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VB162 We John Henderson
Nov. 84

W. J. Gage & Co.'s Classical Texts.

VIRGIL'S ÆNEID,

BOOK I.

EDITED

BY

J. E. WETHERELL, B. A.

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PREFATORY NOTES.

I.

Virgil's *Æneid* has been taught in the schools without interruption for eighteen centuries. Seventy generations of school-boys have been initiated into classical lore by *Arma virumque cano*. And still the interest in the grand old epic abates not a whit. The signs of the prophesied desuetude of classical study are not very apparent. In this so-called practical age a few literary demagogues set a bait for popularity by decrying with affected importunity the study of dead languages, but Latin and Greek still hold if not the first at least a foremost place in the curriculum of a liberal education. These languages are dead only to those who are dead to the humanizing influences and the glowing inspiration of "thoughts that breathe and words that burn" on almost every page of Virgil, of Homer, of Tully, of Demosthenes. Industrial education and even scientific education may neglect the ancient classics, but a liberal education never can. No uncertain sound was that uttered the other day by Lord Chief Justice Coleridge before the students of Yale. He said :—"*I must publicly argue here that as a lawyer and a judge I most heartily am in favour of the classics. I have done many foolish things in my past life, but I do owe to the hours spent most wisely among the classics the position I now occupy. I have made it a religion, as far as I could, never to let a day pass without spending some time of it upon my Latin and Greek, and I heartily believe that my success was materially aided by those classics which have been the study of my life.*"

For the next four years the story of *Æneas* and *Dido* is to be read in our High Schools and Collegiate Institutes. The

First Book of the *Æneid* is to be the field of study in Latin poetry. Heyne's remark regarding verse 630 of this book may be employed with reference to the whole book. He says that any youth who does not dwell on this verse with delight should be straightway prevented from reading the poet. Well, any youth who has risen from the perusal of *The Landing in Africa* without emotion and profit must be made of very common clay, or the master who has guided his studies must himself have stumbled into an alien vocation.

II.

Little need be said of the present edition. The text, with few exceptions, follows Ribbeck's of 1872. Such forms as *volnus*, *conjunx*, *conubium*, *inlidit*, *hiemps*, *volgus*, *sucepit*, *vo'tus*, *Juppiter*, *adloquitur*, *dicione*, *adgnovit*, *umectat*, *umeros*, *obstipuit*, *Divom*, *temptat*, may seem strange at first sight, but Ribbeck's orthography in the main is supported by all recent investigations in philology, and at whatever cost it is well to discard traditional spelling when it is clearly shewn to be baseless.

In etymology, the present standard authority, Harper's *Latin Dictionary* (Andrews's Freund) has been closely followed.

In the preparation of the notes the editor has freely consulted all the best modern editions of Virgil. The works of Conington, Kennedy, Greenough, and Frieze have been of most service. Due acknowledgement, it is believed, has been given throughout the notes to these and other editors.

The present edition contains no references to standard grammars—(1) because such references would have unduly lengthened the notes; (2) because so many different grammars are employed in our schools; (3) because it is a moot point with many masters whether the giving of such assistance is a substantial aid to the young student.

STRATHROY, *September 13th, 1884.*

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ERRATA.

- Page 68, note on v. 156, for *equi* read *equis*.
“ 69, note on v. 166, for *sule* read *sub*.
“ 70, note on v. 283, for *tibi* read *mthi*.
“ 84, note on v. 343, for *auri* read *agri*.

LIFE AND WORKS

OF

VIRGIL.

HIS BIRTH.

Publius Vergilius Maro was born in the 1st consulate of Crassus and Pompey, on the Ides of October (15th), B. C. 70, at Andes, now Pietola, —a hamlet near Mantua in Cisalpine Gaul.

ORTHOGRAPHY OF HIS NAME.

There is a dispute as to whether *Vergilius* or *Virgilius* is the orthography of the name. We have the same variation in other names; Deana, Diana; Menerva, Minerva. Without doubt Vergilius is the old and true form. If we wish to conserve what is ancient in Latin we must write, Vergilius. If we wish to conserve what is ancient in English we need not banish from all our literature the familiar Virgil.

HIS EDUCATION.

The poet received his early education at Cremona and Mediolanum (Milan). He assumed the *toga virilis* at Cremona in B. C. 55, during the 2nd consulate of Crassus and Pompey, on the very day that Lucretius died. He studied subsequently at Neapolis (Naples) under the Greek poet and grammarian, Parthenius, a native of

Bithynia. In Rome he studied under the rhetorician Epidius, and under Syro the Epicurean, an accomplished teacher of philosophy and natural science. The Epicurean tenets of Syro tinge Virgil's earlier productions.

THE MANTUAN EPOCH.

Virgil spent the years 48 to 40 B. C. on his paternal estate at Mantua. His time was taken up with the cultivation of his farm, with his literary studies and with the composition of his minor poems. Of his farm he was deprived in 42 B. C. after the battle of Philippi. The veterans of Octavian, on returning from the East, were rewarded for their services by allotments of land in those districts of Italy that had espoused the cause of Brutus. The neighborhood of Cremona was one of the confiscated districts. Mantua suffered on account of its nearness to Cremona. (See *Ecl.*, ix. 18., *Mantua vae miseræ nimium vicina Cremonæ*). The poet's farm was seized by a veteran named Claudius. Asinius Pollio, who was the governor of Transpadane Gaul, was a man of literary tastes. He took the poet under his protection for a time. When Pollio, however, next year, went to the assistance of L. Antonius in the Perusian war, Virgil was compelled to flee for his life. He visited Rome and gained an introduction to Mæcenas, the great patron of Augustan literature. By Mæcenas the poet was introduced to the notice of Octavian. After long delay he recovered the possession of his Mantuan estate.

HIS LITERARY FRIENDS.

Virgil had the friendship of the most cultured men of his day. Mæcenas was his patron. Horace, Propertius,

Plotinus and Varius were his intimate friends. Horace calls Virgil "the half of his soul." (See C., I. 3., *animæ dimidium meæ*). Propertius gives his opinion of his friend in the famous lines referring to the forthcoming *Æneid* :—

Cedite, Romani scriptores; cedite, Grai;
Nescio quid majus nascitur Iliade.

HIS VILLAS.

His favorite residence was at Naples. He had also a beautiful villa in Sicily. At Rome he had a house on the Esquiline near the gardens of Mæcenas.

HIS MIDDLE-AGE.

The years 40 to 20 B. C. were twenty of the most eventful years of Roman history. These twenty years of Virgil's life, except in their literary aspect, are entirely uneventful. His life was a life apart from the stir and tumult of the times. In his "suburban villas and highway-side retreats" he was slowly evolving his immortal lines ;—slowly—very slowly. He was wont to tell his friends that he licked his verses into shape as a bear her cubs. We get scarcely a glimpse of the retiring poet during these laborious years. What a Sicilian banquet of good things we might sit down to if we had a Boswellian history of these two decades of years.

HIS LAST DAYS AND DEATH.

Virgil was not naturally robust. He had always been in delicate health. His sedentary life of too close application was fatal. In 19 B. C. he determined on a tour through Greece and Asia, with the double purpose of restoring his health and of seeing with his natural eye the

classic scenes on which his mental eye had so often gazed with rapture. He proceeded no farther than Athens. There he met Augustus, who was returning from Samos. They both came back to Italy together. Virgil became very ill on the way, and died soon after his arrival at Brundisium, B.C. 19. He was buried near Naples. A monument is still shown which is said to be the tomb of the poet. It is alleged that the epitaph on the tomb was written by Virgil himself :—

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

HIS APPEARANCE, CHARACTER AND TEMPERAMENT.

Virgil is said to have been of tall stature, of delicate frame, of dark complexion, of features far from handsome.

In character he was unselfish, amiable and kind-hearted. “To relieve the wretched was his pride.” In a profligate age he was irreproachable and pure,—so pure that the Neapolitans called him Parthenias (from *πάρθενος*, a virgin). His own ability he underrated. So little did he esteem his greatest work, the *Æneid*, that, before his death, he requested his executors to burn the manuscripts. He was religious while many of his countrymen were curious sceptics or rank infidels.

He was modest in the company of friends and diffident among strangers. He was of a pensive and melancholy disposition, but he never became splenetic and cynical.

HIS WORKS.

Virgil's earliest attempt is said to have been an historic poem, *Res Romanæ*, after the manner of Ennius. He found the subject too vast and the difficulties too many.

It is even said that he became disgusted with the ruggedness of Ennius.

Minor Poems. The following Minor Poems have been ascribed to Virgil, but nearly all of them on very insufficient evidence :—

(1) *Culex*, the story of a shepherd saved from a snake by the sting of a gnat which he killed. This is probably spurious.

(2) *Ciris*, the myth of Scylla and Nisus. Internal evidence shows that Virgil never wrote this. Some attribute it to Gallus.

(3) *Priapeia*. We may be almost sure that Virgil never put his hand into such filth.

(4) *Moretum* is a fragment. It begins the description of the daily life of a farmer. It may be Virgil's.

(5) *Copa*, an invitation of a bar-maid to travellers to come in and enjoy themselves. Possibly Virgil's.

(6) *Catalecta* are shorter pieces of various kinds, some of which seem to be Virgilian.

The Great Poems of Virgil are :—

(1) The “Bucolics,” or “Eclogues,” written between 41 and 37 B.C.

(2) The “Georgics,” written between 36 and 29.

(3) The “Æneid,” written between 29 and 19.

The BUCOLICS.—The term *Bucolica* is from the Greek βουκολέω, “to tend cattle.” Bucolic poems, therefore, are poems on the tending of herds,—pastoral poems,—poems in which the speakers are shepherds or husbandmen. The other term applied to these poems, “Eclogues,” is from the Greek ἐκλογή, “a collection.” On account of an incorrect etymology some have written the word “Æglogue,” deriving it from two Greek words meaning “the tales of goats or goat-herds.” It is uncertain how these poems received the name Eclogues. (a) Some say they received this name because they are imitations of passages

selected from Theocritus; (*b*) Others think the term denotes a *collection* of poems similar in form and on similar themes; (*c*) A third explanation is that they are a *collection* of poems on pastoral themes; (*d*) There is still another explanation,—that the poems are *selections*, made by the poet himself, from various Bucolic poems written by him at different times. Theocritus, the Sicilian, was the principal writer of pastoral poetry before Virgil. Virgil closely imitated Theocritus, but the imitations want the variety and life of the original. Virgil's shepherds are too much alike. Where Theocritus is minute and accurate Virgil is general and vague. Virgil, however, is more polished in his diction and less gross in his expressions than his Greek original. The Eclogues are of two kinds:—(1) Those that allegorize some events or characters of the time; (2) Those that treat literally of shepherds and country life.

The GEORGICS ($\gamma\eta$, “the earth, $\epsilon\rho\gamma\omicron\nu$, work”). This is a didactic poem, on agriculture, in four books. The first book treats of the cultivation of the soil; the second, of fruit trees; the third, of horses and cattle; the fourth, of bees. The versification of the poem is inimitable. It is the most finished specimen of the Latin hexameter in existence. This is Virgil's most original poem.

The ÆNEID. This is an epic poem describing the adventures of Æneas after the fall of Troy. It is modelled after the Homeric poems. Many passages of the Æneid are imitations or translations of passages in the Iliad and the Odyssey. The wanderings of Æneas remind us of the *Nostos* of Ulysses. The shield of Æneas very closely resembles the shield of Achilles. The storm and the speech

of Æneas in the first book are almost translations from the fifth book of the *Odyssey*. Virgil's *Necyia* is copied from the same poem. His similes are Homeric. His battles owe all their life to the Homeric poems. Virgil borrowed many of his best thoughts from other Greek poems. Throughout the *Æneid* there are many translations from Greek tragedy. Much of the second book is derived from two Cyclic poems: 'The Sack of Troy and the Little Iliad. Euphorion furnished him with the legend of Laocoon. The Cyclic *νοστοί* supplied ideas for the third book. In the fourth book Virgil borrowed from the *Argonautica* of Apollonius Rhodius of Alexandria. Virgil owes much too to the older Latin poets. Many of his lines, and even whole passages, are drawn from the works of Ennius, Pacuvius, Attius, Nævius, Lucilius, Lucretius, Catullus, Varius.

The *Æneid* consists of twelve books and embraces a period of eight years. In the first book Æneas is driven by a storm to the coast of Africa, where he is received by Dido, queen of Carthage. In the second and third books Æneas tells Dido the sad story of the fall of Troy and of his own escape, and recounts the many dangers of the voyage from Troy to Drepanum in Sicily, where he buried his father. In the fourth book we are told of the attachment of Dido for Æneas, of the departure of Æneas in obedience to the commands of the gods, of the catastrophe of Dido's death by her own hand. The fifth book contains the history of the visit to Sicily. In the sixth book Æneas reaches Italy; visits the Sibyl of Cumæ; descends to the infernal regions, where he sees his father, Anchises, and has unfolded to him the coming glory of

the Roman empire. This book closes with the famous panegyric on Marcellus. In these six books the adventures of Ulysses as described in the *Odyssey* are always before the poet's eye. This half of the poem is far superior to the other.

Here it may be said that the critics have discovered an anachronism in the visit of Æneas to Carthage. Chronologists place the destruction of Troy in 1184, B.C. Carthage was not founded until several centuries afterwards.

The last six books of the *Æneid* contain the history of the struggles of Æneas in Italy. This part of the poem has for its model the battles of the *Iliad*. Latinus offers in marriage to Æneas his daughter Lavinia, who had already been betrothed to Turnus, king of the Rutuli. The conflict between the heroes is terminated by the death of Turnus, who is slain by Æneas.

The *Æneid* was begun when Augustus was in Spain, and probably at the instigation of the emperor himself. Virgil did not live to complete the revision of his poem. In his will he requested his friends, Varius and Tucca, to improve the poem or to burn it. In his last hours he desired the manuscript to be destroyed. Augustus, after Virgil's death, instructed the executors to publish the work without interpolations. They transposed the second and third books, and omitted II., 567—588. The fact that the *Æneid* was not thoroughly revised by the poet may account for the many incomplete lines in the poem.

Virgil is very skilful in imitative harmony. Recurring dactyls express speed :—

Quadrupedante putrem sonitu quatit ungula campum.

Æn. viii., 596

Recurring spondees express dignity :—
quæ divum incedo regina.

Æn. i., 50.

A struggle is expressed by a hiatus —
Ter sunt conati imponere Pelio Ossam.

Geo. i., 281.

Many other special effects are produced by a deft handling of the metres.

Pope and others think that Virgil had a political object in writing the *Æneid*. It is said that the primary object of the poem was to glorify Cæsar; its secondary object, to flatter the vanity of the Romans by the splendor and antiquity of their origin. With this view we may regard *Æneas* as typifying Augustus; Dido, Cleopatra; *Turnus*, Antony.

Many critics have disparaged the *Æneid*. Its principal defect, if defect it may be called, is want of originality. Then it wants unity of construction. The hero, moreover, is not entirely satisfactory. In the war with Turnus, *Æneas* at times loses our sympathy, and Turnus excites a superior interest. The historian, Niebuhr, entertains a very low opinion of Virgil. He places him in the second rank of Roman poets. He denies his fertility of genius and inventive powers. He says the *Æneid* is a complete failure, an unhappy idea from beginning to end. He says that an Epic poem should be a narrative of events known and interesting to the mass of a nation. He blames Virgil for mixing Italian traditions with Greek legends. Virgil is nobly vindicated in the extracts quoted below from several modern Virgilian scholars.

INTRODUCTION.

VIRGIL AND HIS PREDECESSORS.

“All educated Romans of the day regarded Virgil as superior in many respects to any poet who had yet appeared. It was most of all in the exquisite finish and harmony of his hexameters that he excelled all who had preceded him. The hexameter verse had been first introduced into the Latin language by the poet Ennius. But though distinguished by originality, strength and vigor, the poetry of Ennius was harsh and rugged to a degree which rendered it to the more cultivated tastes of later generations almost intolerable. Nor by poets who succeeded Ennius had any such improvement been made in the composition of Latin verse as to admit of any comparison between them and their Grecian models. It was reserved for two great poets of Rome, two congenial spirits, Virgil and Horace, to elevate the national poetry to a character worthy of Rome, to develop all the resources of their noble language, and to make it flow both in heroic and lyric verse with all the grace and dignity which had hitherto been characteristic of the Greek alone.”—*Frieze*.

HIS POSTHUMOUS FAME.

“In all literary circles of Rome Virgil was extolled and quoted; in schools he was taught; his writings and the events of his life supplied material for lectures, essays, comments, to a long series of grammarians, and to collectors of literary gossip. The poets next to his time revered and imitated him as their great master; even historians underwent his influence, manifest in the style of Tacitus, and discernible even in that of Livy. A wider renown awaited Virgil in two other spheres. A zealous heathen,

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and imagery of which language is capable. In discoursing of great achievements and great events, it never comes short of the grandeur which befits the epic style ; in passages of sorrow and suffering it takes hold of our sympathies with all the power of the most heart-rending tragedy."—*Frieze*.

“Many are the faults of the *Æneid* ; there is hardly any great poem that has so many ; it wants the unity of the *Iliad* and the *Odyssey* ; sometimes it is too long, then again too short ; it is often languid and deficient in fire ; scarcely any characters in it are happily drawn ; the latter six books are inferior to the first six. On the other hand there is in Virgil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality ; that he excels in pathos, as Homer in sublimity, is the old opinion ; and it is surely the right one. The poet never becomes affected or sentimental ; he hardly ever offends against good taste ; he knows when to stop ; he is excellent in his silence as well as in his speech. Virgil, as Wordsworth says, is a great master of language ; but no one can really be a master of language unless he be also a master of thought, of which language is the expression.”—*Lonsdale and Lee*.

“Is Virgil to be called a great poet ? may be asked by those who take part with Niebuhr. To answer this question fully, it would be necessary to define exactly what is meant by the term ‘great,’ as applied to a poet. But, leaving its abstract side, we content ourselves with simply saying : if a writer who was a poet only and not an actor, has, by the power of his written works alone, lived in the minds of men, and exercised a commanding influence upon

them during nineteen centuries ; if he is the founder of a school, which counts among its scholars such names as Silins and Statius in olden times, Tasso and Camoens at a later date ; if after the birth of modern Italian poetry, one so unlike him in personal and literary characteristics as Dante could hold him in such reverence as to make him the guide of that imaginary pilgrimage which constitutes the plot of his immortal poem, it seems inconsistent with common sense to withhold from such a writer the style and title of a great poet."

"It has sometimes been said that Virgil is a poet by art, study and labor, not by native power. No statement can be more wrong-sighted and futile. If ever there was a born poet, Virgil was one."

"We venture to call Virgil a true poet by nature ; inferior in power to some famous poets ; inferior, probably, to others of minor fame ; but one who by fine feeling, exquisite skill, and intense study reached a poetic perfection which has given him the place he holds in the realm of literature."—*Kennedy*.

"Roman literature had always been imitative ; Pacuvius and Attius had set themselves to make the best they could out of Sophocles and Æschylus ; and it was doubtless in his own judgment, as well as in that of eulogistic critics, that Ennius appeared to be wise and brave and a second Homer. But the period which witnessed the establishment of the empire generated new hopes and aspirations among the poets of Rome. The fervour of an age, half revolutionary, half organic in its character, had produced intellectual activities which the imperial system was not slow to welcome and cherish. The writers of the

new era saw that Greece had as yet yielded but few of her spoils to her semi-barbarous invaders ; and they planned fresh expeditions, which should be undertaken under more exalted auspices, and return crowned with greener and more luxuriant laurels. . . . Greece was to be conquered, and conquered with her own weapons. . . . It was in this spirit that he addressed himself to the task of reproducing Homer. The imitation of externals was a thing not to be avoided or dexterously concealed, but to be openly and boldly embraced. . . . Even in his own day there appear to have been critics, probably rival versifiers, who reproached him with having taken so much from Homer ; and the answer which he is said to have made shows the light in which he wished his own labors to be regarded. ‘ *Let them try to steal for themselves as they say I have stolen for myself, and they will find that it is easier to rob Hercules of his club than to rob Homer of a single verse.*’ It was an act of high-handed brigandage, which, rightly appreciated, carries with it its own justification. In the long hours of laborious days, paring down and refining the verses which had been poured out in the exuberance of the morning, he grappled with the Grecian Hercules, and had again and again wrested from him that weapon which had so long been the terror of meaner free-booters.”—*Conington.*

VIRGIL'S ÆNEID.

BOOK I.

(vv. 1—7).

Subject and plan of the work. The wanderings of Æneas by sea and land, and his wars in Italy.

of. Od. I. 1

ARMA virumque cano, Trojæ qui primus ab oris *describing ora, letus.*
 Italiam, fato profugus, Laviniaque venit *In what words is pro v. scan.*
 Litora, multum ille et terris jactatus et alto,
 Vi superum, sævæ memorem Junonis ob iram ; *to satō the mind of the*
 5 Multa quoque et bello passus, dum conderet urbem, *wrath: "Cunning for*
 Inferretque Deos Latio : genus unde Latinum, *in his struggle to*
 Albanique patres, atque altæ mœuia Romæ. *build a city: Con.*

ind. I. 1. 3

multum

note a quo.

(vv. 8—11).

The invocation to the Muse.

Musa, mihi causas memora, quo numine læso,

(1) quo = quâ de causâ i
for what reason or account
of ill will being thought.

et voluerit =

Quidve dolens, regina Deum tot volvere casus

(2) = quare ob laesuram
mihi memora.

10 Insignem pietate virum, tot adire labores,

hinc, afflicto

Impulerit. Tantæc animis cælestibus iræ ?

sucha dat. scil. deus et
all. locis

20005, 17000, 17000

Odyssæus.

(vv. 12—33).

The hostility of Juno towards Æneas explained.

Urbs antiqua fuit—Tyrii tennero coloni—

Karthago, Italiam contra Tiberinaque longè

with longe scil. distante

Ostia, dives opum, studiisque asperrima belli :

"quæ totum stans pennis
of om: cunning for"

15 Quam Juno fortur terris magis omnibus unam

Scam.

Posthabitā coluisse Samo. Hic illius arma,
 Hic currus fuit : hoc regnum Dea gentibus esso,
 Si quā fata sinant, jam tum tenditque fovetque.

ed (mutuit-Carthagini)
 mens; cf. ἀλλὰ γὰρ.

20 Progeniem sed enim Trojano a sanguine duci
 Audierat, Tyrias olim quæ verteret arces. *"doomed to
 overthrow"*

le regem, late regnavit
 in; cf. εὐρυκρείων.

Hinc populum, latè regem belloque superbum,
 Venturum excidio Libyæ ; sic volvere Parcas.

adv. "if you"

Id metuens, veterisque memor Saturnia belli,

Prima quod ad Trojam pro caris gesserat Argis—

25 Necdum etiam causæ irarum sævique dolores
 Exciderant animo. Manet altā mente repōstum

the very simile has her
 lighted beauty" obj. gen.

Judicium Paridis, spretæque injuria formæ,

Et genus invisum, et rapti Ganymedis honores—

His accensa super, jactatos æquore toto : *jactabat et arcebat*

cr. unquam

30 Troas, reliquias Danaûm atque immitis Achilli,

had been def. by
 "acti".

Arcebat longè Latio : multosque per annos

calmia Achilla (see Dict)

Errabant acti fatis maria omnia circum.

Tantæ molis erat Romanam coudere gentem.

(vv. 34—49).

*The Trojans set sail from Drepanum in the hope of reaching
 Italy. Juno's soliloquy.*

Vix e conspectu Siculæ telluris in altum

s. panderæ vela
 δὲ ναὶ ἵσσια, ἢ
 ταυρῶνα; δὲ ἵσσια
 ἀντιῶνα vela: τὰ
 ἢ ἰπποστῆλαι.

35 Vela dabant læti, et spumas salis ære ruebant ; *"left sea
 foam"*

Cum Juno, æternum servans sub pectore vulnus,

Hæc secum : "Mene incepto desistere victam, *"baffled."*

Nec posse Italiā Teucrorum avertere regem ?

νενομῆ?

Quippe vetor fatis ! Pallasne exurere classem

the crew" cf. αὐτοῦς.

40 Argivom, atque ipsos potuit submergere ponto,

Unius ob noxam et furias Ajacis Oilei ? *Scam -*

Parce Oilei.

Ipsa, Jovis rapidum jaculata e nubibus ignem,

Disjecitque rates, evertitque æquora ventis :
 Illum expirantem transfixo pectore flammās
 45 Turbine corripuit, scopuloque infixit acuto. *infix ab l*
 Ast ego, quæ Divom incedo regina, Jovisque *incedit with steadily step*
 Et soror et conjunx, unā cum gente tot annos
 Bella gero. Et quisquam numen Junonis adoret *alii: adorat*
 Præterea, aut supplex aris imponat honorem ?” *alii: imponet*

*αειπυγία ἄδρυος
 18. Rom. 11. 16. 432.*

(vv. 50—63).

Juno seeks Aeolia, the land of storms. The realm of Aeolus described.

50 Talia flammato secum Dea corde volutans,
 Nimborum in patriam, loca feta furentibus Austris, *“a place teeming with
 storms, on their
 blasts.”*
 Æoliam venit. Hic vasto rex Æolus antro
 Luctantes ventos tempestatesque sonoras *Imitative harmony: struggling
 winds & sounding storms*
 Imperio premit, ac vinclis et carcere frenat.
 55 Illi indignantes magno cum murmure montis *“while the mountain loudly
 echoes”*
 Circum claustra fremunt. Celsā sedet Æolus arce,
 Sceptra tenens, mollitque animos et temperat iras.
 Ni faciat, maria ac terras cælumque profundum *“he prevents for the impf.
 quæ vividness.”*
 Quippe ferant rapidi secum, verrantque per auras.
 60 Sed pater omnipotens speluncis abdedit atris,
 Hoc metuens ; molemque et montes insuper altos *“molem montium
 altorum.”* *Con.*
 Imposuit ; regemque dedit, qui foedere certo
 Et premere et laxas sciret dare jussus habenas.

*“the home of storm-
 clouds.”* *Con.*

ἐπιπυγία.

qui. talis qui

(vv. 64—83).

Juno's address to Aeolus, and his reply.

Ad quem tum Juno supplex his vocibus usa est :

65 “ Æole—namque tibi Divom pater atque hominum *πατὴρ ὁμοῦν
 rex* *τὴν ὁμοῦν τὴν ἁπλῶς.*
 Et mulcere dedit fluctūs et tollere vento—
 Gens inimica mihi Tyrrhenum navigat æquor,

ventis dat: or abl. serv.
= submersas et obras.
prolepsis. Tamas
p. 90. "unstable in
ships in the depths"

Ilium in Italiam portans victosque Penates.

Incute vim ventis, submersasque obras puppes :

70 Aut age diversos, et disice corpora ponto.

Sunt mihi bis septem præstanti corpore Nymphæ ;

Quarum quæ formâ pulcherrima Deïopea, *inmetras.*

Conūbio jungam stabili, propriamque dicabo, *Scan.*

Omnes ut tecum meritis pro talibus annos

75 Exigat, et pulchrâ faciat te prole parentem."

Aeolus hæc contrâ "Tuus, o regina, quid optes,

"Hæc is de cæc. o quem
con. "conjugia."

Explorare labor ; mihi jussa capessere fas est.

Tu mihi quodcumque hoc regni, tu sceptrâ, Jovemque

Concilias ; tu das epulis accumbere Divom,

Dat.

80 Nimborumque facis tempestatumque potentem."

(vv. 81—91).

The storm.

Hæc ubi dicta, cavum conversâ cuspide montem

"as in marshes away"

Impulit in latus ; ac venti, velut agmine facto,

Quâ data porta, ruunt, et terras turbine perflant.

"change of lines for
metastrophic effect
Cicero."

Incubuerè mari, totumque a sedibus imis

85 Unâ Eurusque Notusque ruunt, creberque procellis

Africus, et vastos volvunt ad litora fluctūs.

Insequitur clamorque virūm, stridorque rudentum.

Eripiunt subitò nubes cælumque diemque

Teucrorum ex oculis : ponto nox incubat atra.

"if thunder from
pole to pole." Explains
p. 100 "instant"

90 Intonuere poli, et crebris micat ignibus æther ;

Præsentemque viris intentant omnia mortem.

(vv. 92—101).

The despair of Aeneas.

"as if they were with a
shaking fear"

Extemplo Æneæ solvuntur frigore membra.

Ingemit, et dūplices tendens ad sidera palmas,

Talia voce refert : "O terque quaterque beati,

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alii: hiems Vicit hiemps; laxis laterum compāgibus onnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.

(vv. 124—141).

Neptune lifts his head and rebukes the winds.

Interea magno misceri murmure pontum,

125 Emissamque hiemem sensit Neptunus, et imis *(1) over J.*

Panoradis? disturbed, Stagna refusa vadis, graviter commotus; et alto *deep. v. 152*

Prospiciens, summā placidum caput extulit undā. *having a care! 151.*

Disjectam Æneæ toto videt æquore classē,

Fluctibus oppressos Troas cælique ruinā.

130 Nec latuere doli fratrem Junonis, et iræ.

scam Eurum ad se Zephyrumque vocat; dehinc talia fatur

“Tantane vos generis tenuit fiducia vestri?

Jam cælum terramque, meo sine numine, Venti,

Miscere, et tantas audetis tollere moles?

135 Quos ego—Sed motos præstat componere fluctūs:

Pòst mihi non simili pœnā commissa luetis.

non with simili or iunctis Maturate fugam, regique hæc dicite vestro—

Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum. Tenet ille immania saxa,

140 Vestras, Eure, domos. Illā se jactet in aulā

with his prison name of the winds. or arrested Æolus, et clauso ventorum carcere regnet.” *abl. absol or place.*

(vv. 142—156).

The waves are stilled, and the Trojan ships rescued.

alii - hæc Sic ait, et dicto citiùs tumida æquora placat,

“dispelo” Collectasque fugat nubes, solemque reducit.

Cymothoë, simul et Triton adnexus, acuto

cf 108. 145 Detrudunt naves scopulo : levat ipse tridenti ;

"makes a way through" Et vastas aperit syrtes, et temperat æquor,

calms

Atque rōtis summas levibus perlabitur undas.

Ac veluti magno in populo cum sæpe coorta est

"in a vast throng of
groomie people"

ignora: with passion Seditio, sævitque animis ignobile volgus ;

na: in the minds

150 Jamque fāces et saxa volant ; furor arma ministrat :

protas: general

Tum, pietate gravem ac meritis si forte virum quem

chore: of duty: one

qui fore q. tunc? Conspexere, silent, arrectisque auribus adstant ;

surveys both sides

Ille regit dictis animos, et pectora mulcet.

"with eager ears
-cally they listened"

"uproar" Sic cunctus pelagi cecidit fragor, æquora postquam

155 Prospiciens genitor, cæloque invectus aperto, *v. 126.*

alm: fluctu Flectit equos, curruque volans dat lora secundo. *"ul. d. d. o."*

(vv. 157—173).

The Trojans with seven ships reach the coast of Africa

Defessi Æneadæ, quæ proxima, litora cursu = *rapide.*

Contendunt petere, et Libyæ vertuntur ad oras. = *vertunt - acc. Muel*

Est in secessu longo locus : insula portum

the shelter 160 Efficit objectu laterum, quibus omnis ab alto

Frangitur inque sinūs scindit sese unda reductos. *"parts into the deep hollows of the shore"*

Hinc atque hinc vastæ rupes geminique minantur

in this direction - In cælum scopuli, quorum sub vertice latè

of form to know

Æquora tuta silent : tum silvis scæna coruscis *"a background with covering woods"*

165 Desuper, horrentique atrum nemus imminet umbrâ.

with the brow

Fronte sub adversâ scopulis pendentibus antrum—

at face the eyes

Intus aquæ dulces, vivoque sedilia saxo—

Nympharum domus : hîc fessas non vincula naves

Ulla tenent, unco non alligat ancōra morsu. *cf. ἀγκύρα*

*from the
170
the first
108*

Huc septem Æneas collectis navibus omni *ab. abod. in instrumentis*

Ex numero subit ; ac, magno telluris amore = *desiderio of eqs for*

robos

alia: hiems Vicit hiemps; laxis laterum compāgibus onnes
Accipiunt inimicum imbrem, rimisque fatiscunt.

(vv. 124—141).

Neptune lifts his head and rebukes the winds.

Interea magno misceri murmure pontum,

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Panoradis? disturbed, Stagna refusa vadis, graviter commotus; et alto *deep. v. 152*

Prospiciens, summā placidum caput extulit undā. *(2) having a*

Disjectam Æneæ toto videt æquore classem, *care 742*

Fluctibus oppressos Troas cælique ruinā.

130 Nec latuere doli fratrem Junonis, et iræ.

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Miscere, et tantas audetis tollere moles?

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non with simili or luctis Maturate fugam, regique hæc dicite vestro—

Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum. Tenet ille immania saxa,

140 Vestras, Eure, domos. Illā se jactet in aulā

“with his puer in house of the winds barred” Æolus, et clauso ventorum carcere regnet.” *abl. absol or place.*

(vv. 142—156).

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Cymothoë, simul et Triton adnexus, acuto

- cf 108.* 145 Detrudunt naves scopulo : levat ipse tridenti ;
"makes a way through" Et vastas aperit syrtes, et temperat æquor, *salvus*
 Atque rōtis summas levibus perlabitur undas.
 Ac veluti magno in populo cum sæpe coorta est *"in a vast throng"*
before: with passion Seditio, sævitque animis ignobile volgus ; *gnomic perfect:*
Can: as the winds 150 Jamque fāces et saxa volant ; furor arma ministrat : *protās: general*
 Tum, pietate gravem ac meritis si forte virum quem *stōry of duty: me*
quis foras q. tēsus? Conspexere, silent, arrectisque auribus adstant ; *severis vultu stāt*
 Ille regit dictis animos, et pectora mulcet. *"with eager ears"*
"uproar" Sic cunctus pelagi cecidit fragor, æquora postquam *-ally they allowed"*
 155 Prospiciens genitor, cæloque invectus aperto, *v. 126.*
aliū: fluctū Flectit equos, curruque volans dat lora secundo. *"st 4 in 0"*

(vv. 157—173).

The Trojans with seven ships reach the coast of Africa

- Defessi Æneadæ, quæ proxima, litora cursu = *rapide.*
 Contendunt petere, et Libyæ vertuntur ad oras. *vertunt = aer. mūd*
 Est in secessu longo locus : insula portum
by the shelter 160 Efficit objectu laterum, quibus omnis ab alto
 Frangitur inque sinūs scindit sese unda reductos. *"parts into the deep hollows of the shore"*
 Hinc atque hinc vastæ rupes geminique minantur
"since their throning from to heaven" In cælum scopuli, quorum sub vertice latè
 Æquora tuta silent : tum silvis scæna coruscis *"a background with varying sounds"*
 165 Desuper, horrentique atrum nemus imminet umbrā.
"neath the brow that faces the ocean" Fronte sub adversā scopulis pendentibus antrum—
 Intus aquæ dulces, vivoque sedilia saxo—
 Nympharum domus : hinc fessas non vincula naves
 Ulla tenent, unco non alligat ancōra morsu. *cf. ἀγκύρα*
reap from the water, 151 1 Huc septem Æneas collectis navibus omni *abl. absol. = instrumental*
 Ex numero subit ; ac, magno telluris amore = *desiderio of eqs for*
τόβος

cf. ἐκβαίνουσιν ἐκ ὑγρῶν Egressi, optatā potiuntur Troës arenā,
 "dripping with wine" Et sale tabentes artūs in litore ponunt. *stolab*

(vv. 174—173).

They prepare to grind their corn.

da- Ac primūm silici scintillam excudit Achates,
Kindled a fire 175 Succcepitque ignem foliis, atque arida circum
scans Nutrimenta dedit, rapuitque in fomite flammam. = *captum facit*
chips Tum Cererem corruptam undis Cerealiaque arma *quickly lit a*
alii: corruptam Expediunt fessi rerum; frugesque receptas *fire amid the*
"weary with this lot" Et torrere parant flammis et frangere saxo. *tinder"*
or will do well."

(vv. 180—183).

*Aeneas climbs a hill, but cannot descry the rest of his fleet. He
 espies a herd of deer and shoots seven of them.*

180 Æneas scopulum interea conscendit, et omnem *transire*
 Prospectum latè pelago petit, Anthea si quem *spulab*
 Jactatum vento videat, Phrygiasque biremes, *-sicubi = et*
 Aut Capyn, aut celsis in puppibus arma Caïci. *non: "if any where"*
 Navem in conspectu nullam, tres litore cervos
 "espies" 185 Prospicit errantes; hos tota armenta sequuntur *propaly:*
 A tergo, et longum per valles pascitur agmen. *"plunging over"*
 Constitit hïc, arcumque manu celeresque sagittas
 Corripuit, fidus quæ tela gerebat Achates;
 Ductoresque ipsos primūm, capita alta ferentes
 190 Cornibus arhoreis, sternit; tum volgus, et omnem ♥
scatters Miscet agens telis nemora inter frondea turbam.
 Nec prius absistit, quàm septem ingentia victor *"successfully"*
 Corpora fundat humi, et numerum cum navibus
 æquet.

(vv. 194—200).

Returning to his companions, Aeneas addresses them with consoling words.

Hinc portum petit, et socios partitur in omnes.

"*dividit*"
dividit hinc
dividit

195 Vina, bonus quæ deinde cadis onerârat Acestes *had stowed away in casks*

Litore Trinacrio dederatque abeuntibus heros,

Dividit, et dictis mærentia pectora mulcet : *consoling*

"O socii (neque enim ignari sumus antè malorum), *(1) = ἄριστοι = τῶν ἄριστων κακῶν*

O passi graviora : dabit Deus his quoque finem. *(2) well known of.*

in v. 200 of Scyllæ
in v. 200 of Scyllæ

200 Vos et Scyllæam rabiem, penitusque sonantes *ἤδρα ἰσχυρὰ*

Accêstis scopulos : vos et Cyclopa saxa *"resounding through their what objection to Cyclopa?"*

Experti. Revocate animos, mæstumque timorem *all; Cyclopa.*

Mittite. Forsan et hæc olim meminisse juvabit.

Per varios casûs, per tot discrimina rerum, *res per incertas.*

205 Tendimus in Latium, sedes ubi fata quietas

Ostendunt : illic fas regna resurgere Trojæ.

"*hold out*" cf.
ἡδρα ἰσχυρὰ 2. 299.

Durate, et vosmet rebus servate secundis. *"happy lot"*

Talia voce refert; curisque ingentibus æger

Spem voltu simulat, premit altum corde dolorem. *"holds concealed"*

(vv. 210—222).

The crews dine and converse about their missing companions.

210 Illi se prædæ accingunt dapibusque futuris.

Tergora deripiunt costis, et viscera nudant : *"flank", declivity*

sci dicitur

Pars in frusta secant, veribusque trementia figunt.

vasa

Litore aëna locant alii, flammisque ministrant.

Tum victu revocant vires; fusique per herbam *"stratched"*

implentur de 215
sali thron sedes

215 Implentur veteris Bacchi pinguisque ferinæ.

"had been appeared"
"in suspense"
"or one look"
euphemism .220 Postquam exempta fames epulis mensæque remotæ,
 Amissos longo socios sermone requirunt,
 Spemque metumque inter dubii, seu vivere credant,
 Sive extrema pati, nec jam exaudire vocatos.
 Præcipuè pius Æneas, nunc acris Oronti,
 Nunc Amÿci casum gemit, et crudelia secum
 Fata Lyci, fortemque Gyan, fortemque Cloanthum.

(vv. 223—253).

Venus appears before Jupiter, and complains of the hardships of Aeneas.

"on end of mourning"
alii: despiciens,
 Et jam finis erat; cum Juppiter æthere summo
 225 Despiciens mare velivolūm, terrasque jacentes,
 Litoraque, et latos populos, sic vertice cæli
 Constitit, et Libyæ defixit lumina regnis.
 Atque illum, tales jactantem pectore curas,
 Tristior et lacrimis oculos suffusa nitentes,
 Adloquitur Venus: "O, qui res hominumque Deūmque
 230 Æternis regis imperiis, et fulmine terres,
 Quid meus Æneas in te committere tantum,
 Quid Troës potuere, quibus, tot funera passis, ^{(1) deo}
 Cunctus ob Italiam terrarum clauditur orbis? ^{(2) deus}
 Certè hinc Romanos olim, volventibus annis,
 235 Hinc fore ductores, revocato a sanguine Teucris, *"revived"*
 Qui mare, qui terras, omni ditione tenerent,
 Pollicitus, quæ te, Genitor, sententia vertit?
 Hoc, equidem occasum Trojæ tristesque ruinas
 Solabar, fatis contraria fata rependens. *Annuntio tibi quæ
 as a hæmiferis spiritibus*
 240 Nunc eadem fortuna viros tot casibus actos
 Insequitur. Quem das finem, rex magne, laborum?

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- At puer Ascanius, cui nunc cognomen Iūlo
 Additur—Ilus erat, dum res stetit Ilia regno— *et hoc in*
usq. ad finem
- embroider'd or all over.* Triginta magnos volvendis mensibus orbes
det: for his regni 270 Imperio explebit, regnumque ab sede Lavirī
abl. & conferendo. Transferet, et longam multā vi muniet Albam.
with great pain might
Comm. Hic jam ter centum totos regnabitur annos
 Gente sub Hectoreā, donec regina sacerdos,
 Marte gravis, geminam partu dabit Ilia prolem. *abl. noun*
nomine
- 275 Inde lupæ fulvo nutrīcis tegmine lætus
 Romulus excipiet gentem, et Mavortia condet
of ἰκδ' ἰξορα Mœnia, Romanosque suo de nomine dicet.
 His ego nec mētās rerum nec tempora pono :
 Imperium sine fine dedi. Quin aspera Juno,
"deeps actū" Com. 280 Quæ mare nunc terrasque metu cælumque fatigat,
"amend" of 11. 425. Consilia in melius referet, mecumque fovebit
gens pullentā, gress
laccatā. Romanos rerum dominos gentemque togatam.
 Sic placitum. Veniet lustris labentibus ætas,
 Cum domus Assaraci Phthīam clarasque Mycenas
 285 Servitio premet, ac victis dominabitur Argis. *Ab.*
 Nascetur pulchrā Trojanus origine Cæsar—
"Abundant to bound" Imperium Oceano, famam qui terminet astris—
 Julius, a magno demissum nomen Iūlo.
 Hunc tu olim cælo, spoliis Orientis onustum,
 290 Accipies sēcura : vocabitur hic quoque votis.
 Aspera tum positis mitescent sæcula bellis.
 Cana Fides, et Vesta, Remo cum fratre Quirinus,
"Chast. super laos" or inate
remonstrā pialice Jura dahuut : diræ ferro et compāgibus artis
 Claudentur Belli portæ : Furor impius intus
 295 Sæva sedens super arma, et centum vinctus aënis
 Post tergum nodis, fremet horridus ore cruento."

Harpalyce, volucremque fugā prævertitur Eurum.
 Namque umeris de moreabilem suspenderit arcum
 Venatrix, cæderatque comam diffundere ventis,
 320 Nuda genu, nodoque sinūs collecta fluentes.
 Ac prior, “Heus,” inquit, “juvenes, monstrate mea-
 rum
 Vidistis si quam hic errantem forte sororum,
 Succinctam pharetrā et maculosæ tegmine lyncis,
 Aut spumantis apri cursum clamore prementem.”

(vv. 325—334).

The reply of Aeneas.

325 Sic Venus; et Veneris contrā sic filius orsus:
 “Nulla tuarum audita mihi, neque visa sororum,
 O—quam te memorem?—Virgo; namque baud tibi
 voltus
 Mortalis, nec vox hominem sonat. O Dea certè!
 An Phœbi soror? an Nympharum sanguinis una?
 330 Sis felix, nostrumque leves, quæcumque, laborem,
 Et quo sub cælo tandem, quibus orbis in oris
 Jactemur, doceas: ignari hominumque locorumque
 Erramus. vento huc vastis et fluctibus acti.
 Multa tibi ante aras nostrā cadet hostia dextrā.”

(vv. 335—368).

Venus briefly narrates the story of Dido and the founding of Carthage.

335 Tum Venus: “Hand equidem tali me dignor hon-
 ore.
 Virginibus Tyriis mos est gestare pharetram,

- Purpureoque altè suras vincire cothurno.
 Punica regna vides, Tyrios, et Agenoris urbem ;
 Sed fines Libyci, genus intractabile bello.
- 340 Imperium Dido Tyriā regit urbe profecta,
 Germanum fugiens. Longa est injuria, longæ
 Ambages ; sed summa sequar fastigia rerum.
 Huic conjunx Sychæus erat, ditissimus agri
 Phœnicum, et magno miseræ dilectus amore ;
- 345 Cui pater intactam dederat, primisque jugârat
 Ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. Ille Sychæum,
 Impius ante aras, atque auri cæcus amore,
- 350 Clam ferro incautum superat, securus amorum
 Germanæ, factumque diu celavit ; et ægram,
 Multa malus simulans, vanâ spe lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris ;
- 355 Crudeles aras, trajectaque pectora ferro
 Nudavit, cæcumque domūs scelus omne retexit.
 Tum celerare fugam, patriâque excedere suadet ;
 Auxiliumque viæ veteres tellure recludit
 Thesaurus, ignotum argenti pondus et auri.
- 360 His commota fugam Dido sociosque parabat.
 Conveniunt, quibus aut odium crudele tyranni
 Aut metus acer erat : naves, quæ forte paratæ,
 Corripiunt onerantque auro. Portantur avari
 Pygmalionis opes pelago : dux femina facti.
- 365 Devenere locos, ubi nunc ingentia cernis
 Mœnia, surgentemque novæ Karthaginis arcem :

Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.

(vv. 369—386).

Aeneas tells the sad story of his misfortunes.

Sed vos qui tandem? quibus aut venistis ab oris?
370 Quòve tenetis iter?" Quærenti talibus ille
Suspirans, imoque trahens a pectore vocem:
"O Dea, si primã repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Antè diem clauso componat Vesper Òlympo.
375 Nos Trojã antiquã—si vestras forte per aures
Trojæ nomen iit—diversa per æquora vectos,
Forte suã Libycis tempestas adpulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famã super æthera notus.
380 Italiam quæro patriam, et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor,
Matre Deã monstrante viam, data fata secutus.
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
385 Europã atque Asiã pulsus." Nec plura querentem
Passa Venus, medio sic interfata dolore est:

(vv. 387—401).

Venus assures him of the safety of his missing ships, and directs him to Carthage.

"Quisquis es, hand (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginae ad limina perfer.

- 390 Namque tibi reduces socios classemque relâtam
 Nuntio, et in tutum versis Aquilonibus actam,
 Ni frustra augurium vani docuere parentes.
 Aspice his senos, lætantes agmine, cycnos,
 Ætheriâ quos lapsa plagâ Jovis ales aperto
 395 Turbabat cælo : nunc terras ordine longo
 Aut capere, aut captas jam despectare videntur.
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere polvm, cantûsque dedêre ;
 Haud aliter puppesque tuæ pubesque tuorum
 400 Aut portum tenet, aut pleno subit ostia velo.
 Perge modò, et, quâ, te ducit via, dirige gressum. ”

(vv. 402—417).

The goddess reveals herself in her real form. She renders Aeneas and his companions invisible as they proceed according to her direction.

- Dixit ; et avertens roseâ cervice refulsit,
 Ambrosiæque comæ divinum vertice odorem
 Spiravere ; pedes vestis defluxit ad imos,
 405 Et vera incessu patuit Dea. Ille, ubi matrem
 Adgnovit, tali fugientem est voce secutus :
 “Quid natum totiens, crudelis tu quoque, falsis
 Ludis imaginibus ? cur dextræ jungere dextram
 Non datur, ac veras audire et reddere voces ?”
 410 Talibus incusat, gressumque ad mœnia tendit.
 At Venus obscuro gradientes aëre sæpsit,
 Et multo nebulæ circum dea fudit amictu :
 Cernere ne quis eos, neu quis contingere posset,
 Molirive moram, aut veniendi poscere causas.

415 Ipsa Paphum sublimis abit, sedesque revisit
 Læta suas, ubi templum illi, centumque Sabæo
 Ture calent aræ, sertisque recentibus halant.

(vv. 418—440).

*Aeneas from a hill describes the rising city of Carthage and the
 activity of the colonists.*

Corripuere viam interea, qua semita monstrat.
 Jamque ascendebant collem, qui plurimus urbi
 420 Imminet, advèrsasque aspectat desuper arces.
 Miratur molem Æneas, magalia quondam
 Miratur portas, strepitumque, et strata viarum.
 Instant ardentès Tyrii, pars ducere muros,
 Molirique arcem, et manibus subvolvere saxa ;
 425 Pars optare locum tecto, et concludere sulco.
 Jura magistratūsque legunt, sanctumque senatum.
 Hìc portūs alii effodiunt : hìc alta theatris
 Fundamenta locant alii, immanesque columnas
 Rupibus excidunt, scænis decora alta futuris.
 430 Qualis apes æstate novā per florea rura
 Exercet sub sole labor, cum gentis adultos
 Educunt fetūs, aut cum liquentia mella
 Stipant, et dulci distendunt nectare cellas,
 Aut onera accipiunt venientūm, aut agmine facto
 435 Ignavom fucos pecus a præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.
 “ O fortunati, quorum jam mœnia surgunt ! ”
 Æneas ait, et fastigia suspicit urbis.
 Infert se sæptus nebulā, mirabile dictu,
 440 Per medios, miscetque viris, neque cernitur ulli.

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(vv. 466—493).

Some of these scenes described.

- Namque videbat, uti bellantes Pergama circum
 Hâc fugerent Grai, premeret Trojana juvenus ;
 Hâc Phryges, instaret curru cristatus Achilles.
 Nec procul hinc Rhesi niveis tentoria velis
 470 Adgnoscit lacrimans, primo quæ prodita somno
 Tydides multâ vastabat cæde cruentus,
 Ardentisque avertit equos in castra, priusquam
 Pabula gustâssent Trojæ, Xanthumque bibissent.
 Parte aliâ fugiens amissis Troilus armis.
 475 Infelix puer, atque impar congressus Achilli,
 Fertur equis, cnrruque hæret resupinus inani,
 Lora tenens tamen : huic cervixque comæque tra-
 huntur
 Per terram, et versâ pulvis inscribitur hastâ.
 Interea ad templum non æquæ Palladis ibant
 480 Crinibus Iliades passis, peplumque ferebant
 Suppliciter tristes, et tunsæ pectora palmis.
 Diva solo fixos oculos aversa tenebat.
 Ter circum Iliacos raptaverat Hectora muros,
 Exanimumque auro corpus vendebat Achilles.
 485 Tum verò ingentem gemitum dat pectore ab imo,
 Ut spolia, ut currūs, utque ipsum corpus amici,
 Tendentemque manūs Priamum conspexit inermes.
 Se quoque principibus permixtum adgnovit Achivis,
 Eoasque acies, et nigri Memnonis arma.
 490 Ducit Amazonidum lunatis agmina peltis
 Penthesilea furens, mediisque in milibus ardet,
 Aurea subnectens exsertæ cingula mammæ
 Bellatrix, audetque viris concurrere virgo.

(vv. 494—506).

Queen Dido, attended by a numerous retinue, enters the temple, and seated on a throne begins the royal duties.

Hæo dum Dardanio Æneæ miranda videntur,
 495 Dum stupet, obtutuque hæret defixus in uno ;
 Regina ad templum formâ pulcherrima Dido
 Incessit, magnâ juvenum stipante catervâ.
 Qualis in Eurotæ ripis, aut per juga Cynthi
 Exercet Diana choros, quam mille secutæ
 500 Hinc atque hinc glomerantur Oreades—illa pha-
 retram
 Fert umero, gradiensque Deas supereminet omnes ;
 Latonæ tacitum pertemptant gaudia pectus—
 Talis erat Dido, talem se læta ferebat
 Per medios, instans operi regnisque futuris.
 505 Tum foribus Divæ, mediâ testudine templi,
 Sæpta armis solioque altè subnixa, resedit.

(vv. 507—519).

Meanwhile Aeneas sees his lost companions entering the temple.

Jura dabat legesque viris, operumque laborem
 Partibus æquabat justis, aut sorte trahebat :
 Cum subitò Æneas concursu accedere magno
 510 Anthea Sergestumque videt, fortemque Cloanthum,
 Teucrorumque alios, ater quos æquore turbo
 Dispulerat, penitusque alias avexerat oras.
 Obstipuit simul ipse, simul percussus Achates
 Lætitiâque metuque. Avidi conjungere dextras
 515 Ardebant ; sed res animos incognita turbat.

Dissimulant, et nube cavā specularunt amicti,
 Quæ fortuna viris, classem quo litore linquant,
 Quid veniant : cunctis nam leoti navibus ibant
 Orantes veniam, et templum clamore petebant.

(vv. 520—543).

Ilioneus addressés the queen. He recounts the mishaps of his party and complains of the hostility of the Carthaginians.

- 520 Postquam introgressi, et coram data copia fandi,
 Maximus Ilioneus placido sic pectore cœpit :
 “ O regina, novam cui condere Juppiter urbem,
 Justitiâque dedit gentes frenare superbas,
 Troës te miseri, ventis maria omnia vecti,
 525 Oramus : prohibe infandos a navibus ignes,
 Parce pio generi, et propiùs res aspice nostras.
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere prædas.
 Non ea vis animo, nec tanta superbia victis.
 530 Est locus—Hesperiam Grai cognomine dicunt—
 Terra antiqua, potens armis atque ubere glæbæ ;
 Cœnotri coluere viri ; nunc fama, minores
 Italiam dixisse, ducis de nomine, gentem
 Huc cursus fuit,
 535 Cum subitò adsurgens fluctu nimbosus Orion
 In vada cæca tulit, penitusque procacibus Austris
 Perque undas, superante salo, perque invia saxa
 Dispulit : huc pauci vestris adnavimus oris.
 Quod genus hoc hominum ? quæve hunc tam barbara
 morem
 540 Permittit patria ? hospitio prohibemur arenæ ;

Bella cient, primâque vetant consistere terrâ.
 Si genus humanum et mortalia temnitis arma ;
 At sperate Deos memores fandi atque nefandi.

(vv. 544—560).

*Ilioneus tells of Aeneas and Acestes. He supplicates the queen
 for aid.*

Rex erat Æneas nobis, quo justior alter
 545 Nec pietate fuit, nec bello major et armis ;
 Quem si fata virum servant, si vescitur aurâ
 Æthereâ, neque adhuc crudelibus occubat umbris,
 Non metus, officio nec te certâsse priorem
 Pæniteat. Sunt et Siculis regionibus urbes,
 550 Arvaque, Trojanoque a sanguine clarus Acestes.
 Quassatam ventis liceat subducere classem,
 Et silvis aptare trabes, et stringere remos;
 Si datur Italiani, sociis et rege recepto,
 Tendere, ut Italiani læti Latiumque petamus :
 555 Sin absumpta salus, et te, pater optime Teucrûm,
 Pontus habet Libyæ, nec spes jam restat Iûli ;
 At freta Sicania, saltem sedesque paratas,
 Unde huc advecti, regemque petamus Acestem.”
 Talibus Ilioneus ; cuncti simul ore fremebant
 560 Dardanidæ.

(vv. 561—578).

Dido's friendly reply.

Tum breviter Dido, voltum demissa, profatur :
 “ Solvite corde metum, Teucrici, secludite curas.
 Res dura et regni novitas me talia cogunt
 Moliri, et latè fines custode tueri.

- 565 Quis genus Æneadûm, quis Trojæ nesciat urbem?
 Virtutesque virosque, aut tanti incendia belli?
 Non obtusa adeo gestamus pectora Pœni;
 Nec tam aversus equos Tyriâ Sol jungit ab urbe.
 Seu vos Hesperiam magnam, Saturniaque, arva
 570 Sive Erycis fines, regemque optatis Acesten,
 Auxilio tutos dimittam, opibusque juvabo.
 Voltis et his mecum pariter considerare regnis?
 Urbem quam statuo, vestra est; subducite naves;
 Tros Tyriusque mihi nullo discrimine agetur.
 575 Atque utinam rex ipse Noto compulsus eodem
 Adforet Æneas! Equidem per litora certos
 Dimittam, et Libyæ lustrare extrema jubebo,
 Si quibus ejectus silvis aut urbibus errat.”

(vv. 579—593).

The cloud which envelops Aeneas is suddenly dispelled and he appears to the queen and to his Trojan companions.

- His animum arrecti dictis, et fortis Achates,
 580 Et pater Æneas, jamdudum erumpere nubem
 Ardebant; prior Ænean compellat Achates:
 “Nate Deâ, quæ nunc animo sententia surgit?
 Omnia tuta vides, classem, sociosque receptos.
 Unus abest, medio in fluctu quem vidimus ipsi
 585! Submersum: dictis respondent cetera matris.”
 Vix ea fatus erat, cum circumfusa repente
 Scindit se nubes, et in æthera purgat apertum.
 Restitit Æneas, clarâque in luce refulsit,
 Os umerosque Deo similis: namque ipsa decoram
 590 Cæzariem nato genitrix, lumenque juventæ
 Purpureum, et lætos oculis adflârat honores:

Quale manūs addunt ebori decus, aut ubi flavo
Argentum Pariusve Iapis circumdatur auro.

(vv. 594—612).

Aeneas addresses the queen.

Tum sic reginam adloquitur, cunctisque repente
595 Improvisus ait : “ Coram, quem quæritis, adsum
Troïus Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores !
Quæ nos, reliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
600 Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ; Dido ; nec quicquid ubique est
Gentis Dardaniæ, magnum quæ sparsa per orbem ;
Dî tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
605 Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula ? qui tanti talem genuere parentes ?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos, nomenque tuum, laudesque manebunt,
610 Quæ me cumque vocant terræ.” Sic fatus, amicum
Ilionea petit dextrâ, lævâque Serestum :
Pòst alios, fortemque Gyan, fortemque Cloanthum.

(vv. 613—630).

Dido courteously replies and welcomes the Trojans.

Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto ; et sic ore Iocuta est :

- 615 “ Quis te, nate Deā, per tanta pericula casus
 Insequitur? quæ vis immanibus applicat oris?
 Tune ille Æneas, quem Dardanio Anchisæ
 Alma Venus Phrygii genuit Simoëntis ad undam?
 Atque equidem Teucrum memini Sidona veniro,
 620 Finibus expulsum patriis, nova regna petentem
 Auxilio Beli. Genitor tum Belus opimam
 Vastabat Cyprum, et victor ditione tenebat.
 Tempore jam ex illo casus mihi cognitus urbis
 Trojanæ, nomenque tuum, regesque Pelasgi.
 625 Ipse hostis Tencros insigni laude ferebat,
 Seque ortum antiquā Teucrorum ab stirpe volebat.
 Quare agite, o tectis, juvenes, succedite nostris!
 Me quoque per multos similis fortuna labores
 Jactatam hâc demum voluit consistere terrā
 630 Non ignara mali, miseris succurrere disco.”

(vv. 631—642).

Dido conducts Aeneas to her palâce,

- Sic memorat, simul Ænean in regia ducit
 Tecta, simul Divom templis indicit honorem.
 Nec minùs interea sociis ad litora mittit
 Viginti tauros, magnorum horrentia centum
 635 Terga suûm, pingues centum cum matribus agnos,
 Munera lætitiâque dii.
 At domus interior **regali** splendida luxu
 Instruitur, mediisque parant convivia tectis.
 Arte laboratæ vestes, ostroque superbo :
 640 Iugens argentum mensis, cælataque in auro

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(vv. 663—688).

Venus reveals her scheme to Cupid.

- Ergò his aligerum dictis adfatur Amorem :
 “Nate, meæ vires, mea magna potentia, solus,
 665 Nate, patris summi qui tela Typhoïa tenuis ;
 Ad te confugio, et supplex tua numina posco.
 Frater ut Æneas pelago tuus omnia circum
 Litora jactetur, odiis Junonis iniquæ,
 Nota tibi ; et nostro doluisti sæpe dolore.
 670 Hunc Phœnissa tenet Dido, blandisque moratur
 Vocibus : et vereor, quò se Junonia vertant
 Hospitia : haud tanto cessabit cardine rerum.
 Quocirca capere antè dolis, et cingere flammã
 Reginam meditor, ne quo se numine mutet,
 675 Sed magno Æneæ mecum teneatur amore.
 Quà facere id possis, nostram nunc accipe mentem.
 Regius, accitu cari genitoris, ad urbem
 Sidoniam puer ire parat, mea maxima cura,
 Dona ferens, pelago et flammis restantia Trojæ.
 680 Hunc ego sopitum somno, super alta Cythera,
 Aut super Idalium, sacratã sede recondam,
 Ne quã scire dolos mediusve occurrere possit.
 Tu faciem illius, noctem non ampliùs unam,
 Falle dolo, et notos pueri puer indue voliùs :
 685 Ut, cum te gremio accipiet lætissima Dido,
 Regales inter mensas laticemque Lyæum,
 Cum dabit amplexùs, atque oscula dulcia figet,
 Occultum inspires ignem, fallasque veneno.”

(vv. 683—696)

Cupid takes the form of Ascanius, whom the goddess carries to Idalia.

Paret Amor dictis caræ genitricis, et alas
690 Exuit, et gressu gaudens incedit Iūli.

At Venus Ascanio placidam per membra quietem
Inrigat ; et fotum gremio dea tollit in altos
Idaliæ lucos, ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbrā.
695 Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.

(vv. 697—722).

The banquet. Cupid exercises his arts on the queen, and she is enamoured of Aeneas.

Cum venit, aulæis jam se regina superbis
Aurea composuit spondā, medianque locavit.
Jam pater Æneas et jam Trojana Juventus
700 Conveniunt; stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulæ, quibus ordine longam
Cura penum struere, et flammis adolere Penates :
705 Centum aliæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Necnon et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur Iūlum,
710 Flagrantesque dei voltūs, simulataque verba,
Pallamque et pictum croceo velamen acantho.

Præcipuè infelix, pesti devota futuræ,
 Expleri mentem nequit ardescitque tuendo
 Phœnissa ; et pariter puero donisque movetur.
 715 Ille, ubi complexu Æncæ colloque pependit
 Et magnum falsi implevit genitoris amorem,
 Reginam petit. Hæc oculis, hæc pectore toto
 Hæret, et interdum gremio fovet, inscia Dido,
 Insidat quantus miseræ deus. At memor ille
 720 Matris Acidaliæ, paulatim abolere Sychæum
 Incipit, et vivo temptat prævertere amore
 Jampridem resides animos desuetaque corda.

(vv. 723—747).

Wine and song.

Postquam prima quies epulis mensæque remotæ,
 Crateras magnos statuunt, et vina coronant.
 725 Fit strepitus tectis, vocemque per ampla volutant
 Atria : dependent lychni laquearibus aureis
 Incensi, et noctem flammis funalia vincunt.
 Hic Regina gravem gemmis auroque poposcit
 Implevitque mero pateram, quam Belus et omnes
 730 A Belo soliti. Tum facta silentia tectis :
 “ Juppiter,—hospitibus nam te dare jura loquuntur—
 Hunc lætum Tyriisque diem Trojâque profectis
 Esse velis, nostrosque hujus meminisse minores.
 Adsit lætitiæ Bacchus dator, et bona Juno !
 735 Et vos, o cœtum, Tyrii, celebrate faventes ! ”
 Dixit, et in mensam laticum libavit honorem ;
 Primaque libato summo tenus attigit ore.
 Tum Bitiæ dedit increpitans : ille impiger hausit
 Spumantem pateram, et pleno se proluit auro :

- 740 Pòst alii proceres. Citharā crinitus Iopas
 Personat auratā, docuit quæ maximus Atlas.
 Hic canit errantem lunam, solisque labores ;
 Unde hominum genus, et pecudes ; unde imber, et
 ignes :
 Arcturum, pluviasque Hyadas, geminosque Triones :
- 745 Quid tantùm Oceano properent se tinguere soles
 Hiberni, vel quæ tardis mora noctibus obstet.
 Ingeminant plausu Tyrii, Troësque sequuntur.

(vv. 743—756).

Dido questions Aeneas about the Trojan war. At length she begs him to tell the story of Troy's downfall and of his seven years' wandering.

- Necnon et vario noctem sermone trahebat
 Infelix Dido, longumque bibebat amorem,
- 750 Multa super Priamo rogitans, super Hectore multa ;
 Nunc, quibus Auroræ venisset filius armis ;
 Nunc, quales Diomedis equi ; nunc, quantus Achilles.
 “Immo, age, et a primā dic, hospes, origine nobis
 Insidias,” inquit, “Danaûm, casûsque tuorum,
- 756 Erroresque tuos ; nam te jam septima portat
 Omnibus errantem terris et fluctibus æstas.”

NOTES.

1. **Arma viramque cano**, 'I sing of arms and the hero.' By *arma* are meant the conflicts attending the settlement of Aeneas in Italy; and by *virum*, the hero, Aeneas, himself.

Qui primus venit, 'who came first.' Patavium, founded previously by Antenor (v. 242), was not at this time in Italy proper. By some *primus* is made = 'of yore.'

Italiam = *ad Italiam*. The acc. of limit with names of countries requires the prep. in prose.

Fato. This is the key-note of the poem. It has been justly remarked that the supremacy of fate gives unity to the Aeneid.

Laviniaque. Scanned by synizesis, *Laviniaque*. Another reading is *Lavinaque*. The Lavinian shores were the western coast of Italy near the town of Lavinium, named after Lavinia, the Italian wife of Aeneas.

3. **Ille**. The pronoun is expressed to bring the subject vividly into prominence.

Et terris etc. We have here the subject of the first six books of the Aeneid, the model of which is Homer's Odyssey, just as below *multa...passus*, refers to the events of the last six books, the battles of which resemble those of the Iliad. *Jactatus* and *passus* should be taken as participles rather than as finite verbs with *est* understood.

Alto, 'the deep.'

4. **Vi superum**: the immediate cause; *ob iram*, the remote cause. *Superum*, gen. plur. = *Superorum*. Some make this refer to Juno alone; others, to all the gods who influence the movements of Aeneas.

Junonis ob iram. The poet represents Juno as influenced by a relentless and vindictive hatred of Aeneas and the Trojans. The story of the golden apple tells the cause.

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5. **Multa.....passus**, 'in war also having suffered much besides.'

Dum conderet, 'till he could found.' *Dum* takes the subj. here because *purpose* is denoted.

Urbem : Lavinium.

6. **Inferret..Latio**, 'brought his gods into Latium.' Throughout the poem Aeneas is represented as a deeply religious character.

Unde : (1) = *a qua re*, 'from the facts named before'; (2) = *a quo*, i.e. *ab Aenea*.'

Genus Latinum. That race already existed. Livy tells us that Aeneas united the aborigines and the Trojans under the name Latins.

7. **Albani patres**, the great senatorial families of Alba Longa. Anthon thinks the reference is to the line of Alban Kings from whom Romulus the founder of Rome was descended.

Altae Romae. Many Italian cities were built on elevated ground. Perhaps *altae* is here used metaphorically.

8—11. **Musa** : Calliope, the Muse of Epic poetry. Name the nine muses. We have here the regular Epic plan of referring the plot to the gods. So Homer invokes the Muse at the beginning of both his great poems, and so Milton in *Paradise Lost*.

Quo numine laeso : (1) 'What divine purpose being thwarted?'—referring to Juno's plan of making Carthage supreme (vv. 12-18); (2) 'Her divinity being violated in what respect?', (3) 'What divinity being injured?' The last may be discarded as worthless, since Juno was mentioned in v. 4.

There is a reading here *quo numine laesa*.

Quidve dolens : 'or pained at what', explained by vv. 23—28. Many verbs of feeling, apparently intransitive, as *dolere*, *ridere*, take acc. in Latin.

Deum = *deorum*.

Tot volvere casus : 'to run the round of so many vicissitudes.' In prose *volvere* would be *ut volveret*.

Pietate : This word denotes dutiful affection towards the gods, one's parents, one's superiors, one's kindred, one's country.

It is applied to Aeneas on account of his remarkable love for his father Anchises and his scrupulous attention to divine commands and ordinances.

Impu!erit: Subj. of indirect question.

Tantaene etc.: 'Is there such wrath in heavenly souls?'
Animis: dative of possession with *sunt* understood. *Irae*: the plural of abstract nouns denotes instances of the quality.

12—14. **Antiqua**: 'ancient' with reference to the age of Virgil.
Fuit: the city had perished.

Tyrrii tenuere coloni: parenthetical. The Carthaginians are called by Virgil *Poeni*, *Tyrrii*, *Sidonii*, *Phoenices*.

Karthago. Carthage was founded about 850 B. C., over three centuries after the destruction of Troy, 1184 B. C.; but poets take great liberties with chronology.

Italiam contra: a case of anastrophe. *Longe* modifies the adv. phrase *contra* etc.

Tiberina ostia. What was the sea-port of Rome?

Dives opum: gen. of specification.

Studiisque etc. Virgil is thinking of the Punic Wars.

15. **Terris magis omnibus** = *magis quam terras omnes*.

Unam, 'one in particular.' Notice the emphatic position.

16. **Posthabita Samo**, 'even Samos being less esteemed.' Juno had an ancient temple at Samos. Argos and Mycenae were other seats of her worship. Virgil here confounds Juno and the patroness of Carthage,—the Syrian Astarte, the Ashtaroth of Scripture.

Samo: The *o* is not elided and it retains its long quantity, the *hiatus* being relieved by the *caesural pause*.

Ulius: notice the quantity of the penult.

Arma: although Juno was not a goddess of war, she was usually represented with shield and spear. The *arma* of the text are sacred arms preserved in her temple.

17—18. **Hoc. . . ovetque**, 'this the goddess, if perchance the fates should permit, already aims and fondly hopes to make a royal seat for the nations of the world.' *Hoc*, referring to Car-

thage, is attracted into agreement with *regnum*. *Esse*, poetical inf. for subj.

Qua: Anthon supplies *ratione*. *Sinant*: subj. depending on *esse* which is equivalent to a subj.

Jam tum: 'even then' before the founding of Rome.

19—20. **Progeniem**: Aeneas and his Trojans.

Sed enim, 'but (she feared for Carthage) for.' We have the same ellipsis in the Greek ἀλλὰ γάρ.

Duci: as Aeneas the founder of the race was then living, the present inf. is used.

Quae verteret, 'which in after ages was to overturn the Tyrian towers.' The subj. is used, as the relative clause is one of purpose. The poet refers here to the sack of Carthage, 146 B. C. *Verteret*=*everteret*.

21—22. **Hinc**=*ex hac progenie*.

Populum late regem, 'a people ruling far and wide. *Regem*=*regnantem* by *antimeria*,—a species of *enallage*.

Superbum, proud' on account of victory.

Excidio Libyae, two datives with *venturum*. What other verbs have this construction?

Volvere, 'decree.' Servius says 'spin the thread of destiny.' The word, however, is probably used here as in verse 9, with reference to the 'circling' of events.

Name the *Fates*, and state their respective offices.

23. **Id**: the destiny of Rome and of Carthage just described.

Veteris belli: (1) 'former war': (2) 'long-lasting war.' Of course 'ancient' would be wrong. The reference is to the ten years' war of the Greeks against Troy.

Saturnia=Juno. In the Greek theogony Juno was the daughter of Saturn, but in the Italian she had no connection with Saturnus.

24. **Prima**. Some say 'originally'=*olim*. Better, 'foremost,' as Juno was the principal instigator of the heroes who fought against the Trojans.

Argis. Hera (the Italian Juno) was worshipped at Argos, —put here for the whole of Greece by *synecdoche*.

25. **Nec dum etiam**, 'nor even now.' These four verses (25—28) are generally regarded as parenthetical. Anthon, however, takes *Saturnia* as a *nominativus pendens* and regards the construction as an *anacoluthon*,—the result of poetic passion.

26. **Animo**=the prose *ex animo*.

Manet agrees in number with the nearest of the subjects.

Alta=*alte*, adverb,—'deeply treasured up.'

Repositum from *repositum* by syncope.

27. **Judicium Paris.** See in MISCELLANY the Origin of the Trojan War.

Spretæ injuria formæ: *Injuria* means the same as *judicium*,—a case of *epexegetis*. (See Figures in MISCELLANY).

Spretæ formæ: "a noun and a passive participle are often so united that the participle and not the noun contains the main idea." Here the main idea is the 'slight.' *Formæ* is an objective genitive.

28. **Genus invisum:** the whole royal race of Troy as sprung from Dardanus, a son of Jupiter by Electra,—a hated rival of Juno. See Lineage of Aeneas in MISCELLANY.

Rapti Ganymedis: Ganymedes, son of Tros, had been carried off from Mt. Ida to Olympus by the eagle of Jupiter to displace Hebe as cupbearer of the gods.

29. **His accensa super**, 'inflamed yet more by these things.' Or is *super*=*insuper*, 'moreover?' The reference is to the *three provocations* just named:—

(1) The judgment of Paris.

(2) Her hatred of the offspring of her rival, Electra.

(3) The elevation of Ganymedes, a descendant of Electra.

Aequore toto—the Mediterranean. The prep. *in* is omitted even in prose when *totus* accompanies the noun.

30. **Reliquia:.....Achilli**=*quos Danai atque immitis Achilles reliquerant*='who had escaped the Greeks and especially the merciless Achilles.' i. e., Aeneas and his followers.

Danaum = Danaorum.

Achilli: a contracted gen. of decl. II. (*Achilles* is a *heteroclite*).

31. **Arcebat**, i. e., by stratagems. The subject is *illa* understood, or *Saturnia* in v. 23.

Multos annos: seven years.

Errabant = Had wandered and were still wandering.

Acti fatis: some editors remove the commas before and after this phrase and connect it closely with the next words.

Maria circum: *anastrophe* again.

33. **Tantae molis erat**, 'it was a task of such vast difficulty. *Molis = laboris*, a predicative genitive of quality.

In relation to the poem as a whole this is an important verse. It has been well said that the theme of the *Aeneid* is the building up of the Roman empire under a divine Providence.

34. **V. x** etc. The poet rushes *in medias res*, the earlier part of the story being narrated subsequently by the hero himself in the second and third books.

35. **Vela dabant**, 'were unfurling their sails,'—supply *ventis*.

Laeti. They leave Drepanum with joy as they are near Italy,—the goal of their wanderings.

Aere: used for the *bronze* beaks of the ships, or for the ships themselves.

Ruebant is here transitive = *eruebant*.

36. **Aeternam volnus**. See v. 25

37. **Haec secum**. Supply *loquitur*. (Why not *loquatur* after *cum*?)

Mene etc., 'What! I desist from my purpose, defeated!' The inf. is used with subject—accusative to express strong indignation.

38. **Teucrorum regem**, 'the leader of the Trojans,' i. e., Aeneas.

39. **Quippe**, 'because forsooth' (ironical).

Pallas: an epithet of Minerva. For its origin and meaning see Vocabulary.

Classem, 'a whole fleet,' not 'the fleet';—the fleet of Ajax Oileus.

40. **Argivom**, = *Argivorum*, i. e., the Locrians whom Ajax led.

Ipsos: opposed to *classem*.

Ponto: abl. of means or of place. The fleet of Ajax was destroyed near the promontory of Caphareus in Euboea.

41. **Unius**. The penult here is short.

Ob noxam et furias: Either (1) = *noxam furiosam* by hendiadys, or (2) *furias* explains *noxam* (epexegetis).

Noxam: the crime of Ajax was the outrage offered to Cassandra,—daughter of Priam and priestess of Pallas—during the sack of Troy.

Furias = *furorem* induced by the Furies. The ancients threw the onus of all great crimes on the Furies.

Ajacis Oilei. There was another Ajax—the Greater—son of Telamon. Some editors take *Oilei* as a noun in the genitive depending on *filius* understood; others, as an adj. with *Ajacis*. In scansion *Oilei* is trisyllabic.

42. **Ipsa**. Pallas did it herself. She was the only deity except Jupiter who might hurl the thunderbolt.

44. **Illum** etc., 'breathing out flames from his breast transfixed (by the thunderbolt).' As he has been pierced by the bolt, he is represented as breathing out lightning.

45. **Turbine**: abl. of means.

Scopuloque etc., 'and impaled on a sharp rock.' *Scopulo* is dat. or abl. A variant reading is *infixit*.

46. **Ast**. An old form of *at*. Notice the strong antithesis. Pallas, inferior to Juno, queen of heaven, is able *at once* to destroy a whole fleet on account of the guilt of one man: Juno, the sister and wife of Jove, wages for so many years a futile war against a whole hated race of men.

Incedo denotes a majestic gait.

47. **Soror**: Jupiter and Juno were both children of Kronos or Saturn.

48. **Bella gero.** The present often denotes an action continuing in the present, but begun in the past.

Quisquam here, as usual, implies a negative.

Numen. There are in this verse the variants *nomen* and *adorat*. *Adoret* (dubitative subj.) is perhaps better. Many of the editors think the indie. expresses the intended idea with greater force.

49. **Praeterea.** (1) 'Hereafter:' (2) 'After such things:' (3) 'Any more,' besides those who adore already.

Aris: dative.

Imponat. Those who read *adorat* must read *imponet*,—both indie. verbs certainly, but in different tenses.

Honorem = *sacrificium*.

51. **Nimborum.** *Nimbus* is a dark storm-cloud.

Laca: an appositive.

Austri: the south wind for all winds.

52. **Aeoliam.** Regarding case, see *Italiam*, v. 2.

54. **Vinclis et carcere** = *vinclis in carcere*, 'by confinement in prison.' *Vinclis* = *vinculis*.

55. **Magno** etc., 'with the loud echoing of the mountain.' The mountain resounds with the roar of the winds.

56. **Celsa arce:** Aeolus sits enthroned on the summit of a mountain near the cave of the winds.

57. **Sceptra:** the exigency of the metre is the cause of the plural. Anthon says the plural denotes 'a firm sceptre.'

58—59. **Faciat—ferant—verrant.** The use of the present makes the description vivid.

Quippe, 'assuredly;' not ironical as in v. 39.

Rapidi: the adj. has the force of an adverb.

60. **Pater:** Jupiter.

61. **Molem et montes altos,** 'a mass of lofty mountains,' = *molem montium aliorum* (hendiadys).

62—63. **Regem** etc., 'and gave them a king who should know, when bidden, how to tighten and to slacken the reins according to a fixed rule.'

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Corpora, 'corpses.'

72. **Quarum** = *earumque*, partitive gen. with *pulcherrima*.

Forma: abl. of specification.

Deiopea: attracted into the relative clause and made to agree with the subject *quae*. The reading *Deiopeam* has not so good authority.

73. **Conubio**: better than *connubio*. Scan the word as a trisyllable, *conubyo*. Anthon needlessly makes *u* short. *Conubio* is an abl. of means.

Jungam: supply *tibi*.

74. **Meritis**, services.'

75. **Prole**. This is best regarded as an abl. of means.

76—77. **Haec**. Supply *dixit*.

Tuus etc.; 'It is thy task, O queen, to discover what thou wilt have.' *Optes*: subj. of indirect question. *Mihi*: dat. of reference. *Capessere*: "another form of intensives—sometimes called Meditatives—ends in *esso*, denoting a certain energy or eagerness of action." *Fas est*: 'it is a sacred duty.'

78—80. **Tu....concilias**, 'thou gain'st for me this kingdom if I may call it kingdom; thou this sceptre and the favor of Jove.'

Regni: partitive genitive. *Hoc quodcumque regni* = *hoc regnum quodcumque est*. *Concilias* is applicable strictly only to *Jovem*: it is applied to *regnum* and *sceptra* by a zeugma.

Epulis: dative. The abl. with *accumbere* is that on which one reclines.

Das accumbere: for the construction see note on v. 66.

Virgil here seems to represent the gods as reclining at their meals. This was the Roman custom, but not the Greek. At least the early Greeks sat, as we moderns do.

The whole speech of Aeolus is complimentary. In verse 62 the power of the wind king is represented as coming directly from Jove.

81. **Conversa cuspide**, 'with his spear turned towards it.'

The following description of the Storm is borrowed largely from Homer's *Odyssey*, Bk. V., and from Naevius' *Punic War*.

82. **Velut agmine iacto**: literally, 'an assaulting-column being formed, as it were.' Translate: 'like an assaulting-column.'

83. **Qua**: the way *by which* is put in the ablative.

Turbine: abl. of manner.

84. **Incubare**. Notice the change from the present to the perfect, indicating *rapidity*,—'they have fallen upon.' **Mari**: dative.

Totum: supply *mare*, object of *ruunt*.

85. **Eurusque**: See Winds in MISCELLANY.

Ruunt, 'plough up,'—transitive, although *ruunt* of v. 83 is intransitive.

Creber procellis, 'abounding in gusts.' The abl. of means is used with words of Abounding.

87. **Virum**=*virorum*, i. e., the Trojans.

89. **Teucrorum**. The Trojans are called by Virgil *Trojani*, *Teucrici*, *Dardani*, *Dardanidae*, *Aeneadae*, *Anchisiadae*, *Lamedontidae*. They were called *Teucrici* from their first king *Teucer*.

Ponto etc., 'black darkness broods upon the sea.'

90. **Poli**: according to the ancient astronomy the *heavens* revolve upon the *poles*.

Ignibus, lightning:.'

92. **Frigore**: by the chill of terror. Virgil's hero is influenced by that natural fear of drowning which makes cowards of us all.

93. **Duplices**=*ambas*. Not 'clasped,' for that was not the ancient attitude of prayer.

94. **Terque quaterque**: 'thrice happy' is common to many languages. The Greeks and Romans made the expression even stronger.

95. **Quis or queis**=*quibus*, dat. with *contigit*.

96 **Contigit**: usually of good fortune.

Oppetere: supply *mortem*,—‘to die.’

97—98. **Tydidite**: Diomedes, son of Tydeus, with whom in the Trojan war Aeneas engaged in single combat and was saved from death only by the intervention of his mother, Venus.

Mene potuisse, ‘that I could not have fallen etc.!’ For the construction see note on v. 37.

99. **Telo jacet**, ‘lies slain by the spear.’

Aeacidae: Achilles, son of Peleus, and grandson of Aeacus. He was also called Pelides.

100. **Sarpedon**. Kennedy supplies *occidit*, since the body of Sarpedon was carried to Lycia by Sleep and Death at the command of Jove. Sarpedon, son of Jupiter and King of Lycia, was slain in the Trojan war by Patroclus.

Correpta sub undas, ‘swept beneath its waves.’ The Simois was a river of the Troad which flowed into the Seaman-der or Xanthus.

102. **Talia jactanti**, ‘as he cries thus’: dative of reference.

Stridens Aquilone procella, ‘a hurricane howling from the North.’ Some make *Aquilone* an abl. of cause.

103. **Velum adversa ferit**, ‘strikes full against the sail.’ *Adversa* is an adj. with *procella*, but it qualifies the *act* rather than the subject.

Fluctusque etc.,—a strong poetic hyperbole.

104—105. **Prora avertit**: supply *se*, ‘the prow turns itself away.’ Some codices have *proram*,—object of *avertit*.

Undis dat latus: the *prow* by swinging around is said to bring the vessel broadside to the waves.

Cumulo: abl. of manner.

Praeruptus aquae mons: literally, ‘a precipitous mountain of water.’

106. **Hi....his**. Some make these words refer to those at the prow and those at the stern of Aeneas’ ship. Surely the reference is to the crews of different vessels.

107. **Terram** etc. Another poetic hyperbole.

Furit aestus arenis, 'the seething flood rages with sandy tide.' *Arenis*, abl. of means.

108. **Tres** : supply *naves*.

In saxa latentia : hidden by the raging waters ; in a calm the *saxa* formed a *dorsum immane* (v. 110).

109. **Saxa** etc., 'these rocks which are in the midst of the waters the Italians call Altars.' The verse is parenthetical.

It is supposed that the poet refers to two small islands, called Aegimuri, lying in the sea opposite Carthage. They were probably called 'altars' from the appearance of their summits. Servius says that they were so named because the Romans and Carthaginians made a treaty there ; but he is probably thinking of the Aegates Insulae near Sicily.

110. **Dorsum**, 'reef.'

111. **In brevia et syrtes**, 'on shoals and quicksands.' Servius makes it a hendiadys for *brevia syrtium*.

There is probably no reference to the Major and Minor Syrtes which lie to the south-east of Carthage.

Miserabile : an attribute of the action described in the preceding context. *Visu* : the second Supine.

113. **Lycios** : these Lycians were allies of the Trojans, who came not from Lycia, but from a district in Troas around Zelea that had been settled by colonists from Lycia.

114. **Ipsius** : Aeneas. Notice the short penult.

Ingens a vertice pontus : in nautical phrase, 'a heavy sea from above.'

115. **Puppim** : What nouns have *im* in accusative ?

Magister : in book VI., 334, we find his name, — *Leucaspis*.

116—117. **Volvitur in caput**, 'is rolled headlong.'

Ast, etc., 'but it (the ship) a billow, driving onward, whirls about thrice in the same place, and a sucking whirlpool swallows up in the deep.'

118. **Rari**, 'here and there.'

119. **Arma** : osier shields, for instance.

120. **Achati** : the best editions have this form and not

Achatae. It is a gen. of decl. II, from *Achates*, decl. III.

121. **Qua**: abl. of instrument.

Vectus: supply *est*.

122. **Vicit**, 'has overpowered.' Only one was wrecked,—that of Orontes.

Hiemps: all the best editions follow Ribbeck in spelling this nom. with a *parasitic* P.

Laxis compagibus: either instrumental abl., or abl. absolute.

Omnes: supply *naves*.

123. **Imbrem** = *aquam*.

Rimis: abl. of manner.

124. **Miscere**. 'to be agitated.' *Murmure*, abl. of manner.

125. **Emissam**: supply *esse*.

126—127. **Stagna refusa vadis**, 'that the deep water had been thrown up from the very bottom.' *Vadis*: abl. of separation.

Graviter commotus. Although the god is deeply moved (with indignation), he presents, as becomes a god, a *placidum caput*.

Alto prospiciens. (1) 'Looking forth from the deep sea,' where his palace is: (2) 'looking forth from the sea,' *i.e.*, above the surface of the waves: (3) 'looking forth over the deep.' *Alto* is abl. of separation, or locative abl. Frieze makes it a dat. = *in altum*.

Unda: abl. of separation.

129. **Caelique ruina**. Greenough interprets this, 'the wreck of the sky,' and Anthon, 'the warfare from on high,' as if the very sky were coming down in the warfare of the elements. Frieze makes the phrase = *ventis*, and interprets, 'the destructive force of the air.'

130. **Fratrem**. Saturn was the father of both Neptune and Juno. The accusative with *latere* is almost confined to poetry.

131. **Dehinc** is here, as often in Virgil, monosyllabic.

132. **Tantane** etc., 'has such confidence in your origin possessed you?'

The winds were the offspring of the Titan Astraeus and the goddess Aurora. Frieze thinks *generis* does not refer to the *origin* of the winds, but to their power as a *class* of beings.

133. **Jam**, 'now at length', after minor acts of presumption.

134. **Tantas moles**, 'such mountain-billows.' Some translate it, 'so great confusion.'

135. **Quos ego**—A case of *aposiopesis*,—an abrupt pause for rhetorical effect. Kennedy suggests *male mulcabo* to complete the sentence.

Praestat, 'it is better : ' *componere* is the subject.

136. **Post** etc., 'another time you will atone for your misdeeds by a different penalty.' On the present occasion the winds are merely restrained and sent back to their cave.

137. **Regi**: Aeolus.

138—139. **Non illi** etc., 'that not to him has been allotted the empire of the sea and the awful trident, but to me.' *Imperium* and *tridentem* are subjects of the inf. *datum* esse in indirect discourse after *dicite*. (Is *datum* masc. or neut.?)

Sorte datum: 'allotted.' Jupiter, Neptune, and Pluto chose their kingdoms by *lot*, Jupiter gaining heaven, Neptune the sea, and Pluto the nether realms.

Aeolus, an inferior deity, in rousing this storm had trespassed on the functions of Neptune. Juno, however, had led him to believe (v. 65) that it was his *mulcere fluctus et tollere vento*.

Immania saxa: the rocky island of Aeolia (v. 51).

140. **Vestras domos**: the abodes of the other winds as well as of Eurus.

141. **Clauso** etc., 'let him rule in the closed prison-house of the winds,' without the power of letting them loose.

142. **Dicto citius**: the comparative degree is accompanied by the abl. The meaning is 'before the words were uttered.' Greenough says, 'quicker than a word.'

144. **Adnixus**: with a comma before *simul* and another after *adnixus* the word goes with *Triton* alone. Without the commas it refers to both *Cymothoe* and *Triton*.

145. **Scopulo**: abl. of separation.

Tridenti: what nouns have *i* in abl.?

146. **Vastas** etc., 'makes a way through the vast sandbanks.'

148. "While Homer compares the agitation of an assembly to that of the sea (Il. II, 144), Virgil compares the sea calmed by Neptune to a seditious mob pacified by some grave orator. Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—*Kennedy*.

In this fine simile we have an allusion to the power of Roman eloquence over a ferocious mob.

Saepe does not modify *coorta est* but the whole idea. Translate it, 'as often happens.'

150. **Jam**: as in v. 133.

Faces et saxa volant. No citizen might carry arms of any kind within the walls of Rome; so the poet represents fury as arming his mob with 'fire-brands and stones.'

151. **Tum**: correl. of *cum*, v. 148.

152. **Conspexere**: although *volgus* is the noun, the individuals are here thought of.

155. **Genitor**: Neptune.

Caeloque etc., 'borne along in the open air.'

156. **Flectit**, 'turns hither and thither.'

Curru secundo, 'gliding chariot'; *curru*, old dat. = *currui*. *Secundo* here has its etymological meaning = *sequendo*—'following' the impulse of the steeds. Some take *curru* as an abl. with *volans*, supplying *equis* with *dat*.

157. **Quae proxima**: supply *sunt*.

158. **Libyae**: the district about Carthage was called Africa: Libya lay between Africa and Egypt: but geographical names are used loosely by the poets.

Vertuntur: the passive used reflexively. This is sometimes called the 'middle' use of the passive voice.

159—161. **Insula** etc., literally, 'an island forms a haven by the interposition of its sides.'

Quibus etc., 'whereby every billow from the deep is broken

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172. **Arena**: governed by *potiuntur* which takes the abl. This verb is found also with the gen., always in the phrase, *potiri rerum*, 'to get power.' The abl. with the deponent verbs was originally *instrumental*.

174. **Silici**, 'from the flint': many verbs of taking away and the like have the dative instead of the abl. of separation.

175. **Foliis**: abl. of means.

176. **Nutrimenta**: chips, stubble, etc.

Rapuitque etc., 'and rapidly kindled a flame in the dry wood.'

There is first the mere spark; then the fire in the leaves; then the burning chips and stubble; then the blazing fuel.

177. **Cererem**, 'corn' by *metonymy*. Sc *Mars* for *war*; *Bacchus* for *wine*; *Venus* for *love*; *Vulcan* for *fire*; *Jupiter* for the *upper air*, etc.

Cerealia arma: mills, pans, etc.

178. **Fessi rerum**, 'weary of their troubles.' Henry says, 'weary of the world.'

Rerum is a poetic gen. of specification

Receptas, *i.e.*, from the sea.

179. **Torrere**: the grain had been wet and needed *roasting* before they prepared *frangere saxo*.

181-182 **Pelago**: abl. of place. Frieze regards it as a dat. = *in pelagus*, and connects it with *prospectum*, 'a prospect seaward.'

Anthea si quem videat, 'if he can see any one like Antheus.' Here a clause is suppressed, such as *ut videat*,—'that he may see if he can see.' *Anthea* is declined like *Orpheus* of the grammars.

Phrygias = *Trojanas*, as Troy was included in Phrygia Minor.

Biremes: If this means vessels with two banks of oars it is an *anachronism*, as there were no such ships in Homeric times.

183. **Capyn**: decline *Capys* -yos -yi -yn -ye.

Arma: the shields were often fastened on the stern.

186. **A tergo**: pleonastic.

188. **Tela** is drawn into the relative clause.

Fidus Achates has become a proverbial expression for 'a true friend.'

190-191. **Cornibus**: this may be taken as an abl. of means with *alta*, or an abl. of description with *capita*.

Et omnem etc., 'and pursuing them with his shafts he disperses the whole crowd among the leafy groves.'

192. **Victor**, 'successful', used adjectively.

193. **Fundat**: subj. after *priusquam* because *purpose* is implied.

Numerum, i.e., seven.

194. **Hinc**=*postea*, 'then.'

195. **Quae cadis onerarat**. An *hypallage* for *quibus cadis onerarat*.

Deinde: it is the exigency of the metre that brings *deinde* into this strange position. In scansion the word is dissyllabic.

Acestes in the preceding winter had hospitably entertained Aeneas at Segesta in W. Sicily.

196. **Trinacrio**: Sicily was called *Trinacria* from its three promontories,—Lilybaeum, Pelorus, Pachynus.

Abeuntibus, i.e., to the Trojans when setting out on the voyage referred to in v. 34.

Heros: Acestes.

198. **Enim** implies a suppressed clause,—'I speak thus to encourage you', or the like.

Ante malorum=*praeteritorum malorum*.

Ante is used attributively in imitation of the Greek, as τῶν πρὶν κακῶν Conington joins *ante* with *ignari sumus*.

200. **Scyllaeam rabiem**, 'the rage of Scylla.' Derivative adjectives are often used in Latin where we use the possessive:—as *pugna Cannensis*.

201. **Accestis**=*accessistis*.

Scopulos: the reference is to the whirlpool of Charybdis.

Cyclopea saxa: this may mean the rocky coast of Sicily.

202. **Experti**: supply *estis*.

203. **Et**=*etiam*, 'even.'

Meminisse: subject of *juvabit*.

204. **Discrimina rerum**, 'crises of fate.'

205-6 **Tendimus**: supply *cursum*.

Fata ostendunt: the fate of Aeneas had been revealed in different ways:—

(1) By Hector's ghost, II, 295.

(2) By Creusa's ghost, II, 781.

(3) By the oracle at Delos, III, 94.

(4) By the Penates, III, 163.

(5) By Cassandra, III, 183.

(6) By the Harpy Celaeno, III, 253.

(7) By Helenus, III, 374.

207. **Vosmet**: the emphatic *vos*.

Rebus: dative.

209. **Spem voltu.....corde dolorem**. Notice the emphatic order, the pair *voltu, corde*, placed between the pair *spem, dolorem*. The grammarians call this *chiasmus*.

210. **Se accingunt**, 'prepare themselves', alluding to the Roman custom of girding up the *toga* at the beginning of active work.

Praedae, i.e., for the feast.

211. **Viscera**: properly, the nobler internal organs, heart, liver, etc. Here it is=*carnes*, or as Servius says, *quicquid sub corio est*.

212. **Pars secant**: a collective noun may have a plural verb.

Trementia figunt, 'pierce the yet quivering morsels': *figere*=*transfigere*.

213. **Aena**: for ablution. Meat was not boiled in the heroic age. If the poet is thinking of the customs of his own times, it is an *anachronism*.

215. **Implentur**: passive used reflexively.

Bacchi: by metonymy for *vini*: a genitive after a verb of filling in imitation of the Greek.

Ferinae, 'venison',—supply *carnis*

216. **Exempta**: supply *est*.

Mensa = *dapes*, 'viands.'

217. **Requirunt**, 'regret': some say 'inquire about.'

218-9 **Spemque . . . inter**: anastrophe.

Dubii, 'wavering.'

Credant: the so-called indirect question after *dubiū*.

Seu—sive: poetic for *utrum—an*.

Extrema pati, 'endure their final lot', i.e., 'are dead'—a euphemism.

Nec jam etc., 'and no longer hear when called upon.' Notice the force of *ex* in *exaudire*, 'from a distance.'

Vocatos probably alludes to the Roman custom at funerals of thrice invoking the dead by name and thrice uttering the "Farewell",—"Vale."

220. **Oronti**: an old genitive form = *Orontis*.

221. **Secum**, 'by himself.' There is much meaning in this. In sight of his men, however, *premit altum corde dolorem*, v. 209.

223. **Finis**: an end of the feast, or of the *longus sermo*.

224. **Despiciens**, 'looking down upon': the other reading *dispiciens* = 'looking abroad over.'

Velivolum: usually applied to a ship, 'winged with sails': here applied to the sea, 'alive with sails.'

225. **Sic** = *sicut erat*, 'just as he was', i.e., *despiciens* etc.

226. **Regnis**: dat. or abl.

227. **Jactantem**, 'revolving.'

Tales curas: either *such cares* as belong to the Ruler of the universe, or *such cares* as are occasioned by the troubles of Aeneas.

228. **Tristior**, 'sadder than usual': Venus was the "smiling goddess."

Oculos: synecdochical or Greek accusative, commonly called **acc. of specification**.

231-3. **Quid** etc., 'what offence so heinous can my Aeneas, what offence can the Trojans, have committed against thee that

for them having suffered so many fatalities the whole earth is barricaded on account of Italy?'

Committere potuere. Notice that the Latin present becomes the English perfect and the Latin perfect the English present.

Quibus clauditur=ut iis claudatur. Quibus: dativus incommodi.

Ob Itaiam · on account of Juno's purpose to keep them from Italy.

Orbis terrarum, lit. 'the circle of lands.' The ancients regarded the earth as a circular plane or disk. Prof. Warren in his "True Key to Ancient Cosmology", tries to prove that the world of the ancients was not a 'disk' but a 'globe'!! How would he explain this ever-recurring phrase? An *orbis* is never a *globe*.

234-237. **Certe pollicitus**, 'thou didst assuredly promise': supply *es*. Kennedy following Ribbeck has *pollicitu's=pollicitus es*. Those editors who try to make *pollicitus* a participle regard the construction as an *anacoluthon*,—*pollicitus* a nom. referring to *te* an accusative.

Hinc: from Aeneas, or from the Trojans.

Romanos fore: the object of *pollicitus*.

Olim, 'hereafter.'

Revocato etc., 'from the restored race of Teucer', i.e., from the re-established line of Teucer, the first king of Troy.

Omni dicione, 'with sovereign sway.'

238. **Hoc**, 'by this', i.e., this promise.

239. **Solabar**, 'I consoled myself for.'

Fatis etc., 'balancing adverse destinies by (prosperous) destinies', i.e., in misfortune hoping for fortune to come.

242. **Antenor**, a Trojan prince, nephew of Priam, escaped from Troy after its downfall and led a colony of *Heneti* to the head waters of the Adriatic.

243. **Illyricos** etc. On his way to Patavium, Antenor would have to pass *Illyricum* and the *Liburni* (an Illyrian tribe) and *Timavus*, a river between Istria and Venetia.

Penetrare: there is a *zeugma* here. With *regna* the verb means merely 'to reach.'

Tutus: notice the emphatic position; *safe* in spite of hostile peoples and the dangers of the deep.

244. **Superare**, 'to pass beyond.'

Timavi: this is a small river about a mile long at the head of the Adriatic. It flows into the salt water by seven subterranean channels. During storms its waters are forced back through these underground passages and with a 'roaring surge' (*pelago sonanti*) cover the fields.

245. **Ora novem**: the number is said to be seven, but these sources seem to vary according to the seasons.

Montis, i.e., the hill whence the stream issues.

246. **It mare proruptum**: a difficult passage. (1) 'The sea comes bursting forth'; (2) 'it rolls as a dashing sea'; (3) 'it goes forth to break upon the sea.' (1) *Mare*, subject; (2) *mare*, attributive to subject; (3) *mare*, object of supine *proruptum*.

247. **Tamen**: notwithstanding all his perils.

Urbem Patavi: a limiting genitive is often used instead of an appositive.

248 **Nomen**: probably *Veneti* (mod. Venice) from *Heneti* (see note on v. 242). Livy says the place where he first landed was called *Troja*.

Arma fixit: it was a custom with the ancients when they discontinued any calling to offer to the deity under whose auspices they had acted the instruments of their occupation. So here Antenor in gratitude for peace fastens his arms to the walls of the temple of his patron deity.

249. **Compostus** = *compositus*, 'laid at rest.' This was with the Romans the technical word for laying out a corpse and performing the last sad offices. Greenough and others translate the word, 'undisturbed', and refer it to the peaceful old age of Antenor after the turmoil of former wars.

250. **Tua progenies**: Venus, the daughter of Jove, and Aeneas, her son.

Caeli arcem: Olympus. Aeneas was deified after death, becoming one of the *Dei Indigetes*. (What is *apotheosis*?).

Adnuis: the present tense, as divine promises are immutable.

251. **Navibus amissis:** intended hyperbole. Only *one* was actually lost.

Infandum, 'unutterable woe',—attributive to the context. Many editions have it *infandum!*, an exclamation.

Unius: Juno. (See v. 4).

253. **Hic pietatis honos,** 'is this the recompense of piety?' *Hic* is attracted into agreement with the pred. noun *honos*.

Honos is the old form of *honor*. Compare *arbor, arbos; color, colos; labor, labos; lepor, lepos*. *s* medial as well as *s* final was changed to *r*. We have both forms in *quaeso, quaero*. Tradition ascribes to Appius Claudius Caecus the change of *s* to *r*.

Sic nos in sceptris reponis, 'thus dost thou restore us to power?' The promise had been given to Aeneas that the Trojan power should be re-established in Italy.

254. **Olli = illi.**

Subridens: notice the force of *sub*.

256. **Oscula libavit natae,** 'he kissed the lips of his daughter.'

Dehinc: monosyllabic.

257. **Parce metu,** 'spare thy fear',—*metu*, dative.

Cytherea: Venus is fabled to have risen from the waves near the island of Cythera.

Immota: predicative.

258. **Tibi:** ethical dative (*dativus ethicus*).

Lavini = Lavinii. Lavinium was the city Aeneas founded in Italy and named after his wife Lavinia, the daughter of Latnus.

259. **Sublimum:** adj. = English adv. phrase.

260. **Hic:** Aeneas. Some editions have *Hic tibi*—for *Hic—tibi*.

Remordet: notice the force of *re*, 'again and again.'

262. **Longius etc.,** 'and farther unrolling the scroll (of destiny) shall divulge the secrets of the fates.'

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272. **Hic**, i.e., at Alba.

Jam, 'after this.'

Ter centum. The whole interval from Aeneas to Romulus is *terna hiberna+triginta orbes+ter centum annos*=333 years. According to received chronology the interval is (1184-753) 431 years.

Regnabitur: impersonal. It is=*regnum erit*, 'the dynasty shall last.'

273. **Hectorea gente**: the principal hero of Troy gives his name to the race.

Regina sacerdos. **Ilia** is a 'princess' as the daughter of Numitor, and a 'priestess' as a Vestal virgin.

274. **Marte gravis**. Romulus and his twin brother Remus were the reputed sons of Ilia and Mars.

Partu dabit=*edet*, 'will give birth to.' *Partu*: abl. of means or manner.

Ilia: commonly known as *Rhea Silvia*. Her name *Ilia* hints at her Trojan origin through Aeneas.

275. **Lupae . . . laetus**, 'proudly clad in the tawny hide of the wolf his nurse', i.e., such a wolf as nursed him. Romulus and Remus, according to the story, were in their infancy nourished for some time by a she-wolf. So in statues and pictures Romulus was represented as clothed in the hide of a wolf, or as having his helmet adorned with a portion of a wolf's hide.

276-7. **Gentem**: the Trojan nation.

Mavortia moenia, 'the walls of Mars.' **Mavors** or **Mars** as the father of Romulus was the patron deity of Rome.

278. **Ego**: Jupiter speaks as the ruler of the universe.

Metas rerum, 'limits of power.'

279. **Imperium sine fine**. Rome has always been called The Eternal City.

Quin, 'nay even.'

280. **Metu**, i.e., with the 'terror' she is causing: so an abl. of means or manner. Some improperly say, 'on account of her fear' for Carthage.

281. **Consilia** etc., 'will change her purposes for the better.'

282. **Rerum dominos**, 'lords of the world', with an allusion to Rome's military fame.

Gentem togatam, 'the nation of the toga', with an allusion to Rome's civil greatness, as the *toga* was the civic robe of the Romans.

(Explain the terms *togati*, *palliati*, *bracati*.)

283. **Sic placitum**: supply *est tibi*, 'thus I have decreed'; or *est fatis*, 'thus have the fates decreed.'

Lustris: properly speaking, the *lustrum* was the atoning purification of the whole Roman people by one of the censors every five years. The word then came to be applied to the period between two *lustra*. Later Roman writers used the term to denote any space of five years. In the passage before us the word is used quite indefinitely.

Lustris labentibus: abl. absolute.

284-5. **Domus Assaraci**, i.e., the Romans, as Aeneas, the founder of the race, was the great-grandson of Assaracus. (See Lineage of Aeneas in MISCELLANY.)

Phthiam, the home of Achilles; *Mycenas*, the city of Agamemnon; *Argis*, the city of Diomed—represent here the whole of Greece, which was subdued by the Romans in 146 B.C.

Argis is probably a poetic dative. Some regard it as an abl. of place.

286. **Caesar**, i.e., *Caius Julius Caesar Octavianus Augustus*. His original name, before the great Julius adopted him, was *Caius Octavius Thurinus*.

Trojanus. The grandmother of Augustus was Julia, a sister of C. Julius Caesar: so Augustus was by blood in the *Julian* or *Trojan* line

Origine: an abl. of specification with *Trojanus*, or an abl. of description with *Caesar*.

287. **Qui terminet**: subj. of purpose.

Astris: he is to be deified.

289. **Caelo**: abl. of place. Augustus during life was honored as a god.

Spoliis Orientis: some think this refers to the defeat of Antony at Actium and the conquest of Egypt, B.C. 31: others regard it as an allusion to the subjection of the Parthians.

290. **Secura** has probably its etymological signification, 'free from care.'

Hic quoque, 'he also' as well as Aeneas. (See v. 259.)

291. **Tum:** in the age of Augustus.

292-4. **Canā . . . dabunt:** The general meaning appears to be, as Frieze remarks, that social faith, domestic purity, and public harmony will prevail.

Canā Fides: 'hoary', because she was scrupulously regarded in the primitive times of Rome. Greenough translates *canā*, 'unsullied.'

Vesta: Anthon thinks the poet here hints at the re-establishment of the national religion.

Remo cum fratre Quirinus: according to the common legend Remus was slain by his brother Romulus in a quarrel. So we may translate, 'Romulus reconciled with his brother Remus', referring to the restoration of concord after the civil wars. *Quirinus* was a Sabine god of war: Romulus after his apotheosis was identified with him.

Ferro et compagibus artis: a hendiadys for *ferreis compagibus artis*, 'with tight fastenings of iron.' *Ferro* and *compagibus* are usually regarded as ablatives of means with *claudentur*. Conington thinks differently and translates thus: 'grim with closely-welded plates of iron.'

Belli portae: the representation of the gates of War imprisoning Fury is merely a fancy of the poet's, with an allusion of course to the closing of the doors of the Temple of Janus in periods of peace. Before the Christian era the temple of Janus had been closed only *four* times;—once during Numa's reign; again after the First Punic War; and twice by Augustus in 29 B.C. and 25 B.C.

Impius has reference to the bloodshed of the civil wars between Caesar and Pompey, Augustus and Antony.

295-6. **Nodis**=*Catenis*, 'chains.'

Ore cruento: as some savage beast.

297. **Maia**: abl. of origin.

Genitum: Mercury, messenger of the gods. As he was the god of civilization, he is very properly sent on this mission of amity.

298-300. **Pateant . . . arceret**: commentators have puzzled their brains over the change of tense. As *demittit* is an historical present, it may take either the present or the imperfect after it. That it takes both in the same sentence is probably due to the demands of the metre.

Hospitio: abl. of manner.

Fati: the decree of fate that Aeneas should settle not in Africa but in Italy.

Finibus: abl. of separation.

301. **Remigio**: in Book IV, 238-242, we find Mercury flying by means of his *talaria* or winged sandals, and his *caduceus* or winged staff. His *petasus* or travelling hat is also sometimes represented as winged.

Adstitit: the change to the perfect indicates rapid action.

Oris: dat. or abl.

302. **Poeni**: this word marks the Phoenician origin of the Carthaginians: the adjective is *Punicus*, 'Punic.'

303. **Volente Deo**: is it Mercury or Jupiter? This heathen phrase has become our D.V., 'God willing.'

304. **Quietum animum**: not only does the queen feel no hostility or alarm, but she has even a *mentem benignam* towards the Trojans.

The common distinction between *animus* and *mens* here breaks down.

305. **At** here, as often, introduces a transition in the narrative.

Volvens: is this equivalent to *qui volvebat* or *qui volverat*? Commentators disagree.

306-9. **Ut primum**, 'as soon as.'

Exire, explorare, quaerere, referre, all depend on *constituit*

(Notice the *asyndeton*, or absence of a connective between *explorare* and *quaerere*.)

Accesserit: subjunctive of indirect question.

Nam etc. The cause of the hero's doubt is given.

Scan this verse (308), noticing the metrical peculiarity in *videt*.

Inculta: the plural adj. referring to two nouns—*locos* and *oras*—of different genders is neuter as the nouns do not represent persons or sentient beings.

Exacta, 'what has been learned.'

310. **In convexo nemorum.** The adj. *convexus* means 'arched',—either 'concave' or 'convex.' So the noun may contain either notion. The phrase probably means, 'in a deep recess among the trees' (which grow on the cliffs of the bay and overhang the waters below). Anthon with his customary dogmatism says,—“They who make *convexo* here equivalent to *concavo* and signifying merely 'a recess within the grove' mistake entirely the sense of the passage.” He translates the phrase, 'with jutting woods projecting over.' Now, most editors make the passage signify *not merely* 'a recess within the grove', but that, and something more,—viz. the overhanging woods, which the context plainly shows must be implied. Light is thrown on these two verses by vv. 229, 230, Bk. III., which are almost identical; *in secessu longo* taking the place of *in convexo nemorum*.

311. **Horrentibus:** either (1) 'dark', or (2) 'projecting.'

312. **Comitatus:** the part. here has a passive signification although the verb is a deponent.

Achate; a sort of abl. of means.

313. **Bina hastilia:** the distributive is often used by the poets instead of the cardinal numerals where *pairs* or *sets* are spoken of.

Crispans: either (1) 'brandishing', or (2) 'grasping.'

Lato ferro: the reference is to the head of the spear. The ablative is descriptive.

314. **Cui:** depending on *obvia*.

Mater: *Venus*.

Obvia: poetical for *obviam*.

315-7. **Arma**, 'equipments.' Some editors place a comma after *arma*, making a sharp contrast between *Spartanae* and *Threissa*.

Vel etc. = *vel* (*talis virginis*) *qualis* (est) *Threissa Harpalyce* (cum) *fatigat equos*.

Fatigat: either in riding them or in out-speeding them.

Eurum: the Mss. have *Hebrum*. But the Hebrus (Maritza) is not a rapid stream.

318. **Umeris:** dat. or abl. The best scholars reject the form *humerus*. Words of the same origin in cognate languages have no *h* sound.

De more: after the manner of a huntress.

319. **Venatrix**, 'as a huntress.'

Diffundere. In prose we should have the subjunctive, or *diffundendam*.

320. **Genu** and *sinus* are accusatives of specification. Some regard *collecta* as a deponent with *sinus* as object.

323. *Succinctam pharetra*: the quiver is fastened by a belt.

325. **Sic Venus:** supply *dixit*.

Filius: Aeneas.

326. **Mihi:** dative of the agent with perf. part. pass.

327. **Quam te memorem**, 'whom can I call thee?' This is a question of doubt—so *Dubitative Subjunctive*.

328. **Hominem sonat**, 'sounds human': a sort of cognate accusative.

329. **Phoebi soror:** Diana.

Nympharum: wood-nymphs or Dryads.

Sanguinis: partitive gen.

330. **Sis:** precative subjunctive (subj. of a Wish).

Leves: subjunctive verb from *levo*, are, etc.

Quaecumque: supply *dea*.

332. Notice the rare metrical peculiarity in this verse. The *que* at the end suffers elision before *erramus* of v. 333 by *Synapheia*

334. **Multa hostia**, 'many a victim.'

335. **Equidem**: it is said that Horace, Virgil, and even Cicero, always use this word in connection with the first person singular: so many erroneously regard it as a compound of *ego* and *quidem*.

Honore: *dignor* takes an acc. and an ablative.

336. **Virginibus**: the so-called dat. of the possessor.

337. **Alte**, 'high up.'

338. **Agenoris urbem**: Carthage is called the city of Agenor as Dido, the founder of the city, is descended from that Phoenician King.

339. **Fines Libyci**: either (1) 'the country is African'; or (2) 'the adjoining territories are African.'

Genus: grammatically in apposition with *fines*, but logically in apposition with a noun implied in *Libyci*. Wagner removes the period after *bello* and joins *genus* with the subsequent context.

340. **Urbe**: abl. of separation.

341-2. **Longa** etc., 'the tale of injury would be long; long the intricate details.'

Sed summa etc., 'but I shall follow out the chief points of the story.'

343. **Huic**: Dido

Agri: gen with an adj. of abundance. For *auri* many editions have *auri*, which seems more suitable when we consider that the wealth of the Phoenicians came from commerce. To a Roman *land* would be the chief wealth.

344. **Phoenicum**: partitive gen. with *ditissimus*.

Miseræ: usually regarded as a dative of agent with *dilectus*. May it not be a gen. with *amore*?

345-6. **Pater**: Belus. (v. 621.)

Intactam, 'a maiden.'

Jugarat=*jugaverat*.

Primis ominibus, 'at the first nuptial rites'—the auguries that preceded marriage being put here for the marriage-rites

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Byrsam : the story is that Dido bought from the native Africans as much land as she could enclose with a bull's hide. By cutting the hide into strips the cunning woman gained a large area for her colony. The story is a mere Greek fable to explain the origin of *Byrsa*. The word is not the Greek *βύρσα*, 'a hide', but the Phoenician *Bosra*, 'a citadel.' Ribbeck suspects and brackets vv. 367-8.

Possent : subj. in virtual *oratio obliqua*, expressing indirectly the terms of the stipulation.

Tergo = *tergore*.

369. **Vos** : an emphatic contrast.

370. **Quaerenti** : dat. with *respondit* understood.

Talibus : supply *verbis*.

374. **Ante diem** etc., 'Vesper closing the heavens would sooner put the day to rest.' It was the office of the God of evening to shut the portals of heaven (Olympus) when the Sun with his chariot had entered.

Componat : some codd. have *componet*. Distinguish them.

375-7. The order is—*Tempestat, forte sua, adpulit Libycis oris nos vectos Troja antiqua per diversa aequora*.

Vestras : why not *tuas* ?

Forte sua : by its mere casual occurrence,—according to the manner of tempests.

Oris : dative.

378. **Sum pius Aeneas** : this grates on modern sensibilities, as does *fama super aethera notus*. Their very simplicity of character relieved the ancients from the necessity of assuming a modesty which they did not feel.

380. **Patriam**, 'my father-land.' Tradition says that Dardanus, the son of Jupiter and Electra, a progenitor of Aeneas, came originally from Italy.

Genus ab Jove : the race of Dardanus is to be re-established by Aeneas and his Trojans.

Some place a colon after *patriam* and omit *et*. Then the passage becomes, 'my lineage is from Jove.'

381. **Denis**: distributives are often employed in multiplication.

Phrygium aequor off the Troad.

Conscendi navibus etc., 'I ascended the sea with my ships', with allusion to the notion referred to in *devenere*, v. 365 (see Note).

Navibus: abl. of means. The phrase for embarking upon a ship is *conscendere navem* or *in navem*.

382. **Data fata secutus**, 'following the decrees of destiny.'

383. **Euro=vento**.

384. **Ignotus**: reconcile with *notus* of v. 379.

385.6. **Nec**: take with *passa*.

Plura querentem, 'beginning to make further complaints.' The action is only attempted—Conative Present.

387. **Haud invisus caelestibus**, 'not hateful to the gods.'

388. **Qui adveneris**: subjunctive of reason, *qui=cum tu*.

390. **Classem**: the twelve missing ships.

391. **Versis Aquilonibus**, 'the winds having changed'.
Aquilonibus=ventis.

392. **Vani**: either (1) 'deceiving'; or (2) 'self-deceiving.' Greenough, making it qualify the act, translates it 'falsely.'

393.400. **Aspice bis** etc., 'behold twice six swans joyfully flying in column which the bird of Jove, swooping down from the tract on high, was just driving through the open sky: even now they are seen in long line either to fly to earth or to look down upon the ground already occupied. As re-uniting they sport with flapping wings and have been circling the sky in a flock and have been uttering melodious notes, etc.'

The arrangement of the clauses may cause the young student some perplexity. The natural order of the action is as follows:—

(1) The eagle swoops down on the swans.

(2) The swans re-unite, wheel through the air, and utter joyful notes.

(3) They fly towards the earth in a long line.

(4) Some are just alighting: others are looking down upon

those that have alighted, with the intention of following them.

The points of resemblance between the birds and the ships suggest themselves.

The swans are used in the figure, as the swan is sacred to Venus.

Some different readings and interpretations in this passage must be noticed :—

(1) *Captas* (v. 396) is regarded by some as equal to *capiendas*.

(2) In verse 396 Kennedy prefers *respectare*. (One part of the swans are alighting: the others *having alighted* look behind them on the spot occupied, while they are pluming their wings.)

(3) *Reduces* (v. 397), 'returning to the skies.'

(4) *Polum* (v. 398) is changed to *solum*, 'the ground.'

399. **Pubes tuorum** = *tua pubes*, 'thy manly youth.'

402. **Avertens**: supply *se*.

Rosea cervice: the marks of her divinity are (1) the rosy neck; (2) the ambrosial locks; (3) the gait.

403. **Ambrosiae**, 'ambrosial.' The term is usually applied to the food of the gods. Ambrosia was also a divine ointment. At length 'ambrosial' came to be an attribute of any thing excellent belonging to the gods.

Vertice, 'from her head.'

404. **Pedes ad .mos**, 'to her very feet.'

405. **Et vera** etc., 'and by her gait she became manifest a genuine goddess.' The gait divine was a swift, smooth, serpentine motion.

Notice the metrical peculiarity in this verse. The pause after *Dea* prevents the elision of final *a*.

407. **Tu quoque**, 'thou also', as well as Juno and others.

Falsis: Venus had just appeared as a huntress.

408. **Dextrae**: dative.

409. **Veras voces**, 'sincere words.'

410. **Talibus**: supply *verbis*.

Ad moenia, i.e., of Carthage.

411. **Obscuro aere** : it is a favorite device of Homer to make his heroes thus invisible.

412. **Et multo** etc., 'and with the thick covering of a cloud the goddess surrounded them.'

Circum—fundit : a case of *Tmesis*. What two constructions attend *circumfundo*?

413. **Eos** : Aeneas and Achates.

415. **Ipsa** : as contrasted with Aeneas.

416-417. **Laeta** : see v. 228, *tristior*. What has caused the change?

Templum : supply *est*.

Sabaeo ture : compare Milton's 'Sabaeen odors.' Venus was worshipped with frankincense and flowers : no victims were slain at her altars.

418. **Interea** : while Venus goes to Paphos.

Qua semita monstrat, 'where the path directs.'

419. **Plurimus** = *altissimus*, belongs to *collem* but is drawn into the relative clause.

421. **Molem** : his first view takes in the city as a *mass*.

Miratur : the cause of Aeneas' wonder may be gathered from *deserta peragro*, v. 384.

422. **Strata viarum** : poetical for *stratas vias*, 'paved streets.'
Viarum : partitive genitive.

423.4. **Pars—pars** : in apposition with *Tyrii*.

Ducere—moliri—subvolvere, depend on *instant*. Some editors place a colon after *Tyrii* and regard the infinitives as historical.

425. **Tecto** : Henry makes this refer to the whole circuit of the city. Probably the reference is to the selection of ground for a group of private dwellings. The site of single dwellings was not marked by the plough.

Concludere sulco : the origin of the use of the plough to trace out the area of a settlement is pre-historic.

426. **Jura magistratusque legunt** : this verse is probably an interpolation. It seems to contradict v. 507, and besides it

comes in very clumsily among the building operations of the context:—unless we translate it, ‘they choose a place for the courts of justice, for the magistrates’ halls, etc.’, which seems a far-fetched rendering.

Some of the different translations of this vexed passage are:—

(1) ‘They are making laws and choosing magistrates.’

(2) ‘They are appointing modes of judicial procedure and magistrates.’

(3) ‘They are choosing magistrates to carry out the laws.’

(4) ‘They are choosing judges and magistrates.’

It will be noticed that in (2), (3), (4), there is an effort to avoid a conflict between v. 507 and this passage.

427. **Alta**, ‘deep.’

Theatris: to a Roman of Virgil’s day a city was not complete without a theatre. The poet here, however, disregards chronology entirely. There were no theatres even in Athens till 500 B.C. There were no permanent stone theatres in Rome till the first century B.C.

429. **Rupibus**, ‘from the quarries.’

Excidunt: distinguish from *excidunt*.

Scaenis etc., ‘lofty decorations for the future stage.’ A limiting dative instead of a genitive sometimes accompanies nouns.

430. **Qualis** etc.: the full construction would be *talis labor eos exercebat qualis labor apes exercet*.

434. **Venientum** = *venientium*.

435. **Praesepibus**: the attention of the young student must be called to the perplexing irregularities of this noun. It has not fewer than five modes of declension:—*praesepe* -is; *praesepes* -is; *praesepis* -is; *praesepia* -ae; *praesepium* -i. It is a heterogeneous heteroclit, truly!

Pecus and *praesepibus* are here transferred from cattle to bees.

436. **Redolent thymo**: this verb may be followed by an accusative. Some take *thymo* as an abl. of cause with *fragrantia*.

This whole *simile of the bees* is taken almost *verbatim* from the poet's earlier work—The Georgics, IV, 162-9.

437. **Jam**, 'even now'; whereas Aeneas only hopes for a city—the promised Lavinium.

438. **Suspicit**: Aeneas is no longer on the hill.

439. **Mirabile dictu**: for the construction see note on *misera-bile visu*, v. 111.

440. **Miscet viris**: supply *se*. *Viris* may be either dat. or abl. *Ulli*=*ab ullo*.

441. **Laetissimus**=*uberrimus*.

Umbræ: gen. with an adj. of plenty. Some editions have *umbra*.

442. **Quo** accompanies *loco*, 'the place where.'

Primum: on their arrival. Greenough takes *primum* with *signum*.

444. **Monstrarat**=*monstraverat*.

Fore depends on *monstrabat* understood.

445. **Facilem victu**: there are several interpretations of this phrase:—

(1) 'rich in provision'—*victu*, abl. of noun *victus*.

(2) 'easy to be supported'—*victu*, 2nd supine of *vivo*.

(3) 'easily victorious'—*victu*, 2nd supine of *vinco*.

446. **Sidonia**=*Phoenissa*=*Tyria*.

447. **Numine Divae**, 'the divine presence of the goddess.' Some make it refer to the splendid statue of the goddess.

448. **Aerea cui** etc., 'whose brazen threshold and brass-cased beams rose on steps; the hinges creaked on brazen doors.'

There is much variety of opinion on this passage. Some additional renderings and readings are:—

(1) 'Whose brazen threshold and door-posts of brass connected with this etc.'

(2) (With reading *nixaeque*) 'whose brazen threshold and brazen door-posts etc.'

(3) (With reading *nixaeque*) 'whose brazen threshold and beams of the roof on brazen columns etc.'

comes in very clumsily among the building operations of the context:—unless we translate it, ‘they choose a place for the courts of justice, for the magistrates’ halls, etc.’, which seems a far-fetched rendering.

Some of the different translations of this vexed passage are:—

(1) ‘They are making laws and choosing magistrates.’

(2) ‘They are appointing modes of judicial procedure and magistrates.’

(3) ‘They are choosing magistrates to carry out the laws.’

(4) ‘They are choosing judges and magistrates.’

It will be noticed that in (2), (3), (4), there is an effort to avoid a conflict between v. 507 and this passage.

427. **Alta**, ‘deep.’

Theatris: to a Roman of Virgil’s day a city was not complete without a theatre. The poet here, however, disregards chronology entirely. There were no theatres even in Athens till 500 B.C. There were no permanent stone theatres in Rome till the first century B.C.

429. **Rupibus**, ‘from the quarries.’

Excidunt: distinguish from *excidunt*.

Scaenis etc., ‘lofty decorations for the future stage.’ A limiting dative instead of a genitive sometimes accompanies nouns.

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(4) Instead of making *trabes* a subject of *surgebant* we may supply *erant* with *nexae* or *nixae*.

What was the composition of *aes*?

Gradibus: abl. of place. Some say abl. of separation, 'from steps.'

Foribus: either dat. with *stridebat*, or a. l. of place.

Notice the *synapheia* at the end of verse 448.

450. **Timorem.** Whose fear?

452. **Rebus:** either dat. or abl.

453. **Lustrat dum singula,** 'while he surveys the objects one by one.'

454. **Dum quae fortuna** etc., 'while he wonders at the prosperity of the city.' (*Quae* not interrogative but relative.)

455. **Artificum manus,** 'the skill of the artists.'

Inter se: translate freely, 'compared together.' Ribbeck reads *intrans*, 'entering.' Madvig reads *intra se*, 'in his own thoughts.'

Operum laborem, 'the elaborate finish of their works.'

457. **Jam,** 'by this time.'

458. **Atridas:** Menelaus and Agamemnon.

Saevum ambobus: Achilles, angry with Agamemnon on account of the seizure of Briseis, refused to take any further part in the war and shut himself up in his tent, whence he came forth at last on the death of his friend, Patroclus. Achilles was cruel to Priam inasmuch as he slew Hector, the aged monarch's son, and treated the old man himself harshly when he came to beg his son's body for burial.

461. **En Priamus:** *en* takes nom. or acc.

Sunt hic etc., 'here too a noble action has its due reward.'

462. **Sunt lacrimae rerum** etc., 'there are tears for human sufferings, and human woes touch the feelings.' *Rerum:* objective genitive.

463. **Haec fama,** i.e., this fame of ours, or of Troy.

464. **Pictura inani,** 'empty representation'—*empty*, as the representations were not the real objects themselves. It is

commonly thought that the poet here refers to *paintings*. Some editors, however, suppose that the representations are in *sculpture*.

465. **Flumine largo**, 'with a copious flood of tears.'

466-8. **Namque** etc., 'for he saw how *here* the warrior Greeks were fleeing around Troy; how the Trojan youth pressed upon them: how *there* the Trojans were fleeing; how the crested Achilles in his chariot pursued.'

Pergama: the citadel of Troy for the whole city.

Hac: adverbial ablative.

Curru: abl. of place or of means.

Fugerent, premeret, instaret: the subjunctive of the so-called indirect question.

In the passage before us there are seven representations:—

(1) A contest between the Greeks and Trojans with victory alternating.

(2) The death of Rhesus.

(3) The death of Troilus.

(4) The matrons of Troy before the statue of Minerva.

(5) Priam ransoming the dead body of Hector.

(6) The battle of Memnon.

(7) The contest between the Amazons and the Greeks.

These scenes are suggested to the poet by passages in the *Iliad* and the *Cyclic Poems*.

469. **Rhesi**: the story is that Rhesus, a king of Thrace, came to Troy as an ally of Priam with the promise of an oracle that if his steeds should taste the pasturage of Troy or drink the waters of the Xanthus, Troy would be impregnable. On the night of his arrival Ulysses and Diomed slew him while asleep and took his horses to the Grecian camp.

Tentoria: an anachronism. The combatants at Troy encamped in huts made of turf and twigs.

Velis, 'coverings': an abl. of description.

470. **Primo somno**, 'by the first sleep', i.e., either (1) the sleep of the first night after his arrival, or (2) the first—and so deepest—sleep.

472. **Avertit**: historical present, or narrative perfect.

473. **Gustassent**: subj. of purpose with *priusquam*.

474. **Amissis armis**: abl. absolute. *Armis*: his shield and perhaps helmet.

475. **Impar** etc., 'having engaged with Achilles in unequal combat.'

476. **Curru**: dat. or abl.

Inani, 'empty' literally: compare *inani*, v. 464.

477. **Huic**: dat. of reference.

478. **Versa hasta**: some make this refer to the spear of Achilles with which Troilus has been pierced. It is better, however, to regard it as Troilus' own spear which trails in the dust as he is dragged along.

Pulvis: the final syllable has the *ictus* and is long.

479. **Interea**: 'next in order.' The scenes as they present themselves in order resemble the events of a narrative.

Non aequae, 'unpropitious.' Minerva, like Juno, was incensed at the judgment of Paris.

480. **Crinibus passis**, 'with dishevelled hair'—a sign of grief. *Crinibus*: abl. abs., or abl. of description with *Iliades*.

Peplum: the large and splendid outside mantle of Grecian women. There is a reference here to the sacred robe carried in procession at Athens and offered to Pallas Athene every five years at the Panathenaeon Festival.

In the Iliad, VI., 269-312, the Trojan matrons at Hector's request carry to the temple of Minerva Hecuba's richest robe in the hope of mitigating the wrath of the goddess.

481. **Tunsae** etc., 'beating their breasts with their palms.' *Pectora*: acc. of specification.

482. **Solo**: locative ablative.

483. **Ter circum** etc. Virgil's account is quite different from Homer's. According to the latter poet, Hector's body was dragged to the Grecian fleet and three times a day for the space of twelve days was dragged round the tomb of Patroclus. Homer says nothing about the dragging of Hector's body around the

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505. **Foribus Divae**, 'at the doorway of the goddess', i.e., at the entrance of the *cella* or inner temple which contained the statue of Juno.

Media testudine templi, 'under the vaulted roof of the temple.' As Anthon remarks, *in media testudine* would signify 'under the very centre of the arched roof.'

506. **Armīs** = *armatis*.

507. **Jura dabat legesque**, 'she was dispensing justice and giving laws.' Anthon's translation is worth examining—'she was giving out the unwritten and written principles of justice.'

508. **Aequabat** etc. This seems to imply that she was allocating the public works according to her own ideas of *fairness* or by the aid of *lots*.

509. **Concursu**, i.e., of Carthaginians: abl. of manner.

512. **Penitus**, 'far away.' Some say, 'altogether.'

Oras: acc. of limit.

513. **Perculsus**: a variant reading is *percussus*.

514. **Conjungere**: depending on *ardebant*.

515. **Res incognita**: perhaps 'the uncertainty of the issue.'

516. **Dissimulant**: this verb means *to conceal what is*; *simulare* means *to pretend what is not*. (See v. 352.)

517. **Quae fortuna viris**: supply *sit*. The reference is not to the present fortune of the men, of which Aeneas is aware, but to the vicissitudes of the interval of their separation from him.

Linquant like *sit* refers to the past.

518. **Quid**: adv. accusative. Many Mss. have *Quid veniant cuncti*, 'why they come in a body.' (They thought that the storm had scattered their lost companions).

Navibus, 'from the ships.'

519. **Orantes** denotes purpose.

Veniam, 'favor.'

Clamore: amid the shouts of the Tyrians.

520. **Introgressi**: supply *sunt*.

Coram: in the queen's presence.

Copia, 'opportunity.'

521. **Maximus**: supply *natu*, 'eldest', and so most dignified.

523. **Gentes superbas**: the neighboring tribes of Africa.

524. **Troes**: notice the emphatic position. The queen knows the story of the Trojan war (see v. 456 seq.) and Ilioneus gains her sympathy from his first words by *Troes te miseri*.

Maria: accusative of that over which motion takes place. There is no need of supplying *per* or *circum*, as many do, or of taking *vecti* in an active sense = *navigare*.

525. **Infandos**: it was a violation of hospitality to maltreat strangers.

526. **Pio**, 'god-fearing.'

Propius aspice. 'examine more closely.'

527. **Non**: notice the emphatic place.

Populare = *ad populandum*.

Penates: by metonymy for 'homes.'

528. **Raptas vertere** = *rapere et vertere*, 'to seize and drive away.'

529. **Non . . . victis**, 'there is no such hostile intention in our mind nor belongs such insolence to the conquered.'

Victis: alluding to the destruction of Troy.

530. **Hesperiam**: the western land. *Oenotriam*: the land of vines. *Italiam*: the land of herds.

What country did the Romans often call Hesperia?

Cognomine: abl. of specification.

531. **Ubere** = *ubertate*, 'fertility.'

532-3. **Fama**: supply *est*, of which *dixisse* is the true subject. Translate—'now there is a report that their descendants have called the land Italy.'

Ducis: the mythical *Italus*.

Gentem = *terram*.

534. **Huc**: the common reading is *hic*.

This is the first of Virgil's incomplete verses.

What reason has been given for the presence of so many hemistichs in the Aeneid? How is it that there are so few in the first book? (See INTRODUCTION).

It should be remembered that the sense is complete in all but one of the incomplete verses of the poem. It may well be doubted whether Virgil ever intended to fill out all of the short lines.

It will be noticed that nearly all the hemistichs have one point in common,—they end *in a foot*. Account for this.

535. **Subito**: adverb. Heyne takes it as an adj. with *fluctu*.

Adsurgens fluctu: (1) 'rising over the deep',—*fluctu*, abl., or dat.=*fluctui*: (2) rising from the deep',—*fluctu*, abl. of separation.

Explain the terms *heliacal*, *cosmical*, and *acronycal* as applied to the rising and the setting of constellations.

Orion: the rising of Orion about the summer solstice was accompanied by storms.

536. **Penitus**, 'far away', as in v. 512. Anthon takes the word with *procacibus*, 'fiercely boisterous.'

Procacibus Austris, 'by boisterous winds.'

537. **Superante salo**, 'the sea o'erpowering us.'

538. **Pauci**, 'only a few.'

Oris: dat.=*ad oras*.

540. **Hospitio**: abl. of separation.

541. **Prima terra**, 'on the margin of the strand.'

543. **At sperate**: supply *fore*.

Fandi atque infandi: used as genitives of the indeclinable *fas* and *nefas*.

544. **Erat**: he speaks of Aeneas as of one dead.

545. **Pietate**: abl. of specification with *justior*. Many editors place a comma after *alter* and take *pietate* with *major*.

Bello et armis: as a leader and as a soldier.

Observe the Chiasmus in *justior pietate bello major*.

546-7. **Si vescitur aura aetherea**, 'if he still breathes the air of heaven': *vescitur* governs the abl.

Occubat umbris, 'has fallen a prey to the shades'; so dative case. Others make *umbris*=*in umbris*, 'lies among the shades.'

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guards, or from the subtle influence of Mercury?

563.4. **Res dura**, 'pressing necessity.'

Talia moliri, 'to undertake such things' as the attack of the guards on the Trojans.

Custode=*custodibus*.

565. **Aeneadum**=*Aeneadarum*.

Nesciat: subj. in a question of appeal.

Trojae urbem=*Trojam urbem*.

566. **Virtutesque virosque**; hendiadys for *virtutesque virorum*.

Incendia, 'calamities.'

567. **Obtusa**, 'unfeeling.'

568. **Nec tam** etc., 'nor does Sol yoke his steeds so far from the Tyrian city.'

There was a popular belief that the natives of frigid countries were cold and unsympathetic.

569. **Saturnia arva** • Saturn is fabled to have reigned in Italy after he was expelled by Jupiter from Olympus.

570. **Erycis fines**: the district about Mt. Eryx in W. Sicily.

571. **Auxilio**: with men and equipments. *Opibus*: with food etc. (*Auxilio*: abl. of means with *tutos*.)

572. **Et**=the English 'or.'

Pariter, 'on equal terms.' Some editors remove the interrogation mark after this verse and supply *si* before *voltis*.

573. **Urbem quam statuo vestra est**: poetic for *ea urbs quam statuo vestra est*.

574. **Mihi agetur**, 'will be treated by me.'

Mihi: dat. of agent. *Agetur*: although there are two subjects, *Tros* and *Tyrius*, the singular emphasizes the idea that both will be as one.

575. **Noto**=*vento*.

576. **Adforet**: the imperfect marks an *unaccomplished* wish in the present.

What would *adsit* signify?

577. **Dimittam**: notice the force of the prefix, 'in different directions.'

Extrema. 'frontiers.'

578. **Silvis aut urbibus**, i.e., in uninhabited or in inhabited places.

Errat: although *si* introduces a virtual indirect question, still the indicative is used as there is a hint that the thing is so.

579. **Animum;** acc. of specification.

580-1. **Jamdudum ardebant**, 'had long been eager.'

582. **Nate dea**, 'goddess-born'; i.e., Aeneas, son of the goddess Venus.

584. **Unus:** Orontes (v. 113).

585. **Respondent**, 'answer to.'

Dictis matris: see vv. 390, 391.

587. **Purgat**, 'clears itself',—'melts.'

588. **Restitit**, 'stood forth.'

589. **Os umerosque**, 'in face and form': acc. of specification.

590-1. **Lumen purpureum**, 'the ruddy glow.'

Laetos honores, 'sparkling beauty.'

592. **Quale** etc., 'such grace as art to ivory gives': supply *tale decus*.

593. **Circumdatur**, 'is enchased.'

594-5. **Cunctis improvisus**, 'to all unexpectedly'—the dat. depending on the adj.

597. **Miserata**=*quae miserata es*, 'who alone hast pitied.' This verb means 'to show pity': *misereri* is 'to feel pity.'

598-600. **Reliquias Danaum.** See note on v. 30.

Quae urbe, domo socias, 'who sharest with us thy city and home.' The ablatives are locatives. Some editors make them ablatives of respect.

601-2. **Non opis est nostrae**=*non possumus: opis*,—predicative gen. of the species subjective.

Nec quicquid etc.=*nec gentis Dardaniae quicquid gentis Dardaniae est ubique*.

603-4. **Si quid usquam justitia**, 'if justice is anywhere of any account.' The reading *justitiae* would refer to the justice of the gods.

605-6. **Ferant**: subj. of a wish.

Quae te tam etc., 'what age has been so blest as to bring thee into being?'

607-8. **Dum montibus** etc., 'as long as the shadows traverse the slopes of the mountains', i.e., as long as the sun pursues his course in the heavens.

Montibus: dat. of reference = *montium*.

Polus dum etc., 'as long as the heavens nourish the stars': an allusion to the Epicurean notion that fiery particles of aether in the atmosphere fed the perpetual fire of the stars.

610. **Quae . . . cumque**: tmesis.

611. **Ilionea**: notice the long penult.—the Greek $\eta\alpha$ is reproduced.

612. **Post**: adv. = *postea*.

613. **Primo** may be either adj. or adv. It is better to make it an adv. to match *deinde*.

615. **Quis casus**, 'what destiny.'

616. **Immanibus** refers to the Africans.

Oris = *ad oras*.

617. A verse difficult to scan. It is *spondaic*. It has two *elisions* and a *hiatus*.

619. **Equidem**, 'by the way.'

Teucrum: this was the son of Telamon of Salamis who on his return from the Trojan war was banished by his father for not saving the life of his half-brother Ajax. Teucer founded a second Salamis in the island of Cyprus. This Teucer must not be confounded with Teucer the founder of the Trojan line.

Sidona: acc. of limit.

Venire: *memini* takes the present inf. when the action is vividly recalled.

621-2. **Beli**: Virgil represents Belus, the mythical father of Dido, as ruling over Cyprus at this time,—a bold anachronism.

624. **Pelasgi** = *Graeci*, 'Greek.' The Pelasgians proper were the earlier inhabitants of Greece, who were spread likewise over a part of Asia Minor, and over Crete, Latium and Etruria.

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Stat in, 'centres in.'

647. **Ruinis**: dat. =abl. of separation.

648. **Pallam**, poetic form of *pallium*, was an outer garment, nearly square, worn over the tunic, commonly made of wool.

Signis etc., 'stiff with golden figures' = *signis aureis*.

649. **Velamen**: usually translated, 'a veil.' Kennedy thinks it is a light exterior robe or shawl.

Acantho: the golden threads of the embroidery imitated the leaves and flowers of the yellow acanthus.

650. **Ornatus**: in apposition with *pallam* and *velamen*.

Mycenis: for Greece. Helen belonged to Sparta.

651. **Peteret** has its final long ζ by *ictus*.

654-5. **Maxima**, 'eldest': supply *natu*.

Collo monile bacatum, 'a pearl necklace': *collo*, dat. of reference.

Duplicem etc. The coronet had two circlets,—one adorned with gems, the other golden. *Gemmis*: one editor says this is an abl. of *manner*; another, an abl. of *material*; still another, an abl. of *cause*.

658. **Faciem et ora**, 'in form and features.'

659-660. **Donisque** etc., 'and by his gifts may inflame the queen to frenzy': notice the *prolepsis* in *furentem*.

Ossibus: dative.

Ignem: the flame of love.

661. **Quippe** etc. With our reading the verse is closely connected with the preceding. Some editors place a period after *ignem* and join this verse with the next.

Domum ambiguum, 'the treacherous race': compare vv. 348-368; also v. 671, *Junonia hospitia*.

Bilingues: the Tyrians were 'double-tongued' in two senses. (1) They spake Greek and Punic. (2) They were treacherous, if there was any basis for the Roman proverb—*Punica fides*—a synonyme for duplicity.

662. **Urit**: supply *eam*, 'troubles her.'

Recursat: the promises of Jupiter had relieved Venus for a time.

664. **Vires—potentia** : in apposition with *nate*.

Solus : a nom. in app. with a voc.

665. **Typhoia tela** : the thunderbolts with which Jupiter overpowered Typhoeus.

Femnis : indicating the resistless power of love.

(66). **Tua numina**, 'thy divine aid.'

Posco : Venus claims her son's aid as a mother's right.

667-9. **Ut . . . jactetur** : the so-called indirect question with *nota (sunt)*.

Jactetur : the final becomes long by the *ictus*.

Nota = notum : neuter plural for singular in imitation of the Greek.

671-2. **Junonia hospitia**. As Juno is the patron goddess of Carthage, Venus suspects Carthaginian hospitality.

Vertant : so-called ind. question again.

Cardine : ablative on account of the notion of time contained in it.

674. **Quo numine** : she is thinking of Juno.

(75. **Mecum**, 'with me' = as well as I.

676. **Qua** : adv. Some supply *ratione*. This clause (of ind. question) depends on *accipe mentem*.

677-8. **Regius puer** : Ascanius.

Accitu, 'at the call' : abl. of cause.

Cura : in app. with *puer*.

679. **Pelago restantia**, literally, 'remaining from the deep' : abl. of separation.

680. **Sopitum somno**, 'buried in sleep' : abl. of manner.

Super is often almost = *ad* where high places are mentioned. When does *super* govern the abl. ?

682. **Mediusve occurrere**, 'or to interpose to prevent' : *medius = obviam*.

683.4. **Tu** : in contrast with *hunc*, v. 680.

Faciem illius falle dolo, 'counterfeit his form.'

Non amplius : "the comparatives *plus*, *minus*, *amplius*, *longius*, are often used with words of measure or number with-

out affecting their case (being in a kind of apposition)."

Notos: as Cupid is himself a boy.

685. **Gremio**: dat. = *in gremium*.

686. **Laticem Lyaeum**, 'the liquid of Bacchus', i.e., wine. Bacchus was called Lyaeus (Grk. Λυαῖος) as he frees the mind from care—λύειν.

688. **Inspires**: after *ut* of v. 685.

Veneno: the poison of love.

690. **Gressu**: abl. of manner.

Gaudens: the mischief-making god.

691. **At** denotes transition as in vv. 267, 305.

Ascanio: dat. of reference.

692. **Fotum gremio**, 'fondled in her bosom.'

693. **Idaliae** = *Idalium* of v. 681.

694. **Adspirans**, 'breathing fragrance.'

Floribus—umbra: ablatives of means with *complectitur*.

695. **Dicto parens**, 'obedient to instructions.'

696. **Tyriis**: poetic dat. = *ad Tyrios*.

Duce Achate: abl. absolute. Some say abl. of cause.

697-8. **Venit**: the scansion shews that this is the historical present—'when he arrives the queen has already reclined on the gilded couch with its splendid draperies and has taken her place in the midst.'

Aulaeis: abl. of description with *sponda*.

Aurea: scanned as a dissyllable by *Synizesis*.

Locavit: supply *se*.

700. **Discumbitur**: used impersonally; *dis-* signifying their respective places.

Strato super ostro—literally, 'on the spread purple.' *Super* in prose means 'concerning' when it governs the abl.

The whole description of the banquet is anachronistic. Virgil describes the customs of his own times.

701. **Cererem**: by metonymy for *panem*.

Canistris, 'from baskets.' Or is it 'in baskets' as Frieze says?

702. **Tonsis mantelia villis**, 'towels with close-shorn nap': *villis*, abl. of description.

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Many editions have the reading *insideat*, 'is sitting upon her'—explained by *gremio fovet*. With either reading we have the subj. of ind. question after *inscia*.

720. **Acidaliae**: Venus.

Abolere Sychacum, 'to blot out the remembrance of Sychaeus.'

721. **Vivo amore**: as opposed to her love for her dead husband.

Praevertere, 'to preoccupy.'

722. Translate: 'her feelings long dormant and her long inactive love.'

723. **Prima quies**: supply *est*, which is accompanied by the dat. *epulis*.

Mensaeque remotae: see v. 216.

724. **Vina coronant**: it was a custom at feasts to place wreaths around the *pocula* or drinking-cups.

725. **Vocem volutant**: they sing.

726. **Laquearibus aureis**: abl. of place or of separation. The *laquearia* or *lacunaria* were the hollow spaces in the ceiling between the intersecting beams. These spaces were usually ornamented by painting or gilding.

Notice the *synizesis* in the last foot of this verse.

729. **Pateram**: a shallow bowl.

Belus: probably the founder of the family;—not the father of Dido.

730-1. **A Belo soliti**=*orti a Belo so'iti implere*.

Nam etc., 'for they say that thou dost protect the rights of guests.'

Jupiter is invoked as the god of hospitality—Lat. *Jupiter hospitalis*—Grk. Ζεὺς ξένιος.

732. **Tyriis**: dat. with *laetum*.

733. **Velis**: subj. of a wish.

Hujus: supply *dici*.

Minores: supply *natu*.

734. **Bona Juno**: invoked as the tutelary goddess of Carthage.

735. **Coctum celebrat faventes**, 'celebrate this gathering with fair-omened words.' Kennedy thinks the passage means—'hold the feast (*convivium*) with friendly spirit.'

736. **Laticum libavit honorum**, 'poured out an honoring libation of liquor.'

737. **Libato**, 'when the libation had been poured': the participle is used alone as an abl. absolute.

Summo tenuis ore, 'with the very tips of her lips.'

738. **Impiger**, 'quickly', qualifies the act.

739. **Pleno se prouit auro**, 'drenched himself in the brimming goblet of gold.'

740.1. **Proceres**: supply some verb, as *bibunt*.

Cithara etc., 'the long-haired Iopas on his gilded lyre pours forth in loud strains etc.' **Crinitus**: as a votary of the god of the lyre, the long-haired Apollo.

Quae: a better reading than *quem*.

Atlas: as Mt. Atlas is in Africa, the poet makes Atlas, the mythical astronomer, the teacher of the African Iopas in natural science.

742. **Labores**, 'eclipses.'

743. **Unde**: supply *sint*.

Ignes, 'lightnings.'

744. See PROPER NAMES.

745. **Quid** etc. The general meaning is—Why the days are short in winter or why the nights are short in summer. Conington would make the second part—Why the nights are long in winter. The interpretation hinges on *tardis*. Does it mean 'slow in coming' or 'slow in going'?

These two verses are reproduced from Georgics II, 481-2.

747. **Ingeminant plausu**, 'applaud again and again.'

749. **Longum amorem**, 'a long draught of love.'

750. **Super**, 'concerning.'

751. **Aurorae filius**: Memnon, slain by Achilles.

752. **Diomedis equi**: the steeds taken from Rhesus.

Quantus: this may refer to stature or to renown.

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something that interests the soul; *aspicere*, to behold, with or without a purpose.

Ceteri, all the rest, in opposition to those first named; *reliqui*, those that remain, the rest; *alii*, others.

Clipeus, a small round shield for infantry; *parma*, smaller, for cavalry; *scutum*, a large shield,—also the great oblong, hide-covered shield; *ancile*, the sacred oval shield, and also that made like it; *pelta*, a small, light shield in the shape of a half-moon.

Concilium, a council; *consilium*, counsel.

Cruor, blood gushing from the body or blood when shed; *sanguis*, blood in the body.

Cuncti, all actually united; *universi*, all collectively; *omnis*, of units making up a whole; *totus*, of a whole as made up of units.

Decus, that which adorns or honors; *deccr*, that which is becoming.

Dives, rich; *locupies*, well-off, (often) rich in lands.

Donum, a gratuitous gift; *munus*, a reward.

Dulcis, sweet to the taste; *suavis*, sweet to the smell; *amoenus*, agreeable to the eye; *jucundus*, pleasant (in a general sense).

Epulae is the general word for a meal, frugal or sumptuous, at home or in public; *convivium*, a social meal; *dapes*, a religious meal; *epulum*, a meal in honor of something, a festival; *comissatio*, a revelling.

Facies, the face, which does not change; *vultus*, the countenance, which changes.

Fama, intelligence somewhat authentic; *rumor*, an unauthentic report.

Fari, to use articulate speech; *loqui*, to speak as an intelligent being; *dicere*, to express one's ideas in order; *aiō*, to assert, as opposed to *negare*; *inquam*, introduces the direct form of speech.

Fortuna is fortune, a sort of deity that influences human affairs from personal like or dislike; *fors*, blind chance; *sors*, the means of determining fate,—a lot, and so fate itself.

Fructus is a general word, spoken of land as well as of trees; *fruges*, usually applied to produce of the earth.

Frustra, in vain, referring to the frustration of the hopes of the subject; *nequidquam*, to no purpose, with no result.

Flumen, a general term; *rivus*, a brook; *amnis*, a broad, deep river; *fluvius*, opposed to stagnant water.

Fulmen, lightning that strikes the earth, a thunderbolt; *fulgur*, a momentary flash of lightning.

Haud, not at all, most frequently with adverbs; *non*, not, ordinary neg. adv.

Homo, a human being, man or woman; *mas*, the male, as opposed to *femina*, the female; *vir*, the man, as applied to the sterner and stronger sex, opposed to *mulier*; *vir* is also applied to a distinguished man.

Interea refers to a space of time, the whole interval: *interim*, to a point of time, or to a momentary affair.

Ira, anger, as a passion; *iracundia*, habitual inclination to anger.

Jubere, to order, with the notion that the person has a right to order; *imperare*, to command with power; *praecipere*, to direct, on account of superior knowledge; *mandare*, to give a commission; *edicere*, to declare officially.

Juventus, a collection of youth; *juventa*, the time of youth; *Juventas*, the goddess of youth.

Lex, a law; *rogatio*, a bill; *jus*, right, justice, written or unwritten law.

Licet, it is permitted by human law: *fas est*, it is permitted by divine law.

Litus, the shore of the sea; *ripa*, the bank of a river; *ora*, the coast, the land bordering on the sea.

Meminisse, denotes a state of the mind; *reminisci* and *recordari*, an act of the mind,—the former a momentary act,—the latter one of some duration.

Metuere, expresses an anxious fear; *timere*, to fear imminent danger; *vereri*, expresses a humble, respectful fear; *formidare*, to dread.

Misereri, to feel compassion; *miserari*, to express one's feeling in words.

Magnus, great; *grandis*, with the accessory notion of intrinsic strength; *ingens*, denotes excessive greatness; *immanis*, as exciting fear; *vastus*, as wanting regular form.

Mœnia, walls for defence; *murus*, any kind of wall; *paries*, the wall of a building; *maceria*, the wall of an enclosure.

Nemus, a pleasant grove with pasture; *ilva*, a wood with reference to the timber; *saltus*, a wild wood among the mountains. *Lucus*, a sacred wood.

Nisi introduces an exception *si non* introduces a negative condition.

Novus, new, as opposed to ancient, *antiquus*; *recens*, new, as opposed to what has existed for some time, *vetus*.

Opes, wealth as a means of obtaining influence; *divitiæ*, wealth as a means of self-gratification; *gazæ*, the treasures of a king or prince.

Pelagus, the sea, the main, with reference to its extent; *mare*, as opposed to the land; *æquor*, with reference to its plain surface; *pontus*, with reference to its depth; *fretum*, a frith, a narrow sea.

Penates, guardian deities of the household and of the state considered as a collection of households. The *Lares*, tutelary deities of a house or hamlet or state, were included among the Penates, but there were other Penates. Jupiter, Juno and Vesta were worshipped among the Penates. Varro tells us that the number of the Penates was countless.

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Tellus, the earth as the imagined centre of the universe; *terra*, the earth, as one of the four elements; *solum*, as a solid element, opposed to water; *humus*, the lowest part of the world, as opposed to the sky.

Templum, the whole temple with its environs; *aedes*, the one principal building only; *fanum*, the temple as a consecrated spot; *delubrum*, the shrine.

Tutus, of one who is safe; *securus*, of one who thinks himself safe; *salvus*, safe and sound; *sospes*, points to the protection of a higher power; *incolumis*, unhurt and untouched.

Urbs, a city with reference to its buildings; *oppidum*, a fortified town; *civitas*, a state,—men living under the same laws.

Velle, to wish, to be willing; *optare*, to express this wish; *cupere*, to desire eagerly; *expetere*, to express this desire; *avere*, to long for; *gestire*, expresses a delighted anticipation.

Ventus, a wind; *procella*, a squall; *tempesta*, a complete storm; *aura*, a gentle breeze.

Vocare, *appellare*, *nominare*, are all 'to call'; besides this, *vocare* means to summon,—*appellare*, to name, and to appeal to,—*nominare*, to name (for distinction), to appoint.

INDEX OF PROPER NAMES.

Abas, *antis*, *m.* A Trojan; one of the companions of Æneas.

Acestes, *æ*, *m.* A son of the river-god Crimissus by Egesta or Segesta, a Trojan woman. He received Æneas as a kinsman.

Achates, *i*, *m.* Achātes; the trusty companion of Æneas.

Achilles, *is*, (*i* or *ei*), *m.* Son of Peleus, King of Thessaly, and Thetis, a goddess of the sea. Achilles was the hero of Homer's Iliad. He was the bravest of the Greek leaders in the siege of Troy. His quarrel with Agamemnon gave victory to the Trojans till the death of Patroclus. He returned to the field to avenge the death of his friend and slew in single combat Hector, the chief warrior of Troy. Achilles was killed in battle at the Scaean gate.

Achivi, *orum*, *m. plur.* [*Achivus*, Greek], the Greeks.

Acidalia, *æ*, *f.* Acīdālīa; an epithet of Venus, from the fountain Acidalius in Boeotia where the Graces, daughters of Venus, used to bathe.

Aeacides, *æ*, *m.* Aeācīdes; a male descendant of Æacus,—especially Achilles his grandson. This patronymic was given also to Peleus, Pyrrhus, and Perseus.

Æneadæ, *arum*, *m. pl.* The companions of Æneas.

Æneas, *æ*, *m.* The son of Anchises and Venus. He belonged to the royal family of Troy, being the great grandson of Tros. (See MISCELLANY.) He did not take part in the Trojan war until Achilles stole his flocks from Mt. Ida. In the war he and Hector were the chief heroes on the Trojan side. Homer makes no reference to the wanderings of Æneas after the fall of Troy. Indeed, he intends us to imagine that Æneas and his family succeeded the house of Priam as the ruling dynasty of Troy. After the fall of the city, according to the post-Homeric story, Æneas withdrew to Mt. Ida with his friends and the images of the gods, especially the *Palladium*, the statue of Pallas. Hence he set

out on his peregrinations. (See MISCELLANY.) His anachronistic visit to Carthage has been already noticed. After his second visit to Sicily he landed at Cumæ in Italy and thence proceeded to Latium. He called the place of debarkation, Troy. Latinus, king of the natives, prepared to make war against him, but afterwards formed an alliance with him. Æneas founded a city, called Lavinium after Lavinia (the daughter of Latinus), who became his wife. A war broke out between Latinus and Turnus, king of the Rutuli, in which both of these heroes lost their lives. Æneas then became sole ruler of the Latins and the Trojans; but his sovereignty was ephemeral, as he soon afterwards fell in a battle with the Rutulians. After death he was worshipped under the title of Jupiter Indiges.

Aeolia, æ, f. Aeōliā; the country of the winds, a group of islands off the Italian coast (now *Lipari Islands*).

Aeolus, i, m. Aeōlus; the god of the winds.

Africus, i, m. Afrīcus; the S. W. wind.

Agenor, ōris, m. Agēnor; king of Phoenicia, father of Cadmus and Europa, and ancestor of Dido.

Ajax, ācis, m. Ajax; the name of two distinguished Greeks. (1) Ajax Telamonius, son of Telamon and brother of Teucer, who contended with Ulysses for the arms of Achilles and when the former obtained them became insane and killed himself. (2) Ajax Oileus, son of Oileus king of the Locri, who having offered violence to Cassandra was punished by Pallas.

Alba, æ, f. [albus: the white town]. Alba Longa; the mother city of Rome, built by Ascanius, the son of Æneas.

Albanus, a, um, adj. *Alban*.

Aletes, is, m. [wanderer]. Aletes; one of the companions of Æneas.

Amazonis, idis, f. *An Amazon*, one of a fabled nation of female warriors who dwelt on the banks of the river Thermodon in Asia Minor. Under their queen Penthesilea the *Amāzōnes*

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Atlas, *antis*, m. A king of Mauritania, son of Iapetus and Clymene, a lover of astronomy; changed by Perseus, with the aid of Medusa's head, into a high mountain. [*Ἄτλας*, Mighty Bearer.]

Atridae, *arum*, m, pl. *Atridae*; the sons of Atreus, Menelaus and Agamemnon.

Aurora, *ōræ*, f. The goddess of morning, daughter of Hyperion, wife of Tithonus, and mother of Memnon. [Akin to aurum and Gr. *αὐώς* = *ἠώς*.]

Bacchus, *i*, m. A son of Jupiter and Semele, the god of wine and of poets.

Belus, *i*, m. [same root as *Baal*] The name of several ancestors of Dido.

Bitias, *æ*, m. A Carthaginian nobleman at Dido's court.

Byrsa, *æ*, f. The citadel of Carthage.

Cæsar, *āris*, m. A family name in the gens Julia; especially (1) *C. Julius Cæsar*; (2) *C. Julius Cæsar Octavianus Augustus*, the Roman emperor, the friend and patron of Virgil. [Several derivations of the name are given: (1) *caedo*—a caeso matris utero—; (2) *caesaries*, as born with hair; (3) *caesius*, bluish-gray, the color of the skin.]

Caicus, *i*, m. *Caicus*; one of the companions of Æneas.

Capys, *yos* (*y* short), m, a companion of Æneas, said to have founded Capua.

Carthago, *Inis*, f. *Carthāgo*; better *Karthago*; a city of Northern Africa, once the rival of Rome. It was destroyed by Scipio the younger in 146 B.C. [New Town].

Cerealis, *āle*, adj., [*Ceres*], *of Ceres, wheaten*.

Ceres, *ēris*, f. The goddess of agriculture, daughter of Saturn and mother of Proserpine. [from *cer*, root of *cresco*; Sans. root *KRI*, to create.]

Cloanthus, *i*, m. One of the followers of Æneas.

Cupido, *īdīnis*, m. [*cupio*, I desire] Son of Venus, god of love.

Cyclopeus, *a, um*, adj. *Of the Cyclopes*, a savage race of people on the coast of Sicily having but one eye in the middle of

the forehead. They served as the workmen of Vulcan. [Κύκλωψ, one with a round eye.]

Cymothoe, es, f. Cŷmōthōë; a sea-nymph. [Κῦμα, a wave; θοός, quick].

Cynthus, i, m. A mountain in Delos, the birthplace of Apollo and Diana.

Cyprus, i, f. An island in the Mediterranean, celebrated for the worship of Venus.

Cythera, orum, n. plur. Cythēra; an island in the Aegean Sea, celebrated for the worship of Venus. [now *Cerigo*].

Cytherea, æ, f. Cytherēa; a name of Venus.

Danaï, orum, m. pl. *The Greeks*. [*Danaus*, a mythic king of Egypt who settled in Argos.]

Dardanidæ, idarum, m. plur. *The Trojans*. [Dardanus, son of Jupiter and Electra, ancestor of the royal house of Troy].

Dardanius, a, um, adj. *Trojan*. [Dardanus].

Deiopea, æ, f. Dēiōpēa; one of Juno's nymphs.

Diana, æ, f. Diāna; the goddess of hunting; daughter of Jupiter and Latona, and sister of Apollo.

Dido, us *and* ōnis, f. The foundress of Carthage, daughter of Belus, king of Tyre, wife of Sychaeus, and sister of Pygmalion; called also *Elissa*.

Diomedes, is, m. Diomēdes; one of the Greek heroes at the siege of Troy,—son of Tydeus, king of Aetolia. Before Troy he engaged in single combat with Hector and Æneas; he wounded Mars, Venus, and Æneas; he helped Ulysses to carry off the horses of Rhesus and the Palladium. [Διομήδης, Jove-counselled].

Eous, a, um, adj. *Eastern* [fr. ἠώς, dawn.]

Eryx, ycis (y short), m. A mountain of Western Sicily, with a town of the same name, famed for its temple of Venus.

Europa, æ, f. *Europe*; the continent, said to have derived its name from Eurōpa, daughter of Agēnor. [εὐρύς, ὤψ, *she of the broad face*.]

Eurotas, æ, m. Eurōtas; the principal river of Laconia, on which Sparta stood. (now *Basilipotamo*.)

Eurus, i, m. The S. E. Wind.

Ganymedes, is and i, m. Gany \bar{m} ēdes; a son of Laomedon, or, according to Homer, a son of Tros, who on account of his beauty was carried off by Jupiter's eagle from Mt. Ida to heaven, and there made Jupiter's cupbearer instead of Hebe. There is a corrupted Latin form, *Catamitus*. [γάνυμαι μῆδεα, the maker of gladness.]

Grai, orum, m. pl. *The Greeks*.

Gyas, æ, (acc. Gyan) m. One of the companions of Æneas.

Harpalyce, es, f. A female warrior of Thrace, daughter of Harpalyceus.

Hebrus, i, m. A river of Thrace. (now *Maritza*.)

Hector, ðris, m. Son of Priam and Hecuba, husband of Andromache, the bravest of the Trojans, slain by Achilles. [ἔχω, *I hold*, i. e., the Stay of Troy.]

Hectoreus, a, um, adj. *Of Hector, Trojan*.

Helena, æ, f. *Hēlēna*; *Helen*, the famous daughter of Jupiter and Leda, and the wife of Menelaus. Her abduction by Paris was the cause of the Trojan war.

Hesperia, æ, f. *Italy*. Sometimes Spain is designated by the same name. [Ἑσπερος, evening.]

Hyades, um, f. plur. A group of seven stars in the head of Taurus. (Pure Latin *Suculæ*.) They were fabled as daughters of Atlas and sisters of Hyas and the Pleiades. [ὑῶ, to rain; or ὕς, a pig].

Hymenæus, i, m. Hymen; the god of marriage. Plural: *Marriage, wedlock*. [ὑμῆν.]

Idalia, æ, .; **Idalium**, i, n. A town and grove of Cyprus, sacred to Venus.

Ilia, æ, f. A poetical name of Rhea Silvia, daughter of Numitor, and mother of Romulus and Remus.

Iliacus, āca, ācum, adj. *Trojan*.

Iliades, ādum, f. pl. *Trojan women*. [Ilias, ādis, a Trojan woman.]

Ilione, es, f. Il \bar{i} ōne; the eldest daughter of Priam, married to Polymnestor, king of Thrace.

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Leda, æ, f. The mother of Helen and Castor and Pollux.

Liburni, orum, m. pl. A nation of Illyria on the eastern side of the Adriatic.

Libya, æ, f. *Africa*.

Libycus, a, um, adj. *Libyan, African*.

Lyaëus, a, um, adj. *Of Bacchus*. [λύω, I loose.]

Lycii, orum, m. pl. *The Lycians*. [Lycia: a district of Asia Minor].

Lycus, i, m. A companion of Æneas.

Maia, æ, f. Daughter of Atlas and Pleione, and the mother of Mercury by Jupiter.

Mars, tis, m. The Latin god of war, father of Romulus and Remus by Rhea Silvia. From him was named the month of *Martius* March.

Mavortius, a, um, adj. *Of Mars*. [from *Mavors*, old and poetic name for Mars].

Memnon, ðnis, m. Son of Tithonus and Aurora, and king of the Ethiopians. It is said that his arms were made by Vulcan at the request of Aurora.

Mercurius, ūrii, m. The son of Jupiter and Maia, the messenger of the gods; as a herald, the god of dexterity; in speaking, of eloquence; the bestower of prosperity; the god of traders and thieves; the presider over roads; the conductor of departed souls to the Lower World. [*Merx*, gain.]

Musa, æ, f. *A Muse*; one of the nine goddesses of the liberal arts.

Mycenæ, arum, f. pl. A city of Argolis, N. E. of Argos. Under Agamemnon it was the principal city of Greece. [Homer describes it as "in a recess of the Argive land": μυχός, a recess.]

Neptunus, i, m. The sea-god. The Greek Poseidon. Son of Saturn and Ops, and brother of Jupiter and Pluto. He was favourably disposed towards Æneas and his followers in their wanderings over the deep. [Usually derived from νίπτομαι, *to bathe*].

Notus, i, m. The South Wind. Used by the poets for any wind. [Compare *notis* moisture.]

Oenotrus, a, um, adj. *Of the Oenotri, Oenotrian.* The Oenotri were a Pelasgic people who settled in the south-eastern part of Italy. [Akin to οἶνος].

Oileus, ei and eos, m. A king of Locris, father of Ajax.

Olympus, i, m. A mountain on the northern frontier of Thessaly, the fabled abode of the gods: so, *the heavens.* (Now *Lacha*).

Oreas, ādis, f. A mountain-nymph, *Oread.* [ὄρος, mountain].

Oriens, ntis, m. *The East*, the quarter of the rising sun (*oriens*).

Orion, ōnis, m. A mythic hunter of antiquity placed in the heavens as a constellation, the rising and setting of which was said to be attended by storms.

Orontes, is and i, m. A chief of the Lycii; one of the companions of Æneas.

Pallas, ādis, f. The Greek name of the Roman Minerva; the goddess of war and wisdom. [(1) Πάλλειν, to brandish; (2) *Pallas*, a giant slain by her; (3) Πάλλαξ, a virgin].

Paphos (us), i, f. A city in the island of Cyprus, sacred to Venus.

Parca, æ, f. One of the three goddesses of fate. (See MISCELLANY). [(1) Root Πλεκ of Πλέκω; (2) *parco*; (3) *partior*].

Paris, īdis, m. A son of Priam and Hecuba. He carried off Helen and thus caused the Trojan war. He was also called *Alexandros*. He fell in the war by the arrow of Philoctetes.

Parus, a, um, adj. *Parian*, of Paros, one of the Cyclades, famous for its white marble.

Patavium, ii, n. A city of Gallia Cisalpina, founded by Antenór, the birth-place of the historian Livy. (now *Padua*).

Pelasgus, a, um, adj. *Of the Pelasgi; Greek.* Masc. plur., *the Greeks.*

Penates, ātium, m. plur. See SYNONYMES. [From root *pa*, whence *pascor*; also *penus*, provisions].

Penthesilea, æ, f. *Penthēsīlēa*; the queen of the Amazons, who fought in the Trojan war against the Greeks, and was slain by Achilles.

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Lyæus, a, um, adj. *Of Bacchus*. [λύω, I loose.]

Lycii, orum, m. pl. *The Lycians*. [Lycia: a district of Asia Minor].

Lycus, i, m. A companion of Æneas.

Maia, æ, f. Daughter of Atlas and Pleione, and the mother of Mercury by Jupiter.

Mars, tis, m. The Latin god of war, father of Romulus and Remus by Rhea Silvia. From him was named the month of *Martius* March.

Mavortius, a, um, adj. *Of Mars*. [from *Mavors*, old and poetic name for Mars].

Memnon, ōnis, m. Son of Tithonus and Aurora, and king of the Ethiopians. It is said that his arms were made by Vulcan at the request of Aurora.

Mercurius, ūrii, m. The son of Jupiter and Maia, the messenger of the gods; as a herald, the god of dexterity; in speaking, of eloquence; the bestower of prosperity; the god of traders and thieves; the presider over roads; the conductor of departed souls to the Lower World. [*Merx*, gain.]

Musa, æ, f. *A Muse*; one of the nine goddesses of the liberal arts.

Mycenæ, arum, f. pl. A city of Argolis, N. E. of Argos. Under Agamemnon it was the principal city of Greece. [Homer describes it as "in a recess of the Argive land": μυχός, a recess.]

Neptunus, i, m. The sea-god. The Greek Poseidon. Son of Saturn and Ops, and brother of Jupiter and Pluto. He was favourably disposed towards Æneas and his followers in their wanderings over the deep. [Usually derived from νίπτομαι, *to bathe*].

Notus, i, m. The South Wind. Used by the poets for any wind. [Compare νοτῖς moisture.]

Oenotrus, a, um, adj. *Of the Oenotri, Oenotrian.* The Oenotri were a Pelasgic people who settled in the south-eastern part of Italy. [Akin to οἶνος].

Oileus, ei and eos, m. A king of Locris, father of Ajax.

Olympus, i, m. A mountain on the northern frontier of Thessaly, the fabled abode of the gods: so, *the heavens.* (Now *Lacha*).

Oreas, ādis, f. A mountain-nymph, *Oread.* [ὄρος, mountain].

Oriens, ntis, m. *The East*, the quarter of the rising sun (*oriens*).

Orion. ōnis, m. A mythic hunter of antiquity placed in the heavens as a constellation, the rising and setting of which was said to be attended by storms.

Orontes, is and i, m. A chief of the Lycii; one of the companions of Æneas.

Pallas, ādis, f. The Greek name of the Roman Minerva; the goddess of war and wisdom. [(1) Πάλλειν, to brandish; (2) *Pallas*, a giant slain by her; (3) Πάλλαξ, a virgin].

Paphos (us), i, f. A city in the island of Cyprus, sacred to Venus.

Parca, æ, f. One of the three goddesses of fate. (See MISCELLANY). [(1) Root Πλεκ of Πλέκω; (2) *parco*; (3) *partior*].

Paris, idis, m. A son of Priam and Hecuba. He carried off Helen and thus caused the Trojan war. He was also called *Alexandros*. He fell in the war by the arrow of Philoctetes.

Parus, a, um, adj. *Parian*, of Paros, one of the Cyclades, famous for its white marble.

Patavium, ii, n. A city of Gallia Cisalpina, founded by Antenōr, the birth-place of the historian Livy. (now *Padua*).

Pelasgus, a, um, adj. *Of the Pelasgi; Greek.* Masc. plur., *the Greeks.*

Penates, ātium, m. plur. See SYNONYMES. [From root *pa*, whence *pascor*; also *penus*, provisions].

Penthesilea, æ, f. *Penthēsīlēa*; the queen of the Amazons, who fought in the Trojan war against the Greeks, and was slain by Achilles.

Pergama, orum, n. plur. The citadel of Troy; thence *Troy*.

Phoebus, i, m. A poetical appellation of Apollo as the god of light. [*Φοῖβος*, the Radiant, fr. *φῶς*, light].

Phoenices, um, m. plur. *The Phoenicians*: the inhabitants of Phoenicia, the coast-land east of the Mediterranean. The Phoenicians were celebrated as the earliest navigators and as the founders of many colonies, especially of Carthage. Tyre and Sidon were the chief cities of Phoenicia.

Phoenissa, æ, f., adj. *Phoenician*. As a noun; *Dido*.

Phryges, um, m. plur. *The Phrygians*; the people of Phrygia in Asia Minor. Also *Trojans*.

Phrygius, a, um, adj. *Phrygian*; *Trojan*.

Phthia, æ, f. A city and district of Thessaly, the home of Achilles.

Poeni, orum, m. pl. *The Carthaginians*, as in origin they were Phoenicians.

Priamus, i, m. Son of Laomedon, and last king of Troy. When Troy was taken by Hercules, Priam, then Podarces, was made prisoner, but he was ransomed by his sister Hesione. He changed his name to Priamus [*πρίαμαι*, to ransom]. He reigned for many years in Troy. The conduct of his son Paris brought the Greeks to Asia. Troy fell after a long siege, and amid the ruin of his city Priam was slaughtered by Pyrrhus, son of Achilles.

Punicus, a, um, adj. *Punic, Carthaginian*. [from Poeni].

Pygmalion, ònis, m. Son of Belus, king of Tyre; brother of Dido.

Quirinus, i, m. Quirinus; the name given to Romulus after his deification. [from *Quiris* for *Cures*, a Sabine town].

Remus, i, m. Rēmus; the twin-brother of Romulus.

Rhesus, i, m. A king of Thrace whose horses were carried off by Ulysses and Diomed. See note on v. 469.

Roma, æ, f. *Rome*; a city of central Italy on the banks of the Tiber, the capital of the Roman empire. [akin to *ῥώμη*, strength; or connected with *ῥέω*.]

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Syrtis, is, f. The name of two sand-banks on the north coast of Africa,—*Syrtis Major* (Gulf of Sidra), and *Syrtis Minor* (Gulf of Cabes). (The ancient writers derived the word from *σύρω*, to drag.—It is probably akin to the Arabic *sert*, a desert.)

Teucer, cri, m. (1) An ancient king of Troy; (2) A son of Telemon king of Salamis, and brother of Ajax.

Teuceri, orum (ûm, v. 555), m. pl. *The Trojans*.

Threissa, æ, adj. f. *Thracian*.

Tiberinus, a, um, adj. *Of the Tiber*, a river of Italy on which Rome was built.

Timavus, i, m. Tīmāvus; a river between Istria and Venetia.

Trinacrius, a, um, adj. *Belonging to Trinacria* or Sicily. The island received the name Trinacria from its three promontories,—Lilybæum, Pelorus, Pachynus. (*Τρεῖς*, three; *ἄκρα*, a promontory).

Triones, um, m. pl. The seven stars near the North Pole, called Charles's Wain, also the Great and Little Bears—*Ursa Major* and *Minor*—for the more usual *septemtriones*,—*septem* and *trio*, an ox. [trio, according to Müller=strio, Sans. root STRI, to scatter.]

Triton, ōnis or ōnos, m. A sea-god, son of Neptune, represented as blowing a shell.

Troilus, i, m. Trōīlus; a son of Priam, slain in the Trojan war by Achilles.

Troius, a, um, adj. *Trojan*.

Troja, æ, f. *Troy*; also *Ilium*; the capital of Troas; its citadel was called Pergama. The city was fabled to have been built by the gods Apollo and Neptune. It was destroyed by the Greeks after a ten years' siege. [Tros.]

Trojanus, a, um, adj. *Trojan*.

Tros, ōis, m. A king of Phrygia, from whom Troy took its name. As noun and adj.: *Trojan*.

Tydides, æ, m. *Diomedes*, son of Tydeus.

Typhoius, a, um, adj. *Of Typhōeus*, a giant struck by Jupiter with lightning and buried under Mount Ætna.

Tyrrhenus, a, um, adj. *Tuscan*; of the Tyrrheni, a Pelasgian people who settled in Etruria.

Tyrius, a, um, adj. *Tyrian, Carthaginian*.

Tyrus (os), i, f. *Tyre*, the great city of Phoenicia, famed for its purple dye.

Venus, Vēnēris, f. The goddess of beauty and love.

Vesta, æ, f. The daughter of Saturn and Rhea, the goddess of the hearth and the household, and also of states. [Sans. root **VAS**, to burn: Grk. *Ἑστία*].

Xanthus, i, m. (1) A river of the Troad; (2) a river in Lycia, a favorite haunt of Apollo.

Zephyrus, i, m. The West Wind: pure Latin Favonius. [kin to *ζόφος*, darkness.]

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II.

THE DACTYLIC HEXAMETER.

The *Dactylic Hexameter* or *Heroic Verse* consists of Dactyls (— — —) or their metrical equivalents, Spondees (— —). The ictus is on the first syllable of each foot. Each verse consists of six feet. The variations of the scale are:—



Sometimes we find a spondee in the fifth place. The verse is then called *spondaic*. (See *Æneid* I., 617).

The ending of a word within a foot produces a *cæsura*. The principal pause in a verse is called the *cæsural pause*. There are sometimes two *cæsural* pauses. The favorite place for the *cæsural* pause is after the *arsis* or in the *thesis* of the third foot. When this pause is in the fourth foot there is usually another pause in the second foot. When the pause follows the fourth foot it is called the *bucolic cæsura*, from its prevalence in pastoral poems. When a *cæsura* comes after the first syllable of a foot it is called the *masculine* or *strong*; when after the second syllable, the *feminine* or *weak*. The *cæsural* pause is usually marked in scansion by ||. For metrical terms see Section X.

To aid the tiro, the scansion of the first seven verses of *Æneid* I. is given in full:

Ārmă vī | rūmquē cā | nō || Trō | jāe quī | prīmūs āb | ōrīs
Ītālī | ām fā | tō prōfū | gūs || Lā | vīniāquē | vēnīt

See note on this verse.

lītōrā, | mūltum ille | ēt tēr | rīs || jāc | tātūs ēt | āltō

um is dropped by *ecthlipsis*: so with all *m* syllables before a vowel.

e in *ille* is suppressed by *elision*: so with every final vowel before a vowel.

vī sūpē | rūm sae | vae || mēmō | rēm Jū | nōnīs ōb | irām;
mūltā quō | que ēt bēl | lō pās | sūs || dūm | cōndērēt | ūrbēm,

infēr | rētquē dē | ōs Lātī | ō, || gērcūs | ūndē Lă | tīnūm,
 Ālbā | nīquē pā | trēs, || āt | que āltāe | moenīă | Rōmāe.

Nearly all the common variations and peculiarities are exemplified in these verses.

 III.

CIVIL CHRONOLOGY OF VIRGIL'S TIMES.

B. C.

- 69. Tigranes defeated by Lucullus.
- 68. Pompey's war against the Pirates.
- 66. Pompey is entrusted with the Mithridatic war.
- 65. First conspiracy of Catiline.
- 63. Second conspiracy of Catiline, crushed by Cicero as Consul.
- 60. Cæsar, Pompey, and Crassus form the *First Triumvirate*.
- 58. Cæsar's Gallic campaigns begin.
- 55. Cæsar's first expedition to Britain.
- 54. Cæsar's second expedition to Britain.
- 53. Crassus defeated and slain by the Parthians.
- 51. Cæsar subdues the Gauls.
- 49. Beginning of the *Civil War* between Pompey and Cæsar.
- 48. Battle of Pharsalia. 'Death of Pompey.
- 47. The Alexandrine war. The *veni, vidi, vici* battle (Zela)
- 46. Battle of Thapsus.
- 45. Battle of Munda.
- 44. Assassination of Cæsar.
- 43. Octavianus, Antonius and Lepidus form the *Second Triumvirate*.
- 42. Battle of Philippi. Death of Brutus and Cassius.
- 36. Defeat of Sextus Pompey.
- 31. Battle of Actium.
- 30. Death of Antony and Cleopatra. Octavian supreme.
- 27. Octavian receives the title of *Augustus*.
- 23. Death of Marcellus.

IV.

ORIGIN OF THE TROJAN WAR.

(From an article by the Editor, on *Mythic and Historic Apples*).

“Once upon a time in the land of Greece there was a marriage-feast. Such a feast there had never been. Invitations had been sent to all the heroes of the land, all the nymphs of the sea, all the deities of Olympus. Eris alone had not been invited. Myriads flocked to Pelion that day. The halls of Peleus echoed with the sounds of revelry. Over the pavement of gold gods whirled mortals in the dance. Ranged through the long corridors minstrels from many distant isles clashed the cymbal or swept the strings of the tuneful lyre. Meanwhile the slighted Eris, peeping through the casement, had been nursing her wrath and maturing her plot. Among the guests was thrown the direful apple inscribed “TO THE FAIREST.” But who was she? The white-armed Juno rose from her golden seat and claimed the apple. The bright-eyed Minerva believed her own charms transcendent. The beautiful Venus was the general favorite. The king of the immortals sent the envious trio across the sea to Paris to decide their dispute. Sad to tell, unblushing bribery was practised even in that pristine age. Juno promised the youth power and wealth; Minerva, glory in war; Venus, the fairest of women for a wife. The goddess of beauty gained the golden apple. But alas! the fairest of women had a husband. Venus, however, cared not for marital rights, and Paris cared as little. Helen was stolen from her husband by the libertine. The chieftains of Greece conspired to recover their country-woman for her husband. Thus began the Trojan war,—a source of woe to many a Grecian maid and many an Asian dame. Interminable has been its sequel of ills. Many a woe-begone student of the Iliad and the Odyssey and the Æneid, peering through the mist of three thousand years, in desperation curses the mischief-making apple.”

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VII.

WANDERINGS OF ÆNEAS.

Dionysius of Halicarnassus gives us an account of the wanderings of Æneas. Virgil deviates from this account only in the introduction of the Carthage episode. The Greek historian tells us that Æneas visited the following places in his journey from Troy to Latium:—Pallene, Delos, Cythera, Zacynthus, Leucas, Actium, Ambracia, Dodona, Apulia, Sicily, Lucania.

VIII.

ANACHRONISMS IN BOOK I.

1. The Episode of the visit to Carthage.
2. *Biremes* (v. 182).
3. *Theatris* (v. 427).
4. *Tentoria* (v. 469).
5. *Templis* (v. 632).
6. The description of the banquet (vv. 697 seq.).
See notes on the passages indicated.

IX.

FIGURES IN BOOK I.

1. GRAMMATICAL:

Anastrophe: the inversion of the usual order of words.

Anacoluthon: a change of construction in the same sentence, leaving the first part broken or unfinished.

Antimeria: the use of one part of speech for another.

Archaism: the use of old forms.

Asyndeton: omission of conjunctions.

Ellipsis: the omission of a word or words necessary to complete the sense.

Enallage: the use of one word or form for another.

Hendiadys: the use of two nouns with a conjunction instead of one noun with an attributive adjunct.

Hypallage: the use of one case for another.

Pleonasm : the use of needless words.

Prolepsis : the use of a word by anticipation, referring to one or more words afterwards expressed.

Syncope : the omission of a letter or syllable from the middle of a word.

Tmesis : the separation of the parts of a compound word.

Zengma : the use of a verb with two different subjects or objects when it can be aptly connected with only one.

2. RHETORICAL :

Antithesis : a contrast.

Aposiopesis : a breaking off in the midst of a sentence for rhetorical effect.

Chiasmus : reversing the order of words in corresponding pairs of phrases.

Epexegetis : the repetition of an idea with explanatory additions. The use of this figure is with Virgil a mannerism.

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Metaphor : an implied comparison.

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METRICAL TERMS.

Arsis : the accented part of a foot. Some modern grammarians maintain that by the *arsis* the ancients meant the unaccented part of a foot.

Cæsura : the ending of a word within a foot.

Dactyl : a foot consisting of one long syllable and two short syllables.

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Ecthlipsis: the elision of *m* with a preceding vowel before a word beginning with a vowel.

Elision: the striking out of a final vowel before a word beginning with a vowel.

Hexameter, Hexapody: composed of six feet.

Hepthemimeris: a group of seven half feet.

Hiatus: the meeting without contraction or elision of two vowels, one at the end of a word and the other at the beginning of the next word.

Ictus: the stress of the voice laid upon the arsis.

Penthemimeris: a group of five half feet.

Spondee: a foot consisting of two long syllables.

Synalœpha: the same as *elision*.

Synæresis: the contraction of two syllables into one.

Synapheia: elision between two verses.

Synizesis: the blending of two syllables in pronunciation only.

Thesis: the unaccented part of a foot.

Triemimeris: a group of three half feet.

XI.

KINGS OF TROY.

The names of the seven Kings of Troy will be found in VI. above.

XII.

THE TWELVE DI MAJORES.

The names of the twelve Di Majores are given by Ennius in these two verses:

Juno, Vestæ, Ceres, Deiana, Minerva, Venus, Mars,
Mercurius, Iovis, Neptunus, Volcanus, Apollo.

(Scan these verses. Remember that the elision of *s* is common among the early Roman poets).

XIII.

THE WINDS.

- N., Septentrio, Ἀπαρκτίας.
 N.E., Aquilo, Καικίας, Βορέας. Usually called the N. wind.
 E., Subsolanus, Ἀπηλιώτης.
 S.E., Vulturus, Eurus, Εὖρος.
 S. (or S.W.), Auster, Νότος.
 S.W., Africus, Δίψ.
 W., Zephyrus, Favonius, Ζέφυρος, (prop. N.W.)
 N.W., Corus or Caurus, Ἀργεστής, Σκίρων.

XIV.

THE MUSES.

- Clio**: of history.
Calliope: of epic poetry.
Euterpe: of lyric poetry.
Erato: of erotic poetry.
Melpomene: of tragedy.
Polyhymnia: of the mimic art.
Terpsichore: of dancing.
Thalia: of comedy.
Urania: of astronomy.

XV.

THE FATES.

Greek Names: *Clotho*; *Lachesis*; *Atropos*.

Latin Names: *Nona*; *Decuma*; *Morta*.

They were called *Parcae* by the Romans and *Μοῖραι* by the Greeks.

According to popular belief *Clotho* held the distaff; *Lachesis* spun the thread; *Atropos* cut it off.

XVI.

NOTE ON ORTHOGRAPHY.

The text of the present edition mainly follows Ribbeck's of 1872. Many variations from the common text will be noticed. The principal are these in the order of occurrence, no word being repeated:

Caelestibus, Karthago, volnus, Argivom, Divum, conjunx, caelum, disice, conubio, Oronten, Achatī, hiemps, volgus, scaena, succēpit, maerentia, maestum, voltu, Juppiter, adloquitur, dione, adnuis, saecula, artis (for arctis), adstitit, umeris, Sychaeus, adpultit, secutus, adgnovit, totiens, saepsit, ignavom, saeptus, adffictis, umectat, Grai, milibus, pertemptant, ad-surgens, paeniteat, voltis, adforet, adflarat, obstipuit, locuta, bacatum, adfatur, inrigat, adspirans, mantelia, temptat, tinguere, cum (for quum).

For convenience the consonant *j* is still retained as a separate character.

XVII.

METRICAL PECULIARITIES.

Peculiarities of metre exist in the following verses of Bk. I.:—

- 16. *Samo* : final vowel not elided.
- 41. *Oilei* : synaeresis.
- 73. *Conubio* : synizesis.
- 120. *Ilionei* : synaeresis.
- 131. *Dehinc* : synizesis.
- 195. *Deinde* : synaeresis.
- 256. *Dehinc* : synizesis.
- 308. *Videt* : *et* long.
- 332. *Locorum* : synapheia.
- 405. *Dea* : hiatus.
- 448. *Nexaeque* : synapheia.
- 478. *Pulvis* : *is* long.
- 521. *Ilioneus* : synaeresis.
- 559. *Ilioneus* : synaeresis.
- 611. *Ilionea* : penult. long.
- 617. *Dardanio* : hiatus and spondaic verse.
- 651. *Peteret* : *et* long.
- 668. *Jactetur* : *ur* long.
- 698. *Aurea* : synizesis.
- 726. *Aureis* : synizesis.

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18. What works did Virgil write before the *Æneid*?

19. At what periods of his life did Virgil compose his *Bucolics*, *Georgics*, and *Æneid* respectively, and how long was he engaged on each?

20. In what respect may Virgil be considered as subject to Greek influences? and in what respect as independent of them?

21. Describe the character of Virgil as an Epic poet.

22. What model did Virgil follow in the *Æneid*?

23. What are the chief points of resemblance between Virgil and the model which he followed?

24. What is the subject of the *Æneid*? What theories have been advanced as to the object of Virgil in writing it? From what sources did he derive his materials for the poem? What are the principal merits and defects of his style?

25. To what extent was Virgil indebted to the old Latin poets?

26. Criticise the anachronism with regard to Dido.

27. What may have been the political object of the *Æneid*?

28. On what grounds does Niebuhr condemn the *Æneid*?

29. "Virgil is not an original, but a felonious poet, an unscrupulous borrower, not only from the Greeks, but also from his own countrymen."

How will you reconcile this statement with the fact that Virgil is usually ranked amongst the greatest poets?

30. By whom was the *Æneid* first published?

31. To whom was the revision of the *Æneid* entrusted by Augustus?

32. Give examples of Virgil's skill in framing his hexameters to suit the sense.

33. "Chief poet on the Tiber side." To whom do you judge this praise best due, and why?

34. Examine and illustrate the following:—

"The genius of Virgil was barren in creating, great as was his talent for embellishing."

35. How do you account for the incomplete lines in Virgil?

36. Who was the patron of Virgil?

37. Write the full name of Virgil.
38. Epitomize the story of the *Æneid*.
39. Trace the course of *Æneas* from Troy to Italy.
40. Mention the principal Roman Epic poets.
41. Compare the first and last six books of the *Æneid*.
42. State the connection which the *Æneid* has with the early history of Rome.

(II.)

1. From what authors did Virgil derive the chief materials for Book I. ?
2. What anachronisms are observable in this book ?
3. Where is the scene of Bk. I. laid ?
4. Give the argument of Bk. I.
5. Draw a map of North Africa.
6. Gladstone says: "Virgil's women are slightly masculine and generally of a pronounced type; they are agitated with violent passions and meet with violent ends." Illustrate.
7. Name the principal deities of the Greeks and Romans. What was the state of religion and of public morality in Rome when the *Æneid* was written ?
8. "The wanderings of *Æneas* remind us of the *Nostos* of Ulysses." Explain. Give an account of these wanderings.
9. Narrate the legend of the Trojan war.
10. Name the principal heroes of the war.
11. Trace the pedigree of *Æneas* to the founder of the royal house of Troy.
12. Quote the verses (I., 1-7.) containing the subject and plan of the *Æneid*.
13. Quote the invocation to the Muse (I., 8-11), and compare it with any other invocation in ancient or modern poetry.
14. What was the cause of Juno's hostility towards *Æneas* ?
15. Give the substance of Juno's soliloquy (vv. 37-49.)
16. Where was the realm of *Æolus* ?
17. What was Virgil's model in The Storm of Book I. ?

18. What seem to have been the respective functions of Neptune and Æolus, and what caused the conflict of authority?

19. Point out the principal supernatural incidents in Bk. I. What was the state of belief in the supernatural at Rome in Virgil's day and of the poet's individual belief?

20. Describe the character of Æneas as it is developed in this Book.

21. Narrate the story of Dido.

22. Explain the structure of the Dactylic Hexameter. Who introduced it into Latin poetry? In what Latin poem does it appear in its perfection? Why was it not made the heroic metre in English?

23. What Roman Epics existed before the Æneid?

24. Sketch the civil history of the Virgilian Epoch.

25. "Three poets in three distant ages born,
Greece, Italy, and England, did adorn.
The first in loftiness of thought surpassed,
The next in majesty, in both, the last."

—*Dryden.*

Who are the three poets? Give your opinion as to the correctness of Dryden's estimate.

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adflo, āvi, ātum, āre, 1. v. a. and n. [ad, flo] *To breathe on.*

adfor, fātus, fāri [ad, for] *To address.*

adfore (aff); see adsum.

adgnosco (ag), nōvi, nitum, ěre, 3. v. a. [ad, (g)nosco] *To recognize.*

ād-huc, adv. [ād; huc, old form of hoc] *As yet; yet; to this point.*

adligo, āvi, ātum, āre, 1. v. a. [ad, ligo] *To bind or tie to, fasten.*

ad loquor, locūtus, loqui, v. dep. *To address.*

ad-nītor, nīsus and nixus sum, nīti, 3. v. dep. [ād, nītor] *To exert one's self.*

ad-no, nāvi, nātum, nāre, 1. v. n. [ad; no, "to swim"] *To swim to or up to; float to.*

adnuo, ui, ūtum, ěre, 3. v. n. and a. [ad, nuo] *To nod to, to promise.*

ād-ōl-eo, ūi (rarely ēvi), (ul)tum, ěre, 2. v. a. [ād; obsol, ol-o, "to grow"] *To honor, magnify; to sacrifice to.*

ād-ōro, ōrāvi, ōrātum, ōrāre, 1. v. a. [ād; ōro, "to entreat"] *To beseech; to worship, adore.*

adpareo (app), ui, itum, ěre, 2 v. n. [ad, pareo] *To appear, be visible.*

adpello (app), pāli, pulsum, pel-lēre, 3. v. a. *To drive to.*

adplico (app), āvi or ui, ātum or itum, āre, 1. v. a. *To drive to.*

adrigo (arr), rexi, rectum, rigēre, 3. v. a. [ad, rego] *To raise; to encourage; to prick up (the ears).*

adscendo (asc), scendi, scensum, scendēre, 3. v. n. and a. [ad, scando] *To ascend.*

adspecto, āvi, ātum, āre, 1. v. a. *To look towards.*

adspectus (asp), ūs, m. [adspicio] *A sight.*

adspicio (asp), exi, ectum, ěre, 3. v. a. and n. [ad, specio] *To behold, regard.*

adspiro (asp), āvi, ātum, āre, 1. v. n. and a. *To breathe upon.*

ad-sto (a-sto), stīti, stitum, s'āre, 1. v. n. [ād; sto, "to stand"] *To stand by or near.*

ad-sum, fūi, esse, v. n. [ad, sum] *To be present or here.*

ad-surgo (as-), rexi, rectum, ěre, 3. v. n. *To rise up.*

ādul-tis, ta, tum, adj. [ādōl-esco, "to grow up"] *Grown up, adult.*

ad-vēho, vexi, vectum, vĕhĕre, 3. v. a. [ād, vēho] *To sail to; to convey.*

ad-vēnio, vāni, ventum, vĕnīre, 4. v. n. [ād, vēnio] *To come to.*

adver-sus, sa, sum, adj. [advert-o] *Opposite; turned towards, facing, in front.*

aeger, gra, grum, adj. *Sad, sick, sick at heart.*

āēnum, i; see aēnus.

āē-nus, na, num, adj. [ǣs, ǣr-is, "bronze"] *Of bronze or copper. As Subst.: aēnum, i, n. A vessel of bronze or copper; a bronze-caldron.*

æqu-o, āvi, ātum, āre, 1 v. a. [æqu-us, "equal"] *To make equal, equalize; to divide.*

æqu-or, ōris, n. [æqu-o, "to make level"] *The waters of the sea; the sea.*

æqu-us, a, um, adj. *Favorable; just [akin to Sans. eka, "one"].*

āēr, āēris, m. *The air; cloud, mist [ἀήρ].*

ær-ēus, ěa, ěum, adj. [æs, ær-is, "bronze"] *Of, or made of, bronze.*

ǣs, ǣris, n. *Bronze* (an alloy of copper and tin). *Of vessels: A prow of bronze [akin to Sans. ayas, "iron."]*

æs-tas, tātis, f. *Summer.* [prob. akin to αἶθω, "to burn."]

æs-tus, tūs, m. *Heat; tide* [prob. akin to αἶθω, "to burn"].

æ-tas, tāti-, f. [æv-um, "age"] *Time, age; an age.*

æt-ernus, erna, ernum, adj. [æt̄as] *Eternal, everlasting.*

æther, ěris (Acc. æthera) m. *The upper air or ether; the sky; heaven.* [Gr. αἰθήρ].

æthēr-īus, ěa, ěum, adj. [æther] *Heavenly; celestial.*

aff-: see adf-.

āger, āgri, m. *Land, field* [akin to Gr. ἀγρός, "a field"; English acre].

ag-ger, gēris, m. [aggēr-o, "to bring, or carry, to"]. *A mound.*

ag-men, minis, n. [ag-o] *A line; a band, crowd. Of soldiers: a column.*

agn-us, i, m. *A lamb* [akin to ἀμνός, "a lamb"].

āgo, āgī, actum, āgēre, 3. v. a. *To drive. Imper.: Age, agite, come, come on. Pass.: To be treated* [ἀγω].

aiō, v. defect. *To say; to speak* [akin to Sans. root AH, "to say"]

āla, æ, f. *A wing* [from axla, contr. fr. axilla].

āl-e-s, ālītis [al-a, "a wing"; I, root of e-o, "to go"; (t) epenthetic letter], comm. gen. *A bird.*

āl-ī-ger, gēra, gērum, adj. [āl-a, "a wing"; (i) connecting vowel; gēr-o, "to bear"]. *Winged.*

āl-ī-qui, qua, quod, indef. pron. adj. [āl-us, qui] *Some, any.*

āl-ī-ter, adv. [āl-lus] *Otherwise.*

āl-ī-us, ia, iud, adj. *Another, other of many. As Subst.: Alī, ōrum, m. plur. Others: ālii . . . ālii (also, pars . . . alii), some . . . others* [akin to ἀλλ-ος].

all-, see adl-.

al-mus, ma, mum, adj. [āl-o, "to nourish"] *Nourishing; kindly.*

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

al-ter, tēra, tērum, adj. [akin to āl-lus] *Another.—As Subst. m. Another; a second.*

al-tus, ta, tum, adj. [āl-o] *High, deep, lofty.—As Subst.: altum, i, n. The high heaven. The deep; the main sea.*

ānans, ntis, P. pres. of amo.

āmārācus, i, comm. gen. *Margoram* [ἀμαράκος].

amb-āg-es, is (found only in Abl. Sing.; complete in Plur.), f. [amb, "around"; āg-o, "to go"] *Intricate details.*

ambig-ūus, ūa, ūum, adj. [ambig-o, "to doubt"] *Doubtful, uncertain.*

ambo, æ, o, plur. adj. *Both* [ἀμφω].

ambrosius, a, um, adj. [ἀμβρόσιος] *Lively, pleasant, sweet, divine.*

ām-īcīo, īctūi, īctum, īctre, 4. v. a. [for am-jācīo; fr. am, "around"; jācīo, "to throw"] *To wrap.*

1. āmīctus, a, um, P. perf. pass. of āmīcīo.

2. āmic-tus, tūs, m. [āmīc-īo] *Clothing, covering.*

ām-īcus, īca, īcum, adj. [am-o, "to love"] *Loving.—As Subst.: āmīcus, i, m. A friend.*

āmīssus, a, um, P. perf. pass. of amitto.

ā-mitto, mīsi, missum, mittēre, 3. v. a. [ā, mitto]. *To lose.*

ām-o, āvi, ātum, āre, 1. v. a. *To love.*

ā'n-or, ōris, m. [am-o]. *Love. Personified: Love or Cupid.*

am-plexus, ūs, m. [amplect-or, "to embrace"] *An embrace, caress.*

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

am-pl-us, a, um, adj. [am, "around"; pl-ēo, "to fill"] *Of large extent, ample.*

an, conj. *Whether. Or:—an . . . an, whether . . . or whether.*

ancōra, æ, f. *An anchor.* [ἀγκύρα].

ān-ī-na, īna, f. *Life; a breeze* [akin to Sans. root AN, "to breathe"].

ān-ī-mus, īmi, m. [akin to ān-ma] *Mind. Plur.: Spirit, courage; wrath; passion.*

annāl-is, is (Abl. annali) m. [annāl-is, "of a year"] *Annual records; a report.*

annuo: see adnuo.

an-nus, ni, m. *A year* [akin to Gr. ἐν-ος = ἐν-ιαυτός, "a year"].

ante, adv. and prep. Adv.: a. *Before*—b. *First, sooner.*—Prep. gov. Acc.: *Before.*

ant-iquus, īqua, īquum, adj. [ant-e] *Former, ancient.*

a-trum, i, n. *A cave, grotto* [ἀντρον].

ā-per, āpri, m. *A wild boar* [akin to κάπρ-ος].

ā-pēr-īo, ūi, tum, īre, 4. v. a. *To open, to disclose to view, permit to be seen* prob. āb; patio, to take away from].

āpertus, a, um: 1. P. perf. pass. of aperio.—2. Pa.: Of the sky: *Uncoloured, clear.*

āp-is, is, f. *The bee* [akin to Sans. root pi, “to drink”; the a is a prefix].

app-, see adp-.

āpt-o, āvi, ātum, āre, 1. v. a. [apt-us, “joined on”] *To get ready, prepare.*

āqu-a, æ, f. *Water* [akin to Sans. ap, “water”].

ār-a (old form ās-a), æ, f. *An elevation for sacred purposes; i.e. an altar*, prob. akin to Sans. root ās, “to sit”].

arbor, ōris, f. *A tree.*

arbōr-ēus, ēa, ēum, adj. [arbor, “tree”] *Tree-like, branching.*

arc-ānus, āna, ānum, adj. [arceo] *Secret, concealed, etc.—As Subst.: arc-ānum, i, n. A secret.*

arc-ēo, ūi (obsol. sup. itum), ēre, 2. v. a. *To confine; to keep off* [prob. akin to Gr. εἰργω, “to enclose”; and in some meanings to ἀρκέω, “to ward off, defend.”]

arcus, ūs, m. *A bow.*

ardēo, arsi, arsum, ardēre, 2. v. n. *To burn; to flush. To be eager; to be inflamed or excited.*

ardesco, arsi, no sup., ardescēre, 3. v. n. [ardeo, “to burn”] *To become inflamed.*

ārē-na, næ, f. [ārē-o, “to be dry”] *Sand; the shore, beach.*

arg-entum, enti, n. *Silver; silver plate* [cf. ἀργυρος].

ār-īdus, ida, idum, adj. [ārēo, “to be dry”] *Dry.*

ar-ma, mōrum, n. plur. *Arms, weapons, equipments; armed men. Implements, utensils* [akin to ἄρ-ω, “to adapt”].

ar-mentum, menti, n. [ār-o] *Cattle in general. Of deer: A herd.*

arrigo: see adrigo.

ar-s, tis, f. *Art, skill* [either akin to ἄρ-ω, “to join,” and so, “a joining”; or fr. ār-o, “to plough,” and so “a ploughing,” as the earliest and most important act of skill].

art-ī-fex, ficis, co 1 1. gen. [ars; (i) connecting vowel; FAC, root of faciō]. *An artificer, artist.*

1. ar-tus, tūs, m. *A joint; a limb* [āp-ω, “to fit”].

2. ar-tus (arc-), ta, tum, adj. *Narrow, close, close-fitting* [āp-ω, “to fit”].

ar-vum, vi, n. [ār-o, “to plough”] *A field.*

arx, arcis, f. [arc-ēo, “to enclose.”] *A citadel.*

asc-, sec adsc-.

asp-, see adsp-.

asper, ūra, ērum, adj. *Rough; cruel, fierce.* (Comp.: aspēr-ior.) Sup.: aspēr-rimus.

ast, see at.

asto, āre: see adsto.

astrum, i, n. *A star* [ἀστρον].

at (ast), conj. *But, but indeed, yet* [akin to Gr. ἀτ-άρ, “but”].

āter, tra, trum, adj. [cf. αἶθω] *Black, dark.*

at-que (contracted ac), conj. [for ad-que; fr. ād; duē, “and”] *And also, and besides, and.*

ātrium, ii, n. [ater] *A hall.*

ātr-ox, ōcis, auj. [ater, “black”] *Fierce.*

at-tingo, tīgi, tactum, tingēre, 3. v. a. [ād; tango, “to touch”] *To touch.*

at-tollo, no perf. nor sup., tollēre, 3. v. a. [ad; tollo, “to lift”] *To lift up.*

audēo, ansus sum, andēre, 2. v. semi-dep. *To dare.*

audiēram, pluperf. indie. of audio.

aud-īo, īvi or ii, itum, ire, 4. v. a. *To hear* [akin to aūs (=oūs), “an ear”].

augūr-ium, ii, n. [augūr-or, “to augur”] *Aujury; divination.*

aula, æ, f. *A palace* [αὐλή].

aulæum, i, n. *Tapestry* [αὐλαία].

aura, æ, f. *The air; a breeze* [αὔρα].

aur-ātus, āta, ātum, adj. [aur-um, “gold”] *Ornamented with gold; gilt.*

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card-o, Inis, m. *Hinge. The Turning-point, crisis* [akin to κραδ-αινω, "to swing"].

carpo, carpsi, carptum, carpere, 3. v. a. *To pluck. To feed, or live, upon* [akin to ἀππ-άζω, "to seize"]

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

castra, trōrum, n. plur. *An encampment, camp* [prop. akin to casa].

cā-sus, sūs, m. [cād-o] *A fall. Fate; misfortune, calamity.*

cāterva, æ, f. *A crowd.*

causa, æ, f. *A cause, reason.*

cāvātus, a, um, P. perf. pass. of cavo.

cāv-o, āvi, ātum, āre, 1. v. a. [cāv-us, "hollow"] *To hollow, excavate.*

cāv-us, a, um, adj. [root in κνέω, to swell] *Hollow.*

cēlēbro, āvi, ātum, āre, 1. v. a. [cēlēber, κνέω, frequented] *To solemnize, honor, celebrate.*

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

cēlēr-o, āqi, ātum, āre, 1. v. a. [cēler, "swift"] *To hasten.*

cel-la, læ, f. [cēl-o, "to conceal or hide"] *A cell.*

cēl-o, āri, ātum, āre, 1. v. a. *To conceal* [akin to καλύπτω, "to cover"].

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

centum, nūi, adj. indecl. *A hundred* [akin to Gr. ἑκατόν].

cerno, crēvi, cētun, cernere, 3. v. a. *To see.* [root CER or CER, akin to Gr. κρίνω].

certasse for certavisse, perf. inf. of certo.

cert-e, adv. [cert-us, "sure"] *Surely, assuredly.*

cer-to, tāvi, tātum, tāre, 1. v. n. intens. [CER, root of cer-no] *To contend, vie with.*

cer-tus, ta, tum, adj. [CER, root of cer-no] *Fixed; trusty.* As Subst. cert-us, i, m. *A trusty person.*

cer-vix, vicis, f. *The neck* [for cer-veh-s; fr. cer=κάρ-α, "a head"; veh-o, "to carry"].

cer-vus, vi, m. *A stag, a deer* [akin to κέρ-ας, "a horn"].

ces-so, sāvī, sītum, sāre, 1. v. n. intens. [cēd-o, "to go away"] *To be remiss; to be inactive, idle.*

cētēras, a, um (rare in sing.) [pron. stem ki and compar. end:ug: cf. ἕτερος] a'lj. *The other; the remaining.* As Subst.: cētēra, ōrum, n. plur. *The remaining things.*

chōras, i, m. *A dance* [χορός].

cīēo, civi, citum, cīere, 2. v. a. *To stir up; to cause* [akin to κίω, "to go"].

cingo, cīxi, cinctum, cingere, 3. v. a. *To surround, encircle.*

cing-ūlum, ūli, n. [cing-o] *A belt.*

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

circūm-āgo, āgi, actnm, āgere, 3. v. a. [circum, āgo]. *To drive round, wheel around.*

circum-do, dēdi, dātum, dāre, 1. v. a. [circum, do]. *To surround.*

circum-fando, fūdi, fūsum, fundere, 3. v. a. [circum; fundo, "to pour"] *To pour around; to envelop.*

circum-fūsus, a, um, P. perf. pass. of circumfundo.

circum-tex-tus, ta, tum, adj. [circum; tex-o, "to weave"] *Woven around, bordered.*

cīthāra, æ, f. *A harp, a lyre.* [κιθάρα].

cīūsus, comp. adv.: see cito.

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

cī-tus, ta, tum, adj. [cī-ēo]. *Swift, fleet.*

clān, adv. *Secretly.* [akin to καλύπτω, "to cover"; cēl-o, "to hide"].

clām-or, ōris, m. [c'ām-o] *Clamor, shout.*

clā-rus, ra, rum, adj. *Clear; famous, renowned.* [prob. akin to Gr. κλύω, Lat. clū-ēo, "to hear"].

classis, is, f. *A fleet* [κλάσις= κλησις, "a calling"].

clau-do, si, sum, dēre, 3. v. a. *To close; to enclose.* [root CIU, akin to κλεί-ω, "to shut"].

claus-trum, tri, n. [claud-o] *A bar; a barrier.*

clausus, a, um, P. perf. pass. of claudio.

cæpio, i, tum, ire and isse, 3. v. n. and a. [contr. fr. coāpio; fr. co (=cum), in "augmentative" force; āpio, "to lay hold of"] *To begin.*

cæ-tus, tūs, m. [cōeo, "to come together"] *Of persons: A company, etc. Of birds: A flock.*

cognitus, a, um, P. perf. pass. of cognosco.

co-gnō-men, minis, n. [co (=cum); gnō-men = nō-men]. *A family or surname. For nomen: A name.*

co-gnosco. gnōvi, gnitum, gnoscere, 3. v. a. [co (=cum); gnosco = nosco] *To become thoroughly acquainted with. In pert. tenses: To know.*

cōgo, cōegi, cōactum, cōgere, 3. v. a. [contr. fr. cō āgo; fr. co (=cum); "together"; āgo, "to drive"] *To force.*

collectus, see conlectus.

col-ligo, see conligo.

collis, is, m. *A hill* [akin to cel-root of excello],

collum, i, n. *The neck.*

cōlo, cōlūi, cultum, cōlere, 3. v. a. *To inhabit; to till, cultivate; to honor, esteem, cherish, love.* [fr. ste n κολ in βουκόλος].

cōl-ōnus, ōni, m. [col-o] *An inhabitant; a colonist.*

cōlūmna, æ, f. *A column, pillar* [root cel- of excello].

cōma, æ, f. *The hair.* [κόμη].

cōmīt-or, ātus sum, āri, 1. v. dep. [cōmes, "a companion"] *To attend.*

commis-sum, si, n. [committ-o, "to commit"] *A fault.*

com-mitto, mīsi, missum, mittere, 3. v. a. [com (=cum), mitto] *To commit.*

commōtus, a, um, P. perf. pass. of commoveo.

com-mōvēo, mōvi, mōtum, mōvēre, 2. v. a. [com (=cum), mōvēo] *To disturb, move, agitate; to rouse.*

com-pāg-es, is, f. [com (=cum); PAG, root of pango, "to fasten"] *A fastening; a joint, seam.*

1. compello, āvi, ātum, āre, 1. v. a. [compello (3. v. a.)]. *To address.*

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

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

complexus, ūs, m. [complect-or, "to embrace"] *An embrace.*

com-pōno, pōsi, pōsitum, pōnere, 3. v. a. [com (=cum), pōn-] *To recline; to end; to bury; to calm; to place; to lay to rest.* Compōstus, an adj., *quiet, tranquil.*

compōstus (contr. fr. compōsitus), a, um, P. perf. pass. of compōno.

con-cili-o, āvi, ātum, āre, 1. v. a. [concili-um, "an assembly"] *To make friendly, conciliate, win.*

con-clūdo, clūsi, clūsum, clūdere, 3. v. a. [con (=cum); cludo = claudio, "to shut"] *To enclose; to mark out.*

con-curro, curri, (rarely cūcurri), cursum, currere, 3. v. n. [con (=cum), curr-o] *To engage in combat, fight; to contend.*

concur-sus, sūs, m. [concurr-o, "to run together"] *Assemblage, crowd.*

con-do, dīdi, dītum, dēre, 3. v. a. [con (=cum), do] *To build; to found.*

con-fīdo, fīsus sum, fīdere, 3. v. semi-dep. [con (=cum), fīdo] *To trust strongly; to trust in, trust to.*

con-fūgiō, fūgi, fūgitum, fūgere, 3. v. n. [con (=cum), fūgiō] *To flee for refuge or succor.*

con-grēdiōr, gressus sum, grēdi, 3. v. dep. [con (=cum); grādior, "to step"] *To engage.*

con-jungo, junxi, junctum, jungere, 3. v. a. [con (=cum), jungo] *To unite.*

conjux (old form conjunx), ūgis, comm. gen. [CONJUG, true root of conjungo] *A husband; a wife.*

conligo (coll), lēgi, lectum, ligere, 3. v. a. [con, lego]. *To collect.*

connubium, see conubium.
 con-scendo, scendi, scensum, scendēre, 3. v. a. [con (=cum), scando] *To mount, ascend; to go on board; to navigate.*
 consci-us, a, um, adj. [con (=cum), sci-o] *Conscious.*
 con-sīdo, sēdi, sessum, sīdēre, 3. v. n. [con (=cum), sīdo] *To settle.*
 consil-ī m, ii, n. [fr. con and root SAL; compare consul] *Counsel, plan.*
 con-sisto, stīti, stitum, sistēre, 3. v. n. [con (=cum); sisto, "to stand"] *To stand still; to rest; to set foot on.*
 conspec-tus, tūs, m. [conspicio, "to look at"] *Sight, view.*
 con-spīcio, spexi, spectrum, spicere, 3. v. a. [con (=cum); spicio, "to see"] *To see, behold.*
 con-stitūo, stitui, stitutum, stitūere, 3. v. a. [con (=cum), statuo] *To resolve.*
 consto, stīti, statum, stāre, 1. v. n. *To stand.*
 con-tendo, tendi, tensum or tentum, tendēre, 3. v. a. [con (=cum), tendo] *To strain, strive.*
 con-tingo, tigi, tactum, tingere, 3. v. a. and n. [con (=cum), tango]. Act.: *To take hold of, touch.* Neut.: *To happen.*
 contra, adv. and prep. Adv.: *On the other hand; opposite; on the contrary.* Prep. gov. Acc.: *Over against, opposite; in reply to.*
 contrā-rīus, rīa, tium, adj. [contra] *Hostile, contrary.*
 con-tundo, tūdi, tūsum, tundere, 3. v. a. [con (=cum); tundo, "to bruise"] *To crush.*
 conūbium (conn), i, n. [con, nubo] *Marriage, wedlock.*
 con-vello, velli or vulsi, vulsum, vellere, 3. v. a. [con (=cum); vello, "to pluck"] *To rend in pieces, shatter; to tear apart.*
 con-vēnio, vēni, ventum, vēnire, 4. v. n. [con (=cum), vēnio] *To assemble.*
 con-vento, verti, versum, vertere, 3. v. a. [con (=cum), verto] *To turn round, turn, reverse.*

convex-um, i (mostly plur.), n. [convex-us, "arched"] *A vault, arch; a recess; a rounded mass (of mountains).*

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

convulsus, a, um, P. perf. pass. of convello.

co-ōrīor, ortus sum, ōriri, 3. dep. [co (=cum); ōrīor, "to rise"] *To arise, break forth.*

c-ōp-ia, iæ, f. [contr. fr. co-op-ia; fr. co (=cum); (ops) op-is, "means"] *Means, opportunity; plenty.*

cōortus, a, um, P. pert. of coorior. cor, cordis, n.: *Heart.* [akin to Gr. κῆρ, καρδ-ia; Sans. hrid, "heart"].

c-or-am, adv. [contr. fr. co-or-am; fr. co (=cum); os, "the face"] *Before, in presence; personally.*

cor-nu, nūs, n. *A horn* [akin to Gr. κέρας].

cōrōna, æ, f. *A crown or circlet* [κορώνη, "a crow"; hence, of any thing curved or bent like a crow's bill; e. g., "a garland"].

cōrōn-o, āvi, ātum, āre, 1. v. a. [cōrōn-a] *To crown; to fill to the brim.*

corp-us, ōris, n. *The body; a corpse; form, figure* [akin to Sans. root KAR, "to make"].

cor-rīpio, rīpui, reptum, rīpere, 3. v. a. [con (=cum), rīpio] *To seize, snatch; to speed on; to sweep away, hurry along.*

cor-rumpo, rūpi, ruptum, rumpere, 3. v. a. [con (=cum), rumpo] *To spoil, damage.*

corruptus, a, um, P. perf. pass. of corrumpo.

cōruse-us, a, um, adj. [cornse-o, "to move quickly"] *Waving, flashing.*

costa, æ, f. *A rib; a side.*

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

crātēr, ēris, m. *A bowl for mixing wine; a goblet* [κρατήρ].

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desert-a, ōrum, n. plur. [desert-us, "desert, solitary"] *Desert or waste places; deserts.*

dē-sisto, s. itī, st tum, sistēre, 3. v. n. [dē, sisto] *To leave off, desist.*

despee-to, tāvi, tatum, tāre, 1. v. n. intens. [despicio, "to look down upon"] *To look down upon.*

dē-spicio, spexi, spectrum, spicere, 3. v. a. [de, specio] *To look down upon.*

dē-suesco (in poets trisyll.), suēvi, suetum, suescere, 3. v. a. [dē; suesco, "to accustom"] *To bring out of use. P. perf. pass.: Unaccustomed; disused.*

dēsuetus (trisyll.), a, um, P. pert. pass. of desuesco.

dē-super, adv. [de, super] *From above; above.*

dē-trūdo, trūsi, trūsum, trūdēre, 3. v. a. [de; trūdo, "to thrust"] *To thrust off from.*

dēus, i, m. *A god* [akin to Sans. *deva*; Gr. *θεός*].

dē-vēnio, vēni, ventum, vēnīre, 4. v. a. [dē, vēnio] *With Acc. of place: To come to, arrive at.*

dēvōtus, a, um, P. perf. pass. of devoveo.

dē-vōvō, vōvi, vōtum, vōvōre, 2. v. a. [dē; vōvō, "to vow"] *To devote.*

dextr-a, æ, f. [dexter, "right"] *The right hand.*

dic, pres. imperat. of dico.

dicio (dit), ōnis, f. [root dic of dico] *Sway.*

dico, dixi, dictum, dicere, 3. v. a. *To say, tell, speak; to relate; to call, name* [akin to Gr. *δεικ-νυμι*; Sans. root *da*, "to show"].

dico, avi, atum, are, 1. v. a. *To set apart, appropriate* [akin to dico].

dic-tum, ti, n. [dic-o] *A word; a speech.*

dies, ei, m. (in sing. sometimes f.) *A day; the light of day; the daylight* [akin to Sans. *DI*, "gleam"; Gr. *δῖος*, "heavenly"; Lat. "deus"].

dif-fundo, fūdi, fūsum, fundere, 3. v. a. [dis; fundo, "to pour"] *To spread about.*

dign-or, ātus sum, āri, 1. v. dep. [dign-us, "worthy"] *To deem worthy.*

dig-nus, na, num, adj. *Suitable; worthy* [akin to Sans. *DAKAS*, "fame"; Gr. *δοκέω*; Lat. *decet, decus*].

dilectus, a, um, P. pert. pass. of diligo.

dī-ligo, lēxi, lectum, ligere, 3. v. a. [di (=dis), lēgo] *To value highly; to love.*

dī-mitto, misi, missum, mittere, 3. v. a. [dī (=dis), mitto] *To send away, dismiss.*

dī-rigo, rexi, rectum, rigere, 3. v. a. [dī (=dis), rēgo] *To guide, direct.*

dirus, a, um, adj. *Fearful, horrible* [prob. akin to *δειδω*, "to fear"].

disco, didici, no sup., discere, 3. v. a. *To learn* [ir. root *DA*, Gr. *δανναί*; *DAK*, Gr. *διδάσκω*, Lat. *doceo*].

discrī-men, mīnis, n. [discerno, "to separate"] *Distinction; crisis.*

dis-cumbo, cūbāi, cūbitum, cum-bere, 3. v. n. [dis; cumbo, "to lie down"] *To lie apart; to recline. Impers. Pass.: Discumbitur, ("It is reclined by them, i. e.) they recline.*

disjectus, a, um, P. pert. pass. of disicio.

dis-ī ū, jēci, jectum, icere, 3. v. a. [dis, jācio] *To scatter.*

dis-jungo, junxi, junotum, jungere, 3. v. a. [dis, jungo] *To divide, separate.*

dis-pello, pūli, pulsum, pellere, 3. v. a. [dis, pello] *To scatter.*

dissimūl-o, āvi, atum, are, 1. v. a. [dissimil-is, "unlike"] *To conceal; to dissemble.*

dis-tendo, tendi, tensum or tentum, tendere, 3. v. a. [dis, tendo] *To distend.*

ditissimus, a, um; see dives.

dīu, adv. [old acc. form of duration of time, root in dies] *For a long time; long.* Comp.: *dīūtius*; Sup.: *diutissime*.

dīv-a, æ, f. [akin to divus] *A female deity, a goddess.*

diver-sus, sa, sum, adj. [divert-o, "to turn in a different direction"] *Apart; various.*

dīv-es, Itis, adj. *Rich. Comp.: ditior; Sup.: ditissimus* [akin to Sans. root DIV, "to shine"].

dī-vido visi, visum, vidēre, 3. v. a. *To divide* [di (=dis); root VIDU, "to split"; cf. Lat. viduus].

dīv-inus, ina, inum, adj. [dīv-us, "a deity"] *Divine, heavenly.*

dīv-us, i, m. *A deity, a god* [dīv-us, "divine"].

do, dēdi, datum, dāre, 1. v. a. *To give; to place; to bring forth* [akin to Gr. δ.δομι; Sans. root DA].

dōc-ēo, ūi, tum, ēre, 2. v. a. [for root see disco] *To teach; to show.*

dōlēo, ūi, itum, ēre, 2. v. n. and a. *To grieve; to be pained.*

dōl-or, ōris, m. [dōl-ēo, "to grieve"] *Grief, sorrow.*

dōl-us, i, m. *Craft, a stratagem, a wile* [δόλος].

dō nīn-or, ātus sum, āri, 1. v. dep. [domin-us, "lord"] *To rule.*

dōm-inus, ini, m. [SANS. DAMANAS, he who subdues, root DAM; Gr. δαμάω] *Master, lord.*

dōmus, i and ūs, f. *A dwelling, abode; a family, house, line* [SANS. DAMAS, "a house"; Gr. δόμος].

dōnec, conj. [shortened from donicum, fr. root of dies and conj. cum] *Until.*

dō-num, ni, n. [fr. DA, root of do, "to give"] *A gift.*

d-orsum, orsi, n. [akin to δέρη, "neck"] *A back; a reef; a ridge.*

dūb-ius, ia, ium, adj. [for duhibius, fr. duo, habeo] *Doubtful, wavering.*

dūco, duxi, ductum, dūcēre, 3. v. a. *To lead; to derive; to prolong, to stretch* [akin to Sans. root DUH, "to draw out"].

duc-tor, tōris, m. [duc-o, "to lead"] *A leader.*

dale-is, e, adj. *Street* [usually considered akin to γλυκός].

dum, conj. [for dium, acc. from diu; compare diu] *While; yet, now; provided that; until.*

dū-plex, plīcis, adj. [du-o, plīc-o] *Double. Plur.: Both.*

dūr-o, āvi, ātum, āre, 1. v. n. [dur-us, "hard"] *To endure, hold out.*

durus, a, um, adj. *Hard.*

dux, dūcis, comm. gen. [dūc-o, "to lead"] *A leader, guide.*

ē; see ex.

ēbur, ōris, n. *Ivory* [akin to Sans. *ibha*, "an elephant"].

ē-dūco, duxi, ductum, dūcēre, 3. v. a. [e (=ex), dūco]. *To lead forth.*

effēro, extūli, elātum, efferre, v. a. irreg. [ex, fēro] *To bear out or forth or away; to lift up.*

ef-tīcīo, fēci, tectum, ficēre, 3. v. a. [ex, fācīo] *To form, make.*

ef-fōdio, fōdi, fossum, fōdēre, 3. v. a. [ex, fōdio] *To dig out or up.*

ef-fundo, fūdi, fūsum, fundēre, 3. v. a. [ex, tundo] *To resign; to pour forth; to sacrifice.*

ēgens, ntis, Pa. *Needy, destitute.*

ē-ē-nus, na, num, adj [ēgēo] *In need, or destitute, of.*

ēz-ēo, ūi, no sup., ēre, 2. v. n. *To be in need* [akin to Gr. ἀχην, "needy"].

ēgo, Gen. mei (Plur. nos, Gen. nostrum or nostri), pron. pers. *I* [akin to Gr. ἐγώ, Sans. *aham*].

ē-grēdiōr, grossus sum, grēdi, 3. v. dep. [ē (=ex); grādīor, "to step"] *To disembark.*

ēgrēgius, a, um, adj. [e, grex] *Famous.*

ējectus, a, um, P. perf. pass. of cicio.

ē-īcīo, jūci, jectum, icēre, 3. v. a. [e (=ex), jacio] *To cast out.*

ē-lābor, lapsus sum, lābi, 3. v. dep. [e (=ex); lābor, "to glide"] *To escape.*

ē-mitto, mīsi, missum, mittēre, 3. v. a. [e (=ex), mitto] *To send forth.*

ēn, interj. *Lo! behold!* [Gr. ἤν].

ēnim, conj. *Truly; for.*

ē-o, īvi or īi, itum, ire, v. n. *To come; to go* [root I, akin to Sans. root I; Gr. i-έναι].

ēōdem, adv. [for comdem = eundem, acc. sing. of idem, "the same"] *To the same place.*

ēpūlæ, ārum, f. plur. [fr. edipulum, fr. edo] *A banquet.*

ĕ-quĭdem, adv. [e, interjection; quidem, "indeed"] *Indeed, truly, I am sure.*

ĕ;u-us, i, m. *A horse, a steed* [akin to Gr. ἵκκ-ος=ἵππ-ος; Sans. *aṅva*].

ergo, adv. [erego, ex and root RAG, "to reach upward"] *Therefore.*

ĕ-rĭpĭo, rĭpĭi, reptum, rĭpĕre, 3. v. a. [ĕ (=ex), rĭpĭo]. *To snatch away, to rescue, to shut out.*

erro, āvi, ātum, āre, 1. v. n. *To wander.*

err-or, ōris, m. [err-o] *A wandering.*

ĕ-rumpo, rūpi, ruptum, rumpĕre, 3. v. a. [ĕ (=ex), rumpo] *To break out from; to break through.*

ĕt, conj. *And:—et . . . et, both . . . and. And too, and moreover* [akin to Sans. *ati*, "beyond"; Gr. *ἔτι*, "moreover"].

ĕtĭam, conj. *And also, moreover. even* [akin to *ἔτι*; Lat. *et*].

ĕ-vert, verti, versum, vertĕre, 3. v. a. [ĕ (=ex), verto] *To upturn.*

ex (ĕ), prep. gov. abl. *Out of, from, at, in.* To form adverbial expressions; e. g. *ex ordine, in order* [Gr. *ἐξ*].

exactus, a, um, P. perf. pass. of *exĭgo*. Pa.: *Accurate.* As Subst.: *exacta, ōrum, n. plur. Accurate information.*

ex-ānim-us, a, um, adj. [ex; ānim-a, "life"] *Lifeless.*

ex-audĭo, audĭvi or audĭi, audĭtum, audire, 4. v. a. [ex, audĭo] *To hear; to hear from afar.*

ex-cĕdo, cĕssi, cĕssum, cĕdĕre, 3. v. n. [ex, cĕdo] *To depart.*

excĭd-ĭum, ĭi, n. [fr. root of *excindo*, "to destroy"; or from *excido*] *Destruction, overthrow.*

ex-cĭdo, oidi, no sup., cĭdĕre, 3. v. n. [ex, cĭdo] *To slip out, escape, from the mind.*

ex-eĭdo, oidi, cĭsum, cĭdĕre, 3. v. a. [ex, cĕdo] *To cut, or hew, out.*

ex-cĭpĭo, cĭpi, ceptum, cĭpĕre, 3. v. a. [ex, cĭpĭo] *To take, receive; to receive next.*

ex-cŭd, cŭdi, cŭsum, cŭdĕre, 3. v. a. [ex, cŭdo] *To strike out.*

ex-cŭtĭo, cussi, cussum, cŭtĕre, 3. v. a. [ex, quatio] *To shake out or off.*

exemptus, a, um, P. perf. pass. of *eximo*.

ex-ĕo, ĭvi or ĭi, ĭtum, ĭre, v. n. [ex, eo] *To go out.*

ex-ercĕo, ercĭi, ercĭtum, ercĕre, 2. v. a. [ex; arcĕo, "to enclose"] *To keep busy, exercise; to practise; to lead.*

ex-haurĭo, hausi, haustum, haurĭre, 4. v. a. [ex; haurĭo, "to draw"] *To drain.*

exhaustus, a, um, P. perf. pass. of *exhaurio*.

ex-ĭgo, ĕgi, actum, ĭgĕre, 3. v. a. [ex, ĭgo] *Of time: To pass, spend; to weigh accurately.*

ex-ĭmo, ĕmi, emptum, ĭmĕre, 3. v. a. [ex; ĕmo, "to take"] *To remove.*

ex-pĕd-ĭo, ĭvi or ĭi, ĭtum, ĭre, 4. v. a. [ex, pes] *To prepare, get ready, get out, bring forth.*

ex-pello, pĕli, pulsum, pellĕre, 3. v. a. [ex, pello] *To drive out, banish.*

ex-pĕrĭo, pertus sum, pĕriri, 4. v. dep. [ex; pĕrĭo, "to try"] *To prove, to experience.*

ex-plĕo, plĕvi, plĕtum, plĕre, 2. v. a. [ex; plĕo, "to fill"] *To fill, fill up. Of time: To complete.*

ex-plōro, plōrĕvi, plōrĕtum, plōrĕre, 1. v. a. [ex; plōro, "to call out"] *To search out, to explore.*

ex-sĕro, sĕrĕvi, sertum, sĕrĕre, 3. v. a. [ex; sĕro, "to put"] P. perf. pass. *Bare, naked.*

ex-spĭro, spĭrĕvi, spĭrĕtum, spĭrĕre, 1. v. n. [ex, spĭro] *To breathe forth.*

ex-templo, adv. [contr. fr. old *extempulo*; fr. *ex*, "immediately after"; *tempulum*, a dimin. form of *tempus*, "time"] *Forthwith, at once.*

extrĕma, ōrum; see *extremus*.

extrĕnus, a, um, sup. adj. *Of place: Farthest, extreme.* Subst.: *extrĕma, ōrum, n. plur. The farthest parts, extreme things; final destiny.* Pos.: *extĕrus or extĕr*; Comp.: *extĕrior*.

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flam-ma, mæ, f. *A flame, a fire* [for fleg-ma; fr. φλέγ-ω; see flagro].

flammātus, a, um, P. perf. pass. of flamma.

flamm-o, āvi, ātum, āre, 1. v. a. [flamm-a, "a flame"] *To inflame.*

flāv-us, a, um, adj. [prob. fr. same source as flamma; see flamma] *Yellow.*

flecto, flexi, flexum, flectere, 3. v. a. *To bend; to guide* [prob. akin to πλέκ-ω, "to plait or twist"].

flōr-ēs, ěa, ěum, adj. [flos] *flowery.*

flōs, flōris, m. *A flower* [root fla in flare, "to blow"].

flac-tus, tūs, m. [flūo] *A billow, wave.*

flū-men, mīnis, n. [flū-o] *A river.*

flūo, fluxi, fluxum, flūere, 3. v. n. *To flow* [akin to Sans. PLU, "to flow"; and Lat. fleo].

flūv-īus, īi, m. [fluo, "to flow"] *A river.*

foed-us, ěris, n. [fid-o, "to trust"] *A league, treaty, condition.*

fōl-īum, īi, n. *A leaf* [akin to φύλ-λον].

fō-mēs, mītis, m. [fōv-ěo, "to foster"] *Touchwood.*

fon-s, tis, m. [fund-o, "to pour forth"] *A fountain.*

(for), fātus sum, fāri, 1. v. dep. *To speak* [akin to φά-ω, φή-μι, "to say"].

fōre (=futurum esso), fut. inf. of sum.

fōr-is, is, f. *A door* [akin to Gr. θύρ-a; Sans. dvār, or dvār-a].

for-ma, mæ, f. [cf. Lat. fortis] *Form, figure; a fine form, beauty.*

fors, abl. forte (other cases not found), f. [fēr-o, "to bring"] *Chance.* Adverbial Abl.: *By chance.*

fors-an, adv. [elliptically for fors sit an] *Perhaps.*

for-tis, te, adj. *Courageous, brave, stalwart* [akin to Sans. root DHAR, "to bear"].

fort-ūna, ūnæ, f. [fors] *Fortune* whether good or bad; the goddess *Fortune.*

fortū ā-t'is, ta, tum, adj. [fortuno, "to make fortunate"] *Fortunate.*

fōtus, a, um, P. perf. pass. of foveo
fōvěo, fōvi, fōtum, fōvěre, 2. v. a.
To cherish, to fondle.

frāg-or, ōris, m. [frango] *A crashing, a crash, din, roar; a dashing.*

frāg-ro, rāvi, rātum, rāre, 1. v. a. *To emit a smell* whether good or bad; *to be fragrant.*

frango, fregi, fractum, frangere, 3. v. a. *To break* [akin to Gr. ρήγνυμι].

frāter, tris, m. *A brother* [akin to Sans. bhrātri].

frēm-o, ūi, itum, ěre, 3. v. n. *To murmur in approval.* Of the winds: *To howl, to roar* [Gr. βρέμ-ω].

frēn-o, āvi, ātum, āre, 1. v. a. [frēn-um, "a bridle"] *To curb; to restrain.*

frēquens, ntis, adj. [root φρακ of φράσσω, "to enclose"] *In great numbers, numerous.*

frētum, i, n. [akin to ferveo] *A strait; the sea.*

frīg-us, ōris, n. [Gr. πῖγος, "cold"] *Cold, chill.*

frond-ēs, ěa, ěum, adj. [frons, "a leaf"] *Leafy.*

frons, front-is, f. *The fore-part; the brow* [akin to Sans. bhrū; Gr. ὀφρῦς; Eng. "brow"].

frūges, um; see frux.

frustra, adv. [akin to fraudo] *In vain.*

frustum, i, n. *A piece, bit, morsel.*
frux, frūgis (mostly plur.), f. [frūor] *Fruits of the earth, grain.*

fūcus, i, m. *A drone.*

fūg-a, æ, f. [fūg-īo, "to flee"] *A flight.*

fūgīo, fūgi, fūgītum, fūgěre, 3. v. n. and a. *To flee; to fly* [akin to Gr. φυγ, root of φεύγ-ω, "to flee"; also to Sans. root कृव, "to bend"].

fūg-o, āvi, ātum, āre, 1. v. a. [fug-a, "flight"] *To put to flight.*

ful-men, mīnis, n. [fulg-ěo, "to flash"] *A thunderbolt.*

fulvus, a, um, adj. [fulgeo] *Tawny.*

fūnāl-e, is, n. [fūnāl-is, "pertaining to a cord"] *A torch.*

fundā-mentum, menti, n. [fund-o, "to found"] *A foundation.*

fundo, fūdi, fūsum, fundere, 3. v. a. *To pour; to prostrate; to spread* [root FUD, akin to χύ-σις, "a pouring out"; χέ-ω, "to pour out"].

fūnus, ēris, n. [Sans. DHUMAS, "smoke"; Lat. fumus] *Death; a funeral.*

fūr-īæ, iārum (rare in sing.), f. plur. [fur-o, "to rage"] *Rage, madness.*

fūr-o, ūi, no sup., ċre, 3. v. n. *To rage, rave* [cf. Gr. θρώσκω and θήρ].

fūr-or, ōris, m. [fūr-o, "to rage"] *Rage, fury.*

iūtūrus, a, um, P. fut. of sum.

gāl-ēa, ċæ, f. *A helmet* [Sans. JAL, "to cover"].

gaudēo, gāvīsus sum, gaudere, 2. v. n. semi-dep. *To rejoice, delight* [akin to γηθέω].

gaud-īum, īi, n. [gaud-eo] *Joy.*

gāza, æ, f. *Treasure* [γάζα, said to be originally a Persian word].

gē-minus, mīna, mīnum, adj. [gēn-o, "to bring forth"] *Twin-born, twin.*

gen-ītis, itūs, m. [gēm-o, "to groan"] *A groan, a sigh.*

gem-ma, mæ, f. [cf. Gr. γέμω, "to be full"] *A gem.*

gēm-o, ūi, itum, ċre, 3. v. a. *To mourn, to sigh.*

gēn-ītor, itōris, m. [gēn-o (old form of gigno), "to beget"] *A father, sire.*

gēn-ītrix, itricis, f. [gēn-o (old form of gigno), "to bring forth"] *A mother.*

gēuītus, a, um, P. perf. pass. of gigno.

gen-s, tis, f. [gēn-o, "to beget"] *A nation, a race.* Pl: *All nations.*

gēn, us, n. *A knee* [akin to γόνυ].

gēnūi, P. ind. of gigno.

gēn-us, ēris, n. [akin to gen-s] *Birth, descent; a race.*

germān-a, æ, f. [german-us, "full, own," fr. germen, "a sprout"] *A sister.*

germān-us, i, m. [id.] *A brother.*

gēro, gessi, gestum, gēre, 3. v. a. *To bear, carry, wear.* Of war: *To wage* (root GAS, "to come, go").

ges-to, tāvi, tātum, tāre, 1. v. a. intens. [gero] *To carry; to have; to wear; to possess.*

gigno (old form gēno), gēnūi, gēnitum, gignere, 3. v. a. *To bring forth, bear, to beget.* With Abl. of "Origin": *Sprung from* [reduplicated fr. root GEN (akin to Sans. root JAN, "to bring forth"; whence also γεν), e. g. gen-gēn-o, gē-gēn-o, gi-gēn-o, gi-gn-o; cf. γί-γν-ομαι, formed on the same principle].

glēb-a, æ, f. (also glæba) *The soil.*

glomēr-o, āvi, ātum, āre, 1. v. a. [glōmus, "a ball"] *To roll on; to assemble.*

grād-ior, gressus sum, grādi, 3. v. dep. *To walk, advance* [for gram-dior; akin to Sans. root KRAM, "to step, walk"].

grād-us, ūs, m. [grād-ior] *A step.*

grand-æv-us, a, u n, adj. [grand-is, "great"; æv-um, "age"] *Aged.*

grāt-es (usually found only in the nom. and acc.), f. plur. [grāt-or, "to manifest joy"] *Thanks.*

grāv-is, e, adj. *Heavy; pregnant; of weight; grievous* [akin to Gr. βαρύς; Sans. gar-u for original gar-u].

grāv-īter, adv. [grav-is, "heavy"] *Strongly, deeply.*

grēm-īum, īi, n. *The bosom* [akin to germen].

gres-sus, sūs, m. [grād-ior, "to step"] *A step; a gait.*

gurges, itis, m. *A whirlpool; a flood.*

gust-o, āvi, ātum, āre, 1. v. a. [gustus, "a tasting"] *To taste.*

hābe-na, næ, f. [hābē-o, "to hold"] Plur.: *The reins.*

hāb-ēo, ūi, itum, ċre, 2. v. a. *To have, to hold.*

hāb-īlis, ile, adj. [hāb-ēo, "to hold"] *Suitable.*

hāb-ītus, itūs, m. [hāb-ēo] *Dress.*

hāc, adv. [adverbial abl. fem. of hic, "this"] *In this place, on this side, here.*

hær-ēo, hæsi, hæsum, hærēte, 2. v. n. *To stick; to stand motionless; to hang upon.*

hālo, āvi, āturn, āre, 1. v. n. *To emit a sweet scent, be fragrant.*

hasta, æ, f. *A spear* [Sans. *†ASTAS*, "hand"].

hast-īle, īlis, n. [*hasta*, "a spear"] *A spear.*

hand, adv. *Not at all, not* [orig. *hau=ov*].

haurīo, hausi, haustum, haurīre, 4. v. a. *To drain.*

herb-a, æ, f. *Herbage, grass* [akin to Gr. *φέρω*, "to feed," and Sans. root *BHARB*, "to eat"]

hēr-ōs, ōis, m. *A hero* [Gr. *ἦρως*, Sans. *vir-a*].

heu, interj. *Ah! alas!*

heus, interj. *Ho! ho there!*

hīb-ernus, erna, ernum, adj. [hiemps, "winter"] *O*, or *belonging to, winter; winter.* As Subst.: hībernum, i, n. (sc. tempus), *Winter-time, winter.*

1. hic, hæc, hoc, pron. dem. *This* [akin to Sans. pronominal root *i*, aspirated; with *c* (=ce), demonstrative suffix].

2. hic, adv. [1. hic, "this"] *In this place, here, hereupon.*

hiemps, hiemis, f. *Winter; storm* [Gr. *χιών*; Sans. *himas*, "snow"].

h-in-c, adv. [for *h-im-c*; fr. *hi*, base of *hi-c*; *im*, locative suffix; *c*=demonstrative suffix, *ce*] *From this place, hence; on this side, here; hine . . . hinc, on this side . . . on that side; next; from this cause, hence.*

hōmo, īnis, comm. gen. [root in *humus*] *A person, or man.*

hōnor (*honos*), ōris, m. *Honor, respect; an offering or thanksgiving; beauty.*

horre-ns, ntis, P. pres. of *horreo*. Pa.: *fearful, horrid, awful, dark; rough, bristling.*

horrēo. ūi, no supine, ēre, 2. v. n. *To stand on end, as hair; to be bristly.*

horr-īdus, īda, īdum, adj. [horr-ēo] *Horrible, dreadful.*

hospes, pītis, m. *A guest; a host* [perhaps fr. *hostis*, "stranger," and *pa* root of *pasco*].

ho:pīt-īam, īi, n. [hospes] *Hospitality.*

hostī-a, æ, f. [obsol. *hostī-o*, "to strike"] *A vic im.*

hos-tis, tīs, com. gen. *An enemy* [prob. akin to Sans. root *GHAS*, "to eat"].

hūc, adv. [for *hoc*, adverbial neut. acc. of *hic*, "this"] *To this place, hither.*

hūm-ānus, a, um, adj. [hōmo] *Human.*

hūmect-o; see *umecto*.

hūm-ērus; see *umerus*.

hūm-us, i, f. *The ground*:—*humī*, on the *ground* [akin to *χαμαί*, "on the ground"]

ībam, imperf. ind. of *eo*.

ībī-dem, adv. [ībi, with demonstrative suffix *dem*] *In the same place.*

ī-dem, ēadem, īdem, pron. dem. [pronominal root *i*; suffix *dem*] *The same.*

i-gnārus, gnāra, gnārum, adj. [for *in-gnarus*; fr. *in*, "not"; *gnārus*, "knowing"] *Ignorant.*

i-gnāvus, gnāva, gnāvum, adj. [for *in-gnāvus*; fr. *in*, "not"; *gnāvus*, "busy"] *Idle.*

ignis, is, m. *Fire, flame* [akin to Sans. *agni*, "fire"].

i-gnōbilis, gnōbile, adj. [for *in-gnōbilis*; fr. *in*, "not"; *gnōbilis* (=nobilis), "well known"] *Obscure, ignoble.*

i-gnōtus, gnōta, gnōtum, adj. [for *in-gnōtus*; fr. *in*, "not"; *gnōtus* (=nōtus), "known"] *Unknown.*

il-le, la, lud, demonstr. pron. [for *is-le*; fr. *is*] *That person or thing; he, she, it; that well-known.*

illic, adv. [pron. *illic*, "that"] *In that place, there.*

il-līdo; see *inlido*.

īm-āgo, āgnis, f. *A form, image; a representation, phantom* [root *īm* of *imitor*].

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*Fair usage policy applies

in-dignor, dignātus sum, dignāri, 1. v. dep. [in, "not"; dignor, "to deem worthy"] *To be indignant; to chafe; to be angry.*

in-dūo, dūi, dūtum, dūere, 3. v. a. *To put on, assume* [ἐνδύω].

in-erūn-is, e, adj. [in, "not"; arm-a, "arms"] *Without arms, unarmed.*

in-fandus, fanda, fandum, adj. [in, "not"; fandus, "to be spoken of"] *Unspeakable, abominable, dreadful.*

in-fēlix, fēlicis, adj. [in, "not"; felix] *Unhappy; unfortunate, ill-jated.*

in-fēro, in-tūli, il-lātum, in-ferre, 3. v. a. [in, "into"; fēro, "to bear"] *To bear into. With Personal pron.: To betake one's self.*

in-fīgo, fīxi, fīxum, fīgere, 3. v. a. [in, "into"; fīgo, "to fix"] *To fix into, to impale.*

in-gēmīno, gēmīnāvi, gēmīnātum, gēmīnāre, 1. v. n. [in, in "augmentative" force; gēmīno, "to double"] *To redouble, to increase.*

in-gēmo, gēmūi, gēmītum, gēmēre, 3. v. n. [in; gēmo, "to groan"] *To groan, sigh.*

in-gens, gentis, adj. [in, "not"; gens, "a race"] *Huge, immense; great.*

in-hūmā-tus, ta, tum, adj. [in, "not"; humo, "to bury"] *Unburied.*

in-īmicus, imica, imicum, adj. [in, "not"; amicus, "friendly"] *Unfriendly, hostile.*

in-īquus, iqua, iquum, adj. [in, "not"; æquus, "favorable"] *Hostile.*

injūrī-a, æ, f. [injuri-us, "unjust"] *Injustice; outrage; tale of wrong.*

inlido, lisi, lisum, lidere, 3. v. a. [in, lēdo] *To dash upon.*

inquam or **inquō**, v. defect. *To say.*

inquit, 3. pers. sing. of **inquam**.

inrigo, āvi, ātum, āre, 1. v. a. *To shed.*

in-scī-us, a, um, adj. [in, "not"; scī-o, "to know"] *Not knowing, unaware.*

in-serībo, scripsi, scriptum, scribere, 3. v. a. [in, "upon"; scribo] *To mark; to inscribe.*

in-sēquor, sēquūtus sum, sēqui, 3. v. dep. [in, "after"; sēquor] *To follow, pursue.*

in-sīdēo, sēdi, sessum, sīdēre, 2. v. n. [in, "upon"; sēdēo] *To sit upon.*

insīl-īæ, iārum, f. plur. [insid-ēo, "to take up a position in a place"] *Artifice; trick, wiles.*

insido, sēdi, sessum, sīdēre, 3. v. a. and n. *To settle on.*

in-sign-is, e, adj. [in, "upon"; sign-um, "a mark"] *Remarkable, distinguished.*

in-spīro, spīrāvi, sp rātum, spīrāre, 1. v. a. [in, "into"; spiro, "to breathe"] *To inspire, excite, kindle.*

in-sto, stīti, stātum, stare, 1. v. n. [in; sto, "to stand"] *To press on; to be eager; to strive.*

in-strūo, struxi, structum, strūere, 3. v. a. [in; strūo, "to build"] *To furnish, fit up, array.*

in-sūl-a, æ, f. [in, "in"; sāl-um, "the sea"] *An island.*

in-sūper, adv. [in, "on or upon"; sūper, "above"] *Above, moreover.*

in-tac-tus, ta, tum, adj. [in, "not"; tango, "to touch"] *Pure, untouched, maiden.*

inten-to, tāvi, tātum, tāre, 1. v. a. intens. [intend-o] *To threaten.*

inter, prep. gov. acc. [akin to in] *Between; among, in the midst of; through.*

inter-dum, adv. [prob. inter, "at intervals of"; dum, contr. fr. dium, old acc. of dies; see diu] *Sometimes.*

intēr-ēā, adv. [for intēr-ēam; fr. inter, "between"; ēam, acc. sing. fem. of is] *Meanwhile, in the mean time.*

(inter-for), fātus sum, fāri, 1. v. dep. [inter, "during"; (for), "to speak"] *To interrupt.*

intēr-ior, ius, comp. adj. [absol. intēr-us, "within"] *Inner, interior; the inner part of. Sup.: intimus.*

intīmus, a, um, sup. adj. *Innermost; the innermost part of.*

in-tōno, tōnūi, tōnātum, tōnāre, 1. v. n. [in, tonō] *To thunder.*

in-tractābilis, tractābile, adj. [in, "not"; tractābilis, "to be handled"] *Indomitable, not to be subdued.*

intrō-grēdiōr, gressus sum, gvēdi, 3. v. dep. [intro, "within"; gradiōr, "to step"] *To enter.*

intus, adv. *Within* [akin to Gr. ἐντός].

in-vēho, vexi, vectum, vēhēre, 3. v. a. [in, "upon"; vēho, "to carry"] *Pass.: To ride on or upon; to be carried upon.*

invī-sus, sa, sum, adj. [invīd-eo, "to hate"] *Hated, hateful, odious, detested.*

in-vī-us, a, um, adj. [in, "not"; vī-a, "a way"] *Pathless, dangerous.*

i-pse, psa, psum, pron. dem. [for is-pse; fr. is; suffix, -se] *Self, very.*

īra, æ, f. *Anger, rage, wrath.*

īre, pres. inf. of eo.

īr-rigo; see inr-go.

i-s, ea, id, pron. dem. *This, that* [akin to Sans. pronominal root i].

it, 3. pers. sing. pres. ind. of eo.

ī-ter, tinēris, n. [cō, "to go," through root i] *A course.*

jā-cēo, cūi, cītum, cēre, 2. v. n. *To lie; to lie low* [akin to Sans. root YĀ, "to go"].

jac-to, tāvi, tātum, tāre, 1. v. a. intens. [jāc-īo, "to throw"] *To toss, to drive hither and thither; to utter, pour forth; to behave haughtily, to boast.*

jācūlātus, a, um, P. perf. of jaculor.

jācūl-or, ātus sum, āri, 1. v. dep. [jācūl-um, "a javelin"] *To hurl.*

jam, adv. [prob. = eam, acc. sing. fem. of is, "this, that"] *At this time, now; already:—jam . . . jam, at one time . . . at another time; now . . . now. At that time, then. Strengthened by tum: At that very time, even then.*

jam-dudum, adv. [jam, "now"; dudum, "not long since"] *Now at once; long ago.*

jam-prīdem, adv. [jam; prīdem, "long ago"] *Long ago, long since.*

jūbēo, jussi, jussum, jūbēre, 2. v. a. *To order, bid* [perhaps fr. jus, 'habeo].

jūdīe-īum, īi, n. [jūdīc-o, "to judge"] *A judgment.*

jūgāram for jugaveram, pluperf. ind. of jugo.

jūg-o, āvi, ātum, āre, 1. v. a. [jūg-um, "a yoke"] *To join in marriage.*

jūg-um, i, n. [JUG, root of jungo, "to join"] *A mountain-ridge.*

jungo, junxi, junctum, jungēre, 3. v. a. *To join; to yoke* [akin to Gr. ζυγ, root of ζεύγνυμι; and to Sans. root YUJ].

jū-s, ris, n. *Law* [akin to Sans. root YU, "to bind"].

jus-sum, si, n. [jūb-ō] *An order, command.*

jussus, a, um, P. perf. pass. of jubeo.

just-ītia, ītia, f. [just-us, "just"] *Justice.*

jus-tus, ta, tum, adj. [jus, "law"] *Just, equal.*

jūvēu-is, is, adj. comm. gen. *Young. As Subst.: A young person; a young man* [akin to Sans. yuva, "young"].

jūven-ta, tæ, f. [jūvēn-is] *Youth.*

jūven-tus, tūtis, f. [d.] *Yoath, i.e. young men.*

jūvo, jūvi, jūtum, jūvāre, 1. v. a. and n. *To assist; to please, delight.*

lābens, ntis, P. pres. of lābor.

lāb-or, ōris, m. *Labor, toil, task; misfortune. Of the sun: An eclipse* [akin to Sans. root LABU, "to acquire"; Gr. λαβ, root λαμβανω, "to take"].

lābor, lapsus sum, lābi, 3. v. dep. *To glide; to pass away* [akin to Sans. root LAMB, "to fall"].

lābōrātus, a, um, P. pert. pass. of laboro.

lābōr-o, āvi, ātum, āre, 1. v. a. [lābor] *To make with toil; to work laboriously.*

lācīma, æ (old for i dacīma). A tear [akin to Gr. δάκρ-υ; Sans. root DAC, "to bite"].

lācīm-o, āvi, ātum, āre, 1. v. n. [lācīm-a, "a tear"] *To weep.*

lædo, læsi, læsum, lædēre, 3. v. a. *To hurt; to offend; to thwart.*

in-dignor, dignātus sum, dignāri, 1. v. dep. [in, "not"; dignor, "to deem worthy"] *To be indignant; to chafe; to be angry.*

in-dūo, dūi, dūtum, dūere, 3. v. a. *To put on, assume* [ἐνδύω].

in-erm-is, e, adj. [in, "not"; arm-a, "arms"] *Without arms, unarmed.*

in-fandus, fanda, fandum, adj. [in, "not"; fandus, "to be spoken of"] *Unspeakable, abominable, dreadful.*

in-fēlix, fēlicis, adj. [in, "not"; felix] *Unhappy; unfortunate, ill-jated.*

in-fēro, in-tūli, il-lātum, in-ferre, 3. v. a. [in, "into"; fēro, "to bear"] *To bear into. With Personal pron.: To betake one's self.*

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in-gēmo, gēmūi, gēmītum, gēmēre, 3. v. n. [in; gēmo, "to groan"] *To groan, sigh.*

in-gens, gentis, adj. [in, "not"; gens, "a race"] *Huge, immense; great.*

in-hūmā-tus, ta, tum, adj. [in, "not"; hūmō, "to bury"] *Unburied.*

in-ī uicus, imīca, imīcum, adj. [in, "not"; amīcus, "friendly"] *Unfriendly, hostile.*

in-īquus, īqua, īquum, adj. [in, "not"; æquus, "favorable"] *Hostile.*

injūrī-a, æ, f. [injuri-us, "unjust"] *Injustice; outrage; tale of wrong.*

inlido, lisi, lisum, lidere, 3. v. a. [in, lēdo] *To dash upon.*

inquam or inquō, v. defect. *To say.*

inquit, 3. pers. sing. of inquam.

inrigo, āvi, ātum, āre, 1. v. a. *To shed.*

in-scī-us, a, um, adj. [in, "not"; scī-o, "to know"] *Not knowing, unaware.*

in-scribo, scripsi, scriptum, scribere, 3. v. a. [in, "upon"; scribo] *To mark; to inscribe.*

in-sēquor, sēquūtus sum, sēqui, 3. v. dep. [in, "after"; sēquor] *To follow, pursue.*

in-sīdēo, sēdi, sessum, sīdēre, 2. v. n. [in, "upon"; sēdēo] *To sit upon.*

insīl-īæ, iārum, f. plur. [insīd-ēo, "to take up a position in a place"] *Artifice; trick, wiles.*

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in-sign-is, e, adj. [in, "upon"; sign-um, "a mark"] *Remarkable, distinguished.*

in-spīro, spīrāvi, sp rātum, spīrāte, 1. v. a. [in, "into"; spīro, "to breathe"] *To inspire, excite, kindle.*

in-sto, stīti, stātum, stare, 1. v. n. [in; sto, "to stand"] *To press on; to be eager; to strive.*

in-strūo, struxi, structum, strūere, 3. v. a. [in; strūo, "to build"] *To furnish, fit up, array.*

in-sūl-a, æ, f. [in, "in"; sāl-um, "the sea"] *An island.*

in-sūper, adv. [in, "on or upon"; sūper, "above"] *Above, moreover.*

in-tac-tus, ta, tum, adj. [in, "not"; tango, "to touch"] *Pure, untouched, maiden.*

inten-to, tāvi, tātum, tāre, 1. v. a. intens. [intend-o] *To threaten.*

inter, prep. gov. acc. [akin to in] *Between; among, in the midst of; through.*

inter-dum, adv. [prob. inter, "at intervals of"; dum, contr. fr. dium, old acc. of dies; see diu; *Sometimes.*

intēr-ēā, adv. [for intēr-ēam; fr. inter, "between"; ēam, acc. sing. fem. of is] *Meanwhile, in the mean time.*

(inter-for), fātus sum, fāri, 1. v. dep. [inter, "during"; (for), "to speak"] *To interrupt.*

intēr-ior, ius, comp. adj. [obsol. intēr-us, "within"] *Inner, interior; the inner part of. Sup.: intimus.*

intīmus, a, um, sup. adj. *Innermost; the innermost part of.*

in-tōno, tōnūi, tōnātum, tōnāre, 1. v. n. [in, tonō] *To thunder.*

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lætans, ntis, P. pres. of lætor.
 læt-ítia, itia, f. [læt-us] *Joy; enjoyment.*
 læt-or, ātus sum, āri, 1. v. dep. [id.] *To rejoice.*
 læt-is, a, um, adj. *Joyful; abounding in, full of* [akin to Sans. root LAS, "to shine, delight"]
 læv-us, a, um, adj. *Left.* As Subst.:
 læva, æ, f. *The left-hand* [λαί-ός].
 læ-pis, pīdis, m. *A stone; marble* [akin to Gr. λᾱ-as, "a stone"].
 læqu-ĕare (-ĕar), ĕāris, n. [akin to lāc-us, in etymological force of "a thing hollowed out"] *A sunken panel in the ceiling; a ceiling.*
 larg-us, a, um, adj. *Abundant, copious.*
 lāt-e, adv. [lāt-us] *Far and wide.*
 lātens, ntis, P. pres. of lateo. Pa.: *Hidden.*
 lāt-ĕo, ūi, ĕre, 2. v. n. and a. Neut.: *To lie hid, be concealed.* Act.: *to escape the notice of* [akin to λαθ, root of λανθάνω, "to lie hid"].
 lātēx, icis, m. *A liquid, fluid.*
 lātus, a, um, adj. *Broad; widely extended, spreading far* [old Lat. stlatus; Sans. root STAR=sterno].
 lātus, ĕris, n. *The side* [akin to πλατύς].
 laus, landis, f. *Praise; a noble action* [prob. akin to Gr. κλύ-ω; and to Sans. root CRU, "to hear"].
 laxas, a, um, adj. *Loose, slack* [prob. akin to λαγγ-άζω, "to slacken"].
 lectus, a, um, P. perf. pass. of lego.
 lēg-, lēgi, lectum, lēgĕre, 3. v. a. *To pick out, select; to choose, elect* [Gr. λέγω].
 lēn-īo, īvi or īi, itum, ire, 4. v. a. [lēn-is, "mild"] *To appease, mitigate.*
 lēv-is, e, adj. *Light, rapid* [akin to Gr. ἐ-λαχ-ύς; also to Sans. lahhu].
 lēv-o, āvi, ātum, āre, 1. v. a. [lēv-is] *To lift up; to lighten.*
 lex, lēgis, f. [lēg-o, "to read"] *A law.*
 lībo, āvi, ātum, āre, 1. v. a. [Gr. λείβω] *To pour; to make a libation; to taste; to kiss.*

līceo, ūi, itum, ĕre, 2. v. n. *To be permitted.* Licet: *It is permitted* [Gr. root λειπ, "to leave"].
 lī-men, minis, n. [root of Lat. obliquus: so a cross-piece] *A threshold, a dwelling; a palace.*
 līnquo, līqui, lictum, līnquĕre, 3. v. a. *To leave* [akin to Gr. λείπω].
 līquens, ntis, P. pres. of liquor.
 lī-quor, no perf., qui, 3. v. dep. *To be liquid; to be clear* [akin to Sans. root LI, "to be soluble"].
 lī-tus, tōris, n. [prob. LI, root of lī-no, "to overspread"] *The shore.*
 lōc-o, āvi, ātum, āre, 1. v. a. [loc-us] *To place, fix, settle.*
 lōc-us, i, m. (plur. lōci, m., and lōca, n.) *A place* [prob. akin to Gr. root λειχ, "to put"]
 long-ĕ, adv. [long-us] *Afar, at a distance; far off, far.* Comp.: longius.
 long-us, a, um, adj. *Long; distant* [akin to Sans. dtryh-a].
 lōqu-or, ūtus sum, ī, 3. v. dep. *To speak, say* [akin to Sans. root LAP, "to speak"].
 lō-rum, ri, n. Plur.: *The reins of horses* [for vlorum, root val of volvo].
 luc-tor, tātus sum, tārī, 1. v. dep. *To struggle* [akin to Sans. root LIṢE, "to embrace"].
 lū-cus, ci, m. *A grove* [luceo: the shining, open place in a wood].
 lūdo, lūsi, lusum, lūdĕre, 3. v. a. and n. [Indus, "play"] *To sport; to mock; to play.*
 lū-men, minis, n. [lūc-ĕo, "to shine"] *Light; an eye.*
 lū-na, næ, f. [lūc-ĕō, "to shine"] *The moon.*
 lūnā-tus, ta, tum, adj. [luno, "to bend like a half-moon"] *Crescent shaped.*
 lūno, lūi, lūitum or lūtum, lūĕre, 3. v. a. *To pay; to atone for, expiate* [Gr. λύω].
 lūp-a, æ, f. *A she-wolf* [like Gr. λύκ-os, akin to Sans. vrik-a, "a wolf"]

lustr-o, ūvi, ātum, āre, l. v. a. str-um, "an expiatory offering"] *purify; to survey, examine; to sever.*

lustrum, stri, n. [lū-o, "to wash"] *space of five years; a lustrum.*

lux, lūcra, f. [lūc-ēo, "to shine"] *light.*

lux-us, ūa, m. [lux-us, "dislocated"] *lender.*

lychnus, i, m. *A light, lamp* [χρῶς].

lympa, a, f. *Water* [λύπη].

lynx, cis, comm. gen. *A lynx* [lynx].

macula, ūa, m. [mac-ula, "a spot"] *Spotted, mottled.*

maereo, no perf., no sup., ēre, 2. v. [root maer, Lat. miser, Gr. μῆρῶν] *mourn.*

maestus, a, um, adj. [root of maereo] *l.*

macula, ūa, m. plur. *Huts* [said to be a Punic word].

magis, comp. adv. [akin to magis] *More.*

magister, istri, m. [root MAG; cf. gnus] *Of a vessel: The steersman.*

magistratus, atus, m. [magister] *magistracy; a magistrate.*

magnanimus, a, um, adj. [magis, animus] *Great-souled, magnanimous.*

magnus, na, num, adj. *Great; large, spacious.* Comp.: major; superl.: maximus [root MAG, akin to Gr. μέγας, Sans. mah-a, "great"].

malum, i; see malus.

malus, a, um, adj. *Bad; wicked.*

Subst.: malum, i, n. *An evil.* superl.: peior; Sup.: pessimus [akin to Gr. μέλας, "black"; Sans. mala, "dark"]].

manna, a, f. [Gr. μάνα] *A food.*

maneo, mī, sum, ēre, 2. v. n. *To remain, to abide* [man-].

manuale, telis, n. [manus, "hand"; manus, "web"] *A napkin, towel.*

manus, nūs, f. *A hand; handy; still* [akin to Sans. root mā, "to measure"].

mare, is, n. *The sea* [root MAR, "to gleam"; Lat. marmor].

mater, tris, f. *Of persons: A mother. Of animals: A dam* [akin to Gr. μήτηρ; Sans. mātrī, fr. a root mā, in meaning of "to produce"].

maturo, avi, atum, are, l. v. a. [maturo-us] *To hasten.*

mecum, for cum me; see cum.

meditor, itatus sum, itari, l. v. dep. *To think upon; to purpose* [akin to μέδομαι, "to care for"].

medius, ia, ium, adj. [akin to μέσος] *Middle; the middle or midst of; in the middle or midst.*

mel, mellis, n. *Honey* [akin to μέλι].

melior, us; see bonus.

meli-us; see bene.

membrum, i, n. *A limb; the frame.*

memini, isse, v. defect [reduplicated fr. root MEM; see mens] *To remember.*

memor, oris, adj. *Mindful of* [akin to Sans. root SMRI, "to remember"].

memoro, avi, atum, are, l. v. a. and n. [memoro] *To call to mind; to relate; to call; to speak.*

mens, tis, f. *The mind, intellect; senses; memory; purpose; feelings* [Lat. root MEN; akin to Sans. mān-as, "mind"; fr. root MAN, "to think"; cf. also, Gr. μένος].

mensa, a, e, f. [mētor, "to measure," through root MEN, found in part. peri. meu-sus] *A table; food, dishes.*

mensis, sis, m. [root MEN, whence mensus, P. perf. of mētor, "to measure"] *A month.*

mercator, atus sum, ari, l. v. dep. [merx, "merchandise"] *To purchase*

meritum, iti, n. [mer-co, "to deserve"] *A service.*

merum, i, n. [mēr-us, "pure"] *Pure wine.*

metra, a, f. [mēt-ior, "to measure"] *End, limit.*

metuo, metui, metutum, metuere, 3. v. a. [metus, "fear"] *To fear.*

metus, ūs, m. *Fear, dread.*

lætans, ntis, P. pres. of lætor.
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 lætis, a, um, adj. *Joyful; abounding in, full of* [akin to Sans. root LAS, "to shine, delight"].
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 lāt-e, adv. [lāt-us] *Far and wide.*
 lātens, ntis, P. pres. of lateo. Pa.: *Hidei.*
 lāt-ēo, ūi, ēre, 2. v. n. and a. Neut.: *To lie hid, be concealed.* Act.: *to escape the notice of* [akin to λαθ, root of λανθάνω, "to lie hid"].
 lætex, ícis, m. *A liquid, fluid.*
 lātus, a, um, adj. *Broad; widely extended, spreading far* [old Lat. stlatus; Sans. root STAR=sterno].
 lætus, ēris, n. *The side* [akin to πλατύς].
 laus, laudis, f. *Praise; a noble action* [prob. akin to Gr. κλύ-ω; and to Sans. root CRU, "to hear"].
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 linquo, liqui, lictum, linqūere, 3. v. a. *To leave* [akin to Gr. λείπω].
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 lī-quot, no perf., qui, 3. v. dep. *To be liquid; to be clear* [akin to Sans. root LI, "to be soluble"].
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 lūp-a, æ, f. *A she-wolf* [like Gr. λύκ-os, akin to Sans. vrik-a, "a wolf"].

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mē-us, a, um, pron. poss. [me] *My, mine.*

mīc-o, ūi, no sup., āre, 1. v. n. *To gleam, sparkle* [akin to Sans. root MISI, "to wink"].

mill-e, num. adj. indecl. *A thousand* [Sans. root MIL, "to combine"].

mīn-ister, istri, m. [from minus, and comp. ending ter] *A servant.*

mīnistr-o, āvi, ātum, āre, 1. v. a. [mīnister] *To provide, supply.*

1. mīnor, ātus sum, āri, 1. v. dep. *To threaten; to tower; to project.*

2. mīnor, us, comp. adj.; see parvus.

mīnōres, um; see parvus.

mīn-us, comp. adv. [adverbial neut. of mīn-or, "less"] *In a less degree, less.*

mīrā-bīlis, bīle, adj. [mīr-or, "to wonder at"] *Wonderful.*

mīra-ndus, nda, ndum, adj. [mīr-or, "to wonder at"] *Wonderful.*

mī-ror, rātus sum, rīri, 1. v. dep. *To wonder at* [akin to Sans. root SMI, "to smile"].

mīr-us, a, um, adj. [mīr-or] *Wonderful.*

miscēo, miscūi, mistum or mixtum, miscēre, 2. v. a. *To mix or mingle; to throw into confusion, disturb; to stir up, excite* [akin to Gr. μίσγ-ω, μίγ-νυμι, "to mix"; and to Sans. miṣ-ra, "mixed"].

mīs-er, ēra, ērum, adj. [akin to Latin mæstus; Gr. μίσος] *Wretched.*

mīsērā-bīlis, bīle, adj. [mīs-er-or, "to pity"] *Pitiable, wretched.*

mīsērātus, a, um, P. pert. of miseror.

mīsēr-or, ātus sum, āri, 1. v. dep. [mīs-er, "wretched"] *To pity.*

mīt-esco, no pert. nor sup., escēre, 3. v. n. [mīt-is, "mild"] *To become gentle.*

mitto, misi, missum, mittēre, 3. v. a. [Sans. MATH, "to set in motion"] *To send; to dismiss.*

mōdo, adv. *Only, merely,*

mō-dus, di, m. *A manner* [prob. akin to Sans. root MĀ, "to measure";

whence also Lat. mē-tior, "to measure"; Gr. μέτρον, "a measure"]

mōen-ia, ium, n. plur. *Walls, fortifications; a city* [akin to Gr. ἀμύν-ω, "to ward off"].

mōles, is, f. [for mogles, root of magnus] *An immense mass; a huge pile of buildings; difficulty, burden; massy waves.*

mōi-ior, itus sum, iri, 4. v. dep. [mol-es] *To undertake; to build; to make, cause.*

moll-īo, īvi and īi, itum, īre, 4. v. a. [moll-is, "soft"] *To mollify, soften.*

mollis, e, adj. *Soft, tender* [akin to Gr. μαλακός, Lat. mulier].

mōn-īle, ilis, n. *A necklace* [akin to Sans. man-i, "a jewel"].

mōn-s, tis, m. [mīn-ēo, "to project"] *A mountain.*

monstrāram, for monstrāveram, pluperf. ind. of monstro.

monstr-o, āvi, ātum, āre, 1. v. a. [monstr-um, "that which warns"] *To show, point out; to direct.*

mōta, æ, f. *Delay.*

mōr-or, ātus sum, āri, 1. v. dep. [mōr-a] *To delay.*

mōr-s, tis, f. [mōr-ior] *Death.*

mōr-sus, sūs, m. [mōrdō, "to bite"] *A fluke.*

mōrt-ālis, āle, adj. [mōrs] *Subject to death, mortal, human.*

mōs, ōis, m. [root MA, "measure"] *Usage, custom; a law.*

mōtus, a, um, P. perf. pass. of moveo.

mōvēo, mōvi, mōtum, mōvēre, 2. v. a. *To shake, agitate; to move; to tell, reveal* [akin to Sans. root MĪ, "to go"].

mulcēo, mulsi, mulsum or mulctum, mulcēre, 2. v. a. *To soothe, pacify* [akin to Gr. μάρπτω].

mult-um, adv. [adverbial neut. of mult-us, "much"] *Much, greatly.*

mal-tus, ta, tum, adj. *Much; many a, many.* As Subst.: multa, ōrum, n. plur. *Many things.* multa, n. plur. used adverbially: *Much.* Comp.: plus; Sup.: plurimus [perhaps akin to πολ-ύς].

mūn-īo, īvi or īi, ītum, īre, 4. v. a. [mœn-ia, "walls"] *To fortify.*

mūnus, ēris, n. [root MU, "bind"] *A gift, present.*

murmur, ūris, n. [prob. the natural sound MUR] *A muttering, a murmur, a roar.*

mūr-us, i, m. *The wall* [akin to Sans. root MU, cf. mœnia].

mū-to, tāvi, tātum, tāre, 1. v. a. freq. [mōvċo, "to move"] *To change.*

nam, conj. *For* [acc. sing. f. of pron. stem NA].

nam-que, conj. [nam, "for"; suffix que] *For.*

nā-scor (old form gna-), tus sum, sci, 3. v. dep. *To be born* [root NA (=GNA), another form of root GEN (=Gr. γεν)].

nā-ta, tæ, f. [na-scor] *A daughter.*

nā-tus, tr, m. [id.] *A son.*

nāv-īgo, igāvi, igātum, igāre, 1. v. a. [nav-is, "a ship"; ago] *To sail over, navigate.*

nāvis, is, f. *A ship* [akin to Gr. ναῦς, Sans. nau].

nē, conj. *That not, lest* [prob. akin to Sans. na, "not"].

nē, enclitic and interrogative particle: 1. In direct questions it has no English equivalent. 2. In indirect questions: *Whether*:—ne . . . ne, *whether . . . or whether* [weakened fr. nē].

nēbŭla, æ, f. *A mist; a cloud* [akin to nubes].

nec, **necdum**; see **nēque**.

necnon; see **neque**.

nectar, āris, n. *Nectar; the drink of the gods* [νεκταρ].

neeto, nexŭi, nexum, nectĕre, 3. v. a. *To bind* [akin to Sans. root NAH, "to bind"].

nē-fa-ndus, rda. ndum, adj. [ne, "not"; for, "to speak"] *Impious.* As Subst.: **nēfaudum**, i, n. *Wrong, wickedness.*

nēm-us, ōris, n. *A glade, a grove* [akin to Gr. νέμω, "to feed"].

nē-que (contr. **nec**), adv. *and* conj. [ne, "not"; que, "and"] Adv.: *Not.*

Conj.: *And not, neither*:—**neque** (nec) . . . **neque** (nec), *neither . . . nor*:—**nec dum** (also written as one word, **needum**), *and not yet*;—**nec non** (also as one word, **necnon**), (*and not not, i.e.*) *and also, and besides, moreover.*

ne-queo, quīvi or quīi, quītum, quire, v. n. [ne, "not"; quĕo, "to be able"] *To be unable.*

ne-scĭo, scĭvi or scĭi, scĭtum, scĭre, 4. v. a. [nē, "not"; scĭo] *Not to know; to be ignorant.*

nescĭ-us, a, um, adj. [nescĭo] *Not knowing, ignorant.*

neu; see **nēve**.

nē-ve (contracted **neu**), conj. *And not, nor* [nē, "not"; ve, akin to Sans. व, "and"].

nī, conj. [identical with **ne**, "not"] As a conditional particle: *If not, unless.*

nīger, ra, rum, adj. *Black, dark, swarthy.*

nimb-ōsus, ōsa, ōsum, adj. [nimbus] *Stormy.*

nimb-s, i, m. *A storm-cloud* [akin to Gr. νέφος, Lat. nebula].

nitens, ntis, P. pres. of niteo. Pa.: *Bright, shining.*

nīt-ēo, ūi, no sup., ēre, 2. v. n. *To shine.*

nīv-ēs, ēa, ēum, adj. [nix, "snow"] *Snow-white.*

no, āvi, no sup., āre, 1. v. n. *To swim* [akin to νηω].

nōd-us, i, m. *A knot* [prob. akin to Sans. root NAH (old form NADH), "to tie or bind"].

nō-men, mĭnis, n. [no-sco] *A name; renown.*

non, adv. *Not* [fr. old nœnum, i.e., nec, unum].

nos-ter, tra, trum, pron. poss. [nos, plur. of ego] *Our.*

nō-tus, ta, tum, adj. [nosco, "to know"] *Known, well-known, renowned.*

nōvem, num. adj. indecl. *Nine* [akin to Sans. नवान्].

nōv-ĭtas, itātis, f. [nōv-us] *Newness; infancy.*

nōv-us, a, um, adj. *New; early* [akin to Sans. *nav-a*, Gr. *νέψ-ος*].

nox, noctis, f. *Night; darkness* [akin to Sans. *nakt-a*, Gr. *νύξ*].

noxā, æ, f. [nōc-ēo, "to hurt"] *A fault, guilt.*

nūv-es, is, f. *A cloud* [akin to Sans. *nabh-as*, "sky, atmosphere"; Gr. *νέφ-ος*].

nud-o, āvi, ātum, āre, 1. v. a. [nūd-us, "naked"] *To lay bare, to reveal.*

nūd-us, a, um, adj. *Naked, bare* [SANS. *NAGNA*, "naked"]

n-ullus, ulla, ulum, adj. [ne, "not"; ullus, "any"] *None, no.* As Subst.: nulli, ōrum, m. plur. *No persons, none.*

nū-men, mīnis, n. [nū-o, "to nod"] *Divine will or power or authority; divinity; presence of a god; a deity.*

nūn-ērus, ēri, m. *A number* [νέμ-ω, "to distribute"]

nun-c, adv. *Now* [akin to Gr. *νῦν* (SANS. *nu* or *nū*), with c for ce, demonstrative suffix].

nuntī-o, āvi, ātum, āre, 1. v. a. [nuntī-us, "a message"] *To announce.*

nūtrī-mentum, menti, n. [nutri-o, "to nourish"] *Food. Of a fire: Fuel.*

nūtrī-x, cis, f. [id.] *A nurse.*

nympha, æ, f. *A nymph; a demigoddess, inhabiting either the sea, rivers, woods, trees, or mountains* [Νύμφη].

o, interj. *O!*

ōb, prep. gov. acc. *On account of* [akin to ἐπ-ί; Sans. *ap-i*].

objec-tus, tūs, m. [objicō, "to cast before"] *An opposing; opposition.*

oblātus, a, um, P. pert. pass. of offero.

ob-rūo, rūi, rūtum, rūcre, 3. v. a. [ob; rūo, "to throw down with violence"] *To overwhelm; to bury.*

ob-scū-rus, ra, rum, adj. *Dark, dim* [ob, "over"; scu, akin to Sans. root *SKU*, "to cover"]

ob-stīpesco, stīpūi, no sup., stīpescere, 3. v. n. inch. [ob; stīpesco, "to become amazed"] *To become amazed.*

ob-sto, stiti, stitum, stāre, 1. v. n. [ob, sto] *To withstand.*

obtū-sus, sa, sum, adj. [obtundo, "to beat against"] *Blunte^d, dull.*

obtū-tus, tūs, m. [obtū-ēor, "to look at"] *A gaze; a fixed stare.*

ob-vī-us, a, um, adj. [ob, via] *In the way; going to meet.*

occā-sus, sūs, m. [occid-o, "to perish"] *A fall; overthrow.*

oc-cūbo, no perf. nor sup., āre, 1. v. n. [ob; cūbo, "to lie down"] *To lie; to repose with the dead.*

oc-cūl-o, ū, tum, ēre, 3. v. a. [ob, colo] *To conceal.*

occultus, a, um, P. pert. pass. of occulo. Pa.: *Hidden.*

oc-cūmbo, cūbūi, cūbitum, cūmbere, 3. v. n. [ob; obsol. *cumbo*, "to lie down"] *To lie down in death; to fall, perish.*

oc-curro, curri and cūcurri, cursum, currere, 3. v. n. [ob, curro] *To meet, come in the way of.*

ōcēānus, i, m. *The ocean* [ὠκεανός].

ōc-ūlus, ūli, m. *An eye* [akin to Gr. ὄκ-ος, Sans. *aksh-a*].

ōd-īum, ii, n. [ōd-i, "to hate"] *Hatred.*

ōd-or, ōris, m. *A scent; fragrance* [root *OD*; akin to Gr. ὀζω (= ὀδω); als. Lat. *ol-eo*, "to emit a smell"].

offero, obtūli, oblātum, offerre, v. a. irreg. [ob, fero] *To present.*

of-fic-īum, ii, n. [opus, facio] *A service; a kindness.*

ōl-im, adv. [fr. *oll-e*, old for *ol* of *ill-e*] *In time to come, at some time or other, hereafter; formerly; just now.*

illi, old form of illi, dat. of ille.

ō-men, mīnis, n. [oro, "to speak"] *A prognostic or omen. In the poets, sometimes: Nuptials.*

omn-ī-pōtens, pōtentis, adj. [omn-is, "all"; (i) connecting vowel; pōtens, "powerful"] *All-powerful, omnipotent.*

omnis, e, adj. *All, every.* As Subst.: omnes, tum, comm. gen. plur. *All persons, all.* omnia, um, n. plur. *All things.*

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nōv-us, a, um, adj. *New; early* [akin to Sans. *nav-a*, Gr. *νέF-os*].

nox, noctis, f. *Night; darkness* [akin to Sans. *nakt-a*, Gr. *νύξ*].

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omnis, e, adj. *All, every.* As Subst.: omnes, ium, comm. gen. plur. *All persons, all.* omnia, um, n. plur. *All things.*

ōnērāram, for *onēraveram*, pluperf. ind. of *onero*.

ōnēr-o, āvi, ātum, āre, 1. v. a. [*onus*, "a burden"] *To load; to fill.*

ōnas, ēris, n. *A burden* [prob. akin to Sans. *anus*, "a cart"].

ōnus-tus, ta, tum, adj. [*onus*] *Loaded, laden.*

ōp-īmus, īma, imum, adj. [*ob* and obs. *pimo*, "to swell"; akin to *πιών*] *Wealthy, rich, fruitful.*

oppēriens, ntis, P. pres. of *opperior*.

oppēriōr, pēritus and *pertus sum*, pēriri, 4. v. dep. *To wait for* [obs. *perior*].

op-pēto, pētivi and *petli*, pētītum, pētēre, 3. v. a. [*ob*, *pēto*] *To go to meet; to encounter.* With ellipse of *mortem*: *To encounter death, i.e. to die.*

oppressus, a, um, P. perf. pa s. of *opprimo*.

op-prīmo, pressi, pressum, primēre, 3. v. a. [*ob*, *prēmo*] *To crush; to overcome, overthrow.*

op-s, is (Nom. Sing. does not occur; Dat. is found perhaps only once), f. [Sans. *APNAS*, "gain"; Gr. *ἀφενος*] *Power.* Mostly plur.: *Means, or resources, of any kind; wealth, riches; aid, help.*

optīmus, a, um; see *bonus*.

op-to, tāvi, tātum, tāre, 1. v. a. [root *OP-* as in Gr. *ὀψομαι*] *To wish; to choose; to long for.*

ōp-ūlentus, ūlenta, ūlentum, adj. [*op-es*, "wealth"] *Rich in.*

ōpus, ēris, n. *Work* [akin to Sans. *apas*].

ōra, æ, f. *Coast, shore.*

ōrans, ntis, P. pres. of *oro*.

orbis, is, m. *A circle*:—*orbis terrarum*, or *orbis* alone, (*the circle of lands, i.e.) the world.* Of things that return at a certain period of time: *Circuit.*

ordīor, orsus sum, ordīri, 4. v. dep. *To begin.*

ord-o, īnis, m. [*ord-ior*, "to weave"] *Order; a line.*

oriens, ntis, P. pres. of *orior*. As Subst.: ("The rising sun"; hence) *The East.*

ōr-īgo, īginis, f. [*ōr-ior*, "to arise"] *Origin; birth, lineage; race.*

ōr-īor, tus sum, īri, 3. and 4. v. dep. *To rise.* Of birth: *To spring from* [prob. akin to *ὀρ-νύμι*, "to stir up"].

ornā-tus, t s, m. [*orno*, "to adorn"] *Dress; ornament.*

ōr-o, āvi, ātum, āre, 1. v. a. [*os*, "the mouth"] *To entreat.*

orsus, a, um, P. perf. of *orlior*.

ortus, a, um, P. perf. of *orior*.

ōs, ōris. (Gen. plur. not found), n. *The mouth; the face, countenance; the lips* [akin to Sans. root *אָ*, "to eat"].

ōs, ossis, n. *A bone* [akin to Sans. *asthi*, Gr. *ὀστέον*].

oz-eŭlam, cŭli, n. [*ōs*, *ōr-is*] *A lip; a kiss.*

os-tendo, tendi, tensum, tendēre, 3. v. a. [*os*(=ob), *tendo*] *To show; to point out.*

ost-īum, ii, n. *The mouth; an entrance; a harbor* [akin to Sans. *osth-a*, "a lip"].

ostrum, i, n. [*ὄστρον*] *A purple dress, purple; a purple couch; purple fabrics.*

pā-bŭlum, bŭli, n. [*pa-sco*, "to feed"] *Food, fodder; pasturage.*

pænitat, ūit, no sup., ēre, 2. v. a. impers. *It repents* [root in *pœna*; Gr. *ποινή*].

palla, æ, f. *A robe or loose dress worn especially by women* [akin to *pellis*].

pall-īdus, īda, idum, adj. [*pall-ō*, "to be pale"] *Pale.*

palmi, æ, f. *The palm; the hand* [*παλάμη*].

pando, pandi, pansum and *passum*, pandēre, 3. v. a. *To open.* P. pert. pass.: Of the hair: *Dishevelled* [root *pat* of *pateo*].

par, pāris, adj. *Equal, corresponding.*

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parc-o, pēperci (less frequently parsi), parcitum or parsum, parcēre, 3. v. n. [parcus, "spari.g"]. *To spare* [cf. paucus, parvus].

pār-ens, ntis, comm. gen. [for pāri-ens, fr. pār-īo] *A parent, whether a father or mother.*

pārens, ntis, P. pres. of pareo.

pār-ēo, ūi, itum, ēre, 2. v. n. [akin to pār-īo, "to bring forth"] *To appear; to obey.*

pār-īter, adv. [par, "equal"] *Equally.*

parma, æ, f. *A small round shield; a target* [Gr. πάρμη].

pār-o, āvi, ātum, āre, 1. v. a. [Sans. PAR, "to lead"; Gr. πόρος] *To prepare* [prob. akin to φέρω].

par-s, tis, f. *A part, portion; pars . . . pars, some . . . others* [root por; Gr. ἔπορον].

part-ior, itus sum, iri, 4. v. dep. [pars, "a part"] *To divide.*

par-tus, tūs, m. [pār-īo, "to bring forth"] *A bringing forth, a birth.*

par-vus, va, vum, adj. [akin to panens, Gr. παῦρος] *Small, little.* As Subst.: mīnor-es um, comm. gen. plur. *Descendants, posterity.* Comp.: mīnor; (Sup.: mīnimus).

pā-sco, vi, stum, scēre, 3. v. a. *To feed, support* [akin to Sans. root PĀ, "to nourish"].

1. passus, a, um, P. perf. pass. of pando.

2. passus, a, um, P. perf. of patior.

pāt-ēo ūi, no sup., ēre, 2. v. n. *To lie open; to be manifest; to be opened; to be disclosed* [akin to Gr. πετ-άννυμι].

pā-ter, tris, m. *A father, a parent.* Plur.: *Nobles, forefathers, ancestors* [akin to Gr. πα-τήρ; Sans. pi-tri, fr. root PĀ, "to protect, to nourish"].

pāt-ēra, ēræ, f. [pāt-ēo] *A broad flat dish, especially used in making offerings; a bowl for libations.*

pātior, passus sum, pāti, 3. v. den. *To suffer; to permit* [akin to Gr. παθ, root of πάσχω].

pātrīa, æ; see patrius.

1. patr-īus, īa, ium, adj. [pāter] *Of a father; paternal.* As Subst.: patri-a, æ, f. *Fatherland, native country.*

2. patri-us, a, um, adj. [pātri-a, "fatherland"] *Of one's native country; native.*

paucus, a, um, adj. [root PAU in παύω; comp. parvus] *Of number: (Sing.: "Small") Plur.: Few; a few.* paul-ātim, adv. [paul-us, "little"] *Gradually.*

pāx, pācis, f. [fr. root PAC, or PAG, whence pāciscor, "to covenant"; pango, "to fasten"] *Peace.*

pectus, ōr.s, n. *The breast; heart, mind.*

1. pēc-us, ōris, n. *A herd; a swarm* [akin to Sans. पाश-ु, fr. root PAC, "to bind"].

2. pec-u-, ūdis, f. Sing.: *A single head of cattle; a beast.* Plur.: *Cattle in general* [id.].

pēlāg-us, i, n. *The sea, the open sea* [πέλαγος].

pelio, pēpūli, pulsum, pellēre, 3. v. a. *To drive out* [akin to Sans. root PAL, "to go"].

pelta, æ, f. *A pelta, i.e. a small light shield (in the shape of a half-moon)* [πέλτη].

Pēn-ātes, ātium, m. plur. [pēn-us, "stores"] *The Penates or household gods.*

pendēo, pēpendi, no sup., pendēre, 2. v. n. *To hang* [intrans. of perdol.

pēn-ētro, ētrāvi, ētrātum, ētrāre, 1. v. n. [root PEN, denoting the idea of "entering," "the interior"] *To penetrate.*

pēn-ītus, adv. [id.] *Deeply, far within; wholly; far down; far away.*

pēnus, us and i, m. and f. [root pa of pasco] *Food, provisions.*

peplum, i, n. and peplus, i, m. ("The pepulum," i.e. the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Panathenæa) *A splendid robe or garment, a robe of state* [πεπλον, πέπλος].

pĕr, prep. gov. acc. case. *Through; during; over, along; to.*

pĕr-āgr-o, āvi, ātum, āre, 1. v. a. [pĕr, āger] *To wander about, to traverse.*

per-cello, cūli, culsum, cellĕre, 3. v. a. [pĕr; cello, "to impel"] *To strike.*

perculsas, a, um, P. perf. pass. of percello.

per-fĕro, tūli, lātum, ferre, v. a. irreg. [pĕr, fĕro] *To bear.* With Personal pron. in reflexive force: *To betake one's self; to proceed.*

per-flo, flāvi, flātum, flāre, 1. v. a. [pĕr; flo, "to blow"] *To blow through.*

per-go, rexi, rectum, gĕre, 3. v. n. [pĕr, "quite"; rĕgo, "to make straight"] *To proceed.*

pĕrī-cūlum, cūli, n. [obsol. pĕrī-or, "to try"] *Danger, peril.*

per-lābor, lapsus sum, lābi, 3. v. dep. [pĕr; lābor, "to glide"] *To glide through, to skim along.*

per-miscĕo, miscūi, mistum and mixtum, miscĕre, 2. v. a. [per; miscĕo, "to mix"] *To mingle together, intermingle.*

per-mitto, misi, missum, mittĕre, 3. v. a. [pĕr, mit: o] *To permit, suffer.*

permixtus, a, um, P. perf. pass. of permisceo.

per-solvo, solvi, sōlūtum, solvĕre, 3. v. a. [per; solvo, "to pay"] *To return, render.*

per-sōno, sōnūi, sōnītum, sōnāre, 1. v. a. [pĕr, sono] *To pour forth in song; to sound; to play.*

per-tempto, temptāvi, temptātum, temptāre, 1. v. a. [per; tempto, "to handle"] *To pervade; to jill.*

pes, pĕdis, m. *A foot* [akin to Gr. πούς, ποδός; Sans. pād, fr. root PAD, "to go"].

pes-tis, tis, f. [perd-o, "to destroy"] *Destruction, ruin.*

pĕto, ivi or ii, itum, ĕre, 3. v. a. *To seek, to proceed to; to desire* [akin to πέρ-ομαι; Sans. root PAT].

phārĕtra, æ, f. *A quiver* [φάρετρα, "a quiver," as being "that which carries" arrows].

pic-tura, tūræ, f. [pi(n)g-o, "to paint"] *A painting, picture, representation.*

pic-tus, a, um, P. perf. pass. of pingō.

pi-ĕtas, ĕtātis, f. [pi-us] *Piety, reverence; affection; dutiful love.*

pi(n)go, pinxi, pictum, pingĕre, 3. v. a. *To paint; to embroider.*

pinguis, e, adj. *Flat* [root pag of pango; Gr. παχύς].

pi-us, a, um, adj. *Pious; filial* [akin to Sans. root pū, "to purify"].

plāc-ĕo, ūi, itum, ĕre, 2. v. n. *To please.* Impers.: Plācītum (est), *It has pleased (me); i.e. it is my will* [prob. akin to Sans. root prī, "to please"; Gr. φιλέω, "to love"].

plāc-īdus, īda, idum, adj. [plāc-eo, "to please"] *Gentle, calm, peaceful.*

plāc-o, āvi, ātum, āre, 1. v. a. [prob. akin to plāc-eo, "to please"] *To pacify, calm.*

plāgā, æ, f. *A region, tract, etc.* [akin to πλάξ, πλάγ-ος, "a flat surface"].

plau-sus, sūs, m. [plaud-o "to clap"] *Applause.*

plē-nus, na, num, adj. [plē-o, "to fill"] *Filled, full.*

1. **plūs**, plūris (Plur. plures, plūra), comp. adj. (see multus) [root of plē-o, "to fill"; comparative suffix "or"] *More.* As Subst.: plura, ium, n. plnr. *More things; several, very many.*

2. **plūs**, comp. adv. [adverbial neut. of 1. plus] *More.*

plū-rīmus, rīma, rīnum, sup. adj. (see multus) [PLR, root of plēo, "to fill"] *Very great; very high; very much.* Plur. *Very many.* As Subst.: plūrīm-a, ōrum, n. plur. *Very many things.*

plū-vīus, vīa, vīum, adj. [plū-o, "to rain"] *Rainy.*

pō-cūlum, culi, n. *A cup, goblet* [akin to Gr. πό-ω (=πίνω), Sans. root pā, "to drink"].

pœna, æ, f. *Satisfaction; penalty* [Gr. ποινή; akin to Sans. root pū, "to purify"].

pæn-ītet; see pænitet.
 pol-licēor, licitus sum, licēri, 2. v. dep. a. and n. [from old prep. por or port = Gr. πρὸς; and liceor, "to bid"] *To promise.*
 pōlus, i, m. *The north pole; heaven, the heavens* [πόλος].
 pond-us, ēris, n. [pend-o, "to weigh"] *A weight.*
 pono, pōsui, pōsitum, pōnēre, 3. v. a. *To put, place; to lay aside; to assign, set; to lay down; to cast off; to build; to enact* [posino: fr. old prep. port, equal to πρὸς; and sino, "to let down"].
 pontus, i, m. *The sea; a wave, billow* [πόντος].
 pōpūl-o, āvi, ātum, āre, 1. v. a. [popul-us, "a people"] *To lay waste, devastate.*
 pō-pūl-us, i, m. *A people; a crowd* [root PLE of pleo].
 por-ta, tæ, f. *A gate; an outlet, an exit* [prob fr. root PER or POR, found in περ-άω, "to pass through"; πόρ-os, "a way"]
 por-to, tāvi, tātum, tāre, 1. v. a. *To carry* [prob. akin to φέρ-ω].
 por-tus, tūs, m. [akin to por-ta] *A harbor, haven.*
 posco, pōposci, no supine, poscēre, 3. v. a. *To ask or, demand, claim.*
 pōsitus, a, um, P. perī. pass. of pono.
 possum, pōtūi, posse, v. irreg. [pot-is, "able"; sum] *To be able.* With Inf.: (*I, etc.*) *can, could.*
 post, adv. and prep. [root PAS; Sans. PACHAS, "behind"] Adv.: *Afterwards, hereafter.* Prep. gov. Ace.: *After.*
 post-hābēo, hābūi, hābitum, hābēre, 2. v. a. [post, hābēo] *To esteem less.*
 post-quam, adv. [post, "after"; quam, acc. fem. of qui, "who, which"] *After, when.*
 pōtens, ntis, (Part. pres. of possum, but used only as) adj. *Powerful, mighty; master of.*
 pōtent-ia, iæ, f. [potens] *Might, power.*

pot-ior, itus sum, iri, 4. v. dep. [pōt-is, "powerful"] *To get, or take, possession of.*

præcīpū-e, adv. [præcipu-us, "especial"] *Especially.*

præda, æ, f. *Booty; prey, game* [for præhenda, from præhendo].

præ-mittō, mīsi, missum, mittēre, 3. v. a. [præ, "before"; mitto, "to send"] *To send forward.*

præ-mīum, ii, n. [præ, "before"; ēmi-o, "to take"] *Reward.*

prærup-tas, ta, tum, adj. [præ-ru(m)p-o, "to break off in front"] *Abrupt, precipitous.*

præ-sens, entis, (Abl. usually præsente of persons, præsenti of things), adj. [præ, s-um] *Present, instant.*

præsēp-e, is, n. [præsēp-io, "to fence in front"] *Of bees: A hive.*

præsta-ns, ntis (Abl. præstanti), adj. [præst-o, "to stand before"] *Superior, surpassing.*

præ-sto, stiti, stitum and stātum, stāre, 1. v. a. [præ, sto] *To be superior.* Impers.: Præstat, *It is better.*

præter-ēā, adv. [for præter-eam; fr. præter, "beyond"; eam, acc. sing. fem. of pron. is, "this"] *Besides, further; hereafter.*

præ-vertō, verti, versum, vertēre, 3. v. a. [præ, verto] *To pre-occupy, divert.*

præ-vertor, versus sum, verti, 3. v. dep. [præ; vector, "to turn one's self"] *To outrun; to outstrip in speed.*

prēno, pressi, pressum, prēmēre, 3. v. a. *To press; to beset; to check, restrain, repress; to rule.*

prim-um, adv. [adverbial neut. of prim-us] *Firstly, in the first place, first:—ut primum, as soon as.*

prī-mus, ma, mum, sup. adj. [præ, "before"; with sup. suffix mus] *First, the first.*—Phrase: In primis (also as one word inprimis), *Among the first; especially; the first part of.* Comp.: prior.

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quæro, quæsivi, quæsitum, quærere, 3. v. a. *To seek; to ask.*

quā-lis, le, adj. Interrogative: *Of what sort?* Relative: *Of such a sort, or kind, as; such as* [quis].

quam, adv. [adverbial acc. fem. of qui] *How.* After comparative adjectives or adverbs: *than.*

quando, adv. *Because, since* [akin to Sans. *kadā*, "once"].

qua-ntus, nta, ntum, adj. [akin to quā-lis] *How great; as great as.*

quā-re, adv. [abl. fem. of qui, and of res] Interrogative: *Wherefore? why?* Relative: *Where, ore.*

quas-so, sāvi, sātum, sāre, 1. v. a. intens. [quat-io, "to shake"] *To shatter.*

quater [quattuor], num. adv. *Four times.*

que, enclitic conj. *And:—que . . . que, both . . . and* [akin to τέ].

quērens, ntis, P. pres. of quēror.

quēror, questus sum, quēri, 3. v. dep. *To complain of; to complain* [root QUES or QUER, akin to Sans. root *çvas*, "to sigh"].

qui, quæ, quod, pron. Relative: *Who, which, what.* Interrogative: *Who? which? what?* Indefinite: *Any one, any.*

quī-cumque, quæ-cumque, quod-cumque, pron. rel. [qui, "who"; indef. suffix *cumque*] *Whoever, whatever; quodcumque hoc regni, whatever of sovereignty this is.*

quid; see quis.

quī-es, ētis, f. *Rest or repose; sleep* [akin to Sans. root *ci*, "to lie down; to sleep"; also, to Gr. *κεί-μαι*, "to lie down"].

quī-esco, c̄vi, c̄tum, escēre, 3. v. n. [quies] *To rest, repose.*

quīēt-us, a, um, adj. [quiesco] *Quiet.*

quī-n, conj. [fr. qui, abl. of relative pron. qui; ne = non] With Subj.: *That not, but that, without, from.* To corroborate a statement: *But indeed, nay even.*

quingu-ā-ginta, num. adj. indecl. *Fifty* [for *quinque-a-ginta*; fr. *quinque*, "five"; (a) "connecting vowel"; *ginta* = *κοντα* = "ten"].

qui-ppe, conj. [fr. qui, abl. of relative pronoun qui; suffix *pte*] *Because; certainly, forsooth.*

1. quis, quæ, quid, pron. interrog. *What person or thing? what sort of a person or thing? who? which one? what?—Adverbial neut. Acc.: quid, why? wherefore?* [τίς, "who? which?"].

2. quis, no fem. quid, pron. indef. *Anyone, anything* [τις, "anyone"].

qui-s-quam, quæ-quam, quio-quam or quid-quam, pron. indef. [quis, "any one"; suffix, *quam*] *Any.* As Subst.: Masc.: *Anyone.* Neut.: *Any thing.*

quis-quis, no fem., quod-quod, or quid-quid, or quic-quid, pron. indef. [quis reduplicated] *Whatever, whatsoever, person or thing.* As Subst.: Masc.: *Whoever.* Neut.: *Whatever.*

quō, adv. [for *quo-m*, old form of *que-m*, acc. of qui] *Whither.*

quō-circa, adv. [fr. *quom* (old form of *quem*), acc. sing. masc. of qui; *circa*, "with respect to"] *Where, ore.*

quon-dam, adv. [fr. *quom*, old form of *quem*, acc. of qui; suffix, *dam*] *At a certain time; formerly.*

quō-que, conj. *Also, too;* placed after the word to be emphasised.

quot, num. adj. plur. indecl. [Sans. *KATI*] *How many; as many as.*

quum; see cum.

rāb-ies, iem, iē (other cases do not occur), f. [rāb-o, "to rave"] *Rage.*

rāp-īdus, Ida, Idum, adj. [rāp-īo, "to seize"] *Pierce, consuming; rapid.*

rāp-īo, ūi, tum, ēre, 3. v. a. *To snatch; to carry off; to ravish* [akin to *ἀπ-άζω*].

rap-to, tāvi, tātum, tāre, 1. v. a. intens. [rāp-īo] *To drag violently.*

rārus, a, um, adj. *Here and there.*

rātis, is, f. *A bark, ship* [prob. akin to *remus*].

rēcens, ntis, adj. [re and *cand* of *candeo*] *Fresh.*

rě-cipio, cępi, ceptum, cipere, 3. v. a. [rě, "back"; cępio] *To take back; to recover; to rescue.*

rě-eludo, clūsi, clūsum, clūdere, 3. v. a. [rě; clūdo=claudio, "to shut"] *To disclose.*

rě-condo, condidi, conditum, condere, 3. v. a. [rě; condo, "to hide"] *To conceal.*

rectum, i; see rectus.

re-ctus, ta, tum, adj. [ręg-o, "to lead straight"] *Right.* As Subst.: rectum, i, n. *right; rectitude.*

rě-cur-so, no perf. nor sup., sare, 1. v. n. intens. [recurr-o, "to run back"] *To return, recur.*

red-do, didi, ditum, dēre, 3. v. a. [red (=rě), "back"; do] *To give back, return.*

redōlēo, olūi, no sup., olēre [red, oleo], 2. v. a. and n. *To be fragrant.*

rě-dūco, duxi, ductum, dūcere, 3. v. a. [re, "back"; dūco] *To lead back; to bring back.*

rěductus, a, um, P. pert. pass. of redūco, Pa. Of locality: *Retired, secluded.*

rěduo, rěducis, adj. [rěduc-o, "to lead back"] *Returning.*

rě-fēro, tūli, lātum, ferre, v. a. irreg. [rě, "back"; fēro] *To bring, or carry, back; to bring back word; to report; to answer; to relate, speak, say; to change; to return.*

rě-fulgēo, fulsi, no sup., fulgēre, 2. v. n. [re, "back"; fulgēo, "to flash"] *To shine; to shine forth.*

rě-fundo, fūdi, fusum, fundere, 3. v. a. [rě, "back"; fundo, "to pour"]

rěfusus, a, um, P. pert. pass. of refundo.

ręg-ālis, āle, adj. [rex] *Royal, regal.*

ręg-īna, īnā, f. [ręg-o, "to rule"] *A queen; a princess.*

rěz-īo, īōnis, f. [ręg-o, "to direct"] *A tract, region.*

ręg-īus, īa, lum, adj. [rex] *Royal, splendid.*

regn-o, āvi, ātum, āre, 1. v. n. [reg-num] *To reign, rule.*

reg-num, ni, n. [ręg-o, "to rule"] *Sovereignty; a kingdom, realm.*

ręgo, rexi, rectum, ręgere, 3. v. a. *To rule, govern, sway* [compare ὀπέγω].

rělātus, a, um, P. pert. pass. of rēficio.

rēlīqu-īā, īārum, f. [reli(n)qu-o, "to leave"] *The remnant.*

rēmīg-īum, īi, n. [rēmīg-o, "to row"] *Rowing; the oars.*

rě-mordēo, no perf., nor sum, mordere, 2. v. a. [rě; mordēo, "to bite"] *To vex, gnaw.*

rēmōtus, a, um, P. perf. pass. of removeo.

rě-mōvēo, mōvi, mōtum, mōvēre, 2. v. a. [rě, mōvēo] *To remove.*

rē-mus, mi, m. *An oar* [akin to ἑ-ρετ-μος "an oar"].

rě-pendo, pendi, pensum, pendere, 3. v. a. [rě; pendo, "to weigh"] *To balance.*

rěpent-e, adv. [repens, "sudden"] *Suddenly.*

rě-pęto, pętīvi or pętīi, pętītum, pętēre, 3. v. a. [rě, pęto] *To recount; to trace back.*

rě-pōno, pōsūi, pōsītum, pōnere, 3. v. a. [rě, pōno] *To reinstate, restore; to lay up, put aside.*

rě-pōstus (for re-pōsītus), a, um, P. perf. pass. of repono. *Buried.*

rě-quīro, quīsīvi, quīsītum, quīrere, 3. v. a. [rě; quāro, "to seek"] *To ask after; to miss.*

rēs, rēi, f. *A thing, matter; condition.* For res publica: *The state, empire* [akin to ῥέ-ω, "to say or tell"]

rěses, īlis, adj. [rěsid-eo, "to remain behind"] *Idle, inactive,*

rě-sīdo, sēdi, no sup., sīdēre, 3. v. n. [re; sīdo, "to seat one's self"] *To sit down.*

rě-sīsto, stīti, no sup., sīstēre, 3. v. n. [rě; sīsto, "to stand"] *To stand still, halt, stop.*

rěs-pec-to, tāvi, tātum, tāre, 1. v. a. intens. [respicio, "to look at"] *To regard.*

re-spondĕo, spondi, sponsum, spondĕre, 2. v. n. [rĕ; spondeo, "to promise solemnly"] *To correspond or answer to.*

rĕ-sto, stĭti, no sup., stāre, 1. v. n. [re, "behind"; sto] *To remain, be left.*

rĕ-sŭpĭnus, sŭpĭna, sŭpĭnum, adj. [rĕ; sŭpĭnus, "on the back"] *Lying on the back.*

rĕ-surgō, surrexi, surrectum, surgĕre, 3. v. n. [re; surgo, "to rise"] *To rise again.*

rĕ-tĕgō, texi, tectum, tĕgĕre, 3. v. a. [re, tĕgō, "to cover"] *To disclose.*

rĕ-vĭsō, vĭsi, vĭsum, vĭsĕre, 3. v. a. [re; vĭsō, "to visit"] *To revisit.*

rĕ-vōcō, vōcāvi, vōcātum, vōcāre, 1. v. a. [re, voco] *To call back; to restore.*

rex, rĕgis, m. [rĕg-o, "to rule"] *A king; a leader. As Adj.: Ruling.*

rĭgens, ntis, P. pres. of rigeo.

rĭg-ĕo, ūi, no sup., ĕre, 2. v. n. *To be stiff* [akin to ριγέω].

rĭ-ma, mæ, f. [ri(n)g-or, "to gape"] *A crack, a chink.*

rĭpa, æ, f. *The bank.*

rōg-ĭto, itāvi, itātum, itāre, 1. v. a. freq. [rog-o, "to ask"] *To ask frequently.*

rōs-ĕus, ĕa, ĕum, adj. [rĭsa, "a rose"] *Rosy.*

rōt-a, æ, f. *A wheel; a chariot* [akin to Sans. ratha, "a car or chariot"].

rŭdens, ntis, m. *A rope. Plur.: The cordage of a vessel.*

rŭ-ĭna, ĭnæ, f. [ru-o, "to fall down"] *A falling down; a fall; a downfall; ruin.*

rŭ-o, i, tum, ĕre, 3. v. n. and a. Neut., *To fall with violence; to rush, hasten. Act.: To cast up; to dash up.*

rŭp-es, is, f. [rumpo, "to break"] *A cliff, rock.*

rus, rŭris (in Plur. only in Nom. and Acc.), n. *The country. Plur.: The fields.*

sācer-dō-s, tis, commun. gen. [sacer] *A priest; a priestess.*

sā-cro, āvi, ātum, āre, 1. v. a. [sācer, "sacred"] *To consecrate.*

sācŭlum, i, n. *A race of men, men; an age* [root SA in satus, sero].

sāp-e, adv. [obsol. sāp-is, "frequent"] *Frequently, often.*

sāpio, sāpsi, sāptum, sāpire, 4. v. a. [sāpes] *To enclose, hedge about.*

sāv-ĭo, ĭi, ĭtum, ĭre, 4. v. n. [sāv-us, "fierce"] *Rage.*

sāvus, a, um, adj. *Fierce, cruel; relentless, stern, spirited.*

sāgitta, æ, f. *An arrow.*

sāl, sālĭs, m. (rarely n.) *The salt water, the sea, the briny ocean* [akin to ἅλς, ἅλ-ος, and Sans. sar-as].

saltem, adv. *At least* [old acc. form fr. salvus].

sāl-um, i, n. *The sea* [Gr. σάλ-ος].

sālŭ-s, tis, f. [salv-ĕo, "to be well"] *Safety* [root SAR, "to guard," whence servus].

sanc-tus, ta, tum, adj. [sancto, "to render sacred"] *Venerable.*

sangu-is, ĭnis, m. *Blood; family, race* [akin to Sans. asan, "blood"].

sā-tor, tōris, m. [sĕro, "to beget"] *A father.*

saxum, i, n. *A stone, a rock.*

scæna, æ, f. *A scene; the stage; a wide, open space* [= σκηνή].

scĕlus, ĕris, n. *A wicked deed; guilt* [Sans. skhal, "to fall"].

sceptrum, i, n. *A sceptre; kingdom, dominion, rule* [σκῆπτρον, "a staff"].

scindo, seĭdi, scissum, scindĕre, 3. v. a. *To divide, to split* [root scid, akin to Gr. σχίζω (=σχίδ-σω), "to cleave"].

scintilla, æ, f. *A spark* [akin to σπινθήρ].

sciō, solvi and scĭi, seĭtum, scĭre, 4. v. a. *To know* [root sci; Gr. κειω (for σκειω), "to split"].

scōpŭlus, i, m. *A rock, crag* [Gr. σκόπελος, "a look-out place"].

scŭ-tum, ti, n. *A shield of oblong shape, covered with leather* [akin to σκῦτ-ος, and Sans. root SKU, "to cover"].

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se, acc. and abl. of sui.

sēces-sus, sūs, m. [sēcōd-o, "to retire"] *Retirement; a retreat, recess.*
 sē-clado, clūsi, clusum, clūdēre, 3. v. a. [sē, "apart"; clūdo (=claudio), "to shut"] *To shut out, exclude.*
 sēc-o, ūi, tum, āre, 1. v. a. *To cut.*
 sēcum=cum se; see cum.
 sēc-undas, unda, undum. adj. [sēquor, "to follow"] *Following; second; prosperous, fortunate; rapid.*
 ē-cūc-us, a, um, adj. [se (=sine), "without"; cūr-a, "care"] *Without care, regardless; free from danger, secure.*
 sēd, conj. [same word as sed (=sine), "without"] *But, yet.*
 sēdēo, sēdi, sessum, sēdēre, 2. v. n. *To sit* [akin to Gr. ἕζομαι (=ἕδσομαι), Sans. root SAD, "to sit"].
 ēd-es, is, f. [sēd-ēo, "to sit"] *A seat; a dwelling; a home; a foundation.*
 sēd-ile, ūis, n. [id.] *A seat.*
 sēditio, ōnis, f. [sed (=sine), "apart"; i, root of ēo, "to go"; and so, "a going apart"] *An uprising, sedition.*
 sē-mī-ta, tæ, f. [se, "aside"; mē-o, "to go"] *A by-way; a path.*
 sem-per, adv. *Always* [root SAM, Gr. ἀμ, and per=παρά].
 sēn-ātus, ātūs, m. [senex, "old man"] *The Senate.*
 sē-ni, næ, na, num. distrib. adj. plur. [sex, "six"] *Six each or a piece; six.*
 sentent-ia, iæ, f. [sentiens, "thinking"] *An opinion; purpose.*
 sentio, sensi, sensuum, sentire, 4. v. a. *To perceive.*
 sept-ēn, num. adj. indecl. *Seven* [ἑπτ-ά].
 sept-īmus, Ima, imum, num. ord. adj. [se-t-em, "seven"] *Seventh.*
 sēqu-or, ūtus (or sēc-) sum, i, 3. v. dep. *To follow; to follow in narration; to detail* [akin to Gr. ἕπομαι, Sans. root SAK].
 sē-ēn-o, āvi, ātum, āre, 1. v. a. [seren-us, "clear"] *To clear, calm.*
 sēr-iez, ūi, f. [sēr-o, "to join"] *A succession.*

ser-mo, mōnis, m. [sēr-o, "to connect"] *Talk, discourse.*
 ser-tum, ti, n. [sēr-o, "to plait"] *A garland.*
 serv-ītium, Itii, n. [serv-us, "a slave"] *Slavery, servitude.*
 serv-o, āvi, ātum, are, 1. v. a. *To preserve* [ἐρύω].
 sēsē; see sui.
 seu; see sive.
 si, conj. *If* [fr. a pronom. stem=Gr. ἐ].
 sī-c, [apocopated from si-ce; i.e. si, akin to h.c; demonstrative suffix ce] *So, thus.*
 sīd-us, ūris, n. *A star* [Sans. svid, "to melt"; cf. σίδηρος].
 signum, i, n. *A sign; a figure, device.*
 silent-ium ūi, n. [silens, "silent"] *Silence.*
 sī-ēo, ūi, no sup., ēre, 2. v. n. *To be silent.*
 sīlex, icis (Abl. silici), m. (rarely f.) *Flint* [cf. solum; solidus].
 silv-a, æ, f. *A wood; a forest* [ὑλη].
 sīm-īlis, ile, adj. *Like* [akin to Gr. ὁμοῖος; and Sans. sam-a, in force of "like"].
 sī-n-ūl, adv. *At the same time* [akin to Gr. ὁμοῖος; Sans. sam-a; see similis].
 sīmūl-o, āvi, ātum, āre, 1. v. a. [simil-is] *To assume the appearance of; to counterfeit.*
 sī-n, conj. [shortened fr. si-ne; fr. si, "if"; ne, "not"] *But if.*
 sīne, prep. gov. abl. [si, the demonstrative instrumental and neg. ne] *Without.*
 sin-gūlus, gūla, gūlum (mostly plur.), adj. *One by one. As Subst.: singūla, ōrum, n. plur. Individual things, each thing* [cf. simul].
 sīco, sīvi, situm, sinēre, 3. v. a. *To permit.*
 sinus, ūs, m. *The fold of the garments of the ancients; a curve; a cove, a bay.*
 sī-ve (contr. seu), conj. [si, "if"; ve, "or"] *Or if; sive (seu) . . . sive (seu), whether . . . or.*

sōcī-o, āvi, ātum, āre, 1. v. a. socius, "a friend"] *To join with; to share with; to unite; to ally.*

sōcius, ī, m. *A friend, comrade* [root sec o: sequor].

sōl, sōlis, m. *The sun; the light of the sun: sunshine* [akin to Gr. ἥλιος; Sans. scār].

sōl-ēo, itus sum, ēre, 2. v. semi-dep. n. *To be accustomed.*

sō-līum, ī, n. [prob. akin to sedeo] *A seat; a throne.*

sōlor, ātus sum, āri, 1. v. dep. *To console.*

sōl-ur, ī, n. [prob. fr. root sol= SED in sēd-ēo, "to sit"] *The ground, soil.*

sōlus, a, um, adj. *A lone.*

so-lvo, lvi, lūtum, lvere, 3. v. a. [sē, "apart"; lvo, "to loosen"] *To unbind; to relax; to paralyse; to dismiss.*

som-nus, ni, ī *Sleep; a dream* [akin to Gr. ὕπνος; Sans. svap-na, fr. root SVAP, "to sleep"].

sōn-o, ūi, itum, āre, 1. v. n. and a. Neut.: *To sound, resound.* Act.: *To give forth the sound of any thing* [akin to Sans. root SVAN, "to sound"].

sōnōr-us, a, um, adj. [sōnoi, "sound"] *Resounding, ringing.*

sōp-īo, lvi or ii, itum, ire, 4. v. a. *To lull to sleep* [akin to Sans. root SVAP, "to sleep"].

sōror, ōris, f. *A sister* [akin to Sans. svasri].

sor-s, tis, f. *A lot; lot, destiny* [sero, "to join"].

spargo, sparsi, sparsum, spargere, 3. v. a. *To scatter* [akin to σπείρω].

sparsus, a, um, P. perf. pass. of spargo.

spēcūl-or, ātus sum, āri, 1. v. dep. [spēcūl-a, "a look-out place"] *To watch.*

spēlunc-a, æ, f. *A cave* [σπηλυγξ].

sperno, sprēvi, sprētum, spernere, 3. v. a. *To despise, root SPER or SPRE, akin to Sans. root SPHR, "to destroy"; Gr. σπαρασσω, "to tear."*

spēr-o, āvi, ātum, āre, 1. v. a.: *To hope for; to expect.*

spēs, spēi, f. [spēr-o] *Hope.*

spīro, āvi, ātum, āre, ī. v. a. *To breathe, to exhale.*

splend-īdus, īda, īdum, adj. [splendēo "to shine."] *Brilliant, bright, magnificent.*

spōl-īum, ī, n. *Arms stripped off a fallen foe; spoil, booty.*

sponda, æ, f. *A couch.*

sprētus, a, um, P. perf. pass. of sperno.

spu-ma, mæ, f. [spū-c, "to spit."] *Foam.*

spūm-o, āvi, ātum, āre, 1. v. n. [spūm-a, "foam"] *To foam.*

stā-bīlis, bile, adj. [st o, "to stand"] *Firm.*

stā gnum, gni, n. [id.] *A pool. Plur.: Waters.*

stātū, stātūi, stātūtum, stātūere, 3. v. a. [status, "a standing position"] *To place; to build, to found.*

sterno, strāvi, strātum, sternere, 3. v. a. *To spread, to strew, spread out; to prostrate, lay low* [root STAR, by transposition STRA; akin to Gr. στροπνέμι; Sans. root STRI, "to spread"]

stīp-o, āvi, ātum, āre, 1. v. a. *To compress, crowd, pack, store; to surround; to accompany, escort* [στέφω, "to surround"].

stīrps, is, f. (lately m.) *A stock, race* [root STAR of ster-o].

sto, stēti, stātum, stare, 1. v. n. *To stand* [akin to Gr. στάω, ἵστημι; and to Sans. root STH].

strā tūm, ti, n. [sterno] *A pavement.*

strātus, a, um, P. pert. pass. of sterno.

strēp itus, itūs, m. [strēp-o, "to make a noise"] *A noise, din.*

strīdēns, ntis, P. pres. of strideo or strido.

strīd-ēo, ī, no sup., ēre, 2. v. n.; also strīd-o, ī, no sup., ēre, 3. v. n. [cf. τρίζω] *To creak; to grate; to whistle, howl, roar; to whirr, rustle, whiz.*

strīd-or, ōris, m. [strīd-ēo] *A creaking.*

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supplex, icis, comm. gen. [supplex, "suppliant"] *A suppliant.*

supplic-iter, adv. [supplex] *Suppliantly, as a suppliant, humbly.*

sūra, æ, f. *The calf of the leg; the leg.*

surgens, ntis, P. pres. of surgo.

sur-go, rexi, rectum, gēre, 3. v. n. [for subrēgo; fr. sūb, "upwards"; rēgo, "to lead straight"] *To rise, arise.*

sus, sūis, comm. gen. *A hog, swine, pig* [Gr. ὕς, "a hog"].

sus-cīpio, cēpi, ceptum; cīpēre, 3. v. a. [subs (=sūb), cāpio] *To take, catch.*

sus-pendō, pendi, pensum, pendēre, 3. v. a. [subs (=sub); pendo, "to hang"] *To suspend.*

su-spīcio, spexi, spectum, spīcēre, 3. v. a. [subs (=sūb); spīcio, "to behold"] *To look up at.*

su-spīro, spīrāvi, spīrātum, spīrāre, 1. v. n. [subs (=sūb); spīro, "to breathe"] *To sigh.*

suūm, gen. plur. of sus.

su-us, a, um, pron. poss. [sū-i] *Belonging to himself, his own.* Referring to the subject of the verb: *His, hers, its, etc.*

syrtis, is, f. *A sand-bank.*

tāb-ēo, no perf. nor sup., ēre, 2. v. n. *To pine away; to melt away; to drip* [perhaps. akin to τήκ-ω, Doric τάκω].

tāb-ūla, ūlæ, f. *A plank* [root TA, TAB, whence taberna; Gr. τεῖνω, τετακα].

tāc-ītus, īta, ītum, adj. [tācēo, "to be silent"] *Silent.*

tā-lis, le, adj. *Such.* As Subst.: tālia, ium, n. plur. *Such things, such words* [prob. akin to demonstr. pron. root TO, "this," and Gr. article τό].

tam, adv. [orig. acc. fem. of dem. root TA] *With adj.: So, so very, so much.*

tāmen, adv. [prob. a lengthened form of tam] *Nevertheless, still, however.*

tan-dem, adv. [for tam-dem; tam, "so"; with demonstrative suffix dem] *At length; pray now.*

ta(n)g-o, tēt gi, tactum, tangēre, 3. v. a. *To touch* [root TAG, akin to θιγ-γάνω].

tant-um, adv. [tant-us, "so much"] *So much.*

tant-us, a, um, adj. *So much; so great* [akin to Sans. tāvant, "so much"].

tar-dus, da, dum, adj. [trāh-o] *Slow.*

taur-īnus, īna, īnum, adj. [taur-us] *Of a bull.*

taur-us, i, m. *A bull* [Gr. ταῦρος; akin to Sans. sthūr-in, "a beast of burden"].

tec-tum, ti, n. [tēg-o] *The roof of a building; a house, building.*

tēcum, for cum te; see cum.

teg-men, mīnis, n. [tēg-o] *Of animals: A skin, hide.*

tellūs, ūris, f. *The earth; a land* [root of tollo, "to bear"].

tēlum, i, n. *A weapon; a shaft* [for texlum; root TEK of τίκτω; ΤΥΧ of τυγχάνω, "to hit"].

temno, tempsi, no sup., temnēre, 3. v. a. *To despise* [akin to Gr. τέμνω, "to cut"].

tempēr-o, āvi, ātum, āre, 1. v. a. [tempus] *To rule; to temper; to appease.*

tempe-tas, tātis, f. [tempus] *A season. Of weather: Storm, tempest.*

tem-plum, pli, n. ("A piece cut off"; hence, "an open space" marked by the augur for taking auspices) *A temple* [akin to Gr. τέμνω, "to cut"].

temp-to, tāvi, tātum, tāre, 1. v. a. intens. [tēn-ēo] *To try.*

tem-pus, pōris, n. [akin to templum] *A time; time in general.*

tendo, tētendi, tensum or tentum, tendēre, 3. v. a. and n. *To stretch; to strive, aim* [akin to τεύω, root of τεῖνω].

tēu-ēo, ūi, tum, ēre, 2. v. a. [akin to ten-do] *To hold, keep, have; to hold possession of.*

tentōr-īum, li, n. [tendo] *A tent.*

tēnus, prep. (put after its case) gov. abl. *As far as, up to* [root of teneo].

ter, num. adv. [tres] *Three times, thrice.*

tergum, i, tergus, ōris, n. [perhaps root of τρέχω] *The back; the hide of an animal. A tergo: From behind; behind.*

torgas, ōris; see tergum.

termin-o, āvi, ātum, āre, 1. v. a. [termin-us, "a bound"] *To limit.*

ter-ni, næ, na, num. distrib. adj. plur. [tres] *Three each; three.*

ter-ra, ræ, f. *The earth; a land. Orbis terrarum, or simply terræ (the circle of lands—the lands; i.e.) The globe* [prob. akin to Gr. τέρσομαι, "to be, or become, dry"; Sans. root TRISH (TARSH), "to thirst"].

terr-ēo, ūi, itum, ēre, 2. v. a. *To terrify* [akin to Sans. root TRAS, "to tremble"].

ter-tius, tīa, tīum, adj. [tres] *Third.*

test-ūdo, ūdīnis, f. [test-a, "a shell," of animals] ("The having a shell; one having a shell"; hence, "a tortoise"; hence, from the arched for 1 of the shell of the tortoise) *An arch, vault, etc., in buildings; a lyre.*

thēātrum, i, n. *A theatre* [θέατρον, "that which serves for seeing, or beholding," sights].

thēauras, i, m. *A treasure* [θησαυρός].

thymum (y short), i, n. *Thyme* [θύμον].

tīm-ēo, ūi, no sup., ēre, 2. v. a. *To fear.*

tīm-or, ōris, m. [tīm-ēo] *Fear.*

tingo, tinxī, tinctum, tingere, 3. v. a. *To wet one's self; to bathe* [τεγγω].

tōg-atus, ata, atum, adj. [tog-a, "a toga"; the outer garment worn by Roman citizens in time of peace] *Wearing a toga.*

tollo, sustūli, sublātum, tollere, 3. v. a. *To lift up, raise* [root TOL, akin to Sans. root TUL, "to lift"; Gr. τλ-άω, "to bear"].

tondēo, tōtondi, tonsūm, tondere, 2. v. a. *To shear* [for tondeo; root of τέμνω].

tonsus, a, um, P. perf. pass. of tondeo.

torqu-ēo, torsi, torsūm and tortum, torquere, 2. v. a. *To whirl around; to hurl* [akin to Gr. τρεπ-ω, "to turn"].

torrēo, torrūi, tostūm, torrere, 2. v. a. *To burn; to roast, parch* [akin to Sans. root TRISH, "to thirst"; Gr. τέρσομαι, "to become dry"].

tōr-us, i, m. *A couch* [for storus; root of sternoj].

tōt, num. a. l. j. indecl. *So many.*

tōt-idem, num. adj. indecl. [tot] *Just so many.*

tōiens, num. adv. [tot] *So many times.*

tōtus, ta, tum, adj., hence, *The whole or entire; the whole of* [akin to Sans. root TU, in meaning of "to increase"].

trab-s, is, f. *A beam* [akin to πρᾶπ-ηξ].

trāho, traxi, tractum, trāhēre, 3. v. a. *To drag; to draw; to trail* [cf. τρέχω].

trā-icō, jēci, jectum, icere, 3. v. a. [tra (=trans), jācio] *To pierce.*

trans-ēo, īvi or ii, itum, ire, v. a. irreg. [trans, eo] *To pass by.*

trans-fēro, tūli, lātum, ferre, v. a. [trans, iēro] *To transfer.*

trans-fīgo, fixi, fixum, fīgere, 3. v. a. [trans; fīgo, "to fix"] *To transfix.*

tre-mo, mōi, no sup., mēre, 3. v. n. *To tremble, quiver* [akin to Gr. τρέω].

tres, tria, num. adj. plur. *Three* [Gr. τρεῖς; Sans. tri, "three"].

trīdens, ntis, masc. [tres, dens] *A three-tined spear; a trident.*

trī-ginta, num. adj. plur. indecl. [tres, ginta = κοιντα = "ten"] *Thirty.*

tris-tis, te, adj. *Sad* [·rob. akin to Sans. root TRAS, "to tremble"]

tū, tūi, pron. pers. *Thou, you* [σύ. Doric formi τυ].

tū-ēor, itus sum, ēri, 2. v. dep. *To look, behold; to protect.*

tum, adv. *At that time; then; in the next place* [prob. akin to a demonstr. root TO; Gr. τό].

tūm-īdus, īda, īdum, adj. [tūm-ēo, "to swell"] *Swollen*.

tu(n)do, tūtūdi, tunsum and tūsum, tundere, 3. v. a. *To beat, smite* [akin to Sans. root TUD, "to strike"].

tunsus, a, um, P. perf. pass. of tundo.

turba, æ, f. *A crowd* [Gr. τύρβη].

turb-o, āvi, ātum, āre, 1. v. a. [turb-a] *To disturb; to throw into disorder; to drive in a panic*.

turb-o, īnis, m. [turb-o, "to move violently"] *A whirlwind, hurricane*.

tū-s, rīs, n. *Incense* [θύ-ος].

tūtum, i; see tutus.

tū-tus, ta, tum, adj. [tū-ēor] *Protected, safe*. As Subst.: tutum, i, n. *A safe place*.

tū-us, a, um, pron. poss. [tū] *Thy, thine; your*. As Subst.: tui, ōrum, m. plur. *Thy, or your, friends or followers; thy, or your, children or descendants*.

tyrannus (y short), i, m. *A monarch who obtained supreme power contrary to the institutions of his country; a tyrant* [τύραννος].

ūber, ěris, n. ("A teat," hence) *Fertility* [akin to Gr. οὔθηρ; Sans. ūdhar; cf. Eng. "udder"].

ū-bi, adv. [for quo-bi] *When; where*.

ūbī-que, adv. [ūbi; que, indef. suffix] *Anywhere, everywhere*.

ul-lus, la, lum, adj. [ūn-us, "one"] *Any*:—non ullus, *not any, none, no*. As Subst., m.: *Any man, any one*.

umbra, æ, f. *Shade, shadow; the shade of a departed person*.

ūmecto, āvi, ātum, āre, 1. v. a. [umeo, "to be moist"] *To bathe*.

ūmērus, i, m. [akin to ὤμο.] *The shoulder*.

ūn-ā, adv. [adverbial abl. of ūn-us, "one"] *At the same time, together*.

unc-us, a, um, adj. [unc-us, "a hook"] *Hooked, bent, curved*.

unda, æ, f. *Water, wave* [akin to Sans. root UND, "to wet or moisten"].

u-nde, rel. adv. [for en-ndē; ir. qu-ii] *Whence*.

ūn-us, a, um. *One*. As Subst. m. *One man, one person, one*. *Alone; especially* [akin to εἷς, ἐν-ός].

urb-s, is, f. [Sans. VARDH, "to make strong"] *A city*.

urgēo, ursi, no sup., urgēre, 2. v. a. *To drive* [cf. εἰργνυμι, "to shut in"].

ūro, ussi, ustum, ūrere, 3. v. a. *To burn; to fret, chafe, disturb* [akin to Sans. root USU, "to burn"].

u-s-quam, adv. [us for ūs; fr. ubi and quam] *Anywhere*.

ūsus, a, um, P. pert. of utor.

ūt, adv. and conj. [akin to qui] Adv.: *When, how, as, as soon as*. Conj.: *That, in order that*.

uti; see ut.

ūtī-nam, adv. *Oh! that; would that*.

ūtor, ūsus sum, ūti, 3. v. dep. With Abl. *To use*.

vāco, āvi, ātum, āre, 1. v. n. Impers. *Vacat, There is time*.

vād-um, i, n. [vādo, "to go"] *A shallow, shoal*.

vāl-īdus, īda, īdum, adj. [vāl-ēo, "to be strong"] *Strong*.

vall-s, is, f. *A valley* [ἐλος, "lowland"].

vān-as, a, um, adj. *Vain, idle*. As Subst.: vāna, ōrum, n. plur. *Idle, or frivolous, things*. Of persons: *False, deceptive* [cf. vaco].

vār-ius, ia, ium, adj. *Various, varied, diverse*.

vast-o, āvi, ātum, āre, 1. v. a. [vast-us, "waste"] *To lay waste, pillage, ravage*.

vast-as, a, um, adj. [cf. vanus, vacuus] *Vast, huge*.

vě, enclitic conj. *Or* [akin to Sans. vá, "or"].

vectus, a, um, P. perf. pass. of vēho.

věho, vexi, vectum, věhēre, 3. v. a. *To carry* [akin to Sans. root VAN, "to carry"].

vel, conj. [akin to vōl-o] *Or—vel: . . . vel, either . . . or*

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vīr-īdis, īde, adj. [vīr-ēo, "to be green"] *Green*.

vir-tus, tūtis, f. [vir, "a man"] *Bravery, manliness, courage*.

vis, vis (plur. vīres, ium), f. *Strength, energy, power; violence* [is].

viscus, ēris (mostly plur.), n. ("The inner parts, the viscera"; hence) *The flesh*.

vīsus, a, um, P. perf. pass. of video.

vīt-ālis, āle, adj. [vit-a] *Of life; vital*.

vīv-o, vixi, victum, vīvēre, 3. v. n. *To live* [akin to Sans. root JIV].

vīv-us, a, um, adj. [vīv-o] *Living*.
Of a rock: *Living*, i.e. *unhewn*.

vix, adv. *Scarcely, with difficulty*.

vōc-o, āvi, ātum, āre, 1. v. a. and n. *To call; to summon; to invoke* [Sans. root VACH "to speak"].

volgo; see vulgo

volgus; see vulgus.

volnus; see vulnus.

voltus; see vultus.

1. vōlo, āvi, ātum, āre, 1. v. n. *To fly* [Sans. VAL, "to turn one's self"].

2. vōlo, vōlūi, velle, v. irreg. *To be willing; to wish, desire* [akin to Gr. βολ, root of βόλ-ομαι (=βο(ύ)λ-ομαι), "to wish"].

vōl-ŭ er, ŭcris, ŭcre, adj. [vōl-o, "to fly"] *Rapid*.

vōlū-to, tāvi, tātum, tāre, 1. v. a. intens. [volv-o, "to roll"] *To make resound; to revolve*.

volvo, volvi, vōlūtum, volvēre, 3. v. a. and n. Act.: *To roll, roll along; to unfold*. Mentally: *To revolve*. Neut.: *To roll; to revolve* [akin to ἐλύ-ω, "to roll"].

vōr-o, āvi, ātum, āre, 1. v. a. *To devour; to engulf* [akin to Gr. βορ-ά, "food"; βιβρώσκω, "to eat"; Sans. root GRI, "to devour"].

vort-ex, icis, m.; see vertex [vert-o, "to turn"] *A whirlpool, eddy, vortex*.

vō-tum, ti, n. [vōv-ēo, "to vow"] *A vow*.

vox, vōcis, f. [vōc-o, "to call"] *The voice; a word, speech*.

vulg-o, āvi, ātum, āre, 1. v. a. [vulg-us, "the common people"] *To spread abroad*.

vulgus, i, m. and n. *The common people; populace; the crowd* [sometimes referred to Gr. ὄχλος; sometimes to Sans. varya, "a multitude"].

vuln-us, ēris, n. *A wound* [root vul of vultur; akin to vello].

vul-tus, tūs, m. [prob. vōl-o, "to wish"] *Face, countenance*.

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