



# VERGIL'S AENEID.

BOOK V.

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NOTES

BY

JOHN HENDERSON, M.A.

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VERGIL'S AENEID,  
BOOK V.

EDITED

WITH INTRODUCTORY NOTICES, NOTES,

AND

COMPLETE VOCABULARY,

FOR THE USE OF

CLASSES READING FOR SECOND CLASS CERTIFICATES AND FOR  
UNIVERSITY MATRICULATION.

BY

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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 his 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 principal object of the notes is 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 for this edition.

ST. CATHARINES, January 1st, 1888.





## 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 consulate of M. Licinius Crassus and Cn. Pompeius, at Andes, (now *Pietola*), a small village near Mantua. Since the full franchise was not given to this part of Gaul (*Gallia Transpadana*) till some years 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 Mincius, and the early association of the poet with the lovely scenery of the neighborhood of his native town may account for the exquisite touches of pastoral life which is so well depicted in the Eclogues and the Georgics.

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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, *Numidicus* 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*; *Aenilius Macer*, at *Verona*; *Cornelius Gallus*, at *Forum Julii*; *Horace*, at *Venusia*; *Quinctilius Varro*, at *Cremona*; *Catullus*, at *Verona*; *Propertius*, at *Umbria*. *Cicero*, at *Arpinum*; *Sallust*, at *Amiternum*; *Livy*, at *Patavium*. Of the distinguished men of the time *Tibullus*, *Caesar*, and *Lucretius* alone were born at *Rome*.

*His studies  
begin:  
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*, *Tagitius* and *Varro*, you, nation of pedants, soaking with fat : you, empty cymbals of the classroom. Farewell, too, *Sabinus*, friend of all my friends ; now, farewell, all my beautiful companions, we are setting our sails for a haven of bliss, going to hear the learned words of the great *Siron*, and we mean to redeem our life from all distraction. Farewell, too, sweet *Muses* ; for, to tell the truth, I have found how sweet you were : and yet, I pray you, look on my pages again, but with modesty and at rare intervals.”<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> Eclogue : VI. ; Georg : IV., 219 ; Aen : I., 743 ; VI., 724 ; Georg : II., 475-492.

<sup>5</sup> Catalepta : VII.

<sup>6</sup> *De Rerum Natura*

teachings of his instructors gave, no doubt, his mind a strong bend towards the doctrines of Epicurus. It is probable that the poet returned to his father's farm before the outbreak of the war between Pompey and Caesar, B. C. 49. It is also likely <sup>Returns home.</sup> 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, <sup>Loss of his farm.</sup> 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 <sup>Regains his farm.</sup> 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 divisions of lands followed, and the poet is said to have been deprived of his estate the second time.<sup>7</sup> His friends Gallus, <sup>A second time loses his farm.</sup> Pollio, and Varus, however, interposed and saved his farm. By them he was introduced to Maecenas, the patron of literary men—afterwards the prime minister of Augustus. This year marks the beginning of the rising fortunes of the <sup>B. C. 40. Rising fortunes of Vergil.</sup> poet. With his friend and patron, Pollio, as Consul, Vergil became the honoured member of a literary coterie which graced the table of Maecenas. The intimacy that Vergil enjoyed at court, is shewn by his being one of those who went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.<sup>8</sup>

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

<sup>8</sup> Horace: 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 Maecenas, estates in Sicily, and in Campania, near Naples. The mild climate and clear skies of Southern Italy suited his delicate constitution, and till his death, his Campanian residence was his favorite abode.<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 Aeneid. At Athens he met Augustus who had just returned from Samos. Vergil returned to Italy in company with the emperor, but died at Brundisium three days after he landed, 22nd September, 19 B.C. He was buried near Naples, on the road leading to Puteoli (*Puzzuoli*). His epitaph, said to have been dictated by himself in his last moments, 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 Vergilium me tempore dulcis aiebat  
Parthenope, studiis florentem ignobilis oti.*

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

<sup>11</sup> Hor. : Sat. I. 3, 29-34.

<sup>12</sup> *πάθηνος*, 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*, *Moretum*, *Ciris*, *Copa* and those that pass under the name *Catalepta*, though they give little proof of great ability, still show the careful attention the poet bestowed on metre and diction. The writings that first established the reputation of Vergil were the *Eclogues*,<sup>14</sup> pastoral poems, ten in number, written between 43 B.C.-37 B.C. *Early works.*

This class of poetry was as yet unknown in Italy, though it had already reached its perfection in the hands of the Sicilian Theocritus, whose influence may be traced in many writers from the days of Vergil to those of Tennyson. The *Idyl*<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 *Bucolica* (βουκολικά, scil. 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 *Ætlogue* and followed the derivation of Petrarch, αἰγῶν λόγοι, "tales of goats" or "tales of goatherds."

<sup>15</sup> εἰδύλλον, 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 too artificial. In the Roman Eclogue we miss that individualizing of character which so strongly marks the Greek Idyl. Still the earlier poems of Virgil 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 1, 4, 5, 10: (2) those in which shepherds and rural scenes are really depicted, as 2, 3, 6, 7, 8, 9. Others divide them: (1) those copied from Theocritus, as 1, 2, 3, 5, 7, 8, 9: (2) those more original, as 4, 6, 10.

*The Georgics.*

The *Georgics*,<sup>17</sup> in four books, was written (between B.C. 30-B.C. 37<sup>18</sup>) at the request of Maecenas<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. 10, 45.

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

<sup>18</sup> The chief historical events alluded to in the *Georgics* are: the death of Julius Cæsar, 44 B. C. (B. 1, 456); the civil wars ended by the battle of Philippi, 42 B. C. (B. 1, 490); the wars waged (34 B. C.) in Parthia under Antony and those on the Rhine under Agrippa (B. 1, 509); the battle of Actium and the submission of the East, B. C. 30 (B. 2, 172; 3, 27.32; 4, 562); the irruptions 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's *Phaenomena*; Nicander's *Georgics*.

same subject that has ever appeared. The harmonious and graceful language, the pleasing descriptions of rural scenes, the apt and charming episodes, all combine to lend an interest to a subject, which in any other hands would have been intolerably dull. The time was ripe for such a poem. Agriculture had been the chief employment and the honored occupation of the Romans from the early days of the City. The long-continued wars had, however, desolated Italy,<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 Philip'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, 507:

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

<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 mehercule jam dignum auribus haberem tuis, libenter mitterem: sed tanta inchoata res est, ut pacne vitiiis mentis tantum opus ingressus mihi videar, cum praesertim, ut scio, alia quoque studia ad id opus multoque potiora impretiar.* Macrob. Sat. 1, 24, 12.

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

*Vergil  
criticised.*

Vergil has been severely 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."

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



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

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

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

### III. PRINCIPAL ROMAN EPIC WRITERS.

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

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.	269-169 B.C.	<i>Annales</i> , in 18 Books: introduced the Hexameter.
C. Mattius.	60 B.C.	Translated the <i>Iliad</i> .
C. Hostius.	60 B.C.	<i>Bellum Istrium</i>
T. Lucretius Carus.	98-55 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 Caesaris</i> .
Pedo Albinovanus.	40 B.C.	<i>Theseis</i> .
P. Vergilius Maro.	70-19 B.C.	<i>Elogae, 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 CHRONOLOGY.	CIVIL CHRONOLOGY.
B.C. 70	Vergil born.	Cicero's Verrine orations.	First Consulship of Pompey and Crassus.
69		Cornelius Gallus born. Cicero's speeches <i>Pro Fonteio</i> and <i>Pro Caelina</i> .	Cicero <i>aedile</i> . Lucullus defeats Mithradates at Tigranocerta.
67			Pompey carried on war against the pirates.
65		Horace born at Venusia.	First Catilinarian conspiracy. Caesar <i>aedile</i> .
63		The <i>Catilinarian</i> orations of Cicero.	Second conspiracy of Catiline.
60			First Triumvirate.
59		Livy born.	

CHRONOLOGY, &c. (*Continued*).

DATE.	LIFE OF VERGIL.	LITERARY CHRONOLOGY.	CIVIL CHRONOLOGY.
55	Vergil assumes the <i>toga virilis</i> at Cremona.	Death of Lucretius, aet. 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. & V. written.	Horace serves as <i>tribunus militum</i> at Philippi.	Philippi fought.
41	Vergil's estate confiscated. Eclogue IX. written.		
40	Vergil's estate restored. Writes Eclogues I., IV., VIII., and perhaps VI.		Consulship of Pollio. Treaty of Brundisium.
37	Vergil wrote Eclogue X. Georgics begun.		
34		Death of Sallust.	
31			Battle of Actium.
27	Aeneid begun.		
26	Augustus writes to Vergil concerning the Aeneid.		
23			Death of Marcellus.
19	Death of Vergil at Brundisium.		

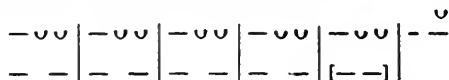
## V.

## 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 a period far beyond the beginnings of authentic history, as we find it in its most perfect shape in the poems of Homer and Hesiod, and the responses of the Delphic oracle. Ennius is said to have discarded the rude Saturnian metre of his predecessors, and to have introduced the hexameter among the Romans. Vergil is generally considered as the model of this kind of verse among the Latins.

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



*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 special reasons, e.g. to describe rapid motion, as in V. 217, where the swift flight of the dove is described:

*Rādīt ūēr līquīdūm, cēlērēs nēquē cōmmōvēt ālās.*

On the other hand, a succession of spondees may be employed to describe a laboured effort, V. 204:

*Infēlic sāxis īn prōcurrētībūs hāesūt.*

*Spondaic  
line.*

(2) Rarely the fifth foot is a spondee, in which case the line is called a *spondaic*<sup>25</sup> line: e.g. B.V. 761:

*Āc lūcūs lātē sēcēr āddūr Āchisēō.*

*Caesura.*

(3) When the last syllable of word remains over, after the completion of a foot, that syllable is called a *caesural*

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

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 the pause or stress of the voice, which naturally rests on the caesural syllable. The melody of the verse depends in a great measure on the position of the caesura. The chief caesuras in the dactylic hexameter are :

(a) *Penthemimeral*<sup>27</sup> (at the middle of the *third* foot),  
V. 3 :

*Mōenā rēspiciens | quāe jam infēlicis Ēlissāe.*

(b) *Hepthemimeral*<sup>28</sup> (at the middle of the *fourth* foot),  
V. 8 :

*Ūt pēlāgūs tēnūrē rātēs | nēc jam āmpliūs ūllā.*

(c) The *Trochaic*<sup>29</sup> (after the trochee of the *third* foot),  
V. 184.

*ērgēstō Mnēsthētiquē | Gŷān sūperārē mōrāntēm.*

(d) The *Bucolic Caesura*<sup>30</sup> (at the end of the dactyl of the *fourth* foot when this foot is a dactyl and ends the word) :  
V. 176.

*Īpsē gūbernācūlō rēctōr sūbit | ĩpsē māgistrō.*

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.

(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 noun. Sometimes (but rarely) a monosyllable is employed at the end of a verse, and generally in the case of *est* with an elision.

(5) *Metrical figures* :

(a) *Elision* occurs when a word ends with a vowel, diphthong, or with the letter *-m*, preceded by a vowel and the

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

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

<sup>28</sup> ἑπτα, *seven*, ἡμι, *half*; 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.

<sup>31</sup> Leaving out the three unfinished lines in the first Book of the Aeneid, we have 420 dissyllabic endings : 323 trisyllabic : 8 monosyllabic : 2 quadrisyllabic.

following word begins with a vowel, a diphthong, or the letter *h*. When such is the case the last syllable of the word so ending with a vowel, diphthong, or the letter *-m* preceded by a vowel is elided, i. e., struck out altogether, and in scansion is not regarded as a part of the verse : e. g., V. 1, 2 :

*Intērēā mēdīum Aenēās jām clāssē tēnēbāt ;*  
*Cērtūs ūēr, flūctūsque atrōs āquīlōnē sēcābat.*

In these lines, *-um* in *medium* is elided before *Ae*, in *Aeneas* and the final *-e* in *que* is elided before *atros*.

*Hiatus* (b) The non-elision of the final vowel or diphthong before an initial vowel or diphthong, is called a *hiatus*. Of this we have two cases in B. V. : 261, 735 ;

- (1) *Vīctōr āpūd rāptidūm Sīmōēntā sūb Īlīō altō ;*  
(2) *Cōnsilīum Elysīūmquē cōlō. Hūc cāstā sībyllā.*

The first *hiatus* may be explained by the fact that the long vowel in the end, especially in the case of a proper name is shortened. In the second, the sense pause prevents the elision (cp. Vergil's *Ecl.* II., 53). In the case of proper names, and especially of Greek proper names, considerable license is allowed in the *arsis* of the foot.

*Synaeresis*. (c) *Synaeresis* is defined as the union of two vowels which should properly form separate syllables : as in *ēū, ēī ; Phegēūs ; Mnēsthēī*. This figure is sometimes called *Shnizesis*.

(d) *Synapheia* is the principle of continuous scansion. It 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* of the next line : e. g. : (a) v. 422. *Et māgnōs mēmrōrum ārtūs māgnā ōssā lācērtōsque Ēcūt.*

In this line *-que* is struck out before *exiit*.

v. 753. *Rōbōrdā nāvīgīs āptānt rēmōsque rūdētēs que Exiūt.*

So also in this line. There are altogether twenty-one hypermetrical lines in Vergil.

*Ictus*. (e) *Ictus* is the beat of the foot which corresponds with the elevation of the voice (ἀρσις). This naturally falls on the

first syllable of the foot, and we therefore find cases occurring in which a syllable naturally short is lengthened, simply from its occupying the natural position of a long syllable.

(a) v. 284. *Ōlli sērvā dātūr ōpērum haud ignārā Mīnērvā.*

(b) v. 521. *Ōstētāns ārtēmquē pātēr ārcūmqūe sōnāntēm.*

(c) v. 853. *Nūsquam āmittēbāt ōcūlūsqūe sūb āstrā tēnēbāt.*

Here *-ur* in *datur* ; *-er* in *pater* ; *-at* in *amittebat* are long.

## VI.

## THE STORY OF THE AENEID.

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

*Ancestors of Aeneas.*

*Leaves Troy.*

*Wandering of Aeneas. Lands at Thrace.*

*At the Strophades.*

*At Sicily.*

*At Karthage.* of weather drives them on the coast of Africa, near 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 find a sheltered harbor for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Jupiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded in 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 while her attendants burn her body. He arrives a second time at Drepanum and then for nine days, celebrates the funeral games in honor of his dead father, Anchises. While the games were in progress, some of the Trojan women despairing of ever having a settled home, fire the ships. Jupiter sends rain and puts out the fire, but not till after four ships are destroyed. Aeneas leaves all the elderly people and all weary of roaming in Sicily where they found Segesta. The rest sail for Italy and land at Cumae. Then he meets the Sibyl, under whose guidance he descended to the lower world and learns the full details of his future life.

*Dido kills herself.*

*Arrives at Sicily a second time.*

*Founds Segesta.*

*Wars in Italy.*

Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rutuli. The Latins summon allies from all sides to repel the foreigners, while Aeneas obtains the aid of Evander and seeks the assistance of the Etrurians. While he was absent, the Trojan camp is attacked without success by Turnus, and the Latins. Aeneas returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.



## VII.

## THE CONTENTS OF THE FIFTH BOOK.

Aeneas leaves Karthage and steers direct for Italy. A storm, however, arising causes him to change his course and make for Sicily where he lands, when Acestes, the Trojan, hastens to greet him. Next day Aeneas summons an assembly and reminds his followers that just one year had elapsed since the death of his father Anchises, and, at the same time he announces his intention of celebrating that event by annual sacrifices to be followed nine days afterwards by games, consisting of (1) a sailing-match: (2) a foot-race: (3) boxing match: (4) archery contest.

*Aeneas leaves Karthage 1-36. Arrives at Sicily 37-72*

Aeneas and his followers, with their brows wreathed with myrtle, go to the tomb of Anchises, where the chieftain, after pouring wine and milk and blood, addresses his father's ghost. A huge snake issues from the tomb, sips the libations and glides back to its hole. Aeneas, doubtful as to what to do, sacrifices sheep, swine, and bullocks and again invokes the ghost of his sire. His comrades also offer sacrifices, and then regale themselves with food

*Celebrates the funeral games 72-103.*

The ninth day arrives and competitors and spectators assemble to celebrate the games. The prizes are brought forward: tripods, wreaths, palms, arms, purple garments, silver and gold. Four galleys enter for the rowing match, the course was from the shore to a rock out in the open sea, and home again (104-150). The Chimaera (Gyas captain) takes the lead, followed closely by the Scylla (Cloanthus captain); then came the Pristis (Mnestheus captain), and the Centaurus (Sergestus captain) nearly equal. When the vessels were on the point of rounding the rock, Menoetes, who was steering the Chimaera, clumsily allows the Scylla to pass between him and the rock. Gyas pitches Menoetes into the sea and takes the helm himself.

*The rowing race, 104-286.*

The Centaurus and the Pristis seeing the mishap of Menoetes now try to overtake the Chimaera, but the Centaurus in rounding the rock hugs it too closely, breaks her oars, and runs her prow aground. Cheered on by Mnestheus the crew of the Pristis increase their efforts and lightly skim o'er the sea.

The *Pristis* leaving the Centaurus to extricate herself from the sunken rock, was now in pursuit of the *Chimaera* and passes her. The *Scylla* still leads, but the crew of the *Pristis* row with such vigor that the result seems doubtful till *Cloanthus* invokes the gods to his aid. The gods listen to his prayer, and *Portunus* himself gives the *Scylla* a mighty shove which lands her winner. *Aeneas* proclaims *Scylla* victorious and distributes the prizes to the first, second, and third in the race. The Centaurus has in the meantime got off the rock, and is paddled to the shore with broken oars, her wavering course resembling that of a snake. *Sergestus* is presented with a prize.

The second contest, the foot race, 280-361.

*Aeneas* now leaves the shore and proceeds to a plain enclosed with woods and hills. He invites contestants for the footrace and promises rewards to all, but the first three will receive special prizes. *Nisus*, *Euryalus*, *Dioreas*, *Salius*, *Patron* (all Trojans) and *Helymus*, *Panopes* (Sicilians) enter, and many other competitors unnamed. *Nisus* is off first, and gets the start of *Salius*, *Euryalus* is third, *Helymus* fourth, after whom comes *Dioreas*. *Nisus* keeps the lead until he unfortunately slips in the blood of the bullocks slaughtered in sacrifice, but manages to struggle to his feet just in time to upset *Salius* and so secure the lead to *Euryalus*. The latter comes in winner, followed by *Helymus* second, and *Dioreas* third. *Salius* is indignant at the trick played on him and claims first prize; with the people, however, *Euryalus* is the favorite. So *Salius* had to be content with a lion's hide, and *Nisus* with a shield.

The third contest—the boxing match (362-484.)

*Aeneas* proposes a boxing-match. *Dares*, the conqueror of *Butes*, the Thracian, steps forward, but none is bold enough to put on the knuckles with him. And accordingly he claims the prize—a bullock. Old *Acestes* angrily upbraids *Entellus*, a Sicilian, with cowardice. *Entellus* excuses himself on the feebleness of his age, and afterwards produces the *caestus* which *Eryx* won in his fight with *Hercules*, and offers to do battle in them. *Dares* refuses. *Entellus* then offers to fight on equal terms and *Aeneas* produces a pair of equally weighted *caestus*.

They commence by sparring. *Dares* is the quicker "on his pins;" *Entellus*, the more powerful. Hard-hitting suc-

ceeds, and the first round ends with the fall of Entellus, as he endeavours to crush his opponent with one mighty blow. Entellus rises, and fighting on the offensive strikes right and left, and drives Dares all over the plain. Aeneas stops the fight. Entellus shows his power by killing a bullock with one blow of his fist as an offering to Eryx who had helped him.

A dove is fastened by a cord to the mast-head as a mark. The competitors, Hippocoon, Mnestheus, Eurytion, and old Acestes, draw lots from a helmet in the order above, for priority in shooting. Hippocoon hits the mark and Mnestheus severs the cord; Eurytion shoots the dove flying; while Acestes, having no mark to shoot at, lets fly his arrow, when, lo! amid air his shaft takes fire. Aeneas takes this as a good omen and distributes the prizes; first, to Acestes; second, to Eurytion; third, to Mnestheus, and fourth to Hippocoon. *The archery contest—the fourth contest (485-544.)*

Aeneas surprises the assembly with an equestrian pageant in which three troops—each of twelve young Trojan cavaliers—under the command respectively of Priamus, Atys, and Ascanius, display their skill in horsemanship. After advancing into line under their respective captains, each troop breaks up at the crack of the herald's whip into two squads, which wheel and charge, and flee and rally among themselves, displaying all the evolutions of a real fight. Their movements are compared to those of dolphins at play. This show was destined to become an institution, first at Alba Longa, afterwards at Rome, under the name of "Troja." *The game of Troy -- the fifth pageant (545-603.)*

Juno, not satisfied with the mischief she had done (B.I.) sends Iris disguised as Beroe, to increase the discontent which the unsettled conditions of the Trojans had bred. The women at once fire the fleet. News of this reaches the circus, and Ascanius rides off bareheaded to the fire, which the women abandon with shame. Aeneas and the Teucric in vain try to extinguish the flames, till Jupiter is prevailed on to flood the ships with rain. Four ships were utterly wrecked. *Sorrow succeeds mirth (604-699.)*

Aeneas at a loss with respect to this calamity, questions himself whether he should settle in Sicily or in Italy. *Nauticus advises Aeneas to leave the*

*old and faint-hearted in Sicily (700-745.)* Nautes advises Aeneas to take counsel with Acestes, and the result of their deliberations is, to leave in Sicily those whom the loss of the four ships had made it impossible to convey to Italy, and to choose the best of the crews to accompany him. Aeneas still wavers; but his father appearing in a vision dispels his doubts and advises him to take the course of Nautes.

*Segesta is founded; Aeneas sets sail (746-778.)* Acestes and the followers of Aeneas take off the discontented and unambitious for the proposed city of Acesta (Segesta), then they repair their ships and get ready for their voyage for Italy. Aeneas, meanwhile, founds a temple to Venus. A nine days' feast follows, after which an embarkation to Italy takes place amid much weeping on the part of those left behind. Aeneas pours libations and the fleet with a fair wind starts.

*Venus begs Neptune a fair voyage for the ship (779-821.)* Venus vexed at Juno's spite appeals to Neptune for aid. Venus says that Juno has urged the Trojan women to burn the fleet, and that, as she sets at naught the will of Jupiter and the Fates, there is no knowing what she may next do. Neptune says: "You may depend on me: on two occasions I have provided safety for Aeneas, and I am not likely to change my mind. All the Trojans except one shall reach Italy." Venus is appeased, Neptune yokes his sea-horses; the sea becomes calm, the sea-gods and the nymphs join in the procession.

*Aeneas sets sail for Italy (821-871.)* Aeneas sets up every stitch of sail and his own ship takes the lead with Palinurus as helmsman. At midnight the god of Sleep glides down from heaven, tempts Palinurus to quit the helm, and allow *him* to steer. Palinurus repels the tempter, but the god, shaking a bough steeped in the waters of Lethe over the helmsman's temples induces him to sleep. Palinurus is pushed into the sea and calls in vain for help. Aeneas, when it is too late, discovers his loss, and steers his own ship past the dangerous rocks of the Sirens.

# P. VERGILI MARONIS AENEIDOS.

## LIBER V.

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Interea medium Aeneas jam classe tenebat  
Certus iter, fluctusque atros aquilone secabat,  
Moenia respiciens, quae jam infelicis Elissae  
Collucent flammis. Quae tantum accenderit ignem,  
Causa latet ; duri magno sed amore dolores 5  
Polluto, notumque, furens quid femina possit,  
Triste per augurium Teucrorum pectora ducunt.  
Ut pelagus tenuere rates, nec jam amplius ulla  
Occurrit tellus, maria undique et undique caelum ;  
Olli caeruleus supra caput adstitit imber, 10  
Noctem hiememque ferens, et inhorruit unda tenebris.  
Ipse gubernator puppi Palinurus ab alta :  
Heu ! quianam tanti cinxerunt aethera nimbi ?  
Quidve, pater Neptune, paras ? Sic deinde locutus  
Colligere arma jubet, validisque incumbere remis, 15  
Obliquatque sinus in ventum, ac talia fatur :  
Magnanime Aenea, non, si mihi Jupiter auctor  
Spondeat, hoc sperem Italiam contingere caelo.  
Mutati transversa fremunt et vespere ab atro  
Consurgunt venti, atque in nubem cogitur aër. 20  
Nec nos obniti contra, nec tendere tantum  
Sufficimus. Superat quoniam Fortuna, sequamur,  
Quoque vocat, vertamus iter. Nec litora longe  
Fida reor fraterno Erycis portusque Sicanos ;  
Si modo rite memor servata remetiior astra. 25  
Tum pius Aeneas : Equidem sic poscere ventos  
Jamdudum et frustra cerno te tendere contra.  
Flecte viam velis. An sit mihi gratior ulla,

Quove magis fessas optem demittere naves,  
 Quam quae Dardanum tellus mihi servat Acesten. 30  
 Et patris Anchisae gremio complectitur ossa?  
 Haec ubi dicta, petunt portus, et vela secundi  
 Intendunt Zephyri: fertur cita gurgite classis:  
 Et tandem laeti notae advertuntur arenae.  
 At procul excelso miratus vertice montis 35  
 Adventum sociasque rates occurrit Acestes,  
 Horridus in jaculis et pelle Libystidis ursae:  
 Troia Crimiso conceptum flumine mater  
 Quem genuit. Veterum non immemor ille parentum  
 Gratatur reduces, et gaza laetus agresti 40  
 Excipit, ac fessos opibus solatur amicis.  
 Postera quum primo stellas oriente fugarat  
 Clara dies, socios in coetum litore ab omni  
 Advocat Aeneas, tumulique ex aggere fatur:  
 Dardanidae magni, genus alto a sanguine divum, 45  
 Annus exactis completur mensibus orbis,  
 Ex quo reliquias divinique ossa parentis  
 Condidimus terra, maestasque sacravimus aras.  
 Jamque dies, ni fallor, adest, quem semper acerbum,  
 Semper honoratum—sic di voluistis—habebo. 50  
 Hunc ego Gaetulis agerem si Syrtibus exul,  
 Argolicove mari depensus et urbe Mycenae,  
 Annua vota tamen sollemnesque ordine pompas  
 Exsequerer, strueremque suis altaria donis.  
 Nunc ultro ad cineres ipsius et ossa parentis, 55  
 Haud equidem sine mente reor, sine numine divum,  
 Adsumus, et portus delati intramus amicos.  
 Ergo agite, et laetum cuncti celebremus honorem;  
 Poscamus ventos, atque haec mea sacra quotannis  
 Urbe velit posita templis sibi ferre dicatis. 60  
 Binā boum vobis Troja generatus Acestes  
 Dāt numero cāpita in naves: adhibete Penates  
 Et patrios epulis et quos colit hospes Acestes.  
 Praeterea, si nona diem mortalibus alnum  
 Aurora extulerit radiisque retexerit orbem, 65  
 Prima citae Teucris ponam certamina classis;  
 Quique pedum cursu valet, et qui viribus audax

Aut jaculo incedit melior levibusque sagittis,  
 Seu crudo fudit pugnam committere caestu ;  
 Cuncti adsint, meritaque expectent praemia palmae. 70  
 Ore favete omnes, et cingite tempora ramis.

Sic fatus velat materna tempora myrto :  
 Hoc Helymus facit, hoc aevi maturus Acestes,  
 Hoc puer Ascanius, sequitur quos cetera pubes.  
 Ille e concilio multis cum millibus ibat 75

Ad tumulum, magna medius comitante caterva.  
 Hic duo rite mero libans carchesia Baccho  
 Fundit humi, duo lacte novo, duo sanguine sacro ;  
 Purpureosque jacet flores, ac talia fatur :

Salve, sancte parens : iterum salvete, recepti 80  
 Nequiquam cineres, animaeque umbraeque paternae.  
 Non licuit fines Italos fataliaque arva,  
 Nec tecum Ausonium, quicumque est, quaerere Thybrim.

Dixerat haec, adytis quum lubricus anguis ab imis  
 Septem ingens gyros, septena volumina traxit. 85  
 Amplexus placide tumulum, lapsusque per aras ;  
 Caeruleae cui terga notae, maculosus et auro  
 Squamam incendebat fulgor : ceu nubibus arcus  
 Mille jacet varios adverso sole colores.

Obstupuit visu Aeneas : ille agmine longo 90  
 Tandem inter pateras et levia pocula serpens  
 Libavitque dapes, rursusque innoxius imo  
 Successit tumulo, et depasta altaria liquit.

Hoc magis inceptos genitori instaurat honores,  
 Incertus geniumne loci famulumne parentis 95  
 Esse putet ; caedit binas de more bidentes,  
 Totque sues, totidem nigrantes terga juvencos ;  
 Vinaque fundebat pateris, animamque vocabat  
 Anchisae magni Manesque Acheronte remissos.

Necnon et socii, quae cuique est copia, laeti 100  
 Dona ferunt, onerantque aras mactantque juvencos :  
 Ordine aena locant alii ; fusique per herbam  
 Subjiciunt veribus prunas, et viscera torrent.

Exspectata dies aderat, nonamque serena  
 Auroram Phaëthontis equi jam luce vehebant, 105  
 Famaque finitimos et clari nomen Acestae

- Excierat : laeto complerant litora coetu  
 Visuri Aeneadas ; pars et certare parati.  
 Munera principio ante oculos circoque locantur  
 In medio, sacri tripodes viridesque coronae, 110  
 Et palmae, pretium victoribus ; armaque, et ostro  
 Perfusae vestes, argenti auriue talenta :  
 Et tuba commissos medio canit aggere ludos.  
 Prima pares ineunt gravibus certamina remis  
 Quatuor ex omni delectae classe carinae. 115  
 Velocem Mnestheus agit acri remige Pristin,  
 Mox Italus Mnestheus, genus a quo nomine Memmi,  
 Ingentemque Gyas ingenti mole Chimaeram,  
 Urbis opus, triplici pubes quam Dardana versu  
 Impellunt ; terno consurgunt ordine remi ; 120  
 Sergestusque, domus tenet a quo Sergia nomen,  
 Centauro invehitur magna ; Scyllaque Cloanthus  
 Caerulea, genus unde tibi, Romane Cluenti  
 Est procul in pelago saxum spumantia contra  
 Litora, quod tumidis submersum tunditur oliin 125  
 Fluctibus, hiberni condunt ubi sidera Cori ;  
 Tranquillo silet immotaque attollitur unda  
 Campus, et apricis statio gratissima mergis.  
 Hic viridem Aeneas frondenti ex ilice metam  
 Constituit, signum nautis pater ; unde reverti 130  
 Scirent, et longos ubi circumflectere cursus.  
 Tum loca sorte legunt ; ipsique in puppibus auro  
 Ductores longe effulgent ostroque decori :  
 Cetera populea velatur fronde juvenus,  
 Nudatosque humeros oleo perfusa nitescit. 135  
 + Considunt transtris, intentaque **bracchia** remis ;  
 Intenti exspectant signum ; exsultantiaque haurit  
 Corda pavor pulsans laudumque **arrecta** cupido.  
 Inde ubi clara dedit sonitum tuba, finibus omnes,  
 Haud mora, prosiluere, suis ; ferit aethera clamor 140  
 Nauticus ; adductis spumant freta versa lacertis.  
 Infidunt pariter sulcos, totumque dehiscit  
 Convulsum remis rostrisque tridentibus aequor.  
 Non tam praecipites bijugo certamine campum  
 Corripuere ruuntque effusi carcere currus ; 145



Nec sic immissis aurigae undantia lora  
 Concussere jugis pronique in verbera pendent.  
 Tum plausu fremituque virum studiisque faventum  
 Consonat omne nemus, vocemque inclusa volutant  
 Litora ; pulsati colles clamore resultant. 150  
 Effugit ante alios primisque elabitur undis  
 Turbam inter fremitumque Gyas ; quem deinde Cloanthus  
 Consequitur melior remis, sed pondere pinus  
 Tarda tenet. Post hos aequo discrimine Pristis  
 Centaurusque locum tendunt superare priorem ; 155  
 Et nunc Pristis habet ; nunc victam praeterit ingens  
 Centaurus, nunc una ambae junctisque feruntur  
 Frontibus et longa sulcant vada salsa carina.  
 Jamque propinquabant scopulo metamque tenebant ;  
 Quum princeps medioque Gyas in gurgite victor 160  
 Rectorem navis compellat voce Menoeten :  
 Quo tantum mihi dexter abis ? huc dirige gressum ;  
 Litus ama ; et laevas stringat sine palmula cautes ;  
 Altum alii teneant. Dixit : sed caeca Menoetes  
 Saxa timens proram pelagi detorquet ad undas . 165  
 Quo diversus abis ? iterum, pete saxa, Menoetes,  
 Cum clamore Gyas revocabat : et ecce ! Cloanthum  
 Respicit instantem tergo, et propiora tenentem.  
 Ille inter navemque Gyae scopulosque sonantes  
 Radit iter laevum interior, subitoque priorem 170  
 Praeterit, et metis tenet aequora tuta relictis.  
 Tum vero exarsit juveni dolor ossibus ingens,  
 Nec lacrimis caruere genae, segnemque Menoeten.  
 Oblitus decorisque sui sociumque salutis,  
 In mare praecipitem puppi deturbat ab alta. 175  
 Ipse gubernaculo rector subit, ipse magister,  
 Hortaturque viros, clavumque ad litora torquet.  
 At gravis, ut fundo vix tandem redditus imo est,  
 Jam senior madidaque fluens in veste Menoetes  
 Summa petit scopuli, siccaque in rupe resedit. 180  
 Illum et labentem Teucris et risere natantem,  
 Et salsos rident revomentem pectore fluctus.  
 Hic laeta extremis spes est accensa duobus,  
 Sergesto Mnestheique, Gyan superare morantem

Sergestus capit ante locum scopuloque propinquat : 185  
 Nec tota tamen ille prior **prae**eunte carina,  
 Parte prior ; partem rostro premit aemula Pristis.  
 At media socios incedens nave per ipsos  
 Hortatur Mnestheus : Nunc, nunc insurgite remis,  
 Hectorei socii, Trojae quos sorte suprema 190  
 Delegi comites ; nunc illas promite vires,  
 Nunc animos, quibus in Gaetulis Syrtibus usi,  
 Ionioque mari, Maleaeque sequacibus undis.  
 Non jam prima peto Mnestheus, neque vincere certo ;  
 Quamquam o !—sed superent, quibus hoc, Neptune, dedisti ; 195  
 Extremos pudeat rediisse : hoc vincite, cives,  
 Et prohibete nefas. Olli certamine summo  
 Procumbunt : vastis tremit ictibus aerea puppis,  
 Subtrahiturque solum ; tum creber anhelitus artus  
 Aridaque ora quatit : sudor fluit undique rivis. 200  
 Attulit ipse viris optatum casus honorem.  
 Namque furens animi dum proram ad saxa suburget  
 Interior spatiumque subit Sergestus iniquo ;  
 Infelix saxis in procurrentibus hæsit. 205  
 Concussae cautes, et acuto in murice remi  
 Obnixi crepuere, illisique prora pependit.  
 Consurgunt nautae, et magno clamore morantur :  
 Ferratasque udes et acuta cuspide contos  
 Expediunt, fractosque legunt in gurgite remos.  
 At laetus Mnestheus, successuque acrior ipso, 210  
 Agmine remorum celeri, ventisque vocatis,  
 Prona petit maria et pelago decurrit aperto.  
 Qualis spelunca subito commota columba,  
 Cui domus et dulces latebroso in pumice nidi,  
 Fertur in arva volans, plausumque exterrita pennis 215  
 Dat tecto ingentem ; mox aëre lapsa quieto,  
 Radit iter liquidum celeres neque commovet alas :  
 Sic Mnestheus, sic ipsa fuga secat ultima Pristis  
 Aequora : sic illam fert impetus ipse volantem.  
 Et primum in scopulo luctantem deserit alto 220  
 Sergestum brevibusque vadis, frustra que vocantem  
 Auxilia, et fractis discentem currere remis.  
 Inde Gyan ipsamque ingenti mole Chimaeram

Consequitur ; cedit, quoniam spoliata magistro est.  
 Solus jamque ipso superest in fine Cloanthus ; 225  
 Quem petit et summis adnexus viribus urget.  
 Tum vero ingeminat clamor, cunctique sequentem  
 Instigant studiis, resonatque fragoribus aether.  
 Hi proprium decus et partum indignantur honorem  
 Ni teneant, vitamque volunt pro laude pacisci. 230  
 Hos successus alit ; possunt, quia posse videntur.  
 Et fors aequatis cepissent praemia rostris ,  
 Ni palmas ponto tendens utrasque Cloanthus  
 Fudissetque preces, divosque in vota vocasset :  
 Di, quibus imperium est pelagi, quorum aequora curro, 235  
 Vobis laetus ego hoc candentem in litore taurum  
 Constituam ante aras voti reus, extaque salsos  
 Porriciam in fluctus, et vina liquentia fundam.  
 Dixit, eumque imis sub fluctibus **audiit omnis**  
 Nereidum Phorcique chorus, Panopeaque virgo ; 240  
 Et pater ipse manu magna Portunus euntem  
 Impulit : illa Noto citius volucrique sagitta  
 Ad terram fugit, et portu se condidit alto.  
 Tum satus Anchisa, cunctis ex more vocatis,  
 Victorem magna praeconis voce Cloanthum 245  
 Declarat, viridique advelat tempora lauro,  
 Muneraque in naves ternos optare juvencos,  
 Vinaque, et argenti magnum dat ferre talentum.  
 Ipsis praecipuos ductoribus addit honores :  
 Victori chlamydem auratam, quam plurima circum 250  
 Purpura Maeandro duplici Meliboea cucurrit,  
 Intextusque puer frondosa regius Ida  
 Veloces jaculo cervos cursuque fatigat,  
 Acer, anhelanti similis ; quem praepes ab Ida  
 Sublimem pedibus rapuit Jovis armiger uncis. 255  
 Longaevi palmas nequiquam ad sidera tendunt  
 Custodes, saevitque canum latratus in auras.  
 At qui deinde locum tenuit virtute secundum, *Syn aeresis*  
 Levibus huic hamis consertam auroque trilicem  
 Loricam, quam Demoleo detraxerat ipse 260  
 Victor apud rapidum Simoenta sub Ilio alto,  
 Donat habere viro, decus et tutamen in armis.

Vix illam famuli Phegeus Sagarisque ferebant  
 Multiplicem, connixi humeris ; indutus at olim  
 Demoleus cursu palantes Troas agebat. 265

Tertia dona facit geminos ex aere lebetas,  
 Cymbiaque argento perfecta atque aspera signis.  
 Jamque adeo donati omnes, opibusque superbi,  
 Puniceis ibant evincti tempora taeniis ;

Quum saevo e scopulo multa vix arte revulsus, 270  
 Amissis remis, atque ordine debilis uno,  
 Irrisam sine honore ratem Sergestus agebat.

Qualis saepe viae deprensus in aggere serpens,  
 Aerea quem obliquum rota **transiit, aut** gravis ictu  
 Seminecem liquit saxo lacerumque viator, 275

Nequiquam longos fugiens dat corpore tortus,  
 Parte ferox ardensque oculis et sibila colla  
 Arduus attollens ; pars vulnere clauda retentat  
 Nexantem nodis seque in sua membra plicantem.  
 Tali remigio navis se tarda movebat ; 280

Vela facit tamen, et plenis subit ostia velis.  
 Sergestum Aeneas promisso munere donat,  
 Servatam ob navem laetus sociosque reductos.  
 Olli serva datur, operum haud ignara Minervae,  
 Cressa genus, Pholoë, geminique sub ubere nati. 285

Hoc pius Aeneas misso certamine tendit  
 Gramineum in campum, quem collibus undique curvis  
 Cingebant silvae , mediaque in valle theatri  
 Circus erat; quo se multis cum millibus heros  
 Consessu medium tulit, exstructoque resedit. 290

Hic, qui forte velint rapido contendere cursu,  
 Invitat pretiis animos, et praemia ponit.  
 Undique conveniunt Teucrici, mistique Sicani :  
 Nisus et Euryalus primi ;  
 Euryalus forma insignis viridique juvena ; 295

Nisus, amore pio pueri : quos deinde sequutus  
 Regius egregia Priami de stirpe Dioces :  
 Hunc Salius, simul et Patron ; quorum alter Acarnan,  
 Alter ab Arcadia, Tegeaeae sanguine gentis.  
 Tum duo Trinacrii juvenes, Helymus Panopesque, 300  
 Adsueti silvis, comites senioris Acestae ;

Multi praeterea, quos fama obscura recondit.  
 Aeneas quibus in mediis sic deinde loquutus :  
 Accipite haec animis laetasque advertite mentes :  
 Nemo et hoc numero mihi non donatus abibit. 305  
 Gnosia bina dabo levato lucida ferro  
 Spicula, caelatamque argento ferre bipennem ;  
 Omnibus hic erit unus honos. Tres praemia primi  
 Accipient, flavaque caput nectentur oliva.  
 Primus equum phaleris insignem victor habeto. 310  
 Alter Amazoniam pharetram plenamque sagittis  
 Threiciis, lato quam circum amplectitur auro  
 Balteus, et tereti subnectit fibula gemma.  
 Tertius Argolica hac galea contentus abito.  
 Haec ubi dicta, locum capiunt, signoque repen 315  
 Corripiunt spatia audito, limenque reliquunt  
 Effusi, nimbo similes, simul ultima signant.  
 Primus abit longeque ante omnia corpora Nisus  
 Emicat, et ventis et fulminis ocior alis.  
 Proximus huic, longo sed proximus intervallo, 320  
 Insequitur Salius. Spatio post deinde relicto  
 Tertius Euryalus.  
 Euryalumque Helymus sequitur. Quo deinde sub ipso  
 Ecce volat, calcemque terit jam calce Diore,  
 Incumbens humero : spatio et si plura supersint, 325  
 Transeat elapsus prior, ambiguumque relinquat.  
 Jamque fere spatio extremo fessique sub ipsam  
 Finem adventabant, levi quum sanguine Nisus  
 Labitur infelix ; caesis ut forte juvenis  
 Fusus humum viridesque super madefecerat herbas. 330  
 Hic juvenis, jam victor ovans, vestigia presso  
 Haud tenuit titubata solo ; sed pronus in ipso  
 Concidit immundoque fimo sacroque cruore.  
 Non tamen Euryali, non ille oblitus amorum.  
 Nam sese opposuit Salio per lubrica surgens ; 335  
 Ille autem spissa jacuit revelutus arena.  
 Emicat Euryalus, et munere victor amici  
 Prima tenet, plausuque volat femituque secundo.  
 Post Helymus subit, et nunc tertia palma Diore.  
 Hic totum caveae consessum ingentis et ora 340  
 Prima patrum magnis Salius clamoribus implet,

- Ereptumque dolo reddi sibi poscit honorem.  
 Tutatur favor Euryalum lacrimaeque decorae,  
 Gravior et pulchro veniens in corpore virtus.  
 Adjuvat et magna proclamat voce Diores, 345  
 Qui subiit palmae, frustra ad praemia venit  
 Ultima, si primi Salio reddantur honores.  
 Tum pater Aeneas, Vestra, inquit, munera vobis  
 Certa manent, pueri, et palmam movet ordine nemo. /  
 Me liceat casus miserari insontis amici. 350  
 Sic fatus tergum Gaetuli immane leonis  
 Dat Salio, villis onerosum atque unguibus aureis.  
 Hic Nisus, Si tanta, inquit, sunt praemia victis,  
 Et te lapsorum miseret; quae munera Niso  
 Digna dabis? primam merui qui laude coronam; 355  
 Ni me, quae Salium, fortuna inimica tulisset.  
 Et simul his dictis faciem ostentabat, et udo  
 Turpia membra fimo. Risit pater optimus olli,  
 Et clypeum efferri jussit Didymaonis artis,  
 Neptuni sacro Danais de poste refixum. 360  
 Hoc juvenem egregium praestani munere donat.  
 Post, ubi confecti cursus, et dona peregit:  
 Nunc, si cui virtus animusque in pectore praesens  
 Adsit et evinctis attollat brachchia palmis.  
 Sic ait, et geminum pugnae proponit honorem, 365  
 Victori velatum auro vittisque juvencum,  
 Ense atque insignem galeam solatia victo.  
 Nec mora: continuo vastis cum viribus effert  
 Ora Dares, magnoque virum se murmure tollit:  
 Solus qui Paridem solitus contendere contra, 370  
 Idemque ad tumulum, quo maximus occubat Hector,  
 Victorem Buten immani corpore, qui se  
 Bebrycia veniens Amyci de gente ferebat,  
 Perculit, et fulva moribundum extendit arena. /  
 Talis prima Dares caput altum in proelia tollit, 375  
 Ostenditque humeros latos, alternaque jactat  
 Brachchia protendens, et verberat ictibus auras.  
 Quaeritur huic alius: nec quisquam ex agmine tanto  
 Audet adire virum manibusque inducere caestus.  
 Ergo alacris cunctosque putans excedere palma, 380

Aeneae stetit ante pedes ; nec plura moratus  
 Tum laeva taurum cornu tenet, atque ita fatur :  
 Nate dea, si nemo audet se credere pugnae,  
 Quae finis standi ? quo me decet usque teneri ?  
 Ducere dona jube. Cuncti simul ore fremebant  
 Dardanidae reddique viro promissa juebant.

385

Hic gravis Entellum dictis castigat Acestes,  
 Proximus ut viridante toro consederat herbae :  
 Entelle, heroum quondam fortissime frustra,  
 Tantane tam patiens nullo certamine tolli  
 Dona sines ? ubi nunc nobis deus ille, magister  
 Nequiquam memoratus, Eryx ? ubi fama per omnem  
 Trinacriam, et spolia illa tuis pendentia tectis ?

390

Ille sub haec : Non laudis amor nec gloria cessit  
 Pulsa metu ; sed enim gelidus tardante senecta  
 Sanguis hebet, frigentque effetae in corpore vires.  
 Si mihi, quae quondam fuerat, quaque improbus iste  
 Exsultat fidens, si nunc foret illa juventa,

395

Haud equidem pretio inductus pulchroque juvenco  
 Venissem, nec dona moror. Sic deinde loquutus,  
 In medium geminos immani pondere caestus  
 Projecit, quibus acer Eryx in praelia suetus  
 Ferre manum, duroque intendere bracchia tergo.

400

Obstupere animi : tantorum ingentia septem  
 Terga boum plumbo insuto ferroque rigeabant.  
 Ante omnes stupet ipse Dares, longeque recusat :  
 Magnanimusque Anchisiades et pondus et ipsa  
 Huc illuc vinclorum immensa volumina versat.

405

Tum senior tales referebat pectore voces :  
 Quid, si quis caestus ipsius et Herculis arma  
 Vidisset tristemque hoc ipso in litore pugnam ?

410

Haec germanus Eryx quondam tuus arma gerebat ;—  
 Sanguine cernis adhuc sparsoque infecta cerebro ;—  
 His magnum Alciden contra stetit : his ego suetus,  
 Dum melior vires sanguis dabat, aemula necdum  
 Temporibus geminis canebat sparsa senectus.

415

Sed si nostra Dares haec Troïus arma recusat,  
 Idque pio sedet Aeneae, probat auctor Acestes,  
 Aequemus pugnas. Erycis tibi terga remitto :

Solve metus ; et tu Trojanos exue caestus. 420  
 Haec fatus duplicem ex humeris rejecit amictum,  
 Et magnos membrorum artus, magna ossa lacertosque  
 Exuit, atque ingens media consistit arena.  
 Tum satus Anchisa caestus pater extulit aequos,  
 Et paribus palmas amborum innexuit armis. 425  
 Constitit in digitos extemplo arrectus uterque,  
 Brachiaque ad superas interritus extulit auras.  
 Abduxere retro longe capita ardua ab ictu,  
 Immiscentque manus manibus, pugnamque lacessunt.  
 Ille, pedum melior motu, fretusque juvena, 430  
 Hic membris et mole valens ; sed tarda trementi  
 Genua labant, vastos quatit aeger anhelitus artus.  
 Multa viri nequiquam inter se vulnera jactant,  
 Multa cavo lateri ingeminant et pectore vastos  
 Dant sonitus, erratque aures et tempora circum 435  
 Crebra manus ; duro crepitant sub vulnere malae.  
 Stat gravis Entellus nisuque immotus eodem ;  
 Corpore tela modo atque oculis vigilantibus exit.  
 Ille, velut celsam oppugnat qui molibus urbem,  
 Aut montana sedet circum castella sub armis— 440  
 Nunc hos, nunc illos aditus, omnemque pererrat  
 Arte locum, et variis adsultibus irritus urget.  
 Ostendit dextram insurgens Entellus et alte  
 Extulit : ille ictum venientem a vertice velox  
 Praevидit, celerique elapsus corpore cessit : 445  
 Entellus vires in ventum effudit, et ultro  
 Ipse gravis graviterque ad terram pondere vasto  
 Concidit : ut quondam cava concidit aut Erymantho,  
 Aut Ida in magna, radicibus eruta pinus.  
 Consurgunt studiis Teucris et Trinacria pubes ; 450  
 It clamor caelo, primusque accurrit Acestes,  
 Aequaevumque ab humo miserans attollit amicum.  
 At non tardatus casu neque territus heros  
 Acrior ad pugnam redit, ac vim suscitatur ira.  
 Tum pudor incendit vires et conscia virtus, 455  
 Praecipitemque Daren ardens agit aequore toto,  
 Nunc dextra ingeminans ictus, nunc ille sinistra ;  
 Nec mora, nec requies : quam multa grandine nimbi



Culminibus crepitant, sic densis ictibus heros  
 Creber utraque manu pulsat versatque Dareta. 460  
 Tum pater Aeneas procedere longius iras  
 Et saevire animis Entellum haud passus acerbis ;  
 Sed finem imposuit pugnae, fessumque Dareta  
 Eripuit, mulcens dictis, ac talia fatur :  
 Infelix, quae tanta animum dementia cepit ? 465  
 Non vires alias conversaque numina sentis ?  
 Cede deo. Dixitque et praelia voce diremit.  
 Ast illum fidi aequales, genua aegra trahentem,  
 Jactantemque utroque caput, crassumque cruorem  
 Ore ejectantem mistosque in sanguine dentes, 470  
 Ducunt ad naves ; galeamque ensemque vocati  
 Accipiunt ; palmam Entello taurumque relinquunt.  
 Hic victor, superans animis tauroque superbus,  
 Nate dea, vosque haec, inquit, cognoscite Teucri,  
 Et mihi quae fuerint juvenali in corpore vires, 475  
 Et qua servetis revocatum a morte Dareta.  
 Dixit, et adversi contra stetit ora juveni,  
 Qui donum adstabat pugnae, durosque reducta  
 Libravit dextra media inter cornua caestus  
 Arduus, effractoque illisit in ossa cerebro. 480  
 Sternitur exanimisque tremens procumbit humi bos.  
 Ille super tales effundit pectore voces :  
 Hanc tibi, Eryx, meliorem animam pro morte Daretis  
 Persolve : hic victor caestus artemque repono.  
 Protinus Aeneas celeri certare sagitta 485  
 Invitat qui forte velint, et praemia dicit,  
 Ingentique manu malum de nave Seresti  
 Erigit, et volucrem trajecto infune columbam,  
 Quo tendant ferrum, malo suspendit ab alto.  
 Convenere viri, dejectamque aerea sortem 490  
 Accepit galea ; et primus clamore secundo  
 Hyrtacidae ante omnes exit locus Hippocoöntis :  
 Quem modo navali Mnestheus certamine victor  
 Consequitur, viridi Mnestheus evinctus oliva.  
 Tertius Eurytion, tuus, o clarissime, frater, 495  
 Pandare, qui quondam, jussus confundere foedus,  
 In medios telum torsisti primus Achivos.

Extremus galeaque ima subsedit Acestes,  
Ausus et ipse manu juvenum tentare laborem.

Tum validis flexos incurvant viribus arcus  
Pro se quisque viri et depromunt tela pharetris.  
Primaque per caelum nervo stridente sagitta  
Hyrtacidae juvenis volucres diverberat auras ;  
Et venit, adversique infigitur arbore mali.

Intremuit malus, timuitque exterrita pennis  
Ales, et ingenti sonuerunt omnia plausu. *apoplause of spectators* 505

Post acer Mnestheus adducto constitit arcu,  
Alta petens, pariterque oculos telumque tetendit.

Ast ipsam miserandus avem contingere ferro

Non valuit ; nodos et vincula linea rupit, 510

Quis innexa pedem malo pendeat ab alto ;

Illa Notos atque atra volans in nubila fugit.

Tum rapidus, jamdudum arcu contenta parato

Tela tenens, fratrem Eurytion in vota vocavit,

Jam vacuo laetam caelo speculatus, et alis 515

Plaudentem nigra figit sub nube columbam.

Decidit exanimis, vitamque reliquit in astris

Aetheriis, fixamque refert delapsa sagittam.

Amissa solus palma superabat Acestes :

Qui tamen aërias telum contendit in auras, 520

Ostentans artemque pater arcumque sonantem.

Hic oculis subitum objicitur magnoque futurum

Augurio monstrum : docuit post exitus ingens,

Seraque terrifici cecinerunt omina vates.

Namque volans liquidis in nubibus arsit arundo, 525

Signavitque viam flammis, tenuesque recessit

Consumpta in ventos ; caelo ceu saepe refixa

Transcurrunt crinemque volantia sidera ducunt

Attonitis haesere animis, superosque precati

Trinacrii Teucrique viri : nec maximus omen 530

Abnuat Aeneas ; sed laetum amplexus Acesten

Muneribus cumulat magnis, ac talia fatur :

Sume, pater ; nam te voluit rex magnus Olympi

Talibus auspiciis exsortem ducere honorem.

Ipsius Anchisae longaevis hoc munus habebis, 535

Cratera impressum signis, quem Thracius olim

Anchisæ genitori in magno munere Cisseus  
Ferre sui dederat monumentum et pignus amoris.

Sic fatus cingit viridanti tempora lauro,  
Et primum ante omnes victorem appellat Acesten. 540  
Nec bonus Eurytion praelato invidit honori,  
Quamvis solus avem caelo dejecit ab alto.  
Proximus ingreditur donis, qui vincula rupit,  
Extremus, volucris qui fixit arundine malum.

At pater Aeneas, nondum certamine misso, 545  
Custodem ad sese comitemque impubis Iuli  
Epytiden vocat, et fidam sic fatur ad aurem :

Vade age, et Ascanio, si jam puerile paratum  
Agmen habet secum, cursusque instruxit equorum,  
Ducât avo turmas, et sese ostendat in armis, 550  
Dic, ait. Ipse omnem longo decedere circo  
Infusum populum, et campos jubet esse patentes.

Incedunt pueri, pariterque ante ora parentum  
Frenatis lucent in equis, quos omnis euntes  
Trinacriae mirata fremit Trojaeque juventus. 555

Omnibus in morem tonsa coma pressa corona;  
Cornea bina ferunt praefixa hastilia ferro ;  
Pars leves humero pharetras ; it pectore summo  
Flexilis obtorti per collum circulus auri.

Tres equitum numero turmae, ternique vagantur 560  
Ductores ; pueri bis seni quemque sequuti  
Agmine partito fulgent paribusque magistris.

Una acies juvenum, ducit quam parvus ovantem  
Nomen avi referens Priamus, tua clara, Polite,  
Progenies, auctura Italos : quem Thracius albis 565  
Portat equus bicolor maculis, vestigia primi  
Alba pedis frontemque ostentans arduus albam.

Alter Atys, genus unde Atii duxere Latini,  
Parvus Atys, pueroque puer dilectus Iulo.  
Extremus, formaque ante omnes pulcher, Iulus 570  
Sidonio est invecus equo, quem candida Dido

Esse sui dederat monumentum et pignus amoris.  
Cetera Trinacrii pubes senioris Acestae  
Fertur equis.

Excipiunt plausu pavidos, gaudentque tuentes 575

Dardanidae, veterumque adgnoscent ora parentum.  
 Postquam omnem laeti consessum oculosque suorum  
 Lustravere in equis, signum clamore paratis  
 Epytides longe dedit insonuitque flagello.  
 Olli discurrere pares, atque agmina terni  
 Diductis solvere choris, rursusque vocati  
 Convertere vias infestaque tela tulere.

580

Inde alios ineunt cursus aliosque recursus,  
 Adversi spatiis, alternosque orbibus orbis  
 Impediunt, pugnaeque cient simulacra sub armis.  
 Et nunc terga fuga nudant, nunc spicula vertunt  
 Infensi, facta pariter nunc pace feruntur.

585

Ut quondam Creta fertur Labyrinthus in alta  
 Parietibus textum caecis iter, ancipitemque  
 Mille viis habuisse dolum, qua signa sequendi  
 Falleret indeprensus et irremeabilis error ;  
 Haud alio Teucrum nati vestigia cursu

590

Impediunt, texuntque fugas et proelia ludo,  
 Delphinum similes, qui per maria humida nando  
 Carpathium Libycumque secant, [luduntque per undas].

595

Hunc morem cursus, atque haec certamina primus  
 Ascanius, Longam muris quum cingeret Albam,  
 Rettulit, et priscos docuit celebrare Latinos,  
 Quo puer ipse modo, secum quo Troia pubes ;  
 Albani docuere suos ; hinc maxima porro

600

Acceptit Roma et patrium servavit honorem ;  
 Trojaque nunc pueri, Trojanum dicitur agmen.

Hac celebrata tenus sancto certamina patri.  
 Hic primum Fortuna fidem mutata novavit.

Dum variis tumulto referunt sollemnia ludis,  
 Irim de caelo misit Saturnia Juno

605

Iliacam ad classem, ventosque adspirat eunti,  
 Multa movens, necdum antiquum saturata dolorem.

Illa, viam celerans per mille coloribus arcum,  
 Nulli visa cito decurrit tramite virgo.

610

Conspicit ingentem concursum, et litora lustrat,  
 Desertosque videt portus classemque relictam.

At procul in sola secretae Troades acta  
 Amissum Anchisen flebant, cunctaeque profundum

Pontum aspectabant flentes. Heu tot vada fessis  
 Et tantum superesse maris! vox omnibus una.  
 Urbem orant; taedet pelagi perferre laborem.  
 Ergo inter medias sese haud ignara nocendi  
 Conjicit, et faciemque deae vestemque reponit;  
 Fit Beroë, Tınarii conjunx longaeva Dorycli,  
 Cui genus et quondam nomen natique fuissent;  
 Ac sic Dardanidum mediam se matribus infert:  
 O miserae, quas non manus, inquit, chaïca bello  
 Traxerit ad letum patriae sub moenibus! o gens  
 Infelix, cui te exitio Fortuna reservat?  
 Septima post Trojae excidium jam vertitur aestas,  
 Quum freta, quum terras omnes, tot inhospita saxa  
 Sideraque emensae ferimur, dum per mare magnum  
 Italiam sequimur fugientem, et volvitur undis.  
 Hic Erycis fines fraterni, atque hospes Acestes:  
 Quis prohibet muros jacere, et dare civibus urbem?  
 O patria, et rapti nequidquam ex hoste Penates,  
 Nullane jam Trojae dicentur moenia? nusquam  
 Hectoreos amnes, Xanthum et Simoënta videbo?  
 Quin agite, et mecum infaustas exurite puppes.  
 Nam mihi Cassandrae per somnum vatis imago  
 Ardentes dare visa faces: hic quaerite Trojam;  
 Hic domus est, inquit, vobis: jam tempus agit res,  
 Nec tantis mora prodigiis; en quatuor arae  
 Neptuno, deus ipse faces animumque ministrat.  
 Haec memorans, prima infensum vi corripit ignem,  
 Sublataque procul dextra connixa coruscat,  
 Et iacit. Arrectae mentes stupefactaque corda  
 Iliadum. Hic una e multis, quae maxima natu,  
 Pprgo, tot Priami natorum regia nutrix:  
 Non Beroë vobis, non haec Rhoeteia, matres,  
 Est Dorycli conjunx: divini signa decoris,  
 Ardentesque notate oculos; qui spiritus illi,  
 Qui vultus, vocisque sonus, vel gressus eunti.  
 Ipsa egomet dudum Beroën digressa reliqui  
 Aegram, indignantem tali quod sola careret  
 Munere, nec meritos Anchisae inferret honores.  
 Haec effata.

At matres primo ancipites oculisque malignis  
 Ambiguae spectare rates miserum inter amorem 655  
 Praesentis terrae fatisque vocantia regna :  
 Quum dea se paribus per caelum sustulit alis  
 Ingentemque fuga secuit sub nubibus arcum.  
 Tum vero attonitae monstris actaeque furore  
 Conclamant, rapiuntque focus penetralibus ignem : 660  
 Pars spoliant aras, frondem ac virgulta facesque  
 Conjiciunt : furit immissis Vulcanus habenis  
 Transtra per et remos et pictas abiete puppes.

Nuntius Anchisae ad tumulum cuneosque theatri  
 Incensas perfert naves Eumelus et ipsi 665  
 Respiciunt atram in nimbo volitare favillam.

Primus et Ascanius, cursus ut laetus equestres  
 Ducebat, sic acer equo turbata petivit

Castra, nec exanimes possunt retinere magistri.  
 Quis furor iste novus? quo nunc, quo tenditis, inquit, 670  
 Heu miserae cives? non hostem inimicaque castra

Argivum; vestras spes uritis. En ego vester  
 Ascanius! Galeam ante pedes projecit inanem,

Qua ludo indutus belli simulacra ciebat.  
 Accelerat simul Aeneas, simul agmina Teucrum, 675  
 Ast illae diversa metu per litora passim

Diffugiunt, silvasque et sicubi concava furtim  
 Saxa petunt; piget incepti lucisque, suosque

Mutatae adgnoscent, excussaque pectore Juno est.  
 Sed non idcirco flammae atque incendia vires 680  
 Indomitas posuere: udo sub robore vivit

Stuppa vomens tardum fumum, lentusque carinas  
 Est vapor, et toto descendit corpore pestis,  
 Nec vires heroum infusaque flumina prosunt.

Tum pius Aeneas humeris abscindere vestem, 685  
 Auxilioque vocare deos, et tendere palmas:

Jupiter omnipotens, si nondum exosus ad unum  
 Trojanos, si quid pietas antiqua labores

Respicit humanos, da flammam evadere classi  
 Nunc, pater, et tenues Teucrum res eripe leto. 690  
 Vel tu, quod superest, infesto fulmine morti,

Si mereor, demitte, tuaque hic obrue dextra.

Vix haec ediderat, quum effusis imbris atra  
 Tempestas sine more furit, tonitruque tremescunt  
 Ardua terrarum et campi ; ruit aethere toto  
 Turbidus imber aqua densisque nigerrimus Austris ;  
 Implenturque super puppes ; semiusta madescunt  
 Robora ; restinctus donec vapor omnis, et omnes,  
 Quatuor amissis, servatae a peste carinae.

At pater Aeneas casu concussus acerbo,  
 Nunc huc ingentes, nunc illuc pectore curas  
 Mutabat versans, Siculisne resideret arvis  
 Oblitus fatorum, Italasne capesseret oras.  
 Tum senior Nautes, unum Tritonia Pallas  
 Quem docuit multaque insignem reddidit arte,—  
 Haec responsa dabat, vel quae portendent ira  
 Magna deum, vel qua fatorum posceret ordo  
 Isque his Aenean solatus vocibus inquit :

Nate deo, quo fata trahunt retrahuntque, sequamur ;  
 Quicquid erit, superanda omnis fortuna ferendo est.  
 Est tibi Dardanius divinae stirpis Acestes ;  
 Hunc cape consiliis socium et conjunge volentem.  
 Huic trade, amissis superant qui navibus, et quos  
 Pertaesum magni incepti rerumque tuarum est ;  
 Longaeosque senes ac fessas aequore matres,  
 Et quicquid tecum invalidum metuensque pericli est,  
 Delige, et his habeant terris sine moenia fessi ;  
 Urbem appellabunt permissio nomine Acestam.

Talibus incensus dictis senioris amici,  
 Tum vero in curas animo diducitur omnes.  
 Et nox atra polum bigis subvecta tenebat :  
 Visa dehinc caelo facies delapsa parentis  
 Anchisae subito tales effundere voces :  
 Nate, mihi vita quondam, dum vita manebat,  
 Care magis, nate, Iliacis exercite fatis,  
 Imperio Jovis huc venio, qui classibus ignem  
 Depulit, et caelo tandem miseratus ab alto est.  
 Conciliis pare, quae nunc pulcherrima Nautes  
 Dat senior ; lectos juvenes, fortissima corda,  
 Defer in Italiam ; gens dura atque aspera cultu  
 Debellanda tibi Latio est. Ditis tamen ante  
 Infernas accede domos, et Averno per alta

- Congressus pete, nate, meos. Non me impia namque  
 Tartara habent tæstesve umbrae, sed amoena piorum  
 Concilia Elysiumque colo. Huc casta Sibylla 735  
 Nigrarum multo pecudum te sanguine ducet.  
 Tum genus omne tuum, et, quae dentur moenia, disces.  
 Jamque vale ; torquet medios Nox humida cursus,  
 Et me saevus equis oriens afflavit anhelis.  
 Dixerat, et tenues fugit, ceu fumus, in auras. 740  
 Aeneas, Quo deinde ruis ? quo præripis ? inquit,  
 Quem fugis ? aut quis te nostris complexibus arcet ?  
 Haec memorans cinerem et sopitos suscitât ignes ;  
 Pergameumque Larem, et canae penetralia Vestae  
 Farre pio et plena supplex veneratur acerra. 745  
 Extemplo socios primumque accessit Acesten,  
 Et Jovis imperium et cari praecepta parentis  
 Edocet, et quae nunc animo sententia constet,  
 Haud mora consiliis, nec jussa recusat Acestes.  
 Transcribunt urbi matres, populumque volentem 750  
 Deponunt, animos nil magnae, laudis egentes.  
 Ipsi transtra novant, flammisque ambesa reponunt  
 Robora navigiis, aptant remosque rudentesque,  
 Exigui numero ; sed bello vivida virtus.  
 Interea Aeneas urbem designat aratro 755  
 Sortiturque domos : hoc Ilium, et haec loca Trojam  
 Esse jubet. Gaudet regno Trojanus Acestes,  
 Indicitque forum et patribus dat jura vocatis,  
 Tum vicina astris Erycino in vertice sedes  
 Fundatur Veneri Idaliae, tumuloque sacerdos 760  
 Ac lucus late sacer additur Anchiseo.  
 Jamque dies epulata novem gens omnis, et aris  
 Factus honos ; placidi straverunt aequora venti,  
 Creber et anspirans rursus vocat Auster in ãltum.  
 Exoritur procurva ingens per litora fletus ; 765  
 Complexi inter se noctemque diemque morantur.  
 Ipsae jam matres, ipsi, quibus aspera quondam  
 Visa maris facies et non tolerabile nomen,  
 Ire volunt, omnemque fugae perferre laborem.  
 Quos bonus Aeneas dictis solatur amicis, 770  
 Et consanguineo lacrimans commendat Acestae.



Tres Eryci vitulos et Tempestatibus agnam  
 Caedere dein le jubet, solvique ex ordine funem.  
 Ipse, caput tonsae foliis evinctus olivae,  
 Stans procul in prora pateram tenet, extaque salsos 776  
 Porricit in fluctus ac vina liquentia fundit.  
 Prosequitur surgens a puppi ventus euntes :  
 Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis  
 Alloquitur, talesque effundit pectore questus : 780  
 Junonis gravis ira neque exsaturabile pectus  
 Cogunt me, Neptune, preces descendere in omnes ;  
 Quam nec longa dies, pietas nec mitigat ulla,  
 Nec Jovis imperio fatisque infracta quiescit.

Non media de gente Phrygum exedissee nefandis 785  
 Urbem odiis satis est, nec poenam traxe per omnem.  
 Reliquias Trojae, cineres atque ossa peremptae  
 Insequitur. Causas tanti sciat illa furoris.

Ipse mihi nuper Libycis tu testis in undis  
 Quam molem subito excierit : maria omnia caelo 790  
 Miscuit, Aeoliis nequiquam freta procellis,  
 In regnis hoc ausa tuis.

Per scelus, ecce, etiam Trojanis matribus actis  
 Exussit foede puppes, et classe subegit  
 Amissa socios ignotae linquere terrae. 795  
 Quod superest, oro, liceat dare tuta per undas  
 Vela tibi, liceat Laurentem attingere Thybrim,  
 Si concessa peto, si dant ea moenia Parcae.

Tum Saturnius haec domitor maris edidit alti :  
 Fas omne est, Cytherea, meis te fidere regnis, 800  
 Unde genus ducis, merui quoque saepe furores  
 Compressi et rabiem tantam caelique marisque.

Nec minor in terris, Xanthum Simoëntaque testor,  
 Aeneae mihi cura tui. Quum Troia Achilles  
 Exanimata sequens impingeret agmina muris, 805  
 Millia multa daret leto, gemerentque repleti

Amnes, nec reperire viam atque evolvere posset  
 In mare se Xanthus, Pelidae tunc ego forti  
 Congressum Aeneam nec dis nec viribus aequis  
 Nube cava rapui, cuperem quum vertere ab imo 810

Structa meis manibus perjurae moenia Trojae.  
 Nunc quoque mens eadem perstat mihi : pelle timorem.  
 Tutus, quos optas, portus accedet Averni.

Unus erit tantum, amissum quem gurgite quaeres ;  
 Unum pro multis dabitur caput.

815

His ubi laeta deae permulsit pectora dictis,  
 Jungit equos auro genitor spumantiaque addit  
 Frena feris, manibusque omnes effundit habenas.

Caeruleo per summa levis volat aequora curru :  
 Subsidunt undae, tumidumque sub axe tonanti  
 Sternitur aequor aquis, fugiunt vasto aethere nimbi.

820

Tum variae comitum facies, immania cete,  
 Et senior Glauci chorus, Inousque Palaemon,  
 Tritonesque citi, Phorcique exercitus omnis ;  
 Laeva tenet Thetis et Melite, Panopeaque virgo,  
 Nesaeae, Spioque, Thaliaque, Cymodoceque.

825

Hic patris Aeneae suspensam blanda vicissim  
 Gaudia ~~peremptant~~ mentem ; jubet ocios omnes  
 Attolli malos, intendi bracchia velis.

Una omnes fecere pedem, pariterque sinistros,  
 Nunc dextros solvere sinus ; una ardua torquent  
 Cornua detorquentque ; ferunt sua flamina classem.  
 Princeps ante omnes densum Palinurus agebat  
 Agmen : ad hunc alii cursum contendere jussi.

830

Jamque fere mediam caeli Nox humida metam  
 Contigerat ; placida laxabant membra quiete  
 Sub remis fusi per dura sedilia nautae ;

835

Quum levis aetheriis delapsus Somnus ab astris  
 Aëra dimovit tenebrosum et dispulit umbras,  
 Te, Palinure, petens, tibi tristia somnia portans

840

Insonti ; puppique deus consedit in alta,  
 Phorbanti similis, funditque has ore loquelos :  
 Iaside Palinure, ferunt ipsa aequora classem ;  
 Aequatae spirant aerae ; datur hora quieti.

Pone caput, fessosque oculos furare labori.

845

Ipse ego paulisper pro te tua munera inibo.

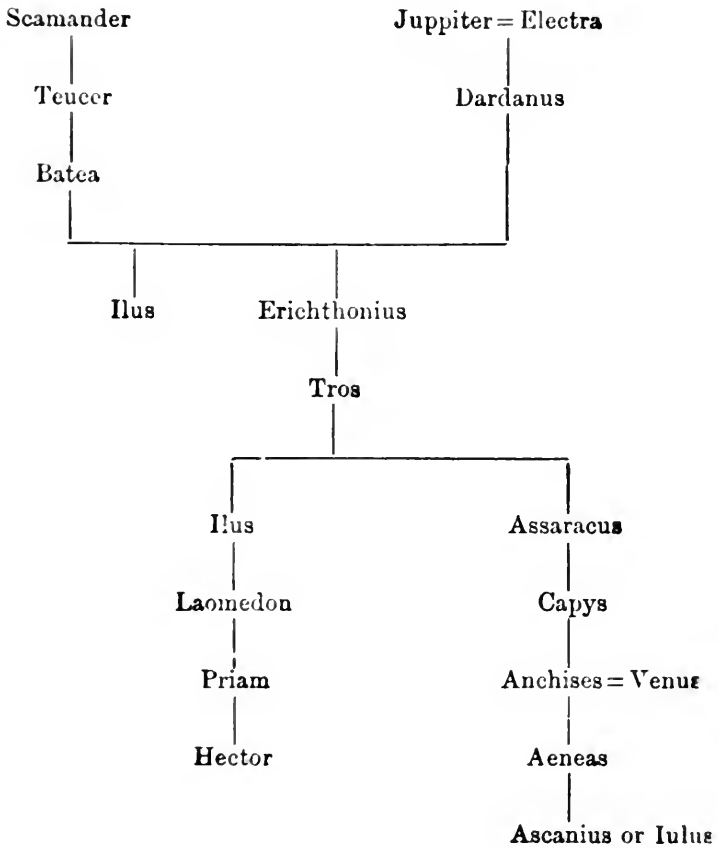
Cui vix attollens Palinurus lumina fatur :

Mene salis placidi vultum fluctusque quietos

Ignorare jubes ? mene huic confidere monstro ?

**Aeneam** credam quid enim fallacibus auris  
 Et caeli toties deceptus fraude sereni ? 850  
 Talia dicta dabat, clavumque affixus et haerens  
 Nusquam amittebat, oculosque sub astra tenebat.  
 Ecce deus raram Lethaeo rore madentem  
 Vique soporatum Stygia super utraque quassat  
 Tempora, cunctantique natantia lumina solvit. 855  
 Vix primos inopina quies laxaverat artus ;  
 Et super incumbens cum puppis parte revulsa  
 Cumque gubernaculo liquidas projecit in undas  
 Praecipitem ac socios nequiquam saepe vocantem.  
 Ipse volans tenues se sustulit ales ad auras. 860  
 Currit iter tutum non secius aequore classis,  
 Promissisque patris Neptuni interrita fertur.  
 Jamque adeo scopulos Sirenum advecta subibat,  
 Difficiles quondam multorumque ossibus albos,  
 Tum rauca assiduo longe sale saxa sonabant ; 865  
 Quum pater amisso fluitantem errare magistro  
 Sensit, et ipse ratem nocturnis rexit in undis,  
 Multa gemens, casuque animum concussus amici :  
 O nimium caelo et pelago confise sereno.  
 Nudus in ignota, Palinure, jacebis arena! 870

DESCENT OF THE ROMAN JULIAN FAMILY FROM THE  
TROJANS.



# NOTES.



1—*Interea*. Æneas sailed from Karthage at day-break (A. 4, 584), but was prevented by northerly winds from making headway, and when night drew near, he was still within sight of land. The whole space of time between day-break and night is implied in *interea*. *Interim*, on the other hand, would apply to a point of time included within the space indicated by *interea*. It may be mentioned here, that Vergil often uses *interea* in another sense; namely, to denote a transition from one scene to another; cp. A. 1, 124; 10, 1; 11, 1.—*medium-iter*: “Æneas, firm of purpose, was now on his mid-sea voyage o’er the deep.” *Medium* is used loosely, as in A. 4, 277, and in A. 3, 665. In the former passage it stands for *more*, and in the latter, for *less*, than half. Heyne takes *medium tenebat iter* to mean “was on the high seas;” whilst others translate, “was in the middle of his voyage.” This last translation would be inconsistent with vs. 3.—*iter tenere* is common in Vergil (A. 1, 370; 2, 359, &c.) corresponding to *cursum tenere* of Caesar and Cicero.

2—*Certus*, scil. *consilii*: “firm (with respect) of purpose.” Wagner thinks that the meaning of *certus* here is derived from an arrow or dart, hence, “unerring” (cp. A. 11, 767; Hor. Od. 1, 12, 23), and explains by *recto, non erratico itinere intendens*. The idea, however, seems rather to be, that the purpose of Æneas to reach Italy was not thwarted by the love of Dido, nor by the boisterous weather.—*fluctusque-secabat*: “and was cutting through the waves dark with the northern wind.” With *fluctus secabat*: cp. Hom. Od. 13, 88: θαλάσσης κύματ’ ἔταμνεν.—*Aquilo*: (root AK, “sharp” or “swift”), was the N. N. E. wind opposite to Austes Africanus or Libonotus. A northern wind would be very unfavorable to any one sailing from Karthage to Italy.

3—*Moenia*, the fortified wall of a town, also, the defences on the wall (rt. MUN, “to defend”; cp. ἀ-μύν-ειν); *murus* (= *mun-rus*, also root MUN), a wall of any kind; *paries*, (root PAR; to separate), the partition walls of a house; *muceria*, (root MAR, “to measure” cp. *mer-eo, μέτρομαι*), a garden wall.

*quae-flammis*: “which are all bright with the flames (of the funeral pyre) of unhappy Elissa.” With the force of *con* in *collucent*; cp. *con-cito, con-sumo* (H. 344, 5; A. & G. 170 a.) *Elissa* was a poetical name for Dido, derived from the Hebrew *Elishah*, the name of a western race of men on the coasts of the Mediterranean, who seem to have been the descendants of Elishah, the son of Javan, mentioned Gen. x., 4. The word would thus mean, “western maiden” or “woman.” According to Vergil, (A. 4, 450-690) Dido ascended the funeral pile when she intended to burn Æneas in effigy, and stabbed herself, and her body was burned by her relations on that pile.

- 4—*Quae-latet*: “unknown is the cause which has lighted so great a flame.” The subject of *latet* is the indirect interrogative clause: *quae causa accenderit tantum ignem*.—*accenderit*: for the mood. H. 529; A. & G. 334. Distinguish *accendere*, to light from *without*, and at a *single* point; *incendere*, to light from *within*; *succendere*, to light from *beneath*. The last is the usual word to apply to a funeral pyre. Vergil does not here imply that Dido lighted her own funeral pyre. She had a funeral pyre erected under the pretence of performing magic rites to recall the love of Aeneas, and after ascending it, she stabbed herself with the sword Aeneas had left behind. (Cp. A. 4, 689.) The pyre was lighted by her attendants.
- 5—*Duri-ducunt*: “but the cruel pangs caused by the betrayal of a deep love and the knowledge of what a frantic woman dares to do, incline to sad forebodings the hearts of the Trojans.” Some take the words *duri-polluto* = *sed (cura quam) duri dolores (sint), magno amore polluto, notumque*, &c.: “but the anxiety how cruel are the pangs when a deep love is betrayed, &c.”—*amore-polluto*: H. 431; A. & G. 255. Döderlein defines *polluere*, “to defile that which is holy and pure,” and derives it from the same root as *pullus*: Gr.  $\pi\epsilon\lambda\lambda\acute{o}\varsigma$ , “dark.”
- 6—*Notum*: the perfect part. neuter, or an adjective neuter is sometimes used as an abstract noun in both poetry and prose: H. 549, N. 2; A. & G. 291, a. For mood of *possit*, see H. 529; A. & G. 334. For the sentiment compare Fletcher’s Pilgrim III. I.: “What dares not woman when she is provoked, Or what seems dangerous to love and fury.”
- 7—*Augurium*: derived from *avis*, “a bird,” root GAR, “to chatter,” (cp. *garrere, garrulus, γηρύειν*), the word is applied properly to omens obtained from the notes of birds, but also to omens derived from any other source: *auspicium* (from *avis*, “a bird,” *specio*, “to see”) is applied to omens obtained from either the flight of birds or an inspection of their entrails.
- 8—*Ut-rates*: “when the ships were on the high seas.” In meaning and derivation *ut* is connected with the Greek particle  $\acute{\omega}\varsigma$ ; *ut*, originally *quot*, t being an ablative suffix: cp.  $\acute{\omega}\varsigma$ , originally  $\kappa\acute{\omega}\varsigma$ . In Vergil *ut* used as (1) a correlative and co-ordinate particle as in *ut pastor*, “as a shepherd;” (2) a subordinate particle of (a) purpose, (b) time, as here; (c) consequence. The passage (8-11) is a free translation of Odyssey, 12, 403-406. Distinguish *pelagus* (root PLAK, “to make flat”: cp. *plāga*, “a coast,” *plangere*, “to beat;”  $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$ , “the flat sea:” Eng. *flat*), “the broad, open, flat sea:” *aequor* (from same root as *aequus*), “the level thing,” “the surface of the sea” in a physical sense: *mare* (root MAR, “to waste away;” cp. *mors, morbus*), “the sea” opposed to the land: *pontus* (akin to  $\beta\acute{\epsilon}\nu\theta\omicron\varsigma$ ;  $\beta\acute{\alpha}\theta\omicron\varsigma$ , also to  $\pi\acute{\alpha}\tau\omicron\varsigma$ ), “the deep sea.”—*Nec jam amplius*: this use of *amplius* is not found in Cicero, who uses *nec jam* simply. It is common in Vergil: A. 3, 192; 9, 518; I, 683; Ecl. 3, 105.
- 9—*Occurrit*: scil, *oculis*: “meets their sight”: cp. Col. II, 2, where it is supplied, *oculis ejus tot paludes occurrerent*.

- 10—*Olli*: an intentional archaism = *illi* (both dat. sing. and nom. pl.) occurs five times in this book, mostly as the first and last word of a line. When it is in the middle of a line, *olli* is the first word in a sentence: cp. *olim*. The Alexandrian grammarians defended the use of archaisms in Epic poetry. Vergil uses the following: (1) in nouns, *ai*=*ae*, gen. sing. of 1st decl. in such words as *terra*, *aqua*, *aula*, *aura*, (2) *u*=*ui*, in the dat. sing. of 4th decl. *victui*=*victui*: (3) *e* for *ei* in the 5th decl. *fide*=*fidei*: (2) in verbs: (a), the use of the close form of the impf. indic. of 4th conj. *lenibat*=*leniebat*; (b), *ier*, for inf. pass. *defendier*=*defendi*; the contracted form for perf. subj. and fut. perf. indic. act.: *faxit*=*fecerit*: *fazo*=*fecero*; (c), in the verb *esse*, we find *siet* and *fuat*=*sit*.—*caeruleus*=*caeluleus* (from *caelum*), here=*κυάνεος*, “dark.”—*Supra caput* is explanatory (*epexegetical*) to *illi*.—*adstitit*: what compounds of *sto* have—*steti*, what—*stiti*, in the perfect? H. 259. N. 2.
- 11—*Noctem—ferens*: “bringing with it gloom and foul weather.”—*inhorruit—tenebris*: “and the sea grew rough with the darkness.” What case is *tenebris*? Note the force of the inceptive *inhorresco*. The poet refers to the dark appearance of the water produced by a squall: cp. Od. 12, 406: ἤχλωσε δὲ πόντος ὑπ’ αὐτῆς.
- 12—*Ipsē Palinurus*, scil. *ait*: “even Palinurus says”: the storm was so severe that even the pilot became alarmed.—*gubernator*, called *rector* (161), *magister* (867), “the pilot,” as opposed to the *ductor*, “captain.”
- 13—*Quianam*: here and in A. 10, 6, according to Festus an archaism for *quare* or *cur*. Note the force of the suffix—*nam*: cp. *quisnam*, Trans: “Ah! Why, pray, have such clouds o’ercast the sky.”
- 14—*Quidve—paras*: “or what, O Father Neptune, have you in store?” The pilot would naturally pray in danger to his patron deity, as soldiers did to Mars, poets, to Apollo or to Bacchus.—*pater* among the Greeks and Romans seems to have been a general epithet of a river—or sea-god: cp. Hom. Il. 14, 201, ὠκεανόν τε θεῶν γένεσιν: Il. 18. 36, πατήρ γέρων, applied to Nereus: *Pater Tiberinus*, Livy. 2. 10: *Oceanus pater*, Verg. G. 4, 386. It was a favorite dogma of the Ionic school of philosophy that water was the primary element of all things—a doctrine held evidently by Vergil. (Verg. G. 4, 382). *Deinde*: join this with *jubet*. Scan this line and tell what metrical figure is in it: H. 608. III.; A. & G. 347. c.
- 15—*Colligere arma*: “to reef the sails”: *arma* here=*vela* as ὄπλα=*ἴστια* in Od. 2, 390, 423, 430; 12, 410. The usual phrase would be *vela contrahere*=*ἴστια ὑποστέλλειν*. As *vasa colligere* is a military term “to pack up baggage” preparatory to a march (Livy 21, 47; 27, 47), we may suppose that Vergil had a military rather than a nautical phrase in his mind.—*validisque remis*: “and with vigor to bend to the oars”; *validis* is adverbial (= *valide* by *enallage*) rather than an epithet of *remis*. With *incumbere remis*: cp. the Homeric ἐμβαλέειν κώπης, Od. 10, 129.
- 16—*Obliquatque—ventum*. “and sideways he sets his sails to meet the

wind," instead of setting his sails square before the wind : *sinus*, (by *synecdoche*) = *vela*.

- 17—*Magnanime* : a complimentary form of an address to a hero : cp. A. 6, 649 ; cp. *μεγάθυμος* applied by Homer to Diomedes and Achilles ; Il. 6, 145 ; 21, 153.—*Non si—spondeat* : "not though Jove would pledge to me the warrant of his word." *Auctor* here means "voucher," and is in predicate apposition to *spondeat* : H. 363 ; A. & G. 184. For the mood of *spondeat* : H. 509 ; A. & G. 307, b.
- 18—*Hoc—caelo* : "could I hope in such a sky as this to reach Italy." For the mood of *sperem*, see H. 509 ; A. & G. 307, b. Note the present infinitive with the accusative of the pronoun omitted is rare after *spero*, *polliceor*, *conficio*. For the regular construction, see H. 537, 3.—*Hoc—caelo* : the abl. abs. when the demonstrative pronoun takes the construction of an adjective or participle arises from the want in Latin of the present participle of the verb *sum*. H. 431, 4 ; A. & G. 255, a.
- 19—*Mutati—venti* : "the winds having changed howl athwart our path and rise from out the gloomy west." *Transversa* : the acc. pl. or sing. of an adjective is often used adverbially : (cp. *crebra ferit, acerba tuens, perfidum ridens*), properly acc. cognate. H. 371, 11 ; A. & G. 240, a.—*Vespere atro* : cp. Homeric ζόρον ἠερόεντα (Il. 15, 191). Another reading is, *Vespere, ab alto* : "at eventide, from the deep."
- 20—*In—aer* : "to a cloud the air thickens." According to the ancients clouds were condensed air : cp. Cic. de Nat. Deor. II. 36 ; *aer—tum concretus in nubes cogitur*. Distinguish *aer*, the grosser atmosphere which forms clouds and *aether*, the blue sky beyond the clouds.
- 21—*Nec—sufficimus* : "nor have we strength enough to struggle in the teeth of the wind, nor to make head against it." *Contra* limits both *obniti* and *tendere*. After *tantum* supply *quantum opus est nobis*.
- 23—*Nec—Erycis* : "far off, I ween, cannot be the trusty shores of your brother Eryx." With *longe* supply *abesse*.—*fraterna Erycis = fraterni Erycis, (enallage)*. Eryx was the son of Venus and Butes, therefore half brother of Aeneas. The epithet *fida* is used because the aged Acestes who so kindly entertained the followers of Aeneas was in Sicily, (V. 1. vs. 195—208.)
- 25—*Si—astra* : "if only I am duly mindful to note again the stars before observed," i.e., if only my memory serves me to recognize the stars observed on my former voyage. Take *rite* with *memor*. Comparing this passage with A. 2, 181, *pelago remenso*, and A. 3, 143, *mari remenso*, the expression *remetior astra = remetior pelagus astris* : cp. Soph. Oed. Rex. 795-6 : ἀστροῖς τὸ λοιπὸν ἐκμετρούμενος χθόνα Ἐφευγον.—*Servata = observata* : cp. A. 6, 338. Distinguish *stella* (ἄστηρ), an individual star ; *astrum* (ἄστρον), one of the larger heavenly bodies, as the sun, moon, etc. ; *sidus* (τέρας), a constellation of stars.



- 26—*Pius—Aeneas*, scil. *respondit*. Macrobius and other Latin critics strongly argued that the Aeneid was written with a religious object and that the distinguishing epithet of Aeneas favored this idea. It has been suggested, however, that *pius* means nothing more than *dutiful*, hence *pietas* the rigorous performance of duty to both gods and men.—*Equidem—contra*: “I, too, all along have seen that the winds will so have it, and that you in vain are striving against them.” For the tense of *cerno*, see H. 467, III. 2; A. & G. 276, a. Distinguish *frustra*, in vain, disappointed expectation, so far as the *subject* is concerned; *nequidquam*, in vain, absence of success, so far as the *result* is concerned; *incassum*, in vain, involving a want of consideration.
- 28—*Flecte—velis*: “change the course of your ship;” literally, “change your course with your sails.” For the case of *velis*, see H. 420; A. & G. 248. *Sit*: rhetorical question, “should any land more pleasing be?” The whole sentence fully expressed would be: *dubium est utrum sit ulla tellus gratior an ulla sit ad quam magis optem, si optare liceat, navem demittere*. Translate and account for the subjunctives. For *sit* see H. 486, II.; A. & G. 334, b.—*optem*, H. 503, I; A. & G. 319.—*demittere navem*, cp. *κατάγειν νῆα*, “to bring to port;” opposed to *aequor conscendere* (A. I, 381), cp. *ἀνάγειν νῆα*. With *demittere navem*, cp. *devenire, κατέλθειν*, “to come down from the high seas to the coast;” hence, “to get home.” The sea seems to rise as it recedes from the shore.
- 30—*Mihi*: dat. ethical, “my own Acestes.” H. 389; A. & G. 236. In Aen. I, 195, he is called *bonus Acestes*.
- 31—*Patris*. Anchises, father of Aeneas, died at Drepanum (*Trapani*), and was buried at Mt. Eryx: (A. 3, 710).—*Gremio*, local abl. with the preposition omitted, a construction in the poets often used when there is no fear of its being confounded with the other uses of the ablative; cp. A. 6, 673: *lucis habitamus opacis*; 6, 574-5, *custodia qualis Vestibulo sedeat*.
- 32—*Haec*, scil. *verba*.—*ubi*; originally *cubi* (cp. *ali-cubi*, *ali-cunde*, is really from the same root as *quum*, *bi* being a locative suffix of time. *Dicta*, scil. *sunt*.—*portus*: the port of Drepanum (*Trapani*) on the west coast of Sicily.—*Secundi*: the wind changes, and now “follows aft.” A wind from the west would be favorable to make for Eryx (near Cape *San Vito*, the N. W. Cape of Sicily), after doubling Lilybaeum (now Cape *Masala* or *di Bonā*). With *secundus*, cp. the Homeric *ὄψτος ἄνευος*. The principal winds of the Aeneid are: N. *Boreas*; N.N.E. *Aquilo*; E. *Eurus*; S. *Notus* or *Auster*; W. *Zephyrus*; N.W. *Corus* or *Caurus*; N.N.W. *Iapyx*.
- 33—*Fertur—classis*: “swiftly o’er the swelling tide the fleet is borne.” For the *enallage* in *cita*, see H. 443; A. & G. 191.—*Gurgite*: H. 420; A. & G. 258 g. rising of the sea  
or other  
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for an
- 34—*Et—arenae*: “and at length they with joy turn towards the well-known strand.” *Advertuntur=advertunt se*: the passive endings of the Latin verb arose out of the reflexive form of the active by adding to

the verbal stem with the tach vowels the acc. of the reflexive pronoun which was for all persons—*se*; the final *e* afterwards was dropped and the final *s*, by the euphonic laws of Latin, often changed into *r*, as *vector*, = *verto-se*, *verteris*=(originally) *vertesi-se*, *vertitur*=*verteti-se*. [See Papillon, comparative Etymology p. 178]. What case is *arenæ*? H. 386; A. & G. 228.

35—*At*: (compare G. *ἀρα*) often marks a transition in the narrative; cp. A. 4, 1; 4, 504; 5, 545; 5, 700; 5, 779; 6, 679; 7, 5; 8, 370; 8, 608; 9, 503; 10, 689, etc.—*Procul*—*Acestes*: “at a distance Acestes sees from the lofty peak of a mountain with wonder the approach of the friendly barks and hastens to meet them.”—*excelso*; others read *ex celso*, *e celso*. There is no ground for the change so far as syntax is concerned: cp. A. I. 403, *ambrosiaeq̄ comae divinum vertice odorem spirarere*. So also A. 4, 168, where *vertice* means “from the top” without the preposition: see note on *gremio* vs. 31.—*adventum-rates*=*adventum-ratum sociarum* (*hendiadys*): H. 636, III. 2; A. & G. page 298.

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37—*Horridus*—*genuit*: “bristling with darts and arrayed in the rough skin of the Libyan bear. Him, a Trojan mother conceived and bore to the river god Crimisus.” Heyne punctuates with a comma after *horridus*. The translation would then be: “Of a rough appearance was he, (arrayed) in armor and in the skin of a Libyan bear.” Wagner removes the comma and joins *horridus in jaculis* as if the poet said *cinctus horridis jaculis*: “arrayed in bristling armor and (clad) in the skin of a Libyan bear.” Note the *zeugma*. For the use of the ablative with *in* for the abl. of means, cp. Stat. Theb. 4, 221; *gravi metuendus in hasta*; Shaks. Jul. Caes. iv. 3, 67: “For I am armed so strong *in* honesty.”—*Libystidis* is an ornamental epithet, as bears are not found in Africa.

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able to use.

38—*Conceptum genuit*=*concepit et genuit*. The usual construction after *concepit* is *de aliquo*, *ex aliquo*. Here the abl. of *origin* is used as is the case after such participles as *ortus*, *editus*, *natus*, *satus*, &c. H. 415, II; A. & G. 244, a. The story goes that Segesta or Egesta, a Trojan maid, was despatched to Sicily by her father, Hippotos, to avoid being sacrificed to a sea-monster that Neptune sent to avenge the perfidy of Laomedon. She became the mother of Acestes by the river-god Crimisus.

39—*Parentum*: can have reference to only one parent, his mother.

40—*Gratatur*—*excepit*: “welcomes them on their return, and gladly entertains them with his rural wealth.” *Grator*, except in this passage, governs a dative. We may here supply *esse*. Distinguish *rēdūces*, *rēdūces*.—*gaza*, a Persian word, the treasury of a prince or king; *opes*, power or influence of any kind, military or political; *divitiae*, wealth of a private individual.

41—*Excepit*: distinguish *excipere*, to catch a thing that is escaping; *ἵποδῆχασθαι*; *accipere*, to take a thing offered with willingness; *δέχασθαι*. Here *excepit* is used to express the surprise which the visit of Aeneas causes to Acestes.

- 42—*Postera—dies*: “when the bright morrow put the stars to flight at the early rising of the sun.” With *primo Oriente*; cp. *primo Eoo* (A. 3, 588).—*fugarat*=*fugaverat*; distinguish *fūgēre*, *fūgāre*; *jācēre*, *jācēre*; *pendēre*, *pendere*; *albāre*, *albēre*; *plācēre*, *plācare*; *sēdēre*, *sēdare*.  
*alticare*
- 43—*Coetus* (=co-itus, “a coming together”), a meeting for any purpose = *σίνδοδος*; *conventus*, a meeting for some serious purpose, as a religious festival = *ὀμήγηυρις*; *conventio*, a meeting of the people in the *forum* = *ἐκκλησία*, or of soldiers in camp = *σύλλογος*.
- 44—*Tumuli ex aggere*: “from the mound.” A similar pleonasm occurs in A. 10, 24, and 144. The Roman general often delivered a speech from the mound: Tacit. Ann. 1, 18. a few  
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- 45—*Genus—divum*. We may take *genus* (1) = *geniti*, “descendants,” a common usage in Latin; A. 4, 12; Hor. Od. 1, 3, 27; cp. Soph. Aj., 784, *δύσμορον γένος* applied to Tecmessa, or (2) acc. of specification, as in A. 8, 114; *qui genus?* A. 378; A. & G. 240, b. Another reading for *divum* is *Teuceri*. For the descent of Aeneas see table, page 48.
- 46—*Annuus—aras*: “the whole year’s round, its months having run their course, is just closing since we committed to earth the remains and bones of my deified parent and dedicated the altars of woe.” For the construction of *exactis mensibus*: H. 431; A. & G. 255. With the expression, cp. Homer’s *περιπλομένων ἐνιαυτῶν* (Od. 1, 16).—*Ex quo*, scil. *tempore*, cp. *ἐξ οὗ* scil. *χρόνου*.—*reliquias*; what words are plural only? H. 131; A. & G. 76.—*parentis*: distinguish *pārentis*, *pārentis*.—*terra*; see note on *gremio* v. 31.—*maestas*; altars for the dead were generally wreathed with dark fillets and cypresses: A. 3, 64.
- 49—*Jamque—aderat*: “and already the day, unless I am mistaken, is here.” *Ni*: others read *nisi*. The distinction between *nisi* and *ni* is that the latter is the more colloquial form. *Ni* and *nisi* limit a statement by introducing an exception, while *si non* introduces a negative case, *si* having the force of a conjunction and *non* belonging to the verb or some other word in the sentence: H. 508, 3; A. & G. 304. The clause *nisi fallor* may have a covert allusion to the confusion of the calendar before Caesar’s time.—*Adest*, the anniversary of his father at Drepanum: A. 3, 710.
- 50—*Sic-voluitis*, scil. *diem esse acerbum et honoratum*.
- 51—*Hunc—donis*: “were I now to be passing this day amid the Gaetolian Syrtes, or o’ertaken by it (i.e. the day) in the Argive main or in the city of Mycena, still would I carry out my annual vows and perform a solemn funeral march in order due, and load the altars with their special gifts.” Note the imperf. subj. in both *protasis* and *apodosis*, supposing a case contrary to fact: H. 510; A. & G. 308. He means that he would celebrate the day under the most unfavorable circumstances. The Syrtes and the Aegean Sea (see note, vs. 193) were objects of dread to the ancient mariners. (Hor.

Od. II. 6, 3.) For the construction of *Syrtibus, mari, urbe*, see note on *gremio* vs. 31. *Deprensus*: some say, "caught in a storm," a meaning the verb certainly has in some passages: Lucr 6, 429; Verg. G. 4, 421. Here the meaning is more likely to be that he would celebrate the day were he suddenly surprised by the arrival of its return in the very heart of the enemy.—*Mycenae*: the nom. *Mycena* is rare, *Mycenae* being used instead. The gen. of specification is sometimes used by Vergil, A. 3, 477; 3, 293. H. 396, VI.; A. & G. 214 f. Other readings are. *Mycenis, Mycena, Mycene*.—*ordine=rite*. With *exsequeretur*; cp. *exsequiae*, "a funeral."—*suis*, "special," or "appropriate."—*aras*: strictly speaking *altare* (*alta ara*) is a high altar erected to the supreme gods= $\beta\omega\mu\acute{o}\varsigma$ ; *ara* a general name for an altar of burnt offerings= $\epsilon\sigma\chi\acute{\alpha}\rho\alpha$ .

55—*Nunc—amicos*: "now more than this, we are come to the ashes and bones of my father himself, (I for my part cannot think that we have done so without the purpose, without the providence of heaven), and being wafted hither we enter friendly ports."—*ultra*, literally *to a point beyond*; *ultra*, *at a point beyond*. The meaning is, not only has the day arrived, but we are on the very spot.—*Haud reor*. In good prose *haud* is not used with verbs except in the case of *scio* (in the expression *haud scio an*), but only with adverbs and adjectives: *haud procul, haud dubie, haud mediocris*; Madvig, Lat. Gr. 455.—Join *mente* and *numine* with *divum*. With *sine numine divum*: cp. the Homeric  $\omicron\upsilon\kappa \acute{\alpha}\epsilon\kappa\eta\tau\iota \theta\epsilon\acute{\omega}\nu$ .

58—*Ergo—honorem*: "therefore come, and let us all cheerfully join in celebrating the service."—*ergo* and *erga* are used as *ultra, ultra, erga*, near (toward), of position; *ergo*, near (toward), of motion.—*laetum*, by *enallage=laete*.—*cuncti*: either for *co-juncti*, or for *co-vincti*.—*honorem* is used sometimes for funeral rites: A. 6, 333.

59—*Poscamus—dicatis*: "let us pray for favorable winds, and so may he (my father) will that, when I have founded my city, I may year by year offer those sacred rites to him in a temple dedicated to his honor." It is difficult to see why Vergil makes Aeneas invoke the winds. Some have supposed that he imitated Homer (Il. 23, 194), where Achilles prays to the winds to aid the burning of the dead at the funeral games held in honor of Patroclus. Others, that Aeneas acknowledges Anchises as the god of the winds. It is more likely the hero prays for favorable winds, seeing that they had met with unfavorable winds ever since they left Karthage.—*Me*: others read *mea*.—*Urbe posita=quum urbs posita erit*. Join *sibi* with *dicatis*. Distinguish *dicere* and *dicare=ferre*. What constructions may *volo* have? H. 498, I.; 535, II.; A. & G. 331.

61—*Bina—naves*: "Acestes of Trojan race gives to you for every ship two heads of oxen according to the number of the vessels." *Bina*, note the force of the distributive. Translate *duas hastas militibus dedit*, and *binas hastas militibus dedit*; *bina castra vides, duo castra vides*.—*Troia generatus=gente Trojana generatus*: H. 413; A. & G. 244, a. With *boum capita*: cp. Homeric  $\beta\omega\acute{\omega}\nu . . \kappa\acute{\alpha}\rho\eta\eta\alpha$ . Il. 23, 260.

62—*Adhibete—Acestes*: “invite to the feast both our country’s household gods and those whom our host Acestes worships.” *Penates* were deities that presided (1) either over the state (*publici*), (2) or over the family (*privati*). They seem to have been founders either of the clan or of the family. The word is from PA, “to feed:” cp. *pater, panis, penus, πατήρ, πῶσις*.—*Epulis*: decline fully this word, and tell others that belong to the same class: H. 143, 3; A. & G. 79, b. What case is *epulis*? H. 386; A. & G. 228.

64—*Praeterea—classis*: “further, when the ninth morn raises its genial light to mortals, and with the beams of the sun reveals the world, the first contest that I shall propose for the Trojans will be one of fast-sailing ships.” *Si=quum*, with the idea of supposition added to that of time: H. page 281 footnote 2. Cp. German *wenn*, which involves both ideas. *Nona*, the mourning and solemnities connected with the dead lasted for nine days after the funeral, after which a sacrifice was made and a feast held called *Novendiale* (see Dict. Antiq.). Among the Greeks also the chief sacrifice (*τὰ ἐνάτα* or *ἐννάτα*) was on the ninth day after death: cp. Hom. Il. 24, 664; *ἐννῆμαρ μὲν κ’ αὐτὸν ἐνὶ μεγάροις γόοιομεν*. *Orbem*, some take this to mean “the world,” for which the usual expression is *orbis terrae* or *terrarum*; others, the disc of the sun. With the phrase *ponere certamina*: cp. *τιθέναι ἀγῶνας*: Aesch. Ag. 845.

67—*Quique—caestu*: “and he who is strong in the foot-race, and he who bold in his strength proudly bears himself as superior (to the others), either in hurling a dart or in shooting light arrows, or if any one dares to engage in a contest with the gauntlet of raw hide.” *Pedum cursu*: for the genitive, M. 280, obs. 1. *Viribus audax*; cp. the Homeric *βίη πεποιθώς*. *Incedit*: this verb, as well as its derivative noun *incessus*, expresses a dignified bearing; cp. A. 1, 46; *ast ego quae divum incedo regina*: A. 1, 405, *et vera incessu patuit dea*.—*Lēvis, lēvis*, distinguish.—*Aut* and *seu* are used here as equivalents; cp. A. 12, 685, 686. The distinction between them generally is that *aut* (which is really the same word as *haut, haud, not*) separates words really different, and is employed in questions which imply an objection or a negation, or in expressing opinions of disapprobation. When we wish to keep the ideas separate and distinct, *seu* (= *si ve*) marks an unimportant hypothesis (= *si vis*, or *if you rather will*), or one merely of name.

69—*Crudo*: (root KRU, “hard;” cp. *κρύς*, “ice;” *cruor*, “clotted blood;” Eng. *gore*) an epithet of unripe fruit, hence raw. As applied to the *caestus* it may mean “untanned.”—*fidit=audet*: conjugate *fido* and give other verbs of the same class. It is not usual to find *fido* with inf. pres. without an acc.—*caestu*. The *caestus* was a strip of untanned bull’s hide wound round the hands and arms, with balls of lead or iron sewed in. It is described by Homer (Il. 23, 684) *ἱμαντας ἐϋμήτους βοδὸς ἀγραύλοιο*. The order of the contest given here is different from that mentioned in the subsequent part of the book. There the order is: (1) the ship race (v. 104); (2) the foot-race (v. 286); (3) the boxing match (v. 362); (4) the archery game (v. 485); (5) game of Troy (v. 545). The description of the games

is evidently copied from that given in Il. 23. There the order is: (1) the chariot race; (2) boxing match; (3) wrestling; (4) the foot-race; (5) the duel; (6) quoits; (7) archery; (8) hurling the javelin.

- 70—*Meritaeque—palmae*: “and let them expect to get the prizes earned by victory,” literally, “of well-earned victory.” Here *palmae*=*victoriae*: cp. Hor. Od. 4, 2, 17; *Quos Elea domum reducit Palma caelestes*. A wreath of date palm, though in early times an emblem of victory among the Greeks does not seem to have been adopted as such by the Romans till late. Livy x. 47, (speaking of the year B. C. 293) says: *palmae primum, translato e Graecia more, victoribus datae*.
- 71—*Ore favete*: “avoid all ill-omened words”; literally, “favour with your mouth.” Festus, p. 88, says: “*Favere enim est bona fari; at veteres poetae pro silere usi sunt favere*. The expression *ore favere* means (1) keep silent, or (2) speak words of good omen. We have various forms of this command: *favete linguis animisque* (Ovid F. 1, 71); *fave lingua* (Tib. 2, 2, 2); *ore favete* (Hor. Od. 3, 1, 2). Compare the Greek expressions: *ἐνφημεῖτε, ἐνφημος ἔστω*. Special care was taken during a sacrifice that no inauspicious word or frivolous expression should escape the lips of the bystanders: hence the admonition of the priests. Improper expressions were supposed not only to pollute the sacrifice, but to bring ill-luck to the object of the feast.—*Cingite—ramis*: those who offered sacrifices generally wore garlands around their heads, and sometimes carried them in their hands.
- 72—*Materna—myrto*. The myrtle was especially dear to Venus, the mother of Aeneas; cp. V. Eclog. 7, 62; *gratissima Formosae myrtus Veneri*.
- 73—*Aevi—maturus*: “ripe in years,” i.e. advanced in age. *Aevi* is the genitive of respect: M. 290, g; H. 399, III.: A. & G. 218 c.; or a locative: cp. *belli, humi, domi*. H. 426, 2; A. & G. 218 c. Cp. Bacon’s “*Roses are fast flowers of their smell*.”
- 74—*Sequitur—pubes*: “whose example the rest of the youths imitate.” For this meaning of *sequor*: cp. Cic. Lael. 12, 41.: *Tiberius Gracchus regnum occupare conatus est. Hunc post mortem secuti amici*.
- 75—*Ille* i.e. *Aeneas*.—*Concilium* (*con*, rt. CAL., “to call,” hence those called together), “an assembly.” Distinguish from *consilium*, (*con*, rt. SED, “to sit,” hence “a deliberation,” but) generally *plan, advice*. *Cum*: “attended by.”
- 77—*Hic—humi*: “here (i.e. at the mound) he duly pours out as a libation two flagons of pure wine on the ground.” *Hic*=*ad tumulum*.—*Mero Baccho=mero vino* (metonymy): H. 419, II.; A. & G. 251. Only in this passage does Vergil use *merus* as an adjective. Ovid often uses it as such; *vina mera*, (M. 13, 331); *lac merum* (F. 4, 369). Offerings to the dead were of mead and wine, according to

Homer (Od. 11, 26), or of honey and oil, or wine (Il. 23, 170, 220). Distinguish *carchesium*, a large drinking cup with two handles and ornamented with figures (*καρχήσιον*); *crater*, a sort of punch bowl, in which the liquor was mixed (*κεράννυμι*); *poculum*, a general term for a drinking cup.—*Humi*, a locative: cp. *ruri*, *belli*, *foci*, *ibi*, *ubi*, *vesperi*, *mani*.

79—*Purpureos*: “bright:” cp. *πορφύρεος*: Eng. *purple* which, (see Marsh’s Lectures, p. 69) included all colors from scarlet to dark violet. The flowers were strewed in garlands round the base of the tomb.

80—*Salve*: “peace be with thee:” cp. *χαῖρε*. Servius says that the address to the dead at the tomb was repeated thus: *salve, salve, ter resalve*: cp. A. 6, 506: *Magna maves ter voce vocavi*: Cp. Hom. Od. 9, 65. It seems that *vale* was also used; cp. A. 11, 98. It seems doubtful whether *iterum* should be connected with *salve* or *salvete*. The colon is placed by some before, by others after, *iterum*. If the latter reading is adopted, the reference is to the second visit to the tomb of his father, who died at Drepanum in Sicily (A. 3, 710). Other authorities locate the tomb of Anchises on Mt. Ida; at Pallene, on the Thermaic gulf; in Arcadia; or in Italy.—*Recepti*, scil. *patris*: “of my father rescued to no purpose,” from the ruins of Troy. Others take the word as agreeing with *cineres*. Distinguish *frustra*, “in vain,” disappointed hope of the subject; *nequidquam*, “to no purpose,” referring to the nullity in which the thing ended.

81—According to an old Scholiast, Vergil here refers to the *three* parts of man: the dust (*cineres*) that returns to the earth; the soul (*anima*) or vital principle; and the shade (*umbra*) that returns to the spirit land.

82—*Non—Thybrim*: “’twas not the will of heaven for me to seek with thee the lands of Italy and the destined fields and the Ausonian Tiber, whatever that may be.”—*licuit*: generally *licet* means what is allowed by human law = (*δεῖ*); *fas est* (= *χρή*) what is lawful in the sight of heaven. Here *licuit* = *fas erat*.—*Quicumque est*: according to Servius this remark is made, because Aeneas had not seen the river, or because of his weariness at the length of his voyage. *Thybrim*: Vergil used *Thybr-is* (gen.—*idis*) *Tiberis*, *Tiberinus* (adj.) to suit his convenience.


84—*Dixerat—aras*: “he finished his speech, when from the inmost recesses of the holy tomb, a slimy serpent came gliding, trailing seven folds, seven coils, gently twining around the mound, and passing lightly o’er the altars.”—*adytis*: only the priest and the initiated had access to the shrine; (*adytum* from *a*, “not” and *δύναμι*, “to enter”). The holy parent (*sanctus parens*) had made the tomb hallowed.—*anguis*: the *genius loci*, especially of a tomb, is often represented by a serpent.—*Septem—septena*. There seems to be here a confusion in the use the cardinal and distributive adjectives. Explain what would be the usual meaning of *septena volumina*. There is perhaps no difference between *gyros* and *volumina*. Wagner sees here a *hendiadys*, as if Vergil had said: *septem gyros in æ replicatos*.

- 87—*Caeruleae—fulgor*: “whose back blue streaks (kindled), and a spotted brightness kindled (every) scale with golden hue.” Such Wagner, who takes *terga* as the object of *distinguebant* by *zeugma* supplied from *incendebat*, while *notae* is the nom. pl. Others take *terga* as nom. and *notae* as gen. of quality; “whose back of blue streaks and (whose) scales bright spots lit up with a golden hue.” *Maculosus fulgor* = *maculae fulgentes* by *enallage*.—*auro* may be taken with *maculosus*.
- 88—*Ceu—colores*: “as when the bow in the clouds casts a thousand colors of various hues from the sun (when) opposite.”—*nubibus*: join with *arcus*, i. e., *arcus in nubibus*, “the rainbow; or with *jacit*, “flings on the clouds.” What colors are in the rainbow?—*Sole*: abl. abs.: H. 431; A. & G. 255.
- 90—*Ille—liquit*: “it with its long train slowly winding amid the bowls and smooth cups both tasted the meats and harmlessly again slunk beneath the bottom of the tomb and left the altars where it had fed.”—*tandem*: literally, “at length,” here “slowly.”—*pateras*, open (*pateo*), flat dishes or servers; *pocula*, a general name for a drinking cup (root *PO*, cp. *po-to*, *πίνω*). The cups were called smooth (*levia*), i. e., not embossed with figures; cp. *pocula aspera signis*.—*tumulo*, a dative: H. 386; A. & G. 228. There is perhaps no difference between *altaria* and *aras* here. For the ordinary distinction see vs. 51.
- 94—*Hoc—putet*: “at this the more he continues with fresh zeal the offerings which he began to offer to his father, uncertain whether he is to regard it (i. e. the serpent) the presiding deity of the place or the attendant spirit of his father.” If the student consults Smith’s Dict. of Antiq. (p. 77, larger ed.) he will find the representation of an altar taken from a painting at Herculaneum. Around the altar a serpent entwines, eating cones and figs, and on the side of the altar the words: GENIVS HVIVS LOCI MONTIS.—*instaurat*: generally said of something that is renewed after interruption.—*putet*; subjunctive of dep. quest.: H. 529, I; A. & G. 334, I.
- 96—*Binas bidentes*: “a pair of sheep.” Explain the force of the distributive: H. 174, 2; A. & G. 95, d. Sheep were called *bidentes* during the second year, when two of the eight “milk” teeth in the lower jaw drop out and are supplied by two large permanent ones. Others say that the word may be applied to any animal with two complete rows of teeth.
- 97—*Terga*: acc. of specification: H. 378; A. & G. 240, c. White cattle were generally sacrificed to the *dei superi*; black to the *dei inferi*, or to the dead. Vergil here alludes to the victims of the *suovetaurilia*: (see Antiquities.)
- 98—*Pateris*: abl. separation. The libation was called *libamentum*: (Gr. *χοαί*.)
- 99—*Acheronte remissos*: “let loose from Acheron,” to join in the funeral offerings. The shades often came to the upper world to receive the offerings. Hom. Od. 11, 136; A. 3, 303. Distinguish *mānes*, *mānes*.



- 100—*Necnon*. “in like manner.”—*Quae-copia*=*pro ea copia quae cuique est*: “according to the means that each one had.”
- 102—*Ordine*=*in ordine*: the Homeric ἐξείης, “in turn.”—*aena*, scil. *vasa*: “brazen cauldrons,” for the the bath.
- 103—*Subjiciunt*—*prunas*: “they place the burning coals beneath the spits.” Derive *pruna*, from PU, “to cleanse;” cp. πῦρ, πυρρός, *purus*, *putus*.—*viscera*: (from *viscus*, sing. rare) here refers to the flesh intended to be eaten, generally, the bowels, opposed to *exta*, the heart, lungs and liver, from the root ED, “to eat”: cp. *vescor* (*ved-cor*): *esca* (=ed-ca); Φεδ-ω.
- 104 *Expectata*—*vehebant*: “the long-expected day had come, and the steeds of Phaethon were now ushering in the ninth morn with unclouded light.”—*ionam*; see note v. 64.—*Aurora*, from root US, “to burn”=*aus-os-a*: cp. *aurum*, *auster*, ἠώς (Ael. ἀώς), *ἀπριον*.—*serena luce*; abl. abs.
- 106—*Famaque*—*parati*: “and the talk (about the games), and the name of the famous Acestes had roused the neighbouring tribes; they thronged the shore with a joyous company, for some had come to see the followers of Aeneas, and some were ready to enter the lists.” *fama*, scil. *ludorum*. Others say *fama* and *nomen* both refer to *Acestae*, seeing the verb is singular.—*Visuri* joins this as well as *parati* (by a *sense* construction) to *pars*: H. 438, 6; 549, 3; A. & G. 187, d., 293, b.—*certare parati*=*ad certandum parati*: H. 533, II. 3; A. & G. 273 b.—*visuri* from *video* rather than from *viso*.
- 109—*Munera*: “prizes.” With *munera locantur in medio*; cp. Dem. Phil. I.—ἄθλα κείμενα ἐν μέσῳ. It cannot be supposed that Vergil intended vs. 110-112 to be an enumeration of the prizes since some were given not mentioned in the list, and some mentioned in the list were not given. Vergil describes *five* games. (1) The *boat-race* (151-285), in which Cloanthus was first in his boat, the Scylla; Mnestheus, second, in the Pristis; Gyas, third, in the Chimaera. In this contest Cloanthus received a cloak embroidered with gold; Mnestheus, a corslet; Gyas, a pair of brazen cauldrons and drinking cup. Sergestus who ran his ship aground received a consolation prize of a female slave and twin babes. (2) The *foot-race* (285-361) in which Euryalus gains the first prize; Helymus, the second, and Dares, third; Salius and Nisus follow. All receive a pair of Cretan arrows and an axe, but the first receives in addition a horse with trappings; the second, a quiver full of arrows; the third, an Argive helmet. Salius receives a lion's skin, and Nisus a shield, as consolation prizes. (3) The *boxing match* (361-484), in which Entellus gains a bullock, a sword and helmet: (4) the *archery* contest (484-544), in which Acestes gains the first prize, a wreath and a wine mixer; Eurytion, the second; Mnestheus, the third; Hippocoon, the fourth. What the last three prizes were, is not mentioned: (5) the *game of Troy* (544-603); no prizes given.—*circo Eeyne* refers this to the throng of people; others take it as alluding

to the place which had the resemblance of a Roman *circus*.—*locantur*. So Homer represents the prizes as placed before the combatants.—ἀγλαί' ἄεθλα ἔθηκε (Il. 23, 262-3).

- 110—*Sacri*—*coronae*. Tripods were often given as a prize at gymnastic contests (Il. 23, 264). They were called *sacri* from their frequent use in sacrifices. In the subsequent enumeration of prizes there is no mention made of tripods, but we find crowns given. Horace mentions tripods as a usual prize at Greek games; *donarem tripodas praemia fortium Graiorum* (Hor. Od. IV, 8, 3, 4). Crowns were awarded to the victors at all the four principal festivals of the Greeks and as Roman military prizes.
- 111—*Palmae*: (see vs. 70).—*ostro*: “the blood of the sea-snail” (*murex Tyrius*): from which the celebrated Tyrian purple was obtained.
- 112—*Perfusae*: “dyed.” *Argenti*—*talenta*: “talents (one) of silver and (one) of gold.” The *talentum* in Vergil is a weight not a coin. Homer mentions two gold talents among the prizes: δύο χρυσότο τάλαντα (Il. 23, 259). For the gen. see H. 397, I.; A. & G. 214, e.
- 113—*Et*—*ludos*: “and the trumpet announces from the mound in the centre (of the company) that the games had begun.” The use of the trumpet as the signal for battle is post-Homeric. Only once does Homer mention a trumpet and that in a simile (Il. 18, 219). The trumpet served to announce the *ludi Circenses* at Rome, so that Vergil is here describing the customs of his own time. Distinguish *tuba*, a long, straight trumpet used for infantry; *cornu*, a trumpet, crooked like the letter C and used for cavalry and infantry; *lituus*, a trumpet like a shepherd's staff  and used for cavalry.
- 114—*primo*—*carinae*: “four well-matched ships, with ponderous oars, picked from the whole fleet, enter the first contest.” *Pares*: equal in swiftness, though Heyne refers it to speed and size. The Chimaera was, however, evidently larger than the others.—*certamina*. Explain this case: H. 372; A. & G. 237, d. *Mnestheus*—Vergil is fond of tracing the ancestry of the noble families of Rome from a Trojan source. He evidently derives Mnestheus from *μνησθαί*, as Memmius in the next line from *memini*. Vergil and especially Ovid were very fanciful in their derivations.—*Acri*—*remige*: “with his active crew.” Here the singular is put for the plural; so in A. 4, 588: *Vacuus sensit sine remige portus*.—*Pristim*: the nom. is variously given: *Pristis*, *Pistris*, *Pistrix*. *Pistrix*, a sea monster: see A. 3, 427. Among the Romans the ships seem to have derived their names from the figure-heads as in the present case, or from various affections as *Spes*, *Concordia*, *Victoria*, or from the names of countries, cities, towns, and islands as *Parthia*, *Syracusae*, *Delia*, *Mincius*. The Greeks, on the other hand, called their ships after heroines as *Ναυσικάα*, or from abstract terms, *πρόνοια*, *θεραπεία*, *εὐπλοία*. Notice that the name of a ship is feminine, taking its gender from the generic, *navis*.
- 117—*Genus*—*Memmi*: either “from whom a family by the name of Memmius,” or “Memmi by name.” In the first translation *Memmi* is

gen. specification ; in the second *Memmi* is nom. pl.—*nomine*; abl. specification.

- 118—*Gyas*, scil *agit*.—*ingenti mole*: “of huge bulk:” H. 419, II.; A. & G. 251. The size of the ship is indicated by the repetition of the adjective.
- 119—*Urbis opus*: (1) “the result of a whole city’s toil,” or (2)=*instar urbis*, “like a city” in size.—*Triplici—versu*: “with a triple tier of rowers.”—*versus* is often used for a bank of oars (Livy 33, 54): probably, originally, “a furrow,” then “a line of poetry.” The language of agriculture and navigation are very near akin in all languages of the Aryan group. (Max Müller’s Lectures, vol. I., p. 296.) Vergil is here guilty of an anachronism, as triremes were not built till 700 B.C., when the Corinthians are said to have first brought them into use in battle (Thuc. I, 13). For the *sense* construction *pubes—impellunt*: H. 445, 5; A. & G. 205, c.
- 120—*Terno—ordine=tribus ordinibus*: “in three rows,” reckoning from stem to stern.—*consurgunt*: “the oars rise together.” In the *triremis* the three banks of oars were not placed one above the other perpendicularly: see Dict. Antiq.
- 122—*Centauro—magna*: an example of a *sense* construction (*constructio ad sensum*), *magna* agreeing with the gender of *navi* implied in *Centauro*. See note on vs. 114, and see H. 445, 5; A. & G. 205, c.
- 123—*Caerulca=cael-ulea* (from *caelum*, the heaven): “sky-blue;” often applied to sea deities: Prop. 3, 7, 42, to Neptune; Verg. Georg. 4, 388, to Proteus; Tib. 1, 5, 46, to Thetis; Ovid. H. 7, 50, to the horse of Triton.
- 124—*Spumantia—litora*: “facing the surf-beaten shore.” The race here described is supposed to take place under Mt. Eryx. With the contest here depicted, compare the chariot race in Hom. 23, 287, sqq.
- 125—*Quod—Cori*: “which, when sunken (’neath the waves) is lashed at times by the swollen billows what time the wintry north-westers hide the stars.” As *ille* is demonstrative corresponding to the relative *qui*, so *ol-im* (an adverbial from *ollus=ille*) is the demonstrative corresponding to relative *u-bi=cu-bi*, from *quo*: cp.  $\delta\varsigma$ , originally  $\kappa\omicron\varsigma$ , Eng. *who*.—*condunt*, scil *nubibus*: “hide with clouds.”—*Cori*: others read *Cauri*. According to Pliny (18, 338), *Corus* is a N. W. wind, while Gellius (2, 22,) makes it a S. W. wind.
- 127—*Tranquillo silet*, scil *saxum*: “in calm weather the rock is undisturbed.”—*tranquillo*, the ablative of circumstance. In a few particular expressions an external circumstance is intimated briefly by the ablative of a single word: as *sereno* (Livy 37, 3), “in fine weather;” *austro*, “when the wind is southerly” (Cic. de Div. 2, 27). We might take *tranquillo* with *pelago* understood, “when the sea is calm.”—*Immotaque—mergis*: “and when the sea is still, it (i.e., the rock) rises to a table land, and (forms) a most agreeable haunt

for sea-fowls when basking."—*campus*=*aequor* or *planities*, subject nominative. Give the parts of *attollitur*. The full construction would be *saxum eodem modo attollitur* (= *se attollit*; cp. note vs. 34) *quo campus* (or *planities*) *attollitur* (= *se attollit*).

- 128—*Apricis—mergis*: "to the sun-loving divers," i.e. to divers that love to sun themselves.—*mergis*, from *mergo*, "I dive;" some say, "sea gulls:" others, "cormorants."
- 129—*Viridem—metam*: literally, "a green goal of the leafy oak." For this use of *ex* see H. 415, III.; A. & G. 244, c. Homer in the Iliad (23, 327,) sets up a dry piece of wood as a goal in the chariot race.—*ilex*: "the holm," an evergreen oak, allied to the live oak, of dark indented foliage (Ecl. 7, 1; Culex. 138.) called also *quercus ilex*.—*metam* was properly the space "measured," (root *MA*, "to measure"), hence "the goal."
- 130—*Nautis pater*. The position of *pater* immediately after *nautis* seems to imply that the expression means "a father to the crews." Aeneas is called *pater* as he was *patronus*, or patron of the games. *unde—scirent=ut inde reverti scirent*: "that they might know to return home from this point." In poetry *scire* with the inf. is found. In prose the expression would be, *ut scirent unde reverti deberent*.
- 131—*ubi=ut ibi*, as above *unde=ut inde*: "and that (they might know), to bend round in the circuit of the long course." Vergil here clearly imitates Homer, though the former is describing a boat race, while the latter describes a chariot race. The *meta* (goal) fixed in the rock is the same as the *νύσσα*, or *σῆλη* of the *δίανλος*, and the charioteers and the ship captains drew lots to receive, if possible, the inside track.
- 132—*Sorte legunt*: so the Homeric heroes had their places assigned by lot: Il. 23, 352-361.—*ipsique—decore*: "and on the poops the captains themselves are conspicuous in the distance, arrayed in gold and in purple." The captains (*ductores*) are to be distinguished from the pilots (*rectores*).
- 134—*Cetera—nitescit*: "the rest of the youthful crew are crowned with wreaths of poplar, and covered with oil their naked shoulders shine."—*Populea*: athletes wore a poplar wreath in honor of Hercules, their patron deity, to whom the poplar was sacred: cp. Verg. Ecl. 7, 61. *Populus Alcidae gratissima*. By the Greeks the poplar was called *λείκη* or *ἀχερωίς*, because the nymph Leuce, carried off by Pluto, was changed to a white poplar on the banks of the Acheron; hence its appropriateness to funeral games.—*humeros—perfusa*: H. 378; A. & G. 240, c. The rowers here, as the combatants in athletic exercises, are anointed with oil. It does not appear in Homer, in the description of the funeral games (Il. 23) that the combatants used oil, though the Lacedaemonians and the Cretans before Solon's time observed the practice (Thucy. I, 6).
- 136—*Considunt—remis*: "they take their seats on the benches, and their hands are stretched on the oars."—*transtris*: what case? H 425,

II., 1; A. & G. 254, a.—*intenta*, scil, *sunt*.—*bracchium*: strictly speaking, *bracchium* is the arm from the elbow to the wrist; *lacer-tus*, the muscular part of the arm from the elbow to the shoulder.—*remis*: what case? H. 386; A. & G. 228.

- 137—*Intenti*: “eagerly;” H. 443; A. & G. 191. Some here blame Vergil for using literally and metaphorically the same word in the same line.—*exsultantiaque—cupido*: “the throb of excitement and the eager desire for renown drains their beating hearts.”—*haurit*: why singular? H. 463, II. 3; A. & G. 205, b. Cp. Homer’s II. 23, 370-1; *πάτασσε δὲ θυμὸς ἐκάστου Νίκης ἰσμένων*. According to Homer, the contestants would be flushed in the face, while Vergil would make them pale. Which poet is nearer the truth?
- 139—*Clara = c(a)l-ara*: cp. *καλεῖν*, *KAL*, “to sound,” “clear toned.” Distinguish *tuba*, *lituus*, *cornu*: see note v. 113.—*finibus*: “from the starting posts;” H. 414; A. & G. 243.
- 140—*Haud—mora*, scil. *fuit=sine mora*: “without delay;” literally, “there was no delay.” Distinguish *non* and *haud*; see v. 55.—*prosiluere*: “they bound forward,” said both of the crew and the ships. The perfect in Latin (as the aorist in Greek) often indicates the suddenness of an action: H. 471, 5; A. & G. 279, c. *Ferit—nauticus*: “the shouts of the crew strike the sky.” This refers to the rowers keeping time to the *portisculus*, (*κελείστης*) who gives the signal by striking with a hammer. Flutes were also employed in later times. Conjugate *ferio*. Distinguish *aether* and *aer*: vs. 20.
- 141—*Adductis—lacertis*: “and they lash into foam the seas swept by their brawny arms drawn up (to their breasts).”—*adluctis*, scil. *ad pectora*.—*frēta*. Distinguish from *frēta*.—*versa*. Some take from *verrere*, as we have done; others from *vertere*.—*lacertis*. Distinguish *lacertus* and *bracchium*: v. 136.
- 142—*Infundunt—aequor*: “in time they plough up the furrows, and all the water’s surface dashed up by the oars and the three-toothed prows gapes.”—*infundunt*. Give the parts of this verb.—*sulcos*. See note on *versus* v. 119.—*dehiscit*: give the parts of this verb.—*tridentibus*. The *rostrum* (*ἔμβολος*) was made of iron or brass, with three-pointed teeth, hence *tridens*. (See woodcuts in Smith’s Dict. of Antiq. p. 892). Another reading is *stridentibus*, which would violate the rule of Dawes that, “a short vowel at the end of a word is lengthened when the following word begins with *sc*, *sp*, *sq*, *st*.” (Misc. Crit. p. 4).
- 144—*Non—currus*: “not so swift are the chariots that in the two-horsed race scour the plain, and rush forward from the starting point when let loose.”—*bijugo certamine = bigarum (bijugarum) certamine*. Vergil here brings in the Homeric charioteer as a comparison (II. 23, 362-372.)—*corripuere*, a perfect which corresponds to the *gnomic aorist* of the Greek. See also note v. 140.—*carcere*. Distinguish *carcer*, *carceres*, in meaning. In the Roman *circus* the *carceres* were little cells in which the charioteers took their position.

In front of the *carceres* were little statues of Hermes (*Hermuli*) supporting a chain to keep back the horses. Sometimes a white line (*alba linea*, or *calx*) supplied the place of the chain. The horses were kept back by persons called *moratores*, till the signal was given. For the use of *effusi*, see *advertuntur* v. 34.

- 146—*Non—pendent* : “not so eagerly do the charioteers shake the wavy reins over their yoked steeds sent forth (from the goal), and bend forward to give force to the blows.”—*Immissis*, scil. in *campum a carceribus*. The part. *immissus* is usual with *frena*, *habenae*; here it is extended to *jugum*.—*jugis*=*equis jugalibus*.—*concussere*. See note on *corripuere*, v. 145.—*In verbera*, either (1)=*ut dent verbera* : “to give blows,” or (2) “over the blows they give,” i.e. over the horses. Distinguish *pendeo* and *pendo* in meaning.
- 147—*Tum—nemus* : “then with the clapping of hands and the shouts of the crew and the eager cries of the backers, the whole wood resounds.” The whole scene is taken from the Roman *circus* where the zeal of the different parties often caused dangerous disturbances in later times.
- 149—*Inclusa*, scil. *collibus* : “hemmed in (by hills).”
- 150—*Pulsati—resultant* : “the hills struck by the shout re-echo.” Take *clamore* with *pulsati*.
- 151—*Effugit—Gyas* : “Gyas shoots forth before the others and glides o’er the waters first amid the din and shouts.” Distinguish in meaning *effugit* and *effugit*. Though *primis* is grammatically connected with *undis*, it is evidently used as if Vergil had said *primus Gyas*. What figure?
- 152—Scan this line and tell what figure of prosody is in it : H. 608, III; A. & G. 347, c.
- 153—*Melior remis* : “better manned.”—*remis* = *remigibus* (by metonymy). H. 637, III; A. & G. p. 299. *Pinus* : often used for *navis* among the poets. What figure?
- 154—*Tenet*, scil. *eum* : “keeps him back.”—*Aequo discrimine* : “at an equal distance,” from the ships of Gyas and Cloanthus.
- 155—*Superare priorem*. Here there is a mixture of two ideas, as if Vergil had said, *habere locum priorem et superare inter se contendunt*.
- 156—*Habet*, scil. *priorem locum*.—*Victam*, scil. *Pristim* : see v. 122.
- 157—*Nunc—frontibus* : “now both together and with bows abreast they move along.” Distinguish *ambo*, “two together,” “in pairs,” an idea not involved in *duo*. Translate : *ambo pueri domo exeunt, duo pueri domo exeunt*.
- 158—*Et—carina* : “and with the long keel they cut the briny waves.” *Sulcant* : see note v. 142.—*vada*. Distinguish *vādīs*, *vādīs*.—*carina* : (root *KAR*, “hard,”) originally “a nutshell,” hence “the keel of a ship;” cp. the English nautical terms, “hull,” “shell” of a boat : Gk. *κάρνον*, “a nut,” *κάρυα*, “the walnut tree,” *calx*, *calculus*.

- 159—*Scopulo* : dative ; H. 386 ; A. & G. 228. In vs. 124 this is called *saxum*. The difference between *scopulus* and *saxum* is this, that the former means a rock jutting upwards, threatening and announcing danger, as *σκόπελος* ; the latter, great masses of stone of whatever shape, as *πέτραι* ; *cautes* are rough, jagged peaks, generally under water ; *rupes*, high, “broken” rocks, difficult to climb.—*tenebant*, “were nearing.” Crutwell (Roman Literature, p. 277,) shows that Vergil often varies the thought, and repeats it by a balancing of clauses (*parallelism*), a common practice among the Hebrew poets.
- 160—*Cum—victor* : “when Gyas foremost (in the race), and winner half-way ;” literally, “in the midst of the way through the flood” = *in media via per gurgitem*. Others say, “in the midst of the billows.”
- 161—*Rectorem navis* : “the pilot of the ship.” The captains were called *ductores*, v. 133.
- 162—*Quo—abis* ? either, “to what purpose,” or, “whither, steerest thou so far away to the right, pray ?”—*mihi*, ethical dative ; H. 389 ; A. & G. 236.—*gressum* : a rather strained word to apply to the sea. Others read *cursum*.
- 163—*Litus ama* : “hug the shore.” Distinguish *litus*, (root LI, “to smooth over ;” cp. *litera*, *lino* : Gk. *ρήγμιν*) the part covered by the breakers ; *ripa* (= *ῥιπή*), the bank of a river ; *ora* (= *ἀκρῆ*), the land or district on the shore. Ulysses gives this advice to the pilot ; Hom. Od. 12, 220.—*Et—cautes* : construe *et sine ut palmula laevas cautes stringat* : “and let the blade of the oar graze the rocks on the left.” For *sine ut* : H. 535, IV. footnote 3 ; A. & G. 331 c. Nestor similarly cautions Antilochus (Hom. Il. 23, 323 & 334). *Palmula* from its resemblance to the flat hand (*palma*). Cp. Gk. *ταρσός*, “a heel.”
- 166—*Diversus* : “so far out.” Join *iterum* with *revocabat*. Servius puts an interrogation point after *iterum*, thus joining it with *abis*.
- 167—*Revocabat* : Wagner understands, *a cursu quem ingressus erat*.
- 168—*Instantem tergo* : “close behind him ;” literally, “pressing on his rear ;” for the dat. *tergo* : H. 386 ; A. & G. 228.—*Propiora*. Construe *tenentem (loca) propiora (saxo)* : “in possession of a position nearer the rock.” Conington supplies *Gyae* instead of *saxo*.
- 169—So Antilochus in Homer is represented as surpassing Menelaus in the chariot race (Hom. Il. 23, 424).
- 170—*Radit—interior* : “just shaves the island by passing on the left (of Gyas or of the island), getting the inner side.”—*iter* : H. 371, II. N ; A. & G. 238. The expression *radit iter = facit viam radendo litora*.—*priorem* : “his leader :” H. 372 ; A. & G. 228, a.
- 171—*Et—relictis* : “and (now) he is in safe waters, the goal having been left behind.”—*metis* : poetic plural.—*Tuta*, because the home journey was free from obstacles.

- 172—*Tum vero*: “then, to be sure.”—*juveni*, a dative: H. 384, II. 4, note 2; A. & G. 226, 5.—*ossibus*: (1) a dative *epexegetical* (explanatory) to *juveni* (by the *whole-and-part* figure), or, (2) a locative.
- 173—*Segnem*: “pluckless.” This word is variously derived: (1) Festus says from *se* (= *sine*) and *gitor* = *nitior*: “I strive;” (2) *se* = *sine* and *ignis*; (3) SEC, (root of *sequor*,) hence “lagging behind.”
- 174—*Oblitus*. Distinguish from *oblītus*; distinguish also *dēcōris* and *dēcōris*.—*Socium* = *sociorum*. What words of the 2nd decl. may have the gen. pl. in *-ūm*? H. 52, 3; A. & G. 40 e. According to Papillon's Philology (p. 123) the gen. pl. in *-um* (*-om*) is “probably the older being the only one known to the Umbrian and Oscan dialects, occurring exclusively on early coins of the 5th cent. A.U.C. and most frequently on inscriptions of an early date.”
- 175—*Deturbat*: “pushes him.”—*Puppi alta*. What words of the 3rd decl. may have the abl. in *i* or *e*? The stern had a platform raised above the rest of the deck, and on it the helmsman had an elevated seat, over which was a kind of roof. (See *Cheniscus* in Smith's Antiquities).
- 176—*Ipsē*—*magister*: “he himself (Gyas) takes his (Menoetes') place at the helm as pilot, himself as (sailing) master.” Here *rector* and *magister* are not distinguished. See note v. 12.
- 177—*Clavum*, scil. *gubernaculi*: “the handle of the rudder,” otherwise called *fustis*. It seems to have been the same as *οίαξ*, while *gubernaculum* = *πηδάλιον*,
- 178—*At*—*resedit*: “but Menoetes burdened, when with difficulty at length he rose from the very bottom, now advanced in age and dripping in his wet garments, makes for the top of the rock and sat down on the dry stone.” *At*: see note v. 35.—*gravis*: both with age and with his wet garments.—*senior*: give the other degrees of comparison. Here the distinction between *saxum* and *rupes* is unobserved. See note v. 159.
- 181—*Ilum*—*natantem*: “the Trojans laughed at him, both as he fell in and as he swam.” Distinguish *lābor*, *lābor*. Heyne objects to *ridēt* after *risere*. His arguments are of little weight. The changed tense and the repetition of the verb bring out more clearly the heartiness of the laugh.
- 183—*Hic*—*duobus*: “just then joyous hope was kindled in the breasts of the two hindmost.” For the case of *duobus*, see H. 384, II. 4, note 2; A. & G. 226, b.
- 184—*Superare* = *superandi*. See note v. 108, on *certare parati*.
- 185—*Capit ante locum* = *Sergestus capit locum ante Mnesthea*: “Sergestus gets the vantage ground ahead of Mnestheus,” i.e., Sergestus gets the inner track.
- 186—*Nec*—*Pristis*: “he was not, however, ahead by a full ship's length leading (*praeunte*); ahead was he (only) by a part (of a length);



the (other) part his rival *Pristis* overlaps (grinds) with her beak." Scan v. 186, and tell any metrical peculiarity in the line; H. 576, I. 1; A. & G. 347, b; cp. A. 7, 524; Ovid. M. 7, 131.—*Carina*, here=*nave*; for derivation see v. 158.

- 187—*At—Mnestheus*: "but Mnestheus pacing amid ships amongst his comrades cheers them on." For the omission of the preposition before *nave*, see note on *gremio* v. 31.
- 189—*Nunc—remis*: "now, now rise to the oars;" observe the emphasis given to *nunc* by repetition.—*Insurgite*: the verb refers to the "lift" of the boat in the middle of the stroke and the simultaneous throwing back of the rower's head; cp. *incumbere remis*, v. 15.
- 190—*Hectorei= Trojani*. Others say, "ye who were once the comrades of Hector." The mention of their favorite hero would naturally nerve the crew to put forth new exertions; cp. Aytoun's Lays of the Scottish Cavaliers, *The Island of the Scots*: "Come brothers! let me name a spell," &c. Distinguish *socius* (root SEC, "to follow"), one bound by common interest to follow another, as a partner, companion; *comes* (*con*, root I, "to go"), a comrade in a journey; *sodalis* (root SED, "to sit"), a boon companion; *consors* (*con*, *sors*, "lot"), one who shares in an enjoyment or possession; *familiaris*, a confidant.—*sorte suprema*: a euphemism for *excidio*: "at the destruction;" cp. *iter supremum=mors*.
- 191—*Delegi*: distinguish *diligo* and *deligo*, and give meanings. What compounds of *-lego* have *lexi*; what *-legi*, in perfect?—*illas*: "that well known;" cp. *ἐκείνος*.—*Promite*: "show forth." Derive this verb and conjugate it.—Account for the second *p* in perfect. and supine. What is meant by a *parasitic* letter?
- 192—*Syrtibus*: see note v. 51.
- 193—*Ionioque—mari*. He refers to the dangers they encountered when sailing from Crete: A. 3, 196, *et seq.* *Maleaque—undis*: "and amid the running waves of Malea." This Cape (now *St. Angelo*) was proverbially dangerous to sailors on account of the high winds and waves that there prevailed. The dangers of doubling Cape Malea led the Greeks to make two ports to Corinth, *Lechueum* on the Corinthian, and *Cenchreae* on the Saronic, Gulf: cp. Hom. Od. 9, 80.
- 194—*Prima = τὰ πρῶτα*: "the foremost place."
- 195—*Quamquam O sed*: Mnestheus here checks a rising wish, as if he had said, "I don't strive to conquer, though I should like to gain the victory," but he checks himself, and acquiesces in the will of Neptune. Note the *aposiopesis* for *quamquam O! si possem vincere*.—*Sed-dedisti*: "still let them gain the victory, to whom you, O Neptune, have allotted this."—*hoc = ut superent*.
- 196—*Extremos—rediisse*: "let you be ashamed to return the last of all." With *pudeat*, scil. *vos*: H. 409 III; A. & G. 221, b. *Hoc* taken with *vincite*: "gain this point;" i.e., *ne redeatis extremi*, "that you may not be the last in returning." Others take it with *nefas*.

- 197—*Olli—procumbunt* : “they throw themselves forward (on the oars) with all their might.” *Olli* : see note v. 10.—*procumbunt* : a stronger word than *incumbunt*, the former word gives the idea of getting the longest possible stroke and of throwing all their weight upon the oar ; cp. Gk. *προπίπτειν* : Hom. Od. 9, 490 ; 12, 194 ; *προπεσόντες ἔρπασσον*.
- 199—*Subtrahiturque solum* : “and the sea slips from beneath.” Distinguish *solum*, *solum*. With *solum*, originally “soil,” hence “floor ;” cp. Milton Lycidas, 167 : “the watery floor” = “sea.” So Shakespeare calls “the sky” (Merch. Ven. 5, 1, 88) : “the floor of heaven.” So we find *omne solum ponti* (Val. Fl. 4, 712) : *astro tenent caeleste solum* (Ovid M. 1, 73).
- 200—*Sudor—rivis* : “sweat flows in streams from every pore.” *Undique—de toto corpore*.—*rivis* : abl. of manner : II. 419, III ; A. & G. 248. For the description see Hom. Il. 16, 109-110.
- 201—*Attulit—honorem* : “mere chance gave the longed-for prize to the crew,” i.e., of the *Pristis*. Conjugate *attulit*.
- 202—*Furens animi* : “wild with excitement.” *Animi* may be taken as (1) genitive of respect, such as we find after *patiens*, *amans*, *appetens*, or (2) a locative ; H. 399, III. 1 ; A. & G., 218, c. *Proram—suburguet* : “he drives the prow close up to the rock.”
- 203—*Interior* : between *Mnestheus* and the rock.—*Spatio—iniquo* : “and enters the dangerous channel ;” H. 386 ; A. & G. 228. The space between the rock and the ship of *Mnestheus* was too narrow to allow him the free use of the oars.
- 204—*Saxis—procurrentibus* : compare the expression *caeca saxa* (v. 164), hidden rocks extending under the deep into the water.
- 205—*Concussae—pependit* : “the rocks were shaken, and the oars dashed against the jagged rock snapped with a crash, and the prow driven into it (i.e., the rock) hung motionless.”—*Cautes*, see note v. 159.—*Murice* : “a reef,” properly a rock jagged and rough, resembling a shell fish (*murex*).—*Obnixi* : what other form has this participle ?
- 207—*Magno—morantur* : “with loud shouts of indignation they stop,” i.e., they protest against the delay. Others take *morantur* = *retro agunt* : “they back water”
- 208—*Trudes* : “boat hooks,” defined by Isid. Orig. 18, 7, *hastas cum lunato ferro*. Another reading is *sudes*, which, however, were wholly of wood, and chiefly used in works of defence. Distinguish *trūdes*, *trūdes* ; *sēdes*, *sēdes* ; *dūces*, *dūces* ; *rēges*, *rēges* ; *lēges*, *lēges*.—*Contos* : “barge-poles,” tipped with a spike ; cp. *κόπτος*, perhaps from root *KI*, “to move :” *κινέω*, *κίεο*.
- 210—*At* here introduces a contrast. *Successuque—aperto* : “and becoming bolder from his sheer success with quick strokes of the oars and with the aid of the winds that were invoked, makes for the high seas and skims over the open main.” *Agmen*, literally “the moving

thing," hence applied to a body of troops on the march, here to the stroke of an oar, in v. 90 to the trail of a serpent, in A. 2, 782, to the stream of a river.—*Agmine—ventis* : may be either (1) ablative of means, or (2) ablative absolute. Others take *agmen* as meaning a band, and *remorum=remigum* : "with an active band of rowers."—*Prona* : to a spectator looking from the coast, the sea is said to be *altum* ; to a spectator looking from the sea to the coast, the sea appears to be *prorum*. *Pelago—aperto* : abl. absolute. Decline *pelagus*. What nouns of the 2nd decl. are neuter? What, fem.?

- 213—The Roman epic poets bestowed great elaboration on their *similes*. As a rule, very few of Vergil's *similes* are original, being mere imitations of the Greek. The *simile* of the hawk chasing the dove is found in Homer ; Il. 22, 139 ; 21, 493.—*commota* : "when suddenly started."
- 214—*Cui—nidi* : "which has her home and sweet nestlings in the porous rock." With *domus, nidi*, scil. *sunt*.—*nidi*, by metonymy put for "the young" ; cp. A. 12, 475 ; *nidi loquaces*.
- 215—*Pennis*. Distinguish *penna*, the larger and harder feathers, generally of the wing ; *pluma*, the smaller and soft feathers of the body ; *pinna*, the feather only, in opposition to the quill ; *penna*, denotes both.
- 216—*Tecto* : taken (1) with *exterrita*, "driven in terror from her home," or (2) for *in tecto*.
- 217—*Radit—alas* : "she skims along her liquid way, nor moves she her swift wings." The expression is generally supposed to be an imitation from Aesch. Prom. Vinc. 394, *λευρὸν ὄμιον αἰθέρος ψαίρει πτεροῖς*. Note the dactyls of the verse well express the rapid flight of the dove. Similarly Vergil uses dactyls in describing a horse running (A. 8, 596) ; *quadrupedante putrem sonitu quatit ungula campum*. So Homer describing the rolling back of the stone of Sisyphus (Od. 11. 598) : *αὐτίς ἔπειτα πέδονδε κυλίνδετο λάας ἀναίδης*.
- 218—*Sic—aequora* : "with such speed the Pristis of her own accord cuts through the last part of her course."—*Ipsa=sua sponte* ; cp. *αὐτός =αὐτόματος* ; Hom. Il. 17, 254.—*Secat* : see note v. 2.
- 219—*Sic—volantem* : "with such speed does the sheer force bear it as it skims along."—*impetus*, i.e., of the boat.
- 220—*Alto*. This epithet is not to be understood as meaning that the rock projected far out of the water, as we know it did not (vs. 124-128). Henry takes it to refer to the rock extending from the bottom of the sea. Conington regards the epithet as contrasting the shallowness of the sea and the height of the rock. It is more probable that *alto* is a purely ornamental epithet.
- 222—*Discentem*. There is a piece of playful humor in saying that *Sergestus* was "practising rowing with shattered oars."
- 224—*Cedit*, scil. *Chimaera* : "the Chimaera loses ;" literally, "yields (the race to him)."—*Magistro* : *Menoetes* ; see v. 176. For abl. of separation ; H. 413 ; A. & G. 243.

- 225—*Ipsa in fine* : “at the very winning post.” Distinguish *finis* and *fines* in meaning.
- 227—*Cunctique—aether* : “and all spur on the pursuing (Mnestheus or Pristis) with eager cries, and the heavens resound with thunders of applause.”—*Instigant* : a forcible word, “prick on :” rt. STIG : cp. *στίγμα στίζω* ; Lat. *stimulus* (= *stigmulus*) ; English *sting*.—*fragoribus*. Another reading omitting *que* is *clamoribus* for *fragoribus*. The latter is the better. In the Aeneid and the Georgics *fragor* is used eleven times : *thrice* of a “thunder crack,” *twice* of the “dash of the waves,” *twice* of the “crash of broken boughs,” *once* of the “clash of arms,” *once* of a burst of grief, *once* of a moan of universal nature.
- 229—*Hi—teneant* : “one crew (literally, these) are indignant (at the disgrace which will be theirs) if they do not hold the glory that belongs to them, and the honor they have won.”—*hi* : Cloanthus and his crew ; *hos* in v. 231 refers to Mnestheus and his crew.
- 230—*Pacisci* : “to stake ;” cp. root PAG, “to fasten” or “fix :” cp. *pagus*, “the land staked out.” *Palus*, (= *pag-lus*), *pecus* : *πήγνυμι*. With the same idea : cp. *δέω* (*δέω*, “I bind”) ; English *town* ; A. S. *tun*, from *tynan* to enclose.
- 231—*Videntur, scil, sibi* : “they think.”
- 232—*Et—vocasset* : “and perchance with even beaks they had divided the prize, had not Cloanthus, stretching out both hands to the sea uttered (this) prayer, and called on the gods to hear his vows.”—*fors* (= *forsitan* = *fors sit an*) : regularly takes the subjunctive ; *forte, forsan* take the indic. : *fortasse*, once the indic., otherwise the subj.—*ni* : see note v. 49.—*palmas*, root PAL : “to spread,” hence, “the open hand ;” cp. *palor, pando, παλάμη*, “the blade of an oar :” for *d* passing into *l*, cp. *odere, olere* ; *dingua, lingua* ; *δάκρυ, lacrima* (old Latin *dacrima*).—*ponto=ad pontum* ; a Greek dative : cp. A. 2, 688 ; *caelo palmas cum voce tetendit*. Cloanthus naturally stretched the palms of his hands in the direction of the dwelling place of the deity whom he addressed. Similarly in Homer Ulysses prays to Athene and wins the foot-race (Il. 23, 768)—*utrasque* : it would have been more regular to have said, *palmam utramque* : Madvig, 495, obs. 2.
- 235—*Aequora* : cognate acc. H. 371, II ; A. & G. 238 ; cp. A. 3, 191 : *vastumque cava trabe currimus aequor*.
- 236—*Laetus* : a common word in connection with a sacrifice, “with holy zeal.”—*candentem*. See note v. 97. Bulls were frequently sacrificed to river gods and to Neptune : Hom. Il. 11, 728 ; 21, 131.
- 237—*Voti—reus* : “liable for my vow,” if my prayer is granted. According to Macrobius (3, 2), a person is said to be *voti reus*, who binds himself when he has undertaken a vow, and *damnatus rei*, when he does not pay his promised vow.—*extaque—fundam* : “the entrail to the briny waves will I cast, and the liquid wine will I pour.”—

- exta*: decline. The nobler organs, as the heart, lungs, liver, are generally denoted by *exta*, while *viscera* denotes the lower organs as the stomach, the intestines, etc.—*porriciam*=*porro jaciā*: “I will cast forward.” The word seems to be a technical word for offerings given to the gods.—*liquentia*, here; but in A. 9, 679; I 432, we have *liquentia*. The first may be from *liqueo*, the second from *liquor*. We have many varieties of the same quantity in similarly derived words: *liquens*, *liquor*, *liquidus*, *liquo*, *liqueo*, *liquesco*, *liquefacio*.
- 239—*Eumque—omnis*. So Thetis hears the prayer of Achilles (Hom. II. 18, 35): ἀκούσε δὲ πόντια μήτηρ Ἡμήνη ἐν βέθεσσιν ἄλδος.
- 240—*Nērēidum* here: generally *Nērēūlum*. We have the same variation of quantity in Greek: *Νηρείς* *Νηρηίς*.
- 241—*Pater*: see note v. 14.—*Magna manu*: cp. Homer (II. 20, 261) *χερὶ παχείῃ*. *Portunus*: a god presiding over harbours and invoked by sailors for a safe return to port (*portus*), called by the Greeks *Palaemon* or *Melicerta*.
- 243—*Fugit—condidit*. Note the change in tense to express a sudden act. *Portu*; for the local ablative: H. 425 II. 1, 1; A. & G. 254 a.
- 244—*Satus—Anchisa*. For the case of *Anchisa*: H. 415, II; A. & G. 244 a. Distinguish in meaning *sēro*, *sērēre*, *sērūi*, *sertum* and *sēro*, *sērēre*, *sēvi*, *sātum*.—*Ex more*: “in due form.” The proclamation by the herald is post-Homeric, but was common at the four great national festivals of the Greeks.
- 246—*Lauro*: “bay tree,” not “laurel.” According to Martyn (Verg. Georg. I, 306) the *laurus* was not the English laurel, which was hardly known in Italy till the end of the 16th century, when it was brought from Trebisond to Constantinople, and thence distributed to the different parts of Europe. Among the Romans, the victorious general at a triumph wore a crown of bay. (Livy 7, 13).
- 247—*Muneraque—talentum*: “and as gifts for each ship’s crew, he gives three steers to choose from, and wine, and a great talent of silver to carry off.”—*ternos*. Give the force of the distributive: H. 174, 2; A. & G. 95, a.—*optare*: the construction of the infinitive (*optare*, *ferre*) after *dare* is an imitation of the Homeric: δῶκε δ’ ἀγειν καὶ φέρειν (II. 23, 512-3). What would be the regular construction? H. 533, II. 2; A. & G. 331. c. & g.—*magnum talentum*: the talent in Homer’s time was not a set value, but a definite weight of gold or silver. In the Iliad and Odyssey *τάλαντον* means (1) the weighing thing i. e. a pair of scales (*τάλαντα*); (2) the thing weighed always in the combination *τάλαντον* or *τάλαντα χρυσοῖο*. The silver talent of later times seems to have been unknown to Homer. It had the value of £243 15s. (sterling). As the proportion between gold and silver in weight in Vergil’s time was 1:7½, the meaning of *magnum* may be seen.
- 248—*Addit*: “he gives in addition.” Give the force of *ad.*: H. 344, 5; A. & G. 170 a.

- 250—*Chlamydem auratam*: “a mantle embroidered with gold.” The Greek *χλαμύς* (*chlamys*) was a woolen garment of an oblong shape (its length being twice its breadth), worn loosely around the shoulders and fastened in front by a brooch (*περόνη*, I.at. *fibula*)—*Quam circum* = *circum quam*, by anastrophe.—*Plurima*—*Meliboea*: “many a strip of Meliboean purple with a double wavy edge.” Here the *limbus*, or edge, of the cloak is called (by *antonomasia*) *Maeander*, from its resemblance to the twists and turns of the River Maeander which divides Lydia from Caria, in Asia Minor.—*Meliboea*: said to be derived from (1) a town in Thessaly; (2) an island at the mouth of the River Orontes, in Asia.
- 252—*Intextusque*—*fatigat*: “and in it was interwoven the royal youth, who hotly pursues on leafy Ida the fleet stags with his javelin.”—*Intentus*, scil. *ei*, i.e., *chlamydi*; H. 386; A. & G. 228. The *puer* is here Ganymede, son of Tros, an ancient king of Troy. The representation of the story of Ganymede on the border of the mantle may have been suggested by Homer’s account of the baldric of Hercules (Od. II, 610).—*Ida*: local abl.; H. 425; A. & G. 254.—*Fatigat*: a *zeugma*; literally, “pursues them with his javelin and wearies them out in the chase.”
- 254—*Praepes*: “nimble.” It is probable that two scenes are here represented—Ganymede hunting and Ganymede carried away by the eagle. In Homer (Il. 20, 233-5.) Ganymede is represented as carried off by the gods to act as a cup-bearer to Jove, while in Homer’s Hymn to Venus (v. 203) he is said to have been caught up to heaven in a storm. Later poets represent him as carried off by Jove, who transformed him into an eagle.
- 255—*Sublimem*: “aloft,” (from *sub*, *lêvo*, “I lift;” hence “uplifted,” “on high.”)—*Jovis armiger* = *aquila*. With *pedibus unciis*; cp. *γναμπροῖς ὀνυξίτι*.
- 256—*Palmas*: see note v. 232.—*nequidquam*; distinguish *nequidquam*, *frustra* and *incassum*, v. 26.—*sidera*; distinguish *sidus*, *stella*, and *astrum*, v. 25.
- 257—*Saevitque*—*auras*: “and fierce is the baying of the hounds towards the sky;” or taking *saevit latratus canum* = *saeviunt latrantes canes*: “fiercely the baying hounds howl towards heaven” (by *enallage*), as the eagle glides from their sight. The preposition *in* expresses direction, and also gives the idea of the object against which the *bark* is directed.
- 258—*At*—*armis*: “but (to him) who next gained a second place by his merit, to that hero he gives a hauberk (woven) with smooth clasps, and thrice laced with gold, which the victor himself had stripped from Demoleus, on the banks of the rapid Simois, ’neath lofty Troy.”—*Virtute*: with *virtus*, cp. the use of *ἀρετή*. In the Iliad (23, 265) the second prize in the chariot race is an unbroken horse (*ἵππος ἀδμήτης*).—Scan this line and tell what metrical figure. The Roman *hastati* wore mail cuirasses. Vergil on other occasions mentions these as formed of golden rings, linked together (A. 3.467;

- 7.639). Distinguish *lēvis* and *lēvis*.—*Demoleo*, abl. of separation; H. 413; A. & G. 243. *Ilio -alto*: *hiatus* is allowed by Vergil in the case of *i* or *o* when long in the *arsis*, but it is rarely found in the *thesis* of the foot, and then only when a long vowel is shortened before a succeeding vowel syllable. Any other case of the *hiatus* in the *thesis* may be explained by punctuation. Homer often allows a final long vowel or diphthong in the *thesis* to become short before an initial vowel or diphthong in the succeeding word.
- 262—*Habere*; see note on *optare*, v. 247.
- 263—*Ferebant*=*ferre poterant*.
- 264—*Multiplicem*: cp. *trilicem*, v. 259.—*Connixi humeris*: “carrying it with all its weight on their shoulders;” for the case of *humeris*: H. 420; A. & G. 248.—*Indutus*, scil. *hâc lorica*.
- 265—*Cursu*, join with *agebat*; “was wont to drive at full speed.”—*Cursu* =  $\delta\rho\acute{o}\mu\varphi$ .
- 266—*Facit*—*lebetas*: “he gives a pair of brazen cauldrons (as) the third prize.” Distinguish *gemini* and *duo*.—*Ex aere*=*factos ex aere*. In Homer’s time (Il. 23, 267) a cauldron ( $\lambda\acute{\epsilon}\beta\eta\varsigma$ ) is given as the third prize in the chariot race.
- 267—*Cymbiaque*, scil. *gemina*: “(a pair of) goblets, highly ornamented with silver, and embossed with figures.” In Homer’s games (Il. 23, 270), the fifth prize in the chariot race is a goblet untouched by the fire ( $\phi\acute{\iota}\alpha\lambda\eta\ \acute{\alpha}\pi\acute{\iota}\rho\omega\tau\omicron\varsigma$ ).
- 268—*Adeo*: “furthermore;” or taken with *jamque*, “and just then.”
- 269—*Puniceis*—*taenis*: “with crimson ribbons.”—*puniceis* (same root as  $\phi\epsilon\nu$ , “to slay;” cp.  $\phi\acute{o}\nu\omicron\varsigma$ , *funus*; O. H. G. *pano*, “a murderer;” Eng. *bane*), hence “blood-red.” *Taenia*: properly the ribbons of the fillet (*vitta*), here put for the fillet itself.—*Tempora*, for the case; H. 378; A. & G. 240, c.
- 270—*Cum*—*revulsus*: “when, with difficulty, cleared from the cruel rock with great skill.” Why is the rock called *saevo*?—*Revulsus*: give the parts of this verb.
- 271—*Amisiss*—*uno*: “disabled by the loss of his oars, and of one row (of his oars).” Heyne imagined that the ship of Sergestus was a *biremis*, translates, “on one tier of oars.”—*Debilis*=(*de-habilis*): “disabled.”
- 272—*Irrisam*—*agebat*: “Sergestus was bringing up in forlorn plight his galley amid the jeers (*irrisam*) of the crowd.”—*Agebat*: the imperfect well expresses the slowness with which the ship moved forward.
- 273—*Qualis*, correlative of *tali*; v. 280.—*In aggere viae*: very little different from *in via*, as all Roman roads were elevated at the top and rounded on the sides, to prevent the water accumulating.—*Deprensus*, scil. *est*: “is surprised;” conjugate this verb.

- 274—*Obliquum* : what part of speech? H. 304, 3; A. & G. 88, d.—*gravis ictu*, limiting *viator* : “the way-farer, a heavy hitter,” literally, “heavy in respect of the blow.” H. 424; A. & G. 253.
- 275—*Saxo*, join this with both *seminecem* and *lacerum*. Scan this line.
- 276—*Nequidquam* ; distinguish this from *frustra* ; see v. 26.—*Longos—tortus* : “as it tries to escape it makes long writhes with its body.”—*Fugiens* : a *conative* present participle : H. 467, III. 6; A. & G. 76, b.
- 277—*Parte ferox* : “in (one) part, it is bold,” referring to the upper part of the body unhurt by the blow. Note the succession of *s*'s (*sibilismus*) well describes the hissing sound of the snake.
- 278—*Pars—plicantem* : “the (other) part maimed by the wound keeps back (the snake) struggling in knots, and enfolding itself into its own limbs.” Notice the force of the frequentatives, *retentat*, *nexantem*. *Nexantem nodis* = *nexantem se in nodos*. Another reading is *nixantem*, from *nizor*, a strengthened form from *nitor*.
- 280—*Tarda* : “slowly.” H. 443; A. & G. 191.
- 281—*Vela facit* : cp. the expression “she makes (i.e., hoists) her sail.”—*Tamen*, though her oars were lost. The ordinary expression for *vela facere* is *veli pandere* or *vela ventis dare*.
- 283—*Servatam—reductos* : “joyous for the safety of his ship and for the rescue of his comrades.” For the participle see A. 549, 5, N. 2; A. & G. 292 a.
- 284—*Olli*, see note v. 10.—*Datur* : note the quantity of the final syllable of this word is lengthened by the metrical arsis. Homer represents (Il. 23, 704-5) the beaten candidate in the wrestling match receiving a female slave.—*Haud ignara* (by litotes) = *peritissima*. What adjectives govern the genitive? Minerva was the patroness of spinning and the loom.
- 285—*Cressa* : a fem. from the adj. *Cres* ; cp. *Thrax*, *Thressa*.—*Genus*, acc. of specification : H. 378; A. & G. 240 c.
- 286—*Hoc misso certamine* : perhaps for *hoc dimisso certamine* : “after these combatants had been dismissed ;” as we say, *conclivum senatum*, *conventum dimittere*, or “after this contest was over.”—*Tendit*, scil. *iter* : “stalks forth.” There is a dignity expressed by the spondees in this verse.
- 287—*Quem—silvae* : keep up the alliteration ; “which woods with winding hills hemmed in around.”
- 288—*Theatri circus*. The whole scene is from the *Circus Maximus* at Rome, which was situated between the Aventine and Palatine hills. It was surrounded by galleries, three stories in height, and throughout its entire length ran a wall four feet high and twelve wide, called *spina*. At the further end of this wall were the *metae* (two pillars)



or goals, around which the combatants were required to run seven times before the prize was awarded. Anthon takes *theatri* with *valle*, i.e., *in valle quae instar theatri erat*, "in a valley which was like a theatre (in form)." Others take *circus* with *theatri*, "the circus of a theatre." With *circus*: cp. κίρκος, κύκλος; *circum, circa*.

- 290—*Consessu*: taken as a dative=*consessui*, as if the poet had said *consessui medio* (=in *medium consessum*) *se intulit*: "advanced into the middle of the assembly."—*exstructo*; (1) understood *loco*: "on an elevated spot;" (2) as a noun, cp. *suggestum*; (3) understand *caespite*: "on the piled-up turf."
- 291—*qui velint* = *si qui velint*: H. 507 III. 2; A. & G. 316.
- 292—*Praemia ponit*. See v. 109; where *munera locantur* is used; cp. ἄθλα τιθέναι.
- 293—*Sicani*. Said to have been the same as *Siceli*. Both words show that the people were agricultural, being derived from root SAK "to cut" (cp. *seco*, "I cut"). The old names of Italy are connected with agriculture: *Oenotria*, "the vine-land," (from οἶνος, wine): *Saturnia*, (*sero* "I sow"): "the land of the sower:" *Italia* (Ἰταλος "a calf"), "the land of calves."
- 294—The hemistichs (58 in number) are accounted for by the fact that Vergil left the *Aeneid* unfinished at his death. Augustus gave instructions to Varius and Tucca, the literary testators of Vergil, to publish the *Aeneid* without additions. The affection of Nisus and Euryalus is again celebrated in a charming episode (*Aen.* 9, 176—467.)
- 299—*Tegeaeae—gentis*: genitive of description after *alter*: H. 396, V; A. & G. 215.
- 301—*Senioris*: "advanced in age."
- 302—*Quos—recondit*: "whose fame lies buried in obscurity."
- 304—*Accipite—mentes*, "listen to these words of mine with good will and pay heed to them (literally, turn your attention to them) gladly."—*accipite animis*=ἐνθυμεισθε: so *animadvertite*: for the local ablative: H. 425, II, 1, 2; A. & G. 254, a.—*laetas*, referring rather to the subject of *advertite* than to *mentes*.
- 305—*Mihi*: either (1) an ethical dative, "so far as I am concerned;" or (2) a Greek dative=*a me donatus*. This dative is often used after passive verbs and participles: H. 388, 4; A. & G. 232, b.
- 306—*Gnosia—spicula*: Gnosus or Cnosus was a celebrated city in Crete, an island famed for its archers, who were largely employed in the Roman army. (*Livy* 27, 40: 43, 35). Note the distributive force of *binā*.—*levato ferro*: "of polished steel:" H. 419, II; A. & G. 251. Distinguish *lævo* and *lævo*.
- 307—*Caelatam—bipennem*: "and a double (headed) axe to carry inlaid

- with silver."—*caelo* ; (cp. *τορεῖω*), properly "to engrave in relief," in metal, wood or marble. The inference may be to the handle being inlaid with silver.—*ferre*: for construction ; see note on *optare* v. 247.
- 309—*Flava—oliva* : "with the yellowish green olive:" cp. *ξανθή ἐλάια* : (Aesch. Pers. 617). The wild olive (*κότινος*) was the prize given to the conquerors at the Olympic games.—*caput* : H. 378; A. & G. 240, c.
- 310—*Primus—habeto* : "the victor shall have." Note the force of the future imperative: H. 487, 2, 1 ; A. & G. 269, d. The *phalerae* (*τὰ φάλαρα*) were pendant ornaments attached to the harness of horses. Such ornaments were often given to Roman generals as an acknowledgment of bravery or merit : cp. *equites donati phaleris*. (Livy 39, 31).
- 311—*Alter, scil, habeto.—Amazoniam—Threiciis* may be mere epithets meaning nothing more than a "beautiful quiver," and "excellent arrows," since both the Amazons and Thracians were noted for their skill in handling the bow, or the bows and arrows may have literally belonged to the Amazons and Thracians and left as relics of the old allies of the Trojans (A. 1, 470, 490).
- 312—*Lato—auro* : Abl. of description, limiting *balteus* : H. 419, II ; A. & G. 251.—*quam circum* (anastrophe). See note v. 250.
- 313—*balteus* : "a baldric." The word *balteus* (*τελαμών*) has three meanings : (1) the belt supporting the sword on the left hip ; (2) the strap fastening the shield on the left arm ; (3) the belt passing over the right shoulder and supporting the quiver on the left hip. It was generally of leather and highly ornamented. See the description of that of Hercules, Od. 11, 609; of Agamemnon, Il. 11. 39.—*tereti—fibula gemma* : "a button (formed) of a tapering gem." (See Smith's Antiq. p. 134): for abl. of description see H. 419, II ; A. & G. 251.—*subnectit* : the force of *sub* would imply that the buckle was at the lower end of the belt where the quiver was fastened.
- 314—*Argolica* : on the night of the capture of Troy, the Trojans at the first onset killed Androgeos and his comrades, whose armour they donned : A. 2, 389.
- 315—*Capiunt* : either "they choose ;" (cp. *capere locum castris*, "to pick a spot for a camp ;" Livy 9, 17) or "they take," as the places were assigned by Aeneas. As the competitors ran to the goal and back, there was no advantage in position. In the Olympic games the competitors took their positions by lot.—*signo*; for the signal see v. 139. The herald at the Olympic games proclaimed the name and country of the different competitors after they had taken up their position.
- 316—*Corripiunt spatia* : "they scour the course ; literally, "they seize on the course." The idea in *corripiunt* seems to be to take forcible possession of something refused. In this line there is an example

of ὕστερον—πρότερον.—*limen* (akin to *limes*), properly, “a threshold,” literally, “the binding thing,” for *lig-men*, “the cross beams above and below binding the door posts,” then, “a beginning,” “starting post.” The *limen* of the Roman *circus* was marked by a white line (*alba linea* or *calx*). The whole space between the *alba linea* and the *meta* was called *spatium*.

- 317—*Effusi—signant*: “rushing forth like a storm cloud, at once they mark (with their eyes) the goal.” The course appears to have been straight throughout, so that the runners could keep their eye on the winning post. So Nestor advises Antilochus to run ἀεὶ τέρψ' ὀρόων: (Hom. II. 23, 323).
- 318—*Primus abit*: “first takes the lead,” literally, “first gets away” from the others. The latter part of the line repeats the same idea. Crutwell (Roman Literature p. 277) shows that Vergil as well as the Hebrew poets often employed *parallelism* in their writings: see note v. 159.
- 319—*Fulminis alis*: the thunderbolt is called by Aristophanes (Av. 1714) πτερόφορον Διὸς βελός, “the winged bolt of Jove.” Heyne says (A. 4, 15) that the thunderbolt is often represented with wings on ancient coins. Cp. Byron's, “leaps the live thunder.”
- 320—*Intervallo*: abl. of difference: H. 423; A. & G. 250.
- 321—Scan this line and mention any metrical figure in it. See note on *deinde* v. 14.
- 322—See note v. 294.
- 323—*Quo—ipso*: “and next in order, close to this very one,” i.e., to Helymus. As *sub* generally governs an accusative, some prefer *quem-IPSUM*, the reading in some MSS. Scan this line; see note on *deinde* v. 14.
- 324—*Ecce—Diores*: “lo! Diores flies, and now chafes toe with heel.” Vergil evidently means that the toe of Diores came in contact with the heel of Helymus. This would be the meaning if, as some think *calcem calce* is put first (*pars pro toto*) for *pedem pede*.
- 325—*Humero*: of Helymus: for the dative: H. 386; A. & G. 228.—*Supersint*: the present subj. (for the pluperfect) gives more vividness to the description: M. 347; c. obs. 3.
- 326—*Transeat prior*: “having shot ahead he would have passed him.”—*Ambiguumque relinquat*, scil. *cursum*: “and would have left the race undecided.” From a comparison of Hom. II. 23, 382, we should say that the better reading would be *ambiguumve*, and that the translation would be, “he would (either) have passed him, having slipped ahead, or would have made the race a dead heat,” but comparing Hom. II. 23, 526, and some of the best MSS. of Vergil, we should read *ambiguumque*, and so translate, “he would (either) pass him, having slipped in front, and leave him behind who is now doubtful:” i. e. clearly defeat him.
- 327—*Spatio extremo*: abl. abs.: “when at the end of the course.”—*fessi—adventabant*: “and exhausted they were drawing near to the

winning post itself." We find *finis* fem. in A. 2, 554; 5, 384; 12, 739, and sometimes in Cicero, but only in sing. In pl. *fines* is always masc.

328—*Levi*: "slimy;" literally, "smooth," then "slippery." Distinguish *lēvis* and *lēvis* in meaning.

329—*Labitur*: Distinguish *lābor* and *lābor* in meaning.—*caesis—herbas*: "just as it happened to have been spilt at the slaughter of the bullock, and so had made the ground and green grass wet on the surface." Others take *humum* and *herbas* governed by *super*, or *super* may be taken as adverbial with *fusus*, "shed from above," as the blood fell on the ground.

331—*Hic—solo*: "here the youth already an exultant winner could not keep his steps from tottering, though he pressed hard the ground."—*titubata*: some few active verbs with an intransitive meaning have the perf. part. (but no other part) in the passive form with an active meaning as *juratus*, "one who has sworn"; so also *coenatus*, *adultus*, *cretus*, *coalitus*, *potus*, *pransus*, *suetus*: Madvig. II, obs. 3.

332—*Sed—cruore*: "but on his face he fell just in the filthy mire and in the gore of victims."—*pronus* (=πρηνής), "on his face" opposed to *supinus* (=ὑπίτιος), "on his back."—*fimo*: poetic for *luto*. The usual distinction between *sanguis* and *cruor* is that the former denotes blood circulating in the body (Gk. αἷμα), while the latter is blood shed (Gk. βρότος).

334—*Amorum*: either=*amati*, "of his dear friend," or "of the affection he bore him," the plural showing that the affection was mutual.

235—*Lubrica*, scil loca.

336—*Ille—arena*: "when lo! he lay sprawling on his back on the closely packed sand." Distinguish *jaceo*, *jacio*, in meaning.—*revolutus*: literally, "rolled back" by the shock.

337—*Munere amici*: "by his friend's kindness," or as one might say, "thanks to his friend."

338—*Prima*, scil loca: "gains the first place."—*plausuque—secundo*: "amid the clapping of hands and the applauding shouts he onward flies." With *plausus*: cp. the old imperative at the end of Latin comedies: *nunc plaudite*. Both *plausu* and *fremitu* seem to be abl. abs.

339—*Et—Diores*: A kind of loose construction for *et nunc Diores (subit) cui palma tertia (est) i.e., et nunc Diores est tertius qui palmam fert*.

340—*Hic—implet*: "hereupon Salius fills with his noisy clamour the whole assemblage of the pit of the vast theatre, and the ears of the elders on the front row."—*caveae (pars pro toto, synecdoche)=theatri*. Properly speaking *cavea* (=κόιλον) was the part occupied

by the spectators. It obtained its name because it was generally formed of seats hewn out of the solid rock.—*ora patrum*. There seems to be no reason why *ora* should not be used here for *aures*. Words expressive of sight are often put for those of other senses; Soph. Oed. Rex. 186, *παῖδ' ἀλάμπει*, "the war song resounds;" literally "shines forth:" Aesch. Sept. contra Thebas, 103: *κρίπην δέδορκα*: Cic. Cato. Major. 9, 28: *canorum illud in voce splendescit*. By the law of L. Roscius Otho, tribune of the plebs, passed 67 B.C., the front row of the benches of the Roman theatre were allotted to the senators (*patres*) and the magistrates, the fourteen rows behind these (*quatuordecim ordines*), to the knights, while the multitude sat behind the knights (Livy, epitome 99).

- 342—*Poscit*: distinguish *poscere* "to demand" as a right; *rogare*, "to ask" said of the person from whom the request is made; *orare* "to ask" as a request; *postulare*, "to demand" as an utterance of the will, without any accessory notion; *flagitare*, "to demand" energetically.
- 343—*Tutatur—virtus*: "the good will of the crowd, and his tears that well became him, and his manliness the more pleasing as it appears in a beauteous person support Euryalus."—Note that the verb often agrees with the nearest nominative, especially when several nominatives are placed after the verb: H. 463, I. A. & G., 205 d. Heyne takes *veniens=quae est*. Conington takes a better view making it equivalent to *in conspectum veniens*, "that comes in view."
- 345—*Adjuvat—Diores*: "Diores backs him, and with a loud voice declares him victor." With *proclamat*, scil. *Euryalum victorem*.
- 346—*Qui—honores*: "who has come in for a prize, and in vain has attained the last reward, if the first gift is restored to Salius."—*palmae*: see H. 386; A. & G. 228.—*reddentur*. The MSS. vary: *redduntur*, *reddentur*, *redduntur* are the readings. In favor of the first, it may be said that this is what Diores thought of the matter.
- 349—*Pueri*: "my lads." There is a playful familiarity in this term, no doubt intended to soothe the trouble that arose: cp. *pueri*: Verg. Ecl. 3, 97.—*Et nemo*: "and no one altereth the prize (taken) from his proper turn." *Palnam=palnam qui fert*, as in v. 339.
- 350—*Me—amici*: "may I be allowed to express pity for the (bad) luck of my friend who is free from fault."—*Me: mihi* would be equally correct. The acc. or dative arises from the fact that *licet* may govern a dative of person or an acc. with inf. in a noun clause, as here.—*miserari*. Distinguish *miserari*: "to express pity" in words (*οἰκτεῖν*) with acc. in good authors: *misereri*, "to feel pity" (*ἐλέειν*) with a genitive. Express this line by a different construction: H. 501; I. 1; A. & G. 331, c.
- 352—*Villis—auris*: "heavy with shaggy hair and with paws o'erlaid with gold." Scan this line noticing any metrical figure; see note on *deinde* v. 14.

- 354—*Et—miseret* : “and (if) you have any pity for the fallen.”—*lapsorum* : H. 409, III.; A. & G. 221, b.—*Niso*, either (1) a dative after *dabo*, or (2) abl. after *digna*.
- 355—*Primam—tulisset* : “I am the man who (really) won the first prize on my merits (i.e. by being first in the race, and who should have received it) had not bad luck baffled me as it did Salius.” The construction is, (*ego sum*) *qui merui primam coronam laude, ni inimica fortuna tulisset me, quae (tulit) Salium*. For *merui*=*merueram* : H. 511, 1 ; A. & G. 308, b.
- 357—*Simul his*=*ἀμα τοῦτοις*. *Simul* sometimes takes an ablative (in imitation of the Greek dat. with *ἀμα*) in poetry, and in post-Augustan prose. Hor. Sat. 1, 10, 86 ; Tacit. A. 4, 55 ; 6, 9.
- 358—*Olli*=*ad illum* : “in his face.” The dative is used : V. Ecl. 4, 62. What would be the usual construction : H. 373, III. note 1 ; A. & G. 237, b.
- 359—*Efferri*, scil. *ex navibus*.—*artis* : for the gen. we may supply *opus*. With the expression cp. Hesiod, Sc., 312; *μέγας τρίπος—χρῆσιμος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο*.
- 360—*Neptuni—refixum* : “taken down from (some) sacred doorpost of Neptune in spite of the Danaï.” *Danaï* is dative of *disadvantage* : H. 385 ; A. & G. 235.—*Poste* (by *synecdoche*)=*templo*.
- 361—*Hoc—donat* : express by another construction. See H. 384, II. 2 ; A. & G. 225, d.
- 362—*Post—peregit* : “afterwards when the race was over, and he had distributed the prizes.”—*post—postea*.—*confecti* scil. *sunt*.
- 363—*Si—praesens*, scil. *sit* : “if any has courage and a manly spirit in his breast.”—When is *quis* used for *aliquis*? H. 455, 1 ; A. & G. 105, d.
- 364—*Adsit—palmas* : “let him step forward, and let him raise his arms with his hands bound with the gauntlet.” For the mood in *adsit*, *attollat* : see H. 484. IV. : A. & G. 266.—*palms* : abl. absol. H. 431 ; A. & G. 255.
- 365.—*Et—honorem* : “and he proposes two prizes for the fight.”—*pugnae* : a genitive. The original meaning of *pugna* is “boxing” : cp. Greek *πυγμή* ; Lat. : *pugnus* ; Dutch : *beuk-en* ; Fr. : *buq-uer* ; Eng. : *box*. Homer’s prizes in this contest are a mule and a wine cup. (Il. 23, 662-3).
- 366—*Victori—juvencum* : “for the victor, a bullock with gilded horns, and wreathed with fillets.” The expression *velatum auro vittisque* is taken to mean either *velatum vittis auratis* : “wreathed with fillets entwined with gold ; or=*auratis cornibus et vittatum*, “of gilded horns and crowned with fillets.” Bullocks and oxen of gilded horns are often offered in sacrifice : cp. Aen. 9, 627 ; Hom. Od. 3, 384. There is a *zeugma* in *velatus*.
- 367—*Insignem* : “adorned with figures.” (See *Galea* in Smith’s Dict. of Antiq.)

- 368—*Vastis—viribus* : “in all his mighty strength,” or “with all his bulk about him,” as Conington translates. Explain the force of *cum*.—*viribus* : decline this word.—*effert* : give the force of the prefix and conjugate the verb.
- 369—*Magnoque—tollit* : “and he rises amid the great applause of the crowd.”—*se—attollit=attollitur*, a kind of middle meaning : cp. note on *advertuntur* v. 34.—*virum* : what nouns of the second declension have the genitive plural in *um* for—*orum* ? see note on *socium* v. 174.
- 370—*Paridem—contra=contra Paridem*, (by *anastrophe*). The story went that Paris was exposed by Priam and Hecuba on Mt. Ida, because the seers gave out that he would be the ruin of Troy. He was brought up by shepherds on Mt. Ida, and made himself known to his father by being victor in a series of games instituted by the king. Nothing, however, is said in Homer of his having excelled in athletic sports.
- 371—*Idemque=et qui.—occubat=sepultus jacet*, “lies buried.” Vergil here derived the account of Hector’s funeral from some Cyclic poet as Homer is silent on this point.
- 372—*Immani corpore* : abl. of description : H. 419, II ; A. & G. 251. Derive *immanis*.—*se* join with *feribat* : “vaunted himself.”
- 373—*Veniens scil, Trojam* : “coming (to Troy),” to take part in the games. Butes was of the Bebrycles, a tribe of Bithynia, whose king, Amycus was slain in a boxing match with Pollux : (Theocritus, 22, 80.)
- 374—*Perculit*. Give the parts of this verb. Others, *percutit*.—*moribundum extendit* : “stretched him in the agonies of death.”—*Moribundum* : the participle in-*bundus* chiefly used with verbs of the first conjugation, is often employed for the pres. part. with a meaning strengthened : cp. Madvig, 115, g. Zumpt. 248.
- 375—*Talis—auras* : “such was Dares, who was the first to raise his towering head for the fight and displays his broad shoulders, and alternately tosses his arms, throwing them forward, and beats the air with blows.”—*talis*, i.e. with such prowess and prestige of such exploits.—*prima* referring rather to Dares than to *proelia*.—*verberat—auras*, i.e., indulges in mere sparring for as yet he had no antagonist.
- 378—*Alius* : “a match.”
- 380—*Ergo—fatur* : “therefore, in high spirits, and thinking all kept aloof from the contest, he stood before the feet of Aeneas, and without more ado next he holds the bull by the horns with his left hand, and thus he speaks.”—*ergo* : see note v. 58.—*Cunctos*, for either (1) *co-vinctus* ; or (2) *co-junctus*.—*palma* ; for case : H. 413 ; A. & G. 243, a. What other construction may *excedere* have ?—*laeva scil. manu*.
- 383—*Nate dea* : abl. of origin : H. 415, II. : A. & G. 244, a. *Aulet* : what are semi-deponent verbs ? Give a list of them.

- 384—*Quae—teneri* : “how long will I have to stand here? to what end is it meet that I should ever be dangling here?”—*quae* : others read *quis* and *qui* ; occasionally we find *finis* fem. in the sing. : see note v. 327.
- 385—*Ducere—jube* : “order them to lead off my prize.” What that prize was we have already learned, v. 366.—*cuncti—jubebant* : “all the Trojans unanimously shouted applause, and ordered the promised (gifts) to be given back to the man as his due.”—*promissa*, scil., *dona*.
- 387—*Gravis=graviter* : join with *castigat* : “severely chides.”
- 388—*Proximus—herbae* : “just as he happened to be sitting close to him (Acestes) on the bank of green turf.”—*proximus* : give the degrees of comparison.—*consederat* : from *consido*.—*viridante* : limiting *herbae* rather than *toro* (*enallage*).
- 389—*Frustra* : the meaning seems to be that his former renown for bravery is all in vain now.
- 390—*Nulla certamine* : abl. absol., “without a contest.”
- 391—*Nobis* : dat. ethical : “Lo ! where now is that divine master Eryx, of whom you vaunted in vain ?” Others put a comma after *ille*. His fame is now worthless, since some foreign boaster carries off the prize.
- 393—*Trinacriam* : see proper names.—*spolia* : perhaps the *caestus* of the vanquished won in former fights.
- 394—*Sub haec*, scil., *verba respondit* : “he, thereupon, answered.”—*non—metu*, “’tis not the love of fame and glory that is gone, driven away by fear.”—*laudis—gloria* : both really from the same root, the former=(*c*) *laus* : root CLU, “to hear ;” the latter = *clu-oria*, from same root.
- 395—*Sed enim=ἀλλὰ γάρ* : “but the fact is that,” or “but, you see that.” We may supply the context thus : *sed tanta tam patiens nullo certamine tolli dona sine* (from v. 390).—*enim* : cp. Hom. Il. 23, 627, and Scott’s Lay of the Last Minstrel : c. iii., st. 1 : “And said I that my limbs were old? And said I that my blood was cold? And that my kindly fire was fled, &c.”—*hebet* : “is sluggish.”
- 397—*Si—moror* : “if now I had that youth, which once I had, and on which that braggart fellow exults with pride, (if now I had that youth, I say,) I should not have waited for a prize, or for that fine steer, to enter the lists : for the gifts I little care.”—*improbus* : may like the Greek *ἀναίδης*, mean either “impudent braggart” or “clumsy fellow.”—*haud* : rarely limits a verb : see note v. 55.—*equidem* (*ego quidem*) : cp. *ἐγωγε* : “for my part, I,” “I, at least.”—*moror* : distinguish *mōror*, *mōror*.
- 400—Scan this line and tell what metrical figure is in it. See note on *deinde* v. 14.



- 402—*Quibus—tergo*: “in these bold Eryx was wont to engage in close quarters in fight and on his hands to bind the tough hide.” There is here an example of *ῥστερον—πρότερον*.—*ferre manum*; usually *conferre, conserere manum*.
- 404—*Obstipuere—animi*: “their minds were amazed;” take *animi* a nom. pl., not a locative.—*tantorum—rigebant*: “so great were the oxen whose seven huge hides were stiff with lead and iron stitched in.” *tantorum*: predicate.—*terga—boum*. Decline these words, giving full forms.
- 406—*longeque—recusat*: “and at a (safe) distance he declines.” Others interpret *longe* by *valde* or *diu*. The idea seems to be, however, that Diore recoils at a distance from the *caestus* and declines the contest.
- 407—*Et—versat*: “both tries the weight and turns in his hands on this side and on that the huge twisted thongs of the gloves.” Note the *zeugma* in *versat*. With *huc illuc*: cp. *ἔνθα καὶ ἐνθα*.
- 409—*Senior*: “the old man,” i.e. Entellus. Give the other degrees of comparison.
- 410—*Caestus et arma*: *henliadys*, “the caestus wherewith Hercules himself was armed.” When is *quis* used for *aliquis*? H. 455, 1; A. & G. 105, d.
- 411—*si vidisset, scil, quid putavisset*.—*tristem*: “fatal,” to Eryx.
- 412—*Germanus tuus*. Entellus now addresses Aeneas, the half-brother of Eryx, both having Venus as their common mother. According to the story, Hercules was on his journey home after fetching the oxen of Geryon from Erytheia, when in the neighbourhood of Rhegium, one of the oxen plunged into the sea and swam over to Sicily, where Eryx caught it and put it among his own cattle. Hercules went to Sicily to recover it. Hence the fight in which Eryx was killed by Hercules.
- 413—*Sanguine—cerebro*: “you see even now (the arms) stained with the blood and scattered brains (of those whom Eryx conquered).”—*sanguine scil. eorum quos Eryx vicit*.
- 414—*His—senectus*: “in these (gauntlets) he stood against the powerful Hercules. To these was I trained, while a more generous blood supplied me with strength, before envious old age had sprinkled with hoary hair my temples twain.” *His, scil, caestibus armatus*.—*Alciden contra: anastrophe*.—*His, scil, caestibus*.—*temporibus*, is a local ablative: H. 425, II. 2, note 3; A. & G. 254 a.—Distinguish *cānēbat, cānēbat*.—*sparsa*; the hair sprinkled with grey.
- 417—*Sed—recusat*: “but taking it for granted that Dares of Troy declines to use these arms of mine.” Explain fully the use of *si*, in the *pro-tasis* with the indic. and *aequemus* in *apodosis*: H. 508, 4; A. & G. 306.

- 418—*Idque—Aeneae*: “and if this suits the loyal Aeneas.”—*id* may refer (1) to the apodosis *aequemus pugnas*, or (2) to the words implied in the previous line, *his armis non utendū in esse*.—*sedet*: cp. the expression; this coat sets well.—*auctor*: “my abettor;” here one who confirms the view by his authority.
- 419—*Aequemus pugnas*: “let us make the fight fair.”—*tibi remitto*: “to please you, I waive.”
- 421—*Duplicem—amictum*: “his garment of double fold;” i.e., the *abolla* (see Smith’s Antiquities), such as an old man would wear.
- 422—Scan this line and tell any metrical figure in it; see page 18, d.—*artus*: cp. ἄρθρα.—*lucertis*: “his brawny arms;” see note v. 136.
- 423—*Exiit*, scil., *vestibus*: “he stripped his garments form off.” What double construction has *exiit*? H. 384, II. 2; A. & G. 225, d.
- 424—*Satus Anchisa*: H. 415, II; A. & G. 244, a.—*extulit*: “he lifted up (from the ground).” Give the parts of this verb.
- 426—*Constitit—uterque*: “straightway either combatant took his stand rising on tiptoe.” Distinguish *-stili* and *-steti* in compound verbs: H. 259, note 2; A. & G. 130, note. Distinguish in meaning, *uter*, *uterque*, *utervis*.
- 427—*Bracchiaque—auras*: “and undaunted (each) lifted his arms into the air above.” Distinguish *bracchium* and *lacertus*; see note v. 136.
- 429—*Inmiscentque—laccessunt*: “they mingle hands with hands and provoke a fight.” This is said of the preliminary sparring before the regular fight. What case is *manibus*; H. 385, 3.
- 430—*Ille—juventa*: “the one (Dares) was superior in nimbleness of foot and had reliance on his youth.”—*pedum—motu*: “better on his pins,” might express the meaning. The idea seems to be that he was more active in eluding the blows of his antagonist by getting out of reach.—*juventa*: what adjectives govern the ablative? Distinguish *juventa*, “the time of youth;” *Juventas*, “the goddess of youth;” *juventus*, either “the of time youth,” or expressing a collection, as we say “the youth” of a country.
- 431—*Hic—valens*: “the other powerful in limb and in weight.” There is no *hendiadys* here as some suppose.—*mole* is rather *weight* than *bulk*.—*sed labant*: “but his slowly moving knees totter as he trembles.” For the case of *trementi*: H. 384, 4, N. 3; A. & G. 235, a.—*labant*; distinguish *lābor*, *lābor* in meaning. Scan verse 432 and tell the metrical figure in it.
- 433—*Multa—jactant*: “many are the fruitless blows that the heroes aim at each other.” Distinguish *frustra* and *nequidquam*.—*vulnera*: here and in v. 436, “blows” (by *metonymy*).—*jactant*: give the force of the frequentative: H. 336; A. & G. 167, b.

- 434—*Multa—malae*: “they make many a blow to re-echo on the hollow side, and (the blows) cause the deep sounds to reverberate from the breast (of each), and oft the hand plays round the ears and temples; ’neath the heavy blow the cheeks rattle.”—*multa*, scil, *vulnera*. Some take *ingeminant* neuter and translate: “many blows are repeated;” or active as we have done. The subject of *dant*, however, is *vulnera*.—*pectore* is a abl. of accompaniment and refers to the deep breath with which the striker accompanies the blow.—*errat* refers to the fist striking now one place and now another.—*aures—circum*: what figure? See v. 414. The *r* sound well describes the crushing blows of the combatants.—*mālae*. Distinguish from *mālae*. Derive *mālae*.
- 437—*Stat—exit*: “heavily stands Entellus and, unmoved in the same attitude, he avoids the blows only by the motion of his body and his watchful eyes.”—*nisus=gnisus*, from *nitor=gnitor*, properly “to kneel,” or “to lean on something.” Cp. *yóvv*, *genu*, Eng. *knee*. Here the idea seems to be that he kept his feet wherever he planted them, and did not dance round like Dares.—*mōddō*. Distinguish this from *mōddō*.—*corpore*; a technical term of the arena: Cp. Cic. Cat. I 6.
- 439—*Molibus*: “with huge engines of war;” refers to the *turres, catapulta, balista, &c.*, on the mounds (*aggeres*.)
- 440—*Sedet circum (tmesis and anastrophe)=circumsedet.—sub armis=armatus*.
- 441—*Nunc—urguet*: “now those approaches, now these, he tries, and skilfully surveys all the ground, and presses hard (the place) with varied assaults, (but) all in vain.”—Note the *zeugma* in *pererrat*. We should have expected with *aditus, temptat* or *explorat*.—*urguet* scil, *locum*.
- 443—*Ostendit—cessit*: “Entellus rising (on tiptoe) shows his right hand and raised it aloft: the other (Dares) nimble foresaw the descending blow, and, dodging with his active body, stepped back.”—*insurgens*: may be = *in digitos arrectus*: v. 426: or = *insurgens in istam*, “rising to give a blow.”—*venientem a vertice*, literally: “coming from above.”—*praevidit*: distinguish in meaning *praevideo, provideo*.
- 446—*Vires—effudit*: “spent his strength (but) on the winds:” perhaps not so much proverbially, as literally true.—*ultra*: either (1) “without receiving a blow,” or (2) as in v. 55, “what’s more.”
- 447—*Gravis graviterque*: the position of the adjective and of the derived adverb adds force.
- 448—*Concidit*: distinguish this from *concīdit*.—*quondam (=quum dum*. “when betimes”), “at times:” A. 2, 367, 416. The simile is a common one from the days of Homer to those of Macaulay: cp. Hom. Il. 13, 178: Macaulay’s, Lays of Ancient Rome: “And the great Lord of Luna Fell at that deadly stroke, As falls on Mount Alvernus A thunder-smitten oak.”

- 449—*Ida* : the pines of *Ida* were often celebrated by the poets : Eurip. *Hec.* 629 : A. 9. S) : Tennyson, *Oenone* : "They came, they cut away my tallest pines, My dark tall pines that plumed the craggy ledge."—*radicibus* : "by the roots : " abl. of separation : H. 413 ; A. & G. 243.
- 450—*Studiis* : "in their excitement." In prose we should have either an adj. as *summis* limiting *studiis*, or *cum* : H. 419, I, U. ; A. & G. 251 a ; 248, b.
- 451—*Caelo*=*ad caelum* : H. 385, II, 4, 1) ; A. & G. 225, b. It is just possible that in poetry certain words are used with the adverbial termination—*o* to denote motion *towards* or *to* a place : cp. the adverbs *citro*, *ultra*, *intro*, *retro*, *porro*.
- 452—*Miserans*. Distinguish in meaning and construction : *misereor* and *miseror* : v. 350.
- 453—*At*. Note v. 35.—*non--ira* : "the hero not dispirited nor daunted by the fall returns bolder to the fight and rage nerves his strength."—*tardatus* may also refer to physical movement. Distinguish *vis* and *vires* in meaning : see next verse.
- 455—*Tum--tota* : "then, at length, shame and the consciousness of merit gives fire to his might and furiously he drives Dares headlong over the whole plain." It may be pointed out that if *vires* is the plural of *vis*, the latter does not conform to the usual method of forming the nominative singular. *Vires* presupposes a nom. sing. *virs* or *vir*, as *s* disappears after *r* : cp. *paters*, *pater* ; *victors*, *victor*, and not *r* before *s*. There is also the difficulty with respect to meaning, *vis* generally signifying, "force," "attack" with the idea of "violence" : *vires* "strength." *Vis* is connected with  $\text{F}\iota\varsigma = \gamma\text{F}\iota\varsigma$ , the *F* occasionally disappearing as in  $\beta\iota\omicron\varsigma$ ,  $\beta\iota\beta\omega$  : cp. *vivo*=*grivo*, *vix*, *vivo*, *vigeo* : *quack*, *quick* ; in Ger. *erquicken*, *quicksilber* : Eng. *quick* (the *quick* and the dead), while *vires* (though some say=*vises*) is more probably connected with the same root as we find in *vir*, *virgo*, *vireo*, *virtus*.—*toto aequore* : H. 425, II, 2 ; A. & G. 254, a.
- 457—*Nunc--sinistra* : "look you, showering blows now with his right hand, now with his left."—*ille* : here serves to keep prominently before the reader the person spoken of : cp.  $\delta\gamma\epsilon$ .
- 458—*Quam--Dareta* : "as many as are the hailstones that the storm clouds send clattering on the housetops, even so thick are the blows with which the hero again and again with both hands buffets and sends Dares spinning."—*quam multa* : we should have expected instead of *sic* in *sic densis*, *tam*, to balance the *quam*.—*culminibus* for the omission of *in* : see Verg. G. I, 449, where *in* is expressed in a similar image. With the whole passage, cp. Scott's description of the "combat" between Roderick Dhu and James Fitz James : C. v. st. xv. : "Fierce Roderick felt the fatal drain, And showered his blows like wintry rain."—*pulsat--versat*. Give the force of these frequentatives.

- 461—*Procedere—iras*: “his rage to go too far:” for the plural signifying exhibitions of temper: H. 130, 2 & G. 75, c.—*longius*; A. & G. 93, a.
- 463—In the same way Achilles puts an end to the wrestling match in the Iliad, 23, 734.—*fessum, scil, pugna*: “weary with fighting.”
- 464—*Mulcens*: according to Paley (Ovid F. 5. 161) *mulcere* is “to stroke down” hair, etc., and so “to calm, smooth, allay,” in a secondary sense. The opposite is *stringere*: “to pass the hand over the wrong way,” hence “to roughen up:” cp. *mulgeo, ἄ-μέλω*, “I milk.”
- 466—*Non—sentis*: “do you not see that new powers are at work and that the favour of heaven is changed?” The idea seems to be that Entellus who once acted on the defensive has become boldly aggressive, and that the change of attitude was due to Eryx. Others translate: “do you not perceive that the balance of strength is altered and that the powers of heaven have changed sides?”
- 467—*Deo*: either *heaven* generally or Eryx.—*et—diremit*: “and by a word he separated the combatants.”—*dirimo=dis-emo*: *s* between two vowels is generally changed in Latin into *r*: cp. *generis*, originally *genesis* (Papillon, Phil. p. 66).
- 468—*Ast*: see note on *olli* v. 10. The description here is copied from Hom. Il. 23, 695, sqq.
- 469—*Jactantem—ejectantem*: bring out the force of these frequentatives in your translation. The distinction between *cruor* and *sanguis* is not here observed. See v. 332.
- 472—*Palnam*: literally, “palm branch.”
- 473—*Su—erans animis*: “in the exuberance of his spirits.” For *animis*: H. 425, II. 2, note 3; A. & G. 254, a.
- 474—*Dea*: see note v. 383,—*cognoscite=audite*: cp. Cic. Verr. 2, 2, 27: *miserias cognoscite sociorum*.
- 475—*Fuerint*: explain the subjunctives; H. 529; A. & G. 334.
- 476—*Et—Dareta*: “and from what sort of a death you have rescued and saved Dares.” *qua = quali*.—*servetis—revocatum = revocetis et servetis*.
- 477—*Adversi*: “facing him.”
- 478—*Pugnae*: A genitive after *donum*, “a prize in the fight.”—*durosque—cerebro*: “and rising to the blow, drawing back his right hand, he launched (a blow with) the hard gauntlet midway between the horns, and dashed (the glove) on the bones of the skull, breaking open the brains.”—*libravit* seems to involve two ideas, the poising of the hand before the blow and the dealing of the blow itself.—

*arduus* : cp. *arrectus in digitos* : v. 426.—*illisit*, scil, *caestus*  
Some MSS. omit *in*, then *ossa* is direct object and *cerebro* is a  
dative. In that case, *it* (final) in *illisit* is long (see Papillon's Phil-  
ology, page 175.).

- 481—*Sternitur*—*bos* : “lifeless the ox is laid low and writhing lies on the  
ground.” *Exanimis* : what adjectives are heteroclitic? H. 159,  
III ; A. & G. 87. f.—*humi* : what examples of locative in Latin?  
H. 426, 2 ; A. & G. 258, d.—*bos*. The monosyllabic ending is  
no doubt intended to express the heavy thud of the ox as he falls to  
the ground. Vergil generally in the case of a monosyllabic ending  
keeps up the interest by withholding the nominative to the end :  
cp. Verg. G. I, 181 ; I, 247 ; A. 2, 250 ; 3, 390.
- 483—*Hanc*—*persolvo* : “this is a better life that I offer to thee, O Eryx,  
as a substitute for (that of) Dares,” literally, “for the death of  
Dares.”—*meliozem* : “better” either because the life of an animal  
was involved and not that of a man : or, because some contempt  
for Dares is meant : Dares could not withstand me, but this  
bull did ; or, in allusion to a Greek custom, when a first victim  
failed to satisfy, a second was substituted with the exclamation  
*δευτέρων ἀμεινόνων*.
- 485—*Protinus*. Grammarians make an artificial distinction between *pro-*  
*tinus* and *protinus*, refering *protinus* to place, *protinus* to time.  
Both are derived from *porro tenus* ; *pro*=*πρόρρω*, “forward ;” *tenus*,  
root TAN, *τείνω*, *ten-do*, and mean “without interruption,” “imme-  
diately.” With the archery match of Vergil compare that of Homer  
(Il. 23, 850 sqq.), in which the competitors were Teucer and Meri-  
ones. Teucer cuts the cord and Meriones kills the bird and wins  
first prize. With this and the next line cp. v. 291, 292.
- 487—*Ingenti manu* : either “with a strong hand” (cp. v. 241) as a hero  
would naturally have, or “with a strong crew of men.”—*mālum* :  
distinguish this in meaning from *mālum*.
- 488—*Volucrem*—*columbam* : “a dove fluttering at (the end of) a cord  
passed across (round) its leg.”—*trajecto* : may also mean “passed  
round the mast,” or “across the dove.”—*in fune* : the usual con-  
struction would be *fune ligatam* : “bound by a cord.”
- 489—*Quo*—*ferrum* : “(a mark) to which they may direct their shaft.”—*quo*  
= *ut eo* : the subjunctive of purpose : H. 497, I. ; A. & G. 317.
- 490—*Viri* : “competitors.”—*disjectam*—*sortem* : “the lots thrown into  
it.” The sing. is here used for the plural. So in Homer (Il. 23,  
861) the competitors choose lots.
- 491—*Et*—*Hippocoontis* : “and the first lot that comes out before all other  
was that of Hippocoon, the son of Hyrtacus.”—*exit* : a rather weak  
substitute for the Homeric *ἔξέθορε*. Hippocoon was brother of  
Nisus, but otherwise unknown.
- 493—*Mōdō* : “lately,” distinguish from *mōdō*.—*victor* : Mnestheus is called  
by this title, though only second. Translate “a prizeman.”

- 494—*Evinctus*: “crowned.” Give the parts of this verb.
- 496—*Jussus—foedus*: “incited to break the truce.” Pandarus incited by Athene shoots at and wounds Menelaus, in contravention of the treaty; cp. Hom. II<sup>n</sup> 4, 92, sqq. The breaking of the treaty between the Trojans and Greeks is imitated by Vergil (A. 12, 290), when the truce is broken between the Trojans and the Latins. With *confundere foedus*, cp. *συγχέειν ὄρκια*.
- 497—*In—Achivos*: “was the first to hurl an arrow into the midst of the Greeks.” Distinguish *primus torsisti* and *primum torsisti*.
- 498—*Extremus—Acestes*: “the name of Acestes remained last at the bottom of the helmet.” Conington well points out that *extremus galeaque ima* are not co-ordinate, the former expressing a looser relation than the latter.
- 498—*Ausus et ipse*: “even he (though old) donned.” What verbs are *semi-deponent*? H. 268, 3; A. & G. 136.—*manu*: “with all his might” or “skill.”
- 500—The alliteration well expresses the difficulty the archers have in stringing their stout bows. The line should be so read as to bring out clearly the sounds of *l* and *r*.—*flexos incurvant*: there is a *prolepsis* here=*flectunt et incurvant*.
- 501—*Pro se quisque*: “each one in proportion to his strength:” *quisque* in partitive apposition to *vir*: H. 461, 3; A. & G. 205, c. Remark.—*pharetris*: abl. sep.; H. 414; A. & G. 243.
- 502—*Primaque—auras*: “and the first arrow from the twanging string of the youthful son of Hyrtacus quickly cleaves the air.” Note the imitative harmony in the original produced by the *sibilismus*.
- 504—*Et venit*: “it reaches its destination”=*et pervenit ad malum*.
- 505—*Timuitque—ales*: “and the bird startled betrayed its fear by (the fluttering of) its wings.” Distinguish *penna*, *pluma*, *pinna*. See Note v. 215.
- 506—*Plausu*: “with the applause” of the spectators. Others say, “with the fluttering” of the wings of the bird.
- 507—*Adducto—arcu*: “took his stand with his bow (-string) well brought home,” to the right breast. So we have in A. 9, 632; *adducta sagitta*.
- 508—*Alta—tetendit*: “aiming high, and he levelled at once his eyes (aim), and his arrow.” There is no reason to suppose a *zeugma* in *tetendit*. Compare Milton (Par. Lost, 2, 711): “Each at the head levell’d his deadly aim.”
- 509—*Ast—valuit*: “and yet he (the archer) deserving of pity failed to hit the bird itself with the arrow.”—*ast*: see note on *olli* v. 10.—*miserabundus*: see note on *moribundus*: v. 374.

- 510—*Quis—alto* : “by which the bird with fastened foot hung from the lofty mast.”—*quis=quibus*.—*pedem* : acc. of specification: H. 378 ; A. & G. 240, c.
- 512—*Illa—fugit* : “it fled speeding to the winds and towards the dark clouds.”—*in*: by Graecism governs both *notos* and *nubila*, a common order in Greek, in which the preposition is put before the second of two words it governs : cp. Eur. Hec. 146 : *ἰθὺ ναοῖς, ἰθὺ πρὸς βωμοῖς*, Hor. Od. 3, 25, 2-3 : *Quae nemora aut quos agor in specus Velox mente nova*,—*notos=ventos*: as this is the prevailing word in Southern Italy, we may suppose *notus=ventus* : A. 3, 268 ; 1, 575.
- 513—*Rapidus=rapide* limiting *vocavit* rather than *Eurytion*.—*jamdudum—tenens* : “all the time having his bow ready, (and) holding the arrow tightly fixed (on the string).”—*arcu—parato* : abl. abs. : H. 431 ; A. & G. 255.
- 514—*fratrem* : Pandarus, being a great archer in life, is invoked as the patron of archery after death, just as Eryx was invoked as a patron of boxing in the case of Entellus ; v. 483. With *vacuo—caelo* ; cp. Pindar, Ol. I., 10 ; *ἑρήμος δὲ αἰθέρος*.
- 515—*Jam—speculatus* : “and sighting (the dove) now disporting in the open sky.”—*lactam* : scil, *columbam*.
- 517—*Exanimis* : here “dead,” or “lifeless.” What adjectives are heteroclitic? H. 159, III. ; A. & G. 87, f. According to many ancient philosophers whom Vergil followed, the soul was composed of fiery ether on which the stars fed. Vergil makes the bird resign its life in the natural home of the spirit.
- 518—*Aethereis* : others *aëreis*.—*fixamque—sagittam* : “and as it falls it brings back with it the arrow fixed (in its body).”—*refert* : distinguish in meaning *rēfert*, *rēfert*.—*delapsa*, scil, *de nubibus*. Homer represents the arrow to go quite through the dove and drop at Meriones' feet ; while the dove first perches on the mast, and then, with drooping neck and wings, falls at a distance : Il. 23, 876-881.
- 519—*Amissa—Acestes* : “Acestes was the only one left that had not received a prize.” Distinguish between *amittere*, “to lose” without any fault of the person losing, and *perdere*, “to wilfully destroy.” Distinguish *solum*, and *solum* in meaning.
- 520—*Qui—sonantem* : “and yet he shot his shaft into the air aloft, displaying at once his skill and his twanging bow.”—*qui=et is* ; H. 453 ; A. & G. 180, f.—*contendit=tendit* (as in 508), strengthened by the prefix *con*.
- 521—*Pater* : in scanning this line, observe the quantity of the final syllable of *pater*. It may be said that *pater=pater-s* ; cp. *πατήρ=πατέρς* ; see note v. 455 ; cp. Papillon's Phil., p. 111. Here we translate *pater* by “fatherly.”
- 522—*Hic—vates* : “thereupon a sudden prodigy is presented to their sight, and destined to become (in future ages) a portent of vast mo-



ment ; (this) its mighty issue has since proved, and (so) terror-stricken seers have interpreted latter-day omens." Distinguish *hic*, *hic* (see Dictionary).—*oculis* : H. 386 ; A. & G. 228.—*augurio*, abl. quality ; H. 419, II. ; A. & G. 251. The arrow taking fire became what is now called a shooting star. These in after ages were supposed to portend momentous issues ; cp. Verg. Georg. I, 488, said of the events that succeeded the death of Julius Caesar ; so Calpurnia's speech (Shaks. J. C., act ii., sc. 2) : "When beggars die there are no comets seen : The heavens themselves blaze forth the death of princes." Cp. also Sh. Richard II., act ii. sc. 4 : "The *meteors* fright the fixed stars of heaven : The pale-faced moon looks bloody on the earth, And lean-faced *prophets* whisper fearful things. . . . These signs forerun the death or fall of kings."

525—*Volans* : "as it flew."

526—*Tenuisque—ventos* : "and as it spent itself it vanished into thin air." The arrow kindled and as it burned formed a train of light and then vanished.

527—*Caelo—ducunt* : "so often shooting stars, falling from heaven, cross (the sky), and as they fly trail behind them their length of hair."—*caelo refixa* : *caelo* is the abl. of separation. Among the ancients the stars were regarded as fixed like nails in the sky.—*transcurrunt*, scil. *caelum*, from the *caelo* preceding. The expression *stella crinita* seems to have been applied to a shooting star as well as to a comet : cp. κομήτης.

529—*Attonitis—viri* : "The Sicilians and the Trojans were awe struck with astonishment and prayed to the Gods above."—*haesere* refers not merely to the doubt, but to the fixed position of the beholders as they gazed on the arrow ablaze.—*animis* : abl. absol.—*superos*, scil. *deos*.—*Trinacrii* = *Siculi*. Sicily was called by the Greeks Θρινακρία, Τρινακρία, from its three promontories (τρεις ἄκραι) and by the Romans, *Triquetra*. The promontories were *Pelorus (Faro)*, *Pachynum (Passara)*, *Lilybaeum (Bona or Marsala)*.

530—*Nec—Aeneas* : "nor does the great Aeneas refuse to accept the omen."—*maximus* : the superlative of *eminence* : A. & G. 93, b.—*omen* : derive the word, and tell its original meaning.—*abnuat* : distinguish *omen abnuere* and *omen accipere* : cp. with the latter the Greek expression δέχεσθαι οἰωνόν. All omens were accepted as good or bad, according to the interpretation put on them. We may suppose this one to have been judged on the analogy of that recorded in A. 2, 68o.

533—*Sume—honorem* : "take (these), O father, for the mighty King of Olympus has willed by those auspices, that you should receive a special reward."—*sume*, scil. *haec munera*.—*voluit* : what constructions may follow *volo*. H. 535, II. ; 498, I. ; A. & G. 271, a ; 331, b—*auspiciis* : here applied to observations in the heavens. What is the derivation? See note v. 7.—*exsortem* = ἐξαιρετον : "extraordinary," a word applied to anything exempted from the ordinary

division of the spoil by lot, and given to some distinguished person :  
cp. Herod. 2, 97; ἡ μὲν Ἀνθύλλα . . . ἐξαίρετος δίδοται :  
cp. Xen. Cyr. 8, 4, 29.

535—*Ipsius—habebis* : “ you shall have this gift which once belonged to the aged Anchises himself.” The gift may be said to be *exsortem*, since the spirit of the dead is represented in acquiescing in the transference.

536—*Cratera—signis* : “ a bowl embossed with designs.”—*crater*, “ a mixer :” cp. κρατήρ, from κεράννυμι, “ I mix.”—with *impressum signis* : cp. *aspera signis*, v. 267. See note.—*olim* : see note v. 10.

537—*In—munere* : one should have expected *in munus*, or *muneri*, “ as a great gift.” Here *in=pro*. Scan. this line and tell the metrical figure.

538—*Ferre—amoris* : “ had given for him to bear as a memorial and a pledge of his affection.”—with *ferre dederat* : cp. note on *optare* v. 247.—*monumentum* : otherwise written *monimentum* (*moneo*, “ I remind ” or “ advise :”), properly, “ a reminder.”—*pignus* : root PAG, “ to bind :” cp. πήγνυμι : *pax*, *pagus*, *pango*.

541—*Nec—honori* : “ nor did the good natured Eurytion envy the man preferred to him the prize.” In Vergil’s time the regular construction of *invidere* was *invidere alicui*, so that the construction would be *alicui rem invidere*. In later Latin the construction was a dative in both cases : *invidere alicui rei*.

542—*quamvis—dejecit* : distinguish *quamvis*, introducing a purely hypothetical case, and in good writers with subjunctive : *quamquam*, when a conceded fact is admitted and in good prose writers with the indicative : H. 515, III., note 1, 3. A. & G. 266, c.; 313, e. This rule does not apply to Latin poetry.

543—*Proximus—malum* : literally, “ next he enters on his prize (he takes the next prize) who cut the line, and lastly he who hit the mast with flying arrow.” In no other case does Vergil use a dative after *ingreditur*. Heyne, therefore, construes *donis* with *proximus*, making *donis*, abl. of respect : “ next with respect to prizes.” Servius makes *donis* a Graecism=*ad dona* ; since *ingredi* generally takes *ad* or *in* with *acc.* after it.—*proximus*, *extremus* : give the other degrees of comparison ? H. 166, ; A. & G. 91, a.

545—*Non dum—misso* : “ before the contest was finished :” See note v\* 286. Aeneas evidently gave orders for the *ludus Trojae* to follow the archery that there might be no delay. This game is said to have been a favorite one with Augustus. It was a miniature cavalry procession of three companies. In this case the commander-in-chief was Ascanius, who had three leaders under him, Polites, Atys, and Iulus. Each company performed a number of intricate evolutions.

- 547—*Epytiden*: an appropriate name for a herald: from Homeric ἤπυς, “loud-voiced” (ἤπυω): cp. II. 7, 384; 17, 324, where Periphas, the herald is son of Epytus (Epytides).
- 548—*Vade—ait*: “go, quickly, says he, and tell Ascanius, if now he has his band of youths ready with him, and has arranged the manœuvres of the horses to lead his squadrons in honor of his grandsire and display himself in arms.”—*age*: and *agite* often with the particles *dum, vero, nunc, modo, jam, sis* (= *si vis*), *porro* used as an exhortation: cp. Plautus *Amphit*, 2, I, I; *agite pugni*: “up fists and at ’em.”: cp. ἄγε.—*agmen*: a band in regular motion: *turma*, properly a division of cavalry, the cavalry of the legion (*ala*) being divided into ten *turmae*, each *turma* under the command of a *decurio*.—*ducat*: the subjunctive with *ut* omitted: H. 498, I. note; A. & G. 331 a.—*avo*: *dat. of reference*: H. 384, II. 4, note 3; A. & G. 235.
- 551—*Ipsē—patentes*: “he himself commands all the people who had formed into the long arena to withdraw, and leave the open plain.”—*circo*: may be either (1) dative after *infusum*, or (2) abl. after *decedere*. H. 386; 413; A. & G. 228; 243.—*patentes*: “unobstructed” by spectators.
- 553—*Incedunt pueri*: “forth ride the boys.” There is in *incedunt* the idea of dignity and majestic bearing: cp. A. I, 46: *quae divum incedo regina*: I, 405: *et vera incessu patuit dea*.—*pariterque—juventus*: “and well-matched before the eyes of their sires they shine on their bridled steeds; as they pass along, all the youth of Sicily and Troy admire and applaud.”—*pariter*: refers to the general uniformity of appearance and skill.—*quos*: object of *mirata*.—*Trinacriae*. See note v. 529.
- 556—*Omnibus—corona*: literally, “to all the hair was closely bound in due form with a wreath of trimmed leaves.” The leaves were probably of olive (Georg. 3, 21). We learn from v. 673 that the men wore also helmets. The wreaths were probably just below the helmet’s rim.
- 557—*Cornea—ferro*: “they bear a pair of spears of cornel wood shod with iron.”—*cornea*: the Cornel (*cornus*) belongs to the Dog-wood family. The name is derived from *cornu* “bone,” on account of the hardness of the wood.—*bina*: for the use of the distributive: H. 174, 2; A. & G. 95, d. According to Servius, Augustus gave a helmet and a pair of spurs to each of the boys who performed the *ludus Trojae*.
- 558—*Pars—pharetras*, scil. *ferunt*: “some on their shoulders bear the polished quivers.” Distinguish *lēvis, lēvis*. Another reading is *parsque lēves*.—*humero*: local ablative; H. 425, II. I, 2; A. & G. 254.—*it—auri*: “on the upper part of their breast there passes o’er the neck a pliant necklace of twisted (rings of) gold.” For *pectore*: see note on *humero*.—*flexilis circulus torti*: (see *torques* in Smith’s Dict. of Antiq.).
- 560—*Tres—ductores*: “three troops of cavalry in number, and three leaders ride.” Conington thinks there is an allusion here to the *tres*

*centuriae equitum* mentioned by Livy (I, 13),—*numero* : see v. 62. *terni=tres*, without any distributive force ; H. 174, 2 ; A. & G. 95, d.

561—*Pueri—magistris* : “ twelve boys in each company following each (leader) are arrayed in bright armour in a divided band and are under leaders of equal rank.”—*bis seni* : poetical for *duodeni*.—*partito* : the whole company was divided into three bands ; each band consisted of thirteen, i. e., a captain and twelve youths. The members of each company marched two and two under the command of a captain.—*fulgent* : cp. *lucent* (v. 554), referring to the brightness of the armour and their trim appearance.

563—*Una=prima* : We sometimes find the cardinal for the ordinal.—*ducit—Italos* : “ which in high spirits the youthful Priam leads, bearing his grandsire’s name, thy illustrious son, O Polites, destined to give a new race to the Italians.”—*ovantem* : this is a reference to the lesser triumphal procession (*ovatio*). According to tradition, Polites, one of the sons of Priam, was slain by Pyrrhus (A. 2, 525), but had a son Priamus, who was the founder of Politorium, a town transitive of Latium (Livy I, 33), hence *auctura Italos*. Distinguish *augeo* and *cresco* in meaning.

565—*Quem—albam* : “ him a Thracian steed piebald with white spots bears : white were its feet on the front of each foreleg ; and white was the forehead it showed when it reared aloft.” Thrace was noted for the excellence of its horses ; cp. Hesiod, Works and Days, 507 ; *Θρήκης ἰπποτρόφου*.—*maculis* : abl. of means. It matters little whether we take *vestigium=pes*, and *pes=crus*, and translate, “ white were the feet of each foreleg,” or take *vestigium=suffrago*, “ white was the pastern of each fore foot.” The whole description is awkwardly expressed.

568—*Atys* : the supposed founder of the Attian *gens*, of which *Attia*, the mother of Augustus, was a member. The special attachment of Iulus to Atys is supposed to refer to the fondness that Julius Caesar had for Augustus.

569—*Iulo* : dative. What would have been the regular construction ? H. 388, 1 ; A. & G. 232, a. Distinguish *deligo* and *diligo* in meaning ? What compounds of *lego* have—*lexi* ? What—*legi* ?

571—*Equo* : abl. means : H. 420 ; A. & G. 248.

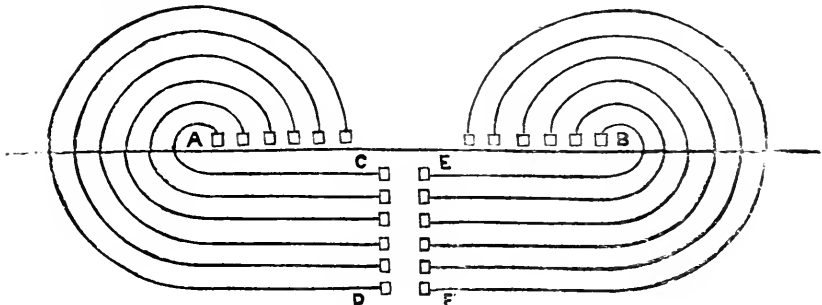
572—*Monumentum* : better *monimentum* (i. e. *monito*, “ I advise ”), a “ reminder.”

573—*Trinacrii* : Heyne reads *Trinacriis*.

575—*Excipiunt—parentum* : “ the Trojans with applause greet the nervous (youths) and delight in gazing on them and recognize (in the children) the likeness of their ancestors of old.”—*excipiunt*. Distinguish *excipio*, *accipio*, *recipio*. See Dictionary.

577—*Postquam—flagello* : “after the boys with glee rode round all the throng of spectators before the eyes of their relations, then with a shout the son of Epytus gave the signal from afar to them prepared and cracked the whip.”—*lustrare* : properly “to purify by means of a propitiatory sacrifice ;” thus “to review,” because at the lustral sacrifice the priest went round in a circle ; cp. *Cato, de Rebus Rusticis*, 141 ; *agrum lustrare sic oportet. Impera suovetaurilia circumagi* ; cp. A. 6, 679, 83 (See *lustratio* in Smith’s Dict. Antiq.)—*flagello* : could the acc. be used ? Cp. A. 7, 451 ; *verberaque insonuit rabidoque haec addidit ore.* Explain the ablative : H. 420 ; A. & G. 248.

580—*Olli—tulere* : “they rode about in equal divisions, and in companies of three they broke their separate divisions, and when summoned back they wheeled round and charged with their lances levelled at rest.” Henry is probably right in supposing that each of the three *turmae* splits into two parts (*chori*) of six horsemen each, one half of the *chori* going to the right and the other half to the left, and thus three *turmae* of the left charge those on the right, as in the following figure :



A B, the original position of each of the *turmae* before the march past. It will be noticed that the original number of thirty-six is divided into divisions of threes. C D, the position of the left companies after they wheel around and before the charge. E F, similar position of the right companies.—*diductis—choris=singulis choris in duas partes diductis.*—*convertere vias* : “they wheeled ;” the phrase is said both of fleeing and of rallying after a flight.—*infesta* : probably the old form of the perf. part. pass. of *infero*, synonymous with *infensa*. Donaldson says that *infensus* denotes “an angry disposition ;” while *infestus* always signifies some “outward opposition or attack.” Cp. Milton P. L. II. 536.

“Before each van  
Prick forth the aery knights and couch their spears  
Till thickest legions close.”

583—*Inde—armis* : “then other courses backwards and forwards do they begin, facing one another with a space between, and circle after circle they entwine and the semblance of battle in arms they wage.”—*cursus* : what prepositions compounded with intransitive verbs render the verbs transitive ? H. 372 ; A. & G. 237, d.—*spatiis* :

abl. of respect; H. 424; A. & G. 253; literally, "opposed in point of ground;" cp. Milton's phrase, "or fronted brigades form."  
—*pugnae—sub armis*: i.e., they have a sham battle.

586—*Et—feruntur*: "and now they expose their backs in flight, now they turn their darts in a charge, now they march along evenly in peaceful line."—*spicula*: root PIK or PIG, "to be sharp;" the *s* is prosthetic; cp. ἄ-σῆρ, *stella* (*ster-ula*); ἄ-σπαίρω, σπαίρω, Lat. *spiro*; ἔμε, με, *me*: ἐθέλω, θέλω: ὄνομα, *nomen*. With *spicula*: cp. *pungo*, *pingo*.—*vertunt*: others read *torquent*.

588—*Ut—error*: "as in days of old, 'tis said, the labyrinth in lofty Crete had a path woven with dark walls, and a puzzling bower full of doubt with a thousand (devious) ways, where a maze, (all) undiscoverable and (all) irretraceable would mock the steps of those who would fain trace it."—*labyrinthus*: (see Smith's Dict. of Antiq. under *Minos*).—*alta*: What mountains are in Crete?—*parietibus*: distinguish *moenia*, *murus*, *paries*. (See note v. 3.) Scan line 589 and tell the irregularity?—*caecis*: a way constructed without doors or windows to afford the traveller light to take his bearings.—*falleret*: cp.: for σφάλλω: for the prosthetic letter: cp. note v., 586.

592—*Haud—undas*: "so the sons of the Trojans at a gallop interlace their courses, and weave in sport a maze of flight and combat: like dolphins, who, as they swim the watery main, cleave the Carpathian or Libyan sea, and sport amid the waves"—*cursu=celeriter*: cp. ὄρῳ for ἄγα. —*similes*, scil, *cursui Delphinum*.—*Carpathium*, scil, *mare*: where was this sea?—with *secant*: cp. Homeric τέμνει ἄλα. —*luduntque—undas*: omitted in some MSS. but necessary to complete the line.

596—*Hunc—pubes*: "this mode of horsemanship and these combats Ascanius was the first to repeat when he was encircling Alba Longa with walls, and he was the first to teach the early Latins to celebrate them in the same way as he himself (celebrated them) when a boy, in the same way as the Trojan youth (celebrated them) with him."—*morem*: distinguish in meaning *mos* and *mores*.—*primus*: what would the translation be if Vergil had written *primum*. —*cingent*: account for the subjunctive: H. 521, II.; A. & G. 325. —*priscos*: the Latins of early days as distinguished from those of later history are meant.—*quo modo=eodem modo quo*.—*puer*, scil, *celebravit*.

600—*Suos*, scil, *liberos*.—*maxima*: "mighty."—*porro*: refers either to the future, "farther on," or to the past, "farther back." Here translate "in turn."—*deinceps*: ἐξῆς: cp. Cic. Cato Major, 43: *saepe audivi a majoribus natu, qui se porro pueros a senibus audisse dicebant*.

601—*patrium—honorem*: "ancestral observance."

602—*Trojaque—agmen*. There are two ways of punctuating this line. Some place a comma after *pueri*, and translate: "now the boys were called the Trojan band players: the band is called Trojan."

The construction is *pueri nunc (dicuntur) Troja, agmen dicitur Trojanum*. The other mode of punctuating the line is to put a comma after *nunc*, and construe (*ludus*) *nunc (dicitur) Troja, pueri dicitur agmen Trojanum*, the verb in the last clause agreeing in number with the predicate.

- 603—*Hac—patri*: “thus far were the games celebrated in honor of the holy sire.”—*Hac tenus*: often written separately.
- 604—*Hic—novavit*: “here shifting Fortune first broke faith afresh,” literally, “made a new pledge.”—*fidem novare*: perhaps a mixture of two ideas; *res novare*, “to disturb matters by causing a muddle,” and *fidem mutare*, “to change one’s allegiance.” The narrative of the burning of the Trojan ships is from Dionysius of Halicarnassus (I, 52.)
- 605—*Dum ludis*: “while they performed the annual rites at the tomb by various games.”—*dum*: give the construction of *dum*: H. 467, III. 4; A. & G. 276, e.—*tumulo*: local abl. see note on *humero* v. 558. *solemnia*: *solemnis* (*sollus*=*totus* and *annus* hence) “yearly.”—*ludis*: abl. of manner. Distinguish *ludus* and *ludi* in meaning.
- 606—*Irim*: daughter of Thaumias, and the special messenger of Juno. Her path from heaven to earth was the rainbow.—*Saturnia*, scil. *filia*.
- 607—*ventosque—eunti*: “and she (Juno) breathes forth winds to help her on her flight.”—*eunti*: for the dative: H. 386; A. & G. 228.
- 608—*Multa—dolorem*: “revolving many plans (in her mind) and her ancient grudge was not yet assuaged.”—*movens*, scil. *in animo*: cp. *in animo vertere*.—*dolorem*: acc. of specification: H. 378; A. & G. 240 c. That ancient grudge arose from (A. I. 25) the “wrong done to her slighted beauty” by the judgment of Paris.
- 609—*Illa—arcum*: “she hastening on her way along the bow of a thousand colors.”—*viam*: cognate acc. H. 372, II.; A. & G. 240 a. —*mille coloribus*: abl. of characteristic: H. 419, II.; A. & G. 251. For the exaggeration see note v. 88.
- 610—*Nulli—virgo*: “seen by no one quickly the maiden speeds down her course.” *Nulli*: for this dative of agent for abl. with *a* or *ab*, see H. 388, I; A. & G. 232, a.—*cito tramite*: literally “with swift course.”—*trames* (from *trans*, *meare*, “to go,”) properly a “by-path,” here used for a journey, like *course* in English.
- 611—*Concursum*: “the throng.” Others read *consessum*.—*lustrat*: “surveys.” See note v. 577.
- 612—*Desertos, relictam*, scil. *a custodibus*.
- 613—*At—flentes*: “but away on the lonely beach the Trojan dames apart were weeping for the lost Anchises, and all together were gazing in tears on the deep main.”—*sōla*: distinguish *sōlum*, *sōlum*.—*acta*:

only used by Vergil: Gk. ἀκτῆ (from ἀγγυμ, "I break," the place where the waves break; cp. ῥήγμω, from ῥήγγωμ). Distinguish *litus, ora, ripa*. See note v. 163.

- 615—*Heu—maris*: "alas! that so many shoals and that so vast a sea should still remain for us weary!"—*vada*: the acc. with infinitive is often used to express indignation; H. 381; A. & G. 240, d; cp. A. I, 37; *mane incepto desistere victum*. Distinguish *vādo, vādo.—fessis*: for dat. H. 386; A. & G. 231, a.—*maris*: gen. part. H. 397, 3; A. & G. 216, 3.
- 617—*Urbem orant*: emphasize *urbem* by translating, "what they pray for is for a city."—*taedet—laborem*: with *taedet* supply *eas*, "they are tired of toiling o'er the deep."—*eas*: for the construction: H. 409, III.; A. & G. 221, b. The real subject of *taedet* is the clause *pelagi—laborem*.
- 618—*Ergo—reponit*: "therefore (Iris) not unskilled in mischief throws herself into their midst and doffs both the face and robe of a goddess."—*haud—nocendi* = *peritissima nocendi* (by *litotes*).—*vestem*: probably the *palla*. (See Smith's Dict. of Antiq.)
- 621—*Cui—fuissent*: "since she (Beroe) had had a family record, and once a name and children."—*cui=quippe ei*: hence the subjunctive: H. 517, 3; A. & G. 316. The suppressed apodosis is: *si reapse fuisset Beroe*.
- 622—*Ac—infert*: "and thus (transformed) she mingles with the matrons of the Trojans."—*sic scil, mutata*.—*Dardanidum*: what words of the 1st decl. have the gen. pl. in *um* for *arum*: H. 49, 3; A. & G. 36, d.—*matribus*: for the dative see H. 386, 1; A. & G. 228.
- 623—*Quas—moenibus*: "since the Grecian band did not drag you to death in war 'neath your country's walls."—*quas=quippe quas*: see note on *cui*, v. 621.
- 626—*Septima*. Some writers conclude, comparing this verse with A. I, 754, that Vergil died before he finally settled the chronology of the Aeneid. We know that if *septima* is correct in A. I. 755, it cannot be correct here, as a year must have elapsed between the time of the reception of Dido and the celebration of the games:—*excidium*: what is the derivation?—*vertitur*: see note on *advertuntur*, v. 34: "is drawing to a close."
- 627—*Cum—ferimur*: for the indicative with *cum*: H. 521, I; A. & G. 325.—Take *freta* and *terras* with *ferimur*: *saxa* and *sidera* with *emensae*: "whilst we are borne o'er seas, o'er all lands, having surveyed so many inhospitable rocks, and measuring the stars in our course."—*emensae*: see note v. 25.
- 628—*Per mare magnum*: the Mediterranean was at one time called by the term *mare magnum*.
- 630—*Fraterni*: see note v. 23.



- 631—*Muros—jacere* : cp. *jacere urbi fundamenta* (Livy. I, 12 : ) *vallum jacere* (Livy, 30, 10).—*dare—urbem* : as they now were a nation without a city.
- 632—*nequidquam* : “to no purpose:” if they are not to find a home : cp. A. I, 378.
- 634—*Xanthum—Simoënta* : rivers of the Troad.
- 635—*Quin=quin potius* : “nay rather,” or rather than entertain the idea that we shall never obtain a home, come along and burn. Distinguish the meanings of *quin* with (1) indic. (2) subjunctive, (3) imperative.—*infaustas—puppes* : “these ill-omened hulks.”
- 636—*Per somnum* : “as I slept.”
- 637—*Dare* : “to put into my hand.”
- 638—*Jam—res* : “now is the time to act :” literally : “that deeds should be done.” H. 539. I.; A. & G 270, b.
- 639—*Nec—prodigiis* : “let there be no delay when the portents are so clear.” With *mora*, scil, *esto*.—*prodigiis* : abl. abs.—*arae* : either erected for the purpose of offering up sacrifices for a prosperous voyage, each captain having raised one, or built by Cloanthus according to a vow : v. 237.
- 641—*Prima—jacit* : “she is the first to seize with fury the hostile brand, and so uplifting her right hand on high with all her might she brandishes it and throws it.”—*infensum*. See note on *infesto* v., 582.—*vi* : decline this word.—*procul* : the meaning we have given *procul* is probably the original one: from *pro* and *cul*, root CEL, “high:” cp. *cel-sus, col-lis, col-umna*.
- 644—*Una*, scil, *dixit*.—*maxima natu* : give the other degrees of comparison. Explain the case of *natu*.
- 646—*Rhoeteia=Trojana* : Rhoeteum and Sigeum were two headlands at the mouth of the Simois.
- 647—*Divini—oculos* : “mark the proof of her divine grace and her bright eyes.” Among the Greeks especially, beauty was a sign of divinity : cp. Homer *passim*. Distinguish *signā, signā : dēcorīs, dēcorīs*.—*spiritus* : “high bearing:” cp. Eng., “spirit;” others think there is a reference to the odor of the hair : cp. A. I, 403 ; *Ambrosiacque comae divinum vertice odorem Spiravere*.
- 649—*Gressus eunti* : “a majestic gait as she moves along.” With this meaning of *gressus*, cp. note on *incedunt* v. 553.
- 650—*Ipsa—honores* : “I myself just now separating from Beroe left her sick, indignant as she was that she alone took no part in such a duty, nor paid to Anchises offerings due.”—*dudum=diu-dum* : *diu*, an old local abl. form, probably, “a day since,” hence “just now.”—*-careret* : why subjunctive? H. 516, II.; A. & G. 333, 320, d.

- 654—*At—regna*: “but the mothers at first perplexed and vacillating between their wretched love for the land near at hand and the realms to which they were summoned by the fates began to look on the ships with eyes of evil import.”—*at*: see note v. 35.—*ancipites*: literally, “two-headed” from *amb*, “on both sides,” *caput*, “a head,” hence “in doubt” “wavering,” “doubtful.”—*ambiguae*: properly “leading in two ways:” from *amb*, *ago*, hence “vacillating.”—*spectare*: for infinitive: H. 536, I.: A. & G. 275.
- 657—*Paribus—alis*: “with poised pinions.”
- 658—*Ingentemque—arcum*: “and she cut her path along the huge bow,” or “she described a huge bow in her flight” or just as we say *secare mare*, *τέμνειν θάλατταν*, “she cleft the wide arch of the rainbow in her flight.”
- 659—*tum vero*: *οὐτω δή*: “then, to be sure:” cp. vs. 172, 227. The matrons hitherto in doubt at last made up their minds when they saw the goddess mounting the rainbow.—*attonitae* scil, *matres*: “the matrons thunderstruck.”—*monstris*; properly *monstrum* = *mone-strum*: “a warning.” The divine nature of the phenomenon is shown by the sudden appearance of the bow, and the departure of Iris.
- 660—*Focis penetralibus*: “from inmost hearths” of the nearest houses. In a recess on the hearth stood the images of the *Lar familiaris* and also of the *Penates*, connected with PA or PAT, “to feed:” cp. *penus*, *ρανίς*: *πενία*, *πόνος*.
- 661—*Pars spoliant*: for the *sense* construction (*constructio ad sensum*): H. 461, I; A. & G. 205, c.—*frondem* may mean the boughs that wreath the altars: *virgulta*: “faggots.”
- 662—*Immissis—habeis*: the metaphor is taken from giving reins to a horse, “with unbridled speed:” cp. A. 6, I.
- 663—*Pictas—abiete* = *picta abiete*: “of painted pine,” or make *abiete*, abl. of material: “painted poops (made) of pine.” Scan this line and tell what metrical figure is in it. The reference may be to the general appearance of the color of the whole ship: (cp. Homer’s *μλτοπάρηοι*), or to the figures of the gods on the stern.
- 664—*Cuneos theatri*: the *cunei* were the divisions of seats in a Roman theatre, so called from their wedge-like form. We have here an *anachronism*. See *caveue* v. 340 [See Smith’s Dict. *Antiq. theatrum*.]
- 665—*Et—favillam*: “and with their own eyes they look around and see black ashes floating on clouds of smoke.”—*volitantem* would have been more usual.
- 667—*Cursus—castra*: “just as he with joy was leading the evolutions of the riders, just so keenly on his steed he rode to the camp now in confusion, nor are his breathless guards able to hold him back.”—*ut*:

just as he was, without changing his dress or dismounting : *equo* may be taken with *acer* or with *petivit*.—*examines* : “breathless” with fear and wonder.

671—*Miseræ* : *σχετλαί*, “reckless.”

673—*Inanem* : simply “empty :” there seems no reason for giving any other meaning.

674—*Ludo*=*inter ludendum* : “during the sport.”

676—*Diversa per litora*=*huc illuc per litora*.—*passim*: (from the perf. part. pass. of *pando*, “I spread” and) therefore “everywhere.” In *furtim* (from *fur*, “a thief”), *t* is euphonic, as in *tributum*, *vir- itim*.

677—*Sicubi*—*petunt* : “and wherever there are hollow rocks they make for them by stealth.”—*sicubi* : from *si ubi* ; old form *cubi* : an old locative of *qui* or *quis* : cp. *ut = quut = cut* : *alicubi*, *sicubi*.

678—*Piget*—*lucisque*, scil. *eas* : “they repent of their attempt and hate the light.” There is no *zeugma* in *piget* as the verb has often the force of *poenitet* : cp. Fest. p. 213 : *pigere interdum pro poenitere poni solet*.—*suosque*—*est* : “and when coming to themselves they recognized their friends and (the influence of) Juno is dispelled from their hearts.”—*suos*, scil. *amicos*.—*pectore* : for the case : H. 413 ; A. & G. 243, a.

680—*Sed*—*idcirco* : “but not for all that :” *circo* is only used in this compound though we have *circa* and *circum* in the simple form.

683—*Est*—*vapor* : “the heat consumes.” Parse *est*.—*vapor* (= (k) *vapor* = κφαπνός, καπνός, from root CVAP,) may mean here smoke and heat together.—*toto*—*corpore* : “passes throughout the whole hull :” for the ablative : H. 425, II., 2 ; A. & G. 258, f.

684—*Flumina* : may mean either (1) literally, “river-water,” or (2) hyperbolically, “whole rivers of water,” or (3) “streaming water.”

685—*Abscindere* : historical inf.: so *vocare*, *tendere* : H. 536, I. ; A. & G. 275. For the abl. in *humeris* : H. 425 ; A. & G. 254. To rend one’s garments was a sign of grief among the sacred and profane writers.

687—*Exosus*, scil. *es* : though the perf. part. pass. of *odi* is wanting, we have this part. retained in the compounds *perosus*, *exosus* with an active meaning.

688—*Si*—*quid*—*lito* : “if the mercy that thou didst show in days of old regards at all human woes, grant, O father, that the fleet may escape the flames even now, and rescue from doom the slender hope of the Trojans.”—*quid* : for the case : H. 378 ; A. & G. 240, a : for the form : H. 455, I. ; A. & G. 105, d.—*pietas* is primarily the

dutiful feeling of men towards the gods or towards others who have some claim to gratitude. Here the kindly feeling of the gods towards men.—*antiqua*: cp. Psalmus, lxxxix, 48: "thy old loving kindness:" cp. also Isaiah. li., 9.—*respicit*: see Verg. Ecl. I, 29: *libertas—respexit tamen, et longo post tempore venit.*—*leto*: H. 413; A. & G. 243.

- 691—*Vel—dextra*: "or do you hurl with thy hostile thunderbolt to death what is left (of us), if I deserve (this fate), and here destroy me by thy right hand."—*tu*: note the emphasis given by the position of the pronoun.—*quod superest*: either (1) "which is the only thing left for your cruelty to do:" *quod* i.e. *in quod*, having the clause *morti—demittere* as subject; or (2) *quod superest rebus Teucrorum*: "everything that is left of Troy," the idea seems to be we have already lost nearly our all, the rest is hardly worth saving, destroy us together.—*morti=ad mortem*: cp. A. 2, 398: *Orco—demittimus*: 2, 85; *demisere neci*.
- 694—*Sine more*: Servius takes this = *sine exemplo*: "unexampled." It may, however, be = *sine modo*: literally "boundless" used adjectively to *tempestas*.—*mos*, originally *mor-s*, from root MA, "to measure:" others say "without restraint," adverbial to *furit*, opposed to *de more, ex more, mos*, being a custom which may operate as a restraining force: cp. *sine lege*.—From *more* to *terrarum*, we have a succession of *r's* illustrating well the rumbling of the thunder.
- 695—*Ruit—Austris*: cp. the description of the storm; Georg. I, 318.—*toto aethere*: for the ablative; H. 425, II. 2; A. & G. 258, f.
- 696—*Turbidus—Austris*: "the shower all murky with rain and very black / with cloudy southern winds."
- 697—*Super=desuper*: "from above," i.e. from the sky, or = *insuper*, "besides,"—*semiusta*: if this be the correct reading, scan *i* as *y*: scan v. 599. Others read *semusta*.
- 698—*Vapor*: see note, v. 683.
- 700—*At*: see note, v. 35.—*casu—acerbo*: "shocked at the sad misfortune."
- 701—*Nunc—versans*: "now here, now there, within his breast kept shifting mighty cares, deep pondering." With *huc illuc curas mutabat versans*: cp. the Homeric *διάνδιχα μερμήριζεν*.—*pectore*: local ablative.
- 702—*Siculisne—oras*: "whether he should settle down in Sicilian fields, forgetful of his destiny, or whether he should strive to reach Italian coasts." What different ways of asking double questions; H. 353; A. & G. 211. For the mood in *resideret*, H. 529; A. & G. 334.—*oblitus, oblitus*, distinguish.
- 704—*Senior*: give the different degrees of comparison.—*unum*: "above all others;" cp. *εἰς* in *εἰς ἄριστος*.

- 706—*Haec* with *responsa*, scil. *sunt*, or *haec responsa*, scil. *dedit*. Others read *hac*, “by her aid,” i.e. *hac arte*.—*Quae portenderet*; dep. question; H. 529; A. & G. 334.
- 708—*Infit*: give the parts of this verb in use. Observe that Vergil, Livy and the comic writers use this verb.
- 709—*Trahuntque retrahuntque*: “draw us (to Italy) and withdraw us (from it).”
- 710—*Quidquid—est*: “whate’er betide, every hardship must be surmounted by endurance.”—*quidquid*: decline this word; H. 187, 3; A. & G. 105, b.
- 711—*Est—Acestes*: the idea is that Acestes is like yourself a Trojan.—*stirpis*: gen. of characteristic; H. 396, v.; A. & G. 215.
- 712—*Hunc—volentem*: “take him as a partner in your counsels and add him as a willing adviser (in your cares).”—*consiliis*: dat. after *socium*; H. 391, I.; A. & G. 234, a. For *consiliis*, others read *consilii*, which is objectionable, not only from the form of the genitive, but also from the fact that the dative is more poetical.—*volentem*: Nautes answers Aeneas that Acestes is willing to act.
- 713—*Huic—est*: “to him hand over (these), who are too many, now that the ships have been lost, and those who have begun to tire of the vastness of your enterprise and of following your fortunes.”—*superant=supersunt*: remain over, that is after all the serviceable ones had been put on board the remaining ships.—*navibus*: abl. abs.—*pertaesum—est*: for the construction, H. 409, III.; A. & G. 221, b.
- 715—*Longa vosque—Acestam*: “and pick out the aged men, and the matrons weary of the sea, and whoever you have with you weak and timorous of danger, and let them have a town in these lands, weary as they now are.”—*longaevos senes*: cp. Hom. Il., 175, 61: *γεραιὲ παλαιγενῆς*: “old man of great age.”—*fessas*: as we should say, “sick of the sea:” cp. v. 615.—*quidquid*: the neuter is perhaps here used contemptuously.—*habeant sine*: for *sine (ut) habeant*: H. 501, III.; A. & G. 331, c. Rem.—*terris*: for *in terris*: see note v. 695.
- 718—*Urbem—Acestam*: “they will call the city Acesta, the (right of) naming it being waived.” According to Cicero (Ver. 5, 35) the city of Segesta was founded in the very early times by Aeneas after he came from Troy. The city was known in historic time by the name of Segesta or Egesta, both corruptions of Acestes: see note v. 38.
- 720—*Tum—omnes*: “then, more than ever, is he perplexed in mind by every care.”—*animo*; local abl. MSS. have also *animi*: (see note on *humi* v. 78.) and *animum*; abl. specification: H. 378; A. & G., 240, c.—*diducitur*: cp. *distrāho*: *μερμηρίζω*.
- 721—*Et tenebat*: “and (while he ponders thus) dark night upborne in

its car was mounting the summit of heaven."—*et* : after a period, more commonly *jamque*.—*bigis* : notice the quantity of *i*: *bijūgae* = *bīgae*. Derive this word.—*subvecta* : literally, "borne upwards," "borne up," from beneath.

723—*Visa*—*voces* : "then it seemed, from heaven gliding down the phantom of his father Anchises uttered suddenly the following words."—*visa*, scil, *est*. Scan this line, and tell what metrical figure. See page 18, b.—*facies* = *species* or *imago*, "the ghost."—*delapsa* : join this with *caelo* ; for the case of *caelo* : H. 414 ; A. & G. 243, c.

725—*Iliacis*—*futis* : "persecuted by the fates of Troy."

726—*Classibus* : a dative, not an ablative : H. 385. II., 4, 2 ; A. & G. 228, c.

727—*Et*—*est* : "and not before it was time looks (on you) with pity from the high heaven."—*tandem* : "in your extremity," literally, "at length."—with *miseratus est*, scil, *vos*. Distinguish *miseror*, *misereor*, both in meaning and construction. See note vs. 350.

728—*Consiliis*—*pare* : "obey my very excellent advice which now the aged Nautes gives." Distinguish *pārē*, *pārē*.—*pulcherrima* : an adjective is often expressed in Latin in the relative, which would in English be expressed in the antecedent clause.—*senior* : give the degrees of comparison of the adjective. H. 168, 4 ; A. & G. 91, b.

730—*Gens*—*est* : "hardy is the race and roughly trained that must be subdued by you in Latium."—*aspera cultu* : i.e. uncivilized ; literally, "rough with respect to training : " for the abl. in *cultu* : H. 424 ; A. & G. 253.

731—*Debellanda*. Give the force of the prefix : cp. *depugno*, *devinco*. Cp. *κατά* in *κατακαίειν*, "to burn down."—*tibi* : H. 388 ; A. & G. 232. *Latio* = *in Latio* : Latium was "the plain" between the Sabine Mountains and the sea : cp. *latus*, *πλατύς* : Eng. *flat* : for the loss of the initial mute ; cp. *λαῖνα*, *πλάξ* : *λαῖνο πλύνω*.—*Ditis*—*meos* : "still, first approach the nether home of Dis, and through the deep Avernus go to meet me, my son."—*Dis* : the *Πλούτων* of the Greeks.—*ante* = *antea*.—*accede*. What prepositions compounded with intrans. verbs of motion render these verbs transitive? H. 376 ; A. & G. 237, d.—*domos* : decline : H. 119, 1 ; A. & G. 70 f.—*Averna* : the Avernian lake (*λίμνη ἄορνος*) is described as "circular in form, unfathomable, surrounded by steep hills, overshadowed by thick trees, and situated near Cumae in Campania," It was one of the fabled entrances to the lower world. It is now a rushy marsh, and called by the modern Italians *Mar Morto*, "the sea of death : " cp. Hor. A. P. 65 ; V. Georg. 2, 164.

734—Vergil here adopts the threefold division of the infernal regions :  
— (1) *umbræ*, the "unseen world," the region of darkness in which the souls of the departed await their doom, until they are sent to

(2) Tartarus, the place of punishment, or to (3) Elysium, the land of bliss. See Homer, *Od.* 4, 563; *II.* 539.—*amoena*. Distinguish *amoenus*, “pleasant” to the sight; *suavis* “pleasant” to the smell; *dulcis*, “pleasant” to the taste.

735—*Sibylla*, scil. *Cumaea*: the Cumaean Sibyl was the best known of those to whom the name Sibyl was given. She is said to have been 700 years old when Aeneas came to Italy, and also to have brought the *libri Sibyllini* to Tarquin. The name is derived from *σιός* = *θεῖος*, “divine,” and *βούλη*, “advice.”

736—*Pecudum*: distinguish *pecus*, *pecūdis*, fem. “a single head” of cattle, from *pecus*, *pecōris*, neut. “cattle,” collectively.

737—*Dentur*: for the subjunctive see H. 529; A. & G. 334.

738—*Jamque—anhelis*: “and now farewell; damp night rolls onward in her central course; and already the cruel morn on me has breathed with panting steeds.”—*cursus*: for case. H. 371 *II.*; A. & G. 238, b.—*oriens*, scil. *sol*. Why called *saevus*? With the passage compare Shakespeare *Hamlet*, act 1, sc. 5: “But soft! methinks I scent the morning air. Brief let me be. . . Fare thee well at once. The glow-worm shows the matin to be near, and ’gins to pale his ineffectual fire. Adieu, adieu, adieu; remember me;” also *Midsummer Night’s Dream*, act 3, sc. 2, v. 379.

741—*Aeneas* scil. *dixit*.—*deinde*: “next;” scan this and tell what metrical figure is in it.

742—*Quis—arctet*: “who tears thee from our embrace?”—*complexibus*: abl. of separation: H. 413; A. & G. 243.

743—*Cinerem—ignes*: “he stirs up the embers and smouldering fire” of his own hearth, where a perpetual fire was kept up to the Lar and Penates, among whom Vesta was specially included.

744—*Pergameumque—acerra*: “and humbly worships the Lar of Pergamus and the inmost shrine of hoary Vesta with a holy cake of meal and censer full of incense.”—*Pergamus* is connected with *πίργος*; German, *burg*, *berg*; English, *-burg*, *-borough*.—*canae*: may also mean “unsullied,” or “arrayed in white.”—*Vestae*: (root *vas*, “to dwell;” cp. *Faerū*) the goddess presiding over the hearth of the house.—*farre*: from *fero*; cp. *bar-ley*, from *bear*.—*acerrae*: *acerra* = *acerna*, scil. *arcula*; properly, “a maple (*acer*) casket,” hence “a box” for incense.

746—*Arcessit*: others read *accersit*, the latter said to be the fashionable way of pronouncing the word in Vergil’s day. Intensive verbs in *-sso* are said to have been originally future perfects active; *arcesso* (*ad-cio*), *capesso* (*capio*), *facesso* (*facio*), are formed on the analogy of *amasso* for *amavero* (Papillon’s *Philology*, p. 218).

748—*Animo—constet*: “is fixed in thy soul.”—*animo*: local ablative; H. 425, *II.* 1, 2; A. & G. 254, a.—*constet*: for the subjunctive; H. 500, 1.; A. & G. 320.

- 749—*Consiliis* : a dative ; “ there is no delay in carrying out his advice.”
- 750—*Transcribunt—egentes* : “ they enroll the matrons for the (new) city and they set on shore the people who desire (to disembark), souls who had not at all a desire for great glory.”—*transcribunt* : the word appears to be used for the ordinary *adscribunt*, which, generally, is said of colonists.—*deponunt*, scil., *matres ex navibus in terram* : cp. *exponere*.—*animos* : a kind of opposition with *populum*.—*nihil* : for the acc. : H. 371, II. ; A. & G. 240, a. : from *ne—filum* : “ not a thread.” It seems a common thing in languages to modify the simple negative : cp. *non* (= *ne-unum*) : Eng. *not*—A. S. *ne—â—wiht*, “ not a whit ; ” French, *ne—pas*, *ne—point*.
- 752—*Ipsi—novant* : either (1) “ they (the males, the *fortissima corda*, v. 729) make new benches,” or (2) “ they repair the old benches.”—*transtra* : cp. *κληιδες*.—*flammisque—navigiis* : “ and they replace in the ships the oaken planks half eaten by the flames.”—*ambesa* : literally, “ eaten around : ” from *amb* (*ἀμφί*) *edo*.
- 753—*Aptant—virtus* : “ new oars they make (for their vessel) and (new) ropes they attach ; small (are they) in number, but vigorous is their valour in war.” In A. I, 552, *trabes aptare* is “ to shape oars.”—*bello* may be a dative = *ad bellum*, or an ablative.
- 755—*Urbem—aratro* : “ marks out the city with a plough.” The custom described here was common among the Romans and Etruscans in marking out the city limits (*pomoerium*). “ A bullock and a heifer were yoked to a plough, and a furrow was drawn around the place which was to be occupied by the new town, in such a manner that all the clods fell inward.” (Smith's Dict. Antiq. 930.) So Cato (quoted by Isidorus, 15, 23) : *qui urbem novam condat, tauro et vacca aret ; ubi araverit, murum faciat ; ubi portam vult esse, aratrum sustollat et portet, et portam vocet*.
- 756—*Sortiturque domos* : “ and house-plots assigns.”—Ilium and Troja, seem to have been names applied to different parts of the same city.
- 757—*Regno* : for case : H. 416 ; A. & G. 253, a.
- 758—*Indicitque—vocatis* : “ and he proclaims an assembly and gives a code of laws to his chosen senators.” With *indicere forum*, cp. *agere forum*, “ to hold a court.” With *jura dare*, cp. *τιθέναι νόμους* : a part of the duty of a king was to make laws. Distinguish *jus*, “ equity,” what the law ordains, or the obligations it imposes : *lex* a written statute or ordinance : *mos*, hereditary custom.
- 759—*Tum—Anchiseo* : “ then on the summit of Mt. Eryx, a sacred shrine (which seems) near the stars, is founded to Venus of Idalia, and a priest is appointed and a holy grove held sacred far and wide is planted around the tomb of Anchises.”—*astris* : dat. governed by *vicina* : H. 391, I ; A. & G. 234, a.—*sedes* : cp. *ἔδος* both as to meaning and derivation. Scan v. 761, and tell any metrical peculiarity in it.



- 762—*Novem dies* : after the nine days' mourning for the dead, a funeral feast (*novemdiale*) was held : see note v. 64.—*et-honos* : “and a sacrifice was made on the altars.”—*aris* : H. 425, II., 1 ; A. & G. 254, a.
- 763—*Placidi—venti* : “the sleeping winds lulled the main to rest.” The ancients believed that some winds raised, while others calmed, the waves : A. I, 65 : *Aeole—namque tibi divum pater atque hominum rex Et mulcere dedit fluctus et tollere vento.*
- 764—*Creber—altum* : “and the south-winds blowing afresh again invites them to the deep.”—*creber* by *enallage* = *crebor* : cp. A. 3, 70 ; *lenis crepitans Auster* ; Georg. I, 163 : *tarda volventia plaustra.*
- 766—*Complexi—morantur* : “they prolong both the night and the day by their mutual embraces.”—*noctem* direct object after *morantur*. Distinguish in meaning *mōror* and *mōror*.
- 767—*Ipsae—laborem* : “and now the very matrons, the very men, to whom the face of the deep seemed once rough and the very name unbearable, are willing to go and bear every toil of voyage.” For *nomen*, others read *numen*, “deity” i.e. of the sea = Neptune.
- 771—*Consanguineo* : see note v. 38.
- 772—*Eryci* : see note v. 412.—*Tempestatibus agnam* : A. 3, 120 ; Hor. Ep. 10, 24.
- 773—*Solvique—funem* : “and the stern-cable (of each ship) in turn to be loosed.” With *solvere funem* : cp. the Homeric *λύσαι πρυμνήσια*. With *in ordine* : cp. Homer's *ἔξῃτης*. Scan this line and tell what metrical figure is in it.
- 774—*Caput* : H. 378 ; A. & G. 240, c.
- 775—*Procul* : either “well-away” from land, or “apart” from his followers.
- 776—*Porricit* : see note v. 238.
- 781—*Nec exsaturabile* : another reading is *et inexasaturabile*. The objection to the first reading is (1) the weak caesura after *ira* ; (2) *exsaturabilis* and *inexasaturabilis* are ἀπαξ λεγόμενα. Neptune and Apollo had a grudge against the Trojans since Laomedon cheated them out of their pay promised for building the walls of Troy.
- 783—*Quam—quiescit* : “and her no length of time, nor any worship appeases, nor does she rest quiet softened by the behests of Jove or by destiny.”—*quam* = *et eam*.—*dies* : when is *dies* fem. and when masc.?—*quiescit* : note the change of subject.
- 785—*Non—omnem* : “she is not content with utterly destroying the city out of the very heart of the nation of the Phrygians by her cruel

- hatred and with dragging it through every suffering."—*Phrygium*: in the Homeric days Phrygia occupied not merely the district known as such in historical times, but also the part of Mysia along the Hellespont.—*exedissee*: perhaps Vergil was thinking of the speech of Zeus to Hera; Hom. Il. 4, 35.—*traxe=traxisse*.—*peremptae*. scil. *gentis*: "of a ruined (race)."
- 788—*Illa* is emphatic: "let her find out (if she can) the reasons for such rage," for I can not.
- 789—*Ipse—exciert*: "thou thyself canst bear me witness what a storm she suddenly stirred up lately in the Libyan waters."—*testis*, scil. *es*.—*exciert*: for the subjunctive of dependent question; H. 529, I.; A. & G. 334. For reference see A. I. 81—123.
- 790—*Caelo*: for the dative; H. 385, II. 4; A. & G. 225, b.
- 792—*Tuis*: translate so as to bring out the emphatic position of this word; "Thine was the realm in which she dared to do this."
- 793—*Per scelus*: "in sheer wickedness;" better to connect it with *actis* than with *excessit*.
- 794—*Subegit*, scil. *Aeneam*.
- 795—*Ignotae—terrae*: dative. Another reading is *ignota—terra*.
- 796—*Quod—Parcae*: "for the rest of the voyage, I pray you, permit them to sail in safety o'er the waves, permit them to reach the Laurentian Tiber, if my prayers are lawful, if those walls are granted by the fates."—*quod superest*: others translate, "as for the rest of them;" see note 691.—*liceat*, scil. *eis*.—*tuta*: *enallage=tutis*.—*tibi*: ethical dative: "as far as you are concerned."—*Parcae*: the best derivation seems to be from PAR, "to allot;" cp. *Μοῖρα* from *μείρεσθαι*, "to allot;" for interchange of *p* and *m*, cp. *μόλυβδος*, *plumbum*.
- 800—*Fas—ducis*: "there is every right, Lady of Cythera, for thee to trust in my kingdom, from which thou derivest thy birth."—*fas*: "right" in the sight of the gods.—*Cytherea*: Venus was fabled to have been born near the Island of Cythera (now *Cerigo*) off the coast of Laconia.—*fidere*: conjugate this verb. What other verbs belong to the same class?
- 801—*Merui quoque*, scil. *ut fideres*: "your confidence, too, I have earned."
- 803—*Xanthum—testor*: according to Homer (Il. 20, 158) Aeneas fought with Achilles, and was saved by the aid of Poseidon. Achilles afterwards fights with Hector, and drives in flight the Trojans up the River Xanthus. The river god befriends the Trojans, and pursues Achilles, who is saved by the interposition of Athene and Poseidon, while the river god calls the Simois to his aid. Achilles

is about to be carried off when Hera summons Hephaestus, who sets fire to the river banks, and dries up the water till the river god is obliged to sue for quarter.

- 805—*Exanimata* : “terrified.”—*impingeret* : “was dashing against.”
- 806—*Gemerentque repleti* : “choked (with corpses) groaned with grief.” The Homeric *στεινόμενος νεκέεσσι* may mean “choked with corpses,” or “distressed with corpses.”
- 808—*Pelidae—Trojae* : “’twas then that I rescued in a hollow cloud Aeneas, who met (in battle) the valiant son of Peleus, since the gods were unpropitious, and the odds of the strength were against thy son, though I desired to level to the ground the walls of perjured Troy built by my own hands.”—*Pelidae* : for the dative : H. 386 ; A. & G. 218.—*dis—aequis* : abl. abs. : H. 431, A. & G. 255.—*nube cava* : according to Homer (Il. 20, 321) Poseidon puts a mist before the eyes of Achilles, and then takes Aeneas away.—*perjurae* : give the force of *per* in *perjurus*, *perjuro*, *perfidus* and compare *παρά*, in *παράφρων*.
- 814—*Unus—quaeres* : “only one will there be whom you will lose and miss in the flood,” referring to Palinurus.
- 815—*Unum—caput* : “one life will be given as an atonement for many ;” cp. Jonah 1, 12 : “Take me up and cast me forth into the sea : so shall the sea become calm unto you.” John xviii., 14.
- 816—*Laeta* : proleptic, “the heart of the goddess into joy.”—*auro* : abl. or dat. : either “with golden yoke” or “to his chariot of gold,” or “in golden harness.” In Homer, Poseidon is clad in gold, his whip and the manes of the horses are gold.—*genitor* : see note v., 14 : *pater Neptune*.—*spumantiaque—habenas* : “and he puts in the mouth of his mettled steeds the foaming bits, and with his hands he slackens all the reins.”—*feris* : so *ferus* is applied to the wooden horse : A. 2, 51.
- 819—*Caeruleo—curru* : “lightly o’er the crest of the waves he flies in his azure car.” Cp. A. 1, 147.—*caeruleo=cael-uleo* : properly “sky blue.” Distinguish in meaning *lēvis*, *lēvis*.
- 820—*Tumidumque—aquis* : “and ’neath the thundering heavens the swelling plain of waters lies smooth.”—*axe=caelo* : cp. A. 2, 512 ; 8, 28.—*aquis* may be (1) abl. “in respect of the waters,” or, “with its waters,” or (2) dat. “a smooth surface is laid for the waters.” Another reading is *equis* : a dative.
- 822—*Facies*, scil. *visae sunt* : “then the various forms of his retinue are seen.” Decline *cete*.—*senior—chorus* : “the ancient band of Glaucus ;” the attendants of Glaucus, like their master, were represented as shaggy old men with body ending in the tail of a fish.—cp. Ovid Met. xiii. 905.
- 825—The names are borrowed from Homer Il. 18, 39-45.

- 827—*Hic—mentem*: “here mild joys pervade the mind of father Acneas in suspense between hope and fear.”—*suspensam*: the burning of the ships and the extraordinary calm that followed.
- 829—*Attolli*: the masts were taken down when the crew were in port and raised when they left the shore: cp. Cic. Verr. 2, 5, 34; *malum erigi imperavit*.—*intendi—velis*: “(he orders) the sailyards to be spread with sails.” Another reading for *velis* is *remis*, as though *bracchia* meant “the arms” of the crew. *Bracchia* are the sailyards, more commonly called *antennae* by the Latins and *κεραία* by the Greeks.
- 830—*Una—sinus*: “at once all the crews veered the sheet, and together they loosened the reefs (now) on the left, now on the right.”—*pedem*: (cp. *πόδες*) the ropes attached to the two lower corners of a square sail. These ropes were fastened to the side of the vessel an operation expressed by *facere pedem* after the analogy of *facere vela*.—*pariter*: all the crews of all the ships obey the same signal.—*solvere sinus*: “to unfurl the reefs,” opposed to *legere sinus*, “to furl the reefs.”
- 831—*una—detorquentque*: “at once they turn up and down the tall ends of the sailyards.”—*Cornua* are the ends of the *antennae*, called *ἀκροκεραία* by the Greeks.
- 832—*Ferunt—classem*: “favoring breezes bear the fleet along.” For this meaning of *sua*, cp. Hor. Ep. 9, 30; *Aut ille centum nobilem Cretam urbibus Ventis iturus non suis*. So *alienus* is often used in the sense of *unfavorable*; cp. *alieno loco, tempore*, etc.
- 833—*Densum—agebat*: “Palinurus led the crowding line (of vessels).”
- 834—*Ad—jussi*, scil., *sunt*: “after him the rest were ordered to direct their course;” others take *ad hunc*, “according to him,” i.e., “in his wake,” so we have *ad arbitrium, ad voluntatem*.
- 835—*Jamque—contigerat*: “and now damp night had reached almost the middle turning post of her course in the heavens.” The *meta* or turning post marked half the course in the Roman *circus*, so midnight divided the night into two halves.
- 836—*Lazabant nembra*: cp. Hom. Il. 13, 85; *ὑπνω γαῖα λέλυντο*.
- 841—*Insoniti*: “guiltless,” as he did not yield to sleep willingly.
- 843—*Ipsa*: of its own accord;” cp. *αὐτὸς=αὐτόματος*.
- 844—*Aequatae*: “well-balanced;” as in *aequatīs velis*; A. 4, 587.—*datur—quieti*: may mean (1) “an hour is given (to you) for rest;” (2) “the hour is sacred to rest;” (3) “the hour is being given (by others) to rest,” i.e., all are asleep. The doubtful meaning of the words arises from the absence of the article in Latin.

- 845—*Pone—labori*: “rest your head, and let your weary eyes steal from toil.” We may take *furor* in the sense of *subtrahō*, and the dative may be explained by H. 385, II. 4, 2; A. & G. 229. Distinguish in meaning *fūrōr* and *fūrōr*.
- 847—*Vix attollens lumina*: “scarcely raising his eyes.” Give the parts of *attollo*.
- 848—*Mene—sereni*: “dost thou bid *me* mistake the features of (this) tranquil sea and its quiet waves? (dost thou bid) me trust this monster? Why, indeed, should I trust Aeneas to the treacherous gales, especially since I have so often been deceived by the deceitful appearance of a clear sky?”—*credam*: H. 486. II.; A. & G. 268.—*caeli*: others read *caelo*, a dative after *credam*. If we read *caeli*, then *et=cum praesertim=καὶ τοῦτο*: “and that, too.”
- 852—*Dicta dabit*: others read *dictabat*.—*clivum*, governed by *amittebat*: “and holding fast and clinging to the helm, he never let go his hold.”
- 853—Note, in scanning this line—*āt* in *amittebat*. The quantity of the third sing. was not different originally from that of the second sing. The effect of the *arsis* may also account for the lengthening of the vowel. *Sub*: “up towards.”
- 855—*Ecce—solvit*: “lo! the god waves o’er both his temples a bough drenched in the stream of Lethe, and producing sleep with all the might of Styx, and, as he lingered, relaxed his swimmig eyes.”—*Lethæo*: the waters of the River Lethe were said to produce forgetfulness (*λήθη*).—*vi Stygia*: showing the baleful effect of the sleep. According to Wagner the waters of the Styx would produce *somnum exitiosum*, or according to Servius, *somnum morte plenum*.
- 857—*Vix—artus*: “unexpected sleep had scarcely begun at first to relax his limbs.”—*primos*: used in the sense of *primum*, also referring to the limbs or the parts of them affected with sleep.
- 858—*Et, que, cum* after *vix* with plupf. are used to show an effect almost simultaneous with the cause: “when (Somnus) leaning over broke off part of the stern, and pushed headlong the helmsman with his helm into the flowing waves.”—*Super incumbens*, scil, *Palinurus*.—*revulsa*. Give the parts of this verb.
- 860—*Saepe*: others read *voce*.
- 861—*Ips*: “the god:” cp. *αὐτός*.—*ales*: “on wings.”
- 862—*Currit—classis*: “but none the less the fleet speeds stately on its course o’er the surface of the deep.”—*iter*: H. 371, II.; A. & G. 238.—*secius*: properly a comparative of *secus* (root SEC, “to follow,”) hence, “latter in rank” or “order” i.e. *less* than something mentioned before, then with a negative preceding, *not otherwise*.—*aequore*. For the ablative: H. 420, I, 3, A. & G. 258 g.
- 863—*promissisque—fertur*: “and according to the promise of Father Neptune is borne securely on.”—*patris*. See note v. 14. For the promise see v. 813.

- 865—*Jamque—sonabant* : “and now driven onward, it was nearing the rocks of the Sirens ; once hard were they to pass and bleached with the bones of many men ; then hoarsely roared the rocks resounding with the restless briny deep.”—*adeo* : gives here and in many other places a prominence to the word after which it is used ; cp. Verg. Ecl. 4, 11 ; *tuque adeo*.—*scopulos* : for acc. ; H. 376 ; A. & G. 237, d.—*Sirenum* : we hear nothing in Homer of the *rocks* of the Sirens. The meadow with a pile of human bones is mentioned (Od. 12, 39—55.)—*quondam* : refers to the heroic age, implying that the rocks were not now difficult to pass.
- 867—*Amisso—sensit* : “felt that the ship was beating about at random in consequence of the loss of its pilot.”—*fluitantem*, scil, *ratem*.—*magistro* : H. 431 ; A. & G. 255.
- 869—*Animum* : acc. specification : H. 378 ; A. & G. 240, c.
- 871—*Nudus* : implies that the body will be washed ashore by the waves, and so unburied.—*in ignota arena* : “on a foreign strand :” it was looked upon as a calamity to be buried on a foreign shore.
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## PROPER NAMES.

### ABBREVIATIONS.

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

#### A.

**Ācarn-ān, -ānis**; adj. masc. : a man of *Acarnania* (now *Carnia*) a district of ancient northern Greece, from root  $\alpha\kappa$ , "sharp," "pointed," hence "hilly," the hill district.

**Ācest-a, -ae**; *N. fem.* : *Acesta* (anciently *Egesta*; later *Segesta*), now ruins near the modern *Calatafimi*, a town of Sicily. It took its name from King *Acestes*.

**Ācest-es -ae**; *N. masc.* : a king of Sicily, who hospitably entertained *Aeneas* and his followers. He was son of the river-god *Crimisus* and of *Egesta*, a Trojan woman.

**Āchāic-us -a, -um**; adj. : of, or belonging to *Achaia*; a district of Southern Greece or the *Peloponnesus* (now the *Morea*); hence *Greek* or *Grecian*.

**Āchēr-on -ontis**; *N. masc.* : *Acheron* : a river of the lower world, usually derived from  $\sigma\chi\omicron\varsigma$ , *woe*;  $\rho\acute{\epsilon}\omega$ , "I flow," hence "the stream of woe."

**Āchill-es is**; *N. masc.* : *Achilles*, the chief Greek hero in the Trojan war, son of *Peleus* and the sea-goddess *Thetis*.

**Āchiv-i -ōrum**; *N. masc. pl.* : the *Greeks*.

**Aenēād-ae -ārum**; *N. masc. pl.* : the followers or countrymen of *Aeneas*, hence *Trojans*.

**Aenē-as -ae**; *N. masc.* : *Aeneas*, son of *Anchises* and *Venus*, and hero of the *Aeneid*. (See introduction).

**Aeōlī-us, -a, -um**; adj. : of, or belonging to *Aeolus*, the god of the winds, (from  $\acute{\alpha}\omega$ , "I blow").

**Alb-a, -ae**; *N. fem.* : the mother city of Rome, built by *Ascanius*, son of *Aeneas*, on the narrow space between the Alban Lake (*lacus Albanus*, now *Lago di Castello Gandolfo*) and the Alban mount (now *Monte Carvo*). It was at the head of a confederacy of thirty Latin Towns. After its destruction by *Tullus Hostilius*, the leading citizens were transferred to Rome and were incorporated in the common state. Many of the noblest families of Rome, notably the *Julii*, traced their descent to the *Albans*. The city occupied a site near the modern convent of *Palazzuolo*.

**albān-i, ōnum**; *N. pl.* : The people of *Alba Longa*; the *Albans*

**Alcid-es, -ae**; *N. masc.* : *Alcides* (a descendant of *Alceus*), a name given to *Hercules*.

**Āmazōnī-us, -a, -um** : of or belonging to the *Amazons*, *Amazonian*. The *Amazons* were a race of female warriors who dwelt on the banks of the *Thermodon* (now the *Termeḥ*), a river of *Pontus*, in *Asia Minor*.

- Āmŷc-us, -i; N. masc.: *Amycus*, a son of Neptune, and king of the Bebrycians, a Thracian tribe. He was slain by Pollux in a boxing match.
- Anchis-es, -ae; N. masc.: *Anchises*, the father of Aeneas.
- Anchisē-us, -a, -um; adj.: *of, or belonging to Anchises*.
- Anchisiād-es, -ae; N. masc.: *son of Anchises, i. e., Aeneas*.
- Aquīl-o, -ōnis; N. masc.: *the North wind* (from root AK, "sharp" or "swift").
- Arcādī-a, -ae; N. fem.: *Arcadia*, the central district in Southern Greece. The name indicates its hilly nature (root AR, "high;" cp. *Ararat, Armenia, Armenia*).
- Argīv-i, -ōrum; N. masc. pl.: *the Argives*; properly the people of Argos, but as this was the royal city of Agamemnon, the word *Argivi* stood often for the *Greeks* generally.
- Argōlic-us, -a, -um; adj.: *of, or belonging to Argolis or Argos*, a district of the Peloponnesus (now the *Morea*). The *mare Argolicum* (properly *sinus Argolicus*) is the modern *Gulf of Nauplia*.
- Ascānī-us, -i; N. masc.: *Ascanius*, (called also *Iulus*), son of Aeneas and Creusa. He was rescued by his father from the flames of burning Troy and accompanied Aeneas to Italy. From him the Julian line traced their descent.
- Ātī-i, -ōrum; N. pl.: the *Atti* were a Roman family. One of the later members of the family was M. Attius Balbus, married Julius, sister of Julius Caesar. Their daughter Attia married C. Octavius, and was the mother of Octavianus, whom Caesar adopted, and who was afterwards called Augustus.
- Ātŷ-s, -os; N. masc.: *Atys*, a Trojan, the friend of Iulus (or Ascanius), one of the leaders in the games of Troy.
- Aurōr-a, -ae; N. fem.: the goddess of the dawn. (The word is for *Ausosa*, a reduplication of the root USH, "to burn;" cp. *αὔω, αὔωσ=ἠώς*, "the morn").
- Ausōnī-us, -a, -um; adj.: *of, or belonging to Ausonia*, a name given to middle and southern Italy, (from root USH, "to burn").
- Aust-er, ri; N. masc.: the south wind, (from root USH, "to burn;" cp. *αὔω, uro*).
- Āvern-a -ōrum; N. n. pl. See *Avernus*.
- Āvern-us, -i; N. masc.: *Avernus* (now *Lago d'Averno*), a lake in the neighborhood of Cumae, almost surrounded with woods. The exhalations proceeding from the lake were so deadly as to kill all the birds that flew over it. Hence the name: a, priv. ὄρνις, "a bird." It was one of the fabled entrances to the lower world.

## B.

- Bacch-us, -i; N. masc.: *Bacchus*, son of Jupiter and Semele, and god of wine and poets.
- Bēbrŷcī-us, -a, -um; adj.: *of, or belonging to the Bebryces*, a race who inhabited Bithynia.
- Bērō-e, -ēs; N. fem.: *Beroe*, the wife of Doryclus. Iris took the form of Beroe when she instigated the Trojan women to burn the ships.
- Būtes, -ae; N. masc.: *Butes*, a son of Amycus, king of the Bebrycians, killed by Dares in a boxing match at the funeral games held in honor of Hector.



## C.

- Carpāthī-us-a-um** : adj.: *of or belonging to Carpathus, Carpathian*. Carpathus (now *Scarpento*) was an island on the Aegean Sea.
- Cassandra-a, ae**: N, fem.: *Cassandra*, a daughter of Priam and Hecuba. She was beloved by Appollo and promised to listen to his addresses, if he would bestow on her the gift of prophecy. Apollo gave her this gift, but caused that none of her prophecies would be believed. In the division of the spoils, she fell to the lot of Agamemnon with whom she was slain on their return to Greece.
- Centaur-us-i**: N. fem.: *Centaur*, the name of a ship, which was so called probably from the figure on its stern. The Centaurs were a fabled race of antiquity, half man half horse, the offspring of Ixion and the Cloud, and dwell in the mountains of Thessaly. The name is said to be derived (1) either from *κεντεῖν τὴν αὔραν*, "to pierce the air." (2) or *κένταυρος*, "the bull-piercer."
- Chīmaer-a, -ae**: N. fem.: the name of a ship, probably so called from the figure of the *Chimaera*, on its stern. The Chimera was a fable monster of Lycia, with the fore part of a lion, the middle of a goat, and the hinder part of a dragon. It vomited forth fire. The word is said to be from *χιμαίρα*, "a she-goat."
- Cissē-us, i**: N. masc.: *Cisseus*, king of Thrace, father of Hecuba wife of Priam, king of Troy.
- Clōanth-us -i**: N. masc.: *Cloanthus*, a Trojan, one of the followers of Aeneas, and one of the competitors in the ship-race. *Cluentii*, a noble family of Rome, were said to be descended from him.
- Clūentī-us, -i**: *Cluentius*, a Roman in Vergil's time.
- Clūentī-i -ōrum**: N. pl. See *Cloanthus*.
- Cōr-us -i**: N. masc.: *the N. W. Wind*; also called *Caurus*.
- Cress-a, -ae**: N. fem.: *a woman of Crete, a Cretan woman*.
- Crēt-a, -ae**: N. fem.: *Crete* (now *Candia*) an island in the Mediterranean, south of Greece.
- Crimīs-us, -i**: N. masc.: *Crimisus*, a small river on the S. W. of Sicily.
- Cyclōp-es, -um**: N. pl.: see *Cyclops*.
- Cyclōps, -is**: N. masc.: *a Cyclops*, one of the savage race who, according to Homer, dwelt on a small island near Sicily. They dwelt apart in caves, without laws each one having jurisdiction over his own household. Later writers represent them as dwelling below Mt. Aetna, forging the thunderbolts of Jove, and limit their number to three, *Brontes*, *Sterope* and *Arges*. The name is from *κύκλος*, "a circle," *ὤψ*, "an eye," from their having one eye in the centre of their forehead.
- Cymōdōc-e, -es**: N. fem.: *Cymodoce*, a sea-nymph, one of Neptune's attendants.
- Cythērē-us, -a, -um**: adj.: *of or belonging to, Cythera*, (now *Cerigo*), an island in the Mediterranean, near which Venus was born.
- Cythērē-a, -ae**; adj.: an epithet of *Venus*,

## D.

- Dānā-i, -ōrum**: N. pl.: *the Greeks*.
- Dardāni, -ōrum**; N. pl.: properly the *descendants of Dardanus*, the brother of Aegyptus, who settled in Greece; hence *the Trojans*.

- Dardānīd-ae, -arum; N. pl.: the descendants of Dardanus; hence *the Trojans*.
- Dardān-us, -i; N. masc.: *Dardanus*, son of Jupiter and Electra, and ancestor of the royal house of Troy.
- Dardānī-us, -a, -um; adj. *of, or belonging to Dardanus*, hence *Trojan*.
- Dār-es -is and ē-tis (acc. *Daren* and *Dareta*): N. masc.: *Dares*, one of the companions of Aeneas, and a famous pugilist, defeated by the aged Entellus at the funeral games.
- Dēmōlē-us -i; N. masc.: *Demoleus*, a Greek slain by Aeneas, during the Trojan war.
- Dīd-o, -ōnis and -us; N. fem.: *Dido*, also called *Elissa*, wife of Sichaeus and daughter of Belus, king of Tyre. Her brother Pygmalion having murdered her husband, she fled with all her wealth westward over the deep and landed at northern Africa, where she founded Karthage. She hospitably entertained Aeneas and his followers. In consequence of unrequited love she destroyed herself through grief. The word Dido is in the Hebrew *Didoth*, meaning "lovely."
- Dīdymā-on -ōnis; N. masc.: *Didymaon*, a celebrated artist in metals.
- Dīōr-es -is; N. masc.: *Diores*, a prince of the family of Troy.
- Dī-s, -tis; N. masc.: *Dis*, the *Pluto* of the Greeks, the god of the lower world. The word is akin to *deus*; root DIV, "bright."
- Dōrycl-us -i; N. masc.: *Doryclus*, a Thracian, husband of Beroe.
- Drēpān -um -i; N. neut.: *Drepanum*, a town of Sicily, on the Western Coast, north of Libybaeum, near Mt. Eryx: now *Trapani*.

## E.

- Ēliss-a, -ae; fem.: *Elissa*, poetical name for *Dido*. The word *Elishah* is the name given by the Hebrews to a western race on the coast of the Mediterranean, who seemed to have been the descendants of *Elishah*, son of Javan (Genesis x. 4). If so, the word *Elissa* means "*western maiden*."
- Ēlŷ-ium, -i; N. neuter: *Elysium*, the abode of the blessed after death. According to Vergil, perpetual spring reigned there, and the inhabitants lived in a state of perfect bliss. It was adorned with flowers, shaded with groves, and watered by never-failing fountains. The employments of the people (though shadowy) resembled those which they were busied with on earth.
- Entell-us, -i; N. masc.: *Entellus*, a Sicilian pugilist, the pupil and friend of Eryx, the famous boxer of Sicily. He signally defeated Dares in the boxing match at the funeral games.
- Ēpytīd es, ae; N. masc.: *son of Epytus*, i. e., *Periphas*, whose father Epytus was the herald of Anchises. To Periphas was entrusted the charge of the young Anchises.
- Ērymanth-us, i; N. masc.: *Erymanthus*, a mountain chain in the N. W. of Arcadia (now called *Olonos*). It was the fabled haunt of the savage boar destroyed by Hercules.

**Ēry-x, -cis**; N. masc.: (1) *Eryx*, a king of Sicily, son of Butes and Venus, and therefore half brother of Aeneas; (2) a high mountain (*Monte San Giuliano*), and city on the west coast of Sicily, famed for the worship of Venus.

**Eumēl-us, -i**; N. masc.: *Eumelus*, a Trojan who conveyed to Aeneas the tidings of the burning of the fleet.

**Euryāl-us, -i**; N. masc.: *Euryalus*, a friend of Nisus, and victor in the foot-race at the funeral games.

**Eurȳtī-on, ōnis**; N. masc.: a *Eurytion*, brother of that Pandarus who hurled his spear at the Trojan horse. He was a competitor in the archery contest at the funeral games held in honor of Anchises.

## F.

**Fortūna, -ae**; N. fem.; *Fortune*, the goddess of "luck:" from root FER, "to bring."

## G.

**Gaetūl-us, -a, -um**; adj.: *of or belonging to, the Gaetuli; Gaetulian*, a people of northern Africa, inhabiting that part of ancient Africa now called *Morocco*.

**Glauc-us, -i**; N. masc.: *Glaucus*, a celebrated sea-god.

**Gnōsī-us, -a, -um**; adj.: *of or belonging to, Gnosus*, the ancient capital of Crete, famous for its archers: hence *Cretan*.

**Gȳ-as, -ae**; N. masc.; (acc. *Gyan*;) *Gyas*, a Trojan, one of the followers of Aeneas. He commanded the Chimaera in the ship race.

## H.

**Hect-or, -ōris**; N. masc.: *Hector*, the eldest and bravest son of Priam, the last king of Troy. He was for a long time the bulwark of the Trojans. He was at last killed by Achilles, who fastened his dead body to a car, and thrice dragged it around the Trojan walls.

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

**Hēlym-us, -i**; N. masc.: *Helymus*, a Sicilian, who was a competitor in the foot race.

**Hērcūl-es, -is**; N. masc.: *Hercules*, son of Jupiter and Alcmena, celebrated for his twelve labors. After his death he was deified as the god of strength and the guardian of riches.

**Hyppōcō-on, -ontis**; N. masc.: *Hypocoon*, son of Hyrtacus, one of the competitors in the archery contest.

**Hyrtācīd-es, -ae**; N. masc.: *son of Hyrtacus*. (See preceding.)

## I.

**Īāsīd-es, -ae**; N. masc.: *descendant of Iasus*, i. e. Palinurus, the Pilot of Aeneas.

**Īd-a, -ae**; N. fem. *Ida*, a ridge of mountains, extending through northern Mysia, near Troy. These mountains were the sources of the Simois and Scamander and noted for the luxuriance and verdure of their forests.

**Īdālī-us, -a, -um**; adj.: *of or belonging to Idalia*, a city of Crete, sacred to Venus. *Idalian*.

**Īliāc-us, -a -um**: adj.: *of or belonging to Troy*, hence Trojan.

**Īli-as, ādis**: N. fem.: *a woman of Ilium*, hence, *a Trojan woman*.

**Īli-um, -i**; N. neut.: *Ilium*, another name for *Troja*, i.e. *Troy*, though *Troja* and *Ilium* seem to have been names applied to different districts of the same city.

**Inō-us, -a -um**: adj.: *of Ino*: *son of Ino*.

**Īōnī-us, -a, -um**: adj.: *of or belonging to, the Ionians*, the early Greek inhabitants on the shores of the Corinthian Gulf; hence *Ionian*. The *Ionian Sea* (*mare Ionium*) was that part of the Mediterranean which separates the Peloponnesus from Southern Italy.

**Īr-is, -idis** (acc. *Irim*): N. fem.: *Iris*, daughter of Thaumias and Electra, the swift-footed messenger of the deities, especially of Juno. The word is from *Ἔρ*, "to speak;" cp. *verbum*; H. G. *wort*; Eng. *word*; hence *Ἐρμῆς*, from *Ἔρ*, "to speak," hence "the interpreter."

**Ītālī-a, -ae**; N. fem.: *Italy*, a country of southern Europe, called by the poets *Ausonia*, *Oenotria*, *Saturnia*. According to Vergil, when Aeneas visited Italy it was inhabited by various tribes at war with each other. The word is derived from *Ἰταλός* = *vitulus*, "a bull," in reference to its excellent breed of cattle.

**Ītāl-us, a, -um**; adj. *Italian*.

**Īūl-us, -i**; N. masc.: a name given to *Ascanius*. The Julii (family of the *Caesars*) were fond of tracing their descent from Iules.

## J.

**Jūn-o, ōnis**; N. fem.: *Juno*, daughter of Saturn and wife of Jupiter. In the Trojan war she strongly supported the Greeks, no doubt in consequence of the, adverse decision given by Paris. After the destruction of Troy, she was the implacable foe of Aeneas. The name is from the Sanscrit *Dyaus*, "bright;" cp. *δῖφος*, *divus*.

**Jūp-iter, Jōvis**; N. masc.: *Jupiter*, son of Saturn and king of heaven. The word is from Sanscrit *Dyaus*, "bright": cp. *δῖφος*, *divus* and *πα*, "to feed:" cp. *πατήρ*, *pater*, Eng. *father*, "the father of the bright thing" i.e. "of the air."

## L.

**Lābŷrīnth-us, -i**; N. masc. a celebrated structure in Crete built by Daedalus for Minos, king of Crete. It was full of winding intricacies in which any one who entered became so involved as to have no possible chance of escape.

**Lātīnus, -a, -um**; adj.: *of or belonging to Latium*, hence, *Latin*.

**Lātī-um, -i**; N. neut.: *Latium* (now *Campagna di Roma*) a district of Italy in which Rome was situated.

**Laure-ns, -ntis**; adj.: *of, or belonging to Laurentum* (now *Torre di Paterno*), a maritime town between Ostia and Lavinium.

**Lēthae-us, -a, -um**; adj.: *of, or belonging to Lethe*: *Lethaen*.

**Lēthē, -es**; N. fem.: *Lethe*, a river of the lower world whose waters caused forgetfulness. The word is from *λήθη*. root *LAT*, "to lie hid."

**Lībŷc-us, -a, -um**; adj.; *of, or belonging to Libya*: *Libyan*.

**Lībyst-is, -idis**; adj., fem.: *of, or belonging to Libya*, *Libyan*,

## M.

- Maeand-er -ri**; N. masc.: *the Meander*, a river rising in Phrygia, in Asia Minor, remarkable for its windings. It is now called *Meinder* or *Boyuk Meinder*.
- Mälë-a -æ**; N. fem.: *Ma'ea* (now Malia) a promontory of the Peloponnesus (now the *Morea*).
- Mëliboe-us, -a, -um**; adj.: *of, or belonging to Me'iboea*, a town in Thessaly, celebrated for its dye obtained from the shell-fish caught off its shores.
- Mëlit-e, -es**; N. fem.: *Me ite*, a Nereid, one of Neptune's attendants.
- Memmi-us, -i**; N. masc.: *Memmius*, the descendant of the Memmii, one of the oldest families of Rome.
- Mënoet-es, -is**; N. masc.: *Menoetes*, a Trojan, who steered the ship commanded by Gyas at the funeral games.
- Mínerv-a, -æ**; N. fem.: *Minerva*, the goddess of wisdom. She was a strong supporter of the Greeks in the Trojan war. She was the patroness of arts generally. Her name is derived from root MAN, "to think:" cp. *mens, meminî, μέμνημαι*.
- Mnesthëus, -i**; N. masc.: *Mnestheus*, a Trojan, the commander of the Pristis in the funeral games held in honor of Anchises.
- Mÿcën-a, -æ**; N. fem.: (also *Mycën-e, -es*; *Mycën-æ, -arum*): *Mycena* a city of Argolis in the Peloponnesus now the *Morea*.

## N.

- Naut-es, -æ**; N. masc.: *Nautes*, a Trojan soothsayer, who advised Aeneas to leave in Sicily all the Trojans who were weary with their lot, with the women and old men.
- Neptûn-us, -i**; N. masc.: *Neptune*, the god of the sea, brother of Jupiter and of Pluto. The walls of Troy were said to have been built by him and Apollo for Laomedon. He was friendly to Aeneas and the Trojans. The name is said to be from *νίε*, "to wash;" cp. *νίζω, νίπτομαι, νίφος*; *niz*.
- Nërë-is, ïdis**; N. fem.: *a daughter of Nereus*, a name given to the fifty daughters of Nereus and Doris, sea deities.
- Nésae-ë, ës**; N. fem.: *Nesae*, an island nymph, one of Neptune's attendants.
- Nis-us -i**; N. masc.: a Trojan, son of Hyrtacus (hence called *Hyrtacides*), and friend of Euryalus. He fell in battle while attempting to save the life of his friend.
- Nöt-us i**; N. masc.: *the South Wind*. In plural, *winds*, v. 512.

## O.

- Ölymp-us, -i**; N. masc.: *O'lympus*, a lofty mountain on the border of Thessaly and Macedonia, and the fabled abode of the gods, called at present by the Greeks *Elimbo*, and by the Turks *Semavat Evi*. The word is from O, prosthetic; root Sanscrit LUP, "to break" (Latin RUP; cp. *λύκος, lupus*, literally "he that breaks," hence, "a wolf.")
- Pálaem-on -ónis**; N. masc.: *Palaemon*, a sea deity, called also Melicerta, son of Athamas and Ino. He and his mother Ino were often invoked by mariners in distress.

**Pálinūr-us**, -i; N. masc.: son of Iasus (hence called *Iasides*), and pilot of the ship of Aeneas. He was overpowered by the god of Sleep (*Somnus*) while sitting at the helm and was plunged into the sea. After being carried along by the waves for three days he was cast ashore at Velia, where the barbarians murdered him. The promontory *Palinurus* took its name from the disaster, now called *Cape di Palinuro* or *Punta delle Spartimento*.

**Pall-as** -ādis; N. fem.: *Pallas*, an epithet of Minerva. The word is from either *πάλλειν*, "to brandish;" hence, "she that brandishes" the spear, or from *πάλλαξ*, "a maiden," hence "the virgin goddess."

**Pandār-us**, -i; N. masc.: *Pandarus*, son of Lycaon, a Lycian, noted for his skill in archery at the time of the Trojan war.

**Pānōpē-a**, -ae; N. fem.: *Panopea*, a sea-nymph.

**Pānōp-es**, -is, -ae; N. masc.: *Panopes*, a companion of Aecetes.

**Parc-a**, ae; N. fem.: one of the goddesses of fate. Their Latin names were *Nona*, *Decuma*, and *Morta*; their Greek names were *Lachesis*, *Atropos*, *Clotho*. The following line defines their duties: *Clotho colum retinet, Lachesis net, et Atropos occat*. The word is supposed to be from *PAR*, "to allot:" cp. *pars*, *partior*: cp. *μοῖρα*, from *μείρομαι*.

**Pār-is**, -idis; N. masc.: *Paris*, also called *Alexander*, son of Priam and Hecuba. When born he was exposed on Mt. Ida, because his mother dreamed that she was delivered of a blazing torch, which was interpreted by a seer to mean that the child would be the destruction of Troy. Paris was brought up by shepherds, and so signalized himself in protecting the people that he obtained the name of "man-defender" (*Ἀλέξανδρος*). He married the nymph Oenone. Afterwards he was chosen a judge in the dispute about the golden apple. Having awarded the prize to Venus, against Juno and Minerva, he incurred the hatred of the two unsuccessful goddesses. He went to Sparta, carried off Helen, wife of Menelaus, king of Sparta, and hence arose the Trojan war.

**Patr-on**, -ōnis; N. masc.: *Patron*, an Arcadian, one of the competitors at the foot-race in the funeral games held in honor of Anchises.

**Pēlīd-es**, -ae; N. masc.: son of Peleus, i.e., *Achilles*.

**Pergām-a**, -ōrum; N. pl. neut.: *Pergama*, the citadel of Troy. The word is derived from the same root as *πύργος*: cp. German *berg*, "a mountain;" *burg* "a town:" English, *-burg*, as in *Edin-burg*; *-bury*, as in *Edmunds-bury*.

**Pergām-ē-us**, -a, -um; adj.: of, or belonging to, *Pergamus*.

**Phāēth-on**, -ontis; N. masc.: *Phaethon*, another name for the *Sun*. The word is from *φαέθων*; *φαίνω*, "I am bright;" *FA*, "to shine."

**Phēg-eus**, (dissyll.); -ei, and -eos; N. masc.: *Phoegus*, a Trojan, one of the servants of Cloanthus.

**Phōl-ōe**, -es; N. fem.: *Pho'oe*, the name of a female slave.

**Phorb-as**, -antis; N. masc.: *Phorbas*, a Trojan sailor, whose form was assumed by Somnus, when the god endeavoured to induce Palinurus to quit his post and go to sleep.

**Phorc-us, -i** ; N. masc.: *Phorcus* (also called *Phorcys*), a son of Neptune, changed after death into a sea-deity.

**Phr̄ȳg-es, -um** ; N. pl.: *the Phrygians*, the inhabitants of Phrygia in Asia, in which Troy was situated.

**Pōlit-es, -ae** ; N. masc.: *Polites*, son of Priam, the last king of Troy.

**Portūn-us, -i** : *Portunus*, a Roman deity supposed to preside over harbours ; (*portus*).

**Priām-us, -i** ; N. masc.: *Priam*, the last king of Troy.

**Prist-is, -is** ; N. fem.: *Pristis*, the name of a ship which entered the race.

**Pyrg-o, -ūs** ; N. fem.: *Pyrgo*, the name of the nurse of *Priam's* children.

## R.

**Rhoetēi-us, -a, -um** ; adj.; *of or belonging to Rhoeteum*, a town and promontory of the Troad. The town is said to correspond to the modern *Paleo Castro*, and the promontory to *Intepeh*.

**Rōm-a, -ae** ; M. fem.: *Rome*, a celebrated town on the Tiber, the capital of the Roman Empire. The word is derived from root *SRU*, "to flow ;" hence, "the stream town."

**Rōmān-us, -a, -um** : *of or belonging to Rome. Roman.*

## S.

**Sāgār-is, is** ; N. masc.: *The Sagaris* : called also *the Sangarius*, a river flowing through Phrygia and Bithynia, and emptying into the *Pontus Euxinus* (Black Sea). The modern name is *Sacaria*, or *Ayala*. The word is said to mean in Persian, "bill-hook ;" from root *SAG*, "sharp."

**Sālī-us, -i** ; N. masc.: *Salius*, an Acarnanian, who was a competitor in the foot-race at the funeral games of Anchises.

**Sātūrnī-us, -a, -um** ; adj. *of, or belonging to Saturn*, an ancient king of Latium. The word is derived from *SAR*, "to sow ;" hence *Saturnus*, "the sower."

**Scyll-a, -ae** ; N. fem.: *Scylla*, the name of one of the ships that entered the ship-race. According to ancient mythology, Scylla was daughter of Phorcys and Ceto, and was transformed by Circe into a sea-monster, the upper part of whose body was that of a maiden while the lower part was that of a fish, while dogs surrounded her waist. She dwelt in the rocky whirlpool between Italy and Sicily. The name is from *σκύλλω*, "to tear ;" or from *σκύλαξ*, "a whelp."

**Sērest-us, -i** ; N. masc.: *Serestus*, a Trojan who commanded one of the ships in the fleet of Aeneas.

**Sergest-us, -i** ; N. masc.: *Sergestus*, a Trojan who commanded the "Centaur" at the funeral games held in honor of Anchises. From him the *Sergian* family derived their origin.

**Sergī-us, -a, -um** ; adj.: *Sergian*, the name of a noble family of Rome.

**Sībyll-a, -ae** ; N. fem.: *the Sibyl*. The most noted of the ten *Sibyls* was the *Cumaeian Sibyl*, a prophetess who accompanied Aeneas in his descent to the lower

world. The word is said to be a corruption of *θε-βούλη* "god's counsel;" from *θεός*, "a god," and *βούλη*, "a counsel."

*Sicān-i, ōrum*; N. pl.; the *Sicani*, an ancient people who dwelt on the Tiber, but who afterwards immigrated to Sicily.

*Sicān-us, -a, -um*; adj.: *Sicanian*.

*Sicūl-us, -a, -um*; adj.: of, or belonging to, the *Siculi*, ancient people of Sicily; hence *Sici ian*.

*Simō-eis, -entis*; N. masc.: *Simois*, a small stream of the Troad, falling into the Scamander or Xanthus. It is now called the *Mender*.

*Sirēn-es, -um*; N. pl. fem.: the *Sirens*: fabled birds with the faces of maidens, having their habitation in Southern Italy. By their sweet songs they enticed mariners sailing by, and then killed them. The word is derived from *σειρά*, a *chain*.

*Spīo, -us*; N. fem.: *Spio*, a sea-nymph, one of the attendants of Neptune.

*Stýgī-us, -a, -um*; adj.: *Stygian*, of or belonging to *Styx*, a river of the lower world. The word is from *στυγέω*, "I hate."

*Syr̄t-is, -is*; N. fem.: *Syrtes*, the name of two sandbanks on the northern coast of Africa: the *Syrtis Major* (now the Gulf of *Sidra* or *Sert*), the *Syrtis Minor* (near the Gulf of *Khabs* or *Akaba*). The word is from *σύρω*, "I drag;" referring to the engulfing of ships.

#### T.

*Tēgeae-us, -a, -um*; adj.: of or belonging to *Tegea*, a town of Arcadia, the central district of the Peloponnesus (now the Morea). The town is now *Paleo-Episcopi*.

*Teucr-i, -ōrum*: N. pl. the descendants of *Teucer*, an ancient king of Troy; hence the *Trojans*.

*Thāli-ā, -ae*; N. fem.: *Thalia*, a sea-nymph. The word is from *θάλλω*, "I bloom;" hence, "the blooming one."

*Thēt-is, -idis, or īdos*: N. fem.: *Thetis* a sea-deity, the mother of Achilles.

*Thrāc-es, -um*; N. pl. masc.: The *Thracians*.

*Thrāc-ius, -ia, -ium*: of, or belonging to, *Thracia*; hence *Thracian*.

*Thrēicī-us, -a, -um*: adj. *Thracian*.

*Thybr-īs, īdis*; N. masc.: the *Tiber*.

*Tmārī-us, -a, -um*; adj. of or belonging to *Tmaros*, a mountain in Epirus.

*Trinācrī-us, -a, -um*: adj.: of or belonging to *Trinacria*, i.e. *Sicily*.

*Trinācrī-a, -ae*; N. fem.: *Trinacria*, a name given to Sicily, from its three promontories, *Pachynus* (now *Passaro*), *Pelorus*, (now *Faro*), *Lilybaeum*, (now *Bona* or *Marsala*). The word is derived either from *τρεις*, "three;" *ἀκραί*, "headlands;" or from *θρίναξ*, a "trident," as sacred to Neptune.

*Trit-on, -ōnis*; N. masc.: *Triton*, a sea-god, who, at the order of Neptune, blew through his shell to calm or raise the waves.

*Tritōnī-us, -a, -um*; adj.: *Tritonian*, of, or belonging to *Triton*.

*Trōād-es, -um*; adj. pl. fem.: the *Trojan* women

*Trō-ās, -ādis*: N. fem.: A *Trojan* woman.



Trō-es, -um; N. pl. masc.: the *Trojans*; from *Tros* (*quod vide*).

Trōī-us, -a-um; adj.: *of, or belonging to Tros, i.e. Trojan.*

Trōj-a, -ae; N. fem.: *Troy*, a town in Mysia, taken by the Greeks 1184 B.C.; also a kind of game performed on horseback, and representing a fight.

Trōjān-us, -a, -um; adj.: *Trojan.*

Tro-s, -is; N. masc.: *of, or belonging to, Tros, the king of Troy, from which the city took its name.*

Tybr-is, -īdīs; N. masc.: the *Tiber.*

## V.

Vēn-us, -ēris; N. fem.: *Venus*, the goddess of beauty, and the mother of Aeneas.

Vest-a, -ae; N. fem.: *Vesta*, the goddess of the hearth. In her temple were said to be preserved the Penates and the sacred fires that Aeneas brought from Troy.

The goddess was regarded as the embodiment of purity and chastity, and her priestesses were the vestal virgins, six in number, chosen from the noblest families.

The word is from *vas*, "to dwell;" cp. *Ἔστια*, *Ἔστυ*.

Volcān-us, -i; N. masc.: *Vulcan*, the god of *fire*. The word is from the same root as *fulge-o*, "I shine."

## X.

Xanth-us, -i; N. masc.: *Xanthus*, or *Scamander*, one of the rivers of the Troad.

## Z.

Zēphŷr-us, -i; N. masc.: *Zephyrus*, or the *west* wind. The word is from *ζόφος* = *δνόφος*, "the dark place," hence, "the west;" cp. *nubes*, *nubo*.

## ABBREVIATIONS.

<p>a. or act. . . . . active.            abl. . . . . ablative.            acc. . . . . accusative.            acc. . . . . according to.            adj. . . . . adjective.            adv. . . . . adverb.            c. = cum . . . . . with.            cf. or cp. = confer compare.            comp. . . . . comparative degree.            conj. . . . . conjunction.            contr. . . . . contracted.            dat. . . . . dative.            def. or defe t. . . . . defective.            dem. or de- } demonstrative.                      monstr. . . . . }            dep. . . . . deponent.            dissyll. . . . . dissyllable.            f. . . . . feminine.            freq. . . . . frequentative.            fut. . . . . future.            gen. . . . . genitive.            gov. . . . . governing.            Gr. . . . . Greek.            imperf. . . . . imperfect.            ind. or indic. . . . . indicative.            indecl. . . . . indeclinable.            indef. . . . . indefinite.            inf. or infin. . . . . infinitive.            intens. . . . . intensive.</p>	<p>interj. . . . . interjection.            interrog. . . . . interrogative.            irr. or irreg. . . . . irregular.            m. . . . . masculine.            n. or neut. . . . . neuter.            nom. . . . . nominative.            num. . . . . numeral.            obsol. . . . . obsolete.            ord. . . . . ordinal.            pass. . . . . passive.            perf. . . . . perfect.            pluperf. . . . . pluperfect.            plur. . . . . plural.            poss. . . . . possessive.            prep. . . . . preposition.            pres. . . . . present.            pron. . . . . pronoun.            rel. . . . . relative.            Sans. . . . . Sanscrit.            semi-dep. . . . . semi-deponent.            sing. . . . . singular.            subj. . . . . subjunctive.            sup. . . . . superlative; supine.            trisyll. . . . . trisyllable.            v. a. . . . . verb active.            v. dep. . . . . verb deponent.            v. n. . . . . verb neuter.            voc. . . . . vocative.            = . . . . . equal to.</p>
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*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.

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VOCABULARY.

a : see ab.

**āb** (ā), prep. gov. abl. *From, away, from.* Of descent or birth: *From.* To form an adverbial expression: *ab alto, on high, aloft.* To denote the agent: *by, by means of.* [Akin to Gr. ἀπ-ό.]

**ab-dūco**, duxi, ductum, dūcere, 3 v. a. [āb. "away;" dūco, "to lead."] *To draw back or away; to withdraw.*

**āb-ēo**, īvi or īi, itum, ire, v. n. [āb, "away;" ēo, "to go"] *To go away, depart.*

**ābīr** 3, iētis (Abl. abiete as trišyll, viz. abjete, v. 663), f. *A fir-tree, pine-tree; a fir, pine.*

**ab-nūo**, nūi, nūitum or nūtum, nūere. 3. v. a. [āb. "away;" nūo, "to nod."] *To decline, refuse, reject.*

**ab-scindo**, scidi, scissum, scindere, 3. v. a. [āb, "away;" scindo, "to rend"] *To rend, or tear, away.*

**ac**, see atque.

**ac-cēdo**, cessi, cessum, cēdere, 3. v. n. [for ad-cēdo; r. ād, "to;" cēdo, "to go"] *To go to, approach.*

**ac-cēlĕro**, cēlĕrāvi, cēlĕrātum, cēlĕrāre, 1. v. n. [for ad-cēlĕro; fr. ād, in "intensive" force; cēlĕro, "to make haste"] *To make haste, to hasten.*

**ac-cen-do**, di, sum, dĕre, 3. v. a. : *To kindle, light up.* Figuratively of hope: *To kindle, raise up.* [For ad-cando; fr. ad, in "augmentative" force; root CAN, akin to Gr. κά-ω, καί-ω, "to light, kindle."] *To kindle.*

**ac-cipĭo**, cēpi, ceptum cĭpĕre, 3. v. a. [for ad-cāpio; fr. ād, "to;" cāpio, "to take."] *To receive.*

**ac-curro**, curri and cūcurri, cursum, currĕre, 3. v. n. [for ad-curro; fr. ād, "to;" curro, "to run"] *To run to, or up to, a person; to run up.*

**ā-cĕr**, cris, cre, adj.; [fr. AC root of

āc-ŭo, "to sharpen"] *Bold, active, spirited, zealous.*

**ac-erbus**, erba, erbum, adj [root AC, whence āc-ŭo, "to make pointed or sharp"] Of the mind, feelings. *Bitter, grievous.*

**ācer-rā**, rae, f. [prob. for ācer-na; fr. ācer, ācer-is, "maple"] probably a box made of maple; hence, *an incense-box; or, acc. to some, an incense-pan, a censor.*

**āc-ies**, iĕi, f. [AC, root of āc-ŭo, "to sharpen" hence, *an edge.*] *An army, host, body of troops in battle array.*

**acta**, ae. f. *The sea-shore, beach.* [Gr. ἀκτῆ; from rt. AK, "to break," hence the place where the waves break.]

**ācŭ-tus**, ta, tum, adj. [ācŭo, "to sharpen."] *Pointed, sharp.*

**ād**, prep. gov. acc.: *To, towards. At, near. According to, in accordance with, after.*

**ad-do**, didi, ditum, dĕre, 3. v. a. [ād, "to;" do, "to put."] *To put to, or on to. To add.*

**ad-dūco**, duxi, ductum, dūcere, 3. v. a. [ād, "to;" dūco, "to lead"] *To draw, or pull, towards one.*

**ād-ēo**, adv. [prob. for ād-ēom; fr. ād, "to or up to;" ēom (=ēum), old acc. of pron. is "this"] Used with adverbs to give emphasis to the expression: *Indeed; jamque adeo, and now indeed.*

**ād-ēo**, īvi or īi, itum, ire, v. n. [ād, "to;" ēo, "to go"] *To go to, approach.*

**ad-gnosco**, gnoscĕre, gnōvi, gnĭtum 3. v. a. [from ad. "in relation to;" gnosco, "I know;" see notus for root.] *To recognize.*

**ād-hĭbĕo**, hĭbui, hĭbitum, hĭbere, 2. v. ā. [for ād-hābĕo; fr. ād, "to;" hābĕo, "to hold."] With acc. of person and dat, of thing. *To invite to.*

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**ad-huc**, adv. [ad, "up to;" huc (old form of hoc, "this.")] Of time; *Up to this time, hitherto.*

**ad-i-tus**, tūs, m. [adēo, "to go to," (ad. to; i, root of ēo)] *An approach.*

**ad-jūvo**, jūvi, jūtum, jūvāre, 1 v. n. [ad, "without force;" jūvo, "to assist"] *To assist, help, aid.*

**ad-nitor**, nisus and nixus sum, niti, 3 dep. [ad, "against;" nitor, "to lean."] *To exert one's self, strive; to put forth efforts, etc.*

**ad-spiro**, spirāre, spirāvi, spirātum, 1 v. neut. governs dat. *To breathe upon something; to be favorable to.*

**ad-suesco**, suēvi, suētum, suescēre; 3. v. a. [ad, "to;" suesco, "to accustom;" with dat.] *To accustom or habituate to.*

**ad-sto**, stāre, stiti, stitum [from ad, near; sto, I stand.] *I stand, near.*

**ad-suētus**, ā, um, adj. (from ad-suesco) *Accustomed to; accustomed.*

**adsultus-us**, m. [ad, "against;" salto, "I leap."] *A leaping against; an assault.*

**ad-sum**, af-fūi, ād-esse, v. n. [ād, "at;" sum, "to be."] *To be present, (Of things as Subject: To be present, to be at hand, to arrive.*

**ad-vēho**, vexi, vectum, vēhēre, 3. v. a. [ād, "to;" vēho, "to carry."] *To carry to a place: to arrive at a place.*

**ad-vēlo**, vēlāvi, vēlātum, vēlāre, 1. v. a. [ād, "without force;" vēlo, "to cover, wrap," etc.] *To cover, encircle, surround.*

**ad-vento**, tāvi, tātum, tāre, 1 v. n. intens. [advēn-ō, "to come to."] *To come to or towards; to proceed or come onwards; to draw near.*

**ad-ventus**, tūs, m. [advēn-ō, "to come to."] *Arrival.*

**adver-sus**, sa, sum, adj. [for ad-vert-sus; fr. advert-o, "to turn towards."] *Opposite, in front.*

**ad-vertō**, verti, versum, vertēre, 3. v. a. [fr. ād, "to;" vertō, "to turn."] Pass. in reflexive force: *To turn one's self. To direct the mind.*

**ad-vōco**, vōcāvi, vōcātum, vōcāre, 1. v. a. [ād, "to;" vōco, "to call,"] *To call to one, to summon, etc.*

**ādýtum**, i. n.: *The sanctuary or innermost part of a temple, which none but priests or priestesses were allowed to enter. The interior, or innermost recess of a tomb. [ἀδύτον, "not to be entered."]*

**aeger**, gra, grum, adj. *Sick, feeble.*

**aemul-us**, a, um, adj. Of a ship: *A rival, competitor. In a bad sense: Envious..*

**āēmum**, i; see āēnus.

**āēnus**, na, num, adj. [for aer-nēus; fr. aes, aer-is, "bronze" cp. German eisen "iron"] *Of copper or bronze; brazen.—As Subst.: āēnum, i. n. A bronze cauldron or pot for boiling food.*

**aequ-aev-us**, a, um, adj. [aequ-us, "equal;" aev-um, "age."] *Of equal or the like, age.*

**aequ-ālis**, āle, adj. [aequ-(a)-o, "to equal."] *Equal in age.*

**aequ-o**, āvi, ātum, āre, 1. v. a. [aequus, "even, level"] *To make even or level with something.*

**aequ-or**, ōris, n. [aequ-o, "to make level."] *A level plain; the sea.*

**aequ-us**, a, um, adj. ("Of one uniform nature" throughout; hence, "level, even;" hence) *Equal.*

**āēr**, āēris, m. *The air.—Cloud, mist, vapour. [rt, aF, "to blow to"] cp. āēp, Lat. ventus, H. G. athem. Goth. vinds. Eng. wind.]*

**aer-ūs**, ēa, ēum, adj. [aes, aer-is, "bronze."] *Made of bronze, bronze.*

**āēr-i-us**, īa, īum, adj. [āēr, āēr-is, the air.] *Rising aloft in the air, high, lofty.*

**aes**, aeris, n. *Bronze, copper, [akin to German eisen, "iron."]*

**aes-tas**, tātis, f. ("The burning season;") hence, *Summer.* [For aed-tas, root, aED, "to burn;" cp. αἶθω, aestus.]

**aether**, ēris, (Acc. aethera, v. 13, m. ["The burning, or shining, thing;" hence,] *The upper air, or ether; the sky.—Heaven. See aestas.*

**aethēr-i-us**, īa, īum, adj. [aether, aethēr-is, "the ether, or upper air."] *Pertaining to the upper air or sky. Of or pertaining to, the sky or heavens; heavenly, celestial.*

**aevum**, i. n. *Life-time, life, age, [root AIV, a lengthened form of i, "to go," cp. aetas=aevitas, aeternus=aeviternus; αἰών.]*

**affigo**, fixi, fixum, figēre; 3. v. a. [fr. ad-figo, ad, "to;" figo, "I fix."] *To fasten to.*

**af-fēro**, at-tūli, al-lātum, af-ferre, 3. v. a. [for ad-fēro; fr. ād, "to;" fēro, "to bring."] With dat. *To bring to.*

**affixus**, a, um, adj. [for affig-sus; fr. affig o, "to fasten on to" a thing.] *Holding fast, laying fast hold of.*

**af-flo**, flāvi, flātum, flāre, 1. v. a. [for ad-flo; fr. ād, "upon;" flo, "to blow or breathe."] *To blow or breathe upon an object.*

**āge**: see āgo.

**agger**, *ĕris*, m. [aggĕ-ro, "to bring to" a place.] *A mound.* Of a road: *The raised track, causeway, etc.*

**ăgĭte**, see *ăgo*.

**ag-men**, *mĭnis*, n. [ăg-o, "to put in motion."] *A line of persons or things. A band, troop or company.* Of oars. *The stroke.*

**agn-a**, *ae, f.* [agn-us, "a lamb."] *A ewe-lamb.* [Probably from root AV, "to please," hence, "the pet animal." Eng *ewe*.]

**ăgo**, *ĕgi*, actum, *ăgĕre*, 3. v. a. *To lead.* Of ships: *To urge. or impel onwards; to drive forwards by oars. To drive before one; to chase, pursue.* Mentally: *To urge on, stir up, arouse.* Of actions: *To do.* Imperat. as adv.: *ăge, ăgĭte, come on! come!* Of time: *To pass, spend.*

**ăgr-estis**, *este*, adj. [ăger, agr-i, "a field;" plur., "the fields, country."] *Of or belonging to, the fields or country; country, rustic.*

**ăio**, v. defect. *To say, speak* [akin to Sans. root AH, for AGH, "to say, speak"].

**ăla**, *ae, f.* *A wing.*

**ălă-cer**, *cris, cre*, adj. *Quick, eager.*

**albus**, *a, um*, adj. *White* [akin to Gr. *ἀλφός*].

**ăl-es**, *ălĭtis*, adj. [for al-i-(t)-s; fr. *ăl-a*, "a wing;" i, root of *ĕo*, "to go;" (t) epenthetic letter.] *With wings, wing-ed.*—As Subst. comm. gen. *A bird.*

**ăl-iter**, adv. [ăl-is, old form of *ăl-ius*, "another"] *In another manner, otherwise.*

**ăl-ĭus**, *ĭa, ĭud*, (Gen. *ălius*; Dat. *ălii*), adj. *Another, other, of many.*—As Subst. Sing.: *ălius, ĭus*, m. *Another person, another.* Plur.: *ălii, ĭrum*, m. (a) *Others.*—(b) *The others, the rest* [akin to Gr. *ἀλλ-ος*, "another."]

**al-lŏquor**, *lŏquĭtus sum, lŏqui*, 3. v. dep. [for ad-lŏquor; fr. *ăd*, "to;" lŏquor, "to speak."] *To speak to, address.*

**al-mus**, *ma, mum*, adj. [ăl-o, "to nourish"] *Propitious, favourable.*

**ăl-o**, *ŭi, tum* and *ĭtum, ĕre*, 3. v. a. ("To nourish;" hence) In figurative force: *To support* [akin to Gr. *ἀλ-θω*].

**alt-ă-rĭa**, *ărium*, n. plur. [alt-um, "a high place"] *A high altar, or altars*, on which sacrifices were offered on to the superior deities.

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

**al-ter**, *tĕra, tĕrum* (Gen. *al-tĕrius*; Dat. *altĕri*), adj. *Another, the other* of two [akin to al-ius, with comparative suffix -ter; cp. *repos*, in Gk. comparatives.]

**alter-nus**, *na, num*, adj. [alter, "another"] *Alternat, one after the other; by turns.*

**al-tus**, *ta, tum* adj [ăl-o, "to nourish."] *High, lofty.*—As Subst.: *altum*, i. n. *A high, or lofty, place; a height.* As Subst. *altum*, i. n. *The deep, the main, the open sea.*—Of descent or birth: *Ancient, old, remote.*

**amb-ĕdo**, *ĕdi, ĕsum, ĕdĕre*, 3. v. a. [amb-, "around;" ĕdo, "to eat"] *To devour, consume, by fire.*

**ambĭg-ŭus, ŭa, ŭum**, adj. [ambĭg-o, "to doubt;" root AM, "around," cp. *ămĕt*, and *ago*, "I lead"] *Doubtful, in doubt.*

**amb-o**, *ae, o*, adj. *Both* [Gr. *ἀμφω*].

**ămĭct-us, ŭs**, m. [from *amicio* = *am-jacio*, "I throw around;" *am*, "around;" *jacio*, "I throw"] *A dress.*

**ăm-ĭcus, ĭca, ĭcum**, adj. [ăm-o, "to love"] *Loving, friendly.*—As Subst.: *ăm-ĭcus, ĭ*, m. *A friend.*

**ă-mĭtto**, *mĭsi, mĭssum, mĭttĕre*, 3. v. a. [ă (= ăb), "from;" mĭtto, "to let go"] *To lose in any way.*

**amnĭs, ĭs**, m. *A stream, river* [akin to Sans. *aynas*; fr. *ap*, "water;" root NI, "to conduct;" cp. English name of river *Av-on*.]

**ăm-o, ăvi, ătum, ăre, i. v. a.: Of personal Objects: *To love.* Of things as Object: *To love, i. e. to take pleasure or delight in, to be fond of* [akin to Sans. root KAM, "to love"].**

**ăm-oenus**, *oena, oenum*, adj. Of places: *Lovely, delightful, agreeable, pleasant.*

**ăm-or, ăris**, m. [ăm-o, "to love"] *Love, affection. A beloved person, an object of affection. Love of, or desire for, something.*

**am-plec-tor**, *plexus sum, ti*, 3. v. dep. [am (= ambi), "around;" root PLEC, "to twine," whence *plec-to*] Of things as Object: *To encircle, encompass.* Of personal Objects: *To embrace.*

**amplĭ-us**, comp. adv. [adverbial neut. of *amplĭ-or*; fr. *amplus*, "extensive"] Of time: *Longer, further, more.*

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

**an-cep-s, cĭpĭt-is**, adj. [for an-capit-s; fr. an (inseparable prefix), "on both sides;" cĭpĭt, cĭpĭt-is, "a head."] *From or on both sides. Uncertain, dubious, doubtful. Hesitating, wavering. Difficult, perilous, dangerous.*

**ang-uis** (dissyl.) *uis, m. and f.* *A serpent, a snake* [root ANK, "to bend" cp. *ancora, uncus*: *ἀγκών, ἀγκυρα*.]

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**anhēla-n̄s**, ntis, P. pres. of **anhēlo**. As **Subst. n.** *One who pants or is in the act of panting.*

**anhēl-itus**, Itūs, m. [anhel-o, "to pant."] *A panting. A breathing, breath.*

**an-hēlo**, helāvi, helātum, helāre, I. v. n. *To draw up the breath with difficulty, to gasp, to pant* [for **ān-hālo**; fr. **ān-hālo**; fr. **ān** (= **ar-ā**, "up;" **hālo**, "to draw the breath;" hence, "to draw up the breath."]

**an-hēl-us**, a, um, adj. [āhēlo, "to pant."] *Panting.*

**ān-īma**, Imae, f. *A soul separated from the body; a spirit or shade, of a departed person.* [root **AN**, "to breathe:" **ἀνεμος**, **ἄω**, **animus**.]

**ān-īmus**, īmi, m. *The (rational) soul in man; mind. Heart, courage, spirit, Will, inclination. A haughty spirit, haughtiness, pride.* See **anima**.

**an-nus**, ni, m. ("That which goes round, a circuit;" hence.) *Of time: A year. A season of the year.* [akin to Sans. **AM**, "to go;" Gr. **ἐν-νος** = **ἐν-ταυρός**, "a year:" cp. **annulus**, "a ring."]

**ann-ūs**, ūa, ūum, adj. [ann-us, "a year."] *Of, or belonging to, a year; annual, yearly.*

**ante**, adv. and prep.: Adv.: *Before, in front. Before, previously. First, in the first place.* Prep. gov. acc.: *Before. In front of. Above, beyond.*

**ant-īquus**, īqua, īquum, adj. [ant e, "before"] ("Pertaining to ante" hence) *Old, ancient, belonging to former times.*

**āpēr-īo**, īre, ūi, tum, 4. v. a. *To open, to take off.*

**ap-pell-o**, āvi, ātum, āre [for ad-pell-o; fr. ad, "towards;" pell-o, "to bring"] I. v. a. *To address, accost, speak to.* With second Acc. *To name or call, a person, or thing, that which is denoted by second Acc.; to proclaim one, etc., as something, etc.*

**āpri-cus**, ca, cum, adj. [contra. fr. **āpēr-īo**, "to uncover"] *Of gulls: Fond of the sun, sunning themselves, etc.*

**apt-o**, āvi, ātum, āre, I. v. a. [apt-us, "joined on"] *To get ready, prepare.*

**āp-ud**, prep. gov. acc. [from. obsol. **āp-o**, **āp-lo**, "to lay hold of."] *Among, with. At, near.*

**āqu-a**, ae, fem.: *Water. A stream.* (Sing. and Plur. = mare) *The sea. Rain.* [akin to Sans. **ap**, "water"].

**ār-a**, ae, f. (old form **ās-a**). *An altar.* [akin to Sans. root **AS**. "to sit;" **āsana** "a seat."]

**ārā-trum**, tri, n. [ār(a)-o, "to plough" root **AR**. "to raise;" hence "to plough," cp. **English ear**.] *A plough.*

**arbor**, ōris, f. *A tree. A mast of a ship.* [Root **AR**, **AL**, "high."]

**arc-ēo**, ūi, (obsol. sup. Itum), ēre, 2. v. a. *To repel, to keep off or at a distance, drive away* [prop. akin to Gr. **εἰρ-ω**, "to enclose;" and in some meanings to **ἀρκ-έω**, "to ward off, defend"]].

**ar-ces so**, sivi, situm, sēre, 3. v. a [for ar-sed-so; fr. ar=ad, "to;" cēdo "to go"] *To call, summon, send for.*

**arcus**, ūs, m. *A bow. A rain-bow.* [Same root as **arceo**, **ἀρκέω**.]

**ardēo**, arsi, arsum, ardēre, 2. v. n. *To be on fire; to burn, blaze.* *Of the eyes or of persons with reference to the eyes: To flash, glow, sparkle, etc. To burn with excitement, etc.; to be inflamed or excited.* [Root **ARG**, "to burn," "to be bright;" cp. **argentum**, **ἀργυρος**.]

**ardūs**, a, um, adj. *High, lofty, aloft.* Hence, **ardūum**, i. n. *A lofty place, height, eminence.* *Of a horse: High.* [Root **AR**, **ARD**, "high;" cp. **ὄρεός**.]

**ārē-na**, nae, f. [ārē-o, "to be dry."] *Sand. A sandy place. The shore, sea-shore. A place of combat, as strewed with sand, the arena.*

**arg-entum**, enti, n. *Silver.* See **ardeo**.

**ār-i-dus**, Ida, idum, adj. [ār-ēo, "to be dry."] *Dry.*

**ar-ma**, mōrum, n. plur. ("Things adapted" to any purpose; hence) *Arms, weapons, armour.* *Of a ship: The sails, tackling* [root **AR**, "to fit;" "Lat. **armus**, **artus**, **ἄρω ἄρρον**.]

**arm-ī-ger**, gēra, gērūm, adj. [armi-a, "arms;" (I) connecting vowel; gēr-o, "to bear"] *Arm-bearing, or -carrying.* As **Subt.**: **armīger**, ēri, m. *An armour-bearer.*

**a-rīgo**, rexi, rectum, rīgēre, 3. v. a. [for ad-rēgo; fr. ad, "up, upwards;" rēgo, "to keep straight"] *To lift or raise up. Mentally: To rouse, excite.*

**ar-s**, tis, f. *Art, skill. A work of art. Artifice, stratagem* [either akin to **ār-ω**, "to join;" hence skill in joining something or producing something, or from **AR**, "to plough," hence "skill" in primitive agriculture].

**ar-tus**, tūs, m. ("A fitting on;" "that which fits on;" hence) *A joint; a limb.* [Gr. **ἀρ-ω**, "to fit."]

**ār-und-o**, Inis, f. [prob. **ār** (= **ād**), "at;" **und-a**, "water;" "a reed;" hence as made from a reed.] *An arrow.*

**arvum**, i; see **arvus**.

[**arv-us**, a, um, adj. [ār-o, "to plough"] *ploughed*, but not yet sown. As **Subst.**:] **arvum** i. n. ("The ploughed thing;"

*i. e.*, "ploughed land, an arable field;" hence) Plur.: *Fields, plains. A region, country, district.* [root AR, "to plough,"]

**aspec-to**, tāvi, tātum, tāre, 1. v. a. intens. *aspicio*, "to look at, see," ad "to" root SPEC "to look." *To look at attentively; to keep looking at.*

**asper**, ěra, ěrum, adj.: *Rough.* Of habits: *Rugged.*

**a-spicio**, spexi, spectrum, spicere, 3. v. a. [for ad-spicio; fr. ād, "on or upon;" spēcio, "to look"] *To look upon, behold, see. Mentally, to consider, regard.*

**assidū-us**, ūa, ūum, adj. [assid-ĕo, "to sit down, i. e. to continue or remain constantly" in a place.] With reference to time: *Constant, continual, unceasing.*

**ast**, see at.

**a-sto**, stiti, stitum, stare, 1. v. n. [for ad-sto; fr. ād, "near;" sto, "to stand."] *To stand near, at hand, or close by.*

**astrum**, i. n. *A star* [from A, prosthetic; root STAR, "to scatter;" hence "the scatterer" of light.]

**at (ast)**, conj. *But* [akin to Sans. *atha*; Gr. *ār-áp*, "but."]

**āter**, tra, trum, adj. *Black, dark* in colour.

**at-que (contra ac)**, conj. [for ad-que; fr. ād, denoting "addition;" que, "and"] *And also, and besides, moreover, and.*

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

**at-tollo**, no per. no sup., tollere, 3. v. a. [for ad-tollo; fr. ād, "up, upwards;" tolo, "to lift."] Of a rock: Pass. in reflexive force. *To lift, or raise itself up; to rise up.*

**attōn-itus**, ita, itum, adj. [attōn-o, "to thunder at;" hence, "to confound, amaze."] *Confounded, amazed, astonished, thunderstruck.*

**auc-tor**, tōris, m. [for aug-tor; fr. aug-ĕo, "to produce."] ("He who produces" something; hence, "a father,") *An adviser, counsellor.*

**aud-ax**, ācis, adj. [aud-ĕo, "to dare"] *Daring, bold, courageous, spirited.*

**audĕo**, ausus sum, audere, 2 v. semi-dep.: With inf.: *To dare, or venture, to do something.* With acc. of thing: *To dare, venture upon, something* [for avideo, "to be eager" about anything: root AV, "to pant for," cp. avidus.]

**aud-ĭo**, ĭvi, or ĭi, ĭtum, ĭre, 4 v. a. *To hear*; [root AV, "to hear;" cp. *aiw*; *auris*.]

**aug-ĕo**, auxi, auctum, aug-ĕre, 2 v. a. *To increase, augment*, [root AUG, "to be strong." ep. roots VIG, VEG: vigeo.]

**augūr-ium**, ĭi, n. [augūror, "to augur"] *Augury, an omen, sign, token, prognostic.*

**aura**, ae, f: *The air; a breath of air. A breeze The upper air; the heaven, sky.* [root aF, "to blow." See, aer.]

**aur-ātus**, āta, ātum, adj. [aur-um, "gold"] Of a garment: *Embroidered with gold.*

**aur-ĕus**, ĕa, ĕum, adj. [id.] *Gilded, gilt.*

**auriga**, ae, m. *A charioteer, a driver.*

**aur-is**, is f. [for aud-is; fr. aud-ĭo, "to hear"] *The ear.*

**aur-um**, i, n. *Gold, as a metal. A yoke of gold, or a golden car.* [akin to Sans. root USH, "to burn;" Gr. *āp-ov*.]

**auspic-ium**, ĭi, n [auspex, *auspic-is*, "a bird-inspector," i. e. one who marks the flight and cries of birds, and thence makes predictions.] *A sign, omen, divine token.*

**aut**, conj. *Or, aut... aut, either... or.*

**aut-em**, conj. *But, however* [akin to *avr-áp*, "but."]

**auxil-ium**, ĭi, n. [prob. fr. obsol. adj. *auxil-is* (=aug-sil-is, fr. aug-ĕo, "to increase,") "increasing."] *Aid, help, assistance.*

**ā-vis**, āvis, f. *A bird* [akin to Sans. *vis*, "bird;" prefix a.]

**āvus**, i. m. *A grandfather.*

**ax-is**, is, m. ("An axle-tree;" hence, "the axis" of the earth; hence, "the pole;" hence, *the heaven, or heavens.* [akin to Sans, *aksh-a*, "the axle" of a wheel; Gr. *āξ-ωv*.)

## B.

**baltĕus**, ĕi, m. *A belt or band, for carrying a quiver.*

**b-ellum**, ĕlli, n. [old form *dū-ellum*; fr. *dū-o*, "two"] ("A thing pertaining to two;" i. e. a contest between two parties, hence), *War, warfare.*

**bi-cōlor**, cōloris, adj. [bi (=bis), "twice;" cōlor, "color."] *Of two colors.*

**bīdens**, ntis, f. [bīdens (adj.), "with two teeth."] *A sheep.*

**bīgae**, ārum, f. plur. [contr. fr. *bī-jūg-ae*. See *bījūgus*.] *A chariot, or car, drawn by two horses; a two-horse chariot.*

**bī-jūg-us**, a, um, adj. [bī (=bis), "twice;" jūg-um, "a yoke."] *Yoked together.*

**bī-nī**, nae, na, num. distributive adj. plur. [bī=bis "twice"] *Two distributively; i. e. two a-piece; two.*

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**bī-penn-is**, is, f. [bīpennis, "double-edged" for bī-pet-nis: *bis*, "twice," *penna* (= *pet-na*), "a wing."] *A double-edged, or two-edged axe; a battle-axe.*

**bis**, num, adv. [for dū-is; fr. dū-o, "two"] *Twice.*

**blandus**, a, um, adj. Of things: *Pleasing, acceptable, welcome.* [Said to be a part of blao = flao, "I breathe;" hence, "whispering soft things."]

**bōnus**, a, um, adj. *Good* in the widest acceptation of the term: *excellent.* Comp.: *mellor*; Sup.: *optimus.*

**bos**, bōvis (Plur. bōves, bōum). comm. gen. ("The lowing or bellowing one;" hence), *a cow or ox*;—Plur.: *Cattle.* [Root bo, "to low;" cp. βοῶν, βούς; Eng. *cow.*]

**bracchium**, īi, n. *An arm*:—Plur: *The sail-yards* of a vessel [akin to Gr. βραχίον.]

**brēvis**, e, adj. In depth: *Shallow.* (Comp.: *brēv-ior*; Sup.: *brēvissimus* [akin to Gr. βραχύς, "short."] )

## C.

**cād-o**, ěre, cēcidi, cāsum, v. n. *To fall.*

**caecus**, a, um, adj. *Hidden, unseen, Where nothing can be seen; dark.* [for scaicus, root ska, "to cover."] ]

**caedo**, cēcidi, caesum, caedēre, 3. v. a. [akin to cādo, "to fall"] *To kill, slay, slaughter.* *To offer sacrifice* by killing victims.

**caelo**, āvi, ātum, āre, 1 v. a. [caelum, "a graver"] *To engrave in relief, or make raised work.* on metals; *to chase.*

**cael-um**, i. n. *The sky, heavens* [for cavillum; from cavus, "hollow;" cp. κοίλος.]

**caerulēus**, a, um, adj.: *Dark-clouded, dark. Dark-blue, azure.*

**caestus**, tūs, m. [for caed-tus; fr. caed-o, "to kill."] *A cestus, gauntlet, boxing-glove* for pugilists, formed of a strap of bull's hide with balls of lead or iron sewed into it.

**calx**, calcis, f. *A heel.*

**campus**, i. m.: *A field or plain.* Of a rock, etc.: *A level surface* [prob. akin to κήπος, "a garden" ]

**candēo**, ūi, no sup., ěre, 2 v. n. *To be of a glistening whiteness; to be brilliantly white* [prob. from same root as cāncō.]

**cand-īdus**, Ida, Idum, adj. [cand-ēo, "to be brilliantly white."] *Fair, lovely, beautiful.*

**cān-ēo**, ūi, no sup., ěre, 2. v. n. [cānus, "grey;" root KAN "to shine;" cp. καίω.] *To be grey or hoary.*

**cān-is**, is, comm. gen. *A dog, hound* [akin to Gr. κύων, κυνός; German *hund*; Eng. *hound.*]

**cāno**, cēcīni, cantum, cānere, 3 v. a. As the ancient oracles were often given in verse: *To foretell, forebode.* With objective clause: *To give the signal, or to announce.* [root KAN, "to sound" or "sing;" cp. carmen=casmen.]

**cā-nus**, na, num. adj. *Grey, hoary. Ancient, venerable* [akin to Gr. καίω, "to burn."] ]

**cap-esso**, essivi or essīi, essitum, essere. 3 v. a. desid. [cāp-īo, "to take."] Of a place: *To repair, or resort, to; to betake one's self to, try to reach.*

**cāpio**, cēpi, captum, cāpēre, 3 v. a.: *To take. To get or obtain; to receive. To take possession of, seize.*

**cāp-ut**, Itis, n.: *The head.* Of animals: *A head*; i. e. one of the particular sort of animals specified by the writer [akin to German *haupt*; Gr. κεφαλή.]

**carcer**, ěris, m. ("an enclosure or enclosed place; hence) Of a race-course: *A barrier, a starting-place.* In front of the carcer, in the Roman circus, were two small statues of Mercury (*Hermuli*) supporting a chain to keep in the horses. Sometimes a white line, or a furrow filled with chalk, supplied the place of the chain; and at the spot thus marked, the horses were kept back by the public officers denoted *Moratores* (i. e. "Hinders or Delayers") till the signal for starting was given. [akin root ARC, "to enclose." See arceo.]

**carchēsium**, īi, n. *A cup or goblet, contracted in the middle.* [Gr. κερχῆσιον.]

**cār-ēo**, ūi, Itum, ěre, 2 v. n. With abl.: *To be without or free from; to be destitute or devoid of, akin to root KAR, "to shear;" cp. κείρω, curtus.]*

**cārīna**, ae, f: *The keel or bottom, of a vessel. A vessel, ship.* [root KAR, "hard;" cp. κάρνον, "a root;" calx, calculus, carbo.]

**cā-rus**, ra, rum, adj. *Beloved, dear,* [for cam-rus; akin to Sans. root KAM, "to love."] ]

**castel-lum**, li, n. dim. [for caster-lum; fr. castrum, cast(e)-ri, "a fort."] *A small fort; a castle, citadel, fortress, stronghold.*

**castigo**, āvi, ātum, āre, 1 v. a. *To reprove, chide, find fault with.* [from same root as καθ-αρός; καθαρίζω: castus (=cad-tus, in-ces-tus.)



**cas-trum**, tri. n. ("The covering thing;" hence) Plur.: *castra*, ōrum. *A camp or encampment*, as containing several tents or huts, [probably for skad-trum: akin to root SKAD, "to cover;"] cp. casa=skadsa: German *schatten*; Eng. *shad-ow*.]

**cas-tus**, ta, tum, adj.: *chaste, pure*. In a religious sense: *Holy, sacred, pious*. [See *castigo*.]

**cā-sus**, sūs, m. [for cad-sus; fr. cād-o, "to fall."] *A falling fall. Chance, accident, event. Misfortune, calamity*.

**cāterva**, ae, f. *A troop, band, company*.

**causa**, ae, f. *A cause, reason*.

**cau-tes**, tis, f. *A sharp rock* [akin to root KI, "to sharpen"].

**cāv-ēa**, ēae, f. [cāv-us, "hol-low." ] ("A hollow place;" hence) *Of a theatre: The circular part, where the spectators' seats or benches*.

**cāvus**, a, um, adj. *Hollow*.

**cēdo**, cessi, cessum, cēdēre, 3 v. n.: *To go away, withdraw, draw back. To yield; to give away or place; to resign the contest* [akin to Gr. χάζομαι = χάζομαι), "to retire"] l.

**cēlebr-o**, āvi, ātum, āre, 1 v. a. [cēlēber, cēlebr-is, "much frequented"; hence, of a religious ceremony, etc., to which great numbers of persons resort, "solemn, festival."] *To keep festive or festal. To solemnize, celebrate*.

**cēl-er**, ēris, ēre, adj. [CEL, root of cel-lo, "to urge on."] *Swift, rapid, fleet*.

**cēlēr-o**, āvi, ātum, āre, 1 v. a. [cēler, "swift."] *To quicken; to hasten, or speed, on or onwards; to accelerate*.

**cel-sus**, sa, sum, adj. [cel-lo, "to urge along."] *High, lofty*.

**cēr-ēbrum**, ebrī, n. *The brain*; in vv. 413, 480 the second e is long [akin to κάρα. "the head," root FER, "to bear," hence "that which is carried in the head"].

**cerno**, crēvi, crētum, cernēre, 3 v. a. *To perceive, discern, see, whether by the eye or the mind*. [root CRE or CER, "to decide" akin to Greek κρι-νω].

**certā-men**, mīnis, n. [cert-(a)-o, "to contend."] *A contest, struggle, in games; zeal, eagerness; contest, enjoyment*.

**certā-tim**, adv. [id.] *Eagerly*.

**cer-to**, tāvi, tātum, tāre, 1 v. n. intens [CER, root of cerno, "to fight."] *To contend in games. With Inf.: To strive, earnestly, endeavour, to do*.

**cer-tus**, ta, tum, adj. [CER, root of cer-no, "to decide."] *Of persons: Certain, sure with respect to something. Of things: Fixed, settled, sure, certain*.

**cer-vus**, vi. m. ("The horned one") *A deer, a stag* [akin to Gr. κέρ-ας, "a horn," see under *cornu*].

**cēte**; see cētus.

**cētērus**, a, um (rare in sing.), adj. *The other; the remaining; the rest of*.

**cētus**, i, m. (in plur. frequently cētē, n., in accordance with its Gr. origin; see below.) *A sea monster of any kind, e. g. a whale, a shark, etc.* [Gr. κήτος.]

**ceu**, conj. *As, like as*.

**chlāmys**, ŷdis, f. *A cloak, mantle* [Gr. χλαμύς.]

**chōrus**, i, m. ("A dance in a ring, a choral dance;" hence, "a dancing or singing band, a choir;" hence) *A band, troop, crowd of any kind* [Gr. χορός, root KUR, "to bend;"] cp. *curvus, corona*].

**ciēo**, cīvi, cītum, cīēre. 2. v. a. *To cause, produce* [akin to Gr. κίω, "to go"].

**cingo**, cīnxi, cīnetum, cīngēre, 3. v. a. *To surround, encircle*.

**cīnis**, ēris, m. *Ashes* [akin to Gr. κόνις].

**circ-ūlus**, ūli, m. [either akin to circus; or fr. circ-o, "to go round"] *A ring, chain, in a circular form; a circlet* [root KUR, "to bend;"] cp. *κύκλος, circum, curvus*].

**circum**, adv. and prep. [prob. adverbial acc. of circus, "a ring."] *Adv.: Around, round about, all round. Prep. with Acc.: Around*.

**circum-flecto**, flexi, flexum, flectēre, 3 v. a. [circum. "arou d;"] flecto, "to bend."] *To bend, or turn round*.

**circus**, i, m. *A natural circus or race-course; an open space for games* [see *circulus*].

**cītius**; see cīto.

**cīt-o**, adv. [cīt-us, "swift"] *Swiftly, rapidly, quickly*, [see *cīeo*].

**cī-tus**, ta, tum, adj. [cī-ēo, "to put in motion"] *Swift, rapid*. In adverbial force: *Swiftly, rapidly*.

**cīvis**, is, comm. gen. *A citizen, whether man or woman, as a dweller in a city* [root KI, "to lie" or "dwell;"] κείμαι, κόμη; *quies*; A. S. *ha-m*; Eng. *ho-me*].

**clām-or**, ōris, m. [clām-o, "to cry out;" root KAL, "to call;" cp. καλεῖν, κλήζω; (c) *lamentor, kalendae, Outcry, clamour*; a shout.

**clā-rus**, ra, rum, adj. *Clear, insound; loud, clear bright, shining*. Of distinguished persons: *Renowned, illustrious, famous, celebrated* [Gr. root KLU, "to hear;"] cp. κλύω, κλέος, κλυο, κλί-ens, *gloria*.

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**classis**, is, f. Of persons summoned for sea service: A *fleet* comprising the ships as well, as the men serving in them: A *fleet* of ships alone [see *clamor*].

**claudus**, a, um, adj. *Limping, halting, lame* akin to root *sklu*, "to shut" or close:" cp. *claudo, clavis*; κλείς, κλείω].

**clāvus**, i, m. A *rudder, helm* [see *ciavus*].

**clŷpĕus**, i, m. A *shield*, as covering or sheltering the body of the person carrying it [root *KAL*, "to cover:" cp. *καλυπτω*: *cella, celo, galca*; O. H. G. *helan*; A. S. *hell*; Eng. *hell*].

**coe-tus**, tŷs, m. [another form of *cōi-tus*; fr. *cōeo*, "to come together," con- "together;" root *i*, "to go"] Of persons: A *meeting, company*; an *assembly, assemblage*.

**co-gnosco**, gnōvi, gnitum, gnoscĕre, 3. v. a. [co (= cum), in "augmentative" force; gnosco (= nosco) "to become acquainted with"] *To become acquainted with, learn, note*. In perf. tenses: *To have knowledge of, to know*.

**cō-go**, cō-ġi, cō-actum, cō-ġere, 3. v. a. [contr. fr. *co-ġo*; co (= cum), "together;" *ġo*, "to drive"] *To gather together, collect*; *to force, compel*.

**col-lġgo**, lġgi, lectum, lġġere, 3. v. a. [for *con-lġgo*; fr. *con* (= cum), "together;" *lġgo*, "to gather."] Of sails as Object: *To furl*.

**collis**, is, m. A *hill*. [Root *KAV* or *KAL*, "to project;" cp. *κολωνός, kára*; *celsus, columna*.]

**col-lŷcĕo**, no perf. no sup., lŷcĕre, 2 v. n. [for *con-lŷcĕo*; fr. *con* (= cum), in "augmentative" force; *lŷcĕo*, "to give light."] *To shine brightly, to be brightly illuminated*.

**collum**, i, n. *The neck*. [See *collis*.]

**cōlo**, cōlŷi, cultum, cōlĕre, 3. v. a.: *To dwell in, inhabit. To worship, venerate*. [See *civis*]

**cōlor**, ōris, m. *Color, hue*. [See *clŷpeus*.]

**cōlumba**, ae, f. A *dove, pigeon*.

**cōma**, ae, f. *The hair*. [Gr. κόμη.]

**cōm-es**, cōmġtis, comm. gen. [for *com-i-t-s*; fr. *com* (= cum), "together;" *i*, root of *eo*, "to go;" (t) epenthetic.] A *companion*; attendant.

**cōmġt-or**, ātus sum, āri, 1 v. dep. [cōmes, cōmġt-is, "a companion."] *To be a companion to; to accompany, attend*.

**com-mendo**, mendāvi, mendātum, mendāre, 1. v. a. [for *com-mando*; fr. *com* (= cum), in "augmentative" force; *mando*, "to commit,"] With dat. of

person: *To commit to the charge of; to confide, or entrust to, for protection*.

**com-mġtto**, misi, missum, mittĕre, 3. v. a. [com (= cum), "together;" *mġtto*, "to cause to go."] Of a fight, *to engage in*. Of games: *To engage in*.

**com-mōvĕo**, mōvi, mōtum, mōvĕre, 2 v. a. [com (= cum), in "intensive" force; *mōvĕo*, "to move."] Of the wings of a bird: *To move or fly, with force or rapidity. To drive out*.

**compello**, āvi, ātum, āre, 1. v. a. [compello (3 v. a.) in reflexive force, "to bring one's self" to a person in order to address him; hence] *To address, speak to, accost. To address reproachfully, to chide, rebuke, take to task*.

**com-plector**, plexus sum, plecti, 3. v. dep. [com (= cum), "with;" *plecto*, "to entwine."] *To embrace, clasp*.

**com-plĕo**, plĕvi, plĕtum, plĕre, 2 v. a. [com (= cum), in "augmentative" force; *plĕo*, "to fill."] *To fill entirely or completely; to fill up, fill*. Of time: *To finish, complete*.

**complexus**, ūs, m. [for *complect-sus* fr. *complect-or*, "to embrace."] *An embracing, an embrace*.

**com-prġmo**, pressi, pressum, primĕre 3 v. a. [for *comprġmo*; fr. *com* (= cum), "together;" *prġmo*, "to press"] *To check, restrain, suppress*.

**con-cāvus**, cāva, cāvum, adj. [con (= cum), in "intensive" force; *cāvus*, "hollow"] *Completely hollow, hollowed out, worn hollow*.

**con-cĕdo**, cessi, cessum, cōdĕre, 3. v. a. [con (= cum), in "augmentative" force; *cĕdo*, "to yield."] *To grant, allow, yield, concede*.

**concessus**, a, um, P. perf. pass. of *concedo*. As Subst.: **concessa**, ōrum, n. plur. *Things that are allowed; lawful, or allowable things*.

**con-cġdo**, cġdi, no sup., cġdĕre, 3. v. n. [for *con-cādo*; fr. *con* (= cum), in "augmentative" force; *cādo*, "to fall."] *To fall, or tumble, down*.

**con-cġl-ġum**, ġi, n. [for *con-cal-ġum*; fr. *con* (= cum), "together;" *cġl-o*, "to call."] *A meeting, assembly of persons*.

**con-cġpġo**, cġpi, ceptum, cġpĕre, 3. v. a. [for *con-cāpġo*; fr. *con* (= cum), in "intensive" force; *cāpġo*, "to take."] Of a female: *To conceive*.

**con-clāmo**, clāmāvi, clāmātum, clāmāre, 1 v. a. [con (= cum), in "intensive" force; *clāmo*, "to cry out."] *To cry out aloud; to shout out*.

**concur-sus**, sŷs, m. [for *concurr-sus*; fr. *concurr-o*, "to run together."] *Assemblage, crowd, concourse*.

**concutio**, cussi, cussum, cütēre, 3 v. a. [for con-quätio; fr. con (=cum), in "intensive" force; quätio, "to shake."] *To shake violently.* Of persons, their feelings. *To agitate, alarm, trouble.*

**con-do**, didi, ditum, dēre, 3 v. a. [con (=cum), "together;" do, "to put."] *To store or lay up.*

**con-ficio**, fēci, fectum, ficēre, 3 v. a. [for con-fäc'io; fr. con (=cum), in "augmentative" force; fäcio, "to do or make."] *To finish, complete, bring to an end.*

**con-fido**, fisus, sum, fidēre, 3 v. n. semi-dep. [con (=cum) in "intensive" force; fido, "to trust"] With lat.: *To trust to, rely upon, put trust in, have confidence in.*

**con-fundo**, fūdi, fūsum, fündēre, 3. v. a. [con (=cum) "together: fundo, "to pour"] With access-ory notion of disorder. *To confuse, throw into confusion or disorder.*

**con-grēdiōr**, gressus sum, grēdi, 3. v. dep. [for con-grädior; fr. con (=cum), "together;" grädior, "to step"] With Dat.: *To fight, engage, contend with.*

**congres-sus**, sūs, m. [for congres-sus: fr. congrēdiōr, "to meet" one] *A meeting, interview.*

**con-jicio**, jēci, jectum, jicēre, 3. v. a. [for con-jäc'io; fr. con (=cum) in "augmentative" force; jäc'io, "to cast"] *To cast, throw, hurl.* With Personal pron. in reflexive force: *To cast one's self, i. e. to betake one's self, in haste.*

**con-jungo**, junxi, junc-tum, jungēre, 3 v. a. [con (=cum) "together;" jungo, "to join"] *To join together, unite.*

**conj-ux**, (old form conj-unx.) ūgis, comm. gen. [for conjung-s; fr. con and root juġ. "to join;"] *A wife.*

**con-nitor**, nīsus or nixus sum, niti, 3. v. dep. [con (=cum), in "intensive" force; nitor, "to exert one's self"] *To exert one's self with all one's might, to strive eagerly.*

**con-sanguin-ēus**, ēa, ēum, adj. [con. (=cum), denoting "correspondence;" sangu-is, sanguin-is, "blood"] *Related by blood, akin.*—As Subst.: **con-sanguin-ēus**, i, m. *A blood-relation, kinsman.*

**con-sci-us**, a, um, adj. [con (=cum), "with;" sci-o, "to know"] *Self-conscious, conscious.*

**con-sēquor**, sēquūtus sum, sēqui, 3. v. dep. [con (=cum), in "augmentative" force; sēquor, "to follow"] *To follow after, come next to, to come up with, overtake.*

**con-sēro**, sērui, sertum, sērēre, 3. v. a. [con (=cum), "together;" sēro, "to join"] *To join or fasten together; to connect..*

**conses-sus**, sūs, m. [for consed-sus; fr. consido, "to sit together;" from con, "together;" and root sed] hence *A number of persons sitting together; an assembly.*

**con-sido**, sēdi, sessum, sidēre, 3. v. n. [con (=cum), "together;" sido, "to sit down"] Of a number of persons: *To sit down together with others; to seat one's self, sit down.* Of a single person: *To sit down, take one's seat.*

**consilium**, ii n. *Deliberation, consultation, [see consido.]*

**con-sisto**, stiti, stitum, sistēre, 3. v. n. [con (=cum), in "augmentative" force; sisto, "to stand"] *To stand, take one's stand.*

**con-sōno**, sōnui, no sup., sōnāre, i. v. n. [con (=cum), "together, at the same time;" sōno, "to sound"] *To sound together, or at the same time; to resound.*

**con-spicio**, spexi, spectrum, spicēre, 3. v. a. [for conspēc'io; fr. con. (=cum), in "augmentative" force; spic'io, "to see"] *To see, behold, espy, descry.*

**con-stitūo**, stitui, stitutum, stitūere, 3. v. a. [for constätūo: fr. con (=cum), in "augmentative" force; stätūo, "to place or set"] *To place, set; to erect, set up.*

**con-sto**, stiti, stätum, stāre, i v. n. [con (=cum), in "strengthening" force; sto, "to stand"] *To be fixed, determined on, or settled in the mind.*

**con-sūmo**, sumpsi, sumptum, sūmēre, 2. v. a. [con (=cum), in "intensive" force; sūmo, "to take"] Of things in general: *To consume, destroy.*

**con-surgo**, surrexi, surrectum, surgēre, 3. v. a. and n. [con (=cum), in "strengthening" force; surgo, "to rise"] *To rise, arise.* Of the wind: *To spring up.*

**con-tendo**, tendi, tentum, tendēre, 3. v. a. and n. [con (=cum), in "augmentative" force; tendo, "to stretch"] Act.: *To stretch, or bend, with all one's might; to draw tight, strain.* With cursum: *To bend, direct, or shape, one's course.*—Of an arrow: *To launch, shoot, —Neut.: To strive, contend.*

**conten-tus**, ta, tum, adj. [continēo, in force of "to curb or restrain, cum (=con); TEN. root of tēnēo] *Contented, satisfied, content.*

**con-tingo**, tigi, tactum, tingēre, 3. v. a. [for con-tango; fr. con (=cum), in "augmentative" force; tango, "to

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touch"] *To come to, arrive at, reach a place; to reach with a weapon, to hit.*

**con-tīnūo**, adv. [contīnū-us, "holding together" in its parts; hence, "uninterrupted"] *Immediately, forthwith.*

**con-torquēo**, torsī, tortum, torquēre. 2. v. a. [con (=cum), "in augmentative" force; torquēo, "to twist."] Of an arrow: *To shoot.*

**con-trā**, adv. and prep.: Adv: *Over, against, on the opposite side, opposite. In opposition.* Prep. gov. Acc.: *Against. Over against, opposite.*

**contus**, i. m. *A pole.* [Gr. κοινός.]

**con-vello**, velli or vulsi, vulsum, vellere, 3. v. a. [con (=cum), in "augmentative" force; vello, "to pluck."] Of the sea: *To tear up, with oars.*

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

**con-vertō**, verti, versum, vertere, 3. v. a. [con (=cum) in "augmentative" force; verto, "to turn."] *To turn, turn round. To change, alter. To change, or alter, in feeling, etc.; to estrange.*

**cō-p-ia**, lae, f [contr. fr. cō-ōp-ia; fr. cō (=cum), in "intensive" force; ops, ōp-is, "means" of any kind.] *Means, power, ability.*

**cor**, cordis, n. *The heart.* [Root KAR, "to swing;" cp. κῆρ, καρδία; cardo: A. S. heorte; Eng. heart.]

**corn-ēus**, ēa, ēum, adj. [corn-us, "a cornel-tree."] *Of, or made of, the wood of the cornel-tree; cornel.*

**cor-nu**, nūs, n. *A horn of animals. The extremity, or end, of the sail-yards of a ship* [root KAR, "to be hard;" cp. κέρας, κάρνον; carbo, carina; Eng. hart, horn.]

**cōrōna**, ae. f. *A wreath, garland, crown, chaplet* [see circulus.]

**corp-us**, ōris, n. *The body;*—at v. 633 applied to the hull of a vessel.—*A person.* [root KAR, "to make;" cp. κραιώω; Ceres, creō, cresco.]

**cor-ripō**, rīpūi, reptum, rīpere, 3. v. a. [for con-rāpō; fr. con (=cum) "together;" rāpō, "to drag or draw"] *To seize, snatch, snatch up.* Of space traversed: *To hasten, through or along; to pass, or dash, rapidly over.*

**cōrusco**, āvi, ātum, āre, 1. v. a. *To move quickly hither and thither; to brandish, wave;*—at v. 642 supply eum (=ignem) after cōruscat.

**crassus**, a, um, adj. *Thick; crassus cruor, thick blood, i. e. clotted gore* [root KRU, "to be hard;" cp. κρέας, κρούς; caro, cruor.]

**crātēr**, ēris, m. *A bowl for mixing wine; a goblet* [κρατήρ.]

**crē-ber**, bra, brum, adj. *Frequent, repeated;*—*crebra manus, the frequent hand.*—Abl.: *Abounding in* [see corpus.]

**crēdo**, dīdi, ditum, dēre, 3. v. a. *To trust, entrust, commit.*

**crēp-ito**, no perf. no sup., Itāre, 1. v. n. fieq. [crēpo, "to rattle"] *To rattle loudly or fast; to keep rattling.*

**crēpo**, ūi, Itum, āre, 1. v. n. ("To rattle, clatter;" hence) *To break or be broken, with a crash.*

**crī-nis**, nis, in [for crē-nis; fr. CRE root of cre-sco, "to grow;" see corpus.] *The hair of the head; the tail of a comet.*

**crūd-us**, a, um, adj. *Un. rep. red, raw* [see crassus.]

**crūr**, ōris m. *Blood* [see crassus.]

**cul-men**, mīnis, n. Of a building: *The roof* [see collis.]

**cultus**, tūs, m. [for col-tus; fr. cōl-o, "to work or cultivate" the ground] *Mode or manner of living; habits.*

**cum**, prep. gov. abl. *With;*—written after personal pronouns, *e. g. mecum* for cum me [akin to Gr. ἔνυ (for κύν), σύν.]

**cūmūl-o**, āvi, ātum, āre. 1. v. a. [root KUR, "to swell; cp. κύμα] With Abl.: *To load with gifts.*

**cunc-tor**, tātus sum, tāri, 1. v. dep. *To linger, delay.*

**cunctus**, a, um, (most frequently plur.) adj. [contr. from conjunctus, P. perf. pass. of conjungo, "to join or unite together"] *All.*—As Subst.: **cuncti** ōrum, m. plur. *All persons, all.*

**cū-nēus**, nēi, m. *The wedge-form division of a row of seats in a theatre* [root KI, "to sharpen;" cp. κῶνος; cos, cautes, catus.]

**cūp-ido**, Idinis, m. [cūp-īo, "to desire"] *Desire.*

**cūp-īo**, īvi or īi, Itum, ēre, 3. v. a.: With Inf.: *To desire to do, etc.; to be desirous of doing.*

**cūr-a**, ae, f. [for coer-a; fr. coer-o, old form of quaer-o, "to seek"] *Care, solicitude.*

**curro**, cūcurri, cursum, currere, 3. v. n.: *To run.* With Acc. of cognate Object. *To run over, to traverse rapidly. To move quickly onwards, to make way, with oars.*

**curr-us**, ūs, m. [curr-o, "to run"] *A chariot, car.*

**cursus**, sūs, m. [for curr-sus; fr. cur-ro, "to run."] *A running. A riding. A revolution on horseback. A course at*

sea. *The course of the heavenly bodies.*  
Of troops: *An advance, charge, etc.*

**cur-vus**, va, vum, adj. *Bent, curved, winding.* [See *circulus*.]

**cuspis**, idis, f. *A point.* [See *cuneus*.]

**cust-os**, ödis, comm. gen. *A guardian, governor, to whose keeping youths were committed.* [root *sku*, "to cover;" or "guard;" cp. *κεύθω*, *custodio*.]

**cyclöpes**, um; see *Cyclops*.

**cycl-ops**, öpis (plur.: **cyclopës**, um), m. *A Cyclops*; one of a savage race of people on the coast of Sicily, who were fabled to have but one eye, which was placed in the middle of the forehead, and to have been Vulcan's workmen. [Gr. *Κύκλωψ*, "one with a round [eye]."]

**cymbium**, ii, n. *A small drinking- vessel; a cup or tankard.*

## D.

**däpes**, plur. of *daps*.

**dap-s**, is (Gen. Plur. seems not to occur), f. ("A sacrificial feast;" hence) *A rich feast, a banquet* [root *DAP*, "to distribute;" cp. *δάπτω*, *dapino*.]

**dē**, prep. gov. abl.: Locally: *From, down from. Out of, from.* To denote descent: *From, off. According to, in accordance with, after.*

**dēa**, ae. f. [akin to *dēus*: see *dēus*.] *A goddess*;—at v. 657 *dēa* = *Iris*; at vv. 383, 474, 709 = *Venus*.

**dē-bello**, bellävi, bellätum, belläre, 1. v. a. [*dē*, denoting "completeness;" *bello*, "to war."] *To vanquish, utterly subdue.*

**dēb-ëo**, ïi, Itum, ëre [contr. for *de-habeo*], *To owe.*

**dē-bilis**, bile, adj. [contr. fr. *dē-häbilis*; fr. *dē*, in "negative" force; *häbilis*, "handy."] *Feeble, weak, weakened, disabled.*

**dēc-ëdo**, cessi, cëssum, cëdëre, 3. v. n. [*dē*, "away;" *cëdo*, "to go."] *To go away, depart.*

**dēc-et**, üt, no sup., ëre, 2. v. n. (only in third person and Inf.: never with personal subject) *Is becoming, or proper.*

**dē-cïdo**, cïdi, no sup., cïdëre, 3. v. n. [for *dē-cädo*; fr. *dē*, "down;" *cädo*, "to fall."] *To fall down.*

**dē-cïpio**, cëpi, ceptum, cïpëre, 3. v. a. [for *dē-cäpio*; fr. *dē*, in "intensive" cäpio, "to take."] *To beguile, deceive.*

**dē-cläro**, clärävi, clärätum, cläräre, 1. v. a. [*dē*, denoting "completeness;" *cläro* "to make clear."] With second ▲: *To proclaim, announce, de-lare an object as being that which is denoted by the second Acc.*

**dēc-or**, öris, m. [*dēc-et*, "(it) is becoming."] *Comeliness, gracefulness, beauty.*

**dēcör-us**, a, um, adj. [*dēc-or. dēcör-is*, "gracefulness, beauty;" ] *Becoming, suitable, proper. Graceful. Decorated, adorned.*

**dē-curro**, cücurri or curri, cursum, currëre, 3. v. n. [*dē*, "down;" *curro*, "to run."] *To run down. To sail down.*

**dēc-us**, öris, n. [*dēc-et*, "(it) is becoming."] *Ornament, decoration. Dignity, honor.*

**dēfer**, pres. imperat. of *dëfëro*.

**dē-fëro**, tülî, lätum, ferre, v. a. irreg. [*dē*, "down;" *fëro*, "to bring."] *To bring down to a place.*

**dëhinc**. (in poets mostly as monosyll., but at v. 722 dissyll.) adv. [*dë*, "from;" *hinc*, "hence" ] [Of time: *After this, afterwards, next, then.*

**dë-hisco**, hivi, no sup. *hiscëre*, 3. v. n. [*dë*, "asunder;" *hisco*, "to yawn" ] *To yawn, or gape, asunder.*

**dë-inde** (in poets mostly dissyll.) adv. [*dë*, "from;" *inde*, "thence" ] *Afterwards, then, in the next place.*

**dë-jïcio**, jëci, jectum, jïcëre, 3. v. a. [for *dë-jäcio*; fr. *dë*, "down;" *jäcio*, "to cast" ] *To cast, or throw down; to bring down dead by an arrow.*

**dë-läbor**, lapsus sum, läbi. 3. v. dep. [*dë*, "down;" *läbor*, "to glide" ] *To glide down.*

**dë-lïgo**, lëgi, lectum, lïgëre, 3. v. a. [for *dë-lëgo*; fr. *dë*, "out or from;" *lëgo*, "to choose" ] *To choose, or pick, out from a number; to select.*

**delphin**, inis (Gen. Plur. *delphïnum*, v. 594), m. *A dolphin* [Gr. *δελφίν*.]

**dëment-ïa**, ae. f. [*dëmens*, *dëment-is*, "out of one's mind, mad" ] *Madness, folly.*

**dë-mitto**, misi, missum, mittëre, 3. v. a. [*dë*, "down;" *mitto*, "to send" ] *To send down.*

**dens**, dentis, m. *A tooth.* [akin to Gr. *δ-δους*, *δ-δουτος*; root *AD*, "to eat." ]

**densus**, a, um, adj.: *Thick, dense, close, compact, frequent, oft-repeated* [akin to *δασύς*; cp. *dënsëo*, *dumus*.]

**dë-pasco**, pävi, pastum, pascëre, 3. v. a. [*dë*, "down;" *pasco*, "to feed" ] Of animals: *To feed upon, eat up, consume.*

**dë-pello**, pülî, pulsum, pellëre, 3. v. a. [*dë*, "away;" *pello*, "to drive" ] *To drive away.*

**dë-pöno**, pösüi, pösitum, pönëre, 3. v. a. [*dë*, "down;" *pöno*, "to put" ] *To place, or deposit, for safe keeping*

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**dē-prendo**, *prendi, prensum, prendere*, 3. v. a. [dē, "away from;" *prendo*, in force of "to snatch"] *To overtake, catch.*

**dē-prōmo**, *prompsi, promptum, prōmere*, 3. v. a. [dē, "out of;" *prōmo*, "to bring forth"] With Abl. dependent on prep. in verb: *To draw out from.*

**dē-scendo**, *scendi, scensum, scendere*, 3. v. n. for *dēscando*; fr. *dē*, "down;" *scando*, "to climb"] *To go down or downwards; to descend.* With in c. Acc.: *To lower one's self or descend to; to have recourse to.*

**dē-sēro**, *sērni, sertum, sērere*, 3. v. a. [dē, in "negative" force; *sēro*, "to join"] *To forsake, abandon, desert.*

**dē-signo**, *signāvi, signātum, signāre*, 1. v. a. [dē, "out;" *signo*, "to mark"] *To mark, or trace, out.*

**dē-torquēo**, *torsi, tortum, torquere*, 2. v. a. [dē, "away;" *torquēo*, "to twist"] *To turn forcibly aside or away.*

**dē-trāho**, *traxi, tractum, trāhēre*, 3. v. a. [dē, "away from;" *trāho*, "to draw or drag"] With Acc. of thing and Dat. of person: *To strip something off from one; to despoil one of something.*

**dē-turbo**, *turbāvi, turbātum, turbāre*, 1. v. a. [dē, "down;" *turbo*, "to move violently"] *To throw, cast, or hurl down.*

**dēus**, i, m. *A god.* [root *div*, "bright;" cp. *δῖFos, divus.*]

**dex-ter**, *tēra* or *tra, tērum* or *trum*, adj. *To, or on, the right hand or side; right, as opp. to "left"*—A Subst.: *dextera* (*dextra*), ae. f. *The right hand*, whether of the body or to denote direction.

**dico**, *dixi, dictum, dicere*, 3. v. a.: *To say, speak, tell.* Without nearer Object: *To speak* [root *dic*, "to show;" cp. *δεικνυμι, δεικη*; *indico, index*] *To state, mention, report.*

**dic-o**, *āvī, ātum, āre*, 1. v. a. *To dedicate, or consecrate, to a deity* [akin to *dico*.]

**dic-tum**, ti, n. [dic-o, "to speak"] *A word.*

**dī-dūco**, *duxī, ductum, dūcere*, 3. v. a. [dī (=dis), "apart;" *dūco*, "to draw."] *To draw apart, separate. To divide out.*

**dies**, ēī, m. (in sing. sometimes f.) *A day.* [root *div*, "bright;" cp. *divus, δῖFos*; O.H.G. *Zio*: Lith. *dievas=deus.*]

**diff-icilis**, *ficelle*, adj. [for *dis-facilis*; fr. *dis*, in "negative" force; *facilis*, "easy."] *Hard, difficult. Dangerous.*

**dif-fūgio**, *fūgi, no sup., fūgere*, 3. v. n. [for *dis-fūgio*; fr. *dis*, "in different directions;" *fūgio*, "to flee."] Of several persons as Subject: *To flee in different directions; to scatter themselves, etc., to scatter.*

**dīg-itus**, *Iti, m. A finger.* Of the feet: *A toe* [from same root as *dico*.]

**dig-nus**, na, num. adj. Of things: *Suitable, fit, becoming, proper, That of which one is worthy; deserved, merited.* [See *dico*.]

**dī-grēdiōr**, *gressus sum, grēdi*, 3. v. dep. [for *dī-grādior*; fr. *dī-grādiōr* fr. *dī* (=dis), "apart;" *grādiōr*, "to step."] *To go away, depart.*

**dī-līgo**, *lexi, lectum, ligere*, 3. v. a. [for *dīlēgo*; fr. *dī* (=dis), "apart;" *lēgo*, "to choose."] *To value, or esteem highly; to love.*

**dī-mitto**, *misi, missum, mittere*, 3. v. [dī (=dis), "apart;" *mitto*, "to send."] Of troops: *To disband, release from service.*

**dī-mōvēo**, *mōvi, mōtum, mōvere*, 2. v. a. [dī (=dis), "apart;" *mōvēo*, "to move."] *To move apart or asunder; to divide.*

**dī-rīgo**, *rexi, rectum, rīgere*, 3. v. a. [for *dī-rēgo*; fr. *dī* (=dis), in "strengthening" force; *rēgo*, "to keep or lead straight."] *To guide, direct.*

**dīr-īmo**, *ēmi, emptum, imēre*, 3 v. a. [for *dis-ēmo*; fr. *dis*, "apart;" *ēmo*, "to take."] Of a fight: *To break off, to put an end to, stop.*

**disco**, d dī i, no sup, *discere*, 3. v. a. *To learn.* With Inf.: *To learn how to do.* *To ascertain, find out, discover, etc.* [See *dico*.]

**discri-men**, mīnis, n. [for *discrēmen*; fr. *discerno*, "to separate," from *dis*, "apart;" root *cre*, "to separate"] *An intervening space, interval, distance.*

**dis-curro**, *cūcurri* and *curri, cursum currere*, 3. v. n. [dis, "apart;" *curro*, "to run."] Of several persons as Subject; *To run apart or in different directions; to separate themselves, etc., to break away.*

**dis-pello**, *pūli, pulsum, pellere*, 3. v. a. [dis, "in different direction;" *pello*, "to drive."] *To drive in different directions; to disperse, scatter,*

**dī-verbēro**, *verbērāvi, verbērātum, verbērāre*, 1. v. a. [dī (=dis), "asunder;" *verbēro*, "to strike."] Of the air as Object: *To cleave, divide, cut through.*

**diver-sus**, sa, sum, adj. [for *divert-sus*; fr. *diver-to* "to turn in a different direction."] *Turned in a different direction or away; away. Opposite, in a contrary direction. Remote, distant.*

**di-v-inus**, ina, inum, adj. [di-vus, "a deity."] *Divine, heavenly.*

**dīv-us**, i (Gen. Plur. dīvum, v. 45, etc.) m. [dīv-us, "divine." [See *deus*, *dies*.] *A deity, god.*

**do**, dēdi, dātum, dāre, 1, v. a.: *To give in the widest sense of the word. Of words: To give forth, utter, speak. With Inf.: To grant, concede, to do. Of sound as Object: To give forth.* [Root DA, "to give:" cp. dos, donum, δός, δότης.]

**dōc-ēo**, ūi, tum, ēre, 2 v. a. *To teach, instruct* [fr. same source as dico].

**dōl-or**, ōris, m. [dōl-ēo, "to grieve."] *Grief, sorrow.*

**dōl-us**, i, m. *Craft, fraud, guile, deceit* [Gr. δόλος.]

**dōm-itor**, itōris, m. [root DAM, "to tame:" cp. δαμάω δμῶς, dom, dominus. *A subduer.*

**dōmus**, i and ūs, f.: *A house, dwelling, home. A house family* [root DAM, "to build:" cp. δέμω, δόμος, Goth. timbran: O.H.G. zimmer; Saxon timber.]

**dōnec**, conj.: *As long as, while. Until.*

**dōn-o**, āvi, ātum, āre, 1. v. a. [dōnum, "a gift."] *To present with a gift.* With Acc. of thing and Dat. of person: *To give or present, something to one. To reward.* [See *do*.]

**dō-num**, ni, n. [for dā-num; fr. DA, root of do, "to give"] *A gift, present. A votive gift, or offering, to a deity.*

**dūco**, duxi, ductum, dūcere, 3, v. a.: *To lead, conduct. To draw after, or behind, a person or thing. Of troops: To lead, command. To lead, manage, conduct, direct. To lead off, or away, to carry off, a prize. Of origin, descent: To derive, draw* [root DUC, "to lead" or "draw;" cp. δῦω].

**duc-tor**, tōris, m. [dūc-o, "to lead"] *A leader. A commander, military leader. A commander of a vessel.*

**dūdum**, adv. *A little while ago, not long since, lately, just now.*

**dulc-is**, e, adj. *Sweet, or delightful, to the feelings, etc.; beloved* [usually referred to Gr. γλυκ-ῦς].

**dum**, adv. [prob. akin to obsol. dius = dies, "a day"] *While, whilst.*

**dūo**, ae, o, num. adj. plur. *Two*.—As Subst. m.: *Two persons, two; the two* [Gr. δύο].

**du-plex**, plīcis adj. [for du-plic-s; fr. dūo "two;" plic-o, "to fold"] *Two-fold, double.*

**dūr-us**, a, um, adj.: *Hard. Of persons: Hardy. Of grief: Severe, painful, etc.* [akin to Sans. *durva*, "firm."] E.

**ē**; see ex.

**ēc-ce**, demonstr. particle [for ēn-ce; fr. en, "lo!" ce, demonstrative suffix] *Lo! behold! see!*

**ē-do**, dīdi, dītum, dēre, 3. v. a. [ē (= ex), "forth;" do, "to put"] *To utter, declare.*

**ēdo**, ēdi, ēsum or essum, ēdēre or esse, 3. v. a. Of things as Subject: *To eat up, devour, consume, destroy* akin to root AD; Gk. ἐδ-ω, "to eat".

**ē-dōcēo**, dōcūi, doctum, dōcēre, 2. v. a. [ē (= ex), "thoroughly;" dōcēo, "to teach"] *To teach, or show, thoroughly; to inform, apprise.*

**ē-fēro**, extāli, ē-lātum, ef ferre, v. a. [for ex, "out;" fēro, "to bear"] *To bear, bring, carry out or forth. To raise, uplift, elevate.*

**ē-fēt-us**, a, um, adj. [for ex-fēt-us; fr. ex, "forth;" root FV, "to bring forth."] *Exhausted, worn out, enfeebled.*

**ē-for**, fātus sum, fāri, 1. v. dep. [for ex-for; fr. ex, "out;" for, "to speak"] *To utter, speak.*

**ē-fringo**, frēgi, fractum, fringēre, 3. v. a. [for ex-frango; fr. ex, "out;" frango, "to break"] *To dash out by a blow.*

**ē-fūgiō**, fūgi, fūgitum, fūgēre, 3, v. n. [for ex-fūgiō; fr. ex, "away;" fūgiō, "to flee"] Of a person in a foot race: *To flee away from his competitors; to dart forwards.*

**ē-fulgēo**, fulsi, no sup., fulgēre, 2, v. n. [for ex-fulgēo; fr. ex, "forth;" fulgēo, "to shine"] *To shine, or glitter, forth.*

**ē-fundo**, fūdi, fūsum, fundēre 3. v. a. [for ex-fundo; ex, "forth;" fundo, "to pour"] *To pour forth.* Of words, complaints: *To pour forth, give vent to, utter.* Of reins: *To let loose, slacken. To pour forth as a stream would; to rush forth, dart forward.*

**ēg-ēo**, ūi, no sup., ēre, 2. v. n. With Abl. or Gen.: *To be destitute or devoid of; to be without.*

**ēgo**, pers. pron.: *I Strengthened by suffix met: I myself* [Gr. ἐγώ.]

**ēgōmet**; see ēgo.

**ē-grēg-ius**, ia, ium, adj. [ē (= ex), "out of;" grex, grēg-is, "a flock"] *Noble, illustrious, distinguished, etc.*

**ēject-o**, āre, āvi, ātum, v. a. [ē, "out of;" jacio, "I throw"] *To throw out; to eject.*

**ē-lābor**, lapsus sum, lābi, 3. v. dep. [ē (= ex), "forth;" labor, "to glide."] *To glide forth; to glide, or slip, away.*

**ē-mētior**, mensus sum, mētiri, 4. v. dep. [ē (= ex), "out;" mētior, "to mea-

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sure"] In space: *To traverse, pass over or through.*

**ē-mīco**, mīcīti, mīcātum, mīcāre, 1. v. n. [ē (=ex), "forth;" mīco, "to move quickly"] *To spring forth, dash forwards.*

**ēn**, interjec. *Lo! behold! see!* [Gr. ἤν.]

**ēnim**, conj.: *Truly, certainly, indeed.* For.

**ensis**, is, m. *A sword.*

**ēo**, īvi or īi, ītum, īre, v. n.: *To go* [root ī, Gr. ἰ-έβαι].

**ēpūlum**, i, n. *A feast, banquet.*

**ēpūl-or**, ātus sum, āri, 1. v. dep. [ēpūl-um, "a feast"] *To feast, banquet.*

**ēqu-ēs**. Itis, m. [for equ-i(t)s; fr. ēqu-us; ī, root of ēo, "to go."] *A horseman.* Plur.: *Cavalry.*

**ēqu-estēr**, estris, estre, adj. [ēqu-us, "a horse"] *Pertaining to a horse; horse-cavalry.*

**ē-quīdem**, adv. [for ec-quidem; fr. demonstrative suffix, ce, changed before the k sound into ec; quīdem, "indeed"] *Indeed, verily, truly.*

**ēqu-us**, i, m. *A horse* [akin to Gr. ἵκκος=ἵππ-ος, ἄκ, "swift"].

**ergo**, adv. *Therefore, accordingly.*

**ē-rīgo**, rexi, rectum, rīgē e, 3. v. a [for ē-rēgo; fr. ē (=ex), "out of;" rēgo, "to make straight"] *To raise, or lift, up; to erect.*

**ē-rīpiō**, rīpi, reptum, rīpēre, 3. v. a. [for ē-rāpio; fr. ē (=ex), "out of;" rāpiō, "to snatch"] *To snatch away; to deliver, rescue, set free.*

**erro**, āvi, ātum, āre, 1. v. n. *To wander, rove, stray.* Of a ship: *To wander from its course.*

**err-or**, ōris, m. [err-o, "to wander"] *A wandering, a straying about; error, mistake.*

**ē-rū-o**, rūi, rūtum, rūēre, 3. v. a. [ē (=ex), "out;" rūo, "to cast down"] Of a tree: *To tear up from the roots.*

**et**, conj.: *And; et. . . et, loth . . . and.* Also [akin to Gr. ἐτι, "moreover"].

**ētiam**, conj. [for et jam "and now."] *And also, and furthermore; likewise, also, besides; even.*

**ē-vādo**, vāsi, vāsum, vādērē, 3. v. a. [ē (=ex), "out from;" vādo, "to go"] *To escape from, escape.*

**ē-vīnciō**, vīnxi, vīnctum, vīncēre, 4. v. [ē (=ex), "completely;" vīnciō, "to bind"] *To bind completely, bind round; to enclose, envelope, tie up.*

**ē-volvo**, volvi, vōlūtum, vōlvēre, 3. v. a. [ē (=ex), "out;" volvo, "to roll"]

With Personal pron in reflexive force: *Of a stream: To roll itself forth; to roll forth, glide out.*

**ex** (e), prep. gov. abl. *Out of a place or number; away from, down from.* Of time: *From.* To denote the material of, with or out of which a thing is made. *According to, in conformity or accordance with, after* [Gr. ἐξ].

**ex-ānim-is**, e, adj. [ex, denoting "negation;" ānim-a, "life"] *Lifeless or dead, from fear*=English expression *terrified out of one's life.*

**ex-ānim-o**, āvi, ātum, āre, 1. v. a. [id] *To deprive of spirit or courage, to terrify greatly.*

**ex-ardesco**, arsi, arsum, ardescēre, 3. v. n. [ex, "up;" ardesco, "to blaze"] Of grief: *To burst, or break, forth with violence.*

**ex-cēdo**, cessi, cessum, cēdēre, 3. v. n. [ex "out of, forth from;" cēdo, "to go"] Of a prize: *To withdraw or retire from; i. e. to surrender all claim to.*

**ex-celsus**, celsa, celsum, adj. [for excell-sus; fr. excell-o, "to raise up"] *Elevated, lofty, high.*

**excīd-īum**, īi, n. [for excīd-īum; fr. EXSCID, (=ex; SCID "to cut," root of scīndo.)] *Destruction, overthrow.*

**ex-cīo**, cīvi and cīi, cītum and cītum cīre, 4. v. a. [ex, "out;" cīo, "to make to go"] *To call out or forth; to bring out; to rouse, excite.* Of things as Object: *To raise up, produce.*

**ex-cīpio**, cēpi, ceptum, cīpēre, 3. v. a. [for ex-cāpio; fr. ex, "without force;" cāpio, "to take."] *To receive a person in any way.*

**ex-cūtīo**, cussi, cussum, cūtēre, 3. v. a. [for ex-quātīo; fr. ex, "out;" quātīo, "to shake."] *To shake or cast, out or forth.*

**ex-ēdo**, ēdi, ēsum, ēdēre, 3. v. a. [ex, denoting, "completeness;" ēdo, "to eat."] *To destroy, consume.*

**ex-ēo**, īi, or īvi, ītum, īre, v. n. and a. [ex, "out;" ēo, "to go."] Neut.: *To go, or come, out or forth from a place.* Act.: *To avoid, escape, elude, ward off.*

**ex-ercēo**, ercīi, ercītum, ercēre, 2. v. a. [for ex-arcēo; fr. ex, denoting "opposition;" arcēo, "to enclose."] *Mentally: To disturb, disquiet, agitate, vex.*

**exerc-ītus**, Itūs, m. [exerc-ēo, "to exercise."] *A multitude, band, company.*

**ex-īgo**, ēgi, actum, īgēre, 3. v. a. [for ex-āgo; fr. ex, "out;" āgo, "to drive."] *To bring to an end; to end, finish.*

**exīgūus**, fā, fūm, adj. In number: *Small, few.*



**exi-tium**, tli, n. [*en*, away, root i "to go," "to go away."] *Destruction, ruin*

**exi-tus**, tūs, m. [exō, "to go out;"] Of circumstances: *An issue, result.*

**ex-ōrior**, orsus sum, ōriri 3. and 4. v. dep. [ex, "up;"] ōrior, "to rise."] Of lamentation. *To arise.*

**ex-ō-sus**, sa, sum, adj. [for ex-od sus; fr. ex. in "intensive" force; ōd-i, "to hate."] In active force, and folld. by Acc.: *Hating utterly or exceedingly.*

**ex-pēd-īo**, īvi or īi, itum, ire, 4. v. a. [ex, "out of;"] pes, pēd-is, "the foot."] *To prepare, get ready, get out.*

**exsātūrā-bilis**, bile, adj. [exsāt-ūr(a)-o, "to satisfy fully,"] *That can be satisfied fully, that can be satiated.*

**ex-sēquor**, sēquūtus sum, sēqui, 3. v. dep. [ex, "to the end;"] sēquor, "to follow." Of vows, etc., as Object: *To follow up, carry out, accomplish, perform.*

**ex-sors**, sortis, adj. [ex, "without;"] sors, "lot."] *Independent of allotment, hence, special.*

**ex-specto**, spectāvi, spectātum, spectāre, 1. v. a. [ex, "very much;"] specto, "to look out."] *To wait for, await, wait to see; to wait until. To expect; look for.*

**exstructus**, a um, P, perf. pass. of exstrūo. As Subst.. **exstructum**, i, n. *A mound or heap of earth, as that which has been piled up.*

**ex-strūo**, struxi, structum, strūere, 3 v. a. [ex, in "augmentative" force; strūo, "to pile or heap, up."] *To heap up.*

**ex-sul**, sūlis, comm. gen. [for ex-sol; fr. ex, "out of;"] sōl-um, "land, country."] *An exile.*

**exsul-to**, tāvi, tātum, tāre, 1. v. n. intens. [for exsalto; fr. EX and SAL (i. e. ex; sal, root of sālio), "to leap up."] *To rejoice exceedingly, to exult.*

**exta**, ōrum n. plur. *The higher internal organs of the body; e.g., the liver, heart, lungs, etc.; the inwards.*

**ex-templo**, adv. [contr. fr. old ex-tempulo; fr. ex, "immediately after;"] tempulum, a dimin. form of tempus, "time."] *Forthwith, at once, immediately.*

**ex-tendo**, tendi, tensum and tentum, tendere, 3. v. a. [ex, "out;"] tendo, "to stretch."] Of a person as Object: *To stretch out or extend; to throw at full length.*

**ex-terrēo**, terrūi, territum, terrere, 2 v. a. [ex, in "augmentative" force; terrēo, "to frighten."] *To frighten greatly; to alarm or terrify in a high degree*

**extrēmus**, a, um, sup. adj. *Last in the wildest sense of the word. The last part, or end, of that to which this adj. is in attribution.*

**exūo**, ūi, ūtum, ūere, 3. v. a, *To put off from one's self; to lay aside.*

**ex-ūro**, ussi, ustum, ūrere, 3. v. a. [ex, in "extensive" force; ūro, "to burn."] *To burn up, destroy by fire.*

F.

**fāc-ies**, iēi, f. [prob. fr. faciō.] *Make, form, figure, etc. Face. Appearance, aspect.*

**fāciō**, fēci, factum, fācere, 3. v. a. *To make, in the widest sense of the term, [root DHA, "to make;"] or "place:"] cp. faber, fio, τίθημι, θέμις.]*

**fall-ax**, ācis, adj. [fall-o, "to deceive"] *Prone to deceive, deceitful.*

**fallo**, fēfelli, falsum, fallere, 3. v. a. *To deceive, confuse; in reflexive force; To deceive one's self, to be mistaken [root SPAL or SPHAL; cp. σφάλω, falsus.]*

**fāma**, ae, f. *Report, the common talk, rumor, etc.; reputation, renown, fame [root FA, "to bring to light;"] "to tell;"] cp. φημι, φάτις, φώνη; fari, fatumo, fanum, fas.]*

**fāmulus**, ūli, m. *A servant, attendant [for fac-mulus, from facio, "to do."]*

**far**, farris, n *Meal [root FER, "to bear;"] cp Goth, bar, baira; A. S. bere, (Scot. bear)=barley.]*

**fas**, n. indecl. *A right, or lawful, thing [see fama]*

**fāt-ālis**, āle, adj. *Given, or assigned, by fate; fated [see fama.]*

**fātīgō**, āvi, ātum, āre, 1. v. a. *To harass, worry, worry out.*

**fā-tum**, ti, n. [FA, root of (for) fama] *Destiny, fate. Plur.: Personified: The Fates.*

**fāv-ēo**, fāvi, fautum, fāv-ere, 2. v. n. *To be favorable, to favour, to applaud [same root as fama.]*

**fāv-illa**, ae, f. *Hot ashes, cinders, embers [see fama.]*

**fāv-or**, ōris, m. [fāv-ēo, in force of "to applaud"] *Applause, acclamation.*

**fax**, fācis, f, *A torch [see fama.]*

**fē-mīna**, mīnae, f, [fē-o, "to produce;"] root DHA, "to suck;"] θήλυς, τήνη; *fellis, filius, filia* *A female, a woman.*

**fēre**, adv. *Nearly, almost, for the most part.*

**fēr-īo**, no perf. no sup., Ire, 4, v. a, *To strike.*

Handwritten notations on the right margin: F, G, H. J., J. L., m, n o, P, 2. R, S, Y, U. V.

**fēr-o**, tūl-i, lā-tum, ferre, v. a. *To bear, carry, bring, convey; to carry off, take away, remove.* Of a gift, prize: *To bear off or away; to receive, obtain, win; to bear, endure.* With Personal pron. in reflexive force: *To betake one's self, go.* With accessory notion of haste: *To hasten, speed, hurry onwards.* *To report, relate* [root PER, "to bear;" cp. φέρω; φόρος, φέρη; ferax, fertilis, fortun; the root TUL or TOL, "to bear," appears in τλάω, τάλαντον; tollo, tolero; Goth. thula; O. H. G. dolem; Scotch, thole.]

**fēr-ox**, ōcis, adj. *Bold, fierce* [akin to ferus]

**ferr-ātus**, āta, ātum, adj. [ferr-um, "iron"] *Tipped, or pointed, with iron.*

**ferrum**, i, n. *Iron.* As tipped with iron: *An arrow.*

**fēr-us**, a, um, adj. Of animals: *Wild.* —As Subst.: **fēr-us**, i, m. *A wild animal* [akin to θήρ; Aeol. φήρ; Goth. dius; G. H. G. tior; German, thier; Eng. deer.]

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

**fibula**, ae, f. *A brooch, buckle* [for figi-bula: root FIG, "to fasten.]

**fīdes**, ēi, f. [fid-o, "to trust" root BHANDH, "to join," "to trust: cp. πείθω, πίστις; fido, fidus, funis, foedus; Goth. bidjan; Germ. bitten (to pray)] *Guardianship, care, protection, etc.*

**fid-o**, fīsus sum, fidēre, 3. v. n. semi-dep. *To trust, be confident, feel confident* [see fides.]

**fid-us**, a, um adj. [fido, "to trust"] *Trusty, faithful* [see fides.]

**figo**, fixi, fixum, figere, 3. v. a.: *To fix, fasten.* —As Subst.: **finītis** [akin to σφίγγω, σφίγξ; fibula, vincio.]

**fīmus**, i, (only in sing.), m.: *Mire, dirt.*

**fī-nis**, nis, m. and f. [prob. for fid-nis; fr. findo, "to divide," root RID] Of a race-course: *The end, goal.* Of vessels competing in a race: *The starting-place, mooring. Territory, land, country. An end.*

**fīn-ītīmus**, Itīma, Itīmum, adj. [fin-is, "a border"] *Bordering upon, adjoining, neighboring.* —As Subst.: **finītīmī**, ōrum, m. plur. *The neighbouring peoples.*

**fīo**, factus sum, fīeri, v. pass. irreg.; [see faciō] *To be made. To become.*

**flāgel-lum**, li, n. dim. [for flagellum; fr. flagrum, flag(e)r-i. "a whip"] *A small whip.*

**flāmen**, mīnis, n. Of the air: *A breeze, gale* from root BHLA; other varieties are BHAL, BILU, "to bubble over," "to blow," "to flow;" cp. φλέω, φλασμός, φλύω; flos, fluīto, fluo, flumen.]

**flam-ma**, mae, f. *A flame*, [root BHRAQ, "to burn," "to shine" = *flagma*; cp. φλέγω, φγος; flagro, fulgeo, fulmen].

**flāvus**, va, vum, adj. *Yellow* [see flamma.]

**flecto**, flexi, flexum, flectere, 3. v. a. *To bend, turn, turn round* [root PRAK = PLEK; cp. πλέκειν, πλοκή; plico, plecto.]

**flēo**, flēvi, flētum, flēre, 2. v. n. and a.: *To weep, shed tears* [see flamen.] Act.: *To weep or shed tears for; to mourn for, bemoan, etc.*

**flē-tus**, tūs, m. [flēo, "to weep."] *A weeping.*

**flēx-ilis**, ile, adj. [flexus, "a bending." See flecto.] *Pliant, flexible.*

**flōs**, flōris, m. [See flamen.] *A flower.*

**fluc-tus**, tūs, m. *A billow, wave*, [See flamen.]

**flū-īto**, Itāvi, Itātum, Itāre, 1. v. n. intens. [flūo, "to flow."] *To move unsteadily. To be tossing about.* [See flamen.]

**flū-men**, minis n [id.] *A flood, or stream, of water. A river.* [See flamen.]

**flūo**, fluxi, fluxum, flūere, 3. v. n.: *To flow. Run down, drip with any fluid.* [See flamen.]

**fōc-us**, i, m, [See fama.] *An altar.*

**foed-e**, adv. [foed-us, "foul."] *Basely, horribly, disgracefully, shamefully*, [root BHC. (1) "to rush;" (2) "to smoke;" (3) sacrifice; θύω, fumus, fumo; θύος, thus.]

**foed-us**, ōris, n. [for fid-us; fr. fid-o, "to trust"] *A league, covenant, agreement, treaty, compact.* [See fides.]

**fōl-īum**, li, n. *A leaf* [akin to Gr. φύλλον.]

(for), **fātus** sum, fāri, 1. v. dep. *To speak, say.* [See fama.]

**for-ma**, mae, [for fer-ma; fr. fēr-o, "to bear."] *Form, figure, shape. A fine form, beauty.*

**for-s**, tis, (only in Nom. and Abl. Sing.), f. [probably for fors; fr. fēr-o, "to bring."] *Chance, hazard, accident.* Adverbial expressions: *Fors*, (=fors sit) *chance may be; i. e. Perchance, perhaps, peradventure. Forte* (Abl.) *By chance, accidentally, by accident.*

**for-tis**, te, adv. *Brave, bold, courageous* [fer-tis; fr. fēr-o; and so, "bearing, that bears;" hence, "strong; hence, as a result, "brave."] ]

**fort-ūna**, ūnae, f. [fors, fort-is, "chance."] *Chance, hap, luck, fortune. Good luck, good fortune, prosperity.* Personified as a goddess: *Fortune.*

**fōr-um**, i, n. ["An open space or area;" hence, "a forum or market-place;"]

hence, from justice being administered there: *The administration of justice* [usually considered akin to for-is "a door," and so, "that which is out of doors;" —but rather akin to Gr. root πορ whence πόρ-ος, "a passage;" πορ-ένομαι, "to go or pass;" and so, "that which is gone or passed through."]

**frāg-or**, ōris, m. [frango, "to break," through root FRAG.] *A noise, din, shout.*

**frango**, frēgi, fractum, frangēre, 3. v. a. *To break, dash to pieces.* [See *frajor*: cp. Φρήγ-νναι.]

**frāter**, tris, m. *A brother.*

**frāter-nus**, na, num, adj. [frāter, frāt(er)-is, "a brother."] *Of or belonging to, a brother; a brother's.*

**fraus**, fraudis, f. *Deceit, fraud.*

**frēm-itus**, itūs, m. [frēm-o, "to roar."] *Of persons: A roaring, roar, shouting, acclamation.*

**frēm-o**, ūi, itum, ěre, 3. v. n.: *Of persons: To make a low murmuring sound. Of the wind: To roar, rage.* [Gr. Φρήμ-ο.]

**frēn-o**, āvi, ātum, āre, 1. v. a. [frēnum, "a bridle."] *To provide, or furnish, with a bridle.*

**frē-num**, ni, n. (in plur. m. and n. frē-ni and frē-na). *A bridle, including bit, head-piece, and reins.*

**frētum**, i, n.: *A strait, frith.* (Sing. and) Plur.: *The sea.*

**frē-tus**, ta, tum, adj. *With abl.; Relying, or depending, upon; trusting to.*

**frigēo**, frixi, (only in old Grammarians), no sup., frigēre, 2. v. a. *To be cold, to be cold and stiff* [akin to ρίγ, root of ρύγ-έω, "to shiver with cold," with the digamma prefixed].

**frig-īdus**, īda, idum, adj. [frig-ēo, "to be cold."] *Cold, chill.*

**frond-ēo**, no perf. no sup., ěre, 2. v. n. [frons, frond-is, "a leaf."] *To have leaves, to be leafy.*

**frond-ōsus**, ōsa, ōsum, adj. frons, frond-is, "a leaf."] *Full of, or abounding in leaves, a leafy garland.*

**frons**, frontis, f.: *The forehead or brow.* Of a vessel: *The bow, prow.* [akin to Gr. ὀφρῶς; cf. English "brow"].

**frustrā**, adv. [akin to fraudo.] *In vain, to no purpose.*

**fūg-o**, ae, f. [fūg-io, "to flee."] *A fleeing, flight.*

**fūgio**, fūgi, fūgītum, fūgēre, 3. v. n. and a Neut.: *To flee, fly, take to flight.* Of things: *To pass rapidly, flee, speed its way. To flee away; to disappear or vanish; to recede from the sight.* Act.: *To flee from* [root БУИ, "to bend around,"

"to flee;" cp. φεύγω, fugo; Eng. *buzom* (= bugh sam)].

**fūg-o**, āvi, ātum, āre, 1. v. a. [fūg-io, "I flee;"] *To put to flight, make to flee, rout, drive or chase away.*

**fulg-ēo**, fulsi, no sup., fulgēre, 2. v. n. *To shine, glitter, glisten.*

**fulg-or**, ōris, m. [fulg-ēo, "to flash;"] see *flamma*] *Glitter, gleam, brightness, glistening.*

**ful-men**, minis n. [for fulg-men; fr. fulg-ēo, "to flash"] *A lightning-flash; a thunder-bolt.*

**fulvus**, a, um, adj. *Reddish, yellow, gold-coloured.* [See *flamma*.]

**fū-mus**, mi, m. *Smoke* [see *foede*.]

**fundo**, fūdi, fūsum, fundēre, 3. v. a.: *Of liquids: To pour out, or forth, to pour. Of speech, complaints: To pour forth, utter.* Of several living beings as Subject: *To stretch themselves, etc., out; to stretch out their limbs* [root FUD, akin to χύ-σις, "a pouring out;" χέ-ω, "to pour out"].

**fundo**, āvi, ātum, āre, 1. v. a. [fundum, "the bottom."] *To found.*

**fund-us**, i, m. *The bottom of anything* [πύθ-μην, "the bottom" of the sea].

**fūn-is**, is, m. *A cord, string. A rope, cable* [see *fides*].

**fūr-o**, ūi, no sup., ěre, 3. v. n. *To rage, rave, be furious.*

**fūr-ōr**, ōris, m. [fūr-o, "to rage"] *Rage, madness, fury.*

**fūr-ōr**, ātus sum, āri, 1. v. dep. [fur, fūr-is, "a thief"]. *With Acc. of nearer Object and Dat. of disadvantage: To steal away, or withdraw, something from something.*

**fūr-tim**, adv. [fūr-or, "to steal"] *By stealth, secretly, privily.*

G.

**gāl-ēa**, ae, f. *A helmet, headpiece* [see *clypeus*].

**gaudēo**, gāvīsus sum, gaudēre, 2. v. n. semi-dep. *To rejoice, delight* [root GAV, "to rejoice;" cp. γηθέω; gaudeo].

**gaud-ium**, īi, n. [gaud-ēo, "to rejoice"] *Joy gladness.*

**gāza**, ae, f. *Riches, wealth* [Gr. γάζα, said to be originally a Persian word].

**gēlī-dus**, īda, idum, adj. gēl-o, "to freeze"] *Icy cold, cold.*

**gē-minus**, mīna, mīnum, adj. [prob. for gem-minus; fr. gēn-o, "to bring forth"] *Twice-born, twin. Two-fold, double. Two, both.*

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**gem-ma**, mae, f. [for gen ma; fr. gēn-o, "to bear" properly "a bud"] *A precious stone, jewel, gem.*

**gēm-o**, ūi, Itum, ěre, 3. v. a. and n. Act.: *To mourn, lament; bewail, bemoan.* Neut.: *To groan, moan, etc.*

**gēn-a**, ae, f. *A cheek* [akin to Gr. γένυς, "the chin"].

**gēnēr-o**, āvi, ātum, āre, 1. v. a. [genus, gēnēris, "a race or family"]. Pass.: With Abl. of "origin:" *To spring, or descend, from.*

**gēn-itor**, Itōris, m. [gēn-o, "to beget"] *A father.*

**gēn-ius**, ūi, m. [gēn-o (=gigno), "to produce"] *The tutelary deity, or genius, of person or place.*

**gen-s**, tis, f. [gēn-o, "to beget"] *A clan, family.* *A nation* [root GA, GAN, gna, "to produce;" cp. γείνομαι γένος, gigno, nascor (=gnas-cor).]

**gēnu**, us, n. *A knee* [cp. γόνυ; Gothic, kniū; Eng. knee].

**gēnus**, ěris, n. *Birth, descent, origin.* Of persons: *A race, family* [see gens].

**gēro**, gessi, gestum, gērere, 3. v. a. *To bear, carry.*

**gigno**, (old form gīgēno), gēnti, gēntum, gignere, 3 v. a. *To bring forth, bear, give birth to* [reduplicated fr. root GAN; see gens].

**glōr-ia**, lae, f. [=clu oria; root CLU, "to hear"] *Glory, fame, renown.*

**grāmīn-ēs**, ěa, ěum, adj. [grāmen, grāmīn-is, "grass." *Grassy, grass-covered.*

**grando**, Inis, f. *Hail, hail-storm.*

**grāt-or**, ātus sum, āri, 1. v. dep. [grāt-us, "pleasing." ] Of anger: *Objective clause: To congratulate one, that.*

**grātus**, a, um, adj. *Delightful, pleasing, agreeable.* [root CHAR, "to be glad;" cp. χαίρω, χάρις, gratia: O. H. G. grierig (greedy).]

**grāv-is**, e, adj.: *Heavy, ponderous.* With respect to character: *Of weight or authority; venerable.* Of anger: *Heavy, severe* from same root as βαρύς, βριθύς, grāv-iter, adv. [grāv-is, "heavy."] *Heavily.*

**grēmīum**, ūi, n. *The lap, bosom.*

**grēs-sus**, sūs, m. [for grad-sus; fr. grad-ior, "to step." ] *A stepping, step, gait.* Of a ship: *The course.*

**gubernā-clum**, cli, n. [gubern(a)-o, "to steer." ] *A helm, rudder.*

**gubernā-tor**, tōris, m. [id] *A steersman, pilot.*

**gur-ges**, gītis, m.: *A whirlpool, an eddying stream.* *Waters, stream, sea.* [root FAR, "to devour;" cp. βοπά, βορός; voro (=gvoro), gula.]

**gŷrus**, i, m. Of a serpent: *A coil.* [Gr. γŷπος.]

## H.

**hābē-na**, nae, f. [hābē-o, "to hold."] *The reins.*

**hābēo**, ūi, Itum, ěre, 2 v. a.: *To have in the widest acceptation of the term. To hold, possess. To hold, account, deem, regard.* [root AP, "to lay hold of;" cp. ἀπτομαι ἄπτος: aptus, opto.]

**hac-tēnus**, adv. [hac, fem. abl. sing. of hic, "this;" tēnus, "up to." ] In time: *Up to this time or point; thus far.*

**haerēo**, haesi, haesum, haerere, 2. v. n.: *To be, or remain, fixed or fast anywhere; to cling. To be at a loss; to be perplexed or embarrassed.*

**hāmus**, i, m. ("A hook;" hence) *A hook-shaped link of coats of mail* [Gr. χαμός.]

**hast-ile**, ūlis, n. [hast-a, "a spear." ] *A spear, javelin.*

**haud**, adv. *Not at all, by no means, not.*

**haurio**, hausi, haustum, haurire, 4. v. a. *To exhaust, etc.* [akin to Gr. ἀρῶω.]

**hēbēo**, no perf. no sup., ěre, 2. n. *To be slow, sluggish, or inactive.*

**herb-a**, ae f. *Herbage, grass, and all that is comprehended under the English expression of "green food."* [akin to φέρβω, φορβή.]

**hēros**, ōis, m. *A hero* [Gr. ἦρω; Lat. vir.]

**heu**, interj. *Alas!*

**hīb-ernus**, erna, ernum, adj. [for hīem-ernus; fr. hīems, hīem-is, "winter." ] *Wintry, stormy, tempestuous.*

**hic**, haec, hoc (Gen. hūjus; dat. huic), pron. dem. *This person or thing: As subst.: Sing.: hic, m. This man, he; hoc, n. This thing, this, plur.: hī, m. These persons or men;—hī . . . hī, these . . . those; haec, n. These things, these words; hoc, adverbial Abl.: On this account, for this reason* [akin to pronominal root *h*, aspirated; with *c*'=ce), demonstrative suffix.]

**hic**, adv. [hic, "this." ] *In this place, here.* In time: *Here, hereupon, here.*

**hīem-s**, is, f. *Winter. A storm, tempest.* [akin to Gr. χειμ-ών, "winter;" χεῖμα, "winter weather;" root HIM, "to snow;" cp. Sanscrit, hima, "snow;" Himalaya, "house of snow; Himavat,

"gifted with snow;" Imaus, Emodus; χεῖμα, χιῶν; hibernus; Slav. zima; Lith. ziema="winter"].

**h-in-c**, adv. [for h-im-c; fr. hi, base of hi-c; locative suffix im; c=demonstrative suffix ce]. Locally: *From this place; hence*. Of origin: *Hence, from this source*.

**hōnor** (hōnos), ōris, m. *Honour*. As being a mark of honour: *A reward, gift, prize*. *A religious, or funeral, rite, ceremony, in honour of the dead*. *A sacrifice, or offering, to the gods*.

**hōnō-ro**, āvi, ātum, āre, v. act: *To honor*.

**hōra**, ae, f. *An hour, the hour. Time* [same root as in Eng. year; Slav. jara (spring); Zend, yare; Goth. jer a; Norwegian, jaar; Germ. jahr; root ἥα, "to go"].

**horr-īdus**, īda, īdum, adj. [horr-ēo, "to stand on end"] *Rough, presenting a rough or terrible appearance, horrid*.

**hor-tor**, tātus sum, tāri, l. v. dep. *To exhort, urge. To encourage* [akin to Gr. ὀρ-ρῦμι, "to rouse"].

**hos-pes**, pitis, m. *A visitor, guest. An entertainer, a host* [perhaps for hospit-s; akin to Sans. root ḡhas, "to eat;"] pēt-o, "to seek"].

**hos-tis**, tis, comm. gen. *An enemy, or foe, of one's country*. In collective force: *The enemy* [prob. akin to root ḡhas, "to eat;"] O. H. G. kast; H. G. gast; Eng. guest].

**huc**, adv. [for hoc, adverbial neut. acc. sing. of hic, "this"] *To this place, in this direction, hither*:—*huc illuc, hither and thither, in this direction and in that direction*.

**hūm-ānus**, āna, ānum, adj [contr. fr. hōmin-ānus; fr. hōmo, hōmin-is, "a man"] *Of, or belonging to, man or men; human*.

**hūm-ērus**, ēri, m. *A shoulder* [akin to Gr. ὤμ-ος].

**hūmi**; see hūmus.

**hūm-īdus**, īda, īdum, adj. [hūm-ēo, "to be moist"] *Moist, wet, damp*.

**hūm-us**, i, f. *The ground*. Adverbial Gen. of place: *On the ground* [akin to χαμ-αί, "on the ground"].

I.

**ī-bī**: adv, *there* [root i pro: bī a locative suffix.]

**ic-tus**, tūs, m. [ic-o, "to strike"] *A stroke, blow*.

**id-circ-o**, adv. [id, neut. acc. sing. of is, "that;"] circa, "around;"] hence, "about, in respect to"] *On that account, for that reason, therefore*.

**i-dem**, ēdem, i-dem (Gen. ējusdem; Dat. eīdem pron. dem. [pronominal root i, with demonstrative suffix dem] *The same*. When something new is added respecting a person or thing already named: *Likewise, also, moreover*.

**i-gnārus**, gnāra, gnārum, adj. [for in gnārus; fr. in, "not;"] gnārus; "knowing"] With Gen. or Gerund in dī: *Ignorant of, unacquainted with, unversed in, not knowing*.

**ignis**, is, m. *Fire. Flame*.

**i-gnō-ro**, rāvi, rātum, rāre, l. v. a. [for in-gnō-ro; fr. in, "negative" particle; root gno; whence no-sco, old form of gno-sco, "to know"] *Not to know, unacquainted with*.

**i-gnōtus**, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, "not;"] gnōtus (= nōtus, "known"] *Not known, unknown*.

**il-ex**, ilicis, m. *The holm oak, or scarlet-oak*.

**il-le**, la, lud Gen. illius; Dat. illi; pron. adj. [for is-le; fr. is] *That*. As Subst. of all genders and both numbers, *That person or thing; he, she, it; they*.

**il-līdo**, lisi, lisum, lidēre, 3. v. a. [for in-laedo; fr. in "upon;"] laedo, "to strike or dash"] *To strike, dash, or drive, upon or against*.

**illuc**, adv. [adverbial neut. of illic, "that" person or thing] *To that place, thither. In that direction*.

**im-āgo**, āginis, f. *A form, appearance, shade of a deceased person* [root im, akin to Gr. μιμ-έομαι, "to imitate"].

**imber**, bris, masc *A heavy rain; a pelting shower or storm. A rain-cloud, storm-cloud* [akin to Gr. ὄμβρος].

**im-mā-nis**, ne, adj. *Vast, huge, immense* [for in-mā-nis; from in, "not;"] root ma, "to measure"].

**im-memor**, Gen. mēmōris, adj. [for in-mēmor; fr. in, "not;"] mēmor, "mindful"] With Gen.: *Unmindful, or forgetful of; not remembering*.

**im-mensus**, mensa, mensum, adj. [for in-mensus; fr. in, "not;"] mensus, "measured"] *Vast, huge, immense*.

**im-miscēo**, miscūi, mistum or mixtum, miscēre, 2. v. a. [for in-miscēo; fr. in, "in;"] miscēo, "to mix."] With Acc. and Dat.: *To intermingle something with something else; (to intermingle hands with hands, i.e. to join in an encounter, hand to hand)*.

**im-mitto**, mīsi, missum, mittēre, 3. v. a. [for in-mitto; fr. in, "into;"] mitto, "to send."] *Of a pair of horses in a racing chariot: To let loose from the starting-post. Of reins: To let loose upon*

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the horses' necks, i. e. to give horses their heads.

**im-mōtus**, mōta, mōtum, adj. [for in-mōtus; fr. In, "not;" mōtus, "moved."] *Unmoted, immovable, motionless.* Of the sea: *Calm, still, unrudded, tranquil.*

**im-mundus**, munda, mundum, adj. [for in-mundus; fr. in, "not;" mundus, "clean."] *Unclean, foul, impure, filthy.*

**im-pēd-ō**, ivi, or li, itum, ire, l. v. a. [for in-pēd-ō; fr. in, "in;" pes, pēd-is, "the foot."] *To surround, encircle.*

**im-pello**, pūli, pulsum, pellēre, 3. v. a. [for in-pello; fr. in, "against;" pello, "to drive."] With accessory notion of motion: *To drive or urge onwards; to impel.*

**impēr-īam**, li, n. [impēr-o, "to command."] *A command, order.*

**impēt-us**, ūs, m. *An attack* [in, "into;" peto, "to attack."]

**im-pingo**, pēgi, pactum, pingēre, 3. v. a. [for in-pango; fr. In, "against;" pango, in force of "to drive."] With dat.: *To drive, or dash, an object against something.*

**im-pius**, pia, plium, adj. [for in-plus; fr. In, "not;" pius, "holy."] *Unholy, wicked.*

**im-plēo**, plēvi, plētum, plēre, 2. v. a. [for in-plēo; fr. In "augmentative" force, plēo, "to fill."] *To fill completely, or entirely.* With abl. *To fill up, make quite full with.*

**im-pōno**, pōsūi, pōsitum, pōnēre, 3. v. a. [for in-pōno; fr. In, "upon;" pōno, "to put."] *To set, assign, or put, etc., to.*

**im-primo**, pressi, pressum, primēre, 3. v. a. [for in-prīmo; fr. in, "upon;" prīmo, "to press."] *To form, or make by pressing upon; to mark, stamp, emboss.*

**imprōb-us**, prōba, prōbum, adj. [for in-prōbus; fr. In, "not;" probus, "good."] *Shameless, impudent, vile, base.*

**im-pūbes**, is and ēris, adj. [for in-pūbes, fr. in, "not;" pūbes, "grownup, of ripe age."] *Youthful, young.*

**imus**, a, um, sup. adj.: *Lowest, deepest.* Adverbial expression: ab inno, from the bottom, i. e. at v. 810, from the very foundations. *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.

**in**, prep. gov. abl. and acc.: With abl.: *In, within. On, upon.* Of clothing, or anything in which a person or thing is: *In, with.* With Acc.: *Into. On, upon. Towards.* Of custom manner: *According to, after.* Of the persons or things amongst whom anything is divided: *For, among.* To denote purpose: *To, for.*

**inānis**, e, adj. *Empty.*

**in-cēdo**, cessi, cessum, cēdēre, 3. v. n. [In, "in;" cēdo, "to go."] *To enter, advance in procession. To walk, pace, pace about.*

**incend-īum**, li, n. [incendo, "to burn."] *A burning, conflagration.*

**in-cen-do**, di, sum, dēre, 3. v. a. *To set on fire, burn.* Mentally: *To fire, rouse, excite, kindle, inflame. To make bright, or brilliant; to brighten, cause to glitter.* [for in-can-do; fr. in, "in or into;" root CAN akin to ka-īw, "to burn."]

**incep-tum**, ti, n. [for in-cap-tum; fr. incipio, "to begin," through root IX and CAP.] *An undertaking, attempt. A design, purpose.*

**in-certus**, certa, certum, adj. [In, "not;" certus, "sure."] *Not sure, uncertain, doubtful.*

**in-cipio**, cēpi, ceptum, cipēre 3. v. a. [for in-cāp-ō; fr. In, "in" cāpio, "to take."] *To begin, commence, undertake, set about.*

**in-clūdo**, clūsi, clūsum, clūdēre, 3. v. a. [In, "in;" clūdo (=claudio), "to shut."] *To shut in or up; to enclose.*

**in-combo**, cūbtī, itum, cumbēre, 3. v. n. [In, "upon;" obsol. combo, "to lie down."] With dat.: *To lean upon.*

**in-curvo**, curvāvi, curvātum, curvāre, l. v. a. [In, "without force;" curvo, "to bend."] *To bend.*

**in-de**, adv. [probably fr. pronominal root I, with n, epenthetic; de, suffix.] In time: *After that, after this, in the next place, then.*

**in-deprensus**, dēprensa, deprensum, adj. [for in-dē-prend-sus; fr. In, "not;" dē-prend-o, "to discover, observe."] *Undiscovered, unobserved.*

**in-dico**, dixi, dictum, dicēre, 3. v. a. [In, in "augmentative" force; dico, "to say;" hence, "to declare"] *To proclaim, announce, appoint.*

**in-dignor**, dignātus sum, dignāri, l. v. dep. [In, "not;" dignor, "to deem worthy"] *To be indignant or displeased; to be angry.* Act.: *To disdain, despise, think lightly of.*

**in-dōm-itus**, ita, itum, adj. [In, "not;" dōm-o, "to tame"] *That cannot be checked or restrained; un governable.*

**in-dūco**, duxi, ductum, dūcēre, 3. v. a. [In; dūco, "to lead"] [In, "into"] Mentally: *To induce, persuade, move.* [In, "upon"] With Dat.: *To put something on the hands.*

**in dūo**, dūi, dūtum, dūēre, 3. v. a. *To put into.* Pass. in reflexive force: *To put one's self into, i. e. to put on, to clothe or arrn one's self with.*

**in-ēo**, *ivi* or *li*, *itum*, *ire*, v. a. [in, "into;" *ēo*, "to go"] Of an employment: *To enter upon, undertake, discharge. To enter into, take part in. To enter upon, begin, commence.*

**in-faustus**, *fausta*, *faustum*, adj. [in, "not;" *faustus*, "fortunate"] *Unfortunate, unlucky, ill-omened.*

**in-fēlix**, *fēlicis*, adj. [in, "not;" *fēlix*, "happy"] *Unhappy, unfortunate, miserable.*—As Subst. m.: *An unhappy, or unfortunate one or man.*

**in-fen-sus**, *sa*, *sum*, adj. *Hostile. inimical* [for *in-fend-sus*; fr. *In*, in "augmentative" force; obsol. *fend-o*=Gr. *θέρω*; see *infestus* at end].

**infer-nus**, *na*, *num*, adj. [infer. "below"] *Of, or belonging to, the lower world.*

**in-fēro**, *tūli*, (*il*)-*lātum*, *ferre*, v. a. [in, "in or into;" *fēro*, "to bring".] With Personal pron. in reflexive force: with accessory notion of haste: *To b-take one's self, etc., in haste. To give, pay, offer, render.*

**in-fes-tus**, *ta*, *tum*, adj. *Hostile. Dangerous* [prob. for *in-fend-tus*; fr. *in*, "against;" obsolete *fe(n)d-o*, akin to Gr. *θείνω*, *θέρω*, "to strike"]

**in-ficio**, *fēci*, *fectum*, *ficere*, 3. v. a. [for *in-fācio*; fr. *in*, "in;" *fācio*, "to make"] *To dye, stain, tinge.*

**in-figo**, *fixi*, *fixum*, *figere*, 3. v. a. [in, "into;" *figo*, "to fix"] *To fix, or drive, into; to remain, or stick fast in.*

**in-findo**, *fīdi*, *fissum*, *findere*, 3. v. a. [in, "without force;" *findo*, "to cleave"] *To make by cleaving.*

**infit**, v. def. *He, etc., begins.*

**in-fringo**, *frēgi*, *fractum*, *fringere*, 3. v. a. [for *in-frango*; fr. *in*, "without force;" *frango*, "to break"] *To break, weaken, soften.*

**in-fundo**, *fūdi*, *fūsum*, *fundere*, 3. v. a. [in, "upon;" *fundo*, "to pour"] *To pour upon or on. To spread over.*

**in-gēmino**, *gēmināvi*, *gēminātum*, *gēmināre*, 1. v. a. and n. [in, in "augmentative" force; *gēmino*, "to double"] Act.: *To redouble, repeat, reiterate.* Neut.: *To be redoubled, to increase.*

**in-gens**, *gentis*, adj. [in, "not;" *gens*, "a race or kind"] *Vast, immense, huge. Great, mighty.*

**in-grēdiōr**, *gressus sum*, *grēdi*, 3. v. dep. [for *in-grēdiōr*; fr. *in*, "without force;" *grādiōr*, "to step"] *To advance; to go, walk, or move along.*

**in-horresco**, *horrūi*, no sup., *horrescere*, 2. v. n. [in, "without force;" *horrēo*, in force of "to tremble, shudder"] *To tremble or have a tremulous motion; to shudder, quiver.*

**in-hospitus**, *hospita*, *hospitum*, adj. [in, "in-;" *hospitus*, "hospitable"] *In-hospitable.*

**in-imī-cus**, *imīca*, *imīcum*, adj. [for *in-āmīcus*; fr. *in*, "not;" *āmīcus*, "friendly"] *Unfriendly, adverse.*

**in-īquus**, *īqua*, *īquum*, adj. [for *in-aequus*; fr. *in*, "not;" *aequus*, "favourable"] *Unfavourable, adverse.*

**in-necto**, *nexūi*, *nexum*, *nectere*, 3. v. a. [in, "without force;" *necto*, "to tie"] *To bind, tie, fasten.*

**in-noxius**, *noxīa*, *noxīum*, adj. [in, "not;" *noxius*, "hurtful"] *Not hurtful, harmless.*

**in-ōpin-us**, *a*, *um*, adj. [in, "not;" *ōpin-or*, "to think"] *Unexpected.*

**inquō** (*inquam*, v. defect.) *To say.*

**in-sēquor**, *sēquūtus sum*, *sēqui*, 3. v. dep. [in, "after, close upon;" *sēquor*, "to follow"] With Dat. *To follow after or close upon.*—With Acc.; With accessory notion of hostility; *To follow after, pursue.*

**in-sign-is**, *e*, adj. [in, "upon;" *sign-um*, "a mark"] *Remarkable, distinguished.*

**in-sōno**, *sōnūi*, no sup., *sōnāre*, 1. v. n. [in, in "augmentative" force; *sōno*, "to sound"] *To make a loud sound.*

**in-sons**, *sontis*, adj. [in, "not;" *sons*, "guilty"] *Guiltless, innocent.*

**in-staur-o**, *āvī*, *ātum*, *āre*, 1. v. a. ("To make to stand;" hence, "to repair"; hence) Of religious rites, etc.: *To renew, repeat, celebrate afresh, perform over again* [in, "without force"; *STAU*, akin to *STA*, root of *sto*, "to stand"; like Gr. *σταυρός*, "a pole"; and Sans. *stāvar-a*, "fixed, stable," from root *STHA*].

**in-stig-o**, *āvī*, *ātum*, *āre*, 1. v. a. *To stir up, stimulate, urge on.* [in, "without force;" root *STIG*, akin to Gr. *στίγω* (= *στίγσω*, "to prick;" Eng. "sting")]

**in-sto**, *institi*, no sup., *stāre*, 1. v. n. [in, "upon;" *sto*, "to stand"] With Dat. *To press hard, or close upon; to be very near to.*

**in-strūo**, *struxi*, *structum*, *strūere*, 3. v. a. [in, "without force;" *strūo*, "to build"] *To prepare, get ready.*

**in-sūo**, *sūi*, *sūtum*, *sūere*, 3. v. a. [in, "into;" *sūo*, "to sew"] *To sew into something.*

**in-surgo**, *surrexi*, *surrectum*, *surgere*, 3. v. n. [in, "up;" *surgo*, "to rise"] *To rise up, to raise one's self up.*—With Dat. Of rowers: *To rise up from their seat to the oars in order to*

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give greater impetus to them; to put forth the whole strength to, to ply vigorously.

**in-tendo**, **tendi**, **tentum** and **tensum**, **tendēre**, 3. v. a. [In, "without force;" *tendo*, "to stretch or bend"] *To stretch forth or out; to extend.*—With Abl.: *To furnish, or provide, with something by stretching out.*

**intentus**, a, um; P. perf. pass. of *intendo*. — *Eager, intent, attentively, watching.*

**inter**, prep. gov. acc.: *Between.*—*Among, amidst, in the midst of.*—Of time: *During, in the course of.*—Of persons: *Among, with.*

**interdum**, adv. *Sometimes.*

**intēr-ēā**, adv. [for *inteream*; fr. *inter*, "between;" eam. acc. sing. fem. of *is*, "that"] Of time: *Meanwhile, in the meantime.*

**intēr-ior**, **ius**, comp. adj. [obsol. *intēr-us*, "within"] *Inner, on the inner side, nearer in.*

**interr-itus**, **ita**, **itum**, adj. [in, "not;" *terr-ēo*, "to frighten"] *Not frightened, undismayed, undaunted.* Of vessels: *Unobstructed, not hindered, by accidents, etc.*

**inter-vall-um**, i. n. [inter, "between;" *vall-um*, "the mound" of a camp] In space: *Space between, distance, interval.*

**in-texo**, **texī**, **textum**, **texēre**, 3. v. a. [in, "into;" *texo*, "to weave"] *To embroider.*

**intextus**, a, um, P. perf. pass. of *intexo*.

**in-trēmō**, **trēmū**, no sup., **trēmēre**, 3. v. n. [in, "without force;" *trēmō*, "to tremble"] *To tremble, quiver, shake.*

**in-tr-o**, **āvī**, **ātum**, **āre**, 1. v. a. ("To step within;" hence) *To enter* [prob. in, "into, within;" root *TRA*, akin to root *TRI*, "to step beyond"]

**in-vālidus**, **vālīda**, **vālidum**, adj. [in, "not;" *vālidus*; "strong"] *Weak, feeble.*

**in-vēhō**, **vexi**, **vectum**, **vēhēre**, 3. v. a. [in, "upon;" *vēhō*, "to carry"] Pass.: With Abl.: *To be carried on board of a ship, to sail in. To be carried, or ride, on a horse.*

**in-vīdēō**, **vidi**, **vīsum**, **vīdēre**, 2. v. a. and n. [in, in "augmentative" force; *vidēō*, "to look at"] With Dat.: *To envy, feel envy at, be envious of.*

**invīto**, **āvī**, **ātum**, **āre**, 1. v. a. *To invite a person to do, etc., something. To tempt, allure, attract, the mind.*

**ī-pse**, **psa**, **psum** (Gen. *ipsius*; Dat. *ipsi*), pron. dem. [for *is-pse*; fr. *is*; suffix *psē*] *Self, very.*

**īra**, ae, f. *Anger, wrath, rage.*

**īr-rēmēā-bīlis**, **bīle**, adj. [for *īr-rēmēā-bīlis*; fr. in, "not;" *rēmē(a)-o*, "to return"] *From which one cannot return.*

**īr-rīdēō**, **risi**, **rīsum**, **rīdēre**, 2. v. a. [for *īr-rīdēō*; fr. in, "at;" *rīdēō*, "to laugh."] *To laugh at, ridicule.*

**īr-rītus**, **rīta**, **rītum**, adj. [for *īr-rātus*; fr. in, "at;" *rātified*.] Of persons: *that does not affect, or attain, one's object; in vain, to no purpose.*

**is**, **ēa**, **id**, pron. dem. "pronominal root 1." *This, that, person or thing just mentioned.* As Subst.: Sing.: Masc.: *He.* Neut.: *It.* Plur.: Masc.: *those just mentioned; they.* Neut.: *Those things* [akin to pronominal root 1].

**is-te**, **ta**, **tud** (Gen. *istius*; Dat. *isti*), pron. dem. [is, "this, that;"] demonstr. suffix te] *This, or that, person or thing.*

**īta**, adv. *Thus, in this way or manner; as follows in the following way.*

**ī-ter**, **tīnēris**, n. [ēo, "to go," through; root 1.] *A way, path, road. A course, voyage by sea.* Of birds: *Course, flight, way through the air.*

**ītēr-um**, adv. *Anew, afresh, a second time, again.*

## J.

**jā-cēō**, **cūi**, **cītum**, **cēre**, 2. v. n. *To lie anywhere. To lie prostrate or at one's length* [akin to root *JA*, "to go."]

**jācīō**, **jēci**, **jactum**, **jācēre**, 3. v. a. [akin to *jācēō*.] *To cast, throw.* Of walls: *To build, erect.*

**jac-to**, **tāvī**, **tātum**, **tāre**, 1. v. a. *intens.* [jāc-īo, "to throw."] *To keep throwing, to toss about.*

**jācūl-um**, i, n. [jācūl-us, "cast."] *A javelin, dart, missile.*

**jam**, adv. [prob. = eam, acc. sing. fem. of *is*, "this, that."] *At this time, at present, now. Already.* With neg.: *And no more, and no longer.*

**jam dūdum**, adv. [jam, "at that time;" *dūdum*, "some time since."] *A long time since, ago, or previously.* With *prēa*, to indicate that the existing state, etc., of the verb began long since: (*Is and has been*) *for this long time past.*

**jūbēō**, **jussi**, **jussum**, **jūbēre**, 2. v. a. *To order, command, bid.*

**jūg-um**, i. n. [jungo, "to join," through root *JUG*.] *A pair, or team, of horses, etc., yoked together.*



**jungo, junxi, junctum, jungēre, 3. a.** *To join, unite. To bind, tie, or fasten to tether. Of draught-animals: To yoke, or harness, together. Of ships' prows: To make even or level with each other:* [akin to Gr. ζυγί, root of ζεύγνυμι; and to Sans. root yuj].

**jū-s, ris, n.** Plur.: *laws, ordinances* [akin to Sans. root yu, "to bind."]

**jus-sum, si, n.** [for jub-sum; fr. jub-ēo, "to order."] *An order, command.*

**jūvenc-us, i, m.** [jūvenc-us, "young." See juvenis.] *Of cattle: A young bullock, a steer.*

**jūvén-alis, ale, adj.** [jūven-is, "a youth"] *Of, or belonging to, a youth; youthful.*

**jūvén-ilis, ile, adj.** [jūvén-is, is, com. gen. *Young, youthful.* As Subst. *A young person; young man* between seventeen and forty-five or forty-six years of age. [root div, "to be bright;"] cp. δῖφος, juvo, Diana, Jupiter, divus.]

**jūven-ta, ae, f.** [jūvén-is, "young."] *Youth.*

**jūvén-is, is** com. gen. *A young man or woman.* [root div, "to be bright."]

**jūven-tus, tūtis, f.** [id.] *Youth.*

**L.**

**lāb-o, āvi, ātum, āre, 1. v. n.** [akin to lābor] *To totter, to be unsteady, etc.*

**lāb-or (lābos), ōris, m.** *Labor, toil. —Hardship, fatigue, etc* [akin to; Gr. λαβ, root of λαμβάνω, "to gain"].

**lābor, lapsus sum, lābi, 3. v. dep.:** *To glide, or glide onwards. To slip, or fall, down on the ground.*

**lābŷrinthus, i, m.** ("A labyrinth;" i.e. a large building containing numerous chambers or compartments, each of which opened by several doors into different passages winding in all directions. It was constructed with the design of causing the person who had once entered it to wander backwards and forwards out of one compartment into another, and to become so involved in the intricate mazes of the place, as to have no probable chance of escape.—At v. 588 Vergil refers to) *The labyrinth built by Daedalus for Minos, king of Crete, and in which the Minotaur, a mythic monster, half-man and half-bull, was confined* [Gr. λαβίρινθος].

**lāc, lactis, n.** *Milk* [for mlac, akin to Gr. γάλακτος, ἀμέλγω; Lat. mulgere; Eng. milk.]

**lāc-er, ēra, ērum, adj.** *Torn, maimed, mangled, mutilated* [root DAC, "to bite;"] cp. δάκρυ, δάκνω; lacrima (= dacrima).

**lāc-ertus, i, m.** *The upper arm. The arm generally.*

**lāc-esso, essivi or essli, essitum, ess-ēre, 3. v. a.** *To provoke, urge on, engage in* [see lacer].

**lāc-rīma, ae (old form dacrima), f. A** *tear* [see lacer].

**lāc-rīm-o, āvi, ātum, āre, 1. v. n.** [lacrim-a, "a tear"] *To shed tears, weep.*

**laetus, a, um, adj.** *Joyful, joyous, rejoicing* [akin to Sans. root LAS, "to shine, delight"].

**laev-us, a, um, adj.** *Left, i.e. on the left side.*—As Subst.: *laeva, ae, f. The left hand or side.*—*laeva, ōrum, n. plur. The places on the left, the left hand places or side.*

**Lar (old form of las, "The shining one")lāris, m.** *A Lar, i.e. a tutelary deity of a house or city* [akin to Sans. root LAS, "to shine"].

**lāt-e, adv.** [lāt-us, "wide"] *Widely, far and wide, extensively.*

**lātēbr-ōsus, ōsa, ōsum, adj.** [latebr-a, "a hiding-place"] *Of a rock: Full of hiding-places; affording many a hiding-place.*

**lāt-ēo, ūi, itum, ēre, 2. v. n.:** *To be, or lie, hid; to be concealed. To escape notice or observation; to be unknown* [akin to λαθ, root of λαθάνω].

**latrā-tus, tūs, m.** [latr(a)-o, "to bark"] *A barking, bark, of dogs.*

**lāt-us, a, um, adj.** *Broad, wide* [akin to Gr. πλατύς].

**lāt-us, ōris, n. A** *side* [probably akin to lātus].

**laurus, i and ūs, f. A** *bay-tree.*

**laus, laudis, f.** *Praise, commendation. A praiseworthy, glorious, or noble, deed* [prob. akin to root clu, "to hear;"] and so =(c)laus].

**lax-o, āvi, ātum, āre, 1. v. a.** [lax-us, "loose"]. *Of sleep as Subject: To relax; to render weak, feeble, or powerless. Of persons yielding to sleep as Subject: To relax, unbend.*

**lēbes, ētis, (Acc. Plur. lēbētas, v. 266), m.** *A cauldron, or pot, for cooking* [Gr. λέβης].

**lego, lēgi, lectum, lēgēre, 3. v. a.** *To collect or gather. To choose, select.*

**le-ntus, ta, tum, adj.** *Tenacious, fast-holding. Slow.*

**lēo, ōnis, m.** *A lion* [Gr. λέων].

**lē-tum, ti, n.** *Dissolution, death* [akin to Gr. ὀλεθρος, "destruction;"] Sans. root LI, "to melt"].

**lēv-is, e, adj.** *Light, swift, fleet. Of sleep: Light, mild, gentle* [akin to Gr. ἐλαχ-ύς].

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lĕv-is, e, adj. *Smooth. Polished. Slippery* [Gr. λείψος].

lĕv-o, āvi, ātum, āre, 1. v. a. [lĕv-is, "smooth"] *To make bright, to polish.*

libo, āvi, ātum, āre, 1. v. a. *To take and pour out in honour of a deity; to make a libation of. To take a portion of, to taste.*

libr-o, āvi, ātum, āre, 1. v. a. [libr-a, "a balance"] *To dash, launch, hurl, etc.*

licĕo, ūi, ūtum, ēre, 2. v. n. *To be allowed or permitted; to be allowable.*

li-men, minis, n. [for lignem; fr. lig-o, "to tie or bind"] *A sill or threshold. The barrier starting-place, in a race-course.*

lin-ĕa, [lin-um, "flax"] *Made of flax or hemp; a string.*

linquo, liqui, lictum, linquĕre, 3. v. n. *To leave, quit. To leave behind. To abandon, forsake, desert.*

liquĕo, liqui, liqui or licĕi, no sup., liquĕre, 2. v. n. *To be liquid or fluid.*

liqu-ĭdus, ĭda, ĭdum, adj. [liqu-ĕo, "to be fluid"] *Fluid, flowing, liquid. Clear, bright, transparent, limpid.*

li-tus, tĕris, n. [prob. li, root of li-no, "to overspread"] *The sea-shore, beach, strand.*

lĕc-o, āvi, ātum, āre, 1. v. a. [lĕc-us, "a place"] *To place, set.*

lĕc-us, i, m. (plur. lĕci, m., and lĕca, n.) *A place, spot. The place, position.*

long-aev-us, a, um, adj. [long-us, "long; aev-um, "age"] *Aged.*

long-e, adv. [long-us, "long;"] hence, "far-off" *Afar off, at a distance. By far, by much, greatly, exceedingly.*

long-us, a, um, adj. *Long, whether in extent or duration.*

lĕqu-ĕla, ĕlae, f. [lĕqu-or, "to speak"] *A word.*

lĕqu-or, ūtus sum, lĕqui, 3. v. dep. *To speak, say.*

lĕr-ĭca, ĭcae, f. [lĕr-um, "a thong"] *A breastplate or cuirass in general.*

lĕr-um, ri. n. plur. *The reins of horses* [prob. akin to root lu, "to cut".]

lŭ-bricus, brica, bricum, adj. *Slippery, Smooth.* As Subst.: lŭ-bricum, ĭ. n. *A slippery place.* [root lu, "to loose"].

lŭc-ĕo, luxi, no sup., lŭcĕre, 2. v. n. ("to shine;" hence) *Of persons: To glitter, glisten, etc.*

lŭc-ĭdus, ĭda, ĭdum, adj. [lŭc-ĕo, "to shine"] *Of the sky: Shining, bright, brilliant, glittering.*

luc-tor, tātus sum, tāri, 1. v. dep. *To struggle, strive, labour, toil.*

lŭ-cus, ci. m. *An open wood; i. e. one in which the woods are not crowded together; a wooded glade or grove. sacred to some deity. A wood in general* [root lu "to cut"].

lŭd-o, lŭsi, lŭsum, lŭdĕre, 3. v. n. [c. p. lŭd-us, "play"] *To play, sport.*

lŭ-dus, di, m. *Play, sport.* Plur.: *Public games.*

lŭ-men, mĕnis, n. [for lucmen; fr. lŭc-ĕo, "to shine"] *An eye.*

lustr-o, āvi, ātum, āre, 1. v. a. [lustr-um, "an expiatory offering"] *To pass in review, or to parade, before.*

lux, lŭcis, f. [for luc-s; fr. lŭc-ĕo, "to shine"] *Light. Life.*

### M.

mac-to, tāvi, tātum, tāre, 1. v. a. freq. *To slaughter in sacrifice; to sacri-fice, immolate. To kill, slay* [root MAKH-"to kill;" cp. μάχη, μαχαίρα; macellum].

măcŭla, ae, f. *A spot, mark, etc., of any kind.*

măcŭl-ŏsus, ŏsa, ŏsum, adj. [măcŭla, a spot or mark] *Full of spots, spotted, mottled.*

măd-ĕ-făcĭo, fĕci, factum, făcĕre, 3. v. a. [măd-ĕo, "to be wet;" (e) connecting vowel; făcio, "to make"] *To make to be wet; to wet, soak, saturate.*

măd-ĕo, ūi, no sup., ēre, 2. v. n. *To be wet, moist, dripping, etc.* [akin to Gr. μαδ-άω].

măde-sco, mădŭi, no sup. mădesc-ĕre, 3. v. n. inch. [mădĕo, "to be wet"] *To become wet or moist.*

măd-ĭdus, ĭda, ĭdum, adj. [măd-ĕo, "to be wet"] *Wet, dripping.*

măg-is, comp. adv. [akin to mag-nus] *maest-us a, um, More, in a greater degree.*

măg-ister, istri, m. [root MAG; see magnus] *Of a vessel: A pilot, steersman — A guardian, master, or tutor; a name given to those who had the charge of boys of high birth.*

magn-ănim-us, a, um, adj. [magn-us, "great;" ĭnimus, "soul"] *Great-souled, magnanimous.*

mag-nus, na, num, adj.: *Great, large, whether in extent, size or degree. Great, in rank, power, mighty, powerful. Of sound. Great, powerful, loud. — Great, important, weighty, of weight. — Abundant, numerous. Of persons with respect to age: Great, advanced.* [root MAG, akin to Gr. μέγ-ας].

mă-la, lae, f. [for mand-la; fr. mand-o, "to eat"] *The cheek-bone, the jaw.*

**Málea**, ae, f. *Malea* (now *Malia*); a promontory of the Peloponnesus (now the Moréa);—at v. 193 the e is short.

**mál-i-gu-us**, a, um, adj. [fr. mál-i-gén-us; fr. mál-us, “bad;” (i) connecting vowel; GEN, root of gigno, “to produce.”] *Of an evil nature, ill-disposed, malignant.*

**mál-us**, i, m. *A mast of a ship.* [Gr. μῆλ-έα].

**mán-ēo**, si, sum, ēre, 2. v. n.: *To stay, remain.* *Of life; To remain, continue, last* [Gr. μέν-ω].

**mā-nus**, nūs, f. *The hand. A body, number, company, multitude of persons,* [akin to root MA, “to measure”].

**māre**, is, n. *The sea.*

**mā-ter**, tris, f. *A mother* [akin to Gr. μήτηρ; root MA, ia meaning of “to produce;” and so “the producer”].

**māter-nus**, na, num, adj. [māter, māt(ē)r-is, “a mother.”] *Of, or belonging to, a mother; a mother's.*

**mātūrus**, a, um, adj. *Of persons: With Respective Gen. Ripe with respect to, or in.*

**mēd-ius**, ia, ium, adj.: *That is in the middle or midst; middle.* As Subst.: **mēdium**, ii, n. *The middle, the midst. The middle of that denoted by the subst. to which it is in attribution* [akin to Gr. μέσος].

**membrum**, i, n. *A limb, member.*

**mēm-or**, ōris, adj. [akin to mēmīni, “to remember.”] *Remembering, bearing in mind, mindful.*

**mēmōr-o**, āvi, ātum, āre, 1. v. a. [mēmōr, “mindful.”] *To relate, declare.* With double Acc. *To call an object something*

**mēn-s**, tis, f. *The mind*, as being the seat of thought. *Mind, feeling. Intention, design, purpose.* [Lat. root MEN; root MAN “to think;” cf also Gr. μέν-ος].

**men-sis**, sis, m. [root MEN, whence men-sus, P. perf. of mētor, “to measure;” root MA, “to measure.”] *A month, as a measure of time.*

**mēr-ēo**, ūi, itum, ēre, 2. v. a., and **mēr-ēor**, itus, sum, ēri, 2. v. dep. *To deserve merit, esp. to deserve well, etc.* [akin to mēr or μορ, root of Gr. μέρ-ομαι, “to obtain by lot”].

**merg-us**, i, m. [merg-o, “to plunge.”] *A diver, or gull.*

**mērus**, a, um, adj. *Of wine: Pure, unmixed with water.*

**mēt-a**, ae, f. [mēt-ior, “to measure.”] *The turning-point or goal in a race-course.* [root MA, “to measure.”]

**mētū-o**, mētūi, mētūtum, mētūēre, 3. v. a. [mētus, uncontr. gen. mētū-is, “fear.”] *To fear, dread.*

**mētus**, ūs, m. *Fear, dread.*

**mē-us**, a, um, pron. poss. [mē, acc. sing. of ego, “I.”] *Of, or belonging to, me; my, mine.*

**mill-e**, num. adj. indecl. *A thousand.* As Subst.: **mill-ia**, ium, n. plur. *Thousands* [akin to Gr. χίλι-οι].

**mīnistr-o**, āvi, ātum, āre, 1. v. a. [mīnistr, ministr-i, “a servant.”] *To provide, furnish, supply.*

**mī-ror**, rātus sum, rāri, 1. v. dep. *To admire. To wonder, or marvel, at* [akin to root SM, “to smile”].

**miscēo**, miscūi, mistum and mixtum, miscēre, 2. v. a.: *To mix, mingle.* [akin to Gr. μίσγω, μίγνυμι. “to mix.”]

**mīser**, ēra, ērum, adj.: *Wretched, miserable.* *Of things: Sad, melancholy, wretched.*

**mīsēr-ēo**, ūi, itum, ēre, 2. v. n. [mīse-, “wretched.”] *Personal: To feel pity or compassion.* Imperf.: **mīsēret**. With Acc. and Gen.: *It distresses one, etc., for; one, etc., feels pity, or compassion for.*

**mīsēr-ēor**, itus sum, ēri, 2. v. dep. [id.] With Gen.: *To pity, compassionate, commiserate.*

**mīsēret**, see mīsērēo.

**mīsēr-or**, ātus sum, āri, 1. v. dep. [mīser, “wretched.”] *To pity, compassionate, commiserate.*

**mīt-īgo**, Igāvi, Igātum, Igāre, 1. v. a. [mīt-is, in force of “mild, gentle.”] *To render mild or gentle; to pacify.*

**mitto**, mīsi, mīssum, mīttere, 3. v. a.: *To allow to go. To send. To bring to a conclusion; to end.*

**mōdō**, adv.: *Only, merely. Just now, a little while ago.*

**mōdō**, abl. sing. of mōdus.

**mō-dus**, di, m. *A way, manner, method, mode* [akin to root MA, “to measure;” whence also μέτρον, “a measure.”]

**moen-ia**, ium, n. plur. *Defensive walls, fortifications* [akin to ἀ-μύν-ω, “to ward off”].

**moes-tus**, ta, tum, adj. [for moer-tus; fr. moer-ēo, “to be sad.”] *Sad, sorrowful, mournful. Connected with mourning, indicating sorrow, sad, unhappy.*

**mōles**, is, f.: *A immense or vast mass; a huge bulk. A vast military engine or machine.*

**mon-s**, tis, m. [for min-s; fr. min-ēo, “to project.”] *A mountain, mount.*

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mon-strum, stri, n. [mōn-ēo, "to warn."] *An evil omen, a prodigy. A monstrous or fearful thing; a monster.*

mont-ānus, āna, ānum, adj. [mons, mont-is, "a mountain."] *Situated, or being, in the mountains; mountain.*

mōn-ūmentum, ūmenti, n. [mōn-ēo, "to remind."] *A token, record, or memorial of any kind.*

mōra, ae, f. *Delay.*

mōri-bundus, bunda, bundum, adj. [mōri-or, "to die."] *Dying.*

mōr-or, ātus sum, āri, 1 v. dep. [mōr-a, "delay."] Neut.: *To delay, tarry, linger, etc. Act.: To care nothing about, to hold in light esteem, not to regard or value, to disregard.*

mor-s, tis, f. [mōr-ior, "to die."] *Death.* [root MAR, "to grind" or "rub."]

mort-ālis, āle, adj. [mors, mort-is, "death."] *Subject to death, mortal.* As Subst.: mortālis, is, m. *A mortal being, a man.*

m-ōs, ōris, m. [for mē-os; fr mē-o, "to go."] *Custom, wont, usage.*

mō-tus, tūs, m. [for movtus: fr. mōv-ēo, "to move."] *A moving, motion, movement.*

mōvēo, mōvi, mōtum, mōvēre, 2. v. a. *To move, set in motion.* With Personal pron. in reflexive force: *To move one's self, etc.; to move along. To move, remove. Mentally: To ponder, revolve, meditate, turn over.* [akin to root MI, "to go"].

mox, adv.: *Soon, presently. In the next place, afterwards.*

mulc-ēo, mulsi, mulsum or mulctum, mulcēre, 2. v. a. *To soothe, [see lac] etc.*

mult-ī-plex, plicis, adj. [for mult-ī-plic-s; fr. mult-us, (plur.) "many;" (i) connecting vowel; plic-o, "to fold"] *Having many folds. Having many parts. Manyfold, many a, numerous.*

mul-tus, ta, tum, adj. Sing.: *Much.* [perhaps akin to Gr. πολ-ύς].

mūnus, ōris, n.: *An office, employment, duty. A gift, present.*

mūrex, icis, m. ("A murex," a species of fish furnished with sharp prickles; hence) *A pointed rock, etc.*

mur-mur, mūris, n. *A low, murmuring sound; a murmur.*

mūr-us, i. m. *The wall of a city, etc.* [akin to root MUR, "to encircle"].

mū-to, tāvi, tātum, tāre, 1, v. a. freq. [for mov-to; fr. mōvēo, "to move"] *To change*

myrtus, i. and ūs, f.: *A myrtle-tree & myrtle. A myrtle-branch. A myrtle-wreath or garland* [Gr. μύρτος].

## N.

nam, conj. *For.*

nam-que, conj. [nam, "for"; suffix que] *For.*

nā-scor, tus sum, sci, 3. v. dep. [for gna-scor; fr. root G A. Another form of root GAN; see gigno] *To be born.* With Abl. of Origin. *To be born of or sprung from.*

nā-to, tāvi, tātum, tāre, 1 v. a. intens. [na o, "to swim"] *Of the eyes: To swim, i. e. to be unsteady, to fail.*

nā-tus, i, m. [nā-scor, "to be born"] *A son;—Plur.: Children, collectively, both male and female.*

nā-tus, tūs (only in Abl. sing.), m. [id.] *Birth, age, years; see magnus.*

nauta, ae, m. *A sailor, seaman.* [Gr. ναύτης].

nautīeus, a, um, adj. *Of, or belonging to, a sailor or sailors.* [Gr. ναυτικός].

nāv-ālis, āle, adj. [nāv-is, "a ship"] *Naval, sea-.*

nāvīg-ium, iī, n. [nāvigo, "to sail"] *A vessel, ship, bark.*

nāvis, is, f. *A ship* [root NA, "to swim."]

nē, adv. and conj.: Adv.: *No, not.* Conj.: *That not; lest* [prob. akin to Sans. NA, "not"].

nē, enclitic and interrogative particle. In direct questions joined to the Indicative, it throws emphasis on the word to which it is attached, but is without any English equivalent. In indirect questions with Subj.: *Whether:—ne . . . ne, whether . . . or, whether.*

nec, necdum, necnon; see nēque.

necto, nexūi, nexum, nectēre, 3. v. a. *To bind, fasten.* [akin to root NAH, "to bind"].

nē-fa-ndus, nda, ndum, adj. [ne, "not;" f(a)-or, "to speak"] *Impious, abominable, unhallowed, wicked.*

nē-fas, n. indecl. [ne, "not;" fas, "divine law"] *That which is unlawful or abominable; a dreadful or horrible, thing.*

nē-mo, mīnis, comm. gen. [contr. fr. nē-hōmo; fr. nē, "not;" hōmo, "a person"] *No person, no one, nobody.*

nēm-us, ōris, n. *A wood with much pasture land; a grove* [Gr. νέμ-ω, "to feed"].

nē-que (contr. nec), conj. [ne, "not;" que, "and"] *And, not, neither:—neque (nec) . . . neque (nec), neither . . . nor:—nec-non, ("nor not;" i. e.) and also, and besides, moreover, further:—nec-dum, and not yet, nor as yet.*

**nē-qui-quam**, adv. [nē, "not;" quiquam, adverbial abl. of quisquam, "any"]. *In vain, to no purpose.*

**nerv-us**, i, m. ("a sinew, nerve;" hence) Of a bow: *A bow-string* [Gr. νεῦρον].

**nex-o**, ūi, no sup., āre, 1. v. a. [nex-us, "a tying or binding"] *To tie, bind, fasten together.* With Personal pron. in reflexive force: Of a snake: *To tie, fasten, or twine itself.*

**ni**, conj. *If not, unless* [akin to ne].

**nid-us**, i, m. *A nest.*

**niger**, gra, grum, adj. *Black, dark.*

**nigr-o**, āvi, ātum, āre 1. v. n. [n'ger, nigr-i, "black"] *To be black.*

**nī-hil** (contr. nil), n. indecl. [shortened by apocope fr. nī-hilum—for ne hilum (i. e. ne, "not;" hilum = filum, "a thread;") "not a thread;" hence] *Nothing. In no degree or respect; not at all.*

**nil**; see nihil.

**nimb-us**, i, m. *A violent or pouring rain; a tempest. A black rain-cloud, a thunder-cloud. A cloud of smoke, ashes.*

**nīmī-um**, adv. [nīmī-us, "beyond measure, too much"] *Too much, too.*

**nī-sī**, conj. [ni (=ne), "not;" si, "if"] *If not; i. e. unless, except.*

**nī-sus**, sūs, m. [for nit-sus; fr. nit-or, "to bear, or rest, upon"] *Posture, position.*

**nīte-sco**, nitūi, no sup., nītescēre, 3. v. n. inch. [nitē-o, "to shine"] *To begin to shine or glisten; to shine, glisten.*

**nīx-or**, ātus sum, āri, v. dep. *To struggle hard* [See nitor.]

**no**, āvi, no sup., āre, 1. v. n. *To swim* [akin to Gr. νέω].

**nōc-ēo**, ūi, itum, ēre, 2. v. n. *To harm, hurt, injure, etc.* [root NAK, "to harm;" cp. νέκος, νεκός; Lat. nex, nox, neco].

**noct-urnus**, urna, urnum, adj. [nox, noct-is, "night"] *Of, or belonging to, the night.*

**nōd-us**, i, m. *A knot, fastening.* Of a snake: *A knot, coil, fold.*

**nō-men**, mīnis, n. [no-sco, "to know"] *A name. Fame, reputation, renown.*

**non**, adv. *Not* [=ne unum, "not one."]

**non-dum**, adv. [non, "not;" dum, "yet"] *Not yet, not as yet.*

**nō-nus**, na, num, adj. [for nov-nus; fr. nōv-em, "nine"] *Ninth*

**nos-ter**, tra, trum, pron. poss. [nos, plur. of ego, "I"] *Our.*

**nō-ta**, tae, f. [no-sco, "to know"] *A mark, spot, etc.*

**nōt-o**, āvi, ātum, āre, 1. v. a. [nōt-a, "a mark"] *Mentally: To mark, remark, observe, note.*

**nō-tus**, ta, tum, adj. [no-sco, "to know" root GNA, "to know;" c.p. γνωστω: ὁ(γ)νομα: gno-sco: gna-rus.] *Known, well-known.*

**nōvem**, num, adj. indecl. *Nine.*

**nōv-o**, āvi, ātum, āre, 1. v. a. [nōv-us, "new"] *To make new or anew; to renew. To change, alter.*

**nōvus**, a, um, adj. *New, fresh* [akin to Gr. νέος].

**nox**, nocti-, f. *Night.* Personified as a goddess: *Night. Darkness, gloom, obscurity.*

**nūb-es**, is, f. *A cloud* [root NABH, "to veil;" cp. νέφος, κνέφας; nebula, nubo].

**nūbīl-a**, ōrum, n. plur. [nūbīl-us, "cloudy"] *The clouds.*

**nūd-o**, āvi, ātum, āre, 1. v. a. [nūd-us, "naked"] *To make naked or bare, to strip of clothing. To leave uncovered or bare; to expose to the enemy.*

**nūd-us**, a, um, adj. *Naked, bare.*

**n-ullus**, ulla, ullum (Gen. nullius; Dat. nulli), adj. [for ne-ullus; fr. ne, "not;" ullus, "any"] *Not any, none, no.*—As Subst. m. *No one, nobody.*

**nū-men**, mīnis, n. [nū-o, "to nod"] Of the gods: *Divine will or power. God-head, divinity.* ▲ *deity, whether a god or goddess.*

**nūm-ērus**, ēri, m. *A number. A collected body or number of persons* [Gr. νέμ-ω, "to distribute"].

**nunc**, adv. *Now, at this time*:—nunc . . . nunc, now . . . now, at one time . . . at another time [akin to Gr. νῦν, with c for ce]. demonstrative suffix].

**nuntī-us**, ūi, m. [perhaps contracted fr. nov-ven tūs; fr. nōv-us, "new;" ven-īo, "to come"] *A bearer of news or tidings; a messenger, courier. News, tidings, a message.*

**nū-per**, adv. [for nov-per; fr. nōvus, "new"] *Newly, lately, recently.*

**n-usquam**, adv. [n-e, "not;" usquam, "anywhere"] *Not anywhere, nowhere, in no place. In nothing, in no degree, in no respect.*

**nūtrī-x**, cis, f. [nūtrī-o, "to nourish."] *A nurse.*

O.

O, interj. *O! oh!*

**ōb**, prep. gov. acc. *On account of, for* [akin to Gr. ἕν-ι.]

**ob-jīcīo**, jēci, jectum. jīcēre, 3. v. a. [for ob-jācīo; fr. ōb, "before;" jācīo, "to cast."] *With Dat. To present to.*

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**obliqu-o**, āvi, ātum, āre, 1. v. a. [ōb, "without force;" root LAK, "to bend;" c. p., λέξις; obliquus.] *To turn obliquely or sideways; to slant.*

**obliqu-us**, a, um, adj. [ōb, "without force;" liqu-us, "oblique."] *Oblique, in a slanting direction.*

**ob-li-visor**, tus sum, visci, 3. v. dep. With Gen.: *To forget* [prob. ōb, without force; root LI or LIV, "to melt."]

**ob-nitor**, nīsus or nixus sum, niti, 3. v. dep. [ōb, "against or upon;" nitor, "to lean."] *To lean, bear, or rest against or upon.* With accessory notion of force or exertion: *To bear, push, struggle, or strive against.*

**ob-rūo**, rūi, rūtum, rūere, 2. v. a. [ōb, "without force;" rūo, "to throw down with violence."] *To overthrow; overwhelm.*

**ob-scū-rus**, ra, rum, adj. *Not known, unknown, obscure* [ōb, "over;" sku, "to cover." Cp. σκῦτος; scutum.]

**ob-stūpesco**, stūpti, no sup., stūpescere, 3. v. n. [ōb, "without force;" stūpesco, "to be amazed."] *To be amazed or astonished.*

**ob-torquēo**, torsi, tortum, torquere, 2. v. a. [ōb, "without force;" torquēo, "to twist."] *To twist.*

**oc-cūbo**, no perf. nor sup., cūbare, 1. v. n. [for ob-cūbo; fr. ōb, "without force;" cūbo, "to lie down."] *To rest, or repose, in the grave.*

**oc-curro**, curri (rarely eŭcurri), cursum, currere, 3. v. n. [for ob-curro; fr. ōb, "up or towards;" curro, "to run."] Of persons: *To run up, run to meet one.* Of land as Subject: *To fall in one's way.*

**ōc-ior**, ius, comp. adj. *Swifter, quicker* [Gr. ὠκ-ύς].

**ōcīus**, comp. adv. [adverbial neut. of ōcior, "quicker"] As a modified superlative: *Very quickly or speedily; in much haste.*

**ōcūlus**, ūli, m. *An eye.* [Root AK, "to see;" by labialism the root is om in Greek: cp. ὀπ-ωπ-α, ὄψομαι ὀφθαλμός, oculo.]

**ōd-ium**, ii, n. [ōd-i, "to hate."] *Hatred, hate, ill-will.*

**ōlēum**, i, n. *Olive-oil; oil* [Gr. ἔλαιον.]

**ōlim**, adv. [for ollim; fr. olle, old form of ille, "that."] Of time: *Of time past: Formerly, once, in time past.* Of infinite time: *At times, sometimes, from time to time.*

**ōlīva**, ae, f.: *An olive-tree. An olive-branch. An olive-wreath* [Gr. ἐλαία]

olle, old form of ille.

olli, old form of illi: Dat. sing., v. 10. Masc. nom. plur., v. 197.

**ō-men**, mīnis, n. [for or-men; fr. ōr-o, "to speak."] *A prognostic or omen of any kind.*

**omn-ī-pōtens**, pōtentis, adj. [omn-is, "all;" (i) connecting vowel; pōtens, "powerful."] *All-powerful, omnipotent.*

**omnis**, e, adj.: *All, every.* As Subst.: **omnia**, um, n. plur. *All things. The whole; the whole of that denoted by the subst. to which it is in attribution.*

**ōnēr-o**, āvi, ātum, āre, 1. v. a. [ōnus, ōnēr-is, "a load or burden."] *To load or cover with anything.*

**ōnēr-ōsus**, ōsa, ōsum, adj. [ōnus, ōnēr-is, "a burden."] *Burdensome, heavy.*

**op-pōno**, pōtūi, pōsitum, pōnere, 3. v. a. [for ob-pōno; fr. ōb, "against;" pōno, "to put"] *To station over against or opposite.* With Personal pron. in reflexive force and Dat. of person: *To put or place one's self, etc., in the way of a person.*

**op-pugno**, pugnavi, pugnatum, pugnare, 1. v. a. [for ob-pugno; fr. ōb, "against;" pugno, "to fight."] *To besiege, lay siege to, a city.*

**op-s**, is, (Nom. Sing. does not occur; Dat. is found perhaps only once), f. [prob. for ap-s; fr. root AP, whence ἄπισκο, "to obtain."] Mostly plur.: *Means or resources, of any kind; wealth, riches.*

**op-to**, tāvi, tātum, tāre, 1. v. a.: *To wish for, desire, something.* With Inf.: *To wish or desire to do. To choose, select.* [akin to Sans. root AP, in force of "to try to get, attain."]

**ōpus**, ēris, n.: *Work, labour.* *A work as the result of work* [see ops.]

**ōra**, ae, f.: *The coast, sea-coast. A region, country, climate.*

**orbis**, is, m.: *circle, ring, orbit.*—In time: *A revolution. The world, the universe.*

**ord-o**, Inis, m. [ord-ior, "to weave"] *Arrangement, order. Order, succession, turn, etc. A row of benches or seats in a vessel. Adverbial Abl.: ordinē. In due order, regularly, properly.*

**ōriens**, ntis, P. pres. of ōrior.—As Suost. m. *The rising sun.*

**ōr-ior**, tus sum, iri, 3. and 4. v. dep. *To rise* [root OR, akin to Gr. ὀρνυμι].

**ōr-o**, āvi, ātum, āre, 1. v. a. [ōs, ōr-is, "the mouth"] *To beg, or pray for something.* Used parenthetically: **ōro**, *I beg, pray, beseech, entreat.*

**ōs**, ēris, n. *The mouth. The face, countenance*, [akin to Sans. root AS, "to breathe"].

**OS**, ossis, n. *A bone* [akin to Gr. ὀστέον; Sans. AS "to reject," hence, "the thing rejected."]

**os-tendo**, tendi, tensus, tendēre, 3. v. a. [for obs-tendo; fr. obs (=dh), "before or over against"; tendo, "to stretch out"] *To expose to view; to show, exhibit, display.*

**osten-to**, tavi, tatum, täre, 1. v. a. intens. [for ostendo; fr. ostend-o, "to show"] *To show, present to view, exhibit, display.*

**ost-ium**, ii, n. *The mouth of anything; an entrance.* [see os, oris.]

**ostrum**, i, n. ("The blood of the sea-snail;" hence) *Purple.* [Gr. ὄστρεον].

**övans**, ntis: P. pres. of övo.: *Exulting, rejoicing.*

**öv-o**, ävi, ätum, äre, 1. v. n. *To exult, rejoice* [prob. akin to Gr. εὐ-οι; Lat. ev-oe: and so "to shout out" *evoe*].

P.

**päc-isor**, tus sum, isci, 3. v. dep. *To barter, hazard, stake* [akin to root PAG, "to bind;" see pax].

**palma**, ae, f.: *The palm of the hand. The hand.* -- ("A palm-tree, palm;" hence) *A palm-branch.* As a badge, or token, of victory: *The palm, prize.—Victory.* [root PAL, "to spread;" cp. palor, pando].

**palm-üla**, ülae, f., dim. in form only [palm-a, "the palm" of the hand; hence, from its flat shape, "the blade of an oar"] *A blade of an oar, an oar-blade.*

**päl-or**, ätus sum, äri, v. dep. *To be dispersed or scattered about; to straggle.*

**pär**, päris, adj. *Equal.*

**pärätus**, a, um: P. perf. pass. of päro.—*Prepared, ready.*

**pär-ca**, cae, f.: Sing.: *One of the (three) goddesses of fate.* Plur.: *The Fates;* their Latin names were Nona, Decuma, Morta; their Greek names Clotho, Lachsis, Atropos [prob. root PAR, "to assign," "allot;"—cf. Gr. μοιρ-α, "The Allotter or Apportioner," fr. μείρ-ομαι, in force of "to allot"]

**pär-ens**, ntis, comm. gen. [either for päri-ens, fr. päri-o, "to bring forth," etc.; or fr. obsol. pä-r-o=pär-lo] *A parent. A father;*—each time in this book of Anchises. the father of Aeneas. Plur.: *Parents. Ancestors, progeniters.*

**pär-éo**, üi, itum, ére, 2. v. n. ("To come forth;" hence, "to appear" at a person's command; hence) *With Dat. To obey.*

**pär-ï-es**, étis (Abl. plur. as quadrisyll, v. 589, m. [root PAR, "to separate;" cp. pars, partior] *A wall of a house.*

**pärio**, pëpëri, partum, pärëre, 3 v, a. ("To bring forth;" hence) *To obtain,*

*procure, acquire.* [prob. akin to Gr. φέρ-ω, Lat. fér-o].

**pär-iter**, adv. [par, "equal"] *Equally. At the same time, together.*

**pär-o**, ävi, ätum, äre, 1. v. a.: *To make, or get, ready; to prepare.* Pass. in reflexive force: *To prepare one's self, make one's self ready.* [akin to Gr. φέρ-ω; Latin fér-o].

**par-s**, tis, f. *A part, piece, portion.* Adverbial Abl.: *parte, In part, partly* Of persons: *A part, some out of many.* [PAR, "to separate;" cp. partio].

**part-io**, ivi or ii, itum, ire, 4. v. a. [pars, part-is, "a part"] *To divide, divide out.* [see pars].

**parvus**, a, um, adj.: In size or degree: *Little, small.* In age: *youthful, young.*

**pas-sim**, adv. [for padsim; fr. pando, "to spread out," through root PAD] *On all sides, on every side, in all directions.*

**pätens**, ntis: P. pres. of pätëo. *Open;* i.e. at v. 552, *cleared.*

**pät-ëo**, üi, no sup., ére, 2. v. n. *To stand, lie, or be open* [root PAL OR PAD, "to spread;" cp. palma, pando].

**pät-er**, tris, m. *A father, as one who protects.* As a title of respect: *Father;*—at v. 14 addressed to Neptune;—at v. 241 to Portünus;—at vv. 521, 533 to Acestes;—at v. 690 to Jüpiter;—at v. 130, etc., used of Aeneas;—at vv. 358, 867 used alone of Aeneas, and at v. 424 in conjunction with satus Anchisa;—at v. 603=Achishes;—at v. 341, in plur., of the Trojan elders. *A senator* [root PA, "to feed" or "protect;" cp. παρ-ε-ομαι; pasco, pastor; Goth. patar; O. H. G. fater (vater); Eng. father].

**pät-ëra**, ërae, f. [pät-ëo, "to lie open;" hence, "to spread out, extend"] *A broad flat dish, especially used in making offerings; a bowl for libations.*

**päter-nus**, na, num, adj. [päter, pä(ë)r-is, "a father"] *Of, or belonging to, a father; a father's.*

**pätïens**, n'is, P. pres. of pätior. In disposition: *Patient.* In adverbial force: *Patiently.*

**pätior**, passus sum, päti, 3. v. dep. *To suffer, bear, endure, undergo. To permit, allow, suffer* [akin to Gr. παθ, root of πάσχω].

**patria**, ae; see patrius.

**pät-r-ius**, ia, lum, adj. [päter, patr-is] *Of, or belonging to, a father; a father's; paternal.* As Subst.: *patria, ae, f. Fatherland, native country.*

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**paul-isper**, adv. [paul-us, "little"]  
For a little while.

**pāv-idus**, Ida, Idum, adj. [pāv-ēo, "to fear"] *Terrified, alarmed, timid.*

**pāv-or**, ōris, m. [id.] *Fear, terror, dread.*

**pax**, pācis, f. [for pac-s; fr. root PAC or PAG, whence pāciscor, "to bind, to covenant;"] pango, "to fasten"] *Peace.*

**pectus**, ōris, n. *The breast. Heart, mind, feelings. Soul, disposition.*

**pēc-us**, ūdis, f. In sing.: A single head of cattle. Plur.: Cattle in general [root PAG, "to bind;"] pagus, pax, pignus; πάσσαλος, πήγνυμι].

**pēlāgus**, i, n. *The sea, esp. the open sea* [root PLAK, "to be level;"] cp. πλάσσω; plango, plago; Eng. flat].

**pell-is**, is, f. *A skin or hide* [root PAL, "to cover;"] cp. Gr. πέλλ-α, "a hide;"] Lat. pallium, palla; Goth. fil; O. H. G. fil (pelz); fell, peltry].

**pello**, pēpūli, pulsum, pellēre, 3. v. a. *To drive out or away. Of fear as Object: To dismiss, cast off.*

**pendēo**, pēpendi. no sup., pendēre, 2. v. n. *To hang, hang down, be suspended. Of things not in use: To hang, be hung up. To be suspended horizontally; to hover, flutter. Of a charioteer: To hang, or bend, over his horses.*

**pēnētrālia**, lum, see pēnētrālis.

**pēnētrālis**, le, adj. [pēnētr(a)o, "to penetrate.] *Inner, interior, internal.* As Subst.: pēnētrālia, lum, n. plur. *A sanctuary, a chapel.*

**pen-na**, nae, f. [for pet-na; see pēt-o] ("the flying thing;"] hence) *A wing.*

**pēr**, prep. gov. acc.: *Through, across. By means of, through. Through, in the midst of, amidst. All over, all along, or about. In time: During, in the course of, in.*

**pēr-āgo**, ēgi, actum, āgēre, 3. v. a. per, "through;"] āgo, "to put in motion"] *To go through with, complete, finish.*

**per-cello**, cūli, culsum, cellēre, 3. v. a. [pēr, in "augmentative" force; cello "to impel"] *To strike.*

**pēr-erro**, errāvī, errātum, errāre, 1. v. a. [per, "through;"] erro, "to wander"] *To wander through or all over. With reference to the sight: To glance over, survey.*

**per-fēro**, tūli, lātum, ferre, v. a. irreg. [pēr, "throughout;"] fēro, "to bear"] *To continue to bear.* [pēr, "without force"] *To bear, carry, convey. To bring, or convey, word or tidings; to announce. To bear, endure, submit to, undergo, be subject to.*

**per-ficō**, fēcī, fectum, ficēre, 3. v. a. [for per-fācio; fr. pēr, "thoroughly;"] fācio, "to make"] With Abl. of material: *To make, perform, or do.*

**per-fundo**, fūdi, fūsum, fundēre, 3. v. a. [pēr, "thoroughly;"] fundo, in force of "to wet or bathe"] *To wet, or bathe, thoroughly; to wash, etc. Pass. in reflexive force: To sprinkle one's self. Of garments: To sleep, dye.*

**pēri-clum**, cli, n. [obsol. pērī-or, "to try, make trial of"] *Risk, hazard, danger, peril.*

**pēr-īmo**, ēmi, emptum, imēre, 3. v. a. [for pēr-ēmo; fr. pēr, "thoroughly;"] ēmo, "to take"] *To destroy.*

**per-jūr-us**, a, um, adj. [perjūr-o, "to swear falsely;"] per = παρά; "aside" from the truth. Juro, "I swear;"] cp. per, in. perjuro, perfidus]. *Swearing falsely; perjured.*

**per-mitto**, misi, missum, mittēre, 3. v. a. [pēr, "through;"] mitto, "to allow to go"] *To grant, permit, allow, authorize.*

**per-mulcēo**, mulsi, mulsum and mulctum, mulcēre, 2. v. a. [pēr, "all over;"] mulcēo, "to stroke"] *To soothe, appease, etc.*

**per-solvo**, solvi, sōlūtum, solvēre, 3. v. a. [pēr, completely;"] solvo, "to pay"] *To give, render.*

**per-sto**, stiti, stātum, stāre, 1. v. n. [pēr, "continually;"] sto, "to stand"] Mentally: *To stand fast, firm, or fixed.*

**per-taedet**, taesum est, taedēre, 2. v. a. impers. [pēr, in "augmentative" force; taedet, "it disgusts or wearies"] With Acc. of person and Gen. of thing: *It thoroughly disgusts or wearies one of something;—the Subject of pertaesum est (v. 713) is contained in itself, viz., taedium].*

**per-tento**, tentāvī, tentātum, āre, 1. v. a. [pēr, "through;"] tento, "to hold"] *To seize upon, take possession of, persuade, effect, etc.*

**pes**, pēdis, m. *A foot. Of an eagle: A claw, talon. In vessels: A sheet, i. e. a rope attached to a sail for the purpose of setting it to the wind:—pēdem fācēre, to veer out a sheet, haul to the wind* [akin to Gr. πούς, ποδ-ός; and to root PAD, "to go;"] cp. πάτος; spatium].

**pes-tis**, tis, f. [prob. for perd-tis; fr. perd-o, "to destroy"] *Destruction, ruin. Of a destructive thing or person: Pest, bone.*

**pēt-o**, ivi or īi, itum, ēre, 3. v. a. *To seek; to proceed to or towards; to direct one's course towards. To seek, search for. To seek, demand, ask for. To aim at* [akin



to Sans. root PAT, "to seek": whence Gr. πέρ-ομαι, "to fly;" and περ, a root of πίπτω, "to fall".

**phālōrae**, ārum, f. plur. *Trappings* for the forehead and breast of horses, etc. [Gr. φάλαρα].

**phārētra**, ae, f. *A quiver* [φαρέτρα, "a quiver," as being "that which carries" arrows: see *fero*].

**pī-ētas**, ētātis, f. [pī-us (towards the gods), "pious;" (towards parents) "affectionate"] *Piety. Filial affection. Mercy*; v. 688].

**pīgēo**, ūi, no sup., ēre, 2. v. a. *To feel annoyance at, to repent of*; as verb personal very rare) As v. impers. in 3rd pers. sing.: *piget, piguit* or *pigitum* est: With Acc. of person and Gen. of thing: *It repents, etc., one of*: at v. 678 with Gen. of thing alone; supply ēas as Acc. of person.

**pig-nus**, nōris, n. [prob. for pag-nus; fr. pango, "to bind or fasten," through root PAG, see *pecus*] *Mentally or morally: A pledge, token, assurance, proof.*

**pin-go**, pinxi, pictum, pingēre, 3. v. a. ("To represent pictorially; to paint; to embroider:"); hence *To paint, stain, colour* [root PIK or PIG, "to point" or "embroider:"]; cp. ποικίλος; pictor, pictura, pigmentum].

**pinus**, ūs, f. *A fir-tree, pine-tree; a fir, pine.* *A ship*, as built of pine [root PIK or PIG, "sharp:"]; cp. πεική, πίσσα; pungo].

**pī-us**, a, um, adj. With regard to religion: *Devout, pious.* As S<sup>u</sup>l<sup>l</sup>st.: pīi, ōrum, m. plur. *The devout th pious.* With regard to parents, relatives: *Affectionate, tender, kind* [root PIE, "to cleanse:"]; cp. ποινή, ἀποινα; puto].

**placid-ē**, adv. [placid-us, "gentle."] *Gentle, mildly.*

**plāc-īdus**, īda, īdum, adj. [plāc-ēo, "to please."] *Gentle, calm, mild, peaceful, placid.*

**plaudo**, plausi, plausum, plaudēre, 3. v. n. *To clap, beat, strike, etc.*

**plau-sus**, sūs, m. [for plaud-sus; fr. plaud-us, "to clap:"]; hence, "to applaud."] Of the noise made by the wings of a dove: *A clapping sound, a clapping. Applause.*

**plē-nus**, na, num, adj. [plē-o, "to fill."] *Filled, full.* With Abl. *Filled with, full of.* [root PAR, "to fill:"]; cp. πλήθω; plerūs].

**plīc-o**, āvi (and tūi), ātum and itum, āre, 1. v. a. Of a snake: *To fo'd, coil* [root PLAK, "to entwine:"]; πλέκω, πλοκή, plecto, plāga].

**plumbum**, ī. n. *Lead* [akin to Gr. μόλυβδος].

**plūra**, see plus.

**plū-rim-us**, rima, rimum, sup. adj. [PLE, root of plē-nus, "full:"]; (i) connecting vowel; simus, superl. suffix: = plei-simus; changed as follows: plei-simus, pli-simus, ploi-simus, ploi-rimum, plū-rimum]. Sing.: *Very much.* Plur.: *Very many, most numerous.*

**plūs**, plūris (Plur. plūres, plūra), comp. adj. [contr. and changed fr. ple-or; PLE, root of plē-o, "to fill:"]; comparative suffix "or."] *More.* Neut. acc. plur. in adverbial force: *plūra, More, longer*; v. 381.

**pō-cūlum**, cūli, n. ("That which serves for drinking:"); hence) *A cup, goblet* [akin to Gr. πίνω, root PO, "to drink."]

**poen-a**, ae, f. *Punishment* [Gr. ποινή; akin to root PU, "to purify."]

**pollūo**, ūi, ūtum, ūēre, 3. v. a. *To violate, dishonour.*

**pōlus**, ī. m. ("The end of an axis, a pole:"); hence, "the North Pole:"); hence) *The heaven or heavens* [Gr. πόλος].

**pomp-a**, ae, f. *A solemn, or public, procession* at games, festivals, etc. [Gr. πομπή].

**pond-us**, ēris, n. [for pend-us; fr. pend-o, "to weigh."] *A weight. Weight. heaviness.*

**pōno**, pōsūi, pōsitum, pōnēre, 3. v. a. *To put, place, set. To erect, build, found. To lay down, receive.* Of games, a contest, etc.: *To institute, arrange, establish.* Of prizes: *To lay down, propose, etc. To lay aside, lay down.*

**pontus**, ī. m. *The sea.* [πόντος].

**pōpūl-ēus**, ēa, ēum, adj. [pōpūl-us, "a poplar."] *Of, or belonging to, a poplar.*

**pō-pūl-us**, ī. m. ("The many:"); hence) *The people* [prop. for pol-pol-us, fr. πολ-ūs, "much:"]; plur., "many."]

**porrīcīo**, porrēci, porrectum, porricēre, 3. v. a. [for prōjīcīo]. *To cast, or lay, as an offering before some deity.*

**porro**, adv. *Further, moreover, besides* [Gr. πόρρω].

**por-tendo**, tendi, tentum, tendēre, 3. v. a. [por (= pro), "forth:"]; tendo, "to stretch."] *To indicate, foretell, presage, etc.*

**por-to**, tāvi, tātum, tāre, 1. v. a. *To bear or carry.—To bring convey* [prob. akin to Gr. φέρω.]

**por-tus**, tūs, m. *A harbour, haven, port.* [prob. fr. root PER, or POR, found in περ-άω, "to pass through:"]; πόρος, "a way."]

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**posco**, pōposei, no sup, poseēre, 3. v. a.: *To ask, request, demand. To ask for, entreat, etc.* Of things as Subject: *To require, demand, need. To invoke.* (for pet-sco, peto "to seek;" or from paciscor "to bargain".)

**possum**, pōtūi, posse v. irreg. [for pot-sum; fr. pōt-is, "able;" sum, "to be."] *To be able.* With Inf.: (*I, etc.*) *can, could, etc., do, something.*

**post**, prep. and adv.: Prep gov. acc.: Locally: *After, behind.* In time: *After, since.* Adv.: *After, afterwards.*

**post-erus**, ēra, ērum, adj. [post, "after"] *Coming after following, next.*

**post-tis**, tis, m. [pōno, "to put," through root pos.] *A post, door-post. A door.*

**post-quam**, adv. [post, "after," quam, "that."] *After that, when.*—N.B. In narrative, the adverbs *postquam, ubi, simul ac*, and others signifying "when," "as soon as," are joined to the perf. ind. where the pluperf. would have been expected. Such perf. must be rendered as a pluperf. v. 577; cf. also v. 32.

**prae-cep-s**, cēpīt-is, adj. [for prae-capit-s; fr. prae, "before;" cēpūt, cēpīt-is, "the head"] *Head-foremost, headlong. In headlong haste. Swift, rapid.*

**praecep-tum**, tī, n. [for praecap-tum; fr. praecipio, "to instruct; to order," prae, "before" and root CAP] *Instruction, injunction, order, bidding.*

**praecip-ūs**, ūa, ūum, adj. [praecip-īo, "to take before."] *Particular, peculiar, especial.*

**praec-o**, ōnis, m. [for prae-cl-o; fr. prae, "before;" cl-o, in force of "to cry out or aloud."] *A crier, herald.*

**praee-ō**, īi, or īvi, ītum, īre; v. n. and a.: "to go first or before." [prae, "before;" root ī, "to go."]

**praef-ēro**, tōllī, lātum, ferre, v. a. [prae, "before;" fēro, "to bear"] In figurative force: *To offer, present.*

**prae figo**, fixi, fixum, figere, 3. v. a. [prae, "before;" figo, "to fix"] With Abl.: *To tip, head, etc., with something.*

**prae-m-ium**, īi, n. [for prae-ēm-ium; fr. prae, "before or above;" ēm-o, "to take"] *A reward, prize.*

**prae-pe-s**, tis, adj. ("Flying forwards;" hence) *Swift, quick, rapid* [for prae-pet-s; fr. prae, "forwards;" root PAT, akin to Gr. πέρ-ομαι; penna (=pet-na)].

**prae-s-ens**, ntis, adj. [prae, "before;" s-um, "to be"] *Present, at hand.* Of disposition or character: *Present, collected, resolute.*

**praesta-ns**, ntis, adj. [prae-st(a)c "to stand before;" hence, "to be superior," etc.] *Superior, surpassing, distinguished.*

**praetēr-ēā**, adv. [for praeter-eam; fr. praeter, "beyond;" eam, fem. acc. sing. of is, "that"] *Besides, moreover, farther.*

**praetēr-ēo**, īvi or īi, ītum, īre, v. a. [praeter, "past;" ēo, "to go"] *To go past, to pass by.*

**prae-vīdēo**, vīdī, vīsum, vīdēre, 2. v. a. [prae, "beforehand;" vīdēo, "to see"] *To see beforehand, to anticipate.*

**prēces**, um, plur. of prex.

**prēc-or**, ātus sum, āri, 1. v. dep. *To beseech, entreat, address prayers or entreaties to.*

**prēm-o**, pressi, pressum, prēmēre, 3. v. a. *To press, press against. To press firmly or closely.*

**prēt-ium**, tīi, n. *A reward* [akin to Gr. πρi-σθαi, "to buy"].

**prēx**, prēcis (obsol. in Nom. and Gen. Sing.:—mostly Plur.), f. [for prēc-s; fr. prēc-or, "to ask"] *Entreaty, prayer.*

**prim-o**, prim-um, adv. [prim-us, "first"] *At first, in the first place, first.*

**prī-mus**, ma, mum, sup. adj. [for prae-mus; fr. prae, "before;" with sup. suffix mus] *First, the first in order. The first to do something; the first that.* In time: *First, earliest.* Of place: *First, foremost.*—As Subst.: **prima**, ōrum, n. plur. *The first, or foremost, place in the contest.*

**princep-s**, cēpis, adj. [for prim-cap-s; fr. prim-us, "first;" cēp-īo, "to take"] *First, foremost.*

**prīncip-ium**, īi, n. [princeps, prīncip-is, "first"] *A beginning, commencement.* Adverbial Abl.: **prīncip-īo**, *In the beginning, in the first place, at first.*

**prī-or**, us, comp. adj. [for prae-or; fr. prae, "before;" with com. suffix "or"] *Previous, former, prior*—often to be rendered *first*.

**pris-cus**, ca, cum, adj. *Of former times, of times bygone, ancient* [obsol. pris.=Gr. πρi-v, "before"].

**prō**, prep. gov. abl. case. *Before, in front of. For, on behalf of. For, instead of, in the place of. In return for, in exchange for. On account of* [akin to Gr. πρό].

**prōb-o**, āvi, ātum, āre, 1. v. a. [prōb-us "good"] *To esteem, or regard, as good; to approve of.*

**prō-cēdo**, cessi, cessum, cēdēre, 3. v. n. [prō, "forwards;" cēdo, "to go or come"] Of anger as Subject: *To advance, proceed.*

**pröcell-a**, ae, f. [pröcell-o, "to drive, or dash, forwards"] *A violent wind; a storm, tempest, hurricane.*

**prö clämo**, clämävi, clämätum, clämäre, 1 v. n. [prö, "aloud;," clämo, "to call out"] *To call out aloud, to vociferate, cry out.*

**pröcul**, adv. [PROCUL, a root of prócello, "to drive forwards"] Of place: *At a distance, far off, upwards.*

**prö-cumbo**, cübüi, cübítum, cumbère, 3. v. n. [prö, "forwards;" obsol. cumbo, "to lie down"] Of rowers: *To lean forwards, or bend, to their oars. To fall forwards, sink down.*

**pröcurro**, cücurri and curri, cursum, currere, 3. v. n. [prö, "forwards;" curro, "to run"] Of rocks: *To run, or jut, out into the sea; to project.*

**pröcurv-us**, a, um, adj. [pröcurv-o, "to bend, or curve, forwards"] *Bending, or curving, forwards; winding.*

**prö-dig-ium**, ii, n. [for prö-dic-ium; fr. prö, "beforehand," root DIC, "to show;" see dico] *A prophetic sign, a prodigy.*

**proelium**, ii, n. *A battle, engagement.*

**prö-fund-us**, a, um, adj. [prö, "forwards;" fund-us, "the bottom."] *Deep, profound.*

**prögén-ies**, iei, f. [prö-gigno, "to beget or bring forth," pro "forwards" and root GEN "to produce."] *Offspring.*

**prö-hibéo**, hibüi, hibítum, hibère, 2. v. a. [for prö-hábéo, fr. prö, "before;" hábéo, "to hold."] *To ward, or keep, off. With Inf.: To prevent, or hinder, from doing.*

**prö-jicio**, jeci, jectum, jicere, 3. v. a. [for prö-jäcio; fr. prö, "forwards;" jäcio, "to cast."] *To cast, or throw, forwards. To cast, or throw, head-foremost or headlong.*

**prömis-sum**, si, n. [for promitt-sum; fr. prömitt-o, "to promise."] *A promise.*

**prömissa**, örüm, n. plur. *The things promised, the promised gifts or rewards.*

**prö-mitto**, misi, missum, mittere, 3. v. a. [prö, "forth;" mitto, "to send."] *To promise.*

**prö-m-o**, psi, ptum, ère, 3. v. a. [contr. fr. prö-ëm-o; fr. prö, "forth;" ëm-o, "to take."] Of strength, efforts: *To put, forth, exert.*

**prönus**, a, um, adj.: *Inclined downwards, bending forwards, head-foremost.* ("Inclined, or disposed, to" something or some person; hence) *Favourable.* [Gr. πρηνής].

**pröpinqu-o**, ävi, ätum, äre, 1. v. n. [pröpinqu-us, "near."] With dat. *To draw near to, to approach.*

**pröp-ior**, ius, comp. adj. [obsol. pröp-is, "near."] *Nearer, closer, etc.* As Subst.: pröp-iöra, um, n. plur. *The nearer places; i. e. at v. 168 the place, or side, nearest to the rock.*

**prö-pöno**, pösüi, pösítum, pönere, 3. v. a. [prö, "forth;" pöno, "to put."] *To put, place, or set forth or out; to show, exhibit, display.*

**pröprius**, a, um, adj. *One's own property, one's own.*

**pröra**, ae, f. *The prow, or head of a vessel* [Gr. πρῶρα].

**prö-räpio**, räpiüi, reptum, räpere, 3. v. a. [for prö-räpio; fr. prö, "before;" räpio, "to snatch."] With ellipse of personal pron.: *To rush, or To rush, or hurry, onwards.*

**prö-séquor**, séquütus sum, séqui, 3. v. dep. [prö, "onwards;" séquor, "to follow after."] *To follow onwards after, attend upon, accompany.*

**prö-silío**, silüi (less frequently silivi and siliüi), prop. no sup., silire, 4. v. n. [for prö-sälío; fr. prö, "forth;" sälio, "to leap."] *To leap forth, spring forwards.*

**prö-sum**, desse, füt, v. n. [prö, "for;" sum, "to be." hence] *To be of benefit; to profit, avail.*

**prö-tendo**, tendi, tensum and tentum, tendere, 3. v. a. [prö, "forth;" tendo, "to stretch forth or out"] *To extend.*

**prö-tinus**, adv. [for prö-ténus; fr. prö, "before;" ténus, "up to or as far as."] Of time: *Forthwith, immediately.*

**proximus**, a, um, sup. adj. [for prop-simus; fr. obsol. pröp-is, "near."] *Nearest, next, whether in place or time, and also by Abl. of space or distance (intervallo).*

**prüna**, ae, f. *A live, or burning, coal.*

**pü-bes**, bis, f. [prob. akin to pü-er; root PU, "to beget;" cp. φύω, puer.] *Youth in a collective force; young persons.*

**püdéo**, üi, (impers. itum est), ère, 2. v. n.: Personal: *To shame, feel shame.* Impers.: *It shames, causes shame* [root PU, "to rot;" cp. πύθομαι: putidus].

**püd-or**, örís, m. [püd-éo, "to feel ashamed."] *A sense, or feeling, of shame; shame.*

**pü-er**, eri, m. *A boy; lad. A grown up youth, a young man* [prob. akin to root PU "to beget;" see pübes].

**püér-illis**, ile, adj. [püer, püer-i, "a boy."] *Of, or belonging to, a boy or boys; boyish, youthful.*

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pug-na nae, f. [root pug, "to stab" whence pung-o, "to puncture or stab."] *A fight hand to hand; a battle, contest.*

pul-cher, chra, chrum, adj. [for pol-cher; fr. pōl-lo. "to polish."] *Beautiful, fair, lovely. Morally: Excellent.*

pul-so, sāvi, sātum, sāre, 1. v. a. intens. [pello, "to beat," through root PUL] *To beat, strike. Of sound: To strike against something: to strike. To disturb, agitate, disquiet.*

pūmex, icis, m. *A porous rock, soft stone.*

pūn-icēus, icēa, icēum, adj. [for paen-icēus; fr. Poen-i, "the Poeni or Carthaginians."] ("Carthaginian;") hence) *Purple-coloured, purple, Tyre, the mother-city of Carthage, being famed for its purple dye.*

puppis, is (Acc. and Abl. Sing. mostly puppin and puppi), f. *The stern or poop of a ship. A ship, vessel.*

purpūra, ae, f. *Purple* [Gr. πορφύρα].

purpūr-ēus, ēa, ēum, adj. [purpūr-a, "purple"] *Purple-coloured, purple, including very different shades of colour; red, ruddy.*

pūt-o, āvi, ātum, āre, 1. v. a. [pūt-us, "clean, clear"] *To deem, hold, think, imagine, suppose.*

## Q.

quā, adv. [adverbial abl. fem. of qui, "who, which"] *Of place: Where.*

quaero, quaesivi, quaesitum, quaerere, 3. v. a. *To seek, search for or after. To ask about, seek to learn, inquire.*

quā-lis, le, adj. Interrogative: *Of what sort or kind. Relative: Of such a sort or kind, as; such as. Just as, like as.*

quam, adv. [adverbial acc. of quis, "what"] *In what manner, how as. After comparative words: Than.*

quam-quam, conj. [quam, "as," repeated] *Though, although.*

quam-vis, adv. and conj. [quam, "as;" vis, 2. pers. sing. pres. ind. of volo, "to will or wish"] Adv.: *As you will or wish, as you like. Conj.: However, though, although.*

quant-us, a, um, rel. adj.: *How big. Correl. of tantus as big.*

quas-so, sāvi, sātum, sāre, 1. v. a. intens. [for quat-so; fr. quāt-lo, "to shake"] *To shake violently or repeatedly.*

quātio, no. perf. quassum, quatere, 3. v. a. *To shake. To plague, vex, harass.*

quātūor, num. adj. indecl. *Four* [akin to τέσσαρες, téttapes].

que, enclitic conj. *And:—que . . . que, both . . . and* [Gr. τέ, "and"].

ques-tus, tūs, m. [quēror, "to complain," through root QUES] *A complaint.*

qui, quae, quod, pron.: *Relative: Who, which, what, that.—The Relative sometimes attracts the subst. out of the demonstrative clause into its own: see vv. 23, 30; ulla . . . quam quae tellus for ulla tellus . . . quam quae (=ea quae).—At the beginning of a clause instead of a conj. and a demonstr. pron.: And this, etc.—With ellipse of a demonstrative pron.: He, or she, who; that, which.—According to, by virtue of, such:—quae cuique est copia, according to the ability (or means) each possesses.—Interrogative: What.*

quī-a, conj. [adverbial old acc. plur. of qui] *Because.—With suffix nam (also as two words, quia, nam): For what cause, why, wherefore.*

quānam; see quia.

quī-cumque, quae-cumque, quod-cumque, pron. rel. [qui; suffix cumque] *Whoever, whatever; whosoever, whatsoever.*

quid, adv. [adverbial neut. of quis, "who or what"] *For what purpose; wherefore, why.*

quidem, adv. *Indeed, truly.*

quī-es, etis, f. *Rest, repose, sleep* [akin to root KI, "to lie down"].

quīe-sco, ēvi, ētum, escēre, 3. v. n. [for quiet-sco; fr. quies, quiet-is, "rest;"] *To rest, keep quiet. To cease, desist.*

quīēt-us, a, um, adj. [quie-sco, "to be quiet," through root KI] *Quiet, calm, tranquil.*

quī-n, conj. [for qui-ne; fr. qui, abl. of relative pron. qui, "who, which;" ne = non] *With Subj.: That not, but that, without, from.—In interrogations or exhortations: Why not, wherefore not.*

quī-ni, nae, na, distrib. num. adj. [for quinqu-ni; fr. quinqu-e, "five"] *Five each or apiece. Five.*

quis, quae, quid (Gen. cuius; Dat. cui), pron. interrog.: *What, what sort of a person or thing? Who, what?—As Subst. n.: quid, What thing, what* [Gr. τίς "who? what?"].

quis, no fem. quid, pron. indef. *Any one, anybody; anything. quid, as Acc. of Respect: In any respect, or degree, at all* Gr. τίς, "any"].

quis-quam, quae-quam, quic-quam or quid quam, pron. indef. [quis, "any one;" suffix quam] *Any, any whatever.—As Subst. m. Any one, anybody.*

quis-que, quae-que, quod-que, pron. indef. [quis, "any;" suffix, que] *Each,*

*every, any.*—As Subst. m.: *Each one, each.*

*quis-quis*, no fem., quod-quod, or quid-quid, or quic-quid, pron. indef. [quis reduplicated] *Whatever, whatsoever, person or thing.*—As Subst.: Masc. *Whoever, whoever.*—Neut.: *Whatever, whatsoever.*

*quō*, adv. [for quom, old form of quem, masc. acc. sing of qui, "who which"] *To which place or spot, whither.*

*quō*, rel. interrog. *whither.* [abl. of qui]

*quōd*, conj. [adverbial acc. neut. sing. of qui] *In that, because, inasmuch as. That.*

*quō mōdō*, (v. 599) the abl. case of qui and modus respectively. The final syllable of the adv. quōmōdō is always short, and hence it cannot there be that word, used in tmesis.] *In what way.*

*quon-dam*, adv. [for quom-dam; fr. quom, old form of quem masc, acc. sing. of qui; suffix dam] *At one time, once on a time, formerly. At some time, sometimes, at any time.*

*quōn-iam*, conj. [for quom-iam; fr. quom=quum, "since;" iam, "now"] *Since now, since then, since, because.*

*quōque*, conj. *Also, too*, placed after the word to be emphasized.

*quot*, adj num. *how many, as correl. to tot, as.*

*quōt-annis*, adv. [quōt, in force of "all, every, each;" annis, abl. plur. of annus, "a year."] *Yearly, annually, in every or each year.*

*quō-usque*, adv. [for quom-usque; fr. quom, old form of quem, masc. acc. sing. of qui, "what?" usque, "until."] *Of time: Until what time, till when, how long?*

*quum* (old form quom), relative adv. and causal conj. [for quom = quem, fr. qui, "who"] *Relative adv.: When. Causal Conj.: Seeing that, since, as, inasmuch as.*

R.

*rāb-ies*, lem, lē, (other cases do not occur), f. [rāb-o, "to rave."] *Rage, fury.*

*rād-ius*, ū, m. *A ray or beam.* [prob. akin to rād-ix, ῥίζα.]

*rād-ix*, icis, f. *A root of a tree, etc.*

*rādo*, rāsi, rāsum, rādere, 3. v. a. *To touch in passing, brush along, graze. To sweep along in flight through the air.*

*rā-mus*, mi, m. *A bough, branch.* [prob. for rad-mus; fr. same root as rād-ix.]

*rāp-īdus*, Ida, Idum, adj. [rāp-īo, in force of "to hurry onwards."] *Hurrying onwards; swift, rapid.*

*rāp-īo*, ūi, tum, ēre, 3. v. a.: *To snatch. To hurry, or snatch, away. To carry off forcibly.* [root RAP, "to seize," cp. ἀπάξω, ἀπαξ; rapax: raptor.]

*rātis*, is, f. ("A float, raft," hence) *A bark, vessel, ship* [prob. akin to rēmus].

*rau-cus*, ca, cum, adj. *Of things: Hoarse, hollow-sounding.*

*rē-cēdo*, cessi, cessum, cēdere, 3. v. n. [rē, "away;" cēdo, "to go."] *To vanish, disappear, pass away.*

*rē-cipīo*, cēpi, ceptum, cīpere, 3. v. a. [for rē-cāpio; fr. rē, "again;" cāpio, "to take."] *To take or get again; to receive back.*

*rē-condo*, condidi, conditum, condere, 3. v. a. [rē, "without force;" condo "to hide."] *To render of no account, to cause to be forgotten.*

*rec-tor*, tōris, m. [for reg-tor; fr. rēg-o, "to rule."] *Of a ship: A steersman, helmsman, pilot.*

*rēc-ur-sus*, sūs, m. [for rēc-urr-sus; fr. rēc-urr-o, "to run back."] *Of troops: A retreat.*

*rē-cūs-o*, āvi, ātum, āre, 1. v. a. [f r rē-caus-o; fr. rē, "against;" caus-a, "a cause."] *To decline, refuse, shrink from.*

*rēd-do*, didi, ditum, dēre, 3. v. a. [rēd (=rē, with d for demonstrative), "back;" do, "to give."] *To give back, return, restore. To return, come back. To render, yield, give. With second Acc.: To render, or make, an object that which is denoted by the second Acc.*

*rēd-ēo*, īvi or īi, Itum, ire, v. n. [red, see reddo; ēo, "to go."] *To go or come back; to return.*

*rē-dūco*, duxi, ductum, dūcere, 3. v. a. [rē, "back;" dūco, "to lead."] *Of persons: To lead, or bring, back. Of things: To draw back.*

*rēdux*, rēdūcis, adj. [for rēdūc-s; fr. rēdūc-o, "to lead back."] *Returning, returned, come back.*

*rē-fēro*, (ret-)tūli, lātum, ferre, v. a. irreg. [rē, "back;" fēro, "to bring." or carry, back.] *To give back, return. To repeat, renew, restore.*

*rē-fīgo*, fixi, fixum, fīgere, 3. v. a.: [rē denoting "reversal"="un-" fīgo, "to fix."] *To unfix, unfasten, take down, remove.*

*rēg-īus*, īa, ūm, adj. [rex, rēg-is, "a king."] *Of, or belonging to, a king; royal. Of royal birth or descent.*

*reg-num*, nī, n. [rēg-o, "to rule.]"

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("That which rules;" hence, "rule, authority, power;" hence) *A territory, country, etc.*, as that over which one has power. *A kingdom.*

**rēgo**, rexi, rectum, rēgēre, 3. v. a.: *To govern, rule.* Of a ship as Object: *To direct, steer.*

**rējec-to**, tavi, tātum, tāre, 1. v. a. intens. [for rējac-to; fr. rējicelo, "to throw back," root JAO (i. e. rē; JAC, root of jācilo, "to cast.") *To cast or throw, back, or up.*

**rē-jicio**, jēci, jectum, jicere, 3. v. a. [for rē-jācilo; fr. rē, "back;" jācilo, "to cast."] *To cast, throw, or fling back.*

**rē-linguo**, liqui, lictum, linguere, 3. v. a. [rē, "without force;" linguere, "to leave."] *To leave or quit. To leave behind, leave. To give up, resign, leave. To forsake, abandon.*

**rēliqu-lae** (quadrisyll.), lārum, f. plur. [poetical form of rēliqu-lae; fr. rē-linguo, "to leave behind," through root RELIQU (i. e. rē; LIQU, root of linquo)] *The relics, remains, remnant, remainder of anything, etc.*

**rē-mētiōr**, mensus sum, mētiri, 4. v. dep. [rē, "back or again;" mētiōr, "to measure."] *To trace back.*

**rēm-ex**, igris, m. [=rēmegs; for rēmigs; fr. rēm g-o, "to row"] Sing. in collective force: *Rowers.*

**rēmig-ium**, ii, n. [rēmig-o, "to row"] *A rowing.*

**rē-mitto**, mīsi, missum, mittēre, 3. v. a. [rē, "back;" mitto "to allow to go"] *To allow to go back. To give up, surrender, forego. To send back.*

**rē-mus**, mi, m. *An oar* [prob. for rētmus; akin to ē-per-mūs, "an oar," as "the rowing thing;" fr. ēpēσω, "to row," through root ēpes or ēper].

**rēōr**, rātus sum, inf. not found, 2. v. dep. ("To reckon;" hence) *To suppose, imagine.*

**rēpente**, adv. [rēpens, rēpent-is, "sudden"] *Suddenly, on a sudden.*

**rē-pēriō**, pēri, pertum, pērire, 4. v. a. [for rē-pāriō; fr. rē, "again;" pāriō, "to produce"] *To find or meet with. To find out, discover.*

**rē-plēō**, plēvi, plētum, plēre, 2. v. a. [rē, "without force;" plēō, "to fill"] *To fill, fill up.*

**rē-pōno**, pōsi, pōsitum, pōnēre, 3. v. a. [rē; pōno, "to put or place"] [rē, "again"] *To replace, restore, renew.* [rē, "aside or away"] *To put aside or away; to lay down, put off.*

**rē-quiēs**, quīētis and quīēi, f. [rē,

"without force;" quies, "rest"] *Rest, repose, respite, etc.*

**rēs**, rēi, f. *A material thing, an object. A thing, matter, event, affair, circumstance. Property, possessions* [akin to Gr. ρῆσ, "to say or speak"].

**rē-servo**, servāvi, servātum, servāre, 1. v. a. [rē, "back;" servo, "to keep"] *To keep back, reserve.*

**rē-sido**, sēdi, no sup., sidēre, 3. v. n. [rē, "without force;" sīdo, "to seat one's self"] *To seat one's self, sit down, take one's seat. To settle, fix one's, etc., abode.*

**rē-sōno**, sōnūi, no sup., sōnāre, 1. v. n. [rē, "back again;" sōno, "to sound"] *To resound, re-echo.*

**rē-spicio**, spexi, spectrum, spicere, 3. v. n. [for rē-spēcilo; fr. rē, "back;" spēcilo, "to look at"] *To look back at or upon. To see behind one, at one's back or in one's rear.*

**respon-sum**, si, n. [for respond-sum; fr. respond-ēō, "to answer"] Of a priest, soothsayer, etc.: *An oracular response, oracle.*

**rē-stinguo**, stinxi, stinctum, stinguere, 3. v. n. [for rē-spēcilo; fr. rē, "back;" stinguo, "to extinguish"] *To extinguish, put out, quench.*

**rēsul-to**, tavi, tātum, tāre, 1. v. n. [for rēsul-to; fr. rēsūllo (i. e. rēsālio), "to leap back," from re, "back;" root SAL "to leap."] *To reverberate, re-echo, resound.*

**rē-tēgo**, texi, tectum, tēgēre, 3. v. a. [rē, denoting "reversal;" tēgo, "to cover"] *To disclose, make visible, show, reveal.*

**rētēn-to**, tavi, tātum, tāre, 1. v. a. intens. [rētīnēō (i. e. rētēnēō), "to hold back," through root TEN (=re; TEN, root of tēnēō)] *To hold, or keep, back.*

**rē-tīnēō**, tīnūi, tentum, tīnēre, 2. v. a. [for rē-tēnēō; fr. rē, "back;" tēnēō, "to hold"] *To hold, or keep, back; to detain, restrain.*

**rē-trāho**, traxi, tractum, trāhēre, 3. v. a. [rē, "back;" trāho, "to draw"] *To draw, or drag, back.*

**rē-tro**, adv. [rē, "back"] *Back, backwards.*

**rē-us**, i, m. [rēs, rē-i, in force of "a law-suit, an action at law"] With Gen.: *One answerable, or responsible, for something; a debtor with respect to something.*

**rē-vello**, velli, vulsum, vellēre, 3. v. a. [rē, "away;" vello, "to pluck"] *To pluck away; to tear off or away.*

**rē-vertor**, versus, sum, verti, 3. v. dep. n. [rē, "back;" vertor (pass of verto,

In reflexive force), "to turn one's self")  
*To turn one's self, etc., back; to return, go back again.*

rĕ-vōco, vōcāvi, vōcātum, vōcāre, 1. v. a. [rĕ, "back;" vōco, "to call"]  
*To call back, recall.* [rĕ, "again;" vōco, "to call out"]  
*To call out again or repeatedly, to keep calling out.*

rĕ-volvo, volvi, vōlūtum, volvēre, 3. v. a. [rĕ, "back;" volvo, "to roll"]  
 Pass. in reflexive force: *To roll one's self back, i. e. to roll, fall, or sink, backwards.*

rĕ-vōmo, vōmūi, no sup., vōmĕre, 3. v. a. [rĕ, "again;" vōmo, "to vomit up"]  
*To vomit, or throw up, again.*

rex, rĕgis, m. [for reg-s; fr rĕg-o, "to rule"]  
*A king.*

ridĕo, risi, risum, ridĕre, 2. v. n. and a.: Neut.: *To laugh.* Act.: *To laugh at.*

rĭg-ĕo, ūi, no sup., ĕre, 2. v. n. *To be stiff* [akin to Gr. ῥίγ-έω].

rĭte, adv. [adverbial abl. of obsol. rĭtis=rĭtus, "a rĭte;" hence, "a custom," etc.]  
*Duly, rightly, aright.*

rĭ-vus, vi, m. ("That which flows;" hence) Of perspiration: *A stream* [akin to Gr. ῥέω; root SRV, "to flow."]

rō-bur, bōris, n. *The beams, or timbers, of a ship.*

rōs, rōris, m. ("Dew;" hence) *Moisture of any kind falling in drops* [Gr. ῥόσος and ῥοσ-η].

ros-trum, tri, n. [for rod-trum; fr. rōd-o, "to gnaw."] Of a ship: *The beak or projecting prow.*

rōta, ae, f. *A wheel.*

rūdēns, ntis, m.: *A rope, line, cord.* Plur.: *The cordage, or rigging, of a vessel.*

rumpo, rūpi, ruptum, rumpĕre, 3. v. a. *To break, burst* [root RUP, akin to root LUP, "to break."]

rū-o, i, tum, ĕre, 3. v. n. *To rush.*

rūp-ēs, is, f. [ru(m)p-o, "to break," through root RUP.] *A steep rock; a rock in general.*

rursus, adv. [contr. fr. rĕversus, "turned back."] *Back again; again, anew, afresh.*

## S.

sāc-er, ra, rum, adj. *Sacred, consecrated, holy.* As Subst.: *sacr-um, i. n.: A sacred or holy, thing. A sacred rite, etc.* [root SAC, akin to Gr. ἅγιος, "holy."]

sācer-dō-s, dōtis, comm. gen. [for sācer-da-(t)s; fr. sacer, sac(ē)r-i; DA, root of do, "to give."] *A priest; a priestess.*

sā-cro, āvi, ātum, āre, 1. v. a. [sācer sacr-i, "sacred."] *To consecrate, dedi, cate.*

sacrum, i; see sācer.

saep-e, adv. [obsol. saep-is, "frequently."] *Frequently, often, oftentimes.*

saev-ĭo, ūi, ĭtum, ĭre, 4. v. n. [saev-us, "fierce."] *To rage, be furious.* Of the barking of dogs: *To be furious, to rage furiously.*

saevus, a, um.: *Fierce, raging, furious.* Of things: *Cruel, fell, terrible.*

sāgitta, ae, f. *An arrow, shaft.* [root SAC, "sharp."]

sāl, sālis, m. (rarely n.) ("Salt;" hence) *The salt water, the sea, the briny ocean.* [akin to Gr. ἅλς, ἅλ-ός.]

sal-sus, sa, sum, adj. [sal, "salt."] *Salt, briny.*

sālū-s, tis, f. [for salv-ts; fr. salv-ĕo, "to be well or good in health."] *Salūty.*

salv-ĕo, no perf. nor sup., ĕre, 2 v. n. [salv-us, "well, sound" in health]. *To be well or sound in health.* As a mode of salutation: *Imperat. pres.: salvĕ, salvĕte, Hail (thou or you, according to number of verb.)*

sanc-tus, ta, tum, adj. [sanc-ĭo, "to render, or make, sacred;"] hence *Sacred, venerable.*

sanguis, guinis, m.: *Blood, race, stock, family.*

sāt-is, adv.: *Sufficiently, enough.* [root SAT, whence sāt-ĭo, "to satisfy;" akin to ἄδ-έω, "to be sated."]

sātūr-o, āvi, ātum, āre, 1. v. a. [sātūr, "full of food, sated."] *To satisfy, appease, assuage.*

sātus, a, um, P. perf. pass. of sero.

saxum, i. n.: *A large rough stone; a fragment of rock. A rock.* [root SAC, "sharp."]

scilicet, adv. *to be sure, of course,* [for scire. licet],

scĕlus, ĕris, n. *A wicked deed; wickedness, guilt.*

scĭo, scĭvi and scĭi, scĭtum, scĭre, 4. v. a. *To know.*

scōpŭlus, i, m. *A projecting point of rock; a rock, cliff, crag* [Gr. σκόπελος. "a lookout place."]

sĕ (reduplicated sĕsĕ), acc. and abl. of pron. sŭi.

sĕcĭus, see sĕcŭs.

sĕco, ūi, tum, āre, 1. v. a. *To cut through the waters; i. e. Of persons or ships: To sail rapidly through. To fly swiftly through. Of fishes: To swim rapidly through.*

sĕcrĕ-tus, ta, tum, adj. [sĕcerno,

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"to separate," sē "apart"; CRE, "to, separate"). Of persons: *Secret, apart withdrawn*.

sēc-undus, unda, undum, adj. [for sequ-undus; fr. sequor, "to follow."] Of the wind: *Fair, favourable*, as following the course of the vessel. *Favourable, propitious. Favouring, showing or manifesting favour or good will. In order: Second.*

sēc-us, adv. [prob. for sequus; fr. sequ-or, "to follow." In comp. with a negative: *Not or none the less, nevertheless.*

sēd, conj. [same word as sed — sine, "without."] *But:—sed enim, but indeed, but in truth.*

sēdēo, sēdi, sessum, sēdēre, 2. v. n. *To be encamped. To be settled, fixed, determined on, etc., in the mind* [akin to Gr. ἕσθαι ἔδσθαι, root SAD, "to sit"].

sēd-ēs, is, f. [sēd-ēo, "to sit."] *A dwelling-place, abode. Of a deity: A temple, as if a place of residence.*

sēd-ile, ilis, n. [id.] *A seat, bench, etc.*

sēgnis, e, adj. *Slow, tardy, sluggish.*

sēmī-nēc-is (Nom. not found), adj. [sēmī, "half;" nex, nēc-is "death."] *Half-dead, half-killed.*

sēm-per, adv. *Ever, always, at all times.*

sēm-us-tus, ta, tum, adj. [another form of sēmī-ur-tus; sēmī-us-tus; fr. sēmī, "half," ūr-o, "to burn."] *Half-burned, half-burnt.*

sēnect-a, ae, f. [sēnect-us, "old"] *Old age.*

sēnes, um, plur. of sēnex.

sēn-ēs, is (originally ūis), adj. [sēn-ēo, "to be old."] *Old, aged, full of years. As Subst. m.: An old man.*

sē-ni, nae, na, num. distrib. adj. [for sex-ni; fr. sex, "six."] ("Six each or apiece;" hence) *Six.*

sēnior, no neut., comp. of sēnex;—often to be rendered *old, aged. As Subst.: An elder, an elderly person, an old man.*

sentent-ia, iae, f. [for sentlent-ia; fr. sentiens, sent-lent-is, "thinking."] *An opinion; a determination, purpose.*

sentio, sensi, sensum, sentire, 4. v. a.: *To be sensible of, to perceive, something. With objective clause: To be sensible, or perceive, that, etc.*

sept-em, num. adj. indecl. *Seven* [akin to Gr. ἑπτ-ά.]

sept-ēnus, ēna, ēnum, num. distrib. adj. [sept-em, "seven."] *Seven.*

sept-imus, ima, imum, num. ord. adj. [id.] *Seventh.*

sēqu-ax, ācis, adj. [sēqu-or, "to follow."] *Pursuing, chasing, etc.*

sēqu-or, ūtus sum, i, 3. v. dep. a. and n.: *To follow, in fullest sense of the word. With accessory notion of hostility: To follow after, pursue, chase. To come next or after. To go to, or towards, a place* [akin to Gr. ἕρ-ομαι.]

sēr-ēnus, a, um, adj. ("Glittering;" hence) *Fair, bright, calm, serene* [akin, to root SUR, "to glitter;" cp. σέλας, sol.]

sēro, sēvi, sātum, sērēre, 3. v. a.: Of a father: *To beget. P. perf. pass. with Abl. of origin. Sprung from.* [akin to root su, "to beget."]

serpens, ntis, P. pres. of serpo. *As Subst. m. or f. ("A creeping thing;" i.e.) A snake, serpent.*

serp-o, si, tum, ēre, 3. v. n. *To creep, crawl* [Gr. ἔρπω].

sērus, a, um, adj.: *Late. Too late.*

serva, ae, f. ("She who is dragged away or taken captive;" hence) *A female slave* [Gr. ἑρ-ύω].

serv-o, āvi, ātum, āre, 1. v. a. *To save, preserve, protect, keep unharmed. To give heed to, observe, etc. To dwell in, inhabit.*

seu, see sive.

sī, conj.: *If. Nearly in the force of ut or quum: When* [Gr. εἰ].

sībil-us, a, um, adj. [sībil-o, "to hiss."] *Hissing;—only found in form sibla.*

sī-c, adv. [for si-ce; akin to pronominal root HI found in hic, is, with suffix ce]. *In this way, in such a way, so, thus. In the foregoing, thus. In the following way, as follows.*

sicc-us, a, um, adj. *Dry.*

sī-cūbi, adv. [si, "if;" cūbi (=ubi), "where."] *If anywhere, wheresoever.*

sid-us, ēris, n. *A star. In plur.: The stars for the heavens, the sky.* [Gr. εἶδ-ος.]

sign-o, āvi, ātum, āre, 1. v. a. [sign-um, "a mark."] *To mark, to mark out, note, observe.*

signum, i, n.: *A mark, token, or sign. A signal. A figure in relief on silver plate.*

sīl-ēo, ūi, no sup., ēre, 2. v. n. *Of things: To be still or noiseless.*

sīlv-a, ae, f. *A wood.* [Gr. ὕλη-γ.]

sīm-ilis, ile, adj. *With Dat. or Gen. Like, similar to* [akin to Gr. ὁμο-ιος.]

sīm-ul, adv. *At the same time together* [akin to Gr. ὁμο-ιος.]



**simulā-crum**, cri, n. [simūl(a)-o, "to make like."] *A shadow, semblance, appearance.*

**sine**, prep. gov. abl. [akin to sē, "apart."] *Without.* In poetry often used in combination with a noun in the place of an adj. containing the reverse of the meaning to such noun:—sine honore, *dishonoured.*

**sinister**, tra, trum, adj. *Left, i. e. on the left hand or side.* As Subst.: **sinistra**, ae, f. *The left hand or side.*

**sinistra**, ae; see sinister.

**sino**, sivi, situm, sinere. 3. v. a. *To permit, allow, suffer.*

**sinus**, ūs, m. *A bay, harbour, gulf. The belly or bend of a sail.*

**sī-quis**, no fem., quid, indef. pron. subst. [si, "if;" quis, "any one," etc.] *If any one or anybody; if anything.*

**sī-ve** (contr. seu), conj. [si, "if;" ve "or."] *Or if.*

**sōc-ius**, ii, (Gen. Plur. sōcium for sociōrum, v. 174), m. *A friend, companion, comrade* [akin to root SAK, "to follow."]

**sōci-us**, a, um, adj. [root SAK, "to follow."] *Of, or belonging to, a friend or friends.*

**sōl**, sōlis, m. *The sun* [akin to Gr. ἥλιος; root SUR, "to be bright:" cp. σέλας, sol].

**sōlā-tium**, ii, n. [sōl(a)-or, to console.] *consolation, comfort, solace.*

**sōl-ēo**, itus sum, ere, 2. v. n. semi-dep. *To be wont or accustomed.*

**soll-enn-is**, e, adj. [for soll-ann-is; fr. soll-us (=totus), whole, complete;" ann-us, "a year."] *Of religious rites, Yearly, annual. Stated, appointed, customary. Religious, festive, solemn.* As Subst.: **sollenne**, is, n. *A religious or solemn rite; a festival, solemnity, solemn games.*

**sōlor**, ātus sum, āri, 1. v. dep. *To comfort, solace, console.*

**sōl-um**, i, n. [prob. fr. root SOL=SED in sēd-ēo, "to sit."] *The ground, soil. The water beneath a vessel, as that which supports it or on which it rests.*

**sōlus**, a, um (Gen. sōlius; Dat. sōli), adj.: *Alone. The only one who or that.*

**so-lvo**, lvi, lūtum, lvēre, 3. v. a. for sē-lūo; fr. sē, "apart;" lūo, "to loosen." *To unloose, untie, unbind.* Nautical t. t.: **solvere funem**, (*To loose the cable;* i. e.) *To weigh anchor, set sail, put to sea. To part, separate.* *Of the effects of sleep. To relax, render powerless.* *Of fear as Object: To banish, cast off, dismiss.*

**somn-ium**, ii, n. [somm-us, "sleep."] *A dream.*

**som-nus**, ni, m.: *Sleep.* Personified: *Somnus*, the god of sleep. [akin to Gr. ὕπνος.]

**sōn-itus**, Itūs, m. [sōn-o, "to sound."] *A sound. A noise, crash, din.*

**sōn-o**, ūi, Itum, āre, 1. v. n. *To sound, resound.*

**sōn-us**, i, m. [sōn-o, "to sound."] *Of the voice: Sound, tone.*

**sōp-īo**, lvi or li, Itum, ire, 4. v. a. *Of things: To lay to rest, settle, quiet.* [see somnus.]

**sōpōr-o**, āvi, ātum, āre, 1. v. a. [sōpor, sōpōr-is, "sleep."] *To render or make sleepy*

**sors**, tis, f.: *A lot by which a thing is determined. Lot, i. e. fate, destiny, fortune, etc.*

**sort-īor**, Itus sum, īri, 4. v. dep. [sors, sort-is, "a lot."] *To allot, assign by lot.*

**sparg-o**, si, sum, gēre, 3. v. a.: *To strew, scatter. To bestrew with something. To spread abroad, spread,* [σπορ, root of Gr. σπείρω, "to sow;" hence, "to scatter or strew like seed."]

**spātium**, ii, n.: *Space, distance, interval. A race-course* [Gr. σπάδιον, Æolic form of στάδιον].

**spec-to**, tāvi, tātum, tāre, 1. v. a. intens. [spēc-īo, "to look at."] *To look at much or earnestly; to keep looking at; to gaze at.*

**spēcūl-or**, ātus sum, āri, 1. v. dep. [spēcūl-a, "a lookout place."] *To spy out, descry, catch a sight of.*

**spēlunca**, ae, f. *A cave, cavern.* [Gr. σπηλυτή.]

**spēr-o**, āvi, ātum, āre, 1. v. a.: *With Inf.: To hope, or expect, to do.*

**spēs-s** ēi (Gen. Dat. and Abl. Plur. only in post-classical writers), f. [for spēr-s; fr. spēr-o; as seen by spēr-es, an old Acc. Plur. in one of the earliest Roman writers] *Hope, expectation.*

**spicū-lum**, li, n. dim. [for spicō-lum; fr. spicū (=spica), unconstr. gen. spico-i, "a point."] *A point, javelin.*

**spīr-itus**, itus, m. [spīr-o, "to breathe."] *Spirit, energy, etc.; a majestic. or dignified, bearing.*

**spissus**, a, um; adj. thick.

**spīro**, āvi, ātum, āre, 1. v. n. *To breathe, blow.*

**spōl-l-o**, āvi, ātum, āre, 1. v. a. [spōll-um, "that which is stripped off."] *To spoil, strip, rifle.* *With Abl. To deprive or bereave, of; to despoil or strip off.*

**spōl-ium**, ii, n. ("That which is stripped off;" hence) *Arms, armour, etc., stripped off a fallen foe. Spoil,*

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u.v.

*booty, plunder* [Gr. σκῦλα, "to strip, flay."] ]

spond-ĕo, spōndi, sponsum, spondĕre, 2. v. a. (Law and Mercantile t. t., in bargains. "To covenant, to pledge one's self;" hence) Without Object: *To promise solemnly, to make a solemn promise.*

spūm-o, āvi, ātum, āre, 1. v. n. spūm-a, "foam." *To foam.*

squā-ma, mae, f.: Of a snake, etc. *A scale.* Sing. in collective force: *scales.*

stā-tiō, tīōnis, f. [stā-o], "to stand." *A station, post, spot, etc.*

stel-la, lae, f. [sterno, "to strew."] *A star.*

ster-no, strā-vi, strā-tum, ster-nĕre, 3. v. a. *To spread a thing out flat; to smoothe, level. To throw down or on the ground; to prostrate, fell to the ground* [STAR, by transposition STRA; akin to Sans. root STRI; Gr. στροπέννυμι].

stirps, is, f. (rarely m.) *A stem, stock, race, lineage.*

sto, stēti, stātum, stāre, 1. v. n. *To stand* [akin to Gr. ἵστημι].

strid-o, i, no sup., ĕre, 3. v. n.; and strid-ĕo, i, no sup., ĕre, 2. v. n. (both forms equally in use) Of an arrow: *To whizz* [akin to Gr. τρίζω (= τριδ-σω)].

stringo, strinxī, strictum, stringĕre, 3. v. a. *To touch lightly or slightly, to graze.*

strū-o, xi, ctum, ĕre, 3. v. a.: *To heap, or pile up. To build, erect, construct.* [See sterno.]

stūd-ium, ii, n. [stūd-ĕo, "to be eager."] *Eagerness, eager desire. Zeal for a person; goodwill, favour.*

stūpĕ-fāciō, fēci, factum, fācĕre, 3. v. n. [stūpĕ-o, "to be astonished;" fāciō, "to make."] *To astound, amaze, astonish.*

stūp-ĕo, ūi, no sup., ĕre, 2. v. n. *To be struck aghast; to be amazed or astounded* [akin either to Gr. τύπτω, "to beat;" Sans. root ṬP, "to hurt."] ]

stuppa, ae, f. *Tow.* [Gr. στύπη].

sūb, prep. gov. abl. and acc.: With Abl.: *Under beneath. Beneath, at, near, close to.* With Acc. *Towards, about. Immediately upon or after* :—sub haec, *immediately upon*—i. e. *in reply to*—these things. [Gr. ὑπό.]

sūb-ĕo, ivi or ii, Itum, Ire, v. a. and n. [sūb; ĕo, "to go."] Act.: [sūb, "under."] *To go, or come, under or towards. To enter a place.* [sūb, "towards."] *To go towards, approach.* [sūb, "under."] *To go under, to enter.* [sūb,

"close after."] *To come close after or next; to follow after.*

sūb-ĭgo, ĕgi, actum, ĭgĕre, 3. v. a. [for sūb-āgo; fr. sūb, "under;" ĭgĕre, "to put in motion."] *To compel, force.*

sūbit-o, adv. [sūbit-us, "sudden."] *Suddenly, on a sudden.*

sūb-ĭ-tus, ta, tum, adj. [sūb-ĕo, "to approach stealthily," through root SUBI (=sūb; 1. root of ĕo, "to go.")] *Sudden, unexpected.* In adverbial force: *Suddenly, unexpectedly.*

sub-jĭciō, jĕci, jectum, jĭcĕre, 3. v. a. [for sub-jāciō fr. sūb, "under;" jāciō, "to throw."] With Dat.: *To throw, or cast, under or beneath; to place beneath.*

sublimis, e, adj. *On high, aloft.*

sub-mergo, mersi, mersum, mergĕre, 3. v. a. [sūb, "beneath;" mergo, "to plunge."] *To plunge, or dip, beneath or under something; to overwhelm; submerge.*

sub-necto, no perf., nexum, nectĕre, 3. v. a. [sūb, "beneath;" necto, "to bind or tie."] *To bind, tie, or fasten beneath or below.*

sub-sĭdo, sĕdi, sessum, sidĕre, 3. v. n. [sūb, "without force;" sĭdo, "to sit down."] Of things as Subject: *To sink down; to remain behind.* Of the waters, etc., as Subject: *To settle down, become calm, subside.*

sub-trāho, traxi, tractum, trāhĕre, 3. v. a. [sūb, "from beneath;" trāho, "to draw."] *To draw, or draw away, from beneath; to withdraw.*

sūb-urgĕo, no perf. nor sup., urgĕre 2. v. a. [sūb, "close to;" urgĕo, "to urge."] *To urge, or drive, close to.*

sub-vĕho, vexi, vectum, vĕhĕre, 3. v. a. [sūb, "from below;" vĕho, "to carry."] *To carry, or bear aloft.*

suc-cĕdo, cessi, cessum, cĕdĕre, 3. v. n. [for sub-cĕdo; fr. sūb, "towards or up to;" cĕdo, "to go."] With Dat.: *To go towards or up to; to approach, draw near to.*

succes-sus, sūs, m. [for succed-sus; fr. succĕd-o, "to succĕd."] *A succeeding, success.*

sūd-or, ōris, m. [sūd-o, "to sweat."] *Sweat, perspiration.*

sūĕ-sco (in poets dissyll.), vi, tum, scĕre, 3. v. a. [sūĕ-o, "to be accustomed."] *To accustom, habituate.*

suĕtus (in poets dissyll.), a, um, P. perf. pass. of suesco: *Accustomed, habituated, wont.*

suf-fĭciō, fēci, factum, fĭcĕre, 3. v. n. [for sub-fāciō; fr. sūb, "under;" fāciō, "to make."] *To suffice, be sufficient.*

sūi, sibi, se, pron. pers. sing. and plur. *Of, etc., himself, herself, itself, themselves.*

sui, ōrum; see sūus.

sulc-o, āvi, ātum, āre, 1. v. a. [sulcus, "a furrow."] *To furrow, plough, i. e. of a ship, to pass through, sail over.*

sulcus, i. m. *A furrow.*—at v. 142 applied to *the track of vessels through the water* [Gr. ὄλκος].

sum, fūi, esse, v. n.: *To be.* With Dat.: *To be to one, i. e. with the Lat. Dat. used in Eng. as Subject, to have* [in pres. tenses akin to ἔσ-μι=εἶ-μι, and to Sans. root AS, "to exist, to be," in perf. tenses akin to φύ-ω, φῦ-μι, and Sans. root BHU, "to be."].

summum, for summus, a, um; see sūpērus.

sū-mo, mpsi, mptum, mēre, 3. v. a. [contr. fr. sūb-ēmo; fr. sūb-ēmo; fr. sūb. "up," ēmo, "to take."] *To take up, take.*

sūper, adv. and prep.: Adv.: *Above. Besides, moreover.* Prep., gov. Acc. *Above, over.* [akin to Gr. ὑπέρ].

sūpērans, ntis, P. pres. of sūpēro:—*superans animis, surpassing in a haughty spirit, i. e., highly elated.*

sūperbus, ba, bum, adj. [sūper, "above"] *Proud, haughty, elated. Distinguished, illustrious.*

sūpēri, ōrum; see sūpērus.

sūpēr-o, āvi, ātum, āre, 1. v. n. and a. [sūper, "over"] *To have the upper hand; to be, or prove, superior. To abound, or surpass, in something. To remain, or be left, out of a certain number. To survive.*—Act.: *To go past, or beyond; to pass by. To overcome, conquer. To get the better of, vanquish, subdue.*

sūper-sum, fūi, esse, v. n. [sūper, "over and above;" sum, "to be"] *To remain; to be left as a remainder.*

sūpēr-us, a, um, adj. [sūper, "above"] Pos.: *That is above or on high.* As Subst.: sūpēri, ōrum, m. plur. *The gods above, the celestial deities.* Sup.: sūpēmus, a, um: *In time or succession: Latest, last, final.*—summus, a, um: *Locally: Highest, loftiest.* As Subst.: summum, i, n. *The highest place or part. The top, or highest part, of that to which it is in attribution. In degree: Highest, greatest, utmost.*

supplex, icis, adj. *Suppliant.*—As Subst. comm. gen. *A suppliant.*

suprā, prep. gov. acc. [contr. fr. sūpērā, adverbial abl. of sūpērus "that is above"] *Above, over.*

sūpēmus, a, um; see sūpērus.

sur-go, rexi, rectum, gēre, 3. v. n. [contr. fr. sur-rēgo, for sub-rēgo; fr. sub, "upwards, up;" rēgo, "to lead straight or direct"] *To rise, arise.*

sūs, stis, comm. gen. *A hog; a sow.* Plur.: *Swine* [Gr. ὕς, "a hog"].

sus-cito, citāvi, citātum, citāre, 1. v. a. [for subs-cito; fr. subs (=sūb), "from beneath;" cito, "to move violently"] *To stir or rouse up; to arouse.* Of fire as Object: *To stir up, rekindle.*

sus-pendo, pendi, pensum, pendēre, 3. v. a. [for subs-pendo; fr. subs (=sūb), "beneath;" pendo, "to hang"] *To hang up, to suspend.*

suspensū, a, um; P. perf. pass. of suspendo. Pa.: *Of the mind: Wavering, doubtful, hesitating, in suspense, anxious.*

sū-us, a, um, possess. pron. [sūi, "of himself," etc.] *Of, or belonging to, himself (herself, etc.); his, etc., own.*—As Subst.: sūi, ōrum, m. plur. *Their friends or countrymen. Favourable, friendly, propitious, as if inclined or devoted to one.*

T.

tæ-det, tædūt or tæsum est, tæd-ere, 2. v. a. impers. *It wearies or offends one.*

tæ-nīa, æ, f. *A band, fillet* [Gr. ταινία].

tā-ntum, i, n. ("A thing weighed") *A talent; a sum of money.* a. In silver =about £243 15s. sterling. In gold, the amount would depend upon the value that gold bore with respect to silver. Under the republic the common rate of gold to silver was as 10 to 1; but in the time of Julius Caesar as 7½ to 1 [Gr. τάλαντον].

tā-lis, le, adj. *Of such a kind, such.* As Subst.: tāliā, ium, n. plur. *Such things. Such words, etc.* [prob. akin to demonstr. pron root TO, "this," and Gr. article τῷ].

tam, adv. [prob. akin to tālis, "such;" see tālis] So.

tāmen, adv. [prob. a lengthened form of tam]. *For all that, notwithstanding, yet, nevertheless, still, however.*

tan-dem, adv. [for tam-dem; fr. tam, "so;" demonstr. suffix dem] *At length, at last.*

tantum, adv. [adverbial neut. of tantus, "so much"] *So much. Only, merely, alone.*

tant-us, a, um, adj. *So much. Of such a quantity, so small. So great, whether in size or number.*

tang-o, ēre, tēgigi, tact-um, v. a., *To touch, reach.*

y  
u.v.

tard-o, āvi, ātum, āre, 1. v. a. [tard-us, "slow"] *To hinder, delay, retard.* Of old age as Subject: *To render one slow or infirm.*

trah-dus, da, dum, adj. [prob. for trah-dus; fr. trāh-o, "to draw"] *Slow, tardy.*

taur-us, i, m. *A bull* [Gr. ταῦρος; compare Anglo-Sax. "steor;" English, "steer"]

tec-tum, ti, n. [for teg-tum; fr. tēg-o, "to cover"] *The roof of a building. A building as covered by a roof. A house, dwelling, abode.*

tellūs, ūris, f. *The earth. Earth, ground, etc. A land, country.*

tēlum, i, n. *A weapon, whether for hurling or for close combat* [usually referred to Gr. τῆλε, "far off;" but rather for tendlum, fr. tend-o, in force of "to launch or hurl" a weapon; and so, "the thing launched or hurled"].

tempes-tas, tātis, f. [for temper-tas; fr. tempus, old. gen. temp'is, as proved by existing adverbial abl. temp'is.] *Of weather; in a bad sense: Storm, tempest.* Plur.: Personified as deities: *The Storms or Tempests.*

tem-plum, pli, n. *A temple, as dedicated to some deity* [akin to Gr. τέμ-νω, "to cut"].

tem-pus, pōris, n. *Time in general. A proper or fitting time; an opportunity.* Plur.: *The temples of the head* [root TEM, akin to τέμ-νω, "to cut"].

ten-do, tētendi, tēsum, o tentum, tendēre, 3. v. a. and n. Act.: *To stretch out or forth; to extend.* Of the eyes as Object: *To strain, direct earnestly.* Of weapons: *To shoot, hurl, launch.* Neut.: *To bend one's way, to go.* With Inf.: *To exert one's self, to endeavor or attempt, to do* [akin to Gr. root τεν, whence τείν-ω].

tēn-ēbrae, ebrārum, f. plur. *Darkness.*

tēnēbr-ōsus, ōsa, ōsum, adj. [tēnebrae, "darkness"] *Dark, gloomy.*

tēn-ēo, ūi, tum, ēre, 2. v. a. [akin to ten-do] *To hold; to keep, or have, in the hand. To lay hold of, hold fast. To hold, or retain, what one already has. To hold, or keep, to something.* With iter as Object: *To hold on one's way or course. To have, or hold, possession of; to occupy. To reach, arrive at.* Of a name as Object: *To hold or have. To hold, or keep, back; to hinder, detain, retard.*

ten-to, tāvi, tātum, tāre, 1. v. a. intrans. [tēn-ēo, "to hold"] *To try, attempt, essay.*

tēnū-is, e, adj. *Of the atmosphere: Light, as opposed to "dense, heavy."* Of

the wind: *Light, slight, gentle.* Of circumstances: *Low, reduced, etc.* [fr. root TAN, "to stretch out, extend;" whence Gr. τεν, root of τείνω].

tēnus, prep. (put after its case) gov. abl. *As far as, up to.*

tēr-es, ētis, adj. [tēr-o, "to rub"] *Rounded, round, smooth.*

tergum, i, n. *The back, whether of men or beasts;—at v. 87 in plur. for sing. The bark or hinder part; the rear. The skin, hide of an animal. A caestus.*

ter-ni, nae, na, num, distrib. adj. [tres, t(e)r-lum, "three"] *Three each. Three; v. 560. For triplex: Three-fold, triple.*

tēro, trivi, tritum, tērēre, 3. v. a. *To rub, rub against* [Gr. roots τερ, whence τε(ι)ρ-ω; and τρι, whence τρι-βω].

tēr-ra, rae, f. *Land, as opposed to water. The earth, ground. A land, country.* Plur.: *The lands, countries, i.e. the earth; v. 803* [prob. akin to Gr. τέρ-σομαι, "to be, or become, dry"].

terr-ēo, ūi, Itum, ēre, 2. v. a. *To frighten, terrify, alarm* [akin to root TRE, "to tremble;" in causative force, "to cause to tremble;" cp. τρέω; tremor].

terr-ī-fic-us, a, um, adj. [for terr-ī-fac-us; fr. terr-ēo, "to frighten;" (i) connecting vowel; fac-io, "to make"] *That causes fright, fear, or terror; terrific.*

ter-tius, tia, tium, adj. [tres, t(e)r-lum, "three"] ("Pertaining to tres;" hence) *Third.*

testis, is, comm. gen. *A witness.*

test-or, ātus sum, āri, 1. v. dep. [test-is, "a witness;"] *To call upon, or invoke, as witness; to call to witness.*

tex-o, ūi, tum, ēre, 3. v. a. *To construct, build. To mix, mingle, intermingle, blend.*

thēātrum, i, n. *A theatre. An open space for exhibiting games* [Gr. θέατρον; "that which serves for seeing, or beholding, sights]."

tigris, is or Idis, comm. gen. *A tiger or tigress.* [Gr. τίγρις, fr. a Persian word signifying "an arrow"].

tīm-ēo, ūi, no sup., ēre, 2. v. n. and a.: Neut.: *To fear, be afraid.* Act.: *To fear, dread, be afraid of.*

tīm-or, ōris, masc. [tīm-ēo, "to fear"] *Fear, terror.*

tītūbo, āvi, ātum, āre, 1. v. a. Pass. in reflexive force. *To stumble, reel.*

tōlērā-bilis, bīle, adj. [tōlēr(a)-o, "to bear or endure."] *That may or can be borne or endured; tolerable.*

**tollo**, sustūli, sublātum, tollēre, 3. v. a.: *To lift up, raise, uplift, elevate.* With Personal pron. in reflexive force: *To lift one's self up; to raise, rise up. To take or carry, away.* [root **tol**, akin to root **tul**, "to lift;" Gr. *τάλω*, "to bear."]

**tondēo**, tōtondi, tonsum, tondēre, 2. v. a.: Of the hair: *To clip, cut short.* Of trees: *To lop, cut, prune, trim, etc.*

**tōn-ītrus**, Itrūs, m. [tōn-o, "to thunder."] *Thunder.*

**tōn-o**, ūi, Itum, āre, 1. v. n. *To thunder* [akin to root **stan**, "to thunder."]

**torqu-ēo**, torsi, tortum, torquēre, 2. v. a.: *To turn, turn about or round; to twist.* Of weapons: *To hurl, fling with force, etc.* [akin to Gr. *τρέπω*, "to turn."]

**torrēo**, torrūi, tostum, torrēre, 2. v. a. Of food: *To roast, dress* [akin to Gr. *τέρομαι*, "to become dry."]

**tor-tus**, tūs, m. [for *torqutus* (trisyll.), fr. *torqu-ēo*, "to twist."] *A twisting.*

**tōr-ūs**, i. m. *A couch* [akin to root **tul**, "to fill;" Gr. *τύλη*, "a cushion, bolster," etc.]

**tōt**, num. adj. indecl. *So many.*

**tōt-īdem**, num. adj. indecl. [tot, "so many."] *Just so many or as many.*

**tōt-īēs**, adv. [id.] *So many times, so often.*

**tō-tus**, ta, tum (Gen. *tōtūs*; Dat. *tōtī*), adj. *The whole or entire; the whole of* [akin to root **tu**, in meaning of "to increase."]

**trā-do**, dīdi, dītum, dēre, 3. v. a. [tra (=trans), "across;" do, "to give."] With Dat. *To give, or hand over, to; to commit, confide, or entrust, to.*

**trāho**, traxi, tractum, trāhēre, 3. v. a. *To draw, drag, drag along.* In figurative force: *To draw, drag.*

**trā-jīcīo**, jēci, jectum, jīcēre, 3. v. a. [for *trā-jācīo*; fr. *tra* (=trans), "across or over;" *jacīo*, "to cast."] *To pass or tie, something around an object.*

**trām-es**, Itis, noun masc., *a by-path* [from *trans*, "across," *meo*, "to go."]

**tranquill-us**, a, um, adj.: *calm, still.*

**trans-scribo**, scripsi, scriptum, scribere: 3. v. a. "to copy off." [trans, "across," *scribo*, "I write."]

**transcurro**, curri, cursum, curēre, v. n. *To speed across* [trans, "across," *curro*, "I run."]

**trans-ēo**, Ire, Ivi, Itum, v. n., etc. *To go across* [trans, "across," *eo*, "I go."]

**transtrum**, i. n. neut. *a cross beam or seat.* [trans. "across."]

**trans-versus**, a, um, *athwart* [trans "across," *verto*, "I turn."]

**transversa**, *crosswise, transversely, obliquely, sideways.*

**trēm-isco**, no perf. nor sup., *iscēre*, 3. v. n. [trēm-o, "to tremble."] *To tremble, to quake.*

**trē-mo**, mūi, no sup., *mēre*, 3. v. n. *To tremble, quake, quiver, etc.* [akin to Gr. *τρέω*.]

**tres**, tria (Gen. *trīum*), num. adj. *Three.*—As Subst. m. *Three persons, three.* [Gr. *τρεῖς*, *τρία*.]

**trī-dens**, dentis, adj. [tres, *trī-um*, "three;" dens, "a tooth;" hence, "a prong."] *Having three teeth or tines; three-pronged.*

**trī-lix**, licis, adj. [for *trī-lic-s*; fr. tres, *trī-um*, "three;" *lic-ium*, "a thread" of anything woven] *Having, or with, three threads; triply-woven.*

**trī-plex**, plicis, adj. [for *trī-plic-s*; fr. tres, *trī-um*, "three;" *plic-o*, "to fold."] *Three-fold, triple.*

**trīpōdes**, um, plur. of *tripus*.

**trīpus**, ōdis, m. *A three-footed seat, a tripod* [Gr. *τρίπους*].

**tris-tis**, te, adj. *Sad, sorrowful, mournful, etc.*

**trūd-es**, is, f. *a boat hook.*

**tū**, tūi plur **vos**, **vestrum**, pers. pron. *Thou, you*;—[trū, Doric form of *σύ*].

**tūba**, ae, f. *A (straight) trumpet.*

**tū-ēor**, Itus sum, ēri, 2. v. dep. *To look upon, behold, see.*

**tum**, adv. *Then* [prob. akin to *tālis*: see *tālis*].

**tūm-īdus**, Ida, Idum, adj. [tūm-ēo, "to swell"] *Swelling, swollen.*

**tūm-ūlus**, ūli, m. [id.] ("The thing swelling up;" hence) *A rising ground. A sepulchral mound, a tomb.*

**tun-c**, adv. [contr. and altered fr. *tum-ce*; i. e. *tum*, "then;" demonstrative suffix *ce*] *At that time, then.*

**tu(n)do**, tūtdī, tunsum and tūsum, tūndēre, 3. v. a. *To strike, beat, smite* [akin to root **tu**, "to strike"].

**turba**, ae, f. *Turmoil, disturbance, uproar, etc. A crowd, multitude, throng.* [Gr. *τύβη*].

**turb-īdus**, Ida, Idum, adj. [turb-o, "to disturb"] *Wild, stormy, boisterous.*

**turb-o**, āvi, ātum, āre, 1. v. a. [turb-a, "a disturbance"] *To disturb, agitate, throw into disorder or confusion.*

u.v.

**turma**, ae, f. *A troop, or squadron, of horse.*

**turpis**, e, adj. *Filthy, foul, nasty.*

**tūtā-men**, mnis, n. [tūt-(a)-or, "to protect"] *A protection, defence, means of protection, etc.*

**tūt-or**, ātus sum, āri, l. v. dep. [tūt-us, "safe"] *To protect, defend, support; to take the part of a person.*

**tū-tus**, ta, tum, adj. [tū-ōr, "to protect"] *Safe, in safety.*

**tū-us**, a, um, pron. poss. [tu, "thou"] *Thy, thine; your.*

## U.

**ūber**, ēris, n. *A mother's breast* [akin to Gr. οὐθᾶρ; Sans. ūdhar: cf. Eng. "udder"].

**ūbi**, adv. [akin to qu-i, "who, which"] *Of time: When;—for force of ubi with perf. ind. in narrative see post-quam. Of place: Where.*

**ū-dus**, da, dum, adj. [for uv-dus; fr. obsol. ūv-ēo, "to be damp"] *Damp, moist, wet.*

**ul-lus**, la, lum (Gen. ullius; Dat. ulli), adj. [for un lus; fr. ūn-us, "one"] *Any.*

**ultimus**, a, um, sup. adj. *Furthest; most distant or remote. The furthest, or most distant, part of that denoted by the subst. to which it is in attribution. Last.*

**ultr-o**, adv. [obsol. ulter, ultr-i, "beyond"] *Besides, moreover, too. Of, or by, one's self, etc.; i.e. without any external impulse.*

**umbra**, ae, f. *Shade, shadow. The shade, spirit, or Manes, of a departed person.*

**ūn-ā**, adv. [adverbial abl. of ūn-us, "one"] *In company, at the same time, together.*

**unc-us**, a, um, adj. [unc-us, "a hook"] *Of an eagle's talons: Curved, bent inwards.*

**und-a**, ae, f. *Water. The water of the sea. A wave* [akin to root ud, "to wet or moisten"].

**u-nde**, adv. [for cu-nde (=qu-nde); fr. qu-i, "who, which"] *Of place: Whence. Of persons: From whom, whence.*

**und-ī-que**, adv. [und-e; (i) connecting vowel; que, indefinite suffix] *From all parts or every quarter; on all sides, on every side.*

**und-o**, āvi, ātum, āre, l. v. n. [und-a, "a wave"] *Of reins: To wave, undulate, hang loosely.*

**unguis**, is, m. ("A nail" of persons) *Of animals: A talon, claw* [akin to Gr. οὐνξ, οὐρυξ].

**un-quam**, adv. [un-us, "one"] *At any (one) time; ever.*

**ūn-us**, a, um (Gen. ūntus; Dat. ūni), adj. *One.—As Subst. m. One man, one:—ad unum, to a man. Alone, only. Most of all, above all, especially.*

**urb-s**, is, f. [prob. urb-o, "to mark out with a plough"] *A city, walled town. A city for the people of a city.*

**urgēo**, ursi, no sup., urgēre, 2. v. a. ("To press, urge," etc., hence) *To press hard, beset closely.*

**ūrō**, ussi, ustum, ūrēre, 3. v. a. *To burn, burn up, destroy or consume by fire* [akin to root ush, "to burn."]

**urs-a**, ae, f. *A she-bear; a bear* [like urs-us, "a bear," akin to Gr. ἀρκ-τος].

**u-s-que**, adv. [akin to qui; with (s) epenthetic; que, indefinite suffix] *Of time: As far, or as long, as; until; see quousque.*

**ūt**, adv. and conj.: Adv.: *As, when.* Conj.: *That, in order that.*

**ūter-que**, utrā-que, utrum-que (Gen. utrius-que; Dat. utrique), pron. adj. [ūter, "one or the other;" que, suffix.] *One and the other; both, each.*

**ūtōr**, ūsus sum, ūti, 3. v. dep. With Abl.: *To use, make use of, employ.*

**utrāque**, neut. acc. plur. of ūterque, v. 855.

**utrōque**, adv. [adverbial neut. abl. sing. of ūterque, "both."] *On both sides, to each side.*

## V.

**vāc-ūus**, ūa, ūum, adj. [vāc-o, "to be empty."] *Open, free, unobstructed.*

**vā-do**, no perf. (in classical Latin) nor sup., dēre, 3. v. n. *To go, to come* [akin to Gr. βαίω (dissyll.), "to go."]

**vādum**, i. n. [vād-o, "to go."] *A shallow, shoal. A body of water, the sea.*

**vāg-or**, ātus sum, āri, l. v. dep. [vāg-us, "wandering."] *To wander, rove, roam at large, etc.*

**vāl-ēo**, ūi, ūtum, ēre, 2. v. n.: *To be strong or powerful. With Inf.: To have strength or power to do, etc.; to be able to do, etc. To be well or in good health. In leave-taking: vāle. (Be in good health; i. e.) Farewell, adieu* [prob. akin to Sans. bal-a, "strength."]

**vāl-īdus**, īda, īdum, adj. [vāl-ēo, "to be strong."] *Strong, powerful, mighty.*

**vallis**, is, f. *A valley.*

**vāp-or**, ōris, m.: *Steam, exhalation,*

*vapour.* Cause for effect: *Fire* [akin to Gr. καπνός, "smoke."] ]

**vār-īus**, īa, īum, adj. *Various, different, manifold* [akin to Gr. βαλ-ός].

**vastus**, a, um, adj. *Vast, huge, immense.*

**vā-tes**, tis, comm. gen. *A soothsayer, prophet. A prophetic.* [prob. akin to FA, root of (for), fā-ri, "to speak;" and to φα, whence, φά-σκω, φη-μι, "to say."] ]

**vē**, enclitic conj. *Or* [akin to Sans. *vd*, a particle denoting "option."] ]

**vēho**, veki, vectum, vēhēre, 3. v. a. *To carry, convey.* [akin to root VAN, "to carry."] ]

**vēl**, conj. [akin to vol-o, velle, "to wish."] *Or if you will, or.*

**vēl-o**, āvi, ātum, āre, 1. v. a. [vēl-um, "a covering."] *To cover, wrap, envelope.*

**vēlox**, ōcis, adj. *Swift, fleet, rapid, quick.*

**vē-lum**, li, n. [for veh-lum; fr. vēh-o "to carry."] *A sail.*

**vēl-ut**, adv. [vēl, "even;" ut, "as."] *Even as, like as, just as.*

**vēn-ērōr**, ērātus sum, āri, 1. v. dep. *To worship, reverence with religious awe, revere, adore* [akin to root VAN, "to worship."] ]

**vēnio**, vēni, ventum, vēnire, 4. v. n. *To come, to reach* (a mark).

**vent-us**, i. m. *Wind* [akin to root VA, "to blow," as "the blowing thing."] ]

**verber**, ēris (Nom., Dat. and Acc. Sing. do not occur), n. [prob. for fer-ber; fr. fēr-lo, "to beat."] *A stripe, blow, etc.*

**verbēr-o**, āvi, ātum, āre, 1. v. a. [verber, "a lash."] *To lash, beat, strike.*

**verbum**, i. n. *A word.* [root ER "to speak."] ]

**vēr-o**, adv. [vēr-us, "true."] *Truly, in truth, indeed. But indeed, but however, but.*

**ver-ro**, ri, sum, rēre, 3. v. a. ("To sweep;" hence) *To sweep or skim along over the waters, etc.*

**ver-so**, sāvi, sātum, sāre, 1. v. a. intens. [for vert-so; fr. vert-o, "to turn."] *To turn over much or frequently; to keep turning over. To turn with force or violence; to knock over or about. Mentally: To ponder, meditate.*

**ver-sus**, sūs, m. [for vert-sus; fr. vert-o, "to turn."] *A row, line.*

**vert-ēx**, icis, m. [vert-o, "to turn."] *The highest point, peak, top or summit of anything. Phrase: A vertice, (From the top; i. e.) From above, down from above.*

**vert-o**, verti, versum, vertēre, 3. v. a.

*To turn.* In reflexive force: *To turn one's self, or itself; to turn.* Of the sea as Object: *To turn up* with oars, etc. *To overturn, overthrow, destroy.*

**vēru**, ūs, n. *A spit* for roasting.

**vēr-us**, a, um, adj. *True.*—As Subst.: **vēra**, ōrum, n. pl. *True things.*

**vesper**, ēris and ēri, m. ("The evening;" hence) *The West* [Gr ἑσπερος].

**ves-ter**, tra, trum, pron. poss. [for vos-ter; fr. vos, plur. of tu, "you"] *Your.*

**vestig-ium**, ii, n. [vestig-o, "to track"] *A foot-print, foot-track, foot-step, a step. The sole of the foot.* Of a horse: *The hoof.*

**ves-tis**, tis, f. *A garment, clothing, dress* [akin to Gr. Φεσ-θής, "a garment"].

**vēt-us**, ēris, adj. *Old, aged* *Ancient* [prob. akin to Fer-os, "a year"].

**vī-a**, ae, f. *A way, road. A way or course. A way, journey, voyage* [fr. root VAN, "to carry"].

**vīā-tor**, tōris, m. [vī(a), "to travel"] *A traveller.*

**vīc-īnus**, īna, inum, adj. [vīc-us, "a street, village," etc.] *Near to, near.*

**vīcis-sim**, adv. [vīcis, "change"] ("By a change;" hence) *On the other hand, in turn.*

**vīc-tor**, tōris, m. [vinco, "to conquer," through root vic] *Conqueror, vanquisher, victor.*—As Adj.: *Conquering, victorious.*

**vidēo**, vidi, visum, vidēre, 2. v. a. *To see.* Pass.: *To seem, appear.*—Pass.: **vīd-ēor**, visus sum, vidēri [akin to Gr. id-eiv].

**vīgīl-ō**, āvi, ātum, āre, 1. v. n. [vīgīl, "watchful"] *To be watchful or vigilant, to watch.*

**villus**, i, m. *Shaggy hair* of a wild beast or animal.

**vinc-lum**, li (-ūlum, ūli), n. [vinc-lo, "to bind"] *A band, cord, fastening, etc.*

**vinco**, vīci, victum, vincēre, 3. v. a. [root vic] *To conquer, overcome, subdue.*

**vincūlum**, i; see vinclum.

**vin-um**, i. n. *Wine.*

**vīr**, i, n. masc. *A man.*

**vīres**, ūm, n. pl. masc. *Strength* [see vis].

**virg-o**, Inis, n. fem. *A virgin* [root VIR, "to be strong;" cp. vireo].

**virgult-um**, i, n. neut. *A collection of bushes* [for virguletum; fr. virgula, virga; same root as vireo, "I am green"].

**vīrīd-ans**, antis, adj. *Green* [fr. same root as vireo].

u.v.

**vīrīd-is**, e, adj. *Green*. [same root as vireo; root ORG, "to swell;" cp. ὀρῆ, ὀρῆζω; virga].

**virt-us**, ūtis, f. *Manliness, bravery* [root VIR, a man; "hence manliness"].

**vis** (Acc. vim; Abl. vi), *Force, violence* [root VI, "to live;" cp. vir].

**viscēr-a**, um, neut. pl. *The bowels* [the flesh to be eaten, root ED, "to eat"].

**vis-us**, us, ma. *Sight* [root VID, "to see;" cp. εἶδος, vides].

**vīt-a**, ae, n. fem. *Life* [root VIV, "to live (=viv-ta)].

**vitt-a**, ae, fem. *A fillet* [root VI, "to bind"].

**vītūl-us**, i, ma. *A calf* [akin to Φιτάλος].

**vīvīd-us**, a, um, adj. *Full of life* [root VIV, "to live"].

**vīvo**, ēre, vixi, victum, v. neut. *To live* [root VIV, "to live"]

**vix**, adv. *Scarcely*.

**vōco**, āre, āvi, ātum, v. act. *I call, name, summon* [root VOC, "to call;" cp. Φερεῖν].

**vōlīt-o**, āre, āvi, ātum, v. neut. *I flutter, sit about* [fr. augmentative form volo].

**vōlo**, āre, āvi, ātum, v. neut. *I fly*.

**vōlo**, velle, vōlūi: *I will*.

**vōlucr-is**, is, com. gen. *A bird*. [root VOLO, to "I fly"].

**volucēr**, cris, e, adj. *Swift*. (vōlo, to fly.)

**vōlūm-en**, inis, n. neut. *A roll, a coil* [fr. volvo, "I roll"].

**vōlūt-o**, āre, āvi, ātum, v. neut. *I wallow, roll about* [freq. from volvo].

**volv-o**, ērē, i, vōlūtum, v. act. *I roll*.

**vom-o**, ēre, ūi, itum, v. neut and act. *I vomit*.

**vōt-um**, i, n. *A vow* [fr. voveo, "I vow"].

**vō-x**, vōcis, fem. *A word, voice*. [root FEN; cp. Φερεῖν].

**vuln-us**, ēris, n. *A wound*.

**vult-us**, ūs, m. *The countenance, face*. [fr. volo, "I wish"].



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# Notes

1. {  
 Interea =  
 Interim =
3. {  
 Murus = A wall of any kind  
 Paries = Partition walls of a house  
 Maceria = Garden wall.
4. {  
 Accendere = To light from ~~out~~ <sup>without</sup> at a single point  
 Incendere = To light from within  
 Succendere = To light from beneath
8. {  
 Pelagus =  
 Aequor =  
 Mare =  
 Continus =
20. {  
 Aether = The lower air  
 Aethra = Blue sky or upper air
25. {  
 Stella = An individual star  
 Astrum = a larger heavenly body  
 Sidus = a constellation of stars
26. {  
 Frustrum = } disappointed expectation  
 Nequidquam = } In vain } absence of success as to result  
 Incassum = } involving want of consideration
40. {  
 redūces =  
 redūces = Nom plus rectus reduces, returning
40. {  
 gazae = Treasury of a prince or king  
 opes = resources of any kind  
 divitiae = wealth of a private individual
41. {  
 percipere = to catch a thing when escaping  
 accipere = to take a thing offered with willingness
42. {  
 fugere = Def of Fugio - ere to flee  
 figere = - - Figo - are to drive
42. {  
 jacere = - - Jaceo - ere to hide  
 jacere = - - Jucio - ere to cast

pendere	Sup	Pendo - ere	to suspend
pendere	Inf	Pendoo ero	to be suspended
albicare	Sup	Albico are	to make white
alban	Sup	Pendo - ere	to be suspended
alban	"	albo - are	to be white
reconcere	"	Placeo - are	(dat)
reconcere	"	Placo - are	to reconcile
caedere	"	Seleo - ere	to be encamped
caedere	"	selo - are	to cause to settle

13. conventus a meeting for a serious purpose  
 conventio " of the people in the forum

6. parentes pro part of Pareo obey  
 parentis Pareus - tis a parent  
 9. dicere dico dicere to say  
 dicere dico, dicare to dedicate

4. lucis Smooth  
 lucis Light

a. sterna an open flat dish or server  
 pocula a general name for a drinking cup  
 aeterna a high altar erected to the supreme god  
 aras

tuba a long straight trumpet used for infantry  
 cornu a crooked trumpet used for cavalry and  
 lituus a trumpet shaped like J and used for cavalry

brachium strictly the arm from elbow to wrist  
 lacertus " " from elbow to shoulder

sonor  
 hand is used with 'scio' & adverbs & adjectives  
 effugere effugit Perf Effugio to dart forward  
 effugere effugit Pres " " " "

radis 2<sup>nd</sup> sing of rado to go  
radis abl relative Plural radium a shallow

~~cautes~~  
~~rupes~~ a rock } jutting upwards showing danger  
~~scopulus~~ } any great mass of stone  
~~saxus~~ } murice, a reef.

scopulus } jutting upwards showing danger  
saxus } a rock } any masses of stone  
cautes } jagged peaks generally under water  
rupes } broken rocks hard to climb  
oblitus } to be near Oblivio  
oblitus } to forget oblivisco

decoris } decus decoris in ornament  
decor decoris } cornelinas

labor  
labor

socius one bound by common interest to follow another  
comes a comrade in a journey  
sodalis a boon companion  
consors one who shares in an enjoyment  
familiaris a confidant

diligo  
deligo  
solum  
solum

The ground solum - i  
Solus sola solum above

trides  
trides  
sides  
sides  
tices  
duces

trides - i  
Sedes sedis a dwelling  
2<sup>nd</sup> sing of Sedes - e r - e - sum  
Nom. Plur Dux duces

reper rex regis King

reper rex regis King  
Leges Lex Legis Law

pluma the large wing feathers

pluma the soft body feathers

pinna the feathers in opposition to the quill

finis a boundary

finis boundaries, territories

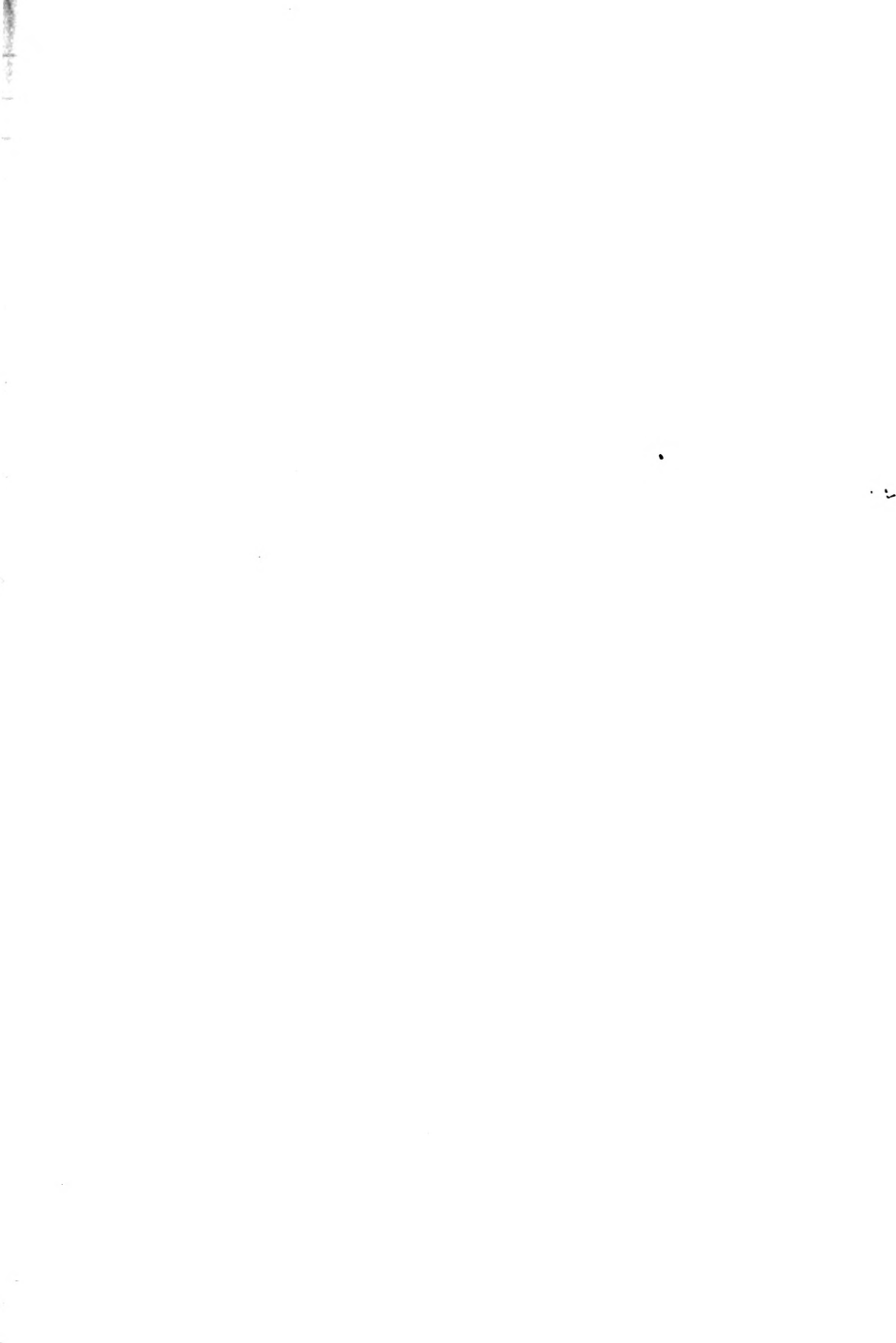
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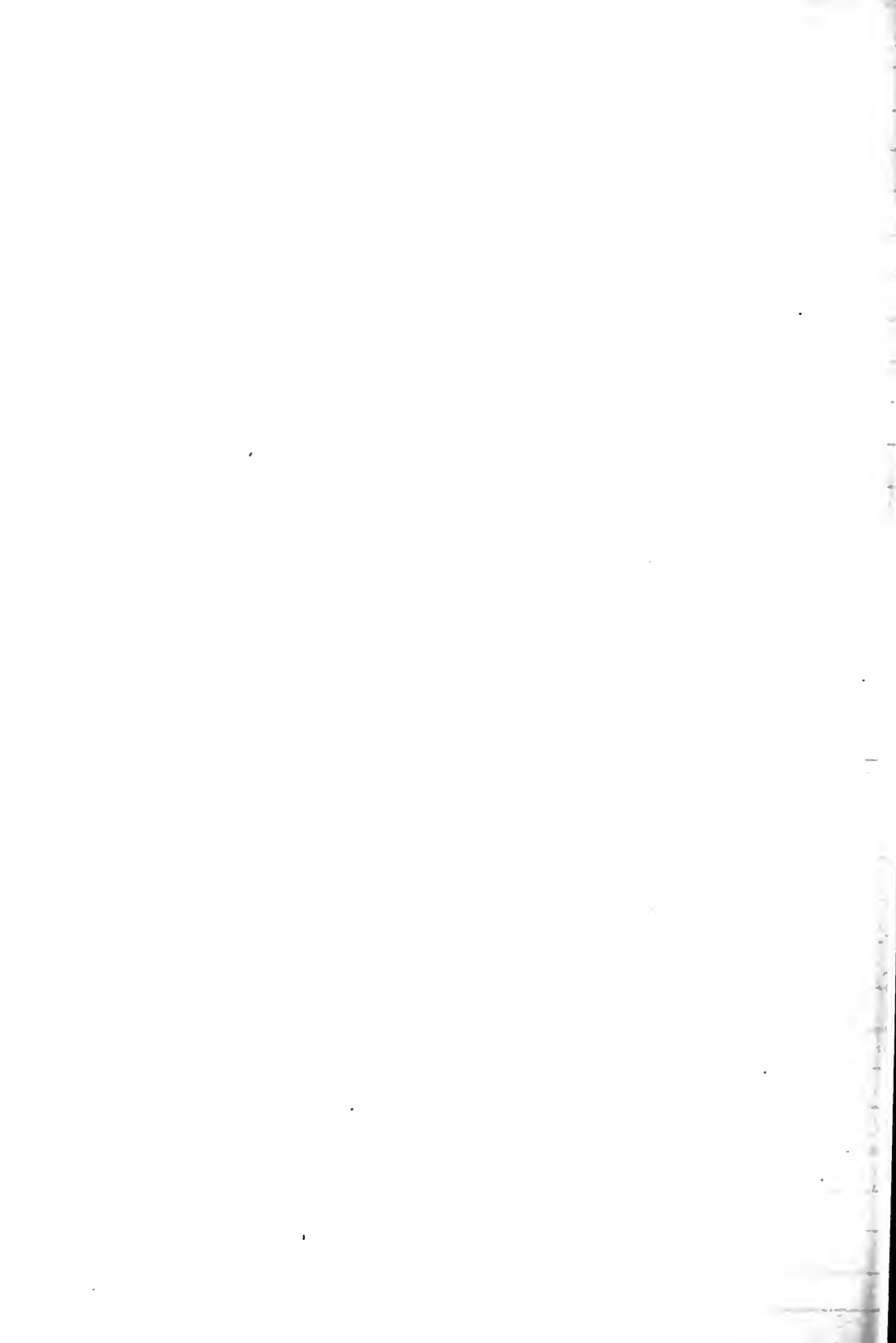
sero semis semi satum

44 a. Sarcasium a two handled, ornamented drinking cup

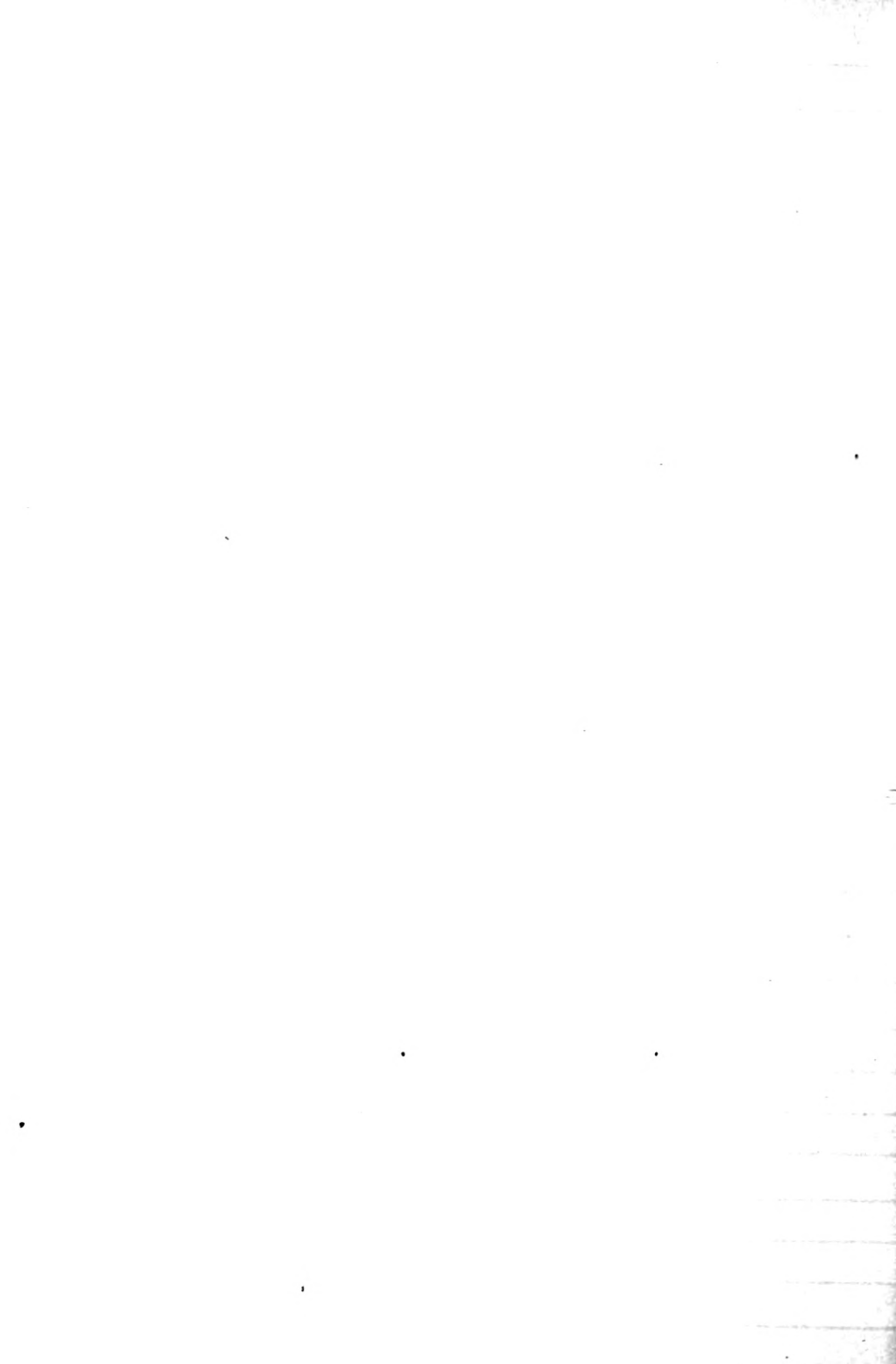
( cratera a bowl for mixing liquor in





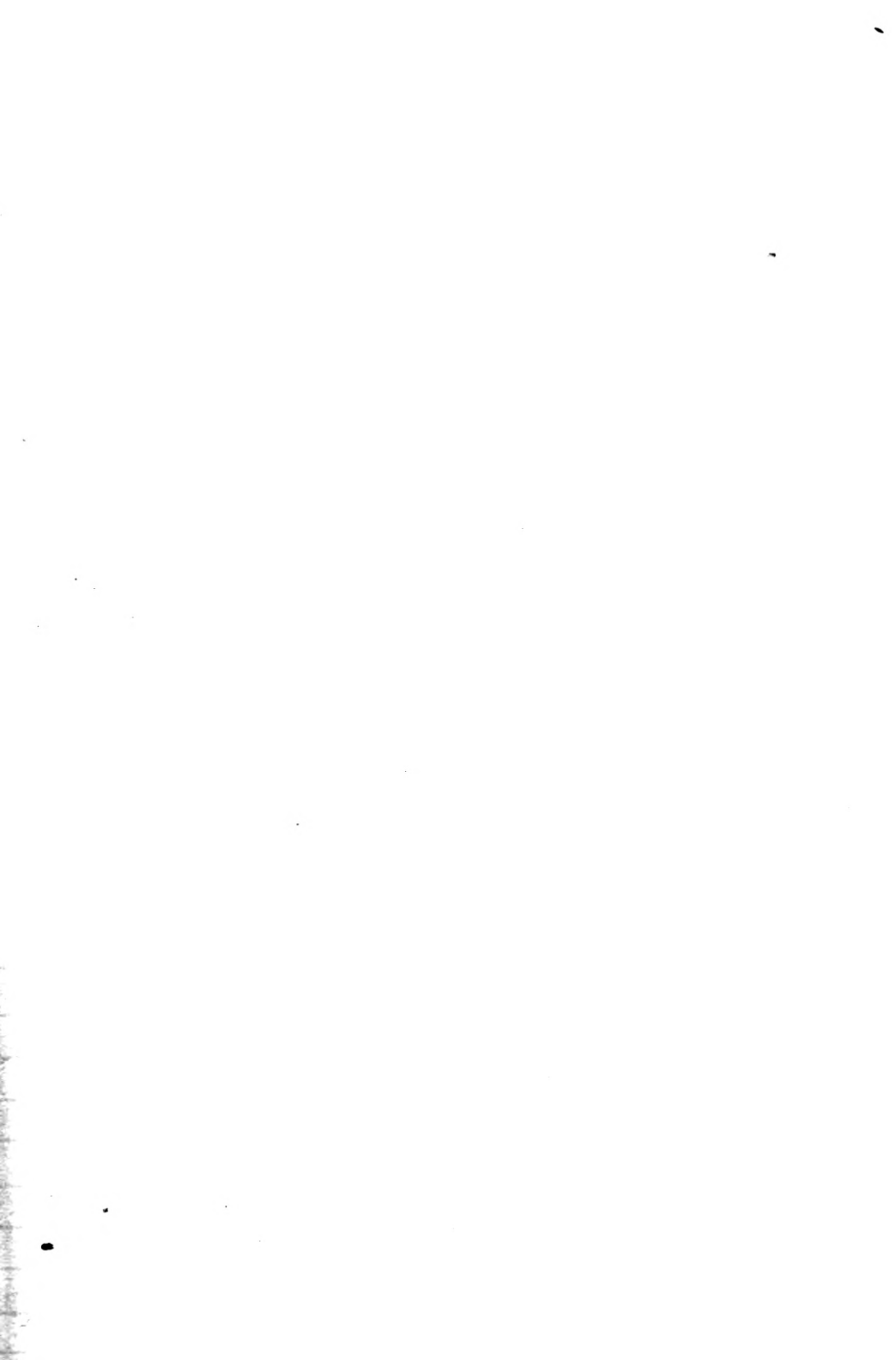












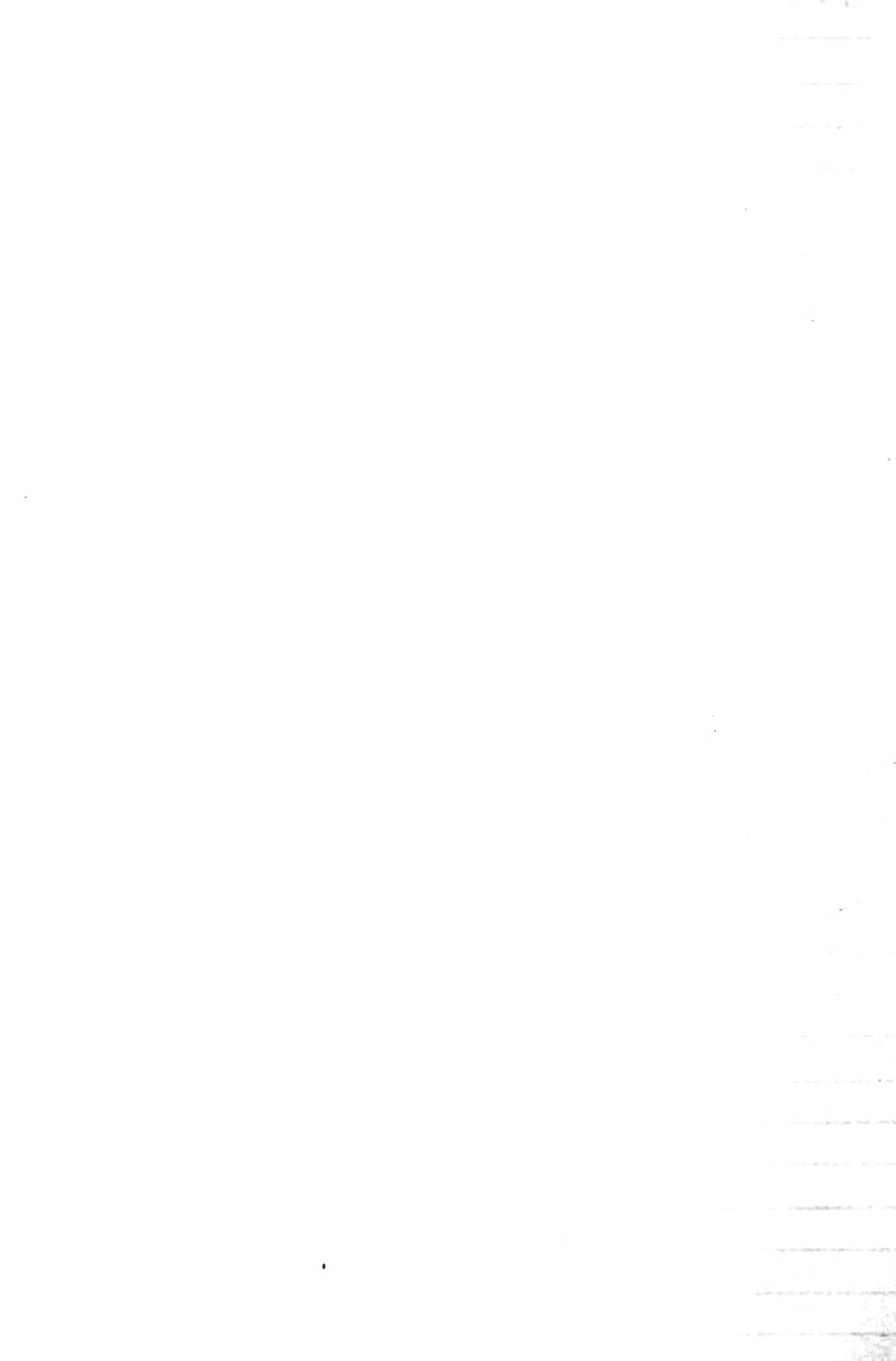


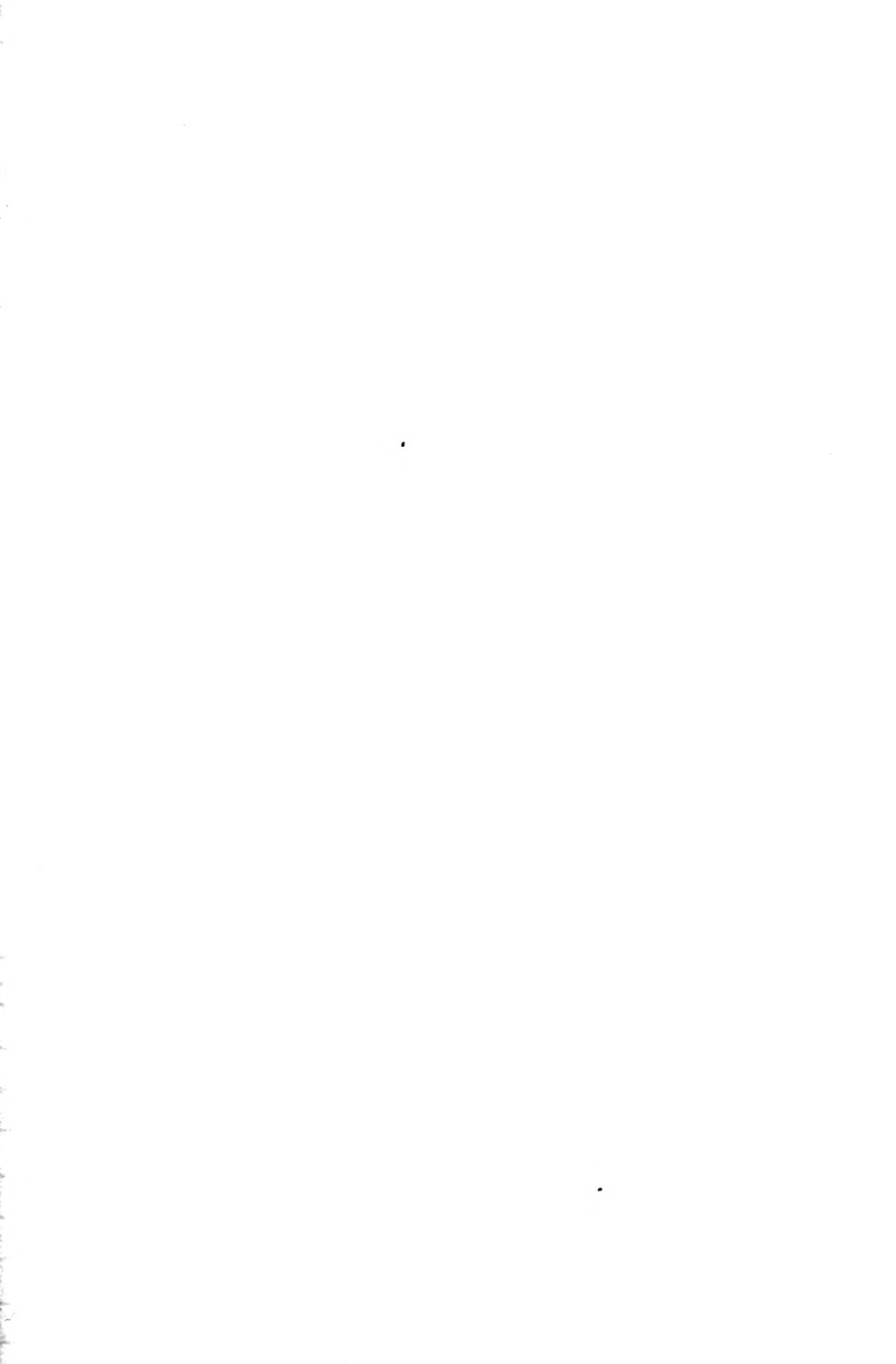






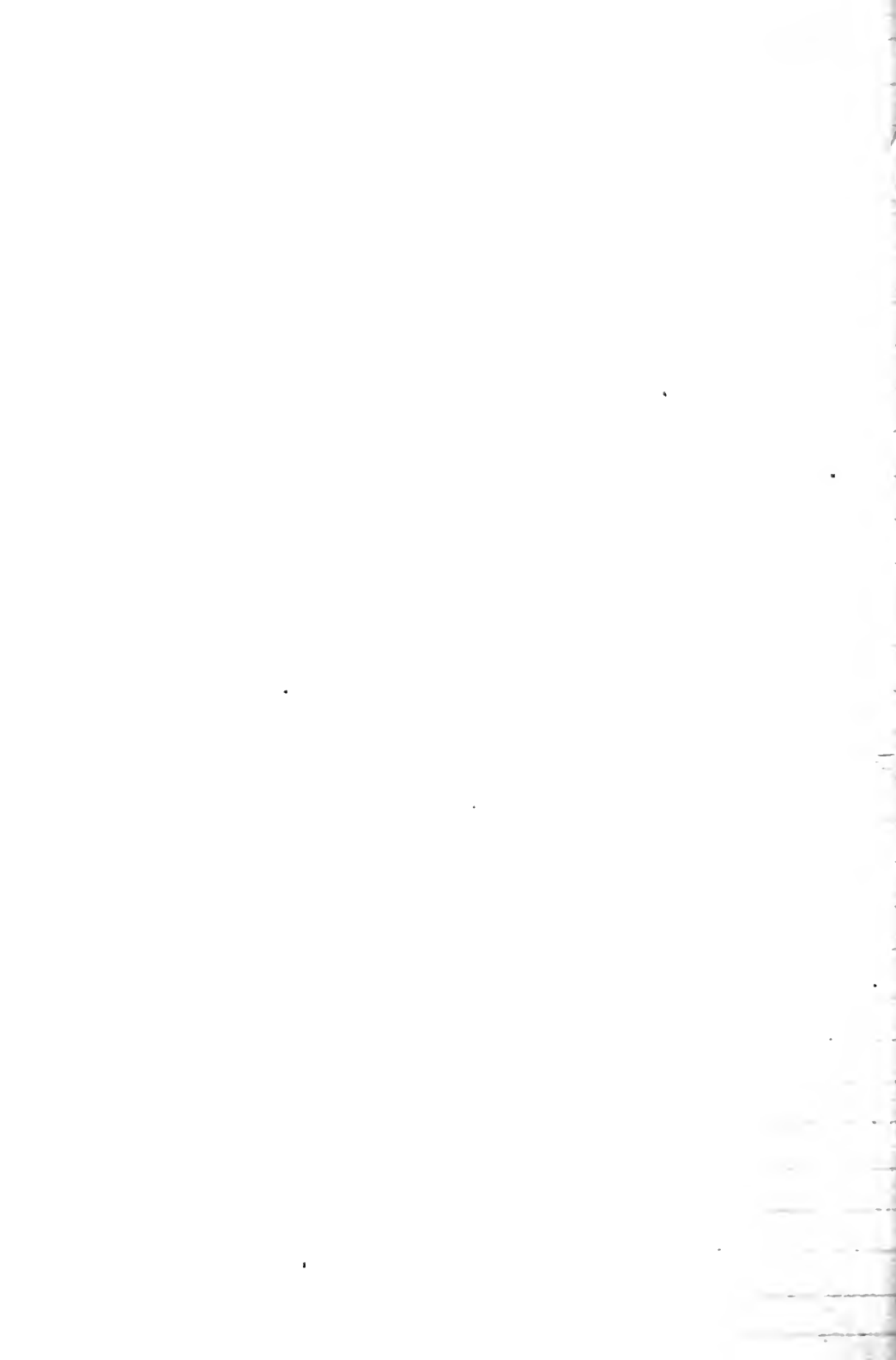












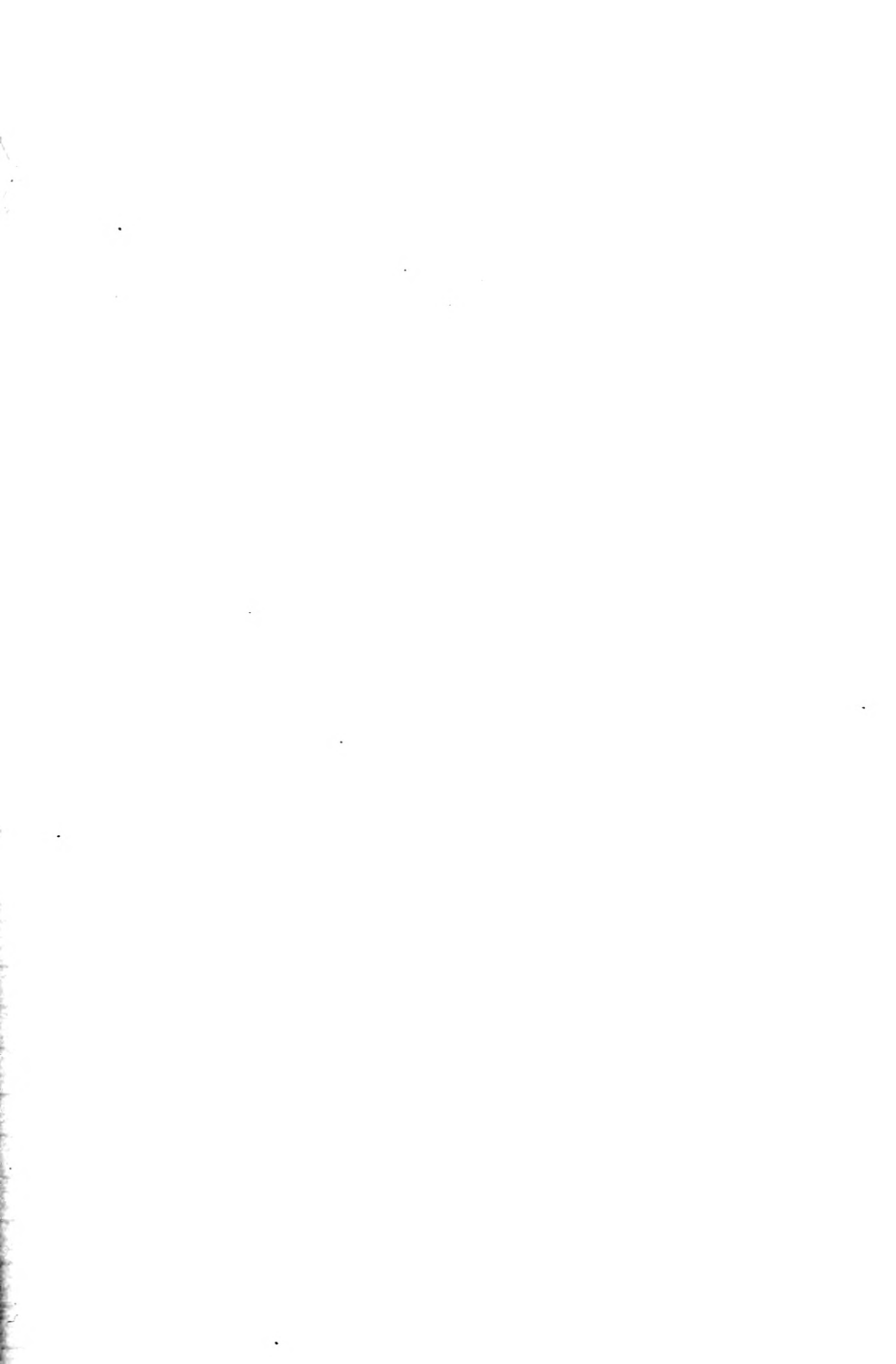




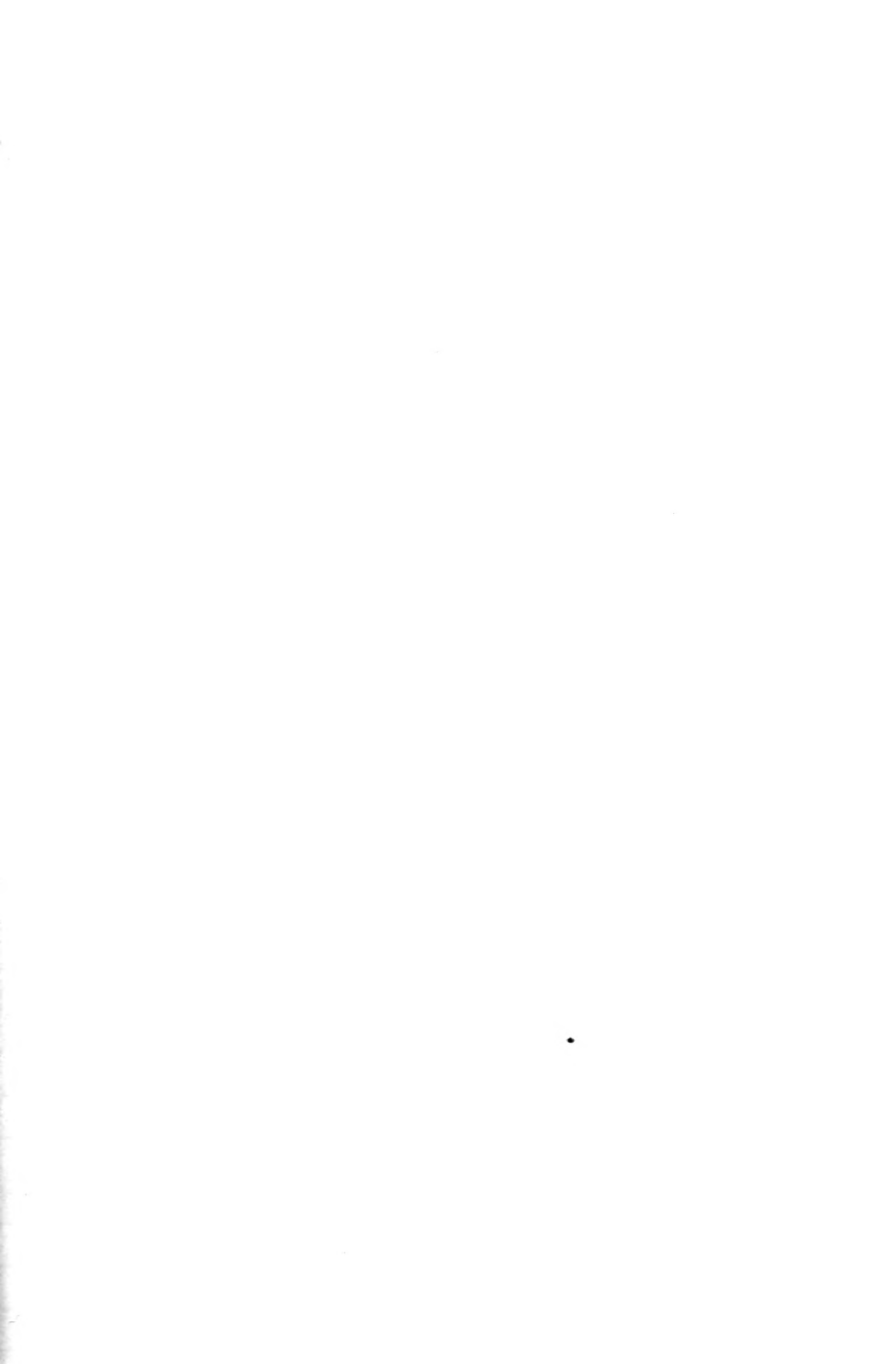


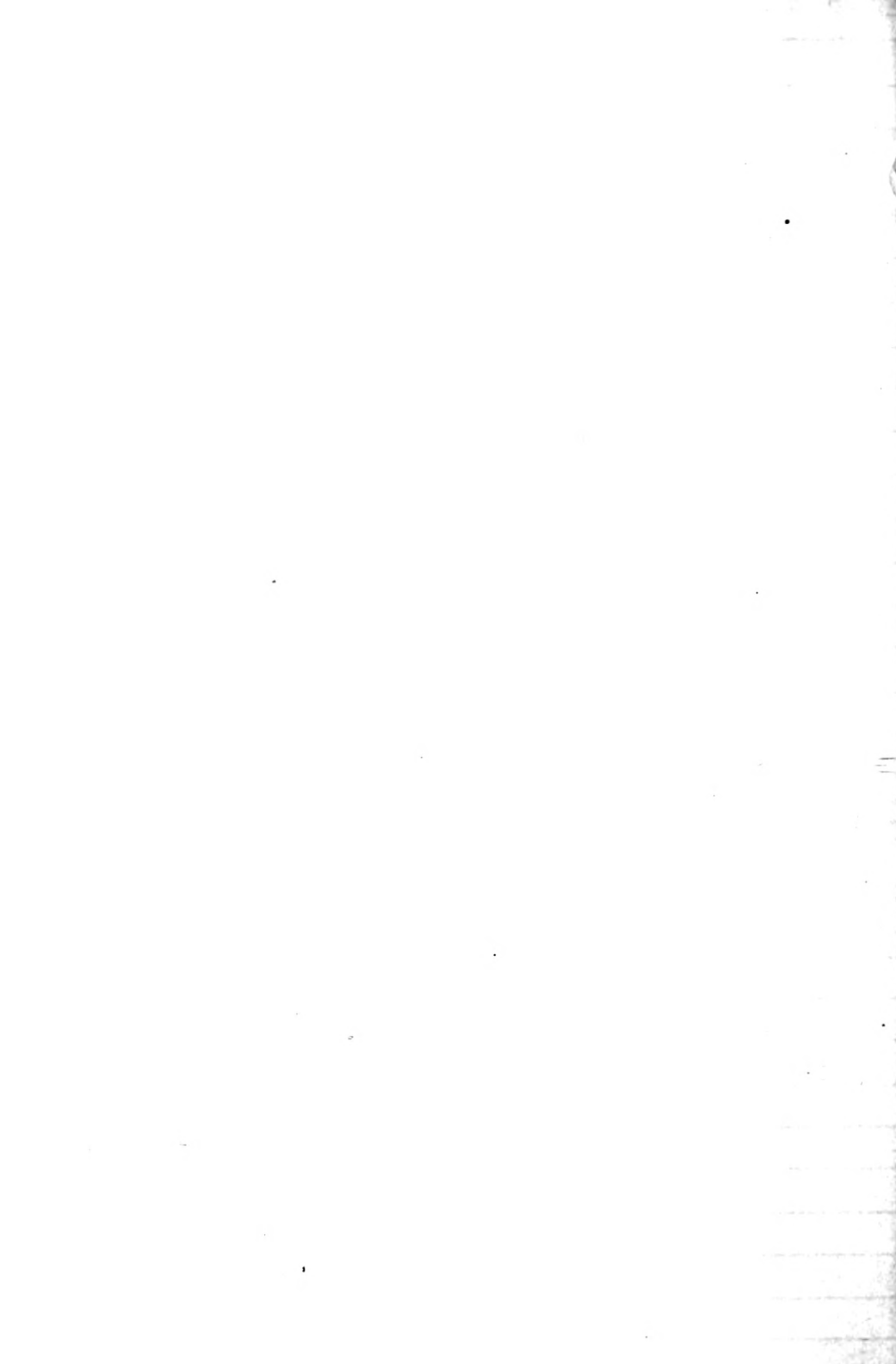




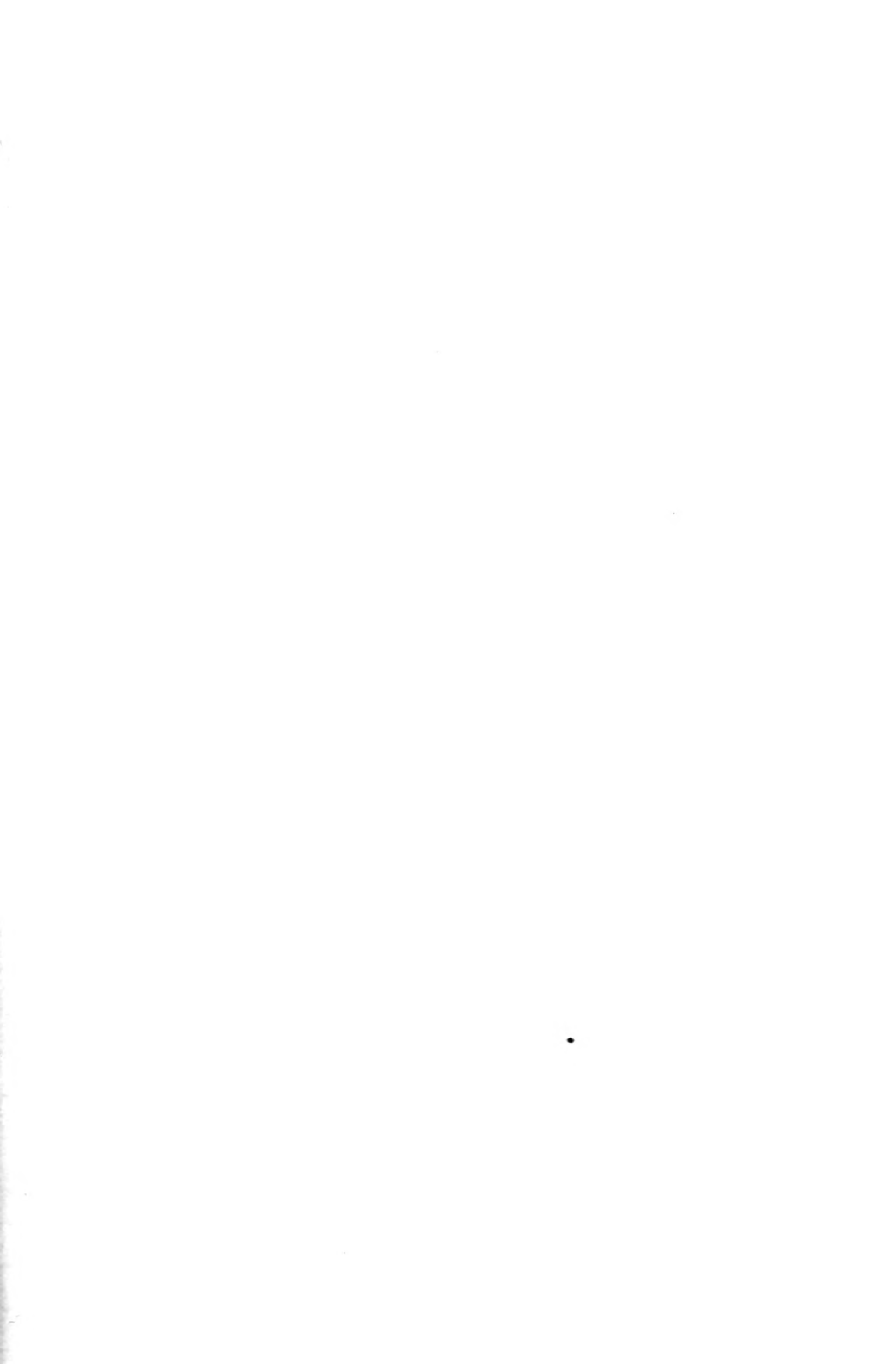


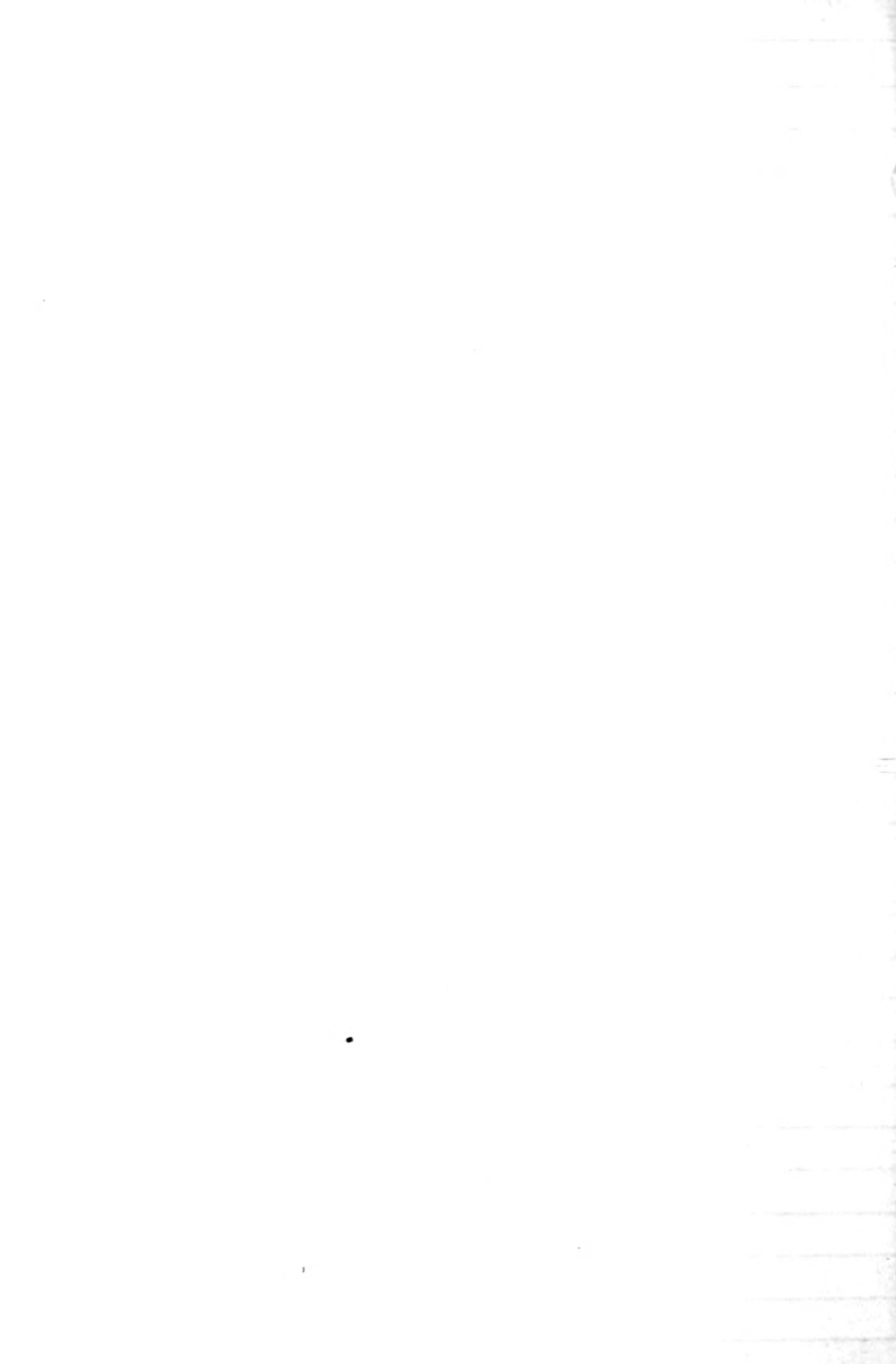














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