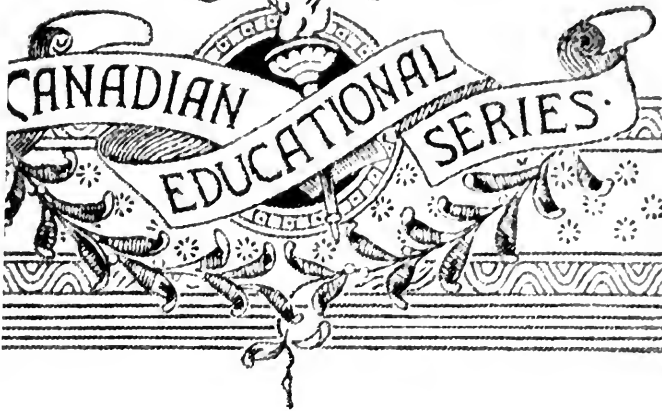


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# VERGIL'S AENEID,

## BOOK I.

NOTES AND VOCABULARY

BY

JOHN HENDERSON, M.A.



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# VERGIL'S AENEID, BOOK I.

EDITED

WITH INTRODUCTORY NOTICES, NOTES,

AND

COMPLETE VOCABULARY,

FOR THE USE OF

CLASSES READING FOR SECOND CLASS CERTIFICATES AND FOR  
UNIVERSITY MATRICULATION.

BY

JOHN HENDERSON, M. A.

HEAD MASTER, ST. CATHARINES COLLEGIATE INSTITUTE.

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## P R E F A C E .

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

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

ST. CATHARINES, May 28th, 1886.

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## P R E F A C E T O T H E S E C O N D E D I T I O N .

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

ST. CATHARINES, Oct. 24th, 1890.





## LIFE OF VERGIL.

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**Publius Vergilius Maro**<sup>1</sup> was born on the fifteenth of *Birth.* October, B.C. 70, in the first consulship of M. Licinius Crassus and Cn. Pompeius, at Andes, (now *Pütola*), a small village near Mantua. Since the full franchise was not given to this part of Gaul (*Gallia Transpadana*) till some years afterwards<sup>2</sup>, the poet, like many of his predecessors and contemporaries in literature, was not a Roman, but an Italian provincial.<sup>3</sup>

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

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

<sup>2</sup> B.C. 49.

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

*His studies  
begin:  
55 B.C.*

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

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

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

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

*Goes to  
Naples*

After a short stay at Rome, Vergil probably went to *Naples*, where, we are told, *Parthenius*, another Epicurean, was his instructor. The great Epic<sup>6</sup> of *Lucretius*, added to the

<sup>4</sup> *Elogium*—*M.*, *Georg.* IV., 219, *Aen.* I., 713, VI., 721, *Georg.* II., 475-492.

<sup>5</sup> *Catapulta*: VII.

<sup>6</sup> *De Reum Natura*.

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

<sup>7</sup> Elogues: I and IX.

<sup>8</sup> Horace: Satires I., 5 and 10.

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

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

Vergil is generally described as of tall stature, delicate frame, homely features, and dark complexion, abstinent in the use of food, shy, and fond of retirement. Horace is said to have had Vergil in his mind's eye when he wrote<sup>11</sup> the lines thus rendered by Conington:

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

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

<sup>9</sup> *Geo.* IV., 563. *Illo Verulium me tenuere dulce aleret  
Parthenope, tutus florentem omnibus æti.*

<sup>10</sup> Some have taken the last line to refer to the *Eclogues*, the *Georgics*, and the *Æneid*.

<sup>11</sup> *Hor.* : *Sat.* I. 3, 29-31

<sup>12</sup> *παρθένος*, a maiden.

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

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

## II.

## WORKS.

Vergil is said to have attempted in his youth an epic poem<sup>13</sup> on the wars of Rome, but the difficulty of the task soon led him to abandon his design. His earlier poems, *Culex*, *Morctum*, *Ciris*, *Copa* and those that pass under the name *Catulepta*, though they give little proof of great ability, still show the careful attention the poet bestowed on metre and diction. The writings that first established the reputation of Vergil were the *Ecloques*,<sup>14</sup> pastoral poems, ten in number, written between 43 B.C.-37 B.C. *Early works*  
*Ecloques.*

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

<sup>13</sup> Eclogue VI., 3.

<sup>14</sup> These were called by the generic term *Bucolika* (*βουκολικά*, soil, ποιήματα, from *βουκολέω*, to attend cattle). The term *Eclogue* is from the Greek *ἐκλογή*, a choice collection, and may mean that the poems under that name were a collection from a larger number. Spenser wrote the word *Ecloque* and followed the derivation of Petrarch, *αἰθῶν λογοί*, "tales of goats" or "tales of goat-herds."

<sup>15</sup> εἰδύλλιον, a little picture.

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

*Theocritus  
and Vergil  
compared.*

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

*Division of  
Eclogues.*

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

*The Georgics*

The *Georgics*,<sup>17</sup> in four books, was written (between B.C. 37 B.C. 30<sup>18</sup>) at the request of Mæcenas<sup>19</sup> to whom the poem was dedicated. In this didactic Epic, Vergil copies largely from Hesiod, Nicander, and Aratus.<sup>20</sup> While the Eclogues have justly been regarded as inferior to the Idyls of his Greek original, Theocritus, the *Georgics*, on the other hand, have been accounted superior to any other poem on the

<sup>16</sup>Sat. I. 19, 45.

<sup>17</sup>*Georgica*, γεωργικά, from γῆ, the earth and ἔργον, a work.

<sup>18</sup>The chief historical events alluded to in the *Georgics* are: the death of Julius Caesar, 44 B.C. (B. 1, 156), the civil war ended by the battle of Philippi, 42 B.C. (B. 1, 499); the wars waged (34 B.C.) in Parthia under Antony and those on the Rhine under Agrippa (B. 1, 369), the battle of Actium and the submission of the East, B.C. 30 (B. 2, 172, 3, 27, 32, 4, 62), the irruption of the Daci on the Danube, B.C. 30 (B. 2, 497).

<sup>19</sup>See the opening lines of *Georgics*, I. and IV.

<sup>20</sup>Hesiod's *Works and Days*, Aratus' *Phænomena*, Nicander's *Georgica*.

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

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

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

<sup>22</sup> *Georg.* 1, 597 :

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

<sup>23</sup> The first notice of the *Aeneid* that we have is in a letter of Vergil to Augustus, written probably B.C. 26, when the latter was on an expedition against the Cantabrians. *De Aenea quidem meo, si in hercule jam dignum auribus habebam tuis, libenter mitterem: sed tanta inchoata res est, ut paene vitiiis mentis tantum opus in cressus mihi videar, cum praesertim, ut ego, alia quoque studia ad id opus multae potiora impetiar.* Macrobi. Sat. 1, 24, 12.

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

*Vergil  
criticised.*

Vergil had been severely censured<sup>24</sup> for his deficiency in the power of invention, for his intermixture of Greek and Latin traditions, for his anachronisms, for his mode of representing the character of Aeneas, and for the sameness of the individual characters. These are the main charges brought by his detractors, and granting the full indictment brought against the poem, Vergil still has the proud claim of being one of the greatest of epic poets. No doubt his power of invention is less than Homer's, no doubt he did intermingle the traditions of Greece and those of Rome, (for this, as we have remarked, could hardly be otherwise in his age), no doubt he did commit the heinous crime of anachronism, but he sins in this along with Shakespeare and Milton, and there is no doubt that this hero Aeneas is cold-blooded and uninteresting. These defects, however, are far more than counterbalanced by his many excellencies. "There is in Vergil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality. That he excels in pathos, as Homer in sublimity, is an old opinion, and it is surely the right one. This pathos is given at times by a single epithet, by a slight touch, with graceful art by an indirect allusion; this tenderness is more striking as contrasted with the stern Roman character and with the stately majesty of the verse. The poet never becomes affected or sentimental; he hardly ever offends against good taste; he knows where to stop; he is excellent in his silence as well as in his speech; Vergil, as Wordsworth says, is a master of language, but no one can really be a master of language unless he be also a master of thought of which language is the expression.

<sup>24</sup> Especially by the Emperor Caligula, Markland, and Niebuhr.



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

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

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

## III.

## PRINCIPAL ROMAN EPIC WRITERS.

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

NAME.	FLOURISHED.	WORKS.
Livius Andronicus.	285-204 B.C.	Translated the <i>Odyssey</i> into Saturnian Verse.
Cn. Naevius.	264-194 B.C.	Wrote the first National Epic. THE FIRST PUNIC WAR.
Q. Ennius	209-169 B.C.	<i>Annales</i> , in 18 Books: introduced the Hexameter.
C. Mattius.	60 B.C.	Translated the <i>Iliad</i> .
C. Hostius.	60 B.C.	<i>Bellum Istrium</i> .
T. Lucretius Carus.	98-55 B.C.	<i>De Rerum Natura</i> , in 6 Books.
P. Terentius Varro.	40 B.C.	Translated the <i>Argonautica</i> of Rhodius, and wrote <i>Bellum Sequanicum</i> .
L. Varius.	40 B.C.	<i>De Morte Cæsaris</i> .
Pedo Albinovanus.	40 B.C.	<i>Theséis</i> .
P. Vergilius Maro.	70-19 B.C.	<i>Eclogue, Georgica, Aeneis</i> .
M. Annaeus Lucanus.	39 A.D.-65 A.D.	<i>Pharsalia</i> .
C. Valerius Flaccus.	40 A.D.	<i>Argonautica</i> , in 8 Books.
C. Silius Italicus.	25 A.D.-101 A.D.	<i>Punica</i> .
P. Papinius Statius.	45 A.D.-96 A.D.	<i>Achilleis, Thebais, Silvae</i> .

## IV.

## CHRONOLOGY OF VERGIL'S TIMES.

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

## CHRONOLOGY, &amp;c., (Continued.)

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

## V.

## METRE.

*The dactylic  
hexameter.*

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

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

$$\begin{array}{cccccc} \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \end{array} \left| \begin{array}{c} \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} \end{array} \right| \begin{array}{c} \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} \end{array} \left| \begin{array}{c} \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} \end{array} \right| \begin{array}{c} \text{—} & \text{—} & \text{—} \\ \text{—} & \text{—} & \text{—} \end{array} \left| \begin{array}{c} \text{—} & \text{—} \\ \text{—} & \text{—} \end{array} \right| \begin{array}{c} \text{—} \\ \text{—} \end{array}$$

*No. of  
dactyls and  
spondees.*

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

*Intōnū[ērē jǎli,] it creb[r]is micāt ignibus aēthēr,*

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

So in B. I. 150:

*Jāmpuǎ fāc ēs ēt, sārǎ vǎ lānt jūrōr['] ūrmǎ min'istrāt :*

where the quick succession of brands and stones follow.

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

*Adjōir ēnt vǎ vī nānt ēs in gūrgitē vāstō,*

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

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

*Asť tǎǎ, quac dēcum incē dō vē gūnā Jūr isquǎ,*

(2) Rarely the fifth foot is a spondee, in which case the line is called a spondaic<sup>25</sup> line: e.g., B. I. 617.

*Tūne ille | Aēnē'ās quēm Dārūnī ū Ānchisōē'.*

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

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

*Aūxili ū Bē lī'; g'nū tōr tūm' Bēlūs δ|pīmām.*

(b) *Hepthemimeral*<sup>28</sup> *Caesura*, at the end of the first syllable of the fourth foot: B. I. 441.

*Lūcūs in' ūrbē fū ū mēdī ā," tae tīssīmūs' ūmbraē.*

(c) *Trochaic*<sup>29</sup>, after the trochee of the third foot: B. I. 608:

*Lūstrā būnt cōnr|xā," pōl ūs dūm sūd'rā | pāscēt.*

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

*Sic cūnet ūs pēlūg ī cēi dū frāgōr," ūthirā | pōstqūam.]*

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

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

<sup>26</sup> Called by the Greeks τομή, a cutting.

<sup>27</sup> From πέντε, five; ἡμι, half; μέρος, a part, or foot: hence the fifth-half-foot caesura. This is also called the strong or masculine caesura.

<sup>28</sup> From ἑπτα, seven; ἡμι, half; μέρος, a part or foot: hence the seventh-half-foot caesura.

<sup>29</sup> Also called the weak or feminine caesura.

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

*Last word  
in the line.*

(4) The last word in a dactylic hexameter line is for the most part a dissyllable,<sup>31</sup> or a trisyllable. A quadrisyllable is rarely allowed, except in the case of a proper name. Sometimes, but rarely, a monosyllable is employed at the end of a line, and generally in the case of *est*, and then usually with an elision: B. I. 105.

*Dāt lātūs'; insēqui tūr cūmūl'ō" prae rūptūs ā quāe mōns.*  
*Ēxplor ārē lāb,ōr;" mlhī jūssā cūp ēssēre, fās ēst|*  
*Āc rēlū tī māg no īn pōpūl ō" cūm, sāepē cō ōrta ēst|*

*Metrical  
figures.*

*Elision.*

(5) *Metrical figures:*

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

(1) B. I. 95:

*Quis ān te ōrā pā|trūm Trō jāc sūb| mōenlūs| āltis.*

(2) B. I. 210:

*Illī sē prae|dae accing,ūnt dāph,ūsque fū|tūris.*|

(3) B. I. 180:

*Āenī,ās scōpū|lum intēre,ā cōnsc|ēndit, et| omnēm.*

(4) B. I. 213:

*Mittitē; fōrsān et| haeē o|līm mēmūn|issē jūv|abit.*

(5) B. I. 246:

*It mārē| prōrūptum| et pēlāg ō prēmīt| arvd sōn|ānti.*

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

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

In (3) the -um is elided before the *inter*ea.

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

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

<sup>31</sup> Leaving out the three unfinished lines in the first book of the Aeneid we have 420 dissyllable: 323 trisyllable, 8 monosyllable: 2 quadrisyllable endings.

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

B. I., 16 :

*Pōsthābī|tā 'cōlū|issē Sā|mō, hīr| illius |ārmā.*

B. I. 617 :

*Tāne ille |Āenē|ās quēm |Dārdānī|ō Ān|chisā.*

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

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

e.g. B. I. 120 :

*Jām vāli|dam Īlīōn ē| nāv|ēm, jān |fōrtīs Ā|chātā.*

B. I. 195 :

*Vinā bōn|ūs quāē dēv|ōlē cād|īs ōnēr|ārāt Ā|cētēs.*

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

e.g. B. I. 332 :

*Jāctē|mūr dōcē|ās ī|gnāri hōmī|nūmque lō|cōrūm|que  
Ērrāmus,*

So also, B. I. 448 :

*Āerēā| cūi grādī|hūs sūr|gēbānt |līmīnā,| nēxāē|que  
Āerē trābēs,*

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

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

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

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

(1) B. I. 308 :

*Qui tūc aut, nam in cūltā vī det, hāntu isq̄ fēr āenē.*

(2) B. I. 478 :

*P̄r terram et v̄r sū p̄l vīs in'scribitūr hōstā.*

(3) B. I. 651 :

*P̄rgāmā cūm p̄t̄ v̄t in cūcēss̄ usque h̄ym̄nū ācōs,*

(4) B. I. 668 :

*Litōrā j̄ctē tūr, odi is Jū nōnis in īquāē,*

## VI.

### THE STORY OF THE AENEID.

*Ancestors of Aeneas.* Aeneas was the son of Anchises and Venus, and thus connected with the royal family of Troy. In the earlier stages of the war he did not take any part, and not till his flocks were driven from Mount Ida by Achilles did he lead his followers against the Greeks. When the Greeks, after a siege of ten years, took the city, according to Vergil, Aeneas carries off on his shoulder the aged Anchises, takes the young Ascanius by the hand while Creusa follows behind, and escapes to Mount Ida. His wife Creusa in the confusion of the siege is lost in the darkness. He appears to have remained on Ida till the second year of the war, when, with a fleet of twenty vessels and a number of followers, he set sail from Troy in quest of lands destined by the fates. He first lands in Thrace, and begins to build a city, but is deterred by the ghost of the murdered Polydorus. Next he sails to Delos, then to Crete, where the Penates appear to Aeneas, and declare his destined home to be in Italy, the native land of Dardanus. Again he sets sail and is driven by a storm to the Strophades, Lencadia, and Chaonia where he finds Helenus, a seer, son of Priam, and king of that country, who tells Aeneas to sail round Sicily. *At the Strophades.* The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the laud of Polyphemus. *At Sicily.* Guided by Achemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum,



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

## VII.

## THE CONTENTS OF THE FIRST BOOK.

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

*The reasons for Juno's hatred against the Trojans: 12-53* Karthage, a city of Africa, was founded of yore by settlers from Tyre. This city, rich in wealth and proud in war, was cherished by Juno before all other places. She, however, was apprehensive of its destruction because she had heard that a remnant of the Trojans were sailing o'er the sea, whose descendants were destined in after days to overthrow her beloved Karthage. The slight offered to her beauty in the decision of Paris, son of Priam, the late king of Troy, and the honors lately heaped on Ganymede tended to foster her burning hate, and she accordingly determined to keep the Trojans away from Italy.

*Juno's proposal to Æolus: 54-80.* The Trojans had left the port of Drepanum in Sicily, where Anchises, the father of Æneas had died, and were dashing through the foaming brine with brazen keel. Juno comes to Æolus, the god of winds, and instigates him to send a storm to overwhelm the Trojans in the deep. In case he carries out her purpose, she promises the fairest of all her nymphs Deïopeia, as a wife.

*The storm breaks forth 80-123.* Æolus lets loose the winds, and in an instant the East, South, and South-West winds lash the waves into fury. Then follow the shrieks of the sailors, the creaking of cables, the darkening clouds which veil the sky and brood o'er the deep, the peals of thunder, the gleaming lightning. While all things threatened instant death, Æneas wishes that he had died at Troy before his father's eyes. One ship—that commanded by the trusty Orontes—went down and the rest are disabled.

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

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

*The weary Trojans land: 157-179.*

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

*Aeneas mounts a rock: espies deer: shoots seven and divides the number among the surviving ships. 180-222.*

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

*Venus complains to Juppiter of the promises unfulfilled and of the woes of the Trojans: 225-250.*

Mereury is sent from heaven to inspire in Dido, the queen of Karthage, a friendly feeling towards the Trojans who are shipwrecked on her shore.

*Mercury is sent to earth: 297-304.*

*Æneas  
meets his  
mother :*  
305-334.

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

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

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

*Æneas tells  
his tale,*  
372-386.

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

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

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

*Description  
of Karthage :*  
418-430.

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

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

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

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

*walls of a temple :*  
441-453.

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

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

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

*Ilioneus, the spokesman of the Trojans speaks. Dido replies.*  
520-578.

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

*The mist dissolves :*  
579-612.

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

*Dido welcomes him :*  
613-642.

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

*Aeneas sends for Iulus :*  
650-660.

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

*Venus substitutes Cupid for Ascanius :*  
677-696.

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

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

*The libation : invocation of the gods : song of Iopas :* 728 756.

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

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# P. VERGILI MARONIS AENEIDOS

## LIBER I.

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Arma virumque cano, Trojae qui primus ab oris  
Italiam, fato profugus, Lavinaque venit  
Litora, multum ille et terris jactatus et alto  
Vi superum, saevae memorem Junonis ob iram,  
Multa quoque et bello passus, dum conderet urbem,  
Inferretque deos Latio, genus unde Latinum  
Albanique patres atque altae moenia Romae.  
Musa, mihi causas memora, quo numine laeso,  
Quidve dolens, regina deum tot volvere casus  
Insignem pietate virum, tot adire labores  
Impulerit. Tantaene animis caelestibus irae?  
Urbs antiqua fuit, Tyrii tenuere coloni,  
Karthago, Italiam contra Tiberinaque longe  
Ostia, dives opum studiisque asperrima belli;  
Quam Juno fertur terris magis omnibus unam  
Posthabita coluisse Samo. Hic illius arma,  
Hic currus fuit; hoc regnum dea gentibus esse,  
Si qua fata sinunt, jam tum tenditque fovetque.  
Progeniem sed enim Trojano a sanguine duci  
Audierat, Tyrias olim quae verteret arces;  
Hinc populum late regem belloque superbum  
Venturum excidio Libyae: sic volvere Parcas.  
Id metuens veterisque memor Saturnia belli,  
Prima quod ad Trojam pro caris gesserat Argis—  
Necdum etiam causae irarum saevique dolores

Exciderant animo ; manet alta mente repostum  
 Judicium Paridis spretaeque injuria formae,  
 Et genus invisum et rapti Ganymedis honores ;  
 His accensa super ja-tatos aequore toto  
 Troas, reliquias Danaum atque inviditis Achilli,  
 Arcibat longe Latio, multosque per annos  
 Errabant, acti fatiis, maria omnia circum.  
 Tantae molis erat Romanam condere gentem.

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

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



Ad quem tum Juno supplex his vocibus usa est :  
 "Aeole, namque tibi divum pater atque hominum rex 65  
 Et mulcere dedit fluctus et tollere vento,  
 Gens inimica mihi Tyrrhenum navigat aequor,  
 Ilium in Italiam portans victosque Penates :  
 Incute vim ventis submersasque obrue puppes,  
 Aut age diversos et disjice corpora ponto. 70  
 Sunt mihi bis septem praestanti corpore Nymphae,  
 Quarum quae forma pulcherrima Deiopeia,  
 Conubio jungam stabili propriamque dicabo,  
 Omnes ut tecum meritis pro talibus annos  
 Exigat et pulchra faciat te prole parentem." 75

Aeolus haec contra : "Tuus, o regina, quid optes  
 Explorare labor ; mihi jussa capessere fas est.  
 Tu mihi, quodcumque hoc regni, tu sceptrum Jovemque  
 Concilias, tu das epulis accumbere divum,  
 Nimborumque facis tempestatumque potentem." 80

Haec ubi dicta, cavum conversa cuspide montem  
 Impulit in latus : ac venti, velut agmine facto,  
 Qua data porta, ruunt et terras turbine perfiant.  
 Incubere mari, totumque a sedibus imis 85  
 Una Eurusque Notusque ruunt creberque procellis  
 Africus, et vastos volvunt ad litora fluctus.  
 Insequitur clamorque virum stridorque rudentum.  
 Eripiunt subito nubes caelumque diemque  
 Teucrorum ex oculis ; ponto nox incubat atra.  
 Intonuere poli, et crebris micat ignibus aether, 90  
 Praesentemque viris intentant omnia mortem.

Extemplo Aeneas solvuntur frigore membra :  
 Ingemit, et duplices tendens ad sidera palmas  
 Talia voce refert : "O terque quaterque beati,  
 Quis ante ora patrum Trojae sub moenibus altis 95  
 Contigit oppetere ! O Danaum fortissime gentis  
 Tydide ! mene Iliacis occumbere campis  
 Non potuisse tuaque animam hanc effundere dextra,  
 Saevus ubi Aeacidæ telo jacet Hector, ubi ingens  
 Sarpedon, ubi tot Simoïs correpta sub undis 100  
 Scuta virum galeasque et fortia corpora volvit."

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

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

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

Et vastas aperit Syrtes et temperat aequor,  
 Atque rotis summas levibus perlabitur undas.  
 Ac veluti magno in populo quum saepe coorta est  
 Seditio, saevitque animis ignobile vulgus ;  
 Jamque faces et saxa volant (furor arma ministrat) : 150

Tum pietate gravem ac meritis si forte virum quem  
 Conspexere, silent, arrectisque auribus adstant ;  
 Ille regit dictis animos, et pectora mulcet :  
 Sic cunctus pelagi cecidit fragor, aequora postquam  
 Prospiciens genitor, caeloque invectus aperto  
 Flectit equos curruque volans dat lora secundo. 155

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

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

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

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

Huc septem Aeneas collectis navibus omni  
 Ex numero subit ; ac magno telluris amore  
 Egressi optata potiuntur Troes arena,  
 Et sale tabentes artus in litore ponunt. 170

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

- Expediunt fessi rerum, frugesque receptas  
 Et torrere priant flammis et frangere saxo.
- Aeneas scopulum interea conscendit, et omnem  
 Prospectum late pelago petit, Anthea si quem  
 Jactatum vento videat Phrygiasque biremes,  
 Aut Capyn, aut celsis in puppibus arma Caïci.  
 Navem in conspectu nullam, tres litore cervos  
 Prospicit errantes; hos tota armenta sequuntur  
 A teigo, et longum per valles pascitur agmen.  
 Constitit hic, arcumque manu celeresque sagittas  
 Corripuit, fidus quae tela gerebat Achates,  
 Ductoresque ipsos primum, capita alta ferentes  
 Cornibus arboris, sternit, tum volgus, et omnem  
 Miscet agens telis nemora inter frondea turbam;  
 Nec prius absistit, quam septem ingentia victor  
 Corpora fundat humi, et numerum cum navibus aequet.  
 Hinc portum petit, et socios partitur in omnes.  
 Vina bonus quae deinde cadis onerarat Accestes  
 Litore Trinacrio dederatque abeuntibus heros,  
 Dividit, et dictis maerentia pectora mulet:  
 "O socite neque enim ignari sumis ante malorum —  
 O passi graviora, dabit deus his quoque finem.  
 Vos et Scyllaeam rabiem pentusque sonantes  
 Accestis scopulos, vos et Cyclopea saxa  
 Experti: revocate animos, maestumque timorem  
 Mittite; forsan et haec olim meminisse juvabit.  
 Per varios casus, per tot discrimina rerum,  
 Tendimus in Latium, sedes ubi fata quietas  
 Ostendunt: illic fas regna resurgere Trojae.  
 Durate, et vosmet rebus servate secundis."  
 Talia voce refert, curi-que in-centibus aeger  
 Spem voltu simulat, premit altum corde dolorem.  
 Illi se praedae accingunt dapibusque futuri:  
 Tergora deripiunt costis et vetera nudant;  
 Pars in frustra secant veribusque tremantia figunt;  
 Litore aena locant alii, flammisque ministrant,  
 Tum victu revocant vires, fusique per herbam  
 Implentur veteris Bacchi pinguisque ferinae,

Postquam exempta fames epulis mensaeque remotae,  
 Amissos longo socios sermone requirunt,  
 Spemque metumque inter dubii, seu vivere credant,  
 Sive extrema pati nec jam exaudire vocatos.  
 Praecipue pius Aeneas, nunc Oronti, 220  
 Nunc Amyci casum gemit et crudelia secum  
 Fata Lyci, fortemque Gyan fortemque Cloanthum.

Et jam finis erat : quum Juppiter aethere summo  
 Despiciens mare velivolum terrasque jacentes  
 Litoraue et latos populos, sic vertice caeli 225  
 Constitit, et Libyae defixit lumina regnis.  
 Atque illum tales jactantem pectore curas  
 Tristior et lacrimis oculos suffusa nitentes  
 Adloquitur Venus : " O, qui res hominumque deumque  
 Aeternis regis imperiis et fulmine terras, 230  
 Quid meus Aeneas in te committere tantum,  
 Quid Troes potuere, quibus tot funera passis,  
 Cunctus ob Italiam terrarum clauditur orbis ?  
 Certe hinc Romanos olim, volventibus annis,  
 Hinc fore ductores revocato a sanguine Teucris, 235  
 Qui mare, qui terras omni ditione tenerent,  
 Pollicitus ; quae te, genitor, sententia vertit ?  
 Hoc equidem occasum Trojae tristesque ruinas  
 Solabar, fati contraria fata rependens ;  
 Nunc eadem fortuna viros tot casibus actos 240  
 Insequitur. Quem das finem, rex magne, laborum ?  
 Antenor potuit, mediis elapsus Achivis,  
 Illyricos penetrare sinus atque intima tutus  
 Regna Liburnorum, et fontem superare Timavi,  
 Unde per ora novem vasto cum murmure montis 245  
 It mare proruptum et pelago premit arva sonanti.  
 Hic tamen ille urbem Patavi sedesque locavit  
 Teucrorum, et genti nomen dedit, armaque fixit  
 Troia ; nunc placida compostus pace quiescit :  
 Nos, tua progenies, caeli quibus annuis arcem, 250  
 Navibus, infandum ! amissis, unius ob iram  
 Prodimur, atque Italis longe disjungimur oris.  
 Hic pietatis honos ? Sic nos in scepra reponis ?"

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

Cana Fides, et Vesta, Remo cum fratre Quirinus  
 Jura dabunt : dirae ferro et compagibus artis  
 Claudentur Belli portae : Furor impius intus,  
 Saeva sedens super arma, et centum vinctus aënis  
 Post tergum nodis, fremet horridus ore cruento.” 295

Haec ait, et Maia genitum demittit ab alto,  
 Ut terrae, utque novae pateant Karthaginis arces  
 Hospitio Teucris, ne fati nescia Dido  
 Finibus arceret. Volat ille per aëra magnum  
 Remigio alarum, ac Libyae citus adstitit oris. 300  
 Et jam jussa facit, ponuntque ferocia Poeni  
 Corda volente deo. In primis regina quietum  
 Accipit in Teucros animum mentemque benignam. /

At pius Aeneas, per noctem plurima volvens, 305  
 Ut primum lux alma data est, exire locosque  
 Explorare novos, quas vento accesserit oras,  
 Qui teneant, nam inculta videt, hominesne feraene,  
 Quaerere constituit, sociisque exacta referre.  
 Classem in convexo nemorum sub rupe cavata 310  
 Arboribus clausam circum atque horrentibus umbris  
 Occulit : ipse uno graditur comitatus Achate,  
 Bina manu lato crispans hastilia ferro.

Cui mater media sese tulit obvia silva,  
 Virginis os habitumque gerens, et virginis arma 315  
 Spartanae, vel qualis equos Threissa fatigat  
 Harpalyce, volucremque fuga praevertitur Eurum.  
 Namque umeris de moreabilem suspenderit arcum  
 Venatrix, dederatque comam diffundere ventis,  
 Nuda genu, nodoque sinus collecta fluentes. 320  
 Ac prior, “Heus,” inquit, “juvenes, monstrate mearum  
 Vidistis si quam hic errantem forte sororum,  
 Succinctam pharetra, et maculosae tegmine lyncis,  
 Aut spumantis apri cursum clamore prementem.”

Sic Venus ; et Veneris contra sic filius orsus : 325  
 ‘Nulla tuarum audita mihi, neque visa sororum,  
 O—quam te memorem, Virgo? namque haud tibi voltus  
 Mortalis, nec vox hominem sonat. O dea certe ;  
 An Phoebi soror? an Nympharum sanguinis una?

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



Taurino quantum possent circumdare tergo.  
 Sed vos qui tandem? quibus aut veristis ab oris,  
 Quove tenetis iter?" Quaerenti talibus ille  
 370 Suspirans inoque trahens a pectore vocem:  
 "O Dea, si prima repetens ab origine pergam,  
 Et vacet annales nostrorum audire laborum,  
 Ante diem clauso componat Vesper Olympo.  
 Nos Troja antiqua, si vestras forte per aures  
 375 Trojae nomen iit, diversa per aequora vectos  
 Forte sua Libycis tempestas appulit oris.  
 Sum pius Aeneas, raptos qui ex hoste Penates  
 Classe veho mecum, fama super aethera notus.  
 Italiam quaero patriam et genus ab Jove summo.  
 380 Bis denis Phrygium conscendi navibus aequor,  
 Matre dea monstrante viam, data fata secutus.  
 Vix septem convulsae undis Euroque supersunt.  
 Ipse ignotus, egens, Libyae deserta peragro,  
 Europa atque Asia pulsus." Nec plura querentem  
 385 Passa Venus medio sic interfata dolore est:  
 "Quiquis es, haud, credo. invisus caelestibus auras  
 Vitales carpis, Tyriam qui adveneris urbem.  
 Perge modo, atque hinc te reginae ad limina prefer.  
 Namque tibi reduces socios classemque relatam  
 390 Nuntio, et in tutum versis aquilonibus actam,  
 Ni frustra augurium vani docuere parentes.  
 Aspice bis senos, laetantes agmine cyncnos,  
 Aethera quos lapsa plaga Jovis ales aperto  
 Turbabat caelo; nunc terras ordine longo  
 395 Aut capere aut captas jam despectare videntur;  
 Ut reduces illi ludunt stridentibus alis,  
 Et coetu cinxere polum, cantusque dedere,  
 Haud aliter puppesque tuae pubesque tuorum  
 Aut portum tenet aut pleno subit ostia velo.  
 400 Perge modo et, qua te ducit via, dirige gressum."  
 Dixit, et avertens rosea cervice retulsi.  
 Ambrosiaeque comae divinum vertice odorem  
 Spiravere, pedes vestis deluxit ad unos,  
 Et vera incessu patuit dea Ille ubi matrem  
 405

Adgnovit, tali fugientem est voce secutus.

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

Tadibus incusat, gressumque ad moenia tendit : 410

At Venus obscuro gradientes aere saepsit,  
Et multo nebulae circum dea fudit amictu,  
Cernere ne quis eos, neu quis contingere posset,  
Molirive moram, aut veniendi poscere causas.

Ipsa Paphum sublimis abit, sedesque revisit 415

Laeta suas, ubi templum illi, contumque Sabaeo  
Ture calent arae, sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat.

Jamque ascendebant collem, qui pluvius urbi  
Imminet, adversasque aspectat desuper arces. 420

Miratur molem Aeneas, 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 concludere sulco. 425

Jura magistratusque legunt, sanctumque sentatum.

Hic portus alii effodiunt ; hic alta theatri  
Fundamenta locant alii, immo nesque columnas  
Rupibus excidunt, sciens decora alta futuris.

Qualis apes aestate nova per florea rura 430

Exercet sub sole labor, quum gentis adultos

Educunt fetus, aut quum liquentia mella

Stipant et dulci distendunt nectare cellas,

Aut onera accipiunt vententum, aut agmine facto

Ignavum fucos pecus a praesepibus arcet : 435

Fervet opus redolentque thymo fragmenta mella :

"O fortunati, quorum jam moenia surgunt!"

Aeneas ait, et fastigia suscipit urbis.

Infert se saeptus nebula, mirabile dictu,

Per medios miscetque vias, neque cernitur ulli 440

Lucos in urbe fuit media, laetissimus umbræ ;

Quo primum jactati undis et turbine Poeni

Effodere loco signum, quod regia Juno

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

Diva solo fixos oculos aversa tenebat.

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

Tum vero ingentem gemitum dat pectore ab imo, 485

Ut spolia, ut currus, utque ipsum corpus aenei

Tendentemque manus Priantum conspexit metus.

Se quoque principibus permixtum adgnovit Achivis,

Eoasque acies et nigri Memnonis arma.

Ducit Amazonidum lunatis agmina peltis 490

Penthesilea furens mediisque in millibus ardet,

Aurea subnectens exsertae cingula mammae

Bellatrix, audetque viris concurrere virgo. ✓

Haec dum Dardanio Aeneae miranda videntur,

Dum stupet, obtutuque haeret defixus in uno, 495

Regina ad templum forma pulcherrima Dido,

Incessit magna juvenam stipante caterva.

Qualis in Eurotae ripis aut per juga Cynthi

Exercet Diana choros, quam mille secutae

Hinc atque hinc glomerantur Oreades : illa phaeetram 500

Fert humero, gradiensque deas supereminet omnes :

Latonae tacitum pertemptant gaudia pectus :

Talis erat Dido, talem se laeta ferebat

Per medios, instans operi regnisque futuris.

Tum foribus divae, media testudine templi, 505

Saepta armis, solioque alte subnixa resedit.

Jura dabat legesque viris, operumque laborem

Partibus aequabat justis, aut sorte trahebat,

Quum subito Aeneas concursu accedere magno

Anthea Sergestumque videt fortemque Cloanthum, 510

Tenerorumque adios, ater quos aequore turbo

Dispulerat penitusque alias avexerat oras.

Obstipuit simul ipse, simul percussus Achates

Laetitiaque metuque : avidi conjungere dextras

Ardebant, sed res annos incognita turbat. 515

Dissimulant, et nube cava speculantur amicti,

Quae fortuna viris, classem quo litore impiant,

Quid veniant : cunctis nam lecta navibus ibant

Orantes veniam, et templum clamore petebant.

Postquam introgressi et coram data copia fandi, 520  
 Maximus Ilioneus placido sic pectore coepit :  
 “ O regina, novam cui condere Juppiter urbem,  
 Justitiaque dedit gentes frenare superbas,  
 Troes te miseri, ventis maria omnia vecti,  
 Oramus : prohibe infandos a navibus ignes, 525  
 Parce pio generi, et propius res aspice nostras.  
 Non nos aut ferro Libycos populare Penates  
 Venimus, aut raptas ad litora vertere praedas.  
 Non ea vis animo, nec tanta superbia victis.  
 Est locus, Hesperiam Graii cognomine dicunt, 530  
 Terra antiqua, potens armis atque ubere glabrae ;  
 Oenotri coluere viri ; nunc fama minores  
 Italiam dixisse ducis de nomine gentem.  
 Huc cursus fuit :  
 Quum subito adsurgens fluctu nimbosus Orion 535  
 In vada caeca tulit, penitusque procacibus austris  
 Perque undas, superante salo, perque in via saxa  
 Dispulit : huc pauci vestris adnavimus oris.  
 Quod genus hoc hominum ? quaeve hunc tam barbara morem  
 Permittit patria ? hospitio prohibemur arenae : 540  
 Bella cient, primaque vetant consistere terra.  
 Si genus humanum et mortalia temnitis arma,  
 At sperate deos memores fandi atque nefandi.  
 Rex erat Aeneas nobis, quo justior alter  
 Nec pietate fuit, nec bello major et armis ; 545  
 Quem si fata virum servant, si vescitur aura  
 Aetherea, neque adhuc crudelibus occubat umbris,  
 Non metus ; officio nec te certasse priorem  
 Paeniteat : sunt et Siculis regionibus urbes,  
 Armaque, Trojanoque a sanguine clarus Acestes. 550  
 Quassatam ventis liceat subducere classem,  
 Et silvis aptare trabes, et stringere remos :  
 Si datur Italiam, sociis et rege recepto,  
 Tendere, ut Italiam laeti Latiumque petamus :  
 Sin absumpta salus, et te, pater optime Teucrum, 555  
 Pontus habet Libyae, nec spes jam restat Iuli ;  
 At freta Sicaniae saltem sedesque paratas,

Unde huc advecti, recemque petam? Aecestem?"

Talibus Ithonus, cuncti simul ore fremebant  
Dardanidae

560

Tum breviter Dido, voltum demissa, profatur:

"Solvite corde metum, Tenei, secludite curas.

Res dura et regni novitas me talia cogunt

Moliri, et late tines custode tueri

Quis genus Aeneadum, quis Troiae nescit urbem?

565

Virtutesque, virosque, et tanti incendia belli?

Non obtusa ideo gestamus pectora Poeni,

Nec tam aversus equos Tyria Sol jungit ab urbe.

Seu vos Hesperiam magnam Saturnique arva

Sive Erycis tines regemque optatis Aecestem,

570

Auxilio tutos dimittam, opibusque juvabo.

Vultis et his mecum pariter considerare regnis?

Urbem quam statuo vestra est; subducite naves;

Troae Tyriusque mihi nullo discrimine agetur.

Atque utinam rex ipse Noto compulsus eodem

575

Aiforet Aeneas; equidem per litora certos

Dimittam, et Labyae lustrate extrema jubebo,

Si quibus ejectus silvis aut urbibus eriat."

His animum atrecti dictis et fortis Achates

Et pater Aeneas jundudum erumpere nubem

580

Ardebant; prior Aenean compellat Achates:

"Nate Dea, quae nunc animo sententia surgit?

Omnia tuta vides, classem, sociosque receptos.

Unus abest, medio in illo tu quem vidimus ipsi

Submersum; dictis respondent cetera matris."

585

Vix ea fatus erat, quum circumfusa repente

Scindit se nubes et in aethera purgat apertum.

Restitit Aeneas, claraque in luce retulsi,

Os humerosque Deo similis; namque ipsa decoram

Caesarem nato, mentrix humenque juventae

590

Purpureum et lectos oculis afflarat honores

Quale manus addunt chori deus aut ubi flavo

Argentum Parusve lapis circumdatur auro.

Tum sic reginam alloquitur cunctisque repente

Improvisus ait: "Coram, quem quaeritis, adsum  
Troius Aeneas, Libycis ereptus ab undis. 595

O sola infandos Trojae miserata labores!

Quae nos reliquias Danaum, terraeque marisque  
Omnibus exhaustos jam casibus, omnium egenos  
Urbe domo socias. Grates persolvere dignas 600

Non opis est nostrae, Dido; nec quicquid ubique est  
Gentis Dardaniae, magnum quae sparsa per orbem;  
Di tibi, si qua pios respectant numina, si quid  
Usquam justitiae est et mens sibi conscia recti,  
Praemia digna ferant. Quae te tam laeta tulerunt 605  
Saecula? qui tanti talem genuere parentes?

In freta dum fluvii current, dum montibus umbrae  
Lustrabunt convexa, polus dum sidera pascet,  
Semper honos nomenque tuum laudesque manebunt,  
Quae me cunque vocant terrae. Sic fatus amicum 610  
Ilionea petit dextra laevaue Serestum:

Post alios, fortemque Gyan fortemque Cloanthum.

Obstupuit primo aspectu Sidonia Dido,  
Casu deinde viri tanto; et sic ore loquuta est:  
"Quis te, nate Dea, per tanta pericula casus 615  
Insequitur? quae vis immanibus adplicat oris?"

Tunc ille Aeneas, quem Dardanio Anchisae  
Alma Venus Phrygii genuit Simoentis ad undam?  
"Atque equidem Teucrum memini Sidona venire,  
Finibus expulsum patriis, nova regna petentem 620  
Auxilio Beli. Genitor tum Belus opimam

Vastabat Cyprum et victor ditione tenebat.  
Tempore jam ex illo casus mihi cognitus urbis  
Trojanae nomenque tuum regesque Pelasgi.

Ipse hostis Teucros insigni laude ferebat, 625  
Seque ortum antiqua Teucrorum a stirpe volebat.  
Quare agite, o tectis, juvenes, succedite nostris.

Me quoque per multos similis fortuna labores  
Jactatam hac demum voluit consistere terra.  
Non ignara mali, miseris succurrere disco." 630

Sic memorat, simul Aenean in regia ducit

Tecta, simul divum templis indicit honorem.  
 Nec minus interea socers ad litora mittit  
 Virginti tauros, magnorum horrentia centum  
 Terga summi, pingues centum cum matribus agnos, 635  
 Munera laetitiaque da.

At domus interior regali splendida luxu  
 Instruitur mediisque parant convivia tectis :  
 Arte laboratae vestes ostroque superbo :  
 Ingens argentum mensis caelataque in auro 640  
 Fortia facta patrum, series longissima rerum  
 Per tot ducta viros antiqua ab origine gentis.

Aeneas, neque enim patrius consistere mentem  
 Passus amor, rapidum ad naves praemittit Achatem,  
 Ascanio ferat haec, ipsumque ad moenia ducat ; 645  
 Omnis in Ascanio cari stat cura parentis.  
 Munera praeterea, Hiacis crepta ruinis,  
 Ferre jubet, pallam signis auroque rigentem,  
 Et circumtextum crocco velamen acantho,  
 Ornatus Argivae Helenae, quos illa Mycenis, 650  
 Pergama quum peteret inconcessosque Hymenaeos,  
 Extulerat, matris Ledaec mirabile donum ;  
 Praeterea sceptrum, Ithone quod gesserat olim,  
 Maxima natatum Priami, colloque monile  
 Baccatum, et duplicem gemmis auroque coronam. 655  
 Haec celerans iter ad naves tendebat Achates.

At Cypthera nova artes, nova pectore versat  
 Consilia ; ut faciem mutatus et ora Cupido  
 Pro dulci Ascanio veniat domisque furentem  
 Incendat reginam, atque ossibus implicet ignem. 660  
 Quippe domum timet ambiguum Tyriosque bilingues,  
 Urit atrox Juno, et sub noctem cura recursat.  
 Ergo his aligerum dictis addatur Amorem :

"Nate, meae vires, mea magna potentia solus,  
 Nate, patris summi qui tela Typhloa tenemis, 665  
 Ad te confugio, et supplex tua numina posco,  
 Frater ut tunc ex pelago tuus omnia circum  
 Litora pariter, odi Timonis iniquae,



- Nota tibi ; et nostro doluisti saepe dolore.  
 Nunc Phoenissa tenet Dido, blandisque moratur 670  
 Vocibus : et vereor, quo se Junonia veitant  
 Hospitia ; haud tanto cessabit cardine rerum.  
 Quocirca capere ante dolis, et cingere flamma  
 Reginam meditor, ne quo se numine mutet,  
 Sed magno Aeneae mecum teneatur amore. 675  
 Qua facere id possis, nostram nunc accipe mentem.  
 Regius accitu cari genitoris ad urbem  
 Sidoniam puer ire parat, mea maxima cura,  
 Dona ferens, pelægo et flammis restantia Trojae.  
 Hunc ego sopitum somno super alta Cythera 680  
 Aut super Idalium sacrata sede recondam,  
 Ne qua scire dolos mediussve occurrere possit.  
 Tu faciem illius noctem non amplius unam  
 Falle dolo, et notos pueri indue voltus :  
 Ut, quum te gremio accipiet lactissima Dido 685  
 Regales inter mensas laticemque Lyaeum,  
 Quum dabit amplexus atque oscula dulcia figet,  
 Occultum inspires ignem fallasque veneno.”  
 Paret Amor dictis carae genitricis, et alas  
 Exiit, et gressu gaudens incedit Iuli. 690
- At Venus Ascanio placidam per membra quietem  
 Irigat, et fotum gremio dea tollit in altos  
 Idaliae lucos, ubi mollis amarcus illum  
 Floribus et dulci aspirans complectitur umbra.  
 Jamque ibat dicto parens, et dona Cupido 695  
 Regia portabat Tyriis, duce laetus Achate.  
 Quum venit, aulacis jam se regina superbis  
 Aurea composuit sponda, medianque locavit.
- Jam pater Aeneas et jam Trojana juvenus  
 Conveniunt, stratoque super discumbitur ostro. 700  
 Dant famuli manibus lymphas, Cereremque canistris  
 Expediunt, tonsisque ferunt mantelia vilis.  
 Quinquaginta intus famulae, quibus ordine longam  
 Cura penum struere, et flammis adolere Penates :  
 Centum aliae, totidemque pares aetate ministri, 705

Qui dapibus mensas onerent, et pocula ponant.

Necnon et Tyrii per limina lacta frequentes  
Convenere, tonis jussi discumbere pictis.

Mirantur dona Aeneae, mirantur Iulum  
Flagrantesque dei voltus simulataque verba 710

Pallamque et pictum croceo velamen acantho.

Praecipue infelix, pesti devota futurae.

Expleri mentem nequit ardescitque tuendo  
Phoenissa, et pariter puero donisque movetur.

Ille ubi complexu Aeneae colloque pependit 715

Et magnum falsi implevit genitoris amorem,  
Reginam petit. Haec oculis, haec pectore toto

Haeret et interdum gremio fovet, inscia Dido,

Insidat quantus miserae deus. At memor ille 720

Matris Acidaliae paulatim abolere Sychaeum

Incipit, et vivo tentat praevertere amore

Jampridem resides animos desuetaque corda.

Postquam prima quies epulis, mensaeque remotae,

Crateras magnos statuunt et vina coronant.

Fit strepitus tectis vocemque per ampla volutant 725

Atria: dependent lychni laquearibus aureis

Incensi, et noctem flammis funalia vincunt.

Hic Regina gravem gemmis auroque poposcit

Implevitque mero pateram, quam Belus et omnes

A Belo soliti. Tum facta silentia tectis: 730

“Juppiter, hospitibus nam de te dare jura loquuntur,

Hunc laetum Tyriisque diem Trojaque profectis

Esse velis nostrosque hujus meminisse minores.

Adsit lactitiae Bacchus dator, et bona Juno;

Et vos, o coetum, Tyrii, celebrate faventes” 735

Dixit, et it mensam laticum libavit honorem;

Primaque libato summo tenuis attigit ore.

Tum Bitiae dedit increpitans: ille impiger hausit

Spumantem pateram et pleno se proluit auro:

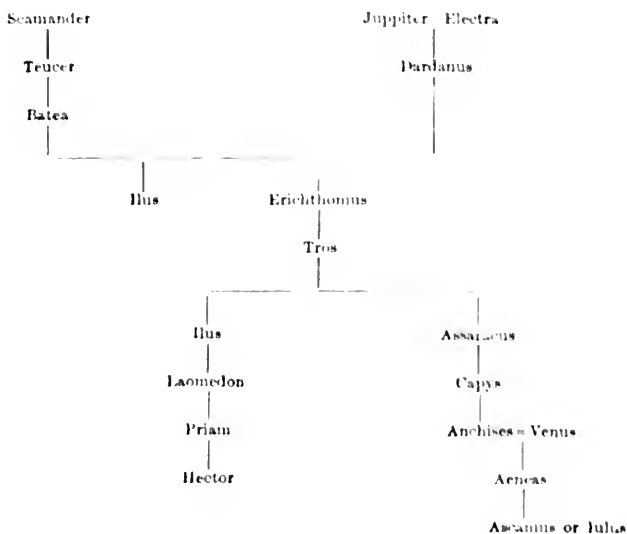
Post alii proceres. Cithara cecinitus Iopas 740

Personat aurata, docuit quem maximus Atlas

Hic canit errantem lunam solisque labores;

Unde hominum genus, et pecudes ; unde imber et ignes ;  
Arcturum pluviasque Hyadas geminosque Triones :  
Quid tantum Oceano properent se tingere soles 745  
Hiberni, vel quae tardis mora noctibus obstet.  
Ingeminant plausu Tyrii Troesque sequuntur.  
Necnon et vario noctem sermone trahebat  
Infelix Dido longumque bibebat amorem,  
Multa super Priamo rogitans, super Hectore multa ; 750  
Nunc, quibus Aurorae venisset filius armis ;  
Nunc, quales Diomedis equi ; nunc, quantus Achilles.  
“Immo, age, et a prima die hospes origine nobis  
Insidias,” inquit, “ Danaum, casusque tuorum,  
Erroresque tuos ; nam te jam septima portat 755  
Omnibus errantem terris et fluctibus aestas.”

DESCENT OF THE ROMAN JULIAN FAMILY FROM THE TROJANS.



## NOTES.



- 1—*Arma virumque cano*: “I sing of arms and the man.” Vergil observes the custom of epic poets by announcing his subject at the outset: cp. the opening lines of the *Iliad*, *Odyssey* and *Paradise Lost*—*arma* may be used here to show the contrast between the subject of the *Aeneid* and that the *Georgics* (cp. the opening line of *Georgic I.*), in which the theme, viz., the occupations of rustic life, is announced. *virum*, referring to the deeds of Aeneas. Distinguish *cāno* and *cāno*.—*quī—littora*: “who of old from the coasts of Troy came, an exile of fate, to Italy and the shore of Lavinium.”—*primus*: Heyne and Wagner, finding a difficulty in reconciling the usual meaning of this with the statement of Antenor’s previous settlement, mentioned v. 242, make *primus*=*olim*, “of old.” Gallia Cisalpina was not formally included in *Italia Propria* till 42 B.C., and possibly was not considered by Vergil as a part of Italy Proper. Distinguish *ora*=*ἀκτῆ*, the land or district on the sea; *litus*=*πέγμυρ*, the land covered by the breakers of the sea; *ripa*=*ὄχθη*, the bank of a river.
- 2—*Italiam*=*ad Italiam*: Vergil, with many other poets, sometimes omits prepositions after verbs of motion: cp. *Aen. I.*, 365, *devolare locos*; *Shaks. Julius Caesar I.*, 2: “But ere we could arrive the spot proposed.”—*fato* may be taken (1) with *profugus* as above, abl. of instr.; or (2) with *venit*, abl. manner. In what compound words is *pro* short? II. 594.5; A. & G. 354, d.—*Laviniaque*: others read *Laviniaque*. In scansion, if the latter reading is adopted, *i* is consonantal, i. e. pronounced *y*.
- 3-5—*Ille—Latia*: “hard driven on land and on the deep by the violence of heaven, for cruel Juno’s unforgetful anger, and hard bestead in war also, ere he might found a city and carry his gods into Latium.”—*ille*: cp. Homeric *ὁ γῆ*, not the subject of *jectatus* (*est*), but in apposition with *quī*.—*terris—alto*: local ablatives: II. 425, note 3; A. & G. 258, f.—*superum*=*superorum*, scil. *deorum*.—*multa—passus*, like *jectatus*, a participle, lit. “much, too, having suffered in war also.”—*dum—construet*: “in his attempts to build:” II. 519, it., 2: A. & G. 328. The idea of *purpose* is implied.—*Latia in Latium* in prose.
- 6—*Unde*=*a quo*, scil., *ortum est*: “from whom (sprung).” Some think that the three stages of the growth of Rome are referred to, viz., the original settlement at Lavinium, the transference of power to Alba Longa, and the final selection of Rome as the seat of empire. The Latins dwelt in the broad plain between the Sabine mountains and the sea, and traced their descent to King Latinus. The word

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

- 7 *Alban patres*: *Alba Longa* was the head of a confederacy of thirty Latin towns. After its destruction by Tullus Hostilius, the leading citizens were transferred to Rome, and became incorporated in the common state. Many of the noble families of Rome, notably the Julii, traced their descent to the Albans. *Alba Longa* occupied a site probably near the convent of *Palazzuolo*.—*moenia* (rt. *MUN*, to defend; cp. *ἀμύνειν*), the walls for defensive purposes; *murus* (*muu rus*, also rt. *MUN*), a wall of any kind; *paries* (rt. *PAR*, to separate), the partition walls of a house; *maeria*, a garden wall.—*altæ Romæ*, "of stately Rome." Rome at first occupied the *Palatine*, *Aventine*, *Esquiline*, *Coelian*, *Viminal*, and *Quirinal* hills were included. Also the *Pincian*, *Vatician*, and *Janiculan* hills, on the Etruscan side, were brought within the boundaries of the city under Aurelius.
- 8 *Musa*: Vergil, following the example of Homer, invokes the muse and refers the whole plot to the gods. *Calliope* was the muse of epic poetry. — *quo numine laeso*: there are several ways of taking these words; (1) some supply, *impulsus fuerit*, "by what offended deity was he (Aeneas) constrained;" (2) *numine = voluntate*, "what purpose (of Juno) being thwarted;" (3) *quo = qua de causa*, "for what reason, her (*i.e.* Juno's) will being thwarted;" (4) *ob quam lésionem numinis*, "on account of what affront to her purpose;" (5) "for what offence to the majesty of heaven." The last is probably correct. The first is objectionable because Juno has been mentioned as the offended deity.
- 9 *Quidve dolens*: "or in what vexation;" lit. "resenting what." For case of *quid*: H. 371, III.; A. & G. 237 b. — *tot volvere casus*: "to run the round of so many misfortunes." For poetic use of infinitive see H. 535, IV.; A. & G. 331, g.
- 10 *Insignem pietate*: the hero of the *Aeneid* is distinguished by the epithet *pious*, which means that he had filial affection as well as religious reverence. He rescues his father from burning Troy (*Aen.* 2, 723); also the gods (*Aen.* 2, 717). *adire*, "to face." For case of *labares* see H. 386 3, A. & G. 228, a.
- 11 *Impulserit*—indirect question: H. 529, I.; A. & G. 334.—*animis*, taken (1) dative, H. 387, A. & G. 231; or (2) local ablative.—*ira*, the plural, denotes the various manifestations of her passions: H. 139, 2, A. & G. 65, c.
- 12 *Urbs antiqua*—said with reference to Vergil's own time. Carthage was founded probably about 853 B.C. *Tyria coloni*: "settlers from Tyre;" the Tyrians founded also Tunes and Utica, near Carthage.

- 13—*Italiam—longe*: *longe* may be taken (1) as modifying the whole phrase, "over against Italy and the Tiber's mouths afar;" or (2) *longe distantia*, "the far distant Tiber's mouths." *Italiam contra*: what figure? H. 636, vt. What direction is Karthage from Rome?
- 14—*Dives opum*: compare *dives*; decline *opum*. What adjectives govern the genitive? H. 399, l. 3; A. & G. 218, c.—*studiiis*: H. 424; A. & G. 253; abl. of respect: "in its passion for;" see note on *irar* for plural, vs. 11. Vergil here, no doubt, alludes to the experience of the Romans in the Punic Wars.
- 15—*Quam coluisse*: the Romans identified the Syrian Astarte (the *Ashtaroth* of the Bible) with Juno.—*unam*, "especially;" *unus* gives to superlatives, or to words implying a superlative force (*magis quam omnes terras*), an emphatic meaning; cp. εἰς; εἰς ἀπίστος: "especially the best."
- 16—*Posthabita Samo*: "in preference to Samos," lit., "Samos being held in less regard;" H. 431, A. & G. 255. Herodotus (3 50) mentions a famous temple of Here (*Juno*) at Samos. In scanning this line, notice that the hiatus in *Samo* is relieved by the caesural pause. This especially occurs when a long vowel is in the *arsis* of the foot: H. 708, it.: cp. v. 617.
- 17—*Currus*: Juno is rarely represented as a war goddess, though we have some instances: cp. Hom. Il. 5, 720-3.—*hoc—foretque*: "the goddess even now strives, and fondly hopes that this would be the seat of empire for the nations, if in any way the fates permit."—*hoc* is attracted to the gender of the predicate: H. 445, 4; A. & G. 195.—*sinant*: subj. of intermediate clause; H. 529, it.; A. & G. 342.—*jam tum*=*etiam tum*: "even then," at that early period.
- 18—*Sed enim*: (cp. ἀλλὰ γάρ), ellipsis for *sed (mutuit Karthagini) enim*, &c., "yet (she feared for Karthage) for she had heard a race was issuing from the blood of Troy."—*duri*: H. 523, l.; A. & G. 336, present as now in the act of being accomplished.
- 20—*Tyrias-arces*: "which should hereafter overthrow her Tyrian towers." The destruction of Karthage (146 B.C.) is referred to.—*vertret*=*everteret*: subj. of purpose: H. 491, l., A. & G. 286.—*olim* may refer to either the past or future; here it refers to latter: properly (fr. *ollus, ille*), "at that time."
- 21—*Hinc a qua progenit*.—*late regem* (by enallage) *late regantem*: H. 441, 3, A. & G. 188, d; cp. the Homeric εἰρησπῶν.—*belloque superbum*: "tyrannous in war."
- 22—*Ercidio Libya*: "to destroy Libya;" for the two datives see H. 390; A. & G. 233. Some read *exscidio*, but *ercidio* is not for *exscidio*, but for *ex-scidio* (ex, *scindo*): cp. the forms *exforo, exfari, exfodio*, found in old writers.—*volvire Parcas*, scil. *audierat*: there is reference here to the thread of destiny. The *Parcae* (it. *PAR*, "to

allot:” cp. *para, portio, i* (= *par*) were the goddesses of birth and death: three in number, *Nona, Decuma, Morta*, and so the arbiters of human destiny. They were identified with the Greek *Μοῖραι* (*μοῖραι*, to allot), *Clotho, Lachesis, and Atropos*, whose duties are included in the foll. line: *Clotho colum retinet, Lachesis nel, et Atropos occat*: cp. Milton’s *Lycidas*—

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

- 23 *Motus*: “fearful of that;” *metuere*, to dread with anxiety of some future evil; *timere*, to fear an impending danger; *vereri*, a respectful fear of some superior being; *formulare*, to dread.—*veteris belli*: the war against Troy—*Saturnia*, scil. *Jovia*, or *dea*, according to the Greek theogony. Here (Juno) was the daughter of Kronos identified by the Romans with Saturn. The Romans, however, represent no relationship between Juno and Saturn.
- 24 *Ad Trojam*: *ad* may be taken (1)=*adversus*, “against,” or (2)=*apud*, “at.”—*Argis*: here the town is put for the inhabitants=*Argiris*, and this for *Gaeris*. Here, or Juno, was worshipped specially at Argos, one of the chief cities of Argolis.—*prima*, “before all others,” or some say, “long ago:” cp. *primus*, v. 2.
- 25 *Necdum animo*: “not had the springs of her anger nor the bitterness of her vexation yet gone out of her mind;” *etiam*=*et jam*—*causae irarum*: the motives of wrath; the plural *irae* refer to the many manifestations of the passion; see note v. 11.—*exciderant*: “had faded;” distinguish in meaning *excido, excido*.
- 26—*Animo*: in prose *ex animo*: H. 412, 2; A. & G. 243, b.—*manet*: H. 403, 1; A. & G. 205, d.—*alta repostam alte (in) mente repositam*: “laid away in her mind:” H. 425, N. 3; A. & G. 258, f. What figure?
- 27—*Judicium Paris*: Paris was judge in the contest of Juno, Venus, and Minerva for the golden apple; see Fennysou’s *Oenone*.—*spectataque formae*: “and the insult offered to her slighted beauty,” for obj. gen.: H. 549, N. 2; A. & G. 292 a.
- 28—*Genus avrisam*: referring to the birth of Dardanus, the son of Jupiter and Electra and foam let of the Trojan line. (See genealogical tree, p. 48.)—*rapti*, scil., *ad caelum*.
- 29 *His super*: “tried with this, too” i.e. by what has been said in the foregoing line.—H. 410, A. & G. 245.—*super insuper*, “beside,” i.e. in addition to her anxiety for Karthage.—*acquore*: why is the preposition omitted?—H. 425, H. 2; A. & G. 258, f.
- 30—*Reliquias Danaum*: what words are used in the plural only?—H. 131; A. & G. 70.—*Danaum*: the subj. gen.: H. 309, H.; A. & G. 214. What word have *na* for *orum* in gen. pl.?—H. 52, 3; A. & G. 40, c.—Vergil calls the Greeks *Danai, Graii, Argivi, Pelasgi, Achaivi*—*Achivi*: decline



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

- 46—*Ast—gero*: "but I who walk with stately tread, the queen of the gods, I, the sister and wife of Jove, with a single people so many years wage wars."—*ast*: archaic form of *at*. The language of epic poetry affected archaisms. Note the majestic gait of Juno is imitated by the spondaic character of the verse.
- 47—*Et soror et conjunx*: *καταγ. ηγη. ἀδελφὴ τε*: Hom. II. 16, 432.—*annos*: II. 379, A. & G. 256.
- 48—*gero*: "have been (and still am) waging:" II. 467.2, A. & G. 276, a. *quisquam*: implying a negative; II. 457; A. & C. 105 h. Distinguish *quisquam*, *ullus* and *quis*, *quilibet*—*adorat*: others read *adoret*: II. 485, A. & G. 268.
- 49—*Præterea posthac*: "hereafter."—*aris*: II. 380, A. & G. 228.
- 50—*Corde*: II. 425, N. 3; A. & G. 258 f.
- 51—We have in the following lines a lively personification of the winds. *Loca—austris*: "a place big with blustering blasts." The winds mentioned in the Aeneid are: N., *Boreas*; N.E., *Aquilo*; E., *Eurus*; S., *Notus* or *Auster*; S.W., *Africus*; W., *Zephyrus*; N.W., *Corus* or *Caurus*; N.N.W., *Iapyx*. Distinguish in meaning *loca*, *loci*.
- 52—Distinguish in tense *venit*, *venit*.—*antrum*: a cave or grotto, as a beautiful object with reference to its romantic appearance and cooling temperature; *specus*, a gap with a longish opening; *spelunca*, a cavity in a merely physical relation, with reference to its darkness or dreadfulness.
- 53—We have here a fine example of imitative harmony (*onomatopœia*), the hissing sounds of the winds being well represented by the successive s's: "the struggling winds and sounding storms."
- 54—*Império ferant*: "restrains beneath his sway and curbs them with fetters in his prison house." The picture of the winds may have been suggested by the *Iuli Circus*, at which chariot racing was one of the chief features. *Império*: II. 420; A. & G. 248. —*vinclis et carcere* = *vinclis in carcere*, or some say *vinclis carceris*: what figure?
- 55—*Illi—ferunt*: "they chaffing, while the great rock roars responsive, rage round the prison bars." Note the assonance.—*magna cum murmur*, a substitute for the ablative absolute.
- 57—*Sceptra tuens*—*εστυ. τω. ἰσ.*: "sceptre in hand."—*animos*: "passions"—*iras*: "rage:" cp. v. 25, note.
- 58—*Vi* archaic form of *vis*: see *ast*, v. 48. —*tacuit—ferant—errant*: the pres. for impf. gives greater vividness: A. & G. 307, b. —*quippe*, "doubtless," ironical. Note, *errant* is intransitive, "sweep."
- 61—*Molem et montes*—*mole u montium* (by hendiadys): "a mass of mountains,"—*insuper*: "on the top of them,

- 62—*Regemque—habeas*: “and gave them such a king as knew, when bidden (by Jove), by a fixed law either to tighten or to loosen the reins.”—*qui sciret*, for subj.: H. 497, 1; A. & G. 317. —*premere*, scil., *habenæ* or *ventos*. —*dare laeas laxare*. —*jussus*, scil., *a Jove*.
- 65—*Namque*: in prose usually *et enim*, introduces a self-evident reason, “seeing that.” Here the particle assigns the reason of her coming to him: “I have come to you, for, as you know,” &c. —*divum rex*: Hom. II. 1.544; *πατὴρ ἀνδρῶν τε θεῶν τε*.
- 65—*Mulcere—tollere = ut mulceas—tollas*: H. 535, IV.; A. & G. 331. g. —*vento* must be taken with both *mulcere* and *tollere*. The ancients seem to have thought that some winds calmed, while other winds raised the sea.
- 67—*Aequor*: a kind of cognate accusative; H. 371. II. N.; A. & G. 238: cp. *ίέναι ὁδόν*.
- 68—*Ilium—Penates*: the meaning seems to be that the conquered Trojans will in Italy perpetuate their race and establish their religion. The *Penates* are said to be *victos*, as their old home *Ilium* was destroyed. —*Penates*, Roman household gods, of which each family had its own. These were worshipped with *Vesta*, the goddess of the hearth. Each city also had its *Penates*. Those of Lanuvium, the chief city of Latium, were brought by Aeneas from Troy. Afterwards they were transferred to Rome. The root of *penates* is from *pa*, or, *pat*, “to nourish:” cp. *πατήρ*, *πάσις* (= *πόσις*), *δισ-πόσις*; cp. *pater*, *pasco*, *panis*, *pinus*: Eng. *father*. The word may therefore mean the images of “the original founders” of the clan or *gens*.
- 69—*Incute—ventis*: “rouse thy winds to fury;” lit. “strike strength into the winds,” as if by a blow of his sceptre. —*submersas*: “so that they will be sunken,” a proleptic use of the participle (cp. v. 29) = *obruæ et submerge puppes*; cp. Shaks. *King John*, “Heat me those irons hot.”
- 70—*Diversos*, scil., *viros*, “the crew far apart.” Others read *diversus*, scil., *naves*.
- 71—*Corpore*: abl. specification: H. 419. II.; A. & G. 251.
- 72—*Deiopea*. If this be the correct reading, *Deiopea* is a case of inverted attraction, i.e., the antecedent is attracted into the case of the relative *quæ*: cp. vs. 573. Others read *Deiopenam*.
- 73—*Junquam*, scil., *tibi*. —*conubio*: to get over the difficulty of scansion, some take this word as a trisyllable, making *i* consonant, i.e.  $\infty q$ . —*propriam = perpetuam*: “and grant her to thee as your wife for ever:” cp. Eccl. 7.31.
- 75—*Pulchra prob*: taken either (1) with *parentem*, abl. quality, or (2) with *faciat* as, abl. means.

- 6—*Tuus*—*explorare*: "thine is the task to determine what thou choosest."—*optes*: subj. of dependent question: II. 529; A. & G. 334.
- 77—*Tu—tu—tu*: note the emphasis: "'tis thou who gavest me whatever realm this is which I have."—*scripta Jovei*: "the sceptre and the favor of Jove," or by hendiadys—*scriptu Jovis*, "the sceptre derived from Jove." All kingly power came from Jove.
- 79—*Epulis*: decline this word. *accumbere*: II. 535, IV; A. & G. 331, g. Vergil here ascribes to the gods a custom prevalent among the Romans of his own day. The Greeks sat at meals as we do.
- 80—*Potentem*: "lord," see note on *Penates* vs. 68—*nimborum*: II. 399, 3; A. & G., 218.
- 81—*Dicta*, scil. *sunt*.—*carum—latus*: "with spear-point turned that way, the hollow hull he struck on the side." Note the *alliteration*. Distinguish in meaning *latus* and *litus*.
- 82—*Velut agmine facto*: "as in banded array," abl. manner: II. 419, III.; A. & G., 248.
- 83—*Data (est)*.—*terra perflant*: "they blow a blast across the world." For case of *terras*, see II. 372., A. & G., 237, d.
- 84—*Incubere mari*: "they swooped down upon the sea:" for momentary action of perfect, see II. 471, II.; A. & G. 279; cp. *i-(es)um*.
- 85—*Runt*: the change of tense is supposed to give vividness to the description.—*erebor procellis Africus*: "the gusty south-west wind."—*Africus*: cp. *zay*, as blowing from Libya; called by the Italians still *Africo*, or *Gherbino*.
- 86—*Et fluctus*: the successive spondees well described the measured motion of the heavy surges.
- 87—*Insequitur ruduntum*: "then follow both the shrieks of the crew and the creaking of the cordage."—*rum*: what words of the 2nd decl. have the gen. pl. in *um* instead of *orum*? II. 523; A. & G. 46, a.—*rudentes*: were the light hanging gear of a ship (*zoo-ra*), while *junes* (*σχοινία*), were the strong ropes to which the anchors were attached, and by which the ship was fastened to the land.
- 88—*Eripuit oculis*: "suddenly the clouds blot from the eyes of the Trojans both sky and light"—*obsc.*, "light," probably the original meaning of the word; cp. *div*, "bright:" cp. *δῖος*, *Διός* (gen. of *Ζεύς*, god of the air), *Jupiter* (= *Dispater*), *Diana* (= *Div-ana*, the bright one), "the moon."
- 89—*Incubat*: "broods over." Momms well translates:

"Night on the ocean lies,  
Pole thunders unto pole, and still with wild fire glare the skies,  
And all things, hold the face of death before the seamen's eyes."

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

- 90—*Intonere poli*: “it thundered from pole to pole;” lit. “the poles thundered.”—*polus*, (πόλος), the Latin term for πῶλος is *portus*, the end or axis on which, according to the ancient notions, the heavens turned (*verti*).—*et aether*: “and the heaven gleams with frequent flashes.”—*aether*, the bright upper sky above the clouds (αἴθήρ): *aer*, the lower air (ἀήρ). Here the distinction is, however, unobserved.
- 91—*Praesentemque mortem*: “and all things threaten the crew with instant death.”—*intendant*, note the force of the frequentative.
- 92—*Extemplo* (= *ex tempulo*, from *templum*, dim. of *tempus*) “at once.”—*frigore*, “with a chilling fear.”
- 93—*Duplices*: not “clasped,” as this was not the attribute of prayer among the Greeks and Romans, who extended the palms of their hands to the supposed dwelling place of the deity addressed, but “both”: cp. the use of ἐπιλόοις for ἄμω, δίω: Aeschylus, *Prom.* *Vinctus*, 971, μηδέ μοι διπλάς ὄδοις, Προμηθεῖ, προσβαλῆς. So also *duplices*, said for *ambo*, *utroque*, of things in pairs: Aen. 7, 140: *duplices parentes*.—*palma*, “the open hand”: cp. πάλμη, “the blade of an oar:” root, PAC, to spread; *palor*, “I wander,” and *pando*, “I spread:” for *d* passing into *l*: cp. *odor*, *olere*; *lingua*, *lingua*; δάσπν, *lacrima*.
- 94—*Refert*=*dicat*. The meaning may be he *brings back* to light thoughts hidden in his heart: cp. Hom. *Od.* 5, 309, *et sqq.*
- 95—*Quis contigit*: “whose happy lot it was.”—*quis*=*quibus*.—*accidit*, it happens unexpectedly, said of good or bad events: *contigit*, it happens, said of fortunate events: *evenit*, it happens, said of events expected, good or bad. —*ante ora*; considered a happy lot, because their fathers would see their noble deeds.
- 96—*Oppetere*, scil., *mortem*, to die, as a moral act, in so far as a man, if he does not seek death, at any rate awaits it with firmness: *obire mortem*, to die, as a physical act, by which one ends all suffering.
- 97—*Tydid*=*Diomedes*, who met Aeneas in single combat: Il. 5, 297.—*me*=*dextra*: “alas! that I could not have fallen on the Trojan plains and gasped out this life beneath thy right hand!” For the case of *me*, see note, v. 37.—*occumbere*, scil., *mortem*, or *morte*, or *obriam morti*.—*campis*, local abl.=*in campis*.
- 99—*Saevus*: perhaps “terrible in battle:” cp. Homer’s δεινός υἱάην. Aeneas himself is called *saevus* in Aen. 12, 107.—*Aeacides*: Achilles is meant, who was son of Peleus, grandson of Aeacus

Some render *jacet* by "fell," a historic present, because we learn from II. 16, 697, that the body of Sarpedon was conveyed to Lycia by Sleep and Death.

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

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

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

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

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

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

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

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

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

111—*In brevia et Sytes* = *in brevia (loca) Sytium*: "on the shoals of the Sytes." The Sytes (so called from *dragging* in the ships; ἀπὸ τοῦ σῆμας τοῦ σῆμας, or from the Arabian word *Sert*, meaning a desert,) were two gulfs in Northern Africa, the *Sytes Major* (*Gulf of Suda*), the *Sytes Minor* (*Gulf of Khaba*), *viri*: H. 547 A. & G. 303.

- 114—*Ipsius*, scil., *Aeneae*. *Ipsē* like *αὐτός* is often used as a superior, as of a leader, master, &c.: cp. *αὐτός* *ἴσα*: *ipse dixit*, said of Pythagoras by his disciples.—*a vertice* = *κατ' ἄκρον*, “vertically.” Scan this line.
- 115—*puppim*. What words have the accusative in *im* or *em*? II. 62; A. & G. 56, b.—*excutitur*—*caput*: “the pilot is dashed away and headlong is rolled forward.” *excutio*, often used “to throw out” of a ship, chariot, or from a horse.—*promus*, cp. *πρῶτος* opposed to *supinus* = *ἰστρογ*.—*magister*, i.e., *navis gubernator*.
- 116—*At*, old form of *ut*, and like the Greek *ἄρα*, it joins a previous thought to a new and different one: “whilst on the spot thrice the billow whirls it (scil., *illam*, or *navem*), driving it round and round.”
- 117—*Et*—*vortex*: “and the swift eddy engulfs it (i.e., *navem*) in the deep.”—*rupulus*, root *RAP*: cp. *ἄρπυξ* (by metathesis).—*arquore*, local abl.
- 118—The spondees describe well the labored movements of the struggling sailors.—*rari*: “scattered here and there.”
- 119—*Arma*—*undas*. The shields and spears may be referred to as floating for a while in the waves, or the picture may be merely momentary.—*γοττα* = *θησαυρός*, a prince's wealth.
- 120—Scan this line. Tell what metrical figure is in it: II. 608, III. Decline *Achates*.
- 121—*Qua* = *in qua*: local abl.
- 122—*Hiemps*. The *p* is merely euphonic, because it is difficult to pronounce *s* after *m*: cp. *sumpsi*.—*laxis*—*fatiscunt*: “through the loosened fastenings of the sides, all (the ships) draw in the unwelcome water and gape with (many) seams.”—*imber*: properly rain water: here = *mare*: cp. Virg. *Georg.* 4 115. *rimis*, abl. manner.
- 124—*Interea*: refers to a matter of some duration: *interim*: to a thing merely momentary: *interea*, includes the time occupied from the winds swooping down on the sea (v. 84) up to the present. We may translate, “while this was going on, Neptune greatly moved felt that the deep was disturbed with dreadful din.” What figure in this line?
- 125—*Et*—*radis*: “and that the still waters were forced up (to the surface) from their lowest depths.” Servius takes *stagna* to mean the still waters at the bottom of the deep.—*radis*, abl. of separation: II. 414, N., 1; A. & G. 243. *commotus*: “moved” in heart, though of serene countenance (*placidum caput*)—*aita prospiciens* may mean (1) “looking forth from the deep sea,” where his palace was: abl. sep.; (2) “looking forth o'er the deep,” the abl. representing the space over which the view is taken: cp. v. 84: (more correctly

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

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

128—*Toto—aequore*: see note, vs. 29.

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

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

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

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

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

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

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

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

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

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

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

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

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



- 144—*Adnixus*, scil., *navibus*: "pushing against the ships."
- 145—*Scopulo*: abl. of separation. Vergil does not seem to distinguish *scopulus*, a high pointed cliff, affording a wide lookout (rt. *scēpe*; cp. *σκοπέλος*); *scellum*, a huge rock of whatever form; cp. *πέτρα*, *rupes*, a jagged cliff; *cautes*, a small rock down in the water and invisible to the sailors.—*levat*, scil. *utres*.
- 146—*Aperit*: "he makes his way through."—*Syrtes*: see note, vs. 112.—*temperat*: distinguish the meaning of this verb with (1) dat., (2) acc.; H. 385, II., 1.
- 147—*Levibus*: distinguish in meaning *lēvis*, *līvis*. The adj. is best taken = *līter*, an adv., modifying *perlabitur*: "and gently in his ear he glides o'er the top of the waves."—*colis*: part for whole (*synchēdoche*)=*curra*.
- 148-150—*Ac veluti*: "even as when oft in a throng of people strife arises, and the fierce multitude rage in their minds, and now brands and stones are flying; madness lends arms." One of the best known of Vergil's similes. This simile reverses the order observed by Homer. In II. 2, 144, Homer compares the din of the assembly to that of the sea. Vergil here compares the sea pacified by Neptune to a violent mob swayed by some respected orator. "Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—*magno in populo*: lit. "in a vast throng."—*coorta est*: gnomic perfect: H. 472.5, A. & G. 270, c.
- 149—*Seditio*: derived from *se, itio*, "a going apart," i.e. "a riot;" for *d* epenthetic; cp. *redeo, prodeo*.—*animis*: probably a locative; cp. *animi discretior, animi acer*.
- 150—*Jamque*: "and at length;" *jam* implies the idea of a gradual progression up to a certain time; *nunc*, definitely the present.—*taces et saxa* were the arms of a Roman mob, as the carrying of arms was forbidden within the city.
- 151-152—*Tum*, correlative with *cum*; v. 148: "then if, perchance, they catch sight of one revered for goodness and service, they are silent and stand by with attentive ear."—*pietati gratum ac meritis*. Some say that Cicero is meant. —*quem*: when is *quis aliquis*? H. 455.1; A. & G. 105, d.—*forte*, "perchance," takes the indic., so also *forsan*; *fortasse* has once the indic. in Vergil, otherwise the subj.; *forsitan* has regularly the the subj.
- 152—*Consperere*: the individuals composing the throng (*vulgus*) are thought of; hence the plural. The perfect is used to express momentary action.—*adstant*: "they stand by." Note force of *ad*.
- 154—*Cunctus—fragor*: "all the uproar of the sea is at once hushed." Decline *plagus*. Distinguish in meaning *cecidit coridit*.—*aequora prospiciens*: "looking o'er the calm deep." See note vs. 120.

- 155 *Genitor* = *Neptunus pater* seems to have been a general epithet of a river or sea deity; cp. *pater Tiberinus* (Livy, 2.10); *pater Oceanus* (Virg. Georg., 4. 382); *pater Portunus* (Virg. Aen., 5. 241). So also Homer calls the Ocean *θεῶν πατὴρ*. It was one of the dogmas of the Ionic School of Philosophers that water was the primary element of all things - a doctrine evidently held by Vergil. — *aperto*: "cleared" of clouds, i.e. "serene."
- 156 — *Currusque secundo*: "and he lets his gliding chariot fly with loosened rein," literally "he flying gives reins to his gliding chariot." *curru* = *currui*; *secundo*: i.e. "following" his steeds, hence "gliding."
- 157 — *Aeneadae*: "followers of Aeneas;" so the Athenians are called *Cecropidae*, *Theseidae*, from their original leaders. — *quae litora*: "the nearest shores;" the relative here supplies the place of our article — *cursu* = *rapide*, abl. of manner; cp. *ῥομφαίᾳ* = *ταχί*.
- 158 *Vertuntur* = *vertunt se*: literally "turn themselves." The passive endings in Latin arose out of the reflexive forms of the active by adding to the verbal stem with the tach vowel the acc. of the reflexive pronoun which was for all persons — *se*; — *e* final was afterwards dropped, and the remaining form sometimes changes *s* to *r*; *vertor* = *vertor-se*; *revertis* = *vertis-se*; *vertitur* = *vertit-se*: II. 465; A. & G. 111, N. 1.
- 159 *Est locus*: probably an imaginary place. Some refer the description to *Nova Karthago* (*Cartagena*) in Spain; others to *Neapolis* — *in recessu longo*: "in a deep receding bay." Conington finely renders these lines:—
- Deep in a bay an island makes  
A haven by its jutting sides,  
Wherein each wave from Ocean breaks,  
And, parting, into hollows glides,  
High o'er the cove vast rocks extend,  
A breasting cliff at either end.  
Beneath their summits far and wide,  
In sheltered silence sleeps the tide,  
While quivering forests crown the scene—  
A theatre of glowing green.
- 160 *Objecta laterum*: "by the shelter of its sides"—*quibus*, "against which;" abl. instr.: II. 420; A. & G. 248.
- 161 *Inque reductor*: "and wave parts into the deep hollows of the bay" *sinus*, properly "a bosom," then "a gulf." Cp. the change of meaning of *κόλπος*, Roman *colpus*, Eng. *gulf*. *scindit sese* = *scinditur*.
- 162 — *Hinc scopuli*: "on this side and on that huge rocks and twin cliffs tower threateningly towards heaven." *minatur*: II. 418, "to jut;" cp. *mons*: *minae*, properly the gable ends of a house.
- 163 *Late*: "far and wide."

- 161 *Aequora—sibant*: "the calm sea lies safe and still," lit. "the calm sea, safe (from the winds), is still." *tuta* may, however, mean "safe for ships." *tum—coruscis*: "then a background of waving woods."—*scena*: cp. *σκηνη*, the background of the Roman theatre, the circular form of the bay (*sinus*) having suggested the idea of the pit (*carca*).—*silvis*: abl. quality. Distinguish *silva*, ♀ wood in a general sense, with reference to the timber = *ἄη*: *νομος*, a pleasant place, a grove = *νομος*.
- 166—*Fronte—antrum*: "beneath the brow (of the cliff) facing (the entrance of the harbour) is a cavern (formed) of hanging rocks."—*scopulis*, abl. of description.—with *antrum* supply *est*.
- 167—*Aquae dulcis*: "springs of fresh water;" opposed to *aquae amarar*, "salt water springs."—*virgo saxo*: "of native (i.e. unhewn) rock," abl. of description.
- 168—*Non—ulla—nulla*. The calmness of the harbour is contrasted with the raging of the sea.—*fissas*: the ships are spoken of as if endowed with life: cp. Shaks. *Romeo and Juliet*: "thy sea-sick weary bark."
- 169—*Unco—morsu*: "with its crooked bite." Vergil here is guilty of *anachronism*. Anchors were not in use in the Homeric ships, which had large stones (*πρῶν, sleepers*) to steady them.
- 170—*Septem*: the original number was 20 in all (vs. 381). The seven were made up of *three from the reef* (vs. 108), *three from the sand bank* (vs. 110), and *his own*. *collectis*: "mustered."—*navibus*: abl. of accompaniment, or abl. abs.
- 171—*Subit*: "enters."—*amore = desiderio*: "longing," for something absent or wanting.
- 172—*Egressi*, scil., *ex navibus*: "having disembarked;" cp. *ἐκβαίω*, often used with *ἐκ νηός* omitted.—*arena*: what other case does *potior* govern? H. 410, v. 3; A. & G. 223, a.
- 173—*Et—ponunt*: "and they stretch on the shores their limbs drenched with brine;" *tab-es, tab-esco* same root as *τῆλω* by labialism.
- 174—*Silici*: "from flint;" for dat: H. 385, 4; A. & G. 220, c.
- 175—*Suscepitque—foliis*: "and nursed the fire amid the leaves:" H. 420; A. & G. 248.—*atque—dedit*: "and besides he placed around (the fire, i.e., *ignem*) dry chips;" or *circum—dedit* may be by *transis = circumdedit*, scil., *igni*. The original meaning of *dare* (cf. with root DA, *θε* in *τι-θη-μι*) is "to place."
- 176—*Rapuitque—flammam*. Servius says *rapuit = raptum fecit*, "and quickly he started a blaze among the touchwood" Heyne makes

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

- 177 - *Ceream corruptam*: "the corn damaged;" note the *metonymy*: so vs. 215 - *Cerealia arma*: "the vessels of Ceres," may refer to the handmill (*saxa*), kneading trough, etc.
- 178 - *Expediunt*: "they fetch," out of the ships, - *fessi rerum*, either "weary with the world," or *rerum* = *causa adversarum*, "weary with their misfortunes;" H. 399, 3; A. & G. 218, c. - *receptis*: "recovered" from the sea.
- 180 *Scopulam*, properly, "a look-out;" cp. *σκόπηλος*, Lat. *specula*, σπ.ε.σκιτ, by *metathesis*.
- 181 - *Pelagi*, see note on *alto*, vs. 120; the abl. of the space moved over in vision: "o'er the deep." *Authea vident*: lit. "if he can see any Antheus," i.e., "if he can anywhere see Antheus." It may also be taken, "in the hope that he may see some tempest-tossed (bark of) Antheus." For *Authea quem* - *Authei quam* (*navem*): cp. *Aen.* 2.311; *jam proximus ardet Ucalegon jam proxima ardet domus Ucalegontis*. For mood of *vident*: H. 529, II. 1; A. & G. 334, f. - *hircinis*: Vergil is guilty of an anachronism here, as no such ships existed in the Homeric era.
- 183 *Arma*, shields arranged on the stern which would flash in the sunshine: cp. *Aen.* 8. 92.
- 184 - Some have raised the question whether deer are found in Africa.
- 185 - *Armenta*: properly, "ploughing cattle," i.e., "oxen," but often applied to other kinds of animals; to horses (*Aen.* 3. 549); to apes (Pliny 7. 2); to sea monsters (*Georg.* 4. 305) - *jumentum* (= *jumentum*): "draft cattle."
- 186 - *Hic*: distinguish in meaning *hic*, *hæc*.
- 190 *Sternit*: "he lays low," - *vulgus*, said of beasts, cp. *Georg.* 3. 469: *vulgus incantam. et tucham*: "and driving with his shafts the whole herd (of deer), he disperses them amid the leafy woods."
- 192 *Prius quam*, denotes purpose: hence the subj. in *fundat*. - *prius* - *aequet*: "nor stays he till he stretches on the sod seven great victims and thus has a number equal to that of the ships" - *prius quam*: H. 520, 2; A. & G. 327, a. *hæmi*: what other words are used in the locative? H. 420, 2; A. & G. 258, d.
- 194 *Partitur, scilicet, prædæ*.
- 195 *Vna cadis oneravit*, by *hypallage* = *vino cados oneravit*. - *deinde dividit*. Scan this line, and tell what metrical figure in it. - *bonus*, join with *heros*.

- 196 *Trinacria*. Sicily was called by the Greeks *Θρηάκρια*, *Τρῖνακρια*, *Τρῖνακρίς*, from its three promontories (*τρεις ἄκραι*), and by the Romans *Trinacra*. The promontories are Pelorus (*Ψάρα*), Pachynum (*Passara*), Lilybaeum (*Bona*, or *Marsala*).
- 198—*Neque—malorum*: either “for we are not ignorant of our former misfortunes,” taking *ante malorum* = *πῶρ πρὶν κακῶν*; or, “for we have not been formerly ignorant of misfortune,” taking *ante sumus* = *πάλα ἴσμεν*.
- 199—*O—graviora*: “O ye who have suffered heavier woes.”
- 200—*Scyllaeam rabiem* (by *enallage*) = *Scyllam rabidam*: “the raging Scylla:” cp. *Herculeus labor*, βῆ Ἡρακλῆου.—*pernitus sonantes*: “resounding through their caverns,” or “deep sounding.” The reference is to Charybdis. The *onomatopoeia* well imitates the hissing sound of the seething whirlpool.
- 201—*Accostis* = *accessistis*: “you drew near.” For similar cases of *syncope*, in Vergil: cp. *extinsum*, *extincti*, *traxe*, *riset*: II. 235.3; A. & G. 128, b.—*Cyclopea saxa*, referring to the cave of Polyphemus. The usual quantity is *Cyclopæus*, not *Cyclopæus*: cp. Aen. 3.569.
- 203 *Forsan—jurabit*: “this, too, sometime we shall haply remember with delight;” elliptical for *fors sit an*; lit., “the chance may be whether,” i. e., “perhaps,” II. 485; A. & G. 311, a. See note on *forte*, vs. 151.—*olim*, here = *aliquando* in prose: see note, vs. 20.
- 204—*Discrimina rerum* = *res periculosas*.—*discrimen*; properly, the turning point; root ΚΡΗ, “to decide” or “to separate;” *cerno spaw*.
- 205—*Tendimus*, scil., *iter*: “we pursue our course.”
- 206—*Ostendunt*: “promise.”—*fas est*, “’tis heaven’s will.”—*fas*: root FA, “to declare”: cp. *furi*, φῦμι; *fatum*, φῦμη.
- 207—*Durate* = *τῆρε*: “bear up.”—*rebus*: dat., II. 384, II.; A. & G. 225.
- 208—Distinguish in meaning *voces*, *voces*; *refert*, *refert*. *Mortis* renders this passage:
- So spake his voice, but his sick heart did mighty trouble rack,  
As, glad of countenance, he thrust the heavy anguish back.
- 209—*Spem simulat vultu*: “hope in his look he feigns.” *vultu*: abl. instr. Distinguish *simulare*, to feign what you are not: *dissimulare*, not to shew what you actually are.—*premit—dolorem*: “he holds hidden deep in his heart his grief.”—*corde*: local abl.
- 210—*Se accingunt*: lit., “gird themselves,” i. e., “busy themselves.” The *toxa* of the Romans, hanging loose, had to be tucked up for an active task. Hence, *succinctus*, *accinctus*, “active.”

- 211 Vergil was well versed in the ceremonial rites of the Roman religion. The minuteness of the description is paralleled by Hom. II., 1458-473—*costis*: abl. separation. *viscera*, properly, the great internal organs, as the heart, liver, &c., but also applied to the flesh in general, or to anything beneath the skin.
- 212—*Parasæcant—figunt*: what figure? II. 438, 6; A. & G. 205, c.—*veribus*: abl. instr.—*tremētia*, scil., *viscera—figunt transfigunt*.
- 213—*Aena*, scil., *vasa*: "the bronze pots." Vergil is here guilty of an *anachronism*, Homer's heroes knowing nothing of boiled meat. The hot water may have been for the bath taken before the meal began.
- 214—*Pictu—vires*: "with food they repair their strength."—*fusi*, "stretched."
- 215—*Bacchu=vini*: see note vs. 177; II. 400, v. 1; A. & G. 248, C. R. —*implentur=se implent*: see note vs. 158; II. 405; A. & G. 111, N. 1.—*ferinae*, scil., *carnis*: "venison;" cp. *agnina*, "lamb;" *borina*, "beef;" *vitulina*, "veal"—*fera* is etymologically the same as Gr. *θηρ*, German *thier*, Eng. *deer*, which was once a generic term, as is each of its Aryan equivalents.
- 216—*Postquam—epulis*: "after hunger was appeased by the feast." Decline *fames* and *epulum*. For tense of *exempta est*: II. 471, 4; A. & G. 324. Vergil is thinking of the customs of his own day, when the tables were brought in and taken out. It is not likely that the shipwrecked Trojans had any tables at all.
- 217—*Amissoa—requirunt*: "they talk with lingering regret of their lost comrades in many words."—*requiro*, to ask about something needed.
- 218—*Spem inter: anastrophe. dubii*, "wavering."—*scu sive*: in the pre-Augustan period we find *sive sive, scu scu*, but after that time we generally find *scu sive, sive—scu*.—*credant*: II. 480, II.; A. & G. 334, b.
- 219—*Extrema pati*: "to have suffered their final doom," a *euphemism* for *mori*—*nee vocatos*: "and that they no longer hear when called." The reference is to the *conclamatio*, i.e. calling the dead by name, and also shouting *vale*, or *hove*.
- 220—*Orantei*: decline this word.
- 221—*Secum*: "by himself," not in sight of his comrades.
- 222—*Aethere*: abl. separation: II. 413; A. & G. 243.
- 223—*Finita*: the end of the day, or of the feast.

- 224—*Despicens*: “looking down upon.” Others read *dispicens*, “looking abroad.”—*velivolum*: “alive with flitting sails.”
- 225—*Sic—constitit*: “even so took he his stand on a peak of heaven;” cp. use of Homeric *καὶ, καὶ δὴ*.
- 226—*Regnis*: “on the realms” (dat. or abl.).
- 227—*Tules curas*: “such cares” as became the ruler of the world.
- 228—*Tristior*=*subtristis*: “sadder than was her wont:” H. 441, 1; A. & G. 93, a.—*oculos*: H. 378; A. & G. 240, c.
- 230—*Fulmine*: the lightning that strikes the earth=*καρανός*: *fulgur*, the gleam of the lightning=*ἀστραπή*.
- 231—*Quid—orbis*: “what sin so heinous could my Aeneas have committed against thee, what sin, the Trojans, to whom, after suffering so many hardships, the whole world is closed on account of Italy:” *cunctus*, for *co-junctus* or *co-cinctus*.—*ob Italiam*: to prevent their coming to Italy.
- 234—*Certe*: distinguish *certo*, a particle of affirmation joined with *scio*, “surely,” “certainly,” and *certo*, which modifies a statement, “at least,” joined to any verb. Join with *pollicitus*, scil., *es*.—*hinc—hinc* is (1) either a repetition, (2) or, there are two clauses: *hinc Romanos fore, hinc ductores fore a sanguine Teucris*.—*volventibus annis*; cp. Homer’s *περιπλομένων ἐταυρών*.
- 236—*Qui—tenerent*: “shall hold,” imperf. subj. of virtual oblique narration: H. 493 1; A. & G. 286.
- 237—*Pollicitus*, scil., *es*.
- 238—*Hoc*: “by this,” abl. of means; referring to the promise mentioned before.
- 239—*Fatis—rependens*: “balancing fates by opposing fates;” strictly *contrariis* is an inverted epithet=*contrariis*.—*fatis*: the downfall of Troy is compensated by the hope of reaching Italy.
- 240—*Tot—actos*: “harassed by so many woes.”
- 242—*Mediis—Achivis*: “escaping from the midst of the Greeks.” Sophocles represents Antenor as having escaped by collusion from Troy, the Greeks having spared his life as he concocted a plan to deliver Troy into their hands. Some say he survived the fallen city, and founded there a new kingdom; others, that he settled in Libya.
- 243—*Penetrare*: “coasted along.”

- 245 *Per ora novent*: the Timavus rises about a mile from its mouth at the head of the Adriatic sea. Between the fountain of the river and the outlet are several subterranean channels, through which the salt water of the sea is forced back by a storm, breaking out at the fountain through seven holes or crevices in the rock, and overflowing the channel of the river.
- 246 *It—proruptum*: (1) "the sea comes bursting up;" (2) "it (the Timavus) rolls as a dashing sea;" (3) "it rolls to break upon the sea;" *proruptum*, a supine in this last. The first is the most natural explanation.—*phago*, "surge."
- 247 *Tamen*: "in spite of all his dangers."—*urbem Patavi*: H. 396, VI.; A. & G. 214, f. In Vergil's day Patavium (now Padua) was the fourth city of the empire in wealth, ranking next to Rome, Alexandria, and Gades (Cádiz). The Veneti, or Heneti, are said to have come from Paphlagonia to Italy; others say they were Kelts.
- 248—*Fixit*: i.e., hung them up in the temple as a token of his wars being over.
- 249—*Nunc—quiescit*: "now reposing, he rests in peaceful sleep."—*compositus*: referring to his toils being over. Some say that *compositus* refers to Antenor's death; cp. *ἰκτθηναι*=*componere*, to stretch out a body for burial.
- 250—*Nos*, i.e., Venus and her son Aeneas: *admo*: cp. *κατατίτω*, to nod the head down, to give assent; *denno* *ἀνατίτω*, to nod the head up, to dissent.—*caeli arcem*: Aeneas was worshipped as one of the *Dei indigetes*: Aen. 12, 794; Livy, 1.12.
- 251—*Infandum*: "Oh, horror unspeakable!" H. 381, A. & G. 240, d.—*unius*: i.e. of Juno.
- 252—*Prodimur*: "are forsaken" by Jupiter.
- 253—*Hic*, agreeing with the predicate *honor*: "is this the reward shown to piety?" H. 445, 4, A. & G. 195, d.
- 254—*Olli—illi*: H. 186, III., 1.; A. & G. 100, d.—*Subridens*: with the force of *sub*:—cp. that of *ὑπο* in *ὑπογυζῶν*.
- 255 The majestic spondees give dignity to the look of Jove.
- 256 Scan this line and name the metrical figure in it: see note, vs. 131.
- 257—*Metu—metui*: H. 116; A. & G. 68, IV. *Κυθηρῶν*: adjective fem., from *Κύθηρα*; see note on *Larini*, next line. Venus was so called because she was worshipped at the island of Cythera (now *Cerigo*). Her worship was probably a remnant of the old Phoenician worship of Astarte, who was afterwards identified with Venus and Juno.



- 258—*Tibi*: ethical dative, "according to your wish:" H. 389; A. & G. 236.—*urbem et moenia* = (by *hendiadys*) *urbis moenia*.—*Latina* here; in vs. 2: *Latina* (adj.). Such variations in quantity are frequent in the case of proper names.
- 259—*Sublimem*: "on high:" H. 443; A. & G. 191.
- 260—*Magnanimum*: cp. Homeric *μεγαθύμος, μεγαλήτωρ*.
- 261—*Hic—subactis*: "this one according to your wish—for I shall declare the fates, since this anxiety torments thee, and, unrolling the mysteries of destiny at greater length, I will bring them to light—this one, I say, shall carry on a great war in Italy, and shall crush the warlike tribes, and shall give laws to the people, and shall build towns, until the third summer sees him reigning in Latium and three winters are passed after the subjugation of the Rutuli."—*tibi*: see note, vs. 258.—*quando = quandoquidem*: this meaning occurs only in poetry and in post-Augustan prose: cp. *ὅτε* for *ὅτι* in Greek.—*volvens*: the *metaphor* is taken from the unrolling of a book: cf. *volumen*, properly *an unrolling*, hence a *column*.—*moenia ponere*: cp. *ρόμος—τετρα θεῖναι*. The two ideas were inseparable in the Roman mind, as the building of a city implied the establishment of laws. There is no real *zeugma*, as the difference in sense exists only in the English translation.—*viderit*: H. 519, II.; A. & G. 328.—*Rutulis—subactis*: either (1) an abl. absol., or (2) dat. of reference: H. 384 4. IV., 3; A. & G. 235.—*terna—hiberna*, scil., *castra = tres hiemes*: lit. "winter camps," i.e. winters. Note the use of the distributive instead of the cardinal numeral with a noun having a pl. form only.
- 267—*At*: the idea is "though the reign of Aeneas shall be short, still," &c.: see note, vs. 116.—*Iulo*: H. 387, N. 1; A. & G. 231 b.
- 268—*Stetit*: for tense: H. 519, I.; A. & G. 276, e, N.—*regno*: H. 419, III.; A. & G. 248.
- 266—*Magnos—orbis*: referring to the annual cycle in contradistinction to the monthly revolution. *volvendis = volventibus*, from the deponent reflexive *volvor*: H. 465, N. 1; A. & G. 296. The gerundive has been the force of the present participle. —*mansibus*: abl. absol., or abl. inst., or manner.
- 270—*Imperio*: either = *imperando*, abl. of manner; or dat. "for his reign."
- 271—*Longam Albam*: cp. Livy I, 2. For inversion of names: cp. Hor. Od. II., 2, 3.
- 272—*Hic*: at Alba.—*jam*: "henceforth."—*ter centum*: according to the received date of the fall of Troy, this would put the foundation of Rome about 850 B.C., instead of 753 B.C. *regnabitur*, "the dynasty shall last:" H. 391, 1; A. & G. 146, c.

- 273—*Hectorea*: the race takes its name from its greatest hero: cp. *Romulidae*, *Assaracidae*, *Cecropidae*, or perhaps there is a reference to the warlike spirit of the Romans—*regimū sacerdos*: it is difficult to say which of these substantives is used adjectively. The reference is to *Rhea Silvia*, daughter of Nuntor.
- 274 *Partu*: H. 410, III.; A. & G. 245 *dabit*: H. 519, II.; A. & G. 328. —*Iliā*, i.e. of the family of Ilius, one of the founders of the Trojan line: *Rhea Silvia* is generally given as her name.
- 275—*Lupatē—lactus*: "gay in the tawny hide of the she-wolf that nursed him:" H. 410; A. & G. 245.
- 276—*Excipiet*: "shall receive by succession;" cp. *indē q̄sthat*. *Marortia*: Mars (old form *Mavors*, *Mamers*) was the patron deity of Rome, and universally worshipped by the Italian people. The word is from MAE, MAL, "to grind" or "crush." He is identified with *Thor Mjólnir*, i.e., Thor, the smasher, of Norse mythology.
- 278—*Metas rerum*, "limit of empire:" the meaning is that Rome shall have a universal and an eternal empire.
- 279—*Quin=qui ne*: "nay even." Distinguish the meanings of *quin* when used with the indic., the subj., and the imper.
- 281—*Consilia—referet*: "shall amend her plans." Distinguish in meaning *refert*, *refert*.
- 282—*Togatam*: The Romans had the *toga*, or "gown," as their characteristic dress; as the Gauls had the *braccae*, or "trousers;" the Greeks the *pallium*, or "cloak." Hence *gens togata=Romani*; *gens braccata=Galli*; *gens palliata=Graeci*. As the *toga* was the civil gown (in contradistinction to *sagum*, the military cloak) Vergil may refer here to the civil greatness of the Romans as he may refer to their military prowess as lords of the world (*rerum dominos*).
- 283—*Sic placitum*, scil., *mihī est—sic mihī placet*: "such is my pleasure?" H. 301 I.; A. & G. 146, N. *lustris labentibus*: "as the years glide by," abl. abs.: cp. *volventis mensibus—lustrum*, properly the period between two successive purifications (H. "to wash"); cp. Greek *ζῶα*. After the *ensor* had completed his enumeration of the people (*census*) which was done every five years, an expiatory sacrifice (*lustrum*) was held.
- 284 *Itomus Assaraci*: "the line of Troy." The family of Aeneas is meant, being descended from Assaracus (see table, p. 25).—*Phthia*: a district of Thessaly, in which was situated Larissa, a town, where Achilles and Neoptolemus were born. *Mycenas*: the royal city of Agamemnon, near Argos. A reference is made here to the subjugation of Greece in 146 B.C.

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

- 301 *remigio alarum*: "by the oarage of his wings:" cp. Aeschylus, Ag. 52; περιήρων ἰππεύοισιν ἰππεδάουσαι. The wings of the cap (*petasus*) of Mercury and of his sandals (*talaria*) are aptly compared to a ship's banks of oars.—*ac-oris*: "and quickly he alighted on the coasts of Libya."—*citus*: predicate adj. with the force of an adverb.—*oris*: local abl.: cp. Milton, Par. Lost, 5, 266:—
- "Down thither prone in flight  
He speeds, and through the vast ethereal sky,  
Sails between worlds and worlds, etc."
- 302 *Facit — ponunt*: note the simultaneous order and result.
- 303—*Volente deo = θεῶν θέλωντος*: "since the god willed it."—*in primis — benignam*: "most of all does the queen entertain a peaceful disposition and friendly mind toward the Trojans." Dido is represented as receiving these feelings from Mercury. Distinguish *animus = θυμός*, the soul as seat of the feelings; *mens = φῆσις*, the mind as the thinking faculty.
- 305—*Volvens*, scil., *in animo*: "revolving in his mind."
- 306—*Lux alma*: "the kindly light."—*exire*, governed by *constituit*.
- 307—*Vento*: "by stress of weather."—*oras*: explanatory of *locos*: "to what shores he has been borne by the wind:" governed by *ad* in *accesserit*: H. 380, 3; A. & G. 170, a. 1. The subj. is used in induct questions: H. 520, 1; A. & G. 334.
- 309 *Exacta*: either (1) "the result of his enquiries;" *exigere*, is sometimes used in the sense of *of*, "to enquire;" so *examen = exag-men*, "the beam of a balance," or (2) *ἔτα παραγῆται*: "the report of what he did;" "and to bring back the results of his enquiries to his comrades."
- 310—*in concavo nemorum*: "within a vault of woods," i.e., "within the vaulted woods," the overhanging cliffs were formed into a cave by the action of the waves.
- 311—*Classem clausam oculis = classem clausit et oculis*: see note A 69.
- 312 *Comitatus*: for deponents used passively: H. 231, 2; A. & G. 135, b.—*Achate*: this ablative of agent is rare, except with the part. *comitatus*: H. 415, 1, 1; A. & G. 248.
- 313 *Bina*: "a pair:" H. 174, 2, 4; A. & G. 95, d.—*ferro*: abl. of quality: H. 419, 11; A. & G. 251.
- 314 *Cui mater sese tulit obvia*: "to meet him his mother crossed his way." *cui*: H. 391, 1; H. 391, 1; A. & G. 228, b. *obvia*, poetic for *obvium*: H. 443; A. & G. 191—*moda sidera*: loc. I. abl.: H. 425, 1; A. & G. 254.

- 315—*Os habitumque* : “the look and dress.”
- 316—*Vel Harpalyce* : a condensed mode of saying, *vel (talis virginis) qualis Threïssa Harpalyce (est quum) fatigat equos* : “or (of such a maiden) as the Thracian Harpalyce (is when) she out-tires the steeds.” Others take *fatigat* : “presses sore.” The Spartans were noted for their scanty dress ; the Thracians were famous hunters.
- 317—*Prævertitur Eurum* : “oustrips the East wind :” for the case : H. 386.3 ; A. & G. 170, a, 1. Some editors read *Ilærum* : but (1) it is no proof of swiftness to outstrip a river in speed ; (2) the river Hebrus is not a swift stream. So others propose to read *Eurum*.
- 318—*Umeris* : dat. or abl.—*de more*, scil., *venatrixum* : “after the manner of huntresses”—*habili m—venatrix* : “the huntress had slung a light bow.” The bow and sometimes the arrows were carried in the bow case (*γωπιτιον*) and slung over the shoulder.
- 319—*Diffundere = ut diffunderent* : H. 533, II., 2 ; A. & G. 331, g.
- 320—*Genu* : H. 378 ; A. & G. 240, c, —*undique fluentis* : “with her flowing folds collected in a knot :” H. 378 ; A. & G. 241.1, c.
- 321—*Monstrate* : “point out where she is.”
- 322—*Quam* : when is *quis* used for *aliquis*? H. 455 1 ; A. & G. 105, d.
- 323—*Maculoste—lynceis* : cp. Eur. Alc. 579 : *βῆλαι τε λύγκες*.
- 324—*Aut—prementem* : “or with a shout closely following the track of the foaming boar,” opposed to *errantem*, scil., *per silvas* : “sauntering (through the woods).”
- 325—*Sic Venus*, scil., *loquitur*.—*orsus*, sil., *est*, from *ordior*.
- 326—*Mihi* : H. 388.1 ; A. & G. 232, a. The dat. of agent is often used after a perf. pass. and is the regular construction after the gerundive.
- 327—*Memorem* : subjunctive of doubt : H. 484, V. ; A. & G. 268.
- 328—*Hominem = humanum sonat* : a kind of cognate acc. : H. 371, II., N. ; A. & G. 237, e.
- 329—*Phœbi soror*, i. e., *Diana*.—*sanguinis* : partitive genitive : H. 397 ; A. & G. 216.
- 330—*Sis* : H. 483 ; A. & G. 267. —*felix* : “propitious.” *leves* distinguish in meaning *lèves*, *lêves*. —*quæcumque*, scil., *es*.
- 331—*Tandem* : cp. *δήτα* : “pray.”

- 335 *Venus*, scilicet, *loquitur* — *equidem*: " 'tis true, I consider myself worthy of no such honour!" H. 424, N. 2; A. & G. 245, a. She refers to the honour of being addressed as a goddess or nymph.
- 337 *Purpureo-cothurno*: the purple buskin was worn high and generally by hunters, horsemen, and actors.
- 338 *Punica*: also *Poenica*: connected with *Phoenix*: cp. *munire moenia*. For the dropping of the *h*, see Papillon's Comparative Philology: p. 82.
- 339 *Libyci*. The original Karthaginian settlers did not throw off the yoke of the Libyan tribes till about the age of Cambyses of Persia, i.e., 530 B.C. — *genus*: in apposition with the noun implied in *Libyci*.
- 340 *Imperium regit*: "holds the sway," not "rules over the domain."
- 341 *Longa injuria*: "tedious would be the tale of wrong!" H. 470, 5; A. & G. 344, c.
- 342 *Ambages*: "details;" lit.: "round about ways;" "ins and outs." — *sed rerum*: "but I shall relate in order the main points of the story." — *sequitur persequar*. — *summa fastigia* = *capita*. Conington renders:
- "long,  
And dark the story of her wrong;  
To thread each tangle time would fail,  
So learn the summits of the tale."
- 343 Scan this line; also line 348. Is there any word varying in quantity in these two lines? — *ditissimus agri*: "richest in land;" H. 399, 3; A. & G. 248, c. As the Karthaginians were not an agricultural, but a commercial people, some propose to read *auri* for *agri*. Vergil, however, is describing Sychaeus, as he would describe a Roman of his day whose chief wealth consisted in land.
- 344 *Et amae*: "and beloved with great affection by the hapless (wife):" for the case of *miseræ*: H. 388, 1; A. & G. 232, a.: see note, v. 329.
- 345 *Intactam*: "a maiden;" cp. ἀβικτὴς. — *Primisque ominibus*: "and had united her in the first rites of wedlock." *Jungo*: as ζεύω is often applied to wedlock: cp. *conjunctæ*, αἰεὶ ζῆ.
- 346 *Ominibus*: the consultation of the omens was regarded of great importance before the celebration of the marriage rites. Here *ominibus* is put for *matrimonii rites*. — *Pyri*: local genitive.
- 347 *Scelere*: H. 424, A. & G. 253. *ante alios omnes major quam alii omnes*.
- 348 *Quos Juro*: "in the midst between them a feud came."

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

- 373—*Vacet*, scil., *ibi*: "you had time."—*annales*: properly the *annales libri* were "year books" recounting the events of each year, and were kept by the chief officers at Rome: hence, the story of events, generally.
- 374 *Ante Olympo*: "ere (I had finished my tale), the evening star would lay the day to sleep, closing (the gate of) heaven."—*ante finem annalium*: "behold the end of my tale."—*vesper*: cp. ἑσπέρως, i.e., ἑσπεριος: *too: vas*, "to dwell," as the abode of the sun: cp. Eng.: *west*. *Olympus*, a high mountain (now *Elmbo*) in Thessaly, the dwelling place of the gods according to Homer, afterwards often in the poets used as a conventional term for *heaven*.
- 375—*Troia* join with *rectos*: H. 412, 11; A. & G. 258, a.—*per aures*: i. e., has been heard of by you.
- 376—*Diversa*: either (1) "various," or (2) "distant," i.e., far separated from each other.
- 377 *Forti sua*: "by its own chance:" i.e., by mere accident: *fortis*, only here used as a substantive.
- 378—*Sum -notus*: this vainglorious method of announcing one's self was common among the ancients: cp. Od. 9, 19: *τίμ' Ὀδυσσεύς Λαερτιάδης, ἧς πασι δόλοισι Ἀθηρωπιόισι μίλω, καί μιν κλίτος ἠΐρανον ἵκετ, - raptos ex hoste*: "rescued from the midst of the foe."
- 380 *Quaero summo*: "I am seeking Italy and my race (descended) from Jove on high." With *genus*, scil., *ortum*. Dardanus, the founder of the Trojan line, son of Jupiter and Electra, originally came from Italy. Aeneas seeks Italy to re-establish his line in its ancient seat.
- 381—*Bis denis*: the distributive, rather than the cardinal, is used because *ten* are reckoned *each time*: H. 174, 2; A. & G. 95, c.—*conscendi*: "I climbed": the sea seems to rise as it recedes from the shore: or simply, "I embarked:" cp. note on vs. 365: cp. Morris (Life and Death of Jason): "And swiftly Argo *climbed* each changing hill, And ran through rippling valleys of the sea:" cp. ἀνάγταν.
- 382 *Monstrante*: i.e., by a star Aeneas was led to Italy, Aen.: 2, 801.
- 383 *Ipsæ*, opposed to the ships, *ignotus*: "unknown" to the inhabitants, far from friends, as he was well known by report: vs. 379.
- 384 The reference to the three continents gives dignity to the story.
- 385 *Plura querentem*: "beginning to complain further:" conative part. H. 467, 6; A. & G. 276, 1.
- 387 *Haud corpus*: "not an object of hatred, I mean, to the power above you breathe the vital air inasmuch as you have come to the Tyrian



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

- 388—*Qui advenis*: "seeing that you have come:" H. 517; A. & G. 320, e.—*urbem* i.e., *ad urbem*.
- 389—*Perge modo*: "only go on." Conjugate *pergo*. Distinguish in meaning *mōdō*, *mōdō*.
- 390—*Namque nuntio*: "for I announce to thee the return of thy comrades and the recovery of thy fleet." Make *reduces* predicative with *esse* understood. Distinguish in meaning *rēdūces*, *rēdūces*.
- 391—*Et—actam*: "and borne into a safe (place) by the shifting winds."
- 392 *Ni=nisi.—frustra*: "in vain," disappointed hope of the subject: *nequidquam*: "to no purpose," refers to the nullity in which the thing has ended.—*augurium*: (*avis*, a bird, root GAR—"to chatter:" hence γῆπέειν, *gairere*) properly an omen from the notes of birds, but often used for an omen from any source: *auspiciam* (*avis*, a bird and *spec*—to see) omens from the flight, or from an inspection of the entrails of birds.—*rari*: "deceivers," i.e. impostors.
- 395—*Venus* here gives tidings of the missing ships from the omen of the swans, her favorite birds. There are twelve swans as there were twelve missing ships. Some of those swans already settle on the land (*terras capere*), others are on the point of settling on the land already occupied (*captos despectare*): so the ships either now occupy the haven (*portum tenet*) or are entering it (*subit*) with full sail.—*laetantes agmine*: "in jubilant order: literally," joyful in line."
- 394—*Aetheria—caelo*: "which the bird of Jove, swooping from the height of heaven, scattered in a clear sky."—*plaga*: H. 427, it.; A. & G. 243, c. Distinguish in meaning *plāga*, *plāga*.—*Jovis ales=aquila*.—*aperto caelo*: abl. place: cp. δὲ ἱερῶν αἰθέρος.
- 396—*Aut—videntur*: "they seem in a long array either to be choosing the ground, or to be gazing downwards on the ground already (*jam*) chosen by them."
- 397—*Ut—delere*: "even as these returning sport with whirring pinions and gird the sky with their circling flock, and give forth their song." The swans were first scattered by the bird of Jove (as the ships have been by the storm); they have now united, and with whizzing wings and song they descend to earth. It appears that these words should naturally come after *caelo*. *alis*: distinguish *ala*, a wing; *penna*, the larger and harder feathers of the wing; *plumae*, the smaller and softer feathers of the body.—*cinere delere*: the perfects express completed action.—*cantus*: the absence of fear, perfect security, is described.
- 399—*Tuorum* for *tua*, for the sake of variety.

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

- 419 *Quæ imminet* : "which hangs with its mighty mass over the city." H. 453, 5 ; A. & G. 200, d.
- 420—*Adversasque—arcēs* : "and looks down from above on the opposing towers." This may mean that the towers rise up to meet the mountain which gazes down upon them, or that they are over a valley and so *adversas*.
- 421—*Molem* : to Aeneas, the city is a heap, a mass, of buildings, for he gazes from a distance.—*magalia quoniam* : "once a cluster of huts."—*magalia* is said to be a Phœnician word applied to "huts." In some places it means "the suburbs" of Karthage.
- 422—*Strepitumque* : "and the hum" of the thronged streets.—*strata viarum* : "the paved streets:" cp. *opaca viarum* : H. 397, N., 4 ; A. & G. 216, b.
- 423—*Instant—muros* : "the eager Tyrians are hot at work ; some to trace the walls:" H. 533, L., 1 ; A. & G. 271 ; *instant*, scil., *operi—para* in app. to *Tyrii*.—*ducere muros* : cp. *ἐλαίειν τοίχων*.
- 424—*Moliri* : "to build," with the idea of the magnitude (*moles*) of the structure.
- 425—*Pars optare* : "some choose a site for their dwellings and mark it out with a furrow." The plough does not seem to have been used for single dwellings. The poet in *lectum* means the portion of the city selected for habitation, in opposition to that chosen for military purposes.
- 426—*Jura—senatum* : "they appoint laws and choose magistrates and a reverend senate." Vergil is here thinking of the custom prevalent among the Romans in the establishment of colonies. There is a *zeugma* in *legunt* : i. e., the construction is *jura constituunt magistratesque legunt*.
- 427—*Theatris* : others read *theatro*. There is an *anachronism* here. No theatre was built even at Athens till 500 B.C., and no permanent theatre was raised at Rome till B.C. 58 ; no one of stone till 55 B.C.
- 429—*Rupibus excidunt* : "quarry from the rock:" H. 414, N., 1 ; A. & G. 258, a.—Distinguish in meaning : *decōrā, dēcōrā, decōrā*.
- 430—*Qualis—labor* : the full construction is : (*talis est*) *labor (eorum) qualis exercet apes nova æstate sub sole per flores rara* : "(such) toil (is theirs) as engages the bees in early summer 'neath the sunshine throughout the flowery fields." The hive, awakened from its torpor by the warm sunshine of spring, displays unusual activity.
- 431—*Cum—fetus* : "when they lead out the full-grown young of their race."—Distinguish in meaning *ēdūco, ēdūco*.

- 432 Distinguish in derivation *loquenda*, *loquuta*.
- 433—*Stipant*: "pack!" ep. στενω
- 434—*Veniuntum* = *veniuntium*: H. 158, 2; A. & G. 87, d. *Aguine facta*: "in martial array" *ignivum* (in, *gaurus gaurus*, connected with *nosco*), "unskilful," i.e., "lazy." *praecipuus*: give the different nominatives of this word.
- 436—*Ferret opus*: "hotly goes on the work:" with *ferreo*: cf. θερμω: Ger. dorren: Eng. *dry*.
- 438—*Suspexit*: "looks up to:" he has now reached the bottom of the hill.
- 439—*Dicta*: H. 547; A. & G. 303.
- 440—*Paris*: H. 385, 3; A. & G. 248, a, R.—*neque ulli*: "not is he visible to anyone:" H. 388, 3; A. & G. 232, b.
- 441—*Lactissimus umbrae*: "most luxuriant in foliage:" H. 300, III.; A. & G. 218, c.
- 442—*Quo loco*: inverted attraction: H. 445, 8; A. & G. 200, b.—*primum signum*: "the first sign," i.e., of rest from their toils.
- 444—*Aeris*: "spirited," a token of their bold and active disposition.—*nam sic*, scil., *monstravit*: "for thus had she pointed out."
- 445—*Facilem victu*: may mean either (1) "rich in provision," or (2) "easy of maintenance." For the supine: H. 547, A. & G. 303. The horse points to warlike prowess and wealth, probably because the cavalry were supplied by the nobility, and formed an important part of the Karthaginian army. The *horse* was an emblem of Athens also.
- 445—*Sidonia Phoenissa*: Sidon was the parent city of Tyre and, for many years, the chief city of Phoenicia.
- 447—*Donis divae*: a *zeugma*, "rich with gifts and favored by the presence of the goddess." The two notions are, however, closely connected.
- 448—*Aerea limina*: "of which the brazen threshold crowned the steps:" lit.: "rose on steps:" H. 425, N. 3; A. & G. 208, f.—*nequeque trabes*, s. d., *quadibus surgant*: "and its door posts plated with brass (crowned the steps)." *Trabes* are the door posts—*neque aere*—*aeratae*, plated with brass. Others read *neque* (from *nutar*) and take *trabes* to mean the roof or the architrave and translate: "its roof was supported on brazen pillars," or "its architrave was supported on jambs of brass."
- 449—In reading this line, note the frequency of *r* and *s* to express the sound of the creaking doors.—*foribus aenis*: "the hinge creaked

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

On a sudden, open'd  
With impetuous rush, and in rings and  
Th' internal doors, and on their hinges grate  
Harsh thunder.

- 452 *Ausus*, scil., *est* : what verbs are semi-deponent?—*rebus* : dative : not for *in=adfectis=rebus*.
- 453—*Lustrat* : originally applied to the priest *purifying* the people every five years (*lustrum*), then used in the general meaning, "surveys" : II. 407, 4 ; A. & G. 276, e.
- 454—*Dum*, join with *miratur* : "while he was wondering."—*sit* : dependent question : II. 529 ; A. & G. 334.
- 454—*Artificumque=miratur* : "and was admiring the handicraft of the rival (*inter se*) workmen and their toilsome labors." What figure in *manus*? what in *operum laborum*?
- 456—*Ex ordine* : cp. *ἔξωτος* : "in detail?" join this with *pugnās*. The question has been raised by Heyne, whether the poet meant to represent these battles as depicted in sculpture or in painting. The latter mode of representation would be more consistent with the custom of Vergil's own age. The poet ascends here to the Phœnicians: the practice of the Greeks and Romans of his own time.
- 457—*Jam* : "by this time."
- 459—*Særum* : in refraining from the war and in killing Hector.
- 460 *Nostri laboris* : "of our sorrows?" II. 399, 3 ; A. & G. 218, a.
- 461—*En Priamus*. The ransom of the body of Hector by Priam was a favorite subject among ancient artists (vs. 481)—*sunt laudi* : "here, too, has worth its own reward?" II. 449, 2 ; A. & G. 196, e.
- 462—*Sunt rerum* : "(here) there are tears for woes?" II. 396, III. ; A. & G. 217.
- 463—*Ferret salutem* : "the fame of this will bring the sure deliverance."—*fama*, sil. *Trojæ*.
- 464—*Inani* : because the persons represented are now lost. Painting was unknown at the time of the Trojan war.
- 466—*Namque juvenis* : "for he saw, how warring round the Trojan citadel here the Greeks fled, (how) the men of Troy pressed in their rear."—*uti quo modo* : see for themood of *fugerent* : II. 529 ; A. & G. 334. *Pergama circum* : *anastrophe*.—With *Pergama* : cp. etymologically *περγός* "a citadel;" German *burg*, "a town;" *berg*, "a hill;" Eng. *-burgh-bury* : cf. *Edin-bury*, *Edmunds-bury*.

- 467—*Hac*, scil., *parte*: "in this quarter."
- 468—*Curru instaret*: "pursued them with his car:" *curru*; abl. of means: with *cristatus*: cf. Homeric *καρθηαίολος, ἰπποκρούς*.
- 469—*Nivis relis*: "with canvas white as snow:" an *anachronism*, as the Homeric tents (*κλίθαι*) were planks thatched with grass. The story of Rhesus is told by Homer (Il. 10.474). Rhesus came from Thrace, as an ally of Priam, with the oracular promise that should his steeds drink of the waters of the Xanthus, Troy would be impregnable. Rhesus pitched his tent near the shore, was slain by Diomedes and Ulysses, his horses were captured, and thus the fate of Troy was foreshadowed.
- 470—*Primo somno*: either abl. (1) of time: "in their first sleep," i.e. in their deepest sleep, or (2) of instrument after *prodita*: "betrayed to him by their first sleep."
- 472—*Ardentesque—equos*: "and he turned aside his fiery steeds." One MS. reads *albentes*, a reading sanctioned by Hom. Il. 10.437, in which the steeds of Rhesus are said to be: *λευκότεροι χιονός, θέϊεν δ' ἀνέμοισιν ὁμοίαι*; so Virgil 12.84.—*castra*, scil., *Graeca*.
- 473—*Gustassent—bibissent*: the subjunctive in virtual oblique narration, and indicating the purpose of Diomedes: Il. 520, 11.; A. & G. 327.
- 474—*Troilus*: the death of Troilus is mentioned (Il. 24.25) as occurring before the time of the action of the Iliad. Vergil may have derived the story from other sources.
- 475—*Achilli*: decline this word.
- 476—*Curruque inani*: "and lying on his back clung to the empty car." *curru* may be either *abl.* or *dat.*—*curru*: Il. 385.4, 4; A. & G. 227, c.
- 477—*Huic—terram*: "both his neck and locks are trailed along the ground." *huic*: Il. 384.4, N., 2; A. & G. 235, a.
- 478—*Hasta*: the spear of Troilus.
- 479—*Non aequae—inaequae*: "unjust," i.e. unpropitious.—*Palladis*: from (1) *παλλεύω*, to brandish, i.e. the "brandisher" of the spear; or (2) *πάλλης*, "a maiden."
- 480—*Crinibus passis*: "with dishevelled locks."—*passis*: from *pario*.—*peplum*: (*πέπλος*), the sacred shawl embroidered with figures representing mythological subjects was carried as an offering to Athene (Minerva) by the Athenian matrons in the public procession at the Panathenaea. Homer also represents a similar custom prevailing in Troy (Il. 6.90).

- 481—*Suppliciter*: "in suppliant guise."—*tussit pectora*: "beating their breasts:" H. 378; A. & G. 111., N.; for the tense: H. 550, N., 1; A. & G. 290, b. Beating the breasts and tearing the hair were signs of grief.
- 482—*Aversa*: "averting her face:"
- 483—*Riptarerat*: Homer says that Hector was thrice chased round the walls and dragged to the tomb of Patroclus. Vergil here follows probably some Cyclic poet or Tragedian.
- 485—*Exanimis*: "lifeless." What adjectives are heteroclitic? Some take *exanimis* = *ita exanimatum*: "thus made lifeless," as Vergil seems to have represented He tor as being dragged while still alive at the ear of Achilles: cp. Aen. 2.273; Soph. Ajax 1030; Cic. Tusc. 1.44.
- 485—*Ingentem*: emphatic: "then truly deep was the groan he utters from the depths of his breast."—*-dat*: historical present.
- 486—*Currus* i.e. of Achilles. It may, however, mean the car of Hector, or of Priam.
- 487—*Inermes*: "unarmed," i.e. suppliant.
- 488—*Principibus*: abl.: H. 419, III., 1.1); A. & G. 248, a, R.
- 489—*Eoas acies*: the Indian Aethiopians. The legends of Memnon and of the Amazons appear in post-Homeric poems, in *'Izaiē uspā*, *Aithiopiēs*, and other Cyclic poems.
- 490—*Lunatis peltis*: "armed with moon-shaped shields:" abl. characteristic: H. 419, II.; A. & G. 251.
- 491—*Medisque ardet*: "and with courage she glows in the midst of thousands."
- 492—*Aurea—mammæ*: "having a golden girdle buckled on 'neath her exposed breast:" for case of *mammæ*: H. 386; A. & G. 228.
- 493—*Bellatrix—virgo*: note contrasted position: "a female warrior and she dares to fight with men, a maid though she be:" cp. Homer's *'Αμύζωνας ἀντρειπας*.
- 494—*Hæc videntur*: "while these wondrous sights were seen by the Trojan Aeneas?" *Aeneæ*: Greek dat. = *ab Aenea*: or "while these things seemed wondrous to the Trojan Aeneas."
- 495—*Obtutuque uno*: "and remained fixed in one (long) gaze:" for construction of *dum*: H. 519, 1.; A. & G. 270, c.
- 496—*Forma*: abl. of respect: H. 424, IV. 1; A. & G. 253.

- 497 *Incessit* — *exple* = the dignity of her walk: cp. vs. 46 — *magna caetera*: "a great crowd of youths thronging about her:" cp. *stipator*, "an attendant."
- 498 *Qualis — chorus*: a condensed construction for (*talis erat Dido*) *qualis (est) Diana (quum) exercet chorus in Eurotae ripis aut per juga Cythi — Diana* here; elsewhere *Didna — exercet chorus*: "leads the dance."
- 499 — *Quam*: governed by *secularæ*.
- 500 — *Orcades*: from *Orcas*, "a mountain (*ὄρος*, "a mountain") nymph." — *illa — humero*: cf. *ὤματα*, as an Homeric epithet of Diana.
- 501 — *Gradiensque omnes*: "and as she steps along she o'ertops all the (other) goddesses:" for acc. *deas*: H. 372; A. & G. 237, a.
- 502 — *Pertemptant*: "pervade." Latona takes delight in the glory of her daughter, Diana.
- 503 — *Ferbat*: "joyously she advanced."
- 504 *Iustus futuris*: "intent on her work and on the (glory of her) realms yet to be:" for dat.: H. 380; A. & G. 228.
- 505 *Foribus — testudine*: local ablatives. Temples, at least among the Greeks, had generally three distinct parts: (1) the outer court (*vestibulum*, *πρωταίος*); (2) the inner court (*cella*, *ναός*); (3) the treasury (*thesaurus*, *θησαυρός*). By *foribus* is meant the *doorway* of the *cella*, or inner court, which here was a vaulted roof (*testudo*) resembling a *tortoise shell*.
- 506 *Armis — ab armatis viris — solioque resedit*: "and supported from beneath by a lofty throne, she took her seat." — *solum* (it. SED, to sit), a high chair of state. — *alte* = *alto*, limiting *solio*, rather than *resedit*.
- 507 *Jura legesque*: cf. *δορυ, ἰβουρε πῶλναι*: *jura dare* was said of a judge; *leges dare* was said of a lawgiver. Distinguish *ius*, what is just and right in it of or what from any cause is binding (*jungo*) upon us and *lex*, the written (*lego*) statute or order.
- 508 *Operumque — trahabat*: "she adjusted into equal shares the toil of the work or divided it by lot" — *partibus*: abl. of instrument or manner. *sorte trahabat*: either for *sortem unius cujusque trahabat*, or *nomina uniuscujusque sorte trahabat*.
- 509 *Concursu magno*: either (1) abl. of accompaniment = *cum concursu magno*, or (2) abl. of place — *in concursu magno*.
- 510 Addison in *Spectator*, 273, points out the fact that Vergil is defective in characterization. Cæsar, Mnestheus, Sergastus, and Cloan-



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

- 512—*Penitus*: "far away."—*avererat*: other readings are *advererat*, *averterat*. For acc. *oras*: H. 372; A. & G. 237, d.
- 513—*Percussus*: "was struck dumb." Others read *percussus*.
- 514—*Avidi—ardebant=avide—ardebant*: "they eagerly long," by *enallage*.
- 516—*Dissimulant*, scil., *lactitiam metumque*: "they repress their joy and fear:" some supply *seculosa*: "hide their presence." Distinguish *dissimulo*, to conceal an emotion which does exist; *simulo*, to exhibit an emotion which does not exist. *et amicti*: "and shrouded in a hollow cloud they see from a distance."—*amicti*: lit., "wrapped around" (*amb—jacio*).
- 517—*Quae—viris*, scil., *sit*: dependent question: H. 529; A. & G. 334.
- 518—*Navibus=ex navibus*.
- 519—*Orantes veniam*: "to pray for the grace (of the queen):" the pres. part here=*oraturi*: expressing a purpose: H. 549.3; A. & G. 292.
- 520—*Coram—fandi*: "of speaking openly to you," with the queen.
- 521—*Maximus*, scil., *actate et dignitate*. The calmness of the aged Ilioneus well befits his age.
- 522—*Novam—urbem*: the word *Karthago* means "new town," probably being contrasted with the parent city of Tyre.
- 523—*Justitiaque—superbas*: "and with the restraint of justice to curb the haughty tribes." *justitia*, from rt. YUG = JUG: "that which binds states or communities together or that which restrains:" cp. *junago, jus, religio*.—*gentes*: the African peoples.
- 524—*Ventis—recti*: "by the winds borne over all the seas."—*maria*: acc. of the space moved over: H. 371, it.; A. & G. 257.
- 525—*Infandus=ἀπρητος*: "unspeakable," i.e., horrible.
- 526—*Propius*: either (1) "more closely," or (2) "more propitiously"=*praesentius*.
- 527—*Populare=ad populandum*: a *Græcism*. The infin. often expresses a purpose in Greek: so also in case of *vertere*.
- 529—*Animo*: either (1) dat., after *est* omitted, or (2) local abl. *in animo*.

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

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

- 568 — *Non tam iube*: the meanings seems to be that we are not so far removed from the scale of civilization as to be ignorant of the many deeds of the heroes in the Trojan war.
- 569 — *Satis la arva*: Italy was often called *Saturnia*, scil., *terra*, "the land of Saturnus," the *sower* (from *satus*, *sero*).
- 570 — *Erycis fines*: "the realm of Eryx." *Eryx* a mountain (now, *St. Giuliano*) of western Sicily, noted for a temple of Venus. Here dwelt Aeneas.
- 571 — *Aurilio tutos*, scil., *viros*: "(men) guarded by an escort."
- 572 — *Vallis—regis?* Some remove the interrogation mark, and place a comma. The sense would then require *si* before *vallis*.
- 573 — *Urhem est*; inverted attraction — *iube, quam statuo, vestra est*: H. 445, 9; A. & G. 209, b — *soluente*: "draw up on shore;" cp. ἀνάγει ταῖς ὀπίσθας ἡμῶν ἐπὶ τῶν πλοίων, opposed to *deducere naves*, to launch ships: cp. καθάγειν ταῖς.
- 574 — *Aptur*: either (1) *dirigitur*, "shall be governed," or (2) "shall be regarded — *ducitur*," or (3) "shall be dealt with."
- 575 — *Utinam agfort*: what is the force in the ten e here? H. 483, 1; A. & G. 267.
- 576 — *Equidem*: "truly," *certos*, scil., *viros*: "tried men," or "trustworthy men," or *certos*, "picked men."
- 577 — *Lustrare*: "to scold;" see note vs. 283.
- 578 — *Si errat*: "to see whether he wanders about;" H. 529, H. 1; A. & G. 534, 1. The subj. would be the more common construction in prose: H. 529, H. 1; A. & G. 334, b.
- 579 — *Animam arrepta*: "I am in suspense;" H. 378; A. & G. 240, c. — *Janoludum ardebat*: H. 469, 2; A. & G. 277, b.
- 582 — *Scintilla*: "purpose."
- 584 — *Unus*: i. e., *Orontes*, v. 113.
- 586 — *Circumfusa*: "encircling."
- 587 — *Scindit aethera*: "part and melt into the open sky." With *purpura*, scil., *se* from *traces vult se*.
- 588 — *Restitit*: "stood forth."
- 589 — *Os amicosque*: acc. specification: H. 378; A. & G. 240, c. — *namque honoratus*: "for his mother her chief had; i. e., her son graceful

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

- 592—*Quale—decus* := (*tale decus (est) quale . . . ebori*): "such is his beauty as the craftsmen give to ivory:" H. 445.9; A. & G. 200, b.
- 593—*Parius lapis*, i.e., marble.
- 594—*Cunctis*, join with *improvisus*: "unexpectedly to all."
- 595—*Coram*: "before you." The sudden announcement of Aeneas is paralleled by the declaration of Ulysses: Od. 24, 321: *κείνος μὲντοι ὅδ' αὐτὸς ἐγὼ, πᾶτερ, ὅν σ' ἐμεταλλᾶς*.
- 597—*Miserata*; distinguish *miseror*, to express pity in words: cp. *οἰκτεῖται*, and *miseror*, to feel pity in the heart: cp. *ἐλεεῖν*.
- 598—*Quae—orbem*: "thou who dost welcome us as partners in your city, in your home, a remnant escaped from the Greeks, now worn out by all our troubles by land and sea, in need of all things: 'tis not in our power to pay you worthy thanks, O Dido, nor can all the race of Troy scattered everywhere throughout the world."—*Danaum*: see vs. 30.—*urbē—domo*: local ablatives.—With *socius*, scil., *tuum* or *tibi*.—*grates—opis*: decline.
- 603—*Si—numina*: "if any deities regard the benevolent." When is *quis* used for *aliquis*? H. 455.1: A. & G. 105, d.—*si quid—est*: "if justice in any place avails aught."—Distinguish in meaning *usquam* and *unquam*. Another reading is *justitiae*.
- 605—*Laeta*: "blessed."
- 607—*Dum—current*: distinguish *dum* with the indicative and with subjunctive: H. 407.4, 513.1: A. & G. 270, e; Note v. 314—*dum conveŕra*: "while the shadows shall course along the slopes of the mountains."—*montibus*: dat. of reference: H. 384.4, 1 and 3; A. & G. 235.
- 608—*Dum—pascet*: according to the ancient philosophers (cp. Lucr. 1, 231) the perpetual fire of the stars was maintained by the aether refined from exhalations of the earth.
- 610—*Quae—cumque*=*quae cumque*, tmesis: H. 636, v. 3; A. & G. page 298.
- 611—In scanning this line, notice that *e* in *Ilionia* is long: H. 577.5; A. & G. 347.5.

- 612—*Post* = *postea*.—*alios*, scil., *dextra petit*: "he grasps the right hand of others."
- 613—*Primo*: adverbial.
- 614 *Casu*—*tanta*: "at so great misfortune;" distinguish *casus*, a natural agent not the consequence of human calculation or known causes: *fors*, a kind of mythological being sporting with and thwarting human affairs.
- 615—*Via*: not "power," but "violence;" *ep. da.*—*inmaribus—oris*: "savagely shores:" H. 385.4.1; A. & G. 225, b.
- 617 Vergil here refers to the wild African tribes. Scan this line. Note that when final the vowel *a* is often left unelided (*hiatus*), it is in the case of proper names: *ep. vs.* 16; so also *Aen.* III. 14; III. 607, *et saepe*. What kind of a line is this? H. 608, II.; A. & G. 359, c. —*ille* = Greek *ἱεστός*, "that celebrated;" *ep. vs.* 379, 565.
- 618—*Alma*: "fostering."
- 619—*Sidona*: H. 380, II.; A. & G. 258, b. Teucer, after the Trojan war, was expelled from Salamis by his father Telamon, and sought a home at Cyprus, where he built a second Salamis. He is here represented as stopping at Sidon to make terms with Belus, who was at that time master of Cyprus. *renire*: H. 537, I.; A. & G. 288, b. Here *renire* is used for *renisse*.
- 623—*licione*: "under his sway;" i.e. *sub dicione* or *in dicione*.
- 623—*Jam*: "even."—*casus*: "downfall."
- 624—*Pelasgi*: "the Greek," according to Gladstone, the *Pelasgi* were a pre-Hellenic race, and formed the base of the Greek army in the Trojan war.
- 625—*Ipsæ* *hostis*: "he, though an enemy." *ferēbat*: "used to extol."
- 626—*Se volebat*: "would have it that he was sprung;" distinguish *volebat* and *vellet* in meaning.
- 627—*Tectis*: H. 385.4.1; A. & G. 225, b.
- 628—*Per multos labores* join with *jectatam*—*similis*: scil., *tuae fortunæ*.
- 629—*Demum*: "at length," not till now: *denique*, opposed to *primum*, "finally," "in short;" *tandem*: "at last," after many efforts or disappointments: *postremo*; "last," in order of time.
- 632 *Dicam hominem*: "she proclaims in the temples of the gods a sacrifice." *vetuit*, a technical word for ordering a religious observance. (*CAES.* B. G. 7.9.) *supplicatio indicatur*.

- 633—*Nec minus interea* : often used in transitions : *nec minus*, adds little to the force of *interea*.—*sociis* = *ad socios* : a Greek dative.
- 634—*Magnorum—suum* = *magnos horrentibus centum torquis suos* : by synecdoche.
- 635—*Munera—dei* : “the gifts and cheer of the god,” i.e. Bacchus.
- 637—*At* : see note vs. 116.
- 638—*Splendida*, proleptically used = (*siv*) *instruitur (ut) splendida (sit)*. The *atrium* in a Roman house occupied the centre and was generally used for a dining-room. The use of the present tense gives animation to the description.
- 639—*Arte superbo* : “skilfully wrought were the coverlets and of bright purple.—*ostro* : properly the blood of the sea snail, which supplied the ancients with their rich, purple dyes.
- 640—*Caelata* : “embossed :” i.e. on the goblets, vases, &c., were carved the deeds of their fathers.
- 641—*Seris—gentis* : “a very long, unbroken chain of feats continued by so many heroes from the early origin of the race :” a reference to the deeds of the Tyrians. Vergil had here in view the Roman customs prevalent in his own time.
- 643—*Neque enim—mentem* : “for neither did his love as a father suffer his mind to rest.”
- 644—*rapidum* : “in haste,” join with *præmittit*, although grammatically connected with *Achatem*.
- 645—*Ferat* = *referat* : subjunctive of oblique narration : corresponding to *fer* in direct narrative.
- 646—*Stat* : “centres.”
- 648—*Ferre jubet*, scil., *Achatem*.—*pullam*, properly a long, seamless garment worn by women over the *tunica*, corresponding to our gown or dress.—*signis—rigentem* = *signis aureis rigentem* : “stall with figures of gold :” a *hemliodyss*.
- 649—*Circumtextum—acantho* : “and a veil fringed with a border of yellow acanthus.”—*velamen* : veils were considered a very important portion of a Roman lady’s dress, and were of costly material and exquisite workmanship.—*Acantho* : abl. of description : the *acanthus* (rt. AK, “sharp”), a thorny shrub, now called *bear’s foot*.
- 650—*Myænis* : Abl. : H 4.12, 11 ; A & G, 258, 4. Helen is mentioned in 2,577 as coming from *Myæna*, whereas she really came from

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

- 651—*Pergama*: the citadel of Troy is called *Pergamus* (Περγαμος ἡ), and *Pergama* (Περγαμαίη), connected etymologically with πύργος, a tower: German *burg*, a town; *berg*, a hill; Eng. *burg*, *bury*: as *Edin-burg*; *Edmunds-bury*—*Inconcessos Hymenaeos*: "unlawful wedlock:" scan this line: H. 608, v.; A. & G. 359, f.
- 653—*Sceptra*: i. e. *jubet Achatem ut ferat sceptrum*—Ilione was married to Polydorus, the treacherous king of Thrace.
- 654—*Maxima*, scil., *natu*: give the other degrees of comparison.—*Collomoni e*: "necklace:" for the dative: H. 384, II., 1.3; A. & G. 235.
- 655—*Duplicem—coronam*: probably a crown formed by a circlet of two rings, one of gems and one of gold. Others say of one ring, and translate, "a crown of blended gems and gold."
- 656—*Haec celerans = ut haec celeriter exsequatur*: "to execute promptly these orders:" H. 549.3; A. & G. 290, a.
- 657—*At*: see vs. 116.—*faciem—ora*: H. 378; A. & G. 240, c.—*facies* (from *facio*, the natural *make* of the face, i. e., the countenance as expressing emotion by the mouth or by the eyes.
- 659—*Donisque—ignem*: "and by gifts influence the queen to frenzy, and insinuate love's fire into her heart."—*furientem*: proleptic use of the adjective: vs. 70.
- 660—*Ossibus*: H. 386; A. & G. 228.—*ossibus*, often used for the seat of feeling.
- 661—*Quique*: see note, vs. 39.—*ambiguam domum*: "the treacherous house:" literally, "going round about" (*amb.*, *ago*). *bilingues*: "double tongued," saying one thing and thinking another, referring to the proverbial treachery of the Carthaginians.
- 662—*Urit*, scil., *eam cura*: "harasses her with anxiety."—*sub noctem*: "at the approach of night:" cp. ἐπὶ νύκτῃ *recurSAT*: "oft returns."
- 664—*Meae—solus*: i. e. (*qui es*) *solus meae vires, mea magna potentia*: H. 369.2; A. & G. 241, a.
- 665—*Patria tenuis*: "who dost despise the sovereign father's bolts that struck Iphocles." The giant Iphocles was slain by the lightning of Jupiter. The poet here represents the undying power of love.
- 666—*Numina*: "divine aid."



- 667—*Frater* ; Cupid and Aeneas were sons of Venus. *Ut quo modo* "in what way ; introducing an indirect question. *nōta = notum est* by a *Gracism*.
- 668—Scan this line : H. 608, v ; A. & G. 359, f.
- 670—*Tenet*, scil., *eum* : "detains him "
- 671—*Error—hospitia* : "I am anxious how Juno's welcome may end : " dependent question : H. 529 ; A. & G. 334.
- 672—*Haud—rerum*, scil., *Juno*, from *Junonia* : "Juno shall not be inactive at such a crisis," literally "at such a turning point of affairs : " H. 429 ; A. & G. 259, a.
- 673—*Quocirca—meditor* : "wherefore I purpose to anticipate her by craft and to surround her with (such a) flame (of love)." The Romans borrowed many of their metaphors from military affairs.
- 674—*Ne—mutet* : "that she may not be changed by any influence," i.e., any power but mine, or "by the influence (of Juno) in any way." — *se mutet = mutetur* : see note, vs. 158.
- 676—*Qua*, scil., *ratione*.—*accipe* : "hear : " cp. *da*, "tell."
- 677—*Accitu* : "at the summons : " H. 416 ; A. & G. 253.
- 679—*Pelago—restantia* : "remaining from : " H. 414, IV. 1 ; A. & G. 343, a.
- 680—*Sopitum—somno* : "slumbering sound in sleep : " such pleonasm are common. Note the alliteration. Decline *Cythera*.
- 681—*Sacrata—sede* : "in a consecrated spot : " either grove or temple.
- 682—*Mediusve occurrere* : "or to interpose to prevent it." Here *medius = obviam*.
- 683—*Tu—dolo* : "do you counterfeit his looks for one night, no more : " for ease of *noctem* : H. 379 ; A. & G. 250.—*amplius* : H. 417, IV. 2 ; A. & G. 247, c.
- 685—*Lactissima* : "at the height of her joy."
- 686—*Laticemque Lyaeum* : "the cups of Bacchus."—*luter*, poetic word. —*Lyaeum* ; cp. *Λυαός* ; cp. *Liber* : "the one who frees (lib-) men from cares."
- 688—*Fallasque veneno*, scil., *eam* : "and may beguile her with (love's) poison.
- 689—Distinguish in meaning *pāret*, *pāret*.

- 690—*Erunt* "he doffs," *et Iuli*: "and gladly he walks with the step of Iulus?" for *incedu*: see note on *incedu* vs. 46.
- 691 *At*: ep. vs. 116—*Ascanio inrigat*: "sheds like dew calm sleep o'er the limbs of Ascanius."—*Ascanio*: dative of reference; H. 384.4; A. & G. 235, a. *Inrigat* may refer to the dews of night, or more probably to perspiration; ep. Shaks. J. C. II, 1: "enjoy the honey-heavy dew of slumber."
- 692 *Fotum—gremio*: "her fondling in her lap."
- 693—*Ubi—umbræ*: "where the soft majoram, breathing forth fragrance with its blossoms and sweet shade envelopes him." With *adspirans*, scil., *odorem*.
- 696—*Duce—Achate*: "glad in having Achates as a guide;" H. 431; A. & G. 255, a.
- 697—*Cum—locavit*: "by the time he arrives, the queen had already beneath the rich curtains taken her place on a golden couch, and had stationed herself in the centre."—The historic present tense for *cum venerat*.—If *venerat* were read, then we should have had *composuerat*.—*aulæis* may mean (1) "in a curtain," or (2) "'neath a curtain (= *sub aulæis*), or (3) "with a curtain," i.e., contributing to the ease of her position.
- 698—*Auræ*: in scansion (synizesis).—*mediam*: she, as hostess, would occupy the *locus medius* of the *lectus medius*. Vergil is evidently describing here the customs of the Romans of his own day. At a Roman feast there were usually three couches. The room in which the feast was held was called *triclinium* (τρεῖς κλῖναι). The couches were arranged as in the annexed figure, and were called by the names *summus lectus*, *medius lectus*, *imus lectus*. There were usually three guests on each, according to the custom that there should never be fewer than the number of the Graces, or more than that of the Muses. The places of each were styled (1) *locus medius*, (2) *locus summus*, (3) *locus imus*. The host occupied (1) in *medius lectus*.
- |                     |   |                       |   |   |   |                       |
|---------------------|---|-----------------------|---|---|---|-----------------------|
|                     |   | <i>Medius lectus.</i> |   |   |   |                       |
|                     |   | 3                     | 1 | 2 |   |                       |
| <i>Imus lectus.</i> | 2 |                       |   |   | 3 | <i>Summus lectus.</i> |
|                     | 1 |                       |   |   | 1 |                       |
|                     | 3 |                       |   |   | 2 |                       |
- 700 *Discumbitur*: "they recline in their several (*dis-*) places;" H. 405.1; A. & G. 146, c.
- 701 *Cerevique expediunt*: "and serve out promptly the bread from baskets." For the case of *canistris*: H. 414, IV, 1; A. & G. 258, a. For *Cerevum*: see note, vs. 117.
- 702 *Ponsaque villæ*: "and napkins with shorn nap;" *villæ*: abl. quantity.

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

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

- 724 *Crateras statuunt*: "they place the large mixers;" cp. Hom. II. VI., 526: *κρατερὰ στήσασθαι*—*rina coronant*: "they crown the wine," may mean (1) as in Homer's *κρατερῶν ἐπιστεφαντο ποσειο*: "they fill to the brim the mixers with wine," or (2) "they deck the bowls of wine" with ivy or myrtle wreaths, as was certainly done in later times.
- 725 *Fit tectis*: "a hum arises throughout the halls,"—*tectis*= *in tectis*: II., 425, 2, IV., 3; A. & G., 254, a.—*rocumque atria*: "and through the long halls they cause their words to re-echo."—*atria*: the *atrium* was the principal room in a Roman house. It was used as the reception room, and also as the place where the images of ancestors were placed; derived from *ater*, "black," i.e. blackened by the smoke of the hearth (*focus*): cp. *μυθῶρον*, from *αἶλας*.
- 726 *Lychni*: cp. *λύχνος*.—Night came on before they had finished their meal.—*liquearibus*: the small interstices (*lacus*) formed by the fret-work of the cross beams of the ceiling were decorated with gilding. Scan this line: H., 608, III.; A. & G., 347, c.
- 727 *Funalia*: a torch made of stout cords (*funes*) and covered with wax.
- 728 *Hic*: "hereupon."
- 729 *Mero*: distinguish in meaning *merum*, "pure, unmixed wine;" *vinum*, simply, "wine;" *temetum*, "a heady wine."
- 730 *A. Belo*, scil., *orti*: "sprung from Belus," or *ex tempore Belii*: "from the time of Belus."—*soliti*, scil., *sunt vino implere*. It was customary to pour out a small quantity of wine with the usual prayer to the gods as the preliminaries of a feast.
- 731 *Hospitalibus—jura*: "define the rights of strangers;" or "protect the rights of strangers." *Ζεὺς ξένιος*, (*Juppiter hospitalis*) was worshipped as the guardian gods of guests among the Greeks and Romans.
- 733 *Velis*: "may it be thy will:" distinguish in meaning *velis*, *velis*—*hujus*, scil., *duci—minoris*, scil., *natu*: give the other degrees of comparison.
- 734 *Lactinae datur*: cp. Hesiod (*Works and Days*, 614): *δέου Διωνσῶν ποτιγυμνῶς*.—*lona Juno*: Juno was the tutelary deity of Carthage.
- 735 *Cœtum—celebrate*: "attend in throngs the gathering." *cœtum*= *cœtum* (*cum*, *cœ*),—*faventes*: "speaking words of good omen," or "keeping silence." Especial care was taken during an offering to

the gods or during any religious rite that no inauspicious or libivolous words should be uttered. Hence the admonition of the priests which we find at the beginning of a ceremony: *facite linguas animisqve, ore furite, fave linguis*: cp. ἐνφραμίτε; εὐφραμὸς πᾶς ἰστωλέως, στόμα συγκλίνας.

- 736—*Laticem—honorum*: “an offering of wine:” the *mensa* being regarded as the altar of *Juppiter hospitalis*.
- 735—*Primumque—ore*: “and she the first, when the libation had been made, with the tips of her lips touched it.” *primum*, as being the first in rank.—*Libato*: impersonal, H. 434, IV., 2; A. & G. 255, b. Madvig, 429. —*onus*: for construction of *onus*: H. 434, IV., 4, A. & G. 260, c.
- 738—*Dedit*, scil.,  *poculum*.—*incipitans*: “with a challenge to drink deep:” cp. the Saxon, *drinc hael*.—*ill—poteram*: “he quickly drained the foaming bowl.” There is some humour in contrasting the act of Butes with that of Dido.
- 739—*Et—aura*: “and swilled himself with the full cup of gold.”
- 740—*Proceres*, scil.,  *spontantem poteram haurerunt*.—*crinitus*: bards in imitation of Apollo are often represented with long hair: cp. Ἀπυλλῶνος ἀκροκομητής.
- 741—*Personat*, scil., *atria*: “causes the halls to reecho.” The Greek and Romans, as well as mediæval nations, often enlivened their feasts with the songs of minstrels.
- 742—*Errantem lunam*: i.e., the revolutions of the moon.—*labores*: some say eclipses: such a theme was common among ancient bards. Physical philosophy was a fruitful theme of the old Orphic writers, as well as among the Roman poets. Cp. Lucretius and Vergil’s *Etiopus, passim*.
- 744—*Arcturum*: Ἀρκτοῦρος=Ἀρκτοῦρος: “the watcher (*Uor*; cp. Eng. *ward, wary*) of the bear (ἄρκτος).” This refers to the Lesser Bear (*Ursa Minor*), called also *Arctophylax*. Arcturus is often limited to the brightest star in the Lesser Bear (*Ursa Minor*), called Bootes (ox-driver).—*Hyadus*: the *Hyadus* were seven stars at the heel of the Bull (*Taurus*), the rising of which (May, 7-21) was attended by showers of rain (*triv*, “to rain”).—*geminisqve Troonis*: two pair of stars, one at the end of the Greater Bear (*Ursa Major*), and the other at the end of the Lesser Bear (*Ursa Minor*). The word *trio stris*; root STAR, “to scatter;” hence, “the scatterers of light:” cp. Sanscrit *trio staras*, “the showers of light;” cp. Eng. *star*; Ger. *stern*; Lat. *strola*—Varro (L. L. 7, 73) says *trio bus* and connects it with *tero*: cp. *septentriones*: “the north;” properly the “seven stars” of the *Great Bear*.

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

- 746—*Tardis* : opposed to *properent*.
- 747—*Injeminant plausu* : “applaud repeatedly:” lit. “redouble with their applause.”
- 748—*Nec non et* : see note, vs. 707.
- 749—*Longumque—amorem* : “and kept drinking in a long draught of love:” note the force of the imperfects in *trahabat* and *bibebat* : H. 468 ; A. & G. 277.
- 750—*Multa—multa* : note the emphatic position of these words : H. 561 ; A. & G. 344. This shows her desire to prolong the feast.
- 751—*Nunc*, scil., *rogitat*.—*quibus—armis* : dep. quest. : H. 529 ; A. & G. 334.—*Aurorae—filius* : Memnon.
- 752—*Quales*, scil., *essent* : H. 529 ; A. & G. 334.—*quantus*, scil., *esset*.
- 753—*Immo age* : “nay, come then:” often used to connect, or add emphasis to what has been said before—*dic* : give examples of irregular imperatives.
- 754—*Tuorum* : referring to the Trojans who had perished at Troy : *tuos* refers to the case of Aeneas.—*septima* : some writers, Weidner amongst the number, conclude that Vergil died before he finally settled the chronology of the Aeneid. Vergil in Aen. V., 626, also says that seven years had passed since the fall of Troy, although a year must have elapsed between the time of the reception of Dido and the celebration of the games.
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# INDEX OF PROPER NAMES.

## ABBREVIATIONS

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

### A.

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

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

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

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

**Āchiv-us, -a, -um**; adj.: *Grecian*.

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

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

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

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

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

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

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

**Āgenor, ōris**, m.: son of Neptune and Elys, king of Phoenicia. Vergil (B. 1.838) calls Carthage the city of Agenor, since Dido was descended from him.

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

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

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

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

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

**Āmycūs, -i**; m.: *Amicus*: a companion of Aeneas.

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

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

**Anthēs, -ae**; m.: *Anteus*: a follower of Aeneas.

**Āquilō, -onis**; m.: the N.E. wind: called *βορρῶν* by the Greeks.

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

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

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

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

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

**Assāriūs, -i**, *Assaricus*: m.: a Trojan prince, son of Troas and father of Capys.

**Āthāmūs, -itis**; m.: *Athamas*: a follower of Aeneas.



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

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

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

## B.

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

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

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

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

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

## C

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

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

**Cāpŷ s, -os** (acc. *Capym*); m.: *Capys*: a follower of Aeneas.

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

**Clōanth-us, -i**; m.: *Clonanthus*: a follower of Aeneas.

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

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

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

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

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

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

**Cythērē-us, -a, -utu**; adj.: *Cytherean*: *of, or belonging to Cythera*.

## D.

DÁNĀ-I, -ŏrum; m., pl.: *Danai*: a name given to the Greeks, as descendants of Danaus, son of Belus and twin brother of Aegyptus.

Dardānid-ae, -ārum; m., pl: *Dardanidae*: the descendants of Dardanus; i.e., Trojans.

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

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

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

Did o, -ūs and -ōnis: *Dido*: also called *Elissa*, the reputed founder of Carthage. She was the daughter of Belus, or Antenor, and sister of Pygmalion, who succeeded to the crown of his father. Dido married Acerbas, or Sychaeus, a priest of Hercules and a man of great wealth. In consequence of the murder of her husband by Pygmalion, she sailed from Tyre, and finally landed at Carthage. She purchased from the simple natives as much land as she could cover with an ox-hide. Cutting the hide into strips she surrounded the spot on which she subsequently built Bursa (*βύρα*, a hide), the citadel of Carthage. Vergil represents Dido as falling in love with Aeneas, although an interval of fully three hundred years elapsed between the taking of Troy (1184 B.C.) and the founding of Carthage (83 B.C.).

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

## E.

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

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

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

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

Eurū us, -i, m.: *Eurus*, the S. E. wind (*εὐρύς*).

## F.

Fidēs, -ei; f.: *Faith* personified.

Fūrōr, -ōris, m.: *Fury* personified.

## G.

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

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

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

## H.

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

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

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

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

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

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

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

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

## I.

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

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

Ἰλίεϋϛ, -α, -υμ, *Iliac*: adj.: of, or belonging to Ilium, or Troy.

Ἰλίადες, -υμ; pl.: *women of Troy*: the Trojan women.

Ἰλιόνη, -ές; f.: eldest daughter of king Priam, and wife of Polynestor, king of Thrace.

Ἰλιόνηϋϛ, -οί; m.: a follower of Aeneas.

Ἰλίυμ, -ί; n.: *Ilium*: another name for *Troja*.

Ἰλίυϛ, -α, -υμ; *Iliac*: of, or belonging to Ilium.

Ἰλλυρικήϋϛ, -α, -υμ; *Illyrian*: of, or belonging to Illyria, a district north of Epirus, along the Adriatic.

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

Ἰόπασ, -αο; a bard who sang at the entertainment given to Aeneas.

Ἰταλία; ac., f.: *Italy*.

Ἰταλϋϛ, -α, -υμ; adj. *Italian*.

Ἰυλϋϛ, -ί; m.: *Iulus*: another name of Ascanius, son of Aeneas.

## J.

Ἰυλίυϛ, -α, -υμ; adj.: *Julian*: the *nomen* of the Julian family.

Ἰυνὸν, -όνιϛ; f.: *Juno*: the wife and sister of Jove, and daughter of Saturnus. She aided the Greeks against Troy. (For *Iovino*: not die: "to shine").

Ἰυνὸνίϋϛ, -α, -υμ; adj.: of, or belonging to Juno.

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

## K.

Καρχηδόνη, -ώνηϛ; f.: *Karthago*: one of the most celebrated cities of the ancient world; founded about 833 B.C. It embraced the chief citadel (Byrsa), the port (Mothon), and the suburbs (Magalia). It was involved in long and tedious wars with the Romans for the supremacy of the ancient world. It was finally destroyed 146 B.C. It was rebuilt under Julius and Augustus under the name of *Colonia Karthago*. The ruins are near El Mansa.

## L.

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

- Lātī-um, -ī, n.:** *Latium*: a broad district south of the Tiber, and between the Alban hills and the sea. Probably called from its flat character *latus*, cp. *μααρες*, Eng. *flat*.
- Lātōn-a, -aē; f.:** *Latona*: the mother of Apollo and Diana.
- Lāvīnī-um, -ī; n.:** *Lavinium*: a city of Italy, founded by Aeneas in honor of Lavinia, his wife; now *Pratica*.
- Lāvīnī-us, -a, -am; f.:** *Lavinian*: of, or belonging to Lavinium.
- Lēd-a, -aē; f.:** *Leda*: mother of Helen and of Castor and Pollux.
- Līburn-i, -ōrum; m., pl.:** the *Liburni*: a nation of Illyria, inhabiting modern Austrian Croatia.
- Lībŷ-a, -aē; f.:** *Libya*: a district of Northern Africa.
- Lībŷc-us, -a, -um; f.:** *Libyan*: of, or belonging to Libya.
- Lŷaē-us, -a, -um; m.:** an epithet of Bacchus: from *λυαίος*, from *λυειν*, "to free:" cp. *Liber*: *quia liberat mentem a curis*.
- Lŷcī-us, -a, -um; f.:** *Lycian*: of, or belonging to Lycia.
- Lŷc-us, -ī; m.:** *Lycus*: a comrade of Aeneas.

## M.

- Maī-a, -aē; f.:** *Maia*: daughter of Atlas; the eldest of the Pleiades, and the most beautiful of the seven stars; the mother of Mercury.
- Mar-s, -tis; m.:** *Mars*: the god of wars; son of Jupiter and Juno; the patron deity of Rome.
- Māvortī-us, -a, -um; f.:** *Mavortian*: of, or belonging to Mars, or Mavors.
- Memnon, ōnis; m.:** *Memnon*: a king of Ethiopia; son of Tithonus and Aurora; came to Troy with a body of soldiers to aid Priam; distinguished himself for his bravery; was slain by Achilles.
- Mercūrī-us, -ī; m.:** *Mercury*: son of Jupiter and Maia; messenger of the gods.
- Mūs-a, -aē; f.:** a *Muse*: the Muses were daughters of Jupiter and Mnemosyne, and born at Pieria. Hesiod states the names as *Clio* (history), *Euterpe* (lyric poetry), *Thalia* (comedy), *Melpomene* (tragedy), *Terpsichore* (dance and song), *Erato* (amatory poetry), *Polyphonia*, or *Polyhymnia* (sublime poetry), *Urania* (astronomy), *Calliope* (epic poetry).
- Mycēn-aē, -ārum; f., pl.:** *Mycenae*: one of the chief cities of Argolis, in the Peloponnesus.

## N.

- Neptūn-us, -ī; m.:** *Neptune*: the god of the sea.
- Nōt-us, -ī; m.:** *Notus*: the south wind.

## O.

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

**Ōilē-us, -i; m.:** *Oileus*: a king of Laëris, father of Ajax.

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

**Ōrēa-s, -adis, -i; f.:** *belonging to the mountain*; hence a mountain nymph (*ὄρειάς*: from *ὄρος*, a mountain).

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

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

**Ōront-ēs, -is and -i; m.:** *Orontes*; a leader of the Lycians, shipwrecked on his voyage from Troy to Italy; B. I, 113, 220.

## P.

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

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

**Parc-a, -ae, -i; f.:** one of the three Fates or Destinies. According to the Greeks their names were Lachesis (*ἄλογος*, "to allot"), Clotho (*κλωστής*, "to weave"); Atropos (a. neg. *τροπή*, "to turn"). Their duties are expressed in the following line: *Clotho eolum rotat, Lachesis net, et Atropos occidit*. With the Romans these were worshipped as *Morta, Deumina, Nona*. The best derivation seems to be *παρ-μερ*, "to allot;" cp. *Μορταί*. For the interchange of *p* and *m*; cp. *κόλυβος, plumbum*.

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

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

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

**Pēlōng-us, -a, -um; adj.:** *Pelagous*: of, or belonging to the Pelasgi, an ancient race who inhabited Greece before the arrival of the Hellenes. The word is derived from *πέλαγος* = *pē-paludus, pado*: hence, *dark, or ash-colored*.

- Pēnāt-es, -ium**; m., pl.: the *Penates*: deities who presided over the household and the state. The word seems connected with πᾶ, "to feed" or "protect;" hence *pater, panis, penus*; ποσις (= ποσις), *potens*. They were probably deified founders of the family.
- Penthōsilē-a, -nē**; f.: *Penthesilea*: queen of the Amazons, an ally of Priam in the war of Troy.
- Pergām-a, -ōrum**; n., pl.: the citadel of Troy: connected with πύργος, "a tower." German, burg; Eng. -borough, -burgh, -bury.
- Phoeb-us, -i**; m.: *Phoebus*: an epithet of Apollo: ep. φοῖβος, "bright;" φα, "to shine:" ep. φαίρεν, φάος.
- Phoenic-es, -um**; m., pl.: *Phoenicians*: people of Phoenicia, a district on the east of the Mediterranean, bounded on the south by Palestine, and on the north and east by Syria. The Phoenicians were the most celebrated navigators of antiquity, and founded colonies along the shores of the Mediterranean; notably Karthage, Tunis, Utica. Tyre and Sidon were their chief towns.
- Phoeniss-a, -nē**; f., adj.: a *Phoenician woman*: from mas. **Phoenix**: cf. **Threissa**, from *Threx*, a Phoenician woman. As a noun = *Dido*.
- Phryg-es, -um**; m., pl.: the *Phrygians*, a people of Central Asia Minor.
- Phrygius, -a, -um**; adj.: *Phrygian*.
- Phthi-a, -nē**; f.: *Phthia*: a district in southern Thessaly. Achilles was born at Larissa, in Phthia.
- Poen-i, -ōrum**; m., pl.: the *Karthaginians*.
- Priām-us, -i**; m.: *Priam*: son of Laomedon, and last king of Troy. Hercules took Troy, and Priam, then called Podarces, was among the prisoners. Hesoinē, the sister of Priam, ransomed her brother, and he changed his name to Priamus (πρίαμα, "I buy," or "ransom"). He married Hecuba, the daughter of Cisseus, and had among his sons Hector, Paris, Polites. The conduct of Paris involved his father in a war with the Greeks, which lasted for ten years. Troy was finally taken (1184 B.C.) and Priam was slain by Phryrhus, son of Achilles.

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

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

### Q.

**Quirīn-us, -i**; m.: *Quirinus*: a name given to Romulus after his ascent to heaven. Derived from rt. *kur*, "powerful;" ep. *Quirites*, κύριος, κυριος, κ. πατριος.

### R.

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

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

**RŌMĀ** n. nō, f. *Rome*: a city in Italy, on the banks of the Tiber, the capital of the Roman world. Derived from *Roma* (old *Rōmā*: root *RM'*, cp. 'paw: "to flow;" hence, "the stream town").

**RŌMĀNUS**, n. -ūm; adj. *Roman*.

**RŌMŪLUS**, f. *Romulus*: The founder of Rome; son of Mars and Rhea Silvia.

**RĀTŪLĪ**, oram; m., pl. the *Ratuli*: a people of Latium. They opposed the settlement of the Trojans in Italy. They were defeated, and their king, Turnus, was slain.

## S.

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

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

**SĀRPEDŌN**, -ōnis, m.: *Sarpedon*: king of Lycia, and an ally of Priam in the Trojan war. He was slain by Patroclus.

**SĀTURNUS**, n. -um; adj.: *Saturnian*: of, or belonging to Saturnus, Saturnian. Saturn, according to the Romans, was the father of Juno. His name is derived from *seco*, to sow; hence he was the god of agriculture.

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

**SĒRGĒSTUS**, f; m.: *Sergestus*, a follower of Aeneas.

**SĒCŪM** n. nō, f.: another name for Sicily. The Sicani, from whom the island obtained its name, were an Iberian people, while the Siculi were an Italian tribe.

**SĒCŪLUS**, n. -um; *Siculan*.

**SĪDŌN**, -ōnis (case *Sidonā*); f. *Sidon* (now *Saida*): the most ancient of the Phoenician cities, and for a long time the most powerful. It was eclipsed by its own colony, Tyre.

**SĪDŌNĪUS**, n. -um; adj.: *Sidonian*: of Sidon.

**SĪMŌIS**, outis, m. -is. *Simois* (now *Gambick*): a river of the Troas falling into the Scamander (*Meander*).

**SĪPARTĀNUS**, n. -um; *Spartan*: of, or belonging to Sparta.

**SĪCHĀUS** us, f. *Sychaeus*: the husband of Dido.

**SŪTĪS**, -is, f. the *Suttes*, two gulls on the northern coast of Africa, the Syrtis Major (east of Sicily), Syrtis Minor (east of Libya). The word is derived (1) either from *trahere*, "to draw," or (2) from the Arabian word *sect*, a desert. Both were proverbially dangerous to sailors on account of the quicksands and their exposure to winds.



## T.

- Teuc er**, *f*; *m*: *Teucer*: (1) an ancient king of Troy, (2) a son of Eleanon, king of Salamis, and brother of Ajax.
- Teucr-i, orum**: *pl, m*: the *Trojans*.
- Threiss-a, -æ**; *fem*: *of adj. Threx, Thracian*.
- Tibérin us, -a, -um**; *adj*: *of, or belonging to Tiber, a river of Italy, on the banks of which Rome was built.*
- Timāv-us, -i**; *m*: *Timavus* (now *Timavo*): a river of Istria.
- Trinācrī-us, -a, -um**; *adj*: *Trinacrian*: *of, or belonging to Trinacria, another name for Sicily. The island obtained its name from its three promontories (τρεις ἄκραι) Pelorum (now Capo di Ferro, or Peloro); Pachynum (Capo di Passarici); Libyæum (Capo di Boni, or Marsala).*
- Tríon-es, -um**; *m, pl*: also called *Septentriones, seven stars (septem = seven; tres = three; root stin, "to scatter," hence, scatterers of light, near the north pole.*
- Triton, -ónis**; *m*: *Triton*: a sea-deity, son of Neptune and Amphitrite, and trumpeter to his father.
- Tróil-us, -i**; *m*: *Troilus*: son of Priam and Hecuba, remarkable for his beauty. He was slain by Achilles.
- Trōi-us, -a, -um**; *adj*: *Trojan*.
- Trōj-a, -æ**; *f*: *Troy*: also called *Ilium*, one of the most notable cities of antiquity; situated in the north-eastern part of Mysia, in a district called Troas. It was built near the junction of the Simois and Scamander. It was taken by the Greeks after a siege of ten years, B.C. 1184. Recently Dr. Schlieman has, by excavating the ground, brought to light the remains of this once memorable city.
- Trōjan-us, -a, -um**; *adj*: *Trojan*.
- Trō-s, -is**; *m*: *Tros*: (1) son of Erichthonius, and grand-son of Dardanius. He married Callirhoe, daughter of the Scamander, and had three sons—Ilus, Assaræus, and Ganymede; (2) an *adj.* = *Trojanus*.
- Týdid-es, -æ**; *m*: *son of Tydeus*, an epithet of Diomedes.
- Týphōi-us, -a, -um**; *Typho-ian*: *adj*: *of, or belonging to Typhoeus, a monstrous giant, whom Earth brought forth to war with the gods after the destruction of her giant progeny. He was destroyed by Jupiter and placed beneath Actna.*
- Týrī-us, -a, -um**; *adj*: *Tyrian*: *of, or belonging to Tyre, a celebrated city of Phœnicia.*
- Týr-us, -i**; *f*: *Tyre*: an ancient city of Phœnicia, founded by a colony from the older city of Sidon. It was noted for its famous purple.

## V.

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

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

**Vest-a.** *no, f.*: *Vesta*, the goddess who presided over the hearth (*estia*). She symbolized the sanctity of the family ties. In her temple at Rome, the attendant priestesses, Vestal virgins, kept alive the sacred fire.

## X.

**Xanth-us, -i; m.**: *Xanthus*; also called *Scamander*, a river rising in the defiles of Mt. Ida, and after receiving the Simois, falls into the Hellespont. The name is derived from the yellow color of its waters ( $\chi\alpha\iota\delta\acute{o}\varsigma$ ): now the *Menere*.

## Z.

**Zephyr-us, -i; m.**: *Zephyrus*: the western wind, (from  $\zeta\acute{o}\phi\omicron\varsigma$   $\delta\alpha\rho\phi\omicron\varsigma$ : cp.  $\nu\epsilon\phi\omicron\varsigma$ , *nubes*, all referring to the dark region of the world).

## ABBREVIATIONS.

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

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

# VOCABULARY.

## A.

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

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

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

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

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

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

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

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

**ac**; see atque.

**ācanthus**, ī, m. [ἀκανθος, "thorn-flower;" rt. ακ, "sharp" āvθος, a flower], *the plant bear's-foot, or brank ursine.*

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

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

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

**ac-cīpio**, cēpi, ceptum, cīpēre, 3, v. a. [for ad-cāpio; fr. ād, "to;" cāpio, "to take"]; *to receive, vs. 201, 431; let in, v.*

123; *welcome, 200, 685; hear, 676. Mentally: to learn, understand.*

**accī-tus**, tūs, m. [accī-o, "to summon"]; *a summoning, summons, call.*

**ac-cumbo**, cubūi, o-bitum, cumbēre, 3, v. a. [for ad-cumbo; fr. ād, "on, upon;" obsol. cumbo, "to lie d-w'n"], *to recline at a table, feast, etc.*

**ā-cēr**, eris, ere, adj. [for acer; fr. ακ, root of ἀκῆ, ἀκωνῆ, ἀκίη, ἀκρός, ἄκρος; acus, acuo, acies, acior]. *In character: ardent, bold, spirited, etc. Of fear: sharp, strong, intense.*

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

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

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

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

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

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

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

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

**adflīctus**; see adflīctus.

**adflō**; see aflō.

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

**ad-gnosco**, gnōvi, gnotum, gnoscēre, 3, v. a. [ad, "to;" gnoscō, "to know;" root gno, gna, "to know"], *to recognize.*

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

**ad-lōquor**, lōqui, loquūtus, or loquūtus sum, 3, v. dep. ad, "to;" loquor "to speak;" *to talk.*

**ad nitor**, nisus and nixus sum, niti, ā, v. dep. cl. "to exert," *nitor*, "to lean"; *to exert oneself*, etc.; *to put forth one's strength*, etc.

**ad no**, navi, natum, nare, 1, v. n. [ad. "to, or up to," *no*, "to swim"], *to swim to*, or *up to*.

**adnuo**, see *annuo*.

**ad ol-co**, ōi rarely *ēvi*, (ul tum, ēre, 2, v. a. ad "up," absd. of o, "to grow"), religious term: *to honour*, *propitiate*, etc.

**ad oro**, orāvi, oratum, orare, 1, v. a. [ad. "without force," *oro*, "to entreat," *to entreat*, *beseech*, *to address an entreaty to*].

**ad pārco**, pārcre, pārŕi, partum, 2, v. n. [ad. "to," *parco*, "to be visible"], *to come into sight*, *be visible*.

**ad pello**, pellere, pŕi, pulsum, 3, v. a. [ad. "to," *pello*, "to drive"], *to drive to*.

**ad plico**; see *applco*.

**ad spiro**, spirare, spirāvi, spiratum, 1, v. a. [ad. "towards," *spiro*, "to breathe"], *to breathe forth*.

**ad sto** (in-sto), stŕi stum, stare, 1, v. n. ad. "by or near," *sto*, "to stand"], *to stand by*, or *near*, a person or thing.

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

**ad surgo**, surgere, surrexi, surrectum, 1, v. n. [ad. "towards," *surgo*, "to rise"], *to rise*.

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

**ad vĕho**, vĕxi, vectum, vĕhere, 3, v. a. [ad. "to," *vĕho*, "to carry"], *to bear to a place*, etc.

**ad vĕnio**, vĕni, ventum, venire, 1, v. n. [ad. "to," *vĕnio*, "to come"], *to come to*.

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

**ad vĕrto**, vĕrtĕre, vĕrŕi, vĕrsum, 3, v. a. ad "towards," *vĕrto*, "to turn"], *to turn towards*.

**agor**, gra, grum, adj. *ad*, *sorrowful*, *troubled*.

**āc-nis**, na, num, adj. [for *ac-nis*; fr. *ac-nis*, *ac-nis*, "bronze"], *of bronze* or *copper*, *bronze*, *copper*. As subst. *ac-nis*, 1, n., a *vessel* or *cauldron* of *bronze* or *copper*; a *bronze cauldron*.

**aequ** o, āvi ātum, āre, 1, v. a. [aequ-*o*, *aequ* o, "to make equal," *place on an equal footing*].

**aequ** or, ōis, n. [aequ-*o*, "to make level," *the water of the sea*]; *the sea*, in any exaltation.

**aequ** us, a, um, adj. [root *ik*, "to make even," cp. *aequor*, *even*], *friendly*, *amicable*, *unfriendly* [as in *aequus*, *amicable*, *unfriendly*]; *as in* *aequus*, *one*].

**āer**, aeris, m. [root *av*, "to blow," cp. *āer*, *air*], *aeris*, *aeris*, *the air*, *cloud*, *mist*, *vapor*.

**aer** us, ca, cum, adj. *laes aeris*, "bronze," *of*, or *made of bronze*, *bronze*.

**aes**, aers, n. *brōze* (an alloy of copper and tin, not brass, which is an alloy of copper and zinc). Of vessels; a *prout of bronze*, a *bronze prout* [akin to *fer-*o**, "iron"].

**aes** tus, tatis, f. [root *ae*, "to learn," cp. *aes*, *aes*, *aes*], *summer*.

**aes** tus, tus, m. Of the sea: a *mare* or *hullon*, *the sea in an agitated state* [see *aes*].

**ae** tus, tatis, f. [for *ae(t)tas*, fr. *ae*-*tus*, "age," *ae*, root *ay*, a lengthened form of *t* "to go", *time of life*, *age*, *generation*].

**ae** tibus, eris, erum, adj. *con*, fr. *ae* tibus, fr. *ae* tibus, *ae* tibus, *con*, *ae* tibus, *ae* tibus, *ae* tibus].

**ae** ther, eris, m. see *aes*], *the upper air*, or *ether*, *the sky*.

**ae** ther ius, ia, hum, adj. [ae-*ther*, *ae* theris, "the ether, or upper air"], *pertaining to the upper air* or *sky*.

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

**ae** flo, flivi, flatum, flare, 1, v. a. [for *ae* flo, fr. *ae* flo, "upon," *flō*, "to blow, or breathe," *to blow or breathe upon an object*, i. e., *of a duty*, *to bestow on*, or *impart to*, *by breathing*].

(*ae* for) see *ae* for.

**āger**, agris, m. [root *ag*, "to drive," *he*, *e*, where *cattle* are driven], cp. *agr*, *v.*, *German* *trift*, *pasturage*, *from* *trif*, *n.*, "to drive," *ag*, *acre*, *hence*], *land*, *landed property* or *estate*.

**āger**, agris, m. [agger o, "to bring, or carry, to" a place], a *mound*, *pile*, *high* or *mighty heap*.

**āg** men, mnis, n. [ag o], a *line*, *stream*, *train*, a *band*, *crowd*, *multitude*, of soldiers: a *column*, or *troop*.

**agn-us**, i, m.: a lamb [akin to ἀγός, "a lamb;" root AV, "to please;" cp. **δῆς**: **ovis**: Eng. ewe (probably the pet thing)].

**āgo**, ἄγι, actum, ἄγειν, 3, v. a.: to drive, drive about. Imperative: comp.

**alo**, v. defect.: to say, to speak [akin to root AVH, "to say;" cp. ad-ag-nūm, a saying].

**āla**, ae, f. [for ala = axilla (see ager), a wing].

**āl-es**, āltis, adj. [for al(i) = fr. alā, "a wing," i, root of e-o, "to go," (i) epenthetic letter, a hī l].

**āl-iger**, g-erā, g-erum, adj. [alā, "a wing," (i) connecting vowel, i, g-erā, "to bear"], bearing wings, winged].

**āl-i-qui**, qua, quod, gen. cōlēn-jus, dat. āllcui; plur. aliqui, quae, qua, etc., indef. pron. adj. [all us: qui], some, any.

**āl-iter** adv. [ālis, old form of al-iter, an adverbial suffix; compare fortiter; in another manner, otherwise, hard sliter: not otherwise; i.e., just in the same way].

**āl-i-us**, ta, ind (gen. ālus; dat. āllī), adj.: another, other of many [akin to αἰ-λος].

**al-igo**, ἰγάμι, ἰγάτum, ἰγείν, 1, v. a. [for ad-igo; fr. ad, "without force;" ligo, "to bind"]. Of an anchor as subject: to make or hold fast.

**allōquor**, lōquūtus sum, lōqui, 3, v. dep. [for ad-lōquor; fr. ἄλ, "to speak"], to speak to, address.

**al-mus**, ma, num, adj. [al, "to nourish"], benign, propitious.

**alt-e**, adv. [alt-us, "high"], on high, aloft.

**al-ter**, t-erā, t-erum (gen. alterius; dat. alt-ri), adj. [akin to āl-lus], another. As subst. m. another person, another.

**alt-us**, ta, tum, adj. [root AL, AR, or OL, "high;" cp. ἄριστος, ὄρος, ἄρα; ad-ol-escō; alo], high, lofty. As subst.: **altum**, i, n.: the high between. As subst.: **altum**, i, n.: the deep; the main or open sea.

**āmārācus**, i, comm. gen.: ἀμαράκωσ [ἀμαράκος].

**amb-āg-es**, is (found only in abl. sing., complete in plu.), f. amb, "around;" āg-o, "to go". Intricate details or narrative.

**ambig-ūus**, ūa, num, adj. [ambo, "both;" i.e., in two directions; ago, "to level"], doubtful, uncertain, not to be relied upon.

**ambo**, ae, o, plur. adj. [Gr. ἀμφω], both.

**āmbrōsius**, a, num, adj. [Gr. αμβροσιος; fr. a, mōg; ἀμβρος; cp. mors, μοῖρα; hence, literally, "immortal"], lovely, pleasant, sweet, etc.

**ām-bleo**, l-ēi, i-tum, l-ere, 4, v. a. [for am-; cp. fr. am, "around;" j-ēo, "to throw"], to wrap around, to clothe.

**ām-ic-tus**, tus, m. [ām-ble-o, "to throw around"], clothing, garment.

**ām-icus**, i-ca, i-um, adj. [am-o, "to love"], loving, friendly. As subst.: **āmicus**, i, m.: a friend.

**a-mitto**, misi, missum, mittere, 3, v. a. [a, "from;" mitto, "to let go"], to let go, slip, to leave. Pass. ā-mittor, missus sum, mit-ti.

**ām-o**, avi, atum, are, 1, v. a.: to love.

**ām-or**, oris, m. [am-o, "to love"], love, affection. Personified: *Love*, or *Cupid*.

**am-plexus**, ūs, m. [for am-plect-us; fr. am-plect-or, "to embrace;" cp. photo; πλάκω; Eng. plot; root PLAK, "to twist"], an embrace or, embrace, embrace.

**ampli-us**, comp. adv. adverbial neut. of ampli-or; fr. ampl-us, "extensive". Of time: longer, further, more.

**am-pl-us**, a, um, adj. [am, "around;" pl-o, "to fill"], of large extent, extensive, spacious.

**an**, conj. [prob. a primitive word], whether.—Gr.: an, an, whether, or whether.

**ancōra**, ae, f. [root AN, "to bend;" cp. an-cus, uncus, ang-ŭs; Gr. ἀγκω, ἀγκωρα, ἄγκωσ], an anchor.

**ānima**, imae, f. [akin to root AN "to breathe;" cp. animus; αἷμα, ἀμα], life.

**animus**, ūi, m. [akin to ānima], mind, soul, courage.

**annāl-es**, num, m. [annal-is, "of, or belonging to a year"], annual records.

**an-nūo**, nūi, nūtum, nūere, 3, v. a. [for an-nūo; fr. ad, "to or towards;" nūo, "to nod"], to promise.

**ann-us**, ūi, m. Of time: a year [akin to AV, "to go;" annulus; to Gr. αἷος, ἄ-αιτος, "a year"].

**ante**, adv. and prep.—Adv.: before, previously, beforehand, sooner. Prep. gov. acc.: before, in front of.

**ant-iquus**, i-qua, i-quam, adj. [ant-e], former, ancient, old.

**antrum**, i, n.: a cave, grotto [ἀντρον].

**āper**, Apri, m.: a wild boar [akin to καρπος].

**ā-pēr-lo**, ūi, tum, l-ere, 4, v. a. [prob. āp, denoting "reversal," root PAR, "to

cover"), to open, i. e., to make a way, or passage through, something previously closed; to disclose to view; permit to be seen.

**Apertus**, a, um; p. perf. pass. of **aperio**. Of the sky: unclouded, cloudless, clear.

**Ap-er-is**, is, f. [akin to root **AP**, "to drink;" cp. **per-to**, **per-er**, hence, "the drinker or sipper" of the dew, juice of flowers, etc.; hence], the bee.

**ap-pareo**, parni, paritum, parère, 2, v. n. [for ad **parco**, fr. **ad**, "at," **parco**, "to appear"], to come or be in sight, to be visible, to show one's self, etc.

**appello**, pñi, pulsum, pellere, 3, v. a. [for ad **pello**, fr. **ad**, "to or towards;" **pello**, "to drive"]. Of a storm, to drive to.

**ap-plic-o**, plicavi, or plicat, plicatum or plectum, plicare, 1, v. a. [for ad **plico**; fr. **ad**, "upon," **plico**, "to fold"], to force, or bring to, a place, etc.

**apt-o**, avi, atum, are, 1, v. a. [root **AP**, "to work, or join;" cp. **opus**, **opes**, **apisci**: **artico**], to adapt, fit, adjust, prepare, provide.

**apud**, prep. with acc.: at, in, among, with.

**âqu-a**, ae, f. water [akin to Sans. **ap**, "water"].

**âr-a**, ae, f. [root **AR**, see **altus**], an elevation for sacred purposes; i. e., an altar.

**arbor**, ðris, f. a tree.

**arbor-âus**, ða, ðum, adj. [arbor, "a tree"], tree-like, resembling a tree.

**arc-ânus**, âna, anum, adj. [arc a, "a chest"; see **arceo**], secret, concealed.

**arc-êo**, ni (obsol. sup. **itum**), êre, 2, v. a. [root **ARK**, "to protect;" cp. **arceo**, **arçn**; **arca**, **arcanus**], to confine, restrain, keep off, drive away.—At v. 3<sup>rd</sup> supply **con**, i. e. **leucos**.

**arcus**, us, m. [see **arceo**], a bow.

**ard-êo**, arsi, arsum, ardère, 2, v. n. [root **AR**, "to burn, or parch;" cp. **arena**, **arso**, **arduis**], to burn with any passionate emotion, to long, be eager.

**ard-êsc-o**, arsi, no sup., ardescere, 3, v. n. [ardeo, "to burn"], to become inflamed with love, etc.

**âr-o-na**, nae, f. [see **arleo**], sand, shore, beach, strand.

**arg-entum**, enti, n. [root **ARG**, "to be bright;" cp. **ἀργύρος**, **arguere**, **argilla**], silver, silver vessels or plate.

**ar-id-us**, ida, idum, adj. [see **ardeo**], dry.

**AR-IMA**, mûrum, n. plu. [root **AR**, "to fit;" cp. **ἀρμα**, **ἀρμαστρα**, **ἀρμαστρα**], arms, artillery, arms, weapons, utensils.

**AR-mentum**, menti, n. ar. e. "to plough;" hence, properly, ploughing (attle), cattle in general. Of deer: a head.

**AR-rigo**, rexi, restum, rigere, 3, v. a. [for ad **rego**; fr. **ad**, "up, upwards;" **rigo**, "to keep straight"; to lift, or raise up. Of the ears, to prick up, i. e. (supp. **auris**), to listen, be attentive, to rouse, animate, encourage].

**AR-strus**, f. art, skill, stratagem [root **AR**, "fit"].

**AR-tifex**, flex, comm. gen. [for **arti-fac-s**; fr. **ars**, **art-is**, (1) connecting vowel, i. e., root of **fac-to**, "to make; to exercise" a calling, etc.], an artificer, artisan.

**AR-tus**, tus, m. a joint, a limb [see **arma**].

**AR-tus** (**arc-**), ta, tum, adj. narrow, close, confined [see **arma**].

**AR-vum**, vi, n. [root **AR**, "to plough;" cp. **arator**, **aratura**], O. E. ear, a field, plain.

**ARX**, aris, f. [see **arceo**], a castle, citadel.

**asc-endo**, scendi, scensum, scendere, 3, v. a. [for ad **scando**; fr. **ad**, "up," **scando**, "to mount"], to mount up, climb, ascend.

**as-pec-to**, tavi, tatum, tare, 1, v. a. [id.], to look at attentively.

**as-pec-tus**, tus, m. [aspicio, "to see, or look at," through root **SPEC**], a glance, look.

**as-per**, çra, çrum, adj. rough, rugged; cruel, bitter, violent, fierce. (Comp. **asper** for.) Sup. **asper** rimus.

**as-pic-i-o**, spexi, spectum, spicere, 3, v. a. [for ad **specio**; fr. **ad**, "on or upon;" **specio**, "to look"], to look upon, behold, see. Mentally: to consider, regard.

**as-pi-ro**, spiravi, spiratum, spirare, 1, v. n. [for ad **spiro**; fr. **ad**, "upon," **spiro**, "to breathe"]; Of flowers, to send forth scents, emit fragrance upon a person.

**as-sur-go**, surrexi, surrectum, surgere, 3, v. n. [ad, "up," **surg-o**, "to rise"]; Of the heavenly bodies: to rise up, rise.

**AST** see **at**.

**ASTO**, are, see **alsto**.

**as-trum**, i, n. a star [root **STAR**, "to scatter;" cp. **ἀστροειδής**, **astrio**, **astratus**, **stratum**, **stella**=**sterula**, "the scatterer of light"].

**at** (**ast**), conj. *but* *but indeed, yet* [akin to Gr. ἀσ, "but"].

**āter**, trā, trum, adj.: *black, dark*.

**at que** (contracted **ac**), conj. [for **atque**; fr. **ad**, denoting "addition;" **que**, "and"], *and also, and besides, moreover, and*.

**ātrium**, ū, n.: *a hall* [from **ater**, "black," i.e., blackened by smoke; cp. **μελασπών**, from **μελας**].

**ātr-ox**, ōcis, adj. [later, **atri**, "black"]. Of persons: *jealous, cruel, harsh, severe*.

**at-tingo**, tigi, tactum, tingere, 3, v, a. [for **ad tango**; fr. **ad**, "against;" **tango**, "to touch"], *to touch*.

**at-tollo**, no perf. nor sup.; tollere, 3, v, a. [for **ad-tollo**; fr. **ad**, "up, upwards," **tollo**, "to lift"], *to lift or raise up*.

**audēo**, ausus sum, audēre, 2, v, semi-dep.: *to dare or venture something, or to do something*.

**aud-īo**, īvi or īi, itum, ire, 4, v, a.: *to hear* [akin to **aus** (= **oūs**), **aur-ōs**, "an ear; modern Greek **αὐτίον**; **auris**, **ausculto**].

**augūr-ium**, ū, n. [**avis**, "a bird;" root **aur**, "to chatter;" cp. **γῆρυς**, **γῆρυς**; **garrere**], *augury, an omen*.

**aula** ae, f. [root **av**, "to blow;" see **aer**]; the **αὐλή** of a Greek house, corresponding somewhat to the **atrium** of the Roman, was open above, *a palace*.

**aulaeum**, i, n.: *tapestry* [see **aula**].

**aura**, ae, f.: *the air* [see **aer**].

**aur-ātus**, āta, ātum, adj. [aurum, "gold"], *ornamented with gold; gilt*.

**aur-ōus**, ōa, ōum: *made of gold, golden* [root **us**, tr. "to burn;" cp. **caer**, **ācer**; **aurora**, **uro**].

**aur-is**, is, f. [for **aur** is, fr. **and** to], *an ear*.

**Aur-ōra**, ōrae, f.: *Aurora*, the goddess of the dawn [akin to Gr. **αὔρω** **ἠώς**, "the early morn.;" fr. root **us**, "to burn," and so "to shine"].

**aur-um**, ū, n.: *gold, money* [see **aurus**].

**au-ster**, stri, m.: *the south wind* [see **aurus**; **auster** means, therefore, "the burning wind"].

**aut**, con.: *or*; **aut** . . . **aut**, *either* . . . *or*.

**auxil-ium**, ū, n. [prob. fr. **obsol.** adj. **auxil-is** (= **aug sil-is**; fr. **aug-co**, "to increase"), "increasing"], *aid, help, assistance*.

**āv-ārus**, āra, ārum, adj. [root **av**, "to be pleased;" cp. **avere**, **ovis**; see **agnus**], *covetous, avaricious*.

**āv-vehō**, vxi, vectum, v hēre, 3, v, a. [v, **evā**, "vehō," "to carry"], *to carry away*.

**avers-us**, ū, -um, perf. part. of **averto**: *turned away, i.e., unfavourable*.

**āv-vertō**, verti, versum, vertere, 3, v, a. [v, "away from;" **vertō**, "to turn"], *to turn away*. Pass. in reflexive force, also **avertere** for **avertere se**: *to turn one's self, etc., away; to retreat, withdraw*.

**āv-īdus**, īda, īdum, adj. [āv-co, "to desire eagerly"], *eagerly desirous*.

## B.

**bac-ātus**, āta, ātum, adj. [baec-a, "a berry," hence, "a pearl"], *set or adorned with pearls; pearl*.

**barbārus**, ū, -um, adj.: *barbarian, barbarous* [**βάρβαρος**].

**beāt-us**, ta, tum, adj. [bet-a], "to make happy"], *happy, fortunate, etc.*

**bell-ā-trix**, trīcis, f. [bell(a)o, "to war"], *a female warrior*.

**bell-o**, avi, ātum, are, 1, v, n. [bell-um, "war"], *to wage war; to war*.

**bell-um**, eli, n. [old form, **dū-bellum**; fr. **dū**, "two"], *war, warfare*.

**bēn-e**, adv. [obsol. **bēn-us** **bēn-us**, "good"], *in a good way or manner; well*. Comp. irreg. melius sup.: *optime*.

**bēn-ign-us**, ū, -um, adj. [for **bēn-ig-nus**; fr. **bēn-us** (= **bonus**), "good;" **gen**, root of **gigno** (in pass.), "to be born"], *kind, friendly, benignant*.

**bīb-o**, i, itum, ere, 3, v, a.: *to drink*. Of love: *to drink in, imbibe* [root **bi** (= **πινω**), "to drink"] reduplicated.

**bi-lingu-is**, e, adj. [bi (= **bis**), "twice;" **lingu-ia**, "a tongue"], *double-tongued, i.e., hypocritical, deceitful, playing a double part*.

**bi-ni**, nae, na, distrib. adj. plur. [bi (= **bis**), "twice"], *two apiece; a pair*.

**birem-is**, is, t. [birenis, "two-oared;" fr. **bi** (= **bis**), "twice;" **rēm-us**, "an oar"], *a vessel with two banks of oars; a barge*.

**bis** (in composition **bi**), num. adv. [for **dis**; fr. **duo**, "two"], *twice*.

**blandus**, ū, -um, adj. Of things: *fond, kind, etc.*

**bonus**, ū, -um, adj.: *good*. Comp.: melior; sup.: optimus.

**brēv-is**, m. -um, n. plur. **brēvis** "short;" hence, "shallow"], *shallow places, shallows, shoals*.

**brēv-iter**, adv. [brēvis "short"], *shortly, briefly*.

## C

**cado**, cē-dh, cō-mē, ad-o, 1, v. n. *to fall*, in the fullest application of the word. Of victims: *to fall in battle*; *to be slain or offered*. Of sounds: *to abate, subside, decrease*.

**cado**, i, m. *a jar*, esp. for wine (cado).

**caecus**, a, um, adj. *blind, blinded*, whether physically or mentally; *hidden, concealed, secret*.

**caed** es, is, 1, [caed-o, "to slay"], *blood shed in slaughter, gore*.

**caelestis**, e, adj. [see caelum, "heaven"], *heavenly*.

**cael** o, avi, atum, are, 1, v. a. [caelum, "a graver;" fr. cavillum, that which hollows (cavoy), *to engrave in relief*; metals; and, later, *to cast or found; to chase, to emboss*.

**caelum**, i, n. [root ku, "to swell;" see cavo], *heaven*.

**caes** urios, arsi f.: *the hair of the head* (caedo, *to cut*; cp. κομῆ, fr. κόπη).

**cael** eo, ōi, no sup., ēre, 2, v. n.: *to be hot*.

**campus**, i, m.: *a plain* (prob. akin to κρηνη, "a garden")

**cān**stra, ōrum n. plur.: *a basket* made from woods (caertra).

**cāno**, e, ōm, cantum, cāntō, 1, v. a.: *to sing, celebrate in song* or to *sing* [root cas, "to sound"]; cp. καῶν; A.S. hana, a cock (sing-er).

**can** tus, tus, m. [see cān o] *Of birds: canna, note, etc.*

**can** tus, na, num, adj.: *grey, hoary, venerable* (akin to καῶ, "to burn").

**capesso**, es-si or cesh, essitum, essus, 1, v. n. desul. [cāpo, "to take"], *to perceive*.

**cap**to, epi, captum, cāpere, 3, v. a. [root kar, "to take, or hold"]; cp. καῶν, καῶν, καῶν, capulus, *to take*, in the widest sense of the word *to reach, arrive at, etc.*, a place, *to take, seize, choose*.

**cap**ut, itis, n. *a head* (see capio)

**carcer**, eris, m. *a prison, prison-house* (S. carcer-capio).

**card** o, nis, m. *the pivot and socket* by which the doors of the ancients were fixed and made to open and shut; commonly rendered, *hinge* (S. card-er). *Card, natic joint*, of matters [root karp, "to swing"]; cp. καρδία, kardia, cor.; A.S. heorte, Eng. heart.

**carpo**, carpi, carptum, carpsire, 3, v. a. *to pick, or take upon* (akin to ἀρπάζω, "to seize")

**car**tus, ra, rum, adj. *beloved, dear* (fr. cariturus, root kam, "to love," cp. amor, etc., amor)

**castra**, trorum, n. plur. [root kaad "to cover," hence castra, scabritia, ep. casa (causa); cassis (castris)]; Ger. schatten, Eng. shade; *an encampment, camp*.

**ca**sus, sus, m. [for cad sus; fr. cad o], *a chance, accident, event, misfortune, calamity, ruin*.

**ca**terva, ae, f.: *a crowd, troop* (bird of poisonous)

**cau**si, ne, f. [root sku, "to protect;"] cp. καστος, kastos; cutis, scutum, obsecutus, *a cause, reason, motive*.

**ca**v o, avi, atum, are, 1, v. a. [cāv-us, "hollow"; root ka, "to swell out"] cp. καῶν, kōan; cumulus, caelum (cavillum), *to hollow out*.

**cāv**us, a, um, adj.: *hollow*.

**cele**bro, avi, atum, are, v. a. [cēlēber, cēlēbis, "much frequented," hence, of a religious ceremony, etc., to which great numbers of persons resort], *to solemnize, keep, festive or festal*.

**cel**er, eris, ēre, adj. [root kar, or kal, "to move"]; cp. καῶν, kōan; celox, celeritate. A.S. hors, *swift*.

**cel**er o, avi, atum, are, 1, v. a. [cēler, "swift"]; *to quicken, to hasten, or speed on* (to hasten, to accelerate).

**cel**la, lae, f. [root kal, "to hide,"] cp. καῶν, kōan; cellare; cellare; cellum, clerico, color. A.S. helan, Eng. heal, *a cell*.

**cel**o, avi, atum, are, 1, v. a.: *to hide, conceal* (see cella).

**cel**sus, sa, sum, adj. [root kar, "to project"; cp. kapa, cerchrum, collis, columna, culmus, culmen; A.S. holm, *high, lofty*]

**centum**, num, adj. *indeed a hundred*. Figuratively for any indefinite large number, e.g., *unnumbered, countless* (akin to Γρ. κεντα)

**cer**no, crāy, cretum, cernere, 3, v. a. [root cer, "to separate, or divide,"] cp. κερνω, kerna, Lat. crumen), *to perceive, discern, etc.* whether by the eye or the mind.

**cer**t o, adv. [cert us, "sure"], *surely, assuredly, certainly*

**cer**to, tiva, tatum, tare, 1, v. n. intrans. (clis, root of cer no, "to fight;"] see cerno, *to contend, vie with one in something*



**certus**, ta, tum, adj. [CER. root of cer-no, "to decide"]; *fixed, settled, sure; trusty, faithful, etc.*

**cer-vix**, vicis, f. [root KAR, "to project"]; cp. *κεφα*: *cebus, columna, collis, cerebrum*; for *cer-vehis* (*vehis*: "to carry"), a *neck*.

**cer-vus**, vi, m. [root KAR, "to be hard"]; cp. *κερας, κεραι*: *cornu, carina*: *Eng. hart, horn*), a *stag*.

**ces-so**, savi, satum, sare, v. n. intens. [for *ced-so*; fr. *ced-o*, "to go away"], *to be remiss in anything*.

**cet-er-us**, a, um (rare in sing.), adj.: *the other; the remaining*. As subst.: *cet-era*, erum, n. plur.: *the remaining things*.

**ch-orus**, i, m.: a *dance* [*χορος*].

**ci-o**, civi, ctum, clere, 2, v. a. ("to make to go;" hence). *to rouse, stir up* [root KI, "to stir up;" cp. *κίω, κίωμα*: *citus, solli-citus*].

**cing-o**, cingi, cinctum, cingere, 3, v. a.: *to surround, encircle*. Of birds: *to wheel around in flight*.

**cing-ulum**, ali, n. [cingo, "to gird"], a *girdle, belt*.

**circum**, adv. and prep. [prob. adverbial acc. of *circus*, "a ring" (root KAR, "to curve;" cp. *κυρτος, κυκλος, κρηκος*: *curvus, corona, collum*)]. Adv.: *around, round about, all round*. Prep with acc.: *around, etc.*

**circum-ago**, agi, actum, agere, 3, v. a. [circum, "around;" ago, "to drive"]. Of a vessel as object: *to drive round, wheel around*.

**circum-do**, ddi, datum, dare, 1, v. a. [circum, "around;" do, "to put"], *to surround, encircle, enclose*.

**circum-fund**, i, fudi, fusum, fundere, 3, v. a. [circum; funde, "to pour"], *to pour around; to surround with, envelop in, a cloud, etc.*

**circum-tex-tus**, ta, tum, adj. [circum, "around;" tex-o, "to weave"], *woven around, or all round*.

**cith-ara**, ae, f.: a *harp, cithara* [*κιθάρα*].

**cit-o**, adv. [cit-us, "quick"], *quickly*. Comp. *cit-ius*.

**ci-tus**, ta, tum, adj. [ci-ō, "to put in motion"], *swift, fleet*. In adverbial force: *swiftly, quickly, rapidly*.

**clam**, adv.: *secretly, privately, by stealth* [for *calam*: root CAL, "to cover;" cp. *καλυπτω*: *celo*].

**clam-or**, oris, m. [root CAL, "to call;" cp. *καλέω, κληΐω*]: (*e*)*lamentor*,

*kalendae*], *outcry, clamour, confused shouting*.

**cl-arus**, ra, rum, adj. Of light: *clear, bright* (probably for *clallarus*: same root as *clarior*), *famous, famed, renowned, illustrious*.

**class-is**, is, f. Of persons summoned for sea-service: a *fleet*, comprising both the ships and the men serving in them. See *clamor*.

**clau-do**, si, sum, dēre, 3, v. a.: *to shut, to shut up, close; to surround, shut in* [*clē*, "to shut;" cp. *καίω, κλείω*: *clavis*].

**claus-trum**, tui, n. (for *clau-l-trum*; fr. *claud-o*, "to shut"), a *bar, or bolt*.

**coepio**, i, tum, ēre and īsse, 3, v. n. and a. [contr. fr. *coepio*, fr. *co* (=cum), in "augmentative" force; *epio*, "to lay hold of"]. Neut.: *to begin, commence*. Act.: *to begin or commence something*.

**coe-tus**, ūs, m. [another form of *coetus*; fr. *co-o*, "to come together;" *co-cum*, "together;" root I, "to go," or "come"]. Of persons: *a meeting, company, etc.* Of birds: *a flock, body, etc.*

**co-gnō-men**, mnis, n. [*co* (=cum), "together with;" *gnomen nomen*, "a name"], a *family or surname*. For nouns: *a name or appellation*.

**co-gnosco**, gnōvi, gnitum, gnoscere, 3, v. a. [*co* (=cum), in "augmentative" force; *nosco*, -nosco, "to become acquainted with"], *to become thoroughly acquainted with; to understand, learn*.

**cōgo** cōgē, cōactum, cōgere, 3, v. a. [contr. fr. *cō-ago*; fr. *co* (=cum), "together;" ago, "to drive"], *to force, compel*.

**collectus**, a, um, p. perf. pass. of *colligo*: *gathered up, or collected*.

**col-ligo**, lēgi, lectum, ligere, 3, v. a. [for *con-ligo*; fr. *con* (=cum), "together;" *ligo*, "to gather"], *to gather together, or up; to collect*.

**collis**, is, m.: a *hill* [see *cervix*].

**collum**, i, n.: *the neck* [see *circum*].

**cōlo**, cōlvi, cultum, cōlere, 3, v. a.: *to till, cultivate; esteem, hold in favour, or regard*.

**cōl-onus**, ōni, m. [cō-lo, "to inhabit"], a *settler, colonist*.

**cōl-umna**, ae, f.: a *column, pillar* [see *cervix*].

**coma**, ae, f.: *the hair of the head*.

**comit-or**, itus sum, ari, 1, v. d. p. [comes, comitis, "a companion"], *to be*

a companion to; to accompany, attend  
P. perf. in pass. force; acc. imperat.,  
attend

**commis sum** si, n. [for committ-  
sum; fr. committō, "to commit," a  
fault, etc.], a fault, offence, trespass-  
sum.

**com mitto** mīsi, missum mittere, 3,  
v. a. [com (=cum), "together," mitto,  
"to cause to go."], Of a fault, etc.; to  
perj. to it, commit

**com mōveo**, mōvi, mētum mōvère,  
2, v. a. [com (=cum) in "intensive"  
force; mōveo, "to move"], to disturb,  
agitate, dispute, etc. With respect to the  
passions, etc.; to rouse, excite.

**com pūg es**, is, f. [com (=cum),  
"together."], Fug. root of pūgo, "to  
fasten."], Of a structure, a fastening.  
Of the sides, etc., of a vessel; a joint,  
seam, etc.

**compello**, avi, atum, are, 1, v. a.  
[compello (3), v. a. in reflexive force, "to  
bring one's self" to a person in order to  
address him; hence], to address, speak  
to, accost.

**com pello**, puli, pulsum, pellere, 3,  
v. a. [com (=cum) in "strengthening"  
force; pello, "to drive"], to drive, force.

**com plector**, plexi sum, plecti, 3,  
v. dep. [com (=cum), "with," plecto,  
"to intertwine"], to embrace, clasp.

**complexus** us, m. [for complectus,  
fr. complector, "to embrace"], an em-  
bracing, embrace.

**com pono**, pōsi, pōsitum, ponere,  
3, v. a. [com (=cum), "together," pono,  
"to put."], With accessory notion of  
arrangement, and with personal pronoun  
as object, to recline on a couch at table,  
etc. Of the day; to end close. (To  
dress, or lay out, a dead body," hence),  
to bury, to inter, to calm, still, allay,  
appease.

**con cili o** avi, atum, are, 1, v. a.  
[concihium, "an assembly"], to make  
friendly, conciliate, procure the favour  
of.

**con cludo**, clasi, clusum, cludere, 3,  
v. a. [con (=cum), in "augmentative"  
force; cludo, "to shut"], to en-  
close, interpose.

**con curro**, curri, trāci, currere,  
cursum, cursum, 3, v. n. [con (=cum),  
"together," curro, "to run"], to rush  
together in battle, engage in combat,  
fight.

**con cursum** sus, m. [for concurrus,  
fr. concurrō, "to run together"], arena  
flour, crowd, concourse.

**con do**, dōdi, dōtum, dōre, 3, v. a.  
[con (=cum) "together," do "to put"],  
to build (of a state), etc. to found. Of  
a nation, to found, establish.

**con fido** fisis sum, fidere, 3, v. semi-  
dep. [con (=cum) in "intensive" force;  
fido, "to trust"], to trust strongly,  
cherish, a confident hope.

**con fūgio**, fugi, fugitum, fugere, 3,  
v. n. [con (=cum), "with," fūgio, "to  
flee"], to flee for refuge or succour.

**con gradior**, gressus sum, gradī, 3,  
v. dep. for con grador, fr. con (=cum),  
"together," grador, "to step"], to  
fight, contend, contend.

**con gressus**, ūs m.; a coming to-  
gether, match.

**con iungo**, iunxi, iunctum, iungere,  
3, v. a. [con (=cum) "together," iungo,  
"to join"], to join together, unite.

**con iunx** [for coniungō; fr. coniūgo,  
root of coniungo, "to join together"],  
a husband; a wife.

**con nub ium**, h, n. [con (=cum), "to-  
gether," nubō, "to veil one's self," as a  
bride does, hence, "to wed"], marriage,  
wedlock.

**con scendo**, scendi, scensum, scen-  
dere, 3, v. a. [for con-scando, fr. con-  
 (=cum) in "augmentative" force; scando,  
"to mount"], to mount, ascend,  
climb. With a quor, etc., as object; to  
navigate.

**con scil us**, a, um, ad] [con (=cum),  
"with," scilō, "to know"], conscious to  
one's self.

**con sīdo**, sidi, sessum, sidere, 3, v.  
n. [con (=cum), "together," sīdo, "to  
sit down"], to settle, take up one's abode.

**con sil ium**, h, n. [prode for consil-  
ium; fr. consulo, "to consult"], counsel,  
plan.

**con sisto**, stiti, stitum, sistere, 3, v.  
n. [con (=cum), in "strengthening"  
force; sisto, "to stand"], to stand still,  
to stop, remain. Of the mind; to be at  
rest, or ease.

**con spec tus** tūs, m. [conspicō, "to  
look at" through true root (conspic),  
sight, true].

**con spicō**, spexi, spectum, spicere,  
3, v. n. for con-spico, fr. con (=cum),  
in "strengthening" force; spico, "to  
see"], to see, behold.

**con stituo**, stitui, stitutum, stituere,  
3, v. a. for con-statio, fr. con (=cum),  
"together," statuo, "to set, or place"],  
Metaph. to resolve, determine to do,  
etc.

**con-tendo**, fendi, tensum or tentum, tendere, 3, v. a. [con (=cum), in "intensive" force; tendo, "to stretch"]. With inf.: *to endeavour, strive.*

**con-tingo**, tigi, tactum, tingere, 3, v. a. and n. [for contango; fr. con (=cum), in "augmentative" force; tango, "to touch"]. Act: *to take hold of, seize, lay hands on, touch.* Neut.: *to happen, fall out, come to pass.*

**contra**, adv. and prep. Adv.: *on the other hand, in reply.* Prep. gov. acc.: *of place: over against, opposite.*

**contrā-rius**, ria, rium, adj. [contra], *hostile, opposing, untoward.*

**con-tundo**, tūdi, tūsum, tundere, 3, v. a. [con (=cum), in "intensive" force; tundo, to bruise or pound"], *to subdue, overpower, crush, destroy.*

**con-vello**, velli or vulsi, vulsum, vellere, 3, v. a. con. (-cum), in "augmentative" force; vello, "to pluck"], *to tear in pieces, shatter.*

**con-vēnio**, vēni, ventum, vēnire, 4, v. n. [con (=cum), "together"; vēno, "to come"], *to come together, assemble.*

**con-vertō**, verti, versum, vertere, 3, v. a. [con (=cum), in "strengthening" force; verto, to turn"], *to turn round, turn.*

**convex-um**, i (mostly plur.), n. [convex-us, "convex"], *a vault, arch; a hollow spot, a hollow, cavity; a sloping side, slope.*

**con-viv-ium**, ii [conviv-o, "to live together"], *a feast, entertainment, banquet.*

**co-ōrior**, ortus sum, ōriri, 3, dep. [co (-cum), in "strengthening" force; ōrior, "to rise"], *arise, break forth.*

**co-ōp-ia**, lae, f. [contr. fr. co-op-ia; fr. co (-cum), in "strengthening" force; (ops) op-is, "means" of any kind], *means, power, opportunity.*

**cor**, cordis, n.: *a heart; the heart, or mind* [see cardo].

**c-ōr-am**, adv. [contr. fr. co-or-am; fr. co (=cum), in "strengthening" force; os, or-is, "the face"], *before one, in one's presence.*

**cor-nu**, nūs, n.: *a horn* [see cervus].

**cōrōna**, ae, f.: *a crown, or circlet, of metal* [see circum].

**cōrōn-o**, āvi, ātum, āre, 1, v. a. [cōrōn-a, "a garland," see circum]. Of goblets: *to fill to the brim with wine.*

**corp-us**, ōris, n. [root KAR, "to make"; cp. καρῶν, κρῶν; Ceres, cresco, create], *the body; a dead body, a carcass or corpse.*

**cor-rīpō**, rīpōi, reptum, rīpēre, 3, v. a. [for con-rīpō; fr. con (=cum), "together"; rīpō, "to drag, or draw"], *to seize snatch.* Of space traversed: *to hasten through or along; to pass quickly over.*

**cor-rumpo**, rūpi, ruptum, rumpere, 3, v. a. [for con-rumpo; fr. con (=cum), in "intensive" force; rumpo, "to break"], *to spoil, mar.*

**cōrusc-us**, a, um, adj. [see celer], *in waving motion, waving, tremulous.*

**costa**, ae, f. [cp. French côte, côté], *a rib.*

**cōthurnus**, i, m.: *a high hunting boot, laced in front, worn by the Greeks* [κόθουρος].

**crātōr**, ēris, m.: *a bowl for mixing wine; a goblet* κρατήρ.

**crē-ber**, bra, brum, adj. [CRE, root of cre-sco, to increase," see corpus], *frequent, repeated.* With abl.: *furnished abundantly with; abounding in, thick.*

**crē-do**, dōli, ditum, dēre, 3, v. n. and a. Neut.: *to trust, believe.* Parenthetically: *credo, I believe, suppose, imagine.*

**cri-nis**, nis, m. [for crē-nis; fr. CRE, root of cre-sco, "to grow"], *the hair of the head.*

**crin-itus**, ita, itum, adj. [erin-is, "hair"], *with flowing hair, or locks.*

**crisp-o**, āvi, ātum, āre, 1, v. a. [crisp-us, "curled"], *to whirl round, brandish.*

**cris-ātus**, āta, ātum, adj. crist-a, "a crest" = cer-ista; see cervix], *crested, plumed, with a crest or plume.*

**crō-cēus**, ēa, ēum, adj. [cro-cus, "saffron"], *saffron-coloured, yellow.*

**crud-ēlis**, ēle, adj. [root KRU, "to be hard"; cp. κρῦος, κρῦμος, κρῦσταλλος; cruor, caro, crusta], *cruel.* Of hatred: *fierce.*

**crūentus**, a, um, adj. [prob. akin to crūor, "blood"], *bloody, gory.*

**cum**, prep. gov. abl.: *with* [akin to Gr. σὺν (for σῶν), σῶν].

**cū-mūlus**, mūli, m. [see cavo], *a heap, pile, mass.*

**cunctus**, a, um, (most frequently plur.), adj. [contr. from conjunctus, p. perf. pass. of conjungo, "to join, or unite together," or co-vinctus, "bound together"], *all, the whole, the whole of.* As subst.: **cuncti**, ōrum, m. plur.: *all.*

**cur** (anciently **quor**), adv. [contr. fr. quāte, or cui rei; the abl. or dat. of qui and res, respectively], *why.*

**cur-a**, ae, f. [for coer-a; fr. coer-o, old form of quaer-o, "to seek"; root SKI, "to

look," *ep. sofosa, careo*, "to search"; *care, anxiety, solicitude*; an object of care, a care.

**CURRO**, *curram, cursum, currere*, 3, v. n. : to run [see *celer*].

**CURRIS**, *us* (lat. *curra*, v. 176), m. [*curr-o*, "to run," see *curro*] a *chariot, car*.

**CURSUS**, *sus*, m. [for *currus* fr. *curro*, "to run"], a *royal, course* by sea, *et.*

**CUSPIS**, *dis*, f. [root *ki*, "to sharpen," see *cus*], a *spear, lance, javelin*.

**CUSTOS**, *os*, *custodim* gen. [root *sk-*, "to cover;" see *causa*], a *keeper, wardian*. Collectively : *guard*, an armed force.

**CYGNUS**, *i*, m. : a *swan* [root *kan*, "to sing, or sound;" see *cano*].

## D.

**dā**, pres. imper. of *do*.

**daps**, *is* (gen. plur. seems not to occur), f. : a *rich feast, a banquet* [akin to *bas*, root of *basia*, "to devour," and *basanā*, "expense"].

**dator**, *oris*, m. [*daco*, "to give"], a *giver, bestower*.

**de**, prep. gov. abl. of local relations : *from, down from*. Of time : *daily, after*. Of origin, *etc.* : *from, whence, ad* to.

**deus**, *ae*, f. [akin to *deus*], a *goddess*.

**decorus**, *us*, *um*, adj. [*dēcor, decoris*, "gracefulness"], *artful, elegant, beautiful*.

**dēcorus**, *oris*, n. [*dēcor*, "it is becoming"], *ornament, decoration, splendor*.

**de fortisior**, *fortis sum, fortis*, 3, v. de p. incl. : for *de fortisior*; fr. *de*, in "strengthening" force; *fortisior*, "to grow faint," *de hoc me quāto fortis, or uerary*.

**de fixo**, *fixi, fixum, fixere*, 3, v. a. [*dē*, "down," *fixo*, "to fix"]. Of the eyes : *to blink, or to violently, downward on some object beneath*.

**de flō**, *fluxi, fluxum, flōre*, 3, v. a. [*dē*, "down," *flō*, "to flow"] : of a garment : *to fall, to flow, to fly; to descend, etc.*

**de hinc**, adv. [*de*, "from," *hinc*, "hence"], *hence, afterwards, next, then*.

**de hisco**, *hisi, no sup, hiscere*, 3, v. n. [*dē*, "asunder," *hisc-o*, "to yawn"], *to yawn, or gape, or sulk*.

**de Indo**, adv. [*dē*, "from," *Inde*, "thence"], Of possession : *afterwards*,

*next in order, after that*. Of time : *to the next place, afterwards, after that*.

**dēmitto**, *miti, missum, mittere*, 3, v. a. [*dē*, "down," *mitto*, "to send"], *to send down*.

**dēmittō**, *miti, missum, mittere*, 3, v. a. [*dē*, "down," *mitto*, "to send"], *to send down*.

**dēmum**, adv. (a lengthened form of the demonstrative participle *dēm* in *dēm, tām-dēm*), *at length, at last*.

**dēm**, *nae, na, nām*, adj. plur. [for *dēm*]; fr. *dēmum*, "then", *then*.

**dēpendō**, *no part nor sup, pendere*, 2, v. n. [*dē*, "down," *pend-o*, "to hang"]. With abl. : *to hang down, or depend, from*.

**dēripio**, *ripō, reptum, riperē*, 3, v. a. [for *dēripō*; fr. *dē*, "away," *ripō*, "to tear"], *to tear away, or off*.

**dēsertō**, *orūm*, n. plur. [desert *us*, "desert, solitary"] : *desert, solitary, or uninhabited, deserts*.

**dēsisto**, *sisti, statum, sistere*, 3, v. n. [*dē*, "away from," *sisto*, "to set one's feet, stand"], *to leave off, give over, cease, desist*.

**dēspecto**, *tavi, tatum, tūre*, 1, v. a. intens. [*dēspecto*, "to look down upon, through root *spect*"], *to look down upon intently from a height*.

**dēsplēo**, *spexi, spectum, spērē*, 3, v. a. [for *dēsplēo*, fr. *dē*, "down upon," *spe*, in "to look"], *to look down upon from a height*.

**dēsuesco**, *suevi, suetum, suescere*, 3, v. a. [*dē*, denoting "removal," *suesco*, "to accustom"], *to become accustomed*.

**dēsūper**, adv. [*dē*, "from," *super*, "above"], *from above*.

**dētrudo**, *trusi, trūsum, trūdēre*, 3, v. a. [*dē*, "down," *trudo*, "to thrust"], *to thrust down, or off from*.

**dius**, *i*, m. : a *god* [root *dy*, "to be bright"]; *ep. dios, dyos; dies, divus*.

**de vōlō**, *vōli, ventum, vōlūre*, 4, v. a. [*dē*, "down," *vōlō*, "to come down"]; With acc. of place : *to come to, arrive at*.

**dē vōvō**, *vōvi, vatum, vōvire*, 2, v. a. [*dē*, "from," *vōvō*, "to vow"], In a bad sense : *to devote, destine, to some misfortune*.

**dextrū**, *ae*, f. [plexus *dextrī*, "right, on the right side;" root *pek*, "to receive," or *pek*, "to point out," *ep. dextera, bearepa; dextro, index*], *the right hand*.

**dīcī-o, dīs, f.** [perhaps fr. *dic-o*, "to say"], *dominion, power, authority*.

**dico, dixi, dictum, dicere, 3, v. a.** [root *dik*, "to point out"; cp. *δεικναι, δεικν*; *digitus, indicio*], *to say, tell, speak; to relate, declare; to call, name*.

**dīc-o, āvi, ātum, āre, 1, v. a.:** *to set apart, dedicate* [akin to *dico*].

**dic-tum, ti, n.** [*dic-o*], *a word, order, command*.

**dies, ei, m.** (in *sing.*, sometimes *f.*: *a day, the light of day, the dawn*) [see *deus*].

**dif-fundo, fūdi, fūsum, fundere, 3, v. a.** [for *dis-fundo*; fr. *dis*, "in different directions;" *fundo*, "to pour out"]; *Of the locks: to spread, or wait about*.

**dign-or, ātus, sum, āri, 1, v. dep.** [dign-us, "worthy"]; *to deem or hold one, etc., worthy of something*.

**dig-nus, na, num, adj.** [root: see *dico*]. *Of things: suit-able, fit, becoming, proper; that of which one, etc., is worthy*.

**di-līgo, lēvi, lectum, ligere, 3, v. a.** [for *di-lego*; fr. *di* (= *dis*), "apart;" *lego*, "to choose"]; *to value, or esteem highly; to love*.

**di-mitto, misi, missum, mittere, 3, v. a.** [*di* (= *dis*), "apart;" *mittere*, "to send"]; *to send about in different directions, or to different parts*.

**dī-rigo, rexi, rectum, rigere, 3, v. a.** [for *di-rigo*; fr. *di* (= *dis*), in "strengthening" force; *rego*, "to keep or put straight"]; *to govern, direct*.

**dirus, a, um, adj.**: *fearful, dreadful, horrible* [prob. akin to *δειδω*, "to fear"].

**disco, didici, no sup., discere, 3, v. a.:** *to learn* [root *dik*; see *dico*].

**discri-men, mīnis, n.** [for *dis-er-men*, fr. *dis-er-no*, "to separate," through root *cre*], *distinction, difference, risk, hazard, danger*.

**dis-cumbo, cubui, cubitum, cubere, 3, v. n.** [*dis*, "towards different sides;" *cumbo*, "to lie down"]; *to lie down by stretching one's self out from one side of a couch, etc., to the other; to recline on a couch, etc.*

**dis-jicio, jeci, jectum, jicere, 3, v. a.** [for *dis-jacio*; fr. *dis*, "asunder;" *jacio*, "to throw"]; *to scatter, disperse*.

**dis-jungo, ju-xi, junctum, jungere, 3, v. a.** [*dis*, denoting "opposition" or "reversal;" *jungo*, "to join"]; *to divide, part, remove*.

**dis-pello, pelli, pulsum, pellere, 3, v. a.** [*dis*, "in different directions;" *pello*,

"to drive"], *to drive in different directions; to disperse, scatter*.

**dissimul-o, āvi, ātum, āre, 1, v. a.** [for *dissimul-o*, fr. *dissimul-is*, "unlike"]; *Without nearer object: to conceal, or hide one's self, to remain concealed, to hidden*.

**distendo, tendi, tensum or tentum, tendere, 3, v. a.** [*dis*, "apart;" *tendo*, "to stretch"]; *to swell out, distend*.

**diu, adv.** [adverbial, abl. of *obsoletus*]; *diu* (*dius*), "a day" [for *a long time*], *a long while*. (Comp.: *diutius*; sup.: *diutissime*.)

**div-a, ae, f.** [akin to *divus*; see *deus* for *not*], *a female deity, a goddess*.

**diver-sus, sa, sum, adj.** [for *divert-sus*; fr. *divert-o*, "to turn in a different direction"]; *turned in a different direction, i.e., hither and thither; far distant*.

**div-es, itis, adj.** [With *gen.*: *rich, or abounding in*. (Comp.: *ditior*); sup.: *ditissimus* (akin to root *div*, "to shine"); see *deus*].

**dī-vido, visi, visum, videre, 3, v. a.:** *to divide out, distribute* [*di* (= *dis*), "asunder;" root *vid*, "to separate"]; cp. *viduus, vidua*; Eng. *widow*].

**div-inus, ina, inum, adj.** [*div-us*, "a deity"]; *divine, heavenly*.

**div-us, i** (*gen. plur. divūm*), *m.:* *a deity, a god* [see *deus*].

**do, dēdi, datum, dare, 1, v. a.:** *to give* in the widest sense of the word. Phrases: *Dare vela* (*to give the sails to the wind*; i.e. *to set sail*). *Dare amplexus* (*to give embraces*; i.e. *to embrace*). *Of sounds: to give, or pour, forth; to allow, permit* [root *da*, "to give"]; cp. *δοῶμαι, δοῶς, εὐροπῆ, dator*].

**doc-eo, āi, tum, ēre, 2, v. a.** [akin to *dic-o*, "to say"]; *to teach, instruct, inform*.

**doleo, āi, itum, ēre, 2, v. n. and a.:** *Neut.:* *to grieve, or sorrow*. *Act.:* *to grieve or sorrow at, or over, to lament, etc.*

**dōl-or, ōris, m.** [*dōl-ēo*, "to grieve"]; *grief, sorrow*.

**dol-us, i, m.:** *craft, paul, quile, deceit* [δοῦλος].

**domin-o, ātus, sum, āti, 1, v. dep.** [*dominus*, "lord," "master," root *dom*, "to conquer"]; cp. *δομα, δαμαρ*; *domo*; Eng. *thane*]; *to bear rule, to hold sway, have the dominion*.

**dōm-inus, mi, m.** [either fr. *dōm-us*, and so, "one pertaining to the house;" or, rather, from *dōm-o*, "I so," "the subduer," *et c.*], *master, ruler, lord*.

**dōmus**, *f* and *us*, *f*: a *duelling*, *abode*, *house*, a *family*, *house*, *line* [*domus*].

**donec**, *conj.* *until*, *till at length*.

**do-num**, *n*, *n*: for *danum*; fr. *du*, root of *duo*, "two," *give*, *bring present*, a *tribute*, *not of opportunity to a deity*.

**dorsum**, *orsu*, *n*: [contr. fr. *deversum*, fr. *de*, "downwards," *versum*, "turned"] *Of rocks*, *of calyx*.

**dub ius, ia, ium**, *adj.* [for *du habius*; fr. *duo*, "two," *habeo*, "to move," *e*, "to hold by two," *e*, "to hold doubtful"], *doubtful*, *uncertain*.

**duco**, *duxi*, *ductum*, *ducere*, 3, *v. a.*: *to lead*, *to conduct*, *evict*, *to derive one's origin*, *etc.*, *descend*.

**duo tor**, *toris*, *m*: [*duo* *o*, "to lead"], *a leader*.

**dulcis**, *e*, *adj.*: *sweet in taste*; *dear*, *beloved* [usually considered akin to γάλακτα].

**dum**, *conj.* [akin to *duo*], *while*, *whilst*, *during the time that*, *until that*, *until*.

**dū plex**, *plexis*, *adj.* [for *duplex*, *s*, fr. *duo* *o*, "two," *pluo* *o*, "to fold"], *two-fold*, *double*. Plur.: *both*.

**dur o**, *avi*, *atum*, *are*, 1, *v. n.*: *dur us*, "hard". *Of prisons*, *endure*, *hold out*, *etc.*

**durus**, *a*, *um*, *adj.*: *hard in nature*, *etc.*, *unfortunate*, *adverse*.

**dux**, *ducis*, *comitatus*, *gen.* [for *ducis*, fr. *duo* *o*, "to lead"], *a leader*, *conductor*, *guide*, *a leader*, *commander*.

## E.

*e*: see *ex*.

**ebur**, *oris*, *n*: *ivory*.

**e duco**, *duxi*, *ductum*, *ducere*, 3, *v. a.* [e *e*, *ex*, "out," *duo*, "to lead"], *to lead out*, *or forth*.

**effero**, *extuli*, *elatum*, *efferre*, *v. a.* [irreg. for *ex fero*, fr. *ex*, "out," *fero*, "to bear"], *to bear*, *carry*, *or bear out* *or forth*, *to raise up*, *or shift*, *to uplift*.

**eficio**, *fecit*, *factum*, *facere*, 3, *v. a.* [for *ex ficio*, fr. *ex*, "out," *ficio*, "to make"], *to finish*, *perceive*.

**efodior**, *fodi*, *fossam*, *fodere*, 3, *v. a.* [for *ex fodio*, fr. *ex*, "out," *fodio*, "to dig"], *to dig out*, *or up*, *to excavate*.

**efundo**, *fudi*, *fusum*, *fudere*, 3, *v. a.* [for *ex fundo*, fr. *ex*, "forth," *fundo*, "to pour"], *Of life*, *to recede*, *to lose*.

**egenus**, *utis*, *p* *pro* of *egenus*, *utis*, *utis*.

**ēgo nus, na, num**, *adj.* [ēgō "to be in need"], *With gen.*: *in need*, *or destitute of*.

**ēgō**, *ōi*, *no sup.*, *ere*, 2, *v. n.*: *to be needy*, *or in need* [root *au*, "to be in want," ep. *ēgō*].

**ēgo**, *gen.* *met* (*plur. nos*, *gen. nostrum*, *or nostri*), *pron. pers. 1*.

**egredior**, *gressus sum*, *gressi*, 3, *v.* *dep.* [for *ē gradior*, fr. *ē* (*e*, *ex*), "out," *gradior*, "to step"], *to disembark*, *land*, *from a vessel*.

**egregius**, *a*, *um*, *adj.* [e (*e*, *ex*), "from," *grex*, "a flock"], *eminent*, *famous*.

**eflelo**, *fecit*, *factum*, *fleere*, 3, *v. a.* [for *ēflelo*, fr. *e* (*e*, *ex*), "out," *flelo*, "to cast"], *to cast*, *or throw out*. *P.* *perf. pass.*: *arect*, *shipwrecked*, *cast ashore*.

**elabor**, *lapsus sum*, *lābi*, 3, *v.* *dep.* [e (*e*, *ex*), "out," *or away from*, *labor*, "to glide"], *to slip away from*, *to escape*.

**emitto**, *missi*, *missum*, *mittere*, 3, *v. a.* [e (*e*, *ex*), "out," *mitto*, "to send"], *to send out*, *or forth*; *to let go*.

**en**, *interj.*: *lo!* *behold!*

**ēnim**, *conj.*: *truly*, *certainly*, *surely*, *indeed*, *for*.

**ē o**, *vi* *or* *ii*, *itum*, *ire*, *v. n.*: *to go* [root *i*, akin to Gr. *εἶμι*].

**ēdem**, *adv.* [from *idem*, *condem*, *acc. sing.* of *idem*, "the same"], *to the same place*.

**ēōns**, *a*, *um*, *adj.* [ēōs, "the dawn"], *eastern*.

**ēpulum**, *i*, *n*, *plur.*: *ēpulae*, *Arum*, *f.*: *a feast*, *banquet*.

**ēquidem**, *adv.* [for *es-quidem*, fr. demonstrative suffix *es*, changed before the *k* sound into *e*, *quidem*, "indeed"], *indeed*, *verily*, *truly*.

**equus**, *i*, *m*: *a horse* [akin to Gr. *εἶκος*, *εἶκος*, root *ak*, "swift," ep. *ωκός*, *equus*].

**erigo**, *adv.* [akin to *vergo*, "to bend itself, incline"], *therefore*, *in consequence*, *consequently*.

**eripio**, *ripit*, *reptum*, *ripere*, 3, *v. a.* [for *ēripio*, fr. *ē* (*e*, *ex*), "away," *ripio*, "to snatch"], *to snatch away*, *to deliver*, *relieve*.

**erro**, *avi*, *atum*, *are*, 1, *v. n.*: *to wander*, *roam*, *stray*.

**erri** *or* *oris*, *m* [perhaps *error*, fr. *aris*, *to move quickly*, *heros*, *a wandering*, *or a roaming*].

**ê-rumpo**, rûpi, ruptum, rumpère, 3, v. a. [r (ex), "out," rumpo, "to break"], *to break out from, to sally forth from.*

**êt**, conj.: *and; et . . . et, both . . . and; and too, and moreover* [akin to Gr. *êti*, "moreover"].

**êtiam**, conj.: *and also, furthermore, moreover, likewise; even* [akin to *êti*; Lat. *et*].

**ê-vertō**, verti, versum, vertère, 3, v. a. [ê (-ex), "out;" verto, "to turn"]. Of the waters: *to upbraid, agitate.*

**ex** (ê, prep. gov. abl.: *out of; away from, from among, from the midst of; of.* Of time: *from, after.*

**exactus**, a, um, p. perf. pass. of *exigo*: *precise, accurate, exact.* As subst.: **exacta**, ñrum, n plur.: *accurate things, i. e., precise or exact information.*

**ex anim-us**, a, um, adj. [ex denoting "negation;" anima, "life"], *without, or devoid of, life; lifeless, dead.*

**ex audio**, audi vi or audi, auditum, audire, 4, v. a. [ex, "without force;" audio, "to hear"]. Without nearer object: *to hear.*

**ex cedo**, cessi, cessum, cedere, 3, v. n. [ex, "forth;" cedo, "to go"]. With abl.: *to go forth, or depart from; to leave.*

**excid ium**, ñi, n. for *excidium*; fr. *ex* (Gk. *ex*, intensive: scindo, "to destroy"), *destruction, overthrow.*

**ex cido**, cidi, no sup., cedere, 3, v. n. [for *ex-cedo*; fr. *ex*, "out;" cedo, "to fall"], *to slip out, escape, from the mind, memory.*

**ex cudo**, cudi, cusum, cedere, 3, v. a. [for *ex-cedo*; fr. *ex*, "out;" cado, "to cut"], *to cut or beat out.*

**ex cipo**, cepi, ceptum, cipere, 3, v. a. [for *ex-cipio*; fr. *ex*, "without force;" cipo, "to take"], *to take, receive.*

**ex cudo**, cudi, cusum, cedere, 3, v. a. [ex, "out;" cudo, "to strike"], *to strike forth, or out, to produce by striking.*

**ex cûtio**, cussi, cussum, cûtere, 3, v. a. [for *ex-quatío*; fr. *ex*, "out;" quatío, "to shake"], *to shake out or off from anything.*

**ex eo**, vi or ñi, itum, ire, v. n. [ex, "out;" eo, "to go"], *to go out or forth from a place.*

**ex-êrco**, êrci, êritum, êrere, 2, v. a. [for *ex-êrco*; fr. *ex*, denoting "opposition;" êrco, "to embrace"], *to employ, level.*

**ex haurio**, hauri, hauritum, haurire, 4, v. a. [ex, "out;" haurio, "to draw water," *to drain a person of resources, etc.; to drink up, exhaust.*

**ex ago**, egi, actum, agere, 3, v. a. for *ex-ago*; fr. *ex*, "out;" ago, "to drive." Of time: *to pass, spend, last, to usish accidentally in the mind.*

**ex imo**, ñim, imptum, imere, 3, v. a. [ex, "out;" or "away;" imo, "to take"], *to immerse.*

**ex-ped io**, vi or ñi, itum, ñi, 4, v. a. [ex, "out of;" pes, ped is, "the foot"], *to prepare, get ready, etc.*

**ex pello**, pelli, pulsam, pellere, 3, v. a. [ex, "out;" pello, "to drive"], *to drive out, expel.*

**ex perior**, pertus sum, periri, 4, v. dep. [ex, in "intensive" force; perior, "to try"], *to prove, put to the test.* In perf. tenses: *to experience; to know or prove by experience.*

**ex-pleo**, plëvi, plëtum, plëre, 2, v. a. [ex, in "strengthening" force;" plëo, "to fill"]. Of time: *to complete, finish, etc.; to satiate.*

**ex plôro**, ploravi, ploratum, plorare, 1, v. a. [ex, in "intensive" force; plôro, "to call out"], *to search out, seek to discover, ascertain.*

**ex sêro**, sêrui, sêritum, sêrere, 3, v. a. [ex, "out" or "forth;" sêro, "to put"], *to be bare, uncovered, naked.*

**ex-spiro**, spiravi, spiratum, spirare, 1, v. n. [ex, "forth;" spiro, "to breathe"], *to breathe forth, or out.*

**ex templo**, adv. [contr. fr. old *ex-tempulo*; fr. *ex*, "immediately after;" templum, a ñum, form of tempus, "time"], *forthwith, at once.*

**extr-mus**, a, um, sup. adj. ("outermost," hence), of place: *utmost, extreme.* As subst.: **extrema**, ñrum, n. plur., *the further parts.* In quality or degree: *extreme, utmost.* As subst.: **extrema**, ñrum, n. plur., *extreme things, bounds.*

**ex-ûio**, ñi, utum, ñere, 3, v. a.: *to put off from one's self; to lay aside; doff.*

**ex-ûro**, ñssi, ñstum, ñrco, 3, v. a. [ex, denoting "completeness;" ñro, "to burn"], *to burn up, consume by fire.*

## F.

**fuc ios**, ñi, f. [prob. fr. *fu-fo*, "to make"], *ut k., to form, prepare, contrivance.*

**fuc ilis**, ñe, adv. [fr. *fo*, "to do;" through root *fu-*, *easy, prosperous; suitably, directed.*

**facio**, fāci, factum facere, 3, v. a. : to make, in the widest sense of the term. With double accusative to make an object that which is denoted by the second accusative. [root akin to fā, "to be" in a causative sense, cp. fāi; dāum, in impf. of active verb; φάω].

**fac tum**, ti, ni : a deed, act [see facio].

**fallō**, fālō, fallere, 3, v. a. : to deceive, to mistake or assume for the purpose of deception [root sāl, or spā, "to fall or tumble," cp. σάλαστος, σαλαστή, σαλαστή, sperno, pellere, pulvis, populus (poplar)].

**fallus**, a um, p. perf. pass. of fallere, *deceptive, false, supposed*, as opposed to true or real.

**fāma**, ae, f. [root fā, "to say," cp. φάω, φάσις; fari, fabula], *rumor, report*.

**fāmes**, mos, f. [for fag mos], *hunger* root fā, "to eat," cp. φάγος, φάγοις; fagus].

**fāmula**, ae, f. : a female servant or attendant [for fac mūla, from facio, "to do"].

**fāmulus**, uli, m. : a servant, attendant [see familia].

**fāndus**, idā, idam, adj. [favor, "to speak"], *right, proper, etc.* As subst.: **fāndum**, i, n. : *right, that which is rightful*.

**fās** n. indecl. [see fāndus], a *lawful, fit, or right thing*.

**fāstīgium** ti, n. fastigium, "to make pointed," a *projecting point, or the highest elevation of a building, etc., a pinnacle, battlement*. Of negatives, events, etc., *the last point or end point, the head*.

**fātigo**, avi, ātum, ate, 1, v. a. : to wear, tire out, *to tire*.

**fātisco**, no perf. nor sup., tisere, 3, v. n. : to gape open, *gape, assume* [prob. akin to fā, root of fā, "to gape, or yawn"].

**fātum**, ti, n. favor, "to speak" *destiny, fate*. Plur. personified, *the Fates, the goddesses of destiny*.

**fāvō**, favi, fātum, favere, 2, v. n. to be favorable.

**fāx**, is, f. : a torch [root fā, "to shine," cp. φαεινός, φάος, fenestra].

**fālix**, is, a. f. [root fā, "to produce," cp. fā, fālis, fatumal, happy].

**fāmina**, minae, f. [see fālix], a *maid, a woman*.

**fārus**, ae, f. [cp. φάρ feros Eng. deer] a *wild beast*.

**fārus**, ae, f. [ferus, "of, or belonging to, a wild animal," hence, with especial reference to stags], *venison*.

**fāro**, no perf. nor sup., ire, 4, v. a. : to strike.

**fāro**, tolli, lātum, ferre, v. irreg. to be, carry, bring, convey; bear one's self about, present one's self; *ferre* [roots fā, fā, and fā]. The second root has the form of fā, fā, or fā. The supine lātum is derived from this latter root, cp. φάω, φάοις, φέρο, tollō, sustulō].

**fārox**, oris, adj. In a good sense, *virile*. In a bad sense, *ferce, violent*.

**ferrum**, i, ni, n. : a sword; the iron head of a spear.

**fer vō**, bōi, no sup., vōre, 2, v. n. [cp. σφω, σφω, σφω, σφω, feris; torreo; Eng. dry]. Of a work, *to glow, i. e., to be carried on steadily or busily*.

**fes-sus**, sa, sum, adj. [for fatus, fr. fātisco, "to grow weary"], *wearied, worn out*.

**fe-tus**, tūs, m. [fēo, "to produce"], *progeny, offspring, young*.

**fe-tus**, ta, tum, adj. id., root fā, "to produce," see felix, *laden with abundance, etc.*

**fid-es**, ei, f. [fidō, "to trust"], *Personified Faith as a goddess*.

**fiduc-ia**, ae, f. [fidō], *fiducius or fidus, fiducia, "trusting", trust, confidence, assurance*.

**fid-us**, a um, adj. fidō, "to trust", *trusted, trustworth, to be relied on, faithful*.

**figo**, favi, fāum, figere, 3, v. a. : to fix, fasten [cp. φάγο, "to bind tight"].

**fil-ius**, ii, m. [root fā, "to milk," or fā, "to be"], a son.

**finis**, ms, m. [prob. for fānis; fr. fādo, "to divide," through root fā], *an end, terminus, conclusion*. Plur. : *border of a country, territory, land, country*.

**flāg-rans**, ntis, p. pres. of flagro: *glowing, burning, etc.*

**flāg-ro**, favi, fāum, rare, 1, v. n. : to flame, or burn, to burn [flāo, "to burn," cp. φάγο, fulgeo, flamma (flamma)].

**flām-ina**, mae, f. : a flame; the flame of love [for flāma; fr. φάγο, see flagro].

**flām-ino**, avi, ātum, are, 1, v. a. [flāmō, "a flame"], to inflame; set on fire, whether actually or figuratively.



**flāv-us, a, um, adj.** [prob. for flag-us, same source as flamma; see flamma, yellow.

**flecto, flexi, flexum, flectere, 3, v. a.:** to bend, turn, *turn round*. [prob. akin to πλῆξω, "to plait or twist".

**flōr-ūs, ō, ōrum, adj.** flōs, flōris, "a flower"; *flowery, deck'd with flowers*.

**flōs, flōris, m.:** a flower [root BLEVA, "to flourish"; cp. φάεα: florere, there; A.S. bloou, blood].

**fluc-tus, tūs, m.** [for flugvtus; fr. fluo, through root FLUGV], a *billow, wave*.

**flū-men, minis, n.** flū-o, "to flow"; a *stream, river*. Of tears: a *stream, flood*.

**flūo, fluxi, fluxum, flūere, 3, v. n.** Of things not fluid: *to flow stream* root FLU, "to flow, to swim"; cp. πλω πλωτορ; plus, pluvia].

**flūv-ius, ū, m.** [for flugv-ius; fr. fluo "to flow," through secondary root FLUGV; see fluo], a *river*.

**foedus, ōris, n.** [for fid-us; fr. fido, "to trust"], a *league, treaty, compact*.

**fōli-um, ū, n.:** a *leaf* [root FU or FE, "to produce"; see folio].

**fōmes, mltis, m.** [for foy-mes; fr. fōy-co, "to foster"], *tonewood, to receive the spark struck out from a flint*.

**fōns, tis, m.** [prob. for fund-us; fr. fund-o, "to pour forth"]. Of a river: *the source, spring-head* [root GNT, "to pour"; cp. χῆμα, χῆμα, χῆμας: fundo, Eng. gush].

(fōr), fatus sum, fari, 1, v. dep. Without nearer object: *to speak; to speak, say, utter* [see fama].

**fōre** ( futurum esse), fut. Inf. of sum.

**fōris, is, f.:** a *door* [akin to Gr. θύρα, Eng. door].

**forma, mae, f.** [for fer-ma, fr fer-o], *form* in the widest sense of the word; *shape, contour, figure; a fine form, beauty*.

**fors, abl. forte, f.** [prob. for ferris, fr fer-o, "to bring", *chance, hap*. Adverbial abl.: *by chance*.

**fors-an, adv.** [elliptically for fors sit an, "whether there be a chance"], *perhaps, perchance*.

**forte:** see fors.

**for-tis, te, adj.:** *courageous, brave, bold*. (Comp. fort-ior) sup. fort-issimus [cp. θάρρα; Eng. dare].

**fort-una, unae, f.** [fors, fortis], *fortune*, whether good or bad. Personified, the goddess *Fortuna*.

**fortuna-tus, ta, tum, adj.** [fort-ina o, "to make fortunate", *happy, lucky, fortunate*. As subst. fortuna-tus, i, m.: a *happy or fortunate person*.

**fōveo, fovi, ōtum, fove-re, 2, v. a.:** to cherish, foster; *to cherish a warm embryo, etc.*; *to enfold a crumb in the bosom, etc.* Mentally, with objective clause; *to cherish a desire, foster a hope or an intention*.

**frag-or, ōris, m.** [frango, "to break," through root FRAG, *to crack*, as when something is broken to pieces, *a crash, the din or roar of the ocean*.

**frāg-ro, rōvi, ratum, rare, 1, v. a.:** to emit a smell, whether good or bad; *to be fragrant*.

**frāgo, frēgi, tractum, frangēre, 3, v. a.:** to break dash to pieces [akin to Gr. πρηναι, and root FRAG, "to break"].

**frāter, tris, m.:** a *brother*.

**frēm-o, ōi, ōrum, ōre, 3, v. n.:** to murmure; *make a low, murmuring sound*, whether in approval or otherwise [root BREAM, "to sound"; cp. βραω: tremitus].

**frēno avi, ōtum, are, 1, v. a.** [frēm-um, "a bridle"], *to curb, hold in check; to restrain, restrain*.

**frequens, ntis, adj.** root FARE, "to cram"; cp. farcio]. Of persons: *in great numbers, numerous*.

**frētum, ū, n.:** a *strait, path; the sea*.

**frig-us, ōris, n.** [frig-ō, "to be cold"], *cold; a cold shudder produced by fear* [root FRIO, "to shudder"; cp. ψφος: frigidus].

**frōnd-ens, ō, ōrum, adj.** [frons, frōnis, "a leaf", *leafy*.

**frōns, frōnis, f.:** *the fore part or front of anything* [root FRIO, "to move quickly"; cp. frure, fervere: ὄψαίς, ὄψαίς: frug, brow, frons].

**frust-ra, ab-** [akin to fr-udo], *in vain, to no purpose*.

**frustum, ū, n.:** a *piece, part* of food.

**frux, frugis** (mostly plur.), f. [to fr-udo, an etymological meaning of "to eat" through root FRUG, *fruits of the earth, corn, grain*.

**fructus, ū, m.:** a *drone*.

**fug-ia, ae, f.** [fugio, "to flee"], a *fleece, flax*.

**fugio, fugi, fugitum, fug-ere, 3, v. n.** and a. Neut. *to flee, to escape, to fly*. Act. *to flee, to escape* [root FUG, "to be driven, turn"; cp. φεύγω: fugari].

**fūgō** ἄνα, ἄνω, ἀνά, 3, v. a. *fūgō*, "flight," *ἀναέρω*, "to drive up," *πομπή*, "to put to flight," *τοδραία* or *λαία*, "a"

**fulmen** ἄμνις, n. [for fulgmen, fr. fulgō, "to flash," see flagro], "a lightning flash, a thunderbolt"

**fulvus**, ἄ, ἄνω, adv. [root fūgō, "to shine," cp. φάσγαν, φάξ; fulgeo, fulgur, flamma ("flag ma"), reddish yellow, tawny]

**fundale**, ἴς, n. [fundis, "pertaining to a cord or rope"], "a wick torch, a torch"

**fundamentum, monti**, n. fundamēto, "to found," a *foundation*.

**fundo** fūdi, fūsum fundere, 3, v. a. "to pour out" (of several persons, pass. in reflexive force): "to spread abroad, scatter themselves," root *fundō*, "to scatter," cp. χέω, χέωμαι, ἵσθις.]

**funus**, ἄνις, n.: *death* [root *fundō*, "to kill," cp. φονή, φέω].

**fūr-lae**, larium (rare in sing.), f. plur. [fūro, "to rage"], *rage, fury, violent passion, madness*.

**fūrō**, ἄνι, no sup., cre. 3, v. n.: "to rage, rave, be out of one's mind, whether from anger or love [see fons]."

**furor**, ἄνις, m. [fūro, "to rage"], *rage, fury, a violent passion, etc.*; *Furor*, as a deity, the companion of Mars.

## G.

**gālōn**, ἄνω, f. "a helmet, head piece" [root *galō*, "to hide," see cella].

**gaudeo**, gāvissus sum, gaudere, 3, v. n. semi-dep. "to rejoice, delight, root *gāo*, "to rejoice," cp. γάω.

**gaudium**, ἴνι, n. gaudere, "to rejoice," n. *gladness, delight*.

**gazā**, ἄνω, f. *treasure, riches, wealth*, [γάζω, said to be originally a Persian word].

**geminus**, ἄνις, mīnum, adj. prob. for gemmonis, fr. gēno, "to bring forth," *twofold, twinned, double, etc.*

**gemitus**, ἄνις, m. [gemō, "to groan"], a *groan, groaning, wail, pain or sorrow*.

**gemma**, ἄνω, f. [for gemma, fr. gēno, "to bear," a *gem, an*]

**gēmō**, ἄνι, ἄνω, cre. 3, v. a. &: "to mourn, lament, bewail, bewail"

**gēnitor** ἄνις, m. gēno, old form of gignō, "to beget," a *father*, root *gēs*, "to beget," cp. γένος, γένωμα, γενεά, ἄνω, ἄνω

**gēnitor**, ἄνις, f. [gēno, old form of gignō, "to bring forth"], a *mother*

**gēnos**, ἄνις, ἄνω, "to beget" (of persons) a *nation, a country, a race*.

**gēnu**, ἄνις, n. a *knee* (root *gēs*, "to hold," cp. γόνα, γόνα, γόνα).

**gēnūs**, ἄνις, n. akin to gēnos, *birth, descent, origin*. (Of persons, etc.: a *race*.)

**germanus**, ἄνις, f. [germanus, "full, own," as applied to brothers and sisters; root *gēs*, "to beget," a *full sister*, i.e., from the same father and mother]

**germanus**, ἄνις, m. ad., a *full brother*, i.e., from the same father and mother.

**gērō** ἄνις, gēstus, gēre 3, v. a. &: "to bear, wear" (of war) "to *carry on, use*"

**gesto** ἄνις, ἄνω, ἄνω, 2, v. a. *carry* [for gēro, fr. gēro, "to carry," *to have*]

**gignō** (old form gēno), gēni, gēntium gignere, 3, v. a. "to *bring forth, bear, sire, beget*," Witā, abl. of "origin," *spring from*.

**globeus**, ἄνις, cp. globus; Eng. *clot*, *the red blood*.

**glomerō**, ἄνις, ἄνω, ἄνω, 1, v. a. [glomeris, glomeris, "a ball" of yarn], "to *assemble or mix together, to form into a compact body*."

**grāvior**, gressus sum, ἄνω, 3, v. dep. "to *step, walk*."

**grāvus**, ἄνις, m. [grāvō, "to step"], *floor, the steps of a building*.

**grandævus**, ἄνις, m. ad. [grandis, "great," ἄνω, "age"], *of great age, aged*.

**grātus** (usually found only in the nom. and acc.), the abl. grātibus is found in Festus, f. plur. grātor, "to manifest joy," root *grāo*, "to be glad," cp. γράω. O. H. German grung, *thanks*.

**grāvīs**, ἄνις, adj. "heavy, ponderous, poor," etc. With respect to character: *of great, or authority, grāvitas* (akin to γράω).

**grāviter**, adv. [grāvīs, "heavy"], *vehemently, strongly, violently*.

**gremium**, ἄνις, n. *the lap, bosom*.

**gressus**, ἄνις, m. [for grāvus; fr. grāvō, "to step," a *stepping, step*].

**gurges**, ἄνις, m. a *whirlpool; an eddy, a stream*.

**gustus**, ἄνις, ἄνω, ἄνω, 1, v. a. [gustus, "a tasting," cp. γύω, γούσθαι], *to taste*.

## H.

**habe na**, n. f. [háb-ō, "to hold"]. Plur., of horses: *the reins*.

**háb-ōo**, ōi, Itum, ēre, 2, v. a.: *to have* in the widest acceptation of the term; *to hold*.

**háb-llis**, llē, adj. [háb-ōo, "to hold"], *suitable, fit, etc.*

**háb itus**, itūs, m. [háb-ōo, "to have one's self" in a particular condition], *dress, bearing, look*.

**hāc**, adv. [adverbial abl. fem. of hie, "this"], *in this place, on this side, here*.

**haer-ōo**, haesi, haesum, haerēre, 2, v. n.: *to cling, remain fixed*.

**hālo**, āvi, ātum, āre, 1, v. n.: *to breathe out, or forth; to emit a sweet scent, be fragrant*.

**hārēn-a**, ae, f.: *the sand* (see ar-na).

**hasta**, ae, f.: *a spear or javelin*.

**hast ille**, llis, n. [hast-a, "a spear"], *a spear, javelin*.

**haud**, adv.: *not at all, by no means, not*.

**haurio**, hausi, haustum, haurire, 1, v. a.: *to drain, drink up, empty, a goblet, etc.*

**herb-a**, ae, f. [akin to ἔρβω, "to feed"], *herbage, grass*, and all that is comprehended under the English expression of "green food."

**hēr-ōs**, ōis, m.: *a hero* (Gr. ἥρως).

**heu**, interj.: *ah! alas!*

**heus**, interj.: *ho! ho there! hark! holla!*

**hibernus**, ernā, ernum, adj. (for hīem-ernus; fr. hīemps, hī-m-is "winter"), *of or belonging to winter*. As subst.: **hīb-ernum**, ī, n. (sc. tempus), *winter time, winter*.

**hic haec hoc** (gen. hījus; dat. hīic), pron. dem.: *this*. As subst.: **a**. Masc.: **hī**: *these*; **hī**.... **hī**, *those*.... **those**. Fem.: **hāc**: *she*. Neut.: *this thing* [akin to pronominal root i, aspirated; with e (=c), demonstrative suffix].

**hic**, adv. [hie, "this"], *in this place, here*: **hīc**.... **hīc**, *here*.... **hīc**, *there*.

**hīem-ps**, is, f. [Sans. हिम, हिम, "snow;" cp. Hīma-laya, "house of snow;" χειμών, *winter*; a storm, tempest].

**h-in-c**, adv. [for h-in-e; fr. hī, base of hī-c; im, locative suffix, ce]. Of place: *from this place hence, on this side, here*: **hīc**.... **hīc**, *on this side*.... **hīc**, *on that side*. Of time: *from this very time, after*

*the time*.... *from that time, the time*.... *from that time, hence*.

**homo**, mis, ōmni, gen. S. hōmī, hōmī, "the earth," p. gen. hōmī, hōmī, "a son of earth," *Strig. a person, or man generally, a human being*. Plur.: *persons, men*.

**hōnor** (honor), ōnis, m.: *honour, respect*.... *m.*, *an honour, dignity, etc.*, *a reference or thanksgiving to the gods, made in their honor*.

**hōno-s**: see honor.

**horrens**, nt, s, p. pres. of horreo. Pa. horreo, "to stand on end" as hair, etc.; hence, "to be of a rough or frightful appearance"; hence, "to be terrible"; *terrible, dreadful, fearful, horrid*.

**horreo**, ōi, nō supīne, ēre, 2, v. n.: *to stand on end, as hair; to bristle, be shaggy*.

**horridus**, ōti, ōtum, adj. [horr-ōo; see horreo], *terrible, grim*.

**hospes**, pītis, m.: *a guest, friend, visitor, a host, entertainer; a stranger* [perhaps for hospēs]; akin to Sans. root oṡas, "to eat" [Lat. peto, "to seek"].

**hospit-ium**, īi, n. hospes, hospit-is, "a host"; *hospitality*.

**hosti-a**, ae, f. [absol. hosti-o, "to strike"]; *a victim*, as struck down for sacrifice.

**hos-tis**, tis, comm. gen.: *as an enemy or foe of one's country*. In collective force: *the enemy, the foe* [prob. akin to Sans. root oṡas, "to eat"].

**hūc**, adv. [for hōc, adverbial neut. acc. of hie "this"], *to this place, hither*.

**hūm-ānus**, a, tum, adj. (for hōm-ānus, fr. hōmo, hōmī-is, *of or belonging to*), *of man, human*.

**hūmī**: see hūmus.

**hūm-us**, ī, f.: *the ground* [Sans. qṡw, "earth," akin to qṡwā, "on the ground"].

**hymēnaeus**, ī, m.: *wedlock* (Gr. ἕμμενος).

## I.

**ibi dem**, adv. [ibi, with demonstrative suffix dem], *in the same place, in that very place*.

**i-dem**, e-dem, e-dem, gen. i-estem; dat. e-estem, pron. dem. [pronominal root i; suffix dem], *the same*. As subst., m.: *the same man or person*.

**ignārus**, gnara, gnarum, adj. (for ignarus; fr. īn, "not," gnarus, "knowing"). With gen.: *not knowing, unacquainted with, ignorant of*.

**Ignāvus**, aīvā, ignāvum, adj. (for ignāvus, fr. *ignā*, "not; ignāvus" busy, diligent; *vāvā*, lazy, slothful, indolent)

**Ignis**, īs, m., (*fre*, lightning), flame of *love*

**Ignobilis**, gnōbilis, adj. [for ignōbilis, fr. *ignō*, "not; gnōbilis (nobilis)" well-known; *bilis*, base-born, ignoble]

**Ignotus**, gnōtus, gnōtum, adj. (for ignōtus, fr. *ignō*, "not; gnōtus (notus)" known; *tus* known, unknown)

**Ille**, illud, gen. illis, lat., at v. 16, illus, dat. illi, demonstr. pron. (for ille, fr. *is* that person or thing. As subst. of both numbers and all genders, that person or thing, he, she, it. With accessory notion of reputation, etc. that well-known, that famous or famous).

**Illic**, adv. [pron. illic, "that"], in that place, there.

**Illico**, lli, llium, lli-re, v. a. (for illicid; fr. *ili*, "upon;" *licido*, "to strike or dash"), to strike at dash upon or against.

**Imago**, agnus, f.; *form, appearance, image, an apparition, phantom* [root *im*, *im* to *imitate*, "to imitate"]

**Imber**, bar, m.; *a he to rain; a jet of water or steam; water; sea-water*, *sea* (*ikan to imbaros*)

**Immanis**, e, adj. ("not to be measured; fierce; rest, cruel, fierce, comp. immālor [for immanis]; f. *im*, "not;" root *ma*, "to measure," *ep* *metron*, *metros*, meter, metare, mensis, long mouth]

**Imminere**, no perf. nor sup. *imhere*, v. a. n. (for imminere, fr. *im*, "over;" root *min*, to project, *ep*, *minae*, *mons*, to *overhang*, *hang overhead*).

**Immitis**, mite, adj. [for immitis, fr. *im*, "not;" *mitis*, "mild"] (*Of persons: cruel, fierce, inviolable*).

**Immo**, adv. *yes indeed; by all means, nay*, *immo*, age, *nay, come*.

**Immotus**, mota, motum, adj. (for immotus, fr. *im*, "not;" *motus* moved) (*Of the fates: unchangeable*).

**Impar**, gen. imparis, adj. (for impar, f. *im*, "not;" *par*, "equal") (*not equal, unequal*).

**Impello**, pelli, pulsam, pellige, v. a. a. (for impello, fr. *im*, "against;" *pello*, "to drive"; *to drive thrust, or push something against an object*; *to excite, stir, urge*). With *inf* "to force on, compel to do."

**Impetum**, h, n. (*impet o*, "to *commove*;" *o* *commove*, *order*, *downtown*, *water*; *aly*, *sea*; *im*, *imp*).

**Impiger**, peger, pegerum, adj. [for impiger, fr. *im*, "not;" *piger*, "indolent"] (*quick*).

**Impius**, pla, plur. plum, adj. [for impius, fr. *im*, "not;" *pūs*, "holy"] (*unholy; wicked; impious*).

**Implico**, plere, platum, plere, v. a. [for implere, fr. *im*, "argumentative;" *plere*, *plere*, "to fill"] (*With a d*, *to fill up*, *make quite full with*, *Pass in reflexive form, with gen.* *to fill one's self*, *to satisfy or gratify one's, etc.*, *self*, *to satisfy or gratify*, etc., *self* something; *to satisfy or gratify* some thing).

**Implico**, m, m, (also avi, atum), are, f. v. a. [for *im*, "in;" *plico*, "to fold"] (*to fold, involve, wrap*).

**Impono**, pōnō, pōnitum, pōnere, v. a. (for impono, fr. *im*, "upon;" *pono*, "to put") (*to put or place something upon an object*).

**Improvīsus**, prōvisa, prōvisum, adj. (for improvīsus, fr. *im*, "not;" *prōvisus*, "for seen;" *avērsus*, *ted*).

**Imus**, a, um, sup. adj. (*lowest, deepest; where a thing is lowest; i.e., the lowest part, or bottom of that which is represented by the subst. to which it is in attribution.* Poss. *inferius*, comp.; *inferior*).

**Impropere**, ad or acc. With *abl.* *in, without*, *in the case of, with respect to*. With *acc.* *vel, without, towards, upon, against, for, among*.

**Imams**, e, adj. (*empty in the fullest sense of the word*).

**Imcavus**, cauta, cautum, adj. [In, "not;" *cautus*, "cautious"] (*incautious, heedless, off one's guard*).

**Imcedo**, cessi, cessum, cedere, v. n. [In, "in;" *cedo*, "to go"] (*to proceed, advance, walk, etc.* With accessory notion of dignity *to walk majestic*).

**Incendium**, h, n. (*incend o*, "to burn") (*a burning, conflagration*).

**Incedo**, di, sum, dēre, v. a. *to set on fire, burn.* (*Of lamps, etc.: to light*). *Per* pass. *incedit, burning; to inflame with any emotion, esp. love* [root *cas*, akin to *caere*, "to burn"]

**Incepitum**, ti, n. [for incaptum, fr. *incipere*, "to begin;" *iti*, *without force*, *capere*, "to take" or "begin"], *a design, purpose, etc.*

**Incedere**, aīre, m. [for *incedere*, fr. *incedere*, "to walk"] (*walk, go*).

**in-cipio**, cēpi, cepim, cēpere, 3, v. a. [for in-cāpio; fr. in, "in;" cāpio, "to take"], *to begin, commence.*

**in-cognitus**, cognita, cognitum, adj. [in, "not;" cognitus, "known"], *unknown, not known.*

**in-concessus**, concessa, concessum, adj. [in, "not;" con-cessus, "allowed"], *unlawful, forbidden.*

**in-crōp-ito**, itāvi, itatum, itāre, 1, v. n. intens. [in-crēp-o, "to make a noise"], *to call or cry out to one in an encouraging way, etc.; to call upon, challenge.*

**in-cūbo**, cūbāvi, cūbitum (rarely cūbāvī, cūbātum), cūbare, 1, v. n. [in, "upon;" cūbo, "to lie down"]. Of night, with dat.: *to settle upon, hang over, overhang.*

**in-cultus**, culta, cultum, adj. [in, "not;" cultus, "cultivated"], *not cultivated, uncultivated, untilled.*

**in-cumbo**, cūbūi, no sup., cumbere, 3, v. n. [in, "upon;" obsol. cumbo, "to lie down"]. With dat.: *Of the winds; to settle upon; to fall or rush violently upon.*

**in-cūs-o**, avi, atum, āre, 1, v. a. [for incūs-o; fr. in, "against;" cūs-a, "a judicial process"], *to blame, chide.*

**in-cūtio**, cūssi, cussum, cūtēre, 3, v. a. [for in-quātio; fr. in, "against;" quātio, "to shake;" hence, "to strike"]. With acc. of thing and dat. of person: *to strike into, to inspire in one.*

**in-de**, adv. Of time: *from that time, after that, afterwards* [pronominal root i; n. epenthetic; suffix de (-de or -er, "from")].

**in-dico**, dixi, dictum, dicere, 3, v. a. [in, in "augmentative" force; dico, "to say;" hence "to declare"], *to proclaim, announce, appoint.*

**in dignoi**, dignatus sum, dignāri, 1, v. dep. [in, "not;" dignor, "to deem worthy"], *to be indignant or disdainful.*

**in-dūo**, dūi, dūtum, dūere, 3, v. a.: *to put on, assume the appearance, etc., of another* (indūo).

**in-erm-is**, is, e, adj. [for in-arm-us; fr. in, "not;" arm-a, "arms"], *without arms or weapons; unarmed.*

**in-fandus**, fanda, fandum, adj. in, "not;" fandus, "to be spoken of"), *unspeakable, unutterable, abominable.* In nom. neuter sing., as an exclamation: *O! horrible or dreadful thing; O! horror!* or, adverbially, *horribly!*

**in-fēlix**, fēlicis, adj. [in, "not;" felix, "happy"], *unhappy, miserable.*

**in-fero**, in-tōli, illātum, in-ferre, 3, v. a. [in, "into;" fero, "to bear or bring into a place. With personal pron.: *to betake one's, etc., self; to go, walk, proceed.*

**in-figo**, fixi, fixum, figere, 3, v. a. [in, "into;" figo, "to fix"], *to impale, or drive into.*

**in-gēmino**, gēmināvi, gēminātum, gēminare, 1, v. n. [in, in "augmentative" force; gēmino, "to double"], *to be redoubled, to increase.*

**in-gōmo**, gēmīi, gēmītum, gēmere, 3, v. n. [in, "without force;" gēmo, "to groan"], *to lament.*

**in-gens**, gentis, adj. [in, "not;" gens, "a race, or kind"], *huge, vast, immense.*

**in-hūmā-tus**, ta, tum, adj. [in, "not;" hum(a)-o, "to bury"], *unburied.*

**inimicus**, inimica, inimicum, adj. [for in-amicus; fr. in, "not;" amicus, "friendly"; *unfriendly, hostile.* Of things *hurtful, injurious, destructive.*

**in-iq-uus**, iqua, iquum, adj. [for in-aequus; fr. in, "not;" aequus, "favourable"], *unfavourable, adverse, hostile.*

**injūri-a**, ae, f. [in, "not;" jus, right"], *injury, wrong.*

**in-piger**, pigra, pigerum, adj. [in, "not;" piger, "indolent"], *quick, active.*

**inquam** or **inquō**, v. defect.: *to say.*

**in-rigo**, rigavi, rigatum, rigare, 1, v. n. [in, "without force;" rigo, "to moisten"], *to bedew.*

**in-scī-us**, a, um, adj. [in, "not;" scī-o, "to know"], *not knowing, unaware.*

**in-scribo**, scripsi, scriptum, scribere, 3, v. a. [in, "upon;" scribo, "to write"], *to make marks upon, mark.*

**in-sequor**, sequutus sum, sequi, 3, v. dep. [in, "after, close upon;" sequor, "to follow"], *to follow after, pursue.* In order or succession: *to succeed, follow.*

**in-sīdo**, sēdi, sessum, sīdere, 2, v. n. [for in-sēdo; fr. in, "upon;" sēdo, "to sit"], *to sit down upon, settle upon.*

**in-sid-lae**, larum, f. plur. insideo, "to take up a position in a place"), *artifice, plot, snare.*

**in-sign-is**, e, adj. [in, "upon;" signum, "a mark"], *remarkable, distinguished.*

**in-spi-ro**, spirāvi, spirātum, spirāre, 1, v. a. [in, "into;" spiro, "to breathe"], *Of a passion, emotion, etc.: to inspire, produce, excite, kindle.*

in-sto, stitī, stātum, stāre, 1, v. n. [In; sto, "to stand"] [In, "on or upon", to *press oneself or hand*.

in-strūo, struxi structum, strūere, 3, v. a. [In, "without force," strūo, "to build". Of a house: to *furnish, fit up*.

in-sūl-a, ae, f. for in-sal-a; fr. in, "in," sal-um, "the sea"), an *island*.

in-sūper, adv. [In, "on or upon;" sūper, "above"), on the top, above, over-head.

in-tac-tus, ta, tum, adj. [for in-tag-tus; fr. in, "not," tango, "to touch;" through root TAG], *pure, chaste*.

inten-to, tāvi, tātum, tāre, 1, v. a. intens. [for intend to, fr. intend-o, "to stretch out against" in a hostile manner], to *threaten, menace*.

inter, prep. gov. acc.: *between. Of time: during, in the course of; among, amidst, in the midst of*.

inter dum, adv. [prob. inter, "at intervals of;" dum, contr. fr. dium, old acc. of dies; see diu], *occasionally, sometimes*.

inter-ēā, adv. [for inter-ēam; fr. inter, "between;" ēam, acc. sing. fem. of is]. Of time: *meanwhile, in the mean time*.

(inter-for), fātus sum, fari, 1, v. dep. [inter, "during;" (for), "to speak"], to *break in upon, or interrupt, the conversation, etc.*

inter-ior, ius, comp. adj. [obsol. inter us, "within"), inner, interior, the inner part of that denoted by the subst. to which it is in attribution. Sup.: *intimus*.

intimus, a, um, sup. adj.: *innermost; the innermost part of that denoted by the subst. to which it is in attribution*.

in-tōno, tōnō, no supine, tōnāre, 1, v. n. [In, "without force," tono, "to thunder"), to *thunder*.

intrā, prep. With acc.: *within*.

in-tructābilis, tractābile, adj. [In, "not;" tractābilis, "to be handled"] *indomitable, unconquerable, not to be subdued*

intrō grādior, gressus sum, grādī, 3, v. dep. [for introgrādior; fr. intro, "within;" gradior, "to step"), to *step within, to enter*.

intus, adv.: *within, in the inside or interior* (akin to Gr. *ἐντός*).

in-vōho, vevi, vectum, vēhēre, 3, v. a. [In, "upon;" vōho, "to carry"), to *ride on or upon; to be carried upon*.

invi-sus, so, sum, adj. [for invidus; fr. invid-eo, "to hate"], *hated, hateful*.

in-vi-tus, a, um, adj. [In, "not," vi-a, "a way"), that affords no way, *impassable, impenetrable*

ip-sē, p-sē, p-sum (gen. ip-sus—at v. 114 ip-sus), dat. ip-si), pron. dem. for ip-sē, fr. is; suffix p-sē], *self; very*. As subst., of all persons and both numbers: *I, etc., myself*.

ir-a, ae, f.: *anger, wrath, rage*. Plur.: *angry passions, wrathful feelings, emotions of rage*.

ir-rigo, rigāvi, rigātum, rigāre, 1, v. a. [same as irrigo].

i-s, ēa, id (gen. ēsus; dat. ēi), pron. dem.: *this, that person or thing*. As subst., of both numbers and all genders: *the person or thing just mentioned; he, she, it*. —talis: *of such a kind or nature, such* (akin to pronominal root i).

I-ter, itinēris, n. [ēo, "to go," through root i), a *way, road; a journey, course, etc.*

## J.

jā-cō, cōi, cītum, cōere, 2, v. n. Of persons: *to lie dead*. Of places: *to lie beneath or below*.

jac-to, tāvi, tātum, tāre, 1, v. a. Intens. [jāo-jo, "to throw"), to *keep throwing or tossing; to toss to and fro, to drive hither and thither*. Of words, etc.: *to utter, pair forth, to resolve, turn over, etc., in the mind*. With personal pron. in reflexive force: *to conduct one's etc., self in a proud and haughty manner; to behave haughtily*.

jacūlor, ātus sum, āri, 1, v. dep. [jacūl-um, "a javelin"), to *hurl, cast, launch*.

jam, adv. prob. —eam, acc. sing. fem. of is, "this, that"), at *this time, now—jam . . . jam, at this time . . . at that time, at one time . . . at another time; now . . . now; at that time, then*. Strengthened by tum: *at that very time, even then*.

jam dūdum, adv. jam, "now," dūdum, "not long since"), *now at once, instantly, forthwith*

jam pridem, adv. [jam; pridem, "long ago"), *long ago, long since, for a long time past*.

jū-bēo, jussī, jussum, jūbēre, 2, v. a.: *to order, command, bid*.

judic-ium il-lud, jūdic-o, "to judge"), a *sentence or decision of a judge; a judgment*.

jūg-o, āvi, ātum, āre, 1, v. a. [jūg-um, "a yoke"), to *join or give in marriage; to marry*.

**jūg-um**, i, n [JUG, root of jungo, "to join"], a *mountain ridge*, a *high summit*, *peak*.

**jungo**, junxi, junctum, jungere, 3, v. a.: to join, unite; to harness horses [see jugum].

**jū-s, ris**, n. [root JU, "to bind"]. Plur.: *laws, ordinances*.

**jus-sum**, si, n. for jub-sum; fr. jūb-ō, "to order", an *order, command*.

**just-itia**, itiae, f. [just-us, "just"]. *justice*.

**jus-tus**, ty, tum, adj. for jur-tus; fr. jus, jur-is, "law", *just, fair, equitable*.

**jūven-is**, is, adj. comm. gen.: *young, youthful*. As subst.: a *young person; a youth, young man*.

**jūven-ta**, tae, f. jūven-is, "young". *youth*.

**jūven-tus**, tūtis, f. [id.], *youth, i.e., young men*.

**jūvo**, jūvi, jūtum, jūvare, 1, v. a. and n. Act.: to aid, assist. Neut.: to please, delight, gratify.

## L.

**lāb-or**, ōris, m.: *labour, toil*. Of the sun: an *eclipse* [akin to root LABII, "to acquire;"] Gr. λαβ, root λαβαρω, "to take"].

**lābor**, lapsus sum. lābi, 3, v. dep.: to glide or scoop downwards [akin to root LAMB, "to fall"].

**lābōr-o**, avi, ātum, āre, 1, v. a. [l. labor], to make laboriously or with toil; to work something laboriously.

**lācrīma**, ae, (old form lacrima), f.: a tear, [root DAK, "to bite;"] cp. δακνω, δάκρος].

**lācrīm-o**, avi, ātum, āre, 1, v. n. [lācrim-a, "a tear"], to shed tears, weep.

**laedo**, laesi, laesum, laed-re, 3, v. a.: to displease, offend.

**laet-itia**, itiae, f. [laet-us, "joyful"], *joy, gladness*.

**laet-or**, ātus sum, āri, 1, v. dep. [id.], to rejoice, delight.

**laetus**, a, um, adj.: *joyful, glad, pleasing*. With gen.: *abounding in; full of*.

**laev-us**, a, um, adj.: *left, i.e., on the left side*. As subst.: *laeva*, ne, f.: *the left hand*;—*laevā*, on the left hand or side [λαεF-ός].

**lā-pis**, pldis, m.: a *stone* [cp. lā-as, "a stone"].

**lāqu-ēare** (-ēar), ēaris, n. [akin to lāo-us, in etymological force of "a thing

hollowed out"], a *sunken panel* in the ceiling.

**larg-us**, a, um, adj.: *abundant, copious, plentiful*.

**lāto**, adv. [lat-is, "wide"], *widely, far and wide*.

**lāt-eo**, ui, itum, ēre, 2, v. n. and a. Neut.: to be hid, be concealed. Act.: to be hid or be concealed from, to escape the notice of [akin to latē, root of λαθαινω, "to be hid"].

**lāt-ex**, leis, m.: any *liquid or fluid*.

**lāt-us**, a, um, adj.: *wide, extended, spreading far and wide* [root LAT, "to extend;"] cp. πλατυς, πλατατος, πλατη; p'lanta, latus (i.e., platus), platessa].

**lāt-us**, ēris, n.: *the side*, whether of persons or things [prob. akin to lātus].

**laus**, laudis, f.: *praise, commendation* [for (c) aus, root CLU, "to hear;"] cp. κλυεω; cluco, gloria (=clu-oria).

**lax-us**, a, um, adj. [root LU, "to loosen;"] cp. λωω, solvo (=se-luō), loose, slack.

**lēgo**, lēgi, lectum, lēgere, 3, v. a. Of magistrates, etc.: to choose, appoint, elect.

**lēn-ō**, ūi or li, itum, ire, 4, v. a. [lēn-is, "mild"], to appease, assuage.

**lēv-is**, e, adj.: *light, rapid* [akin to Gr. ελαχ-ος].

**lēv-o**, avi, ātum, āre, 1, v. a. [lēv-is, "light"], to lift, or raise up; to lighten, relieve, alleviate.

**lex**, legis, f. [for leg-s; fr. lēg-o, "to read"], a *law or enactment*.

**liber**, bri, m.: a *book*.

**libo**, avi, itum are, 1, v. a. Of wine, etc., for religious purposes: to take and pour out in honour of a deity; to make a libation of. Gr. λιβωω.

**licēt**, ūt, itum, ēre, 2, v. n.: *is allowed, or permitted*.

**li-men**, mnis, n. [for lig-men; fr. lig-o, "to tie or listen"], a *threshold*.

**linquo**, līpi, lectum, linquere, 3, v. a.: to leave [akin to Gr. λειπω].

**li-quot**, no perf. qui, 3, v. dep.: to be fluid, or liquid [akin to root LI, "to smear over"].

**lī-tus**, tōris, n. [prob. LI, root of li-no, "to overspread"], *the sea-shore, beach, strand*.

**lōco**, i, m. avi, ātum, āre, 1, v. a. [locus, "a place"], to place, set; to take one's place or seat.

**lōcus**, i, m. (plur. lōci, m., and lōca, n.), a *place, spot*.

**long ō** adv. *long*, is = *long* "a long way off, at a distance, at a distance, at a distance."

**long us** a, um, adv. *long*, in the fullest sense of the word.

**lōquor**, ōtus sum, ī, 3, v. dep.; to speak.

**lōrum**, rī, n. Plur.: *the reins of horses*.

**luc tor**, tatus sum, tāri, 1, v. dep.; to struggle.

**luc us**, ī, m.: a wood or grove in general.

**ludo**, lusi, lusum, lūdere, 3, v. a and n. ludus, "play." Act. *to make sport of, i. e., to mock, deceive*. Neut.: *to play, sport*.

**lumen**, minis, n. [for *luemen*; fr. luc-ō, "to shine"]. *light; an eye*.

**lūna**, nae, f. [for luc-na; fr. lū-ō, "to shine"]. *the moon*.

**lunā tus**, is, tum, adj. [lunā-o], "to bend like a half-moon or crescent"; *half-moon shaped, crescent shaped*.

**lūo**, lūi, lūtum or lūtum, luere, 3, v. a. Of punishment, etc.: *to pay, suffer; to atone for, expiate, atone for*.

**lūp a**, ae, f.: a she-wolf like Gr. Λύκος, akin to Sans. लुप- Lat. lup, "to break or tear".

**lustr o**, avi, ātum, are, 1, v. a. [lustrum, "an expiatory offering"], *to review, search, traverse*.

**lustrum**, strī, n. [lū-o, "to wash out or expiate"], *a space of five years, a lustrum*.

**lux**, lucis, f. [for luc-s; fr. lū-ō, "to shine"], *light, dawn*.

**lux us**, us, m. [lux-us, "dissipated"]. In a good sense: *splendour, magnificence*.

**lychnus**, ī, m.: a light, lamp, torch [root luc-, "to shine"; cp. lux].

**lymph a**, ae, f. *water* [λύγη]

**lynx**, eis, comm. gen.: a lynx [λύξ].

## M.

**mācul ōsus**, ōsi, ōsum, adj. [mācula, "a spot or blemish," hence, "a spot or mark" on the skin, etc.], *full of spots, spotted, dappled*.

**maiores** part pres. of *maerere*.

**maior eo**, etc. *to be old*.

**maior us** a, um, adj. *old*.

**māgāllū**, lūm, n. plur. *little dust, lumps, huts*, etc. [said to be a Punic word].

**māgīs**, -mp adv. [akin to *magnus*] *more*.

**māgister**, istri, m. [root MAO; cf. *magnus*]. Of a vessel: *the steersman*.

**māgistr atus**, atūs, m. [magister, magistri], *a magistrate*.

**māgn ānim us**, a, um, adj. [magnus, "great"; ānimus, "soul"], *great souled, magnanimous*.

**māgn us**, nā, nōm, adj.: *great, i. e., large, spacious, mighty*. Of sound: *loud, numerous, noble*. Of persons, with respect to age: *advanced*. Comp. mājor (cf. maglori, Sup. maximus n e, mag sinus) root MAO, akin to Gr. μέγας. Sans. महत्, "great." fr. root MAH (originally MAOH, "to be great; to be powerful").

**māl us**, a, um, adj.: *bad of its kind, injurious, hurtful; wicked; evil; unfortunate*. As subst.: *mālum*, ī, n.: *an evil, misfortune*. Comp. pējor; sup.: *pressures* [akin to Gr. μέλαινα, "black"].

**manna**, ae, f.: *a breast*.

**mān eo**, si, sum, ere, 2, v. n.: *to remain, continue* (see eo).

**man-tele**, telis, n. [mān-us, "the hand"], *a napkin, towel*.

**mā nus**, nūs, f.: *a hand; handy-work, workmanship, work* [akin to root MA, "to measure"; see manus].

**mār o**, is, n.: *the sea* [root MAR, "to die," i. e., that which kills, cp. mors, mortor, μαρτος, θάρος, also cp. Sans. मारु, Slav. more; Celtic mor, Lith. maros, mares; Goth. mare). Ir. mar; all meaning "sea." Others say the rt. MAR, means "bright;" cp. μαρμαίρε, marmor.

**mātor**, tris, f. Of persons: *a mother*. Of animals: *a dam* [akin to Gr. μήτηρ; fr. a root MA, in meaning of "to produce" and so "the producer"].

**mātūr o**, ātum, āre, 1, v. a. [mātūr-us, in meaning of "quick"], *to hasten, speed*.

**mēd itor**, itātus sum, itārī, 1, v. dep.: *to think or reflect upon; to muse or meditate about* [akin to μέδομαι, "to care for"].

**mēd ius** in tum, adj. *middle mid* where a person or thing is in the middle; cf. *the middle*, or *midst* of that denoted by the substant. to which it is in attribution [cp. μέσος, μέσηται; diminutivus].

**mel**, melis, n.; *honey* [akin to μέλι].

**membrum**, ī, n. *a limb, member* [for membrum, root MAH, "to divide," cp. μέμνημι].



**mē-mīn-i. lēse, v. defect.** [for *mēmēn-i*; reduplicated fr. root *MEN*; see *inens*], *to bear in mind, to remember, recollect.*

**mēmōr, ōris, adj.** With gen.: *mindful of, remembering.* Of anger: *unforgetting, vindictive.*

**mēmōr-o, āvi, ātum, āre, 1, v. a. and n.** [*mēmōr*, "mindful"]. Act.: *to relate, declare.* With double acc.: *to call an object something.* Neut.: *to speak, say, declare, etc.*

**mēn s, tis, f.:** *the mind, as being the seat of thought; notion, idea, thought; disposition, feelings* [Lat. root *MEN*; fr. root *MAN*, "to think;" cf., also, Gr. *μῆνός*].

**mēn-sa, ae, f.** [*mēllor*, "to measure," through root *MĒ*], found in part perf. *men-sula, a table; food; dishes; an entertainment, etc.*

**mēn-sis, sis, m.** [root *MEN*; whence *men-sus*, p. perf. of *metior*, "to measure"], *a month, as a measure of time.*

**merc-or, ātus sum, āri, 1, v. dep.** [*merx, merc-is*, "merchandize"], *to buy, purchase.*

**mēr-ītum, īti, n.** [*mer-co*, "to deserve"], *a service, kindness, benefit; desert, merits.*

**mēr-um, i, n.** [*mēr-us*, "pure"], *pure wine; i.e., not mixed with water.*

**mēt-a, ae, f.** [*mēt-ior*, "to measure"], *end, limit, termination.*

**mētū-o, mētū, mētūtum, mētūre, 3, v. a.** [*metus* (*incont.* gen.), *mētū-is*, "fear"], *to fear dread, be afraid of.*

**mētus, ūs, (old dat. *metu*, 257), m.:** *fear, dread.*

**mē-us, a, um, pron. poss.** [*me*], *of or belonging to me; my, mine*

**mīc-o, āi, no sup., āre, 1, v. n.:** *to gleam, sparkle.*

**mill-e, num. adj. ind. cl.:** *a thousand* [akin to Gr. *χίλιος*].

**min-ister, īstri, m. m. referred to min-ō,** "to lessen" and so "an inferior" [or to *man-us*, "a hand," and so "one at hand, an attendant"], root *MIS*, "to lessen;" cp. *μικρῶν, μῆνός*; *minor*; *a servant, attendant.*

**minīstr-o, āvi, ātum, āre, 1, v. a.** [*minister, ministr-i*, "a servant"], *to provide, furnish, supply.*

**min-or, ātus sum, āri, 1, v. dep.:** *to jut forwards, project.*

**minor, us, comp. adj.:** see *parvus*.

**min-us, comp. adv.** [adverbial neut. of *min-or*, "less"], *in a less degree, less—*

*nee minus (and no less, i.e.), and in like manner, likewise*

**mirā-bilis, bile, adj.** [*mir(a)-or*, "to wonder at"], *that may or can be wondered at; wonderful, marvellous.*

**mirā-bīlus, ūla, ūdum, adj.** [*mir(a)-or*, "to wonder at"], *wonderful, marvellous, extraordinary.*

**mir-or, rātus sūm, rāri, 1, v. dep.:** *to wonder, or marvel at; to admire, regard with admiration* [akin to Sans. root *SMI*, "to smile"].

**mirus, a, um, adj.** [*mir-or*, "to wonder"], *wonderful.*

**miscē-o, miscē, mīstum or mīxtum, miscēre, 2, v. a.:** *to mix or mingle.* With abl.: *to mingle with or associate persons, etc.; to throw into confusion, disturb; to stir up, excite, rouse* [akin to Gr. *μίσγω*, *μίσγωμαι*, "to mix"].

**mis-er, era, erum, a, i]** prob. akin to *maer-ēo*, "to be sad;" *maer-tus*, "sad"; *wretched, miserable.* As subst. *miser, ēri, m.:* *a wretched one, a poor wretch.*

**mīsērā-bilis, bile, adj.** [*mīsēr(a)-or*, "to pity"], *worthy or deserving of pity; pitiable.*

**mīsēr-or, ātus sum, āri, 1, v. dep.** [*miser*], *wretched* [um], *to pity.*

**mit-escō, no perf. nor sup., escēre, 3, v. n.** [*mit-is*, "mild"], *In character, etc.:* *to become gentle or softened.*

**mitto, misi, missum, mittēre, 3, v. a.:** *to send.* Of fear, etc.: *to dismiss, get rid of, cast off*

**mōdo, adv.:** *only, merely.* With imperat.: *just, now.*

**mō-dus, di, m.:** *a manner, method, way, etc.* prob. akin to root *MA*, "to measure;" whence also Lat. *mē-tlor*, "to measure;" Gr. *μέτρον*, "a measure".

**moen-īn, tum, n. plur.:** *walls, fortifications, ramparts, of a city; a walled town; a city enclosed by fortifications* [root *MEN*, "to ward off;" cp. Gr. *ἀμύνω*, "to ward off"].

**moles, is, f.:** *an immense structure; a huge pile of buildings; labour, trouble.*

**mōl-ior, ītus sum, īri, 4, v. dep.** [*mol-es*, "power, might"], *to undertake, set about, betake one's self to; to build, erect, construct; to make, cause, occasion.*

**moll-ō, āvi and īi, ātum, īre, 4, v. a.** [*moll-is*, "soft"], *to mollify, pacify, soften, soothe.*

**mollis, e, adj.:** *soft* [root *MAL*, "to grind;" cp. *μαλακός, μαλασσειν*; *malva*.]

**mōn-īlō, īlis, n.:** *a jewelled ornament for the neck; a necklace.*

**MONS, tis, m.** [for *mln s*, fr. *mln eo*, "to project"], a *mountain*. Of the sea: a *tower*; *mass*.

**MONSTRŌ**, Avl, Atum, Are, I, v. a. [monstrum, "that which warns"], to *show, point out*.

**MŌRA**, ae, f. *delay*.

**MŌROR**, Atis wam, Ari, I, v. dep. [mōr a, to delay, detain].

**MORŌ**, tis, f. [mōr-ōr], *death*.

**MORŌSUS**, sus, m. [for *mōrōsus*; fr. *mōrō*, "to bite"], Of an anchor: a *fluke*.

**MORTALIS**, Ale, Adj. (*mors*, *mortis*), *subject to death, mortal*; *of or belonging to men*.

**MŌS**, ōris, m. [prob. for *me os*, fr. *me o*, "to go"], *usage, custom*; a *law*.

**MŌVĒO**, mōvi, motum, mōvĕre, 2, v. a. *Mentally*: to *shake, toss about, agitate*; *to move, influence, affect*; to *tell, reveal*.

**MULCEO**, mulsi, mulsum or muletum, mulcere, 2, v. a.: to *soothe, pacify, allay, soften, appease*.

**MULTUM**, adv. *adverbial neut.* of *multus*, "much"; *much, greatly*.

**MULTUS**, ta, tum, Adj. *Sing.*: *much*. *Sing. masc. a.* *Plur.*: *many*. *Comp.*: *plus*, *sup.*: *plurimus* [perhaps akin to *multis*].

**MUNIO**, vi or li, itum, ire, 4, v. a. [see *munia*], to *wall, fortify*.

**MUNUS**, cus, n.: a *gift, present*.

**MURMUR**, ōris, n. *prob.* the natural sound *mur*; a *low muttering sound*; a *murmur*, a *roaring sound*, a *roar*.

**MURUS**, i, m.: *the wall of a city* [akin to root *mur*, "to encircle"].

**MUSA**, ae, f.: a *Muse*. The *Muse* whom *Virgil* invokes at v. 8 in *Calliope*, the *Muse of Epic Poetry* [root *mos*, "to advise"; *μῦσα* = *mōsa*; *moēs*].

**MUTO**, tāvi tātum, tīre, I, v. a. *freq.* [for *mov to* = fr. *mo eo*, "to move"], to *change, alter*. With personal pron. in reflexive form: to *change one's self*, to *change one's mind*, to *alter in opinion*, etc.

## N.

**nam**, conj. *for*.

**NAMQUE**, quo, conj. [*nam*, "for," suffix *que*], *for*.

**NĀSCOR**, old form *gnā-* *tus sum*, scil, 3, v. dep. to *be born*. With *abl.* of origin: to *be born of or from* [root *nas*, another form of root *ors* ("for *yo*"), cp. *νεχθρονος*; *gnā*, *gnō*].

**NĀTA**, tae, f. [*nāscor*, "to be born," "she that is born"], a *daughter*.

**NĀTUS**, ti, m. [*id.*] ("he that is born," hence), a *son*.

**NĀVĪGO**, lēāvī, lēātum, lēāre, I, v. a. [*nāv is*, "a ship"], to *sail over, navigate*.

**NĀVĪS**, is, f.: a *ship, vessel* (root *na*, "to swim," cp. *nās*, *nare*).

**NĀ**, conj.: *that not, lest*.

**NĀ**, et clitic and interrogative particle: in direct questions with verb in *indic.* it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this form it has no English equivalent. In indirect questions with *subj.*: *whether*; *ne* = *ne, whether.... or whether*.

**NĀBŪLA**, ae, f.: a *mist, vapour* [root *sub*, "to cover," cp. *αεφος*, *nebulae*].

**neq, nequum**; see *neque*.

**NECNON**, see *neque*.

**NECTAR**, Aris, n.: *nectar* the drink of the gods; at v. 433 applied to honey as being something exquisitely delicious [*nx*, "not," *κταν*, "to kill," as conferring immortality].

**NECTO**, nexi, nexum, nectere, 3, v. a.: to *bind*; to *join, tie, or fasten together*.

**NĒFUNDUS**, nēla, ndum, Adj. *ne*, "not" (*gnō*), "to speak of," *injurious, execrable*. As *subst.*: *nēfundum*, i, n.: a *quality, unkindness*.

**NĒMUS**, ōris, n. (*feeding land* amongst woods, a *wood with open glades*; a *graze* [root *sem*, "to feed," i.e., the feeding ground]; cp. *νομος*, *nomos*).

**neque** (*neque, nec*), *adv.* and *conj.* (*ne*, "not," *que*, "and"). *Adv.*: *not*. *Conj.*: *and not, also not, neither*; — *neque* (*ne*) *neque* (*neque*, *neither* — *neque* — *neque* *neque* (*neque* written as one word, *nequum*), *and not yet*; — *neque* *neque* (*neque* also as one word, *nequum*) *and not not*, i.e., *and also, and besides, moreover, further*.

**NĒQUO**, quāvis quā, quātum, quire, v. n. [*ne*, "not," *quō*, "to be able"], to *be unable*.

**NĒSCIO**, scivi or sciri, scitum scire, 4, v. a. [*ne*, "not," *scio*, "to know"], *not to know*; to *be ignorant of*, or *unacquainted with*.

**NĒSCITUS**, a, tum, Adj. *nescio*, "not to know". With *gen.*: *not knowing*, *unacquainted with*, *unacquainted with*.

**neque**, see *neque*.

**NĒVE** (contracted *nam*), conj. *and not, a, t, ne, not*, *ve*, "and".

**ni** (old form **nel**), conj. [identical with **ne**, "not"]. As a conditional particle: *if not, unless*.

**niger**, ra, rum, adj.: *black*.

**nilil**, indecl. subst. [ne, "not," hilum, "a mark," or flum, "a thread"], *nothing*.

**nimb ōsus**, ōsa, ōsum, adj. [nimb-us, "a storm-cloud"; *st-rim*, *tempestuous*, *attended with many storms*, etc.

**nimb-us**, i, m.: *a black rain-cloud, a thunder-cloud, a storm-cloud* [see **nubes**].

**nitens**, ntis: *bright, glistening, shining*.

**nītēo**, ūi, no sup., ēre, 2, v. n.: *to shine or be bright; to glitter, glisten*.

**niv-ŏsus**, ēa, ēum, adj. [nix, nŏvis, "snow"], *snow-white, snowy*.

**no**, āvi, no sup., āre, 1, v. n.: *to swim* [root **NA**, "to swim;" cf. *navis, nauta, natāre*: *ναῦς, νάειν, ναῖς, ναίω*].

**nōtus**, i, m.: *a knot*.

**nōmen**, mnis, n. [no-sco], *a name; renown, reputation, fame*.

**non**, adv.: *not* [for *ne-unum*, "not one"].

**nos-ter**, tra, trum, pron. poss. [nos, plur. of ego], *of or belonging to us; our*.

**nō-tus**, ta, tum, adj. [no-sco, "to know"], *known, well-known*.

**nōvem**, num. adj. indecl.: *nine*.

**nōvitas**, itātis, f. [nōv-us, "new"], *newness*.

**nōv-us**, a, um, adj.: *new, fresh* [pro-nominal root **NU**; cp. *nōv*, *νέος*: *nūno, novus*].

**nox**, noctis, f.: *night* [root **NAK**, "to perish;" cp. *noxus, νεκρός*: *nox, nocere*].

**noxā**, ae, f. [for *noce-sa*; fr. *nōcēo*, "to hurt"], *a fault, offence, crime*.

**nūb-es**, is, f.: *a cloud* [root **NAHI**, "to swell;" cp. *νέφος, νεφέλη, οὐφαλος*: *nebula, nimb-us, imber, umbilicus, umbō*].

**nūd-o**, āvi, ātum, āre, 1, v. a. [nūd-us, "naked"], *to make naked or bare; to lay bare, expose to view*.

**nūd-us**, a, um, adj.: *naked, bare, uncovered*.

**n-ullus**, ulla, ullum (gen. nullus; dat. nulli), adj. [for *ne-ullus*; fr. *ne*, "not," *ullus*, "any"], *not any, none, no*.

**nū men**, mnis, n. [nū o, "to nod"], *command, will. Of the gods: divine will or power; of the gods: divinity; a deity, whether a god or goddess*.

**nūm-ŏrus**, ŏri, m.: *a number* [root **NUM**, "to allot;" cp. *numero, τῆμος*: *numus, nummus*].

**nun-o**, adv.: *now*;—*nūno... nūno, nōw... nōw; at one time... at another time* [see **novus**].

**nuntī-o**, āvi, ātum, āre, v. a. [for *nov-ven-tio*; fr. *novus*, "new;" *ven-tio*, "I come"], *to carry or bring a message or intelligence about; to announce*.

**nūtrimentum**, menti, n. [nutri-o, "to nourish"]. *Of a fire: fuel, as that which feeds the flame*.

**nūtrix**, cis, f. [fil-], *a nurse*.

**Nympha**, ae, f.: *a nymph; a demigoddess, inhabiting either the sea, rivers, woods, trees, or mountains* [*Νυμφή*].

## O.

**o**, Int. rf.: *O!*

**ŏb**, prep. gov. acc. To indicate object or cause: *on account of, in consequence of* [akin to *ἐπί*].

**obŏc-tus**, tūs, m. [for *obŏc-tus*; fr. *obŏc-tio*, "to cast before," *ob*, "in front of;" *rt. jac*, "to throw"], *a casting or placing before or in the way; an opposing, opposite position*.

**ob-rūo**, rūi, rūtum, rūere, 3, v. a. [*ob*, "without force;" *rūo*, "to throw down with violence"], *to overthrow, overthrow*.

**ob-scū-rus**, ra, rum, adj.: *dark, dim* [*ob*, "over;" root **SKU**, "to cover;" *scutum*].

**ob-sto**, stīti, stātum, stāre, 1, v. n. [*ob*, "over against;" *sto*], *to withstand, oppose, present an obstacle*.

**ob-stīpesco**, stīpāi, no sup., stīpes-cere, 3, v. n. incl. [*ob*, "without force;" *stīpesco*, "to become amazed"], *to become amazed, to be struck with amazement*.

**ob-tū-sus**, sa, sum, adj. [for *ob-tud-sus*; fr. *ob-tundo*, "to beat against;" hence, "to blunt"]; *Mentally: blunted, dull, insensible, etc.*

**ob-tū-tus**, tūs, m. [*ob-tū-ŏor*, "to look at," *a look, gaze*].

**ob-vi-us**, a, um, adj. [*ob*, "towards;" *vi-o*, "to go on one's way, to travel"], *going or coming to meet; meeting, falling in with*.

**occā-sus**, sūs, m. [for *occid-sus*; fr. *occid-o*, "to perish;" through root **CAD**], *overthrow, ruin, destruction*.

**oc-cūbo**, no perf. nor sup., āre, 1, v. n. for *ob-cūbo*; fr. *ob*, "without force;" *cūbo*, "to lie down"], *to rest or repose with the dead*.

**oc-cū-o**, ŏi, tum, ēre, 3, v. a. [for *ob-cū-o*; fr. *ob*, "over;" root **CAT** (see **cel-o**), "to cover"]; *to hide, or conceal*.

**occultus**, a, um: [see **o**-culo], *hidden, secret*.

**ocumbo**, cubi, cubitum, cubere, 3, v. n. [for **ob**-cumbo, fr. **ob**, "with force," **ob**-cumbo, "to lie down"], *to lie down in death, to fall, perish*.

**occurro**, curri and ecurri, cursum, currite, 3, v. n. [fr. **ob**-curro; fr. **ob**, "towards," **curro**, "to run"], *to meet, come in the way of*.

**oculānus**, i, m. [the **oc**-*ὄκεανος*].

**oculus**, ōh, m.: *an eye* [akin to Gr. **ὄσ**-oc, root **ok**, "to see"].

**odium**, ō, n., -di, "to hate," *hated, hate, ill will*.

**odor**, oris, m.: *a scent, odor* [root **od**, akin to Gr. **ὀδω** (= *ōdōw*) also Lat. **ōdo**, "to emit a smell," to "smell of"].

**offero**, offēh, oblatum, offerre, v. a. irreg. [for **ob**-fero; fr. **ob**, "towards," **fero**, "to bring"], *to present, show*.

**officium**, ō, n. [for **op**-facium, fr. **ops**, **op**-is, "aid," **facio**, "to perform"], *a kindness, favour, counterpart*.

**olim**, adv. [for **oil**-im; fr. **oil**-e, old form of **ille**]. *Of future time: in time to come; at some time or other, hereafter*.

**illi**, old form of **illi**, dat. of **ille**.

**omen**, minis, n. f. **i** or **men**; fr. **ō**-o, "to speak," *a promise, or omen of any kind*. In the poets, sometimes *marriage, nuptials*, as being always preceded by the taking of auguries and the noting of the omens.

**omni** potens, pōtentis, adj. [omnis, "all"] (i) connecting vowel; potens, "powerful," *all-powerful, omnipotent*.

**omnis**, e, adj.: *all, every*. As subst.: **omnes**, ōm, comm. gen. plur.: *all persons, all*.

**oner** o, ōvi, ōtum, ōre, 1, v. a. [onus, *onus* is, "a burden"], *to burden, load*, of liquids, with **abl.** *to strew in*.

**onus**, ōis, n.: *a burden, load*.

**onus** tus, ta, tum, adj. [for **oner** tus, fr. **onus**, **ōnē**-is, "a burden"], *loaded, laden, etc.*

**op**imus, ima, imum, adj. (**op**-is), plur. **opes**, "wealth," *wealthy, rich*.

**oppellor**, pertus and pertus sum, pētrē, 3, v. dep.: *to wait for*.

**oppeto**, petvi and petli, pētium, pētre, 3, v. a. [for **ob**-pēto, fr. **ob**, "towards," **pēto**, "to go to"], *to go to meet; to encounter*. With ellipse of **mortem** (which is sometimes expressed), *to encounter death, i. e., to die, fall, perish*.

**op**-primo, pressi, pressum, primēre, 3, v. a. [for **ob**-primo, fr. **ob**, "against," **primo**, "to press"], *to crush, overwhelm*.

**op**s, ōs (nom. sing. does not occur; dat. is found [perhaps only once]), f. [prob. for **ops**, fr. root **ap**, whence **ap**-sor, "to obtain"], *power, might, ability; means or resources of any kind; wealth, riches*.

**op**-to, tavi, tatum, tāre, 1, v. a.: *to wish for, desire*. With **inf.**: *to wish to do, etc.*; *to choose, select*. Pass.: **op**-tor, tatus sum, tari [akin to root **ap**, "to desire to obtain"]

**op**-ulentus, olentia, olentum, adj. [**op**-es, "wealth". With **abl.**: *rich, or wealthy with or in*.

**opus**, ōris, n.: *work, employment*.

**ora**, ae, f. *Of the land: coast, sea-coast, country*.

**orbis**, ōs, m.: *a circle, orbit, orb*:—**orbis** terrarum, or **orbis** alone (the circle of lands, i. e.), *the world, the earth*. *Of things that return at a certain period of time: circuit*.

**ordior**, orsus sum, ordiri, 4, v. dep.: *to begin, commence*.

**ord** o, ōis, m. [ordior, "to weave"], *arrangement, order; a row, line; order, succession*.

**oriens**, ntis. As subst. *the East*, as the quarter where the sun rises.

**origo**, ōignis, f. [orior, "to arise," hence, "to begin"], *a beginning, commencement, origin; birth, descent, lineage*.

**orior**, tus sum, tri, 3 and 4, v. dep.: *to rise*. *Of birth: to spring, or descend from* [prob. akin to **ō**-riva, "to stir up"]

**ornā** tus, tūs, m. [orn(a)-o, "to ad in"], *dress, attire, apparel*.

**or** o, ōvi, ōtum, ōre, 1, v. a. [os, **ō**-is, "the mouth"], *to be, inquire, entreat*.

**Orontes**, ōs, (gen. **Orontē**, v. 2<sup>do</sup>), m.: *Orontes*, a chief of the Lycii, one of the companions of **Eneas**.

**os**, ōris (gen. plur. not found), n.: *the mouth*, at v. 245 *the mouth of a river, the face, countenance*.

**os**, ossis, n.: *a bone* [akin to Gr. **ὀστρον**].

**os**-culum, coll, n. [for **or**-culum; fr. **os**-culū], *a kiss*.

**ostendo**, tendi, tensum, tendēre, 3, v. a. [for **ob**-tendo, fr. **ob** (= **ob**), "before or over against," **tendo**, "to stretch out"], *to show, point out*.

**ost-ium**, ū, n.: *the mouth of any thing; an entrance* [os, ōris, *mouth*].  
**ostrum**, i. n.: *a purple dress, purple; a purple couch*, i. e., *a couch covered with purple hangings*.

## P.

**pā-būlum**, būli, n. [pa-soo, "to feed"].  
 Of animals: *food, fodder*.

**paenit-et**, -ūt, ēre [rt. pu, "to purify"; cp. punto, ποῦνη], "it repents;" me paenitet: *I repent*.

**palla**, ae, f. [see pelta for root], *a robe, or loose dress, worn especially by women; in the poets sometimes assigned to men*.

**pall-idus**, ūda, ūdum, adj. [pall-ō, "to be pale"], *pale, pallid*.

**palma**, ae, f. [root PAL or PAT, "to cover," or "to spread;" see pelta and pando], *the palm of the hand*.

**pando**, pandi, pansum and passum, pandere, 3, v. a.: *to open, throw open*. I. perf. pass., of the hair: *dishowled* [root PAT, "to spread;" cp. περιαννῆσαι, καταλοι, πατανη; patere, patulus, pando].

**par**, pāris, adj.: *equal, corresponding, similar*.

**Par-ca**, ae, f. sing.: *one of the (three) goddesses of fate*. Plur.: *the Fates*; their Latin names were Nona, Decima, Morta, their Greek names Clotho, Lachōsis, Atropos [prob. root PAR, "to bring or put;" whence pār o, "to prepare;" and so, "she who brings or assigns" one's lot; cf. Gr. μοιρα, "the Allotter or Apportioner," fr. μοιραμα, in force of "to allot"].

**parc-o**, péperci (less frequently parsi), parcitum or parsum, parcere, 3, v. n. [=sparco; cp. σπαρος, "rare"], *to spare a thing; i. e., to abstain or refrain from*.

**pār-ens**, ntis, comm. gen. [either for pāri-ens, fr. pār-to or fr. obsol. par-o = pār-to, "to beget—to bring forth"], *a parent, whether a father or mother*.

**pārens**, ntis, p. pres. of parco.

**pār-ēo**, ūti, ūtum, ēre, 2, v. n. [see Parca]. With dat.: *to obey*.

**pār-ō**, ēre, pēpēri, partum, v. a.: *bring forth*.

**pār-iter**, adv. [par, "equal"], *equally; at the same time, together*.

**parma**, ae, f.: *a small round shield; a target* [Gr. πᾶρμη].

**pār-o**, āvi, ātum, āre, 1, v. a.: *to make or get ready; to prepare*.

**par-s**, tis, f. [see Parca], *a part, piece, portion*, etc. Of persons: *a part*, etc.

Collectively: *some—pars . . . pars, some . . . others*.

**part-ior**, ūtus sum, ūri, 1, v. dep. [pars, part-is, "a part"], *to divide, portion out, apportion*.

**par-tus**, tūs, m. [pār-to, "to bring forth"], *a bringing forth, a birth*.

**par-vus**, va, vum, ūj. [prob. akin to par-s, "a part"], *small, little*. (Of persons: "young;" comp.: "younger, less in age;" hence), as subst.: *minor* es, um, comm. gen. plur.: *descendants, posterity*. Comp.: *minor* (sup. minimus).

**pā-sco**, vi, stum, scēre, 3, v. a.: *to feed*. Pass. in reflexive force, of animals: *to graze, browse, feed* [akin to root PA, "to nourish;" cp. παρσο, ποσις, ποσις; pater, panis, penus; Gothic fadar; O.H.G. fatar; Eng. father].

**pāt-ēo**, ūi, no sup., ēre, 2, v. n. [see pando], *to lie open; to be manifest, or evident*.

**pā-ter**, tris, m. [see pasco], *a father, as one who protects*. Plur.: *fathers, forefathers, ancestors*.

**pāt-ēra**, ērae, f. [pāt-ēo, "to lie open;" hence, "to spread out, extend;" see pando], *a broad flat dish, especially used in making offerings; a bowl for libations*.

**pāt-ior**, passus sum, pāti, 3, v. dep.: *to suffer, bear, endure; to permit, allow, suffer* [root SPA, SPAN, "to increase or to pain;" spatia, spatium; πασχω, παθος, πεποιμα; patientia, penuria].

**pātr-ius**, ūa, ūum, adj. [pāter, patris], *of or belonging to a father; a father's; paternal*. As subst.: *patri-a*, ae, f.: *fatherland, native country*.

**pātri-us**, a, ūum, adj. [patri-a, "fatherland"], *of or belonging to one's fatherland, or native country; native*.

**paucus**, a, ūum, adj. Of number (sing.: "small"), plur.: *few*.

**paul-ātim**, adv. [paul-us, "little"], *by little and little; by degrees, gradually*.

**pāx**, pācis, f. [for pac-s, fr. root PAC, or PAG, "to bind;" whence παγίωμα, πασσαδος; paciscor, pagus], *pax, tranquillity*.

**pectus**, ōris, n.: *the breast; heart; mind*.

**pēc-us**, ōris, n.: *animals in general* [see pax].

**pēc-us**, ūdis, f. (sing.: "a single head of cattle"), plur.: *cattle in general* [see pax].

**pē-lagus**, i, n.: *the sea, esp. the sea* [either from root FLAK, "to

*v. e.*, "the beating thing;" cp.  $\pi\alpha\eta\sigma\sigma\epsilon\upsilon$ ,  $\pi\lambda\eta\eta$  plango, plaga, plecto, or from  $\pi\lambda\alpha\gamma$ ,  $\pi\lambda\alpha\tau\alpha$ : "flat," cp. *aequor*, fr. *aequus*]

**pello**,  $p\epsilon\pi\upsilon\lambda\iota$ , *pulsum*, *pellere*, 3, v. a.: *to drive out or away* [root *PAI*, "to go;" hence, "to cause to go." cp.  $\pi\epsilon\pi\omega\mu$ ,  $\pi\omega\rho\omega\varsigma$ ,  $\pi\omega\sigma\theta\mu\omega\varsigma$ ,  $\pi\omega\pi\tau\omega$ : *porta*, *portus*; Eng. fare, "in thoroughfare"].

**pelta**, *ac. f.* a *pelta*, *l. e.*, a *target* or *small light shield* (in the shape of a half-moon) [root *PAI*, "to cover;" cp.  $\pi\omega\lambda\lambda\alpha$ : *pellis*].

**pēndēo**,  $p\epsilon\pi\epsilon\eta\delta\iota$ , no sup., *pendere*, 2, v. n.: *to hang down*; *to be suspended*; *to be upheld in the air*, *to overhang*.

**pēnētro**,  $\epsilon\tau\epsilon\upsilon\iota$ , *intratum*, *intrare*, 1, v. n. [root *PIA*, denoting the idea of "entering," "the interior"], *to enter*, *penetrate*.

**pēnitus**, *adv.* *id.*, *deeply*, *far within*, *wholly*, *thoroughly*, *completely*.

**pēnis**, *us* and *i*, *m.* and *f.* [see *pater*], *food*, *provisions*.

**peplum**, *i*, *n.*, and *peplus*, *i*, *m.* [see *pelta*] (the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called *Panathenaea*; hence, a *splendid* or *sumptuous upper robe* or *garment*; *a robe of state*).

**pēr**, prep. gov. *acc.* case: *through*. Of time: *through*, *through out*, *during*; *all over*, *through out*, *along*.

**pērāgrō**,  $\acute{\alpha}\nu\iota$ , *atum*, *āre*, 1, v. a. [pēr, "through;"  $\acute{\alpha}\gamma\epsilon\iota$ , *agra*, "a field"], *to wander about*, or *through*; *to traverse*.

**per cello**, *culi*, *culsum*, *cellere*, 3, v. a. *per* in "argumentative force," *cello*, "to impel," *l. strik*, whether physically or mentally.

**percutio**, *ere*, *cussi*, *cussum* [per, intensive, *quallo*, "to strike"], *strike*.

**per fero**, *culi*, *latum*, *ferre*, v. a. *irrog* [pēr, "without force," *fero*, "to bear"]. With personal pron., in reflexive force, *to bear* or *betake one's self*.

**per flo**,  $\theta\lambda\upsilon\iota$ , *flatum*, *flāre*, 1, v. a. [pēr, "through;" *flo*, "to blow"], *to blow through*.

**per go**, *recti*, *rectum*, *gere*, 3, v. n. [for *per-ig*, fr. pēr, "quite," *igō*, "to make straight"], *to proceed*, *go on*. In speaking, of one who has not yet spoken, *to begin a dialogue*, *to proceed*.

**periculūm**, *culi*, *n.* [usual *per-ior*, "to try"], *danger*, *peril*.

**per labor**, *lapis sum*, *lāb*, 3, v. d. p. [pēr, "through," *labor*, "to grieve"],

*to glide through*; *to pass with gliding motion along*; *to skim along*.

**per miscō**, *misci*, *mixtum* and *mixtum*, *miscere*, 2, v. a. [pēr, "thoroughly;" *miscō*, "to mix"], *to mingle together*, *intermingle*.

**per mitto**, *miti*, *missum*, *mittere*, 3, v. a. [pēr, "through;" *mitto*, "to allow to go"], *to grant permits*, *suffer*, etc.

**per solvo**, *solvi*, *solutum*, *solvere*, 3, v. a. [pēr, "completely;" *solvo*, "to pay"], *Of a recompense*, *thanks*: *to return*, *render*.

**per sōno**,  $\sigma\omicron\eta\upsilon$ , *sonitum*, *sonāre*, 1, v. a. [pēr, "without force;" *sono*, "to sound forth;" hence, "to pour forth in song," etc.], *to fall with song*.

**per tempto**,  $\tau\epsilon\mu\pi\tau\alpha\upsilon$ , *temptatum*, *temptare*, 1, v. a. [pēr, "thoroughly;" *tempto*, "to handle;" hence, "to try"], *to peruse*.

**pēs**,  $p\epsilon\delta\iota\varsigma$ , *m.*: a *foot* [root *PAD*, "to go," cp.  $\pi\alpha\tau\epsilon\iota\varsigma$ , *mons*,  $\pi\epsilon\delta\eta$ ; Eng. *foot*].

**per-tis**, *tis*, *f.* [prob. for *perd-tis*; fr. *perl-o*, "to destroy"], *destruction*, *ruin*.

**pēto**,  $\beta\upsilon$  or  $\lambda\iota$ , *atum*, *ēre*, 3, v. a.: *to seek*, *to proceed to or towards*; *to desire*, *to ask for*; *to endeavour to obtain*; *to strive after* [root *PAT*, "to fly;" cp.  $\pi\epsilon\tau\epsilon\iota\tau\omega$ , *petous*; *petua* (*pet-na*), *impetus*].

**phātrōtra**, *ac. f.* a *quiver* [ $\phi\alpha\tau\epsilon\tau\epsilon\pi\alpha$ , "a quiver," as being "that which carries" arrows].

**pic tūra**,  $\tau\upsilon\tau\alpha$ , *f.* [for *plg tūra*; fr.  $\pi\iota\kappa\eta\omega$ , "to paint," through root *PIA*; cp.  $\pi\iota\kappa\alpha\sigma$ : *picus*], a *painting*, *picture*, whether in painting, mosaic, or any other mode of delineation.

**piētās**,  $\epsilon\tau\alpha\tau\iota\varsigma$ , *f.* [plus; see *pius*], *piety* with respect to the gods; *affection*, *dutifulness*, *love*, *tenderness*, *loyalty*, *pietism*.

**pi(n)go**,  $\pi\iota\kappa\omega$ , *pietum*, *pingere*, 3, v. a. ("to paint;" hence, of needlework), *to embroider*.

**pinguis**, *e*, *adj.*: *fat*.

**pi-us**, *a*, *um*, *adj.* Of persons: *pious*, *devout*, *just* [root *PIA*, "to purify;" cp.  $\pi\upsilon\iota\varsigma$ , *putare*].

**plācō**,  $\acute{\alpha}\iota$ , *atum*, *ēre*, 2, v. n.: *to please*. Imperf.: *placitum* (*est*), *it has pleased (me)*, *l. e.*, *it is my will*.

**plācīdus**, *īda*, *īdum*, *adj.* [plāc-*eo*, "to please"; *gentle*, *calm*, *mild*, *peaceful*, *placid*].

**plācō**,  $\acute{\alpha}\nu\iota$ , *atum*, *āre*, 1, v. a. [prob. akin to *plāc-*eo**, "to please"], *to pacify*, *appease*, *calm*.

**plāgā, ae, f.** Of the sky: a *region, tract* [root PLAT, "to extend," ep. πλατος, πλατος, πλατη, πλαταιος: planta, latus (=platus), plattessa].

**plau sus, sus, m.** [for plaud-sus; fr. plaud-o, "to clap;" hence, "to applaud"], *applause*.

**plē-nus, na, num, adj.** [plē-o, "to fill"], *filled, full*. With gen.: *filled with, full of* [root PAL, "to fill;" ep. πλε-πλημι, πλήθω: πολυς, πολυς: plere, plebs, popul-us, amplus].

**plūs, plūis, (plur. plūres, plūra), comp. adj.** (see multus), *contr. and changed fr. plē-or; PAL, root of plē-o, "to fill;" comparative suffix "or"*, *more, several, very many*.

**plū rimus, rima, ritum, sup. adj.** (see multus) [PLE, root of plē-o, "to fill"]. Of size: *very great, very large, vast*.

**plū-vius, vla, vlum, adj.** [plū-o, "to rain" or "swim;" root PLU; ep. πλυειν, πλυειν: pluit, plotare, pluvia; Eng. flood], *rainy; attended with or bringing rain*.

**pō-cūlūm, cali, n.**: a *cup, goblet* [root PO, "to drink;" ep. πινειν, ποιος: potio, bibo].

**poena, ae, f.**: *satisfaction for an offence committed* [root PU, "to purify;" see pius].

**pollicēor, heltus sum, hēeri, 2, v. dep. a. and n.** for pot-licor; fr. inseparable prefix pōt, "much;" licor, "to bid" at an auction], *to hold forth or promise a thing*.

**pōlus, i, m.** [root PAL, "to go;" hence, "the turning thing;" ep. πολος, πολος], *heaven, the heavens*.

**pond us, eris, n.** [for pend-us; fr. pend-o, "to weigh"], *a weight*.

**pōno, pōnāi, pōsitum, pōnere, 3, v. a.**: *to put, place, lay; to buy and; to assign, set; to put or lay down; to cast off*. Of walls: *to build*. Laws, etc.: *to enact*.

**pontus, i, m.**: *the sea; a sea-ware, billow* [ποντος].

**pōpūl-o, Avi, ātum, āre, 1, v. a.** [popul-us, "a people"], *to buy waste, devastate, spoil*.

**pō-pūl-us, i, m.**: *a people, nation; the people of a particular country, etc.* [prob. for pol-pōl-us; fr. πολος, "much," plur. "many;" see plenus].

**por-tā, tae, f.** [see pello], *a gate of a city, house; an outlet, passage, etc.*

**por-to, tavi, tātum, tāre, 1, v. a.**: *to carry, convey* [see pello].

**por-tus, tūs, m.** [akin to por-ta], *a harbour, haven, port*.

**posco, pōposci, no supine, pōscere, 3, v. a.**: *to ask for, demand; to request* [root PARK, "to ask or pray for;" ep. precx, precari, precus: posco-pōscere, postulare].

**possum, pōtūi, posse, v. irreg.** for pot-sum; fr. pot-is, "able;" sum, "to be"; *to be able*. With inf: (*I, etc.*) *can, could, etc., do, etc., something*.

**post, adv. and prep.** Adv.: *afterwards, hereafter*. Prep. gov. acc.: *after*.

**post-hābēo, hābui, hābitum, hābēre, 2, v. a.** [post, "after;" hābēo, "to have;" hence, "to hold or detain"]; *to esteem or regard less; to consider of less importance*.

**post-quam, adv.** [post, "after;" quam, acc. fem. of qui, "who, which"], *after that, when*.

**pōtens, ntis, (part. pres. of possum, but used only as) adj.**: *powerful, mighty*. With gen.: *having power over; ruling over; master or ruler of*.

**pōtētia, tae, f.** [potens, potent-is, "powerful"], *might, force, power*.

**potior, itus sum, iri, 4, v. dep.** [pot-is, "powerful"]; *With abl.: to get or take possession of*.

**praecipū e, adv.** [praecipu-us, "special"], *especially*.

**praeda, ae, f.**: *booty, spoil, plunder; prey taken in the chase, etc.; game* [for praehend-a; root GHAD, "to seize;" ep. χα(ν)δαν: hed-era, prehendo, praebere (= praehibere)].

**praemitto, mīsi, missum, mīttere, 3, v. a.** [praē, "before;" mitto, "to send"]; *to send before or forwards; to send in advance*.

**praemium, ii, n.** [for praem-ium; fr. praē, "before;" em-o, "to take"], *reward, recompense*.

**praeruptus, ta, tum, adj.** [praerump-o, "to break off in front"], *abrupt, precipitous, steep*.

**praesens, entis (abl. usually praesenti of persons, praesenti of things), adj.** [praē, "before;" s-um, "to be"], *present, at hand, instant*.

**praesēp-ē, is, n.** [praes-pae, "to fence in front"]; *Of bees: a hive*.

**praestans, ntis (abl. praestanti, v. 71), adj.** [praestao, "to stand before;" hence, "to be superior"], *superior, surpassing, distinguished*.

**praesto, stiti, stitum and stātum, stare, 1, v. a.** [praē, "before;" sto, "to stand"]; *to be superior; to surpass*. Impers.: *praestat, is is better*.

**præter eâ**, adv. [for præter eam; fr. præter, "beyond," eam, acc. sing. fem. of pron. is, "this"], *hereafter, moreover, further*.

**præ-vertō**, verti, versum, vertere, 3, v. a. [præ, "before;" verto, "to turn"], *to pre-occupy, to take possession of beforehand*.

**præ-vertor**, versus sum, verti, 3, v. dep. [præ, "before;" "to turn one's self"], *to outrun, to surpass, outstrip in speed*.

**præmo**, pressi, pressum, prætere, 3, v. a. Of reins: *to draw tight; to enter, overwhelm, as a flood, etc., does, to pursue closely in war, the chase, to oppress, weigh down, to check, hold in check, restrain curb; to suppress, conceal, hide*.

**pridem**, adv.: *for a long time*. [prî (= præ)] "before;" dem, a demonstrative suffix.

**prim-um**, adv. [adverbial neut. of primus], *firstly, in the first place, first; for the first time*.

**primus**, ma, mum, sup. adj. [for præ-mus, fr. præ, "before;" with sup. suffix mus, *first, the first*. Phrase: In primis (also as one word imprimis), *among the first, i. e., chiefly, especially, the first to do something - the best of it, the first part of that denoted by the subst. to which it is in attribution*. Comp. prior.

**prim cap-s**, capis, adj. for prim capis, fr. primus, "first;" capis, "to take"; *first, foremost, chief, most eminent or distinguished*. As subst. m.: *a chief, leader, leader or principal person*.

**pri or**, uz, comp. adv. [for præ or; fr. præ, "before;" with comp. suffix or], *previous, former, prior*. Often to be rendered *first*: so, at xv. 31, 31. Sup. primus.

**pri us**, comp. adv. [adverbial neuter of prior], *before, sooner, prius quam or, as one word, priusquam* *before that, beforetime, previously*.

**pro**, prep. gov. ad. case *before, in front of, for, on behalf of, for, in stead of, in the place of, on account of* (akm to Gr. *πρὸ*).

**proe-ax**, axis, adj. (see *posco*), *bold, wanton*.

**procella**, ac, f. [procella, "to drive or dash forward; see *celer*, a violent wind, storm, tempest, hurricane.

**proe-cur**, curis, m. a. hoc, *hustler, noble* [prob. præ, "before;" cur, see *claus*].

**procul**, adv. [procul, a root of procello, "to drive forwards"]. Of place: *at a distance, far off*.

**pro do**, didi, ditum, dère, 3, v. a. [pro, "forth;" do, "to put"], *to betray perfidiously*.

**profe-iscor**, fectus sum, fiesci, 3, v. dep. n. inch. [pro, "forwards;" fectō, "to make"]; *to set out, go, proceed*.

**pro for**, fatus sum, fari, 1, v. dep. [prō, "forth, out;" (for), "to speak"]; *to speak out or forth, to say*.

**profung-us**, a, um, adj. [prōfungo, "to flee forth or away"; *fungo* from one's country. As subst.: *prōfung-us*, f. m.: *a fugitive from one's country, an exile*.

**pro fund-us**, a, um, adj. [prō, "forwards;" fund-us, "the bottom"; *deep, high*].

**progen-ies**, iei, f. [progigno, "to beget, or bring forth;" through root *gen*, "to produce"]; *offspring*.

**pro hibeo**, hibi, hitum, hiberè, 3, v. a. [for prōhibeo; fr. præ, "before;" hibeo, "to hold"]; *to ward or keep off*. With abl.: *to exclude, shut out, keep away from*.

**pro-les**, is, f. [for pro-les; fr. pro, "forth;" ol, root of ol-escō, "to grow;" see *alto*]. Of persons: *offspring, progeny*.

**pro luo**, luo, lutum, luere, 3, v. a. pro, "without force;" luo, "to wash"; *to wash, drench*.

**promitto**, misi, missum, mittere, 3, v. a. [prō, "forth;" mitto, "to send"]; *to promise*.

**promus**, a, um, adj. Of things: *inclined downwards, bending forwards, headforemost, headlong* [*πρὸς ἔξω*].

**propèr o**, avi, atum, are, 1, v. n. [propèr-us, "hastening"]; *to hasten, make haste, be quick*.

**prop-ius**, comp. adv. [adverbial neut. of propior, "nearer"]; *nearer*.

**proprius**, a, um, adj.: not in common with others; *one's own; i. e., his, her, its own*.

**pro-ra**, ac, f. *the prow or head of a vessel* [*πρῶρα*].

**pro rumpo**, rumpi, ruptum, rumpere, 3, v. a. [pro, "forth;" rumpo, "to break"]; *to break or burst forth*.

**prospec-tus**, tūs, m. [prospicio, "to look out;" pro, "forward;" root *spec*, "to see;" see *occulum*], *a distant view, prospect*.

**pro-spic-ulo**, spexi, spectum, spicere, 3, v. n. and a. [for pro-spic-ulo; n. pro-



"forwards;" *σπέλο*, "to look." Neut. : to look forward, *is, faith, or out.* Act. : to discern, *desery, espy.*

**proximus**, a, um, sup. adj. [for propinquus; fr. obsol. *πρῆπις*, "near"], nearest.

**pū-bes**, bis, f. [prob. akin to *pū-er*], the youth, i.e., young men.

**pū-er**, *ēri*, m. : a boy, lad [root *Pi*, "to beget;" cp. *μαῖς, μάδος*; *puer, puella*; Eng. *boy*].

**pug-na**, nae, f. [*puo*, "to strike;" root of *pungo*], a *fight, bottle.*

**pul-cher**, *chra*, *chrom*, adj. [for polcher; fr. *pōl-lo*, "to polish"], beautiful, fair. Comp.: *pulehr-lor*; sup. *pulcherimus*.

**puivis**, *ēris*, m. : dust.

**puppis**, is (acc. *puppum*, v. 115), f. : a ship, vessel.

**pur-go**, *gāvi*, *gātum*, *gāre*, 1, v. a. [*pur-us*, "clear"], to clear, bear away.

**purpūr-ēus**, *ēa*, *ēum*, adj. [pur *pūr-a*, "purple"], bright coloured, purple.

## Q

**quā**, adv. [adverbial abl. fem. of *qui*; see *qui*]. Relatively: where, but finitely: wherever; in whatever way or manner: ne *qua*, that in no way whatever; in any way, by any means. Interrogatively: in what manner, how.

**quaero**, *quæsvi*, *quæslum*, *quærere*, 3, v. : to seek; to ask, enquire.

**quā-lis**, *le*, adj. Interrogative: of what sort or kind. Relative: of such a sort or kind as; such as.

**quam**, adv. [adverbial acc. fem. of *qui*], *how*. After comparative adjectives or adverbs, or words involving the idea of comparison or difference (*alius, aliter*), than:—*prius quam*, sooner than; before that.

**quando**, conj. : because, since.

**qua-ntus**, *uta*, *ntum*, adj. [akin to *quā-lis*], *how great*: as great as; as much as.

**quā-re**, adv. [abl. fem. of *qui*, and of *res*]. Interrogative: from what cause? on what account? *whence?* *why?* Relative: for which reason, wherefore.

**quas-so**, *sāvi*, *sātum*, *sāre*, 1, v. a. *intens.* [for *quat-so*; fr. *quat-lo*, "to shake"], to shatter, batter, knock about.

**quāter**, adv. : four times.

**que**, enclitic conj. : and;—*que que*, both and; as well...as; partly...partly.

**quels** *quibus*, abl. plur. of *qui*

**queror**, *questus* s. m., *quere*, 3, v. dep. : to complain of, to complain, lament, bewail.

**qui**, *quæ*, *quod*, pron. Relative: who, which. At the beginning of a clause instead of a conjunction and demonstrative pron. : and *thus*, etc. With subj. : (a) to denote a cause or reason: *as, inasmuch as, because, since*; (b) to point out a purpose, etc. : for the purpose of; that, in order to or that; *to*. **quod**, neut. In restrictive force: quantum: *as much as, as far as*. Interrogative: who, which, what. Indefinite: anyone, any.

**quī cumque**, *quæcumque*, *quodcumque* (at v. 60, in tmesis, *quæ necumque*) pron. rel. [qui, "who," indef. suffix *cumque*], whoever, whosoever; *what ever, what's ever*.

**quī es**, *ētis*, f. : rest, repose, from anything [akin to root *ki*, "to lie down"; to sleep]; Gr. *κεί-μαι*, "to lie down".

**quē-sco**, *ēvi*, *ētum*, *escere*, 3, v. n. [for *quies-sco*; fr. *quies*, *quies-is*, "rest," root *ki*, see *quies*], to rest, repose.

**quēt-us**, a, um, adj. [*quies-sco*, "to be quiet;" through root *ki*, see *quies*], quiet, calm, peaceful, etc.

**quī-n**, conj. [for *quī-ne*; fr. *qui*, abl. of relative pron. *qui*, "who, which;" *ne* = *non*]. With subj. : that not, but that, without, from. To corroborate a statement: but indeed, verily, or a truth.

**quīnqu-ā-gīnta**, num. adj. indecl. ("five tens;" hence), fifty (for *quīnqu-ā-gīnta*; fr. *quīnque*, "five;" (a) connecting vowel; "gīnta" *κόρυ* = "ten").

**quī ppe**, conj. [for *quī pte*; fr. *qui*, abl. of relative pronoun *qui*; suffix *pte*], *inasmuch as, because*. In an ironical sense: certainly indeed, forsooth.

**quis**, *quæ*, *quid* (gen. *ejus*; dat. *eui*), pron. interrog. : what person or thing? what sort of a person or thing? *who? which one? what?* Adverbial neut. Acc.: *quid, why? wherefore?* [*is*, "who? which?"].

**quis**, no fem. *quid*, pron. indef. : any one, anybody; anything: *ne quis*, that no one;—*ne quis*, and that no one [*is*, "anyone"].

**quī s quam**, *quæ quam*, *quæ quam* or *quid quam*, pron. indef. [*quis*, "any one," suffix *quam*], any, any whatever. As subst. masc. : anyone, anybody. Neut. : anything.

**quī s quis**, no fem., *quid quis* or *quid quid* or *quæ quid*, pron. indef. [*quis* reduplicated], whatever, whatsoever, per-

son or thing. As subst. masc. *whosoever, whatsoever*. Neut. *whitesever, whatsoever*.

quò, adv. [for quom, old form of quem, acc. of qui]. *Of place, to which or what place, whither, where*. *Of plans, etc. : in what direction, whether*.

quò circa, adv. [for quom-circa; fr. quom (old form of quem), acc. sing. masc. of qui; circa, "with respect to"], *for which reason or cause, wherefore*.

quon dam, adv. [for quom-dam; fr. quom, old form of quem; acc. of i, qui; suffix dam], *at a certain time; at one time, once upon a time, formerly*.

quòque, conj. : *also, too*; placed after the word to be emphasised.

quot, num. adj. plur. indecl. [quòt-us, "how many", *how many; as many as*].

quòve=quo, ve; v. 370.

quum, adv. and conj. [for quom, old form of quem, acc. of i, qui]. Adv. : *when*. Conj. : *as, since; seeing that*.

## R.

râbles, lem 10 (other cases do not occur), f. [râb-o, "to rave"], *rage, fury, violence*.

râp-îdus, îda, îdum, adj. [râp-îo, "to seize," "to hurry onwards"]. *Of fire: fierce, consuming; hurrying onwards; swift, rapid*.

râp-îo, òl, tum, ère, 3, v. a. [root RAP: ep. âp ašw]. *to snatch, seize; to carry off or away; to plunder, ravage, etc. Of fire, etc., as object: to hasten forwards, promote, increase*.

râp-îo, îvî, îtum, îre, 1, v. a. intens. [râp-îo, "to drag along"], *to drag violently or hurriedly along*.

râr-tus, a, um, adj. : *here and there; scattered about*.

râtis, îs, f. : *a bark, vessel, ship* [prob. akin to remus].

rê-cons, ntis, adj. : *fresh*.

rê-cip-îo, èpî, èptum, èp-îre, 3, v. a. [for rê-câp-îo, fr. re, "back"; èp-îo, "to take"], *to get back, to recover*.

rê-clu-îo, clûs, clûsum, clû-îre, 3, v. a. [rê, denoting "reversal"; clû-îo, clû-îo, "to shut, close"], *to disclose, reveal*.

rê-cond-îo, cond-îbî, cond-îtum, cond-îre, 3, v. a. [rê, "without force," cond-îo, "to hide"], *to hide, conceal*.

rêo-tus, ta, tum, adj. [for reg-tus, fr. rég-o, "to lead straight"], *right, correct*.

rê-cur-ro, no perf. not sup., âre, 1, v

n intens. [for recurr-âre; fr. recurr-o, "to run back"], *to return again and again*.

rêd-îo, d-îbî, d-îtum, d-îre, 3, v. a. [rêd (-re, with d for de demonstrative), "back," do, "to give"], *to give back, return in answer*.

rêd-îl-îo, ol-î, no sup., ol-îre, 2, v. n. re, with d or de demon.; ol-îo, "to emit a scent"], *to diffuse a scent; to be redolent*.

rê-duc-îo, duxi, ductum, d-îc-îre, 3, v. a. [re, "back"; d-îc-îo, "to lead"], *to lead or conduct back*.

rêductus, a, um, pa. *Of locality: retired; deeply situated; deep*.

rêd-ûc-o, r-êd-ûc-îs, adj. [for r-êd-ûc-o; fr. r-êd-ûc-o, "to lead back"], *returns*.

rê-f-êro, t-îlî, l-âtum, ferre, v. a. irreg. [rê, "back"; f-êro; see f-ero], *to bring or carry back or backwards; to bring back word; to report, announce, mention*.

rê-fulg-êro, fulsi, no sup.; fulg-êre, 2, v. n. [re, "back"; fulg-êo, "flash"], *to flash back or reflect the light; to shine brightly, etc.*

rê-fund-îo, f-ûd-î, fusum, fund-êre, 3, v. a. [rê, "back"; fund-îo, "to pour"], *In reflexive force: pour back*.

rêg-âllis, âlî, adj. [rex, reg-îs, "a king"], *of or belonging to a king; kingly, royal, regal, worthy of a king, splendid, magnificent*.

rêg-îna, înae, f. [rêg-o, "to rule"], *a queen*.

rêg-îo, îons, f. [rêg-o, "to direct"], *a portion of the earth, etc., of indefinite extent, a territory, tract, region*.

rêg-îs, îa, tum, adj. [rex, r-êg-îs, "a king"], *of or belonging to a king; royal, princely, splendid, magnificent*.

rêg-î-o, âvî, âtum, âre, 1, v. n. [reg-num], *to reign, rule*.

rêg-num, îl, n. [rêg-o, "to rule"], *hence, dominion, sovereignty, rule; a kingdom, realm*.

rêg-o, rex, rectum, r-êg-êre, 3, v. a. : *to rule, govern, have supremacy over*.

rêl-îq-û-îo, îrum, f. [rêl-îq-û-o, "to leave"], *the remnant*.

rê-m-îg-îl-îo, îl, n. [rê-m-îg-o, "to row"], *the oar*.

rê-mord-êo, no perf., morsum, mor-d-êre, 2, v. a. [rê, "without force," mor-d-êo, "to bite"], *to vex, torment, disturb*.

rê-mov-êo, m-ôv-î, m-ôtum, m-ôv-êre, 2, v. a. [rê, "back," m-ôv-êo, "to move"], *to remove, withdraw*.

rê-mus, îl, m. : *an oar* [prob. for r-ê-mus, akin to ê-p-er-â-îs, "an oar," as

"the rowing thing," fr. *ῥῆσσω*, "to row;" through *ῥῆσις* or *ῥῆσις*.

**rē-pendo**, *pendi*, *pansum*, *pendēre*, 3, v. a. [rē, "back again;" *pendo*, "to weigh"], *to balance, counterbalance, compensate*.

**rēpent-e**, adv. [*repens*, *repent-is*, "sudden"], *on a sudden, suddenly*.

**rē-pēto**, *pētivi* or *pētīi*, *pētītum*, *pētēre*, 3, v. a. [rē, "again;" *pēto*, in force of "to fetch"], *to recount, detail, etc.*

**rē-pōno**, *pōsui*, *pōsītum*, *pōnēre*, 3, v. a. [rē; *pōno*, "to put or place"] [rē, "back again"], *to restate*; [rē, "aside or away"], *to lay or store up*.

**rē-qui-ro**, *quīsivi*, *quīsītum*, *quīrēre*, 3, v. a. [for *rēquaero*. fr. rē, "again;" *quaero*, "to seek"], *to seek to know; to ask or enquire after*.

**rēs**, *rēi*, f.: *a thing, matter, event, affair, circumstance*. For *res publica*: *the state, commonwealth, etc.* [akin to *ῥέω*, "to sav or tell"].

**rēsēs**, *ldis*, adj. [for *rēsūd s*; fr. *rēsūdo*, "to remain behind;" hence, "to be idle or inactive"], *idle, inactive, inert, sluggish, etc.*

**rē-sīdo**, *sēdi*, no sup., *sīdēre*, 3, v. n. [rē, "without force;" *sībō*, "to seat one's self"], *to seat one's self, take one's seat, sit down*.

**rē-sisto**, *sistī*, no sup., *sistēre*, 3, v. n. [rē, "back;" *sisto*, "to stand"], *to stand still, halt, stop*.

**rēs-pēc-to**, *tāvi*, *tātum*, *tāre*, 1, v. a. *intens.* [*respicio*, "to look at," through root *SPIC*], *to regard, pay heed or attention to, etc.*

**rē-spondēo**, *spondi*, *sponsum*, *spondēre*, 2, v. n. [rē, "in return;" *spondeo*, "to promise solemnly"]. With dat.: *to correspond or answer to; agree or harmonize with*.

**rē-sto**, *stīti*, no sup., *stāre*, 1, v. n. [rē, "behind;" *sto*, "to stand"], *to remain, be left*.

**rē-sūpinus**, *sūpīna*, *sūpīnum*, adj. [rē, in "intensive" force; *sūpinus*, "lying on the back" ], *lying on the back, or with the face upwards*.

**rē-surgo**, *surrexi*, *surrectum*, *surgēre*, 3, v. n. [rē, "again;" *surgo*, "to rise"], *to rise again*.

**rē-tēgo**, *texi*, *tectum*, *tēgēre*, 3, v. a. [rē, denoting "reversal;" *tēgo*, "to cover"], *to disclose, reveal, discover*.

**rē-vīso**, *visi*, *visum*, *visēre*, 3, v. a. [rē, "again;" *visō*, "to visit"], *to visit again, revisit*.

**rē-vōco**, *vōcāvī*, *vōcātum*, *vōcāre*, 1, v. a. [rē, "back;" *voco*, "to call"], *to call back, recall, to restore, renew, etc.*

**rēx**, *rēgis*, m. [for *reg-s*; fr. *rēg-o*, "to rule"], *a king*.

**rīg-ēo**, *gī*, no sup., *ēre*, 2, v. n.: *to be stiff* [akin to *ῥίγω*].

**rī-ma**, *mae*, f. [perhaps for *rīg-ma*; fr. *rī(n)g-or*, "to gape"]. Of a vessel: *a seam, etc.*

**rīpa**, *ae*, f.: *the bank of a river*.

**robur**, *robōris*, n.: *oak; strength*.

**rōg-īto**, *itavi*, *itatum* *itāre*, 1, v. a. *freq.* [rōg-o, "to ask"], *to ask frequently or repeatedly; to keep asking*.

**rōs-ēus**, *ēa*, *ēum*, adj. [rōs-a, "a rose"], *rosy*.

**rot-a**, *ae*, f.: *a wheel* [root *RA* or *AR*, "to drive;" cp. *ratio*, *rota*, *rotundus*].

**rūdēns**, *ntis*, m.: *a rope, line, cord*. Plur.: *the cordage or rigging of a vessel*.

**rū-īna**, *īnae*, f. [ru-o, "to fall down"], *a tumbling or falling down; a fall*.

**rū-o**, *i*, *tum*, *ēre*, 3, v. n. and a. Neut.: *to fall with violence; to rush, hasten, etc.* Act.: *to cast or throw up from the bottom*.

**rūp-es**, *is*, f. [rumpo, "to break," through root *RUP*], *a cliff, steep rock*.

**rus**, *rūris* (in plur. only in nom and acc.), n.: *the country*. Plur.: *the fields*.

## S.

**sācer-dō-s**, *tis*, comm. gen. [for *sacerda-(t)s*; fr. *sac(e)r-i*, "sacred," see *sacro*; *do*, root of *do*, "to give"], *a priest; a priestess*.

**sā-cro**, *āvī*, *ātum*, *āre*, 1, v. a. [*sācer*, *sacr-i*, "sacred", *to consecrate* [root *SAC*], "to fasten;" hence, "to bind" by a religious ceremony; cp. *sancire*, *sanctus*; *σάκραι, σαγμα*].

**saeculum**, *i* [root *SA*, "to sow;" hence, *a generation, age*; or fr. *sēco*, *to cut*, as *tempus*, fr. *τέμνω*, or *καρος*, fr. *κείρω*].

**saep-e**, adv. [obsol. *saep-is*, "frequent"], *frequently, often*.

**saep-īo**, *si*, *ptum*, *ēre*, 3, a.: *to surround*.

**saev-īo**, *lī*, *lītum*, *līre*, 4, v. n. [*saev-us*, "fierce"], *to be fierce; to rage*.

**saevus**, a. nm, adj.: *fierce, savage; cruel*. In a good sense: *spirited, daring, bold, valiant*.

**sāgitta**, ae, f. [root **KAK**, "sharp;" cp. **SAXUM**, **SECARE**], an arrow.

**SAL**, **SALIS**, m. (rarely n.): *the salt water, the sea, the briny ocean* [akin to **ΣΑΛ**, **ΣΑΛ-OC**].

**SALTEM**, adv.: *at least, at all events, anyhow*.

**SALUM**, l, n.: *the sea* [Gr. **ΣΑΛ**].

**SALUS**, tis, f. [for **salv** ts, fr. **salv-ō**, "to be well or in good health"], *safety, well-being, prosperity, deliverance*.

**SANCTUS**, ta, tum, adj. [sanctō, "to render sacred;"; see **SACER**]. Of persons: *venerable, august*.

**SANGUIS**, inis, m.: *blood; family, stock, race*.

**SANTOR**, tōris, m. [sēro, "to beget;"; through root **SA**], a father.

**SAXUM**, l, n. [for **sag** sum; fr. **KAK**, "sharp;"; see **SAGITTA**], a huge rough stone or fragment of rock.

**SCAEMA**, ae, f. [Gr. **σκήνη**, "a tent;" root **KAF**, "to cover;"; see **SCUTUM**], a stage; background.

**SCĒLUS**, ēris, n.: *a wicked deed; guilt, wickedness*.

**SCĒPTUM**, l, n.: *a royal staff, a sceptre; kingdom, sovereignty, dominion, rule* [**σκήπτροι**, "a staff," as that on which one leans or supports one's self].

**SCĒPTOT**, adverb: *forsooth, you must know* [scire, **HEET**].

**SCĒINDO**, scēdi, scissum, scēdere, 3, v. n. With personal pron. in reflexive force: *to divide, separate, part asunder* [root **SKM**, "to cleave;"; cp. **SCĒDO**, **CAUDO**, **CAELUM** (= **caelum**, "a chisel"), **CAEMENTUM**].

**SCĒNTILLA**, ae, f.: *a spark* [akin to **σκήνη**].

**SCĒO**, scēvi and scēvi, scētum, scēre, 4, v. a. *to know, perceive, have knowledge of*. With inf. *to know how to do*.

**SCĒPŪLUS**, l, m.: *a projecting point of rock; a rock, cliff, crag* [root **SKAK**, "to see;" cp. **σκῆπτουσι**, **σκῆπτουσι**; **σκήπτο**, **σκηπταρε**].

**SCĒTUM**, tl, n.: *a shield of oblong shape, covered with leather* [root **SKT**, "to cover;"; cp. **σκῆτον**, **σκῆτος**, **σκῆπτον**, **σκῆπτον**].

**SCĒ**, acc. and abl. of **SCĒTUM**.

**SCĒDESSE**, sēsi, m. [for **scēdesse**, fr. **scēd** o, "to retire, withdraw"], a retreat, recess.

**SCĒCLUDO**, clūdi, clusum, clūdere, 3, v. n. [scē, "apart;"; **cludo** (= **claudo**), "to shut;"; cf. **cauro**, etc.], *to dismiss, exclude*.

**SCĒDO**, scēdi, tum, scēre, 3, v. n.: *to cut* [root **SKAR** or **SKA**, "to cut;"; cp. **SCĒDO**, **CAELIS**].

**SCĒCŪLUM**, l, n.: see **SAECULUM**.

**SCĒCUNDUS**, unda, undum, adj. [for **scēcundus**, fr. **scēquor**, "to follow"], *favourable, prosperous, fortunate*. Of a chariot: *speeding along, rapid, swift*.

**SCĒCŪRUS**, a, um, adj. [scē (= **scine**), "without;"; **cūr** a, "care"], *without care, unconcerned, regardless*.

**SCĒD**, conj. [an abl. of **scē**: *by itself; sed*], but, yet.

**SCĒDĒO**, scēdi, scēssum, scēdēre, 2, v. n.: *to sit* [akin to **τίθωμαι** (= **ἵδωμαι**), Sans. root **KAD**, "to sit;";].

**SCĒDES**, is, f. [scēdo, "to sit"], a dwelling-place, abode.

**SCĒDILE**, tis, n. [id.], a seat, bench, etc.

**SCĒDITLO**, ōnis, f. [acc. to same fr. **scēd** (= **scine**), "apart;"; l, root of **ēo**, "to go;"; and **so**, "a going apart;"; acc. to others fr. **scē**, "apart;"; **d** o, "to put;"; and **so**, "a putting apart, a separating"], *insurrection, sedition*.

**SCĒMITA**, tae, f. [for **scē-me-ta**; fr. **scē**, "aside;"; **mē** o, "to go"], a by-way, a path, footpath.

**SCĒM PER**, adv.: *ever, always, at all times* [root **SKM**, from pronominal **SK**, "together with;"; cp. **σῶμα**, **σῶμα**, **ὁμόιος**; **simul**, **semel**, **similis**, **singuli**].

**SCĒNĀTUS**, ātus, m. [senex, **scēn**-is, "old man"], *the senate, i. e., the council or assembly of elders*.

**SCĒNI**, nae, na, num. distrib. adj. plur. [for **scēni**; fr. **scē**, "six"], *six*.

**SCĒNTENTIA**, lae, f. [for **scēntent**-ia; fr. **scēntens**, **scēntent** is, "thing"], *a way of thinking; an opinion; purpose, will, resolve*.

**SCĒNTILO**, sensi, scēntum, scēntire, 4, v. a.: *to perceive, observe; to become sensible or aware of*.

**SCĒPTEM**, num. adj. indecl.: *seven* [scēpt-].

**SCĒPTIMUS**, ima, imum, num. ord. adj. [scēptem, "seven"], *seventh*.

**SCĒQUOR**, ōtus (or scē) sum, l, 3, v. dep. *to follow, follow after; to follow the example of, imitate; to follow in narration; to detail or narrate in succession; to follow in pursuit; to pursue* [root **SKK**, "to follow;"; cp. **σῶμαι**, **σῶμαι**, **σῶμαι**; **accundus**, **socius**].

**SCĒRĒNO**, ō, Ati, Atum, Are, l, 3, v. a. [scērh-us, "clear;" root **SKAR**, "to

shine;" ep. σείριος, σέλας, σελήνη; sol: Eng. swart, sultry), to clear, clear up.

**sōr-tes**, tēi, f. (sōr-o, "to join"), a succession, series.

**ser-mo**, mōnis, m. commonly referred to ser-o, "to connect"; talk, conversation, discourse.

**ser-tum**, ti, n. (sōr-o, "to plait or entwine"), a gurlund, wreath.

**serv-itiūm**, itti, n. (serv-us "a slave"), slavery, servitude.

**serv-o**, āvi, ātum, āre, I, v. a. [root SAR or SAL, "to keep;" ep. δαός, salvus, servus, salvus, solus], to preserve, protect; to keep, retain, etc.

**seu**; see sive.

**si**, conj.: if.

**si-c** [apocopated from si ce; i.e., si, akin to hic, is, ita; demonstrative suffix ce], in this manner, in such a manner, so, thus. In introducing a statement: in the following way, as follows. In concluding a statement: in this manner, thus, in the foregoing way; to such a degree, so much.

**sid-us**, ōris, n. [see sereno], a star.

**signum**, i, n.: a token or sign; a statue, image; a figure, device.

**silent-ium**, ii, n. (silens, silent-is, "silent"), a being silent; silent, stillness.

**sil-ēo**, ōi, no sup., ēre, 2, v. n.: to be silent.

**silex**, leis (abl. silici, v. 174), m. (rarely f.), a flint, flint-stone.

**silv-a**, ae, f.: a wood [vAF-η].

**sim-ilis**, ile, adj.: like [see semper].

**sim-ul**, adv.: at the same time [see semper].

**sim-ul-o**, āvi, ātum, āre, I, v. a. [for simulo; fr. similis, "like"], to assume the appearance of; feign, counterfeit.

**si-n**, conj. [shortened fr. si-ne; fr. si, "if;" ne, "not"], if on the contrary; if however; but if.

**sine**, prep. gov. abl. [akin to sēd, "apart"] without.

**sin-gūlus**, gūla, gūlum (mostly plur.), adj.: one by one, one after another. As subst.: singula, orum, n. plur.: individual things; each thing [see semper].

**sino**, sivi, situm, sinere, 4, v. a.: to allow, permit, suffer.

**sinus**, ūs, m.: the hanging fold of a dress; a bay, harbour, gulf.

**si-ve** (contr. seu), conj. [si, "if," ve, "or"], or; if; sive (seu), or sive (seu), whether....or; whether....or whether.

**sōl** O. Ivi, ātum, āre, I, v. a. [SOL - "a friend, companion, etc.], to join with one's self, etc., to unite, associate.

**sōc-ius**, ii, m.: a friend, companion, comrade [see semper].

**sōl**, sōlis, m.: the sun [see sereno].

**sōl-ēo**, itus sum, ēre, 2, v. semi-dep. n.: to be accustomed or wont.

**sōl-ium**, ii, n. [prob. akin to sōl-um; see solum, a seat; a chair of state, throne, etc.

**sōlor**, ātus sum, āri, I, v. dep.: to comfort, solace, console.

**sōl-um**, i, n. [prob. fr. root SOL, SED in sēd-ēo, "to sit"], the ground, soil.

**sōl-us**, a, um, (gen. sōlius; dat. solii), adj.: alone; the only one.

**so-lvo**, Ivi, lūtum, Ivero, 3, v. a. [for sēlvo; fr. sē, "apart;" lvo, "to loosen"], to render powerless from the effects of cold; to paralyze. Of fear: to dismiss, get rid of, cast off.

**som-nus**, ni, m.: sleep; a dream [akin to Gr. ύπνος; sopor, fr. root SVAP, "to sleep"].

**sōn-o**, ōi, itum, āre, I, v. n. and a. Neut.: to sound, resound. Act.: to give forth the sound of anything akin to root SVAN, "to sound".

**sōn-ōr us**, a, um, adj. [sōn-o, "sound"], resounding, loud sound n., roaring.

**sop-ilo**, Ivi or itum, tre 4, v. a.: to put or lull to sleep; to cause to sleep [akin to root SVAP, "to sleep"].

**sōror**, ōris, f.: a sister.

**sor-s**, tis, f.: a lot by which a thing is determined, lot, i.e., fate, destiny.

**spargo**, sparsi, sparsum, spargere, 3, v. a. Of persons: to disperse, scatter.

**spēcūl-or**, ātus sum, āri, I, v. dep. [spēcūl-a, "a look-out place"], to look out for, observe, watch.

**spēlunc-a**, ae, f.: a cave, cavern σπηλις, σπηλιγγος.

**sperno**, sprēvi, spretum, spernere, 3, v. a.: to despise, slight, contemn [root SPER or SPRE, akin to root SPER, "to destroy;" Gr. σπαρῶσω, "to tear, rend," etc.].

**spēr-o**, āvi, ātum, āre, I, v. a. to hope for; to expect; to bear something in mind; to be assured of something.

**spēs**, spēi, f. for spē-s; fr. spēr-o; the word, in some old writers, being found in the forms spēres and spēribus), hope, expectation.

**spiro**, *avi*, *atum*, *are*, 1, v. a.: to give forth, emit, exhale.

**splend-itus**, *ida*, *lum*, adj. [splend-*co*, "to shine or be bright"]; brilliant, splendid, shining.

**spōl-lum**, *li*, n.: *ornis, armour*, etc., stripped off a fallen foe, *spoils, booty, plunder*.

**spondū**, *ae*, f.: a couch, etc.

**spū-ma**, *mac*, f. [spū-o, "to spit"]; *foam*, whether of the mouth or of the sea.

**spūm-o**, *avi*, *atum*, *are*, 1, v. n. [spūm-a, "foam"]; to foam.

**stā-bilis**, *bile*, adj. [stā(o)-o, "to stand"]; firm, enduring, etc.

**stā-gnum**, *gni*, n. [id.], a piece of standing water; a pool, pond, swamp, fen. Plur.: *waters* in general.

**stātūo**, *stātū*, *stātūm*, *stātūre*, 3, v. a. [stātus, uncontr. gen. stātū-s, "a standing position"]; to place put set; to build, erect.

**sterno**, *strāvi*, *stratum*, *sternere*, 3, v. a.: to spread, spread out; to bring to the ground, prostrate, overthrow [root STRA; akin to Gr. *στραπέω*; (STRATUS)].

**stip-o**, *avi*, *atum*, *are*, 1, v. a.: to press together, compress; to surround, encompass; to accompany, attend upon.

**stirps**, *is*, f. (rarely m.), a stem, stock, race, lineage.

**sto**, *stāti*, *stātum*, *stāre*, 1, v. n.: to stand. Of care, for a person: to stand in, be centered in; to stand *para*, remain standing [akin to Gr. *στασις*, (STASIS)].

**strū-tum**, *ti*, n. [sterno, "to spread;"] hence, "to cover"]. Of roads, etc. the pavement: *strata viarum* (the pavements of the ways, i. e.), the paved ways or roads.

**strōp-itus**, *itūs*, m. [strōp-o, "to make a noise"]; a noise, din.

**strid-ō**, *i*, no sup., *ere*, 3, v. n.; also *strid-o*, *i*, no sup., *ere*, 3, v. n. Of a bluge: to creak. Of a storm: to whistle, howl, roar. Of the wings of birds: to whirl, rustle.

**stridor**, *ōris*, m. [strideo, "to make a harsh or grating sound"]; Of the creaking of a ship: a creaking.

**stringo**, *straxi*, *strictum*, *stringere*, 3, v. a. to cut down, to p. off, in order to make.

**strū-o**, *xi*, *ctum*, *ere*, 3, v. a.: to heap or pile up, to set in order, arrange [akin to Gr. *στρογγύμι*; see sterno].

**stūd-ium**, *ii*, n. [stūd-ō, "to busy

ones self," etc.], *eagerness, eager pursuit*.

**stūp-ō**, *si*, no sup., *ere*, 2, v. n.: to be struck a hast; to be amazed or astounded [akin either to Gr. *στυγνω*, "to beat," root STUP, "to hurt"—or to root STUMBU, "to stupely"].

**sūnd-ō**, *si*, *si*, *sumum*, *sūndere*, 2, v. a.: to advise, recommend, etc. [akin to root SVAD, "to please"].

**sūb**, prep. gov. acc. and abl.: under, beneath. Of time: at the approach of, *terris*; v. 662 [akin to Gr. *ὑπο*].

**sub-ducō**, *duxi*, *ductum*, *dūcere*, 3, v. a. [sub, "from below;"] *ducō*, "to draw"]. Of the vessels of the ancients: to draw or haul up on land.

**sūb-ō**, *ivi* or *ii*, *itum*, *ire*, v. n. and a. sub; *eo*, "to go"; Neut.: [sūb, "towards"]; to proceed, approach. Act.: [sub, "under"]; to enter a place.

**sūb-igo**, *egi*, *atum*, *igere*, 3, v. a. [for sub-ago; fr. sūb, "under;"] *ago*, "to put in motion"; to subdue, conquer.

**sūbit-ō**, *adi* [sūbit-us, "sudden"]; suddenly, on a sudden.

**sublimis**, *e*, adj.: high, on high, aloft.

**sub-mergo**, *merxi*, *mersum*, *mergere*, 3, v. a. [sub, "beneath;"] *mergo*, "to plunge"; to plunge another beneath something; to sink or overwhelm.

**sub-necto**, no perf., *num*, *nectere*, 3, v. a. [sub, "beneath;"] *necto*, "to bind or tie"; to bind, tie, or fasten beneath or below.

**subnixus**, *a*, *um*, p. perf. of absol. verb. *subnitor* [fr. sūb, "beneath;"] *nitor*, "to lean upon". With abl.: supported by, reclining or resting on.

**sub-rid-ō**, *risi*, no sup., *ridere*, 2, v. a. [sūb, denoting "diminution;"] *rid-ō*, "to laugh"; to laugh somewhat, or a little, to smile.

**subvolvo**, *volvi*, *volūtum*, *volvare*, 3, v. a. [sub, "without force;"] *volvo*, "to roll"; to roll, roll along.

**sub-cedō**, *cessi*, *cessum*, *cēdere*, 3, v. n. [for sub-cēdo, fr. sub-cēdo, "to go;"] sub "below"]. With dat.: to go below or under. [sub, "towards or up to;"] With dat.: to go towards or up to; to approach, draw near to.

**sub-cingo**, *cingi*, *inctum*, *cingere*, 3, v. a. [for sub-tingo; fr. sūb, "upwards, up;"] *cingo*, "to gird". Pass.: to be girdled or girt.

**sub-curro**, *curri*, *cursum*, *currere*, 3, v. n. [for sub-curro, fr. sūb, "towards or

up to," *curro*, "to run"; *to aid*, *az-ist*, *succour*.

**suf-fundo**, *fūdi*, *fūsum*, *fundere*, 3, v. a. for *sub-fundo*; fr. *sub*, "beneath," *fundo*, "to pour upon"; *to overspread*, *suffuse*.

**sūl** (dat. *sibi*; acc. and abl. *se*, or reduplicated *esse*), pron. pers. sing. and plur.: *of himself*, *herself*, *itself*, or *themselves*.

**sulcus**, *l*, m.: *a furrow* [Gr. *ὄλκος*].

**sum**, *fūi*, *esse*, v. n.: *to be*. With dat.: *to belong* to one [root *as*, "to be," in perf. tenses and in fut. part. akin to root *bu*, "to be"].

**sūper**, adv. and prep. Adv.: *in addition*, *moreover*. Prep., with acc. or abl. - With acc.: (a) *over*, (b) *upon*, *on the top of*, (c) *above*, *beyond*. With abl.: *respecting*, *concerning*, *about* [akin to *ὑπερ*].

**sūperb-ia**, *iae*, f. [*superb-us*, "proud"], *pride*, *haughtiness*.

**sūper-bus**, *ba*, *lum*, adj. [*sūper*, "above"], *proud*, *haughty*, *arrogant*; *splendid*, *gorgeous*, *superb*.

**sūp-er-eminē-o**, no perf. nor sup., *emihēre*, 2, v. a. [*sūper*, "above;" *eminē-o*, "to project"], *to rise above* or *higher than something*; *to aver-top*, *stand higher than*.

**sūp-er-o**, *avi*, *atum*, *are*, v. a. and n. [*sūper*, "over"]; Acc.: *to pass over*, *cross*; *to overcome*, *overpower*, *destroy*. Neut.: *to have the upper hand*; *to be overpowering*.

**sūper-sum**, *fūi*, *esse*, v. n. [*sūper*, "over and above;" *sum*, "to be"], *to remain*, *survive*.

**sūp-er-us**, *a*, *um*, adj. [*sūper*, "above"], *that is above*, *on high*. As subst.: *sūperi*, *orum* *um*, v. D. m. plur.: *the gods above*, *the celestial deities*. Sup.: *summus*, *a*, *um*: *highest*,  *loftiest*; *the highest or loftiest part of that denoted by the subst. to which it is in attribution*; *the top of*; *supreme*; *mightiest*; *most important*; *main*, *principal*. Comp.: *sūp-er-ior*; also another sup.: *sūp-remus*.

**supplex**, *leis*, comm. gen. [*supplex*, "suppliant"], *a suppliant* or *suppliant*.

**supplic-iter**, adv. *supplex*, *supplic-is*, "suppliant" (after the manner of the *supplex*; hence), *suppliantly*, *as a suppliant*, or *as suppliants*; *humbly*, *submissively*.

**sūra**, *ae*, f.: *the calf* of the leg.

**sur-go**, *rexī*, *rectum*, *gere*, 3, v. n. contr. fr. *sur-rēgo*, for *sub rego*; fr. *sūb*,

"upwards, up;" *rēgo*, "to lead straight or direct"; *to rise arise*, etc.

**sus**, *sūis*, comm. gen.: *a hog* [Gr. *ἴς*, "a hog"].

**sus cāpio**, *cāpi*, *ceptum*, *chēre*, 3, v. a. [for *subs cāpio*; fr. *subs* ("sub"), "without force;" *cāpio*, "to take"], *to take*, *receive*.

**suspendo**, *pendi*, *pensum*, *pendere*, 3, v. a. [for *subs pendo*; fr. *subs* ("sub"), "beneath;" *pendo*, "to hang"], *to hang up*, *to sus*, *end*.

**su-spicio**, *spexi*, *spectum*, *spēre*; fr. *subs* ("sub"), "from beneath;" *spicio*, "to behold"], *to look up to* or *at*.

**su spiro**, *spirāvi*, *spiratum*, *spirāre*, 1, v. n. [for *subs spiro*; fr. *subs* ("sub"), "from below;" *spiro*, "to breathe"], *to draw a deep breath*; *to heave a sigh*; *to sigh*.

**sūm**, gen. plur. of *sus*.

**sū-us**, *a*, *um*, pron. poss. [*sū-i*], *belonging to himself*, *his own*.

**syrtis**, *is*, f.: *a sand-bank* in the sea.

## T.

**tāb-ēo**, no perf. nor sup., *ēre*, 2, v. n.: *to pine* or *waste away* [perhaps akin to *ταίω*, Doric *ταίω*].

**tāb-ūla**, *ulae*, f.: *a board*, *plank*, [prob. akin to *tao*, root of *taeo-vā*, "to cut," and so, "the cut thing"].

**tāc-itus**, *ita*, *itum*, adj. [*tac-ēo*, "to be silent"], *silent*, *still*, etc.

**tā-lis**, *is* adj.: *of such a kind*, *such*. As subst.: *tālim*, *um*, n. plur.: *such things*, *such words* [prob. akin to demonstr. pron. root *ta*, "thus," and Gr. article *ταί*].

**tam**, adv. [prob. akin to *tālis*]. With adj.: *so*, *so very*.

**tāmen**, adv. [prob. a lengthened form of *tam*], *for all that*, *notwithstanding*.

**tam dem**, adv. [fr. *tamen*; *tam*, "so," with demonstrative suffix *dem*], *at length*, *finally*; *pray now*; *I*, etc., *per y thee*.

**tu(n)g-o**, *tēngi*, *tactum*, *tangere*, 3, v. a. *to touch*. Of the feelings: *to move*, *excite*, *affect* [root *tu*, akin to *tu-g*, *tu-g*].

**tant-um**, adv. [*tant-us*, "so much"], *so much*, *so greatly*.

**tant-us**, *a*, *um*, adj.: *so much*; *so great* or *large in size*; *so great* or *important*.

**tar-dus**, *da*, *dum*, adj. [prob. for *trah-dus*; fr. *trāh-o*], *slow*, *tardy*.

**taurinus**, *ta taurum, adj.* [taurus, "a bull"] *of or belonging to a bull, a bull's, bull.*

**taurus**, *t, m.*: a bull [Gr. ταύρος; akin to Anglo-Saxon "steor," Eng. "steer"].

**tecum**, *t, n.* [for *te cum*; fr. *tēgō*], *the roof of a building; a house, dwelling, building.*

**tegmen**, *mnis, n.* [*tēgō*, "to cover"] *Of animals: a skin, hide.*

**tellūs**, *ūs, f.*: a *land, country.*

**tellum**, *i, n.*: a *telega*, whether for hurling or for close combat, usually referred to Gr. *τελα*, "far off," but rather for *tendulum*, fr. *tendō*, in force of "to launch or hurl a weapon;" and so, "the thing launched or hurled".

**tenno**, *tempis, no sup., tennere, 3, v. a.*: *to despoil, sever, make light of, condemn* [akin to Gr. *τενω*, "to cut;" and so, "to cut, or cut off"].

**tempor-o**, *avi, atum, āre, 1, v. a.* [prob. for *tempō-o*; fr. *tempus*, *tempō-is*, in etymological meaning of "a section, portion"], *to rule, regulate, govern, restrain, etc.*

**tempestas**, *tātis, f.* [for *tempestas*; fr. *tempus*, old gen. *tempō-is*, as proved by existing adverbial abl. *tempō-is*. *Of weather: in a bad sense—storm, tempest.*

**templum**, *plī, n.*: a *temple*, as a place dedicated to some deity [akin to Gr. *τεμενω*, "to cut;" hence, buildings or lands allotted for religious purposes].

**tempus**, *pōris, n.* [akin to *templum*], *a portion of time, a time, season; time in general.*

**tendo**, *tēndi, tensum or tentum, tendere, 3, v. a. and n.* *Act: to stretch out or forth; to extend; to turn, bend, or direct one's steps, course, etc.* With objective clause *to strive, endeavour, use exertion or effort that something be done.* *Neut.: to bend one's way or course; strive, endeavour* [akin to *ten*, root of *teno*].

**tēnō**, *ōi, tum, ēre, 2, v. a.* [akin to *tendō*], *to hold, keep, have, to hold or keep possession of, to reach, gain, or arrive at a place, to hold fast, to hold back, detain.* With *iter, etc.* *to hold on one's course, bend one's way, proceed.*

**teno**, *tēni, tatum, āre, 1, v. a. intus* [*tēnō*], *to try, attempt, essay, endeavour.*

**tentōrum**, *t, n.* [*tendo*, "to stretch out," through absol. *tentor, tentōris*, "a stretcher out" of something], *a tent*

**tēnus**, *prep.* (put after its case), *gov. abl: as far as, up to.*

**ter**, *num, adv.* [*tres, trlum* (with *e* inserted), "three"], *three times, thrice.*

**tergum**, *t, tergus, ōris, n.*: *the back.* For a *tergo*, see ab. *the skin or hide of an animal.*

**tergus**, *ōris*: see *tergum*.

**termin-o**, *ōi, atum, āre, 1, v. a.* [*terminus*, "a bound, or boundary"], *to limit, circumscribe, bound.*

**ter-ni**, *nae, nā, num, distrib. a/3 plur* [*tres, trlum* (with *e* inserted), "three"]; *for tres: three.*

**ter-ra**, *rae, f.* *the earth, as such, the earth, soil, ground, a land or country.* *Ōris terrarum, or simply terrae* (*the circle of lands, the lands; i. e., the earth, the world, the globe* [prob. akin to Gr. *τερρανα*, "to be or become dry;" ro *t TRIBU* (*TARSH*), "to thirst"].

**terr-ō**, *ōi, tum, ēre, 2, v. a.*: *to frighten, terrify* [akin to root *TRAH*, "to tremble;" and in causative force, "to cause to tremble"].

**ter-tius**, *ti tum, adj.* [*tres, trlum* (with *e* inserted), "three"], *third.*

**test-ūdo**, *ūdinis, f.* [*test a* "a shell," of animals], *an arch, vault, in buildings.*

**thēātrum**, *t, n.*: a *theatre* [*θεατρον*: "that which serves for seeing or beholding sights"].

**thesaurus**, *t, m.*: a *treasure* [*θησαυρος*].

**thymum**, *t, m.*: *thyme* [*θυμω*].

**tim-ō**, *ōi, no sup., ēre, 2, v. a.*: *to fear, dread, be af and af.*

**tim-or**, *ōris, m.* [*tim-ō*, "to fear"], *fear, dread, terror.*

**tinguo**, *tinal, tinctum, tinguere, 3, v. a.* With personal pron. in reflexive force: *to plume one's self* [*τιγγω*].

**tōg-ātus**, *Ata, Atum, Adj.* [*toga*, "a toga," the outer garment worn by Roman citizens in time of peace, provided with or wearing a *lana*, *lana wearing*; gens. *togata, the lana wearing nation*, i. e., the Roman people].

**tollo**, *sustāh, sublatum, tollere, 3, v. a.* *to lift up, raise, uplift* [root *TOU*, akin to root *TUL*, "to lift," Gr. *τελω*, "to bear"].

**tōndēo**, *tōndi, tonsum, tondere, 2, v. a.*: *to shear, clip.*

**torqu-ō**, *torā, torsum and tortum, torquere, 2, v. a.*: *to whirl around, to bring with force or violence, to hurl* [akin to Gr. *τερω*, "to turn"].



**torrĕo**, torrĕi, tostum, torrĕre, 2, v. a.: to burn. Of corn, etc.: to roast, parch.

**tŏrus**, i, m.: a couch [ = (s)tor-us; see sterno; hence, "the covered thing"].

**tŏt**, num. adj. indecl.: so many.

**tŏt-ĭdem**, num. adj. indecl. {tot, "so many"}, just so many, or as many.

**tŏt-ies**, num. adv. [pl.], so many, so often.

**tŏ-tus**, ta, tum (gen. tŏt-us, dat. tŏt-i), adj.; hence, the whole or entire, the whole of [akin to root tr-, in meaning of "to increase"].

**trāb-s**, is, f.: a beam [akin to παρα-ρῆ].

**trāho**, traxi, tractum, trāhĕre, 3, v. a.: to drag away, or along; to drag or pull along gently; to draw forth.

**trā-jĭcio**, jĕci, jectum, jle-re, 3, v. a. [for tra-jā-lo; fr. tra-j-trans-]; "through"; "jāco", "to cast"; to pierce.

**trans-ĕo**, ivi or ii, itum, ĩre, v. a. irreg. [trans, "beyond; eo, "to go"]. Of time: to pass by, elapse.

**trans-fĕro**, tŕli, litum, ferre, v. a. [trans, "across; fero, "to carry"]; to transfer.

**trans-fĭgo**, fixi, fixum, fĭgere, 3, v. a. [trans, "through; fĭgo, "to fix by piercing, pierce"]; to pierce through, transfix.

**trĕ-mo**, mŕi, no sup., m-re, 3, v. n.: to tremble quiver, etc. [akin to Gr. τρέω].

**trĕs**, tria, num. adj. plur.: three [Gr. τρεῖς].

**trĭdens**, ntis, mase. [trĭdens, "having three teeth or tines"]; a three-tined spear, a trident.

**trĭ-gĭntā**, num. adj. plur. indecl. [tres, tri-a, "three; gĭnta, sex-ta = "ten" ("three tens;" i. e.), thirty].

**trĭŏn-ĕs**, um, m.: the wain see note, va. 744].

**trĭs-tis**, te, adj.: sad, sorrowful. Comp.: trist-ior; sup. trist-issimus [prob. akin to root trās, "to tremble;" and so, literally, "trembling"].

**tu**, tŕi (plur. vos, vestrum or vestri), pron. pers.: thou, you [oe, Doric form, τŕ].

**tŭ-ĕor**, itus sum, ĕri, 2, v. dep.: to look, behold; to protect, defend.

**tum**, adv.: at that time; then. In a series: then, in the next place [prob. akin to a demonstr. root to, Őt. 79].

**tŭm-ĭdus**, ĩda, ĩdum, adj. [tŭm-ĕo, "to swell"]; swelling, swollen.

**tu(n)ĭdo**, tŕt-ali, tŕnsum, tŕnd-re, 3, v. a.: to strike, beat, smite [akin to root tŭp, "to strike"].

**turba**, ae, f.: a crowd, multitude, throng [Gr. τὺρβη].

**turb-o**, avi, atum, ĩre, 1, v. a. [turba], to disturb, agitate, confuse, to throw into disorder or confusion.

**turb-o**, ĩis, m. [1, turb-o, "to move violently"]; a thurbard, hair comb.

**tŭ-s**, ris, n.: tuncus, frankincense [θεοσ, θε-ειν, "to sacrifice"].

**tŭ-tus**, ta, tum, adj. [tŭ-ĕor, "to protect"]; safe, in safety.

**tŭ-tus**, a, um, pron. poss. [tŭ, tŭ-ĭ], thy, thine; your. As subst.: tui, ŕrum, m. plur.: thy or your friends or followers.

**tyrannus**, i, m.: originally, a monarch, sovereign, who obtained supreme power contrary to the institutions of his country; opposed to βασιλεὺς, an hereditary possessor of royalty; a despot, tyrant [τυραννός].

## U.

**uber**, crĭs, n. ("a teat, etc.; hence), fruitfulness, richness, richness [akin to Gr. ὄσθα; cf. Eng. "udder"].

**ŭ-bi**, adv. [akin to qui]. Of time: when; as soon as. Of place: where.

**ŭ-bi-que**, adv. [ubi, no. 2; que, indef. suffix], wherever it may be; anywhere, everywhere.

**ul-lus**, la, lum (gen. ullus; dat. ulli), adj. [for un-lus; fr. un-us, "one"], any, non ullus, not any, none, no. As subst., m.: any man, anyone.

**umbra**, ae, f.: shade, shadow; the shade, spirit, or ghost of a departed person.

**umect-o**, ĩre, avi, atum, 1, v. n.: to moisten, wet, bedew [connected with, sudor, sudus].

**umer-us**, i, m. [akin to ὤμος, "a shoulder"]; the shoulder.

**un-ā**, adv. [adverbial abl. of un-us, "one"], at one and the same time, together.

**unc-us**, a, um, adj. [unc-us, "a hook"], hooked, bent, curved.

**undā**, ae, f.: water [akin to root unĕ, "to wet or moisten"].

**unde**, rel. adv. [for unde-tr-qui, "who, which"]; of persons or things from whom or which, whence.

**ŪN-US, a, um** (gen generally *Ūnus*; but at v. 41 *Ūnus*, dat. *unū*), adj.: *one* (at v. 329 with gen. of "thing distributed"). As subst., m., *one man, one person, one, at one, single, by one's self, or itself, apart from others* [akin to *ev, a-oc*].

**urb-s, is, f.** [prob. *urb-o*, "to mark out with a plough"], *a city, a walled town*.

**urguō, urſi, no sup, urguere, 2, v. a.**: *to drive, force, push, impel*.

**ŪRO, ūssi, ūstum, ūrere, 3, v. a.:** *to gull, jest, chafe, vex*.

**us-quam, adv.** [akin to *qu i*, with (s) inserted, and suffix *quam, anywhere*].

**Ūt, ūti, adv. and conj.** Adv.: *when; how; as; as soon as*. Conj.: *that, in order that*.

**Ūtī-num, adv.**: *oh! that; would that. I wish that*.

**Ūtor, ūsus sum, ūti, 3, v. dep.** With abl.: *to use, make use of, employ*. Of words: *to address, etc.*

## V.

**vāco, vāi, ūtum, ūre, 1, v. n. impers.** with clause as subject *vacat*: *there is time, leisure, to do, etc.*

**vādum, i, n.** [*vādo*, "to go"], *a shallow, shoal*.

**vāldus, vā, ūtum, adj.** [*vālo*, "to be strong"], *strong, powerful, mighty*.

**vallis, is, f.:** *a valley*.

**vānus, a, um, adj** [for *vacuus*; cp. *vacu*], *ram, idle*. As subst.: **vānu, orum, n. plur**: *idle or frivolous things*. Of persons: *false, deceptive*.

**vār-ius, ia, ūm, adj**: *various, manifold*. Of conversation: *varied, varying, of different kinds* [akin to *βαλλειν*].

**vastō, vāi, ūtum, ūre, 1, v. a.** [*vastus*, "waste"], *to lay waste, devastate, pillage*.

**vastus, a, um, adj.** ("empty, waste," *tc.*, hence), *vast, huge, immense*.

**vō, enclitic conj**: *or, leaving the choice free between two or more persons or things*.

**vōho, veyi, vectum, vēhite, 1, v. a.** *to carry, convey*. Pass.: *to sail in a vessel* (root *vah*, "to carry")

**vōl, conj** [akin to *vōlo* ("wish or choose," hence), or *if you will*, or *vel* = *vel, either...or*].

**vōlāmen, mnis, n** [*vōl(a)-o*, "to cover"] ("that which covers;" hence), *a garment, dress, clothing, etc.*

**vōllm, pres subj. of volo**

**vōl-vōl-us, a, um, adj.** [*volum*, "a sail," (t) connecting vowel, *vōlo*, "to fly"], *sail-flying; winged with sails; an epithet of both ships and the sea*.

**vōl-um, li, n.** [prob. *velillum*, fr. *vēh-o*, "to carry"] *Of ships: a sail. Of tents: canvas, covering, etc.*

**vōl ūt, (-ūtī), adv.** [*vōl*, "even," *ut*, "as"], *even as, just as, like as*.

**vōlūtī**, see *velut*.

**vōnātrix, tricis, f.** [*ven(a)-or*, "to hunt"], *a huntress*.

**ven-do, didi, ditum, dēre, 3, v. a.** [*vēn-um*, "sale," *do*, "to place"], *to sell, vend*.

**vēnē-num, i, n.** [for *vē-nec-um*, fr. *ve*, intensive particle; *nēc-o*, "to kill"], *charm, seductive power*.

**vēn-ia, iae, f.:** *favour, indulgence, kindness* [akin to root *van*, "to love"]

**vēnio, vēni, ventum, vēnre, 4, v. n.:** *to come*; at v. 22, with dat., denoting purpose of intention, cf. [Itscan and Umbrian root *ven*; akin to Gr. *βα-ινω*; root *va*, "to go, to come"]

**vent-us, i, m.** *the wind*. Plur.: *the winds* [akin to Sans. root *va*, "to blow," through part. pres. *vānti*].

**verbum, i, n.:** *word* [*ῥω, ῥῆμα*].

**vērōor, ēri, itus sum, v. dep.:** *fear* [*ῥωω*, "to see;" cp. Eng. *ward, wary*].

**verro, ēre, i, sum, v. a.:** *snorep*.

**verso, ūre, ūvi, ūtum, v. a.:** *turn over, revolve* [*vertō*].

**vertex** [see *vortex*].

**verto, ēre, i, sum, v. a.:** *turn, overturn*.

**verū, us, n.:** *spit*.

**verus, a, um, adj.** *true, real*.

**vescōr, i, v. dep.:** *fed upon* [a digammated form of *vesco*; *ῥε κδ*, "to eat," cp. *ῥεω, εδ, ἵδω*].

**vesp-er, ēris, m.** *the evening star* [It. *vas*, "to dwell," hence, "the dwelling place of the sun"]

**vester, tra, trum, adj.:** *your*.

**vō-tis, is, ūm, a garment, dress** [*ῥε vas*, "to clothe," cp. *ῥεωω* (*ῥεωωω*)].

**vōto, ūre, ūi, ūtum, v. a.:** *forbid*.

**vīa**, ae, fem.: a way, road [fr. *vēha-* fr. *vēho*, "to carry"].

**victor**, ōris, m.: a conqueror [vinco, I conquer].

**victus**, ūs, m.: food [see vivo].

**vidēo**, ēre, vidī, visum, v. a.: to see [vidēo: Eng. *wait*].

**vētus**, etis, adj.: ancient, old [Gr. *ἔτος*, "a year"].

**vir**, vīri, m.: man [rt. *ovo*, "to swell, or grow"; cp. *vireo*, *virgo*].

**vis**, veni, vi, f. [see vir], force, might.

**vigintī**, cont.: twenty.

**villus**, i, m.: tuft of hair; nap of cloth.

**vincio**, ire, vīxi, vinctum, v. a.: to bind [rt. *vi*, "to bind"; cp. *vico*, *vitis*, Eng. *with*, *willow*].

**vinco**, ēre, vici, victum, v. a.: to conquer.

**vinculum**, i, n.: a bond [see vincio].

**vinum**, i, n.: wine [*ῥοίνος*].

**virgo**, -inis, f.: maiden, virgin [see vir].

**virtus**, ūtis, f.: valour, virtue.

**vītālis**, e, adj.: of life (= *viv tālis*; vivo, "to live").

**vīvo**, ēre, xi, tum.: to live [rt. *viv*, "to live"; cp. *βίος*, *βίωω*].

**vīvus**, a, um, adj.: living, unwrought [see vivo].

**vix**, adv.: scarcely.

**vōc-o**, āvi, ātum, āre, 1, v. a. and n.: to call; to call by name.

**volnus**; see *vulnus*.

**volgus**; see *vulgus*.

**vōlo**, āvi, ātum, āre, 1, v. n.: to fly. Of things: to fly, i. e., to pass swiftly or rapidly.

**vōlo**, vōlūi, velle, v. irreg.: to be

willing [akin to Gr. *βολ*, root of *βόλομας* (= *βολ*) ἰσχυροῦ, "to wish"].

**volt-us**, ūs, m. [*volo*, "to wish, as expressive of emotions or desires"], the face.

**vōl-ūcer**, ūceris, ūcere, adj. [*vōl-o*, "to fly"], swift, rapid.

**vōlū-to**, tāvi, tatum, tāre, 1, v. a. Intens. [for *volv-to*; fr. *volv-o*, "to roll"]. Of the voice: to cause to roll, roll along, spread. Mentally: to turn over in the mind; to revolve, ponder, etc.

**volveo**, volvi, vōlūtum, volvere, 3, v. a. and n. Act.: to roll, roll along. Of misfortunes: to undergo, be involved in, etc.; to unfold, reveal. Mentally: to revolve, ponder, consider, weigh, etc. Neut.—Of time: to roll onward or along, to revolve. Of the Fates: to roll along [akin to *ῥελασ-ω*, "to roll"].

**vōr-o**, āvi, ātum, āre, 1, v. a.: to devour, swallow up, etc. [akin to Gr. *βόρ-ά*, "food"; *βιβρώσκω*, "to eat"; Sans. root *grt*, "to devour"].

**vort-ex**, icis, m. [for *vert-ex*; fr. *vert-o*, "to turn"] ("the turning thing"; hence), a whirlpool, eddy, etc.

**vō-tum**, ti, n. [for *vov-tum*; fr. *vōv-ēo*, "to vow"], a vow.

**vox**, vōcis, f. [for *voc-s*; fr. *vōc-o*, "to call"], the voice; a sound, a word.

**vulg-o**, āvi, ātum, āre, 1, v. a. [*vulg-us*, "the common people"], to spread abroad, in the widely or generally known.

**vulgus**, i, m. and n.: the common people; the multitude, populace. Of animals: the throng, crowd, mass, etc. [sometimes referred to Gr. *ὄχλος*, *ἄολιο ὄχλος*, Cretan *ποχλος*; cf. Ger. *volk*; Eng. *folk*].

**vuln-us**, ūris, n.: a wound.











































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