turns (iii. 423); alternate (vi. 121). 4.

Altrix, locis, f., a female nourisher, a foster-mother, nurse (iii. 273).

Altus, a, um, adj., high, lofty, deep, profound (i. 7); subso, altum, i. n. (sc. caelum), heaven (i. 297); (sc. mare) the deep sea, the sea (i. 3).

Allumus, i, m., that which is nourished, a foster-child, son (vi. 595). 2.

Alveus, i, m., a cavity, a hollow; the hull of a ship; poet., the ship itself, a skiff, canoe (vi. 412).

Alvus, i, f., the belly, the body (ii. 51). 3.

Amans, ntis (amo), adj., fond of, attached to; fond, loving, affectionate (iv. 101); subs., m or f., a lover (i. 352). 9.

Amâracus, i, m., sweet marjoram (i. 693).

Amârus, a, um, adj., bitter (to the taste); bitter (to the heart), unpleasant, painful (iv. 203).

Amâson, onis, f., an Amazon. The Amazons were female warriors dwelling on the river Thermôdon in Cappadocia.

Amâonias, idis, f., an Amazon (i. 490).

Amâonius, a, um, adj., Amazonian (v. 311).

Ambages, is, f., a going round about, a winding; pl., turnings, windings (vi. 29); the details of a story (i. 342); riddles, obscure oracles (vi. 99). 3.

Amb-edo, ere, ēdi, ēsum, to eat or gnaw around, devour (iii. 257); char, consume (v. 752). 2.

Ambi- (amb-, am-), prep. in comp. only, around, on both sides.

Ambiguus, a, um, adj., doubtful, uncertain (i. 661); hesitating (v. 655); obscure, ambiguous (ii. 99); double (iii. 180). 6.

Amb-io, ire, ivi (iii), itum, to go around, surround (vi. 550); get round a person, wuo over (iv. 283). 2.

Ambo, ae, o, adj., pl., both (i. 458).

Ambrosius, a, um, adj., ambrosial, divine, immortal; hence divinely beautiful, lovely (i. 403).

A-mens, ntis, adj., out of one’s senses, beside one’s self, distracted, mad (ii. 314); amazed (iv. 279). 5.

Am-icio, ire, cui (ixi), ictum, to throw or wrap around, cover (i. 516).

Amictus, us, m., any outer garment, a veil, robe, envelope (i. 412). 5.

Amicus, a, um, adj., friendly, kind, benevolent (ii. 147). 8.

Amicus, i, m., a friend (i. 486). 10.

A-mitto, ere, msi, misum, to send away, let go (ii. 148); lose (i. 217). 15.

Amnis, is, m., a large stream, a river, a rushing river, a torrent (ii. 496). 10.

Amo, āre, āvi, āsum, to love, cherish (iii. 134); nautical, hug (v. 163). 3.

Amoenus, a, um, adj., pleasant, charming, lovely, delightful (v. 734). 2.

Amor, āris, m., love, longing, passion, desire (passim); a love-charm, philtre (iv. 516); personif., Amor, m., Cupid, the God of love (i. 689).
Amphrysius, a, um, adj., of or belonging to Amphryus, a river in Thessaly, on whose banks Apollo tended the flocks of Admetus. The Sibyl is called Amphrysius because she was inspired by Apollo (vi. 398).

am-plector, i, plexus, to wind around (ii. 214); embrace (ii. 490). 9.

amplexus, ūs, m., an embrace (i. 687). 2.

amplius, adv., comp., with expressions of time and number, more, longer (i. 683). 4.

amplius, a, um, adj., ample, large, spacious (i. 725); abundant, great (iv. 93). 5.

Amycus, i, m., a friend and companion of Aeneas (i. 221); a king of the Bebrycians, and a renowned boxer (x. 373).

an, conj., or; whether, when preceded by expressions of doubt.

ancope, cipitis, adj., having two heads, two-headed, double; doubtful (iv. 603); wavering, hesitating (v. 654); perplexing (iii. 47). 4.

Anchises, ae, m., the father of Aeneas (i. 617).

Anchiseus, a, um, adj., of or belonging to Anchises (v. 761).

Anchiseiadés, ae, m., a son or descendant of Anchises (v. 407).

ancora, ae, f., an anchor (i. 169). 4.

Ancus, i, m., Ancus Martius, the fourth king of Rome (vi. 815).

Androgeos (eis), ō, m., a Grecian leader at the sack of Troy (ii. 371); a son of Minos, king of Crete, slain by the Athenians (vi. 20).

Andromachē, ēs (a, ae), f., daughter of Eetion and wife of Hector (ii. 456).

anguis, is, m. and f., a serpent (ii. 204). 4.

angustus, a, um, adj., narrow (iii. 411); subs., angustum, i, n., a narrow place (ii. 332). 5.

anhalitus, ūs, m., a difficult breathing, panting (v. 109). 2.

anhalō, ēre, ēvi, ētum, to breathe with difficulty, pant (v. 254).

anhalēus, a, um, adj., panting, heaving (v. 739). 2.

anilis, e, an old woman’s, old-womanish (iv. 641).

animal, ālis, n., any living creature, an animal (iii. 147).

animus, i, m., the rational soul (opposed to body), the mind, the will, purpose, intention, heart; pl. courage (passim).

Anius, ii, m., a king and priest of Delos (iii. 80).

Anna, ae, f., the sister of Dido (iv. 9).

annales, ium, m. pl., annals, history (i. 373).

anne, v. an.

annōsus, a, um, adj., full of years, old, aged (iv. 441). 2.

annus, i, m., a year, season of the year. annus, a, um, adj., annual, yearly (v. 46). 2.

Antandros, i, f., a town in Mysia at the foot of Mt. Ida (iii. 6).

ante, prep., w. acc., before (of time and space); adv., (of time) before, formerly, previously; followed by quam, sooner than, before.

anteā, adv., formerly, aforetime.

ante-fero, ferre, tuli, lātum, to carry before (vi. 677); choose first, prefer (iv. 371). 2.

antenna, ae, f., a sail-yard (iii. 549).

Antenor, oris, m., a Trojan, who, after the fall of Troy, went to Italy and founded Patavium (i. 242).

Antenoridēs, ae, m., a descendant of Antenor (vi. 484).

antequam, v. ante.

Antheus, i (acc. Anthea), m., a companion of Aeneas (i. 181).

antiquus, a, um, adj., old, ancient, belonging to ancient times (i. 12); former (iv. 431). 26.
antrum, i, n., a cave, cavern (i. 52). 16.
Aornos, i, m., the Lake of Avernus, in Campania (vi. 242).
aper, pri, m., a wild boar (i. 324). 2.
aperio, fre, ui, ertum, lay open, uncover, disclose (i. 107); open up or out, render accessible (i. 146); reveal, make known (ii. 246); reflex. or pass., loom up, rise to view (iii. 206). 9.
apertus, a, um, part., uncovered, open, exposed, clear (i. 155). 3.
apex, icis, m., the highest point or summit of a thing (iv. 246); a tongue of flame (ii. 683). 2.
apis, is, f., a bee (i. 430).
Apollo, inis, m., son of Juppiter and Latona, twin brother of Diana, god of archery, prophecy, music, poetry, and medicine (ii. 121). For epithets cf. iii. 75, note.
ap-pâreo, ëre, ui, itum, to appear, come in sight, be visible (i. 118). 9.
ap-pello, ëre, ávi, átum, to accost, address; call by a name (v. 718); declare, proclaim (v. 540). 2.
ap-pello, ere, puli, pulsum, to drive, move, or bring to (i. 377). 3.
ap-plico, ëre, ávi (-ui), átum (-itum), to fold one thing upon another, join or attach to; bring or drive to (i. 616).
apricus, a, um, adj., open to the sun, sunny (vi. 312); poet., sun-loving (v. 128). 2.
apô, ëre, ávi, átum, to fit to, put on (ii. 672); to fit out, equip, furnish (i. 552). 5.
apris, a, um, part., fitted or joined to; poet., studded with (iv. 482). 2.
apud, prep. w. acc., with, at, by, near.
aqua, ae, f., water (passim).
aquilo, ënis, m., the north wind (i. 102); in gen., the wind (i. 391). 5.
aquosus, a, um, adj., watery, rainy (iv. 52).
ára, ae, f., an altar, a raised structure of earth, wood, or stone (i. 417); in pl., Áræ, árum, a group of rocks between Sicily and Africa (i. 109). 30.
arârum, i, n., a plough (v. 755).
arbor, oris, f., a tree (i. 311); that which is made of wood, wood (v. 504). 13.
arboresus, a, um, adj., belonging to a tree; tree-like, branching (i. 190).
Arcadius, a, um, adj., pertaining to Arcadia, a province of Peloponnesus; Arcadian (v. 299).
arçanus, a, um, adj., secret, hidden, private (iv. 422); subs., arcânum, i, n., a secret, a mystery (i. 262). 3.
arceo, ëre, cui, ertum, to shut up, enclose, confine (ii. 406); keep at a distance, keep off, drive away (i. 31). 4.
arcesse, ere, Ivi, Itum, to call, summon, procure, fetch (vi. 119).
arctenenso, entis, adj., wielding or carrying a bow; subs., the archer-god, Apollo (iii. 75).
arctos, i, f., the double circumpolar constellation of the two bears; poet., the north (vi. 16).
arctûrus, i, m., the chief star in the constellation of Boîtes, near the tail of the Great Bear (i. 744).
arcaus, ës, m., a bow (i. 187); anything bow-shaped (iii. 533), a rain-bow (v. 88). 11.
ardens, entis, adj., burning, glowing, gleaming, glittering, glistering, inflamed; ardent, eager, impassioned (i. 423). 15.
ardeo, ëre, rasi, rsum, to burn, blaze (ii 311), glow, gleam, glitter (i. 491); be eager, long (i. 515). 7.
ardecco, ere, arsi, to take fire, kindle, begin to burn (v. 525); be inflamed (i. 713). 2.
ar dor, ëris, m., a burning heat; ardor, enthusiasm, eagerness (iv. 581).
arduus, a, um, adj., high, lofty, steep, towering aloft (ii. 328); subs., arduum, i, n., a high place, a height (v. 695). 14.
áreo, ëre, ui, to dry up, become parched or withered (iii. 142).
VOCABULARY.

ārens, ntis, adj, dry, arid, dried up (iii. 350).

Arethusa, ae, f.; a celebrated fountain in Sicily (iii. 696).

argentum, i, n., silver (i. 593); anything made of silver, plate (i. 640), money (i. 359). 8.

Argivus, a, um, adj., pertaining to Argos, Argive; (meton.) Grecian (ii. 254); subs., Argivi, õrum (ũm), m., the Greeks (i. 40).

Argolicus, a, um, adj., pertaining to Argolis, Argolic (v. 52); (meton.) Grecian (i. 55).

Argos, n. (only nom. and acc.), also pl., Argi, ōrum, m., Argos, a city in the Peloponnesus (i. 285); (meton.) Greece, in general (i. 24).

arguo, ere, ui, ūtum, to argue, show, declare, prove (iv. 13).

āridus, a, um, adj., dry, parched (i. 175). 2.

ariēs, etis, m., a ram; a battering-ram (ii. 492).

arma, ōrum, n. pl., arms, weapons, armor (i. 1); implements, tools, utensils (i. 177); the tackle of a ship (i.e. sails, rudder, mast, etc.); colligere arma, to reef the sails (v. 15). (passim.)

armātus, a, um, part., armed, equipped (ii. 20); subs., armātus, i, m., an armed man, a soldier (ii. 328). 7.

armamentum, i, n., cattle for ploughing (ii. 499); herd, drove, of oxen (iii. 220), of deer (i. 185), of horses (iii. 540). 4.

armiger, geri, m., an armor-bearer (ii. 477). 2.


armi-sonus, a, um, adj., resounding with arms (iii. 544).

armo, āre, āvi, ātum, to arm, equip (ii. 395). 10.

armus, i, m., the shoulder; of an animal, the flank, side (vi. 881).

āre, āre, āvi, ātum, to plough, till, cultivate, inhabit (iii. 14); sail the sea, traverse (ii. 780). 4.

arrectus, a, um, part. (arrigo), ered, lifted up, on end (ii. 206); pricked up, attentive, fixed (i. 152); keen, eager (v. 138). 8.

ar-rīpio, ere, ipui, eptum, to seize, take possession of (iii. 477).

ars, artis, f., art, skill, dexterity (i. 639); the employment of art, a trade, profession, art (ii. 15); artificer, craft, cunning, trickery (i. 657). 15.

artifex, icis, m., an artificer, artist (i. 455); in bad sense, schemer, plotter (ii. 125). 2.

artus, ūs, m., mostly in pl., a joint; limbs (i. 173); parts, the body (vi. 726). 14.

artus, a, um, part. (arcoe), shut up, close, tight (i. 293).

arvum, i, n., arable land, a field (i. 246); country, region (i. 569); shore, as opposed to water (ii. 209). 22.

arx, arcis, f., a citadel, a fortified height, a stronghold (i. 20); a height, pinnacle (i. 56). 30.

Ascanius, ii, m., the son of Αeneas and Creusa (i. 267).

a-scendo, ere, ndi, nsum, trans., to climb (i. 419); intrans., climb up, ascend (ii. 192). 3.

ascensus, ūs, m., the act of climbing, an ascent (ii. 303).

Asia, ae, f., Asia Minor, that portion embraced by the kingdoms of Troy and its dependencies (i. 385).

aspargo (aspergo), inis, f., a sprinkling; that which is sprinkled, spray (iii. 534).

a-specto, āre, āvi, ātum, to look at attentively, gaze at (i. 420). 3.

aspectus, ūs, m., a looking at, a glance, gaze (vi. 465); sight, appearance, aspect (i. 613). 5.

asper, era, erum, adj., rough, unclean, rugged, prickly, thorny (ii. 379); embossed, engraved, stamped (v. 357).
aspero, āre, āvi, ātum, to roughen (iii. 285).

a-spicio, ere, exi, ectum, to look at, behold, see (i. 393); examine, inspect (i. 526); notice (ii. 690); consider (ii. 596) 19.

a-spiro, āre, āvi, ātum, to breathe or blow upon (i. 694); favor, assist (ii. 385); trans., breathe something upon (v. 607). 4.

Assaracus, i. m., a Trojan prince, king of Troy, grandfather of Anchises; Assaraci gens or domus, the house of Assaracus, i. e. the Trojans or Romans (i. 284).

as-sentio, Ire, si, sum (also deponent), to assent, agree to (ii. 130).

as-servo, āre, āvi, ātum, to keep watch over, guard (ii. 763).

assiduē, adv., constantly, continually (iv. 248).

assiduus, a, um, adj., unremitting, incessant, constant (iv. 447). 2.

assimilis, e, adj., similar, like (vi. 603).

assuētus, a, um, part. (as-suesco), accustomed to (v. 301).

as-sultus, ës, m., a leaping to or towards; an assault, attack (v. 442).

as-surgō, ere, surrexi, surrectum, to rise up, rise (i. 535). 2.

as, conj., v. at.

a-sto, stāre, stiti, to stand by or near, stand (i. 152); take one's stand, alight (i. 301); stand up, arise (iii. 194). 11.

astrum, i. n., a star (iii. 585); sub astra, on high (ii. 460); in pl., the sky, the heavens (i. 287). 11.

Astyanax, actis, m., the son of Hector and Andromache (ii. 457).

asylum, i. n., a place of refuge; a sanctuary (ii. 761).

at, ast, conj., but, yet, now, moreover, however, at least, still; used, 1. to add a different but not entirely opposite thought (i. 691); 2. to introduce a new narration (iv. 1); 3. to introduce a wonderful or terrible circumstance (ii. 225); 4. to introduce a passionate appeal or imprecation (ii. 535); 5. to add an entirely opposite thought (i. 46); 6. to indicate that if what has been said is not true, at least something else is true (i. 543).

āter, tra, trum, adj., black, dark, gloomy (i. 89). 36.

Atii, ōrum, m., the Atii, a Roman gens (v. 568).

Atlas, antis, m., a high mountain in Maurctania, in the northwest part of Libya, on which, according to the fable, the heavens rested (i. 741, and cf. note, iv. 481; vi. 796).

atque or ac, conj., and also, and besides, and indeed, generally giving emphasis to the second of two co-ordinate expressions (passim); with comparisons, as, than (iii. 236).

Atrides, ae, m., a son or descendant of Ateus; pl. Atridae, ōrum, the Atrides, Agamemnon and Menelaus (i. 458).

atrium, ii. n., the principal apartment of a Roman house, the hall (i. 726); in gen. halls, rooms (ii. 528). 4.

atrox, òcis, adj., dark, gloomy (in moral sense); harsh, cruel, fierce, savage (i. 662).

at-tingo, ere, attigi, attactum, to touch to (i. 737); find, overtake (iv. 568); reach, arrive at, come to (v. 797). 4.

at-tollo, ere, to lift or raise up (i. 354); build, rear (iii. 134); throw up (iii. 574); of places seen from a ship in motion, with se, to boom up, rise to view (iii. 205). 18.

attonitus, a, um, part. (attono), thunderstruck, astounded, azzazed, awed (iii. 172); poet., applied to inanimate things (vi. 53). 5.

at-tono, āre, ui, itum, to stun, strike with.
at-trecto, āre, āvi, ātum, to touch, handle (ii. 719).
Atys, yos, m., a young companion of Ascanius, and the founder of the gens Atia (v. 568).
auctor, ōris, m., f., a creator, progenitor, founder (iii. 503); author, inventor, instigator (ii. 150); authority, voucher, backer (v. 17). 6.
audax, ācis, adj., bold, daring, in good or bad sense; courageous, resolute (iv. 615). 2.
audens, atis, part. (audéo), bold, daring (vi. 95).
audeō, ēre, ausus sum, to dare, venture (i. 134); poet. const., audere in proelia, to be bold for battle (ii. 347). 12.
audio, ire, īvi (ii), ītum, to hear (i. 20); listen to (i. 373); heed, obey (ii. 346); grant a prayer (iv. 612); examine, as a judge (vi. 567). 25.
su-féro, auferre, abstuli, ablātum, to bear or carry off or away, remove (iii. 199); w. se, to take one’s self off (iv. 389). 4.
augéo, ēre, auxi, auctum, to increase, augment; cause to grow, found, be the progenitor of (v. 565).
sagur, uris, m., f., an augur, soothsayer; a prophet, seer; in app. used as an adj., prophetic (iv. 376).
sagurium, ii, n., the science or art of divination (i. 392); a presentiment, foreshadowing (v. 7); an omen, sign, portent (ii. 703); in pl., guidance, direction, of the gods (iii. 5). 6.
Augustus, i, m., the surname of C. Octavius Caesar, after he gained the supreme power of Rome; the name was afterwards assumed by all the emperors (vi. 792).
aula, ae, (old gen. aulaē), f., a hall, palace, royal court (i. 140). 3.
aulaeum, i, n., a piece of tapestry, a cur-
tain; a coverlet or covering of tapestry or embroidered stuff for dining couches (i. 697).
Aulis, idis, f., a sea-port in Boeotia, where the Greeks assembled before sailing for Troy (iv. 426).
aura, ae, (old gen. aurā), f., the air in motion, a breeze (ii. 728); air, the vital breath (i. 546); the air of heaven, the sky, the light of day, the air (generally in the pl.) (i. 59); ferre sub aurās, to bring to light, make known (ii. 158); the air of the outer or upper world (ii. 259); se tollit ad aurās, raised himself up (ii. 699); ad aurās or sub aurās, on high, aloft, heavenward (ii. 759); gleam, luster (vi. 204). 30.
aurātus, a, um, adj., overlaid with gold, gilded, golden (i. 741); interwoven with threads of gold (v. 250). 3.
aureus, a, um, adj., made of gold, golden (i. 492); gilded (= aurātus), (i. 698):
aurea saecula, the golden age (vi. 792): w. sidera, bright, glittering (ii. 488). 10.
auricomus, a, um, adj., with golden hair: (poet.) with golden foliage (vi. 141).
auriga, ae, m., a charioteer, driver (v. 146).
auris, is, f., the ear (i. 152). 17.
Aurōra, ae, f., the dawn, morning; person, the goddess of morning (i. 751).
aurum, i, n., gold (i. 349). 35.
Ausonia, ae, f., a poetic name for Italy (iii. 496).
Ausonius, a, um, adj., Ausonian, Italian (iii. 171).
auspex, icsis, m., f., a bird-seer, soothsayer, interpreter: (meton.) a leader, guide, protector, favorer (iii. 20). 2.
auspicium, ii, n., divination from observations of birds; auspices; gen. in pl., auspices, chief command, guidance, direction (iii. 375); will, inclination (iv. 341). 6.
auster, tri, m., the south wind (iii. 357); person. Auster (ii. 111); the wind in general, a blast (i. 51). 12.
ausum, i, n., daring, a daring deed (ii. 535). 2.
aut, conj., or; aut — aut, either — or.
autem, conj., but, however, now, moreover, again.
Automedon, onitis, m., the charioteer of Achilles, afterwards the armor-bearer of Pyrrhus (ii. 477).
autumnus, i, m., the season of increase, abundance; autumn (vi. 309).
auxilium, i, n., aid, assistance (i. 358). 14.
avarōs, a, um, adj., covetous, greedy, avaricious (i. 363). 2.
āvecus, a, um, part. (āveho), carried away, gone off, departed (ii. 43).
āveho, ere, vexi, vectum, to carry off, or away (i. 512).
āvello, ere, elli (ulis), ulsum, to tear off or away (ii. 165). 7.
Avernus, i, m., a lake near Cumae, almost entirely enclosed by steep and wooded hills, whose deadly exhalations killed the birds flying over it. Hence the myth placed near it the entrance to the Lower World (iv. 512); poet. for the Lower World (vi. 126).
Avernus, a, um, adj., pertaining or belonging to lake Avernus (vi. 118); subs pl., Averna, òrum, (sec. loca), n., the regions around lake Avernus (iii. 442); and poet. for the Lower World (v. 732).
āversus, a, um, part. (āverto), turned away (i. 482); with averted gaze, askance (iv. 362); alienated, hostile, unfriendly (ii. 170); remote, far removed (i. 568). 6.
āverto, ere, ti, sum, to turn away or aside (trans., i. 38; intrans., i. 104); avert (iii. 265); remove (iv. 547); carry off (i. 472). 10.
avidus, a, um, adj., eager (i. 514). 3.
avis, is, f., a bird (v. 509). 3.
āvius, a, um, adj., out of the way, unfrequented; subs., āvium, ii, n., an unfrequented place or way, a by-way (ii. 736).

avunculus, i, m., a mother’s brother, an uncle (iii. 343).
svus, i, m., a grandfather (ii 457); poet., an ancestor (vi. 840). 7.
axis, is, m., an axle-tree; meton., a car or chariot (v. 820); the heavens, the sky, vault (ii. 512). 6.

B.

bāca, ae, f., a berry, or any small fruit of trees (iii. 649); a berry-shaped jewel, as a pearl; hence —
bācātus, a, um, adj., studded or set with pearls, made of pearls (i. 655).
bacchor, āri, ātus, sum, to celebrate the orgies of Bacchus (iii. 125); rage, rave, wander frantically about (iv. 301). 4.
Bacchus, i, m., the god of wine (i. 734); (meton.) wine (i. 215).
balteus, i, m., a belt, strap, girdle (v. 313).
barathrum, i, n., an abyss, gulf, chasm (iii. 421).
barba, ae, f., the beard (ii. 277). 3.
barbaricus, a, um, adj., barbaric, foreign (ii. 504).
barbarus, a, um, adj., barbarous, rude, uncivilized, savage (i. 539).
Barcae, òrum, m., the inhabitants of Barce, in Libya (iv. 43).
Bareē, ēs, f., the nurse of Sychaeus (iv. 632).
beātus, a, um, adj., happy, blessed, favored (i. 94). 2.
Bēbrycius, a, um, adj., pertaining to Bebrycia, a province in Asia Minor, Bebrycian (v. 373).
Bēlidēs, ae, m., a son or descendant of Belus (ii. 82).
bellātrix, icit, f., a female warrior; used in app. with the force of an adj., warlike, martial (i. 493).
bello, āre, āvi, ātum, to war, wage war (i. 466).
bellum, i, n., war, warfare, a combat (passim).
bēlua, ae, f., a large animal of any kind, a beast, a monster; belua Lernae, the Hydra (vi. 287). Bēlus, i. m., king of Tyre and Sidon, and father of Dido (i. 621); a distant ancestor of Dido, founder of the line of Tyrian kings (i. 729). bene, adv., well (iv. 317). 2. benignus, a, um, adj., benignant, kindly, friendly (i. 304). Berecyntius, a, um, adj., pertaining to Berecyntus, a mountain in Phrygia, sacred to Cybele, Berecyntus (vi. 784). Beroē, ēs, f., the wife of Doryclus (v. 620). bibo, ere, bibi, to drink, drink in (i. 749). bibulus, a, um, adj., bibulous, thirsty, porous (vi. 227). bi-color, ĕris, adj., two-colored, dappled (v. 566). bi-dens, nīs, f., an animal for sacrifice, a victim, especially a two-year-old sheep (iv. 57, and cf. note). 3. bi-formis, e, adj., two-formed (vi. 25). bigae, ārum (sc. equae), f. pl., a pair of horses yoked together, also a two-horse chariot (ii. 272). 2. bi-iugus, a, um, adj., yoked together; drawn by a pair, two-horse (v. 144). bi-linguis, e, adj., double-tongued, lying, treacherous (i. 661). bīni, ae, a, adj., two by two, two apiece (v. 61); two, a pair, a couple (i. 313). 4. bi-patens, entis, adj., opening in two ways, double, wide open (ii. 330). bi-pennis, e, adj., two-winged, two-edged; subs. (poet.), bipennis, is, f., a two-edged axe, a battle-axe (ii. 479). 3. bi-rēmis, is, f. (sc. nāvis), a galley with two banks of oars, a bireme (i. 182). bis, num adv., twice. Bitias, ae, m., a Carthaginian prince (i. 738). blandus, a, um, adj., smooth-tongued, flattering, caressing, persuasive (i. 797). 2. Bōla, ae, f., an ancient town Aequi in Latium (vi. 775). bonus, a, um, adj., good (i. 195); tōus (i. 734). 4. Boreās, ae, m., the north wind (iii. 306). bōs, bovis, m., f., a bull, bullock (v in pl., oxen, cattle (ii. 306). 6. braccium, ii, n., the lower arm, the arm, the arm (ii. 792); a branch, tree (vi. 282); a projecting heel (iii. 535); in pl., the sail-yards (v. 10). brattea, ae, f., a thin plate of metal leaf (vi. 209). brevis, e, adj., short (iii. 507); s. (v. 221); subs. pl. brevia, iur shoals, shallow, s. (i. 111). 3. breviter, adv., briefly (i. 561). 6. Briareus, ei, m., a hundred-handed giant (vi. 287). brūma, ae, f. (for brevima), the s(tormy) day in the year, the winter solstice, (ii. 472). brūmālis, e, adj., wintry, winter's (vi. 681). Brūtus, i, m., L. Junius Brutus, willed the kings of Rome, and first consul (vi. 818). būbo, ēnis, m., but f. in Vergil's use, an owl (iv. 462). Būtēs, ae, m., son of Amycus, king of the Bebrycians, slain by Dares a tomb of Hector (v. 372). Buthrōtum, i, n., a sea-port town of Epirus (iii. 293). Byrsa, ae, f., the citadel of Cart (i. 367). cabōn, inis, n., the summit, top, (iii. 274). 2. cado, ere, ceci, cāsum, to fall (i. 8); set, same, sink (ii. 9); fall, dropped (iii. 207); fall in battle, p.
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aemont death (ii. 426); sink down, 154; fail, droop (iii. 260); open (ii. 709). 15.

um, adj., fallen, slain (vi. n., a large earthen jar for cask (i. 193); a funeral urn the ashes of the dead (vi. um, adj., blind; blinded, redden (i. 349); vague, inefficient (iv. 209); confused, discriminate (ii. 335); hidden, oate, dark, obscure, gloomy (i. stain, doubtful (vi. 157). 19.

f., a cutting down, slaughter, 471; an attempted murder 9.

cece, caesium, to cut; to slay, slaughter, of animals or 16.

adj., heavenly, celestial (i. 11);
aeolestes, ium, m., the celestials (i. 387). 4.
ae, m., f., a heaven-dweller, god (ii. 641). 5.

era, erum, adj., heaven-sup.
i. 796).

avi, atum, to chase, engrave, relief, emboss (i. 640). 2.
n., the sky, heavens, vault of 58; air, sky, climate, weather he earth or Upper World as hed from the Lower World 75.

os, m., originally a girl, xenis, afterwards changed by into a boy (vi. 448).
n., dirt, mud, filth, mire (vi.

am, n. pl., the dark blue sea, leep (iii. 208). 2.

caeruleus), a, um, adj., dark green, cerulean (ii. 381); dark, my, sable, funereal (vi. 64). 9.
s, m., Augustus, the first em-

peror of Rome, called C Julius Caesar from his uncle, who was also his father by adoption (i. 286).

caesars, ës, f., the hair of the head, flowing locks (i. 590).

cespes, itis, m., cut turf, sod (iii. 304).
cestus, ës, m., a cestus, a gauntlet, made of strips of leather bound around the hands and wrists (v. 69). 7.

Calclus, i, m., a companion of Aeneas (i. 183).

Caiet, ae, f., a town and harbor of Latium, named from the nurse of Aeneas (vi. 900).
calcar, áris, n., a spur (vi. 881).

Calchãs, antis, m., the most famous seer among the Greeks before Troy (ii. 100).
caleo, ëre, ui, to glow with heat (i. 417).
calidus, a, um, adj., warm, hot (vi. 218).
cáligo, inis, f., a mist, fog, vapor (iii. 203); darkness, obscurity (vi. 267). 2.
cáligo, áre, to emit steam or vapor; involve in darkness or obscurity (ii. 606).
callis, is, m., a narrow, uneven footway, a path (iv. 405). 2.
calor, ëris, m., warmth, vital heat (iv. 705).
calx, calcis, f., the heel (v. 324).
Camarina, ae, f., a town on the southern coast of Sicily (iii. 701).
Camillus, i, m., M. Furius Camillus, who took Veii and freed Rome from the Gauls (vi. 823).
camínus, i, m., a furnace, forge (iii. 580). 2.
campus, i, m., a plain, field, open country, a level surface of the sea or rock (i. 97); the Campus Martius at Rome (vi. 873). 22.
cancto, ëre, ui, to be white, shine, glisten (iv. 61); glow with heat (iii. 573). 4.
candidus, a, um, adj., lustrous, brilliant, white (vi. 708); fair, beautiful (v. 571). 2.
candor, ëris, m., a dazzling whiteness (iii. 538).
cāneo, ēre, ui, to be white, gray, or hoary (v. 416).
canis, is, m., f., a dog, a sea-dog (iii. 432). 3.
cani estrum, i, n., a basket woven from reeds (i. 701).
cānities, em, e, f., hoariness; gray hair (vi. 300).
cano, ere, cecini, to sing, chant, play on an instrument and sing (i. 1); foretell, reveal, declare (ii. 124); proclaim, announce, spread abroad (iv. 190). 18.
canōrus, a, um, adj., tuneful, melodious (vi. 120).
cantus, ūs, m., a song, melody, note, strain (i. 398); playing, music (vi. 172). 3.
cānus, a, um, adj., hoary, gray; ancient, venerable, time-honored (i. 292). 2.
capesso, ere, sēvi, sētum, to snatch up, seize (iii. 234); strive to reach, make for, seek (iv. 346); execute, perform (i. 77). 4.
capio, ere, cēpi, captum, to take, seize (ii. 314); capture, take possession of (v. 465); take, reach, occupy (i. 396); overcome (ii. 384); “take in,” ensnare, delude, betray, deceive (ii. 196); captivate, charm, fascinate, instigate (iv. 84); feel, suffer (vi. 352). 16.
Capitolium, ii, n., the Capitol at Rome, where was a temple of Juppiter (vi. 836).
capra, ae, f., a she-goat (iv. 152).
caprigenus, a, um, adj., of the goat kind (iii. 221).
captivus, a, um, adj., captured, plundered (ii. 765); captive (iii. 324). 2.
capto, āre, āvi, ātum, to catch at eagerly; listen for (iii. 514).
captus, a, um, part. (capio); subs., captus, i, m., or capta, ae, f., a captive (ii. 64). 3.
capulus, i, m., the handle of anything, the hilt of a sword (ii. 553).
caput, itis, n., the head of man or beast (i. 127); in caput, headlong (i. 116), top, summit (iv. 249); the life (the soul (iv. 699); a man, a (vi. 613). 32.
Capys, yos, m., a companion of (i. 183); a king of Alba, in (vi. 768).
carbasus, i, f., fine Spanish flax cloth; a sail (iii. 357). 2.
carcer, eris, m., a prison (i. 54).
carchesium, ii, n., a Greek drum slightly contracted in the middle, slender handles reaching from the bottom (v. 77).
cardo, inis, m., the pivot and s which ancient doors hung, a (i. 449); a turning point, a (vi. 672). 6.
careo, ēre, ui, itum, to be without wanting in, free from (ii. 44); be off, lack, miss (v. 651); deprive oneself of, abstain from (iv. 432).
carfis, ae, f., the keel of a ship (meton.) a ship, a vessel (ii. 23).
carmen, inis, n., a song, chant (iv. 462); a prophecy, an oracle (iii. 445); a charm, an incantation (iv. 487); a verset inscription (iii. 287). 7.
Carpathius, a, um, adj., of or belonging to Carpathus, an island in the sea, Carpathian (v. 595).
carpo, ere, psē, ptum, to pluck, pull away, pluck out, pull out (v. 766); enjoy (i. 388, w. auras, breathe away, prey upon, consume (iv. viam, take one’s way, pursue road (vi. 629). 7.
cārūs, a, um, adj., dear (ii. 707); affectionate, kind (i. 646). 4.
Caspius, a, um, adj., pertaining to the Caspian sea, Caspian (vi. 798).
Cassandra, ae, f., a daughter of (ii. 246).
cassus, a, um, adj., wanting, depri (ii. 85); in cassum, or incassum vainly, uselessly (iii. 345).
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Ceño, ere, cessi, cessum, to go away, withdraw, retire, depart (ii. 804); give place, give way, yield, submit, subside (ii. 704); come to, fall to, as a possession (iii. 297).

Celaenō, ūs, f., one of the Harpies (iii. 211).

celebro, āre, āvi, ātum, to resort to in crowds; solemnize, celebrate (i. 735).

celer, eris, e, adj., swift, quick, fleet, rapid (i. 187).

celero, āre, āvi, ātum, to hasten, hurry on, expedite anything (i. 357); make haste, hurry off (iv. 641).

cella, ae, f., a store-room; the cell of the honeycomb in which bees store the honey (i. 433).

cēlo, āre, āvi, ātum, to conceal, hide (i. 351).

celsus, a, um, adj. (cello), high, lofty (i. 56).

Centaurus, i, m., a Centaur, a fabulous monster, half man, half horse (vi. 286); Centaurus, i, f., the name of a ship (v. 122).

centum, indecl. num. adj., a hundred (i. 295).

centum-geminus, a, um, adj., a hundredfold, hundred-armed (vi. 287).

Ceraunia, ōrum, n. pl., a ridge of mountains along the coast of Epirus (iii. 506).

Cerberus, i, m., the three-headed dog of Pluto that guarded the entrance of Hades (vi. 417).

Cereális, e, adj., of or belonging to Ceres; w. arma, all utensils for making bread (i. 177).

Cerebrum, i, n., the brain (v. 413).

Cēs, eris, f., the goddess of agriculture (ii. 714); (meton.) corn, grain, bread (i. 177).

Cerno, ere, crévi, crētum, to sift, separate; perceive, see, discern, behold; perceive with the mind, understand (i. 258, passim).

Cēnis, m., a town of Bruttium, near Italy (iii. 553).

cēs, ae, m., a descendant of Cēnis, the Athenians (vi. 21).
certamen, inis, n., contest, struggle, race, game, strife (v. 66); strife, rivalry, contention, emulation (iii. 128); exertion, energy (v. 197). 13.
certâtim, adv., emulously, eagerly (ii. 628). 3.
certē, adv., certainly, surely, truly (i. 234). 2.
certo, āre, āvi, ātum, to contend, strive, vie with (i. 548). 8.
certus, a, um, adj., determined, resolute, bent on (iii. 686); certain, fixed (ii. 62); certain, inevitable (ii. 62); straight, direct (ii. 212); trusty, reliable (i. 576); undoubted, genuine, true (vi. 322); aliquem facere certum, to inform any one (iii. 179). 16.
cerva, ae, f., a hind, doe (iv. 69). 2.
cervix, icis, f., the neck (i. 402). 6.
cervus, i, m., a stag, a deer (i. 184). 3.
cesso, āre, āvi, ātum, to stop, cease, leave off, pause, shelter, delay (ii. 468); be idle, inactive (i. 672). 4.
cētē, n. pl., whales, sea-monsters (v. 822).
cēterus, a, um, adj., the rest of, the remaining, other (i. 585).
ceu, adv., as, just as (ii. 355); as if (ii. 438). 8.
Chalcidicus, a, um, adj., of Chalcis, in Euboea, Chalcidian (vi. 17).
Chāōn, onis, a son of Priam, ancestor of the Caones (iii. 335).
Chāonia, ae, a country in Epirus (iii. 335).
Chāonius, a, um, adj., Choonian (iii. 293).
chaos (nom. and acc.), abl. chaē, n., boundless empty space; personified in Vergil as the god of the Lower World, father of Erebus and Nox (iv. 510).
Charōn, nēs, m., the ferry-man on the river Styx, in the Lower World (vi. 326).
Charybdis, is, f., a whirlpool between Italy and Sicily (iii. 420).
Chimaera, ae, f., a fabulous fire-breathing monster, with the head of a lion, the body of a goat, and the tail of a serpent (vi. 288); one of the ships of Aeneas (v. 118).
chlamys, ydias, f., a broad, woolen, upper garment worn in Greece, a state made, a military cloak (iii. 484). 3.
chorea, ac, f., a choral dance, a dance in a circle, a dance (vi. 644).
chorus, i, m., a choral dance, a dana (i. 499); a chorus, a choir of singers (vi. 657); a band, troop, squad (v. 240). 6.
cieo, ciēre, cīvi, cītum, to move, stir, shake, stir up (ii. 419); disturb it. 122); move, excite (vi. 165); call upon for help, invoke (iv. 490); call upon any one by name (iii. 68); excite, stimulate, rouse, produce, cause, occasion (iii. 341). 11.
cingo, ere, nxi, notum, to surround, gird, encircle, invest (i. 112). 16.
cingulum, i, n., a girdle, belt (i. 492).
cinis, eris, m., ashes (ii. 431). 14.
circa, prep. w. acc. and adv., around, about, near (vi. 865).
Circe, ēs, (ae), f., a famous sorceress, daughter of the Sun, living on an island off the western coast of Italy (iii. 386).
circuitus, ūs, m., a going around, a circuit (iii. 413).
circulus, i, m., a circle, hoop, ring, collar (v. 559).
circum, prep. w. acc., and adv., about, around, near (i. 32). 40.
circum-do, dare, dedi, datum, to put or place around (ii. 510); surround, encircle (§ 368). 7.
circum-fero, ferre, tuli, lātum, to bear or carry around; carry a sacred object around a thing or person, purify (i. 229).
circum-pecto, ere, xi, xum, to bend a turn about (iii. 430). 2.
undo, ere, fūdi, fūsum, to pour; in pass. w. reflex. force, sur-encompass (ii. 383).

isus, a, um, part., surrounding, d round, encompassing, throughing (i. 586). 3.

slector, ti, plexus, to clasp, surround (v. 312).

picio, ere, exi, ectum, to look upon, survey, examine (ii. 68). 2
sto, stāre, steti, trans. and in- to surround, stand around, encompass (i. 559). 3.

sectus, a, um, part. (texto), around (i. 649).

venio, ire, vēni, ventum, to round, be around, surround, encompass (i. 132).

velo, āre, āvi, ātum, to fly, hover around (ii. 360). 3.

velvo, ere, volūtum, to roll; pass. w. reflex. idea, e (iii. 284).

ae, f., a circle, a race-course (v. 3).

ei, m., a king of Thrace, the father of Aeneas (v. 537).
in, ōnis, m., a mountain in ά, sacred to Bacchus (iv. 303).

ae, f., a lute, harp, lyre (i. 2.

np. citius, sup. citissime), adv., soon (i. 142). 2.

um, adj., quick, swift, very frequently used in poetry as an adv. (i. 6.

i, adj., belonging to a citizen, civic; arcus, the civic crown (vi. 772).

i, m., f., a citizen, fellow-citizen, countryman or country-woman (ii. 1.

is, f., slaughter, havoc, disaster).

v., secretly, unaware (i. 350).

ire, āvi, ātum, to call aloud to, name, call upon (iv. 674).

clāmor, ōris, m., a loud cry, shout, wailing, shriek, yell, applause, noise, din (i. 87). 28.

dangor, ōris, m., noise, din, clang, clash, blare (ii. 313). 2.

clāresco, ere, clārui, of light, to grow bright; of sound, grow louder and louder (ii. 301).

Clarius, a, um, adj., Clarian, an epithet of Apollo, from Claros, a town in Ionia containing a temple and oracle of Apollo (iii. 360).

clārus, a, um, adj., clear, bright (i. 588); clear, loud (ii. 705; v. 139); illustrious, renowned, famous (i. 284). 12.

classis, is, f., a fleet (i. 39). 40.

claudo, ere, si, sum, to close, shut, shut up (i. 141); shut in, enclose, hide (i. 311). 10.

claudus, a, um, adj., lame, crippled, disabled (v. 278).

claustra, òrum, n. pl., prison-gates, barriers (i. 56); bars, bolts (ii. 259); barricade (ii. 491); straits (iii. 411). 4.

clāvus, i, m., a nail; anything nail-shaped, a rudder handle (v. 852); the rudder, helm (v. 177). 2.

clients, ntis, m., f., a client, dependant (vi. 609).

clipeus, i, m., a large, round shield (ii. 227). 11.

Clioanthus, i, m., one of Aeneas’ companions (i. 222).

Cluentius, i, m., the name of a Roman gens (v. 123)

Cocythus, i, m., a river in the Lower World (vi. 323).

co-eo, ire, Ivi (ii), itum, to go or come together; congeal, curdle (iii. 30).

coepi, isse, coepum, trans., to begin, commence (ii. 162); intrans., begin (i. 521). 6.

coepum, i, n., a work begun, undertaking, enterprise, design (iv. 642).

co-erceo, ère, ui, itum, enclose, confine, restrain (vi. 439).
coetus, ūs, m., a coming together; (meton.)
an assemblage, company (i. 735); a flock
(i. 398). 4.
Coeus, i (dissyl.), m., a Titan, the father
of Latona (iv. 179).
cognātus, a, um, adj., related by blood;
kindred (iii. 502).
cognōmen, inis, n., a surname, added
name (i. 267); poet. for nomen, a
name (i. 530). 7.
cognōminis, e, adj., having the same name
(vi. 383).
co-gnoeco, ere, gnōvi, gnitum, to become
acquainted with, ascertain, hear of (ii.
10); notice, observe (v. 474); recognize
(vi. 340); in perf. tenses, know (i.
623). 5.
cōgo, ere, coēgi, coactum, to drive or
bring together, collect, gather, assemble
(iv. 289); compress, condense (v. 20);
bring up the rear of an army (iv. 406);
drive, compel, force (i. 563), lacrimas
coactas, forced tears, "crocodile" tears
(ii. 196). 10.
co-hibeo, ēre, ui, itum, to hold together,
confine, restrain (iii. 424).
col-lābor, i, psus, to fall or sink together
(vi. 226); fall in a swoon, faint (iv.
391). 3.
Collātinus, a, um, adj., pertaining to
Collatio, a town near Rome, Collatine,
(vi. 774).
col-ligo, ere, lēgi, lectum, to bring to-
gether, collect, assemble (i. 143); of sails,
reef (v. 15). 6.
collis, is, m., a hill, high ground (i.
col-lūceo, ēre, to shine brightly, gleam,
glare (iv. 567). 2.
collum, i, n., the neck (i. 654). 12.
col-lustro, āre, āvi, ātum, to light up
completely; survey, inspect carefully (iii.
651).
colo, ere, ui, cultum, to cultivate, till a
country, inhabit (i. 532); twice in pass.,
is inhabited = is (iii. 13); nourish, cher-
ish, foster, be fond of (i. 16);
revere, worship (iv. 458). 11.
colōnus, i, m., a husbandman; a
(i. 12). 2.
color, ēris, m., color, hue, tint (iv
external appearance, style (iv. 558)
coluber, bri, m., a serpent (ii. 471)
columba, ae, f., a dove (ii. 516).
columna, ae, f., a column (i. 428).
coma, ae, f., the hair (i. 319);
foliage (ii. 629). 14.
comans, ntis, adj., having long
crested, plumed (ii. 391). 2.
comes, itis, m., f., a companion
acute, comrade, partner (ii. 704
overseer, tutor, teacher (v. 546);
reverse, a protector, ward (ii. 86);
many times, the suite, retinue of j
comitātus, ūs, m., a retinue, a tu
following (iv. 215).
comitor, āri, ātus, to accompany,
follow (i. 312). 11.
com-mendo, āre, āvi, ātum, to c
commend, intrust to (i. 293). 3.
com-misceo, ēre, scei, xtum (s
to mix together, mingle, blend
commissum, i, n., an offence, fault.
(i. 136).
com-mitto, ere, misi, missum, t
gether, unite, join (iii. 428);
in, commence (v. 69); commit, per,
(i. 231). 5.
com-moveō, ēre, mōvi, mōtu:
move, shake violently, flap (iv.
disturb, agitate, frighten, arouse,
(i. 126). 5.
commūnis, e, adj., common, shared
(ii. 709). 2.
cōmo, ere, mps, mptum, to ar
dress, comb (vi. 48).
compāgōs, is, f., a joint, seam, jas
(i. 122). 3.
com-pello, ere, puli, pulsum, to
together; drive, force (i. 575).
compello, āre, āvi, ātum, to address, accost, speak to (i. 581); address reprocachfully, chide, rebuke (iv. 304). 8.
com-plector, ti, plexus, to encircle, enfold, embrace, seize upon (i. 694). 7.
com-pleo, ēre, ēvi, ētum, to fill, fill up, thron (ii. 20); complete (v. 46). 9.
complexus, ūs, m., an embrace (i. 715). 3.
com-pōno, ere, posui, positum, to put together, construct, build (iii. 387); settle, agree, arrange (ii. 129); put to rest, set at rest, lay to rest, arrange, compose, settle one's self, quiet, calm (i. 135). 6.
com-prehendo (prendo), ere, di, sum, to seize, grasp (ii. 793); recount, enumerate, describe (vi. 620). 3.
com-primo, ere, pressi, pressum, to check, quell, repress, restrain, stay (ii. 73). 3.
concavus, a, um, adj., hollow, vaulted, arched (v. 677).
con-ceōdo, ere, cessi, cessum, depart, go away, withdraw, retire (ii. 91); grant, permit, allow (iii. 700). 4.
concha, ae, f., a shell, fish; a shell, snail-shell; anything shaped like a shell, a Triton's trumpet; Misenum's trumpet (vi. 171).
con-cido, ere, idi, to fall, fall down (ii. 532). 3.
concilio, āre, āvi, ātum, to unite; win, obtain (i. 79).
concilium, ii, n., a gathering, assembly (iii. 679); a council (vi. 433). 4.
con-cipio, ere, cēpi, ceptum, to conceive, become possessed by (iv. 474); conceive, imagine (iv. 502); conceive, become pregnant (v. 38). 3.
concitus, a, um, part. (concicio), stirred up; roughened with, thick with (iii. 127).
con-clāmo, āre, āvi, ātum, to cry, or shout out (ii. 233); shout or name aloud, exclaim (iii. 523). 4.
con-clādo, ere, si, sum, to enclose, confine; mark out (i. 425).
concoers, dis, adj., harmonious, friendly, concordant, peaceful (iii. 542). 2.
concrētus, a, um, part. (concreto), grown together, ingrown, inherent, ingrained (vi. 738); stiffened, matted, clouted (ii. 277). 3.
con-curro, ere, curri (cucurri), currum, to run or rush together to a place (ii. 315); encounter, fight (i. 493). 3.
concurrus, ūs, m., a crowd, assembly, concourse (i. 509). 3.
con-cutio, ere, ussi, ussum, to shake (ii. 629); smite, shatter (v. 205); agitate, alarm, arouse, excite (iv. 666). 7.
condensus, a, um, adj., crowded, huddled together (ii. 517).
con-do, ere, didi, ditum, to found, establish, build (i. 5); store up, put away (iii. 388); hide, conceal (ii. 24); lay to rest, bury, consign to the tomb (iii. 68); inaugurate, lead in (vi. 792). 20.
con-fero, ferre, contuli, collātum, to bring together, collect; w. gradum, to walk side by side with any one (vi. 488).
confertus, a, um, part. (confircio), crowded together, in dense array (ii. 347).
con-ficio, ere (inf. pass. conficeri), fēci, factum, to execute, accomplish, complete, finish (iv. 116); weaken, spend, waste, exhaust (iii. 590). 5.
con-fido, ere, fīsus, believe, hope, put confidence in, have faith in (i. 452). 3.
con-fīgo, ere, xi, xum, to transfix, pierce through (ii. 429). 2.
con-flteor, ēri, fessus, to confess, acknowledge (ii. 591).
con-flgo, ere, xi, statum, to dash together, contend, struggle together (ii. 417).
con-fugio, ere, fūgi, to flee to for help, have recourse to (i. 666).
con-fundo, ere, fūdi, fūsum, to pour together, mingle (iii. 696); confuse, heaup up together (vi. 504); confuse, perplex (ii. 736); violate, break (v. 496). 4.
con-gemo, ere, ui, to sigh or groan deeply or loudly (ii. 631).

con-gero, ere, gessi, gestum, to pile together, heap up (ii. 766); build, construct (vi. 178). 3.

con-gredior, gredi, gressus, to encounter in fight, meet in battle, be matched with (i. 475). 3.

congressus, ës, m., a meeting, an interview (v. 733).

con-icio, ere, ëscii, lectum, to throw together; hurl, cast, throw (ii. 545); w. se, betake one’s self hastily to a place (v. 619). 5.

conifer, era, erum, adj., cone-bearing (iii. 680).

con-nitor, i, nius or nixus, to put forth all one’s strength, do a thing with all one’s might (v. 264). 2.

coniugium, ii, n., a union; marriage, wedlock (iv. 172); (meton.) a husband or wife (ii. 579). 4.

con-iungo, ere, nxi, nó tum, to join, join together, unite (i. 514). 2.

coniunx, ugis, m., f., a husband, wife (i. 47); poet., a betrothed (iii. 331). 31.

conor, ári, átus, to try, endeavor, attempt (ii. 792). 5.

consanguineus, a, um, adj., related by blood; subs., a kinsman, relative by blood, brother (v. 771). 2.

consanguinitas, átis, f., blood relationship (ii. 86).

con-scendo, ere, di, sum, to mount, climb, ascend (i. 180); w. aequor, embark upon (i. 381). 3.

conscius, a, um, adj., knowing or conscious of something in common with another, privy to (ii. 267), knowing something within one’s self, conscious (i. 604); conscious of wrong (ii. 99). 8.

con-securor, i, secúctus, to follow, follow close, pursue (ii. 409). 4.

con-sero, ere, ui, sertum, to tie together, fasten (iii. 594); entwine, link, weave together (iii. 467); w. proelium, join battle (ii. 398). 4.

consessus, ës, m., a sitting together; an assembly, congregation (v. 340). 2.

con-sido, ere, sédii, sessum, to sit down, take one’s seat (iv. 573); perch (iii. 245); sink down, subside, collapse (ii. 624); settle, take up one’s abode, abide (i. 572). 10.

consilium, ii, n., a plan, purpose, design, measure (i. 281); counsel, advice (v. 728); a deliberative body, a council (ii. 89). 7.

con-sisto, ere, stiti, stitum, to place one’s self anywhere, take one’s stand, set foot on (i. 187); stand, stand still, settle, be at rest (i. 459); alight (iv. 253). 14.

con-sono, ëre, ui, to sound together or loudly, resound (v. 149).

conspectus, ës, m., a sight, view (i. 34); spectum in medio, in the sight or presence of all (ii. 67). 5.

con-spicio, ere, spexi, spectum, to look at, gaze upon, see, get sight of, spy, descry (i. 152). 8.

con-sterno, ere, strávi, strátum, to bestrew, strew plentifully (iv. 444).

con-sti tuo, ere, ui, útum, to place, put, set, set up, station (v. 130); decide (i. 309). 5.

con-sto, ëre, stiti, stá tum, to stand still or firm, be fixed, steadfast (iii. 518). 3.

consul, ulis, m., a consul (vi. 819).

consulo, ere, ui, ultum, to go to, go for advice; consult (iv. 64).

consultum, i, n., poet., advice, response of an oracle (vi. 151).

con-sümo, ere, sumpsii, sumptum, to use up, spend, consume, waste away (ii. 795). 2.

con-surgo, ere, surrexi, surrec tum, poet., rise, rise up, from (v. 20).

contactus, ës, m., touch, contact (iii. 227).

con-temno, ere, tempsi, temptum, to despise, defy (vii. 77).
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con-tendo, ere, di, tum, trans., to stretch; w. currsum, direct or steer one's course (v. 834); shoot, dart (v. 520); intrans., w. infin., strive, endeavor, hasten (i. 158); strive, fight, contend (iv. 108). 8.

contentus, a, um, part. (contendo), stretched tight, tense (v. 513).

contentus, a, um, part. (contino), held together; hence, satisfied, content (v. 314).

con-terreo, ère, ui, itum, to terrify greatly, frighten (iii. 597).

con-testo, ere, xui, xtum, to weave or bind together; build, frame, construct (ii. 112).

con-ticosco, ere, ticui, to become silent, be hushed to cease speaking (ii. 1). 4.

con-tineo, ère, ui, tentum, to hold together; restrain, check, stop (ii. 593). 2.

con-tingo, ere, tigi, tactum, to touch, take hold of (i. 413); defile, pollute (ii. 168); taste, partake of (vi. 606); reach, arrive at (v. 18); impers., befall, happen, be one's lot (i. 96). 9.

continuo, adv., forthwith, immediately (iii. 196). 6

con-torquero, ere, torsi, tortum, to turn or twist violently or with great effort (iii. 562); hurl, throw, discharge (ii. 52). 4.

contra, adv., in turn, in reply (i. 76); on the other hand (ii. 445); opposite, in front (iii. 552); against, in opposition (v. 21). contra, prep. w. acc., opposite (i. 13); against (v. 370). 18.

con-traho, ere, xi, ctum, to draw together anything, get together, assemble, muster (iii. 8).

contrarius, a, um, adj., lying over against; opposite, opposing (i. 239); opposed, hostile (iv. 628). 3.

con-tundo, ere, tudi, tūsum (tunsum), to crush, bruise; subdue, put down (i. 264).

contus, i, m., a pole, pike (vi. 302).

cōnūbium, ii, n., marriage, wedlock (i. 73); often used in the pl. (iii. 136). 7.

cōnus, i, m., a cone; the apex of a helmet (iii. 468).

convallis, is, f., a secluded valley, shut in on all sides (vi. 139). 2.

con-vecto, are, to collect and carry away, bring together in quantities (iv. 405).

con-vello, ere, velli, vulsum, to tear away, tear up, pull up, wrench off, pluck off or up (ii. 446). 3.

con-venio, ire, vēni, ventum, to come together, assemble, muster (i. 361). 7.

conventus, ās, m., a meeting, assembly (vi. 753).

con-verto, ere, ti, sum, to turn, turn around (i. 81); turn, direct, bring to bear (ii. 131); turn, change, alter (ii. 73). 6.

convexus, a, um, adj., concez, concave; subs., convexum, i, n., the vault or canopy of heaven, the sky (iv. 451); a hollow, cavity, slope (i. 310); the Upper World as contrasted with the Lower (vi. 241). 5.

convivium, ii, n., a living together; a feast, banquet (i. 638). 2.

con-volve, ere, vi, ëtum, to roll up, around, coil (ii. 474).

convulsus, a, um, part. (convello), shattered, wrecked (i. 383); burst open (ii. 507); rent asunder (iii. 414); upturned (v. 143). 4.

co-ori, i, ortus, to arise, spring up (i. 148).

cōpia, ae, f., abundance, plenty; forces (military, generally in pl.), troops (ii. 564); opportunity (i. 520). 2.

cor, cordis, n., the heart, as a physical organ (v. 138); the heart, as the seat of the emotions (i. 209); in pl., the emotions, feelings (i. 722); the soul, mind (i. 50); (meton.) a person (v. 729). 17.

Cora, ae, f., a town in Latium (vi. 775).

cōram, uv., before, in the presence of any one, before the eyes of (i. 520); in person, with one's own eyes (i. 595). 5.

Corinthus, i, f., Corinth, a city of Greece (vi. 836).
corneus, a, um, adj. (cornu), made of horn (vi. 894).
corneus, a, um, adj. (cornum), of cornel-wood, of the cornel-tree (iii. 22). 2.
cornipes, pedis, adj., horn-jointed, hooved (vi. 591).
cornu, us, u., a horn of animals (i. 190); the horns or pendants of the moon (iii. 645); the ends of the yard-arms of a ship (v. 832). 9.
cornum, i, n., the cornel-cherry (iii. 649)
Coroebus, i, m., a Phrygian, an ally and prospective son-in-law of Priam (ii 341).
corōna, ae, f., a crown of metal (i. 655); a crown, garland, or wreath of flowers or leaves (iii. 525). 6.
corōno, āre, āvi, ātum, to crown, wreath (i. 724). 2.
corporeus, a, um, adj., corporeal, fleshy, carnal (vi. 737).
corpus, oris, n., the body of men or animals (iii. 176); form, person (i. 71); a dead body, a corpse, of men or animals (i. 70); the form or body of a shade in Hades (vi. 303); the hull of a ship (v. 683); the body of the world, in contrast to the Platonic world-soul (vi. 727). 52.
cor-ripio, ere, ripui, reptum, to seize eagerly, snatch, snatch up, away, seize upon, catch (i. 100); snatch or snap at or up (vi. 422); snatch or carry away, plunder (ii. 167); w. corpus, start up (iii. 176); w. viam, spatium, etc., hasten on or over (i. 418). 17.
cor-rumpo, ere, rūpi, rupitum, to break to pieces, destroy, ruin: taint, infect (iii. 138); spoil, damage (i. 177). 2.
cortex, icis, m., the bark of a tree (iii. 33).
cortīna, ae, f., the tripod of Apollo on which the priestess sat while giving the oracle (iii. 92); (meton.) the oracle itself (vi. 947). 2.
Cōrus, i, the north-west wind (v. 126).
coruscō, āre, to move rapidly, wave, shake, brandish (v. 642).
coruscus, a, um, adj., waving (i. 164); flashing, gleaming, glittering (ii. 172). 5.
Corybantius, a, um, adj., of the Corybantes, priests of Cybele, Corybantian (iii. 111).
Corynaeus, i, m., a companion of Aeneas (vi. 228).
Corythus, i, m., an ancient town of Etruria, later called Cortona; (meton.) = Italia (iii. 170).
Coerus, i, m., A. Cornelius Cossus, who won the spolia opima from the king of the Veientines (vi. 841).
costa, ae, f., a rib of an animal (i. 211); the side or wall of the wooden horse or ship (ii. 16). 2.
cothurnus, i, m., a high Grecian hunting-boot, laced up in front and covering the whole foot, a buskin (i. 337).
crassus, a, um, adj., thick, clotted (v. 469).
crastinus, a, um, adj., pertaining to to-morrow, to-morrow's (iv. 118).
crātēr, ēris, m., and crātēra, ae, f., a mixer, a bowl in which wine was mingled with water (i. 724); also an oil jar (vi. 225). 5.
creātrix, Icis, f., one who creates or gives life, a mother (vi. 367).
crēber, bra, brum, adj., frequent, incessant, repeated, numerous, constant (i. 90); creber pedum sonitus, the quick tramp of many feet (ii. 731); creber densis ictibus, showering blows (v. 460); crebra, translate as adv., constantly (v. 436); abounding in, teeming with (i. 85); without ceasing, with incessant blasts (v. 764); quick, hurried (v. 199). 11.
crebresco, ere, crebrui, to grow more frequent; freshen (iii. 530).
crēdo, ere, didi, ditum, to commit or intrust anything to any one (iv. 422); believe, trust, put faith or confidence in, give credence to (ii. 48); in general, suppose, think, believe (i. 218). 19.
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cremo, är, āvi, ātum, to consume with fire, burn (vi. 224).
crepito, är, āvi, ātum, to rustle, crackle, rattle (iii. 70). 4.
crepo, är, ui, ītum, to rattle, crush; poet., break with a crash (v. 206).
Crēs, ētis, m., a Cretan (iv. 146).
cresco, ere, crēvi, crētum, to come into existence, spring from, be born (ii. 74). 2.
Crēsius, a, um, adj., belonging to Crete, Cretan (iv. 70).
Cressa, ae, f., a Cretan woman (v. 285).
Crēta, ae, f., Crete, an island in the Mediterranean (iii. 104).
Crētæus, a, um, adj., Cretan (iii. 117).
Creūsa, ae, f., the wife of Aeneas, and daughter of Priam (ii. 562).
crimen, inis, n., a charge, accusation (ii. 98); crime, guilt, sin, offence, villainy (ii. 65). 5.
Crīmisus, i, m., a river in the southwest of Sicily; the river-god (v. 38).
ocrinis, is, m., the hair (i. 480); the tail or trail of a comet or shooting star (v. 528). 14.
ocrinus, a, um, adj., covered with hair; long-haired (i. 740).
crispo, är, ātum, to curl, crisp, make to wave; brandish (i. 313).
crista, ae, f., a crest or plume (iii. 468). 2.
cristātus, a, um, adj., crested or plumed (i. 468).
croceus, a, um, adj., saffron-colored, yellow, golden (i. 649). 5.
crūdēlis, e, adj., of persons, cruel, pitiless, merciless, fierce, harsh, hard-hearted (i. 407); of things, sad, bitter, bloody (i. 355). 20.
crūdēliter, adv., cruelly (vi. 495).
crūdus, a, um, adj., bloody, raw; made of raw hide (v. 69); fresh, vigorous (vi. 304). 2.
cruentus, a, um, adj., bloody, blood-stained (i. 296); bloodthirsty, cruel, murderous (i. 471). 7.
cruor, òris, m., blood that is shed, gore (iii. 43). 8.
cubile, is, n., a place to lie down upon; a couch, a bed (iii. 324). 4.
cubitum, i, n., the elbow (iv. 690).
culmen, inis, n., the top or summit of anything; the roof of a building (ii. 410); a height, pinnacle, acme (ii. 290). 11.
culpa, ae, f., guilt, fault, offence, weakness (iv. 19). 2.
culpātus, a, um, adj., guilty, blameworthy (ii. 602).
culter, tri, m., a knife of any kind (vi. 248).
cultrix, icis, f., she who inhabits, an inhabitant; protectress, mistress (iii. 111).
cultus, ës, m., a tilling, cultivation; mode of life, culture, civilization (v. 730); mode of dress, attire, apparel (iii. 591). 2.
cum, prep. w. abl., with, in every sense.
cum, conj. adv., when, since, although; cum . . . tum, both . . . and.
Cūmae, ārum, f., Cymae, a city of Campania, on the western coast of Italy (vi. 2).
Cūmaeus, a, um, adj., pertaining to Cymae, Cumean (iii. 441).
cumulo, är, āvi, ātum, to heap up, augment, increase (iv. 436); fill up, load down (v. 532). 2.
cumulus, i, m., a mass, heap, pile (i. 105). 2.
cūnābulā, ōrum, n. pl., a cradle; place of birth or earliest abode (iii. 105).
cuncitor, āri, ātus, to delay, hesitate, linger, wait, be reluctant (iv. 133). 5.
cunctus, a, um, adj., all together, in a body, the whole, all, entire (i. 154). 25.
cuneus, i, m., a wedge (vi. 181); the seats of a theatre, arranged in wedge-shaped divisions (v. 664).
cupidō, inis, f., a desire, longing, eagerness, passion, greed, lust, avarice, the passion of love (ii. 349). 7.
Cupidō, inis, m., Cupid, son of Venus, and god of Love (i. 658).
cupio, ere, ἵππος (ii), ἱματι, to desire, wish, 
long, commonly w. inf. (ii. 108). 5.
cupressus, i, f., the cypress (ii. 714). 3.
cur̓, adv., why? wherefore? for what 
reason?
cūra, ae, f., care, solicitude, concern, re-
gard (i. 646); care, grief, sorrow, anxiety 
(i. 208); care, pain, pangs of love (iv. 
1); care, business, duty, office (i. 704); 
the object of care, the beloved one (i. 678).
42.
Cūrēs, iūm, m., f., an ancient town of 
the Sabines (vi. 811).
Cūrētes, um, m., the most ancient in-
habitants of the island of Crete; in 
general, the Cretans (iii. 131).
cūro, āre, āvi, ātum, to care for, regard, 
heed, pay attention to (ii. 536); w. inf., 
take care that a thing should be done (iii. 
451); take care of, make comfortable, re-
fresh (iii. 511). 4.
curro, ere, cucurri, cursum, to run, 
more swiftly, of any object; of rivers, 
to flow (i. 607); hasten, scud along, sail, 
glide (iii. 191); w. iter, to hasten on or 
speed along (v. 862). 5.
currus, ūs, m., a chariot, car (i. 17). 15.
cursus, ūs, m., a running, race, chase, 
flight, course (i. 324); a course, voyage, 
journey, road, route (i. 157). 44.
curvo, āre, āvi, ātum, to curve, bend (iii. 
533). 2.
curvus, a, um, adj., curved, curving, 
winding (ii. 51). 2.
cuspis, idis, f., the pointed end of any-
thing; a spear-point, or by meton., the 
spear itself (i. 81); the point of a punt-
pole or boat-hook (v. 208). 3.
custŏdia, ae, f., the act of guarding; she 
who watches, a guard, custodian (vi. 
574).
custos, ődis, m., f., a guard, watch, keeper, 
protector (i. 564). 12.
Cybele, ēs, and ae, f., a Phrygian god-
ness; a mountain in Phrygia, spelled 
also Cybelus, i. m. (iii. 111).

Cyclades, um, f. pl., a cluster of islands 
in the Aegean sea, the Cyclades (iii. 
127).
Cyclopı̊us, a, um, adj., pertaining to the 
Cyclopes, Cyclopean (i. 201).
Cyclops, őpis, m., a Cyclops, one of a 
savage race of giants living in Sicily 
early in the centre of the forehead (iii. 
569).
cynus, i, m., a swan (i. 393).
Cyllēnı̊us, a, um, of Cyllene, a mountain 
in Arcadia, the birth-place of Mercury; 
Cyllenian (iv. 258).
Cyllēnı̊us, i, m., Mercury (iv. 252).
cymba, ae, f., a boat, skiff (vi. 303).
cymbium, ii, n., a small drinking-vessel, 
with two handles, shaped like a boat 
(iii. 66). 2.
Cýmopoı̊os, ēs, f., a Nereid, a sea-nymph 
(v. 826).
Cýmopoı̊os, ēs, f., a Nereid, a sea-nymph 
(i. 144).
Cynthus, i, m., a mountain of Delos, 
the birth-place of Apollo and Diana 
(i. 498).
cyparısı̊sus, i, f., poet., a cypress (iii. 
680).
Cyprus, i, f., Cyprus, an island in the 
eastern part of the Mediterranean sea 
(i. 622).
Cythēra, ŏrum, n. pl., an island in the 
Aegean, northwest of Crete (i. 680); 
near this island Venus is said to have 
risen from the foam of the sea; hence 
Cytherēa, ae, f., Venus (i. 257).

D.

Daedalus, i, m., the mythical Athenian 
architect, father of Icarus, and builder 
of the Cretan Labyrinth (vi. 14).
damno, āre, āvi, ātum, to condemn, sen-
tence (vi. 430); devote, consign (iv 
Danaus, a., um., adj., pertaining to Danaus, an ancient king of Argos; (meton.) Grecian; subs., Danai, òrum, m. pl., the Greeks (i. 30).

\textit{daps, dapis, f., used regularly in the pl., a sacrificial feast (iii. 301); a feast, a banquet (i. 210); food, viands (i. 706). 10.}

Dardania, ae, f., a poetic name for Troy (ii. 281).

\textit{Dardanidés, ae, m., a male descendant of Dardanus; used in the pl. for Trojans (i. 560).}

Dardanis, idis, f., a female descendant of Dardanus (ii. 787).

Dardanius, a., um., adj., Dardanian; poet, Trojan (i. 494).

\textit{Dardanus, i., m., Dardanus, one of the founders of the Royal House of Troy (iii. 167).}

Dardanus, a., um., adj., Dardanian, Trojan (ii. 618).

\textit{Darën, òtis, m., a famous Trojan boxer (v. 369).}

\textit{data, òris, m., a giver (i. 734).}

\textit{\textbf{dē}}, prep. w. abl., of source, place whence, of, from, out of, down from; with numerals, of, with expressions of material, of, out of; in derived sense, in regard to, concerning, about. 36.

\textit{dea, ae, f., a goddess (i. 17). 31.}

\textit{dē-bello, òre, òvi, òtum, to conquer, subdue (v. 731). 2.}

\textit{\textbf{dēbēo}, òre, ui, òtum, to owe; (in pass.) be due, destined (ii. 538). 4.}

\textit{dēbilis, e, adj., weak, maimed, crippled (v. 271).}

\textit{dē-cēdo, òre, cessi, cessum, to depart, retire, withdraw (iv. 306). 3.}

\textit{\textbf{deceem}, num. adj., ten (ii. 198).}

\textit{dē-cernō, òre, crēvi, crēstum, to decide, resolve, determine (iv. 475).}

\textit{dē-cerpō, òre, psī, ptum, to pluck off or away (vi. 141).}

\textit{\textbf{decō}, òre, uit, to be fitting, proper, suitable (v. 384).}

dē-cido, òre, cidi, to fall, fall down (v. 517).

dē-cipio, òre, cēpi, ceptum, to deceive, beguile, catch (iii. 181). 3.

\textit{Decius, ii, m., the name of a Roman gens (vi. 824).}

\textit{dē-clāro, òre, òvi, òtum, to declare, proclaim, announce (v. 246).}

\textit{dē-clino, òre, òvi, òtum, to turn aside or away; close, shut, lower (iv. 185).}

\textit{decor, òris, m., that which is seemly; grace, beauty (v. 133). 2.}

\textit{decoro, òre, òvi, òtum, to decorate, adorn (vi. 217).}

\textit{decōrūs, a, um, adj., becoming, fitting, seemly (v. 343); comely, beautiful (i. 589). 7.}

\textit{dē-curro, òre, cucurri or curri, cursum, to run down from, hasten (ii. 41); sail, shoot, skim down (v. 212). 4.}

\textit{decus, òris, n., an ornament, adornment (i. 429); grace, beauty (i. 592); glory, dignity, honor (ii. 89). 4.}

\textit{dē-dignor, òri, òtus, to disdain, reject, scorn (iv. 536).}

\textit{dē-duco, òre, xi, ctum, to lead, bring, draw down or away (iii. 71); lead off, conduct, used technically of the founding of a colony (ii. 800); force away, carry off (vi. 397). 3.}

\textit{dē-fendo, òre, di, sum, to defend, guard, protect (ii. 299). 2.}

\textit{dē-fensor, òris, m., one who defends, a protector, defence (ii. 521).}

\textit{dē-fero, ferre, tuli, lātum, to take, bear, bring, carry from one place to another (iii. 154); bring information, report, announce (iv. 299). 8.}

\textit{dē-fessus, a, um, part. (dēfetiscor), wearied, weary, fatigued (i. 157). 3.}

\textit{dē-ficio, òre, fēci, fectum, to fail, desert, be wanting (ii. 505); faint, sink down (iv. 689). 4.}

\textit{dē-figo, òre, xi, xum, to drive, fix into (vi. 652); fix, fasten (i. 226); cast down (vi. 156). 4.}
dé-flece, ère, évi, étum, to weep over,
lament (vi. 220).
dé-fluo, ere, xi, xum, to flow, glide, slip,
fell down (i. 404).
dé-fungor, i, functus, to have done with,
get through with, discharge, finish (vi.
83); defunctus vitâ, through with life,
dead (vi. 306). 2.
dé-gener, eris, adj., degenerate (ii. 549);
base, ignoble (iv. 13). 2.
dégo, ere, dégi (de-ago), to pass, spend;
w. vitam, live (iv. 551).

déhinc, adv., then, thereupon, next, after
that (i. 131). 3.
dé-hisco, ere, hívi, to yawn, open wide
dé-icio, ere, iéci, iectum, to cast, hurl
down (vi. 581); cast down in death, kill
(v. 542); cast down the eyes or face
(iii. 320); cast in, sortem (v. 490);
drive out, dislodge (iv. 152); deprive of
(iii. 317). 7.
déinde (dissyl.), adv., from there, thence-
forward; thereafter, thereupon, then;
next, next in order, then, after that (i.
195). 22.

Déiopéa, ae, f., the most beautiful of
Juno's nymphs (i. 72).

Déiphobé, és, f., the daughter of Glau-
cus, and priestess of Apollo (vi. 36).

Déiphobus, i, m., a son of Priam, and
the husband of Helen after the death of
Paris (ii. 310).

dé-labor, i, lapsus, to fall down, fall into
(ii. 377); glide down, descend softly, steal
down (v. 722); fly, swoop down (iii.
dé-ligo, ere, lēgi, lectum, to choose,
choose out, select (ii. 18). 6.
dé-litesco, ere, litui, to hide, conceal one's
self, lie hidden (ii. 136)

Délius, a, um, adj., of Delos, Delian (iii.
162); an epiteth of Apollo.

Délos, i, f., Delos, an island in the Aegean,
the birthplace of Apollo and Diana
(iv. 144).

delphin, finis, and delphínum, i, m., a
dolphin (iii. 428). 2.

délmbrum, i, n., a sanctuary, shrine, temple
(ii. 225). 5.

dé-lúdo, ere, lúsi, lúsum, to delude, de-
ceive, play false, mock (vi. 344).

démens, entis, adj., out of one's mind or
senses, mad, distracted, demented (iv.
78); fool! fool that I was! (ii. 94). 8.
démentia, ae, f., madness, folly (v.
465).

démisss, a, um, part. (demitto), let
down, lowered (ii. 262); hanging down
(iv. 263); in middle sense, w. vulum,
with bowed head, with face cast down (i.
561); low, dejected, mournful (iii. 320);
derived from, sprung from (i. 288). 5.

dé-mitto, ere, msii, missum, to send
down, cast down (i. 297); let fall, w. la-
rimas, shed tears (iv. 455); let in, re-
ceive (iv. 428); bring to port or anchor
(v. 29). 14.

démo, ere, mpsii, mptum, (de-emo), to
take away, remove (ii. 775). 2.

Démoleos, i, m., a Greek chief, slain by
Aeneas (v. 260).

dé-moror, ári, átus, to detain, delay,
keep back (iii. 481); poet. w. annos,
prolong life (ii. 648). 2.

démum, adv., at length, at last, finally (i.
629). 7.

dèni, ae, a, um. adj., ten at a time, ten
each; poet., ten (i. 381).

dénique, adv., finally, at length (ii. 295):
in short, in fact, at all (ii. 70). 3.

dens, ntis, m., a tooth, of man or animal
(iii. 627); the fluke of an anchor (vi.
3). 3.

densus, a, um, adj., close together, dense.
thick, crowded (ii. 383); frequent, con-

dé-nuntio, áre, ávi, átum, to announce,
declare (as a messenger); meton. -
(a a prophet) foretell, denounce, men-
threaten (iii. 366).

dé-pasco, ere, pāvi, pastum, and -
dē-pascor, i, pastus, to feed upon, devour, consume (ii. 215). 2.
dē-pello, ere, puli, pulsum, to drive away, ward off (v. 727).
dē-pendeo, ēre, to hang down from, hang down (i. 726). 2.
dē-pōno, ere, posui, positum, lay aside, lay down, set aside or apart (ii. 76).
dē-prehendo (deprendo), ere, di, sum, to catch, overtake (v. 52). 2.
dē-prōmo, ere, mpsi, mptum, to draw forth, take out (v. 501).
dē-rigesco, ere, gui, to become stiff or rigid; curdle; gelidus sanguis deriguit, the blood ran cold (iii. 260).
dē-ripio, ere, ipui, eptum, to tear off, strip off (i. 211); tear away (iii. 267); pull down in haste (iv. 593). 3.
dē-saevio, ire, ii, to rage fiercely or furiously (iv. 52).


dē-scendo, ere, di, sum, to go down, come down, climb down, descend (ii. 632); sink down, penetrate into (v. 683); lower one's self; stoop, condescend (v. 782). 7.
dē-secentus, ūs, m., a descent (vi. 126).
dē-scrito, ere, psi, ptum, to write down, write (iii. 445); trace, sketch, draw, describe (vi. 850). 2.
dē-seatura, a, um, part. (dēsero), desert, deserted, forsaken, abandoned, uninhabited, left behind (ii. 24); subs. déserta, òrum, n., deserts, wilderness (i. 384). 13.
dē-sido, ere, sēdi, to settle down, sink down (iii. 565).
dē-signo, āre, āvi, ātum, to mark out, trace out (v. 755).

dē-sino, ere, stvi (si), situm, to leave off; cease (iv. 360).

dē-sisto, ere, stiti, situm, to stand off; leave off; desist (i. 37).

dē-spectō, āre, to look down upon (i. 396).

dē-spicio, ere, xi, ctum, to look down upon (i. 224); despise, reject, scorn (iv. 36). 2.
dē-stino, āre, āvi, ātum, to fix down, secure; devote, destine, appoint (ii. 129).
dē-struo, ere, xi, ctum, to pull down, destroy, demolish (iv. 326).
dē-suesco, ere, suēvi, suētum, to disuse, disaccustom, put out of use (ii. 509); become unaccustomed to (vi. 814); desueta corda, a heart that had ceased to love (i. 722). 3.
dē-suēsus, a, um, part. (dēsuesco).

dē-sum, esse, fui, to be wanting, absent, missing (ii. 744). 2.
dē-supeur, adv., above, from above (i. 165). 5.
dē-tineo, ēre, timui, tentum, to keep back, detain, stay, hold (ii. 788). 3.
dē-torqueo, ēre, torsii, tortum, to turn aside or away, shift, bend, direct towards (iv. 196). 3.
dē-traho, ere, xi, ctum, to drag off, take away from (v. 260).
dē-trūdo, ere, trūsi, trūsum, to push or thrust down or off (i. 145). 2.
dē-turbo, āre, āvi, ātum, to cast or hurl down or off (v. 175); drive out, dislodge (vi. 412). 2.

deus, i, m., a god, deity (i. 9). 36.
dē-venio, īre, vēni, ventum, to come or go down; reach, arrive at, come or go to (i. 365). 4.
dē-volo, āre, āvi, ātum, to fly down, hasten down (iv. 702).
dē-volvo, ere, volvi, volūtum, to roll down (ii. 449).
dē-voveo, ēre, vôvi, vôtum, to devote to, give up to, doom to, as a victim to sacrifice (i. 712).

dexter, era, erum, or tra, trum, adj., on the right, the right-hand, the right (iii. 413); suitable, favorable, propitious (iv. 294); subs., f., the right hand (i. 98). 29.

Diana, ae, f., daughter of Jove and Latona, sister of Apollo, goddess of the
chase; she is known as Diana on earth, 
Luna in heaven, Hecate in the Lower 
World (i. 499).

dicio, ōnis, f., dominion, sway, power (i. 
236). 2.
dico, āre, āvi, ātum, to give up, set apart, 
appropriate anything to or for any one 
(i. 73); dedicate, consecrate to a god 
(v. 60). 3.
dīco, ere, xi, ctum, to say, speak (i. 81); 
tell, relate (i. 137), tell, order (iv. 635); 
speak of, mention (iv. 43); call (i. 277); 
foretell, proclaim, predict (vi. 850). 55.

Dictaeus, a, um, adj., pertaining to Dicte, 
a mountain in Crete; (meton.) Cretan 
(iv. 73).
dictum, i, u., a word, a speech (i. 142). 41.

Dīdō, ās, or ōnis (acc. Dīdō), f., called 
also Elissa, daughter of Belus, wife of 
Sycaeus, and according to myth the 
founder and queen of Carthage (i. 299).
di-dīco, ere, xi, ctum, to draw apart, 
lead in different directions (v. 581); rend 
asunder, split (iii. 419); divide, distract 
(v. 720). 3.

Didymān, onis, m., the name of a skilful 
artificer (v. 359).
diēs, ēs, m. and f. in sing., in pl. always 
m., a day (i. 374); a set day, an ap-
pointed time, time in general (iv. 620); 
a period of time, an age (vi. 745); the 
light of day, the daylight (i. 88); day, 
daytime as opposed to night (iii. 201). 32.
dif-fero, ferre, distuli, dīlātum, to carry 
different ways, spread abroad, scatter; 
put off, defer, postpone (vi. 569).
dif-ficilis, e, adj., difficult, hard (iv. 694).
dif-fido, ere, fisus to distrust, lose faith 
in (iii. 51).
dif-fugio, ere, fūxi, to flee in different or 
all directions, scatter, disperse (ii. 212). 4.
dif-fundo, ere, fūdi, fūsum, to pour in 
different directions; spread, scatter, dif-
fuse (i. 319); spread abroad, publish (iv. 
di-gero, ere, gesai, gestum, to carry 
in different directions, set in order, 
arrange (iii. 446); explain, interpret 
(i. 182). 2.
digitus, i, m., a finger; a toe (v. 426).
dignor, āri, ātus, to count or deem worthy 
(i. 335); deign (iv. 192). 3.
dignus, a, um, adj., worthy, suitable, fit, 
proper (i. 600). 8.
di-gredior, di, gressus, to go away, de-
part (ii. 718). 6.
digressus, ās, m.; a going away, a depart-
ure (iii. 482).
di-lābor, i, lapsus, to glide or slip away, 
disappear, vanish (iv. 705).
dillectus, a, um, part. (diligo), chosen 
out, loved, beloved, dear (i. 344). 3.
di-mitto, ere, misi, missum, to send in 
all directions (i. 577); send away, dis-
miss (i. 571). 2.
di-moveo, ēre, mōvi, mōtum, to move or 
put aside, drive away, dissipate, scatter 
(iii. 589). 3.
di-numero, āre, āvi, ātum, to count up, 
reckon up, compute (ψ. 691).

Diomēdēs, is, m., son of Tydeus, king of 
Actolia, one of the Greek chiefs before 
Troy (i. 752).

Diōnæus, a, um, adj., an epithet of 
Venus, derived from the name of her 
mother Dione (iii. 19).

Diōrēs, is, m., one of Aeneas' compa-
nions (v. 297).

Dirae, ārum, f. pl., the Furies (iv. 473).
di-rico, ere, rexi, rectum, to cause to 
move in a straight line, guide, direct, 
arm, steer (i. 401). 4.
dir-imō, ere, sēmi, emptum, to part, di-
vide, separate; interrupt, break off, put 
an end to (v. 467).

di-ripio, ere, ui, reptum, to tear 
pieces; plunder, snatch away (iii. 221).

dirus, a, um, adj., fearful, dreadful; 
awful; ill-omened, portentous, dire 
(211); horrid, shocking, cursed, cruel, fierce, fell (v. 280). 11.
VOCABULARY.

\( \text{ivinus} \)

\( \text{dispendium, ii, n., cost, expense, loss (iii. 453).} \)

\( \text{di-spergo (spargo), ere, spersi, sper-} \)
\( \text{sum, to scatter, disperse (iii. 197).} \)

\( \text{di-spicio, ere, spexi, spectum, to be-} \)
\( \text{hold, look upon, see (vi. 734).} \)

\( \text{dis-pōno, ere, posui, positum, to place} \)
\( \text{here and there, at intervals, arrange, dis-} \)
\( \text{tribute (iii. 237).} \)

\( \text{dis-silio, ire, ui, to leap or spring apart} \)
\( \text{or asunder (iii. 416).} \)

\( \text{dis-simulo, ãre, āvi, ātum, to make a} \)
\( \text{thing appear other than it is, dissemble,} \)
\( \text{disguise, hide, conceal, keep secret (iv.} \)
\( \text{305); repress one's feelings (i. 516).} \)

\( \text{dis-tendo, ere, di, tum, to stretch apart,} \)
\( \text{distend, fill (i. 433).} \)

\( \text{di-sto, ãre, to stand apart, be distant (iii.} \)
\( \text{116).} \)

\( \text{di-stringo, ere, strinxi, strictum, to} \)
\( \text{bind apart, stretch out (vi. 617).} \)

\( \text{diū, adv., for a long time, long (i. 351).} \)

\( \text{diva, ae, i., a goddess (i. 447).} \)

\( \text{di-vello, ere, velli (vulsi), vulsum, to} \)
\( \text{rend asunder, tear in pieces, tear away,} \)
\( \text{separate violently, drive apart (ii. 220).} \)

\( \text{di-verbero, ãre, āvi, ātum, to strike} \)
\( \text{apart or asunder, cleave, cut, divide (v.} \)
\( \text{503).} \)

\( \text{diversus, a, um, part. (diverto), turned} \)
\( \text{in different directions, separated, apart} \)
\( \text{(i. 70; ex diverso, from different direc-} \)
\( \text{tions (ii. 716); different, various, re-} \)
\( \text{move from, keep apart (iii. 383); send in} \)
\( \text{different directions (iv. 285).} \)

\( \text{divinus, a, um, adj., divine, sacred, ãs} \)

\( \text{dis-, m., the god of the Lower} \)
\( \text{i, Pluto (iv. 702).} \)

\( , \text{an inseparable particle used} \)
\( \text{in position with other words, and} \)
\( \text{the force of asunder, in pieces, dif-} \)
\( \text{ferent directions; it also has some-} \)
\( \text{thing of a negative.} \)

\( \text{dis (comp. dittior, superl. ditis-} \)
\( \text{sis), adj., rich (i. 343).} \)

\( \text{to, ere, cessi, cessum, to go in} \)
\( \text{different directions; depart, with-} \)
\( \text{draw leave, go away (ii. 109).} \)

\( \text{to, ere, crevi, cretum, to separate,} \)
\( \text{divide; discernere telas interweave with} \)
\( \text{gold (iv. 264); mix, tell apart, discern (iii.} \)
\( \text{2).} \)

\( \text{as, ës, m., a departure (vi. 464).} \)
\( \text{ere, didici, to learn, become ac-} \)
\( \text{quainted with, learn how (i. 630).} \)

\( \text{s, ðris, adj., of another color, dif-} \)
\( \text{ferent in color (vi. 204).} \)

\( \text{ia, ae, i., disagreement, discord,} \)
\( \text{person, the goddess of Discord} \)
\( \text{30).} \)

\( \text{cordis, adj., discordant, unlike,} \)
\( \text{different (ii. 423).} \)

\( \text{en, inis, n., that which separates,} \)
\( \text{things (cf. discerno); an intervening} \)
\( \text{interval, distance (v. 154); a dis-} \)
\( \text{tinction, distinction, difference (i.} \)
\( \text{a turning point, a crisis (i. 204).} \)

\( \text{ibo, ere, cubui, cubitum, to} \)
\( \text{one's self out at table, recline} \)
\( \text{1).} \)

\( \text{to, ere, curri and cuorri, cur-} \)
\( \text{to run in different directions, run} \)
\( \text{gallop (vii. 580).} \)

\( \text{, ere, ēōi, iectum, to throw} \)
\( \text{disperse, scatter (i. 43); throw} \)
\( \text{overthrow (ii. 608).} \)

\( \text{to, ere, nexi, notum, to separate,} \)
\( \text{(i. 252).} \)

\( \text{c, ere, puli, pulsum, to drive} \)
\( \text{hither and thither, disperse, scatter,} \)
\( \text{(i. 512).} \)

\( \text{dis-, m., the god of the Lower} \)
\( \text{i, Pluto (iv. 702).} \)

\( , \text{an inseparable particle used} \)
\( \text{in position with other words, and} \)
\( \text{the force of asunder, in pieces, dif-} \)
\( \text{ferent directions; it also has some-} \)
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\( \text{dis (comp. dittior, superl. ditis-} \)
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\( \text{(i. 252).} \)

\( \text{c, ere, puli, pulsum, to drive} \)
\( \text{hither and thither, disperse, scatter,} \)
\( \text{(i. 512).} \)
pertaining to a deity (i. 403); inspired, prophetic (iii. 373). 3.

D\text{iv}	extit{itas}, ſ\text{ar}	extit{um}, f., riches, wealth (vi. 610).

D\text{iv}	extit{us}, a, um, adj., divine; regularly as subs., D\text{iv}	extit{us}, i, m., a god (i. 46). 40.

do, dare, \	extit{d}ed\textit{i}, datum, to give, bestow, grant, permit, allow, give up (i. 62); put, place (ii. 792); to bring or send forth, utter (i. 483); produce, cause, make (ii. 310); w. \textit{vela}, lintea, spread sail, set sail, sail (iii. 9). 118.

do\textit{ceo}, ēre, ui, doctum, to teach, inform, show, tell, point out (i. 332). 13.

do\textit{ctus}, a, um, part. (do\textit{ceo}), taught; learned, well-versed, experienced (vi. 292).

D\text{ö}	ext{d}	ext{ö}	ext{n}	ext{a}	ext{n}	ext{a}	ext{e}	ext{u}	ext{s}, a, um, adj., of Dodona, a town in Epirus, Dodonean (iii. 466).

do\textit{leo}, ēre, ui, itum, to grieve, bear or suffer pain or grief (i. 9). 3.

do\textit{lopes}, um, m. pl., a fierce people of Thessaly (ii. 7).

do\textit{lor}, ō\text{r}	ext{i}s, m., sorrow, grief, distress (i. 209); resentment, vexation, indignation (i. 25). 20.

do\textit{lus}, i, m., a wile, stratagem, trick, fraud, deception (i. 330). 17.

do\textit{mina}, ae, f., a mistress (iii. 113). 3.

do\textit{minor}, ē\text{r}	ext{i}, ā\text{t}	ext{u}s, to be lord, lord it over, rule (i. 285). 5.

do\textit{minus}, i, m., a master, ruler, lord (i. 282); a tyrant (vi. 621). 4.

do\textit{mitor}, ō\text{r}	ext{i}s, m., a ruler, tamer, subduer (v. 799).

do\textit{mo}, ēre, ui, itum, to conquer, subdue, tame, overcome (ii. 198). 2.

do\textit{mus}, ū\text{s}, and i, f., house, home, abode, mansion, palace (i. 140); household, family, race, house (i. 284). 46.

do\textit{neo}, conj., as long as, while; until, till (i. 273). 6.

do\textit{no}, ēre, ē\text{v}	ext{i}, ā\text{t}	ext{u}s, to give, present with, bestow, grant (v. 262). 3.

do\textit{num}, i, n., a gift, present, prize (i. 652); a votive offering (i. 447). 35.

Do\text{n}	ext{ū}\text{s}	ext{a}, ae, f., a small island in the Aegean sea, near Naxos (iii. 125).

D\text{Or}	ext{	extit{ico}}\text{s}, a, um, adj., Doric; (met.) Grecian (ii. 27).

dorsum, i, n., the back of man or animal; anything resembling a back, a ridge, a reef (i. 110).

D\text{Or}	ext{y}	ext{c}	ext{l}	ext{u}	ext{s}, i, m., a companion of Aeneas (v. 620).

dō\text{t}ā\text{lis}, e, adj., pertaining to a dowry or marriage portion; dō\text{t}ā\text{l}	ext{ē}s Tyrios, the Tyrians as a dowry (iv. 104).

draco, ō\text{n}	ext{i}s, m., a serpent, a dragon (ii. 225). 2.

Dre\text{p}	ext{e}	ext{n}	ext{a}	ext{u}	ext{n}, i, n., a town on the western coast of Sicily (iii. 707).

Drū\text{s}	ext{i}s, i, m., a surname in the Libyan family (vi. 824).

Dry\text{o}	ext{p}	ext{e}	ext{s}, um, m., the Dryopians, a people of Epirus (iv. 146).

dubito, ēre, ā\text{v}	ext{i}, ā\text{t}	ext{u}s, to waver, be uncertain, be in doubt, hesitate, have misgivings, question (iii. 170). 3.

dubius, a, um, adj., wavering, irresolute, hesitating (i. 218); uncertain, doubtful, to be doubted (ii. 171); critical, dangerous, difficult (vi. 196). 5.

dū\text{c}	ext{o}, ere, xi, ctum, to lead, draw, bring, conduct, carry, take (i. 401); draw, draw forth, heave a sigh (ii. 288); protract, prolong (ii. 641); pass, spend (iv. 340); form, fashion, construct, make, produce (i. 423); derive one’s origin (v. 801); draw by lot (ii. 201); reckon, compute, calculate (vi. 690). 42.

duc\text{t}	ext{o}, ō\text{r}	ext{i}s, m., a leader (i. 189). 8.

dū\text{d}	ext{u}	ext{m}, adv., a little while ago, but now, lately (ii. 726). 2.

dulcis, e, adj., sweet to the taste, fresh, living water (i. 433); sweet, pleasant, delightful, charming (i. 687); dear, beloved (i. 659). 19.

Dū\text{l}	ext{i}	ext{ch}	ext{i}	ext{u}	ext{m}, ii, n., an island in the Ionian sea, south of Ithaca (iii. 271).

dum, conj., while, as long as; until; pr-
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vided that, if only; as adv., yet, nondum, not yet, etc.

dūmus, i, m., a bramble, brier, brushwood, thicket (iv. 526).

duo, se, o, num. adj., two (ii. 213). 10.
duplex, icis, adj., double, twofold (i. 655). 2.
dūro, ärę, ávı́, átum, to harden, make hard; be hardened, be patient, endure, be strong, be firm (i. 207).

dūrus, a, um, adj., hard to the touch (ii. 479); hardy, vigorous, stout, sturdy (iv. 247); rough, dangerous (iii. 706); hard, severe, arduous (i. 563); harsh, cruel, unfeeling, unsympathetic (ii. 7). 22.
dućis, dućis, m., f., a leader, guide, conductor (i. 364). 11.

Dymās, antis, m., a Trojan (ii. 340).

E.

Īs, prep., v. ex.

eburneus (eburnus), a, um, adj., of ivory (iv. 647).


equi, quae or qua, quod, interrog. adj. pron., (is there) any who? any at all? (iii. 341).


edax, ācis, adj., devouring, destroying, consuming (ii. 758).

ē-dico, ere, xi, ctum, to declare, make known; appoint, command, order (iii. 235).

ē-dissero, ere, rui, rtum, to set forth, explain, relate (ii. 149).

edo, edere or esse, ēdi, ēsum, to eat, devour, consume (iv. 66). 2.

ē-do, ere, didi, ditum, to give out, put forth, publish, announce, say, declare (v. 693). 2.

ē-docēo, ēre, cui, ctum, to teach thoroughly, inform in detail, apprise any one of anything (v. 748).

ē-duco, ere, xi, ctum, to lead out or forth (i. 432); bring forth, bear (vi. 765); erect, rear, build up (ii. 186). 7.

ef-fero, ferre, extuli, ēlātum, to bring or carry out or forth or away (i. 652); raise, lift up (i. 127); w. pedem, depart, retreat (ii. 657). 18.

efferus, a, um, adj., wild, fierce, furious (iv. 642).

effētus, a, um, adj., worn out, exhausted (v. 396).

ef-fiicio, ere, fēci, fectum, to work out, accomplish, make, form (i. 160).

effigies, ēi, f., an image, effigy, statue (ii. 167). 4.

ef-fingo, ere, finxi, fectum, to form, fashion, portray, represent (vi. 32).

ef-fodio, ere, fōdi, fossum, to dig out or up, excavate, gouge out (i. 427). 3.

ef-for, āri, ātus, to speak out; say, utter, tell out (iii. 463). 4.

ef-fringo, ere, frēgi, fractum, to break or dash out (v. 480).

ef-fugio, ere, fūgi, to flee away, escape (ii. 226); flee from, avoid, shun (iii. 272). 7.

effugium, ii, n., a fleeing away, flight (ii. 140).

ef-fulgeo, ēre, fulsi, to shine forth, gleam, glitter, glow (ii. 616). 2.

ef-fundo, ere, fūdi, fūsum, to pour forth (vi. 241); shed tears (ii. 271); pour out, waste, squander (v. 446); utter (v. 482); let loose, slacken (v. 818); give up, yield up, lose (i. 98). 9.

effusus, a, um, part. (effundo), poured forth, scattered, spread out (v. 317); let loose (v. 145); suffused, streaming (ii. 651); dishevelled (iv. 509). 8.

egens, nitis, part. adj. (egeo), needy, poor, in want, wanting (i. 384). 3.

egēnus, a, um, adj., in want of, in need of (i. 599); needy, critical (vi. 91). 2.
ego, ëre, ui, to be in want of, have need of (ii. 522).


egestas, àtis, f., want, poverty (vi. 276).

ego, pers. pron., I.

ê-gredior, i, grossus, to go or come out or forth (ii. 713); go out of a ship, disembark (i. 172). 3.

êgregius, a, um, adj., distinguished, illustrious, remarkable (i. 445). 8.

ei, interj., ah! alas! w. mihì, ah me! (ii. 274).

eiia, interj., ho! come! up! (iv. 569).

ê-icio, ere, iëci,iecìum, to cast out, cast or throw up; of a vessel and crew, strand, wreck (i. 578). 2.

ê-lecto, âre, âvi, âtum, to cast forth, throw up (v. 470).

ê-làbor, i, lapsus, to slip or glide away (v. 151); escape (i. 242); dodge, escape a blow (v. 445). 6.

ê-latus, a, um, part. (v. effero).

elephantus, i, m., an elephant; (meton.) ivory (iii. 464). 2.

ê-lido, ere, lìsi, lìsum, to strike or dash out or up (iii. 567).

Êlis, idis, f., the most westerly district of the Peloponnesus, with a capital of the same name, near which the Olympic games were held (iii. 694). 2.

Elissa, ae, f., another name for Dido (iv. 335).

ê-loquor, i, locútus, to speak out, speak, declare (iii. 39).

ê-luo, ere, ui, ëtum, to wash out or away, cleanse (vi. 742).

Elysium, ii, n., Elysium, the home of the Blessed in the Lower World (v. 735). 3.

ê-mëtor, Iri, menaus, to measure off, travel over, traverse (v. 628).

ê-mico, âre, micui, micâtum, to spring or leap out, dart or bound forth (v. 319); leap up (ii. 175). 4.

ê-mitto, ere, mìsi, missum, to send forth (vi. 898); let loose (i. 125). 2.

ê-moveo, ëre, mòvi, mòtum, to move away, remove (ii. 493); move, shake, agitate (ii. 610). 3.

ênu, interj., lo! behold! see! (i. 461). 2.

Enceladus, i, m., a giant buried under Mt. Aetna (iii. 578). 2.

enim, conj., for, namely, for instance, truly, indeed (passim).

ê-niteo, ëre, ui, to shine out, glisten (iv. 150).

ê-nitor, i, nísus or nixus, to exert one’s self, struggle; bring forth, bear offspring (iii. 327). 2.

ê-no, âre, âvi, âtum, to swim out, escape by swimming; sail or float away on wings (vi. 16).

ensis, is, m., a sword, a knife (ii. 155). 14.

Entellus, i, m., a Sicilian who conquered Dares in the boxing contest (v. 387).

ê-numero, âre, âvi, âtum, to enumerate, count up, recount, relate (iv. 334). 2.

ëo, ëre, ëvi (ii), ëtum, to go, go forth, rush forth (i. 246); go against in a hostile manner (vi. 880); resort to, have recourse to (iv. 413). 13.

Êðus, a, um, adj., of the dawn, of the morning (ii. 417); eastern, oriental (i. 489); subs., Êðus, i, m., the morning-star, the morning (iii. 588). 4.

Epèsos (us), i, m., the builder of the famous wooden horse (ii. 264).

Eptrus, i, f., the northwest district of Greece (iii. 292).

epulor, âri, âtus, to feast, banquet (iii. 224); eat (iv. 602). 4.

epulum, i, n., used in Vergil only in the pl., epulae, ârum, f., a feast, a banquet, often of a solemn or public nature (i. 79); food, viands, eatables, rich meat (i. 216). 7.

Êpytidês, ae, m., the son of Epytus (v. 547).

Êpytus, i, m., a Trojan (ii. 340).

eques, itis, m., a horseman, a rider (ii. 132); a mounted soldier, a knight (v. 858). 3.
VOCABULARY.

VOCABULARY.

evans

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tre, adj., pertaining to a horse-trian; subs.,—eques (v. 667).
dv., truly, indeed, by all means
15.
a horse, a steed (i. 156). 39.
m., the god of darkness, son brother of Nox (iv. 510); Lower World (iv. 26). 5.
and adv., in consequence of, on (vi. 670); therefore, then.
i, m., another name of the vi. 659).
, rexi, rectum, to raise up, erect, build (iv. 495). 4.
innys), yea, f., one of the . 337); (meton.) a scourge, a
73). 2.
s, f., the wife of Amphiaraus, betrayed, and for this she her son Alcmaeon (vi.
, ripui, reptum, to snatch, remove, take away (i. 88); a any danger (i. 596); w. re, escape (ii. 134). 15.
vi, atum, to wander, wander around (i. 32); wander off, 39; wander or hover around
13.
m., a wandering, straying (i. uae (v. 591); an error, mist-
81); a deception, trick, delu-).
ere, bui, to reddens; blush at, l; have regard for, respect
, avi, atum, to belch forth, 576); send forth, cast up (vi.
re, rupi, ptum, burst forth, gh (i. 580).
i, utum, to pluck or tear up, overthrow, ruin, destroy utterly

a master of a house, lord, ser (iii. 324).

Erycinus, a, um, adj., of Eryx (v. 759).
Erymanthus, i, m., a chain of mountains in Arcadia (v. 448).
Eryx, ycis, m., a mountain in the western part of Sicily; a son of Hutes and Venus, half-brother to Aeneas (i. 570). 9.
et, conj., and; also, even, too; et — et, both — and.
etiam, conj., and also, too, likewise; and even, may even; indeed.
eti, conj, even if, although.
Euboicus, a, um, adj., of Euboea, an island in the Aegean, Euboean (vi. 2).
Eumelus, i, m., the messenger who reported the burning of the fleet to Aeneas (v. 665).
Eumenides, um, f. pl., the kindly goddesses, a euphemistic title of the Furies (iv. 469).
Europa, ae, f., the continent of Europe (i. 385).
Eurótas, ae, m., the chief river of Laco-
nia, on which Sparta stood (i. 498).
Euróus, a, um, adj., eastern (iii. 533).
Eurus, i, m., the southeast wind, the east wind; the wind in general (i. 85). 6.
Euryalus, i, m., a Trojan follower of Aeneas (v. 294).
Eurypylus, i, m., a Grecian leader in the siege of Troy (ii. 114).
Eurytio, ónys, m., a Lycian, the brother of Pandarus (v. 495).
Evadné, ñs, f., the wife of Capanus, who threw herself upon his funeral pile and perished (vi. 447).
ñ-vADO, ere, si, sum, intrans, to go forth, mount up, ascend, climb up (ii. 458); trans., pass over, leave behind (ii. 731); escape from, get clear of (iii. 282). 7.
ñ-vásesco, ere, nui, to vanish away, disappear (iv. 278).
ñvans, ntis, part., crying Evan, a name of Bacchus; w. orgia, revelling wildly to the cry of Evan (vi. 517).
ē-veho, ere, xi, ctum, to carry out, carry up, raise, exalt (vi. 130).
ē-venio, ire, vēni, ventum, to come forth, come to pass, happen (ii. 778).
ēventus, ūs, m., an event, occurrence, happening, fortune (vi. 158).
ē-vero, ere, ti, sum, to upturn (i. 43); overturn, overthrow, ruin, destroy (ii. 571). 5.
ē-vincio, ēre, nxi, notum, to bind or wind around (v. 269). 3.
ē-vinco, ere, vīci, victum, to overcome completely, vanquish utterly (ii. 497). 4.
ē-voco, ēre, āvi, ātum, to call forth, summon, evoke (iv. 242).
ē-volvo, ere, volvi, volūtum, to roll out, roll forth; of a river w. se, discharge itself (v. 807).
ex or ē (ex always before a vowel, and often before a cons.), prep. w. abl., out of, from, in different senses (passim); ex illo tempore, from that time (i. 623); ex quo (tempore), from the time when, since (ii. 163); ex ordine, in order (i. 456).
exactus, a, um, part. (exigo), completed (v. 46); determined, ascertained, found out (i. 309). 3.
ex-aestuo, ēre, āvi, ātum, to boil up, foam up, seethe, surge (iii. 577).
exanimis, e, and exanimus, a, um, adj., lifeless, dead (i. 484); breathless (v. 669); half-dead with fear (iv. 672). 4.
ex-animo, ēre, āvi, ātum, in pass., to be breathless, exhausted, be terrified, panic-stricken (v. 805).
ex-ardesco, ere, arsi, arsum, to blaze up, be kindled, burn (ii. 575). 2.
ex-audio, ire, īvi (iii), ītum, to hear, hear distinctly (iv. 460); hear, regard, heed (i. 219). 3.
ex-eodo, ere, cessi, cessum, to depart, withdraw, leave, disappear (i. 357). 6.
excidium, ii, n., downfall, destruction, ruin, overthrow (i. 22). 3.
ex-cido, ere, cidi, to fall from, slip from, pass away, disappear (i. 26). 4.
ex-cido, ere, cidi, cūsum, to cut out, hew out (i. 429); destroy (ii. 637). 4.
ex-cio, ire, īvi, ītum, to call forth, call out (iii. 676); produce, raise, cause (v. 790); arouse, excite (iv. 301). 4.
ex-cipio, ere, cēpi, ceptum, to take up, capture, catch (vi. 173); receive, welcome, entertain, shelter (iv. 374); take up, take in turn (i. 276); take up, answer, rejoin (iv. 114); hear, learn, understand (iv. 297); overtake, befall, attend (iii. 318). 8.
ex-cito, āre, āvi, ātum, to excite, arouse, stir up, kindle, stimulate (ii. 594). 3.
ex-clāmo, āre, āvi, ātum, to cry out, exclaim, say with a loud voice (ii. 535). 2.
ex-colo, ere, colui, cultum, to cultivate, improve, refine, better (vi. 663).
excubiae, ārum, f. pl., a watch, guard, sentry, sentinel (iv. 201).
ex-cūdo, ere, cūdi, cūsum, to strike or hammer out, forge, mould, fashion (i. 174). 2.
ex-cutio, ere, oussi, cussum, to shake off, shake out, throw off, drive off, drive out of, rouse up out of (ii. 224); knock overboard (i. 115). 10.
ex-edeo, edere, ēdi, ēsum, to devour utterly, consume, destroy completely (v. 785).
ex-eo, ire, ii (Ivi), ītum, to go forth, issue forth (i. 306); escape, ward off (v. 438). 4.
ex-ercoeo, ēre, cui, itum, to keep busy, employ, keep in action (i. 431); exercise, train, practice (iii. 182); engage in, practice (iii. 281); follow up, carry into effect, administer (vi. 543); celebrate (iv. 100); lead (i. 499); vex, torment, harass (iv. 623). 12.
exercitus, ūs, m., a trained body of men, an army (ii. 415); a host, crowd, band (v. 824). 2.
ire, āvi, ātum, to breathe out.

, ire, hauss, haustum, to t, drain to the dregs; exhaust, (i. 599); undergo, endure (iv.

e, ēgi, actum, to drive out, forth (ii. 357); pass, spend (i. 195 out, consider, ponder, deliberate). 3.

, um, adj., small, little, scanty, under, thin (iv. 212). 3.

e, ēmi, emptum, to take away, appease (i. 216).

xin, adv., then, after that, next . 2.

, adj., fatal, fateful, destructive . 2.

ii, n., destruction, ruin (ii. 284).

, m., egress, place of egress, exit, end of life, death (ii. 554). 3.

ire, āvi, ātum, to choose out, desire, long for (ii. 138). 2.

, ii, n., a beginning, introduction.


ā, āvi, ātum, to entreat earnestly, persuade (iii. 370).

um, part. (exōdi), hated utterly

ire, itti (ii), it tum, to bring out, make ready (i. 178); disclose, unfold (iii. 379); in pass., make safe (ii. 633). 9.

ere, puli, pulsum, to drive out, 620.

ercord, ēnī, nsum, to weight out; nutty, suffer (vi. 740); pay for, stone for (ii. 229). 2.

perīrī, pertus, to prove, make true, try, test (iv. 535).

tās, adj., having no share or free from, without (iv. 550).

expertus, a, um, part. (exsequor), having tried, proved, tested by experience (ii. 676).

ex-pleō, ēre, ēvi, ētum, to fill full, to fill up, fill (iii. 630); fill up, fill out, complete (i. 270); satisfy, appease (i. 713). 4.

ex-plīro, āre, āvi, ātum, to search out, find out, discover, investigate, explore, examine (i. 77). 3.

ex-poño, ere, posui, positum, to set or place out, land a person from a ship (vi. 416).

ex-posco, ere, poposi, to entreat earnestly, beg, implore (iii. 261). 2.

ex-prōmo, ere, mpso, mptum, to bring forth, show forth, utter (ii. 280).

ex-quīro, ere, aivi, ātum, to seek out (iii. 96); to search diligently for, ask, inquire (iv. 57). 2.

exsanguinis, e, adj., bloodless, pale, wan (ii. 212). 3.

exsaturābilis, e, adj., that may be sated, satisfiable (v. 781).

ex-scindo, ere, scidi, scissum, to tear away, raze to the ground, destroy utterly (ii. 177); extirpate (iv. 425). 3.

ex-secor, āri, ātus, to curse, execrate (iii. 273).

ex-sequor, qui, cútus, to follow out, execute, perform (iv. 396). 4.

ex-septo, āre, to thrust out repeatedly (iii. 425).

exserclus, a, um, part. (exsero), thrust out, bare, uncovered (i. 492).

exsilium, ii, n., exile (ii. 638); a place of exile (ii. 780). 4.

ex-solvo, ere, solvi, solūtum, to unloose, set free, from, deliver (iv. 652).

exsomnis, e, adj., sleepless, vigilant (vi. 556).

exsors, rtis, adj., not conferred by lot, special, distinguished (v. 534); having
| exspecto | āre, āvi, ātum, to expect, await, wait for (ii. 233); delay, linger, daily (iv. 225). | 10. |
| exspargo | ere, spersum, to scatter abroad, besprinkle, besprinkle (iii. 625). |  |
| expiro | āre, āvi, ātum, to breathe out, exhale (i. 44). | 2. |
| exstinguo | ere, nxi, netum, to extinguish, wipe out, blot out, do away with, stamp out, kill, destroy (ii. 585). | 6. |
| exsto | stāre, to stand forth, rise above, be prominent, conspicuous (vi. 668). |  |
| exstruo | ere, xi, ctum, to build, erect, raise up, elevate (iii. 224). | 3. |
| exaul, ulis, m., f., an exile, a wanderer, refugiae (iii. 11). | 2. |
| exsulto | āre, āvi, ātum, to spring or leap up (iii. 557); rejoice, exult, boast (ii. 386); palpitate, throb, beat (v. 137). | 5. |
| exsupero | āre, āvi, ātum, to tower above, mount up (ii. 759); pass by, pass beyond (iii. 698). | 2. |
| exsuro | ere, surrexi, sueratum, to rise up, stand up (vi. 607). |  |
| exta | ōrum, n. pl., the more important vital organs of victims, the vitals, the exta, those parts which were consulted in divination (iv. 64). | 3. |
| exemplā | adv., at once, immediately, straightway (i. 92). | 7. |
| extendo | ere, di, tum (sum), to extend, stretch, stretch out, enlarge (v. 374). | 3 |
| exter and externus | era, erum, adj., outside, foreign (iv. 350). |  |
| externus | a, um, adj., outward, external, foreign (vi. 94); subs., a stranger, a foreigner (iii. 43). | 2. |
| exterreo | ēre, ui, ītump, to frighten suddenly, greatly, to strike with terror, terrify (iii. 307). | 7. |
| extorris | e, adj., driven from one's country, banished (iv. 616). |  |

| extrā | prep., outside of, without, beyond (ii. 672). | 3. |
| extrēmus | a, um, adj. (superlat. of extrer), outermost, furthest, extreme: w. morte, at the very point of death (ii. 447); last (ii. 431); subs., extrēmis, ōrum, n. pl., the last things, death (i. 219); the worst (ii. 349); extremities (iii. 315); the outermost places, frontiers (i. 577). | 20. |

| exuo | ere, ui, ītum, to put off, lay aside, strip off, strike off (i. 690); strip, lay bare (v. 423); unum extuta pedem vincis, with one foot stripped of the sandal, bare, unsandalled (iv. 518). | 6. |
| exūro | ere, uesti, ustum, to burn up, consume (i. 39); burn out, purify by burning (vi. 742). | 5. |

| exuviae, ārum, f. pl., anything which is taken from a body, clothing, garments, arms (iv. 496); anything left behind, relics (iv. 651); anything stripped from an enemy, spoils (ii. 275); the cast-off skin of an animal (ii. 473). | 6. |

| F. |

| fabricātor, ōris, m., an artificer, contriver, maker, framer (ii. 264). |
| Fabricius, ii, m., a leader of the Romans against Pyrrhus, famous for his frugality, and for his noble conduct toward Pyrrhus (vi. 844). |
| fabrico, āre, āvi, ātum, and deponent fabricor, āri, ātus, to frame, build, make (ii. 46). |
| facessō, ēre, cessi, ātum, to do eagerly, perform heartily, execute, accomplish (v. 295). |
| facieōs, ēi, f., external form, appearance. aspect, shape, face, features, form (i. 658). | 16. |
| facilis, e, adj., easy, favorable, propitious (i. 445). | 9. |
| facio, ere, tēcī, factum, to do, perform, |  |
execute, cause, make (i. 58); w. certum, inform (iii. 179); w. velae, make or spread sail (v. 281); in certain imperat. const, grant, suppose (iv. 540); naut, facere pedem, veer out the sheet, haul the wind, take advantage of a side wind, tackle (v. 830). 26.

factum, i. n., anything done, a deed, action, exploit (i. 351); a proposed deed, a plan (v. 109). 10.

fallax, scis, adj., deceitful, treacherous (v. 850). 2.

falco, er, efelli, falsum, to deceive, cheat (i. 688); imitate with intent to deceive, counterfeit (i. 684); beguile, alleviate (iv. 85); elude, baffle (v. 591); escape, the notice of (iv. 96); disappoint, fail (ii. 744); w. dextrae, break a pledge (vi. 613); swear falsely, break an oath (vi. 324); in pass, be mistaken, deceived (v. 49). 13.

falsus, a, um, part. (falso), false, pretended, feigned, fancied (i. 407). 7.

falx, cis, f., a sickle (iv. 513).

fama, ae, f., rumor, report, story, common talk (ii. 17); fama est, rumor has it, the story goes (i. 532); person, Rumor (iv. 173); reputation, renown, fame (i. 287). 30.

famēs, is, f., hunger (i. 216); famine (iii. 256); person, Famine (vi. 276); thirst, greed (iii. 57). 7.

famula, ae, f., a female slave, a maid-servant, an attendant (i. 703). 3.

famulus, i. m., a slave, servant, attendant (i. 701). 5.

fandum, i. n., that which may be uttered, the right (i. 543).

far, farris, n., spelt, the earliest grain cultivated by the Romans (iv. 402); course meal, used in sacrifice (v. 745). 2.

fās, indecl., n., the law or will of the gods, divine law; hence, that which is right, proper, permitted, a sacred duty or obligation (i. 77). 12.

fascis, is, m., a bundle; in pl., a bundle of rods with an axe in the middle, carried by the lictors before the chief Roman magistrates, the fasces (vi. 818).

fastīgium, ii, n., the top of a gable, a roof, pinnacle, battlement, top (i. 438); summa fastigia rerum, the main points of the story (i. 342). 6.

fastus, us, m., haughtiness, pride, disdain (iii. 326).

fātalis, e, adj., given or ordained by fate, fated, allotted (iv. 355); fatal, doom-fraught, destructive, deadly (ii. 165). 6.

fateor, ēri, fassus, to confess, own, acknowledge, admit (ii. 134); speak out, declare (ii. 77). 6.

fatigō, āre, āvi, ātum, to tire, weary, plague, torment, vex, harass (i. 280); arouse (iv. 572). 6.

fatisco, ere, to yawn open, split or gape open (i. 123).

fātum, i. n., a prophetetic utterance, prophecy; destiny, fate, the will of heaven, evil destiny, misfortune, doom, death (i. 2). 71.

fauces, ium, f. pl., the throat, jaws (ii. 358); an entrance, mouth, gulf, abyss (vi. 201). 7.

faveo, ēre, fāvi, factum, to be pleased, have good-will toward, be favorable to (i. 735); applaud (v. 148); in religious lang., to speak well-omened words, abstain from evil words, preserve a religious silence (v. 71). 3.

favilla, ae, f., hot and glowing ashes, cinders, embers (iii. 573). 3.

favor, ōris, m., favor, good-will, applause, public approval (v. 343).

fax, facis, f., a torch, a firebrand (i. 150); a fiery train of light (ii. 694). 12.

fēcundus, a, um, adj., fruitful, fertile, prolific; fecunda poenis viscera, fruitful for punishment, i. e., constantly renewed (vi. 598).

fēlix, Icis, adj., fruitful (vi. 230); favorable, favoring, propitious (i. 330); happy, fortunate, blessed (iii. 321). 9.

fēmina, ae, a woman, a female (i. 364). 6.
fémineus, a, um, adj., belonging to woman, women’s (ii. 488); w. poena, the punishment of a woman (ii. 584). 3.
fenestra, ae, f., an opening in a wall, a window (iii. 152); a breach, a gap (ii. 482). 2.
fera, ae, f., a wild beast (i. 308). 5.
fērālis, e, adj., funereal (vi. 216); death-boding, baleful, ill-omened (iv. 462). 2.
ferē, adv., nearly, almost; w. iam, just now, just (iii. 135). 3.
feretrum, i, n., a bier (vi. 222).
ferinus, a, um, adj., belonging to a wild animal; subs. ferina, ae, f., the flesh of a wild animal, venison (i. 215).
fero, ferre, to strike, smite (i. 103); cut with a blow (iv. 580); kill by striking, slay (vi. 251). 8.
fero, ferre, tuli, lātum, to bear, carry, bring (i. 59); w. reflex. pron., bear one’s self, move onward (i. 503), betake one’s self, go (ii. 456), hurry away or forth (ii. 672), rush, rush down (iii. 599); se tuli obvia, she met (him) (i. 314); carry off, plunder, spoil (ii. 374); bear, produce, bring forth (i. 605); offer, perform sacrifices (iii. 19); lead, conduct, direct, require, demand (ii. 34); bear, endure, suffer, tolerate (ii. 131); say, tell, relate, report (i. 15). 125.
ferox, ōcis, adj., bold, warlike, fierce, ferocious (i. 263); high-spirited, fiery (iv. 135). 4.
ferrātus, a, um, adj., ironed, iron-shod (v. 208).
ferreus, a, um, adj., of iron, iron (iii. 45). 4.
ferrugineus, a, um, adj., iron-colored, dusky, dingy, rusty (vi. 303). 4.
ferrum, i, n., iron (i. 293); anything made of iron, an iron spear-head, an ax, sword, etc. (i. 313). 31.
ferus, a, um, adj., wild, untamed (iv. 152); cruel, savage, fierce (ii. 326); subs., ferus, i, m., a wild beast, a crea-
ture, a monster (ii. 51); a horse (v. 818). 7.
ferveo, ēre, bui, or fervo, ere, vi, to boil, glow with heat, burn; gleam (iv. 567); be alive with, be astir (iv. 407); opus fervet, the work goes briskly on (i. 436). 4.
fessus, a, um, adj. (akin to fatig, fatiscor), wearied, worn out, exhausted, weak, feeble, weary, spent (i. 168); fessi rerum, broken in their fortunes, or weary of their misfortunes (i. 178). 20.
festino, āre, āvi, ātum, to make haste, hurry, be quick (ii. 373); trans., accelerate a thing, quicken, hasten (iv. 575); hasten to perform (vi. 177). 3.
festus, a, um, adj., festal, festive (ii. 249).
festus dies, a festal day, a festival, a holiday (vi. 70). 3.
fētus, a, um, adj., pregnant, filled with, teeming with (i. 51). 2.
fētus, ūs, m., a bringing forth, a production; (meton.) that which is brought forth, offspring, young brood, litter, swarm (i. 432); a branch, shoot (vi. 141); growth (vi. 207). 4.
fibra, ae, f., a fibre, nerve, muscle; the vital organs in general, especially the liver (vi. 600).
fibula, ae, f., a buckle, clasp, band (iv. 139). 2.
fictus, a, um, part. (fingo), false, feigned (ii. 107); subs., fictum, i, n., that which is false, falsehood (iv. 188). 2.
Fīdēna, ae, f., an ancient town of Latium, five miles north of Rome (vi. 773).
fidens, ntis, part. (fīdo), confident, bold (ii. 61); trusting in, relying upon (v. 398). 2.
fidēs, ei, f., confidence, reliance, faith (iii. 69); faithfulness, probity, honor, fidelity (ii. 143); promise, pledge (ii. 161); proof, evidence, conviction, truth (ii. 309); person, Fides, Faith, Honor (i. 292). 16.
fidēs, ium, i, pl., a stringed instrument,
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flagellum, i. n., a whip, lash (v. 579); a scourge (vi. 570). 2.
flagito, åre, āvi, åtum, to demand earnestly, clamor for, importune (ii. 124).
flagro, åre, āvi, åtum, to burn, blaze (ii. 685); glow (i. 710). 2.
flämen, inis, n., a blowing; (meton.) a wind, a blast (iv. 241). 2.
flamma, ae, f., a flame, fire (i. 44); the flame of love or any other passion, passion (i. 673); a torch (ii. 256). 45.
flammo, åre, āvi, åtum, to inflame, set on fire (i. 50).
flātus, ūs, m., a blowing of the wind, a blast (iv. 442).
flāveo, åre, to be yellow or golden; part., flavens, ntis, golden (iv. 590).
flāvus, a, um, adj., golden-yellow, flaxen, aUBURN, light-colored (i. 592). 4.
flecto, åre, xi, xum, to turn, bend, curve (iv. 369; v. 500); direct, guide, turn (i. 156); move, influence, prevail upon (ii. 689). 9.
fleo, fiere, flēvi, flētum, to weep (ii. 279); trans., weep for, lament, bewail (v. 614). 8.
fētus, ūs, m., a weeping, crying, lamentation, tears (ii. 271). 10.
flexilis, e, adj., flexible, bent, curved, wavy (v. 559).
flōrens, ntis, part. (flōreo), bright, blooming, gay (iv. 202).
flōreus, a, um, adj., made of flowers, covered with flowers, flowery (i. 430).
flōs, òris, m., a flower, blossom (i. 694). 4.
fluctuo, åre, āvi, åtum, to rise in waves; surge, be tossed, fluctuate (iv. 532).
fluctus, ūs, m., a billow, wave, flood, tide, the sea in general (i. 66). 28.
fluentum, i. n., flowing water, a stream (iv. 143). 2.
fluidus, a, um, adj., fluid, flowing (iii. 663).
fluito, åre, āvi, åtum, to float, drift, beat about aimlessly (v. 867).
flūmen, inis, n., flowing water, a stream, river, flood, torrent (i. 465). 13.
fluo, ere, xi, xum, to flow (ii. 782); drip (i. 626); flow, hang loose, float (i. 320); flow away, pass away, vanish (li. 169). 9.
fluviālis, e, adj., belonging to a river, river (iv. 635).
fluvius, ii, m., a river (i. 607). 5.
focus, i, m., a hearth (iii. 178); a house, home (iii. 134). 3.
fodio, ere, fōdi, fossum, to dig; prick, good, spur (vi. 881).
foede, adv., basely, shamefully (v. 794).
foedo, āre, āvi, ātum, to befoul, make filthy (iii. 227); defile, pollute (ii. 502); mar, disfigure (ii. 286); mutilate, injure with wounds, pierce (ii. 55). 7.
foedus, a, um, adj., foul, filthy, abominable, loathsome (iii. 216); ugly, hideous (iv. 195). 3.
foedus, eris, n., an agreement, contract (iv. 399); treaty, alliance, truce (iv. 112); law (i. 62). 6.
fōlium, ii, n., a leaf (i. 175). 8.
fōmes, itis, m., tinder, fuel (i. 176).
fons, ntis, m., a spring, fountain (i. 244); water (ii. 686). 3.
for, āri, ātus, to speak, say (i. 131); foretell, predict (i. 261). 46.
fore, forem, for futurus esse and essem (i. 235). 8.
foris, is, f., a door, gate (i. 449). 8.
forma, ae, f., form, shape, figure, appearance (iii. 591); the form, the person (i. 72); personal beauty, beauty (i. 27); form, kind, sort (vi. 626). 13.
formīca, ae, f., an ant (iv. 402).
formido, āre, āvi, ātum, to fear, dread (iii. 275).
formido, inis, f., fear, terror, religious awe (ii. 76). 8.
fornix, icis, m., an arch, vault (vi. 631).
forsan and forsitam, adv., perhaps, possibly (i. 203; ii. 506). 3.
fortis, e, adj., stout, strong, heroic in size and strength (i. 101); brave, bold, courageous, valiant (i. 96). 15.
fortūna, ae, f., fortune, fate, chance (ii. 385); good or bad fortune (i. 240); pens, the goddess of fortune, Fortune (ii. 79); lot, condition, state (i. 454); fortune, possessions, prosperity (iii. 615). 25.
fortūnātus, a, um, part. (fortūna), fortune-favored, prosperous, happy, blessed (i. 437). 2.
forum, i, n., a forum, public place of assembly, a court of justice (v. 758).
forus, i, m., a gangway in a ship (iv. 605). 2.
foveo, ēre, fōvi, fōtum, to cherish, foster (i. 281); fondle, caress (i. 692); cherish with religious awe, worship (iv. 218); cherish a hope, hold as a cherished hope (i. 18); hiemem fovere, brood over the winter; i. e., nurse the winter as if it is to let it go, spend it in dalliance (iv. 193). 7.
fractus, a, um, part. (frango), broken, weakened, discouraged (ii. 13). 6.
fragor, ēris, m., a crush, din, roar, uproar (i. 154). 2.
fragrans, ntis, part. (fragro), sweet-scented, fragrant (i. 436).
frango, ere, frēgi, fractum, to break, dash in pieces (i. 104); break in pieces, crush, grind (i. 179). 4.
frāter, tris, m., a brother (i. 130). 10.
fraternus, a, um, adj., brotherly, fraternal, friendly (v. 24); fraterna caede = caede fratria, a brother’s murder (r. 21). 3.
frando, āre, āvi, ātum, to defraud, cheat out of, deprive of unjustly (iv. 355).
fraus, fraudis, f., deceit, deception, fraud, trickery (iv. 675). 3.
frauxinus, a, um, adj., of ash-wood, ash-
(fri. 181).
fremitus, ĭus, m., uproar, din, shouting,
fumo

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ction (v. 148); the distant roar of
re, ui, itum, to roar, rage, rave;
resound (iv. 668); exult (iv. wail, bewail (vi. 175); shout or
assent (i. 559); applaud any
a murmur or shout (v. 555). 9.
e, ávi, átum, to put a bridle on,
(v. 554); curb, check, restrain,
control (i. 54). 3.
i, n., a bridle, rein, bit, curb (iii.
4.
ntis, adj., often, frequent; as
in large numbers, in throngs, in
(i. 707). 2.
o, áre, ávi, átum, to frequent,
retort to, visit in crowds, throng
(i).
ii, n., and fretus, ús, m., a street,
sea (i. 557). 7.
um, adj., leaning upon, relying
v. 245); trusting or confiding in,
leaning upon (v. 430). 3.
iere, to be cold and stiff as in
vi. 219); languish, flag, droop (v.
2.
a, um, adj., cold, frigid, chill,
ris, n., the cold, frost of winter
i); the chill of death or of fear,
fear (i. 92). 3.
iere, to put forth leaves, leaf out;
frondens, ntus, leafy, full of
(iii. 25). 4.
o, ere, frondui, to break into
shoot out (vi. 144).
a, um, adj., leafy, shady (i.
2.
ii, a, um, adj., full of leaves,
v. 252).
tis, f., a leaf (iii. 449); leaves,
(iv. 444); a branch, bough, twig
); a garland, wreath (ii. 249).

is, f., the forehead, the brow (iii.
the brow, face, countenance as
index of feeling (iv. 477); the front of
anything, the prow or beak of a ship (v.
158); fronte sub adversa, in front as
you enter (i. 166). 7.
frumentum, i, n., corn, grain (iv. 406).
fruor, i, fructus (fruits), to enjoy, take
delight in (iii. 352); have the benefit of
(iv. 619). 2.
frustrā, adv., erroneously, in vain, to no
purpose, ineffectually (i. 392). 11.
frustror, ári, átus, to deceive, mock, fail,
render vain (vi. 493).
frustum, i, n., a piece, a bit of food,
flesh, etc. (iii. 632).
frux, frūgia, f., more often pl., frūges,
un, fruit of any kind, grain, meal (vi.
420).
fācēs, i, m., a drone-bee (i. 435).
fuga, ae, f., flight (i. 137); swift course,
speed (i. 317); exile, banishment (iii.
fungio, ere, fūgi, fugitum, intrans., to
flee, hasten away, escape (i. 406); trans,
flee from, avoid, shun, escape (i. 341).
26.
fugo, áre, ávi, átum, to put to flight,
chase away, scatter, disperse, dispel (i.
fulcio, ïre, fulsi, fultum, to prop up,
hold up, support (iv. 247).
fulcrum, i, n., the foot or prop of a bed
or couch (vi. 604).
fulgeo, ëre, fulsi, also fulgo, ere,
fulsi, to flash, shine, gleam, glitter (ii.
fulgor, òris, m., a gleam, glitter, bright-
ness, sheen (v. 88).
fulmen, inis, n., lightning that strikes, a
thunder-bolt (i. 230). 10.
fulmineus, a, um, adj., like lightning;
flashing, resistless, destructive (iv. 580).
fulvus, a, um, adj., yellow, tawny (i.
fūmeus, a, um, adj., smoky (vi. 593).
fūmo, áre, ávi, átum, to smoke, steam,
reek, fume (ii. 698). 3.
fūmus, i, m., smoke, fume, vapor (ii. 609). 5.
fūnäle, is, n., a rope smeared with wax, a waxen torch, flambeau (i. 727).
fundämentum, i, n., a foundation (i. 428). 3.
funditūs, adv., from the foundation, completely, utterly (vi. 736).
fundo, āre, āvi, ātum, to lay the foundation of, found, establish, build (iv. 260); make firm, hold fast, fasten (vi. 4). 5.
fundo, ere, ēdi, ēsum, to pour, pour out, pour forth, shed (ii. 329); throw to the ground, lay low, prostrate (i. 193); swarm, throng (vi. 709); stretch one's self out, lie at length (iii. 635). 15.
fundus, i, m.; the bottom of anything (ii. 419). 4.
füneræus, a, um, adj., of a funeral, funeral, dark (iv. 507).
fungor, i, functus, to perform, fulfill, discharge (vi. 885).
fūnias, is, m., a rope, line, cord (ii. 239). 7.
fūnus, eris, n., funeral rites, obsequies (iii. 62); a dead body, corpse (vi. 510); death (ii. 284); ruin, disaster (i. 232). 13.
füriae, ārum, f. pl., rage, fury, madness, frenzy (i. 41); the Furies, the avenging spirits (iii. 252). 5.
furibundus, a, um, adj., raging, wild, frantic (iv. 646).
furio, āre, āvi, ātum, to madden, infuriate (ii. 407). 2.
furo, ere, (ui), to rage, rave, be furious, wild, mad, frantic (of persons and things) (i. 51); inflamed with love (i. 659); inspired, prophetic (ii. 345). 27.
fūror, āri, ātus, to steal, take away, withdraw (v. 845).
furor, ēris, m., fury, madness, rage, frenzy (i. 150); person, Furo, Rage (i. 294); the passion of love (iv. 91). 15.
furtim, adv., secretly, by stealth (ii. 18).
furtivus, a, um, adj., secret, hidden, clandestine (iv. 171).
furtum, i, n., a secret, stealthy action, stealth, artifice, stratagem (iv. 337); a cheat, trick, fraud (vi. 568). 3.
fūsus, a, um, part. (fundo), poured out, spread out, stretched, extended (i. 214). 9.
futūrus, a, um, part. (sum), destined to be, future, to come (i. 210); subs, futūrum, i, n., that which is to come, the future (iv. 508). 14.

G.

Gabii, ōrum, m., an ancient town of Latium, twelve miles from Rome (vi. 773).
Gaetūlus, a, um, adj., pertaining to the Gaetuli, a race of Northern Africa, Gaetulian (iv. 40). 5.
gala, ae, f., a helmet (i. 101). 9.
Gallus, i, m., a Gaul (vi. 858).
Ganymēdēs, is, m., Ganymede, son of Tros, made cup-bearer of the gods (i. 28).
Garamantes, um, m., the Garamantians, a tribe in the interior of Northern Africa (vi. 794).
Garamantis, idis, f., adj., Garamantian (iv. 198).
gaudéo, ēre, gāvisus, to rejoice, be glad, take delight or pleasure in (i. 690). 9.
gaudium, ii, n., joy, gladness, delight (i. 502). 4.
gāza, ae, f., treasures, riches, wealth (i. 119). 2.
Gela, ae, f., a city of Sicily on the South coast, by a river of the same name (iii. 702).
gelidus, a, um, adj., icy, very cold, chill (i. 120). 7.
Gelēōs, a, um, adj., of Gela, Geloean (iii. 701).
geinus, a, um, adj., twin, in pairs, two, double, equal (i. 162). 24.
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is, m., a sighing, groaning, sigh, wail, lamentation, wailing (i. cry of rage or pain (ii. 413); a low sound (i. 53). 18.

iæ, f., a gem, precious stone (i. 4).

i₂, i, itum, to groan, lament, 465); trans., bewail, bewail (i. 221). 7.

i₂, generally pl., the cheek (iv. 3).

i, m., a son-in-law (vi. 831); son-in-law (ii. 344). 2.

i, oris, m., a producer, breeder.

iæ, avi, ātum, to beget; in pass., in off; spring or descend from, of (v. 61). 2.

ice, f., she that produces, a (i. 590). 3.

ice, adj., pleasant, joyous, festive.

oris, m., a begetter, a father (i. 16.

i, um, part. (gigno), sprung or from, child of; Maiæ geniture (i. 297). 3.

i, m., the tutelar deity of a place (v. 95).

i, f., a race, people, nation (i. pl., the peoples or nations of the 17); of animals, a herd, brood, i. 431). 46.

i, n., a knee (i. 320). 5.

iris, n., birth, descent, origin (i. descendant (iv. 12); a race, people (i. 6); kind, sort, species 40.

i, a, um, adj., having the same or at least the same father; érmãus, i, m., a brother (i. érmãna, ae, f., a sister (i. 17).

i, a, onis, f., a Gorgon, Medusa, whose head was cut off by Perseus, and presented to Minerva, who placed it in the center of her shield (ii. 616); in pl., the Gorgons, Stheno, Euryale, and Medusa, monsters who had snaky hair and turned all that looked upon them into stone (vi. 289).
Gracchus, i, m., a Roman family name (vi 842).
gradation, i, gressus, to step, walk, advance, proceed, go (i 312). 6.
Gradyus, i, m., the Strider, a surname of Mars (iii 35).
gradius, ús, m., a step, a pace (iii 598); pl. a flight of steps or stairs (i 448); the rounds of a ladder (ii 443). 6.
Græi, örum, m., the Greeks (i 467). 11.
Græigena, ae, m., a Greek by birth, a Greek (iii 550).
Græius, a, um, adj., Greek, Grecian (ii 412); subs. Græius, ii, m., a Greek (iii 594). 9.
græmen, inis, n., grass, herbage, an herb, plant (ii 471). 3.
græminius, a, um, adj., of grass, grassy (v 287). 2.
granaevus, a, um, adj., old, aged (i 121).
grandis, e, adj., full-grown, large, bulky, great (iv 405).
grando, inis, f., hail (iv 120). 3.
gratēs, ibus, f. pl., thanks (i 600). 2.
gratia, ae, f., grace, charm, beauty, favor; regard, liking, fondness, taste (vi 653); gratitude, thanks, grateful remembrance (iv 539). 2.
grator, ärī, àtus, to congratulate, wish joy (iv 478). 2.
gratus, a, um, adj., pleasing, pleasant, acceptable, dear, agreeable, grateful, received with thanks (ii 269). 5.
graveolens, ntis, adj., rank, ill-smelling, noisome (vi 201).
gravidus, a, um, adj., heavy with anything, pregnant, full, abundant, fruitful (iv 299).
gravis, e, adj., heavy, weighty, firm, ponderous (iii 464); weighed down, laden, burdened (v 178); heavy with young, pregnant (i 274); heavy, faint, feeble, burdened with years (ii 436); heavy, severe (iśan), bad (iv 1); subs., graviōra, worse, more grievous (i 199); weighty, influential, revered, venerable (i 151). 16.
graver, adv., heavily (ii 288); stately, deeply (i 126). 3.
gravo, àre, āvi, àtum, to burden, down, clog as with a weight, etc. (ii 708). 3.
gremium, ii, n., a lap (i 685); the embrace of the earth, sea, etc. (i 31). 6.
gressus, ús, m., a walking, gait (i 401); a step, course, way (i 401); a tread (v 649). 7.
grynēus, a, um, adj., Grynian, epithet of Apollo, derived from temple sacred to him in Gyrné Aelis (iv 345).
gubernaculum, i, n., a helm, rudder (176). 3.
gubernātor, āris, m., a steersman, a man, pilot (iii 269). 3.
gurgens, itis, m., a whirlpool, (i 118); waters, rapids, stream, (ii 497); the deep, the sea (iii 12.
gusto, ärē, āvi, àtum, to taste, a little of, eat (i 473).
gutta, ae, f., a drop (iii 28).
guttur, uris, n., the throat (vi 421).
Gyaros, i, f., a small island of the Æclades (iii 76).
Gyās, ae, m., a companion of Ares (i 222).
gyrus, i, m., a circle, circular coil (v 85).

H.
habēna, ae, f., generally in pl., r. (63). 5.
habeo, ère, ui, ītum, to have, hold (i 346); hold, consider, regard (i 102). 28.
habilis, e, adj., easily handled, lit. 318).
re, āvi, ātum, to have as a n, to inhabit (iii. 106); live, i. 110. 7.
is, m., appearance, dress, attire, 315. 2.
on this side, here, by this way ); hac — hac, here — there (i. 1.
thus far, up to this time, till 603). 2.
ire, haesi, haesum, to hang, fixed to (i. 476; ii. 442); hold nain fixed to, cleave (i. 718); minute in any place, be rooted of (i. 495). 20.
is, m., a breath (iv. 684); a chalation (vi. 240). 2.
āvi, ātum, to breathe out, emit as, be fragrant (i. 417).
ōnis, m., a name of Juppiter, ped in Africa under the form m., a hook, link (iii. 487). 2.
ae, f., sand (i. 112); sea-shore, 172; the sandy place of contest mphpitheatre, the arena (v. 336).
s, a, um, adj, sandy (iv.
ē, ēs, f., a celebrated warrior stress of Thrace (i. 317).
æ, f., a Harpy (iii. 212). 4.
inis, f., a reed ; that which is f a reed, a shaft, arrow (iv.
f., a lance, spear (i. 478). 6.
i., n., the shaft of a spear, a spear, i. 313; a spear-like branch or a tree (iii. 23). 4.
., not, not at all, by no means.
re, hausi, hausum, to drain, rink up (i. 738); spill blood, slay ); take in, drink in, receive (iv. rink in, suffer (iv. 383). 6.
e, to be blunt, sluggish, inactive, (v. 396).
hebeto, āte, āvi, ātum, to dim, impair, make dull, blunt (ii. 605). 2.
Hebrus, i, m., a river of Thrace (i. 317).
Hecatē, ēs, f., a goddess of the Lower World, frequently identified with Luna in heaven and Diana on earth (iv. 511). 5.
Hector, oris, m., a son of Priam and the bravest of the Trojans (i. 99). 13.
Hectoreus, a, um, adj., of Hector, Hector’s, Hectorian (ii. 543); Trojan (i. 273). 6.
Hecuba, ae, f., the wife of Priam (ii. 501).
Helena, ae, f., the wife of Menelaus, carried off to Troy by Paris, and thus the cause of the Trojan war (i. 650).
Helenus, i, m., a son of Priam, a soothsayer (iii. 295).
Helōrus, i, m., a river of Sicily (iii. 698).
Helymus, i, m., a friend of Acestes, a Sicilian (v. 73).
herba, ae, f., herbage, grass, a plant, herb, vegetation (i. 214). 11.
Herculēs, is, m., Hercules, a famous hero, renowned for his strength and his twelve labors (v. 410).
Herculeus, a, um, adj., Herculean (iii. 551).
ḥērēs, ēdis, m., an heir (iv. 274).
Hermionē, ēs, f., the daughter of Menelaus and Helen (iii. 328).
ḥērōs, ēis, m., a hero, a godlike man, a brave or illustrious man (i. 196). 15.
Hesperia, ae, f., the land of the West, Hesperia; poetical for Italy (i. 530). 7.
Hesperis, idis, adj., of the West, western; subs., Hesperides, um, f. pl., the Hesperides, daughters of Hesperus, keepers of the garden of golden fruit in the extreme West (iv. 484).
Hesperius, a, um, adj., Hesperian, western, Italian (iii. 418).
heu, interj., of grief or pain, ah! alas! oh!
heus, interj., for attention, ho! ho there! (i. 321). *
hiātus, ās, m., a gaping, yawning, chasm, gulf (vi. 237); a yawning mouth, wide open jaws (vi. 576). 2.

hibernus, a, um, adj., of winter, wintry, cold (i. 746); subs., hiberna, ērum, n. pl., winter-quarters (i. 266). 6.

hic, haec, hēc, demonst. pron., this, that which is near in time or place.

hic, adv., in this place, here, hereupon.

hiem, emis, f., the winter, the stormy season (ii. 385); person, Winter, Hiems (i. 120); a storm, tempest (i. 122). 10.

hinc, adv., from this place, hence, thence; hinc atque hinc, on this side and on that, on each side; from this time, henceforth.

hīo, āre, ēvi, ētum, to gape, yawn, open the mouth (vi. 493).

Hippocoon, onitis, m., one of Aeneas’ companions (v. 492).

hisco, ere, to open the mouth, speake, stammer, falter (iii. 314).

hodiē, adv., to-day, now.

homo, inis, m., f., a human being, a man; in pl., men, mankind, the human race (i. 65). 15.

honor (honōs), ōris, m., honor, esteem, respect (i. 335); a mark of honor, place of honor, in pl., honors (i. 28); honorary gift, offering, sacrifice (i. 49); reward, recompense (i. 253); beauty, charm, grace (i. 591). 34.

honōrātus, a, um, part. (honōrō), honored, revered, venerated (v. 50).

hōra, ae, f., an hour (iii. 512); time (iv. 679). 3.

horrendus, a, um, part. (horreo), to be shuddered at, horrible, dreadful, awful, terrible, fearful, frightful (ii. 222); awe-inspiring, dreadful, venerable (vi. 10). 13.

horrens, ntis, part. (horreo), bristling, gloomy, somber, shaggy (i. 165); rough (iv. 366). 5.

horreo, ēre, ui, to bristle, stand on end (vi. 419); shudder (ii. 12); quake, tremble, shiver (iv. 209). 4.

horresco, ere, horruit, to begin to tremble, grow frightened, shudder (ii. 204); trans., dread, shudder at (iii. 394). 3.

horridus, a, um, adj., bristling, rough, shaggy, thick-set, prickly (iii. 23); horrid, frightful, dreadful (i. 296). 6.

horritico, āre, ēvi, ētum, to frighten, terrify (iv. 465).

horridus, a, um, adj., dreadful, terrible, terrific (iii. 225). 3.

horrisonus, a, um, adj., of dread or awful sound (vi. 573).

horrōr, ōris, m., horror, terror, dread, fright (ii. 559); a dreadful sound, fearful din (ii. 301). 5.

hortātōr, ōris, m., an inciter, suggester, prompter (vi. 529).

hortor, āri, ētus, to encourage, urge, incite, exhort (ii. 74). 9.

hospes, itis, m., f., a guest, one who receives hospitality (i. 753); a host, one who gives hospitality (v. 63); host and guest (i. 731); a stranger, foreigner (iv. 10). 6.

hospitium, ii, n., hospitality (i. 299); shelter (i. 540); a guest-land, hospitable resort (iii. 15). 7.

hospitūs, a, um, adj., strange, foreign (iii. 377). 3.

hostia, ae, f., a victim, a sacrifice (i. 334). 2.

hostilis, e, adj., belonging to an enemy, hostile, an enemy’s (iii. 322). 2.

hostis, is, m., f., a stranger; an enemy (i. 378). 23.

hūc, adv., to this place, hither, thus far.

hūmānus, a, um, adj., human, pertaining to mankind (i. 542). 2.

humilis, e, adj., low, low-lying (iii. 522). 2.

humus, ōris, ēvi, ētum, to bury in the earth, inter (vi. 161).

humus, i, f., the earth, ground, soil (i. 193). 8.

Hyades, um, f. pl., the Hyades, a group of seven stars in the head of the constellation Taurus (i. 744). 2.

Hydra, ae, f., the Hydra, the water
serpent of Lerna, slain by Hercules (vi. 287, bēlua Lernae); a fifty-headed monster in the infernal regions (vi. 576).

Hymenaeus, i, m., Hymen, the god of marriage (iv. 127); pl., marriae, nuptials, wedlock (i. 651). 6.

Hypanis, is, m., a Trojan (ii. 340).

Hyrcānus, a, um, adj., Hyrcanian, Caspian (iv. 367).

Hyrtacidēs, ae, m., the son of Hyrtacus, Hippocoon (v. 492).

I.

iaceo, ēre, cui, citum, to lie, lie down, recline, be situated (iii. 104); lie low, be flat or level (i. 224); lie prostrate, lie slain, lie dead (i. 99). 12.
iacio, ere, ēcī, iactum, to throw, cast, hurl (iii. 277); strew, scatter (v. 79); throw up, construct, erect (v. 631). 5.
iactans, ntis, part. (iacto), boastful, vain-glorious, arrogant (vi. 815).
iacto, ēre, ēvi, ētum, to throw, cast, hurl, fling (ii. 459); rain, hail, shower blows (v. 433); toss or drive about (i. 3); roll or toss from side to side (v. 469); throw out, pour forth, utter wildly (i. 102); revolve, ponder, consider (i. 227); w. se, boast, glory, vaunt (i. 149). 21.
iactūra, ae, f., a throwing away, a loss (ii. 646).
iaculor, āri, ātus, to hurl (i. 42). 2.
iaculum, i, n., a dart, javelin (iii. 46). 4.
iam, adv., now, already, at length, but now, just now, from this point, from that time on, thereafter, soon, presently, therefore, furthermore; iam dudum, long since (i. 580); iam pridem, long since (i. 722); iam tum, even then, already (i. 18).
iānitor, ēris, m., a door-keeper (vi. 400).
iānus, ae, f., a door of a house, a door, an entrance (ii. 493). 5.

Iarbās, ae, m., a king of Mauritania (iv. 36).

Iasidēs, ae, m., a descendant of Iasius (v. 843).

Iasius, ii, m., a son of Juppiter and Electra and brother of Dardanus (iii. 168).

iaspis, idis, f., a precious stone, jasper (iv. 261).

ibī, adv., there, then, thereupon (ii. 40). 4.
ibīdem, adv., in the same place (i. 116).

Icarus, i, m., a son of Daedalus, who, accompanying his father in his flight from Crete, fell into that portion of the Mediterranean called from him the Icarian sea (vi. 31).

Ico, ere, Ici, iactum, to strike, smite (vi. 180).

ictus, ūs, m., a stroke (v. 198); a blow, a thrust (v. 274). 6.

Īda, ae, f., a mountain in Crete, also a mountain in Phrygia near Troy named from Cretan Ida (ii. 801).

Idaeus, a, um, adj., of Ida, Idean (ii. 696). 2.

Idaeus, i, m., a charioteer of Priam (vi. 485).

Idalia, ae, f., or Ídālium, ii, n., a mountain and city in Cyprus, sacred to Venus (i. 681). 2.

Ídalius, a, um, adj., of Ídālium, Idalian (v. 760).

idecircō, adv., for that reason, on that account (v. 680).

Idem, eadem, idem, demonst. pron., the same, also, likewise.

ideō, adv., on that or this account, for that or this reason (iv. 228).

Ídomeneus, ei (quadrisyll.), m., a king of Crete, leader of the Cretans against Troy (iii. 122).

ǐscur, oris and iecinoris, n., the liver (vi. 598).

igitur, conj., then, therefore (iv. 537).

ignārus, a, um, adj., not knowing, ignorant of, unacquainted with, unaware (i. 198). 11.
ignāvus, a, um, adj., lazy, idle, sluggish, spiritless (i. 435).
igneus, a, um, adj., of fire, fiery (vi. 730); glowing, gleaming (iv. 352). 2.
ignis, is, m., fire (i. 175); a thunderbolt, lightning (i. 42); flush of lightning (i. 90); a blazing heavenly body, a star (ii. 154); illumination, splendor, brightness, glow (ii. 312); the flame of passion, love (i. 660); fiery passion, wrath (ii. 210). 42.
ignōbilis, e, unknown, obscure, base, low-born, ignoble (i. 149).
ignŏro, āre, āvi, ātum, to be ignorant of, to know, ignore, fail to notice, pass unheeded (v. 849).
ignŏtus, a, um, adj., unknown, undiscovered, strange (i. 359); sub., ignotum, i., n., that which is unknown (ii. 91); ignotus, i., m., a stranger (i. 384). 8.

Ilex, icis, f., a holm-oak (iv. 505). 4.
Ilia, ae, f., a poetical name of Rhea Silvia, mother of Romulus and Remus (i. 274).
Iliacus, a, um, adj., of Ilium, Trojan (i. 97). 15.
Ilias, adis, f., a Trojan woman (i. 480). 4.

Illecet, adv., at once, straightway, immediately (ii. 424). 2.
Ilionē, ēs, f., the eldest daughter of Priam, wife of Polymnestor, king of Thrace (i. 653).
Ilioneus, ei (quadrisyll.), m., a Trojan companion of Aeneas (i. 120).
Ilum, ii, n., a poetic name for Troy (i. 68).
Ilītus, a, um, adj., Iliam, Trojan (i. 268).
Ille, a, ud, demonstr. pron., that, that (younger), the famous, the well-known; sub., he, she, it.
illec, adv., there, in that place (i. 206). 2.
illinc, adv., from that place, from that side (iv. 442).
Illic, adv., to that place, in that direction (iv. 285). 4.
Ilyricus, a, um, adj., of Illyria, Illyrians (i. 243)
Ilus, i, m., an earlier name of Ascanius (i. 268).
imago, inis, f., an image, likeness, form, figure, shape (ii. 369; iii. 489); a ghost, shade, apparition (i. 353); a semblance, pretense, show (i. 408); a conception, thought, consideration (vi. 405). 15.
imbellis, e, adj., unwarlike (ii. 544).
imber,bris, m., a rain-storm, storm-cloud, storm (i. 743); flood (i. 123). 7.
imitābilis, e, adj., that may be imitated (vi. 590).
imitor, āri, ātus, to imitate, represent (vi. 586).
immānis, e, adj., of monstrous size, huge, vast, enormous (i. 110); atrocious, monstrous, fierce, savage, cruel, frightful (iii. 347). 23.
immemor, oris, adj., unmindful, heedless, forgetful (ii. 244). 5.
immensus, a, um, adj., without measure, immense, boundless, vast, huge (ii. 185). 9.
im-mergeo, ere, si, sum, to plunge into, immerse, drown, overwhelm (iii. 605). 2.
immeritus, a, um, adj., undeserving (of punishment), innocent, guiltless (iii. 2).
im-mineo, ēre, to overhang, project over (i. 165). 3.
im-misceo, ēre, scui, xtum or stum, to mingle in or with (ii. 396); blend, vanish into, fade into (iv. 570). 3.
immitis, e, adj., harsh, cruel, merciless (i. 30). 2.
im-mitto, ere, msi, misum, to send or drive (vi. 312); send or let in, admit (ii. 495); let loose, let go, urge on (v. 146); let grow (iii. 593); slouch, let flow freely, immisiss habenis, with loose reins (v. 662); immittere habenas, give loose reins to (vi. 1). 8.
imā, adv., may then, may rather (i. 753).
immortālis, e, adj., immortal, imperishable (vi. 598).
immōtus, a, um, part. (immoveo),
immuglo — inanis

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unmoved, unchanged, fixed, steadfast, unshaken, motionless (i. 257). 9.

im-mūgio, ire, ivi (ii), itum, to bellow, roar, resound, re-echo wildly (iii. 674).

immundus, a, um, adj., foul, filthy (iii. 228). 2.

impar, ari, adj., unequal, uneven (i. 475).

im-pedio, ire, ivi (ii), itum, to entangle, encircle, involve, interweave (v. 585). 2.

im-pello, ere, puli, pulsam, to push or strike against, strike, hit, smite (i. 82); drive or push on, set in motion, urge on, move, impel (iii. 449; iv. 594); overturn, overthrow (ii. 465); urge, impel, incite, instigate, induce (ii. 55). 9.

imperium, ii, n., a word of authority, behest, command, mandate (i. 230); authority, power, control (i. 54); supreme power, sovereignty, sway, dominion, empire (i. 138); an empire, kingdom, realm (i. 340). 25.

impero, äre, ávi, átum, to order, command (iii. 465).

impetus, ûs, m., attack, onset, assault, violence (ii. 74); impetus, momentum (v. 219). 2.

impiger, gra, grum, adj., not indolent, quick, active, eager, nothing loath (i. 738).

im-pingo, ere, pēgi, pactum, to drive or force to or against (v. 805).

impius, a, um, adj., irreverent, sacrilegious, impious, accursed, wicked, fell (i. 294). 9.

implācātus, a, um, adj., insatiable, remorseless, unappeased (iii. 420).

im-plēo, ēre, ēvi, ētum, to fill up, fill full, fill (i. 729); fill with food; reflex., take one's fill (i. 215); satisfy, content (i. 716). 12.

im-plēco, āre, āvi, ātum, or ui, itum, to fold into, infold, twine around, encircle (ii. 215); w. comam laevā, to wind the left hand in the hair, grasp by the hair with the left hand (ii. 552); w. se dextrae, to cling to his right hand (ii. 724); w. ossi-

bus ignem, "to turn the very marrow of her bones to fire" (i. 660). 5.

im-plūro, āre, āvi, ātum, to implore, beseech, entreat (iv. 617).

im-pōno, ere, sui, situm, to place or put in, into, or upon (i. 49); place, put, give to (ii. 619); erect over (vi. 233); place or set over as a ruler (vi. 622); set, impose (vi. 852). 17.

im-prēcor, āri, ātus, imprecat, invoke something against some one (iv. 629).

im-primo, ere, pressi, pressum, to imprint, impress upon (iv. 659); stamp, mark, engrave, emboss (v. 536). 2.

improbus, a, um, adj., excessive, insatiate, ravenous (ii. 356); bold, shameless, insolent, rude, malicious, cruel, ruthless, wanton (ii. 80); w. amor, tyrant love (iv. 412). 5.

imprōvidus, a, um, adj., not foreseeing, unwary, heedless (ii. 200).

imprōvīsus, a, um, adj., unforeseen, unexpected, sudden (i. 595). 3.

impūbēs, is, adj., youthful, young (v. 546).

impūne, adv., without punishment, with impunity (iii. 628). 3.

imua, a, um, adj. (v. inferus).

in, prep. w. abl. and acc.; (1) w. abl., (a) of space, in, among, on; (b) of time, in, during, at; (c) of other relations, in, in respect to, as, by way of, considering, in the case of, in regard to, in connection with, towards, at; (2) w. acc., (a) of space, w. vbs. of motion, into or to, up to, down to, towards; (b) of time, until, for; (c) of other relations, in accordance with, after the manner of, to, toward, against, for, for the purpose of.

in-, inseparable negative particle un-, in-, not.

inanābilis, e, adj., unlovely, hateful, revolting (vi. 438).

inanis, e, adv., empty, void, vacant, bare (i. 464); empty, useless, meaningless, vain (iv. 210); brief, mere (iv. 433); unavailing (iv. 449). 5.
incānus, a, um, adj., hoary (vi. 809).
incassum, or in cassum, adv. (v. cassus).
incautus, a, um, adj., unsuspecting, off one's guard (i. 350). 3.
in-cēdo, ere, cessi, cessum, to go, walk, proceed, advance (i. 497); walk with stately tread (i. 46); stride (v. 188); go with mock dignity, strut (i. 690). 5.
incendium, ii, n., fire, conflagration (ii. 569); a torch, fire-brand (ii. 329); blaze, glow, flame, ruin (i. 566). 5.
in-cendo, ere, di, sum, to kindle a fire upon, set fire to (iii. 279); light up, make bright (v. 88); inflame with passion, incite, fire, enrage (i. 660). 22.
inceptum, i, n., an undertaking, attempt, beginning (i. 37). 5.
incertus, a, um, adj., uncertain (ii. 740); fickle (ii. 39); ill-aimed, erring (ii. 224); fitful, dim (iii. 203). 8.
incessus, Ús, m., a walk, gait, pace, carriage (i. 405).
inceto, āre, āvi, ātum, to defile, pollute (vi. 150).
in-cido, ere, cidi, cāsum, to fall upon, rush upon (ii. 305). 2.
in-cīdo, ere, cīdi, cīsūm, to cut into, cut (iii. 667). 2.
in-clīpio, ere, cēpi, ceptum, to begin something or begin to do something, w. acc. obj. or inf. (i. 721); begin to speak (ii. 13); begin, begin to be (ii. 269). 13.
inclēmentia, ae, f., cruelty, harshness, severity (ii. 602).
in-clūdo, ere, clūsi, clūsum, to shut up, shut in, enclose, secrete (ii. 19). 6.
inclusus, a, um, adj., illustrious, renowned, famous (ii. 82). 5.
incoignitus, a, um, adj., unknown (i. 515).
incōho, āre, āvi, ātum, to begin, lay the foundation of; consecrate, begin to sacrifice upon (vi. 252).
in-coło, ere, ui, to inhabit (vi. 675).
incolus, e, adj., undiminished, unimpaired (ii. 88); unharmed, uninjured, safe (ii. 577). 4.
incomitātus, a, um, adj., unattended, without an attendant or escort (ii. 456). 2.
inconcessus, a, um, adj., forbidden (i. 651).
inconsultus, a, um, adj., not advised, without advice (iii. 452).
incredibilis, e, adj., incredible, past belief (iii. 294).
in-crepto, āre, āvi, ātum, to challenge, call upon (i. 738); chide (iii. 454). 2.
in-crepo, āre, ui, ītum, to rattle, clatter: cry aloud, chide, rebuke (vi. 387).
in-creeso, ere, crēvi, crētum, to grow is or upon, grow up (iii. 46).
in-cubō, āre, ui, ītum, to lie upon (iv. 83); rest upon, brood over (i. 89); brood over, watch or guard jealously (vi. 610). 3.
inculitus, a, um, adj., entilled, uncultivated, wild (i. 308); unkempt, neglected (vi. 300). 2.
in-cumbo, ere, cubui, cubitum, to lay one's self upon anything, rest or lie upon (ii. 205); fall upon, swoop down upon (i. 84); hang over (ii. 514); lean over or upon (v. 325); bend to (v. 15); ab, apply one's self (iv. 397). 6.
in-curro, ere, curri (cucurri), cursum, to rush in, assail, attack (ii. 409).
in-curvo, āre, āvi, ātum, to bend (v. 500).
in-cūso, āre, āvi, ātum, to chide, accuse, upbraid (i. 410). 2.
in-cutio, ere, cussi, cussum, to strike upon or against; strike into, put into (i. 69).
indāgo, ins, f., a line of toils, a circuit of nets (iv. 121).
inde, adv., from that place, thence; from that time, after that; from that source, from that one (i. 275). 18.
indēbitus, a, um, adj., not due, undeserved, unpromised (vi. 66).
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ventus, a, um, adj., undiscovered, xate, without a clue (v. 591).
őrum, m. pl., the inhabitants of a, the Indians; used loosely for Persians, Ethiopians, etc. (vi. 794).
un, ii, n., a disclosure, discovery, pe, testimony, evidence (ii. 84).
ere, dixi, dictum, to declare, proclaim, announce, appoint, i. 632). 3.
ior, āri, ātus, to be indignant, fret, be enraged (i. 55). 4.
us, a, um, adj., unworthy, unde, shameful, cruel (ii. 285). 3.
ātus, a, um, adj., ungovernable, wild, stubborn, fiery (ii. 440). 3.
ere, xi, etum, to draw on, put. 379); induce, influence, persuade (39). 2.
geo, ēre, si, tum, to indulge in, me's self' up to, yield to (ii. 776). 3.
er, ui, ētum, to put on, assume 34); surround, deck (iii. 526); in w. reflex. sig., put on (ii. 393). 3.
s, a, um, part. (induo), clad, covered, enveloped (ii. 275). 3.
ābilis, e, adj., inevitable (ii. 324).
ere, ivi (ii), etum, to enter, go into 14); enter upon, begin (v. 583); take (v. 846). 3.
s, e, adj., unarmed, defenceless 7). 2.
rtus, a, um, adj., untried (iv.
cābilis, e, adj., inextricable, intri-
vi. 27).
cātus, a, um, adj., unwrought, uped (iv. 400).
us, a, um, adj., unspeakable, inable, dreadful, impious, horrible 1). 9.
ntis, m., f., an infant (vi. 427).
us, a, um, adj., ill-omened, ill, unfortunate (v. 635).

infectus, a, um, adj., not made or done, false (iv. 190).
infectus, a, um, part. (inficio), stained, discolored (v. 413); inmixed, inwrought (vi. 742). 2.
inflēx, Icis, adj., scanty, unfruitful (iii. 649); unlucky, unfortunate (i. 475); ill-boding (iii. 246). 24.
inflēsus, a, um, adj., hostile, enraged (i. 72). 4.
inflēmus, a, um, adj., underground, infernal, belonging to the Lower World (iii. 386). 4.
infero, ferre, tuli, illātum, to bring, carry or bear to or into (i. 6); to put or throw on an altar, to offer, sacrifice, present (iii. 66); w. bellum, to make or wage war (ii. 248). 4.
inflēsus, a, um, adj., below, underneath; comp. inferior, ius, inferior, lower, worse, meaner (vi. 170); superl., īnus,
a, um, the lowest, deepest, very (i. 84); the bottom of, inmost (i. 371); ab or ex-
imo, utterly (ii. 625). 29.
inflēs, a, um, adj., hostile, dangerous, deadly, fatal, threatening (ii. 529). 3.
infigo, ere, xi, xum, to fix upon, im-
pale (i. 45); fasten, fix (iv. 4). 4.
infindo, ere, fidis, flasum, to cleave (v. 142).
infit, defect., he begins to speak (v. 708).
inflamo, āre, āvi, ātum, to kindle; inflame with love or any other passion (iii. 330). 2.
inflēcto, ere, xi, xum, to bend (iii. 631); change, alter, move, affect (iv. 22).
inflō, āre, āvi, ātum, to blow or breathe into or upon, inflate, swell (iii. 357).
inflēmis, e, adj., shapeless, misshapen, unsightly, hideous (iii. 431). 3.
inflēctus, a, um, part. (infringo), broken, weakened, overborne (v. 784).
infrēdeo, ēre, to gnash the teeth (iii. 664).
infrēimus, a, um, adj., unbridled, using no bridles (iv. 41).
infula, ae, f., a white and red fillet of woollen stuff worn upon the forehead by priests, vestals, and suppliants, also by sacrificial victims, as a token of religious consecration and inviolability (ii. 430).

in-fundo, ere, fūdi, fūsum, to pour on, in, down (iv. 122); pour or spread over (iv. 250); of people, stream in, throng (v. 552); pour through, infuse (vi. 726). 5.

infūsus, a, um, part. (inundo).

in-gemino, āre, āvi, ātum, to redouble, reiterate, increase (i. 747); intrans., be redoubled, increase twofold, grow more and more (iii. 199). 7.

in-gemno, ere, ui, to groan, lament, sigh over (i. 93). 4.

ingens, ntis, adj., enormous, huge, vast, immense, great, mighty, massive, stalwart (i. 99); famous, illustrious, great (ii. 325). 72.

ingrātus, a, um, adj., unpleasant, painful (ii. 101); unthankful, ungrateful, insensitive (vi. 213). 2.

in-gredior, i, gressus, to go or walk in or into, walk; go along, advance (iv. 177); undertake, enter upon any work (iii. 17); begin to speak (iv. 107). 6.

ingruo, ere, ui, to rush or break in or upon, assail the ear (ii. 301).

in-hio, āre, āvi, ātum, to gape; gape or gaze at eagerly, regard with eager interest (iv. 64).

inhonestus, a, um, adj., ignominious, shamef ul (vi. 497).

in-horreo, ēre, ui, to bristle; grow rough, roughen (iii. 195).

inhospitus, a, um, adj., inhospitable, wild, dangerous (iv. 41). 2.

inhumātus, a, um, adj., unburied (i. 353). 4.

in-icio, ere, iēci, iectum, to throw, cast, hurl at, upon or into (ii. 726); se incerc, to throw one's self, rush (ii. 408). 3.

inimicus, a, um, adj., hostile, unfriendly (i. 67); injurious, hurtful, destructive (i. 123). 9.

iniquus, a, um, adj., unfair, unjust, partial, hostile, spiteful, adverse (i. 668); unfavorable, disadvantageous (iv. 618); unfortunate, unhappy (vi. 332); narrow, dangerous (v. 203). 7.

inūria, ae, f., injury, injustice, wrong, tale of wrong (i. 341); insult, affront (i. 27); revenge, punishment (iii. 256); harm, injury, damage (iii. 604). 5.

iniussus, a, um, adj., unbidden (vi. 375).

in-labor, i, lapsus, to slide or glide into (ii. 240). 2.

inlaetābilis, e, adj., joyless, cheerful, mournful (iii. 707).

in-lido, ere, lūsi, lūsum, to strike, dash into or upon, drive upon (i. 112); crash into, crush (v. 480). 3.

in-lido, ere, lūsi, lūsum, to play with, make sport of, mock, jeer at (ii. 64). 2.

inlustra, e, adj., bright, clear; illustrious, famous, renowned (vi. 758).

inlultiōs, ōs, f., filth (iii. 593).

in-necto, ere, exui, exum, to tie, fasten, bind (v. 511); bind about, envelop (v. 425); invent, contrive, frame (iv. 51). 5.

in-no, āre, āvi, ātum, to float upon, sail upon (vi. 134). 2.

innocīus, a, um, adj., harmless (ii. 683). 2.

innumerus, a, um, adj., innumerable, countless, without number (vi. 706).

innuptus, a, um, adj., unmarried, virgin (ii. 31). 3.

in-olesco, ere, ĕvi, olitum, to grow in, become ingrown (v. 738).

inopīnus, a, um, adj., unexpected, unforeseen (v. 857). 2.

inops, opis, adj., poor, needy, bereft of, destitute of (iv. 300).

Inōs, a, um, adj., of or belonging to Inō, daughter of Cadmus; son of Inō, i.e., Palaemon (v. 823).

inquam, is, it, defect. vb., postpos., to say (l. 321). 12.
insania, ae, f., insanity, madness (iv. 595); folly, madness (ii. 42). 2.

insanus, a, um, adj., insane, mad (vi. 135); inspired (iii. 443).

insaysus, a, um, adj., not knowing, ignorant, unconscious (i. 718). 4.
in-sceber, ere, psi, ptum, to write on, mark, trace (i. 478).
in-securus, i, secūtus, to follow (i. 87); follow up, pursue (i. 241); proceed, w. inf. (iii. 32). 10.
in-sero, ere, erul, rtum, to put in, insert (i. 152).
in-serto, ære, āvi, ātum, frequent., to put in, insert, thrust in (i. 672).
in-sideo, ere, sēdi, sessum, to sit or rest upon (i. 719); trans., occupy, take possession of (ii. 616). 2.
in-sidiae, ārum, f. pl., an ambush; stratagem, trick, plot, snare, wiles, treachery (i. 754). 7.
in-sideo, ere, sēdi, sessum, to sit down upon, settle on, alight on (vi. 708).
in-signe, is, n., a badge, sign, decoration, ornament, in pl., insignia (ii. 389). 2.
in-signis, e, adj., marked, distinguished, remarkable, extraordinary, beautiful, noted (i. 625). 13.
in-sinuo, ære, āvi, ātum, to steal in, creep in, penetrate (ii. 229).
in-siato, ere, stiti, to stand or tread upon, set foot on (vi. 563); begin, w. inf. expressed or understood (iv. 533). 2.
in-sommium, ii, n., a dream, a vision in sleep (iv. 9). 2.
in-sono, ære, ui, to sound loudly, resound, roar (ii. 53); to crack a whip (v. 579). 2.
in-sons, nis, is, adj., guiltless, innocent, harmless (ii. 84). 6.
inspērātus, a, um, adj., unhoped for (iii. 278).
in-spicio, ere, spexi, spectum, to look into, inspect (ii. 47).
in-spico, ære, āvi, ātum, to breathe into, infuse (i. 688); inspire (vi. 12). 2.
instar, indeclin., n., an image, likeness; in app. = adj., like (ii. 15); poet., form, mien, grandeur (vi. 865). 3.
in-stauro, ære, āvi, ātum, to renew (ii. 451); repeat, begin again (ii. 669); celebrate anew (iii. 62); repay, requite (vi. 530). 7.
in-sterno, ere, strāvi, strātum, to spread over, cover (ii. 722).
in-stīgo, ære, āvi, ātum, to stimulate, urge on, incite (v. 228).
in-stituuo, ere, ui, ātum, to build, erect, found (vi. 70); establish, ordain, appoint (vi. 143). 2.
in-stō, stāre, stiti, stātum, to press upon, pursue (i. 468); press forward, push on (i. 423); be intent upon (i. 504); quod instat, the business in hand, an enterprise (iv. 115). 8.
in-struo, ere, xi, ctum, to build, construct (i. 638); draw up, arrange, set in order (ii. 254); furnish, provide with, fit out, equip (iii. 471); instruct, train (ii. 152). 7.
in-suētus, a, um, adj., unaccustomed, unusual (vi. 16).
in-suλa, ae, f., an island (i. 159). 6.
in-suλto, ære, āvi, ātum, to spring or leap at or upon (vi. 571); behave insolently, exult over (ii. 330). 2.
in-sūm, esse, fui, to be in, be there (vi. 26).
in-suuo, ere, ui, ātum, to sew in or into (v. 405).
in-super, adv., above, on the top (i. 61); moreover, besides, in addition (ii. 71). 4.
in-superābilis, e, adj., unconquerable (iv. 40).
in-suugo, ere, surrexi, surrectum, to rise upon, rise up to, w. remin, pull with all one's might (iii. 207); rise to the stroke in boxing (v. 448). 4.
in-tactus, a, um, adj., untouched by the yoke (vi. 38); pure, undefiled, chaste, virgin (i. 345). 2.
integer, gra, grum, adj., whole, unimpaired, vigorous, fresh (ii. 638).

intemerätus, a, um, inviolate, stainless (ii. 143); pure, i.e., wine unmixed with water (iii. 178). 2.

intempestus, a, um, adj., unseasonable; w. nox, the dead of night (iii. 587).

in-tendo, ere, di, tum or sum, to stretch out, stretch, spread, extend (iii. 683); cover with, hang with (iv. 506); bind over or upon (v. 403); swell, fill, distend (v. 33). 6.

intento, äre, āvi, ãtum, to stretch out, hold out threateningly, brandish (vi. 572); threaten (i. 91). 2.

intentus, a, um, part. (intendo), stretched, strained (v. 136); on the stretch, straining, eager (v. 137); intent, attentive (ii. 1). 4.

inter, prep. w. acc., between, among, during, in the midst of; w. reflex., with one another, together, mutually.

inter-clúdo, ere, cluči, clūsum, to shut off, cut off, obstruct, prevent (ii. 111).

interdum, adv., sometimes, now and then, meanwhile (i. 718). 2.

interēa, adv., meanwhile (i. 418).

inter-for, āri, ētus, to break in with speech, interrupt (i. 386).

interfūsus, a, um, part. (interfundo), poured between, flowing between (vi. 439); suffused (iv. 644). 2.

interior, ius, comp. adj., interior, on the inside, inner, within (i. 637). 6.

inter-luo, ere, to flow between, wash (iii. 419).

interprea, etis, m., f., an interpreter (iii. 359); an agent, messenger, author (iv. 608). 5.

interritus, a, um, adj., untroubled, undaunted, fearless (v. 427). 2.

inter-rumpo, ere, rūpī, ruptum, to break off, suspend, interrupt (iv. 88).

intervallum, i, a space between, an interval (v. 320).

in-texto, ere, xui, xtum, to weave in,

embroider (v. 252); frame (ii. 16); cover (vi. 216). 3.

intimus, a, um, adj. (superl. of interior), inmost (i. 243).

in-tono, âre, ui, âtum, to thunder, resound (i. 90); cry aloud, thunder forth (vi. 607). 3.

in-torquo, ëre, orsi, ortum, to brandish and hurl (ii. 231).

intrā, adv. and prep., within (ii. 33). 2.

intractābilis, e, adj., unmanageable, invincible (i. 339).

in-tremo, ere, ui, to tremble, quake, shake (iii. 581). 3.

intro, âre, āvi, âtum, to go into, enter (iii. 219). 6.

intrō-gredior, i, gressus, to walk in, enter (i. 520).

intus, adv., on the inside, within (i. 167). 7.

inultus, a, um, adj., unrevenged, unavenged (ii. 670). 2.

inutilis, e, adj., useless, impotent, unprofitable (ii. 510). 2.

in-vādo, ere, si, sum, to go into, enter (iii. 382); enter upon, go on (vi. 260); rush upon, rush into, attack, invade, assail (ii. 265); assail with reproachful words, accost (iv. 265). 8.

invalidus, a, um, adj., weak, feeble, infirm (v. 716). 2.

in-vēho, ere, xi, xtum, to bear, carry in or along; in pass., be borne, ride a drive (i. 155); sail (v. 122). 5.

in-venio, íre, vēni, ventum, to come upon, find (ii. 797); find out, discover (iv. 663); contrive, invent, devise (iii 395); procure, obtain (ii. 645). 6.

inventor, òris, m., an inventor, deviser (ii. 164).

in-vergo, ere, to pour upon (vi. 244).

invictus, a, um, adj., unconquered, invincible (vi. 365). 3.

in-video, ëre, vidi, visum, to envy, grudge, begrudge (iv. 234). 2.

invidia, ae, f., envy, grudge, hatred, ill-
**Vocabulary.**

is, ea, id, demons. pron., he, she, it, this, that, such.

iste, a, ud, demons. pron., this or that of yours, referring to the person spoken to, often with an idea of contempt; such.

istinc, adv., from there, thence (vi. 389).

ita, adv., thus, so (ii. 147). 8.

Italia, ae, f., Italy (i. 2).

Italus, a, um, adj., Italian (i. 252); subs., Itali, òrum, m., the Italians (i. 109). 2.

iter, itineris, n., a way, journey, march, road, path, passage, abstract or concrete (i. 370). 19.

iterum, adv., again, a second time (ii. 770). 18.

Ithaca, ae, f., an island in the Ionian sea, the home of Ulysses (iii. 272).

Ithacus, a, um, adj., Ithacan; subs., Ithacus, i, m., Ithacus, i. e., Ulysses (ii. 104).

Iuba, ae, f., the mane of an animal; the crest of a serpent or helmet (ii. 206, 412). 2.

Iubar, aris, n., a ray of light, sunshine, dawn (iv. 130).

Iubeo, ëre, iussi, iussum, to order, bid, command (i. 577); urge, advise, exhort, entreat (ii. 37). 38.

Iucundus, a, um, adj., pleasant, delightful, genial (vi. 363).

Iudex, icis, m., f., a judge (vi. 431).

Iudicium, ii, n., a judgment, decision (i. 27).

Iugalis, e, adj., pertaining to a yoke; bridal, nuptial, conjugal, of marriage (iv. 16). 3.

Iugerum, i, n., a juge of land, a little more than half an English acre (vi. 596).

Iugo, ëre, ëvi, ëtum, to yoke; unite or join in marriage, marry (i. 345).

Iugum, i, n., a yoke, collar (iii 542); a yoke, span, team of horses (v. 147); a height, mountain-ridge (i. 498); a rower's bench, a thwart (vi. 411). 12.

Iulius, ii, m., the name of a Roman gens,
the most noteworthy members of which were C. Julius Caesar, and his adopted son, Augustus (i. 288).

Iūlus, i, m., a name of Ascanius (i. 267).

iunctūra, ae, f., a joining, a joint (ii. 464).

iungo, ere, xni, notum, to join, unite, connect (i. 73); yoke, harness (i. 568). 15.

Iūno, ūnis, f., a goddess, daughter of Saturn, sister and wife of Jove (i. 4).

Iūnōnius, a, um, adj., pertaining to Juno, Juno’s, Junonian (i. 671).

Iuppiter, Iovis, m., the supreme deity of the Romans, the same as the Greek Zeus (i. 42); Iuppiter Stygius, Pluto (iv. 638).

iūro, āre, āvi, ātum, to take an oath, swear, conspire (iv. 426); swear by something (vi. 324). 4.

iūs, iūris, n., right, justice, obligation, law, a system of law (i. 293). 9.

iussum, i, n., an order, command (i. 77). 13.

iusus, īs, m., an order, command (ii. 247).

iusstitia, ae, f., justice (i. 523). 3.

iusitus, a, um, adj., just, upright, righteous (i. 544); equitable, fair (i. 508). 4.

iuvenālis, e, adj., youthful, of youth, juvenile (ii. 518). 2.

iuvenicus, i, m., a bullock (iii. 247). 10.

iuvenis, is, m., f., a young man or woman, a young person, a youth, applied to men from seventeen to forty-five years of age (i. 321). 23.

iuventa, ae, f., youth, the period of youth (i. 590). 7.

iuventas, ātis, f., youth, youthful age, youthful vigor (v. 398).

iuventūs, ātis, f., the season or time of youth; concrete, collect. noun, youth, young men, a body or band of youth (i. 467). 10.

iuvō, āre, iūvi, iūtum, to assist, help, aid (i. 571); please, be pleasant, delight (i. 203). 13.

iuxtā, adv., near, next, close by (ii. 513); at the same time (ii. 666). 5; prep. w. acc., close to, next to (iii. 506). 7.

Ixīōn, onis, m., king of the Lapithae, and father of Pirithous (vi. 601).

K.

Karthāgō, inis, f., the city of Carthage, in Northern Africa (i. 13).

L.

labe-facio, ere, fōci, factum, to cause to totter or waver, shake, weaken (iv. 395).

lābēs, is, f., a fall, falling down, a downfall (ii. 97); a spot, stain, blemish (vi. 746). 2.

labo, āre, āvi, ātum, to totter, stagger, be loosened, give way, yield (ii. 463); of the mind, waver, hesitate (iv. 22). 4.

lābor, i, psus, to slide or glide along or away (ii. 695); lustris labentibus, in the lapse of ages (i. 283); labente dis, at the close of day (iv. 77); slide down (ii. 262); fall, full or slip down (v. 181, 329); oleo labente, with slippery oil (iii. 281); fig., to fall, perish, go to ruin (iv. 318); te labentem textis, kept the from perishing (ii. 430). 24.

labor, ēris, m., labor, toil, struggle (i. 431); work, task (i. 77); workmanship, work (i. 455); hardship, misfortune, disaster, toil, trouble (i. 10); solis laboræ, eclipses of the sun (i. 742). 44.

labōrātus, a, um, part. (labōro), formed, fashioned, wrought; arte laborarum vestes, coverings curiously or skilfully wrought (i. 639).

Labyrinthus, i, m., the Labyrinth, a famous structure in Crete, built by Daedalus for king Minos (v. 588).

lac, ctis, n., milk (iii. 66); the juice of plants (iv. 514). 3.
Lacoena, ae, f., adj., Laconian, Spartan; subs., Helen (ii. 601).
Lacedaemonius, a, um, adj., Lacedaemonian, Spartan (iii. 328).
lacer, era, erum, adj., lacerated, mutilated, mangled (v. 275). 2.
laceró, āre, āvi, ātum, to tear, rend, lacerate, mutilate (iii. 41).
lacertus, i. m., the muscular part of the upper arm from the elbow to the shoulder, the arm (v. 141). 2.
lacesso, ere, īvi, ītum, to excite, provoke, stir up, arouse (v. 429).
Lacinius, a, um, adj., of Laciniun, a promontory on S. Italy, on which was a temple of Juno, hence Lacinius, as an epithet of Juno (iii. 552).
lacrima, ae, f., a tear (i. 228). 23.
lacrimābilis, e, adj., mournful, piteous (iii. 39).
lacrimo, āre, āvi, ātum, sometimes deponent, to weep, shed tears, lament (i. 459). 8.
lacus, ūs, m., a lake, pond, pool (ii. 135); poet. for a stream, a river (vi. 134). 7.
lædeo, ere, si, sum, to strike, injure, mar, damage by striking (ii. 231); to hurt, vex, offend, thwart (i. 8). 3.
læna, ae, f., a cloak, mantle (iv. 262).
Lærentius, a, um, adj., of Laertes, the father of Ulysses, Laertian (iii. 272).
laetitia, ae, f., joy, delight, gladness (i. 514); bounty, abundance (i. 636). 4.
laetor, āri, ātus, to rejoice, be glad (i. 393). 4.
laetus, a, um, adj., joyful, glad, cheerful, happy (i. 35); rejoicing, taking pleasure in (i. 275); abounding, rich, w. gen. or abl. (i. 441); fortunate, lucky, auspicious (i. 605); rich, fertile, abundant, luxuriant (ii. 306). 47.
lævus, a, um, adj., left, on the left hand or side (iii. 412); læva (sc. manus), the left hand (i. 611); adv. lævum, on the left (ii. 693): foolish, stupid, insatiable, daft (ii. 54). 15.
lambo, ere, bi, bitum, to lick, lap (ii. 211); lick, play around lightly (ii. 684). 3.
lamenta, ērum, n. pl., a wailing, lamentation, shriek (iv. 667).
lamentābilis, e, adj., lamentable, deplorable (ii. 4).
lampas, adis, f., a torch, burning brand (vi. 587); Phoebea lampas, the lamp or torch of Phoebus, the sun (iii. 637). 3.
läniger, era, erum, adj., wool-bearing, woolly, fleecy (iii. 642). 2.
lanio, āre, āvi, ātum, to tear to pieces, mutilate, mangle (vi. 494).
Lāocoön, onitis, m., a son of Priam and priest of Apollo (ii. 41).
Lādodamia, ae, f., the wife of Proteus, who, after her husband's death at Troy, killed herself for love of him (vi. 447).
Lāomedontēus, a, um, adj., of Laomedon, a king of Troy, Laomedontian, often a term of reproach because of the perfidy of Laomedon (iv. 542).
Lāomedontiadēs, ae, m., a son or descendant of Laomedon; in general, a Trojan (iii. 248).
lapidōsus, a, um, adj., stony, full of stones, hard as stone (iii. 649).
lapis, idis, m., a stone; Parius lapis, Parian marble (i. 593).
Lápithae, ārum, m. pl., the Lapithae, a rude tribe of mountaineers in Thessaly who fought with the Centaurs (vi. 601).
lapsus, ēs, m., a sliding or gliding motion of any kind (ii. 225); a swoop (iii. 225); of stars, medio lapsus, in the midst of their course (iv. 524). 3.
laquear, āris, n., a panel, ceiling, a ceiled or fretted roof (i. 726).
Lār, aris, chiefly pl., Lares, um and ium, m., a tutelar deity, guardian spirit (v. 744).
largus, a, um, adj., copious, abundant (i.
Larissaeus, a, um, adj., of Larissa, an ancient town of Thessaly, the supposed abode of Achilles, Larissaeus (ii. 197).
lassus, a, um, adj., wearied, tired, exhausted (ii. 739).
late, adv., broadly, widely, far and wide, extensively (i. 21).
latebra, ae, f., a hiding place, place of ambush, a dark hollow (ii. 38); a cavern (iii. 424). 4.
latebrōsus, a, um, adj., full of hiding-places, porous, crannied (v. 214).
latenus, ntis, part. (lateo), hidden, secret (i. 108); lying hid, lurking, skulking (ii. 568). 4.
lateo, ére, ui, to lie hid, be concealed, lurk (ii. 48); be covered (iv. 582); be unknown (v. 5); escape the knowledge of (i. 130). 7.
latex, icis, m., a liquid, fluid (i. 666). 6.
Latinus, a, um, adj., of Latinum, Latin (i. 6); subs., Latini, òrum, m., the Latins (v. 598).
Latinus, i, m., a mythic king of Latium; urbe Latini, i. e., Laurentum (vi. 891).
Latium, ii, n., a country of Italy, in which Rome was situated (i. 6).
Latōna, ae, f., the mother of Apollo and Diana (i. 502).
latrātus, ùs, m., a barking, baying (v. 257). 2.
latro, äre, ëvi, ätum, to bark, bay (vi. 401).
lātus, a, um, adj., broad, wide, extensive (i. 313); wide-spread (i. 225). 10.
latus, eris, n., the side, flank of anything (i. 82). 17.
laudo, äre, ëvi, ätum, to praise, laud, commend (ii. 586).
Laurens, ntis, adj., of Laurentum, Laurentian (v. 797).
laurus, i or ûs, f., a laurel or bay-tree (ii. 513); a laurel or bay wreath (iii. 81). 6.
laus, laudis, f., glory, fame, honor, renown, praise (i. 609); a praiseworthy deed, noble action, merit (i. 461). 13.
Lavinia, ae, f., the daughter of king Latinus, the second wife of Aeneas (vi. 764).
Lavinium, ii, n., a city of Latium, founded by Aeneas, and named in honor of his wife (i. 258).
Lavinus and Lavinus, a, um, adj., of Lavinium, Lavinian (i. 2).
lavo, ere and ēre, ëvi, lavātum, lustum and ītum, to lave, bathe, wash (iii. 663); wet, moisten, sprinkle (vi. 227). 2.
laxo, āre, ëvi, ātum, to undo, loosen, open, release (ii. 259); free, clear (vi. 412); relax, relieve, refresh (v. 886); laxare rudentes, spread sail, loosen the rigging (iii. 267). 5.
laxus, a, um, adj., slack, loose (i. 63); loose, loosened, open (i. 122). 2.
lebēs, òtis, m., a caldron, a kettle (iii. 466). 2.
lectus, a, um, part. (lego), chosen, picked (i. 518); choice (iv. 57); excellent (v. 729). 6.
lectus, i, m., a couch, bed (iv. 496).
Lēda, ae, f., the wife of Tyndarus, mother by Juppiter, of Helen (i. 652).
Lēdaeus, a, um, adj., of Lēda, Lēdaeus (iii. 328).
lēgīfer, era, erum, adj., law-giving (iv. 58).
lego, ere, lēgi, lectum, to bring together, gather, collect (v. 209); choose, select (i. 426); take in, furl (iii. 532); skim, sweep over, course along (ii. 208); course along (iii. 127); survey, scan, review (vi. 755). 9.
Lēneaus, a, um, adj., of Bacchus, Lēneaus (iv. 207).
lēnio, erea, ëvi, ëti, itum, to soothe, assuage, calm (i. 451). 4.
lēnis, e, adj., soft, gentle, light, mild (ii. 782). 3.
lento, āre, ëvi, ātum, to bend (iii. 384).
lentus, a, um, adj., pliant, flexible, tough (iii. 31); sluggish (v. 682). 3.
leo, önís, m., a lion (ii. 722). 4.
Lerna, ae, f., a forest and marsh near Argos, where lived the Hydra which was slain by Hercules (vi. 287).
létalis, e, adj., deadly, fatal (iv. 73).
Léthéeus, a, um, adj., of Lethe, a river of Hades, whose waters, if drunk, produced forgetfulness of the past, Léthæan (v 854).
létifer, era, erum, adj., death-dealing, deadly (iii. 139).
Leucaspis, is, m., a companion of Aeneas (vi. 334).
Leucáta, ae, or Leucatē, ës, f., a promontory on the island of Leucadia (iii. 274).
levámen, inis, n., a solace, consolation, comfort (iii. 709). 12.
levís, e, adj., light in weight or motion, swift, fleet, quick, nimble, slight (i. 147). 7.
levís, e, adj., smooth, slippery (v. 328); polished (v. 91). 4.
levo, ärē, āvi, ātum, to lift up, raise, elevate (i. 145); take off (ii. 146); w. reflex., raise one’s self (iv. 690); lighten, alleviate, relieve (iii. 330); assist, support (ii. 452). 7.
levo, ärē, āvi, ātum, to polish, smooth (v. 306).
lex, lēgis, f., a statute, a law (i. 507); in pl., terms, conditions, stipulations (iv. 213). 7.
lēbēmen, inis, n., a libation (vi. 246).
lībens, ntis, part. (libet), generally used adverbially, willingly, freely, cheerfully (iii. 438).
Līber, eri, m., an Italian deity, identified with Bacchus, the wine-god (vi. 805).
Lībertas, ētis, f., liberty, freedom (vi. 821).
limbo, ärē, āvi, ātum, to take a little of, taste of; w. oscula, kiss lightly (i. 256); pour out as a drink-offering or libation, make a libation, offer as a sacrifice (i. 736). 8.
lībro, ärē, āvi, ātum, to poise or brandish and hurl, launch (v. 479).
Liburni, örum, m. pl., a people of Illyria, near the head of the Adriatic (i. 244).
Liby-a, ae, f., Libya or North Africa (i. 22).
Libycaus, a, um, adj., Libyan, African (i. 339).
Libystis, idis, f. adj., Libyan (v. 37).
licet, ēre, licuit and licet est, impers., it is permitted, allowed, lawful (i. 551); as concess. conj., licet, although, even if (vi. 802). 12.
lignum, i, n., wood, wooden structure (ii. 45).
ligo, ärē, āvi, ātum, to bind, wind around, pinion (ii. 217).
lim, ii, n., a lily (vi. 709). 2.
Lilybēius, a, um, adj., of Lilybaeum, a promontory on the western coast of Sicily, Lilybaean (iii. 706).
limbus, i, m., a border, hem, edge (iv. 137).
līmen, inis, n., a threshold, sill (i. 448); a doorway, an entrance (i. 707); a house, palace, temple (i. 389); beginning of anything, as, the barrier in a race-course (v. 316); realm, region (vi. 696). 41.
līmes, itis, m., a path, track, trail (ii. 697).
līmosus, a, um, adj., muddy, miry (ii. 135).
līmus, i, m., mud, mire (vi. 416).
līneus, a, um, adj., of flax, flaxen, linen (v. 510).
līngua, ae, f., the tongue (ii. 211); speech, language; note, song, cry of any creature (iii. 361). 5.
līnquo, ere, ïlíquī (līctum), to leave, desert, abandon, forsake, quit, depart from, leave behind (i. 517). 22.
līntem, i, n., linen cloth; a sail (iii. 686).
līquefacitus, a, um, part. (liquefacio), molten, fluid (iii. 576).
liquens, ntis, part. (liqueo), liquid, clear, limpid (v. 238).  3.
liquens, ntis, part. (liquor), liquid, dripping (i. 432).
liquidus, a, um, adj., liquid, fluid, mobile (v. 217); clear (vi. 202).  4.
liquor, i, to flow, run, drip, distill (iii. 28).
lito, äre, āvi, ātum, to sacrifice (iv. 50); make atonement, appease (ii. 118).  2.
litoreus, a, um, adj., of the sea-shore, on the shore (iii. 390).
ltus, oris, n., the sea-shore, beach, coast, strand (i. 3).  95.
lituus, i, m., a trumpet, clarion (vi. 167).
lvidia, a, um, adj., of a dark blue or lead color, leaden, dusky (vi. 320).
lcoo, äre, āvi, ātum, to place, put in place, set (i. 213); build, found (i. 247); lay a foundation (i. 428).  11.
locri, õrum, m. pl., a colony from Naryx, settled in Southern Italy (iii. 399).
locus, i, m. (pl. loci and loca), a place, spot, region, locality (i. 51); room, place, opportunity, chance (iv. 319); position, situation, condition (ii. 322).  50.
longaevus, a, um, adj., aged (ii. 525).  9.
longē, adv., far, afar, far off (i. 13).  15.
longinquus, a, um, adj., far off, remote; long (iii. 415).
longius, adv. (comp. of longe), further (i. 262); too far (v. 461).  2.
longus, a, um, adj., long (i. 159); long continued, of long duration, tedious (i. 217); deep, vast (i. 749).  50.
loquēla, ae, f., speech, words, conversation (v. 842).
loquor, i, loquēus, to speak, say (i. 614); sing (vi. 662).  17.
lorica, ae, f., a leather cuirass, a coat of mail, corselet, doublet (iii. 467).  2.
lorum, i, n., a leather thong (ii. 273); in pl., reins (i. 156).  4.
lubricus, a, um, adj., smooth, slippery, slimy (ii. 474).  3.
ludeo, ēre, lūxi, to shine, beam, gleam (v. 554).  3.

lūcisus, a, um, adj., bright, shining, clear (iii. 585).  2.
lūcius, erus, erum, adj., light-bringing; subs., Lūcius, ērus, m., the light-bringer, the morning-star (i. 801).
luctor, āri, ātus, to struggle, wrestle, strive (i. 53).  4.
luctus, õus, m., sorrow, lamentation, mourning, grief (ii. 12); personified, Grief (vi. 274).  8.
lūcus, i, m., a sacred grove, a grove or wood in general (i. 441).  15.
lūdibrium, ii, n., a sport, a plaything (vi. 75).
lūdo, ere, īsi, īsum, to sport, play, frolic (i. 397); mock, delude, deceive (i. 352).  4.
lūdus, i, m., a game, contest, a public show or play (iii. 280); play, sport, jest, joke (v. 593).  7.
luēs, is, f., a plague, pestilence, blight (iii. 139).
lūgeo, ēre, lūxi, luctum, to mourn, lament, bewail (ii. 83).  2.
lūmen, inis, n., light (ii. 683); light, glow (i. 590); a lamp, a torch (vi. 594); the light of day, day (vi. 356); the light of life, life (ii. 85); the light of the eye, the eye (i. 226); the air, atmosphere (iii. 600).  32.
lūna, ae, f., the moon, (i. 742); moonlight (ii. 340).  11.
lūnātus, a, um, part. (lūno), moon-shaped, crescent (i. 490).
luo, ere, lüi, lūtum, to wash away, atone for (i. 136).
lupa, ae, f., a she-wolf (i. 275).
lupus, i, m., a wolf (ii. 355).  2.
lustro, ēre, āvi, ātum, to purify by an expiatory sacrifice (iii. 279); survey, examine, review (i. 453); traverse, search (i. 577).  16.
lustrum, i, n., a haunt, den, lair of wild beasts (iii. 647).  2.
lustrum, i, n., a purificatory sacrifice; the interval between such sacrifices, a
period of five years; in general, a period of years, an age (i. 283).
lux, ūcis, f., light (i. 588); daylight, day (i. 306); light, glory (ii. 281); life (iii. 311). 23.
luxus, ūs, m., excess, luxury (iv. 193); magnificence, splendor (i. 637). 3.
Lyæus, i., m., a surname of Bacchus (iv. 58); adj., of Bacchus; laticeum Lyæum, wine (i. 686). 2.
lychnus, i., m., a lamp (i. 726).
Lycia, ae, f., a district of Asia Minor (iv. 143).
Lycius, a, um, adj., Lycian (iv. 346); subs., m. pl., the Lycians (i. 113).
Lyctius, a, um, adj., of Lyctus, a town in Crete, Lyctian, Cretan (iii. 401).
Lycurgus, i., m., an ancient king of Thrace (iii. 14). He prohibited the worship of Bacchus in his kingdom.
Lykus, i., m., a companion of Æneas (i. 222).
Lydius, a, um, adj., Lydian (ii. 781).
lymphe, ae, f., pure spring or river water (i. 701). 3.
lynx, lyncis, m., f., a lynx (i. 323).

M.

Machæon, onis, m., a son of Aesculapius, and a famous surgeon among the Greeks before Troy (i. 263).
machina, ae, f., a machine, engine of war, device (ii. 46). 4.
maciēs, ëi, f., leanness, emaciation (iii. 590).
macto, āre, āvi, ātum, to offer, sacrifice, immolate, kill, slaughter as a victim (ii. 202). 7.
macula, ae, f., a spot (iv. 643). 2.
maculo, āre, āvi, ātum, to spot, stain, pollute (iii. 29).
maeuolēsus, a, um, adj., spotted, mottled (i. 323). 2.
made-facio, ere, fēci, factum, to wet, soak (v. 330). 2.
madens, ntis, part. (madeo), wet, moist, dripping (iv. 216).
madesco, ere, dui, to become wet, soaked (v. 697).
madidus, a, um, adj., wet, drenched (v. 179). 2.
Maceander, dren. m., a river in Asia Minor, proverbial for its winding course; anything winding, a wounding or waving border (v. 251).
Maenius, a, um, adj., Maenian, Lydian (iv. 216). Maenonia was a province in Lydia.
Maeotius, a, um, adj., belonging to the Maeotians, a Scythian people, Maeotian (vi. 799).
maereō, ēre, to mourn, grieve, lament (i. 197). 3.
maestus, a, um, adj., sad, mournful, sorrowful, gloomy, melancholy (i. 202). 14.
māgālia, ium, n. pl., huts (i. 421); the suburbs of Carthage (iv. 259). 2.
magicus, a, um, adj., magic (iv. 493).
magis, adv., more, rather; magis atque magis, more and more (ii. 299).
magister, tri., m., a master, leader, commander (v. 562); nautical, a pilot, helmsman, captain (i. 115); a teacher, instructor, trainer (v. 391); a tutor, guardian (v. 669). 8.
magistrātus, ūs, m., a magistrate (i. 426).
magnanimus, a, um, adj., great-souled, magnanimous (i. 260); high-spirited (iii. 704). 6.
magnus, a, um, adj., of physical proportions, great, large (i. 497); of sound, loud (i. 55); of quantity, abundant, plenteous; of time, long; of abstract qualities, great, noble, important, grand, momentous, strong, mighty (i. 171); of persons, great, mighty, noble, illustrious (i. 288); of age w. comp. and superlat., older, oldest (i. 654). 133.
Maia, ae, f., daughter of Atlas and mother of Mercury by Jupiter (i. 297).
māla, ae, f., the cheek-bone, the jaw (iii. 257). 2.

male, adv., badly; w. adjectives, equal to a negative, giving the opposite meaning, fida, unsafe (ii. 23); amicus, unfriendly (ii. 735); sana, deranged (iv. 8). 3.

Mælea, ae, f., a promontory in the Peloponnesus (v. 193).

malesuādus, a, um, adj., persuading to evil (vi. 276).

malignus, a, um, adj., malignant, malicious, wicked, spiteful (v. 654); small, scanty (vi. 270). 2.

mālo, malle, mālui, to wish rather, prefer (iv. 108).

malum, i, n., an evil happening, a misfortune, misery, woe (i. 198); an evil deed, a crime, evil (vi. 527). 16.

malus, a, um, adj., evil, bad, wicked, false (i. 352); noxious, harmful, poisonous (ii. 471). 4.

mālus, i, m., a mast of a ship (v. 487). 5.

mamma, ae, f., a breast (i. 492).

mandātum, i, n., a command, mandate, charge, order (iv. 270). 3.

mando, āre, āvi, ātum, to order, command, give commission to (iv. 222); commit, consign, entrust to (iii. 50). 4.

mando, ere, di, sum, to chew, crush, gnaw, devour (iii. 627); champ the bit (iv. 135). 2.

maneo, ēre, mansi, mansum, to remain, stay, abide (i. 26); contrive, keep to, persist in (ii. 160); await, wait for (ii. 194). 24.

mānēs, ium, m. pl., the souls of the dead, the ghost or shade of a dead person, a departed spirit (iii. 63); the gods of the Lower World, the infernal deities (vi. 896); the Lower World, the infernal regions (iii. 565); the chastisements of the Lower World (vi. 743). 12.

manicae, ārum, f. pl., poetic use, manacles, chains that bind the hands (ii. 146).

manifestus, a, um, adj., clear, evident, manifest, plain, apparent (ii. 309). 4.

māno, āre, āvi, ātum, to flow, drip, trickle, run, ooze out (iii. 43). 2.

māntōle, is, n., a towel, napkin (i. 702).

manus, ūs, f., a hand (i. 187); handiwork, workmanship, skill (i. 455); force, power, might, valor, brave deeds (ii. 434); a band of soldiers, a force, a crowd, (ii. 29). 62.

Marcellus, i, m., a Roman general, the taker of Syracuse (vi. 853); the "Younger Marcellus," the nephew and adopted son of Augustus (vi. 883).

mare, is, n., the sea (i. 32). 33.

maritus, i, m., a husband (iii. 297); a lover, a suitor (iv. 35). 4.

marmor, oris, n., marble (iv. 457). 3.

marmoreus, a, um, adj., made of marble, marble (iv. 392); smooth like marble, glassy (v. 729). 2.

Marpēsius, a, um, adj., of Marpesia, a mountain in the island of Paros, in which lay the quarries of Parian marble; Marpesian, Parian (vi. 471).

Mars, rtis (old form Māvors), m., the god of War (i. 274); (meton.) war, battle, encounter, martial spirit (ii. 335).

Massyli, ērum, m. pl., a people of Northern Africa (vi. 60).

Massylius, a, um, adj., Massilian (iv. 132).

māter, tris, f., a mother, nurse, nurturer (i. 314). 28.

māternus, a, um, adj., of a mother, maternal, mother's (iv. 144). 4.

mātūro, āre, āvi, ātum, to ripen; hasten, quicken (i. 137).

mātūrus, a, um, adj., ripe, mature, advanced (v. 73).

Maurūsius, a, um, adj., Moorish, African (iv. 206).

Māvors, rtis, v. Mars.

Māvortius, a, um, adj., of or belonging to Mars, martial (i. 276). 2.

maximus, v. magnus.
meātus, ās, m., a going, course, motion, movement (vi. 849).
medicātus, a, um, part. (medico), sprinkled with the juices of herbs, medicated, drugged (vi. 420).
meditor, āri, ātus, to reflect upon, meditate, consider, design, intend (i. 674). 3.
medius, a, um, adj., in the middle or midst, mid, middle, intermediate (i. 109); subs., medium, iī, n., the middle, the midst (ii. 218). 77.
Medōn, nitis, m., a Trojan (vi. 483).
medulla, ae, f., the marrow, the innermost part, the heart (iv. 66).
Megara, a, um, adj., of Megara, a city in Sicily (iii. 689).
mel, mellis, n., honey (i. 432). 4.
Meliboeus, a, um, adj., of Meliboea, a city in Thessaly, Meliboean (iii. 401).
melior, ius, adj. (bonus), better (ii. 35).
Melita, ae, or Melītē, ēs, f., a sea-nymph (v. 825).
mellius, adv., better; in mellius, for the better (i. 281). 3.
membrum, i, n., a limb, member of the body, part (i. 92). 15.
memini, isse, to remember, recall, be mindful of; make mention of (i. 203). 9.
Memmius, ìi, m., a Roman gens (v. 117).
Memnōn, onis, m., the son of Tithonus and Aurora, and king of the Ethiopians (i. 489).
memor, oris, adj., mindful, remembering (i. 23); relentless, vindictive (i. 4). 11.
memorabilis, e, adj., memorable, noteworthy (ii. 583). 2.
memoro, āre, āvi, ātum, to mention, recounts, relate, speak (i. 8). 15.
mendāx, àcis, adj., false, deceitful (ii. 80).
Ménélaus, i, m., king of Sparta, brother of Agamemnon, husband of Helen (ii. 264).
Menoetēs, is, m., a companion of Aeneas (v. 161).

mens, ntis, f., the mind, intellect, reason, judgment, heart, soul, disposition, plan, design, purpose (i. 26). 35.
mensa, ae, f., a table (i. 640); food, viands (i. 216). 12.
mensis, is, m., a month (i. 269). 2.
mentior, Iri, itus, to assert falsely, lie (ii. 540).
mentitus, a, um, part. (mentior), counterfeit, feigned (ii. 422).
mentum, i, n., the chin (iv. 216); the beard (vi. 809). 4.
mercōr, āri, ātus, to buy, purchase (i. 367). 2.
Mercurius, ii, m., son of Juppiter and Maia, and messenger of the gods (iv. 222).
merens, ntis, part. (mereo), deserving (ii. 229). 2.
mereo, ěre, ui, itum, and mereor, ěri, itus, to deserve, merit, be worthy of; earn, gain by desert (ii. 434). 8.
mergo, ere, ei, sum, to plunge, sink, overwhelm (vi. 342); hide, bury, conceal (vi. 267). 6.
mergus, i, m., a diver, a kind of waterfowl (v. 128).
meritum, i, n., desert, merit (i. 74).
meritus, a, um, part. (mereo), deserved, due, just, proper (iii. 118). 6.
merus, a, um, adj., pure, unmixed (v. 77); subs., merum, i, n., pure wine, wine (i. 729). 3.
-met, a pronominal suffix attached to personal pronouns, meaning self.
mēta, ae, f., a turning point, turning post (v. 129); a promontory to be sailed around (iii. 429); goal, limit, end, bound (i. 278). 7.
metallum, i, n., a metal (vi. 144).
meto, ere, messui, messum, to reap, cut, gather (iv. 513).
metuens, ntis, part. (metuo), fearing, fearful, afraid (i. 23). 3.
metuo, ere, ui, ūtum, to fear, be afraid of (iv. 604). 3.
metus, ūs, m., fear, dread, apprehension (i. 218); person, Fear (vi. 276). 20.
meus, a, um, poss. pron., my.
mico, āre, ui, to vibrate, dart (ii. 475); gleam, glitter, flash (i. 90). 3.
migro, āre, āvi, ātum, to go away, depart, migrate (iv. 401).
miles, itis, m., a soldier (ii. 7); soldiery (ii. 20). 4.
mille, adj., a thousand (i. 499); in pl. subs., milia, ium, n., thousands (i. 491). 13.
minae, ārum, f. pl., projecting pinnacles of walls (iv. 88); threats, menaces, curses, perils (iii. 265). 4.
Minerva, ae, f., the goddess of wisdom, arts, and sciences, corresponding to the Greek Pallas Athene (ii. 31).
minimē, adv., least (vi. 97).
minister, tri, m., a servant, attendant (i. 705); an accomplice (ii. 100). 3.
ministerium, ii, n., office, service, duty (vi. 223).
ministro, āre, āvi, ātum, to tend, serve, attend to (i. 213); provide, furnish (i. 150). 4.
Minōs, ōs, m., a famous king and law-giver in Crete, and after death a judge in the Lower World (vi. 432).
Minōtaurus, i, m., a monster, with the head of a bull and the body of a man, shut up in the labyrinth at Crete, and fed upon human flesh (vi. 26).
minus, adv., less: w. nec or haud, no less, none the less (i. 633). 7.
mfrābilis, e, adj., wonderful (i. 439). 6.
mfrandus, a, um, part. (miror), to be wonderful (i. 494).
moenia — mugio

VOCABULARY.

moenia, ium, n. pl., walls, ramparts (i. 7). 42.

mola, ae, f., a mill; coarsely ground spelt
used to sprinkle over a victim in sacrifice, meal (iv. 517).

mōlēs, is, f., a shapeless mass, a bulk, a
huge mass (i. 61); a massive building or structure (i. 421); a dam, mole (ii. 497);
a battering-ram or other engine of war
(v. 439); a task, difficulty, labor (i. 33). 18.

mōllor, Irī, Ītus, to labor upon, erect, con-
struct, build (i. 424); talia moliri, take
such precautions (i. 564); undertake, at-
tempt (iv. 223); cause (i. 414); prepare,
fit out, get ready (iv. 309); w. iter,

mollio, Iref, Ivi (ii), Itum, to soften, soothe,
moderate, calm (i. 57).

mollis, e, adj., soft, pliant, tender, delicate,
gentle (i. 693); subtle (iv. 66); easy,

mollius, adv., more softly, gracefully, skill-
fully (vi. 847).

moneo, ēre, ui, itum, to remind, admon-
ish, warn, advise, instruct (ii. 183); an-
nounce, predict (iii. 712). 8.

montile, is, n., a necklace, collar (i. 654).

monitum, i, n., an admonition, warning
(iv. 331).

monitus, ĕs, m., an admonition, warning
(iv. 282). 3.

Monoecus, i, m., a surname of Hercules;

arx Monoeci, a promontory in Liguria;
so called from the temple of Hercules
Monoecs, which stood there (vi. 830).

mona, montis, m., a mountain (i. 55); a
huge or mountainous mass (i. 105). 30.

monstro, ēre, ēvi, ētum, to show, point
out, inform, indicate, advise, teach, tell
(i. 321). 12.

monstrum, i, n., a prodigy, sign, omen,
portent (ii. 171); a monster, monstrousity
(ii. 245). 14.

montānus, a, um, adj., of a mountain,
mountain (ii. 305). 2.

monumentum, i, n., a memorial, monu-
ment (iii. 486); pl., records, chronicles
(iii. 102). 7.

mora, ae, f., a delay, pause, cause of delay,
hindrance (i. 414). 16.

morbus, i, m., disease (vi. 275).

moribundus, a, um, adj., dying, ready
to die (iv. 323); mortal (vi. 732). 3.

morior, mori, mortuus, to die, perish (ii.

mortūrus, a, um, part. (morior), re-
olved to die, intending or about to die, to
die (ii. 511). 2.

moror, āri, ātus, to delay, linger, wait,
tarry (ii. 102); trans., retard, hinder,
delay (i. 670). 15.

mors, ritis, f., death (i. 91). 28.

morsus, ĕs, m., a biting, bite, fangs (ii.
215); an eating, gnawing (iii. 394); a
flake of an anchor (i. 169). 3.

mortālis, e, adj., mortal, human, earthly
(i. 328); subs., mortales, ium, m.,

mortifer, era, erum, adj., death-dealing,
deadly (vi. 279).

mōs, mōris, m., custom, manner, way,
—fashion, wont (i. 318); sine more, with-
out precedent, unparalleled (v. 694);
law, rule (i. 264). 17.

mōtus, ĕs, m., a motion, movement, swift-
ness, agility (iv. 297). 2.

moveo, ēre, mōvi, mōtum, to move,
shake, set in motion (iii. 91); remove
(iii. 519); arouse, disturb, trouble, in
physical sense (i. 135); move, unfold,
bring to light (i. 262); move, influence
(i. 714); excite, cause, produce (ii. 96);
revolve, ponder, meditate (iii. 34). 24.

mōx, adv., soon, soon after, presently, then
(iii. 274); afterwards, at a later period
(v. 117). 5.

mucro, ōnis, m., the sharp point or edge
of anything, a sword point, a sword
(iii. 333). 2.

mūgio, Ire, Ivi (ii), Itum, to bellow, rum-
ble, roar, mutter, murmur (iii. 92). 3.
mūgītus, ūs, m., a bellowing, a roaring (i. 223).
mulceo, ēre, si, sum, to calm, soothe, allay (i. 66). 4.
multiplex, icis, adj., having many folds (v. 264); numerous, various (iv. 189). 2.
multo, adv., by much, by far, fur (ii. 199).
multum, adv., much, greatly (i. 3).
multus, a, um, (comp. plūs, superl. plūrisimus), adj., much, abundant (ii. 532); great, high (i. 412; iv. 3); subs., n. pl., many things, much (i. 5). 9.
mūnio, ēre, īvi, (ii), ītum, to fortify, defend with a wall (i. 271).
mūnus, eris, n., an office, charge, duty, task (v. 846); service, last service to the dead, funeral rites, celebration in honor of the dead (v. 652); a boon, favor, service (iv. 429); a present, gift, offering (i. 636). 24.
mūrex, icis, m., the purple fish; purple dye, purple (iv. 262); a sharp, pointed rock, shaped like a fish (v. 205). 2.
murmur, uris, n., a murmuring, humming, rumbling, roaring (i. 55); a shouting, tumult of applause (v. 369). 8.
mūrus, i, m., a wall, city wall (i. 423). 20.
Mūsa, ae, f., a muse, one of the goddesses of the liberal arts (i. 8).
Mūsaeus, i, m., a famous Greek poet of the time of Orpheus (vi. 667).
mūtābilis, e, adj., changeable, fickle (iv. 569).
mūto, āre, īvi, ītum, to change, alter (i. 674); intrans., change, alter (i. 658); change, exchange (ii. 389). 12.
Mycēnae, ārum, f., a city in Argolis, of which Agamemnon was king (i. 284).
Myconos, i, f., one of the Cyclades (iii. 76).
Mygdonidēs, ae, m., the son of Mygdon (ii. 342).
Myrmidonēs, um, m., the Myrmidons, a people of Thessaly, governed by Achil...
nāvita, ae, m., a sailor, a boatman (vi. 315).

Naxos, i, f., an island in the Aegaean sea, famous for its wines (iii. 125).

né, adv. and conj., no, not; with quidem, not even, emphasizing the word placed between the two; in expressions of prohibition, not; in final clauses, that not, lest; after verbs of fearing, when it is feared that something will happen, that; after verbs of hindering and the like, from.

-ne, interrog. partic. enclitic; it is attached to the first or most important word of an interrogative sentence which may be answered by yes or no, and does not imply either answer; it is untranslatable into English; in indirect questions, whether.

nebula, ae, f., a cloud, mist, fog (i. 412). 3.

nec, conj., v. neque:

necendum, adv., not yet.

necesso, indecl. adj., n., necessary, unavoidable, inevitable (iii. 478). 4.

neconon, nec non, conj., and also, likewise.

nectar, aris, n., nectar; any sweet pleasant drink or liquid, honey (i. 433).

necto, ere, xui (ξ), xum, to bind, fasten (iv. 239); bind together, join together, clamp (i. 448). 4.

nemandus, a, um, adj., impious, abominable, wicked (i. 543). 6.

nefás, n. indecl., a sin, crime, transgression of the divine law, an impious act (ii. 184); an impious thing, an accursed person or thing (ii. 585); impiety (ii. 658); as an adj., impious, wicked, not permitted (ii. 719); horrible (iii. 365). 10.

nego, äre, āvi, ātum, to say no, deny, refuse (ii. 78). 6.

nëmò, inis, m., f., no one (v. 305). 3.

nemoricus, a, um, adj., full of woods, woody (iii. 270).

nemus, oris, n., a wood, a grove (i. 165). 14.

Neoptolemus, i, m., the son of Achilles, called also Pyrrhus (ii. 263).

nepos, òtis, m., a grandson (ii. 320); any descendant; pl., descendants, posterity (ii. 194). 14.

Neptunius, a, um, adj., of Neptune, Neptunian (ii. 625).

Neptunus, i, m., Neptune, the son of Saturn, and god of the sea (i. 125).

neque or nec, adv., not; conj., and not, nor; neque — neque, neither — nor.

ne-quo, ire, Ivi (ii), itum, to be unable, not to be able (i. 713). 2.

néquiquam, adv., in vain, to no purpose, uselessly (ii. 101). 16.

nèquis, qua, quod or quid = nè quis, indef. pron., that not or lest any one (i. 413).

Nèris, idos, f., a Nereid, a sea-nymph, a daughter of Nereus (iii. 74). 2.

Nèreus, i and eos, m., a sea-god, husband of Doris, and father of the Nereids (ii. 419).

Nèritos, i, f., a mountain in Ithaca, and an island in its vicinity (iii. 271).

nervus, i, m., a cord, string, bow-string (v. 502).

Nëssaeë, ès, f., one of the Nereids (v. 826).

ne-scio, ire, Ivi (ii), itum, not to know, not to know of, to be unacquainted with (i. 565); nescio quod, I know not what, some or other (ii. 735); to be ignorant, in the dark (iv. 292). 4.

nèsci, a, um, adj., ignorant, unaware (i. 299). 2.

neu, v. neve.

nève, conj., and not, nor; neve — neve, neither — nor.

nex, nescis, f., a violent death, slaughter (ii. 85). 2.

nexus, a, um, v. necto.
niger, gra, grum, adj., black, dark, dusky, swarthy (i. 489); mournful, gloomy (i. 134). 9.
nigrans, ntis, part. (nigro), black (iv. 120). 2.
nigrescro, ere, grui, to become or grow black (iv. 454).
nihil or nil, n., indecl., nothing: as adv., not at all, in no respect.
Nilus, i, m., the river Nile (vi. 800).
nimbèsus, a, um, adj., stormy, rainy (i. 535); cloud-capped (iii. 274). 2.
nimbus, i, m., a rain-storm, rain-cloud, a cloud (i. 51). 14.
nimrrum, adv., without doubt, doublet, certainly (iii. 558).
nimius, a, um, adj., too much; adv., nimum, too, used to intensify an adjective or adverb (iv. 657). 3.
nisi, conj., if not, unless, except.
nìsus, ús, m., a striving, exertion, effort (iii. 37); position of resistance (v. 437). 2.
Nìsus, i, m., a companion of Aeneas (v. 294).
nitens, ntis, part. (niteo), shining, gleaming, glistening, bright (i. 228); sleek (iii. 20). 5.
nitesco, ere, nitui, to begin to shine, shine, yeam (v. 135).
nitidus, a, um, adj., shining, sleek (ii. 473).
nitor, i, nìsus and nìxus, to rest upon, lean upon (vi. 760); press forward, tread or walk upon, mount, climb, fly (ii. 380). 4.
nivális, e, adj., snowy (iii. 538).
 niveus, a, um, adj., of snow, snowy: snow-white (i. 469). 4.
nix, nives, f., snow (iv. 250).
nixor, āri, ātus, to strive, struggle (v. 273).
no, nāre, nāvi, to swim, float (i. 118). 2.
noceo, ēre, nociu, nocitum, to harm, hurt, injure, do mischief (v. 618). 2.
nocturnus, a, um, adj., of the night, nocturnal, nightly, by night (iv. 303). 5.

nòdo, òre, òvi, òtum, to tie in a knot, knot (iv. 138).
nòdus, i, m., a knot, bond (i. 296); a fold, coil (ii. 220). 6.
Nomas, adis, m., a Numidian (iv. 320).
nòmen, inis, n., a name (i. 248); same, renown, reputation (i. 609). 34.
Nòmentum, i, n., a city in the country of the Sabines (vi. 773).
nón, adv., not.
nònus, a, um, adj., the ninth (v. 64). 2
nosco, ere, nòvi, nòtum, to become acquainted with; in perf. know, have knowledge of by experience (iv. 33); know, recognize (vi. 809). 5.
noster, tra, trum, poss. adj., our, our (i. 330). 9.
nota, ae, f., a mark, sign; in pl., a letter, writing, a written character of any kind (iii. 444); a spot (v. 87). 2.
noto, òre, òvi, òtum, to point out; note, take note of; observe (iii. 515). 2.
nòtus, a, um, part. (nosco), known, well-known (i. 379). 15.
Notus, i, m., the south wind (i. 85); the wind in general (i. 575). 7.
novem, num. adj., nine (i. 245). 4.
noviens, num. adv., nine times (vi. 439).
novitas, ātis, f., newness (i. 563).
novo, òre, òvi, òtum, to make new, renew, create, build (iv. 260); change, alter (iv. 290). 3.
novus, a, um, adj., new, fresh, recent (i. 298); new, strange, unheard of, new, different from previous experience (i. 450); novissimus, a, um, the last, latest (iv. 650). 25.
nox, ctes, f., night; obscurity, darkness (i. 89): death: the Lower World: sleep (iv. 530). 52.
noxa, ae, f., fault, offence, crime (i. 41).
noxius, a, um, adj., hurtful, harmful, guilty (vi. 731).
núbès, is, f., a cloud (i. 42). 16.
nūbilum, i, n., cloudy weather; nūbila, ōrum, n. pl., clouds (iii. 586). 6.
nū́do, āre, āvi, ātum, to strip, lay bare, uncover (i. 211); expose, leave unprotected (v. 586). 5.
nū́dus, a, um, adj., bare, uncovered, open, unprotected, naked (i. 320); unburied (v. 871). 3.
nullus, a, um, adj., no, none, not any, no one (i. 184). 23.
num, interrog. conj., in a direct question, signifying that a negative answer is expected; in an indirect question, whether.
nūmen, inis, n., a nod of the head as showing the will, the divine will or purpose (i. 8); godhead, divinity, deity (i. 48); divine presence, aid, divine favor (i. 447); a god or goddess, a deity (i. 603). 40.
numerus, i, m., a number (i. 171); a multitude, a throng (vi. 682); order (iii. 446); measure, rhythm, harmony, numbers (vi. 446). 12.
Numidae, ārum, m. pl., the Numidians (iv. 41).
Numitor, ōris, m., a king of Alba, grandfather of Romulus and Remus (vi. 768).
nūmquam or nunquam, adv., never (ii. 670). 4.
nūnc, adv., now, at this time (i. 220); but now, as it is (v. 55).
nuntia, ae, f., a female messenger (iv. 188).
nuntio, āre, āvi, ātum, to announce, report, declare (i. 391).
nuntius, ii, m., a messenger (ii. 547); a message (iv. 237). 4.
nūper, adv., lately, recently (v. 789). 2.
nūrus, ūs, f., a daughter-in-law (ii. 501). 2.
nusquam, adv., nowhere (ii. 438); on no occasion, almost = numquam, at no time (v. 853). 3.
nūto, āre, āvi, ātum, to nod, shake, sway, tremble, totter (ii. 629).
nūtrimentum, i, n., nourishment; of fire, fuel (i. 176).
nūtrix, Icis, f., a nurse (i. 275). 4.
nymphä, ae, f., a nymph (i. 71). 5.
Nysa, ae, f., a city in India, the birthplace of Bacchus (vi. 805).

O.

O, interj., an exclamation expressing all kinds of feeling, O! oh!
ob, prep. w. acc., towards, to; at, about, before; on account of, for.
ob-duco, ere, xi, ētum, to draw before or over, cover (ii. 604).
ob-eo, ibre, ľvi (ii), ētum, to go towards or against; w. pugnas, engage in (vi. 167); go to; visit, traverse (vi. 801); surround, encompass (vi. 58). 3.
obicio, erek, lēi, lēctum, to throw to or before, put before, offer, present (ii. 200); put before as a protection, oppose (ii. 444); expose, give up (iv. 549). 6.
obiecto, āre, āvi, ētum, to throw against; expose (ii. 751).
obiectus, ūs, m., a casting before, opposition, interposition, projection (i. 160).
obiectus, a, um, part. (obiectio), lying before, opposite (iii. 534).
obitus, ūs, m., a going down, downfall, ruin, death (iv. 694).
oblīquo, āre, āvi, ētum, to turn, bend, turn sideways (v. 16).
oblīquus, a, um, adj., sideways, across, lying across (v. 274).
oblūvium, i, n., forgetfulness, oblivion (vi. 715).
ob-loquor, i, locūtus, poet., to sing responsive to, to accompany in music or singing (vi. 646).
ob-lector, āri, ētus, to struggle against (iii. 38).
ob-mūtesco, ere, tui, to become dumb or speechless (iv. 279). 2.
ob-nitor, i, nius and nixus, to push, struggle, strive against, resist, oppose (iv. 332). 4.

ob-orior, i, rii, ortus, to spring up, arise, rise (iii. 492). 3.

ob-ruo, ere, rui, rutum, to bury, sink, overwhelm (i. 69); overcome, surpass, overwhelm, crush (ii. 411). 5.

obscenus, a, um, adj., vile, foul, abominable (iv. 455); ill-omened (iii. 241). 4.

obscurus, a, um, adj., dark, dim, shady, obscure (i. 411); unseen (ii. 135); obscure, unknown (v. 302); uncertain, dark, mysterious (vi. 100). 13.

ob-servo, äre, àvi, átum, to watch, note, observe (ii. 754). 2.

ob-sideo, ère, sédi, sessum, to besiege, blockade (ii. 332); occupy, fill, possess (iii. 400). 6.

obsidio, ònis, f., a blockade, siege (iii. 52).

ob-stipesco, eré, pr', to be astonished, dumbfounded, amazed, horror-stricken (i. 513). 9.

ob-sto, ère, stiti, státum, to stand in the way of; oppose, hinder, restrain (i. 746); be a stumbling-block, an offence (vi. 64). 5.

ob-struo, ere, xi, ctum, to block up, close, stop (iv. 440).

ob-teko, ere, xi, ctum, to cover up, protect, conceal (ii. 300).

ob-torqueo, eré, si, tum, to turn, twist (v. 559).

ob-trunco, ire, àvi, àtum, to cut down, kill, slaughter (ii. 663). 2.

obtáusus, a, um, part. (obtundo), blunted, dull, unfeeling, unsympathetic (i. 567).

obtútus, ús, m., a look, gaze (i. 495).

obuncus, a, um, adj., bent, curved, hooked (vi. 597).

ob-vertu, ere, ti, sum, to turn toward or to, turn (iii. 549). 2.

obvius, a, um, adj., in the way, to meet (i. 314); exposed to (iii. 499). 3.

occásus, ús, m., fall, destruction, ruin (i. 238). 2.

occido, ere, cidi, cásum, to fall down, fill, perish, die (ii. 581).

occubo, áre, to rest, repose, lie (i. 547). 1.

occuno, ere, cului, cultum, to cover, hide, conceal (i. 312).

occulto, ère, ávi, átum, to hide (ii. 45).

occultus, a, um, part. (occuno), hidden, unseen, secret (i. 688). 2.

occumbo, ere, cubui, cubitum, to fall in death, die, meet death (i. 97). 2.

occupo. ère, ávi, átum, to seize, the possession of, occupy (vi. 424); occupy, fill, overspread (iv. 499); occupy, fill, reach (iii. 294). 4.

occuro, ere, currir, cucurri, currsum, to run to meet, go to meet, meet (iii 82); present itself, appear (iii. 407); oppose, hinder, thwart (i. 682). 5.

Oceanus, i., m., the ocean (i. 287). 5.

ôcior, ius, comp. adj., swifter, fleeter (i. 319).

ôcisus, comp. adv., more swiftly, sooner (iv. 294). 2.

oculus, i., m., an eye (i. 89). 38.

ôdi, ôdisse, ôsus, defect., to hate (i. 158). 3.

odium, ii., n., hatred, hate (i. 361); enmity, animosity, grudge (i. 668). 5.

odor, òris, m., odor, fragrance, smell (i. 403); stench (iii. 228). 3.

odontósus, a, um, part. (odóro), fragrant (vi. 658).

odórus, a, um, adj., keen-scented (iv. 132).

Oenôtius, and Oenôtrus, a, um, adj. of Oenotria, an old name for the southeastern part of Italy, Oenotrian, Italus (i. 532).

offa, ae, f., a bit, a morsel, cake (vi. 429).

of-iero, ferre, obtuli, oblátum, to present, offer, show, put in the way of (i. 450); w. reflex. or pass., meet, be met (ii. 340, 371). 7.

officium, ii., n., a voluntary service, kindness, kindly offices (i. 548).

Oleus, ei and eos, m., a king of the Locri, father of Ajax the less (i. 41).
Olearos, i, f., one of the Cyclades (iii. 126).

oleum, i, n., oil, olive-oil (iii. 281). 3.

oleum, adv., of past time, once, formerly; in general, at times (v. 125); of the future, at some time, hereafter (i. 20).

oliva, ae, f., an olive, olive-tree, olive branch (v. 309). 5.

olivum, i, n., olive-oil, oil (vi. 225).

olle, an archaism for ille.

Olympus, i, m., a mountain between Macedonia and Thessaly, regarded as the abode of the gods; poet. heaven (i. 374). 4.

omen, inis, n., a sign, token, omen (ii. 182); a solemn rite, marriage auspices, wedlock (i. 346). 8.

omnino, adv., altogether, wholly (iv. 330).

omniparens, ntis, adj., all-producing (vi. 595).

omnipotens, ntis, adj., almighty, omnipotent (i. 60). 7.

omnis, e, adj., all, every, the whole (i. 15, passim).

onero, àre, àvi, átum, to load, lade, freight (i. 363); burden, oppress, overwhelm (iv. 549); load, stow away (i. 195). 6.

onerósus, a, um, adj., heavy (v. 352).

onus, eris, n., a burden, weight, load (i. 434). 3.

onustus, a, um, adj., loaded, burdened, laden (i. 289).

opáco, àre, àvi, átum, to shade (vi. 195).

opácus, a, um, adj., dark, shadowy, shaggy, dusky, gloomy (iii. 508, 619); that casts a shade, shady (vi. 208). 8.

operio, irre, ui, ertum, to cover (iv. 352).

operor, àri, átus, to work at, to busy with, devote one's self to, be engaged in (iii. 136).

pertus, a, um, part. (operio), hidden; subs. operta, òrum, n. pl., secret places, dark recesses (vi. 140).

optimus, a, um, adj., rich, fertile, fruitful (i. 621); rich, sumptuous (iii. 224); spolia optima, arms won by a general

on the field of battle in single combat with the general of the opposing forces, spoils of honor (vi. 855). 4.

op-perior, ìri, perfìtus and pertus, to await, wait for (i. 454).

op-peto, ere, ìvi, ìtum, to meet (sc. mortem), die, perish (i. 96).

op-pìno, ere, posûi, posìtum, to place against, before, in front of, opposite (v. 335); expose (ii. 127). 2.

oppositus, a, um, part. (oppono), opposite, opposing, placed over against (ii. 333). 2.

op-primo, ere, pressi, pressum, to weigh down, oppress, crush, overwhelm (i. 129).

op-pugno, àre, àvi, átum, to storm, assault, besiege (v. 439).

ops, opis, f., in pl., wealth, resources, riches (i. 14); power, ability (i. 601); help, assistance, aid (ii. 803). 13.

optatús, a, um, part. (opto), desired, longed for, welcome (i. 172) 7.

opto, ìre, àvi, ìtum, to choose, select (i. 425); wish, wish for, desire (i. 76). 13.

opulentus, a, um, adj., rich, wealthy (i. 447).

opus, eris, n., work, labor (i. 436); urbis opus = instar urbis (cf. ii. 15), the size of a city (v. 119); work, art (v. 284); a work, work of art, the product of toil (vi. 31); opus est, there is need of (vi. 261). 15.

òra, ae, f., a border, boundary, coast, shore, region, country (i. 1). 29.

òræculum, i, n., an oracle (ii. 114). 3.

orbis, is, m., anything circular, a ring, orb, circle (v. 584); the disk of a shield (ii. 227); the coils or folds of a serpent (ii. 204); the course of night or a heavenly body (iii. 512); the circle or revolution of months, a year (i. 269); orbis or orbis terrarum, the world (i. 233). 15.

Orcus, i, m., Orcus, the Lower World, the home of the dead (ii. 398); Pluto, Orcus, the god of the Lower World (iv. 699). 4.
ordior, fri, orsus, to begin, begin to speak (i. 325). 4.
ordo, inis, m., a row, line, regular succession of things, order (i. 395); ex ordine, without intermission or interruption (v. 773); a row or bank of oars (v. 120); a class, rank, order (ii. 102). 19.
Orestēs, is or ae, m., the son of Agamemnon and Clytemnestra (iii. 331).
Orgia, ōrum, n. pl., a nocturnal revel in worship of Bacchus, Bacchic orgies (iv. 303). 2.
Oriens, ntis, m., the dawn, the day (v. 739); the place where the sun rises, the East, the Orient (i. 289). 3.
origo, inis, f., origin, birth (i. 286); the beginning (i. 372). 5.
Örthon, onis, m., one of the heavenly constellations (i. 535).
orior, fri, ortus, to arise, rise, appear, spring up, spring from, be born (i. 326). 4.
ornātus, ūs, m., dress, apparel, an ornament, adornment (i. 650).
ornus, i, f., a mountain-ash (ii. 626). 3.
ōro, āre, āvi, ātum, to plead, speak, argue (vi. 849); beg, entreat, pray, implore (i. 519). 20.
Orontēs, is or ae, m., a companion of Aeneas (i. 113).
Orpheus, ei, and eos, a celebrated poet and musician of Thrace, the husband of Eurydice and son of Calliope (vi. 119).
ortus, ūs, m., the rising of the sun or other heavenly body (iv. 118). 2.
Ortygia, ae, f., an old name for the island of Delos (iii. 124); an island in the harbor of Syracuse (iii. 694).
ōs, ōris, n., the mouth (i. 296); the face, features, countenance (i. 95); voice, speech, utterance of the mouth (i. 559); a mouth, entrance (i. 245). 60.
ōs, ossis, n., a bone (i. 660). 17.
oscipium, i, n., in pl., the lips (i. 256); a kiss (i. 687). a
ostendo, ere, dī, sum and tum, to show, reveal, point out (vi. 368); offer, promise (i. 206); display (v. 376). 10.
ostento, āre, āvi, ātum, to present, to view, show, exhibit (iii. 703); display boastingly, parade (v. 521). 6.
ostium, ii, n., a mouth, entrance of any kind (i. 14); a door (vi. 81). 7.
ostrum, i, n., purple, purple cloth (i. 639). 5.
Othryadēs, ae, m., the son of Othrys, Panthus (ii. 319).
ōstium, ē, n., leisure, time (iv. 271); inactivity, idleness, quiet, peace (vi. 813). 2.
ōvis, is, f., a sheep (iii. 660).
ovo, āre, āvi, ātum, to rejoice, exult (iii. 189); triumph, have an ovation (vi. 589). 8.

P.
pābulum, i, n., fodder, pasture (i. 473).
Pachyñium, i, n., the southeastern promontory of Sicily (iii. 429).
paciscor, i, pactus, to make a bargain, barter; hazard, stake (v. 230).
pāco, āre, āvi, ātum, to make peaceful, subdue (vi. 803).
pactus, a, um, part. (paciscor), agreed upon, covenanted (iv. 99).
Paean, ānis, m., a festive song, a hymn of praise, a pæan (vi. 657).
paeinītēt, ēre, uit, it repents: it repents one, he is sorry, he regrets (i. 549).
Palaermōn, onis, m., a sea-god, the son of Ino (v. 823).
palaestra, ae, f., a wrestling-place, a palaestra (vi. 642); a wrestling-match (iii. 281). 2.
Palamēdēs, is, m., the son of Nauplius, king of Euboea, who was put to death by the Greeks at Troy, through the artifice of Ulysses (ii. 82).
pālans, ntis, part. (pālor), wandering, dispersed, scattered, straggling (v. 265).
Palinūrus, i, m., the pilot of Aeneas (iii.
202); a promontory of Lucania in Italy, named after the pilot (vi. 381).

**pallpa, ae, f., a long upper garment, a robe, mantle worn by the Roman ladies (i. 648).** 3.

**Palladium, ii, n., the statue of Pallas, supposed to have fallen from heaven, at Troy (ii. 166).**

**Pallas, adis, f., the name of the Greek goddess corresponding to the Roman Minerva, goddess of wisdom and war (i. 39).**

**pallens, ntis, part. (palleo), pale, wan (iv. 26).** 4.

**palldus, a, um, adj., pallid, pale (i. 354).** 3.

**pallor, sris, m., pallor, paleness (iv. 499).**

**palma, ae, f., the palm of the hand, the hand (i. 93); a palm-wreath as a sign of victory, victor (v. 70); poetic, a victor (v. 339).** 19.

**palmosus, a, um, adj., abounding in palms (iii. 705).**

**palmula, ae, f., an oar-blade, an oar (v. 163).**

**pálor, ári, átus, to straggle, wander about (v. 265).**

**palus, Údis, f., a swamp, marsh, marshy water, bog, pool (vi. 107).** 5.

**pampineus, a, um, adj., vine-clad, covered or adorned with vine-leaves (vi. 804).**

**Pandarus, i, m., a leader of the Lycians, and an ally of the Trojans (v. 496).**

**pando, ere, pandi, pansum or passum, to spread out, extend, unfold, expand, stretch out (iii. 520); open, throw open (ii. 27); disclose, make known, reveal, relate, explain (iii. 179).** 13.

**Panopēa, ae, f., a sea-nymph (v. 240).**

**Panopēs, is, m., a Sicilian youth (v. 300).**

**Pantagis, ae, m., a small river in the eastern part of Sicily (iii. 689).**

**Panthūs, i, m., a Trojan, son of Othrys, a priest of Apollo (ii. 318).**

**papāver, eris, n., the poppy (iv. 486).**

**Paphos, i, f., a city of Cyprus, sacred to Venus (i. 415).**

**pār, paris, adj., equal, well-matched (i. 705); like, similar to (ii. 794); even, out-spread, balanced (iv. 252).** 13.

**parātus, a, um, part. (paro), ready, prepared, furnished, equipped (i. 362).** 13.

**Parcae, ērum, f. pl., the Fates, the Parcae (i. 22).**

**parco, ere, peperci or parsi, parcitum or parsum, to spare, refrain from using (ii. 534); spare, refrain from injuring (i. 526); spare, refrain from, cease from, omit, forbear (i. 257).** 8.

**pares, entis, m., f., a parent, father or mother (i. 392); a father (i. 75); a mother (ii. 591).** 35.

**pāreo, ēre, ui, ētum, to obey, yield to, comply with (i. 689).** 8.

**parisc, ietis, m., a wall (ii. 442).** 2.

**pario, ere, peperi, paritum or partum, to bring forth, bear; produce, accomplish, procure, cause (vi. 435).**

**Paris, idis, m., the son of Priam, who carried off Helen from Greece, and thus was the cause of the Trojan war (i. 27).**

**pariter, adv., equally, at the same time, together, on equal terms (i. 572).** 15.

**Parius, a, um, adj., of Paros, one of the Cyclades, Parian (i. 593).**

**parma, ae, f., a shield (ii. 175).**

**paro, āre, ēvi, ētum, to make ready, prepare (i. 179).** 18.

**Paros, i, f., an island of the Cyclades, famous for its fine white marble (iii. 126).**

**pars, partis, f., a part (i. 212); pars — pars, some — others (i. 423); place, quarter, side, direction (i. 474); part, portion, share (i. 508).** 29.

**Parthenopaeus, i, m., the son of Meleager, one of the seven against Thebes (vi. 480).**

**partio, ire, iver (ii), ētum, also deponent, to share, distribute (i. 194); divide, separate (v. 562).** 2.
partus, a, um, part. (pario), obtained, prepared (iii. 570); prepared, provided (vii. 744); secured, won (v. 229). 5.

partus, ús, m. a bearing, a birth (i. 274); an offspring (vi. 756). 2.

parum, adv., too little, not enough (vi. 862).

parumper, adv., for a while (vi. 382).

parvulus, a, um, adj., very small, small, young (iv. 328).

parvus, a, um, adj., small, little (ii. 213). 13.

pasco, ere, pāvī, pastum, to drive to pasture, pasture, feed (vi. 655); food, nourish. support (i. 608); feed, feast, gratify (i. 464); intrans. in pass. or mid. sense, feed, graze, pasture, brood, peck (i. 186); feed on (ii. 471); of a flame, fed upon, play around, wander around as an animal grazing (ii. 684). 9.

Pāsiphæ, ēs, f., the wife of Minos, king of Crete, and the mother of the Minotaur (vi. 25).

passim, adv., in every direction, here and there, everywhere (iii. 364). 10.

passus, a, um, part. (pando), loose, disheveled, flowing (i. 480); outstretched, outspread (iii. 263). 3.

passus, us, m., a step, pace, footprint (ii. 724). 2.

pastor, ōris, m., a shepherd (ii. 58). 4.

Patavium, ii, n., a city founded by Antenor in the territory of the Veneti, now Padua, famous as the birthplace of Livy the historian (i. 247).

pate-facio, ere, fēcī, factum, to lay open, throw open (ii. 259).

patens, ntis, part. (pateo), open, clear, unobstructed (ii. 266). 3.

pateo, ēre, ui, to be, lie, or stand open (i. 298); fly open (vi. 81); stretch, extend (vi. 578); be manifest, evident (i. 405). 6.

pater, tris, m., a father, sire (i. 345); pl., parents (ii. 579); a forefather, ancestor (i. 7); Father, as a title of honor often applied to the gods and sometimes to men, especially Aeneas (i. 60). 129.

patera, ae, f., a broad, shallow, drinking cup or libation-bowl (i. 729). 9.

paterinus, a, um, adj., belonging to a father, paternal, a father’s (iii. 121). 2.

patacco, ere, patutī, to lie open, be revealed, disclosed, become manifest (ii. 309). 3.


pater, pati, passum, to suffer, endure, submit to (i. 5); suffer, permit (i. 386). 11.

patria, ae, f., a father-land, native-land, home (i. 51). 20.

patrius, a, um, adj., belonging to a father, paternal, ancestral (i. 620); belonging to a native country, native (ii. 180). 23.

Patrōn, ōnis, m., a companion of Aeneas (v. 298).

patruus, i, m., a paternal uncle (vi. 402).

paucus, a, um, adj., few (i. 538). 8.

paulātim, adv., little by little, gradually (i. 720). 3.

paulisper, adv., for a little while (v. 846).

paulum, adv., a little, somewhat (iii. 597). 2.

pauper, eris, adj., not wealthy, poor (ii. 87). 3.

pauperīsēs, ēs, f., poverty (vi. 437).

pavideus, a, um, adj., trembling, fearful (ii. 489); timid, anxious (v. 575). 4.

pavito, ēre, ēvi, ētum, to tremble, quake (ii. 107). 2.

pavor, ōris, m., a trembling, quaking, dread, fear, alarm (ii. 229); a throbbing, panting, from anxiety or excitement (v. 138). 4.

pāx, pācis, f., peace (i. 249); grace, favor, pardon (iii. 261). 9.

pecten, inis, m., a plectrum, an instrument with which the strings of the lyre were struck (vi. 647).

pectus, oris, n., the breast (i. 44); the heart, feelings, disposition; soul, mind, thoughts (i. 36). 56.

pecus, oris, n., a herd, flock, drove (iii. 221); a swarm of bees (i. 435). 3.
pecus, udis, f., a beast, brute, animal as opposed to man (i. 743); in particular, a sheep (iii. 120). 10.
pedes, itis, m., a foot-soldier (vi. 880); soldiery, infantry (vi. 516). 2.
pelagius, i, n. (poetic for mare), the sea (i. 183). 30.
Pelasgi, õrum, m. pl., the Pelasgians; poet., the Greeks (ii. 83).
Pelasgus, a, um, adj., Pelasgian; poet., Grecian (i. 624).
Pelias, ae, m., a Trojan (ii. 435).
Péllidés, ae, m., son of Peleus, Achilles (ii. 548); the grandson of Peleus, Neoptolemus (ii. 263).
pellax, ácis, adj., crafty, artful, cunning, (ii. 90).
pellis, is, f., a hide, a skin (ii. 722). 2.
pello, ere, pepuli, pulsum, to drive out, exspel, banish (i. 385). 7.
Pelopéus, a, um, adj., Pelopian; poet., Grecian (ii. 193).
Pelorús, i, m., a promontory on the northeast coast of Sicily (iii. 411).
pelta, ae, f., a small shield shaped like a crescent (i. 490).
Penates, ium, m. pl., the Penates, the old Latin household gods, or guardians of the home (i. 68). 16.
pendeo, ëre, pependi, to hang, hang down, be suspended (i. 106); overhang (i. 166); hang over, lean forward (v. 147); hang around, loiter, linger (vi. 151). 13.
pendo, ere, pependi, pensum, to weigh out, pay; w. poenam, pay or suffer penalty (ii. 20).
Péneleus, ei, m., a Greek at Troy (ii. 425).
penetrális, e, adj., inner, innermost (ii. 297). 3.
penetrális, ium, n. pl., the inner, private apartments of a house (ii. 484); a shrine, a sanctuary (vi. 71). 3.
penetro, áre, ávi, átum, to penetrate, make one’s way into (i. 243).
penitus, adv., far within (i. 200); far away (i. 512); altogether, utterly (vi. 737). 10.
penna, ae, f., a feather; in pl., wings (iii. 258). 7.
Penthesilea, ae, f., a queen of the Amazons, who fought at Troy against the Greeks, and was killed by Achilles (i. 491).
Pentheus, ei and eos, m., a king of Thebes who opposed the rites of Bacchus, and was torn in pieces by his mother and her sisters while they were under the influence of the god (iv. 469).
penus, ús and i, m., f., also penum, i, and penus, oris, n., food, provisions (i. 704).
peplum, i, n., and peplus, i, m., the peplum or robe of state in which the statue of Minerva was invested at the Panathenae (i. 480).
per, prep. w. acc.; of space, through, throughout, all over; of time, through, during; of agent, or instrument, through, by means of; of cause, through, on account of; in oaths, by.
per-ago, ere, égi, actum, to pass through, traverse, canvass (vi. 105); execute, finish, accomplish, carry through, perform (iii. 493). 7.
peragro, áre, ávi, átum, to wander over, traverse (i. 384). 2.
per-cello, ere, culi, culsum, to beat or throw down, overthrow (v. 374); strike, with consternation or astonishment (i. 513). 2.
per-curro, ere, cucurri or curri, cursum, to run through or over, mention cursorily or briefly (vi. 627).
per-cutio, ere, cussi, cussum, to strike, smite (iv. 589); of the mind (i. 513). 2.
perditus, a, um, part. (perdo), lost, ruined, hopeless (iv. 541).
per-eco, ere, edí, ésum, to consume, devour, waste away (vi. 442).
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per-eo, ire. ii (iv), itum, to pass away, be destroyed (ii. 660); perish, die (ii. 428); be ruined, undone (iv. 497). 7.

per-erro, âre, âvi, âtum, to wander through or over (ii. 295); survey (iv. 363); try (v. 441). 3.

perfectus, a, um, part (perfecto), finished, completed, performed (iii. 178); done in, made of, wrought from (v. 267). 6.

per-fero, ferre, tuli, lâtum, to bear through; carry news, report, announce (v. 665); w. reflex., betake one's self, go (i. 389); bear, endure, suffer (iii. 325). 7.

per-ficio, ere, fœci, fectum, to go through with, execute, accomplish, finish (iv. 639). 2.

perficus, a, um, adj., faithless, false, perjurious (iv. 305). 3.

per-fl, âre, âvi, âtum, to blow through or over (i. 83).

per-fundo, ere, fûdi, fûsum, to pour over, amount (v. 135); bathe, wash (iii. 397); drench (ii. 221); steep, dye (v. 112). 4.

Pergameus, a, um, adj., Trojan (iii. 110).

Pergamum, i, n., and Pergamus, i, f., also Pergâma, ãrum, n. pl., the citadel of Troy; poet. for Troy (i. 466).

pergo, ere, perrexi, perrectum, to go on, keep on, continue (i. 389); fig. (i. 372). 4.

per-hibeó, ëre, ui, ëtum, to present; say, assert (iv. 179).

periculum, i, (contr perfectum), n., danger, peril (i. 615). 9.

perimo, ere, ëmi, emptum, to ruin, destroy, slay, kill (v. 787). 2.

Periphâs, nis, m., a companion of Pyrrhus (ii. 476).

periu-rium, ii, n., a false oath, perjury (iv. 542).

periusus, a, um, adj., perjured, false (ii. 195). 2.

per-labor, i, lapsus, to slip through, glide over (i. 147).

per-lego, ere, lëgi, lectum, to a thoroughly, scan carefully (vi. 34).

per-metior, Ìri, mensus, to measure travel over, traverse (iii. 157).

per-mitto, ere, missa, missum, to surrender (iv. 104); consign, i (iv. 640); permit, allow (i. 540).

permixtus, a, um, part. (permi mingled with (i. 488).

per-mulceo, ëre, mulai, mulsum mulctum, soothe, calm, appease (v.

permix, Icis, adj., swift, untiring (iv. 338).

per-ôdi, ôdisse, ôsus, to hate thoroughly (vi. 435).

perpetuus, a, um, adj., whole, entire, petual (iv. 32).

per-rumo, ere, rûpi, ruptum, to burst, break through (ii. 480).

per-sentio, ìre, si, sum, to feel (iv. 448); see clearly (iv. 90). 2.

per-solvo, ere, solvi, solutum, to give, render (i. 600). 3.

per-sono, ôre, ui, itum, to sound on an instrument (i. 741); cause sound (vi. 171). 3.

per-sto, Ôre, stiti, stätum, to stand; persist, continue steadfast, remain altered (ii. 650). 2.

per-taedet, ëre, taesum, to be diseased, sick or weary of anything (18). 2.

per-tento, ëre, âvi, âtum, poet. vade (i. 502). 2.

per-venio, ìre, vëni, ventum, to through, reach, arrive at (ii. 81).

 pervius, a, um, adj., passable, accessible (ii. 453).

pës, pedis, m., a foot (i. 404); attached to a sail, a sheet; pelem, to veer out the sheet, he wind (v. 830). 26.

pestis, is, f., plague, pestilence, in taint (vi. 737); destruction, ruin (i. 456); pest, scourge, curse, bane (iii. 215).

Petela, ae, f., a very ancient town of the territory of Bruttium (iii. 40).
ere, Ivi (ii), Itum, to fall upon, t, seek, in hostile sense (iii. 603); go to, make for in good sense (i.; aim, aim at (v. 508); ask, beg, st (iv. 127). 57.

yes, um, m. pl., the Phaeacians, fabled luxurious inhabitants of island of Scheria, afterwards called yra, off the coast of Epirus (iii.

ra, ae, f., daughter of Minos and of Theseus; she slew herself out peless love for Hippolytus (vi. 445). aŏn, ontis, m., a poetic surname e sun (v. 105).

ix, angis, f., a band of soldiers, a m battle array, a fleet (ii. 254). 2. ae, ārum, f. pl., trappings for a (v. 310).

ra, ae, f., a quiver (i. 323). 7.

us, i, m., a Trojan servant (v.

tētēs, ae, m., son of Poias, king feliboeca, in Thessaly, and a com-
on of Hercules, who at his death him the poisoned arrows without h Troy could not be taken (iii.

ius, a, um, adj., of or belonging to seus (iii. 212).

stōn, ontis, m., a river of fire in Lower World (vi. 265).

yās, ae, m., a son of Mars, king of Lapithae and father of Ixion (vi.

ēus, a, um, adj., of Phoebus (iii.

ius, i, m., a name of Apollo, the of light (i. 329).

ices, um, m. pl., the Phoenicians 44).

issa, ae, f. adj., Phoenician (i.; f. subs., a Phoenician woman, o (i. 714).

ix, iois, m., a Greek chief, a com-
on of Achilles (ii. 762).

Pholoē, ēs, f., the name of a female slave (v. 285).

Phorbās, ntis, m., a son of Priam (v. 842).

Phorcus, i, m., son of Neptune and father of Medusa and the other Gorgons, changed after death into a sea-
god (v. 240).

Phryges, um, m. pl., the Phrygians, Trojans (i. 468).

Phrygius, a, um, adj., Phrygian, Trojan (i. 182).

Phtia, ae, f., a city of Thessaly, the birthplace of Achilles (i. 284).

piaculum, i, n., an expiatory or propitiat-
ory sacrifice (iv. 636); an expiation of crime or the crime itself (vi. 569). 3.

picea, ae, f., the pitch-pine (vi. 180).

piceus, a, um, adj., pitchy, black as pitch, pitch-black (iii. 573).

πίτηρα, ae, f., a picture (i. 464).

pictūrātus, a, um, adj., embroidered (iii. 483).

pietas, ātis, f., dutiful conduct towards the gods, one’s parents, children, relatives, friends, country; piety, affection, loyalty, patriotism (i. 10); justice (ii. 536); mercy, pity (v. 688). 15.

piget, ēre, uit, it irks, displeases, afflicts, disgusts one (iv. 335). 2.

pignus, oris, n., a pledge, token, assurance, proof (iii. 611). 3.

pineus, a, um, adj., of pine, pine-(ii. 258).

pingo, ere, pinxi, pictum, to paint, em-
broider (i. 711); tattoo (iv. 146); picae volucres, “painted,” i.e., many-

pinguis, e, adj., fat (i. 215); pingues areae, rich altars, i.e., full of fat and blood (iv. 62); rich, fertile (iv. 202); pinguis pyra, rich, unctuous (vi. 214). 8.

pinifer, era, erum, adj., pine-bearing (iv. 249).

pinus, ūs and i, f., a pine, pine-tree, fir,
Aitia. 1. pia—pudens.

pia, pia, a., adj. (superlat. of pium). 5.

pium, pium, a., um., adj. rainy, causing rain. rain-bringer (i. 744). 2.

pium, n. f. drizzling, a cup of rain (iii. 354). 3.

pium, n. i. punishment, expiation. expiation, reparation (i. 336). 2.

Paim, Aion, m. pl., the Carthaginian gods.

Paulus, ae., m. a son of Priam (ii. 598).

Paukheer. st. itus, to promise (i. 287).

Paulus, itus, itum, to pollute, defile (ii. 354) : defiler, defile (ii. 61). 2.

Paulus, st. the son of Tyndar and Leides, and twin-brother of Castor (vii. 171).

Paulus, i., m. a pole, the north pole, the axis (i. 90). 6.

Polydorus, i., m. a son of Priam (iii. 43).

Polyphemus, i., m. a one-eyed giant in Sicily, the Cyclops, whose eye Ulysses and his companions had put out (iii. 641).

Polyphetaé, ae., m., a Trojan, a priest of Ceres (vi. 484).

Pometis, ae., f., and Pomeii, orum, m. pl., an ancient town of the Volsci in Latium (vi. 775).

Pompas, ae., f., a solemn procession as at public festivals, games, funerals, etc. (v. 53).

Pondus, eris, n., (abstract) weight, heaviness (v. 153) ; (concrete) weight, mass (i. 359). 7.
pône, adv., behind, after (ii. 208). 2.
pônô, ere, posui, positum, to put, place, lay (i. 173); establish, build, erect (i. 264); propose as a prize (v. 292); serve up, set before one at table (iv. 602); place before any one, place at his disposal, share (vi. 611); lay out as for burial (ii. 644); bury (vi. 508); recline, lay down (iii. 631); somno ponere, lust to sleep (iv. 527); put away, leave off, lay aside, dismiss (i. 291); cast, slough, of a serpent’s skin (ii. 473). 28.
pontus, i, m., the sea, the deep (i. 40). 17.
populâris, e, adj., the people’s, popular (vi. 816).
pôpuleus, a, um, adj., poplar- (v. 134).
populo, âre, âvi, âtum, to lay waste, ravage, plunder (i. 527); mutilate, deprive of (vi. 496). 3.
populus, i, m., a people, tribe, race, nation (i. 21); a crowd, host, multitude, mob (i. 148). 18.
porrificio, ere, âci, ectum, to cast forth as an offering to the gods, offer (v. 238). 2.
pôrrigo, ere, rexî, rectum, to stretch or spread out, extend (vi. 597).
pôrrô, adv., at a distance, afar off (vi. 711); afterwards, in course of time (v. 600). 2.
porta, ae, f., a gate, passage, outlet (i. 83). 15.
portendo, ere, di, tum, to point out, foretell, portend (ii. 183). 2.
pôrticus, âs, f., a colonnade, gallery, porch (ii. 528). 3.
pôrtitor, âris, m., a carrier, a ferryman, a boatman (vi. 298). 2.
pôrto, âre, âvi, âtum, to bear, carry, bring (i. 68); declare (iii. 539). 11.
Portûnus, i, m., the god of harbors (v. 241).
portus, âs, m., a harbor, port, haven (i. 159). 29.
posco, ere, poposco, to ask, beg, request, demand (i. 414); call on, invoke (i. 666). 17.
possum, posse, potui, to be able, one can (i. 38). 38.
post, adv., of place, after, behind; of time, after, afterwards, hereafter (i. 136); next (ii. 216); prep. w. acc., of place, behind (i. 296); of time, after (ii. 283).
posterus, a, um, adj., the following, next, ensuing (iii. 588). 3.
post-habeo, âre, ui, itum, to place after, hold in less esteem (i. 16).
potis, is, m., a post, door-post, a door (i. 442). 6.
postquam, conj., after, as soon as, when (i. 154). 19.
potremus, a, um, adj. (superl. of posterus), last, hindmost (iii. 427).
postustumus, a, um, adj. (superl. of posterus), last, latest-born, youngest (vi. 763).
potens, ntis, part. (possum), mighty, powerful (i. 5:1); having power over, ruling over, master of (i. 80). 10.
potentia, ae, f., power, might (i. 664).
potestas, âtis, f., power, ability, chance, opportunity (iii. 670). 2.
potior, âri, âtus, (sometimes of the third conjugation, iii. 56; iv. 217), to get, gr- in, obtain, reach, get possession of, become mastered of (i. 172). 7.
potis, e, adj., able (ii. 671); comparat.; potior, preferable, better (iv. 287). 2.
potius, adv., comparat. (from potis), rather (iii. 654). 2.
pôto, âre, âvi, âtum or pôtum, to drink (vi. 715).
prae, adv. and prep. w. abl., before.
praecclusus, a, um, adj., very high, lofty (iii. 245).
praeceps, ciptis, adj., headlong, head-foremost (ii. 307); hurried, precipitate (iii. 598); in haste, at once (iv. 573); subs., a precipice, a verge, edge (ii. 460). 14.
praecipsum, i., n., a precept, rule, command, v. d. i., warning (ii. 345). 5.
praecipio, ere, cēpī, cēptum, to prescribe (vi. 632); anticipate (vi. 105). 2.
praecipito, āre, āvi, ātum, to throw headlong, throw down (ii. 37); drive headlong, drive to madness (ii. 317); hasten, hurry, sink rapidly (ii. 9); fall headlong (v. 351); rush or flow down (iv. 251); flee headlong, hasten away (iv. 563). 6.
praecipuē, adv., especially (i. 220). 5.
praecipuus, a., um, adj., especial, particular (v. 249).
praecīārus, a., um, adj., very bright: magnificent, illustrious, famous (iv 655).
praudum, m., a heron (v. 245).
praudum, ērum, n., pl. (poet.), the breast, heart (ii. 367).
prauda, ae, f., booty, spoil, plunder (i. 520); prey, game (i. 210). 8.
pres-dico, ere, xi, ctum, to foretell, predict (iii. 252); advise, admonish, charge (iii. 436). 3.
pres-filctum, i., n., a prediction, prophecy (iv. 464).
pres-co, ire, ivi (ii), itum, to go before, pass (iv. 186).
pres-tero, ferre, tuli, lātum, to bear (v. ii. 4); pro, into, to bear (v. 341).
pres-ticio, ere, fēcī, fectum, to set exec., set in command at ivi (i. 118). 2.
presfigo, ere, xi, xum, to fix in front, put, seal, to top, point (iv. 557).
pres-nemtuco, ere, to pour in advance, put, set in advance (ii. 373).
pres-mitto, ere, mīsi, missum, to send forward, ahead, in advance (i. 644). 2.
pres-amium, ii., n., a reward, prize, recompense (i. 461). 9.
pres-nato, āre, āvi, ātum, to glide by (vi. 705).
pres-oae, etis, adj., swift, fleet (iii. 361); subs., a bird (v. 254). 3.
pres-pingulēs, e, adj., very fat, rich, fertile (iii. 698).
pres-rūpium, ere, ripui, reptum, to first, snatch before some one else (516).
pres-rupium, a., um, part. (praerūm broken off, broken, steep (i. 105).
pres-sēpe, is, n., poet., a hive (i. 43).
prescīus, a., um, adj., foreknowing, scion (vi. 66).
pres-sens, ntis, adj., present, at his person, before one's eyes (iii. 174); time, present (v. 656); instant, i diate, imminent (i. 91); powerful, serious (iii. 611); prompt, ready, (v. 363). 5.
pres-sentio, ire, sensi, sensum, to receive beforehand, have a presentiment, divine (iv. 297).
pres-sideo, ēre, sēdi, sessum, to s . . . . s . . . . s; protect, defend, preside over (35). 2.
pres-stant, ntis, part. (praesto), excellent, surpassing, illustrious, distinguishing (i. 71). 3.
pres-sto, āre, stiti, stātum or situm, to surpass, excel, impers., praeest is better (i. 135). 3.
pres-tendo, ere, di, tum, to stretch, extend; stretch in front, lie over and (iii. 692); coniugia praetenderet das, stretch forth the marriage to make pretense of marriage (iv. 339).
pres-tor, adv., except, save; prep. w. a of place, beyond; of other rel., beyond, contrary to, besides.
pres-torēā, adv., besides (i. 647); be- ter, henceforth (i. 49). 8.
pres-tor-eo, ire, ivi (ii), itum, to pass over (iv. 157). 3.
pres-tor-lābor, i., psus, to glide or fly (iii. 478). 2.
pres-tor-vehor, vehi, vectus, to be past, sail past (iii. 688).
pres-texo, ere, xui, xutum, to fix edge, border, line (vi. 5); cover, cover conceal, hide (iv. 172). 3.
pres-vejro, ere, ti, and prae-verto.
praevideo — procedo

VOCABULARY.

primum, adv., at first, first; w. ut, cum, etc., as soon as (i. 306). 6.

primum, a, um, adj. (superl. of prior), first, foremost, earliest (i. 1); primum ab origine, from the very beginning (i. 372); in primis, among the first, especially (i. 303); subs., primi, chiefs, leaders (iv. 133). 41.

princeps, ipis, adj., first, in time or space (v. 160); subs., a chief, leader (i. 488); head, author, ancestor (iii. 168). 4.

principium, ii, n., a beginning, commencement; adv., principio, in the beginning, in the first place, first (ii. 752). 6.

prior, ēris, adj. cmp., before some one else in time or order, first, former (i. 321); subs., priores, um, pl., ancestors, forefathers, men of olden time (iii. 693). 16.

priscus, a, um, adj., old, ancient (v. 598); old-time, good old (vi. 878). 2.

pristinus, a, um, adj., former (vi. 473).

Pristis, is, f., the name of one of Aeneas' ships (v. 116).

prius, adv., before, sooner (ii. 190). 3.

priusquam or prius quam, conj., before that, before, until (i. 192). 5.

prō, prep. w. abl., before, in front of, for, in behalf of, in return for, in defence of (ii. 17); instead of (i. 659).

prō or proh! interj. expressing wonder or lamentation, O! ah! (iv. 590). 2.

procavus, i, m., a great-grandfather; in gen., an ancestor (iii. 129).

probo, ēre, ēvi, ētum, to try, test; approve, deem well or desirable (iv. 112). 2.

Procās, ae, m., a king of Alba (vi. 767).

procēx, ācis, adj., bold, insolent, violent, boisterous (i. 536).

prō-cēdo, ere, cessi, cessum, to go forward, proceed, advance (ii. 760); proceedere longius iras haud passus, did not allow their rage to go any further (v. 461). 5.
procella, ae, f., a blast, storm, tempest (i. 85). 3.
procer, eris, m., usually pl., chiefs, nobles, princes (i. 740). 4.
prō-ciāmo, āre, āvi, ātum, to cry aloud, proclaim (v. 345).
Procias, is, f., the wife of Cephalus, who shot her in a wood, mistaking her for a wild beast (vi. 445).
procul, adv., far off, at a distance, afar (i. 469). 10.
prō-cumbo, ere, cubui, cubuitum, to bend or lean forward, bend (v. 198); fall, fall in death, sink down (ii. 426); fall forward, fall in, be beaten down (ii. 493). 7.
prō-curro, ere, c(urri) and curri, cursum, to run forward: of rocks, jut out, project (v. 204).
prōcurvus, a, um, adj., crooked, curved, winding (v. 765).
procus, ès, m., a suitor, wooer (iv. 354).
prōd-co, ēre, ii (Ivi), itum, to go forward, advance (v. 199).
prōdígium, ii, n., an omen, portent, prodigy (iii. 366). 3.
prōditio, ōnis, f., treason: poet., a charge of treason (ii. 83).
prō-do, ere, didi, ditum, to bring forth, put forth, produce; betray (i. 470); give up, abandon, desert (i. 252); poet., to propagate, hand down, transmit (iv. 231). 5.
prō-dito, ere, xi, ctum, to lead forth or out: prolong, drag out (ii. 637).
proclium, ii, n., a battle, fight (ii. 334). 9.
profānus, a, um, adj., unholy, profane, uninstructed in sacred rites (vi. 258).
prō-fero, ferre, tuli, lātum, to carry forward, extend (vi. 795).
proficieor, i, profectus, to set out, depart, come from (i. 340). 4.
pro-for, āri, fātus, to speak out, speak (i. 561). 2.
profungus, a, um, adj., fleeing, exiled, banished; subs., an exile (i. 2).
profundus, a, um, adj., deep, profound, vast (i. 58). 4.
prōgeniēs, ēi, f., descent, race, stock, offspring, progeny (i. 19). 4.
prō-gigno, ero, genui, genitum, bear, produce, bring forth (iv. 180).
prō-gredior, di, gressus, to go forward, advance, proceed (iii. 300). 2.
prō-hīdeo, ēre, ui, itum, to hold back, keep off, ward off, avert (i. 525); debar, forbid, prohibit (i. 540); w. inf., kindly, prevent (iii. 379). 8.
prō-icio, ere, iēci, iectum, to throw forth, fling away, throw down (v. 402); give up, reject, renounce, throw away (vi. 436). 5.
prōsectus, a, um, part. (prōicio), projecting, putting out (iii. 699).
prō-lābor, i, paus, to glide forward, fall down, fall to ruin (ii. 555).
prō-lēs, is, f., an offspring, child, posterity, progeny, race (i. 75). 12.
prō-luко, ere, lui, lūtum, to wash forth; moisten, wet; se proluit, he drenched himself, drank a deep draught (i. 739).
prōluviēs, ēi, f., an overflow, discharge, excrement (iii. 217).
prō-mereor, ēri, meritus, to deserve, merit (iv. 335).
prōmissum, i, n., a promise (ii. 160). 3.
prō-mitto, ere, mēsi, missum, to promise (i. 258); assure, put forth a declaration, i. e. profess, vow (ii. 96). 9.
prōmo, ere, mpsi (msi), mptum, to bring out, bring forth, bring forth to light: w. se, come forth (ii. 260); put forth, display (v. 191). 2.
prōnuba, ae, f., an epithet of Juno as the goddess of marriage, Juno being represented as acting the part of bridesmaid (iv. 166).
prōnus, a, um, adj., bending or leaning forward (i. 115); prone, inclined downward, downflowing (v. 212). 5.
propago, inis, ēs, f., stock, progeny, race (vi. 870).
prope — pugno

VOCABULARY. 429

prope, adv. and prep. w. acc., near.
properè, adv., speedily, quickly, in haste (vi. 236).
profero, are, avī, ātum, to hasten, make haste (i. 745). 4.
propinquus, are, avī, ātum, to approach, draw near to (ii. 730). 6.
propinquus, a, um, adj., near, neighboring (iii. 381); subs., a relative, a kinsman (ii. 86). 3.
proprius, ius, adj. comp., nearer (iii. 531); subs., propriores, um, n. pl., nearer places (v. 168). 3.
proprius, comp. adv. (prope), nearer, more closely (i. 526). 2.
pro-pōno, ere, posuī, ātum, to set before, display, propose, offer (v. 365).
proprius, a, um, adj., one’s own (i. 73); lasting, abiding, permanent (iii. 85). 6.
propter, prep. w. acc., near, close to; on account of, because of (iv. 320).
propugnāculum, i, n., a bulwark (iv. 87).
prōrīsa, ae, f., the prow of a vessel (i. 104). 9.
prō-ripio, ere, ripui, reptum, to snatch forth; w. se, or poet., without se, rush forth, hasten away, hasten (v. 741). 2.
prō-rumpo, ere, rūpi, reptum, to cause to burst forth, send forth, belch forth (iii. 572).
prōruptus, a, um, part. (prōrumpo), rushing, impetuous (i. 246).
prō-sequor, qui, secūtus, to accompany, attend, follow, follow after (iii. 130); proceed in speaking (ii. 107). 5.
Prōserpina, ae, f., Proserpine, daughter of Ceres and Juppiter, and wife of Pluto (iv. 698).
prōsilio, ire, ui, to spring, leap, or start forth (v. 140).
prospectus, ūs, m., the prospect, the outlook, the view (i. 181).
prosper or prosperus, a, um, adj., favorable, fortunate, prosperous (iii. 362).
prōspicio, ere, exi, ēctum, to look out, forth, or forward (i. 127); look forth, peer (ii. 733); trans., see in the distance, discern, perceive, discern, see (i. 185). 6.
prō-sum, prōdesse, prōfuī, to be of assistance or use, avail, profit (v. 684).
prō-tego, ere, xi, ēctum, to cover in front, protect (ii. 444).
prō-tendo, ere, di, sum or tum, to stretch forth (v. 377).
prōtinus, adv., forthwith, immediately, right on, from there on (ii. 437); continuously, uninterruptedly (iii. 416). 7.
prō-traho, ere, xi, ēctum, to drag forth or forward (ii. 123).
prō-veho, ere, xi, ēctum, to bear forward; in pass., go, proceed, sail, ride, etc. (iii. 72); protract one’s words, speak on, say (iii. 481). 4.
proximus, a, um, adj. (super. of proprius), nearest, next, in place (i. 157); next, in time (ii. 311). 9.
prudentia, ae, f., skill, knowledge, discretion (iii. 433).
prūna, ae, f., a live coal (v. 103).
pūbens, ntis, adj., flourishing, exuberant, luxuriant, juicy (iv. 514).
pūbēs, is, f., the groins, loins, the middle (iii. 427); collective, youth, young men (i. 399); offspring (vi. 580). 10.
pūbesco, ere, pūbui, to grow up, grow toward manhood (iii. 491).
pudeo, ere, ui or pūdītum est, to make or be ashamed; impers., pudet, one is ashamed (v. 196).
pudor, āris, m., shame, modesty, decency, chastity (iv. 27); scruples (iv. 55). 4.
puella, ae, f., a girl, a maiden (ii. 238). 2.
puer, eri, m., a child in general, a boy (i. 267). 30.
puerilis, e, adj., boyish, youthful, composed of boys (v. 548).
pugna, ae, f., a battle, combat (i. 456). 10.
pugno, āre, āvi, ēctum, to fight, contend in battle (iv. 629); resist, oppose (iv. 38). 3.
pugnus, i, m., a fist (iv. 673).
pulcher, chas, chrum, adj., fair, beautiful (i. 72); goodly, noble, illustrious (i. 75); glorious (ii. 317); excellent (v. 729). 19.
pulso, āre, āvi, ātum, to beat or strike again and again, beat constantly, strike repeatedly (iv. 249); beat, lash (iii. 535); strike against, reach, touch (iii. 619); pulsans, panting, throbbing, pulsing (v. 138). 8.
pulsus, ās, m., a striking, beating, tramp (vi. 591).
pulverulentus, a, um, adj., dusty (iv. 153).
pulvis, eris, m., f., dust (i. 478). 3.
pūmex, icis, m., a pumice-stone, porous rock of any kind, rock (v. 214).
pūnicusus, a, um, adj., purple (v. 269).
Pūnicus, a, um, adj., Punic, Carthaginian (i. 338).
puppis, is, f., the stern of a ship (i. 115); a ship (i. 69). 28.
purgo, āre, āvi, ātum, to cleanse, purif.: poet. w. se, clear away, vanish, disappear (i. 587).
purpura, ae, f., purple color, purple (v. 251).
purpurceus, a, um, adj., purple (i. 337); bright, ruddy, glowing, beautiful (i. 591). 8.
pūrus, a, um, adj., clean, pure, clear (ii. 590); without an iron head, headless (vi. 760). 4.
puto, āre, āvi, ātum, to think, suppose (ii. 43); powder, consider, meditate, resolve upon (vi. 332). 7.
Pyrgation. Ōnis, m., the brother of Dido (i. 617).
pyra, ae, f., a pyre, a funeral pile (iv. 494). 3.
Pyrgō, ūs, f., the nurse of Priam's children (v. 645).
Pyrrhus, i, m., a son of Achilles and Deidamia, also called Neoptolemus (ii. 526).

Q.
quā, adv. rel., where, how (ii. 463); interrog., where? how? (i. 676); indef., in any way (i. 18).
quadrigea, ārum, f. pl., a team of four horses, a four-horse chariot (vi. 535).
quadrupēs, odis, m., a quadruped, animal (iii. 542).
quero, ere, āvi (ii), ātum, to seek, search for (i. 380); seek to learn (i. 309); ask, inquire (i. 370); seek in rain, miss (v. 814). 27.
quaeator, ėris, m., a judge, an inquisitor (vi. 432).
quæso, ere, īvi (ii), (old form of quero), to pray, beg, beseech (iii. 358).
quālis, e, adj., interrog., of what sort (i. 752); rel., of such sort, such as (i. 316). 21.
quam, adv., in what way, how much, how, as much as; after tam, as; with comparat., than: with superlat. it intensifies the meaning, e.g. quam maximum, the greatest possible. 22.
quamquam, conj., although (ii. 12); and yet (v. 195). 6.
quamvis, conj., although (iii. 454).
quando, adv. indef., w. si, if ever (ii. 500); conj., since, because (i. 261). 8.
quantus, a, um, adj., interrog., how great, how much, how many (i. 719); rel., as great, as much as, such as (i. 368). 17.
quærē, adv., wherefore (i. 627).
quartus, a, um, adj., the fourth (iii. 205).
quasso, āre, āvi, ātum, to shake violently, brandish (v. 855); shake to pieces, shatter (i. 551). 4.
quater, adv., four times (i. 94). 5.
quatio, ere, quassum, to shake (ii. 611); shake, beat, flap (iii. 226); agitate, cause to quiver or tremble (v. 200); torment (vi. 571). 6.
que, conj., enclit., and, expressing a more intimate relation than et.
**VOCABULARY.**

**queo — rapidus**

**queo,** quire, ivi (ii), itum, to be able (vi. 463).

**quercus,** ùs, f., an oak, oak-tree, a garland of oak-leaves (iii. 680). 3.

**querête,** ae, f., a complaint (iv. 360).

**queror,** i, questus, to complain, lament, bewail (i. 385). 3.

**questus,** ùs, m., a complaint, lamentation (iv. 553). 2.


**quia,** conj., because (ii. 84). 4.


**quilocumque,** quaecumque, quodcumque, indef. rel. pron., whoever, whatever (i. 330).

**quidem,** adv., indeed, at least, forsooth.

**quies,** ëtis, f., rest, quiet, peace, repose (i. 691); pause (i. 723). 10.

**quiesco,** ere, ëvi, ëtum, to rest, repose (i. 249); become quiet, cease, leave off; desist (v. 784); become quiet, die down (vi. 226): 5.

**quiétus,** a, um, adj., quiet, peaceful, calm, restful (i. 205). 5.

**quim,** conj., that not, but that; adv., why not? (iv. 99); nay, nay even, moreover (vi. 768); nay but (i. 279). 6.

**quint, ae,** a, distr. num. adj., five each, or in gen., five (ii. 126). 2.

**quinquagintā,** num. adj., indecl., fifty (i. 703). 3.

**quippe,** adv., indeed, surely (i. 59); ironically, forsooth (i. 39); conj., since, inasmuch as (i. 661). 4.

- **Quirīnus,** i, m., a surname of Romulus (i. 292).


**quisnam,** quaeam, quidnam, who, pray? what, pray?

**quisque,** quaeque, quodque, and subs., quidque or quique, indef. pron., whoever, whatever, each; every.

**quō,** inter. and rel. adv., where, whither, how far, wherefore; conj., in order that.

**quōcirca,** conj., for which reason, wherefore (i. 673).

**quōcumque,** adv., whithersoever.

**quod,** conj., that, in that, because; with other particles (si, nisi, ubi, etc.), but, though; after verbs of declaring and perceiving, that; poet., therefore.

**quōmodo,** adv., in what manner? how? (vi. 892); in the same manner, as (v. 599).

**quōnam,** adv., whither, pray? (ii. 595).

**quondam,** adv., once, formerly (iv. 307); at times, sometimes (ii. 367); at some future time, sometime, ever (vi. 876).

**quoniam,** conj., since now, because.

**quoque,** conj., (placed after the emphatic word), also, too.

**quot,** adj., indecl., how many? as many as.

**quotannis,** adv., annually (v. 59). 2.

**quotiens,** adv., how often? as often as.

**quousque,** adv., how far? how long?

**R.**

**rabidus,** a, um, adj., raging, furious, savage, fierce (vi. 80). 3.

**rabiëns,** em, e, f., rage, madness, fury, frenzy (i. 200); the madness or mad craving for food (ii. 357). 4.

**radius,** ii, m., a staff or rod; a spoke of a wheel (vi. 616); a rod or wand used for measuring or drawing figures (vi. 850); poet. in pl., the rays of the sun (iv. 119). 4.

**rādix,** icis, f., a root (iii. 27). 4.

**rádo,** ere, si, sum, to scrape, shave; skim, graze, sail close to, skirt (iii. 700). 3.

**rāmus,** i, m., a bough, branch, twig (iii. 25); a wreath (v. 71). 15.

**rapidus,** a, um, adj., swift, quick, rapid, in rapid course or flight (i. 59); devouring, consuming, fierce (v. 42).
rapio, ere, pul, ptum, to seize and carry off; hury, snatch away, take, snatch up (i. 28); catch or catch up quickly (i. 176); snatch away, rescue (i. 378); pil lage, plunder, rob, steal, ravish (i. 528); scour, hasten over, range swiftly through (vi. 8). 16.

rapto, äre, āvi, ātum, to snatch, drag, drag along (i. 483). 2.

raptor, ōris, m., a robber, plunderer; as adj., plundering (ii. 356).

raptum, i, n., that which has been stolen, booty, plunder (iv. 217).

rāresco, ere, to grow thin; begin to open, grow wider, open up (iii. 411).

rārus, a, um, adj., loose in texture, thin, with wide meshes (iv. 131); scattered, here and there (i. 118); few in number, few, filtering (iii. 314). 3.

ratio, ōnis, f., a reckoning, calculation; mode, manner, method, plan (iv. 115); judgment, reason, good reason as shown by judgment, cause, sense (ii. 314). 2.

ratīs, is, f., a raft, a boat, ship in general (i. 43). 12.

raucus, a, um, adj., hoarse, deep or harshly sounding, as of metal (ii. 545); hoarsely roaring or resounding, as of rocks or water (v. 866). 3.

rei- or red-, an inseparable particle, back, again; also with intensive force.

rebellīs, e, adj., insurgent, rebellious (vi. 858).

re-cēdō, ere, cessi, cessum, to go back, retire, withdraw, give way, give place, draw back; go away (ii. 595); stand back or be retired (ii. 300); go away, leave, vanish, flee (iii. 311). 9.

recens, ntis, adj., fresh, young, green, recent, new (i. 417); pure (vi. 635). 7.

re-censeō, ēre, ui, sum and stum, to count, reckon, review, examine, survey (vi. 682).

recidīvus, a, um, adj., returning, restored (iv. 344).

re-cingō, ere, nxi, nctum, to ungird, unloose (iv. 518).

re-cipio, ere, cēpi, ceptum, to bring, take or get back, recover, rescue (i. 178); admit, receive (ii. 187); poenas redemptione, take punishment from any one, punish (iv. 656). 10.

re-clūdo, ere, si, sum, to unclose, open, disclose, reveal (i. 358); unsheathe (iv. 646). 4.

re-colo, ere, coeli, cultum, to work anew; think over, consider, survey (vi. 681).

re-conda, ere, didi, ditum, to lay up, stow away, hide, conceal, bury (i. 681). 3.

re-cordor, ēri, ātus, to recall to mind, remember (iii. 107).

rector, ōris, m., leader, master, helmsman (v. 161). 2.

rectus, a, um, part. (rego), drawn straight, straight, direct (vi. 900); subs., rectum, i, n., that which is right, rectitude, virtue (i. 604). 2.

re-cubo, āre, to lie back, lie down, recline (iii. 392). 2.

recurso, ēre, āvi, ātum, to run back, keep coming back, recur, return (i. 662). 2.

recursus, ūs, m., a running back, a retreat (v. 583).

re-cūso, āre, āvi, ātum, to refuse, be reluctant (ii. 126); recoil (v. 406). 5.

re-cutio, ere, cussum, to strike again, cause to resound (ii. 52).

red-dō, ere, didi, ditum, to put or give back, return, restore, give back words, reply, answer (i. 409); give, render, grant (ii. 537); make, render, cause to be (v. 705). 20.

red-ēo, ēre, ii (īvi), itum, to go back, come back, return (ii. 275). 6.

redimio, ēre, ii, itum, to bind around, encircle (iii. 81).

red-imo, ere, ēmi, emptum, to buy back, redeem, ransom (vi. 121).

reditus, ūs, m., a return (ii. 17). 2.
### Vocabularies

<table>
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<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>red-oleo, ëre, ołui</td>
<td>to smell of, be redolent of (i. 436).</td>
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<tr>
<td>re-dūco, ere, xi, ctum, to lead, bring or draw back (i. 143). 5.</td>
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<td>reductus, a, um, part. (reduco), deep, receding (i. 161); deep, retired, secluded (vi. 703). 2.</td>
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<tr>
<td>redux, ucis, adj., brought back, returned (i. 390). 4.</td>
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<tr>
<td>re-fello, ere, felli, to disprove, refute (iv. 380).</td>
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<tr>
<td>re-fero, ferre, rettuli, lātum, to bear or bring back, give back, return, restore (i. 390); report, relate (i. 309); w. reflex. or in pass, be borne back, go back, ebb (ii. 169); recall, reproduce, remind one of (iv. 329); in melius referre, bring back into a better state, change for the better (i. 281); speak, say, utter (i. 94); render, perform (v. 598). 20.</td>
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<tr>
<td>re-figo, ere, xi, xum, to unfix, unfasten, tear down, pull off (v. 360); in pass., fall down (v. 527); tear down the tablet on which a law was proclaimed to the public, hence abolish the law (vi. 622). 3.</td>
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<tr>
<td>re-flecto, ere, xi, xum, to turn or bend back; w. animum, think of (ii. 741).</td>
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<tr>
<td>re-fringo, ere, frēgi, fractum, to break off (vi. 210).</td>
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<tr>
<td>re-fugio, ere, fūgi, to flee back or away, retreat (iii. 258); recoil (ii. 12); recede (iii. 536); trans., flee back from, shun, avoid (ii. 380). 5.</td>
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<tr>
<td>re-fulgeo, ëre, si, to flash back, shine, glitter (i. 402); gleam, shine refugient (i. 588). 4.</td>
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<tr>
<td>refūsus, a, um, part. (refundo), upturned, disturbed (i. 126); overflowing (vi. 107). 2.</td>
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<tr>
<td>rēgālis, e, adj., regal, royal (i. 637). 2.</td>
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<tr>
<td>rēgificus, a, um, adj., royal, magnificent (vi. 605).</td>
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<tr>
<td>rēgīna, ae, f., a queen (i. 9); a princess (i. 273). 27.</td>
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<tr>
<td>regio, ōnis, f., direction, quarter, region, territory (i. 460). 6.</td>
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<tr>
<td>rēgius, a, um, adj., royal, (i. 443). 12.</td>
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<tr>
<td>regnātor, ōnis, m., a ruler, sovereign (ii. 557). 2.</td>
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<tr>
<td>regno, āre, āvi, ātum, to reign as king, be king, lord it (i. 141); trans., govern, rule over (iii. 14). 7.</td>
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<tr>
<td>regnum, i, n., kingly government, sovereignty, power, seat of government, kingdom, realm (i. 17). 71.</td>
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<tr>
<td>rego, ere, xi, ctum, to direct, guide, keep straight (iii. 659); rule, govern, sway, control (i. 153). 9.</td>
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<tr>
<td>re-icio, ere, iēci, iectum, to throw back or off (v. 421).</td>
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<tr>
<td>re-lego, ere, lēgi, iectum, to collect again; travel over again, suit past again, retrace one's course (iii. 690).</td>
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<tr>
<td>rēligio, ōnis, f., reverence, religious veneration (ii. 715); form of religion, religious rites, worship, religion (ii. 188); a divine revelation (iii. 363); a sacred thing, an object of religious veneration (ii. 151). 5.</td>
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<tr>
<td>rēligiosus, a, um, adj., religious, holy, sacred (ii. 365).</td>
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<tr>
<td>re-linquo, ere, illui, iictum, to leave behind, leave, give up, surrender, desert, neglect, forsake, abandon (ii. 28). 39.</td>
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<tr>
<td>rēliquiae, ārum, f. pl., that which is left, remains, relic, remnant, those who have escaped from (i. 30). 6.</td>
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<tr>
<td>re-lūceo, ëre, xi, to shine back, shine, glow, gleam (ii. 312).</td>
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<tr>
<td>re-meo, āre, āvi, ātum, to return (ii. 95).</td>
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<tr>
<td>re-mētior, Iri, mensus, to measure back; retrace (ii. 181); observe again (v. 25). 3.</td>
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<tr>
<td>rēmex, igitus, m., a rover, oarsman (iv. 588); crew (v. 188). 2.</td>
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<td>rēmigium, ii, n., the oarage, a rowing, movement of oars (i. 301); that by which the motion is effected, the oars, oarage (vi. 19); a band of rowers (iii. 471). 4.</td>
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<tr>
<td>re-mitto, ere, misi, missum, to send</td>
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VOCABULARY.

back (ii. 543); return, repay (iv. 436);
give up, resign, yield (v. 419). 4.
re-mordeo, ēre, morsum, to vex, torment,
disturb (i. 261).
re-movéo, ēre, mōvi, mōtum, to move
away, clear away, withdraw, remove (i. 216).
2.
re-mūgio, ēre, to bellow back, resound, re-
eco (vi. 99).
remus, i, m., an oar (i. 104). 26.
Remus, i, m., the brother of Romulus
(i. 292).
re-narro, āre, āvi, ātum, to tell again
(iii. 717).
re-nascor, i, nātus, to be born again, be
ever reared (vi. 600).
re-nove, āre, āvi, ātum, to renew, revive
(ii. 3). 2.
re-or, rēri, ratus, to believe, think, sup-
pose, deem (ii. 25). 7.
re-pello, ēre, repulli, repulum, to
drive back, repel, repulse (ii. 13); re-
fuse, reject (iv. 214). 3.
re-pendo, ēre, ndi, nsūm, to weigh in
return; pay back, requite (ii 161); bal-
ance over against, offset (i. 239). 2.
repente, adv., suddenly (i. 594).
re-perio, īre, repperi, repertum, to
find, find out, discover, perceive (iv.
re-peto, ēre, īvi (ii), ītum, to seek again,
return to, go back to (ii. 749); recall,
remember (iii. 184); repeat, renew, begin
over again (ii. 178); say again, repeat
(i. 372). 6.
re-pleo, ēre, ēvi, ētum, to refill, fill up,
fill (ii. 679). 2.
re-plētus, a, um, part. (repleo), full,
choked (v. 806).
re-pōno, ēre, posui, positum, to put or
place back, restore, put or place in gen-
eral (i. 253); lay aside, lay down, give
up (v. 484). 8.
re-porto, āre, āvi, ātum, to bring or
carry back, bring back word, report or
relate (ii. 115).

re-poseo, ēre, to demand back, demand,
require, exact (ii. 139). 2.
repositus, a, um, (contr. repostus), part.
(repoon), stored up, buried (i. 26); re-
more, distant (iii. 364). 4.
re-primo, ēre, pressi, pressum, to press
back, check, restrain (ii. 378).
re-quiēs, ētis, f., rest, repose, relaxation,
respit (iv. 433); a place of rest, a
resting-place (iii. 393). 4.
re-quiesco, ēre, īvi, ītum, to rest (ii.
100).
re-quiro, ēre, āvi (ii), ītum, to seek
again, seek out, seek (iii. 170); ask, seek
to know (ii. 390); ask, inquire after,
mourn for (i. 217). 6.
re-sa, rēi, f., a thing, affair, event, circum-
stance, cause, reason, interest, advan-
tage, reality, fact (passim).
re-scindo, ēre, scidi, sciasum, to tear
down, break down, demolish (vi. 583).
re-servo, ēre, āvi, ātum, to keep back,
reserve, save up (iv. 368). 2.
reses, idis, adj., inactive, unoccupied, tor-
pid, idle, sluggish (i. 722). 2.
re-sideo, ēre, sēdi, sessum, to remain
behind (ii. 739).
re-sido, ēre, sēdi, to sit down (i. 506);
settle, settle down (v. 702); subside,
abate (vi. 407). 5.
re-signo, āre, īvi, ītum, to unseal, open
(iv. 244).
re-sisto, ēre, stiti, to stand still, remain
standing, stand forth (i. 588); stop,
pause (iv. 76); resist, oppose, make re-
stance (ii. 335). 4.
re-solvo, ēre, solvi, solūtum, to unloose.
unbind (iii. 370); open (iii. 457); set
free, free, release (iv. 695); relax (vi.
422); unravel (vi. 29); cancel, break,
disregard (ii. 157). 7.
re-sono, āre, īvi, to resound, re-echo (iv.
668); make to resound (v. 228). 2.
re-specto, ēre, īvi, ītum, to care for,
regard (i. 603).
re-spicio, ēre, specxi, spectum, to look
respondeo — robur  

VOCABULARY.  

back or around (ii. 564); look back for or at (ii. 741); discern, behold, be mindful of; regard, take into consideration, consider (iv. 225).  13.

re-spondeo, ēre, ndi, naum, to answer, respond to (vi. 474); correspond to (i. 555); lie opposite (vi. 23).  3.

responsum, i, n., an answer, a response, reply (ii. 376).  7.

re-stinguo, ere, nxi, notum, to quench, put out, extinguish (ii. 686).  2.

re-stituo, ere, ui, ütum, to set up again, restore, re-establish (vi. 846).

re-sto, stāre, stiti, to be left, remain (i. 556).  5.

resulto, āre, ātum, to re-echo, reverberate, resound (v. 150).

resupinus, a, um, adj., lying on the back, supine (i. 476).  2.

re-surgo, surrexi, surrectum, to rise again (i. 206).  2.

re-ste, is, n., a net, toils (iv. 131).

re-fego, ere, xi, etum, to uncover, disclose, reveal (i. 356).  3.

re-tento, āre, āvi, ātum, to retard, hold back (v. 278).

retināculum, i, n., a rope, a cable (iv. 580).

re-tineo, ēre, ui, tentum, to hold back, restrain (v. 669).

re-traho, ere, xi, etum, to draw or drag back, recall (v. 709).

retrō, adv., backwards, back (ii. 169).  7.

retrōversus (retrorsus), adv., back, backward, in return, again (iii. 690).

reus, i, m., a defendant, one bound by or answerable for anything; reus voti, bound by (my) vow (v. 237).

re-vello, ere, velli, vulsum or vulsum, to pluck, pull or tear off or away (iv. 515); dig up, disturb (iv. 427).  6.

re-vertō, ere, ti, sum, or re-vertor, ti, sus, to turn back; revert, return (ii. 750).  5.

re-vincio, ire, vinxi, vinctum, to bind back, bind around, bind, fasten (ii. 57).  3.

re-vīso, ere, to come or go back to, revisit (i. 415).  8.

re-vŏco, āre, āvi, ātum, to recall, call back (v. 476); recall, regain, recover (i. 202); restore (i. 235); retrace (vi. 128); collect again (iii. 451); call out, call aloud (v. 167).  7.

re-volvo, ere, volvi, volūtum, to roll back; in pass., w. deponent sense, full or sink back (iv. 691); send back, return (vi. 449); relate, repeat (ii. 101).  4.

re-vomo, ere, ui, to disgorgē, vomit up, spout forth (v. 182).

rēx, rēgis, m., a king, chief, ruler, master (i. 52); as adj., ruling (i. 21).  32.

Rhadamantus, i, m., the brother of Minos, and judge in Hades (vi. 566).

Rhēsus, i, m., a Thracian king killed before Troy by Diomedes and Ulysses (i. 469).

Rhīpeus, i, m., the name of a Trojan (ii. 339).

Rhoetēus and Rhoetēnius, a, um, adj., pertaining to Rhoetēum, a promontory on the Trojan coast, Trojan (iii. 108).

rideo, ēre, si, sum, to laugh, smile (iv. 128); trans., laugh at, ridicule (v. 181).  3.

rigens, entis, part. (rigeo), stiff (i. 648).

rigéo, ēre, to be stiff (iv. 251).  2.

rigo, āre, āvi, ātum, to wet, moisten, bedew (vi. 699).

rima, ae, f., a cleft, crack, chink (i. 123).

rimor, āri, ātus, to lay open, tear up as if searching for something, dig deep for food (vi. 599).

rimōsus, a, um, adj., full of chinks, leaky (vi. 414).

ripa, ae, f., the bank of a river (i. 498).

rite, adv., with proper religious rites (iv. 638); fitly, correctly, properly, well, rightly (iii. 36); in the usual manner, according to custom (v. 77).  7.

rivus, i, m., a stream (iii. 350).  3.

robur, oris, u., an oak-tree, oak; in general, any kind of hard wood (ii. 185).
strength, vigor, power, freshness (ii. 639). 12.
rogito, āre, āvi, ātum, to ask eagerly or frequently (i. 750).
rogo, āre, āvi, ātum, to ask, question, request (ii. 149).
rogus, i, m., a funeral pile (iv. 640). 4.
Rōma, ae, f., the city of Rome (i. 7).
Rōmānus, a, um, adj., of or belonging to Rome, Roman (i. 33).
Rōmulus, i, m., the founder and first king of Rome (i. 276).
Rōmulus, a, um, adj., poet. for Roman (vi. 876).
röro, āre, āvi, ātum, to drip (iii. 567).
rōs, rōris, m., dew, moisture, liquid (v. 854). 2.
rosicidus, a, um, adj., full of dew, dewy (iv. 700).
roseus, a, um, adj., of roses, rosy, rose-colored (i. 402). 3.
rostrum, i, n., the beak of a bird (vi. 397); the beak or prow of a ship (v. 143). 4.
rota, ae, f., a wheel (i. 147). 5.
rubesco, ere, rubui, to grow red, redden (iii. 521).
rudens, entis, m., a rope; in pl., the rigging or cordage of a ship (i. 87). 4.
rudens, entis, part. (rudo), roaring, crowing (iii. 561).
ruina, ae, f., a falling down, a fall, downfall, ruin, destruction, overthrow (i. 129). 9.
rūmor, ōris, m., rumor, report, gossip (iv. 203).
rumpo, ere, rūpi, ruptum, to break, burst, force open, tear away, break down, burst through (ii. 416); violate, destroy, betray (iv. 292); cast off (iv. 569); give vent to, utter (ii. 129). 14.
ruo, ere, rui, rutum, to fall or rush violently down, fall in ruins (ii. 290); rush, hasten, rush forth, rush up (i. 83); plow, plow up (i. 35). 22.
rūpēs, is, f., a rock, cliff (i. 162). 10.
rursus and rursum, adv., backward; of time, agnum (ii. 401). 3.
rūs, rūris, n., the country; in pl., the fields (i. 430). 2.
Rutuli, őrums, m. pl., an ancient people of Latium (i. 266).

S.

Sabaeus, a, um, adj., Sabæan, poetic for Arabian (i. 416).
sacer, ora, crurum, adj., consecrated, sacred, holy through consecration to or association with a divinity (ii. 167); devoted to a divinity for destruction; hence, accursed, abominable, infamous (iii. 57). 22.
sacerdōs, ētis, m., f., a priest (ii. 201); a priestess (i. 273); a bard (vi. 643). 17.
sacratūs, a, um, part. (sacro), consecrated, sacred, hallowed (i. 681). 6.
sacro, āre, āvi, ātum, to consecrate or dedicate to a sacred use (ii. 502). 6.
sacrum, i, n., used chiefly in pl., sacred things, sacred rites (ii. 132); sacred songs or hymns (ii. 239). 12.
saecculum, i, n., generally in pl., sacculus, crūm, age, ages (i. 291). 5.
saepe, adv., often, frequently (i. 148).
saepio, ire, psi, ptum, to hedge in, surround (i. 411); guard, protect (i. 506). 3.
saeta, ae, a bristle, a stiff hair (vi. 243).
saevio, ire, ii (tvi), Itum, to rage, be furious, fierce or angry (i. 149). 7.
saevus, a, um, adj., raging, furious, cruel, savage, fierce, dire, pitiless (i. 4). 21.
Sagaris, is, m., a Trojan servant (v. 263).
sagitta, ae, f., an arrow, shaft, bolt (i. 187). 8.
sāl, salis, m., n., salt; meton., salt water, the sea, the "briny deep" (i. 35). 6.
Salius, ii, m., an Arcadian (v. 298).
Sallentīnus, a, um, adj., of the Sallentini; a people of Calabria, Sallentine (iii. 400).
Salmōneus, eos, m., a son of Aeolus, who
wishing to be called a god, imitated the lightning with burning torches, and for this was hurled to Tartarus by a thunderbolt from Jove (vi. 585).

**salsus**, a, um, part. (salo), salted, salty, salt (ii. 133). 7.

**saltam**, adv., at least, at all events (i. 557). 3.

**saltus**, ës, m., a leap, bound (ii. 565). 2.

**saltus**, ës, m., a forest pasture, woodland, glade (iv. 72). 2.

**salum**, i, n., the open sea, the deep, the sea in general (i. 537). 2.

**salus**, ëtis, f., safety, welfare, deliverance (i. 451). 8.

**sallito, ëre, ëvi, ëtum**, to salute, greet with a cheer (iii. 524).

**salveo**, ëre, to be well; usually in the imperative as a greeting, hail, welcome (v. 80). 2.

**Samê, ës, f., an island off the western coast of Greece (iii. 271).**

**Samos, i, f., an island off the coast of Asia Minor, sacred to Juno (i. 16).**

**sanctus**, a, um, part. (sancio), sacred, inviolable, holy, venerable, august, pious, just (i. 426). 10.

**sanguineus**, a, um, adj., bloody, blood-stained, blood-red (ii. 207); blood-shot (iv. 643). 2.

**sanguis**, inis, m., blood (ii. 72); descent, race, stock (i. 19); a descendant, offspring (vi. 835); strength, (ii. 639). 8.

**sanimis, ëi, f., bloody matter, gore, bloody venom (ii. 221). 4.**

**sannus**, a, um, adj., sound, well; of the mind, sane, rational, in one’s right mind (iv. 8).

**Sarpêdon, onis, m., son of Juppiter, king of Lycia, an ally of the Trojans (i. 100).**

**sat**, adv., v. satis.

**sata**, ërum, n. pl., standing grain, crops (ii. 306). 2.

**satio, ëre, ëvi, ëtum**, to satisfy, appease (ii. 587).

**satis**, adv., indecl. adj., and subst., enough, sufficiently or sufficient (ii. 291).

**sator**, ëris, m., a sower; a creator, father (i. 254).

**Sâturnius**, a, um, adj., of or belonging to Saturn (i. 569); as subs., Saturnia, ae, f., Juno (i. 23).

**Sâturnus**, i, m., Saturn, the most ancient king of Latium, the god of agriculture and civilization in general; he was regarded as the father of Juppiter, Juno, Neptune, Pluto, etc (vi. 794).

**saturio, ëre, ëvi, ëtum**, to fill, glut, satisfy, assuage (v. 608).

**saucius**, a, um, adj., wounded, pierced, smitten, lit. and fig. (ii. 223). 3.

**saxum**, i, n., a rock, large rough stone, reef (i. 108). 37.

**Scæa porta, ae, f., the Scæan gate of Troy, the principal gate, facing the west and the Greek camp (ii. 612).**

**scæna, ae, f., a stage scene, the background of the play on the stage, a background (i. 164); the stage (iv. 471). 3.**

**scælae, ërum, f. pl., a flight of steps, ladder, scalny ladder (ii. 442).**

**scando, ere, to climb, mount, ascend (ii. 237). 2.**

**scelerâtus**, a, um, part. (scelero), polluted, profaned, accursed (iii. 60); impious, wicked, infamous (ii. 231). 4.

**sclero, ëre, ëvi, ëtum**, to pollute, to defile (iii. 42).

**sclerus, eris, n., an impious deed, a crime, a sin (ii. 535); abstr., wickedness, sin (E. 347). 15.

**sceptrum**, i, n., the staff of royalty, a sceptre (i. 57); poet., rule, dominion, authority, sway (iii. 296). 6.

**scloncat, adv., no doubt, forsooth (ii. 577).**

**scindo, ere, idi, issum, to split, cleave, divide, rend (i. 161). 4.**

**scintilla, ae, f., a spark (i. 174).**

**scoio, fre, frei (ii), ëtum, to know, in all senses (i. 682); followed by an inf., know how (i. 63). 4.**

**Scipiadês, ae, m., one of the Scipio family (vi. 843).**
sector, ārī, ātus, to seek; to know, inquire (ii. 105); w. oraculum, consult (ii. 114).

2.

seopulus, i. m., a cliff; crag, a ledge of rock in the sea (i. 145). 18.

seupēsus, a, um, adj., rough, rugged, rocky (vi. 238).

seŌtum, i. n., a shield, oblong in shape (i. 101). 2.

Scylaceum, i. n., a town on the coast of Brutium (iii. 553).

Scylla, ae, f., a dangerous rock on the Italian coast between Italy and Sicily (iii. 420); the name of one of Aeneas' ships (v. 122).

Scylloesus, a, um, adj., of or belonging to Scylla (i. 200).

Scýrīus, a, um, adj., of Scyros, one of the Sporadic islands, Sycrian (ii. 477).

secessus, ūs, m., a retreat, recess (i. 159). 2.

se-clūdo, ere, si, sum, to shut up (iii. 446); shut away, remove, exclude (i. 562). 2.

secūlisus, a, um, part. (seculōdo), secluded, remote (vi. 704).

seco, āre, ui, etum, to cut (i. 212); cut through, i. e., soil, fly, swim, skim (iv. 257); make or speed one's way (vi. 899). 7.

secrētus, a, um, part. (seccerno), reticent, remote, lonely, secret (ii. 299). 8.

sectus, a, um, part. (seco), cut (ii. 16); carved (ii. 464). 4.

secundo, āre, to favor, further, second, prosperous (iii. 36).

secundus, a, um, adj., following, next in order, second (v. 258); swiftly flying (i. 156); following, favoring, favorable, prosperous, propitious (i. 207). 11.

secūris, is, f., an are (ii. 224). 4.

sectūrus, a, um, adj., free from care, composed, tranquil (i. 290); care-dispelling (vi. 715); careless, heedless, without regard (i. 350). 3.

secus, adv., otherwise; haud secus, not otherwise, just so (ii. 382); haud secus ac, in like manner as, just as (iii. 236).

sed, conj., but.

sedeo, ēre, sēdi, sessum, to sit, be seated (i. 56); military, sit down in siege, encamp around (v. 440); be fixed, firm, steadfast (ii. 660). 15.

sēdēs, is, f., a seat, abode, palace, temple, foundation (i. 681); bottom (i. 84). 8.

sedile, is, n., a seat, bench (i. 167).

sēditio, ōnis, f., sedition, riot, insurrection (i. 149).

sē-dōco, ere, xi, etum, to lead away; divide, separate (iv. 385).

seges, etis, f., a cornfield; standing corn, a crop (iii. 304). 3.

segnis, e, adj., slow; sluggish, inactive (iii. 513). 2.

segnitiēs, ei, f., slothfulness, tardiness (ii. 374).

Selinus, untis, f., a town on the southwestern coast of Sicily (iii. 705).

semel, num. adv., once, but once (iii. 431). 2.

sēmen, inis, n., a seed (vi. 6); pl., the elements of bodies (vi. 731). 2.

sēmanīmis, e, adj., half-alive, half-dead (iv. 686).

sēmiēsus, a, um, adj., half-eaten, half-consumed (iii. 244).

sēminex, necis, adj., half-dead (v. 275).

sēmino, āre, āvi, ātum, to produce, bring forth (vi. 206).

sēmita, ae, f., a narrow way, a foot-path (i. 418). 2.

sēmiustus, a, um, adj., half-burned (iii. 578). 2.

sēmivir, i. m. adj., half-man, effeminate (iv. 215).

semper, adv., always (ii. 97).

senātus, ūs, m., senate (i. 426).

senectūs, ūtis, f., old age (v. 416). 3.

senectus, a, um, adj., very old; used in Vergil as subst., senecta, ae, f., old age (v. 395). 2.
subs., an old man (iv. 251); senior =
seenex, an old man (ii. 509). 18.
sēni, ae, a, distrib. num. adj., six each; =
sex, six (i. 393). 2.
sensus, ūs, m., perception, feeling, sensa-
tion: spirit, reason (vi. 747); in pl.,
feelings, affections (iv. 22); sensations,
emotions (iv. 408). 3.
sententia, ae, f., an opinion, judgment, way
of thinking, view (ii. 35); purpose, inten-
tion, determination (i. 237). 7.
sentio, ire, nsi, nsum, to perceive by the
senses, feel (i. 125); in somewhat broader
sense, perceive, see (ii. 377); under-
stand, know (iii. 360). 8.
sentis, is, m., mostly in pl., thorns, briers,
brambles (ii. 379).
sentus, a, um, adj., thorny, rough (vi. 462).
septem, num. adj., seven.
septemgeminus, a, um, adj., seven-fold
(vi. 800).
septēni, ae, a, distrib. num. adj., seven
each; poet. = septem, seven (v. 85). 2.
septimus, a, um, ord. num. adj., the
seventh (i. 755). 2.
sepulcrum, i, n., a tomb, grave (iii. 67);
burial (ii. 542). 7.
sepultus, a, um, part. (sepellio), buried
(iii. 41); buried in wine, drunk, besotted
(ii. 265). 6.
sequāx, ācis, adj., following, pursuing, rapid
(v. 193).
sequeor, i, secūtus, to follow, follow after
or behind (i. 185); chase, pursue (iv.
384); follow, go towards, seek after (iv.
361); follow a leader (ii. 350); follow an
example, follow suit (i. 747); obey (iv.
538); favor, attend (iv. 109); follow the
hand in pulling, come off (vi. 146); fol-
low the points of a story, touch upon (i.
342); follow an object, aim at, strive for
or after (iii. 188). 36.
serēno, āre, āvi, ātum, to make serene,
clear up, clear away (i. 255); spem
fronte serēnat, she causes hope to beam
upon her brow (iv. 477). 2.
serēnus, a, um, adj., clear, fair, cloudless
(iii. 518); serene, calm (ii. 285). 5.
Serestus, i, m., a follower of Aeneas
(i. 611).
Sergestus, i, m., a follower of Aeneas
(i. 510).
Sergius, a, um, adj., Sergian; domus
Sergia, the Sernian family (v. 121).
seriēs, ĕi, f., series, succession (i. 641).
sermo, ōnis, m., conversation, talk, dis-
course (i. 217); report, rumor (iv. 189). 7.
sero, ere, rtum, to join together, inter-
weave; converse about, discuss (vi.
160).
sero, ere, sēvi, satum, to sow (v.
844); beget; in perf. pass. part., sa-
tus, begotten of, sprung from, the son.
serpens, ntis, m., f., a serpent (ii. 214): 3.
servo, ere, psi, ptum, to creep, crawl
with a winding motion, wind (v. 91);
creep or steal upon (ii. 269). 2.
Serrānus, i, m., a surname of C. Atilius
Regulus, who was summoned to the
consulship when in the act of plowing
(vi. 844).
sertas, ōrum, n. pl., wreaths, garlands;
417). 3.
sērus, a, um, adj., late, too late (ii. 373). 4.
serva, ae, f., a female slave (v. 284).
servans, ntis, part. (servo), observant
(ii. 427).
servio, ire, ivi (i), ītum, to be a slave or
servant, serve (ii. 786). 2.
servitium, ii, n., servitude, slavery (i.
servo, āre, āvi, ītum, to give heed to,
watch, observe (v. 25); save (iii. 86); re-
serve, preserve, keep (i. 207); guard,
keep watch over (ii. 450); keep, cherish,
nurse (i. 36); sit by, keep close to (ii.
seu, conj., v. alve.
sevērus, a, um, adj., strict, stern, severe;
dread, frightful, fatal (vi. 374).
sī, conj., if; in case; if indeed, since (ii.
silvius, m., a king of Alba, v. Silvius.
silvius, ii., m., the name of several kings of Alba, in particular the first, Aeneus Silvius, the son of Aeneas and Lavina (vi. 763, 769).
similis, e, adj., like, similar (i. 136); sup. simillimus. 13.
sirolis, ōnis, acc. ōnta, m., a river of the Troad (i. 100). 4.
simplex, icis, adj., simple, unmixed (vi. 747).
simul, adv., at the same time, when, as soon, at once (i. 144); simul ac, as soon as (iv. 90).
simulacrum, i, n., an image, likeness (ii. 172); a ghost, shade, spectre (ii. 772); a representation (v. 585). 5.
sinu, ãre, ãvi, ãtum, to imitate (vi. 591); pretend, feign, disguise, counterfeit (i. 209); simulāta mente, with disguised purpose (iv. 105). 9.
sin, conj., but if (i. 555). 3.
sine, prep. w. abl., without (i. 133).
singuli, ae, a, distrib. num. adj., one by one, one at a time, each; each separate thing, all things in detail (i. 453). 4.
sinister, tra, trum, adj., left: sinistra sc. manus, the left hand (ii. 443). 4.
sino, ere, sīvi, sītum, to permit, let, allow (i. 18). 9.
sinōn, ōnis, m., a Greek by whose deceit the wooden horse was admitted into Troy (ii. 79). 2.
sinuo, ãre, ãvi, ãtum, to wind (ii. 208).
sinus, ës, m., a fold of a robe (i. 320); a gulf, bay (i. 243); a sail (iii. 453); the bosom (iv. 686); stream (vi. 132). 10.
siquā, adv., if in any way (i. 18).
siquis, indef. pron., if any one: si quid, if in any respect, if at all.
sīrēnes, um, f. pl., the Sirens, three fabulous monsters in the form of beautiful
maidens, who inhabited certain rocky islands off the coast of Campania, and by means of their sweet voices enticed passing sailors to their destruction (v. 864).

**Strius,** ii, m., the dog-star (iii. 141).

**stilo, ere, stiti, statum, to cause to stand, set, place (ii. 245); bring, produce (iv. 634); stop, stay anything (vi. 465); establish, uphold (vi. 858); intrans., stop, stay, abide (iii. 7). 10.

**sitis, is, f., thirst; drought (iv. 42).

**situs, us, m., place, situation (iii. 451); fitth, rust, mould; senta situ, dank with mould (vi. 462). 2.

**alive or seu, conj., or, or if; alive (seu) — alive (seu), whether — or, either — or.

**sacer, eri, m., a father-in-law (vi. 830); in pl., parents-in-law (ii. 457).

**socio, äre, ävi, ätum, to join, unite (iv. 16); make partner, share (i. 600). 2.

**socius, ii, m., a companion, an associate (i. 194). 39.

**socius, a, um, adj., friendly, confederate, allied (ii. 613). 4.

**söl, sölis, m., the sun (i. 742); the light of day (i. 143); sunshine (i. 431); poet. for day (iii. 203); person, the Sun (i. 568). 15.

**sölāciuam, ii, n., a comfort, solace, consolation (v. 367).

**sölāmen, inis, n., a comfort, solace (iii. 661).

**soleo, solère, solitus, to be wont, accustomed (ii. 456). 8.

**solidus, a, um, adj., solid, firm, compact (vi. 69); sound, solid, firm, staunch (ii. 639); massive (ii. 765). 4.

**solium, ii, n., a seat, a throne (i. 506).

**solemmnis, e, adj., annual, yearly, stated, appointed (iii. 301); solemn, festive, religious (ii. 202); subs., sollemnia, ium, n. pl., a religious rite, ceremony, festival, sacrifice (v. 605). 5.

**solicitio, äre, ävi, ätum, to shake, agitate, excite, disquiet, disturb (iv. 380).

**sollicitus, a, um, adj., uneasy, anxious, troubled, disturbed (iii. 389).

**sollor, āri, ātus, to comfort, console (i. 239). 3.

**solum, i, n., the bottom, base; the ground, earth, soil (i. 367); poet., the surface of the sea (v. 199). 10.

**sölus, a, um, adj., alone, only (i. 597); solitary (iv. 82); lonely (iv. 462). 23.

**solvō, ere, ivi, lūtum, to loosen, unbind (iii. 65); relax (iv. 330); separate (v. 581); w. vela, set sail (iv. 574); pay (vi. 510); dispel, banish (i. 562); free (ii. 26); weaken, relax (i. 92). 14.

**somnium, ii, n., a dream (v. 840). 2.

**somnus, i, m., sleep, slumber (i. 353); person, the god of Sleep (v. 838). 26.

**sonans, ntis, part. (sono), sounding, resounding, noisy (i. 246). 5.

**sonipēs, edis, adj., noisy-footed; as subs., a prancing steed (iv. 135).

**sonitus, us, m., a sound, noise (ii. 209); thunder (vi. 586). 11.

**sono, ärè, ui, itum, to sound, resound, ring, roar (i. 200). 9.

**sonōrus, a, um, adj., noisy, sonorous, roaring (i. 53).

**sons, ntis, adj., guilty; as subs., a guilty person, a criminal (vi. 570).

**sonus, i, m., a sound, noise (ii. 728). 2.

**sōptus, a, um, part. (sōpio), lulled to sleep; quiet, θάνατον, smoldering (i. 680). 2.

**soppor, ēris, m., deep sleep, sleep, slumber (ii. 253); person, Sleep (vi. 278). 5.

**sōpōrifier, eras, erum, adj., sleep-bringing, inducing sleep, narcotic (iv. 486).

**sōpōro, ärè, ätum, poet., to make soporific (v. 855).

**sopōrus, a, um, adj., slumbrous, drowsy (vi. 390).

**sorbeo, ēre, ui, poet., to suck in, swallow up (iii. 422).

**sordidus, a, um, adj., filthy, dirty, foul, squalid (vi. 301).
fort, f., a sister, female friend or companion (i. 322). 17.
sora, rtis, f., a lot cast for deciding a chance (v. 490); a casting of lots, decision by lot (i. 139); an oracle, prophecy, prediction (iv. 346); fate, destiny (ii. 555); lot, condition (vi. 114). 13.
sortis, tri, itus, to draw lots, get by lot (iii. 634); assign or distribute by lot (ii. 18); allot, determine (iii. 376). 5.

sortitus, us, m., a drawing of lots, an allotment (iii. 323).

spargus, ere, ssi, rumus, to scatter, strew (iii. 126); spatter, besprinkle (iv. 21); separate, disperse, scatter (i. 602); spread abroad, circulate (ii. 98). 15.

Spartas, ae, f., Sparta, the capital of Laconia (ii. 577).

Spartanos, a, um, adj., Spartan (i. 316).

spatior, ari, atus, to walk, walk to and fro, proceed in a stately manner (iv. 62).

spatium, ii, n., a space (v. 203); a race-course, course (v. 316); space, period, time, opportunity (iv. 433). 8.

specius, ëi, f., a sight, spectacle (ii. 407); form, look, appearance, aspect (vi. 208). 2.

spectaculum, i, n., a sight, spectacle, show (vi. 37).

specto, äre, avi, atum, to look at, gaze at, eye (v. 655).

specula, ae, f., a place of observation, a watch-tower (iv. 586); a height (iii. 239). 2.

speculor, ari, atus, to watch, watch to discover (i. 516); sight, catch sight of (v. 515). 2.

spelunca, ae, f., a cave, cavern (i. 60). 6.

sperno, ere, sprevi, spre tum, to despise, disdain, spurn, reject, slight (i. 27). 2.

spero, äre, avi, atum, to hope for (i. 451); expect, look for (ii. 354); in bad sense, expect (i. 543); apprehend (iv. 419). 9.

spes, ëi, f., hope, expectation (i. 209). 18.

spiculum, i, n., a dart, arrow (v. 307). 2.

spina, ae, f., a thorn (iii. 594).

spio, üs, f., a sea-nymph, daughter of Nereus (v. 826).

spira, ae, f., poet., a fold, coil (ii. 217).

spirabilis, e, adj., that may be breathed, vital (iii. 600).

spiritus, us, m., a breath of air; spirit, high or haughty spirit, air (v. 648); poet., spirit, life, soul (iv. 336). 3.

spiro, äre, avi, atum, to breathe, blow (iv. 562); live, breathe; of the era of a recently slain victim, quiver (iv. 64); of a life-like statue, breathe (vi. 847); tr., breathe forth, exhale (i. 404). 4.

spissus, a, um, adj., thick, dense (ii. 621); packed, compact, beaten hard (v. 336). 2.

splendidus, a, um, adj., bright, splendid, magnificent, sumptuous (i. 637).

spolio, äre, avi, atum, to rob, pillage, plunder (v. 661); despoil, deprive (v. 224). 4.

spolium, ii, n., booty, plunder (i. 289); spolia opima, the plunder taken in battle by a leader from a leader (vi. 855). 6.

sponda, ae, f., a couch, bed (i. 698).

spondeo, ere, sponendi, sum, to promise, pledge (v. 18).

sponsa, ae, f., a betrothed wife (ii. 345).

sponte, f., (abl. sing. fr. obsolete sponsa), of one's own accord, according to one's own inclination or desire (iv. 341). 2.

spuma, ae, f., froth, foam (i. 35). 4.

spumeus, a, um, adj., frothy, foaming (ii. 419). 2.

spumo, äre, avi, atum, to froth, foam (i. 324). 12.

spumia, a, um, adj., foaming, full of foam (vi. 174).

squaléo, äre, ui, to be filthy, neglected, squalid (ii. 277).

squalor, ëris, m., filth, squalor (vi. 299).

squama, ae, f., a scale of a serpent (v. 88).

squameus, a, um, adj., scaly (ii. 218).
stabilis, e, adj., firm, enduring, lasting (i. 73). 2.
stabulo, ëre, to have one's abode (vi. 286). 3.
stabulum, i. n., a stable, stall (ii. 499); habitation, abode, haunt (vi. 179). 2.
stagno, ëre, ëvi, ëtum, to stagnate, be stagnant (iii. 698).
stagnum, i. n., still water, a pool, lake (vi. 323); water in general (i. 126). 3.
statio, ëniñ, i. a stopping or resting place, haunt (v. 128); a roadstead, anchorage (ii. 23). 2.
statuo, ere, ui, ëtum, to put, set, place, stand (i. 724); set up, erect, build (i. 573). 4.
stella, ae, f., a star (ii. 694). 5.
stellatus, a, um, adj., poet., set with stars, glittering, brilliant (iv. 261).
sterilis, e, adj., unfruitful, barren, sterile (iii. 141). 2.
sterno, ere, strævi, strätum, to stretch out, extend (ii. 364); stretch on the ground, overthrow, prostrate, lay low (i. 190); conquer (vi. 838); lay waste (ii. 306); make smooth, smooth out (v. 763). 12.
Sthenelus, i, m., a charioteer of Dio-medé (ii. 261).
stimulo, ëre, ëvi, ëtum, to prick; incite, urge on, arouse (iv. 302).
stimulus, i, m., a goad, a spur (vi. 101).
stipes, itis, m., poet., the trunk or twig of a tree (iii. 43). 2.
stipo, ëre, ëvi, ëtum, to press together; stow away (i. 433); load, fill full (iii. 465); crowd or press around, throng, attend (i. 497). 5.
stirpe, pis, f., m., the stock of a tree; of men, stock, race, blood (i. 626); offspring (iii. 326). 7.
sto, stäre, steti, statum, to stand, stand up, stand on end (ii. 774); of a spear, stick (ii. 52); stand, continue, remain, (ii. 56) = esse, be (iii. 210); depend, rest upon (ii. 163); impers. stat, it is fixed, I am determined (ii. 750); endure, continue, last (i. 268); center in (i. 646). 39.
strägës, is, f., slaughter, carnage (vi. 829).
strätum, i, n., a bed, couch (i. 700); poet., a pavement (i. 422). 6.
streptus, ës, m., noise, din, uproar, clashing, rattling (i. 422). 4.
strepo, ere, ui, ëtum, to make any confused noise, roar, hum, murmur (vi. 709).
strideo, ëre, and strídô, ere, di, to make any inarticulate sound, whether animate or inanimate; whistle, roar, howl (i. 102); flutter, flap (i. 397); creak (i. 449); rustle (iv. 185); gurgle (iv. 689); twang (v. 502); hiss (vi. 288). 9.
stridor, ëris, m., any inarticulate sound; a rattling, creaking (i. 87); a whistling, roaring (iv. 443); a clanking (vi. 558). 3.
stringo, ere, nxì, ëtum, to draw tight; pull or strip off, cut off, trim (i. 552); of a sword, draw (ii. 334). 3.
Strophades, um, f. pl., two small islands west of the Peloponnesus (iii. 209).
struo, ere, xi, ëtum, to pile up; build, erect, construct (iii. 84); set in order, arrange, prepare, get ready (i. 704); contrive, accomplish (ii. 60). 9.
studium, ii, n., eagerness, zeal, eager desire, wish (ii. 39); pursuit (i. 14); deep attention (vi. 681); eager applause, outwardly manifested feeling (v. 148). 9.
stupe-facio, ere, fécì, factorum, to make senseless, stun (v. 643).
stupeo, ëre, ui, to be astonished, astounded, amazed, stupefied (i. 495); wonder stupidly at, be amazed at (ii. 31). 4.
stuppa, ae, f., tow, oakum (v. 682).
stuppeus, a, um, adj., hempen (ii. 236).
Stygius, a, um, adj., Stygian, infernal (iii. 215).
Styx, ygis, f., a river of Hades (vi. 439).

subdeo, ėre, ai, sum, to advise, urge, persuade (iii. 363); induce, impel (ii. 9).

sub, prep. w. abl. and acc.; w. abl., under, beneath (i. 100); in, within (iv. 332); beneath, at the foot of (i. 310); of time, in, during (vi. 268); of dependence, under (ii. 188); w. acc., of motion, under, beneath (iv. 654); under, up to, up towards (i. 460); of time, towards, about, at (i. 662); of subordination, under (iv. 618). 40.

subdüco, ere, xi, ctum, to draw or haul up (i. 551); remove, withdraw (iii. 565); remove, take away by stealth (vi. 524). 5.

sub eo, ere, ii, itum, to come or go under (ii. 708); come up to, approach (i. 171); succeed, succeed (vi. 812); come up before the mind, rise up (i. 560). 20.

subiecio, ere, īeci, iectum, to throw or pour under (ii. 37); take up in conversation, answer (iii. 314). 4.

subiecitus, a, um, part. (subiecio), brought under, subjected, conquered; subst., a subject, a conquered nation (vi. 853).

subiego, ere, ėgi, actum, to bring or get under or up to any place; propel (vi. 302); compel, force, induce (iii. 257); conquer, subjugate, subdue (i. 266). 5.

subito, adv., suddenly (i. 88). 10.

subitus, a, um, part. (subeo), sudden, unexpected (ii. 680). 9.

sublābor, i, psus, to fall down, slip away, fail (ii. 169).

sublimis, e, adj., uplifted, aloft (vi. 357); on high (i. 259). 6.

submergo, ere, si, sum, to sink, submerge (i. 40). 3.

submissus, a, um, part. (submitto), humble, reverent (iii. 93).

submitto, ere, mīsi, missum, to send under; submit, cause to yield, debase (iv. 414).

submoveo, īre, mōvi, mōtum, to send away, drive off (vi.

subnecto, ere, xui, xum, to bind or tie under (i. 492). 3.

subnixus, a, um, adj., supported by, resting or seated upon (i. 506); supported or defended by (iii. 402). 2.

subolēs, is, f., offspring (iv. 338).

subrideo, īre, risi, to smile (i. 254).

subrigo, v. surgo.

subaldo, ere, sēdi, sessum, to sit or settle down; remain, stay (v. 498); sink down, subsde (v. 820). 2.

subsitio, ere, stiti, to stop, halt (ii. 243). 2.

subtēmen, inis, n., the web of a web; monon, thread (iii. 483).

subter, prep., below, under, beneath, w. acc. (iii. 695); adv., below, beneath (ir. 182). 2.

subtero, ere, xui, xtum, to weave under; cover, obscure, conceal (iii. 582).

subtraho, ere, xi, ctum, to draw from under (v. 199); withdraw (vi. 465). 2.

suburgio, īre, to drive close up to (v. 202).

subvasto, āre, āvi, ātum, to bring up, carry, transport (vi. 303).

subvēho, ere, vexi, vectum, to bring up; bring, bear, carry (v. 721).

subvolvo, ere, to roll up, roll along (i. 424).

succēdo, ere, cessi, cessum, to go or come under, enter (i. 627); go under a burden, take it up (ii. 723); go to or toward, approach (ii. 478). 5.

successus, ës, m., a good result, success (ii. 386). 2.

succingo, ere, nxi, netum, to gird or tuck up; gird about, gird (i. 323).

succumbo, ere, cubui, cubitum, to fall or sink down; yield, submit, succumb (iv. 19).

succurro, ere, curri, cursum, to run under; run to the aid of, help, succor (i. 630); impers., it occurs, seems (ii. 317). 3.

sūdo, āre, āvi, ātum, to sweat; be wet with, drenched with, reek with (iii. 589).
VOCABULARY.

sudor, ēris, m., sweat, perspiration (ii. 174). 3.

suécso, ere, suēvi, suētum, to become accustomed; in perf., be accustomed, be wont (iii. 541). 3.

suffero, ferre, sustuli, sublātum, to endure, bear; hold out against, withstand (ii. 492).

sufficio, ere, fēci,fectum, to dip in, color, tinge, suffuse (ii 210); give, afford, furnish, supply (ii. 618); intr. w. inf., suffice, be able (v. 22). 3.

suffundo, ere, fūdi,fūsum, to pour under; overspread, suffuse, fill (i. 228).

sui, sibi, sē or sēsē, reflex. pron. 3d per., of himself, herself, itself, themselves; in acc. as subj. of inf., se = he, she, it, they.

sulco, āre, āvi, ātum, to plow the sea, sail, traverse (v. 158).

sulcus, i, m., a furrow made by a plow (vi. 844); a track, trail (ii. 697). 3.

sulphur, uris, n., brimstone, sulphur (ii. 698).

sum, esse, fui, futūrus, to be, exist, stay, remain (passim).

summa, ae, f., the main thing, chief point, sum, substance (iv. 237).

summus, a, um, adj. (superl. superior), the highest, top of, summit of, surface of (i. 127); the tip of (i. 737); of rank, the highest, supreme (i. 665). 25.

sūmo, ere, summās, summānto, to take, take up, assume (ii. 518); w. poenas, inflict (ii. 103); employ, use (iv. 284). 8.

super, adv., above (iv. 507); from above (v. 697); moreover, besides (i. 29); satis superque, enough and more than enough (ii. 642); left, remaining (iv. 684); prep. w. acc., over, above, upon, beyond (i. 295); w. abl. of space, above, over, upon (vi. 17); for de, about, concerning (i. 750). 24.

superbia, ae, f., pride, haughtiness, insolence (i. 529).

superbus, a, um, adj., insolent, haughty, proud (i. 523); elated by, glorying in, proud of (v. 268); magnificent, splendid (i. 639); mighty (i. 21). 13.

super-emineo, ēre, to rise or tower above (i. 501). 2.

super-impono, ere, positum, to place, lay upon (iv. 497).

superne, adv., above, from above (vi. 658).

supero, āre, āvi, ātum, to pass over, surmount (vi. 676); tower above, overtop (ii. 219); mount, climb up, ascend (ii. 303); pass by or beyond (i. 244); w. locum, gain (v. 155); surpass, excel (v. 184); surmount, overcome (iii. 368); slay (i. 350); be superior, overcome (i. 537); be left, remain, survive, be alive (ii. 597). 17.

super-sum, esse, fui, to be left, remain, survive (i. 383). 7.

superus, a, um, adj. (comp. superior, superl. suprēmus or summus), upper, higher, above (ii. 91); subs., m. pl., Superi, ōrum, the inhabitants of heaven, the gods (i. 4); from the standpoint of Hades, the inhabitants of earth, mortals, men (vi. 481). 20.

supinus, a, um, adj., lying on the back; of the hands, with palms up, extended, outspread (iii. 176). 2.

suppleo, ēre, ēvi, ētum, to fill up; recruit, furnish a supply of (iii. 471).

supplex, icis, adj., suppliant, humble (iii. 439); subs., a supplicant (i. 49). 13.

suppliciter, adv., humblely, as a supplicant (i. 481).

supplicium, ii, n., punishment, penalty (iv. 383); a shameful wound (vi. 499). 3.

suppoño, ere, posui, positum, to put or place under (vi. 248); substitute falsely or by stealth (vi. 24). 2.

suprā, prep. w. acc., above, over (iii. 194). 4.

suprēmus, a, um, adj., of place, the highest; of time, the last, final (ii. 11); adv., suprēmum, for the last time (ii. 630). 6.

sūra, ae, f., the calf of the leg, the leg (i. 337).
surgo, ere, surrexi, surrectum (the uncontracted form, surrigo, is found but once), to rise up, prick up (iv. 183); intr., raise one’s self up, arise (iii. 169); of things, rise (i. 366).

sus–cipio, ere, cēpi,ceptum, to take or lift up (iv. 391); w. ignem, catch (i. 175); beget or bear children (iv. 327); take, receive, catch blood (vi. 249); take upon one’s self, assume, undertake (vi. 629); reply (vi. 723).

sus–cito, āre, āvi, ātum, to stir up, rekindle (v. 743); arouse, excite (ii. 618).

suspectus, a, um, part. (suspicio), suspected, held in suspicion, mistrusted (ii. 36).

suspectus, īs, m., upward view, height (vi. 579).

sus–pendo, ere, di, sum, to hang up (vi. 859); hang, suspend (i. 318).

suspensus, a, um, part. (suspenso), hung up, suspended (vi. 741); of the soul, inspired, elated, lifted up (iii. 372); uncertain, in suspense (ii. 114).

sus–spicio, ere, sperxi, spectum, to look up at; look at with admiration, admire (i. 438).

sus–spiro, āre, āvi, ātum, to breathe deeply, sigh (i. 371).

sūtilis, e, adj., sewed (vi. 414).

suus, a, um, poss. reflex. pron., his or his own, hers, its, theirs (i. 277); appropriate (i. 461).

Sūchaeus, i, the husband of Dido (i. 343).

syrtis, is, f., a sand-bank, quick-sand; pl., the Syrtes, two sand-banks on the northern coast of Africa (i. 111).

T.

tābeo, ēre, to melt away; drip, be drenched (i. 173).

tābes, īs, f., a wasting away; of the mind, pining, languishing (vi. 442).

tābidus, a, um, adj., corrupting, infectious, wasting (iii. 137).

tabula, ae, f., a plank, board (i. 119).

tabulātum, i, n., a floor, story (ii. 464).

tābum, i, n., corrupt matter or blood, gore (ii. 29).

taceo, ēre, ui, itum, to be silent, say nothing (ii. 94); motion, of animals and things, be quiet, noiseless, at rest (vi. 265).

tactus, a, um, part (taceo), concealed, hidden, secret (iv. 67); silent, quiet (i. 502); in silence (ii. 125).

tacēs, īs, m., a touch (ii. 683).

taeda, ae, f., pine-wood, pitch-pine (iv. 505); a pine-torch (vi. 593); a nuptial torch, marriage, wedlock (iv. 18).

taedet, ēre, uit or taesum est, impers., it disgusts, wearies one; one is disgusted or wearied (iv. 451).

taenia, ae, f., a fillet, head-band (v. 269).

taeter, tra, trum, adj., foul, loathsome (iii. 228).

tālāria, ium, n. pl., winged shoes or sandals fastened to the ankles (iv. 239).

talentum, i, n., a talent, the Attic talent of sixty minae (v. 112).

tālis, e, adj., such, of such a kind, nature or quality; talia, such things, as follows or as aforesaid (i. 50).

tam, adv., so, to such an extent (i. 539).

tamen, conj., nevertheless, however, yet, still (i. 477).

tandem, adv., at length, at last (ii. 76); pray, pray now, now, then (ii. 523).

tango, ere, tetigi, tactum, to touch (iii. 324); reach, arrive at (iii. 662); of the mind, touch, move (i. 462); meet, encounter (iv. 551); overtake (iv. 596).

tantus, a, um, adj., so great, so much (i. 11); n. tantum, w. gen., so much of (vi. 801); adv., tantum, so far (v. 162); so, so much (i. 745); only, merely (ii. 23).

tardo, āre, āvi, ātum, to hinder, delay, retard, impede (v. 395).
us, a, um, adj., slow, tardy, sluggish (i. 746). 7.

Tarentum, i, n., a town of Lower Italy (iii. 551).

Tarquinius, a, um, adj., of the Tarquins, Tarquinian (vi. 817).

Tartareus, a, um, adj., belonging to the infernal regions, Tartarean, infernal (vi. 395).

Tartarus, i, m., and pl. Tartara, ōrum, n., Tartarus, the infernal regions, the abode of the lost (iv. 243).

taurinus, a, um, adj., of or belonging to a bull, a bull's (i. 368).

taurus, i, m., a bull, ox (i. 634). 12.

tectum, i, n., a roof; meton, a house, dwelling, abode, home, habitation (i. 425). 31.

Tegaeus, a, um, adj., of Tegaea, a town in Arcadia, Tegean (v. 299).

tegmen, tegumen, tegmen, inis, n., a covering, cloak, garment (iii. 594); skin (i. 275). 2.

tego, ere, xi, ctum, to cover (iii. 25); shut up (ii. 126); shelter (iii. 583); conceal, keep secret (ii. 159); protect from danger (ii. 430). 15.

tēla, ae, f., the warp in a loom (iv. 264).

tellās, ūris, f., poet., the earth, globe; the earth, land, ground (i. 171); a land, country, region, district (i. 34). 21.

tēllum, i, n., a missile, dart, spear, weapon of any kind (i. 99); poet., a blow (v. 438). 35.

temero, ēre, ēvi, ētum, to violate, desecrate, profane, defile (vi. 840).

temne, ere, to scorn, disdain, contemn (i. 542). 3.

tempero, ēre, ēvi, ētum, to mix in due proportion; allay, calm (i. 146); restrain (i. 57); intr., refrain from (ii. 8). 2.

tempestas, ētis, f., time, season; weather; a storm, tempest (i. 53); person, Tempest (v. 772). 11.

templum, i, n., a sanctuary, temple, shrine, fane (i. 416). 18.

tempestus, oris, n., time, period of time (i. 278); the time at which anything happens, occasion (ii. 268); the right or fitting time, proper occasion (iv. 294); the times, circumstances (ii. 522); in pl., the temples of the head (ii. 133). 27.

tenāx, ēcis, adj., tenacious, persistent (iv. 188). 2.

tendo, ere, tetendi, tentum and tentum, to stretch (ii. 29); stretch out, extend, distend, swell (iii. 268); direct, aim (v. 489); reach out, stretch forth (i. 93); strain the eyes (ii. 405); w. gressum, iter, etc., direct one's steps, hold one's course, take one's way (i. 410); intr., go, proceed (i. 554); extend, reach (iv. 446); w. inf., try, strive (i. 18). 35.

tenebræ, ārum, f. pl., darkness, gloom, obscurity, shades, night (iii. 195); of the mind, darkness, gloom (ii. 92); the shades, gloomy abodes (vi. 545). 6.

tenebrōsus, a, um, adj., dark, gloomy (v. 839).

Tenedos, i, f., an island off the coast of Troas (ii. 21).

teneo, ēre, ui, tentum, to have or hold in the hand (i. 57); have, hold, possess, inhabit (i. 12); hold in sway, rule over (i. 139); get or take possession of (i. 132); hold, keep the eyes fixed anywhere (i. 482); hold, keep, detain a person (iv. 380); hold, bind, keep fast a thing (i. 169); hold fast to, cling to (i. 490); restrain, keep back (ii. 159); reach, gain (ii. 530); w. iter or cursum, hold on one's way or course, proceed (i. 370); intr., hold one's position, hold possession (ii. 505). 75.

tener, era, erum, adj., tender, soft, delicate (ii. 406). 2.

tento, ēre, ēvi, ētum (or tempto), to try, test, examine (ii. 38); try, attempt anything (ii. 176); try to do something, w. inf. (i. 721); try or seek for (iii. 146). 12.

tentōrium, ii, n., a tent (i. 469).
tennis, e, adj., of form, thin, fine, slender (iv. 264); of substance, thin, rare (iv. 278); of power, light, gentle (iii. 448); fig., weak, feeble (v. 690). 7.
tenus, prep. w. abl. (sometimes gen.), as far as, up to, to (i. 737). 4.
tepidus, a, um, adj., lukewarm, warm (iii. 66). 2.
ter, num. adv., thrice, three times, many times (i. 94). 18.
terebro, āre, āvi, ātum, to bore through or into, examine by boring into (ii. 38); bore out (iii. 635). 2.
teres, etis, adj., rounded, smooth, polished (v. 313). 2.
tergominus, a, um, adj., three-folded, triple (iv. 511).
tergum, i, and tergusus, oris, n., the back of man or animal (i. 296); the hide or skin of an animal (i. 211); meton., the body of an animal (i. 635); a tergo, in the rear, behind (i. 186). 22.
termino, āre, āvi, ātum, to bound, limit (i. 287).
terminus, i, m., end (iv. 614).
terni, ae, a, dist. num. adj., three each (v. 247); in sing., triple (v. 120); poet. = tres, three (i. 266). 5.
tero, ere, trúvi, trítum, to rub; graze (v. 324); wear away or waste time, fritter away (iv. 271). 2.
terra, ae, f., the earth, as opposed to the sky (i. 133); the land as opposed to the sea (i. 3); the ground (i. 107); a land, country (i. 15); orbis terrarum, the whole world (i. 233); person., Terra propere, mother Earth (iv. 178). 90.
terrēnus, a, um, adj., earthy, earth-born (vi. 732).
terreo, ére, ui, itum, to terrify, frighten (i. 230); frighten away (vi. 401); frighten one from doing anything (ii. 111). 9.
terrifico, āre, to terrify, alarm (iv. 210).
terrificus, a, um, adj., terror causing, awe-inspiring (v. 524).
territo, āre, to frighten, alarm, affright (iv. 187).
tertius, a, um, adj., the third (i. 265). 9.
testis, is, m., f., a witness (v. 789).
testor, āri, ātus, to witness, bear witness, testify (iii. 487); call to witness, invoke, appeal to, swear by (ii. 155); pray, adjure (iii. 599); proclaim (vi. 619). 8.
testūdo, inis, f., a tortoise-shell; an arch, vault (i. 505); a roof made of shields by soldiers, a testudo (ii. 441). 2.
Teucer, cri, m., the father-in-law of Dardanus, and early king of Troas (i. 235); the son of Telamon, and half-brother of Ajax (i. 619).
Teucrī, ērum, m., pl., the Teucrī; poet., the Trojans (i. 38).
Teucria, ae, f., Troy (ii. 26).
Teucrus, i, m., Teucer (iii. 108).
texo, ere, xul, xutum, to weave, interweave, intermingle (v. 593); join together, frame (ii. 186); build, construct (v. 589). 3.
textīlēs, adj., woven, the work of the loom (iii. 485).
thalamus, i, m., a bed-chamber (ii. 503); a marriage-bed, marriage, wedlock (iv. 18); a couch, place of abode, habitation (vi. 280). 12.
Thalāta, ae, f., a sea-nymph, one of the daughters of Nereus (v. 826).
Thapsus, i, f., a peninsula and city of Sicily (iii. 689).
theātrum, i, n., a theatre (i. 427). 3.
Thēbais, ērum, f., a city of Greece, the capital of Boeotia (iv. 470).
Thersilochus, i, m., an ally of the Trojans (vi. 483).
thēsaurus, i, m., a treasure stored up. a hoard (i. 359).
Thēseus, ci and eos, m., a mythical king of Athens (vi. 122).
Thessandrus, i, m., a Greek leader concealed in the wooden horse (ii. 261).
idis or idos, f., a daughter of Nereus, and mother of Achilles (v. 825).

Thoás, antis, m., a Greek leader concealed in the wooden horse (ii. 262).

Thrácius, a, um, adj., Thracian (v. 536).

Thrāx, ácis, adj., Thracian; subs., a Thracian (iii. 14).

Thrēicius, a, um, adj., poet., Thracian (iii. 51).

Thrēissa or Thressa, ae, f. adj., Thracian (i. 316).

Thybris, is or idis, m., poet. for Tiberis, the river Tiber (ii. 782).

Thyias, or Thýas, adís, f., a female worshipper of Bacchus, a Bacchante (iv. 302).

Thymbraeús, i, m., the Thymbraean, an epithet of Apollo, one of his temples being in Thymbra (iii. 85).

Thymoetês, ae, m., a Trojan (ii. 32).

Thymum, i, n., thyme (i. 436).

Tiberinus, a, um, adj., of or belonging to the Tiber (i. 13); subs., the Tiber (vi. 873).

Tigris, is or idis, m., f., a tiger or tigress (iv. 367). 2.

Timāvus, i, m., a river of Italy, emptying into the northern part of the Adriatic Sea (i. 244).

timēo, ère, ui, to fear, be afraid of, dread (i. 661); intr., fear, be fearful, apprehensive, anxious (ii. 729). 9.

timidus, a, um, adj., fearful, timid (vi. 263).

timor, oris, m., fear, dread (i. 202); fear, cowardice (iv. 13). 5.

tingo, ère, nxi, notum, to dip, wet, bathe (i. 745). 2.

Tisiphonē, ēs, f., one of the Furies (vi. 571).

Titānis, m., son of Caelus and Vesta, elder brother of Saturn; also the Sun-god, grandson of the above (iv. 119).

Tithōnus, i, m., son of Laomedon, and husband of Aurora (iv. 585).

titubo, ēre, avi, ētum, to totter, stagger (v. 332).

Tityos, i, m., a giant slain by Apollo for offering violence to Latona.

Tmarius, a, um, adj., of Tmarios, a mountain in Epirus, Tmarius (v. 620).

togatus, a, um, adj., wearing the toga, toga-clad (i. 282).

tolerabilis, e, adj., endurable, bearable (v. 768).

tollo, ère, sustuli, substulium, to lift, take, raise up (i. 66); take up and bear away, carry off (i. 692); raise a shout (vi. 492). 23.

tondos, ère, totondi, tonsum, to shear, cut closely (i. 702); graze, crop, feed upon (iii. 538). 4.

tonitrus, ûs, m., thunder (iv. 122). 2.

tono, ēre, ui, itum, to thunder, resound, roar, crash, rumble (iii. 571); invoke in thunderous tone (iv. 510). 3.

Torquatus, i, m., T. Manlius Torquatus, so called because he wore the neck-chain or torques of a Gaul whom he had slain (vi. 825).

torquero, ère, torsal, tortum, to turn, turn about, turn around (iii. 532); cause to revolve, keep whirling (iv. 269); twist (iv. 575); throw up, lash up (iii. 208); fling, hurl, whirl, drive with a rotary motion (i. 108). 17.

torrens, ntim, m., a torrent (ii. 305).

torreo, ère, ui, tostum, to porch, rest, scorch (i. 179); intr., of water, boil, rush (vi. 550). 3.

tortus, ûs, m., a twisting, coiling, winding (v. 276).

torus, i, m., a couch, bed (i. 708). 12.

torvus, a, um, adj., lowering, grim, stern, savage (iii. 636); shaggy (iii. 636). 3.

tot, num. adj., indecl., so many.

totidem, num. adj., indecl., just as many, the same number.

totiens, adv., so often, so many times.
VOCABULARY.

totus, a, um, adj., all, the whole, entire.

trans or trabēs, trabis, f., a beam, timber (i. 449); a ship (iii. 191); a tree trunk (vi. 181). 8.

tractābilis, e, adj., manageable; of the weather, non tractābilis, inclement, stormy (iv. 53); of the spirit, pliant, yielding (iv. 439). 2.

tractus, ūs, m., a tract, region, quarter (iii. 138).

trā-do (trans-do), ere, didi, ditum, to deliver over, surrender, yield (iv. 619). 2.

trahō, ere, xi, ctum, to draw (i. 371); drag, drag along (i. 477); drag down (ii. 466); drag out (ii. 92); lead along (ii. 321); draw out, determine by lot (i. 508); draw out, prolong, protract (i. 748). 30.

trā-iciō, ere, īeci, ictum, to throw over or across; pass or throw around (v. 488); go or pass over or beyond (vi. 536); throw or strike through, pierce (i. 355). 3.

transīes, itis, m., a by-path, a path, way (vi. 610). 2.

trā-no (trans-no), āre, āvi, ātum, to swim across; sail or fly through (iv. 245); cross (vi. 671). 2.

tranquillus, a, um, adj., quiet, tranquil, calm (ii. 203); subs., tranquillum, i., n., calm weather (v. 127). 2.

trans, prep. w. acc., across, over, beyond.

trans-scribo (trans-scribo), ere, psi, ptum, to transcribe; transfer (v. 750).

trans-curreo, ere, currī or cucurrī, currīsum, to run, shoot, or dart across (v. 528).

trans-eō, ire, īvi (ii), itum, to go across; pass beyond, pass by (v. 326); of time, elapse, pass (i. 266). 3.

trans-fero, ferre, tuli, lātum, to bear across, transfer (i. 271). 2.

trans-fixo, ere, fixī, fixum, to pierce through, pierce, transfīx (i. 44).

trans-mitto, mmīsī, missum, to send across: reflex. meaning, cross over, cross (iii. 403); transfer (iii. 329). 4.

trans-porto, āre, āvi, ātum, to carry across, transport (vi. 328).

trans-strum, i., n., a bench or thwart for rowers (iii. 289). 5.

transversus, a, um, adj., athwart, across; of the wind at sea, across one's course or path (v. 19).

trem-e-facio, ere, fēci, factum, to cause to shake or tremble, appall (vi. 803).

tremefactus, a, um, part., shaking, trembling, quaking, appalled (ii. 228). 3.

tremendus, a, um, part. (tremo), to be trembled at, dreadful (ii. 199).

tremesco, ere, to quake, tremble (v. 694); tremble at (iii. 648). 2.

tremo, ere, ui, to tremble, quiver, totter, stagger, quaver, shake (i. 212). 12.

tremor, ōris, m., a trembling, shaking, shudder (ii. 121). 2.

trepidō, āre, āvi, ātum, to be in a flurry of alarm, be confused, agitated (ii. 685); of hunters, be all astir, run to and fro (iv. 121). 3.

trepidus, a, um, adj., confused, alarmed, agitated, trembling, frightened (ii. 380). 7.

trēs, trīa, num. adj., three (i. 108). 10.

tricorpor, oris, adj., three-bodied (vi. 289).

tridens, ntis, adj., three-forked, three-pronged (v. 143); subs., a three-forked spear, trident (i. 138). 5.

trietēricus, a, um, adj., triennial (iv. 302).

trifaux, cis, adj., with three throats, triple-throated (vi. 417).

trīgintā, indecl. num. adj., thirty (i. 269). 2.

trilīx, icis, adj., of triple thread, worn three-ply (iii. 467).

Trinacria, ae, f., (three-cornered), the island of Sicily (iii. 440).

Trinacrius, a, um, adj., Sicilian (i. 196).
VOCABULARY.

Trīōnēs, um, m. pl., the constellations of the Great and Little Bear (i. 744).

triplēx, icis, adj., threefold, triple (v. 119). 2.

trīpūs, odis, m., a tripod (v. 110); the divine revelation from the tripod, the oracle (iii. 360). 2.

tristis, e, adj., sad, mournful, gloomy, melancholy, dark, stern (i. 228); dire, fell, atrocious (iii. 214). 21.

trisulcus, a, um, adj., three-cleft, three-forked (ii. 475).

Trītōn, únis, m., a sea-god, son of Neptune (i. 144); pl., Trītones, sea-gods that serve the other gods (v. 824).

Trītōnia, ae, f., the Tritonian one, Minerva (ii. 171).

Trītōnis, idis, f., Pallas, Minerva, so named because of her famed birth near Lake Triton in Africa (ii. 226).

triumphō, āre, āvi, ātum, to triumph over, conquer (vi. 836).

triumphus, i, m., a triumph, victory (ii. 578). 3.

Trīvia, ae, f., Hecate or Diana, so called because worshipped at cross-roads (vi. 13).

trīvium, ii, n., a place where three roads meet, a cross-road (iv. 609).

Trōs, adis or adas, f., a Trojan woman (v. 613).

Trōs, ae, f., the city of Troy in Phrygia (i. 1); a place founded by Helenus in Epirus (iii. 349); a Roman game played by boys on horseback (v. 602).

Trōiānūs, a, um, adj., Trojan (i. 19).

Trōiulus, i, m., a son of Priam, slain by Achilles (i. 474).

Trōiūgena, ae, m., f., one born at Troy, a Trojan (iii. 359).

Trōiūs, a, um, adj., Trojan (i. 119).

Trōs, ēis, m., an ancient king of Phrygia, from whom Troy and the Trojans were named; a Trojan, used mostly in the pl. (i. 30); adj., Trojan (vi. 52).

truefo, āre, āvi, ātum, to slaughter, butcher, cut down, massacre (ii. 494).

trūdis, is, f., a sharpened pole, a stake (v. 208).

trūdo, ere, trūsi, trūsum, to push (iv. 405).

truncus, i, m., the stem or trunk of a tree (vi. 207); the body of a man (ii. 557). 2.

truncus, a, um, adj., stripped of its branches (iii. 659); mutilated, disfigured (vi. 497). 2.

tu, pers. pron., thou; you.

tuba, ae, f., a trumpet (ii. 313). 4.

tueor, ēri, itus (tūtus), to look at, gaze at, watch, view, consider, examine (i. 713); guard, defend, protect (i. 564). 10.

Tullus, i, m., Tullus Hostilius, the third king of Rome (vi. 814).

 tum, adv., then, at that time, thereupon (i. 64).

tumeo, ēre, to swell or be swollen (ii. 381). 2.

tumidus, a, um, adj., swollen, swelling (i. 142); puffing up, causing to swell, inflating (iii. 357). 7.

tumultus, ēs, m., tumult, uproar, noise, bustle (ii. 122); an uprising, insurrection, rebellion (vi. 857). 5.

tumulus, i, m., a mound of earth, hill, hillock (ii. 713); a mound of a tomb, grave, sepulchre (iii. 304). 20.

tune, adv., then, at that time.

tundo, ere, tutudi, tunsum or tūsum, to beat, strike, buffet (i. 481); impotence, urge, drive (iv. 448). 3.

turba, ae, f., confusion, uproar (v. 152); a crowd, throng, herd (i. 191). 9.

turbidus, a, um, adj., wild, confused, disordered, stormy (iv. 245); troubled, agitated (iv. 353). 5.

turbo, āre, āvi, ātum, to disturb, agitate, throw into confusion, throw out of order (i. 395); trouble, perplex, agitate (i. 515); intr., break out (vi. 857). 11.

turbo, īnis, m., a whirlwind, hurricane (i. 45); a storm, tempest (i. 442). 7.
VOCABULARY.

türeus, a, um, adj., of frankincense (vi. 225).

türriéremus, a, um, adj., incense-burning (iv. 453).

turma, ae, f., a troop, squadron (v. 550).

turpis, e, adj., foul, filthy (v. 358); base, disgraceful, unseemly (ii. 400). 2.

turris, is, f., a tower, turret (ii. 445). 5.

turrítus, a, um, adj., turreted, towered, tower-crowned (vi. 785); high, lofty, towering (iii. 536). 2.

tus, türis, n., incense, frankincense (i. 417).

tūtamen, inis, n., a defence, protection (v. 262).

tutor, āri, ōstus, to guard, protect, defend (ii. 677); befriend (v. 343). 2.

tūtus, ā, um, part. (tueor), safe, secure, out of danger (i. 164); in tutum, into a place of safety (i. 391). 17.

tuus, a, um, poss. pron., thy, thine, your, yours.

Tydeus, ei et eos, m., father of Diomedes (vi. 479).

Tydīdēs, ae, m., the son of Tydeus, Diomedes (i. 97).

Tyndarīs, idis, f., the daughter of Tyndarēs, Helen (ii. 569).

Typhōn, a, um, adj., of Typhoon, a giant overthrown by the thunderbolts of Jove, Typhocean (i. 665).

tyrannus, i, m., a king, ruler (iv. 320); a cruel ruler, a tyrant (i. 361). 2.

Tyrius, a, um, adj., Tyrian (i. 12); subs. Tyrii, ōrum, m. pl., the Tyrians (i. 338).

Tyrrhēnus, a, um, adj., Tyrrhenian, Etruscan, Tuscan (i. 67).

Tyrus or Tyros, i, f., Tyre, a city of Phoenicia (i. 346).

U.

über, eris, n., a teat or udder (iii. 392);
the human breast, bosom (iii. 95; v. 285); richness (i. 531). 7.

über, eris, adj., rich, fertile (iii. 106).

ubi, adv., when, as soon as (i. 81); interrog., where? (iii. 312). 9.

umbique, adv., anywhere (i. 601); everywhere (ii. 368). 2.

Úcælegōn, ontis, m., a Trojan (ii. 312).

ūdus, a, um, adj., wet, damp, moist, humid (v. 357). 2.

uciscor, i, ultus, to avenge one’s self on; take vengeance for or in behalf of some one, avenge (ii. 576). 4.

Ulīxēs, is, ei or i., m., king of Ithaca, son of Laertes (ii. 7).

ullus, a, um, adj., any; subs. anyone.

ulmus, i, f., an elm-tree (vi. 283).

ultimus, a, um, adj. (comp. ultior), of place, farthest, most distant, remotest, last (iv. 481); of time, latest, last (ii. 248); of degree, extreme, utmost (iv. 537). 10.

ultor, ōris, m., an avenger (ii. 96). 3.

ultrā, adv., further, more, beyond (iii. 480); prep., beyond, more than (vi. 114). 3.

ultrix, icis, adj., avening (ii. 587). 5.

ultrō, adv., on the other side, beyond; besides, too (i. 145); of one’s self, of one’s own accord, spontaneously, voluntarily (ii. 59); without any design of my own, by a power beyond my control (v. 55); of his own weight (v. 446). 11.

ululātus, ūs, m., a howling, shrieking, wailing (iv. 667).

ululo, āre, āvi, ātum, to howl, shriek, bay (iv. 168); ring, resound (ii. 488); tr., invoke with shrieks, cry aloud to (iv. 609). 4.

ulva, ae, f., sedge-grass (ii. 135). 2.

umbo, ōnis, m., the boss of a shield (ii. 546).

umbra, ae, f., a shade, shadow (i. 165); a shade, ghost of the dead (ii. 772). 48.

umbrifer, era, erum, adj., shady, shade-giving (vi. 473).

umbro, āre, āvi, ātum, to shadow, overshadow, shade (iii. 508). 2.
umecto, āre, āvī, ātum, to moisten, wet, bedew (i. 465).
ūmens, nīs, part. (ūmeo), damp, humid, moist, dewy (iii. 589). 3.
umerus, i, m., the shoulder (i. 318). 22.
ūmidus, a, um, adj., damp, dewy, moist, humid, of vapor, liquid (ii. 8). 7.
ŭ quam (unquam), adv., at any time, ever.
ūnā, adv., together, at the same time, in company (iii. 634).
ūnanimus, a, um, adj., of the same mind or feeling, sympathizing (iv. 8).
uncus, a, um, adj., hooked, crooked, curved, barbed, bent (i. 169). 5
unda, ae, f., a wave, surge, billow, water (i. 100). 60.
unde, adv., whence, whence? (i. 6).
undique, adv., from all sides, on all sides.
undo, āre, āvī, ātum, to surge, rise in whirling waves or billows (ii. 609); of reins, undulate, wave or flow (v. 146); of liquid in a vessel, boil, bubble (vi. 218). 3.
undōsus, a, um, adj., full of waves, billowy, stormy (iv. 313); wave-washed, wave-beaten (iii. 693). 2.
unguis, is, m., a nail, talon, claw (iv. 673). 3.
unguo (ungo), ere, nxi, notum, to smear or anoint with oil, pitch, or any such substance (iv. 398). 2.
ūnus, a, um (gen. ūs, dat. 1), num. adj., one, a, an (i. 15); = solus, alone, only (i. 584). 40.
urbs, is, f., a city (i. 5). 97.
urgeo, ere, ursi, to press, push, drive, impel, force (i. 111); burden, oppress, weigh down (ii. 653). 6.
urna, ae, f., a jar, urn (vi. 22). 2.
ūro, ere, ussi, ustum, to burn, burn up (ii. 37); vex, annoy, harass (i. 662); pass., burn with passion, glow, be inflamed, be enamoured (iv. 68). 4.
ursa, ae, f., a she-bear, a bear (v. 37).
usquam, adv., anywhere (i. 604). 4.
usque, adv., constantly, continually (ii. 628). 2.
ūsus, ūs, m., use, employment, exercise (iv. 647); intercourse, pervious usus, free communication (ii. 453). 2.
ut or uti, adv., how, in what manner, as; in comparisons, just as, as; of time, as, when: conj., w. subj., that, in order that; after vbs. of fearing, that not.
utumque, adv., however, whenever.
uterque, utraque, utrumque, pron. adj., each, both; in utrumque paratus, prepared for either event (ii. 61). 10.
uterus, i, m., belly, cavity (ii. 20). 6.
utinam, conj., O that! would that! (i. 575). 3.
ūtor, i, ūsus, to use, make use of, employ (i. 64); enjoy (vi. 546). 3.
utraque, adv., in both directions, from side to side (v. 469).
uxōrius, a, um, adj., fond of one's wife, too fond, doting, uxorious (iv. 266).

V.
vacca, ae, f., a cow, heifer (iv. 61). 2.
vaco, āre, āvī, ātum, to be empty, free from, without (iii. 123); impers., there is time, leisure (i. 373). 2.
vacuus, a, um, adj., empty, vacant, void, deserted (ii. 528). 6.
vādo, ere, to go, walk, proceed, rush, advance (ii. 359). 6.
vadum, i, n., a shallow, shoal (i. 112); the bottom of the sea, the depths (i. 126); the waves, the waters (iii. 557). 9.
vāgina, ae, f., a scabbard, sheath (iv. 579). 2.
vāgitus, ūs, m., a wailing, crying (vi. 426).
vagor, āri, ātus, to stroll about, roam, wander, rove (iv. 68); spread abroad (ii. 17). 4.
valens, nīs, part. (valeo), strong, powerful (v. 431).
Vocabulary.

va leo, ëre, ul, ëtum, to be strong, be able, 
avail (ii. 492); imperat., vale, farewell (ii. 789). 8.
va lidus, a, um, adj., stout, strong, staunch, 
vigorous, robust, sturdy (i. 120). 6.
vallës (vallis), is, f., a vale, valley (i. 186). 6.
vánus, a, um, adj., empty; idle, vain, 
fruitless, groundless, unmeaning (i. 352); 
false, delusive, untrustworthy (ii. 80). 5.
vapór, oris, m., steam, vapor; poet., fire (v. 683). 2.
varius, a, um, adj., variegated, many-colored (iv. 202); different, various, 
changing, ever-changing, diverse (i. 304); 
fickle, untrustworthy (iv. 569). 16.
vasto, ëre, ávi, ëtum, to make empty; 
lay waste, devastate, ravage (i. 471). 2.
vastus, a, um, adj., empty; vast, immense, 
huge, enormous, mighty (i. 52). 28.
vátešs, is, m., f., a prophet, seer, soothsayer (ii. 122); a bard, a poet (vi. 662). 27.
ve, enclit. conj., or.
veco, ère, ávi, ëtum, to carry, convey (vi. 391).
veho, ere, vexi, vectum, to bear, carry, 
convey (i. 113); bring in, usher in (v. 105). 11.
vel, conj., or: vel — vel, either — or.
vélämen, inis, n., a covering, robe, garment (i. 649). 3.
Ve ëllns, a um, adj., of Vélia, a town on the 
coast of Lucania, Vélian (vi. 366).
Ve ëllvolús, a, um, adj., sail-covered, 
studded or thick with sails (i. 224).
vełlo, ere, vulsi, vulsum, to pluck, pull, 
tear away (ii. 480); pluck, pull or tear up (iii. 28). 3.
vellus, eris, n., a fleece (vi. 249); a fillet of wool (iv. 459). 2.
véró, ère, ávi, ëtum, to cover, wrap, veil, 
envelop (iii. 405); bind around, crown (v. 72); deck, adorn (ii. 249); velatæ 
antennae, sail-clad yards (iii. 549). 8.
vélóx, ëcis, adj., swift, flying, fleet, rapid (iv. 174). 4.
vélum, i, n., a sail (i. 35); a canvas, cur-
tain, tent-covering (i. 469). 25.
vélut, valuti, adv., even as, just as, as.
vénæ, ac, f., a blood-vessel, vein (iv. 2); a 
vein of rock or metal (vi. 7). 2.
vénabulum, i, n., a hunting-spear (iv. 131).
vénñtrix, icis, f., a huntress (i. 319).
vendo, ere, didi, dilum, to sell (i. 484); 
betray (vi. 621). 2.
venenínum, i, n., poison, venom (ii. 221); 
a charm, magical potion (i. 688). 3.
venerábilis, e, adj., commanding veneration, venerable (vi. 408).
veneror, ári, átus, to worship, venerate, 
ador (iii. 34); beseech, implore (iii. 460). 6.
venia, ae, f., favor, grace, indulgence (i. 519); a favor, a kindness (iv. 435). 4.
venio, ire, vēni, vëntum, to come (i. 2). 63.
vénor, ári, átus, to hunt (iv. 117).
venter, tris, m., the belly, the maw (ii. 216); fig., hunger (ii. 356). 2.
ventósus, a, um, adj., full of wind; wind 
swept, stormy (vi. 335).
ventus, i, m., the wind (i. 43); person. 
Venti, ye Winds (i. 133). 58.
Venus, eris, f., Venus, the goddess of 
Love (i. 229); the passion of love, love (iv. 33).
verber, eris, n. (used mostly in pl.), a 
lash, whip, scourge (v. 147). 2.
verbero, ëre, ávi, ëtum, to lash, beat. 
strike (iii. 423). 2.
verbum, i, n., a word (i. 710). 9.
vérë, adv., truly, correctly (vi. 188).
vereor, éri, itus, tr. and intr., to fear, 
be afraid of, be afraid (i. 671). 3.
věrō, adv., in truth, in fact, certainly; but 
indeed (ii. 438).
verro, ere, verri, versum, to sweep, 
sweep over, sweep over (iii. 208); sweep or driv 
along (i. 59). 3.
verso, ère, ávi, ëtum, tr., to turn, turn 
over and over, roll over (v. 408); driv
about (v. 460); turn the mind (iv. 286); think over, meditate, revolve, consider (i. 657); carry out, accomplish (ii. 62). 0.

versus, üs, m., a line, row (v. 119).

vertex, icus, m., a whirlpool, eddy (i. 117); the crown of the head, the head (i. 403); the top, peak, summit of anything (i. 163); a vertice, from above (i. 114). 18.

verzo, ere, ti, sum, to turn, turn around, turn about (i. 391); terga vertere, to flee precipitately (vi. 491); turn, drive, carry (i. 528); turn or throw up (v. 141); w. se or cursum, iter, etc., to turn or direct one's self or course, go, proceed (iii. 146); w. se, tend (i. 671); turn the spur, ply it (vi. 101); change, alter, transform (i. 237); overturn, overthrow, destroy (i. 20); in pass., w. reflex. sense, turn or direct one's self or course, go (i. 158); is vertitur ordo, this succession of things revolves, i. e., is in accordance with the ordained cycle of events, is ordained, fixed (iii. 376); septima vertitur aetas, the seventh summer rolls round, is at hand (v. 626). 23.

verü, üs, n., a spit (i. 212). 2.

verum, adv., truly; but, but yet, but indeed (iii. 448). 4.

vérus, a, um, adj., true, genuine, real (i. 405); subs. vērum, i. n., usually in pl., the truth (ii. 78). 14.

vexor, i, to feed upon (iii. 622); w. aurā, feed upon the air, i. e. breathe, enjoy (i. 546). 3.

vesper, eris and eri, m., the evening star i. 374); the west (v. 19). 2.

Vesta, æ, f., the daughter of Saturn, goddess of flocks and herds and of the household; in her temple the holy fire was kept constantly burning, attended by Vestal Virgins; she represents ancient purity and simplicity of life (i. 292).

vester, tra, trum, poss. pron., your (i. 132). 22.

vestibulum, i, n., an entrance-court, a vestibule, entrance (ii. 469). 4.

vestigium, ii, n., a foot-step, step (ii. 711); the foot (v. 566); trace (iii. 244); trace, sign, token (iv. 23). 14.

vestigo, āre, āvi, ātum, to search after, seek out (vi. 145).

vestio, Ire, Ivi (ii), Itum, to clothe, cover, adorn (vi. 640).

vestis, is, f., clothing, vesture, attire, a garment, robe, dress (i. 404); tapestry (i. 639). 16.

vetō, āre, ui, itum, to forbid, prohibit, hinder, prevent (i. 39). 5.

vetus, eris, adj., old (i. 215); ancient (ii. 448); former (i. 23). 13.

vetustas, atis, f., old age; a long lapse or period of time, time (iii. 415).

vetustus, a, um, adj., old, ancient (ii. 713). 2.

vexo, âre, āvi, ātum, to shake, agitate; molest, annoy, distress, vex, harass (iv. 615).

via, æ, f., a way, path, road (i. 401); a street of a city (i. 429); a journey, voyage (i. 358); an entrance, passage, way (ii. 494); a way, method, manner (iii. 395). 39.

vīsōtor, õris, m., a traveller (v. 275).

vibro, âre, āvi, ātum, to quiver, vibrate, dart (ii. 211).

vicinus, a, um, adj., near, neighboring, hard by, adjoining (iii. 382). 4.

vīcis (gen., no nom.), vicem, vice; pl. vices, vicibus, f., change, interchange (vi. 535); the changes of fate, lot, fortune, fate (iii. 376); dangers (ii. 433) position, place, duty (iii. 634). 4.

viciessim, adv., in turn (iv. 80). 3.

victor, õris, m., victor, conqueror (i. 19 adj., victorious, conquering, exultant 329). 22.

victōria, æ, f., victory, conquest 584.)
Vocabulary.

victor, i, n., to violate, injure, vex. 2.

victus, a, um, adj., of a viper or snake.

vera, i, n., a husband (i. 144; l. 1), 65.

verum, a, i, n., a green place, greenward.

vera, i, n., to be green (vii. 206). 2.

vera, a, i, n., a branch, bough, twig (vi. 11; xiv. 294). 3.

veruna, a, um, adj., of a maiden, w. ianis. maidenly (ii. 168). 2.

versa, i, n., a maiden, virgin (i. 315).

versum, i, n., a bush, thickets, cope.

versa, i, n., green (v. 345). 2.

versis, a, um, adj., of a maiden, w. ianis. maidenly (ii. 168). 2.

versis, i, n., a maiden, virgin (i. 315).

vitis, n, i, n., a bush, thickets, cope.

viridis, a, adj., green, verdant (vi. 345). 2.

virgins, i, n., manliness, courage, strength, excellence, virtue, valor, brave or heroic deed (i. 588). 12.

vis, vis, i, n., force, strength, power (i. 4).

directive force, violence (i. 69); a number, quantity, force, pack (v. iv. 132). 39.

viscum, i, n., the mistletoe, an evergreen parasitic plant (vii. 205).

viscus, eris, i, n., generally in pl., the internal organs, the vitals (vi. 599); flesh (i. 211); the bowels of a mountain (iii. 575); the vitals, the heart of the state (vi. 583). 6.

viso, ere, si, sum, to view closely, get a good look at, examine (ii. 63). 2.

visum, i, n., a thing seen, a sight, appearance, vision (iii. 172). 2.

visus, us, m., a seeing, looking, view, sight (iv. 277); the power of seeing, sight, vision (ii. 605); a thing seen, sight, vision (ii. 212). 7.
vita, ae, f., life, existence (i. 92); a shade, soul, disembodied spirit (vi. 292). 23.

vitālis, e, adj., vital, life-giving (i. 388).

vīto, āre, āvi, ātum, to avoid, shun (ii. 433). 2.

vitta, ae, f., a band, chaplet, fillet (ii. 133). 12.

vītulus, i, m., a he-calf, a young bullock (v. 772).

vīvidus, a, um, adj., living, ardent, spirited, eager (v. 754).

vīvo, ere, vixi, victum, to live, be alive (i. 218); live on, pass one's life, live (iii. 493); continue, endure, stay, last (iv. 67). 8.

vīvus, a, um, adj., alive, living (vi. 391); w. vultus, life-like, natural, speaking (vi. 848). 3.

vīx, adv., hardly, scarcely, barely, with difficulty (i. 34). 12.

vōciferor, āri, ātus, to shout, exclaim, cry aloud (ii. 679).

vōcō, āre, āvi, ātum, to call or summon (i. 131); call upon, invoke (i. 290); call by name, name (i. 109). 53.

vōūtalis, e, adj., flying (iv. 71).

Volcānus, i, m., Vulcan, the god of fire, the son of Jupiter and Venus; meton., fire (ii. 311). 2.

volens, ntis, part. (volo), willing, ready (v. 712).

volōto, āre, āvi, ātum, to fly or flit about (iii. 450). 4.

volo, velle, volui, to will, be willing (ii. 653); command, ordain, order, will (i. 303); wish, desire (i. 626); quid vult? what means? (vi. 318). 21.

volo, āre, āvi, ātum, to fly, used of a bird or any swiftly moving object in the air (i. 150); of an object on the surface of land or water (iii. 124); of rumor, be afloat, spread abroad; fama volat, the story goes (iii. 121); subs., volantes, ium or um, m., f., birds (vi. 728). 21.

volucrē, crīs, cre, adj., flying, winged swift (i. 317); subs., volucris, is, f., a bird (iii. 262); fleeting, transitory, evanescent (ii. 794). 12.

volūmen, inis, n., a coil, fold, roll (ii. 208). 3.


voluptās, ātis, f., pleasure, joy, delight (iii. 660).

volūto, āre, āvi, ātum, tr., to roll back and forth; reflex., roll (one's self) around, to grovel (iii. 607); of sound, roll the voice, send it rolling (i. 725); roll back (v. 149); of mental action, ponder, reflect, consider (i. 50). 6.

volvo, ere, volvi, volūtum, tr., to roll, roll along, sweep along (i. 101); roll up, cast up (i. 86); hurl with rolling motion (i. 116); unroll (i. 262); spin (i. 22); volvere vices, roll out destiny, appoint or ordain in due succession (iii. 376); volvere causas, go the round of misfortunes (i. 9); revolve, ponder, consider (i. 305); roll round, revolve (i. 234); pass. w. reflex. meaning, roll along, glide (iv. 524); roll down, flow (iv. 449). 24.

vomo, ere, ui, itum, to pour forth, discharge (v. 682).

vorāgo, inis, f., an abyss, gulf, whirlpool (vi. 296).

vorō, āre, āvi, ātum, to gulf, whirlpool (vi. 296).

vōtum, i, n., a vow, solemn promise, supplication (i. 290); a votive offering (ii. 17). 14.

voceo, ēre, vōvi, vōtum, to vow, cf. vōtum, (a thing) vowed.

vōx, vōcis, f., the voice, cry, sound, tone (i. 94); a word, saying, speech (i. 64). 60.

volgo, āre, āvi, ātum, to spread abroad, make known, divulge, herald, publish (i. 457).
VOCABULARY.

vulgo, adv., everywhere, all around, on all sides (iii. 643). 2.

vulgus, i, n., the multitude, the people, the common people (ii. 39); a mass, throng, crowd, herd (i. 190); the rabble, mob (i. 149). 5.

vulnus, eris, n., a wound, hurt, injury (i. 36); passim (iv. 2). 19.

vultur, uris, m., a culture (vi. 597).

vultus, ūs, m., the countenance, visage, features, aspect, expression, air, mien (i. 209); eyes, sight (ii. 539). 22.

Xanthus, i, m., a river in Troas (i. 473); a river in Epirus named after the Trojan stream (iii. 350); in Lycia (iv. 143).

Zacynthos, i, f., an island in the Ionian Sea (iii. 270).

Zephyrus, i, m., the west wind (i. 131); wind in general (iii. 120).
LIST OF WORDS

FOUND TEN TIMES OR MORE IN VERGIL (AEN. I.–VI.).

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LIST OF WORDS.

soror  tamen  telolo  uterque  vinculum
sors  tandem  torqueo  turn  vinum
spargo  tango  torus  vastus  vast
spumo  taurus  totus  vates  virgo
stereo  tectum  tremo  velum  viridis
sto  tego  tres  venio  virtus
sub  tellus  tristis  venus  vix
subeo  telum  tueor  vertex  vitta
subito  tempestas  tumulus  verto  vix
summus  templum  turbo, ære  verus  voco
super  tempus  tatus  segmentum  velle
superbus  tendo  ultimus  vestigium  volo, velle
supero  tempus  ultro  vestis  volo
superus  tento  umbra  vetus  volvo
supplex  ter  umerus  via  votum
surgo  tergum  unda  victor  vox
suspectus  terram  unus  video  vulnus
vulnus  thalamus  urbs  vinco
vultus  (continues...
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