Vergil's Aeneid.

Book V.

Notes

By

John Henderson, M.A.

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VERGIL'S AENEID,

BOOK V.

EDITED

WITH INTRODUCTORY NOTICES, NOTES,

AND

COMPLETE VOCABULARY,

FOR THE USE OF

CLASSES READING FOR SECOND CLASS CERTIFICATES AND FOR UNIVERSITY MATRICULATION.

BY

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HEAD MASTER, ST. CATHARINES COLLEGIATE INSTITUTE.

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1888.
Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and eighty-eight, by THE COPP, CLARK COMPANY (LIMITED), Toronto, Ontario, in the Office of the Minister of Agriculture.
The present edition is designed to meet the wants of students reading for Second Class Certificates and University Pass Matriculation. The notes have been purposely made copious and full. When it is remembered that Vergil is usually put into the hands of a school boy at a very early period of his course, and that the Aeneid is really a difficult book for a junior pupil, no apology need be offered for the assistance given in this edition. The principal object of the notes is to explain the grammatical difficulties that occur. The latest edition of Harkness's Latin Grammar (Standard Edition of 1881) is referred to. In regard to Orthography, though some forms not usually met with in ordinary editions have been introduced, the readings of Ribbeck have not, as a whole, been adopted. The pupil would be puzzled if we were to read e. g. omnis (acc. pl.) in one line, and omnes in the next, for the same case. The letter j throughout has also been retained. Pupils will never learn to appreciate Vergil, if teachers bother them with nice questions of Latin orthography, which, in many cases, are still in dispute.

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

St. Catharines, January 1st, 1888.
LIFE OF VERGIL.

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

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 neighborhood of his native town may account for the exquisite touches of pastoral life which is so well depicted in the Eclogues and the Georgics.

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

2 B.C. 49.

3 Furius Bibaculus was born at Cremona; Varro, at Atax; Asinius Pollio, among the Marsi; Aemilius Macer, at Verona; Cornelius Gallus, at Forum Julii; Horace, at Venusia; Quinctilius Varro, at Cremona; Catullus, at Verona; Propertius, at Umbria; Cicero, at Arpinum; Sallust, at Amiternum; Livy, at Patavium. Of the distinguished men of the time Tibullus, Caesar, and Lucretius alone were born at Rome.
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 dilident 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 bend towards the doctrines of Epicurus. It is probable that the poet returned to his father's farm before the outbreak of the war between Pompey and Caesar, B.C. 49. It is also likely that he remained there till after the battle of Philippi (B.C. 42), and that he employed his time in gaining by observation materials which he afterwards employed in his great didactic poem, the Georgics. Unlike Horace, Vergil sympathized with the party of Caesar. The formation of the Second Triumvirate threw the Roman world into the broils of a civil war. In the division of the provinces, the Gauls (except Gallia Narbonensis) fell to Antony. The lands of eighteen cities were given up to reward the legions of the unscrupulous Antony, and among the lands were those of Cremona. The district around this city failing to satisfy the greedy rapacity of the legionsaries 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 divisions of lands followed, and the poet is said to have been deprived of his estate the second time. 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 went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.\footnote{Elocogues: I and IX.} \footnote{Horace: I., 5 and 10}
Through the munificent kindness of his patrons he was raised to luxury and affluence. He had a magnificent house in Rome on the Esquiline near the residences of Horace and Maecenas, estates in Sicily, and in Campania, near Naples. The mild climate and clear skies of Southern Italy suited his delicate constitution, and till his death, his Campanian residence was his favorite abode. From the date of his early Eclogues till his death, little need be said of his life except that he devoted himself to study and to the completion of his immortal works. In the year B.C. 19, he went to Greece, possibly with a view to restore his health, and to give a finish to his great work, the Aeneid. At Athens he met Augustus who had just returned from Samos. Vergil returned to Italy in company with the emperor, but died at Brundisium three days after he landed, 22nd September, 19 B.C. He was buried near Naples, on the road leading to Puteoli (Puzzuoli). His epitaph, said to have been dictated by himself in his last moments, was as follows:—

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

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 the lines thus rendered by Conington:

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

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

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9 Geo. IV., 563. Illo Vergilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti.

10 Some have taken the last line to refer to the Eclogues, the Georgics, and the Aeneid.

11 Hor. : Sat. I. 3, 29-34.

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

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

II.

WORKS.

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

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

15 Eclogue VI., 3.
14 These were called by the generic term Bucolica (βοικολικά, scil, ποιήματα, from βουκολέω, to attend cattle). The term Eclogue is from the Greek ἐκλογή, a choice collection, and may mean that the poems under that name were a collection from a larger number. Spenser wrote the word Aeslogue and followed the derivation of Petrarch, aιγών λόγοι, "tales of goats" or "tales of goatherds."
16 εἰδύλλιον, a little picture.
estly, and with careless touches of pathos and humor, while he floods his whole scene with that gorgeous Sicilian air like one of Titian's pictures, and all this is told in a language and metre which shapes itself almost unconsciously, wave after wave, into the most luscious joy.'"

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

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

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

\textsuperscript{16} Sat. I. 10, 45.

\textsuperscript{17} \textit{Georgics}, γεωργικά, from γεά = γή, the earth and ἔργων, a work.

\textsuperscript{18} The chief historical events alluded to in the \textit{Georgics} are: the death of Julius Caesar, 44 B. C. (B. 1, 456); the civil wars ended by the battle of Philippi, 42 B. C. (B. 1, 490); the wars waged (34 B. C.) in Parthia under Antony and those on the Rhine under Agrippa (B. 1, 509); the battle of Actium and the submission of the East, B. C. 30 (B. 2, 172; 3, 27,32; 4, 502); the irruptions of the Daci on the Danube, B.C., 30 (B. 2, 497).

\textsuperscript{19} See the opening lines of \textit{Georgics}, I. and IV.

\textsuperscript{20} Hesiod's \textit{Works and Days}; Aratus's \textit{Phaenomena}; Nicander's \textit{Georgics}.
same subject that has ever appeared. The harmonious and graceful language, the pleasing descriptions of rural scenes, the apt and charming episodes, all combine to lend an interest to a subject, which in any other hands would have been intolerably dull. The time was ripe for such a poem. Agriculture had been the chief employment and the honored occupation of the Romans from the early days of the City. The long-continued wars had, however,-desolated Italy, and Vergil with sorrow laments, "the plough hath not its meed of honor, the fields lie neglected, and the tillers are off to the war; the crooked pruning hooks are forged into stiff swords." Even after war had ceased, the soldier, too long accustomed to camps and the excitement of a military life, cared little about the prosaic life of a farmer. To recall the peaceful habits of rural industry, the poem, which Addison pronounces "the most complete, elaborate and finished piece of all antiquity," was written. The first Con vorles of Georgics. book treats of tillage, the second of orchards, the third of the care of horses and cattle, and the fourth of bees. The two most successful imitations in English of this poem are Philips's Pastorals, and Thompson's Seasons. Yet, no one can read the English imitations without being struck with their inferiority to the poem of Vergil.

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

21 Civil wars, almost continuous, had raged in Italy from 49-31 B.C.
22 Georg. 1, 507:

\[
\text{non ullus aratro} \\
\text{Dignus honos, squalent abductis arva colonis,} \\
\text{Et curvae rigidum falces coniantur in ense.}
\]

23 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 Cimbrians. De Aenea quidem meo, si mehercule jam dignum avribus haberem tuis, libenter mitterem: sed tanta inchoata rea est, ut paene vitiis mentis tantum opus ingressus mihi videar, cum praesertim, ut scio, alia quoque studia ad id opus multeque potiora impetrar. Macrob. Sat. 1, 24, 12.
perhaps in the departments of History and Jurisprudence. Vergil can hardly be called a borrower any more than the rest of his countrymen in other spheres of letters. The religion, the philosophy, the very political life of the Romans, were all of composite structure, and poetry could scarcely avoid the eclecticism that everywhere prevailed. The object of Vergil was to produce a national epic, by showing the various steps of the growth of the Empire, and in doing this, he had to give prominence to the influence of Greek literature as an important element in moulding Roman thought.

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

24 Especially by the Emperor Caligula, Markland, and Niebuhr.
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 honor to, early literature. Thus those bards who, like Ennius and Naevius, had done good service to Rome by singing, however rudely, her history, find their imagines ranged in the gallery of the Aeneid. Thus they meet with the flamens and pontiffs, who drew up the ritual formularies; with the antiquarians and pious scholars, who had sought to find a meaning in the immemorial names, whether of place or custom or person; with the magistrates, novelists and philosophers, who had striven to ennoble and enlighten Roman virtue, with the Greek singers and sages, for they, too, had helped to rear the towering fabric of Roman greatness. All these meet together in the Aeneid, as in solemn conclave, to review their joint work, to acknowledge its final completion, and to predict its impending downfall. This is beyond question the explanation of the wholesale appropriation of others' thoughts and language, which would otherwise be sheer plagiarism."

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

III.

PRINCIPAL ROMAN EPIC WRITERS.

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

<table>
<thead>
<tr>
<th>NAME.</th>
<th>FLOURISHED.</th>
<th>WORKS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Livius Andronicus.</td>
<td>255-204 B.C.</td>
<td>Translated the Odyssey into Saturnian Verse.</td>
</tr>
<tr>
<td>Q. Ennius.</td>
<td>269-169 B.C.</td>
<td>Annales, in 18 Books; introduced the Hexameter.</td>
</tr>
<tr>
<td>C. Muttius.</td>
<td>60 B.C.</td>
<td>Translated the Iliad.</td>
</tr>
<tr>
<td>C. Hostius.</td>
<td>60 B.C.</td>
<td>Bellum Istrium</td>
</tr>
<tr>
<td>T. Lucretius Carus.</td>
<td>98-55 B.C.</td>
<td>De Rerum Natura, in 6 Books.</td>
</tr>
<tr>
<td>P. Terentius Varro.</td>
<td>40 B.C.</td>
<td>Translated the Argonautica of Rhodius, and wrote Bellum Squamium.</td>
</tr>
<tr>
<td>L. Varius.</td>
<td>40 B.C.</td>
<td>De Morte Caesaris.</td>
</tr>
<tr>
<td>Podo Albinovanus.</td>
<td>40 B.C.</td>
<td>Thebes.</td>
</tr>
<tr>
<td>P. Vergilius Maro.</td>
<td>70-39 B.C.</td>
<td>Epilogue, Georgica, Aeneis.</td>
</tr>
<tr>
<td>C. Valerius Flaccus.</td>
<td>40 A.D.</td>
<td>Argonautica, in 8 Books.</td>
</tr>
</tbody>
</table>

IV.

CHRONOLOGY OF VERGIL'S TIMES.

<table>
<thead>
<tr>
<th>DATE.</th>
<th>LIFE OF VERGIL.</th>
<th>LITURARY CHRONOLOGY.</th>
<th>CIVIL CHRONOLOGY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>67</td>
<td>Horace born at Venusia.</td>
<td></td>
<td>Pompey carried on war against the pirates.</td>
</tr>
<tr>
<td>63</td>
<td>Livy born.</td>
<td></td>
<td>Second conspiracio of Catiline.</td>
</tr>
<tr>
<td>60</td>
<td></td>
<td></td>
<td>First Triumvirate.</td>
</tr>
<tr>
<td>Date</td>
<td>Life of Vergil</td>
<td>Literary Chronology.</td>
<td>Civil Chronology.</td>
</tr>
<tr>
<td>------</td>
<td>--------------------------------------</td>
<td>----------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>55</td>
<td>Vergil assumes the toga virilis at Cremona.</td>
<td>Death of Lucretius, aet. 44.</td>
<td>Caesar's first invasion of Britain.</td>
</tr>
<tr>
<td>54</td>
<td>Vergil begins the study of philosophy.</td>
<td></td>
<td>Caesar's second invasion of Britain.</td>
</tr>
<tr>
<td>49</td>
<td></td>
<td></td>
<td>Caesar dictator. Confers the franchise on the Transpadani.</td>
</tr>
<tr>
<td>48</td>
<td></td>
<td></td>
<td>Battle of Pharsalia. Death of Pompey.</td>
</tr>
<tr>
<td>47</td>
<td></td>
<td></td>
<td>Caesar assassinated.</td>
</tr>
<tr>
<td>43</td>
<td>Earliest date of Eclogues. Eclogue II. probably written.</td>
<td></td>
<td>Second Triumvirate.</td>
</tr>
<tr>
<td>42</td>
<td>Eclogues III. &amp; V. written.</td>
<td>Horace serves as tribunus militum at Philippi.</td>
<td>Philippi fought.</td>
</tr>
<tr>
<td>40</td>
<td>Vergil’s estate restored. Writes Eclogues I., IV., VIII., and perhaps VI.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Vergil wrote Eclogue X. Georgics begun.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>Death of Sallust.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Aeneid begun.</td>
<td></td>
<td>Battle of Actium.</td>
</tr>
<tr>
<td>27</td>
<td></td>
<td></td>
<td>Death of Marcellus.</td>
</tr>
<tr>
<td>26</td>
<td>Augustus writes to Vergil concerning the Aeneid.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Death of Vergil at Brundisium.</td>
<td></td>
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</tbody>
</table>
The Aeneid is written in the heroic metre of the Romans, viz.: the dactylic hexameter. This was the most ancient as well as the most dignified form of verse among the Greeks and Romans. It was cultivated at a period far beyond the beginnings of authentic history, as we find it in its most perfect shape in the poems of Homer and Hesiod, and the responses of the Delphic oracle. Ennius is said to have discarded the rude Saturnian metre of his predecessors, and to have introduced the hexameter among the Romans. Vergil is generally considered as the model of this kind of verse among the Latins.

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

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-oo|oo|oo|oo|oo|oo|

[---]
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(1) For the comparative number of dactyls and spondees in the first four places no definite rule can be given. Generally speaking, the line is more smooth when the arrangement is varied, to avoid monotony. A succession of dactyls may be used for special reasons, e.g. to describe rapid motion, as in V. 217, where the swift flight of the dove is described:

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Ruddit lîr liquidum, cēlērēs nēquē cōmmōvēt ālās.
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On the other hand, a succession of spondees may be employed to describe a laboured effort, V. 204:

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Infēlix sāxis in prōcūrrientibus hàesit.
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(2) Rarely the fifth foot is a spondee, in which case the line is called a spondaic^{25} line: e.g. B.V. 761:

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Āc lācus lātē sācēr āddūr Ānchisēō.
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(3) When the last syllable of word remains over, after the completion of a foot, that syllable is called a caesural

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^{25} In Vergil we have 28 spondaic lines: 17 of these end in a quadrisyllable, 9 in a trisyllable, and 2 in a monosyllable.
syllable, in consequence of its being separated, or cut off, as it were, from the rest of the word in scanning the verse. The term caesura\(^26\) is also applied to the pause or stress of the voice, which naturally rests on the caesural syllable. The melody of the verse depends in a great measure on the position of the caesura. The chief caesuras in the dactylic hexameter are:

(a) *Penthemimeral*\(^27\) (at the middle of the third foot),

V. 3:

\[Mōentā rēspīciens | quāe jam infēlicis Ėlissāē.\]

(b) *Hepthhemimeral*\(^28\) (at the middle of the fourth foot),

V. 8:

\[Ūt pēlāgus tēnūrē rātēs | nēc jam āmplītūs ēllā.\]

(c) The *Trochaic*\(^29\) (after the trochee of the third foot),

V. 184.

\[ērgēstō Mnēstheuē | Gūān sūperārē mōrāntēm.\]

(d) The *Bucolic Caesura*\(^30\) (at the end of the dactyl of the fourth foot when this foot is a dactyl and ends the word):

V. 176.

\[Īpsē gūbernācūlō rēctor sūbit | īpsē māgīstrō.\]

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

(4) The last word in a dactylic hexameter line is for the *last word in the line*.

(5) *Metrical figures*:

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

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\(^{26}\) Called by the Greeks τομή, a cutting.

\(^{27}\) τέντε, five; ἕμι, μέρος, half, part or foot: hence the fifth-half-foot caesura.

This is also called the *strong* or *masculine* caesura.

\(^{28}\) ἑβατ, seven; ἕμη, μέρος, half; part or foot: hence, the seventh-half-foot caesura.

\(^{29}\) 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 endings: 823 trisyllabic: 8 monosyllabic: 2 quadrisyllabic.
following word begins with a vowel, a diphthong, or the letter $h$. When such is the case the last syllable of the word so ending with a vowel, diphthong, or the letter -$m$ preceded by a vowel is elided, i.e., struck out altogether, and in scansion is not regarded as a part of the verse: e.g., V. 1, 2:

\[ \text{Intéreá mèdium Ænèas jàm classè ténèbát;} \]
\[ Cèrtus òòr, flúctúisque àtròs aquilòne sècábát. \]

In these lines, -um in medium is elided before $Æ$, in $Æneos$ and the final -e in que is elided before atros.

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

(1) Victor ápud rápidúm Simóëntà sùb Ìthò áltó;
(2) Consílium Efysúmque cóló. Húc cástà sìbîllá.

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

(c) Synaeresis is defined as the union of two vowels which should properly form separate syllables: as in $ëæ$, $ëi$; Phegèüs; Mnésthei. This figure is sometimes called Shinizesis.

(d) Synapheia is the principle of continuous scansion. It sometimes happens that a final vowel, diphthong, or -$m$ preceded by a vowel at the end of a line is elided before the initial vowel, diphthong, or $h$ of the next line: e.g.: (a) v. 422. Et mág nós mèembròrum àrtùs mág na òssà lácéròsque Ëçùit.

In this line -que is struck out before eçuit.

v. 753. Æbòrða nàvigís aptánt rêmósque rúdentès que Exyùì.

So also in this 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 (ápaç). This naturally falls on the
first syllable of the foot, and we therefore find cases occurring in which a syllable naturally short is lengthened, simply from its occupying the natural position of a long syllable.

(a) v. 284. Òllì sèrvā dātūr ópezrum haud igturā Minērvaē.
(b) v. 521. Östèntāns ārtēmēquē pālēr ārcūmpēquē sōnāntēm.
(c) v. 853. Nūsquam amıtēbat ōcūlēquē sūb āstrā tēnēbat.

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

VI.

THE STORY OF THE AENEID.

Aeneas was the son of Anchises and Venus, and thus connected with the royal family of Troy. In the earlier stages of the war, he did not take any part, and not till his flocks were driven from Mount Ida by Achilles did he lead his followers against the Greeks. When the Greeks, after a siege of ten years, took the city, according to Vergil, Aeneas carries off on his shoulder the aged Anchises, takes the young Ascanius by the hand while Creusa follows behind, and escapes to Mount Ida. His wife Creusa in the confusion of the siege is lost in the darkness. He appears to have remained on Ida till the second year of the war, when, with a fleet of twenty vessels and a number of followers, he set sail from Troy in quest of lands destined by the fates. He first lands in Thrace, and begins to build a city, but is deterred by the ghost of the murdered Polydorus. Next he sails to Delos, then to Crete, when the Penates appear to Aeneas, and declare his destined home to be in Italy, the native land of Dardanus. Again he sets sail and is driven by a storm to the Strophades, Leucadia, and Chaonia where he finds Helenus, a seer, son of Priam, and king of that country, who tells Aeneas to sail round Sicily. At Sicily. The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus. Guided by Achemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum, where Anchises dies. He then starts out for Italy, but stress
At Carthage, of weather drives them on the coast of Africa, near Carthage. Juno aware that Rome one day would conquer her beloved Carthage had an unrelenting hatred against Aeneas, and instigated Aeolus to let loose the winds and wreck the Trojan fleet. Neptune, however, interferes in time and calms the troubled waves. The Trojans find a sheltered harbor for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Jupiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded in a cloud, and invisible to all, Aeneas and Achates go to explore the country; they see the towers and walls of the youthful city and are surprised to find their missing comrades holding audience with the queen. Under the guise of Ascanius, Cupid is sent by Venus to kindle love in the breast of Dido. Dido is married to Aeneas. Other fortunes the fates had in store for him. Mercury is sent to remonstrate with Aeneas. In spite of the love and entreaties of Dido, the order is given to sail, and once more the Trojans steer for Italy. Dido, through grief for her fickle lover, mounts the funeral pile and stabs herself while her attendants burn her body. He arrives a second time at Drepanum and then for nine days, celebrates the funeral games in honor of his dead father, Anchises. While the games were in progress, some of the Trojan women despairing of ever having a settled home, fire the ships. Jupiter sends rain and puts out the fire, but not till after four ships are destroyed. Aeneas leaves all the elderly people and all weary of roaming in Sicily where they found Segesta. The rest sail for Italy and land at Cumae. Then he meets the Sibyl, under whose guidance he descended to the lower world and learns the full details of his future life. Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rutuli. The Latins summon allies from all sides to repel the foreigners, while Aeneas obtains the aid of Evander and seeks the assistance of the Etrurians. While he was absent, the Trojan camp is attacked without success by Turnus, and the Latins. Aeneas returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.
VII.

THE CONTENTS OF THE FIFTH BOOK.

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

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

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

The Centaurus and the Pritis seeing the mishap of Menoetes now try to overtake the Chimaera, but the Centaurus in rounding the rock hugs it too closely, breaks her oars, and runs her prow aground. Cheered on by Mnestheus the crew of the Pritis increase their efforts and lightly skim o'er the sea.
The Pristis leaving the Centaurus to extricate herself from the sunken rock, was now in pursuit of the Chimaera and passes her. The Scylla still leads, but the crew of the Pristis row with such vigor that the result seems doubtful till Claoanthus invokes the gods to his aid. The gods listen to his prayer, and Portunus himself gives the Scylla a mighty shove which lands her winner. Aeneas proclaims Scylla victorious and distributes the prizes to the first, second, and third in the race. The Centaurus has in the meantime got off the rock, and is paddled to the shore with broken oars, her wavering course resembling that of a snake. Sergusus is presented with a prize.

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

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

They commence by sparring. Dares is the quicker "on his pins;" Entellus, the more powerful. Hard-hitting suc-
ceeds, and the first round ends with the fall of Entellus, as he endeavours to crush his opponent with one mighty blow. Entellus rises, and fighting on the offensive strikes right and left, and drives Dares all over the plain. Aeneas stops the fight. Entellus shows his power by killing a bullock with one blow of his fist as an offering to Eryx who had helped him.

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

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

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

Aeneas at a loss with respect to this calamity, questions Nautae ad-
himself whether he should settle in Sicily or in Italy.
Nautes advises Aeneas to take counsel with Acestes, and the result of their deliberations is, to leave in Sicily those whom the loss of the four ships had made it impossible to convey to Italy, and to choose the best of the crews to accompany him. Aeneas still wavers; but his father appearing in a vision dispels his doubts and advises him to take the course of Nautes.

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

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

Aeneas sets up every stitch of sail and his own ship takes the lead with Palinurus as helmsman. At midnight the god of Sleep glides down from heaven, tempts Palinurus to quit the helm, and allow him to steer. Palinurus repels the tempter, but the god, shaking a bough steeped in the waters of Lethe over the helmsman's temples induces him to sleep. Palinurus is pushed into the sea and calls in vain for help. Aeneas, when it is too late, discovers his loss, and steers his own ship past the dangerous rocks of the Sirens.
Interea medium Aeneas jam classe tenebat
Certus iter, fluctusque atros aquilone secabat,
Moenia respiciens, quae jam infelices Elissae
Collucent flammis. Quae tantum accenderit ignem,
Causa latet; duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucorum pectora ducunt.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrit tellus, maria undique et undique caelum;
Olli caeruleus supra caput adstitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
Heu! quianam tanti cinxerunt aethera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus
Colligere arma jubet, validisque incumbere remis,
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Aenea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere caelo.
Mutati transversa fremunt et vespere ab atro
Consurgunt venti, atque in nubem cogitur aër.
Nec nos obniti contra, nec tendere tantum
Sufflicimus. Superat quoniam Fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora lange
Fida reor fraterno Erycis portusque Sicanos;
Si modo rite memor servata remetior astra.
Tum pius Aeneas: Equidem sic poscere ventos
Jamdudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quove magis fessas optem demittere naves,
Quam quae Dardanium tellus mihi servat Acesten.
Et patris Anchisae gremio complectitur ossa?
Haec ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri: fertur cita gurgite classis:
Et tandem laeti notae advertuntur arenae.

At procul excelsa miratus vertice montis
Adventum sociasque rates occurrit Acestes,
Horridus in jaculis et pelle Libystidis urae:
Troia Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces, et gaza laetus agresti
Excipit, ac fessos opibus solatur amicis.

Postera quum primo stellas oriente fugarat
Clara dies, socios in coetum litore ab omni
Advocat Aeneas, tumulique ex aggere fatur:
Dardanidae magni, genus alto a sanguine divum,
Annus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terra, maestasque sacravimus aras.
Jamque dies, ni fallor, adest, quem semper acerbum,
Semper honoratum—sic di voluistis—habebo.
Hunc ego Gaetulis agerem si Syrtibus exul,
Argolicove mari deprensus et urbe Mycenae,
Annua vota tamen sollemnesque ordine pompas
Exsequerer, strueremque suis altaria donis.
Nunc ultro ad cineres ipsius et ossa parentis,
Haud equidem sine mente reor, sine numine divum,
Adsumus, et portus delati intramus amicos.
Ergo agite, et laetum cuncti celebremus honorem;
Poscamus ventos, atque haec mea sacra quotannis
Urbe velit posita templis sibi ferre dicatis.

Biña boum vobis Troja generatus Acestes
Dat numero capita in naves: adhibete Penates
Et patrios epulis et quos colit hospes Acestes.
Praeterea, si nona diem mortalibus alnum
Aurora extulerit radiisque retexerit orbem,
Prima citae Teucris ponam certamina classis;
Quique pedum cursu valet, et qui viribus audax
Aut jaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere caestu;
Cuncti adsint, meritaeque expectent praemia palmae.
Ore favete omnes, et cingite tempora ramis.

Sic fatus velat materna tempora myrto:
Hoc Helymus facit, hoc aevi maturus Acestes,
Hoc puer Ascanius, sequitur Ascanius quos cetera pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magna mediis comitante caterva.
Hic duo rite mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro;
Purpureosque jacit flores, ac talia fatur:
Salve, sancte parens: iterum salvete, recepti
Nequiquam cineres, animaeque umbraeque paternae.
Non licuit fines Italos fataliaque arva,
Nec tecum Ausonium, quicumque est, quaerere Thybrim.
Dixerat haec, adytis quam lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit.
Amplexus placide tumulum, lapsusque per aras;
Caeruleae cui terga notae, maculosus et auro
Squamam incendebat fulgor: ceu nubibus arcus
Mille jacit varios adverso sole colores.
Obstupuit visu Aeneas: ille agmine longo
Tandem inter pateras et levia poca serpens
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertas geniumne loci famulumne parentis
Esse putet; caedit binas de more bidentes,
Totque sues, totidem nigrantes terga juvencos;
Vinaque fundebat pateris, animamque vocabat
Anchisae magni Manesque Acheronte remissos.
Necon et socii, quae cuique est copia, laeti
Dona ferunt, onerantque aras mactantque juvencos:
Ordine aena locant alii; fusique per herbam
Subjiciunt verubus prunas, et visera torrent.
Exspectata dies aderat, nonamque serena
Auroram Phaethontis equi jam luce vehebant,
Famaque finitimons et clari nomen Acestae
Excierat: laeto compleverunt litora coetu
Visuri Aeneadas; pars et certare parati.
Munera principio ante oculos circoque locantur
In medio, sacri tripodes viridesque coronae,
Et palmae, pretium victoribus; armaque, et ostro
Perfusae vesces, argenti auriue talenta:
Et tuba commissos medio canit aggere ludos.

Prima pares ineunt gravibus certamina remis
Quatuor ex omni delectae classe carinae.
Velocem Mnestheus agit acri remige Pristin,
Mox Italus Mnestheus, genus a quo nomine Memmi,
Ingentemque Gyas ingenti mole Chimaeram,
Urbis opus, triplici pubes quam Dardana versu
Impellunt; terno consurgunt ordine remi;
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna; Scylla Closanthus
Caerulea, genus unde tibi, Romane Cluenti

Est procul in pelago saxum spumantium contra
Litora, quod tumidis submersum tunditur olin
Fluctibus, hiberni conduct ubi sidera Cori;
Tranquillo silet immotaque attollitur unda
Campus, et apricis statio gratissima mergis.
Hic viridem Aneas frondenti ex ilicem metam
Constituit, signum nautis pater; unde reverti
Scirent, et longos ubi circumflectere cursus.
Tum loca sorte legunt; ipsique in puppis auro
Ductores longe effulgent ostroque decori:
Cetera populea velatur fronde juventus,
Nudatosque humeros oleo perfusa nitescit.

Considunt transtris, intentaque bracchia remis;
Intenti exspectant signum; exsultantiaque haurit
Corda pavor pulsans laudumque arrecta cupido.

Inde ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluere suis; ferit aethera clamor
Nauticus; adductis spumant freta versa lacertis.
Infundunt pariter sulcos, totumque dehiscit
Convulsam remis rostrisque tridentibus aequor.
Non tam praecipites bijugo certamine campum
Corruipuere ruuntque effusi carcere currus;
P. Vergili Maronis Aeneidos.

Nec sic immissis aurigae undantia lora
Concussere jugis pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora; pulsati colles clamore resultant.

Effugit ante alios primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus
Consequitur melior remis, sed pondere pinus
Tarda tenet. Post hos aequo discrimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet; nunc victam praeterit ingens
Centaurus, nunc una ambae junctisque feruntur
Frontibus et longa sulcant vada salsa carina.

Jamque propinquam scutulo metamque tenebant;
Quum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menoeten:
Quo tantum mihi dexter abis? huc dirige gressum;
Litus ama; et laevas stringat sine palmula cautes;
Altum alii teneant. Dixit: sed caeca Menoetes
Saxa timens proram pelagi detorquet ad undas.
Quo diversus abis? iterum, pete saxa, Menoetes,
Cum clamore Gyas revocabat: et ecce! Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyae scopulosque sonantes
Radit iter laevum interior, subiteque priorem
Praeterit, et metis tenet aequora tuta relictis.
Tum vero exarsit juveni dolor ossibus ingens,
Nec lacrimis caruere genae, segnemque Menoeten.
Oblitus decorisque sui sociisque salutis,
In mare praecipitem puppi deturbat ab alta.
Ipse gubernaclo rector subit, ipse magister,
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior madidaque fluens in veste Menoetes
Summa petit scopuli, siccaque in rupe resedit.
Illum et labentem Teucri et risere natantem,
Et salsos rident revomentem pectore fluctus.

Hic laeta extremis spes est accensa duobus,
Sergesto Mnesteheique, Gyan superare morantem
Sergestus capit ante locum scopuloque propinquat:
Nec tota tamen ille prior praeunte carina,
Parte prior; partem rostro premit aemula Pristis.
At media socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc insurgite remis,
Hectorei socii, Trojae quos sorte suprema
Delegi comites; nunc illas promite vires,
Nunc animos, quibus in Gaetulis Syrtibus usi,
Ionioque mari, Maleaeque sequacibus undis.
Non jam prima peto Mnestheus, neque vincere certo;
Quamquam o!—sed superent, quibus hoc, Neptune, dedisti;
Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt: vastis tremit ictibus aerea puppis,
Subtrahiturque solum; tum creber anhelitus artus
Aridaque ora quatit: sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque furens animi dum proram ad saxa suburget
Interior spatioque subit Sergestus iniquo;
Ins Felix saxis in procurrentibus haesit.
Concussae cautes, et acuto in murice remi
Obnixi crepuere, illisaque prora pependit.
Consurgunt nautae, et magno clamore morantur:
Ferratasques udes et acuta cuspide contos
Expediunt, fractosque legunt in gurgite remos.
At laetus Mnestheus, successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria et pelago decurrit aperto.
Qualis spelunca subito commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem; mox aere lapsa quieto,
Radit iter liquidum celeres neque commovet alas:
Sic Mnestheus, sic ipsa fuga secat ultima Pristis
Aequora: sic illam fert impetus ipse volantem.
Et primum in scopulo luctantem deserit alto
Sergestum brevibusque vadis, frustraque vocantem Auxilia, et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimaeram
Consequitur; cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus;
Quem petit et summis adnixus viribus urget.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus aether.
Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci.
Hos successus alit; possunt, quia posse videntur.
Et fors aequatis cepissent praemia rostris,
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, divosque in vota vocasset:
Di, quibus imperium est pelagi, quorum aequora curro,
Vobis laetus ego hoc candentem in litore taurum
Constituam ante aras voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit, eumque imis sub fluctibus audivit omnis
Nereidum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magna Portunus euntem
Impulit: illa Noto citius volucrique sagitta
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisa, cunctis ex more vocatis,
Victorem magna praeconis voce Cloanthum
Declarat, viridique advelat tempora lauro,
Muneraque in naves ternos optare juvencos,
Vinaque, et argenti magnum dat ferre talentum.
Ipsis praecipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Maeandro duplici Meliboea cucurrit,
Intextusque puer frondosa regius Ida
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis; quem praepes ab Ida
Sublimem pedibus rapuit Jovis armiger uncis.
Longaevi palmas nequiquam ad sidera tendunt
Custodes, saevitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoenta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant. 
Multiplicem, connixi humeris; indutus at olim
Demoleus cursu palantes Troas agebat.
Tertia dona facit geminos ex aere lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeo donati omnes, opibusque superbi,
Puniccis ibant evincti tempora taenii;
Quum saevo e scopulo multa vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis saepe viae deprensus in aggre serpens,
Aerea quem obliquum rota transiit, aut gravis ictu
Seminecem liquid saxo lacerumque viator,
Nequiquam longos fugiens dat corpore tortus,
Parte ferox ardensque oculis et sibila colla
Arduus attollens; pars vulnera clauda retentat
Nexantem nodis seque in sua membra plicantem.
Tali remigio navis se tarda movebat;
Vela facit tamen, et plenis subit ostia velis.
Sergestum Aeneas promisso munere donat,
Servatam ob navem laetus sociosque reductos.
Olli serva datur, operum haud ignara Minervae,
Cressa genus, Pholoë, geminique sub ubere nati.
Hoc pius Aeneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatri
Circus erat; quo se multis cum millibus heros
Consessu medium tulit, exstructoque resedit.
Hic, qui forte velint rapido contendere cursu,
Invitat pretios animos, et praemia ponit.
Undique conveniunt Teucri, mistique Sicani:
Nisus et Euryalus primi;
Euryalus forma insignis viridique juventa;
Nisus, amore pio pueri: quos deinde sequutus
Regius egregia Priami de stirpe Diores:
Hunc Salius, simul et Patron; quorum alter Acarnan,
Alter ab Arcadia, Tegeaeae sanguine gentis.
Tum duo Trinacrii juvenes, Helymus Panopesque,
Adsueti silvis, comites senioris Acestae;
Multi praeterea, quos fama obscura recondit.
Aeneas quibus in mediis sic deinde loquitus:
Accipite haec animis laetasque advertite mentes:
Nemo et hoc numero mihi non donatus abibit.
Gnosia bina dabo levato lucida ferro
Spicula, caelatamque argento ferre bipennem;
Omnibus hic erit unus honos. Tres praemia primi
Accipient, flavaque caput nectetur oliva.
Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram plenamque sagittis
Threïciis, lato quam circum amplectitur auro
Balteus, et tereti subnectit fibula gemma.
Tertius Argolica hac galea contentus abito.
Haec ubi dicta, locum capiunt, signoque repent:
Corripiunt spatia audito, limenque reliquant
Effusi, nimbo similes, simul ultima signant.
Primus abit longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis oior alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius. Spatio post deinde relecto
Tertius Euryalus.
Euryalumque Helymus sequitur. Quo deinde sub ipso
Ecce volat, calcemque terit jam calce Diores,
Incumbens humero: spatio et si plura supersint,
Transeat elapsus prior, ambiguumque relinquat.
Jamque fere spatio extremito fessique sub ipsam
Finem adventabat, levi quam sanguine Nisus
Labitur infelix; caesis ut forte juvencis
Fusus humum viridesque super madefecerat herbas.
Hic juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque ámo sacroque cruore.
Non tamen Euryali, non ille oblitus amorum.
Nam sese opposuit Salio per lubrica surgens;
Ille autem spissa jacuit revelutus arena.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat femitusque secundo.
Post Helymus subit, et nunc tercia palma Diores.
Hic totum caveae consessum ingentis et ora
Prima patrum magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum lacrimaeque decorae,
Gratior et pulchro veniens in corpore virtus.
Adjuvat et magna proclamat voce Diores,
Qui subit palmae, frustraque ad praemia venit
Ultima, si primi Salio reddantur honores.
Tum pater Aeneas, Vestra, inquit, munera vobis
Certa manent, pueri, et palmam movet ordine nemo.
Me liceat casus miserari insontis amici.

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Sic fatus tergum Gaetuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.
Hic Nisus, Si tanta, inquit, sunt praemia victis,
Et te lapsorum miseret; quae munera Niso
Digna dabis? primam merui qui laude coronam;
Ni me, quae Salium, fortuna inimica tulisset.
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri jussit Didymaonis artis,
Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium praestani munere donat.

Post, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore praesens
Adsit et evinctis attollat bracchia palmis.
Sic ait, et geminum pugnae proponit honorem,
Victori velatum auro vittisque juvencum,
Ensem atque insignem galeam solatia victo.

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Nec mora: continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmurare tollit:
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maximus occubat Hector,
Victorem Buten immani corpore, qui se
Bebricia veniens Amyci de gente ferebat,
Perculit, et fulva moribundum extendit arena.
Talis prima Dares caput altum in proelia tollit,
Ostenditque humeros latos, alternaque jactat
Bracchia protendens, et verberat ictibus auras.
Quaeritur huic alius: nec quisquam ex agmine tanto
Audet adire virum manibusque inducere caestus.

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

Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridantoro consederat herbae:
Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Donasines? ubi nunc nobis deus ille, magister
Nequiquam memoratus, Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub haec: Non laudis amor nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet, frigentque effetae in corpore vires.
Si mihi, quae quondam fuerat, quaque improbus iste
Exsultat fidens, si nunc foret illa juventa,
Haud equidem pretio inductus pulchroque juvenco
Venissem, nec dona moror. Sic deinde loquutus,
In medium geminos immani pondere caestus
Projectit, quibus acer Eryx in praemia suetus
Ferre manum, duroque intendere bracchia tergo.
Obstupere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longeque recusat:
Magnanimusque Anchisiades et pondus et ipsa
Huc illuc vinculum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis caestus ipsius et Herculis arma
Vidisset tristemque hoc ipso in litore pugnam?
Haec Germanus Eryx quondam tuus arma gerebat;—
Sanguine cernis adhuc sparsaque infecta cerebro;—
His magnum Alciden contra stetit: his ego suetus,
Dum melior vires sanguis dabat, aemula necdum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares haec Troi armaremuss, recusat,
Idque pio sedet Aeneae, probat auctor Acestes,
Aequemus pugnas. Erycis tibi terga remitto:
Solve metus; et tu Trojanos exue caestus.
Haec fatus duplicem ex humeris rejecit amictum,
Et magnos membrorum artus, magna ossa lacertosque
Exuit, atque ingræs media consistit arena.

Tum satus Anchisa caestus pater extulit aequos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interitus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Immiscetque manus manibus, pugnamque laccasunt.

Ille, pedum melior motu, fretusque juventa,
Hic membris et mole valens; sed tarda trementi
Genua labant, vastos quotit aeger anhelitus artus.
Multa viri nequiquam inter se vulnera jactant,
Multa cavo lateri ingeminant et pectore vastos
Dant sonitus, erratque aures et tempora circum
Crebra manus; duro crepitant sub vulnere malae.

Stat gravis Entellus nisique immotus eodem;
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis—

Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis adsultibus irriter urget.

Ostendit dextram insurges Entellus et alte
Exultit: ille ictum venientem a vertice velox
Praevidit, celerique elapsus corpore cessit:

Ipse gravis graviterque ad terram pondere vasto
Concidit: ut quondam cava concidit aut Erymantho,
Aut Ida in magna, radicibus eruta pinus.

Consurgunt studiis Teucr i et Trinacria pubes;
It clamor caelo, primusque accurrit Acestes,
Aequaeumque ab humo miserans atollit amicum.

At non tardatus casu neque territus heros
Acrior ad pugnam redit, ac vim suscitat ira.

Tum pudor incendit vires et conscia virtus,
Praeceptemque Daren ardens agit aequore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra;
Nec mora, nec requies: quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta.
Tum pater Aeneas procedere longius iras
Et saevire animis Entellum haud passus acerbis;
Sed finem imposuit pugnae, fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur:
Infelix, quae tanta animum dementia cepit?
Non vires alias conversaque numina sentis?
Cede deo. Dixitque et praelia voce diremit.
Ast illum fidi aequales, genua aegra trahentem,
Jactantemque utroque caput, crassumque cruenta
Ore ejectantem mistosque in sanguine dentes,
Ducunt ad naves; galeamque ensamque vocati
Accipiunt; palmam Entello taurumque relinquunt.
Hic victor, superans animis taurumque superbus,
Nate dea, vosque haec, inquit, cognoscite Teucri,
Et mihi quae fuerint juvenali in corpore vires,
Et qua servetis revocatum a morte Dareta.
Dixit, et adversi contra stetit ora juvenci,
Qui donum adstabat pugnae, durose reducta
Libravit dextra media inter cornua caestus
Arduus, effractoque illisit in ossa cerebro.
Sternitur exanimisque tremens procumbit humi bos.
Ille super tales effundit pectore voces:
Hanc tibi, Eryx, meiorem animam pro morte Daretis
Persolvo: hic victor caestus artemque repono.

Protinus Aeneas celeri certare sagitta
Invitat qui forte velint, et praemia dicit,
Ingentique manu malum de nave Seresti
Erigit, et volucrem trajecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, dejectamque aerea sortem
Accepit galea; et primus clamore secundo
Hyrtacidae ante omnes exit locus Hippocœntis:
Quem modo navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus oliva.
Tertius Eurytion, tuus, o clarissime, frater,
Pandare, qui quondam, jussus confundere foedus,
In medios telum torsisti primus Achivos.
Extremus galeaque ima subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.  
Tum validis flexos incurvant viribus arcus
Pro se quisque viri et depromunt tela pharetris.  
Primaque per caelum nervo stridente sagitta
Hyrtacidae juvenis voluces diverberat auras ;
Et venit, adversique insigfitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus adducto constitit arcu,
Alta petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit ; nodos et vincula linea rupit,
Quis innixa pedem malo pendebat ab alto ;
Illa Notos atque atra volans in nubila fugit.
Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo laetam caelo speculatus, et alis
Plauditem nigra figit sub nube columbam.
Decidit examinis, vitamque reliquit in aphis
Aetheriiis, fixamque refert delapsa sagittam.
Amissa solus palma superabat Acestes :  
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater arcumque sonantem.
Hic oculis subitum objicitur magnoque futurum
Augurio monstrum : docuit post exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit'arundo,
Signavitque viam flammis, tenuesque recessit
Consumpta in ventos ; caelo ceu saepe refixa
Transcurrunt crinemque volantia sidera ducunt
Attonitis haesere animis, superosque precati
Trinacrii Teucrique viri : nec maximus omen
Abnuit Aeneas ; sed laetum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur :
Sume, pater ; nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honorem.
Ipsi s Anchisae longaevi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisae genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris.

Sic fatus cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion praetato invidit honoris,
Quamvis solus avem caelo deject ab alto.
Proximus ingreditur donis, qui vincula rupit,
Extremus, volucri qui fixit arundine malum.

At pater Aeneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubeat esse patentes.

Incendunt pueri, pariterque ante ora parentum
Frenatis lucent in equis, quos omnis eintes
Trinacriæ mirata fremit Trojaeque juventus.
Omnibus in morem tonsa coma pressa corona;
Cornea bina ferunt praefixa hastilia ferro;
Pars leves humero pharetras; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmae, ternique vagantur
Ductores; pueri bis seni quemque sequiti
Agmine partito fulgent paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos: quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys, puerque puer dilectus Iulo.
Extremus, formaque ante omnes pulcher, Iulus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cetera Trinacrii pubes senioris Acestae
Fertur equis.

Excipiant plausu pavidos, gaudentque tuentes
Dardanidae, veterumque adgnoscunt ora parentum.
Postquam omnem laeti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris, rursusque vocati
Converterete vias infestaque tela tulere.
Inde alios ineunt cursus aliosque recursus,
Adversi spatiis, alternosque orbibus orbes
Impediunt, pugnaeque ciant simulacra sub armis.
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace feruntur.
Ut quondam Creta fertur Labyrinthus in alta
Parietibus textum caecis iter, ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indepresus et irremeabilis error;
Haud alio Teucrum nati vestigia cursu
Impediunt, texuntque fugas et proelia ludo,
Delphinum similes, qui per maria humida nando
Carpathium Libycumque secant, [luduntque per undas].
Hunc morem cursus, atque haec certamina primus
Ascanius, Longam muris quem cingeret Albam,
Rettulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troia pubes;
Albani docuere suos; hinc maxima portio
Accepit Roma et patrium sevavit honorem;
Trojaque nunc pueri, Trojanum dicitur agmen.
Hac celebrata tenus sancto certamina patri.
Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt sollemnia ludis,
Irim de caelo misit Saturnia Juno
Iliacam ad classem, ventosque adspirat eunti,
Multa movens, necum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,
Nulli visa cito decurrit tramite virgo.
Conspectit ingentem concursum, et litora lustrat,
Desertosque videt portus classemque relictam.
At procul in sola secretae Troades acta
Amissum Anchisen flebant, cunctaeque profundum
P. Vergili Maronis Aeneidos. 41

Pontum aspectabant flentes. Heu tot vada fessis
Et tantum superesse maris! vox omnibus una,
Urbem orant; taedet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque deae vestemque reponit;
Fit Beroë, Tmarni conjunx longaeva Dorycli,
Cui genus et quondam nomen natique fuissent;
Ac sic Dardanidum medium se matribus infert:
O miserae, quas non manus, inquit, Achàica bello
Traxerit ad letum patriae sub moenibus! o gens
Infelix, cui te exitio Fortuna reservat?

Septima post Trojae excidium jam vertitur aetas,
Quum freta, quum terras omnes, tot inhospita saxa
Sideraque emensae ferimur, dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni, atque hospes Accstes:
Quis prohibet muros jacere, et dare civibus urbem?
O patria, et rapti nequidquam ex hoste Penates,
Nullane jam Troiae dicentur moenia? nusquam
Hectoreos amnes, Xanthum et Simoënta videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandrae per somnum vatis imago
Ardentes dare visa faces: hic quae Rheteia Trojam;
Hic domus est, inquit, vobis: jam tempus agit res,
Nec tantis mora prodigiis: en quatuor arae
Neptuno, deus ipse faces animumque ministrat.

Haec memorans, prima infensum vi corripit ignem,
Sublataque procul dextra connixa coruscat,
Et iacit. Arrectae mentes stupefactaque corda
Iliadum. Hic una e multis, quae maxima natu,
Pprgo, tot Priami natorum regia nutrix:
Non Beroë vobis, non haec Rhoeëia, matres,
Est Dorycli conjunx: divini signa decoris,
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisque sonus, vel gressus eunti.
Ipsa egomet dudum Beroën digressa reliqui
Aegram, indignantem tali quod sola careret
Munere, nec meritos Anchisae inferret honores.
Haec effata.
At matres primo ancipites oculisque malignis
Ambiguae spectare rates miserum inter amorem
Praesentis terrae fatisque vocantia regna :
Quum dea se paribus per caelum sustulit alis
Ingentemque fuga secuit sub nubibus arcum.
Tum vero attonitae monstris actaeque furore
Conclamant, rapiuntque focis penetralibus ignem :
Pars spoliant aras, frondem ac virgulta facesque
Conjiciunt : furit immissis Vulcanus habenis
Transtra per et remos et pictas abiete puppes.

Nuntius Anchisae ad tumulum cuneosque theatri
Incensas perfert naves Eumelus et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut laetus equestres
Ducebat, sic acer equo turbata petivit
Castra, nec exanimes possunt retinere magistri.
Quis furor iste novus? quo nunc, quo tenditis, inquit,
Heu miserae cives? non hostem inimicaque castra
Argivum ; vestras spes uritis. En ego vester
Ascanius! Galeam ante pedes projecit inanem,
Qua ludo indutus belli simulacra ciebat.
Accelerat simul Aeneas, simul agmina Teucrum,
Ast illae diversa metu per litora passim
Diffugiunt, silvasque et sicubi concava furtim
Saxa petunt ; piget incepti lucisque, suosque
Mutatae adgnoscunt, excussaque pectore Juno est.
Sed non idcirco flammae atque incendia vires
Indomitas posuere : udo sub robore vivit
Stuppa vomens tardum fumum, lentusque carinas
Est vapor, et toto descendit corpore pestis,
Nec vires heroum infusaque flumina prosunt.
Tum pius Aeneas humeris absceindere vestem,
Auxilioque vocare deos, et tendere palmas :
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pictas antiqua labores
Respicit humanos, da flamam evadere classi
Nunc, pater, et tenues Teucrum res eripe leto.
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte, tuaque hic obrue dextra.
Vix haec ediderat, quam effusis imbribus atra
Tempestas sine more furtit, tonitruque tremescunt
Ardua terrarum et campi; ruit aethere toto
Turbidus imber aqua densisque nigerrimus Austris;
Implenturque super puppes; semiusta madescunt
Robora; restintctus donec vapor omnis, et omnes,
Quatuor amissis, servatae a peste carinae.

At pater Aeneas casu concussus acerbo,
Nunc huc ingentes, nunc illuc pectore curas
Mutatabat versans, Siculise resideret arvis
Oblitus fatorum, Italasne capessaret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit multaque insignem reddidit arte,—
Haec responsa dabat, vel quae portendent ira
Magna deum, vel qua fatorum posceret ordo
Isque his Aenean solatus vocibus infit:
Nate deo, quo fata trahunt retrahuntque, sequamur;
Quicquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanii divinae stirpis Acestes;
Hunc cape consiliis socium et conjunge volentem.
Huic trade, amissis superant qui navibus, et quos
Pertaesum magni incepti rerumque tuarum est;
Longaeosque senes ac fessas aequore matres,
Et quicquid tecum invalidum metuensque pericli est,
Delige, et his habeant terris sine moenia fessi;
Urbem appellabunt permisso nomine Acestam.

Talis incensus dictis senioris amici,
Tum vero in curas animo diducitur omnes.
Et nox atra polum bigis subvecta tenebat:
Visa dehinc caelo facies delapsa parentis
Anchisae subito tales effundere voces:
Nate, mihi vita quondam, dum vita manebat,
Care magis, nate, Iliacis exercite fatis,
Imperio Jovis huc venio, qui classibus ignem
Depulit, et caelo tandem miseratus ab alto est.
Conciliis pare, quae nunc pulcherrima Nautes
Dat senior; lectos juvenes, fortissima corda,
Defer in Italam; gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos, et Averna per alta
Tres Eryci vitulos et Tempestatibus agnam
Caedere de'ın le jubet, solvique ex ordine funem.
Ipse, caput tonsae foliis evinctus olivae,
Stans procul in prora pateram tenet, extaque salsos
Porricit in fluctus ac vina liquentia fundit.
Prosequitur surgens a puppi ventus cuentes:
Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:
Junonis gravis ira neque exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes;
Quam nec longa dies, pietas nec mitigat ulla,
Nec Jovis imperio fatisque infracta quiescit.
Non media de gente Phrygum exedisse nefandis
Urbem odiis satís est, nec poenam traxe per omnem:
Reliquias Trojae, cineres atque ossa peremptae
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subito excierit: maria omnia caelo
Miscuit, Aeolii nequiquam freta procellis,
In regnis hoc ausa tuis.
Per scelus, ecce, etiam Trojanis matribus actis
Exussit foede puppes, et classe subegit
Amissa sociis ignotae linquere terrae.
Quod superest, oro, liceat dare tuta per undas
Vela tibi, liceat Laurentem attingere Thybrim,
Si concessa peto, si dant ea moenia Parcae.

Tum Saturnius haec domitor maris editit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis, merui quoque saepe furores
Compressi et rabiem tantam caelique marisque.
Nec minor in terris, Xanthum Simoëntaque testor,
Aeneae mihi cura tui. Quum Troia Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus, Pelidae tunc ego forti
Congressum Aeneam nec dis nec viribus aequis
Nube cava rapui, cuperem quum vertere ab imo
Structa meis manibus perjurae moenia Trojae. 
Nunc quoque mens eadem perstat mihi: pelle timorem.
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quaeres; 
Unum pro multis dabitur caput.

His ubi laeta deae permulsit pectora dictis, 
Jungit equos auro genitor spumantiaque addit 
Frena feris, manibusque omnes effundit habenas. 
Caeruleo per summa levis volat aequora curru: 
Subsidunt undae, tumidumque sub axe tonanti. 
Sternitur aequor aquis, fugiunt vasto aethere nimbi. 
Tum variae comitum facies, immania cete, 
Et senior Glauci chorus, Inousque Palaemon, 
Tritonesque citi, Phorcique exercitus omnis; 
Laeva tenet Thetis et Melite, Panopeaque virgo, 
Nesaee, Spiique, Thaliaque, Cymodoceque.

Hic patris Aeneae suspensam blanda vicissim 
Gaudia pemptant mentem; jubet ocius omnes 
Attolli malos, intendi bracchia velis. 
Una omnes fecere pedem, pariterque sinistros, 
Nunc dextros solvere sinus; una ardua torquent 
Cornua detorquentque; ferunt sua flamina classem. 
Princeps ante omnes densum Palinurus agebat 
Agmen: ad hunc alii cursum contendere jussi.

Jamque fere medium caeli Nox humida metam 
Contigerat; placida laxabant membra quiete 
Sub remis fusi per dura sedilia nautae; 
Quuum levis aetheriis delapsus Somnus ab astris 
Aëra dimovit tenebrosum et dispulit umbras, 
Te, Palinure, petens, tibi tristia somnia portans 
Insonti; puppique deus consedit in alta, 
Phorbanti similis, funditque has ore loquelas: 
Iaside Palinure, ferunt ipsa aequora classem; 
Aequatae spirant aurae; datur hora quieti. 
Pone caput, fessosque oculos furare labori. 

Ipse ego paulisper pro te tua munera inibo. 
Cui vix attollens Palinurus lumina fatur: 
Mene salis placidi vultum fluctusque quietos 
Ignorare juges? mene huic confidere monstro?
Aeneam credam quid enim fallacibus auris
Et caeli toties deceptus fraude sereni?
Talia dicta dabat, clavumque affixus et haerens
Nusquam amittebat, oculosque sub astra tenebat.
Ecce deus ramum Lethaeo rore madentem
Vique soporatum Stygia super utraque quassat
Tempora, cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus;
Et super incumbens cum puppis parte revulsa
Cumque gubernaclo liquidas projecit in undas
Praecipitem ac socios nequiquam saepe vocantem.
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius aequore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam multorumque ossibus albos,
Tum rauca assiduo longe sale saxa sonabant;
Quum pater amissō fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimium caelo et pelago confise sereno.
Nudus in ignota, Palinure, jacebis arena!
DESCENT OF THE ROMAN JULIAN FAMILY FROM THE TRAJANS.

Scamander
  | Teucer
  |  Batea
  |    | Ilus
  |    | Erichthonius
  |    | Tros
  |    |  Ilus
  |    |  Laomedon
  |    |    | Priam
  |    |    | Hector
  |    | Assaracus
  |    | Capys
  |    | Anchises = Venus
  |    | Aeneas
  |    | Ascanius or Iulus
  |    | Juppiter = Electra
  |    | Dardanus
NOTES.

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

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

3—Moenia, the fortified wall of a town, also, the defences on the wall (rt. MUN, "to defend"; cp. ἀ-μοῦν-εν); murus (= mun-rus, also root MUN), a wall of any kind; paries, (root PAR; to separate), the partition walls of a house; muceria, (root MAR, "to measure" cp. mer-eo, μεῖπ-ομαί), a garden wall.

quae—flammis: "which are all bright with the flames (of the funeral pyre) of unhappy Elissa." With the force of con in collucent; cp. con-cito, con-sumo (H. 344, 5; A. & G. 170 a.) Elissa was a poetical name for Dido, derived from the Hebrew Elishah, the name of a western race of men on the coasts of the Mediterranean, who seem to have been the descendants of Elishah, the son of Javan, mentioned Gen. x., 4. The word would thus mean, "western maiden" or "woman." According to Vergil, (A. 4, 450-690) Dido ascended the funeral pile when she intended to burn Aeneas in effigy, and stabbed herself, and her body was burned by her relations on that pile.
4—Quae—latet: “unknown is the cause which has lighted so great a flame.” The subject of latet is the indirect interrogative clause: quae causa accenderit tamen ignem.—accenderit: for the mood. H. 529; A. & G. 334. Distinguish accedere, to light from without, and at a single point; incendere, to light from within; succedere, to light from beneath. The last is the usual word to apply to a funeral pyre. Vergil does not here imply that Dido lighted her own funeral pyre. She had a funeral pyre erected under the pretence of performing magic rites to recall the love of Aeneas, and after ascending it, she stabbed herself with the sword Aeneas had left behind. (Cp. A. 4, 689.) The pyre was lighted by her attendants.

5—Duri—ducunt: “but the cruel pangs caused by the betrayal of a deep love and the knowledge of what a frantic woman dares to do, incline to sad forebodings the hearts of the Trojans.” Some take the words duri-polluto = sed (cura quam) duri dolores (sint), magnò amore polluto, notumque, &c.: “but the anxiety how cruel are the pangs when a deep love is betrayed, &c.,”—amore—polluto: H. 431; A. & G. 255. Döderlein defines polluere, “to defile that which is holy and pure,” and derives it from the same root as pullus: Gr. πελλός, “dark.”

6—Notum: the perfect part. neuter, or an adjective neuter is sometimes used as an abstract noun in both poetry and prose: H. 549, N. 2; A. & G. 291, a. For mood of possit, see H. 529; A. & G. 334. For the sentiment compare Fletcher’s Pilgrim III. I.: “What dares not woman when she is provoked, Or what seems dangerous to love and fury.”

7—Augurium: derived from avis, “a bird,” root GAR, “to chatter,” (cp. garrire, garrulus, γαρρις), the word is applied properly to omens obtained from the notes of birds, but also to omens derived from any other source: auspicium (from avis, “a bird,” specio, “to see”) is applied to omens obtained from either the flight of birds or an inspection of their entrails.

8—Ut—rates: “when the ships were on the high seas.” In meaning and derivation ut is connected with the Greek particle ὅς; ut, originally quot, t being an ablative suffix: cp. ὅς, originally ἱκ. In Vergil ut used as (1) a correlative and co-ordinate particle as in ut pastor, “as a shepherd;” (2) a subordinate particle of (a) purpose, (b) time, as here; (c) consequence. The passage (8–11) is a free translation of Odyssey, 12, 403–406. Distinguish pelagus (root PLAK, “to make flat”): cp. πλαγα, “a coast,” plangere, “to beat;” πλαγος, “the flat sea:” Eng. flat), “the broad, open, flat sea:” aequor (from same root as aequus), “the level thing,” “the surface of the sea” in a physical sense; mare (root MAR, “to waste away;” cp. mors, morbus), “the sea” opposed to the land: pontus (akin to βενθος; δάφος, also to πατος), “the deep sea.”—Nec jam amplius: this use of amplius is not found in Cicero, who uses nec jam simply. It is common in Vergil: A. 3, 192; 9, 518; 1, 683; Ecl. 3, 105.

9—Occurrit: scil, oculis: “meets their sight”: cp. Col. II, 2, where it is supplied, oculis ejus tot paludes occurrerent.
10—Olli: an intentional archaism=illi (both dat. sing. and nom. pl.) occurs five times in this book, mostly as the first and last word of a line. When it is in the middle of a line, olli is the first word in a sentence: cp. olim. The Alexandrian grammarians defended the use of archaisms in Epic poetry. Vergil uses the following: (1) in nouns, ai=ae, gen. sing. of 1st decl. in such words as terra, aqua, aula, aura, (2) u-ui, in the dat. sing. of 4th decl. victu=victui: (3) e for ei in the 5th decl. fide=fidei: (2) in verbs: (a), the use of the close form of the impf. indic. of 4th conj. lenibat= leniebat; (b), ier, for inf. pass. defendier=defendi; the contracted form for perf. subj. and fut. perf. indic. act.: faxit=fecerit: faxo= fecero; (c), in the verb esse, we find siet and fuet=siet.—caeruleus =caeluleus (from caelum), here=καιανος, “dark.”—Supra caput is explanatory (epexegetical) to illi.—adstitit: what compounds of sto have—steti, what—stiti, in the perfect? H. 259. N. 2.


12—Ipsa Palinurus, scil, ait: “even Palinurus says”: the storm was so severe that even the pilot became alarmed.—gubernator, called rector (161), magister (867), “the pilot,” as opposed to the dux, “captain.”

13—Quianam: here and in A. 10, 6, according to Festus an archaism for quare or cur. Note the force of the suffix—nam: cp. quisnam, Trans: “Ah! Why, pray, have such clouds o'ercast the sky.”

14—Quidue—paras: “or what, O Father Neptune, have you in store?” The pilot would naturally pray in danger to his patron deity, as soldiers did to Mars, poets, to Apollo or to Bacchus.—pater among the Greeks and Romans seems to have been a general epithet of a nver—or sea-god: cp. Hom. Il. 14, 201, ὁκεανὸν τε τῆς τε θεόν γένεσιν: Il. 18. 36, πατὴρ γέρων, applied to Nereus: Pater Tiberinus, Livy. 2. 10: Oceanus pater, Verg. G. 4, 386. It was a favorite dogma of the Ionic school of philosophy that water was the primary element of all things—a doctrine held evidently by Vergil. (Verg. G. 4, 382). Deinde: join this with jubet. Scan this line and tell what metrical figure is in it: H. 608. III.; A. & G. 347. c.

15—Colligere arma: “to reef the sails”: arma here=vela as ὀπλα=ἰστία in Od. 2, 399, 423, 430; 12, 410. The usual phrase would be vela contrahere=ἰστία ὑποστέλλειν. As vasa colligere is a military term “to pack up baggage” preparatory to a march (Livy 21, 47; 27, 47), we may suppose that Vergil had a military rather than a nautical phrase in his mind.—validisque-remis: “and with vigor to bend to the oars”; validis is adverbial (=valde by enallage) rather than an epithet of remis. With incumbere remis: cp. the Homeric ἐμβαλειν ἑπὶς, Od. 10, 129.

16—Obliquatque—ventum. “and sideways he sets his sails to meet the
wind,” instead of setting his sails square before the wind: *sinus,* (by *synecdoche*) = *vela.*

17—*Magnanime:* a complimentary form of an address to a hero: cp. A. 6, 649; cp. μεγάθυμος applied by Homer to Diomedes and Achilles; II. 6, 145; 21, 153.—*Non si—spondeat:* “not though Jove would pledge to me the warrant of his word.” *Auctor* here means “voucher,” and is in predicate apposition to *spondeat:* H. 363; A. & G. 184. For the mood of *spondeat:* H. 509; A. & G. 307, b.

18—*Hoc—caelo:* “could I hope in such a sky as this to reach Italy.” For the mood of *sperem,* see H. 509; A. & G. 307, b. Note the present infinitive with the accusative of the pronoun omitted is rare after *spero,* *polliceor,* *conficio.* For the regular construction, see H. 537, 3.—*Hoc—caelo:* the abl. abs. when the demonstrative pronoun takes the construction of an adjective or participle arises from the want in Latin of the present participle of the verb *sum.* H. 431, 4; A. & G. 255, a.

19—*Mutati—venti:* “the winds having changed howl athwart our path and rise from out the gloomy west.” *Transversa:* the acc. pl. or sing. of an adjective is often used adverbially: (cp. *crebra ferit,* *acerba tuens,* *perfidum ridiens,* properly acc. cognate. H. 371, II; A. & G. 240, a.— *Vespere altro:* cp. Homeric ζώον ἡράντα (II. 15, 191). Another reading is, *Vespere,* *ab alto:* “at eventide, from the deep.”

20—*In—aer:* “to a cloud the air thickens.” According to the ancients clouds were condensed air: cp. Cic. de Nat. Deor. II. 36; *aer—tun concretus in nubes cogitur.* Distinguish *aer,* the grosser atmosphere which forms clouds and *aether,* the blue sky beyond the clouds.

21—*Nec—sufficimus:* “nor have we strength enough to struggle in the teeth of the wind, nor to make head against it.” *Contra* limits both *obniti* and *tendere.* After *tantum* supply *quantum opus est nobis.*

22—*Nec—Erycis:* “far off, I ween, cannot be the trusty shores of your brother Eryx.” With *longe* supply *abesse.—fraterna Erycis = fraterni Erycis,* (enallage). Eryx was the son of Venus and Butes, therefore half brother of Aeneas. The epithet *fida* is used because the aged Acestes who so kindly entertained the followers of Aeneas was in Sicily, (V. 1. vs. 195—208.)

25—*Si—astra:* “if only I am duly mindful to note again the stars before observed,” i.e., if only my memory serves me to recognize the stars observed on my former voyage. Take *rite* with *memor.* Comparing this passage with A. 2, 181, *pelago remenso,* and A. 3, 143, *mari remenso,* the expression *remetior astra = remetior pelagum astris:* cp. Soph. Oed. Rex. 795-6: *ἀστρας τὸ λουτὰν ἐκρήψανος χάβαν Ἐφένοι.—Servata = observata: cp. A. 6, 338. Distinguish *stella* (ὅστηρ), an individual star; *astrum* (ἀστρον), one of the larger heavenly bodies, as the sun, moon, etc.; *sidus* (τέρας), a constellation of stars.
NOTES.

26—Pius—Aeneas, scil, respondit. Macrobius and other Latin critics strongly argued that the Aeneid was written with a religious object and that the distinguishing epithet of Aeneas favored this idea. It has been suggested, however, that *pius* means nothing more than *dutiful*, hence *pietas* the rigorous performance of duty to both gods and men.—Equidem—contra: "I, too, all along have seen that the winds will so have it, and that you in vain are struggling against them." For the tense of *cerno*, see H. 467, III. 2; A. & G. 276, a. Distinguish *frustra*, in vain, disappointed expectation, so far as the *subject* is concerned; *nequidquam*, in vain, absence of success, so far as the *result* is concerned; *incassum*, in vain, involving a want of consideration.

28—Flecte—velis: "change the course of your ship;" literally, "change your course with your sails." For the case of *velis*, see H. 420; A. & G. 248. *Sit*: rhetorical question, "should any land more pleasing be?" The whole sentence fully expressed would be: *dubium est utrum sit ulla tellus gratior an ulla sit ad quam magis optem, si optare liceat, naves delmitere.* Translate and account for the subjunctives. For *sit* H. 486, II.; A. & G. 334, b.—*optem*, H. 503, 1; A. & G. 319.—*delmitere navem*, cp. *καρδαγεν θα*, "to bring to port;" opposed to *aequor conscendere* (A. 1, 381), cp. *άναγεν θα*. With *delmitere navem*, cp. *devenire, κατέλθειν*, "to come down from the high seas to the coast," hence, "to get home." The sea seems to rise as it recedes from the shore.


31—Patris. Anchises, father of Aeneas, died at Drepanum (Trapani), and was buried at Mt. Eryx: (A. 3, 710).—Gremio, local abl. with the preposition omitted, a construction in the poets often used when there is no fear of its being confounded with the other uses of the ablative; cp. A. 6, 673: *lucis habitamus opacis; 6, 574-5, custodia qualis Vestibulo sedeat*

32—Haec, scil. *verba.—ubi*; originally *cubi* (cp. *ali-cubi, ali-cunde*), is really from the same root as *quum, bi* being a locative suffix of time. *Dicta, scil. sunt.—portus*: the port of Drepanum (Trapani) on the west coast of Sicily.—Secundus: the wind changes, and now "follows aft." A wind from the west would be favorable to make for Eryx (near Cape San Vito, the N. W. Cape of Sicily), after doubling Lilybaeum (now Cape Marsala or di Bona). With *secundus*, cp. the Homeric *οβρος άνενος*. The principal winds of the Aeneid are: N. Boreas; N. N. E. Aquilo; E. Eurus; S. Notus or Auster; W. Zephyrus; N. W. Corus or Caurus; N. N. W. Lapyx.

33—Fertur—classis: "swiftly o'er the swelling tide the fleet is borne."

For the *enallage* in *cita*, see H. 443; A. & G. 191.—Gurgite: H. 420; A. & G. 258 g.

34—Et—areae: "and at length they with joy turn towards the well-known strand." *Advertuntur=advertunt se*: the passive endings of the Latin verb arose out of the reflexive form of the active by adding to
the verbal stem with the tach vowels the acc. of the reflexive pronoun which was for all persons—see: the final e afterwards was dropped and the final s, by the euphonic laws of Latin, often changed into r, as *vertor* = *vero-se, verteris* = (originally) *vertesi-se, vertitum = verteti-se*. [See Papillon, comparative Etymology p. 178]. What case is *arenae*? H. 356; A. & G. 228.

35—*At* : (compare G. ἄταφ) often marks a transition in the narrative; cp. A. 4, 1; 4, 504; 5, 545; 5, 705; 5, 779; 6, 679; 7, 5; 8, 370; 8, 608; 9, 503; 10, 689, etc.—*Proual—Acestes*: “at a distance Acestes sees from the lofty peak of a mountain with wonder the approach of the friendly barks and has tens to meet them.”—*excelso*; others read *ex celso, e celso*. There is no ground for the change so far as syntax is concerned: cp. A. I. 403, *ambrosiaeque comae divinum vertice odorem spirarere*. So also A. 4, 168, where *vertice* means “from the top” without the preposition: see note on *gremio vs. 31.—adventum-rates = adventum-ratium sociarum (hendiadys) : H. 636, III. 2; A. & G. page 298.

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

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

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

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

41—*Except* : distinguish *excipere*, to catch a thing that is escaping; *υποδέχεσθαι; accipere, to take a thing offered with willingness; ἔκχεσθαι*. Here *except* is used to express the surprise which the visit of Aeneas causes to Acestes.
42—Postera—dies: "when the bright morrow put the stars to flight at the early rising of the sun." With primo Oriente; cp. primo Eoo (A. 3, 588).—fugarat=fugaverat; distinguish fügäre, fügāre; jācère, jācēre; pendère, pendēre; albāre, albēre; placēre, plācēre; alīcare.

43—Coetus (=co-itus, "a coming together"), a meeting for any purpose =σύνοδος; conventus, a meeting for some serious purpose, as a religious festival=δυτιγνυς; conventio, a meeting of the people in the forum=έκκλησια, or of soldiers in camp=σύλλογος.

44—Tumuli ex aggere: "from the mound." A similar pleonasm occurs in A. 10, 24, and 144. The Roman general often delivered a speech from the mound: Tacit. Ann. 1, 18.

45—Genus—divum. We may take genus (1)=geniti, "descendants," a common usage in Latin; A. 4, 12; Hor. Od. 1, 3, 27; cp. Soph. Aj., 784, δόξα μελέον γένος applied to Tecmessa, or (2) acc. of specification, as in A. 8, 114; qui genus? A. 378; A. & G. 240, b. Another reading for divum is Teucrī. For the descent of Aeneas see table, page 48.

46—Annus—aras: "the whole year's round, its months having run their course, is just closing since we committed to earth the remains and bones of my deified parent and dedicated the altars of woe." For the construction of exactis mensibus: H. 431; A. & G. 255. With the expression, cp. Homer's περιπλημένων εναντίων (Od. 1, 16).—Ex quo, scil tempore, cp. έξ ου scil χρόνου.—reliquias; what words are plural only? H. 131; A. & G. 76.—parentis: distinguish parentis, pārentis.—terra; see note on gremio v. 31.—maeestas; altars for the dead were generally wreathed with dark fillets and cypresses: A. 3, 64.

49—Jamque—aderat: "and already the day, unless I am mistaken, is here." Nī: others read nisi. The distinction between nisi and ni is that the latter is the more colloquial form. Nī and nisi limit a statement by introducing an exception, while si non introduces a negative case, si having the force of a conjunction and non belonging to the verb or some other word in the sentence: H. 508, 3; A. & G. 304. The clause nisi fallor may have a covert allusion to the confusion of the calendar before Caesar's time.—Adest, the anniversary of his father at Drepanum: A. 3, 710.

50—Sic-voluitis, scil. diem esse acerbum et honoratum.

51—Hunc—donis: "were I now to be passing this day amid the Gaetulian Syrtēs, or o'ertaken by it (i.e. the day) in the Argive main or in the city of Mycena, still would I carry out my annual vows and perform a solemn funeral march in order due, and load the altars with their special gifts." Note the imperf. subj. in both protasis and apodosis, supposing a case contrary to fact: H. 510; A. & G. 308. He means that he would celebrate the day under the most unfavorable circumstances. The Syrtēs and the Aegean Sea (see note, vs. 193) were objects of dread to the ancient mariners. (Hor.
Od. II. 6, 3.) For the construction of Syrtibus, mari, urbe, see note on gremio vs. 31. Deprensus: some say, "caught in a storm," a meaning the verb certainly has in some passages: Lucret. 6, 429; Verg. G. 4, 421. Here the meaning is more likely to be that he would celebrate the day were he suddenly surprised by the arrival of its return in the very heart of the enemy.—Mycenae: the nom. Mycenae is rare, Mycenae being used instead. The gen. of specification is sometimes used by Vergil, A. 3, 477; 3, 293. H. 396, VI.; A. & G. 214 f. Other readings are: Mycenis, Mycena, Mycene. —ordine = rite. With exequeror; cp. exsequiae, "a funeral."—suis, "special," or "appropriate."—aros: strictly speaking altae (alta ara) is a high altar erected to the supreme gods = θυμία; ara a general name for an altar of burnt offerings = ἔσχαρα.

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

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

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

61—Bina—naves: "Acestes of Trojan race gives to you for every ship two heads of oxen according to the number of the vessels." Bina, note the force of the distributive. Translate duas hastas milittibns dedit, and binas hastas milittibns dedit; bina castra vides, duo castra vides.—Troia generatus = gente Trojana generatus: H. 413; A. & G. 244, a. With boun capita: cp. Homeric βοῶν . . κάρηγα. II. 23, 260.
62—Adhibete—Acestes: "invite to the feast both our country’s household gods and those whom our host Acestes worships." Penates were deities that presided (1) either over the state (publici), (2) or over the family (privati). They seem to have been founders either of the clan or of the family. The word is from pa, "to feed:" cp. pater, panis, pennis, πατήρ, πόσις.—Epulis: decline fully this word, and tell others that belong to the same class: H. 143, 3; A. & G. 79, b. What case is epulis? H. 386; A. & G. 228.

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

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

69—Crudo: (root KRU, "hard," cp. κρύς, "ice," cruo, "clotted blood;" Eng. gore) an epipheth of unripe fruit, hence raw. As applied to the caestus it may mean "untanned."—fidus=audet: conjugate fidu and give other verbs of the same class. It is not usual to find fidu with inf. pres. without an acc.—caestu. The caestus was a strip of untanned bull's hide wound round the hands and arms, with balls of lead or iron sewed in. It is described by Homer (Il. 23, 684) ἰμαντας κιντυμήτους βοδις ἀγραίλωον. The order of the contest given here is different from that mentioned in the subsequent part of the book. There the order is: (1) the ship race (v. 104); (2) the foot-race (v. 286); (3) the boxing match (v. 362); (4) the archery game (v. 485); (5) game of Troy (v. 545). The description of the games.
is evidently copied from that given in II. 23. There the order is: (1) the chariot race; (2) boxing match; (3) wrestling; (4) the foot-race; (5) the duel; (6) quoits; (7) archery; (8) hurling the javelin.

70—Meritaeque—palmae: “and let them expect to get the prizes earned by victory,” literally, “of well-earned victory.” Here palmae = victoriae: cp. Hor. Od. 4, 2, 17; Quos Elea domum reduct Palma caelestes. A wreath of date palm, though in early times an emblem of victory among the Greeks does not seem to have been adopted as such by the Romans till late. Livy x. 47, (speaking of the year B. C. 293) says: palmae primum, translato e Graecia more, victoribus datae.

71—Ore favete: “avoid all ill-omened words”; literally, “favour with your mouth.” Festus, p. 88, says: “Favere enim est bona fari; at veteres poetae pro silere usi sunt favere. The expression ore favere means (1) keep silent, or (2) speak words of good omen. We have various forms of this command: favete linguis animisque (Ovid F. I, 71); favae lingua (Tib. 2, 2, 2); ore favete (Hor. Od. 3, 1, 2). Compare the Greek expressions: εὐφυμεῖτε, εὐφημός ἐστί. Special care was taken during a sacrifice that no inauspicious word or frivolous expression should escape the lips of the bystanders; hence the admonition of the priests. Improper expressions were supposed not only to pollute the sacrifice, but to bring ill-luck to the object of the feast.—Cingite—ramis: those who offered sacrifices generally wore garlands around their heads, and sometimes carried them in their hands.

72—Materna—myrto. The myrtle was especially dear to Venus, the mother of Aeneas; cp. V. Ecl. 7, 62; gratissima Formosae myrto Veneri.

73—Aevi—maturus: “ripe in years,” i.e. advanced in age. Aevi is the genitive of respect: M. 290, g; H. 399, III.: A. & G. 218 c.; or a locative: cp. belli, humi, domi. H. 426, 2; A. & G. 218 c. Cp. Bacon’s “Roses are fast flowers of their smell.”

74—Sequitur—pubes: “whose example the rest of the youths imitate.” For this meaning of sequor: cp. Cic. Lael. 12, 41: Tiberius Gracchus regnum occupare conatus est. Hunc post mortem secuti amici.


77—Hic—humi: “here (i.e. at the mound) he duly pours out as a libation two flagons of pure wine on the ground.” Hic = ad tumulum. —Mero Baccho—mero vino (metonymy): H. 419, II.; A. & G. 251. Only in this passage does Vergil use merus as an adjective. Ovid often uses it as such: vina mera, (M. 13, 331); lac merum (F. 4, 369). Offerings to the dead were of mead and wine, according to
Homer (Od. 11, 26), or of honey and oil, or wine (Il. 23, 170, 220). Distinguish _carchesium_, a large drinking cup with two handles and ornamented with figures (καρχήσιον); _crater_, a sort of punch bowl, in which the liquor was mixed (κεράννυμι); _pociulum_, a general term for a drinking cup.—_Humi_, a locative: _cp. ruri, belli, foci_, _ibi, ubi, vespere, mani._

79—_Purpureos_: "bright:" _cp. πορφύριος_: Eng. purple which, (see Marsh’s Lectures, p. 69) included all colors from scarlet to dark violet. The flowers were strewed in garlands round the base of the tomb.

80—_Salve_: "peace be with thee:" _cp. χαῖρε_. Servius says that the address to the dead at the tomb was repeated thus: _salve, salve, ter resalve: _cp. A. 6, 506: Magna manes ter voce vocavi: _Cp. Homer. Od. 9, 65_. It seems that _vale_ was also used; _cp. A. 11, 98_. It seems doubtful whether _iterum_ should be connected with _salve_ or _salvete_. The colon is placed by some before, by others after, _iterum_. If the latter reading is adopted, the reference is to the second visit to the tomb of his father, who died at Drepanum in Sicily (A. 3, 710). Other authorities locate the tomb of Anchises on Mt. Ida; at Pallene, on the Thermaic gulf; in Arcadia; or in Italy. —_Recepti, scil, patris_: "of my father rescued to no purpose," from the ruins of Troy. Others take the word as agreeing with _cineres_. Distinguish _frustra_, "in vain," disappointed hope of the subject; _nequidquam_, "to no purpose," referring to the nullity in which the thing ended.

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

82—_Non—Thybrim_: "twas not the will of heaven for me to seek with thee the lands of Italy and the destined fields and the Ausonian Tiber, whatever that may be."—_licuit_: generally _licet_ means what is allowed by human law = (δεῖ); _fas est (= χρῆς) _what is lawful in the sight of heaven. Here _licuit = fas erat._—Quicumque est: according to Servius this remark is made, because Aeneas had not seen the river, or because of his weariness at the length of his voyage. _Thybrim_: Vergil used _Thybris_ (gen._idis_) _Tiberis_, _Tiberinus_ (adj.) to suit his convenience.

84—_Dixerat—arar_: "he finished his speech, when from the inmost recesses of the holy tomb, a slimy serpent came gliding, trailing seven folds, seven coils, gently twining around the mound, and passing lightly o’er the altars."—_adytis_: only the priest and the initiated had access to the shrine; _adytum_ from _a_, "not" and _δύνατι_, "to enter"). The holy parent (sanctus patres) had made the tomb hallowed.—_anguis_: the genius loci, especially of a tomb, is often represented by a serpent.—_Septem—septena_. There seems to be here a confusion in the use the cardinal and distributive adjectives. Explain what would be the usual meaning of _septena volumina_. There is perhaps no difference between _gyros_ and _volumina_. Wagner sees here a _hendiadys_, as if Vergil had said: _septem gyros in septem repicitulos._
87—Caeruleae—fulgor: “whose back blue streaks (kindled), and a spotted brightness kindled (every) scale with golden hue.” Such Wagner, who takes terga as the object of distinguerebant by zeugma supplied from incendebat, while notae is the nom. pl. Others take terga as nom. and notae as gen. of quality; “whose back of blue streaks and (whose) scales bright spots lit up with a golden hue.” Maculosus fulgor = maculae fulgentes by enallage.—auro may be taken with maculosus.

88—Ceu—colores: “as when the bow in the clouds casts a thousand colors of various hues from the sun (when) opposite.”—nubibus: join with arcus, i.e., arcus in nubibus, “the rainbow; or with jaciit, ‘flings on the clouds.’” What colors are in the rainbow?—Sole: abl. abs.: H. 431; A. & G. 255.

90—ille—liquit: “it with its long train slowly winding amid the bowls and smooth cups both tasted the meats and harmlessly again slunk beneath the bottom of the tomb and left the altars where it had fed.”—tandem: literally, “at length,” here “slowly.”—pateras, open (pateo), flat dishes or servers; pocula, a general name for a drinking cup (root po, cp. po-to, πίνω). The cups were called smooth (levia), i.e., not embossed with figures; cp. pocula aspera signis. —tumulo, a dative: H. 386; A. & G. 228. There is perhaps no difference between altaria and aras here. For the ordinary distinction see vs. 51.

94—Iloc—putet: “at this the more he continues with fresh zeal the offerings which he began to offer to his father, uncertain whether he is to regard it (i.e. the serpent) the presiding deity of the place or the attendant spirit of his father.” If the student consults Smith’s Dict. of Antiq. (p. 77, larger ed.) he will find the representation of an altar taken from a painting at Herculaneum. Around the altar a serpent entwines, eating cones and figs, and on the side of the altar the words: GENIVS HVIVS LOCI MONTIS.—instaurat: generally said of something that is renewed after interruption.—putet; subjunctive of dep. quest.: H. 529, I; A. & G. 334, I.

96—Binas bidentes: “a pair of sheep.” Explain the force of the distributive: H. 174, 2; A. & G. 95, d. Sheep were called bidentes during the second year, when two of the eight “milk” teeth in the lower jaw drop out and are supplied by two large permanent ones. Others say that the word may be applied to any animal with two complete rows of teeth.

97—Terga: acc. of specification: H. 378; A. & G. 240, c. White cattle were generally sacrificed to the dei superi; black to the dei inferi, or to the dead. Vergil here alludes to the victims of the suovetaurilia: (see Antiquities.)

98—Pateris: abl. separation. The libation was called libamentum: (Gr. χοαί.)

100.—Neeon. "in like manner."—Quae-copia=pro ea copia quae cuique est: "according to the means that each one had."

102—Ordine=in ordine: the Homeric τείνοις, "in turn."—aena, scil. vasa: "brazen cauldrons," for the the bath.

103—Subjiciunt—prunas: "they place the burning coals beneath the spits." Derive pruna, from ρῦ, "to cleanse;" cp. πῦρ, πῦρβος, purus, putus.—viscera: (from viscus, sing. rare) here refers to the flesh intended to be eaten, generally, the bowels, opposed to exta, the heart, lungs and liver, from the root ED, "to eat": cp. vescor (ved-cor): esca (=ed-ca); Φεδ-ω.

104 Expectata—vehebant: "the long-expected day had come, and the steeds of Phaethon were now ushering in the ninth morn with unclouded light."—ionam; see note v. 64.—Aurora, from root us, "to burn"=aiv-os-a: cp. aurum, auster, ἤως (Ael. αυως), abpov. —serena luce; abl. abs.

106—Famaque—parati: "and the talk (about the games), and the name of the famous Acestes had roused the neighbouring tribes; they thronged the shore with a joyous company, for some had come to see the followers of Aeneas, and some were ready to enter the lists." fama, scil. ludorum. Others say fama and nomen both refer to Acestae, seeing the verb is singular.—Visuri joins this as well as parati (by a sense construction) to pars: H. 438, 6; 549, 3; A. & G. 187, d., 293, b.—certare parati=ad certandum parati: H. 533, II. 3; A. & G. 273 b.—visuri from video rather than from viso.

109—Munera: "prizes." With munera locantur in medio; cp. Dem. Phil. i.—άθλα κείμενα εν μέσῳ. It cannot be supposed that Vergil intended vs. 110-112 to be an enumeration of the prizes since some were given not mentioned in the list, and some mentioned in the list were not given. Vergil describes five games. (1) The boat-race (151-285), in which Cloanthus was first in his boat, the Scylla; Mnestheus, second, in the Pristis; Gyas, third, in the Chimaera. In this contest Cloanthus received a cloak embroidered with gold; Mnestheus, a corset; Gyas, a pair of brazen cauldrons and drinking cup. Sergestus who ran his ship aground received a consolation prize of a female slave and twin babes. (2) The foot-race (285-361) in which Euryalus gains the first prize; Helymus, the second, and Dares, third; Salius and Nisus follow. All receive a pair of Cretan arrows and an axe, but the first receives in addition a horse with trappings; the second, a quiver full of arrows; the third, an Argive helmet. Salius receives a lion's skin, and Nisus a shield, as consolation prizes. (3) The boxing match (361-484), in which Entellus gains a bullock, a sword and helmet: (4) the archery contest (484-544), in which Acestes gains the first prize, a wreath and a wine mixer; Eurytion, the second; Mnestheus, the third; Hippocoon, the fourth. What the last three prizes were, is not mentioned: (5) the game of Troy (544-603): no prizes given.—circo Heyne refers this to the throng of people; others take it as alluding.
to the place which had the resemblance of a Roman *circus.*—locan-
tur. So Homer represents the prizes as placed before the combat-
ants.—ἀγγά' ἀεθλα ἐθνε (Il. 23, 262-3).

110—Sacri—coronae. Tripods were often given as a prize at gymnastic contests (Il. 23, 264). They were called sacri from their frequent use in sacrifices. In the subsequent enumeration of prizes there is no mention made of tripods, but we find crowns given. Horace mentions tripods as a usual prize at Greek games; *donarem tripodas praemia fortium Graionum* (Hor. Od. IV, 8, 3, 4). Crowns were awarded to the victors at all the four principal festivals of the Greeks and as Roman military prizes.

111—Palmae: (see vs. 70).—ostro: "the blood of the sea-snail" (*murex Tyrrius*): from which the celebrated Tyrian purple was obtained.

112—Perfusae: "dyed." Argenti—talenta: "talents (one) of silver and (one) of gold." The *talentum* in Vergil is a weight not a coin. Homer mentions two gold talents among the prizes: δύω χρυσότο τάλαντα (Il. 23, 269). For the gen. see H. 397, I.; A. & G. 214, e.

113—Et—ludos: "and the trumpet announces from the mound in the centre (of the company) that the games had begun." The use of the trumpet as the signal for battle is post-Homeric. Only once does Homer mention a trumpet and that in a simile (Il. 18, 219). The trumpet served to announce the *ludi Circenses* at Rome, so that Vergil is here describing the customs of his own time. Distinguish *tuba,* a long, straight trumpet used for infantry; *cornu,* a trumpet, crooked like the letter C and used for cavalry and infantry; *lituus,* a trumpet like a shepherd’s staff and used for cavalry.

114—primo—carinae: "four well-matched ships, with ponderous oars, picked from the whole fleet, enter the first contest." *Pares* : equal in swiftness, though Heyne refers it to speed and size. The Chimaera was, however, evidently larger than the others.—certamina. Explain this case: H. 372; A. & G. 237, d. Mnestheus —Vergil is fond of tracing the ancestry of the noble families of Rome from a Trojan source. He evidently derives Mnestheus from μέμνησθαι, as Memmius in the next line from *memini.* Vergil and especially Ovid were very fanciful in their derivations.—Acri—remiye: "with his active crew." Here the singular is put for the plural; so in A. 4, 588: *Vacuos sensit sine remige portus.*—Pristim : the nom. is variously given: Pristis, Pistris, Pistris. Pistris, a sea monster: see A. 3, 427. Among the Romans the ships seem to have derived their names from the figure-heads as in the present case, or from various affections as Spes, Concordia, Victoria, or from the names of countries, cities, towns, and islands as Parthia, Syracusa, Delia, Minuci. The Greeks, on the other hand, called their ships after heroines as Nausikia, or from abstract terms, πρόνοια, θεραπεία, εὐπλοια. Notice that the name of a ship is feminine, taking its gender from the generic, *navis.

117—Genus—Memmi: either "from whom a family by the name of Mem-
mius," or "Memmii by name." In the first translation Memmi is
gen. specification; in the second Memmi is nom. pl.—nomine; abl. specification.

118—Gyas, scil apit.—ingenti mole: "of huge bulk:" H. 419, II.; A. & G. 251. The size of the ship is indicated by the repetition of the adjective.

119—Urbis opus: (1) "the result of a whole city's toil," or (2)=instar urbis, "like a city" in size.—Triplici—versu: "with a triple tier of rowers."—versus is often used for a bank of oars (Livy 33, 54): probably, originally, "a furrow," then "a line of poetry." The language of agriculture and navigation are very near akin in all languages of the Aryan group. (Max Müller's Lectures, vol. I., p. 296.) Vergil is here guilty of an anachronism, as triremes were not built till 700 B.C., when the Corinthians are said to have first brought them into use in battle (Thuc. 1, 13). For the sense construction pubes—impellunt: H. 445, 5; A. & G. 205, c.

120—Terno—ordine=tribus ordinibus: "in three rows," reckoning from stem to stern.—consurgunt: "the oars rise together." In the triremis the three banks of oars were not placed one above the other perpendicularly; see Dict. Antiq.

122—Centauro—magna: an example of a sense construction (constructio ad sensum), magna agreeing with the gender of navi implied in Centauro. See note on vs. 114, and see H. 445, 5; A. & G. 205, c.

123—Caerulea=cael-ulea (from caelum, the heaven): "sky-blue;" often applied to sea deities; Prop. 3, 7, 42, to Neptune; Verg. Georg. 4, 388, to Proteus; Tib. 1, 5, 45, to Thetis; Ovid. H. 7, 50, to the horse of Triton.

124—Spumantia—litora: "facing the surf-beaten shore." The race here described is supposed to take place under Mt. Eryx. With the contest here depicted, compare the chariot race in Hom. 23, 287, sqq.

125—Quod—Cori: "which, when sunken ('neath the waves) is lashed at times by the swollen billows what time the wintry north-westers hide the stars." As ille is demonstrative corresponding to the relative qui, so ol-im (an adverbial from ollus=ille) is the demonstrative corresponding to relative u-bi=eu-bi, from quo: cp. βς, originally κος, Eng. who.—condunt, scil nubibus: "hide with clouds."—Cori: others read Cauri. According to Pliny (18, 338), Corus is a N.W. wind, while Gellius (2, 22,) makes it a S.W. wind.

127—Tranquillo silet, scil saxum: "in calm weather the rock is undisturbed."—tranquillo, the ablative of circumstance. In a few particular expressions an external circumstance is intimated briefly by the ablative of a single word: as sereno (Livy 37, 3), "in fine weather;" austro, "when the wind is southerly" (Cic. de Div. 2, 27). We might take tranquillo with pelago understood, "when the sea is calm."—Immolatique—mergis: "and when the sea is still, it (i.e., the rock) rises to a table land, and (forms) a most agreeable haunt
for sea-fowls when basking."—campus=aequor or planities, subject nominative. Give the parts of attollitur. The full construction would be saxum eodem modo attollitur (=se attollit; cp. note vs. 34) quo campus (or planities) attollitur (=se attollit).

128—Apricis—mergis: "to the sun-loving divers," i.e., to divers that love to sun themselves.—mergis, from merge, "I dive," some say, "sea gulls:" others, "cormorants."

129—Viridem—metam: literally, "a green goal of the leafy oak." For this use of ex see H. 415, III.; A. & G. 244, c. Homer in the Iliad (23, 327,) sets up a dry piece of wood as a goal in the chariot race.—ilex: "the holm," an evergreen oak, allied to the live oak, of dark indented foliage (Ecl. 7, 1 ; Culex. 138.) called also quercus ilex.—metam was properly the space "measured," (root MA, "to measure"), hence "the goal."

130—Nautis pater. The position of pater immediately after nautis seems to imply that the expression means "a father to the crews." Aeneas is called pater as he was patronus, or patron of the games. unde—scirent=ut inde reverti scirent: "that they might know to return home from this point." In poetry scire with the inf. is found. In prose the expression would be, ut scirent unde reverti debe rent.

131—ubi=ut ibi, as above unde=ut inde: "and that (they might know), to bend round in the circuit of the long course." Vergil here clearly imitates Homer, though the former is describing a boat race, while the latter describes a chariot race. The meta (goal) fixed in the rock is the same as the νίσσα, or στηλη of the διανόσ, and the chario teers and the ship captains drew lots to receive, if possible, the inside track.

132—Sorte legunt: so the Homeric heroes had their places assigned by lot: Il. 23, 352-361.—ipsique—decere: "and on the poops the captains themselves are conspicuous in the distance, arrayed in gold and in purple." The captains (ductores) are to be distinguished from the pilots (rectores).

134—Cetera—nitescit: "the rest of the youthful crew are crowned with wreaths of poplar, and covered with oil their naked shoulders shine."—Populea: athletes wore a poplar wreath in honor of Hercules, their patron deity, to whom the poplar was sacred: cp. Verg. Ecl. 7, 61. Populus Alcidae gratissima. By the Greeks the poplar was called λευκη or ἀξερωις, because the nymph Leuce, carried off by Pluto, was changed to a white poplar on the banks of the Acheron; hence its appropriateness to funeral games.—humeros—perfusa: H. 378; A. & G. 240, c. The rowers here, as the combatants in athletic exercises, are anointed with oil. It does not appear in Homer, in the description of the funeral games (Il. 23) that the combatants used oil, though the Lacedaemonians and the Cretans before Solon’s time observed the practice (Thucy. 1, 6).

136—Considerunt—remis: "they take their seats on the benches, and their hands are stretched on the oars."—transiris: what case? H 425,
II., i; A. & G. 254, a.—*intenta*, scil, *sunt.—bracchium*: strictly speaking, *bracchium* is the arm from the elbow to the wrist; *lacer-tus*, the muscular part of the arm from the elbow to the shoulder.—*remis*: what case? H. 386; A. & G. 228.

137—*Intenti*: "eagerly;" H. 443; A. & G. 191. Some here blame Vergil for using literally and metaphorically the same word in the same line.—*exsultantiaque—cupido*: "the throb of excitement and the eager desire for renown drains their beating hearts."—*haurit*: why singular? H. 463, II. 3; A. & G. 205, b. Cp. Homer's II. 23, 370-1; πότασσε δὲ βυθὸς ἐκλάσαν Ἡκτὸς ἑιμένων. According to Homer, the contestants would be flushed in the face, while Vergil would make them pale. Which poet is nearer the truth?

139—*Clara c(a)l-ara*: cp. *καλέων, καλ, "to sound," "clear toned." Distinguish *tuba, litus, cornu*: see note v. 113.—*finibus*: "from the starting posts;" H. 414; A. & G. 243.

140—*Haud—mora, scil. fuit—sine mora*: "without delay;" literally, "there was no delay." Distinguish *non and haud;* see v. 55.—*prosiluere*: "they bound forward," said both of the crew and the ships. The perfect in Latin (as the aorist in Greek) often indicates the suddenness of an action: H. 471, 5; A. & G. 279, c. *Ferit—nauticus*: "the shouts of the crew strike the sky." This refers to the rowers keeping time to the *portisculus, (καλεστρης)* who gives the signal by striking with a hammer. Flutes were also employed in later times. Conjugate *ferio*. Distinguish *aether* and *aer*: vs. 20.

141—*Adductis—lacertis*: "and they lash into foam the seas swept by their brawny arms drawn up (to their breasts)."—*adductis, scil. ad pec-tora.—frēta*. Distinguish from *frēta.—versa*. Some take from *verrere, as we have done; others from verrere.—lacertis*. Distinguish *lacertus* and *bracchium*: v. 136.

142—*Infindunt—aequor*: "in time they plough up the furrows, and all the water’s surface dashed up by the oars and the three-toothed prows gapes."—*infindunt*. Give the parts of this verb.—*sulcos*. See note on *versus* v. 119.—*dehiscit*: give the parts of this verb.—*tridentibus*. The *rostrum* (*iμβολος*) was made of iron or brass, with three-pointed teeth, hence *tridens*. (See woodcuts in Smith’s Dict. of Antiq. p. 892). Another reading is *stridentibus*, which would violate the rule of Dawes that, "a short vowel at the end of a word is lengthened when the following word begins with sc, sp, sq, st." (Misc. Crit. p. 4).

144—*Non—currus*: "not so swift are the chariots that in the two-horsed race scour the plain, and rush forward from the starting point when let loose."—*bijugo certamine = bigarum (bijugarum) certamine*. Vergil here brings in the Homeric charioteer as a comparison (II. 23, 362-372.)—*corripuere*, a perfect which corresponds to the gnomic aorist of the Greek. See also note v. 140.—*carcere*. Distinguish *career, carceres*, in meaning. In the Roman *circus* the *carceres* were little cells in which the charioteers took their position.
In front of the carceres were little statues of Hermes (Hermuli) supporting a chain to keep back the horses. Sometimes a white line (alba linea, or calx) supplied the place of the chain. The horses were kept back by persons called moratores, till the signal was given. For the use of effusi, see advertuntur v. 34.

146—Non—pendent: “not so eagerly do the charioteers shake the wavy reins over their yoked steeds sent forth (from the goal), and bend forward to give force to the blows.”—Immissis, scil in campum a carceribus. The part. immissus is usual with frena, habenae; here it is extended to jugum.—jugis=equis jugalibus.—concussere. See note on corripuere, v. 145.—In verbera, either (1)=ut dent verbera; “to give blows,” or (2) “over the blows they give,” i.e. over the horses. Distinguish pendeo and pendo in meaning.

147—Tum—nemus: “then with the clapping of hands and the shouts of the crew and the eager cries of the backers, the whole wood re-sounds.” The whole scene is taken from the Roman circus where the zeal of the different parties often caused dangerous disturbances in later times.

149—Inclusa, scil, collibus: “hemmed in (by hills).”

150—Pulsai—resultant: “the hills struck by the shout re-echo.” Take clamore with pulsai.

151—Effugit—Gyas: “Gyas shoots forth before the others and glides o'er the waters first amid the din and shouts.” Distinguish in meaning effugit and effugit. Though primis is grammatically connected with undis, it is evidently used as if Vergil had said primus Gyas. What figure?

152—Scan this line and tell what figure of prosody is in it: H. 608, III; A. & G. 347, c.


155—Superare priorem. Here there is a mixture of two ideas, as if Vergil had said, habere locum priorem et superare inter se contendunt.

156—Habet, scil. priorem locum.—Victam, scil, Pristim: see v. 122.


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159—Scopulo: dative; H. 386; A. & G. 228. In vs. 124 this is called saxum. The difference between scopus and saxum is this, that the former means a rock jutting upwards, threatening and announcing danger, as σκόπτειος; the latter, great masses of stone of whatever shape, as πέτραι; cautes are rough, jagged peaks, generally under water; rupes, high, "broken" rocks, difficult to climb.—tenebant, "were nearing." Crutwell (Roman Literature, p. 277,) shows that Vergil often varies the thought, and repeats it by a balancing of clauses (parallelism), a common practice among the Hebrew poets.

160—Cum—victor: "when Gyas foremost (in the race), and winner half-way;" literally, "in the midst of the way through the flood" = in media via per gurgitem. Others say, "in the midst of the billows."

161—Rectorem navis: "the pilot of the ship." The captains were called ductores, v. 133.

162—Quo—abis? either, "to what purpose," or, "whither, steerest thou so far away to the right, pray?"—mihi, ethical dative; H. 389: A. & G. 236.—gressum: a rather strained word to apply to the sea. Others read cursum.

163—Litus ama: "hug the shore." Distinguish litus, (root LI, "to smooth over;" cp. litera, lino: Gk. ἤπιμυ) the part covered by the breakers; ripa (= βῆθη), the bank of a river; ora (= δεκτή), the land or district on the shore. Ullyses gives this advice to the pilot; Hom. Od. 12, 220.—Et—cautes: construe et sine ut palmula laevas cautes stringat: "and let the blade of the oar graze the rocks on the left." For sine ut: H. 535, IV. footnote 3; A. & G. 331 c. Nestor similarly cautions Antilochus (Hom. Il. 23, 323 & 334). Palmula from its resemblance to the flat hand (palma). Cp. Gk. ταφός, "a heel."

166—Diversus: "so far out." Join iterum with revocabat. Servius puts an interrogation point after iterum, thus joining it with abis.

167—Revocabat: Wagner understands, a cursu quem ingressus erat.


169—So Antilochus in Homer is represented as surpassing Menelaus in the chariot race (Hom. Il. 23, 424).

170—Radit—interior: "just shaves the island by passing on the left (of Gyas or of the island), getting the inner side."—iter: H. 371, II. N; A. & G. 238. The expression radit iter = facit viam radendo litora.—priorem: "his leader:" H. 372; A. & G. 228, a.

171—Et—relictis: "and (now) he is in safe waters, the goal having been left behind."—melis: poetic plural.—Tuta, because the home journey was free from obstacles.
172—*Tum vero*: "then, to be sure."—*juveni*, a dative: H. 384, II. 4, note 2; A. & G. 226, b.—*ossibus*: (1) a dative *epexegetical* (explanatory) to *juveni* (by the whole-and-part figure), or, (2) a locative.

173—*Segnem*: "pluckless." This word is variously derived: (1) Festus says from *se* (= *sine*) and *gnitor* = *itor*: "I strive;" (2) *se* = *sine* and *ignis*; (3) SEC, (root of sequor,) hence "lagging behind."

174—*Obitus*. Distinguish from *oblitus*; distinguish also *décoris* and *décors*.—*Socium* = *sociorum*. What words of the 2nd decl. may have the gen. pl. in-*um*? H. 52, 3; A. & G. 40 e. According to Papillon's Philology (p. 123) the gen. pl. in-*um* (—*om*) is "probably the older being the only one known to the Umbrian and Oscan dialects, occurring exclusively on early coins of the 5th cent. A.U.C. and most frequently on inscriptions of an early date."

175—*Deturbat*: "pushes him."—*Puppi alta*. What words of the 3rd decl. may have the abl. in *i* or *e*? The stern had a platform raised above the rest of the deck, and on it the helmsman had an elevated seat, over which was a kind of roof. (See Cheniscus in Smith's Antiquities).

176—*Ipse*—*magister*: "he himself (Gyas) takes his (Menoeetes') place at the helm as pilot, himself as (sailing) master." Here *rector* and *magister* are not distinguished. See note v. 12.

177—*Clavum*, scil, *gubernaculi*: "the handle of the rudder," otherwise called *fustis*. It seems to have been the same as *ória*, while *gubernaculum* = *πηδάλιον*.

178—*At—resedit*: "but Menoeetes burdened, when with difficulty at length he rose from the very bottom, now advanced in age and dripping in his wet garments, makes for the top of the rock and sat down on the dry stone." *At*: see note v. 35.—*gravis*: both with age and with his wet garments.—*senior*: give the other degrees of comparison. Here the distinction between *saxum* and *rupes* is unobserved. See note v. 159.

181—*Illum—natantem*: "the Trojans laughed at him, both as he fell in and as he swam." Distinguish *labor*, *lábó*. Heyne objects to *rident* after *risere*. His arguments are of little weight. The changed tense and the repetition of the verb bring out more clearly the heartiness of the laugh.

183—*Hic—duobus*: "just then joyous hope was kindled in the breasts of the two hindmost." For the case of *duobus*, see H. 384, II. 4, note 2: A. & G. 226, b.

184—*Superare = superandi*. See note v. 108, on *certare parati*.

185—*Capit ante locum—Sergestus capit locum ante Mnestheia*: "Sergestus gets the vantage ground ahead of Mnestheus," i.e., Sergestus gets the inner track.

186—*Nec—Pristis*: "he was not, however, ahead by a full ship's length leading (*praeeunte*); ahead was he (only) by a part (of a length);
the (other) part his rival Pristis overlaps (grinds) with her beak." Scan v. 186, and tell any metrical peculiarity in the line; H. 576, I. 1; A. & G. 347, b; cp. A. 7, 524; Ovid. M. 7, 131.—Carina, here=nave; for derivation see v. 158.

187—At—Mnestheus: "but Mnestheus pacing amid ships amongst his comrades cheers them on." For the omission of the preposition before nave, see note on gremio v. 31.

189—Nunc—remis: "now, now rise to the oars;" observe the emphasis given to nunc by repetition.—Insurgite: the verb refers to the "lift" of the boat in the middle of the stroke and the simultaneous throwing back of the rower's head; cp. incumbere remis, v. 15.

190—Hectorei=Trojani. Others say, "ye who were once the comrades of Hector." The mention of their favorite hero would naturally nerve the crew to put forth new exertions; cp. Aytoun's Lays of the Scottish Cavaliers, The Island of the Scots: "Come brothers! let me name a spell," &c. Distinguish socius (root seo, "to follow"), one bound by common interest to follow another, as a partner, companion; comes (con, root I, "to go"), a comrade in a journey; sodalis (root sed, "to sit"), a boon companion; consors (con, sors, "lot"), one who shares in an enjoyment or possession; familiaris, a confidant.—sorte suprema: a euphemism for excidio: "at the destruction;" cp. iter supremum=mors.

191—Delegi: distinguish diligo and deligo, and give meanings. What compounds of -lego have lexì; what -legi, in perfect?—illas: "that well known;" cp. ekeiοc.—Promite: "show forth." Derive this verb and conjugate it.—Account for the second p in perfect, and supine. What is meant by a parasitic letter?

192—Syrtibus: see note v. 51.

193—Ionioque—mari. He refers to the dangers they encountered when sailing from Crete: A. 3, 196, et seq. Maleaeque—undis: "and amid the running waves of Malea." This Cape (now St. Angelo) was proverbially dangerous to sailors on account of the high winds and waves that there prevailed. The dangers of doubling Cape Malea led the Greeks to make two ports to Corinth, Lechaeum on the Corinthian, and Cenchreae on the Saronic, Gulf: cp. Hom. Od. 9, 80.

194—Prima = τὰ πρωτεῖα: "the foremost place."

195—Quamquam O sed: Mnestheus here checks a rising wish, as if he had said, "I don't strive to conquer, though I should like to gain the victory," but he checks himself, and acquiesces in the will of Neptune. Note the aposiopesis for quamquam O! si possem vincere.—Sed—dedisti: "still let them gain the victory, to whom you, O Neptune, have allotted this."—hoc = ut superent.

196—Extremos—rediisse: "let you be ashamed to return the last of all." With pudeat, scil vos: H. 409 III; A. & G. 221, b. Hoc taken with vincite: "gain this point," i.e., ne redeatis extremi, "that you may not be the last in returning." Others take it with nefas.
197—Olli—procumbunt: “they throw themselves forward (on the oars) with all their might.” Olli; see note v. 10.—procumbunt: a stronger word than incumbunt, the former word gives the idea of getting the longest possible stroke and of throwing all their weight upon the oar; cp. Gk. προπίπτειν: Hom. Od. 9, 490; 12, 194; προπεσάντες ἔρεσον.


201—Attulit—honorem: “mere chance gave the longed-for prize to the crew,” i.e., of the Pritis. Conjugate attulit.

202—Furens animi: “wild with excitement.” Animi may be taken as (1) genitive of respect, such as we find after patiens, amans, appetens, or (2) a locative; H. 399, III. 1; A. & G., 218, c. Proram—suburguet: “he drives the prow close up to the rock.”

203—Interior: between Mnestheus and the rock.—Spatio—iniquo: “and enters the dangerous channel;” H. 386; A. & G. 228. The space between the rock and the ship of Mnestheus was too narrow to allow him the free use of the oars.

204—Saxis—procurrentibus: compare the expression caeca saxa (v. 164), hidden rocks extending under the deep into the water.

205—Concussae—pependit: “the rocks were shaken, and the oars dashed against the jagged rock snapped with a crash, and the prow driven into it (i.e., the rock) hung motionless.”—Cautes, see note v. 159. —Murice: “a reef,” properly a rock jagged and rough, resembling a shell fish (murex).—Obnixi: what other form has this participle?

207—Magno—morantur: “with loud shouts of indignation they stop,” i.e., they protest against the delay. Others take morantur—retro agunt: “they back water”

208—Trudes: “boat hooks,” defined by Isid. Orig. 18, 7; hastas cum lunato ferro. Another reading is suedes, which, however, were wholly of wood, and chiefly used in works of defence. Distinguish trudes, trudes; sēdes, sēdes; dūces, dūces; rēges, rēges; līgies, līgies.—Contos: “barge-poles,” tipped with a spike; cp. κόντος, perhaps from root KI, “to move:” kivēv, CIEO.

210—At here introduces a contrast. Successuque—aperto: “and becoming bolder from his sheer success with quick strokes of the oars and with the aid of the winds that were invoked, makes for the high seas and skims over the open main.” Agmen, literally “the moving
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thing," hence applied to a body of troops on the march, here to the stroke of an oar, in v. 90 to the trail of a serpent, in A. 2, 782, to the stream of a river. — Agmine—ventis: may be either (1) ablative of means, or (2) ablative absolute. Others take agmen as meaning a band, and remorum = remigum: "with an active band of rowers." — Prona: to a spectator looking from the coast, the sea is said to be altum; to a spectator looking from the sea to the coast, the sea appears to be pronum. Pelago—aperto: abl. absolute. Decline pelagos. What nouns of the 2nd decl. are neuter? What, fem.?

213—The Roman epic poets bestowed great elaboration on their similes. As a rule, very few of Vergil's similes are original, being mere imitations of the Greek. The simile of the hawk chasing the dove is found in Homer; II. 22, 139; 21, 493.—commota: "when suddenly started."

214—Cui—nidi: "which has her home and sweet nestlings in the porous rock." With domus, nidi, scil. sunt.—nidi, by metonymy put for "the young"; cp. A. 12, 475; nidi loquaces.

215—Pennis. Distinguishing penna, the larger and harder feathers, generally of the wing; pluma, the smaller and soft feathers of the body; pinna, the feather only, in opposition to the quill; penna, denotes both.

216—Tecto: taken (1) with exterrita, "driven in terror from her home," or (2) for in tecto.

217—Radit—alas: "she skims along her liquid way, nor moves she her swift wings." The expression is generally supposed to be an imitation from Aesch. Prom. Vinct. 394, λευρὸν ὀμον αἴθερος ψαρητ πτεροις. Note the dactyls of the verse well express the rapid flight of the dove. Similarly Vergil uses dactyls in describing a horse running (A. 8, 596); quadrapedante putrem sonitu quatit ingleu campum. So Homer describing the rolling back of the stone of Sisyphus (Od. II. 598): αὖτις ἑπειτα πέδουνε κυλίνδετο λᾶς ἀναιδῆς.

218—Sic—aequora: "with such speed the Pristis of her own accord cuts through the last part of her course."—Ipsa=sed sponte; cp. αἰτῶς = αἴρομαιρος; Hom. Il. 17, 254.—Secat: see note v. 2.

219—Sic—volantem: "with such speed does the sheer force bear it as it skims along."—impetus, i.e., of the boat.

220—Alto. This epithet is not to be understood as meaning that the rock projected far out of the water, as we know it did not (vs. 124-128). Henry takes it to refer to the rock extending from the bottom of the sea. Conington regards the epithet as contrasting the shallowness of the sea and the height of the rock. It is more probable that alto is a purely ornamental epithet.

222—Discentem. There is a piece of playful humor in saying that Sergestus was "practising rowing with shattered oars."

224—Cedit, scil. Chimaera: "the Chimaera loses;" literally, "yields (the race to him)."—Magistro: Menoetes; see v. 176. For abl. of separation; H. 413; A. & G. 243.
225—Ipso in fine: “at the very winning post.” Distinguish finis and fines in meaning.

227—Cunctique—aether: “and all spur on the pursuing (Mnestheus or Pristis) with eager cries, and the heavens resound with thunders of applause.”—Instigant: a forcible word, “prick on;” rt. stig: cp. στίγμα στίκω; Lat. stimulus (= stigmulus); English sting.—fragoribus. Another reading omitting que is clamoribus for fragoribius. The latter is the better. In the Aeneid and the Georgics fragor is used eleven times: thrice of a “thunder crack,” twice of the “dash of the waves,” twice of the “crash of broken boughs,” once of the “clash of arms,” once of a burst of grief, once of a moan of universal nature.

229—Hi—teneant: “one crew (literally, these) are indignant (at the disgrace which will be theirs) if they do not hold the glory that belongs to them, and the honor they have won.”—hi: Cloanthus and his crew; hos in v. 231 refers to Mnestheus and his crew.


231—Videntur, scil, sibi: “they think.”

232—Et—vocasset: “and perchance with even beaks they had divided the prize, had not Cloanthus, stretching out both hands to the sea uttered (this) prayer, and called on the gods to hear his vows.”—fors (= forsitan = fors sit an); regularly takes the subjunctive: forte, forsan take the indic.: fortasse, once the indic., otherwise the subj.—ni: see note v. 49.—palmas, root pal: “to spread,” hence, “the open hand;” cp. palor, pando, παλάμυ, “the blade of an oar;” for d passing into l, cp. odere, olere; dingsa, lingua; δάκρυ, lacrima (old Latin dacrima).—ponto = ad pontum; a Greek dative: cp. A. 2, 688; caelo palmas cum voce te tetendit. Cloanthus naturally stretched the palms of his hands in the direction of the dwelling place of the deity whom he addressed. Similarly in Homer Ulysses prays to Athene and wins the foot-race (II. 23, 768)—utrasque: it would have been more regular to have said, palmam utramque: Madvig, 495, obs. 2.


236—Laetus: a common word in connection with a sacrifice, “with holy zeal.”—candentem. See note v. 97. Bulls were frequently sacrificed to river gods and to Neptune: Hom. II. 11, 728; 21, 131.

237—Voti—reus: “liable for my vow,” if my prayer is granted. According to Macrobius (3, 2), a person is said to be voti reus, who binds himself when he has undertaken a vow, and damnatus rei, when he does not pay his promised vow.—extaque—fundam: “the entral to the briny waves will I cast, and the liquid wine will I pour.”—
exta: decline. The nobler organs, as the heart, lungs, liver, are generally denoted by exta, while viscera denotes the lower organs as the stomach, the intestines, etc.—porriciam = porro jaciam: "I will cast forward." The word seems to be a technical word for offerings given to the gods.—liquentia, here; but in A. 9, 679; 1 432, we have liquentia. The first may be from liqüor, the second from liquor. We have many varieties of the same quantity in similarly derived words: liquens, liqüor, liquidus, liquo, liqüeo, liqüesco, liqüefacio.

239—Eumque—omnis. So Thetis hears the prayer of Achilles (Hom. II. 18, 35): ἀκοοσε δὲ πῶτνα μὴν Ἠμένη ἐν βένθεσιν ἄλης.

240—Nereidum here: generally Nereidum. We have the same variation of quantity in Greek: Νηρεῖς Νηρῆς.

241—Pater: see note v. 14.—Magna manu; op. Homer (Il. 20, 261) κερι πασχεῖν. Portunus: a god presiding over harbours and invoked by sailors for a safe return to port (portus), called by the Greeks Palaemon or Melicerta.

243—Fugit—condidit. Note the change in tense to express a sudden act. Portu; for the local ablative: H. 425 II. 1, 1; A. & G. 254 a.

244—Satus—Anchisa. For the case of Anchisa: H. 415, II; A. & G. 244 a. Distinguish in meaning sērō, sērēre, sērūi, sērtum and sēro, sērēre, sēvi, sātum.—Ex more: "in due form." The proclamation by the herald is post-Homeric, but was common at the four great national festivals of the Greeks.

246—Lauro: "bay tree," not "laurel." According to Martyn (Verg. Georg. 1, 306) the laurus was not the English laurel, which was hardly known in Italy till the end of the 16th century, when it was brought from Trebison to Constantinople, and thence distributed to the different parts of Europe. Among the Romans, the victorious general at a triumph wore a crown of bay. (Livy 7, 13).

247—Muneraque—talentum: "and as gifts for each ship's crew, he gives three steers to choose from, and wine, and a great talent of silver to carry off."—ternos. Give the force of the distributive: H. 174, 2; A. & G. 95, a.—optare: the construction of the infinitive (optare, ferre) after dare is an imitation of the Homeric: δὸκε δ’ ἄγειν καὶ φέρειν (II. 23, 512-3). What would be the regular construction? H. 533, II. 2; A. & G. 331. c. & g.—magnum talentum: the talent in Homer's time was not a set value, but a definite weight of gold or silver. In the Iliad and Odyssey τάλαντον means (1) the weighing thing i. e. a pair of scales (tālanta); (2) the thing weighed always in the combination τάλαντον or τάλαντα χρυσίο. The silver talent of later times seems to have been unknown to Homer. It had the value of £243 15s. (sterling). As the proportion between gold and silver in weight in Vergil's time was 1 : 7½, the meaning of magnum may be seen.

Addit: "he gives in addition." Give the force of ad.: H. 344, 5; A. & G. 170 a.
250—Chlamydem auratam: "a mantle embroidered with gold." The Greek χλαμύς (chlamys) was a woolen garment of an oblong shape (its length being twice its breadth), worn loosely around the shoulders and fastened in front by a brooch (περδόνυ, Latt. fibula)—Quam circum =circum quam, by anastrophe.—Plurima—Meliboea: "many a strip of Meliboean purple with a double wavy edge." Here the limbus, or edge, of the cloak is called (by antonomasia) Maeander, from its resemblance to the twists and turns of the River Maeander which divides Lydia from Caria, in Asia Minor.—Meliboeia: said to be derived from (1) a town in Thessaly; (2) an island at the mouth of the River Orontes, in Asia.

252—Intextusque—fatigat: "and in it was interwoven the royal youth, who hotly pursues on leafy Ida the fleet stags with his javelin."—Intentus, scil. ei, i.e., chlamydi; H. 386; A. & G. 228. The puer is here Ganymede, son of Tros, an ancient king of Troy. The representation of the story of Ganymede on the border of the mantle may have been suggested by Homer's account of the baldric of Hercules (Od. 11, 610).—Ida: local abl.; H. 425; A. & G. 254.—Fatigat: a zeugma; literally, "pursues them with his javelin and wears them out in the chase."

254—Praepes: "nimble." It is probable that two scenes are here represented—Ganymede hunting and Ganymede carried away by the eagle. In Homer (ll. 20, 233-5.) Ganymede is represented as carried off by the gods to act as a cup-bearer to Jove, while in Homer's Hymn to Venus (v. 203) he is said to have been caught up to heaven in a storm. Later poets represent him as carried off by Jove, who transformed him into an eagle.


256—Palmas: see note v. 232.—nequidquam; distinguish nequidquam, frustra and incassum, v. 26.—sidera; distinguish sidus, stella, and astrum, v. 25.

257—Saevitque—anras: "and fierce is the baying of the hounds towards the sky;" or taking saevit latratus canum =saeviunt latrantes canes: "fiercely the baying hounds howl towards heaven" (by enallage), as the eagle glides from their sight. The preposition in expresses direction, and also gives the idea of the object against which the bark is directed.

258—At—armis: "but (to him) who next gained a second place by his merit, to that hero he gives a hauberk (woven) with smooth clasp, and thrice laced with gold, which the victor himself had stripped from Demoleus, on the banks of the rapid Simois, 'neath lofty Troy."—Virtute: with virtus, cp. the use of ἀρετή. In the Iliad (23, 265) the second prize in the chariot race is an unbroken horse (πηγος ἀδιηνης).—Scan this line and tell what metrical figure. The Roman hastati wore mail cuirasses. Vergil on other occasions mentions these as formed of golden rings, linked together (A. 3.467;
7.639). Distinguish lévis and lévis.—Demoleo, abl. of separation; H. 413; A. & G. 243. Illo -alto: hiatus is allowed by Vergil in the case of i or o when long in the arsis, but it is rarely found in the thesis of the foot, and then only when a long vowel is shortened before a succeeding vowel syllable. Any other case of the hiatus in the thesis may be explained by punctuation. Homer often allows a final long vowel or diphthong in the thesis to become short before an initial vowel or diphthong in the succeeding word.

262—Habere; see note on optare, v. 247.

263—Ferebant = ferre poterant.


265—Cursu, join with agebat; "was wont to drive at full speed."—Cursu = ὀξὺςµως.

266—Facid—lebetas: "he gives a pair of brazen cauldrons (as) the third prize." Distinguish gemini and duo.—Ex aere = factos ex aere. In Homer's time (II. 23, 267) a cauldron (λέβηνς) is given as the third prize in the chariot race.

267—Cymbiaque, scil. gemina: "(a pair of) goblets, highly ornamented with silver, and embossed with figures." In Homer's games (II. 23, 270), the fifth prize in the chariot race is a goblet untouched by the fire (φάλην ἀπόρωτος).

268—Adeo: "furthermore;" or taken with jamque, "and just then."

269—Puniceis—taenis: "with crimson ribbons."—puniceis (same root as φυν, "to slay;" cp. φώνος, funus; O. H. G. pano, "a murderer;" Eng. bane), hence "blood-red." Taenia: properly the ribbons of the fillet (vitta), here put for the fillet itself.—Tempora, for the case; H. 378; A. & G. 240, c.

270—Cum—revulsus: "when, with difficulty, cleared from the cruel rock with great skill." Why is the rock called saevo?—Revulsus: give the parts of this verb.

271—Amissis—uno: "disabled by the loss of his oars, and of one row (of his oars)." Heyne imagined that the ship of Sergestus was a biremis, translates, "on one tier of oars."—Debilis = (de-habilis): "disabled."

272—Irrisam—agebat: "Sergestus was bringing up in forlorn plight his galley amid the jeers (irrisam) of the crowd."—Agebat: the imperfect well expresses the slowness with which the ship moved forward.

273—Qualis, correlative of tali; v. 280.—In aggere viae: very little different from in via, as all Roman roads were elevated at the top and rounded on the sides, to prevent the water accumulating.—Deprensus, scil. est: "is surprised;" conjugate this verb.
274—*Obliquum:* what part of speech? H. 304, 3; A. & G. 88, d.—
gravis ictu, limiting *viator:* "the way-farer, a heavy hitter," literally, "heavy in respect of the blow." H. 424; A. & G. 253.

275—*Saxo,* join this with both *semincem* and *lacerum.* Scan this line.

276—*Nequidquum:* distinguish this from *frustra,* see v. 26.—*Longos—
tortus:* "as it tries to escape it makes long writhes with its body." —*Fugiens:* a conative present participle: H. 467, III. 6; A. & G. 76, b.

277—*Parte ferox:* "in (one) part, it is bold," referring to the upper part of the body unhurt by the blow. Note the succession of 8's (sibilismus) well describes the hissing sound of the snake.

278—*Pars—plicantem:* "the (other) part maimed by the wound keeps back (the snake) struggling in knots, and enfolding itself into its own limbs." Notice the force of the frequentatives, *retentat,* *nexantem.* *Nexantem nodis=nexantem se in nodos.* Another reading is *nixantem,* from *nixor,* a strengthened form from *nitor.*


281—*Vela facit:* cp. the expression "she makes (i.e., hoists) her sail."—
*Tamen,* though her oars were lost. The ordinary expression for *vela facere* is *vela pandere* or *vela ventis dare.*

283—*Servatam—reductos:* "joyous for the safety of his ship and for the rescue of his comrades." For the participle see A. 549, 5, N. 2; A. & G. 292 a.

284—*Olli,* see note v. 10.—*Datur:* note the quantity of the final syllable of this word is lengthened by the metrical arsis. Homer represents (II. 23, 704-5) the beaten candidate in the wrestling match receiving a female slave.—*Haud ignara* (by litotes)=*peritissima.* What adjectives govern the genitive? Minerva was the patroness of spinning and the loom.


286—*Hoc misso certamine:* perhaps for *hoc dimisso certamine:* "after these combatants had been dismissed;" as we say, *conditum conscitum,* *conventum dimittere,* or "after this contest was over."—*Tendit,* scil. *iter:* "stalks forth." There is a dignity expressed by the spondee in this verse.

287—*Quem—silvae:* keep up the alliteration; "which woods with winding hills hemmed in around."

288—*Theatri circus.* The whole scene is from the *Circus Maximus* at Rome, which was situated between the Aventine and Palatine hills. It was surrounded by galleries, three stories in height, and throughout its entire length ran a wall four feet high and twelve wide, called *spina.* At the further end of this wall were the *metae* (two pillars)
or goals, around which the combatants were required to run seven times before the prize was awarded. Anthon takes theatri with valle, i.e., in valle quae instar theatri erat, "in a valley which was like a theatre (in form)." Others take circus with theatri, "the circus of a theatre." With circus: cp. κίρκος, κίκλος; circum, circa.

290—Consessu: taken as a dative = consessui, as if the poet had said consessui medio (=in medium consessum) se intulit: "advanced into the middle of the assembly."—exstructo; (1) understood loco: "on an elevated spot;" (2) as a noun, cp. suggestum; (3) understand caespite: "on the piled-up turf."

291—qui velint = si qui velint: H. 507 III. 2; A. & G. 316.

292—Praemia ponit. See v. 109; where munera locantur is used; cp. ἀθλα τιθέναι.

293—Sicani. Said to have been the same as Siceli. Both words show that the people were agricultural, being derived from root sak "to cut" (cp. seco, "I cut"). The old names of Italy are connected with agriculture: Oenotria, "the vine-land," (from oίνος, wine): Saturnia, (sero "I sow"): "the land of the sower:" Italia (Fītalōs "a calf"): "the land of calves."

294—The hemistichs (58 in number) are accounted for by the fact that Vergil left the Aeneid unfinished at his death. Augustus gave instructions to Varius and Tucca, the literary testators of Vergil, to publish the Aeneid without additions. The affection of Nisus and Euryalus is again celebrated in a charming episode (Aen. 9, 176—467.)


301—Senioris: "advanced in age."

302—Quos—recondit: "whose fame lies buried in obscurity."

304—Accipite—mentes, "listen to these words of mine with good will and pay heed to them (literally, turn your attention to them) gladly."—accipite animis—ἐνθυμεῖσθε: so animadvertite: for the local ablative: H. 425, II, 1, 2; A. & G. 254, a.—laetas, referring rather to the subject of advertite than to mentes.

305—Mili: either (1) an ethical dative, "so far as I am concerned;" or (2) a Greek dative = a me donatus. This dative is often used after passive verbs and participles: H. 383, 4; A. & G. 232, b.

306—Gnosia—spicula: Gnossus or Cnossus was a celebrated city in Crete, an island famed for its archers, who were largely employed in the Roman army. (Livy 27, 40: 43, 35). Note the distributive force of bina.—levato ferro: "of polished steel:" H. 419, II; A. & G. 251. Distinguish λέβο and λέβο.

307—Caelatam—bipennem: "and a double (headed) axe to carry inlaid
with silver."—caelo; (cp. ῥυπέρω), properly "to engrave in relief," in metal, wood or marble. The inference may be to the handle being inlaid with silver.—ferre: for construction; see note on optare v. 247.

309—Flava—oliva: "with the yellowish green olive." cp. ξανθί ἐλαία: (Aesch. Pers. 617). The wild olive (κόττις) was the prize given to the conquerors at the Olympic games.—caput: H. 378; A. & G. 240, c.

310—Primus—habeto: "the victor shall have." Note the force of the future imperative: H. 487, 2, 1; A. & G. 269, d. The phalerae (τὰ φάλαρα) were pendant ornaments attached to the harness of horses. Such ornaments were often given to Roman generals as an acknowledgment of bravery or merit: cp. equites donati phaleris. (Livy 39, 31).

311—Alter, scil, habeto.—Amazoniam—Threiciis may be mere epithets meaning nothing more than a "beautiful quiver," and "excellent arrows," since both the Amazons and Thracians were noted for their skill in handling the bow, or the bows and arrows may have literally belonged to the Amazons and Thracians and left as relics of the old allies of the Trojans (A. I, 470, 490).


313—balleus: "a baldric." The word balleus (τέλαμων) has three meanings: (1) the belt supporting the sword on the left hip; (2) the strap fastening the shield or the left arm; (3) the belt passing over the right shoulder and supporting the quiver on the left hip. It was generally of leather and highly ornamented. See the description of that of Hercules, Od. 11, 609: of Agamennon, Il. II. 39.—tereti—fibula gemma: "a button (formed) of a tapering gem." (See Smith's Antiq. p. 134): for abl. of description see H. 419, II; A. & G. 251.—subnectit: the force of sub would imply that the buckle was at the lower end of the belt where the quiver was fastened.

314—Argolica: on the night of the capture of Troy, the Trojans at the first onset killed Androgeos and his comrades, whose armour they donned: A. 2, 389.

315—Capiunt: either "they choose;" (cp. capere locum castris, "to pick a spot for a camp;" Livy 9, 17) or "they take," as the places were assigned by Aeneas. As the competitors ran to the goal and back, there was no advantage in position. In the Olympic games the competitors took their positions by lot.—signo; for the signal see v. 139. The herald at the Olympic games proclaimed the name and country of the different competitors after they had taken up their position.

316—Corripiunt spatia: "they scour the course; literally, "they seize on the course." The idea in corripiunt seems to be to take forcible possession of something refused. In this line there is an example
of ὑστερον—πρότερον. —limen (akin to limes), properly, "a threshold," literally, "the binding thing," for lig-men, "the cross beams above and below binding the door posts," then, "a beginning," "starting post." The limen of the Roman circus was marked by a white line (alba linea or calx). The whole space between the alba linea and the meta was called spatium.

317—Effusi—signant: "rushing forth like a storm cloud, at once they mark (with their eyes) the goal." The course appears to have been straight throughout, so that the runners could keep their eye on the winning post. So Nestor advises Antilochus to run ἀεὶ τίμη’ ὑπόνων: (Hom. II. 23, 323).

318—Primus abit: "first takes the lead," literally, "first gets away" from the others. The latter part of the line repeats the same idea. Croswell (Roman Literature p. 277) shows that Vergil as well as the Hebrew poets often employed parallelism in their writings: see note v. 159.

319—Fulminis alis: the thunderbolt is called by Aristophanes (Av. 1714) πτερόφορον Δίδ βελός, "the winged bolt of Jove." Heyne says (A. 4, 15) that the thunderbolt is often represented with wings on ancient coins. Cp. Byron's, "leaps the live thunder."


321—Scan this line and mention any metrical figure in it. See note on deinde v. 14.

322—See note v. 294.

323—Quo—ipso: "and next in order, close to this very one," i.e., to Helymus. As sub generally governs an accusative, some prefer quem-ipsum, the reading in some MSS. Scan this line; see note on deinde v. 14.

324—Ecce—Diores: "io! Diores flies, and now chafes toe with heel." Vergil evidently means that the toe of Diores came in contact with the heel of Helymus. This would be the meaning if, as some think calcem calce is put first (pars pro toto) for pedem pede.

325—Humero: of Helymus: for the dative: H. 386; A. & G. 228.—Supersint: the present subj. (for the pluperfect) gives more vividness to the description: M. 347; c. obs. 3.

326—Transeat prior: "having shot ahead he would have passed him."—Ambiguaumque relinquat, scil cursum: "and would have left the race undecided." From a comparison of Hom. II. 23, 382, we should say that the better reading would be ambiguumque, and that the translation would be, "he would (either) have passed him, having slipped ahead, or would have made the race a dead heat," but comparing Hom. II. 23, 526, and some of the best MSS. of Vergil, we should read ambiguaumque, and so translate, "he would (either) pass him, having slipped in front, and leave him behind who is now doubtful:" i. e. clearly defeat him.

327—Spatio extremo: abl. abs.: "when at the end of the course."—fessi—adventabant: "and exhausted they were drawing near to the
winning post itself." We find finis fem. in A. 2, 554; 5, 384; 12, 739, and sometimes in Cicero, but only in sing. In pl. fines is always masc.

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

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

331—Hic—solo: "here the youth already an exultant winner could not keep his steps from tottering, though he pressed hard the ground."—titubata: some few active verbs with an intransitive meaning have the perf. part. (but no other part) in the passive form with an active meaning as juratus, "one who has sworn"; so also coenatus, adultus, cretus, coagulus, potus, pransus, suetus: Madvig. 110, obs. 3.

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

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

235—Lubrica, scil loca.

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

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

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

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

340—Hic—impler: "hereupon Salius fills with his noisy clamour the whole assemblage of the pit of the vast theatre, and the ears of the elders on the front row."—caveae (pars pro toto, synecdoche)= theatri. Properly speaking cavea (= κοιλον) was the part occupied
by the spectators. It obtained its name because it was generally formed of seats hewn out of the solid rock.—ora patrum. There seems to be no reason why ora should not be used here for aures. Words expressive of sight are often put for those of other senses; Soph. Oed. Rex. 186, παῖὰν λάμπει, “the war song resounds,” literally “shines forth.” Aesch. Sept. contra Thebas, 103: κτίσιν ἀνίκορα: Cic. Cato. Major. 9, 28: canorum illud in voce splendescit. By the law of L. Roscius Otho, tribune of the plebs, passed 67 B.C., the front row of the benches of the Roman theatre were allotted to the senators (patres) and the magistrates, the fourteen rows behind these (quattuordecim ordines), to the knights, while the multitude sat behind the knights (Livy, epitome 99).

342—Poscit: distinguish poscere “to demand” as a right; rogare, “to ask” said of the person from whom the request is made; orare “to ask” as a request; postulare, “to demand” as an utterance of the will, without any accessory notion; flagitare, “to demand” energetically.

343—Tutatur—virtus: “the good will of the crowd, and his tears that well became him, and his manliness the more pleasing as it appears in a beauteous person support Euryalus.” —Note that the verb often agrees with the nearest nominative, especially when several nominatives are placed after the verb: H. 403, l. A. & G., 205 d. Heyne takes veniens—quae est. Conington takes a better view making it equivalent to in conspectum veniens, “that comes in view.”


346—Qui—honores: “who has come in for a prize, and in vain has attained the last reward, if the first gift is restored to Salius”—palmae: see H. 356; A. & G. 228.—reddentur. The MSS. vary: redduntur, reddentur, redduntur are the readings. In favor of the first, it may be said that this is what Diores thought of the matter.

349—Pueri: “my lads.” There is a playful familiarity in this term, no doubt intended to soothe the trouble that arose: cp. pueri: Verg. Ecl. 3, 97.—Et nemo: “and no one altereth the prize (taken) from his proper turn.” Palnam = palmam qui fert, as in v. 339.

350—Me—amici: “may I be allowed to express pity for the (bad) luck of my friend who is free from faul t.”—Me: mìhi would be equally correct. The acc. or dative arises from the fact that licet may govern a dative of person or an acc. with inf. in a noun clause, as here, miserari. Distinguish miserari: “to express pity” in words (oixreipow) with acc. in good authors: misereri, “to feel pity” (έλεεω) with a genitive. Express this line by a different construction: H. 501; I. 1; A. & G. 331, c.

352—Villis—aurcis: “heavy with shaggy hair and with paws o'erlaid with gold.” Scan this line noticing any metrical figure; see note on deinde v. 14.
354—Et—miseret: "and (if) you have any pity for the fallen."—lapsorum: H. 409, III.; A. & G. 221, b.—Niso, either (1) a dative after dabo, or (2) abl. after digna.

355—Primam—tulisset: "I am the man who (really) won the first prize on my merits (i.e. by being first in the race, and who should have received it) had not bad luck baffled me as it did Salius." The construction is, (ego sum) qui merui primam coronam laude, ni inimica fortuna tulisset me, quae (tulit) Salium. For merui=meru-eram: H. 511, 1; A. & G. 308, b.

357—Simul his—āua τοῦτοις. Simul sometimes takes an ablative (in imitation of the Greek dat. with ἄυα) in poetry, and in post-Augustan prose. Hor. Sat. 1, 10, 86; Tacit. A. 4, 55; 6, 9.

358—Olli—ad illum: "in his face." The dative is used: V. Ecl. 4, 62. What would be the usual construction: H. 373, III. note 1; A. & G. 237, b.

359—Esterrī, scil, ex navibus.—artis: for the gen. we may supply opus. With the expression cp. Hesiod, Sc., 312; μέγας τρίπος—χρυσός, ελευτέρα ἐρα τερήφρονος Ἡρακλῆσιον.

360—Neptuni—refixum: "taken down from (some) sacred doorpost of Neptune in spite of the Danai." Danais is dative of disadvantage: H. 385; A. & G. 235.—Poste (by synecdoche)=templo.

361—Hoc—donat: express by another construction. See H. 384, II. 2; A. & G. 225, d.

362—Post—peregit: "afterwards when the race was over, and he had distributed the prizes."—post—postea.—confecti scil. sunt.

363—Si—praesens, scil. sit: "if any has courage and a manly spirit in his breast."—When is quis used for aliquis? H. 455, 1; A. & G. 105, d.

364—Adsit—palmas: "let him step forward, and let him raise his arms with his hands bound with the gauntlet." For the mood in adsit, attollat: see H. 484, IV.: A. & G. 266.—palmis: abl. absol. H. 431; A. & G. 255.

365.—El—honorem: "and he proposes two prizes for the fight."—pug-nae: a genitive. The original meaning of pug-na is "boxing": cp. Greek πυγ-μα; Lat.: pugnus; Dutch: beuk-en; Fr.: buuguer; Eng.: box. Homer’s prizes in this contest are a mule and a wine cup. (II. 23, 662-3).

366—Victori—juvencum: "for the victor, a bullock with gilded horns, and wreathed with fillets." The expression velatum auro vittisque is taken to mean either velatum vittis auratis: "wreathed with fillets entwined with gold; or=auratis cornibus et vittatum, "of gilded horns and crowned with fillets." Bullocks and oxen of gilded horns are often offered in sacrifice: cp. Aen. 9, 627; Hom. Od. 3, 384. There is a zeugma in velatum.

367—Insignem: "adorned with figures." (See Galea in Smith’s Dict. of Antiq.)
368—\textit{Vastis—viribus}: "in all his mighty strength," or "with all his bulk about him," as Conington translates. Explain the force of \textit{cum}—\textit{viribus}: decline this word.—\textit{effert}: give the force of the prefix and conjugate the verb.

369—\textit{Magnoque—tollit}: "and he rises amid the great applause of the crowd."—\textit{se—attollit=attollitur}, a kind of middle meaning: cp. note on \textit{advertentur} v. 34.\textit{virum}: what nouns of the second declension have the genitive plural in \textit{um} for—\textit{orum}? see note on \textit{socium} v. 174.

370—\textit{Paridem—contra=contra Paridem}, (by anastrophe). The story went that Paris was exposed by Priam and Hecuba on Mt. Ida, because the seers gave out that he would be the ruin of Troy. He was brought up by shepherds on Mt. Ida, and made himself known to his father by being victor in a series of games instituted by the king. Nothing, however, is said in Homer of his having excelled in athletic sports.

371—\textit{Idemque=et qui.—occubat=sepultus jacet}, "lies buried." Vergil here derived the account of Hector’s funeral from some Cyclic poet as Homer is silent on this point.


373—\textit{Veniens scil, Trojam}: "coming (to Troy)," to take part in the games. Buteus was of the Bebyces, a tribe of Bithynia, whose king, Amycus was slain in a boxing match with Pollux: (Theocritus, 22, 8o.)

374—\textit{Percutit}. Give the parts of this verb. Others, \textit{percutit}.—\textit{moribundum extendit}: "stretched him in the agonies of death."—\textit{Moribundum}: the participle in-\textit{bundus} chiefly used with verbs of the first conjugation, is often employed for the pres. part. with a meaning strengthened: cp. Madvig, 115, g. Zumpt. 248.

375—\textit{Talis—auras}: "such was Dares, who was the first to raise his towering head for the fight and displays his broad shoulders, and alternately tosses his arms, throwing them forward, and beats the air with blows."—\textit{talis}, i.e. with such prowess and prestige of such exploits.—\textit{prima} referring rather to Dares than to \textit{proelia}.—\textit{verb-erat—auras}, i.e., indulges in mere sparring for as yet he had no antagonist.

378—\textit{Alius}: "a match."

380—\textit{Ergo—fatur}: "therefore, in high spirits, and thinking all kept aloof from the contest, he stood before the feet of Aeneas, and without more ado next he holds the bull by the horns with his left hand, and thus he speaks."—\textit{ergo}: see note v. 58.—\textit{Cunctos}, for either (1) \textit{co-vinctus}; or (2) \textit{co-junctus}.—\textit{palmæ}; for case: H. 413; A. & G. 243, a. What other construction may \textit{excedere} have?—\textit{laeva} scil. \textit{manu}.

383—\textit{Nate dea}: abl. of origin: H. 415, II.: A. & G. 244, a. \textit{Audet}: what are semi-deponent verbs? Give a list of them.
384—Quae—teneri: "how long will I have to stand here? to what end is it meet that I should ever be dangling here?"—quae: others read quis and qui; occasionally we find finis fem. in the sing.: see note v. 327.

385—Ducere—jube: "order them to lead off my prize." What that prize was we have already learned, v. 366.—cuncti—jubebant: "all the Trojans unanimously shouted applause, and ordered the promised (gifts) to be given back to the man as his due."—promissa, scil, dona.

387—Gravis—graviter: join with castigat: "severely chides."

388—Proximus—herbae: "just as he happened to be sitting close to him (Acestes) on the bank of green turf."—proximus: give the degrees of comparison.—considerat: from consideo.—viridante: limiting herbae rather than toro (enallage).

389—Frustra: the meaning seems to be that his former renown for bravery is all in vain now.

390—Nullo certamine: abl. absol, "without a contest."

391—Nobis: dat. ethical: "Lo! where now is that divine master Eryx, of whom you vaunted in vain?" Others put a comma after ille. His fame is now worthless, since some foreign boaster carries off the prize.

393—Trinacriam: see proper names.—spolia: perhaps the caestus of the vanquished won in former fights.

394—Sub haec, scil, verba respondit: "he, thereupon, answered."—non—metu, "'tis not the love of fame and glory that is gone, driven away by fear."—laudis—gloria: both really from the same root, the former=(c)laus: root CLU, "to hear;" the latter=clu-oria, from same root.

395—Sed enim=άλλα γάρ: "but the fact is that," or "but, you see that."

We may supply the context thus: sed tanta tam patiens nullo certamine tolli dona sine (from v. 390).—enim: cp. Hom. Il. 23, 627, and Scott's Lay of the Last Minstrel: c. iii., st. 1: "And said I that my limbs were old? And said I that my blood was cold? And that my kindly fire was fled, &c."—hebet: "is sluggish."

397—Si—moror: "if now I had that youth, which once I had, and on which that braggart fellow exults with pride, (if now I had that youth, I say,) I should not have waited for a prize, or for that fine steer, to enter the lists: for the gifts I little care."—improbus: may like the Greek ἄναδις, mean either "impudent braggart" or "clumsy fellow."—laid: rarely limits a verb: see note v. 55.—equidem (ego equidem: cp. εὐγείρ): "for my part, I," "I, at least."—moror: distinguish mōror, mōror.

400—Scan this line and tell what metrical figure is in it. See note on deinde v. 14.
402—Quibus—tergo: "in these bold Eryx was wont to engage in close quarters in fight and on his hands to bind the tough hide." There is here an example of ἐστεροῦν—προτεροῦν.—ferre manum; usually conferre, consererere manum.

404—Obstipuere—animi: "their minds were amazed;" take animi a nom. pl., not a locative.—tantorum—rigebant: "so great were the oxen whose seven huge hides were stiff with lead and iron stitched in." tantorum: predicate.—terga—boun. Decline these words, giving full forms.

406—longeque—recusat: "and at a (safe) distance he declines." Others interpret longe by valde or diu. The idea seems to be, however, that Diros recoils at a distance from the caestus and declines the contest.

407—Et—versat: "both tries the weight and turns in his hands on this side and on that the huge twisted thongs of the gloves." Note the zeugma in versat. With huc illuc: cp. ίνθα καί ίνθα.

409—Senior: "the old man," i.e. Entellus. Give the other degrees of comparison.

410—Caestus et arma: hendiadys, "the caestus wherewith Hercules himself was armed." When is quis used for aliquis? H. 455, 1; A. & G. 105, d.

411—si vidisset, scil, quid putavisset.—tristem: "fatal," to Eryx.

412—Germanus taurus. Entellus now addresses Aeneas, the half-brother of Eryx, both having Venus as their common mother. According to the story, Hercules was on his journey home after fetching the oxen of Geryon from Erytheia, when in the neighbourhood of Rhei-gium, one of the oxen plunged into the sea and swam over to Sicily, where Eryx caught it and put it among his own cattle. Hercules went to Sicily to recover it. Hence the fight in which Eryx was killed by Hercules.

413—Sanguine—cerebro: "you see even now (the arms) stained with the blood and scattered brains (of those whom Eryx conquered)."—sanguine scil. eorum quos Eryx vicit.

414—His—senectus: "in these (gauntlets) he stood against the powerful Hercules. To these was I trained, while a more generous blood supplied me with strength, before envious old age had sprinkled with hoary hair my temples twain." His; scil, caestibis armatus.—Aliciden contra: anastrophe.—His, scil, caestibis.—temporibus, is a local ablative: H. 425, II. 2, note 3; A. & G. 254 a.—Distinguish cânēbat, cânēbat.—sparsa; the hair sprinkled with grey.

417—Sed—recusat: "but taking it for granted that Dares of Troy declines to use these arms of mine." Explain fully the use of si, in the protasis with the indic. and aequemus in apodosis; H. 508, 4; A. & G. 306.
418—Idque—Aeneae: "and if this suits the loyal Aeneas."—id may refer (1) to the apodosis aequemus pugnas, or (2) to the words implied in the previous line, his armis non utend in esse.—sedet: cp. the expression: this coat sets well.—auctor: "my abettor;" here one who confirms the view by his authority.

419—Aequemus pugnas: "let us make the fight fair."—tibi remitto: "to please you, I waive."

421—Duplicem—amictum: "his garment of double fold;" i.e., the abolla (see Smith's Antiquities), such as an old man would wear.

422—Scan this line and tell any metrical figure in it; see page 18, d.—artus: cp. ἄρθρα.—lacertis: "his brawny arms;" see note v. 136.

423—Exuit, scil, vestibus: "he stripped his garments form off." What double construction has exuit? H. 384, II. 2; A. & G. 225, d.

424—Satus Anchisa: H. 415, II; A. & G. 244, a.—extulit: "he lifted up (from the ground)." Give the parts of this verb.


427—Brachiaque—auras: "and undaunted (each) lifted his arms into the air above." Distinguish brachium and lacertus; see note v. 136.

429—Immiscentque—lacessunt: "they mingle hands with hands and provoke a fight." This is said of the preliminary sparring before the regular fight. What case is manibus; H. 385, 3.

430—Illae—juventa: "the one (Dares) was superior in nimbleness of foot and had reliance on his youth."—pedum—motu: "better on his pins," might express the meaning. The idea seems to be that he was more active in eluding the blows of his antagonist by getting out of reach.—juventa: what adjectives govern the ablative? Distinguish juvento, "the time of youth; Juventas, "the goddess of youth;" juvenus, either "the of time youth," or expressing a collection, as we say "the youth" of a country.

431—Hic—valens: "the other powerful in limb and in weight." There is no hendiadys here as some suppose.—mole is rather weight than bulk.—sed labant: "but his slowly moving knees totter as he trembles." For the case of trementi: H. 384, 4, N. 3; A. & G. 235, a.—lábant; distinguish lābor, lābor in meaning. Scan verse 432 and tell the metrical figure in it.

433—Multae—jactant: "many are the fruitless blows that the heroes aim at each other." Distinguish frustra and nequidquam.—vulnera: here and in v. 436, "blows" (by metonymy).—jactant: give the force of the frequentative: H. 336; A. & G. 167, b.
434—**Mul^a—mala^e**: “they make many a blow to re-echo on the hollow side, and (the blows) cause the deep sounds to reverberate from the breast (of each), and oft the hand plays round the ears and temples; ’neath the heavy blow the cheeks rattle.”—*mul^a, scil, vul^era. Some take *ingem^in^ant* neuter and translate: “many blows are repeated;” or active as we have done. The subject of *dant*, however, is *vul^era*.—*pectore* is a abl. of accompaniment and refers to the deep breath with which the striker accompanies the blow.—*err^at* refers to the fist striking now one place and now another.—*aures—cicum*: what figure? See v. 414. The *r* sound well describes the crushing blows of the combatants.—*mala^e*. Distinguish from *mala^e*. Derive *mala^e*. 

437—**Stat—exit**: “heavily stands Entellus and, unmoved in the same attitude, he avoids the blows only by the motion of his body and his watchful eyes.”—*nis^us=gni^su^s*, from *nitor=gnitor*, properly “to kneel,” or “to lean on something.”—Cp. *gy^nus, genu, Eng. kne^e*. Here the idea seems to be that he kept his feet wherever he planted them, and did not dance round like Dares.—*mo^d^o*. Distinguish this from *mo^d^o*.—*corpore*: a technical term of the arena;—Cp. Cic. Cat. 1 6.

439—**Mo^lib^us**: “with huge engines of war;” refers to the *tur^res, cata^pulta, bal^ista, &c.*, on the mounds (*ag^ger^es.)* 

440—**Sed^et circum (tmes^is^ and anastrophe)=circular^sed^et.**—*sub armis= armatus*.

441—**Nunc—urguet**: “now those approaches, now these, he tries, and skilfully surveys all the ground, and presses hard (the place) with varied assaults, (but) all in vain.”—Note the *zeugma* in *pererr^at*. We should have expected with *ad^itus, tempt^at or explor^at.—ur^get* scil, *locum*.

443—**O^stem^dit—cess^it**: “Entellus rising (on tiptoe) shows his right hand and raised it aloft: the other (Dares) nimble foresaw the descending blow, and, dodging with his active body, stepped back.”—*insurg^ens*: may be *in^ d^ig^ito^s ar^rect^u^s*; v. 426: or *insurg^ens in i^ct^um, “rising to give a blow.”*-veni^entem a^ vert^ice, literally: “coming from above.”—*praevidit*: distinguish in meaning *pra^ev^ideo, pro^vide^o*. 

446—**Vire^s—eff^ud^it**: “spent his strength (but) on the winds;” perhaps not so much proverbially, as literally true.—*ul^tro*: either (1) “without receiving a blow,” or (2) as in v. 55, “what’s more.”

447—**Grav^is grav^iter^que**: the position of the adjective and of the derived adverb adds force.

448—**Concid^it**: distinguish this from *concid^it.**—*quondam (=quum dum, “when betimes”), “at times”:* A. 2, 367, 416. The simile is a common one from the days of Homer to those of Macaulay: cp. Hom. Il. 13, 178: Macaulay’s, Lays of Ancient Rome: “And the great Lord of Luna Fell at that deadly stroke, As falls on Mount Alvernus A thunder-smitten oak.”
449—Ida: the pines of Ida were often celebrated by the poets: Eurip. Hec. 629: A. 9, 89: Tennyson, Oenone: "They came, they cut away my tallest pines, My dark tall pines that plumed the craggy ledge."—radicibus: "by the roots": abl. of separation: H. 413; A. & G. 243.

450—Studiis: "in their excitement." In prose we should have either an adj. as summis limiting studiis, or cum: H. 419, I, 1; A. & G. 251 a; 248, b.

451—Caelo = ad caelum: H. 385, II, 4, 1; A. & G. 225, b. It is just possible that in poetry certain words are used with the adverbial termination—o to denote motion towards or to a place: cp. the adverbs citro, utro, intro, retro, porro.


453—At. Note v. 35.—non—ira: "the hero not dispirited nor daunted by the fall returns bolder to the fight and rage nerves his strength."—tardatus may also refer to physical movement. Distinguish vis and vires in meaning: see next verse.

455—Tum—tota: "then, at length, shame and the consciousness of merit gives fire to his might and furiously he drives Dares headlong over the whole plain." It may be pointed out that if vires is the plural of vis, the latter does not conform to the usual method of forming the nominative singular. Vires presupposes a nom. sing. vors or vir, as s disappears after r: cp. paters, pater; victors, victor, and not r before s. There is also the difficulty with respect to meaning, vis generally signifying, "force," "attack" with the idea of "violence": vires "strength." Vis is connected with Fucus = γύμος, the Focassionally disappearing as in βίος, βίω: cp. vivo = vivō, vivō, vīveo; queēc, quick; in Ger. erquicken, quicksilber: Eng. quick (the quick and the dead), while vires (though some say = vises) is more possibly connected with the same root as we find in vir, virgo, vireo, virtus.—toto aequore: H. 425, II, 2; A. & G. 254, a.

457—Nunc—sinistra: "look you, showering blows now with his right hand, now with his left."—ille: here serves to keep prominently before the reader the person spoken of: cp. òye.

458—Quam—Dareta: "as many as are the hailstones that the storm clouds send clattering on the housetops, even so thick are the blows with which the hero again and again with both hands buffets and sends Dares spinning."—quam multa: we should have expected instead of sic in sic densis, tam, to balance the quam.—culminibus for the omission of in: see Verg. G. 1, 449, where in is expressed in a similar image. With the whole passage, cp. Scott’s description of the "combat" between Roderick Dhu and James Fitz James: C. v. st. xv.: "Fierce Roderick felt the fatal drain, And showered his blows like wintry rain."—pusat—versat. Give the force of these frequentatives.
89

461—Procedere—iras: "his rage to go too far:" for the plural signifying exhibitions of temper: H. 130, 2 & G. 75, c.—longius; A. & G. 93, a.

463—In the same way Achilles puts an end to the wrestling match in the Iliad, 23, 734.—fessum, seil, pugna: "weary with fighting."

464—Muleare: according to Paley (Ovid F. 5, 161) muleare is "to stroke down" hair, etc., and so "to calm, smooth, allay," in a secondary sense. The opposite is stringere: "to pass the hand over the wrong way," hence "to roughen up:" cp. mulgeo, ἀ-μέλιω, "I milk."

466—Non—sentis: "do you not see that new powers are at work and that the favour of heaven is changed?" The idea seems to be that Entellus who once acted on the defensive has become boldly aggressive, and that the change of attitude was due to Eryx. Others translate: "do you not perceive that the balance of strength is altered and that the powers of heaven have changed sides?"

467—Deo: either heaven generally or Eryx.—et—diremit: "and by a word he separated the combatants."—dirimo=dis-emō: s between two vowels is generally changed in Latin into r: cp. generis, originally genesis (Papillon, Phil. p. 66).

468—Ast: see note on olli v. 10. The description here is copied from Hom. Il. 23, 695, sqq.

469—Jactantem—ejectantem: bring out the force of these frequentatives in your translation. The distinction between cruor and sanguis is not here observed. See v. 332.

472—Palmam: literally, "palm branch."


475—Fuerint: explain the subjunctives; H. 529; A. & G. 334.

476—Et—Daretas: "and from what sort of a death you have rescued and saved Dares." qua = quali.—servetis—revocatum = revocetis et servetis.

477—Adversi: "facing him."

478—Pugnae: A genitive after donum, "a prize in the fight."—durosque—cerebro: "and rising to the blow, drawing back his right hand, he launched (a blow with) the hard gauntlet midway between the horns, and dashed (the glove) on the bones of the skull, breaking open the brains."—liheravit seems to involve two ideas, the poising of the hand before the blow and the dealing of the blow itself.—
ardus: cp. arrectus in digitos: v. 426.—illisit, scil, caestus
Some MSS. omit in, then ossa is direct object and cerebro is a
dative. In that case, it (final) in illisit is long (see Papillon's Phil-
ology, page 175.).

481—Sternitur—bos: "lifeless the ox is laid low and writhing lies on
the ground." Examinit: what adjectives are heteroclitic? H. 159,
III; A. & G. 87. f.—humi: what examples of locative in Latin?
H. 426, 2; A. & G. 258, d.—bos. The monosyllabic ending is
no doubt intended to express the heavy thud of the ox as he falls to
the ground. Vergil generally in the case of a monosyllabic ending
keeps up the interest by withholding the nominative to the end:

483—Hanc—persolvo: "this is a better life that I offer to thee, O Eryx,
as a substitute for (that of) Dares," literally, "for the death of
Dares."—meliorem: "better" either because the life of an animal
was involved and not that of a man: or, because some contempt
for Dares is meant: Dares could not withstand me, but this
bull did; or, in allusion to a Greek custom, when a first victim
failed to satisfy, a second was substituted with the exclamation
devrērōn ἀμεινώνων.

485—Proinus. Grammarians make an artificial distinction between pro-
tenus and protninus, referring protenus to place, protinus to time.
Both are derived from porro tenus; pro=πόρρω, "forward," tenus,
root TAN, τεῖω, ten-do, and mean "without interruption," "imme-
diately." With the archery match of Vergil compare that of Homer
(II. 23, 850 sqq.), in which the competitors were Teucer and Meri-
one. Teucer cuts the cord and Meriones kills the bird and wins
first prize. With this and the next line cp. v. 291, 292.

487—Igenti manu: either "with a strong hand" (cp. v. 241) as a hero
would naturally have, or "with a strong crew of men."—mālum:
distinguish this in meaning from mālum.

488—Volucrum—columbam: "a dove fluttering at (the end of) a cord
passed across (round) its leg."—trajecto: may also mean "passed
round the mast," or "across the dove."—in fune: the usual con-
struction would be fune ligatam: "bound by a cord."

489—Quo—ferrum: "(a mark) to which they may direct their shaft,"—quo

490—Viri: "competitors."—disjectam—sortem: "the lots thrown into
it." The sing. is here used for the plural. So in Homer (II. 23,
861) the competitors choose lots.

491—Et—Hippocoontis: "and the first lot that comes out before all other
was that of Hippocoon, the son of Hyrtacus."—exit: a rather weak
substitute for the Homeric ἐξεδροε. Hippocoon was brother of
Nisus, but otherwise unknown.

493—Mōdō: "lately," distinguish from mōdō.—victor: Mnestheus is called
by this title, though only second. Translate "a prizeman."
494—Evincutus: "crowned." Give the parts of this verb.

496—Jussus—foedus: "incited to break the truce." Pandarus incited by Athene shoots at and wounds Menelaus, in contravention of the treaty; cp. Hom. II. 4, 92, sqq. The breaking of the treaty between the Trojans and Greeks is imitated by Vergil (A. 12, 290), when the truce is broken between the Trojans and the Latins. With confundere foedus, cp. συγχέειν δρμα.

497—In—Achivos: "was the first to hurl an arrow into the midst of the Greeks." Distinguish primus torsisti and primum torsisti.

498—Extremus—Acestes: "the name of Acestes remained last at the bottom of the helmet." Conington well points out that extremus galeaque ima are not co-ordinate, the former expressing a looser relation than the latter.

498—Ausus et ipse: "even he (though old) donned." What verbs are semi-deponent? H. 268, 3; A. & G. 136—manu: "with all his might" or "skill."

500—The alliteration well expresses the difficulty the archers have in stringing their stout bows. The line should be so read as to bring out clearly the sounds of l and r.—flexos incurvant: there is a prolepsis here—flectunt et incurvunt.


502—Primeaque—auras: "and the first arrow from the twanging string of the youthful son of Hyrtacus quickly cleaves the air." Note the imitative harmony in the original produced by the sibilismus.

504—Et venit: "it reaches its destination"—et pervenit ad malum.

505—Timuitque—ales: "and the bird startled betrayed its fear by (the fluttering of) its wings." Distinguish penna, pluma, pinna. See Note v. 215.

506—Plausu: "with the applause" of the spectators. Others say, "with the fluttering" of the wings of the bird.

507—Adducto—arcu: "took his stand with his bow (-string) well brought home," to the right breast. So we have in A. 9, 632; adducta sagitta.

508—Alta—tetendit: "aiming high, and he levelled at once his eyes (aim), and his arrow." There is no reason to suppose a zeugma in tetendit. Compare Milton (Par. Lost, 2, 711): "Each at the head level'd his deadly aim."

509—Ast—valuit: "and yet he (the archer) deserving of pity failed to hit the bird itself with the arrow."—ast: see note on olli v. 10.—miserabundus: see note on moribundus: v. 374.
510—Quis—alto: "by which the bird with fastened foot hung from the lofty mast."—quīs=quībus.—pedem: acc. of specification: H. 378; A. & G. 240, c.

512—Illa—fugit: "it fled speeding to the winds and towards the dark clouds."—in: by Graecism governs both notos and nubila, a common order in Greek, in which the preposition is put before the second of two words it governs: cp. Eur. Hec. 146: ἵππος ναοῖς, ἵππος πρὸς βωμοῖς, Hor. Od. 3, 25, 2-3: Quae nemora aut quos aegor in specus Velox mente nova, notos=ventus: as this is the prevailing word in Southern Italy, we may suppose notus=ventus: A. 3, 268; 1, 575.

513—Rapidus=rapide limiting vocavit rather than Euryion.—jam dudum—tenens: "all the time having his bow ready, (and) holding the arrow tightly fixed (on the string)."—arcu—parato: abl. abs.: H. 431; A. & G. 255.

514—fratrem: Pandarus, being a great archer in life, is invoked as the patron of archery after death, just as Eryx was invoked as a patron of boxing in the case of Entellus; v. 483. With vacuo—caelo; cp. Pindar, Ol. I., 10; ἐρήμος δέ αἰθέρος.

515—Jam—spectulatus: "and sighting (the dove) now dispersing in the open sky."—laetam: scil. columbam.

517—Exanimis: here "dead," or "lifeless." What adjectives are heteroclitic? H. 159, I11.; A. & G. 87, f. According to many ancient philosophers whom Vergil followed, the soul was composed of fiery ether on which the stars fed. Vergil makes the bird resign its life in the natural home of the spirit.

518—Aethereis: others aëreis.—fixamque—sagittam: "and as it falls it brings with it the arrow fixed (in its body)."—refert: distinguish in meaning rēfert, rēfert.—delapsa, scil. de nubibus. Homer represents the arrow to go through the dove and drop at Meriones' feet; while the dove first perches on the mast, and then, with drooping neck and wings, falls at a distance: Il. 23, 876-881.

519—Amissa—Acestes: "Acestes was the only one left that had not received a prize." Distinguish between amittere, "to lose" without any fault of the person losing, and perdere, "to wilfully destroy." Distinguish sōlum, and sōlum in meaning.

520—Qui—sonantem: "and yet he shot his shaft into the air aloft, displaying at once his skill and his twanging bow."—qui=et is; H. 453; A. & G. 180, f.—contendit=tetendit (as in 508), strengthened by the prefix con.

521—Pater: in scanning this line, observe the quantity of the final syllable of pater. It may be said that pater=pater-; cp. πατήρ=πατερός; see note v. 455; cp. Papillon's Phil., p. I11. Here we translate pater by "fatherly."

522—Hic—vates: "thereupon a sudden prodigy is presented to their sight, and destined to become (in future ages) a portent of vast mo-
ment; this) its mighty issue has since proved, and (so) terror-stricken seers have interpreted latter-day omens.” Distinguish hic, hië (see Dictionary).—oculis: H. 338; A. & G. 228.—augurio, abl. quality; H. 419, II.; A. & G. 251. The arrow taking fire became what is now called a shooting star. These in after ages were supposed to portend momentous issues; cp. Verg. Georg. i, 488, said of the events that succeeded the death of Julius Caesar; so Calpurnia’s speech (Shaks. J. C., act ii., sc. 2): “When beggars die there are no comets seen: the heavens themselves blaze forth the death of princes.” Cp. also Sh. Richard II., act ii. sc. 4: “The meteors fright the fixed stars of heaven: the pale-faced moon looks bloody on the earth, and lean-faced prophets whisper fearful things... These signs forerun the death or fall of kings.”

525—Volans: “as it flew.”

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

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

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

530—Nec—Aeneas: “nor does the great Aeneas refuse to accept the omen.”—maximus: the superlative of eminence: A. & G. 93, b.—omen: derive the word, and tell its original meaning.—ambuiit: distinguish omem abnuiere and omem acciperue: cp. with the latter the Greek expression δέχεθαι ὁιωντον. All omens were accepted as good or bad, according to the interpretation put on them. We may suppose this one to have been judged on the analogy of that recorded in A. 2, 680.

533—Sume—honorem: “take (these), O father, for the mighty King of Olympus has willed by those auspices, that you should receive a special reward.”—sume, scil, haec munera.—voluit: what constructions may follow volo. H. 535, II.; 498, I.; A. & G. 271, a; 331, b—auspicis: here applied to observations in the heavens. What is the derivation? See note v. 7.—exsortem—εξαπετον: “extraordinary,” a word applied to anything exempted from the ordinary
division of the spoil by lot, and given to some distinguished person: cp. Herod. 2, 97; ἥ μὲν Ἀνδριδώλα. . . . ἐξαπέρασε διὸ δοῦρα: cp. Xen. Cyr. 8, 4, 29.

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

536—Cratera—signis: "a bowl embossed with designs."—crater, "a mixer:" cp. καρφύς, from κέραμον, "I mix."—with impressum signis: cp. aspera signis, v. 267. See note.—olim: see note v. 10.

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

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

541—Nec—honor: "nor did the good natured Eurition envy the man preferred to him the prize." In Vergil's time the regular construction of invidere was invidere aliquid alicui, so that the construction would be alicui rem invidere. In later Latin the construction was a dative in both cases: invidere alicui rei.

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

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

545—Non dum—missus: "before the contest was finished:" See note v. 286. Aeneas evidently gave orders for the ludus Trojae to follow the archery that there might be no delay. This game is said to have been a favorite one with Augustus. It was a miniature cavalry procession of three companies. In this case the commander-in-chief was Ascanius, who had three leaders under him, Polites, Alys, and Iulus. Each company performed a number of intricate evolutions.
547—Epytides: an appropriate name for a herald: from Homeric ηπυς, "loud-voiced" (ηπυςα): cp. Il. 7, 384; 17, 324, where Periphás, the herald is son of Epytus (Epytides).

548—Vade—ait: "go, quickly, says he, and tell Ascanius, if now he has his band of youths ready with him, and has arranged the manoeuvres of the horses to lead his squadrons in honor of his grandsire and display himself in arms."—age: and agite often with the particles dum, vero, nunc, modo, jam, sis (= si vis), porro used as an exhortation: cp. Plautus Amphit, 2, 1, 1; agite pugni: "up fists and at 'em."—cp. δ'ηεν: a band in regular motion: turma, properly a division of cavalry, the cavalry of the legion (ala) being divided into ten turmae, each turma under the command of a decurio.

551—Ipse—patentes: "he himself commands all the people who had formed into the long arena to withdraw, and leave the open plain."—circum: may be either (1) dative after infusum, or (2) abl. after decedere. H. 386; 413; A. & G. 228; 243.—patentes: "unobstructed" by spectators.

553—Incedunt pueri: "forth ride the boys." There is in incedunt the idea of dignity and majestic bearing: cp. A. I. 46: quae dixit incedo regina: I, 405: et vera incessu patuit dea.—pariterque—jvventus: "and well-matched before the eyes of their sires they shine on their bridled steeds; as they pass along, all the youth of Sicily and Troy admire and applaud."—pariter: refers to the general uniformity of appearance and skill.—quos: object of mirata.—Trinacriæ. See note v. 529.

556—Omnibus—corona: literally, "to all the hair was closely bound in due form with a wreath of trimmed leaves." The leaves were probably of olive (Georg. 3, 21). We learn from v. 673 that the men wore also helmets. The wreaths were probably just below the helmet's rim.

557—Cornea—ferro: "they bear a pair of spears of cornel wood shod with iron."—cornea: the Cornel (cornus) belongs to the Dog-wood family. The name is derived from cornus "bone," on account of the hardness of the wood.—bina: for the use of the distributive: H. 174, 2; A. & G. 95, d. According to Servius, Augustus gave a helmet and a pair of spurs to each of the boys who performed the ludus Trojæ.

558—Pars—pharetras, scil. ferunt: "some on their shoulders bear the polished quivers." Distinguish λεύς, λέοις. Another reading is parsque λέεα.—humero: local ablative: H. 425, II. 1, 2; A. & G. 254.—it—auri: "on the upper part of their breast there passes o'er the neck a pliant necklace of twisted (rings of) gold." For pectora: see note on humero.—flexilis circulus torii: (see torques in Smith's Dict. of Antiq.).

560—Tres—ductores: "three troops of cavalry in number, and three leaders ride." Conington thinks there is an allusion here to the tres
centuriae equitum mentioned by Livy (1, 13),—numero: see v. 62. terni—tres, without any distributive force; H. 174, 2; A. & G. 95, d.

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

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

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

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

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


572—Monumentum: better monimentum (...neo, “I advise”), a “reminder.”

573—Trinacrii: Heyne reads Trinacriis.

575—Excipiunt—parentum: “the Trojans with applause greet the nervous (youths) and delight in gazing on them and recognize (in the children) the likeness of their ancestors of old.”—excipiunt. Distinguish excipio, accipio, recipio. See Dictionary.
577—Postquam—flagello: "after the boys with glee rode round all the throng of spectators before the eyes of their relations, then with a shout the son of Epytus gave the signal from afar to them prepared and cracked the whip."—lustrare: properly "to purify by means of a propitiatory sacrifice;" thus "to review," because at the lustral sacrifice the priest went round in a circle; cp. Cato, de Rebus Rusticis, 141; agrum lustrare sic oportet. Impera suovetaurilia circumagi: cp. A. 6, 679, 83. (See lustratio in Smith's Dict. Antiq.)—flagello: could the acc. be used? Cp. A. 7, 451; verberaque insonuit rabideoque haec addidit ore. Explain the ablative: H. 420; A. & G. 248.

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

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

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

583—Inde—armis: "then other courses backwards and forwards do they begin, facing one another with a space between, and circle after circle they entwine and the semblance of battle in arms they wage."
—cursus: what prepositions compounded with intransitive verbs render the verbs transitive? H. 372; A. & G. 237, d.—spatiis:
abl. of respect; H. 424; A. & G. 253; literally, "opposed in point of ground;" cp. Milton's phrase, "or fronted brigades form." —pugnae—sub armis: i.e., they have a sham battle.

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

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

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

596—Hunc—pubes: "this mode of horsemanship and these combats Ascanius was the first to repeat when he was encircling Alba Longa with walls, and he was the first to teach the early Latins to celebrate them in the same way as he himself (celebrated them) when a boy, in the same way as the Trojan youth (celebrated them) with him."—morem: distinguish in meaning mos and mores.—primus: what would the translation be if Vergil had written primum.—cingerat: account for the subjunctive: H. 521, II.; A. & G. 325.

—priscos: the Latins of early days as distinguished from those of later history are meant.—quo modo=erodem modo quo.—puer, scil. celebravit.

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

601—patrium—honorem: "ancestral observance."

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

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

603—Hac—patri: "thus far were the games celebrated in honor of the holy sire."—Hac tenus: often written separately.

604—Hic—novavit: "here shifting Fortune first broke faith afresh," literally, "made a new pledge."—fidem novare: perhaps a mixture of two ideas; res novare, "to disturb matters by causing a muddle," and fidem mutare, "to change one's allegiance." The narrative of the burning of the Trojan ships is from Dionysius of Halicarnassus (r, 52.)

605—Dum ludis: "while they performed the annual rites at the tomb by various games."—dum: give the construction of dum: H. 467, III. 4; A. & G. 276, e.—tumulo: local abl. see note on humero v. 558. solemnia: solemnis (sollsus=totus and annus hence) "yearly."—ludis: abl. of manner. Distinguish ludus and ludi in meaning.

606—Irim: daughter of Thaumas, and the special messenger of Juno. Her path from heaven to earth was the rainbow.—Saturnia, scil. filia.

607—ventosque—eunti: "and she (Juno) breathes forth winds to help her on her flight."—eunti: for the dative: H. 386; A. & G. 228.

608—Multa—dolorem: "revolving many plans (in her mind) and her ancient grudge was not yet assuaged."—moveps, scil. in animo: cp. in animo vertere.—dolorem: acc. of specification: H. 378; A. & G. 240 c. That ancient grudge arose from (A. 1. 25) the "wrong done to her slighted beauty" by the judgment of Paris.


610—Nulli—virgo: "seen by no one quickly the maiden speeds down her course." Nulli: for this dative of agent for abl. with a or ab, see H. 388, i; A. & G. 232, a.—cito tramite: literally "with swift course."—trames (from trans, meare, "to go,") properly a "by-path," here used for a journey, like course in English.

611—Concursum: "the throng." Others read consessum.—lustrat: "surveys." See note v. 577.

612—Desertos, relictam, scil. a custodibus.

613—At—flentes: "but away on the lonely beach the Trojan dames apart were weeping for the lost Anchises, and all together were gazing in tears on the deep main."—sola: distinguish solum, solum.—acta:
only used by Vergil: Gk. ἀκτή (from ἀγώνμη, "I break," the place where the waves break; cp. ῥήγμαι, from ῥήγωμα). Distinguish 
lius, ora, ripa. See note v. 163.

615—Heu—maris: "alas! that so many shoals and that so vast a sea 
should still remain for us weary!"—vada: the acc. with infinitive is 
often used to express indignation; H. 381; A. & G. 240, d; cp. 
A. 1, 37; mene incepto desistere victam. Distinguish vādo, vādo.—
397, 3; A. & G. 216, 3.

617—Urbs orant: emphasize urbem by translating, "what they pray for 
is for a city."—taedet—laborem: with taedet supply eas, "they are 
tired of toiling o'er the deep."—eas: for the construction: H. 409, 
III.; A. & G. 221, b. The real subject of taedet is the clause 
pelagi—laborem.

618—Ergo—reponit: "therefore (Iris) not unskilled in mischief throws 
herself into their midst and doths both the face and robe of a goddess." 
—haud—nocendi = peritissima nocendi (by litotes).—vestem: proba-
ibly the palla. (See Smith's Dict. of Antiq.)

621—Cui—fuissent: "since she (Beroe) had had a family record, and once 
a name and children."—cui=quippe ei: hence the subjunctive: H. 
517, 3; A. & G. 316. The suppressed apodosis is: si reapse 
 fuisset Beroe.

622—Ac—inferit: "and thus (transformed) she mingles with the matrons 
of the Trojans."—sic scil, mutatam.—Dardanidum: what words of 
the 1st decl. have the gen. pl. in um for arum: H. 49, 3; A. & G. 
36, d.—matribus: for the dative see H. 386, 1; A. & G. 228.

623—Quas—moenibus: "since the Grecian band did not drag you to death 
in war 'neath your country's walls."—quas=quippe quas: see note 
on cui, v. 621.

626—Septima. Some writers conclude, comparing this verse with A. 1, 
754, that Vergil died before he finally settled the chronology of the 
Aeneid. We know that if septima is correct in A. I. 755, it can-
not be correct here, as a year must have elapsed between the time 
of the reception of Dido and the celebration of the games:—excid-
dium: what is the derivation?—vertitur: see note on advertuntur, 
v 34: "is drawing to a close."

627—Cum—ferimur: for the indicative with cum: H. 521, I; A. & G. 
325.—Take freta and terras with ferimur: saxa and sidera with 
emensae: "whilst we are borne o'er seas, o'er all lands, having 
surveyed so many inhospitable rocks, and measuring the stars in our 
course."—emensae: see note v. 25.

628—Per mare magnum: the Mediterranean was at one time called by 
the term mare magnum.

630—Fraterni: see note v. 23.
NOTES.

631—Muros—jacere: cp. jacere urbi fundamenta (Livy. 1, 12: ) valnum jacere (Livy, 30, 10).—dare—urbem: as they now were a nation without a city.

632—nequidquam: “to no purpose:” if they are not to find a home: cp. A. 1, 378.

633—Xanthum—Simoënta: rivers of the Troad.

635—Quin—quin potius: “nay rather,” or rather than entertain the idea that we shall never obtain a home, come along and burn. Distinguish the meanings of quin with (1) indic. (2) subjunctive, (3) imperative.—inaustas—puppes: “these ill-omened hulks.”

636—Per somnum: “as I slept.”

637—Dare: “to put into my hand.”

638—Jam—res: “now is the time to act:” literally: “that deeds should be done.” H. 539. I.; A. & G 270, b.

639—Nec—prodiqis: “let there be no delay when the portents are so clear.” With mora, scil, esto.—prodiqis: abl. abs.—arae: either erected for the purpose of offering up sacrifices for a prosperous voyage, each captain having raised one, or built by Cloanthus according to a vow: v. 237.

641—Prima—jacit: “she is the first to seize with fury the hostile brand, and so uplifting her right hand on high with all her might she brandishes it and throws it.”—infensum. See note on infesto v., 582.—vi: decline this word.—procul: the meaning we have given procul is probably the original one: from pro and cul, root cel, “high:” cp. cel-sus, col-lis, col-umna.

644—Una, scil, dixit.—maxima natu: give the other degrees of comparison. Explain the case of natu.

646—Rhoeëa—Trojana: Rhoeetia and Sigeum were two headlands at the month of the Simois.

647—Divini—oculos: “mark the proof of her divine grace and her bright eyes.” Among the Greeks especially, beauty was a sign of divinity: cp. Homer passim. Distinguish signa, signa: décoris, décoris. —spiritus: “high bearing:” cp. Eng., “spirit:” others think there is a reference to the odor of the hair: cp. A. 1, 403 ; Ambrosiâque comae divinum vertice odorêm Spiraverë.

649—Gressus eunti: “a majestic gait as she moves along.” With this meaning of gressus, cp. note on incredunt v. 553.

650—Ipsa—honores: “I myself just now separating from Beroë left her sick, indignant as she was that she alone took no part in such a duty, nor paid to Anchises offerings due.”—du dum = diu dum: diu, an old local abl. form, probably, “a day since,” hence “just now.” —careret: why subjunctive? H. 516, II.; A. & G. 333, 320, d.
654—At— regna: “but the mothers at first perplexed and vacillating between their wretched love for the land near at hand and the realms to which they were summoned by the fates began to look on the ships with eyes of evil import.”—at: see note v. 35.—ancipites: literally, “two-headed” from amb, “on both sides,” caput, “a head,” hence “in doubt” “wavering,” “doubful.”—ambiguous: properly “leading in two ways;” from amb, ayo, hence “vacillating.”—spectare: for infinitive: H. 536, I.: A. & G. 275.

657—Paribus—alis: “with poised pinions.”

658—Ingentemque—arcum: “and she cut her path along the huge bow,” or “she described a huge bow in her flight” or just as we say secare mare, τίμων θάλατταν, “she cleft the wide arch of the rainbow in her flight.”

659—tum vero: οὐχώ δή: “then, to be sure:” cp. vs. 172, 227. The matrons hitherto in doubt at last made up their minds when they saw the goddess mounting the rainbow.—altonitae scil, matres: “the matrons thunderstruck.”—monstris; properly monstrum—monstrum: “a warning.” The divine nature of the phenomenon is shown by the sudden appearance of the bow, and the departure of Iris.

660—Foci penetrabilis: “from inmost hearths” of the nearest houses. In a recess on the hearth stood the images of the Lar familiaris and also of the Penates, connected with PA or PAT, “to feed:” cp. penus, panis: νεβία, πόνος.

661—Pars spoliant: for the sense construction (constructio ad sensum): H. 461, 1; A. & G. 205, c.—fromem may mean the boughs that wreath the altars: virgulta: “faggots.”

662—Immisis—habenis: the metaphor is taken from giving reins to a horse, “with unbridled speed:” cp. A. 6, 1.

663—Pictas—abiete—picta abiete: “of painted pine,” or make abiete, abl. of material: “painted poops (made) of pine.” Scan this line and tell what metrical figure is in it. The reference may be to the general appearance of the color of the whole ship: (cp. Homer’s μύλος τοῦ ἀργοῦ), or to the figures of the gods on the stern.

664—Cuneos theatris: the cunei were the divisions of seats in a Roman theatre, so called from their wedge-like form. We have here an anachronism. See caveae v. 340 [See Smith’s Dict. Antiq. theatrum.]

665—Et—favillam: “and with their own eyes they look around and see black ashes floating on clouds of smoke.”—volitantem would have been more usual.

667—Cursus—castra: “just as he with joy was leading the evolutions of the riders, just so keenly on his steed he rode to the camp now in confusion, nor are his breathless guards able to hold him back.”—ut:
just as he was, without changing his dress or dismounting: *equo* may be taken with *acer* or with *petīvit*—*examines*: "breathless" with fear and wonder.

671—*Miserae*: σχετλαυ, "reckless."

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

674—*Ludo*—*inter ludendum*: "during the sport."

676—*Diversa per litora*—*huc illuc per litora*—*passim*: (from the perf. part. pass. of *pando*, "I spread," and) therefore "everywhere." In *furīm* (from *fur*, "a thief"), *t* is euphonic, as in *tributim, virīm*.

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

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

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

683—*Est*—*vapor*: "the heat consumes." Parse *est*—*vapor* (= *k* *vapor* = *μ* *φ* *α* *ν* *ν* *ς*, *καπν* *β* *ς*, from root *CVAP,*) may mean here smoke and heat together.—*toto*—*corporē*: "passes throughout the whole hull:" for the ablative: H. 425, II., 2; A. & G. 258 f.

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

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

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

688—*Si*—*quid*—*leto*: "if the mercy that thou didst show in days of old regards at all human woes, grant, O father, that the fleet may escape the flames even now, and rescue from doom the slender hope of the Trojans."—*quid*: for the case: H. 378; A. & G. 240, a: for the form: H. 455, I.: A. & G. 105, d.—*pietas* is primarily the
dutiful feeling of men towards the gods or towards others who have some claim to gratitude. Here the kindly feeling of the gods towards men.—antiqua: cp. Psalms, lxxxix, 48: "thy old loving kindness:" cp. also Isaiah, li, 9.—respicit: see Verg. Ec. 1, 29: libertas—respexit tamen, et longo post tempore venit.—leto: H. 413; A. & G. 243.

691—Vel—dextra: "or do you hurl with thy hostile thunderbolt to death what is left (of us), if I deserve (this fate), and here destroy me by thy right hand."—tu: note the emphasis given by the position of the pronoun.—quod superest: either (1) "which is the only thing left for your cruelty to do:" quod i.e. in quod, having the clause morti—demittere as subject; or (2) quod superest rebus Teucerorum: "everything that is left of Troy," the idea seems to be we have already lost nearly our all, the rest is hardly worth saving, destroy us together.—morti = ad mortem: cp. A. 2, 398: Orco—demittimus: 2, 85: demisere neci.

694—Sine more: Servius takes this = sine exemplo: "unexampled." It may, however, be = sine modo: literally "boundless" used adjectively to tempestas.—mos, originally nor-s, from root MA, "to measure:" others say "without restraint," adverbial to furit, opposed to de more, ex more, mos, being a custom which may operate as a restraining force: cp. sine lege.—From more to terrarum, we have a succession of r's illustrating well the rolling of the rumbling of the thunder.

695—Ruit—Austris: cp. the description of the storm; Georg. 1, 318.—toto aethere: for the ablative; H. 425, II. 2; A. & G. 258, f.

696—Turbidus—Austris: "the shower all murky with rain and very black with cloudy southern winds."

697—Super = desuper: "from above," i.e. from the sky, or = insuper, "besides,"—semitusta: if this be the correct reading, scan i as y: scan v. 599. Others read semusta.

698—Vapor: see note, v. 683.

700—At: see note, v. 35.—casu—acerbo: "shocked at the sad misfortune."

701—Nunc—versans: "now here, now there, within his breast kept shifting mighty cares, deep pondering." With hoc illic curas mutabat versans: cp. the Homeric διάνοιξα μερυμήσειν.—pectore: local ablative.

702—Siculisne—orae: "whether he should settle down in Sicilian fields, forgetful of his destiny, or whether he should strive to reach Italian coasts." What different ways of asking double questions; H. 353; A. & G. 211. For the mood in resideret, H. 529: A. & G. 334.—oblitus, oblitus, distinguish.

704—Senior: give the different degrees of comparison.—unum: "above all others:" cp. εἰς in εἰς ἄριστος.
NOTES.

706—Haec with responsa, scil. sunt, or haec responsa, scil. dedit. Others read hac, "by her aid," i.e. hac arte.—Quae portenderet; dep. question; H. 529; A. & G. 334.

708—Infint: give the parts of this verb in use. Observe that Vergil, Livy and the comic writers use this verb.

709—Trahuntque retrahuntque: "draw us (to Italy) and withdraw us (from it)."

710—Quidquid—est: "whate'er betide, every hardship must be surmounted by endurance."—quidquid: decline this word; H. 187, 3; A. & G. 105, b.

711—Est—Acestes: the idea is that Acestes is like yourself a Trojan.—stirpis: gen. of characteristic; H. 396, v.; A. & G. 215.

712—Hunc—volentem: "take him as a partner in your counsels and add him as a willing adviser (in your cares)."—consiliis: dat. after socium; H. 391, I.; A. & G. 234, a. For consiliis, others read consilium, which is objectionable, not only from the form of the genitive, but also from the fact that the dative is more poetical.—volentem: Nautes answers Aeneas that Acestes is willing to act.

713—Huic—est: "to him hand over (these), who are too many, now that the ships have been lost, and those who have began to tire of the vastness of your enterprise and of following your fortunes."—superant—supersunt: remain over, that is after all the serviceable ones had been put on board the remaining ships.—navibus: abl. abs.—pertaesum—est: for the construction, H. 409, III.: A. & G. 221, b.

15—Longa vosque—Acestam: "and pick out the aged men, and the matrons weary of the sea, and whoever you have with you weak and timorous of danger, and let them have a town in these lands, weary as they now are."—longae vos senes: cp. Hom. II., 175, 61: ἕρατε παλαιγενής: "old man of great age."—fessas: as we should say, "sick of the sea:" cp. v. 615.—quidquid: the neuter is perhaps here used contemptuously.—habeant sine: for sine (ut) habeant: H. 501, III.; A. & G. 331, c. Rem.—terris: for in terris: see note v. 695.

718—Urbem—Acestam: "they will call the city Acesta, the (right of) naming it being waived." According to Cicero (Ver. 5, 35) the city of Segesta was founded in the very early times by Aeneas after he came from Troy. The city was known in historic time by the name of Segesta or Egesta, both corruptions of Acestes: see note v. 38.

720—Tum—omnes: "then, more than ever, is he perplexed in mind by every care."—animo: local abl. MSS. have also animi: (see note on humi v. 78.) and animum: abl. specification: H. 378; A. & G., 240, c.—diducitur: cp. distrahó: µερµυρίζω.

721—Et tenebat: "and (while he ponders thus) dark night upborne in
its car was mounting the summit of heaven."—et: after a period, more commonly jamque.—bigis: notice the quantity of i: bijūgae= bigae. Derive this word.—subvecta: literally, "borne upwards," "borne up," from beneath.

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

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

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

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

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

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

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

734—Vergil here adopts the threefold division of the infernal regions:

(1) umbrae, the "unseen world," the region of darkness in which the souls of the departed await their doom, until they are sent to
(2) Tartarus, the place of punishment, or to (3) Elysium, the land of bliss. See Homer, Od. 4, 563; II. 539.—amoena. Distinguish amoenus, "pleasant" to the sight; suavis "pleasant" to the smell; dulcis, "pleasant" to the taste.

735—Sibylla, scil. Cumaeae: the Cumaean Sibyl was the best known of those to whom the name Sibyl was given. She is said to have been 700 years old when Aeneas came to Italy, and also to have brought the libri Sibyllini to Tarquin. The name is derived from σίβη, "divine," and βουλη, "advice."


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

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

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


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

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

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

748—Animo—constet: "is fixed in thy soul."—animo: local ablative; H. 425, II. 1, 2; A. & G. 254, a.—constet: for the subjunctive; II. 500, I.; A. & G. 320.
749—Consilis: a dative; "there is no delay in carrying out his advice."

750—Transcribunt—gentes: "they enroll the matrons for the (new) city and they set on shore the people who desire (to disembark), souls who had not at all a desire for great glory."—Transcribunt: the word appears to be used for the ordinary adscribunt, which, generally, is said of colonists.—Deponunt, scil, matres ex navibus in terram: cp. exponere.—Animos: a kind of opposition with populum.—Nihil: for the acc.: H. 371, II.; A. & G. 240, a.: from ne—filum: "not a thread." It seems a common thing in languages to modify the simple negative: cp. non (=ne-unum): Eng. not—A. S. ne—ā—wiht, "not a whit": French, ne—pas, ne—point.

752—Ipsi—novant: either (1) "they (the males, the fortissima corda, v. 729) make new benches," or (2) "they repair the old benches."—Transstra: cp. εἵδεις.—Flammisque—navigitis: "and they replace in the ships the oaken planks half eaten by the flames."—Ambesa: literally, "eaten around:" from amb (ἀμφί) edo.

753—Aptant—virtus: "new oars they make (for their vessel) and (new) ropes they attach; small (are they) in number, but vigorous is their valour in war." In A. I, 552, trabes aptare is "to shape cars."—Bello may be a dative = ad bellum, or an ablative.

755—Urbem—aratro: "marks out the city with a plough." The custom described here was common among the Romans and Etruscans in marking out the city limits (pomœrium). "A bullock and a heifer were yoked to a plough, and a furrow was drawn around the place which was to be occupied by the new town, in such a manner that all the clods fell inward." (Smith's Dict. Antiq. 930.) So Cato (quoted by Isidorus, 15, 23): qui urbem novam condat, lauro et vacca aret; ubi araverit, marum faciat; ubi portam vult esse, aratum sustollat et portet, et portam vocet.

756—Sortiturque domos: "and house-plots assigns."—Ilidum and Troja, seem to have been names applied to different parts of the same city.


758—Indicitque—vocatis: "and he proclaims an assembly and gives a code of laws to his chosen senators." With indicere forum, cp. agere forum, "to hold a court." With iura dare, cp. ιδεῖαι νόμους: a part of the duty of a king was to make laws. Distinguish ius, "equity," what the law ordains, or the obligations it imposes: lex, a written statute or ordinance: mos, hereditary custom.

759—Tum—Anchiseo: "then on the summit of Mt. Eryx, a sacred shrine (which seems) near the stars, is founded to Venus of Idalia, and a priest is appointed and a holy grove held sacred far and wide is planted around the tomb of Anchises."—Astris: dat. governed by vicina: H. 391, I; L. & G. 234, a.—Seten: cp. ēdos both as to meaning and derivation. Scan v. 761, and tell any metrical peculiarity in it.
762—Novem dies: after the nine days’ mourning for the dead, a funeral feast (novemdie) was held: see note v. 64.—aris: “and a sacrifice was made on the altars.”—tempestatibus: A. 3, 120; Hor. Ep. 10, 24.

763—Placidi—venti: “the sleeping winds lulled the main to rest.” The ancients believed that some winds raised, while others calmed, the waves: A. 1, 65: Aeneas—namque tibi divum pater atque hominum rex. Et mulcere dedi fluctus et tollere vento.

764—Creber—altum: “and the south-winds blowing afresh again invites them to the deep.”—creber by enallage = crebor; cp. A. 3, 70; lenis crepitans Auster; Georg. 1, 163; tarda volventia plaustra.

766—Complexi—morantur: “they prolong both the night and the day by their mutual embraces.”—noctem direct object after morantur. Distinguish in meaning morsor and morsor.

767—Ipsae—laborem: “and now the very matrons, the very men, to whom the face of the deep seemed once rough and the very name unbearable, are willing to go and bear every toil of voyage.” For nomen, others read numen, “deity” i.e. of the sea = Neptune.

771—Consanguineo: see note v. 38.


773—Solvique—funem: “and the stern-cable (of each ship) in turn to be loosed.” With solvere funem: cp. the Homeric λίσαοι πρυμνήσα. With in ordine: cp. Homer’s ἐξετίνης. Scan this line and tell what metrical figure is in it.


775—Procul: either “well-away” from land, or “apart” from his followers.

776—Porricit: see note v. 238.

781—Nee exsaturabili: another reading is et inexsaturabile. The objection to the first reading is (1) the weak caesura after ἱρα; (2) exsaturabilis and inexsaturabilis are ἀπαξ λεγόμενα. Neptune and Apollo had a grudge against the Trojans since Laomedon cheated them out of their pay promised for building the walls of Troy.

783—Quam—quiescit: “and her no length of time, nor any worship appears, nor does she rest quiet softened by the behests of Jove or by destiny.”—quam=et eam.—dies: when is dies fem. and when masc.?—quiescit: note the change of subject.

785—Non—omnem: “she is not content with utterly destroying the city out of the very heart of the nation of the Phrygians by her cruel
hatred and with dragging it through every suffering."—Phrygum: in the Homeric days Phrygia occupied not merely the district known as such in historical times, but also the part of Mysia along the Hellespont.—exedisse: perhaps Vergil was thinking of the speech of Zeus to Hera; Hom. II. 4, 35.—traxe=truxisse.—peremptae.

788—illa is emphatic: "let her find out (if she can) the reasons for such rage," for I can not.

789—Ipse—excierit: "thou thyself canst bear me witness what a storm she suddenly stirred up lately in the Libyan waters."—testis, scil. es.—excierit: for the subjunctive of dependent question; H. 529, I.; A. & G. 334. For reference see A. 1. 81—123.

790—Caelo: for the dative; H. 385, II. 4; A. & G. 225, b.

792—Tuis: translate so as to bring out the emphatic position of this word; "Thine was the realm in which she dared to do this."

793—Per scelus: "in sheer wickedness;" better to connect it with actis than with excessit.

794—Subegit, scil. Aeneam.

795—Ignotae—terrae: dative. Another reading is ignota—terra.

796—Quod—Parcae: "for the rest of the voyage, I pray you, permit them to sail in safety o'er the waves, permit them to reach the Laurentian Tiber, if my prayers are lawful, if those walls are granted by the fates."—quod superest: others translate, "as for the rest of them;" see note 691.—liceat, scil. eis.—tuta: enallage=tutis.—tibi: ethical dative: "as far as you are concerned."—Parcae: the best derivation seems to be from PAR, "to allot;" cp. Moira from μειρεσθαι, "to allot;" for interchange of p and m, cp. μολυβδος, plumbum.

800—Fas—ducis: "there is every right, Lady of Cythera, for thee to trust in my kingdom, from which thou derivest thy birth."—fas: "right" in the sight of the gods.—Cytherea: Venus was fabled to have been born near the Island of Cythera (now Cerigo) off the coast of Laconia.—fidere: conjugate this verb. What other verbs belong to the same class?

801—Meruquoque, scil, ut fidere: "your confidence, too, I have earned."

803—Xanthum—testor: according to Homer (II. 29, 158) Aeneas fought with Achilles, and was saved by the aid of Poseidon. Achilles afterwards fights with Hector, and drives in flight the Trojans up the River Xanthus. The river god befriends the Trojans, and pursues Achilles, who is saved by the interposition of Athene and Poseidon, while the river god calls the Simois to his aid. Achilles
is about to be carried off when Hera summons Hephaestus, who
sets fire to the river banks, and dries up the water till the river god
is obliged to sue for quarter.

S05—Exanimata: "terrified."—impingaret: "was dashing against."

S06—Gemeni[ntique repleti: "choked (with corpses) groaned with grief."
The Homeric στεινυμενος νεκυεσση may mean "choked with
corpses," or "distressed with corpses."

S08—Pelidae—Troiae: "twa's then that I rescued in a hollow cloud
Aeneas, who met (in battle) the valiant son of Peleus, since the
gods were unpropitious, and the odds of the strength were against thy
son, though I desired to level to the ground the walls of perjured
Troy built by my own hands."—Pelidae: for the dative: H. 386;
عبة carā: according to Homer (II. 20, 321) Poseidon puts a mist
before the eyes of Achilles, and then takes Aeneas away.—per-
jurae: give the force of per in perjurus, perjuro, perfidus and com-
pare παρα, in παράφρων.

S14—Unus—quaieres: "only one will there be whom you will lose and
miss in the flood," referring to Palinurus.

S15—Unum—caput: "one life will be given as an atonement for many:"
cp. Jonah 1, 12: "Take me up and cast me forth into the sea: so
shall the sea become calm unto you." John xviii., 14.

S16—Laeta: proleptic, "the heart of the goddess into joy."—auro: abl.
or dat.: either "with golden yoke" or "to his chariot of gold," or
"in golden harness." In Homer, Poseidon is clad in gold, his whip
and the manes of the horses are gold.—genitor: see note v., 14:
pater Neptune.—spumantiaque—habenas: "and he puts in the
mouth of his mettled steeds the foaming bits, and with his hands he
slackens all the reins."—feris: so ferus is applied to the wooden
horse: A. 2, 51.

S19—Caeruleo—currus: "lightly o'er the crest of the waves he flies in his
azure car." Cp. A. 1, 147.—caeruleo=cael-uleo: properly "sky
blue." Distinguish in meaning lévis, lévis.

S20—Tumidumque—aquis: "and 'neath the thundering heavens the
swelling plain of waters lies smooth."—axe=caelo: cp. A. 2, 512;
8, 28.—aquis may be (1) abl. "in respect of the waters," or, "with
its waters," or (2) dat. "a smooth surface is laid for the waters."
Another reading is equis: a dative.

S22—Facies, scil. visae sunt: "then the various forms of his retinue are
seen." Decline cete.—senior—chorus: "the ancient band of Glau-
cus;" the attendants of Glaucus, like their master, were repre-
ised as shaggy old men with body ending in the tail of a fish.—
cp. Ovid Met. xiii. 905.

825—The names are borrowed from Homer II. 18, 39-45.
827—Hic—mentem: "here mild joys pervade the mind of father Aeneas in suspense between hope and fear."—suspensam: the burning of the ships and the extraordinary calm that followed.

829—Attolli: the masts were taken down when the crew were in port and raised when they left the shore: cp. Cic. Verr. 2, 5, 34; malum erigi imperavit.—intendi—velis: "(he orders) the sailyards to be spread with sails." Another reading for velis is remis, as though brachia meant "the arms" of the crew. Brachia are the sailyards, more commonly called antennae by the Latins and kepaia by the Greeks.

830—Una—sinus: "at once all the crews veered the sheet, and together they loosened the reefs (now) on the left, now on the right."—pedem: (cp. ποτήρ) the ropes attached to the two lower corners of a square sail. These ropes were fastened to the side of the vessel an operation expressed by jacere pedem after the analogy of facere vela.—pariter: all the crews of all the ships obey the same signal. —solvere sinus: "to unfurl the reefs," opposed to legere sinus, "to furl the reefs."

831—una—detorquentque: "at once they turn up and down the tall ends of the sailyards."—Cornua are the ends of the antennae, called ἄκροκεπαία by the Greeks.

832—Ferunt—classem: "favoring breezes bear the fleet along." For this meaning of sua, cp. Hor. Ep. 9, 30; Aut ille centum nobilem Cre-tam urbibus Ventis iturus non suis. So alienus is often used in the sense of unfavorable; cp. alieno loco, tempore, etc.

833—Densum—agebat: "Palinus led the crowding line (of vessels)."

834—Ad—jussi, scil, sunt: "after him the rest were ordered to direct their course;" others take ad hunc, "according to him," i.e., "in his wake," so we have ad arbitrium, ad voluntatem.

835—Jamque—conigerat: "and now damp night had reached almost the middle turning point of her course in the heavens." The meta or turning post marked half the course in the Roman circus, so midnight divided the night into two halves.

836—Laxabant membra: cp. Hom. II. 13, 85; ὑπνῶ γνία λέλυντω.

841—Insonti: "guiltless," as he did not yield to sleep willingly.

843—Ipsa: of its own accord;" cp. αὐτὸς=αὐτῷματος.

844—Aequatae: "well-balanced;" as in aequatis velis; A. 4, 587.—datur—quieti: may mean (1) "an hour is given (to you) for rest;" (2) "the hour is sacred to rest;" (3) "the hour is being given (by others) to rest," i.e., all are asleep. The doubtful meaning of the words arises from the absence of the article in Latin.
845—*Pone—labori*: "rest your head, and let your weary eyes steal from toil." We may take *furor* in the sense of *subtrahō*, and the dative may be explained by H. 385, II. 4, 2; A. & G. 229. Distinguish in meaning *fūror* and *fūrōr*.

847—*Vix attollens lumina*: "scarcely raising his eyes." Give the parts of *attollō*.

848—*Mene—sereni*: "dost thou bid *me* mistake the features of (this) tranquil sea and its quiet waves? (dost thou bid) me trust this monster? Why, indeed, should I trust Aeneas to the treacherous gales, especially since I have so often been deceived by the deceitful appearance of a clear sky?"—*credam*: H. 486. II.; A. & G. 268.—*caeli*: others read *caelo*, a dative after *credam*. If we read *caeli*, then *et = cum praecertim = kai tōv ρέμα*: "and that, too."

852—*Dicta dabat*: others read *dictabat*.—*clavum*, governed by *amittebat*: "and holding fast and clinging to the helm, he never let go his hold."

853—*Note*, in scanning this line—*āt* in *amittebat*. The quantity of the third sing. was not different originally from that of the second sing. The effect of the *arsis* may also account for the lengthening of the vowel. *Sub*: "up towards."

855—*Ecce—solvit*: "lo! the god waves o'er both his temples a bough drenched in the stream of Lethe, and producing sleep with all the might of Styx, and, as he lingered, relaxed his swimming eyes."—*Lethaeo*: the waters of the River Lethe were said to produce forgetfulness (ληθή).—*vi Stygia*: showing the baleful effect of the sleep. According to Wagner the waters of the Styx would produce *somnum exiliosum*, or according to Servius, *somnum morte plenum*.

857—*Vix—artus*: "unexpected sleep had scarcely begun at first to relax his limbs."—*primos*: used in the sense of *primum*, also referring to the limbs or the parts of them affected with sleep.

858—*Et, que, cum* after *vix* with plupf. are used to show an effect almost simultaneous with the cause: "when (Sommus) leaning over broke off part of the stern, and pushed headlong the helmsman with his helm into the flowing waves."—*Super incumbens*, scil, *Palinus*.—*revulsa*. Give the parts of this verb.

860—*Saepe*: others read *voce*.

861—*Łps*: "the god:" cp. *aẹrtēs*—*ales*: "on wings."

862—*Currit—classis*: "but none the less the fleet speeds stately on its course o'er the surface of the deep."—*iter*: H. 371, II.; A. & G. 238.—*secius*: properly a comparative of *secus* (root *sec*, "to follow," hence, "latter in rank" or "order" i.e. less than something mentioned before, then with a negative preceding, *not otherwise*).—*aequore*. For the ablative: H. 420, 1, 3, A. & G. 258 g.

863—*promissisque—fertur*: "and according to the promise of Father Neptune is borne securely on."—*patris*. See note v. 14. For the promise see v. 813.
865—Jamque—sonabant: "and now driven onward, it was nearing the rocks of the Sirens; once hard were they to pass and bleached with the bones of many men; then hoarsely roared the rocks resounding with the restless briny deep."—adeo: gives here and in many other places a prominence to the word after which it is used; cp. Verg. Ecl. 4, 11; tuque adeo.—scopulos: for acc.; H. 376; A. & G. 237, d.—Sirenum: we hear nothing in Homer of the rocks of the Sirens. The meadow with a pile of human bones is mentioned (Od. 12, 39—55.)—quondam: refers to the heroic age, implying that the rocks were not now difficult to pass.

867—Amisso—sensit: "felt that the ship was beating about at random in consequence of the loss of its pilot."—fluitantem, scil, ratem.—magistro: H. 431; A. & G. 255.


871—Nudus: implies that the body will be washed ashore by the waves, and so unburied.—in ignota arena: "on a foreign strand;" it was looked upon as a calamity to be buried on a foreign shore.
PROPER NAMES.

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

A.
Acaran-an, -anis; adj. masc.: a man of Acarnania (now Carnia) a district of ancient northern Greece, from root ak, "sharp," "pointed," hence "hilly," the hill district.

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

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

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

Acher-on -ontis; N. masc.: Acheron: a river of the lower world, usually derived from ἄχερος, woe; ἄω, "I flow," hence "the stream of woe."

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

Achiv-i -orum; N. masc. pl.: the Greeks.

Aenéad-ae -arum; N. masc. pl.: the followers or countrymen of Aeneas, hence Trojans.

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

Aeóli-us, -a, -um; adj.: of, or belonging to Aeolus, the god of the winds, (from ἄω, "I blow").

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

Albán-i, önum; N. pl.: The people of Alba Longa; the Albuns

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

Amazóni-us, -a, -um: of or belonging to the Amazons, Amazonian. The Amazons were a race of female warriors who dwelt on the banks of the Thermodon (now the Terme), a river of Pontus, in Asia Minor.
Amycus, -i; N. masc.: Amycus, a son of Neptune, and king of the Bebrycians, a Thracian tribe. He was slain by Pollux in a boxing match.

Anchis-es, -ae; N. masc.: Anchises, the father of Aeneas.

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

Anchisiad-es, -ae; N. masc.: son of Anchises, i.e., Aeneas.

Aquilo, -onis; N. masc.: the North wind (from root ἀκ, "sharp" or "swift").

Arcadia, -ae; N. fem.: Arcadia, the central district in Southern Greece. The name indicates its hilly nature (root ἀκ, "high"); cp. Ararat, Armenia, Armorica.

Argive, -orum; N. masc. pl.: the Argives; properly the people of Argos, but as this was the royal city of Agamemnon, the word Argivi stood often for the Greeks generally.

Argolicus, -a, -um; adj.: of, or belonging to Argolis or Argos, a district of the Peloponnesus (now the Morea). The mare Argolicum (properly sinus Argolicus) is the modern Gulf of Nauplia.

Ascanius, -i; N. masc.: Ascanius, (called also Iulus,) son of Aeneas and Creusa. He was rescued by his father from the flames of burning Troy and accompanied Aeneas to Italy. From him the Julian line traced their descent.

Atii, -orum; N. pl.: the Atti were a Roman family. One of the later members of the family was M. Attius Balbus, married Julius, sister of Julius Caesar. Their daughter Attia married C. Octavius, and was the mother of Octavianus, whom Caesar adopted, and who was afterwards called Augustus.

Atys, -os; N. masc.: Atys, a Trojan, the friend of Iulus (or Ascanius), one of the leaders in the games of Troy.

Aurora, -ae; N. fem.: the goddess of the dawn. (The word is for Ausora, a reduplication of the root ὄση, "to burn"); cp. αὐω, αὐως = ἄνως, "the morn").

Ausonia, -a, -um; adj.: of, or belonging to Ausonia, a name given to middle and southern Italy, (from root ὄση, "to burn").

Auster, ri; N. masc.: the south wind, (from root ὄση, "to burn"); cp. αὐω, uro.

Averus, -a, -orum; N. n. pl. See Avernum.

Averus, -i; N. masc.: Averus (now Lago d'Averno), a lake in the neighborhood of Cumae, almost surrounded with woods. The exhalations proceeding from the lake were so deadly as to kill all the birds that flew over it. Hence the name: α, priv. ὄπος, "a bird." It was one of the fabled entrances to the lower world.

B.

Bacchus, -i; N. masc.: Bacchus, son of Jupiter and Semele, and god of wine and poets.

Bebrycia, -um: adj.: of, or belonging to the Bebrycians, a race who inhabited Bithynia.

Beroa, -es; N. fem.: Beroa, the wife of Doryclus. Iris took the form of Beroa when she instigated the Trojan women to burn the ships.

Butes, -ae; N. masc.: Butes a son of Amycus, king of the Bebrycians, killed by Dares in a boxing match at the funeral games held in honor of Hector.
C.

Carpathi-us-a-um: adj. of or belonging to Carpathus, Carpathian. Carpathus (now Scarpento) was an island on the Aegaean Sea.

Cassandra-a, ae: N, fem.: Cassandra, a daughter of Priam and Hecuba. She was beloved by Appollo and promised to listen to his addresses, if he would bestow on her the gift of prophecy. Apollo gave her this gift, but caused that none of her prophecies would be believed. In the division of the spoils, she fell to the lot of Agamemnon with whom she was slain on their return to Greece.

Centaur-us-i: N. fem.: Centaur, the name of a ship, which was so called probably from the figure on its stern. The Centaurs were a fabled race of antiquity, half man half horse, the offspring of Ixion and the Cloud, and dwelt in the mountains of Thessaly. The name is said to be derived (1) either from κέντειν τὴν αὐραν, "to pierce the air," (2) or κένταυρος, "the bull-piercer."

Chimaera-a, -ae: N. fem.: the name of a ship, probably so called from the figure of the Chimaera, on its stern. The Chimera was a fable monster of Lycia, with the fore part of a lion, the middle of a goat, and the hinder part of a dragon. It vomited forth fire. The word is said to be from χιμαιρα, "a she-goat."

Ciss-e-us, 1: N. masc.: Cisseus, king of Thrace, father of Hecuba wife of Priam, king of Troy.

Clōanth-us-i: N. masc.: Cloanthus, a Trojan, one of the followers of Aeneas, and one of the competitors in the ship-race. Cluentii, a noble family of Rome, were said to be descended from him.

Cluenti-us, -i: Cluentius, a Roman in Vergil's time.

Cluenti-i-orum: N. pl. See Cloanthus.

Cōr-us-i: N. masc.: the N. W. Wind; also called Caurus.

Cress-a, -ae: N. fem.: a woman of Crete, a Cretan woman.

Crēt-a, -ae: N. fem.: Crete (now Candia) an island in the Mediterranean, south of Greece.

Crīmis-us, -i: N. masc.: Crimius, a small river on the S. W. of Sicily.

Cyclōp-es, -um: N. pl.: see Cyclops.

Cyclōps, -is: N. masc.: a Cyclops, one of the savage race who, according to Homer, dwelt on a small island near Sicily. They dwelt apart in caves, without laws. each one having jurisdiction over his own household. Later writers represent them as dwelling below Mt. Aetna, forging the thunderbolts of Jove, and limit their number to three, Brontes, Sterope and Arges. The name is from κύκλος, "a circle," ὁψ, "an eye," from their having one eye in the centre of their forehead.

Cymōdōc-e, -es: N. fem.: Cymodoce, a sea-nymph, one of Neptune's attendants.

Cythēr-e-us, -a, -um: adj. of or belonging to, Cythera, (now Cerigo,) an island in the Mediterranean, near which Venus was born.

Cythēr-e-a, -ae: adj. an epithet of Venus.

D.

Dānā-l, -orum: N. pl.: the Greeks.

Dardāni, -orum: N. pl.: properly the descendants of Dardanus, the brother of Aegyptus, who settled in Greece; hence the Trojans.
Dardanid-ae, -arum; N. pl.: the descendants of Dardanus; hence the Trojans.

Dardanus, -l: N. masc.: Dardanus, son of Jupiter and Electra, and ancestor of the royal house of Troy.

Dardanī-us, -a, -um; adj. of, or belonging to Dardanus, hence Trojan.

Dāres-is and ē-tis (acc. Daren and Daretō): N. masc.: Dares, one of the companions of Aeneas, and a famous pugilist, defeated by the aged Entellus at the funeral games.

Demolē-us -i: N. masc.: Demoleus, a Greek slain by Aeneas, during the Trojan war.

Did-o, -ōnis and -us: N. fem.: Dido, also called Elissa, wife of Sichæus and daughter of Belus, king of Tyre. Her brother Pygmalion having murdered her husband, she fled with all her wealth westward over the deep and landed at northern Africa, where she founded Carthage. She hospitably entertained Aeneas and his followers. In consequence of unrequited love she destroyed herself through grief. The word Dido is in the Hebrew Didoth, meaning "lovely."

Didyma-on -ōnis: N. masc.: Didymaon, a celebrated artist in metals.

Diōres-is: N. masc.: Diōres, a prince of the family of Troy.

Di-s, -tis: N. masc.: Dis, the Pluto of the Greeks, the god of the lower world. The word is akin to deus; root div, "bright."

Dōrycl-us -i: N. masc.: Doryclus, a Thracian, husband of Beroe.

Drōpan -um -i: N. neut.: Drepanum, a town of Sicily, on the Western Coast, north of Libybaeum, near Mt. Eryx: now Trapani.

E.

Eliss-a, -ae: fem.: Elissa, poetical name for Dido. The word Elišah is the name given by the Hebrews to a western race on the coast of the Mediterranean, who seemed to have been the descendants of Elišah, son of Javan (Genesis x. 4). If so, the word Elissa means "western maiden."

Elīs-ium, -i; N. neuter: Elišium, the abode of the blessed after death. According to Vergil, perpetual spring reigned there, and the inhabitants lived in a state of perfect bliss. It was adorned with flowers, shaded with groves, and watered by never-failing fountains. The employments of the people (though shadowy) resembled those which they were busied with on earth.

Entell-us, -i; N. mast.; Entellus, a Sicilian pugilist, the pupil and friend of Eryx, the famous boxer of Sicily. He signally defeated Dares in the boxing match at the funeral games.

Epytēs, ae; N. masc.: son of Epytus, i. e., Periphas, whose father Epytus was the herald of Anchises. To Periphas was entrusted the charge of the young Anchises.

Erymanth-us, -i; N. masc.: Erymanthus, a mountain chain in the N. W. of Arcadia (now called Olympos). It was the fabled haunt of the savage boar destroyed by Hercules.
Eryx, -cis; N. masc.: (1) Eryx, a king of Sicily, son of Butes and Venus, and therefore half brother of Aeneas; (2) a high mountain (Monte San Giuliano), and city on the west coast of Sicily, famed for the worship of Venus.

Eumolus, -i; N. masc.: Eumolus, a Trojan who conveyed to Aeneas the tidings of the burning of the fleet.

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

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

Fortuna, -ae; N. fem.: Fortune, the goddess of "luck:" from root fer, "to bring."

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

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

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

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

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

Hectoreus, -a, -um: adj. of or belonging to Hector.

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

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

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

Hyrtacus, -is: N. masc.: son of Hyrtacus. (See preceding.)

Idas, -ae: N. masc.: descendant of Jasus, i.e. Palinurus, the Pilot of Aeneas.

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

Idалиus, -a, -um: adj. of or belonging to Idalium, a city of Crete, sacred to Venus. Idalian.
IIlïcus, -a, -um: adj.: of or belonging to Troy, hence Trojan.

IIf-as, ãdis: N. fem.: a woman of Ilius, hence, a Trojan woman.

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

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

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

Ir-is, -idis: (acc. Irin:) N. fem.: Iris, daughter of Thaumas and Electra, the swift-footed messenger of the deities, especially of Juno. The word is from Fêp, "to speak;" cp. verbum; H. G. wort; Eng. word; hence 'Eμης, from Fêp, "to speak," hence "the interpreter."

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

Ilulus, -a, -um; adj. Italian.

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

J.

Jûno, ònis; N. fem.: Juno, daughter of Saturn and wife of Jupiter. In the Trojan war she strongly supported the Greeks, no doubt in consequence of the adverse decision given by Paris. After the destruction of Troy, she was the implacable foe of Aeneas. The name is from the Sanscrit Dyaus, "bright;" cp. Sî Foś, dîrus.

Jupiter, Jóvis; N. masc.: Jupiter, son of Saturn and king of heaven. The word is from Sanscrit Dyaus, "bright"; cp. Sî Foś, dîrus and Pa, "to feed;" cp. πατήρ, pater, Eng. father, "the father of the bright thing" i.e. "of the air."

L.

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

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

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

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

Lethae-us, -a, -um; adj.: of, or belonging to Letha: Lethan.

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

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

Libyst-is, -idis; adj., fem.: of, or belonging to Libya, Libyan,
Maeand-er -ri: N. masc.: the Meander, a river rising in Phrygia, in Asia Minor, remarkable for its windings. It is now called Meinder or Boyuk Meinder.

Mälē-a -ae: N. fem.: Ma'ea (now Malia) a promontory of the Peloponnesus (now the Morea).

Mēlīboe-us, -a, -um; adj.: of, or belonging to Me'tīboa, a town in Thessaly, celebrated for its dye obtained from the shell-fish caught off its shores.

Mēlit-e, -es; N. fem.: Me ite, a Nereid, one of Neptune's attendants.

Memmi-us, -i; N. masc.: Memmius, the descendant of the Memmi, one of the oldest families of Rome.

Mēnoet-es, -is; N. masc.: Menoetes, a Trojan, who steered the ship commanded by Gyas at the funeral games.

Minerv-a, -ae; N. fem.: Minerva, the goddess of wisdom. She was a strong supporter of the Greeks in the Trojan war. She was the patroness of arts generally. Her name is derived from root man, "to think:" cp. mens, memini, μεμνημα.

Mnestheus, -i; N. masc.: Mnestheus, a Trojan, the commander of the Pristis in the funeral games held in honor of Anchises.

Mycēn-a, -ae; N. fem.: (also Mycēn-e, -es; Mycēn-ae, -arum): Mycena a city of Argolis in the Peloponnesus now the Morea).

Naut-es, -ae; N. masc.: Nautes, a Trojan soothsayer, who advised Aeneas to leave in Sicily all the Trojans who were weary with their lot, with the women and old men.

Neptūn-us, -i; N. masc.: Neptune, the god of the sea, brother of Jupiter and of Pluto. The walls of Troy were said to have been built by him and Apollo for Laomedon. He was friendly to Aeneas and the Trojans. The name is said to be from nix, "to wash;" cp. νίξ, νίπτομαι, νίφω; nix.

Nērē-is, idis; N. fem.: a daughter of Nereus, a name given to the fifty daughters of Nereus and Doris, sea deities.

Nēsae-ē, ês; N. fem.: Nesaee, an island nymph, one of Neptune's attendants.

Nis-us -i; N. masc.: a Trojan, son of Hyrtacus (hence called Hyrtacides), and friend of Euryalus. He fell in battle while attempting to save the life of his friend.

Nōt-us 1; N. masc.: the South Wind. In plural, winds, v. 512.

O.

Ölymp-us, -i; N. masc.: Olympos, a lofty mountain on the border of Thessaly and Macedonia, and the fabled abode of the gods, called at present by the Greeks Blinbo, and by the Turks Semvat Evli. The word is from O, prosthetic; root Sanscrit ur, "to break" (Latin rup: cp. λυκωs, lupus, literally "he that breaks," hence, "a wolf.")

Pālaem-on -onis; N. masc.: Palaeon, a sea deity, called also Melicerta, son of Athamas and Ino. He and his mother Ino were often invoked by mariners in distress.
Pālinūrus, -i; N. masc.: son of Iasus (hence called Iasides), and pilot of the ship of Aeneas. He was overpowered by the god of Sleep (Somnus) while sitting at the helm and was plunged into the sea. After being carried along by the waves for three days he was cast ashore at Velia, where the barbarians murdered him. The promontory Pālinūrus took its name from the disaster, now called Cape di Pālinuoro or Punta delle Sparrtimento.

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

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

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

Pānōp-es, -is, -ae: N. masc.: Panopea, a companion of Acestes.

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

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

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

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

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

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

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

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

Phōl-ōe, -es; N. fem.: Pholoe, the name of a female slave.

Phorb-as, -antis; N. masc.: Phorbas, a Trojan sailor, whose form was assumed by Somnus, when the god endeavoured to induce Palinurus to quit his post and go to sleep.
Phorc-\textit{us}, -\textit{a}, -\textit{um}; N. masc.: \textit{Phorcus} (also called \textit{Phorcys}), a son of Neptune, changed after death into a sea-deity.

Phryg-\textit{es}, -\textit{um}; N. pl.: the \textit{Phrygians}, the inhabitants of Phrygia in Asia, in which Troy was situated.

Pōlit-\textit{es}, -\textit{ae}; N. masc.: \textit{Polites}, son of Priam, the last king of Troy.

Portun-\textit{us}, -\textit{i}: \textit{Portunus}, a Roman deity supposed to preside over harbours; (\textit{portus}).

Prīam-\textit{us}, -\textit{i}; N. masc.: \textit{Priam}, the last king of Troy.

Priśt-\textit{is}, -\textit{is}; N. fem.: \textit{Pristis}, the name of a ship which entered the race.

Pyrg-\textit{o}, -\textit{us}; N. fem.: \textit{Pyrgo}, the name of the nurse of \textit{Priam's} children.

R.

Rhoetēl-\textit{us}, -\textit{a}, -\textit{um}; adj.: of or belonging to \textit{Rhoeteum}, a town and promontory of the Troad. The town is said to correspond to the modern \textit{Paleo Castro}, and the promontory to \textit{Intepeh}.

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

Rōmān-\textit{us}, -\textit{a}, -\textit{um}: of or belonging to Rome. \textit{Roman}.

S.

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

Sāli-\textit{us}, -\textit{i}; N. masc.: \textit{Salus}, an Acarnanian, who was a competitor in the foot-race at the funeral games of Anchises.

Sātunī-\textit{us}, -\textit{a}, -\textit{um}; adj. of, or belonging to \textit{Saturn}, an ancient king of Latum. The word is derived from \textit{sat}, "to sow;" hence \textit{Saturnus}, "the sower."

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

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

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

Sergī-\textit{us}, -\textit{a}, -\textit{um}; adj.: \textit{Sergian}, the name of a noble family of Rome.

Siby\textit{l-ae}; N. fem.: the \textit{Sibyl}. The most noted of the ten \textit{Sibyls} was the Cumaean \textit{Sibyl}, a prophetess who accompanied Aeneas in his descent to the lower
world. The word is said to be a corruption of θε-βούλη "god's counsel;" from θεός, "a god," and βουλή, "a counsel."

Sícān-i, ĕrûm; N. pl.: the Sicani, an ancient people who dwelt on the Tiber, but who afterwards immigrated to Sicily.

Sícān-us, -a, -um; adj.: Sicanian.

Sícūl-us, -a, -um; adj.: of, or belonging to, the Siculi, ancient people of Sicily; hence Siciian.

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

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

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

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

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

T.

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

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

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

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

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

Thrāc-i-us, -is, -ium: of, or belonging to, Thracia; hence Thracian.

Thrēic-i-us, -a, -um: adj. Thracian.

Thybr-is, idis; N. masc.: the Tiber.

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

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

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

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

Tritōn-i-us, -a, -um; adj.: Tritonian, of, or belonging to Triton.

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

Trō-ās, -ādis; N. fem.: A Trojan woman.
PROPER NAMES.

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

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

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

Trōjān-us, -a, -um; adj.: Trojan.

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

Tybr-is, -īdis; N. masc.: the Tiber.

V.

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

Vest-a, -ae; N. fem.: Vesta, the goddess of the hearth. In her temple were said to be preserved the Penates and the sacred fires that Aeneas brought from Troy. The goddess was regarded as the embodiment of purity and chastity, and her priestesses were the vestal virgins, six in number, chosen from the noblest families.

The word is from vas, "to dwell." cp. Fessía, Fessīu.

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

X.

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

Z.

Zēphyr-us, -i; N. masc.: Zephyrus, or the west wind. The word is from Ζήφος = δυνάς, "the dark place," hence, "the west;" cp. nubes, nubo.
ABBREVIATIONS.

a. or act. . . . . . . . . . active.
abl. . . . . . . . . . . ablative.
acc. . . . . . . . . . . accusative.
acc. . . . . . . . . . . according to.
adj. . . . . . . . . . . adjective.
adv. . . . . . . . . . . adverb.
c. = cum. . . . . . . . . with.
cf. or comp. = confer compare.
comp. . . . . . . . . . . comparative degree.
conj. . . . . . . . . . . conjunction.
contr. . . . . . . . . . . contracted.
dat. . . . . . . . . . . dative.
def. or det. . . . . . . . . defective.
dem. or de-
monstr. . . . . . . . demonstrative.
dep. . . . . . . . . . . deponent.
dissyll. . . . . . . . . dissyllable.
f. . . . . . . . . . . . feminine.
freq. . . . . . . . . . . frequentative.
fut. . . . . . . . . . . future.
gen. . . . . . . . . . . genitive.
gov. . . . . . . . . . . governing.
Gr. . . . . . . . . . . . Greek.
imperf. . . . . . . . . . imperfect.
ind. or indic. . . . . . . . indicative.
indcl. . . . . . . . . . . indeclinable.
indef. . . . . . . . . . . indefinite.
inf. or infin. . . . . . . . infinitive.
intens. . . . . . . . . . . intensive.

interj. . . . . . . . . . . interjection.
interrog. . . . . . . . . . . interrogative.
irr. or irreg. . . . . . . . irregular.
m. . . . . . . . . . . . masculine.
n. or neut. . . . . . . . . . . neuter.
nom. . . . . . . . . . . . nominative.
nom. . . . . . . . . . . . numeral.
obsol. . . . . . . . . . . obsolete.
ord. . . . . . . . . . . . ordinal.
pass. . . . . . . . . . . . passive.
perf. . . . . . . . . . . . perfect.
pluperf. . . . . . . . . . . pluperfect.
plur. . . . . . . . . . . . plural.
poss. . . . . . . . . . . . possessive.
prep. . . . . . . . . . . . preposition.
pres. . . . . . . . . . . . present.
pron. . . . . . . . . . . . pronoun.
rel. . . . . . . . . . . . relative.
Sans. . . . . . . . . . . . Sanscrit.
semi-dep. . . . . . . . . . semi-deponent.
sing. . . . . . . . . . . . singular.
subj. . . . . . . . . . . . subjunctive.
sup. . . . . . . . . . . . superlative; supine.
trisyll. . . . . . . . . . . trisyllable.
v. a. . . . . . . . . . . . verb active.
v. dep. . . . . . . . . . . verb deponent.
v. n. . . . . . . . . . . . verb neuter.
voc. . . . . . . . . . . . vocative.

= . . . . . . . . . . . equal to.

N. B.—The figures before v. a., v. dep., and v. n., denote the conjugation of the verb.

Where the etymology is not given, the word is of very uncertain or unknown origin.
VOCABULARY.

a: see ab.

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

ab-duco, duxi, ductum, dúcere, 3 v. a. [ab. “away;” dúco, “to lead.”] To draw back or away; to withdraw.

āb-ēo, īvi or ī, ĭtum, īre, v. n. [ab, “away;” ēo, “to go”] To go away, depart.


ab-nūo, nūi, nūtum or nūtum, nūcre. 3. v. a. [ab. “away;” nūo, “to nod.”] To decline, refuse, reject.

ab-scindo, scidi, scissum, scindère, 3. v. a. [ab, “away;” scindo, “to rend”] To rend, or tear away.

ac, see atque.

ac-cēdo, cessi, cessum, cēdere, 3. v. n. [for ad-cēdo; fr. ād, “to;” cēdo, “to go”] To go to, approach.

ac-celĕro, cēlĕravi, cēlĕratum, cēlĕrăre. 1. v. n. [for ad-celĕro; fr. ād, in “intensive” force; cēlĕro, “to make haste”] To make haste, to hasten.

ac-cendo, di, sum, dēre, 3. v. a.: To kindle, light up. Figuratively of hope: To kindle, raise up. [For adcendo; fr. ād, in “augmentative” force; root ānim, akin to Gr. καίω, καίω, “to light, kindle.”]

ac-cipio, cēpi, ceptum cēpere, 3. v. a.: [for ad-capio; fr. ād, “to;” cápio, “to take.”] To receive.

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

āc-ēr, cris, cre, adj. [fr. ac root of āc-ūo, “to sharpen”] Bold, active, spirited, zealous.

ac-erbus, erba, erbum, adj [root ac, whence āc-ūo, “to make pointed or sharp”] Of the mind, feelings. Bitter, grievous.

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


acta, ae f. The sea-shore, beach, [Gr. ἀκτήν;] from rt. AR, “to break,” hence the place where the waves break.

āc-ūtus, ta, tum, adj. [āchō, “to sharpen.”] Pointed, sharp.

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

ad-do, dīdi, dītum, dēre, 3. v. a. [ād, “to;” do, “to put.”] To put to, or on to. To add.

ad-duco, duxi, ductum, dúcere, 3. v. a. [ād, “to;” dúco, “to lead”] To draw, or pull, towards one.

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

ad-ēo, īvi or ī, ĭtum, īre, v. n. [ād, “to;” ēo, “to go”] To go to, approach.

ad-gnosco, gnoscēre, gnôvi, gnitum 3. v. a. [from ad. “in relation to,” gnoseo, “I know;” see notus for root.] To recognize.

ad-hibēo, hibûi, hibĭtum, hibĕre, 2. v. a. [for ad-hābēo; fr. ād, “to;” hābēo, “to hold.”] With acc. of person and dat, of thing. To invite to.
VOCABULARY.

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

ādī-tus, tūs, m. [adēo, "to go to," (ad. to; 1, root of ēo) An approach.

ād-jūvo, jūvī, jūtum, jāvāre, 1 v. n. [ād, "without force;" jūvo, "to assist"] To assist, help, aid.

ad-nitor, nīsus and nīxus sum, nīti, 3 dep. [ad, "against;" nitor, "to lean."] To exert one's self, strive; To put forth efforts, etc.

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

ad-suesco, suēvi, suātum, susscēre; 3. v. a. [ad, "to;" suēsco, "to accustom," with dat.] To accustom or habituate to.

ad-sto, stāre, stīti, stītum [from ad, near; sto, I stand.] I stand, near.

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

adsultus-us, m. [ad, "against," satto, "Theap."] A leaping against; an assault.

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

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

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

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

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

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

ad-vero, verti, versum, vertere, 3. v. a. [fr. ād, "to;" verto, "to turn."] Pass. In reflexive force: To turn one's self. To direct the mind.

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

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

ager, gra, grum, adj. Sick, feeble.

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

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

aequ-or, ēris, n. [aequo, "to make level."] A level plain; the sea.

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


āer-ēsus, ēa, ūm. adj. [aes, aer-is, "bronze."] Made of bronze, bronze.

āērīsus, la, tum, adj. [āēr, āēris, the air."] Rising aloft in the air, high, lofty.

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

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

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

aethērīsus, la, tum, adj. [aether, aethēr-is, the ether, or upper air."] Pertaining to the upper air or sky. Of or pertaining to, the sky or heavens; heavenly, celestial.

aēvum, i. n. Life-time, life, age, [root aēv, a lengthened form of ē, "to go," cp. ætas=aevitas, aeternus=aeternus; aērium.]

affīgo, fixī, fixum, figūrē; 3. v. a. [fr. ad-figo, ad, "to;" figo, "I fix."] To fasten to.

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

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

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

āge: see āgo.
**Vocabulary.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>alger</td>
<td>fr. (agere, &quot;to bring to&quot; a place) A mound. Of a road: The raised track, causeway, etc.</td>
</tr>
<tr>
<td>agmen</td>
<td>minis, n. (ag-0, &quot;to put in motion&quot;) A line of persons or things. A band, troop or company. Of the stroke.</td>
</tr>
<tr>
<td>ago</td>
<td>ag-0, &quot;to please,&quot; hence, &quot;the pet animal!&quot; Eng. eve.</td>
</tr>
<tr>
<td>agus</td>
<td>ae, f. (agus, &quot;a lamb&quot;) A ewe-lamb. [Probably from root <strong>av</strong>, &quot;to please,&quot; hence, &quot;the pet animal!&quot;&quot;]</td>
</tr>
<tr>
<td>agile</td>
<td>see ago.</td>
</tr>
<tr>
<td>agri</td>
<td>actum, agile, 3. v. a. To lead. Of ships: To urge or impel onwards; to drive forwards by oars. To drive before one; to chase, pursue. Mentally: To urge on, stir up, arouse. Of actions: To do. Imperat. as adv. <strong>Age</strong>, agile, come on! come! Of time: To pass, spend.</td>
</tr>
<tr>
<td>agristis</td>
<td>este, adj. [ager, agr-i, &quot;a field,&quot; plur.; the fields or country] Of or belonging to the fields or country; rustic.</td>
</tr>
<tr>
<td>aio</td>
<td>v. defect. To say, speak [akin to Sans. root <strong>ah</strong>, for <strong>agh</strong>. &quot;to say, speak&quot;).</td>
</tr>
<tr>
<td>alias</td>
<td>a, um, adj. White [akin to Gr. <strong>alados</strong>].</td>
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<tr>
<td>altered</td>
<td>adv. [al-is, old form of al-lus, &quot;another&quot;] In another manner, otherwise.</td>
</tr>
<tr>
<td>allus</td>
<td>al-us, la, lud, (Gen. alias; Dat. alli). adj. Another, other, of many. — As Subst. Sing.: alius, lus, m. Another person, another. Plur.: alli, lumi, m. (a) Others. — (b) The others, the rest [akin to Gr. <strong>al-los,</strong> &quot;another.&quot;]</td>
</tr>
<tr>
<td>alquor</td>
<td>lquouter sum, lqui, 3. v. dep. [foral-lquor; fr. ad, &quot;to,&quot; lqui, &quot;to speak.&quot;] To speak to, address.</td>
</tr>
<tr>
<td>almus</td>
<td>ma, mum. adj. [al-o, &quot;to nourish;&quot;] Propitious, favourable.</td>
</tr>
<tr>
<td>allo</td>
<td>ali, tum and ltim, ere, 3. v. a. (&quot;To nourish;&quot; hence) In figurative force: To support [akin to Gr. <strong>al-0</strong>].</td>
</tr>
<tr>
<td>altaria</td>
<td>arium, n. plur. [altum, &quot;a high place&quot;] A high altar, or altars, on which sacrifices were offered up to the superior deities.</td>
</tr>
<tr>
<td>altus</td>
<td>adj. [alt-us, &quot;high&quot;] On high, aloft.</td>
</tr>
<tr>
<td>alter</td>
<td>taera, terum (Gen. al-terius; Dat. altel). adj. Another, the other of two [akin to alius, with comparative suffix -ter; cp. repar, in Gr. comparatives.</td>
</tr>
<tr>
<td>alterius</td>
<td>na, num, adj. [alter, &quot;another&quot;] Alternat, one after the other; by turns.</td>
</tr>
<tr>
<td>altus</td>
<td>ta, tum, adj [al-o, &quot;to nourish.&quot;] High, lofty. — As Subst.: altum, i. n. A high, or lofty, place; a height. As Subst. altum, i. n. The deep, the main, the open sea. — Of descent or birth: Ancient, old, remote.</td>
</tr>
<tr>
<td>ambiedo</td>
<td>ed, esum, edere, 3. v. a. [amb-i, &quot;around;&quot; edo, &quot;to eat&quot;] To devour, consume, by fire.</td>
</tr>
<tr>
<td>ambigius</td>
<td>dia, 'um, adj. [ambig-o, &quot;to doubt;&quot; root <strong>am</strong>, &quot;around,&quot; cp. **amphi, and ago, &quot;I lead&quot;] Doubtful, in doubt.</td>
</tr>
<tr>
<td>amicus</td>
<td>i, m. A friend.</td>
</tr>
<tr>
<td>amitio</td>
<td>mis, mi, mium, mittre, 3. v. a. [am-o, &quot;to love&quot;] Loving, friendly. — As Subst.: amicus, i, m. A friend.</td>
</tr>
<tr>
<td>annexi</td>
<td>is, m. A stream, river [akin to Sans. apnas; fr. ap, &quot;water,&quot; root <strong>ni</strong>, &quot;to conduct;&quot; cp. English name of river Aron].</td>
</tr>
<tr>
<td>ammoe</td>
<td>av, atum, are, i. v. a. Of personal Objects: To love. Of things as Object: To love, i. e. to take pleasure or delight in, to be fond of [akin to Sans. root <strong>am</strong>, &quot;to love&quot;]).</td>
</tr>
<tr>
<td>amoenus</td>
<td>oena, oenum, adj. Of places: Lovely, delightful, agreeable, pleasant.</td>
</tr>
<tr>
<td>amor</td>
<td>oris, m. [am-o, &quot;to love&quot;] Love, affection. A beloved person, an object of affection. Love of, or desire for, something.</td>
</tr>
<tr>
<td>amplexus</td>
<td>sum, ti. 3. v. dep. [am (= ambi), &quot;around;&quot; root <strong>plex</strong>, &quot;to twine,&quot; whence plex-to] Of things as Object: To encircle, encompass. Of personal Objects. To embrace.</td>
</tr>
<tr>
<td>amplius</td>
<td>comp. adv. [adverbial neut. of amplius; fr. amplus, &quot;extensive&quot;] Of time: Longer, further, more.</td>
</tr>
<tr>
<td>an</td>
<td>conj. [prob. a primitive word] Whether. — Or: —an... an, whether or.</td>
</tr>
<tr>
<td>anepi</td>
<td>eipit-is, adj. [foran-capit-s; fr. an (inseparable prefix), &quot;on both sides,&quot; capit, capit-is, &quot;a head.&quot;] From or on both sides. Uncertain, dubious, doubtful. Hesitating, wavering. Difficult, perilous, dangerous.</td>
</tr>
<tr>
<td>anguis</td>
<td>dissil.) uis, m. and f. A serpent, a snake [root <strong>axx</strong>, &quot;to bend&quot; cp. ancora, uncus: <strong>akwos</strong>, <strong>arkwps</strong>].</td>
</tr>
</tbody>
</table>
VOCABULARY.

ānhēla-ns, ntis. P. pres. of ānhēlo-o. As subst. m. One who pants or is in the act of painting.

ānhēl-itus, ītus, m. [ānhel-o, “to pant.”] A panting. A breathing, breath.

ān-hēlo, helāvi, hēlātum, hēlāre, i. v. n. To draw up the breath with difficulty, to gasp, to pant [for ān-hēlo; fr. ān-hālo; fr. ān (= ār-a, “up”); hālo, “to draw the breath”; hence, “to draw up the breath.”]

ān-hēl-us, a, um. adj. [āhēlo, “to pant.”] Panting.

ān-imā. Imae. f. A soul separated from the body; a spirit or shade, of a departed person. [root An, “to breathe”: aevos, āw, animus.]


ān-nus, ni, m. ("That which goes round, a circuit; “hence.) Of time: A year. A season of the year. [akin to Sans. AM, “to go;” Gr. ευ-νός = év-tavrios, “a year;” cp. annulus, “a ring.”]

ann-us, ūs, um. adj. [ann-us, “a year.”] Of, or belonging to, a year; annual, yearly.


ant-iqus, iqua, iquum, adj. [ante, “before”] (“Pertaining to ante “hence) Old, ancient, belonging to former times.

āpēr-io, iē, ī, tum, ī, v. a. To open, to take off.

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

āpri-cus, ca, cum. adj. [contra. fr. āperio, “to uncover”) Of gulls: Pond of the sun, sunning themselves, etc.

apt-o, āri, ātum, āre, I v. a. [apt-us, “joined on.”] To get ready, prepare.

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


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


arbor, āris, f. A tree. A mast of a ship. [Root AR, AL, “high.”]

arc-ē-o, īu, (obsol. sup. ītum), ēre, 2. v. a. To repel, to keep off or at a distance, drive away [prop. akin to Gr. ἄγον-ω, “to enclose;” in some meanings to ἄρκου-ω, “to ward off, defend.”]

ar-ses so, svi, sītum, sōre, 3. v. a. [for ar-sed-so; fr. ar = ad, “to;” cēdo “to go]. To call, summon, send for.

arcus, ūs, m. A bow. A rain-bow. [Same root as arceo, ārē-o.]

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

ardūs, a, um. adj. High, lofty, aloft. Hence, arduum, i. n. A lofty place, height, eminence. Of a horse: High. [Root AR, ARD, “high;” cp. ἀρεός.]

ārē-na, nae. f. [āre-o, “to be dry.”] Sand. A sandy place. The shore, seashore. A place of combat, as strewed with sand, the arena.

arg-entum, enti, n. Silver. See ardēo.

ār-ī-dus, īda, idum, adj. [ār-ē-o, “to be dry.”] Dry.

ar-ma, morum, n. plur. (“Things adapted” to any purpose; hence) Arms, weapons, armour. Of a ship: The sails, tackling [root AR, “to fit;” Lat. armus, artus, a pāpov.

arm-iger, gēra, gērum, adj. [arm-a, “arms;” (1) connecting vowel; gēr-o, “to bear”) Arm-bearing, or -carrying. As Subst.: armiger, ēri, m. An armours-bearer.

a-rigo, rexī, rectum, rigēre, 3. v. a. [for ar-rēgo; fr. ād, “up, upwards;” rēgo, “to keep straight.”] To lift or raise up. Mentally: To rouse, excite.

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

artus, ātus, m. (“A fitting on;” “that which fits on;” hence) A joint; a timo. [Gr. āp-ω, “to fit.”]

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

arvum, i, n. (“The ploughed thing;”}

(ārv-ūs, a, um. adj. [ār-o, “to plough”] y weighed, but not yet sown. As Subst.:)}

arvum i. n. (“The ploughed thing;")
VOCABULARY.

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

aspec-to, távi, tátum, täre, 1. v. a. intens. tасpicо, "to look at, see," ad "to" root spec "to look."] To look at attentively; to keep looking at.

asper, ēra, ērum, adj.: Rough. Of habits: Rugged.

a-spício, spexi, spectum, spícère, 3. v. a. [for ad-spício; fr. ād, "on or upon;" spéculo, "to look." ] To look upon, behold, see. Mentally, to consider, regard.

assidu-us, ãa, ãum, adj. [assid-ēo, "to sit down, i. e. to continue or remain constantly" in a place.] With reference to time: Constant, continual, unceasing.

ast, see at.

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

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

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

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

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

at-tingo, tīgi, tectum, tingère, 3 v. a. [for ad-tango; fr. ād, "against;" tango, "to touch." ] To reach, to arrive at a place.

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

attōn-itus, ītā, ītum, adj. [attōn-ō, "to thunder at;" hence, "to confound, amaze." ] Confounded, amazed, astonished, thunderstruck.

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

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

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

aud-īo, ivī, or ii, ītum, īre, 4 v. a. To hear; [root āv, "to hear;" cp. āiv; auris.]

aug-ēo, auxi, auctum, aug-ērc, 2 v. a. To increase, augment, [root aug, "to be strong." ] cp. roots vīg, vēg: vīgeo.

augūr-īum, ii, n. [augūr, "to augur".] Augury, an omen, sign, token, prognostic.

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

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

aur-ēus, ēa, ēum, adj. [id.] Gilded, gilt.

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

aur-is, is f. [for aug-is; fr. aug-īo, "to hear." ] The ear.

aur-um, i, n. Gold, as a metal. A yoke of gold, or a golden ear. [akin to Sans. root us, "to burn," Gr. ἀυρ-όv.]

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

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

aut-em, conj. But, however [akin to avi-āp, "but."]


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

āvus, i. m. A grandfather.

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

b. baltēus, ēi, m. A belt or band, for carrying a quiver.

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

bi-color, colorīs, adj. [bi (=bis), "twice." ] color, "color."] Of two colors.

bidens, nitis, f. [bidens (adj.), "with two teeth." ] A sheep.

bigae, ārum, f. plur. [contr. fr. bi-jug-ae. See bijugus.] A chariot, or car, drawn by two horses; a two-horse chariot.

bi-jug-us, a, um, adj. [bi (=bis), "twice;" jug-um, "a yoke." ] Yoked together.

bi-ni, nae, na, num. distributive adj. plur. [bi=bis "twice." ] Two distributively; i. e. two a-piece; two.
b�轰炸, is, f. [bipennis, "double-edged." for bi-pet-nis; bis, "twice," penna (=pet-nu), "a wing."] A double-edged, or two-edged axe; a battle-axe.

bis, num, adv. [for duno; fr. du-o, "two"] Twice.

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

bōnus, a, um, adj. Good in the widest acceptance of the term: excellent. Comp.: melior; Sup.: optimus.

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

bracchium, li, n. An arm.—Plur.: The side-yards of a vessel [akin to Gr. βραχιον.

brēvis, e, adj. In depth: Shallow. (Comp.: brév-lor; Sup.: brévis-simus [akin to Gr. βράχος, "short."]

C.

càd-o, ère, cécidi, câsum, v. n. To fall.

cæcus, a, um, adj. Hidden, unseen, Where nothing can be seen; dark. [for scieus, root sk, "to cover."]

caedo, cécidi, caesium, caedere, 3. v. a. [akin to càd-o, "to fall"] To kill, slay, slaughter. To offer sacrifice by killing victims.

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

caelum, i. n. The sky, heavens [for cavilium; from cavus, "hollow;" cp. κόλος.

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

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

calx, calcis, f. A heel.

campus, i. m.: A field or plain. Of a rock, etc.: A level surface (prob. akin to κῆπος, "a garden.")

candīdus, īda, īdum, adj. (cand-ēo, "to be brilliantly white.") Fair, lovely, beautiful.

cān-ēo, īi, no sup., ēre, 2. v. n. [cānus, "grey," root κάνω "to shine;" cp. καίω.] To be grey or hoary.

cān-is, is, comm. gen. A dog, hound [akin to Gr. κῶνον, κουνός; German hund; Eng. hound.

cāno, cēnīni, cantum, cânαre, 3. v. a. As the ancient oracles were often given in verse: To foretell, forebode. With objective clause: To give the signal, or to announce. [root καν-, "to sound" or "sing;" cp. carmen—casmen.

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

cāp-essu, essi, essi, essi, essītum, esserē, 3. v. a. desid. [cāp-īo, "to take."] Of a place: To repair, or resort, to; to betake one's self to, try to reach.

cāplo, cēpi, captum, cāpere, 3. v. a.: To take. To get or obtain; to receive. To take possession of, seize.

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

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

carchēsium, ii, n. A cup or goblet, contracted in the middle. [Gr. καρχησίον.

cār-ēo, īi, ītum, ēre, 2. v. n. With abl.: To be without or free from; to be destitute or devoid of, akin to root kār, "to shear;" cp. κείρης, curtes.

cārina, ae, f.: The keel or bottom, of a vessel. A vessel, ship. [root kār, "hard;" cp. κάρυον, "a root;" calx, calculus, carbo.

cār-ūs, ra, rum, adj. Beloved, dear, [for cam-rus; akin to Sans. root kām, "to love."]

castel-lum, i, n. dim. [for caster-lum; fr. castrum, cast(e)r-i, "a fort."] A small fort; a castle, citadel, fortress, strongho’d.

castigo, āvi, ātum, āre, 1. v. a. To reprove, chide, find fault with. [from same root as καθ-αρός; καθαριζω: castus (=cad-tus, in-ces-tus.)}
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cas-trum, tri. n. ("The covering thing"; hence) Plur.: castra, òrum. A camp or encampment, as containing several tents or huts, [probably for skadrüm]: akin to root skad, "to cover;" cp. casa=skadsa; German schatten; Eng. shade-ow.]

cas-tus, ta, tum, adj.: chaste, pure.

In a religious sense: Holy, sacred, piouis. [See castigo.]

cä-sus, süs, m. [for cad-sus: fr. cad-o, "to fall."] A falling fail'. Chance, accident, event. Misfortune, calamity.

cá-terva, ae, f. A troop, band, company.

causa, ae, f. A cause, reason.

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

cäy-ò, cae, f. [ca-ús, "hollow."]

("A hollow place;" hence) Of a theatre: The circular part, where the spectators' seats or benches.

cäv-us, a, um, adj. Hollow.

cédo, cessi, cessum, cédère, 3 v. n.: To go away, withdraw, draw back. To yield; to give away or place; to resign the contest [akin to Gr. χάσμα, = χάσμα], "to retire." [cr.]

céléb-r-o, avi, àtum, àre, 1 v. a. [célêber, célèbris, "much frequently"; hence, of a religious ceremony, etc., to which great numbers of persons resort, "solemn, festival."] To keep festive or festival. To solemnize, celebrate.

cél-er, éris, ére, adj. [cel, root of cel-lo, "to urge on."] Swift, rapid, fleet.

célér-o, avi, átum, áre, 1 v. a. [celer, 'swift."] To quicken; to hasten, or speed on or onwards; to accelerate.

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

cér-ébrum, ēbri, n. The brain; in vV. 413, 480 the second e is long [akin to kêbrá, "the head," root fcr, "to bear," hence "that which is carried in the head."]

cerno, crevi, crëtum, cernère, 3 v. a. To perceive, discern, see, "whether by the eye or the mind. [root cern, or cér, "to decide" akin to Greek κηρώ.]" To perceive, discern, see.

certam-en, minis, n. (cert-(a-o), "to contend.") A contest, struggle, in games; zeal, eagerness; contest, engagement.

cert-tam, adv. [lid.] Eagerly.

cer-to, tavi, àtum, täre, 1 v. n. intense [cer, root of cerno, "to fight."] To contend in games. With Inf.: To strive, earnestly, endeavour, to do.


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

cètè; see cétus.

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

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

cêu, conj. As, like as.

châmys, ydis, f. A cloak, mantle [Gr. χαμαύς.]

chôr-us, i. m. ("A dance in a ring, a choral dance;" hence, "a dancing or singing band, a choir;" hence) A band, troop, crowd of any kind [Gr. χώρα, root kúr, "to bend;" cp. curvus, corona].

ciêo, civi, ñtum, clère. 2 v. a. To cause, produce [akin to Gr. πείω, "to go"]').

cingo, cini, cinctum, cingère, 3 v. a. To surround, encircle.

cùnis, èris, m. Ashes [akin to Gr. κόνις].

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

circum, adv. and prep. [prob. adver
tial acc. of circus, "a ring."] Adv.: Around, round, all around. Prep. with Acc.: Around.

circum-flecto, flexi, flexum, flexet-
ère, 3 v. a. [circum., "around;" flecto, "to bend."] To bend, or turn round.

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

citius; see cito.

cit-o, adv. [cit-us, "swift."] Swiftly, rapidly, quickly, [see cito.]

cit-tus, ta, tum, adj. [cit-â, "to put in motion." Swift, rapid. In adver-
biial force: Swiftly, rapidly.

civis, is, comm. gen. A citizen, whether man or woman, as a dweller in a city [root ki, "to lie" or "dwell;" kēmi, καιμα; Quies; A. S. hæm; Eng. ho-me].

clâm-or, òris, m. [clâm-o, "to cry out;" root kal, "to call;" cp. káleîn, κλαίει; (c) lamentor, kalendas]. Outcry, clamour; a shout.

clâ-rus, ra, rum, adj. Clear, in sound sound, loud, clear bright, shining. Of distingui-
shing persons: Renowned, illustrious, famous, celebrated [Gr. root klú, "to hear;" cp. klúa, klēos, clu, clī-ems, gloria.
classis, is, f.: Of persons summoned for sea service: A fleet comprising the ships as well, as the men serving in them: A fleet of ships alone [see clamor].

claudus, a, um, adj. Limping, halting, lame akin to root SKLU, "to shut" or close:" cp. claudo, clavis; kliës, kliëw.

clāvus, i, m. A rudder, helm [see claudus].

clypēus, i, m. A shield, as covering or sheltering the body of the person carrying it [root KAY, "to cover"; cp. καλυττω; cella, celo, galea; O. H. G. helan; A. S. hell; Eng. hell].

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

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

cō-go, có-śi, có-ac-tum, cō-gēre, 3. v. a. [contr. fr. co-ago; co (= cum), "together;" ago, "to drive"] To gather together, collect; to force, compel.

col-līgo, lōgī, lectum, līgēre, 3. v. a. [for con-légō; fr. con (= cum), "together;" lēgo, "to gather."] Of sails as Object: To furl.

collis, is, m. A hill. [Root KAY or KAL, "to project;" cp. κολλωνός, κάρα; celsius, columnā.]

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

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

cōlo, cōlī, cultum, cōlēre, 3. v. a.: To dwell in, inhabit. To worship, venerate. [See cius.]

cōlor, ōris, m. Color, hue. [See cly-perus.]

cōlumba, ae, f. A dove, pigeon.

cōma, ae, f. The hair. [Gr. κόμη.]

cōme-s, comē-s, comis, comm. gen. [for com-in-s; fr. com. (= cum), "together;"] i, root of čō, "to go;" (e) euphemistic. A companion; attendant.

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

com-mendo, mendāvi, mendatūm, mendāre, 1. v. a. [for com-mando; fr. com (= cum), in "augmentative" force; mando, "to commit."] With dat. of person: To commit to the charge of; to confide, or entrust to, for protection.

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

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

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

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

com-plēo, plēvi, plētum, plēre, 2 v. a. [com (= cum), in "augmentative" force; plēo, "to fill."] To fill entirely or completely; to fill up, fill. Of time: To finish, complete.

complexus, ūs, m. [for compact-sus fr. compact-ort, "to embrace."] An embracing, an embrace.

com-primo, pressi, pressum, primēre 3 v. a. [for comprēo; fr. com (= cum), "together;" prēmō, "to press"] To check, restrain, suppress.

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

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

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

con-cēdo, cēdi, nosup., oldēre, 3. v. n. [for con-cēdo; fr. con (= cum), in "augmentative" force; cēlo, "to fall."] To fall, or tumble, down.

con-cēdo, cēdi, nosup., oldēre, 3. v. n. [for con-cēdo; fr. con (= cum), in "augmentative" force; cēlo, "to fall."] To fall, or tumble, down.

con-cēdi, cēdi, nosup., oldēre, 3. v. n. [for con-cēdo; fr. con (= cum), in "augmentative" force; cēlo, "to call."] A meeting, assembly of persons.

con-cēpio, cēpi, ceptum, cēpēre, 3. v. a. [for con-cēpio; fr. con (= cum), in "intensive" force; cēpō, "to take."] Of a female: To conceive.

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

con-cūr-sus, sūs, m. [for concurr-sus; fr. concurr-o, "to run together."] An assembly, council, concourse.
VOCABULARY.

concūtio, cussi, cussum, currē. 3 v. a. [for con-quetió; fr. con (=cum), in "intensive" force; quētio, "to shake."]

To shake violently. Of persons, their feelings. To agitate, alarm, trouble.

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

con-ficio, faci, factum, ficēre, 3 v. a. [for con-fac'c: fr. con (=cum), in "augmentative" force; facio, "to do or make."] To finish, complete, bring to an end.

con-fido, fādi, fāsum, fūndere, 3 v. a. [con (=cum)] 

"together; fundo, "to pour" With Dat.: To trust to, rely upon, put trust in, have confidence in.

con-fundo, fādi, fāsum, fūndere, 3 v. a. [con (=cum)] 

"together; fundo, "to pour" With Accessory notion of disorder. To confuse, throw into confusion or disorder.

con-grēdiō, grossum, grādi, 3 v. dep. [for con-grēdiō; fr. con (=cum), "together; grādiō, "to step" With Dat.: To fight, engage, contend with.

con-sensus, sūs, m. [for congrēdisus: fr. congrēdiō, "to meet" one] A meeting, interview.

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

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


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

con-sanguineus, ea, ćum, adj. [con (=cum), denoting "correspondence;" sangu-iis, sanguinis, "blood"]] Related by blood, akin. As Subst.: con-sanguineus, i. m. A blood-relation, kinsman.

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

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

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

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

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

consilium, i. n. Deliberation, consultation, [see considō.]

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

con-sūno, sūnū, no sup., sūnāre, 1 v. n. [con (=cum), "together, at the same time;" sūno, "to sound"] To sound together, or at the same time; to resound.

con-spiciō, spexi, spectum, spīcre, 3 v. a. [for conspiciō; fr. con (=cum), in "augmentative" force; spēcio, "to see"] To see, behold, esp'y, descry.

con-stītūo, stītūi, stītūtum, stītūre, 3 v. a. [for constātūo: fr. con (=cum), in "augmentative" force; stātūo, "to place or set"] To place, set; to erect, set up.

con-sto, stītū, stātum, stāre, 1 v. n. [con (=cum), in "strengthening" force; sto, "to stand"] To be fixed, determined on, or settled in the mind.

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

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

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

conten-tus, ta, tum, adj, [continuo, in force of "to curb or restrain, cum (=con): res. root of tenuo] Contented, satisfied, content.

con-tingō, tīgi, tactum, tingēre, 3 v. a. [for con-tango; fr. con (=cum), in "augmentative" force; tango, "to
touch ") To come to, arrive at, reach a place; to reach with a weapon, to hit.

con-tinño, adv. [continú-us, "holding together" in its parts; hence, "un-interrupted"] Immediately, forthwith.

con-torquêo, torse, tortum, torquêre. 2. v. a. [con (=cum), "in augmentative" force; torquêo, "to twist."] Of an arrow: To shoot.


contus, i. m. A pole. [Gr. kóntós.]

con-vêllo, vellí or vulsí, vulsum, vellère, 3 v. a. [con (=cum), "in augmentative" force; velló, "to pluck."] Of the sea: To tear up, with oars.

con-vênio, vêní, ventum, vénire, 4 v. n. [con (=cum), "together"," vénio, "to come."] To come together, assemble.

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

cô-pía, iae, f [contr. fr. co-ôp-ia; fr. co (cum), in "intensive" force; opis, "means of any kind."
Means, power, ability.

cor, cordis, n. The heart. [Root kard, "to swing;" cp. kárpa, kárôia: cardo: A. S. heorte: Eng. heart.]

corn-éus, ça, cùm, adj, [corn-us, "a cornel-tree."] Of, or made of, the wood of the cornel-tree; cornel.

con-nu, nús, n.: A horn of animals. The extremity, or end, of the sail-yards of a ship [root kár, "to be hard;" cp. kés, kárôva; carbo, carina: Eng. hart, horn.

côrôña, ae, f. A wreath, garland, crown, chaplet [see circulus.]

corp-us, oris, n. The body; at v. 683 applied to the hull of a vessel. — A person. [root kar, "to make;"] cp. kárôva: Ceres, creo, cresco.

cor-ripló, ripúi, reptum, ripère, 3. v. a. [for con-ripló; fr. cor (cum) "together;" rápiò, "to drag or draw"] To seize, snatch, snatch up. Of space traversed: To hasten, through or along; to pass, or dash, rapidly over.

côrusco, ávi, átum, ãre, 1. v. a. To move quickly hither and thither; to brandish, wave; —at v. 642 supply eum (= ignem) after coruscate.

Crassus, a, um. adj. Thick; crassus brutal, thick blood, i. e. dotted gore; [root kru, "to be hard;"] cp. kús, kúvos; caro, crour.

crâter, cris, m. A bowl for mixing wine; a goblet [sparíp.]

crâ-ber, bra, brum. adj. Frequent, repeated. — Crebra manus, the frequent hand. — Abl.: Abounding in [see corpus.]

crêdo, di, ditum, dère, 3. v. a. To trust, entrust, commit.

crêp-íto, no perf. no sup., ñtâre, 1. v. n. feeq. [crêpo, "to rattle"] To rattle loudly or fast; to keep rattling.

crêpo, úi, itum, ãre, 1. v. n. ("To rattle, clatter;" hence) To break or be broken, with a crash.

crînis, nis, m. [for crî-nois; fr. crî root of cre-sco, "to grow;" see corpus.]
The hair of the head; the tail of a comet.

crûd-us, a, um, adj. Un. repored, raw [see crassus.]

crûor, oris m. Blood [see crassus.]

cul-men, mínus, n. Of a building: The roof [see collis.]

cultus, tûs, m. [for col-tus; fr. cól-o, "to work or cultivate" the ground] Mode or manner of living; habits.

cum, prep. gov. abl. With; —written after personal pronouns, e. g. mecum for cum me [akin to Gr. ên (for kuv), oín.]

cúmulo, ávi, átum, ãre, 1. v. a. [root kúr, "to swell;" cp. kúma] With Abl.: To load with gifts.

cunc-tor, tátus sum, târi, 1. v. dep. To linger, delay.

cunctus, a, um, (most frequently plur.) adj. [contr. from conjunctus, P. perf. pass. of conjungo, "to join or unite together"] All.—As Subj. : cuncti órum, m. plur. All persons, all.

cû-nûes, nî, m. The wedge-form division of a row of seats in a theatre [root kí, "to sharpen;" cp. kówos; cos, cautes, catus.]

cû-iedo, Idîns, m. [cû-ío, "to desire"] Desire.

cû-iedo, Ivi or ili, ñtum, ãre, 3. v. a.: With Inf.: To desire to do, etc.; to be desirous of doing.

cûr-a, ae, f. [for coer-a; fr. coero, old form of quæra, "to seek"] Care, solicitude.

curro, cûcurri, cursum, currêre, 3. v. n.: To run. With Acc. of cognate Obj. To run over, to traverse rapidly. To move quickly onwards, to make way, with oars.

cûr-us, ors, m. [cûr-o, "to run"] A chariot, car.

cûrsus, sûs, m. [for curr-sus; fr. cur-ro, "to run"] A running, A riding. An evolution on horseback. A course at
<table>
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<tr>
<th>Dec-or, oris, m. [déc-et, &quot;(it) is becoming.&quot;]</th>
<th>Comeliness, gracefulness, beauty.</th>
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<tr>
<td>Décör-us, a, um, adj. [déc-or, décör-is, &quot;gracefulness, beauty;&quot;]</td>
<td>Becoming, suitable, proper. Graceful. Decorated, adorned.</td>
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<tr>
<td>Dé-curro, cæcurri or curri, cursum, currère, 3. v. n. [dé, &quot;down;&quot; curro, &quot;to run.&quot;]</td>
<td>To run down. To sail down.</td>
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<tr>
<td>Dé-cus, oris, n. [déc-et, &quot;(it) is becoming.&quot;]</td>
<td>Ornament, decoration. Dignity, honor.</td>
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<td>Dé-férro, túli, látum, ferre, v. a. irreg.</td>
<td>To bring down to a place.</td>
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<tr>
<td>Dé-hisco, hivi, no sup. hiscère, 3. v. n. [dé, &quot;asunder;&quot; hisico, &quot;to yawn&quot;]</td>
<td>To yawn, or gose, asunder.</td>
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<td>Dé-indé (in poets mostly dissyl.) adv.</td>
<td>[dé, &quot;from;&quot; inde, &quot;thence&quot;] Afterwards, then, in the next place.</td>
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<tr>
<td>Dé-jicio, jécì, jectum, jícère, 3. v. a. [for dé-jacio; fr. dé, &quot;down;&quot; jácio, &quot;to cast&quot;]</td>
<td>To cast, or throw down; to bring down dead by an arrow.</td>
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<td>Dé-labor, lapsus sum, lábi. 3. v. dep. [dé, &quot;down;&quot; labor, &quot;to glide&quot;] To glide down.</td>
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<tr>
<td>Dé-ligco, lègi, lectum, ligère, 3. v. a. [for dé-ligo; fr. dé, &quot;out or out from;&quot; ligó, &quot;to choose&quot;] To choose, or pick, out from a number; to select.</td>
<td></td>
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<tr>
<td>Dé-mén, nis (Gen. Plur. delphinum, v. 594), m. A dolphin [Gr. δελφίν. ]</td>
<td></td>
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</table>
Vocabulary.

dé-presso, prendi, presum, prendere, 3. v. a. [dé, "away from;" prendre, in force of "to snatch"] To overtake, catch.

dé-prómo, prompti, promptum, prómore, 3. v. a. [dé, "out of;" próno, "to bring forth"] With Abl. dependent on prep. in verb: To draw out from.

dé-scendo, scendi, scensum, scendere, 3. v. n. for descending; fr. dè, "down;" scando, "to climb") To go down or downwards; to descend. With in c. Acc.: To lower one's self or descend to; to have recourse to.

dé-sérō, sèrni, sertum, sèrere, 3. v. a. [dé, in "negative" force; sèro, "to join"] To forsake, abandon, desert.

dé-signo, signávi, signatúrum, signáre, 1. v. a. [dé, "out;" signo, "to mark"] To mark, or trace, out.

dé-torquó, torso, tortum, toquère, 2. v. a. [dé, "away;" toquero, "to twist;") To turn forcibly aside or away.

dé-tráho, traxi, tractum, tráhère, 3. v. a. [dé, "away from," tráho, "to draw or drag;"] With Acc. of thing and Dat. of person: To strip something off from one; to despoil one of something.

dé-turbo, turbávi, turbátum, turbáre, 1. v. a. [dé, "down;" turbo, "to move violently"] To throw, cast, or hurl down.

déus, i, m. A god. [root div, "bright;" cp. ΔΦος, divus.]

dexter, tèra or tra, tèrum or trum, adj. To, or on, the right hand or side; right, as opp. to "left." — A Subst.: dexter (dextra), ae. i. The right hand, whether of the body or to denote direction.

dico, dixi, dictum, diècre, 3. v. a.: To say, speak, tell. Without nearer Object: To speak [root uic, "to show;" cp. διηρευς, diex; indic. index] To state, mention, report.

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dic-o, avi, åtum, åre, 1. v. a. To dedicate, or consecrate, to a deity [akin to dico.]

dic-tum, ti, n. [dic-o, "to speak"] A word.

di-duco, duxi, ductum, dūcēre, 3. v. a. [di (=dis), "apart;" dūco, "to draw." To] draw apart, separate. To divide out.

dies, i, m. (in sing. sometimes f.) A day. [root div, "bright;" cp. divus, διος; O.H.G. Zio: Lith. divus = deus.]

difficilis, ficelle, adj. [for dis-fácilis; fr. dis, in "negative" force; facile, "easy."] Hard, difficult. Dangerous.

diffugio, fugi, no sup., fugère, 3. v. n. [for dis-fugio; fr. dis, "in different directions;" fuguio, "to flee."] Of several persons as Subject: To flee in different directions; to scatter themselves, etc., to scatter.

dig-itus, iti, m. A finger. Of the feet: A toe [from same root as dico.]

dig-nus, na, num. adj. Of things: Suitable, fit, becoming, proper. That of which one is worthy; deserved, merited. [See dico.]

di-grédiōr, gressus sum, grédl, 3. v. dep. [for di-grédior; fr. di-grádior fr. di (=dis), "apart;" grádior, "to step." To go away, depart.

di-lígo, lex, lectum, ligère, 3. v. a. [for dilego; fr. di (=dis), "apart;" ligo, "to choose."] To value, or esteem highly; to love.

di-mitto, mísí, misum, mittère, 3. v. [di (=dis), "apart;" mítto, "to send."] Of troops: To disband, release from service.

di-móvō, móvi, mórum, móvere, 2. v. a. [di (=dis), "apart;" móvō, "to move."] To move apart or asunder; to divide.

di-rígō, rexi, rectum, rigère, 3. v. a. [for dirígō; fr. di (=dis), in "strengthening" force; rigo, "to keep or lead straight."] To guide, direct.

dir-imo, émi, emptum, intére, 3. v. a. [for dis-émo; fr. dis, "apart;" émo, "to take."] Of a fight: To break off, to put an end to, stop.

disco, dí di, no sup., discère, 3. v. a. To learn. With Inf.: To learn how to do. To ascertain, find out, discover, etc. [See dico.]

disci-men, mínis, n. [for discret-men; fr. discerno, "to separate," from dis, "apart;" root cero, "to separate"] An intervening space, interval, distance.

dis-curro, cócurri and curri, cursum currere, 3. v. n. [dis, "apart;" curro, "to run."] Of several persons as Subject; To run apart or in different directions; to separate themselves, etc., to break away.

dis-pello, pūli, pulsum, pallère, 3. v. a. [dis, "in different direction;" pello, "to drive."] To drive in different directions; to disperse, scatter.

di-verbéro, verbéravi, verbératúm, verbérare, 1. v. a. [di (=dis), "asunder;" verbéro, "to strike."] Of the air as Object: To cleave, divide, cut through.

diver-sus, sa, sum, adj. [for divert-sus; fr. diver-to, "to turn in a different direction."] Turned in a different direction or away; away. Opposite, in a contrary direction. Remote, distant.


VOCABULARY.

Av-finus, ina, inum, adj. [di-vus, "a deity."] Divine, heavenly.

div-us, i (Gen. Plur. divum, v. 45, etc.;) m. [div-us, "divine."] [See deus, dies.] A deity, god.

do, dédī, dátum, dāre, 1. v. a.: To give in the widest sense of the word. Of words: To give forth, utter, speak. With Inf.: To grant, concede, to do. Of sound as Object: To give forth. [Root dā, "to give."] cp. dos, donum, dōris, dōrēa.

dōc-ēo, üi, tum, ëre, 2 v. a. To teach, instruct [fr. same source as dico].

dōl-or, ōris, m. [dōl-ēo, "to grieve."] Grief, sorrow.

dōl-us, i. m. Craft, fraud, guile, deceit [Gr. δόλος].

dōm-ītor, itūris, m. [root dam, "to tame."] cp. δαμάω δαμᾶ, dom , dominus. A subduer.


dōnec, conj.: As long as, while. Until.

don-o, āvi, ātum, āre, 1. v. a. [dōnum, "a gift."] To present with a gift. With Acc. of thing and Dat. of person: To give or present, something to one. To reward. [See do.]

don-num, ni, n. [for dā-num; fr. da, root of do, "to give "] A gift, present. A votive gift, or offering, to a deity.

duco, duxi, ductum, dūcere, 3. v. a.: To lead, conduct. To draw after, or behind, a person or thing. Of troops: To lead, command. To lead, manage, conduct, direct. To lead off, or away, to carry off, a prize. Of origin, descent: To derive, draw [root duc, "to lead "] or "draw," cp. ὑποδέχομαι.

ductor, tōris, m. [dūco, "to lead "] A leader. A commander, military leader. A commander of a vessel.

dūdum, adv. A little while ago, not long since, lately, just now.

dulco-is, e, adj. Sweet, or delightful, to the feelings, etc.; beloved [usually referred to Gr. γλυκ-ς].

dum, adv. [prob. akin to obsol. δῦεις, "a day"] While, whilst.

dūo, ae, o, num. adj. plur. Two.—As Subst. m.: Two persons, two; the two [Gr. δύο].

du-plex, plēcis adj. [for du-plex; fr. dūo "two;" plēc-o, "to fold"] Two-fold, double.

dūr-us, a, um, adj.: Hard. Of persons: Hardy. Of grief: Severe, painful, etc. [akin to Sans. dura, "firm."]

ō; see ex.

ee-ce, demonstr. particle [for en-ce; fr. en, "lo!"] ce, demonstrative suffix] Lo! behold! see!

ē-do, didi, dītum, dēre, 3. v. a. [ē (= ex), "forth;" do, "to put"] To utter, declare.

ēdō, ōdi, ōsum or essum, ēdere or esse, 3. v. a. Of things as Subject: To eat up, devour, consume, destroy, akin to root ad; Gk. ἐδω, "to eat."]

ē-dōcēo, dōcēi, ductum, dōcere, 2. v. a. [ē (= ex), "throughly;" dōcēo, "to teach"] To teach, or show, thoroughly; to inform, apprise.

effēro, ex-tāli, ē-lātum, ef ferre, v. a. [for ex, "out;" fēro, "to bear"] To bear, bring, carry out or forth. To raise, uplift, elevate.

ef-fēt-us, a, um, adj. [for ex-fēt-us; fr. ex, "forth;" root ὑν, "to bring forth."] Exhausted, worn out, enfeebled.

ef-for, fātus sun, fāri, 1. v. dep. [for ex-for; fr. ex, "out;" for, "to speak "] To utter, speak.

efringo, frēgi, fractum, fringēre, 3. v. a. [for ex-frigo; fr. ex, "out;" frango, "to break"] To dash out by a blow.

ef-fugio, fugi, fugitum, fugēre, 3. v. n. [for ex-fugio; fr. ex, "away;" fugio, "to flee"] Of a person in a foot race: To flee away from his competitors; to dart forwards.

ef-fulgēo, fulsi, no sup., fulgēre, 2. v. n. [for ex-fulgēo; fr. ex, "forth;" fulgēo, "to shine"] To shine, or glitter, forth.

ef-fundo, fundi, fūsum, fundēre 3. v. a. [for ex-fundo; ex, "forth;" fundo, "to pour"] To pour forth. Of words, complaints: To pour forth, give vent to, utter. Of reins: To let loose, slacken. To pour forth as a stream would; to rush forth, dart forward.

ēg-ō, ūi, no sup., ūre, 2. v. n. With Abl. or Gen.: To be destitute or devoid of; to be without.

ēgo, pers. pron.; I Strengthened by suffix met: I myself [Gr. ἐγώ.]

ēgōmet; see ēgo.

ē-gre-gius, i, uum, adj. [ē (= ex), "out of;" grex, grēg-is, "a flock"] Noble, illustrious, distinguished, etc.

ē-ject-o, āre, āvi, ātum, v. a. [ē, "out of;" jacio, "I throw"] To throw out; to eject.

ē-lābor, lapsus sum, lábri, 3. v. dep. [ē (= ex), "forth;" lābor, "to glide."] To glide forth; to glide, or slip, away.

ē-mētior, mensus sum, mētirī, 4. v. dep. [ē (= ex), "out;" mētior, "to meas-
sure"

In space: To traverse, pass over
or through.

e-emit, emitū, emitūrum, emitare, 1. v.
n. [έ (=ex), "forth";] mico, "to move
quickly"] To spring forth, dash for-
wards.

ein, interj.c. Lo! behold! see! [Gr.
πρ]

ένιμ, conj.: Truly, certainly, indeed.
For.

ensis, is, m. A sword.

ἐν, ivi or ili, itum, ire, v. n.: To go
[root i, Gr. ἐνέπαω].

ἐπόλυμ, i, n. A feast, banquet.

ἐπόλυ-ρ, atus sum, āri, 1. v. dep.
[ἐπόλυμ, "a feast"] To feast, banquet.

ἐσ-εs, itis, m. [for equ-ilio]; fr. ἐσ-
us; τοῦ, root of ē; "to go.") A horseman.
Plur. Cavalry.

ἐκ-εστι, estris, estre, adj. [ἐκ-us,
"a horse") Pertaining to a horse; horse-
cavalry.

ἐ-κιδ, adv. [for ec-quiá; fr.
 demonstrative suffix, ce, changed be-
fore the k sound into ce; quidem, "indeed")
Indeed, certainly, truly.

ἐκ-μ, i, m. A horse[akin to Gr.
ίκος = εκ-ος, ac, "swift "]

εργo, adv. Therefore, accordingly.

ε-ρεγo, rexi, rectum, rigē e, 3. v. a.
[for er-ego; fr. ε (=ex), "out of;" rēgo,
"to make straight"] To raise, or lift,
up, to erect.

ἐριπιο, ripū, reptum, ripēre, 3. v. a.
[for e-rīpio; fr. ε (=ex), "out of;" rāp-
ō, "to snatch"] To snatch away; to deliver,
rescue, set free.

έρω, α, ἄτωμ, ἄρε, 1, v. n. To wan-
der, rose, stray.
Of a ship: To wander
from its course.

ερ-ο, ōris, m. [ερ-ο, "to wander"]
A wandering, a straying about; error,
mistake.

έρ-ο, ρείν, ραίμ, ῶερε, 3. v. a,[ε
 (=ex), "out;" ρείν, "to cast down"] Of
a tree: To tear up from the roots.

et, conj.: And: et... et, both...
and. Also [akin to Gr. eίς, "moreover"]).

ετιμ, conj. [for et jam "and now."]
And also, and furthermore; likewise,
also, besides; even.

ε-ῦδω, ύδω, ὕδωμ, ύδορ, 3. v. a.
[έ (=ex), "out from;" ύδω, "to go"]
To escape from, escape.

ε-ὑντιο, ὑντιμ, ὑντεμ, ὑντερ, 4. v.
[έ (=ex), "completely;" ντιο, "to bind"]
To bind completely, bind round;
to enclose, envelope, tie up.

ε-νολο, νολι, νολῆμ, νολερ, 3. v. a.
[έ (=ex), "out;" νολο, "to roll"]

With Personal pron in reflexive force:
Of a stream: To roll itself forth; to roll
forth, glide out.

ex (e), prep. gov. abl. Out of a place
or number; away from, down from. Of
time: From. To denote the material of,
with or out of which a thing is made.
According to, in conformity or accord-
ance with, after [Gr. εί].

εκ-άιιμ-οι, e, adj. [ex, denoting
"negation;" ἀνίκεια, "life"] Lifeless
or dead, from fear—English expression
terrified out of one's life.

εκ-άιιμ-ο, α, ἀτωμ, ἄρε, 1. v. a. [id]
To deprive of spirit or courage, to terrify
greatly.

ex-ardescé, arsi, arsum, ardescēre,
3. v. n. [ex, "out of, forth from;" ēcdo,
"to go"] Of a prize: To withdraw or retire
from; 1. e. to surrender all claim to.

ex-cell-um, α, n. [for exccid-um; fr.
exscio, (=ex; scind "to cut," root of
scindo.)] Destruction, overthorn.

ex-είο, εϊ, είτω, είτωμ, είτωρ, 3. v.
[ex, "out;" εϊ, "to go"] To call out or
forth; to bring out; to rouse, excite. Of
things as Object: To raise up, produce.

ex-κιο, κίπι, κεπτίμ, κεπερ, 3. v. a.
[for ex-κιπι; fr. ex, "without force;
κιο, "to take."] To receive a person
in any way.

ex-κατιο, κατις, κασσομ, κάτηε, 3. v.
[for ex-κατιο; fr. ex, "without force;
κατιο, "to take."] To receive a person
in any way.

ex-κιο, κι, κο, κομε, κομερ, 3. v.
[ex, denoting, "completeness," κο, "to eat."]
To destroy, consume.

ex-κο, κοι, κι, κεμ, κερε, 3. v. n.
[ex, "out;" κο, "to go."] Neut.: To go,
or come, out or forth from a place. Act.
To avoid, escape, elude, ward off.

ex-κεκεο, κεκεύ, κεκτίμ, κεκερ, 2. v.
[for ex-κεκεο; fr. ex, denoting "op-
position;" κεκεό, "to close."] Mentally:
To disturb, disquiet, agitate, vex.

exer-κτυς, κτας, m. [exerc-κο, "to
exercise."] A multitude, band, company.

ex-κο, κοι, κι, κεμ, κερε, 3. v. a. [for
ex-κο; fr. ex, "out;" κο, "to drive."]
To bring to an end; to end, finish.

exigüus, α, σιυν, adj. In number:
Small, few.
exiti·tum, tii, n. [en, away, root: "to go," "to go away."] Destruction, ruin
exi·tus, tůs, m. [exō, "to go out;"] Of circumstances: An issue, result.
ex-ó·rīor, orus sum, örīri 3. and 4. v. dep. [ex, "up;"] örīri, "to rise."] Of lamentation. To arise.
ex-ó·sus, sa, sum, adj. [for ex-od sus; fr. ex. in "intensive" force; öd-i, "to hate."] In active force, and sold. by Acc.: Hating utterly or exceedingly.
ex-pēd-īo, ivī or ili, ītum, ire, 4. v. a. [ex, "out of;"] pes, pēd-is, "the foot."] To prepare, get ready, get out.
exsátūrā·bilis, bile, adj. [exsát·ūr(a)-o, "to satisfy fully."] That can be satisfied fully, that can be satiated.
ex-sēquor, sēquūtus sum, sēqui, 3. v. dep. [ex, "to the end;"] sēquor, "to follow."] Of vows, etc., as Object: To follow up, carry out, accomplish, perform.
ex-sors, sortis, adj. [ex, "without;"] sors, "lot."] Independent of allotment, hence, special.
ex-specto, spectāvi, spectātum, spectāre, 1. v. a. [ex, "very much;"] spectō, "to look out."] To wait for, await, wait to see; to wait until. To expect; look for.
exstructus, a um, P, perf. pass. of exstrāo. As Subst. exstructum, f,n. A mound or heap of earth, as that which has been piled up.
ex-strāo, struixi, structum, strūere, 3. v. a. [ex, in "augmentative" force; strūo, "to pile or heap up."] To heap up
ex-sul, sulis, comm. gen. [for ex-sol; fr. ex, "out of;"] sōl-um, "land, country."] An exile.
ex-sul-tō, távi, tātum, tāre, 1. v. n. intens. [for exsaltō; fr. ex and sal (i.e. ex; sal, root of salō), "to heap up."] To rejoice exceedingly, to exult.
extra, ōrum n. plur. The higher internal organs of the body; e.g. the liver, heart, lungs, etc.; the inwards.
ex-templo, adv. [contr. fr. old extempālo; fr. ex. "immediately after;"] tempūlum, a dimin. form of tempus, "time."] Forthwith, at once, immediately.
ex-tendo, tendi, tensum and tentum, tendere, 3. v. a. [ex, "out;"] tendo, "to stretch."] Of a person as Object: To stretch out or extend; to throw at full length.
ex-terrēo, terrāri, territum, terrēre, 2 v. a. [ex, in "augmentative" force; terrēo, "to frighten."] To frighten greatly; to alarm or terrify in a high degree.
extrēmus, a, um. sup. adj. Last in the wildest sense of the word. The last part, or end, of that to which this adj. is in attribution.
exitō, ú, útum, úère, 3. v. a. To put off from one's self; to lay aside.
exitūro, ussi, us tum, usūre, 3. v. a. [ex, in "extensive" force; úro, "to burn."] To burn up, destroy by fire.
F.
fācio, fēci, factum, fācère, 3. v. a. To make, in the widest sense of the term, [root diā, "to make," or "place:"] cp. faber, fico, rēs, rēs, rēsus.
fall-ax, ācis, adj. [fall-o, "to deceive"] Prone to deceive, deceitful.
fallō, fēsellī, falsum, fallēre, 3. v. a. To deceive, confuse; in reflexive force; To deceive one's self; to be mistaken [root SPAL or SPIAL; cp. soállo, falsus.
fāma, ae, f. Report, the common talk, rumor, etc.; reputation, renown, fame [root fā, "to bring to light;" "to tell;" cp. φην, φάτις, φωνή; fari, famum, famum, fas.
fāmūlus, uli, m. A servant, attendant [for fac-mulus, from facio, "to do."]
far, farris, n Meal [root fer, "to bear;" cp. Goth, bar, baira; A. S. bere, (Scot. bear) = barley.
fas, n. indecl. A right, or lawful, thing [see fama.
fāt-ālis, ale, adj. Given, or assigned, by fate; fated [see fama.
fātigō, āvi, ātum, āre, 1. v. a. To harass, worry, worry out.
fāvéo, favi, fautum, fāvēre, 2. v. n. To be favorable, to favor, to applaud [same root as fama.
fāvilla, ae, f. Hot ashes, coals, embers [see fama.
fāvor, ēris, m. [fāv-ō, in force of "to applaud"] Applause, acclamation.
fax, fācis, f, A torch [see fama.
fē-mīna, minae, f, [fē-o, "to produce;" root diā, "to suck;" θῆσις, θῆσις; felligis, filius, filia] A female, a woman.
fēre, adv. Nearly, almost, for the most part.
fērio, no perf. no sup., ire, 4. v. a, To strike.
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fer-o, tōl-i, lāt-um, fēre, v. a. To bear, carry, bring, convey; to carry off, take away. Of a gift, prize: To bear off or away; to obtain, win; to bear, endure. With Personal pron. in reflexive force: To betake one's self, go. With accessory notion of haste: To hasten, speed, hurry onwards. To report, relate [root per, "to bear;" cp. φέρω; φέροι, φέρον; ferax, fertilis, fortun; the root τόλ or τόλ, "to bear," appears in πλαύς, πλαύτων; tolo, tolero; Goth. thula; O. H. G. dolem; Scotch, thole.]

fer-ox, ócis, adj. Bold, fierce [akin to ferus].

ferr-átus, āta, ātum, adj. [ferr-um, "iron"] Tipped, or pointed, with iron.

ferrum, i, n. Iron. As tipped with iron: An arrow.

fer-us, a, um, adj. Of animals: Wild. —As Subst.: fērus, i, m. A wild animal [akin to θηρίον; Aed. θηρίον; Goeth, dius; G. H. G. tior; German, thier; Eng. deer.]

fessus, u, adj. Wasted, weary.

fibula, ae, f. A brooch, buckle [for fibiga-bula: root ἱφιον, "to fasten.]

vides, ēi, f. [vid-o, "to trust" root ὑπάνει, "to join," "to trust;" cp. πείθω, πίστος; fido, fidus, funis, fœdus; Goeth, fidjan; Germ. bitten (to pray)] Guardianship, care, protection, etc.

fid-o, fisus sum, fidēre, 3. v. n. semidep. To trust, be confident, feel confident [see fides.]

fid-us, a, um adj. [fido, "to trust"] Trusty, faithful [see fides.]

figo, fixi, fixum, figere, 3. v. a.: To fix, fasten. To transfixa, pierce [akin to φιλιγγον, φίλεις; fibula, vincio.]

fimus, i, (only in sing.), m.: Mire, dirt.


fin-itimus, itima, itimum, adj. [fin-is, "a border"] Bordering upon, adjoining, neighboring. —As Subst.: finitimi, ērum, m. plur. The neighbouring peoples.

fio, factus sum, fīri, v. pass. irreg.; [see fácelo] To be made. To become.

flagel-lum, li, n. dim. [for flagellum; fr. flagrum, flag(o)er-i, "a whip"] A small whip.

flāmen, minis, n. Of the air: A breeze, gale from root ἐφιλα; other varieties are ἐφιλά, ὑπέφιλα, "to bubble over," "to blow," "to flow;" cp. φλέω, φλασμός, φλόω; flos, fluīto, fluo, flumen.]

flamma, mae, f. A flame, [root ἐφιλαθ] "to burn," "to shine" =flamma; cp. φλέγω, φλάξ; flagro, fulgeo, fulmen.]

flāvus, va, vum, adj. Yellow [see flamma.]

flēcto, flexi, flexum, flēctēre, 3. v. a. To bend, turn, turn round [root praek = PIK; cp. παλέκερν, παλουκή; plico, plecto.]

flēo, flēvi, flētum, flēre, 2. v. n. and a. : Neut.: To weep, shed tears [see flamen.] Act.: To weep or shed tears for; to mourn for, bemoan, etc.

flētus, tūs, m. [flēo, "to weep."] A weeping.

flēx-īlis, īle, adj. [flexus, "a bending." See plecto.] Flexile, flexible.

flōs, flōris, m. [See flamen.] A flower.

fluc-tus, tūs, m. A billow, wave.

flū-men, minis n [īd.] A flood, or stream, of water. A river. [See flamen.]

flūo, fluxi, fluxum, flūere, 3. v. n.: To flow. Run down, drip with any fluid. [See flamen.]

fōc-us, i, m. [See fama.] An altar.

foed-e, adv. [foed-us, "foul."] Base- ly, horribly, disgracefully, shamefully, [root pho. (1) "to rush;" (2) "to smoke;" (3) sacrifice; θυω, fumus, fumo; θως, thus.

foed-us, ēris, n. [for fid-us; fr. fid-o, "to trust"] A league, covenant, agreement, treaty, compact. [See fides.]

fōl-i-um, iī, n. A leaf [akin to Gr. φύλλον.]

(for), fūtus sum, fāri, 1. v. dep. To speak, say. [See fama.]

form-a, mae, [for fer-ma; fr. fēr-o, "to bear."] Form, figure, shape. A fine form, beauty.

for-s, tis, (only in Nom. and Abl. Sing.), f. [probably for fertis; fr. fēr-o, "to bring."] Chance, hazard, accident. Adverbial expressions: Foris, (=for sit) chance may be; i.e. Perchance, perhaps, peradventure. Forte (Abl.) By chance, accidentally, by accident.

for-tis, te, adv. Brave, bold, courageous [fer-tis; fr. fēr-o; and so, "hearing, that bears," hence, "strong;" hence, as a result, "brave."]


fōr-um, i. n. ["An open space or area;" hence, "a forum or market-place;"
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despite, from justice being administered
there: The administration of justice,
(usually considered akin to for-is "a door,
and so, "that which is out of doors;"
—but rather akin to Gr. root πορ whence
παύ-ς, "a passage;" πορ-ευωναι, "to go
or pass;" and so, "that which is gone or
passed through."]

frág-or, óris, m. [frango, "to break,
through root FRA-.] A noise, din, shout.

frango, frági, fractum, frangère, 3. v.
a. To break, dash to pieces. [See fragar:
cp. Fréqy-r-vu=μ-μ.]

fráter, tris, m. A brother.

fráter-nus, na, num, adj. [fratér, fráter(is), "a brother." Of or belonging
to a brother; a brother's.

fraus, fraudis, f. Deceit, fraud.

frém-itus, iūs, m. [frem-o, "to roar;"
Of persons: A roaring, roar, shouting, acclamation.

frém-o, úl, útum, ère, 3. v. n.: Of per-
sions: To make a low murmuring sound.
Of the wind: To roar, rage. [Gr. θρόνος-νος-]

frén-o, ávi, átum, āre, 1. v. a.: Of per-
sions: A roaring, roar, shouting, acclamation.

fré-num, ni, n. (in plur. m. and n.
fré-ni and fré-na). A bridge, including
bit, head-piece, and reins.

fré-tum, i, n.: A strait, strith. (Sing.
and Plur: The sea.

fré-tus, ta, tum, adj. With abl; Re-
luding, or depending, upon; trusting to.

frígeō, frixi, (only in old Gram-
arians), no sup., frígere, 2. v. a. To be cold,
to be cold and stiff [akin to πύρ, root of
πυ-ọ, "to shiver with cold," with the
digamma prefixed).

fríg-idus, ida, idum, adj. [fríg-ọ, "to
cold." Cold, chill.

frond-ọ, no perf. no sup., ère, 2. v.
n. [frons, frond-is, "a leaf." To have
leaves, to be leafy.

frond-ósus, ósa, ósum, adj. frons;
frond-is, "a leaf." Full of, or abounding
in leaves, a leafy garland.

frons, frontis, f.: The forehead orrooke. Of a vessel: The bow, prow. [akin
to Gr. δ-φοῦς; cf. English "brow"].

frustra, adv. [akin to fraudo]. In
vain, to no purpose.

fúg-a, ae, f. [fúg-ọ, "to flee." A
fleeing, flight.

fúgio, fúgi, fúgítum, fúgère, 3. v.
and a Neut.: To flee, fly, take to flight,
Of things: To pass rapidly, flee, speed its
way. To flee away; to disappear or van-
ish; to recede from the sight. Act.: To
flee from [root shun, "to bend around,

"to flee;" cp. φευγω, fugo; Eng. buzzom
(= bugh sam).

fúg-o, ávi, átum, áre, 1. v. a. [fúg-ọ, "I
flee;"] To put to flight, make to flee,
run, drive or chase away.

fúlg-ọ, fulsi, no sup., fulgere, 2. v.
n. To shine, glitter, glisten.

fúlg-or, óris, m. [fúlg-ọ, "to flash;
see flamma] Glitter, glean, brightness,
glistening.

ful-men, mínis n. [for fulg-men; fr:
fúlg-ọ, "to flash"] A lightning-flash;
a thunder-bolt.

fulvus, a, um, adj. Reddish, yellow,
gold-coloured. [See flamma.]

fú-mus, mi, m. Smoke [see foede.

fundo, fádi, fásum, fundère, 3. v. a.: Of
liquids: To pour out, or forth, to pour.
Of speech, complaints: To pour forth,
utter. Of several living beings as Sub-
ject: To stretch themselves, etc., out; to
stretch out their limbs [root FUD, akin to
χυ-ς, "a pouring out;" χέω, "to pour
out."]

fundu, ávi, átum, áre, 1. v. a. [fund-
us, "the bottom,"] To found.

fundi-us, i, m. The bottom of any-
ing [Ποθ-μαν, "the bottom" of the sea].

fú-is, is, m. A cord, string. A rope,
cable [see fides].

für-o, úl, no sup., ère, 3. v. n. To
rage, rave, be furious.

fúror, óris, m. [führ-o, "to rage"]
Rage, madness, fury.

für-ór, átus sum, āri, 1. v. dep. [fur,
für-is, "a thief"]. With Acc. of nearer
Object. and Dat. of disadvantage: To
steal away, or withdraw, something from
something.

für-tim, adv. [führ-or, "to steal"] By
steal, secretly, privily.

G.

gál-ọa, ae, f. A helmet, headpiece
[see clypeus].

gáudéo, gávisus sum, gáudère, 2. v.
n. semi-dep. To rejoice, delight [root οὐν,
"to rejoice;" cp. γανθων; gáudités).

gáudium, li, n. [gáud-ọ, "to re-
ioce"] Joy, gladness.

gāza, ae, f. Riches, wealth [Gr. γαζα,
said to be originally a Persian word.

géli-dus, ida, idum, adj. géli-ọ, "to
freeze"] Icy cold, cold.

gē-minus, mina, minum, adj. [prob.
for gem-minus; fr. γένος, "to bring
forth"] Twin-born, twin. Two-fold, dou-
ble. Two, both.
VOCABULARY.

gem-ma, mae, f. [for gen-ma; fr. gen-o, "to bear," properly "a bud".] A precious stone, jewel, gem.

gén-o, tü, lüm, ëre, 3. v. a. and n. Act.: To mourn, lament; bewail, beweem. Neut.: To groan, moan, etc.

gén-a, ae, f. A cheek [akin to Gr. yéros, "the chin"].

génér-o, ávi, átum, pré, 1. v. a. [genus, généris, "a race or family"]. Pass.: With Abl. of "origin." To spring, or descend, from.

gén-itor, ñórís, m. [gén-o, "to beget"] A father.

gén-jus, li, m. [gén-o (=gigno), "to produce"] The tutelary deity, or genius, of person or place.

gens, tis, f. [gén-o, "to beget"] A clan, family. A nation [root oA, gán, or, "to produce;" cp. γεννοῖα γένος, gigno, nascor (=gnas-cor)].

génu, us, n. A knee [cp. γόνο; Gothic, kniu; Eng. knee].

géños, éris, n. Birth, descent, origin. Of persons: A race, family [see gens].

géro, gessi, gestum, gérère, 3. v. a. To bear, carry.

gigno. (old form gigno), genni, gemënum, gignère, 3 v. a. To bring forth, bear, give birth to [reduplicated fr. root oan; see gens].

glór ã, ñae, f. [=elua oria; root clu, "to hear"] Glory, fame, renown.

grämin-ëus, éa, éum, adj. [grämén, grämin-is, "grass"] Grassy, grass-covered.

grando, iinis, f. Hait, hail-storm.
grät-or, átus sum, ári, 1. v. dep. [grat-us, "pleasing."] With Objective clause: To congratulate one, that.

grätus, a, um, adj. Delightful, pleasing, agreeable. [root gar, "to be glad;"] cp. χαίρω, χαίρες, gratia: O. H. G. gierieg (greedy).

gräy-is, e, adj.: Heavy, ponderous. With respect to character: Of weight or authority; venerable. Of anger: Heavy, severe [from same root as ράσ, ράδιος, gráv-iter, adv. [gráy-is, "heavy."] Heavily.

gréümum, li, n. The lap, bosom.

gres-sus, sis, m. [for grad-sus; fr. grád-lor, "to step." A stepping, step, gait. Of a ship: The course.

guberña-clum, cli, n. [gubern(a)-o, "to steer." ] A helm, rudder.

guberña-tor, tòris, m. [ld] A steersman, pilot.

gur-ges, gitis, m. : A whirlpool, an eddying stream. Waters, stream, sea.
[root far, "to devour;" cp. bopá, bopós; voro (=gyoro), gula.]

gyrus, i. m. Of a serpent: A coil. [Gr. γύρος.]

H.

hábë-na, nœ, f. [hábë-o, "to hold."] The reins.

hábë-o, tü, lüm, ëre, 2. v. a.: To have in the widest acceptance of the term. To hold, possess. To hold, account, deem, regard. [root ap, "to lay hold of;" cp. ἀπ'τομα ἄφος: aptus, opto.]

hac-ténus, adv. [hac, fem. abl. sing. of hic, "this;" ténus, "up to."] In time: Up to this time or point; thus far.

haerëo, haesi, haesum, haerëre, 2. v. n.: To be, or remain, fixed or fast anywhere; to cling. To be at a loss; to be perplexed or embarrassed.

hámus, i. m. ("A hook," hence) A hook-shaped link of coats of mail [Gr. χαμός.]

hast-ile, illis, n. [hast-a, "a spear."] A spear, javelin.

haua, adv. Not at all, by no means, not.

haurio, hausi, hastum, haurire, 4. v. a. To exhauest, etc. [akin to Gr. ἀναφ.]

hêbëo, no perf. no sup., ëre, 2. n. To be slow, sluggish, or inactive.

herb-a, ae. 1. Herbage, grass, and all that is comprehended under the English expression of "green food." [akin to φέρμω, φορμή.]

héros, ëis, m. A hero [Gr. ἵρως; Lat. vir.]

heu, interj. Alias.

hib-ernus, erna, ernum, adj. [for hiem-ernus; fr. hiëms, hiëm-is, "winter."] Wintry, stormy, tempestuous.

hic, hæc, hoc (Gen. hâ jus; dat. huic), pron. dem. This person or thing: As subst.: Sing.: hic, m. This man, he; hoc, n. This thing, this, plur.: hi, m. These persons or men:—hi ... hi, these ... those; hæc, n. These things, these words; hoc, adverbal Abl.: On this account, for this reason [akin to prenominal root i, aspirated; with c (=ce), demonstrative suffix.]

hic, adv. [hic, "this."] In this place, here. In time: Here, hereupon, here.

hiem-s, is, f. Winter. A storm, tempest. [akin to Gr. χεῖμω-ιω, "winter;" χείμων, "winter weather;" root him, "to snow;" cp. Sanscrit, hima, "snow;" Himalaya, "house of snow; Himavat,
"gifted with snow;" Imaus, Emodus; χιώνα, χιὼν; hibernus; Slav. zima; Lith. ziema="winter").

h-in-ic, adv. [for h-im-ic; fr. hi, base of hi-e; locative suffix in; e-demonstrative suffix ce]. Locally: From this place; hence. Of origin: Hence, from this source.

hónor (hónos), óris, m. Honour. As being a mark of honour: A reward, gift, prize. A religious, or funeral, rite, ceremony, in honour of the dead. A sacrifice, or offering, to the gods.

hónó-ō, ávi, átum, āre, v. act: To honor.

hóra, ae, f. An hour, the hour. Time [same root as in Eng. year]: Slav. jara (spring); Zend, yare; Goth. jer a); Norwegian, jaar; Germ. Jahr; root YA, "to go").

horr-idus, lda, ldum, adj. [horr-če, "to stand on end"] Rough, presenting a rough or terrible appearance, horrid.

hor-tor, tátus sum, tári, l. v. dep. To exhort, urge. To encourage [akin to Gr. ὁρεύω, "to rouse").

hos-pes, pítis, m. A visitor, guest. An entertainer, a host [perhaps for hospita; akin to Sans. root ghaś, "to eat," pét-o, "to seek").


huc, adv. [for hoc, adverbial neut. acc. sing. of hic, "this"] To this place, in this direction, hither:—huc illuc, hither and thither, in this direction and in that direction.

húm-ánus, āna, ānum, adj [contr. fr. hómo-ánus; fr. hōmo, hómīn-is, "a man"] Of, or belonging to, man or men; human.

húm-érus, éri, m. A shoulder [akin to Gr. ἦμερος].

húmi; see hámus.

húm ídus, ída, idum, adj. [húm-če, "to be moist"] Moist, wet, damp.

húm-us, í, f. The ground. Adverbial Gen. of place: On the ground [akin to χαμ-ai, "on the ground").

I.

i-bí: adv. there [root i pro: bí a locative suffix].

i-cúscus, tás, m. [ic-o, "to strike"] A stroke, blow.

i-círc-o, adv. [id, neut. acc. sing. of is, "that;" circa, "around;" hence, "about, in respect to"] On that account, for that reason, therefore.

i-dem, éadem, i-dem (Gen. ejusdem; Dat. eidem pron. dem. [pronominal root i, with demonstrative suffix dem] The same. When something new is added respecting a person or thing already named: Likewise, also, moreover.

i-gná-rus, gnára, gnárum, adj. [for in gná-rus; fr. in, "not," gná-rus; "knowing"] With Gen. or Gerund in di: Ignorant of, unacquainted with, unversed in, not knowing.

ignis, is, m. Fire. Flame.

i-gnō-ro, rāvi, rātum, rāre, l. v. a. [for in-gnō-ro; fr. in, "negative" particle; root oxo; whence no-sec, old form of gno-sco, "to know"] Not to know, unacquainted with.

i-gnō-tus, gnōta, gnōtum, adj. [for in-gnō-tus; fr. in, "not," gnōtus (= nōtus, "known") Not known, unknown.

ilex, illicis, m. The holm oak, or scarlet-oak.

i-le, la, lud Gen. illiis; Dat. illi. pron. adj. [for is-le; fr. is] That. As Subst. of all genders and both numbers, That person or thing; he, she, it; they.

i-lido, lisi, lisum, lidere, 3. v. a. [for in-laedo; fr. in, "upon;" laedo, "to strike or dash"] To strike, dash, or drive, upon or against.

illuc, adv. [adverbial neut. of illic, "that" person or thing] To that place, thither. In that direction.

im-ago, aginis, f. A form, appearance, shade of a deceased person [root ịma, akin to Gr. ἴμα, "to imitate").

imber, bris, maso A heavy rain; a pelting shower or storm. A rain-cloud, storm-cloud [akin to Gr. ἵμαξ].

im-mā-nis, ne, adj. Vast, huge, immense [for in-mā-nis; from in, "not," root ṣa, "to measure").

im-memor, Gen. mēmōris, adj. [for fin-mēmor; fr. in, "not," mēmor, "mindful"] With Gen: Unmindful, or forgetful of; not remembering.

im-mensus, mensa, mensum, adj. [for in-mensus; fr. in, "not," mensus, "measured"] Vast, huge, immense.

im-misceō, miscū, mistum or mixtum, miscēre, 2. v. a. [for in-misceō; fr. in, "in;" mixēo, "to mix."] With Acc. and Dat.: To intermingle something with something else; (to intermingle hands with hands, i.e. to join in an encounter, hand to hand).

im-mitto, misi, missum, mittère, 3. v. a. [for in-mitto; fr. in, "into," mitto, "to send.") Of a pair of horses in a racing chariot: To let loose from the starting-post. Of reins: To let loose upon
the horses' necks, i.e. to give horses their heads.

im-mó tus, mót a, mótum, adj. [for in-mótus; fr. in, "not;" mótus, "moved."] Unmoved, immovable, motionless. Of the sea: Calm, still, unruffled, tranquil.

im-mundus, munda, mundum, adj. [for in-mundus; fr. in, "not;" mundus, "clean."] Unclean, foul, impure, filthy.

im-péd-io, ivi, or ii, itum, ire, 1. v. a. [for in-péd-io; fr. in, "in;" pes, péd-ís, "the foot."] To surround, encircle.

im-pello, puli, pulsum, pellère, 3. v. a. [for in-pello; fr. in, "against;" pello, "to drive."] With accessory notion of motion: To drive or urge onwards; to impel.

impér-íum, ii, n. [impér-o, "to command."] A command, order.

im-pét-us, ús, an, An attack [in, "into;" peto, "to attack."]

im-pingo, pég i, pactum, pingère, 3. v. a. [for in-pango; fr. in, "against;" pango, in force of "to drive."] With dat.: To drive, or dash, an object against something.

im-pius, plia, plum, adj. [for in-plius; fr. in, "not;" plus, "holy."] Unholy, wicked.

im-pléo, plévi, plétum, plère, 2. v. a. [for in-pléo; fr. in, "augmentative force, pléo, "to fill."] To fill completely, or entirely. With abl.: To fill up, make quite full with.

im-póno, pósúi, pósitum, pónère, 3. v. a. [for in-póno; fr. in, "upon;" póno, "to put."] To set, assign, or put, etc., to.

im-primo, pressi, pressum, primère, 3. v. a. [for in-primo; fr. in, "upon;" prono, "to press."] To form, or make by pressing upon; to mark, stamp, emboss.

im-prób-us, próba, próbum, adj. [for in-próbus; fr. in, "not;" próbus, "good"]: Homeless, impudent, vile, base.

im-púbès, is and ēris, adj [for in-púbès, fr in, "not;" pūbes, "grownup, of ripe age."] Youthful, young.

im-us, a, um, sup. adj.: Lowest, deepest. Adverbial expression: ab imo, from the bottom, i.e. at v. 810, from the very foundations. Where a thing is lowest; i.e. the lowest part, or bottom, of that which is represented by the subst. to which it is in attribution.

in, prep. gov. abl. and acc.: With abl.: In, within. On, upon. Of clothing, or anything in which a person or thing is: In, with. With Acc.: Into. On, upon. Towards. Of custom manner: Accordingly to, after. Of the persons or things amongst whom anything is divided: For, among. To denote purpose To, for.

inánis, e, adj. Empty.

in-cédo, cessi, cessum, cédère, 3. v. n. [in, "in;" cèdo, "to go."] To enter, advance in procession. To walk, pace, pace about.

incend-i um, ii, n. [incendo, "to burn."] A burning, conflagration.

in-cen-do, di, sum, dère, 3. v. a. To set on fire, burn. Mentally: To fire, rouse, excite, kindle, inflame. To make bright, or brilliant; to brighten, cause to glitter. [for in-can-do; fr. in, "in or into;" root can akin to ka-aw, "to burn."]


in-curat, certa, certum, adj. [In, "not;" certus, "sure."] Not sure, uncertain, doubtful.

in-cipio, cēpi, ceptum, cipère 3. v. a. [for in-cipio; fr. in, "in;" cápio, "to take."] To begin, commence, undertake, set about.

in-clús, clúsi, clúsum, clúdere, 3. v. a. [In, "in;" clúdo (= cludo), "to shut."] To shut in or up; to enclose.

in-cumbo, cábūi, itum, cumbère, 3. v. n. [In, "upon;" obsol. cumbo, "to lie down."] With dat.: To lean upon.

in-curvo, curvávi, curvátum, curvāre, 1. v. a. [In, "without force;" curvo, "to bend."] To bend.

i-n-de, adv. [probably fr. pronominal root i, with n, epenthetic; de, suffix.] In time: After that, after this, in the next place, then.

in-depresensus, deprensa, depressum, adj. [for in-de-prend-sus; fr. in, "not;" de-prend-o, "to discover, observe."] Undiscovered, unobserved.

in-dico, dixi, dictum, dicère, 3. v. a. [In, "augmentative force;" dico, "to say;" hence, "to declare."] To proclaim, announce, appoint.

in-dignor, dignátus sum, dignāri, 1. v. dep. [In, "not;" dignor. "To deem worthy."] To be indignant or displeased; to be angry. Act.: To disdain, despise, think lightly of.

in-dómtus, íta, ítum, adj. [In, "not;" dón-o, "to tame."] That cannot be checked or restrained; ungovernable.

in-dūco, duxi, ductum, dúcere, 3. v. a. [In; dūco, "to lead." ] [In, "into."] Mentally: To induce, persuade, move. [In, "upon."] With Dat.: To put something on the hands.

in dúo, dái, dátum, dācere, 3. v. a. To put into. Pass. in reflexive force: To put one's self into, i.e. to put on, to clothe or arm one's self with.
in-éo, ani or il, 4tum, ire, v. a. [In, "into;" éo, "to go"] Of an employment: To enter upon, undertake, discharge. To enter into, take part in. To enter upon, begin, commence.

in-faustus, fausta, faustum, adj. [In, "not;" faustus, "fortunate"] Unfortunate, unlucky, ill-omened.

in-félíx, félícis, adj. [In, "not;" félíx, "happy"] Unhappy, unfortunate, miserable.—As Subst. m.: An unhappy, or unfortunate one or man.

in-fen-sus, sa, sum, adj. Hostile, inimical [for in-fen-sus; fr. In, in "augmentative" force; obsol. fend-o = Gr. théu-ó, théu-ó, "to strike"]

in-ér-nus, na, num, adj. [Infer. "below"] Of, or belonging to the lower world.

in-féro, tálí, (ILE)-látum, ferre, v. a. [In, "in or into;" fero, "to bring"]. With Personal pron. in reflexive force: with accessory notion of haste: To betake one's self, etc., in haste. To give, pay, offer, render.

in-fes-tus, ta, tun, adj. Hostile. Dangerous [prob. for in-fes-tus; fr. In, "against," obsolete f(n)d-o, akin to Gr. théu-ó, théu-ó, "to strike"]

in-fílio, fíci, fectum, fícre, 3. v. a. [for in-ficio; fr. In, "in;" fício, "to make"] To dye, stain, tinge.

in-fi-go, fixi, fíxum, fígere, 3. v. a. [In, "into;" figo, "to fix"; To fix or drive, into; To remain, or stick fast in.

in-findó, fídi, físsum, fundère, 3. v. a. [In, "without force;" findo, "to cleave"] To make by cleaving.

in-fit, v. def. He, etc., begins.

in-fringo, frégi, fractum, frígere, 3. v. a. [for in-frango; fr. In, "without force;" frango, "to break"] To break, weaken, soften.

in-fundo, fúdi, fúsum, fundère, 3. v. a. [In, "upon;" fundo, "to pour"] To pour upon or on. To spread over.

in-gémíno, gémínávi, gémínátum, gémínare, 1. v. a. and in. [In in "augmentative" force; gémíno, "to double"] Act.: To redouble, repeat, reiterate. Neut.: To be redoubled, to increase.

in-gens, gentis, adj. [In, "not;" gens, "a race or kind"] Vast, immense, huge. Great, mighty.

in-grédió, gressus sum, grédi, 3. v dep. [for in-gréddor; fr. In, "without force;" grádlor, "to step"] To advance; to go, walk, or move along.

in-horresco, horrámi, no sup., horrescère, 2. v. n. [In, "without force;" horresco, in force of "to tremble, shudder"] To tremble or have a tremulous motion; to shudder, quiver.

in-hospitus, hospita, hospitum, adj. [In, "into;" hospitus, "hospital""] Hospitable.

in-imícos, imica, imicum, adj. [for in-amicus; fr. In, "not;" aamicus, "friendly"] Unfriendly, adverse.

in-iqus, iqua, iquum, adj. [for in-aequus; fr. In, "not;" aequus, "favourable"] Unfavourable, adverse.

in-necto, nexití, nuxum, nectère, 3. v. a. [In, "without force;" necto, "to tie"] To bind, tie, fasten.

in-noxius, noxa, noxium, adj. [In, "not;" noxius, "hurtful"] Not hurtful, harmless.

in-ópin-us, a, um, adj. [In, "not;" ópin-or, "to think"] Unexpected.

in-quio (inquam, v. defect.) To say.

in-séco, sēcútus sum, sēqui, 3. v. dep. [In, "after, close upon;" sequor, "to follow"] With Dat. To follow after or close upon.—With Acc. With accessory notion of hostility: To follow after, pursue.

in-sig-nis, e, adj. [In, "upon;" signum, "a mark"] Remarkable, distinguished.

in-soño, sōnii, no sup., sōnāre, 1. v. n. [In in "augmentative" force; sōno, "to sound"] To make a loud sound.

in-sons, sónis, adj. [In, "not;" sons, "guilty"] Guiltless, innocent.

in-staur-o, ávi, átum, áre, 1. v. a. ("To make to stand;" hence, "to repair;" hence) Of religious rites, etc.: To renew, repeat, celebrate after, perform over again [In, "without force;" staue, akin to sta, root of sto, "to stand;" like Gr. σταυρ-ος, "a pole;" and Sans. stāvar-ā, "fixed, stable," from root stāva.

in-stig-o, ávi, átum, áre, 1. v. a. To stir up, stimulate, urge on. [In, "without force;" root sti, akin to Gr. στίγμα (στίγμα, "to prick;" Eng. "sting")

in-sto, insti, no sup., stāre, 1. v. n. [In, "upon;" sto, "to stand"] With Dat. To press hard, or close upon; to be very near to.

in-strúo, struxi, structum, strüere, 3. v. a. [In, "without force;" strúo, "to build"] To prepare, get ready.

in-súo, sūi, sūtum, sūcre, 3. v. a. [In, "into;" sōo, "to sew"] To sew into something.

in-surgo, surrexí, surrectum, surgeré, 3. v. n. [In, "up;" surgo, "to rise"] To rise up, to raise one's self up. —With Dat. Of rowers: To rise up from their seat to the oars in order to
give greater impetus to them; to put forth the whole strength to, to ply vigorously.

*in-tendo*, tendi, tentum and tensum, tendere, 3. v. a. [In, "without force;" tendo, "to stretch or bend"] To stretch forth or out; to extend.—With Abl.: To furnish, or provide, with something by stretching out.

intentus, a, um; P. perf. pass. of intendō. — Eager, intent, attentively, watching.

inter, prep. gov. acc. : Between.—Among, amidst, in the midst of. — Of time: During, in the course of. — Of persons: Among, with.

*interdum*, adv. Sometimes.

*inter-eā*, adv. [for intereām; fr. inter, "between;" eam. acc. sing. fem. of is, "that"] Of time: Meanwhile, in the meantime.

*inter-iōr*, ius, comp. adj. [absol. inter-us, "within"] Inner, on the inner side, nearer in.

interr-itus, ita, itum, adj. [in, "not;" ter-tō, "to frighten"] Not frightened, undismayed, undaunted. Of vessels: Unobstructed, not hindered, by accidents, etc.

*inter-vall-um*, i. n. [inter, "between;" vall-um, "the mound" of a camp] In space: Space between, distance, interval.

*in-texto*, texū, textum, texēre, 3. v. a. [in, "into;" texo, "to weave"] To embroider.

intextus, a, um, P. perf. pass. of intextō.

in-trē-mō, trēmū, no sup., trēmēre, 3. v. n. [In, "without force;" trēmo, "to tremble"] To tremble, quiver, shaze.

in-trō, āvi, ātum, āre, 1. v. a. ("To step within;" hence) To enter [prob. in, "into, within;" root tra, akin to root τρα, "to step beyond"]

in-vālīdus, vālīda, vālīdum, adj. [In, "not;" vālīdus; "strong"] Weak, feeble.

in-vēhō, vexī, vectum, vēchēre, 3. v. a. [In, "upon;" vēho, "to carry"] Pass.: With Abl.: To be carried on board of a ship, to sail in. To be carried, or ride, on a horse.

in-vīdeo, vidi, visum, vīdēre, 2. v. a. and n. [In, "augmentative force;" vīdeo, "to look at"] With Dat.: To envy, feel envy at, be envious of.

invito, āvi, ātum, āre, 1. v. a. To invite a person to do, etc., something. To tempt, allure, attract, the mind.

1-pse, psā, psum (Gen. ipsīus; Dat. ipsī), pron. dem [for is-pse; fr. is; suffix pse] Self, very.

*ira*, ae, f. *Anger, wrath, rage.*

ir-rēmēa-bilis, ble. adj. [for ir-rēmēa-bis; fr. in, "not;" rēmē(a)-o, to return] From which one cannot return.

ir-rīdeō, rīsī, rīsum, rīdēre, 2. v. a. [for in-rīdeo; fr. in, "at;" rīdeo, "to laugh."] To laugh at, ridicule.

ir-rītus, rīta, rītum, adj. [for in-rītus; fr. in, "at;" ratified.] Of persons: that does not affect, or attain, one’s object; in vain, to no purpose.

is, ēs, id, pron. dem. "pronominal root I." This, that, person or thing just mentioned. As Subst.: Sing.: Masc.: He. Neut.: It. Plur.: Masc.: Those just mentioned; they. Neut.: Those things [akin to pronominal root I].

is-te, ta, tud (Gen. isti; Dat. isti), pron. dem. is, "this, that," demonstr. suffix te] This, or that, person or thing.

*ita*, adv. *Thus, in this way or manner; as follows in the following way.*

*iter*, tinēris, n. [ēo, "to go," through; root it-] A way, path, road. A course, voyage by sea. Of birds: Course, flight, way through the air.

*itēr-um*, adv. Anew, afresh, a second time, again.

J.

jā-cēo, cui, cūtum, cēre, 2. v. n. To lie anywhere. To lie prostrate or at one’s length [akin to root va, "to go."]

jācio, jēci, jactum, jā cere, 3. v. a. [akin to jācēo.] To cast, throw. Of walls: To build, erect.

jac-tō, tāvi, tātum, tāre, 1. v. a. intens. [jāc-, "to throw."] To keep throwing, to toss about.

jacūl-um, i. n. [jācul-us, "cast."] A javelin, dart, missile.

jam, adv. [prob. =eam, acc. sing. fem. of is, "this, that."] At this time, at present, now. Already. With neg.: And no more, and no longer.

jam dūdum, adv. [jam, "at that time;" dūdum, "some time since."] A long time since, ago, or previously. With pris. to indicate that the existing state, etc., of the verb began long since: (Is and has been) for this long time past.

jūbēo, jussi, jussum, jūbere, 2. v. a. To order, command, bid.

jūg-um, i. n. [jungo, "to join," through root jūg.] A pair, or team, of horses, etc., yoked together.
jungo, junxi, junctum, jungère, 3. a. To join, unite. To bind, tie, or fasten to tether. Of draught-animals: To yoke, or harness, together. Of ships' prows; To make even or level with each other: [akin to Gr. κολλάω, root of κόλλημαι; and to Sans. root vuj].

jū-s, ris, n. Plur. laws, ordinances [akin to Sans. root vuj, "to bind."]

jus-sum, si, n. [for iub-sum; fr. iūb-ē, "to order."] An order, command.

jūven-us, i, m. [jūvenc-us, "young." See juvenis.] Of cattle: A young bullock; a steer.

jūven-alls, ale, adj. [jūven-is, "a youth."] Of, or belonging to, a youth; youthful.

jūven-ils, ile, adj. [jūven-is, is, com. gen. Young, youthful. As Subst. A young person; young man between seventeen and forty-five or forty-six years of age. [root div, "to be bright."]

lāb-o, āvi, ātum, āre, 1. v. n. [akin to labor] To toil, to be unsteady, etc.

lābor (lābos), oris, m. Labor, toil. —Hardship, fatigue, etc [akin to; Gr. λαβα, root of λαμβάω, "to gain."]

lābor, lapsus sum, lābī, 3. v. dep.: To slide, or glide onwards. To slip, or fall, down on the ground.

lābyrinthus, i, m. ("A labyrinth." i.e. a large building containing numerous chambers or compartments, each of which opened by several doors into different passages winding in all directions. It was constructed with the design of causing the person who had once entered it to wander backwards and forwards out of one compartment into another, and to become so involved in the intricate mazes of the place, as to have no probable chance of escape. —At v. 558 Vergil refers to) The labyrinth built by Daedalus for Minos, king of Crete, and in which the Minotaur, a mythic monster, half-man and half-bull, was confined [Gr. λαβρίνθος].

lāc, lactis, n. Milk [for mlaç, akin to Gr. γάλακτος, μάλακο; Lat. mulgere; Eng. milk.]

lāc-er, ēra, ērum, adj. Torn, maimed, mangled, mutilated [root lac, "to bite;" cp. δάκρυ, δάκρυω; lacrima (= dacrima)].

lācertus, i, m. The upper arm. The arm generally.

lāc-essō, essiv or essi, eststum, esscrē, 3. v. a. To provoke, urge on, engage in [see lacr].

lācrima, ae (old form dacrima), f. A tear [see lacr].

lāc-rim-o, āvi, ātum, āre, 1. v. n. [lacrīm-a, "a tear"] To shed tears, weep.

lāetus, a, um, adj. Joyful, joyous, rejoicing [akin to Sans. root las, "to shine, delight."]

lāev-us, a, um, adj. Left, i.e. on the left side. —As Subst.: laeva, ae, f. The left hand or side. —laeva, orum, n. plur. The places on the left, the left hand places or side.

lār (old form of las, "The shining one") lāris, m. A Lar, i.e. a tutelary deity of a house or city [akin to Sans. root las, "to shine."]

lāt-e, adv. [lāt-us, "wide"] Widely, far and wide, extensively.

lātēbr-ōsus, ēsa, ēsum, adj. [lātebr-ō, "a hiding-place"] Of a rock: Full of hiding-places; affording many a hiding-place.

lāt-ēo, ői, ētum, ēre, 2. v. n.: To be, or lie, hid; to be concealed. To escape notice or observation; to be unknown [akin to λαθέ, root of λαθάω].

lātēr-tus, tūs, m. [lāt(a)-o, "to bark"] A barking, bark, of dogs.

lātus, a, um, adj. Broad, wide [akin to Gr. πλατύς].

lātus, ēris, n. A side [probably akin to lātus].

laurus, i and ős, f. A bay-tree.

laus, laudis, f. Praise, commendation. A praiseworthy, glorious, or noble, deed [prob. akin to root cau, "to hear;" and so = (o)laus].

lax-o, āvi, ātum, āre, 1. v. a. [lāx-us, "loose"]; Of sleep as Subject: To relax; to render weak, feeble, or powerless. Of persons yielding to sleep as Subject: To relax, unbend.

lēbes, ētis, (Acc. Plur. lēbētas, v. 266). m. A cauldron, or pot, for cooking [Gr. λίβης].

lego, lēgi, lectum, lēgēre, 3. v. a. To collect or gather. To choose, select.


lēo, ōnis, m. A lion [Gr. λέων].

lē-tum, ti, n. Dissolution, death [akin to Gr. δέος-ός, "destruction;" Sans. root lī, "to melt."]

lēv-īs, e, adj. Light, swift, fleet. Of sleep: Light, mild, gentle [akin to Gr. ἱππός].

lēv-o, ἄφι, ἄτυμ, ἄρε, i v. a. [lēv-is, "smooth"] To make bright, to polish.

libo, ἄφι, ἄτυμ, ἄρε, i v. a. To take and pour out in honour of a deity; to make a libation of. To take a portion of, to taste.

libr-o, ἄφι, ἄτυμ, ἄρε, i v. a. [libr-a, "a balance"] To dash, launch, hurl, etc.

licēo, ὅ, ἄτυμ, ἄρε, 2. v. n. To be allowed or permitted; to be allowable.

li-men, mēnis, n. [for ligmen; fr. lig-o, "to tie or bind"] A sill or threshold. The barrier starting-place, in a race-course.

linēa, [lin-um, "flax"] Made of flax or hemp; a string.

linquo, liqui, liēum, liinquēre, 3.v.n. To leave, quit. To leave behind. To abandon, forsake, desert.

liquēo, liqui, liquii or licūi, no sup.; liinquēre, 2. v. n. To be liquid or fluid.

liquidus, īda, idum, adj. [liquē-o, "to be fluid"] Fluid, flowing, liquid. Clear, bright, transparent, limpid.

lītus, tōris, n. [prob. li, root of li-no, "to overspread"] The sea-shore, beach, strand.

lōc-o, ἄφι, ἄτυμ, ἄρε, i v. a. [lōc-us, "a place"] To place, set.

lōc-us, i, m. (plur. lōči, m., and lōca, n.) A place, spot. The place, position.

long-aev-us, a, um, adj. [long-us, "long;" aevo-us, "age"] Aged.

long-e, adv. [long-us, "long;" hence, "far-off"] A far off, at a distance. By far, by much, greatly, exceedingly.

long-us, a, um, adj. Long, whether in extent or duration.

lōquē-la, ēlae, f. [lōqu-or, "to speak"] A word.

lōquor, ētus sum, ēqui, 3. v. dep. To speak, say.

lōr-ica, ēiae, f. [lōr-um, "a thong"] A breastplate or cuirass in general.

lōr-um, ri. n. plur. The reins of horses [prob. akin to root lv, "to cut.

lū-bricus, brica, bricium, adj. Slippery, Smooth. As Subst.: lū-bricum, i. n. A slippery place. [root Lv, "to loose"]).

lūcēo, luxi, lōe sup., lūcēre, 2. v. n. ("To shine;" hence) Of persons: To glitter, glisten, etc.

lūc-īdus, īda, idum, adj. [lūcē-o, "to shine"] Of the sky: Shining, bright, brilliant, glittering.

luc-tor, tātus sum, tāri, 1. v. dep. To struggle, strive, labour, toil.

lū-cus, ci. m. An open wood; i.e. one in which the woods are not crowded together; a wooded glade or grove. sacred to some deity. A wood in general [root lv "to cut"]).

lūd-o, lūsi, lūsum, lūdere, 3. v. n. [c.p. lūd-us, "play"] To play, sport.


lū-men, mēnis, n. [for lucmen; fr. lūcē-o, "to shine"] An eye.

lustrō, āvi, átum, árē, 1. v. a. [lustrum, "an expiatory offering"] To pass in review, or to parade, before.

lux, lūcis, f. [for lūcs; fr. lūcē-o, "to shine"] Light. Life.

M.

mac-tō, távi, tátum, táre, 1. v. a. freq. To slaughter in sacrifice; to sacrifice, immolate. To kill, slay [root makh-; "to kill;" cp. μαχη, μαχαιρ; macellum].

mācula, ae, f. A spot, mark, etc., of any kind.

māculō-sus, ēsas, ēsum, adj. [mācula, a spot or mark] Full of spots, spotted, mottled.

mādē-facio, fēci, factum, fācēre, 3. v. a. [mādē-o, "to be wet;" (e) connecting vowel; fācio, "to make"] To make to be wet; to wet, soak, saturate.

mādé-o, hū, no sup., ēre, 2. v. n. To be wet, moist, dripping, etc. [akin to Gr. μάυδ-αο].

mādeo, mādai, no sup. mādesēcre, 3. v. n. inch. [mādē-o, "to be wet"] To become wet or moist.

mād-idus, īda, idum, adj. [mādē-o, "to be wet"] Wet, dripping.

māg-is, comp. adv. [akin to mag-nus] maest-us a, um, More, in a greater degree.

māg-ister, istri, m. [akin to mag-nus] maest-us a, um, More, in a greater degree.

magnānas, a, um, adj. [magnus, "great;" ánnumus, "soul"] Great-souled, magnanimous.

mag-nus, na, num, adj. : Great, large, whether in extent, size or degree. Great, in rank, power, mighty, powerful. Of sound: Great, powerful, loud.—Great, important, weighty, of weight.—Abundant, numerous. Of persons with respect to age: Great, advanced. [root mag, akin to Gr. μαγ-ας].

mā-la, lae, f. [for mand-la; fr. mand-o, "to eat"] The cheek-bone, the jaw.
VOCABULARY.

Malea, ae, t. Malea (now Malta); a promontory of the Peloponnesus (now the Moræa);—at v. 193 the e is short.

māl-i-gu-us, a, um, adj. [fr. māl-i-gen-us; fr. māl-us, "bad;" (i) connecting vowel; gen. root of gigno, "to produce".] Of an evil nature, ill-disposed, malignant.

māl-us, i, m. A mast of a ship. [Gr. μήλα-εα.]

mān-ē-o, si, sum, ēre, 2. v. n.: To stay, remain. Of life; To remain, continue, last [Gr. μένειν].

mān-us, nūs, f. The hand. A body, number, company, multitude of persons, [akin to root ma, "to measure "].

māre, is, n. The sea.

mā-ter, tris, f. A mother [akin to Gr. μητήρ; root ma, in meaning of "to produce;" and so "the producer "].

māt-er-nus, na, num, adj. [māter, māt(e)r-is, "a mother "]. Of, or belonging to, a mother; a mother's.

mātūrus, a, um, adj. Of persons: With Respective Gen. Ripe with respect to, or in.

mēd-i-us, ia, lum, adj.: That is in the middle or midst; Middle. As Subst.: mēdium, ii, n. The middle, the midst. The middle of that denoted by the subst. to which it is in attribution [akin to Gr. μέδιος].

membrum, i, n. A limb, member.

mēm-or, oris, adj. [akin to mēmīni, "to remember "] Remembering, bearing in mind, mindful.

mēmōr-o, āvī, ātum, ēre, 1. v. a. [mēmor, "mindful "] To relate, declare. With double Acc. To call an object something.

mēn-s, tis, f. The mind, as being the seat of thought. Mind, feeling, Intention, design, purpose. [Lat. root men; root ma, "to think;" cf also Gr. μνήμα-εα.]

mēn-sis, sis, m. [root men, whence men-sus, P. perf. of mētor, "to measure;" root ma, "to measure "]. A month, as a period of time.

mēr-ē-o. ūi, ītum, ēre, 2. v. a., and mēr-ē-or, itus, sum, ēri, 2. v. dep. To deserve merit, esp. to deserve well, etc. [akin to μερος or μορος, root of Gr. μερός-ειν, "to obtain by lot "].

mērg-us, i, m. [mērg-o, "to plunge "] A diver, or gull.

mēr-us, a, um, adj. Of wine: Pure, unmixed with water.

mēt-a, ae, f. [mēt-iōr, "to measure "] The turning-point or goal in a race-course. [root ma, "to measure "]

mētū-o, mētāi, mētātum, mētāōre, 3 v. a. [mētus, uncontr. gen. mētō-is, "fear."] To fear, dread.

mētus, ūs, m. Fear, dread.

mē-us, a, um, pron. poss. [mē, acc. sing. of ēgo, "I."] Of, or belonging to, me; my, mine.

mēr-us, ūs, adj. Inedel. A thousand. As Subst.: mēr-ius, ium, n. plur. Thousands [akin to Gr. χίλιοι].

ministr-o, āvī, ātum, ēre, 1. v. a. [minister, ministr-i, "a servant."] To provide, furnish, supply.

mi-ror, rātus sum, rāri, 1. v. dep. To admire. To wonder, or marvel, at [akin to root māri, "to smile "].

misceō, miscūi, mistum and mixtum, miscēre, 2. v. a.: To mix, mingle. [akin to Gr. μίξω, μίξυμι, "to mix "].

miser, ēra, ērum, adj.: Wretched, miserable. Of things: Sad, melancholy, wretched.

misēr-ē-o, ūi, ītum, ēre, 2. v. n. [miser, "wretched."] Personal: To feel pity or compassion. Imperf.: misēret. With Acc. and Gen.: It distresses one, etc., for; one, etc., feels pity, or compassion for.

misēr-ē-or, ātus sum, ēri, 1. v. dep. [miser, "wretched."] Personal: To feel pity, compassionate, commiserate.

misēret, see misērō.

misēr-or, ātus sum, ēri, 1. v. dep. [miser, "wretched."] To pity, compassionate, commiserate.

mit-igo, igāvi, igātum, Igāre, 1. v. a. [mit-is, in force of "mild, gentle."] To render mild or gentle; to pacify.

mitto, misi, missum, mittēre, 3. v. a.: To allow to go. To send. To bring to a conclusion; to end.

mōdō, adv.: Only, merely. Just now, a little while ago.

mōdō, abl. sing. of mōdus.

mōdus, di, m. A way, manner, method, mode [akin to root ma, "to measure;" whence also mētor, "a measure "].

moen-ia, ium, n. plur. Defensive walls, fortifications [akin to α-μυρω, "to ward off "].

moes-tus, ta, tum, adj. [for moer-tus; fr. moer-ēo, "to be sad."] Sad, sorrowful, mournful. Connected with mourning, indicating sorrow, sad, unhappy.

mōles, is, f.: A immense or vast mass; a huge bulk. A vast military engine or machine.

mon-s, tis, m. [for min-s; fr. min-ēo, "to project."] A mountain, mount.
mon-strum, stri, n. [môn-ô, “to warn.”] An evil omen, a prod’gy. A monstrous or fearful thing; a monster.

mont-ânis, âna, ânum, adj. [mons, mont-is, “a mountain.”] Situated, or being, in the mountains; mountain.

môn-ûmentum, ûmenti, n. [môn-ô, “to remind.”] A token, record, or memorial of any kind.

môra, ae, f. Delay.

môri-bundus, bunda, bundum, adj. [môr-or, “to die.”] Dying.

môr-or, âtus sum, ârî, 1 v. dep. [môr-a, “delay.”] Neut.: To delay, tarry, linger, etc. Act.: To care nothing about, to hold in light esteem, not to regard or value, to disregard.

mor-s, tis, f. [môr-or, “to die.”] Death. [root mûr, “to grind,” or “rub.”]

mort-âlis, âle, adj. [mors, mort-is, “death.”] Subject to death, mortal. As Subst.: mortâlis, is, m. A mortal being, a man.

môs, oris, m. [for mô-s; fr mô-o, “to go.”] Custom, wont, usage.


môvêo, mòvi, mòtum, mòvère, 2. v. a. To move, set in motion. With Personal pron. in reflexive force: To move one’s self, etc.; to move along. To move, remove. Mentally: To ponder, revolve, meditate, turn over. [akin to root mô, “to go.”]

môx, adv.: Soon, presently. In the next place, afterwards.

mul-cêo, mulsi, mulsu,m or mulctum, mulcère, 2. v. a. To soothe, [see lac] etc.

mul-ti-plex, plícis, adj. [for multi-plexes; fr multi- -us, (plur.) “many.”; (1) connecting vowel; plíc-o, “to fold.”] Having, many folds. Having many parts. Manifold, many a, numerous.

mul-tus, ta, tum, adj. Sing.: Much. [perhaps akin to Gr. πολύς.]

mûnus, oris, n.: An office, employment, duty. A gift, present.

mûrex, leis, m. (“A murex,” a species of fish furnished with sharp prickles; hence) A pointed rock, etc.

mûr-mûr, mûrns, n. A low, murmuring sound; a murmur.

mûr-us, i. m. The wall of a city, etc. [akin to root mûr, “to encircle.”]

mûr-to, tâvi, tátum, tare, 1. v. a. freq. [for mov-ô; fr. movêo, “to move.”] To change.

myrtus, i. and âs, f.: A myrtle-tree; a myrtle. A myrtle-branch. A myrtle-wreath or garland [Gr. μῦρος].

N.

nam, conj. For.

nam-que, conj. [nam, “for”; suffix que] For.

nâ-scor, tus sum, sci, 3. v. dep. [for gna-scor; fr. root o a, another form of root qan; see gigno] To be born. With Abl. of Origin. To be born of or sprung from.

nâ-to, tâvi, tátum, tare, 1 v. a. intens. [na-o, “to swim”] Of the eyes: To swim, i. e. to be unsteady, to fail.

nâ-tus, i. m. [nâ-scor, “to be born”] A son;—Plur.: Children, collectively, both male and female.

nâ-tus, tôs (only in Abl. sing.), m. [id.] Birth, age, years; see magnus.

nauta, ae, m. A sailor, seaman. [Gr. ναῦτας.]

nautieus, a, um, adj. Of, or belonging to, a sailor or sailors. [Gr. ναυτικός.]

nâv-âlis, âle, adj. [nâv-is, “a ship”] Naval, sea.

nâvig-ium, i, n. [nâvigo, “to sail”] A vessel, ship, bark.

nâvis, is, f. A ship [root na, “to swim.”]

né, adv. and conj.: Adv.: No, not. Conj.: That not; lest [prob. akin to Sans. न, “not.”]

né, enclitic and interrogative particle. In direct questions joined to the Indicative, it throws emphasis on the word to which it is attached, but is without any English equivalent in indirect questions with Subj.: Whether: —ne . . . ne, whether . . . or, whether.

nec, ne cum, necon; see nêque.

necto, nexe, nesum, necteâ, 3. v. a. To bind, fasten. [akin to root nâh, “to bind.”]

nê-fa ndus, nda, ndum, adj. [ne, “not”; f(a)-or, “to speak”] Impious, abominable, unhallowed, wicked.

nê-fas, n. indecl. [ne, “not”; faa, “divine law”] That which is unlawful or abominable; a dreadful or horrible thing.


nêm-us, oris, n. A wood with much pasture land; a grove [Gr. νεῖμω, “to feed.”]

nê-que (contr. nec), conj. [ne, “not”; que, “and”] And, not, neither: —neque (nec) . . . neque (nec), neither . . . nor:—nec-non, (“nor not”; i.e.) and also, and besides, moreover, further: —nec-dum, and not yet, nor as yet.
νέ-quiquam, adv. [νέ, "not;" quiquam, adverbial abl. of quisquam, "any"]. In vain, to no purpose.

νερυ-υς, i. m. ("a sinew, nerve;" hence) Of a bow: A bow-string [Gr. νεφω-ορ].

νέξ-ο, τι, no sup., ἄρε, 1. v. a. [nex-υς, "a tying or binding"] To tie, bind, fasten together. With Personal pron. in reflexive force: Of a snake: To tie, fasten, or twine itself.

νί, conj. If not, unless [akin to ne].

νίδ-υς, i. m. A nest.

νίγερ, gra, grum, adj. Black, dark.

νιγρ-ο, α, ἄτμ, are 1. v. n. [νίγερ, nigr-ι, "black"] To be black.

νί-hil (contr. nil), n. indecl. [shortened by apoapce fr. νι-hilum—for ne hilum (i.e. ne, "lot;") hilum=filum, "a thread;") "not a thread;" hence] Nothing. In no degree or respect; not at all.

νιλ; see nihil.

νίμβ-υς, i. m. A violent or pouring rain; a tempest. A black rain-cloud, a thunder-cloud. A cloud of smoke, ashes.

νιμφ-υμ, adv. [νιμφ-υς, "beyond measure, too much"] Too much, too.

νί-σι, conj. [νι = (ne), "not;" si, "if"] If not; i.e. unless, except.

νί-συς, sūs, m. [for nit-sus; fr. nit-οr, "to bear, or rest, upon"] Posture, position.

νιτ-υς, τιτ-υς, no sup., τιτσερε, 3. v. n. inch. [nit-εο, "to shine"] To begin to shine or glisten; to shine, glisten.

νιξ-ορ, ατος sum, αρι, v. dep. To struggle hard [See nitor.]

νο, α, no sup., ἄρε, 1. v. n. To swim [akin to Gr. νεω].

νος-εο, αι, ἄτμ, ἄρε, 2. v. n. To harm, hurt, injure, etc. [root νακ, "to harm;" cp. νεκρος, νεκες; Lat. nec, nox, neco].

νοτ-υρνσ, ωρα, ωρυμ, κου, adj. [nox, noct-is, "night"] Of, or belonging to, the night.

νοδ-υς, i. m. A knot, fastening. Of a snake: A knot, coil, fold.

νο-μεν, mnis, n. [no-ς, noct-is, "to know"] A name. Fame, reputation, renown.

νον, adv. Not [=ne unum, "not one."]

νον-δυμ, adv. [non, "not;" дυμ, "yet"] Not yet, not as yet.

νον-υς, na, num, adj. [for nov-us; fr. νυ-νεμ, "nine"] Ninth

νοσ-τερ, tra, tram, pron. poss. [ncu, plur. of εγο, "I"] Our.

νο-τα, τε, f. [no-so, "to know"] A mark, spot, etc.

νοτ-ο, αυ, ἄτμ, ἄρε, 1. v. a. [νοτ-α, "a mark"] Mentally: To mark, remark, observe, note.


νοβ-ο, αυ, ἄτμ, ἄρε, 1. v. a. [νοβ-υς, "new"] To make new or anew; to renew. To change, alter.

νοβυς, α, um, adj. New, fresh [akin to Gr. νεω].


νυβ-ες, is, f. A cloud [root ναβπ, "to veil;" cp. νεφος, κρεφας; nebula, nubo].

νυβιλ-α, ορυμ, n. plur. [νυβιλ-α, "cloudy"] The clouds.

νυδ-ο, αυ, ἄτμ, ἄρε, 1. v. a. [νυδ-υς, "naked"] To make naked or bare, to strip of clothing. To leave uncovered or bare; to expose to the enemy.

νυδ-υς, a, um, adj. Naked, bare.

νυλ-υς, υλα, υλιμ (Gen. nullus; Dat. nulli), adj. [for ne-υλυς; fr. ne, "not;" υλης, "any"] Not any, none, no.—As Subst. m. No one, nobody.

νυμ-μεν, mnis, n. [νυ-ο, "to nod"] Of the gods: Divine will or power. Godhead, divinity. A deity, whether a god or goddess.

νυμ-ερυς, ερι, m. A number. A collected body or number of persons [Gr. νυμο-, "to distribute"].

νυς, adv. Now, at this time:—

νυς ... νυς; now ... now, at one time ... at another time [akin to Gr. νυς, with c for ce]. Demonstrative suffix.


νυ-περ, adv. [for nov-per; fr. νυ-νυς, "new"] Newly, lately, recently.

νυ-ς, adv. [akin to Gr. νυω, "new"]

νυς-κουμ, adv. (νε-, "not;" κωμ, "anywhere") Not anywhere, nowhere, in no place. In nothing, in no degree, in no respect.

νυτρι-ξ, cis, f. [νυτρι-ο, "to nourish"] A nurse.

ο, interj. O! oh!

οβ, prep. gov. acc. On account of, for [akin to Gr. ει-ι.]

οβ-ιοκιο, ιεκι, jectum. jecere, 3. v. a. [for ob-ιακο; fr. ob. "before;" jακο, "to cast." Upon Dat. To present to.}
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obliqu-u-o, Avi, /ætum, /ære, l. v. a. [ōb, "without force;" root ἅκ, "to bend;" c.p., λέγως; obliquus.] To turn obliquely or sideward; to slant.

oblique, a. um, adj. [ōb, "without force;" liqueus, "oblique."] Oblique, in a slanting direction.

ob-li-vis-or, tus sum, visci, 3. v. dep. With Gen.: To forget [prob. ōb, without force; root li or liv, "to melt."]

ob-nitor, nisus or nixus sum, nīti, 3. v. dep. [ōb, "without force;" rō, "to throw down with violence."] To overthrow; overwhelm.

ob-rōo, rūl, rūtum, rūre, 3. v. a. [ōb, "without force;" rō, "to throw down with violence."] To overturn; overthrow; overwhelm.


ob-stūpesco, stūpā, no sup., stū-pesceš, 3. v. n. [ōb, "without force;" stūpesco, "to be amazed;""] To be amazed or astonished.

ob-torquēo, tersi, tortum, torquēre, 2. v. a. [ōb, "without force;" torquēo, "to twist."] To twist.

oc-cūbo, no perf. nor sup., cābāre, 1. v. n. [for ob-cūbo; fr. ōb, "without force;" cībo, "to lie down."] To rest, or repose, in the grave.

oc-curro, curri (rarely cūcurri), currum, currēre, 3. v. n. [for ob-curro; fr. ōb, "up or towards;" currō, "to run."] Of persons: To run up, run to meet one. Of land as Subject: To fall in one's way.

ōc-jor, ius, comp. adj. Swifter, quicker [Gr. ὑπ-vs].

ōcjuus, comp. adv. [adverbial neut. of ōcior, "quickly."] As a modified superlative: "Quickly; very quickly or speedily; in much haste.

ōcūlus, ēli, m. An eye. [Root ἀεί, "to see."] By labialism the root is ιo in Greek: cp. ὀτω-πια, ὀφθαλμος, oculo.]

ōd-ium, 1, n. [ōdi, "to hate."] Hatred, hate, ill-will.

ōleum, i, n. Olive-oil; oil [Gr. ὦλαια].

ōlim, adv. [for ollum; fr. olle, old form of ille, "that."] Of time: Of time past: Formerly, once, in time past. Of infinite time: At times, sometimes, from time to time.

ōliva, ae, f.: An olive-tree. An olive-branch. An olive-wreath [Gr. ἠλαία].

ōlle, old form of ille.

ōlli, old form of illi: Dat. sing., v. 10. Masc. nom. plur., v. 197.

ō-men, minis, n. [for or-men; fr. ōr-o, "to speak."] A prognostic or omen of any kind.

omn-i-pōtens, pōtenti, adj. [omn-is, "all;" (i) connecting vowel; pōtens, "powerful."] All-powerful, omnipotent.

omnis, e, adj.: All, every. As Subst.: Omnium, um, n. plur. All things. The whole; the whole of that denoted by the subst. to which it is in attribution.

ōner-ō, āvi, /ætum, /ære, l. v. a. [ōnus, ōner-is, "a load or burden."] To load or cover with anything.

ōner-ōsus, ā, āsum, adj. [ōnus, ōner-is, "a burden."] Burdensome, heavy.

opōno, pōsūi, pōstum, pōnēre, 3. v. a. [for opōno; fr. ōb, "against;" pōno, "to put."] To station over against or opposite. With Personal pron. in reflexive force and Dat. of person: To put or place one's self, etc., in the way of a person.

op-pugno, pugnāvī, pugnātum, pugnāre, 1. v. a. [for ob-pugno; fr. ōb, "against;" pugno, "to fight."] To besiege, lay siege to, a city.

op-s, is, (Nom. Sing. does not occur; Dat. is found perhaps only once), f. [prob. for ap-s; fr. root Ape, whence ἀπικ, "to obtain."] Mostly plur.: Means or resources, of any kind; wealth, riches.

op-to, távi, tātum, tāre, 1. v. a.: To wish for, desire, something. With Inf.: To wish or desire to do. To choose, select. [akin to Sans. root Ape, in force of "to try to get, attain."]

ōpus, ēris, n.: Work, labour. A work as the result of work [see ops.]

ōra, ae, f.: The coast, sea-coast. A region, country, clime.

orbis, is, m.: circle, ring, orbit.—In time: A revolution. The world, the universe.

ord-o, inis, m. [ord-jor, "to weave."] Arrangement, order. Order, succession, turn, etc. A row of benches or seats in a vessel. Adverbial Abl.: ordine. In due order, regularly, properly.

ōrijens, ntis, P. pres. of ōrīor.—As Subst. m. The rising sun.

ōr-ō, tus sum, iri, 3. and 4. v. dep. To rise [root ōt, akin to Gr. ὁρυς].

ōr-ō, āvi, /ætum, /ære, l. v. a. [ōs, ōr-is, "the mouth."] To beg, or pray for something. Used parenthetically: ōro, I beg, pray, beseech, entreat.

ōs, ōris, n. The mouth. The face, countenance, [akin to Sans. root as, "to breathe."]

ōs, oass, n. A bone [akin to Gr. ὀσσευ: Sans. as "to reject," hence, "the thing rejected."
ostendo, tendi, tensum, tendère, 3. v. a. [for obs-tendo; fr. obs = ob-, "before or over against"; tendo, "to stretch out"] To expose to view; to show, exhibit, display.

osten-to, tāvi, tātum, tāre, 1. v. a. intens. [for ostend-to; fr. ostend-o, "to show"] To show, present to view, exhibit, display.

ost-ium, īi. n. The mouth of anything; an entrance. [see os, oris.]

ostrum, i. n. ("The Blood of the sea-small;" hence) Purple. [Gr. ὀστρεύω.]

ōvans, ntis: P. pres. of ōvō: Exulting, rejoicing.

ōv-o, āvi, ātum, āre, 1. v. n. To exult, rejoice [prob. akin to Gr. εὐ-ο; Lat. ev-oe: and so "to shout out" evoe].

P.

pāc-iscor, tus sum, isci, 3. v. dep. To barter, hazard, stake [akin to root PAG, "to bind;" see pax].

palma, ae, f.: The palm of the hand. The hand. — ("A palm-tree, palm;" hence) A palm-branch. As a badge, or token, of victory: The palm, prize.— Victory. [root PAL, "to spread;" cp. palor, pando.]

palm-ūla, ēlææ, f., dim. in form only [palm-ā, "the palm of the hand; hence, from its flat shape, "the blade of an ear"] A blade of an ear, an ear-blade.

pāl-or, atus sum, āri. v. dep. To be dispersed or scattered about; to straggle.

pār. pāris. adj. Equal.

pārātus, a, um: P. perf. pass. of pāro.—Prepared, ready.

par-ca, cae, f.: Sing. One of the (three) goddesses of fate. Plur. The Fates: their Latin names were None, Decuma, Morta; their Greek names Clotho, Lachésis, Atrópes [prob. root PAR, "to assign," "allot;"—cf. Gr. Moi[p-o], "The Allotter or Apportioner," fr. μείπ-ομα, in force of "to allot."]


pār-ēo, ī, ītum, ēre, 2. v. n. ("To come forth;" hence "to appear" at a person's command; hence) With Dat. To obey.

pār-īes, ētis (Abl. plur. as quadrissyll., v. 559), m. [root PAR, "to separate;" cp. pars, partior] A wall of a house.

pārio. pēperi, partum, pārēre, 3 v. a. ("To bring forth;" hence) To obtain, procure, acquire. [prob. akin to Gr. φέρ-ω, Lat. fér-o].

pār-īter, adv. [par, "equal"] Equally. At the same time, together.

pār-o, āvi, ātum, āre, 1. v. a.: To make, or get, ready; to prepare. Pass. in reflexive force; To prepare one's self, make one's self ready. [akin to Gr. φέρ-ω; Latin fér-o].

par-s, tis, f. A part, piece, portion. Adverbial Abi.: In part, partly Of persons: A part, some out of many. [par, "to separate;" cp. partio.

part-i-o, īvi or li, ītum, ēre, 4. v. a. [pars, part-is, "a part"] To divide, divide out. [see pars.]

parvus, a, um, adj.: In size or degree: Little, small. In age: youthfu', young.

pas-sim, adv. [for padsin; fr. pando, "to spread out," through root PAD] On all sides, on every side, in all directions.

pātens, ntis: P. pres. of pātēo. Open; i.e. at v. 552, cleared.

pāt-ēo, ī, no sup. ēre, 2. v. n. To stand, lie, or be open [root PALL OR PAD, "to spread;" cp. palma, pando].

pā-ter, tris, m. A father, as one who protects. As a title of respect: Father;—at v. 14 addressed to Neptune;—at v. 241 to Portünus;—at v. 321, 533 to Ages- tes;—at v. 690 to Jupiter;—at v. 130, etc., used of Aeneas:—at vv. 358, 867 used alone of Aeneas, and at v. 424 in conjunction with satus Anchissa;—at v. 903—Anchises;—at v. 341, in plur., of the Trojan elders. A senator [root RA, "to feed" or "protect;" cp. παρέ-ομαι]; pasco, pastor; Goth. patar; O. H. G. fater (vater); Eng. father.

pāt-ēra, ērae, f. [pāt-ēo, "to lie open;" hence, "to spread out, extend"] A broad flat dish, especially used in making offerings; a bowl for libations.

pāt-ēr-nus, na, num, adj. [pāter, pāte-īs, "a father"] Of, or belonging to, a father; a father's.


pātōr, passus sum, pāti, 3. v. dep. To suffer, bear, endure, undergo. To permit, allow, suffer [akin to Gr. παῖδ, root of παίκωs].

patria, ae: see patrius.

pātrius, la, lum, adj. [pāter, patr-is] Of, or belonging to, a father; a father's: paternal. As Subst.: patri-a, ae, f. Fatherland, native country.
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Paul-isper, adv. [Paul-us, "little"] For a little while.

Pav-idus, i. d. Idum, adj. [Pav-éo, "to fear"] Terrified, alarmed, timid.

Pav-or, oris, m. [id.] Fear, terror, dread.

Pax, pácis, f. [for pac-s; fr. root PAC or PAO, whence páciscor, "to bind, to covenant;" pango, "to fasten"] Peace.


Péc-us, údis, f. In sing.: A single head of cattle. Plur.: Cattle in general [root PAS, "to bind;" pagus, pax, pignus; πασχαλος, πνευμα].

Pélágus, i. n. The sea, esp. the open sea [root PŁA, "to be level;" cp. πλησσω; plango, plago; Eng. flat].

Pell-is, is, f. A skin or hide [root PALL, "to cover;" cp. Gr. παλλω, "a hide;" Lat. pallium, palla: Goth. fil; O. H. G. fil (pelle); fell, peltry].

Pello, Pępalli, pulsum, pelēre, 3. v. a. To drive out or away. Of fear as Object: To dismiss, cast off.

Pendō, Pępendi, no sup., pendere, 2. v. n. To hang, hang down, be suspended. Of things not in use: To hang, be hung up. To be suspended horizontally; to hover, flutter. Of a charioteer: To hang, or bend, over his horses.

Pénétrālia, lūm; see Pënétrālis.

Pénétrālis, le, adj. [pénétr(a)l, "to penetrate"] Inner, interior, internal. As Subst.: Pénétrālia, lūm, n. plur. A sanctuary, a chapel.

Pen-na, nae, f. [for pet-na; see pēt-o] ("the flying thing;" hence) A wing.

Per, prep. g. v. acc.: Through, across. By means of; through. Through, in the midst of, amidst. All over, all along, or about. In time: During, in the course of, in.

Per-ágō, ēgī, actum, āgère, 3. v. a. [per, "through;" āgo, "to put in motion"] To go through with, complete, finish.

Per-cello, cūlī, culsum, cellère, 3. v. a. [per, in "augmentative" force; cello, "to impel"] To strike.

Per-erro, errávi, erráltum, errère, 1. v. a. [per, "through;" erro, "to wander"] To wander through or all over. With reference to the sight: To glance over, survey.

Per-féro, túlī, látum, ferre, v. a. irreg. [per, "throughout;" féro, "to bear"] To continue to bear. [per, "without force"] To bear, carry, convey. To bring, or convey, word or tidings; to announce. To bear, endure, submit to, undergo, be subject to.
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to Sans. root pat, "to seek": whence Gr. πέρ-ωμαι, "to fly;" and περ, a root of πίπτω, "to fall").

phalērae, arum, f. plur. Trapping for the forehead and breast of horses, etc. [Gr. φαλέρα].

phærētra, ae, f. A quiver [φαέρητρα, "a quiver," as being "that which carries arrows": see ferox].

plē-rēs, ēs, f. [pli-us (towards the gods), "pious;" (towards parents) "affectionate"] Piety. Filial affection. Mercy. v. 688.

pigēo, üi, no sup., ëre, 2. v. a. To feel annoyance at, to repent of; as verb personal very rare) As v. imper. in 3rd pers. sing. pigēt, pigītōr or pigītum est: With Acc. of person and Gen. of thing: It repents, etc., one of: at v. 678 with Gen. of thing alone; supply ēs as Acc. of person.

pig-nus, nōris, n. [prob. for pag-nus; fr. pango, "to bind or fasten," through root pag, see pæcus] Mentally or morally: A pledge, token, assurance, proof.

pin-go, pinxi, pictum, pingēre, 3. v. a. ("To represent pictorially; to paint; to embroider:" hence) To paint, stain, colour [root pik or pig, "to point" or "to embroider;" cp. ποίκιλο; pictor, pictura, pigmentum].

pinus, üs, f. A fir-tree, pine-tree; a fir, pine. A ship, as built of pine [root pik or pig, "sharp;" cp. πεύκη, πέσσα; pungo].

pi-us, a, um, adj. With regard to religion: Devout, piōus. As Subst.: plu-um, m. plur. The devout plu-ius. With regard to parents, relatives Afectionate, tender, kind [root τι, "to cleanse;" cp. ποίνη, ἀποινα; puto].

plācid-ē, adv. [plācid-us, "gentle."] Gentle, mildly.

plāc-ād-us, ida, idum, adj. [plāc-ēo, "to please."] Gentile, calm, mild, peaceful, placid.

plau-do, plausi, plausum, plaudēre, 3. v. n. To clap, beat, strike, etc.

plau-sus, sus, m. [for plaud-us; fr. plaud-o, "to clap," hence, "to applaud." ] Of the noise made by the wings of a dove: A clapping sound, a clapping. Applause.

plē-nus, na, num, adj. [pē-ō, "to fill."] Filled, ful. With Abi. Filled with, ful of. [root PAR, "to fill;" cp. πλῆθο: plerus].

plīc-o, āvi (and tū), ātum and itum, āre, 1. v. a. Of a snake: To foǐd, coi [root FLAR, "to entwine;" πλέκω, πλοκή, plecto, plaγa].

plumbum, i. n. Lead [akin to Gr. μόλυβδος].

plūra, see plus.

plū-rimus, rima, rimum, sup. adj. [pē, root of plē-nus, "full;" (i) connecting vowel; simus, superl. suffix = plei-i-simus; changed as follows: plei-simus, plū-simus, plo-simus, plū-rimus, plū-rimus]. Sing.: Very much. Plur.: Very many, most numerous.


pō-cūlum, cūli, n. ("That which serves for drinking;" hence) A cup, goblet [akin to Gr. πίω, root po, "to drink."]

poon-a, ae, f. Punishment [Gr. ποιον; akin to root pu, "to purify."]

pollūo, üi, ētum, ëre, 3. v. a. To violate, dishonour.

pōlus, i. m. ("The end of an axis, a pole;" hence, "the North Pole;" hence) The heaven or heavens [Gr. πόλος].

pomp-a, ae, f. A solemn, or public, procession at games, festivals, etc. [Gr. πομπή].


pōno, pōsūi, pōsitum, pōnēre, 3. v. a. To put, place, set. To erect, build, found. To lay down, recite. Of games, a contest, etc.: To institute, arrange, establish. Of prizes: To lay down, propose, etc. To lay aside, lay down.

pontus, i. m. The sea. [νότος].

pōpūl-ēus, ēsa, ēum, adj. [pōpūl-us, "a poplar."] Of, or belonging to, a poplar.

pō-pūl-us, i. m. ("The many;" hence) The people [prop. for pol-pol-us, fr. πόλ-νης, "much;" plur., "many."]

porriccio, porreci, porrectum, porrice-re, 3. v. a. [for próficelo]. To cast, or lay, as an offering before some deity.

porro, adv. Further, moreover, besides [Gr. πόρρω].

portendo, tendi, tentum, tendēre, 3. v. a. [for próficio]. To cast, or lay, as an offering before some deity.

por-tus, tūs, m. A harbour, haven, port. [prop. fr. root PERT, or for, found in περ-αω, "to pass through;" πόρ-ος, "a way."]
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posco, poposcì, no sup., poseçè, 3. v. a.: To ask, request, demand. To ask for, entreat, etc. Of things as Subject: To require, demand, need. To invoke, [for pet-sco, peto "to seek;" or from pacisor "to bargain."]

possum, pòsài, posse v. irreg. [for pot-sum; fr. pet-is, "able;" sum, "to be."] To be able. With Inf.: (I, etc.) can, could, etc., do, something.


post-érus, éra, érum, adj. [post, "after."] Coming after following, next.


post-quam, adv. [post, "after;" quam, "that."] After that, when.—N.B. In narrative, the adverbs postquam, ubi, simul ac, and others signifying "when," "as soon as," are joined to the perf. ind. where the pluperf. would have been expected. Such perf. must be rendered as a pluperf. v. 577; cf. also v. 32.

praec-cep-s, cípt-is, adj. [for prae-capit-s; fr. prae., "before;"] captūs, cípit, "the head."] Head foremost, headlong. In headlong haste. Swift, rapid.

praecęp-tum, ti, n. [for prae-cap-tum; fr. praecipio, "to instruct; to order, prae, "before" and root cap] Instruction, injunction, order, bidding.

praecip-ús, ña, ñum, adj. [praecip-lo, "to take before."] Particular, peculiar, especial.

praec-o, ònis, m. [for prae-ci-o; fr. prae., "before;"] ci-o, in force of "to cry out or aloud."] A crier, herald.

praeco, ói, or ivi, ëtum, ëre; v. n. and a.: "to go first or before." [praec, "before"]; root ò, "to go."]

praecoë, òlô, lâtum, ferre, v. a. [praec, "before"; féro, "to bear."] In figurative force: To offer, present.

praefigo, fìxi, fixum, figura, 3. v. a. [praec, "before;" figo, "to fix."] With Abi: To tip, head, etc., with something.

praem-tum, li, n. [for prae-ém-lum; fr. prae., "before or above;"] ém-o, "to take."] A reward, prize.

praeps-tis, tis, adj. ["Flying forwards," hence] Swift, quick, rapid. [for praec-pest-s; fr. praec., "forwards;" root pat, akin to Gr. πέραμει; penna (=pet-nas).

prae-s-ens, ntis, adj. [prae., "before;" s-un, "to be"] Present, at hand. Of disposition or character: Present, collected, resolute.

praesta-us, utis, adj. [praest-à-tis] "to stand before," hence, "to be superior," etc.] Superior, surpassing, distinguished.

praetér-ea, adv. [for praeter-eam; fr. praeter, "beyond;"] eam, fem. acc. sing. of is, "that."] Besides, moreover, farther.

praetér-eo, ivo or ili, ëtum, ëre, v. a. [praeter, "past;" éo, "to go." To go past, to pass by.

praevideo, vidi, visum, videre, 2. v. a. [praev., "becausehand;" video, "to see." To see beforehand, to anticipate.

préc-es, um, plur. of prex.

précor, átus sum, ári, I. v. dep. To beseech, entreat, address prayers or entreaties to.

prémo, presí, pressum, prémere, 3. v. a. To press, press against. To press firmly or closely.

pré-tium, tii, n. A reward [akin to Gr. προέ-αρια, "to buy"].

préx, précès (obsl. in Nom. and Gen. Sing.: mostly Plur.), f. [for prec-s; fr. préc-or, "to ask"] Entreaty, prayer.

prim-o, prim-um, adv. [prim-us, "first"]; At first, in the first place, first.

prim-us, ma, mum, sup. adj. [for praem-us; fr. prae., "before;" with sup. suffix mus] First, the first in order. The first to do something; the first that. In time: First, earliest, Of place: First, foremost.—As Subst.: prima, órum, n. plur. The first, or foremost, place in the contest.

princep-s, cípis, adj. [for prim-cap-s; fr. prim-us, "first;" cap-lo, "to take."] First, foremost.

princip-üm, li, n. [principes, princip-is, "first"]; A beginning, commencement. Adverbial Abl.: principio, In the beginning, in the first place, at first.

prì-or, us, comp adj. [for praer-or; fr. prae., "before;" with com. suffix "or"] Previous, former, prior—often to be rendered first.

prisci-us, ca, cum, adj. Of former times, of times bygone, ancient [obsl. pris. = Gr. πρία, "before"].


prúb-o, ávi, átum, áre, 1. v. a. [prús-us, "good."] To esteem, or regard, as good; to approve of.

prúc-èdo, cessi, cessum, cédère, 3. v. n. [pró, "forwards;" cédò, "to go or come."] Of anger as Subject: To advance, proceed.
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prócell-a, ae, f. [prócell-o, "to drive, or dash, forwards"] A violent wind; a storm, tempest, hurricane.

pró clámo, clámavi, clámātum, clámare, 1. v. n. [pró, "aloud;" clámo, "to call out"] To call out aloud, vociferate, cry out.

prócul, adv. [procul, a root of prócello, "to drive forwards" Of place: At a distance, far off, upwards.

pró-cumbo, cúbui, cúbītum, cumbēre, 3. v. n. [pró, "forwards;" obsol. cumbo, "to lie down"] Of rowers: To lean forwards, or bend, to their oars. To fall forwards, sink down.

prócurro, cācūrri and curri, cursum, curreō, 3. v. n. [pró, "forwards;" curo, "to run"] Of rocks: To run, or jut, out into the sea; to project.

pró-curv-us, a, um. adj. [prócurv-o, "to bend, or curve, forwards"] Bending, or curving, forwards; winding.


proelium, li, n. A battle, engagement.

pró-fund-us, a, um. adj. [pró, "forwards;" fundus, "the bottom."] Deep, profound.

pró-gén-ies, leī, f. [pró-gigno, "to beget or bring forth," pro "forwards" and root gen "to produce."] Offspring.

pró-hibēo, hibēi, hibitum, hibēre, 2. v. a. [for pró-hābēo, fr. pró, "before;" hābēo, "to hold."] Toward, or keep, off. With Inf.: To prevent, or hinder, from doing.

pró-jício, jēcēi, jēctum, jēcēre, 3. v. a. [for pró-jēcio; fr. pró, "forwards;" jēcio, "to cast."] To cast, or throw, forwards.

To cast, or throw, head foremost or head-long.

prómis-sum, si, n. [for promitt-sum; fr. prómitt-o, "to promise."] A promise.

prómissa, órum, n. plur. The things promised, the promised gifts or rewards.

pró-mitto, misi, missum, mittēre, 3. v. a. [pró, "forth;" mitto, "to send."] To promise.

pró-mo-o, psi, ptum, ēre, 3. v. a. [contr. fr. pró-em-o; fr. pró, "forth;" ēmo, "to take."] Of strength, efforts: To put, forth, exert.

pró-nus, a, um. adj.: Inclined downwards, bending forwards, head-foremost. ("Inclined, or disposed, to" something or some person; hence) Favourable. [Gr. πρόνυσις).

próquinu-o, avi, atum, ēre, 1. v. n. [próquīnu-us, "near."] With dat. To draw near to, to approach.

prōp-ior, ius, comp. adj. [obsol prōp-is, "near."] Nearer, closer, etc. As Subst.: prōpiōra, um, n. plur. The nearer places; i e., at v. 168 the place, or side, nearest to the rock.

prō-pōno, pōsī, pōsītum, pōnēre, 3. v. a. [prō, "forth;" pōno, "to put."] To put, place, or set forth or out; to show, exhibit, display.

prōprios, a, um. adj. One's own property, one's own.

prō-ra, ae, f. The prow, or head of a vessel [Gr. πρόπα].

prō-rīpio, ripūi, reptum, ripēre, 3. v. a. [for prō-rīpio; fr. pró, "before;" ripāio, "to snatch."] With ellipse of personal pron.: To rush, or To rush, or hurry, onwards.

prō-sequor, sequōs sum, sēqui, 3. v. dep. [prō, "forwards;" sequor, "to follow after."] To follow onwards after, attend upon, accompany.

prō-sīlio, sīlāi (less frequently sīliv and sīlii), prop. no sup., sīlēre, 4. v. n. [for prō-sālio; fr. pró, "forth"; sūllo, "to leap."] To leap forth, spring forwards.

prō-sum, desse, fāt, v. n. [prō, "for;" sum, "to be." hence] To be of benefit; to profit, avail.

prō-tendo, tendi, tensum and ten tum, tendēre, 3. v. a. [prō, "forth;" tendo, "to stretch forth or out"]) To extend.

prō-tinus, adv. [for prō-tēnus; fr. pró, "before;" tēnus, "up to or as far as."] Of time: Forthwith, immediately.

proximus, a, um., sup. adj. [for propsimus; fr. obsol. prōp-is, "near."] Nearest, next, whether in place or time, and also by Abl. of space or distance (intervallo).

prūna, ae, f. A live, or burning, coal.

pū-bes, bis, f. [prob. akin to pū-er] [root pū, "to beget;" cp. φύω, puer.] Youth in a collective force; young persons.

pūdeo, òi, (impers. itum est), ēre, 2. v. n.: Personal: To shame, feel shame. Impers.: It shamest, causes shame [root pū, "to rot;" cp. πιδωματ: putidus].

pūd-or, ēris, m. [pūd-ēo, "to feel ashamed."] A sense, or feeling, of shame; shame.

pū-er, ēri, m. A boy; lad. A grown up youth, a young man [prob. akin to root pū, "to beget;" see pūbes].

pūr-īlis, ìle, adj. [pūer, pūēr, "a boy."] Of, or belonging to, a boy or boys; boyish, youthful.
pug-na, n. a. f. [root prop, "to stab" whence pung-o, "to puncture or stab."] A fight hand to hand; a battle, contest.
pulcher, chra, chrun, adj. [for polcher; fr. pôl-lo, "to polish."] Beautiful, fair, lovely. Morally: Excellent.
pulis, savi, satum, sare, l. v. a. intens. [pello, "to beat," through root pul.] To beat, strike. Of sound: To strike against something: To strike. Into disturb, agitate, disquiet.
pumex, leis, m. A porous rock, soft stone.
punicous, lecs, lecum, adj. [for paen-lecus; fr. Poenie-i, "the Poeni or Carthaginians."] ("Carthaginian;" hence) Purple-coloured, purple. Tyre, the mother-city of Carthage, being famed for its purple dye.
puppis, is (Acc. and Abl. Sing. mostly puppim and puppi), f. The stern or poop of a ship. A ship, vessel.
purpura, ae, f. Purple [Gr. πορφύρα].
purpur-caus, ca, cum, adj. [purpur-a, "purple."] Purple-coloured, purple, including very different shades of colour; red, ruddy.
pút-o, ávi, átum, áre, l. v. a. [pút-us, "clean, clear"] To deem, hold, think, imagine, suppose.
qui, adv. [adverbial abl. fem. of qui, "who, which"] Of place: Where.
quero, quassesvi, quasestum, quaerère, 3. v. a. To seek, search for or after. To ask about, seek to learn, inquire.
quês-lis, le, adj. Interrogative: Of what sort or kind. Relative: Of such a sort or kind, as; such as. Just as, like as.
quam, adv. [adverbial acc. of quis, "what"] In what manner, how as. After comparative words: Than.
quam-vis, adv. and conj. [quam, "as;" vis, 2. pers. sing. pres. ind. of volo, "to will or wish"] Adv. As you will or wish, as you like. Conj.: However, although.
quant-us, a, um, rel. adj.: How big. Correl. of tantus as big.
quus-so, savi, satum, sare, l. v. a. intens. [for qua-so; fr. quá-tó, "to shake"] To shake violently or repeatedly.
quáti, no. perf. quassum, quatère, 3. v. a. To shake. To plague, vex, harass.
quátior, num. adj. indecl. Four [akin to τέσσαρες, τερτάτες].
que, enclitic conj. And:—que ... que, both ... and [Gr. τε, "and"].
quæstus, tüs, m. [quéror, "to complain," through root quês] A complaint.
qui, quae, quod, pron.: Relative: Who, which, what, that. The Relative sometimes attracts the substan. out of the demonstrative clause into its own: see vv. 23, 30; ulla ... quam quae tellus for ulla tellus ... quam quae (=ea quaet).—At the beginning of a clause in- stead of a conj. and a demonstr. pron.: And this, etc.—With ellipse of a demonstrative pron.: He, or she, who; that, which.—According to, by virtue of, such: —quaque cuique est copia, according to the ability (or means) each possesses.—Interrogative: What.
qui-a, conj. [adverbial old acc. plur. of qui] Because. With suffix nam (also as two words, quia, nam): For what cause, why, wherefore.
quiánam; see quia.
qui-cumque, quae-cumque, quod-cumque, pron. rel. [qui; suffix cumque] Whoever, whatever, whatsoever.
quid, adv. [adverbial neut. of quis, "who or what"] For what purpose; wherefore, why.
quidem, adv. Indeed, truly.
quien, étes, éis, f. Rest, repose, sleep [akin to root ki, "to lie down"].
quiesco, évi, étum, esècre, 3. v. n. [for quiesteco; fr. quies, quité-is, ";"rest;"] To rest, keep quiet. To cease, desist.
quiet-us, a, um, adj. [quiesco, "to be quiet," through root ki] Quiet, calm, tranquil.
qui-ni, conj. [for qui-ne; fr. qui, abl. of relative pron. qui, "who, which;"] not, ne =non] With Subj.: That not, but that, without, from. —In interrogations or ex-hortations: Why not, wherefore not.
qui-ni, nae, na, distrib. num. adj. [for qui-ni; fr. qui-quin-a, "five"] Five each or apiece. Five.
quis, quae, quid (Gen. cujus; Dat. cui), pron. interrog.: What, what sort of, a person or thing? Who, what? —As Subst. n.: quid, What thing, what [Gr. τις "who, what?"]
quis, no fem. quid, pron. indef. Any one, anybody; anything. quid, as Acc. of Respect: In any respect, or degree, at all [Gr. τις, "any"].
quis-quam, quae-quam, quic-quam or quid quam, pron. indef. [quis, "any one;" suffix quam] Any, any whatever.
—As Subst. m. Any one, anybody.
quis-que, quae-que, quod-que, pron. indef. [quis, "any;" suffix, que] Each,
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every, any.—As Subst. m.: Each one, each.

quis-quis, no fem., quod-quoed, or quid-quot, or quic-quot, pron. indef. [quis reduplicated] Whatever, whatsoever, person or thing.—As Subst.: Masc. Whatever, whosoever.—Neut.: Whatever, whatsoever.

quo, adv. [for quom, old form of quem, masc. acc. sing. of qui, "who which"] To which place or spot, whither.

quo, rel. interrog. whither. [abl. of qui]

quod, conj. [adverbial acc. neut. sing. of qui] In that, because, inasmuch as. That.

quo modo, (v. 599) the abl. case of qui and modus respectively. The final syllable of the adv. quomodo is always short, and hence there is not there that word, used in tmesis. "In what way."

quon-dam, adv. [for quom-dam; fr. quom, old form of quem masc. acc. sing. of qui; suffix dam] At one time, once on a time, formerly. At some time, sometimes, at any time.

quón-jam, conj. [for quom-jam; fr. quom=qum, "since;" jam, "now"] Since now, since then, since, because.

quoque, conj. Also, too, placed after the word to be emphasized.

quot, adj num. how many, as correl. to tot, as.

quo-tannis, adv. [quóit, in force of "all, every, each;"annis, abl. plur. of annus, "a year."] Yearly, annually, in every or each year.

quo-usque, adv. [for quom-usque; fr. quom, old form of quem, masc. acc. sing. of qui, "what?" usque, "until."] Of time; Until what time, till when, how long!

quum (old form quom), relative adv. and causal conj. [for quom = quem, fr. qui, "who"]: Relative adv.: When. Causal Conj.: Seeing that, since, as, inasmuch as.

R.

ráb-ies, lem, le, (other cases do not occur), f. [ráb-o, "to rave."] Rage, fury.

rád-ius, Í, m. A ray or beam. [prob. akin to rád-ix, piča.]

rád-lx, icis, f. A root of a tree, etc.

rádo, rasi, ràsum, rádère, 3. v. a. To touch in passing, brush along, graze. To sweep along in flight through the air.

râ-mus, mi, m. A bough, branch. [prob. for rad-mus; fr. same root as rád-ix.]

râp-idus, ida, idum, adj. [râp-o, in force of "to hurry onwards."] Hurrying onwards; swift, rapid.

râp-ío, bi, tun, ère, 3. v. a.: To snatch. To hurry, or snatch, away. To carry off forcibly. [root RAP, "to seize," ep. aprâco, aprâco : rapax : raptor.

râtis, is, t. ("A float, raft;" hence) A bark, vessel, ship [prob. akin to râmus].


rê-cédo, cessi, cessum, cédère, 3. v. n. [rê, "away;" cêdo, "to go."] To vanish, disappear, pass away.

rê-cipio, cepi, ceptum, cipère, 3. v. a. [for ré-áprio; fr. rê, "again;" câpio, "to take."] To take or get again; to receive back.

rê-condo, condidi, conditum, condère, 3. v. a. [rê, "without force;" cono "to hide."] To render of no account, to cause to be forgotten.

rector, tóris, m. [for reg-tor; fr. rég-o, "to rule."] Of a ship: A steersman, helmman, pilot.

rêcur-sus, sus, m. [for récurr-sus; fr. recurro, "to run back."] Of troops: A retreat.

rê-cus-o, âvi, âtum, âre, 1. v. a. [fr. râ-caus-o; fr. rê, "against;" caus-a, "a cause."] To decline, refuse, shrink from.

red-do, didi, dítum, dère, 3. v. a. [red (=rê, with d for demonstrative), "back;" do, "to give."] To give back, return, restore. To return, come back. To render, yield, give. With second Acc.: To render, or make, an object that which is denoted by the second Acc.

rêd-éo, vî, rî, ltum, ire, v. n. [red, see reddo; òo, "to go."] To go or come back; to return.

rê-dûco, duxi, ductum, dûcère, 3. v. a. [rê, "back;" dûco, "to lead."] Of persons: To lead, or bring, back. Of things: To draw back.

rêd-uex, réducis, adj. [for réduc-e; fr. réduc-o, "to lead back."] Returning, returned, come back.

rê-féro, (ret-)tulli, látum, ferre, v. a. irreg. [rê, "back;" fero, "to bring;" or carry, back.] To give back, return. To repeat, renew, restore.

rê-figeo, fixi, fixum, figère, 3. v. a. [rê denoting "reversal" = "un." figo, "to fix."] To unfix, unfasten, take down, remove.

rêg-lus, Ía, tum, adj. [rex, rëg-is, "a king."] Of, or belonging to, a king; royal. Of royal birth or descent.

reg-num, ni, n. [rêg-o, "to rule."]


Vocabulary.

(* That which rules; hence, "rule, authority, power;" hence) A territory, country, etc., as that over which one has power. A kingdom.

rēgo, rex, rectum, rēgēre, 3. v. a.: To govern, rule. Of a ship as Object: To direct, steer.

rējēc-to, tāvi, tātum, tāre, 1. v. a. [rējēc-to; fr. rējēclo, "to throw back," root JAC (i. e. rē; JAC, root of jāco, "to cast." To cast or throw, back, or up.

re-jicio, jēci, jectum, jēcēre, 3 v. a. [for re-jāclo; fr. rē, "back;" jāco, "to cast.] To cast, throw, or fling back.

rē-linquo, liqui, licatum, linquēre, 3. v. a. [rē, "without force;" linquo, "to leave." To leave or quit. To leave behind, leave. To give up, resign, leave. To forsake, abandon.

rēliqui-ae (quadrisyll.), lārum, i. plur. [poetical form of rēliqui-ae; fr. rēlinquo, "to leave behind," through root RELIQU (i. e. rē; LIQU, root of linquo)] The relics, remains, remnant, remainder of anything, etc.

rē-mētior, mensus sum, metēri, 4. v. dep. [rē, "back or again;" metēri, "to measure." To trace back.

rēm-ex, ligis, m. [= rēmegs; for rēmigis; fr. rēm g-o, "to row"] Sing. in collective force: Rovers.

rēmīg-ium, li, n. [rēmīg-o, "to row." A rowing.

rē-mitto, misi, missum, mittēre, 3. v. a. [rē, "back;" mitto "to allow to go." To allow to go back. To give up, surrender, forego. To send back.

rē-mus, mi, m. An oar (prob. for ret-mus; akin to e-per-mōs, "an oar," as "the rowing thing;" fr. e-per-mōs, "to row," through root ĕpes or ĕper).

rēor, rātus sum, inf. not found, 2. v. dep. ("To reckon," hence) To suppose, imagine.

rēpent-e, adv. [rēpens, rēpent-is, "sudden"] Suddenly, on a sudden.

rē-pērīo, perī, pertum, pērire, 4. v. a. [for re-pārīo; fr. rē, "again;" pārīo, "to produce"] To find or meet with. To find out, discover.

rē-plēo, plēvi, plētum, plēre, 2. v. a. [rē, "without force;" plēo, "to fill"] To fill, fill up.

rē-pōno, pōsāl, pōsitum, pōnēre, 3. v. a. [rē; pōno, "to put or place"] [rē, "again"] To replace, restore, renew. [rē, "aside or away"] To put aside or away; to lay down, put off.

rē-ques, quilēis and quīsē, f. rē, "without force;" quīes, "rest"] Rest, repose, repulse, etc.

rēs, rē, f. A material thing, an object. A thing, matter, event, affair, circumstances. Property, possessions [akin to Gr. ἰέω, "to say or speak." To rē-servo, servāvi, servātum, servāre, l. v. a. [rē, "back;" servō, "to keep"] To keep back, reserve.

rē-sidō, sēdi, no sup., sidēre, 3. v. n. [rē, "without force;" sīdo, "to seat one's self"] To seat one's self, sit down, take one's seat. To settle, fix one's, etc., abode.

rē-sōno, sōnū, no sup., sōnāre, 1. v. n. [rē, "back again;" sōno, "to sound"] To resound, re-echo.

rē-spēcio, spexi, spectum, spēcēre, 3. v. n. [for rē-spēcio; fr. rē, "back;" spēcio, "to look at"] To look back at or upon. To see behind one, at one's back or in one's rear.

respon-sum, si, n. [for respond-sum; fr. respond-ēo, "to answer"] Of a priest, soothsayer, etc.: An oracular response, oracle.

re-stinguo, stinxī, stinctum, stinguēre, 3. v. a. [rē, "without force;" stinguo, "to extinguish"] To extinguish, put out, quench.

rēsul-to, tāvi, tātum, tāre, 1. v. n. [for rēssal-to; fr. rēssalio (i.e. rēsālio), "to leap back," from re, "back;" root SAL "to leap," To reverberate, re-echo, resound.

rē-tēgo, texi, tectum, tēgēre, 3. v. a. [rē, denoting "reversal;" tēgo, "to cover"] To disclose, make visible, show, reveal.

rētēn-to, tāvi, tātum, tāre, 1. v. a. intens [rētēnō (i.e. rētēnō), "to hold back," through root TĒN (= tē; TĒN, root of tēnō)] To hold, or keep, back.

rē-tēnō, tinuī, tentum, tinēre, 2. v. a. [for rē-tēnō; fr. rē, "back;" tēnēo, "to hold"] To hold, or keep, back; to detain, restrain.

rē-trāho, traxi, tractum, trāhēre, 3. v. a. [rē, "back;" trāho, "to draw"] To draw, or drag, back.

rē-trāvo, adv. [rē, "back"] Back, backwards.

rē-us, i. m. [rēs, rē-ī, in force of "a law-suit, an action at law"] With Gen.: One answerable, or responsible, for something; a debtor with respect to something.

rē-vello, velli, vulsum, vellēre, 3. v. a. [rē, "away;" vello, "to pluck"] To pluck away; to tear off or away.

rē-vertor, versus, sum, verti, 3. v. dep. n. [rē, "back;" vertor (pass of verto,
S.  

SAC-ER, ra, rum, adj. Sacred, consecrated, holy. As Subst.: SACRUM, i. n.: A sacred or holy thing. A sacred rite, etc. [root sac, akin to Gr. ἱερός, "holy." ]

SACER-DÓS, dóti, comm. gen. [for sacer- de-(t)s; fr. sacer, sac(e)r-i; da, root of do, "to give."] A priest; a priestess.

SACRUM, i; see SACER.

SACR-EE, adv. [obsol. saec-us, "frequent."] Frequently, often, oftentimes.

SAEV-IO, ii, t ò um, ò re, 4. v. n. [saev-us, "fierce."] To rage, be furious. Of the barking of dogs: To be furious, to rage furiously.

SAEVUS, a, um.: Fierce, raging, furious. Of things: Cruel, fell, terrible.

SÁGI-TA, ae, f. An arrow, shaft. [root sae, "sharp."]

SÁL, sálîs, m. (rarely n.) ("Salt; hence) The salt water, the sea, the briny ocean. [akin to Gr. ὕδωρ, ὕδως."]

SAL-SUS, sa, sum, adj. [sal, "salt."] Salt, briny.

SÁLU-S, tis, f. [for sal-vts; fr. sal-vês, "to be well or good in health."] Safety.

SAL-VÓ, no perf. nor sup., ò re, 2. v. n. [salv-us, "well, sound" in health]. To be well or sound in health. As a mode of salutation: Imperat. pref.: Salvê, salvete, Hail (thou or you, according to number of verb.)

SANC-TUS, ta, tum, adj. [sanc-fo, "to render, or make, sacred;" hence Sacred, venerable.

SANGUIIS, gúnis, m.: Blood, race, stock, family.

SÁT-IS, adv.: Sufficiently, enough. [root sat, whence sáti-o, "to satisfy;" akin to dò-èw, "to be sated."]

SÁTUR-O, avi, átum, áre, 1. v. a. [sátur, "full of food, sated."] To satisfy, appease, assuage.

SÁTUS, a, um. P. perf. pass. of sero.

SAXUM, i. n.: A large rough stone; a fragment of rock. A rock. [root sae, "sharp."]

SCELICET, adv. to be sure, of course, [for scir. licet],

SCÉLUS, éris, n. A wicked deed; wickedness, guilt.

SCIÓ, scivi and soli, sofectum, scire, 4. v. a. To know.

SCÓPULUS, i. m. A projecting point of rock; a rock, ciff, crag [Gr. σχολής, "a lookout place."]

SCÉ (reuplicated SÉSÉ), acc. and abl. of pron. súi.

SÉCULUS, see SÉCUS.

SÉCO, ti, tum, áre, 1. v. a. To cut through the waters; i. e. Of persons or ships: To sail rapidly through. To fly swiftly through. Of fishes: To swim rapidly through.

SÉCÉ-RUS, ta, tum, adj. [sécerno,
"to separate," sē "apart"; crē, "to separate"). Of persons: Secret, apart withdrawn.

sēc-undus, unda, undum, adj. [for sequ-undus; fr. sēquor, "to follow." Of the wind: Fair, favourable, as following the course of the vessel. Favourable, propitious. Favouring, showing or manifesting favour or good will. In order: Second.

sēc-us, adv. [prob. for sēquus; fr. sēquor, "to follow." In comp. with a negative: Not or none the less, nevertheless.

sēd, conj. [same word as sēd = sithe, "without."] But:—sed enim, but indeed, but in truth.

sēdēō, sēdi, sessum, sēdēre, 2. v. n. To be encamped. To be settled, fixed, determined on, etc., in the mind [akin to Gr. ἔσκημα: ἔστημα, root sēd, "to sit."]

sēd-es, is, t. [sēd-ē, "to sit." A dwelling-place, abode. Of a deity: A temple, as if a place of residence.

sēd-ile, ilis, n. [id.] A seat, bench, etc.

segnis, e, adj. Slow, tardy, sluggish.

sēmi-nēc-is (Nom. not found), adj. [sēmīl, "half;" nēc, nē-is "death."] Half-dead, half-killed.

sem-per, adv. Ever, always, at all times.

sēm-us-tus, ta, tum, adj. [another form of sēmī-us-tus; sēmī-us-tus; fr. sēmīl, "half;" ur-o, "to burn."] Half-burned, half-burnt.

sēnect-a, ae, t. [sēnect-us, "old."] Old age.

sēnes, um, plur. of sēnex.

sēn-ex, is (originally olds), adj. [sēn-es, "to be old."] Old, aged, full of years. As Subst. m.: An old man.

sē-ni, nae, na, num. distrib. adj. [for sex-ni; fr. sex, "six."] ("Six each or apiece;" hence) Six.

sēnior, no neut., comp. of sēnex;—often to be rendered old, aged. As Subst.: An elder, an elderly person, an old man.

sentent-ia,iae, t. [for sentient-iae; fr. sentiens, sent-ent-ia, "thinking."] An opinion; a determination, purpose.

sentio, sensi, sensum, sentire, 4. v. a.: To be sensible of, to perceive, something. With objective clause: To be sensible, or perceive, that, etc.

sept-em, num. adj. indecl. Seven [akin to Gr. ἑπτά, 7.]

sept-ēnum, ena, ēnum, num, distrib. adj. [sept-em, "seven."] Seven.

sept-imus, ima, ēnum, num. ord. adj. [id.] Seventh.

sēqu-ax, acis, adj. [sēqu-or, "to follow."] Pursuing, chasing, etc.

sēqu-or, ūtus sum, i. 3. v. dep. a. and n.: To follow, in fullest sense of the word. With accessory notion of hostility: To follow after, pursue, chase. To come next or after. To go to, or towards, a place [akin to Gr. ἐξ-ου.]

sēr-ēnus, a, um, adj. ("Glittering;" hence) Fair, bright, calm, serene [akin to root sēn, "to glitter;" cp. σέλας, sol.]

sēro, sēvi, sētum, sērēre, 3. v. a.: Of a father: To beget. P. perf. pass. with Abl. of origin. Sprung from [akin to root sēn, "to beget."]

serpens, nitis, P. pres. of serpo. As Subst. m. or f. ("A creeping thing;" i.e.) A snake, serpent.

serp-o, si, tum, ēre, 3. v. n. To creep, crawl [Gr. ἑρτω].

sērūs, a, um, adj.: Late. Too late.

serva, se, f. ("She who is dragged away or taken captive;" hence) A female slave [Gr. ἑπώ].

serv-o, avi, ētum, ēre, 1. v. a. To save, preserve, protect, keep unharmed. To give heed to, observe, etc. To dwell in, inhabit.

sēu, see sive.

sī, conj. If. Nearly in the force of ut or quum: When [Gr. ἓ].

sibil-us, a, um, adj. [sibīl-o, "to hiss." ] Hissing;—only found in form sibila.

sī-c, adv. [for si-ce; akin to pronominal root in found in hic, is, with suffix ce]. In this way, in such a way, so, thus. In the foregoing, thus. In the following way, as follows.

sīc-us, a, um, adj. Dry.

sīl-cūbi, adv. [sī, "if;" cūbi (=ubī), "where."] If anywhere, wheresoever.

sīd-us, ēris, n. A star. In plur.: The stars for the heavens, the sky. [Gr. εἴδωσ.]

sign-o, ēvi, ētum, ēre, 1. v. a [signum, "a mark."] To mark, to mark out, note, observe.

signum, i. n.: A mark, token, or sign. A signal. A figure in relief on silver plate.

sīl-so, sīl, no sup., ēre, 2. v. n. Of things: To be still or noiseless.

silv-a, se, f. A wood. [Gr. ὕμμα-η.]

sim-illus, ille, adj. With Dat. or Gen. Like, similar to [akin to Gr. εἶμι-οι.]

sim-ul, adv. At the same time together [akin to Gr. εἶμι-οίσ.]
simŭlă-crum, cri, n. [simul(o)-a, "to make like."] A shadow, semblance, appearance.

sine, prep. gov. abl. [akin to sē, "apart."] Without. In poetry often used in combination with a noun in the place of an adj. containing the reverse of the meaning to such noun:—sine honore, dishonoured.

sinister, tra, trum, adj. Left, i. e. on the left hand or side. As Subst.: sinistra, ae, f. The left hand or side.

sinistra, ae; see sinister.

sīno, sīvi, situm, sinēra, 3. v. a. To permit, allow, suffer.

sīnus, us, m. A bay, harbour, gulf. The belly or bend of a sail.

si-quīs, no fem., quid, indef. pron. subst. [si, "if;" quis, "any one," etc.] If any one or anybody; if anything.

si-ve (contr. seu), conj. [si, "if;" ve "or."] Or if.

sōc-īus, i. (Gen. Plur. soćērum for so-cērum, v. 174), m. A friend, companion, comrade [akin to root sak, "to follow."]

sōci-us, a, um, adj [root sak, "to follow."] Of, or belonging to, a friend or friends.

sōl, sōlis, m. The sun [akin to Gr. ὅλ-ιος; root sun, "to be bright." cp. σήλα, sol].

sōlā-tium, li, n. [söl(a)-or, to console.] consolation, comfort, sole.

sōlī-ō, itus sum, āri, 2. v. n. semi-dep. To be wont or accustomed.

sōl-emn-is, e, adj. [for soll-an-is; fr. soll-us (= totus), whole, complete; ann-us, "a year."] Of religious rites, Yearly, annual. Stated, appointed, customary. Religious, festive, solemn. As Subst.: solenne, is, n. A religious or solemn rite; a festival, solemnity, solemn games.

sōlōr, ātus sum, āri, 1. v. dep. To comfort, solace, console.

sōl-um, i. n. [prob. fr. root sol = sed in sēd-ē, "to sit."] The ground, soil. The water beneath a vessel, as that which supports it or on which it rests.

sōlīus, a, um (Gen. solius; Dat. solīi), adj.: Alone. The only one who or that.

so-lvo, lītum, līvre, 3. v. a. for sē-lvo; fr. sē, "apart;" līvo, "to loosen."] To unloose, untie, unbend. Nautical t. b.: solvere fūnem, (To lose the cable; i. e.) To weigh anchor, set sail, put to sea. To part, separate. Of the effects of sleep. To relax, render powerless. Of fear as Object: To banish, cast off, dismiss.

somnĭum, li, n. [somn-us, "sleep."] A dream.

somnĭus, ni, m.: Sleep. Personified: Somnus, the god of sleep. [akin to Gr. ὅνος,]

sōn-ītus, itūs, m. [sōn-o, "to sound."] A sound. A noise, crash, din.

sōn-us, i, m. [sōn-o, "to sound."] Of the voice: Sound, tone.

sōp-īo, īvi or īi, itum, āre, 4. v. a. Of things: To lay to rest, settle, quiet. [see somnus.]

sōpŏr-ō, āvi, ātum, āre, 1. v. a. [sōpor, sōpŏr-ĭs, "sleep."] To render or make sleepy.

sors, tis, f. A lot by which a thing is determined. Lot, i. e. fate, destiny, fortune, etc.

sort-ĭor, itus sum, īri, 4. v. dep. [sors, sort-ĭs, "a lot." To allot, assign by lot.

sparg-o, si, sum, ĝerė, 3. v. a.: To strewe, scatter. To bestrew with something. To spread abroad, spread, [sparg, root of Gr. σπειρὼ, "to sow;" hence, "to scatter or strewe like seed."]

spātium, li, n.: Space, distance, interval. A race-course [Gr. στάδιον, Æolic form of στάδιον].

spec-to, tāvī, tātum, ārē, 1. v. a. intens. [spēc-ō, "to look at."] To look at much or earnestly; to keep looking at; to gaze at.

spēcūl-ōr, ātus sum, āri, 1. v. dep. [spēcūl-ā, "a lookout place,""] To spy out, descrey, catch a sight of.

spēlunca, ae, f. A cave, cavern. [Gr. σπηλαυξ.

spĕr-o, āvi, ātum, āre, 1. v. a.: With Inf.: To hope, or expect, to do.

spē-s, ēi (Gen. Dat. and Abl. Plur. only in post-classical writers), f. [for spē-rī; fr. spēr-o; as seen by spēr-ēs, an old Acc. Plur. in one of the earliest Roman writers] Hope, expectation.

spicū-lum, li, n. dim. [for spicū-lum; fr. spicum (= spica), uncontr. gen. spic-i, "a point."] A point, javelin.

spir-ĭtus, itus, m. [spir-o, "to breathe."] Spirit, energy, etc.; a majestic or dignified, bearing.

spissus, a, um; adj. thick.

spiro, āvi, ātum, āre, 1. v. n. To breathe, blow.

spōl-ō, āvi, ātum, āre, 1. v. a. [spōli-um, "that which is stripped off." To spoil, strip, rifle. With Abl. To deprive or bereave, of; to depose or strip of.

spōlĭum, li, n. ("That which is stripped off," hence) Arms, armour, etc., stripped off a fallen foe. Spoil,
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booty, plunder [Gr. σκύλ-ιο, "to strip, flay."]

spond-ēo, spōpondi, sponsum, sponderē, 2. v. a. (Law and Mercantile t. t., in bargains. "To covenant, to pledge one's self;" hence) Without Object: To promise solemnly, to make a solemn promise.

spūm-ō, āvi, ātum, āre, 1. v. n. spūm-o, "foam."] To foam.

squal-ma, maec, f.: Of a snake, etc. A scale. Sing. in collective force: scales.

stā-tio, tōnīs, f. [stā-a, "to stand."] A station, post, spot, etc.

stel-la, lae, f. [sterno, "to strew."] A star.

ster-no, strā-vi, strā-tum, ster-père, 3. v. a. To spread a thing out flat; to smooth, level. To throw down or on the ground; to prostrate, fell to the ground [star, by transposition strā; akin to Sans. root strī; Gr. στροφίννυμι].

stirps, is, f. (rarely m.) A stem, stock, race, lineage.

sto, stēti, stūtum, stāre, 1. v. n. To stand [akin to Gr. στάπει-μι].

strid-ō, i, no sup., ēre, 3. v. n.; and strid-ēo, i, no sup., ēre, 2. v. n. (both forms equally in use) Of an arrow: To whistle [akin to Gr. τρίσω (= τρίσω).]

stringo, strinxi, strictum, stringere, 3. v. a. To touch lightly or slightly, to graze.

strū-o, xi, ctum, ēre, 3. v. a.: To heap, or pile up. To build, erect, construct. [See sterno.]

stūd-iun, ii, n. [stūd-ēo, "to be eager."] Eagerness, eager desire. Zeal for a person; goodwill; favour.

stupē-facīo, feci, factum, fācere, 3. v. n. [stupē-o, "to be astonished;" fācio, "to make."] To astound, amaze, astonish.

stūpē-ō, ui, no sup., ēre, 2. v. n. To be struck aghast; to be amazed or bewitched [akin either to Gr. τύμ-tus, "to beat;" Sans. root tu, "to hurt."]

stuppa, ae, f. Tow. [Gr. στόππά].

sūb, prep. gov. abl. and acc. With Abl.: Under beneath. Beneath, at, near, close to. With Acc. Towards, about. Immediately upon or after:—sub haece, immediately upon—i.e. in reply to—these things. [Gr. υπό.]

sūb-ēo, i vi or ii, lōm, lēre, v. a. and n. [sūb; ēo, "to go."] Act.: [sub, "under."] To go, or come, under or beneath. To enter a place. [sūb, "towards."] To go towards, approach. [sub, "under."] To go under, to enter. [sūb, "close after."] To come close after or next; to follow after.

sūb-īgo, ēgi, actum, ignēre, 3. v. a. [for sub-īgo; fr. sūb, from beneath; ēgo, "to put in motion."] To compel, force.

sūbit-o, adv. [sūbit-us, "sudden."] Suddenly, on a sudden.

sūbī-tus, ta, tum, adj. [sūb-ēo, "to approach stealthily," through root sub (=sub; l. root of ēo, "to go.") Sudden, unexpected. In adverbial force: Suddenly, unexpectedly.

[sub-jicīo, jīci, jectum, jicēre, 3. v. a. [for sub-jācīo fr. sub, "under;" jāco, "to throw."] With Dat.: To throw, or cast, under or beneath; to place beneath.

sublimis, e, adj. On high, aloft.

sub-mergeo, mersē, mersum, mer-gēre, 3. v. a. [sub, "beneath;" merge, "to plunge."] To plunge, or dip, beneath or under something; to overwhelm; submerge.

sub-necto, no perf., nexum, nectēre, 3. v. a. [sub, "beneath;" necto, "to bind or tie."] To bind, tie, or fasten beneath or below.

sub-sido, sūdi, sessum, sidēre, 3. v. n. [sub, "without force;" sīdo, "to sit down."] Of things as Subject: To sink down; to remain behind. Of the waters, etc., as Subject: To settle down, become calm, subside.

sub-trāho, traxi, tractum, trāhēre, 3. v. a. [sub, "from beneath;" trāho, "to draw."] To draw, or draw away, from beneath; to withdraw.

sūb-urgēo, no perf. nor sup., urgēre, 2. v. a. [sub, "close to;" urgēo, "to urge."] To urge, or drive, close to.

sub-vēño, vexi, vectum, vēhēre, 3. v. a. [sub, "from below;" vēho, "to carry."] To carry, or bear aloft.

suc-cēdo, cessi, cessum, cēdēre, 3. v. n. [for sub-cēdo; fr. sub, "towards or up to;" cēdo, "to go."] With Dat.: To go towards or up to; to approach, draw near to.

succeus-sus, sūs, m. [for succed-sus; fr. succed-o, "to succeed."] A succeeding, success.

sūd-or, oris, m. [sūd-ō, "to sweat."] Sweat, perspiration.

sūd-so (in poets dissyll.), vi, tum, scēre, 3. v. a. [sūd-ō, "to be accustomed."] To accustom, habituate.

suetus (in poets dissyll.), a, um, P. perf. pass. of sueso: Accustomed, habituated, wont.

sufficio, feci, factum, ficēre, 3. v. n [for sub-fācio; fr. sub, "under;" fācio, "to make."] To suffice, be sufficient.
sū, sib, se, pron. pers. sing. and plur. Of, etc., himself, herself, itself, themselves.
suí, örum; see sūς.
sulc-o, āvi, ātum, āre, l. v. a. [sulcus, "a furrow"] To furrow, plough, i.e. of a ship, to pass through, sail over.
sulcus, i. m. A furrow,—at v. 142 applied to the track of vessels through the water [Gr. ὀλχός].
sum, fūi, esse, v. n.: To be. With Dat.: To be to one, i.e. with the Lat. Dat. used in Eng. as Subject, to have [in pres. tenses akin to έσ-μῦ=εί-μῦ, and to Sans. root as, "to exist, to be," in perf. tenses akin to φυ-ω, φυ-μῦ, and Sans. root bhū, "to be"]).
summum, for summus, a, um; see sūpérus.
sū-mo, mpσi, mpmtum, mēre, 3. v. a. [contr. fr. sub-ēmo; fr. sub-ēmo; fr. sub. "up," émo, "to take." To take up, take.
sūpérans, utīs, P. pres. of sūpér — superans animis, surpassing in a haughty spirit, i.e., highly elated.
sūpērī, örum; see sūpérus.
sūpēr-o, āvi, ātum, āre, l. v. n. and a. [sūper, "over"] To have the upper hand; to be, or prove, superior. To abound, or surpass, in something. To remain, or be left, out of a certain number. To survive. —Act.: To go past, or beyond; to pass by. To overcome, conquer. To get the better of, vanquish, subordinate.
sū-per-sum, fūi, esse, v. n. [sūper, "over and above;" sum, "to be"] To remain; to be left as a remainder.
sūpēr-us, a, um, adj. [sūper, "above"] Pos.: That is above or on high. As Subst.: sūpērī, örum, m. plur. The gods above, the celestial deities. Sup.: suprēmus, a, um: In time or succession: Latest, last, final — summus, a, um: Locally: Highest, loftiest. As Subst.: summum, i, n. The highest place or part. The top, or highest part, of that to which it is in attribution. In degree: Highest, greatest, utmost.
supplex, icsis, adj. Suppliant.—As Subst. comm. gen. A suppliant.
suprā, prep. gov. acc. [contr. fr. sūperfā, adverbial abl. of sūpérus "that is above"] Above, over.
sūprēmus, a, um; see sūpérus.
sur-go, rexi, rectum, gōre, 3. v. n. [contr. fr. sur-rēgo, for sub-rēgo; fr. sub, "upwards, up;" rēgo, "to lead straight or direct"] To rise, arise.
sūs, stis, comm. gen. A hog; a sow. Plur. : Swine [Gr. χῦ, "a hog"].
sus-cito, citāvi, citātum, citāre, l. v. a. [for subs-cito; fr. subs (=sūb), "from beneath;" cito, "to move violently"] To stir or rouse up; to arouse. Of fire as Object: To stir up, rekindle.
sus-pendo, pendī, pensum, pendere, 3. v. a. [for subs-pendo; fr. subs (=sūb), "beneath;" pendo, "to hang"] To hang up, to suspend.
sū-us, a, um, possess. pron. [sūi, "of himself," etc.] Of, or belonging to, himself (herself, etc.); his, etc., own.—As Subst.: sūi, örum, m. plur. Their friends or countrymen. Favourable, friendly, propitious, as if inclined or devoted to one.

T.
tae-det, taeūdūt or taesum est, taedēre, 2. v. a. impers. It wearsies or offends one.
tae-nīa, ae, f. A band, fillet [Gr. ταυνία].
tālentum, i. n. ("A thing weighed") A talent; a sum of money. A in silver = about £243 15s. sterling. In gold, the amount would depend upon the value that gold bore with respect to silver. Under the republic the common rate of gold to silver was as 10 to 1; but in the time of Julius Caesar as 7½ to 1 [Gr. τάλαντον].
tā-lis, le, adj. Of such a kind, such. As Subst.: ταλία, fum, n. plur. Such things. Such words, etc. [prob. akin to demonstr. pron root το, "this," and Gr. article τό].
tam, adv. [prob. akin to tālis, "such;" see tālis] So.
tāmen, adv. [prob. a lengthened form of tam]. For all that, notwithstanding, yet, nevertheless, still, however.
tantum, adv. [adverbial neut. of tantus, "so much"] So much. Only, merely, alone.
tant-us, a, um, adj. So much. Of such a quantity, so small. So great, whether in size or number.
tang-o, ēre, tētīgi, tae-tum, v a., To touch, reach.
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tard-o, ávi, átum, áre, 1. v. a. [tardus, "slow"] To hinder, delay, retard. Of oldage as Subject: To render one slow or in firm.

tar-dus, da, dum. adj. [prob. for trah-dus; fr. trah-o, "to draw"] Slow, tardy.

taur-us, i, m. A bull [Gr. ταῦτα-ος; compare Anglo-Sax. "steer;" English, "steer"]

tec-tum, ti, n. [forteg-tum; fr. teg-o, "to cover"] The roof of a building. A building as covered by a roof. A house, dwelling, abode.

tellůs, ūris, f. The earth. Earth, ground, etc. A land, country.

tēlūm, l, n. A weapon, whether for hurling or for close combat [usuallreferred to Gr. τίμη, "far off;" but rather for tendum, fr. tend-o, in force of "to launch or hurl" a weapon; and so, "the thing launched or hurled "].

tem-pes-tas, tātis, f. [for temper-tas; fr. tempus, old. gen. tempor-is, as proved by existing adverbial abl. tempēr-i.] Of weather; in a bad sense: Storm, tempest. Plur.: Personified as deities: The Storms or Tempests.

tem-plum, pli, n. A temple, as dedicated to some deity [akin to Gr. τεμ-νων, "to cut "].

tem-pus, pōris, n. Time in general. A proper or fitting time; an opportunity. Plur.: The temples of the head [root tem, akin to τεμ-νων, "to cut "].

ten-do, tētendi, tensum or tentum, tendere, 3. v. a. and n. Act.: To stretch out or forth; to extend. Of the eyes as Object: To strain, direct earnestly. Of weapons: To shoot, hurl, launch. Neut.: To bend one's way, to go. With Inf.: To exert one's self, to endeavor or attempt, to do [akin to Gr. root τεῖν-ων, whence τεῦω].

tēn-ōbrae, ebrarum, f. plur. Darkness.

tēnēbr-ōsus, ësa, ësum, adj. [tēnēbrae, "Dark"] Dark, gloomy.

tēn-ō, ûi, tum, ëre, 2. v. a. [akin to ten-do] To hold; to keep, or have, in the hand. To lay hold of, hold fast. To hold, or retain, what one already has. To hold, or keep, to something. With iter as Object: To hold on one's way or course. To have, or hold, possession of; to occupy. To reach, arrive at. Of a name as Object: To hold or have. To hold, or keep; back; to hinder, detain, retard.

ten-to, tāvi, tātum, tāre, 1. v. a. intens. [tēn-ō, "to hold"] To try, attempt, essay.

tēnū-is, e, adj. Of the atmosphere: Light, as opposed to "dense, heavy." Of the wind: Light, slight, gentle. Of circumstances: Low, reduced, etc. [fr. root tan, "to stretch out, extend;" whence Gr. ταν, root of τένω].

tēnus, prep. (put after its case) gov. abl. As far as, up to.

tēr-es, ēsis, adj. [tēr-o, "to rub"] Rounded, round, smooth.

ter-gum, i, n. The back, whether of men or beasts;—at v. 87 in plur, for sing. The back or hinder part; the rear. The skin, hide of an animal. A caestus.

ter-ni, nae, na, num, distrib. adj. [tres, t(e)r-lum, "three"] Three each. Three; v. 560. For trisplex: Three-fold, triple.

tērō, trivi, tritum, tērēre, 3. v. a. To rub, rub against [Gr. roots τερ-ος, whence τερ(ι)-ω; and τερ-, whence τρι-βω].

ter-ra, rae, f. Land, as opposed to water. The earth, ground. A land, country. Plur.: The lands, countries, i.e. the earth; v. 803 [prob. akin to Gr. τερ-ομαι, "to be, or become, dry "]

terr-ēo, ûi, tum, ëre, 2. v. a. To frighten, terrify, alarm [akin to root tērere, "to tremble;" in causative force, "to cause to tremble," cp. τέρω; tremor].

terr-i-fic-us, a, um, adj. [for terr-i-fac-us; fr. terr-o, "to frighten;" (1) connecting vowel; fāc-ō, "to make"] That causes fright, fear, or terror; terrific.

ter-tius, ti, tium, adj. [tres, t(e)r-lum, "three"] ("Pertaining to tres;" hence) Third.

testis, is, comm. gen. A witness.

test-or, ātus sum, āri, 1. v. dep. [test-ls, "a witness;"] To call upon, or invoke, as witness; to call to witness.

tex-ō, ûi, tum, ëre, 3. v. a. To construct, build. To mix, mingle, intermingle, blend.

theātrum, i, n. A theatre. An open space for exhibiting games [Gr. θιασον; "that which serves for seeing, or beholding, sights."]

tigrius, is or Idis, comm. gen. A tiger or tigress. [Gr. τιγρας, fr. a Persian word signifying "an arrow "]

tim-ēo, ûi, no sup., ëre, 2. v. n. and a. Neut.: To fear, be afraid. Act.: To fear, dread, be afraid of.

tim-ōr, ēris, masc. [tim-ēo, "to fear"] Fear, terror.

tītūbo, āvi, ātum, āre, 1. v. a. Pass. in reflexive force. To stumble, reel.

tōlērā-bilis, bile, adj. [tōlēr(a)-o, "to bear or endure."] That may or can be borne or endured; tolerable.
tollo, sustul, sublatum, tollere, 3. v. a.: To lift up, raise, uplift, elevate. With Personal pron. in reflexive force: To lift one's self up; to raise, rise up. To take or carry, away, (root to, akin to root tu, "to lift"); Gr. ταύτα, "to bear."

tonddeo, totondi, tonsum, tondere, 2. v. a.: Of the hair: To clip, cut short. Of trees: To top, cut, prune, trim, etc.

tón-ltrus, trús, m. [tón-o, "to thunder."] Thunder.

tón-o, tón, ïtum, ñre, 1. v. n. To thunder [akin to root stay, "to thunder."]

torqu-èo, torti, tortum, torquère, 2. v. a.: To turn, turn about or round; to twist. Of weapons: To hurl, fling with force, etc. [akin to Gr. τρεπ-ω, "to turn."]

tor-èo, toræ, m. [for torquæs (trisyll.), fr. torqu-èo, "to twist."] A twisting.

törus, l. m. A couch [akin to root τω, "to fill."] Gr. τάλανθα, "a cushion, bolster, etc."]

tot, num. adj. indecl. So many.

tot-ìdim, num. adj. indecl. (tot, "so many.") Just so many or as many.

tot-ìes, adv. [id.] So many times, so often.

tot-us, ta, tum (Gen. totius; Dat. toti), adj. The whole or entire; the whole of [akin to root τω in meaning of "to increase."]

trá-do, díd, ditum, dére, 3. v. a. [tra (=trans), "across"]; do, "to give."] With Dat. To give, or hand over, to; to commit, confide, or entrust, to.

tráho, traxi, tractum, tráhère, 3. v. a. To draw, drag, drag along. In figurative force: To draw, drag.

trá-jicio, jéc, jectum, jecère, 3. v. a. [for trá-jácēo; fr. tra (=trans), "across or over;" jácēo, "to cast."] To pass or tie, something around an object.

trám-es, itis, noun masc., a by-path [from trans, "across,"] neo, "to go."]

tranquill-us, a, um, adj.: calm, still.

trans-scribo, scripsi, scriptum, scribere: 3. v. a. "to copy off. [trans, "across," scribo, "I write."]

transcurrro, curri, carsum, curère, v. n. To speed across [trans, "across," curro, "I run."]

trans-éo, ire, ivi, ïtum, v. n., etc. To go across [trans, "across," co, "I go."]

transstrum, i. n. neut. a cross beam or seat. [trans, "across."]

trans-versus, a, um, atthwart [trans, "across."] verto, "I turn."]

transversa, crosswise, transversely, obliquely, sideways.

tré-misco, no perf. nor sup., isçère, 3. v. n. [trém-o, "to tremble."] To tremble, to quake.

tré-mo, múi, no sup., mère, 3. v. n. To tremble, quake, quiver, etc. [akin to Gr. τρέπ-ω."]

tres, tría (Gen. trium), num. adj. Three.—As Subst., m. Three persons, three. [Gr. τρεῖς, τρία."]

trí-dens, dentis, adj. [tres, tri-um, "three."] dens, "a tooth.", hence, "a prong."] Having three teeth or times; three-pronged.

trí-lux, licis, adj. [for tri-lic-s; fr. tres, tri-um, "three."; licum, "a thread" of anything woven] Having, or with, three threads; triply-woven.

trí-plex, plcis, adj. [for tri-plec-s; fr. tres, tri-um, "three."; plic-o, "to fold."] Three-fold, triple.

trípodes, um, plur. of tripus.

trípus, ódis, m. A three-footed seat, a tripod [Gr. τρίποδος].

tris-tis, te, adj. Sad, sorrowful, mournful, etc.

trúd-es, is, f. a boat hook.

tú, titi (plur vos, vestrum), pers. pron. Thou, you; [ref. Doric form of où].

túba, ae, f. A (straight) trumpet.

tú-ëor, ãtus sum, ãri, 2. v. dep. To look upon, behold, see.

tum, adv. Then [prob. akin to tālis: see tālis].

tüm-jădus, ïda, ïdum, adj. [tüm-ëo, "to swell "] Swelling, swollen.

tüm-ulus, ãli, m. [id.] ("The thing swelling up;") hence) A rising ground. A sepulchral mound, a tomb.

tun-c, adv. [contr. and altered fr. tum-ce; i.e. tum, "then;"] demonstrative suffix ce) At that time, then.

tu(n)do, tttidí, tunsam and tüs, tundere, 3. v. a. To strike, beat, strike, etc. (akin to root τυ, "to strike."]

turba, ae, f. Turmoil, disturbance, uproar, etc. A crowd, multitude, throng. [Gr. τῦρβη].

tur-ídus, ïda, ïdum, adj. [tur-b-o, "to disturb "] Wild, stormy, boisterous.

tur-ëo, ãvi, ãtum, ãre, 1. v. a. [turb-a, "a disturbance"] To disturb, agitate, throw into disorder or confusion.
turma, ae, f. A troop, or squadron, of horse.

turpis, e, adj. Filthy, foul, nasty.

tūtā-men, minis, n. [tūt-(a)-or, "to protect"] A protection, defence, means of protection, etc.

tūt-or, ātus sum, āri, l. v. dep. [tūt-us, "safe"] To protect, defend, support; to take the part of a person.

tū-tus, ta, tum, adj. [tū-tor, "to protect"] Safe, in safety.

tū-us, a, um, pron. poss. [tu, "thou"] Thy, thine; your.

U.

ūber, ūris, n. A mother’s breast [akin to Gr. obēs; Sans. ādhar; cf. Eng. "udder"].

ūbi, adv. [akin to qu-i, "who, which"] Of time; When;—for force of ubi with perf. ind. in narrative see post-quam. Of place: Where.

ū-dus, da, dum, adj. [for uv-dus; fr. obsol. ūv-ēo, "to be damp"] Damp, moist, wet.

ul-lus, la, lum (Gen. ullius; Dat. ulli), adj. [for un lus; fr. ūn-us, "one"] Any.

ultimus, a, um, sup. adj. Furthest; most distant or remote. The furthest, or most distant, part of that denoted by the subst. to which it is in attribution. Last.

ultr-o, adv. [obsol. uter, ultr-i, "beyond"] Besides, moreover, too. Of, or by, one’s self, etc.; i.e. without any external impulse.

umbra, ae, f. Shade, shadow. The shade, spirit, or Manes, of a departed person.

ūn-a, adv. [adverbial abl. of ūn-us, "one"] In company, at the same time, together.

unc-us, a, um, adj. [unc-us, "a hook"] Of an eagle’s talons: Curved, bent inwards.

und-a, ae, f. Water. The water of the sea. A wave [akin to root un, "to wet or moisten"].

unde, adv. [for cu-nede (=qu-nede); fr. qu-i, "who, which"] Of place: Whence. Of persons: From whom, whence.

und-i-que, adv. [und-e; (i) connecting vowel] que, indefinite suffix] From all parts or every quarter; on all sides, on every side.

und-o, avi, ātum, āre, l. v. n. [und-a, "a wave"] Of reins: To wave, undulate, hang loosely.

unguis, is, m. ("A nail" of persons) Of animals: A talon, clove [akin to Gr. ὄνυξ, ὄνυχος].

un-quaum, adv. [un-us, "one"] At any (one) time; ever.

ūn-us, a, um (Gen. ūnīus; Dat. ānī), adj. One.—As Subst. m. One man, one:—ad unum, to a man. Alone, only. Most of all, above all, especially.

urb-s, is, f. [prob. urb-o, "to mark out with a plough"] A city, walled town. A city for the people of a city.

urżeō, ursi, no sup., urgerē, 2. v. a. ("To press, urge," etc., hence) To press hard, beset closely.

ūrō, ussi, ustum, urēre, 3. v. a. To burn, burn up, destroy or consume by fire [akin to root usū, "to burn."]

urs-a, ae, f. A she-bear; a bear [like urs-us, "a bear," akin to Gr. ὀξος].

u-s-que, adv. [akin to qui with (s) epenthetic; que, indefinite suffix] Of time: As far, or as long, as; until; see quousque.

ūt, adv. and conj.: Adv.: As, when. Conj.: That, in order that.

úter-que, utrā-que, utrum-que (Gen. utrius-que; Dat. utrique), pron. adj. [uter, "one or the other"]; que, suffix.] One and the other; both, each.

útor, ūsus sum, āti, 3. v. dep. With Abl.: To use, make use of, employ.

utrāque, neut. acc. plur. of uterque, v. 855.

utrōque, adv. [adverbial neut. abl sing. of uterque, "both."] On both sides, to each side.

V.

vāc-ūus, ūs, āsum, adj. [vāo-; to be empty."] Open, free, unobstructed.

vā-do, no perf. (in classical Latin) nor sup., dēre, 3. v. n. To go, to come [akin to Gr. βαίνω (dissyll.), "to go."]

vādum, i. n. [vād-o, "to go."] A shallow, shoal. A body of water, the sea.

vāg-or, ātus sum, āri, 1. v. dep. [vāg-us, "wandering."] To wander, rove, roam at large, etc.

vāl-ēo, āl, ītum, ēre, 2. v. n.: To be strong or powerful. With Inf.: To have strength or power to do, etc.; to be able to do, etc. To be well or in good health. In leave-taking: vāle, (Be in good health; i. e.) Farewell, adieu [prob. akin to Sans, bāl-a, "strength."]

vāl-īdus, īda, ītum, adj. [vāl-ēo, "to be strong."] Strong, powerful, mighty.

vallis, is, f. A valley.

vāp-or, ēris, m.: Steam, exhalation,
VOCABULARY.

vapour. Cause for effect: Fire [akin to Gr. καύσις, "smoke."]

vår-ius, la, ium, adj. Various, different, manifold [akin to Gr. βαρ-ίος].

vastus, a, um, adj. Vast, huge, immense.

vātes, tis, comm. gen. A soothsayer, prophet. A prophets. [prob. akin to fā, root of (for), fā-ri, "to speak;" and to φα, whence, φα-σαι, φη-μι, "to say."]

vē, enclitic conj. Or [akin to Sans. va, a particle denoting "option."]

vēho, vexi, vectum, vēhūre, 3. v. a. To carry, convey. [akin to root VĀH, "to carry."]

vēl, conj. [akin to vol-o, velle, "to wish."] Or if will, or.

evel-o, avi, ātum, āre, 1. v. a. [vēl-um, "a covering." To cover, wrap, envelope, vēlōx, ëcis, adj. Swift, fleet, rapid, quick.

vē-lum, li, n. [for veh-lum; fr. veh-o "to carry."] A sail.

vēl-utt, adv. [vēl, "even;" ut, "as."] Even as, like as, just as.

vēnērōr, crātus sum, āri, 1. v. dep. To worship, reverence with religious awe, revere, adore [akin to root VAH, "to worship."]

vēnīo, vēni, ventum, vēnīre, 4. v. n. To come, to reach (a mark).

vent-us, i. m. Wind [akin to root VAH, "to blow," as "the blowing thing."]

verber, cris (Nom., Dat. and Acc. Sing. do not occur), n. [prob. for fer-ber; fr. fer-fo, "to beat."] A stripe, blow, etc.

verber-o, avi, ātum, āre, 1. v. a. [verber, "a lash."] To lash, beat, strike.

verbum, i. n. A word. [root ER "to speak."]

vēr-o, adv. [vēr-us, "true."] Truly, in truth, indeed. But indeed, but however, but.

ver-ro, ri, sum, rēre, 3. v. a. ("To sweep;" hence) To sweep or skim along or over the waters, etc.

ver-so, sāvi, sātum, sāre, 1. v. a. intens. [for vert-so; fr. vert-o, "to turn."] To turn over much or frequently; to keep turning over. To turn with force or violence; to knock over or about. Mentally: To ponder, meditate.

ver-sus, sūs, m. [for vert-sus; fr. vert-o, "to turn." ] A row, line.

vert-ex, locis, m. [vert-o, "to turn." ] The highest point, peak, top or summit of anything. Phrase: A vertege, (From the top; i. e.) From above, down from above.

vert-o, verti, versum, vertēre, 3. v. a. To turn. In reflexive force: To turn one's self, or itself; to turn. Of the sea as Object: To turn up with oars, etc. To overturn, overthrow, destroy.

vēr-u, üs, n. A spit for roasting.

vēr-us, a, um, adj. True.—As Subst.: vēra, ërum, n. pl. True things.

vesper, cris and ēri, m. ("The evening;" hence) The West [Gr. ἔσπερ-ος].


ves-tis, tis, f. A garment, clothing, dress [akin to Gr. Fσο-βίς, "a garment."]

vēt-us, ēris, adj. Old, aged. Ancient [prob. akin to Fer-oc, "a year."]

vi-a, ae, f. A way, road. A way or course. A way, journey, voyage [fr. root VAH, "to carry."]

vīa-tor, tōris, m. [vī(a)o, "to travel"] A traveller.

vic-inus, ina, ium, adj. [vic-us, "a street, village," etc.] Near to, near.

vicis-sim, adv. [vicis, "change"] ("By a change;" hence) On the other hand, in turn.

vic-tor, tōris, m. [vinco, "to conquer," through root vic] Conqueror, vanquisher, victor.—As Adj.: Conquering, victorious.


vigil-ō, Avi, ātum, āre, 1. v. n. [vigil, "watchful"] To be watchful or vigilant, to watch.

villus, i, m. Shaggy hair of a wild beast or animal.

vinct-ūm, li(-iūm, ĭli), n. [vinc-o, "to bind"] A band, cord, fastening, etc.

vinco, vici, victum, vīcere, 3. v. a. [root vic] To conquer, overcome, subdue.

vīc-lum, i, see vinculum.

vin-um, i. n. Wine.

vīr, i, n. masc. A man.

vīres, ium, n. pl. masc. Strength [see vis].

virgo, inis, n. fem. A virgin [root vir, "to be strong;" cp. vireo].

virgul-ūm, i, n. neut. A collection of bushes [for virguleum; fr. virgula, virga; same root as vireo, "I am green."]

virid-āns, antis, adj. Green [fr. same root as vireo].
virid-is, e adj. Green. [same root as vireo; root ona, "to swell;" cp. ὑφει, ὑφείζω; virga].
virt-us, ēris, f. Manliness, bravery [root vira, a man;" hence manliness"].
vis (Acc. vim; Abl. vi), Force, violence [root vi, "to live;" cp. vir].
viscr-a, ēris, neut. pl. The bowels [the flesh to be eaten. root ἔφω, "to eat "].
vis-us, us, ma. Sight [root vid, "to see;" cp. εἶδος, vides].
vit-a, ē, n. fem. Life [root viv, "to live (=viv-ta)].
vitt-a, ē, fem. A filet [root vi, "to bind "].
vītūlus, i, ma. A calf [akin to Fīdalos].
vivid-us, a, um, adj. Full of life [root viv, "to live "].
vīvo, ēre, vixi, victum, v. neut. To live [root viv, "to live "]
vīx, adv. Scarcely.
vočo, ēre, ēvi, ētum, v. act. I call, name, summon [root voc, "to call;" cp. Feóceiv].
vōlōt-o, āre, ēvi, ētum, v. neut. I flit, flit about [fr. augmentative form volo].
vōlo, ēre, ēvi, ētum, v. neut. I fly.
vōlo, velle, vōlī: I will.
vōlucr-is, ēris, com. gen. A bird. [root volo, to "I fly "].
volucer, erēs, e, adj. Swift. (vōlo, to fly.)
vōlūm-en, īnis, n. neut. A roll, a coil [fr. volvo, "I roll "].
vōlūt-o, āre, ēvi, ētum, v. neut. I wallow, roll about [freq. from volvo].
vōlōt, ēre, ēvi, ētum, v. act. I roll.
vom-o, ēre, ēvi, ētum, v. neut and act. I vomit.
vōt-um, i, n. A vow [fr. voveo, "I vow "].
vo-x, ovis, fem. A word. voices. [root Fēx; cp. Feóceiv].
vuln-us, ēris, n. A wound.
vult-us, ēs, m. The countenance, face. [fr. volo, "I wish "].
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1. Interims

2. Murus - a wall of any kind
Paries - partition walls of a house
Macerian Garden Wall

3. Accendere - to light from without
Incendere - to light from within
Succendere - to light from beneath

4. Palace:
Aquae:
Mare:
Continus:

5. Aer:
Aether - blue sky or upper air

6. Stella - an individual Star
Centrum - a larger heavenly body
Sidus - a Constellation of Stars

7. frustra - disappointed expectation
Requidquam - in vain - absence of success so as to result in involving want of consideration

8. reducere:
Reducus - Non plus redux, reducens, returning

9. sparsa - means of a prince or king
opes - resources of any kind
divinitas - wealth of a private individual

10. acquirere - to catch a thing when escaping
accepere - to take a thing offered with willingness

11. fugio - I fly; fugio - are to flee,
prepero - I go - are to drive
facere - I make - are to do hid
facere - I make - are to cast
pendere

to suspend

albēre

to be suspended

albēo are to make white

albē are to be white

plaeos are (dat)

placo are to reconcile

sedēo are to be encamped

sedē are to cause to settle

convetus a meeting for a serious purpose

conventus the people in the forum

sancētus Pareo to obey

paros-ti a parent

dico dicere to say
dico dicere to dedicate

levēs levēs

smooth

light

petra a flat dish or server

porela a general name for a drinking cup

altaria a high altar erected to the cup-bearer

tūta a long straight trumpet used for infants

cornū a crooked trumpet used for cavalry

lūtum a trumpet shaped like J and used for cavalry

brasūm strictē the arm from elbow to wrist

lactētus

for- is used with scio and adjectives

effigie effigite Red effigie to cast forward

effigie effigite
[Handwritten text not legible]
denis the large wing feathers
pluma the soft body feathers
pinna the feathers in opposition to the quill
finis a boundary
finis boundaries, territories
seus were semi centum
seus semis sevi patum
archesium a two handled, ornamented mixing cup
cratera a bowl for mixing liquor in
Other, and that. Did not a another?
DO NOT REMOVE THE CARD FROM THIS POCKET