Elementary Classics

VIRGIL

AENEID XII

T. E. PAGE M. A.
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P. VERGILI MARONIS
AENEIDOS
LIB. XII.

EDITED FOR THE USE OF SCHOOLS

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London
MACMILLAN AND CO., LIMITED
NEW YORK: THE MACMILLAN COMPANY
1899

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BY ROBERT MACLEHOSE AND CO.
INTRODUCTION.

P. Vergilius\(^1\) Maro was born Oct. 15, B.C. 70, at Andes, a small village near Mantua in Cisalpine Gaul, five years before Horace and seven before C. Octavius, who later, under the names of Octavian and Augustus, was destined to become his great patron. His father was a yeoman, and cultivated a small farm of his own. The boy was educated at Cremona and Mediolanum (Milan), and is said to have subsequently studied at Neapolis (Naples) under Parthenius of Bithynia, from whom he learnt Greek, and at Rome under Siron, an Epicurean philosopher, and Epidius, a rhetorician. His works afford ample evidence of his wide reading, and he certainly merits the epithet of doctus to which all the poets of his age aspired;\(^2\) a noble passage in the Georgics (2. 475-492) expresses his deep admiration

\(^1\) The spelling Virgilius is wrong, but as an English word it seems pedantic to alter 'Virgil' established as it is by a long literary tradition.

\(^2\) Ellis, Cat. 35. 16 n.
for scientific and philosophic study, while throughout the Aeneid, and especially in the speeches of the fourth Book, there are marked traces of that rhetorical training which has left such a profound impress on the literature of the succeeding century.

On completing his education he seems to have returned home, and some of the minor poems ascribed to him—Ciris, Copa, Culex, Dirae, Moretum—may be in reality youthful attempts of his composed during this period. Our first certain knowledge, however, of his poetic career begins in B.c. 42, when, after the defeat of Brutus and Cassius at Philippi, the Roman world passed into the hands of the triumvirs Octavian, Antony, and Lepidus. They had promised their victorious veterans the lands of eighteen cities in Italy, among which was Cremona, and subsequently it became necessary to include the neighbouring district of Mantua. Virgil's father was threatened with the loss of his farm, but the youthful poet had secured the favour of C. Asinius Pollio, governor of Cisalpine Gaul, and of L. Alfenus Varus, his successor (B.c. 41), whose assistance he invokes in the sixth Eclogue. Pollio, himself a scholar and poet, accepted the dedication of his earliest Eclogues,

1 Ecl. 9. 28 Mantua vae miserae nimium vicina Cremonae.
2 The date of this is usually given as 41 b.c., but a year or two later (say B.c. 39) seems more probable: see Class. Rev. vi. p. 450.
3 Hor. Od. 2. 1.
4 Ecl. 8. 11 a te principium.
and secured for him an introduction to Octavian at Rome,\(^1\) as a result of which he obtained the restoration of the farm. His gratitude to the youthful triumvir finds expression in the Eclogue which he prefixed to the others, and which now stands at their head.

From this time Virgil lived at Rome or Naples enjoying the bounty and friendship of the Emperor and forming part of the select circle of distinguished men, which his minister Maecenas—the great literary patron of the day—gathered round him in his mansion on the Esquiline. It was at the request of Maecenas\(^2\) that he composed the four Books of the Georgics, written between 37 B.C. and 30 B.C., and dedicated to him.\(^3\) We know little of his life, but it was he who introduced Horace to Maecenas,\(^4\) and in Horace's writings we catch an occasional glimpse of him, notably in the description of the famous 'journey to Brundisium', when he joined the party of Maecenas at Sinuessa, and, along with Plotius and Varius, is classed by his brother-poet in a memorable phrase among 'the fairest souls and dearest friends on earth',\(^5\) while on another occa-

\(^1\) Schol. Dan. on Ecl. 9. 10 *carmina quibus sibi Pollionem intercessorem apud Augustum conciliaverat.*

\(^2\) Georg. 3. 41.

\(^3\) Georg. 1. 2.

\(^4\) Hor. Sat. 6. 55 *optimus olim* | *Vergilius, post hunc Varius dixere, quid essem.*

\(^5\) Sat. 1. 5. 41 *animae, quales neque candidiores* | *terra tuit, neque quis me sit devinctior alter.*
Horace makes his starting for a tour in Greece the occasion for an Ode, in which he prays that the ship which bears so dear a trust may restore it safe to the shores of Italy, ‘and preserve the half of my life’.

In the opening lines of the third Georgic Virgil had already announced his intention of attempting a loftier theme and producing a great national epic, of which Augustus should be the central figure, and the emperor himself is said to have written to him from Spain (B.C. 27) encouraging him to publish the poem, which he was known to have in hand, and which Propertius a year or two later heralds as ‘something greater than the Iliad’.

While he was engaged on its composition in B.C. 23, Marcellus, the nephew and destined heir of Augustus, died, and Virgil introduced into the sixth Book the famous passage (861-888) in which he is described, and of which the story is told that when the poet recited it in the presence of Octavia, the bereaved mother fainted away. In B.C. 20 he visited Greece and met Augustus, who was returning

1 Od. 1. 3. 8 et serves animae dimidium meae. Those who choose can suppose that there were two Virgils thus dear to Horace.

2 Prop. 3. 26. 65 Cedite Romaniscriptores, cedite Grai, Nescio quid majus nascitur Iliade.

3 Donatus, § 47 Octavia, cum recitationi interesset, ad illo de filio suo versus, Tu Marcellus eris, defecisse furtur atque aegre refocillata dena sestertia pro singulo versus Virgilio dari jussit.
from Samos, at Athens, whence he accompanied him homewards, but his health, which had been long weak, broke down, and he died at Brundisium Sept. 22, B.C. 19.

He was buried at Naples on the road which leads to Puteoli. The inscription said to have been inscribed on his tomb refers to the places of his birth, death, and burial, and to the subjects of his three great works:

\[ \text{Mantua me genuit, Calabri rapuere, tenet nunc Parthenope: cecini pascua, rura, duces.} \]

Virgil was largely read in his own day, and his works, like those of Horace, at once became a standard text-book in schools,\(^1\) and were commented on by numerous critics and grammarians, of whom Aulus Gellius in the second century and Macrobius and Servius in the fourth are the most important. The early Christians in the belief, still unquestioned in the days of Pope,\(^2\) that the fourth Eclogue contained a prophecy of Christ, looked upon him almost with reverence, and it is not merely as the greatest of Italian singers, but also as something of a saint, that Dante claims him as his master and guide in the Inferno. In popular esteem he was long regarded as a wizard (possibly owing to his description of the Sibyl and the under world in the sixth Aeneid), and it was

\(^1\) Juv. Sat. 7. 226.

\(^2\) See his 'Messiah, a sacred Eclogue in imitation of Virgil's Pollio'.
customary to consult his works as oracles by opening them at random and accepting the first lines which were chanced upon as prophetic. The emperor Alexander Severus thus consulted the Sortes Vergilianae, and opened at the words Aen. 6. 852 tu regere imperio populos, Romane, memento, while Charles I. in the Bodleian Library at Oxford came upon the famous lines Aen. 4. 615-620:

at bello audacis populi rexatus et armis,
finibus extorris, complexu avulsus Iuli,
auxilium imploret, videatque indigna suorum
funera; nec, quem se sub leges pacis iniquae
tradiderit, regno aut optata luce fruatur,
sed cadat ante diem mediaque inhumatus arena.

In considering Virgil’s writings, it must be borne in mind that, with the exception of satire, Roman poetry is entirely modelled on Greek. Terence copies Menander, Lucretius Empedocles, Horace Alcaeus and Sappho, Propertius Callimachus, and so on. Virgil in his Eclogues professedly imitates Theocritus, in his Georgics Hesiod, and in the Aeneid Homer. The cultured circle of readers for whom he wrote would probably have turned aside with contempt from a poem which relied wholly on native vigour, and did not conform, at any rate outwardly, to one of the accepted standards of literary excellence. They relished some happy reproduction of a Greek phrase, which was ‘caviare to the general’,
much in the same way that English scholars sometimes dwell with peculiar satisfaction on passages of Milton which it needs a knowledge of Latin to appreciate. Horace in his treatise on Poetry (I. 268) lays down the law which was considered universally binding on all poets:

\[ \text{vos exemplaria Graeca} \]
\[ \text{nocturna versate manu, versate diurna;} \]

and Seneca (Suas. 3) tells us that Virgil borrowed from the Greeks \textit{non surripiendi causa, sed palam imitandi, hoc animo ut vellet adgnosci.}

The Bucolics (\textit{Boukolik\'a} 'songs about herdsmen') consist of ten short poems commonly called Eclogues (\textit{i.e.} 'Selections') and belong to the class of poetry called 'pastoral'. They are largely copied from Theocritus, a Greek poet who flourished during the first half of the third century B.C., and who, though born at Cos and for some time resident in Alexandria, spent the chief portion of his life in Sicily. His poems, called 'Idylls' (\textit{Eid\'yllia}) or 'small sketches', are descriptive for the most part of country life and often take the form of dialogue. Their origin is to be traced to that love of music and song which is developed by the ease and happiness of pastoral life in a southern clime (Lucr. 5. 1379 \textit{seq.}), and to the singing-matches and improvisations common at village feasts, especially among the Dorians who formed so large a proportion of the colonists of Sicily. The Idylls however differ from the Eclogues in a marked
manner. They are true to nature; the scenery is real; the shepherds are ‘beings of flesh and blood’; their broad Doric has the native vigour of the Scotch of Burns. The Eclogues, on the other hand, are highly artificial. They are idealized sketches of rustic life written to suit the taste of polished readers in the metropolis of the world. ‘Grace and tenderness’ are, as Horace notes, their chief characteristics, and the ‘Lycidas’ of Milton is an enduring monument of his admiration for them, but true pastoral poetry can scarcely be written under such conditions. The shepherds and shepherdesses of the Eclogues, like those depicted on Sèvres porcelain or the canvases of Watteau, are ‘graceful and tender,’ but they are imaginary and unreal.

The Georgics (Γεωργικά) are, as their name implies, a ‘Treatise on Husbandry’ consisting of four Books (containing in all 2,184 lines), of which the First deals with husbandry proper, the Second with the rearing of stock, the Third with the cultivation of trees, and the Fourth with bee-keeping. They profess to be an imitation of Hesiod, a very ancient

1 Fritzsche, Theocr. Introd.

2 Sat. 1. 10. 44 molle atque facetum | Vergilio annuerunt gaudentes rure Camenae.

3 G. 2. 176 Ascræumque cano Romana per oppida carmen. Virgil, however, borrows largely from other writers, e.g. from the Dioseneia and Phaenomena of the astronomical poet Aratus, from Eratosthenes of Alexandria, and from the Θηριάκά of Nicander.
poet of Ascra in Boeotia, whose poem entitled 'Works and Days',¹ consists of a quantity of short sententious precepts thrown into a poetic form. Such poetry is called 'didactic' because its aim is to convey instruction. In early ages, when writing is unknown or little used, proverbs and precepts are naturally cast into a poetic mould for the simple reason that they are thus rendered less liable to alteration and more easy of recollection.² Even when prose writing has become common a philosopher or a preacher may endeavour to render his subject more attractive by clothing it in poetic dress,³ and shortly before Virgil began to write Lucretius had so embodied the philosophic system of Epicurus in his De Rerum Natura. That splendid poem was constantly in Virgil's mind when he wrote the Georgics, but, though he found in Lucretius a source of inspiration and in Hesiod a model, he differs widely from them both. Hesiod wrote didactic poetry because in his day it was practically useful, Lucretius wrote it in the interests of what he believed to be philosophical truth; Virgil's object is on the other hand not primarily to instruct but to please. What he writes is excellent sense, for he thoroughly understood his subject, and his love for agriculture and the 'divine country' is undoubtedly genuine, but he writes to gratify the

¹ Ἐργα καὶ Ἡμεραι.
² The use of rhyming rules is known to all boys.
³ Cf. Lucr. 1. 934 Musaeo contingens cuncta lepore.
artistic and literary tastes of his readers and not with any practical aim. The characteristic indeed of the Georgics is their consummate art. They are written with slow\(^1\) and elaborate care. Each line has been polished to the utmost perfection, or, to use a phrase attributed to Virgil,\(^2\) 'licked into shape like a bear's cub.' The Aeneid is conventionally spoken of as Virgil's greatest work, and, possibly, the dramatic power of the fourth Book and the imaginative grandeur of the sixth surpass anything in the Georgics, but as a monument of his literary skill they stand unequalled.\(^3\)

The Aeneid consists of twelve books, and is an epic poem professedly modelled on Homer.\(^4\) The first six books describe the wanderings and the second six the wars of Aeneas, so that the whole work constitutes a Roman Odyssey and Iliad in one.

Book I. relates how Aeneas, a Trojan prince, son of Venus and Anchises, while sailing with his

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\(^1\) Allowing seven years for their composition, we get an average of less than a line a day.

\(^2\) Vita Donati, 'carmen se ursae more parere dicens, et lambendo demum effingere'.

\(^3\) This statement may be definitely tested in one point. Let any one take the first Georgic and examine the exquisite finish of rhythm exhibited in lines 27, 65, 80, 85, 108, 181, 199, 281-3, 293, 295, 320, 328-334, 341, 356, 378, 388, 389, 406-9, 449, 468, 482. There is nothing like it in the Aeneid.

\(^4\) Large portions are also copied from the Argonautica of Apollonius Rhodius, an Alexandrine poet (222-181 B.C.).
fleets from Sicily, encounter a storm stirred up by Neptune at the request of Juno, who, still cherishing the wrath first aroused in her by the fatal judgment of Paris, desires to destroy the last remnant of the Trojan race, and so prevent their founding in Italy a second and mightier empire. Cast ashore on the African coast Aeneas and his followers are hospitably welcomed by Dido, the Phoenician queen, who is just completing the building of Carthage. At a banquet given in their honour Dido, who through the schemes of Venus has become enamoured of Aeneas, invites him to tell her his history.

In Book II. Aeneas relates\(^1\) the storm and sack of Troy and his own escape, along with his father Anchises and his son Ascanius.\(^2\)

In Book III. the narrative is continued, and Aeneas describes how, in pursuit of that ‘Western Land’ (Hesperia) which had been promised him by an oracle, he had wandered to Thrace, Crete, Epirus, and Sicily, where his father had died.

Book IV. resumes the main narrative from the end of Book I. Dido’s passion for Aeneas becomes

\(^1\) This favourite device of beginning a story in the middle and then making some one relate the preceding events in the form of a narrative is borrowed from Homer, who in Books 9-12 of the Odyssey makes Ulysses relate the earlier history of his wanderings to Alcinous. Hence the phrase ὑστερον πρώτερον Ὄμηρου.

\(^2\) Otherwise called Iulus, the legendary ancestor of the gens Iulia.
overmastering, and he accepts her love, lingering in Carthage unmindful of his quest, until Jupiter sends Mercury to bid him depart at once. In spite of Dido's pleading he sets sail, and she stabs herself.

In Book V. Aeneas reaches Italy on the anniversary of his father's death, and celebrates elaborate funeral games in his honour. Juno persuades the matrons to set fire to the ships, but Aeneas prays for rain, which stays the flames, and then, leaving the less adventurous among his followers behind, he sets sail for Italy.

In Book VI. Aeneas lands at Cumae, and with the help of the Sibyl discovers the 'golden bough,' which is a passport through the under world. Through it he passes, guided by the Sibyl, and finally finds Anchises, who points out to him the souls of those who are destined to become great Romans and describes their future fortunes, after which Aeneas returns safely to the upper air.

Books VI.-XII. describe how Aeneas allied himself with Latinus, king of the Latins, and received the promise of the hand of his daughter Lavinia, and how Turnus, king of the Rutuli, a former suitor for Lavinia's hand, opposed him, but was at last defeated and slain.

The Aeneid, it will thus be seen, is a sort of national epic intended to connect the origin of the Romans (and especially of the Julian family) with the gods and heroes of Homeric song, and incident-
ally serving to dignify many Roman customs and ceremonies by identifying them with the customs and ceremonies of the heroic age. At the same time Aeneas and his followers, as through difficulties and dangers, putting their trust in heaven, they steadily press forward to success, afford a visible personification of those virtues which had slowly and surely secured for Rome the empire of the world, while Aeneas himself ‘as a fatherly ruler over his people, their chief in battle, their law-giver in peace, and their high-priest in all spiritual relations,’¹ is clearly a type of Augustus, the founder of the new monarchy.²

As a story of war and adventure the Aeneid cannot compete in freshness and life with the Iliad and the Odyssey. It could hardly do so. Between the bard who chants the ‘glory of heroes’ at the feasts of warrior chiefs in a primitive age and the studious poet who expects the patronage of Augustus and the criticism of Maecenas there is a gulf which nothing can bridge. Indeed the Aeneid and the Homeric poems, though they challenge comparison by their similarity of form, are really so profoundly different in spirit and character that they ought never to be compared. It would be as easy to

¹ Sellar's Virgil, p. 344.
² Nor is it unreasonable to see in Dido a type of those seductive charms coupled with unfeminine ambition which the Romans dreaded and detested in Cleopatra.
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compare 'Chevy Chase' with the 'Idylls of the King.' The one is a natural growth, the other an artistic creation. The one describes men who live and breathe as they appeared to men of like passions in their own day; the other attempts to give animation to the ghosts of the past, and make them interesting to men whose thoughts, tastes, and tempers are wholly different. To the Homeric story-teller and his hearers the story is the chief thing and its literary form the second; to Virgil and his readers literary art is the first thing, and the actual facts of the story are comparatively unimportant.

Moreover, Virgil is unhappy in his hero. Compared with Achilles his Aeneas is but the shadow of a man.\textsuperscript{1} He is an abstraction typifying the ideal Roman, in whom reverence for the gods \((pietas)\) and manly courage \((virtus)\) combine, and who therefore ultimately achieves what he aims at in spite of 'manifold mischances and all the risks of fortune'.\textsuperscript{2} Indeed throughout the Aeneid he is so regulated by 'fate', visions, and superintending deities that it is hard to take any real interest in his acts and doings. But he is not only unreal

\textsuperscript{1} The difference is like that between Tennyson's 'Knights of the Round Table' and 'the Doglas and the Persie', who 'Swapt together till they both swat With swordes that were of fine myllan'.

\textsuperscript{2} Aen. 1. 204 \textit{per varios casus, per tot discrimina rerum}. 
and uninteresting; he is displeasing. *Sum pius Aeneas* is how he introduces himself,\(^1\) and all through he goes about with that painful adjective ostentatiously tied round his neck, doing what he ought to do and saying what he ought to say from first to last. Once only he exhibits human frailty, and then it is to show that as a human being he is contemptible. He accepts the love of Dido and then abandons her to despair and death. There is no need to emphasize his crime; Virgil himself has done that sufficiently. The splendid passage (4. 305-392) which describes the final interview between Aeneas and the queen is a masterpiece. To an appeal which would move a stone Aeneas replies with the cold and formal rhetoric of an attorney. Then Dido bursts into an invective which, for concentrated scorn, nervous force, and tragic grandeur, is almost unequalled. Finally, sweeping from the room, she sinks swooning into the arms of her attendants, while Aeneas is left stammering and ‘preparing to say many things’—a hero who had, one would think, lost his character for ever. But Virgil seems unmoved by his own genius, and begins the next paragraph quite placidly *at pius Aeneas* . . .! How the man who wrote the lines placed in Dido’s mouth could immediately

\(^1\)‘Can you bear this?’ was the observation of Charles James Fox, a warm admirer of Virgil, but who describes Aeneas as ‘always either insipid or odious’.
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afterwards speak of 'the good Aeneas etc.' is one of the puzzles of literature, and even the fact that the Aeneid was never finished does not explain so glaring an inconsistency. The point is inexplicable, but we ought in fairness to remember that the chilling shadow of imperial patronage rested upon Virgil. He was not only a poet but a poet-laureate. It is the poet who pens the speeches of Dido, while the poet-laureate describes the 'good Aeneas' to gratify a prince who in order to found an empire—dum coiuleret urbem—would certainly not have let a woman's ruin stand in the way of state policy or his own ambition.

Although however as an epic poem the Aeneid is wanting in vitality and human interest, the praise of eighteen centuries is sufficient evidence of its striking merits. What those merits are has been already partly indicated in referring to the Georgics. Virgil is a master of melodious rhythm, and he is a master of literary expression. The Latin hexameter, which in Ennius, the father of Latin poetry, is cumbersome and uncouth, and in Lucretius, though powerful and imposing, still lacks grace and versatility, has been moulded by Virgil into a perfect instrument capable of infinite varieties and responsive to every phase of emotion; while, as regards his literary power it is impossible to read ten lines anywhere without coming across one of those felicitous phrases the charm of which is beyond
question as it is beyond analysis. But these external graces are not all. Virgil is a man of deep though controlled feeling. He is a patriot who loves his country with a love 'far brought from out the storied past', and his pride in her imperial greatness animates the whole poem and lives in many a majestic line.¹ He has pondered long and painfully on the vicissitudes and shortness of human life, but his sadness (which some have censured as 'pessimism'), while it lends pathos to his style, never degenerates into despair, and the lesson which he draws from the certainty of death is the necessity of action.² He is deeply religious and a firm believer in an overruling Power who rewards the good³ and requites the evil,⁴ but the riddle of 'all-powerful Chance and inevitable Doom'⁵ is ever before his mind, and this blending of belief and doubt, of faith and perplexity, congenial as it is to human nature, has a singular attractiveness.

It is unnecessary, after what has been already said about the fourth Book, to point out what a strength of rhetorical force, what a reserve of passionate

¹ Aen. 3. 157-9; 6. 852-4; 9. 448, 9.
² Aen. 10, 467
   stat sua cuique dies; breve et inreparabile tempus
   omnibus est vitae; sed famam extendere jactis
   hoc virtutis opus.
³ Aen. 1. 603.
⁴ Aen. 2. 535.
⁵ Fortuna omnipotens et ineluctabile Fatum.
emotion underlies the habitual quiet and reflectiveness of Virgil's temper. That book indeed reveals an intensity of feeling and a dramatic power, of which the rest of his writings afford little sign; but there is another book of the Aeneid which rises to a still higher level and places Virgil in the foremost ranks of poetry. The sixth Book is beyond praise: to it Virgil chiefly owes his fame; it is here that he exhibits, in fullest measure, the highest poetic powers of imagination and invention; it is here that we find the Virgil who is worthy to walk side by side with Dante, and with whom John Bunyan and John Milton are to be compared. As we pass with him into the under world, by the sole force of genius he makes a dream seem to us a living fact; he commands our thoughts to follow whithersoever he leads them, and they obey; under his guidance we tread with ghostly but unhesitating footsteps that dim and unknown highway which extends beyond the grave.

For an ordinary man, however, to criticize Virgil is almost an impertinence. It needs a poet to appreciate a poet, and the judgment of Alfred Tennyson out-weighs that of a host of critics and commentators. There could be no more just and happy tribute from one master to another than the following Ode addressed by the English to the Roman Virgil.*

* Printed by permission.
INTRODUCTION.

TO VIRGIL.

WRITTEN AT THE REQUEST OF THE MANTUANS FOR THE NINETEENTH CENTENARY OF VIRGIL'S DEATH.

I.

Roman Virgil, thou that singest
Ilion's lofty temples robed in fire,
Ilion falling, Rome arising,
   wars, and filial faith, and Dido's pyre;

II.

Landscape-lover, lord of language
   more than he that sang the Works and Days,
All the chosen coin of fancy
   flashing out from many a golden phrase;

III.

Thou that singest wheat and woodland,
   tilth and vineyard, hive and horse and herd;
All the charm of all the Muses
   often flowering in a lonely word;

IV.

Poet of the happy Tityrus
   piping underneath his beechen bowers;
Poet of the poet-satyr
   whom the laughing shepherd bound with flowers;

V.

Chanter of the Pollio, glorying
   in the blissful years again to be,
Summers of the snakeless meadow,
   unlaborious earth and oarless sea;
INTRODUCTION.

VI.
Thou that seest Universal
Nature moved by Universal Mind;
Thou majestic in thy sadness
at the doubtful doom of human kind;

VII.
Light among the vanish'd ages;
star that gildest yet this phantom shore;
Golden branch amid the shadows,
kings and realms that pass to rise no more;

VIII.
Now thy Forum roars no longer,
fallen every purple Caesar's dome—
Tho' thine ocean-roll of rhythm
sound for ever of Imperial Rome—

IX.
Now the Rome of slaves hath perish'd,
and the Rome of freemen holds her place,
I, from out the Northern Island
sunder'd once from all the human race,

X.
I salute thee, Mantovano,
I that loved thee since my day began,
Wielder of the stateliest measure
ever moulded by the lips of man.
P. VERGILI MARONIS

AENEIDOS

LIBER DUODECIMUS.

Turnus ut infractos adverso Marte Latinos defecisse videt, sua nunc promissa reposci, se signari oculis, ultra inplacabilis ardet attollitque animos. Poenorum qualis in arvis saucius ille gravi venantum vulnere pectus tum demum movet arma leo, gaudetque comantes excutiens cervice toros, fixumque latronis inpavidus frangit telum et fremit ore cruento: haud secus accenso gliscit violentia Turno. tum sic adfatur regem atque ita turbidus infit: nulla mora in Turno; nihil est quod dicta retractent ignavi Aeneadae, nec quae pepigere recusent. congregdior. fer sacra, pater, et concipe foedus. aut hac Dardanium dextra sub Tartara mittam desertorem Asiae—sedeant spectentque Latini— et solus ferro crimen commune refellam,
aut habeat victos, cedat Lavinia coniunx.

ollì sedato respondit corde Latinus:
‘o praestans animi iuvenis, quantum ipse feroci
virtute exsuperas, tanto me inpensius aequum est
consulere atque omnes metuentem expendere casus.
sunt tibi regna patris Dauni, sunt oppida capta
multa manu; nec non aurumque animusque Latino
est:
sunt aliae innuptae Latio et Laurentibus agris,
nec genus indecores. sine me haec haud mollia
fatu
sublatis aperire dolis; simul hoc animo hauri.
me natam nulli veterum sociare procorum
fas erat, idque omnes divique hominesque canebant.
victus amore tui, cognato sanguine victus,
coniugis et maestae lacrimis, vincla omnia rupi:
promissam eripui genero, arma inpi a sumpsi.
ex illo qui me casus, quae, Turne, sequantur
bella, vides, quantos primus patiare labores.
bis magna victi pugna vix urbe tuemur
spes Italas; recalent nostro Thybrina fluenta
sanguine adhuc, campique ingentes ossibus albent.
quò referor totiens? quae mentem insania mutat?
si Turno extincto socios sum adscire paratus,
cur non incolumi potius certamina tollo?
quid consanguinei Rutuli, quid cetera dicet
Italia, ad mortem si te—fors dicta refutet!—
prodiderim, natam et conubia nostra petentem?
respice res bello varias; miserere parentis longaevi, quem nunc maestum patria Ardea longe dividit.’ haudquaquam dictis violentia Turni flectitur; exsuperat magis aegrescitque medendo. ut primum fari potuit, sic institit ore:

‘quam pro me curam geris, hanc precor, optime, pro me deponas, letumque sinas pro laude pacisci. et nos tela, pater, ferrumque haud debile dextra spargimus; et nostro sequitur de vulnere sanguis. longe illi dea mater erit, quae nube fugacem feminea tegat et vanis sese occultat umbris.’

at regina, nova pugnae conterrita sorte, flebat et ardentem generum moriturum tenebat: ‘Turne, per has ego te lacrimas, per si quis Amatae tangit honos animum—spes tu nunc una, senectae tu requies miserae; deus imperiumque Latini te pene; in te omnis domus inclinata recumbit—unum oro: desiste manum committere Teucris. qui te cumque manent isto certamine casus, et me, Turne, manent; simul haec invisa relin quam lumina, nec generum Aenean captiva videbo.’

accepit vocem lacrimis Lavinia matris flagrantes perfusa genas, cui plurimus ignem subiecit rubor et calefacta per ora cucurrit. Indum sanguineo veluti violaverit ostro si quis ebur, aut mixta rubent ubi lilia multa
alba rosa, tales virgo dabit ore colores: illum turbat amor, figitque in virgine vultus. 70
ardet in arma magis, paucisque adfatur Amatam:
‘ne, quae, ne me lacrimis neve omine tanto
prosequere in duri certamina Martis euntem,
o mater; neque enim Turno mora libera mortis.
nuntius haec, Idmon, Phrygio mea dicta tyranno 75
haud placitura refer: cum primum crastina caelo
puniceis inventa rotis Aurora rubebit,
non Teucros agat in Rutulos—Teucrum arma quies-
cant
et Rutuli—nosto dirimamus sanguine bellum;
illo quaeratur coniunx Lavinia campo.’
haec ubi dicta dedit rapidusque in tecta recessit,
poseit equos gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia,
quicandore nives anteirent, cursibus auras.
circumstant properi aurigae manibusque lacessunt 85
pectora plausa cavis et colla comantia pectunt.
ipse dehinc auro squalentem alboque orichalco
circumdat loricam umeris; simul aptat habendo
ensemque clipeumque et rubrae cornua cristae;
ensem, quem Dauno ignipotens deus ipse parenti 90
fecerat et Stygia candentem tinxerat unda.
exin, quae mediis ingenti adnixa columnae
aedibus adstabet, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem
vociferans: ‘nunc, o numquam frustrata vocatus 95
hasta meos, nunc tempus adest; te maximus Actor, 
te Turni nunc dextra gerit. da sternere corpus 
loricamque manu valida lacerare revulsam 
semiviri Phrygis, et foedare in pulvere crines 
vibratos calido ferro murraque madentes.”

his agitur furiis; totoque ardentis ab ore 
scintillae absistunt, oculis micat acribus ignis:
mugitus veluti cum prima in proelia taurus 
terrificos ciet atque irasci in cornua temptat, 
arboris obnixus trunco, ventosque lacesit 
ictibus, aut sparsa ad pugnam proludit harena. 
nec minus interea maternis saevus in armis 
Aeneas acuit Martem et se suscitat ira, 
oblato gaudens componi foedere bellum. 
tum socios maestique metum solatur Iuli, 
fata docens, regique iubet responsa Latino 
certa referre viros, et pacis dicere leges. 

postera vix summos spargebat lumine montes 
orta dies, cum primum alto se gurgite tollunt 
solis equi luce mque elatis naribus efflant; 
campum ad certamen magnae sub moenibus urbis 
dimensi Rutulique viri Teucrique parabant, 
in medioque focos et dis communibus aras 
gramineas. alii fontemque ignemque ferebant, 
velati limo et verbena tempora vincti. 
procedit legio Ausonidum, pilataque plenis 
agmina se fundunt portis. hinc Troi.us omnis 
Tyrrenusque ruit variis exercitus armis,
P. VERGILI MARONIS

haud secus instructi ferro quam si aspera Martis pugna vocet: nec non mediis in milibus ipsi ductores auro volitant ostroque superbi,
et genus Assaraci Mnesteus, et fortis Asilas,
et Messapus equum domitor, Neptunia proles.
utque dato signo spatia in sua quisque recessit,
designant telluri hastas et scuta reclinant.
tum studio effusae matres et volgus inermum
invalidique senes turres et tecta domorum
obsedere, alii portis sublimibus adstant.
at Iuno e summo, qui nunc Albanus habetur—
tum neque nomen erat nec honos aut gloria
monti—
prospiciens tumulo campum aspectabat et ambas
Laurentum Troumque acies urbemque Latini.
extemplo Turni sic est adfata sororem,
diva deam, stagnis quae fluminibusque sonoris
praesidet; hunc illi rex aetheris altus honorem
Iuppiter erepta pro virginitate sacravit:
nympha, decus fluviorum, animo gratissima nostro,
scis ut te cunctis unam, quaecumque Latinae
magnanimi Iovis ingratum ascendere cubile,
praetulerim, caelique libens in parte locarim:
disce tuum, ne me incuses, Iuturna, dolorem.
qua visa est Fortuna pati Parcaequ sinebant
cedere res Latio, Turnum et tua moenia texti:
nunc iuvenem inparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.
non pugnam aspicere hanc oculis, non foedera possum.
tu pro germano si quid praesentius audes, perge; decet. forsan miseror meliora sequentur.'
vix ea, cum lacrimas oculis Iuturna profudit, terque quaterque manu pectus percussit honestum. 'non lacrimis hoc tempus,' ait Saturnia Iuno; 'adcelera et fratrem, si quis modus, eripe morti, aut tu bella cie conceptumque excute foedus:
auctor ego audendi.' sic exhortata reliquit incertam et tristi turbatam vulnerem mentis.

interea reges, ingenti mole Latinus quadriiugo vehitur curru, cui tempora circum aurati bis sex radii fulgentia cingunt,
Solis avi specimen, bigis it Turnus in albis,
bina manu lato crispans hastilla ferro/
hinc pater Aeneas, Romanae stirpis origo,
sidereo flagrans clipeo et caelestibus armis,
et iuxta Ascanius, magnae spes altera Romae,
procedunt castris; puraque in veste sacerdos saetigerae fetum suis intonsamque bidentem attulit, admovitque pecus flagrantibus aris.
illi ad surgentem conversi lumina solem
dant fruges manibus salsaet tempora ferro summa notant pecudum, paterisque altaria libant.
tum plus Aeneas stricto sic ense precatur:
esto nunc Sol testis et haec mihi Terra vocanti,
quam propter tantos potui perferre labores,
et Pater omnipotens et tu, Saturniaconiunx, 
iam melior, iam, diva, precor; tuque inclute 
Mavors, 
cuncta tuo qui bella, pater, sub numine torques; 180 
fontesque fluviosque voco, quaeque aetheris alti 
religio et quae caeruleo sunt numina ponto: 
cesserit Ausonio si fors victoria Turno, 
convenit Euandri victos discedere ad urbem; 
cedet Iulus agris; nec post arma ulla rebelles 185 
Aeneadae referent, ferrove haec regna lacessent. 
sin nostrum adnuerit nobis victoria Martem, 
\( \text{ut potius reor et potius di numine} \) firment, 
non ego nec Teucris Italos parere iübêbo, 
nec mihi regna peto; paribus se legibus ambae 190 
invictae gentes aeterna in foedera mittant. 
sacra deosque dabo; socer arma Latinus habeto, 
imperium sollemne socer; mihi moenia Teucri 
constituent, urbique dabit Lavinia nomen.’ 
sic prior Aeneas; sequitur sic deinde Latinus 195 
suspiciens caelum tenditque ad sidera dextram: 
‘haec eadem, Aenea, Terram, Mare, Sidera iuro 
Latonaeque genus duplex, Ianumque bifrontem, 
vimque deum infernum et duri sacraria Ditis; 
audiat haec Genitor, qui foedera fulmine sancit; 200 
tango aras, medios ignes et numina testor: 
nulla dies pacem hanc Italis nec foedera rumpet, 
quo res cumque cadent; nec me vis ulla volentem 
avertet, non, si tellurem effundat in undas
diluvio miscens caelumque in Tartara solvat; diluvio miscens caelumque in Tartara solvat; 205 ut sceptrum hoc—dextra sceptrum nam forte gerebat—
‘numquam fronde levi fundet virgulta nec umbras, cum semel in silvis imo de stirpe recisum matre caret, posuitque comas et bracchia ferro, olim arbos; nunc artificis manus aere decoro 210 inclusit patribusque dedit gestare Latinis.’
talibus inter se firmabant foedera dictis conspectu in medio procerum. tum rite sacratas in flammam iugulant pecudes, et viscera vivis eripiunt, cumulantque oneratis lancibus aras. 215 at vero Rutulis inpar ea pugna videri iamdudum, et vario misceri pectora motu;
tum magis, ut propius cernunt non viribus aequis. adiuvat incessu tacito progressus et aram suppliciter venerans demisso lumine Turnus, 220 tabentesque genae et iuvenali in corpore pallor. quem simul ac Iuturna soror crebrescere vidit sermonem, et vulgi variare labantia corda,
in medias acies, formam adsimulata Camerti, cui genus a proavis ingens clarumque paternae 225 nomen erat virtutis, et ipse acerrimus armis, in medias dat sese acies, haud nescia rerum, rumoresque serit varios ac talia fatur:
‘non pudet, o Rutuli, pro cunctis talibus unam obiectare animam? numerone an viribus aequi 230 non sumus? cui, omnes et Troes et Arcades hi sunt
fatalesque manus, insensa Etruria Turno: vix hostem, alterni si congregiamur, habemus. ille quidem ad superos, quorum se devolvet aris, succedet fama, vivusque per ora feretur; nos, patria amissa, dominis parere superbis cogemur, qui nunc lenti consedimus arvis.’ talibus incensa est iuvenum sententia dictis iam magis atque magis, serpitque per agmina murmur; ipsi Laurentes mutati ipsique Latini. qui sibi iam requiem pugnae rebusque salutem sperabant, nunc arma volunt, foedusque precantur infectum et Turni sortem miserantur iniquam. his aliud maius Inturna adiungit, et alto dat signum caelo, quo non praesentius ulla turbae mentes Italas monstraque fefellit. namque volans rubra fulvus Iovis ales in aethra litoreas agitabat aves turbamque sonantem agminis aligeri, subito cum lapsus ad undas cycnum excellentem pedibus rapit inprobus uncis. arrexere animos Itali, cunctaeque volucres convertunt clamore fugam, mirabile visu, aetheraque obscurant pinnis, hostemque per auras facta nube premunt, donec vi victus et ipso pondere defecit, praedamque ex unguibus ales proiecit fluvio, penitusque in nubila fugit. tum vero augurium Rutuli clamore salutant,
expediuntque manus; primusque Tolumnius augur, 'hoc erat, hoc, votis,' inquit, 'quod saepe petivi: accipio, adgnoscoque deos; me, me duce ferrum corripite, o miserī, quos inprobus advena bello territat, invalidas ut aves, et litora vestra vi populat: petet ille fugam, penitusque pro-fundo velā dabit. vos unanimi densete catervas, et regem vobis pugna defendite raptum.' dixit, et adversos telum contorsit in hostes procurrens; sonitum dat stridula cornus et auras certa secat. simul hoc, simul ingens clamor, et omnes turbati cunei, calefactaque corda tumultu. hasta volans, ut forte novem pulcherrima fratrum corpora constiterant contra, quos fida crearat una tot Arcadio coniunx Tyrrhena Gyippo, horum unum ad medium, teritur qua sutilis alvo balteus et laterum iuncturas fibula mordet, egregium forma iuvenem et fulgentibus armis transadigit costas, fulvaque effundit harena. at fratres, animosa phalanx accensaque luctu, pars gladios stringunt manibus, pars missile ferrum corripiunt caecique ruunt. quos agmina contra procurrunt Laurentum; hinc densi rursus inundant Troes Agyllinique et pictis Arcades armis: sic omnes amor unus habet decernere ferro. diripuere aras—it toto turbida caelo
tempestas telorum ac ferreus ingruit imber—
craterasque focosque ferunt; fugit ipse Latinus 285
pulsatos referens infecto foedere divos.
infrenant alii currus, aut corpora saltu
subiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrhenum Aulesten, avidus confundere foedus, 290
adverso proterret equo; ruit ille recedens,
et miser oppositis a tergo involvitur aris
in caput inqueumeros. at fervidus advolat hasta
Messapus, teloque orantem multa trabali 294
desuper altus equo graviter ferit atque ita fatur:
‘hoc habet; haec melior magnis data victima
divis.’
concurrunt Itali, spoliantque calentia membra.
obvius ambustum torrem Corynaeus ab ara
corripit et venienti Ebyso plagamque ferenti
occupat os flammis; olli ingens barba relaxit 300
nidoremqueambusta dedit; super ipse secutus
ciaesariem laeva turbati corripit hostis,
inpressoque genu nitens terrae adpticat ipsum;
sicrigidolatusenseferit. PodažiriusAlsum
pastorem, primaqueacie pertela ruentem, 305
ense sequens nudo superimminet; ille securi
adversi frontem medium mentumque reducta
disicit, et sparso late rigat arma cruore.
olliduraquies oculos et ferreus urguet
somnus; in aeternam conduntur lumina noctem.
at pius Aeneas dextram tendebat inermem
nudato capite atque suos clamore vocabat:
‘quo ruitis? quaevae ista repens discordia surgit?
o cohibete iras: ictum iam foedus, et omnes
compositae leges; mihi ius concurrere soli;
me sinite, atque auferte metus: ego foedera faxo
firma manu; Turnum debent haec iam mihi sacra.’
has inter voces, media inter talia verba,
ecce, viro stridens alis adlapsa sagitta est,
incertum qua pulsa manu, quo turbine adacta,
quis tantam Rutulis laudem, casusne deusne,
attulerit; pressa est insignis gloria facti,
nece sese Aeneae iactavit vulnere quisquam.
Turnus, ut Aenean cedentem ex agmine vidit
turbatósque duces, subita spe fervidus ardet;
poscit equos atque arma simul, saltuque superbus
emicat in currum, et manibus molitur habenas.
multa virum volitans dat fortia corpora leto;
semineces volvit multos, aut agmina currú
proterit, aut raptas fugientibus ingerit hastas.
qualis apud gelidi cum flumina concitus Hebri
sanguineus Mavors clipeo increpat, atque furentes
bella movens inmittit equos; illi aequore aperto
ante Notos Zephyrumque volant; gemit ultima
pulsu
Thraca pedum; circumque atrae Formidinis ora,
Iraeque Insidiaeque, dei comitatus, aguntur:
talis equos alacer media inter proelia Turnus
fumantes sudore quatit, miserabile caesis 
hostibus insultans; spargit rapida ungula rores 
sanguineos, mixtaque cruror calcatur harena. 

iamque neci Sthenelumque dedit Thamyrimque 
Pholumque, 
hunc congressus et hunc, illum eminus; eminus 
ambo 
Imbrasidas, Glaucum atque Laden, quos Imbrasus 
ipse 
nutrierat Lycia, paribusque ornaverat armis, 
vel conferre manum vel equo praevertere ventos. 

parte alia media Eumedes in proelia fertur, 
antiqui proles bello praeclara Dolonis, 
nomine avum referens, animo manibusque parentem, 
qui quondam, castra ut Danaum speculator adiret, 
ausus Pelidae pretium sibi poscere currus; 

illum Tydides alio pro talibus ausis 
adfectit pretio, nec equis adspirat Achillis. 
hunc procul ut campo Turnus prospexit aperto, 
ante levi iaculo longum per inane secutus, 
sistit equos biiugés et curru desilit, atque 

semianimi lapsoque supervenit, et, pede collo 

inpresso, dextrae mucronem extorquet et alto 

fulgentem tinguít fugulo, atque haec insuper addit:
'en agros et, quam bello, Troiane, petisti, 
Hesperiam metire iacens: haec praemia, qui me 

ferro ausi temptare, serunt; sic moenia condunt.' 

huic comitem Asbytcn coniecta cuspide mittit,
Chloreaque Sybarimque Daretaque Thersiloch-

et sternacis equi lapsum cervice Thymoeten.
ac velut Edoni Boreae cum spiritus alto

insonat Aegaeo, sequiturque ad litora fluctus;
quia venti incubuere, fugam dant nubila caelo:
sic Turno, quacumque viam secat, agmina cedunt
conversaeque ruunt acies; fert impetus ipsum,
et cristam adverso currut quatit aura volantem.
non tulit instantem Phegeus animisque frementem;
obiecit sese ad currum, et spumantia frenis
ora citatorum dextra detorsit equorum.
dum trahitur pendetque iugis, hunc lata retectum
lancea consequitur, rumpitque fixa bilicem
loricam et summum degustat vulnere corpus.
ille tamen clipeo obiecto conversus in hostem
ibat, et auxilium ducto mucrone petebat,
cum rota praeceipitem et procursu concitus axis
inpulit effunditque solo, Turnusque secutus
imam inter galeam summi thoracis et oras
abstulit ense caput, truncumque reliquit harenae.
atque ea dum campis victor dat funera Turnus,
interea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
alternos longa nitentem cuspidce gressus.
saevit, et infracta luctatur harundine telum
cripere, auxilioque viam, quae proxima, poscit,
ense secent lato vulnus telique latebram
rescindant penitus, seseque in bella remittant. 390
iamque aderat Phoebus ante alios dilectus Iapis
Iasides, acri quondam cui captus amore
ipse suas artes, sua munera, laetus Apollo
augurium citharamque dabat celeresque sagittas.
ille, ut depositi proferret fata parentis,
scire potestates herbarum usumque medendi
maluit et mutas agitare inglorius artes.
stabat acerba fremens, ingentem nixus in hastam,
Aeneas, magno iuvenum et maerentis Iuli
concursu, lacrimis inmobilis. ille retorto
Paeonium in morem senior succinctus amictu
multa manu medica Phoebique potentibus herbis
nequiquam trepidat, nequiquam spicula dextra
sollicitat prensatque tenaci forcipe ferrum.
nulla viam fortuna regit; nihil auctor Apollo
subvenit; et saevus campis magis ac magis horror
crebrescit propiusque malum est. iam pulvere
caelum
stare vident, subeuntque equites et spicula castris
densa cadunt mediis. it tristis ad aethera clamor
bellantum iuvenum et duro sub Marte cadentum.
hic Venus, indigno nati concussa dolore,
dictamnum genetrix Cretaea carpit ab Ida,
puberibus caulem foliis et flore comantem
purpureo; non illa feris incognita capris
gramina, cum tergo volucres haesere sagittae. 415
hoc Venus, obscuro faciem circumdata nimbo,
detulit; hoc fusum labris splendentibus annem inficit, occulte medicans, spargitque salubres ambrosiae sucos et odoriferam panaceam. fovit ea vulnus lympha longaevus Iapis ignorans, subitoque omnis de corpore fugit quippe dolor, omnis stetit imo vulnere sanguis. iamque secuta manum, nullo cogente, sagitta excidit, atque novae redivere in pristina vires.

'arma cibi properate viro! quid statis?' Iapis conclamat, primusque animos accendit in hostem:

'non haec humanis opibus, non arte magistra proveniunt, neque te, Aenea, mea dextera servat; maior agit deus atque opera ad maiora remittit.' ille avidus pugnae suras includerat auro hinc atque hinc, oeditque moras hastamque coruscat. postquam habilis lateri clipeus loricque tergo est, Ascanium fusis circum complectitur armis, summaque per galeam delibans oscula fatur:

disce, puer, virtutem ex me verumque laborem, fortunam ex aliis. nunc te mea dextera bello defensum dabit, et magna inter praemia ducet: tu facito, mox cum matura adoleverit aetas, sis memor, et te animo repetentem exempla tuorum et pater Aeneas et avunculus excitet Hector.' haec ubi dicta dedit, portis sese extulit ingens, telum inmane manu quatiens; simul agmine denso Antheusque Mnestheusque ruunt, omnisque relictis
turba fluit castris. tum caeco pulvere campus
miscetur pulsuque pedum tremit excita tellus. 445
vidit ab adverso venientes aggere Turnus,
videre Ausonii, gelidusque per ima cucurrit
ossa tremor; prima ante omnes Iuturna Latinos
audiit adgnovitque sonum, et tremefacta refugit.
ille volat campoque atrum rapit agmen aperto. 450
qualis ubi ad terras abrupto sidere nimbus
it mare per medium; miseris, heu, praescia longe
horrescunt corda agricolis; dabit ille ruinas
arboribus stragemque satis, ruet omnia late;
ante volant sonitumque ferunt ad litora venti:
455
talis in adversos dactor Rhóeteús hostes
agmen agit; densi cuneis se quisque coactis
adglomerant. ferit ense gravem Thymbraeus
Osirim,
Archetium Mnestheus, Epulontem obtruncat
Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur,
primus in adversos telum qui torserat hostes. 461
tollit in caelum clamor, versique vicissim
pulverulenta fuga Rutuli dant terga per agros.
ipse neque aversos dignatur sternere morti,
nec pede congressos aequo nec tela ferentes
insequitur; solum densa in caligine Turnum
vestigat lustrans, solum in certamina poscit.
hoc concussa metu mentem Iuturna virago
aurigam Turni media inter lora Metiscum
excultit, et longe lapsum temone relinquit; ipsa subit manibusque undantes flectit habenas, cuncta gerens, vocemque et corpus et arma Metisci. nigra velut magnas domini cum divitis aedes pervolat et pinnis alta atria lustrat hirundo, pabula parva legens nidisque loquacibus escas, et nunc porticibus vacuis, nunc umida circum stagna sonat: similis medios Iuturna per hostes fertur equis, rapidoque volans obit omnia curra; iamque hic germanum iamque hic ostentat ovantem, nec conferre manum patitur; volat avia longe. haud minus Aeneas tortos legit obvius orbes, vestigatque virum et disiecta per agmina magna voce vocat. quotiens oculos coniecit in hostem, alipedumque fugam cursu temptavit equorum, aversos totiens currus Iuturna retorsit. heu, quid agat? vario nequiquam fluctuat aestu, diversaeque vocant animum in contraria curae. hoc Messapus, uti laeva duo forte gerebat lenta, levis cursu, praefixa hastilia ferro, horum unum certo contorquens derigit ictu. substitit Aeneas, et se collegit in arma, poplite subsidens; apicem tamen incita summum hasta tulit, summasque excussit vertice cristas. tum vero adsurgunt iae; insidiisque subactus, diversos ubi sentit equos currumque referri, multa Iovem et laesi testatus foederis aras, iam tandem invadit medios, et Marte secundo
terribilis saevam nullo discrimine caedem
suscitat irarumque omnes effundit habenas.

quis mihi nunc tot acerba deus, quis carmine
caedes

diversas, obitumque ducum, quos aequore toto
inque vicem nunc Turnus agit, nunc Troïus heros,
expediât? tanton' placuit/concurrere motu,
Iuppiter, aeterna gentes in pace futuras?
Aeneas Rutulum Sucronem—ea prima ruentes
pugna loco statuit Teucros—haud multa morantem
excipit in latus, et, qua fata celerrima, crudum
transadigit costas et crates pectoris ensem.

Turnus equo deiectum Amycum fratremque Diorem,
congressus pedes, hunc venientem cuspidē longa,
hunc mucrone ferit, curruque absēsā duorum
suspendit capita et rorantia sanguine portat.
ille Talon Tanaimque neci fortemque Cethegum,
tres uno congressu, et maestum mittit Oniten,
nomen Echionium matrisque genus Peridiae;

hic fratres Lycia missos et Apollinis agris,
et iuvenem exosum nequiquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
ars fuerat pauperque domus, nec nota potentum
munera, conductaque pater tellure serebat.

ac velut inmissi diversis partibus ignes
arentem in silvam et virgulta sonantia lauro,
aut ubi decursu rapido de montibus altis
dant sonitum spumosi amnes, et in æquora currunt
quisque suum populatus ite: non segnius ambo
Aeneas Turnusque ruunt per proelia; nunc, nunc
fluctuat ira intus; rumpuntur nescia vinci
pectora; nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
nomina, per regesque actum genus omne Latinos,
praecipitem scopoló atque ingentis turbine saxi
excutit effunditque solo; hunc lora et iuga subter
provolvere rotae; crebro super ungula pulsu
incitā nec domini memorum proculcat equorum.
ille ruenti Hyllo animisque inmane frementi
occurrît, telumque aurata ad tempora torquet:
ollì per galeam fixo stetit hasta cerebro.
dextera nec tua te, Graium fortissime, Cretheu,
eripuit Turno; nec di texere Cupencum,
Aenea veniente, sui; dedit obvia ferro
pectora, nec misero clipei mora profuit aerei.
te quoque Laurentes viderunt, Aeole, campi
oppetere et late terram consternere tergo;
occidis, Argivae quem non potuere phalanges
sternere, nec Priami regnorum everSOR Achilles;
hic tibi mortis erant metae, domus alta sub Ida,
Lyrnesi domus alta, solo Laurente sepulchrum.
totae adeo conversae acies, omnesque Latini,
omnes Dardanidae, Mnestheus acerque Serestus,
et Messapus equum domitor, et fortis Asilas,
Tuscorumque phalanx, Euandrique Arcades alae,
pro se quisque viri summa nituntur opum vi:
nec mora nec requies; vasto certamine tendunt.  
hic mentem Aeneae genetrix pulcherrima misit,  
iret ut ad muros, urbique adverteret agmen  
ocius et subita turbaret clade Latinos.  
ille, ut vestigans diversa per agmina Turnum  
huc atque huc acies circumtulit, aspicit urbem  
inmunem tanti belli atque inpune quietam.  
continuo pugnae accendit maioris imago;  
Mnesthea Sergestumque vocat fortemque Serestum  
ductores, tumulumque capit, quo cetera Têucrum  
concurrit legio, nec scuta aut spicula densi  
deponunt. celso medius stans aggere fatur:  
‘ne qua meis esto dictis mora; Iuppiter hac stat;  
neu quis ob inceptum subitum mihi segnior ito.  
urbem hodie, causam belli, regna ipsa Latini,  
ni frenum accipere et victi parere fatentur,  
eruam et aequa solo fumantia culmina ponam.  
scilicet exspectem, libeat dum proelia Turno  
nostra pati, rursusque velit concurrere victus?  
hoc caput, o cives, haec belli summa nefandi:  
ferte faces propere, foedusque reposcite flammis.’  
dixerat, atque animis pariter certantibus omnes  
dant cuneum, densaque ad muros mole feruntur.  
scalae improviso subitusque apparuit ignis.  
discurrunt alii ad portas primosque trucidant,  
ferrum alii torquent et obumbrant aethera telis.  
ipse inter primos dextram sub moenia tendit  
Aeneas, magnaque incusat voce Latinum,
testaturque deos, iterum se ad proelia cogi,
bis iam Italos hostes, haec iam altera foedera rumpi.
exoritur trepidos inter discordia cives:
urbem alii reserare iubent et pandere portas
Dardanidis, ipsumque trahunt in moenia regem; 585
arma ferunt alii et pergunt defendere muros.
inclusas ut cum latebroso in pumice pastor
vestigavit apes fumoque inplevit amaro;
ilae intus trepidae rerum per cereal castra
discurrunt, magnisque acuunt stridoribus iras;
volvitur ater odor tectis; tum murmure caeco
intus saxa sonant; vacuas it fumus ad auras.
accidit haec fessis etiam fortuna Latinis,
quae totam luctu concussit funditus urbem.
regina ut tectis venientem prospicit hostem,
incessi muros, ignes ad tecta volare,
nusquam acies contra Rutulas, nulla agmina Turni:
infelix pugnae iuvenem in certamine credit
extinctum et, subito mentem turbata dolore,
se causam clamat crimenque caputque malorum, 600
multaque per maestum demens effata furorem
purpuricos moritura manu discindit amictus,
et nodum informis leti trabe nectit ab alta.
quam cladem miserae postquam accepere Latinae,
filia prima manu floros Lavinia crines et roseas laniata genas, tum cetera circum
turba furit; resonant late plangoribus aedes.
hinc totam infelix vulgatur fama per urbem: demittunt mentes; it scissa veste Latinus, coniugis attonitus fatis urbisque ruina, canitiem inmundo perfusam pulvere turpans, [multaque se incusat, qui non acceperit ante Dardanium Aenean, generumque adsciverit ultro.]

interea extremo bellator in aequore Turnus palantes sequitur paucos, iam segnior atque iam minus atque minus successu laetus equorum. attulit hunc illi caecis terroribus aura commixtum clamorem, arrectasque inpulit aures confusae sonus urbis et inlaetabile murmur.

'hei mihi, quid tanto turbantur moenia luctu? quisve ruit tantus diversa clamor ab urbe?' sic ait, adductisque amens subsistit habenis. atque huic, in faciem soror ut conversa Metisci aurigae currumque et equos et lora regebat, talibus occurrit dictis: 'hac, Turne, sequamur Troiugenas, qua prima viam victoria pandit; sunt alii, qui tecta manu defendere possint. ingruit Aeneas Italis et proelia miscet, et nos saeva manu mittamus funera Teucris: nec numero inferior, pugnae nec honore recedes.'

Turnus ad haec:
'o soror, et dudum adgnovi, cum prima per artem foedera turbasti teque haec in bella dedisti, et nunc nequiquam fallis dea. sed quis Olympo demissam tantos voluit te ferre labores?
an fratris miser letum ut crudele videres?
nam quid ago? aut quae iam spondet fortuna
salutem?
vidi oculos ante ipse meos me voce vocantem
Murrunanum, quo non superat mihi carior alter,
oppetere ingentem atque ingenti vulnere victum. 640
occidit infelix, ne nostrum dedecus Ufens
aspiceret; Teucri potiuntur corpore et armis.
exscindine domos—id rebus defuit unum—
perpetiar? dextra nec Drancis dieta refellam?
terga dabo, et Turnum fugientem haec terra
videbit?
usque adeone mori miserum est? vos o mihi Manes
este boni, quoniam Superis aversa voluntas.
santa ad vos anima, atque istius inscia culpae
descendam, magnorum haud umquam indignus
avorum.'
vix ea fatus erat: medios volat ecce per hostes
vectus equo spumante Saces, adversa sagitta 651
saucius ora, ruitque inplorans nomine Turnum:
'Turne, in te suprema salus; miserere tuorum.
fulminat Aeneas armis, summasque minatur
deiecturum arces Italum exscidioque daturum; 655
iamque faces ad tecta volant: in te ora Latini,
in te oculos referunt; mussat rex ipse Latinus,
quos generos vocet aut quae sese ad foedera flectat.
praeterea regina, tui fidissima, dextra
occidit ipsa sua, lucemque exterrita fugit.
soli pro portis Messapus et acer Atinas sustentant acies: circum hos utrimque phalanges stant densae, strictisque seges mucronibus horret ferrea: tu currum deserto in gramine versas.’ obstipuit varia confusus imagine rerum Turnus et obtutu tacito stetit: aestuat ingens uno in corde pudor mixtoque insania luctu et furiis agitatus amor et conscia virtus. ut primum discussae umbrae et lux reddita menti, ardentes oculorum orbes ad moenia torsit turbidus, eque rotis magnam respexit ad urbem. ecce autem, flammis inter tabulata volutus ad caelum undabat vertex turrimque tenebat, turrim, compactis trabibus quam eduxerat ipse subdideratque rotas pontesque instraverat altos. 'iam iam fata, soror, superant; absiste morari; quo deus et quo dura vocat fortuna, sequamur. stat conferre manum Aeneae, stat quidquid acerbi est morte pati, neque me indecorem, germana, videbis amplius. hunc, oro, sine me furere ante furorem.’ dixit, et e curru saltum dedit ocius arvis, perque hostes per tela ruit, maestamque sororem deserit ac rapido cursu media agmina rumpit. ac veluti montis saxum de vertice praeceps cum ruit avulsum vento, seu turbidus imber proluit aut annis solvit sublapsa vetustas, fertur in abruptum magno mons inprobus actu,
exsultatque solo, silvas armenta virosque involvens secum: disiecta per agmina Turnus sic urbis ruit ad muros, ubi plurima fuso 690 sanguine terra madet, striduntque hastilibus aurae, significatque manu et magno simul incipit ore: 'parcite iam, Rutuli, et vos tela inhibete, Latini; quaecumque est fortuna, mea est; me verius unum pro vobis foedus luere et decernere ferro.' 695 discessere omnes medii spatiumque dedere.

at pater Aeneas, audito nomine Turni, deserit et muros et summas deserit arces, praecipitatque moras omnes, opera omnia rumpit laetitia exsultans horrendumque intonat armis: 700 quantus Athos, aut quantus Eryx, aut ipse, coruscis cum fremit ilicibus, quantus, gaudetque nivali vertice se attollens pater Appenninus ad auras. iam vero et Rutuli certatim et Troes et omnes convertere oculos Itali, quique alta tenebant 705 moenia, quique imos pulsabant ariete muros, armaque deposuere umeris. stupet ipse Latinus ingentes, genitos diversis partibus orbis, inter se colisse viros et cernere ferro. atque illi, ut vacuo patuerunt aequore campi, 710 procursu rapido, coniectis eminus hastis, invadunt Martem cUpeis atque aere sonoro. dat gemitum tellus; tum crebros ensibus ictus congreginant; fors et virtus miscentur in unum. ac velut ingenti Sila summmove Taburno 715
cum duo conversis inimica in proelia tauri
frontibus incurrunt, pavidi cessere magistri,
stat pecus omne metu mutum mussantque iuvencae,
quis nemori imperitet, quem tota armenta sequantur;
illi inter sese multa vi vulnera miscent,
cornuaque obnixi infigunt, et sanguine largo
colla armosque lavant; gemitu nemus omne remugit:
non aliter Tros Aeneas et Daunius heros
concurrunt clipeis; ingens fragor aethera complet.
Iuppiter ipse duas aequato examine lances sustinet, et fata inponit diversa duorum,
quem damnat labor, et quo vergat pondere letum.
emicat hic, inpune putans, et corpore toto
alte sublatum consurgit Turnus in ensem,
et ferit. exclamant Troes trepidique Latini,
arrectaeque amborum acies. at perfidus ensis
frangitur in medioque ardentem deserit ictu,
ni fuga subsidio subeat. fugit oior Euro,
ut capulum ignotum dextramque aspexit inermem.
fama est praecipitem, cum prima in proelia iunctos
consendebat equos, patrio mucrone relictto,
dum trepidat, ferrum aurigae rapuisse Metisci.
idque diu, dum terga dabant palantia Teucri,
suffecit; postquam arma dei ad Vulcania ventum est,
mortalis mucro, glacies ceu futilis, ictu
dissiluit; fulva resplendent fragmina harena.

ergo amens diversa fuga petit aequora Turnus,
et nunc huc, inde huc incertos implicat orbes;
undique enim Teucri densa inclusere corona, 
atque hinc vasta palus, hinc ardua moenia cingunt.

nee minus Aeneas, quamquam tardata sagitta
interdum genua impediunt cursumque recusant,
insequitur, trepidique pedem pede servidus urguet:
inclusum velut si quando flumine nactus
cervum aut puniceae saeptum formidine pinnae
venator cursu canis et latratibus instat;
ille autem, insidiis et ripa territus alta,
mille fugit refugitque vias; at vividus Umber
haeret hians, iam iamque tenet, similisque tenenti
increpuit malis, morsuque elusus inani est.
tum vero exoritur clamor, ripaeque lacusque
responsant circa et caelum tonat omne tumultu.
ille simul fugiens Rutulos simul increpat omnes,
nomine quemque vocans, notumque efflagitat ensem.
Aeneas mortem contra praesensque minatur
exitium, si quisquam adeat, terretque trementes
excisurum urbem minitans, et saucius instat.
quince orbes explent cursu, totidemque retexunt
huc illuc; neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant.

forte sacer Fauno foliis oleaster amaris
hic steterat, nautis olim venerabile lignum,
servati ex undis ubi figere dona solebant
Laurenti divo et votas suspendere vestes; sed stirpem Teucri nullo discrimine sacrum sustulerant, puro ut possent concurrere campo. hic hasta Aeneae stabat; huc impetus illam detulerat, fixam et lenta in radice tenebat. incubuit voluitque manu convellere ferrum Dardanides, teloque sequi, quem prendere cursu non poterat. tum vero amens formidine Turnus, 'Faune, precor, miserere,' inquit, 'tuque optima ferrum
Terra tene, colui vestros si semper honores, quos contra Aeneadae bello fecere profanos.' dixit opemque deĩ non cassa in vota vocavit: namque diu luctans lentoque in stirpe moratus viribus haud ullis valuit discludere morsus roboris Aeneas. dum nititur acer et instat, rursus in aurigae faciem mutata Metisci procurrit fratrique ensim dea Daunia reddit. quod Venus audaci nymphae indignata licere, accessit, telumque alta ab radice revellit.  
ollī sublimes, armēs animisque refectī, 
hic gladio fidens, hic acer et arduus hasta, adsistunt contra certamina Martis anheli.  

quid struis? aut qua spe gelidis in nubibus haeres?
mortalin decuit violari vulnere divum,
aut ensem—quid enim sine te Iuturna valeret?—
eruptum reddi Turno, et vim crescere victis?
desine iam tandem, precibusque inflectere nostris,
 nec te tantus edít tacitam dolor et mihi curae 801
saepe tuo dulci tristes ex ore recurserunt:
ventum ad supremum est. terris agitare vel undis
Troianos potuisti, infandum accendere bellum,
deformare domum et luctu miscere hymenaeos: 805
ulterius temptare veto.' sic Iuppiter orsus;
sic dea submisso contra Saturnia vultu:
“ista quidem quia nota mihi tua, magne, voluntas,
Iuppiter, et Turnum et terras invita reliqui;
nec tu me aeria solam nunc sede videres 810
digna indigna pati, sed flammis cincta sub ipsa
starem acie traheremque inimica in proelia Teucros.
Iuturnam misero, fateor, succurrere fratri
suasi, et pro vita maiorà audere probavi;
non ut tela tamen, non ut contenderet arcum; 815
adiuro Stygii caput inplacabile fontis,
una superstitione superis quae reddita divis.
et nunc cedo equidem, pugnasque exosa relinquo.
ilud te, nulla fati quod lege tenetur,
pro Latio obtestor, pro maiestate tuorum: 820
cum iam conubiis pacem felicibus, esto
component, cum iam leges et foedera iungent,
ne vetus indigenas nomen mutare Latinos
neu Troas fieri iubeas Teucrosque vocari,
aut vocem mutare viros, aut vertere vestem:
sit Latium, sint Albani per saecula reges,
sit Romana potens Itala virtute propago;
occidit, occideritque sinas cum nomine Troia.'
ollì subridens hominum rerumque repertor:
'es germàna Iovis Saturnique altera proles;
irarum tantos volvis sub pectore fluctus.
verum age et inceptum frustra submitte furorem:
do, quod vis, et me victusque volensque remitto.
sermonem Ausonii patrium moresque tenebunt,
utque est, nomen erit; commixti corpore tantum
subsident Teucri. morem ritusque sacrorum
adiciam, faciamque omnes uno ore Latinos.
hinc genus Ausonio mixtum quod sanguine surget,
supra homines, supra ire deos pietate videbis,
nec gens ulla tuos aeque celebrabit honores.'
adnuit his Iuno, et mentem laetata retorsit:
interea excedit caelo, nubemque relinquit.

his actis aliud Genitor secum ipse volutat
Iuturnamque parat fratris dimittere ab armis.
dicuntur geminae pestes cognomine Dirae,
quas et Tartarem Nox intempesta Megaeram
uno eodemque tulit partu, paribusque revinxit
serpentum spiris, ventosasque addidit alas.
hae Iovis ad solium saevique in limine regis
adparent, acuuntque metum mortalibus aegris,
si quando letum horrificum morbosque deum rex
molitur, meritas aut bello territat urbes.
harum unam celerem demisit ab aethere summo
Iuppiter, inque omen Iuturnae occurrere iussit.
illa volat, celerique ad terram turbine fertur. 855
non secus ac nervo per nubem inpulsa sagitta,
armatam saevi Parthus quam felle veneni,
Parthus sive Cydon, telum inmedicabile, torsit,
stridens et celeres incognita transilít umbras:
talis se sata Nocte tulit terrasque petivit. 860
postquam acies videt Iliacas atque agmina Turni,
alitis in parvae subitam collecta figuram,
quae quondam in bustis aut culminibus desertis
nocte sedens serum canít inportuna per umbras:
hanc versa in faciem Turni se pestis ob ora 865
fertque refertque sonans, clipeumque everberat alis.
ilí membra novus solvit formidine torpor,
arrectaeque horrore comae, et vox faucibus haesit.
at, procul ut Dirae stridorem adgnovit et alas,
infelix crines scindít Iuturna solutos,
unguibus ora soror foedans et pectora pugnis:
‘quid nunc te tua, Turne, potest germana iuvare?
aut quid iam durae superat mihi? qua tibi lucem
arte morer? talin possum me opponere monstro?
iam iam linquo acies. ne me terrete timentem, 875
obsccnae volucres; alaram verbera nosco
letalemque sonum; nec fallunt iussa superba
magnanimi Lovis. haec pro virginitate reponit?
quó vitam dedit aeternam? cur mortís adempta est
condicio? possem tantos finire dolores
nunc certe, et misero fratri comes ire per umbras.
inmortalis ego? aut quicquam mihi dulce meorum
 te sine, frater, erit? o quae satis alta dehiscat
terra mihi Manesque deam demittat ad imos?'
tantum effata caput glauco contexit amictu,
multa gemens, et se fluvio dea condidit alto.
Aeneas instat contra telumque coruscat
ingens, arboreum, et saevo sic pectore fatur:
quaerunt nunc deinde mora est? aut quid iam,
Turne, retractas?
non cursu, saevis certandum est comminus armis. verte omnes tete in facies, et contrahe quidquid
sive animis sive arte vales; opta ardua pinnis
astra sequi, clausumque cavâ te condere terra.'
ille caput quassans: 'non me tua fervida terrent
dicta, ferox; di me terrent et Iuppiter hostis.'
nec plura effatus saxum circumspicit ingens,
saxum antiquum, ingens, campo quod forte iacebat,
limes agro positus, litem ut discerneret arvis.
vix illud lecti bis sex cervice subirent,
qualia nunc hominum producit corpora tellus; ille
manu raptum trepida torquebat in hostem
altior insurgens et cursu concitus heros.
sed neque currentem se nec cognoscit euntem
tollentemve manu saxumve inmane moventem:
genua labant, gelidus concrevit frigore sanguis.
tum lapis ipse viri, vacuum per inane volutus,
nec spatium evasit totum, neque pertulit ictum. ac velut in somnis, oculos ubi languida pressit nocte quietes, nequiquam avidos extendere cursus velle videmur et in mediis conatibus aegri successimus; non lingua valet, non corpore notae sufficiunt vires, nec vox aut verba sequuntur: sic Turno, quacumque viam virtute petivit, successum dea dira negat. tum pectore sensus vertuntur variis; Rutulos adspectat et urbem, cunctaturque metu, telumque instare tremescit; nec quo se eripiat, nec qua vi tendat in hostem, nec currus usquam videt aurigamve sororem. cunctanti telum Aeneas fatale coruscat, sortitus fortunam oculis, et corpore toto eminus intorquet. murali concita numquam tormento sic saxa fremunt, nec fulmine tanti dissultant crepitus. volat atri turbinis instar exitium dirum hasta ferens, orasque recludit loricae et clipei extremos septemplicis orbibus. per medium stridens transit femur. incidunt ictus ingens ad terram duplicato poplite Turnus. consurgunt gemitu Rutuli, totusque remugit Mons circums, et vocem late nemora alta remittunt. ille humiles supplex oculos dextramque precantem protendens, †equidem merui, nec deprecor, inquit; †utere sorte tua. miserí te si qua parentis tangere cura potest, oro—fuit et tibi talis Anchises genitor—Dauni miserere senectae,
et me, seu corpus spoliatum lumine mavis, redde meis. vicisti, et victum tendere palmas Ausonii videre; tua est Lavinia coniunx: ulterior ne tende odiis.' stetit acer in armis Aeneas, volvens oculos, dextramque repressit; et iam ia aque magis cunctantem flectere sermo coeperat, infelix umero cum adparuit alto balteus et notis fulserunt cingula bullis Pallantis pueri, victum quem vulnerare Turnus straverat : tque umeris inimicum insigne gerebat. ille, oculis postquam saevi monimenta doloris exuviasque hausit, furiis accensus et ira terrible: 'tune hinc spoliis indute meorum eripiare mihi? Pallas te hoc vulnerare, Pallas inmolat, et poenam scelerato ex sanguine sumit.' hoc dicens ferrum adverso sub pectore condit fervidus. ast illi, solvuntur frigore membra, vitaque cum gemitu fugit indignata sub umbras.
NOTES.

1-17. Turnus sees that the Latins, dispirited by their ill-success, look to him to take the field as their champion. Furious as a wounded lion he accordingly bids King Latinus arrange a single combat between himself and Aeneas, the issue of which shall end the war.

1. infractos] 'broken,' i.e. in spirit, so that they 'had become faint-hearted' (defecisse). adverso Marte: i.e. by their failure in the combat described in the last Book, during which Camilla was slain.

2. sua] Emphatic by position, like se in the next clause: they themselves had failed, and now it was of his promises that they 'claimed the due fulfilment.' reposco here is not 'to ask back,' but 'to ask for something which is due'; re often has this sense in composition; cf. refer, 76, 'duly deliver' of a message, and reddo commonly, e.g. of a postman 'delivering' a letter. The 'promise' referred to is that made by Turnus (11. 438 seq.) of meeting Aeneas in single combat.

3. ultero] This word, connected with ultra, often describes action which goes beyond what might be expected. Turnus might be expected to share the depression of his fellow-countrymen, but instead he 'blazes out in fury unappeasable. The word is variously rendered 'of himself,' 'of his own accord,' 'unprompted,' or 'at once,' but there is no close English equivalent. Cf. 613 n.

4. Poenorum] i.e. the Carthaginians. The lions of North Africa were noted at Rome.

5. sanctius ille ...] 'then at last, look you, when wounded ... a lion advances to battle.' ille is deictic, and draws marked attention to the subject of the sentence; cf. 11. 809, ac velut ille, prius quam tela inimica sequantur, continuo in montes sese avius abdidi altos | occiso pastore lupus, 'and as,
look you, before hostile darts can pursue him, ... a wolf .... ' The word also goes closely with sancius: it is 'when wounded, look you' and 'then only' (tum demum) that the lion attacks, just as Turnus is only stung to action by the unspoken taunts of the Latins.

6. movet arma] 'advances battle'; a military phrase; cf. Livy, 7. 29, adversus Samnites ... mota arma, 'war was begun.' comantes toros: 'the masses of his mane.' torus (perhaps from sterno=storus, or else from the same root as ῥῦλος) is commonly used of (1) a couch and (2) a bulging mass of muscles, but can describe anything which 'bulges' out, and the adj. comantes here makes its meaning plain.

7. latronis] This word, which describes (1) a mercenary soldier and (2), more usually, a brigand or assassin, is used with a certain contempt, as though the lion scorned the hunter who had attacked him by stealth.

9. accenso] 'kindled (with rage)'; cf. ardet, line 3. 'Violence' is the special characteristic of Turnus in Virgil, who applies the term to him only (cf. line 45; 10. 151; 11. 354, 376); this habitual violence is now increased by rage at his disgrace.

10. turbidus] i.e. in the 'wild,' 'disordered,' or 'troubled' speech of passion; cf. Hamlet, 1. 5. 133, 'These are but wild and whirling words, my lord.'

11. nihil est, quod ... ] 'No need for these coward followers of Aeneas to recall their promise or repudiate their pledge.' The pledge is the offer to meet Turnus made by Aeneas, 11. 115-118. Sidgwick rightly says, "nihil est quod, 'there is no reason why,' quod being used relatively just as quid is used interrogatively."

13. congregior] stronger and more graphic than the future. pater et: the final syllable of pater is lengthened by ictus, and, possibly, also with some recollection of the original length of the syllable, cf. πατήρ. So too 68, ebūr, aut; 422, dolōr, omnis; 550, domitōr et; 668, amōr et; and with the third person sing. act. of verbs stabāt; huc: 883, erīt? o. concipe foedus: 'draw up the compact' (cf. Hamlet, 1. 1. 86 seq.). concipere is technically used of 'drawing up,' something according to the strict formula (conceptis verbis), e.g. concipere vadimonium, insinurandum ('a form of oath'), stipulationem, etc. Here the
compact as to the terms of the proposed single combat is not only to be drawn up formally, but ratified by a solemn sacrifice (cf. fer sacra). The terms of the compact are given in lines 14-17.

15. desertorem Asiae] ‘this Asian runaway.’ Both words are contemptuous, for Asiae suggests the Roman scorn of Orientals. sedeant...: a parenthesis full of bitter indignation against his countrymen, who can ‘sit and gaze’ while their chief hazards his life in their behalf; cf. the next line where he says that he will ‘alone refute the general charge’ of cowardice under which they labour. See too 11. 460.

17. aut ... ] ‘or (i.e. if I fail to slay him) let him hold sway over the vanquished, let Lavinia be yielded as his bride.’

18–53. Latinus answers: ‘Thy passion, valiant youth, makes calm deliberation on my part, the more needful. Thou hast no lack of wealth, and there are many noble maidens whom thou mayest wed, while the oracles forbid me to give my daughter to any of her former suitors, and by refusing to Aeneas her promised hand I have brought disaster and bloodshed upon my people. Shouldest thou fall, think of my shame and thy sire’s grief.’ These soothing words only excite the rage of Turnus, and he demands the right to defend his own cause with his own sword.

18. olli ... ] Note the slow spondees marking the calm of Latinus in contrast with the rage of Turnus. sedato)(turbidus, 10.

19. praestans animi] ‘excelling in spirit,’ ‘gallant-hearted.’ animi might be gen. of respect (Kenn. Pub. Sc. Gr. § 1358; Roby, S. G. 526) like integer aevi, aevi maturus, 5. 73, but is so constantly used as a locative case (like domi, humi) that it is safer so to take it; cf. 6. 322, sortemque animi (‘in his mind’) miseratus iniquam; 4. 203, amens animi (‘mad in mind’); Lucr. 1. 136, nec me animi fallit; and elsewhere in Virgil animi furens, inops, infelix, dubius, while in prose animi aeger, anxius; animi pendere, cruciari, and the like are common.

quantum ...] ‘as much as thou dost excel... so much the more earnestly is it just that I deliberate...’ quantum is the cognate acc. used adverbially, or it may be said to express ‘the extent of action’ in the verb exsuperas (Roby, S. G. 461).
23. manu] Cf. 627 n. necnon...: 'moreover Latinus has gold and good will,' i.e. so as to satisfy your desires if your own possessions do not suffice.

25. nec genus indecores] 'of not ignoble birth' = of very noble birth; so, too, haud mollia is really = 'very hard.' This rhetorical figure, called litotes (λατώτης, a making smooth) or meiosis (μείωσις, a making less) is very frequent in poetry; cf. 50, haud debile = 'very strong'; 76; 229, haud nescia, 'well-versed'; also 619 n.

26. simul hoc animo hauri] 'therewith drink thou this into thy soul,' i.e. take heed to it; cf. for hauri 945 n. and 10. 648, animo spem turbidus haurit. But the intolerable elision in the sixth foot has no parallel, and, if the words are genuine, we must take haec in line 25 of what Latinus has already said in contrast with hoc which describes what he is going to say, although such a contrast between haec and hoc is almost impossible, while the 'hard plain words' which Latinus asks permission to utter are clearly those which follow his request. Either this is the attempt of some grammarian to complete one of Virgil's unfinished lines (cf. 631), or it may be one of the 'props' (tibicines) which he is said to have occasionally inserted to make up a line until he could revise his work. Conington strangely leaves the line without comment.

27. me natam ... ] The prohibition to give his daughter 'to any of her ancient suitors' had been uttered by the oracle of Faunus (see 7. 95 seq.), which declared that she should wed a foreign prince.

28. canebant] Oracles were always uttered in hexameter verse, and so canere is constantly used in connection with them = 'declare' or 'foretell.' homines: i.e. augurs, soothsayers, and the like.

29. cognato sanguine] 'by ties of blood.' Venilia, mother of Turnus, was sister to Amata, the wife of Latinus.

30. vincla omnia] i.e. as the next line shows the 'bonds' (1) of his plighted word and (2) of his obedience to the gods.

31. genero] i.e. Aeneas, to whom he had promised his daughter, see Intr. p. xv. inpia: 'unholy;' because he was resisting the declared will of heaven, cf. lines 27, 28, and 7. 584. The hiatus in genero; arma is aided by the pause; but cf. 525 n.
32. **ex illo**] ‘from that’ = ‘in consequence’; but the meaning ‘from that time’ is not excluded.

33. **primus**] ‘above all.’

34. **vix urbe ...**] ‘scarcely with our walls can we guard the hopes (or ‘fortunes’) of Italy.’ They were defeated in the field and not secure even within their walls.

35. **recalent**] The prefix re- perhaps marks an alteration in the condition described by the verb: the stream is now hot instead of cold; cf. *repleere* = make full instead of empty.

37. **quo referor ...**] ‘why (lit. ‘to what end?’) am I so often beaten back? What madness changes my purpose?’ Latinus asks why he so often ‘goes back’ (as we say) from the resolution which he is bound ultimately to carry out of accepting Aeneas as his son. For *quo* = ‘to what purpose?’ see Wilkins on Hor. Ep. 1. 5. 12.

Conington gives: “‘Whither am I being carried backwards and forwards?’ implying that he is distracted among the multitude of thoughts and plans,” but there is no question of Latinus being distracted between a number of plans. He sees his proper course clearly, but allows considerations such as those mentioned in lines 29, 30 to hold him back.

38. **Turno extincto**] ‘when Turnus is dead.’) (*incolimii*: ‘while he is still uninjured.’ *socios adscire*: ‘to welcome them (the Trojans) as allies.’

41. **fors dicta refutet**] Being compelled to use the ill-omened words, ‘if I shall have betrayed thee to death,’ Latinus before he completes the phrase interposes this prayer in order to avert the omen.

42. **conubia nostra**] ‘a union with our house.’

43. **respice ...**] ‘have regard to the changeful issues of war.’ *bello* is perhaps abl. = ‘in war,’ or more probably dative either ‘of the possessor’ (‘the changes which belong to war’) or ‘ethic’ (‘which affect war’), and so hardly distinguishable from the genitive, cf. 10. 160, *eventus belli varios*. It must be remembered that strict grammatical analysis of such phrases is really impossible, their peculiarity of shape being due to the poet’s desire of avoiding what is commonplace, and there being no wish on his part to exclude any of the slight variations of meaning which may attach to an ambiguous form like *bello.*
46. exsuperat ...] 'it rises higher (cf. line 20, and 2. 759, exsuperant flammae) and grows angrier from the remedy.'

medendo is abl. of the gerund, used as a verbal noun = 'by the healing,' 'by the attempt to heal,' a use which is very common in Virgil, e.g. habendo, 'for handling,' 88; cantando, 'by singing,' colendo, 'by cultivation,' arando, 'by ploughing'; and similarly in the acc. inter agendum, 'during the doing (of a thing),' ante domandum, 'before breaking in (a colt),' etc.

aegrescit medendo] A fine instance of terse antithesis. The soft speech of Latinus acts like some remedy which only aggravates a disease, makes a wound angrier, or a fever fiercer.

47. institit] much more vigorous than the weakly supported incipiit. The word suggests vigour and movement (cf. insistere viam), and is also used 4. 533, sic adeo insistit of Dido's 'outbreak' into reproaches after a sleepless night.

48. pro me ... pro me] emphatic repetition, still further strengthened by the position of the second pro me. The tone is angry; the speaker objects to being treated like a child who cannot help himself or take care of himself. So, too, optime is the politeness of passion; cf. too sinas, 'permit.'

49. letumque ... ] 'to barter death for fame,' cf. 5. 230, vitamque volunt pro laude pacisci, in exactly the same sense. When you wish to purchase fame, you may be said to offer your 'life' or 'death' as the price.

50. et nos] 'we too,' i.e. as well as Aeneas. haud debile: litotes, see 25 n. tela ... ferrumque, by hendiadys (cf. 869 n.), = iron-headed darts; ferrum can hardly be = 'sword,' as opposed to 'darts' or 'spears,' because of spargimus.

52. longe ... ] 'Far away shall he find his goddess mother to hide in cloud his womanly flight, while she conceals herself,' etc. In Homer the deities continually veil their own presence, and rescue their favourite heroes from danger by this device of concealment in a cloud; cf. II. 20. 443, where Apollo so saves Aeneas from Achilles. The expression feminea nube is hard to translate; 'unmanly' and 'womanly cloud' are absurd in English. The adj. marks escaping by concealment in a cloud as a device which (though Homeric) no man would resort to.
**NOTES.**

*quae tegat* follows *longe erit*, as if Virgil had written *non adevit*, to which it is exactly equivalent. The clause *et... umbris* is made parallel with the clause *quae... tegat* (para-taxis), though really it should be subordinate. Many editors try to make *sexe* refer to Aeneas, saying that the whole relative clause gives the contents of a prayer which he offers to Venus—she shall not be present when he prays that she will conceal his flight and hide him.

54-80. Amata prays Turnus not to hazard his life, on which all their hope rests, but the beauty and blushes of Lavinia only inflame his passion more, and he bids his squire Idmon carry his challenge to Aeneas.

54. *nova sorte*] This ‘new fortune of the combat’ is the unexpected turn it had taken by becoming a single combat between the two chiefs.

55. *moritura tenebat*] ‘strove to stay him with the grasp of death.’ In 62 Amata announces her resolve to die, and 600-603 does actually kill herself; but to render *moritura* ‘resolved to die’ or ‘destined soon to die’ is to anticipate the narrative too much. The word, no doubt, suggests that her death is imminent, but actually only expresses her deadly terror, her death-like aspect, as she seeks to detain him.

56. *per has ego te lacrimas*] The acc. *te* is governed by *oro*, 60, the acc. in adjurations being always thrown strongly forward and often violently misplaced (e.g. *per te deos... oro, πρὸς σὲ τὴν... εἰκονίζει*) to give it emphasis. The second *per* has for its acc. the whole clause, *si quis... animum*, ‘by whatever regard for A. touches thy soul’; cf. 6. 459, *per superos et si qua fides tellure sub ima est*; 2. 142; Soph. Phil. 469, *πρὸς δ' εἰ τι σοι κατ' οἴκιν ἐστι προσφιλέσ*

57-59. *spes... recumbit*] A parenthetic statement of the grounds of her appeal. *in te...: on thee all our sinking house rests*; he is the sole prop or pillar that can save it from falling.

60. *desiste committere*] For construction cf. 586 n.

61. *isto certamine*] ‘in that thy combat.’ *iste* here, as often, marks abhorrence—that combat which you desire but I detest. So we in English use ‘your’; e.g. ‘none of your French dishes for me.’
62. et me] 'me too'; picked up by simul = 'along with thee.'

63. lumina] i.e. light of day, which will be 'hateful' if Turnus dies.

64. lacrimis] with acceptit : she 'heard her mother's utterance with tears.' But the word is also mentally supplied with flagrantes perfusa genas (for construction see 172) = 'bathing her burning cheeks (with tears).'

65. cui ... ] 'while (lit. 'to whom') a deep blush kindled a flame, and mantled o'er her glowing face.' The blush is said to kindle a fire (ignem subicere) in her face, though strictly it is the inward fire which should create the blush.

67. Indum ... ] The comparison is borrowed from Homer, II. 4. 141:

\[\text{And Virgil renders } \mu \nu \nu \gamma \text{ 'stained' by violaverit, but the word here cannot bear its usual bad sense (= 'desecrate,' 'profane,' 'defile') because the scarlet colour is clearly regarded, like the blush on Amata's cheeks, as lending new beauty to the ivory. It does so, however, only by 'doing violence' to its original purity, and there may be a suggestion that it is 'the violence' (violentia) of Turnus which colours Amata's face with scarlet. The use of ivory for every form of artistic decoration was universal in antiquity: Marquardt, Privatleben, 741.}\

68. ebür, aut] See 13 n.

71. paucis] sc. verbis, 'briefly.'

72. omine tanto] 'with an omen so grievous,' i.e. as tears; cf. Sil. It. 3. 133, where Hannibal, as he sets forth against Rome, says to his wife, ominibus parce et lacrimis. To see soldiers off with cheering and good wishes (cf. 9. 310, prosequitur votis) is common everywhere, but the Romans attached special importance to avoiding any ill-omened word or act at the commencement of an enterprise. To 'send a person forth with weeping' was ominous of death.

73. neque ... ] 'for neither is Turnus free to delay death'; i.e. nothing I can do can check the course of destiny. He
feels that his hour is come; he must do or die, and the sense of impending doom is strong in him.

Servius states that in his day commentators counted this as one of "the twelve insoluble" passages in Virgil, while in modern times some critics, considering the words of Turnus here inconsistent with his character, alter mortis into Martis. Certainly between critic and poet there is often a great gulf fixed.


76. haud placitura] 'unwelcome,' because he throughout sneers at Aeneas as one who shirks the combat. refer: 'deliver,' cf. 2 n.

78. non Teucros agat] Non can be put for ne in prohibitions where there is, as here, a strong opposition—'no Trojans let him lead ... (but) with our own blood let us decide the fray.' Cf. Hor. Ep. 1. 18. 72, non ancilla tuum iecur ulceret; Ov. A. A. 3. 129, non caris avres onerare lapillis ... munditiis capimur; non sint sine lege capilli, and Nettleship's note here. Teucrum: this contracted form of the gen. plur. is common with names of peoples; cf. Danaum, 349; Graium, 548; and with some nouns, e.g. equum, 128, socium, deum, etc.

80. quaeratur] 'be wooed (and won)'; cf. the common use of quaestus = 'that which is sought and gained,' 'gain.'

81–112. Turnus bids the attendants bring his chariot and divine steeds, arms himself for combat, and brandishing a mighty spear, which he had won in battle from the hero Actor, invokes its aid to stay his curled and perfumed rival, raging like a wild bull for battle. Aeneas too prepares himself, and soothes the fears of his followers by reminding them of his assured destiny.

It should be noted that this arming of Turnus is not for the actual combat (for that only takes place next day, cf. 113), but merely to assure himself that his armour is duly prepared and trustworthy. The real purpose of the two paragraphs (81-106 and 107-112) is to bring out in strong contrast the ungoverned fury of Turnus and the calm confidence of Aeneas.

81. dedit] 'uttered'; cf. 383 n.
83. Pilumno ...] Orithyia was wife of Boreas, who in Homer (II. 20. 223) is the sire of the royal horses of Troy, just as Zephyrus is of the divine horses of Achilles (II. 16. 150), early mythology—by a very natural image—personifying the winds as swift high-spirited steeds. Here Orithyia presents some of these half-divine steeds to the Italian deity Pilumnus, and he in turn bestows them on Turnus, who is his grandson (10. 76) or great-grandson (10. 619). Pilumnus is the brother of Picumnus (= Picus, grandfather of Latinus, 7. 48).

84. qui ...] So of the horses of Rhesus, II. 10. 437, λευκόπεραν χιόνος, θελεύ δ' ἄνεμοισιν ὑμοίοι. The subj. qui ... anteirent probably because qui = quum ii: they were to be his pride (decus), ‘seeing that they surpassed ..’

85. properi aurigae] Homer’s ὑπηρετοὶ θεράπωντες. manibusque ...; ‘and stir their mettle, patting their chests with hollow palms.’ In this intricate phrase Virgil takes advantage of the double meaning of pectus, which may be (1) the actual chest which is patted, or (2) the stout heart beneath it which the patting animates; cf. the common phrases forte, animosum, certum pectus. Note the imitative alliteration in line 86.

87. auro squalentem] ‘with scales of gold’; Virgil regularly (cf. 8. 436; 9. 707; 11. 488) uses squama of the ‘scales’ or single plates of scale-armour, and possibly thinks of squaleo and squama as connected. In any case the idea suggested is not of a fish’s scales, but of a dragon’s. orichalco: ὀρείχαλκος, ‘mountain copper,’ an unknown metal resembling gold (hence often by false etymology written aurichalcum), but perhaps paler; cf. albo.

88. aptat habendo] ‘fits for handling’ or ‘wearing,’ cf. 46 n. He tries the sword and shield to see whether they exactly suit.

89. ensemque clipeumque] Cf. 181, fontesque fluvio-que; 363, Chloreaque Sybarimque; 443, Antheusque Mnestheusque, and elsewhere tribulaque traheaeque, aestusque fluriosque, terrasque tractusque. Virgil is fond of thus beginning lines in imitation of Homer’s lengthening of τε in such phrases as Δάμπτων τε Κλύτων τε, Προδοθύμωρ τε Κλύτως τε. It will be observed that the lengthened que is usually followed by two
consonants, the second of which is \( l \) or \( r \). **rubrae cornua cristae**: the horns are projections on the top of the helmet into which the crests were fitted. See Bayfield, Homer’s Iliad, Appendix A, on the words \( φάλος \) (= *cornu*), \( ἀμφίφαιλος\), \( τρυφάλεια = τετρυφάλεια\), ‘four-horned helmet.’

91. *et Stygia* [...] Steel was regularly tempered by being dipped in water (cf. 8. 450; G. 4. 172), and some waters (e.g. that of the Bilbilis or Salo in Spain, Mart. 1. 49. 12) were supposed to have special virtues in that respect. The sword is dipped in the Styx to make it unbreakable, just as Achilles was made invulnerable by the same means.

94. *tremens*] ‘quivering.’

95. *o numquam* [...] ‘that hast never failed my call’; he appeals to his spear as though it were a living being endowed with power to aid him. *vocare* is commonly used of ‘invoking’ the aid of a god.

96. *te maxumus Actor*] Supply *prīmus gessit*: ‘thee Actor (once bore), thee now the hand of Turnus bears.’

97. *da sternere*] ‘grant (me) to lay low.’

98. *revulsam*] ‘torn back’ or ‘open,’ i.e. by the spear.

99. *semiviri Phrygis*] ‘the emasculate’ or ‘unmanned Phrygian.’ The term ‘Phrygian’ is often used by Virgil contemptuously (cf. 75; 4. 103) with a suggestion of Oriental cowardice and effeminacy, and in *semiviri* there is also a reference to the eunuch priests of the Phrygian goddess Cybele.

In 4. 205 seq. the jealous Larbas also jeers at Aeneas as ‘a perfumed Paris with his eunuch train,’ and Virgil’s conception of Aeneas is clearly not that of a rude and rugged warrior, but rather of a handsome cavalier whose looks did not belie his divine mother.

100. *calido ferro*] i.e. with the *calamistrum* or ‘curling-irons.’

101. *totoque* [...] To speak of ‘fire flashing from angry eyes’ is natural, but it is letting metaphor run riot to say that ‘sparks leap from all his burning face.’ Conington justly describes it as ‘rather exaggerated,’ but Sidgwick says that ‘it may be paralleled in many languages,’ neglecting, however, to support this assertion.
103-106. Almost repeated from G. 3. 232-234. *prima*: not 'for his first battle,' which would spoil the comparison with a skilled warrior like Turnus, but 'for the beginning of the fray'; cf. 735; 7. 601, *mos erat...cum prima movent in proelia Martem*.

104. *irasci in cornua*] 'to throw his rage into his horns'; cf. Eur. Bacch. 743, *τὰ ὀροὶ...εἰς κέρας θυμοῦμενοι*.

105. *ventusque...*] 'and harasses the wind with his blows.' He acts like a boxer who 'beats the air' (ventilare) in practice, etc.; cf. 5. 377 of Dares, *et verberat ictibus aurás*; 1 Cor. ix. 26, *ἵπτως πυκτεῖω ὡς οὐκ ἄερα δέρων*.

107. *maternis*] The armour made by Vulcan which his mother Venus gave him; see 8. 608 seq.

108. *acuit Martem*] 'whets his warlike zeal'; cf. 590 *magnis acuunt stridoribus iras* of the bees as they 'sharpen their wrath with a mighty buzzing.' The metaphor, of course, is from actually sharpening a weapon before battle.

109. *foedere*] i.e. the agreement mentioned in line 13, to 'settle' the war by single combat.

111. *fata*] i.e. the 'sure destinies' which, through all difficulties and dangers, guide him to his appointed goal as the founder in Italy of a city and an empire greater and more lasting than Troy.

112. *leges*] 'the conditions' to be embodied in the agreement which was to secure peace; cf. 315.

113-133. *Next morning at daybreak the lists are prepared and thronged by the troops on both sides in martial array, while the women and old men crowd the roofs.*

113. The construction is *postera vix...spargebat...dies (cum...efflant); campum...parabant*: 'scarce did the next dawn sprinkle...with light (what time the sun's steeds first rise breathing brightness...), when the heroes began to make ready....' Virgil is very fond of following a clause introduced by *vix* with another introduced by 'and,' or, as here, put simply side by side with it where we should introduce the second clause with 'when'; cf. 2. 692 *vix ea fatus erat...subitoque, fragore intomuit, 'scarce had he spoken when it thundered'; 3. 90 *vix...fatus eram...tremere omnia visa (sunt),
'scarce had I spoken when all trembled.' The clause *cum ... efflant* describes the hour of dawn—'it was dawn, the time when the sun's steeds rise,' etc.

115. *lucemque ...* | The horses of the sun breath 'fire' or 'light'; cf. Pind. Ol. 7. 70, ὁ γενέθλιος ἀκτίνων πατήρ | τὸν πνεόντων ἄρχος ἵππων.

118. *dis communibus* | The 'common gods' are the gods whom they invoke in common to ratify their compact.

120. *velati limo* | All mss. give *limo*, 'in linen,' but Servius states that before his time critics had pointed out that the true reading was *limo*, and says that *limus* was an apron, so-called from a cross-stripe of purple (*purpurea lima*), used by attendants on magistrates, etc., though Gellius derives the word from its being worn 'cross-wise.' Virgil is very fond of using archaic and antiquarian words, and a rare word like this would almost certainly be corrupted by copyists. For *tempora vincti* see 172 n.

121. *pilata* | 'densely-packed,' and so in artistic contrast with *se fundunt* ; they crush through the 'crowded gates,' and then spread out. Servius distinctly states that in Varro *pilatum agmen* is = *densum agmen*, and quotes other writers for the adverb *pilatim* used of marching 'in close array.' Otherwise we should be tempted to take the word, like *hastati*, *clipeati*, etc., as = 'armed with the *pilum*.' As in Mart. 10. 48. 2, *pilata cohors*, where see Friedlander), and in that case too there would be an effective contrast between the javeline-bearing Italians and the host 'of Trojans and Etruscans with their varied weapons (i.e. each bearing their national weapons).'

124. *haud secus ...* | Virgil thus pointedly dwells on their being armed because of the general fight which is going to break out; see 266 seq.

126. *volitant* | 'move swiftly,' 'hasten hither and thither.'

127. *genus* | So 7. 213; Hor. Sat. 1. 6. 12; 2. 5. 63, *invenis ... ab alto | demissum genus Aeneas* = 'son' or 'descendant'; and below 198, *genus duplex*, 'twin children.'

128. *equum* | gen. plur., cf. 78 n.
129. *utque ... ]* ‘and when at the given signal each has withdrawn to his own portion of the lists,’ i.e. when, in order to clear the lists, the spectators have withdrawn to the places severally assigned them.

131. *studio effusae]* ‘in eager streams.’

133. *portis ... ]* ‘take their stand upon the towering gates.’ Clearly not ‘stand beside the gates,’ for they would get no view, and *sublimibus* would have no force. The ‘roof over the gate’ is in ancient cities a regular post for watchmen; cf. 1 Sam. xviii. 24.

134–160. *Juno summons the nymph Juturna, the sister of Turnus, and prays her, as she herself can do no more, to save her brother by hindering the proposed combat.*

134. *e summo*] with *tumulo* 136, ‘from the hill’s top that now is styled Alban (then the mountain had neither name ...) as she gazed beheld ....’ According to Virgil’s story *Alba Longa* was founded on this mountain by Ascanius, after which it became ‘the Alban Mount,’ famous for the temple of *Jupiter Latiaris* on its summit, and the Latin games (*feriae Latinae*) which were celebrated there.

Juno takes her seat on the Alban Mount just as in Homer the deities do so on Mount Ida when they wish to watch events at Troy.

139. *diva deam]* ‘goddess (addressing) goddess’; their common deity is a bond of sympathy to which Juno appeals (cf. Hom. Od. 5. 95, ἐφορᾶς μ’ ἔλθωντα θεὰ θεὸν). The assonance, too, of the phrase is clearly tempting to a poet. Many say that *diva* is a more ancient and dignified word than *dea*, but the distinction seems hard to maintain.

*Juturna* was an Italian nymph or deity especially connected with streams of a healing character (*Juturna a iuvando*), and Lutatius Catulus built a chapel to her in the Campus Martius, see Ov. Fast. 1. 463 and Class. Dict. Virgil here identifies her with the deified sister of Turnus.

140. *hunc ... ]* ‘this honour (i.e. of presiding over rivers, etc.) Jove, the high lord of heaven, dedicated to her in return for her ravished maidenhood.’

142. *animo ... ]* Cf. Hom. II. 5. 243, ἐμῷ κεχαρισμένε θυμῷ.
143. scis ut... ] 'thou knowest how I have preferred thee alone above all Latin maids, who....'

144. ingratum] 'thankless,' because the union too often brought only misery on the unhappy maiden. The epithet 'high-souled' seems inconsistent here, and also 878, with the cruelty with which Jupiter is charged, and Conington thinks that it is used 'in a half-ironical sense,' but more probably it is a mere imitation of the epic style, in which heroes and gods have always some stock epithet of distinction whatever their conduct. So, as Ladewig points out, 'Achilles in one breath addresses Agamemnon as κύδιστε and φιλοκτεανώτατε πάντων,' and cf. Soph. Phil. 344, δίως τ Ὄδυσσεύς, although the speaker professes to hate him; while with us such phrases as 'the unfairness of the right honourable gentleman' or 'the ignorance of my learned friend' would not suggest sarcasm.

146. disce... ] i.e. learn the grief that threatens you, so that you may not afterwards blame me for not warning you or seeking to prevent it.

147. qua... ] 'where Fortune seemed to permit and (while) the Fates allowed success to Latium... I guarded, but now (nunc, 149)....' qua = qua via ; Juno used such path or means as Fortune allowed; with the next clause some such word as quoad, 'as long as,' must be supplied, as is shown by the antithetical nunc in 149. For cedere, cf. 185 n.

150. Parcarumque... ] Cf. II. 22. 212, ἰπεῖ δ Ἐκτόρος αἰσιμον ἦμαρ, ὥρχετο δ' εἰς Ἀἴδαο λίπεν δὲ ἐ Φοῖβος Ἀπόλλων. When the 'day of doom' comes, the hero is left by his protecting deity. Here Juno adds that she must not only give way to destiny, but that she could 'not bear' (non possum = οὐ τλήσομαι, Hom. II. 3. 305) to look upon the battle.

151. foedera] i.e. all the preliminary arrangements as described in 160 seq.

152. praesentius ] The adj. praesens is continually used of deities who are 'present to assist' (e.g. Ecl. 1. 41; G. 1. 10), and then acquires the meaning of 'effective,' 'efficacious' (G. 2. 127; 3. 452) as here, or 'potent,' 'powerful' in a bad sense as line 245. In no case, however, is the sense of being actually 'present' or 'at hand' lost; so here Juturna will be actually 'present' to assist, and in 245 the omen is 'present' before the eyes of the spectators.
153. forsan ... ] 'perchance a happier fortune will attend the wretched.' Juno suggests that bad luck must change sometime.

154. vix ea, cum ... ] 'scarce had she ended when ....' ea is neut. plural, and some such verb as fata erat must be supplied; cf. 195, sic prior Aeneas, 'so first Aeneas (speaks)'; G. 4. 528, haec Proteus, 'thus Proteus.'

155. honestum ] as often, 'comely,' 'beauteous.'

158. aut tu bella cie] The personal pronoun is frequently added pleonastically in the second of two imperative clauses to enforce the personal emphasis of the command; cf. Hor. Od. 1. 9. 15, nec dulces amores | sperne puer, neque tu choreas; Epist. 1. 2. 63. excute: this word is often used of 'driving away’ or ‘getting rid of with violence,’ e.g. excutere equo, currus, vallo; calce excutere, ‘kick out’; oculum excutere, etc. So here it is = ‘away with!'

159. auctor ego audendi] a fine rhetorical conclusion. 'Tis I who bid thee dare.' ego is emphatic; I, Juno, the Queen of heaven.

161-215. The chiefs—Latinus, Aeneas, and Turnus—come forward followed by the priests and victims. Then Aeneas swears by all the gods that, if Turnus prevails, the Trojans will withdraw, but that, if he himself conquers, it is not empire which he seeks but an everlasting union. Latinus takes a like oath, and vows that, as surely as the sceptre which he bears will never again put forth leaf, so surely will he never withdraw his word. Then the sacrifice is begun.

161. reges] The common nominative has no verb, but is immediately broken up, and the separate nominatives have each their own verb. Render, 'Meantime the princes advance, Latinus riding ... while Turnus comes ....' Cf. 277; Livy 24. 20, consules Marcellus retro, Nolam redit, Fabius in Samnium processit; Hom. Od. 12. 73. ingenti mole: 'in mighty greatness'; probably of his general appearance in the four-horse car rather than strictly of his personal stature.

164. Solis avi specimen] 'the token of his grandsire, the Sun'; the crown adorned with golden rays is worn as a token or sign of his descent from the sun. Cf. Hesiod, Theog. 1011,
Kīrkē ὁ' Ἑλλίου θυγάτηρ ... γείνατο ... Ἀγρινῷ ἦδε Λατῖνον, and the lines, though certainly not Hesiod's, show that the genealogy is an early one. Virgil gives a different genealogy, 7. 47 seq. bigis in albis: 'in his car drawn by white steeds.'

165. bina] simply poetical for 'two.'

166. sidero clipeo] Probably 'flashing like a star,' but in Hom. Il. 16. 134 many explain θύρηκα ἀστερόεντα as 'studded with stars,' i.e. with star-like ornaments. coelestibus armis: see 107 n.

167. altera] 'second,' i.e. after Aeneas.

168. conversi lumina] 'having their eyes turned,' or 'turning their eyes.' The acc. in cases like this used to be explained as an acc. of respect, 'turned as to their eyes,' but it is clear that the passive part. in Latin is often used, almost like a Greek middle, with a certain active force. Cf. 65, perfusa genas; 120, verbena tempora vincti, 'having their brows bound with vervain'; 224, formam adsimulata, 'making her shape like'; 416, faciem circumdatu nimbo; 599, mentem turbata; 606, laniata genas, 'tearing her cheeks.'

Standing with the face to the east was common in supplication (cf. 8. 48; Soph. O. C. 477, χοάς χέασθαι στάντα πρὸς πρώτην ἑω), clearly as suggesting a joyful issue.

170. fruges salzas] The mola salsa, consisting of roasted barley-meal mixed with salt, and offered by itself or sprinkled on the head of the victim. et tempora ... : 'and mark the heads of the victims with the steel,' i.e. by cutting off a lock of hair which was then burnt, thus dedicating the victim to the deity; cf. 4. 698; 6. 245. The technical Greek phrase for these initial acts is κατάρχεσθαι τῶν ἱερῶν.

171. paterisque ... ] 'and from goblets besprinkle the altars.' libo usually takes an acc. of that which is sprinkled or poured on the altar.

172. stricto ense] Clearly the sword is drawn because he is going to swear to the terms on which he draws it. Similarly Latinus, 206 seq., employs his sceptre to confirm his oath. In both cases the dramatic act gives vividness to the scene.
179. *iam melior, iam* ...] 'now, now at last kindlier, I pray.' It is Juno's persistent hate which throughout the poem causes all the misfortunes of Aeneas; cf. 1. 8-11, and Introd., p. xiii.

181. **Fontesque Fluviosque**] Cf. 89 n. *quaeque* ...: 'all the majesty of high Heaven,' i.e. all the powers of the sky. He is thinking not so much of the gods as of the great elemental powers of the Sky in opposition to those of Earth and Sea; cf. the parallel oath of Latinus, 197.

183. *cesserit* ...] 'if victory shall perchance pass to Turnus.' *fors* and *fors et* (e.g. 11. 50, *fors et vota facit*) are often used quite adverbially = 'perchance.' *fors et vota facit* may be explained as parataxis, the two parallel clauses 'there is a chance *and* he is doing this' being used instead of 'there is a chance *that* he is doing this'; but where *fors* is used alone all sense of such an origin of the idiom seems lost.

184. **convenit**] impersonally, 'it is agreed.'

185. *cedet*] 'shall retire from,' i.e. quit. Note the different use of *cedo* with dat. in 183 = 'pass to,' 'pass into the hands of,' for which cf. 148, *cedere res Latium*, 'that fortune should pass to Latium,' 'that L. should prosper.'

187. *sin* ...] 'but if Victory shall grant us that the (issue of the) combat be with us,' i.e. that the field be ours. Mars is here 'the issue of the battle,' as in such phrases as *Marte dubio, prospero, incerto, communi, adverso.*

189. *non ego* ... *nec* ... *nec*] The negative is repeated for the sake of great emphasis; cf. Ecl. 4. 55; 5. 25. The construction is regular in Greek (*οὐκ ἐγὼ οὐτε* ... *οὐτε* ...) but rare in Latin. Render, 'Not mine shall it be to bid Italians be subject to Trojans, nor seek I empire for myself.'

190. **paribus**] emphatic: he repudiates dominion, and only seeks that 'under equal laws both unconquered peoples may bring themselves into everlasting union.' These fine lines were quoted by Pitt in advocating the union with Ireland.

192. **sacra deosque**] 'holy things and gods'; *sacra* includes all rites and instruments of worship; *deos* refers especially to the sacred fire of Vesta and the images of the Penates, which he had brought with him from Troy. *socer arma* ... *imperium sollemne socer*: note carefully the chiastic order. This order
is a great favourite with Latin writers in antithetical sentences, and is so called because in such an instance as ratio consentit, repugnat oratio (Cic. de Fin. 3. 3.), if the two first words are written over the second two and the contrasted words joined, the lines joining them form X, the Greek chi. The word socer is especially emphatic; it is as his father-in-law that Aeneas yields to Latinus—'As my sire let Latinus retain command in battle, as my sire (let him retain) his wonted sway (i.e. his royal authority).'

197. haec eadem ... iuro] 'By these same powers... I swear.' Like ὅμωμι, iuro often takes an acc. of the deity in whose name the oath is sworn. The acc. is really cognate because the name of the deity forms the oath.

198. Latonaæque genus duplex] the 'twin children' are Apollo and Diana, whom Latona bore to Jove in Delos.

200. Genitor] 'the great Sire,' i.e. Jupiter, the father of men and gods, who is invoked last not only as the greatest of the deities, but as Zeus Ὄρκιος, the god who especially 'sanctifies covenants' by blasting perjurers with his thunderbolt.

201. medios ignes] 'this intervening fire.' medios is used in two senses, the first literal, for Aeneas and Latinus stand with the altar between them, and the second metaphorical, for the 'fire and the gods' are to be the 'mediators' of their covenant. A 'mediator' is one who stands between two parties, and so Moses, the mediator (ὁ μεσίτης) of the covenant, is described as standing between Jehovah on Sinai and Israel on the plain below.

203. quo ... ] 'howsoever (lit. 'whithersoever') the event shall fall.' nec me ... : 'nor shall any violence make me of my free will swerve aside, no, not if it should hurl the land into the sea, confounding them in a flood, and let loose heaven into hell.'

206. ut] 'even as.' The passage is copied from the oath of Achilles, Π. 1. 234:

ναὶ μὰ τῶδε σκῆπτρων, τὸ μὲν ὦποτε φῦλλα καὶ ὀξοὺς
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδὲ ἀνάθηλήσει. περὶ γὰρ ὅτα ἐς χαλκὸς ἐλεψέ
φῦλλα τε καὶ φλοιῶν. νῦν αὐτὲ μὴ νῦες Ἀχαίων
ἐν παλάμῃ φορέουσι δικασπόλοι.
208. cum semel ...] ‘since once (for all) ... it has left the parent tree and let fall ... beneath the knife.’ imo: because stirps = a tree-trunk, is regularly masc. in Virgil, cf. 770, 781, but fem. when used metaphorically, cf. 6. 684, magna de stirpe nepotum.

211. dedit gestare] ‘gave it to carry.’ This epexegetic inf. is very common in Virgil after do; cf. 5. 247, dat ferre talentum, ‘gives to take away’; 260, loricam ... donat habere; and so Hom. II. 23. 512, δῶκε δ' ἄγειν ἐτάρωσι ὑπερθύμοισι γναῖκα | καὶ τρίποδ’ ὑτέντα φέρειν.

214. in flamam] i.e. so that the blood poured upon the altar. et viscera vivis ... the entrails were offered almost before the victim had ceased to breathe; cf. G. 2. 194, lancia-bus et pandis fumantia reddimus exta.

216-243. The Rutulians see that the combatants are ill-matched, and Juturna, taking the form of the warrior Camers, taunts them with shrinking from a foe inferior in numbers and in valour, while, like sluggards, they allow Turnus to win name and fame by sacrificing himself for them. She thus excites their eagerness for a general engagement.

216. videri, misceri] historic infinitives.

218. tum magis] opposed to iamdudum. They had ‘long’ been uneasy, thinking the combat unfair, but ‘then (they were) still more so, as they see (the combatants) closer their strength unequal.’ The acc. after cernunt is eos (= ‘the combatants’) to be supplied from ea magna, and non viribus aequos is probably a simple ablative of quality, ‘when they see them of unequal strength,’ or it might be abl. absolute, ‘their strength being unequal.’ The obvious suggestion non viribus aequos makes the construction more commonplace and less Virgilian.

219. adiuvat] ‘aids,’ i.e. increases the feeling of uneasiness. The figure of Turnus here as he steps forward ‘with silent gait’ and ‘down-cast eye,’ his cheeks ‘worn’ and his face ‘wan,’ is in striking contrast with his previous ‘violence,’ and marks that the sense of impending doom overpowers him, while it naturally increases the anxiety of the Rutulians.

221. tabentes] Most mss. have pubentes. iuvenali: ‘youthful,’ and so unfit to face a tried warrior like Aeneas.
222. quem ... sermonem] ‘and when Juturna marked such discourse spreading.’ The previous lines only describe the thoughts of the onlookers, but it is assumed that these thoughts find expression in words.

226. et ipse ... ] Strict grammar would require et qui ipse erat acerrimus.

227. dat sese] ‘flings herself’; cf. 383 n. haud nescia rerum: ‘well skilled (cf. 25 n.) in her task.’

228. serit] An admirable word. Rumours only need ‘sowing’ to spring up and bear fruit a hundredfold. Our phrase ‘to propagate scandal’ is not dissimilar.

229. cunctis talibus] Both words are emphatic and correspond with numero and viribus in the next line. ‘Is not all such a host as this,’ asks Juturna, ‘a match for the foe alike in numbers and in valour?’ talibus is deictic; Juturna points to the warriors around her.

231. omnes] emphatic—‘Lo, these are all, all both the Trojans and Arcadians and those fate-guided hosts of Etruria arrayed against Turnus—yet scarcely, should but the half of us join battle, do we find a foe’; i.e. all our foes together cannot bring one man against our two.

232. fatalesque ... ] The Etrurians (see p. xv.) were the allies of Evander the Arcadian, and had driven out their tyrant Mezentius, who had sought refuge with Turnus; but they had been warned by the soothsayers that any attack on Turnus would fail unless they obtained ‘a foreign leader’ (8. 499). Such a leader they had found in Aeneas, and they therefore thought themselves secure ‘under the guidance of fate’ (cf. 11. 232, fatalem Aenean manifesto numine ferri). The phrase fatales manus is clearly contemptuous; the Etruscans (gens dedita superstitionibus, Livy 5. 1) only dare to face Turnus when they think themselves guarded by fate.

234. ille quidem ... nos (236)] κεῖνος μὲν ... ἡμεῖς δέ. The omission of ‘but’ in contrasted clauses in Latin is almost regular; the contrasted words, however, must be placed, as here, in prominent and guiding positions. ad superos ...: ‘shall be raised in fame to the gods ... and borne undying on the lips of men’; i.e. he shall become one of those deified
heroes whose names are ever on men's lips. The latter part of the phrase is from the famous epithet which Ennius wrote for himself:

Nemo me lacrumis decoret, nec funera fletu
Faxit. Cur? volito vivu' per ora vivum.

236. dominis] 'masters'; a very strong word in Latin, describing one who has 'ownership' (dominium) over a slave.

237. lenti] 'dull,' 'like sluggards.'

240. ipsi] 'even the Laurentines,' i.e. and not merely the Rutulians.

241. iam] Be careful of rendering this 'but now' or 'lately' as opposed to nunc, for iam cannot mean this. The word goes with requiem and sperabunt—'those who by this time were hoping for rest,' 'who were hoping for rest at last.'

242. foedusque ...] 'and pray for the undoing of the treaty.'

244-310. Juturna further excites the Rutuli by the omen of an eagle, which, after seizing a swan, is at last driven off by the other swans. Tolumnius, the augur, interprets this of the driving away of Aeneas, and commences the battle by shooting an arrow which slays one of the sons of Gylippus. Then a general combat begins, and many warriors are slain.

245. praesentius] 'more powerfully'; see 152 n.

246. monstro] used with reference to its derivation, monstrum or monestrum being = quod monet, though here the 'warning' is intended to deceive.

247. fulvus iovis ales] aieros allwv, Hom. II. 15. 690, where Hector attacking the Trojans is compared to an eagle attacking 'a troop of birds as they feed beside a river' (= litoreas aves). Here the eagle = Aeneas, just as the 'noble swan,' 250, is Turnus.

248. sonantem] ' clamorous,' 'screaming,' i.e. when attacked.

249. subito .. ] 'when suddenly swooping down upon the water he shamelessly seizes a noble swan in his crooked claws.'

250. inprobus: a favourite adj. with Virgil, marking the absence of all moderation or modesty; cf. its use 2. 356; 9. 52, of famished wolves which will spare nothing; G. 1. 119, of
the goose (\textit{inprobus anser}) which will rob anybody; 4. 412, of love which drives men to anything (\textit{inprobec Amor, quid non mortalia pectora cogis?}), and below 685, \textit{mons inprobus}, of a falling crag which works remorseless devastation. The eagle is specially so-called here because it typifies ‘the shameless stranger’ (\textit{inprobus advena}, 261) who is bringing havoc into Italy.

251. \textit{arrexere ... }[‘Excitement seized the Italians, when lo! the whole troop with a scream reverse their flight....’] Notice the change of tense in \textit{arrexere} and \textit{convertunt}: first the attention of the beholders is aroused, and then the birds suddenly wheel round. The use of a clause introduced by \textit{atque, et, or que} (parataxis), instead of a subordinate clause introduced by ‘when,’ is in such cases very common in poetry, the two events described being simply put vividly side by side.

254. \textit{vi} the attack of the birds.

255. \textit{pondere]} the weight of the swan.

256. \textit{proiecit fluvio]} = \textit{in fluvium}, ‘let fall into the river.’ For this use of the dative, cf. 263, \textit{profundo} = ‘on to’ or ‘over the deep’; 380, \textit{solio=in solum}; 417, \textit{fusum labris}; 513, \textit{nece mittit}; 681, \textit{saltum dedit ... arvis}, ‘leaped to the ground.’

259. \textit{hoc erat ...} [‘This, even this, is what I have often sought with vows.’] When something which has been expected or hoped for happens, Latin idiom says \textit{hoc erat} (cf. Gk. \textit{\gamma\nu \delpa}) where we say ‘this is’; cf. 2. 664; 7. 128, \textit{haec erat illa fames}, ‘this is that long foretold hunger’—a phrase used when the Trojans found that the prophecy about ‘eating their tables’ was happily fulfilled by their eating some cakes which they had used as platters to support their food.

260. \textit{accipio} sc. \textit{omen} = the common Gk. phrase \textit{\epsilon\delta\epsilon\xi\alpha\mu\nu \tau\omicron\omicron\omicron\omicron\nu}. If it is to have validity, a happy omen must be at once ‘accepted’ or ‘welcomed,’ just as the occurrence of anything ill-omened must be at once deprecated and rejected.

267. \textit{sonitum ... stridula ... secat}] imitative alliteration reproducing the ‘whizz’ of the cornel-wood spear.

268. \textit{simul hoc, simul ... }[lit. ‘at the same time this (happened), at the same time a huge shout (rose), and all the ranks were disturbed.’ The repetition of \textit{simul}, and the
rapidity of style caused by the omission of the verbs, mark that the act of Tolumnius, the shout, and the confusion were almost simultaneous. Render—"therewith at once a huge shout rose, and ... ."

269. cunei] the wedge-shaped sections into which the semi-circle of seats in a theatre is cut by the gangways (see Dict. Ant. s.v. theatrum); here merely the 'ranks' of the spectators.

270. hasta ... ] The long sentence is this—'The spear, as nine ... brothers stood opposite ..., of these one (273). ... a youth (275) ... (it) pierces through the ribs (276).' We must break it up—"On sped the spear, while, as it befel, there stood opposite the goodly forms of nine brethren, all of whom one Tyrrhene wife had borne to Arcadian Gylippus. One of these in the waist, where ... a youth conspicuous ... it pierces.'

273. horum] picks up fratrum. ad medium, 'at the waist'; for neuter adj. used as subst., cf. 424 n. teritur ... : 'where the belly is chafed by the well-stitched belt, and the buckle clasps the joining of its ends.' Virgil is copying Homer's ὄχῳ ὑστηρόσ ὄχησ | χρυσείῳ σίνεχον (I. 4. 132, where see Leaf), and the buckle is described as 'biting' the ends of the belt where they join, because the action of a clasp is exactly like that of biting. The balteus here is not a shoulder-belt, as in 942, but clearly passes round the waist tightly, so as to be rubbed (cf. teritur) by the belly. Sidgwick, with Conington, gives 'grips closely the edges of the ribs,' i.e. the lower edges, just where the belt would buckle; but this explanation seems totally to neglect the Latin.

275. iuvenem ... transadigit costas] The well-known Homeric construction (σχῆμα καθ' ὀλον καὶ μέρος) in which an acc. of the person is followed by an acc. in apposition, describing the place in which he is hit, shot, etc. Cf. 10. 698, Latagum saxo ... occupat os; I. 7. 14, 'Ιφίνοον βάλε δουρ ... ὀμον ('in the shoulder').

277. fratres ... pars ... pars ... ] The nominative is broken up into its component parts—'But the brothers ... some ... some'; cf. line 161 and Ecl. 1. 65, at nos hinc alii ... ibimus, pars veniemsus (= ἐμείς ... οἱ μὲν ... οἱ δὲ ...).

281. Agyllini] i.e. the men of Agylla, afterwards Caere, who formed part of the rebellious Etrurians; see 232 n.
NOTES.

pictis: 'emblazoned'; for blazonry, especially on shields, see the 'Seven against Thebes.'

282. amor ...
decernere] 'passion to fight it out with the sword.' The inf. follows the sense of 'eager desire' contained in amor; cf. 290, avidus confundere, 'eagerly longing to confound.' So 2. 10, amor cognoscere; 298, amor compellare; 2. 575, ira ulci; 6. 133, cupidio innare; 655, cura pascere.

283-286. These fine lines paint a fresh scene which vividly shows that all hopes of peace are over. While overhead the 'whirling tempest,' and 'iron hail' of missiles fill the air, in the centre of the plain we see the altars hastily broken down (diripuere, instantaneous perf.) and the scared priests snatching at the sacred vessels to save them, while Latinus himself secures the images of the gods and flies. The picture is absolutely clear, and the action described in striking contrast with that of the fighting men.

Unfortunately, in 298, Virgil describes Corynaeus as using a lighted brand as a missile, and therefore all editors here explain diripuere aras of despoiling the altars so as to get lighted brands to fight with. But it is clear that the action of Corynaeus is exceptional, and due to the accident of his finding himself beside the partially wrecked altar and able to seize a 'half-burnt brand.' The idea of men arming themselves deliberately with fire-brands from an altar is absurd.

285. focos] 'braziers'; cf. 118.

289. regem ...] 'a prince wearing his princely badge.' Virgil seems to think of him as an Etruscan Lar or Lucumo.

291. adverso ...] 'scares to flight charging with his steed.' The alternative reading averso would mean 'so that he (Aulestes) wheels his steed in flight.'

292. et miser ...] 'and, poor wretch, is hurled amid the altars, that bar his flight behind, on to his head and on to his shoulders.' Conington says, 'he runs backwards upon the altar,' but that he should be merely 'backing away' is inconsistent with proterret and ruit, nor could he, if backing, be pitched violently 'on to his head.' a tergo does not imply that the altars are at his back, but that they were behind him when he turned in flight, and so in his backward flight bring him violently to the ground. in caput inque umeros: the
repetition of the pronoun in addition to the conjunction marks great violence; cf. 11. 696, tum validam perque arma viro perque ossa securim ... congreginat.

294. telo trabali] Cf. 1 Sam. 17. 7, of Goliath, 'and the staff of his spear was like a weaver's beam.'

296. hoc habet] This, or habet, is the regular phrase used when a gladiator receives a fatal blow. haec...: 'this is a nobler victim offered to the mighty gods,' i.e. nobler than they would have received if the intended sacrifice had been completed.

298-305. The account of another struggle between a pair of warriors. Render: 'Barring the path Corynaeus snatches a half-burnt brand from the altar, and as Ebysus advances... first fills his face with flame; out blazed his mighty beard ...' Or we might entirely alter the order and give—'Next as Ebysus advanced...Corynaeus meeting him snatches, etc.' occupare is common in the sense of attacking first, i.e. before the opponent can do anything; cf. 10. 699, saxo occupat os, and elsewhere ense, gladio, morsu occupare aliquem.

301. super ipse ...] 'then himself following up the attack he grasps the dazed foeman's hair, and ... pins his whole body to the ground.' The use of ipse here is noticeable: in 301 it contrasts the personal onslaught of Corynaeus with the torch which he had flung, and in 303 ipsum contrasts the whole figure of Aulestes with the caesaries by which he was at first gripped. So 369 ipsum contrasts Turnus with his plume.

304. sic] 'so,' i.e. as he holds him pinned to the ground.

306. ille] i.e. Alsus, who turns on his pursuer, and 'drawing back his axe (to strike) cleaves his enemy's forehead in twain to the chin.' In 309 olli again indicates a change in the person referred to, being = Podalirius; cf. carefully its similar use in 291 and 300. In passages where the person spoken of is continually varying the change must be made perfectly clear by guiding pronouns.

309. dura quies, ferreus somnus] Good instances of oxymoron, the one requirement of 'repose' being that it should be easy, and of 'sleep' that it should be soft (cf. its regular epithets mollis, malakos). For ferreus somnus cf. Hom. Il. 11. 741, κοιμήσατο χάλκεον ὑπνον.
310. *in aeternam* ... ] a beautiful phrase, and *conduntur* is happier than the *clauduntur* of 10. 746, where these lines also occur. Conington gives ‘are curtained in everlasting night.’

311-340. Aeneas, as he seeks to stay the strife, is wounded by a chance arrow and retires. Turnus, marking this, exultingly mounts his car and spreads destruction among the foe, fierce and terrible as the War-god himself.

311. *pius Aeneas*] *pius* is the standing epithet of Aeneas as expressing (1) his filial ‘piety’ or dutifulness towards his father Anchises, and (2) his ‘piety’ or dutiful obedience to the will of the gods. Here, in connection with *inermem* and *nudato* (= ‘unhelmeted’) *capite*, it seems emphatic as marking his desire dutifully or righteously to fulfil the solemn compact which had been made.

314. *ictum*] ‘ratified,’ the word acquiring this meaning because a covenant was ratified by ‘striking’ (i.e. slaying) a victim.

316. *me sinite* ... ] ‘To me leave all, and banish fear.’ Aeneas does not know the cause of the sudden alarm, and imagines that it is due to the fears of his followers on his behalf. *faxo*: an archaic future (= Greek future in -σω), cf. *iüsso*; Roby S. G. 291. Note the alliteration of *foedera faxo firma* marking vehemence.

317. *Turnum* ... ] ‘Now these holy rites make Turnus mine.’ *iam* is emphatic and repeats the *iam* in line 314—now the treaty is completed; now no one else can claim the right to fight with Turnus.

319. *viro*] ‘against the hero.’ *stridens alis*: ‘with whistling flight.’

320. *incertum, qua* ... ] ‘none knows by what hand launched, whence quivering sped,’ lit. ‘driven by what launching,’ *turbo* being used of flinging any missile which has a spin or whirl as it flies, e.g. *turbo ballistae, hastae, saxi*.

322. *pressa est*] ‘is hidden.’

326. *superbus*] ‘proudly,’ in strong contrast with *pius* 311, and his own dejected appearance, 219-221.
327. *emicat*] A vivid word: in his glistening armour and 'glowing eagerness' (cf. *fervidus ardet*) 'he proudly leaps into his chariot like a flash of light.' Cf. 6. 5, *iuvenum manus emicat ardens*, of the Trojans landing in Italy all aglow with hope.

330. *aut raptas* ...] 'or flings the swiftly-snatched spear against those who fly'; those who stand their ground he cuts down or tramples beneath his chariot; at those who turn in flight he hurls spears. Commentators ask where he snatches the spears from, but the point is not before the mind of the poet, and *raptas* only suggests, as Sidgwick remarks, 'the speed and rapidity of the action, *rapere* being frequently used with a vigorous force of 'taking up' weapons'; cf. 8, 111, 220; 9. 763; 11. 651.

331. *qualis* ...] 'And like as when in swift career ... blood-stained Mavors clashes on his shield, and, arousing war, gives the rein to his raging steeds ... even with such eagerness (*talis* ... 337).' Cf. II. 13. 298:

οἰός δὲ βροτολογῶς Ἄρης πολεμῶν δὲ μέτειον,  
τῷ δὲ Φόβοις, φίλοις νίβα, ἃ μα κρατερὸς καὶ ἀταρβῆς  
ἐσπετο ....

332. *clipeo increpat*] i.e. strikes his shield to inspire terror, a custom which is still common among savages. Cf. 700, and Callimachus, Hymn to Delos, 136, ὅψθε δ' ἐσμαράγγε καὶ ἀσπίδα τῷ θεν ἀκωκῇ.

334. *gemit ultima*] 'groans to its furthest bounds.'

335. Formidinis] 'Terror and Wrath and Treachery' are the personified powers of battle (hence *Irae* in plur. = 'spirits of Wrath') who follow in the train of the War-god, just as in Homer II. 4. 440, his attendants are Δείμος τ' ἥδε Φόβος καὶ Ἑρις ἄμοσον μεμανία.

338. *miserabile*] Neut. adj. used as adverb (cf. 398 n), and better taken with *insultans* than with *caesis*, 'piteously trampling on the slaughtered foe.'

340. *mixtaque ...*] lit. 'and blood is trampled on, sand being mingled with it'; we should say, 'and the sand is trampled into a gore-soaked mass.'
340–382. Turnus slays other Trojans, especially Eunmedes, who, like his sire Dolon, sought glory only to find a grave. Then as he sweeps along, furious as the blast of Boreas, the hero Phegeus seizes on his horses’ reins and strives to check them, but is trampled under foot and slain.

342. nunc ...] ‘this one and that in close encounter, the former (i.e. Sthenelus) from afar ; from afar too (he slew) the sons whom Imbrasus ....’ congressus is exactly = the adverb comminus. The two forms of combat were either ‘hand to hand’ (comminus; cf. 890) or eminus, ‘from a distance,’ i.e. by the use of missiles.

344. nutrierat ...] He had ‘bred them in Lycia, and decked them with like arms, either to fight in close combat or to outstrip the winds on horseback (i.e. or to charge on horseback).’ The infinitives conferre and praevertere are dependent on nutrierat, which contains the thought ‘had trained them,’ ‘had taught them to,’ and the intervening words, paribusque ornaverat armis, do not affect the construction at all, but call attention, in a touching parenthesis, to the way in which the fond father had decked the two youths ‘in like armour’ only to fall by a like death. So 6. 826, paribus armis = ‘like arms.’

Coningtion, almost following Servius, makes the infinitives dependent on paribus, ‘arms equally fitted either to join hand-to-hand combat or to outstrip the winds,’ and quotes the very ambiguous passage, Ecl. 7. 5, for the construction. But what sort of arms would these be, and what arms could be paria ... equo praevertere ventos?

347. antiqui] probably = ‘of ancient lineage,’ cf. 529. The story of Dolon is told in Hom. II. 10. 299 seq., where he offers to go and spy out (cf. 349) the Greek camp, if Hector will promise him the horses of Achilles as his reward, but is detected and slain by Diomede (= Tydides, 351).

348. nomine ...] ‘in name recalling his grandsire, in spirit and prowess (lit. ‘the deeds of his hands’) his parent.’ In historical Greece the naming of a person after his grandfather was very frequent (cf. Arist. Av. 274, Ιπτόνικος Καλλίου κάξ Ιπτονίκου Καλλίας).

350. ausus ...] ‘had dared to claim as his reward the steeds of Achilles;’ cf. for currus, used of horses, G. 1. 91, Martis equi biuvges et magni currus Achillis ; 4. 389. Xanthus and Balius, the horses of Achilles, were divine, cf. Hom. II. 16. 148.
351. *alia ...* 'repaid with a far different reward (i.e. death) for such daring, and he has no ambition (i.e. now that he is dead) for the horses of A.' *ausis* must refer back to *ausus* and therefore describe, not so much the daring of his exploit as his 'daring' (i.e. effrontery) in claiming the reward he had done, and *nec equis adsiprat A.* also marks his ambition as exaggerated; Virgil, like Homer, here clearly disparaging Dolon as too arrogant, although in 347, 348 he rather speaks of him as a famous warrior. *adficere aliquem poena, laude, honoribus,* and the like are common = 'bestow punishment, praise, dignities on any one.'

353. *hunc* i.e. Eumedes, the word resuming the narrative after the digression about his father.

354. *ante ...* 'first aiming at him with light javelin through the long space between, then checks his steeds ....' *inane* is used as a subst. (cf. 424 n.) = 'space,' 'empty space,' being a recollection of Lucretius, with whom it is a technical word = 'void,' τὸ *κενὸν*. Cf. 906, *vacuum per inane*. The javelin hits Eumedes, cf. 356, but *secutus* cannot be taken = 'reached, i.e. wounded' as some give.

356. *semianimi*] *semi-* (= ἕμι-) has e long, and the i is either pronounced as y or vanishes altogether, the word being often written *semanimis*; cf. *semiermis* or *semermis*, *semiesus* or *semesus*.

357. *dextrae ...* 'wrests the sword from his (i.e. Eumedes') hand.'

359. *en ...* 'Lo! Trojan, lie there and measure out the fields and that Western land thou didst seek in war.' Servius well notes that *metire* is used technically, *metinuntur enim agros qui colonis assignant,* and the Agrimensores (see Dict. of Ant.) were a regular guild at Rome. Eumedes had come to win a new land, and he was to have 'two paces' of it for his own. Cf. Soph. O. C. 790, χθόνος λαξεῖν τοσοῦτον, ἐνθανεῖν μῦνον.

362. *huic ...* 'with him he sends Asbutes as his comrade,' i.e. to the lower world.

363. *Chloreaqūe Sybarimque*] See 89 n.
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364. sternacis] 'restive.' The word, which occurs here for the first time, is formed like fugax = qui fugit, edax = qui edit, being = qui sternit (equitem). It is curious that we have no English equivalent for such an expressive and useful adjective.

365-370. Notice the order in this simile. We have (1) the pursuing blast and (2) the flying winds, but then, in inverted order (2) the flying hosts and (1) the pursuing Turnus. The simile is Homeric, cf. II. 4. 419; 11. 305; 15. 624.

366. insonat Aegaeo] 'falls with a roar on the Aegaean.' sequiturque ...: It is impossible to say whether fluctus is acc. plur. ('the storm chases the billows') or nom. sing. ('and then the billow rushes shorewards').

369. fert ... ] 'his rush sweeps him (see 301 n.) along, while the breeze, as his chariot meets it, tosses his flying plume.' The picture of the plumes tossing in the wind caused by the rush of the chariot is intended to bring out the idea of great speed.

371. non tulit ... ] 'Phegeus could not brook his onset and angry rage; (therefore) upon the chariot he flung himself and wrenched aside ....' Cf. 10. 578, haud tulit Aeneas tanto fere vore furentes, [ inruit, where, as here, haud tulit marks that Aeneas finds the ferocity of the foe 'unbearable' and so is spurred on to attack him; but here non tulit instantem is harsh, because it naturally suggests the meaning, 'did not endure his onset,' i.e. fled from it. In both passages the asyndeton between non tulit and the following verb suggests rapidity.

374. dum trahitur ... ] 'as he is dragged hanging to the yoke, the broad lance-head (i.e. of Turnus) pierces him exposed,' i.e. while unable to use his shield; cf. 377.

376. summum ... ] 'and with its wound just grazes the surface of his body;' for the metaphor in degustat, 'tastes,' cf. 11. 804, hasta ... alte bibit acta c'ru'rem, where we can render literally 'drinks blood.'

377. tamen] i.e. in spite of his wound and dangerous position 'he still, covering himself with his shield, turned and was making for his foe... when the wheel dashed him headlong ....'

379. praecipitem ... procursu] alliteration to give the sense of rapid rush. The same idea is brought out by the repetition in rota and concitus axis ('wheel and whirling axle').
380. secutus] 'pressing on'; lit. 'following up' the work of destruction.

382. harenæ] If right must be the locative case = 'on the sand'; but some MSS. have harena. It cannot be explained as = in harenam (cf. solo, 380 and 256 n.) because that dative is only used after verbs implying movement.

383-440. Meantime Aeneas, angrily chafing at his helplessness, is led limping from the field, and the leech Iapis vainly endeavours to remove the arrow, while the foe press eagerly on. Then Venus, concealed in a cloud, brings a healing herb from Crete and dips it in the water with which the wound was bathed. At once the arrow yielded, and Aeneas with all his old vigour dons his armour and then bids Ascanius farewell.

383. dat funera] 'spreads havoc'; lit. 'causes deaths.' The use of dare in Virgil deserves study; cf. 81, dicta dedit, 'uttered words'; 227, dat sese, 'flings himself'; 367, fugam dant, 'fly'; 437, te ... dabit defensum, 'shall afford thee protection'; 441, dicta dedit; 453, dabit ruinas, 'spread ruin'; 463, dant terga, 'fly'; 575, dant cuneum, 'form a wedge'; 655, excsidio dare, 'give to destruction'; 681, saltum dedit, 'leaped.'

386. alternos] Clearly one leg is helpless, and so he has to 'support every alternate step upon his spear.'

387. telum] 'the arrow-head' which is left in the flesh, 'the shaft (harundine) having broken off.' For luctatur eripere, cf. 586 n.

388. auxilioque ... ] 'and demands the shortest road for relief, bidding them with a broad sword cut the wound and open ... .' secent is subj. of oblique command following poscit.

391. Iapis Iasides] Virgil clearly chooses these names to suggest ἱάομαι. Cf. the famous ἱάραι σε Ἰησοῦς, Acts ix. 34.

393. suas artes, sua munera] i.e. the power of divination and of playing on the lyre mentioned in the next line. These Apollo 'offered' (dabat) to Iapis, but he (ille, 395) preferred to receive the gift of healing. For the various attributes of the god, see Lidd. and Scott, s.v. Απόλλων.

395. ille] Notice the position of the pronoun, marking clearly the change of subject and also some antithesis: we should say 'but he.' Cf. 400; 450. depositi: 'dying.'
It seems to have been customary to ‘lay’ sick folk, who were despaired of, outside the door, *vel ut extremum spiritum redderent terrae, vel ut possent forte a transeuntibus curari* (Servius). *proferret*: ‘put off.’

397. *mutas artes*] because (1) medicine, unlike the arts of divination and music, is a silent art, and (2), in connection with *inglorius*, because it is not an art that wakes the poet’s song or leads to fame.

398. *acerba fremens*] ‘angrily chafing,’ i.e. at his enforced inaction. As you can say *acerbum fremitum fremere*, so you can say shortly *acerbum* or *acerba fremere*, and the acc. neuter of the adjective in such cases is used almost like an adverb; cf. 338; 402, *multa trepidat*, ‘much he bustles’; 496, *multa Iorem testatus*; 506, *multa morantem*; 535, *inmane freimenti*; 700, *horrendumque intonat, ‘thunders horribly’*; 864, *serum canit*. So in Greek ἔκας, ‘laugh sweetly,’ etc. *ingentem* ...: cf. 2 Sam. i. 6, ‘Behold, Saul leaned upon his spear.’

400. *lacrimis immobilis*] ‘unmoved by their tears’; he stands grim and angry amid the weeping throng.

401. *Paeonium*] = the Greek παώνιος, from Παών or Παών, a common attribute of Apollo as ‘the Healer’; cf. 7. 769, *Paeoniis revocatum herbis*. As regards the quantity possibly Virgil may treat the word as almost trisyllabic, making *i* consonantal. Iapis is, of course, ‘girt up after the fashion of Paeon’ in order that his robe may not get in his way.

404. *sollicitat*] ‘worries at,’ ‘works to and fro.’

405. *viam*] ‘his course,’ i.e. the method he is adopting. *auctor*: ‘his master.’

406. *et campis* ...] ‘and (meantime) along the plain still more and more the panic spreads.’ - Notice the intentionally harsh ending of the line.

407. *iam pulvere* ...] ‘already they mark the sky columned with dust,’ caused by the approaching cavalry. The sky seems stiff or solid with dust, which rises like a wall or in columns.

411. *hic*] ‘here,’ i.e. at this juncture; we say ‘then.’ *indigno*: unworthy of him, and so = ‘undeserved.’ *concussa*: here of mental disturbance, ‘sore troubled’; cf. 478.
412. genetrix] added to emphasize the idea already expressed in ἀντί, and so=‘with a mother’s care or ‘eagerness’; cf. 871. The account of goats eating dictaminum (τὸ δικταμνὸν) to get rid of an arrow is from Arist. Hist. An. 6. 9. 1, and Theophrast. Hist. Pl. 9. 16. 1. puberibus: ‘downy.’

416. faciem circumdata] ‘veiling her face’; cf. 172 n.

417. hoc fusum ... ] ‘with it she impregnates the water that had been poured into (labris=in labra; cf. 256 n.) a gleaming caldron.’ splendentibus may describe either the gleam of the vessel itself or that of the water in it.

419. ambrosiae] ἀμβροσία in Homer is the food of the immortals (as if from ἀ and βρόσι), or an unguent (cf. Semitic ἀνḫ, ‘ambergris’) with mysterious restorative properties. Here it is probably=any life-giving plant, like ἄνακε=πανάκε, ‘the all/healing’ plant. panaceaem: Virgil is fond of the quadrisyllabic ending with Greek words, e.g. ἱακίνθος, ὄψεος, ψωμαίνεω, 805.

420. fovit] ‘bathed.’

422. quippe] ‘assuredly,’ ‘verily,’ emphasizing the wonder of the statement; cf. 1. 39, quippe vētor fatīs; Cic. pro Mil. 12. 33, movet me quippe lumen curiae. Kennedy gives ‘in consequence,’ and others make it =εἰκότως. dolōr omnis 13 n.

424. novae] ‘new-found.’ in pristina: ‘as of old’; lit. ‘to its former state.’ Virgil is fond of using neuter adjectives as nouns, especially in prepositional phrases; cf. 273, ad medium; 354, inane; 906, vacuüm per inane; 687, in abruptum; 803, ad supremum, ‘to the final issue.’

427. arte magistra] ‘the guidance of art.’

429. maior ... ] ‘a mightier god intervenes.’ He recognizes that a divine power, mightier than human agency, has effected the miracle in order to ‘send back’ Aeneas to a ‘mightier exploit,’ i.e. the destruction of Turnus.

430. auro] i.e. in greaves of gold. Notice the change of tense from incluserat to odit and coruscat; he had already donned his greaves, and, ‘scorning delay, is brandishing his spear’ for battle.

432. habilis lateri] ‘convenient for his side,’ i.e. well poised on his left arm, so as to protect his side. Similarly,
too, the *lorica* or ‘corslet’ must hang comfortably, so that his back—and by implication his chest—is well defended.

433. *armis*] certainly = *armatis bracchiis*. He ‘flings his mail-clad arms’ about his son; cf. next line. That the ambiguous word *armis* can ever = ‘arms’ (*bracchiis*), as if from *armus*, is very doubtful, but some so take it here, and see Con. on 4. 11.

434. *summaque...*] ‘and just kissing through the helmet the edge of his lips thus speaks.’

435. Virgil is copying the famous address of Ajax to his son (Soph. Aj. 554).

\[\ddot{a} \, \tau\alpha\, \gamma\acute{e}~\nuo\, \pi\acute{a}\tau\ddot{r}\acute{o}\, \varepsilon\, \upsilon\nu\chi\acute{e}\, \acute{e}\, \pi\acute{e}\tau\acute{r}\acute{e}\, \kappa\acute{a}l\, \gamma\acute{\epsilon}\nu\o\, \acute{\alpha}n\, \acute{\o}\upsilon\, \kappa\acute{a}k\ddot{\upsilon}\acute{\circ}s.\]

437. *defensum dabit*] Cf. 383 n.; Livy 8. 6, *stratas legiones Latinorum dabo*.

438. *tu facito...*] ‘See thou, when presently youth shall have grown to ripeness (matura is proleptic), that thou be mindful, and recalling... let thy sire Aeneas and thy uncle Hector stir thy spirit.’ *facito* is the strong legal form of the imperative, suited to solemn command.

440. *avunculus*: used loosely; both Hector and Aeneas were great-grandsons of Ilus, King of Troy.

441–499. Aeneas moves to battle with his host, dark and threatening as a storm-cloud that advances over the sea, bringing ruin to the fields. His companions slay many of the Rutuli, but he, scorning all other combatants, pursues Turnus only, whose chariot Juturna drives hither and thither, in movement as swift and changeful as a swallow’s flight, so that Aeneas is altogether baffled. At length, however, a spear hurled by Messapus strikes the plume from his helmet, so that he indignantly joins in the general attack.

443. *Antheusque*] Cf. 89 n.

444. *fluit*] ‘pours forth’ like a flood. *tum...*: ‘then the plain is confounded with blinding dust, and the startled earth trembles with the tramp of feet.’ For *caeca*, cf. *caeca caligine*, 3. 203. Note the alliteration in *pulsu, pedum, tremit, tellus*.

446. *vidit... videre*] emphatic repetition, marking excitement.
447. ima] ‘inmost,’ emphasizing the depth of the fear which makes ‘all their bones to shake’ (Job iv. 14).

450. ille ...] ‘Onward he (Aeneas) flies, and hurries his darkling host over the open plain.’ atrum is used partly = ‘dark,’ ‘black’; cf. Homer’s φάλαγγες κνάβεα (II. 4. 281), partly = ‘deadly,’ just as the nimbus with which it is compared is both dark and deadly.

451. abrupto sidere nimbus] Nimbus here is frequently explained of ‘a waterspout’ (see Lucr. 6. 423 seq.), but it is better taken simply as a storm-cloud, the gathering of which can, of course, be best observed over the sea; cf. Hom. II. 4. 275, ὡς δ’ ὑπ’ ἀπὸ σκοπιής εἴδεν νέφος αἰπύρος ἀνήρ | ἐρχόμενον κατὰ πόντων .... The use sidere is peculiar, but the constant association of the rising and setting of the constellations with changes of weather, and especially with tempests, seems to create a use of sidus = ‘weather,’ and then ‘bad weather’ (cf. 11. 260, triste Minerva sidus), so that abrupto sidere = ‘with bursting tempest.’

454. satis] dat. plur. of sata; see Vocab.

455. ‘Before it fly the winds and bear their utterance to the shore.’ The winds act as heralds of the deluge and proclaim its advent.

457. densi ...] ‘thickly they mass themselves man after man (lit. ‘each man’) in close-packed columns.’ quisque is inserted between the plural adj. densi and the plural verb adglomerant to mark the individual eagerness with which the common action is carried out. cuneus is a regular military term for any wedge-shaped body of troops.

461. primus ...] Cf. 258 seq.

462. clamor] ‘a shout’ of terror at the fall of Tolumnius. vicissim: because up to now the Rutuli had been attacking; cf. 407, where they charge in a cloud of dust, whereas now, ‘wheeling round in turn they fly (383 n.) in a whirl of dust over the plain.’

464. ipse] ‘their leader.’ neque aversos ...: he ‘scorns to lay low in death’ both (1) those who seek to escape, and (2) those who either ‘meet him fairly foot to foot’ or ‘hurl missiles’ from a distance. In 465 the two ordinary methods
of attack (comminus and eminus pugnare) are mentioned, and congressos has the purely present force which deponent participles often have (cf. 606 n.), and is exactly parallel to ferentes. Conington wrongly explains "those who have already met him (congressos)" and "those who are going to attack him (tela ferentes)."

sternere morti: may be = sternere in mortem; cf. 258 n. and 513, neci mittit, but perhaps morti is an old abl. like sorti.

466. caligine] caused by the dust (444, caeco pulvere) and arrows (cf. 578).

468. virago] 'martial maid.' The derivation of virgo is uncertain, but virago is clearly formed in imitation of it from vir, to denote a maid with the spirit of a man; cf. the quotation in Cic. de Off. 1. 18. 61, vos autem, iuvenes, animum geritis muliebrem, | illa virago viri.

469. media inter lora] sc. ãvra ' (as he stood) amid the reins.' Metiscus probably has the reins round his body, and is pushed forward, so that he also falls 'between the reins' and on to the 'pole' (cf. temone), from which he then tumbles. The want of a present part. of the verb 'to be' makes expressions like this somewhat obscure in Latin, and some would explain 'amid his driving,' 'while he was driving,' but this is (1) not supported by the analogy of media inter proelia, 11. 541, or media inter carmina, Hor. Ep. 2. 1. 185, and (2) adds nothing to the picture.

471. subit] 'takes his place.'

473. aedes] Probably Virgil is thinking of a country-house. In that case porticibus (476) would refer to outside colonnades or the like round a courtyard, and stagna to tanks or ponds for either use or ornament. Some, however, take porticibus of the columns or Peristyle inside the atrium round the impluvium; see plans of Greek and Roman houses in Smith's Dict. of Ant.

475. nidis loquacibus] 'for its noisy nestlings'; for this use of nides, cf. G. 4. 17, nidis inmitibus.

477. sonat] 'twitter.'

478. obit omnia] 'traverses all the field.'
481. *haud minus* ... ] 'not less eagerly does Aeneas trace many a winding circuit to meet him.' *lego* (1) = 'pick,' 'gather,' is then (2) = 'lightly touch,' or pass over the surface of anything, and so (3) = 'gather' the meaning of writing, 'read,' cf. our 'skim.' Here it bears the second sense = 'lightly trace': the phrase *tortos legit orbes* might be used of a figure-skater who cuts intricate circles as he glides over the ice.

483. *voce vocat*] a favourite assonance = 'call aloud on;' cf. 638; 6. 247, 506.

484. *fugam cursu*] Aeneas is on foot while Turnus is in a chariot, and so he has 'by running to try (i.e. seek to match) the flight of winged steeds.'

486. *heu, quid agat?*] Aeneas would say to himself, *quid agam?* The poet repeats his words in *oratio obliqua,* 'alas (he says), what is he to do?' *vario ... :* 'vainly he is tossed on a shifting tide,' i.e. he is at a loss what course to take. Cf. our 'wavers,' although both *fluctuat* and *aestu* also suggest the boiling and seething of passion; cf. 527; 4. 532, *irarum fluctuat aestu.*

488. *huiic ... ]* 'against him (ethic dat.) Messapus, as, lightly running, he happened to carry in his left hand two tough iron-tipped spears, whirling one of them ....'

491. *se collegit in arma*] 'gathered himself within his shield, sinking on his knee' so as to avoid the spear.

492. *apicem*] a sort of raised peak which held the *cristae.*

494. *insidiisque subactus*] 'forced by treachery.' Hitherto, holding the 'treaty' (cf. 496 and 13) still binding, he had refused all battle with any combatants except Turnus, and therefore to attack him was treacherous.

495. *equos*] i.e. the horses of Turnus, which he sees are constantly 'driven away' from him.

496. *multa ... ]* 'oft (cf. 398 n.) calling Jove and the altars of the outraged covenant (see 171 seq.) to witness,' i.e. to witness the fact that he only joins in the combat when compelled.

499. *irarumque ... ]* 'flings the reins fully to his rage'; Ennius (Ann. 464) has the exaggerated phrase *irarum effunde quadrigas.* Cf. our 'to bridle anger.'
500–553. Who could tell of all the slaughter wrought by Turnus and Aeneas? Hero after hero they slew, spreading havoc with all the rage of fire or flood. Aeneas hurls Murrinus from his chariot; Turnus kills Hyllus and Cretheus. Cunepenus falls, and Aeolus, whom the Greeks could not overcome, finds a grave far from his home in Laurentine soil. The fight grows stubborn between both hosts.

500. quis mihi nunc ... ] ‘and now, alas, what god could unfold so many horrors, who (relate) in song...?’ This passage is sometimes misunderstood. Conington, for instance, in his translation gives, ‘what god will tell me all those horrors and relate for me in verse ...?’; but, apart from the rendering of expedit, ‘will tell,’ who ever heard of a god relating anything to or for a poet in verse? In reality (1) mihi has nothing to do with the distant expedit, but is an ethic dative indicating that the question he asks affects the poet deeply and perplexes him, and (2) deus is not supplied with the second quis. Overpowered by the thought of the tale of butchery which he has before him, Virgil asks, ‘What deity could unfold it, who relate it in verse?’ indicating that its horror is beyond what divine power or human art can describe.

503. tanton’ ... ] ‘was it thy pleasure, O Jupiter, that peoples soon to live in everlasting peace should clash with such a shock?’ For tanton = tantone, cf. 797, 874.

505. ‘Aeneas (meeting) the Rutulian Sucro—that combat first checked the Trojan onset—with brief delay smites him in the side.’ Hitherto the Trojan onset had been unresisted, but, when Sucro meets Aeneas, it is checked, although Sucro cannot ‘long delay’ his assailant, who is ‘ready for him’ (excipit) and deals him a blow ‘in the side.’ excipere is regularly used of hunters who are ready to receive game or beasts which are driven to them, and so here excipit describes Aeneas as ‘ready to receive’ Sucro’s approach. excipit in latus is a sort of pregnant construction = ‘he receives (striking him) in the side.’

507. qua fata celerrima] Cf. II. 8. 84, ὅθι ... μᾶλιστα καίριόν ἐστι, ‘at the place where death is speediest.’ crudum: probably almost = crudelem, ‘the unpitying sword’; cf. Homer’s νηλεῖ χαλκό. 
508. *transadigit* takes a double acc. like *transportare*; ‘he drives (adigit) the sword through (trans) the ribs that fence his chest.’ *costas et crates pectoris* is a sort of hendiadys; cf. 869 n.

509. The sentence is rather condensed and needs care in rendering—‘Turnus hurling from their steeds A. and his brother D., then attacking them on foot (i.e. dismounting himself) strikes the one as he advances with his long spear, the other with his sword.’ Cf. Hom. II. 20. 462, τὸν μὲν δουρί βαλὼν, τὸν δὲ σχεδὸν ἄορι τύφας.

513. neci] with *mittit = in necem*, ‘hurls to destruction,’ cf. 256 n.

514. maestum] Clearly it is the sight of Aeneas slaying three heroes ‘in one assault’ which makes Onites ‘mournful.’

515. nomen Echionium] ‘an ancient Theban name’; *nomen* is in apposition to *Oniten*, the name and the man who bears it being regarded as one. Echion assisted Cadmus in building Thebes, and so any one whose name showed that he was connected with him must be regarded as of the best blood. Peridia too, though unknown, was clearly ‘very noble’ (περι and δία).

516. Lycia ... ] ‘from Lycia and the fields of Apollo,’ i.e. from Lycia, over which Apollo presides, he having a famous temple at Patara in that district. Others press the meaning of *Apollinis agris* as being the sacred land actually belonging to the temple.

518. piscosae] The adj. is added to make clear what his ‘craft (ars) had been.’

519. nec nota potentum munera] ‘nor knew he aught of great men’s patronage.’ He had led the humble, quiet life of a fisherman, and never sought to become the retainer of some great and warlike chief. There is another reading, *limina* (cf. Hor. Epod. 2. 8, superba civium | potentiorum limina) = ‘thresholds’ or ‘ante-chambers,’ where clients or retainers waited, which gives much the same sense. Conington explains munera p., ‘duties or burdens of the great,’ and Servius as referring to the ‘services’ (officia) or ‘duties’ which the poor owe to the great.

520. conducta] emphasizing the humble position of his father, whose farm was only ‘hired.’ To the Romans owner-
ship seemed essential to the self-respect even of the humblest farmer, and the condition of tenancy was neither common nor esteemed (see Hor. Sat. 2. 2).

521. inmissi ... ] The reference is to the practice of deliberately ‘firing’ a wooded tract ‘from different sides,’ partly to get rid of the wood, partly to enrich the pasturage; cf. 10. 405; Lucr. 5. 1247; Sil. It. 7. 365, cum Calabros urunt ad pinguia pabula saltus.

522. virgulta sonantia lauro] ‘the bushes crackle with bay,’ when the bay trees, of which they are composed, burn with that peculiar crackling which distinguishes them; cf. Lucr. 6. 153, Delphica laurus | terribili sonitu flammar crepitante crematur.

523. From Hom. II. 4. 452, ὃς δ’ ὅτε χειμαρροὶ πυταμοὶ κατ’ ὄρεσφι πέσοντες and II. 16. 390, χαράδραι, | ἐς δ’ ἀλα πορφυρένυ μεγάλα στενάχουσι βένονται | ἐξ ὄρεων ἐπὶ κάρ, μυνυθεὶ δέ τε ἐργ’ ἀνδρῶτων, the latter passage seeming to show that in aequora is ‘to the sea’ (= ἐς ἀλα) rather than ‘over the plain.’ The devastation which the torrent creates is by its fury along its banks (and so exactly similar to that wrought by the raging heroes) rather than by inundation.

527. rumpuntur ... ] ‘their unconquerable hearts are bursting,’ i.e. with the ‘rage’ which ‘boils within’ them. vinci is the epexegetic inf., so-called because it ‘fully explains’ (ἐπεξηγεῖται) in what particular sense the general adjective ‘ignorant’ is used; cf. G. 2. 467, nescia fallere; 4. 470, nescia mansuecere; Hor. Od. 1. 6. 6, cedere nesci.

528. itur ] ‘they advance’: lit. ‘it is gone (by them),’ intransitive verbs being often used in the passive impersonally; 6. 179, itur in antiquam silvam; below 739 and G. 3. 98, ventum est; 249, male erratur, ‘it is ill wandering’; 4. 78, 189, 374.


530. genus actum ] ‘his lineage stretching,’ Conington.

531. ‘headlong with a stone and mighty whirling rock he dashes down (i.e. from his car) and flings upon the ground.’

532. hunc lor ... ] ‘Notice the expressive tangled rhythm,’ Sidgwick.
534. incita nec ... memorum] Nec is = et non, the 'hoof' being described as (1) galloping furiously, and (2) belonging to steeds that remember not their master. In translating we should omit the connecting 'and'—'furiously the hoof of his steeds that forget their master tramples him....'

535. Hyllō animisque] Hiatus after long o when the ictus rests upon it occurs many times in Virgil; cf. 31; 7. 178, cedro Italusque; 226, Oceanō et. For inmane frementi, 'raging horribly,' cf. 398 n.

539. nec di ... ] 'nor did the gods he served protect Cupencus.' Servius states that in the Sabine language Cupencus signifies a priest; hence sui. He also notes the art with which Virgil marks the superiority of Aeneas; valour cannot save Cretheus from Turnus, but even the special protection of heaven cannot protect Cupencus 'when Aeneas attacks.

541. mora] 'check' or 'delay of his shield,' i.e. the shield with which he sought to delay death. aerei: two syllables by synizesis (συνιζήσεις, 'a sinking together'), and so commonly with the oblique cases of words in -eus, cf. balīcī, 10. 496; aurea, 1. 698; ferrei, 6. 280.

543. et late ... ] 'and cover the earth with thy broad bulk.

546. 'Here didst thou find the goal of death: thy stately dwelling was beneath Ida, at Lyrnesus thy stately dwelling, in Laurentine earth thy tomb.' mortis metae = Homer's θανάτωο τέλος, and commentators also quote Il. 20. 390, ἐνθάδε τοι θανατος γενέθ δὲ τοῖς ἐστὶ ἐπὶ θάνατός ζήσεις; for 547, while they refer to Il. 20. 371, for the device of repeating domus alta; but the peculiar charm of these pathetic lines is wholly Virgil's. Lyrnesi: locative, the only instance of this use with the name of a town in Virgil.

548. totae adeo ... ] 'Then the universal host met, both all the Latins and all the Trojans.' adeo is frequently used in Virgil as second word in a sentence to strongly emphasize the first word; cf. Ecl. 4. 11, teque adeo; 9. 59, hinc adeo, 'just from here'; G. 1. 94, multum adeo; 2. 323, ver adeo, 'spring, yes spring'; Aen. 3. 203, tres adeo .. soles, 'three whole days; 4. 533, sic adeo; 6. 498, vix adeo. omnesque omnes, 'both all ... and all.' Virgil is fond of thus omitting a second et or que where he repeats an important word; cf. Ecl. 4. 6, redit et
Virgo, redeunt Saturnia regna; Aen. 11. 171, Tyrrhenique duces Tyrrhenum exercitus omnis; 641, ingentemque animis, ingentem corpore.

552. 'Each doing his best the heroes struggle with utmost force of strength.' To render pro se quisque, 'each for himself,' gives a different meaning in English. The second half of the line is from Ennius; the monosyllabic ending gives a sense of roughness and violence.

554-592. Venus suggests to Aeneas that he should attack the city itself. He accordingly addresses his host, telling them that, weary of seeking Turnus, he is resolved to destroy it with fire. The assault begins, Aeneas leading on his men, while the citizens are confused,—some eager for surrender, others for resistance,—like bees when their dwelling in a rock is smoked.

554. mentem] explained by the clause iret ut ... 'purpose to advance ...' 

557. diversa per agmina] 'throughout the host on every side.'

560. imago] 'representation,' 'mental image'; we should say 'thought' or 'idea'; cf. 665.

562. tumulum] Virgil seems to be thinking of the tribunal, from which it was customary for an imperator to address his troops.

564. medius] 'in their midst'; Sidgwick strangely explains it as 'a variation for medio,' as though it meant 'in the midst of the mound.'

565. ne qua ... ] 'let no delay attend my words,' i.e. let what I say be performed at once. Iuppiter hac stat: 'heaven is on our side.' Iuppiter is probably = Zeus "Opekos who fights against those who have broken a solemn compact.

566. subitum] emphatic: the sudden character of the design is not to check them.

567. causam bellii] The city, with rhetorical exaggeration, is called 'cause of the war,' because it is, as described in 572, the 'centre' and 'main issue' of the war.

570. 'Am I of a surety to wait until it be Turnus' pleasure to abide battle with me, and he be willing again to fight after defeat'? scilicet, pati, and victus, are all used scornfully; victus refers to the fact that Turnus has been running away from him.
572. *caput*] i.e. the controlling central power; cf. Livy 26. 7, *caput ipsum belli Romam petere*, of Hannibal's design to attack Rome. *belli summa*: the phrases *summa belli, imperii, consilii, rerum*, etc., are common to denote the main or most important part of 'a campaign,' 'a plan,' etc., as opposed to minor details.

574. *dixerat, atque ... dant*] 'no sooner had he spoken than they form.' The change of tense from pluperfect to present (cf. 650) and the use of *atque*, which denotes close connection, mark that their action follows immediately on the end of his speech.

578. *ferrum torquent*] 'hurl iron javelins.' *obumbrant*: cf. the famous answer of Dienceces at Thermopylae, who, when he was told that the Persian arrows would hide the sun, replied that it was 'good to fight in the shade,' Herod. 7. 226.

579. *dextram ... tendit*] graphic; as he leads his men on he waves the sword in his right hand towards the walls.

582. *bis ... altera foedera*] The making of the first treaty is described in Book 7; it had been broken owing to the devices of Juno, who (7. 324) sent the fury Allecto to cause dissension between the Trojans and the Latins.

583. *discordia*] explained in the next three lines: some wish to yield, others to fight.

585. *ipsumque ...*] They 'seek to drag him to the walls ' in order that he may there make terms with Aeneas. Notice that *trahunt* does not imply that they succeeded in dragging Latinus to the walls; it merely describes an attempt (or only a desire) to seize him and do so.

586. *pergunt defendere*] 'press on to defend.' For the infinitive cf. 60, *desiste committere*, 'cease joining'; 357, *luctatur eripere*; 676, *absiste morari*. It is very common in poetry after many verbs implying 'ability,' 'desire,' 'determination,' 'neglect,' etc., and is called epexegetic (cf. 527 n.), because it 'fully explains,' or prolative, because it 'extends,' the meaning of the verb.

587. From Apollonius Rhodius, 2. 130:

> ως δὲ μελισσάων σμήνους μέγα μηλιβοτῆρες
> ἰε μελισσοκόμου πέτρη ἐνι καπνίωσιν,
> ἀλ δὴ τοι τελως μὲν ἀδολλὲς ὁ ἐνὶ σιμβλυῳ
> βομβηδὸν κλονεόνται, ἐπιπρὸ δὲ λιγυνοεντι
> καπνῷ τυφόμεναι πέτρης ἐκάς ἀισσοιων.
589. *trepidae rerum*] ‘terrified about their fortunes’; *trepidus* expresses fright which is exhibited in restless nervous movement. The gen. is objective and very common, especially in late Latin, after adjectives expressing ‘care’ or ‘carelessness,’ e.g. *anxius, certus, pavidus, incautus*; see Kennedy Publ. Sch. Gr. § 136. 2.; Roby S. G. 525. b.

591. *ater odor: murmure caeco*] A curious instance of the way in which adjectives which refer to one particular sense can be applied to another. The stench is called *ater*, etc., because it is ‘deadly’; the murmur *caecum*, because it is ‘undistinguishable,’ i.e. confused.

593–613. *Amata, seeing the attack and thinking Turnus dead, hangs herself*. *Lavinia and Latinus bewail her.*

595. *tectis*] ‘from the palace-roof.’

597. *nusquam ...*] ‘that nowhere is there a Rutulian array confronting them.’

599. *mentem turbata*] Cf. 172 n.

600. Note the vehement alliteration in *causam, clamat, crimen, caput*. *crimen* : ‘guilt’ is here used rhetorically = ‘the person guilty’; cf. the common Gk. use of *μίσος, στῦγος* = ‘a person hated,’ *βλαβη*, ‘a person injurious,’ etc., and Prop. l. 11. 3, *a pereant Baiae crimen amoris aquae*; 4. 19. 15, *crimen et illa fuit*. Its position between *causam* and *caput* (= ‘source’) makes its meaning here absolutely clear.

602. *moritura*] ‘resolved to die.’

603. *informis*] ‘hideous.’ According to Servius the ‘pontifical books’ ordained that the corpse of anyone who committed suicide by hanging should be ‘flung out unburied,’ and, although in Greek tragedy Iocasta (Soph. O.R. 106) and Phaedra (Eur. Hipp. 802) hung themselves, the Romans seem to have regarded this method of self-destruction as especially ‘hideous’ and repulsive. In the century after Virgil the Stoic ‘exit’ (*ἐξαγωγή*) was usually accomplished by abstinence from food or the opening of a vein.

605. *floros*] So Servius for the *flavos* of mss., quoting the phrase *flori crines* from Accius and Pacuvius, and explaining the word as = *florulentulos, pulchros*, so that it describes the brightness, bloom, and glossiness of her hair. Virgil was fond of archaic phrases, and a rare word like *floros* would easily be corrupted by copyists into a simple one like *flavos.*
606. *laniata genas*] 'tearing her cheeks.' This passage shows not only the active force of the past part. pass. (see 172 n.), but also that it is used in a strictly present sense; cf. 11. 877, *percussae pectora matres ... clamorem ... tollunt*, 'raise a wailing as they beat their breasts.'

610. *attonitus*] 'dazed.'

612, 613. Repeated from 11. 471, 472 and wanting in the best mss. *qui non acceperit* : the subj. because *qui = quippe qui*, 'seeing that he.' *ultro*: i.e. without waiting until cruel necessity compelled him; cf. 3 n.

614–649. *Turnus hears the tumult and din within the walls, and, when his sister seeks to divert his attention by urging him to further exploits in the open field, he replies that he recognizes her in her disguise, but that, after seeing his truest comrades fall, he cannot also witness the ruin of his home. He will fly no more, but at least die undisgraced, as befits his birth.*

615. *palantes paucos*] 'a few stragglers,' because the main portion of the army was attacking the city.

616. 'now less and less exultant in the triumph of his steeds,' which like himself were beginning to flag.

617. *hunc*] referring to the whole 'confused din' described in the two preceding paragraphs. *caecis terroribus*: 'with dark dread,' i.e. with a feeling that something dreadful, which he did not understand, had befallen.

619. *inlaetabile*] 'joyless,' a very strong word, which by litotes (25 n.) is = 'most melancholy'; so 3. 707, *inlaetabilis ora*, of the coast where Anchises dies.

621. *diversa*] 'distant.'

622. *adductisque ...*] Though Turnus is not driving, cf. 624, he is easily imagined as seizing the reins and 'drawing them in.'

623. *atque ...*] 'and straightway his sister, while ... she guided, confronts him with these words.' *atque* marks very close connection, and, though a full stop is usually placed after *habenis*, the sense clearly is that, as soon as Turnus checks the steeds, his sister hastily intervenes (occurrirt) to urge him to an opposite course.
625. hac] emphatic, 'here,' 'in this direction,' where we are already victorious, and not turning away to the town which has 'others to defend it.'

627. manu: 629. manu] This word is often added almost pleonastically to emphasize vigorous personal action or effort; cf. 23, 317, 605, and perpetually in the Georgics (often in the phrase ipse manu) where Virgil lays stress on the importance of personal effort, e.g. G. 1. 179, 199; 2. 126; 3. 32. Cf. Tennyson, The Passing of Arthur, "I will arise and slay thee with my hand."

629. et nos] Just as Aeneas is fighting under the walls, so 'let us too (here) hurl death upon the Trojans.'

631. Turnus ad haec] 'Thereto Turnus (answered),' the verb of 'saying' or 'replying' being, as often, omitted. Incomplete lines, like these, are fairly common in the Aeneid, which was left unfinished by Virgil at his death.

632. et dudum ... ] 'both long since I recognized thee, when first with cunning thou ..., and now vainly dost thou (seek to) hide thy deity.'

634. fallis dea = λανθάνεις θεὰ ὀφθα. 

636. an fratris ... ] 'or was it that thou mightest behold thy brother's cruel death?' The force of an is pathetic. It is often used in rhetorical argument to introduce a question an affirmative answer to which is almost impossible (e.g. 'This must be true. Or will you argue that ...?'; cf. Cic. Cat. 1. 1. 3), but here the point is that the answer which might have been supposed impossible is the true one. She must have been sent to witness her brother's death.

637. nam quid ago] 'for what am I to do?' In short questions the indicative is sometimes put for the deliberative subj. to give greater force and vividness; cf. 3. 38, quem sequimur; 367, quae prima pericula vito? 10. 675, accipio? quid ago?

638. ante ipse meos] = 'before my very eyes'; the position of ipse is due to its natural attraction to personal pronouns and their adjectives; cf. 660. voce vocantem: cf. 483 n.

640. ingentem ... ] 'mighty warrior and conquered by a mighty wound'; the phrase is copied from Hom. II. 16. 776, κείτο μέγας μεγαλωστι.
occidit] thrown prominently forward for emphasis and also to balance oppetere—‘Dead, too, lest he should behold my shame, is unhappy Ufens.’ infelix: in contrast with 7.745, Ufens, insignem fama et felicibus armis ... ne might be consecutive, ‘so that he did not see,’ but the bitterness of the language demands that it should have a final sense, as though Ufens died ‘in order that he might not see’ the disgrace of Turnus.

Teucri ...] In Homer the last disgrace which can befall a warrior is that his body and arms should pass into the possession of the foe. Hence the continual combats described over the body, μὴ ἀπὸ τεῦχε’ ἔλωνται, ἀεκίσσωσι δὲ νεκρῶν (II. 16. 545; cf. 16. 751 seq., 17. 1 seq.).

id ... unum] parenthetical: ‘that only was wanting to my fortunes,’ i.e. to crown my misfortunes.

nec dextra ...] ‘and shall I not with my sword refute the sneers of Drances?’ Notice the rhetorical antithesis between dextra and dicta. Drances had made a bitter attack on Turnus charging him with cowardice in refusing to meet Aeneas, 11. 336 seq.

haec] emphatic: ‘this’ = my native land.

Manes] the Di Manes, the powers of the world below, including the spirits of the departed, whom he was about to join.

‘be ye gracious, seeing that the good-will of the gods above (lit. ‘their good-will to the gods’) is turned away from me.’ Many with good authority read adversa, and cf. such phrases as Livy 1. 46, adversa patrum voluntas; but the dat. Superis is awkward next to adversa, which does not govern it.

animā | atque] The lengthening of the short a, even though the ictus is on it, is unparalleled, and the hiatus makes the license more striking. The text, however, is certain, and the splendid line needs no defence. It is spoken with slow deliberation and with a dramatic pause after anima. Munro’s suggestion to read sancta ad vos anima, a! atque ... gives an intolerable line, but shows a recognition of the fact that there is a strong emotional check before atque. Some would scan istius inscia, but the lengthening of us in thesis (i.e. where the ictus is not on it) is also without parallel, and the sound of the resulting line extremely harsh.
istius culpae] 'of that' or 'such reproach.' *iste, from its constant use in argument to refer to opponents or their acts and words, acquires a contemptuous or indignant sense, and is here highly emphatic = 'that reproach which is flung in my teeth.' Moreover Turnus is thinking of Drances and his detractors, and, though addressing the Manes, it is their reproaches that he is really answering; 'your taunt,' he says, 'is false.' Conington refers *istius to vos, and explains 'the fault which you hate, cowardice,' but there is no word anywhere of the Manes finding any 'fault' with Turnus.

649. magnorum ... avorum] A rather favourite assonance. indignas only occurs (Sil. It. 8. 385, indignus avorum, is a copy) here with the genitive.

650–696. Saces brings news of the city's plight and the need for help from Turnus, who is at first dazed, but then, recovering himself, declares his resolve to meet Aeneas. Leaping from his chariot he bounds over the plain, irresistible as a boulder dislodged from a mountain crag, and cries aloud that he comes to decide the issue in single combat.

651. adversa ... ] 'wounded right in the face with an arrow.'

652. Turnum: Turne] Notice the emphasis of personal appeal caused by the vehement repetition; cf. in te, 656; in te, 657.

653. suprema salus] 'our last hope of safety.'

654. minatur deiecturum] sc. se, 'threatens that he will lay low the topmost towers'; for the omission of the pronoun cf. 762, excisurum urbem minitans, and Conington quotes Livy 6. 17, refracturosque carcerem minabantur.

657. oculos referunt] 'turn their eyes.' re here does not mean 'back,' but merely indicates that the direction of the gaze is changed, and that it is fixed on a special point; so, too, 671, respexit ad urbem, 'turned his regard upon the town,' and commonly in conversation, respice ad me, ad eum, ad laevam, etc. mussat: a graphic word used (1) of men (11. 454, flent moesti mussantque patres) or even animals (cf. 718) making a low, scarcely audible, muttering or murmur when in anxiety or doubt, and then (2)='doubt,' 'hesitate,' as here, Latinus muttering to himself, 'in doubt what sons-in-law to invite.'
659. *tui fidissima*] ‘most trustful in thee’; the gen. is objective, describing that on which confidence is placed. So commonly *fiducia* with gen. = ‘trust in,’ and cf. *amantissima, studiosissima tui.* Amata had placed all her trust in Turnus, and, when she thought him dead (cf. 598), hung herself. The rendering ‘thy truest friend,’ as though the words could mean ‘in whom thou dost trust most,’ cannot be obtained from the Latin.

663. *strictisque . . . ] ‘and the harvest of steel bristles with drawn blades.’ Cf. 7. 526, *attraque late | horrescit strictis seges ensibus*; Hom. II. 13. 339, ἐφρίξεν δὲ μάχη φθισίμβροσ ἐγχεῖγων. The comparison of a host with spears or swords to a field of wheat with its bristling ears is natural and obvious.

664. *tu*] emphatic and pointing the antithesis—‘they are acting; (but) thou ....’

665. *varia . . .] ‘bewildered by the thought (or ‘picture’) of such manifold misfortune,’ which stirs within him a crowd of contending emotions, as described 667, 668. For *imagine,* cf. 560 n.

667. *uno*] practically = *una* (adverb); the various passions ‘seethe all together in his heart.’ *pudor*: ‘shame,’ i.e. the sense that his honour is at stake. *mixtoque*: ‘and madness mingled with grief’: grief stirs his passionate nature to madness.

668. *amōr et*] Cf. 13 n. *conscia virtus*: ‘the consciousness of worth’ or ‘valour.’

669. ‘when first the clouds were dispelled and light dawned again upon his mind.’ His recovery from the dark storm of passion is compared to light breaking from the clouds after a tempest by a fine metaphor which is, in the main, Virgil’s own, although Lucr. 3. 304 has *suffundens caeca caliginis umbra* (of anger), and Cat. 64. 207, *caeca mentem caligine ... concitus* (of grief).

672. *flammis . . . ] ‘a rolling spire of flame (lit. ‘rolling with flame’) was whirling heavenwards from story to story, enfolding a tower, the very tower which ....’

675. *rotas pontesque*] In besieging towns, wooden towers on wheels were regularly used, the various stories (tabulata)
being used for carrying military engines, and also a sort of drawbridge (pontes) which could be lowered on to the walls. See Dict. of Ant. s.v. turris. In 9. 46 'towers' are, however, mentioned among the defences of the Trojan camp, and 9. 170, the defenders pontes et propagnacula iungunt, while 9. 530 seq. the assault on one such tower, vasto suspicte et pontibus altis, is described at length, and it clearly stands outside the ramparts, in which case the pontes must have been intended as a means of communication with them.

676. fata superant] 'doom hath mastery.' morari: sc. me; for the inf. after absiste, cf. 586 n.

678. stat] 'it is my resolve'; cf. 2. 750, stat casus renovare novos. stat is an extremely forcible word in Latin, its shortness being its strength, and expresses immoveable fixity; cf. stat Capitolium, stat fortuna domus. quidquid ...: 'to endure in death whate'er there is of bitter.' quidquid acerbi est = 'all death's bitterness'; so Cic. Rosc. 42. 122, quidquid maleficii, sceleris, caedis erit; Livy 23. 9, per quidquid deorum est, 'by all the gods.' acerbus is specially used of the death of the young—the two senses of 'unripe,' 'untimely,' and 'bitter' being combined; cf. 6. 429.

681. e curru ...] II. 3. 29, αύτικα δ' ἐξ ὅχεων σιώ τεύχεων ἀλτοχαμάζει, where χαμάζει is exactly = arvis = in arva; cf. 256 n.

684. ac velut ...] Copied from II. 13. 136:

685. turbidus imber] 'a whirling flood'; imber here clearly not 'rain,' but the 'rain-swollen stream,' Homer's ποταμὸς χειμάρρος.

686. aut annis ...] 'or age loosens, undermining it with time,' i.e. by the slow action of time.

687. fertur ...] 'sheer downward sweeps the relentless mass with mighty impulse and bounds over the earth.' For inprobus here = Homer's ἀναίδης, cf. 248 n. mons is put boldly for the dislodged crag = montis saxum, 684.
691. stridunt] 'whistle'; Virgil prefers the form stridere to the common stridere.

694. quaecunque ... ] 'whate'er the issue it is mine.' Fortuna = fortuna pugnae; whatever the issue, victory or defeat, he claims that he should take the risk by himself. verius: 'fairer'; cf. Hor. Ep. 1. 7. 98, metiri se quemque suo modulo ac pede verum est.

695. foedus luere] 'expiate,' or 'atone for the treaty,' i.e. for its breaking, foedus being = foedus ruptum. Conington gives luere = 'pay,' and explains poenas pro rupto foedere luere, but, although in a condensed phrase, the mind may readily supply one unexpressed idea (in this case ruptum), yet it cannot supply two.

696. discessere medii] they were 'in the middle,' and 'went apart' from it; we must render, however, 'retired from the middle.'

697-745. Aeneas hastens to the combat, huge as a mountain, and all eyes are centred on the two champions. They meet with a crash, like that of two bulls contending for lordship, while in heaven Jupiter decides their doom in the scales of destiny. The sword of Turnus, which was not his own, is shivered on the divine armour of Aeneas, and he turns in flight.

The striking comparison (701-3), the simile (715-722), and the reference to the solemn arbitration of Jupiter (725-727) all mark the supreme importance of this final struggle.

698. deserit et ... et ... deserit] repetition expressing eagerness. 'Abandons the walls' = abandons the attack on them.

699. 'and flings over all delay, breaks off every task'; the asyndeton (ἀπὸνδετον, absence of connecting particle) again emphasizes his eagerness.

700. horrendumque ... ] 'and thunders dreadfully on his arms'; cf. 332 n., and for horrendum, 398 n.

701. 'huge as Athos, huge as Eryx, aye or, what time he roars with his tossing oaks, huge as father Apennine himself, proudly rising heavenward with snowy crest.' The triple repetition of quantus gives emphasis, which is made still more forcible by the striking position of the word in 702. The idea is borrowed from II. 13. 754, ἢ ἥν καὶ ὧρμηθῆ ὁρεῖ
vphénti ēonkós (of Hector), but elaborated in Virgil's manner; cf. too Milton P. L. 4. 985:

"On th’ other side Satan, alarm’d,
Collecting all his might, dilated stood,
Like Teneriffe or Atlas unremoved."

Athos = "Aθως has the last syllable long; but G. 1. 332, aut Athôn aut Rhodopen.

703. pater Appenninus] To assist his comparison, Virgil personifies the mountain, as he does Mt. Atlas, 4. 247-251; cf. such personal names as Jungfrau and Mönch. pater marks veneration and affection; cf. pater Tiberinus, G. 4. 369.

706. ariete] 'battering ram.' The word forms a dactyl, i (= y) being treated as a consonant; so, elsewhere, pāriētē, ēbīētē; cf. 747, 821.

707. armaque ...] Cf. 130. Benoist oddly explains "arma, leurs bouliers, qu’ils placent sur leurs épaules." stupet ... coiisse, ‘is amazed that ... (they) have met.’

709. cernere ferro] exactly = decernere ferro, 695, ‘decide (the issue) with the sword,’ but cernere in this sense seems archaic (found in Ennius and Lucr.).

713. invadunt Martem] ‘attack the fray.’ clipeis atque aere sonoro: hendiadys; the brazen shields sound as they are dashed together.

713. dat gemitum tellus] the earth seems to re-echo the clang of battle with a groan.

714. fors ..] ‘chance and valour are confounded in one.’ The phrase seems to mark the fury of the combatants, who, disdaining caution, dash together in a mêlée in which it looks as if chance alone could decide the issue. Any one, who has seen two boxers drop scientific sparring and really set to, will understand the idea which Virgil wishes to suggest.

715. ac velut ... ] largely borrowed from G. 3. 220-223.

717. pavidi ...] ‘fled are the terror-stricken herdsmen.’ cessere is the perfect of rapid action.

718. mussantque ...] ‘and the heifers dumbly wait to see who is to be lord of the forest.’ For musso, cf. 657 n. Observe the imitative repetition of the m-sound in metu, metum, mussant.
719. quis] used loosely for uester, although there are only two combatants; cf. 727.

724. fragar] ‘crash’ of their meeting.

725. Iuppiter .. ] So before the final meeting between Achilles and Hector, II. 22. 209:

\[\textit{kai} \tau\omega \delta\eta \chi'\rho\theta\varepsilon\alpha\iota \pi\alpha\tau\eta \varpi\nu\tau\alpha\iota \tau\alpha\nu\eta\tau\alpha\iota\].
\[\varepsilon\nu \delta' \varepsilon\iota\theta\varepsilon\alpha \delta\nu \kappa\rho\nu \tau\alpha\nu\lambda\gamma\varepsilon\varepsilon\sigma\theta\sigma\nu \tau\alpha\dot{\alpha}\nu\omega\nu,\]
\[\tau\nu \mu\epsilon\nu \'\chi\iota\lambda\lambda\iota\rho\sigma\os, \tau\nu \delta' \"\varepsilon\kappa\tau\omicron\rho\omicron\sigma\os \iota\pi\pi\omicron\delta\alpha\mu\omicron\omega\iota.\]
\[\varepsilon\lambda\kappa\varepsilon \delta' \mu\epsilon\sigma\sigma\alpha \lambda\alpha\beta\omicron\nu\nu \'] \varpi\nu\tau\epsilon\delta' \"\varepsilon\kappa\tau\omicron\rho\omicron\sigma\os \alpha\iota\sigma\iota\mu\omicron \eta\mu\alpha\rho.\]

aequato examine] ‘in even poise’; lit. ‘the tongue of the balance being made even.’ examen from exigo is ‘that which makes exact.’

727. quem damnet ... ] the subj. is that of oblique question: ‘he puts in the opposing fates of the two (to see) which of them the struggle dooms, with which weight death sinks.’ The sinking scale marks death; on the other hand, in Milton, P.L. 4. 996, where

‘Th’ Eternal...
Hung forth in Heav’n his golden scales, yet seen
Betwixt Astraea and the Scorpion sign.”

Satan’s scale ‘kick’d the beam,’ marking that he was ‘weigh’d and shown how light, how weak’; cf. Ps. lxii. 9; Daniel v. 27.

728. emicat hic ... ] ‘then, deeming it secure, Turnus flashes forth.’ The description of Jupiter, 725-727, is introduced parenthetically, and Virgil now resumes his description of the combat. Turnus, seeing what seems a safe opportunity, strikes with lightning speed (cf. emicat).

729. consurgit in ensem] ‘rises on to his sword,’ i.e. so as to throw his whole weight into the stroke.

730. et ferit] Notice the effect of the rapid dactyl followed by a strong pause; cf. 951; 5. 643.

732. desert, ni ... subeat] An irregular sentence in which something has to be supplied mentally—‘the false sword fails him (and he would be helpless) did not flight come to his aid.’ But, as Sidgwick remarks, the compressed irregular phrase gives a sense of vividness and rapidity.
734. ignotum] ‘strange,’ because the sword, as he now discovers, was not his own. The next lines give the explanation.

735. praecipitem] ‘in his headlong haste.’ Notice the excited alliteration of praecipitem, prima, proelia.

cum ... conscendebat] The indicative is very remarkable here in oblique narration, but gives greater precision = ‘at the very moment when he was mounting,’ according to the regular rule that when the point of time is strongly marked, cum with the imperfect prefers indic. to subj.

737. dum trepidat] ‘while he was anxiously hurrying,’ ‘in his confused eagerness.’ dum regularly takes the present tense even though the reference is to past time, but in the next line dum dabant is required because the idea of duration has to be expressed (cf. diu)—’long it held out, all the time that the Trojans were flying scattered.’

739. arma dei Vulcania] ‘the divine arms wrought by Vulcan’; cf. 107 n. The form of the phrase is Greek; cf. Soph. O.T. 243, τὸ Πυθικῶν θεὸν μαντείου; Hom. II. 2. 54, Νεστορέγ παρὰ νη... βασιλῆος. ventum est: 528 n.

740. mortalis] ‘made by mortal hand’; so 797, mortali vulnerè is not ‘a mortal wound,’ but a ‘wound inflicted by a mortal.’

futilis] ‘brittle,’ lit. ‘useless.’ The adj. is first used of a vessel which will not stand, and so lets all the water run out of it (vas futile), and then of anything which is ‘good-for-nothing,’ ‘worthless.’

743. ‘and now hither then thither entwines wavering circles’; incertos emphasizes the fact that he is hemmed in and distracted, doubtful where to turn; cf. 752.

745. vasta palus] apparently the palus Laurentia (10. 709) famous for its boars.

746-790. Aeneas, though still hampered by his wound, pursues his quarry, as an Umbrian hound pursues some hemmed-in deer. Calling for his sword, Turnus flies for his life, until at last the chase brings Aeneas near the stump of a wild olive tree, sacred to Faunus, in which his spear had lodged. As he seeks to draw it out, Turnus prays to Faunus
and Earth to hold it fast, so that all the efforts of Aeneas are vain, and meanwhile Juturna brings her brother his own trusty sword. Venus thereupon loosens the spear, and the champions again meet.

746. *sagitta*] ‘the arrow-wound’; see 329 and 384 seq.

747. *genua*] a trochee u being made consonantal = w; cf. 905 and 706 n.

748. *trepidique ... ]* ‘and foot to foot presses on his trembling prey’; cf. 5. 324, *calcemque terit iam calce Diores*, of a close second in a race.

750. *puniceae ... ]* ‘hemmed in by the terror of scarlet feathers.’ A cord with bright scarlet feathers was stretched along the edge of woods so as to scare game when being driven and force it to rush into the nets; cf. G. 3. 372.


752. *insidiis*] referring to *formidine*, as *ripa* does to *flumine*. *et* = ‘and (in the first case)’ becomes practically = ‘or.’

753. *mille fugit refugitque vias*] ‘flies and flies back a thousand times over his track’; cf. 6. 122, *ìtque reditque viam*. In poetry simple verbs of motion take an acc. of that which is traversed; cf. 3. 191, *currimus aequor*; 5. 524, *maria vecti*, ‘sailing over the sea’; 5. 627.

754. *iam iamque ... ]* ‘now, now he seizes him and, as if seizing him, has snapped with his jaws.’ *iam iamque* is used when something seems to be on the very point of happening, when the very next moment must bring it about; cf. 940, and 2. 530, *iam iamque manu tenet*, of Pyrrhus pursuing Priam. Here the dog is so near the stag that he actually makes his bite, thinking that he has seized him. *increpuit* describes the rattle of the teeth as they come sharply together. Virgil is copying Apoll. Rhod. 2. 278, *τυτθῶν δὲ τιτανόμενοι μετόπισθεν | ἄκρης ἐν γενίσσας μάτην ἀράβησαν ὀδυνάσ*.

758. *simul fugiens ... simul increpat]* Cf. 10. 856, *simul hoc dicens attollit*, ‘even as he speaks he raises,’ and so in Greek constantly *ἀμα λέγων*, etc. The second *simul* is added pleonastically to emphasize the idea of eagerness and excitement. *increpat*: ‘taunts,’ ‘reproaches,’ i.e. for not helping him by bringing his sword.
759. *nomine quemque vocans*] By personal appeal he hopes to stir their sense of shame. Cf. Il. 22. 415.

761. *si quisquam adeat*] ‘should any seek to approach (Turnus).’ *quisquam* is generally used only in negative sentences, or sentences which are virtually negative; cf. 882, *aut quicquam . . . dulce . . . erit?* ‘or will aught be sweet?’ = ‘nothing can be sweet’; Ecl. 9. 17, *heu, cadit in quenquam tantum scelus?* = ‘surely no one is so wicked.’ Here the order of Aeneas is in fact that not a man should stir.

762. *excisurum . . . *] For *se* omitted, cf. 654 n. *saucius*: ‘though wounded,’ ‘despite his wound.’

763. *retextunt*] ‘unweave.’ The point is that Turnus is perpetually doubling on his track, and so seems to ‘unwind’ or ‘unweave’ the circle which he had just made.

764. *neque enim . . . *] ‘for not trivial the prize nor sought in sport, but they strive . . .’ The lines are borrowed from Homer’s famous description of Achilles pursuing Hector, Il. 22. 159:

{\textit{karp\tau\alpha\mu\nu\varsigma, \epsilon\pi\epsilon\upsilon \omicron \lambda \epsilon\rho\mu\omicron\upsilon \omicron \nu \delta\beta \omicron \epsilon\lambda\nu\eta
\alpha\nu\nu\beta\sigma\theta\nu\nu, \dot{\alpha} \tau \epsilon \pi\omicron \sigma\sigma\omicron \nu \delta\theta\lambda\iota\alpha \gamma\lambda\gamma\nu\nu\epsilon\tau\iota\iota \alpha \nu \nu \rho\omicron\upsilon
\delta\lambda\lambda\delta \pi\epsilon\rho\iota \psi\nu\chi\epsilon\varsigma \theta\omicron\omicron\omicron \upsilon \varepsilon \kappa\tau\omicron\omicron\omicron\omicron \rho\omicron\omicron
\omicron \iota \pi\pi\omicron\delta\delta\omicron\omicron\omicron\omicron\omicron.}

766. *sacer Fauno*] Trees were perpetually dedicated to some deity; e.g. 7. 59, a bay-tree to Phoebus; 10. 423, an oak to ‘father Tiber’; Hor. Od. 3. 22. 5, a pine to *Diana Nemorensis*. Faunus is a strictly Italian deity, ‘the favourable god’ (*faveo*) who guards shepherds, or ‘the favourable spirit’ who, by his whisperings among the trees, gives oracles (see Mommsen, Hist. Rome, i. 176. 230); but Virgil also makes him grandson of Saturnus and father of Latinus (7. 48), so that he was not only ‘a Laurentine deity’ (*Laurenti divo*), but also an actual king of Laurentum.

768. *dona*] = *votas vestes*, 770. The sailors would make a vow to their native deity that if they escaped shipwreck they would dedicate their raiment to him by hanging it on his sacred tree. Cf. Hor. Od. 5. 15, *uvida | suspendisse potenti vestimenta maris deo.*

770. *nullo discrimine*] ‘making no distinction,’ ‘with no regard (to its sanctity).’ *sacrum*: masc., see 208 n.
771. puro] Homer's ἐν καθαρῷ.
772. stabat; huc] Cf. 13 n.
773. detulerat, fixam et...] 'had carried it, and held it fixed in the tough root.' The force of the throw is said not unnaturally to 'hold the spear fixed' because it was the cause of its being so held. Conington prefers to take fixam with detulerat, 'had carried it so that it was fixed there.' The spear is the one thrown, 711.

777. optima Terra] 'most kindly Earth'; he appeals to his mother Earth to aid her son. optima: as often in pater optime, mater optima, but bonus and optimus are also frequently applied to deities. colui vestros si...: 'if I have ever held your service hallowed even as the followers of Aeneas... have profaned it'; i.e. in the case of Faunus by destroying his sacred tree, in that of Terra by devastating the land.

780. non cassa...] 'to no fruitless prayer'; the aid which he asked should be sent in answer to his prayer (in vota) was immediately granted, so that his prayer did not prove 'empty' or 'void of result.'

782. morsus] 'grip,' in which the wood holds the spear.

785. dea Daunia] i.e. Juturna, the 'divine daughter of Daunus (22),' just as her brother Turnus is 'his hero son' (Daunius heros, 723).

786. Nymphae] Cf. 142. Venus, as a goddess, 'thought scorn that such power be granted to a presumptuous Nymph,' Nymphs being only half-divine.

787. alta ab radice] 'from the deep root,' i.e. the root in which it was deeply planted.

788. sublimes] a graphic word vividly depicting the two champions as they stand facing one another 'at their full height.' Of course the word not only describes their lofty mien, but suggests their high spirit: to render it 'high-spirited,' however, is to unduly narrow its force.

790. adsistunt...] 'stand to face the contest of Mars breathless.' Many, however, render 'of breathless Mars' (le combat qui essouffle, Benoist), making anheli gen. sing. on the ground that the combatants were now animis refecti. But,
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surely, however 'refreshed in spirit,' both warriors must have been a little out of breath still, and the description of them as facing each other 'panting' is highly natural, whereas Mars anhelus is a most startling phrase. Conington with weak authority reads certamine.

791–842. Meantime Jupiter begs Juno to cease at last from opposing the fortunes of the Trojans. She replies that she yields to his will and destiny, only begging that when the two hostile nations are united in one the name of Latium and Rome may be preserved and the hated name of Troy be forgotten. Jupiter assures her that the Trojans will disappear in that new race which, with Italian speech and customs, is to exceed all nations in righteousness and also in its reverence for herself.

792. de nube] Apparently Juno has taken up her position in a cloud so as to watch the combat unseen and be ready to interfere. In 796 Jupiter asks her 'with what hope she still lingers amid the chilly clouds,' and 842, when she complies with his request to give up all thought of intervention, she 'quits the sky and abandons the cloud.' Virgil therefore seems to regard the clouds here as intermediate between earth and the dwelling of the gods, so that they can resort to them whenever they wish to watch human affairs more closely. fulva: 'golden'; cf. 7. 279, fulvum aurum.

793. finis] i.e. of your persecution of Aeneas; see Intr. p. xv.

794. indigetem] The word describes one who, after doing great services to his country, is deified as one of its special heroes and protectors. Cf. G. 1. 498, di patrii, indigetes, et Romule Vestaque Mater, 'ye gods and heroes of our country, even thou, O Romulus, and thou, O Vesta,' where Vesta is appealed to as holding a high place among the di patrii and Romulus among the indigetes, the two classes corresponding to the Greek θεοὶ καὶ ἥρωις οἱ εὐχαριστοῦ. Livy 1. 2. 6 refers to a so-called tomb of Aeneas where he was honoured under the title of Iovem indigetem.

795. deberi caelo] i.e. that heaven and immortality claim him, so that to devise his destruction (cf. quid struis) is absurd. The opposite phrase is found in Hor. A.P. 63, debemur mori nos nostrague.
795. *fatisque*] 'by destiny,' which throughout the Aeneid is the ruling power. On the whole it is identical with the 'will' (cf. 808) of Jupiter, the supreme deity, but even he seems bound to act according to its laws, so that Juno only asks him to grant something 'which is not fixed by any law of destiny' (819). The gods have all, according to their degrees, a certain power of ruling events, and the 'will' of Jupiter in turn governs the gods, but 'destiny' or 'fate' seems a still higher power, the decisions of which he cannot control, but only declare or determine (e.g. 726, by 'weighing destinies').

796. *gelidis*] 'chilly'; a very odd epithet, which seems to suggest that Juno would be more comfortable by the domestic hearth.

797. *mortalin*] For scansion cf. 503n.; and for meaning 740n.

798. *quid enim ...*] The clause explains why he reproaches Juno with restoring the sword; he does so because without Juno’s support Juturna could have done nothing.

801. *nec te ...*] 'that such grievous pain may not consume thee in silence and (that) bitter troubles (may not) so often come to me from thy sweet lips.' For Juno’s pain, see 1. 11, 12; 25, where its cause is given as *iudicium Paridis spreetaeque iniuria formae*. Notice that the negative force of *ne* extends to the second clause, also the humour with which Virgil makes Jupiter appeal to feminine love of a compliment. *dulci tristes*: antithetic juxtaposition.

803. *ad supremum*] 'to the final issue'; cf. 424n.

805. ‘to disfigure a home and confound the bridal-song with lamentation.’ *deformare* describes the change in the outward appearance of the house caused by the death of Amata, the trappings of woe being substituted for the gay decorations which the marriage of Turnus would have required.

808. *ista quidem*] The emphasis on the pronoun is clear, and suggests that in spite of Juno's 'downcast visage' she speaks with a little personal feeling. In translating we must alter the form of the sentence—'That indeed, I know well, is thy good pleasure, and therefore have I, unwillingly, abandoned both ...,'
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811. *digna indigna pati*] A very compressed phrase, which means ‘to endure all things without regard to the question whether they were fit or unfit to be endured,’ ‘to endure all things, meet or unmeet.’ In English some connecting particle is inserted between the two contrasted adjectives (e.g. ‘wrong or right,’ ‘fat and lean,’ ‘good and bad’), but Latin, according to its regular idiom, usually puts them simply side by side, e.g. *bona mala, honesta turpia, tacenda dicenda*, though it sometimes inserts ‘and,’ cf. 9. 595, *digna atque indigna relativus vociferans*, as in Greek, ἥτα καὶ ἄρρητα ὄνομάξαν, ἥταν ἄρρητόν τ’ ἐπος. *flammis cincta*: ‘engirdled with fire,’ i.e. decked in all the terrors of wrathful deity, of which fire is the visible symbol, see the O.T. *passim.* *sub* here merely describes close proximity; ‘close on the very line of battle.’

814. *et pro vita...* ] ‘and for his life I assented that she should dare too bold a deed, yet not (so far as) that she should aim a dart....’ Juno quite assents to Jupiter’s general proposition (cf. 797) that it was unsfitting for a mortal to wound a god or future god like Aeneas, but urges that Juturna had gone a little beyond her orders. To us the whole discussion appears rather comic, and indeed it is only in very early and simple composition that it is possible to introduce divine beings arguing, debating, and acting like mere mortals without verging on the ridiculous.

816. *Stygii*] ‘the unpardoning head of the Stygian stream.’ To swear by the Styx was the most sacred oath of the gods; cf. Hom. II. 8. 369:

\[\text{καὶ τὸ κατευθόμενον Στυγὸς ὕδωρ, ὡς τε μέγιστος ὄρκος δεινότατός τε πέλει μακάρεσσι θεώσι.}\]

*caput* is used with a double meaning (1) = ‘fountain-head,’ (2) = ‘head,’ the Styx being personified, and it being regular to ‘swear by the head,’ ‘invoke curses on the head,’ etc.

817. *superstitio*] here = object of reverential awe.

819. *illud*] The pronoun, as usually in Latin, points forward to the request contained in 821 seq.—‘This I entreat thee... not to command (*ne... iubeas*).’

820. *pro maiestate tuorum*] ‘for (the sake of) the greatness of thy kin.’ Saturn had reigned in Latium, and was the legendary grandsire of Faunus the father of Latinus; cf. 7. 48.
821. conubiis] The u in nūbo is long, but in pronūba, innūbus, short. Virgil always has conūbia (cf. 42), and hence many would scan conubiis as trisyllabic, the first i being made consonantal (cf. 706 n.), but while in conubia the u is regularly in arsis, in conubiis it is regularly in thesis, and Virgil may therefore regard its quantity as doubtful and dependent upon its position in the verse. See Munro, Lucr. 3. 776.

822. esto] 'bitterly consenting to felicibus,' Conington.

826. sit Latium ...] 'let the land be Latium, let the kings be Alban ....' The emphasis is wholly on the proper names; so too in the next line on Romana and Itala. According to Virgil (1. 266 seq.) Ascanius founded Alba Longa and reigned there for 30 years, and his successors for 300 more, until Romulus founded Rome.

828. occidit, occeritque sinas] 'fallen is Troy, and fallen let it be together with its name.' Although Virgil connects Rome with Troy, it is clear that the connection is felt to be wholly literary and romantic, while the strong national sentiment is entirely opposed to the idea of a foreign and especially an Asiatic origin. Cf. the remarkably similar language of Juno, Hor. Od. 3. 3. 18 seq.

829. repertor] 'designer,' or, perhaps, more generally 'author.' For this smile of Jove, cf. 1. 254, olli subridens hominum sator atque deorum | vultu, quo caelum tempestatesque serenat, where it is bestowed on Venus.

830. et germana ...] Jupiter here humorously recognizes in the 'waves of passion' which surge in Juno's bosom the proof of her kinship to himself. In Homer and elsewhere he complains of her temper, e.g. II. 5. 892, μένος ἐστὶν ἀνάσχετον οὐκ ἐπιείκτον | "Ἡρῆς.

832. et inceptum] 'control the causeless outbreak of thy wrath.'

833. An admirable line. do, quod vis, by its extreme simplicity and terseness, marks the supreme authority of the speaker (cf. the phrase in which the royal assent used to be given to acts of Parliament, le Roi le veult), while the next words are uttered in a tone of extreme courtesy—'with cheerful submission I bow to thy will.' me remitto= 'I unbend'; I do not strain my authority.
835. commixti ...] 'The Trojans shall but sink blended in the mass'; they shall be incorporated and absorbed in the native Italian race, but nothing more. This peculiar phrase should be carefully compared with G. 1. 327, *magnus alit magno commixtus corpore fetus*, where Virgil is describing the heaven (i.e. the rain) descending into the lap of earth, and there disappearing 'commingled with its (the earth's) mighty frame,' while at the same time securing all fertility and increase. So too the Trojans will disappear and be absorbed in the great Latin community which they join, and from this happy union shall 'arise a mixed race of Italian breed which shall surpass men and surpass the gods in righteousness.'

Conington gives for *subsident*, 'shall hold the lowest place,' and explains *corpore tantum* of the Trojans being 'mingled with the Latins in body only, not in name,' which I do not understand.

836. morem ... adiciam] Cf. 192. What Aeneas there proposes to do Jupiter here declares to be his own purpose.

839. pietate] This is in Virgil the special Roman virtue. The ideal Roman is *vir pietate gravis* (1. 151), and it is as the type of his race, not merely as the saviour of Anchises, that Aeneas is everywhere *pius*. This word expresses dutiful regard for natural obligation either to the gods, kinsfolk, or country. But as a man should show his regard to the gods, so they are bound to show reciprocal regard for him, and the *pietas* of the gods is often referred to, e.g. 5. 688, *si quid pietas antiqua labores | respicit humanos*. But the gods may fail in this 'righteous regard,' and hence to speak of the Romans 'exceeding the gods' in it is a phrase not beyond the limits of rhetorical amplification.

840. nec gens ...] She shared with Jupiter and Minerva the great temple on the Capitol; as *Juno Regina* she had her own temple on the Aventine, and others as *Juno Moneta, Juno Lucina*, etc.

842. interea] 'and so,' i.e. while in this softened mood. For *excedit caelo*, cf. 791 n.

843-886. Jupiter, desiring to remove Juturna from her brother's side, summons one of the two Furies who wait beside his portals to execute his judgments upon men. The Fury speeds earthwards, and, taking the shape of an ill-omened bird,
fled screaming before the terror-stricken Turnus. Juturna recognizes the fatal sign and, praying for that death which she can never obtain, returns to her home in the stream.

845. Usually the three Furies, Tisiphone, Alecto, and Megaera, have their dwelling in Tartarus (6. 280, 571), but Virgil here clearly distinguishes between the ‘twin plagues whose name is Dreadful,’ who attend at the portals of Jove, and their sister, who he describes as Tartaream, i.e. inhabiting Tartarus. dicuntur, ‘are told of,’ seems to mark the account given of them as somewhat novel. cognomine: the cognomen is a name which ‘corresponds’ or ‘answers to’ something. In Roman names it follows the praenomen and nomen, originally marking some personal quality or distinction, e.g. T. Manlius Torquatus, M. Crassus Dives; and hence is frequently used, as here, of ‘a name which fits,’ these plagues being fitly called ‘the Dread beings’ (Σεμών).

846. Nox intempesta] A phrase also found G. 1. 247, and in Lucr. and Cicero, and generally rendered ‘unseasonable night,’ ‘night when no man can work.’ Cf. Varro 7. 72, nox intempesta, quo tempore nihil agitur; Macrob. Sat. 1. 3.

847. uno eodemque] eodem is made a disyllable (by synizesis) and then elided.

848. serpentum spiris] the ‘snaky coils’ of their hair. ventosas, ‘windy’; a suggestive epithet which is best left unexplained. Conington well quotes Zechariah v. 9, “and behold, there came out two women, and the wind was in their wings.”

850. adparent] ‘attend’; the word suggests the appari- tores or ‘public officers’ of magistrates.

851. deum rex] The monosyllabic ending is intended to suggest awe; so too the novel ending of 863.

854. inque omen] ‘as a warning’; lit. ‘so as to be an omen.’

856. per nubem] ‘through a cloud.’ Virgil wishes to emphasize the idea of the arrow coming from no visible source (‘dropping,’ as we might say, ‘from the clouds’), cf. 859, ‘whirring and undetected it cleaves the swift shade.’ He does so in order to suggest how the Fury appears as if from nowhere.
857. **Parthus ... Parthus, sive Cydon**] Virgil is fond of this repetition of a word when he wishes to amplify an idea; cf. 674, *turrimque tenebat, | turrim quae* (then follows a fuller description); 897, *saxum circumspicit ingens, | saxum antiquum ...*. The men of Cydon in Crete were noted archers, cf. Ecl. 10. 59.

859. **celeres ... transilit umbras**] so 4. 226, 270, 357, *celeres per auras* is used of Mercury flying swiftly through the air. The air is imagined as swiftly passing by the object which swiftly passes through it; so we speak of objects ‘flying past’ when we travel in an express. The repetition of *celerem* (853), *celer* (855), and *celeres*, here seems to show want of revision; cf. 631 n.

861. **videt**] i.e. comes in sight of.

862. **alitis parvae**] i.e. of an owl; cf. 4. 462; G. 1. 402. *parvae* : ‘small’; i.e. in comparison with the Fury’s natural size. *collecta* : ‘gathering herself together,’ ‘shrinking.’

863. **quondam**] ‘at times,’ ‘oft.’ Notice the alliteration in *quae quondam, sedens serum*, which, together with the spondaic ending *culminibus desertis*, is intended to suggest awe and melancholy.

864. **serum canit**] ‘sings late,’ = *serum carmen canit*, cf. 398 n. *inportuna*: cf. G. 1. 470, *inportunaque volucres*, used of birds of ill omen. The adj. is a very strong one, used strictly, like *inportuosus*, of a coast which has no harbours, and then = ‘unseasonable,’ ‘utterly out of place,’ ‘intolerable.’

869. **stridorem ... et alas**] = *stridorem alarum*; she ‘recognizes the whir of the Fury’s wings,’ cf. 876. For other instances of *hendiadys* (*ἐν διὰ δυνών*), the figure by which two words or phrases are simply put side by side, instead of a single complex phrase in which the words qualify each other; cf. 50. 508.

871. **soror**] added pleonastically to emphasize the cause of her conduct—‘with a sister’s sorrow.’

873. **iam**] emphatic; ‘now’ = ‘after this.’ *durae*: ‘enduring’; she has borne everything for his sake, but now she must yield to crushing destiny. For *durus* so used, cf. 3. 94, *Dardanidae duri*; 5. 730, *gens dura atque aspera cultu*. Conington strangely explains ‘obdurate,’ ‘hard-hearted,’ as though she reproached herself with neglecting Turnus. It is not her will but her power which is weak.
875. ne me ... ] 'affright not my frightened soul.' She tells them bitterly that their efforts to scare her are superfluous, for she is already cowed and conquered.

876. obscenae volucres] the plural by a natural inaccuracy, or perhaps to suggest Juturna's confusion.

878. magnanimi iovis] Cf. 144 n. haec ...: 'this is his return for my (lost) maidenhood.'

880. condicio] 'law.' Death is the ordinary law of life, but Juturna has been robbed of the benefit of it. possem ...: 'else were I able now at least to end ...'; the protasis ni mortis condicio adempta esset has to be mentally supplied.

882. aut quicquam ... ] 'or can aught of mine be dear to me ...?' meorum = 'of my life,' 'of whatever can befall me.' For quicquam, see 761 n.

885. glauco] 'bluish-grey'; the colour of water; cf. Lucr. 1. 719, glaucis ... ab undis. So 8. 33, Tiberinus wears glaucus amictus; G. 4. 335, the river-nymphs weave wool 'dyed with the hue of glass' (hyali ... colore). Juturna veils her head as a mark of despair (cf. Livy 4. 12, multi ... spe amissa ... capiti-bus obvolutis in Tiberim se praecipitaverunt), the idea being that signs of extreme agony should be hidden from sight; see Cic. Orator, 22. 74, where a painter, depicting the sacrifice of Iphigeneia, covers the head of Agamemnon. So too Julius Caesar drew his robe over his face as he fell.

887-952. Aeneas taunts his opponent with still shrinking from the combat, and Turnus seizes a huge boulder, but the hand of doom was upon him, and, when he seeks to fling it, his power fails and he is like one who seeks to accomplish something in a dream. Aeneas hurls his spear like a thunderbolt, deeply wounding Turnus, who prays for pity so that Aeneas almost yields, when the sight of the belt of Pallas, which Turnus was wearing, inflames his fury and he strikes the avenging blow.
NOTES.


‘His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great admiral, were but a wand.”

889. *nunc deinde*] ‘now, after that,’ i.e. after recovering thy sword.

891. *et contrahe ...*] ‘and gather together all thy power of courage or of skill.’ After each of the imperative clauses, *verte ..., contrahe ..., opta ...,* we must supply the thought ‘and it will be in vain.’

894. *caput quassans*] marking melancholy; cf. Lucr. 2. 1164, ιαμπυμε caput quassans grandis suspirat arator | crebrius. The few words of Turnus are in Virgil’s noblest manner, and Hector’s speech (Il. 22. 297), beginning ὧ πόσοι, ἥ μάλα δὴ μὲ ἑοί δαναυόνει κάλεσαν, though it may have suggested them, cannot be compared with them in their strong simplicity.

898. *limes ...*] So Hom. II. 21. 403 of Athena, Ἦ δ’ ἀναχασσαμένη λίθων εἰλετο χειρί παχεύ ... τὸν ἰ’ ἀνδρεό πρόσερκο τέσαν ἐμμενα οὐρον ἀρούρης. ‘Boundary-stones,’ sacred to the god Terminus, were regularly set up to mark the limit of ownership and ‘determine strife.’ *Item discerneret* : lit. ‘decide a contentious point.’

899. *vix illud ...*] So II. 12. 447, Hector picks up a stone:

τὸν δ’ ὀφ’ ἐπ’ ἀνερε δήμου ἄριστῳ
ῥηδὼς ἐπ’ ἀμαζαν ἀπ’ οὐδεσ ὄχλοσ σειαν
οἴοι νῦν βροτοῖ εἰσ’ ὧ δὲ μν ῥέα πάλλε καὶ οῖος.

The exaggeration from ‘two’ to ‘twelve’ men marks the literary imitator who disregards facts. For a more pardonable exaggeration of Homer, cf. 6. 578.

902. *altior insurgens*] ‘rising higher on to it’; the force of *in-* is that he raises himself so as to throw his weight into the stone; cf. intorquet, 921. *cursu concitus*: so as to get impulse.

903. *se cognoscit*] ‘recognizes himself.’ In no movement can he feel any trace of his usual vigour.

905. *genua*] scanned as a trochee, *u* being made consonantal = *w*; cf. 701 n.
906. lapis ipse] The ‘stone itself’ shares the weakness of Turnus. vacuum per inane: ‘through empty space’; cf. 354 n.
908. pressit] ‘weighed down.’ The comparison is from Il. 22. 199:  
\[\textit{śs \v{d}̆ \v{r}̆ \v{t}̆ τὸν \v{d}̆ναται υποφεύγειν, o\v{u}̆, o \v{d}̆ \v{w}̆κειν,}
\[\textit{ós \v{t}̆ τὸν \v{d}̆νατο μάρψαι ποσίν, o\v{u}̆, ŏί \v{d}̆λύξαι.}\
912. sequuntur] ‘attend,’ ‘come at our bidding.’
913. viam] ‘an opening’ to attack.
914. tum pectore ... : ‘then shifting fancies whirl through his brain.’
916. telumque ... ] ‘and he trembles at the threatening spear.’ telum instare really forms an acc. after tremescit, or we may say that tremescit is used in a pregnant sense = ‘he sees trembling that ....’
920. sortitus ... ] ‘seeking with his eyes to win the happy spot.’ As often with deponent past participles, sortitus is strictly present in sense, and sortiri is = ‘seek to gain by chance,’ fortuna being the ‘lucky spot’ between the joints of the armour where the spear can enter. Virgil’s elaborate phrase = Π. 22. 321, \[\textit{εἰσορφῶν χρᾷ καλὸν, δῆτε εἰξειε μᾶλιστα.}\
921. murali tormento] See Dict. Ant. s.v. Tormentum. Such engines used for attacking fortifications were the balista which hurled stones, and the catapulta which discharged darts. The impulse was secured by ‘winding back’ (torqueo) a huge spring which was then let loose.
923. instar] This word, probably connected with sta, σταυρός, etc. = ‘something set up,’ ‘an image,’ is regularly used with a gen. almost adverbially = ‘like’ (cf. 2. 15, instar montis equum; 7. 707, ipse agminis instar), though strictly it is a noun in apposition. So here the ‘spear brings destruction like (lit. ‘the image of’) a black whirlwind.’
924. oras] ‘edge.’ The spear passes through the ‘outmost circle of his sevenfold shield,’ and through the bottom of his corslet, wounding him in the thigh. \[\textit{σεπτεμπλεξ \v{e}πταβθεῖος.}\
926. incidunt ictus | ingens] emphatic alliteration. Notice too the moaning ν-sounds in 928.
930. precantem] ‘prayerful.’
931. merui] sc. mortem.
NOTES.

932. sortes] the 'chance' or 'fortune of war' which has fallen to you (tua), and which you have the right to use to the full by slaying me.

933. fuit et tibi talis ... ] 'and thou too didst once have a father, Anchises, in like case,' i.e. old and anxious for his son. So II. 22. 420, Priam thinks that Achilles may pity his age when he thinks of his own father—καὶ δὲ νῦ ἔ γε πατὴρ τουὸδε τετυκταί, Πηλεὺς.

935. 'and give back me, or, if thou wilt, my lifeless body to my kin.' Turnus pleads for his life, or at least that he may be buried by his kinsfolk, and not be flung to the dogs (cf. II. 22. 330, μὴ με ἔα παρὰ νηυὶ κύνας καταδάψαι Ἀχαίων ... σῶμα δὲ σικάδ' ἐμὸν δῷμεναι πάλιν). Sidgwick says, 'for his own life he does not care,' and Conington speaks of 'his indifference to death,' but the whole passage shows that his prayer is really for his life, and that Virgil represents Aeneas as on the point of granting it (940).

936. victum] sc. me. He is not only defeated, but has acknowledged his defeat before all the host.

941. infelix ... ] The 'ill-starred baldric,' which catches the eye of Aeneas, is the one which Turnus had taken from Pallas after slaying him; cf. 10. 495, where it is described as of 'vast weight,' with the story of the Danaids chased on its heavy gold plates. The second clause et ... bullis merely amplifies the first; 'when the ill-starred baldric met his view, and the sword-belt flashed with its well-known studs.'

943. pueri] 'young'; added to increase the pathos.

944. inimicum insigne] probably merely the badge or trophy 'won from his foe,' though inimicum may possibly also suggest that the trophy was fatal to its wearer.

945. oculis ... hausit] 'when he devoured (lit. 'drank in') with his eyes the trophy that recalled cruel grief.' exuviasque is added to explain monimenta. For hausit, cf. 4. 661, hauriat hunc oculis ignem; 4. 359, vocemque his auribus hausit.

947. 'Art thou, thou bedecked in the spoils of those I loved, to be snatched hence from me?' indute is more vigorous than the nom. would be; cf. 2. 283, quibus, Hector, aboris | exspectate venis? Conington explains hinc 'after this, i.e. after daring to wear this trophy, but quotes no parallel for such a use.
949. *inmolat*] ‘sacrifices,’ i.e. as a victim whose blood he has a right to demand.

951. *fervidus*] For the rhythm, cf. 730 and note. *solvuntur membræ:* the Homeric λύντο δὲ γυῖα, γυῖα λέλυντο. *frigore:* i.e. the cold of death.

952. *vitaque ...*] So Homer of the death of Hector (II. 22. 362):

\[\psi\nu\chi\delta'\varepsilon\kappa\rhoε\theta\epsilon\varepsilon\nu\pi\tau\alpha\mu\varepsilon\nu\nu\Lambda\iota\iota\o\ddot{o}\delta\delta\epsilon\varepsilon\beta\varepsilon\upsilon\varepsilon\iota,\]
\[\delta\nu\pi\tau\mu\nu\gamma\o\omicron\omicron\omicron\omicron\sigma\alpha,\lambdai\pi\omicron\omicron\omicron\omicron'\alpha\delta\rho\omicron\omicron\omicron\omicron\omicron\omicron\kappa\alpha\iota\varepsilon\beta\iota\nu,\]

which shows the force of *indignata:* the soul ‘chafes indignantly’ at the thought of dying in early manhood. Virgil has the same line (11. 831) of the death of Camilla.
VOCABULARY.

LIST OF ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
appos. = apposition.
c. = common.
cf. = compare.
comp. = comparative.
conj. = conjunction.
defect. = defective.
dep. = deponent.
f. = feminine.
fr. = from.
freq. = frequentative.
gen. = genitive.
imperat. = imperative.
incept. = inceptive.
inf. = infinitive.
interj. = interjection.
intr. = intransitive.
lit. = literally.
m. = masculine.
n. = neuter or nominative.
num. = numeral.
obsol. = obsolete.
part. = participle.
patron. = patronymic.
pl. = plural.
prep. = preposition.
pron. = pronoun, or pronominal.
prop. = proper name, or properly.
rel. = relative.
rt. = root.
sc. = sic.
sts. = sometimes.
sup. = superlative.
tr. = transitive.
usu. = usually.
v. = verb.

ä, äb, prep. with abl., motion from; of agent, by.
ab-rumpo, ēre, rūpī, ruptum, tr. v. break or tear off; abrupto sidere, with bursting tempest, 451 n.; part.
abruptus, as adj. broken off, steep; in abruptum, sheer downward, 687.
ab-scindo, ēre, scīdi, scissum, tr. v. tear away; cut off.
ab-sisto, ēre, stīti, intr. v. stand aloof from; with inf. cease to, 676; of spark, leap forth or from, 102.
abstūlī, perf. of aufero.
ac, conj. see atque.
ac-cedo, ēre, cessi, cessum, intr. v. [ad, cedo], draw near, approach.
ac-cendo, ēre, ndi, nsum, tr. v. [ad, cando], set on fire, fire, kindle; fire with rage, etc., inflame.
ac-cīdo, ēre, cīdi, intr. v. [ad, cado], happen, befall.
ac-cīpio, ēre, cēpi, ceptum, tr. v. [ad, capio], take to oneself, receive; accept, welcome; hear news.
äcer, cris, cre, adj. [rt. ac, cf. acuo, acies, etc.], sharp, keen; fierce; valiant; eager; comp. acrior; sup. acerrimus.
äcerbus, a, um, adj. [id.], bitter to the taste; sour, unripe; grievous; horrible; acerba fremens, angrily chafing, 398 n.

Achátes, ae, m. Trojan warrior, companion of Aeneas.

Achilles, is, m. the hero of the Iliad, son of Peleus king of Thessaly and the sea goddess Thetis.

ácies, ēs, f. [see acer], sharp edge of weapon; sharp sight, glance of eye; line of battle, battle array, host.

Actor, ōris, m. an Auruncan hero.

actus, ūs, m. [ago], impulse.

ácuo, ēre, ūi, ātum, tr. v. [cf. acer], sharpen, whet.

ād, prep. with acc. to, towards; near, at; with regard to; for.

ādactus, part. of adigo.

ad-célēro, āre, āvi, ātum, intr. and tr. v. quicken, hasten.

ad-do, ēre, didi, dītum, tr. v. add, give in addition.

ad-dūco, ēre, xi, etum, tr. v. lead to; pull towards one, draw in reins.

ād-ēo, īre, īvi or īi, ītum, tr. and intr. v. go to, approach.

ād-ēo, adv. to that point, so much, so far; usque adeo, to such an extent, so very; emphasizing first word in sentence, 548 n.

ad-fīcio, ēre, fēci, fectum, tr. v. do something to a per-

son; adf. aliquem pretio, repay with a reward, i.e. bestow a reward upon, 352 n. [ad-for.], adfārī, adfātus, tr. dep. v. defect. speak to, address.

ad-glōmēro, āre, āvi, ātum, mass together.

ad-gnosco, ēre, gnōvi, gnītum, tr. v. [gnosco = nosco], recognize; acknowledge, admit.

ād-hūc, adv. to this point; still.

ād-icīo, ēre, iēci, iectum, tr. v. [ad, iacio], throw to; place near; add to.

ād-igo, ēre, īgi, actum, tr. v. [ago], drive or bring to; hurl or speed missile.

ād-imo, ēre, īmi, emptum, tr. v. [emo], take away from.

ād-iungō, ēre, nxi, nctum, tr. v. join to.

ād-iūro, ēre, īvi, ītum, tr. v. swear to or in addition; swear by.

ād-iūvo, ēre, iūvi, iūtum, tr. v. help, aid.

ad-lābor, i, lapsus, intr. dep. v. glide up to, reach.

ad-lōquor, i, lōcutus, tr. dep. v. speak to, address.

ad-mōvēo, ēre, mōvi, mōtum, tr. v. move to or towards, place near.

ad-niōtor, i, nīsus or nixus, intr. dep. v. lean upon or against.

ad-nūo, ēre, ūi, (ūtum), tr. and intr. v. nod assent to, grant to.
VOCABULARY.

adōlesco, ēre, ēvi, ultum, intr. incept. v. [adoleo], grow up.

ad-pārēo, ēre, ī, ītum, intr. v. [ad, pareo], appear, be visible or seen, meet one’s view; be attendant on, 850 u.

ad-plīco, ēre, āvi and ī, ātum and ītum, tr. v. fasten to; pin to the earth, 303.

ad-scio, īre, īvi, tr. v. (rare), receive, admit; socios, welcome as allies, 38.

ad-scisco, ēre, scivi, scitum, tr. v. receive as son, etc., adopt.

ad-simūlo, āre, āvi, ātum, tr. v. make like to; part. adsimulata, like, 224.

ad-sisto, ēre, stiti, intr. v. stand by or near.

ad-specto, āre, āvi, ātum, tr. freq. v. [adspicio], look at attentively, gaze at, behold.

ad-spīro, āre, āvi, ātum, intr. v. aspire to, have an ambition for.

ad-sto, āre, stiti, intr. v. stand near or by; take one’s stand upon.

ad-sum, esse, fūi, intr. v. be at hand, be present; join the fray, 288; come up.

ad-surgo, ēre, surrexi, surrectum, intr. v. rise up, arise.

advēna, ae, c. [advenio], a new comer, stranger.

ad-vertō, ēre, ti, sum, tr. v. turn or direct to or towards; part. adversus, a, um, as adj. turned towards, confronting, meeting, opposite, facing; adverso currur, as his chariot meets it, 370; adverso sub pector., full in his breast, 950; adverso equo, charging with his steed, 291; adversa sauciōs ora, wounded right in the face, 651; adverse, unfavourable.

ad-vōlo, āre, āvi, ātum, intr. v. fly towards; fly upon a foe.

aedēs, or aedis, is, f.; in sing. a temple; pl. a house, palace.

Aegaeum, i, n. (sc. mare), the Aegean Sea, now the Archipelago.

aeger, gra, grum, adj. sick, ill, suffering, feeble.

aegresco, ēre, intr. incept. v. [aeger], grow worse; of violence, grow angrier, 46.

Aenēādes, ae, m. patron. a descendant of Aeneas; pl. Aeneadae, the followers of Aeneas, the Trojans.

Aenēas, ae, m. (acc. an, voc. a) [Aveias], a Trojan prince, son of Venus and Anchises.

Aeōius, i, m. a Trojan warrior.

aequē, adv. [aequus], equally.

aequō, āre, āvi, ātum, tr. v. [aequus] make level; aequato examine, in even poise, 725 n.

aequor, ōris, n. [id.], level surface, plain; the sea.
aequus, a, um, adj. level, flat; equal, like; fair, just; pede aequo, fairly foot to foot, 465.

aerēus, a, um, adj. [aes], of bronze; gen. aerei, dissyll. 541 n.

ãërius, a, um, adj. [aer], of the air, aerial.
aes, aeris, n. copper; alloy of copper and tin, i.e. bronze.

aestūo, āre, āvi, ātum, intr. v. [aestus], boil, seethe; surge up.
aestus, ëus, m. [cf. aestas, aëtus], summer heat; surging of tide, tide.
aetas, ātis, f. [=aevitas fr. aevum], period of life, age; youth, 438.
aeternus, a, um, adj. [=aeviternus fr. aevum], eternal.
aether, eris, m. (acc. èrā) [aëtheo], the upper air, ether, opp. to aer; the heaven, sky.

af-fēro, ferrei-e, attuli, allatūm, tr. v. [ad, fero], bring or carry to, waft to.

äger, gri, m. [āγρός], field; land.
agger, ēris, m. [ad, gero], mound, rampart.

āgito, āre, āvi, ātum, tr. freq. v. [ago] drive, pursue, chase; harass, goad; practise an art, 397.

agmen, īnis, n. [ago], prop. body or band of troops on the march, column; array, host.

āgo, ēre, ēgi, actum, tr. v. [āγω], drive; lead; pass. speed along, 336; genus actum per, his lineage stretching through, 530; do, transact, perform, act; intervene, 429; imperat. age, as exclam. come! now!

āgrīcōla, ae, m. [ager, colo], husbandman, farmer.

Āgyllīni, ōrum, m. pl. men of Agylla, town in Etruria, later Caere, now Cervetri, 281.

āio, defect. v. say, assert.

āla, ae, f. [for ax-la, rt. of ago], wing.

ālācer, cris, cre, adj. cheerful, active, vigorous.

Albānus, a, um, adj. Alban, of Alba.
albēo, ēre, intr. v. [albus], be white.
albūs, a, um, adj. [cf. ἀλφός], white.
allos, itis, c. [ala], a bird.

āliger, ēra, ērum, adj. [ala, gero], winged.
alipēs, ēdis, adj. [ala, pes], wing footed, i.e. swift.
aliter, adv. [alius], otherwise.

ālius, a, ud, pron. adj. [cf. ὁλὸς], another, other (prop. of more than two, see alter); aliī ... alii, some ... others.

Alsus, i, m. a Rutulian shepherd.
alταίρια, ūnum, n. pl. [altus], class. only in pl., a high altar.
alter, čera, črum, pron. adj. [akin to alius], the one or the other of two, another; second.

alternus, a, um, adj. [alter], one after another, alternate; alterni, every other man, i.e. but half of us, 233.

altē, adv. [altus], on high.

altus, a, um, adj. [alter], one after another, alternate; alterni, every other man, i.e. In a halfofns, 2.33.

alte, adv. [altus], on high.

altus, a, um, adj. [part of alo, nourish], high, lofty, towering aloft; the top of; deep; alto inguulo, deep in his throat, 358; stately, 546; steep, 752; comp. altior; sup. -issimus.

alvus, i, f. [alo], belly.

āmārus, a, um, adj. bitter to the taste; of smoke, pun-gent.

Āmāta, ae, f. wife of King Latinus.

ambo, ae, o, num. adj. [cf. āμφω], both.

ambrōśia, ae, f. [ἀμβρόσια], the food and unguent of the gods, see 419 n.

ambůro, ēre, ussi, ustum, tr. v. burn all round, scorch; part. ambustus, scorched, half burnt.

ā-mens, ntis, adj. frantic, in distraction, dazed with fear.

āmictus, ūs, m. [amicio], garment, robe, mantle.

ā-mitto, ēre, misi, missum, tr. v. lose.

amnis, is, m. a large river; water, 417.

āmor, ēris, m. [amo], love, passion.

amplius, adj. [comp. of ample], more, further, any more.

Āmyicus, i, m. Trojan warrior, son of Priam.

ān, conj. in second half of disjunct. question, or in sentences implying doubt, see 636 n., or, or whether.

Anchīses, ae, m. son of Capys, father of Aeneas.

ānāēlus, a, um, adj. [an, cf. āvā, halo], breathless, panting.

ānima, ae, f. [cf. āreμos, animus], air, breeze; breath of life, life; soul, spirit.

ānīmōsus, a, um, adj. [animus], full of spirit, courageous.

ānīmus, i, m. [see anima], the rational soul (opp. to body, corpus, and vital principle, anima); mind; courage, spirit; goodwill, 23.

annus, i, m. a year.

antē, prep. with acc. [ἀντί], before, in front of; (of rank, etc.), above, excelling; adv. before, first; before it, in front.

antē-ēo, īre, īvi or ī, tr. and intr. v. go before; surpass.

Antēēlus, ei, m. Trojan warrior.

antiquus, a, um, adj. [ante], ancient, former; of ancient lineage, 347.

āpērio, īre, ērūi, ertum, tr. v. [cf. operio], lay bear
reveal; part. *apertus*, as adj *open*.

*ápex*, *ícis*, m. *peak of helmet*, 492 n.

*ápis* or *ápes*, is, f. *a bee*.

*Apollo*, *ús*, m. the sun god, son of Jupiter and Latona, twin brother of Diana: god of song, prophecy, medicine, etc.

*Appenninus*, i, m. [cf. Celtic pen, “height”], *the Apennine Mountains*, 703.

*apto*, áre, ávi, átum, tr. freq. v. [apo], fit, adapt.

*ápud*, prep. with acc. [*épí*], at, by, near, beside.

ára, ae, f. *an altar*.

*arbó* or *arbós*, *órís*, f. *a tree*.

*arbóreus*, a, um, adj. [*arbor*], of a tree; vast as a tree, 888.

*Arcádus*, a, um, adj. *Arcadian*.

*Arcas*, ádis, m. (acc. *ádá*, nom. pl. *áfde*), an *Arcadian*; adj. m. *Arcadian*.

*Archétius*, ii, m. a Rutulian warrior.

*arcus*, ás, m. *a bow*.

*Ardéea*, ae, f. capital of the Rutuli, 20 miles S. of Rome, now *Ardea*.

*ardéo*, ére, si, (sum), intr. v. be on fire, blaze, glow; be eager; be inflamed with rage, rage; part. *ardens*, ntis, as adj. burning, blazing; fiery.

*ardáus*, a, um, adj. high, lofty, towering aloft.

*áréo*, ére, īi, intr. v. be dry; part. *árens*, ntis, as adj. dry.

*áriés*, étis, m. (in oblique cases scanned *áryetís*, etc., 706 n.), *ram*; battering *ram*.

*Argívus*, a, um, adj. of *Argos*, *Argive*, hence Greek.

arma, órum. n. pl. [rt. ar, *fit* to body, cf. *árapléktow*], *amour*, *arms*; mail-clad army, 433 n.

*armentum*, i, n. [aro; prop. *cattle for ploughing*], *herd*.

armo, áre, ávi, átum, tr. v. [arma], *furnish with arms*, *arm*.

*armus*, i, m. [cf. arma], *shoulder*.

*ar-rigo*, ére, rexi, rectum, tr. v. [ad, rego], erect, raise; rouse; part. *arrectus*, excited, thrilled; of ears, listening.

*ars*, artis, f. [cf. *árapléktow*, arma], an art, craft; skill; per *artem*, with cunning, 632.

*artifex*, ícis, c. [ars, facio], an artist, craftsman.

*arvum*, i, n. [aro], *arable* field; pl. *the fields*, *lands*, *the ground*.

*arx*, arcis, f. [arceo], *citadel*; height.


*Ascánius*, iī, m. son of Aeneas and Creusa, also called *Iulus*.

*a-scendo*, ére, scendi, scensum, tr. and intr. v. [ad, scando], ascend, mount.

*Ásia*, ae, f. *Asia*. 
VOCABULARY.

Asilas, ae, m. Etruscan chief and seer.
asper, ēra, ērum, adj. rough; fierce.
a-spício, ēre, spexi, spectrum, tr. v. [ad, specio, only in comp.], look at or upon, behold, see.
Assārācus, i, m. Trojan warrior.
ast, conj., see at.
astrum, i, n. [ἀστρον], star.
ät or ast, conj. [cf. ἀτήρ], but, yet.
ätāvus, i, m. [avus], great-great-grandfather; ancestor.
āter, tra, trum, adj. black, dark, gloomy; deadly.
Āthōs, no gen. (dat. o, acc. o, ōn or ōnem, abl. ōne), m. Mt. Athos.
Ātīnas, ae, m. Rutulian warrior.
atque or āc, conj. and also, and; and straightway, 623 n.; simul ac, as soon as; non secus ac, just as.
atrīum, ii, n. entrance-room, hall.
at-tollo, ēre, tr. v. [ad, tollo], raise up or higher, exalt.
at-tōno, āre, īn, ītum, tr. v. thunder at, hence strike with, amaze; part. attōnītus, a, um, as adj. astonished, dazed.
atūūi, perf. of affero.
auctōr, āris, m. [augeo], a creator, founder; author; his master, 405; prompter, 159.
audax, ācis, adj. [audeo], courageous, presumptuous.
audēo, ēre, ausus, tr. and intr. semi-dep. v. venture, dare; ausa, n. pl. of part. ausus as subst. daring deeds; effrontery, 351.
audio, īre, īvi and īi, ītum, tr. v. [cf. auris], hear.
aufēro, fere, abstūli, ablātum, tr. v. [ab, fero], take away; banish fear, 316; lop off, 382.
augur, āris, c. [avis, rt. gar. cf. garrio], an augur, diviner.
augūrium, ii, n. [augur], augury; omen.
Aulestes, ae, m. a Tuscan princely priest.
aura, ae, f. [avpā], breeze.
aurātus, a, um, adj. [aurum], gilded, gold clad.
aurīga, ae, c. [aurea = bridle, ago], charioteer, driver; groom.
auris, is, f. [cf. audio], ear.
Aurōra, ae, f. the goddess of the Dawn, 77.
aurum, i, n. gold.
Auruncus, a, um, adj. Auruncan, of the Aurunci, a people of Latium, on the Liris.
ausa, ausus, see audeo.
Ausōnīdae, arum or ūm, m. pl. the inhabitants of Ausonia, i.e. Italy, Ausonians.
Ausōnīus, a, um, adj. Ausonian; Ausonii, ūrnum, the Ausonians, primitive inhabitants of Central and Southern Italy, hence Italians.
aut, conj. [cf. àv, àvē, àvērāp],
or; aut ... aut, either ... or.
autem, conj. [id.], on the other
hand, yet, however.
auxilium, ii, n. [augeo], help,
aid, relief.
ā-vello, ēre, velli or vulsi
(volsi), vulsum (volsum), tr.
v. tear away.
ā-vero, ēre, ti, sum, tr. v.
turn away; make to swerve
aside, 203; part. āversus,
a, um, as adj. turned away;
with back turned, i.e. those
who flee, 464.
āvidus, a, um, adj. [aveo,
long for], eager, greedy.
āvis, is, f. a bird.
āvius, a, um, adj. [a, via],
out of the way, remote.
āvuncūlus, i, m. dim [avus],
maternal uncle.
āvus, i, m. grandfather;
forefather.
axis, is, m. [rt. ag, cf. ago,
ätzuv], axle.
baltēus, i, m. sword-belt,
baldric.
barba, ae, f. beard.
bellātor, oris, m. [bello],
warrior.
bello, āre, āvi, ātum, intr. v.
[bellum], wage war, fight.
bellum, i, n. [old form
duellum, contest between
two, duo], war; combat,
fray.
bī-dens, ntis, f. [bis, dens],
two-year-old sheep (sacri-
ficial term, either from the
two prominent cutting
teeth or because its two
rows of teeth are then
complete).
bī-frons, ntis, adj. [bis, frons],
with two faces of Janus,
198.
bigae, ārum, f.pl. [bis, iugum],
two-horse chariot.
bī-iūgis, e, adj. [id.], yoked
two together; b. equos, his
pair of steeds, 355.
bīlīx, īcis [bis, iugum, thread],
adj. with a double thread,
375 (not found elsewhere).
bīni, ae, a, distrib. num. adj.
[bis], two apiece; poet. for
two, 165.
bīs, num. adv. [for duis fr.
duo], twice.
bōnus, a, um, adj. good;
kind, gracious, noble, etc.;
comp. melior, sup. optimus.
Bōrēas, ae, m. [βορέας], the
North Wind.
bracchium, ii, n. [βράχιον],
forearm, fr. hand to elbow,
arm.
bulla, ae, f. boss, stud.
bustum, i, n. [buro = uro, cf.
comburo], funeral pyre,
where corpses were burned;
mound, tomb.
cādo, ēre, cēcīdi, cāsum, intr.
v. fall.
caecus, a, um, adj. blind;
blinding dust, 444; dark
dread, 617; confused noise,
591.
caedes, is, f. [caedo], slaughter;
carnage.
caedo, ēre, cēcīdi, caesium, tr. v. [cf. σχίζω, seindo], cut, cut down; slaughter, slay.
caelestis, e, adj. [caelum], heavenly.
caelum, i, n. [rt. cav, cf. cavus], the heaven, sky.
ciaeölēus, a, um, adj. dark coloured, dark blue.
caesaries, ei, f. head of hair, esp. long hair.
calco, ēre, avi, ātum, tr. v. [calx, heel], tread under foot, trample on.
cālefācio, ēre, fēci, factum, tr. v. make warm, make to glow; part. cālefactus, glowing.
cāleō, ēre, ūi (f. part. ītūrus), intr. v. be warm; part. cālens, warm.
cālīdus, a, um, adj. [caleō], warm.
cālīgo, īnis, f. [cf. clam, καλίςω, hide], fog, mist; darkness.
Cāmers, rtis, m. a Rutulian warrior.
campus, i, m. a plain.
candēō, ēre, ūi, intr. v. be white or white hot; part. candens, white hot.
candrōris, m. [candeō], whiteness.
cānis, is, c. [κῦω], dog, hound.
cānitīes, em, e (only cases in use), f. [canus], grey hair.
cāno, ēre, cēcīni, cantum, tr. and intr. v. [cf. carmen], sing; of owl, hoot; of oracle, declare.
cāper, pri, m. [κάπηρ], goat.
cāpio, ēre, cēpi, captum, tr. v. take, seize, capture, occupy; inspire with love.
cāpra, ae, f. [caper, κάπηρ], she-goat.
cāptīvus, a, um, adj. [capiō], captive. Subst. captīvus, i, m. captīva, ae, f. a captive.
cāpūlus, i, m. [capiō], hilt of sword.
cāput, ītis, n. [id.], head; fountain-head, source; central power, 572 n.
cārēo, ēre, ūi, ītum, intr. v. with abl. [cf. κειρω, shear], be without; matre c., has left the parent tree, 209.
carmen, īnis, n. [old form, canem, cf. cano, Camena], song.
carpo, ēre, psi, ptum, tr. v. [cf. ἀπάξω], pluck.
cārus, a, um, adj. dear. Comp. -ior, sup. -issimus.
cassus, a, um, adj. empty; of prayer, useless, fruitless.
castra, čorum, n. pl. (sing. very rare except as proper name) [cf. casa, hut], a fortified camp.
cāsus, ľus, n. [cado], a fall; event, accident, chance; misfortune.
cāterva, ae, f. crowd; troop, squadron.
caulis, is, m. [καύλος], stalk of plant.
causa, ae, f. cause.
cāvus, a, um, adj. [cf. κοίλος], hollow.
cēdo, ĕre, cessi, cessum, intr. v. withdraw, retire; flee; with abl. retire from, quit; yield; be yielded to, 17; pass into hands of, 185 n., etc., with dat.
cēlebro, ĕre, āvi, ātum, tr. v. [celeber], celebrate rites.
cēler, ěris, ĕre, adj. [cf. celox, a swift yacht], swift, speedy; comp. -erior, sup. -errimus.
celsus, a, um, adj. [cf. excello], lofty.
cērēbrum, i, n. [cf. κάρα, head], brain.
cērēus, a, um, adj. [cera], of wax, waxen.
cerno, ĕre, crēvi, crētum, tr. v. [cf. κρύω], separate, sift; discern, perceive; decide the issue, 709 n.
certāmen, ĭnis, n. [certo], combat, strife, contest.
certātim, adv. [id.], in rivalry, eagerly.
certē, adv. [certus], assuredly, at least.
certo, āre, āvi, ātum, intr. freq. v. [cerno], contend, strive.
certus, a, um, adj. [orig. part.of cerno], resolved, sure; certain; with sure aim.
cervix, ľ carbonalis, f. [cf. cerebrum, κάρα, head], neck.
cervus, i, m. [κεπάρως, horned], a stag, deer.
[cētērus], a um, adj. (not in nom. sing. masc.), the rest.
Cēthēgus, i, m. a Rutulian warrior.
ceu, adv. and conj. as, like as.

Chlōrēus, ei, m. a Trojan warrior.
ciēo, ĕre, civi, cītum [cf. κιε̃, κυέ̃], put in motion; rouse, excite; awake war; raise noise; part. citus, a, um, as adj. swift.
cingo, ĕre, nxi, nctum, tr. v. surround; engirdle.
cingūla, ae, f. girdle, belt, sword belt.
circā and circum, prep. with acc. and adv. [circus], around, about.
circum-do, āre, dédi, dātum, tr. v. place or throw around; pass. as middle, envelop, 416.
circum-fēro, ferre, tūlī, lātum, tr. v. turn around of eye.
circum-spicio, ĕre, spexi, spectum, tr. and intr. v. [specio only in comp.], look around; look round and see.
circum-sto, āre, stēti, tr. and intr. v. stand around.
cithāra, ae, f. [κυθάρα], lyre, lute.
ciō, ĕre, āvi, ātum, tr. freq. v. [cieo], put into quick motion; part. cītātus, of horses urged to full speed.
citus, a, um, part. of cieo, as adj. swift.
civis, is, c. citizen.
clādes, is, f. [cf. per-cello], destruction, disaster.
clāmo, ĕre, āvi, ātum, tr. and intr. v. [καλέ̃ω], cry aloud, shout.
VOCABULARY.

clāmor, oris, m. [clamo], a shout; scream of birds; din.
clārus, a, um, adj. [rt. cla, cf. clamo], brilliant; renowned.
clau do, ēre, si, sum, tr. v. [cf. clavis, κλεῖς, key], shut up, close; hide.
clīpēus, i, m. [rt. clep, cf. κλίπτω, hide], shield.
cō-ēo, ēre, ī, rarely īvi, itum, intr. v. come together; meet.
coepi, isse, coeptum, perf. with pres. signif. tr. and intr. v. begin.
co-gnātus, a, um, adj. [gnatus = natus], related by birth; cognato sanguine, by ties of blood.
cognōmen, īnis, n. [nomen], surname, name, 845 n.
co-gnosco, ēre, gnōvi, gnītum, tr. v. [gnosco = nosco], ascertain, learn; recognize.
cōgo, ēre, cōegi, coactum, tr. v. [co-agō], drive together, coactis cuneis, in close packed columnus; compel, force.
cō-hībēo, ēre, būi, bitum, tr. v. [habeo], restrain.
col-ligo, ēre, lēgi, lectum, tr. v. gather together, collect; se collegit in arma, gathered himself within his shield, 491; collecta, gathering herself together, i.e. shrinking, 862.
collum, i, n. neck.
cōlo, ēre, ī, cultum, tr. v. [cf. incola, colonus], culti-
vate; cherish; honour, hold as hallowed, 778.
cōlōr and cōlōs, oris, m. colour, hue.
cōlumn(a), ae, f. [cf. column], column, pillar.
cōma, ae, f. [κώμη], hair of head; foliage.
cōmans, ntis, only in pres. part. [id.], with long hair; c. colla, necks with flowing manes, 86; c. toros, the masses of his mane, 6; of shrub, leafy, blooming, 413.
ocōmes, ītis, c. [con, eo], companion, comrade.
cōmitātus, ūs, m. [comitor], escort, train, retinue.
com-minus, adv. [manus], at close quarters.
com-miscēo, ēre, miscūi, mixtum or mistum, tr. v. mix together, blend; commixtum clamorem, confused din, 618.
com-mitto, ēre, misi, missum, tr. v. bring together; of battle, engageīn; c. manum, with dat. engage in fight with.
commūnis, e, adj. [munus], shared in by all, common, general.
com-pingo, ēre, pēgi, pactum, tr. v. [pango], put together, construct; compactis trabibus, of planks welded together, 674.
com-plector, i, plexus, tr. dep. v. [cf. amplector], embrace.
com-pléo, ēre, ēvi, ētum, tr. v. [cf. plenus], fill up.
com-pōno, ēre, pōsūi, pōsītum, tr. v. place together, arrange; set terms, etc.

cōnātus, ēs, m. [conor], an effort, attempt.
con-ciēo, ēre, cīvi, cītum, tr. v. stir up, rouse; whirl along, 379; hurl, speed, 921; part. concitus, in swift career, 331, etc.
con-cipio, ēre, cēpi, cētum, tr. v. condense, congeal.
con-curro, ēre, curri, cursum., intr. v. hasten together, crowd together; hasten to meet, 149; meet or engage in fight, clash, close in battle.
con-cursus, ēs, m. a flocking together, throng.
con-cūtio, ēre, cūssi, cussum, tr. v. [quatio], shake violently, agitate, dismay.
condicio, ōnis, f. [condico], terms; mortis, the law of death, 880.
con-do, ēre, dīdi, dītum, tr. v. [lit. put together], found, establish; store up; bury; hide.
con-duco, ēre, xi, ctum, tr. v. lead together; (business term) rent.
con-fēro, ferre, tūli, collātum, tr. v. bring together; c. manum, fight hand to hand, meet in close fight.
con-fundō, ēre, fūdi, fūsum, tr. v. mingle in confusion; confusus, confused, bewildered; of treaty, dissolve or break.
con-gēmino, āre, āvi, ātum, tr. v. redouble.
con-grēdior, i, gressus, intr. dep. v. [gradior], meet, go to meet, encounter, attack at close quarters; congressus, in close encounter, 342.
congressus, ēs, m. [con-gredior], meeting; encounter, assault.
cōn-icīo, ēre, iēci, iectum, tr. v. [iacio], throw with force, hurl; of eyes, direct, turn.
coniunx, īngis, c. [coniungo], consort; husband; wife, bride.
con-sanguīnēus, a, um, adj. [sanguis], related by blood, kinsman's.
con-scendo, ēre, ndi, nsum, tr. v. [scando], climb up; mount steed.
con-scius, a, um, adj. [scio], sharing the knowledge of; c. virtus, the consciousness of worth, 668.
con-sequor, i, sēcūtus, tr. dep. v. follow up, overtake; of lance, pierce, 374.
con-sīdo, ēre, sēdi, sessum, intr. v. sit down together.
con-sisto, ēre, stiti, stitum, intr. v. stand still, stand.
VOCABULARY.

conspectus, ūs, m. [conspicio], sight.

con-sterno, ēre, strāvi, strātum, tr. v. strew over; terram, cover with earth, 543.

con-stītūo, ēre, ēūi, ētum, tr. v. [statuō], set up, establish.

con-sto, āre, stīti, stātum, intr. v. stand firm, abide.

consūlo, ēre, ēłūi, ultum, tr. and intr. v. consult, deliberate.

con-sūrgo, ēre, surrexi, surrectum, intr. v. rise up together, rise up.

con-tēgo, ēre, texi, tectum, tr. v. cover up, wrap up.

con-tendo, ēre, di, tum, tr. and intr. v. stretch, draw tight; of missile, aim.

con-terrēo, ēre, ēūi, ētum, tr. v. thoroughly frighten.

contīnūo, adv. [continuus], forthwith.

con-torquēo, ēre, torsi, tortum, tr. v. whirl, hurl.

contra, prep. with acc. and adv. opposite, to face, to meet, against the foe; confronting them; on the contrary; in answer.

con-trāno, ēre, xi, ctum, tr. v. draw or gather together.

contrārius, a, um, adj. [contrā], opposed to, contrary; n. pl., in contraria, in contrary ways, 487.

cōnābium, ī, n. [iōno], (for scansion see 821 n.), wedlock; c. nostra, a union with our house, 42.

con-vello, ēre, velli rarely vulsi (volsi), vulsum (volsum), tr. v. tear up or away.

con-vēnīō, īre, vēnī, ventum, tr. and intr. v. meet; impers. convēnit, it is agreed.

con-vero, ēre, ti, sum, tr. v. turn or wheel round or towards; fugam, reverse flight, 252; middle use, conversi lumina, having their eyes turned, 172 n.; pass. turn oneself, turn, meet.

cor, cordis, n. [cf. karōda], heart.

cornū, ūs, rarely ū, n. [kēpas], horn of cattle; horn on helmet for crest, 89 n.

cornus, i, f. cornel cherry tree; spear of cornel wood.

cōrōnā, ae, f. [kōrōny], garland, wreath; ring, circle of men.

_corpus, ōris, n. [cf. creo]; body; the mass of nation, 835.

cor-ripio, ēre, rīpūi, reptum, tr.v.[rapio], seize upon or up.

cōrusco, āre, āvi, ātum, tr. v. [cf. kōrōsw], brandish.

cōruscus, a, um, adj. [id.], quivering, tossing.

Cōrymaeus, i, m. a Trojan warrior.

costa, ae, f. rib.

crastinus, a, um, adj. [eras], to-morrow's.

crātēr, ēris, m. (acc. ērā, pl. ēras) [krapēr; keraννυμ], mix], bowl in which wine and water were mixed.
crãtis, is, f. wickerwork, see 508 n.
crãber, bra, brum, adj. [cf. cresco], thick, close, frequent.
crãbreso, ãre, brüi, intr. incept. v. [creber], become frequent, spread.
crãdo, ãre, didi, dïtum, tr. and intr. v. trust, believe.
crão, ãre, ãvi, ãtum, tr. v. [cf. cresco, corpus], create, beget, bear.
crepîtus, ãs, m. [crepo], rattle; crash of thunder.
cresco, ãre, crãvi, crãtum, intr. incept. v. [cf. creo], increase.
Crãtæus, a, um, adj. Cretan, of Crête, island in the Mediterranean, now Candia.
Crãthèus, ei, m. Greek warrior.
crîmen, ãnis, n. [for cernimen, fr. cerno], charge; crime; guilt = the guilty person, 600.
crinis, is, m. [cf. crista, kôpus], hair; pl. locks.
crispo, ãre, ãtum, tr. v. [crispus], brandish.
crista, ae, f. [see crinis], crest, plume.
crûdãlis, e, adj. [cf. crudus, cruor], pitiless, cruel.
crûdus, a, um, adj. [id.], raw; cruel, pitiless, 507 n.
crûentus, a, um, adj. [cruor], blood-stained.
crûor, õoris, m. [cf. crudus], blood from wound, gore.
cûblie, is, n. [cubo], couch.
culmen, ãnis, n. [collat. form of column, cf. collis, ex-
celsius], summit; roof.
culpa, ae, f. crime, fault.
cum, prep. with abl. (as enclitic after pers. and rel.
pron., e.g. secum), together with, with.
cum, conj. ; temporal, when; causal, since, with subj.; cum primum, as soon as.
cumque, by tmesis for qui-
cumque, q.v.
cûmülo, ãre, ãvi, ãtum, tr. v. [cumulus], heap up, pile high with.
cunctor, âri, âtus, intr. dep.
v. linger, hesitate.
cunctus, a, um, adj. [co, iunctus], all together, all, the whole.
cûnëus, i, m. wedge; wedge-
shaped column, 457 n.; wedge-shaped block of spec-
tators, 269 n.
Cûpenicus, i, m. a Rutulian warrior.
cûr, adv. why.
cûra, ae, f. [cf. caveo, euro],
care, regard, anxiety, trouble.
curro, ãre, cûcurri, cursum, intr. v. [cf. celer], run, hasten, speed; of blusli, mantle over, 66.
cerruptus, ãs, m. [curro], chariot, car; pl. steeds, 350 n.
cursus, ãs, m. [id.], a running, race; course; speed; levis cursu, lightly running, 489.
VOCABULARY.

cuspis, idis, f. spear head, spear.
cyclus, i, m. [kúkros, cf. cygnet], swan.
Cydon, önis, m. a Cydonian, from Cydon in Crete, 858 n.
damno, ëre, ávi, átum, tr. v. condemn, doom.
Dānai, orum or ūm, m. pl. the Danai or Greeks (so called after Danaus, son of Belus and brother of Aegyptus, who came from Egypt to Greece and there founded Argos).
Dardānides, ae, m. patron, a male descendant of Dardanus (son of Jupiter and Electra, ancestor of the royal race at Troy); hence a Trojan; pl. the Trojans.
Dardānius, a, um, adj. [see Dardanides], Dardan, Trojan.
Dāres, étis, acc. étā, m. a Trojan warrior.
Daunius, a, um, adj. Daunian, Apulian (from Daunus, king of Apulia, ancestor of Turnus).
Daunus, i, m. king of Apulia, father of Turnus.
de, prep. with abl. away from, down from; from; about, concerning, for; (agent) by.
dea, ae, f. [deus], goddess.
dēbeo, ère, ëi, ītum, tr. and intr. v. [de. habeo], owe; pass. be owed or due to.
dēbilis, e, adj. [de, habilis], disabled, weak.
dē-cerno, ère, crévi, crētum, tr. and intr. v. decide, determine; (of combat), decide the issue, fight it out.
dēcet, ère, céüt, tr. and intr. v. imper. [cf. δοκεῖν], it is seemly, becoming, fitting.
dēcōrus, a, um, adj. [decor], becoming: comely.
dē-cursus, us, m. downward course.
dēcus, ëris, n. [dece], grace, distinction, honour, glory.
déducus, ëris, n. disgrace, shame.
dē-fendo, ère, di, sum, tr. v. ward off; protect, defend; te defensum dabit, will defend thee, 437 n.
dē-fēro, ferre, túli, lātum, tr. v. bring or carry down or away.
dē-ficio, ère, fēci, fectum, intr. v. [facio], stand aloof from; fail, give way; become faint-hearted.
dē-figo, ère, xi, xum, tr. v. fix down.
dē-formo, ère, ávi, átum, tr. v. disfigure, deform.
dē-gusto, ère, ávi, átum, tr. v. taste of; (of weapon), just graze, 376 n.
dē-hinc, adv. henceforward; next, then.
dē-hisco, ère, hīvi, intr. v. gape open.
dē-icio, ère, iēci, iectum, tr. v. [iacio], hurl down, lay low.
deinde, adv. thereafter, next, secondly, then.
de-libo, are, avi, atum, tr. v. taste of, sip; summa oscula
d., just kissing the edge of
his lips, 434.
de-mens, ntis, adj. out of one's
mind, distracted.
de-mitto, are, misi,
tr. v. send or let down;
mentem, lose heart; demissus, of
eyes, dwivncast.
demum, adv. [de], at last;
tum d., then only.
denique, adv. at last, finally.
demus, i, m. [rt. di or div,
shine], god.
d-clivo, ere, vōvi, vōtum,
tr. v. consecrate or vow to
a deity.
dextéra or dextra, ae, f. [dexter,
sc. manus], right hand.
dico, ere, xi, ctum, tr. v. [cf.
delkvnu], say; name; tell;
tell of.
dictamnum, i, n. and us, i,
f.[dictamnu: Dictae], dittany,
plant growing on Mt. Dicte
and Mt. Ida, 412.
dictum, i, n. [dico], word, promise.
dīes, ei, c. in sing. m. in pl.
[rt. di, cf. Diespiter, divus,
deus], day.
dignor, āri, ātus, tr. dep.
v. pray against; beg off,
deprecate.
dīs, ei, c. in sing. m. in pl.
[rt. di, cf. Diespiter, divus,
deus], day.
dignor, āri, ātus, tr. dep, v.
[dignus], deem worthy;
deign, condescend.
dignus, a, um, adj. [cf. de-
cus], worthy, meet.
dīs, ei, c. in sing. m. in pl.
[rt. di, cf. Diespiter, divus,
deus], day.
VOCABULARY.

di-lūvium, ñi, n. [diluo], de-
luge, flood.
dī-mētior, īri, mensus, tr. 
dep. v. measure out.
dī-mitto, ēre, mīsi, missum, 
tr. v. send away, dismiss.
Dīořes, is, m. Trojan warrior, 
son of Priam.
Dīra, ae, f. [dirus], the Dread 
One, the Fury, usu. pl. 
845 n., etc.
dīrōmo, ēre, ēmi, emptum, 
tr. v. [dis, emo, lit. take 
asunder], part, separate, 
put an end to, decide fray, 
79.
dī-ripio, ēre, ui, reptum, tr. 
v. [rapio], tear in pieces; 
hastily break down altar, 
283.
dīrus, a, um, adj. [cf. ἑδώς], 
fearful, dread, fell. Dīrae, 
see above.
Dīs, Dītis, m. [cf. divus], god
of the infernal regions 
identified with Greek 
Pluto.
dīs, dat. and abl. pl. of 
deus.
dis-cēdo, ēre, cessi, cessum, 
intr. v. go away from or 
apart, withdraw, retire.
dis-cerno, ēre, crēvi, crētum, 
tr. v. separate; decide, 
settle.
di-scindo, ēre, scīdī, scissum, 
tr. v. rend apart.
di-clūdo, ēre, si, sum, tr. v. 
[claudo], loosen or unlock 
grip, 782.
disco, ēre, didīci, tr. v. [cf. 
διδασκω, doceo], learn.

discordia, ae, f. [discors], 
dissension, quarrel.
discrīmen, inis, n. [discerno, 
 cf. crimen], division; dis-
\*tinction.
dis-curro, ēre, cūcurri and 
curri, cursum, intr. v. run 
different ways, hither and 
there.
dis-cūtio, ēre, cussi, cussum, 
tr. v. [quatio], dash to 
pieces; scatter, disperse.
dis-iōcio, ēre, ieci, iectum, tr. 
v. [iacio], lit. throw asun-
der; scatter, disperse; cleave 
asunder, 308.
dis-silio, īre, īui, intr. v. 
[salio], leap asunder, snap 
asunder, 741.
dissulto, āre, intr. freq. v. 
[dissillio], leap asunder; 
leap forth, 923.
dīū, adv. [cf. dies], for a long 
time.
dīva, ae, f. [divus], goddess.
dī-verto, ēre, ti, sum, tr. v. 
turn in different directions; 
usu. in part., diversus, a, 
um, opposite, contrary, 
opposing, different; sepa-
rate, distant, far away; in 
different directions; diversa 
per agmina, through the host 
on every side, 557.
dīves, ītis, adj. rich, wealthy.
divido, ēre, visi, visum, tr. 
v. [dis], part asunder, 
separate, cut off.
divus, i, m. [divos, cf. dens], 
god, deity.
do, dāre, dēdi, dātum, tr. v. 
[διδωμι], give, offer, grant.
Many phrases (see 383 n.); dicta d., utter words, 441; sese d., flings himself, 227; fugam d., take to flight, 367; gemitum d., utter a groan, 713; ruinas d., spread ruin, work havoc, 453; terga d., turn their backs, fly, 463; cuneum d., form a wedge, 575; saltum d., leap, 367;

gemitum d., utter a groan, 713;

ruinas d., spread ruin, work havoc, 453;

terga d., turn their backs, fly, 463;

cuneum d., form a wedge, 575;

saltum d., leap, 367;

ductor, ēris, m. [duco], leader, chief.

dūum, adv. [diu, dum], some time ago, long since.

dulcis, e, adj. [cf. γλυκός], sweet to the taste; pleasant.

dum, conj. [cf. diu], whilst usu. with pres. indic. ; until with indic. or subj. ; provided that with subj.

dūō, ae, o, card. num. adj. [dō], two.

düplex, ēcis, adj. [duo, plico], twofold, double; genus, twin children, 198.

dūplīco, āre, āvi, ātum, tr. v. [duplex], double; of knee, bend, 927.

dūrus, a, um, adj. hard; harsh; enduring.

dux, dücis, c. [duco], leader, chieftain.

ē, prep., with abl. from, see ex.

ēbur, ēris, n. [cf. ἐλέφας], ivory.

Ēbysus, i, m. a Trojan warrior.

eccē, interj. lo! see!

Ēchiōnius, a, um, adj. of Echion, i.e. ancient Theban, 515 n.

ēdo, ēdēre or esse, ēdi, ēsum, tr. v. [ēthiω, fut. ēdomai], eat, consume.

Ēdōnus, a, um, adj. Edonian, Thracian, the Edoni being a Thracian people.

ē-duco, ēre, xi, ctum, tr. v. lead out; rear on high, 674.
VOCABULARY.

ef-fé-ro, ferre, extúli, élátrum, tr. v. [ex, fero], carry out; sese extulit, strode forth from, 441.

ef-fá-gito, áre, ávi, átum, tr. v. ask for earnestly, demand.

ef-flo, áre, ávi, átum, tr. v. breathe forth.

[ef-for], fári, fátus, tr. dep. v. defect. [ex, fari], speak out, utter.

ef-fundo, córe, fúdû, fúsum, tr. v. pour forth; shower, hurl missiles; throw off, fling or stretch on ground; habenas, fling the reins fully to, 499; pass. rush forth; studio effusae, in eager streams, 131.

égo, mei, pl. nos., pers. pron. [éyô], I.

égrégius, a, um, adj. [e, grex, chosen out of the herd], distinguished.

élátrus, part. of effero.

e-lúdo, córe, si, sum, tr. v. baffle.

e-mício, ãre, ui, átum, intr. v. leap forth, flash forth.

e-mínum, adv. [manus], at or from a distance.

én, interj. lo! behold!

énim, conj. for.

ensis, is, m. sword.

eo, ãre, ívi or i, itum, intr. v. [cf. eli], go, come, walk, run; of smoke, rise; impers. itur, they advance, 528.

Épúlo, óntis, m. a Rutulian warrior.

cques, itis, m. [equus], horseman; pl. cavalry.

équidem, adv. verily, truly, indeed.

equus, i, m. [cf. ἵππος], horse, steed.

ergò, adv. therefore.

e-ripio, córe, ripui, reptum, tr. v. [rapio], snatch away, rescue from; se, rescue oneself, i.e. escape, 917; tear out; ravish.

e-ruo, córe, rui, rutum, tr. v. root out, destroy, overthrow.

Éryx, ýcís, m. mountain in N.W. of Sicily, now S. Giuliano, famous for temple of Venus; 701.

esca, ae, f. [edo, eat], food.

ét, conj. [cf. éri], and; et ... et, or -que ... et, both ... and; adding emphasis, as adv., also, too, even.

étiam, conj. [et iam] and also, also.

Étrúria, ae, f. a country of Central Italy.

Euander, or Euandrus, i, m. Evander, an Arcadian, son of Carmenta, who migrated to Italy and founded Pallanteum, on the Tiber.

Eumêdes, is, m. a Trojan warrior.

Eurus, i, m. [εὖρος], the East (or S.E.) wind.

e-vádo, córe, si, sum, tr. and intr. v. go forth; escape from; pass beyond, i.e. complete, cover, 907.
ě-verbēro, āre, āvi, ātum, tr. v. strike or flap violently.
ěversor, ōris, m. [everto], an overthrower, destroyer.
ex or ē, prep. with abl. [ēx, Ēx], out of, from; in consequence of.
exāmen, īnis, n. [ex, ago, for exāgmen], tongue of a balance, 725 n.
ex-cēdo, ēre, cessi, cessum, tr. and intr. v. go forth, withdraw; depart from.
ex-cello, ēre, celsius, intr. v. be distinguished, excel; part. excellens, ntis, as adj. pre-eminent, noble.
ex-cido, ēre, ċidī, intr. v. [cado], fall out or from.
ex-cido, ēre, ċidum, tr. v. [caedo], cut out or off, destroy, raze.
ex-cieo, ēre, cītum, and excio, cīre, cīvi or cī, cītum, summon forth; startle; part. excitus, startled.
ex-cipio, ēre, cēpi, ceptum, tr. v. [capio], catch; receive; hunting term, be ready to receive, smile, 507 n.
excito, āre, āvi, ātum, tr. freq. v. [excieo], rouse or summon forth.
ex-clāmo, āre, āvi, ātum, tr. and intr. v. cry out, exclaim.
ex-cūtio, ēre, cussi, cussum, tr. v. [quatio], shake out, dislodge; dash or knock down out of car; strike off; of mane, shake out, i.e. raise, 6; of compact, get rid of, 158 n.
exemplum, i, n. [eximo], model, example.
exercitus, ūs, m. [exerceō], army.
ex-hortor, āri, ātus, tr. dep. v. encourage, cheer, exhort.
exin, adv. after that, forthwith.
exītium, ii, n. [exeo, lit. going forth], destruction, ruin, death.
ex-ōrior, iři, ortus, intr. dep. v. rise out of, arise.
exōsus, a, um, only in part.
[exodi not found], hating, loathing.
expēdio, īre, īvi or ī, ītum, tr. v. [pes, lit. free the feet from a snare], set free; make ready, prepare; set forth, unfold a tale.
ex-pendo, ēre, di, sum, tr. v. weigh out; weigh mentally, ponder, 21.
ex-plēo, ēre, evi, ētum, tr. v. fill up, complete.
exscīdium, ii, n. [exscindo], destruction.
ex-scindo, ēre, īdi, issum, tr. v. destroy utterly; raze to the ground.
ex-specto, āre, āvi, ātum, tr. v. look for, await; absol. wait.
ex-stinguo, ēre, nxi, nctum, tr. v. quench, put out; destroy, slay.
ex-sulto, āre, āvi, ātum, intr. freq. v. [exsilio], lit. leap or dance vigorously; bound along, 688; hence rejoice, exult.
ex-sūpēro, āre, āvi, ātum, tr. and intr. v. mount up, rise higher; excel.

ex templo, adv. [templum, dim. of tempus], immediately.

ex-tendō, ēre, ēdi, ētum or ēsum, tr. v. spread out, prolong.

ex-terrēō, ēre, ēdé, ētum, tr. v. frighten greatly; part. ex-territus, alarmed, scared.

ex-torquēō, ēre, ēsi, ētum, tr. v. twist or wrest from or away.

extrēmus, a, um, sup. adj. [fr. exter or exterus, comp. exterior, sup. extremus or extremus], outermost, utmost, extreme, the furthest part of.

exūviae, ārum, f. pl. [exuo], any covering or apparel taken from the body; spoils stripped from foe.

fāces, see fax.

fācīes, ēi, f. no pl. form, shape, appearance; esp. face.

fācio, ēre, fēcī, factum, tr. v. (archaic fut. faxo, 316 n.; pass. fīo, fīéri, factus), make, do, form; facito sis memor, see that thou be mindful, 438.

factum, i, n. [facio], a deed.

fallo, ēre, fēelli, falsum, tr. v. [cf. σφάλλω], deceive; fallis dea, try to hide thy divinity, 634 n.; pass un-regarded by; nec fallit me, I am well aware of, 877.

fāma, ae, f. [fari], the common talk, rumour; story, report, news; reputation, fame.

fas, n. indecl. (only in nom. and acc.), [id.], divine law (dist. from ins, human law); what is allowed by divine law; fas est, it is lawful.

fātālis, e, adj. [fatum], destined; fate guided, 232; deadly, fatal.

fātōr, ērī, fassus, tr. dep. v. [cf. fari], confess; consent, 568.

fātum, i, n. [id.], prophetic utterance; destiny, fate, see 795 n.; death.

fatūr, fatū, fari, see for.

fauces, ium, f. pl. (abl. s. fauce, poet.) upper part of throat.

Faunus, i, m. myth. son of Picus, grandson of Saturn; Italian god of agriculture and shepherds; later identified with Greek Pan, see 766 n.

fax, fācis, f. [cf. favilla], torch, firebrand.

faxō, archaic fut. of facio.

fel, fellis, n. [cf. χόλος], gall; poison, venom.

fēlix, ēcis, adj. [cf. fecundus, femina], fruitful; auspicious; fortunate.

fēminēus, a, um, adj. [femina], womanly, feminine.

fēmur, ēris or ēnis, n. upper part of thigh.

fērio, īre, (perf. and sup. fr. percūtio, viz. percussi, percussum), tr. v. strike, smite.

fēro, ferre, tuli, lātum, tr. v. [φέρω; tuli, cf. tollō], bear, carry, bring; bear away, carry off; sweep along; of
reward, gain; endure, brook; bear a child; of missile, hurl, 465; of blow, intend to deal, 299; se fertoque refertoque, flits to and fro, 866; se tulit, sped, 860; pass. (middle use), rush or speed to or into, sweep onward or downward, 575, 687, etc.

férox, ōcis, adj. [ferus], high spirited, bold, fierce.
ferreús, a, um, adj. [ferrum], of iron; hard as iron.
ferrum, i, n. iron; anything made of iron, sword, knife; curling iron, 100 n.
fērus, a, um, adj. [cf. ferox, θηρ], wild.
fervidus, a, um, adj. [serveo], glowing, surging; impetuous, eager; glowing with wrath, savage.
fessus, a, um, adj. [cf. fatigo, fatisco], weary, exhausted.
fētus, ūs, m. [cf. fecundus], young, offspring.
filibula, ae, f. [figo], clasp, buckle.
fiido, ēre, fisus sum, intr. semi-dep. v. [cf. πειθω], trust.
fidus, a, um, adj. [fidō], trustworthy, faithful; comp. -ior, sup. -issimus; tui fidissimus, most trustful in thee, 659 n.
figo, ēre, xi, xum, tr. v. fix, fasten; fix up; fix in, transfix, pierce.
figūra, ae, f. [fingo], form, figure.

filia, ae, f. [filius], daughter.
finio, īre, īvi or iī, ītum, tr. v. [finis], put an end to, end.
finis, is, m. (sts. f. in sing.), [cf. findo], limit, end.
fīo, see facio.
firmo, āre, āvi, ātum, tr. v. [firmus], make firm, support; sanction; confirm.
firmus, a, um, adj. firm, stable; of league, binding, 317.
fixus, part. of figo.
fiāgro, āre, āvi, ātum, intr. v. [cf. flamma, φλέγω], be on fire, blaze; part. fiāgrans, burning, blazing, flaming.
flamma, ae, f. [for flagmen, fr. flagro], blaze, flame.
flecto, ēre, xi, xum, tr. v. bend, turn, sway, guide, influence; intr. wend one's way.
fleo, ēre, īvi, ētum, tr. and intr. v. weep, weep for.
flōrus, a, um, adj. [flos], bright as a flower, glossy, archaic word, 605 n.
flos, flōris, m. flower.
fluctuo, āre, āvi, ātum, intr. v. [fluctus], rise in waves, be tossed; of wrath, surge up, boil.
fluctus, ūs, m. [fluo], wave, billow.
fluentum, i, n. [id.], a stream.
flūmen, inis, n. [id.], a stream, river.
fluo, ēre, xi, xum, intr. v. [cf. flumen, fluctus], flow, pour forth.
fluvius, ii, m. [fluo], river.
focus, i. m. fire-place, hearth; brazier, 285.
foedo, are, avi, ätum, tr. v. [foedus, foul], defile; disfigure.
foedus, éris, n. [cf. fido, fides], treaty, compact, covenant.
foliuim, ii, n. [φῶλυμ], leaf, petal.
fons, ntis, m. [cf. fundo], spring, fountain; stream; spring water.
[for], fari, fatus, tr. and intr. v. defect. [cf. φημι, φαινω, fama, etc.], speak, say.
forceps, ipis, c. [formus, hot, capio], pincers, tongs, forceps.
forma, ae, f. shape, form; beauty.
formido, inis, f. fear, dread, terror; personified, 335.
fors, adv. perchance, perhaps, 183 n.
fors, forte, f. (only nom. and abl. sing.), [cf. fortuna], chance, hap.
forsan, adv. [=fors sit an], perhaps.
forte, abl. of fors as adv. by chance, accidentally.
fortis, e, adj. strong; brave; comp. -ior, sup. -issimus.
fortuna, ae, f. [fors], chance; the issue, 694; good fortune; misfortune; as goddess, personified, 147; of blow, the lucky spot, 920.
föveo, ère, fövi, fötum, tr. v. cherish, foster; bathe wound, 420.

fragment, inis, n. [frango], broken piece, fragment.
frágor, oris, m. [id.], crash, noise.
frango, ère, frægi, fractum, tr. v. [rt. frag, cf. ῥήγεμμα], break in pieces, shiver.
fräter, tris, m. [φάτρης], brother.
frëmo, ère, ui, itum, tr. and intr. v. [cf. βρέμω], make a low noise, growl, roar, neigh; resound; rage; chafe.
frënum, i, n. [rt. fre, hold fast, cf. fretus, firmus], horse's headgear, including bridle, curb, bit.
frigus, oris, n. [ρύγος], coldness, cold, chill.
frons, ntis, f. [cf. φρόνις], forehead, brow.
frons, ndis, f. leafy branch, leaf.
frustrā, adv. [cf. fraus], in vain; causeless, 832.
frustror, är, atus, tr. dep. v. [frustra], deceive, fail, 95.
frux, frugis, usu. pl. fruges, um, f. [cf. fruor], fruits of the earth, crops; f. salaes, salt meal, 173 n.
füga, ae, f. [φυγῇ, fugio], flight.
fügax, acis, adj. [fugio], apt to flee; flying.
fügio, ère, fügi, fügitum, tr. and intr. v. [cf. φεύγω], flee, flee from.
fulgeo, ère, si, intr. v. [cf. φλέγω, ϕλέξ, fulgur, etc.], flash, glitter; part. fulgens, ntis, as adj. shining, gleaming.
fulmen, īnis, n. [cf. fulgimen, fr. fulgeo], 
thunderbolt.

fulmīnō, āre, āvi, ātum, intr. v. [fulmen], hurl lightnings; 

thunder in war.

fulvus, a, um, adj. [cf. fulgeo], 
depth reddish yellow, tawny.

fulvus, i, m. smoke steam.

fundūtus, adv. [fundus], from 
the very bottom, utterly.

fundus, ēre, fūdi, ūsum, tr. v. 
pour; shed; fling arms around, 433; of foliage, shoot forth, 207.

fūnus, ēris, n. dead body; death.

füria, ae, f. usu. pl. fūriae, 
arum [furo], violent rage, 
frenzy, madness, wrath.

fūro, ēre, intr. v. rage, rave; 
cogn. acc., f. furorem, indulge this madness, 680; part. fūrens, as adj. mad, raging.

füror, ūris, m. [furo], raving, 
madness, frenzy, wrath.

fūtilis, e, adj. [fundo, pour], 
useless, brittle, 740 n.

fūtūrōs, fut. part. of sum.

fülah, ae, f. helmet, prop. of skin or leather, opp. to metal cassis.

gaudēo, ēre, gāvīsus sum, 
intr. semi-dep. v. [cf. γαύω, γαύωs], rejoice, esult.

gēlidus, a, um, adj. [gelu], 
icy cold, chilly, cool.

gēminus, a, um, adj. twin-born, twin; two.

gēminus, ūs, m. [gemo], sigh, 
groan; a hoarse sound, bellowing.

gēmo, ēre, ui, ītum, intr. v. [cf. γέω, be full], groan, sigh.

gēna, ae, f. [γένηs], cheek, usu. in pl.

gēner, ēri, m. [rt. gen in gigno], son-in-law.

gēnētrix, īcis, f. [id.], a mother.

gēnitor, ūris, m. [id.], a father; Genitor, Jupiter, the great Sire.

gēnitus, part. of gigno.

gēns, ntis, f. [rt. gen in gigno], race, clan; a people, nation.

gēnu, īs, n. [n. pl. scanned gēnnā as dissyll. 905 n.], the knee.

gēnus, ēris, n. [rt. gen in gigno], birth, descent, lineage; race, stock; offspring, child, son or descendant.

germāna, ae, f. [germanus], sister.

germānus, i, m. [cf. germen], brother.

gēro, ēre, gessi, gestum, tr. v. bear or carry about with one, wear; wield a weapon; of care, suffer or take, 48.

gesto, ēre, āvi, ātum, tr. freq. v. [gero], bear, carry, wield.

gigno, ēre, gēnui, gēnītum, tr. v. [rt. gen, cf. γίνωμαι], beget, bring forth; part.

gēnitus, born.

glacies, ēi, f. ice.
gladius, ii, m. sword.
glaucus, a, um, adj. [γλαυκός],
bluish grey, 885 n.
Glaucus, i, m. a Trojan warrior.
glisco, ère, intr. v. swell,
blaze up.
gloria, ae, f. [cf. κλέος, inclutus], fame, glory.
Græi, (dissyll.), órum or ón,
m. pl. the Greeks.
græmen, ínis, n. grass, sword;
any plant, herb.
græmineus, a, um, adj. [græmen], grassy.
gratús, a, um, adj. [cf. ἱλίος, ἱλιος], beloved, dear;
comp. -ior, sup. -issimus.
gravis, e, adj. [cf. ἱππος],
heavy, ponderous; of person,
hudes, 458; grievous.
graviter, adv. [gravis],
heavily.
gressus, ës, m. [gradior], a step.
gurges, ìtis, m. [rt. gar,
swallow, cf. gula, gullet],
whirlpool, gulf; any deep
water, the flood.
Gýas, ae, m. a Trojan warrior.
Gýlippus, i, m. an Arcadian warrior.

hábëna, ae, f. [habeo, lit.
that by which a thing is
held], throne, rein.
habeo, ère, ui, itum, tr. v.
have, hold; keep, retain;
possess; h. victos, hold sway
over the vanquished, 17;
handle or wear weapon,
88 n.; consider, regard;
habetur, is styled, 134.
hábëlis, e, adj. [habeo], easily
handled; convenient for,
i.e. well poised on, 432.
hac, adv. [abl. sing. f. of hic],
in or by this way, here;
hac stat, is on our side, 565.
haereo, ère, si, sum, intr. v.
hold fast or stick to; linger.
häreña, ae, f. [Eng. arena],
sand.
härundo, ínis, f. reed; shaft
of missile.
hasta, ae, f. [cf. pre-hen-do,
grasp], spear, lance.
hastile, is, n. [hasta], shaft
of spear, spear, javelin.
hand, adv. emphatic neg. not
at all, not.
hand-quaquam, adv. [quis-
quam], by no means whatever,
not at all.
haurio, ire, hausi, haustum
(fut. part. hausurus, in
Verg.), tr. v. draw up water,
etc., drink in; h. animo,
take heed to, 26; devour
with the eyes, 946.
Hébrus, i, m. the chief river
of Thrace, now the
Maritza.
Hector, ðoris, m. the bravest
of the Trojan heroes, eldest
son of Priam and Hecuba;
slain by Achilles.
hei, interj. expressing grief,
ah! woe! with mihi, ah
me!
herba, ae, f. [cf. φορή], grass,
plant, herb.
hrós, ðís, (acc. sing. -ός,
acc. pl. -όσις), m. [حرف], a
demigod, hero.
Hesperia, ae, f. [Hesperus, the evening star], the Western land, i.e. Italy (sometimes Spain).

heu, interj. alas!

hic, haec, hoc, gen. hūius, dem. pron. this; opp. to ille, the latter; hoc habet, of a blow, 296 n.

hic, adv. in this place, here; of time, then; at this juncture, i.e. then, 411.

hinc, adv. [hic], from here, hence, from or on this side; hinc atque hinc, on this side and on that.

hio, āre, āvi, ātum, intr. v. [χαίω, χάσκω], gape; hians, with gaping jaws, 754.

hirundo, inis, f. [cf. κελιδών], a swallow.

hōdiē, adv. [= hoc die], to-day.

hōmo, inis, c. [rt. in humus, χαμαί, Adam, prop. of the ground], a human being, man.

hōnestus, a, um, adj. [honos], honoured, distinguished; virtuous; comely, beauteous.

hōnōr or hōnos, ōris, m. honour; pl. service, 778; regard, 57.

horreo, ĕre, ui, intr. and tr. v. bristle up; tremble, tremble at; horrendum, as adv. dreadfully, 700 n.

horresco, ĕre, horruī, intr. and tr. v. [horreo], tremble, shudder at.

horrificus, a, um, adj. [horror, facio], causing terror, dreadful.

horror, ōris, m. [horreo], a trembling; panic, dread.

hostis, is, c. [cf. hospes; orig. a stranger; hence], enemy, foe.

hūc, adv. [hic], to this place, hither.

hūmanus, a, um, adj. [homo], human, mortal.

hūmilis, e, adj. [humus], low lying, lowly, humble.

Hyllus, i. m. Trojan warrior.

hymēnaeus, i, m. [Hymen, god of marriage], bridal song.

Iāpis, ŭdis, m. a Trojan surgeon.

Iāsides, ae, m. patron. son of Iasus, i.e. Iapis, 392.

[ico], ĕcere, ĕci, ictum, tr. defect. v. strike, smile; of treaty, make, ratify, by slaughtering victims, 314 n.

ictus, ŭs, m. [ico], blow, stroke.

Iīda, ae, f. (1) mountain in Crete, 412; (2) mountain near Troy, 546.

īdem, ēdām, idem, gen. eiusdem, pron. [rt. i, whence is, and suffix dem], the same, the very.

Idmon, ónis, m. a Rutulian warrior.

ignāvus, a, um, adj. [in, not, gnavaus], inactive, lazy; cowardly.

igni-pōtens, ntis, adj. [ignis, potens], Lord of Fire, epithet of Vulcan, 90.

ignis, is, m. fire, flame.
VOCABULARY.

ignorō, āre, āvi, ātum, tr. v. [ignarus], not known; part. ignōrans, in ignor-
ance.

ignōtus, a, um, adj. [in, not, gnotus = notus], unknown, strange.

īflex, īcis, f. holm- or evergreen-oak (quercus ilex, Linn).

Īnācus, a, um, adj. [Ilium, poet. name for Troy], Ilian, Trojan.

ille, a, ud, gen. illius (old form olle or ollus; Verg. uses olli for dat. sing. and
nom. pl.), dem. pron. that, yourer; deceitic, look you, 5 n.; as subst. he, she, it;
opp. to hic, the former.

illūc, adv. [ille], to that place, thither.

imāgo, īnis, f. [cf. imitor], likeness, appearance; mental image, thought, ilda, 560,
665.

imber, bris, m. [cf. ὅμβρος, umbra], rain-storm; hail of
missiles, 284; rain-swollen stream, flood, 685.

Imbrāsides, ae, m. patron.
son of Imbragus, 343.

Imbrāsus, i, m. a Lycian warrior.

impērium, ii, n. [impero],
supreme power; sway; empire.

impētus, ūs, m. [in, peto],
attack, assault, impulse, rush; force of throw, 772.

imus, a, um, adj. [superl. of inferus; comp. inferior, sup. infimus or imus], lowest,
deepest, the bottom of;
imo volnere, deep in the
wound, 422; ima per ossa, through their inmost bones, 447.

in, prep. [ēv, eis, etc.], (1) with abl. rest in, on; (2) with
acc. motion into or to, on to, against, to meet, with a
view to, for, as; in vicem, in turn, 502; in morem,
after the fashion of, 401; in abruptum, sheer downward, 687; in unum, together, 714.

inānis, e, adj. empty; neut.
inane, as subst. space, 906
n.; the space between, 354 n.

in-cendo, ēre, di, sum, tr. v.
[cf. accendo], set on fire, kindle.

inceptum, i, n. [incipio], a
beginning, attempt.

incertus, a, um, adj. un-
certain; wavering in
purpose.

incesso, ēre, cessivi, tr. freq.
v. [incedo], assault, beset.

incessus, ūs, m. [id.], mod. of walking, step, gait.

incido, ēre, cidi, cāsum, intr.
v. [cado], fall upon, fall.

incūpio, ēre, cēpi, ceptum, tr. and intr. v. [capio],
begin.

incitus, a, um, adj. [citus,
fr. cieo], rapid, swift.

in-cūno, āre, āvi, ātum, tr. v.
make to bend down; part.
inclinātus, bent; sinking,
failing, 59.
in-clūdo, ēre, si, sum, tr. v. [claudo], shut in, enclose; incase in, hem in.

inclūtus, a, um, adj. [clutus, part. of clueo, cf. κλυτός], famous, renowned.

in-cognītus, a, um, adj. unknown, undetected.

in-cūlūmis, e, adj. uninjured.

in-crēpo, āre, ui, ītum, tr. and intr. v. make a noise; clash on a shield, 332; snap with jaws, 755; taunt, reproach, 758.

in-curro, ēre, curri, rarely cucurri, cursum, intr. v. run towards, rush into.

in-cūsō, āre, āvi, ātum, tr. v. [causa], blame.

indē, adv. [is, cf. unde], from there, thence; thence-forward; then.

in-dēcor and in-dēcōris, e, gen. ōris, adj. [in, decus], disgraceful, shameful, unbecoming.

indīgēna, ae, adj. [indu-in; rt. gen in gigno], native, indigenous.

indīges, ētis, m. [id.], native born; of gods or heroes, a national hero, 794 n.

in-dignor, āri, ātus, tr. dep. v. deem unworthy of; absol. chafe indignantly, 952; with inf. think scorn that, 86.

in-dignus, a, um, adj. unworthy, unmeet; undeserved, 411.

in-duō, ēre, ui, ītum, tr. v. [cf. exuo], put on garment, etc.; indutus, clad in.

Indus, a, um, adj. Indian.

in-ermis, e, and inermus, a, um, adj. [arma], unarmed.

in-fandus, a, um, adj. unspeakable, fearful.

in-fectus, a, um, adj. [factus fr. facio], not made; of treaty, broken, undone.

in-fēlix, ictis, adj. unhappy, hapless, ill-starred.

in-fensus, a, um, adj. [comp. of inferus], lower; inferior, unequal, 630.

infernus, a, um, adj. [cf. inferus], of the lower world, infernal.

in-ficio, ēre, fēci, rectum, tr. v. [facio, lit. put in], stain, dye; impregnate, 418.

in-figo, ēre, xi, xum, tr. v. fix in, drive in.

infīt (3rd sing. of obsol. inflo), defect. v. he begins or begins to speak.

infixus, part. of infto.

in-recto, ēre, xi, xum, tr. v. bend in, curve.

informis, e, adj. [forma], shapeless, hideous.

infractus, part. of infringo.

in-frēno, āre, āvi, ātum, tr. v. furnish with a bridle, harness.

in-fringo, ēre, frēgi, fractum, tr. v. [frango], break in pieces, shatter; part.
VOCABULARY.

in-fra-cus, shattered, broken off; broken in spirit.
in-gens, ntis, adj. [in, gens, not of its kind], monstrous, huge, mighty, vast.
in-gëro, ère, gessi, gestum, tr. v. carry into, fling or hurl into or at.
inglòrius, a, um, adj. [gloria], without glory, undistinguished.
in-gràtus, a, um, adj. unpleasant, thanless.
in-gràro, ère, uii, intr. v. rush into, assault.
in-hibeò, ère, ui, ètum, tr. v. [habeò], hold in, restrain.
in-ìèicus, a, um, adj. [amicus], unfriendly, hostile; of spoils, won from a foe, 944; deadly, hurtful.
in-ìquus, a, um, adj. [aequus], unjust; of lot, hard.
in-laetà-bilis, e, adj. [lactor], joyless, gloomy.
in-mánis, e, adj. [in, not; rt. ma, measure, cf. metior], enormous, huge; inmane fremens, raging horribly, 535n.
in-médìcàbìlis, e, adj. incurable.
in-mitto, ère, mísì, missum, tr. v. let go or send into, let loose upon; equos, give the reins to horses, 333.
in-móbìlis, e, adj. immovable, unmoved.
in-mólo, ère, èvi, ètum, tr. v. [mola lit. sprinkle the sacrificial meal (mola salsa) upon victim’s head], sacrifice, immolate.
in-mortàlis, e, adj. deathless, immortal.
in-mundus, a, um, adj. unclean, filthy.
in-mús, e, adj. [munus lit. without office or duty], free or exempt from, with gen. (prop. and orig. of exemption from public service).
in-nuptus, a, um, adj. unvedded.
in-par, àris, adj. unequal, illmatched.
in-pàvidus, a, um, adj., fearless.
in-pedìo, ère, èvi or ii, ètum, tr. v. [cf. expedio, pes], entangle; hinder.
in-pello, ère, pulì, pulsum, tr. v. drive or push on or forward; of missile, speed, shoot; of sound, strike the ear.
inpensè, adv. [inpesus, lit. at great cost], exceedingly, greatly; comp. inpensius, more earnestly, 20.
inpërito, ère, àvi, àtum, intr. freq. v. [inpero], command, be lord over, with dat.
in-pius, a, um, adj. undutiful, irreverent, unholy.
in-plàcàbìlis, e, adj. unappeasable, un-pardoning, implacable.
in-pleo, ère, èvi, ëtum, tr. v. fill up, fill.
in-plìco, ère, èvi or ui, ëtum or ëtum, tr. v. involve, entangle, entwine.
in-plóro, ère, èvi, ëtum, tr. v. beseech, implore.
in-pōno, ēre, pōsui, pōsitum, tr. v. place in or upon.

inportūnus, a, um, adj. [cf. opportūnus], unsuitable, unseasonable, intolerable, 864 n.

in-primo, ēre, pressi, pressum, tr. v. [premo], press into or upon.

in-prōbus, a, um, adj. morally bad, wicked; greedy, relentless, shameless.

inprōviso, adv. [inprovisus], unexpectedly.

inpūnē, adv. [inpunis], without punishment, unharmed.

inpūnis, e, adj. [poena], unpunished, safe.

inquam, is, it, perf. inquiī, fut. inquiēs, defect. v. say; usu. parenthet. says he.

insānia, ae, f. [insanus], madness, frenzy.

in-scīus, a, um, adj. not knowing; with gen. guiltless of, 648.

in-sēquor, séqui, sécātus, tr. and intr. dep. v. followafter.

insīdiae, ārum, fr. pl. [insidēo], ambush, snare; treacherous attack, treachery, 494; personified Treachery, 336.

insigne, is, n. [insignis], distinctive badge.

insignis, e. adj. [signum], distinguished, illustrious.

in-sisto, ēre, stīti, intr. v. enter on a road; begin, 47.

in-sōno, āre, ui, intr. v. make a noise in or on; fall with a roar upon, 366.

instār, n. indecl. [rt. sta, cf. σταυρός], likeness, resem-
blance; with gen. like, 923 n.

in-sterno, ēre, strāvī, strātūm, tr. v. spread or strew upon or over; build or lay above, 675.

in-sto, āre, stītī, stātūm, intr. v. stand in or upon; press hard upon, press on; threaten; instantem, his onset, 371.

in-struo, ēre, xi, ctum, tr. v. construct; of army, array, marshal.

insulto, āre, āvi, ātum, intr. freq. v. [insilio], leap upon, trample on.

in-sūper, adv. above, moreover, besides.

in-surgo, ēre, surrexi, surrectum, intr. v. rise upon or on to, 902 n.

intempestus, a, um, adj. [in, not, tempus], with nox, unseasonable, 846 n.

inter, prep. with acc. [cf. in, intra], between, among, amid; inter se, mutually, 212; inter se coisse, meet together, 709.

inter-dum, adv. sometimes.

intēr-ēā, adv. [is], meanwhile; and so, 842.

in-tōno, āre, ui or āvi, tr. and intr. v. thunder on, i.e. strike with thundering noise, 700.

in-tonsus, a, um, adj. unshorn, unshaven.

in-torqueo, ēre, torsī, tortum, tr. v. twistround; brandish; hurl at.
intus, adv. [in, cf. étrés], on the inside, within.

in-undo, are, avi, âtum, tr. and intr. v. deluge, flood; pour forward, 280.

in-vâdo, ere, si, sum, tr. and intr. v. go into, enter upon; attack.

in-vâlîdus, a, um, adj. weak, feeble.

in-vêho, ere, xi, ctum, tr. v. carry into or to; inventus, borne onwards, 77.

in-vâctus, a, um, adj. unconquered.

in-video, ere, visi, visum, tr. and intr. v. look askance upon, envy; part. invisus, a, um, as adj. hated, hateful.

invitus, a, um, adj. unwillingly.

in-volvo, ere, volvi, völûtum, tr. v. roll to, over, along; hurl amidst, 292.

ipse, a, um, gen. ipsisius, dem. pron. [is, suffix pse = pte, cf. meopte], self, very; he himself, etc.; = their leader, 464.

îra, ae, f. [cf. ędzi], anger. wrath; personified. pl. Irae, the Spirits of Wrath, 336.

îrascor, sci, irâtus, intr. dep. v. [îra], am or grow angry; irasci in cornua, throws his rage into his horns, 104.

îs, éa, ïd, gen. ëius, dem. pron. he, she, it, that.

îste, a, ul, gen. istius, dem. pron. [cf. is], that (or this) near you or of yours; often marking abhorrence or contempt, see 61 n., 648 n.

îtâ, adv. [cf. is], in this manner, thus.

îtâlia, ae, f. Italy.

îtâlus, a, um, adj. Italian; subst. an Italian.

îter, itinéris, n. [eo], a going, journey, way, path.

îtèrum, adv. [comp. fr. pron. stem i, cf. is], a second time, again.

îfîlus, i, m. also called Ascanius, son of Aeneas, the myth. ancestor of the Julian gens.

îâceo, ëre, cui, cîtum, intr. v. [cf. iacio], lie, lie down.

îâcio, ëre, ëcî, iactum, tr. v. throw, fling.

îacto, âre, âvi, âtum, tr. freq. v. [iacio], throw; se, boast of, 323.

îäcâlum, i, n. [iacio], dart, javelin.

iam, adv. by this time, now, already; after this; iam iamque, 754 n.

iam-dûdum, adv. long since, now for long.

îânus, i, m. [rt. ja, go, cf. ianua, iacio], Janus, old Italian deity, represented with one face in front and another at back of head, 198.

îôvis, gen. of Jupîter.

îübeo, ëre, iussi, iussum, tr. v. order, bid.
iūgūlo, āre, āvi, ātum, tr. v. [jugulum], cut the throat of, slaughter.
iūgūlum, i, n. [rt. iug, cf. iungo], throat.
iūgum, i, n. [id.], yoke.
iunctūra, ae, f. [iunctus, fr. iungo], a joint, joining.
iungo, ēre, nxi, nctum, tr. v. [rt. iug, cf. ĕgōv, iugum], join together; yoke horses; of treaties, make in common, 822.
Iūno, ōnis, f. Jūno, daughter of Saturn, sister and wife of Jupiter. Iuppīter, Lōvis, m. [for Djovis-pater, cf. Zēs, Δiās, rt. div, shine, seen in dies, divus], Jupiter or Jove, son of Saturn, the chief god among the Romans.
iūro, āre, āvi, ātum, tr. and intr. v. [ius], swear; with doub. acc., haec Terram iuro, I swear this by the Earth, 197.
ius, iūris, n. [rt. in, cf. iungo], right, justice.
iussum, i, n. [iubeo], a bidding, behest.
Iūtūrna, ae, f. a nymph, sister of Turnus.
iūvenālis, e, adj. [iuvenis], youthful.
iūvenca, ae, f. [id.], young cow, heifer.
iūvenis, is, c. young man or woman, youth, betw. about 20 and 40 years of age; often a warrior, pl. the chivalry.
iūvo, āre, iūvi, iūtum, tr. and intr. v. assist, aid.
iuxtā, adv. near, near (him).
Iābo, āre, āvi, ātum, intr. v. [cf. ĭabō], totter, falter, waver.
Iābor, i, lapsus, intr. dep. v. [cf. labō], slide, slip, fall; sweep down, 249.
Iābor, ōris, m. labour, toil; the struggle, 727.
Iābrum, i, n. [for lavabrum, fr. lavo], basin, caldron.
Iācēro, āre, āvi, ātum, tr. v. [lacer], tear, marvle.
Iācessō, ēre, īvi or īi, ītum, tr. v. provoke, harass; stir the mettle of, 85 n.
Iācrīma, ae, f. [ðákρv], tear.
Iācus, ūs, m. lake.
Lādes, ae, a Trojan warrior.
Laedo, ēre, si, sum, tr. v. wound by striking, injure; violate or break treaty.
Laetītia, ae, f. [laetus], joy, gladness.
Laetor, āri, ātus, intr. dep. v. [laetus], rejoice.
Laetus, a, um, adj. joyful, glad.
Laeva, ae, f. [laevus, adj. sc. manus], the left hand.
Lancea, ae, f. a light spear, lance, with leather thong.
Langūidus, a, um, adj. [languo], faint, weary.
Lānio, āre, āvi, ātum, tr. v. [cf. lacer], tear in pieces, rend; mid. use, laniata genas, tearing her cheeks, 606 n.
lanx, ncs, f. [cf. λεκάνη], flat dish, charger; pan or scale of balance.
lápis, ldis, m. stone.
lapsus, part. of lábor.
largus, a, um, adj. abundant, plenteous.
lătē, adv. [latus], widely, far and wide.
lătēbra, ae, f. [lateo], usu. pl. lătēbrae, hiding-place, lair.
lătēbrōsus, a, um, adj. [latebra], full of hiding-places or holes.
Lătīnus, a, um, adj. of Latium, Latin; subst. Lătīni, the Latins: Lătīnae, Latin women or maids.
Lătīnus, i, m. king of the Laurentians, father of Lavinia.
Lātium, ii, n. a country of Italy, S. of the Tiber.
Lātōna, ae, f. goddess, daughter of the Titan Coeus and of Phoebe, and mother of Apollo and Diana.
lātrātus, ἕς, m. [latro, to bark], a barking, yelping of hounds.
lātro, onis, m. [lātrus], a hired soldier; a bandit, robber, assassin.
lātus, ēris, n. [cf. πλατός], side, flank; opposite sides or ends of belt; 274.
lātus, a, um, adj. [for stlatus, cf. sterno], broad, wide.
Laurens, ntis, adj. Laurentian, Laurentine, i.e. of Laurentum, now Torre di Paterno; subst. a Laurentine.
laurus, i (abl. u or o, nom. pl. ūs, acc. ūs or os), f. a bay tree, laurel, sacred to Apollo.
laus, laudis, f. [for claus, cf. κλεῖς], praise; renown, fame.
Lāvinia, ae, f. daughter of Latinus.
lāvo, āre and ĕre, lāvi (lāvāvi, Ter.) lāvātum, lautum, lōtum, tr. and intr. v. [cf. λοῦω, -luo, in polluo], wash, bathe.
lefīo, onis, f. [lego, lit. a selecting, levy), a legion, host.
lego, ēre, lēgi, lectum, tr. v. [rt. leg, cf. λέγω, λέκτος], pick, gather, collect; choose; lectus, chosen, picked; lightly touch; trace a circle, 481 n.; read.
lentus, a, um, adj. [cf. lenis], tough, flexible; of character, phlegmatic, dull; like sluggards, 237.
leo, onis, m. [Λέω], a lion.
Lerna, ae, f. a forest, marsh and stream near Argos, the abode of the Lernaean hydra, slain by Hercules, 518.
lētalis, e, adj. [letum], deadly, fatal.
lētum, i, n. [rt. le, cf. deleo], death, esp. violent.
lēvis, e, adj. [rt. leg, cf. ἔλαχις], light in weight; of foliage, tender; trivial; nimble; levis cursu, lightly running, 489.
lex, legis, f. a law, ordinance; pl. terms, conditions.
liber, ēra, ērum, adj. [cf. libet, libido], free.
libet, ēre, ui or iūtum est, intr. impera. v. it pleases; part. libēns, ntis, as adj. willingly, gladly.
libo, āre, āvi, ātum, tr. v. [cf. λειβω], sip; touch lightly; pour libations on; of altar, besprinkle, 174 n.
licet, ēre, cuiit and cītum est, intr. impera. v. it is lawful, allowed.
lignum, i, n. [rt. lego, prop. that which is gathered], firewood, faggots; trunk of tree, tree.
lilium, ii, n. [cf. λειπων], lily.
limen, inis, n. [for lic-men, rt. lic, cf. ob-liquus, lit. the crossbeam], threshold.
limes, itis, m. [cf. limen], boundary stone, boundary, 898 n.
limus, i, m. [rt. lic, crosswise, cf. limen, see 120 n.], an apron worn by sacrificing priest.
lingua, ae, f. tongue.
linquo, ēre, liqui (-lictum, in comp.), tr. v. [λειπω], leave, quit.
lis, litis, f. [old form, stilis, cf. Germ. streit], strife, dispute, lawsuit.
litōrēus, a, um, adj. [litus], of or on the shore.
litus, ēris, n. [cf. λίμνη, λίμνι, lino], the sea-shore, shore, bank.
locō, āre, āvi, ātum, tr. v. [locus], place, arrange, set.
locus, i, m. (pl. loci or loca), place, spot.
longaevus, a, um, adj. [longus, aevunii], aged.
longē, adv. [longus], far off, afar.
longus, a, um, adj. long.
lōquax, ācis, adj. [loquor], talkative; noisy.
lōrica, ae, f. [lorum], leather, cuirass or corselet.
lorum, i, n. thong, strap; pl. reins.
luctor, āri, ātus, intr. dep. v. struggle, strive.
luctus, ūs, m. [lugeo], grief, lamentation.
lūdicus, a, um, adj. [ludus], done in sport; that serves for sport, 764.
lūmen, inis, n. [for lucmen, cf. lux], light; the light of life, life; the eye.
luo, ēre, ui, tr. v. [cf. λύω], pay debt; atone for, expiate.
lustro, āre, āvi, ātum, tr. v. [lustrum], purify by lustral ceremonies; hence go round, traverse; survey, view, examine.
lux, lūcis, f. [cf. luco, lumen, λύχνος, etc.], light, lightness, the light of day; the light of life.
Lýcia, ae, f. country in S.W. of Asia Minor.
lymphα, ae, f. water, esp. spring or river water.
Lýmēsus, i, f. (locative -si, 547 n.), town in Troas.
mādeo, ēre, ui, intr. v. be wet or moist; part. mādens, dripping.

maereo, ēre, tr. and intr. v. [rt. maes, lengthened fr. nis, cf. miser], be mournful, grieve.

maestus, a, um, adj. [maereo], sorrowing, mournful.

māgis, comp. adv. (for pos. magnopere is used, for sup. maxime), [magnus], more, rather.

māgister, tri, m. [id.], master; herdsman, 717.

māgistra, ae, f. [id.], instruc-tress, teacher; arte magistra, by the guidance of art, 427.

magnānimus, a, um, adj. [magnus, animus], high-souled.

magnus, a, um, adj. [cf. μέγας], great, mighty; of voice, loud; maiora, too bold a deed, 814; comp. māior, sup. maximus.

māiestas, ātis, f. [maior], greatness, grandeur.

māla, ae, f. [for maxla, cf. μάσσω, mando, chew], cheek bone, jaw.

mālo, malle, mālui, tr. and intr. v. [magis, volo], wish rather, prefer.

mālum, i, n. [malus], an evil, trouble, ill, disaster.

māneo, ēre, nsi, nsum, tr. and intr. v. [cf. μένω], stay, remain; wait for, await, be in store for.

Mānes, ūm, m. pl. [old Lat. manus = good], deified souls of the dead; the gods below, 646 n.

mānus, ūs, f. [rt. ma, measure, cf. metior], a hand; manum, pleonastically, to emphasize personal effort, see 627 n.; manum committere, with dat., engage in fight with; pl. deeds of his hands, i.e. prowess, 348; hand, troop, host.

māre, is. n. [cf. marmor, rt. mar, glitter], sea.

Mars, tis, m. god of war; hence often = war, the fray; the issue of the combat, 187; warlike zeal, 108.

māter, tris, f. [μητήρ], mother, matron; parent tree, 209.

māternus, a, um, adj. [mater], of a mother; given by a mother, 107.

mātūrus, a, um, adj. [rt. ma, measure, cf. metior], ripe, mature.

Māvors, tis, m. poet. name of Mars, q.v.

mē, see ego.

mēdeor, ēri, intr. dep. v. [cf. medicus], heal, cure.

mēdicor, āri, ētus, tr. dep. v. [id.], heal, cure.

mēdicus, a, um, adj. [medeor], healing.

mēdius, a, um, adj. [cf. μέδος, dimidius], in the middle or midst, the middle of; from the middle, 696 n.; media inter lora, amid the reins, 469; intervening, 201 n.; as subst. in medio, in the middle; ad medium, at the waist, 273 n.
Megaera, ae, f. one of the Furies, 846.
melior, us, adj. used as comp. of bonus, better, nobler, kinder.
membrum, i, n. limb.
memor, oris, adj. [cf. memini], mindful; with gen. mindful of, remembering.
Menoetes, ae, m. an Arcadian warrior.
mens, ntis, f. [rt. men, cf. memini], mind, purpose.
mentum, i, n. [rt. min, project, cf. minae], chin.
méroreor, ēri, ētus, dep. and méreo, ēre, ui, ētum, tr. and intr. v. [cf. μέπος, share, prop. receive one's share], deserve; part. méritus, deserving; deserved.
Messapus, i, m. a Latin chieftain, son of Neptune.
méta, ae, f. [cf. metor], goal; mortis m. 546 n.
mélitor, ēri, mensus, tr. dep. v. [rt. ma, measure, cf. μέτρον], measure, measure out.
Méiscus, i, m. charioteer of Turnus.
méteo, ēre, ui, ētum, tr. and intr. v. [metus], fear.
métus, ús, m. fear, anxiety.
mèus, a, um (voc. sing. m. mi), poss. pron. [me], my, mine; pl. mei, my kinsfolk, friends; n, pl. meorum, of my life, 882.
mico, ēre, ui, intr. v. move quickly to and fro, vibrate; gleam, flash.
mille, indecl. num. adj. a thousand; in pl. as subst. decl. milia, ium, thousands.
minitor, āri, ētus, tr. and intr. dep. freq. v. [minor], threaten.
minor, āri, ētus, tr. and intr. dep. v. [minae], threaten.
minus, comp. adv. [cf. minuo], less.
mirabilis, e, adj. [miror], wonderful.
misceo, ēre, miscui, mixtum or mistum, tr. v. [cf. μίξον], mix, mingle; confound, distract, 217; m. proelia, join battle, mingle in the fray, 628; vulnera m., give wound for wound, 720.
miser, ēra, ērum, adj. [cf. maerōre], wretched, unhappy.
miserabilis, e, adj. [miseror], pitiable; neut. s. as adv. miserable, piteously, 339 n.
miseror, ēri, ētus, intr. dep. v. [miser], feel pity, pity, with gen.
miseror, āri, ētus, tr. dep. v. [id.], bewail; commiserate, pity.
missilis, e, adj. [mitto], that is thrown, missile.
mitto, ēre, misī, missum, tr. v. cause to go, send; m. funera, hurl death upon, 629; se m. in foedera, bring themselves into union, 191.
mixtus, part. of misceo, mingled.
Mnestheus (dissyll.), e, acc.-eā, m. a Trojan chieftain.
mōdus, i, m. [rt. med., measure, cf. modius, μέδιμνος, peck], measure, limit; way, manner.

moenia, ium, n. pl. [cf. munio, ἀμύνω], defensive walls, ramparts.

mōles, is, f. [cf. molior, μύχδος], a huge mass; ingenti mole, in mighty greatness, 161 n.

mōlior, īri, ētus, tr. and intr. dep. v. [mōles], exert oneself, strive; labour at, wield; ply reins, 327.

mollis, e, adj. [cf. μαλακός], soft, pliant, gentle.

mōnimentum, i, n. [moneo], memorial, monument.

mons, ntis, m. mountain; dislodged crag, 687 n.

monstrum, i, n. [moneo, what warns or teaches], an omen, portent, 246 n.; a monstrosity, monster.

mōra, ae, f. [cf. μέρπυα, μέλλω], delay, check.

morbus, i, m. [cf. morior], disease, sickness.

mordeo, ēre, mōmordi, morsum, tr. v. bite; of buckle, clasps, 273 n.

mōrior, mōri, mortuus, intr. dep. v. [rt. mar, die, cf. morbus, marceo, mors, etc.], die; f. part. moriturus, in the grasp of death, 55; resolved to die, 602.

mōror, āri, ētus, tr. and intr. dep. v. [mora], linger, delay, stay, hinder.

mors, mortis, f. [see morior], death.

morsus, ūs, m. [mordeo], a biting, bite, grip.

mortālis, e, adj. [mors], subject to death, mortal; of sword, made by mortal hand; subst. c. a mortal, man; usu. pl. mankind.

mōs, mōris, m. manner; custom, fashion; ceremonial, 836; pl. character.

mōtus, ūs, m. [moveo], a moving, motion; impulse, emotion; shock, 503.

mōveo, ēre, mōvi, mōtum, tr. rarely intr. v. [cf. muto, ἀμείθω], move; arouse war, 333; m. arma, moves to battle, 6.

mox, adv. soon.

mūcro, ōnis, m. edge of sword, sword.

mūgitus, ūs, m. [mugio, μύγω, bellow], bellowing of bull, etc.

multus, a, um, adj. much, many; in sing. many a; comp. plus; sup. plurimus; n. pl. multa, as adv. much, deeply.

mūnus, ēris, n. office, function; duty, burden; potentum munera, great men's patronage, 520.

mūrālis, e, adj. [murus], of a wall, mural; for battering walls, 921.

murmur, āris, n. [cf. μορμόω], murmur, noise.

murra, ae, f. [μύρρα], myrrh.
Murrâ̄nus, i, m a Latin warrior.
mûr̄us, i, m. wall.
musso, âre, âvi, âtum, tr. and intr. v. [cf. mutus], mutter; doubt, hesitate, see 657 n., 718 n.
mûto, âre, âvi, âtum, tr. and intr. v. [for mov-ito, fr. moveo], move, alter, change.
mûtus, a, um, adj. [cf. musso], dumb, silent.

nam, conj. for.
nam-que [strengthened form of nam], for indeed, for.
nanciscor, sci, nactus and nactus, tr. dep. v. [cf. ávâγγη, necesse], get, obtain, find.
nâris, is, f. [cf. nasus, nose], nostril; usu. pl. the nostrils.
nâta, ae, f. [nascor], a daughter.
nâtus, i, m. [nascor], a son.
nauta, ae, m. [vâvû̄̄̄ς], sailor.
në, adv. and conj. not, no, in wishes, prohibitions, etc.; final, to prevent, lest.
-në, interrog. enclitic particle, (apocopated, -n, e.g. tanton for tanto-ne, 503), whether, etc.; -ne ... -ne (or an), whether ... or.
nëc, see neque.
necto, ōre, xui and xi, xum, tr. v. [cf. neo, spin], bind, fasten, tie.
në-fandus, a, um, adj. [ne, fari, lit. not to be mentioned], execrable, dreadful.
nëgo, âre, âvi, âtum, tr. and intr. v. [ne, aio], say no, deny, refuse.
nêmus, òris, n. [cf. vëwô, pasture flocks, vëpos], wood with open glades for cattle, forest.
Neptûnîus, a, um. adj. of Neptune, god of the sea.
nê-que or nêc, conj. and not, nor; neque (nec) ... neque (nec), neither ... nor; nec non, and also, moreover.
nê-quisquam, adv. in vain.
nervus, i, m. [cf. vëwôv], sinew, tendon; bowstring.
nescius, a, um, adj. [nescio], not knowing, ignorant; with inf., n. vinci, unconquerable, 527; with gen. haud n. rerum, well skilled in her task, 227.
neu or nëvë, adv. introd. a neg. clause containing a purpose, command, or prohibition after a prev. clause of the same kind, and not, and let not, etc.
nex, nécis, f. [neco], violent death, murder.
ni, conj. = nisi, if not, un less.
nëdor, òris, m. vapour, smell from cooking, burning, etc.
nëdus, i, m. nest; pl. nestlings, 475.
nïger, gra, grum, adj. black.
nihil, n. indecl. nothing; as adv. in no way; nihil est quod, there is no reason why, 11 n.
nimbus, i, m. [cf. νέφος, νεφέλην], rain-storm; storm-cloud, cloud.
nitor, i, nīsus or nixus, intr. dep. v. rest or lean upon; strive; nitens, with all his strength, 303; with acc. gressus, supporting his steps, 386.
nivālis, e, adj. [nix], snowy.
nix, nīvis, f. [νίφα], snow.
nixus, part. of nitor.
nōdus, i, m. knot.
nōmen, inis, n. [nosco, γνωσκω], name.
nōn, adv. not; in prohibition for ne, 78 n.; nec non, moreover.
nos, we; see ego.
nosco, ēre, nōvi, nōtum, tr. incep. v. [for gnosco, cf. γνωσκω], become acquainted with; recognise; perf. know; part. nōtus, known, well known.
noster, tra, trum, poss. pron. [nos], our, ours; battle with us; nostro de vulnere, from the wound we give, 51.
nōto, āre, āvi, ātum, tr. v. [nota], mark, distinguish.
Nōtus, i, m. [Νότος], the South wind.
nōtus, a, um, part. of nosco, as adj. known, well-known.
nōvem, card. adj. indecl. [ἐννέα], nine.
nōvus, a, um, adj. [cf. νέος, nuper], new, strange, un-wounded, new found.
nox, noctis, f. [νύξ], night; nocte, at night; personified, 896, etc., Night.
nūbes, is, f. [cf. νέφος, νεφέλη, nebula, etc.], cloud.
nūbilum, i, n. [nubes], a cloudy sky; usu. pl. nūbila, clouds.
nūdo, āre, āvi, ātum, tr. v. [nudus], strip bare; nuda-tus, of head, bared, unhelmeted, 312.
nūdus, a, um, adj. naked, bare.
nullus, a, um, gen. ius, adj. [ne, ullus], not any, no, none.
nūmen, inis, n. [nuo, prop. nodding of the head], command, esp. divine behest or will; sway, power; deity, god.
nūmerus, i, m. [rt. nem, distribute, cf. νῦμω], number.
numquam, adv. [ne, umquam], at no time, never.
nunc, adv. [νῦν], now, at present, as it is.
nuntius, ii, m. a messenger.
nusquam, adv. [ne, usquam], nowhere.
nūtrio, īre, īvi and ii, ītum, tr. v. nourish, rear, breed.
nymphā, ae, f. [νυμφή], a nymph, one of the demi-goddesses who inhabited the sea, rivers, fountains, woods, trees, and mountains.
o, interj. oh! ah!
ob, prep. with acc. before, in front of; on account of.

ob-eo, ire, ivi or ii, itum, tr. and intr. v. go or come to meet; go through; traverse, 478.

ob-icio, ére, iéci, iectum, tr. v. [iacio], throw or hold before; sese ad, flings himself upon, 372; clipeo obiecto, covering himself with his shield, 377.

obiecto, ére, ávi, átum, tr. freq. v. [obiciclo], repeatedly set against; expose to death.

obitus, Ís, m. [obeo], destruction, death.

oblatus, part. of offero.

ob-nitor, i, nixus rarely nisus, intr. dep. v. push or strive against, push hard; press or lean against.

obscénus, a, um, adj. ill-omened.

obscíro, áre, ávi, átum, tr. v. [obscurus], darken, obscure.

obscírus, a, um, adj. [rt. sku, cover, cf. scutum], dark, gloomy.

ob-sideo, ére, sédi, sessum, tr. v. [sedeo], blockade; occupy, fill, 133.

ob-stípesco, ére, stípui, intr. incept. v. [stupeo], be astonished, amazed.

ob-testor, ári, átus, tr. dep. v. call as a witness; supplicate, entreat.

ob-trunco, áre, ávi, átum, tr. v. cut down, slay.

obtútus, Ís, m. [obtueor], a looking at, gaze.

ob-umbro, áre, ávi, átum, tr. v. overshadow, darken.

obvius, a, um, adj. [ob, via], with dat. in the way, so as to meet; barring the path, 298.

oc-cido, ére, cídi, cásnum, intr. v. [cado], fall down (rare); perish, die.

occūlo, ére, cūlui, cultum, tr. v. [ob, colo], cover up, hide, conceal; part. occultus, hidden, secret.

occultē, adv. [occultus], secretly.

occūpo, áre, ávi, átum, tr. v. [ob, capio], take possession of; attack first, 300 n.

oc-curro, ére, curri (rarely cucurri), cursum, intr. v. with dat. run or hasten to meet, confront.

ocior, us, comp. adj. [cf. ókús], swifter, more swiftly; no pos., sup. ocissimus.

ocius, comp. adv. [ocior], more quickly, with all speed, swiftly; no pos., sup. occissime.

ócūlus, i, m. [óσομαι, óσε, eyes], eye.

ódi, ódisse (fut. part. ósúrus, p.p. ósus), tr. defect. v. hate.

ódium, ii, n. [odi], hatred.

ódor (and ódós), óris, m. [cf. ὀζω, ὀδώδα, ὀμύ], smell, scent, stench.

ódorrifer, éra, érum, adj. [odor, fero], fragrant.

of-féro, ferre, obtuli, oblatum, tr. v. [ob, fero], bring before, present, offer.
VOCABULARY.

öléaster, stri, m. [olea], wild olive tree.
ölüm, adv. [ollus, see ille], once, formerly.
ollı, see ille.
Ölympus, i, m. mountain range between Thessaly and Macedonia, the abode of the gods.
önem, inis, n. [old form, osmen = ausmeu, fr. audio], foreboding, sign, omen; in omen, as a warning, 854.
omni-pótens, ntis, adj. all-powerful, almighty.
omnis, e, adj. all, every, the whole.
önéro, äre, ävi, ätum, tr. v. [onus], load, burden.
önités, ae, m. a Rutulian warrior.
öpe, öpes, see [ops].
op-pēto, ēre, īvi, or īi, ītum, tr. v. go to meet, encounter; with mortem or absol. meet one’s fate, die, perish.
oppidum, i, n. [cf. πέδον], a town.
op-pōno, ēre, pōsui, pōsitum, tr. v. put or place against; me op., with dat., I confront; opposit a tergo aris, the altars that bar his flight behind, 292.
[ops], öpis, f. defect. (nom. and dat. sing. not found) [cf. op-ulentus, copia = co-opia], power, might, strength; sing. only aid, help.
optimus, a, um, adj. used as superl. of bonus, best, excellent; most kindly.
opto, äre, ävi, atum, tr. v. [rt. op, cf. ὁψομαι], choose, wish for, desire.
öpus, ēris, n. [cf. ops], work, labour, task, exploit.
öra, ae, f. [os, oris], border, edge; coast.
orbis, is, m. circle; ring, disk; orb of eye; the world, with or without terrae or terrarum.
ordinor, īri, orsus, intr. and tr. dep. v. begin, undertake.
örichalcum, i, n. [ὀρείχαλκος], ‘mountain copper,’ unknown metal resembling gold, 87 n.
orígo, inis, f. [orior], beginning, source; author or founder of a race, 166.
orior, īri, ortus (fut. part. oriturus, pres. indic. 3 conj. forms orēris, oritur), intr. dep. irreg. v. [cf. ὁρεύω], rise, arise, appear.
orithyia, ae, f. daughter of Erechtheus, wife of Boreas, 83 n.
orino, āre, āvi, ātum, tr. v. furnish, equip, deck, adorn.
ōro, āre, āvi, ātum, tr. v. [os, oris], plead, pray, implore, beg.
orsus, part. of ordior.
os, īris, n. mouth; face; lips; voice; uno ore, of one speech, 837.
os, ossis, n. [ὀσσέον], bone.
oscūlum, i, n. dim. [os, oris], a little or sweet mouth, hence kiss; summa oscula
delibans, just kissing the edge of his lips, 434.

Osiris, is, m. a Latin warrior.

ostento, are, avi, atum, tr. freq. v. [ostendo], exhibit, show.

ostrum, i, n. [őstřeov], purple obtained from the sea snail or murex.

ōvans, ntis, part. [ovo, are, not class.], triumphing, exulting.

pābūlum, i, n. [rt. pa, feed, cf. pasco], food, fodder.

pāciscor, sci, pactus, tr. and intr. dep. v. [rt. pak. cf. pango, πάγνυμι], bargain, agree; barter.

Paeonius, a, um, adj. [παύως], Paeonian, ep. of Apollo, as the Healer; for quantity of o, see 401 n.

Pallas, ntis, m. a youthful warrior, son of Evander.

pallor, ōris, m. [palleo], paleness, wansness.

palma, ae, f. [παλάμη], palm of hand, hand.

pālor, āri, ātus, intr. dep. v. wander about, straggle; pres. part. as subst. palantes, the stragglers.

pālūs, ūdis, f. [cf. πάλος], swamp, marsh.

pānāceā, ae, f. [πανάκεια], the ‘all healing’ plant, panacea, 419 n.

pando, ēre, pandi, passum or pansum, tr. v. [rt. pat, cf. πετάνυμι], spread out, expand, open out.

pango, ēre, pauxi (and in fig. sense pēpigi), rarely pēgi, pactum and paectum [rt. pag, cf. πάγνυμι], fasten, fix; promise, pledge.

pār, pāris, adj. equal, like, same.

Parca, ae, f. [cf. πάρει, plico], goddess of Fate; usu. pl. the Fates, 147, etc.

parco, ēre, peperei (rarely parsi), parsus, intr. v. with dat.; be sparing, spare, refrain.

pārens, ntis, c. [pario], parent; sire.

pāreo, ēre, ui, ītum, intr. v. [cogn. with pario, paro; lit. come forth, appear, cf. appareo], obey, with dat.

pāriter, adv. [par], equally.

pāro, ēre, avi, ātum, tr. v. [cf. pario], get ready, prepare; part. pāratus, as adj. prepared, ready.

pars, rtis, f. [rt. por, cf. portio, paro, ἔπορον], part, portion, share; pars ... pars, some ... others.

Parthus, i, m. a Parthian, a Scythian people to S.E. of the Caspian, famed as archers, 857.

partus, ās, m. [pario], a bringing forth; birth.

parvus, a, um, adj. [cf. paucus, παῦς, parcus, etc.], small, little.

pastor, ōris, m. [pasco], herdsman, esp. shepherd.

pāteo, ēre, ui, intr. v. [cf. πετάνυμι, patulus, etc.], lie open.
pāter, tris, m. [πατήρ, rt. pa, feed, cf. pasco], father, sire; Pater, the Great Sire, of Jupiter, 178.
pātera, ae, f. [cf. pateo], broad flat dish, bowl, esp. for libations, goblet.
pāternus, a, um, adj. [pater], of a father, father's.
pātor, pātī, passus, tr. dep. v. [cf. πάσχω], suffer, endure, allow, abide.
patria, ae, f. [patrius, sc. terra], fatherland, natire land.
patrius, a, um, adj. [pater], fatherly, father's; ancestral.
paucus, a, um, adj. [see parvus], few; paucis, sc. verbis, briefly, 71.
pauper, ēris, adj. [rt. pau, cf. paucus], poor, humble (but egens = destitute).
pāvidus, a, um, adj. [paveo], trembling, terror-stricken.
pax, pācis, f. [cf. paciscor], peace.
pecto, ēre, xi, xum (rarely pectītum), tr. v. [cf. πέκω], comb.
pectus, ēris, n. breast, chest; fig. the heart, feelings.
pēcuss, ēris, n. cattle as a collective, herd, flock.
pēcus, udis, f. a single head of cattle, a beast.
pēdēs, ētis, m. one that goes on foot; esp. a foot-soldier.
Pēlidēs, ae, m. patron. son of Peleus, i.e. Achilles.
pello, ēre, pēpūli, pulsum, tr. v. [cf. πάλλω], beat, strike, hurl, drive, launch missile.
pendeo, ēre, pēpendi, intr. v. [cf. pendo], hang, be suspended.
pēnēs, with prep. acc., only of persons, often foll. its case, in the power of.
pēnitus, adv. [cf. penetrō], deeply, far within.
pēr, prep. with acc. [cf. παρά], through, along; over the fields, etc.; per ora, on the lips of men, 235; in entreaties, oaths, etc., by, in the name of; by means of; per artem, with cunning, 632.
per-cūtio, ēre, cussi, cussum, tr. v. [quatio], strike or thrust through, strike.
per-fēro, ferre, tūli, lātum, tr. v. bear or carry through; endure to the end; bring home a blow, 907.
perfidus, a, um, adj. [per, fides, cf. periurus], faithless, treacherous, false.
per-fundo, ēre, fūdi, fūsum, tr. v. pour over, besprinkle; perfusus, bathed in tears, 65.
pergo, ēre, perrexi, perrectum, intr., rarely tr. v. go on with, proceed; with inf. press on to, 586 n.
Pēridēs, ae, f. mother of Onites.
per-pētior, pēti, passus, tr. and intr. v. [patior], bear with patience, suffer.
per-vōlo, āre, āvī, ātum, intr. v. fly or flit through.

pes, pēdis, m. [pōdis], foot; pede aequo, fairly foot to foot, 465; claw, talon.

pestiās, is, f. plague, pestilence.

pēto, ēre, īvi or ii, ītum, tr. v. [rt. pet, cf. pētōma, impetus], rush at, assail; make for; seek.

phōlaax, ngis, f. [fālāγέ], band of soldiers, host in battle order, battalion.

Phēgōs (dissyll.), ei, m. a Trojan warrior.

Phoebus, i, m. [Φοῖβος, the radiant one], name of Apollo, q.v.

Phölus, i, m. a Trojan warrior.

Phrygius, a, um, adj. Phrygian, and, because Troy belonged to Phrygia, Trojan, see 99 n.

Phryx, ῥγis, m. a Phrygian, i.e. Trojan, see 99 n.

piētas, ātis, f. [pius], dutiful conduct to gods, kinsmen, etc.; righteous regard, see 839 n.; duty, piety.

pīlātus, a, um, adj. densely packed, 121 n.

Pilumnus, i, m. old Italian deity, 83 n.

pingo, ēre, nxi, ītum, tr. v. paint; emblazon arms, 281.

pinna, ae, f. feather; pl. wing, pinion.

piscōsus, a, um, adj. [piscis], full of fish.

pius, a, um, adj. dutiful to gods, parents, country, etc.; righteous, etc.; as epithet of Aeneas, see 311 n.

plāceo, ēre, cui and citum sum, citum, intr. v. [cf. placō], be pleasing, please; hand placitura, unwelcome, 70; imper. placet (mihi, etc.), it pleases (me, etc.).

plāga, ae, f. [πληγῆ], blow, strike.

plangor, ōris, m. [plango], a beating the breast or face in grief, loud mourning, lamentation.

plaudo, ēre, si, sum, tr. and intr. v. clap, strike, beat; clap hands, applaud; pectora plausa, sounding chests, 86 n.

plēnus, a, um, adj. [rt. ple, cf. pleo, πιμπλημι], full, crowded.

plūrimus, a, um, adj. used as sup. of multus, most; of blush, deep, 65.

plus, pluris, adj. used as comp. of multus, more.

Pōdālirius, ii, m. a Trojan warrior.

poena, ae, f. [pōwή, cf. punio, poenitet], penalty.

Poenus, a, um, adj. Carthaginian (so called because descended from the Phoenicians); subst. pl. the Carthaginians.

pondus, ēris, n. [pendo], weight.

pōno, ēre, pōsui, ītum, tr. v. [for posno, fr. old prep. por(t), and sino], put, place, lay; lay aside; of leaves, let fall, 209.
pons, ntis, m. bridge, drawbridge.

Pontus, i, m. [πόντος], the sea.

Poples, itis, m. the ham or hough; the knee.

pōpūlor, āri, ātus, tr. dep. v. and pōpūlo, āre, tr. v. lay waste, ravage.

Porta, ae, f. [cf. πόρος], city gate; door, entrance.

Porticus, ës, f. [porta], colonnade, 476 n.

Porto, āre, āvi, ātum, tr. v. [cf. ερωπόν], carry.

Posco, ere, pōposci, tr. v. [cf. precor], ask for urgently, demand, entreat.

Pos-sum, posse, potui, irreg. intr. v. [potis, sum], be able, can, have power to; non p. with inf. I cannot bear to, 151 n.; pōtens, see below.

Post, adv. backwards, afterwards; prep. with acc. after.

[postěrus], ĕra, ĕrum, adj. (nom. sing. masc. not found) [post], coming after, next.

Post-quam, conj. after that, after.

Pōtens, ntis, part. of possum, as adj. powerful.

Pōtestas, ātis, f. [possum], ability, power.

Pōtior, īri, ītus, irreg. intr. dep. v. (potītur and potērēmur found), [potis], become master of, possess, with abl. or gen.

Pōtius, comp. adv. [potis], rather, more; sup. potissimum (or -mē).

Praecepș, cīpītis, adj. [praē, caput], head foremost, headlong; in headlong haste, 735.

Praecipīto, āre āvi, ātum, tr. and intr. v. [praeeeps], throw headlong; p. moras, fling over all delay, 699; hasten headlong.

Prae-clārus, a, um, adj. very distinguished, famous.

Praeda, ae, f. [prehendo], booty, spoil.

Prae-fēro, ferre, tūli, lātum, tr. v. set before; prefer.

Prae-fīgo, ĕre, xi, xum, tr. v. fix at the end of; praefixa ferro, iron tipped, 489.

Praeências, ii, n. [praē, emo], prize, reward.

Prae-scius, a, um, adj. foreknowing, foreseeing.

Praesens, ntis, part. of prae-sum as adj., present, in person; instant, immediate, 760; present to aid, hence effective, powerful, 152 n., 245; comp. -tior.

Prae-sideo, ĕre, sēdi, intr. v. [sedeo], with dat. preside over; protect.

Praestans, ntis, part. of prae-sto, as adj. pre-eminent, excelling; praestans animi, gallant-hearted, 19 n.

Praetēr-eā, adv. beyond that, besides.

Praetūli, praetūlērīm, fr. prae-fero.

Prae-vertō, ĕre, ti, tr. v. precede, outstrip.

Přeċes, see prex.
prēcor, āri, ātus, tr. and intr. dep. v. [cf. preces, procax, posco], pray, beseech; part. precans, prayerful, 930.

prēmo, ēre, pressi, pressum, tr. v. press; press hard upon a foe, 254; weigh down, 908; hide, 322.

prendo (for prēhendo), ēre, ndi, nsum, tr. v. [praehendo, cf. χανδάνω], lay hold of, seize, grasp, catch.

preseo (for prehenso), āre, āvi, ātum, tr. freq. v. [prendo], grasp, seize.

pretium, ii, n. [cf. πριγγασκω, πριαμαί], price, worth; reward.

[prex], prēcem, f. (nom. and gen. sing. not found) [precor], prayer, entreaty.

Priāmus, i. m. Priam, King of Troy, s.n of Laomedon.

prīnum, adv. [primus], at first, first; cum or ut pri num, as soon as.

prīmus, a, um, superl. adj. [obsol. prep. pri, whence also comp. prior], the first, first, foremost, above all; prima in proelia, to begin the fray.

prior, us, comp. adj. [see primus], former, first.

pristinus, a, um, adj. [cf. priscus], former, earlier; n. pl., in pristina, to its former state, i.e. as of old, 424 n.

prō, prep. with abl. [πρό, prae, etc.], before, in front of; on behalf of, for; in return for; in place of, for; pro se quisque, each doing his best, 552 n.

prō-āvus, i, m. great-grandfather, ancestor.

prōbo, āre, āvi, ātum, tr. v. [probus], approve of, assent to.

prō-cēdo, ēre, cessi, cessum, intr. v. go or come forth, advance.

prōcēres, um, m. pl. (rare in sing. procer), [pro], the leading men, chiefs.

prōcūl, adv. [id.], from afar, afar off.

prō-culco, ēre, āvi, ātum, tr. v. [calco], trample upon.

prō-curro, ēre, cūcurri or curri, cursum, intr. v. run forward.

prō-cursus, us, m. a sallying forth, onward course, charge, onset.

prōcus, i, m. [cf. precor], wooer, suitor.

prō-do, ēre, didi, ditum, tr. v. bring forth; proclaim, disclose, betray.

prō-dūco, ēre, xi, etum, tr. v. lead forward; bring forth, produce.

proelium, ii, n. battle, fray.

prōfānus, a, um, adj. [pro, fanum, before, i.e. outside the temple], not sacred, profane, unholy.

prō-fēro, ferre, tūli, lātum, tr. v. bring forth or out; extend; defer, put off, 395.

prōfundo, ēre, fūdi, fusum, tr. v. pour forth tears.
**VOCABULARY.**


**Prō-grēdior**, grēdi, gressus, intr. dep. v. *[gradior]*, advance.

**Prō-icio**, ēre, ēcī, iectum, tr. v. *[iacio]*, throw forth or away, let fall, 256.

**Prō-icio**, ēre, spexi, spectum, tr. and intr. v. *[-specio in comp.*], look forwards or forth, gaze; look forth upon, see from a distance.

**Prō-lūdo**, ēre, si, sum, intr. v. play or practice beforehand, prelude.

**Prō-luo**, ēre, lūi, lūtum, tr. v. wash forth or away, wash down.

**Prōmissum**, i., n. *[promitto]*, promise.

**Prō-mitto**, ēre, misi, missum, tr. v. promise, betroth.

**Prō-pāgo**, īnis, f. *[pro, rt. ol in ad-ol-esco]*, offspring, child, descendant, son.

**Prō-pērē**, adv. *[properus]*, hastily.

**Prō-pēro**, āre, āvi, ātum, tr. and intr. v. *[id.]*, hasten, haste to bring, 425.

**Prō-pērus**, a., um, adj. *[rt. par, make, cf. paro, pario]*, quick, speedy; ready, eager, 85.

**Prō-pinquo**, āre, āvi, ātum, tr. and intr. v. *[propinquus, cf. prope]*, bring near, draw near.

**Prō-pior**, ius, comp. adj. *[prope]*, nearer; sup. *proximus*, nearest; of way, shortest.

**Prō-pius**, comp. adv. fr. prope, nearer.

**Prōpter**, prep. with acc. *[id.]*, near; on account of.

**Prō-sequor**, séqui, sécūtus, tr. dep. v. accompany, attend.

**Prō-spīcio**, ēre, spexi, spectum, tr. and intr. v. *[-specio in comp.*], look forwards or forth, gaze; look forth upon, see from a distance.

**Prō-sum**, prōdesse, prōfui, intr. irreg. v. be useful, of service, avail, with dat. or absol.

**Prō-tendo**, ēre, di, sum and tum, tr. v. stretch forth, extend.

**Prō-tēro**, ēre, trivi, tritum, tr. v. tread under foot, trample down.

**Prō-tereo**, ēre, ui, ētum, tr. v. scare away, terrify.

**Prō-vēnio**, īre, vēni, ventum, intr. v. come forth; come to pass.

**Prō-volvo**, ēre, volvi, vōlūtum, tr. v. roll forwards or prostrate.

**Proximus**, see *propior*.

**Pūber** and *pūbes*, ēris, adj. *[rt. pu, beget, cf. puer]*, of ripe age, adult; of plants, downy, 413.

**Pūdet**, ēre, uit or ētum est, tr. and intr. v. make ashamed, it shames one; acc. of person, gen. of cause.

**Pūdar**, ēris, m. *[pudet]*, sense of shame, shame.
puer, ēri, m. [see pubes]; boy; as adj. in appos. young, 943.
pugna, ae, f. [rt. pug, cf. pugnus, pugil, pungo], fight, battle, fray, combat.
pugnus, i, m. [id., cf. ποῖς], fist.
pulcher, chra, chrum, adj. beautiful, fair; comp. pulchrior, sup. pulcherrimus.
pulso, āre, āvi, ātum, tr. freq. v. [pello], push, strike, beat, batter walls; spurn, insult gods, 286.
pulsus, ās, m. [id.], a pushing, stamping; tread or tramp of feet or hoofs.
pulvērūlentus, a, um, adj. [pulvis], dusty; in a whirl of dust, 463.
pulvis, ēris, m. (f. in Propertius), dust.
pulmex, ĭcis, m. (f. in Catullus), [? rt. pu, rotten, cf. puteo], pumice stone; any porous rock.
pūnicēus, a, um, adj. [Punicus, prop. of Phoenician purple], purple-coloured, scarlet, crimson.
purpūrēus, a, um, adj. [purpura, πορφυρά], purple-coloured, purple.
pūrus, a, um, adj. [rt. pu, cleanse], clean, pure, spotless; of plain, open, 771.
pūto, āre, āvi, ātum, tr. v. [id., lit. cleanse, not class.], value, esteem as, consider, think.
quā, adv. [abl. f. of qui], by which road, where.
quā-cumquē, adv. by whatsoever way, wherever.
quādrī-iūgus, a, um, adj. [quattuor, iugum], yoked in a team of four; with currus, four-horse chariot.
quaero, ēre, sivi or sii, situm, tr. v. seek, search for; woo and win, 80 n.
quaesō, ēre, īvi or īi, tr. v. [old form of quaero], beg, pray, usu. parenthetical.
quaēlis, e, pron. adj. [quis], interrog. of what sort? rel. (correl. to talis), of such a sort, such as, as; qualis ubi or cum, like as when.
quam, adv. [qui], in comparisons, than.
quam-quam, conj. although.
quando, adv. and conj. rel. and interrog. when; indef. at any time, at times, ever.
quantum, adv. [quantus], as much as, 19 n.
quantus, a, um, adj. [quam], how great; correl. with tantus, as, such as; huge as, 701.
quasso, āre, āvi, ātum, tr. freq. v. [quatio], shake or toss violently, shatter.
quăter, num. adv. [quattuor], four times.
quātio, ēre, quassum, tr. v. shake, brandish; toss plumes; drive, urge on horses, 338.
-que, enclitic conj. [cf. τε], and; = when, 251 n.; que ... que (or et), both ... and.
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qui, quae, quod, gen. cuius, I. rel. pron. who, which, what, that; with subj. causal, seeing that, because, since he, etc. ; consec. ut is, such as to. II. interrog. adj. who? which? what? III. indef. adj. any, some.

quiš, conj. [qui], because.

qui-cumquē, quaecumque, quodemcumque (also sep. and in tmesis, e.g. 61), rel. pron. whoever, whatever.

quid, neut. acc. of quis as adv. why? how?

quidem, adv. indeed.

quiēs, ētis, f. [cf. kēpau, lie], rest, quiet, repose.

quiēsco, ēre, quiēvi, quiētum, intr. v. [quies], rest, repose.

quiē tus, a, um, part. of quiēsco as adj. at rest, peaceful, quiet.

quiēquē, card. adj. [pēntē], five.

quippē, adv. and conj. [qui, suffix pe, cf. nempe], certainly, assuredly; because.

quīs, quid, interrog. pron. who? which? what? loosely for uter, which of two, 719 n. ; quid, why, how, see above.

quīs, quā, quīd, indef. pron. any, some.

quīs-quam, quaequam, quicquam or quidquam, indef. pron. any, anyone, anything, in neg. or virtual neg. sentences.

quīs-quē, quaeque, quidque or quique (adj. quodquod), indef. pron. whoever it be, each, every.

quīs-quīs, quicquid or quidquid (adj. quodquod), rel. pron. whoever, whatever.

quō, adv. [qui], relat. and interrog. for which reason or purpose, wherefore, to what end, why; to which place, whither.

quō-cumquē, adv. whither-soever, often in tmesis, 203.

quōd, conj. [qui], that, in that, because; wherefore, why; nihil est quod, there is no reason why, 11 n.

quondam, adv. [quom=cum, suffix, dam], at a certain time, once, formerly; indef. at times, oft.

quoniam, adv. [quom=cum, iam], seeing that, since.

quoque, adv. also, too.

quoquē, adv. also, too.

quoquēns, adv. [quot], how often; as often as.

rādius, ii, m. [cf. radix, ramus], ray, beam.

rādix, icis, f. [pādĭx, cf. pīsa, ramus], root of plant, usu.pl.

rāpidus, a, um, adj. [rapio], tearing along, swift.

rāpio, ēre, rāpuī, raptum, tr. v. [rt. āpr, cf. áp̣ṭẉ, seize and carry off, snatch away, ravish, snatch up, seize; hurry along.

rēbellis, e, adj. [re, bellum], renewing the war, rebellious.
ré-cáleo, ére, intr. v. be hot again, 35 n.

ré-cédo, ére, cessi, cessum, intr. v. fall back, retire, withdraw, retreat.

ré-cído, ére, di, sum, tr. v. [caedo], cut or hew away.

ré-clíno, áre, ávi, átum, tr. v. [cf. clína, clivus], make to lean back or against.

ré-clúdo, ére, si, sum, tr. v. [claudio], throw open, reveal.

ré-cumbo, ére, cubui, cúbītum, intr. v. lie down again; rest upon, i.e. depend upon, 59.

ré-curso, áre, intr. freq. v. [recurró], come or hasten back.

ré-cúso, áre, ávi, átum, tr. and intr. v. [causa], decline, refuse; repudiate pledge.

red-do, ére, didi, ditum, tr. v. give or put back; restore; bestow, give; pass. of light, dawn again on, 669.

ré-déo, ére, ií, itum, intr. v. go or come back, return.

ré-duco, ére, xi, etum, tr. v. lead or bring back; draw or swing back axe.

ré-fello, ére, felli, tr. v. [fallo], disprove, refute.

ré-fério, réferre, rettúli (or rētūli), rēlatum, tr. irreg. v. bear or carry off or back; carry back or deliver message; beat back, drive away, 37, 495; arma, take up arms again, 185; oculos, turn eyes to, 657 n.; recall to memory, 348; se fertque reftertque, flits to and fro, 866.

ré-ficio, ére, féci, fectum, tr. v. [facio], remake, restore; refresh, recruit.

ré-fugio, ére, fügi, intr. v. flee back or away.

ré-fúto, áre, ávi, átum, tr. v. [cf. confuto, futilis], check, drive back; rebut, refute.

régína, ae, f. [rex], queen.

regnus, i, n. [id.], kingdom, realm.

régo, ére, xi, etum, tr. v. keep straight, guide, conduct; rule, govern.

rēligio, ōnis, f. [rt. lig, bind], reverence for the gods, piety; conscientiousness; sanctity; majesty, 182.

rē-linquo, ére, liqui, lictum, tr. v. leave behind, abandon.

ré-lúceo, ére, xi, intr. v. shine back, blaze out.

ré-mitto, ére, misi, missum, tr. v. send back; loosen, slacken reins, arms, etc.; me r., I unbind, bow to thy will, 833.

ré-múgio, ire, intr. v. re-echo with bellowing, resound.

reor, rēri, rātus, intr. dep. v. [cf. ratio], think.

répens, ntis, adj. sudden.

répertor, oris, m. [reperio], discoverer, designer, author.

rē-péto, ére, ivi or ii, itum, tr. v. seek again; recall.

rē-pōno, ére, pōsui, pōsitum, tr. v. replace, restore; repay, render.

ré-posco, ére, tr. v. demand or ask back or as due.
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re-primo, ōre, pressi, pressum,
tr. v. [premo], keep or hold
back; check.

re-quiēs, ētis, f. (acc. ētem
or iem, abl. ēte or e),
repole from labour, rest,
respite.

rēs, rēi, f. a thing, object,
event, etc.; pl. the issue of
war, 43; fortunes, 148,
etc.; misfortunes, 665;
task, 227.

rē-scindo, ēre, scidi, scissum,
tr. V. cut or break off or open.

rē-soōo, āre, āvi, ātum, tr. v.
unlock, open.

rē-sōnō, āre, āvi, tr. and
intr. v. resound, make to
resound.

rē-spīcio, ēre, spexi, spectum,
tr. and intr. v. look back to
or at; have regard to, 43.

rē-splendeō, ēre, ndi, nsum,
tr. v. reply, answer.

re-sponso, āre, tr. freq. v.
[respondeo], re-echo, 757
(sense of answer not
class.).

responsum, i, n. [id.], answer,
reply.

re-stō, āre, stīti, intr. v. be
left, remain.

rē-tāgo, ēre, xi, ctum, tr. v.
uncover, expose, reveal.

rē-texo, ēre, xui, xtum, tr. v.
unveave.

rē-torquēo, ēre, si, tum, tr.
v. twist or bend back, turn
back; roll back robe;
reverse, change.

rē-tractō, āre, āvi, ātum, tr.
v. handle again; recall
promise; absol. draw back,
refuse.

rē-vello, ēre, velli, vulsum,
tr. v. pull or tear away or
back; part. revulsus, torn
open by spear, 98.

rē-vincio, īre, nxi, nctum, tr.
v. bind back, fasten.

rē-vulsus, part. of revello.

rex, rēgis, m. [rego], king,
monarch, prince.

Rhoetēus, a, um, Rhoeteian,
of Rhoetum, a city and
promontory in Troas, now
Cape Barbieri; hence
Trojan, 456.

rīgīdus, a, um, adj. [rīgeo],
stiff, rīgid.

rīgo, āre, āvi, ātum, tr. v.
[cf. βrēχω], wet, bedew.

rīpa, ae, f. bank of stream.

ritten, adv. [cf. ritus], prop.
according to religious usage,
hence duly.

ritus, ūs, ni. religious usage,
sacred rites.

rōbur or rōbor, ōris, n. [cf.
pōνυμ, pōμη], a hard
tree or wood, esp. oak (783,
of oleaster).

Rōma, ae, f. Rome.

Rōmānus, a, um, adj. [Roma],
of Rome, Roman.

rōro, āre, āvi, ātum, tr. and
intr. v. [ros], drop dew,
bedew; rorantia sanguine,
bedewed with blood, 512.

ros, rōris, n. dew.

rōsa, ae, f. [cf. ρόδον], a
rose,
rōsēus, a., um., adj. [rosa], rosy.

rōta, ae, f. wheel.

rūbeo, ēre, intr. v. [ruber], be or grow red, blush.

rūber, bra, brum, adj. [cf. ō-pvθpōs], red, ruddy.

rūbor, ōris, m. [rubeo], redness; a blush.

ruina, ae, f. [ruo], downfall, ruin, havoc.

rūmor, ōris, m. [rt. ru, sound, cf. raucus, rudo], hearsay, rumour.

rumpo, ēre, rūpi, ruptum, tr. v. break, burst, tear, rend; burst or tear through; break off task; pass. burst with rage, 527.

ruo, ēre, rūi, rātum (f. part. ruiturus in Ov.), tr. and intr. v., intr. fall, rush; rush forward, hasten forth; fall backwards, 291; tr. overthrow.

rursus, adv. [re, versus], again.

Rūtūli, ōrum, m. pl. Rutulians, ancient people of Latium, whose capital was Ardea; adj. Rūtūlus, a., um., Rutulian.

sācer, era, crum, adj. sacred, holy; n. pl. sācra, orum, sacred rites, holy things, sacrifice.

sācерdos, ōtis, c. [sacer], priest, priestess.

Sāces, ae, m. a Rutulian warrior.

sācrārium, ii, n. [sacer], shrine, sanctuary.

sācro, āre, āvi, ātum, tr. v. [id.], dedicate to a deity, consecrate, hallow.

saecūlum, i, n. a generation; per saecula, through the ages.

saepē, adv. often.

saepio, īre, psi, ptum, tr. v. hedge or hem in.

saetiger, ēra, ērum, adj. [saeta, gero], bristly.

saevio, īre, ii, ītum, intr. v. [saevus], rage, be frantic.

saevus, a., um., adj. roused to fury, fierce, angry, cruel; dire, dread.

sāgītta, ae, f. arrow, shaft; arrow wound, 746.

salsus, a., um., adj. [sal], salted, salt.

saltus, ūs, m. [salio], a leap, bound.

sālūber or sālūbris, bris, bre, adj. [salus], health-giving.

sālus, ĕtis, f. [cf. salvus], health, safety; hope of safety, 653.

sālūto, āre, āvi, ātum, tr. v. [salus], wish health to, greet.

sancio, īre, nxi, nctum, tr. v. [cf. sacer], sanctify; hence decree, sanction.

sanctus, a., um., part. of sancio as adj. holy, sacred.

sānguīnēus, a., um., adj. [sanguis], bloody, bloodstained; crimson.

sanguis, ĕnis, m. blood.

sāta, see sero.

sātis, adv. [cf. ādv], sufficiently, enough.
Sāturnius, a., um, adj. of Saturn; Saturnia, ae, f. (of Juno), daughter of Saturn.

Sāturnus, i, m. [sero, sow], Saturn, myth. king of Latium, god of agriculture and civilization; identified with Gr. Κρός, and so father of Jupiter, Pluto, Neptune, and Juno.

satus, part. of sero.

sau-cius, a., um, adj. wounded.

saxum, i, n. rock.

scālæ, ārum, f. pl. [scando], scaling-ladder.

scēlērātus, a., um, part. of sclero, as adj. wicked; guilty.

scep-trum, i, n. [σκῆπτρον], sceptre.

scī-licet, adv. [scire licet, one may know], of a surety, evidently.

scindo, ēre, scīdi, scissum, tr. v. [cf. σχίσω], tear, rend.

scintilla, ae, f. [cf. σκίττα], spark.

sciō, scire, scīvi, scītum, tr. v. [rt. sci, divide, distinguish, cf. scindo], know, understand.

scōpūlus, i, m. [σκόπελος], projecting rock, crag, cliff; stone.

scūtum, i, n. [cf. σκύτος], shield (oblong, of leather-covered wood).

sē, or sēsē, gen. sēi, reflex. pron. himself, herself, itself; themselves; secum, with himself, etc.

sēco, āre, cui, ctum, tr. v. [cf. scindo], cut, cleave through.

sēcundus, a., um, adj. [sequor], lit. following; hence next, second; or of wind, etc. following, favouring.

sēcūris, is, f. (acc. im or en, abl. i), [seco], axe.

sēcus, adv. [sequor, lit. following], otherwise.

sēd, conj. but, yet.

sēdeo, ēre, sēdi, sessum, intr. v. [cf. sedes, ἐσώμαι], be seated, sit; of bird, perch.

sēdēs, is, f. [sedeo], seat; abode.

sēdo, āre, āvi, ātum, tr. v. [id.], calm, quiet; part. sēdātus, a., um, as adj. tranquil, composed.

sēgēs, ētis, f. cornfield; harvest, crop.

segnis, e, adj. slow, sluggish; comp. -nior.

segnīter (rarely segnē), adv. [segnis], slowly, lazily; comp. segnius.

segni-s, e, adj. (quadri-syll. 356 n.), [animus], half alive, half dead.

sēmi-ānīmis, e, adj. (quadri-syll. 356 n.), [animus], half alive, half dead.

sēmi-nēcis, is (not in nom. sing.), adj. [nex], half dead.

sēmi-vir, viri, m. adj. half man, i.e. unmanned; emasculate, 99.

sempĕr, adv. [cf. semel], always.
Sénecta, ae, f. [senex], old age.
Sénex, sénis, adj. old, aged; comp. senior; as subst.
Sénex, is, c. old man or 
woman; comp. senior, an
elderly person.
Sensus, ús, m. [sentio], sense, 
feelings.
Sententia, ae, f. [id.], a way
of thinking, opinion, feeling.
Sentio, ire, sensi, sensum, tr.
v. discern by the senses, per
ceive, feel.
Septem-plex, icis, adj. [plico], sevenfold.
Sépulcrum, i, n. [sepelio], grave, tomb.
Séquor, séqui, sécútus, tr. and
intr. dep. v. [épouac], follow; pursue, chase; follow
up, press on, attack; aim
at, 354; ensue, result, at
tend, 153, 912.
Sérestus, i, m. a Trojan 
warrior.
Sergestus, i, m. a Trojan 
warrior.
Sermo, ónis, m. [sero, join], 
conversation, discourse, speech, language.
Séro, ëre, sévi, sátum, tr. v.
sov, plant; beget; part.
Sátus, with abl. begotten by,
hence son or daughter; sata
nocte, daughter of Night;
sátá, órum, n. pl. standing
corn, crops.
Serpens, ntit, c. [serpo], ser-
pent, snake.
Serpó, ëre, psi, ptum, intr. v.
[cf. əpəw, repo], creep, crawl.
Sérus, a, um, adj. late; adv.
acc. serum canit, sings late,
864 n.
Servo, ëre, ávi, átum, tr. v.
save, preserve.
Sésè, see see.
Seu, see sive.
SEX, card. adj. indecl. [ξ], six.
Si, conj. [ei], if.
Sic, adv. so, thus.
Sídérëus, a, um, adj. [sidus],
of the stars; starry; of
shield, glittering.
Sidus, éris, n. constellation,
group of stars; bad weather,
451 n.
Significo, ëre, ávi, átum, tr.
v. [signum, facio], indicate
by signs, beckon.
Signo, ëre, ávi, átum, tr. v.
[signum], mark, mark out,
indicate.
Signum, i, n. mark, token;
signal.
Síla, ae, f. a mountainous
forest in Bruttium, 715.
Silva, ae, f. [cf. õlna], wood,
forest.
Símilis, e, adj. [cf. semel], like.
Símul, adv. [id.], at once, at
the same time; therewith;
simul ac, as soon as; simul
... simul, 268 n., 758 n.
Sin, conj. [for si ne], if how-
ever, but if.
Sìne, prep. with abl. without.
Síno, ëre, sivi, sítum, tr. v.
let, suffer, allow, permit.
Sisto, ëre, stiti, sítum, tr.
and intr. v. [cf. làtòmu, sto],
cause to stand; check steed; stand.
sī-veh or seu, conj. or if; sive (seu) ... sive (seu), if ... or, whether ... or.
sōcer, ēri, m. father-in-law.
sōcio, āre, āvi, ātum, tr. v. [socius], associate, ally; give in marriage, 27.
sōcius, li, in. [rt. of sequor], an ally, comrade.
sōl, sōlis, m. [cf. σέλας, ἥλιος], the sun; personified, 176.
sōleo, ēre, ītus, intr. semi-dep. v. be accustomed, wont.
sōlium, ii, n. [rt. of sedeo, cf. solum, sella, etc.], seat, esp. throne.
sōlemnis, e, adj. [sollus = totus, annus, prop. annual], wonted, usual.
sōlīcīto, āre, āvi, ātum, tr. v. [solicitus], move violently; work to and fro, worry at, 404.
sōlor, āri, ātus, tr. dep. v. comfort, console.
sōlum, i, n. ground, soil.
sōlus, a, um, gen. īus, adj. alone.
solvo, ēre, solvi, sōlūtum, tr. v. [se-luo, unbind], loosen; let loose.
somnus, i, m. [for sopnus, cf. sopor, ὅνεος], sleep.
sōnitus, īs, m. [sono], noise, sound, roar, utterance.
sōno, āre, ui, ītum, tr. and intr. v. make a noise, sound; of owl, screech, hoot; of bird, twitter; of twigs, crackle; tr. utter; vaunt; part.
sonans, clamorous, screaming, 248.
sōnōrus, a um, adj. [sonor], sounding, noisy.
sōnus, i, m. [sono], noise, sound, scream.
sōror, ēris, f. sister.
sors, rtis, f. a lot; one's fate, fortune; the fortune of war, 932.
sortior, īri, ītus, tr. dep. v. draw lots for; seek to gain by chance, seek to win, 920.
spargo, ēre, ēsri, rsuni, tr. v. [cf. σῷστο], scatter, sprinkle.
spātium, ii, n. [rt. spa, draw, cf. σπάω, Eng. span, etc.], room, space; distance; portion of the lists, 129.
spēcimen, īnis, n. [specio in aspicio, etc.], mark, token.
specto, āre, āvi, ātum, tr. freq. v. [id., cf. σκέπτομαι], behold, gaze at, watch.
spēcūlātor, ēris, m. [speculor], spy, scout.
spēro, āre, āvi, ātum, tr. v. [spes], hope for, expect.
spēs, ēi, f. hope.
spicūlum, i, n. dim. [rt. spi, sharp, cf. spica], dart, javelin, arrow.
spīra, ae, f. [σπεῖρα], coil of serpent.
spīritus, īs, m. [spiro], breath, breeze, blast.
splendeo, ēre, intr. v. shine, gleam; part. splendens, gleaming.
spōlio, āre, āvi, ātum, tr. v. [spolium], strip, despoil, rob of.
spōlium, ii, n. [cf. σκῦλον], arms or armour stripped from a foe, spoil, trophy.

spondeo, ēre, spōpondi, sponsum, tr. v. [cf. σπένδω, σπονδῇ], promise solemnly, pledge oneself.

spūmo, āre, āvi, ātum, intr. v. [spuma], foam, froth; part. spumans, foaming.

spūmosus, a, um, adj. [id.], full of foam, foaming.

squaleo, ēre, ui, iutum, tr. v. [squalor], be stiff or rough with anything; squalentem auro, stiff with scales of gold.

stagnum, i, n. [cf. τέναγος], pond, tank.

stātuo, ēre, ui, ātum, tr. v. [status, fr. sto], set up, place, set; loco statuit, checked, 506.

sternax, ācis, adj. [sterno], that throws its rider, restive, 364 n.

sterno, ēre, strāvi, strātum, tr. v. (cf. στρατηγῷ, strages, etc.), spread out, strew; lay low, prostrate.

Stēnēlus, i, m. a Greek warrior.

stirps, pis, c. [see 208 n.], stock, stem, race, family.

sto, stāre, stēti, stātum, intr. v. [rt. sta, stand, cf. ἵστημι], stand; of spear, stand fixed; of spear, stand fixed; of blood, be stanched, 422; of sky, be columned with dust, 408 n.; with inf. it is my purpose to, 678 n.

strāges, is, f. [sterno], overthrow, destruction, carnage.

strīdo, ēre, and strīdeo, ēre, di, intr. v. make a grating noise, creak, whizz, whistle, whirr.

strīdōr, ōris, m. [strideo], a creaking noise, buzzing, whirr.

strīdūlus, a, um, adj. [id.], whizzing, creaking, etc.

stringo, ēre, inxi, iutum, tr. v. [rt. strig, squeeze, cf. strangulo], draw tight; strip off; draw sword.

struō, ēre, xi, iutum, tr. v. [cf. sterno], pile up, arrange; contrive, devise.

stūdium, ii, n. [studeo], zeal, eagerness.

stūpeo, ēre, ui, intr. v. be amazed, stand in amaze.

Stygius, a, um, adj. [Styx], Stygian, of the Styx, the chief river in the lower regions.

suādeo, ēre, si, sum, tr. and intr. v. [cf. suavis], advise, persuade.

sub, prep. [cf. ὑπό]. I. with abl. under, beneath; deep in, 950; at the foot of, near; sub ipsa acie, close on the very line of battle, 811. II. with acc. after verbs of motion, under, below; down to, 14; sub umbras, to the shades below, 952; near to, up to, to, 579.

sub-do, ēre, didi, dītum, tr. v. place beneath.
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sūb-eo, ēre, ī, ītum, tr. and intr. v. come or go under or up to; of cavalry, ride up, 408; come to the help of; take the place of, 471; of stone, get beneath, i.e. raise, 899. subitus, see below.

sūb-icio, ēre, iēci, iectum, tr. v. [iacio], throw or place under or near; ignem, kindle a flame, 66; se in equos, fling themselves on their steeds, 288.

sūb-īgo, ēre, ēgi, actum, tr. v. [ago], overcome, conquer; force, compel.

sūbīto, adv. [subitus], suddenly.

sūbītus, a, um, part. of subeo, as adj. sudden, unexpected.

sub-lābor, i, lapsus, intr. dep. v. sink down; of old age, steal upon or undermine, 686.

sublātus, part. of tollo.

sublīmis, e, adj. lofty; standing at one’s full height, 788.

sub-mitto, ēre, misi, missum, tr. v. lower, make to droop; furorem, control wrath, 832; part. submissus, a, um, as adj. lowered, low, humble, submissive, 807.

sub-rīdeo, ēre, si, intr. v. smile gently.

subsīdium, īi, u. [subsido], milit. reserves; aid, help.

subsīdo, ēre, sēdi, sessum, intr. v. sit or crouch down, sink down.

subsīsto, ēre, stīti, intr. v. stand still, halt, pause.

subter, prep. with acc. or abl. beneath.

sub-vēnio, ēre, vēni, ventum, intr. v. come to the aid of, with dat.

suc-cēdo, ēre, cessi, cessum, intr. v. go under, enter; go up to; be raised to the gods, 235.

successus, ās, m. [succeedo], happy issue, triumph, success.

suc-cīdo, ēre, cādi, intr. v. [cado], sink down, fall.

suc-cingo, ēre, nxi, nctum, tr. v. gird up, gird.

suc-curro, ēre, curri, cursum, intr. v. hasten to the help of, succour, help.

Sūcro, ōnis, m. a Rutulian warrior.

sūcus, i, m. [cf. sugo], juice, sap.

sūdor, oris, m. [sudio], sweat.

suf-ficio, ēre, feci, factum, tr. and intr. v. [sub, facio], tr. afford, supply; intr. be sufficient, be strong enough, suffice.

sum, esse, fui, irreg. intr. v. be, exist.

summa, ae, f. [summus], the main thing, chief point; the most important part, 572 n.

summus, see under superus.

sūmo, ēre, mpsi, mptum, tr. v. [for sub-imō, fr. emo], take up, take; exact penalty.

sūper, adv. [cf. ὑπέρ], above, in addition.

sūperbus, a, um, adj. [cf. super, ὑπέρβης], haughty, proud.
sūpēr-immīneō, ēre, intr. v. 
overhang, tower above.

sūpērō, ēre, āvi, ātum, v. 
[super], intr. have the 
mastery, prevail; survive, 
remain over; tr. surpass, 
vanquish.

sūperstītio, ōnis, f. [super, 
sto], excessive religious fear, 
superstition; an object of 
reverential awe, 817.

sūpērus, a, um, adj. [super], 
that is above, upper, higher; 
subst. Sūpērī, ērum, m. pl. 
the Gods above; comp. 
supērior; sup. (1) sūpē-
mus, a, um, highest, top-
most; last; ad supremum, 
to the final issue, 803 n.; 
and (2) summus, a, um, 
(i.) uppermost, topmost, the 
top of; summa oscula, the 
edges of his lips, 434; s. 
corpus, the surface of his 
body, 376; (ii.) greatest, ut-
most.

sūper-vēnīo, īre, vēnī, ven-
tum, intr. and tr. v. come 
upon or over.

supplex, ĕcis, adj. [sub, plico], 
submissive, suppliant; subst. 
a suppliant.

supplīcītēr, adv. [supplex], 
humbly, submissively.

sūpra, adv. and prep. with 
acc. [superus], above.

sūra, ae, f. calf of leg.

surgo, ēre, surrexī, surrec-
tum, intr. v. [sub, rego], 
arise, rise.

sūs, sūis, c. [ōs], swine, hog, 
sow.

sus-cīto, āre, āvi, ātum, tr. v. 
[sub = sub], lift up, raise; 
arouse, incite; awaken car-
nage, 499.

sus-pendo, ēre, di, sum, tr. 
v. [id.], hang up.
suspiciō, ēre, spexī, spectum, 
tr. and intr. v. [sub, specio, 
only in comp.], look up or 
up at.

sustento, ēre, āvi, ātum, tr. 
freq. v. [sustineo], hold up, 
support; rally, 662.

sus-tīmeo, ēre, tinui, tentum, 
tr. v. [subs = sub, teneo], 
hold up, sustain.

sustūi, perf. of tollō.

sūtilis, ē, adj. [suo], sewed 
together, well stitched, 
273.

suus, a, um, reflex. poss. 
pron. [se, sui], of himself, 
etc., his, her or its own; 
sui, his own men, 312; di 
sui, the gods he served, 540.

Sūbāris, īs, m. a Trojan 
warrior.

tābeo, ēre, intr. v. [cf. tabes], 
waste away; of cheeks, 
be worn, bloodless, 221.

tābūlātum, ĕ, n. [tabula], 
floor, story of house.

Tāburnus, īs, m. small moun-
tain range between Sam-
nium and Campania, 715.

tāceo, ēre, cui, citum, intr. 
v. be silent.

tācitus, a, um, part. of taceo 
as adj. silent, in silence.

tālis, e, adj. [cf. τῆλικος], of 
such a kind, such, like h m,
VOCABULARY.

etc.; talin for tali-ne, by apocope, 874.

Tålós, i.m. a Rutulian warrior.
tăm’en, adv. [tam], yet, however, in spite of that.

Tānāis, is, m. Rutulian warrior.
tandem, adv. [tam, suffix dem, lit. just so far,] at length, at last.
tango, ère, tētigi, tactum, tr. v. touch.
tanto, ère, tētendi, tentum, and tensum, tr. and intr. v. [cf. teiiw, teneo], hold, fast, hold fast, retain, seize, occupy; withhold; enfold, extend; hold out hands; strive, press on to; advance against.
tēnax, acis, adj. [teneo], holding fast; biting, 404.
tendo, ère, tētendi, tentum and tentum, tr. and intr. v. [cf. teiiw, teneo], stretch, extend; hold out hands; strive, press on to; advance against.
tēnax, acis, adj. [teneo], hold, fast, hold fast, retain, seize, occupy; withhold; enfold, extend; hold out hands; strive, press on to; advance against.
tēneo, ère, tēnui, tentum, tr. v. [cf. teiiw, teneo], hold, fast, hold fast, retain, seize, occupy; withhold; enfold, extend; hold out hands; strive, press on to; advance against.
tēr, num. adv. [tres], thrice.
tergum, i, n. the back of man or beast; a tergo, behind.
tēro, ère, trīvi, tritum, tr. v. [rt. ter, rub, cf. treiaw, triβw, teres], rub, chafe.
terra, ae, f. [lt. dry land, cf. terreo], the earth; land; personified, 176, etc.
terreo, ère, ui, itum, tr. v. [cf. treiaw], frighten, affright.
terribilis, e, adj. [terreo], dreadful.
terribilicus, a, um, adj. [id., facis], fearful.
territo, āre, tr. freq. v. [terreo], terrify, scare.
terror, āris, m. [id.], dread.
testis, is, c. witness.
testor, āri, ātus, tr. dep. v. [testis], bear witness, testify; call to witness, invoke.
tētē, strengthened form of te, from tu.
Teucrus, a, um, adj. Trojan (so called after Teucer, king of Troy, son-in-law of Dardanus); pl. Teucrēi, the Trojans.
Thāmýris, is, m. a Rutulian warrior.
Thersilóchus, i, m. a Trojan warrior.
Thýbrinus, a, um, adj. [Thybris, the Tiber], of the Tiber.
Thymbraeus, i, m. a Trojan.
Thyrmōetes, ae, m. a Trojan warrior.
tímeo, ēre, ui, tr. and intr. v. fear; part. timens, affrighted.
tinguo, ēre, nxi, netum, tr. v. [cf. tēγγω], moisten, dip in dye.
tollo, ēre, sustūlī, sublātum, tr. v. [cf. tolero, tuli, etc.], lift up, raise; put an end to, remove; sublatis dolis, without guile, 26; se tollere, rise.
Tōlumnīus, ii, m. a Latin augur.
tōno, āre, ui, itum, intr. and tr. v. thunder.
torrentum, i, n. engine for hurling missiles, 922 n.
torpor, ōris, m. [torpeo], numbness, lethargy.
torqueo, ēre, toris, tortum, tr. v. [cf. τρέψω, στρέψω], turn, twist; whirl, brandish, hurl, shoot; sway, govern; tortus, of circle, twisted, i.e. winding, 481.
torres, is, m. [torreo], fire-brand.
tortus, part. of torqueo.
tōrus, i, m. bulging mass of muscle, 7 n; couch.
tōt, indecl. num. adj. so many.
tōtīdem, indecl. num. adj. [tot], just so many.
tōtīens, adv. [id.], so often.
tōtus, a, um, gen. ius, adj. all, the whole, universal.
trābālis, e, adj. [trabs], of beams; like a beam, 294.
trabs, trābis, f. a beam.
trāho, ēre, xi, ctum, tr. v. draw, drag, drag along.
trans-adigo, ēre, ēgi, actum, tr. v. thrust or drive through, of sword, with doubt. acc., 508; see also 276.
trans-eo, ĕre, ii, itum, tr. and intr. v. go or pass by or through.
trans-silīo, ēre, ui, rarely ivi, tr. and intr. v. [trans, salio], lead across or over; of missile, cleave, 859.
trēmē-facio, ēre, feci, factum, tr. v. cause to tremble; part. trēmēfactus, trembling.
VOCABULARY.

trèmesco, ēre, tr. and intr. incept. v. [tremo], begin to tremble.

trémo, ēre, ui, intr. v. [cf. τρέμω], tremble, quiver.

tremor, oris, m. [id.], a trembling.

trepidus, a, um, adj. [rt. in τρέπω, turn], agitated, trembling; trepidae rerum, terrified about their fortunes, 589 n.

trepidus, a, um, adj. [trepidus], bustling about in haste or fright; be in eager haste; multa tr. makes many a trembling attempt, 403.

trepido, āre, āvi, ātum, intr. v. [trepidus], hustle about in haste or fright; be eager in haste; multa tr. makes many a trembling attempt, 403.

trepidus, a, um, adj. [rt. in τρέπω, turn], agitated, trembling; trepidae rerum, terrified about their fortunes, 589 n.

trapo, āre, āvi, ātum, tr. v. [id.], throw into confusion; dismay, disturb, distract, trouble; break treaty; part.

turbatus, disordered, distracted, dazed, etc.

turbo, āre, āvi, ātum, tr. v. [id.], throw into confusion; dismay, disturb, distract, trouble; break treaty; part.

turbidus, a, um, adj. [turbidus], confused, disordered, troubled, wild; whirling, 283, 685.

turbo, āre, āvi, ātum, tr. v. [id.], throw into confusion; dismay, disturb, distract, trouble; break treaty; part.

turbidus, a, um, adj. [turbidus], confused, disordered, troubled, wild; whirling, 283, 685.

turba, ae, f. [cf. turma, τρόπος], disorder; crowd.

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turba, ae, f. [cf. turma, τρόπος], disorder; crowd.

Tróia, ae, f. Troy, city in Phrygia.

Tróianus, a, um, adj. Trojan; subst. a Trojan.

Trójána, ae, c. adj. [Troia], Troy-born; as subst. a Trojan.

Trójéna, ae, c. adj. [Troia], Troy-born; as subst. a Trojan.

Tróius, a, um, adj. Trojan.

Trós, òis, m. adj. Trojan; subst. a Trojan; Trôes, the Trojans.

Trúcido, āre, āvi, ātum, tr. v. [rt. tru in trux (or (?) truncus), caedo], slaughter, massacre.

truncus, a, um, adj. maimed, mutilated.

truncus, i, m. trunk of tree.

tu, tui (pl. vos), pers. pron. [σύ], thou; amore tui, by love for thee, 29; with emphatic suffix -te, tute, tete.

tuíor, ēri, ētus, (tútus in Sallust), tr. dep. v. look at, watch; protect, guard.

túli, perf. of fero.

tum, adv. then.

tümultus, ûs, m. commotion, tumult, din.

țmulus, i, m. [tumeo, swell], mound, hillock, hill.

turba, ae, f. [cf. turma, τρόπος], disorder; crowd.

Tur·bénus, a, um, adj. [turbidus], confused, disordered, troubled, wild; whirling, 283, 685.

turbidus, a, um, adj. [turbidus], confused, disordered, troubled, wild; whirling, 283, 685.

turbo, āre, āvi, ātum, tr. v. [id.], throw into confusion; dismay, disturb, distract, trouble; break treaty; part.

Turdus, i, m. king of the Rutilians.

turpo, āre, āvi, ātum, tr. v. [turpis], defile, besmirch.

turris, is, f. [τύρως], tower.

turris, is, f. [τύρως], tower.

turris, is, f. [τύρως], tower.

Tusci, òrum, m. pl. (= Etrusci), the Tuscan or Etruscans, inhabitants of Etruria.

tuus, a, um, pers. pron. [tu], thy, thine; tui, thy kin, thy ancestors, thy friends, etc.

Týdides, ae, m. patron. son of Tydeus, i.e. Diomedes.

Tyrrannus, i, m. [τύραννος], a despotic sovereign, monarch; prince.
Tyrrhenus, a, um, adj. Tyrrhenian, Etruscan (the Tyrrhenians being a Pelasgian people who emigrated to Italy and formed the parent stock of the Etruscans).

ūbi, adv. rel. indef. and interrog. where; when.

Ufens, ntis, m. a Latin warrior.

ullus, a, um, gen. ius, adj. [unus], any in neg. or virtual neg. sentences.

ulterior, us, comp. adj. [obsol. ulter, cf. ultra], farther; sup. ultimus, farthest.

ultra, adv. [id.], beyond; comp. ulterius, beyond, farther.

ultrō, adv. [id.], beyond; moreover; beyond what could be expected, hence of his own accord, unprompted.

Umber, bri, m. (sc. canis), an Umbrian hound (Umbria being a district in central Italy), 753.

umbra, ae, f. shade, shadow, cloud.

ümērus, i. m. [cf. ὕμος], shoulder.

ümīdus, a, um, adj. [umeo], moist, damp.

umquam, adv. at any time, ever.

ün-animus, a, um, adj. [unus], of one mind, with one accord.

uncus, a, um, adj. [uncus, hook, cf. ἁγκών angulus], hooked, crooked, of talons.

unda, ae, f. [rt. ud, be wet; cf. udus, ὅωρ], wave.

undīque, adv. [unde], from or on every side.

undo, āre, āvi, ātum, intr. v. [unda], rise in waves, surge, roll; undans, of reins, flowing, 471.

unguis, is, m. [cf. Ὅιξ], nail; hoof; talon.

ungūla, ae, f. [unguis], claw; hoof.

ünus, a, um, gen. ius, card. adj. [cf. εἷς, ὁμοίος, alone], one, a single; in unum, together; the one, the only, alone.

urbs, urbis, f. city; = our walls, 34.


usquam, adv. [us, fr. ubi], anywhere.

usquē, adv. [id.], prop. all the way to a place; usque adeo, to such an extent, so very.

úsus, ὁς, m. [utor], use, employment, practice.

út or útī, I. adv. in what manner, how; as, even as, like; as soon as; when; ut primum, as soon as. II. conj. with subj. in order that; so that; although.

útor, úti. úsus, dep. v. with abl. make use of, employ.

útrimquē, adv. [uterque], from or on both sides or each side.

vācuus, a, um, adj. [vaco], empty.

vāleo, ēre, ui, ītum, intr. v. [cf. vis], be strong, be
powerful, have power; quid- quid vales, all thy strength, 892; with inf. be able to, 782.

vālidus, a, um, adj. [valeo], strong, mighty.

vānus, a, um, adj. [for vacnus, cf. vaco], empty, void.

vārio, āre, āvi, ātum, tr. and intr. v. [varīus], change.

vārius, a, um, adj. different, varying, various, manifold, shifting, changeful.

vastus, a, um, adj. [valeo], strong, mighty.

-vē, enclitic conj. [vel], or; -ve ... ve, either ... or.

vēho, ēre, xi, ctum, tr. v. bear, carry.

vēl, conj. [imperat. of volo, lit. choose which you wish], or; vel ... vel, either ... or.

vēlo, āre, āvi, ātum, tr. v. [velum], cover, veil.

vēlum, i, n. a curtain, veil; usu. pl. a sail.

vēl-ūt or vēlūti, adv. just as, even as.

vēnantes, see venor.

vēnātor, ōris, m. [venor], a hunter; v. canis, a hound, 751.

vēnēnum, i, n. poison.

vēnērābilis, e, adj. [veneror], revered.

vēnērör, āri, ātus, tr. dep. v. worship, pay homage to.

vēnio, īre, vēni, ventum, intr. v. [cf. salvo], come; advance; impers. ventum est, he had come, 739 n.

vēnor, āri, ātus, tr. and intr. dep. v. hunt; venantes, hunters.

ventōsus, a, um, adj. [ventus], full of wind, windy.

ventus, i, m. wind.

Vēnus, ēris, f. [cf. veneror], goddess of love; mother of Aeneas by Anchises.

verbēna, ae, f. boughs of laurel, olive or myrtle; sacred boughs, 120.

verber, ēris, n. (nom. acc. and dat. s. not found), usu. pl. lash, whip; beat of wings.

verbum, i, n. [rt. er, cf. ēpō ḫpā], word.

vergo, ēre, tr. and intr. v. bend; of scales, sink, incline, 727.

vēro, adv. [verus], in truth, indeed.

verso, āre, ãvi, átum, tr. freq. v. [verto], turn, bend; of ear, drive, 664.

vertex, īcis, m. [id.], whirlpool; eddy; spire of flame, 673; crown of head, top, crest.

verto, ēre, ti, sum, tr. and intr. v. turn; change, alter; mid. use of pass. wheel round, 462; of feelings, work, 915.

vērum, adv. [verus], truly; but in truth.

vērus, a, um, adj. true, real; fair, 694; comp. verior.

vester, tra, trum, poss. pron. [vos], your, yours.

vestigo, āre, āvi, ātum, tr. v. track out, track.
vestis, is, f. [cf. ἐσθής], clothes, garment, robe.
vido, āre, ui, ītum, tr. v. forbid.
vētus, ēris, adj. old, aged, of long standing.
vētustas, ātis, f. [vetus], great age of things, age.
via, ae, f. [cf. veho, ὅχος], way, track, course.
vībro, āre, āvi, ātum, tr. and intr. v. set in tremulous motion, brandish; of hair, curl, 100.
vīcis, (gen., no nom. sing.), vicem, vice, f. change; in vicem, in turn.
vīcissim, adv. [vīcis], in turn.
victima, ae, f. a sacrifice, victim.
victor, ēris, m. [vinco], a conqueror; as adj. in appos. victoriously.
victūria, ae, f. [id.], victory.
vīdeo, ēre, vidi, visum, tr. v. [cf. ῥήειν], see, mark, look upon; supine, mirabile visum, wonderful to see; pass. vīdeor, seem, appear.
vincio, īre, vinxi, vincetum, tr. v. bind, fetter.
vinctum, i, n. [vincio], bond, fetter.
vinco, ēre, vici, victum, tr. v. conquer, vanquish, overcome.
vīōlentia, ae, f. [violentus, vis], violence, impetuosity.
vīōlo, āre, āvi, ātum, tr. v. [id.], treat with violence; outrage, profane; stain, 67.
vīr, viri, m. a man; a hero.
vīrāgo, īnis, f. [vir], martial maid, 468 n.
virginitas, ātis, f. [virgo], maidenhood, virginity.
virgo, īnis, f. maiden.
virgultum, i, n. [for virgule-tum, fr. virgula, virga, twig], pl. only, thicket; branches or foliage, 207.
virtus, ūtis, f. [vir], manliness, valour, courage.
vis, vim, vi, pl. vires, ium, ibus, f. defect. [īs, ἵπτερος], pl. usu. of physical strength; strength, force, might, violence, power; vi, forcefully, strongly, 93.
viscus, ēris, usu. pl. viscēra, um, n. the internal organs, including heart, lungs, etc.; the vitals.
vīta, ae, f. [cf. vivo, βίω], life.
vivīdus, a, um, adj. [vivus], full of life, vigorous; eager, 753; undying, 235.
vivo, ēre, xi, victum, intr. v. [cf. βίω, ἔχω], live.
vivus, a, um, adj. [vivo], alive, living.
vix, adv. with difficulty, scarcely.
vōcātus, ās, m. [voco], a calling, summons.
vōcfēror, āri, ātus, tr. and intr. dep. v. [vox, fero], cry aloud, shout.
vōco, āre, āvi, ātum, tr. and intr. v. [cf. ἐπος, εἰπεῖν], call, call upon, summon, invoke.
volgus, see vulgus.
vōlito, āre, āvi, ātum, intr. freq. v. [volo, ἄλε], flit or speed to and fro, hasten hither and thither, move swiftly.

volnus, see vulnus.

vōlo, velle, vōlui, tr. and intr. irreg. v. [cf. βολουμαί], will, be willing, wish, wish for; part. vōlens, of my free will, willingly.

vōlo, āre, āvi, ātum, intr. v. [cf. velox, volucer], ἄλε.

voltus, see vulgaris.

vōlucer, crīs, cre, adj. [volo, ἄλε], flying, winged, swift; subst. vōlucris, is, f. a bird.

vōluntas, atis, f. [volens], will, desire; goodwill.

vōlūto, āre, āvi, ātum, tr. freq. v. [volvo], roll or turn about or over; revolve or turn over in the mind.

vōlvo, ēre, volvi, vōlūtum, tr. v. roll, turn about.

vos, see tu.

vōtum, i, n. [vovo], a vow; desire, prayer.

vōveo, ēre, vōvi, vōtum, tr. and intr. v. vow to a deity; votas vestes, votive garments, 769.

vox, vōcis, f. [cf. voco], voice, sound, cry; words; voce voco, call aloud upon, 483.

Vulcānius, a, um, adj. of Vulcan, the fire god, son of Jupiter and Juno.

vulgo, āre, āvi, ātum, tr. v. [vulgus], make general or common; spread news.

vulgus (volgus), i, n. (rarely m.), the common people, the public; mass, crowd.

vulnus (volnus), ēris, n. wound.

vultus (voltus), ūs, m. the countenance, looks, mien.

Zēphyrus, i, m. [Ζέφυρος], gentle west wind, Zephyr.
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