VERGIL'S AENEID
BOOK 1

HENDERSON—HAGARTY

PRICE, 25 CENTS

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Twice two = Duo binimum
The Fates

Clotho colum retinet, Laethesis net, et Atropos occai.
Vergil's Aeneid,

Book I.

Edited

With introductory notices, notes, complete vocabulary and illustrations,

For the use of

Classes reading for junior leaving and for university matriculation.

By

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PREFACE.

It is hoped that the present edition will fulfil the dual object of the editors, namely: first, to assist the pupil to study with intelligence and appreciation the text prescribed for examination, and secondly, to arouse an interest in, and a taste for, classical literature. While it is the duty of an examiner to ascertain whether the student understands the text prescribed, it ought to be the duty of the intelligent teacher to see that the student appreciates the work he is reading.

The editors have sought to aid the teacher in his work by furnishing the materials in an attractive form.

John Henderson.
E. W. Hagarty.
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LIFE OF VERGIL.

Publius Vergilius Maro was born on the fifteenth of 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, the poet, like many of his predecessors and contemporaries in literature, was not a Roman, but an Italian provincial.

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

1 The English equivalent of Vergilius is often spelt Virgil. Indeed the poet is best known by the name thus spelt. However, it is better to adopt the spelling that harmonizes with what is undoubtedly the correct Latin form. The form Virgilius was not common till the middle ages. 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 military distinction, as Africanus to Scipio, Numidicus to Metellus.

2 B.C. 49.
Studies and Early Life.

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

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

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

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

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4 Eclogue vi; Georg. iv, 219; Aen. i, 743; vi, 724; Georg. ii, 475-492.
5 Catalepta vii.
6 *De Rerum Natura.*
teachings of his instructors, gave, no doubt, his mind a strong bent towards the doctrines of Epicurus. It is probable that the poet returned to his father’s farm before the outbreak of the war between Pompey and Caesar, B.C. 49. It is also likely that he remained there till after the battle of Philippi (B.C. 42), and that he employed his time in gaining by observation materials which he afterwards employed in his great didactic poem, the Georgics.

**Acquaintance with Augustus and Maecenas.**

Unlike Horace, Vergil sympathized with the party of Caesar. The formation of the Second Triumvirate threw the Roman world into the broils of a civil war. In the division of the provinces, the Gauls (except Gallia Narbonensis) fell to Antony. The lands of eighteen cities were given up to reward the legions of the unscrupulous Antony, and among the lands were those of Cremona. The district around this city failing to satisfy the greedy rapacity of the legionaries of the Triumvir, the farms of the neighbouring Mantua were seized, and among the lands confiscated were those of the poet’s father. C. Asinius Pollio, the prefect of Gallia Transpadana, unable to restrain the lawlessness of the soldiers of Antony, sent Vergil to Rome with a recommendation to Augustus to allow the poet to retain his paternal estate. It is quite probable that congenial tastes and a recognition of the genius of Vergil may have influenced Pollio to take this course. At the close of the same year (41 B.C.), however, war broke out anew between Octavius and L. Antonius. Pollio was deposed from office, and Alfenus Varus appointed in his stead. Another division of lands followed, and the poet is said to have been deprived of his estate the second time.\(^7\) His friends, Gallus, Pollio, and 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 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

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\(^7\) Eclogues i and ix.
went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.\(^8\)

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 favourite abode.\(^9\) 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.

**Death and Character.**

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:—

\[
\text{Mantua me genuit; Calabri rapuere; tenet nunc}\ \\
\text{Parthenope. Cecini paseua, rura, duces.}\(^{10}\)
\]

It is said that shortly before his death Vergil wished to destroy the Aeneid rather than leave it in its unfinished state. His friends however dissuaded him, and the poem was afterwards edited and published by Varius and Tucca under the sanction of Augustus and Maecenas.

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\(^{11}\) the lines thus rendered by Conington:

\[
\text{Horace Satires} \, 1, \, 5 \, \text{and} \, 10.
\]

\[
\text{Geo. iv, 563. Illo Vergilium me tempore dulcis alebat}\ \\
\text{Parthenope, studiis florentem ignobilis oti.}\]

\[
\text{Some have taken the last line to refer to the Eclogues, the Georgics, and the Aeneid.}\]

\[
\text{Hor. Sat. 1, 8, 29-34.}\]
"The man is passionate, perhaps misplaced
In social circles of fastidious taste;
His ill-trimmed beard, his dress of uncouth style,
His shoes ill-fitting, may provoke a smile;
But he's the soul of virtue; but he's kind
But that coarse body hides a mighty mind."

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

Works.

Vergil is said to have attempted in his youth an epic poem on the wars of Rome, but the difficulty of the task soon led him to abandon his design. His earlier poems, Culex, Moretum, Ciris, Copa, and those that pass under the name Catalepta, though they give little proof of great ability, still show the careful attention the poet bestowed on metre and diction.

1. The writings that first established the reputation of Vergil were the Eclogues, pastoral poems, ten in number, written between 43 B.C.-37 B.C. This class of poetry was Eclogues. 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 Idyll of Theocritus exhibits a true picture of the shepherd's life, the joys and sorrows, character, sentiment and habits of the rural swains,

12 πάρθενος, a maiden.
13 Eclogue vi, 3.
14 These were called by the generic term Bucolica (βουκολικά, scil. ποιήματα, from βουκολίω, 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 large number. Spenser wrote the word Aeglogue and followed the derivation of Petrarch, αἰγών λόγοι, "tales of goats" or "tales of goatherds."
15 εἰδύλλιον, a little picture.
The piny woods, the upland lawns and feeding flocks, the sea and sky of Sicily. 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. His characters are too conventional, his representation of life too artificial. Still the earlier poems of Vergil have beauties. Their melodious diction, their soft and easy flowing style, were admired by Horace, no mean judge of the poet's art.

2. The **Georgics**, in four books, was written (between B.C. 37—B.C. 30) at the request of Maecenas, to whom the poem was dedicated. In this didactic Epic, Vergil copies largely from Hesiod, Nicander, and Aratus. While the Eclogues have justly been regarded as inferior to the Idylls of his Greek original, Theocritus, the Georgics, on the other hand, have been accounted superior to any other poem on the 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. 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

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16 Sat. i, 10, 45.

17 *Georgica γεωργικά*, from γεά=γῆ, the earth and ἐργον, a work.

18 The chief historical events alluded to in the Georgics are: the death of Julius Caesar, 44 B.C. (B. i, 456); the civil wars ended by the battle of Philippi, 42 B.C. (B. i, 490); the wars waged (34 B.C.) in Parthia under Antony, and those on the Rhine under Agrippa (B. i, 509); the battle of Actium and the submission of the East, B.C. 20 (B. ii, 172; iii, 27-32; iv, 562); the irruptions of the Daci on the Danube, B.C. 30 (B. ii, 497).

19 See the opening lines of Georgics, i and iv.

20 Hesiod's *Works and Days*; Aratus's *Phaenomena*; Nicander's *Georgics*

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

*non ullus aratro*

*Dignus honos, squalent abductis arva colonis,*

*Et curvae rigidum fauces conflantur in ensem.*
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
tilling the fields, the second of orchards, the third of the
care of horses and cattle, and the fourth of bees. The two
most successful imitations in English of this poem are Philips's
Pastorals, and Thompson's Seasons.

3. The Aeneid, in twelve books, written between 29 B.C.— Aeneid.
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
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 object of
Vergil was to produce a national epic, by showing the vari-
ous steps of the growth of the Empire, and in doing this,
he had to give prominence to the influence of Greek litera-
ture as an important element in moulding Roman thought.

Style of the Aeneid.

Defects.—Vergil has been severely censured for (1) de-
ficiency in the power of invention, (2) intermixture of Greek
and Latin traditions, (3) anachronisms, (4) his mode of re-
presenting the character of Aeneas, (5) 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

22 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 Cantab-
rians. De Aenea quidem meo, si mehercule tam dignum aquibus haberem tuis, libenter
mitterem: sed tanta inchoata res est, ut paene vitiis mentis tantum opus ingressus mihi
videar, cum praesertim, ut scio, alia quoque studia ad id opus multoque potiora
impretiar. Macrob. Sat. i, 24, 12.

23 Especially by the Emperor Caligula, Markland, and Niebuhr.
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 his hero Aeneas is cold-blooded and uninteresting.

Excellencies.—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. To the above-named qualities may be added picturesqueness in description; variety and artistic taste in grouping incidents; also dramatic power, particularly in Books i and iv.

Crutwell thus defends Vergil in regard to the main charge: "The Aeneid was meant to be, above all things, a national poem, carrying on the lines of thought, the style of speech, which national progress had chosen; and it was not meant to eclipse, so much as to do honour 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 met 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 enoble and enlighten Roman virtue, with the Greek singers and sages, for they, too, had helped to rear the towering fabric of Roman greatness. All these meet together in the Aeneid, as in
solemn conclave, to review their joint work, to acknowledge its final completion, and to predict its impending downfall. This is beyond question the explanation of the wholesale appropriation of others' thoughts and language, which would otherwise be sheer plagiarism."

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

METRE.

The Aeneid is written in the heroic metre of the Romans; viz.: the dactylic hexameter. This was the most ancient The dactylic hexameter. as well as the most dignified form of verse among the Greeks and Romans. It was cultivated at an early period, far beyond the beginnings of authentic history, as we find it in its most perfect shape in the poems of Homer and Hesiod, and the responses of the Delphic oracle. Ennius is said to have discarded the rude Saturnian metre of his predecessors, and to have introduced the hexameter among the Romans. Vergil is generally considered as the model of this kind of verse among the Latins.
The dactylic hexameter consists, as its name implies, of six feet, the first four of which may be dactyls or spondees; the fifth is usually dactyl, and the sixth invariably a spondee. The following is the scheme:

\[\text{- - - - - -} \]

Rules for Quantity.

In scanning, the pupil should understand that his general knowledge of quantity must be constantly brought into use. For example, from the outset of his studies he has learnt that -is of the dat. and abl. plur. is long, and -is of the gen. sing. is short. So -a of the nom. is short, and -a of the abl. is long. He knows also that a vowel before a final t is short. The following special rules may be helpful; in fact to make scanning easy they must be continually referred to.

1. A vowel before a vowel in the same word is short. Exceptions Aeneas and many other proper names, illius, etc.
2. A vowel before two consonants (not a mute and liquid) is long by position.
3. Before a mute and liquid (e.g., pl. tr) a vowel is common.
4. The prefix re- (back or again) and the enclitic -que are naturally short. They may of course be long by position.
5. Both for quantity and for elision (see sec. 5 below) the letter h does not count as a consonant. For instance, as in hic cur|rās fūt|hoc, v. 17, the it is short though coming before two consonants; and in ātu(e) hōmin|um, v. 65, e is elided as before a vowel. In Samo; hic, v. 16, the pause prevents the elision of o.

Peculiarities of Metre.

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

\[\text{Intōnā|erē pōl(i), | ēt crēb|rīs mīcāt|īgnībūs|āethēr,}\]

where the quick flashes of lightning and the instant peals of thunder fall in quick succession.
So in B. i, 150:

Īamquē fācēs et saeōs vōlānt furōrārmā minístrāt:

where the quick succession of brands and stones follows.

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

Ād|pār|ēnt rā|rī nānt|ēs īn| gūrgitē| vāstō.

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

So also a dignified gait may be imitated by successive

spondees: B. i, 46.

Āst ēgō| quae dī|v(um) incē|dō rē|gīnā Iov|isquē.

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

Tūn(e) ill(e)| Aēnē|ās quēm| Dārdāni|ō Ān|chisae.

(Note the absence of elision in Dardanio.)

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

(a) Penthemimeral Caesura at the end of the first syllable of the third foot: B. i, 621.

Aūxīlī|ō Bē|i"| gēnī|tōr tūm| Bēlūs ō|pīmām.

(b) Hephthemimeral Caesura, at the end of the first syllable of the fourth foot: B. i, 441.

Lūcūs īn| ārbē fū|īt mēdi|ā," lūc|tissimās| ēmbrae.

---

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

26 Called by the Greeks τοιχή, a cutting.

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

28 From ἕπτα, seven; ήμι, half; μέπος, a part or foot; hence the seventh-half-foot caesura.
METRE OF THE AENEID.

(c) *Trochaic* caesura. 
_Lastrā|bānt cōn|vēxā| pōl|ūs dūm| sūdrā| pāscēi._

(d) *Bucolic* caesura. 
_Sic cūnc|ūs pēlā|gi cēcī| dit frāgōr|ā|āethērā| pōstqūam._

5. **Metrical figures.**

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

(1) B. i, 95:
_Quīs ān|t(e)|ōrā pā|trūm Trō|iae sūb| moenībūs| āltīs._

(2) B. i, 210:
_Īlī| sē praē|d̄(ae)| āccīng|ānt dāpī|būsque fū|tūris._

(3) B. i, 180:
_Āeneās scōpā|l(um) īnīrē|ā cōn|scēndit, ēt| ōmnēm._

---

29 Also called the *weak or feminine* caesura.

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

31 Leaving out the three unfinished lines in the first book of the Aeneid we have 420 dissyllabic; 323 trisyllabic; 8 monosyllabic; 2 quadrissyllabic endings.
(4) B. i, 213:
\[\text{Mittite; fœsān ēt| haēc ē|lim mēmin|īssē īuv|ābit.}\]

(5) B. i, 246:
\[\text{Īt mārē| prōrup₃(um)| ēt pēłāg|ō prēmit| ārvā sōn|āntī.}\]

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

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

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

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

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

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

B. i, 16:
\[\text{Pōsthābi|tā 'cōlū|īssē Sē|mō, hīc| īllīs |ārmā.}\]

B. i, 617:
\[\text{Tūne īlē| Āenē|ās quēm | Dārdānī|ō Ān|chīsā.}\]

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

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

B. i, 120:
\[\text{Īām vālī|dam Īliōn|ēi nāv|ēm, īām |fōrtēs Ā|chātāe.}\]

B. i, 195:
\[\text{Vinā bōn|ās quae |deīndē cād|īs ōnēr|ārēt Āc|ēstēs.}\]

(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 at the beginning of the next line; e.g.,

B. i, 332:
\[\text{Īāctē|mār dōcē|ās īg|nār(i) hōmi|nāmquē lō|cōrūm|qu(e)}
\[\text{Errāmus.}\]
So also in B. i, 448:
\[\text{Aerē} \mid \text{cui} \mid \text{grādǐ} \mid \text{būs} \mid \text{sūr} \mid \text{gēbānt} \mid \text{liminā} \mid \text{nēxe} \mid \text{que}\]
\[\text{Aerē trābēs.}\]

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

There are altogether twenty-one hypermetrical lines in Vergil.

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

(1) B. i, 308:
\[\text{Qui} \mid \text{tēnē} \mid \text{ānt,} \mid \text{n(} \text{am}) \text{ in} \mid \text{cūltā} \mid \text{vī} \mid \text{dē}, \text{ hōmin} \mid \text{ēsnē} \mid \text{fēr} \mid \text{aenē}.\]

(2) B. i, 478:
\[\text{Pēr} \mid \text{terr(} \text{am}) \mid \text{ēt vēr} \mid \text{sā pūl} \mid \text{vis} \text{ in} \mid \text{scribētūr} \mid \text{hāstā}.\]

(3) B. i, 651:
\[\text{Pērgāmā} \mid \text{cūm pētē} \mid \text{rēt in} \mid \text{cōncēss} \mid \text{ōsqu(e)} \mid \text{hymēn} \mid \text{aeos}.\]

(4) B. i, 668:
\[\text{Litōrā} \mid \text{iūctē} \mid \text{tūr,} \mid \text{ōdī} \mid \text{is Iū} \mid \text{nōnīs} \text{ in} \mid \text{iōquē}.\]

**THE TROJAN WAR.**

Like Homer's Iliad and Odyssey, the Aeneid is based upon events supposed to have happened in that legendary and romantic episode known as the Trojan War. These events, as depicted in literature, are almost entirely poetic and not in the strict sense historical. The legend is that once there was a wealthy and powerful city named Ilium or Troja on the coast of Asia Minor. In a contest between the three goddesses, Venus, Juno and Minerva, for the Apple of Discord, Venus was awarded the prize by the young Trojan prince Paris (or Alexander), son of King Priam. Paris, who at the time was being brought up as a shepherd boy on Mt. Ida and had been chosen judge for the contest, was bribed by Venus with the promise that she would give him the most beautiful woman in the world for wife. This woman proved to be Helen, wife of Menelaus, king of Sparta.
Paris, on a visit to the court of Menelaus during the absence of the latter, enticed Helen to elope with him to Troy. Menelaus, to recover his wife and punish the Trojans for harboring her, assembled a large army of Greeks, led by various petty Grecian kings and commanded by Menelaus' brother Agamemnon, king of Argos and Mycenae. This army laid siege to Troy. After the siege had lasted ten years, by the stratagem of a huge wooden horse filled with soldiery the city was captured and burnt, and all but a remnant of the inhabitants put to the sword. This remnant scattered to different localities around the coast of the Mediterranean. According to the Roman legend, Aeneas, led by the Fates, conducted a party of Trojans to the west coast of Italy and there founded the colony from which afterwards grew the "Eternal City," Rome.

**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 shoulders the aged Anchises, takes 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 left the burning city at the end of the war, when, with a fleet of twenty vessels and a number of followers, he set sail from Troy in quest of lands destined by the fates. He first lands in Thrace, and begins to build a city, but is deterred by the ghost of the murdered Polydorus. Next he sails to Delos, then to Crete, where the Penates appear to Aeneas, and declare his destined home to be in Italy, the native land of Dardanus. Again he sets sail and is driven by a storm to 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 Achae-menides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus.
Guided by Achaemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum, where Anchises dies. He then starts out for Italy, but stress of weather drives him on the coast

At Karthage 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 harbour for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Juppiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded by a cloud, and invisible to all, Aeneas and Achates go to explore the country. They see the towers and walls of the youthful city, and are surprised to find their missing comrades holding audience with the queen. Under the guise of Ascanius, Cupid is sent by Venus to kindle love in the breast of Dido. Dido is married to Aeneas. Other fortunes the fates had in store for him. Mercury is sent to remonstrate with Aeneas. In spite of the love and entreaties of Dido, the order is given to sail, and once more the Trojans steer for Italy. Dido, through grief for her fickle lover, mounts the funeral pile and stabs herself, and then her attendants burn her body. He arrives a second time at Drepanum, and then for nine days celebrates the funeral games in honour 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. Juppiter sends rain and puts out the fire, but not till after four ships are destroyed. Aeneas leaves in Sicily all the elderly people and all weary of roaming, where they found Segesta. The rest sail for Italy and land at Cumae. Then he meets the Sibyl, under whose guidance he descends to the lower world and learns the full details of his future life. Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rituli. 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 is absent, the Trojan camp is attacked without success by Turnus and the Latins. Aeneas
returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.

**THE CONTENTS OF THE FIRST BOOK.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The wily goddess Venus, meanwhile causes Cupid to be transformed in form and mien into Ascanius, and accompany the faithful Achates with presents to the queen.
The Trojans and Tyrians, amid the joyous halls, recline on the embroidered couches. The gifts of Aeneas are admired by all. Cupid embraces Aeneas and then Dido, and both the Trojan leader and the Karthaginian queen are inspired with mutual flame.

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

A LITERARY STUDY OF BOOK I.

The Aeneid as a work of art.

The Aeneid is a work of art and as such deserves to be read and admired, not merely translated, in our schools. It is Poetry. It is a thing of beauty. It appeals to the imagination as few works of art in the world’s history have been able to do. It was written to please, to stir the finer and grander emotions, not to instruct. It was written to rouse a nation to enthusiasm over its own boasted ancestry. It is one of the few great Epics of literature. It has a hero and has a plot. It is tragic, grand and sublime, and at the same time it abounds in passages picturesque, beautiful and pathetic.

The Artistic grouping of the pictures in Book I.

Those students whose privilege it is to study Book I of the Aeneid have, like Aeneas in the temple of Queen Dido, an opportunity of viewing at the very threshold of this great work a panorama of beautiful and romantic pictures, artistically grouped by a master hand. Let us pause as we enter and take a rapid survey of the whole.

1. The weary hero near the end of his wanderings arouses the anger of the mighty Queen of Heaven.

2. She enlists the aid of the God of Winds.—The Storm and the Shipwreck.
3. Neptune rises from the sea, rebukes the winds and lulls the storm.

4. Aeneas consoles his comrades on the shore. (Note the exquisite beauty and harmony of the picture of the haven of refuge.)

5. Juppiter in fatherly contemplation of the world below.—Venus tearfully pleads with him on behalf of her beloved Trojans.—Jove's consoling kiss.—He depicts the future glories of Rome.—"Parce metu, Cytherea."

6. Mercury, the winged messenger of the gods, descends to Karthago on his errand of peace.

7. Venus disguised as a huntress intercepts Aeneas. She tells of Dido and Karthage and reassures her son.—Revealing herself in all her god-like beauty, she departs.

8. Aeneas journeys on.—From a hill-top he views the newly building city. He enters, surrounded and hidden by a cloud.

9. The temple of Juno.—Pictures from the war of Troy.—Aeneas' astonishment and new gleam of hope. (Note the poetic irony. It is in the temple of the very goddess who drove him on this shore that Aeneas finds deliverance.)

10. Enter Dido in queenly splendour.—Sudden appearance of the shipwrecked comrades of Aeneas.—Their appeal for protection and their kindly welcome.—Aeneas revealed.

11. The Banquet.—Cupid substituted for the boy Iulus (note the tender appeal of Venus to her son).—Dido luxuriates in the presence of Aeneas and all unconscious fondles the boy of the fatal dart.

Passages of Special Beauty.

V.V. 34-49—Juno's Anger:

Note the fine contrast between the happy mariners swiftly ploughing through the deep and the sullen anger of the goddess gradually rising to passionate rage.

V.V. 51-63.—The Cave of the Winds:

The struggling pack howling to get free.—The King with his sceptre on high controls them.—(Note the elaborate Personification.)

V.V. 81-123—The Storm:

The winds rush forth as to battle—the billows rise—the men shout—the cordage creaks—"black night broods o'er the deep"—the lightnings flash—the sailors are terrified and Aeneas despairs. (Observe the Method in the details.)
V.V. 124-156.—Neptune lulling the Storm:
   His fine rage at the usurpation of his authority.—His imperious
dismissal of the winds.—His angry message to Aeolus—the elaborate
Simile.—(How do the details of the Simile accord with the original?
Is it the manner of quelling the storm or the effect that is illus-
trated? Is the attitude of the winds to Neptune one of reverence
or one of fear? Does “pectora mulcet” really apply to Neptune?)

V.V. 159-169.—The Haven of Refuge:
   Observe the Method: the approach—the quiet bay inside—vista of
woods in the back-ground—the cave and abode of the Nymphs on
the shore—the general air of peace and security that pervades the
picture.

V.V. 198-209.—Aeneas consoling his Companions:
   A fine example of that sweetness and tender melancholy that per-
vade the pathos of Vergil; e.g., “o passi graviora,”—“forsan et
haec olim meminisse iuvabit”—“spem vultu simulat, premit altum
corde dolorem.”

V.V. 419-436.—The newly building City:
   Note the point of view—the variety of details impressing the busy
nature of the scene—this further emphasized by the simile of the
bee-hive.

A Pair of Portraits:
   V.V. 496-502—Dido.
   V.V. 588-593—Aeneas.

V.V. 664-688—Venus’ appeal to Cupid.
V.V. 697-711—The Banquet.
V.V. 712-722—Dido and Cupid.

Book I. essentially dramatic.
   Examine the following dramatic scenes:
   1. Juno and Aeolus.
   2. Neptune rebuking the winds.
   3. Venus and Juppiter.
   4. Venus and Aeneas on the road to Karthage.
   5. Scene in the temple of Juno.
      Aeneas gazing at the pictures.
Entry of Dido.
The companions of Aeneas supplicate Dido.
Revelation of Aeneas.
(This in itself constitutes a miniature drama.)

7. The Banquet.
A spectacular close.

The Supernatural in Book I.
Juno—the Queen of Heaven in offended dignity.

Neptune—the Ruler of the Sea—resents interference with his domain
and defies Juno.

Juppiter—the kindly though powerful Ruler of Heaven.—His omnipotent
and final decree fixing the destinies of Rome.

Venus—the goddess mother of our hero.
She supplicates Juppiter.
Smoothes the way for Aeneas.
Outwits Juno by calling in the aid of Cupid.

Mercury—the winged messenger of the gods.

HISTORY OF VERGIL’S TEXT.

Not the least of the advantages to be derived from the study of the
Classics is the ability to project one’s self into the spirit of the past.
The effect of this in widening one’s mental view, in increasing his
sympathies for man as man, need not here be dwelt upon. That we
may be able to carry our pupils back with us through the centuries
to Vergil’s own time, until they virtually live amid his surroundings,
and breathe the atmosphere of his early influence, is a “consumma-
tion devoutly to be wished.” A knowledge of the stages through which
Vergil’s text has passed before reaching us in the garb of a nineteenth
century school edition, may be helpful to this end.

The young student of Vergil is very apt to forget that the neatly
printed, carefully punctuated text he uses at school, is not at all like
the text as it left the hands of Vergil, or as it was circulated amongst
school-boys and Vergil’s numerous other readers of the first twelve
centuries. He may find it hard to realize that within fifty years after
the poet's death the Aeneid was a school text-book, thumbed and conned by Roman boys and expounded by Roman schoolmasters.

A glance at the facsimile on page xxxi will give the pupil some idea of those early characters which were the only means of reproducing the writings of Vergil. When he hears of corrupt passages and disputed readings, let him bear in mind that the first copies were made by hand and with great labour, by persons who perhaps did not in all cases understand what they were copying; that there were countless chances of mistaking Vergil's own handwriting in the first place; and that as the centuries of copying went on these chances increased greatly. It is not strange that Vergil's own handwriting has not come down to us, when we remember that none of the many copies made during the first three or four centuries are extant. In having one as early as the 4th or 5th century we are fortunate, for in the case of many other Latin writers we have nothing earlier than the 8th or 9th century.

All this time, however, Vergil was being read, studied and annotated. We hear of one commentator who said that he had seen a man who had once seen a genuine piece of Vergil's own handwriting. Servius made profuse annotations in the third or fourth century. Other grammarians of that age quoted whole lines from Vergil to illustrate their expositions of syntax, so that even from these quotations an almost complete text could be built up.

But the ground-work of all modern text criticisms is to be found in four great MSS. of the 4th and 5th centuries. These, verified by the earlier grammarians, who must have quoted from independent sources, are in all disputes the ultimate court of appeal. But even these are not conclusive, for the grammarians supply readings that are to be found in none of them. It is altogether likely that the four great MSS. were all based on one common "Archetype" or original copy, and that whatever mistakes this copy contained have been perpetuated as the genuine text of Vergil. Hence editors can with impunity go on "conjecturing" and "emending" for all time.

The four great MSS. are:

1. 'Vatican,' usually designated by critics F.; at present to be seen in the Vatican Library at Rome; probably of the 4th century.

2. 'Medicean,' M.; in the Laurentian Library at Florence; probably of the 5th century.

3. 'Palatine,' P.; in the Vatican Library, brought thither from the
Palatine Library at Heidelberg on its capture by the Bavarians in 1622; probably of the 4th century.

4. 'Roman,' R.; in the Vatican Library. The character (large capitals; see facsimile, which is reduced one half from the original size) resembles that found on the walls of Pompeii, and inscriptions of the 1st and 2nd centuries; but it is probably of the 4th or 5th century. The great critic Ribbeck ranks R. as the least reliable of the four, and justly so, as may be judged from the palpable errors in the passage contained in the facsimile.

After these came the countless small letter MSS. of the 8th and 9th centuries, based upon the great four.

The period of scientific criticism, of printed editions and elaborate commentary, dates from the Revival of Learning in the 15th century. The most noted editors of modern times are Heyne, Wagner, Forbiger, Conington, Nettleship, Ribbeck and Dr. Henry. The last named was an indefatigable Irish physician, who spent several years on the continent consulting and comparing MSS., in which work he was ably assisted by his daughter. He has left two monumental works entitled 'Aeneidea' and 'Twelve Years' Voyage of Discovery in the First Six Books of the Aeneis.' The other commentators are frequently referred to.

The best English poetical translations of Vergil are those by Conington and by Bowen, and the best prose versions are by Mackail, and by Lonsdale and Lee.
Facsimile of Codex Romanus (4th or 5th Century) of Vergil, Geo. iii., 145-149, illustrating the earliest approach extant to Vergilian handwriting. For purposes of printing reduced almost one half.

Reprint in Modern Capitals:—

**SPELVNCAE** **QUE** **TEGANT** **ET** **SAXEA** **PROCUBET** **UMBRA**
**EST** **LVCVS** **SILARI** **CIRCAIL** **CIBVS** **QUE** **VIRENTEM**
**PLVRIMVS** **ALBVRNVM** **VOLITANS** **CVI** **NOMEN** **ASILO**
**ROMANVM** **EST** **OESTRUM** **GRAI** **VERER** **VOCANTES**
**ASPER** **ACERBA** **SONANS** **QUO** **TOTA** **EX** **TERRITASILVIS**

Representation in a modern text:—

speluncaequae tegant et saxea procubet umbra.
est lucos (ms lucus) Silari circa illicibusque virentem
plurimus Alburnum volitans, cui nomen asilo
Romanum est, oestrum Grai vertere vocantes,
asper, acerba sonans, quo tota exterrita silvis
Juno.
VERGIL, THE ROMAN POET.

P. VERGILI MARONIS AENEIDOS

LIBER PRIMUS.

Preface and Invocation.

Ille ego, qui quondam gracili modulatus avena
  carmen, et egressus silvis vicina coegi
  ut quamvis avido parerent arva colono,
  gratum opus agricolis; at nunc horrentia Martis
  arma virumque cano, Troiae qui primus ab oris
  Italianam fato profugus Lavinaque venit
  litora, multum ille et terris iactatus et alto
  vi superum, saevae memorem Iunonis ob iram,
  multa quoque et bello passus, dum conderet urbem
  inferretque deos Latio, genus unde Latinum
  Albanique patres atque altae moenia Romae.

Musa, mihi causas memora, quo numine laeso,
  quidve dolens regina deum tot volvere casus
  insignem pietate virum, tot adire labores
  inpulerit. tantaene animis caelestibus irae?
The story begins; origin of Juno’s hatred of Troy.

urbs antiqua fuit—Tyrii tenueré coloni—Karthaigo, Italiam contra Tiberinaque longe ostia, dives opum studiisque asperrima belli; quam Iuno fertur terris magis omnibus unam posthabita coluisse Samo: hic illius arma, hic currus fuit; hoc regnum dea gentibus esse, si qua fata sinant, iam tum tenditque foveique. prohreniem sed enim Troiano a sanguine duci audierat, Tyrias olim quae vereret arces; hinc populum late regem belloque superbum venturum excidio Libyae: sic volvere Parcas. id metuens veterusque memor Saturnia belli, prima quod a Troiam pro caris gesserat Argis— necdum etiam causae irarum saevique dolores exciderant animo; manet alta mente repostum iudicium Paridis spreataque iniuria formae, et genus invisum, et rapti Ganymedis honores—his accensa super, iactatos aequore toto Troas, reliquias Danaum atque inmitis Achilli, arcebat longe Latio, multosque per annos errabant acti fatis maria omnia circum. tantae molis erat Romanam condere gentem.

The Trojans, leaving Sicily, arouse the anger of Juno.

ast ego, quae divom incedo regina, Iovisque et soror et coniunx, una cum gente tot annos bella gero. et quisquam numen Iunonis adorat praeterea, aut supplex aris inponet honorem?'

She visits the home of Aeolus, God of the Winds.

talia flammatō secum dea corde volutans
nimborum in patriam, loca feta furentibus Austris,
Aeoliam venit. hic vasto rex Aeolus antro
luctantes ventos tempestatēsque sonorās
imperio premit, ac vincis et carcere frenat.
illi indignantes magno cum murmure montis
circum claustra fremunt; celsa sedet Aeolus arce
tenens, mollitque animos et temperat iras:
ни faciat, mariа ac terras cælumque profundum
quippe ferant rapidi secum vеrrantque per auras:
sed Pater omnipotens speluncis abdidit atris
hoc metuens, molemque et montes insuper altos
inposuit, regemque dedit, qui foedere certo
et premere et laxas sciret dare iussus habenas.

Her appeal for help and the god's reply.

ad quem tum Iuno supplex his vocibus usа est:
‘Aecle, namque tibi divom Pater atque hominum rex
et mulcere dedit fluctus et tollere vento,
gens inimica mihi Tyrrhenum navigat aequor,
Ilium in Italian portans victosque Penates:
incute vim ventis submersasque obrue puppes,
aut age diversos et disiice corpora ponto.

70 sunt mihi bis septem praestanti corpore Nympheа,
quarum quae forma pulcherrima Deiopeа,
 conubio iungam stabili propriamque dicabo,
omnes ut tecum meritis pro talibus annos
exigat et pulchra faciat te prole parentem.’

Aeolus haec contra: ‘tuus, o regina, quid optes,
explorare labor; mihi iussa capessere fas est.
tu mihi quodcumque hoc regni, tu sceptra lovemque
concilias, tu das epulis accumbere divom, nimborumque facis tempestatumque potentem.'

The Storm.

haec ubi dicta, cavum conversa cuspide montem inpulit in latus : ac venti velut agmine facto, qua data porta, ruunt et terras turbine perflant. incubuere mari, totumque a sedibus imis una Eurusque Notusque ruunt creberque procellis Africus, et vastos volvunt ad litora fluctus. insequitur clamorque virum stridorque rudentum. eripiunt subito nubes caelumque diemque Teucrorum ex oculis ; ponto nox incubat atra. intonuere poli et crebris micat ignibus aether, praesentemque viris intentant omnia mortem. extemplo Aeneae solvuntur frigore membra ; ingemit, et duplicates tendens ad sidera palmas talia voce refert : 'o terque quaterque beati, quis ante ora patrum Troiae sub moenibus altis contigit oppetere ! o Danaum fortissime gentis Tydide, mene Iliacis occumbere campis non potuisse tuaque animam hanc effundere dextra, saevus ubi Aeacidae telo iacet Hector, ubi ingens Sarpedon, ubi tot Simois correpta sub undis scuta virum galeasque et fortia corpora volvit ?'

The wreck of the fleet.

talia iactanti stridens Aquilone procella velum adversa ferit fluctusque ad sidera tollit. franguntur remi ; tum prora avertit et undis dat latus ; insequitur cumulo praeruptus aquae mons. hi summo in fluctu pendent, his unda dehiscens terram inter fluctus aperit ; furit aestus harenis. tres Notus abreptas in saxa latentia torquet, (saxa vocant Itali mediis quae in fluctibus Aras, dorsum inmane mari summo) ; tres Euris ab alto in brevia et Syrtes urquet—miserabile visu—
inliditque vadis atque aggere cingit harenae. unam, quae Lycios fidumque vehebat Oronten, ipsius ante oculos ingens a vertice pontus in puppim ferit: excutitur pronusque magister volvitur in caput; ast illam ter fluctus ibidem torquet agens circum, et rapidus vorat aequore vortex. apparent rari nantes in gurgite vasto, arma virum tabulaque et Troia gaza per undas. iani validam Ilionei navem, iam fortis Achatii, et qua vectus Abas, et qua grandaevus Aletes, vicit hiemps; laxis laterum compagibus omnes accipiunt inimicum imbrem rimisque fatiscunt.

Neptune rebukes the winds

interea magno misceri murmure pontum emissamque hiemem sensit Neptunus et imis stagna refusa vadis, graviter commotus; et alto prospeciens summa placidum caput extulit unda. disiectam Aeneae toto videt aequore classem, fluctibus oppressos Troas caelique ruina, nec latuere doli fratrem Iunonis et irae. 125

Eurum ad se Zephyrumque vocat, dehinc talia fatur:

'tantane vos generis tenuit fiducia vestri?

iam caelum terramque meo sine numine, venti, miscere, et tantas audetis tollere moles?
quos ego—sed motos praestat componere fluctus:

post mihi non simili poenâ commissâ luetis.
maturate fugam, regique haec dicite vestro:

non illi imperium pelagi saevumque tridentem, sed mihi sorte datum. tenet ille inmania saxa, vestras, Eure, domos; illa se iactet in aula Aeolus et clauso ventorum carcere regnet.'

and lulls the storm.

sic ait, et dicto citius tumida aequora placat, collectasque fugat nubes solemque reducit. Cymothoë simul et Triton adnixus acuto
detrudunt naves scopulo; levat ipse tridenti,
et vastas aperit Syrtes et temperat aequor,
atque rotis summas levibus perlabitur undas.

ac veluti magno in populo cum saepe coerta est
sedito, saevitque animis ignobile vulgus,
iamque faces et saxa volant—furor arma ministrat—
tum pietae gravem et meritis si forte virum quem
conspexere, silent arrectisque aequibus adstant;
ille regit dictis animos, et pectora mulcet:
sic cunctus pelagi Cecidit fragor, aequora postquam
prospiciens genitor caeloque invectus aperto
flectit equos curruque volans dat lora secundo.

The harbour of refuge.

defessi Aeneadae, quae proxima litora, cursu
contendunt petere, et Libyae vertuntur ad oras.
est in secessu longo locus: insula portum
efficit obiectu laterum, quibus omnes ab alto
frangitur inque sinus scindit sese unda reductos.
hinc atque hinc vastae rupes geminique minantur
in caelum scopuli, quorum sub vertice late
aequora tuta silent: tum silvis scaena coruscis
desuper horrentique atrum nemus imminet umbra:
fronte sub adversa scopulis pendentibus antrum;
intus aquae dulces vivoque sedilia saxo,
Nympharum domus. hic fessas non vincula naves
ulla tenent, unco non alligat ancora morsu.

The weary Trojans land.

huc septem Aeneas collectis navibus omni
ex numero subit; ac magno telluris amore
egressi optata potiuntur Troes harena
et sale tabentes artus in litore ponunt.
ac primum silici scintillam excudit Achates
succipitque ignem foliis atque arida circum
nutrimenta dedit rapuitque in fomite flamam.
tum Cererem corruptam undis Cerealisque arma
expediunt fessi rerum, frugésque receptas et torrere parant flammis et frangere saxo.

_Aeneas from a cliff spies a herd of deer,_

Aeneas scopulum interea conscendit et omnem prospectum late pelago petit, Anthea, si quem iactatum vento videat Phrygiasque biremes, aut Capyn, aut celsis in puppibus arma Caici navem in conspectu nullam, tres litore cervos prospicit errantem ; hos tota armenta sequuntur a tergo, et longum per valles pascitur agmen. constitit hic, arcumque manu celeresque sagittas corripuit, fidus quae tela gerebat Achates, ductoresque ipsos primum, capita alta ferentes cornibus arboreis, sternit ; tum vulgus et omnem miscet agens telis nemora inter frondea turbam ; nec prius absistit, quam septem ingentia victoria corpora fundat humi et numarem cum navibus aequat.

_and brings cheer to his companions._

hinc portum petit, et socios partitur in omnes. vina bonus quae deinde cadis onerarat Acestes litore Trinacrio dederatque abeuntibus heros, dividit, et dictis maerentia pectora mulcet : 'o socii, neque enim ignari sumus ante malorum, o passi graviora, dabit deus his quoque finem. vos et Scyllaeam rabiem penitusque sonantes accestis scopulos, vos et Cyclopea saxa experti : revocate animos, maestumque timorem mittite ; forsan et haec olim meminisse iuvabit... per varios casus, per tot discrimina rerum tendimus in Latium, sedes ubi fata quietas ostendunt ; illic fas regna resurgere Troiae. dureate, et vosmet rebus servate secundis.'

_The repast on the shore._

talia voce refert, curisque ingentibus aeger spem vultu simulat, premit altum corde dolorem.
illi se praedae accingunt dapibusque futuris:
tergora diripiunt costis et viscera nudant,
pars in frusta secant veribusque t'rementia figunt,
itore aëna locant alii flammmasque ministrant.
tum victu revocant vires, fusique per herbam
inplentur veteris Bacchi pinguisque ferinae.
postquam exempta fames epulis mensaeque remota,
amissos longo socios sermone requirunt
spemque metumque inter dubii, seu vivere credant
sive extrema pati nec iam exaudire vocatos.
praecipue pius Aeneas nunc acris Oronti,
nunc Amyci casum gemit et crudelia secum
fata Lyci fortemque Gyan fortemque Cloanthum.

**Venus supplicates Juppiter.**

et iam finis erat, cum Iuppiter aethere summo
despiciens mare velivolum terrasque iacentes
litoraque et latos populos, sic vertice caeli
constitit et Libyaee defixit lumina regnis;
atque illum tales iactantem pectore curas
tristior et lacrimis oculos suffusa nitentes
adloquitur Venus: 'o qui res hominumque deumque
eaeternis regis imperiis et fulmine terres,
quid meus Aeneas in te committere tantum,
quid Troes potuere, quibus tot funera passis
cunctus ob Italiam terrarum clauditur orbis?
certe hinc Romanos olim volventibus annis,
hinc fore ductores, revocato a sanguine Teucri,
qui mare, qui terras omni ditione tenerent,
pollicitus? quae te, genitor, sententia vertit?
hoc equidem occasum Troiae tristesque ruinas
solabar fatis contraria fata reprendens;
nunc cadem fortuna viros tot casibus actos
insequitur. quem das finem, rex magne, laborum?
Antenor potuit mediiis elapsus Achivis
Illyricos penetrare sinus atque intima tutus
regna Liburnorum et fontem superare Timavi,
unde per ora novem vasto cum murmure montis
Jupiter.
it mare proruptum et pelago premit arva sonanti. hic tamen ille urbem Patavi sedesque locavit Teucrorum, et genti nomen dedit armaque fixit Troia, nunc placida compostus pace quiescit: nos, tua progenies, caeli quibus adnuis arcem, navibus—infandum!—amissis, unius ob iram prodimur atque Italis longe disiungimur oris. hic pietatis honos? sic nos in sceptra reponis?

Juppiter promises glory to the Romans,

ólli subridens hominum sator atque deórum vultu, quo caelum tempestatesque serenat, oscula libavit natae, dehinc talia fatur:

'parce metu, Cytherea: manent innota tuorum fata tibi; cernes urbem et promissa Lavini moenia, sublimemque feres ad sidera caeli magnanimum Aenean; neque me sententia vertit. hic tibi—fabor enim, quando haec te cura remordet, longius et volvens fatorum arcana movebo—bellum ingens geret Italia populosque ferocios contundet, moresque viris et moenia ponet, tertia dum Latio regnatem viderit aetas ternaque transierint Rutulis hiberna subactis. at puer Ascanius, cui nunc cognomen Iulo additur—Ilus erat, dum res stetit Ilia regno—triginta magnos volvendis mensibus orbes imperio explebit, regnumque ab sede Lavini transferet, et longam multa vi muniet Albam. hic iam ter centum totos regnabitur annos gente sub Hectorea, donec regina sacerdos Marte gravis geminam partu dabit Ilia prolem. inde lupae fulvo nutricis tegmine laetus Romulus excipiet gentem, et Mavortia condet moenia Romanosque suo de nomine dicet. his ego nec metas rerum nec tempora pono, imperium sine fine dedi. quin aspera Iuno, quae mare nunc terrasque metu caelumque fatigat, consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togam.
sic placitum. veniet lustris labentibus actas,
cum domus Assaraci Phthiam clarasque Mycenas
servitio premet ac victis dominabitur Argis.

and foretells the golden age of Augustus.
nascetur pulchra Troianus origine Caesar,
imperium Oceano, famam qui terminet astris,
Iulius, a magno demissum nomen Iulo.
hunc tu olim caelo, spoliis Orientis onustum,
accipies secura ; vocabitur hic quoque votis.
aspera tum positis mitescent saecula bellis ;
cana Fides et Vesta, Remo cum fratre Quirinus
iura dabunt ; dirae ferro et compagibus artis
claudentur Belli portae ; Furor inpius intus
saeva sedens super arma et centum vinctus aēnis
post tergum nodis fremet horridus ore cruento.'

Mercury despatched to Karthage.
haec ait, et Maia genitum demittit ab alto,
ut terrae utque novae pateant Karthaginis arces
hospitio Teucris, ne fati nescia Dido
finibus arceret. volat ille per aëra magnum
remigio alarum, ac Libyae citus astitit oris.
et iam iussa facit, ponuntque ferocia Poeni
corda volente deo ; in primis regina quietum
acci pit in Teucros animum mentemque benignam.

Aeneas meets his mother Venus disguised as a huntress.
at pius Aeneas, per noctem plurima volvens,
ut primum lux alma data est, exire locosque
explorare novos, quas vento accessorit oras,
qui teneant, nam inculta videt, hominesne feraene,
quaerere constituit, sociisque exacta referre.
classem in convexo nemorum sub rupe cavata
arboribus clausam circum atque horrentibus umbris
occulit ; ipse uno graditur comitatus Achate,
bina manu lato crispsans hastilia ferro,
cui mater media sese tulit obvia silva,
virginis os habustumque gerens et virginis arma,
Spartanae, vel qualis equos Threissa fatigat
Harpalyce volucremque fuga praeventitur Hebrum.
namque umeris de more habilem suspenderat arcum
venatrix, dederatque comam diffundere ventis,
nuda genu nodoque sinus collecta fluentes.
ac prior ‘heus,’ inquit, ‘iuvenes, monstrate, mearum
vidistis si quam hic errantem forte sororum,
succinctam pharetra et maculosa tegmine lyncis,
aut spumantis apri cursum clare prememem.’
sic Venus, et Veneris contra sic filius orsus :
‘nulla tuarum audita mihi neque visa sororum,
o—quam te memorem, virgo? namque haud tibi vultus
mortalis, nec vox hominem sonat ; o dea certe,—
an Phoebi soror? an Nympharum sanguinis una?—
sis felix, nostrumque leves, quae cumque, laborem,
et, quo sub caelo tandem, quibus orbis in oris
iactemur, doceas; ignari hominumque locorumque
erramus, vento huc vastis et fluctibus acti :
multa tibi ante aras nostra cadet hostia dextra.’

Venus tells the story of Dido and the founding of Karthage.
tum Venus: ‘haud equidem tali me dignor honore ;
virginibus Tyriis mos est gestare pharetram,
purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios et Agenoris urbem ;
sed fines Libyci, genus intractabile bello.
imperium Dido Tyria regit urbe prophet,
germanum fugiens. longa est iniuria, longae
ambages ; sed summa sequar fastigia rerum.
uhic coniunx Sychaeus erat, ditissimus agri
Phoenicum, et magno miserae dilectus amore,
cui pater intactum dederat primisique iugarat
ominibus. sed regna Tyri germanus habebat
Pygmalion, scelere ante alios inmanior omnes.
quos inter medius venit furor. ille Sychaeum
inpius ante aras atque auri caecus amore
clam ferro incautum superat, securus amorum
germanae; factumque diu celavit, et aegram
multa malus simulans vana spe lusit amantem.
ipsa sed in somnis inhumati venit imago
coniugis, ora modis attollens pallida miris;
crudeles aras traiectaque pectora ferro
nudavit, caecumque domus scelus omne rexit,
tum celerare fugam patriaque excedere suadet,
auxiliumque viae veteres tellure recludit
thesauros, ignotum argenti pondus et auri.
his commota fugam Dido sociosque parabat.
conveniunt, quibus aut odium crudele tyranni
aut metus acer erat; naves, quae forte paratae,
corripiunt onerantque auro. portantur avari
Pygmalionis opes pelago; dux femina facti
devenere locos, ubi nunc ingentia cernis
moenia surgentemque novae Karthaginis arcem,
mercatische solum, facti de nomine Byrsam,
taurino quantum possent circumdare tergo.
sed vos qui tandem; quibus aut venistis ab oris,
quove tenetis iter? quaeerenti talibus ille
suspirans imoque trahens a pectore vocem:

Aeneas tells his story.

‘o dea, si prima repetens ab origine pergam,
et vacet annales nostrorum audire laborum,
ante diem clauso componat Vesper Olympo.
nos Troia antiqua, si vestras forte per aures
Troiae nomen iit, diversa per aequora vectos
forte sua Libycis tempestas adpulit oris.
sum pius Aeneas, raptos qui ex hoste Penates
classe veho mecum, fama super aethera notus.
Italian quaero patriam et genus ab Iove summo.
bis denis Phrygium conscendi navibus aequor,
matre dea monstrante viam, data fata secutus;
vix septem convulsae undis Euroque supersunt.
ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus; nec plura querentem passa Venus medio sic interfata dolore est:

\[\text{Is consoled by his mother.}\]

'quisquis es, haud, credo, invisus caelestibus auras vitales carpis, Tyriam qui adveneris urbem. perge modo atque hinc te reginae ad limina perfer. namque tibi reduces socios classemque relatam nuntio et in tutum versis Aquilonibus actam, ni frustra augurium vani docuere parentes. 

\[\text{aspice bis senos laetantes agmine cycnos,}\]
\[\text{aetheria quos lapsa plaga Iovis ales aperto}\]
\[\text{turbabat caelo; nunc terras ordine longo}\]
\[\text{aut capere aut captas iam despectare videntur;}\]
\[\text{ut reduces illi ludunt stridentibus alis}\]
\[\text{et coetu cinxere polum cantusque dedere,}\]
\[\text{haud aliter puppesque tuae pubesque tuorum}\]
\[\text{aut portum tenet aut pleno subit ostia velo.}\]

perge modo et, qua te ducit via, dirige gressum.'

\[\text{The goddess, revealing herself, departs.}\]

dixit, et avertens rosea cervice refulsit,
ambrosiaeque comae divinum vertice odorem spiravere; pedes vestis defluxit ad imos:
et vera incessu patuit dea. ille ubi matrem adgnovit, tali fugientem est voce secutus:

quid natum totiens, crudelis tu quoque, falsis ludis imaginibus? cur dextrae iungere dextram non datur, ac veras audire et reddere voces?'

talibus incusat, gressumque ad moenia tendit.
at Venus obscurro gradientes aëre saepsit,
et multo nebulae circum dea fudit amictu,
cernere ne quis eos neu quis contingere posset,
molirive moram aut veniendi poscere causas.
ipsa Paphum sublimis abit, sedesque revisit
laeta suas, ubi templum illi, centumque Sabaeo ture calent arae sertisque recentibus halant.
Aeneas, journeying onward, admires the newly building city.

corripuere viam interea, qua semita monstrat:
iamque ascendebant collem, qui plurimus urbi
imminet adversaque aspectat desuper arces.
imatur molem Aeneas, magalia quondam,
imatur portas strepitumque et strata viarum.

instant ardentes Tyrii, pars ducere muros
molirique arcem et manibus subvolvere saxa,
pars optare locum tecto et concludere sulco;
iura magistratusque legunt sanctumque senatum;
hic portus alii effodiunt; hic lata theatris
fundamenta petunt alii, inmanesque columnas
rupibus excidunt, scaenis decora alta futuris.

qualis apes aestate nova per florea rura
exercet sub sole labor, cum gentis adultos
educunt fetus, aut cum liquentia mella
stipant, et dulci distendunt nectaris cellas,
aut onera accipient venientum, aut agmine facto
ignavum fecus pecus a praesepibus arent:
fervet opus, redolentque thymo fragrantia mella.
'o fortunati, quorum iam moenia surgunt!'
Aeneas ait, et fastigia suspicat urbis.

infert se saeptus nebula—mirabile dictu—
per medios miscetque viris, neque cernitur ulli.

The temple of Juno and its pictured walls bring hope.
lucus in urbe fuit media, laetissimus umbrae,
quo primum iactati undis et turbine Poeni
effodere loco signum, quod regia Iuno
monstrarat, caput acris equi: sic nam fore bello
egregiam et facilem victu per saecula gentem.
hic templum Iunoni ingens Sidonia Dido
condebat, donis opulentum et numine divae,
aerea cui gradibus surgebant limina naxaeque
aere trabes, foribus cardo stridebat aenis.
hoc primum in luco nova res oblata timoremen
lenit; hic primum Aeneas sperare salutem
ausus et adflectis melius confidere rebus. namque sub ingenti lustrat dum singula templo reginam opperiens, dum, quae fortuna sit urbi, artificumque manus inter se operumque laborem miratur, videt Iliacas ex ordine pugnas bellaque iam fama totum vulgata per orbem, Atridas Priamumque et saevom ambobus Achillem. constitit, et lacrimans 'quis iam locus,' inquit, 'Achate, quae regio in terris nostri non plena laboris?' en Priamus! sunt hic etiam sua praemia laudi; sunt lacrimae rerum et mentem mortalia tangunt. solve metus; feret haec aliquam tibi fama salutem.' sic ait, atque animum pictura pascit inani multa gemens, largoque umectat flumine vultum.

Scenes from Troy portrayed in the temple.

namque videbat, uti bellañtes Pergama circum hac fugerent Graii, premeret Troiana iuventus; hac Phryges, instaret curru cristatus Achilles. nec procul hinc Rhesi niveis tentoria velis adgnoscit lacrimans, primo quae prodita somno Tydides multa vastabat caede cruentus, ardentesque avertit equos in castra, priusquam pabula gustassent Troiae Xanthumque bibissent. parte alia fugiens amissis Troilus armis, infelix puer atque inpar congressus Achilli, furtur equis curruque haeret resupinus inani, lora tenens tamen; huic cervixque comaeque trahuntur per terram, et versa pulvis inscribitur hasta. interea ad templum non aequae Palladis ibant crinibus Iliades passis peplumque ferebant suppliciter, tristes et tunsae pectora palmis: diva solo fixos oculos aversa tenebat. ter circum Iliacos raptaverat Hectora muros exanimumque auro corpus vendebat Achilles. tum vero ingentem gemitum dat pectore ab imo, ut spolia, ut currus, utque ipsum corpus amici tendentemque manus Priamum conspexit inermes.
se quoque principibus permixtum adgnovit Achivi,
Eoasque acies et nigri Memnonis arma.
ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in milibus ardet,
aurea subnectens exsertae cingula mammae,
bellatrix, audetque viris concurrere virgo.

_Dido appears in splendour._

haec dum Dardanio Aeneae miranda videntur,
dum stupet obtutuque haeret defixus in uno,
regina ad templum, forma pulcherrima Dido,
incessit magna iuvenum stipante caterva.
qualis in Eurotae ripis aut per iuga Cynthi
exercet Diana choros, quam mille secutae
hinc atque hinc glomerantur Oreades ; illa pharetram
fert umero, gradiensque deas supereminet omnes ;
Latonae tacitum pertemptant gaudia pectus :
talis erat Dido, talem se laeta ferebat
per medios, instans operi regnisque futuris.
tum foribus divae, media testudine templi,
saepta armis, solioque alte subnixa resedit.
iura dabat legesque viris, operumque laborem
partibus aequabat iustis aut sorte trahebat ;

_The shipwrecked companions of Aeneas suddenly appear on the
scene and ask protection of Dido._

cum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque aliros, ater quos aequore turbo
dispulerat penitusque alias avexerat oras,
obstupuit simul ipse, simul percussus Achates
laetitiae metuque : avidi coniungere dextras
ardebant, sed res animos incognita turbat.
dissimulant et nube cava speculantur amicti,
quae fortuna viris, classem quo litore linquant,
quid veniant : cunctis nam lecti navibus ibant
orantes veniam, et templum clamore petebant.
Diana of the Hind.
postquam introgressi et coram data copia fandi, 
maximus Ilioneus placido sic pectore coepit:
'o regina, novam cui condere Iuppiter urbem
iustitiaeque dedit gentes frenare superbas,
Troes te miserri, ventis maria omnia vecti,
oramus: prohibe infandos a navibus ignes,
parce pio generi, et propius res aspicie nostras.
non nos aut ferro Libycos popolare penates
venimus, aut raptas ad litora vertere praedas;
non ea vis animo nec tanta superbia victis.
est locus—Hesperiam Grai cognomine dicunt—
terra antiqua, potens armis atque ubere glaebae;
Oenotri coluere viri; nunc fama minores
Italiam dixisse ducis de nomine gentem;
hic cursus fuit,
cum subito adsurgens fluctu nimbosus Orion
in vada caca tuit, penitusque procacibus Austris
perque undas superante salo perque invia saxa
dispulit: huc pauci vestris adnavimus oris.
quod genus hoc hominum? quaeve hunc tam barbarae morem
permittit patria? hospitio prohibemur harenae;
bella cient, primaque vetant consistere terra.
si genus humanum et mortalia temnitis arma,
at sperate deos memores fandi atque nefandi.

They tell of their leader Aeneas.

rex erat Aeneas nobis, quo iustior alter
nec pietate fuit, nec bello maior et armis:
quem si fata virum servant, si vescitur aura
eaetherea neque adhuc crudelibus occupat umbris,
non metus: officio nec te certasse priorem
paeniteat: sunt et Siculis regionibus urbes
armaque, Troianoque a sanguine clarus Acestes.
quassatam ventis liceat subducere classem
et silvis aptare trabes et stringere remos,
si datur Italiam sociis et rege recepto
tendere, ut Italiam laeti Latiumque petamus;
sin absumpsa salus, et te, pater optime Teucrum,
pontus habet Libyae nec spes iam restat Iuli, 
at freta Sicaniae saltem sedesque paratas, 
unde hoc adventi, regemque pefamus Acesten.' 
talibus Ilioneus; cuncti simul ore fremebant 
Dardanidae. 560

_Dido promises protection._

'tum breviser Dido vultum demissa profatur:
'solvite corde metum, Teucri, secludite curas. 
res dura et regni novitas me talia cogunt 
moliri et late fines custode suerii. 
quis genus Aeneadum, quis Troiae nesciat urbem 
virtutesque virosoque aut tanti incendia belli?
non obtusa adeo gestmus pectora Poeni, 
nec tam aversus equos Tyria Sol iungit ab urbe. 
seu vos Hesperiam magnam Saturniaque arva 
sive Erycis fines regemque optatis Acesten, 
auxilio tutos dimittam opibusque iuvabo. 
vultis et his mecum pariter considere regnis? 
urbem quam statuo, vestra est; subducite naves; 
Tros Tyriusque mihi nullo discrimine agetur. 
atque utinam rex ipse Noto compulsus eodem 
adfores Aeneas! equidem per litora certos 
dimittam et Libyae lustrare extrema iubebo, 
si quibus ejectus silvis aut urbibus errat.'

_Aeneas revealed._

his animum arrecti dictis et fortis Achates 
et pater Aeneas iamdudum erumpere nubem 
ardebat. prior Aenean compellat Achates: 
' Nate dea, quae nunc animo sententia surgit? 
omnia tuta vides, classem sociosque receptos. 
unos abest, medio in fluctu quem vidimus ipsi 
submersum; dictis respondent cetera matris.'
vix ea fatus erat, cum circumfusa repente 
sclindit se nubes et in aeterna purgat apertum. 
restitit Aeneas claraque in luce refulsit 
os umerosque deo similis; namque ipsa decoram
P. VERGILI MARONIS AENEIDOS LIB. I.

caesariem nato genetrix lumenque iuventae
purpureum et laetos oculis adflarat honores:
quale manus addunt ebori decus, aut ubi flavo
argentum Pariusve lapis circumdatur auro.

His appeal to Dido.
tum sic reginam adloquitur cunctisque repente
inprovisus ait: 'coram, quem quaeritis, adsum
Troius Aeneas, Libycis ereptus ab undis.
o sola infandos Troiae miserata labores,
quae nos, reliquias Danaum, terraeque marisque
omnibus exhaustos iam casibus, omnium egenos
urbe domo socias, grates persolvere dignas
non opis est nostrae, Dido, nec quidquid ubique est
gentis Dardaniae, magnum quae sparsa per orbem.
di tibi, si qua pios respectant numina, si quid
usquam iustitia est et mens sibi conscia recti,
praemia digna ferant. quae te tam laeta tulerunt
saecula? qui tanti talem genuere parentes?
in freta dum fluvii current, dum montibus umbrae
lustrabunt convexa, polus dum sidera pascet,
semper honos nomenque tuum laudesque manebunt,
quae me cumque vocant terrae.' sic fatus amicum
Ilionea petit dextra, laevaque Serestum,
post alios, fortemque Gyan fortemque Cloanthum.

Dido's sympathetic reply.
obstupuit primo aspectu Sidonia Dido,
casu deinde viri tanto, et sic ore locuta est:
'quis te, nate dea, per tanta pericula casus
insequitur? quae vis inmanibus applicat oris?
tune ille Aeneas, quem Dardanio Anchisae
alma Venus Phrygii genuit Simoentis ad undam?
atque equidem Teucrum memini Sidona venire
finibus expulsum patriis, nova regna petentem
auxilio Beli; genitor tum Belus opimam
vastabat Cyprum et victor ditione tenebat.
tempore iam ex illo casus mihi cognitus urbis

590
595
600
605
610
615
620
Troianae nomenque tuum regesque Pelasgi.  
ipse hostis Teucros insigni laude ferebat,  
seque ortum antiqua Teucrorum a stirpe volebat.  
quare agite o tectis, iuvenes, succedite nostris.  
me quoque per multos similis fortuna labores  
625  
iactatam hac demum voluit consistere terra :  
non ignara mali miseris succurrere disco.'  

Preparations for a feast.

sic memorat ; simul Aenean in regia ducit  
tecta, simul divom templis indicit honorem.  
nec minus interea sociis ad litora mittit  
viginti tauros, magnorum horrentia centum  
terga suum, pingues centum cum matribus agnos,  
munera laetitiamque dei.  
630  
at domus interior regali splendida luxu  
instruitur, mediisque parant convivia tectis :  
arte laboratae vestes ostroque superbo,  
ingens argentum mensis, caelataque in auro  
fortia facta patrum, series longissima rerum  
per tot ducta viros antiqua ab origine gentis.  

Aeneas sends for Ascanius and for gifts.

Aeneas—neque enim patrius consistere mentem  
passus amor—rapidum ad naves praemittit Achaten,  
Ascanio ferat haec, ipsumque ad moenia ducat ;  
omnis in Ascanio cari stat cura parentis.  
munera praeterea Iliacis erepta ruinis  
ferre iubet, pallam signis auroque rigentem  
et circumtextum croceo velamen acantho,  
ornatus Argivae Helenae, quos illa Mycenis,  
Pergama cum peteret inconcessosque hymenaeos,  
extulerat, matris Ledae mirabile donum ;  
praeterea sceptrum, Ilione quod gesserat olim,  
maxima natarum Priami, colloque monile  
bacatum et duplicem gemmis auroque coronam.  
650  
haec celerans iter ad naves tendebat Achates.
VENUS’ STRATAGEM.

Cupid substituted for Ascanius.

at Cytherea novas artes, nova pectore versat
consilia, ut faciem mutatus et ora Cupido
pro dulci Ascanio veniat, donisque furentem
incendat reginam atque ossibus inplicet ignem.
quippe domum timet ambiguam Tyriosque bilingues;
urit atrox Iuno, et sub noctem cura recursat.
ergo his aligerum dictis affatur Amorem:
‘nate, meae vires, mea magna potentia solus,
nate, Patris summi qui tela Typhoia tennis,
ad te confugio et supplex tua numina posco.
frater ut Aeneas pelago tuus omnia circum
litora iactetur odiis Iunonis acerbae,
nota tibi, et nostro duolisti saepe dolore.
nunc Phoenissa tenet Dido blandisque moratur
vocibus; et vereor, quo se Iunonia vertant
hospitia; haud tanto cessabit cardine rerum.
quocirca capere ante dolis et cingere flamma
reginam meditor, ne quo se numine mutet,
sed magno Aeneae mecum teneatur amore.
qua facere id possis, nostram nunc accipe mentem.
regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
dona ferens pelago et flammis restantia Troiae;
hunc ego sopitum somno super alta Cythera
aut super Idalium sacrata sede recondam,
ne qua scire dolos mediusve occurrere possit.
tu faciem illius noctem non amplius unam
falle dolo et notos pueri puer induce vultus,
ut, cum te gremio accipiet laetissima Dido
regales inter mensas laticemque Lyaeum,
cum dabit amplexus atque oscula dulcia figet,
occultum inspires ignem fallasque veneno.’
paret Amor dictis carae genericis, et alas
exuit et pressu gaudens incedit Iuli.
at Venus Ascanio placidam per membra quietem
inrigat, et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amaracus illum
floribus et dulci adspirans complectitur umbra.

**The Banquet.**

iamque ibat dicto parens et dona Cupido
regia portabat Tyriis duce laetus Achate.
cum venit, aulaeis iam se regina superbis
aurea composuit sponda mediamque locavit;
iam pater Aeneas et iam Troiana iuventus
conveniunt, stratoque super discumbitur ostro.
dant manibus famuli lymphas, Cereremque canistris
expediunt, tonsisque ferunt mantelia villis.
quinquaginta intus famulae, quibus ordine longam
cura penum struere et flammis adolere penates;
centum aliae totidemque pares aetate ministri,
qui dapibus mensas onerent et pocula ponant.
nec non et Tyrii per limina laeta frequentes
convenere, toris iussi discumbere pictis.
mirantur dona Aeneae, mirantur Iulum
flagrantessque dei vultus simulataque verba
pallamque et pictum croceo velamen acântho.
paecipue infelix, pesti devota futurae,
expleri mentem nequit ardescitque tuendo
Phoenissa, et pariter puero donisque movetur.
ille ubi complexu Aeneae colloque pependit
et magnum falsi inplevit genitoris amorem,
reginam petit. haec oculis, haec pectore toto
haeret et interdum gremio fovent, inscia Dido,
insidat quantus miserae deus. at memor ille
matris Acidaliae paulatim abolere Sychaeum
incipit, et vivo temptat praevertere amore
iam pridem resides animos desuetaque corda.

**Wine and Song.**

postquam prima quies epulis, mensaeque remotae,
 crateras magnos statuunt et vina coronant.
it strepitus tectis vocemque per ampla volutant atria; dependent lychni laquearibus aureis incensi, et noctem flammis funalia vincunt. hic regina grævem gemmis auroque poposcit inplevitque mero pateram, quam Belus et omnes a Belo soliti; tum facta silentia tectis:

'\textit{Iuppiter, hospitibus nam te dare iura loquuntur, hunc laetum Tyriisque diem Troiaque prefectis esse velis, nostrosque huius meminisse minores. adsit laetitiae Bacchus dator et bona Iuno; et vos o coetum, Tyrii, celebrate faventes.}'

dixit, et in mensam laticum libavit honorem, primaque libato summo tenus attigit ore; tum Bitiae dedit increpitans; ille inpiger hausit spumantem pateram et pleno se proluit auro; post alii proceres. cithara crinitus Iopas personat aurata, docuit quem maximus Atlas. hic canit errantem lunam solisque labores, unde hominum genus et pecudes, unde imber et ignes, Arcturum pluviasque Hyadas geminosque Triones, quid tantum Oceano properent se tinguere soles hiberni, vel quae tardis mora noctibus obstet. ingeminant plausu Tyrii, Troesque sequuntur.

\textit{Dido calls for the story of Troy.}

nec non et vario noctem sermone trahebat infelix Dido, longumque bibebat amorem, multa super Priamo rogitans, super Hectore multa; nunc, quibus Aurorae venisset filius armis, nunc, quales Diomedis equi, nunc, quantus Achilles. 'immo age, et a prima, dic, hospes, origine nobis insidias,' inquit, 'Danaum casusque tuorum erroresque tuos; nam te iam septima portat omnibus errantem terris et fluctibus aestas.'
CONNECTION OF THE JULIAN FAMILY WITH THE TROJANS

Jupiter
  Dardanus
    Tros
      Ilus
        Laomedon
          Priam = Hecuba
            Hector = Andromache
              Astyanax
          Tithonus
            Memnon
            Memnon
      Ganymede
        Assaracus
          Capys
            Anchises
              Aeneas
                Ascanius or Iulus
                  The Julian family
EXCURSUS ON THE OPENING LINES OF THE AENEID.

Most modern editions follow MS. authority in rejecting these lines, but as the editors of the present edition have ventured to recognize them as authentic, a full discussion of the question is appropriate. In presenting the reasons for rejecting, Mr. Page remarks as follows:

"The following lines are sometimes placed at the commencement of the Aeneid,

Ille ego, qui quondam gracili modulatus avena
carmen, et egressus silvis vicina coegi
ut quamvis avido parerent arva colono,
gratum opus agricolis; at nunc horrentia Martis

'I am that (bard) who once tuned his lay (i.e., the Eclogues) on a slender straw, and then quitting the woods compelled the neighbouring ploughlands to answer the demands of the tiller however grasping, a work dear to husbandmen (i.e., and who subsequently wrote the Georgics); but now of war's bristling arms I sing....'

The lines however are to be rejected for many reasons:

(1) They are not in any good MSS., but are first mentioned by Suetonius.

(2) *Arma virumque* are quoted as the first words of the Aeneid by Ovid (Tr. 2. 533), Martial (8. 56. 19), and Persius (1. 96).

(3) The commencement *arma.....* is an imitation of the first line of the Iliad ρην ἀειδε, θεα, ..... and that of the Odyssey, ἀνδρα μοι, ἐννεπε, Μοῖσα.....

(4) That a summary of the poet's history should be introduced in the same opening sentence with a summary of the hero's history is extremely harsh. Moreover, the sentence becomes very long and ugly; the omission too of *sum* twice over in the first line is very objectionable.

Milton thought the lines genuine and has imitated them at the commencement of Paradise Regained, but his taste when he imitates classical models is not always sound, and the truer ring of Paradise Lost, l. 1 should rather be compared."
The opposite contention is that the lines were written by Vergil, but were expunged after his death by his editors Varius and Tucca under orders from Augustus, and that thus the mutilated text became the current and officially authorized one, furnishing ample ground for the error of all the “good” MSS., the earliest of which belong to the 4th century and all of which are obviously based on one archetype; see p. xxix, Introduction.

Granted that the common source of all our best MSS. was tainted, then the MSS. themselves must have been tainted, and the argument based on these MSS., as well as on the subsequent tendency of a great number of editors to follow them, becomes valueless.

The following is a summary of Mr. Henry’s admirable dissertation on the subject:

“‘Ille—Martis’” inserted in 18 out of 50 second class MSS.; quoted by Servius, who says they were omitted, obviously “ut causa operis obtineret principium” (“that the subject of the poem might hold first place”); accepted by 20 important editors, including N. Heinsius (1670) and Wagner (1832).

Omitted or stigmatized by 2 first-class MSS. (Rom. and Med.), 32 out of 50 second class MSS. and 19 important editors, including N. Heinsius (1704), Peerlkamp, Ladewig, Ribbeck, Conington.

Arguments in Favour of Accepting “Ille—Martis.”

1. Their intrinsic merit,—modesty, simplicity, purity (“vim et elegantiam,” Wagner, 1832).

2. They do not contain a single word unworthy of Vergil (Wagner, 1832).

3. No other plausible origin than Vergil’s own hand has been assigned to them.

4. The turn of thought, the studied comparison of his present subject with a former subject of his own, or even with other subjects of other writers, is quite in accord with Vergil’s habit.


6. It is a much easier and safer task to strike out a passage than to add or prefix one, especially one which would fit so well.
7. We are informed by Donatus and Servius that after Vergil’s death, the order was given by Augustus to Tucca and Varius to strike out whatever they might think it advisable to strike out, but not to add anything.

8. Donatus tells us that Nisus, the grammarian, used to say that he had heard “a senioribus” that Varius had actually struck out these verses.

9. From all those MSS. from which these verses are absent, other verses undoubtedly written by Vergil (e.g., Aen. ii., 567-588) are absent also.

10. In Aen. vii., 37-45, there is a distinct reference to a premeditated division of the Aeneid into two parts, as foreshadowed in the disputed lines, viz., an Iliad in nunc horrentia Martis Arma, and an Odyssey in virumque, Troiae qui primus ab oris, etc.

11. As early as the age of Domitian, we find Saleius Bassus figuring Vergil’s ascent from bucolic to epic poetry under the identical trope under which it is figured in these verses, viz., that of a rural musician issuing forth out of the obscurity of the woods and presenting himself before the world as a performer of the most complicated and difficult pieces.

12. Priscian, though in his Formula Interrogandi he parses Arma virumque cano as first verse of the Aeneid, nevertheless in his Grammar repeatedly recognizes these verses as Vergil’s.

13. Two of our greatest English poets (Spenser and Milton) were unable to find nobler commencement for two of the greatest poems in the English language, than an imitation of the commencement afforded by these lines to the Aeneid:

“Lo! I the man whose muse whylome did maske,
As time her taught, in lowly shepheard’s weeds,
Am now enforst, a farre unfitter taske,
For trumpets sterne to change mine oaten reeds,
And sing of knights’, and ladies’ gentle deeds.”

Spenser, Faerie Queene, I., 1.

“I who erewhile the happy garden sung
By one man’s disobedience lost, now sing
Recovered paradise to all mankind
By one man’s firm obedience fully tried
Through all temptation, and the tempter
Foiled in all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.”

Milton, Paradise Regained, I., 1.
13. (Henry's chief argument):

The beginning Arma virumque cano would have been essentially and in itself a bad beginning; bad as being

(1) brusque, abrupt, turgid, and devoid of the "molle atque facetum" so characteristic of Vergil's style,

(2) ambiguous, a conflict arising between the interpretation "the warrior Aeneas," and "the wars (of Aeneas) and Aeneas (himself)."

In rejecting the argument based upon Homer, Henry says, "Very well, if the more ancient and ruder poem is to be, in all respects, the model of the more modern and highly finished; very well, if there are no excellencies in Vergil which we look in vain for in Homer; very well, if the argument is used in its full strength, and we begin the Aeneid, neither with ille ego, nor with Arma virumque cano, but with musa, mihi causas memora. Then indeed we shall have the Aeneid modelled on (not an improvement of) the Iliad and Odyssey, the whole three poems shall begin alike with the invocation of the Muse..."

If, however, my reader scruples, as no doubt he scruples, to go so far; if he insists, as no doubt he insists, on retaining Arma virumque cano, though without parallel either in the Iliad or Odyssey, with what vis consequentiae does he insist on rejecting "ille—martis," the explanation and complement of cano, on the ground that there is no parallel for it either in the Iliad or the Odyssey?

Of the quotations from subsequent writers pointing to "Arma virumque cano" as the beginning, Henry says, "the very utmost shown by those quotations or that can be shown by any number of such quotations, is the existence from the earliest times, perhaps even from the date of the author's death, of an Aeneid without the introductory verses, a fact undisputed, nay affirmed and maintained even by those who no less affirm and maintain that the Aeneid did not so come into the world from the creative hand of its author and parent, but only from the mutilating hands of its godfathers, and that co-existent with such mutilated Aeneid but—partly on account of imperial influence, partly on account of the invariable predominance of coarse taste over refined—far less in vogue, there was always the Aeneid as it came from the hand of Vergil."
EXCURSUS.

The effect of a closer study of the question is undoubtedly in the direction of dispelling the idea that MSS. and learned editors are in all cases to be relied upon, and of creating the impression that the taste (questionable taste at the best) of Varius and Tucca, coupled with a desire to carry out the instructions of their lord and master Augustus, is to blame for the long chain of error, if error there has been, on the part of MSS., quoting authors and critical editors alike.

On the whole, therefore, it seems safer to prefix the disputed words than to omit them.

Summary.

The question may be summed up as follows:—

The words *ille ego—martis* are found in some old MSS., though not in the oldest extant; they are treated by Servius and Priscian, early commentators, as authentic; it is known that Varius and Tucca had instructions to *omit* but not to *add*; no explanation of their composition by a hand other than Vergil's has been offered: that is to say, "if Vergil did not write them, who did?"; the oldest MSS. extant (4th and 5th century) *omit* the lines, but these MSS. are no doubt based upon the current and official version published and circulated under imperial authority; the testimony of critical editors who base their textual decisions on a mechanical, not a literary, examination of MSS. is worthless if the MSS. themselves are worthless; likewise the evidence of quotations, based upon an inaccurate though current version; the fact that the majority follow the edited and expurgated version is natural; the very existence of the disputed preface is, in view of the circumstances, strong proof of its own authenticity, pointing as it does to an obscure though original version, frowned down by imperial disfavour; the argument based upon taste and imitation of Homer is weak at the best and, in fact, may be turned against the inventors of the argument: tastes differ, and Vergil did not always imitate Homer; he was more likely to imitate himself, *vide* references to parallelisms in the Eclogues and Georgics.
A LIST OF THE MORE IMPORTANT VARIATIONS IN THE TEXT.

N.B.—The reading of the text in the present edition is placed first. The student would do well to look up the context in each case and carefully examine the difference in meaning depending upon the difference in the text. On this point see Introduction, p. xxix.

48. adorat,—adoret.
49. imponet,—imponat, imponit (see Notes).
104. prora avertit,—proram avertit.
236. omni,—omnes (see Notes).
317. Hebrum,—Eurum (see Notes).
365. cernis,—cernes.
374. componat,—componet (see Notes).
448. nexaeque,—nixaeque (see Notes).
513. percussus,—perculsus.
518. cunctis,—cuncti.
599. exhaustos,—exhaustis.
604. iustitia,—iustitiae (see Notes).
642. antiqua,—antiquae.
701. famuli,—famulae.
725. it,—fit.
NOTES ON VERGIL'S AENEID.

BOOK I.

Note on the introductory lines, *Ille ego—Martis.*—For a discussion of the authenticity of these lines see Excursus, p. 25. Though the editors are of the opinion that it is safer to insert the disputed lines, as being in their judgment more likely to be the genuine product of Vergil's hand than not, still as most of the usually accepted editions begin with "arma virumque," this edition, so as to be uniform for purposes of reference, has been numbered from line 5.—*Ille ego,* sc. *sum,* making *ille* a predicate nominative, "I am that (poet)."—*avena,* lit. "an oat straw"; here "a reed-pipe," "shepherd's pipe;" the reference is to Vergil's composition of 31
the pastoral poems called Eclogues, cf. Silvestrem tenui Musan meditaris avena, Ec. 1, 2.—egressus silvis means “turning from shepherd life,”—vicina arva refers to his didactic poem on agriculture, the Georgics; vicina, “neighbouring” suggests the close connection between the two kinds of poetry.—quamvis an adv., “however (greedy).”—gratum opus in apposition to the clause “coegi ut, etc.”—at nunc horrentia Maritis arma, the closing words of the fourth line are to be construed continuously with the fifth line or v. 1 of the text, horrentia qualifying arma the object of cano.—The usual text begins abruptly “Arms and the man I sing.” The introductory lines form a preface tracing the poet’s gradual progress from pastoral and didactic-agricultural poetry to the loftier and grander Epic.

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

2—Italiam=ad Italiam: Vergil, with many other poets, sometimes omits prepositions after verbs of motion: cp. Aen. 1, 365, devenere locos; Shaks. Julius Caesar 1, 2: “But ere we could arrive the spot proposed.”—fato may be taken (1) with profugus as above, abl. of instr.; or (2) with venit, abl. manner. In some compound words pro is short, though it is usually long.—Laviniaque: others read Laviniaque. In scansion, if the latter reading is adopted, i is consonantal, i.e. pronounced y.

3-6—Ille—Latio: “hard driven on land and on the deep by the violence of heaven, for cruel Juno’s unforgettable anger, and hard beset in war also, ere he might found a city and carry his gods into Latium.”—
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ille: cp. Homeric ου, not the subject of iactatus (est), but in apposition with qui.—terris—alto: local ablatives.—superim = super-orum, scil. doorum.—multa—passus, like iactatus, a participle, lit. “much, too, having suffered in war also.”—dum—conderet: “in his attempts to build.” The idea of purpose is implied.—Latino, dat. = in Latium in prose.

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

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

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

9 — *Quidve dolens* : "or in what vexation;" lit. "resenting what." For case of *quid.* — *tot volvere casus:* "to run the round of so many misfortunes." This poetic use of infinitive with *hortor, oro, suadeo* is common for the prose construction of *ut* with subj.

10 — *Insignem pietate:* the hero of the Aeneid is distinguished by the epithet *pius,* which means that he had filial affection as well as religious reverence. He rescues his father from burning Troy (Aen. 2, 723); also the gods (Aen. 2, 717). — *adire,* "to face."

11 — *Inpulerit:* indirect question. — *animis,* taken either a dative, or a local ablative. — *iraes,* the plural, denotes the various manifestations of her passions.

12 — *Urbs antiqua:* said with reference to Vergil's own time. Karthage was founded probably about 853 B.C. — *Tyrri colonii:* "settlers from Tyre;" the Tyrians founded also Tunes and Utica, near Karthage.

13 — *Italiam—longe:* *longe* may be taken either as modifying the whole phrase, "over against Italy and the Tiber's mouths afar;" or equivalent to *longe distantia,* "the far distant Tiber's mouths." — *Italiam contra = contra Italiam.* What direction is Karthage from Rome?

14 — *Dives opum:* compare *dives;* decline *opum.* The genitive of *respect* is common with adjectives of *plenty* and *want.* — *studii:* abl. of respect: "in its passion for;" see note on *iraes* for plural, vs. 11. Vergil here, no doubt, alludes to the experience of the Romans in the Punic Wars.

15 — *Quam coluisse:* the Romans identified the Syrian Astarte (the *Ashlaroth* of the Bible) with Juno. — *unam,* "especially;" * unus* gives to superlatives or to words implying a superlative force (*magis quam omnes terras*), an emphatic meaning: cp. *elīs;* *elīs ἄριστος:* "by far the best."

16 — *Posthabita Samo:* "in preference to Samos," lit., "Samos being held in less regard." Herodotus (3.50) mentions a famous temple of Here (Juno) at Samos. In scanning this line, notice that the hiatus in *Samoi* is relieved by the caesural pause. This especially occurs when a long vowel is in the *arsis* of the foot: see introduction, p. xviii.
their wanderings.—spumae salis: observe the alliteration, "the foam of the salt sea;" sal; cp. ἄλος ἵ.—aere, the bronze keels of the vessel=aeris carinis.—ruetant=eruebant.

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

37—Mene—victam: "What! am I to desist from my purpose, as one baffled?" The accusative with inf. denotes indignation here.

38—Nec—regem: "and am I not able to turn the leader of the Trojans aside from Italy?"

39—Quippe (=qui-pe): "because forsooth," ironical; cp. δῆτον.—Pallas, epithet of Athene (Minerva), from (1) πᾶλλευν, to brandish, or (2) πᾶλλαξ, a maiden.—Ne=nonne.—Argivum: see note on Danaum, v. 30.

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

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

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

44—Pectore: abl. separation.—turbine: abl. of means.—scopulo: local abl. or dat.

46—Ast—gero: "but I who walk with stately tread, the queen of the gods, I, the sister and wife of Jove, with a single people so many years wage wars."—ast: archaic form of at. The language of epic poetry affected archaisms. Note the majestic gait of Juno is imitated by the spondaic character of the verse: cp. vs. 405, 497.

47—Et soror et coniunx: κασιγνήτην ἄλοχόν τε: Hom. II. 16, 432.
48—Gero: "have been (and still am) waging."—quisquam: implying a negative. Distinguish quisquam, ulius and quivis, quilibet.—adorat: others read adoret: a rhetorical subjunctive.

49—Praeterea = posthac: "hereafter."—imponet: fut. indic.: the readings here are very mixed. We have also imponat (subj.), and imponit (pres. indic.). The weight of MSS. evidence is in favour of adorat—imponet, although adoret—imponat would harmonize better.

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

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

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

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

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

57—Sceptra tenens =σκέπτοντος: "sceptre in hand."—animos: "passions."—iras: "rage:" cp. v. 25, note.

58—Nis archaic form of nisi: see ast, v. 48.—faciat—ferant—verrant: the pres. for impf. gives greater vividness. In prose we should have ni faceret—ferent.—quippe, "doubtless," ironical. Note, verrant is intransitive, "sweep."

61—Molem et montes = molem montium (by hendiadys): "a mass of mountains."—insuper: "on the top of them."

62—Regemque—habeas: "and gave them such a king as knew, when
bidden (by Jove), by a fixed law either to tighten or to loosen the reins.”—qui—sciret, sub. of purpose.—premere, scil., habenas or ventos.—dare laxas = laxare.—iussus, scil., a love.

65—Namque: in prose usually etenim, introduces a self-evident reason, “seeing that.” Here the particle assigns the reason of her coming to him: “I have come to you, for, as you know,” etc.—divum—rex: Hom. II. 1, 544; πατήρ ἄνδρον τε θεῶν τε.

65—Mulcere—tollere=ut mulceas—tollas: see note on the infinitive, v. 9.—vento must be taken with both mulcere and tollere. The ancients seem to have thought that some winds calmed, while other winds raised the sea.

67—Aequor: a kind of cognate, or adverbial, accusative: cp. iēvai ὄδον.

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

69—Incute—ventis: “rouse thy winds to fury;” lit. “strike strength into the winds,” as if by a blow of his sceptre.—submersas: “so that they will be sunken,” a proleptic use of the participle (cp. v. 29)= obrue et submerge puppes: cp. Shaks. King John, “Heat me those irons hot.”

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

71—Corpore: abl. specification.

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

73—Iungam, scil., tibi.—conūbio: to get over the difficulty of scansion, some take this word as a trisyllable, making i consonant, i.e. = y. Monro (on Lucr. III, 776) shows, however, that the quantity may be conūbio.—prōpiam = perfētum: “and grant her to thee as thy wife for ever:” cp. Ecl. 7, 31.
75—*Pulchra—prole:* taken either (1) with *parentem,* abl. quality, or (2) with *faciat,* as abl. means.

76—*Tuus—explorare:* "thine is the task to determine what thou choosest."  
—*optes:* subj. of dependent question

77—*Tu—tu—tu:* note the emphasis: "'tis thou who gavest me whatever realm this is which I have." —*sceptra Iovemque:* "the sceptre and the favour of Jove," or by *hendiadys* = *sceptra Iovis,* "the sceptre derived from Jove." All kingly power came from Jove.

79—*Epulis:* decline this word. —*accumbere:* Vergil here ascribes to the gods a custom prevalent among the Romans of his own day. The Greeks sat at meals as we do.

80—*Potentem:* "lord," see note on *Penates,* v. 68.

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

82—*Velut agmine facto:* "as in banded array." abl. manner.

83—*Data (est).*—*terras perfiant:* "they blow a blast across the world."

84—*Incubuere mari:* "they swooped down upon the sea:" for momentary action of perfect, cp. ἐπιέσκαψαν.

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

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

87—*Insequitur—rudentum:* "then follow both the shrieks of the crew and the creaking of the cordage." —*virum = virorum:* see note on *Danaum,* v. 30. —*rudentes:* were the light hanging gear of a ship (*τοπεῖα*), while *funes* (*σχοίνα*), were the strong ropes to which the anchors were attached, and by which the ship was fastened to the land.

88—*Eripiunt—oculis:* "suddenly the clouds blot from the eyes of the Trojans both sky and light." —*dies,* "light," probably the original meaning of the word; cp. *dίν,* "bright:" cp. ὄφος, Δί θός (gen. of *λέυκ* god of the air), *Iuppiter (= Diopiter), Diana (= Div-ana, the bright one), "the moon."
89—Incubat: "broods over." Morris well translates:

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

—atra: "sable." Distinguish ater, denoting black as a negative of all colour, opposed to albus, white: niger, black, as being itself a colour, and indeed the darkest, opposed to candidus.

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

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

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

93—Duplices: not "clasped," as this was not the attribute of prayer among the Greeks and Romans, who extended the palms of their hands to the supposed dwelling place of the deity addressed, but "both": cp. the use of διπλοῖς for ἄμφω, δῶ: Aeschylus, Prom. Vinctus, 971, μηδὲ μοι διπλᾶς ὀδοῖς, Προμηθεί, προσβάλγς. So also duplex, said for ambo, uterque, of things in pairs: Aen. 7, 140: duplices parentes.—palma, "the open hand": cp. παλάμη, "the blade of an oar:" root pál, "to spread:" palor, "I wander," and pando, "I spread:" for d passing into l: cp. odor, olere; dīngua, lingua; δάκρυ, lacrima.

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

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

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

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

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

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

102—Talia iactanti: “as he utters these words”: dat. of reference.
—stridens—procella: either “a squall howling from the north (Aquilone = ab Aquilone),” or “a squall howling with the north wind,” abl. of accompaniment.

104—Avertit, scil., se = avertitur (middle force), “swings round.”

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

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

107—Furiti—harenis: “the seething flood rages with sand.”—harenis: abl. of instrument. Conington translates: “sand and surf are raving together.”

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

109—Saxa—aras. The order is saxa quae mediis in fluctibus (exstantia) Itali vocant Aras: “rocks which (standing out) in the midst of the billows the Italians call Altars.” The saxa referred to are probably the rocks just outside the bay of Karthage. Of these, the insula Aegimuri is the chief. Some say the Karthaginian priests used to offer sacrifices there to avert shipwrecks on the rocks, hence the term Ara. Others say the Skerki rocks are alluded to, situated in the shallow between Tunis and Sicily.
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110—Dorsum—summo: "a vast reef rising to the surface of the main."—dorsum, properly "a back" of an animal: cp. χοιφός: hence, a low, rugged rock rising like a hog's back on the surface of the waves.—mari: local abl.—Ab alto: "from the high seas."

111—In brevia et Syrtes = in brevia (local) Syrtium: "on the shoals of the Syrtes." The Syrtes (so called from dragging in the ships; ἀπὸ τὸν σύρπεν τὰς νῆκας, or from the Arabian word Sert, meaning a desert,) were two gulfs in Northern Africa, the Syrtis Maior (Gulf of Sidra), the Syrtis Minor (Gulf of Khabs).

114—Ipsius, scil., Aeneae. Ipsa like αὐτός is often used of a superior, as of a leader, master, etc.: cp. αὐτὸς ἐφη: ipse dixit, said of Pythagoras by his disciples.—a vertice = κατ’ ἄκρης, "vertically." Scan this line.

115—Puppim. Many "i" stems have the accusative in im or em.—excutitur—caput: "the pilot is dashed away and headlong is rolled forward."—excutio, often used "to throw out" of a ship, chariot, or from a horse.—pronus, cp. προνής opposed to supinus = ντιως.—magister, i.e., navis gubernator.

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

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

118—The spondees describe well the laboured movements of the struggling sailors.—rari: "scattered here and there."

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

120—Scan this line. Achati: see note on Achilli, v. 30.

121—Qua= in qua: local abl.

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

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

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

127—*Unda*: abl. of sep.: see note on *incepto*, v. 37.

128—*Toto—aequore*: see note, v. 29.

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

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

131—In scanning this line note that *dehinc* is scanned in one syllable, *deinc*.

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

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

134—*Tantas moles*: "such mighty billows." What is peculiar in the inflection of *audeo*? Name other verbs of the same class.

135—*Quos ego, scil., ulciscar*: aposiopesis.

136—*Post = postea*: "hereafter." — *Non* may be taken (1) either with *simili*, (2) or with *luetis*; the former is preferable: "you shall pay me a different penalty for a second sin," or "you shall afterwards atone for your crimes with a far different penalty," i.e., different from what is suggested in *componere*. — *Commissa luere*: cp. *πεπραγμένα λίμνη*.

138—*Non—datum*: "not to him, but to me was allotted the stern trident
of ocean empire,” literally “‘the empire of the ocean and the stern trident.”—\textit{saevum} : “stern,” as the sceptre is the badge of authority.

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

140—\textit{Vestras} : referring to the whole winds, though directly addressed to Eurus.—\textit{illa—Aeolus} : “let Aeolus glory in his place,” literally “give himself airs.”

141—\textit{Et—regnet} : “and let him reign when he has closed the prison of the winds,” or “in the closed prison.”—\textit{carcere} : abl. abs. or local abl. with \textit{in} omitted.

142—\textit{Dicto citius} : “ere the words were spoken.”—\textit{placat} : distinguish in meaning \textit{plācare, plācēre} ; \textit{pendère, pendēre} ; \textit{albare, albēre} ; \textit{fūgāre, fugēre} ; \textit{iācēre, iacēre} ; \textit{sēdēre, sēdēre}.

144—\textit{Adnixus}, scil., \textit{navibus} : “pushing against the ships.”


146—\textit{Aperit} : “he makes his way through.”—\textit{Syrtis} : see note, v. 112.—\textit{temperat} : distinguish the meaning of this verb with (1) dat., (2) acc.

147—\textit{Levibus} : distinguish in meaning, \textit{levis, lēvis}. The adj. is best taken =\textit{leviter}, an adv., modifying \textit{perlabitur} : “and gently in his car he glides o’er the top of the waves.”—\textit{rotis} : part for whole (\textit{synecdōche})=\textit{curru}. The sound of the verse is suggestive of the calm of the sea.

148-150—\textit{Ac veluti} : “even as when oft in a throng of people strife arises, and the fierce multitude rage in their minds, and now brands and stones are flying ; madness lends arms.” One of the best known of Vergil’s similes. This simile reverses the order observed by Homer. In II. 2, 144, Homer compares the din of the assembly to that of the sea. Vergil here compares the sea pacified by Neptune to a violent mob swayed by some respected orator. “Man reminds the more pictorial poet of nature ; nature reminds the more philosophic poet of man.”—\textit{magnō in populo} : lit. “in a vast throng.”—\textit{coorta est} : gnomic perfect, denoting habit.

149—\textit{Sedītio} : derived from \textit{se, itio}, “a going apart,” \textit{i.e.} “a riot ;” for \textit{d} epenthetic : cp. \textit{redeō, prodeō}.—\textit{animis} : probably a locative ; cp. \textit{animi discrucior, animi aeger}.
150—iamque: "and at length:" iam implies the idea of a gradual progression up to a certain time; nunc, definitely the present.—faces et saxa were the arms of a Roman mob, as the carrying of arms was forbidden within the city.

151-152—Tum, correlative with cum; v. 148: "then if, perchance, they catch sight of one revered for goodness and service, they are silent and stand by with attentive ear."—pietate gravem ac meritis: some say that Cicero is meant.—quem: note quis=aliquis after si, nisi, num, ne, quo, quanto.—forte, "perchance," takes the indic., so also forsian; fortasse has once the indic. in Vergil, otherwise the subj.; forsitan has regularly the subj.

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

154—Cunctus—fragor: "all the uproar of the sea is at once hushed." Decline pelagus. Distinguish in meaning cecidit, cecidit.—aequora propiciens: "looking o'er the calm deep." See note v. 126.

155—Genitor—Neptunus: pater seems to have been a general epithet of a river or sea deity; cp. pater Tiberinus (Livy, 2, 10); pater Oceanus (Verg. Georg. 4, 382); pater Portunus (Verg. Aen., 5, 241). So also Homer calls Ocean θεὸν γένεσιν. It was one of the dogmas of the Ionic School of Philosophers that water was the primary element of all things—a doctrine evidently held by Vergil.—aperto: "cleared" of clouds, i.e., "serene."

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

157—Aeneadae: "followers of Aeneas;" so the Athenians are called Cecropidae, Thesidae, from their original leaders.—quaer litora: "the nearest shores;" the relative here supplies the place of our article.—cursu =rapide, abl. of manner; cp. δρόμω =ταχύν.

158—Vertuntur=vertunt se: literally "turn themselves." The passive endings in Latin arose out of the reflexive forms of the active by adding to the verbal stem with the connective vowel the acc. of the reflexive pronoun which was for all persons—se;—e final was afterwards dropped, and the remaining form sometimes changes s to r; vertor = verto-se; verteris = vertesi-se; vertitur = verteti-se.

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

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

160—Objectu laterum: "by the shelter of its sides."—quibus, "against which;" abl. instr.

161—Inque—reductos: "and wave parts into the deep hollows of the bay."—sinus, properly "a bosom," then "a gulf." Cp. the change of meaning of κόλπος, Romaic γόλφος, Eng. gulf. — scindit sese = scinditur.

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

163—Late: "far and wide."

164—Aequora—silent: "the calm sea lies safe and still," lit. "the calm sea, safe (from the winds), is still."—tuta may, however, mean "safe for ships."—tum—coruscis: "then a background of waving woods."—scaena: cp. σκήνη, the background of the Roman theatre, the circular form of the bay (sinus) having suggested the idea of the pit (cavea).—silvis: abl. quality. Distinguish silva, a wood in a general sense, with reference to the timber = νησί: nemus, a pleasant place, a grove = νυμφ. 

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

167—Aquae duces: "springs of fresh water:" opposed to aquae amarae, "salt water springs.—vivo saxo: "of natural (i.e. unhewn) rock," abl. of description.

168—Non—ulla = nulla. The calmness of the harbour is contrasted with the raging of the sea.—fessas: the ships are spoken of as if endowed with life; cp. Shaks. Romeo and Juliet: "thy sea-sick weary bark."
169—Unco—morsu: "with its crooked bite." Vergil here is guilty of anachronism. Anchors were not in use in the Homeric ships, which had large stones (εἰβαί, sleepers) to steady them.

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

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

172—Egressi, scil. ex navibus: "having disembarked;" cp. ἐκβαίνω, often used with ἐκ νῦν omitted.—arena: what other deponent verbs govern the ablative?

173—Et—po?iu?it: "and they stretch on the shores their limbs drenched with brine:" tab-es, tab-esco same root as τῆκ-ω by labialism.

174—Silici: "from flint;" the dative with verbs of separation is confined chiefly to poetry.

175—Suscepitque—foliis: "and nursed the fire amid the leaves:" abl. of means.—atque—dedit: "and besides he placed around (the fire, i.e., ignem) dry chips;" or circum—dedit may be by tmesis=circum-dedit, scil., igni. The original meaning of dare (cf. with root DA, θε- in τιθ-ει) is "to place."

176—Rapuitque—flammam. Servius says rapuit=raptim fecit, "and quickly he started a blaze among the touchwood." Heyne makes rapuit=raptim exceptit, probably meaning that the fire started by rubbing together the dry pieces of wood and then quickly placing the fire around the tinder.

177—Cerere??i? corruptia??i: "the corn damaged:" note the metonymy: so v. 215.—Cerealia arma: "the vessels of Ceres," may refer to the handmill (saxa,) kneading trough, etc.

178—Expediunt: "they fetch," out of the ships.—fessi rerum, either "weary with the world," or rerum=rerum adversarum, "weary with their misfortunes:" the genitive of reference is common with adjectives in Vergil: cp. trepidæ rerum, 12, 589; ingratus salutis, 10, 666.—receptas: "recovered" from the sea.

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

181—Pelago, see note on alto, v. 126; the abl. of the space moved over in vision: "o'er the deep."—Anthea—videat: lit. "if he can see any
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Antheus,” i.e., “if he can anywhere see Antheus.” It may also be taken, “in the hope that he may see some tempest-tossed (bark of) Antheus.” For Anthea quem = Anthei quam (nave): cp. Aen. 2, 311; iam proximus ardet Ucalegon = iam proxima ardet dominus Ucalegonis. — biremes: Vergil is guilty of an anachronism here, as no such ships existed in the Homeric era.

183—Arma, shields arranged on the stern which would flash in the sunshine: cp. Aen. 8, 92.

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

185—Armenta: properly, “ploughing cattle,” i.e., “oxen,” but often applied to other kinds of animals: to horses (Aen. 3, 540); to apes (Pliny 7, 2); to sea monsters (Georg. 4, 395). — iumentum (= ingemmentum): “draft cattle.”

186—Hic: distinguish in meaning hic, hic.

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

192—Prius quam, denotes purpose: hence the subj. in fundat. — prius—aequet: “nor stays he till he stretches on the sod seven great victims and thus has a number equal to that of the ships.” — humi: like belli, militiae, domi, rur, a locative.

194—Partitur, scil., praedam.

195—Vina cadis onerarat, by hypallage = vino cados onerarat. — deinde dividit. Scan this line, and tell what metrical figure in it. — bonus, join with heros.

196—Trinacria. Sicily was called by the Greeks Θρινακρία, Τρινακρία, Τρινακρίς, from its three promontories (τρεῖς ἄκραι), and by the Romans Triquetera. The promontories are Pelorus (Faro), Pachynum (Passara), Lilybaeum (Bona, or Marsala).

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

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

200—Scyllaem rabiem (by enallage) = Scyllam rabidam: “the raging Scylla.” cp. Herculeus labor, βίη Ἡρακληείη. — penitus sonantes:
“resounding through their caverns,” or “deep sounding.” The reference is to Charybdis. The *onomatopoeia* well imitates the hissing sound of the seething whirlpool.

201—*Accessis* = *accessistis* : “you drew near.” For similar cases of *syncope*, in Vergil: cp. *extinxem*, *extinti*, *traxe*, *vixet*.—Cyclopea saxa, referring to the cave of Polyphemus. The usual quantity is *Cyclopēus*, not *Cyclopēus* : cp. Aen. 3, 569.

203—*Forsan*—*iuwabit*: “this, too, sometime we shall haply remember with delight;” elliptical for *fors sit an* ; lit., “the chance may be whether,” i.e., “perhaps.” See note on *forte*, v. 151.—*olim*, here = *aliquando* in prose : see note, v. 20.

204—*Discrimina rerum* = *res periculosas*.—*discrimen* ; properly, the turning point ; root *kri*, “to decide” or “to separate;” *cerno*, *kρίνω*.

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

206—*Ostendunt*: “promise.”—*fas est*, “’tis heaven’s will.”—*fas*: root *FA*, “to declare”: cp. *fari*, *φημι* ; *fatum*, *φημή*.

207—*Durate*= *τήρητε*: “bear up.”—*rebus*: dat.

208—Distinguish in meaning *vōces*, *vōces* ; *rēfert*, *rēfert*. Morris renders this passage:

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

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

210—*Se accingunt*: lit., “gird themselves,” i.e., “busy themselves.” The *toga* of the Romans, hanging loose, had to be tucked up for an active task. Hence, *succinctus*, *accinctus*, “active.”

211—Vergil was well versed in the ceremonial rites of the Roman religion. The minuteness of the description is paralleled by Hom. Il., 1, 458-473.—*costis*: abl. separation.—*viscera*, properly, the great internal organs, as the heart, liver, etc., but also applied to the flesh in general, or to anything beneath the skin.

212—*Pars*—*secant*—*sigunt*: note the *sense* construction.—*veribus*: abl. instr.—*trementia*, scil., *viscera*.—*sigunt*= *transsigunt*.

213—*Aena*, scil., *vasa*: “the bronze pots.” Vergil is here guilty of an anachronism, Homer’s heroes knowing nothing of boiled meat. The hot water may have been for the bath taken before the meal began.
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214—Victu—vires: “with food they repair their strength.”—fusi, “stretched.”

215—Bacchi—vini: see note v. 177.—inplenitur=se inpient: see note v. 158.—ferinae, scil., carnis: “venison”: cp. agnina, “lamb,” bovina, “beef;” vitulina, “veal.”—fera is etymologically the same as Gk. θηρ, German thier, Eng. deer, which was once a generic term, as is each of its Aryan equivalents.

216—Postquam—epulis: “after hunger had been appeased by the feast.”
Decline fames and epulum. Vergil is thinking of the customs of his own day, when the tables were brought in and taken out. It is not likely that the shipwrecked Trojans had any tables at all.

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

218—Spem inter: anastrophe.—dubii, “wavering.”—seu—sive: in the pre-Augustan period we find sive—sive, seu—seu, but after that time we generally find seu—sive, sive—seu: poetically used for utrum or num—an.

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

220—Orontei: from Orontes; see note on Achit/i, v. 30.

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

222—Aethere: abl. separation.

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


225—Sic—constitit: “even so took he his stand on a peak of heaven;” cp. use of Homeric καὶ, καὶ δῆ, οὐτως δῆ, summing up a description.

226—Regnis: “on the realms:” probably a dative of recipient used for acc. with preposition=despexit in regna.

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

228—Tristior—stibr7’estis: “sadder than was her wont:”—oculos suffusa =oculis suffusis: Vergil is fond of using an accusative with a passive participle used in a middle sense: cp. vs. 320, 481.

230—Fulmine: the lightning that strikes the earth=κεραυνός: fulgur, the gleam of the lightning=ἀστραπή.
231—Quid—orbis: "what sin so heinous could my Aeneas have committed against thee, what sin, the Trojans, to whom, after suffering so many hardships, the whole world is closed on account of Italy?" cunctus, for co-iunctus or co-vinctus.—ob Italian: to prevent their coming to Italy.

234—Certe: distinguish certo, a particle of affirmation joined with scio, "surely," "certainly," and certe, which modifies a statement, "at least," joined to any verb. Join with pollicitus, scil., es.—hinc-hinc is (1) either a repetition, (2) or, there are two clauses; hinc Romanos fore, hinc ductores fore a sanguine Teucri.—volentibus annis: cp. Homer's περιπλομένων ἐναντίων.

236—Qui—tenerent: "shall hold," imperf. subj. of virtual oblique narration and also because qui is final.—omni: abl., "in universal sway," i.e., with every form of sway, over life, death, property, etc. Some important MSS. read omnes, agreeing with terras, which is simpler.

237—Pollicitus, scil., es.

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

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

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

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

243—Penetrare: "coasted along."

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

246—It—proruptum: (1) "the sea comes bursting up;" (2) "it (the Timavus) rolls as a dashing sea;" (3) "it rolls to break upon the sea;" proruptum, a supine in this last. The first is the most natural explanation.—pelago, "surge."
247—*Tamen*: “in spite of all his dangers.”—*urbem* *Patavi*: the genitive of *equivalence* in description after such words as *oppidum*, *urbs*, *flumen* is not found in Terence and Plautus, occurs perhaps but once in Cicero and seems confined to a few cases of poetry and later prose. It is possible that *Timavus* here may be the god of the stream: cp. B. viii, 72, *tuque, O Tybri tuo genitor cum flumine sancto*. In Vergil’s day Patavium (now Padua) was the fourth city of the empire in wealth, ranking next to Rome, Alexandria, and Gades (Cadiz). The Veneti, or Heneti, are said to have come from Paphlagonia to Italy; others say they were Kelts.

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

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

250—*Nos, i.e.*, Venus and her son Aeneas.—*άκνου*: cp. κατανεῖω, to nod the head down, to give assent; *denuo=ἀνανεῖω*, to nod the head up, to dissent.—*caeli arcem*: Aeneas was worshipped as one of the *Dei indigetes*: Aen. 12, 794: Livy, 1, 12.

251—*Infandum*: “Oh, horror unspeakable!” see note on *me—victam*, v. 41.—*unius*: *i.e.* of Juno.

252—*Prodimur*: “are forsaken” by Juppiter.

253—*Hic*, agreeing with the predicate *honos*: “is this the reward shown to piety.”

254—*Olli—illi*: Vergil, like many other epic poets is fond of archaisms: so *metu=metui*, v. 257; *curru*, v. 156.—*Subridens*: with the force of *sub*— cp. that of ὑπο in ὑπογελαύ.

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

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

257—*Metu=metui*.—*Cythērōa*: adjective fem., from *Cythēra*; see note on *Lavini*, next line. Venus was so called because she was worshipped at the Island of Cythera (now Cerigo). Her worship was probably a remnant of the old Phoenician worship of Astarte, who was afterwards identified with Venus and Juno.

258—*Tibi*: ethical dative, “according to your wish.”—*urbem et moenia* = (by *hendiadys*) *urbis moenia*.—*Lavini* here; in v. 2: *Lāvina* (adj.). Such variations in quantity are frequent in the case of proper names.
259—Sublimem: "on high."


261—Hic—subactis: "this one according to your wish—for I shall declare the fates, since this anxiety torments thee, and, unrolling the mysteries of destiny at greater length, I will bring them to light—this one, I say, shall carry on a great war in Italy, and shall crush the warlike tribes, and shall give laws to the people, and shall build towns, until the third summer sees him reigning in Latium and three winters are passed after the subjugation of the Rutuli."—tibi: see note, v. 258.—quando=quandoquidem: this meaning occurs only in poetry and in post-Augustan prose: cp. ὅτε for ὅτι in Greek. —volvus: the metaphor is taken from the unrolling of a book: cf. volumen, properly an unrolling, hence a volume.—mores—moenia pone re: cp. νόμοις—τείχεα θεῖαι. The two ideas were inseparable in the Roman mind, as the building of a city implied the establishment of laws. There is no real zeugma, as the difference in sense exists only in the English translation.—viderit: literally "shall have seen."—Rutulis—subactis: either (1) an abl. absol., or (2) dat. of reference: as in Juv. 14, 12: cum septimus annus transierit puero.—terna—hiberna, scil., castra—tres hibem: lit. "winter camps," i.e. winters. Note the use of the distributive instead of the cardinal numeral with a noun having a pl. form only.

267—At: the idea is "though the reign of Aeneas shall be short, still," etc.: see note, v. 116.

268—Stetit: literally "while the Ilian state stood firm in imperial sway." Note that dum with perfect indicative is used when the emphasis is on the fact, not upon the duration.

269—Magnos—orbes: referring to the annual cycle in contradistinction to the monthly revolution.—volvendis=volventibus, from the deponent reflexive volvus: see note on vertitur, v. 158. The gerundive has here the force of the present participle.—mensibus: abl. absol., or abl. inst., or manner.

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

271—Longam Albam: cp. Livy 1, 2. For inversion of names: cp. Hor. Od. 11, 2, 3.

272—Hic: at Alba.—iam: "henceforth."—ter centum: according to the received date of the fall of Troy, this would put the foundation
of Rome about 850 B.C., instead of 753 B.C.—regnabitur, "the
dynasty shall last:"
"a passive impersonal, the verb containing the
subject: cp. pugnatur, curritur.

273—Hectorea: the race takes its name from its
greatest hero: cp. Romu-
lidae, Assaracidae, Cecropidae,
or perhaps there is a reference to
the warlike spirit of the Romans.—regina sacerdos: it is
difficult
to say which of these substantives is used adjectively. The
reference
is to Rhea Silvia, daughter of Numitor.

274—Ilia: i.e. of the family of Ilus, one of the
founders of the Trojan line:
Rhea Silvia is generally given as her name. The
ordinary account
is that she, a priestess and princess of the house of Aeneas, was
by Mars the mother of the twins, Romulus and Remus.

275—Lupae—laetus: "gay in the tawny hide of the
she-wolf that nursed
him:" referring to the well-known story of the twins being exposed
and stranded on the banks of the Tiber, where they were found by
a wolf.

276—Excipiet: "shall receive by succession:" cp. ἐκδέχεσθαι.—Mavortia:
Mars (old form Mavors, Mamers) was the patron deity of Rome,
and universally worshipped by the Italian people. The
word is
from mar, mal, "to grind" or "crush." He is identified with
Thor Miolnir, i.e., Thor, the Smasher, of Norse mythology.

278—Metas rerum, "limit of empire": the meaning is that Rome shall
have a universal and an eternal empire. Note the dignified confi-
dence in this sentiment.

279—Quin = qui ne: "nay even." Distinguish the meanings of quin when
used with the indic., the subj., and the imperat.

281—Consilia—referet: "shall amend her plans." Distinguish in mean-
ing rēfert, rēfert.

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

283—Sic—placitum, scil., mihi est=sic mihi placet: "such is my pleasure."
lustris labentibus: "as the years glide by," abl. abs.": cp. volvendis
mensibus.—lustrum, properly the period between two successive purifications (Lū, "to wash"): cp. Greek λύσω. After the censor had completed his enumeration of the people (census) which was done every five years, an expiatory sacrifice (lustrum) was held.

284—Domus Assaraci: "the line of Troy." The family of Aeneas is meant, being descended from Assaracus (see table, p. 24).—Phthia: a district of Thessaly, in which was situated Larissa, a town, where Achilles and Neoptolemus were born.—Mycenas: the royal city of Agamemnon, near Argos. A reference is made here to the subjugation of Greece in 146 B.C.

285—Victis—Argis: "shall lord it over conquered Argos." Only in late writers dominor governs a dative or genitive. In the best writers it is construed in aliquem, or in aliqua re.—Argis: Argos is neuter in-declinable in sing. form: the plural Argi is masc.

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


288—Caelo: poetic = ad caelum in prose. Augustus in his lifetime was worshipped as a deity: Hor. Od. 3, 5, 3.—Orientis onustum. The reference is probably to the restoration of the standards taken from Crassus at the battle of Carrhae, B.C. 53. These were restored, B.C. 20. Others think the poet refers to the return of Augustus after the battle of Actium, B.C. 31.

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

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

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

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

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

297—Maia genitum: Mercury was son of Juppiter and Maia, the daughter of Atlas.

299—Hospitio Teucris: dat. of purpose and of indirect object "to welcome the Trojans."

300—Arceret: the historic present may take in form a present subj. (pateant), or an imperfect in respect of sense (arceret).

301—Remigio alarum: "by the oarage of his wings:" cp. Aeschylus, Ag. 52; πτερύγων ἀργυρὸν ἀρεσσόμενον. The wings of the cap (petasus) of Mercury and of his sandals (talaria) are aptly compared to a ship's banks of oars.—ac—oris: "and quickly he alighted on the coasts of Libya."—citus: predicate adj. with the force of an adverb.—oris: local abl.: cp. Milton, Par. Lost, 5, 266:—

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

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

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

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

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

307—Vento: "by stress of weather."—oras: explanatory of locos: "to what shores he has been borne by the wind:" governed by ad in accesserit. The subj. is used in indirect questions.

309—Exacta: either (1) "the result of his enquiries;" exigere, is sometimes used in the sense of, "to enquire:" so examen=exag-men, "the beam of a balance," or (2)=πὰ πετραγμένα: "the report of what he did:" "and to bring back the results of his enquiries to his comrades."
310—*in convexo nemorum*: “within a vault of woods,” *i.e.*, “within the vaulted woods,” the overhanging cliffs were formed into a cave by the action of the waves.

311—*Classem — clausam — occulit = classem clausit et occulit*: see note, v. 69.

312—*Comitatus*: deponents are sometimes used passively: *adepus, expertus, pactus, partitus, sortitus.*—*Achate*: this ablative of agent is rare, except with the part.—*comitatus*: others explain it in the ablative of accompaniment with *cum* omitted: cp. B. ix, 48, *viginti lectis comitatus*.

313—*Bina*: “a pair”—*ferro*: abl. of quality.

314—*Cui mater sese tulit obvia*: “to meet him his mother crossed his way.”—*obvia*, poetic for *obvia*—*media*—*silva*: local abl.

315—*Os habitumque*: “the look and dress.”

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

317—*Praevertitur Hebrus*: “outstrips the Hebrus:” the accusative is sometimes used after verbs that acquire a transitive meaning: cp. *erumpere nubem*, v. 580. MSS. all read *Hebrum*: but as (1) it is no proof of swiftness to outstrip a river in speed and (2) the river Hebrus is not a swift stream, some of the most critical editors, including Ribbeck and Peerlkamp, conjecture *Eurum*. There is no need, however, of the conjecture, for (1) MSS. are unanimous in reading Hebrum, (2) Sir Walter Scott, Lady of the Lake, 5, 18, says:

> Along thy banks, swift Teith, they ride,  
> And in the race they mock thy tide.”

(3) Seneca and Plutarch both refer to the Hebrus as a swift river.  
(4) It is natural to associate a Thracian maiden with a Thracian stream.

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

319—*Diffundere = ut diffunderent*: the *epexegetic* (explanatory) infinitive is often used in Greek, expressing a purpose, ἐδωκε λαβεῖν.
320—*Genu*: acc. of specification.—*nodoque—fuentes*: "with her flowing folds collected in a knot."

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

322—*Quam*: see note on v. 181.—When is *quis* used for *aliquis*?


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

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

326—*Mihi*. The dat. of agent is often used in poets of the Augustan age after a perf. pass. and is the regular construction after the gerundive.

327—*Memorem*: subjunctive of doubt.

328—*Hominem—humanum sonat*: a kind of cognate acc.

329—*Phoebi soror*, i.e., *Diana*—*sanguinis*: partitive genitive.

330—*Felix*: "propitious."—*leves*: distinguish in meaning *lēvis, lēvis*—quaecumque, scil., *es*.

331—*Tandem*: cp. ὅτα: "pray."

335—*Venus*, scil., *loquitur*—*equidem*: "'tis true, I consider myself worthy of no such honour." She refers to the honour of being addressed as a goddess or nymph.

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

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

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

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

341—*Longa—iniuria*: "tedious would be the tale of wrong."

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

"long
And dark the story of her wrong;
To thread each tangle time would fail,
So learn the summits of the tale."
343—Scan this line; also line 348. Is there any word varying in quantity in these two lines?—*ditissimus agri*: "richest in land;" see note on *opum*, v. 14. As the Karthaginians were not so much an agricultural as a commercial people, some propose to read *auri* for *agri*. Vergil, however, is describing Sychaeus as he would describe a Roman of his day whose chief wealth consisted in land.

344—*Et—amore*: "and beloved with great affection by the hapless (wife):" for the case of *miserae*: see note, v. 326.

345—*Intactam*: "a maiden:" cp. ἁθυκτός.—*Primisque— ominibus*: "and had united her in the first rites of wedlock."—iungo : as ζεύγυμμι is often applied to wedlock : cp. coniunx, σύζυγος.

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

347—*Ante alios— omnes = maius quam alii omnes.*

348—*Quos furor*: "betwixt them a feud came."

349—*Impius*: "unnatural," because violating all natural claims, regarding to his disregard for his sister or for the place, as well as to his treachery.


352—*Malus = male*, by *enallage*: "wickedly."

355—*Sed ipsa*: the idea is: "but 'twas in vain that he deceived her, for etc."—*ipsa*: "of its own accord;" cp. αὐτός = αὐτόματος.—inhuman: "unburied;" this may account for the unrest of the shade.

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

357—*Celerare = ut celeret*: see note, v. 11.—*patria*: ablative of separation.

358—*Auxilium viæ* in apposition to *thesauros*.

359—*Ignotum pondus*: "untold mass:" kept secret and apart from the rest of his wealth.

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

362—*Pelago*: abl. of space moved over.

365—*Devenere locos, i.e. devenere ad locos*: "they reached a spot."—de-
venire: cp. κατάγειν, to come from the high seas to land: opposed to conscendere, v. 381: cp. ἀνάγειν. For the omission of the preposition, see note on Italian, v. 2.

367—Construe: mercatique (sunt tantum) soli—quantum, etc.: "and they bought (as much) land as they were able to surround with an ox hide." The Phoenician name for a fort is Bursa (Hebrew, Bosra). It is probable that the confusion of the Phoenician Bursa with the Greek βύρσα "a hide," gave rise to the story, according to which the Phoenicians cut up the hide into thongs and so surrounded a considerable portion of ground.—possent: virtual oblique narration implying the terms of agreement.

369—Qui, scil., estis.

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

371—Si—pergam: "if going back, I were to tell thee the story in full from the very beginning." With repetens or pergam, scil., famam.

373—Vacet, scil., tibi: "you had time."—annales: properly the annales libri were "year books" recounting the events of each year, and were kept by the chief officers at Rome: hence, the story of events, generally.

374—Ante—Olympo: "ere (I had finished my tale), the evening star would lay the day to sleep, closing (the gate of) heaven."—componat: this is the more elegant reading ("would lay to rest"), but almost all MSS. and some of the best editors read componet, ("will lay to rest").—ante = ante finem annalium: "before the end of my tale."—vesper: cp. ἐσπέρος, i.e., ἐσπέρος: root vas, "to dwell," as the abode of the sun: cp. Eng.: west.—Olympus, a high mountain (now Elimo) in Thessaly, the dwelling place of the gods according to Homer, afterwards often in the poets used as a conventional term for heaven.

375—Troia join with vectos: see note on patria, v. 357.—per aures: i.e., has been heard of by you.

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

377—Forte sua: "by its own chance:" i.e., by mere accident: fors, only here used as a substantive.

378—Sum notus: this vainglorious method of announcing one's self was
common among the ancients: cp. Od. 9, 19: εἰμ’ ὁδυσέως Λαερτί-
άδης, οὐς πάσι δόλοισ’ Ἀνθρώπωι μέλω, καὶ μεν κλέος οὐρανὸν ἴκει.—
raptos ex hoste: “rescued from the midst of the foe.”

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

381—Bis denis: the distributive, rather than the cardinal, is used because
ten are reckoned each time.—conscendi: “I climbed:” the sea
seems to rise as it recedes from the shore: or simply, “I em-
barked:” cp. note on v. 365: cp. Morris (Life and Death of
Jason): “And swiftly Argo climbed each changing hill, and ran
through rippling valleys of the sea:” cp. ἀνάγειν.

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

383—Ipse, opposed to the ships.—ignotus: “unknown” to the inhabi-
tants, far from friends, as he was well known by report: v. 379.

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

385—Plura querentem: “beginning to make further complaints:” con-
ative participle.

387—Haud carpis: “not an object of hatred, I ween, to the powers above
you breathe the vital air, inasmuch as you have come to the Tyrian
city.”—Join haud with invisus. The meaning is, it is by heaven’s
will that you have reached here.

388—Qui adveneris: “seeing that you have come:” causal subjunctive=
cum tu.—urbem, i.e., ad urbem.

389—Perge modo: “only go on.” Conjugate pergo. Distinguish in
meaning mōdō, mōdō.

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

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

392—Ni=nisi.—frustra: “in vain,” disappointed hope of the subject:
nequidquam: “to no purpose,” refers to the nullity in which
the thing has ended.—augurium: (avis, a bird, root GAR—“to
chatter:” hence γαρίειν, γαρίειτ) properly an omen from the notes
of birds, but often used for an omen from any source: auspiciun (avis,
a bird and spec—“to see”) omens from the flight, or from an inspec-
tion of the entrails of birds.—vani: “deceivers,” i.e., impostors.
393—Venus here gives tidings of the missing ships from the omen of the swans, her favourite birds. There are twelve swans as there were twelve missing ships. Some of those swans have already settled on the ground (terras capere), others are on the point of settling on the land already occupied (captas despectare): so the ships either now occupy the haven (portum tenet) or are entering it (subit) with full sail.—laetantes agmine: “in jubilant order:” literally, “joyful in line.”

394—Aetheria—caelo: “which the bird of Jove, swooping from the height of heaven, scattered in a clear sky.”—plaga. Distinguish in meaning plāga, plāga.—Iovis ales = aquila.—aperto caelo: abl. place: cp. δ' ἐρῆμον αἰθέρος.

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

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

399—Tuarum for tua, for the sake of variety.

400—Subit ostia: “are making an entrance.” Note the verb agrees with the nearest nominative.

401—Perge modo: “only go on.”

402—Avertens: “as she turned away.”—rosea—refulsit: “she flashed forth with the beauty of her rosy neck,” i.e., her rosy neck shone forth to view.

403—Ambrosiae—comae: cp. ἄμβροσίας χαῖται, Hom. Il., 1, 529: “immortal locks.” In Homer ambrosia is commonly applied to the food of the gods, but it is also used for ointment and perfume.

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

405—Et—dea: “and by her gait she revealed the true goddess.”—ince- sus and indeo are often applied to the dignified gait of the gods: cp. v. 46. Scan this line.
406—Adgnovit: distinguish in meaning: adgnosco, cognosco, ignosco.

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

409—Audire—voce: “to hear and reply in real words,” i.e., words without disguise.

410—Talibus, scil., verbis or vocibus: “in such words”—incusat: (in, causa) “he chides her.”

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

412—Circum—fudit—circumfudit: by tmesis.

416—Templum (est) illi—centumque halat: “and (where) a hundred altars smoke with Sabaean frankincense and breathe with the fragrance of garlands ever fresh.” Cp. Paradise Lost, iv, 162: “Sabaean odors from the spicy shore of Arabie the blest.” In Hom. Od., 8, 362, we learn that “laughter-loving Aphrodite” had one altar in Paphos.

418—Corripuere viam: “they hastened on their way.” Here via and semita are not distinguished; generally via is “a highway”; semita (se “aside,” and meare, “to go”) “a by-path.”

419—Qui—imminet: “which hangs over the city with its mighty mass.”

420—Adversasque—arces: “and looks down from above on the opposing towers.” This may mean that the towers rise up to meet the mountain which gazes down upon them, or that they are over a valley and so adversas.

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

422—Strepitumque: “and the hum” of the thronged streets.—strata viarum: “the paved streets”: = stratas vias: cp. opaca viarum.

423—Instant—muros: “the eager Tyrians are hot at work; some trace the walls.”—instant, scil., operi.—pars in app. to Tyrii.—ducere muros: cp. ἔλαυνειν τοῖχον.
424—Moliri: "to build," with the idea of the magnitude (moles) of the structure.

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

426—Iura—senatum: "they appoint laws and choose magistrates and a reverend senate." Vergil is here thinking of the custom prevalent among the Romans in the establishment of colonies. There is a zeugma in legunt: i.e., the construction is iura constitunt magistratusque legunt.

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

429—Rupibus excidunt: "quarry from the rock:"—Distinguish in meaning: dēcōrā, dēcōrā, dēcōrā.

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

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

432—Distinguish liquentia from liqueo and liquentia from liquor.

433—Stīpant: "pack:" cp. στῆβω.

434—Venientium=venientium.—Agmine facto: "in martial array."—ignavum (in, gnarus—gnarus, connected with nosco), "unskilful," i.e., "lazy."—praesepibus: give the different nominatives of this word.


438—Suspicit: "looks up to:" he has now reached the bottom of the hill.

439—Dictu: distinguish the use of the supines.

440—Neque—ulli: "nor is he visible to anyone:" uilli=ab ullo: see note on mihi, v. 326.
Laetissimus umbrae: "most luxuriant in foliage:" see note on opum, v. 14.

Quo loco: inverted attraction.—primum signum: "the first sign," i.e. of rest from their toils.

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

Facilem victu: may mean either (1) "rich in provision," or (2) "easy of maintenance." The horse points to warlike prowess and wealth, probably because the cavalry were supplied by the nobility, and formed an important part of the Carthaginian army. The horse was an emblem of Athens also.

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

Donis — divae: azeugma, "rich with gifts and favoured by the presence of the goddess." The two notions are, however, closely connected.

Aerea — limina: "of which the brazen threshold crowned the steps:" lit.: "rose on steps."—nexaeque — trabes, scil., gradibus surgebant: "and its door posts plated with brass (crowned the steps)." Trabes are the door posts.—nexae — aeræ — aeratae, plated with brass. Others read nixae (from nitor) and take trabes to mean the roof or the architrave and translate: "its roof was supported on brazen pillars," or "its architrave was supported on jambs of brass."

In reading this line, note the frequency of r and s to express the sound of the creaking doors.—foribus — aenis: "the hinges creaked on doors of bronze."—fores: cp. thura: Eng. door. Cn. Milton's description of the grating noise of the opening of Hell's gates:

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


Lustrat: originally applied to the priest purifying the people every five years (lustrum), then used in the general meaning, "surveys."

Dum, join with miratur: "while he was wondering." —sit: dependent question.

Artificiumque — miratur: "and was admiring the handicraft of the rival (inter se) workmen and their toilsome labours."
NOTES.

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

457—Iam: “by this time.”

459—Saevum: in refraining from the war and in killing Hector.

460—Nostri—laboris: “of our sorrows.”

461—En Priamus. The ransom of the body of Hector by Priam was a favourite subject among ancient artists (v. 484).—sunt—laudi: “here, too, has worth its own reward.”

462—Sunt—rerum: “(here) there are tears for woes.”

463—Feret—salutem: “the fame of this will bring thee sure deliverance.”—fama, scil. Troiae.

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


467—Hac, scil., parte: “in this quarter.”


469—Niveis velis: “with canvas white as snow:” an anachronism, as the Homeric tents (κλισίαι) were planks thatched with grass. The story of Rhesus is told by Homer (II. 10, 474). Rhesus came from Thrace, as an ally of Priam, with the oracular promise that should his steeds drink of the waters of the Xanthus, Troy would be impregnable. Rhesus pitched his tent near the shore, was slain by Diomede and Ulysses, his horses were captured, and thus the fate of Troy was foreshadowed.

470—Primo somno: either abl. (1) of time: “in their first sleep,” i.e., in their deepest sleep, or (2) of instrument after prodita: “betrayed to him by their first sleep.”
Ardentesque—equos: “and he turned aside his fiery steeds.” One MS. reads albentes, a reading sanctioned by Hom. Il. 10, 437, in which the steeds of Rhesus are said to be: λευκότεροι χίονος, θείειν δ’ ἀνέμουσιν ὤμοιοι; so Vergil 12, 84.—castra, scil., Graeca.

Gustassent—bibissent: the subjunctive in virtual oblique narration, and indicating the purpose of Diomede.

Troilus: the death of Troilus is mentioned (Il. 24, 25) as occurring before the time of the action of the Iliad. Vergil may have derived the story from other sources.

Achilli: decline this word.

Curruque—inani: “and lying on his back clung to the empty car.” curru may be either abl. or dat.=currui.

Huic—terram: “both his neck and locks are trailed along the ground.”

Hasta: the spear of Troilus.

Non aequae=iniquae: “unjust,” i.e., unpropitious.—Palladis: from (1) πάλλειν, to brandish, i.e. the “brandisher” of the spear; or (2) πάλλαξ, “a maiden.”

Crinibus passis: “with dishevelled locks.”—passis: from pando.—peplum: (περπλος), the sacred shawl embroidered with figures representing mythological subjects was carried as an offering to Athene (Minerva) by the Athenian matrons in the public procession at the Panathenaea. Homer also represents a similar custom prevailing in Troy (Il. 6, 90).

Suppliciter: “in suppliant guise.”—tunsae pectora: “beating their breasts.” Beating the breasts and tearing the hair were signs of grief.

Aversa: “averting her face.”

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


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

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

487—Inermes: "unarmed," *i.e.*, suppliant.

488—Principibus: abl.

489—Eoas acies: the Indian Aethiopians. The legends of Memnon and of the Amazons appear in post-Homeric poems, in Πλιὰς μικρά, Αἰθιοπίς, and other Cyclic poems.

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492—Aurea—mamæ: "having a golden girdle buckled on 'neath her exposed breast."

493—Bellatrix—virgo: note contrasted position: "a female warrior and she dares to fight with men, a maid though she be:" cp. Homer's Αμάζωνας ἀντιανείρας.

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

495—Obtutuque—uno: "and remained fixed in one (long) gaze."

496—Forma: abl. of respect.

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

498—Qualis—choros: a condensed construction for (talis erat Dido) qualis (est) Diana (quum) exercet choros in Eurotae ripis aut per insula Cynthi.—Dīāna here; elsewhere Dīāna.—exercet choros: "leads the dance."

499—Quam: governed by secutae.

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

501—Gradiensque—omnes: "and as she steps along she o'ertops all the (other) goddesses."

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

503—Ferebat: "joyously she advanced."
504—Instans—futuris: “intent on her work and on the (glory of her) realms yet to be.”

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

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

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

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

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

510—Addison in Spectator, 273, points out the fact that Vergil is defective in characterization. Gyas, Mnestheus, Sergestus, and Cloanthus are all of them men of the same stamp and character: fortemque Gyan, fortemque Cloanthum.

512—Penitus: “far away.” — avexerat: other readings are advexerat, averterat.

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


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

517—Quae—viris, scil., sit: dependent question.
NOTES.

518—Navibus = ex navibus. Others read cuncti for cunctis.

519—Orantes veniam: "to pray for the grace (of the queen):" the pres. part. here = oraturi: expressing a purpose.

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

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

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

523—Iustitiaque—superbas: "and with the restraint of justice to curb the haughty tribes."—iustitia, from rt. YUG = JUG: "that which binds states or communities together or that which restrains:" cp. iungo, ius, religio.—gentes: the African peoples.

524—Ventis—vecti: "by the winds borne over all the seas."—maria: acc. of the space moved over.

525—Infandos = ἄρρητος: "unspeakable," i.e., horrible.

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

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

529—Animus: either (1) dat., after est omitted, or (2) local abl. = in animo.

530—Hesperiam: cp. Feœteria. The term Hesperia, meaning the "western land," was applied to Italy by the Greeks, and to Spain by the Italians. Spain was called also ultima Hesperia. *Εσπερος, i.e., Feœteros: from root WAS or VAS, "to dwell;" vesper, Faœtus; Eng. West; probably the abode of the sun at night.

532—Oenotri: probably Oenotria, the poetic name for Italia, meant vine-land (ovos). Vergil makes Italus king of the Oenotri, while Thucy- dides makes him king of the Siculi. The Latin Varro (R. R. 2, 12) derives Italia from italos, vitulus, "an ox"—as being rich in oxen. The probabilities are that Itali, Vituli and Siculi are varieties of the same word.

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

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

536 — _Tulit_, scil., _nōs_.— _pentitusque_—_dispulit_ : “and afar by wanton winds and whelming brine o’er waves and trackless reefs scattered us.” The sibilants well express the whizzing of the wind.

537 — _superante salō_: either (1) “the briny deep overpowering us,” or (2) “the briny deep roaring high.”

538 — _Huc—oris_: “only a scanty remnant of us have drifted hither to your shores.” — _pauci_ has a negative meaning.

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

540 — _Hospitio—harenæ_: “we are debarred the shelter even of the strand,” _i.e._, we are not allowed even to land, a right which is given to shipwrecked men.

541 — _Prima terrā_: “on the brink of the shore”: local abl.

543 — _At nefandi_: “yet expect that gods are mindful of right and wrong.” _Fandi—nefandi_ are used as genitives of the indeclinable _fās—nēfas_. _Sperāte_—_exspectate_ in prose.

544 — _Erat_: Ilioneus supposed Aeneas dead._—_quo—alter_: “in justice second to none.”

545 — _Pietate—bello—armīs_: ablatives of respect or specification.

546 — _Si—aetheria_: _i.e._, if he is still alive. What verbs govern the abl.?

547 — _Occubat_: “lies low.”— _umbris_: local abl.

548 — _Non metus_, scil., _est nobis_.— _officīo—paeniteat_: “nor are you likely to regret that you were the first to vie in an act of kindness.”— _paeniteat_ has nearly the force of a future.

551 — _Quassatam—classem_: scil., _nobis_: “may we be allowed to land our fleet shattered by the winds.” With _subdūcere naves_: cp. _άνέλκειν τὰς ναῦς_, opposed to _dedūcere naves_ = _καθέλκειν τὰς ναῦς_.

552 — _Et—remos_: “and to shape forest trees into beams and strip them for oars.”— _silvis_: local abl._—_stringere_: to strip them of leaves and twigs.

553 — _Italianam—tendere, i.e., ad Italianam iter tendere_: “to pursue our way to Italy.”

554 — _Ut_, depends on _līceat (nobis) deductur classem._
NOTES.

555—Sin: opposed to si, v. 553, "but if."—Teucrum: for the form of genitive plural: see note on deum, v. 9.

556—Iam: "any longer."

557—Freta: distinguish in meaning: frēta, frēta.—Sicānīae: elsewhere, Sicānīae.—sedesque paratas: "and abodes already built," i.e., the cities built by Acestes who was in Sicily as opposed to those they expected to build for themselves.

559—Talibus, scil., verbis dixit.—ore fremebant: "murmured their applause:" cp. ἐπεφημησαν: literally, "murmured applause with (one) mouth," or "unitedly murmured applause."

561—Vultum: acc. of specification or respect.

562—Solvite corde metum=solvite corda metu: "free your hearts from fear."—secludite: "dismiss."

563—Regni novitas = regnum novum: "my youthful realm."—talia moliri: "to take such a course," i.e., to prevent the Trojans from landing.

565—Aeneadum = Aeneadarum: a complimentary reference to their chief.

566—Virtutes: "their manly deeds."

567—Obtusa: "dulled," by their own calamities.

568—Nec tam—urbe: the meaning seems to be that we are not so far removed from the pale of civilization as to be ignorant of the manly deeds of the heroes in the Trojan war.

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

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

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

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


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

575—Utinam—afforet: what is the force in the tense here?
576—Equidem: "truly."—certos, scil., viros: "tried men," or "trust
men," or = cretos, "picked men."

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

578—Si—errat: "to see whether he wanders about." The subj. would
be the more common construction in prose.

579—Animum arrecti: "roused in spirits."

582—Sententia: "purpose."

584—Unus: i.e., Orontes, v. 113.

586—Circumfusa: "encircling."

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

588—Restitit: "stood forth."

589—Os numerosque: acc. specification. — namque—honores: "for his
mother herself had given her son graceful flowing locks and the
ruddy glow of youth, and inspired his eyes with a joyous lustre."
There is a zeugma in adslarat.—caesaries, long flowing hair (from
caedo, as κωπά from κείρω).—purpureum: does not necessarily mean
merely "purple," but embraces all colours from scarlet to dark
violet inclusive: so also πορφύρεος.

592—Quale—de cus: = (tale) de cus (est) quale . . . ebori: "such is his
beauty as the craftsmen give to ivory."

593—Parius lapis, i.e., marble.

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

595—Coram: "before you." The sudden announcement of Aeneas is
paralleled by the declaration of Ulysses: Od. 24, 321: κείνος μέντοι
δ' αυτός ἐγώ, πάτερ ὅν σὺ μεταλλάς.

597—Miserata: distinguish miseror, to express pity in words (cp. οἰκτεί-
peiv), and misereor, to feel pity in the heart: cp. ἔλεειν.

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

603—Si—numina: "if any deities regard the benevolent." When is quis
used for *aliquis*?—*si quid*—*est*: “if justice in any place avails aught.”—Distinguish in meaning *usquam* and *unquam.*

604—*si quid*—*iustitia*: this seems an odd construction for *si quid iustitiae* (partitive gen.), which some editors read. With *iustitia*, *quid* must be adverbial, “at all.”

605—*Laeta*: “blessed.”

607—*Dum*—*current*: distinguish *dum* with indicative and with subjunctive: note v. 314—*dum convexa*: “while the shadows shall course along the slopes of the mountains.”—*montibus*: dat. of reference.

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

610—*Quae*—*cu??ique* = *quaecu??ique*, tmesis.

611—In scanning this line, notice that *e* in *Ilionea* is long.

612—*Post* = *postea.*—*alios*, scil., *dextra petit*: “he grasps the right hand of others.”

613—*Primo*: adverbial.

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

615—*Vis*: not “power,” but “violence;” cp. *βία*—*inmanibus*—*oris*: “savage shores.”

617—Vergil here refers to the wild African tribes. Scan this line. Note that when final the vowel *o* is often left unelided (*hiatus*), especially in the case of proper names: cp. v. 16: so also Aen. III, 14; III, 667, *et saepe*. What kind of line is this with regard to scanning?—*ille* = Greek *ἐκεῖνος*, “that celebrated;” cp. vs. 379, 565.

618—*Alma*: “fostering.”

619—*Sidona*: Greek accusative. Teucer, after the Trojan war, was expelled from Salamis by his father Telamon because he failed to avenge the death of his brother Ajax, and sought a home at Cyprus, where he built a second Salamis. He is here represented as stopping at Sidon to make terms with Belus, who was at that time master of Cyprus. Distinguish this Teucer, a Greek, from Teucer one of the founders of Troy.—*venire*: here *venire* is used for *venisse*.
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623—Dicione: "under his sway: i.e., sub dicione or in dicione.
623—Iam: "even.—casus: "downfall."
624—Pelasgi: "the Greek;" according to Gladstone, the Pelasgi were a pre-Hellenic race, and formed the basis of the Greek army in the Trojan war.
625—Ipse hostis: "he, though an enemy."—ferebat: "used to extol."
626—Se volebat: "would have it that he was sprung:" distinguish volebat and vellet in meaning.
628—Per multos labores with tactatam.—similis: scil., tuae fortunae.
629—Denum: "at length," not till now; denique, opposed to primum, "finally," "in short;" tandem, "at last," after many efforts or disappointments; postremo, "last," in order of time.
632—Divum—honorem: "she proclaims in the temples of the gods a sacrifice."—indicit, a technical word for ordering a religious observance: Caes. B. G. 7, 90: supplicatio indicitur.
633—Nec minus interea: often used in transitions: nec minus, adds little to the force of interea.—sociis = ad socios: a Greek dative.
634—Magnorum—suum = magnos horrendibus centum tergis sues: by synecdoche. Suum, gen. pl. of sus.
635—Munera—dei: "the gifts and cheer of the god," i.e., Bacchus.
637—At: see note v. 116.
638—Splendida, proleptically used = (sic) instructur (ut) splendita (sìt). The atrium in a Roman house occupied the centre and was generally used for a dining-room. The use of the present tense gives animation to the description.
639—Arte—superbo: "skilfully wrought were the coverlets and of bright purple.—ostro: properly the blood of the sea snail, which supplied the ancients with their rich, purple dyes.
640—Caelata: "embossed:" i.e., on the goblets, vases, etc., were carved the deeds of their fathers.
641—Series—gentis: "a very long, unbroken chain of feats continued by so many heroes from the early origin of the race:" a reference to the deeds of the Tyrians. Vergil had here in view the Roman customs prevalent in his own time.
643—Neque enim—mentem: "for neither did his love as a father suffer his mind to rest."
644—rapidum: "in haste," join with praemittit, although grammatically connected with Achatem.
NOTES.

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

646—*Stat*: "centres."

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

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

650—*Mycenis*: abl. *Helen* is mentioned in Aen. II, 577, as coming from *Mycenae*, whereas she really came from *Sparta*, the royal city of *Menelaus*. Vergil confounds the city of *Agamemnon* with that of *Menelaus*.

651—*Pergama*: "the citadel of Troy is called *Pergamus (πέργαμος ὤ),* and *Pergama (πέργαμα τά)*, connected etymologically with *πυργός*, a tower: German *burg*, a town; *berg*, a hill; Eng. *burg*, *buri* as Edin-*burg*; Edmunds-*bury*. — *Inconcessos Hymenaeos*: "unlawful wedlock": scan this line.

653—*Sceptrum*: *i.e., iubet Achatem ferre sceptrum*. *Ilione* was married to *Polymnestor*, the treacherous king of Thrace.

654—*Maxima*, scil., *natu*: give the other degrees of comparison. — *Collo monile*: "necklace."

655—*Duplicem—coronam*: probably a crown formed by a circle of two rings, one of gems and one of gold. Others say of one ring, and translate, "a crown of blended gems and gold."

656—*Haec celerans = ut haec celeriter exsequatur*: "to execute promptly these orders.

657—*At*: see v. 116.— *faciem—ora*: accusative of specification. — *facies* (from *facio*, the natural make of the face, *i.e., the countenance as expressing emotion by the mouth or by the eyes."

659—*Donisque—ignem*: "and by gifts influence the queen to frenzy, and insinuate love's fire into her heart." — *furentem*: proleptic use of the adjective: v. 70.

660—*Ossibus*: often used for the seat of feeling.

661—*Quippe*: see note v. 39.— *ambiguam domum*: "the treacherous house": literally, "going round about" (*ambi, ago*). — *bilingues*;
"double tongued," saying one thing and thinking another, referring to the proverbial treachery of the Carthaginians.

662—Urit, scil., eam cura: "harasses her with anxiety."—sub noctem: "at the approach of night:"
663—recursat: "oft returns."
664—Meae—solus: i.e., (qui es) solus meae vires, mea magna potentia.
665—Patris—tennis: "who dost despise the sovereign father's bolts that struck Typhoeus." The giant Typhoeus was slain by the lightning of Juppiter. The poet here represents the undying power of love.
666—Numina: "divine aid."
667—Frater: Cupid and Aeneas were sons of Venus.—Ut—quo modo: "in what way:" introducing an indirect question.—nota—notum
668—Scan this line.
669—Tenet, scil., eum: "detains him."
670—Vereor—hospitia: "I am anxious how Juno's welcome may end:" dependent question.
671—Hand—rerum, scil., Iuno, from Iunonia: "Juno shall not be inactive at such a crisis," lit., "at such a turning point of affairs."
672—Quocirca—medior: "wherefore I purpose to anticipate her by craft and to surround her with (such a) flame (of love)." The Romans borrowed many of their metaphors from military affairs.
673—Ne—mutet: "that she may not be changed by any influence," i.e., any power but mine, or "by the influence (of Juno) in any way."—se mutet
674—Qua, scil., ratione.—accipe: "hear:" cp. da, "tell."
675—Accitum: "at the summons."
676—Pelago—restantia: "remaining from."
677—Sopitum—sonno: "slumbering sound in sleep:" such pleonasms are common. Note the alliteration. Decline Cythera (see Proper Names).
678—Sacrata—sede: "in a consecrated spot:" either grove or temple.
679—Mediusve occurriere: "or to interpose to prevent it." Here medius =obviam.
680—Tu—dolo: "do you counterfeit his looks for one night, no more."—noctem: why this case?—amplus: often used like plus, minus, without changing the case.
681—Laetissima: "at the height of her joy."
NOTES.

686—Laticemque Lyaeum: "the cups of Bacchus."—latex, a poetic word.
—Lyaeum; cp. Αναίος: cp. Liber: "the one who frees (λυ-) men from cares."

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

689—Distinguish in meaning pæret, pæret.

690—Exuit: "he doffs."—et—Iuli: "and gladly he walks with the step of Iulus;" for incessu: see note on incedo: v. 46.

691—At: cp. v. 116.—Ascanio—inrigat: "sheds like dew calm sleep o'er the limbs of Ascanius."—Ascanio: dative of reference. Inrigat may refer to the dews of night, or more probably to perspiration: cp. Shaks. J. C. II, 1: "enjoy the honey-heavy dew of slumber."

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

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

696—Duce—Achate: "glad in having Achates as a guide."

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

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

701—Cereremque—expediunt: "and serve out promptly the bread from baskets." For Cererem: see note, v. 117.

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

703—Quibus—Penates: "whose care it was to furnish in turn the lasting store, and to worship the Penates."—ordine = ἐν μέρει, referring to the division of the labour.—penum and Penates are connected etymologically, root PA or PAT: cp. πένυμι, πένης, πενία, πόνος.—adolere Penates may mean no more than to keep up the fire for cooking. With adolere: cp. "magnify" in our ecclesiastical writings.

704—Quo?—oierent: subjunctive of purpose.

705—Nec non et: the negatives cancel each other, giving an affirmative sense: "moreover, too."—limina = atria: synecdoche.

706—Toris—pictis = ad coenam convenire iussi.

710—Flagrantesque—verba: "the glowing looks of the god and his feigned words." The poet here transfers the looks and words of lovers to those of the god of love.

712—Infelix join with Phoenissa.—pesti—futurae: "doomed to her coming ruin."

713—Expleri mentem: "to satisfy her soul:" note the reflexive use of the passive and the accusative of specification.

715—Ille—pependit: "when he hung on the embrace and neck of Aeneas:" abl. separation. Distinguish in meaning pendere, pendère.

715—Et—amorem: "and gratified to the full the affection of his pretended father."

717—Haec—haeret: "she hangs on him with her eyes, she (hangs on him) with her whole soul:" cp. Tennyson’s Locksley Hall: "and her eyes on all my motives with a mute observance hung."

719—Insidat—deus: "how dread a god is lying in wait for her:" i.e., is plotting against her: with insidere cp. insidia.

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

721—Et—corda: "and he tries with a living affection to pre-occupy a soul long since dead to love, and a heart long unaccustomed (to love)."—praevertere: explained by some = praecoccupare. Others like it to mean, "to surprise."—resides: decline.—desueta, scil., amori.
NOTES.

723—Postquam—epulis: scil., est or fuit. Decline epulis. What words in Latin are heterogeneous?—remotae, scil., sunt. The tables were literally brought in before the feast began and were removed after it was over: hence such phrases as mensam apponere, or opponere, and mensam auferre or removere.

724—Crateras—statuunt: "they place the large mixers:" cp. Hom. II. vi, 526: κρατήρα στήσασθαν.—vina coronant: "they crown the wine," may mean (1) as in Homer’s κρητηρας ἐπεατίφαυτο ποτοίο: "they fill to the brim the mixers with wine," or (2) "they deck the bowls of wine" with ivy or myrtle wreaths, as was certainly done in later times.

725—Fit—tectis: "ahum arises throughout the halls."—tectis= in tectis. — vocemque—atria: "and through the long halls they cause their words to re-echo."—atria: the atrium was the principal room in a Roman house. It was used as the reception room, and also as the place where the images of ancestors were placed: derived from ater, "black," i.e., blackened by the smoke of the hearth (focus): cp. μέλαθρον, from μέλας.

726—Lychni: cp. λύχνος. —Night came on before they had finished their meal.—laqueariibus: the small interstices (lacus) formed by the fretwork of the cross beams of the ceiling were decorated with gilding. Scan this line.

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

728—Hic: "hereupon."

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

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

731—Hospitibus—iura: "define the rights of strangers;" or "protect the rights of strangers."—Λεῖς ξείνως (Iuppiter hospitalis) was worshipped as the guardian god of guests among the Greeks and Romans.

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

734—Laetitia—dator: cp. Hesiod (Works and Days, 614): δῶρα Διωνύσου πολυγυνίως. — bona Iuno: Juno was the tutelary deity of Karthage.
735—Coetum—celebrate: “attend in throngs the gathering.”—coetum = coitum (cum, eo).—faventes: “speaking words of good omen,” or “keeping silence.” Especial care was taken during an offering to the gods or during any religious rite that no inauspicious or frivolous words should be uttered. Hence the admonition of the priests which we find at the beginning of a ceremony: favete linguis animisque, ore favete, fave linguis: cp. εὐφημεῖτε; εὐφήμοις τῶς ἐστώ λέως, στόμα σύγκλεισας.

736—Laticem—honorem: “an offering of wine:” the mensa being regarded as the altar of Iuppiter hospitalis.

737—Primague—ore: “and she the first, when the libation had been made, with the tips of her lips touched it.”—prima, as being the first in rank.—Libato: impersonal.—tenus: what is the construction of tenus?

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

739—Et—auro: “and swilled himself with the full cup of gold.”

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

741—Personat, scil., atria: “causes the halls to re-echo.” The Greeks and Romans, as well as mediaeval nations, often enlivened their feasts with the songs of minstrels.

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

744—Arcturum: Ἄρκτοῦρος = Ἀρκτοφρος: “the watcher (Fop: cp. Eng. ward, wary) of the bear (ἄρκτος).” This refers to the Lesser Bear (Ursa Minor), called also Arctophylax. Arcturus is often limited to the brightest star in the Lesser Bear (Ursa Minor), called Böotes (ox-driver).—Hyadas: the Hyades were seven stars at the head of the Bull (Taurus), the rising of which (May, 7-21) was attended by showers of rain (ἰεῦ, “to rain”).—geminosque Triones: two pair of stars, one at the end of the Great Bear (Ursa Major), and the other at the end of the Lesser Bear (Ursa Minor). The word trio
NOTES.

= strio; root star, "to scatter;" hence, "the scatterers of light:"
cp. Sanscrit trio = staras, "the showers of light;" cp. Eng. star:
Ger. stern: Lat. sterula. Varro (L. L. 7, 73) says trio = bos and
connects it with tero: cp. septentriones: "the north;" properly
the "seven stars" of the Great Bear.

745—Quid—properent: dependent question.

746—Tardis: opposed to properent.

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

748—Nec non et: see note, v. 707.

749—Longumque—amorem: "and kept drinking in a long draught of
love:" note the force of the imperfects in trahebat and bibebat.

750—Multa—multa: note the emphatic position of these words. This
shows her desire to prolong the feast.

751—Nunc, scil., rogitat.—quibus—armis: dep. quest.: Aurorae—filius:
Memnon.

752—Quales, scil., essent.—quantus, scil., esset.

753—Immo age: "nay, come then:" often used to connect, or add em-
phasis to what has been said before.—dic: give examples of irregu-
lar imperatives.

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

Adj. = adjective; N. = noun; m. = masc.; f. = fem.; n. = neuter; pl. = plural; sing. = singular.

A.

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

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

Achātēs, -ae; m.: Achatēs: the faithful friend and trusty henchman of Aeneas.

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

Achiv-us, -a, -um; adj.: Grecian.

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

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

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

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

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

Áfric-us, -i; m.: the South-west wind.

Ágen-or, -ōris; m.: son of Neptune and Libya, king of Phoenicia. Vergil (B. I, 338) calls Karthage the city of Agenor, since Dido was descended from him.

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

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

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

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

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

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

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

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

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

Áquil-o, -onis; m.: the N.E. wind: called βοτέας by the Greeks.

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

Arg-i, -ōrum; m.: Argos: one of the chief towns in Argolis, in the Peloponnesus.

Argiv-us, -a, -um; adj.: Argive: of, or belonging to Argos.
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Ascānī-us, -i; m.: Ascarius: also called Iulus; son of Aeneas and Creūsa, rescued by his father from Troy and taken to Italy.

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

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

Athāmā-s, -ntis; m.: Athamas: a follower of Aeneas.

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

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

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

B.

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

Bellum, -i; n.: War personified.

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

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

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

C.

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

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

Cāpy-s, -os (acc. Capyn); m.: Capys: a follower of Aeneas.

Cērēal-is, -ē; adj.: of, or belonging to Ceres, goddess of agriculture.

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

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

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

Cymŏthō-ē, -ēs; f.: Cymothoe: a sea nymph.

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

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

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

Cythērē-us, -a, -um; adj.: Cytherean: of, or belonging to Cythēra; applied to Venus.
Dänä-i, -ōrum; m., pl.: Danai: a name given to the Greeks, as descendants of Danaus, son of Belus and twin brother of Aegyptus.

Dardănīd-ae, -ărum; m., pl.: Dardanidae: the descendants of Dardanus: i.e., Trojans.

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

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

Diān-a, -ae; f.: Diana: daughter of Juppiter and Latona, goddess of the chase, the moon, and archery. From root div, “bright:” = divāna, “bright one.”

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

Diomēd-es, -is; m.: Diomede: son of Tydeus, and one of the bravest of the Greeks who fought at Troy. He was the special favourite of Minerva, and under her direction did many feats of bravery. He engaged in single combat Hector and Aeneas; wounded Mars, Venus, and Aeneas; with Ulysses, carried off the horses of Rhesus and the Palladium.
BURUS, THE EAST WIND.—V. 85.

E.

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

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

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

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

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

F.

Fides, -ēi; f.: Faith personified.

Fūror, -ōris; m.: Fury personified.

G.

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

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

Gy-as, -ae (acc. Gyan); m.: Gyas: a follower of Aeneas.
Harpályc-ē, -ēs; f.: Harpalyce: daughter of Harpalyces, king of Thrace, noted for her swiftness of foot and for her skill in martial exercises.

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

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

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

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

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

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

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

I.
Idāli-a, -ae; f.: Idāli-um, -i; n.: Idalia, Idaium: a grove and height of Cyprus, the favourite abode of Venus. There was also a town in the island, sacred to Venus.

Ilī-ā, -ae; f.: Ilia: another name for Rhea Silva, a priestess of Vesta, who became by Mars the mother of Remus and Romulus.

Ilīac-us, -a, -um; Ilīan: adj.: of, or belonging to Ilium, or Troy.

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

Ilīōn-ē, -ēs; f.: eldest daughter of King Priam, and wife of Polymnestor, king of Thrace.

Ilīōn-ēus, -ei; m.: a follower of Aeneas.

Ilī-um, -i; n.: Ilīum: another name for Troja.

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

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

Ilī-us, -i; m.: Ilīus: a name given to (1) the fabled founder of Troy (see genealogical table, p. 24); (2) Iulus, or Ascanius.

Iōp-as, -ae: a bard who sang at the entertainment given to Aeneas.

Itālia; ac., t.: Italy.

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

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

Iūn-ō, -ōnis; f.: Juno: the wife and sister of Jove, and daughter of Saturnus. The Greeks called her Hera or Her-e. She aided the Greeks against Troy. (For Djovino: not div: "to shine").

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

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

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

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

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

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

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

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

Liburn-i, -ōrum; m., pl.: the *Liburni*: a nation of Illyria, inhabiting modern Austrian Croatia.

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

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

Lýae-us, -a, -um; an epithet of Bacchus: from ἀναίος, from ἀνείω, “to free;” cp. Liber: quia liberat mentem a curis.

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

Lýc-us, -i; m.: *Lycus*: a comrade of Aeneas.

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**MERCURY, MESSENGER OF THE GODS.—V. 297.**

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

Mar-s, -tis; m.: *Mars*: the god of wars; son of Juppiter and Juno; the patron deity of Rome.
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Măvortī-us, -a, -um; Mavortian: of, or belonging to Mars, or Mavors.

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

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

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

Mŏcēn-ae, -ārum; f., pl.: Myceae: one of the chief cities of Argolis, in the Peloponnesus.

NEPTUNE RISING FROM THE SEA.—V. 156.

N.

Neptūn-us, -i; m.: Neptune: the god of the sea; the same as the Greek Poseidon.

Nŏt-us, -i; m.: Notus: the south wind.

O.

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

Ōilē-us, -i; m.: Oileus: a king of Locris, father of Ajax the Less.

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

Ōrēa-s, -ādis; f.: an Oread or mountain nymph (ὄρειάς: from ὀρέος, a mountain).

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

Ōrion, -ōnis; m.: Orion: a celebrated hunter and giant; placed after his death as a constellation in the heavens; showers attended its rising and setting; B. i, 535.
Öront-es, -is and -i: Orontes: a leader of the Lycians, shipwrecked on his voyage from Troy to Italy: B. 1, 113, 220.

P.

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

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

Parc-a, -ae; f.: one of the three Fates or Destinies. According to the Greeks their names were Lachesis (λαγχάνειν, "to allot"); Clotho (κλωθεῖν, "to weave"); Atropos (ἀ, "not," τρέπειν, "to turn"). Their duties are expressed in the following line:—Clotho columna retinet, Lachesis net, et Atropos occat. With the Romans these were worshipped as Morta, Decumna, Nona. The best derivation seems to be par = μερ, "to allot." cp. Μοίραι. For the interchange of p and m: cp. μολυβδος, plumbum.

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

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

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

Pēlasg-us, -a, -um; adj.: Pelasgian: of, or belonging to the Pelasgi, an ancient race who inhabited Græci before the arrival of the Hellenes. The word is derived from πελάς: cp. pālidus, palleo: hence, dark, or ash-coloured.

Pēnāt-es, -ium; m., pl.: the Penates: deities who presided over the household and the state. The word seems connected with pa, "to feed" or "protect," hence pater, panis, venus; πόσις (=πότις), potens. They were probably deified founders of the family.

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

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

Phoeb-us, -i; m.: Phoebus: an epithet of Apollo; cp. φωῖς, "bright;" fa, "to shine;" cp. φαίνειν, φῶς.

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

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

Phyrγ-es, -um; m., pl.: the Phrygians, a people of Central Asia Minor.
Phrygius, -a, -um; adj.: Phrygian.

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

Poen-i, -órum; m., pl.: the Carthaginians.

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

Púnico-us, -a, -um; adj.: Carthaginian.

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

Quirín-us, i; m.: Quirinus: a name given to Romulus after his ascent to heaven. Derived from rt. kur, “powerful;” cp. Quirites, κύρος, κύριος, κοίρανος.

R.

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

Rhés-us, -i; m.: Rhesus: king of Thrace who came to the aid of the Trojans. An oracle had declared that Troy would never be taken if his snow-white horses drank of the waters of the Xanthus or fed upon the grass of the Trojan plain. His horses were captured and he was slain by Diomed and Ulysses on the night of his arrival.

Róm-a, -ae; f.: Rome: a city in Italy, on the banks of the Tiber; the capital of the Roman world. Derived: Roma=(s) Roma: root sru; (cp. ῥέω: “to flow;”) hence, “the stream town.”

Rómán-us, -a, -um; adj.: Roman.

Rómül-us, i; Romulus: The founder of Rome; son of Mars and Rhea Silvia.

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

S.

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

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

Sarpéd-on, -ónis; m.: Sarpedon: king of Lycia, and an ally of Priam in the Trojan war. He was slain by Patroclus.

Sá̆turni-us, -a, -um; adj.: Saturnian: of, or belonging to Saturnus, Saturnian. Saturn, according to the Romans, was the father of Juno. His name is derived from sere, to sow; hence he was the god of agriculture.

Scyllae-us, -a, -um; adj.: Scylenaen: of, or belonging to Scylla, a monster who inhabited the rocky strait of Messina, between Bruttium and Sicily.

Sergest-us, i; m.: Sergestus: a follower of Aeneas.
Sicāni-a, -ae; f.: another name for Sicily. The Sicani, from whom the island obtained its name, were an Iberian people, while the Siculi were an Italian tribe.

Sicūl-us, -a, -um: Sicilian.

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

Sidōnī-us, -a, -um; adj.: Sidonian: of Sidon.

Simō-is, -entis; m.: acc. Simoenta (now Gumbrek): a river of the Troas falling into the Scamander (Mendere).

Spartān-us, -a, -um: Spartan: of, or belonging to Sparta.

Sycaeus-us, -a, -um: Sycaeus: the husband of Dido.

Syrt-is, -is; f.: the Syrtes: two gulfs on the northern coast of Africa: the Syrtis Major (Gulf of Sidra), Syrtis Minor (Gulf of Cabes). The word is derived (1) either from σύρτος, "to draw," (2) or from the Arabian word Sert, a desert. Both were proverbially dangerous to sailors on account of the quicksands and their exposure to winds.

T.

Teuc-er, -i; m.: Teucer: (1) an ancient king of Troy; (2) a son of Telamon, king of Salamis, and brother of Ajax the Greater.

Teucr-i, -ōrum; pl., m.: the Trojans.

Threiss-a, -ae; fem. of adj. Threx, Thracian.

Tībērin-us, -a, -um; adj.: of, or belonging to Tiber, a river of Italy, on the banks of which Rome was built.

Timāv-us, -i; m.: Timavus (now Timavo): a river of Istria.

Trinācri-us, -a, -um; adj.: Trinacrian: of, or belonging to Trinacria, another name for Sicilia. The island obtained its name from its three promontories (τρικές ἄκραι): Pelorum (now Capo di Faro, or Peloro); Pachynum (Capo di Passara); Lilybaeum (Capo di Bona, or Marsala).

Trōn-es, -um; m., pl.: also called Septentriones, the Seven Stars or the North (septem = seven; trio = strīo; root strī, "to scatter," hence, scatterers of light, near the north pole).

Triton, -ōnis; m.: Triton: a sea-deity, son of Neptune and Amphitrite, and trumpeter to his father.

Trōil-us, -i; m.: Troilus: son of Priam and Hecuba, remarkable for his beauty. He was slain by Achilles.

Trōi-us, -a, -um; adj.: Trojan.

Trōi-a, -ae; f.: Troy: also called Ilim, one of the most noted cities of antiquity; situated in the north-eastern part of Mysia, in a district called Troas. It was built near the junction of the Simois and Scamander. It was taken by the Greeks after a siege of ten years, B.C. 1184. Recently Dr. Schlieman has, by excavating the ground, brought to light the remains of this once memorable city.

Trōiān-us, -a, -um; adj.: Trojan.

Trōs, -is; m.: Tros: (1) son of Erichthonius, and grandson of Dardanus. He married Callirhoe, daughter of the Scamander, and had three sons—Ilus, Assaracus, and Ganymede; (2) an adj. = Trojanus.
INDEX TO PROPER NAMES.

Tydíd-es, -ae; m.: son of Tydeus, an epithet of Diomedes.

Typhóí-us, -a, -um; Typhoian: adj.: of, or belonging to Typhaeus, a monstrous giant, whom Earth brought forth to war with the gods after the destruction of her giant progeny. He was destroyed by Juppiter and placed beneath Aetna.

Týrí-us, -a, -um; adj.: Tyrian: of, or belonging to Tyre, a celebrated city of Phoenicia.

Týr-us, -i; f.: Tyre: an ancient city of Phoenicia, founded by a colony from the older city of Sidon. It was noted for its famous purple.

V.

Vén-us, -érís; f.: Venus: the goddess of beauty and the mother of Aeneas. For adjudging the award of the golden apple to Venus, when Minerva, Juno and Venus were competitors for this prize of beauty, Paris was promised the hand of the handsomest of earth’s daughters. He soon eloped with Helen, and hence the war of Troy. The influence of Venus in this contest was always exerted on the side of the Trojans.

Vest-a, -ae; f.: Vesta: the goddess who presided over the hearth (iöria). She symbolized the sanctity of the family ties. In her temple at Rome, the attendant priestesses, Vestal virgins, kept alive the sacred fire.

X.

Xanth-us, -i; m.: Xanthus: also called Scamander, a river rising in the defiles of Mt. Ida, and after receiving the Simois, falls into the Hellespont. The name is derived from the yellow colour of its waters (ξανθός): now the (Mendere).

Z.

Zéphyr-us, -i; m.: Zephyrus: the western wind (from ζόφος, ἄροφος cp. νέφος, nubes, all referring to the dark region of the world).
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VOCABULARY.

A.

ā, āb, prep. with abl. from; by.
abdo, ēre, dīdi, dītum, put away; hide.
ābeo, ēre, ēvi or li, ētum, go away.
ābōleo, ēre, ēvi, ētum, make to grow less; take away, destroy.
abripio, ēre, ui, reptum, snatch away (ab, rapio).
absisto, ēre, stīti, no sup. stand away; leave off.
absum, esse, fui, am away, absent.
absūmo, ēre, mpsi, mptum, take away.
ac, see atque.
acanthus, i, m. bear's-foot.
accedo, ere, cessi, cessum, go to, approach.
accendo, ēre, di, sum, kindle; rouse, enrage.
accingo, ēre, nxi, nctum, gird on, girdle; se accingere, gird oneself, make oneself ready.
accipio, re, cepi, ceptum, receive; hear (ad, capio).
accitus, us, m. summoning (ad, cieo).
accumbo, ere, cfibui, ctibltum, with dat. recline at.
ācer, cris, cre, adj. sharp, fierce.
ācerbus, a, um, adj., sharp, bitter; cruel.
ācies, ēi, f. edge; line of battle; battle.
ācutus, a, um, adj. sharp (acuo).
ād, prep. with acc. to, towards; at.
addo, ēre, dīdi, dītum, add, join to.
ādeo, ēre, ēvi or li, ētum, go to, approach.

ādéō, adv. to such an extent; so.
adflīgo, ēre, flīxi, flīctum, strike down, crush.
adflo, āre, āvi, ātum, breathe upon.
(adfor), āri, ātus sum, v. dep. speak to (ad, fari).
adgnosco, ēre, nōvi, nītum, recognize.
ādhūc, adv. hitherto.
adligo, āre, āvi, ātum, bind to, bind.
adlōquor, i, locātus sum, v. dep. speak to, address.
adnitor, i, nixus or nīsus sum, v. dep. lean upon; strive, labour.
adno, āre, āvi, ātum, swim to.
adnūo, ēre, ēi, ētum, nod assent; grant by a nod.
ādōleo, ēre, ēi, ultum, make to grow.
ādōro, ēre, ēvi, ētum, pray to, entreat.
adpareo, see appareo.
adpello, ere, puli, pulsum, drive to.
adplico, āre, ēi or āvi, ētum or ētum, drive to.
adspiro, āre, āvi, ātum, breathe upon.
adsto, āre, stīti, stītum, stand by; halt by or at.
adsum, esse, fui, am present.
adsurgo, ēre, surrexi, surrectum, rise up.
ādultus, a, um, adj. full-grown (adoleo).
advēho, ēre, vexi, vectum, carry to.
advēnio, ere, vēni, ventum, come; arrive; arrive at.
adversus, a, um, adj. opposite.
adverto, ēre, ti, sum, turn towards.
aeger, gra, grum, adj. sick; weary.
VOCABULARY.

aēnus, a, um, adj. of brass or copper;
aēnum, i, n. brazen caldron (aes).
aequo, āre, āvi, ātum, make equal.
aequor, oris, n. level surface, sea.
aequus, a, um, adj. level; fair;
 favourable.
aēr, ēris, m. (Greek accus. aèra) air;
the lower air; mist (ānpr).
aērēus, a, um, adj. of bronze.
aes, aeris, n. bronze or copper.
aestas, ātis, f. summer (aiθω).
aestus, ēs, m. heat; billows, surge
(aiθω).
aetas, ātis, f. time of life; time, an
age.
aeternus, a, um, adj. everlasting.
aethēr, ēris, m. (Greek accus. aethera),
the bright upper air, ether (aiθρ).
aethērīus, a, um, adj. belonging to
the upper air; heavenly.
äger, gri, m. field (ἀγρός).
agger, ēris, n. bank, mound (ad, gero).
agmen, īnis, n. army on line of
march; line; troop, array.
agnus, i, m. lamb.
āgo, ĕre, ēgi, actum, drive, move;
deal with; age, come now, come (ἀγω).
āio, v. defect. say; 3rd pers. sing. āit.
āla, ae, f. wing.
āles, ētis, adj. winged; then as subst.
m. and f. bird.
āliger, ēra, ērum, adj. winged (ala,
gero).
āliqui, quā, quod, indef. pron. adj.
any, some.
ālíter, adv. otherwise.
ālius, a, ud, adj. another, other; alii;
aliī, some...others (ἀλλοι).
ālumus, a, um, adj. nurturing; kindly
(alо).
ālte, adv. on high.
alter, tēra, tērum, adj. one of two,
another, a second.
altus, a, um, adj. lofty; deep; altum,
i, n. as subst. the deep; the sky (alo).
āmārācus, i, m. and f. marjoram.
ambages, is, f. rare in sing.; gen.
plur. ambagum; a going round; devious
tale (ambi, ago).
ambigūus, a, um, adj. doubtful.
ambo, ae, o, adj. both (ἄμφω).
ambrōsīus, a, um, adj. ambrosial,
from ambrosia, the unguent used by
the gods.
āmicio, ire, icui or ixi, letum, wrap
round, clothe.
āmictus, ēs, m. clothing, cloak (amicio).
āmicus, i, m. friend.
āmitto, ēre, mīsi, missum, let go, lose.
amo, are, avī, atum, love.
āmor, ēris, m. love; Amor, Love,
Cupid, the son of Venus.
amplexus, ēs, m. embrace (amplector).
amplius, comp. adv. more.
amplus, a, um, adj. spacious.
an, conj. whether, or.
anchōra, ae, f. anchor (ἄγκυρα).
ānīma, ae, f. breath, life.
aminus, i, m. mind; in plur. spirits,
wrath (āventus).
annālis, e, adj. belonging to a year;
as plur. subst. m. annales, ium, annals,
records.
annus, i, m. year.
ante, adv. and prep. with acc. before.
antiquus, a, um, adj. old; ancient.
antrum, i, n. cave (άντρον).
āper, pri, m. wild boar.
āpērio, ire, īti, etum, open.
āpertus, a, um, adj. open.
āpis, ēs, f. bee.
apāreo, ēre, īti, etum, appear.
apto, āre, āvi, atum, make fit, shape.
āpuḍ, prep. with acc. with; among.
VOCABULARY.

áqua, ae, f. water.
ára, ae, f. altar.
arbor, óris, f. tree.
arbóreus, a, um, adj. belonging to a tree; tree-like.
arcânus, a, um, adj. secret (arca).
arceo, ère, ûi, no sup. shut up, confine; ward off.
arbus, ûs, m. bow.
ardeo, ère, arsi, arsum, blaze, burn; am eager.
ardesco, ère, arsi, v. inceptive, begin to glow or burn.
area, see harena.
argentum, i, n. silver.
áridos, a, um, adj. dry.
arma, órum, n. plur. arms.
armentum, i, n. herd (aro).
arrego, ère, rexi, rectum, raise up; rouse, cheer.
ars, artis, f. art, skill; cunning.
artifex, icis, m. and f. cunning workman, contriver (ars, facio).
artus, ûs, m. joint, limb (árapáraòw).
artus or arcutus, a, um, adj. made close; close.
arvum, i, n. ploughed land, field (aro).
arx, arcis, f. place of defence, citadel (arceo, árapáraòw, álakì).
ascendo, ère, di, sum, climb (ad, scando).
ascepto, àre, ávi, átum, gaze at, view.
aspectus, ûs, m. sight.
asper, era, crum, adj. rough.
aspiçio, spicère, spexi, spectum, behold.
ast, see at.
astrum, i, n. star (áastov).
at, ast, conj. but.
ätter, tra, trum, adj. black, gloomy.
atquô, ac, conj. and.
àtrium, ii, n. hall (ater).
átrox, ðcis, adj. fierce, savage.
attingo, ère, tigi, tactum, touch, touch lightly (ad, tango).
atullo, ère, no perf. or sup. lift up.
audo, ère, ausus sum, semi-dep. dare.
audio, ère, ivi or ìi, ìtum, hear.
augûriûm, ìi, n. omen by the utterance of birds; omen (avis, garrio).
aula, ae, f. court, hall (αùlaì).
aulæa, ðrum, n. plur. curtains.
aura, ae, f. air, breeze, breath (avßa).
aurá tus, a, um, adj. gilded (aurum).
aùreus, a, um, adj. golden (aurum).
aùris, is, f. ear.
aùrum, i, n. gold.
aut, conj. or.
auxilium, ìi, n. help.
ávârus, a, um, adj. greedy.
áveho, ère, vexi, vectum, carry away.
âversus, a, um, adj. turned away.
âvento, ère, ti, sum, turn away.
ávidus, a, um, adj. eager, longing (aveo).

B.
bâçâtus, a, um, adj. adorned with pearls (baca).
barbârus, a, um, adj. speaking an unknown tongue, barbarous (báropápos).
bêâtus, a, um, adj. happy.
bellâtrix, icis, f. female warrior (bel-lator).
bello, ère, ávi, átum, carry on war.
bellum, i, n. war (=duellum).
bêñê, adj. well.
bêçignus, a, um, adj. kind.
bêbo, ère, ìtum, drink (pivìo).
bîlinguis, e, adj. having two tongues or a double tongue.
bïnì, ae, a, distrib. num. adj. two for each.
bîrêmis, e, adj. with two oars, or rows of oars; as subst. f. (supply navis)
ship with two rows of oars on each side, a bireme.

bis, num. adj. twice (=duis).
blandus, a, um, adj. smooth, winning.
bônus, a, um, adj. comp. mélor, superl. optimus, good; favourable.
brévís, e, adj. short; shallow (=bregvis, βραχύς).
brévitér, adv. shortly.

cádo, ĕre, cěcídi, căsum, fall.
cádus, i, n. vine-jar (κάδος).
cæcus, a, um, adj. blind; dark; secret, hidden.
cædes, is, f. slaughter.
cælestis, e, adj. heavenly; cælestes, as subst. the inhabitants of heaven.
cælo, ĕre, āvi, ātum, engrave.
cænum, i, n. plain, field.
cænistra, ōrum, n. plur. basket woven from reeds (κάναστρα).
căno, ĕre, cēcini, cantum, sing.
cantus, ĕs, m. singing.
cānus, a, um, adj. gray; hoary, ancient.
căpesso, ĕre, ssvi, ssitum (intensive from capio), take; undertake, perform.
căpio, ĕre, cēpī, captum, take, seize.
căput, itis, n. head; top (σεφαλή).
carcer, ěris, n. prison.
cardo, Inis, m. hinge, pivot, socket.
carpo, ĕre, psi, plūm, pluck, take.
cārus, a, um, adj. dear, beloved.
castra, ōrum, n. plur. camp.
căsus, ĕs, m. fall; accident, hazard.
căterra, ae, f. crowd.
causa, ae, f. cause.
căvo, ĕre, āvi, ātum, make hollow.
cāvus, a, um, adj. hollow.
cēlēbro, ĕre, āvi, ātum, make crowded, throng, celebrate.
cēler, ěris, ĕre, adj. swift.
cēlēro, ĕre, āvi, ātum, make quick, hasten.
cella, ae, f. cell, chamber (celo).
cēlo, ōre, āvi, ātum, hide, conceal (καλυπτω).
celsius, a, um, adj. lofty.
centum, num. adj. indecl. hundred (ἐκατον).
cerno, ŏre, cērvi, cētum, distinguish (with the eyes); see (κπινω).
certē, adv. assuredly.
certo, ŏre, āvi, ātum, contend, strive.
certus, a, um, adj. sure, fixed; trusty.
cervix, vicīs, f. neck (cēro-κάρα; veho).
cervus, i, m. stag (κέρας).
ceso, ŏre, āvi, ātum, am idle, inactive.
cētērus, a, um, adj. the other.
chōrus, i, m. dance; band of singers; troop (χάος).
cieo, ōre, civi, citum, set in motion, rouse.
cingo, ŏre, nxi, nctum, put round; gird.
cingulum, i, n. belt.
circum, adv. and prep. with acc. around.
circumago, -agēre, -ēgi, -actum, drive around.
circundo, ŏre, dēdi, dātum, put round; surround.
circumfundo, ŏre, fūdi, fūsum, pour round.
circumtextu, ŏre, ui, xtum, weave around.
cithāra, ae, f. lyre; harp (κιθάρα).
cito, adv. quickly.
citus, a, um, adj. quick (cieo).
clam, adv. secretly (celo).
clāmor, ōris, m. shout.
clārus, a, um, adj. clear, bright; glorious.
classis, is, f. fleet.
claudo, ēre, si, sum, shut; shut in.
claustrum, i, n. bar (clauado).
coepi, isse, v. defective, begin.
coetus, us, m. gathering (=co-itus, cum, eo).
cognomen, Inis, n. surname; name.
cognōsco, ēre, nōvi, nitum, inceptive, begin to recognize, learn.
cōgo, ēre, cōegi, cōactum, drive together, compel (=co-igo cum, ago).
colligo, ēre, légii, lectum, gather together (cum; lego).
collis, is, m. hill.
collum, i, n. neck.
colo, Sre, su, cultum, take care of; cherish.
colonus, i, m. tiller; settler.
columna, ae, f. column.
cōma, ae, f. hair (kōma).
cōmitor, āri, ātus sum, accompany; comitatus often passively, accompanied.
commissum, i, n. offence, crime.
committo, ēre, misi, missum, incur or do a wrong.
commōveo, ēre, mōvi, mōtum, move strongly, stir up.
compāges, is, f. fastening (cum, pango).
compello, ēre, āvi, ātum, address.
compello, ēre, pūli, pulsum, drive.
complexus, ēs, m. embrace.
compōno, ēre, pōsuī, pōsītum or postum, lay to rest, arrange, calm.
concilio, ēre, āvi, ātum, bring together; procure.
conclūdo, ēre, clūsi, clūsum, shut in (cum, clauado).
concurro, ēre, curri, cursum, run together; meet (in battle).
concursus, ūs, m. meeting, assembly.
condo, ēre, dīdi, dītum, put together; build.
confido, ēre, confīsus sum, v. semi-dep. trust in.
confugio, ēre, fūgi, fūgitum, fly for refuge.
congrēdior, i, gressus sum, come together, fight.
coniungo, ēre, uxi, nctum, join together.
coniunx, ūsis, m. and f. one joined; husband, wife, spouse (cum, iungo).
conscendo, ēre, di, sum, clīmb, mount; embark on.
consensus, a, um, adj. knowing or conscious of (with gen.).
consideo, ēre, sēdi, sessum, settle down.
consilium, ii, n. counsel, plan.
constituio, ēre, ui, utum, establish; determine.
contendo, ēre, di, tum, strive, use eager effort.
contingo, ēre, tīgī, tactum, touch.
contrā, prep. with acc. against, opposite; adv. in answer.
contrarius, a, um, adj. opposite.
contundo, ēre, tūdi, tūsum, crush.
conubium, ii, n. marriage (in the poets often a trisyll. =conubyum).
convello, ēre, velli, vulsum, tear or pluck vigorously; shatter.
convēnio, īre, venī, ventum, come together, assemble.
converto, ēre, ti, sum, turn; turn towards.
convexus, a, um, adj. vaulted, rounded; as subst. convexum, rounded, arched spot; valley.

convivium, iü, n. banquet.

cöörior, iri, ortus sum, collect and rise up, arise.

copia, ae, f. plenty; opportunity (cum, ops).
cor, cordis, n. heart (keap).
coram, adv. before any one; face to face.
cornu, ús, n. horn (képas).
corona, ae, f. garland.
corono, are, avium, crown.
corpus, ëris, n. body.
corripio, Sre, ui, reptum, snatch eagerly; seize (cum, rapio).
corrumpo, ere, rupi, ruptum, break up; cause to decay; spoil.
coruscus, a, um, adj. vibrating; flashing.
costa, ae, f. rib.
côthurnus, i, m. high hunting-boot (kôthorns).

crâtér, èris, m. mixing-bowl (kratîp, keraívus).

crèber, bra, brum, adj. frequent.
crêdo, ère, didi, ditum, believe.
crinis, is, m. hair.
crînisus, a, um, adj. long-haired.
crispo, ère, âvi, âtum, make to quiver, brandish.
cristâtus, a, um, adj. crested.
crocéus, a, um, adj. saffron-coloured, yellow.
crûdélis, e, adj. cruel.
crûentus, a, um, adj. bloody.
cum, conj. when, since, although.
cum, prep. with abl. with; always put after the personal pronouns me, te, se, nobis, vobis, e.g. mecum.
cûmûlus, i, m. heap.
cunctus, a, um, adj. all (=co-iunctus).
cûr, adv. why? (=quor, quare

cûra, ae, f. care, anxiety.
curro, ère, cûcurri, cursum, run.
curruus, ës, m. chariot.
cursus, ës, m. running, course.
cuspis, idis, f. spear.
custos, ôdis, m. guard.
cyclus, i, m. swan (kûvûs).

costas, dâpis, f. feast; usually in plural.
dâtor, ëris, m. giver.
dé, prep. with abl. from, down from; in accordance with.
dêa, ae, f. goddess.
décôrus, a, um, adj. graceful.
dercus, ëris, n. grace, beauty; ornament.
déféòscor, i, ëssum sum, become weary; defessus, weary.
défigo, ère, fixi, fixum, fix on.
défluó, ère, fluxi, fluxum, flow down.
déhinc (usually monosyllable), adv. after this, thereafter.
déhisco, ère, hìvi, no sup. yawn apart, gape (de, hisco, cf. hio, xâo, xâivo, yawn).
déinde, adv. thereafter, then, next.
démitto, ère, msi, missum, send down.
dénum, adv. at length.
déni, ae, a, distribut. num. adj. ten each.
dependeo, ère, di, sum, hang down.
déripio, ère, ui, reptum, tear off.
desertum, i, n. desert, solitary place.
dêsisto, ère, stiti, stitum, stand apart, leave off.
despecto, ère, âvi, âtum, look down on.
despicio, ère, spexi, spectum, look down on.
dêsuesco, ère, suèvi, suëtum, render unaccustomed; desuetus, unaccustomed.
VOCABULARY.

désuper, adv. from above.

détrúdo, ēre, si, sum, push off.

déus, i, m. god; gen. pl. deum or deorum; ēi and dis are often used for dei and dis; dēa, ae, goddess.

dēvēnio, ēre, vēni, ventum, come down to.

dēvōveo, ēre, vōvi, vōtum, vow to, doon.

dextēra, or dextra, ae, f. the right hand (dēxiōs).

dício, ōnis, f. power, rule.

díco, ēre, dixi, dictum, say, speak; call; name (dēkviu).

díco, āre, āvi, ātum, dedicate.

dictum, i, n. word.

dīes, ēi, m. (in sing. sometimes fem.) day; time.

diffundo, ēre, fūdi, fūsum, pour or scatter apart.

dignor, āri, ātus sum, deem worthy.

dignus, a, um, adj. worthy (gov’s abl.).

dilectus, a, um, adj. beloved, dear (diligo).

dimitto, ēre, misi, missum, send away or in different directions (dis, mitto).

dirīgo, ēre, rexī, rectum, direct.

dírus, a, um, adj. fearful, terrible.

disco, ēre, didici, no sup. learn.

discrimen, inis, n. that which divides; critical moment, danger (discerno).

discumbo, ēre, cūbui, cūbitum, lie loosely; recline.

disício, ēre, iēci, iectum, fling apart; scatter.

disiungo, ēre, xi, ctum, disjoin, separate.

dispello, ēre, pūli, pulsum, drive apart.

dissimūlo, ēre, āvi, ātum, hide, conceal.

distendo, ēre, di, tum, stretch out, cause to swell out.

dīū, adv. for a long time.

dīva, ae, f. goddess.

diversus, a, um, adj. different (dis, verto).

dives, ītis, comp. dītor, superl. dītis-simus, adj. rich.

dividō, ēre, visi, visum, divide.

dīvinus, a, um, adj. divine.

dīvus, i, m. deity (gen. plur. often divom).

do, dāre, dēdi, dātum, give; give forth; place (sīōmu).

dōceo, ēre, ui, doctum, teach, instruct (dīdāskw).

dōleo, ēre,ūi, ītum, grieve; am angry.

dōlor, ōris, m. grief; indignation.

dōlus, i, m. gūile (sōlos).

dōminor, āri, ātus sum, hold sway.

dōminus, i, m. master, lord.

dōmus, ūs (locative domi), f. house (sōmu).

dōnēc, conj. until.

dōnum, i, n. gift (do).

dorsum, i, n. back, ridge.

dūbius, a, um, adj. doubtful.

dūco, ēre, xi, ctum, draw, lead, draw out.

ductor, ōris, m. leader.

dulcis, e, adj. sweet.

dum, conj. while; until.

duplex, icis, adj. two-fold, double (duo, plico).

dūro, āre, āvi, ātum, make hard; endure.

dūrus, a, um, adj. hard; cruel.

dux, dūcis, m. leader.

E.

ē, ex, prep. with abl. from, out of.

ēbur, ōris, n. ivory.

ēdūco, ēre, xi, ctum, lead out.
efficio, ëre, fæci, fecum, make, complete.

effódio, ëre, fōdi, fossum, dig out.
effundó, ëre, fōdi, fūsum, pour forth.
egéo, ëre, ui, no sup. am needy.
egēnus, a, adj. needy, in want of (with gen.).
egogó, pers. pron. I (eyō).
egrēdior, grēdi, gressus sum, go out; go out from.
egrēgius, a, um, adj. distinguished ("out of the common herd"; e and grex).
elício, ëre, iēci, iectum, cast out.
elábor, i, lapsus sum, glide out, slip from.
emitto, ëre, misi, missum, send out.
en, interj. lo!
énim, conj. for.
eo, ëre, ivi or ii, itum, go.
eodem, adv. to the same place.
ēpūlum, i, n. very rare; ēpūlae, ārum, f. plur. feast, banquet.
ēquidem, adv. verily, truly.
ēquus, i, m. horse (πῶς).
ergō, adv. therefore.
ēripio, ëre, ël, reptum, snatch away, forth (e, rapio).
erró, ëre, āvi, ātum, wander.
error, āris, m. wandering.
ērumpo, ëre, rūpi, ruptum, burst forth; burst forth from.
ēt, conj. and; even; et . . . et, both . . . and.
ētiam, conj. also.
ēverto, ëre, ti, sum, overthrow.
ex, see e.
exactus, a, um, accurate, exact.
exānīmus, a, um, adj. breathless, lifeless.
exáudio, ëre, ivi, itum, hear.
excédo, ëre, cessi, cessum, go forth.
excidium, ii, n. destruction.
excido, ëre, cīdi, no sup. fall out (ex, cado).
excidó, ëre, cēdi, cīsum, cut or hew out (ex, caedo).
excipio, ëre, cēpi, ceptum, take from some one else; take in turn.
excūdo, ëre, di, sum, strike out.
excūtio, ëre, cussi, cussum, shake off.
exēo, ëre, ii or ivi, itum, go out.
exerceo, ëre, ui, itum, keep busy; busy oneself at, practise.
exhaurio, ëre, hausi, haustum, drink up; drain.
exīgo, ëre, ēgi, actum, lead out; complete, bring to an end.
eximo, ëre, ēmi, emptum, take away.
expēdio, ëre, ivi or ii, itum, set free; make ready (ex, pes).
expello, ëre, pūli, pulsum, drive out.
expērīor, ëri, pertus sum, try; test.
expleo, ëre, plēvi, plētum, fill up.
explōro, ëre, āvi, ātum, search out.
exsero, -serēre, -serui, -sertum, put forth, make bare, uncover.
exspirō, ëre, āvi, ātum, breathe forth.
extemplo, adv. forthwith, at once.
extrēmus, a, um, superl. adj. utmost; utmost, last.
exūo, ëre, āl, ātum, put off.
exūro, ëre, ussi, ustum, burn up.

F.
fācies, eī, f. face; appearance, form.
fācīlis, e, adj. easy.
fācio, ëre, fēci, factum, do; make; cause. Passive fio, fēri, factus sum, am made; become.
factum, i, n. deed.
fallo, ëre, fēfelli, falsum, make to err, deceive (σφάλλω).
falsus, a, um, adj. false.
fāma, ae, f. report, rumour (fāri, φημη).
### VOCABULARY.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>fāmes, is</td>
<td>f. hunger.</td>
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<tr>
<td>fāmulōs, i</td>
<td>m. and famula, ae, f. servant.</td>
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<tr>
<td>fandus, a, um</td>
<td>gerund of fari, <em>fit to be spoken</em>; right.</td>
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<tr>
<td>fās, n. indecl.</td>
<td><em>divine law</em>; <em>what is lawful</em>.</td>
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<tr>
<td>fastigium, ii</td>
<td>n. <em>gable roof, roof</em>; point.</td>
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<tr>
<td>fātēor, ēri, fassus sum</td>
<td>confess.</td>
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<tr>
<td>fātīgo, āre, āvi, ātum</td>
<td>make weary; harass.</td>
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<tr>
<td>fātīsco, ēre</td>
<td>no perf. or sup. gape, break into cracks.</td>
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<tr>
<td>fātum, i</td>
<td>n. <em>that which is spoken</em>; oracle; fate (<em>fāri</em>).</td>
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<tr>
<td>fātur, 3rd sing. pres. ind. of v. defect.</td>
<td><em>fāri, fātus sum, speak</em>.</td>
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<tr>
<td>fāveo, ēre, ēvī</td>
<td>fauteum, <em>am favourable</em>.</td>
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<td>fax, fācis, f.</td>
<td>torch.</td>
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<tr>
<td>fēlix, icis, adj.</td>
<td>happy; <em>propitious</em>.</td>
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<td>fēmina, ae</td>
<td>f. woman.</td>
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<tr>
<td>fēra, ae</td>
<td>f. wild beast (<em>ferus</em>).</td>
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<tr>
<td>fērina, ae</td>
<td>f. <em>flesh of wild beast</em>; venison (really f. adj., caro being supplied).</td>
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<td>fērio, īre</td>
<td>no perf. or sup. strike.</td>
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<tr>
<td>fēro, ferre, tuūlī, lātum</td>
<td>bear, carry, bring; say, relate; se ferre, advance.</td>
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<td>fērox, ōcis, adj.</td>
<td>ferce.</td>
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<td>ferrum, i</td>
<td>n. iron; sword.</td>
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<tr>
<td>ferveo, ēre, ferbūi, no sup.</td>
<td>am aflow.</td>
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<tr>
<td>fessus, a, um</td>
<td>adj. weary.</td>
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<tr>
<td>fētus, a, um</td>
<td>adj. <em>pregnant, filled with</em>.</td>
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<tr>
<td>fētus, ūs, m.</td>
<td><em>offspring</em>.</td>
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<tr>
<td>fides, ēi, f.</td>
<td>faith; <em>honour</em> (<em>πίθ-, πίστις</em>).</td>
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<td>fidūcia, ae</td>
<td>f. confidence.</td>
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<tr>
<td>fidus, a, um</td>
<td>adj. <em>faithful</em>.</td>
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<tr>
<td>figo, ēre, xi, xum, fīx; fastēn.</td>
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<td>filius, ii</td>
<td>m. son.</td>
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<tr>
<td>finis, is</td>
<td>m. <em>end</em>; in plur. <em>boundaries</em>.</td>
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<tr>
<td>fīo, see facio.</td>
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<td>flāgro, āre, āvi, ātum</td>
<td>blaze (<em>φλέγω</em>).</td>
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<td>flammas, ae</td>
<td>f. flame (<em>φλέγω</em>).</td>
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<td>flammō, āre, āvi, ātum</td>
<td>set on fire.</td>
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<td>flāvus, a, um</td>
<td>adj. yellow.</td>
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<tr>
<td>flecto, ēre, xi, xum, bend, turn.</td>
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<tr>
<td>floreus, a, um</td>
<td>adj. <em>flowery</em>.</td>
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<tr>
<td>flōs, flōris</td>
<td>m. <em>flower</em>.</td>
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<tr>
<td>fluctus, ūs</td>
<td>m. <em>wave</em>.</td>
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<tr>
<td>flūmen, īnis</td>
<td>n. river.</td>
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<tr>
<td>flūo, ēre, fluxi, fluxum, flow.</td>
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<tr>
<td>flūvius, ii</td>
<td>m. stream.</td>
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<tr>
<td>foedus, ēris</td>
<td>n. <em>bond of faith, treaty</em> (fidus, fides).</td>
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<td>fōlium, ii</td>
<td>n. <em>leaf</em> (<em>φύλλον</em>).</td>
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<td>fōmes, itis, m.</td>
<td><em>touch-wood, tender</em>.</td>
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<td>fons, tis</td>
<td>m. <em>fountain</em>.</td>
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<tr>
<td>fōris, is</td>
<td>f. <em>door</em> (<em>θύρα</em>).</td>
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<tr>
<td>forma, ae</td>
<td>f. *form, *shape; beauty.</td>
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<td>fors, f. chance, used only in nom. and abl. <em>forte by chance</em> (fero).</td>
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<tr>
<td>forsan, adv.</td>
<td><em>perchance, perhaps</em>.</td>
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<tr>
<td>fortis, e</td>
<td>adj. brave.</td>
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<tr>
<td>fortūna, ae</td>
<td>f. <em>fortune</em>.</td>
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<tr>
<td>fortūnātus, a, um</td>
<td>adj. <em>having good fortune, lucky</em>.</td>
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<tr>
<td>fōveo, ēre, fōvī, fōtum, cherish; fondle.</td>
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<tr>
<td>frāgor, ōris, m.</td>
<td><em>breaking, crash</em> (<em>φύγνυμι</em>).</td>
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<tr>
<td>frāgro, āre, āvi, no sup.</td>
<td><em>am of sweet smell, scented</em>.</td>
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<tr>
<td>frango, ēre, frēgi, fractum, break (<em>φύγνυμι</em>).</td>
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<tr>
<td>frēmo, ēre, ui, ītum, roar, shout (<em>φρέμω</em>).</td>
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<td>frēno, āre, āvi, ītum, control with reins; curb.</td>
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<tr>
<td>frēquens, ntis, adj.</td>
<td>crowded, in crowds.</td>
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<tr>
<td>frētum, i</td>
<td>n. <em>strait</em>; poetically the sea.</td>
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<tr>
<td>frigus, ōris, n. cold (<em>φρύος</em>).</td>
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<tr>
<td>fornēus, a, um</td>
<td>adj. <em>leafy</em>.</td>
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<tr>
<td>frons, tis</td>
<td>f. <em>forehead; front</em>.</td>
</tr>
</tbody>
</table>
frustrā, adv. in vain (fraus).
frustum, i, n. piece, morsel.
(frux, gis) f. mostly in plur. frūges, fruit of the earth, grain, corn.
fūcus, i, m. drone.
fūga, ae, f. flight.
fūgio, ēre, fūgi, fūgītum, flee; escape (φεῦγω).
fūgo, āre, āvi, ātum, put to flight.
fulmen, Inis, n. thunderbolt.
fulvus, a, um, adj. yellow, tawny.
fūnāle, is, n. thing made of rope; torch (funis).
fundamentum, i, n. foundation.
fundo, ēre, fūdi, fūsum, pour; spread out.
fūnus, ēris, n. funeral, death.
fūriāe, ārum, f. plur. rage, madness.
fūro, ēre, uī, no sup. rave, rage.
fūror, ēris, m. rage, madness.

G.
gālēa, ae, f. helmet.
gaudeo, ēre, gāvisus sum, rejoice (γαυθεῖω).
gaudium, ii, n. joy.
gāza, ae, f. treasure (γάζα, a Persian word).
gēminus, a, um, adj. twin.
gēmitus, īs, m. groan, roar.
gemma, ae, f. jewel.
gēmo, ēre, uī, Itum, groan; groan for, lament.
gēnētrix, īcis, f. mother (gigno).
gēnitor, ĕris, m. father.
gens, tis, f. family, race.
gēnu, īs, n. knee (γόνον).
gēnus, ēris, n. race, kin (γένος).
germānus, i, m. full brother; germana, ae, f. full sister.
gēro, ēre, gessi, gestum, carry, wear; carry on.

gesto, āre, āvi, ātum, keep carrying; wear.
gigno, ēre, gēnui, gēnitum, bring forth, bear (γενοῦσαν).
glaeba, ae, f. clod.
glōmēro, āre, āvi, ātum, form into a ball; gather together.
grādior, i, gressus sum, step, advance.
grādus, īs, m. step.
grandaevus, a, um, adj. of great age.
grātes, ium, f. thanks.
grāvis, e, adj. heavy; weighty; heavy with child (βαπτῖς).
grāviter, adv. heavily, vehemently.
grēmiōm ii, n. bosom, lap.
gressus, īs, m. step.
gurges, ītis, m. whirlpool.
gustō, āre, āvi, ātum, taste.

H.
hābēna, ae, f. the holding thing, rein (habeo).
hābeo, ēre, uī, ātum, have, hold; regard.
hābilis, e, adj. easily handled, handy.
hābitus, īs, m. a holding one’s self, bearing; dress, garb.
hāc, sc. via, adv. by this way.
haereō, ēre, si, sum, cling, remain steadfast.
hālo, āre, āvi, ātum, am fragrant.
hārēna, (alsō’arena) ae, f. sand, shore.
hasta, ae, f. spear.
hastile, is, n. spear-shaft.
haud, adv. not at all; not.
haurio, īre, hausi, haustum, drink up.
herba, ae, f. grass.
herōs, ōis, m. hero (ἥρως).
heu, interj. alas!
heus, interj. ho!
hibernus, a, um, adj. wintry; hiberna (sc. castra) as subst. winter camp (hiems).
hic, adv. here; hereupon.
hic, haec, hoc, dem. pron. this.
hieps, (=hiems) hiēmis, f. winter, storm (χειμών).
hinc, adv. hence, from hence; henceforth; hinc...hinc, on the one side... on the other; of cause, hence.
homo, inis, m. man.
honös, or hōnör, ōris, m. honour; offering.
horreo, ēre, no perf. or sup. am rough, bristle.
horrīdus, a, um, adj. bristling, dreadful, grim.
hospes, ītis, m. and f. host, guest.
hospitium, ī, n. hospitality, welcome.
hostia, ae, f. victim.
hostis, ae, m. stranger, enemy.
hūc, adv. hither.
hūmānus, a, um, adj. belonging to men, human (homo).
hūmus, i, f. ground; humi is the locative case used adverbially, on the ground (χῦμαι).
hymenaeus, i, m. wedlock.

I.
īaceo, ēre, ī, ītum, lie, am prostrate.
lacto, āre, āvi, ātum, keep throwing, toss, move up and down; se lactare, boast (iacio).
īcūlor, āri, ātus sum, fling, hurl.
iam, adv. already.
iamdūdum, adv. some time since or ago.
iampridem, adv. long since or ago.
ibidem, adv. in the same place.
idem, eadem, idem, pron. same.
ignārus, a, um, adj. not knowing, ignorant.

ignāvus, a, um, adj. lazy.
ignis, is, m. fire.
ignōbilis, e, adj. unknown, mean (in; (g)nobilis).
ignōtus, a, um, adj. unknown (in, (g)nosco).
ille, a, illud, dem. pron. that; that famous; that man.
illic, adv. there.
illido, ēre, īsi, īsum, dash against or on.
imāgo, inis, f. phantom; form (imitor =nimitor).
imber, bris, m. rain; water.
immīneo, ēre, no perf. or sup. overhang.
imō, adv. nay rather.
imperium, i, n. military command; empire (impero).
imus, a, um, adj. used as superl. of infērus, lowest.
in, prep. with acc. towards, into, against; with abl. in, on.
inānis, e, adj. empty.
incuatūs, a, um, adj. not taking precautions, careless.
incēdo, ēre, cessi, c sessum, move, advance.
incendium, ii, n, burning, fire.
incendo, ēre, di, sum, kindle, fire.
inceptum, i, n, beginning; design (incipio).
incessus, ēs, m. gait.
incipio, ēre, cēpi, ceptum, begin.
incognitus, a, um, adj. unknown.
incognitus, a, um, adj. not granted, forbidden.
incrēpto, āre, āvi, ātum, make a noise at, challenge.
incūbo, āre, ui, ītum, lie upon; brood over.
incultus, a, um, adj. uncultivated; desert.
incumbo, ēre, cubui, no sup. settle upon; bear down upon.

incūso, ēre, āvi, ātum, blame (in; causa).

incūtio, ēre, cussi, cussum, strike into; dash into (in, quatio).

indē, adv. thence; after that.

indico, ēre, xi, ctum, proclaim.

indignor, āri, ātus sum, think unworthy; am wrathful.

indūo, ēre, īi, ātum, put on.

īnermis, e, adj. unarmed (in, armum).

infandus, a, um, adj. unutterable; awful (in, fari).

infelix, icis, adj. unhappy.

infero, ferre, īiīi, ātum, bring in; se inferre, enter.

infigo, ēre, xi, xum, fix on.

ingēmino, ēre, āvi, ātum, redouble.

ingēmo, ēre, ui, no sup. groan.

ingens, tis, adj. huge.

inhūmātus, a, um, adj. unburied.

inimicus, a, um, adj. unfriendly.

iniquus, a, um, adj. unfair, hostile (in, aequus).

iniūria, ae, f. injustice, wrong.

inlīdo, ēre, si, sum, dash into or upon.

inmānis, e, adj. huge, vast, monstrous; wicked (in, and root of metior).

inmitis, e, adj. not gentle, fierce.

inmōtus, a, um, adj. unmoved.

inpar, is, adj. unequal.

inpello, ēre, pūli, pulsum, push.

inpiger, gra, grum, adj. not indolent, vigorous.

inpius, a, um, adj. unholy.

inpleo, ēre, ēvi, ētum, fill up.

inplico, ēre, ui, or āvi, ētum or ātum, enfold, wrap in.

inpono, ēre, pūsūi, pōsūtum, place on.

inprōvisus, a, um, adj. unforeseen.

inquam, v. defect. say; inquit, says he.

inrigo, āre, āvi, ātum, convey water to, irritate.

inscius, a, um, adj. ignorant.

inscribo, ēre, psi, ptum, write on.

insēquor, i, secūtus sum, follow.

insidia, ārum, f. ambush, plot (in, sedec).

insido, ēre, sōdi, sessum, settle on.

insignis, e, adj. marked out, distinguished.

inspīro, āre, āvi, ātum, breathe in.

insto, ēre, stītī, stātum, press on.

instrūo, ēre, xi, ctum, build up, equip.

insula, ae, f. island (in, salio).

insūper, adv. on the top.

intactus, a, um, adj. untouched; virgin.

intentō, āre, āvi, ātum, direct against, threaten.

inter, prep. with acc. among.

interdum, adv. sometimes.

intērēa, adv. meanwhile.

interfor, fāri, fātus sum, interrupt.

intērior, ius, comp. adj. inner (intus).

intimus, a, um, superl. adj. inmost.

intōno, āre, īi, no sup. thunder.

intrā, prep. with acc. within.

intractābīlis, e, adj. hard to deal with.

intrōgrēdīor, i, gressus sum, enter in.

intus, adv. from within, within (ērōs).

invēho, ēre, xi, ctum, bear in or on; in passive, ride.

invisus, a, um, adj. hated (invideo).

invius, a, um, adj. pathless.

ipse, a, um, pron. self; him-, her-, itself.

ira, ae, f. anger.

īter, itūnēris, n. road, journey.

īubeo, ēre, iussi, iussum, bid, command.
iūdīcium, ii, n. judgment.

iūgo, āre, āvī, ātum, yoke, join (ζεύγνυμι, iungo).

iūgum, i, n. that which joins; yoke; mountain-ridge (iungo; ὑγώ).

iungo, ēre, nxi, nctum, join (ζεύγνυμι).

īūs, ēris, n. right; law; ordinance.

iussum, i, n. command.

iussus, ūs, m. command.

iusstitia, ae, f. justice.

ius tus, a, um, adj. just.

iūvēnis, is, m. and f. originally adj. young, then used as subst. youth, young man.

iūventa, ae, f. youth.

iūventūs, utis, f. youth; body of young men.

iūvo, āre, iūvi, iūtum, assist; iuvat, impersonally, it delights.

L.

lābor, āris, m. toil; trouble; work.

lābor, i, lapsus sum, glide.

lābōro, āre, āvī, ātum, toil; make with toil.

lācrīma, ae, f. tear (δάκρυον).

lācrīmor, āri, ātus sum, weep.

laedo, ēre, si, sum, hurt, injure.

laetitia, ae, f. gladness.

laetor, āri, ātus sum, rejoice.

laetus, a, um, adj. glad; joyous.

laevus, a, um, adj. on the left;

laeva, ae, f. (sc. manus) left hand (λαεώς).

lapis, idis, m. stone.

lāqueār and laqueāre, is, n. fretted ceiling (lacus).

largus, a, um, adj. plentiful, abundant.

lātē, adv. far and wide.

lāteo, ēre, ūi, no sup. lie hid (λαυβάω).

lātex, is, m. liquid, wine.

lātus, a, um, adj. broad.

lātus, ēris, n. side.

laus, dis, f. praise, renown.

laxus, a, um, adj. loose.

lēgo, ēre, lēgi, lēctum, choose (λέγω).

lēnio, ēre, īvi or īi, ītum, soothe.

lēvis, e, adj. light.

lēvo, āre, āvī, ītum, make light; easy; remove.

lex, lēgis, f. law.

liber, bri, m. book.

libo, āre, āvī, ītum, take small portion of, touch, taste; pour a libation.

līcet, ēre, ut and līcitum est, v. impersonal, it is allowed, lawful (lex).

limen, īnis, n. threshold.

linquo, ēre, liqui, no sup. leave.

liquor, i, no. perf. flow, am liquid.

litus, ōris, n. shore.

lōco, āre, āvī, ītum, place.

lōcus, i, m. plur. loci and loca, place, position.

longē, adv. afar.

longus, a, um, adj. long.

lōquor, i, lōcutus sum, speak; say.

lōrum, i, n. thong.

luctor, āri, ātus sum, struggle.

lūcus, i, m. grove.

lūdo, ēre, si, sum, play; treat playfully, mock.

lūmen, īnis, n. light (=lucmen, luceo, lux).

lūna, ae, f. moon (=lucna).

lūnatūs, a, um, adj. moon-shaped; crescent-shaped.

lūo, ēre, ī, ītum get rid of; atone for, expiate (λωάω).

lūpa, ae, f. she-wolf (λύκος).

lustro, āre, āvī, ītum, go round; traverse; survey.

lūstrum, i, n. expiatory offering; purification; a solemn purification held at Rome by the Censors every five years; a space of five years.

lux, ūcis, f. light.
VOCABULARY.

luxus, ūs, m. luxury.
lychnus, i, m. lamp (λυχνός).
lympha, ae, f. water.
lynx, cis, f. lynx (λύγξ).

M.
máculósus, a, um, adj. spotted.
maereo, ēre, no perf. or sup. mourn.
maestus, a, um, adj. sad.
magalia, ium, n. plur. huts.
mágnīs, comp. adv. more.
mágister, tri, m. master; of a ship, pilot.
mágistrātus, ūs, m. magistrate.
magnānīmus, a, um, adj. great-souled.
magnus, a, um, adj. great; comp. máior; superl. máximus (μέγας).
málius, a, um, adj. bad, evil; comp. póior; superl. pessīmus.
mamma, ae, f. breast.
manto, are, avi,atum, perform in good time; hasten.
máximus, see magnus.
méditor, āri, ātus sum, ponder over; plan.
médius, a, um, adj. middle, in the middle (μέσος).
meleo, mellis, n. honey.
membrum, i, n. limb.
mēmīni, isse, remember (mens).
mēmor, āris, adj. mindful.
mēmōro, āre, āvi, ātum, relate.
mens, tis, f. mind (cf. moneo).
mensa, ac, f. table.
mensis, is, m. month (μῆνις).
mercūr, āri, ātus sum, buy (merx).
mēritum, i, n. merit, desert.
mērus, a, um, adj. alone, pure; mērum, i, n. undiluted wine.
mēta, ae, f. cone-shaped column placed at the end of the course in the circus; goal, limit.
mētuo, ēre, ui, ātum, fear.
mētus, ūs, m. fear.
mēus, a, um, poss. adj. my.
mico, āre, ui, no sup. move quickly to and fro; glitter.
mille, num. adj. indecl. a thousand; as subst. n. with plur. mília thousands.
minister, tri, m. attendant.
mistro, āre, āvi, ātum, serve, supply.
minor, āri, ātus sum, jut forth; threaten.
minor, us, adj. comp. of parvus, less; minores, as subst. those who are younger.
minus, comp. adv. less.
mirāblīs, e, adj. wonderful.
mīror, āri, ātus sum, wonder; wonder at.
mirus, a, um, adj. wonderful.
misceo, ēre, ui, mistum and mixtum, mingle; confound (μίγεω).
miser, era, erum, adj. superl. miserrimus, wretched.
misērāblīs, e, adj. pitiable, wretched.
mīsērōr, āri, ātus sum, pity.
mītesco, ēre, no perf. or sup. grow mild or gentle.
mitto, ēre, mīsi, missum, send.
mōdō, adv. only.
mōdus, i, m. manner.
moenia, ium, n. plur. walls, a fortress (munio).
mōles, is, f. mass; difficulty.
mōlōr, tri, ātus sum, perform with toil or effort; build, rear; attempt (moles).
VOCABULARY.

mollio, ire, ivi or ii, òtum, soften.
mollis, e, adj. soft.
mônine, is, n. necklace.
mons, tis, m. mountain.
monstro, âre, âvi, âtum, show.
môra, ae, f. delay.
môror, âri, âtus sum, delay.
mors, tis, f. death.
morsus, ûs, m. bite (mordeo).
mortâlis, e, adj. mortal, human.
mos, môris, m. custom.
môveo, ère, môvi, môtum, move.
mulceo, ère, mulsi, mulsum, soothe.
multus, a, um, adj. much, many; in plur. many; multum, adv. much.
mûnio, ire, ivi or ii, òtum, fortify.
mûnus, èris, n. gift.
murmur, ûris, n. murmur.
mûrus, i, m. wall.
mûto, âre, âvi, âtum, change; exchange.

N.
nam, namquê, conj. for.
nascor, i, nâtus sum, am born (= gnascor, ýývomai).
nâtus, i, m. son; nata, ae, f. daughter; nati, children.
nâvigo, âre, âvi, âtum, sail; sail over.
nâvis, is, f. ship (vaëc).
né, conj. lest.
nê, interrogative particle appended to other words.
nêbûla, ae, f. mist (nubes, véfor).
nec, see neque.
ecedum, conj. nor yet.
nectar, âris, n. the drink of the gods, nectar.
necto, ère, xuë, xum, weave.
nêfandus, a, um, adj. unutterable; impious.
nêmus, òris, n. grove.
nêquê or nec, conj. neither, nor.
nêquêo, ire, ivi or ii, òtum, am unable.
nescio, ire, ivi or ii, òtum, am ignorant of.
nescius, a, um, adj. ignorant.
neu = nêve, conj. and that... not, nor, and lest, or lest.
ni, conj. = nisi, if not, unless.
niger, gra, grum, adj. black.
níhil or nil, níhli, n. nothing (ne, hilum, not a bit).
nimbósus, a, um, adj. stormy.
nimbus, i, m. rain-cloud.
níteo, ère, ui, no sup. am bright.
nîvêsus, a, um, adj. snowy (nix).
no, nâre, nâvi, no sup. swim (vîo).
nôdus, i, m. knot.
nômen, Inis, n. name (nosco).
nôn, adv. not (cf. vî-, ne-, noenum, Eng. no, Ger. nein).
nôster, trum, pronominal adj. our.
nôtus, a um, adj. well-known.
nôver, cardinal num. adj. nine.
nôvitás, âtis, f. newness.
nôvus, a, um, adj. new (vîos).
nox, noctis, f. night (vîç).
noxa, a, f. guilt.
nûbes, is, f. cloud (véfor).
nûdo, âre, âvi, âtum, lay bare.
nûdus, a, um, adj. bare.
nullus, a, um, adj. not any, no.
nûmen, Inis, n. nod; divine will: deity.
nûmûrus, i, m. number.
nunc, adv. now (vîv).
nuntio, ère, âvi, âtum, announce.
nûtrimentum, i, n. nourishment, food.
nûtrix, Isis, f. nurse (nutrio).
O.

o, interj. O!
ob, prep. with acc. on account of.
objectus, ūs, m. a throwing across; barrier (ob, iacio).
oblātus, see offero.
obruo, ēre, ū, ūtum, overwhelm.
obscurus, a, um, adj. shady, obscure.
obsto, ēre, stīti, stātum, with dat. stand in the way, hinder.
obstūpesco, ēre, stūpui, no sup. become amazed, confounded.
obtundo, ēre, tūdi, tūsum or tum-sum, make blunt or dull, insensible.
obtūtus, ūs, m. gaze (ob, tueor).
obvius, a, um, adj. in the way, opposite.
occāsus, ūs, m. fall, destruction.
occūbo, ēre, no perf. or sup. lie (in the grave).
occūlo, ēre, ui, cultum, hide (ob, celo).
occumbo, ēre, cūbui, cūbitum, fall (esp. in death).
occurro, ēre, i, cursum, run against, thwart.
ocēānus, i, m. ocean (άκεανός).
ōcūlus, i, m. eye.
ōdīum, ii, n. hate.
ōdor, ēris, m. scent (ἄω).
offero, ferre, obtuli, oblātum, put before, present.
officium, ii, n. duty; act of courtesy.
oōlim, adv. at that time; some day; hereafter; formerly (= oōlim from olle, ille).
oōli, old form = illi, dat. of ille.
oōmen, Inis, n. omen.
omnīpōtens, tis, adj. almighty.
omnis, e, adj. all.
ōnēro, ēre, āvi, ūtum, load.
ōnus, ēris, n. burden.
ōnustus, a, um, adj. laden.

ōpīmus, a, um, adj. rich, fertile.
oppērior, īri, pēritis and pertus sum, await.
oppēto, ēre, Ivi or ii, ūtum, go to seek; then with mortem understood, die.
opprimo, ēre, pressi, pressum, crush, overwhelm.
[ops], ēpis, t. aid, power; in plur. opes, opum, wealth.
opto, ēre, āvi, ūtum, desire.
opulentus, a, um, adj. wealthy.
opus, ēris, n. work.
ōra, ae, t. shore, coast.
orbis, is, m. circle; the (round) world.
ordior, īri, orsus sum, begin.
ordo, īnis, m. order, row.
oriens, ntis (sol), the rising sun, the East.
ōrigo Inis, t. source, beginning.
ōrior, īri, ortus sum, v. dep. arise.
ornātus, ūs, m. decoration.
ōs, ēris, n. mouth; face.
ōs, ossis, n. bone (φωτεύω).
oscūlum, i, n. little mouth; lips; kiss.
ostendo, ēre, di, sum and tum, show (ob, tendo).
ostium, ii, n. mouth (of river).
ostrum, i, n. purple.

P.
pābūlum, i, n. food, pasture (pasco).
paenītet, ēre, īt, it repents.
palla, ae, t. loose shawl, robe.
pallīdus, a, um, adj. pale.
palma, ae, t. palm (of the hand) (παλάμη).
pando, ēre, di, pansum and passum, open; passus, of the hair, flung loose, dishevelled.
pard, pāris, adj. equal.
pardo, ēre, perperci, parērum or par-sum, with dat. spare; cease.
VOCABULARY.

párens, tis, m. and f. parent.
páreo, ére, úi, itum, with dat. obey.
pário, ére, pépéri, partum, produce, bring forth.
páriter, adv. equally.
parma, ae, f. a small shield.
páro, ére, ávi, åtum, make ready.
par, tis, f. part; often = some.
partior, Iri, Itus sum, divide.
partus, iis, m. bringing forth, birth.
parvus, a, um, adj. small; comp. minor, sup. minus.
parus, a, um, adj. in place, to be done; often = some.
partus, ãtum, bring forth.
parvus, a, um, adj. small; in plur. few.

pátriá, ae, f. fatherland.
pátrius, a, um, adj. belonging to a father.
paucus, a, um, adj., small; in plur. few.

paulátim, adv. little by little.
pax, pácis, f. peace.
pectus, ãris, n. breast.
péctus, ãris, n. flock, throng.
péctus, údis, f. beast.
pélágus, i, n. sea (péléagoc).
pello, ére, pépuli, pulsum, drive.
pelta, ae, f. small crescent-shaped shield.
pendeo, ére, pépendi, no sup. hang.
pénétro, ére, ávi, åtum, go into the inmost part of, enter, penetrate.
pénitus, adv. from within, deeply.
pénus, ús and i, m. and f. store, food, provisions.
peplus, i, m. robe (péplus).
per, prep. with acc. through, among, along.

péragro, áre, ávi, åtum, traverse, roam over.
percútiio, ére, cussi, cussum, strike (per, quatio).
perféro, ferre, túli, látum, carry through.
perfo, áre, ávi, åtum, blow through.
pergo, ére, perrexí, perrectum, go forward, proceed.
þériculum, or periclum, i, n. danger.
perlábor, i, lapsus sum, glide over.
permisceo, ère, ui, mistum or mixtum, mingle.

permitto, ére, misí, missum, allow.
persolvo, ére, i, solútum, pay in full.
persóno, áre, úi, itum, sound (through a place); fill with sound.

pertempto, áre, ávi, åtum, try; thrill, pervade.

pés, pédís, m. foot (ποίς).
pestis, is, f. plague.
péto, ére, ívi or íi, itum, seek.
phárêtra, ae, f. quiver (φαρέτρα).
pictura, ae, f. painting.
píetás, átis, f. dutiful behaviour, reverence, holiness.
pingo, ère, nxi, pictum, paint; embroider.
pínguis, e, adj. fat (παχύς).
píus, a, um, adj. dutiful, pius, righteous.

plácéo, ére, ui, itum, please; placet imper. with perf. placitum est, it is pleasing, resolved.
plácidus, a, um, adj. calm.
pláco, áre, ávi, åtum, appease.
plága, ae, f. region.
plausus, ús, m. clapping.
pléneus, a, um, adj. full.
plús, gen. plúris, in plural plures, plura, comp. adj. more.
plúrimus, a, um, superl. adj. very much, great; in plur. very many.
VOCABULARY.

pluvius, a, um, adj. rainy.
poculum, i, n. goblet (πίνω, πέπωκα).
poea, ae, f. punishment (πωνύ).
pollceor, ēri, ēcitus sum, promise.
polus, i, m. the pole, heaven (πολος).
pondus, ēris, n. weight.
pōno, ēre, pōsui, pōstum, put, place; put aside.
pontus, i, m. sea (ποντος).
populo, are, āvi, ātum, lay waste.
populus, i, m. people, nation.
porta, ae, f. gate.
porto, are, āvi, ātum, carry.
portus, us, m. harbour.
post, prep. with acc. after, adv. afterwards.
posthabeo, ēre, ui, ītum, hold as inferior, despise.
postquam, conj. after.
pōtēns, tis, adj. powerful; with gen. powerful over, ruler of.
pōtentia, ae, f. power.
pōtior, ēri, ītus sum (with abl.) gain.
preficūpē, adv. chiefly.
preda, ae, f. booty.
predimto, ēre, mēsi, missum, send forward.
predium, ii, n. reward.
preatruptus, a, um, adj. broken off in front, rugged.
presens, tis, adj. present, immediate.
presēpe, is, n. fenced in place; enclosure, hive (sepio).
preatsto, are, stiti, stitum, stand before, excel; praestat, imper. it is better; praestans, as adj. excelling.
preattērēa, adv. besides; after this.
preaterto, ēre, i, sum, outstrip, anticipate, seize beforehand.
prémo, ēre, pressi, pressum, press; keep down; overwhelm; follow closely.
pridem, adv. for a long time.
primum, adv. first, firstly.
primum, a, um, superl. adj. first.
princeps, cīpis, m. and f. chief.
prīor, us, comp. adj. former, before another.
prīusquam, conj. before.
prō, prep. with abl. for; on behalf of; instead of.
prōcax, ācis, adj. wanton.
prōcella, ae, f. tempest.
prōcer, ēris, m. nobleman.
prōcūl, adv. at a distance.
prōdo, ēre, didi, dītum, put forward; betray.
prōficiscor, i, prōfectus sum, set forth.
prōfor, fāri, fātus sum, speak out.
prōfāgus, a, um, adj. exiled.
prōfundus, a, um, adj. deep, high.
prōgēnies, ei, f. offspring (pro, gigno).
prōhibeo, ēre, ui, ītum, keep off.
prōles, is, f. offspring.
prōluo, ēre, ui, ītum, rinse out, wash out.
prōmitto, ēre, mēsi, missum, hold out, promise.
prōnus, a, um, adj. headlong (πρόνυς).
prōpēro, ēre, āvi, ītum, hasten.
prōpior, us, comp. adj. nearer, prōplus, comp. adv. nearer.
prōprīus, a, um, adj. one's own.
prōra, ae, f. prow (πρώα).
prōrumpo, ēre, rūpi, ruptum, cause to burst forth.
prospectus, us, m. outlook.
prospicio, ēre, spexi, spectum, see in front, see.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Example</th>
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<tbody>
<tr>
<td>proximus</td>
<td>a, um, superl. adj. nearest (prope)</td>
<td>quō, adv. whither.</td>
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<tr>
<td>pūbes</td>
<td>is, f. youth, body of youths</td>
<td>quócircā, adv. wherefore.</td>
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<tr>
<td>pūer</td>
<td>ēri, m. boy</td>
<td>quondam, adv. at a certain time, once.</td>
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<tr>
<td>pugna</td>
<td>ae, f. fight (pugna)</td>
<td>quōquē, conj. also.</td>
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<tr>
<td>pulcher</td>
<td>chra, chrum, adj. fair</td>
<td>quot, conj. how many; as many.</td>
</tr>
<tr>
<td>pulvis</td>
<td>eris, m. dust</td>
<td>R.</td>
</tr>
<tr>
<td>puppis</td>
<td>is, f. stern, poop</td>
<td>rābies, no gen. or dat. rabiem, rabie, rage.</td>
</tr>
<tr>
<td>purgo</td>
<td>are, avi, ātum, clear</td>
<td>rāpidus, a, um, adj. hurrying, rapid (purgo).</td>
</tr>
<tr>
<td>purpūrēus</td>
<td>a, um, adj. purple; with the sheen of purple, dazzling</td>
<td>rāpio, ēre, ē, ātum, raptum, seize, snatch.</td>
</tr>
<tr>
<td>qua</td>
<td>adv. by what way; where</td>
<td>rapto, āre, āvi, ātum, snatch violently, drag.</td>
</tr>
<tr>
<td>quaero</td>
<td>ere, quaesivi, quaesitum, seek; inquire.</td>
<td>rārus, a, um, adj. not frequent, scattered.</td>
</tr>
<tr>
<td>quális</td>
<td>e, adj. of what sort.</td>
<td>rātis, is, f. ship.</td>
</tr>
<tr>
<td>quam</td>
<td>conj. than; adv. how.</td>
<td>rēcens, tis, adj. fresh.</td>
</tr>
<tr>
<td>quando</td>
<td>adv. when; conj. since.</td>
<td>rēcipio, ēre, ĉēpi, ceptum, take back, recover.</td>
</tr>
<tr>
<td>quantus</td>
<td>a, um, adj. how great; as great as.</td>
<td>rēclūdo, ēre, si, sum, open (re, claudo).</td>
</tr>
<tr>
<td>quārē</td>
<td>adv. wherefore.</td>
<td>rēcondo, ēre, didi, dītum, hide (jar back), stow away.</td>
</tr>
<tr>
<td>quassō</td>
<td>āre, āvi, ātum, keep shaking, shake strongly (quatio).</td>
<td>rectus, a, um, adj. straight, right (rego).</td>
</tr>
<tr>
<td>quāter</td>
<td>num. adv. four times.</td>
<td>rēcurso, āri, āvi, ātum, run back, return.</td>
</tr>
<tr>
<td>quēror</td>
<td>i, questus sum, complain.</td>
<td>reddo, ēre, reddidi, reddītum, give back, restore.</td>
</tr>
<tr>
<td>quicunque</td>
<td>quaecunque, quod- cunque, relative pronoun, whoever.</td>
<td>rēduco, ēre, duxi, ductum, lead back, draw back.</td>
</tr>
<tr>
<td>quid</td>
<td>interr. adv. why?</td>
<td>redux, ēcis, adj. returned.</td>
</tr>
<tr>
<td>quīēs</td>
<td>ētis, f. rest, repose.</td>
<td>rēfēro, ferre, rettuli, rēlātum, carry or take back; relate.</td>
</tr>
<tr>
<td>quīesco</td>
<td>ēre, ēvi, ētum, become at rest, repose.</td>
<td>rēfulgeo, ēre, fulsi, no sup. shine out.</td>
</tr>
<tr>
<td>quiētus</td>
<td>a, um, adj. peaceful, calm.</td>
<td>rēfundo, ēre, ēudi, fūsum, pour back.</td>
</tr>
<tr>
<td>quīn</td>
<td>adv. nay more; with subj. but that.</td>
<td>rēgālis, e, adj. royal.</td>
</tr>
<tr>
<td>quiśquam</td>
<td>quaēquam, quicquam, pron. indef. any one.</td>
<td>rēgina, ae, f. queen.</td>
</tr>
<tr>
<td>quisquis</td>
<td>quicquid, indef. pron. whoever, whatever.</td>
<td>rēgio, ōnis, f. district.</td>
</tr>
<tr>
<td>quiśquā</td>
<td>num. adj. fifty.</td>
<td>rēgius, a, um, adj. royal.</td>
</tr>
<tr>
<td>quillus</td>
<td>quaequam, quicquam, pron. indef. any one.</td>
<td>regno, āre, ēvi, ātum, hold sway, rule.</td>
</tr>
</tbody>
</table>
regnum, i. n. kingdom.
regó, ére, rex, rectum, rule.
relátus, see refero.
réliquiae, ärum, f. that which is left, remnant (rélinquo).
rémigium, ii, n. oarage, collection of oars.
émordeo, ére, no perf. rsum, bite far back; gnaw deeply.
émóveo, ére, mòvi, mòtum, take away.
émus, i, m. oar (épermóé). 
émendo, ére, di, sum, weigh back or against something else.
émónti, ére, movi, motum, take away.
remus, i, m. oar (eper/ao?).
reprendo, ére, di, sum, weigh back or against something else.
repente, adv. suddenly.
repeto, &ré, Ivi or li, Itum, re-seek, seek back.
repono, ére, posui, positum, place back; place far back, store up.
requiro, ére, quisivi, qusitum, seek again; regret.
resto, are, stiti, no sup. remain, am left.
resúpinus, a, um, adj. bent backwards, face upwards.
résurgo, ére, surrexi, surrectum, rise again.
rétego, ére, texti, tectum, uncover, reveal.
réviso, ére, si, sum, re-visit.
révocá, ére, ávi, átum, recall.
rex, régis, m. king.
rigéo, ére, ui, no sup. am stiff.
rima, ae, f. chink.
ripa, ae, f. bank.
róbur, òris, n. oak-wood, oak; strength (róvvyv).)
rógito, áre, ávi, átum, keep asking.
róséus, a, um, adj. rosy.
róta, ae, f. wheel.
rúdens, tis, m. cable, cordage.
rúïna, ae, f. downfall, ruin.
rúo, ére, úi, útum, rush; cause to rush, drive.
rúpes, is, f. rock.
rús, rúris, n. country.
S.
sácerdos, ótis, m. and f. priest, priestess.
sácro, áre, ávi, átum, make holy, hallow.
saecúlum, i, n. generation, age.
saepé, adv. often.
saepio, ire, saepsi, saeptum, hedge in, enclose.
saevlo, ire, li, itum, am fierce, wrathful.
saevus, a, um, adj. fierce; cruel.
ságitta, ae, f. arrow.
sal, sális, n. salt; sea (áls).
saltem, adv. at least.
sálum, i, n. brine; sea.
sálus, útis, safety.
sanctus, a, um, adj. holy, reverend.
sanguis, inis, m. blood.
sátor, òris, m. sower, father (sero).
saxum, i, n. rock, stone.
scaena, ae, f. background, stage (σκήνη).
sceilus, òris, n. guilt.
sceptram, i, n. staff, sceptre (σκήπτ- 
scilicet, adv. one may know, doubtless (scire, licet).
scindo, ēre, scīdi, scissum, cleave, tear (σχίσω).
scintilla, ae, f. spark.
scio, ire, scivi, scītum, know.
scōpūlus, i, m. rock, crag (σκόπεύω).
scūtum, i, n. shield.
sēcessus, ūs, m. retreat, recess.
sēclūdo, ēre, si, sum, shut off, banish (sine; claudo).
seco, āre, tū, sectum, cut.
sēcundus, a, um, adj. following, favourable; speeding along, swift (sequor).
sēcūrus, a, um, adj. careless (sc = sine, cura).
sed, conj. but.
sedēo, ēre, sedēi, sessum, sit (ἐστάω).
sēdes, is, f. seat; abide.
sēdile, is, n. seat.
seditio,onis, f. going apart, discord (= sed-itio).
semitā, ae, f. by-path.
semper, adv. always.
sēnātus ūs, m. assembly of elders, senate (senex).
sēni, ae, a, distribut. num. adj. six each.
sententia, ae, f. opinion, judgment.
sentio, ire, sensi, sensum, feel, perceive.
septem, num. adj. seven (ἑπτά).
septimus, a, um, ordinal adj. seventh.
sequor, i, sēcūtus sum, follow.
sērēno, āre, āvi, ātum, make cloudless, calm.
sēries, no. gen. or dat. em, ē, f. row, succession.
sermo, ōnis, m. conversation.
sertum, i, n. wreath.
servitium, ii, n. slavery.
servo, āre, āvi, ātum, keep, preserve.
seu, see si.
spélunca, ae, f. cavern.
sperno, ēre, sprevī, spretūm, despise.
spéro, āre, āvi, ātum, hope, hope for.
spēs, ē, f. hope; expectation.
spiro, āre, āvi, ātum, breathe.
splenidaus, a, um, adj. bright, brilliant.
spōlium, ii, spoil (σκύλλω = I strip).
sponda, ae, f. couch.
spūma, ae, f. foam.
spumo, āre, āvi, ātum, foam.
stabilis, e, adj. steadfast, firm.
stagnum, i, n. standing-water, pool (sto).
stātūo, ēre, ūi, ātum, set up.
sterno, ēre, strāvi, strātum, stretch out, lay low (στηρεύω).
stipo, āre, āvi, ātum, press close, throng.
stirps, pis, f. stock.
sto, stāre, stūti, stātum, stand (στήνω).
strātus, a, um, adj. laid down, paved (sterno).
strēpitus, ūs, m. din.
strido, ēre (also strideo, ēre), di, no sup. creak, grate (τρίζω).
stridor, oris, m. creaking.
stringo, ēre, nxi, strictum, strip; cut off.
strūo, ēre, xi, ctum, build.
stūdium, ii, n. zeal (σπουδή).
stūpeo, ēre, ui, no sup. am amazed.
suādeo, ēre, suāsi, suāsum, advise.
sub, prep. with acc. to, beneath, towards; with abl. under (υπό).
subdūco, ēre, xi, ctum, draw up, beach (on shore, of vessels).
sūbeo, īre, īvi or īi, ītum, go under, come up, approach, enter.
sūbīgo, ēre, ēgi, actum, drive under; subdue.
sūbitō, adv. suddenly.

subitus, a, um, adj. sudden.
sublimis, e, adj. on high.
submergo, ēre, si, sum, sink.
subnecto, ēre, no perf., xum, weave or bind beneath.
subnitor, i, nisus or nixus sum, with abl. rest upon.
subrideo, ēre, si, sum, laugh slightly, smile.
subvolvo, ēre, vi, vōītum, roll up (from below).
succēdo, ēre, cessi, cessum, go beneath.
succīpio, ēre, cēpi, ceptum, catch up, take up (usually spelt suscipio).
succinctus, a, um, adj. girt up (sub, cingo).
succurro, ēre, curri, cursum, run up to, aid.
suffundo, ēre, fūdi, fūsum, pour up from below, suffuse.
sulcus, i, m. furrow ( долгός, ἔλκω).
summus, a, um, superl. adj. highest, see superus.
sūper, prep. with acc. upon, to; with abl. above; as adv. in addition (ὑπέρ).
sūperbia, ae, f. pride.
sūperbus, a, um, adj. proud.
sūpērēmineo, ēre, ui, no sup. stand out above.
sūpēro, āre, āvi, ātum, overcome.
sūpersum, esse, fui, am over, survive.
sūpērus, a, um, adj. that is above; superl. sūpērum, last, and summus, highest; sūpēri, orum, those above; the gods.
supplex, icis, adj. bending the knee, suppliant (sub, plico).
suppliciter, adv. in suppliant fashion.
sūra, ae, f. calf of the leg.
surgo, ēre, surrexi, surrectum, rise.
<table>
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<tr>
<td>sus, sūs, m. and f. pig (ōs)</td>
<td>pig</td>
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<tr>
<td>suscipio, see succipio.</td>
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<tr>
<td>suspendo, ēre, di, sum, hang.</td>
<td>hang</td>
</tr>
<tr>
<td>suspicio, ēre, spexi, spectum, look up at.</td>
<td>look up at</td>
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<tr>
<td>suspiro, āre, āvī, ātum, sigh.</td>
<td>sigh</td>
</tr>
<tr>
<td>susus, a, um, possess. adj. his—, her—, its—, their own.</td>
<td>possess.</td>
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<tr>
<td>syrtis, is, f. sandbank (σῦρω).</td>
<td>sandbank</td>
</tr>
<tr>
<td>tabeo, ēre, no perf. or sup. melt away, drip.</td>
<td>melt away, drip</td>
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<tr>
<td>tabula, ae, i. plank.</td>
<td>plank</td>
</tr>
<tr>
<td>tácitus, a, um, adj. silent.</td>
<td>silent</td>
</tr>
<tr>
<td>tālis, e, adj. of such kind, such.</td>
<td>such</td>
</tr>
<tr>
<td>tam, adv. so.</td>
<td></td>
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<tr>
<td>tāmēn, adv. notwithstanding.</td>
<td></td>
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<tr>
<td>tandem, adv. at length.</td>
<td></td>
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<tr>
<td>tango, ēre, tētigi, tactum, touch (θύγαω).</td>
<td>touch</td>
</tr>
<tr>
<td>tantus, a, um, adj. so great; tantum, as adv. only.</td>
<td>so great, only</td>
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<tr>
<td>tardus, a, um, adj. slow.</td>
<td></td>
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<td>taurinus, a, um, adj. belonging to a bull.</td>
<td>belonging</td>
</tr>
<tr>
<td>taurus, i, m. bull (ταῦτος).</td>
<td>bull</td>
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<tr>
<td>tectum, i, n. roof; house (tego).</td>
<td>roof, house</td>
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<tr>
<td>tegmen, Inis, n. covering; skin.</td>
<td>covering, skin</td>
</tr>
<tr>
<td>tellūs, ūris, f. the earth; country.</td>
<td>the earth, country</td>
</tr>
<tr>
<td>tēlum, i, n. weapon.</td>
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<tr>
<td>temno, ēre, psi, ptum, despise.</td>
<td>despise</td>
</tr>
<tr>
<td>tempēro, ēre, āvī, ātum, check; re-frain.</td>
<td>check</td>
</tr>
<tr>
<td>tempestās, tātis, f. storm.</td>
<td>storm</td>
</tr>
<tr>
<td>templum, i, n. temple (piece cut off, τέμμωμ, cut).</td>
<td>temple</td>
</tr>
<tr>
<td>temptō, ēre, āvī, ātum, try, attempt.</td>
<td>try, attempt</td>
</tr>
<tr>
<td>tempus, ēris, n. time (τέμπωμ, cut).</td>
<td>time</td>
</tr>
<tr>
<td>tendo, ēre, tētendi, tensum, stretch; stride; direct one's course (τενωμ).</td>
<td>stretch, stride, direct course</td>
</tr>
<tr>
<td>tēneo, ēre, ui, tentum, hold, occupy.</td>
<td>hold, occupy</td>
</tr>
<tr>
<td>tentōrium, ii, n. tent (tendo).</td>
<td>tent</td>
</tr>
<tr>
<td>tēnūs, prep. with abl. put after its case, as far as.</td>
<td>put as far as</td>
</tr>
<tr>
<td>tēr, num. adv. thrice.</td>
<td></td>
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<tr>
<td>tergum, i, n. back; also tergus, ēris, n. covering of the back, hide.</td>
<td>back, hide</td>
</tr>
<tr>
<td>terminō, āre, āvī, ātum, limit, bound.</td>
<td>limit, bound</td>
</tr>
<tr>
<td>terni, ae, a, distribut. num. adj. three each.</td>
<td>three each</td>
</tr>
<tr>
<td>terra, ae, f. earth, dry land (torreō, τερομαι).</td>
<td>earth, dry land</td>
</tr>
<tr>
<td>terreo, ēre, ī, ītum, terrify.</td>
<td>terrify</td>
</tr>
<tr>
<td>tertīus, a, um, ordinal adj. third.</td>
<td>third</td>
</tr>
<tr>
<td>testūdo, īnis, f. tortoise; anything shaped like a tortoise shell, vaulted roof.</td>
<td>tortoise shell, vaulted roof</td>
</tr>
<tr>
<td>theātrum, i, n. theatre (θεάτρον).</td>
<td>theatre</td>
</tr>
<tr>
<td>thēsaurus, i, m. treasure (θησαυρος).</td>
<td>treasure</td>
</tr>
<tr>
<td>thymum, i, n. thyme (θυμον).</td>
<td>thyme</td>
</tr>
<tr>
<td>timēo, ēre, ī, no sup. fear.</td>
<td>fear</td>
</tr>
<tr>
<td>timor, ēris, m. fear.</td>
<td></td>
</tr>
<tr>
<td>tinguo, ēre, nxi, nctum, wet; dip (τέγγαω).</td>
<td>wet, dip</td>
</tr>
<tr>
<td>tōgātus, a, um, adj. wearing the toga, a large gown or robe specially worn at Rome; toga wearing.</td>
<td>wearing the toga, special gown worn at Rome</td>
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<tr>
<td>toollo, ēre, sustūlī, sublātum, raise.</td>
<td>raise</td>
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<tr>
<td>tondeo, ēre, tōtondi, tonsum, shear.</td>
<td>shear</td>
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<td>torqueo, ēre, rsi, rtum, twist, whirl.</td>
<td>twist, whirl</td>
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<tr>
<td>torreo, ēre, ī, tostum, roast.</td>
<td>roast</td>
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<td>tōrus, i, m. couch.</td>
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<td>tōt, num. adj. indecl. so many.</td>
<td>many</td>
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<tr>
<td>totidem, num. adj. indecl. just so many.</td>
<td>many</td>
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<tr>
<td>tōtiens, adv. so many times.</td>
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<tr>
<td>tōtus, a, um, adj. whole.</td>
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<tr>
<td>trabs, trābis, f. beam.</td>
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<tr>
<td>trāho, ēre, traxi, tactum, drag, draw along.</td>
<td>drag, draw along</td>
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<tr>
<td>traicio, ēre, icci, iectum, throw through, pierce.</td>
<td>throw through, pierce</td>
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<tr>
<td>transeo, īre, īvi or ii, ītum, pass by.</td>
<td>pass by</td>
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<tr>
<td>transfero, ferre, tāli, lātum, carry across, remove.</td>
<td>carry across, remove</td>
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</tbody>
</table>
transfigo, ēre, fixi, fixum, pierce.
trēmo, ēre, ìi, no sup. tremble, quiver (τρέω).
trēs, trīa, num. adj. three.
trīdens, ntis, m. trident, a fork with three teeth carried by Neptune (tres, dens).
trigintā, num. adj. thirty.
trio, ōnis, m. see note on I. 744.
tristis, e. adj. sad.
tueor, ēri, sum, v. dep. see; defend.
tum, adv. at that time, then.
tūmīdus, a, um, adj. swelling.
tundo, ēre, tūttdi, tutsum, beat.
turba, ae, f. crowd.
turbo, are, avī, ūtum, throw into confusion, disturb.
turbo, inis, m. whirlwind.
tūs, tūris, n. frankincense (θῦκος).
tūtus, a, um, adj. safe (tueor).
tūtus, a, um, possess. adj. thy.
tyranus, i, m. tyrant (τυράννος).

U.
über, ēris, n. udder; richness (οὖθόη).
ūbī, adv. where, when.
ūbique, adv. everywhere.
ullus, a, um, adj. any.
umbra, ae, f. shade.
ūmecto, ēre, āvi, ūtum, wet.
ūmērus, i, m. shoulder (ॐος).
unā, adv. at one time, together.
uncus, a, um, adj. crooked.
unda, ae, f. wave.
undō, adv. whence.
unus, a, um, num. adj. one.
urbs, is, f. city.
urgeo, ēre, ursi, no sup. press hard, drive.
ūro, ēre, ussi, ustum, burn.
usquam, adv. anywhere.

üt, adv. and conj. with indic. as, when; with subj. so that, in order that; in depend. questions, how.
ūtī=ut, how.
ūtīnam, adv. O that! would that!
ūtor, i, īsus sum, with abl. use.

V.
vāco, āre, āvi, ūtum, am at leisure; vacat, imper. there is leisure.
vādum, i, n. shallow, shoal.
vālīdus, a, um, adj. strong.
vallis, is, f. valley.
vānus, a, um, adj. empty, vain, false (=vacus, cf. vacuus).
vārius, a, um, adj. different, changing, various.
vasto, āre, āvi, ūtum, lay waste.
vastus, a, um, adj. huge, vast.
-ve, or, an enclitic.
vēho, ēre, vexi, vectum, carry.
vēl, conj. or.
vēlāmen, īnis, n. a covering, veil.
vēlivōlus, a, um, adj. flying with sails; sail-covered (velum, volo).
vēlum, i, n. sail.
vēlūt, vēlūtī, adv. just as.
venatrix, -tricis, f. a huntress.
vendo, ēre, dīdi, dītum, sell.
vēnēnum, i, n. poison.
vēnīa, ae, f. favour, pardon.
vēnīo, ēre, vēni, vectum, come.
ventus, i, m. wind.
verbum, i, n. word (ἐπώ).
vērēor, ēri, vēritis sum, fear.
vēro, adj. assuredly, indeed.
verro, ēre, verri, versum, sweep.
verso, āre, āvi, ūtum, keep turning, ponder.
vertex, leis, m. top, head.
vertu, ēre, ti, sum, turn, overturn.
vērū, īs, n. spit.
vērūs, a, um, adj. true, genuine.
<table>
<thead>
<tr>
<th>VOCABULARY.</th>
<th>123</th>
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<tr>
<td><strong>vescor</strong>, i, no perf. or sup. with abl. feed on.</td>
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<td><strong>vesper</strong>, ēris, and eri, m. evening, the evening star (εσπερός).</td>
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<td><strong>vester</strong>, tra, trum, possess. adj. your.</td>
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<td><strong>vestis</strong>, is, f. raiment, dress (εσθύς).</td>
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<td><strong>vēto</strong>, āre, ī, ātum, forbid.</td>
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<td><strong>vētus</strong>, ēris, adj. old; superl. veterīmus.</td>
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<td><strong>via</strong>, ae, f. road.</td>
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<tr>
<td><strong>victor</strong>, ōris, m. conqueror.</td>
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<td><strong>victus</strong>, īs, m. food (vivo).</td>
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<td><strong>video</strong>, ēre, vīdi, vīsum, see (Fīēiv).</td>
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<td><strong>viginti</strong>, num. adj. twenty.</td>
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<td><strong>villus</strong>, i, m. tuft of hair.</td>
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<td><strong>vincio</strong>, īre, nxi, notum, bind.</td>
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<tr>
<td><strong>vinco</strong>, ēre, vici, victum, conquer.</td>
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<tr>
<td><strong>vinculum</strong> or <strong>vinclum</strong>, i, n. chain.</td>
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<td><strong>vinum</strong>, i, n. wine (Foivos).</td>
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<td><strong>vir</strong>, viri, m. man, hero.</td>
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<td><strong>virgo</strong>, īnis, f. maiden.</td>
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<td><strong>virtūs</strong>, ītis, f. manliness, virtue (vir).</td>
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<tr>
<td><strong>vis</strong>, vim, vi, f. violence, force; plur vires, ium, strength.</td>
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<td><strong>vitālis</strong>, e, adj. belonging to life, vital.</td>
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<tr>
<td><strong>vivo</strong>, ēre, xi, ctum, live.</td>
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<td><strong>vivus</strong>, a, um, adj. living.</td>
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<td><strong>vix</strong>, adv. scarcely.</td>
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<tr>
<td><strong>vōco</strong>, āre, āvi, ātum, call, summon.</td>
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<td><strong>volgus</strong>, see vulgus.</td>
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<td><strong>volnus</strong>, see vulnus.</td>
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<tr>
<td><strong>vōlo</strong>, āre, āvi, ātum, fly.</td>
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<td><strong>vōlo</strong>, velle, vōlui, wish.</td>
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<td><strong>vōlūcer</strong>, cris, cre, adj. swift.</td>
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<td><strong>vōlūto</strong>, āre, āvi, ātum, keep rolling, ponder.</td>
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<tr>
<td><strong>volvo</strong>, ēre, vi, vōlūtum, roll; turn over in the mind, ponder.</td>
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<tr>
<td><strong>vōro</strong>, āre, āvi, ātum, devour.</td>
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<td><strong>vortex</strong>, icis, m. whirlpool.</td>
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<td><strong>vōtum</strong>, i, n. vow (voveo).</td>
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<tr>
<td><strong>vox</strong>, vōcis, f. voice.</td>
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<tr>
<td><strong>vulgo</strong>, āre, āvi, ātum, make known.</td>
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<tr>
<td><strong>vulgus</strong>, i, n. but sometimes m. common people, multitude.</td>
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<tr>
<td><strong>vulnus</strong>, ēris, n. wound.</td>
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<tr>
<td><strong>vultus</strong>, īs, m. countenance.</td>
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advocoo - recognize

vista - Equa - bolden - return

egnoor - learn - ritus
The Muses were deities who presided over literature and the arts. They were the daughters of Jupiter and Memnon (or Dyas, in some accounts). The Muses included:

- Calliope (the Muse of epic poetry)
- Clio (the Muse of history)
- Euterpe (the Muse of lyric poetry)
- Melpomene (the Muse of tragedy)
- Polyhymnia (the Muse of choral poetry)
- Thalia (the Muse of comedy)
- Erato (the Muse of love)

Thus, the Muses or Erato.