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VIRGIL'S ÆNEID,

BOOK I.

EDITED

BY

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PREFATORY NOTES.

I.

Virgil's Æneid has been taught in the schools without interruption for eighteen centuries. Seventy generations of school-boys have been initiated into classical lore by *Arma virumque cano*. And still the interest in the grand old epic abates not a whit. The signs of the prophesied desuetude of classical study are not very apparent. In this so-called practical age a few literary demagogues set a bait for popularity by decrying with affected importunity the study of dead languages, but Latin and Greek still hold if not the first at least a foremost place in the curriculum of a liberal education. These languages are dead only to those who are dead to the humanizing influences and the glowing inspiration of "thoughts that breathe and words that burn" on almost every page of Virgil, of Homer, of Tully, of Demosthenes. Industrial education and even scientific education may neglect the ancient classics, but a liberal education never can. No uncertain sound was that uttered the other day by Lord Chief Justice Coleridge before the students of Yale. He said:—"I must publicly argue here that as a lawyer and a judge I most heartily am in favour of the classics. I have done many foolish things in my past life, but I do owe to the hours spent most wisely among the classics the position I now occupy. I have made it a religion, as far as I could, never to let a day pass without spending some time of it upon my Latin and Greek, and I heartily believe that my success was materially aided by those classics which have been the study of my life."

For the next four years the story of Æneas and Dido is to be read in our High Schools and Collegiate Institutes. The
First Book of the Æneid is to be the field of study in Latin poetry. Heyne's remark regarding verse 630 of this book may be employed with reference to the whole book. He says that any youth who does not dwell on this verse with delight should be straightway prevented from reading the poet. Well, any youth who has risen from the perusal of The Landing in Africa without emotion and profit must be made of very common clay, or the master who has guided his studies must himself have stumbled into an alien vocation.

II.

Little need be said of the present edition. The text, with few exceptions, follows Ribbeck's of 1872. Such forms as volnus, conjux, conubium, inviiti, hiemps, volvus, succipit, rotus, Juppiter, adloquitur, dicione, adiutor, umectat, umeros, obstipuit, Divom, temptat, may seem strange at first sight, but Ribbeck's orthography in the main is supported by all recent investigations in philology, and at whatever cost it is well to discard traditional spelling when it is clearly shewn to be baseless.

In etymology, the present standard authority, Harper's Latin Dictionary (Andrews's Freund) has been closely followed. In the preparation of the notes the editor has freely consulted all the best modern editions of Virgil. The works of Conington, Kennedy, Greenough, and Frieze have been of most service. Due acknowledgement, it is believed, has been given throughout the notes to these and other editors.

The present edition contains no references to standard grammars—(1) because such references would have unduly lengthened the notes; (2) because so many different grammars are employed in our schools; (3) because it is a moot point with many masters whether the giving of such assistance is a substantial aid to the young student.

Strathroy, September 15th, 1884.
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ERRATA.

Page 69, note on v. 156, for *equi* read *equis*.
" 69, note on v. 166, for *suic* read *sub*.
" 70, note on v. 283, for *tibi* read *mihi*.
" 81, note on v. 343, for *aur* read *agri*. 
LIFE AND WORKS

OF

VIRGIL.

HIS BIRTH.

Publius Vergilius Maro was born in the 1st consulate of Crassus and Pompey, on the Ides of October (15th), B.C. 70, at Andes, now Pictola,—a hamlet near Mantua in Cisalpine Gaul.

ORTHOGRAPHY OF HIS NAME.

There is a dispute as to whether Vergilius or Virgilius is the orthography of the name. We have the same variation in other names; Deana, Diana; Menerva, Minerva. Without doubt Vergilius is the old and true form. If we wish to conserve what is ancient in Latin we must write, Vergilius. If we wish to conserve what is ancient in English we need not banish from all our literature the familiar Virgil.

HIS EDUCATION.

The poet received his early education at Cremona and Mediolanum (Milan). He assumed the toga virilis at Cremona in B.C. 55, during the 2nd consulate of Crassus and Pompey, on the very day that Lucretius died. He studied subsequently at Neapolis (Naples) under the Greek poet and grammarian, Parthenius, a native of
Bithynia. In Rome he studied under the rhetorician Epidius, and under Syro the Epicurean, an accomplished teacher of philosophy and natural science. The Epicurean tenets of Syro tinge Virgil's earlier productions.

THE MANTUAN EPOCH.

Virgil spent the years 48 to 40 B.C. on his paternal estate at Mantua. His time was taken up with the cultivation of his farm, with his literary studies and with the composition of his minor poems. Of his farm he was deprived in 42 B.C. after the battle of Philippi. The veterans of Octavian, on returning from the East, were rewarded for their services by allotments of land in those districts of Italy that had espoused the cause of Brutus. The neighborhood of Cremona was one of the confiscated districts. Mantua suffered on account of its nearness to Cremona. (See Ecl., ix. 18., Mantua vae miseræ nimium vicina Cremonæ). The poet's farm was seized by a veteran named Claudius Asinius Pollio, who was the governor of Transpadane Gaul, was a man of literary tastes. He took the poet under his protection for a time. When Pollio, however, next year, went to the assistance of L. Antonius in the Perusian war, Virgil was compelled to flee for his life. He visited Rome and gained an introduction to Mæcenas, the great patron of Augustan literature. By Mæcenas the poet was introduced to the notice of Octavian. After long delay he recovered the possession of his Mantuan estate.

HIS LITERARY FRIENDS.

Virgil had the friendship of the most cultured men of his day. Mæcenas was his patron. Horace, Propertius,
Plotius and Varius were his intimate friends. Horace calls Virgil "the half of his soul." (See C., I. 3., animae dimidium meae). Propertius gives his opinion of his friend in the famous lines referring to the forthcoming Æneid:—

 Cedite, Romani scriptores; cedite, Grai;  
 Nescio quid majus nascitur Iliade.

HIS VILLAGES.

His favorite residence was at Naples. He had also a beautiful villa in Sicily. At Rome he had a house on the Esquiline near the gardens of Maecenas.

HIS MIDDLE-AGE.

The years 40 to 20 B.C. were twenty of the most eventful years of Roman history. These twenty years of Virgil's life, except in their literary aspect, are entirely uneventful. His life was a life apart from the stir and tumult of the times. In his "suburban villas and highway-side retreats" he was slowly evolving his immortal lines;—slowly—very slowly. He was wont to tell his friends that he licked his verses into shape as a bear her cubs. We get scarcely a glimpse of the retiring poet during these laborious years. What a Sicilian banquet of good things we might sit down to if we had a Boswellian history of these two decades of years.

HIS LAST DAYS AND DEATH.

Virgil was not naturally robust. He had always been in delicate health. His sedentary life of too close application was fatal. In 19 B.C. he determined on a tour through Greece and Asia, with the double purpose of restoring his health and of seeing with his natural eye the
classic scenes on which his mental eye had so often gazed with rapture. He proceeded no farther than Athens. There he met Augustus, who was returning from Samos. They both came back to Italy together. Virgil became very ill on the way, and died soon after his arrival at Brundisium, B.C. 19. He was buried near Naples. A monument is still shown which is said to be the tomb of the poet. It is alleged that the epitaph on the tomb was written by Virgil himself:

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

HIS APPEARANCE, CHARACTER AND TEMPERAMENT.

Virgil is said to have been of tall stature, of delicate frame, of dark complexion, of features far from handsome. In character he was unselfish, amiable and kind-hearted. "To relieve the wretched was his pride." In a profligate age he was irreproachable and pure,—so pure that the Neapolitans called him Parthenias (from πάρθενος, a virgin). His own ability he underrated. So little did he esteem his greatest work, the Æneid, that, before his death, he requested his executors to burn the manuscripts. He was religious while many of his countrymen were curious sceptics or rank infidels.

He was modest in the company of friends and diffident among strangers. He was of a pensive and melancholy disposition, but he never became splanetic and cynical.

HIS WORKS.

Virgil's earliest attempt is said to have been an historic poem, Res Romanæ, after the manner of Ennius. He found the subject too vast and the difficulties too many.
INTRODUCTION.

It is even said that he became disgusted with the ruggedness of Ennius.

Minor Poems. The following Minor Poems have been ascribed to Virgil, but nearly all of them on very insufficient evidence:—

(1) Culex, the story of a shepherd saved from a snake by the sting of a gnat which he killed. This is probably spurious.

(2) Ciris, the myth of Scylla and Nisus. Internal evidence shows that Virgil never wrote this. Some attribute it to Gallus.

(3) Priapeia. We may be almost sure that Virgil never put his hand into such filth.

(4) Moretum is a fragment. It begins the description of the daily life of a farmer. It may be Virgil's.

(5) Copa, an invitation of a barmaid to travellers to come in and enjoy themselves. Possibly Virgil's.

(6) Catalecta are shorter pieces of various kinds, some of which seem to be Virgilian.

The Great Poems of Virgil are:—

(1) The "Bucolics," or "Eclogues," written between 41 and 37 B.C.

(2) The "Georgics," written between 36 and 29.

(3) The "Æneid," written between 29 and 19.

The Bucolics.—The term Bucolica is from the Greek βουκολίκος, "to tend cattle." Bucolic poems, therefore, are poems on the tending of herds,—pastoral poems,—poems in which the speakers are shepherds or husbandmen. The other term applied to these poems, "Eclogues," is from the Greek ἔκλογη, "a collection." On account of an incorrect etymology some have written the word "Æglogue," deriving it from two Greek words meaning "the tales of goats or goat-herds." It is uncertain how these poems received the name Eclogues. (a) Some say they received this name because they are imitations of passages
selected from Theocritus; (b) Others think the term denotes a collection of poems similar in form and on similar themes; (c) A third explanation is that they are a collection of poems on pastoral themes; (d) There is still another explanation,—that the poems are selections, made by the poet himself, from various Bucolic poems written by him at different times. Theocritus, the Sicilian, was the principal writer of pastoral poetry before Virgil. Virgil closely imitated Theocritus, but the imitations want the variety and life of the original. Virgil's shepherds are too much alike. Where Theocritus is minute and accurate Virgil is general and vague. Virgil, however, is more polished in his diction and less gross in his expressions than his Greek original. The Eclogues are of two kinds:—(1) Those that allegorize some events or characters of the time; (2) Those that treat literally of shepherds and country life.

The Georgics (γῆ, "the earth, ἔργα, work"). This is a didactic poem, on agriculture, in four books. The first book treats of the cultivation of the soil; the second, of fruit trees; the third, of horses and cattle; the fourth, of bees. The versification of the poem is imitable. It is the most finished specimen of the Latin hexameter in existence. This is Virgil's most original poem.

The Aeneid. This is an epic poem describing the adventures of Æneas after the fall of Troy. It is modelled after the Homeric poems. Many passages of the Æneid are imitations or translations of passages in the Iliad and the Odyssey. The wanderings of Æneas remind us of the Nostos of Ulysses. The shield of Æneas very closely resembles the shield of Achilles. The storm and the speech
of Æneas in the first book are almost translations from the fifth book of the Odyssey. Virgil's Æneid is copied from the same poem. His similes are Homeric. His battles owe all their life to the Homeric poems. Virgil borrowed many of his best thoughts from other Greek poems. Throughout the Æneid there are many translations from Greek tragedy. Much of the second book is derived from two Cyclic poems: The Sack of Troy and the Little Iliad. Euphorion furnished him with the legend of Laocoon. The Cyclic νοσταί supplied ideas for the third book. In the fourth book Virgil borrowed from the Argonautica of Apollonius Rhodius of Alexandria. Virgil owes much too to the older Latin poets. Many of his lines, and even whole passages, are drawn from the works of Ennius, Pacuvius, Attius, Nævius, Lucilius, Lucretius, Catullus, Varius.

The Æneid consists of twelve books and embraces a period of eight years. In the first book Æneas is driven by a storm to the coast of Africa, where he is received by Dido, queen of Carthage. In the second and third books Æneas tells Dido the sad story of the fall of Troy and of his own escape, and recounts the many dangers of the voyage from Troy to Drepanum in Sicily, where he buried his father. In the fourth book we are told of the attachment of Dido for Æneas, of the departure of Æneas in obedience to the commands of the gods, of the catastrophe of Dido's death by her own hand. The fifth book contains the history of the visit to Sicily. In the sixth book Æneas reaches Italy; visits the Sibyl of Cumæ; descends to the infernal regions, where he sees his father, Anchises, and has unfolded to him the coming glory of
the Roman empire. This book closes with the famous panegyric on Marcellus. In these six books the adventures of Ulysses as described in the Odyssey are always before the poet's eye. This half of the poem is far superior to the other.

Here it may be said that the critics have discovered an anachronism in the visit of Æneas to Carthage. Chronologists place the destruction of Troy in 1184, B.C. Carthage was not founded until several centuries afterwards.

The last six books of the Æneid contain the history of the struggles of Æneas in Italy. This part of the poem has for its model the battles of the Iliad. Latinus offers in marriage to Æneas his daughter Lavinia, who had already been betrothed to Turnus, king of the Rutuli. The conflict between the heroes is terminated by the death of Turnus, who is slain by Æneas.

The Æneid was begun when Augustus was in Spain, and probably at the instigation of the emperor himself. Virgil did not live to complete the revision of his poem. In his will he requested his friends, Varius and Tucca, to improve the poem or to burn it. In his last hours he desired the manuscript to be destroyed. Augustus, after Virgil's death, instructed the executors to publish the work without interpolations. They transposed the second and third books, and omitted II., 567—588. The fact that the Æneid was not thoroughly revised by the poet may account for the many incomplete lines in the poem.

Virgil is very skilful in imitative harmony. Recurring dactyls express speed:

Quadrupedante putrem sonitu quatit ungula campum.

Æn. viii., 596
Recurring spondees express dignity:—
\[ \text{quæ divum incedo regina.} \]
\[ \text{Æn. i., 50.} \]

A struggle is expressed by a hiatus:—
\[ \text{Ter sunt conati imponere Pelio Ossam.} \]
\[ \text{Geo. i., 281.} \]

Many other special effects are produced by a deft handling of the metres.

Pope and others think that Virgil had a political object in writing the Æneid. It is said that the primary object of the poem was to glorify Caesar; its secondary object, to flatter the vanity of the Romans by the splendor and antiquity of their origin. With this view we may regard Æneas as typifying Augustus; Dido, Cleopatra; Turnus, Antony.

Many critics have disparaged the Æneid. Its principal defect, if defect it may be called, is want of originality. Then it wants unity of construction. The hero, moreover, is not entirely satisfactory. In the war with Turnus, Æneas at times loses our sympathy, and Turnus excites a superior interest. The historian, Niebuhr, entertains a very low opinion of Virgil. He places him in the second rank of Roman poets. He denies his fertility of genius and inventive powers. He says the Æneid is a complete failure, an unhappy idea from beginning to end. He says that an Epic poem should be a narrative of events known and interesting to the mass of a nation. He blames Virgil for mixing Italian traditions with Greek legends. Virgil is nobly vindicated in the extracts quoted below from several modern Virgilian scholars.
INTRODUCTION.

VIRGIL AND HIS PREDECESSORS.

"All educated Romans of the day regarded Virgil as superior in many respects to any poet who had yet appeared. It was most of all in the exquisite finish and harmony of his hexameters that he excelled all who had preceded him. The hexameter verse had been first introduced into the Latin language by the poet Ennius. But though distinguished by originality, strength and vigor, the poetry of Ennius was harsh and rugged to a degree which rendered it to the more cultivated tastes of later generations almost intolerable. Nor by poets who succeeded Ennius had any such improvement been made in the composition of Latin verse as to admit of any comparison between them and their Grecian models. It was reserved for two great poets of Rome, two congenial spirits, Virgil and Horace, to elevate the national poetry to a character worthy of Rome, to develop all the resources of their noble language, and to make it flow both in heroic and lyric verse with all the grace and dignity which had hitherto been characteristic of the Greek alone."—Frieze.

HIS POSTHUMOUS FAME.

"In all literary circles of Rome Virgil was extolled and quoted; in schools he was taught; his writings and the events of his life supplied material for lectures, essays, comments, to a long series of grammarians, and to collectors of literary gossip. The poets next to his time revered and imitated him as their great master; even historians underwent his influence, manifest in the style of Tacitus, and discernible even in that of Livy. A wider renown awaited Virgil in two other spheres. A zealous heathen,
if ever there was one, he obtained special reverence in the minds of early Christians as an exceptionally favoured heathen, ordained, half a century before the birth of Christ, to foretell the Christ who should be born. More strange, if possible, is that phase of the Virgilian legends which presents the poet in popular belief as 'an enchanter who creates talismans at pleasure, sails through the air in magic ships, whisks princesses from Rome to Babylon in a flash of lightning, sends a familiar spirit to rob an emperor of his supper.' This tradition may be due in part to Virgil's supposed intimacy with Sibyls, partly to the scene of incantation in his eighth Eclogue; and some suppose that his mother's name, Magia, helped to give her son the reputation of a magician."—Kennedy.

**VIRGIL DEFENDED.**

"Virgil found some difficulty in making the calm excellences of goodness and piety appear heroic and striking; and, like Milton, he has from the necessity of the case suffered the fury and unbridled passion of some of his characters to make a more lively and enduring impression than the central personage of his poem. For it must be admitted that the Turnus of the Æneid, and the Satan of Paradise Lost, take a more powerful hold upon our imaginations, and come nearer to Homer's conception of a hero, than the calm majesty of Milton's Saviour, or the patient suffering and religious obedience of Virgil's Æneas. But whatever defects there may be in the Æneid, it is replete with all the qualities which are essential to a great work of art. It is great in conception and invention. It is wonderfully diversified in scenes, incidents and characters. It is adorned with the finest diction
and imagery of which language is capable. In discoursing of great achievements and great events, it never comes short of the grandeur which befits the epic style; in passages of sorrow and suffering it takes hold of our sympathies with all the power of the most heart-rending tragedy."—Frieze.

"Many are the faults of the Ænoid; there is hardly any great poem that has so many; it wants the unity of the Iliad and the Odyssey; sometimes it is too long, then again too short; it is often languid and deficient in fire; scarcely any characters in it are happily drawn; the latter six books are inferior to the first six. On the other hand there is in Virgil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality; that he excels in pathos, as Homer in sublimity, is the old opinion; and it is surely the right one. The poet never becomes affected or sentimental; he hardly ever offends against good taste; he knows when to stop; he is excellent in his silence as well as in his speech. Virgil, as Wordsworth says, is a great master of language; but no one can really be a master of language unless he be also a master of thought, of which language is the expression."—Lonsdale and Lee.

"Is Virgil to be called a great poet? may be asked by those who take part with Niebuhr. To answer this question fully, it would be necessary to define exactly what is meant by the term 'great,' as applied to a poet. But, leaving its abstract side, we content ourselves with simply saying: if a writer who was a poet only and not an actor, has, by the power of his written works alone, lived in the minds of men, and exercised a commanding influence upon
them during nineteen centuries; if he is the founder of a
school, which counts among its scholars such names as
Silius and Statius in olden times, Tasso and Camoens at a
later date; if after the birth of modern Italian poetry, one
so unlike him in personal and literary characteristics as
Dante could hold him in such reverence as to make him
the guide of that imaginary pilgrimage which constitutes
the plot of his immortal poem, it seems inconsistent with
common sense to withhold from such a writer the style
and title of a great poet."

"It has sometimes been said that Virgil is a poet by
art, study and labor, not by native power. No state-
ment can be more wrong-sighted and futile. If ever there
was a born poet, Virgil was one."

"We venture to call Virgil a true poet by nature; in-
fierior in power to some famous poets; inferior, probably,
to others of minor fame; but one who by fine feeling,
exquisite skill, and intense study reached a poetic perfec-
tion which has given him the place he holds in the realm
of literature."—Kennedy.

"Roman literature had always been imitative; Pacuvius
and Attius had set themselves to make the best they
could out of Sophocles and Æschylus; and it was doubt-
less in his own judgment, as well as in that of eulogistic
critics, that Ennius appeared to be wise and brave and a
second Homer. But the period which witnessed the
establishment of the empire generated new hopes and as-
pirations among the poets of Rome. The fervour of an
age, half revolutionary, half organic in its character, had
produced intellectual activities which the imperial system
was not slow to welcome and cherish. The writers of the
new era saw that Greece had as yet yielded but few of her spoils to her semi-barbarous invaders; and they planned fresh expeditions, which should be undertaken under more exalted auspices, and return crowned with greener and more luxuriant laurels. . . . . . Greece was to be conquered, and conquered with her own weapons. . . . . . . It was in this spirit that he addressed himself to the task of reproducing Homer. The imitation of externals was a thing not to be avoided or dexterously concealed, but to be openly and boldly embraced. . . . . . Even in his own day there appear to have been critics, probably rival versifiers, who reproached him with having taken so much from Homer; and the answer which he is said to have made shows the light in which he wished his own labors to be regarded. 

‘Let them try to steal for themselves as they say I have stolen for myself, and they will find that it is easier to rob Hercules of his club than to rob Homer of a single verse.’ It was an act of high-handed brigandage, which, rightly appreciated, carries with it its own justification. In the long hours of laborious days, paring down and refining the verses which had been poured out in the exuberance of the morning, he grappled with the Grecian Hercules, and had again and again wrested from him that weapon which had so long been the terror of meaner free-booters.”—Conington.
VIRGIL'S ÆNEID.

BOOK I.

(vv. 1–7).

Subject and plan of the work. The wanderings of Aeneas by sea and land, and his wars in Italy.

Arma virumque cano, Trojâ qui primus ab oris Italian, fato profugus, Laviniaque venit Litora, multum ille et terris jactatus et alto, Vi superum, saeue memorem Junonis ob iram Mul\a\a quanto et bello passus, dum conderet urbem, Inferretque Deos Latio: genus unde Latinum, Albanique patres, atque altae moenia Romae.

(vv. 8–11).

The invocation to the Muse.

Musa, mihi causas memora, quo numine laeso, Quidve dolens, regina Dejmm tot vovere casus, Insignem pietate virum, tot adire labores, \Impulerit. Tantae animis cælestibus iae?

(vv. 12–33).

The hostility of Juno towards Aeneas explained.

Urbs antiqua fuit—Tyrii tenuere coloni— Karthago, Italian contra Tiberinaque longè Ostia, dives opum, studiisque asperrima belli: Quam Juno fertur terris magis omnibus unam
Posthabitā coluisse Samo. Hic illūs arma, 
Hic currus fuit : hoc regnum Dea gentibus esse,
Si quā fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci

20 Audierat, Tyrias olim quæ verteret arces.
Hinc populum, latè regem belloque superbum,
Venturum excidio Libyæ ; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis—

25 Necdum etiam causae irarum sævique dolores
Exciderant animo. Manet altā mente repōstum
Judicium Paridis, spretæque injuria formæ,
Et genus invisum, et rapti Ganymedis honores—
His accensa super, jactatos æquore toto :

30 Troas, relicquias Danaüm atque immittis Achilli,
Arcebat longè Latio: multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.

(vv. 34—49).

The Trojans set sail from Drepanum in the hope of reaching Italy. Juno's soliloquy.

Vix e conspectu Siculæ telluris in altum

35 Vela dabant læti, et spumas salis ære ruebant ;
Cum Juno, æternum servans sub pectore volnus,
Hæc secum : "Mene incepto desistere victam,"ộlledi."
Nec posse Italiā Teucrorum avertere regem ?
Quippe vetor fatis ! Pallasne exurere classem

40 Argivom, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oilei ?

Ipsa, Jovis rapidum jaculata e nubibus ignem,
Disjicitque rates, evertitque æquora ventis:
Illum exspirantem translixo pectore flammas.

Turbine corripuit, scopoluque infixit acuto.
Ast ego, quæ Divom incedo regina, Jovisque
Et soror et conjunx, una cum gente tot annos
Bella gero. Et quisquam nunen Junonis adoret
Præterea, aut supplex aris imponat honorem?

(vv. 50—63).

Juno seeks Aeolia, the land of storms. The realm of Aeolus described.

50 Talia flammato secum Dea corde volutans,
Nimborum in patriam, loca feta furentibus Austris,
Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinculis et carcere frenat.

55 Ili indignantes magno cum murmure montis
Circum clastra fremunt. Celsi sedet Æolus arce,
Sceptras tenens, mollitque animos et temperat iras.
Ni faciat, maria ac terras cælumque profundum
Quippe ferant rapidi secum, verrantque per auras.

60 Sed pater omnipotens speluncis abdidit atris,
Hoc metuens; molemque et montes insuper altos
Imposuit; regemque dedit, qui fœdere certo
Et premere et laxas sciret dare jussus habenas.

(vv. 64—83).

Juno's address to Aeolus, and his reply.

Ad quem tum Juno supplex his vocibus usa est:

65 "Æole—namque tibi Divom pater atque hominum
rex
Et mulcere dedit fluctus et tollere vento—
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italian portans victosque Penates.
Incute vim ventis, submersa quae obrue puppes:
Aut age diversos, et disic corpora ponto.
Sunt mihi bis septem præstanti corpore Nymphæ;
Quarum que formâ pulcherrima Deiopea,
Conúbio jungam stabili, propriamque dicabo,
Omnes ut tecum meritis pro talibus annos

Exigat, et pulchrâ faciat te prole parentem."

Aeolus hæc contrâ "Tuus, o regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi quodcumque hoc regni, tu sceptrâ, Jovemque
Concilias; tu das epulis accumbere Divom,
Nimborumque facis tempestatumque potentem."  
(vv. 81—91).

The storm.

Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus; ac venti, velut aquisque facto,
Quâ data porta, ruunt, et terras turbine perdant.
Incubuere mari, totumque a sedibus inuis

Unà Eurusque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virûm, stridorque rudentum.
Eripiunt subitâ nubes cælumque diemque
Teucrorum ex oculis; ponto nox incubat atra.

Intonuere poli, et crebris micat ignibus æther;
Præsentemque viris intentant omnia mortem.

(vv. 92—101).

The despair of Aeneas.

Extemplo Æneas solvuntur frigore membra.
Ingemit, et duxit tendens ad sidera palmas,
Talia voce refert: "O terque quaterque beati,
The Trojan fleet is scattered and in peril.

Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis

Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent, his unda dehiscens
Terram inter fluctus aperit; furit ætæ arenis.
Tres Notus abreptas in saxa latentia torquet—
Saxa vocant Itali, mediis quæ in fluctibus, Aras—

Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urquet, miserabile visu,
Inliditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus

In puppim ferit: executitur pronusque magister
Volvitur in caput: ast illam ter fluctus ibidem
Torquet agens circûm, et rapidus vorat aquære vortex. "ingulif"
Vicit hiemps; laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscent.

(vv. 124—141).

*Neptune lifts his head and rebukes the winds.*

Interea magno misceri murmurum pontum,

125 Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis, graviter commotus; et alto
Prospticiens, summā placidum caput extulit undā;
Disjectam Æneae toto videt æquore classem,
Fluctibus oppressos Troas cælique ruinā.

130 Nec latuere doli fratrem Junonis, et iræ.
Eurum ad se Zephyrumque vocat; dēhinc taliatia fatur
"Tantane vos generis tenuit fiducia vestri?
Jam cælum terramque, meo sine numine, Venti,
Miscere, et tantas audetis tollere moles?"

135 Quos ego—Sed motos præstat componere fluctūs:
Pòst mihi non simili poenā commissa luctis.
Maturate fugam, regique hæc dicite vestro—
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,

140 Vestrás, Eure, domos. Illā se jactet in aulā
Æolus, et clauso ventorum carceri regnet."

(vv. 142—156).

*The waves are stillled, and the Trojan ships rescued.*

Sic ait, et dicto citiūs tumida æquora placat,
Collectasque fugat nubes, solenque reduecit.
Cymothoë, simul et Triton adnīxus, acuto
The Trojans with seven ships reach the coast of Africa

Defessi Æneadæ, quæ proxima, litora cursu rapide
Contendunt petere, et Libyæ vertutur ad oras.

Est in secessu longo locus: insula portum

Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinüs scindit sese unda reductos.

Hinc atque hinc vastæ rupes geminique minantur
In cælum scopuli, quorum sub vertice late

Æquora tuta silent: tum silvis scæna coruscis

Desuper, horrentique atrum nemus imminet umbra.

Fronte sub adversâ scopulis pendentibus attrum—
Intus aquæ dulces, vivoque sedilia saxo—

Nympharum domus: hic fessas non vincula naves

Ulla tenent, unco non alligat ancora morsu.

Hue se septem Æneas collectis navibus onni

Ex numero subit; ac, magno telluris amore

(vv. 157—173).
Egressi, optata potiuntur Troës arenā,
Et sale tabentes artūs in litore ponunt.

(vv. 174—175).

They prepare to grind their corn.

Ac primūm silici scintillam excudit Achates,
Succepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealique arma.
Expediunt fessi rerum: frugesque receptas
Et torrere parant flammis et frangere saxo.

(vv. 180—190).

Aeneas climbs a hill, but cannot discern the rest of his fleet. He espies a herd of deer and shoots seven of them.

180 Aeneas scopulum interea conscendit, et omnem
Prospectum latè pelago petit, Anthea si quem,
Jactatum vento videat, Phrygiasque biremes,
Ant Capyn, aut celsis in puppibus arma Caici.
Navem in conspectu nullam, tres litore cervos

185 Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quæ tela gerebat Achates;
Ductoresque ipsos primūm, capita alta ferentes

190 Cornibus arborcis, sternit; tum volgus, et omnem
Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus
æque.
(vv. 194—222).

Returning to his companions, Aeneas addresses them with consoling words.

Hinc portum petit, et socios partitur in omnes.

Vina, bonus quae deinde calis oenaratur Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora melicit:
"O socii (neque enim ignari sumus ante malorum),
O passi graviora: dubit Deus his quoque finem.

Vos et Scyllae um rabiem, penitusque sonantes
Accéstis scopulos: vos et Cyclopen saxa
Experti. Revocate animos, instauratque timorem
Mittite. Forsan et hae olim meminisse juvabit.
Per varios casus, per tot discrimina rerum.

Tendimus in Latium, sedes ubi fata quietis
Ostendunt: illie fas regna resurgere Trojâc.
Durate, et vosmet rebus servate secundis." "happily left"
Talia voce referat; curisque ingenti bus aer
Spem voltu simulat, premit altum corde dolorem. "holds concealed"

(vv. 210—222).

The crews dine and converse about their missing companions.

Illi se prædæ accingunt dapibusque futuris.
Tergora deripiunt costis, et viscera nudant: "head: declina!
Pars in frusta secant, veribusque trementia sigunt.
Litore ala locant alii, flammasque ministrant.
Tum victu revocant vires; fusique per herbam "unshaded"

215 Implentur veteris Bacchi pinguisone ferina.
Postquam exempta fames epulis mensaeque remotae, 
Amissos longo socios sermonem requirunt, 
Spemque metumque inter dubii, seu vivere credant, 
Sive extrema pati, nee jam exaudire vocatos.

Præcipiū pius Æneas, nunc acris Oronti, 
Nunc Amyci casum genit, et crudelia secum 
Fata Lyci, fortunamque Gyan, fortunamque Cloanthum. 

(Vv. 223—233).

Venus appears before Jupiter, and complains of the hardships of Æneas.
An'enor potuit, mediis elapsus Achivis,  
Illyricos penetrare sinus, atque intima tutus  
Regna Liburnorum et fontem superare Timavi,  

245 Unde per ora novem vasto cum murmure montis  
It mare proruptum, et pelago premit arva sonanti.  
Hic tamen ille urbem Patavi sedesque locavit  
Teucerum, et genti nomen dedit, armaque fixit  
Troia; nunc placida compostus pace quiescit.

250 Nos, tua progenies, cæli quibus admisis arem,  
Navibus—infandum—amissis, unius ob iram  
Prodimur, atque Italis longè disjungimus oris.  
Hic pietatis honos? Sic nos in sceptra reponis?

(vv. 254—296).

*Jupiter comforts Venus by telling her of the coming glory of  
Aeneas and of his descendants, the Romans, who are to rule  
the world.*

"Olli subridens hominum sator atque Deorum,  
255 Voltu, quo cæulum tempestatesque serenat,  
Oscula libavit natæ; dēnique talia fatur:

"Parce mētu, Cytherea; manent immota tuorum  
Fata tibi; cernes urbem et promissa Lavini  
Mœnia, subliminique feres ad sidera cæli  
260 Magnanimum Aenæn; neque me sententia vertit.  
Hic—tibi fabōr enim, quando hac tē cura remordet,  
Longius et volvens fatórum arcanæ movebo—  
Bellum ingens geret Italïa, populosque feroxes  
Contundet, moresque viris et mœnia ponet,  
265 Tertia dum Latio regnantem viderit æstas,  
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Íülo
Addituri—IIus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbis
Imperio explebit, regnumque ab sede Lavinii
Transferet, et longam multā vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente sub Hectoreā, donec regina sacerdos,
Marte gravis, geminam partu dabit Ilia prolem.

275 Inde lupae fulvo nutricis tegmine latus
Romulus excipiet gentem, et Mavortia condet
Moenia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono:
Imperium sine fine dedi. Quin aspera Juno,
Quae mare nunc terrasque metu caelumque fatiget,
Consilia in melius referet, mecumque forebit
Romanos rerum dominos gentemque togatam.

280 Sic placitum. Veniet lustris labentibus actas,
Cum domus Assaracī Phthiām clarasque Mycēnīs
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Cæsar—
Imperium Oceano, fastam qui terminet astra—
Julius, a magno demissum nomen Íülo.
Hunc tu olim caelo, spoliis Orientis onustum,
Accipies sēcūra: vocabitur hic quoque votis.

290 Aspera tum positis mitescent saccula bellis.
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt: dirae ferro et compagibus artis
Claudentur Belli portae: Furor impius intus
Sæva sedens super arma, et centum vincet aēnis
Post tergum nodis, fremet horridus ore cruento."
Mercury is sent to the Carthaginians to move them to hospitality.

Hæc ait, et Maia genuita demittit ab alto;
Ut terræ, utque novæ pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido 300
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit, ponuntque ferox Poeni
Corda, volente Deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.

Aeneas goes forth with Achates to explore the neighboring country.

At pius Æneas per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos; quas vento accesserit oras,
Qui teneant—nam inculta videt—homines nec, ferae.
Quærere constituit, sociisque exacta referre.

Classem in convexo nemorum, sub rupe cavați,
Arboribus clausam circum atque horrentibus umbris.
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.

Venus disguised as a huntress appears to Aeneas and addresses him.

Cui mater meditâ sese tuit obvia silvâ,

Virginis os habitumque gerea et virginis arma
Spartanæ: vel qualis equos Threissa fatigat
Harpalyce, volucremque fugā prævertitur Eurum.
Namque umeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinūs collecta fluentes.
Ac prior, “Heus,” inquit, “juvenes, monstrate mea-
Vidistis si quam hic errantem forte sororum,
Succinctam pharetrā et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem.”

(vv. 325—334).

The reply of Aeneas.

325 Sic Venus; et Veneris contrā sic filius orsus :
“Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem ?—Virgo; namque haud tibi
Mortalis, nec vox hominem sonat. O Dca certè !
An Phoebi soror ? an Nympharum sanguinis una ?
Sis felix, nostrumque leves, quācumque, laborem,
Et quo sub cælo tandem, quibus orbis in oris
Jactemur, doceas : ignari hominumque locorumque
Erramus, vento huc vastis et fluctibus acti.
Multa tibi ante aras nostrā cadet hostia dextrā.”

(vv. 335—368).

Venus briefly narrates the story of Dido and the founding of Carthage.

335 Tum Venus: “Haud equidem tali me dignor hon-
ore.
Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè suras vincire cothurno. 
Punica regna vides, Tyrios, et Agenoris urbem; 
Sed fines Libyci, genus intractabile bello. 

340 Imperium Dido Tyriā regit urbe profecta, 
Germanum fugiens. Longa est injuria, longā 
Ambages; sed summa sequar fastigia rerum. 
Huic conjunx Sychæus erat, ditissimus agri 
Phænicum, et magno miseræ dilectus amore; 

345 Cui pater intactam dederat, primisque jugārat 
Ominibus. Sed regna Tyri germanus habebat 
Pygmalion, scelere ante alios immanior omnes. 
Quos inter medius venit furor. Ille Sychæum, 
Impius ante aras, atque auri cæcus amore, 

350 Clam ferro incautum superat, securus amorum 
Germanæ, factumque diu celavit; et ægram, 
Multa malus simulans, vanā spe lusit amantem. 
Ipsa sed in somnis inhumati venit imago 
Conjugis, ora modis attollens pallida miris; 

355 Crudeles aras, trajectaque pectora ferro 
Nudavit, cæcumque domūs scelus omne rexit. 
Tum celerare fugam, patriāque excedere suadet; 
Auxiliumque viæ veteris tellure recludit 
Thesauros, ignotum argenti pondus et auri. 

360 His commota fugam Dido sociosque parabat. 
Convenient, quibus aut odium crudele tyranni 
Aut metus acer erat: naves, quæ forte paratae, 
Corripiunt onerantque auro. Portantur avari 
Pygmalionis opes pelago: dux femina facti. 

365 Devenere locos, ubi nunc ingentia cernis 
Moenia, surgentemque novæ Karthaginis arcem:
Virgil's Æneid.—Book I.

Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.

(vv. 369—386).

Aeneas tells the sad story of his misfortunes.

Sed vos qui tandem? quibus aut venistis ab oris?
370 Quôve tenetis iter?" Quærenti talibus ille
Suspirans, imoque trahens a pectore vocem:
"O Dea, si primã repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Antè diem clauso componat Vesper Ólympo.
375 Nos Trojā antiquā —si vestras forte per aures
Trojæ nomen iit—diversa per æquora vectos,
Forte suā Libycis tempestas adpulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe velo mecum, famā super æthera notus.
380 Italiam quaæro patriam, et genus ab Jove summō.
Bis denis Phrygium conscendi navibus æquor,
Matre Deā monstrante viam, data fata secutus.
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
385 Europā atque Asiā pulsus." Nec plura querentem
Passa Venus, medio sic interfata dolore est:

(vv. 387—401).

Venus assures him of the safety of his missing ships, and directs
him to Carthage.

"Quisquis es, haud (credo) invisus cælestibus auras
Vitales carpis, Tyriam qui adveneris urbeam.
Perge modō, atque hinc te Reginae ad limina perfer.
The goddess reveals herself in her real form. She renders Aeneas and his companions invisible as they proceed according to her direction.

Dixit; et avertens roscē cervicis refulsit,
Ambrosiāque commō divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos,

Et vera incessu patuit Dea. "Ille, ubi matrem
Adgnovit, tali fugientem est voce secutus:
"Quid natum totiens, crudelis tu quoque, falsis
Ludis imaginibus? cur dextrā jungere dextram
Non datur, ac veras audire et reddere voces?"

Talibus incusat, gressumque ad mōnia tendit.
At Venus obscuro gradientes aēre sæpsit,
Et multō nebulae circum dea fudit amīctu:
Cernere ne quis eos, neu quis contingere posset.
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas, ubi templum illi, centumque Sabæo
Ture calent aræ, sertisque recentibus halant.

(vv. 418—440).

Aeneas from a hill describes the rising city of Carthage and the activity of the colonists.

Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
420 Imminet, adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii, pars ducere muros,
Molirique arcem, et manibus subvolvere saxa ;
Pars optare locum tecto, et conclusere sulco.
425 Jura magistratūsque legunt, sanctumque senatum.
Hic portus alii effodiunt: hic alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, sēnēis decora alta futuris.

Qualis apes aestate novā per florea rura
Exercet sub sole lābor, cum gentis adultos
Educunt fetūs, aut cum liquentia mella
Stipant, et dulci distendunt nectare cellas,
430 Aut onera accipiunt venientūm, aut agmine facto
Ignavom fucos pecus a prōsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
"O fortunati, quorum jam mēnia surgunt !"
Æneas ait, et fastīgia suspicīt urbis.
Infert se sēptus nebulā, mirabile dictu,

Per medios, miscetque viris, nēque cernitur ulli.
Aeneas invisible enters the new temple of Juno. He is startled and consoled by seeing on the walls of the temple representations of the principal incidents in the siege of Troy.

Lucus in urbe fuit mediō, lactissimus umbrae;
Quo primūm jactati undis et turbinis Poeni
Effodère loco signum, quod regia Juno
Monstrārat, caput acris equi: sic nam fore bello
445 Egregiam, et faciēm victu per sæcula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat. donis opulentum et numine Divae;
Ærea cui gradibus surgēbant limina, nexeæque
Ære trabes, foribus cardo stridebat aēnis.

Hoc primūm in luco nova res oblata timorem
Leniit; hic primūm Æneas sperare salutem
Ausus, et adlictis meliūs confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dum, quae fortuna sit urbi,

Artificiumque manús inter se operumque laborem
Miratur; videt Iliacas ex ordine pugnas,
Bellaque jam famā totum volgata per orbem,
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit, et lacrimans: "Quis jam locus," inquit,
"Achate,

Quae regio in terris nostri non plena laboris?
En Priamus: sunt hic etiam sua præmia laudi;
Sunt lacrimae rerum, et mentem mortalia tangunt.
Solve metūs; feret hæc aliquam tibi fama salutem."
Sic ait, atque animum picturā pascit inani,

Multa gemens, largoque umectat flumine voltum.
(vv. 466—473).

Some of these scenes described.

Namque videbat, uti bellantes Pergama circum
Hâc fugerent Grai, premeret Trojana juventus;
Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis

470 Adgnoscit lacrimans, primo quae prodita somno
Tydides multâ vastabat cæde cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustâssent Trojæ, Xanthumque bibissent.
Parte aliâ fugiens amissis Troïlus armis.

475 Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque tra-
huntur
Per terram, et versâ pulvis inscribitur hastâ.
Interea ad templum non æque Palladis ibant

480 Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Examinumque auro corpus vendebat Achilles.

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

490 Ducit Amazonidum lunatis agmina peltis
Penhesilea furens, mediisque in milibus ardet,
Aurea subucctens exsertæ cingula mammae
Bellatrix, audetque viris concurrere virgo.
Queen Dido, attended by a numerous retinue, enters the temple, and seated on a throne begins the royal duties.

Hæc dum Dardanio Æneæ miranda videntur,
495 Dum stupet, obtutuque hæret defixus in uno;
Regina ad templum formâ pulcherrima Dido.
Incessit, magnâ juvenum stipante catervâ.
Qualis in Eurōtæ ripis, aut per jūga Cynthi
Exercet Diana choros, quam mille secūtæ
500 Hinc atque hinc glomerantur Oreades—illa pha-
retram
Fert umero, gradiensque Deas supereminet omnes;
Latōnæ tacitum pertemptant gaudia pectus—
Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
505 Tum foribus Divæ, mediâ testudine templi,
Sæpta armis solioque altè subnixa, resedit.

Meanwhile Aeneas sees his lost companions entering the temple.

Jura dâbat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cum subitō Æneas concursu accedere magno
510 Anthea Sergestumque videt, fortemque Cloanthum,
Teucerumque alios, ater quos æquore turbo
Dispulerat, penitusque alios avexerat oras.
Obstipuit simul ipse, simul perculsus Achates
Lætitiâque metuque. Avidi conjungere dextras
515 Ardebant; sed res animos incognita turbat.
Dissimulant, et nube cavā spectulantur amictī,
Quae fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

(Ilionei addresses the queen. He recounts the mishaps of his party and complains of the hostility of the Carthaginians.

520 Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore ccepit:
"O regina, novam cui condere Juppiter urbe,
Justitiāque dedit gentes frenare superbas,
Troês te miseri, ventis maria omnia vecti,
525 Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propiūs res aspice nostras.
Non nos aut ferro Libycos popularē Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superbia victis.
530 Est locus—Hesperiam Grai cognomine dicunt—
Terra antiqua, potens armis atque ubere glæbae;
Œnotri coluere viri; nunc fama, minores
Italianam dixisse, ducis de nomine, gentem
Huc cursus fuit,
535 Cum subitō adsurgens fluctu nimbosus Orion
In vada caeca tuit, penitusque procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quaeve hunc tam barbarum
540 Permittit patria? hospitio prohibemur arenæ;
Bella cieat, primâque vetant consistere terrâ.
Si genus humanum et mortalia tenunitis arma;
At sperate Deos memores fundi atque nefandi.

(vv. 544—560).

*Ilioueus tells of Æneas and Acestes.* He supplicates the queen for aid.

Rex erat Æneas nobis, quo justior alter
545 Nec pietate fuit, nec bello major et armis;
Quem si fatâ virum servant, si vescitur aurâ
Æthereâ, neque adhuc crudelibus occubat umbris,
Non metus, officio nec te certâsse priorem
Pænitateat. Sunt et Siculis regionibus urbes,
550 Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos;
Si datur Italianam, sociis et rege recepto,
Tendere, ut Italian lâti Latiumque petamus:
555 Sin absumpta salus, et te, pater optume Teucriùm,
Pontus habet Libyæ, nec spes jam restat Ìuli;
At freta Sicaniae, saltem sedesque paratas,
Unde huc adventi, regemque petamus Acesten.”
Talibus Ilioneus; cuncti simul ore frenebant
560 Dardanidæ.

(vv. 561—578).

*Dido’s friendly reply.*

Tum breviter Dido, voltum demissa, profatur:
“Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me taliæ cogunt
Molirî, et latè fines custode tueri.
Quis genus Æneadûm, quis Trojæ nesciat urbem? 
Virtutesque virosque, aut tanti incendia belli? 
Non obtusa adeo gestamus pectora Pœni; 
Nec tam aversus equos Tyriâ Sol jungit ab urbe. 
Seu vos Hesperiam magnam, Saturniaque, arva
Sive Erycis fines, regemque optatis Acesten, 
Auxilio tutos dimittam, opibusque juvabo. 
Voltis et his mecum pariter considere regnis? 
Urbem quam statuo, vestra est; subducite naves; 
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem 
Adforet Æneas! Equidem per litora certos 
Dimittam, et Libyæ lustrare extrema jubebo, 
Si quibus ejectus silvis aut urbibus errat.”

(vv. 579—593).

_The cloud which envelops Æneas is suddenly dispelled and he appears to the queen and to his Trojan companions._

His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem 
Ardebant; prior Ænean compellat Achates:
“Nate Deâ, quæ nunc animo sententia surgit? 
Omnia tuta vides, classem, sociosque receptos. 
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cetera matris.”
Vix ea fatus erat, cum circumfusa repente 
Scindit se nubes, et in æthera purgat apertum. 
Restitit Æneas, clarâque in luce refulsit, 
Os umerosque Deo similis: namque ipsa decoram
Caesariem nato genitrix, lumenque juventâ 
Purpureum, et lactos oculis adflârat honores:
VIRGIL'S ÆNEID.—BOOK I.

Quale manús addunt ebori decus, aut ubi flavo Argentum Pariusve lapis circumdatur auro.

(vv. 594—612).

_Aeneas addresses the queen._

Tum sie reginam adloquitur, cunctisque repente
505 Improvisus ait: "Coram, quem quaeritis, adsum Troíns Æneas, Libycis ereptus ab undis. O sola infandos Trojæ miserata labores! Quæ nos, reliquias Danaüm, terræque marisque Omnibus exhaustos jam casibus, omnium egenos,

600 Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ, Dido; nec quicquid ubique est Gentis Dardaniae, magnum quæ sparsa per orbem; Di tibi, si qua pios respectant numina, si quid Usquam justitia est et mens sibi conscia recti,

605 Praemia digna ferant. Quæ te tam hæta tulerunt Sæcula? qui tanti talem genuere parentes? In freta dum fluvii current, dum montibus umbræ Lustrabunt convexa, polus dum sidera pascet, Semper honos, nomenque tuum, laudesque manebunt,

610 Quæ me cumque vocant terræ." Sic fatus, amicum Ilionea petit dextrā, lævāque Serestum: Pòst alios, fortémque Gyan, fortémque Cloanthum.

(vv. 613—630).

_Dido courteously replies and welcomes the Trojans._

Obstipuit primo aspectu Sidonia Dido, Casu deinde viri tanto; et sic ore locuta est:
46  **VIRGIL'S AENEID.—BOOK I.**

615  "Quis te, nate Deā, per tanta pericula casus
Insequitur? qua vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,

620  Finibus expulsum patris, nova regna petentem
Auxilio Beli. Genitor tum Belus opinam
Vastabat Cyprum, et victor dicione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.

625  Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqui Teucrorum ab stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris!
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terrā

630  Non ignara mali, miseris succurrere disco."

(vv. 631—642).

*Dido conducts Aeneas to her palace:*

Sic memorat, simul Ænean in regia ducit
Tecta, simul Divom templis indicit honorem.
Nec minūs interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum

635  Terga suōm, pingues centum cum matribus agnos,
Munera lētitiamque dii.

At domus interior regali splendidā luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo:

640  Ingens argentum mensis, cælataque in auro
Fortia facta patrum, series longissima rerum,  
Per tot ducta viros antiquā ab origine gentis.

(vv. 643—656).

_Aeneas sends Achates to the ships to summon Ascanius and to fetch presents for the queen._

_Aeneas—neque enim patrius consistere montem  
Passus amor—rapidum ad naves præmittit Achaten,  
Ascanio ferat hæc, ipsumque ad mœnia ducat.  
Omnis in Ascanio cari stat cura parentis.  
Munera præterea, Iliacis erepta ruinis,  
Ferre jubet, pallam signis auroque rigentem,  
Et circumtextum croceo velamen acantho,  
Ornatūs Argivae Helenæ, quos illa Mycenis,  
Pergama cum peteret inconcessosque Hymenaeos,  
Extulerat, matris Leda mirabile donum ;  
Præterea sceptrum, Ilione quod gesserat olim,  
Maxima natarum Priami, colloque monile  
Bacatum, et duplicem gemmis auroque coronam.  
Hæc celerans, iter ad naves tendebat Achates.

(vv. 657—662).

_The plot of Venus._

At Cytherea novas artes, nova pectore versat  
Consilia ; ut faciem mutatus et ora Cupido  
Pro dulci Ascanio veniat, donisque furentem  
Incendat reginam, atque ossibus implicit ignem ;  
Quippe domum timet ambiguum, Tyriosque bilingues.  
Urit atrox Juno, et sub noctem cura recursat.
Venus reveals her scheme to Cupid.

Ergò his aligerum dictis adfatur Amorem:
"Nate, meæ vires, mea magna potentia, solus,
Nate, patris summi qui tela Typhoïa tennis;
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis inique,
Nota tibi; et nostro doluisti sæpe dolore.

Hunc Phœnissa tenet Dido, blandisque moratur
Vocibus: et vereor, quò se Junonia vertant
Hospitia: haud tanto cessabit cardine rerum.
Quocirca capere antè dolis, et cingere flammā
Reginam meditor, ne quo se numine mutet,

Sed magno Ænææ mecum teneatur amore.
Quà facere id possis, nostram nunc accipe mentem.
Regius, acciti cari genitoris, ad urbem
Sidonianam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ.

Hunc ego sopitum somno, super alta Cythera,
Aut super Idalium, sacratâ sede recondam,
Ne quà scire dolos mediusve occurrere possit.
Tu faciem illius, noctem non amplius unam,
Falle dolo, et notos pueri puer in due voltūs:

Ut, cum te gremio accipiet lætissima Dido,
Regales inter mensas laticenque Lyæum,
Cum dabit amplexūs, atque oscula dulcia figet,
Occultum inspires ignem, fallasque veneno."
Cupid takes the form of Ascanius, whom the gods carry to Idalia.

Paret Amor dictis caræ geniticis, et alas

Exuit, et gressu gaudens incedit Iūli.

At Venus Ascanio placidam per membra quietem
Inrigat; et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amaracus illum
Floribus et dulei aspirans complectitur umbrā.

Jamque ibat dicto parens, et dona. Cupido
Regia portabat Tyriis, duce lētus Achatē.

The banquet. Cupid exercises his arts on the queen, and she is enamoured of Æneas.

Cum venit, aulaeis jam se regina superbis
Aurea composuit spondā, mediamque locavit.
Jam pater Æneas et jam Trojana juventus

Convenient, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulae, quibus ordine longam
Cura pennum struere, et flammis adolere Penates:

Centum aliae, totidemque pares aetate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Necnon et Tyrrii per limina lēta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Ænea, mirantur Iūlim,

Flagrantēsque dei voltūs, simulataque verba,
Pallamque et pictum croceo velamen acantho.
Precipuē infelix, pesti devota futurē,
Expleri mentem nequit ardescitque tuendo
Phoenissa; et pariter puero donisque movetur.

Ille, ubi complexu Æneæ colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto
Hæret, et interdum gremio fovet, inscia Dido,
Insidat quantus misera deus. At memor ille

Matris Acidaliæ, paulatim abolere Sychæam
Incipit, et vivo temptat praevertere amore
Jampridem resides animos desuetaque corda.

(Wv. 723—747).

Wine and song.

Postquam prima quies epulis mensæque remotæ,
Crateras magnos statuunt, et vina coronant.

Fit strepitus tectis, vocemque per ampla volutant
Atria: dependent lychne laquearibus aureis
Incensi, et noctem flammis funalia vincent.
Hic Regina gravem gemmis auroque poposcit:
Implevitque mero pateram, quam Belus et omnes

A Belo soliti. Tum facta silentia tectis:
"Juppiter,—hospitibus nam te dare jura loquuntur—
Hunc letum Tyriisque diem Trojaque prefectis
Esse velis, nostrosque hujus meminisse min ores.
Adsit letitire Bacchus dator, et bona Juno!"

Et vos, o coëtum, Tyrii, celebrate faventes!"
Dixit, et in mensam laticum libavit honorem;
Primaque libato summo tenus attigit ore.
Tum Bitiæ dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro:
Post alii proceres. Citharæ crinitus Iopas
Personat aurata, docuit quæ maximus Atlas.
Hic canit errantem lunam, solisque labores;
Unde hominum genus, et pecudes; unde imber, et
ignes:
Arcturum, pluviasque Hyadas, geminosque Triones:
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troëisque sequuntur.

(Dio 743—756).

Dido questions Aeneas about the Trojan war. At length she
begs him to tell the story of Troy’s downfall and of his
seven years’ wandering.

Neenon et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa;
Nunc, quisque Auroræ venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
“Immo, age, et a primâ dic, hospes, origine nobis
Insidias,” inquit, “Danaûm, casûsque tuorum,
Erroresque tuos; nam te jam septima portat
Omnibus errantem terris et fluctibus æstas.”
NOTES.

1. **Arma virumque cano,** 'I sing of arms and the hero.' By *arma* are meant the conflicts attending the settlement of Aeneas in Italy; and by *virum,* the hero, Aeneas, himself.

   **Quo primus venit,** 'who came first.' Patavium, founded previously by Antenor (v. 242), was not at this time in Italy proper. By some *primus* is made = 'of yore.'

   **Italianum = ad Italiam.** The acc. of limit with names of countries requires the prep. in prose.

   **Fato.** This is the key-verse of the poem. It has been justly remarked that the supremacy of fate gives unity to the Aeneid.

   **Laviniaque.** Scanned by synizesis, *Lavinyaque.* Another reading is *Lavinaque.* The Lavinian shores were the western coast of Italy near the town of Lavinium, named after Lavinia, the Italian wife of Aeneas.

3. **Ille.** The pronoun is expressed to bring the subject vividly into prominence.

   **Et terris etc.** We have here the subject of the first six books of the Aeneid, the model of which is Homer’s Odyssey, just as below *multa. . . passus,* refers to the events of the last six books, the battles of which resemble those of the Iliad. *Jactatus* and *passus* should be taken as participles rather than as finite verbs with *est* understood.

   **Alto, 'the deep.'**

4. **Vise superum:** the immediate cause; *ob iram,* the remote cause. *Superum,* gen. plur. = *Superorum.* Some think this refer to Juno alone; others, to all the gods who influence the movements of Aeneas.

   **Junoque: ob iram.** The poet represents Juno as influenced by a relentless and vindictive hatred of Aeneas and the Trojans. The story of the golden apple tells the cause.
5. *Multa.....passus,* 'in war also having suffered much besides.'

*Dum conderet,* 'till he could found.' *Dam* takes the subj. here because *purpose* is denoted.

_Urbem:_ Lavinium.

6. *Inferret...Latium,* 'brought his gods into Latium.' Throughout the poem Aeneas is represented as a deeply religious character.

_Unde:_ (1) *= a qua re, 'from the facts named before'; (2) *= a quo.* i.e. *ab Aenea.*

**Genus Latinum.** That race already existed. Livy tells us that Aeneas united the aborigines and the Trojans under the name Latins.

7. *Albani patres,* the great senatorial families of Alba Longa. Anthon thinks the reference is to the line of Alban Kings from whom Romulus the founder of Rome was descended.

_Altae Romae._ Many Italian cities were built on elevated ground. Perhaps *altae* is here used metaphorically.

8—11. *Musa:* Calliope, the Muse of Epic poetry. Name the nine muses. We have here the regular Epic plan of referring the plot to the gods. So Homer invokes the Muse at the beginning of both his great poems, and so Milton in Paradise Lost.

_Quo numine laesa:_ (1) 'What divine purpose being thwarted?'—referring to Juno's plan of making Carthage supreme (vv. 12-18); (2) 'Her divinity being violated in what respect?'; (3) 'What divinity being injured?' The last may be discarded as worthless, since Juno was mentioned in v. 4.

There is a reading here *quo numine laesa.*

_Quidve dolens:_ 'or pained at what', explained by vv. 23—29. Many verbs of feeling, apparently intransitive, as *dolere, ridere,* take acc. in Latin.

_Deum = deorum.*

_Tot volvere casus:_ 'to run the round of so many vicissitudes.' In prose *volvere* would be *ut volveret.*

_Pietate:_ This word denotes dutiful affection towards the gods, one's parents, one's superiors, one's kin, one's country.
It is applied to Aeneas on account of his remarkable love for his father Anchises and his scrupulous attention to divine commands and ordinances.

Imperiti: Subj. of indirect question.

Tautaene etc.: 'Is there such wrath in heavenly souls?' Animis: dative of possession with sunt understood. Irae: the plural of abstract nouns denotes instances of the quality.


Tyrii teniere coloni: parenthetical. The Carthaginians are called by Virgil Poeni, Tyrii, Sidonii, Phoenices.

Carthago. Carthage was founded about 850 B.C., over three centuries after the destruction of Troy, 1184 B.C.; but poets take great liberties with chronology.

Italian contra: a case of anastrophe. Longe modifies the adv. phrase contra etc.

Tiberina ostia. What was the sea-port of Rome?

Divus opum; gen. of specification.

Studiisque etc. Virgil is thinking of the Punic Wars.

15. Terris magis omnibus = magis quam terras omnes.

Unam, 'one in particular.' Notice the emphatic position.

16. Posthabita Samo, 'even Samos being less esteemed.' Juno had an ancient temple at Samos. Argos and Mycenae were other seats of her worship. Virgil here confounds Juno and the patroness of Carthage,—the Syrian Astarte, the Ashtaroth of Scripture.

Samo: The o is not elided and it retains its long quantity, the hiatus being relieved by the caesural pause.

Ilius: notice the quantity of the penult.

Arma: although Juno was not a goddess of war, she was usually represented with shield and spear. The arma of the text are sacred arms preserved in her temple.

17—18. Hor...oveque, 'this the goddess, if perchance the fates should permit, already aims and fondly hopes to make a royal seat for the nations of the world.' Hoc, referring to Car-
thage, is attracted into agreement with *regnum*. *Esse*, poetical inf. for subj.

*Qua* : Anthon supplies *ratione*. *Sinant* : subj. depending on *esse* which is equivalent to a subj.

*Jam tum* : 'even then' before the founding of Rome.


*Sed enim*, 'but (she feared for Carthage) for.' We have the same ellipsis in the Greek ἀλλὰ γὰρ.

*Duci* : as Aeneas the founder of the race was then living, the present inf. is used.

*Quae vereret*, 'which in after ages was to overturn the Tyrian towers.' The subj. is used, as the relative clause is one of purpose. The poet refers here to the sack of Carthage, 146 B. C. *Vereret = everteret.*

21—22. *liinc = ex hac progenie.*

*Populam late regem*, 'a people ruling far and wide. *Regem = regnantem* by antimeria,—a species of *enallage*. *Superbum*, proud ' on account of victory.

*Excidio Libyae*, two datives with *venturum*. What other verbs have this construction?

*Volvere*, 'decree.' Servius says 'spin the thread of destiny.' The word, however, is probably used here as in verse 9, with reference to the 'circling' of events.

Name the *Fates*, and state their respective offices.

23. *Id*: the destiny of Rome and of Carthage just described.

*Veterris bellis* : (1) 'former war': (2) 'long-lasting war.' Of course 'ancient' would be wrong. The reference is to the ten years' war of the Greeks against Troy.

*Saturnia* = Juno. In the Greek theogony Juno was the daughter of Saturn, but in the Italian she had no connection with Saturnus.

24. *Prima*. Some say 'originally' = *olim*. Better, 'foremost,' as Juno was the principal instigator of the heroes who fought against the Trojans.
Argis. Hera (the Italian Juno) was worshipped at Argos,—put here for the whole of Greece by synecdoche.

25. See dum etiam, ‘nor even now.’ These four verses (25—28) are generally regarded as parenthetical. Anthon, however, takes Saturnia as a nominativus pendens and regards the construction as an anacoluthon,—the result of poetic passion.

26. Animo = the prose ex animo.

Manet agrees in number with the nearest of the subjects.

Alte = alte, adverb,—‘deeply; treasured up.’

Repositum from repositorium by syncope.

27. Judicium Paridis. See in Miscellany the Origin of the Trojan War.

Sprectae injuria formae: Injuria means the same as judicium,—a case of epexegeesis. (See Figures in Miscellany).

Sprectae formae: “a noun and a passive participle are often so united that the participle and not the noun contains the main idea.” Here the main idea is the ‘slight.’ Formae is an objective genitive.

28. Genus invisum: the whole royal race of Troy as sprung from Dardanus, a son of Jupiter by Electra,—a hated rival of Juno. See Lineage of Aeneas in Miscellany.

Rapti Ganymedes: Ganymedes, son of Tros, had been carried off from Mt. Ida to Olympus by the eagle of Jupiter to displace Hebe as cupbearer of the gods.

29. His accensa super, ‘inflamed yet more by these things.’ Or is super = insuper, ‘moreover?’ The reference is to the three provocations just named:—

(1) The judgment of Paris.
(2) Her hatred of the offspring of her rival, Electra.
(3) The elevation of Ganymedes, a descendant of Electra.

Aequore toto—the Mediterranean. The prep. in is omitted even in prose when totus accompanies the noun.

30. Reliquia:....Achilli = quos Danai atque immittis Achilles reliquerant = ‘who had escaped the Greeks and especially the merciless Achilles.’ i.e., Aeneas and his followers.
NOTES.

Danaum = Danaorum.

Achilli: a contracted gen. of decl. II. (Achilles is a heteroclite).

31. Arcebat, i. e., by stratagems. The subject is illa understood, or Saturnia in v. 23.

Multos annos: seven years.

Errabant = Had wandered and were still wandering.

Acti fatis: some editors remove the commas before and after this phrase and connect it closely with the next words.

Maria circum: anastrophe again.

33. Tantae molis erat, 'it was a task of such vast difficulty.

Molis = laboris, a predicative genitive of quality.

In relation to the poem as a whole this is an important verse. It has been well said that the theme of the Aeneid is the building up of the Roman empire under a divine Providence.

34. V. x etc. The poet rushes in medias res, the earlier part of the story being narrated subsequently by the hero himself in the second and third books.

35. Vela dabant, 'were unfurling their sails,'—supply ventis.

Laeti. They leave Drepanum with joy as they are near Italy,—the goal of their wanderings.

Aere: used for the bronze beaks of the ships, or for the ships themselves.

Ruebant is here transitive = eruebant.

36. Aeternam voluus. See v. 25

37. Haec secum. Supply loquitur. (Why not loquatur after cum ?)

Mene etc., 'What! I desist from my purpose, defeated!' The inf. is used with subject—accusative to express strong indignation.

38. Teucrorum regem, 'the leader of the Trojans,' i. e., Aeneas.

39. Quippe, 'because forsooth' (ironical).

Pallas: an epithet of Minerva. For its origin and meaning see Vocabulary.
NOTES.

Classem, 'a whole fleet,' not 'the fleet';—the fleet of Ajax Gileus.

40. Argivom, = Argivorum, i.e., the Locrians whom Ajax led.

Ipsos: opposed to classem.

Ponto: abl. of means or of place. The fleet of Ajax was destroyed near the promontory of Caphareis in Euboea.

41. Unius. The penult here is short.

Ob noxam et furias: Either (1) = noxam furiosam by hendia- dys, or (2) furias explains noxam (epexege.sis).

Noxam: the crime of Ajax was the outrage offered to Cassandra,—daughter of Priam and priestess of Pallas—during the sack of Troy.

Furias = furorem induced by the Furies. The ancients threw the onus of all great crimes on the Furies.

42. Ipsa. Pallas did it herself. She was the only deity except Jupiter who might hurl the thunderbolt.

44. Ilum etc., 'breathing out flames from his breast transfixed (by the thunderbolt).' As he has been pierced by the bolt, he is represented as breathing out lightning.

45. Turbine: abl. of means.

Scopuloque etc., 'and impaled on a sharp rock.' Scopulo is dat. or abl. A variant reading is inflirrit.

46. Ast. An old form of at. Notice the strong antithesis. Pallas, inferior to Juno, queen of heaven, is able at once to destroy a whole fleet on account of the guilt of one man: Juno, the sister and wife of Jove, wages for so many years a futile war against a whole hated race of men.

Incedo denotes a majestic gait.

47. Soror: Jupiter and Juno were both children of Kronos or Saturn.
48. **Bella gero.** The present often denotes an action continuing in the present, but begun in the past.

Quisquam here, as usual, implies a negative.

**Numen.** There are in this verse the variants *nomen* and *adorat.* Adorat (dubitative subj.) is perhaps better. Many of the editors think the indic. expresses the intended idea with greater force.

41. **Praeterea.** (1) 'Hereafter;' (2) 'After such things;' (3) 'Any more,' besides those who adore already.

**Aris:** dative.

**Imponet.** Those who read *adorat* must read *imponet;*—both indic. verbs certainly, but in different tenses.

_Honorum = sacrificium._

51. **Nimborum.** *Nimbus* is a dark storm-cloud.

**Loca:** an appositive.

**Aeolius**: the south wind for all winds.

52. **Aeoliam.** Regarding case, see *Italiam,* v. 2.

54. **Vincliis et carere = vinclis in carere,** 'by confinement in prison.' _Vinclis = vinculis._

55. **Magno etc.** 'with the loud echoing of the mountain.' The mountain resounds with the roar of the winds.

56. **Celsa arce:** Aeolus sits enthroned on the summit of a mountain near the cave of the winds.

57. **Sceptra:** the exigency of the metre is the cause of the plural. Anthon says the plural denotes 'a firm sceptre.'

58—59. **Faciat—ferant—verrant.** The use of the present makes the description vivid.

_QUippe,** 'assuredly;' not ironical as in v. 39.

**Rapidi:** the adj. has the force of an adverb.

60. **Pater:** Jupiter.

61. **Molem et montes altos,** 'a mass of lofty mountains,' =*molem montium altorum* (hendiadys).

62—63. **Regem etc.** 'and gave them a king who should know, when hidden, how to tighten and to slacken the reins according to a fixed rule.'
NOTES.

P. memere (habenas), 'to tighten;' dare laxas (habenas), 'to slacken.'

Qui sciret: subj. of purpose.

62. Vocibus: uitor governs the abl.

Usa est: "a single monosyllable, except est, is not often used at the end of the line, except for the purpose of emphasis or humor."

Scan this verse.

63. Namque: this is usually etenim in prose. Supply the ellipsis here thus: 'and (I address thee) for.'

Divo: om is better than um after v.

64. Mulcere: this infinitive and tollere are governed by dedit as accusatives. In prose we should have ut with subj., or the participle in aus.

65. Tyrrennum acuor, 'the Tuscan Sea,' i. e., the part of the Mediterranean between Italy and the islands of Sicily, Sardinia, and Corsica. Acuor is a sort of cognate accusative.

66. Ilium in Italiun portans. They carried with them all that was left of Ilium with the intention of founding another Ilium in Italy.

Vieitos Penates. The Penates were guardian deities of the household and of the state considered as a collection of households. They are victi, since they had allowed Troy to be taken and destroyed.

68. Incite vim ventis, 'strike fury into the winds'; ventis, dative.

Submersasque obruc: the Latin idiom should be turned into English by two coordinate verbs,—'sink their ships and bury them in the waves.' The prose form would be, submerge et obruc.

70. Age diversos, 'scatter them apart.'

Discess: the spelling disesse is improper. The consonant j was originally represented by the same character as the vowel i. J was omitted before another i in compounds of jacio with monosyllabic prepositions.
Corpora, 'corpses.'

72. Qua rum = earumque, partitive gen. with pulcherrima.

Forma: abl. of specification.

Dei opeca: attracted into the relative clause and made to agree with the subject quae. The reading Dei opeca has not so good authority.

73. Conubio: better than connubio. Scan the word as a tri-syllable, conubyo. Anthon needlessly makes u short. Conubio is an abl. of means.

Jungam: supply tibi.

74. Meritis, services.'

75. Prole. This is best regarded as an abl. of means.

76—77. Haec. Supply dixit.

Tuis etc.; 'It is thy task, O queen, to discover what thou wilt have.' Optes: subj. of indirect question. Miki: dat. of reference. Capessere: "another form of intensives—sometimes called Meditatives—ends in esso, denoting a certain energy or eagerness of action." Fas est: 'it is a sacred duty.'

78—80. Tu....concilias, 'thou gain'st for me this kingdom if I may call it kingdom; thou this sceptre and the favor of Jove.'

Regni: partitive genitive. Hoc quodcumque re gnum = hoc regnum quodcumque est. Concilias is applicable strictly only to Jovem: it is applied to regnum and sceptr a by a zeugma.

Epulis: dative. The abl. with accumbere is that on which one reclines.

Das accumbere: for the construction see note on v. 66.

Virgil here seems to represent the gods as reclining at their meals. This was the Roman custom, but not the Greek. At least the early Greeks sat, as we moderns do.

The whole speech of Aeolus is complimentary. In verse 62 the power of the wind king is represented as coming directly from Jove.
81. *Conversa cuspidie, 'with his spear turned towards it.'
   The following description of the Storm is borrowed largely from Homer's Odyssey, Bk. V., and from Naevius' Punic War.

82. *Velut agmine actu: literally, 'an assaulting-column being formed, as it were.' Translate: 'like an assaulting-column.'

83. *Qua: the way by which is put in the ablative.
   Turbine: abl. of manner.

84. *Incubaere. Notice the change from the present to the perfect, indicating *rapidity,—'they have fallen upon.' *Mari: dative.
   *Totum: supply *mare, object of *ruunt.

85. *Eurusque: See Winds in Miscellany.
   *Ruunt, 'plough up,'—transitive, although *ruunt of v. 83 is intransitive.
   *Creber procellis, 'abounding in gusts.' The abl. of means is used with words of Abounding.

87. *Virum = virorum, i.e., the Trojans.

   *Ponto etc., 'black darkness broods upon the sea.'

90. *Poli: according to the ancient astronomy the *heavens revolve upon the *poles.
   *Ignibus, lightning.'

92. *Frigore: by the chill of terror. Virgil's hero is influenced by that natural fear of drowning which makes cowards of us all.

93. *Duplices—ambas. Not 'clasped,' for that was not the ancient attitude of prayer.

94. *Terque quaterque: 'thrice happy' is common to many languages. The Greeks and Romans made the expression even stronger.

95. *Quis or *queis—*quibus, dat. with *contigit.
96 Contigit: usually of good fortune.
Oppetere: supply mortem,—'to die.'
97—98. Tydite: Diomedes, son of Tydeus, with whom in the Trojan war Aeneas engaged in single combat and was saved from death only by the intervention of his mother, Venus.
Mene potuisse, 'that I could not have fallen etc.' For the construction see note on v. 37.
99. Telojacet, 'lies slain by the spear.'
Aeacidae: Achilles, son of Peleus, and grandson of Aeacus. He was also called Pelides.
100. Sarpedon. Kennedy supplies occidit, since the body of Sarpedon was carried to Lycia by Sleep and Death at the command of Jove. Sarpedon, son of Jupiter and King of Lycia, was slain in the Trojan war by Patroclus.
Correpta sub undas, 'swept beneath its waves.' The Simois was a river of the Troad which flowed into the Seaman-
der or Xanthus.
102. Talia iactanti, 'as he cries thus': dative of reference.
Stridens Aquilone procedit, 'a hurricane howling from the North.' Some make Aquilone an abl. of cause.
103. Veum adversa ferit, 'strikes full against the sail.' Adversa is an adj. with procelia, but it qualifies the act rather than the subject.
Fluctusque etc.,—a strong poetic hyperbole.
104—105. Prora avertit: supply se, 'the prow turns itself away.' Some codices have proram,—object of avertit.
Undis dat latus: the prow by swinging around is said to bring the vessel broadside to the waves.
Cumulo: abl. of manner.
Praeeruptus aquae mons: literally, 'a precipitous mountain of water.'
106. Hi....hls. Some make these words refer to those at the prow and those at the stern of Aeneas' ship. Surely the reference is to the crews of different vessels.
107. Terram etc. Another poetic hyperbole.
Furit aestus arenis, 'the seething flood rages with sandy tide.' Arenis, abl. of means.

108. Tres: supply naves.

In saxa latentiæ: hidden by the raging waters; in a calm the saxa formed a dorsum immune (v. 110).

109. Saxa etc., 'these rocks which are in the midst of the waters the Italians call Altars.' The verse is parenthetic.

It is supposed that the poet refers to two small islands, called Aegimuri, lying in the sea opposite Carthage. They were probably called 'altars' from the appearance of their summits. Servius says that they were so named because the Romans and Carthaginians made a treaty there; but he is probably thinking of the Aegates Insulæ near Sicily.

110. Dorsum, 'reef.'

111. In brevia et syrtes, 'on shoals and quicksands.' Servius makes it a hendiadys for brevia syrtium.

There is probably no reference to the Major and Minor Syrtes which lie to the south-east of Carthage.

Miserabile: an attribute of the action described in the preceding context. Visu: the second Supine.

113. Lycios: these Lycians were allies of the Trojans, who came not from Lycia, but from a district in Troas around Zelea that had been settled by colonists from Lycia.

114. Ipsins: Aeneas Notice the short penult.

Ingens a vertice pontus: in nautical phrase, 'a heavy sea from above.'

115. Puppim: What nouns have im in accusative?

Magister: in book VI., 334, we find his name,—Leucaspis.

116—117. Volvitur in caput, 'is rolled headlong.'

Ast, etc., 'but it (the ship) a billow, driving onward, whirls about thrice in the same place, and a sucking whirlpool swallows up in the deep.'

118. Rari, 'here and there.'

119. Arma: osier shields, for instance.

120. Achati: the best editions have this form and not
NOTES.

Achatae. It is a gen. of decl. II, from Achates, decl. III.

121. Qua: abl. of instrument.

Vectus: supply est.

122. Vicit, ‘has overpowered.’ Only one was wrecked,—that of Orontes.

Hiemps: all the best editions follow Ribbeck in spelling this nom. with a parasitic P.

Laxis compagibus: either instrumental abl., or abl. absolute.

Omnes: supply naves.

123. Imbrem = aquam.

Rinis: abl. of manner.

124. Miscere, ‘to be agitated.’ Murmure, abl. of manner.

125. Emissam: supply esse.

126—127. Stagna refusa vadis, ‘that the deep water had been thrown up from the very bottom.’ Vadis: abl. of separation.

Graviter commotus. Although the god is deeply moved (with indignation), he presents, as becomes a god, a placidum caput.

Alto prospiciens. (1) ‘Looking forth from the deep sea,’ where his palace is: (2) ‘looking forth from the sea,’ i.e., above the surface of the waves: (3) ‘looking forth over the deep.’ Alto is abl. of separation, or locative abl. Frieze makes it a dat. = in altum.

Unda: abl. of separation.

129. Caelique ruina. Greenough interprets this, ‘the wreck of the sky,’ and Anthon, ‘the warfare from on high,’ as if the very sky were coming down in the warfare of the elements. Frieze makes the phrase = ventis, and interprets, ‘the destructive force of the air.’

130. Fratrem. Saturn was the father of both Neptune and Juno. The accusative with latera is almost confined to poetry.

131. Dehine is here, as often in Virgil, monosyllabic.

132. Tantane etc., ‘has such confidence in your origin possessed you?’
The winds were the offspring of the Titan Astraeus and the goddess Aurora. Frieze thinks *generis* does not refer to the origin of the winds, but to their power as a class of beings.

133. **Jum,** 'now at length', after minor acts of presumption.

134. **Tantas moles,** 'such mountain-billows.' Some translate it, 'so great confusion.'

135. **Quos ego**—A case of *aposiopesis,*—an abrupt pause for rhetorical effect. Kennedy suggests *male mulcabo* to complete the sentence.

**Praestat,** 'it is better:' *componere* is the subject.

136. **Post** etc., 'another time you will atone for your misdeeds by a different penalty.' On the present occasion the winds are merely restrained and sent back to their cave.

137. **Regi:** Aeolus.

138—139. **Non illi** etc., 'that not to him has been allotted the empire of the sea and the awful trident, but to me.' *Imperium* and *tridentem* are subjects of the inf. *datum esse* in indirect discourse after *dicite.* (Is *datum* masc. or neut.?)

**Sorte datum:** 'allotted.' Jupiter, Neptune, and Pluto chose their kingdoms by *lot,* Jupiter gaining heaven, Neptune the sea, and Pluto the nether realms.

Aeolus, an inferior deity, in rousing this storm had trespassed on the functions of Neptune. Juno, however, had led him to believe (v. 65) that it was his *mulcere fluctus et tollere vento.*

**Immania saxa:** the rocky island of Aeolia (v. 51).

140. **Vestras domos:** the abodes of the other winds as well as of Eurus.

141. **Clamso** etc., 'let him rule in the closed prison-house of of the winds,' without the power of letting them loose.

142. **Dicto citius:** the comparative degree is accompanied by the abl. The meaning is 'before the words were uttered.' Greenough says, 'quicker than a word.'

144. **Adnixus:** with a comma before *simul* and another after *adnixus* the word goes with *Triton* alone. Without the commas it refers to both *Cymothoe* and *Triton.*
145. Scopulo: abl. of separation.
Tridenti: what nouns have i in abl.?
146. Vastas etc., 'makes a way through the vast sandbanks.'
148. "While Homer compares the agitation of an assembly to that of the sea (II. II, 144), Virgil compares the sea calmed by Neptune to a seditious mob pacified by some grave orator. Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—Kennedy.

In this fine simile we have an allusion to the power of Roman eloquence over a ferocious mob.

Saepe does not modify coorta est but the whole idea. Translate it, 'as often happens.'

150. Jam: as in v. 133.

Faces et saxa volant. No citizen might carry arms of any kind within the walls of Rome; so the poet represents fury as arming his mob with 'fire-brands and stones.'


152. Conspevere: although volgus is the noun, the individuals are here thought of.


Caeloquæ etc., 'borne along in the open air.'

156. Flectit, 'turns hither and thither.'

Curru secundo, 'gliding chariot'; curru, old dat.=currui. Secundo here has its etymological meaning=sequendo—'following' the impulse of the steeds. Some take curru as an abl. with volans, supplying equiis with dat.

157. Quae proxima: supply sunt.

158. Libyae: the district about Carthage was called Africa: Libya lay between Africa and Egypt: but geographical names are used loosely by the poets.

Vertuntur: the passive used reflexively. This is sometimes called the 'middle' use of the passive voice.

159—161. Insula etc., literally, 'an island forms a haven by the interposition of its sides.'

Quibus etc., 'whereby every billow from the deep is broken
and divides itself into retiring coves.' Heyne, followed by Anthon, makes *sinus reductos*—'receding curves', referring to the curvature of the broken waves.

162—165. *Rupes*, the rocky shore,—*aemini scopuli*, the twin cliffs,—at the opposite sides of the mouth of the inlet.

*Sum silvis* etc., 'then again there is a scene of waving woods above, and dark with bristling shade a forest overhangs.'

*Scæna*: a theatrical image. The *scæna* was the back wall of the Roman theatre, usually decorated with paintings of trees and glades.

*Silvis*: abl. of description.

*Coruscis*. There is much disagreement as to the meaning. Frieze translates it 'flashing', with reference to the constant varying of light and shade in a forest agitated by the wind.

*Horrentique atrum* etc. is an *epexegesis*, giving a further description of the *scæna*. *Horrenti*, 'bristling', alludes to the form of the trees, such as firs; it is commonly translated 'gloomy.'

*Umbra* may be an abl. of description with *nemus*; or an abl. of means with *atrum*; or an abl. of manner with *imminet*.

166. *Fronte sile adversa*, 'beneath the brow of the heights opposite', with reference to the inmost part of the cove, opposite to vessels entering.

*Scopulis* etc., 'a grotto of hanging rocks': abl. of description.

167. *Dulces*, 'fresh.'

*Vivo saxo*: 'Unquarried stone',—abl. of description.

168. *Fessas naves*: a touch of personality is given to the ships.

The poet represents this haven as so secure that cables and anchors are needless.

169. *Unco morsu*, 'with crooked fluke.'

170. *Septem*: one was lost: the other 12 of the 20 afterwards arrived (v. 399).

171. *Magno telluris amore*, 'with an eager longing for the land': *amore*, abl. of manner.
172. *Arena*: governed by *potiuntur* which takes the abl. This verb is found also with the gen., always in the phrase, *potiri rerum*, 'to get power.' The abl. with the deponent verbs was originally *instrumental*.

174. *silici*, 'from the flint': many verbs of taking away and the like have the dative instead of the abl. of separation.

175. *Foliis*: abl. of means.

176. *Nutrimenta*: chips, stubble, etc. *Rapuitque* etc., 'and rapidly kindled a flame in the dry wood.'

There is first the mere spark; then the fire in the leaves; then the burning chips and stubble; then the blazing fuel.

177. *Cererem*, 'corn' by metonymy. St. Mars for *war*; *Bacchus* for *wine*; *Venus* for *love*; *Vulcan* for *fire*; *Jupiter* for the *upper air*, etc.

178. *Fessi rerum*, 'weary of their troubles.' Henry says, 'weary of the world.'

*Rerum* is a poetic gen. of specification

*Receptas*, *i.e.*, from the sea.

179. *Torrere*: the grain had been wet and needed *roasting* before they prepared *frangere saxo*.

181-182 *Pelago*: abl. of place. Frieze regards it as a dat. = *in pelagus*, and connects it with *prospectum*, 'a prospect seaward.'

*Anthea si quem videat*, 'if he can see any one like Antheus.' Here a clause is suppressed, such as *ut videat*, —'that he may see if he can see.' *Anthea* is declined like *Orpheus* of the grammars.

*Phrygias* = *Trojanas*, as Troy was included in Phrygia Minor.

*Biremes*: If this means vessels with two banks of oars it is in anachronism, as there were no such ships in Homeric times.

183. *Capyn*: decline *Capys -yos -yi -yn -ye*.

*Arma*: the shields were often fastened on the stern.

186. *A tergo*: pleonastic.
NOTES.

188. Tela is drawn into the relative clause.

Finitus Achates has become a proverbial expression for 'a true friend.'

190-191. Cornibus: this may be taken as an abl. of means with alia, or an abl. of description with capita.

Et omnem etc., 'and pursuing them with his shafts he disperses the whole crowd among the leafy groves.'

192. Victor, 'successful', used adjectively.

193. Fundat: subj. after prsquam because purpose is implied.

Numerum, i.e., seven.

194. Hinc=postea, 'then.'


Deinde: it is the exigency of the metre that brings deinde into this strange position. In scansion the word is disyllabic.

Acestes in the preceding winter had hospitably entertained Aeneas at Segesta in W. Sicily.

196. Trinacrio: Sicily was called Trinacria from its three promontories,—Lilybaeum, Pelorus, Pachynus.

Abcuntibus, i.e., to the Trojans when setting out on the voyage referred to in v. 34.

Heros: Acestes.

198. Enim implies a suppressed clause,—'I speak thus to encourage you', or the like.

Ante malorum=praeteritorum malorum.

Ante is used attributively in imitation of the Greek, as τῶν πρὶν κακῶν Conington joins ante with ignari sumus.

200. Scyllaeam rabiem, 'the rage of Scylla.' Derivative adjectives are often used in Latin where we use the possessive:—as pugna Cannensis.

201. Accessis=accessistis.

Scopulos: the reference is to the whirlpool of Charybdis.

 Cyclopea saxa: this may mean the rocky coast of Sicily.

203. Et = etiam, 'even.'
Meminisse: subject of juvabit.

204. Discrimina rerum, 'crises of fate.'

205-6 Tendimus: supply cursum.

Fata ostendunt: the fate of Aeneas had been revealed in different ways:

(1) By Hector's ghost, II, 235.
(2) By Creusa's ghost, II, 781.
(3) By the oracle at Delos, III, 94.
(4) By the Penates, III, 163.
(5) By Cassandra, III, 183.
(6) By the Harpy Celaeno, III, 253.
(7) By Helenus, III, 374.

207. Vosmet: the emphatic vos.
Rebus: dative.

209. Spem vo[luu...corde dolorem. Notice the emphatic order, the pair volu, corde, placed between the pair spem, dolorem. The grammarians call this chiasmus.

210. Se accingunt, 'prepare themselves', alluding to the Roman custom of girding up the toga at the beginning of active work.

Praedae, i.e., for the feast.

211. Viscera: properly, the nobler internal organs, heart, liver, etc. Here it is = carnes, or as Servius says, quicquid sub corio est.

212. Pars secant: a collective noun may have a plural verb.

Trementia significat, 'pierce the yet quivering morsels': figere = transfigere.

213. Aena: for ablution. Meat was not boiled in the heroic age. If the poet is thinking of the customs of his own times, it is an anachronism.


Bacchi: by metonymy for vini: a genitive after a verb of filling in imitation of the Greek.

Ferinae, 'venison', — supply carnis
216. Exempta: supply est.
Mensa = dapes, 'viands.'

217. Requiarunt, 'regret': some say 'inquire about.'

218-9 Spemque... inter: anastrophe.
Dubii, 'wavering.'
Credant: the so-called indirect question after dubii.
Sen-sive: poetic for utrum—an.
Exrema pati, 'endure their final lot', i.e., 'are dead'—a euphemism.

Nec jam etc., 'and no longer hear when called upon.' Notice the force of ex in exaudire, 'from a distance.'

Vocatos probably alludes to the Roman custom at funerals of thrice invoking the dead by name and thrice uttering the 'Farewell',—'Vale.'

220. Oronti: an old genitive form = Orontis.

221. Secum, 'by himself.' There is much meaning in this. In sight of his men, however, premitt altern corde dolorem, v. 209.

223. Finis: an end of the feast, or of the longus sermo.

224. Despiciens, 'looking down upon': the other reading dispiciens = 'looking abroad over.'

Velivolum: usually applied to a ship, 'winged with sails': here applied to the sea, 'alive with sails.'

225. Sic = sicut erat, 'just as he was', i.e., despiciens etc.

226. Reguis: dat. or abl.

227. Jactantem, 'revolving.'

Tales curas: either such cares as belong to the Ruler of the universe, or such cares as are occasioned by the troubles of Aeneas.

228. Tristior, 'sadder than usual': Venus was the 'smiling goddess.'

Oculus: synecdochical or Greek accusative, commonly called acc. of specification.

231-3. Quid etc., 'what offence so heinous can my Aeneas, what offence can the Trojans, have committed against thee that
for them having suffered so many fatalities the whole earth is barricaded on account of Italy?'

Committere potuere. Notice that the Latin present becomes the English perfect and the Latin perfect the English present.

Quibus clauditur = ut iis claudatur. Quibus: dativus in-commodi.
Ob Italiun: on account of Juno's purpose to keep them from Italy.

Orbis terrarum, lit. 'the circle of lands.' The ancients regarded the earth as a circular plane or disk. Prof. Warren in his "True Key to Ancient Cosmology", tries to prove that the world of the ancients was not a 'disk' but a 'globe'!! How would he explain this ever-recurring phrase? An orbis is never a globe.

234-237. Certe pollicitus, 'thou didst assuredly promise': supply es. Kennedy following Ribbeck has pollicitus = pollicitus es. Those editors who try to make pollicitus a participle regard the construction as an anacoluthon,—pollicitus a nom. referring to te an accusative.

Hinc: from Aeneas, or from the Trojans.

Romanos fore: the object of pollicitus.

Olim, 'hereafter.'

Revocato etc., 'from the restored race of Teucer', i.e., from the re-established line of Teucer, the first king of Troy.

Omni dicione, 'with sovereign sway.'

238. Hoc, 'by this', i.e., this promise.

239. Solabar, 'I consoled myself for.'

Fatis etc., 'balancing adverse destinies by (prosperous) destinies', i.e., in misfortune hoping for fortune to come.

242. Antenor, a Trojan prince, nephew of Priam, escaped from Troy after its downfall and led a colony of Heneti to the head waters of the Adriatic.

243. Illyricos etc. On his way to Patavium, Antenor would have to pass Illyricum and the Liburni (an Illyrian tribe) and Timavus, a river between Istria and Venetia.
NOTES.

Penetrare: there is a *exegma* here. With *regna* the verb means merely 'to reach.'

Tutus: notice the emphatic position; *safe* in spite of hostile peoples and the dangers of the deep.

244. Superare, 'to pass beyond.'

Timavi: this is a small river about a mile long at the head of the Adriatic. It flows into the salt water by seven subterraneous channels. During storms its waters are forced back through these underground passages and with a 'roaring surge' (*pelago sonanti*) cover the fields.

245. *Ora novem*: the number is said to be *seven*, but these sources seem to vary according to the seasons.

Montis, i.e., the hill whence the stream issues.

246. *It mare proruptum*: a difficult passage. (1) 'The sea comes bursting forth'; (2) 'it rolls as a dashing sea'; (3) 'it goes forth to break upon the sea.' (1) *Mare*, subject; (2) *mare*, attributive to subject; (3) *mare*, object of supine *proruptum*.

247. Tamen: notwithstanding all his perils.

Urbem Patavi: a limiting genitive is often used instead of an appositive.

248 Nomen: probably *Veneti* (mod. Venice) from *Heneti* (see note on v. 242). Livy says the place where he first landed was called *Troja*.

Arma fixit: it was a custom with the ancients when they discontinued any calling to offer to the deity under whose auspices they had acted the instruments of their occupation. So here Antenor in gratitude for peace fastens his arms to the walls of the temple of his patron deity.

249. Compostus = *compositus*, 'laid at rest.' This was with the Romans the technical word for laying out a corpse and performing the last sad offices. Greenough and others translate the word, 'undisturbed', and refer it to the peaceful old age of Antenor after the turmoil of former wars.

250. *Tua progenies*: Venus, the daughter of Jove, and Aeneas, her son.
Caeli arcem: Olympus. Aeneas was deified after death, becoming one of the Dei Indigetes. (What is apotheosis?)

Adnui: the present tense, as divine promises are immutable.

251. Navibus amissis: intended hyperbole. Only one was actually lost.

Infandum, 'unutterable woe',—attributive to the context. Many editions have it infandum !, an exclamation.

Unius: Juno. (See v. 4).

253. Hic pietatis honos, 'is this the recompense of pity?'
Hic is attracted into agreement with the pred. noun honos.

Honos is the old form of honor. Compare arbor, arbos; co'or, colos; labor, labos; lepor, lepos. S medial as well as s final was changed to r. We have both forms in quaeso, quacro. Tradition ascribes to Appius Claudius Caecus the change of s to r.

Sic nos in sceptra reponis, 'thus dost thou restore us to power?' The promise had been given to Aeneas that the Trojan power should be re-established in Italy.

254. Oili=illi.

Subridens: notice the force of sub.

256. Oscula libavit natae, 'he kissed the lips of his daughter.'

Dehinc: monosyllabic.

257. Parce metu, 'spare thy fear',—metu, dative.

Cytherea: Venus is fabled to have risen from the waves near the island of Cythera.

Immota: predicative.

258. Tibi: ethical dative (dativus ethicus).

Lavini=Lavinii. Lavinium was the city Aeneas founded in Italy and named after his wife Lavinia, the daughter of Lausus.


Remordet: notice the force of re, 'again and again.'

262. Longius etc., 'and farther unrolling the scroll (of destiny) shall divulge the secrets of the fates.'
NOTES.

The *Fata* of the Aeneid, Kennedy observes, are eternal decrees, which Jupiter must fulfil, recorded in a book which he keeps and consults.

263. *Bellum ingens:* the war with Turnus and the Rutuli, the chief opponents of Aeneas in Italy.

264. *Moresque* etc., 'and he shall establish laws and cities. There is almost a zeugma in *ponat.*

*Viris:* dat. of reference. Some say the conquered *Rutuli* are referred to; others say *his own people.*

265. *Dum viderit:* "temporal clauses with *dum* in the sense of 'until' take the subj. when the action is viewed as something *desired, proposed, or conceived.*"

266. *Terna hiberna:* *tempora* may be supplied,—'three winters.' When a word that has only the plural form is to be used in a plural sense, it takes not a cardinal, but a distributive numeral. (What does *hiberna* usually mean?)

*Rutulis subactis:* dat. of reference. Some regard it as an abl. absolute.

267. *Inlo:* dative, attracted into agreement with *cui.* The name may also be in the gen., or even the nom.

The name *Tulus* is probably a pure invention. As an eulogist of Augustus, Virgil traces the Iulian line to a Trojan origin.

268. *Dum res* etc., 'while the Trojan state stood firm beneath regal sway.'

*Regno* is best regarded as an abl. of manner.

269. *Magnos ... orbes=annos.*

*Volvendis=volventibus.* It is now generally conceded that the participle in *dus* was originally a present part. passive (or middle).

*Mensibus:* either abl. abs. or abl. of description.

270. 1. *Regnum ... transseret:* tradition says that Ascanius moved the seat of royalty from Lavinium to Alba in the 30th year of his reign.

*Multa vi:* of men and of fortifications.

*Muniet=exstructet ac muniet,* as Anthon points out.
272. Hic, i.e., at Alba.

Jam, 'after this.'

Ter centum. The whole interval from Aeneas to Romulus is *terna hiberna + triginta orbes + ter centum annos* =333 years. According to received chronology the interval is (1184-753) 431 years.

Regnabitur: impersonal. It is *=regnum erit*, 'the dynasty shall last.'

273. Hectorea gente: the principal hero of Troy gives his name to the race.

Regina sacerdos. Ilia is a 'princess' as the daughter of Numitor, and a 'priestess' as a Vestal virgin.

274. Marte gravis. Romulus and his twin brother Remus were the reputed sons of Ilia and Mars.

Partu dabit *=edet*, 'will give birth to.' Partu: abl. of means or manner.

Ilia: commonly known as *Rhea Silvia*. Her name Ilia hints at her Trojan origin through Aeneas.

275. Lupae . . . laetus, 'proudly clad in the tawny hide of the wolf his nurse', i.e., such a wolf as nursed him. Romulus and Remus, according to the story, were in their infancy nourished for some time by a she-wolf. So in statues and pictures Romulus was represented as clothed in the hide of a wolf, or as having his helmet adorned with a portion of a wolf's hide.


Mavortia moenia, 'the walls of Mars.' Mavors or Mars as the father of Romulus was the patron deity of Rome.

278. Ego: Jupiter speaks as the ruler of the universe.

Metas rerum, 'limits of power.'

279. Imperium sine fine. Rome has always been called The Eternal City.

Quin, 'nay even.'

280. Metu, i.e., with the 'terror' she is causing: so an abl. of means or manner. Some improperly say, 'on account of her fear' for Carthage.
281. Conśilla etc., 'will change her purposes for the better.'
282. Rerum dominos, 'lords of the world', with an allusion to Rome's military fame.

*Genem togatam*, 'the nation of the toga', with an allusion to Rome's civil greatness, as the *toga* was the civic robe of the Romans.

(Explain the terms *togati, palliati, bracati*.)

283. *Sic placitum*: supply *est tibi*, 'thus I have decreed'; or *est fatis*, 'thus have the fates decreed.'

*Lustris*: properly speaking, the *lustrum* was the atoning *purification* of the whole Roman people by one of the censors every five years. The word then came to be applied to the period between two *lustra*. Later Roman writers used the term to denote any space of five years. In the passage before us the word is used quite indefinitely.

*Lustris labentibus*: abl. absolute.

284.5. *Domus Assaraci*, i.e., the Romans, as Aeneas, the founder of the race, was the great-grandson of Assaracus. (See Lineage of Aeneas in Miscellany.)

*Phthiam*, the home of Achilles; *Mycenas*, the city of Agamemnon: *Argis*, the city of Diomed—represent here the whole of Greece, which was subdued by the Romans in 146 B.C. *Argis* is probably a poetic dative. Some regard it as an abl. of place.

286. *Caesar*, i.e., Caius Julius Caesar Octavianus Augustus. His original name, before the great Julius adopted him, was Caius Octavius Thurinus.

*Trojanus*. The grandmother of Augustus was Julia, a sister of C. Julius Caesar: so Augustus was by blood in the Julian or Trojan line

*Origine*: an abl. of specification with *Trojanus*, or an abl. of description with *Caesar*.

287. *Qui terminet*: subj. of purpose.

*Astris*: he is to be deified.

289. *Caelo*: abl. of place. Augustus during life was honored as a god.
Spoliis Orientis: some think this refers to the defeat of Antony at Actium and the conquest of Egypt, B.C. 31: others regard it as an allusion to the subjection of the Parthians.

290. Secura has probably its etymological signification, 'free from care.'

Hic quoque, 'he also' as well as Aeneas. (See v. 259.)

291. Tum: in the age of Augustus.

292-4. Cana . . . dabunt: The general meaning appears to be, as Frieze remarks, that social faith, domestic purity, and public harmony will prevail.

Cana Fides: 'hoary', because she was scrupulously regarded in the primitive times of Rome. Greenough translates cana, unsullied.'

Vesta: Anthon thinks the poet here hints at the re-establishment of the national religion.

Remo cum fratre Quirinus: according to the common legend Remus was slain by his brother Romulus in a quarrel. So we may translate, 'Romulus reconciled with his brother Remus', referring to the restoration of concord after the civil wars. Quirinus was a Sabine god of war: Romulus after his apotheosis was identified with him.

Ferro et compagibus artis: a hendiadys for ferreas compagibus artis, 'with tight fastenings of iron.' Ferro and compagibus are usually regarded as ablatives of means with claudentur. Conington thinks differently and translates thus: 'grim with closely-welded plates of iron.'

Belli portae: the representation of the gates of War imprisoning Fury is merely a fancy of the poet's, with an allusion of course to the closing of the doors of the Temple of Janus in periods of peace. Before the Christian era the temple of Janus had been closed only four times;—once during Numa's reign: again after the First Punic War; and twice by Augustus in 29 B.C. and 25 B.C.

Impius has reference to the bloodshed of the civil wars between Caesar and Pompey, Augustus and Antony.
NOTES.

295-6. **Nodis**= *Catenis*, 'chains.'
**Ore cruendo** : as some savage beast.
297. **Maia** : abl. of origin.
**Genitum**: Mercury, messenger of the gods. As he was the god of civilization, he is very properly sent on this mission of amity.

298-300. **Pateant... arcaret** : commentators have puzzled their brains over the change of tense. As *demittit* is an historical present, it may take either the present or the imperfect after it. That it takes both in the same sentence is probably due to the demands of the metre.

**Hospitio** : abl. of manner.
**Fati**: the decree of fate that Aeneas should settle not in Africa but in Italy.
**Finibus**: abl. of separation.

301. **Remigio**: in Book IV, 238-242, we find Mercury flying by means of his *talaria* or winged sandals, and his *caduceus* or winged staff. His *petasus* or travelling hat is also sometimes represented as winged.

**Adstitit**: the change to the perfect indicates rapid action.
**Oris**: dat. or abl.

302. **Poeni**: this word marks the Phoenician origin of the Carthaginians: the adjective is *Punicus*, 'Punic.'

303. **Volente Deo**: is it Mercury or Jupiter? This heathen phrase has become our D.V., 'God willing.'

304. **Quietum animum**: not only does the queen feel no hostility or alarm, but she has even a *mentem benignam* towards the Trojans.

The common distinction between *animus* and *mens* here breaks down.

305. **At here**, as often, introduces a transition in the narrative.
**Volveus**: is this equivalent to *qui volvedat* or *qui volverat*?
Commentators disagree.

306-9. **Ut primum**, 'as soon as.'
**Exire, explorare, quaerere, referre**, all depend on *constituit*
NOTES.

(Notice the *asynedeton*, or absence of a connective between *explorare* and *quaerere*.)

**Accesserit**: subjunctive of indirect question.

**Nam** etc. The cause of the hero's doubt is given.

Scan this verse (308), noticing the metrical peculiarity in *videt*.

**Inulta**: the plural adj. referring to two nouns—*locos* and *oras*—of different genders is neuter as the nouns do not represent persons or sentient beings.

**Exacta**, 'what has been learned.'

310. *In convexo nemorum*. The adj. *convexus* means 'arched',—either 'concave' or 'convex.' So the noun may contain either notion. The phrase probably means, 'in a deep recess among the trees' (which grow on the cliffs of the bay and overhang the waters below). Anthon with his customary dogmatism says,—"They who make *convexo* here equivalent to *concavo* and signifying merely 'a recess within the grove' mistake entirely the sense of the passage." He translates the phrase, 'with jutting woods projecting over.' Now, most editors make the passage signify *not merely* 'a recess within the grove', but that, and something more,—viz. the overhanging woods, which the context plainly shows must be implied. Light is thrown on these two verses by vv. 229, 230, Bk. III., which are almost identical; *in secessu longo* taking the place of *in convexo nemorum*.

311. *Horrentibus*: either (1) 'dark', or (2) 'projecting.'

312. **Comitatus**: the part. here has a passive signification although the verb is a deponent.

**Achate**: a sort of abl. of means.

313. *Bina hastilia*: the distributive is often used by the poets instead of the cardinal numerals where *pairs* or *sets* are spoken of.

**Crispans**: either (1) 'brandishing', or (2) 'grasping.'

**Lato ferro**: the reference is to the head of the spear. The ablative is descriptive.

314. **Cui**: depending on *obvia*. 

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NOTES.

Mater; Venus.

Obvia: poetical for obviam.

315-7. Arma, 'equipments.' Some editors place a comma after arma, making a sharp contrast between Spartanae and Threissa.

Vel etc. = vel (talis virginis) qualis (est) Threissa Harpalycc (cum) fatigat equos.

Fatigat: either in riding them or in out-speeding them.

Eurum: the Mss. have Hebrum. But the Hebrus (Maritza) is not a rapid stream.

318. Umeris; dat. or abl. The best scholars reject the form humerus. Words of the same origin in cognate languages have no h sound.

De more: after the manner of a huntress.

319. Venatrix, 'as a huntress.'

Diffundere. In prose we should have the subjunctive, or diffundendum.

320. Genu and sinus are accusatives of specification. Some regard collecta as a deponent with sinus as object.

323. Succinctam pharetra: the quiver is fastened by a belt.

325. Sic Venus: supply dixit.

Filius: Aeneas.

326. Mihi: dative of the agent with perf. part. pass.

327. Quam te memorem, 'whom can I call thee?' This is a question of doubt—so Dubitative Subjunctive.

328. Hominem sonat, 'sounds human': a sort of cognate accusative.

329. Phoebi soror: Diana.

Nympharum: wood-nymphs or Dryads.

Sanguinis: partitive gen.

330. Sis: prepositive subjunctive (subj. of a Wish).

Leves: subjunctive verb from levo, are, etc.

Quaecumque: supply dea.

332. Notice the rare metrical peculiarity in this verse. The que at the end suffers elision before erramus of v. 333 by Synapheia.
334. *Multa hostia,* 'many a victim."

335. *Equidem:* it is said that Horace, Virgil, and even Cicero, always use this word in connection with the first person singular: so many erroneously regard it as a compound of *ego* and *quidem.*

*Honore:* *dignor* takes an acc. and an ablative.

336. *Virginibus:* the so-called dat. of the possessor.

337. *Alte,* 'high up.'

338. *Agenoris urbem:* Carthage is called the city of Agenor as Dido, the founder of the city, is descended from that Phoenician King.

339. *Fines Libici:* either (1) 'the country is African'; or (2) 'the adjoining territories are African.'

*Genus:* grammatically in apposition with *fines,* but logically in apposition with a noun implied in *Libici.* Wagner removes the period after *bello* and joins *genus* with the subsequent context.


341-2. *Longa* etc., 'the tale of injury would be long; long the intricate details.'

Sed summa etc., 'but I shall follow out the chief points of the story.'

343. *Huiic:* Dido

*Agri:* gen with an adj. of abundance. For *auri* many editions have *auri,* which seems more suitable when we consider that the wealth of the Phoenicians came from commerce. To a Roman *land* would be the chief wealth.

344. *Phoenicium:* partitive gen. with *ditissimus.*

*Miserae:* usually regarded as a dative of agent with *dilectus.* May it not be a gen. with *amore*?

345-6. *Pater:* Belus. (v. 621.)

*Intactam,* 'a maiden.'

*Jugarat = jugaverat.*

*Primis ominibus,* 'at the first nuptial rites'—the auguries that preceded marriage being put here for the marriage-rites
NOTES.

themselves. *Ominibus* is an abl. of means.


*Ante alios* etc., 'more cruel than all others'; *ante alios omnes* = *alnis omnibus*.

348. *Quos inter* etc., 'between whom mutual wrath arose.'

*Quos*: Sychaeus and Pygmalion. *Sychaeum* here has the *y* short although it is long in v. 343. The poets took great liberties with foreign Proper Names.

349. *Impius*: because *ante aras*. Sychaeus was a priest of Hercules.

350-1. *Securus amorum germanae*, 'regardless of his sister's love,' *Amorum*: gen. of specification.

352. *Amantem*, 'the loving wife.'

353. *Inhuman*: it was the popular belief that the ghosts of those unburied were restless, and haunted the place where they had dwelt in the flesh.


*Modis pallita miris*, 'wonderfully pale.'


357. *Celerare*: poetic infinitive for *ut* with subj.

358. *Auxilium*: in apposition with *thesauros*.

*Vinc*: objective genitive.

359. *Ignotum*: unknown to Dido and Pygmalion—hidden by Sychaeus.

362. *Quae forte paratae*, 'which happened to be ready': supply *erant*.

364. *Pygmalionis opcs*: the wealth of Sychaeus which P. had hoped to secure.

*Pelago*: the way by which is put in the abl. of instrument.

365. *Devenere*: notice the force of *de*, with a hint at the popular fancy that the sea sloped to the shore.

*Cernis*: the common reading is *cernes*, but the Latinity of *nunc cernes* is very doubtful. We can say *jam cernes*.

Byrsam: the story is that Dido bought from the native Africans as much land as she could enclose with a bull’s hide. By cutting the hide into strips the cunning woman gained a large area for her colony. The story is a mere Greek fable to explain the origin of Byrsa. The word is not the Greek ἄφρα, ‘a hide’, but the Phoenician Bosra, ‘a citadel.’ Ribbeck suspects and brackets vv. 367-8.

Possent: subj. in virtual oratio obliqua, expressing indirectly the terms of the stipulation.

Tergo = turgore.

369. Vos: an emphatic contrast.
370. Querentii: dat. with respondit understood.
Talibus: supply verbis.
374. Ante diem etc., ‘Vesper closing the heavens would sooner put the day to rest.’ It was the office of the God of evening to shut the portals of heaven (Olympus) when the Sun with his chariot had entered.

Componat: some codd. have componet. Distinguish them.
375-7. The order is—Tempestas, forte sua, adpulit Libycis oris nos vectos Troja antiqua per diversa aequora.
Vestras: why not tuas?
Forte sua: by its mere casual occurrence,—according to the manner of tempests.
Oris: dative.
378. Sum pius Aeneas: this grates on modern sensitabilities, as does fuma super aesthera notus. Their very simplicity of character relieved the ancients from the necessity of assuming a modesty which they did not feel.
380. Patriam, ‘my father-land.’ Tradition says that Dardanus, the son of Jupiter and Electra, a progenitor of Aeneas, came originally from Italy.
Genus ab Jove: the race of Dardanus is to be re-established by Aeneas and his Trojans.

Some place a colon after patriam and omit et. Then the passage becomes, ‘my lineage is from Jove.’
NOTES.

381. **Denis**: distributives are often employed in multiplication.

Phrygium aequor off the Troad.

Concedi navibus etc., I ascended the sea with my ships', with allusion to the notion referred to in devencre, v. 365 (see Note).

Navibus: abl. of means. The phrase for embarking upon a ship is conscience navem or in navem.

382. **Data fata secundus**, ‘following the decrees of destiny.’

383. Euro = vento.

384. **Ignotus**: reconcile with notus of v. 379.

385-6. **Nec**: take with passa.

Plura quercetem, ‘beginning to make further complaints.’

The action is only attempted—Conative Present.

387. **Hand invisus caclestibus**, ‘not hateful to the gods.’

388. **Qui ad veneris**: subjunctive of reason, qui = cum tu.

390. **Classem**: the twelve missing ships.

391. **Versis Aquilonibus**, ‘the winds having changed’.

Aquilonibus = ventis.

392. **Vani**: either (1) ‘deceiving’; or (2) ‘self-deceiving.’

Greenough, making it qualify the act, translates it ‘falsely.’

393-400. **Aspice bis** etc., ‘behold twice six swans joyfully flying in column which the bird of Jove, swooping down from the tract on high, was just driving through the open sky: even now they are seen in long line either to fly to earth or to look down upon the ground already occupied. As re-uniting they sport with flapping wings and have been circling the sky in a flock and have been uttering melodious notes, etc.’

The arrangement of the clauses may cause the young student some perplexity. The natural order of the action is as follows:—

(1) The eagle swoops down on the swans.

(2) The swans re-unite, wheel through the air, and utter joyful notes.

(3) They fly towards the earth in a long line.

(4) Some are just alighting: others are looking down upon
those that have alighted, with the intention of following them.

The points of resemblance between the birds and the ships suggest themselves.

The swans are used in the figure, as the swan is sacred to Venus.

Some different readings and interpretations in this passage must be noticed:

1. Captas (v. 396) is regarded by some as equal to capiendas.
2. In verse 396 Kennedy prefers respectare. (One part of the swans are alighting: the others having alighted look behind them on the spot occupied, while they are pluming their wings.)
3. Reduces (v. 397), 'returning to the skies.'
4. Polum (v. 398) is changed to solum, 'the ground.'

399. Pubes tuorum = tua pubes, 'thy manly youth.'

402. Avertens: supply se.

Rosa cervix: the marks of her divinity are (1) the rosy neck; (2) the ambrosial locks; (3) the gait.

403. Ambrosiae, 'ambrosial.' The term is usually applied to the food of the gods. Ambrosia was also a divine ointment. At length 'ambrosial' came to be an attribute of anything excellent belonging to the gods.

Vertice, 'from her head.'

404. Pedes ad mos, 'to her very feet.'

405. Et vera etc., 'and by her gait she became manifest a genuine goddess.' The gait divine was a swift, smooth, serpentine motion.

Notice the metrical peculiarity in this verse. The pause after Dea prevents the elision of final a.

407. Tu quoque, 'thou also,' as well as Juno and others.

Falsis: Venus had just appeared as a huntress.

408. Dextrae: dative.

409. Veras voces, 'sincere words.'

410. Talibus: supply verbis.

Ad moenia, i.e., of Carthage.
411. **Obscuro aere**: it is a favorite device of Homer to make his heroes thus invisible.

412. **Et multo** etc., ‘and with the thick covering of a cloud the goddess surrounded them.’

*Circum—fundit*: a case of *Tmesis*. What two constructions attend *circumfundo*?

413. **Eos**: Aeneas and Achates.

415. **Ipsa**: as contrasted with Aeneas.

416-417. **Laeta**: see v. 228, *tristior*. What has caused the change?

*Templum*: supply *est*.

*Sabaeo ture*: compare Milton’s ‘Sabaean odors.’ Venus was worshipped with frankincense and flowers: no victims were slain at her altars.

418. **Interea**: while Venus goes to Paphos.

*Qua semita monstrat*, ‘where the path directs.

419. **Plurimus**—*altissimus*, belongs to *collem* but is drawn into the relative clause.

421. **Molem**: his first view takes in the city as a *mass*.

*Miratur*: the cause of Aeneas’ wonder may be gathered from *deserta peragro*, v. 334.

422. **Strata viarum**: poetical for *stratas vias*, ‘paved streets.’

*Viarum*: partitive genitive.

423-4. **Pars—pars**: in apposition with *Tyrii*.

*Ducere—moliri—ubisolvere*, depend on *instant*. Some editors place a colon after *Tyrii* and regard the infinitives as historical.

425. **Tecto**: Henry makes this refer to the whole circuit of the city. Probably the reference is to the selection of ground for a group of private dwellings. The site of single dwellings was not marked by the plough.

*Concludere sulco*: the origin of the use of the plough to trace out the area of a settlement is pre-historic.

426. **Jura magistratusque legunt**: this verse is probably an interpolation. It seems to contradict v. 507, and besides it
comes in very clumsily among the building operations of the context:—unless we translate it, ‘they choose a place for the courts of justice, for the magistrates’ halls, etc.’, which seems a far-fetched rendering.

Some of the different translations of this vexed passage are:—
(1) ‘They are making laws and choosing magistrates.’
(2) ‘They are appointing modes of judicial procedure and magistrates.’
(3) ‘They are choosing magistrates to carry out the laws.’
(4) ‘They are choosing judges and magistrates.’

It will be noticed that in (2), (3), (4), there is an effort to avoid a conflict between v. 507 and this passage.

427. Alta, ‘deep.’

Theatris: to a Roman of Virgil’s day a city was not complete without a theatre. The poet here, however, disregards chronology entirely. There were no theatres even in Athens till 500 B.C. There were no permanent stone theatres in Rome till the first century B.C.

429. Rupibus, ‘from the quarries.’

Excidunt: distinguish from excidunt.

Scaenis etc., ‘lofty decorations for the future stage.’ A limiting dative instead of a genitive sometimes accompanies nouns.

430. Qualis etc.: the full construction would be talis labor eos exercet qualis labor apes exercet.

434. Venientium = venientium.

435. Praesepibus: the attention of the young student must be called to the perplexing irregularities of this noun. It has not fewer than five modes of declension:—praesepe -is; praesepes -is; praesepis -is; praesepia -ae; praesepium -i. It is a heterogeneous heteroclite, truly!

Pecus and praesepibus are here transferred from cattle to bees.

436. Redolent thymo: this verb may be followed by an accusative. Some take thymo as an abl. of cause with fragrantia.
This whole simile of the bees is taken almost verbatim from the poet's earlier work—The Georgics, IV, 162-9.

437. Jam, 'even now'; whereas Aeneas only hopes for a city—the promised Lavinium.

438. Suspectit: Aeneas is no longer on the hill.

439. Mirabile dictu: for the construction see note on miserable visu, v. 111.

440. Miscet viris: supply se. Viris may be either dat. or abl. Ulli = ab ullo.

441. Laetissimus = uberrimus.

Umbrae: gen. with an adj. of plenty. Some editions have umbra.

442. Quo accompanies loco, 'the place where.'

Primum: on their arrival. Greenough takes primum with signum.

444. Monstrarat = monstraverat.

Fove depends on monstrabat understood.

445. Facilem victu: there are several interpretations of this phrase:

(1) 'rich in provision' — victu, abl. of noun victus.
(2) 'easy to be supported' — victu, 2nd supine of vivo.
(3) 'easily victorious' — victu, 2nd supine of vinco.

446. Sidonii = Phoenissa = Tyria.

447. Numine Divae, 'the divine presence of the goddess.' Some make it refer to the splendid statue of the goddess.

448. Aerea cui etc., 'whose brazen threshold and brass-cased beams rose on steps; the hinges creaked on brazen doors.' There is much variety of opinion on this passage. Some additional renderings and readings are:

(1) 'Whose brazen threshold and door-posts of brass connected with this etc.'
(2) (With reading nixaeque) 'whose brazen threshold and brazen door-posts etc.'
(3) (With reading nixaeque) 'whose brazen threshold and beams of the roof on brazen columns etc.'
(4) Instead of making trabes a subject of surgebant we may supply erant with nexae or nixae.

What was the composition of aes?

Gradiibus: abl. of place. Some say abl. of separation, 'from steps.'

Foribus: either dat. with stridebat, or a' l. of place.

Notice the synapheia at the end of verse 448.

Gradibus: abl. of place. Some say abl. of separation, 'from steps.'

Poribtis: either dat. with stridehat, or a' l. of place.

Notice the synapheia at the end of verse 448.

450. Timorem. Whose fear?

452. Rebus: either dat. or abl.

453. Lustrat dum singula, 'while he surveys the objects one by one.'

454. Dum quae forinna etc., 'while he wonders at the prosperity of the city.' (Quae not interrogative but relative.)

455. Artificum manus, 'the skill of the artists.'

Inter se: translate freely, 'compared together.' Ribbeck reads intra, 'entering.' Madvig reads intra se, 'in his own thoughts.'

Operum laborem, 'the elaborate finish of their works.'

457. Jam, 'by this time.'

458. Atridas: Menelaus and Agamemnon.

Saevum ambobus: Achilles, angry with Agamemnon on account of the seizure of Briseis, refused to take any further part in the war and shut himself up in his tent, whence he came forth at last on the death of his friend, Patroclus. Achilles was cruel to Priam inasmuch as he slew Hector, the aged monarch's son, and treated the old man himself harshly when he came to beg his son's body for burial.

461. En Priamus: en takes nom. or acc.

Sunr hic etc., 'here too a noble action has its due reward.'

462. Sunr lacrimae rerum etc., 'there are tears for human sufferings, and human woes touch the feelings.' Rerum: objective genitive.

463. Haec fama, i.e., this fame of ours, or of Troy.

464. Pictura inani, 'empty representation'—empty, as the representations were not the real objects themselves. It is
commonly thought that the poet here refers to paintings. Some editors, however, suppose that the representations are in sculpture.

465. Flumine largo, 'with a copious flood of tears.'

466-8. Namque etc., 'for he saw how here the warrior Greeks were fleeing around Troy; how the Trojan youth pressed upon them: how there the Trojans were fleeing; how the crested Achilles in his chariot pursued.'

Pergama: the citadel of Troy for the whole city.

Hac: adverbial ablative.

Curru: abl. of place or of means.

Fuguerent, premeret, instaret: the subjunctive of the so-called indirect question.

In the passage before us there are seven representations:—

(1) A contest between the Greeks and Trojans with victory alternating.

(2) The death of Rhesus.

(3) The death of Troilus.

(4) The matrons of Troy before the statue of Minerva.

(5) Priam ransoming the dead body of Hector.

(6) The battle of Memnon.

(7) The contest between the Amazons and the Greeks.

These scenes are suggested to the poet by passages in the Iliad and the Cyclic Poems.

469. Rhesi: the story is that Rhesus, a king of Thrace, came to Troy as an ally of Priam with the promise of an oracle that if his steeds should taste the pasturage of Troy or drink the waters of the Xanthus, Troy would be impregnable. On the night of his arrival Ulysses and Diomed slew him while asleep and took his horses to the Grecian camp.

Tentoria: an anachronism. The combatants at Troy encamped in huts made of turf and twigs.

Velis, 'coverings': an abl. of description.

470. Primo somno, 'by the first sleep', i.e., either (1) the sleep of the first night after his arrival, or (2) the first—and so deepest—sleep.
472. **Avertit**: historical present, or narrative perfect.

473. **Gustassent**: subj. of purpose with *priusquam*.

474. **Amissis armis**: abl. absolute. *Armis*: his shield and perhaps helmet.

475. **Impar** etc., ‘having engaged with Achilles in unequal combat.’

476. **Currus**: dat. or abl.

477. **Huic**: dat. of reference.

478. **Versa hasta**: some make this refer to the spear of Achilles with which Troilus has been pierced. It is better, however, to regard it as Troilus’ own spear which trails in the dust as he is dragged along.

**Pulvis**: the final syllable has the *ictus* and is long.

479. **Interea**: ‘next in order.’ The scenes as they present themselves in order resemble the events of a narrative.

**Non aequae**, ‘unpropitious.’ Minerva, like Juno, was incensed at the judgment of Paris.

480. **Crinibus passis**, ‘with dishevelled hair’—a sign of grief. *Crinibus*: abl. abs., or abl. of description with *Iliades*.

**Peplum**: the large and splendid outside mantle of Grecian women. There is a reference here to the sacred robe carried in procession at Athens and offered to Pallas Athene every five years at the Panathenaean Festival.

In the *Iliad*, VI., 269-312, the Trojan matrons at Hector’s request carry to the temple of Minerva Hecuba’s richest robe in the hope of mitigating the wrath of the goddess.

481. **Tunsae** etc., ‘beating their breasts with their palms.’

**Pectora**: acc. of specification.

482. **Solo**: locative ablative.

483. **Ter circum** etc. Virgil’s account is quite different from Homer’s. According to the latter poet, Hector’s body was dragged to the Grecian fleet and three times a day for the space of twelve days was dragged round the tomb of Patroclus. Homer says nothing about the dragging of Hector’s body around the
walls of Troy. He says that Hector fled thrice around the city before Achilles. Virgil’s version is borrowed from some cyclic bard.

**Ruptus verat** : this action was antecedent to the ransom scene of the picture, which has the imperfect—*vendebat*.

484. *Auro* : abl. of price.
486. *Ut-ut-ut* : an attempt to express the hero’s emotion.

**Spolia** : the arms of Hector.
487. *Inermes* : (1) ‘defenceless’; (2) ‘feeble’; (3) ‘suppliant.’

489. *Eoas acies* : the myth makes Memnon, the leader of the Aethiopians in the Trojan war, an Eastern prince.

490. *Lunatis agmina peltis* , ‘bands with crescent-shields.’

**Peltis** : abl. of description. Describe the *pelta*.
492. *Aurea subnectens* etc., ‘fastening her golden girdle beneath her exposed breast.’

493. *Bellatrix* , ‘a martial heroine.’ Notice the pointed contrast between *bellatrix* and *virgo* as shown by their position at the beginning and the end of the verse.

The legends of Memnon and the Amazons are almost entirely post-Homeric.

494. *Miranda* : if we take this as attributive, then *Aeneae* is = *ab Aenea* : if we take it as predicative, the passage becomes, ‘while these things seem marvellous to Aeneas.’

497. *Incessit* : a majestic gait.

**Juvenum** : young of both sexes.

498. *Qualis* : the correl. *talis* is in v. 503.

**Eurotae—Cynthi** : haunts of Diana,—the latter her birthplace.

501. *Dea* : some Mss. have *dea*.
502. *Latonae* : she feels a mother’s pride in her majestic daughter.

504. *Instans* etc., literally, ‘urging on the work and her future realms’, i.e., urging on the work that is to develop her kingdom.
505. *Foribus Divae,* 'at the doorway of the goddess', i.e., at the entrance of the *cella* or inner temple which contained the statue of Juno.

*Media testudine templi,* 'under the vaulted roof of the temple.' As Anthon remarks, *in media testudine* would signify 'under the very centre of the arched roof.'

506. *Armis = armatis.*

507. *Jura dabat legesque,* 'she was dispensing justice and giving laws.' Anthon's translation is worth examining—'she was giving out the unwritten and written principles of justice.'

508. *Aequabat* etc. This seems to imply that she was allocating the public works according to her own ideas of *fairness* or by the aid of *lots.*

509. *Concurse,* i.e., of Carthaginians: abl. of manner.

512. *Penitus,* 'far away.' Some say, 'altogether.'

513. *Percelsus:* a variant reading is *percussus.*

514. *Conjungere:* depending on *ardebant.*

515. *Res incognita:* perhaps 'the uncertainty of the issue.'

516. *Dissimulant:* this verb means to *conceal what is; simulare* means to *pretend what is not.* (See v. 352.)

517. *Quae fortuna viris:* supply *sit.* The reference is not to the present fortune of the men, of which Aeneas is aware, but to the vicissitudes of the interval of their separation from him.

518. *Quid:* adv. accusative. Many Mss. have *Quid veniant cuncti,* 'why they come in a body.' (They thought that the storm had scattered their lost companions).

519. *Navibus,* 'from the ships.'

519. *Orantes* denotes purpose.

520. *Introgressi:* supply *sunt.*

521. *Coram:* in the queen's presence.

522. *Copia,* 'opportunity.'
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521. **Maximus**: supply *natus*, 'eldest', and so most dignified.

523. **Gentes superbas**: the neighboring tribes of Africa.

524. **Troes**: notice the emphatic position. The queen knows the story of the Trojan war (see v. 456 seq.) and Ilioneus gains her sympathy from his first words by *Troes te miserì*.

**Maria**: accusative of that over which motion takes place. There is no need of supplying *per* or *circum*, as many do, or of taking *vecti* in an active sense = *navigare*.

525. **Infamios**: it was a violation of hospitality to maltreat strangers.

526. **Pio**, 'god-fearing.'

**Propius aspice**, 'examine more closely.'

527. **Non**: notice the emphatic place.

**Populare = ad populandum.**

**Penates**: by metonymy for 'homes.'

528. **Raptas vertere = rapere et vertere**, 'to seize and drive away.'

529. **Non . . . victis**, 'there is no such hostile intention in our mind nor belongs such insolence to the conquered.'

**Victis**: alluding to the destruction of Troy.

530. **Hesperiam**: the western land. **Oenotriam**: the land of vines. **Italiam**: the land of herds.

What country did the Romans often call Hesperia?

**Cognomine**: abl. of specification.

531. **Ubere = ubertate**, 'fertility.'

532-3. **Fama**: supply *est*, of which *dixisse* is the true subject. Translate—'now there is a report that their descendants have called the land Italy.'

**Ducis**: the mythical *Italus.*

**Gentem = terram.**

534. **Huc**: the common reading is *hic.*

This is the first of Virgil's incomplete verses.

What reason has been given for the presence of so many hemistichs in the *Aenid*? How is it that there are so few in the first book? (See **Introduction**).
It should be remembered that the sense is complete in all but one of the incomplete verses of the poem. It may well be doubted whether Virgil ever intended to fill out all of the short lines.

It will be noticed that nearly all the hemistichs have one point in common,—they end in a foot. Account for this.

535. Subito: adverb. Heyne takes it as an adj. with fluctu. Adsumgens fluctu: (1) 'rising over the deep',—fluctu, abl., or dat.=fluctui: (2) rising from the deep',—fluctu, abl. of separation.

Explain the terms heliacal, cosmical, and acronycal as applied to the rising and the setting of constellations.

Orion: the rising of Orion about the summer solstice was accompanied by storms.

536. Penitus, 'far away', as in v. 512. Anthon takes the word with procacibus, 'fiercely boisterous.'

Procacibus Austris, 'by boisterous winds.'

537. Superante salo, 'the sea o'erpowering us.'

538. Pauci, 'only a few.'

Oris: dat.=ad oras.

540. Hospitio: abl. of separation.

541. Prima terra, 'on the margin of the strand.'

543. At sperate: supply fore.

Fandi atque infandi: used as genitives of the indeclinable fas and nefas.

544. Erat: he speaks of Aeneas as of one dead.

545. Pietate: abl. of specification with justior. Many editors place a comma after alter and take pietate with major.

Bello et armis: as a leader and as a soldier.

Observe the Chiasmus in justior pietate bello major.

546-7. Si vescitur aura aetherae, 'if he still breathes the air of heaven': vescitur governs the abl.

Occubat umbris, 'has fallen a prey to the shades'; so dative case. Others make umbris=in umbris, 'lies among the shades.'
548-9. *Non metus* etc., ‘we have no fear, nor should’st thou regret that thou hast been the first in the rivalry of mutual services.’

One Ms. has *ne* for *nec*. Then render, ‘there is no fear that thou wilt regret etc.’

*Paeniteat*: hortatory subjunctive. Kennedy says it is equal to *paenitebit* for metrical reasons.

*Urbes*: Eryx, Drepanum, Segesta.

550. *Arvaque*: many editors read *arma*, ‘auxiliaries.’ Ilioneus mentions the Sicilians so that the queen may know that it is not the intention of the Trojans to remain in Africa.

551. *Quassatam ventis*, ‘racked by the winds.’

*Licenat*: hortatory subjunctive.

552. *Silvis*: locative abl.

*Stringere remis*, ‘to trim oars’, i.e., to strip the boughs of trees and smooth them into oars.

553. *Italianum*: acc. of limit with *tendere*.

*Recepto*: refers to both nouns but agrees with the nearer.

554. *Ut...petauus*: depending on *subducere, aptare, stringere*.

555. *Absumpta*: supply *est*. Notice the indicative verbs. There is a lurking suspicion that the thing is so.

556. *Nec spes* etc. He fears that Iulus has also perished and that they now have none of the royal line to lead them.

*Nec jam*, ‘nor any longer.’

557. *Freta*, simply ‘seas.’

*Saltem*, ‘at least’ (although Aeneas is lost).

*Sedes parata*: the allusion is to Acestes.

558. *Petauus*, ‘we may seek’: potential subjunctive.

559. *Talibus Iliocud*: supply *verbis reginam adloquitur*.

(See v. 594.)

*Fremebant*, ‘murmured assent.’

561. *Voltum demissa*, ‘with downcast looks.’

*Voltum*: acc. of specification. Is Dido’s countenance downcast from womanly modesty, or from shame at the action of her
guards, or from the subtle influence of Mercury?

563-4. Res deura, 'pressing necessity.'
Talia moliri, 'to undertake such things' as the attack of
the guards on the Trojans.

Custode = custodibus.

565. Aeneadum = Aeneadarum.
Nesciat: subj. in a question of appeal.
Trojae urbum = Trojam urbem.

566. Virtutesque virosque: hendiadys for virtutesque vi-
rorum.

Incedia, 'calamities.'

567. Obtusa, 'unfeeling.'

568. Nectam etc., 'nor does Sol yoke his steeds so far from
the Tyrian city.'

There was a popular belief that the natives of frigid countries
were cold and unsympathetic.

569. Saturnia arva: Saturn is fabled to have reigned in
Italy after he was expelled by Jupiter from Olympus.

570. Erycis fines: the district about Mt. Eryx in W. Sicily.

571. Auxilio: with men and equipments. Opibus: with food
etc. (Auxilio: abl. of means with tutos.)

572. Et = the English 'or.'

Pariter, 'on equal terms.' Some editors remove the interro-
gation mark after this verse and supply si before voltis.

573. Urbem quam \( \text{statuo vestra est} \): poetic for \( ea \ urbs \)
quam statuo vestra est.

574. Mihi agetur, 'will be treated by me.'

Mihi: dat. of agent. Agetur: although there are two sub-
jects, Tros and Tyrius, the singular emphasizes the idea th.that
both will be as one.

575. Noto = vento.

576. Ad foet: the imperfect marks an unaccomplished wish
in the present.

What would adsit signify?

577. Dimittam: notice the force of the prefix, 'in different
directions.'
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Extema. 'frontiers.'

578. Silvis ant urbibus, i.e., in uninhabited or in inhabited places.

Errat: although si introduces a virtual indirect question, still the indicative is used as there is a hint that the thing is so.

579. Animum: acc. of specification.

580-1. Jamdudum ardebant, 'had long been eager.'

582. Nata dea, 'goddess-born'; i.e., Aeneas, son of the goddess Venus.

584. Unus: Orontes (v. 113).

585. Respondent, 'answer to.'

Dictis matris: see vv. 390, 391.

587. Purgat, 'clears itself',—'melts.'

588. Restitit, 'stood forth.'

589. Os numerosque, 'in face and form': acc. of specification.

590-1. Lumen purpureum, 'the ruddy glow.'

Laetos honores, 'sparkling beauty.'

592. Quale etc., 'such grace as art to ivory gives': supply tale decus.

593. Circumdatur, 'is enchased.'

594-5. Cunctis improvisus, 'to all unexpectedly'—the dat. depending on the adj.

597. Miserata = quae miserata es, 'who alone hast pitied.'

This verb means 'to show pity': misereri is 'to feel pity.'

598-600. Reliquias Danaum. See note on v. 30.

Quae urbe, domo socias, 'who sharrest with us thy city and home.' The ablatives are locatives. Some editors make them ablatives of respect.

601-2. Non opis est nostrae = non possumus: opis,—predicative gen. of the species subjective.

Nec quicquid etc. = nec gentis Dardaniae quicquid gentis Dardaniae est ubique.

603-4. Si quid usquam justitia, 'if justice is anywhere of any account.' The reading justitiae would refer to the justice of the gods.
605-6. Ferant: subj. of a wish.
   Quae te tam etc., 'what age has been so blest as to bring thee into being?'

607-8. Dum montibus etc., 'as long as the shadows traverse the slopes of the mountains', i.e., as long as the sun pursues his course in the heavens.

Montibus: dat. of reference = montium.
Polus dum etc., 'as long as the heavens nourish the stars': an allusion to the Epicurean notion that fiery particles of aether in the atmosphere fed the perpetual fire of the stars.

610. Quae . . . . cumque: tmesis.

611. Illionea: notice the long penult.—the Greek ℣ is reproduced.


613. Primo may be either adj. or adv. It is better to make it an adv. to match deinde.

615. Quis casus, 'what destiny.

616. Immanibus refers to the Africans.
Oris = ad oras.

617. A verse difficult to scan. It is spondaic. It has two elisions and a hiatus.

619. Equidem, 'by the way.'

Teucrum: this was the son of Telamon of Salamis who on his return from the Trojan war was banished by his father for not saving the life of his half-brother Ajax. Teucer founded a second Salamis in the island of Cyprus. This Teucer must not be confounded with Teucer the founder of the Trojan line.

Sidona: acc. of limit.

Venire: memini takes the present inf. when the action is vividly recalled.

621-2. Beli: Virgil represents Belus, the mythical father of Dido, as ruling over Cyprus at this time,—a bold anachronism.

624. Pelasgi = Graeci, 'Greek.' The Pelasgians proper were the earlier inhabitants of Greece, who were spread likewise over a part of Asia Minor, and over Crete, Latium and Etruria.
625. *Ipse hostis*: Teucer.
   Ferrebat = efferebat, 'extolled.'

626. Volebat, 'gave it out.' Teucer was of Trojan origin. His mother was Hesion, daughter of Laomedon.

627. *Tectis*: a poetic dat. for a prep. with its case.

628. This is a famous verse. Heine says that any youth who does not dwell on it with delight should be straightway prevented from reading the poet.

629. *Tempis*: either dat., or abl. = in templis.

*Indicit honorem*, 'proclaims a sacrifice.' There is an anachronism here. In heroic times the sacrifice in honor of strangers was offered in the home, not in a temple.

630. *Sociis*, i.e., the Trojans at the ships.

631-5 *Magnorum* etc., literally, 'a hundred bristly backs of large swine.'

632. *Manera* etc., 'as gifts and a means of enjoyment for the day.'

*Diis*: archaic gen. of *dies* = diei. Some codd. have *dei*, i.e., Bacchus (wine).

633-8. *Splendida instruitur*, 'is splendidly adorned.' This is a case of prolepsis, as *splendida* is attributed to *domus* before the action expressed by *instruitur*.

*Mediis tectis*: in the atrium.

634. *Arte* etc., 'coverings of rich purple wrought with skill': supply *adsunt*. The reference is to fabrics used for couch drapery.

635. *Ingens argentum*: massive silver vessels or silver vessels in abundance. Supply *adest*.

*In auro*: on goblets, vases, etc.

636. *Ducta*, 'derived.'


638. *Ferat*: supply *ut*.

*Ipsum*: Ascanius.

639. *Cari*: subjective use, 'fond.'
Stat in, 'centres in.'

647. Ruinis: dat. = abl. of separation.

648. Pallam, poetic form of pallium, was an outer garment, nearly square, worn over the tunic, commonly made of wool.

Signis etc., 'stiff with golden figures' = signis aureis.

649. Velamen: usually translated, 'a veil.' Kennedy thinks it is a light exterior robe or shawl.

Acantho: the golden threads of the embroidery imitated the leaves and flowers of the yellow acanthus.

650. Ornatus: in apposition with pallam and velamen.

Mycenis: for Greece. Helen belonged to Sparta.

651. Peteret has its final long by ictus.

654-5. Maxima, 'eldest': supply natu.

Collo mobilis bacatum, 'a pearl necklace': collo, dat. of reference.

Duplicem etc. The coronet had two circlets,—one adorned with gems, the other golden. Gemmis: one editor says this is an abl. of manner; another, an abl. of material; still another, an abl. of cause.

658. Faciem et ora, 'in form and features.'

659-660. Donisque etc., 'and by his gifts may inflame the queen to frenzy': notice the prolepsis in furentem.

Ossibus: dative.

Ignem: the flame of love.

661. Quippe etc. With our reading the verse is closely connected with the preceding. Some editors place a period after ignem and join this verse with the next.

Domum ambiguum, 'the treacherous race': compare vv. 348-363; also v. 671, Junonia hospitia.

Bilingues: the Tyrians were 'double-tongued' in two senses. (1) They spake Greek and Punic. (2) They were treacherous, if there was any basis for the Roman proverb—Punica fides—a synonyme for duplicity.

662. Urît: supply eam, 'troubles her.'

Recursat: the promises of Jupiter had relieved Venus for a time.
664. **Vires—potentia**: in apposition with *nate*.

**Solus**: a nom. in app. with a voc.

665. **Typhoia tela**: the thunderbolts with which Jupiter powered Typhoeus.

**Teinus**: indicating the resistless power of love.

666. **Tua numina**: 'thy divine aid.'

**Posco**: Venus claims her son's aid as a mother's right.

667-9. **Ut . . . jactetur**: the so-called indirect question with *nons* (sunt).

**Jactetur**: the final becomes long by the *ictus*.

**Nota = notum**: neuter plural for singular in imitation of the Greek.

671-2. **Junonia hospitia**: As Juno is the patron goddess of Carthage, Venus suspects Carthaginian hospitality.

**Vertant**: so-called ind. question again.

**Cardine**: ablative on account of the notion of time contained in it.

674. **Quo numine**: she is thinking of Juno.

675. **Mecum**: 'with me' = as well as I.

676. **Qua**: adv. Some supply *ratione*. This clause (of ind. question) depends on *accipe mentem*.


**Accitum**: 'at the call': abl. of cause.

**Cura**: in app. with *puer*.

679. **Pelago restantia**, literally, 'remaining from the deep': abl. of separation.

680. **Sopitum somno**: 'buried in sleep': abl. of manner.

**Super** is often almost = *ad* where high places are mentioned. When does *super* govern the abl.?

682. **Mediusve occurrere**: 'or to interpose to prevent': *medius* = *obviam*.

683-4. **Tu**: in contrast with *hunc*, v. 680.

**Faciem illius falle dolo**: 'counterfeit his form.'

**Non amplius**: "the comparatives *plus*, *minus*, *amplius*, *longius*, are often used with words of measure or number with-
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out affecting their case (being in a kind of apposition)."

Notos: as Cupid is himself a boy.

685. Gremio: dat. = in gremium.

686. Laticem Lyaeum, ‘the liquid of Bacchus’, i.e., wine. Bacchus was called Lyaeus (Grk. Λυαῖος) as he frees the mind from care—λύειν.

688. Inspires: after ut of v. 685.

Veneno: the poison of love.

690. Gressus: abl. of manner.

Gaudens: the mischief-making god.

691. At denotes transition as in vv. 267, 305.

Ascanio: dat. of reference.

692. Fotum gremio, ‘fondled in her bosom.’

693. Idaliciæ = Idalium of v. 681.

694. Adspirans, ‘breathing fragrance.’

Floribus—ambra: ablatives of means with complectitur.

695. Dicto parens, ‘obedient to instructions.’

696. Tyriis: poetic dat. = ad Tyrios.

Duce Achate: abl. absolute. Some say abl. of cause.

697-8. Venit: the scansion shews that this is the historical present—‘when he arrives the queen has already reclined on the gilded couch with its splendid draperies and has taken her place in the midst.’

Aulaeis: abl. of description with sponda.

Aurea: scanned as a dissyllable by Synizesis.

Locavit: supply se.

700. Discumbitur: used impersonally; dis- signifying their respective places.

Strato super ostro—literally, ‘on the spread purple.’ Super in prose means ‘concerning’ when it governs the abl.

The whole description of the banquet is anachronistic. Virgil describes the customs of his own times.


Canistris, ‘from baskets.’ Or is it ‘in baskets’ as Frieze says?

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703-4. Intus: the inner apartments where the food is preparing.

Quinquaginta familiae: supply sunt. Kennedy remarks that the duties of Queen Dido’s banquet employ fifty cook-maids, a hundred maids in waiting, and a hundred footmen in waiting.

Quibus etc.: supply est—‘whose care it is to arrange in order the long list of viands’ before they are carried to the banqueting-hall. Conington makes longam refer to time,—‘long provided.’ Most codd. have longo, with ordine.

Flammis adolere Penates: to sacrifice to the Penates by keeping the hearth-fire burning—i.e., for culinary purposes. Some editors think it means, ‘to worship the household gods by incense’,—a frequent accompaniment of a hospitable banquet.

706. Qui: masc. referring to aliae and ministri.

Ouerent—ponant: subj. of purpose.


Per limina tacta, ‘throughout the joyous halls’: limina by synecdoche for domus.

708. Toris pictis, ‘on embroidered couches.’

711. Pallam etc.: see vv. 648-9.

712. Pesti: Dido’s love for Aeneas was the cause of her suicide.

713. Mentem: synecdochical acc.

Tuendo: abl. of gerund. (cause).


716. Genitoris amorem: an ambiguous phrase. The genitive may be subjective or objective. If the former—‘his father’s love for him’: if the latter—‘his love for his father.’


718-9. Incia Dido: some editions have a colon before incia. Without the colon strong pathos is expressed in the mention of Dido’s name after the subject has been introduced in haec. Translate: ‘miserable Dido, not knowing what a powerful god is plotting against her.’
Many editions have the reading *insidet*, 'is sitting upon her'—explained by *gremio fovet*. With either reading we have the subj. of ind. question after *inscia*.


*Abolere Sychacum*, 'to blot out the remembrance of Sychaeus.'

721. *Vivo amore*: as opposed to her love for her dead husband.

*Praevertere*, 'to preoccupy.'

722. Translate: 'her feelings long dormant and her long inactive love.'

723. *Prima quies*: supply *est*, which is accompanied by the dat. *epulis*.

*Menasque remotae*: see v. 216.

724. *Vina coronant*: it was a custom at feasts to place wreaths around the *pocula* or drinking-cups.


726. *Laquearibus anreis*: abl. of place or of separation.

The *laquearia* or *lacunaria* were the hollow spaces in the ceiling between the intersecting beams. These spaces were usually ornamented by painting or gilding.

Notice the *synizesis* in the last foot of this verse.


*Bebus*: probably the founder of the family;—not the father of Dido.

730-1. *A Belo soliti ==orti a Belo so'iti impere.*

*Nam* etc., 'for they say that thou dost protect the rights of guests.'

Jupiter is invoked as the god of hospitality—Lat. *Jupiter hospitalis*—Grk. *Zeus ἱππός*.


733. *Velis*: subj. of a wish.

*Hu jus*: supply *dici*.

*Minores*: supply *nati*.

734. *Bona Juno*: invoked as the tutelary goddess of Carthage.
NOTES.

735. **Coctum celebratefaventes,** 'celebrate this gathering with fair-omened words.' Kennedy thinks the passage means—'hold the feast (convivium) with friendly spirit.'

736. **Laticum libavit honorem,** 'poured out an honoring libation of liquor.'

737. **Libato,** 'when the libation had been poured': the participle is used alone as an abl. absolute.

*Summo teinus ore,* 'with the very tips of her lips.'

738. **Impiger,** 'quickly', qualifies the act.

739. **Pleno se prolinit auro,** 'drenched himself in the brimming goblet of gold.'

740-1. **Proceres:** supply some verb, as *bibunt.*

*Cithara* etc., 'the long-haired Iopas on his gilded lyre pours forth in loud strains etc.' *Crinitus:* as a votary of the god of the lyre, the long-haired Apollo.

*Quae:* a better reading than *quem.*

*Atlas:* as Mt. Atlas is in Africa, the poet makes Atlas, the mythical astronomer, the teacher of the African Iopas in natural science.

742. **Labores,** 'eclipses.'

743. **Unde:** supply *sint.*

*Ignes,* 'lightnings.'

744. See Proper Names.

745. **Quid** etc. The general meaning is—Why the days are short in winter or why the nights are short in summer. Connington would make the second part—Why the nights are long in winter. The interpretation hinges on *tardis.* Does it mean 'slow in coming' or 'slow in going'?

These two verses are reproduced from Georgics II, 481-2.

747. **Ineminent plausu,** 'applaud again and again.'

749. **Longum amorem,** 'a long draught of love.'

750. **Super,** 'concerning.'

751. **Aurorae filius:** Memnon, slain by Achilles.

752. **Diomedis equi:** the steeds taken from Rhésus.

*Quantus:* this may refer to stature or to renown.
SYNONYMES.

Ær, the lower atmosphere; *aether*, the upper pure air.

Aeternus, without beginning or end; *sempiternus*, lasting as long as time, everlasting; *perpetuus*, lasting.

Alter, one of two; *alis*, one of more than two.

Ambo, 'both' as the halves of a pair; *duo*, 'two' without any special reference; *uterque*, 'both' referring to the two units.

Amittere, simply 'to lose'; *perdere*, 'to lose' by the exercise of one's own will.

Amplius refers to extent, quantity, duration; *magis*, to quality; *plus*, to number.

Animus, the mind as the seat of the passions; *anima*, the vital principle, the soul; *mens*, the thinking faculty.

Ara, the general term for an altar; *altaria*, high altars, ornamented with splendor, erected for sacrifices to the superior gods.

Astrum, any of the heavenly bodies; *stella*, a star; *sidus*, a constellation, or one of the heavenly luminaries.

Atque. *Et* is the general connective. *Que*, enclitic, marks a closer connection: *Atque* or *ac* gives importance to what follows.

Aut marks a sharp distinction; *vel*, an unimportant difference; *an* is used for 'or' only in questions.

Carere, to be without; *egere*, to need; *indigere*, stronger than *egere*.

Cernere, to see clearly; *videre*, simply to see; *spectare*, to look at something that interests the mind; *intueri*, to gaze on
something that interests the soul; \textit{aspicere}, to behold, with or without a purpose.

\textbf{Ceteri}, all the rest, in opposition to those first named; \textit{reliqui}, those that remain, the rest; \textit{alii}, others.

\textbf{Clipeus}, a small round shield for infantry; \textit{parma}, smaller, for cavalry; \textit{scutum}, a large shield,—also the great oblong, hide-covered shield; \textit{ancile}, the sacred oval shield, and also that made like it; \textit{pelta}, a small, light shield in the shape of a half-moon.

\textbf{Concilium}, a council; \textit{consilium}, counsel.

\textbf{Cruor}, blood gushing from the body or blood when shed; \textit{sanguis}, blood in the body.

\textbf{Cuncti}, all actually united; \textit{universi}, all collectively; \textit{omnis}, of units making up a whole; \textit{totus}, of a whole as made up of units.

\textbf{Decus}, that which adorns or honors; \textit{deccr}, that which is becoming.

\textbf{Dives}, rich; \textit{locuplices}, well-off, (often) rich in lands.

\textbf{Donum}, a gratuitous gift; \textit{munus}, a reward.

\textbf{Dulcis}, sweet to the taste; \textit{suavis}, sweet to the smell; \textit{amoenus}, agreeable to the eye; \textit{jucundus}, pleasant (in a general sense).

\textbf{Epulae} is the general word for a meal, frugal or sumptuous, at home or in public; \textit{convivium}, a social meal; \textit{dapes}, a religious meal; \textit{epulum}, a meal in honor of something, a festival; \textit{comissatio}, a revelling.

\textbf{Facies}, the face, which does not change; \textit{voltus}, the countenance, which changes.

\textbf{Fama}, intelligence somewhat authentic; \textit{rumor}, an unauthentic report.

\textbf{Fari}, to use articulate speech; \textit{loqui}, to speak as an intelligent being; \textit{dicere}, to express one's ideas in order; \textit{aio}, to assert, as opposed to \textit{negare}; \textit{inquam}, introduces the direct form of speech.
Fortuna is fortune, a sort of deity that influences human affairs from personal like or dislike; foris, blind chance; sors, the means of determining fate,—a lot, and so fate itself.

Fructus is a general word, spoken of land as well as of trees; frugis, usually applied to produce of the earth.

Frustra, in vain, referring to the frustration of the hopes of the subject; nequidquam, to no purpose, with no result.

Flumen, a general term; rivus, a brook; annuis, a broad, deep river; fluvius, opposed to stagnant water.

Fulmen, lightning that strikes the earth, a thunderbolt; fulgor, a momentary flash of lightning.

Haud, not at all, most frequently with adverbs; non, not, ordinary neg. adv.

Homo, a human being, man or woman; mas, the male, as opposed to femina, the female; vir, the man, as applied to the sterner and stronger sex, opposed to mulier; vir is also applied to a distinguished man.

Interea refers to a space of time, the whole interval: interim, to a point of time, or to a momentary affair.

Ira, anger, as a passion; iraeundia, habitual inclination to anger.

Jubere, to order, with the notion that the person has a right to order; imperare, to command with power; praeceipere, to direct, on account of superior knowledge; mandare, to give a commission; dicere, to declare officially.

Juventus, a collection of youth; juventa, the time of youth; Juventas, the goddess of youth.

Lex, a law; rogatio, a bill; jus, right, justice, written or unwritten law.

Licit, it is permitted by human law: fas est, it is permitted by divine law.

Litus, the shore of the sea; ripa, the bank of a river; ora, the coast, the land bordering on the sea.
SYNONYMES.

Meminisse, denotes a state of the mind; reminisci and recordari, an act of the mind,—the former a momentary act,—the latter one of some duration.

Metuere, expresses an anxious fear; timere, to fear imminent danger; vereri, expresses a humble, respectful fear; formidare, to dread.

Misereri, to feel compassion; miserari, to express one’s feeling in words.

Magnus, great; grandis, with the accessory notion of intrinsic strength; ingenus, denotes excessive greatness; immanis, as exciting fear; vastus, as wanting regular form.

Mœntia, walls for defence; murus, any kind of wall; paries, the wall of a building; maceria, the wall of an enclosure.

Nemus, a pleasant grove with pasture; ilva, a wood with reference to the timber; saltus, a wild wood among the mountains. Lucus, a sacred wood.

Nisi introduces an exception si non introduces a negative condition.

Novus, new, as opposed to ancient, antiquus; recens, new, as opposed to what has existed for some time, vetus.

Opes, wealth as a means of obtaining influence; divitiae, wealth as a means of self-gratification; gazae, the treasures of a king or prince.

Pelagus, the sea, the main, with reference to its extent; mare, as opposed to the land; aequor, with reference to its plain surface; pontus, with reference to its depth; fretum, a frith, a narrow sea.

Penates, guardian deities of the household and of the state considered as a collection of households. The Lares, tutelar deities of a house or hamlet or state, were included among the Penates, but there were other Penates. Jupiter, Juno and Vesta were worshipped among the Penates. Varro tells us that the number of the Penates was countless.
**SYNONYMES.**

*Poscere,* to demand, with a feeling of right or power; *flagitare,* to demand with passion; *postulare,* to demand as a quiet utterance of a wish and will; *exigere,* to demand quietly as a just claim; *petere,* to ask, with special reference to the object; *rogare,* to ask, with special reference to the person applied to.

**Primum,** firstly, has reference to order or arrangement; *primo,* at first, has reference to time.

**Promittere,** to promise, at the request of another; *polliceri,* to promise from a free impulse; *spondere,* in a solemn manner; *recipere,* to take upon one's self as an act of generosity.

**Pronus,** bent forwards; *supinus,* bent backwards, lying on the back.

**Pugna,** any conflict, from a single combat to a pitched battle; *praelium,* an engagement, action, or skirmish; *acies,* an army drawn up in battle-array, a conflict between two marshalled hosts.

**Repente,** suddenly, of something not expected; *subito,* suddenly, of something not foreseen; *extemplo,* without delay.

**Seculus,** a wicked deed; *flagitium,* a disgraceful crime; *culpa,* a fault (a mild term); *vitium,* any flaw, blemish, or fault.

**Scopulus,** a crag, rough and pointed; *rupes,* a steep, high rock; *saxum,* a large rock of any form; *lapis,* a stone, with reference to its material substance.

**Sed** marks direct opposition; *autem,* moreover, denotes a transition; *at,* puts the emphasis on what follows.

**Sic** relates to what precedes; *ita,* to what follows.

**Similis** denotes mere resemblance; *aequalis,* absolute equality *par,* such congruity as makes one thing a match for another.

**Sinere,** to let go, not to stop; *pati,* not to prohibit; *permittere,* to give permission.

**Socius,** one bound by a common interest; *consors,* a sharer of the same fortune; *sodalis,* a companion in pleasure; *comes,* a travelling companion.
Tellus, the earth as the imagined centre of the universe; terra, the earth, as one of the four elements; solum, as a solid element, opposed to water; humus, the lowest part of the world, as opposed to the sky.

Templum, the whole temple with its environs; aedes, the one principal building only; fanum, the temple as a consecrated spot; delubrum, the shrine.

Tutus, of one who is safe; securns, of one who thinks himself safe; salvus, safe and sound; sospes, points to the protection of a higher power; incolunus, unhurt and untouched.

Urbs, a city with reference to its buildings; oppidum, a fortified town; civitas, a state,—men living under the same laws.

Velle, to wish, to be willing; optare, to express this wish; cupere, to desire eagerly; expetere, to express this desire; avere, to long for; gestire, expresses a delighted anticipation.

Ventus, a wind; procella, a squall; tempestas, a complete storm; aura, a gentle breeze.

Vocare, appellare, nominare, are all 'to call'; besides this, vocare means to summon,—appellare, to name, and to appeal to,—nominare, to name (for distinction), to appoint.
INDEX OF PROPER NAMES.

Abas. antis, m. A Trojan; one of the companions of Æneas.
Arestes, æ, m. A son of the river-god Crimisus by Egesta or Sestea, a Trojan woman. He received Æneas as a kinsman.
Achates, i, m. Achates; the trusty companion of Æneas.
Achilles, is, (i or ei), m. Son of Peleus, King of Thessaly, and Thetis, a goddess of the sea. Achilles was the hero of Homer's Iliad. He was the bravest of the Greek leaders in the siege of Troy. His quarrel with Agamemnon gave victory to the Trojans till the death of Patroclus. He returned to the field to avenge the death of his friend and slew in single combat Hector, the chief warrior of Troy. Achilles was killed in battle at the Scaean gate.
Achivi, orum, m. plur. [Achivus, Greek], the Greeks.
Acidalia, æ, f. Acidália; an epithet of Venus, from the fountain Acidalius in Boeotia where the Graces, daughters of Venus, used to bathe.
Aeacides, æ, m. Aeácides; a male descendant of Æacus,—especially Achilles his grandson. This patronymic was given also to Peleus, Pyrrhus, and Persens.
Æneadæ, arum, m. pl. The companions of Æneas.
Æneas, æ, m. The son of Anchises and Venus. He belonged to the royal family of Troy, being the great grandson of Tros. (See miscellany.) He did not take part in the Trojan war until Achilles stole his flocks from Mt. Ida. In the war he and Hector were the chief heroes on the Trojan side. Homer makes no reference to the wanderings of Æneas after the fall of Troy. Indeed, he intends us to imagine that Æneas and his family succeeded the house of Priam as the ruling dynasty of Troy. After the fall of the city, according to the post-Homeric story, Æneas withdrew to Mt. Ida with his friends and the images of the gods, especially the Palladium, the statue of Pallas. Hence he set
out on his peregrinations. (See miscellany.) His anachronistic visit to Carthage has been already noticed. After his second visit to Sicily he landed at Cumæ in Italy and thence proceeded to Latium. He called the place of debarkation, Troy. Latinus, king of the natives, prepared to make war against him, but afterwards formed an alliance with him. Æneas founded a city, called Lavinium after Lavinia (the daughter of Latinus), who became his wife. A war broke out between Latinus and Turnus, king of the Rutuli, in which both of these heroes lost their lives. Æneas then became sole ruler of the Latins and the Trojans; but his sovereignty was ephemeral, as he soon afterwards fell in a battle with the Rutulians. After death he was worshipped under the title of Jupiter Indiges.

Æolia, æ, f. Aeōlia; the country of the winds, a group of islands off the Italian coast (now Lipari Islands).

Æolus, i, m. Aeōlus; the god of the winds.

Africanus, i, m. Africus; the S. W. wind.

Agenor, ōris, m. Agēnor; king of Phoenicia, father of Cadmus and Europa, and ancestor of Dido.

Ajax, ἄcis, m. Ajax; the name of two distinguished Greeks.

(1) Ajax Telamonius, son of Telamon and brother of Teucer, who contended with Ulysses for the arms of Achilles and when the former obtained them became insane and killed himself.

(2) Ajax Oileus, son of Oileus king of the Locri, who having offered violence to Cassandra was punished by Pallas.

Alba, æ, f. [albus: the white town]. Alba Longa; the mother city of Rome, built by Ascanius, the son of Æneas.

Albanus, a, um, adj. Alban.

Aletes, is, m. [wanderer]. Aletes; one of the companions of Æneas.

Amazonis, ἄdis, f. An Amazon, one of a fabled nation of female warriors who dwelt on the banks of the river Thermolodion in Asia Minor. Under their queen Penthesilea the Amāzōnes
came to the aid of Priam in the Trojan war [The etymology á, *privative*, and μακός, a *breast*, has been discarded.]

**Amycus, i, m.** Amycus (y short); one of the Trojan followers of Æneas.

**Anchises, æ, m., son of Capys.** By the goddess Venus he became the father of Æneas, hence called Anchisiades. When Troy was burned, Anchises was rescued by his son. He accompanied Æneas on his voyage, but died in Sicily.

**Antenor, ōris, m.** Antenor; a noble Trojan who was in favor of restoring Helen and making peace with the Greeks. After the fall of Troy he went to Italy and founded Patavium (*Padua*).

**Antheus, ĉi or eōs, m.** [acc. Anthea]. A companion of Æneas.

**Aquilo, ōnis, m.** The North Wind [from *aqua*, as bringing wet weather, or *aquilus*, dark, as bringing lowering weather].

**Arcturus, i, m.** Arctūrus; the principal star in Boötes, the rising and setting of which are accompanied with bad weather [*ἀρκτοῦρος*, bear-keeper].

**Argi, orum m. pl. and Argos (only nom. and acc.), n, the capital of Argolis in the Peloponnesus, sacred to Juno.**

**Argivus, a, um, adj.** Argive, Greek.

**Argivi, orum, m. pl.** The Greeks.

**Ascanius, ii, m.** Son of Æneas and Creusa. According to the common account he accompanied his father to Italy. On the death of Æneas he migrated to Alba Longa. Ascanius was also called *Iulus* or *Julius*. The gens Julia at Rome traced its origin to him. One tradition says that at the fall of Troy Ascanius remained in Asia and ruled over a town in the district of Troy. Another tradition makes Ascanius the son of Æneas and Lavinia.

**Asia, æ, f.** One of the great divisions of the globe.

**Assaracus, i, m.** Assarāeus; a king of Phrygia, son of Tros, brother of Ilus and Ganymedes, father of Capys, and grandfather of Anchises.
Atlas, antis, m. A king of Mauritania, son of Iapetus and Clymene, a lover of astronomy; changed by Perseus, with the aid of Medusa's head, into a high mountain. [Ἀτλάς, Mighty Bearer.]

Atridae, arum, m, pl. Atridae; the sons of Atreus, Menelaus and Agamemnon.

Aurora, ōrā, f. The goddess of morning, daughter of Hyperion, wife of Tithonus, and mother of Memnon. [Akin to aurum and Gr. αὐρά = ἀυρά.]

Bacchus, i, m. A son of Jupiter and Semele, the god of wine and of poets.

Belus, i, m. [same root as Baal] The name of several ancestors of Dido.

Bitias, æ, m. A Carthaginian nobleman at Dido's court.

Byrsa, æ, f. The citadel of Carthage.

Cæsar, āris, m. A family name in the gens Julia; especially (1) C. Julius Cæsar; (2) C. Julius Cæsar Octavius Augustus, the Roman emperor, the friend and patron of Virgil. [Several derivations of the name are given: (1) caedo—a caeso matris utero—; (2) caesaries, as born with hair; (3) caesius, bluish-gray, the color of the skin.]

Caicus, i, m. Caicus; one of the companions of Æneas.

Capys, yos (y short), m, a companion of Æneas, said to have founded Capua.

Carthago, ínis, f. Carthāgo; better Karthago; a city of Northern Africa, once the rival of Rome. It was destroyed by Scipio the younger in 146 B.C. [New Town].

Cerealis, ōle, adj., [Ceres], of Ceres, wheaten.

Ceres, ēris, f. The goddess of agriculture, daughter of Saturn and mother of Proserpine. [from cer, root of cresceo; Sans. root kṛi, to create.]

Cleonthus, i, m. One of the followers of Æneas.

Cupido, īdīnis, m. [cupio, I desire] Son of Venus, god of love.

Cyclopeus, a, um, adj. Of the Cyclopes, a savage race of people on the coast of Sicily having but one eye in the middle of
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the forehead. They served as the workmen of Vulcan. [Κύκλωψ, one with a round eye.]

Cytnothoe, es, f. Κύρωθος; a sea-nymph. [Κύρος, a wave; θόος, quick].

Cynthia, i, m. A mountain in Delos, the birthplace of Apollo and Diana.

Cyprus, i, f. An island in the Mediterranean, celebrated for the worship of Venus.

Cythera, orum, n. plur. Κυθήρα; an island in the Aegean Sea, celebrated for the worship of Venus. [now Cerigo].

Cytherea, ae, f. Κυθήρα; a name of Venus.

Danae, orum, m. pl. The Greeks. [Danaus, a mythic king of Egypt who settled in Argos.]

Dardanidæ, Idarum, m. plur. The Trojans. [Dardanus, son of Jupiter and Electra, ancestor of the royal house of Troy].

Dardanus, a, um, adj. Trojan. [Danaus].

Deiopeia, ae, f. Δείοπεια; one of Juno's nymphs.

Diana, ae, f. Νιάνα; the goddess of hunting; daughter of Jupiter and Latona, and sister of Apollo.

Dido, is and onis, f. The foundress of Carthage, daughter of Belus, king of Tyre, wife of Sychaeus, and sister of Pygmalion; called also Elissa.

Diomedes, is, m. Νιόμεδες; one of the Greek heroes at the siege of Troy,—son of Tydeus, king of Aetolia. Before Troy he engaged in single combat with Hector and Æneas; he wounded Mars, Venus, and Æneas; he helped Ulysses to carry off the horses of Rhesus and the Palladium. [Διομήδης, Jove-counsellel].

Eons, a, um, adj. Eastern [fr. ἐνός, dawn.]

Eryx, yeis (y short), m. A mountain of Western Sicily, with a town of the same name, famed for its temple of Venus.

Europa, ae, f. Europe; the continent, said to have derived its name from Eurōpa, daughter of Agēnor. [ἐυρώπη, ἑυρίς, she of the broad face].

Eurotas, ae, m. Ευρώτας; the principal river of Laconia, on which Sparta stood. (now Basilipotamo.)
Eurus, i, m. The S. E. Wind.

Ganymedes, is and i, m. Ganymēdes; a son of Laomedon, or, according to Homer, a son of Tros, who on account of his beauty was carried off by Jupiter's eagle from Mt. Ida to heaven, and there made Jupiter's cupbearer instead of Hēbe. There is a corrupted Latin form, Catamitus. [γάνυμας μῆτερ, the maker of gladness.]

Grai, orum, m. pl. The Greeks.

Gyas, w, (acc. Gyan) m. One of the companions of Æneas.

Harpalyce, es, f. A female warrior of Thrace, daughter of Harpalyces.

Hecurs, i, m. A river of Thrace. (now Maritza.)

Hecator, ὄρις, m. Son of Priam and Hecuba, husband of Andromache, the bravest of the Trojans, slain by Achilles. [ἐχω, I hold, i. e., the Stay of Troy.]

Hecatoeus, a, um, adj. Of Hector, Trojan.

Helena, w, f. Hēlēna; Helen, the famous daughter of Jupiter and Leda, and the wife of Menelaus. Her abduction by Paris was the cause of the Trojan war.

Hesperia, w, f. Italy. Sometimes Spain is designated by the same name. [Ḥσπερος, evening.]

Hyades, um, f. plur. A group of seven stars in the head of Taurus. (Pure Latin Sucrel.) They were fabled as daughters of Atlas and sisters of Hyas and the Pleiades. [ŭw, to rain; or ūs, a pig.]

Hymnæus, i, m. Hymen; the god of marriage. Plural: Marriage, wedlock. [ὕμνος.]

Idalia, w, ; Idalium, i, n. A town and grove of Cyprus, sacred to Venus.

Ilia, w, f. A poetical name of Rhea Silvia, daughter of Numitor, and mother of Romulus and Remus.

Iliaeo, ἄεα, ἄεωμ, adj. Trojan.

Iliaedes, ἄεδωμ, f. pl. Trojan women. [Ilias, ἄδις, a Trojan woman.]

Ilone, es, f. Ilōne; the eldest daughter of Priam, married to Polymnestor, king of Thrace.
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Ilioneus, ei, (acc. ca), m. Ilioneus; one of the followers of Æneas. [A man of Ilion].

Ilium, i, n. Another name of Troy, city of Ilus.

Ilus, a, um, adj. = Iliacus.

Illyricus, a, um, adj. Of Illyria, a region east of the Adriatic, north of Greece.

Ilus, i, m. (1) The mythical founder of Ilium, grandfather of Priam: (2) The original name of Iulus or Ascanius.

Iopas, æ, m. A Carthaginian bard.

Italus, a, um, adj. Italian. [italos, bull].

Italia, æ, f. Italy.

Iulus, i, m. Iulus; a name of Ascanius, son of Æneas.

[iovlos, down.]

Julius, ii, m. A name of the Roman gens Julia. (See Cæsar.)

Juno, önis, f. The daughter of Saturn, queen of the gods, and wife of Jupiter. She was patroness of the Greeks against Troy. [prob. for Jovino, akin to Juppiter].

Junonius, æ, um, adj. Of Juno.

Juppiter, Jovis, m. The son of Saturn and Rhea, and king of the gods; the Greek Zeus; styled Optimus Maximus. [Prob. a contraction of Diespiter,—dies, an Umbrian prolongation of Dis, deity, and pater: others make the first part an old nom. Jovis=Sans. dyo, to shine].

Karthaγo: see Carthago.

Latinus, a, um, adj. Of Latium, Latin.

Latinum, ii, n. A district of Italy, south of the Tiber. [Akin to latus, παρόν, so flat-land: the ancients referred it to latēre because there Saturn lay concealed from his son].

Latona, æ, f. Latōna; daughter of Cœus and Phoebê,—the mother of Apollo and Diana.

Lavinium, ii, n. Lāvinium; a city of ancient Italy, in Latium, near the sea-coast, founded by Æneas in honor of his wife Lavinia. (now Pratica).

Lavinius, a, um, adj. Lavinian. Of Lāvinium. Another from is Lavinus.
Leda, æ, f. The mother of Helen and Castor and Pollux.
Liburni, orum, m. pl. A nation of Illyria on the eastern side of the Adriatic.
Libya, æ, f. Africa.
Libycus, a, um, adj. Libyan, African.
Lycæus. æ, um, adj. Of Bacchus. [λύω, I loose.]
Lycæi, orum, m. pl. The Lycians. [Lycia: a district of Asia Minor.]
Lycus, i, m. A companion of Æneas.
Mars, tis, m. The Latin god of war, father of Romulus and Remus by Rhea Silvia. From him was named the month of Martius March.
Mavortius, a, um, adj. Of Mars. [from Mavors, old and poetic name for Mars.]
Memnon, ōnis, m. Son of Tithonus and Aurora, and king of the Ethiopians. It is said that his arms were made by Vulcan at the request of Aurora.
Mercurius, ëtri, m. The son of Jupiter and Maia, the messenger of the gods; as a herald, the god of dexterity; in speaking, of eloquence; the bestower of prosperity; the god of traders and thieves; the presider over roads; the conductor of departed souls to the Lower World. [Merx, gain.]
Musa, æ, f. A Muse; one of the nine goddesses of the liberal arts.
Mycenae, arum, f. pl. A city of Argolis, N. E. of Argos. Under Agamemnon it was the principal city of Greece. [Homer describes it as "in a recess of the Argive land": μυκής, a recess.]
Neptunus, i, m. The sea-god. The Greek Poseidon. Son of Saturn and Ops, and brother of Jupiter and Pluto. He was favourably disposed towards Æneas and his followers in their wanderings over the deep. [Usually derived from νιπτομαι, to bathe.]
Notus, i, m. The South Wind. Used by the poets for any wind. [Compare νετίς moisture.]
Oenotrus, a, um, adj. Of the Oenotri, Oenotrian. The Oenotri were a Pelasgic people who settled in the south-eastern part of Italy. [Akin to ώρος].

Oileus, eis and eos, m. A king of Locris, father of Ajax.

Olympus, i, m. A mountain on the northern frontier of Thessaly, the fabled abode of the gods: so, the heavens. (Now Lacha).

Oreas, adis, f. A mountain-nymph, Oread. [ὀρας, mountain].

Oriens, ntis, m. The East, the quarter of the rising sun (orīns).

Orion, ónis, m. A mythic hunter of antiquity placed in the heavens as a constellation, the rising and setting of which was said to be attended by storms.

O Hortes, is and i, m. A chief of the Lycii; one of the companions of Εneas.

Pallas, adis, f. The Greek name of the Roman Minerva; the goddess of war and wisdom. [(1) ἄλλαξω, to brandish; (2) Πάλλας, a giant slain by her; (3) Πάλλος, a virgin].

Paphos (us), i, f. A city in the island of Cyprus, sacred to Venus.

Parca, e, f. One of the three goddesses of fate. (See Miscellany). [(1) Root ἄλλαξ of ἄλλαξω; (2) parco; (3) partior].

Paris, Idis, m. A son of Priam and Hecuba. He carried off Helen and thus caused the Trojan war. He was also called Alexandros. He fell in the war by the arrow of Philoctetes.

Parus, a, um, adj. Parian, of Paros, one of the Cyclades, famous for its white marble.

Patavium, ii, n. A city of Gallia Cisalpina, founded by Antenor, the birth-place of the historian Livy. (now Padua).

Pelasgus, a, um, adj. Of the Pelasgi; Greek. Masc. plur., the Greeks.

Penates, ātium, m. plur. See synonymes. [From root pa, whence pасcor; also pеnuсs, provisions].

Penthesilea, e, f. Penthèsilea: the queen of the Amazons, who fought in the Trojan war against the Greeks, and was slain by Achilles.
Pergama, orum, n. plur. The citadel of Troy; thence Troy.

Phoebus, i, m. A poetical appellation of Apollo as the god of light. [Φῶβος, the Radiant, fr. φῶς, light].

Phoenicìces, um, m. plur. The Phoenicians: the inhabitants of Phoenicia, the coast-land east of the Mediterranean. The Phoenicians were celebrated as the earliest navigators and as the founders of many colonies, especially of Carthage. Tyre and Sidon were the chief cities of Phoenicia.

Phoenìssa, ò, f., adj. Phoenician. As a noun; Dido.

Phryges, um, m. plur. The Phrygians; the people of Phrygia in Asia Minor. Also Trojans.

Phrygìus, a, um, adj. Phrygian; Trojan.

Phthia, ò, f. A city and district of Thessaly, the home of Achilles.

Poëni, orum, m. pl. The Carthaginians, as in origin they were Phoenicians.

Priamus, i, m. Son of Laomedon, and last king of Troy. When Troy was taken by Hercules, Priam, then Podarces, was made prisoner, but he was ransomed by his sister Hesione. He changed his name to Priamus [πριαμος, to ransom]. He reigned for many years in Troy. The conduct of his son Paris brought the Greeks to Asia. Troy fell after a long siege, and amid the ruin of his city Priam was slaughtered by Pyrrhus, son of Achilles.

Punicus, a, um, adj. Punic, Carthaginian. [from Poëni].

Pygmaliôn, ònìs, m. Son of Belus, king of Tyre; brother of Dido.

Quirinìus, i, m. Quirinus; the name given to Romulus after his deification. [from Quirìs for Curìs, a Sabine town].

Remus, i, m. Rómus; the twin-brother of Romulus.

Rhésus, i, m. A king of Thrace whose horses were carried off by Ulysses and Diomed. See note on v. 469.

Rōma, ae, f. Rome; a city of central Italy on the banks of the Tiber, the capital of the Roman empire. [akin to ῥώμη, strength; or connected with ῥως.]
Romanus, a, um, adj. Roman. As a noun: a Roman.

Romulus, i, m. Römulus; the mythic founder of Rome; the fabled son of Mars and Rhea Silvia.

Rutuli, orum, m. pl. The Rūtūli; a small people of Latium whose chief city was Ardea. Under their king Turnus they resisted the settlement of the Trojans in Italy.

Sabaeus, a, um, adj. Of Saba, the largest town of Arabia Felix, famous for its myrrh, frankincense, and the wealth and luxury of its inhabitants; Sabaean.

Samos (us), i, f. Sāmos; a large island off the Ionian part of Asia Minor, famous for its temple of Juno.

Sarpedon, ōnis, m. A king of Lycia who aided Priam in the Trojan war. He was killed before Troy by Patroclus.

Saturnius, a, um, adj. Of Saturn, Saturnian. Juno as daughter of Saturn is Saturnia. Saturn was the most ancient king of Latium, who came to Italy in the reign of Janus; he was afterwards identified with the Greek god Κόρος, [sēro: he was the god of agriculture].

Scyllaeus, a, m, adj. Of Scylla, a sea-monster supposed to inhabit some rocks in the Strait of Messina, on the coast of Bruttium.

Serestus, i, m. A follower of Aeneas.

Sergestus, i, m. A follower of Aeneas.

Sicania, æ, f. Sicily. [Sicani, an ancient Italian people].

Siculus, a, um, adj. Sicilian. [Siculi, an ancient Italian people].

Sidon, ōnis and ōnis, (acc. Sidona), f. Sidon; an ancient city of Phoenicia, from which Tyre was colonized.

Sidonius, a, um, adj. Of Sidon, Sidonian; Tyrian; Phoenician.

Simois, entis, m. The Simōis; a small river of the Troad falling into the Scamander.

Spartanus, a, um, adj. Spartan; of Sparta, the capital of Lacoenia in Southern Greece.

Syculaeus, i, m. The husband of Dido.
Syrtis, is, f. The name of two sand-banks on the north coast of Africa,—Syrtis Major Gulf of Sidra), and Syrtis Minor (Gulf of Cabes). (The ancient writers derived the word from σῦρω, to drag.—It is probably akin to the Arabic sert, a desert.)

Teucer, cri, m. (1) An ancient king of Troy; (2) A son of Telemon king of Salamis, and brother of Ajax.

Teucrī, orum (um, v. 555), m. pl. The Trojans.

Threissā, ā, adj. f. Thracian.

Tiberiūnus, a, um, adj. Of the Tiber, a river of Italy on which Rome was built.

Timavus, i, m. Timāvus; a river between Istria and Venetia.

Trinacrius, a, um, adj. Belonging to Trinacria or Sicily. The island received the name Trinacria from its three promontories,—Lilybaeum, Pelorus, Pachynus. (Trēīs, three; ἀκρα, a promontory).

Triones, um, m. pl. The seven stars near the North Pole, called Charles's Wain, also the Great and Little Bears—Ursa Major and Minor—for the more usual septemtriones,—septem and trio, an ox. [trio, according to Müller=stroio, Sans. root stri, to scatter.]

Triton, ōnis or ōnos, m. A sea-god, son of Neptune, represented as blowing a shell.

Troilus, i, m. Trōīlus; a son of Priam, slain in the Trojan war by Achilles.

Troianus, a, um, adj. Trojan.

Troja, ae, f. Troy; also Ilium; the capital of Troas; its citadel was called Pergama. The city was fabled to have been built by the gods Apollo and Neptune. It was destroyed by the Greeks after a ten years' siege. [Tros.]

Trojanus, a, um, adj. Trojan.

Tros, ōis, m. A king of Phrygia, from whom Troy took its name. As noun and adj.: Trojan.

Tydides, a, m. Diomedes, son of Tydeus.

Typhonius, a, um, adj. Of Typhonius, a giant struck by Jupiter with lightning and buried under Mount Etna.
INDEX OF PROPER NAMES.

Tyrrhenus, a, um, adj. Tuscan; of the Tyrrheni, a Pelasgian people who settled in Etruria.

Tyrius, a, um, adj. Tyrian, Carthaginian.

Tyris (os), i, f. Tyre, the great city of Phoenicia, famed for its purple dye.

Venus, Vēnēris, f. The goddess of beauty and love.

Vesta, æ, f. The daughter of Saturn and Rhea, the goddess of the hearth and the household, and also of states. [Sansk. root vas, to burn: Grk. Ἑστία].

Xanthus, i, m. (1) A river of the Troad; (2) a river in Lycia, a favorite haunt of Apollo.

Zephyrus, i, m. The West Wind: pure Latin Favonius. [akin to σφόνος, darkness.]
MISCELLANY.

I.

ROMAN EPIC WRITERS.

Livyus Andronicus, the earliest Roman poet, was a Greek. He flourished about 240 B.C. He wrote an Odyssey in the Saturnian verse.

Nævius (264—202 B.C.): wrote an Epic poem on The First Punic War. This was also in the old Saturnian metre.

Ennius (239—169 B.C.): was regarded as the father of Roman poetry. He introduced the hexameter among the Romans. His great work was the Annales, a history of Rome, an epic in eighteen books.

Terentius Varro (born 82 B.C.): translated the Argonautica of Apollonius Rhodius.

Varius, was a contemporary of Virgil. He and Plotius Tucca revised the Æneid. Horace places him in the first class of Epic poets.

Vergilius Maro.

Lucanus (Lucan): born at Corduba in Spain. Flourished, 39—65 A.D. Wrote the Pharsalia.

Valerius Flaccus, flourished in the reign of Vespasian. Wrote an unfinished poem, Argonautica.

Silius Italicus (born about 25 A.D.). Wrote the Punica.

Statius, (61—96 A.D.). Wrote Silvae. Thebais, Achilleis. One of the greatest poets of the Silver Age
II.

THE DACTYLC HEXAMETER.

The Dactylic Hexameter or Heroic Verse consists of Dactyls (— — —) or their metrical equivalents, Spondees (— —). The ictus is on the first syllable of each foot. Each verse consists of six feet. The variations of the scale are:

\[\begin{array}{cccccccc}
\text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} \\
\text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} & \text{-} \\
\end{array}\]

Sometimes we find a spondee in the fifth place. The verse is then called spondaic. (See Æneid I., 617).

The ending of a word within a foot produces a cæsura. The principal pause in a verse is called the cæsural pause. There are sometimes two cæsural pauses. The favorite place for the cæsural pause is after the arsis or in the thesis of the third foot. When this pause is in the fourth foot there is usually another pause in the second foot. When the pause follows the fourth foot it is called the bucolic cæsura, from its prevalence in pastoral poems. When a cæsura comes after the first syllable of a foot it is called the masculine or strong; when after the second syllable, the feminine or weak. The cæsural pause is usually marked in scansion by \|\|.

For metrical terms see Section X.

To aid the tiro, the scansion of the first seven verses of Æneid I. is given in full:

Armæ vi | rūmquē că | nō || Trō | jāe qui | prīmtūs āb | āris
Itāli | ām fū | tō prōstū | gūs || Lā | vīniāquē | vēnīt

lītōrā, | mūltum ille | ēt tēr | rīs || jāc | tāttūs ēt | āltō

*um* is dropped by ecphelipsis: so with all *m* syllables before a vowel.

e in *ille* is suppressed by elision: so with every final vowel before a vowel.

vī sipē | rūm sae | vae || mēmō | rēm Ju | nōris ēb | irām;
mūlūtō quō | que ēt bēl | lō pūs | sūs || dūm | condērēt | īrbēm,
Nearly all the common variations and peculiarities are exemplified in these verses.

III.

CIVIL CHRONOLOGY OF VIRGIL'S TIMES.

B. C.

69. Tigranes defeated by Lucullus.
68. Pompey's war against the Pirates.
66. Pompey is entrusted with the Mithridatic war.
65. First conspiracy of Catiline.
63. Second conspiracy of Catiline, crushed by Cicero as Consul.
60. Cæsar, Pompey, and Crassus form the First Triumvirate.
58. Cæsar's Gallic campaigns begin.
55. Cæsar's first expedition to Britain.
54. Cæsar's second expedition to Britain.
53. Crassus defeated and slain by the Parthians.
51. Cæsar subdues the Gauls.
49. Beginning of the Civil War between Pompey and Cæsar.
47. The Alexandrine war. The *veni, vidi, vici* battle (Zela)
46. Battle of Thapsus.
45. Battle of Munda.
44. Assassination of Cæsar.
43. Octavianus, Antonius and Lepidus form the Second Triumvirate.
42. Battle of Philippi. Death of Brutus and Cassius.
36. Defeat of Sextus Pompey.
27. Octavian receives the title of Augustus.
23. Death of Marcellus.
"Once upon a time in the land of Greece there was a marriage-feast. Such a feast there had never been. Invitations had been sent to all the heroes of the land, all the nymphs of the sea, all the deities of Olympus. Eris alone had not been invited. Myriads flocked to Pelion that day. The halls of Peleus echoed with the sounds of revelry. Over the pavement of gold gods whirled mortals in the dance. Ranged through the long corridors minstrels from many distant isles clashed the cymbal or swept the strings of the tuneful lyre. Meanwhile the slighted Eris, peeping through the casement, had been nursing her wrath and maturing her plot. Among the guests was thrown the direful apple inscribed "To The Fairest." But who was she? The white-armed Juno rose from her golden seat and claimed the apple. The bright-eyed Minerva believed her own charms transcendent. The beautiful Venus was the general favorite. The king of the immortals sent the envious trio across the sea to Paris to decide their dispute. Sad to tell, unblushing bribery was practised even in that pristine age. Juno promised the youth power and wealth; Minerva, glory in war; Venus, the fairest of women for a wife. The goddess of beauty gained the golden apple. But alas! the fairest of women had a husband. Venus, however, cared not for marital rights, and Paris cared as little. Helen was stolen from her husband by the libertine. The chieftain of Greece conspired to recover their country-woman for her husband. Thus began the Trojan war,—a source of woe to many a Grecian maid and many an Asian dame. Interminable has been its sequel of ills. Many a woe-begone student of the Iliad and the Odyssey and the Æneid, peering through the mist of three thousand years, in desperation curses the mischief making apple."
MISCELLANY.

V.

HEROES OF THE TROJAN WAR.

<table>
<thead>
<tr>
<th>ORGON</th>
<th>TROJAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achilles</td>
<td>Acestes</td>
</tr>
<tr>
<td>Agamemnon</td>
<td>Æneas</td>
</tr>
<tr>
<td>Ajax, son of Oileus</td>
<td>Anchises</td>
</tr>
<tr>
<td>Ajax, son of Telamon</td>
<td>Antenor</td>
</tr>
<tr>
<td>Diomedes or Tydides</td>
<td>Deiphobus</td>
</tr>
<tr>
<td>Menelaus</td>
<td>Hector</td>
</tr>
<tr>
<td>Pyrrhus or Neoptolemus</td>
<td>Helenus</td>
</tr>
<tr>
<td>Nestor</td>
<td>Paris</td>
</tr>
<tr>
<td>Patroclus</td>
<td>Priam</td>
</tr>
<tr>
<td>Ulysses</td>
<td>Sarpedon</td>
</tr>
<tr>
<td></td>
<td>Troilus</td>
</tr>
</tbody>
</table>

VI.

LINEAGE OF ÆNEAS.

1. TEUCER
   \| Ratea
   \| married
2. DARDANUS
3. ERICHTHONIUS
4. TROS
   \| Canyomedes
   \| 5. ILUS
   \| Assaracus
   \| 6. LAOMEDON
   \| THEMIS
   \| married
   \| Capys
   \| 7. PRIAM
   \| Anchises
   \| married
   \| Venus

Hector, Paris, Helenus, Deiphobus, Troilus, Creusar, Æneas.

Ascanius
or Iulus.
VII.

WANDERINGS OF ÆNEAS.

Dionysius of Halicarnassus gives us an account of the wanderings of Æneas. Virgil deviates from this account only in the introduction of the Carthage episode. The Greek historian tells us that Æneas visited the following places in his journey from Troy to Latium:—Pallene, Delos, Cythera, Zacynthus, Leucas, Actium, Ambracia, Dodona, Apulia, Sicily, Lucania.

VIII.

ANACHRONISMS IN BOOK I.

1. The Episode of the visit to Carthage.
2. Biremes (v. 182).
3. Theatris (v. 427).
4. Tentoria (v. 469).
5. Templis (v. 632).
6. The description of the banquet (vv. 697 seq.).
   See notes on the passages indicated.

IX.

FIGURES IN BOOK I.

1. Grammatical:

   Anastrophe: the inversion of the usual order of words.
   Anacoluthon: a change of construction in the same sentence, leaving the first part broken or unfinished.
   Antimeria: the use of one part of speech for another.
   Archaism: the use of old forms.
   Asyndeton: omission of conjunctions.
   Ellipsis: the omission of a word or words necessary to complete the sense.
   Enallage: the use of one word or form for another.
   Hendiadys: the use of two nouns with a conjunction instead of one noun with an attributive adjunct.
   Hypallage: the use of one case for another.
Pleonasm: the use of needless words.
Prolepsis: the use of a word by anticipation, referring to one or more words afterwards expressed.
Syncope: the omission of a letter or syllable from the middle of a word.
Tmesis: the separation of the parts of a compound word.
Zengma: the use of a verb with two different subjects or objects when it can be aptly connected with only one.

2. Rhetorical:
Antithesis: a contrast.
Aposiopesis: a breaking off in the midst of a sentence for rhetorical effect.
Chiasmus: reversing the order of words in corresponding pairs of phrases.
Epexegesis: the repetition of an idea with explanatory additions. The use of this figure is with Virgil a mannerism.
Epizeuxis: the repetition of the same word or words with emphasis.
Euphemism: the mild expression of a painful or repulsive idea.
Metaphor: an implied comparison.
Metonymy: the use of one word for another suggested by it.
Synechdoche: using the name of the part for the name of the whole or vice versa.

X.

METRICAL TERMS.

Arsis: the accented part of a foot. Some modern grammarians maintain that by the arsis the ancients meant the unaccented part of a foot.
Cresura: the ending of a word within a foot.
Dactyl: a foot consisting of one long syllable and two short syllables.
Ecthlipsis: the elision of \( m \) with a preceding vowel before a word beginning with a vowel.

Elision: the striking out of a final vowel before a word beginning with a vowel.

Hexameter, Hexapody: composed of six feet.

Hepthemimeris: a group of seven half feet.

Hiatus: the meeting without contraction or elision of two vowels, one at the end of a word and the other at the beginning of the next word.

Ictus: the stress of the voice laid upon the arsis.

Penthemimeris: a group of five half feet.

Spondee: a foot consisting of two long syllables.

Synaloepha: the same as elision.

Synaeresis: the contraction of two syllables into one.

Synapheia: elision between two verses.

Synizesis: the blending of two syllables in pronunciation only.

Thesis: the unaccented part of a foot.

Triemimeris: a group of three half feet.

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XI.

KINGS OF TROY.

The names of the seven Kings of Troy will be found in VI. above.

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XII.

THE TWELVE DI MAJORES.

The names of the twelve Di Majores are given by Ennius in these two verses:

Juno, Vesta, Ceres, Deiana, Minerva, Venus, Mars,
    Mercurius, Iovis, Neptunus, Volcanus, Apollo.

(See these verses. Remember that the elision of \( s \) is common among the Roman poets).
XIII.

THE WINDS.

N., Septemtrio, Ἀπαρκτίας.
N.E., Aquilo, Κακιας, Βορέας. Usually called the N. wind.
E., Subsalvus, Ἀπηλωτής.
S.E., Vulturinus, Eurus, Εὔρος.
S. (or S.W.), Auster, Νότος.
S.W., Africus, Αίφ.
W., Zephyrus, Favonius, Ζέφυρος. (prop. N.W.)
N.W., Corus or Caurus, Ἀργεστής, Σκίρων.

XIV.

THE MUSES.

Clio: of history.
Calliope: of epic poetry.
Euterpe: of lyric poetry.
Erato: of erotic poetry.
Melpomene: of tragedy.
Polyhymnia: of the mimic art.
Terpsichore: of dancing.
Thalia: of comedy.
Urania: of astronomy.

XV.

THE FATES.

Greek Names: Clotho; Lachesis; Atropos.
Latin Names: Nona; Decuma; Morta.
They were called Parcae by the Romans and Μερις by the Greeks.
According to popular belief Clotho held the distaff; Lachesis spun the thread; Atropos cut it off.
XVI.

NOTE ON ORTHOGRAPHY.

The text of the present edition mainly follows Ribbeck's of 1872. Many variations from the common text will be noticed. The principal are these in the order of occurrence, no word being repeated:

Caelestibus, Karthago, volnus, Argivom, Divum, conjux, caelum, disice, conubio, Oronten, Achati, hiemps, volgus, saeena, succipit, maerentia, maestum, voltu, Juppiter, adloquitur, dicione, adnuis, saeula, artis (for arctis), adstitit, umeris, Sychaeus, adpulit, secentus, adgnovit, totiens, saeptis, ignavom, saeptus, adfictis, umectat, Grai, milibus, pertemptant, adsurgens, paeniteat, voltis, adforet, adflarat, obstipuit, locuta, bacatum, adfatur, inrigat, adspirans, mantelia, temptat, tinguere, cum (for quum).

For convenience the consonant j is still retained as a separate character.

XVII.

METRICAL PECULIARITIES.

Peculiarities of metre exist in the following verses of Bk. I.:

41. Oilei: synaeresis.
73. Conubio: synizesis.
120. Ilionei: synaeresis.
256. Dehinc: synizesis.
308. Videt: et long.
405. Dea: hiatus.
478. Pulvis: is long.
521. Ilioneus: synaeresis.
559. Ilioneus: synaeresis.
611. Ilionea: penult. long.
617. Dardanio: hiatus and spondaic verse.
698. Aurea: synizesis.
726. Aureis: synizesis.
EXAMINATION QUESTIONS.

I.

(From Toronto University examination papers, 1864-31).

1. Write a life of Virgil, introducing dates.
2. State the circumstances of the birth and death of Virgil.
3. Where was Virgil born? Mention the dates of his birth and death.
4. What is the modern name of the village in which Virgil was born?
5. Discuss the question as to whether the poet's name was Virgilius or Vergilius.
6. Who were Virgil's instructors?
7. What remarkable coincidence occurs as to the year in which Virgil was born, and that in which he assumed the toga virilis?
8. By whom, and for what reason, was the name Parthenias given to him?
9. Under what circumstances was Virgil deprived of his farm?
11. Under what circumstances was Virgil introduced to the notice of Augustus?
12. With what celebrated characters of his time was Virgil intimate?
13. Name some of Virgil's contemporary poets.
14. Where was Virgil's grave? What epitaph did he write for himself?
15. Mention the Minor Poems of Virgil.
16. Give a list of Virgil's writings in chronological order.
17. Give your opinion respecting the true nature and plan of the Æneid.
18. What works did Virgil write before the Æneid?
19. At what periods of his life did Virgil compose his Bucolics, Georgics, and Æneid respectively, and how long was he engaged on each?
20. In what respect may Virgil be considered as subject to Greek influences? and in what respect as independent of them?
21. Describe the character of Virgil as an Epic poet.
22. What model did Virgil follow in the Æneid?
23. What are the chief points of resemblance between Virgil and the model which he followed?
24. What is the subject of the Æneid? What theories have been advanced as to the object of Virgil in writing it? From what sources did he derive his materials for the poem? What are the principal merits and defects of his style?
25. To what extent was Virgil indebted to the old Latin poets?
26. Criticise the anachronism with regard to Dido.
27. What may have been the political object of the Æneid?
28. On what grounds does Niebuhr condemn the Æneid?
29. "Virgil is not an original, but a felonious poet, an unscrupulous borrower, not only from the Greeks, but also from his own countrymen."

How will you reconcile this statement with the fact that Virgil is usually ranked amongst the greatest poets?
30. By whom was the Æneid first published?
31. To whom was the revision of the Æneid entrusted by Augustus?
32. Give examples of Virgil’s skill in framing his hexameters to suit the sense.
33. "Chief poet on the Tiber side." To whom do you judge this praise best due, and why?
34. Examine and illustrate the following:
   "The genius of Virgil was barren in creating, great as was his talent for embellishing."
35. How do you account for the incomplete lines in Virgil?
36. Who was the patron of Virgil?
1. Write the full name of Virgil.

2. Epitomize the story of the Aeneid.

3. Trace the course of Aeneas from Troy to Italy.

4. Mention the principal Roman Epic poets.

5. Compare the first and last six books of the Aeneid.

6. State the connection which the Aeneid has with the early history of Rome.

(II.)

1. From what authors did Virgil derive the chief materials for Book I.?

2. What anachronisms are observable in this book?

3. Where is the scene of Bk. I. laid?

4. Give the argument of Bk. I.

5. Draw a map of North Africa.

6. Gladstone says: "Virgil's women are slightly masculine and generally of a pronounced type; they are agitated with violent passions and meet with violent ends." Illustrate.

7. Name the principal deities of the Greeks and Romans. What was the state of religion and of public morality in Rome when the Aeneid was written?

8. "The wanderings of Aeneas remind us of the Nostos of Ulysses." Explain. Give an account of these wanderings.

9. Narrate the legend of the Trojan war.

10. Name the principal heroes of the war.

11. Trace the pedigree of Aeneas to the founder of the royal house of Troy.

12. Quote the verses (I., 1-7.) containing the subject and plan of the Aeneid.

13. Quote the invocation to the Muse (I., 8-11), and compare it with any other invocation in ancient or modern poetry.

14. What was the cause of Juno's hostility towards Aeneas?

15. Give the substance of Juno's soliloquy (vv. 37-49.)

16. Where was the realm of Aeolus?

17. What was Virgil's model in The Storm of Book I.
18. What seem to have been the respective functions of Neptune and Eolus, and what caused the conflict of authority?

19. Point out the principal supernatural incidents in Bk. I. What was the state of belief in the supernatural at Rome in Virgil's day and of the poet's individual belief?

20. Describe the character of Æneas as it is developed in this Book.


22. Explain the structure of the Dactylic Hexameter. Who introduced it into Latin poetry? In what Latin poem does it appear in its perfection? Why was it not made the heroic metre in English?

23. What Roman Epics existed before the Æneid?

24. Sketch the civil history of the Virgilian Epoch.

25. "Three poets in three distant ages born,
   Greece, Italy, and England, did adorn.
   The first in loftiness of thought surpassed,
   The next in majesty, in both, the last."

—Dryden.

Who are the three poets? Give your opinion as to the correctness of Dryden's estimate.
YOCABULARY.

ABBREVIATIONS.

[Only the most difficult of the contractions used in the vocabulary are here expanded.]

c = cum....with.

cf = confer....compare.
P. or part.....participle.

v. n. ..........verb neuter.


ab-do, didi, ditum, dēre, 3 v. a. (āb, do). To hide, conceal.

ab-ēo, ivi or ii, itum, ire, v. n. [āb, ēo]. To depart.

ābiens, ābuntis, P. pres. of alco.

ab-ōl-ēo, ēvi or ēi, ētum, ēre, 2 v. a. [āb, denoting “reverse”; obsol. ol-o (= cresco), “to grow.”] To remove from the memory.

ab-rīpo, rēpūl, réptum, répīre, 3 v. a. [āb, rēpo] To seize, to drag away.

ab-sīsto, stīti, stītum, sistēre, 3 v. n. [āb, sīto]. To desist; to cease; to forbear.

ab-sum, fūi, esse, v. n. [āb, sum] To be absent.

āb-sum-o, sumpsi, sumptum, sūnūre, 3 v. a. [āb, sūmō]. To take away.

ac, see atque.

ācanthus, i, m. and f. The plant bear's foot [άκανθος, “thorn-flower.”]

ac-cēd, cessi, cessum, cēdēre, 3 v. n. [ād; cēdo, “go.”] To go; to or toward; to approach; to come to; to visit.

ac-cen-do, di, sum, dēre, 3 v. a. To incline, enrage; to excite; [ad, not ān, akin to Gr. καῦσα, καῦς, “to light.”]

ac-cēstis, for accessītis 2 pers. plur. of accessi, perf. ins. accēdo.

ac-cingō, cīnxi, cīturn, cingere, 3 v. a. [ād; cingō, “to gird.”] To gird; to prepare.

ac-cipio, eqūl, cepītum, cepīre, 3 v. a. [ād, cāpio]. To receive; to learn; to take in; to take up.

ac-cītus, tūs, m. [accīo, “to summon.”] A summons, call.

ac-cumbō, cūbhī, cūbitum, cumbère, 3 v. a. [ād; obsol. cumbō, “to lie down.”] To recline.

ā- cer, cris, ere, adj. [ac, root of ac- nào, “to sharpen”; Spirited, sharp, strong.

ā-cēs, fūi, f. [ac, root of ac- dō]. An army.

ācētus, ta, tum, adj. [ācēo, “to sharpen”] Sharp.

ād, prep. gov. Acc. To, towards; near to; at.

ad-do, didi, ditum, dēre, 3 v. a. [ād, do] To add.

ād-ēo, ivi or ii, itum, ire, v. a. [ād, ēo] To under go; to go to; to encounter.

ād-ěō, adv. [prob. for ād-ēom; fr. ād, ēom (= ēum), old acc. of pron. is]

So very, so.

adfligo, flixi, flictum, ēre, 3 v. a. [ād, flēgo] To dash down. Adflictus: wretched.
atto, āvī, ātum, āre, 1. v. a. and n. [ad, flo] To breathe on.
adfor, ātus, fāri [ad, for] To address.
adfore (aff); see adsum.
adgnosco (ag), nōvi, nītum, ēre, 3. v. a. [ad, (g)noscō] To recognize.
ād-huc, adv. [ād; huc, old form of hoc] As yet; yet; to this point.
adligō, āvī, ātum, āre, 1. v. a. [ad, ligo] To bind or tie to, fasten.
ad magnō, locūtus, loqui, v. dep. To address.
ad-nitor, nīsus and nīxus sum, nītī, 3. v. dep. [ad, nitor] To exert one's self.
ad-nuō, nāvī, nātum, nāre, 1. v. n. [ad; nuō, “to swim”) To swim to or up to; sail to.
adnuō, ui, ātum, ēre, 3. v. n. and a. [ad, nuō] To nad to, to promise.
ād-ōl-co, āuī (rarely āvī), (ul)tum, ēre, 2. v. a. [ād; obsol. āvī-o, “to grow’'] To honor, magnify; to sacrifice to.
ād-ōrō, ārāvī, ōrātum, ōrāre, 1. v. a. [ād; orō, “to entreat”] To beseech; to worship, adore.
adpareō (a p), ui, ētum, ēre, 2. v. n. [ad, pareō] To appear, be visible.
adpello (a p), sē, pulsūm, pelēre, 3. v. a. To drive to.
adpiico (app), āvī or ui, ātum or ētum, āre, 1. v. a. To drive to.
adrigō (arr), rexi, rectum, rigūre, 3. v. a. [ad, rego] To raise; to encourage; to prick up (the ears).
adscedendo (a-c), scendi, s. scensum, scendere, 3. v. n. and a. [ad, scando] To ascend.
adspecto, āvī, ētum, āre, 1. v. a. To look towards.
adspectus (asp), ēs, m. [adspicio] A sight.
adspicio (asp), exi, ecatum, ēre, 3. v. a. and n. [ad, specio] To behold, regard.
adspiro (asp), āvī, ētum, āre, 1. v. n. and a. To breathe upon.
adsto (a-st'), stīti, stūtum, sāve, 1. v. n. [ād; sto, “to stand”] To stand by or near.
ad-sum, fū, esse, v. n. [ad, sum] To be present or here.
ad-sungo (as-), rexi, rectum, ēre, 3. v. n. To rise up.
ad-tas, ta, tum, adj. [ādōl-esco, “to grow up”] Grown up, adult.
ad-vēho, vēxi, vēcūm, vēchēre, 3. v. a. [ād, vēho] To sail to; to convey.
ad-vēnio, vēni, ventum, vēnire, 4. v. n. [ād, vēnio] To come to.
adver-sus, sa, sum, adj. [adverto] Opposite: turned towards, facing, in front.
aeger, gra, grum, adj. Sad, sick, sick at heart.
aēnum, i; see aēmus.
aēnisus, na, mum, adj. [ās, aēris, “bronze”] Of bronze or copper. As Subst.: aēnum, i, n. A vessel of bronze or copper; a bronze-cudtron.
aequo, āvī, ētum, āre, 1 v. a. [aequus, “equal”] To make equal, equitize; to divide.
aequor, oris, n. [aequus, “to make level”] The waters of the sea; the sea.
aequus, a, um, adj. Favorable; just [akin to Sans. ek, “one”].
aēr, āris, m. The air; cloud, mist [ar].
ae-ēsas, ēs, ētum, adj. [ēs, aēris, “bronze”] Of, or made of, bronze.
aēs, aēris, n. Bronze; (an alloy of copper and tin). Of vessels: A prow of bronze [akin to Sans. āyas, “iron.”]
aestas, ētis, f. Summer. [prob. akin to aino, “to burn.”]
aestas, tis, m. Heat; tide [prob. akin to aino, “to burn”].
aetas, tātis, f. [aēs-um, “age”] Time, age; an age.
aeternus, ernus, ernum, adj. [ētas] Eternal, everlasting.
aether, ēris (Acc. aethera) m. The upper air or ether; the sky; heaven.
[Gr. aido].
aetherius, iva, iva, um, adj. [aether] Heavenly; celestial.
aff.: see adj.
agger, âgri, m. Land, field [akin to Gr. âr-ōs, “a field”; English acre].
VOCABULARY.

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ag-ger, gēris, m. [aggēr-o, “to bring, or carry, to”]. A mound.
agn-us, i, m. A lamb [akin to ág-o, “a lamb”].
ágō, ēgi, actum, ēgūre, 3. v. a. To drive. Imper.: Age, agitē, e-ne, come on. Pass.: To be treated. ēwēl. aito, v. detect. To say; to speak [akin to Sans. root ā, “to say”].
ála, æ, f. A wing [from axla, contr. fr. axilla].
al-ī-ger, gēra, gērum, adj. [al-a, “a wing”]; (i) connecting vowel; ger-o, “to bear”).
al-ī-ter, adv. [al-ús!] Otherwise.
al-ī-us, ia, iud, adj. Another, other of many. As Subst.: Ali, ērum, m. plur. Others: ālī ... aliī (also, pars ... aliī), some ... others [akin to āl-āos].
all-, see adl-.
al-er, tera, térum, adj. [akin to al-ús] Another.— As Subst. m. Another; a second.
al-tis, ta, tum, adj. [al-o] High, deep, lofty.— As Subst.: a tum, i, n. The high heaven. The deep; the main sea.
ā-lānis, ntis, P. pres. of amo.
am-bagēs, is (found only in Abii Sing.; complete in Plur.), f. [amb, “around”; ág-o, “to go”] Intricate details.
amb-gēs, ña, num, adj. Ambiguōs. to doubt]. Doubtful, uncertain.
ambo, æ, o, plur. adj. Both [ámbwo].
ambrósīnis, a, um, adj. [ambrosios] L. ively, pleasant, sweet, divine.
āmīcō, iīni, iectum, iēre, 4. v. a. [for an-jācō; fr. am, “around”; jācō, “to throw”] o wrap.
1. āmīctus, a, um, P. pe f. pass. of āmīcio.
2. āmīc-tus, tūs, m. [āmīc-īo] Clothing, covering.
āmīc-us, ica, leum, adj. [am-o, “to love”] Loving.— As Subst.: āmīcus, i, m. A friend.
amissus, a, um, P. perf. pass. of amittō.
ā-mitto, mīsi, mīsuum, mittēre, 3. v. a. [ā, mittō]. To lose.
ām-o, āvi, ārum, āre, 1. v. a. To love. ān-or, āris, m. [am-o]. Love. Personified: Love or Cupid.
amplexus, ās, m. [amplect-er, “to embrace”] An embrace, caress. amplī-us, comp. adv. [adverbial neut. of ampl-ir; fr. amplus, “extensive”] Of time: Longer, more.
am pl-us, a, um. adj. [am, “around”; pl-ō, “to fill”] Of large extent, ample.
an, conj. Whether, Or.— an ... an, whether ... or whether.
an-cōra, æ, f. An anchor. [aykōpa].
an-ī-ra, ima, f. Life; a breeze [akin to Sans. root ān, “to breathe”].
annal-īs, is (Abl. annalī) m. [annal, “of a year”] Annual records; a report.
annum; see adnnum.
an-nus, iū, m. A year [akin to Gr. év-os = ér-tivtos, “a year”].
a trum, i, n. A care, grotto [a nthōv].
ā-ber, ārī, m. A wild boar [akin to kāpr-ōs].
ā-pēr-io, ñi, tum, ñre, 4. v. a. To open, to disclose to view, permit to be seen— prob. ñb; pario, to take away from.
VOCABULARY.

āpertus, a, um: 1. P. perf. pass. of aperio.—2. Pa.: Of the sky: Un-clouded, clear.

ā-p-is, is, f. The bee [akin to Sans. root wi, "to drink"]; the a is a prefix.

app., see adp.-

apt-0, avi, atum, are, 1. v. a. [apt-us, "joined on"] To get ready, prepare.

ār-u-a, a, é. Water (akin to Sans. ap, "water").

ār-a (old form ās-a), a, é. An elevation or sacred purposes; i.e. an altar; prob. akin to Sans. root ās, "to sit".

arbor, oris, f. A tree.

arbor-ē-us, ca, cum, adj. [arbor, "tree"] Tree-like, branching.

arc-anus, āna, ānum, adj. [arcus] Secret, concealed, etc.—As Subst.: arc-anum, i, n. A secret.

arc-eō, ē (obsol. sup. ērum), ēre, 2. v. a. To conpare; to keep of [prob. akin to Gr. ἀγω, "to enclose"; and in some meanings to apxeω, "to ward off, defend."]

arc-es, is, m. A bow.

ardēo, arsi, arsum, ardeō, 2. v. n. To burn; to flash. To be eager; to be inflamed or excited.

ardescō, arsi, no sup., ardescēre, 3. v. n. [ardēo, "to burn"]; To become inflamed.

āre-na, na, f. [ārē-o, "to be dry"] Sun; the shore, beach.

arg-entum, enti, n. Silver; silver plate [cf. ἀργυρός].

ār-idus, ida, idum, adj. [ārēo, "to be dry"] Dry.

ar-na, nōrum, n. plur. Arms, weapons, equipments; armed men, Implements, utensils [akin to ἀρ-ω, "to adapt"].


arrigo: see adrico.

ar-s, tis, i. Art, skill [either akin to ἀρ-ω, "to join," and so, "a joining"; or fr. ar-o, "to plough," and so "a ploughing," as the earliest and most important act of skill].

art-i-fex, fīcis, comm. gen. [ars; (i) connecting vowel; fāc, root of fāc-īo]. An artificer, artist.

1. ar-tus, tūs, m. A joint; a limb [āp-ω, "to fit"].

2. ar-tus (arc-), ta, tum, adj. Narrow, close, close-fitting [āp-ω, "to fit"].

ar-vum, vi, n. [ār-o, "to plough"] A field.


asc-, see adse-

asp-, see adsp-

asper, ēra, ērum, adj. Rough; cruel, fierce. (Comp.: asper-Ior.)

Sup.: aspero-rumus.

ast, see at.

asto, ēre: see adsto.

astrum, i, n. A star [ἀστέρας].

at (ast), conj. But, but indeed, yet [akin to Gr. ἀτ-αρ, "but"].

ātērum, ii, n. later A hall.

ātr-ox, ὅcis, adj. [later, "black"] Fierce.

at-tingo, tigi, tactum, tingēre, 3. v. a. [ad; tango, "to touch"] To touch.

at-tollo, no perf. nor sup., tollēre, 3. v. a. [ad; tollō, "to lift"] To lift up.

audēo, ausus sum, audēre, 2. v. semi-dep. To d.-re.

audīram, pluperf. indic. of audio.

audīo, ivi or i, tūm, ēre, 4. v. a. To hear [akin to aūs (= oös), "an ear"].

augūr-īnum, ii, n. [augūr-ōr, "to augur"] Aūrūry; divination.

aula, w, f. A palace aulāj.

aulēum, i, n. Tapestry [στάρησα].

aura, w, f. The air; a breeze [αῦρα].

aur-ātus, āta, ātum, adj. [aur-um, "gold"] Ornamented with gold; gilt.
aurōs, ēs, ēnum, adj. [id.] Golden.
aur-īs, is, f. [aud-īlo] An ear.
aur-um, i. n. Gold [akin to Latin āes; Gr. ἄζωρ].
au stern, stri, m. The South wind [āi-ō, “to dry”].
ausus, a, um, P. perf. of audacē.
aut, conj. Or:—aut . . . aut, either . . . or.
āvārus, ārā, ārum, adj. [āv-ēō, “to desire earnestly”] Avaricious.
āvēhō, velivi, vectūm, vēhēre, 3. v. a. [ā. vēhō] To carry away.
āvrsūs, a, um, P. perf. pass. of auverto. Turned away; withdrawn.
āverto, verti, versūm, vertēre, 3. v. a. [ā. ver] To turn away. to keep off; to carry off.
āvīda; īda, idum, adj. [āv-ēō] Eagerly desirous.
bac-ātus, ātā, ātum, a. [bace-a, “a berry”] Adorned with berries.
barbārūs, a, um, adj. Barbarian.
barbarus, barbarus [bāpβαpos].
bēātus, ta, tum, adj. [be-o, “to make happy”] Happy.
bēlātris, trīcis, f. [bell-o, “to war”] A female warrior.
bell-ō, āvi, ātum, āre, 1. v. n. [bell-um, “war”] To wage war; to war.
bellum, elli, n. [old form dul-ellum; fr. dū-ō, “two”] War.
bēn-ō, i, īum, ēre, 3. v. a. To drink; to drink of [root bī (=ē. in πί-νω, “to drink”) reduplicated].
bī-ni, nē, na, distrib. adj. plur. bi (-bīs, “twice”). Two apiece.
Of things that are in pairs: A pair of.
bigēnās, is, f. [birēm-ās, “two-sered”]; fr. bi (-bīs, “twice”; rēm-
us, “an ear”] A vessel with two banks of cars; a ship (generally).
blandus, a, um, adj. Of things: Flatter, ing, enticing.
bōnus, a, um, adj. Good, propitious. Comp.: melior; Sup.: optimus.
brēviter, adv. [brev-īs, “short”] Briefly.
cādō, cēcidi, cēsum, cādēre, 3. v. n. (i) fall; to abate, subside.
cādus, i, m. A jar [kādos].
cæces, a, um, adj. Blind; hidden.
cæcelēs, is, f. [cæcel-o, “to slay”] Slaughter; ore.
cælestis, e, adj. [celum, “heaven”] Heavenly. As Subst. m. pl.: the Gods.
cēlo, āvi, ātum, āre, 1. v. a. [cel-um, “a graver”] To engrave in relief; to emboss.
cēlum, i, n. Heaven; the sky [for cavilum, root in cavus].
cāesāries, āriēi, f. The hair; the locks. [akin to Sans. keṣ, “hair.”] cāṅ-ē, ē, ēnus, 3. v. n. To be hot; to be warm; to glow.
campus, i, m. A plain [akin to κῆπος, “a garden.”]
cānstra, ārum, n. plur. A basket made from reeds [κάραστρα].
cāno, cēclīn, cantum, cānere, 3. v. a. To sing [akin to Sans. root ċaṃ, “to praise”].
cāntus, tūs, m. [cān-o] A singing, melody.
cā-νο, na, num, adj. Grey, hoary.
cā-nūs, na, num, adj. [Sans. caks, “to shine.”]
cap-essus, essiu or essi, essim, essecro, 3. v. a. des-id. [cāpio, “to take”] To undertake.
cāpio, cēpi, capsum, cāpere, 3. v. a. To take; to set; to reach; to take in, deceive.
cāpēnt, itis, n. A head [akin to Gr. κεφ-άλη].
carcera, ēris, n. A prison [Sicilian, καρκαρ on].
VOCABULARY.

card-o, lnis, m. Hinge. The Turning-point, crisis [akin to κράσα-νον, "to swing"].
carpo, carpsi, carpum, carpare, 3. v. a. To pluck. - ed, or live, upon [akin to ἀπα-σάνον, "to seize"]
car-rus, ra, rum, adj Beloved, dear, found [for cam-rus, akin to Sans. root kam, "to love"]

castra, trumum, n. plur. An encampment, camp [prop. akin to ca
câ-sus, sus, m [câd-o] A full.
Fate; misfortune, calamity.
tâ-rta, âe, f. A crowd,
causa, âe, f. A cause, reason.
câvâsus, a, um, P. perf. pass. of cavo.

câv-o, âv, âtum, âre, 1. v. a. [câvus, "hollow"] To hollow, excavate.
âv-sus, a, um, adj. [root in kuw, to swell] Hollow.
cêlebro, âvâ, âtum, âre, 1. v. a. [celiber, kuw, frequent]-d To s lêm-

nize, honor, celebrate.
cêl-er, cêris, ëre, adj. [cel, root of cêl-o, "to urge on"] Swift.
celêr-o, âqî, âtum, âre, 1. v. a. [celer, "swift"] To hasten.
celêr-o, âxe, f. [cel-o, "to conceal or hide"] A cell.

cê-o, âri, âtum, âre, 1. v. a. To conceal [akin to καλύπτω, "to cover
cêl-sus, sa, sum, adj. [cello, "to urge along"] Hidden.
centum, num, adj. indecl. A hundred [akin to Gr. εκατόν].
cerno, crivi, c etum, cernere, 3. v. a. To see. [root cre or cer, akin to Gr. κρύον].
cer-tasse for certavisse, perf. inf. of certo.
cert-e, adv. [certus, "sure"] Surely, assuredly.

cer-to, tivi, tatum, tire, 1. v. n. intens. [cera, root of cer-no] To con-
tend, vie with.
cer-tus, ta, tum, adj. [cera, root of cer-no] Fixed; steady. As Subst.
cer-tus, i, m. A trusty person.
cer-vix, vicis, f. The neck [for cer-vix-s; fr. cer=κάρα, "a headvix-o, "to carry"]).
cer-vus, vi, m. A stag, a deer [akin to κέρας, "a horn
cesso, sai, situm, sârc, 1. v. n. in-
tens. [cel-o, "to go away"] To be remiss; to be inactive, id.e.
cêtér-as, a, um (rar here in sing.) [prob.
nom. stem ki and compar. end ng; cf. ëtēpos] a i j. The other; the re-

maind. As Subst.: cêtéra, ërum, n. plur. The remaining things.
cêrâs, i, m. A dance [xópos].
ciêo, civi, cium, cire, 2. v. a. To steer up; to cause [akin to kiô, "to go").
cingo, cinxi, cinctum, cingère, 3.
v. a. To surround, encircle.
cîcum, adv. and prep. [prob. ad-
verbal ace. of circum, "a ring"] Aiv.: Around, about. Prep. with Acc.: Around.
circum-âgo, ëgi, actum, âgère, 3. v. a. [circum, âgo]. To drive round,
wheel around.
circum-nô, dôdi, dâtum, dâre, 1.
v. a. [circum, do]. To surround.
circum-fundo, fûdi, fásun, fundâre, 3. v. a. [circum; fando, "to pour"] To pour around; to encircle.
circum-fus is, a, um, P. perf. pass. of circumfundo.
circum-tex-tus, ta, tum, adj. [cî-
cumn; tex-o, "to weave"] Woven
around, bordered.
cirîhâra, âe, f. A harp, a lyre.
[kalópa].
citius, comp. adv.: see cito.
cit-o, adv. [cit-ius, "quick"] Quickly. Comp. cit-ius.
cit-ius, ta, tum, adj. [cit-o]. Swift, fleet.
ciâ-n, adv. Secretly. [akin to kalîpî, "to cover"; cêl-o, "to hide").
ciâ-mor, ëris, m. [ciâm-o] Clamor, shout.
ciâ-rus, ra, rum, adj. Clear;
famous, renowned. [prob. akin to Gr. κλάω, lat. clî-ô, "to hear").
classis, is, f. A fleet [κλάσις=
kliòs, "a calling"].
clau-do, si, sum, dêre, 3. v. a. To close; to enclose. [root clav., akin to clau-sus, "to shut"].

claus-trum, tri, n. [claud-o] A jar; a barrier.

clausus, a, um, P. perf. pass. of claudo.

coepio, i, tum, ere and isce, 3. v. n. and a. [contr. fr. coâpio; fr. co (=cum), in "augmentative" force; apio, "to lay hold of"] To be join.

coetus, tüs, m. [coœo, "to come together"]; Of persons; A company, etc. Of birds: A flock.

cognitus, a, um, P. perf. pass. of conosco.

co-gnō-men, mini, n. [co (=cum); gnō-men = nó-men]. A family or surname. For nomen: A name.

co-gnosco, gnōvi, tuum, gnōscere, 3. v. a. co (=cum); gnōsco=nosco] To become thoroughly acquainted with. In perf. tenses: To know.

cōgo, cōegi, coactum, cōgere, 3. v. a. [contr. fr. coāgo; fr. co (=cum); "together"; āgo, "to drive"] To force.

collectus, see con-lectus.

colligo, see colligo.

collis, is, m. A hill [akin to cell- of excellus].

collum, i, n. The neck.

cōlo, colō, cultum, colère, 3. v. a. To inherit; to till, cultivate; to honor, esteem, cherish, love. [fr. stem kal in Endo-logos].

colónus, óni, m. [col-o] An inhabitant; a colonist.

columna, æ, f. A column, pillar [root cel- of excellus].

cōma, æ, f. The hair. [kōna].

cōmit-or, ātus sum, āri, 1. v. dep. [comes, "a companion"] To attend. commis-sum, si, n. [committ-o, "to commit"] A fault.

com-mitto, misi, missum, mittère, 3. v. a. [com (=cum), mitto] To commit.

commotus, a, um, P. perf. pass. of commoveo.

com-móvéo, móvi, mótem, mòvère, 2. v. a. [com (=cum), móvo] To disturb, move, agitate; to rouse.

com-pāg-ēs, is, f. [com (=cum); pāg, root of pango, "to fasten"] A fastening; a joint, seem.

1. compello, āvi, ātum, āre, 1. v. a. [compello (3. v. a.).] To address.

2. compello, pāli, pulsum, pellère, 3. v. a. [con (=cum), in "strengthening" force; pello, "to drive"] To drive.

con-plector, plexus sum, plecti, 3. v. dep. [com (=cum), "wi-h"; plecto, "to entwine"] To embrace.

complexus, īūs, m. complect-or, "to embrace" An embrace.

com-pōno, pōsāi, pōsuitum, pōnère, 3. v. a. [con (=cum), pōn ] To recline; to end; to bury; to calm; to place; to lay to rest. Compōstus, an adj., quiet, tranquil.

compōstus (contr. fr. compōsitus), a, um, P. perf. pass. of compono.

co ciūs, āvi, ātum, āre, 1. v. a. [concilium, "an assembly"] To make friendly, conciliate, win.

con-clūdo, clūsi, clūsum, clūdere, 3. v. a. [con (=cum); clūdo=claudo, "to shut"] To enclose; to mark out.

con-curro, curi, (rarely cācurri), cursum, currère, 3. v. n. [con (=cum), curr-] To engage in combat, fight; to contend.

concurrus-sus, sūs, m. [concurr-o, "to run together"] Assemblage-crowd.

con-do, didi, ditum, dēre, 3. v. a. [con (=cum), do] To build; to found.

con-fido, fīsus sum, fidēre, 3. v. semi-dep. [con (=cum), fidō] To trust strongly; to trust in, trust to.

con-fūgio, fūgi, fūgitum, fāgère, 3. v. n. [con (=cum), fūgio] To flee for refuge or succor.

con-grēdiōr, gres-sus sum, grēdi, 3. v. dep. [con (=cum)] grēdior, "to step"] To enrage.

con-jungo, junxi, junctum, jungère, 3. v. a. [con (=cum), jungo] To unite.

conjux (old form conjuno), īgīs, comm. gen. [con-jux, true root of conjungo] A husband; a wife.

colligo (coll), īgi, lectum, ligère, 3. v. a. [con, lego]. To collect.
VOCABULARY.

connubium, see coniubium.

con-seando, scendi, sequens, scendere, 3. v. a. [con (=cum), scendo] to mount, ascend; to go on board; to navigate.

consci-us, a, um, adj. [con (=cum), scient.] Conscious.

convido, sedi, sessum, sidere, 3. v. n. [con (=cum), sidâ] To settle.

con-sisto, stiti, stitum, sistère, 3. v. n. [con (=cum); sisto, "to stand"] To stand still; to rest; to set foot on.

conspicús, tūs, m. [conspicuo, "to look at"] Stiḥt, view.

con-spicio, speci, spectum, spicère, 3. v. a. [con (=cum); spécio, "to see"] To see, behold.

con-stitūuo, stipiti, stipitūnum, stītēre, 3. v. a. [con (=cum), statuō] To resolve.

consto, stiti, stātum, stāre, 1. v. n. To stand.

con-tendo, tendi, tensum or tentum, tendere, 3. v. a. [con (=cum), tendo] To strain, strike.

con-tingo, tigi, tactum, tingère, 3. v. a. and n. [con (=cum), tango]. Act.: To take hold of, touch. Neut.: To happen.

contra, adv. and prep. Adv.: On the other hand; opposite; on the contrary. Prep. gov. Acc.: Over against, opposite; in reply to.


con-tundo, tūdi, tūsum, tundere, 3. v. a. [con (=cum); tundo, "to bruise"] To crush.

conuībium (coniubium), i, n. [con, nubō] Marriage, wedlock.

convīlo, vellī or vuli, vulsum, vellere, 3. v. a. [con (=cum); vello, "to pluck"] To rend in pieces, shatter; to tear apart.

convēnia, vēnī, ventum, vēnire, 4. v. n. [con (=cum), vēnīo] To assemble.

con-vesto, verti, versum, vertère, 3. v. a. [con (=cum), vestō] To turn round, turn, reverse.

convexus, i (mostly plur.), n. [convexus, "arched"] A vault, arch; a recess; a rounded mass (of mountains).

con-vīum, li [convī-o, "to live together"] A banquet.

convulsus, a, um, P. perf. pass. of convello.

co-ōtor, ortus sum, ōriti, 3. dcp. [co (=cum); ōtor, "to rise"] To arise, break forth.

c-op-īa, ie, f. [contr. fr. co-op-ia; fr. co (=cum); (opp) oppis, "means"] Means, opportunity; plenty.

cōrtus, a, um, P. perf. of coorior. cor, cordis, n.: Heart, [akin to Gr. καρδία, kapodi-a; Sans. ārt, "heart"]: c-or-am, adv. [contr. fr. co-or-um; fr. co (=cum); os, "the face"] Before, in presence; personally.

cor-nu, nūs, n. A horn [akin to Gr. κέφαλ-αs].

cōrōna, ι, ι, f. A crown or circlet [κορώνη, "a crown"; hence, of any thing curved or bent like a crow's bill; e.g., "a garland"].

cōrōn-o, āvi, ātum, āre, 1. v. a. [cōrōn-a] To crown; to fill to the brim.

corp-us, ōris, n. The body; a corpse; form, figure [akin to Sans. root kar, "to make"].

cor-ripio, ripū, ruptum, ripère, 3. v. a. [con (=cum), rapiō] To seize, snatch; to speed on; to sweep away, hurry along.

cor-rumpo, rūpi, ruptum, rumpere, 3. v. a. [con (=cum), rumpeo] To spoil, damage.

corrup tus, a, um, P. perf. pass. of corruere.

cōruse-us, a, um, adj. [coruse-o, "to move quickly"] Waving, flashing.

costa, ι, f. A rib; a side.

cōthurnus, i, m. A high hunting boot, laced in front, worn by the Greeks; a buskin [κόθόρνος].

crātere, ēris, m. A bowl for mixing wine; a goblet [κρατήρ].
VOCABULARY.

cré-ber, bra, brum, adj. [cre, root of cre-see, “to inerace”] Frequent; abounding in, thick.

cré-do, didi, ditum, dère, 3. v. n. and a. To trust, believe [akin to Sans. prefix græt, “faith”; do, “to put”].

crē-nis, nis, m. The hair [akin to cristā; korus].

crin-itus, ita, itum, adj. [crin-is, “hair”] With flowing hair or locks.

crisp-o, ā, ātum, āre, 1. v. a. [crisp-us, “curled”] To brandish.

crist-ātus, ata, ātum, adj. [crist-a, “a crest”] Crested.

croē-ecis, ēa, ēum, adj. [croē-us, “saffron”] Saffron-colored.
crud-ēlis, cle, adj. Cruel [akin to crūor].

crēnentus, a, um, adj. [prob. akin to crūor, “blood”] Bloody.

cum, prep. gov. abl. With; written after personal pron.; e. g. tacum [akin to Gr. έυν, σον].
cum (quum), earlier form quom [case-form of quis] When; since.

cū-mūlus, inuīlus, m. A heap [like kū-μα, “a wave or billow”; fr. kū-w, “to be pregnant”].
cunctās, a, um, adj. [contr. from con-junctus! All, the whole, all together. As Subst.: cuncti, ērum, m. plur. All.
cur (anciently quor), adv. [contr. fr. qua re, or cui rei; the abl. or dat. of qui and res, respectively] Why.
cur-a, a, f. [fr. car-o, old form of quær-o, “to seek”; or fr. cav-o] Care.
curro, căcurri, cursum, currere, 3. v. n. To run [prob. akin to Sans. root crī, “to go”].
curr-us, ūs [curr-o, “to run”] A chariot.

currus-sus, sūs, m. [curro] A voyage, course.
crispis, idis, f. A point, a spear [akin to Sans. root cō, “to sharpen”].
custo-, odis, comm. gen. A keeper; a guard [keuθ-ω, “to cover”].
cycnus, i, m. A swan [κύκνος].
dap-s, is, f. A rich feast, a banquet [akin to δαν, root of δαν-ω, “to devour,” and κατ-ανθ, “expense”].
dā-tor, toris, m. [do, “to give”] A giver.
dē, prep. gov. abl. From, away from, out of; according to, in accordance with.
décor-us, a, um, adj. [décor] Graceful, beautiful.
déc-us, òris, n. [dēc-æt, “it is becoming”] Ornament, beauty.
dé-de-sus, a, um, P. perf. of dé-féti-cor.
dé-fétíscar, fissus sum, fótíseī, 3. v. dēn. inch. [dē; fatíseor, “to grow faint”] To become weary. In perf. tenses: To be wearied or exhausted.
dē-fig-o, fixi, fluxum, figère, 3. v. a. [dé; figo, “to fix”; to cast down.
dē-fluo, fluxi, fluxum, flücre, 3. v. n. [dé, fluo] To fall in flowing folds; to descend.
dē-hine, adv. [dé, “from”; hinc, “hence”] Hereupon, then.
dē-indé, adv. [dé, “from”; inde, “thence”] Afterwards, next in order; then.
dē-mis-sus, sa, sum, adj. [dé-mitt-o] Downcast; derived, descended.
dē-nitto, misi, missum, mittere, 3. v. a. [dé, “down”; mitto, “to send”] To send down.
dē-num, adv. [a superl. form of dé; downmost] At length.
dē-ni, na, na, num. adj. plur. [dé-em, “ten”] Ten — bis deni, (twice ten, i. e.) twenty.
dē-pendēo, no perf. nor sup., pendere, 2. v. n. [dé, “down”; pendēo, “to hang”] To hang down.
dēripio, ripi, reptum, ripere, 3. v. a. [dé, rápio] To tear off.
VOCABULARY.

desert-a, ōrum, n. plur. [desert-us, "desert, solitary"] Desert or waste places; described.

dé-sisto, s. 1. st tum, sistère, 3. v. n. [dé, sisto] To cease; desist.

despec-to, távi, tátum, tárē, 1. v. n. inters despicio, "to look down upon" To look down upon.

dé-spicio, spexi, speculum, speciére, 3. v. a. [dé, specio] To look down upon.

dé-scesco (in poets trisyll.), sucvi, suctum, sucescère, 3. v. a. [dé; susceo, "to accustom"] To bring out of use. P. perf. pass. Unacquainted; disregarded.

dé-sütus (trisyll.), a, um, P. perf. pass. of desceuo.

dé-super, adv. [dé, saper] From above; above.

dé-trúdo, trúsì, trúsnum, trúdère, 3. v. a. [dé; trudo, "to thrust"] To thrust off from.

déus, i, m. A god [akin to Sans. deva; Gr. ðéos].

dé-vénio, vénī, ventum, vénire, 4. v. a. [dé; vênio] With Acc. of place: To come to, arrive at.

dé-vótus, a, um, P. perf. pass. of desceuo.

dé-vóveo, vövi, vövtum, vövere, 2. v. a. [dé; vöveo, "to vow"] To devote.

dext-r-a, m, f. [dexter, "right"]

The right hand.

dic, pres. imperat. of dico. dicìo (dit), ōnis, f. [root díc of dicio] Say.

dico, dixi, dicitum, dicère, 3. v. a. To say, tell, speak; to relate; to call, name [akin to Gr. διευθυντος; Sans. root dr, "to show"].

dico, avi, átum, àre, 1. v. a. To set apart, appropriate [akin to dicio].

dic-tum, ti, n. [dico] A word; a speech.

dies, ei, m. (in sing. sometimes f.) A day; the light of day; the daylight [akin to Sans. di, "gleam"; Gr. ἀεός, "heavenly"; Lat. deus].

di-fundo, fûdi, fundum, funderé, 3. v. a. [dis; fundo, "to pour"] To spread about.

dign-a-r, átus sum, àti, 1. v. dep. [dign-us, "worthy"] To deem worth.

dig-nus, na, nus, adj. Suitable; worthy akin to Sans. dakas, "fame"; Gr. δόξα: Lat. decus, decus].

dilectus, a, um, P. perf. pass. of diligo.

di-ligo, lēxi, lectum, ligère, 3. v. a. [di (=dis), lēgo] To value highly; to love.

di-mitto, misi, missum, mittère, 3. v. a. [di (=dis), mitto] To send away, dismiss.

di-rigo, rexi, rectum, rigère, 3. v. a. [di (=dis), rīgo] To guide, direct.

di-rus, a, um, adj. Frightful, horrible [prob. akin to Gr. διώκω, "to fear"].

disco, didici, no sup., discère, 3. v. a. to learn [fr. root dā, Gr. διδάσκειν; DAK, Gr. διδάσκω, Lat. docéo.

disci-men, minus, n. [discernt, "to separate"] Distinctus a; crinis.

dis-cumbo, cùbù, cùntum, cumbère, 3. v. n. [dis; cumbo, "to lie down"] To lie apart; to recline. Impers. Pass.: Discumbitur, ("It is reclined by them, i. e.) they recline.

disjectus, a, um, P. perf. pass. of discio.


dis-jungō, junxi, junctum, jungère, 3. v. a. [dis, jugo] To divide, separate.

dis-pello, pūli, pulsum, pellère, 3. v. a. [dis, pello] To scat t r.

dissimul-o, āvi, átum, āre, 1. v. a. [dissimil-is, "unlike"] To conceal; to dissemble.

dis-tendo, tendi, tensum or tentum, tendère, 3. v. a. [dis, tendo] To stretch.

disssimus, a, um; see dives.

di, a. l. [old acc. frum of dura ion of time, root in dies] For a long time; long. Comp.: diutius; Sup.: diutissime.

div-a, a, f. [akin to divus] A female deity, a goddess.

diver-sus, sa, sum, adj. [divert-o, "to turn in a different direction"] Apart; various.

di-vido vasi, visum, vidère, 3. v. a. To divide [di (= div-); root vidu, "to split"; cf. Lat. viduus].

div-inus, ma, inum, adj. [div-us, "a deity"] Divine, heavenly.

div-us, i, m. A deity, a god [div-us, "divine"].

do, dé-li, datum, dūre, 1. v. a. To give; to place; to bring forth [akin to Gr. δωρέni; Sans. root dā].

dūcēō, nī, tum, ēre, 2. v. a. [for root see disco] To teach; to show.

dūcēs, nī, tum, ēre, 2. v. n. and a. To give, to lead; to be pleased.

dūl-or, ēris, m. [dōl-co, "to grieve"] Grieve, sorrow.

dōl-us, i, m. Craft, a stratagem, a vile [dōlos].

dō nīn-o, ātus sum, āri, 1. v. dep. [domin-us, "lord"] To rule.

dōn-nus, i, m. [Sans. daman, he who subdues, root dam; Gr. δαμαω] Master, lord.

dōnus, i and ūs, f. A dwelling, abode; a family, house, line [Sans. damas, "a house"; Gr. δομας].

dōnec, conj. [shortened from domesticum, fr. root of dics and conj. cum] Until.


dōs-ri-m, orsi, n. [akin to dīps, "neck"] A back; a rear; a rite.


duco, dúxi, ductum, dūcere, 3. v. a. To lead; to derive; to prolong, to then [akin to Sans. root dnu, "to draw out"].

duc-tor, tōris, m. [duc-o, "to lead"] A leader.

dūlis, e, adj. Sweet [usually considered akin to olycws].

dum, conj. [for dum, acc. from diu; compare diu] While; yet, now; provided that; until.


dūr-o, āvi, ātum, āre, 1. v. n. [dur-us, "hard"] To endure, hold out. durus, a, um, adj. Hard.

dux, dúcis, comm. gen. [duc-o, "to lead"]. A leader, guide.

e; see ex.

ebār, ortis, n. To ry [akin to Sans. ibhā, "an elephant"].

é-dūco, dúxi, ductum, dūcere, 3. v. a. [e (= ex), duco]. To lead forth.

efféro, extuli, ełatum, effierre, v. a. irreg. [ex, fero] To bear out or forth or away; to lift up.

ef-fīo, fěci, fectum, fīcere, 3. v. a. [ex, fācio] To form, make.

ef-fōdio, fōdi, fossum, fōdēre, 3. v. a. [ex, fōdio] To dig out or up.

ef-fando, fūdi, fosum, inmīdēre, 3. v. a. [ex, lundo] To resign; to pour forth; to sacrifice.

ehōrns, utis, la. Needy, destitute.

ē-hāus, na, num, adj [ūgoj] In need, or destitute, of.

ē-gēs, ā, no sup., ēre, 2. v. n. To be in need [akin to Gr. αχν, "needy"].

ēgo, Gen. mei (Plur. nos, Gen. nostrum or nostrī), pron. pers. I [akin to Gr. ἔγω, Sans. āham].

ē-grēdior, gres-us sum, grēdi. 3. v. dep. [ē (= ex); grādior, "to step"] To disembark.

ē-gūgias, a, um, adj. [e, grex] Famous.

ē-jectus, a, um, P. perf. pass. of eicio.

ē-iō, āci, iectum, ēcere, 3. v. a. [e (= ex), iacio] To cast out.

ē-lābor, la-sus sum, lābi. 3. v. dep. [e (= ex); lābor, "to glide"] To escape.

ē-m toto, mīsī, missum, mittēre, 3. v. a. [e (= ex), mittō] To send forth.

ēn, interj. Lo! behold! [Gr. ἔν].

ēnim, conj. Truly; for.

e-o, ivi or li, itum, ire, v. n. To come; to go [root i, akin to Sans. root 1; Gr. i-ērēi].

ēdēm, adv. for comdem = cundem, acc. sing. of ilēm, "the same"] To the same place.

## Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
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<tbody>
<tr>
<td>ē-quisōn, adv. [ē, interjection; quidem, “indeed”)</td>
<td>Indeed, truly, I am sure.</td>
</tr>
<tr>
<td>ē; u-us, i, m.</td>
<td>A horse, a steed [akin to Gr. ἀκο-, ἀκός; Sans. ḍva].</td>
</tr>
<tr>
<td>ergo, adv. [erego, ex and root rāq, “to reach upward”)</td>
<td>Therefore.</td>
</tr>
<tr>
<td>ē-ripō, ripū, requē, ripēre, 3. v.</td>
<td>To snatch away, to rescue, to shut out.</td>
</tr>
<tr>
<td>erro, ēvi, ētum, ēre, 1. v. n.</td>
<td>To wander.</td>
</tr>
<tr>
<td>err-or, ēris, m.[err-o]</td>
<td>A wandering.</td>
</tr>
<tr>
<td>ē-rumpō, rūpū, requēptum, rūmpēr, 3. v. a. [ē (=ex), rūmpo]</td>
<td>To break out from; to break through.</td>
</tr>
<tr>
<td>ēt, conj.</td>
<td>And: -et ... et, both ... and. And too, and moreover [akin to Sans. ati, “beyond”; Gr. ἔτος, “moreover”].</td>
</tr>
<tr>
<td>ētiam, conj.</td>
<td>And also, moreover.</td>
</tr>
<tr>
<td>even [akin to ēt; Lat. et].</td>
<td>Even.</td>
</tr>
<tr>
<td>ē-vertī, vertī, versum, vertēre, 3. v. a. [ē (=ex), vertō]</td>
<td>To upturn.</td>
</tr>
<tr>
<td>ex (ē), prep. gov. abl.</td>
<td>Out of, from, at, in. To form adverbial expressions; e.g. ex ordine, in order [Gr. ἐκ].</td>
</tr>
<tr>
<td>ex-ānum-us, a, um, adj. [ex; ānum-3, “life”]</td>
<td>Lifeless.</td>
</tr>
<tr>
<td>ex-audio, audivi or andlī, andūtum, auēre, 4. v. a. [ex, audio]</td>
<td>To hear; to hear from afar.</td>
</tr>
<tr>
<td>ex-cēdo, cessi, cessum, cēdēre, 3. v. n. [ex, cēdo]</td>
<td>To depart.</td>
</tr>
<tr>
<td>excid-īnum, ī, n. [fr. root of exscindō, “to destroy”; or from excidō]</td>
<td>To destroy, overthrow.</td>
</tr>
<tr>
<td>ex-cido, cidi, no sup., cēdēre, 3. v. n. [ex, cēdo]</td>
<td>To slip out, escape, from the mind.</td>
</tr>
<tr>
<td>ex-cēdo, cidi, cium, cēdēre, 3. v. a. [ex, cēdo]</td>
<td>To cut, or hew, out.</td>
</tr>
<tr>
<td>ex-cipīo, cēpi, cepsum, cephēre, 3 v. a. [ex, cēpio]</td>
<td>To take, receive; to receive next.</td>
</tr>
<tr>
<td>ex-cūdō, cūdī, cūsum, cēlēre, 3 v. a.</td>
<td>To strike out.</td>
</tr>
<tr>
<td>ex-cūtio, cussi, cussum, cētēre, 3. v. a. [ex, quatio]</td>
<td>To shake out or off.</td>
</tr>
<tr>
<td>ex-emptus, a, um, l. perf. pass. of eximo</td>
<td>To remove, to take away.</td>
</tr>
<tr>
<td>ex-ēo, īvi or, ītum, īre, v. n. [ex, eo]</td>
<td>To go out.</td>
</tr>
<tr>
<td>ex-ercede, creō, creātum, creēre, 2. v. a. [ex; arcēo, “to enclose”]</td>
<td>To keep busy, exercise; to practise; to lead.</td>
</tr>
<tr>
<td>ex-haurio, hauisi, hauriendum, haurire, 4. v. a. [ex; haurio, “to draw”]</td>
<td>To drain.</td>
</tr>
<tr>
<td>ex-haustus, a, um, P. perf. pass. of exhaurio</td>
<td>To exhaust.</td>
</tr>
<tr>
<td>ex-īo, ēgi, actum, igēre, 3. v. a. [ex, ēgo]</td>
<td>Of time: To pass, spend; to weigh accurately.</td>
</tr>
<tr>
<td>ex-mo, cīni, emptum, imēre, 3 v. a.</td>
<td>To remove.</td>
</tr>
<tr>
<td>ex-pēd-iō, īvi or, ītum, īre, 4. v. a. [ex, pes]</td>
<td>To prepare, get ready, get out, bring forth.</td>
</tr>
<tr>
<td>ex-pelio, pali, pulsum, pellecre, 3. v. a. [ex, pello]</td>
<td>To dr. ve out, banish.</td>
</tr>
<tr>
<td>ex-pērior, pertus sum, pētrī, 4. v. dep. [ex; pētrior, “to try’]</td>
<td>A prove, to experience.</td>
</tr>
<tr>
<td>ex-pēo, pēvi, pētum, pēcre, 2. v. a.</td>
<td>To fill, fill up.</td>
</tr>
<tr>
<td>ex-plōro, plorāvī, plorātum, plōrāre, 1. v. a. [ex; plōro, “to call out”]</td>
<td>To search out, to explore.</td>
</tr>
<tr>
<td>ex-sēro, sērūi, sertum, sērēre, 3. v. a. [ex; sēro, “to put”]</td>
<td>P. perf. pass. Bare, naked.</td>
</tr>
<tr>
<td>ex-spiro, spīrāvī, spīrātum, spīrāre, 1. v. n. [ex, spiro]</td>
<td>To breathe forth.</td>
</tr>
<tr>
<td>ex-templo, adv. [contra, fr. old extra, or extra]</td>
<td>To express, to express forth.</td>
</tr>
<tr>
<td>1. v. n. [ex, templo]</td>
<td>To breathe forth.</td>
</tr>
<tr>
<td>ex-templo, adv. [contra, fr. old extra, or extra]</td>
<td>To express, to express forth.</td>
</tr>
<tr>
<td>1. v. n. [ex, templo]</td>
<td>To breathe forth.</td>
</tr>
<tr>
<td>extrema, ōrum; sce extremus.</td>
<td>Extreme, extremest.</td>
</tr>
<tr>
<td>extrēmus, a, um, sup. adj.</td>
<td>Of place: Farthest, extreme. Subst.: extrēma, ōrum, n. plur. The farthest parts, extreme things; final destiny.</td>
</tr>
<tr>
<td>Pos: exterus or exter; Comp.: exterior.</td>
<td></td>
</tr>
</tbody>
</table>
extuli, Perf. ind. of effero.
exuo, ëi, útum, úrce, 3. v. a. [ex and root AV, "to put on"] To put off.
exúro, ussi, ustum, úrce, 3. v. a. [ex, denoting "completeness"]; ùro
To an up.

faisles, i, f. [prob. fr. facio, "to make"] Funn, if are, face.
fœlis, i, adj. [facio] Exyu.
fáneo, féi, faciam, fãére, 3. v. a.
To make, to do, to perform. Pass.: fio, factus sum. fœli (akin to Sans. root bhùc, "to be"—in causative force).

fœcís, ti, n. A deed, an exploit [id.]

fælo, felli, fallum, fallère, 3. v. a.
To declare; to intimate or assume [akin to Gr. σεαλο, Sans. root shail, "to trouble"—in causative force].
fœlus, a, um, P. perf. pass. of fallio.
Pa.: Descr. i-n, ered.

fare, f. i. Fume, trade, róm». 
fãmes, iis, f. Hume, 

fãína, a, ëi. A female servant.

fœrus, ëi, n. A servent, attendant.

frond is, nuda, nulm, adj. [for, "to speak"] Rude. As subst.: Fandum, i, n. Kiht.
fræ, n. indeci. [root of fari] A

fœ, i, f. [prob. fr. fœo, "to trust"] Fœth.

fœcís, n. indeci. [root of faire] A

fœtus, i, n. [fœtus; "to make a profit"] A num. in, r. of

Of nteratives: I-tu, I-tu, I-tu

fætigo, avi, Útum, ëre, 1. v. a. [Gr. χαίτις, want] To ari.

fœtis, o. n. perf. al sum, tiscé, 3. a. n. To have, open, to eat, to
tisum, ti, n. [for, "to speak"]

fæti, y, fate. Personified: The.

fævens, nis, P. pres. of faevo.

fæv-ëo, favi, fantium, fávère, 2. v. n. To be fate rob.; to be well dis-

posed [root of ãos, "light"]

fæx, es, i. A torch, a fire-brand

[akin to Sans. root µµ.; Gr. ãا-λω, "to die, fire,"

fæx, iex, adj [fœo, "to bring forth"] Forunately, hi, n, on e.

fœ-mina, minæ, i. [fœo, "to produce"] A femine, a woman.

fœra, i, f. [fœrus, "will"] A fœrit.

fœrían, a, e. f. [fœrims, "of, or belonging to, a wild animal"] Vens n.

fœro, no perf. nor sup., ire, 4. v. a. To strike.

féro, tûli, litém, ferre, v. irreg.

To bear, carry, be n.; to present one's self; to raise, to extend, to produce, to report, to say; to carry on [akin to φέρω]; also to Sans. root amu; tuli is formed fr. róctum or t. whence to tollo; atum—tullu, akin to τάλω.

fœrón, os, adj [root of fœus] Spiritual, hence, savage.
ferram, i, n. Iron, a sword, the

iron head of a spear.

fér-vó, bai, no sup., vère, 2. v. n.

To be hot; to glow, i.e., to be carried on warmly or briskly

fæs-æs, sa, sum, adj. [fætisco, "to grow weary"] Weare, weary.
1. fæ-tus, tás, m. [fæo, "to pro-

duce"] Offspring, 2. fætus, ta, tum, adj. [id.] Pregn-

ant, leaming, filled with, abounding in.

fæd-es, ei, f. [fæd-o, "to trust"] Feth

fiddence, i, e. i. [fædo] Confidence.

âds, a, am, adj. fæd-o, "to trust"

Trust, in, 

fæto, fexi, fixus, fixère, 3. v. a.

To fix, fixen; to fix on; to imprint [prob. 

akin to obey-w, "to bind tight"

fætus, i, m. A son [root of fœo,

"to produce"]

fæn, nis, m. [prob. for fœnus; fr.

fendo, "to hide"; through root rû]

An enl. Plur.: Border of a country, coutry.

fio; see fæcio.

fixus, a, um, P. perf. pass. of figo.

flagram, nis, P. pres. of flagro.

Glo.n.]

flagro, ráxi, ráctus, rère, 1. v. n.

To flame [akin to G. φλέη, o. "to

burn", Sa.l. r. biru; "to shine"]
flam-ма, мс, f. A flame, a fire [for flēg-mа; fr. φλέγ–ω; see flam].
flamnätus, a, um, P. perf. pass. of flamnus.
flam-mo, àvi, åtum, åre. 1. v. a. [flamn–a, "a flame"] To inflame.
flāv-as, a, um, adj. [prob. fr. same source as flamma; see flamma] Yellow.
flēcto, flexi, flexum, flectère, 3. v. a. To bend; to guide [prob. akin to πλέκ–ω, "to plait or twist"].
flōr-ēns, ēa, ēum, adj. [flō–] Flowery.
flōs, fōris, m. A flower [root flā in...; "to blow"].
flāctus, tās, m. [flāo] A bilow, wave.
flō, fluxi, fluxum, fliuere, 3. v. n. To flow [akin to Sans. plū, "to flow"]; and Lat. fleo.
flāv–ius, i, m. [fluo, "to flow"] A riv. r.
flēd–us, ēris, n. [flō–o, "to trust"] A briag, treaty, condition.
fōl–ium, īi, n. A leaf [akin to φλα–ν].
fō–mēs, mitis, m. [fōn–o, "to foster"] Touchwood.
fōns, tis, m. [fund–o, "to pour forth"] A fountain.
(for), fātus sum, ērī, 1. v. dec. To speak [akin to φά–ω, φη–μι, "to say"].
Fōre (=futūrum esse), fut. inf. of sum.
for–is, is, f. A door [akin to Gr. θύρ–a; Sans. dvār, or dvār–a].
for–a, for–a, f. [cf. Lat. fortis]
Fōrm, fōrō; a fine form, beauty.
for–s, abl. forte (other cases not found), f. [fēr–o, "to bring"] Chance.
Aderbial Abl. By chance.
for–s–an, adv. [elliptically for for sit an] Perhaps.
for–tis, te, adj. Courageous, brave, stalwart [akin to Sans. root dhār, "to bear"].
fort–ūna, ūna, f. [fors] Fortune whether good or bad; the goddess Fortune.
fortū–āt–us, ta, tum, adj. [fortuno, "to make fortunate"] Fortune.
fōtus, a, um, P. perf. pass. of foveo fōvēo, tōvī, fōtum, fōvēre, 2. v. a. To cherish, to fondle.
frū–or, ōris, m. [frang–o] A crash–in–, a crash, din, roar; a dashing.
frāg–ro, rāvī, rātum, rāre, 1. v. a. To emit a smell whether good or bad; to be fragrant.
frango, frę–, fractum, frangère, 3. v. a. To break [akin to Gr. ἄγγειλε]; frater, tris, m. A brother [akin to Sans. bhraṭri].
frēm–o, ūi, itum, ēre, 3. v. n. To murmur in approv. Of the winds: To houl, to roar [Gr. βρέω–].
frē–, ēvi, ētum, ēre, 1. v. a. [fren–um, "a bridge"] To curb; to restrain.
frāe–øns, ntis, aij [root φακ of φακ–, "to enclose"] In great numbers, numerus.
frētum, i, n. [akin to ferveo] A strait; the sea.
frig–us, ōris, n. [Gr. πύγος, "cold"] Cold, chill.
frond–ēns, ēa, ēum, adj. [frons, "a leaf"] Leafy.
frons, frond–is, f. The fore–part; the brow [akin to Sans. bhṛu; Gr. βρέω–; Eng., "brow"].
fruges, um; see frux.
frustra, adv. [akin to fraudo] In vain.
frustum, i, n. A piece, bit, morsel, frux, frugis (mostly plur.), f. [fror]
Fruits of the earth, fruit.
fūc–us, i, m. A drone.
fūg–a, æ, f. [fūg–o, "to flee"] A flight.
fūgio, fūgi, fūgitum, fūgère, 3. v. and a. To flee; to fly [akin to Gr. φυγ–, root of φευγ–, "to flee"]; also to Sans. root bhita, "to bend");
frug–o, āvi, ētum, are, 1. v. a. [fug–a, "flight"] To put to flight.
ful–men, minis, n. [fulg–o, "to flash"] A thunderbolt.
fulvus, a, um, adj. [fulgeol Tarm]-
fund–al–e, is, n. [fūn–al–is, "pertaining to a cord"] A torch.
fund–mentum, menti, n. [fund–o, "to found"] A foundation.
**VOCABULARY.**

fundus, fudis, fūsum, fundère, 3. v. a. | To pour; to prostrate; to spread [root fund., akin to φεύσε, "a pouring out"; χυτε, "to pour out"]).

funes, ēris, n. [Sans. DHIYUS, "smoke"; Lat. fumus] Death; a funeral.

tur-æ, tārum (rare in sing.), f. plur. [fur-o, "to rage"] Rage, madness.

fur-o, ūi, no sup., ēre, 3. v. a. | To rage, rave [cf. Gr. θυροκειασ and θῆρη].

fūr-or, ārum, m. [fur-o, "to rage"] Rage, fury.

ìtūras, ā, um, P. fut. of sum. | Ġāl-ēa, ē, f. A helmet [Sans. JAL, "to cover"].

gātās, gāvisus sum, gaudēre, 2. v. n. semi-dep. | To rejoice, delight [akin to γεγένω].


gūza, ā, f. | Treasure [γαζα, said to be originally a Persian word].

gers-nitum, mina, minum, adv. [gēn-o, "to bring forth"] Twin-born, twin.

gēn-ēt s, ētus, m. [gen-o, "to groan"] A groan, a sigh.

gēn-ma, ma, f. [cf. Gr. γέμω, "to be full"] A gem.

gōn-o, ūi, ētum, ēre, 3. v. a. | To mourn, to sigh.

gēn-itor, itūris, m. [gēn-o (old form of gigno), "to beget"] A father, sire.

gēn-itrix, itricis, f. [gēn-o (old form of gigno), "to bring forth"] A mother.

gēnītus, a, um, P. perf. pass. of gigno.

gēn-s, tis, f. [gēn-o, "to beget"] A nation, a race. | PI.: All nations.

gēn, ēn, n. A knee [akin to γόνυ].

gēnēi, P. ind. of gigno.

gēn-us, ēris, n. [akin to gen-s] Birth, descent; a race.


gērnān-us, i, m. [id.] A brother.

gērō, gessi, gestum, gēr-re, 3. v. a. | To bear, carry, wea. Of war: To wage (root gēs, "to come, go").

ges-to, tāvi, tātum, tāre, 1. v. a. | Intens. [gero] To carry; to have; to wear; to possess.

gigno (old form gēno), gēnūi, gēnum, gignere, 3. v. a. | To bring forth, bear, to beget. With Abl. of "Origin": Sprūn, frem [reduplicated fr. root gen (akin to Sans. root jñā, "to bring forth"); whence also gēn), e. g. gen-gēn-o, gē-gēn-o, gi-gēn-o, gi-gign-o; ets. gi-gign-o, formed on the same principle.

glēb-, ā, f. (also glāba) The soil.

glomēr-o, āi, ētum, ēre, 1. v. a. [glōnus, "a ball"] To roll on; to assemble.

grād-ūr, grēsus sum, grādi, 3. v. dep. | To walk, advance [for grām-dūr; akin to Sans. root kram, "to step, walk"].

grād-us, ūs, m. [grād-īr] A step.

grand-eav-us, ā, ān, adj. [grand-is, "great"; ān-um, "age"] Aged.

grāt-es (usually found only in the nom. and acc.), f. plur. [grāt-or, "to manifest joy"] Thanks.

grāv-is, e, adj. | Heavy; pregnant; of weight; grievous [akin to Gr. βαρύς; Sans. gara for original gar-u].

grāv-iter, adv. [grav-is, "heavy"] Strongly, deeply.

grēmīum, i, n. The bosom [akin to gērnē].

gres-sus, sūs, m. [grād-īr, "to step"] A step; a gait.

gurse, ētis, m. | A whirlpool; a flood.

gust-o, āvi, ētum, ēre, 1. v. a. [gustus, "a tasting"] To taste.

hāβ-en-a, nā, f. [hāb-co, "to hold"] Plur. | The reins.

hāb-ē-o, ūi, ētum, ēre, 2. v. a. | To have, to hold.

hāb-ilis, īle. adj. [hāb-co, "to hold"] Suitable.

hāb-itus, ītus, m. [hāb-co] Dress.

hāc, adv. [adverbial abl. fem. of hēc, "this"] In this place, on this side, here.
VOCABULARY.

hær-ō, hāsī, hāsus, hārēre, 2. v. n. To stick; to stand motionless; to hang upon.

hālō, āvī, ātum, āre, 1. v. n. To emit a sweet scent, be fragrant.

hasta, ā, f. A spear [Sansk. HASTAS, "hand"].

hast-ilā, īlis, n. [hasta, "a spear"] A spear.

hand, adv. Not at all, not [orig. haun=ōv].

haunīō, hauni, haustum, haurīre, 4. v. a. To drown.

herb-a, ā, f. Herbace, grass [akin to Gr. ἕφθαω, "to feed," and Sans. root Bhirā, "to eat"]

hērōs, ēs, m. A hero [Gr. ἥρως, Sans. vir-a].

heu, interj. Ah! alas!

heus, interj. Ho! ho there!

hiben-um, ēna, ēnum, adj. [hiems, "winter"] O, or belonging to, winter; winter. As Subst.: hibernum, i, n. (sc. tempus), Winter-time, winter.

1. hic, hee, hoc, pron. dem. This [akin to Sans. pronominal root 1, aspirated; with c (=ce), demonstrative suffix].

2. hic, adv. [1. hic, "this"] In this place, here, hereupon.

hiems, hiemis, f. Winter; storm [Gr. χειμώς; Sans. himas, "snow"].

hin-e, adv. [for hin-e; fr. hi, base of hic; im, locative suffix; c=demonstrative suffix, ce] From this place, hence; on this side, here; hence... hence, on this side... on that side; next; from this cause, hence.

hūmānus, a, um, adj. [hōmo] Human.

hūmēt-i-o; see umetic.

hūmā-rūs; see uerūs.

hūm-us, i, f. The ground—huni, on the ground. [akin to ḫyāi-a, "on the ground"].

ibam, imperf. ind. of eo.

ibi-de-n, adv. [ibi, with demonstrative suffix dem] In the same place.

i-dem, êdēm, idem, pron. dem. [pronominal root t; suffix dem] The same.

i-gnārus, gnāra, gnārum, adj. [for in-gnarus; fr. in, "not"); gnārus, "knowing"] Ignorant.

i-gnāvus, gnāva, gnāvum, adj. [for in-gnāvus; fr. in, "not"); gnāvus, "bully"] Idle.

ignis, is, m. Fire, flame [akin to Sans. ayni, "fire"].

ignibilis, gnōble, adj. [for ignobilis; fr. in, "not"); gnōbilis (=nob lis), "well known"] Obscure, ignoble.

ignōtus, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, "not"); gnōtus (=nōtus), "known"] Unknown.

ih-i, ī, īl, īlū, demonstr. pron. [for is-i; fr. is] That person or thing; he, she, it; that well-known.

ih-illic, adv. [pron. illic, "that"] In that place, there.

ih-īliō; see inīlido.

i-nā-go, āginis, f. A form, ima e; a representation, phant om [root im of imitor].
VOCA L U R Y.

imber, bris, m. A heavy rain; a storm; water (akin to ὕβρις).
im-mânis, c, adj. Vast, huge; cruel, savage (in, "not"); Sans. root mā, "to measure".
im-mnéo, no perf. nor sup., mincère, 2. v. n. [in, "over"; mince, "to project"] To overwhelm, threaten.
im-mítis, mítc, adj. [in, "not";/mitis, "mild"] Cruel.
immo, adv. Nay but, nay:—immo, age, nay, cume [superl. form fr. in].
im-mótus, mótà, mótum, adj. [in, "not"; mótus, "moved"] Unmoved, un-hanged.
im-par, adj. [in, "not"; par, "equal"] Not equal, ill-matched.
im-pello, pâi, pulsum, pellère, 3. v. a. [in, "against"; pello] To drive, thrust; to urge, impel.
im-pér-ium, ii, n. [impér-o, "to command"] Saucy, empire.
im-piger, pligrà, pligrum, adj. [in, "not"; piger, "indolent"] Quick.
im-pius, pla, plum, adj. [in, "not"; plus] Unholy, impious.
im-plèo, plève, plètum, plère, 2. v. a. [in; plèo, "to fill"] To fill up; to fill, to satisfy.
im-plico, òi, òum (also, òvi, òatum), âre. 1. v. a. [for in, "in"; plico, "to fold"] To unfold; to entwine; to kindle.
im-pôno, pôsiû, pôsitum, pônère, 3. v. a. [in, "upon"; pôno] To place upon.
imprimis, adv. Especially.
im-próviso, prévisa, próvisum, adj. [in, "not"; próvisus, "to see"] Unexpected.
imus, a, um, sup. adj. Loudest, deepest; the lowest part, or bottom, of. Pos.: inférus; Comp.: inferior.
in, prep. gov. abl. or acc. With Abl.: In, on. With Acc.: Into, for, toward, upon, against, among [év].
inânis, c, adj. Empty.
in-cautus, cauta, cautum, adj. [in, "not"; cautus, "cautious"] Incautious, off one's guard.
in-cédô, cessi, cessum, cédère, 3. v. n. [in, "in"; cédô, "to go"] To proceed, advance, move on.
in-cen-do, di, sum, dère, 3. v. a. To set, on fire; to fire, excite. P. perf. pass.: Limited, burning [for in-can-do; fr. in, "into"; root can, akin to κα-ω, "to burn"].
incensus, a, um, P. perf. pass. of incendo.
incep-tum, ti, n. [inciplo, "to begin"] A purpose.
in-cipès-is, sûs, m. [inced-o, "to walk"] Goat.
in-cipió, cepi, ceptum, cipère, 3. v. a. [in, "in"; cápio, "to take"] To begin.
in-cognitus, cognita, cognitum, adj. [in, "not"; cognitus, "known"] Unknown, uncertain.
in-concess-us, vo cessa, concessum, adj. [in, "not"; concessus, "allowed"] Unlawful.
in-crép-itó, òtâvi, òtâtum, òtâre, 1. v. n. intens. [increp-o, "to make a noise"] To challenge, taunt.
in-cúbó, cúbâi, cúbâtum (rarely cúbâvi, cúbâtum), cúbâre, 1. v. n. [in, "upon"; cúbâ, "to lie down"] To lie upon; to brood upon.
in-cultus, culta, cultum, adj. [in, "not"; cultus, "cultivated"] Not cultivated, uncultivated.
in-cumbo, cúbâi, no sup., cumbère, 3. v. n. [in, "upon"; obsol. cumbo, "to lie down"] To lie upon; to settle upon.
in-cús-o, òvi, òtum, âre, 1. v. a. [in, "against"; causâ, "a charge"] To accuse.
in-cútio, cussi, cussum, cútère, 3. v. a. [in, "against"; quátio, "to shake"] To strike into; to inspire with.
in-dico, dixi, dictum, dicère, 3. v. a. [in, dico] To proclaim.
in-dignor, dignātus sum, dignāri, 1. v. dep. [in, “not”; dignor, “to deem worthy”] To be indignant; to chafe; to be angry.

in-dūo, dū, dūctum, dūcre, 3. v. a. To put on, assume (eiōva).
in-fandus, fanda, fandum, adj. [in, “not”; fandus, “to be spoken of”] Unspeakable, abominable, dreadful.
in-féro, in-tāli, il-lātum, in-ferre, 3 v. a. [in, “into”; fero, “to bear”] To bear into. With Personal pron.: To betake one’s self.

in-fixo, fixi, fixum, figūre, 3. v. a. [in, “into”; figo, “to fix”] To fix into, to ingrate.
in-gēmino, gēmināvi, gēminātum, gēmināre, 1. v. n. [in, “augmentative” force; gēmino, “to double”] To redouble, to increase.
in-gēmo, gēmū, gēmitum, gēmēre, 3. v. n. [in, gēmo, “to groan”] To groan, sigh.
in-gens, gentis, adj. [in, “not”; gens, “a race”] Ua.e., immense; great.
in-iicius, iicius, iicium, adj. [in, “not”] Amicus, “friendly” Unfriendly, hostile.
injuri-a, æ, f. [injurī-us, “unjust”] Injustice; outrage; tale of wrong.
infilo, ilis, lisum, lācre, 3. v. a. [in, ludo] To dash upon.
inquam or inquīo, v. defect. To say.
inquit, 3. pers. sing. of inquam.
inrigō, āvi, ātum, āre, 1. v. a. To shed.
in-scīus, a, um, adj. [in, “not”; scīo, “to know”] Not knowing, unaware.
in-scribo, scripsi, scriptum, scribere, 3. v. a. [in, “upon”; scribo] To mark; to inscribe.
in-sidēo, sidē, sessum, sidēre, 2. v. n. in, “upon”; sidē] To sit upon.
insidīa, ī, īrum, f. plur. [insidī-o, “to take up a position in a place”] Artifice; trick, wiles.
insidīo, sidē, sessum, sidēre, 3. v. a. and n. To settle on.
in-sign-is, e, adj. [in, “upon”; signum, “a mark”] Remarkable, distinguished.
in-spirō, spirāvi, spātium, spirāre, 1. v. a. [in, “into”; spiro, “to breathe”] To inspire, excite, kindle.
in-sto, stīti, stātum, stare, 1. v. n. [in; sto, “to stand”] To press on; to be eager; to strive.
in-strūo, strūni, structum, strūcre, 3. v. a. [in; strūo, “to build”] To furnish, fit up, array.
in-sūpēr, adv. [in, “on or upon”; sāper, “above”] Above, moreover.

in ten-to, āvī, tātum, ēre, 1. v. a. intens. [inten-t-o] To threaten.
in-ter, prep. gov. acc. [ain to in] Between; among, in the midst of; through.
in-ter-dum, adv. [prob. inter, “at intervals of”; dum, contr. fr. dium, old acc.; of dies; see diei Sometimes.
in-ter-eā, adv. [for inter-eām; fr. inter, “between”; ēam, acc. sing. fem. of is] Meanwhile, in the mean time.

in-ter-for, fātus sum, fāri, 1. v. dep. [inter, “during”; (for), “to speak”] To interrupt.
in-ter-ior, ins, comp. adj. [obsol. inter-us, “within”] Inner, interior; the inner part of. Sup.: intimus.
in-terius, a, um, sup. adj. Innermost; the innermost part of.
in-tōno, tōnūi, tōnātum, tōnāre, 1. v. n. [in, tono] To thunder.
VOCABULARY.

in-tractābilis, tractābile, adj. [in. "not"; tractābilis, "to be handled"] Indomitable, not to be subdued.

intrō-gredior, gressus sum, grēdi, 3. v. dep. [intro. "within"; gradiō, "to step"] To enter.

in-tus, adv. Within [akin to Gr. ἐν].

in-vēho, vexī, vectum, vēhīre, 3. v. a. [in. "upon"; vēho, "to carry"] Pass.: To ride on or upon; to be carried upon.

in-vīsus, sa, sum, adj. [invid-ēo, "to hate"] Hated, hateful, odious, detested.

in-vīus, a, um, adj. [in. "not"; vī-a, "a way"] Pathless, dangerous.

ispēse, psu, psun, pron. dem. [for is-pēse; fr. is; suffix, ps] elf, very.

ira, a, f. Anger, rage, wrath.

ire, pres. inf. of eo.

ir-rigo; see inr go.

i-s. ea, id, pron. dem. This, that [akin to Sans. pronominal root i].

it, 3. pers. sing. pres. ind. of eo.

i-ter, intares, n. [co. "to go", through root i] A course.

jā-cēo, cu, catum, cere. 2. v. n. To lie; to lie low [akin to Sans. root yā, "to go"].

jāc-to, tāvi, tātum, tāre, 1. v. a. intens. [jāc-to, "to throw"] to toss, to drive higher and thither; to utter, your forth; to behave haughtily, to boast.

jā-ūlātus. a, um, P. perf. of jaculor.

jā-ūl-ur, ātus sum, āri, 1. v. dep. [jācūl-um, "a javelin"] To hurl.

jam, adv. prob. = eam, acc. sing. sum. of is, "this, that"] At this time, now; already:—jam . . . jam, at one time . . . at another time; now . . . now. At that time, then.

Strengthened by tum: At that very time, even then.

jam-dudum, adv. [jam, "now"; dudum, "not long since"] Now at once; long ago.

jam-pridem, adv. [jam; pridem, "long ago"] Long ago, long since.

jābēo, jussī, jussūm, jābēre, 2. v. a. To order, bid [perhaps fr. jussus, habeo].

jūdīc-um, li, n. [jūdīc-o, "to judge"] A judgment.

jūgāram for jugaveram, pluperf. ind. of jugo.

jūg-o, āvī, ātum, āre, 1. v. a. [jūg-um, "a yoke"] To join in marriage.

jūg-um, i, n. [jūg, root of jungo, "to join"] A mountain-ridge.

jungo, junxi, junctum, jungēre, 3. v. a. To join; to yoke [akin to Gr. σύγκρινω, root of σύγκρινομαι; and to Sans. root yu].

jū-s, ris, n. Law [akin to Sans. root yu, "to bind"].

jus-sum, si, n. [jūb-ō] An order, command.

jus-sus, a, um, P. perf. pass. of jubeo.

just-iūs, itūs, f. [just-ōs, "just"] Justice.

jus-tus, ta, tum, adj. [jus, "law"] Just, equal.

jūvēn-is, is, adj. comm. gen. Young. As Subst.: A young person; a young man [akin to Sans. yuven, "youth.

jūvēn-ta, te, f. [jūvēn-is] Youth.

jūven-tūs, tūtis, f. [d.] Youth, i.e. young men.

jūvo, jūvi, jūtum, jūvāre, 1. v. a. and n. To assist; to please, delight.

lābens, ntis, P. pres. of labor.

lābor, āris, m. Labor, toil, task; misfortune. Of the sun: An eclipse [akin to Sans, root labh, "to acquire"]; Gr. λαβόω, root labaSaw, "to take").

lābor, lapsus sum, lābi, 3. v. dep. To tire; to pass away [akin to Sans. root LAB, "to fall"].

lābōrātus, a, um, P. perf. pass. of laboro.

lābōr-o, āvī, ātum, āre, 1. v. a. (labor) To make with toil; to work laboriously.

lācrīma, ae (old form dacrima). A tear [akin to Gr. ὀραμ-ν; Sans root da, "to bite"]).

lācīrō, āvī, ātum, āre, 1. v. n. [lācīrīna, "a tear"] To weep.

lādo, īsī, īstum, īlādēre, 3. v. a. To hurt; to offend; to thwart.
lætans, ntis, P. pres. of lætor.
læt-ĭtua, itiæ, f. [læt-us] Joy; en-
joyment.
læt-or, ātus sum, āri, l. v. dep. [id.]
To rejoice.
lætis, a, um, adj. Joyful; abounding in, full of [akin to Sans. root lās, “to shine, delight”].
lev-us, a, um, adj. Left. As Subst.:
lāva, a, f. The left-hand [lāv-ōs].
lāpis, pidis, m. A stone; marble [akin to Gr. λαθ, “a stone”].
lāquē-are (ē ēr), ēaris, n. [akin to lāc-us, in etymological force of “a thing hollowed out”] A sunken panel in the ceiling; a ceiling.
larg-us, a, um, adj. Abundant, copious.
lāt-e, adv. [lāt-us] Far and wide.
lātens, ntis, P. pres. of lateo. Pa.:
Hidden.

lātē-o, ūi, ēre, 2. v. n. and a.
Neut.: To lie hid, be concealed. Act.: to escape the notice of [akin to λαθ, root of λαθάνω, “to lie hid”].
lātex, ikis, m. A liquid, fluid.
lātus, a, um, adj. Broad; widely extended, spreading far [old Lat. status; Sans. root star-sterne].
lātus, ēris, n. The side [akin to πλατύς].

laus, laudis, f. Praise: a noble action [prob. akin to Gr. klaw-ω; and to Sans. root gru, “to hear”].
laxus, a, um, adj. Loose, slack [prob. akin to λαγγ-ἀσω, “to slacken”].
lectus, a, um, P. perf. pass. of lego.
legi, legi, lectum, légère, 3. v. a.
To pick out, select; to choose, elect [Gr. λέγω].

ten-uo, īvi or īi, ītum, īre, 4. v. a.
[ten-is, “mild”] To appease, mitigate.
lev-is, e, adj. Light, rapid [akin to Gr. ἑλατ-ωs; also to Sans. śvighu].
lēv-o, āvi, ātum, āre, l. v. a. [lēv-is] To lift up; to lighten.
lex, légis, f. [lēg-o, “to read”] A law.
libo, āvi, ātum, āre, 1. v. a. [Gr. λεῦω] To pour; to make a libation; to taste; to kiss.

liceo, ūi, ītum, ēre, 2. v. n. To be permitted. Licet: It is permitted [Gr. root λαπ, “to leave”].
li-men, minis, n. [root of Lat. ob-
liquus: so a cross-piece] A threshold; a dwelling; a palace.
linquo, liqu, lictum, linquère, 3. v. a. To leave [akin to Gr. λείπω].
li-quo, quī, quam, liquor.
li-quot, no, perf., qui, 3. v. dep. To be liquid; to be clear [akin to Sans. root li, “to be soluble”].
li-tus, tōris, n. [prob. li, root of li- 
no, “to overspread”] The shore.
lōc-o, āvi, ātum, āre, 1. v. a. [loc-us] To place, fix, settle.
lōc-us, i, m. (plur. lōcī, m., and lōca, n.) A place [prob. akin to Gr. root λεχ, “to put”].
long-e, adv. [long-us] Afar, at a distance; far off, far. Comp.:
longĭns.
long-us, a, um, adj. Long; distant [akin to Sans. dirgh-āl].
lō-ru-or, ātus sum, i, 3. v. dep. To speak, say [akin to Sans. root lāp, “to speak”].
loth-rum, ri, n. Plur.: The reins of horses [for vlorum, root val of volvo].
luc-tor, tātus sum, tāri, 1. v. dep. To struggle [akin to Sans. root lōko, “to embrace”].
lū-cus, ci, m. A grove [lucceo; the shining, open place in a wood].
lū-do, lūsi, lusum, lūlēre, 3. v. a. and n. [ludus, “play”] To sport; to mock; to play.
lū-men, minis, n. [lūc-ō, “to shine”] Light; an eye.
lū-na, nā, f. [lūc-ō, “to shine”] The moon.
lūnā-tus, ta, tum, adj. [luno, “to bend like a half-moon”] Crescent-shaped.
lū-o, lūi, lūtum or lūtum, lūère, 3. v. a. To pay; to atone for, expiate [Gr. λω].
lūp-a, a, f. A she-wolf [like Gr. λύκ-ōs, akin to Sans. trīk-a, “a wolf”].
VOCABULARY.

lustr-o, āvi, ātum, āre, 1. v. a. [lustr-um, "an expiatory offering"]
To purify; to survey, examine; to traverse.
lu- strum, stri, n. [lū-o, "to wash"]
A space of five years; a lustrum.
lux, lucis, f. [lūc-ō, "to shine"]
Light.
lūx·es, ās, n. [lūx-us, "dislocated"]
Splendor.
lýchнуs, i, m. A light, lamp [άνυς].
lympa, ã, f. Water [νύφη].
lýnx, cis, comm. gen. A lynx [άνγ].

mā āl-ōsus, ōsa, āsum, adj. [μᾶκλα, "a spot"] Spotted, mottled.
mærcō, no perf., no sup., ēre, 2. v. n. [root mís, Lat. miser, Gr. μεσῶ] To mourn.
mæstus, a, um, adj. [root of mærcō]
Sad.
māgāliā, īum, n. plur. Huts [said to be a Greek word].
mā · is, comp. adv. [akin to magnos] More.
māg-ister, istri, m. [root māsc; cf. magnus] Of a vessel: The steer for.
māgistrātus, ātus, m. [magister]
A magistracy; a magistrate.
magnānim-us, a, um, adj. [magnus, ānum-us] Great-souled, magnanimous.
magnus, na, num, adj. Great; extensive, spacious. Comp. majōr; Sup.: maximus [root māsc, akin to Gr. μεγ-ας, Sans. mah-a, "great"].
mālum, i; see mālus.
māl-us, a, um, adj. Bad; wicked. As subst.: mālum, i, n. An evil. Comp.: pējor; Sup.: pessimus [akin to Gr. μελίας, "black"; Sans. ma-lu, "dirty"]:

mānuma, w, f. [Gr. μάμμα] A breast.
nān-ēo, si, sum, ēre, 2. v. n. To remain, to abide [μεν-ω]

man·tēle, tēlis, n. [manus, "hand"; tela, "web"] A mātikō, towel.
mā-nus, nūs, f. A hand; handy.
work, skill [akin to Sans. root mā, "to measure"].

mār·e, is, n. The sea [root mar, "to gleam"; Lat. marīm].
mā-tēr, tris, f. Of persons: A mother. Of animals: A dam [akin to Gr. ματήρ; Sans. mātri, tr. a root mā, in meaning of "to produce"].
mātūr-o, āvi, ātum, āre, 1. v. a. [mātūr-us] To hasten.
mēcum, for cum me; see cum.
mēd·itor, itātus sum, ītāri, 1. v. dep. To think upon; to purpose [akin to με-δομεῖν, "to care for"].
mēd·ius, la, īnum, adj. [akin to μεσός] Middle; the middle or midst of; in the middle or midst.
mel, mellis, n. Honey [akin to μέλι].
mēl·lor, us; see bonus.
mēli·us; see bene.
memb·rum, i, n. A limb; the frame.
mēm·ini, isce, v. defect [re duplicated fr. root men; see mens] To remember.
mēm·or, ōris, adj. Mindful of [akin to Sans. root smr, "to remember"].
mēmōr·-, āvi, ātum, āre, 1. v. a. and n. [mēmor] To call to mind; to relate; to call; to speak.
mens·s, tis, f. The mind, intellect; senses; memory; purpose; feelings [Lat. root men; akin to Sans. man-ās, "mind"; fr. root man, "to think"; cf., also, Gr. μετάς].

mensa, w, a, n. [mētor, "to measure", through root māx, found in part. pers. men-sus] A table; food, dishes.
mens·sis, sis, m. Root men, whence men-sus, P. perf. of mētor, "to measure".] A month.
mē·cor, ātus sum, āri, 1. v. dep. [merx, "merchandise"] To purchase
mēr·tum, tīt, n. [merx-ω, "to de- serve"] A service.
mēr·em, i, n. [mēr-us, "pure"]
Pure wine.
mēt·a, a, f. [mētor, "to measure"]
End, limit.
mētō·o, mē·ni, mētōtum, mētōcre, 3. v. a. [metus, "fear"] To fear.
mētus, ūs, m. Fear, dread.
<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tr>
<td><strong>mē-us</strong>, a, um, pron. poss. [me] <em>My</em>, mine.</td>
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<td><strong>mill-e</strong>, num., adj. indecl. <em>A thousand</em> [sans. root <em>mū</em>, “to combine”].</td>
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<td><strong>min-ister</strong>, īstri, m. [from minus, and comp. ending ter] <em>A servant</em>.</td>
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<td><strong>ministr-o</strong>, āvi, ātum, āre, 1. v. a. [minister] <em>To provide, supply</em>.</td>
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<tr>
<td>1. <strong>minor</strong>, ātus sum, āri, 1. v. dep. <em>To threaten; to tower; to project</em>.</td>
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<td>2. <strong>minor</strong>, us, comp. adj.; see parvus.</td>
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<td><strong>minōres</strong>, un.; see parvus.</td>
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<td><strong>min-us</strong>, comp. adv. [adverbial nent. of min-or, “less”] <em>In a less degree, less</em>.</td>
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<td><strong>mirā-bilis</strong>, bile, adj. [mir-or, “to wonder at”] <em>Wonderful</em>.</td>
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<td><strong>mira-ndus</strong>, nīda, nīdatum, adj. [mir-or, “to wonder at”] <em>Wonderful</em>.</td>
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<td><strong>mi-ror</strong>, ātus sum, āri, 1. v. dep. <em>To wonder at</em> [akin to Sans. root sm, “to smile”].</td>
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<tr>
<td><strong>mir-us</strong>, a, um, adj. [mir-or] <em>Wonderful</em>.</td>
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<td><strong>misc-eō</strong>, miscēi, mistum or mixtum, miscēre, 2. v. a. <em>To mix or mingle; to throw into confusion, disturb; to stir up, excite</em> [akin to Gr. *misc-, me-rw-, me-rw-, “to mix”; and to Sans. <em>mē-rc-, “mixed”</em>].</td>
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<td><strong>misc-er</strong>, ēra, ērum, adj. [akin to Latin <em>mestus</em>; Gr. <em>mikros</em>] <em>Wretched</em>.</td>
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<td><strong>miscē-rābilis</strong>, bile, adj. [misc-or, “to pity”] <em>Pitiable, wretched</em>.</td>
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<td><strong>miscē-ratus</strong>, a, um, P. perf. of misceror.</td>
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<tr>
<td><strong>misc-er-or</strong>, ātus sum, āri, 1. v. dep. [miscer, “wretched”] <em>To pity</em>.</td>
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<td><strong>mit-esco</strong>, no perf. nor sup., essecre, 3. v. n. [mit-is, “mild”] <em>To become gentle</em>.</td>
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<td><strong>mitto</strong>, misi, missum, mittēre, 3. v. a. [Sansk. <em>matru, “to set in motion”</em>] <em>To send; to dismiss</em>.</td>
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<td><strong>mōdo</strong>, adv. <em>Only, merely</em>.</td>
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<td><strong>mōles</strong>, is, f. [for moxles, root of magnus] <em>An immense mass; a huge pile of building; difficulty, burden; wavy waves</em>.</td>
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<td><strong>mó-for</strong>, itus sum, āri, 4. v. dep. [mole-] <em>To undertake; to build; to make, cause</em>.</td>
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<td><strong>mōn-ile</strong>, ilis, n. <em>A necklace</em> [akin to Sans., man-i, “a jewel”].</td>
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<td>*<em>mons-, tis, m. [min-]” “to project”</em> <em>A mountain</em>.</td>
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<td><strong>monstrāram, for monst-rāveram, pluperf. ind. of monstro.</strong></td>
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<td><strong>monstr-o</strong>, āvi, atum, āre, 1. v. a. <em>monstr-um, “that which warns”</em> <em>To show, point out; to direct</em>.</td>
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<td><strong>mōra</strong>, a, f. <em>Delay</em>.</td>
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<td><strong>mōr-or</strong>, ātus sum, āri, 1. v. dep. [mōr-] <em>To delay</em>.</td>
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<td>**mors-, tis, f. [mōr-] <em>Death</em>.</td>
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<td><strong>mor-sus</strong>, sus, m. [mordico, “to bite”] <em>A fluke</em>.</td>
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<td>**mort-ālis, ile, adj. [mors] <em>Subject to death, mortal</em>.</td>
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<td><strong>mūs</strong>, sīs, m. [root <em>mā</em>, “a measure”] <em>Usury, custom; a tax</em>.</td>
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<td><strong>mūtus</strong>, a, um, P. perf. pass. of movere.</td>
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<td><strong>mūveo</strong>, mūvi, mūtem, mūcre, 2. v. a. <em>To shall, agitate; to move; to tell, reveal</em> [akin to Sans. root <em>ma, “to go”</em>.</td>
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<td>**mulcēo, mulsi, multum or multum, mutila, 2. v. a. <em>To soothe, pacify</em> [akin to Gr. <em>μπατον</em>].</td>
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<td><strong>mult-um</strong>, adv. [adverbial neut. of mult-us, “much”] <em>Much, greatly</em>.</td>
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<td><strong>numerus</strong>, plur. used adverbially: <em>Much</em>. Comp. plus; Sup.; plurius [perhaps akin to pol-us].</td>
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</table>
mūn-īo, fīvi or ī, ĭtum, ĭre, 4. v. a, [mūn-īa, "wails"] To murmur.

mūnus, ēris, n. [root mū, "bind"] A gift, present.

mūrmar, āris, n. [prob. the natural sound mūr] A muttering, a mūrmar, a roar.

mūr-ūs, i, m. The wall [akin to Sans, root mū, cf. mūnial].

mū-to, āvi, ūtum, āre, 1. v. a. freq. (mūveo, "to move") To change.

nam, conj. [for, acc. sing. t. of pron. stem XA].

namque, conj. [nam, "for"; suffix que] For.

nā-scōr (old form gna-), tūs sum, sci, 3. v. dep. To be born [root XA (=gna)]. another form of root gēn (=Gr. γεν').


nā-tus, tr. m. [id.] A son.

nāv-īzo, īgāvi, īgātum, īgāre, 1. v. a. [navis, "a ship"; ago] To sail over, navigate.

nāvis, is, 1. A ship [akin to Gr. ναῦς, Sans. nāv].

nē, conj. That not, lest [prob. akin to Sans, au, "not"].

nē, enclitic and interrogative particle: 1. In direct questions it has no English equivalent. 2. In indirect questions: Whether:—ne . . . ne, whether . . . or whether [weakened fr. nē].

nēbula, ā, f. A mist; a cloud [akin to nūbēs].

elec, nec-ērum; see nēque.

necnon; see neque.

nectār, āris, n. Nectar; the drink of the gods [nēktār].

nectō, necūi, necūnum, nectēre, 3. v. a. To bind [akin to Sans. root nāt, "to bind"].

nē-fa-nūs, i, da. ndum, adj. [nc, "not"; for, "to speak"] Impious.

As subst.: nēfandūm, i, n. Wrong, wickedness.

nēm-ūs, ēris, n. A glade, a grove [akin to Gr. νησφω̣, "to feed"].

nēque (contr. nec), adv. and conj. [ne, "not"; que, "and"] Adv.: Not.

Conj.: And not, neither:—neque (nee) . . . neque (nee), neither . . . nor:—nec dum (also written as one word, necum), and not yet;—nec non (also as one word, necnon); (and not not, i.e.) and also, and besides, moreover.

ne-queo, quivi or quīi, quī tum, quīre, v. n. [ne, "not"; quēco, "to be able"] To be unable.

nē-sciō, scūi or sci, scūtum, sciēre, 4. v. a. [nē, "not"; sciō] Not to know; to be ignorant.

necsci-us, a, um, adj. [nescio] Not knowing, ignorant.

nēve; see nēve.

nēve (contracted neu), conj. And not:—ne [nē, "not"; ve, akin to Sans. vi, "and"];

ni, conj. [identical with ne, "not"] As a conditional particle: If not, unless.

niger, ra, rum, adj. Black, dark, swarthy.

nimb-ōsus, ōsa, ōsum, adj. [nimbus] Stormy.

nimb-ōs, i, m. A storm-cloud [akin to G. νεφος, Lat. nebulā].

nitēns, nīs, f. pres. of nīteo. Pa.: Bright, shining.

nitēo, ūi, no sup., ēre, 2. v. n. To shine.

niv-ēs, ēs, ēs, ēsum, adj. [nīx, "snow"] Snow-white.

nō, āvi, no sup., ēre, 1. v. n. To swim; akin to νεῳ.

nōd-us, i, m. A knot [prob. akin to Sans, root nāt (old form nādh), "to tie or bind"].

nō-men, minis, n. [nosco] A name; renown.

non, adv. Not [fr. old nōnum, i.e., nec, umnum].

nos-ter, tra, trīnum, pron. poss. [nos, plur. of ogo]. Our.

notus, ta tum, adj. [nosco, "to know"] Known, well-known, renowned.

nōvem, num. adj. indecl. Nine [akin to Sans, navam].

nōvitas, itātis, f. [nōv-us] Newness; infancy.
nōv-us, a, um, adj. New; early [akin to Sans. nav-ā, Gr. νέφ-ος].
nox, noctis, f. Night; darkness [akin to Sans. nakt-ā, Gr. νυχ].
nōxa, w, f. [nō-co, “to hurt”] A fault, guilt.
nuā-ēs, is, f. A cloud [akin to Sans. nabh-ā, “sky, atmosphere”; Gr. νεφ-ος].
nud-o, āvi, ātum, āre, 1. v. a. [nūd-ās, “naked”] To lay bare, to reveal.
nūd-us, a, um, adj. Naked, bare [Sans. nañna, “naked”]
nūll-us, ullus, ulum, adj. [ne, “not”; ulus, “any”] None, no. As Subst.: nullī, ōrum, m. plur. No persons, none.
nū-men, minis, n. [nū-o, “to nod”] Divine will or power or authority; divinity; presence of a god; a deity.
nūm-ērus, ēri, m. A Number [nēm-um, “to distribute”]
nun-c, adv. Now [akin to Gr. νῦν (Sansk. nū or nā), with c for ce, demonstrative suffix].
nunti-o, avi, ātum, āre, 1. v. a. [nunti-us, “a message”] I announce.
nūtṛi-x, cis, f. [id.] A nurse.
nymph, nymph, a, f. A nymph; a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains [Nymph].
o, interj. O!
ob, prep. gov. acc. On account of [akin to ex-; Sans. ap-ī].
objec-tus, tūs, m. [objicīo, “to cast before”] An opposing; opposition.
oblātus, a, um, P. perf. pass. of offero.
obb-rō, rūi, rūtum, rūre, 3. v. a. [ob; rō, “to throw down with violence”] To overwhelm; to bury.
ob-stipescō, stipūlī, no sup., stipescere, 3. v. n. incl. [ob; stipescō, “to become amazed”] To become amazed.

ob-sto, stiti, stātum, stāre, 1. v. n. [ob, sto] To withstand.
obtus-sus, sa, sum, adj. [obtundō, “to beat against”] Blind, dull.
obtus-tus, tūs, m. [obtund-ōr, “to look at”] A gaze; a fixed stare.
ob-vi-us, a, um, adj. [ob, via] In the way; going to meet.
occā-sus, sūs, m. [occīd-ō, “to perish”] A fall; overthrow.
occ-ēbo, oc-ēbo, no perf. nor sup., āre, 1. v. n. [ob; ēbo, “to lie down”] To lie; to repose with the dead.
occūl-o, ā, ātum, āre, 3. v. a. [ob, colo] To conceal.
occūtus, ās, um, P. perf. pass. of occulto. Pa.: Hidden.
occūrro, curri and cūrri, curruri, currum, currere, 3. v. n. [ob, curro] To meet, come in the way of.
occānus, i, m. The ocean [οκεας].
ocči-lus, ēli, m. An eye [akin to Gr. ὠξ-ος, Sans. aksh-ā].
ōd-ium, iū, n. [ōd-i, “to hate”] Hatred.
ōd-or, ēris, m. A scent; fragrance [root od; akin to Gr. οδός (=ōdōs); als.; Lat. ēro, “to emit a smell”].
offēro, obtuli, obtūtum, offere, v. a. irreg. [ob, ēro] To present.
offici-ūm, iū, n. [opus, facio] A service; a kindness.
ōlim, adv. [fr. ōll-e, old form of ill-e] In time to come, at some time or other, hereafter; formerly; just now.
ōli, old form of illi, dat. of illa.
ō-men, minis, n. [oro, “to speak”] A prognostic or omen. In the poets, sometimes: Nuptials.
onm-ī-pōtenā, pōtentis, adj. [omn-īs, “all”;(i) connecting vowel; pōtenā, “powerful”] All-powerful, omnipotent.
onmīs, e, adj. All, every. As Subst.: omnes, lum, comm. gen. plur. All persons, all. omnia, um, n. plur. All things.
VOCABULARY.

ūnērāram, for onēraveram, plur. perf. ind. of onero.

onēr-o, āvī, ātum, āre, 1. v. a. [ōnus, "a burden"] To load; to fill.

ōnus, ēris, n. A burden [prob. akin to Sans. anāś, "a cart"]

ōnus-tus, ta, tum, adj. [ōnus] Loaded, laden.

ōp-īnus, ima, imum, adj. [ob and obs. pino, "to swell"; akin to πνῆρ] Wealthy, rich, fruitful.

oppērīens, ntis, P. pres. of opperior.

oppērior, pēritis and pērus sum, pēris, 4. v. dep. To wait for [obs. perior].

op-pēto, pētīvi and petīti, pētitum, pēter, 3. v. a. [ob, pēto] to go to meet; to encounter. With ellipse of mortem: To encounter death, i.e. to die.

oppressus, a, um, P. perf. pa s. of opprino.

op-prīma, pressi, pressum, primēre, 3. v. a. [ob, prēma] To crush; to overcome, overthrow.

op-s, is (Nom. Sing. does not occur; Dat. is found perhaps only once), f. [Sansk. apnas, "gain"; Gr. ἀφενος] Power. Mostly plur.: Means, or resources, of any kind; wealth, riches; aid, help.

optimus, a, um; see bonus.

op-tō, tāvī, tātum, tāre, 1. v. a. [root or as in Gr. οὖμαι] To wish; to choose; to long for.


ōpūs, ēris, n. Work [akin to Sans. āpaś].

ōra, ā, f. Coast, shore.

ōrans, ntis, P. pres. of oro.

orbis, is, m. A circle:—orbis terrarum, or orbis alone, (the circle of lands, i.e. the world). Of things that return at a certain period of time: Circuit.

ordīor, orsus sum, ordīri, 4. v. dep. To begin.

ord-o, inis, m. [ord-īor, "to weave"] Order; a line.

ōrīens, ntis, P. pres. of orior. As Subst.: ("The rising sun"; hence) The First.

ōr-īgo, ōgnīs, f. [ōr-īor, "to arise"] Origin; birth, lineage; race.

ōr-īor, tus sum, ēri, 3. and 4. v. dep. To rise. Of birth: To spring from [prob. akin to ὁρ-νύμι, "to stir up"]

ōrī-nā-tus, t s, m. [orno, "to adorn"] Dress; ornament.

ōr-o, āvī, ātum, āre, 1. v. a. [ōs, "the mouth"] To entreat.

ōr-sus, a, um, P. perf. of orior.

ōrtus, a, um, P. perf. of orior.

ōs, ōris (Gen. plur. not found), n. The mouth; the face, countenance; the lips [akin to Sans. root ās, "to eat"]

ōs, ossis, n. A bone [akin to Sans. asthi, Gr. ὀστέον].

ōs-čūlum, cālī, n. [ōs, ὀρ-īs] A lip; a kiss.

ōstendo, tendi, tensum, tendère, 3. v. a. [obs. (=ob) tendo] To show; to point out.

ōst-iun, ī, n. The mouth; an entrance; a harbor [akin to Sans. osth-a, "a lip"]

ōstrum, i, n. [όστεον] A purple dress, purple; a purple couch; purple fabrics.

pā-būlum, būli, n. [pa-seo, "to feed"] Food, fodder; pasturage.

prenītis, ītis, no sup., ēre, 2. v. a. impers. It repents [root in pāna; Gr. πανοῖ].

palla, w, f. A robe or loose dress worn especially by women [akin to pellis].

pall-iūdas, ilda, ilīnun, adj. [pall-ēo, "to be pale"] Pale.

palm-i, ā, f. The palm; the hand [palaum].


par, pāris, adj. Equal, corresponding.
VOCABULARY.


2. patri-us, a, um, adj. [patri-] Fatherland. Of one’s native country; native.

paucus, a, um, adj. [root pa- in pàvós; comp. parvus] Of number: [Sing. “Small”] Plur.: Few; a few. 

paul-átum, adv. [paul-us, “little”] Gradually.

pax, pàcis, f. [fr. root pac, or pac, whence paciscur, “to covenant”; pango, “to fasten”] Peace.

pectus, oris, n. The breast; heart, mind.

1. pèc-us, òris, n. A herd; a swarm [akin to Sàns. pa-ca, fr. ròc pa, “to bind”].

2. pèc-um, òdis, f. Sing.: A single head or cattle; a beast. Plur.: Cattle in general [id.].

pèlág-us, i, n. The sea, the open sea [pèlagos].

pelia, pèpuli, pulsum, pelère, 3. v. a. To drive out [akin to Sàns. root pàl, “to go”].

pelte, pèpuli, pulsum, pelèere, 3. v. a. To drive out [akin to Sàns. root pàl, “to go”].

pélta, æ, f. A pelta, i.e. a small shield (in the shape of a half-moon) [pèltà].

Pèn-átes, átium, m. plur. [pènu-s, “stores”] The Penates or household gods.

pendéa, pèpendi, no sup., pendère, 2. v. n. To hang [intrans. of pèndo].

pèn-étro, étava, étium, étère, 1. v. n. [Root Pèn, denoting the idea of “entering,” “the interior”] To penetrate.

pèn-itus, adv. [id.] Deeply, far within; wholly; far down; far away.

pènus, us and i, m. and f. [root pa of pasco] Food, provisions.

pepium, i, n. and pepius, i, m. (“The pepium,” i.e. the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called l’Athenians) A splendid robe or garment, a robe of state [pèpius, pèpis].
### VOCABULARY.

| pēr, prep. gov. acc. case, Through; durum; over, along; to. | pictura, tūræ, f. [pi(n)g-o, “to paint”] A painting, picture, representation. |
| pēr-agr-o, āvi, ātum, āre, 1. v. a. [pēr, äger] To wander about, to traverse. | pictus, a, um, P. perf. pass. of pingō. |
| per-cello, cāli, culsum, cellère, 3. v. a. [pēr; cello, “to impel”] To strike. | pīetas, ētātis, f. [pi-ns] Piety, reverence; affection; dutiful love. |
| per-cellus, a, um, P. perf. pass. of percello. | pingō, pīnix, pictum, pingēre, 3. v. a. To paint; to embroider. |
| per-fēro, tūli, lātum, ferre, v. a. irreg. [pēr, fēro] To bear. With Personal pron. in reflexive force: To be taken one’s self; to proceed. | pinguis, c, adj. Fat [root pag of pango; Gr. παγής]. |
| per-flo, flāvi, flātum, flāre, 1. v. a. [pēr; flo, “to blow”] To blow through. | pī-us, a, um, adj. Pious; filial [akin to Sans. root rū, “to purify”]. |
| per-go, rexi, rectum, gēre, 3. v. n. [pēr, “quite”; gēro, “to make straight”] To proceed. | plāgā, x, f. A region, tract, etc. [akin to πλάθ, πλαγ-ōs, “a flat surface”]. |
| per-lābor, lapsus sum, lābi, 3. v. dep. [pēr; lābor, “to glide”] To glide through, to skim along. | plau-sus, sūs, m. [plaud-o “to clap”] Applause. |
| per-mīscēo, miscī, mistum and mistum and, miscēre. 2. v. a. [pēr; miscēo, “to mix”] To mingle together, intermingle. | plē-nus, na, num, adj. [plē-o, “to fill”] Filled, full. |
| per-mittō, misi, missum, mittēre, 3. v. a. [pēr mit o] To permit, suffer. | 1. pūs, plūris (Plur. plures, plūra), comp. adj. (see multis) [root of plē-o, “to fill”; comparative suffix “or”] More. As Subst.: plural, ium, n. plur. More things; several, very many. |
| permūxus, a, um, P. perf. pass. of permiscēo. | 2. plūs, comp. adv. [adverbial neut. of 1. plus] More. |
| per-solvo, solvi, solūtum, solvēre, 3. v. a. [per; solvo, “to pay”] To return, render. | plū-rinus, rīna, rīnum, sup. adj. (see multus) [plur. root of plō, “to fill”] Very great; very high; very much. Plur. Very many. As Subst.: plurōnis, ōrum, n. plur. Very many things. |
| per-sōnō, sōnūi, sōnitum, sōnāre, 1. v. a. [pēr, sono] To pour forth in sōnta; to sound; to sound. | plū-vi-ōs, via, vium, adj. [plū-ō, “to rain”] Rainy. |
| per-tempto, tempāvi, temptātum, temptēre, 1. v. a. [per; tempto, “to handle”] Tō pervēre; to till. | pōcūlum, cāli, n. A cup, goblet [akin to Gr. ποζ = ποδ, Sans. root pā, “to drink”]. |
| per-tempō, tempāvi, temptātum, temptēre, 1. v. a. [per; tempto, “to handle”] Tō pervēre; to till. | pōxā, x, f. Satisfaction; penalty [Gr. ποξω; akin to Sans. root pū, “to purify”]. |

- pēr: prep. governs cases of acc. (through), durum; over, along; to.
- per-fēro: bears; with personal pron. in reflexive force: to be taken one’s self; to proceed.
- per-flo: blows, glides through.
- per-go: rectum, proceeds.
- per-lābor: slides, skims along.
- per-mīscēo: mixes; mingle together, intermingle.
- per-mittō: permits, suffers.
- per-solvo: returns, renders.
- per-sōnō: pours forth sounds.
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- per-go: rectum, proceeds.
VOCABULARY.

penitet; see penitet.

potior, itus sum, Ir. 4. v. dep. [pot-is, "powerful"] To get, or take, possession of.

praeipu-or, adv. [praepiu-us, "especially"] Especially.

prea. a. f. Booty; prey, game [for praehendu, from praehendo].

praemitter, missum, mittere, 3. v. a. [pra, "before"; mittre, "to send"] To send forward.

praemium, ii. n. pre, "before"; est, "to take" Reward.

praeruptus, ta, tum, adj. [praerum-pio, "to break off in front"] Abrupt, precipitous.

praesiensents, entis, (Abl. usually presente of persons, presenti of things), adj. [pra, s-um] Present, inst. anct.

praeseppe, is, n. [presepio, "to fence in front"] Of bees: A hive.

praestans, ntis (Abl. præstanti), adv. [praest-o, "to stand before"] Superior, surpassing.

praestat, stiitum and statum, stare, 1. v. a. [pra, sto] To be superior.

impers.: Praestat, It is better.

praeterea, adv. [for praeter-eam; fr. præter, "beyond"; eam, acc. sing. fem. of pron. is, "this"] Besides, further; hereafter.

praeverte, verti, versum, vertere, 3. v. a. [pra, verto] To pre-occupy, divert.

praevertor, versus sum, verti, 3. v. dep. [pra; vertor, "to turn one's self"; To outrun; to outstrip in speed.

præno, pressi, pressum, præmère, 3. v. a. To press; to beset; to check, restrain, repress; to rule.

primus, adv. [adverbial neut. of prisus] Firstly, in the first place, first:—ut primus, as soon as.

primus, ma, num, suum, adj. [pra, "before"; with sup. suffix mus First: the first.—I phrase: In primis also as one word inprimis, Among the first; especially; the first part of. Comp.: prior.
prin-cep-s, eipis, adj. [prim-us, cấp-iə] First, chief. As Subst. m.: A chief.

pri-or, us, comp. adj. [pre, “before”; with comp. suffix or] Former, prior—often to be rendered first.

Sup.: prius-us.

pri-us, comp. adv. [adverbial neut. of pri-or] Be ore, sooner; prius quam (or, as one word, prius quam), before, previously.

prius quam; see prius.

prō, prep. gov. abl. case. Before; for, on behalf of; instead of; on account of [akin to Sans. pra; Gr. πρό].

prōc-a, acis, adj. [proc-o, “to ask”] Bold, wanton, insolent, boisterous.

prōcell-a, a, f. [prōcell-o, “to drive forward”] A violent wind, squall, storm, tempest.

prō-cer, ceris, m. A chief, noble [prob. prō, “before”; root kar of creo].

prōcāl, adv. [root of procello, “to drive forwards”] At a distance, far off.


prōiectus, a, um, P. perf. of prō-ic-eor.

prō-fic-eor, fictus sum, fictisci, 3. v. dep. n. inch. [prob. fācio] To set out, proceed.

prō-for, fātus sum, fāri, 1. v. dep. [prō, “forth, out”; (for), “to speak”] To speak.

prōfēg-us, a, um, adj. [prōfēg-iō, “to flee forth”] Fleeing from one’s country; fugitive. As Subst.:

prōfēg-us, i, m. A fugitive; an exile.

prō fund-us, a, um, adj. [prō, “forwards”; fundus, “the bottom”] Deep, pro fundum.

prō ēn-iēs, ēs, f. [progigno, “to begin”] Offspring; race.

prō-hibēo, hibāi, hibītum, hībère, 2. v. a. [prō, hābīco] To keep off; to exclude, shut out.

prō-ō-lēs, is, f. [pro, “forth”; ot, root of ole-esc-o, “to grow”] Offspring, progeny; a son.

prō-lūo, lūi, lūtum, lūcre, 3. v. a. [prō; lū, “to wash”] To wash; to wash up; moisten.

prō-mitto, misi, missum, mittère, 3. v. a. [prō, mitto] To promise.

prōnus, a, um, adj. Forward, headlong [πρόνυς].

prōpēr-o, āvi, ātum, āre, 1. v. n. [prōpēr-us, “hastening”] To hasten.

prō-pius, comp. adv. [adverbial ncut. of prō-pi-or, “nearer”] Nearer.

prōpīrius, a, um, adj. One’s own.

prō-per-tu, adv. [root of prae].

prōrā, a, f. The prow of a vessel [πρῶπα].

prō-rumpo, rūpi, ruptum, rumpēre, 3. v. a. [prō, rumpo] To break forth.

prō-ius, a, um, P. perf. pass. of prōrumpo. Rising.

pros-pēctus, tūs, m. [prospicio, “to look out”] A view, prospect.

prospicio, spexi, spectum, spicere, 3. v. n. and a. [pro, specio, “to look”] To look forwards or out, look out upon; to desery, espy.

prōximus, a, um, sup. adj. [fr. cb. prōpīs, “near”] Nearest.

pū-bes, bios, f. [prob. akin to pū-er] The youth, young men.

pū-er, ēri, m. A boy, lad [prob. akin to Sans. root PR, “to beget”; and to πρεπέω, the Spartan form of παίς].

pug-na, nā, f. [prō, root of pungo, “to stab”] A fight, battle.

pul-cher, chrā, chrum, adj. [pōl-io, “to polish”] Beautiful; honourable, noble. Comp.: pulchr-ior; Sup.: pulcher-rimus.

pulsus, a, um, P. perf. pass. of pello.

pulvis, ēris, m. Dust.

puppis, is (Acc. puppim), f. The stern of a ship; a ship, vessel.

pur-go, gāvi, gātum, gāre, 1. v. a. [purgo, ago] To clear, clear away.

pur-pūr-ēas, ēs, ēum, adj. [purpūr-a, “purple”] Purple-colored, purple.

qua, adv. [adverbial abl. fem. of qui; see qui] Relatively: Where. Indefinitely: Wherever; in whatever way or manner:—ne qua, that in no way whatever; in any way. Interrogatively: In what manner, how.
VOCABULARY.

quero, quæsivi, quæsitum, quævere, 3. v. a. To seek; to ask.
quæ-lis, le, adj. Interrogative: Of what sort? Relative: Of such a sort, or kind, as; such as [quis].quam, adv. [adverbial acc. fem. of qui] How. After comparative adjectives or adverbs: than.
 quando, adv. Because, since (akin to Sans. kādā, "once").quæ-ntus, nta, ntum, adj. [akin to quæ-lis] How great; as great as.
quas-so, sāvi, sātum, sāre, 1. v. a. intens. [quat-io, "to shake"] To shatter.
quater [quattuor], num. adv. Four times.
que, enclitic conj. And:—que . . . que, both . . . and [akin to τε].quæræns, nitis, P. pres. of quoror.
quor, questus sum, queri, 3. v. dep. To complain of; to complain [root ques or quer, akin to Sans. root ōvas, "to sigh"].
qui-cumque, qua-cumque, quod-cumque, pron. rel. [qui, "who"; indef. suffix cumque] Whoever, whatever; quocumque hoc regni, whatever of sovereignty this is.
quid; see quis.
qui-es, ētis, f. Rest or repose; sleep [akin to Sans. root ēti, "to lie down; to sleep"]; also, to ' jári. T. sāvi, "to lie down"].
qui-esco, ēvi, ētum. escēre, 3. v. n. [quies] To rest, repose.
quiēt-us, a, um, adj. [quiesco] Quiet.
qui-n, conj. [fr. qui abl. of relative pron. qui; ne = non] With Subj.: That not, but that, without, from. To corroborate a statement: But indeed, nay even.

quinqu-ā-ginta, num. adj. indecl. Fifty [or quinqu-ā-ginta; ir. quinque, "five"; (av. "connecting vowel").ginta = korra = "ten"]
quic-ppe, conj. [fr. qui, abl. of relative pronoun qui; suffix ppe] Because; certainly, forsooth.
2. quis, no fem. quid, pron. indef. Anyone, anything [ris, "anyone"].

quō, adv. [for quo-m, old form of que-m, acc. of qui] Where.
quō-circa, adv. [fr. quom (old form of quem), acc. sing. masc. of qui; circa, "with respect to"] Where ere.
quon-dam, adv. [fr. quom, old form of quem, acc. of qui; suffix, dam] At a certain time; formerly.
quōque, conj. Also, too; placed after the word to be emphasised.
quot, num. adj. plur. indecl. [Sans. kāti] How many; as many as.
quam; see cum.
rāb-ies, lem, le (other cases do not occur), f. [rāb-o, "to rave"] Ine, rāp-ī dus, ida, idum, adj. [rāp-io, "to seize"] Fierce, consuming; rapid.
rāp-īo, ūi, tum. iěre, 3. v. a. To snatch; to carry off; to ravish [akin to āpra-as].
rap-to, tāvi, tātum, tāre, 1. v. a, intens. [rāp-ło] To draw violently.
rās, a, um, adj. Here and there.
rātis, is, f. A bark, ship [prob. akin to remus].
rēcens, ntis, adj. [re and cand of candeo] Fresh.
Vocabulary.

ré-cípió, eéy', ceptum, cípère, 3. v. a. [ré, "back"; cápió, To take back; to recover; to rescue.

ré-cludo, clúsí, clúsum, clúdère, 3. v. a. [ré; clúdo=clando, "to shut"]

To disclose.

ré-condo, condidi, conditum, condère, 3. v. a. [ré; condo, "to hide;

To conceal.

rectum, i; see rectus.

re-tus, ta, tum, adj. [ré-g-o, "to lead straight"] Right. As Subst.: rectum, i, n. right; rectitude.

ré-cur-so. no perf. nor sup., säre, 1. v. n. intens. [recurr-o, "to run back"] To return, recur.

red-do, dídi, ditum, dère, 3. v. a. [red (=ré), "back"; do] To give back, return.

redólëo, oláí, no sup., olère [red, oleo], 2. v. a. and n. To be fraught.

ré-dúco, duxi, ductum, dúcere, 3. v. a. [re, "back"; dúco] To lead back; to bring back.

réductus, a, um, P. perf. pass. of reduc-, Pa. Of locality: Retired, secluded.

ré-dox, réducis, adj. [réduc-o, "to lead back"] Returning.

ré-fáro, táli, látum, ferre, v. a. irreg. [ré, "back"; fáro] To bring, or carry, back: to bring back word; to report; to answer; to relate, speak; to change: to return.

i-fugéo, fulsí, no sup., fulgère, 2. v. n. [ré, "back"; fulgeo, "to flash"] To shine; to shine forth.

ré-fundo, fulsti, fuzum, fundère, 3. v. a. [ré, "back"; fundo, "to pour"] Réfusus, a, um, P. perf. pass. of refundo.

ré-gális, ále, adj. [rex] Royal, regal.

ré-gína, ina, f. [rég-o, "to rule"] A queen; a princess.

ré-ío, iunus, f. [ré-g-o, "to direct"] A tract, reson.

ré-gius, la, lum, adj. [rex] Royal, splendid.

reg-num, ni, n. [rég-o, "to rule"] Sovereignty; a kingdom, realm.

rég, rex, rectum, regère, 3. v. a. To rule, govern, sway [compare ópevo].

ré-látus, a, um, P. perf. pass. of réle-o.

ré-iúq-áre, lárnum, f. [rel(i)n)qua-o, "to leave"] The remnant.

rémig-iúm, i, n. [rémig-o, "to row"] Rowing; the oars.

ré-mordéo, no perf., morsum, mordère, 2. v. a. [ré; mordco, "to bite"] To vex, grieve.

ré-mótus, a, um, P. perf. pass. of removeo.

ré-movéo. móvi, mótum, móvière, 2. v. a. [ré, móvco] To remove.

ré-mús, ni, m. An our [akin to é-pémuos, "an ear"]

ré-pendo, pendit, pensum, pendère, 3. v. a. [ré; pendo, "to weigh"] To balance.

ré-pent-e. adv. [repens, "sudden"] Suddenly.

ré-péto, pétivi or pétii, pütium, pétère, 3. v. a. [ré, pét-o] To recount; to trace back.

ré-póno, pósui, pósitum, pónère, 3. v. a. [ré, póno] To reinstate, restore; to lay up, put aside.

ré-póstus (for re-pósitus), a, um, P. perf. pass. of repono. Buried.

ré-quiró. quisivi, quisitum, quirère, 3. v. a. [ré; quaro, "to seek"] To ask after; to miss.

rês, ré, f. A thing. matter; condition. For res pubica: The state empire [akin to pé-a, "to say or tell"]

ré-ses, lis, adj. [résid-eo, "to remain behind"] Idle, inactive.

ré-sido, stitii, no sup., sidère, 3. v. n. [ré; sido, "to seat one's self"] To sit down.

ré-sisto, stiti, no sup., sistère, 3. v. n. [ré; sisto, "to stand"] To stand still, halt, stop.

ré-specto, távi, tátum, táre, 1. v. a. intens. [respicio, "to look at"] To regard.
VOCABULARY.

re-spondō, spondi, sponsum, spondère, 2. v. n. [re; spondeo, "to promise solemnly"] To correspond or answer to.

ré-stō, stiti, no sup., stāre, 1. v. n. [re, "behind"; stō] To remain, be it.

ré-sū-pīnus, sūpīna, sūpīnum, adj. [rē; stānus, "on the back"] Lying on the back.

ré-sū-gō, surrexi, surrectum, surgere, 3. v. n. [re; surgō, "to rise"] to rise again.

ré-tē-go, texi, tectum, tēgēre, 3. v. a. [re, tēgo, "to cover"] to disclose.

ré-viso, visi, visum, visère, 3. v. a. [re; viso, "to visit"] to revisit.

ré-vōco, vocīvi, vocātum, vocāre, 1. v. a. [re; vocō] To call back; to restore.

rex, rēgis, m. [rēgo-] a king; a leader. As Adj.: Ruling.

rī-gens, ntis, P. pres. of rīgo.

rīgō, ē, ē, no sup., ēre, 2. v. n. To be stiff [akin to πυγό-].

rī-ma, mae, f. [rīng-o] "to gape" A crack, a chink.

rīpa, ā, f. The bank.

rōg-īto, itāvi, itātum, itāre, 1. v. a. freq. [rog-o, "to ask"] To ask frequently.

rōs-ēns, ēa, ēum, adj. [rōsa, "a rose"] Rosy.

rōt-a, ā, f. A wheel; a chariot [akin to Sans. ratha, "a car or chariot"].

rūdens, ntis, m. A rope. Plur.: The cordage of a vessel.

rū-īna, īne, f. [ru-o, "to fall down"] A falling woun; a fall; a downfall; ruin.

rū-o, i, tum, ēre, 3. v. n. and a. Neut., To fall with violence; to rush, hasten. Act.: To cast up; to dash up.

rūp-es, is, f. [rupmo, "to break"] A cliff, rock.

rus, rūris (in Plur. only in Nom. and Acc.), n. The country. Plur.: The fields.

sā-cer-dō-s, tis, comm. gen. [sacer] A priest; a priestess.

sā-cro, āvi, ātum, āre, 1. v. a. [sācer, "sacred"] To consecrate.

sācīlum, i. n. A race of men; men; an age [root sā in satus, sero].

sā-pē, adv. [obsol. sā-p-is, "frequent"] Frequently, often.

sāpiō, sāpsī, sācūtum, sāpré, 4. v. a. [sāpes] To enclose, hedge about.

sāv-īo, ii, ītum, ire, 4. v. n. [sāv-us, "fierce"] Rage.

sāvus, a, um, adj. Fierce, cruel; relentless, stern, spirited.

sāgitta, w, f. An arrow.

sāl, sālis, m. (rarely n.) The salt water, the sea, the briny ocean [akin to ὁλης, ἀλ-ος, and Sans. sar-as].

saltem, adv. At least [old acc. form fr. salivs].

sāl-um, i, n. The sea [Gr. σαλ-οι].

sālūs, tis, f. [salv-o, "to be well"] Safety [root sar, "to guard," whence servus].

sanc-tus, ta, tum, adj. [sancto, "to render sacred"] Venereble.

sangu-is, inis, m. Blood; family, race [akin to Sans. asan, "blood"].

sā-tor, tōris, m. [sēro, "to beget"] A father.

saxum, i, n. A stone, a rock.

scena, w, f. A scene; the stage; a wide, open space [=σκηνή].

scēlus, crīs, n. A wicked deed; guilt [Sans. skhal, "to fall"].

sceptrum, i, n. A sceptre; kingdom, dominion, rule [σκήπτρων, "a staff"].

scindo, scīdi, scissum, scindere, 3. v. a. To divide, to split [root scin, akin to Gr. σχίζω (=σχίζ-ω), "to cleave"].

scintilla, w, f. A spark [akin to σκινθήρα].

scīo, scivi and sci, scītum, scīre, 4. v. a. To know [root sci; Gr. Κεισω (for σκειω), "to split"].

scōpulus, i, m. A rock, crag [Gr. σκόπελος, "a look-out place"].

scūtum, ti, n. A shield of oblong shape, covered with leather [akin to σκύτ-ος, and Sans. root πυρ, "to cover"].

se, acc. and abl. of sui.
sēces-suns, sūs, m. [sē-īdo, “to retire’] R i t e r a t e n t ; a retreat, recess.
sēc-o, sē, tum. ârc, 1. v. a. To cut.
sēcunum = sec. = see cum.
sēc-undus, unda, undūnum. adj. [sēquor, “to follow’] F o l l o w i n g ; second; prosperous, fortunate; rapid.
:ō-cū-r-us, a, um. adj. [sē (=sine), “without”; cūr-a, “care”] Without care, regardless; free from danger, secure.
sēd, conj. [same word as sed (=sine), “without”] But, yet.
sēdīo, sēli, sēsum, sēdēre, 2. v. n. To sit [akin to Gr. ēsopā =ēsopām], Sans. root sad, “to sit’].
sēd-es, is, t. [sēl-ō, “to sit’] A seat; a dwelling; a home; a foundation.
sēdile, lis, n. [id.] A seat.
:se-mi-ta. tē. f. [se, “aside”; mē-o, “to go’] A by-way; a path.
sem-per, ad. Always [root sam, Gr. áu, and per =πᾶρα].
sēn-atūs, atūs, m. [senex, “old man’] The Senate.
:te ni, na, m. num. distrib. adj. plur. [sex, “six’] Six each or anvi[.pice; six.
:sentent-īa, la, f. [sentiens, “thinking’] An opinion; purpose.
sentīo, senti, sentium, sentire, 4. v. a. To perceive.
:sept-ēm, num. adj. indecl. Seven
[ēpt-ā’].
:septīmus, imā, imum, num. ord. alj. [se-t-e-m, “seven’] Seventh.
:seque-or, uteus (or sec-) sum, i, 3. v. dep To follow; to follow in narration; to detail [akin to Gr. ἑπομαι, Sans. root sar].
sē ē-n-o, ēvi, ētum, ârc, 1. v. a. [sēren us, “clear’] To clear, calm.
ser-ō, mónis, m. [sēr-ō, “to connect’] Talk, discourse.
ser-tum, ti, n. [sēr-ō, “to plait’] A garland.
servītium, Itii, n. [serv-us, “a slave’] Slavery, servitude.
servā, āvi, ētum, ârc, 1. v. a. To preserve [épω].
:seć; see sii; sea; see sive.
sī, conj. If [fr. a pronom. stem = Gr. ē].
sī-c, [apocopated from si-ce; i.e., si, akin to hit; demonstrative suffix ce] So, thus.
sīd-us, ēris, n. A star [Sans. śvīd, “to melt;” cf. σύνσις].
signum, i, n. A sign; a figure, device.
sī-ē, āi, no sup., ēre, 2. v. n. To be silent.
silēx, leis (Abi., silici), m. (rarely f.) Flint [cf. solum; solidus].
silv-a, a, f. A wood; a forest [vīna].
sim-īlis, ile, adj. Like [akin to Gr. ὁμοίος; and Sans. sam-ā, in force of “like”].
si n-ul, adv. At the same time [akin to Gr. ὁμοίος; Sans. sam-ā; see similis].
simulō, āvi, ētum, ârc, 1. v. a. [simul-ēs] To assume the appearance of; to counterfeit.
si-n, conj. [shortened fr. si-ne; fr. si, “it”; ne, “not’] But if.
sine, prep. gov. abl. [si, the demonstrative instrumental and neg. ne] Without.
singūlus, gūlā, gūlum (mostly plur.), adj. One by one. As Sub-t.: singūla, òrum, n. plur. Individual things, each thing [cf. simul].
sīnco, sivi, situm, sinīcē, 3. v. a. To permit.
sinus, ìs, m. The fold of the garments of the ancients; a cuve; a cave, a bay.
sive (contr. seu), conj. [si, “if’; ve, “or’] Or if; sive (sou) . . . sive (sou), whether . . . or.
sōči-o, āvi, ātum, āre, 1. v. a.  
(socius, "a friend") To join with;  
to share with; to unite; to ally.

sēnus, ii, m. A friend, comrade  
[root see o. sequor].

sōl, sōlis, m. The sun; the light  
of the sun: sunshine [akin to Gr. ἅλ-λος; Sans. svā].

sōlē-o, itus sum, ēre, 2. v. semi-

dep. n. To be accustomed.

sōl-īnum, ii, n. [prob. akin to sedco]  
A seat; a throne.

sōlor, ātus sum, āri, 1. v. dep.  
To console.

sō-ū-vi, i, n. [prob. fr. root sol=  
SED in sōlē-o, "to sit"] The ground,  
soil.

sōlēs, a, um, adj. A'one.

sō-līva, īvi, ītum, īvere, 3. v. a.  
[sē, "apart": īo, "to loosen"] To  
unbind; to relax; to para yse; to  
dismiss.

sōn-nās, ni, m Sleep; a dream  
[akin to Gr. ἱππαδός; Sans. svānap,  
fr. root svāp, "to sleep"].

sōn-o, ūi, ītum, āre, 1. v. n and a.  
Gent. To sound, resound. A t: To  
give forth the sound of any thing  
[akin to Sans. root svāp, "to sound"].

sōnōrus, a, um, adj. [sōnō,  
"sound"] Resounding, roaring.

sōp-īo, īvi or ī, ītum, ēre, 1. v. a.  
To fall to sleep: akin to Sans. root  
svāp, "to sleep"].

sōrōr, ōris, f. A sister [akin to  
Sans. svārī]

sōr-s, ōris, f. A lot; lot, destiny  
[sero, "to join"].

spargō, sparsi, sparsum, spargere,  
3. v. a. To scatter [akin to σπερ-ω].

sparsas, a, um, P. perf. pass. of  
spargō.

spēculōr, ātus sum, āri, 1. v. dep.  
[spēcula, "a look-out place"] To  
watch.

spēlē-nc-a, ae, f. A cave [σπῆλεγγ].

spērō, spēri, spērum, spērare.  
3. v. a. To despise. root SPER or SPHR,  
akin to Sans. root SPARK, "to de-
stroy"; Gr. σπερ-ω-σπρω, "to teem."]

spēr-o, āvi, ātum, āre, 1. v. a.  
To hope for; to expect.

spēs, spēlī, f. [spēr-o] Hope.

spērīō, āvi, ātum, āre, 1. v. a.  
To breathe, to exhale.

splend-īdus, ida, um, adj. [splen-
dēo "to shine"]; Brilliant, bright,  
magnificent.

spēlīnum, ii, n. Arms stripped off  
a fallen tree; spoil, booty.

sōnd, a, ē, adj. ACiouch.

spōtēus, a, um, P. perf. pass. of  
sperō.

spōtā-νa, mā, f. [spōt-ē] "to spit."]

Foam.

spūm-o, āvi, ātum, āre, 1. v. a.  
[spūm-ā, "foam"] To foam.

sta biis, bile, adj [stō, "to stand"]  
Firm.

sta gnum, gni, n. [id.] A pool. Plur.:

stātūs, statuna, statūnum, stātnēre,  
3. v. a. [status, "a tanding position"]  
To place; to build to found.

sterno, strāvi, strātum, sternēre,  
3. v. a. To spread, to strep, spread out  
prostrate, lie on root STAK in  
transposition STAK; akin to Gr. στρα-

νέοι; Sans. root STAK, "to spread");  
strip-o, āvi, ātum, āre, 1. v. a.  
Coompress, crowd, pack, store; to sur-
round; to accompany, escort [STAK,  
to surround"].

stirps. is, f. (arctis m. A stock,  
are [root STAK of τοσό].

sto, stēti, stātum, stāre, 1. v. n.  To  
stand: akin to Gr. στα-ω, στη-μα;  
and to Sans. root STAK.

strātum, tiē m. [sterno] A pave-
ment.

strātus, a, um, P. perf. pass. of  
sterno.

strēp-ītus, Itānis. m. [strēp-ō, "to  
make a noise"] A noise, din.

stridēns, utis, P. pres. of stridō or  
strido.

stridō, i, ius, sup., ēre, 2. v. n.;  
also strid-e, i, ius, sup., ēre, 3. v. n.  
[cf. τριζω] To create; to grate; to  
whistle; to groan; to roar; to whirr,  
rustle, quiz.

stridō, ēris, m. [strid-e] A  
squeaking
stringo, strinxi, strictum, stringère, 3. v. a. To bind; to top off; to trim [akin to στρατιών].

strù-o, xi, ctum, cre, 3. v. a. To heap up; to arrange [akin to Gr. στούντιον, Sans. root stri; see sterno].

stùd-ium, li. n. [stùd-ēo, “to busy one’s self”] Zeal, eagerness, eager pursuit.

stùp-ēo, úi, no sup., ère, 2. v. n. To be amazed [akin either to Gr. τεπ-τω, “to beat”; Sans. root tab, “to hurt”]; or to Sans. root stumbh, “to stupify”.

stādeo, susti, sustum, sustère, 2. v. a. To advise [akin to Sans root \textit{svar}, “to please”].

sūb, prep. gov., acc. and abl. Under, towards, in [akin to \	extit{uipes}; Sans. \textit{up}-\textit{a}].

sūbactus, a, um, P. perf. pass. of subigo.

sūb-dūco, duxi, ductum, ducère, 3. v. a. [sūb, dūco] To draw up on land.

sūb-ēo, ivi or ili, itum, ire, v. n. and a. [sūb, ēo] To approach; to come to; to enter.

sūb-igo, ēgi, actum, igère, 3. v. a. [sūb, ago] To subdue.


sūblimis, e, adj. High, on high [sub, limen].

sūb-mergo, mersi, mersum, mergère, 3. v. a. [sūb; mergo, “to plunge”] To plunge beneath, to sink, or overwhelm.

sūb-necto, no perf., nexitum, necère, 3. v. a. [sūb; necto, “to bind”] To bind beneath.

sūbuñus, a, um, 1. perf. of absol. verb submitter [sūb, miter, “to lean upon”]. Supported by, resting en.

sūb-rīdēo, rīsi, no sup., ridère, 2. v. a. [sūb, denoting “diminution”; rīdeo, “to laugh”] To smile.

sūbvolvero, volvi, vōlūtum, vīlère, 3. v. a. [sūb, volvo] To roll, to roll up.

sūc-cādo, cessi, cessum, cedere, 3. v. n. [sūb; cādo, “to go”] To go below; to go up to; to approach.

suc-cingō, cinxī, cinctum, cingère, 3. v. a. [sūb; cingo, “to gird”] To gird about; to equip.


suffundo, tūdi, tūsum, tundère, 3. v. a. [sūb; fundo, “to pour upon”] To overspread, suffuse, fill.

suffusus, a, um, P. perf. pass. of suffundo.

sui, pron. pers. sing. and plur. Of himself, herself, itself, or themselves [Gr. \textit{e}; Sans. \textit{sva}].

sulcus, i, m. A furrow [Gr. ὀλκος].

sum, fui, esse. v. n. To be, to exist. With Dat.: To belong to one, i.e. to have [in pres. tenses akin to Gr. ἐσ-μό = ἐ-μό; and Sans. root as, “to be”]; in perf. tenses and in fut. part. akin to Sans. root \textit{bāt}, “to be,” and Gr. \textit{φων}.\]

summus, a, um, sup. adj.; see \textit{sūpērus}.

sūper, adv. and prep. Adv.: In addition, moreover, over all, besides. Prep. with Acc. or Abl.—With Acc.: Over, upon, above. With Abl.: Concerning, about; on [akin to \textit{upo}].

sūperb-ia, le. f. [sūper-b-us, “proud”] Pride, insolence.

sūper-bus, ba, bum, adj. [super, “above”] Proud; splendid.

sūper-emīnēo, no perf. nor sup., eminère, 2. v. a. [sūper, “above”; eminēo, “to project”] To over-topp; to tower above.

sūper-ō, āvi, atum, āre, 1. v. a. and n. sūper, “over”] To pass over; to pass beyond; to overcome; to have the upper hand.

sūper-sum, fui, esse. v. n. [sūper, “over and above”; sum] To remain, survive.

sūper-us, a, um, adj. [sūper, “above”] Pos.: That is above. As Subst.: sūpēri, orum, m. plur. The go’s above. Sup.: sūmmus, a, um, Highest, the highest part of, the top of; the tip of; supreme, main, principal. Comp.: sūpēr-ior; also, another Sup.: sūpērminus.
VOCABULARY.

supply, lex, comm. gen. [supply, "supply"] A supply.

supplect, anc. [supply] Suppliably, as a supplyant, humbly.

sura, w. T. The calf of the leg; the leg.

surgens, ntis, P. pres. of surgo.

surgo, recti, rectum, gère, 3. v. n. [for subrég; fr. sub, "upwards"]; rego, "to lead straight" To rise, arise.

sus, sūs, comm. gen. A hog, swine, pit [Gr. ús, "a hog"].

sus-cipio, cēpi, ceptum, cēpere, 3. v. a. [subs (=sūb), capito] To take, catch.

sus-pend, pend, pensum, pendere, 3. v. a. [subs (=sub); pendo, "to hang"] To suspend.

su-spicio, spexi, spectum, spēcre, 3. v. a. [subs (=sub); specio, "to behold"] To look up at.

su-spiro, spirāvi, spirātum, spirāre, 1. v. n. [subs (=sūb); spiro, "to breathe"] To sīh.

suum, gen. plur. of sus.

su-us, a, um, pron. poss. [sus-i] Belonging to himself, his own. Referring to the subject of the verb: His, hers, its, etc.

syrtis, is, f. A sand-bank.

tāb-ēo, no perf. nor sup., cē, 2. v. n. To pine away; to melt away; to drip [perhaps akin to τῆς-ω, Doric τάκω].

tāb-ūla, ûla, f. A plank [root ta, tab, whence tabernā; Gr. τιμω, τετάκα].

tāc-itus, ita, itum, adj. [tāccō, "to be silent"] Silent.

tā-lis, le, adj. Such. As Subst.

tālia, lūm, n. plur. Such things, such words [prob. akin to demonstr. pron. root το, "this," and Gr. article το].

tam, adv. [orig. acc. fem. of dem. root ta] With adj.: So, so very, so much.

tāmen, adv. [prob. a lengthened form of tam] Nevertheless, still, however.

tan-dem, adv. [for tan-dem; tan, "so"; with demonstrative suffix dem] At length; pray now.

ta(n)g-o, tā g, tactum, tangere, 3. v. a. To touch [root tae, akin to ὑγίαω].

tan-t, adv. [tan-t, "so much"] So much.

tant-us, a, um, adj. So much; so great [akin to Sans. tiṣvant, "so much"].

tar-dus, da, dum, adj. [ṭāh-o] Slow.

taur-ius, ina, inum, adj. [taur-us] Of a bull.

taur-ius, i. m. A bull [Gr. ταῦρος; akin to Sans. sthūr-in, "a beast of burden"].

tec-tum, ti, n. [tēg-o] The roof of a building; a house, building.

tēcum, for cum te; see cum.


tellūs, ûris, f. The earth; a land [root of tollo, "to bear"].

tēlum, i. n. A weapon; a shaft [for textum; root tek of τίκτω; τυχ of τυγχάνω, "to hit"].

tēmno, tempsi, no sup., temnere, 3. v. a. To despise [akin to Gr. τεμνω, "to cut"].

temπε-ri-o, ēvi, ētum, ēre, 1. v. a. [tempes] To rule; to temper; to appease.


tem-plum, pi. n. ("A piece cut off"); hence, "an open space" marked by the angur for taking auspices) A temple [akin to Gr. τεμ-νω, "to cut"].

temp-to, tāv, tātum, tāre, 1. v. a. intens. [tēn-eo] To try.

tem-pus, perīs, n. [akin to tem-plum] A time; time in general.

tendo, tētendi, tensum or tentum, tendere, 3. v. a. and n. To stretch; to stretch, aim [akin to τεν, root of τενω].

tēn-eo, ni, tum, cē, 2. v. a. [akin to tend-] To hold, keep, have; to hold possession of.

tentūr-um, i, n. [tendo] A tent.
tēnum, prep. (put after its case) gov. abl. As far as, up to [root of tēnco].
ter, num. adv. [tres] Three times, thrice.
tergum, i. tergus, ōris, n. [perhaps root of τέργω] The back; the hide of an animal. A tergo: From behind; behind.
tergus, ōris; see tergum.
termin-o, āvi, ātum, āre, 1. v. a. [termin-us, "a bound"] To limit.
ter-mi, nē, na, num. distrib. adj. plur. [tres] Three each; three.
ter-ra, ra, i. The earth; a land. Orbis terrarum, or simply terre (the circle of lands—the lands; i.e.) The globe [prob. akin to Gr. τῆς-σφαίρας, "to be, or become, dry"; Sans. root trish (trish), "to thirst"].
terr-eo, uī, ītum, ēre, 2. v. a. To terrify [akin to Sans. root tras, "to tremble"].
test-tūdo, ūdlinis, f. [test-a, "a shell," of animal's] ("The having a shell; one having a shell"; hence, "a tortoise"; hence, from the arched form of the shell of the tortoise) An arch, vault, etc., in buildings; a lyre.
theātrum, i. n. A theatre [θεάρπος, "that which serves for seeing, or beholding," sights].
the-tēōr, i. m. A treasure [θηραπός].
thymum (y short), i. n. Thyme [θῦμος].
tim-eō, āī, no sup., ēre, 2. v. a. To fear.
tim-or, ōris, m. [tim-eō] Fear.
tingō, tinxi, tinctum, tingere, 3. v. a. To wet one's self; to bathe [τείγμω].
tōg-atus, atus, atum, adj. [tōga- , "a toga"; the outer garment worn by Roman citizens in time of peace] Wearing a toga.
tollo, sustāli, sīlātum, tollere, 3. v. a. To li t up, raise [root tol., akin to Sans. root tul, "to lift"; Gr. τάλω, "to bear"].
tondēo, tōtōndi, tonsum, tondēr. 2. v. a. To shear [for tōndēo; root of τέργω].
to-sus, a, um. P. perf. pass. of tondēo.
torqu-eō, torsi, tosum and tortum, torquēre, 2. v. a. To whirl around; to hurl [akin to Gr. τρέπ-ω, "to turn"].
torr-eo, torrēi, testum, torrēre, 2. v. a. To burn; to roast, parch akin to Sans. root trish, "to thirst"; Gr. τερπ-όμαι, "to become dry"].
tor-us, i. m. A couch [for storus; root of sterno].
tō-, num. aij indecl. So many.
tō-jens, num. adv. [tot] So many times.
tō tus, ta, tum, adj., hence, The whole or entire; the whole of [akin to Sans. root tu, in meaning of "to increase"].
trab-s, is, i. A beam [akin to τραύχος].
trāhu, traxi, tracterum, trāhēre, 3 v. a. To draw; to draw; to trail [cf. τρέχω].
trā-icio, jēci, jectum, iećre, 3. v. a. [tra (=trans), jacio]. To pierce.
trans-eō, īvi or ī, ītum, ēre, v. a. irreg. [trans, eo] To pass by.
trans-fīgeo, fixi, fixum, figure, 3. v. a. [trans; fixo, "to fix"] To transfix.
trans-mō, māi, no sup., māre, 3. v. n. To tremble, quiver [akin to Gr. τρεφω].
tres, trīa, num. adj. plur. Three [Gr. τρεῖς; Sans. tri, "three"];
tridens, nīs, nasc. [tres, dens] A three-tined spear; a trident.
tri-ginta, num. adj. plur. indecl. [tres, giunta= corta= ten'] Thirty.
tris-tis, te, adj. Sth! [rob. akin to Sans. root tras, "to tremble"].
tū, tūi, pron. pers. Thou, you [sv. Doric form τό].
tū-ōr, itus sum, ēri, 2. v. dep. To look, behold; to protect.
tum, adv. At that time; then; in the next place [prob. akin to a demonstr. root to; Gr. τό].

tūm-īdus, īda, īdum, adj. [tūm-ēo, "to swell"] Swollen.

tu(n)do, tūtādi, tūsum and tūsum, tundere, 3, v. a. To beat, strike [akin to Sans. root τु to strike].

tu-nus, a, um. P. perf. pass. of tundo.

turba, æ, f. A crowd [Gr. τοπθρία].

turb-ō, āvi, ātum, āre, 1. v. a. [turb-a] To disturb; to throw into disorder; to drive in a panic.

turb-ō, inis, m. [turb-ō, "to move violently"] A whirlwind, hurricane.

tūs, ris, n. Incense [ōō-os].

tūtum, i, see tutus.

tū-tus, ta, tum, adj. [tū-cōr] Protected, safe. As Subst.: tutum, i, n. A safe place.

tū-us, a, um, pron. poss. [tū] Thy, thine; your. As Subst.: tūi, ōrum, m. plur. thy, or your friends or followers; thy, or your, children or descendants.

tyrannus (y short), i, m. A monarch who obtained supreme power contrary to the institutions of his country; a tyrant [τυράννος].

über, eris, n. ("A teat," hence) Fertility [akin to Gr. οὐδαπ; Sans. udhar; cf. Eng. "udder"].


ūbi-que, adv. [ūbi; que, indef. suffix] Anywhere, everywhere.

ul-lus, la, lum, adj. [ūn-us, "one"] Any:—non ullus, not any, none, no.

As Subst., m.: Any man, any one.

umbra, æ, f. Shade, shadow; the shade of a departed person.

ūmēcto, āvi, ātum, āre, 1. v. a. [ūnc-o, "to be moist"] To bathe.

ūmērus, i, m. [akin to ūno] The shoulder.

ūn-ā, adv. [adverbial abl. of ūn-, "one"] At the same time, together.

ūn-us, a, um, adj. [ūn-us, "a hook"] Hooked, bent, curved.

undu, æ, f. Water, ware [akin to Sans. root ēnd, "to wet or moisten"].

undus, rel. adv. [for ēn-nde; tr. qui-] Whence.

ūn-us, a, um. One. As Subst. m. One man, one person, one. Alone; especially [akin to ēs, ēr-ōs].

urb-ās, is, f. [Sans. यर्दन, "to make strong"] A city.

urgeō, ursi, no sup., urgeō, 2. v. a. To drive [cf. eipyvne, "to shut in"].

ūro, ussi, ussum, ūrēre, 3, v. a. To burn; to ret, chase, disturb [akin to Sans. root τυ to burn"].

u-s-quam, adv. [us for ubs; fr. ubi and quan] Anywhere.

usus, a, um, l', perf. of utor.

ūt, adv. and conj. [akin to qui] Adv.: When, how, as, as soon as.

Conj.: That, in order that.

ūtī; see ut.

ūt-nam, adv. Oh! that; would that.

ūtōr, ūsus sum, ūtī, 3. v. dep. With Abl. To use.

vāco, āvi, ātum, āre, 1. v. n. Impers. Vacat, There is time.

vād-um, i, n. [vādō, "to go"] A shallow, shoal.

vāl-īdus, īda, īdum, adj. [vāl-ēo, "to be strong"] Strong.

vall 3, is, f. A valley [ōōos, "lowland"].

vān is, a, um, adj. ιαι, adv. As Subst.: vána, ōrum, n. plur. Idly, or irrevolently, things. Of persons: False, deceptive [cf. vaco].

vār-ius, iae, iium, adj. Various, varied, diverse.

vast-o, āvi, ātum, are, 1. v. a. [vast-us, "waste"] To lay waste, plough, ravage.

vast-is, a, um, adj. [cf. vanus, vacus] Large, huge.

vē, enclitic conj. Or [akin to Sans. vā, "or"].

vestus, a, um, P. perf. pass. of vēho.

vēho, vexi, vectum, vēhere, 3. v. a. To carry [akin to Sans. root vān, "to carry"].

vel, conj. [akin to vōl-o] Or—vel; . . . vel, either . . . or
velamen, mins, n. [velo, "to cover"] A veil; a garment.
vel-i-volo-us, a, um, adj. [velum, "a sail"; (i) connecting vowel; vel-o, "to fly"] Sailing, wind with sails; an epithet of both ships and the sea.
velum, l. m. [prob. veh-lum; fr. veh-o.] A sail, covering.
vel (uti), adv. [vel, "even"; ut, as;] Just as, as if, as it were.
velunti; see veltut.
vena-trix, tricea, f. [venor, "to hunt"] A huntress.
ven-dus, dulus, ditum, dorea, 3. v. a. [venum, "sale"; do, "to place"] To sell.
vene-num, i, n. [for venec-num; fr. ve, intensive particle; nec-o, "to kill"] Poison; charm, seductive power.
venia, iæ, f. [akin to veneror] Favor.
venio, veni, ventum, venire, 4. v. n. To come; come in [akin to Gr. βαίνω, Sans. root vā, "to go"].
ventus, i, m. the wind [akin to Sans. root vi, "to blow"].
vrbun, i, n. A word [root er; Gr. ἐρω].
ver-e, adv. [vér-us, "true"] Truly.
ver-us, ius sum, sri, 2. v. dep. To fear [Gr. root ur; ius, "see"].
ver-o, adv. [vér-us, "true" In truth; indeed.
ver-ro, ri, sum, ōre, 3. v. a. To sweep.
verso, sævi, sātum, sace, 1. v. n. intens. [vert-o, "to turn"] To turn often, resolve.
versus, a, um, P. perf. pass. of verto.
vert-er. Iciss. m., see vortex [vert-o, "to turn"]! The top, or crown, of the head; the top, or summit, of a thing.
Of the heavens: The p. e. p.
verto, verti, versum, vertēr, 3. v. a. To turn, reverse, drive off, o. turn. Pass. in reflexive force: T. turn one's self, etc.; to prove, to change; to other; to oneself [akin to Sans. root vṛtr, "to turn"].
vera, us, n. A spit.
verus, a, um, adj. True.
vescor, no perfect, vesci, 3. v. dep. With Abb.: To feed upon; to subserve [akin to esca, "food"; or perhaps Gr. βοσκω, "to feed"].
vesper, cris and ēri, m. The evening; the evening star [εσπερ-ος].
vester, test, trum, pron. poss. [vos, plur. of tu.]
veto, test-o, tis, f. A garment; a robe; a tabi [akin to Gr. ἔσθης, "a garment"; sum. root ov, "to wear"].
vēt-o utrum, ēri, 1. v. a. To forbid.
vest-us, cris, adj. old; ancient or long standing; former [prob. akin to Gr. ἔτος, "a year"].
vi-a, i, f. A way; a journey; a walk.
vdctor, tōris, m. [vivo, "to conquer"] Victor. As Adj.: sēvērius.
1. victus, a, um, P. perf. pass. of vino.
2. vict-us, tūs, m. [vivo, "to live"] A living, way of life; sustenance, food.
vido, vidi, visum, viciere, 2. v. a. To see. Pass.: To be seen; to seem, of pears [akin to Gr. οῆρ, "to see"; Sans. root vic, "to know"].
vidi, num. adj. indecl. [vid, "beth"]; "twice": viendo, ino, "ten"; Sans. vicarti] Twenty.
villus, i, m. Shaggy hair; coarse wool.
vincio, vinxi, vinctum, vince, 4. v. a. T. bind.
vincium, li (ūllum), (ūlis), n. vincio, "to bind"] A bond, chain; a cable.
vino, vici, victum, vincere, 3. v. a. To conquer, overcome, vanquish.
vincitus, a, um, P. perf. pass. of vincio.
vinculum, i; see vinculum.
vinn, i, n. Wine [vin-oo].
vin, viri, m. I am; a her [akin to Sans. v i- a, "a hero"]
vires, um, plur. of vi-
vī-go, ginos, f. A worm [root varo; Sans. āry, "strength"].
VOCABULARY.

viridis, ide, adj. [vir-čo, "to be green"] Green.

vir-tus, tütis, f. [vir, "a man"] Bravery, manliness, courage.

vis. vis (plur. vīres, īum), f. Strength, energy, power; violence [is].

viscus, čris (mostly plur.), n. ("The inner parts, the viscera"; hence) The flesh.

visus, a, um, P. perf. pass. of video. vit-ālis, āle, adj. [vit-a] Of life; vital.

viv-o, vixi, victum, vivēre, 3. v. n. To live [akin to Sans. root jīv].

viv-us, a, um, adj. [viv-o] Living.

Of a rock: Livīlus, i.e. unhewn.

vix, adv. Searcely, with difficulty.

vō-ō, āvi, ātum, āre, 1. v. a. and n. To call; to summon; to invoke [Sans. root vaci "to speak"].

volgo; see vulgo
volgus; see vulgus.
volnus; see vulnus.
volitus; see vultus.

1. vōlo, āvi, ātum, āre, 1. v. n. To fly [Sans. vāl, "to turn one's self"].

2. vōlo, volūi, velē, v. irreg. To be willing; to wish, desire [akin to Gr. βολ, root of βολομαι (=βο(υ)λο-μαι), "to wish"].

vōl-ū er, ūcris, ūcre, adj. [vōl-o, "to fly"] Rapid.

vōlū-to, tāvi, tātum, tāre, 1. v. a. intens. [volv-o, "to roll"] To make resound; to revolve.

volvo, volvi, vōlūtum, volvēre, 3. v. a. and n. Act.: To run, roll along; to unfold. Mentally: To revolve. Neut.: To roll; to revolve [akin to द्वृ-व, "to roll"].

vör-o, āvi, ātum, āre, 1. v. a. To devour; to engulf [akin to Gr. βοη-ά, "food"; βιβώσκω, "to eat"; Sans. root gri, "to devour"].

vort-ex, leis, m.; see vertex [vert-o, "to turn"] A whirlpool, eddy, vortex.

vō-tum, ti, n. [vōv-ēo, "to vow"] A vow.

vox, vocis, f. [vōc-o, "to call"] The voice; a word, speech.

vulg-o, āvi, ātum, āre, 1. v. a. [vulg-us, "the common people"] To spread abroad.

vulgus, i. m. and n. The common people; populace; the crowd [sometimes referred to Gr. ὅμας; sometimes to Sans. varya, "a multitude"].

vuln-us, ēris, n. A wound [root vul of vultur; akin to vello].

vū-tus, tūs, m. [prob. vōl-o, "to wish"] Face, countenance.
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