mentary Classics

VIRGIL
AENEID XII
T. E. PAGE M. A.
PRESENTED

TO

THE UNIVERSITY OF TORONTO

BY

The Cupp Clark Company
Examination copies of the accompanying Book have just reached us from the Publishers. We have pleasure in sending one to your address.

THE COPP, CLARK COMPANY, LIMITED

9 Front St. West, TORONTO
BY THE SAME EDITOR.

VIRGIL—Text only. With Introduction. 6s. net. (Parnassus Library of Greek and Latin Texts.)

AENEID, BOOKS I.—VI. Introduction, Text, and Commentary. 5s. (Classical Series.)

AENEID, BOOKS I. II. III. VI. XI. AND XII. separately. With Introduction, Notes, and Vocabularies. Pott 8vo. 1s. 6d. each. (Elementary Classics.)

BUCOLICS AND GEORGICS. With Introduction and Notes. 5s. (Classical Series.)

BUCOLICS. With Introduction, Notes, and Vocabulary. Pott 8vo. 1s. 6d. (Elementary Classics.)

GEORGICS, BOOKS I. AND IV. separately. With Introduction, Notes, and Vocabulary. Pott 8vo. 1s. 6d. each. (Elementary Classics.)

---

HORACE—Text only. With Introduction. 6s. net. (Parnassus Library of Greek and Latin Texts.)

COMPLETE WORKS. Introduction, Text, and Notes by T. E. Page, Prof. A. Palmer, and Prof. A. S. Wilkins. 8s. 6d.

ODES. With Introduction, Text, and Notes. 5s. (Classical Series.)

ODES—BOOKS I. II. III. IV. separately. With Introduction, Notes, and Vocabularies. Pott 8vo. 1s. 6d. each. (Elementary Classics.)

---

THE ACTS OF THE APOSTLES. Being the Greek Text as revised by Bishop Westcott, D.D., and Dr. F. J. A. Hort. With Explanatory Notes and Maps. Fcap. 8vo. 3s. 6d.


MACMILLAN AND CO., LIMITED, LONDON.
BY THE SAME EDITOR.

HORACE—Text only. With Introduction. 5s. net.
(Parnassus Library of Greek and Latin Texts.)

THE COMPLETE WORKS. Introduction, Text, and Notes abridged from those of T. E. PAGE, Prof. A. PALMER, and Prof. A. S. WILKINS, in one volume. 8s. 6d.

THE ODES AND EPODES. Introduction, Text, and Commentary, complete in one volume. Fcap. 8vo. 5s. (Classical Series.)

THE ODES—BOOKS I. II. III. AND IV. separately.
With Introduction and Notes. Fcap. 8vo. 2s. each. (Classical Series.)

THE ODES—BOOKS I. II. III. AND IV. separately.
With Introduction, more elementary Notes, and Vocabularies. Pott 8vo. 1s. 6d. each. (Elementary Classics.)

THE EPODES—Edited with Notes. Fcap. 8vo. 2s.
(Classical Series.)

MACMILLAN AND CO., LIMITED, LONDON.
P. VERGILI MARONIS
AENEIDOS
LIB. XII.

EDITED FOR THE USE OF SCHOOLS

BY

T. E. PAGE, M.A.
ASSISTANT MASTER AT CHARTERHOUSE

WITH VOCABULARY

BY THE REV. G. H. NALL, M.A.
ASSISTANT MASTER AT WESTMINSTER SCHOOL

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

[The Right of Translation is reserved]
GLASGOW: PRINTED AT THE UNIVERSITY PRESS
BY ROBERT MACLEHOSE AND CO.
INTRODUCTION.

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

\textsuperscript{1} The spelling \textit{Virgilius} is wrong, but as an English word it seems pedantic to alter 'Virgil' established as it is by a long literary tradition.

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

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

---

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

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

1 Schol. Dan. on Ecl. 9. 10 carmina quibus sibi Pollionem intercessorem apud Augustum conciliaverat.
2 Georg. 3. 41.
3 Georg. 1. 2.
4 Hor. Sat. 6. 55 optimus olim Vergilius, post hunc Varius diversa, quid essem.
5 Sat. 1. 5. 41 animae, quales neque candidiores terra tuit, neque quis me sit devinctior alter.
tion Horace makes his starting for a tour in Greece
the occasion for an Ode, in which he prays that
the ship which bears so dear a trust may restore
it safe to the shores of Italy, 'and preserve the
half of my life'.

In the opening lines of the third Georgic Virgil
had already announced his intention of attempting
a loftier theme and producing a great national epic,
of which Augustus should be the central figure,
and the emperor himself is said to have written
to him from Spain (B.C. 27) encouraging him to
publish the poem, which he was known to have
in hand, and which Propertius a year or two later
heralds as 'something greater than the Iliad'. While
he was engaged on its composition in B.C. 23, Marcellus, the nephew and destined heir of
Augustus, died, and Virgil introduced into the
sixth Book the famous passage (861-888) in which
he is described, and of which the story is told that
when the poet recited it in the presence of Octavia,
the bereaved mother fainted away. In B.C. 20 he
visited Greece and met Augustus, who was returning

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

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

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

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

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini pascua, rura, duces.

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

1 Juv. Sat. 7. 226.
2 See his 'Messiah, a sacred Eclogue in imitation of Virgil's Pollio'.
customary to consult his works as oracles by opening them at random and accepting the first lines which were chanced upon as prophetic. The emperor Alexander Severus thus consulted the Sortes Vergilianae, and opened at the words Aen. 6. 852 tu regere imperio populos, Romane, memento, while Charles I. in the Bodleian Library at Oxford came upon the famous lines Aen. 4. 615-620:

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

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

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

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

The Bucolics (\textit{Boukolikà} ‘songs about herdsmen’) consist of ten short poems commonly called Eclogues (\textit{i.e. ‘Selections’}) and belong to the class of poetry called ‘pastoral’. They are largely copied from Theocritus, a Greek poet who flourished during the first half of the third century B.C., and who, though born at Cos and for some time resident in Alexandria, spent the chief portion of his life in Sicily. His poems, called ‘Idylls’ (\textit{Eîðôllía}) or ‘small sketches’, are descriptive for the most part of country life and often take the form of dialogue. Their origin is to be traced to that love of music and song which is developed by the ease and happiness of pastoral life in a southern clime (Lucr. 5. 1379 seq.), and to the singing-matches and improvisations common at village feasts, especially among the Dorians who formed so large a proportion of the colonists of Sicily. The Idylls however differ from the Eclogues in a marked
manner. They are true to nature; the scenery is real; the shepherds are 'beings of flesh and blood';¹ their broad Doric has the native vigour of the Scotch of Burns. The Eclogues, on the other hand, are highly artificial. They are idealized sketches of rustic life written to suit the taste of polished readers in the metropolis of the world. 'Grace and tenderness' are, as Horace notes,² their chief characteristics, and the 'Lycidas' of Milton is an enduring monument of his admiration for them, but true pastoral poetry can scarcely be written under such conditions. The shepherds and shepherdesses of the Eclogues, like those depicted on Sèvres porcelain or the canvases of Watteau, are 'graceful and tender,' but they are imaginary and unreal.

The Georgics (Γεωργικά) are, as their name implies, a 'Treatise on Husbandry' consisting of four Books (containing in all 2,184 lines), of which the First deals with husbandry proper, the Second with the rearing of stock, the Third with the cultivation of trees, and the Fourth with bee-keeping. They profess to be an imitation³ of Hesiod, a very ancient

¹ Fritzsche, Theor. Introd.
² Sat. 1. 10. 44 molle atque facetum | Vergilio annuerunt gaudentes rure Camenae.
³ G. 2. 176 Ascræumque cano Romana per oppida carmen. Virgil, however, borrows largely from other writers, e.g. from the Dioscœmia and Phænomena of the astronomical poet Aratus, from Eratosthenes of Alexandria, and from the Ὀπηκαξά of Nicander.
poet of Ascra in Boeotia, whose poem entitled 'Works and Days',¹ consists of a quantity of short sententious precepts thrown into a poetic form. Such poetry is called 'didactic' because its aim is to convey instruction. In early ages, when writing is unknown or little used, proverbs and precepts are naturally cast into a poetic mould for the simple reason that they are thus rendered less liable to alteration and more easy of recollection.² Even when prose writing has become common a philosopher or a preacher may endeavour to render his subject more attractive by clothing it in poetic dress,³ and shortly before Virgil began to write Lucretius had so embodied the philosophic system of Epicurus in his De Rerum Natura. That splendid poem was constantly in Virgil's mind when he wrote the Georgics, but, though he found in Lucretius a source of inspiration and in Hesiod a model, he differs widely from them both. Hesiod wrote didactic poetry because in his day it was practically useful, Lucretius wrote it in the interests of what he believed to be philosophical truth; Virgil's object is on the other hand not primarily to instruct but to please. What he writes is excellent sense, for he thoroughly understood his subject, and his love for agriculture and the 'divine country' is undoubtedly genuine, but he writes to gratify the

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

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

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

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

2 Vita Donati, 'carmen se ursae more purere dicens, et lambendo demum effingere'.

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

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

In Book II. Aeneas relates the storm and sack of Troy and his own escape, along with his father Anchises and his son Ascanius.

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

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

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

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

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

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

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

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

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

1 Sellar's Virgil, p. 344.

2 Nor is it unreasonable to see in Dido a type of those seductive charms coupled with unfeminine ambition which the Romans dreaded and detested in Cleopatra.
INTRODUCTION.

compare 'Chevy Chase' with the 'Idylls of the King.' The one is a natural growth, the other an artistic creation. The one describes men who live and breathe as they appeared to men of like passions in their own day; the other attempts to give animation to the ghosts of the past, and make them interesting to men whose thoughts, tastes, and tempers are wholly different. To the Homeric story-teller and his hearers the story is the chief thing and its literary form the second; to Virgil and his readers literary art is the first thing, and the actual facts of the story are comparatively unimportant.

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

\(^1\) The difference is like that between Tennyson's 'Knights of the Round Table' and 'the Doglas and the Persie', who

'Swapt together till they both swat
With swordes that were of fine myllan'.

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

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

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

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

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

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

* Printed by permission.
INTRODUCTION.

TO VIRGIL.

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

I.

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

II.

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

III.

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

IV.

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

V.

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

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

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

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

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

X.
I salute thee, Mantovano,
    I that loved thee since my day began,
Wielder of the stateliest measure
    ever moulded by the lips of man.
TURNUS ut infractos adverso Marte Latinos defecisse videt, sua nunc promissa reposci, se signari oculis, ul¬
tro inplacabilis ardet attollitque animos. Poenorum qualis in arvis saucius ille gravi venantum vulner¬
em pectus tum demum movet arma leo, gaudetque comantes excutiens cervice toros, fixumque latronis
inpavidus frangit telum et fremit ore cruento: haud secus accenso gliscit violentia Turno. tum sic adfatur regem atque ita turbidus infit: 'nulla mora in Turno; nihil est quod dicta re-
tractent ignavi Aeneadae, nec quae pepigere recusent. congredior. fer sacra, pater, et concipe foedus. aut hac Dardanium dextra sub Tartara mittam desertorem Asiae—sedeant spectentque Latini— et solus ferro crimen commune refellam,
aut habeat victos, cedat Lavinia coniunx.'

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

‘quam pro me curam geris, hanc precor, optime, pro me deponas, letumque sinas pro laude pacisci.

et nos tela, pater, ferrumque hand debile dextra spargimus; et nostro sequitur de vulnere sanguis. longe illi dea mater erit, quae nube fugacem femininea tegat et vanis sese oculat umbris.’

at <em>regina</em>, nova pugnae conterrīta sorte, flebat et ardentem generum moritūra tenebat: 55

‘Turne, per has ego te lacrīmas, per si quis Amatae tangit honos animum—spes tu nunc una, senectae tu requies miseræ; decus imperiumque Latini te penes; in te omnis domus inclinata recumbit—unum oro: desiste manum committere Teucris. 60 qui te cumque manent isto certamine casus, et me, Turne, manent; simul hæc invisa relin quam lumina, nec generum Aenean captiva videbo.’

accepit vocem lacrimis Lavinia matris flagrantès perfusa genas, cui plurimus ignem subiectit rubor et calefacta per ora curcurrit. Indum sanguineo veluti violaverit ostro si quis ebur, aut mixta rubent ubi lilia multa
alba rosa, tales virgo dabat ore colores:
illum turbat amor, figitque in virgine vultus. 70
ardet in arma magis, paucisque adfatur Amatam:
‘ne, quaeso, ne me lacrimis neve omine tanto
prosequere in duri certamina Martis euntem,
o mater; neque enim Turno mora libera mortis.
nuntius haec, Idmon, Phrygio mea dicta tyranno 75
haud placitura refer: cum primum crastina caelo
puniceis inventa rotis Aurora rubebit,
non Teucros agat in Rutulos—Teucrum arma quies-
cant
et Rutuli—nosto dirimamus sanguine bellum;
illo quaeratur coniunx Lavinia campo.’ 80
haec ubi dicta dedit rapidusque in tecta recessit,
poscit equos gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia,
qui candore nives anteirent, cursibus auras.
circumstant properi aurigae manibusque lacessunt 85
pectora plausa cavis et colla comantia pectunt.
ipse dehine auro squalentem alboque orichalco
circumdat loricam umeris; simul aptat habendo
ensemque clipeumque et rubrae cornua cristaes;
ensem, quem Dauno ignipotens deus ipse parenti 90
fecerat et Stygia candentem tinxerat unda.
exin, quae mediis ingenti adnixa columnae
aedibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque tremementem
vociferans: ‘nunc, o numquam frustrata vocatus 95
hasta meos, nunc tempus adest; te maximus Actor, te Turni nunc dextra gerit. da sternere corpus loricamque manu valida lacerare revulsam semiviri Phrygis, et foedare in pulvere crines vibratos calido ferro murraque madentes."

his agitur furiis; totoque ardentis ab ore scintillae absistunt, oculis micat acribus ignis: mugitus veluti cum prima in proelia taurus terrificos ciet atque irasci in cornua temptat, arboris obnixus trunco, ventosque lacessit ictibus, aut sparsa ad pugnam proludit harena.

nec minus interea maternis saevus in armis Aeneas acuit Martem et se suscitat ira, oblato gaudens componi foedere bellum. tum socios maestique metum solatur Iuli, fata docens, regique iubet responsa Latino certa referre viros, et pacis dicere leges.

postera vix summos spargebat lumine montes orta dies, cum primum alto se gurgite tollunt solis equi lucentque elatis naribus efflant; campum ad certamen magnae sub moenibus urbis dimensi Rutulique viri Teucrique parabant, in medioque focos et dis communibus aras gramineas. alii fontemque ignemque ferebant, velati limo et verbena tempora vincti. procedit legio Ausonidum, pilataque plenis agmina se fundunt portis. hinc Troius omnis Tyrrhenusque ruit variis exercitus armis,
haud secus instructi ferro quam si aspera Martis pugna vocet: nec non mediis in milibus ipsi ductores auro volitant ostroque superbi, et genus Assaraci Mnestheus, et fortis Asilas, et Messapus equum domitor, Neptunia proles. utque dato signo spatia in sua quisque recessit, defigunt telluri hastas et scuta reclinant. tum studio effusae matres et volgus inermum invalidique senes turres et tecta domorum obsedere, alii portis sublimibus adstant. at Iuno e summo, qui nunc Albanus habetur— tum neque nomen erat nec honos aut gloria monti— prospiciens tumulo campum aspectabat et ambas Laurentum Troumque acies urbemque Latini. extemplo Turni sic est adfata sororem, diva deam, stagnis quae fluminibusque sonoris praesidet; hunc illi rex aetheris altus honorem Iuppiter erepta pro virginitate sacravit: nympha, deus fluviorum, animo gratissima nostro, scis ut te cunctis unam, quaecumque Latinae magnanimi Iovis ingratum ascendere cubile, praetulerim, caelique libens in parte locarim: disce tuum, ne me incuses, Iuturna, dolorem. qua visa est Fortuna pati Parcaeque sinebant cedere res Latio, Turnum et tua moenia texti: nunc iuvenem inparibus video concurrere fatis, Parcarumque dies et vis inimica propinquat.
AENEIDOS LIB. XII.

non pugnam aspicere hanc oculis, non foedera possum.

tu pro germano si quid praesentius audes, perge; decet. forsan miseris meliora sequentur.'

vix ea, cum lacrimas oculis Iuturna profudit, terque quaterque manu pectus percussit honestum. 'non lacrimis hoc tempus,' ait Saturnia Iuno; 156 'adcelera et fratrem, si quis modus, eripe morti, aut tu bella cie conceptumque exècute foedus: auctor ego audendi.' sic exhortata reliquit incertam et tristi turbatam vulnere mentis. 160

interca reges, ingenti mole Latinus quadriiugo vehitur curru, cui tempora circum aurati bis sex radii fulgentia cingunt, Solis avi specimen, bigis it Turnus in albis, bina manu lato crispans hastilia ferro./

hinc pater Aeneas, Romanae stirpis origo, sidereo flagrans clipeo et cælestibus armis, et iuxta Ascanius, magnae spes altera Romæ, procedunt castris; puræque in veste sacerdos sætigeræ fetum suis intonsamque bidentem attulit, admovitque pecus flagrantibus aris. illi ad surgentem conversi lumina solem dant fruges manibus salsas et tempora ferro summa notant pecudem, paterisque altaria libant. tum plus Aeneas stricto sic ense precatur: 175

esto nunc Sol testis et haec mihi Terra vocanti, quam propter tantos potui perferre labores,
et Pater omnipotens et tu, Saturnia coniunx, 
iam melior, iam, diva, precor; tuque inclute 
Mavors, 
cuncta tuo qui bella, pater, sub numine torques; 180 
fontesque fluviosque voco, quaeque aetheris alii 
religio et quae caeruleo sunt numina ponto: 
cesserit Ausonio si fors victoria Turno, 
convenit Euandri victos discedere ad urbem; 
cedet Iulus agris; nec post arma alla rebelles 185 
Aeneadae referent, ferrove haec regna lacessent. 
sin nostrum adnuerit nobis victoria Martem, 
_ut potius reor et potius di numine firment, 
non ego nec Teucris Italos parere iubebob, 
nec mihi regna peto; _paribus se legibus ambae 190 
invictae gentes aeterna in foedera mittant. 
sacra deosque dabo; socer arma Latinus habete, 
imperium sollemne socer; mihi moenia Teucri 
constituent, urbique dabit Lavinia nomen.' 
sic prior Aeneas; sequitur sic deinde Latinus 195 
suspectiens caelum tenditque ad sidera dextram:
'haec eadem, Aenea, Terram, Mare, Sidera iuro 
Latonaeque genus duplex, Ianumque bifrontem, 
vimque deum infernem et duri sacraria Ditis; 
audiat haec Genitor, qui foedera fulmine sancit; 200 
tango aras, medios ignes et numina testor:
nulla dies pacem hanc Italis ncc foedera rumpet, 
quo res cunque cadent; nec me vis alla volentem 
avertet, non, si tellurem effundat in undas
diluvio miscens caelumque in Tartara solvat; ut sceptrum hoc,—dextra sceptrum nam forte gerebat—

'numquam fronde levi fundet virgulta nec umbras, cum semel in silvis imo de stirpe recisum materre caret, posuitque comas et bracchia ferro, olim arbos; nunc artificis manus aere decoro inclusit patribusque dedit gestare Latinis.'
talibus inter se firmabant foedera dictis conspectu in medio procerum. tum rite sacratas in flammam iugulant pecudes, et viscera vivis eripiunt, cumulantque oneratis lancibus aras. 210

at vero Rutulis inpar ea pugna videri iamdudum, et vario misceri pectora motu; tum magis, ut propius cernunt non viribus aequis. adiuvat incessu tacito progressus et aram suppliciter venerans demisso lumine Turnus, tabentesque genae et invenali in corpore pallor. quem simul ac Iuturna soror crebrescere vidit sermonem, et vulgi variare labantia corda, in medias acies, formam adsimulata Camerti, cui genus a proavis ingens clarumque paternae nomen erat virtutis, et ipse acerrimus armis, in medias dat sese acies, haud nescia rerum, rumoresque serit varios ac talia fatur:

'non pudet, o Rutuli, pro eminet talibus unam obiectare animam? numerone an viribus aequi non sumus? en, omnes et Troes et Arcades hi sunt
fatalesque manus, infensa Etruria Turno:
vix hostem, alteri si congregiamur, habemus.
ille quidem ad superos, quorum se devovet aris,
succeedet fama, vivusque per ora feretur; 235
nos, patria amissa, dominis parere superbis
cogemur, qui nunc lenti consedimus arvis.’
talibus incensa est iuvenum sententia dictis
iam magis atque magis, serpitque per agmina
murmur;
ipsi Laurentes mutati ipsique Latini. 240
qui sibi iam requiem pugnae rebusque salutem
sperabant, nunc arma volunt, foedusque precantur
infectum et Turni sortem miserantur iniquam.
his aliud maius Iuturna adiungit, et alto
dat signum caelo, quo non praesentius ullum 245
turbavit mentes Italas monstroque fefellit.
namque volans rubra fulvus Iovis ales in aethra
litoreas agitabat aves turbamque sonantem
agminis aligeri, subito cum lapsus ad undas
cyenum excellentem pedibus rapit inprobus
uncia.
arrexere animos Itali, cunctaeque volucres
convertunt clamore fugam, mirabile visu,
aetheraque obscurant pinnis, hostemque per auras
facta nube premunt, donec vi victus et ipso
pondere defecit, praedamque ex unguibus ales 255
proiecit fluvio, penitusque in nubila fugit.
tum vero augurium Rutuli clamore salutant,
expedituntque manus; primusque Tolumnius augur, 'hoc erat, hoc, votis,' inquit, 'quod saepe petivi: accipio, adgnoscoque deos; me, me duce ferrum 260 corripite, o miser, quos inprobus advena bello territat, invalidas ut aves, et litora vestra vi populat: petet ille fugam, penitusque profundo vela dabit. vos unanimi densete catervas, et regem vobis pugna defendite raptum.' 265 dixit, et adversos telum contorsit in hostes procurrens; sonitum dat stridula cornus et auras certa secat. simul hoc, simul ingens clamor, et omnes turbati cunei, calefactaque corda tumultu. hasta volans, ut forte novem pulcherrima fratrum 270 corpora constiterant contra, quos fida crearat una tot Arcadio coniunx Tyrrhena Gylippo, horum unum ad medium, teritur qua sutilis alvo balteus et laterum iuncturas fibula mordet, egregium forma iuvenem et fulgentibus armis 275 transadigit costas, fulvaque effundit harena. at fratres, animosa phalanx accensaque luctu, pars gladios stringunt manibus, pars missile ferrum corripiunt caecique ruunt. quos agmina contra procurrunt Laurentum; hinc densi rursus inundant Troes Agyllinique et pictis Arcades armis: 281 sic omnes amor unus habet decernere ferro. diripuere aras—it toto turbida caelo
tempestas telorum ac ferreus ingruit imber—
craterasque focosque ferunt; fugit ipse Latinus 285
pulsatos referens infecto foedere divos.
infrenant alii currus, aut corpora saltu
subiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere foedus, 290
adverso proterret equo; ruit ille reecedens,
et miser oppositis a tergo involvitur aris
in caput inque umeros. at fervidus advolat hasta
Messapus, teloque orantem multa trabali 294
desuper altus equo graviter ferit atque ita fatur:
‘hoc habet; haec melior magnis data victima
divis.’
concurrunt Itali, spoliante calentia membra.
obvius ambustum torrem Corynaeus ab ara
corripit et venienti Ebyso plagamque ferenti
occupat os flammis; olli ingens barba reluxit 300
nidoremque ambusta dedit; super ipse secutus
ciaesariem laeva turbati corripit hostis,
inpressoque genu nitens terrae adplicat ipsum;
sic rigido latus ense ferit. Podalirius Alsum
pastorem, primaque acie per tela ruentem,
ense sequens nudo superimminet; ille securi
adversi frontem medium mentumque reducta
disicit, et sparso late rigat arma cruore.
olll dura quies oculos et ferreus urguet
somnus; in aeternam conduntur lumina noctem.
at pius Aeneas dextram tendebat inermem nudato capite atque suos clamore vocabat:
'quo ruitis? quaeeve ista repens discordia surgit?
o cohibete iras: ictum iam foedus, et omnes compositae leges; mihi ius concurrere soli;
me sinite, atque auferte metus: ego foedera faxo firma manu; Turnum debent haec iam mihi sacra.'
has inter voces, media inter talia verba,
ecce, viro stridens alis adlapsa sagitta est,
incertum qua pulsa manu, quo turbine adacta,
quis tantam Rutulis laudem, casusne deusne,
attulerit; pressa est insignis gloria facti,
nec sese Aeneae iactavit vulnere quisquam.

Turnus, ut Aenean cedentem ex agmine vidit turbatosque duces, subita spe fervidus ardet;
poscit equos atque arma simul, saltuque superbus emicat in currum, et manibus molitur habenas.
multa virum volitans dat fortia corpora leto;
semineces volvit multos, aut agmina curru proterit, aut raptas fugientibus ingerit hastas.
qualis apud gelidi cum flumina concitus Hebri sanguineus Mavors clipeo increpat, atque furentes bella movens inmittit equos; illi aequore aperto ante Notos Zephyrumque volant; gemit ultima pulsu
Thraca pedum; circumque atrae Formidinis ora, Iraeque Insidiaceque, dei comitatus, aguntur:
talis equos alacer media inter proelia Turnus
fumantes sudore quatit, miserabile caesis
hostibus insultans; spargit rapida ungula rores
sanguineos, mixtaque cruror calcatur harena.
iamque neci Sthenelumque dedit Thamyrimque
Pholumque,
hunc congressus et hunc, illum eminus; eminus
ambo
Imbrasidas, Glauceum atque Laden, quos Imbrasus
ipse
nutricreat Lycia, paribusque ornaverat armis,
vel conferre manum vel equo praevertere ventos. 345
parte alia media Eumedes in proelia fertur,
antiqui proles bello praeclera Dolonis,
nomine avum referens, animo manibusque parentem,
qui quondam, castra ut Danaum spectator adiret.
ausus Pelidae pretium sibi poscere currus;
illum Tydides alio pro talibus ausis
adfecit pretio, nec equis adspirat Achillis.
hunc procul ut campo Turnus prospexit aperto,
ante levi iaculo longum per inane secutus,
sistit equos biiugos et curru desilit, atque
semianini/lapsoque/supervenit, et, pede collo
presso, dextrae mueronem extorquet et alto
fulgentem tingsit/jugulo, atque haec insuper addit:
' en agros et, quam bello, Troiane, petisti,
Hesperiam metire iacens: haec praemia, qui me
ferro ausi temptare, ferunt; sic moenia condunt.'
huic comitem Asbytenc coniecta cuspiade mittit,
Chloreâque Sybârimque Daretaque Thersilochumque

et sternacis equi lapsum cervice Thymoeten.
ae velut Edoni Boreae cum spiritus alto
insonat Aegaeo, sequiturque ad litora fluctus;
qua venti incubuere, fugam dant nubila caclo:
sic Turno, quacumque viam secat, agmina cedunt
conversaeque ruunt acies; fert impetus ipsum,
et cristam adverso curru quatit aura volantem.
non tulit instantem Phegeus animisque frementem;
obiecit sese ad currum, et spumantia frenis
ora citatorum dextra detorsit equorum.
dum trahitur pendetque ingis, hunc lata retectum
lancea consequitur, rumpitque infixa bilicem
loricam et summum degustat vulnerae corpus.
ille tamen clipeo obiecto conversus in hostem
ibat, et auxilium ducto mucrone petebat,
cum rota praecipitem et procursu concitus axis
impulit effunditque solo, Turnusque secutus
imam inter galeam summi thoracis et oras
abstulit ense caput, truncumque reliquit harenae.
atque ea dum campis victor dat funera Turnus,
terea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruementum,
alternos longa nitentem cuspide gressus.
saevit, et infracta luctatur harundine telum
cripere, auxilioque viam, quae proxima, poscit,
ense secent lato vulner telique latebram
rescindant penitus, seseque in bella remittant. 390
iamque aderat Phoebó ante alios dilectus Iapis
Iasides, acri quondam cui captus amore
ipse suas artes, sua munera, laetus Apollo
augurium citharamque dabat celeresque sagittas.
ille, ut depositi proferret fata parentis, 395
scire potestates herbarum usumque medendi
maluit et mutas agitare inglorius artes.
stabat acera fremens, ingentem nixus in hastam,
Aeneas, magno iuvenum et maerentis Iuli
concursu, lacrimis inmobilis. ille retorto 400
Paeonium in morem senior succinctus amictu
multa manu medica Phoebique potentibus herbis
nequiquam trepidat, nequiquam spicula dextra
sollicitat prematque tenaci forciæ ferrum.
nulla viam fortuna regit; nihil auctor Apollo 405
subvenit; et saevus campis magis ac magis horror
trebescit propiusque malum est. iam pulvere
caelum
stare vident, subeuntque equites et spicula castris
densa cadunt mediis. it tristis ad aethera clamor
bellantum iuvenum et duro sub Marte cadentum.
hic Venus, indigno nati concussa dolore, 411
dictamnum genetrix Cretaea carpit ab Ida,
puberibus caulem foliis et flore comantem
purpureo; non illa feris incognita capris
gramina, cum tergo volucres haesere sagittae. 415
hoc Venus, obscuro faciem circumdata nimbo,
detulit; hoc fusum labris splendentibus amnem insicit, occulte medicans, spargitque salubres ambrosiae sucos et odoriferam panaceam. favit ea vulnus lympha longaeus Iapis ignorans, subitoque omnis de corpore fugit quippe dolor, omnis stetit imo vulnere sanguis. iamque secuta manum, nullo cogente, sagitta excidit, atque novae rediere in pristina vires. 'arma citi properate viro! quid statis?' Iapis conelamat, primusque animos accendit in hostem: 'non haec humanis opibus, non arte magistra proveniunt, neque te, Aenea, mea dextera servat; maior agit deus atque opera ad maiora remittit.' ille avidus pugnae suras includerat auro hinc atque hinc, oditque moras hastamque coruseat. postquam habilis lateri elipeus loricaque tergo est, Ascanium fuis circm complectitur armis, summaque per galeam delibans oscula fatur: 'disce, puer, virtutem ex me verumque laborem, fortunam ex aliis. nunc te mea dextera bello defensum dabit, et magna inter praemia ducet: tu facito, mox cum matura adoleverit aetas, sis memor, et te animo repetentem exempla tuoium et pater Aeneas et avunculus excitet Hector.' haec ubi dieta dedit, portis sese extulit ingens, telum inmane manu quatiens; simul aminate denso Antheusque Mnestheusque ruunt, omnisque relictis
turba fluit castris. tum caeco pulvere campus miscetur pulsuque pedum tremit excita tellus. 445
vidit ab adverso venientes aggere Turnus, videre Ausonii, gelidusque per ima cucurrit ossa tremor; prima ante omnes Iuturna Latinos audiit adgnovitque sonum, et tremefacta refugit. ille volat campoque atrum rapit agmen aperto. 450
qualis ubi ad terras abrupto sidere nimbus
it mare per medium; miseris, heu, praescia longe horrescunt corda agricolis; dabit ille ruinas arboribus stragemque satis, ruet omnia late; ante volant sonitumque ferunt ad litora venti: talis in adversos ductor Rhóeteius hostes agmen agit;densi cuneis se quisque coactis adglomerant. ferit ense gravem Thymbraeus Osirim,
Archetium Mnestheus, Epulontem obtruncat Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur,
primus in adversos telum qui torserat hostes. 461
tollitur in caelum clamor, versique vicissim pulserulentia fuga Rutuli dant terga per agros. ipse neque aversos dignatur sternere morti, nec pede congressos aequo nec tela ferentes insequitur; solum densa in caligine Turnum vestigat lustrans, solum in certamina poscit. hoc concussa metu mentem Iuturna virago aurigam Turni media inter lora Metiscum
AENEIDOS LIB. XII.

executit, et longe lapsum temone relinquit; ipsa subit manibusque undantes flectit habenas, cuncta gerens, vocemque et corpus et arma Metisci. nigra velut magnas domini cum divitis aedes pervolat et pinnis alta atria lustrat hirundo, pabula parva legens nidisque loquacibus escas, et nunc porticibus vacuis, nunc umida circum stagna sonat; similis medios Iuturna per hostes fertur equis, rapidoque volans obit omnia curru; iamque hic germanum iamque hic ostentat ovantem, nec conferre manum patitur; volat avia longe. haud minus Aeneas tortos legit obvius orbes, vestigatque virum et disiecta per agmina magna voce vocat. quotiens oculos coniecit in hostem, alipedumque fugam cursu temptavit equorum, aversos totiens currus Iuturna retorsit. heu, quid agat? vario nequiquam fluctuat aestu, diversaeque vocant animum in contraria curae. hunc Messapus, uti laeva duo forte gerebat lenta, levis cursu, praefixa hastilia ferro, horum unum certo contorquens derigit iectu. substitit Aeneas, et se collegit in arma, poplite subsidens; apicem tamen incita summum hasta tulit, summassque excussit vertice cristas. tum vero adsurgunt irae; insidiisque subactus, diversos ubi sentit equos currumque referri, multa Iovem et laesi testatus foederis aras, iam tandem invadit medios, et Marte secundo
terribilis saevam nullo discrimine caedem
suscitat irarumque omnes effundit habenas.
quis mihi nunc tot acerba deus, quis carmine
caedes
diversas, obitumque ducum, quos aequore toto
inque vicem nunc Turnus agit, nunc Troïus heros,
expedit? tanton' placuit/concurrere motu,
Iuppiter, aeterna gentes in pace futuras?
Aeneas Rutulum Sucronem—ea prima ruentes
pugna loco statuit Teucros—haud multa morantem
excipit in latus, et, qua fata celerrima, crudum
transadigit costas et crates pectoris ensem.
Turnus equo deiectum Amycum fratremque Diorem,
congressus pedes, hunc venientem cuspide longa,
hunc mucrone ferit, curruque absvisa duorum
suspendit capita et rorantia sanguine portat.
ille Talon Tanaimque neci fortemque Cethegum,
tres uno congressu, et maestum mittit Oniten,
nomen Echionium matrisque genus Peridia;
hic fratres Lycia missos et Apollinis agris,
et iuvenem exosum nequiquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
ars fuerat pauperque domus, nec nota potentum
munera, conductaque pater tellure serebat.
ac velut inmissi diversis partibus ignes
arentem in silvam et virgulta sonantia lauro,
aut ubi decursu rapido de montibus altis
dant sonitum spumosi amnes, et in aequora currunt
quisque suum populatus itér: non segnius ambo
Aeneas Turnusque ruunt per proelia; nunc, nunc
fluctuat ira intus; rumpuntur, nescia vinci
pectora; nunc totis in vulnera viribus itur.
Murranum hie, atavos et avorum antiqua sonantem
nomina, per regesque actum genus omne Latinos, praecepitem seopulo atque ingentis turbinæ saxi
executit effunditque solo; hunc lora et iuga subter
provolvere rotæ; erebro super ungula pulsu
incita nec domini memorum proculeat equorum.
ille ruenti Hyllo animisque inmane frementi occurrit, telumque aurata ad tempora torquet:
ollì per galeam fixo stetit hasta cerebro.
dextera nec tua te, Graium fortissime, Cretheu,
eripuit Turno; nec di texere Cupencum,
Aenea veniente, sui; dedit obvia ferro
pectora, nec misero clipei mora profuit aerei.
te quoque Laurentes viderunt, Aeole, campi
oppetere et late terram consternere tergo;
occidis, Argivae quem non potuere phalanges
cernere, nec Priami regnorum eversor Achilles; hic tibi mortis erant metae, domus alta sub Ida,
Lyrnesi domus alta, solo Laurentë sepulchrum.
totae adeo conversæ acies, omnesque Latini,
omnes Dardanidae, Mnestheus acerque Serestus,
et Messapus equum domitor, et fortis Asilas,
Tuscorumque phalanx, Euandrique Arcades alæ,
pro se quisque viri summa nituntur opum vi:
nec mort nec requies; vasto certamine tendunt. 

hic mentem Aeneae genetrix pulcherrima misit, 
iret ut ad muros, urbique adverteret agmen ocius et subita turbaret clade Latinos. 
ille, ut vestigans diversa per agmina Turnum 
huc atque huc acies circumtulit, aspict urbem inmunem tanti belli atque inpune quietam. 
continuo pugnae accendit maioris imago; 
Mnesthea Sergestumque vocat fortemque Serestum ductores, tumulumque capit, quo cetera Teucrum concurrit legio, nec scuta aut spicula densi deponunt. celso medius stans aggere fatur: 
'ne qua meis esto dictis mora; Iuppiter hae stat; 
neu quis ob inceptum subitum mihi segnior ito. urbem hodie, causam belli, regna ipsa Latini, ni frenum accipere et victi parere fatentur, eruam et aequa solo fumantia culmina ponam. scilicet-exspectem, libeat dum proelia Turno nostra pati, rursusque velit concurrere victus? hoc caput, o cives, haec belli summa nefandi: ferte faces propere, foedusque reposcite flammis.' dixerat, atque animis pariter certantibus omnes dant cuneum, densaque ad muros mole feruntur. scalae inproviso subitusque apparuit ignis. discurrunt alii ad portas primosque trucidant, ferrum alii torquent et obumbrant aethera telis. ipse inter primos dextram sub moenia tendit Aeneas, magnaque incusat voce Latinum,
testaturque deos, iterum se ad proelia cogi,
bis iam Italos hostes, haec iam altera foedera rumpi.
exoritur trepidos inter discordia cives:
urbem alii reserare iubent et pandere portas
Dardanidis, ipsumque trahunt in moenia regem; arma ferunt alii et pergunt defendere muros.
inclusas ut cum latebroso in pumice pastor
vestigavit apes fumoque inplevit amaro;
ilae intus trepidae rerum per cerea castra
discurrunt, magnisque acuunt stridoribus iras;
volutur ater odor tectis; tum murmure caeco
intus saxa sonant; vacuas it fumus ad auras.
accidit haec fessis etiam fortuna Latinis,
quae totam luctu concussit funditus urbe.
regina ut tectis venientem prospicit hostem,
incessi muros, ignes ad tecta volare,
nusquam acies contra Rutulas, nulla agmina Turni:
infelix pugnae iuvenem in certamine credit
extinctum et, subito mentem turbata dolore,
se causam clamat crimenque caputque malorum,
multaque per maestum demens effata furem
purpureos moritura manu discindit amictus,
et nodum informis leti trabe nectit ab alta.
quam cladem miserae postquam accepere Latinae,
filia prima manu flores Lavinia crines
et roseas laniata genas, tum cetera circum
sola furit; resonant late plangoribus aedes.
hinc totam infelix vulgatur fama per urbem: demittunt mentes; it scissa veste Latinus, coniugis attonitus fatis urbisque ruina, canitiem inmundo perfusam pulvere turpans, [multaque se incusat, qui non acceperit ante Dardanum Aenean, generumque adsciverit ultro.] interea extremo bellator in aequore Turnus palantes sequitur paucos, iam segnior atque iam minus atque minus successu laetus equorum. attulit hunc illi caecis terroribus aura commixtum clamorem, arrectasque inpulit aures confusae sonus urbis et inlaetabile murmure. 'hei mihi, quid tanto turbantur moenia luctu? quisve ruit tantus diversa clamor ab urbe?' sic ait, adductisque amens subsistit habenis. atque huic, in faciem soror ut conversa Metisci aurigae currumque et equos et lora regebat, talibus occurrit dictis: 'hac, Turne, sequamur Troiugenae, qua prima viam victoria pandit; sunt alii, qui tecta manu defendere possint. ingruit Aeneas Italis et proelia miscet, et nos saeva manu mittamus funera Teucris: nec numero inferior, pugnae nec honore recedes.' Turnus ad haec: 'o soror, et dudum adgnovi, cum prima per artem foedera turbasti teque haec in bella dedisti, et nunc nequiquam fallis dea. sed quis Olympo demissam tantos voluit te ferre labores? 
an fratris miseri letum ut crudele videres?
nam quid ago? aut quae iam spondet fortuna salutem?
vidi oculos ante ipse meos me voce vocantem Murrnanum, quo non superat mihi carior alter,
oppetere ingentem atque ingenti vulneri victum. 640
coccidit infelix, ne nostrum dedecus Usens
aspiereat; Teucr potiuntur corpore et armis.
exscindine domos—id rebus defuit unum—
perpetiar? dextra nec Drancis dieta refellam?
terga dabo, et Turnum fugientem haec terra
videbit?
usque adeone mori miserum est? vos o mihi Manes
este boni, quoniam Superis aversa voluntas.
santa ad vos anima, atque istius inscia culpae
descendam, magnorum haud umquam indignus
avorum.'
vix ea fatus erat: medios volat ecce per hostes
vectus equo spumante Saces, adversa sagitta 651
saucius ora, ruitque inplorans nomine Turnum:
'Turne, in te suprema salus; miserere tuorum.
fulminat Aeneas armis, summasque minatur
deiecturum arces Italum exscidioque daturum; 655
iamque faces ad tecta volant: in te ora Latini,
in te oculos referunt; mussat rex ipse Latinus,
quos generos vocet aut quae sese ad foedera flectat.
praeterea regina, tui fidissima, dextra
occidit ipsa sua, lucemque exterrita fugit.
soli pro portis Messapus et acer Atinas 
sustentant acies: circum hos utrimque phalanges 
stant densae, strictisque seges mucronibus horret 
ferrea: tu currum deserto in gramine versas.' 
obstipuit varia confusus imagine rerum 665 
Turnus et obtutu tacito stetit: aestuat ingens 
uno in corde pudor mixtoque insania luctu 
et furiis agitatus amor et conscia virtus. 
ut primum discussae umbrae et lux reddita menti, 
ardentes oculorum orbes ad moenia torsit 670 
turbidus, eque rotis magnum respexit ad urbem. 
ecce autem, flammis inter tabulata volutus 
ad caelum undabat vertex turrimque tenebat, 
turrim, compactis trabibus quam eduxerat ipse 
subdideratque rotas pontesque instraverat altos. 675 
‘iam iam fata, soror, superant; absiste morari; 
quo deus et quo dura vocat fortuna, sequamur. 
stat conferre manum Aeneae, stat quidquid acerbi 
est 
morte pati, neque me indecorem, germana, videbis 
amplius. hunc, oro, sine me furere ante furorem.’ 
dixit, et e curru saltum dedit ocius arvis, 681 
perque hostes per tela ruit, maestamque sororem 
deserit ac rapido cursu media agmina rumpit. 
ac veluti montis saxum de vertice praeceps 
cum ruit avulsum vento, seu turbidus imber 685 
proluit aut annis solvit sublapsa vetustas, 
fertur in abruptum magno mons inprobus actu,
exsultatque solo, silvas armenta virosque
involvens secum: disiecta per agmina Turnus
sic urbis ruit ad muros, ubi plurima fusο
sanguine terra madet, striduntque hastilibus aurae,
significatque manu et magno simul incipit ore:
'parcite iam, Rutuli, et vos tela inhibete, Latini;
quaecumque est fortuna, mea est; me verius unum
pro vobis foedus luere et decernere ferro.'
discessere omnes medii spatumque dedere.

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

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

nec minus Aeneas, quamquam tardata sagitta
interdum genua impediant cursumque recusant,
insequitur, trepidique pedem pede fervidus urguet:
inclusum veluti si quando flumine nanctus
cervum aut puniceae saeptum formidine pinnae
venator cursu canis et latratibus instat;
ille autem, insidiis et ripa territus alta,
mille fugit refugitque vias; at vividus Umber
haeret hians, iam iamque tenet, similisque tenenti
increpuit malis, morsuque elusus inani est.

tum vero exoritur clamor, ripaeque lacusque
responsant circa et caelum tonat omne tumultu.
ille simul fugiens Rutulos simul increpat omnes,
nomine quemque vocans, notumque efflagitatensem.
Aeneas mortem contra praesensque minatur
exitium, si quisquam adeat, terretque trementes
excisurum urbem mimitans, et saucius instat.

quinde orbes explent cursu, totidemque retextunt
huc illuc; neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant.

forte sacer Fauno foliis oleaster amaris
hic steterat, nautis olim venerabile lignum,
servati ex undis ubi figere dona solebant
Laurenti divo et votas suspendere veste; sed stirpem Teucri nullo discrimine sacrum sustulerant, puro ut possent concurrere campo. hic hasta Aeneae stabat; huc impetus illam detulerat, fixam et lenta in radice tenebat. incubuit voluitque manu convellere ferrum Dardanides, teloque sequi, quem prendere cursu non poterat. tum vero amens formidine Turnus, 'Faune, precor, miserere,' inquit, 'tuque optima ferrum
quid struis? aut qua spe gelidis in nubibus haeres?
mortalin decuit violari vulnere divum,
aut ensem—quid enim sine te Iuturna valeret?
ereptum reddi Turno, et vim crescere victis?
desine iam tandem, precibusque inflectere nostris,
nec te tantus edít tacitam dolor et mihi curae
saepe tuo dulci tristes ex ore recursent:
ventum ad supremum est. terris agitare vel undis
Troianos potuisti, infandum accendere bellum,
deformare domum et luctu miscere hymenaeos:
ulterius temptare veto,' sic Iuppiter orsus;
sic dea submisso contra Saturnia vultu:
"ista quidem quia nota mihi tua, magne, voluntas,
Iuppiter, et Turnum et terras invita reliqui;
nec tu me aeria solam nunc sede videres
digna indigna pati, sed flammis cincta sub ipsa
starem acie traheremque inimica in proelia Teucros.
Iuturnam misero, fateor, succurrere fratri
suasi, et pro vita maiora audere probavi;
non ut tela tamen, non ut contenderet arcum;
ad iuro Stygii caput inplacabile fontis,
una superstitio superis quae reddita divis.
et nunc cedo equidem, pugnasque exosa relinquo.
illud te, nulla fati quod lege tenetur,
pro Latio obtestor, pro maiestate tuorum:
cum iam conubiis pacem felicibus, esto
component, cum iam leges et foedera iungent,
ne vetus indigenas nomen mutare Latinos
neu Troas fieri iubeas Teucrosque vocari,
aut vocem mutare viros, aut vertere vestem:
sit Latium, sint Albani per saecula reges,
sit Romana potens Itala virtute propago;
occidit, occideritque sinas cum nomine Troia.
ollī subridens hominum rerumque repertor:
'ès germana Iovis Saturnique altera proles;
irarum tantos volvis sub pectore fluctus.
verum age et inceptum frustra submitte furorem:
do, quod vis, et me victusque volensque remitto.
sermonem Ausonii patrium moresque tenebunt,
utque est, nomen erit; commixti corpore tantum
subsident Teucri. morem ritusque sacrorum
adiciam, faciamque omnes uno ore Latinos.
hinc genus Ausonio mixtum quod sanguine surget,
supra homines, supra ire deos pietate videbis,
nec gens ulla tuos aequè celebrabit honores.'
adnuit his Iuno, et mentem laetata retorsit:
terea excedit caelo, nubemque relinquit.

his actis alius Genitor secum ipse volutat
Iuturnamque parat fratris dimittere ab'armis.
dicuntur geminae pestes cognomine Dirae,
quas et Tartarem Nox intempesta Megaeram
uno eodemque tulit partu, paribusque revinxit
serpentum spiris, ventosasque addidit alas.
hae Iovis ad solium saevique in limine regis
adparent, acuuntque metum mortalibus aegris,
si quando letum horrifícum morbosque deum rex
molitur, *meritas aut bello territat urbes.
harum unam celerem demisit ab aethere summo
Iuppiter, inque omen Luturnae occurrere iussit.
illa volat, celerique ad terram turbine fertur. 855
non secus ac nervo per nubem impulsa sagitta,
armatam saevi Parthus quam felle veneni,
Parthus sive Cydon, telum inmedicabile, torsit,
stridens et celeres incognita transiluit umbras:
talis se sata Nocte tulit terrasque petivit. 860
postquam acies videt Iliacas atque agmina Turni,
alitis in parvae subitam collecta figuram,
quae quondam in bustis aut culminibus desertis
nocte sedens serum canit inportuna per umbras:
hanc versa in faciem Turni se pestis ob ora 865
fertque refertque sonaus, clipeumque everberat alis.
illi membra novus solvit formidine torpor,
arrectaeque horrore comae, et vox faucibus haesit.
at, procul ut Dirae stridorem adgnovit et alas,
infelix crines scindit Luturna solutos,
870
unguibis ora soror foedans et pectora pugnis:
‘quid nunc te tua, Turne, potest germana iu avere?
aut quid iam durae superat mihi? qua tibi lucem
arte morer? talin possum me opponere monstro?
iam iam linquo acies. ne me terrete timentem, 875
obscenae volucres; alarum verbera nosco
letalemque sonum; nec fallunt iussa superba
magnanimi Iovis. haec pro virginitate reponit?
quo vitam dedit aeternam? cur mortis adempta est
condicio? possem tantos finire dolores
nunc certe, et misero fratri comes ire per umbras.
inmortalis ego? aut quicquum mihi dulce meorum

terra mihi Manesque deam demittat ad imos?
tantum effata caput glauco contextit amictu,

multa gemens, et se fluvio dea condidit alto.

Aeneas instat contra telumque coruscat
ingens, arboreum, et saevo sic pectore fatur:
quae nunc deinde mora est? aut quid iam,

Turne, retractas?
non cursu, saevis certandum est comminus armis.
verte omnes tete in facies, et contrahe quidquid
sive animis sive arte vales; opta ardua pinnis
astra sequi, clausumque cavā te condere terrā.'
ille caput quassans: 'non me tua fervida terrent
dicta, ferox; di me terrent et Iuppiter hostis.'
nec plura effatus saxum circumspicit ingens,
saxum antiquum, ingens, campo quod forte iacebat,
limes agro positus, litem ut discerneret arvis.
vix illud lecti bis sex cervice subirent,
qualia nunc hominum producit corpora tellus; ille
manu raptum trepida torquebat in hostem
altior insurgens et cursu concitus heros.

sed neque currentem se nec cognoscit euntem
tollentemve manu saxumve inmane moventem:
genua labant, gelidus concrevit frigore sanguis.
tum lapis ipse viri, vacuum per inane volutus,
nec spatium evasit totum, neque pertulit ictum. ac velut in somnis, oculos ubi languida pressit nocte quies, nequiquam avidos extendere cursus velle videmur et in mediis conatibus aegri succidimus; non lingua valet, non corpore notae sufficiunt vires, nec vox aut verba sequuntur: sic Turno, quacumque viam virtute petivit, successum dea dira negat. tum pectore sensus vertuntur varii; Rutulos adspectat et urbem, cunctaturque metu, telumque instare tremescit; nec quo se cripiat, nec qua vi tendat in hostem, nec currus usquam videt aurigamve sororem. cunctanti telum Aeneas fatale coruscat, sortitus fortunam oculis, et corpore toto eminus intorquet. murali concita numquam tormento sic saxa fremunt, nec fulmine tanti dissultant crepitus. volat atri turbinis instar exitium dirum hasta ferens, orasque recludit loricae et clipei extremonos septemplicis orbes. per medium stridens transit femur. incidit ictus ingens ad terram duplicato poplite Turnus. consurgunt gemitu Rutuli, totusque remugit mons circum, et vocem late nemora alta remittunt. ille humiles suppexus oculos dextramque precantem protendens, 'equidem merui, nec deprecor,' inquit; 'utere sorte tua. miseris te si qua parentis tangere cura potest, oro—fuit et tibi talis Anchises genitor—Daunii miserere senectae,
et me, seu corpus spoliatum lumine mavis, redde meis. vicisti, et victum tendere palmas Ausonii videre; tua est Lavinia coniunx: ulterius ne tende odiis.' stetit acer in armis Aencas, volvens oculos, dextramque repressit; et iam ia nque magis cunctantem flectere sermo coeperat, unfelix umero cum adparuit alto balteus et notis fulserunt cingula bullis Pallantis pueri, victum quem vulnere Turnus straverat atque umeris inimicum insigne gerebat. ille, oculis postquam saevi monimenta doloris exuviasqu hausit, furiis accensus et ira terribilis: 'tune hinc spoliis indute meorum eripiare mihi? Pallas te hoc vulnere, Pallas inmolat, et poenam scelerato ex sanguine sumit.' hoc dicens ferrum adverso sub pectore condit fervidus. ast illi, solvuntur frigore membra, vitaque cum gemitu fugit indignata sub umbras.
NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

31. genero] i.e. Aeneas, to whom he had promised his daughter, see Intr. p. xv. inpia: 'unholy,' because he was resisting the declared will of heaven, cf. lines 27, 28, and 7. 584. The hiatus in genero; arma is aided by the pause; but cf. 535 n.
32. *ex illo*] ‘from that’ = ‘in consequence’; but the meaning ‘from that time’ is not excluded.

33. *primus*] ‘above all.’

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

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

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

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

38. *T urno extincto*] ‘when Turnus is dead.’)[*incolumi:* ‘while he is still uninjured.’ *socios adscire:* ‘to welcome them (the Trojans) as allies.’

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\[ \omega \delta \delta \tau \epsilon \lambda \epsilon \phi o\nu \iota \kappa \mu \gamma \eta \]  
\[ \delta \eta \xi \kappa \alpha \pi \rho \iota \]  
and Virgil renders *μηνη* ‘stained’ by *violaverit*, but the word here cannot bear its usual bad sense (= ‘desecrate,’ ‘profane,’ ‘defile’) because the scarlet colour is clearly regarded, like the blush on Amata’s cheeks, as lending new beauty to the ivory. It does so, however, only by ‘doing violence’ to its original purity, and there may be a suggestion that it is ‘the violence’ (*violentia*) of Turnus which colours Amata’s face with scarlet. The use of ivory for every form of artistic decoration was universal in antiquity: Marquardt, Privatleben, 741.

68. *ebūr, aut*] See 13 n.

71. *paucis*] sc. *verbis*, ‘briefly.’

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

78. *neque...*] ‘for neither is Turnus free to delay death’; i.e. nothing I can do can check the course of destiny. He
feels that his hour is come; he must do or die, and the sense
of impending doom is strong in him.
Servius states that in his day commentators counted this as
one of "the twelve insoluble" passages in Virgil, while in
modern times some critics, considering the words of Turnus
here inconsistent with his character, alter mortis into Martis.
Certainly between critic and poet there is often a great gulf
fixed.


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

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

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

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

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

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

84. qui ...] So of the horses of Rhesus, Il. 10. 437, λευκότεροι χιόνος, θείεω δ' ἄνεμοισιν ὄμοι. The subj. qui ... anteirent probably because qui = quum ii: they were to be his pride (decus), 'seeing that they surpassed .'.

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

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

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

89. enseque clipeumque] Cf. 181, fontesque fluviosque; 363, Chloreaque Sybarimque; 443, Auntheusque Mnestheusque, and elsewhere tribulaque traheaeque, aestusque fluviosque, terrasque tractusque. Virgil is fond of thus beginning lines in imitation of Homer's lengthening of τε in such phrases as Λάμπων τε Κλυτῶν τε, Προδωθὼρ τε Κλυτίδος τε. It will be observed that the lengthened que is usually followed by two
consonants, the second of which is \( l \) or \( r \). **rubrae cornua crista**: the horns are projections on the top of the helmet into which the crests were fitted. See Bayfield, Homer's Iliad, Appendix A, on the words \( \phi \alpha \lambda \omega \) (= cor\( u \mu \)), \( \alpha \mu \phi \lambda \alpha \lambda \sigma \), \( \tau \phi \alpha \lambda \varepsilon \alpha = \tau \epsilon \tau \rho \nu \cdot \phi \alpha \lambda \varepsilon \alpha \), 'four-horned helmet.'

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

94. **trementem**] 'quivering.'

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

96. te **maxunus** Actor] Supply *prius gessit* : 'thee Actor (once bear), thee now the hand of Turnus bears.'

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

98. revulsam] 'torn back' or 'open,' i.e. by the spear.

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

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

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

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

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

105. ventosque ...] 'and harasses the wind with his blows.' He acts like a boxer who 'beats the air' (ventilare) in practice, etc.; cf. 5. 377 of Dares, et verberat ictibus auras; 1 Cor. ix. 26, οὕτως πνευτὼν ὡς ὁδ' ἀερα δέρων.

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

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

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

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

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

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

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

115. lucemque ...] The horses of the sun breathe 'fire' or 'light'; cf. Pind. Ol. 7. 70, ὧ γενέθλιος ἀκτίνων πατήρ | πῦρ πυεόντων ἀρχὴς ἱππων.

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

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

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

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

126. volitans] 'move swiftly,' 'hasten hither and thither.'

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

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

131. studio effusae] ‘in eager streams.’

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

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

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

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

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

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

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

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

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

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

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

150. *Parcarumque...* Cf. II. 22. 212, ἐπεὶ δ’ ἔκτορος αἰσιμον ἵμαρ, ἦκτο ἔ εἰσ Ἀιθὸν, νίπεν δὲ ε Ὀδυς Ἀπόλλων. When the 'day of doom' comes, the hero is left by his protecting deity. Here Juno adds that she must not only give way to destiny, but that she could 'not bear' (*non possum = οὐ τλήσωμαι*), Hom. II. 3. 305) to look upon the battle.

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

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

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

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

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

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

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

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

164. *Solis avi specimen]* 'the token of his grandsire, the Sun'; the crown adorned with golden rays is worn as a token or sign of his descent from the sun. Cf. Hesiod, Theogn. 1011,
NOTES.

Kiρκη δ᾽ Ὑελίου θυγάτηρ... γείνατο... Ἀγρίων ἕδε Λατῖνον, and the lines, though certainly not Hesiod's, show that the genealogy is an early one. Virgil gives a different genealogy, 7. 47 seq. bigis in albis: 'in his car drawn by white steeds.'

165. bina[ ] simply poetical for 'two.'

167. sidereo clipeo[ ] Probably 'flashing like a star,' but in Hom. Π. 16. 134 many explain θέρηκα ἄστερόεντα as 'studded with stars,' i.e. with star-like ornaments. coelestibus armis: see 107 n.

168. altera[ ] 'second,' i.e. after Aeneas.

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

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

173. fruges salsas[ ] The mola salsa, consisting of roasted barley-meal mixed with salt, and offered by itself or sprinkled on the head of the victim. et tempora...: 'and mark the heads of the victims with the steel,' i.e. by cutting off a lock of hair which was then burnt, thus dedicating the victim to the deity; cf. 4. 608; 6. 245. The technical Greek phrase for these initial acts is κατάρχεσθαι τῶν λερῶν.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

206. ut] ‘even as.’ The passage is copied from the oath of Achilles, Il. 1. 234:

vae μὰ τόδε σκήπτρον, τὸ μὲν οὐποτε φύλλα καὶ δόσους 
φῶσει, ἐπεὶ ὅ τρώτα τομὴν ἐν δρέσσαι λέοντεν, 
οὐδ' ἀναθηλῆσει περὶ γάρ ρὰ ἐ ἀλκὸς ἔλεγε 
φύλλα τε καὶ φλοιόν νῦν αὐτή μιν νιεῖ Ἀχαιῶν 
en παλαμη φορέουσι δικασπόλοι.
208. cum semel ...] ‘since once (for all) ... it has left the parent tree and let fall ... beneath the knife.’ imo; because stirps = a tree-trunk, is regularly masc. in Virgil, cf. 770, 781, but fem. when used metaphorically, cf. 6. 684, magna de stirpe nepotum.

211. dedit gestare] ‘gave it to carry.’ This epexegetical inf. is very common in Virgil after do; cf. 5. 247, dat ferre talentum, ‘gives to take away’; 260, loricam ... donat habere; and so Hom. Il. 23. 512, δῶκε δ᾿ ἄγειν ἕταροις ὑπερθύμωσι γυναῖκα | καὶ τρὶποδ’ ὠτώβεντα φέρειν.

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

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

216. videri, misceri] historic infinitives.

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

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

221. tabentes] Most mss. have pubentes. iuvenali: ‘youthful,’ and so unfit to face a tried warrior like Aeneas.
NOTES.

222. *quem ... sermonem*] ‘and when Juturna marked such discourse spreading.’ The previous lines only describe the thoughts of the onlookers, but it is assumed that these thoughts find expression in words.

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

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

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

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

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

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

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

\[
Nemo me lacrimis decoret, nec funera fletu
Faxit. Cur volo vivu' per ora vivum.
\]

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

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

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

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

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

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

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

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

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

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

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

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

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

254. *vi*] the attack of the birds.

255. *pondere*] the weight of the swan.

256. *proiect* *fluvio* = *in fluvium*, ‘let fall into the river.’ For this use of the dative, cf. 263, *profundo* = ‘on to’ or ‘over the deep’; 380, *solo* = *in solum*; 417, *fusum labris*; 513, *neci mittit*; 681, *saltum dedit ... arvis*, ‘leaped to the ground.’

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

260. *accipio*] sc. *omen* = the common Gk. phrase ἔδεξαμην τὸν οἰώνυμο. If it is to have validity, a happy omen must be at once ‘accepted’ or ‘welcomed,’ just as the occurrence of anything ill-omened must be at once deprecated and rejected.

267. *sonitum ... stridula ... secat*] imitative alliteration reproducing the ‘whizz’ of the cornel-wood spear.

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

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

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

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

275. iuvenem ... transadigit costas] The well-known Homeric construction (σχήμα καθ’ ὄλον καὶ μέρος) in which an acc. of the person is followed by an acc. in apposition, describing the place in which he is hit, shot, etc. Cf. 10. 698, Latagum saxo ... occupat os; Il. 7. 14, ἱφνον βάλε δοντι ... ὀμον (‘in the shoulder’).

277. fratres ... pars ... pars ... ] The nominative is broken up into its component parts—‘But the brothers ... some ... some’; cf. line 161 and Ecl. 1. 65, at nos hinc alii ... ibimus, pars veniennus (= ἤμεῖς ... οί μέν ... οί δέ ...).

281. Agyllini] i.e. the men of Agylla, afterwards Caere, who formed part of the rebellious Etrurians; see 232 n.
pictis: 'emblazoned'; for blazonry, especially on shields, see the 'Seven against Thebes.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

322. pressa est] ‘is hidden.’

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

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

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

οἰος δὲ βροτολογῶς Ἄρης πολεμῶνδε μέτεισιν,
τῷ δὲ Φόβοις, φίλοι νίδος, ἅμα κρατερὸς καὶ ἀταρβῆς
ἐσπερῶ ....

332. clipeo increpat] i.e. strikes his shield to inspire terror, a custom which is still common among savages. Cf. 700, and Callimachus, Hymn to Delos, 136, ἱψθὲ δ' ἐσμαράγγησε καὶ ἄσπιδα τύρφεν ἀκωκὴ.

334. gemit ultima] ‘groans to its furthest bounds.’

335. Formidinis] ‘Terror and Wrath and Treachery’ are the personified powers of battles (hence Irae in plur. = ‘spirits of Wrath’) who follow in the train of the War-god, just as in Homer II. 4. 440, his attendants are Δείμος τ' ἡδὲ Φόβος καὶ Ἀρις άμοτον μεμανία.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

376. summum ...] ‘and with its wound just grazes the surface of his body:’ for the metaphor in degustat, ‘tastes,’ cf. 11. 304, hasta ... alte bibit acta cruorem, where we can render literally ‘drinks blood.’

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

379. praecipitem ... procursu] alliteration to give the sense of rapid rush. The same idea is brought out by the repetition in rota and concitus axis (‘wheel and whirling axle’).
380. 

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

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

383. dat funera] 'spreads havoc'; lit. 'causes deaths.'

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

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

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

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

391. Iapis Iasides] Virgil clearly chooses these names to suggest iâòμαι. Cf. the famous iâòραλ σε 'Iησως, Acts ix. 34.

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

395. ille] Notice the position of the pronoun, marking clearly the change of subject and also some antithesis: we should say 'but he.' Cf. 400; 450. depositi: 'dying.'
NOTES.

It seems to have been customary to 'lay' sick folk, who were despaired of, outside the door, _vel ut extremum spiritum redderent terrae, vel ut possent forte a transeuntibus curari_ (Servius). _proferret_: 'put off.'

397. _mutas artes_] because (1) medicine, unlike the arts of divination and music, is a silent art, and (2), in connection with _in glorius_, because it is not an art that wakes the poet's song or leads to fame.

398. _acerba fremens_] 'angrily chafing,' i.e. at his enforced inaction. As you can say _acerbum fremitum fremere_, so you can say shortly _acerbum_ or _acerba fremere_, and the acc. nenter of the adjective in such cases is used almost like an adverb; cf. 358; 402, _multa trepidat_, 'much he bustles'; 496, _multa Iorem testatus_; 506, _multa morantem_; 535. _in mane frementi_; 700, _horrendumque intonat_, 'thunders horribly'; 864, _serum canit_. So in Greek ἔσπω γελάω, 'laugh sweetly,' etc. _ingentem_...: _cf. 2 Sam. i. 6, 'Behold, Saul leaned upon his spear.'

400. _lacrimis immobilis_] 'unmoved by their tears'; he stands grim and angry amid the weeping throng.

401. _Paeonium_] = the Greek _παώνιος_, from Παών or Παών, a common attribute of Apollo as 'the Healer'; cf. 7. 769, _Paeoniiis revocatum herbis_. As regards the quantity possibly Virgil may treat the word as almost trisyllabic, making _i_ consonantal. _Iapis_ is, of course, 'girt up after the fashion of Paeon' in order that his robe may not get in his way.

404. _sollicitat_] 'worries at,' 'works to and fro.'

405. _viam_] 'his course,' i.e. the method he is adopting. _auctor_: 'his master.'

406. _et campis_... ] 'and (meantime) along the plain still more and more the panic spreads.' Notice the intentionally harsh ending of the line.

407. _iam pulvere_... ] 'already they mark the sky columned with dust,' caused by the approaching cavalry. The sky seems stiff or solid with dust, which rises like a wall or in columns.

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

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

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

419. ambrosiae] ‘Αμβρωσία in Homer is the food of the immortals (as if from ἁ and βρωσῆς), or an unguent (cf. Semitic anbar, ‘ambergris’) with mysterious restorative properties. Here it is probably = any life-giving plant, like πανάκεια, ‘the all-healing’ plant. panaceam: Virgil is fond of the quadrissyllabic ending with Greek words, e.g. hyacinthus, cyparissus, hymenaeus, 805.

420. fovit] ‘bathed.’

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

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

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

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

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

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

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

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

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

ō παϊ, γένοιο πατρός εὐτυχέστερος
tā δ' ἄλλῃ δόμοις, καὶ γένοι' ἄν ὃδε κακός.

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

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

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

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

443. Antheusque] Cf. 89 n.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

471. subit] ‘takes his place.’

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


477. sonat] ‘twitters.’

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

523. From Hom. II. 4. 452, ὡς δ’ ὁτε χειμαρροὶ ποταμοὶ κατ’ δρεσφὶ βέοντες and II. 16. 390, χαράδραι, | ἐσ δ’ ἀλα πορφυρὰν μεγάλα στενάχουσι βέουσαι | ἐξ ὀρέων ἐπὶ κάρ, μινύθει δὲ τε ἐγγ’ ἄνθρωπων, the latter passage seeming to show that in aequora is ‘to the sea’ (= ἐσ ἀλα) rather than ‘over the plain.’ The devastation which the torrent creates is by its fury along its banks (and so exactly similar to that wrought by the raging heroes) rather than by inundation.

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

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


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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

570. ‘Am I of a surety to wait until it be Turnus’ pleasure to abide battle with me, and he be willing again to fight after defeat?’ scilicet, pati, and victus, are all used scornfully; victus refers to the fact that Turnus has been running away from him.
572. **caput** i.e. the controlling central power; cf. Livy 26.7, *caput ipsum belli Romam petere*, of Hannibal’s design to attack Rome. **belli summa**: the phrases *summa belli, imperii, consilii, rerum*, etc., are common to denote the main or most important part of ‘a campaign,’ ‘a plan,’ etc., as opposed to minor details.

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

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

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

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

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

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

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

587. From Apollonius Rhodius, 2. 130:

"ὡς δὲ μελισσάων σμήνος μέγα μηλοβοτῆρες
ἡ μελισσοκόμοι πέτρη ἐνι καπνόσωσιν,
ἀλ ὅ ὅ τοι τείωσ μὲν ἀδιέλεις ὡ ἐνι σμύβλῳ
βουμηνῦν κλονέωνται, ἐπιτρό δὲ λεγόνοιντι
καπνῷ τυφόμεναι πέτρης ἓκας ἄλσουσιν."
589. *trepidae rerum*] ‘terrified about their fortunes’; *trepidus* expresses fright which is exhibited in restless nervous movement. The gen. is objective and very common, especially in late Latin, after adjectives expressing ‘care’ or ‘carelessness,’ e.g. *anxius, certus, pavidus, incantus*; see *Kennedy* Publ. Sch. Gr. § 136. 2.; *Roby* S. G. 525. b.

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

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

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

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

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

600. Note the vehement alliteration in *causam, clamat, crimen, caput*. *crimen*: ‘guilt’ is here used rhetorically = ‘the person guilty’; cf. the common Gk. use of μᾶσος, στόγος = ‘a person hated,’ βλαβή, ‘a person injurious,’ etc., and Prop. 1. 11. 3, *a per cant Batae crimen amoris aquae*; 4. 19. 15, *crimen et illa fuit*. Its position between *causam* and *caput* (= ‘source’) makes its meaning here absolutely clear.

602. *moritura*] ‘resolved to die.’

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

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

610. attonitus] ‘dazed.’

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

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

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

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

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

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

621. diversa] ‘distant.’

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

623. atque...] ‘and straightway his sister, while ... she guided, confronts him with these words.’ atque marks very close connection, and, though a full stop is usually placed after habenis, the sense clearly is that, as soon as Turnus checks the steeds, his sister hastily intervenes (occurririt) to urge him to an opposite course.
NOTES.

625. *hac*] emphatic, 'here,' 'in this direction,' where we
are already victorious, and not turning away to the town
which has 'others to defend it.'

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

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

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

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

634. *fallis dea = λανθάνεις θεά οὐσα.*

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

637. *nam quid ago*] 'for what am I to do?' In short ques-
tions the indicative is sometimes put for the deliberative subj.
to give greater force and vividness; cf. 3. 38, *quem sequimmur*;

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

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

642. *Teucri ...*] In Homer the last disgrace which can befall a warrior is that his body and arms should pass into the possession of the foe. Hence the continual combats described over the body, μὴ ἀπὸ τεῦχε' ἐλωνταί, ἀεικίσσωσι δὲ νεκρόν (Il. 16. 545; cf. 16. 751 seq., 17. 1 seq.).

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

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


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

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

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

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

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

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

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

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


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

663. *strictisque ...*] 'and the harvest of steel bristles with drawn blades.' Cf. 7. 526, *atraque late|horrescit strictis seges ensibus*; Hom. Il. 13. 339, ἐφριζεν δὲ μάχη φθισίμβροτος ἔγχεισεν. The comparison of a host with spears or swords to a field of wheat with its bristling ears is natural and obvious.

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

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

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

668. *amor et*] Cf. 13 n. *conscia virtus*: 'the consciousness of worth' or 'valour.'

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

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

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

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

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

681. e currus ...] Il. 3. 29, autika δ' εξ ιχέων σιν τείχεων ἀλτο-χαμάζε, where χαμάζε is exactly = arvis = in arva; cf. 256 n.

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

"ηρCategory:Content/Modern Greek/ancient language = "Εκτωρ
ἀντικρό μεμαωά, ὠλοστροχως ως ἀπὸ πέτρης,
ὅν τε κατὰ στεφάνης ποταμὸς χειμάρρος ὤση,
ῥήξας ἀσπέτω δημιουρ αναίδεος ἐξματα πέτρης.
υπὶ δ' ἀναθρόσκων πέτεταί, κτυπείν δὲ θ' υπ' αὐτοῦ
ἐλη' ὁ δ' ἀσφαλέως θέει ἐμπεδον ... ."

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

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

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

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

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

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

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

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

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

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

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

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

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

Athos = Ἀθώς has the last syllable long; but G. 1. 332, aut Athōn aut Rhodopen.

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

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

707. armaque ... ] Cf. 130. Benoist oddly explains "arma, leurs boucliers, qu'ils placent sur leurs épaules." stupet ... coisse, 'is amazed that ... (they) have met.'

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

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

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

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

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

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

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

724. *fragor* ‘crash’ of their meeting.

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

\[
\text{kai tōte δὴ χρώσεια πατήρ ἐτίανε τάλαντα·}
\]
\[
\text{ἐν δ’ ἐτίθει δύο κῆρε τανυληγέος θανάτωο.}
\]
\[
\text{τὴν μὲν Ἀχιλλῆος, τὴν δ’ Ἐκτόρος ἵπποδάμοιο.}
\]
\[
\text{ἐλκε δὲ μέσσα λαβὼν· ἔπει δ’ Ἐκτόρος αἰσιμον ἡμαρ.}
\]

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

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

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

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

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

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

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

732. *deserit, ni ... subeat*] An irregular sentence in which something has to be supplied mentally—‘the false sword fails him (and he would be helpless) did not flight come to his aid.’ But, as Sidgwick remarks, the compressed irregular phrase gives a sense of vividness and rapidity.
NOTES.

734. *ignotum*] 'strange,' because the sword, as he now discovers, was not his own. The next lines give the explanation.

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

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

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

739. *arma dei Vulcania*] 'the divine arms wrought by Vulcan'; cf. 107 n. The form of the phrase is Greek; cf. Soph. O.T. 243, τὸ Πνεῦμα θεοῦ μαντεῖαν; Hom. II. 2. 54, Νεστόρη γάρ μην ... βασιλέως. *ventum est*: 528 n.

740. *mortalis*] 'made by mortal hand'; so 797, *mortali vulnere* is not 'a mortal wound,' but a 'wound inflicted by a mortal.'

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

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

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

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

746. sagitta] 'the arrow-wound'; see 329 and 384 seq.

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

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

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

751. venator canis] Cf. 11. 89, venator equus; 680, iuvenco pugnatori.

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

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

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

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

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

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

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

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

> καρπαλίμως, ἔπει ὅν χερήννον οὐδὲ βοείν
> ἀφυόθην, ἀ τε ποσείν ἀέθλαια γῆνεται ἀνδρῶν,
> ἀλλα περὶ ψυχῆς θέου Ἕκτωρ ἵππόδαμωο.

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

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

770. **nullo discrimine**] ‘making no distinction,’ ‘with no regard (to its sanctity).’ *sacrum:* masc., see 208 n.
771. puro] Homer's ἐν καθαρῷ.

772. stabāt; huc] Cf. 13 n.

773. detulerat, fixam et ... ] 'had carried it, and held it fixed in the tough root.' The force of the throw is said not unnaturally to 'hold the spear fixed' because it was the cause of its being so held. Conington prefers to take fixam with detulerat, 'had carried it so that it was fixed there.' The spear is the one thrown, 711.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

803. ad supremum] ‘to the final issue’; cf. 424 n.

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

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

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

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

καὶ τὸ κατεῖθομενὸν Στυγὸς ὕδωρ, ὡς τε μέγιστος ὄρκος δεινότατος τε πέλει μακάρεσσι θεοῖς.

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

817. superstitio] here = object of reverential awe.

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

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

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

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

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

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

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

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

833. An admirable line. do, quod vis, by its extreme simplicity and terseness, marks the supreme authority of the speaker (cf. the phrase in which the royal assent used to be given to acts of Parliament, le Roi le reuult), while the next words are uttered in a tone of extreme courtesy—'with cheerful submission I bow to thy will.' me remitto = 'I unbend'; I do not strain my authority.
NOTES.

835. commixti ... ] 'The Trojans shall but sink blended in the mass'; they shall be incorporated and absorbed in the native Italian race, but nothing more. This peculiar phrase should be carefully compared with G. 1. 327, magnus alit magno commixtus corpore fetus, where Virgil is describing the heaven (i.e. the rain) descending into the lap of earth, and there disappearing 'commingled with its (the earth's) mighty frame,' while at the same time securing all fertility and increase. So too the Trojans will disappear and be absorbed in the great Latin community which they join, and from this happy union shall 'arise a mixed race of Italian breed which shall surpass men and surpass the gods in righteousness.'

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

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

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

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

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

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

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

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

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

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

850. adparent] 'attend'; the word suggests the appetores or 'public officers' of magistrates.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

883. o quae ... ] 'O what lowest depth earth could gape (deep) enough for me?' The phrase is highly rhetorical: the lowest depth is not deep enough for her. Notice too the vehement repetition of imα and imοs. Conington punctuates the sentence with a mark of exclamation, but it is distinctly a question, though of course such questions (like πως ἄν; τίς ἄν; in Greek) imply a wish—'Would that earth might gape!'

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

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

888. *ingen, arboresum*] *huge, vast as a tree*; cf. Hom. II. 5. 745, ἕγχος | βριθυ, μέγα, στιβαρὸν, and Milton, P. L. 1. 202:

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

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

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

894. *caput quassans*] marking melancholy; cf. Lucr. 2. 1164, *iamque caput quassans grandis suspicit arator | crebris.* The few words of Turnus are in Virgil’s noblest manner, and Hector’s speech (II. 22. 297), beginning ὅ πότοι, ἢ μάλα δὴ με θεοί θάνατον ἀκλεσον, though it may have suggested them, cannot be compared with them in their strong simplicity.

898. *limes ... ] *So Hom. II. 21. 403 of Athena, ἢ δ’ ἀναχασσαμένη λίθον εἰλετο χειρ παχεῖ; τὸν ρ’ ἀνδρες πρότεροι θέσαν ἐμμεναι οὐρον ἄροβρης. ‘Boundary-stones,’ sacred to the god *Terminus,* were regularly set up to mark the limit of ownership and *‘determine strife.’ litem discerneret: lit. ‘decide a contentious point.’

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

τὸν δ’ οὖν ἐκ δ’ ἀνερε δήμου ἀριστω
φηδίως ἐπ’ ἀμαξαν ἀπ’ οὐδεος ὀχλίσσεαι
οἵον νῦν βροτι εἰσ’ ὃ δέ μιν ἑα πάλλε καὶ οἰος.

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

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

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

905. *genua*] scanned as a trochee, ὦ being made consonantal = ὦ; cf. 701 n.
906. *lapis ipse*] The 'stone itself' shares the weakness of Turnus. *vacuum per inane*: 'through empty space'; cf. 354 n.

908. *pressit*] 'weighed down.' The comparison is from II. 22. 199:

\[\omegaς\delta'\ εν\ νεκρῳ\ οὐ\ δύναται\ φεύγοντα\ διώκειν,\]
\[οὐτ'\ ἄρ'\ ο\ τὸν\ δύναται\ ὑποψεῖνειν,\ οὐθ'\ ο\ διώκειν,\]
\[ως\ ο\ τὸν\ οὐ\ δύνατο\ μάρψαι\ ποσίν,\ οὐθ'\ ως\ ἀλυξαί.\]

912. *sequentur*] 'attend,' 'come at our bidding.'

913. *viam*] 'an opening' to attack.

914. *tum pectore* ...: 'then shifting fancies whirl through his brain.'

916. *telumque* ...] 'and he trembles at the threatening spear.' *telum instare* really forms an acc. after *tremescit*, or we may say that *tremescit* is used in a pregnant sense = 'he sees trembling that....'

920. *sortitus* ...] 'seeking with his eyes to win the happy spot.' As often with deponent past participles, *sortitus* is strictly present in sense, and *sortiri* is = 'seek to gain by chance,' *fortuna* being the 'lucky spot' between the joints of the armour where the spear can enter. Virgil's elaborate phrase = II. 22. 321, εἰσορόδων χρόα καλόν, ὅπι εἶξει μάλιστα.

921. *murali tormento*] See Dict. Ant. s.v. *Tortamentum.* Such engines used for attacking fortifications were the *balista* which hurled stones, and the *catapulta* which discharged darts. The impulse was secured by 'winding back' (*torqueo*) a huge spring which was then let loose.

923. *instar*] This word, probably connected with *sta*, *σταυρός*, etc. = 'something set up,' 'an image,' is regularly used with a gen. almost adverbially = 'like' (cf. 2. 15, *instar montis equum*; 7. 707, *ipse agminis instar*), though strictly it is a noun in apposition. So here the 'spear brings destruction like (lit. 'the image of') a black whirlwind.'

924. *oras*] 'edge.' The spear passes through the 'outmost circle of his sevenfold shield,' and through the bottom of his corslet, wounding him in the thigh. *septemplex* = ἔπταβθεῖος.

926. *incidunt ictus* | *ingens*] emphatic alliteration. Notice too the moaning *u*-sounds in 928.

930. *precantem*] 'prayerful.'

931. *merui*] *sc. mortem.*
932. *sorte*] the ‘chance’ or ‘fortune of war’ which has fallen to you (*tua*), and which you have the right to use to the full by slaying me.

933. *fuit et tibi talis ... ] ‘and thou too didst once have a father, Anchises, in like case,’ i.e. old and anxious for his son. So II. 22. 420, Priam thinks that Achilles may pity his age when he thinks of his own father—καὶ δὲ νῦν τῷ γε πατὴρ τούσδε τέτυκται, | Πηλεὺς.

935. ‘and give back me, or, if thou wilt, my lifeless body to my kin.’ Turnus pleads for his life, or at least that he may be buried by his kinsfolk, and not be flung to the dogs (cf. II. 22. 339, μὴ μὲ ἐὰν παρὰ νῆσοι κύνας καταδάψαι Ἀχαῖον ... σῶμα δὲ οἰκᾶδ’ ἐμὸν ὄμεναι πάλιν). Sidgwick says, ‘for his own life he does not care,’ and Conington speaks of ‘his indifference to death,’ but the whole passage shows that his prayer is really for his life, and that Virgil represents Aeneas as on the point of granting it (940).

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

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

943. *pueri*] ‘young’; added to increase the pathos.

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

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

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

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

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

ψυχή δ’ ἐκ ῥεθέων πταμένη Αἰδόσαδε βεβήκει,
δὲ πότμον γόωσα, λιποῦσ’ ἀδρότητα καὶ ἴβην,
which shows the force of indignata: the soul ‘chafes indignant’ at the thought of dying in early manhood. Virgil has the same line (11. 831) of the death of Camilla.
VOCABULARY.

LIST OF ABBREVIATIONS.

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

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

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

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

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

Actor, õris, m. an Auruncan hero.

actus, ūs, m. [ago], impulse.

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

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

ādactus, part. of adigo.

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

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

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

ad-ēo, īre, īvi or īi, ātum, tr. and intr. v. go to, approach.

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

ad-ficio, ēre, fēci, ēctum, tr. v. do something to a person; adf. aliquem pretio, repay with a reward, i.e. bestow a reward upon, 352 n.

ad-for, adfāri, adfātus, tr. dep. v. defect. speak to, address.

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

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

ād-hūc, adv. to this point; still.

ād-īcio, ēre, īeci, ēctum, tr. v. [ad, iacio], throw to; place near; add to.

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

ād-īmo, ēre, īmi, ēptum, tr. v. [emo], take away from.

ād-iungo, ēre, nxi, netum, tr. v. join to.

ād-iuro, ēre, īvi, ātum, tr. v. swear to or in addition; swear by.

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

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

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

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

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

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

adōlesco, ĕre, ĕvi, ultum, intr. incept. v. [adoleo], grow up.

ad-pāreō, ĕre, ĕi, Itum, intr. v. [ad, pareo], appear, be visible or seen, meet one's view; be attendant on, 850 n.

ad-plīco, ĕre, ĕvi and ĕi, ĕtum and ĕtum, tr. v. fasten to; pin to the earth, 303.

ad-scīo, ĕre, ĕvi, tr. v. (rare), receive, admit; socios, welcome as allies, 38.

ad-scisco, ĕre, scīvi, scītum, tr. v. receive as son, etc.; adopt.

ad-simūlo, ĕre, ĕvi, ĕtum, tr. v. make like to; part. adsimulantā, like, 224.

ad-sisto, ĕre, stīti, intr. v. stand by or near.

ad-specto, ĕre, ĕvi, ĕtum, tr. freq. v. [adspicio], look attentively, gaze at, behold.

ad-spiro, ĕre, ĕvi, ĕtum, intr. v. aspire to, have an ambition for.

ad-sto, ĕre, stīti, intr. v. stand near or by; take one's stand upon.

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

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

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

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

ad-vōlo, ĕre, ĕvi, ĕtum, intr. v. fly towards; fly upon a foe.

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

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

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

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

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

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

Aeōlus, i, m. a Trojan warrior.

aequē, adv. [aequus], equally.

aequo, ĕre, ĕvi, ĕtum, tr. v. [aequus] make level; aequato examine, in even poise, 725 n.

aequor, ĕris, n. [id.], level surface, plain; the sea.
aequus, a, um, adj. level, flat; equal, like; fair, just; pede aequo, fairly foot to foot, 465.
aerēus, a, um, adj. [aes], of bronze; gen. aerēi, dissyll. 541 n.
äerius, a, um, adj. [aer], of the air, aerial.
aes, aeris, n. copper; alloy of copper and tin, i.e. bronze.
aestuō, āre, āvi, ātum, intr. v. [aestus], boil, seethe; surge up.
aestus, ās, m. [cf. aestas, aestus], summer heat; surging of tide, tide.
aetas, ātis, f. [=aevitas fr. aevum], period of life, age; youth, 438.
aeternus, a, um, adj. [=aevi-ternus fr. aevum], eternal, everlasting.
aethēr, ēris, m. (acc. ērā) [aithēp], the upper air, ether, opp. to aer; the heaven, sky.
a-fēro, ferre, attuli, allātum, tr. v. [ad, ferō], bring or carry to, waft to.
āger, gri, m. [āgōs], field; land.
agger, ėris, m. [ad, gerō], mound, rampart.
āgito, āre, āvi, ātum, tr. freq. v. [ago] drive, pursue, chase; harass, goad; practise an art, 397.
agmen, īnis, n. [ago], prop. body or band of troops on the march, column; array, host.
āgo, ēre, ēgi, actum, tr. v. [āγω], drive; lead; pass. speed along, 336; genus actum per, his lineage stretching through, 530; do, transact, perform, act; intervene, 429; imperat. age, as exclam. come! now!
āgricōla, ae, m. [ager, colo], husbandman, farmer.
Ägyllīni, ōrum, m. pl. men of Agylla, town in Etruria, later Caere, now Cervetri, 281.
āio, defect. v. say, assert.
āla, ae, f. [for ax-la, rt. of ago], wing.
ālācer, crīs, cre, adj. cheerful, active, vigorous.
Albānus, a, um, adj. Alban, of Alba.
albēo, ēre, intr. v. [albus], be white.
albūs, a, um, adj. [cf. ālphōs], white.
alēs, ētis, c. [ala], a bird.
alīger, ēra, ērum, adj. [ala, gero], winged.
alīpēs, ēdis, adj. [ala, pes], wing footed, i.e. swift.
alīter, adv. [alias], otherwise.
alīus, a, ud, pron. adj. [cf. āllos], another, other (prop. of more than two, see alter), alii ... alii, some ... others.
Alsus, i, m. a Rutulian shepherd.
alāria, ūm, n. pl. [altus], class. only in pl., a high altar.
alter, čra, črum, pron. adj. [akin to alius], the one or the other of two, another; second.

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

altē, adv. [altus], on high.

altus, a, um, adj. [alter], another, alternate; alterai, every otherman, Le. but hallo/us, 233.

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

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

āmārus, a, um, adj. bitter to the taste; of smoke, pungent.

Āmāta, ae, f. wife of King Latinus.

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

ambrōsia, ae, f. [ἀμβρωσία], the food and unguent of the gods, see 419 n.

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

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

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

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

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

āmor, ōris, m. [amo], love, passion.

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

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

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

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

ānāhelus, a, um, adj. [an, cf. ává, halo], breathless, panting.

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

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

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

annus, i, m. a year.

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

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

Antheēs, ei, m. Trojan warrior.

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

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

ἀπεξ, ἑκίς, m. peak of helmet, 492 n.

ἀπις or ἄπεις, is, f. a bee.

Ἀπόλλων, ἱνός, m. the sun god, son of Jupiter and Latona, twin brother of Diana: god of song, prophecy, medicine, etc.

Ἀποναινῆς, ἰ, m. [cf. Celtic pen, "height"], the Apennine Mountains, 703.

ἀπτό, ἀρε, ἄρι, ἄτωμ, tr. freq. v. [ἀπω], fit, adapt.

ἀπυδ, prep. with acc. [ἐπι], at, by, near, beside.

ἄρα, ae, f. an altar.

ἀρβῶρ or ἄρβος, ὄρις, f. a tree.

ἀρβορέας, ἃ, ἀμ, adj. [ἀρβορ], of a tree; vast as a tree, 888.

Ἀρκαῖος, ἀ, ἀμ, adj. Arcadian.

Ἀρκασ, ἀδίς, m. (acc. ἄδαι, nom. pl. ἄδεσ), an Arcadian; adj. m. Arcadian.

Ἀρχέτιος, ἰ, m. a Rutulian warrior.

ἀρκος, ὅς, m. a bow.

Ἀρδεὰ, ἀε, f. capital of the Rutuli, 20 miles S. of Rome, now Ardea.

ἀρδέο, ἄρε, σι, (sum), intr. v. be on fire, blaze, glow; be eager; be inflamed with rage, rage; part. ardēν, ntis, as adj. burning, blazing; fiery.

ἀρδύος, ἀ, ἅμ, adj. high, lofty, towering aloft.

ἀρεό, ἄρε, ὅι, intr. v. be dry; part. ἀρένς, ntis, as adj. dry.

ἀρίες, ἑτίς, m. (in oblique cases scanned ἀρίετις, etc., 706 n.), ram; battering ram.

Ἀργίβος, ἀ, ἅμ, adj. of Ἀργος, Argive, hence Greek.

ἀρμα, ἁρμῶν. n. pl. [rt. ar, fit to body, cf. ἀπαρήσκω], armour, arms; mail-clad army, 433 n.

ἀρμιτόν, ἰ, n. [ἀρο; prop. cattle for ploughing], herd.

ἀρμο, ἀρε, ἄρι, ἄτωμ, tr. v. [ἀρμα], furnish with arms, arm.

ἀρμος, ἰ, m. [cf. ἀρμα], shoulder.

ἀρρίγο, ἄρε, ὅξι, ἄκτωμ, tr. v. [ἀρ, ἄγω], erect, raise; rouse; part. ἀρρέξτος, excited, thrilled; of ears, listening.

ἀρσ, ἄρτις, f. [cf. ἀρ-ἀρίσκω, ἁρμα], an art, craft; skill: per artem, with cunning, 632.

ἀρτιφές, ἑκίς, c. [ἀρς, ἁκίω], an artist, craftsman.

ἀρβύμ, ἰ, n. [ἀρο], arable field; pl. the fields, lands, the ground.

ἀρξ, ἀρκίς, f. [ἀρχόο], citadel; height.

Ἀσβῦτες, ἅκκ. ἑν, m. Ἀσβύτες, Trojan warrior.

Ἀσκανίος, ἰ, m. son of Aeneas and Creusa, also called Iulus.

ἀ-σκένδο, ἄρε, ἁκινδο, ἁκισσο, ἁκισσομαι, tr. and intr. ἁκειν, ascend, mount.

Ἄσία, ἀε, f. Ἀσία.
Asilas, ae, m. Etruscan chief and seer.
asper, ēra, ērum, adj. rough; fierce.
a-spicio, ēre, spexi, spectrum, tr. v. [ad, specio, only in comp.] look at or upon, behold, see.
Assārācus, i, m. Trojan warrior.
ast, conj., see at.
astrum, i, n. [ἄστρον], star.
ät or ast, conj. [cf. ἄτραπ], but, yet.
atāvus, i, m. [avus], great-great-grandfather; ancestor.
atēr, tra, trum, adj. black, dark, gloomy; deadly.
atavus, i, m. [avus], Trojan warrior.
atque or àc, conj. and also, and; and straightway, 623 n.; simul ac, as soon as; non secus ac, just as.
ātrium, li, n. entrance-room, hall.
at-tollo, òre, tr. v. [ad, tollo], raise up or higher, exalt.
at-tōno, òre, õtum, tr. v. thunder at, hence strike with, amaze; part. attōnitūs, a, um, as adj. astonished, dazed.
attūlī, perf. of affero.
auctor, ōris, m. [āugeo], a creator, founder; author; his master, 405; prompter, 159.
audax, ācis, adj. [audeo], courageous, presumptuous.
audēo, ōre, ausus, tr. and intr. semi-dep. v. venture, dare; ausa, n. pl. of part. ausus as subst. daring deeds; effrontery, 351.
audio, ēre, ivi and ĕi, ētum, tr. v. [cf. auris], hear.
aufēro, fere, abstūli, ablātum, tr. v. [ab, fero], take away; banish fear, 316; lop off, 382.
augur, ūris, c. [avis, rt. gar. cf. garrio], an augur, diviner.
augūrium, ii, n. [augur], augury; omen.
Aulestes, ae, m. a Tuscan princely priest.
aura, ae, f. [aōpa], breeze.
auralus, a, um, adj. [aurum], gilded, gold clad.
auriga, ae, c. [aurēa = bridle, ago], charioteer, driver; groom.
aurus, is, f. [cf. audio], ear.
Aurōra, ae, f. the goddess of the Dawn, 77.
aurum, i, n. gold.
Auruncus, a, um, adj. Auruncan, of the Aurunci, a people of Latium, on the Liris.
ausa, ausus, see audeo.
Ausōnidae, arum or ūm, m. pl. the inhabitants of Ausonia, i.e. Italy, Ausonians.
Ausōnius, a, um, adj. Ausonian; Ausonii, ūrum, the Ausonians, primitive inhabitants of Central and Southern Italy, hence Italians.
aut, conj. [cf. aū, aūtē, aūtāp],
or; aut ... aut, either ... or.
autem, conj. [id.], on the other hand, yet, however.

auxilium, ii, n. [augeo], help, aid, relief.

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

ā-vertō, ēre, ti, sum, tr. v.
turn away; make to swerve aside, 203; part. āversus,
a, um, as adj. turned away;
with back turned, i.e. those who flee, 464.

āvidus, a, um, adj. [aveo, longō], eager, greedy.

āvis, is, f. a bird.

āvīus, a, um, adj. [a, via], out of the way, remote.

āvuncūlus, i, m. dim [avus],
maternal uncle.

āvus, i, m. grandfather;
forefather.

axis, is, m. [rt. ag, cf. ago, øxov], axle.

baltēus, i, m. sword-belt, baldric.

barba, ae, f. beard.

bellātor, oris, m. [bello], warrior.

bello, āre, āvi, ātum, intr. v.
[bellum], wage war, fight.

bellum, i, n. [old form duellum, contest between two, duo], war; combat, fray.

bī-dens, ntis, f. [bis, dens],
two-year-old sheep (sacrificial term, either from the
two prominent cutting
teeth or because its two rows of teeth are then complete).

bī-frons, ntis, adj. [bis, frons],
with two faces of Janus, 198.

bīgae, ārum, f. pl. [bis, iugum],
two-horse chariot.

bī-iūgīs, e, adj. [id.], yoked two together; b. equos, his pair of steeds, 355.

bīlix, īcis [bis, licium, thread],
adj. with a double thread, 375 (not found elsewhere).

bīmi, ae, a, distrib. num. adj. [bis], two apiece; poet. for two, 165.

bis, num. adv. [for duis fr. duo], twice.

bōnus, a, um, adj. good; kind, gracious, noble, etc.;
comp. melior, sup. optimus.

Bōrēas, ae, m. [βορέας], the North Wind.

bracchium, ii, n. [βραχίων],
forearm, fr. hand to elbow, arm.

bulla, ae, f. boss, stud.

bustum, i, n. [buro = uro, cf. comburo], funeral pyre, where corpses were burned;
mound, tomb.

cādo, ēre, cēcīdi, cāsum, intr.
v. fall.

caecus, a, um, adj. blind; blinding dust, 444; dark dread, 617; confused noise, 591.

caedes, is, f. [caedo], slaughter, carnage.
caedo, ēre, cēcūli, caesium, tr. v. [cf. σχίσω, scindo], cut, cut down; slaughter, slay.

cælestis, e, adj. [caelum], heavenly.

cælum, i, n. [rt. cav, cf. cavus], the heaven, sky.

cærūlēus, a, um, adj. dark coloured, dark blue.

cæsarīes, ēi, f. head of hair, esp. long hair.

calco, ēre, avi, ātum, tr. v. [calx, heel], tread under foot, trample on.

calēfācio, ēre, fēci, factum, tr. v. make warm, make to glow; part. calēfactus, glowing.

calēo, ēre, īē (f. part. ītūrus), intr. v. be warm; part. calēns, warm.

calīdus, a, um, adj. [caleo], warm.

calīgo, īnis, f. [cf. clam, καλόπτω, hide], fog, mist; darkness.

Cāmers, rtis, m. a Rutulian warrior.

campus, i, m. a plain.

candezō, ēre, īē, intr. v. be white or white hot; part. candens, white hot.

candor, āris, m. [candezō], whiteness.

cānis, is, e. [κῦων], dog, hound.

cānitīes, em, e (only cases in use), f. [canus], grey hair.

cāno, ēre, cēcīni, cantum, tr. and intr. v. [cf. carmen], sing; of owl, hoot; of oracle, declare.

cāper, pri, m. [κάπρος], goat.

cāpio, ēre, cēpi, captum, tr. v. take, seize, capture, occupy; inspire with love.

cāpra, ae, f. [caper, κάπρος], she-goat.

captīvus, a, um, adj. [capio], capture. Subst. captīvus, i, m. captīva, ae, f. a captive.

cāpulus, i, m. [capio], hilt of sword.

cāput, ītis, n. [id.], head; fountain-head, source; central power, 572 n.

cārēo, ēre, ūi, ītum, intr. v. with abl. [cf. κείρω, shear], be without; matre c., has left the parent tree, 209.

carmen, īnis, n. [old form, casmen, cf. cano, Camena], song.

carpo, ēre, psi, ptum, tr. v. [cf. ἄρπάξω], pluck.

cārus, a, um, adj. dear. Comp. -ior, sup. -issimus.

cassus, a, um, adj. empty; of prayer, useless, fruitless.

castra, ōrum, n. pl. (sing. very rare except as proper name) [cf. casa, hut], a fortified camp.

cāsus, ūs, n. [cado], a full; event, accident, chance; misfortune.

cāterva, ac, f. crowd; troop, squadron.

caulis, is, m. [καυλός], stalk of plant.

causa, ae, f. cause.

cāvus, a, um, adj. [cf. κοίλος], hollow.
cēdo, ēre, cessi, cessum, intr. v. withdraw, retire; flee; with abl. retire from, quit; yield; be yielded to, 17; pass into hands of, 185 n., etc., with dat.
cēlēbro, ěre, āvi, ātum, tr. v. [celeber], celebrate rites.
cēler, ēris, ēre, adj. [cf. celox, a swift yacht], swift, speedy; comp. -erior, sup. -errimus.
celsus, a, um, adj. [cf. ex-cello], lofty.
cērēbrum, i, n. [cf. kāpa, head], brain.
cērēus, a, um, adj. [cerae], of wax, waxen.
cerno, ēre, crēvi, crētum, tr. v. [cf. κρίω], separate, sift; discern, perceive; decide the issue, 709 n.
certāmen, inis, n. [certo], combat, strife, contest.
certātim, adv. [id.], in rivalry, eagerly.
certē, adv. [certus], assuredly, at least.
certo, āre, āvi, ātum, intr. freq. v. [cerno], contend, strive.
certus, a, um, adj. [orig. part. of cerno], resolved, sure; certain; with sure aim.
cervix, ėcis, f. [cf. cerebrum, kāpa, head], neck.
cervus, i, m. [kēpaFbs, horned], a stag, deer.
[cētērus], a um, adj. (not in nom. sing. masc.), the rest.
Cēthēgus, i, m. a Rutulian warrior.
cēu, adv. and conj. as, like as.

Chlōrēus, ei, m. a Trojan warrior.
cīo, ēre, cīvi, cītum [cf. κλω, κλέω], put in motion; rouse, excite; awake war; raise noise; part. cītus, a, um, as adj. swift.
cingō, ēre, nxi, nctum, tr. v. surround; girdle.
cingūlum, i, n. and cingūla, ae, f. girdle, belt, sword belt.
circa and circum, prep. with acc. and adv. [circus], around, about.
circum-do, āre, dēdi, dātum, tr. v. place or throw around; pass. as middle, envelop, 416.
circum-fēro, ferre, tūli, lātum, tr. v. turn around of eye.
circum-spicio, ēre, spexi, spectum, tr. and intr. v. [specio only in comp.], look around; look round and see.
circum-sto, āre, stēti, tr. and intr. v. stand around.
cithāra, ae, f. [kithāpa], lyre, lute.
cīto, āre, āvi, ātum, tr. freq. v. [cīco], put into quick motion; part. cītātus, of horses urged to full speed.
cītus, a, um, part. of cīeo, as adj. swift.
civis, is, c. citizen.
clādes, is, f. [cf. per-cello], destruction, disaster.
clāmo, āre, āvi, ātum, tr. and intr. v. [kālew], cry aloud, shout.
clāmor, ōris, m. [clamo], a shout; scream of birds; din.
clārus, a, um, adj. [rt. clal, cf. clamo], brilliant; renowned.
clāudo, ēre, si, sum, tr. v. [cf. clavis, kλεις, key], shut up, close; hide.
clipēus, i, m. [rt. clep, cf. κληφτης, hide], shield.
cō-ēo, ēre, iī, rarely ivi, itum, intr. v. come together; meet.
coepi, isse, coeptum, perf. with pres. signif. tr. and intr. v. begin.
cognātus, a, um, adj. [gnatus = natus], related by birth; cognato sanguine, by ties of blood.
cognōmen, īnis, n. [nomen], surname, name, 845 n.
co-gnosco, ēre, gnōvi, gnitu, tr. v. [gnosco = nosco], ascertain, learn; recognize.
cōgo, ēre, cōgī, coactum, tr. v. [co-ago], drive together, coactis cuneis, in close packed columns; compel, force.
cō-hībēo, ēre, buī, bitum, tr. v. [habeo], restrain.
col-līgo, ēre, lēgī, lectum, tr. v. gather together, collect; se collegit in arma, gathered himself within his shield, 491; collecta, gathering herself together, i.e. shrinking, 862.
collum, i, n. neck.
cōlo, ēre, ūi, cultum, tr. v. [cf. incola, colonus], cultivate; cherish; honour, hold as hallowed, 778.
cōlōr and cōlōs, ōris, m. colour, hue.
columna, ae, f. [cf. columnen], column, pillar.
cōma, ae, f. [κώμη], hair of head; foliage.
cōmans, ntis, only in pres. part. [id.]. with long hair; c. colla, necks with flowing manes, 86; c. toros, the masses of his mane, 6; of shrub, leafy, blooming, 413.
comēs, ītis, c. [con, eo], companion, comrade.
cōmitātus, ūs, m. [comitor], escort, train, retinue.
com-minus, adv. [manus], at close quarters.
com-miscēo, ēre, miscēni, mixtum or mistum, tr. v. mix together, blend; commixtum clamorem, confused din, 618.
com-mitto, ēre, mīsi, missum, tr. v. bring together; of battle, engage in; c. manum, with dat. engage in fight with.
commūnis, e, adj. [munus], shared in by all, common, general.
com-pingo, ēre, pēgi, pactum, tr. v. [pango], put together, construct; compactis trabi-bus, of planks welded together, 674.
com-plector, i, plexus, tr. dep. v. [cf. amplector], embrace.
com-plĕo, ĕre, ĕvi, ĕtum, tr. v. [cf. plenus], fill up.
com-pōno, ĕre, pŏsūi, pŏsĭtum, tr. v. place together; arrange; settle terms, etc.
cŏnātus, ūs, m. [conor], an effort, attempt.
con-ciēo, ĕre, cīvi, citum, tr. v. stir up, rouse; whirl along, 379; hurl, speed, 921; part. concitus, in swift career, 331, etc.
con-cipio, ĕre, cepi, cepsum, tr. v. take hold of; of treaty, draw up, 13 n.
con-clamo, ĕre, avi, attum, tr. and intr. v. shout out together.
con-cresco, ĕre, crēvi, crētum, intr. v. condense, congeal.
con-curro, ĕre, curri, cursum, intr. v. hasten together, crowd together; hasten to meet, 149; meet or engage in fight, clash, close in battle.
con-cursus, ūs, m. a flocking together, throng.
con-cutio, ĕre, cussi, cussum, tr. v. [quatio], shake violently, agitate, dismay.
condicio, ŏnis, f. [condico], terms; mortis, the law of death, 880.
con-do, ĕre, dīdi, dītum, tr. v. [lit. put together], found, establish; store up; bury; hide.
con-dūco, ĕre, xi, ctum, tr. v. lead together; (business term) rent.
con-fĕro, ferre, tūli, collātum, tr. v. bring together; c. manum, fight hand to hand, meet in close fight.
con-fundo, ĕre, fūdi, fūsūm, tr. v. mingle in confusion; confusus, confused, bewildered; of treaty, dissolve or break.
con-gĕmino, ĕre, ĕvi, ĕtum, tr. v. redouble.
con-grĕdior, ĕ, gressus, intr. dep. v. [gradior], meet, go to meet, encounter, attack at close quarters; congressus, in close encounter, 342.
congressus, ūs, m. [con-grĕdior], meeting; encounter, assault.
cŏn-icīo, ĕre, iēci, ictum, tr. v. [iacio], throw with force, hurl; of eyes, direct, turn.
coniunx, ŭngis, c. [coniungo], consort; husband; wife, bride.
con-sanguineus, a, um, adj. [sanguis], related by blood, kinsman's.
con-scendo, ĕre, ndi, nsum, tr. v. [scando], climb up; mount steed.
con-scīus, a, um, adj. [scio], sharing the knowledge of; c. virtus, the consciousness of worth, 668.
con-sēquor, ĕ, sēcutus, tr. dep. v. follow up, overtake; of lance, pierce, 374.
con-sido, ĕre, sēdi, sessum, intr. v. sit down together.
con-sisto, ĕre, stīti, stītum, intr. v. stand still, stand.
VOCABULARY.

YOCABULARY.

119

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

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

con-stitūō, ēre, ãi, ãtum, tr. v. [statuō], set up, establish.

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

consūlo, ēre, ãlūi, ãltum, tr. and intr. v. consult, deliberate.

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

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

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

con-terrēo, ēre, ãi, ãtum, tr. v. thoroughly frighten.

continūo, adv. [continuus], forthwith.

con-torqueō, ēre, torsī, tortum, tr. v. whirl, hurl.

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

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

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

con-nūbiō, ii, n. [nubo], (for scansion see 821 n.), wedlock; c. nostra, a union with our house, 42.

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

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

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

cor, cordis, n. [cf. karōna], heart.

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

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

cōrōna, ae, f. [kopwēn], garland, wreath; ring, circle of men.

 corpus, ōris, n. [cf. creō]; body; the mass of nation, 835.

cor-riπio, ēre, ripūi, reptum, tr.v.[rapio], seize upon or up.

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

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

Cōrynaeus, i, m. a Trojan warrior.

costa, ae, f. rib.

crastīnus, a, um, adj. [cras], to-morrow’s.

crāter, ōris, m. (acc. ēra, pl. ēras) [kraphtō; kepānnuμ, mix], bowl in which wine and water were mixed.
crātis, is, f. wickerwork, see 508 n.

crēber, bra, brum, adj. [cf. cresco], thick, close, frequent.

crēbreso, ēre, brūi, intr. incept. v. [creber], become frequent, spread.

crēdo, ēre, dīdi, dītum, tr. and intr. v. trust, believe.

crēo, ēre, āvi, ātum, tr. v. [cf. cresco, corpus], create, beget, bear.

credo, ēre, didi, ditum, tr. and intr. v. trust, believe.

creo, iire, ini, atum, tr. v. [cf. cresco, corpus], create, beget, bear.

crepitus, us, m. [crepo], rattle; crash of thunder.

cresco, ēre, erevi, cretum, intr. v. [cf. creo], increase.

cretaeus, a, um, adj. Cretan, of Crete, island in the Mediterranean, now Candia.

crētheus, ei, m. Greek warrior.

crimen, inis, n. [for cernimen, fr. cerno], charge; crime; guilt = the guilty person, 600.

crinis, is, m. [cf. crista, kōpus], hair; pl. locks.

crispo, āre, ātum, tr. v. [crispus], brandish.

crista, ae, f. [see crinis], crest, plume.

crudēlis, e, adj. [cf. crudus, cruor], pitiless, cruel.

crudus, a, um, adj. [id.], raw; cruel, pitiless, 507 n.

cruentus, a, um, adj. [cruor], blood-stained.

cruor, õris, m. [cf. crudus], blood from wound, gore.

cūblie, is, n. [cubo], couch.

culmen, inis, n. [collat. form of columnen, cf. collis, excelsus], summit; roof.

culpa, ae, f. crime, fault.

cum, prep. with abl. (as enclitic after pers. and rel. pron., e.g. secum), together with, with.

cum, conj. ; temporal, when; causal, since, with subj.; cum primum, as soon as.

cumque, by tmesis for qui-cumque, q.v.

cūmulō, āre, āvi, ātum, tr. v. [cumulus], heap up, pile high with.

cunctor, āri, ātus, intr. dep. v. linger, hesitate.

cunctus, a, um, adj. [co. iunctus], all together, all, the whole.

cūnēus, i, m. wedge; wedge-shaped column, 457 n.; wedge-shaped block of spectators, 269 n.

cūpenecus, i, m. a Rutulian warrior.

cūr, adv. why.

cūra, ae, f. [cf. caveo, euro], care, regard, anxiety, trouble.

curro, ēre, ecurri, cursum, intr. v. [cf. celer], run, hasten, speed; of blush. mantle over, 66.

currus, ās, m. [curro], chariot, car; pl. steeds, 350 n.

cursus, ās, m. [id.], a running, race; course; speed; levis cursu, lightly running, 489.
cuspis, idis, f. spear head, spear.
cygnus, i, m. [κύκνος, cf. cygnet], swan.
Cydon, ōnis, m. a Cydonian, from Cydon in Crete, S58 n.

damno, āre, āvi, ātum, tr. v. condemn, doom.
Dānāi, orum or ūm, m. pl. the Danai or Greeks (so called after Danaus, son of Belus and brother of Aegyptus, who came from Egypt to Greece and there founded Argos).
Dardānides, ae, m. patron, a male descendant of Dardanus (son of Jupiter and Electra, ancestor of the royal race at Troy); hence a Trojan; pl. the Trojans.
Dardānius, a, um, adj. [see Dardanides], Dardan, Trojan.
Dāres, ētis, acc. ētā, m. a Trojan warrior.
Daunius, a, um, adj. Daunian, Apulian (from Daunus, king of Apulia, ancestor of Turnus).
Daunus, i, m. king of Apulia, father of Turnus.
dē, prep. with abl. away from, down from; from; about, concerning, for; (agent) by.
dea, ae, f. [deus], goddess.
dēdeo, ēre, ūi, ātum, tr. and intr. v. [de. habeo], owe; pass. be owed or due to.
dēbilis, e, adj. [de. habilis], disabled, weak.
dē-cerno, ēre, crēvi, crētum, tr. and intr. v. decide, determine; (of combat), decide the issue, fight it out.
dēcet, ēre, ēuit, tr. and intr. v. imper. [cf. dōxēw], it is seemly, becoming, fitting.
dēcōrus, a, um, adj. [decor], becoming: comely.
dē-cursus, us, m. downward course.
dēcus, ōris, n. [decet], grace, distinction, honour, glory.
dē-décus, ōris, n. disgrace, shame.
dē-fendo, ēre, di, sum, tr. v. ward off; protect, defend; te defensum dabit, will defend thee, 437 n.
dē-fēro, ferre, tūli, ātum, tr. v. bring or carry down or away.
dē-ficio, ēre, fēci, ēctum, intr. v. [facio], stand aloof from; fail, give way; become faint-hearted.
dē-fīgo, ēre, xi, xum, tr. v. fix down.
dē-formo, āre, āvi, ātum, tr. v. disfigure, deform.
dē-gusto, āre, āvi, ātum, tr. v. taste of; (of weapon), just graze, 376 n.
dē-hinc, adv. henceforward; next, then.
dē-hisco, ēre, hivi, intr. v. gape open.
dē-icio, ēre, ićci, ēctum, tr. v. [iacio], hurl down, lay low.
deinde, adv. thereafter, next, secondly, then.
dē-libō, ēre, āvī, ātum, tr. v. taste of, sip; summa oscula
d., just kissing the edge of his lips, 434.
dē-mens, nitis, adj. out of one’s mind, distracted.
dē-mitto, ēre, misi, missum, tr. v. send or let down;
mentem, lose heart; demissus, of eyes, downcast.
demum, adv. [de], at last; tum d., then only.
deūisque, adv. at last, finally.
denseo, ēre, ētum, tr. v. [densus], make thick or close;
of squadrons, marshal in close array.
densus, a, um, adj. [cf. ὅσος, dumus], dense, thick, in
close array, crowded, close packed.
dē-pōno, ēre, pōsui, ētum, tr. v. lay or place aside or
down; depositus, dying, 395 n.
dē-prēcor, āri, ātus, tr. dep. v. pray against; beg off,
decrate.
dē-rīgo, ēre, rexi, rectum,
tr. v. [rego], set in a straight line; aim, direct.
dē-scendo, ēre, ndi, nsum, intr. v. [scando], climb or
go down, descend.
dē-sēro, ēre, rui, rtum, tr. v.
forsake, abandon, desert.
part. désertus, a, um, as adj. deserted, desert, waste.
dēsērtor, ēris, m. [desero], a deserter, runaway.
dē-sīlio, ēre, silui, sultum,
intr. v. [silio], leap down.
dē-sīno, ēre, siī, situm, tr.
and intr. v. cease.
dē-sisto, ēre, stiti, stītum,
intr. v. leave off; refrain
from.
dē-sum, esse, fui, intr. v. be
away, absent, wanting, with
dat.
dē-sūper, adv. from above.
dē-torqueo, ēre, si, tum or
sum, tr. v. twist or wrench
aside.
dēus, i, m. [rt. di or div,
shine], god.
dē-vōveo, ēre, vōvi, vōtum,
tr. v. consecrate or vow to
deaity.
dextēra or dextra, ae, f. [dē-
ter, sc. manus], right hand.
dico, ēre, xi, ctum, tr. v. [cf.
δελέεται], say; name; tell;
tell of.
dictānum, i, n. and us, i,
f. [διεικταιν: Dictet], dittany,
plant growing on Mt. Dicte
and Mt. Ida, 412.
dictum, i, n. [dico], word,
promise.
diēs, ēi, c. in sing. m. in pl.
[rt. di, cf. Diespiter, divus,
deus], day.
dignor, āri, ātus, tr. dep. v.
[dignus], deem worthy,
dēgn, condescend.
dignus, a, um, adj. [cf. de-
cus], worthy, meet.
di-ligo, ēre, xi, ctum, tr. v.
[lit. choose apart, hence]
lore, esteem; part. dilectus,
beloved.
VOCABULARY.

_dlúvium, ti, n. [diluo], deluge, flood.
di-métior, iri, mensus, tr. dep. v. measure out.
di-mitto, ēre, mīsi, missum, tr. v. send away, dismiss.
Diōres, is, m. Trojan warrior, son of Priam.
Di-ra, ae, f. [dirus], the Dread One, the Fury, usu. pl. 845 n., etc.
dir-imo, ēre, ēmi, emptum, tr. v. [dis, emo, lit. take asunder], part, separate, put an end to, decide fray, 79.
di-rópio, ēre, ui, reptum, tr. v. [rapio], tear in pieces; hastily break down altar, 283.
dirus, a, um, adj. [cf. ðèvos], fearful, dread, fell. Dirae, see above.
Dis, Ditis, m. [cf. divus], god of the infernal regions identified with Greek Pluto.
dis, dat. and abl. pl. of dens.
dis-cédo, ēre, cessi, cessum, intr. v. go away from or apart, withdraw, retire.
dis-cerno, ēre, crēvi, crētum, tr. v. separate; decide, settle.
dis-scindo, ērc, scédī, scissum, tr. v. rend apart.
dis-clúdo, ēre, si, sum, tr. v. [claudo], loosen or unlock grip, 782.
disco, ēre, dūdici, tr. v. [cf. δίδακω, doceo], learn.
discordia, ae, f. [discors], dissension, quarrel.
discrimen, inis, n. [discerno, cf. crimen], division; distinction.
dis-curro, ēre, eŏcurri and curri, curso, intr. v. run different ways, hither and thither.
dis-cūtio, ēre, cussi, cussum, tr. v. [quatio], dash to pieces; scatter, disperse.
dis-icio, ēre, iċci, iectum, tr. v. [iacio], lit. throw asunder; scatter, disperse; cleave asunder, 308.
dis-silio, ēre, ụi, intr. v. [salio], leap asunder; snap asunder, 741.
dissulto, āre, intr. freq. v. [dissilio], leap asunder; leap forth, 923.
diū, adv. [cf. dies], for a long time.
dīva, ae, f. [divus], goddess.
di-verte, ēre, ti, sum, tr. v. turn in different directions; usu. in part., diversus, a, um, opposite, contrary, opposing, different; separate, distant, far away; in different directions; diversa per agmina, through the host on every side, 557.
dives, itīs, adj. rich, wealthy.
divido, ēre, visi, visum, tr. v. [dis], part asunder, separate, cut off.
dīvus, i, m. [ōōs, cf. deus], god, deity.
do, dāre, dēdi, dātum, tr. v. [διδωμι], give, offer, grant.
Many phrases (see 383 n.); dicta d., utter words, 441; sese d., flings himself, 227; fugam d., take to flight, 367; gemitum d., utter a groan, 713; ruinas d., spread ruin, work havoc, 453; terga d., turn their backs, fly, 463; cuneum d., form a wedge, 575; saltum d., leap, 681; sonitum d., roar, sound, 267, 524; funera d., cause death, i.e. spread havoc, 383; d. colores, display hues, 69; defensum dabit, will defend thee, 437 n.; velas d., set sail, 264; nidorem d., give forth a smell, 301.

doceo, ēre, cui, ctum, tr. v. [disco, διδάσκω], teach; explain, set forth.

dolón, ōnis, m. a Trojan warrior, 347 n.
dólōr, ōris, m. [doleo], grief; pain.
dōlūs, i, m. [δόλος], deceit, guile.
dōminus, i, m. [domo, δαμαω], master, lord; 236 n.
dōmitor, ōris, m. [domo], tamer; breaker of horses.
dōmus, ūs, f. (2nd and 4th decl.) [δῶμος], house, home, abode, dwelling.
dōnēc, conj. until.
dōnum, i, n. [do], gift.
Drances, is, m. a Latin warrior.
dūco, ēre, xi, ctum, tr. v. lead; of sword, draw.

ductor, ōris, m. [duco], leader, chief.
dūdum, adv. [diu, dum], some time ago, long since.
dulcis, e, adj. [cf. γλυκός], sweet to the taste; pleasant.
dum, conj. [cf. diu], whilst usu. with pres. indic.; until with indic. or subj.; provided that with subj.
dūō, ae, o, card. num. adj. [℅ύς], two.
dūplex, icis, adj. [duo, plico], twofold, double; genus twin children, 198.
dūplico, ēre, āvi, atum, tr. v. [duplex], double; of knee, bend, 927.
dūrus, a, um, adj. hard; harsh; enduring.
dux, dūcis, c. [duco], leader, chieflain.
ē, prep., with abl. from, see ex.
ēbūr, ōris, n. [cf. ἑλέφας], ivory.
Ebysus, i, m. a Trojan warrior.
ecē, interj. lo! see!
Echiōnīus, a, um, adj. of Echion, i.e. ancient Theban, 515 n.
ēdo, ōdere or esse, ēdi, ēsum, tr. v. [ēθίω, fut. ἑθομαι], eat, consume.
Edōnus, a, um, adj. Edonian, Thracian, the Edoni being a Thracian people.
ē-duco, ēre, xi, ctum, tr. v. lead out; rear on high, 674.
ef-fēro, ferre, extūlī, ēlātum, tr. v. [ex, fero], carry out; sese extulit, strode forth from, 441.

ef-fāgito, āre, āvi, ātum, tr. v. ask for earnestly, demand.

ef-flo, āre, āvi, ātum, tr. v. breathe forth.

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

ef-fundo, ēre, fūdī, fūsum, tr. v. pour forth; shower, hurl missiles; throw off, fling or stretch on ground; habenas, fling the reins fully to, 499; pass. rush forth; studio effusae, in eager streams, 131.

ēgō, mei, pl. nos., pers. pron. [ēgō], I.

ēgrēgius, a, um, adj. [e, grex, chosen out of the herd], distinguished.

ēlātus, part. of effero.

ē-lūdo, ēre, si, sum, tr. v. hasty.

ē-mico, ēre, ui, ētum, intr. v. leap forth, flash forth.

ē minus, adv. [manus], at or from a distance.

ēn, interj. lo! behold!

ēnim, conj. for.

ensis, is, m. sword.

ēo, ēre, ēvi or īi, ītum, intr. v. [cf. ērō], go, come, walk, run; of smoke, rise; impers. itur, they advance, 528.

Ēpūlo, ōntis, m. a Rutulian warrior.

ēques, itis, m. [equus], horse-man; pl. cavalry.

ēquidem, adv. verily, truly, indeed.

ēquus, i, m. [cf. ἐπός], horse, steed.

ergō, adv. therefore.

ē-ripio, ēre, ripui, reptum, tr. v. [rapio], snatch away, rescue from; se, rescue oneself, i.e. escape, 917; tear out; ravish.

ē-ruo, ēre, rui, rūtum, tr. v. root out, destroy, overthrow.

Ēryx, ēcīs, m. mountain in N.W. of Sicily, now S. Giuliano, famous for temple of Venus; 701.

esca, ae, f. [edo, eat], food.

ēt, conj. [cf. ēt], and; et... et, or -que... et, both... and; adding emphasis, as adv., also, too, even.

ētiam, conj. [et iam] and also, also.

Ētrūria, ae, f. a country of Central Italy.

Euander, or Euandrus, i, m. Euander, an Areadian, son of Carmenta, who migrated to Italy and founded Pallanteum, on the Tiber.

Eumēdes, is, m. a Trojan warrior.

Eurus, i, m. [ēōpos], the East (or S.E.) wind.

ē-vādo, ēre, si, sum, tr. and intr. v. go forth; escape from; pass beyond, i.e. complete, cover, 907.
ē-verbēro, āre, āvi, ātum, tr. v. strike or flap violently.
ēversor, āris, m. [evertō], an overthower, destroyer.
ex or ē, prep. with abl. [ēx, ēx], out of, from; in consequence of.
exāmen, īnis, n. [ex, ago, for examen], tongue of a balance, 725 n.
ex-cēdo, ēre, cessi, cessum, tr. and intr. v. go forth, withdraw; depart from.
ex-cello, ēre, celsum, intr. v. be distinguished, excel; part. excellens, ntis, as adj. pre-eminent, noble.
ex-cido, ēre, cidi, intr. v. [cado], fall out or from.
ex-cido, ēre, cidi, cisum, tr. v. [caedo], cut out or off, destroy, raze.
ex-cieo, ēre, citum, and excio, cīre, cīvi or cī, citum, summon forth; startle; part. excitus, startled.
ex-clīpio, ēre, cápi, ceptum, tr. v. [capio], catch; receive; hunting term, be ready to receive, smite, 507 n.
excito, āre, āvi, ātum, tr. freq. v. [excieo], rouse or summon forth.
ex-clāmo, āre, āvi, ātum, tr. and intr. v. cry out, exclaim.
ex-cūtio, ēre, cussi, cussum, tr. v. [quatio], shake out, dislodge; dash or knock down out of car; strike off; of mane, shake out, i.e. raise, 6; of compact, get rid of, 158 n.
exemplum, i, n. [eximo], model, example.
exercitus, ūs, m. [exerceo], army.
ex-hortor, āri, ātus, tr. dep. v. encourage, cheer, exhort.
exīn, adv. after that, forthwith.
exitium, ii, n. [exeō, lit. going forth], destruction, ruin, death.
ex-ōrīor, īri, ortus, intr. dep. v. rise out of, arise.
ex-ōsus, a, um, only in part. [exodi not found], hating, loathing.
expēdio, īre, īvi or īi, ītum, tr. v. [pes, lit. free the feet from a snare], set free; make ready, prepare; set forth, unfold a tale.
ex-pendo, ēre, di, sum, tr. v. weigh out; weigh mentally, ponder, 21.
ex-plēo, ēre, ēvi, ētum, tr. v. fill up, complete.
exscindium, ii, n. [exscindo], destruction.
ex-scindo, ēre, īdi, issum, tr. v. destroy utterly; raze to the ground.
ex-specto, āre, āvi, ātum, tr. v. look for, await; absolut. wait.
ex-stinguo, ēre, nxi, netum, tr. v. quench, put out; destroy, slay.
ex-sulto, āre, āvi, ātum, intr. freq. v. [exsilio], lit. leap or dance vigorously; bound along, 688; hence rejoice, exult.
ex-súpěro, āre, āvi, ātum, tr. and intr. v. mount up, rise higher; excels.

extemplo, adv. [templum, dim. of tempus], immediately.

ex-tendo, ĕre, di, tum or sum, tr. v. spread out, prolong.

ex-terreo, ĕre, ui, itum, tr. v. frighten greatly; part. ex-territus, alarmed, scared.

ex-torqueo, ĕre, si, tum, tr. v. twist or wrest from above.

extremus, a, um, sup. adj. [fr. exter or exterus, comp. exterior, sup. extremus or extimus], outermost, utmost, extreme, the furthest part of.

exúviae, ārum, f. pl. [exuo], any covering or apparel taken from the body; spoils stripped from foe.

făces, see fax.

făcies, ĕi, f. no pl. form, shape, appearance; esp. face.

făcio, ĕre, fēcī, factum, tr. v. [archaic fut. faxo, 316 n.; pass. fīo, fīeri, factus], make, do, form; facito sis memor, see that thou be mindful, 438.

factum, i, n. [facio], a deed.

fallo, ĕre, fēfelli, falsum, tr. v. [cf. φάλλω], deceive; fallis dea, try to hide thy divinity, 634 n.; pass. percussi, percussum), tr. v. strike, smite.

fāma, ae, f. [fari], the common talk, rumour; story, report, news; reputation, fame.

fas, n. indecl. (only in nom. and acc.), [id.], divine law (dist. from ius, human law); what is allowed by divine law; fas est, it is lawful.

fătālis, e, adj. [fatum], destined; fate guided, 232; deadly, fatal.

fāteor, ĕri, fassus, tr. dep. v. [cf. fari], confess; consent, 568.

fātum, i, n. [id.], prophetic utterance; destiny, fate, see 795 n.; death.

fatur, fatu, fari, see for.

fauces, ium, f. pl. [faucis], any covering or apparel taken from the body; spoils stripped from foe.

Faunus, i, m. myth. son of Picus, grandson of Saturn; Italian god of agriculture and shepherds; later identified with Greek Pan, see 766 n.

fax, fācis, f. [cf. favilla], torch, firebrand.

faxo, archaic fut. of facio.

fel, fēllis, n. [cf. χόλος], gall; poison, venom.

fēlix, icis, adj. [cf. fecundus, femina], fruitful; auspicious; fortunate.

fēminēus, a, um, adj. [femina], womanly, feminine.

fēmur, ōris or inis, n. upper part of thigh.

fērio, ire, (perf. and sup. fr. percūcio, viz. percussi, percussum), tr. v. strike, smite.

fēro, ferre, tūli, lātum, tr. v. [φέρω; tuli, cf. tollo], bear, carry, bring; bear away, carry off; sweep along; of
reward, gain; endure, brook; bear a child; of missile, hurl, 465; of blow, intend to deal, 299; se fertque refertque, flits to and fro, 866; se tulit, sped, 860; pass. (middle use), rush or speed to or into, sweep onward or downward, 575, 687, etc.

fērox, ōcis, adj. [ferus], high spirited, bold, fierce.

fērōeus, a, um, adj. [ferrum], of iron; hard as iron.

ferrum, i, n. iron; anything made of iron, sword, knife; curling iron, 100 n.

fērus, a, um, adj. [cf. ferox, ὥπ], wild.

fērvīdus, a, um, adj. [serveo], glowing, surging; impetuous, eager; glowing with wrath, savage.

fessus, a, um, adj. [cf. fatigo, fatisco], weary, exhausted.

fētus, īs, m. [cf. fecundus], young, offspring.

fībulā, ae, f. [figo], clasp, buckle.

fīdo, ēre, fīsus sum, intr. semi-dep. v. [cf. πιέω], trust.

fīdus, a, um, adj. [fīdo], trustworthy, faithful; comp. -ior, sup. -issimus; tui fidissimus, most trustful in thee, 659 n.

fīgo, ēre, xi, xum, tr. v. fix, fasten; fix up; fix in, transfix, pierce.

fīgūra, ae, f. [figo], form, figure.

fīlia, ae, f. [filius], daughter.

finio, īre, īvi or īi, ītum, tr. v. [finis], put an end to, end.

finis, is, m. (sts. f. in sing.), [cf. findo], limit, end.

fīo, see facio.

firmo, āre, āvi, ātum, tr. v. [firmus], make firm, support; sanction; confirm.

firmus, a, um, adj. firm, stable; of league, binding, 317.

fīxus, part. of fīgo.

flāgro, āre, āvi, ātum, intr. v. [cf. flamma, φλέγω], be on fire, blaze; part. flāgrans, burning, blazing, flaming.

flamma, ae, f. [for flagmen, fr. flagro], blaze, flame.

flecto, ēre, xi, xum, tr. v. bend, turn, sway, guide, influence; intr. wend one’s way.

fleō, ēre, ēvi, ētum, tr. and intr. v. weep, weep for.

fōrus, a, um, adj. [flos], bright as a flower, glossy, archaic word, 605 n.

fīos, flōris, m. flower.

fluctuo, āre, āvi, ātum, intr. v. [fluctus], rise in waves, be tossed; of wrath, surge up, boil.

fluctus, īs, m. [fluo], wave, billow.

fuentum, i, n. [id.], a stream.

flūmen, īnis, n. [id.], a stream, river.

flūo, ēre, xi, xum, intr. v. [cf. flumen, fluctus], flow, pour forth.
fāvius, ii, m. [favo], river.
fōcus, i. m. fire-place, hearth; brazier, 285.
foedo, āre, āvi, ātum, tr. v. [foedus, foul], defile; dis-figure.
foedus, ēris, n. [cf. fido, fides], treaty, compact, covenant.
fōlium, ii, n. [φῶλον], leaf, petal.
fons, utis, m. [cf. fundo], spring, fountain; stream; spring water.
[fors], fāri, fātus, tr. and intr. v. defect. [cf. φημι, φαίνω, fama, etc.], speak, say.
forceps, ipsis, c. [formus, hot, capio], pincers, tongs, forceps.
forma, ae, f. shape, form; beauty.
formīdo, inis, f. fear, dread, terror; personified, 335.
fors, adv. perchance, perhaps, 183 n.
fors, forte, f. (only nom. and abl. sing.), [cf. fortuna], chance, hap.
forsan, adv. [=fors sit an], perhaps.
forte, abl. of foris as adv. by chance, accidentally.
fortis, e, adj. strong; brave; comp. -ior, sup. -issimus.
fortūna, ae, f. [fors], chance; the issue, 694; good fortune; misfortune; as godness, personified, 147; of blow, the lucky spot, 920.
fōveo, ēre, fōvi, fōtum, tr. v. cherish, foster; bathe wound, 420.

fragmen, mnis, n. [frango], broken piece, fragment.
frāgor, ĕris, m. [id.], crash, noise.
franco, ēre, frēgi, fractum, tr. v. [rt. frag, cf. ἐργαμ], break in pieces, shiver.
frāter, tris, m. [φράτηρ], brother.
frēmo, ēre, ui, ītum, tr. and intr. v. [cf. βρέμω], make a low noise, growl, roar, neigh; resound; rage; chafe.
frēnum, i, n. [rt. fre, hold fast, cf. fretus, firmus], horse's headgear, including bridle, curb, bit.
frigus, ĕris, n. [φύγας], coldness, cold, chill.
frons, utis, f. [cf. φρόνης], forehead, brow.
frons, ndis, f. leafy branch, leaf.
frustrā, adv. [cf. fraus], in rain; causeless, 832.
frstror, āri, ātus, tr. dep. v. [frustra], deceive, fail, 95.
frux, frūgis, usu. pl. frūges, um, f. [cf. frnus], fruits of the earth, crops; f. salae, salt meal, 173 n.
fūga, ae, f. [φυγῇ, fugio], flight.
fūgax, acis, adj. [fugio], apt to flee; flying.
fūgio, ēre, fūgi, fūgitum, tr. and intr. v. [cf. φευγω], flee; flee from.
fūlegeo, ēre, si, intr. v. [cf. φλέγω, φλέξ, fulgur, etc.], flash, glitter; part. fulgens, utis, as adj. shining, gleaming.
fulmen, īnis, n. [for fulgimen, fr. fulgeo], thunderbolt.
fulmīno, āre, āvi, ātum, intr. v. [fulmen], hurl lightnings; thunder in war.
fulvus, a, um, adj. [cf. fulgeo], deep reddish yellow, tawny.
fūmo, āre, intr. v. [fumus], smoke, steam, reek.
fūmus, i, m. smoke steam.
funditus, adv. [fundus], from the very bottom, utterly.
fundo, ēre, fūdi, fūsum, tr. v. pour; shed; fling arms around, 433; of foliage, shoot forth, 207.
fūnus, ēris, n. dead body: death.
fūria, ae, f. usu. pl. fūriae, arum [furo], violent rage, frenzy, madness, wrath.
fūro, ēre, intr. v. rage, rave; cogn. acc., f. furorem, indulge this madness, 680; part. fūrens, as adj. mad, raging.
fūror, ōris, m. [furo], raving, madness, frenzy, wrath.
fūtilis, e, adj. [fundo, pour], useless, brittle, 740 n.
fūtūrus, fut. part. of sum.

gālēa, ae, f. helmet, prop. of skin or leather, opp. to metal cassis.
gaudeo, ēre, gāvisus sum, intr. semi-dep. v. [cf. γαῖω, γαῖμος], rejoice, exult.
gēlidus, a, um, adj. [gēlu], icy cold, chilly, cool.
gēminus, a, um, adj. twin-born, twin; two.
gēmitus, ūs, m. [gemo], sigh, groan; a hoarse sound, bellowing.
gēmo, ēre, ui, ītum, intr. v. [cf. γῆμω, be full], groan, sigh.
gēna, ae, f. [gēvus], cheek, usu. in pl.
gēner, ēri, m. [rt. gen in gigno], son-in-law.
gēnētrix, īcis, f. [id.], a mother.
gēnitor, ōris, m. [id.], a father; Genitor, Jupiter, the great Sire.
gēnītus, part. of gigno.
gens, utis, f. [rt. gen in gigno], race, clan; a people, nation.
gēnu, ūs, n. [n. pl. scanned gēnuā as dissyll. 905 n.], the knee.
gēnus, ēris, n. [rt. gen in gigno], birth, descent, lineage; race, stock; offspring, child, son or descendant.
germāna, ae, f. [germanus], sister.
germānus, i, m. [cf. germen], brother.
gēro, ēre, gessi, gestum, tr. v. bear or carry about with one, wear; wield a weapon; of care, suffer or take, 48.
gesto, āre, āvi, ātum, tr. freq. v. [gero], bear, carry, wield.
gigno, ēre, gēnui, gēnītum, tr. v. [rt. gen, cf. γίγνομαι], beget, bring forth; part. gēnītus, born.
glācles, ēi, f. ice.
gladius, ii, m. sword.
glaucus, a, um, adj. [γλαυκός], bluish grey. 885 n.

Glaucus, i, m. a Trojan warrior.
glisco, üre, intr. v. swell, blaze up.
gloria, ae, f. [cf. κλέως, in-clitus], fame, glory.

Græi, (dissyll.), örum or öm, m. pl. the Greeks.
græmen, inis, n. grass, sword; any plant, herb.
græminæus, a, um, adj. [græmen], grassy.
grætus, a, um, adj. [cf. χαίρω, χαίρειs], beloved, dear; comp. -ior, sup. -issimus.
grævis, c, adj. [cf. βαρύς], heavy, ponderous; of person, huge. 458; grievous.
græviter, adv. [gravis], heavily.
gressus, üs, m. [gradior], a step.
gurges, itis, m. [rt. gar, swallow, cf. gula, gulled], whirlpool, gulf; any deep water, the flood.

Gýas, ae, m. a Trojan warrior.
Gýlippus, i, m. an Arcadian warrior.

hâbëna, ae, f. [habeo, lit. that by which a thing is held], throny, rein.

hâbëo, üre, ui, ãtum, tr. v. have, hold; keep, retain; possess; h. victos, hold sway over the vanquished, 17; handle or wear weapon, 88 n.; consider, regard; habetur, is styled, 134.

hâbilis, e, adj. [habeo], easily handled; convenient for, i.e. well poised on. 432.
hâc, adv. [abl. sing. f. of hic], in or by this way, here; hac stat, is on our side. 565.

haereo, üre, si, sum, intr. v. hold fast or stick to; linger.

hârëna, ae, f. [Eng. arena], sand.

hârundo, inis, f. reed; shaft of missile.

hasta, ae, f. [cf. pre-hen-do, grasp], spear, lance.

hastile, is, n. [hasta], shaft of spear, spear, javelin.

hauo, adv. emphatic neg. not at all, not.

hauo-quâquam, adv. [quis-quam], by no means whatever, not at all.

haurio, ire, hausi, haustum (fut. part. hausurus, in Verg.), tr. v. draw up water, etc., drink in; h. animo, take heed to, 26; devour with the eyes. 946.

Hëbrus, i, m. the chief river of Thrace, now the Maritza.

Hector, öris, m. the bravest of the Trojan heroes, eldest son of Priam and Hecuba; slain by Achilles.

hei, interj. expressing grief, ah! woe! with mihi, ah me!

herba, ae, f. [cf. φοινίκη], grass, plant, herb.

hërös, öis, (acc. sing. -ōd, acc. pl. -ōás), m. [ἡρως], a demigod, hero.
Hesperia, ae, f. [Hesperus, the evening star], the Western land, i.e. Italy (sometimes Spain).

ehui, interj. alas!

hic, haec, hoc, gen. huius, dem. pron. this; opp. to ille, the latter; hoc habet, of a blow, 296 n.

hic, adv. in this place, here; of time, then; at this juncture, i.e. then, 411.

hinc, adv. [hic], from here, hence, from or on this side; hinc atque hinc, on this side and on that.

hio, are, avi, atum, intr. v. [xaio, xarkw], gape; hians, with gaping jaws, 754.

hirundo, inis, f. [cf. xelidov], a swallow.

hodie, adv. [= hoc die], to-day.

homo, inis, c. [rt. in humus, xamal, Adam, prop. of the ground], a human being, man.

honestus, a, um, adj. [honos], honoured, distinguished; virtuous; comely, beauteous.

honor or honos, oris, m. honour; pl. service, 778; regard, 57.

horreo, ere, ui, intr. and tr. v. bristle up; tremble, tremble at; horrendum, as adv. dreadfully, 700 n.

horresco, ere, horrui, instr. and tr. v. [horreo], tremble, shudder at.

horribilis, a, um, adj. [horror, facio], causing terror, dreadful.

horror, oris, m. [horreo], a trembling; panic, dread.

hostis, is, c. [cf. hospes: orig. a stranger, hence], enemy, foe.

huc, adv. [hic], to this place, hither.

humanus, a, um, adj. [homo], human, mortal.

humilis, e, adj. [humus], low lying, lowly, humble.

Hyllus, i, m. Trojan warrior.

Hymenaeus, i, m. [Hymen. god of marriage], bridal song.

Iapis, Ídis, m. a Trojan surgeon.

Iasides, ae, m. patron. son of Iasus, i.e. Iapis, 392.

[íco], ícere, íci, ictum, tr. defect. v. strike, smite; of treaty, make, ratify, by slaughtering victims, 314 n.

ictus, Ís, m. [íco], blow, stroke.

Ida, ae, f. (1) mountain in Crete, 412; (2) mountain near Troy, 546.

idem, éadem, ídem, gen. éiusdem, pron. [rt. í, whence is, and suffix démi], the same, the very.

Idmon, Íonis, m. a Rutulian warrior.

ignavus, a, um, adj. [in. not, gnatus], inactive, lazy; cowardly.

igni-potens, ntis, adj. [ignis. potens], Lord of Fire, epithet of Vulcan, 90.

ignis, is, m. fire, flame.
VOCABULARY.

ignōro, āre, āvi, ātum, tr. v. [ignarus], not known; part. ignōrans, in ignorance.

ignōtus, a, um, adj. [in, not; gnotus = notus], unknown, strange.

īlex, īcis, f. holm- or evergreen-oak (quercus ilex, Linn).

īliācus, a, um, adj. [Ilium, poet. name for Troy], Ilian, Trojan.

ille, a, ud, gen. illius (old form olle or ollus; Verg. uses olli for dat. sing. and nom. pl.), dem. pron. that, yonder; deictic, look you, 5 n.; as subst. he, she, it; opp. to hic, the former.

illūc, adv. [ille], to that place, thither.

imago, īnis, f. [cf. imitor], likeness, appearance; mental image, thought, idea, 560, 665.

imber, bris, m. [cf. ὑμβωσ, umbra], rain-storm; hail of missiles, 284; rain-swollen stream, flood, 685.

Imbrāsides, ae, m. patron. son of Imbrarus, 343.

Imbrāsus, i, m. a Lycian warrior.

impērium, ii, n. [impero], supreme power; sway; empire.

impētus, ūs, m. [in. peto], attack, assault, impulse, rush; force of throw, 772.

imus, a, um, adj. [superl. of inferus; comp. inferior, sup. infinitus or imus], lowest, depest, the bottom of; imo volnere, deep in the wound, 422; ima per ossa, through their inmost bones, 447.

in, prep. [ēv, eis, etc.], (1) with abl. rest in, on; (2) with acc. motion into or to, on to, against, to meet, with a view to, for, as; in vicem, in turn, 502; in morem, after the fashion of, 401; in abruptum, sheer downward, 687; in unum, together, 714.

inānis, e, adj. empty; neut. inane, as subst. space, 906 n.; the space between, 354 n.

incendo, ēre, di, sum, tr. v. [cf. accendo], set on fire, kindle.

inceptum, i, n. [incipio], a beginning, attempt.

incorrectus, a, um, adj. uncertain; wavering in purpose.

incesso, ēre, cessivi, tr. freq. v. [incedo], assault, beset.

incessus, ūs, m. [id.], mode of walking, step, gait.

incido, ēre, cidi, cāsum, intr. v. [cado], fall upon, fall.

incipio, ēre, cēpi, ceptum, tr. and intr. v. [capio], begin.

incitus, a, um, adj. [citus, fr. cieo], rapid, swift.

incino, āre, āvi, ātum, tr. v. make to bend down; part. inclinātus, bent; sinking, falling, 59.
in-clūdo, ēre, si, sum, tr. v. [claudo], shut in, enclose; in- case in, hem in.
inclūtus, a, um, adj. [clutus, part. of clueo, cf. λύτος], famous, renowned.
in-cognitus, a, um, adj. unknown, undetected.
in-columis, e, adj. uninjured.
in-cumbo, ēre, cūbui, cūbitum, intr. v. lean upon; stoop over; swoop upon, 367.
in-curro, ēre, curri, rarely cupidurri, cursum, intr. v. run towards, rush into.
in-cūso, āre, āvi, ātum, tr. v. [causa], blame.
indē, adv. [is, cf. unde], from there, thence; thenceforward; then.
in-decor and in-decōris, e, gen. ōris, adj. [in, decus], disgraceful, shameful, unbecoming.
indigēna, ae, adj. [indu = in; rt. gen in gigno], native, indigenous.
indiges, ētis, m. [id.], native born; of gods or heroes, a national hero, 794 n.
in-dignor, āri, ātus, tr. dep. v. deem unworthy of; absolv. chafe indignantly, 952; with inf. think scorn that, 86.
in-dignus, a, um, adj. unworthy, unmeet; undeserved, 411.
in-duo, ēre, ui, útum, tr. v. [cf. exuo], put on garment, etc.; indutus, clad in.
Indus, a, um, adj. Indian.
in-ermis, e, and inermus, a, um, adj. [arma], maimed.
in-fandus, a, um, adj. unspeakable, fearful.
in-fectus, a, um, adj. [factus fr. facio], not made; of treaty, broken, undone.
in-felix, ēcis, adj. unhappy, hapless, ill-starred.
in-fensus, a, um, adj. [obsol. fendo, cf. defendo], hostile, arrayed against.
inferior, us, adj. [comp. of inferus], lower; inferior, unequal, 630.
infernus, a, um, adj. [cf. inferus], of the lower world, infernal.
in-ficio, ēre, feci, effectum, tr. v. [facio, lit. put in], stain, dye; impregnate, 418.
in-figo, ēre, xi, xum, tr. v. fix in, drive in.
in-fito (3rd sing. of obsol. infl), defect. v. he begins or begins to speak.
infixus, part. of infligo.
in-flecto, ēre, xi, xum, tr. v. bend in, curve.
informis, e, adj. [forma], shapeless, hideous.
infractus, part. of infringo.
in-frēno, āre, āvi, ātum, tr. v. furnish with a bridle, harness.
in-fringo, ēre, frēgi, fractum, tr. v. [frango], break in pieces, shatter; part.
infractus, shattered, broken off, broken in spirit.
in-gens, ntis, adj. [in, gens, not of its kind], monstrous, huge, mighty, vast.
in-géro, ére, gessi, gestum, tr. v. carry into, fling or hurl into or at.
inglórius, a, um, adj. [gloria], without glory, undis-tinguished.
in-grátus, a, um, adj. unpleasant, thankless.
in-groo, ére, ui, intr. v. rush into, assail.
in-hibeo, ére, ui, Ítum, tr. v. [habeo], hold in, restrain.
in-imicus, a, um, adj. [amicus], unkindly, hostile; of spoils, won from a foe, 944; deadly, hurtful.
in-iquus, a, um, adj. [aequus], unjust; of lot, hard.
in-gruo, ere, ui, intr. v. rush into, assail.
in-ibo, ére, ui, Ítum, tr. v. [haheo], hold in, restrain.
in-imicus, a, um, adj. [amicus], unkindly, hostile; of spoils, won from a foe, 944; deadly, hurtful.
in-illablis, e, adj. [laetor], joyless, gloomy.
in-mánis, e, adj. [in, not; rt. ma, measure, cf. metior], enormous, huge; inmane freme- mens, raging horribly, 535n.
in-médicabilis, e, adj. in-cur-able.
in-mitto, ére, mísi, missum, tr. v. let go or send into, let loose upon; equos, give the reins to horses, 333.
in-móbilis, e, adj. immove- able, unmoved.
in-mólo, áre, ávi, átum, tr. v. [mola lit. sprinkle the sacrificial meal (mola salsa) upon victim's head], sacrifice, immolate.
in-mortális, e, adj. deathless, immortal.
in-mundus, a, um, adj. un-clean, filthy.
in-múnis, e, adj. [munus lit. without office or duty], free or exempt from, with gen. (prop. and orig. of exemption from public service).
in-nuptus, a, um, adj. un-wedded.
in-par, áris, adj. unequal, ill-matched.
in-pávidus, a, um, adj., fear-less.
in-pédio, íre, ívi or ii, Ítum, tr. v. [cf. expedio, pes], entangle; hinder.
in-pello, ére, púli, pulsum, tr. v. drive or push on or forward; of missile, speed, shoot; of sound, strike the ear.
in-pensē, adv. [inpensus, lit. at great cost], exceedingly, greatly; comp. inpensius, more earnestly, 20.
in-périto, áre, ávi, átum, intr. freq. v. [inpero], com-mand, be lord over, with dat.
in-pius, a, um, adj. unlawful, irreverent, unholy.
in-plácabilis, e, adj. un-apppeasable, un-pardonning, implacable.
in-pléo, ére, évi, étum, tr. v. fill up, fill.
in-plíco, áre, ávi or ui, átum or Ítum, tr. v. involve, en-tangle, entwine.
in-plóro, áre, ávi, átum, tr. v. beseech, implore.
<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>in-pōno, ēre, pōsui, pōsitum, tr. v. place in or upon</td>
<td></td>
</tr>
<tr>
<td>inportūnus, a, um, adj. [cf. opportunus], unsuitable, unseasonable, intolerable, 864n.</td>
<td></td>
</tr>
<tr>
<td>in-primo, ēre, pressi, pressum, tr. v. [premo], press into or upon</td>
<td></td>
</tr>
<tr>
<td>in-prōbus, a, um, adj. morally bad, wicked; greedy, relentless, shameless</td>
<td></td>
</tr>
<tr>
<td>in-prōviso, adv. [inprovisus], unexpectedly</td>
<td></td>
</tr>
<tr>
<td>in-pūnē, adv. [inpunis], without punishment, unharmed</td>
<td></td>
</tr>
<tr>
<td>in-pūnis, e, adj. [poena], unpunished, safe</td>
<td></td>
</tr>
<tr>
<td>inquam, is, it, perf. inquiri, fut. inquirēs, defect. v. say; usu. parenthet. says he</td>
<td></td>
</tr>
<tr>
<td>insānia, ac, f. [insanus], madness, frenzy</td>
<td></td>
</tr>
<tr>
<td>in-scius, a, um, adj. not knowing; with gen. guiltless of, 648.</td>
<td></td>
</tr>
<tr>
<td>in-sēquor, sēqui, sēcūtus, tr. and intr. dep. v. follow after</td>
<td></td>
</tr>
<tr>
<td>insidiae, ārum, fr. pl. [insidēo], ambush, snare; treacherous attack, treachery, 494; personified Treachery, 336.</td>
<td></td>
</tr>
<tr>
<td>insignē, is, n. [insignis], distinctive badge</td>
<td></td>
</tr>
<tr>
<td>insignis, e. adj. [signum], distinguished, illustrious.</td>
<td></td>
</tr>
<tr>
<td>in-sisto, ēre, stīti, intr. v. enter on a road; begin, 47.</td>
<td></td>
</tr>
<tr>
<td>in-sōno, āre, ui, intr. v. make a noise in or on; fill with a roar upon, 366.</td>
<td></td>
</tr>
<tr>
<td>instār, n. indecl. [rt. sta, cf. σταυρός], likeness, resemble</td>
<td></td>
</tr>
<tr>
<td>in-su-per, adv. above, moreover, besides.</td>
<td></td>
</tr>
<tr>
<td>in-surgo, ēre, surrexi, surrectum, intr. v. rise upon or on to, 902 n.</td>
<td></td>
</tr>
<tr>
<td>intempestus, a, um, adj. [in, not, tempus], with nox, unseasonable, 846 n.</td>
<td></td>
</tr>
<tr>
<td>inter, prep. with acc. [cf. in, intra], between, among, amid; inter se, mutually, 212; inter se coissē, meet together, 709.</td>
<td></td>
</tr>
<tr>
<td>inter-dum, adv. sometimes.</td>
<td></td>
</tr>
<tr>
<td>intēr-ēā, adv. [is], meanwhile; and so, 842.</td>
<td></td>
</tr>
<tr>
<td>in-tōno, āre, ui or āvi, tr. and intr. v. thunder on, i.e. strike with thundering noise, 700.</td>
<td></td>
</tr>
<tr>
<td>in-tōnsus, a, um, adj. unshorn, unshaven.</td>
<td></td>
</tr>
<tr>
<td>in-torqueo, ēre, torsi, tortum, tr. v. twist round; brandish; hurl at</td>
<td></td>
</tr>
</tbody>
</table>

*Notes:*
- *in-primo, in-prōbus* indicate actions performed with force or urgency.
- *in-primō* means 'press into' or 'press upon' something.
- *in-prōbus* means 'morally bad', indicating a state of moral corruption.
- *in-prōviso* means 'unexpectedly', signifying something that happens without warning or preparation.
- *in-pūnē* means 'without punishment', highlighting a state of immunity from punishment.
- *in-pūnis* means 'unpunished', indicating a state where one has not been punished.
- *inquam* is used both transitively and intransitively, depending on the context.
- *insānia* refers to madness or frenzy, indicating a state of mental disturbance.
- *in-sēquor* means 'follow after', a common action in various contexts.
- *insidiae* refer to ambushe, snares, or treacherous attacks.
- *insignis* denotes something distinctive or illustrious, often associated with Rome's oratory and cultural prestige.
- *in-sisto* means 'enter on a road', indicating a decision or commitment.
- *in-sōno* means 'make a noise', often associated with the noise of thunder.
- *instār* means 'likeness' or 'resemblance', indicating a resemblance or similarity.
- *in-su-per* means 'above' or 'moreover', often used to indicate additional or extended action.
- *inter* means 'between', 'among', or 'amid', signifying a middle or intermediate position.
- *inter-dum* means 'sometimes', indicating an occasional occurrence.
- *intēr-ēā* means 'meanwhile' or 'and so', signifying a simultaneous action.
- *in-tōno* means 'thunder on', indicating a loud, thunderous noise.
- *in-tōnsus* means 'unshorn', indicating a lack of grooming or trimming.
intus, adv. [in, cf. évros], on the inside, within.

in-undo, are, ävi, ätum, tr. and intr. v. deluge, flood; pour forward, 280.

in-vádo, ēre, si, sum, tr. and intr. v. go into, enter upon; attack.

in-váli dus, a, um, adj. weak, feeble.

in-vého, ēre, xi, ctum, tr. v. carry into or to; inventus, borne onwards, 77.

in-victus, a, um, adj. unconquered.

in-védeo, ēre, visi, visum, tr. and intr. v. look askance upon, envy; part. invísus, a, um, as adj. hated, hateful.

invitus, a, um, adj. unwillingly.

in-volve, ēre, volvi, vólútum, tr. v. roll to, over, along; hurnl amidst, 292.

ipse, a, um, gen. ipsius, dem. pron. [is, suffix pse = pte, cf. meopte], self, very; he himself, etc.; = their leader, 464.

irá, ae, f. [cf. īps], anger, wrath; personified. pl. Irae, the Spirits of Wrath, 336.

iráscor, sci, iráitus, intr. dep. v. [ira], am or grow angry; irasci in cornua, throws his rage into his horns, 104.

is, ēa, īd, gen. ēius, dem. pron. he, she, it, that.

iste, a, ud, gen. istius, dem. pron. [cf. is], that (or this) near you or of yours; often marking abhorrence or contempt, see 61 n., 648 n.

ítā, adv. [cf. is], in this manner, thus.

Itália, ae, f. Italy.

Itálus, a, um, adj. Italian; subst. an Italian.

ítér, itínéris, n. [eo], a going, journey, way, path.

ítérum, adv. [comp. fr. pron. stem i, cf. is], a second time, again.

Itúnus, i, m. also called Ascanius, son of Aeneas, the myth. ancestor of the Julian gens.

iáceo, ēre, cui, citum, intr. v. [cf. iacio], lie, lie down.

iácio, ēre, ieci, iactum, tr. v. throw, sling.

iacto, are, ávi, átum, tr. freq. v. [iacio], throw; se, boast of, 323.

iáculum, i, n. [iacio], dart, javelin.

iam, adv. by this time, now, already: after this; iam iamque, 754 n.

iam-dúdum, adv. long since, now for long.

Iánus, i, m. [rt. ja, go, cf. ianua, iacio], Janus, old Italian deity, represented with one face in front and another at back of head, 198.

Ióvis, gen. of Iuppiter.

iúbéo, ēre, iussi, iussum, tr. v. order, bid.
iugulō, āre, āvi, ātum, tr. v. [ingulum], cut the throat of, slaughter.
iugulum, i, n. [rt. iug, cf. iungo], throat.
iugum, i, n. [id.], yoke.
iunctūra, ae, f. [iunctus, fr. iungo], a joint, joining.
iungo, ēre, nxi, nctum, tr. v. [rt. iug, cf. iungum], join together; yoke horses; of treaties, make in common, 822.
Iūno, ōnis, f. Jūno, daughter of Saturn, sister and wife of Jupiter.
Iuppiter, Iōvis, m. [for Djovis-pater, cf. Zeús, Δίος, rt. div, shine, seen in dies, divus], Jupiter or Jore, son of Saturn, the chief god among the Romans.
Iūro, āre, āvi, ātum, tr. and intr. v. [ius], swear; with doubt. acc., hace Terram iuro, I swear this by the Earth, 197.
ius, iūris, n. [rt. iu, cf. iungo], right, justice.
iussum, i, n. [inbeo], a biding, behest.
Iūturna, ae, f. a nymph, sister of Turnus.
iūvēnālis, c, adj. [iuenis], youthful.
iūvenca, ae, f. [id.], young cow, heifer.
iūvēnis, is, c. young man or woman, youth, betw. about 20 and 40 years of age; often a warrior, pl. the chirulry.
iūvo, āre, iūvi, iūtum, tr. and intr. v. assist, aid.
iuxtā, adv. near, near (him).
lābo, āre, āvi, ātum, intr. v. [cf. lābor], totter, falter, waver.
lābor, i, lapsus, intr. dep. v. [cf. labo], slide, slip, fall; sweep down, 249.
lābor, ēris, m. labour, tool; the struggle, 727.
lābrum, i, n. [for lavabrum, fr. lavo], basin, caldron.
lācēro, āre, āvi, ātum, tr. v. [lacer], tear, mangle.
lācesso, ēre, īvi or īi, ītum, tr. v. provoke, harass: stir the mettle of, 85 n.
lācrima, ae, f. [dápnu], tear.
lācus, ūs, m. lake.
Lādes, ae, a Trojan warrior.
lāedo, ēre, si, sum, tr. v. wound by striking, injure; violate or break treaty.
lætitia, ae, f. [laetus], joy, gladness.
laetor, āri, ātus, intr. dep. v. [laetus], rejoice.
laetus, a, um, adj. joyful, glad.
laeva, ae, f. [laevus, adj. sc. manus], the left hand.
lancea, ae, f. a light spear, lance, with leather thong.
langūdus, a, um, adj. [languo], faint, weary.
lānio, āre, āvi, ātum, tr. v. [cf. lacer], tear in pieces, rend; mid. use, laniata genas, tearing her cheeks. 606 n.
VOCABULARY. 139

lanx, ncis, f. [cf. λέκανη], flat dish, charger; pan or scale of balance.
lapis, Idis, m. stone.
lapsus, part. of lábor.
largus, a, um, adj. abundant, plentiful.
latē, adv. [latus], widely, far and wide.
látēbra, ae, f. [lateo], usu. pl. látēbrae, hiding-place, lair.
látēbrōsus, a, um, adj. [lātebra], full of hiding-places or holes.
Lātinus, a, um, adj. of Latium, Latin; subst. Latini, the Latins; Latinae, Latin women or maids.
Lātinum, ii, n. a country of Italy, S. of the Tiber.
Lātōna, ae, f. goddess, daughter of the Titan Coeus and of Phoebe, and mother of Apollo and Diana.
lātrātus, ūs, m. [latro, to bark], a barking, yelping of hounds.
lātro, ōnis, m. [Λάτρος], a hired soldier; a bandit, robber, assassin.
lātus, éris, n. [cf. πλατὺς], side, flank; opposite sides or ends of belt, 274.
lātus, a, um, adj. [for stlatus, cf. sterno], broad, wide.
Laurens, ntis, adj. Laurentian, Laurentine, i.e. of Laurentum, now Torre di Paterno; subst. a Laurentine.
laurus, i (abl. u or o, nom. pl. ūs, acc. ūs or os), f. a bay tree, laurel, sacred to Apollo.
laus, laudis, f. [for claus, cf. κλείς], praise; renown, fame.
Lāvinia, ae, f. daughter of Latinus.
lāvo, âre and ēre, lāvi (lāvāvi, Ter.) lāvātum, lautum, lōtum, tr. and intr. v. [cf. λοῦω, -luo, in polluo], wash, bathe.
lēgīo, ōnis, f. [lego, lit. a selecting, levy], a legion, host.
lēgo, ēre, lēgi, lectum, tr. v. [rt. leg, cf. λέγω, λέκτος], pick, gather, collect; choose; lectus, chosen, picked; lightly touch; trace a circle, 481 n.; read.
lentus, a, um, adj. [cf. lenis], tough, flexible; of character, phlegmatic, dull; like squaddards, 237.
leo, ōnis, m. [Λέω], a lion.
Lerna, ae, f. a forest, marsh and stream near Argos, the abode of the Lernaean hydra, slain by Hercules, 518.
lētālis, e, adj. [letum], deadly, fatal.
lētum, i, n. [rt. le, cf. deleo], death, esp. violent.
lēvis, e, adj. [rt. leg, cf. ἐλαξύς], light in weight; of foliage, tender; trivial; nimble; levis cursu, lightly running, 489.
lex, légis, f. a law, ordinance; pl. terms, conditions.
liber, ėra, ērum, adj. [cf. libet, libido], free.
libet, ėre, uit or ítum est, intr. impera. v. it pleases; part. libens, ntis, as adj. willingly, gladly.
lībo, ėre, āvi, ātum, tr. v. [cf. λείβω], sip; touch lightly; pour libations on; of altar, besprinkle, 174 n.
licet, ėre, cuit and cītum est, intr. impers. v. it is lawful, allowed.
lignum, i, n. [rt. leg, cf. lego], prop. that which is gathered], firewood, fagots; trunk of tree, tree.
līlium, ii, n. [cf. λείπωρ], lily.
limen, īnis, n. [for lic-men, rt. lic, cf. ob-liquus, lit. the crossbeam], threshold.
līmes, itis, m. [cf. limen], boundary stone, boundary, 898 n.
līmus, i, m. [rt. lic, crosswise, cf. limen, sec 120 n.], an apron worn by sacrificing priest.
lingua, ae, f. tongue.
līquo, ėre, liqui (-lictum, in comp.), tr. v. [λείπω], leave, quit.
līs, litis, f. [old form, stlis, cf. Germ. streit], strife, dispute, lawsuit.
lītoreus, a, um, adj. [litus], of or on the shore.
lītus, ħoris, n. [cf. λίμνη, λίμνὶν, lino], the sea-shore, shore, bank.
lōco, āre, āvi, ātum, tr. v. [locus], place, arrange, set.
lōcus, i, m. (pl. loci or loca), place, spot.
longaevus, a, um, adj. [longus, aeum], aged.
longē, adv. [longus], far off, afar.
longus, a, um, adj. long.
lōquax, ācis, adj. [loquor], talkative; noisy.
lōrica, ae, f. [lorum], leather, cuirass or corselet.
lōrum, i, n. thong, strap; pl. reins.
luctor, ári, átus, intr. dep. v. struggle, strive.
luctus, ūs, m. [luego], grief, lamentation.
lūdīcrus, a, um, adj. [ludus], done in sport; that serves for sport, 764.
lūmen, īnis, n. [for lucmen, cf. lux], light; the light of life, life; the eye.
luo, ėre, ui, tr. v. [cf. λύω], pay debt; atone for, expiate.
lustro, āre, āvi, ātum, tr. v. [lustrum], purify by lustral ceremonies; hence go round, traverse; survey, view, examine.
lux, lūcis, f. [cf. luceo, lumen, λύχνος, etc.], light, lightness, the light of day; the light of life.
Lūcia, ae, f. country in S.W. of Asia Minor.
lymphä, ae, f. water, esp. spring or river water.
Lyrnēsus, i, f. (locative -si, 547 n.), town in Troas.
mādeo, ēre, ui, intr. v. be wet or moist; part. mādens, dripping.

maereo, ēre, tr. and intr. v. [rt. maes, lengthened fr. mis, cf. miser], be mournful, grieve.

maestus, a, um, adj. [maereo], sorrowing, mournful.

māgis, comp. adv. (for pos. magnopere is used, for sup. maxime), [magnus], more, rather.

māgister, tri, m. [id.], master; herdsman, 717.

māgistra, ae, f. [id.], instructor, teacher; arte māgistra, by the guidance of art, 427.

magnānīmus, a, um, adj. [magnus, animus], high-souled.

magnus, a, um, adj. [cf. μέγας], great, mighty; of voice, loud; maiora, too bold a deed, 814; comp. māior, sup. maximus.

māiestas, ātis, f. [maior], greatness, grandeur.

māla, ae. f. [for maxla, cf. μάσω, mando, chew], cheek bone, jaw.

mālo, malle, māluī, tr. and intr. v. [magis, volo], wish rather, prefer.

mālum, i, n. [malus], an evil, trouble, ill, disaster.

māneo, ēre, nsi, nsum, tr. and intr. v. [cf. νέω], stay, remain; wait for, await, be in store for.

Mānes, Yum, m. pl. [old Lat. manus = goods], deified souls of the dead; the gods below, 646 n.

mānus, ĕs, f. [rt. ma, measure, cf. metior], a hand; manu, pleonastically, to emphasize personal effort, see 627 n.; manus committere, with dat., engage in fight with; pl. deeds of his hands, i.e. prowess, 348; band, troop, host.

māre, is. n. [cf. marmor, rt. mar, glitter], sea.

Mars, tis, m. god of war; hence often = war, the fray; the issue of the combat, 187; warlike zeal, 108.

māter, tris, f. (μήτηρ), mother, matron; parent tree, 209.

māternus, a, um, adj. [mater], of a mother; given by a mother, 107.

mātūrus, a, um, adj. [rt. ma, measure, cf. metior], ripe, mature.

Māvors, tis, m. poet. name of Mars, q.v.

mē, see ego.

mēdeor, ēri, intr. dep. v. [cf. medicus], heal, cure.

mēdīcor, āri, ātus, tr. dep. v. [id.], heal, cure.

mēdīcus, a, um, adj. [medeor], healing.

mēdius, a, um, adj. [cf. μέσος, dimidius], in the middle or midst, the middle of; from the middle, 696 n.; media inter lora, amid the reins, 469; intervening, 201 n.; as subst. in medio, in the middle; ad medium, at the waist, 273 n.
Megaera, ae, f. one of the Furies, 846.

mélior, us, adj. used as comp. of bonus, better, nobler, kinder.

membrum, i, n. limb.

mémor, óris, adj. [cf. memini], mindful; with gen. mindful of, remembering.

Ménéctes, ae, m. an Arcadian warrior.

mens, ntis, f. [rt. men, cf. memini], mind, purpose.

mentum, i, n. [rt. min, project, cf. minae], chin.

méræor, éri, itus, dep. and méreo, ère, ui, ítum, tr. and intr. v. [cf. μέρος, share, prop. receive one's share], deserve; part. méritus, deserving; deserved.

Messapus, i, m. a Latin chief-tain, son of Neptune.

mēta, ae, f. [cf. metior], goal; mortis m. 546 n.

mētiær, íri, mensus, tr. dep. v. [rt. ma, measure, cf. μῆτος], measure, measure out.

Méstiscus, i, m. charioteer of Turnus.

mētuo, ère, ui, Ítum, tr. and intr. v. [metus], fear.

mētus, ñ̄s, m. fear, anxiety.

mēus, a, um (voc. sing. m. mi), poss. pron. [me], my, mine; pl. mei, my kinsfolk, friends; n, pl. meorum, of my life, 882.

mico, ãre, ui, intr. v. move quickly to and fro, vibrate; gleam, flash.

mille, indecl. num. adj. a thousand; in pl. as subst. decl. milia, ium, thousands.

minitor, ári, átus, tr. and intr. dep. freq. v. [minor], threaten.

minor, ári, átus, tr. and intr. dep. v. [minae], threaten.

minus, comp. adv. [cf. minuo], less.

mirabilis, e, adj. [miror], wonderful.

misceo, ère, miscui, mixtum or mistum, tr. v. [cf. ἱμμύρω], mix, mingle; confound, distract, 217: m. proelia, join battle, mingle in the fray, 628; vulnera m., give wound for wound, 720.

miser, éra, érum, adj. [cf. macreo], wretched, unhappy.

misérabilis, e, adj. [miseror], pitiable; neut. s. as adv. miserabile, pitously, 339 n.

míséreor, éri, Ítus, intr. dep. v. [miser], feel pity, pity, with gen.

miséror, ári, átus, tr. dep. v. [id.], bewail; commiserate, pity.

missilis, e, adj. [mitto], that is thrown, missile.

mitto, ère, mísí, missum, tr. v. cause to go, send; m. fnnera, hurl death upon, 629; se m. in foedera, bring themselves into union, 191.

mixtus, part. of miscæc, mingled.

Mnestheus (dissyll.), ei, acc.-eã, m. a Trojan chief-tain.
mōdus, i, m. [rt. med. measure, cf. modius, μέδιωσ, peck], measure, limit; way, manner.

moenia, ium, n. pl. [cf. mmmio, ἀμύνω], defensive walls, ramparts.

mōles, is, f. [cf. molior, μόξθος], a huge mass; ingenti mole, in mighty greatness, 161 n.

mōlior, iri, ītus, tr. and intr. dep. v. [moleis], exert oneself, strive; labour at, wield; ply reins, 327.

mollis, e, adj. [cf. μαλακός], soft, pliant, gentle.

mōnimentum, i, n. [moneo], memorial, monument.

mons, natis, m. mountain; dislodged crag, 687 n.

monstrum, i, n. [moneo, what warns or teaches], an omen, portent, 246 n.; a monstrosity, monster.

mōra, ae, f. [cf. μέριμνα, μελαλω], delay, check.

morsus, iis, m. [mordeo], a biting, bite, grip.

mortālis, e, adj. [mors], subject to death, mortal; of sword, made by mortal hand; subst. c. a mortal, man; usn. pl. mankind.

mōs, mōris, m. manner, custom, fashion; ceremonial, 336; pl. character.

mōtus, ūs, m. [moveo], a moving, motion; impulse, emotion; shock, 503.

moveo, ēre, mōvi, mōtum, tr. rarely intr. v. [cf. muto, ἀμελβω], move; arouse war, 333; m. arma, moves to battle, 6.

mox, adv. soon.

mūcro, ōnis, m. edge of sword, sword.

mūgītus, ūs, m. [mugio, μωκάομαι, bellow], bellowing of bull, etc.

multus, a, um, adj. much, many; in sing. many a; comp. plus; sup. plurimus; n. pl. multa, as adv. much, deeply.

mūnus, ēris, n. office, function; duty, burden; potentium munera, great men’s patronage, 520.

mūrālis, e, adj. [murus], of a wall, mural; for battering walls, 921.

murmur, ūris, n. [cf. μορμύρω], murmur, noise.

murra, ae, f. [μῦρα], myrrh.
Murrānus, i, m a Latin warrior.
mūrus, i, m. wall.
musso, āre, āvi, ātum, tr. and intr. v. [cf. mutus], mutter; doubt, hesitate, see 657 n., 718 n.
mūto, āre, āvi, ātum, tr. and intr. v. [for mov-ito, fr. moveo], more, alter, change.
mūtus, a, um, adj. [cf. murus], dumb, silent.

nam, conj. for.
na-m-que [strengthened form of nam], for indeed, for.
nanciscor, sci, nactus and nactus, tr. dep. v. [cf. áváγγη, necesse], get, obtain, find.
náris, is, f. [cf. nasus, nose], nostril; usu. pl. the nostrils.
nāta, ae, f. [nascor], a daughter.
na-tus, i, m. [nascor], a son.
nauta, ae, m. [va-ύρης], sailor.
ne, adv. and conj. not, no, in wishes, prohibitions, etc.; final, to prevent, lest.
-ne, interrog. enclitic particle, (apocopated,-n, e.g. tanto-ne, 503), whether, etc.; -ne ... -ne (or an), whether ... or.
ne, see neque.
necto, ēre, xui and xi, xum, tr. v. [cf. neo, spin], bind, fasten, tie.
ne-fandus, a, um, adj. [ne, fari, lit. not to be mentioned], execrable, dreadful.
nęgo, āre, āvi, ātum, tr. and intr. v. [ne, aio], say no, deny, refuse.
ne-mus, ēris, n. [cf. véμω, pasture flocks, véμον], wood with open glades for cattle, forest.
Neptūnius, a, um. adj. of Neptune, god of the sea.
nē-que or nēc, conj. and not, nor; neque (neg) ... neque (neg), neither ... nor; nec non, and also, moreover.
nē-quiquam, adv. in vain.
nervus, i, m. [cf. véρον], sinew, tendon; bowstring.
nescius, a, um. adj. [nescio], not knowing, ignorant; with inf., n. vincé, unconquerable, 527; with gen. haud n. rerum, well skilled in her task, 227.
neu or nēvē, adv. introd. a neg. clause containing a purpose, command, or prohibition after a prev. clause of the same kind, and not, and let not, etc.
nex, nēcis, f. [neco], violent death, murder.
ni, conj. = nisi, if not, unless.
nidor, ēris, m. vapour, smell from cooking, burning, etc.
nidus, i, m. nest; pl. nestlings, 475.
niger, gra, grum, adj. black.
nihil, n. indecl. nothing; as adv. in no way; nihil est quod, there is no reason why, 11 n.
nimbus, i, m. [cf. νέφως, νεφέλη], rain-storm; storm-cloud, cloud.
nitor, i, nísus or nixus, intr. dep. v. rest or lean upon; strive: nitens, with all his strength, 303; with acc. gressus, supporting his steps, 386.
nívālis, e, adj. [nix], snowy.
nix, nívis, f. [vīfa], snow.
nixus, part. of nitor.
nódus, i, m. knot.
nómēn, inis, n. [nosco, γιγνώσκω], name.
nón, adv. not; in prohibition for ne, 78 n.; nec non, moreover.
ños, we; see ego.
nosco, ére, nóvi, nótum, tr. incep. v. [for gnosco, cf. γιγνώσκω], become acquainted with; recognise; perf. know; part. nó̄tus, known, well known.
noster, tra, trum, poss. pron. [ños], our, ours; battle with us; nostro de vulnere, from the wound we give, 51.
nóto, ärē, āvi, ātum, tr. v. [nota], mark, distinguish.
Nótus, i, m. [Nórös], the South wind.
nótus, a, um, part. of nosco, as adj. known, well-known.
nóvem, card. adj. indecl. [ēvēa], nine.
nóvus, a, um, adj. [cf. νέος, nuper], new, strange, unwounded, new found.

nox, noctis, f. [νύξ], night; nocte, at night; personified, 846, etc., Night.
núbēs, is, f. [cf. νέφως, νεφέλη, nebula, etc.], cloud.
núbilum, i, n. [nubes], a cloudy sky; usu. pl. nūbila, clouds.
nūdō, ärē, āvi, ātum, tr. v. [nūdus], strip bare; nudatus, of head, bared, unhelmeted, 312.
nūdus, a, um, adj. naked, bare.
nullus, a, um, gen. ëus, adj. [ne, ullus], not any, no, none.
númen, inis, n. [núo, prop. nodding of the head], command, esp. divine behest or will; sway, power; deity, god.
númērus, i, m. [rt. nem, distribute, cf. νῦμω], number.
nuquam, adv. [ne, umquam], at no time, never.
nunc, adv. [vēv], now, at present, as it is.
nuntius, ii, m. a messenger.
nusquam, adv. [ne, usquam], nowhere.
nútrio, īre, īvi and ii, ītum, tr. v. nourish, rear, breed.
nymphā, ae, f. [vůmφη], a nymph, one of the demi-goddesses who inhabited the sea, rivers, fountains, woods, trees, and mountains.
o, interj. oh! ah!
ob, prep. with acc. before, in front of; on account of.

ob-eo, ēre, īvi or ii, ātum, tr. and intr. v. go or come to meet; go through; traverse.

ob-icio, ēre, iēci, iectum, tr. v. [iacio], throw or hold before; sese ad, flings himself upon, 372; clipeo obiecto, covering himself with his shield, 377.

ob-iecto, ēre, āvi, ātum, tr. freq. v. [obicio], repeatedly set against; expose to death.

obitus, ēs, m. [obeo], destruction, death.

oblātus, ēs, m. [obeo], destruction, death.

ob-nitor, i, nixus rarely nīsus, intr. dep. v. push or strike against, push hard; press or lean against.

obsēnus, a, um, adj. ill-omened.

obsērō, ēre, āvi, ātum, tr. v. [obscurus], darken, obscure.

obscurus, a, um, adj. [rt. sku], cover, cf. scutum], dark, gloomy.

ob-sīdeo, ēre, sēdi, sessum, tr. v. [sedeo], blockade; occupy, fill, 133.

ob-stīpesco, ēre, stīpui, intr. inept. v. [stueo], be astonished, amazed.

ob-testor, āri, ātus, tr. dep. v. call as a witness; supplicate, entreat.

ob-trunco, ēre, āvi, ātum, tr. v. cut down, slay.

obtūtus, ūs, m. [obtucor], a looking at, gaze.

ob-umbro, āre, āvi, ātum, tr. v. overshadow, darken.

obvius, a, um, adj. [ob, via], with dat. in the way, so as to meet; barring the path, 298.

oc-cīdo, ēre, cīdi, cāsum, intr. v. [cado], fall down (rare); perish, die.

occulō, ēre, cului, cultum, tr. v. [ob, colo], cover up, hide, conceal; part. occultus, hidden, secret.

occultē, adv. [occultus], secretly.

occūpo, ēre, āvi, ātum, tr. v. [ob, capio], take possession of; attack first, 300 n.

oc-curro, ēre, curri (rarely cucurri), cursum, intr. v. with dat. run or hasten to meet, confront.

ōciōr, us, comp. adj. [cf. ōrus], swifter, more swiftly, no pos. sup. ocissimus.

ōcius, comp. adv. [ocior], more quickly, with all speed, swiftly; no pos., sup. occissime.

ōcŭlus, i, m. [ōsōmā, ēsē, eyes], eye.

ōdi, ōdisse (fut. part. ōsūrus, p.p. ōsus), tr. defect. v. hate.

ōdium, ii, n. [odi], hatred.

ōdōr (and ōdōs), ōris, m. [cf. őw, ōdōda, ōdmē], smell, scent, stench.

ōdōrifer, ēra, ērum, adj. [odor, fero], fragrant.

of-fero, ferre, obtāli, oblātum, tr. v. [ob, fero], bring before, present, offer.
VOCABULARY.

öléaster, stri, m. [olea], wild olive tree.
ölim, adv. [ollus, see ille], once, formerly.
ollí, see ille.
ölýmpos, i., m. mountain range between Thessaly and Macedonia, the abode of the gods.
ömen, inis, n. [old form, osmen = ausmen, fr. audio], foreboding, sign, omen; in omen, as a warning, S54.
ömi-póntens, ntis, adj. all-powerful, almighty.
ömnís, e, adj. all, every, the whole.
önéro, äre, ávi, átum, tr. v. [onus], load, burden.
önéites, ae. m. a Rutulian warrior.
öpem, ópes, see [ops].
op-péto, eher, ívi, or ii, ítum, tr. v. go to meet, encounter; with mortem or absoll, meet one's fate, die, perish.
oppidiwm, i., n. [cf. tédón], a town.
op-póno, eher, pósui, pósítum, tr. v. put or place against; me op., with dat., I confront; oppositis a tergo aris, the altars that bar his flight behind, 292.
[ops], ópis, f. defect. (nom. and dat. sing. not found)[cf. op-ulentus, copia = co-opia], power, might, strength; sing. only aid, help.
optimus, a, um, adj. used as superl. of bonus, best, excellent; most kindly.
opto, äre, ávi, átum, tr. v. [rt. op, cf. βy'ómē], choose, wish for, desire.
opus, éris, n. [cf. ops], work, labour, task, exploit.
öra, ae. f. [os, oris], border, edge; coast.
orbis, is, m. circle, ring, disk; orb of eye; the world, with or without terrae or terrarum.
ordior, íri, orsus, intr. and tr. dep. v. begin, undertake.
öríchalcum, i., n. [ópetχalkos], mountain copper, unknown metal resembling gold, 87 n.
örigo, inis, f. [orior], beginning, source; author or founder of a race, 166.
óríor, íri, ortus (fut. part. oriturus, pres. indic. 3 conj. forms oreris, oritur), intr. dep. irreg. v. [cf. βy'ómē], rise, arise, appear.
öríthýtia, ae. f. daughter of Erechthens, wife of Boreas, 83 n.
orfo, ärë, ávi, átum, tr. v. furnish, equip, deck, adorn.
or, ärë, ávi, átum, tr. v. [os, oris], plead, pray, implore, beg.
orsus, part. of ordior.
os, oris, n. mouth; face; lips; voice; uno ore, of one speech, 837.
os, ossis, n. [óstrēon], bone.
oscúlum, i., n. dim. [os, oris], a little or sweet mouth, hence kiss; summa oscula
delibans, just kissing the edge of his lips, 434.

Osiris, is, m. a Latin warrior.

ostento, äre, ávi, átum, tr. freq. v. [ostendo], exhibit, show.

ostrum, i, n. [östepeor], purple obtained from the sea snail or murex.

övans, ntis, part. [ovo, äre, not class.], triumphing, exulting.

pabulum, i, n. [rt. pa, feed, cf. pasco], food, fodder.

páciiscor, sci, pactus, tr. and intr. dep. v. [rt. pak, cf. pango, πάγγωμα], bargain, agree; barter.

Paeonius, a, um, adj. [παϊωνιος], Paeonian, ep. of Apollo, as the Healer; for quantity of o, see 401 n.

Pallas, ntis, m. a youthful warrior, son of Evander.

pallor, öris, m. [palleo], paleness, wanness.

palma, ae, f. [παλάμη], palm of hand, hand.

pálor, öri, átus, intr. dep. v. wanderabout, straggle; pres. part. as subst. palantes, the stragglers.

pálus, ûdis, f. [cf. πῆλος], swamp, marsh.

pánacéa, ae, f. [πάνακεα], the "all healing" plant, panacea, 419 n.

pando, ére, pandi, passum or pansum, tr. v. [rt. pat, cf. πέπάννυμι], spread out, expand, open out.

pango, ére, panxi (and in fig. sense pépigi), rarely pēgi, pactum and panctum [rt. pag, cf. πάγγωμα], fasten, fix; promise, pledge.

pár, páris, adj. equal, like, same.

Parca, ae, f. [cf. πλέκω, plico], goddess of Fate; usu. pl. the Fates, 147, etc.

parco, ére, péperci (rarely parsi), parsum, intr. v. with dat.; be sparing, spare, refrain.

párens, ntis, c. [pario], parent; sire.

páreo, ére, ui, itum, intr. v. [cogn. with pario, paro; lit. come forth, appear, cf. appareo], obey, with dat.

páter, adv. [par], equally.

páro, äré, ávi, átum, tr. v. [cf. pario], get ready, prepare; part. páratus, as adj. prepared, ready.

pars, rtis, f. [rt. por, cf. portio, paro, ἐποροῦν], part, portion, share; pars ... pars, some ... others.

Parthus, i, m. a Parthian, a Scythian people to S.E. of the Caspian, famed as archers, S57.

partus, ûs, m. [pario], a bringing forth; birth.

parvus, a, um, adj. [cf. paucus, παχιος, parcus, etc.], small, little.

pastor, öris, m. [pasco], herdsman, esp. shepherd.

páteo, ére, ui, intr. v. [cf. πέπάννυμι, patulius, etc.], lie open.
VOCABULARY.

pater, tris, m. [πατήρ, rt. pa, feed, cf. pasco], father, sire; Pater, the Great Sire, of Jupiter, 178.

pātera, ac, f. [cf. pateo], broad flat dish, bowl, esp. for libations, goblet.

pāternus, a, um, adj. [pater], of a father, father's.

pātior, pāti, passus, tr. dep. v. [cf. παίσχω], suffer, endure, allow, abide.

pātria, ae, f. [patrius, sc. terra], fatherland, native land.

pātrius, a, um, adj. [pater], fatherly, father's; ancestral.

paucus, a, um, adj. [see parvus], few; paucis, sc. verbis, briefly, 71.

pauper, ēris, adj. [rt. pau, cf. paucus], poor, humble (but egens = destitute).

pāvidus, a, um, adj. [paveo], trembling, terror-stricken.

pax, pācis, f. [cf. paciscor], peace.

pecto, ēre, xi, xum (rarely pectītum), tr. v. [cf. πέκω], comb.

pectus. ōris, n. breast, chest; fig. the heart, feelings.

pēcus, ōris, n. cattle as a collective, herd, flock.

pēcus, ūdis, f. a single head of cattle, a beast.

pēdēs, ūtis, m. one that goes on foot; esp. a foot-soldier.

Pēlidēs, ac, m. patron. son of Peleus, i.e. Achilles.

pello, ēre, pēpūli, pulsum, tr. v. [cf. παλω], beat, strike, hurl, drive, launch missile.

pendeo, ēre, pēpendi, intr. v. [cf. pendo], hang, be suspended.

pēnēs, with prep. acc., only of persons, often foll. its case, in the power of.

pēnitus, adv. [cf. penetrō], deeply, far within.

pēr, prep. with acc. [cf. παρά], through, along; over the fields, etc.; per ora, on the lips of men, 235; in entreaties, oaths, etc., by, in the name of; by means of; per artem, with cunning, 632.

per-cūtio, ēre, cussi, cussum, tr. v. [quatio], strike or thrust through, strike.

per-fēro, ferre, tūlī, lātum, tr. v. bear or carry through; endure to the end; bring home a blow, 907.

perfidus, a, um, adj. [per, fides, cf. periarus], faithless, treacherous, false.

per-fundo, ēre, fūdi, fūsum, tr. v. pour over, besprinkle; perfusus, bathed in tears, 65.

pergo, ēre, perrexi, perrec tum, intr., rarely tr. v. go on with, proceed; with inf. press on to, 586 n.

Pēridiā, ae, f. mother of Onites.

per-pētior, pēti, passus, tr. and intr. v. [patior], bear with patience, suffer.
per-volo, ārc, āvi, ātum, intr. v. fly or flit through.
pes, pēdis, m. [πῶς], foot; pede aequo, fairly foot to foot, 465; claw, talon.
pestis, is, f. plague, pestilence.
pēto, éve, ivi or ii, ītum, tr. v. [rt. pet, cf. πέτωμα, impetus], rush at, assail; make for; seek.
phālaax, ngis, f. [φάλαγξ], band of soldiers, host in battle order, battalion.
Phēgēus (dissyll.), ei, m. a Trojan warrior.
Phoebus, i, m. [Φοῖβος, the radiant one], name of Apollo, q.v.
Phōlus, i, m. a Trojan warrior.
Phrygianus, a, um, adj. Phrygian, and, because Troy belonged to Phrygia, Trojan, see 99 n.
Phryx, ῥgis, m. a Phrygian, i.e. Trojan, see 99 n.
piētas, ātis, f. [pius], dutiful conduct to gods, kinsmen, etc.; righteous regard, see S39 n.; duty, piety.
piłātus, a, um. adj. densely packed, 121 n.
Plūnumnus, i, m. old Italian deity, 83 n.
pingo, ére, nxi, ctum, tr. v. paint; emblazon arms, 281.
pinna, ae, f. feather; pl. wing, pinion.
pisçōsus, a, um, adj. [piscis], full of fish.
pius, a, um, adj. dutiful to gods, parents, country, etc.; righteous, etc.; as epithet of Aeneas, see 311 n.
plāceo, ére, cui and citus sum, citum, intr. v. [cf. placēo], be pleasing, please; hand placitura, unwelcome, 76; imper. placet (mihi, etc.), it pleasest (me, etc.).
plāga, ae, f. [πλαγή], blow, strike.
plangor, óris, m. [plango], a beating the breast or fuce in grief, loud mourning, lamentation.
plaudo, óre, si, sumi, tr. and intr. v. clap, strike, beat; clap hands, applaud; pectora plausa, sounding chests, 86 n.
plēnus, a, um. adj. [rt. ple, cf. pleo, πλῆξ], full, crowded.
plūrīmus, a, um. adj. used as sup. of multus, most; of blush, deep, 65.
plus, pluris, adj. used as comp. of multus, more.
Pōdālīrius, ii, m. a Trojan warrior.
poena, ae, f. [ποινῇ, cf. punio, poenitet], penalty.
Poenus, a, um. adj. Carthaginian (so called because descended from the Phoenicians); subst. pl. the Carthaginians.
pondus, ēris, n. [pendo], weight.
pōno, ére, pōsui, itum, tr. v. [for posno, fr. old prep. por(t), and sino], put, place, lay; lay aside; of leaves, let fall, 209.
pons, ntis, m. bridge, drawbridge.
pontus, i, m. [πόντος], the sea.
poples, itis, m. the ham or hough ; the knee.
pōpūlor, āri, ātus, tr. dep. v. and pōpūlo, āre, tr. v. lay waste, ravage.
porta, ae, f. [cf. πόρος], city gate; door, entrance.
porticus, us, f. [porta], colonnade, 476 n.
porto, āre, āvi, ātum, tr. v. [cf. ἐπορέω], carry.
posco, ĕre, pōposci, tr. v. [cf. precor], ask for urgently, demand, entreat.
pos-sum, posse, pōtui, irreg. intr. v. [potis, sum], be able, can, have power to; non p. with inf. I cannot bear to, 151 n.; pōtens, see below.
post, adv. backwards, afterwards; prep. with acc. after.
[postérus], éra, érum, adj. (nom. sing. masc. not found) [post], coming after, next.
post-quam, conj. after that, after.
pōtens, ntis, part. of possum, as adj. powerful.
pōtestas, ātis, f. [possum], ability, power.
pōtior, irri, ītus, irreg. intr. dep. v. (potitur and pōtērēmur found), [potis], become master of, possess, with abl. or gen.
pōtius, comp. adv. [potis], rather, more ; sup. potissimum (or -mē).
praeceps, cīpitis, adj. [praecapit], head foremost, headlong; in headlong haste, 735.
praecippō, āre āvi, ātum, tr. and intr. v. [praeceps], throw headlong; p. moras, fling over all delay, 699; hasten headlong.
prae-clārus, a, um, adj. very distinguished, famous.
preda, ae, f. [prehendo], booty, spoil.
prae-fēro, ferre, tūli, lātum, tr. v. set before; prefer.
prae-figō, ēre, xi, xum, tr. v. fix at the end of; praefixa ferro, iron tipped, 489.
preamium, iī, n. [praec, emo], prize, reward.
prae-scius, a, um, adj. foreseeing, foreseeing,
praesens, ntis, part. of praecsum as adj., present, in person; instant, immediate, 760; present to aid, hence effective, powerful, 152 n., 245; comp. -tior.
prae-sideo, ēre, sēdi, intr. v. [sedeo], with dat. preside over; protect.
praestans, ntis, part. of prae-sto, as adj. pre-eminent, excelling; praestans animi, gallant-hearted, 19 n.
praetēr-eā, adv. beyond that, besides.
praetūli, praetūlērim, fr. praefero.
prae-vero, ēre, ti, tr. v. precede, outstrip.
préces, see prex.
precor, āri, ātus, tr. and intr. dep. v. [cf. preces, procax, posco], pray, beseech; part. precans, prayerful, 930.

prēmo, ēre, pressi, pressum, tr. v. press; press hard upon a foe, 254; weigh down, 908; hide, 322.

prendo (for prēhendo), ēre, ndi, nsum, tr. v. [praehendo, cf. χαυδάω], lay hold of, seize, grasp, catch.

preumo, ēre, pressi, pressumum, tr. v. press hard upon a foe, 254; weigh down, 908; hide, 322.

pretium, ii, n. [cf. πρᾶξις, πράσκω, πράματι], price, worth; reward.

[prex], prēcem, f. (nom. and gen. sing. not found) [precor], prayer, entreaty.

Priāmus, i. m. Priam, King of Troy, s. m of Laomedon.

prīmum, adv. [primus], at first, first; cum or ut primum, as soon as.

prīmus, a, um, superl. adj. [obsol. prep. pri, whence also comp. prior], the first, first, foremost, above all; prima in proelia, to begin the fray.

prior, us, comp. adj. [see primus], former, first.

pristinus, a, um, adj. [cf. priscens], former, earlier; n. pl., in pristina, to its former state, i.e. as of old, 424 n.

prō, prep. with abl. [prō, prae, etc.], before, in front of; on behalf of, for; in return for; in place of, for; pro se quisque, each doing his best, 552 n.

prō-āvus, i, m. great-grandfather, ancestor.

prōbo, āre, āvi, ātum, tr. v. [probus], approve of, assent to.

prō-cedo, ēre, cessi, cessum, intr. v. go or come forth, advance.

prō-cēres, un, m. pl. (rare in sing. procer), [pro], the leading men, chiefs.

prōcūl, adv. [id.], from afar, afar off.

prō-culo, āre, āvi, ātum, tr. v. [calco], trample upon.

prō-curro, ēre, excurri or curri, cursum, intr. v. run forward.

prō-cursus, ēs, m. a sallying forth, onward course, charge, onset.

prō-cus, ī, m. [cf. precor], wooer, suitor.

prō-dō, ēre, xidi, xitum, tr. v. bring forth; proclaim, disclose, betray.

prō-dūco, ēre, xī, xitum, tr. v. lead forward; bring forth, produce.

proelium, ii, n. battle, fray.

profanus, a, um, adj. [pro, fanum, before, i.e. outside the temple], not sacred, profane, unholy.

prō-féro, ferre, tuli, látum, tr. v. bring forth or out; extend; defer, put off, 595.

prō-fundo, ēre, xului, xitum, tr. v. pour forth tears.
VOCABULARY.

pró-fundus, a, um, adj. deep; subst. prófundum, i, n. the deep, of sea, 263.

pró-grédiör, grédi, gressus, intr. dep. v. [gradior], advance.

pró-iicio, ère, ièci, iectum, tr. v. [iacio], throw forth or away, let fall, 256.

próles, is, f. [pro, rt. ol in ad-ol-esco], offspring, child, descendant, son.

pró-lúdo, ère, si, sum, intr. v. play or practice beforehand, prelude.

pró-luo, ère, lui, lútum, tr. v. wash forth or away, wash down.

prómissum, i, n. [promitto], promise.

pró-mitto, ère, nisi, missum, tr. v. promise, betroth.

próbago, inis, f. [pro, rt. pag in πυγμα, pango, etc.], slip, shoot; offspring, child, posterity, race, stock.

próperè, adv. [properus], hastily.

própero, ère, avi, átum, tr. and intr. v. [id.], hasten, haste to bring, 425.

próperus, a, um, adj. [rt. par, muke, cf. paro, pario], quick, speedy; ready, eager, 85.

própinquo, ère, avi, átum, tr. and intr. v. [propinquus, cf. prope], bring near, draw near.

própir, ius, comp. adj. [prope], nearer; sup. proximus, nearest; of way, shortest.

própius, comp. adv. fr. prope, nearer.

propter, prep. with acc. [id.], near; on account of.

pró-sèquor, sèqui, sècútus, tr. dep. v. accompany, attend.

pró-spício, ère, spexi, spectum, tr. and intr. v. [specio in comp.], look forwards or forth, gaze; look forth upon, see from a distance.

pró-sùm, pródesse, prófni, intr. irreg. v. be useful, of service, avail, with dat. or absol.

pró-tendo, ère, di, sum and tumb, tr. v. stretch forth, extend.

pró-tério, ère, trivi, tritum, tr. v. tread under foot, trample down.

pró-tereo, ère, ui, itum, tr. v. scare away, terrify.

pró-vénio, ère, vèni, ventum, intr. v. come forth; come to pass.

pró-volvo, ère, volvi, vòltum, tr. v. roll forwards or prostrate.

proximus, see propior.

púber and púbes, éris, adj. [rt. pu, beget, cf. puer], of ripe age, adult; of plants, downy, 413.

púdet, ère, nit or itum est, tr. and intr. v. make ashamed, it shames one; acc. of person, gen. of cause.

púdor, òris, m. [pudet], sense of shame, shame.
puer, ēri, m. [see pubes], boy; as adj. in appos. young, 943.
pugna, ae, f. [rt. pug, cf. pugnus, pugil, pungeo], fight, battle, fray, combat.
pugnus, i, m. [id., cf. πολος], fist.
pulcher, chra, chrum, adj. beauteous, fair; comp. pulchrior, sup. pulcherrimus.
pulso, āre, āvi, ātum, tr. freq. v. [pello], push, strike, beat, batter walls; spurn, insult gods, 286.
pulsus, īus, m. [id.], a pushing, stamping; tread or tramp of feet or hoofs.
pulverulentus, a, um, adj. [pulvis], dusty: in a whirl of dust, 463.
pulvis, eris, m. (f. in Proper.
tius), dust.
pŭmex, ìcis, m. (f. in Catullus), [? rt. pu, rotten, cf. puteo], pumice stone; any porous rock.
pŭnicēus. a, um, adj. [Punicus, prop. of Phoenician purple], purple-coloured, scarlet, crimson.
purpūrēus, a, um, adj. [purpura, πορφυρα], purple-coloured, purple.
pūrus, a, um, adj. [rt. pu, cleanse], clean, pure, spotless; of plain, open, 771.
pūto, āre, āvi, ātum, tr. v. [id., lit. cleanse, not class.], value, esteem as, consider, think.
quā, adv. [abl. f. of qui], by which road, where.
quā-cumquē, adv. by whatsoever way, wherever.
quădrī-iūgus, a, um, adj. [quattuor, iugum], yoked in a team of four; with currus, four-horse chariot.
quaero, ēre, sivi or ii, situm, tr. v. seek, search for; woo and win, 80 n.
quaeso, ēre, ivi or ii, tr. v. [old form of quaero], beg, pray, usu. parenthetical.
quālis, e, pron. adj. [quis], interrog. of what sort? rel. (correl. to talis), of such a sort, such as, as; qualis ubi or cum, like as when.
quam, adv. [qui], in compar.
sions, than.
quam-quam, conj. although.
quando, adv. and conj. rel. and interrog. when; indef. at any time, at times, ever.
quantum, adv. [quantus], as much as, 19 n.
quantus, a, um, adj. [quam], how great; correl. with tan.
tus, as, such as; huye as, 701.
quasso, āre, āvi, ātum, tr. freq. v. [quatio], shake or toss violently, shatter.
quăter, num. adv. [quattuor], four times.
quātio, ēre, quassum, tr. v. shake, brandish; toss plumes; drive, urge on horses, 338.
-que, enclitic conj. [cf. τε], and; = when, 251 n.; que .. que (or et), both .. and.
VOCABULARY.

qui, quae, quod, gen. cuîns,
I. rel. pron. who, which, what, that; with subj. causal, seeing that, because, since he, etc.; consec. = ut is, such as to. II. interrog. adj. who? which? what?
III. indef. adj. any, some.
quiă, conj. [qui], because.
qui-cumquê, quaecumque, quodenunque (also sep. and in tmesis, e.g. 61), rel. pron. whoever, whatever.
quid, neut. acc. of quis as adv. why? how?
quidem, adv. indeed.
quîes, étis, t. [cf. këwa, lie], rest, quiet, repose.
quiesco, êre, quièvi, quiëtum, intr. v. [quies], rest, repose.
quiëtus, a, um, part. of quiesco as adj. at rest, peaceful, quiet.
quînquê, card. adj. [πλντε], five.
quippê, adv. and conj. [qui, suffix pe, cf. nempe], certainly, assuredly; because.
quïs, quid, interrog. pron. who? which? what? loosely for uter, which of two, 719 n.; quid, why, how, see above.
quïs, quà, quid, indef. pron. any, some.
quïs-quam, quacquam, quicquam or quidquam, indef. pron. any, anyone, anything, in neg. or virtual neg. sentences.
quïs-quê, quaeque, quidque or quicque (adj. quodque), indef. pron. whoever it be, each, every.
quïs-quïs, quicquid or quidquid (adj. quodquod), rel. pron. whoever, whatever.
quô, adv. [qui], relat. and interrog. for which reason or purpose, wherefore, to what end, why; to which place, whither.
quô-cumquê, adv. whithersoever, often in tmesis, 203.
quôd, conj. [qui], that, in that, because; wherefore, why; nihil est quod, there is no reason why, 11 n.
quondam, adv. [quom = cum, suffix, dam], at a certain time, once, formerly; indef. at times, oft.
quôniam, adv. [quom = cum, iam], seeing that, since.
quôque, adv. also, too.
quôtiens, adv. [quot], how often; as often as.
râdïus, ii, m. [cf. radix, ramus], ray, beam.
râdïx, îcis, f. [pââïs, cf. pîsα, ramus], root of plant, usu.pl.
râpïdus, a, um, adj. [rapiö], tearing along, swift.
râpio, êre, râpui, raptum, tr. v. [rt. ârï, cf. ârπâçω], seize and carry off, snatch away, ravish, snatch up, seize; hurry along.
rêbellis, c, adj. [re, bellum], renewing the war, rebellions.
re-câleo, ère, intr. v. be hot again, 35 n.

re-cédo, ère, cessi, cessum, intr. v. fall back, retire, withdraw, retreat.

re-cido, ère, di, sum, tr. v. [caedo], cut or hew away.

re-clíno, ère, ávi, átum, tr. v. [cf. klíno, clivus], make to lean back or against.

re-clúdo, ère, si, sum, tr. v. [claudio], throw open, reveal.

re-cumbo, ère, cúbui, cúbítum, intr. v. lie down again; rest upon, i.e. depend upon, 59.

re-curso, áre, intr. freg. v. [re-curro], come or hasten back.

re-cusó, ère, ávi, átum, tr. and intr. v. [causa], decline, refuse; repudiate pledge.

red-do, ère, didi, ditum, tr. v. give or put back; restore; bestow, give; pass. of light, dawn again on, 669.

red-eo, ère, ii, itum, intr. v. go or come back, return.

re-dúco, ère, xi, ctum, tr. v. lead or bring back; draw or swing back axe.

re-fello, ère, felli, tr. v. [fallo], disprove, refute.

re-féro, referre, rettúli (or rêtúli), rclátum, tr. irreg. v. bear or carry off or back; carry back or deliver message; beat back, drive away, 37, 495; arma, take up arms again, 185; oculos, turn eyes to, 657 n.; recall to memory, 348; se fertque refertque, flits to and fro, 566.

re-ficio, ère, fécii, lectum, tr. v. [facio], remake, restore; refresh, recruit.

re-fúgio, ère, fugi, intr. v. flee back or away.

re-fúto, ère, ávi, átum, tr. v. [cf. confuto, futilis], check, drive back; rebut, refute.

régina, ae, f. [rex], queen.

regnum, i, n. [id.], kingdom, realm.

rego, ère, xi, ctum, tr. v. keep straight, guide, conduct; rule, govern.

rēligio, onis, f. [rt. lig, bind], reverence for the gods, piety; conscientiousness; sanctity; majesty, 182.

re-linquo, ère, liqui, lictum, tr. v. leave behind, abandon.

re-lūceo, ère, xi, intr. v. shine back, blaze out.

rē-mitto, ère, misi, missum, tr. v. send back; loosen, slacken reins, arms, etc.; me r., I unbend, bow to thy will, 533.

rē-mūgio, ère, intr. v. re-echo with bellowing, resound.

reor, rēri, rātus, intr. dep. v. [cf. ratio], think.

rēpens, ntis, adj. sudden.

rēpertor, āris, m. [reperio], discoverer, designer, author.

rē-peto, ère, ivi or ii, itum, tr. v. seek again; recall.

rē-pōno, ère, pōsui, pōsitum, tr. v. replace, restore; repay, render.

rē-posco, ère, tr. v. demand or ask back or as due.
VOCABULARY.

rē-primo, ēre, pressi, pressum, tr. v. [premo], keep or hold back, check.

rē-quīēs, ētis, f. (acc. ētem or iem, abl. ete or e), repose from labour, rest, respite.

rēs, rēi, f. a thing, object, event, etc.; pl. the issue of war, 43; fortunes, 148, etc.; misfortunes, 665; task, 227.

rē-scindo, ēre, scēdī, scissum, tr. v. cut or break off or open.

rē-sēro, āre, āvi, ātum, tr. v. unlock, open.

rē-sōno, āre, āvi, tr. and intr. v. resound, make to resound.

rē-spīcīo, ēre, spēxi, spectum, tr. and intr. v. look back to or at; have regard to, 43.

rē-splendeō, ēre, intr. v. shine brightly.

rē-spongeo, ēre, ndi, nsum, tr. v. reply, answer.

re-sponsō, āre, tr. freq. v. [respondeo], re-echo, 757 (sense of answer not class.).

responsūm, i, n. [id.], answer, reply.

re-stō, āre, stīti, intr. v. be left, remain.

rē-tēgo, ēre, xi, ētum, tr. v. uncover, expose, reveal.

rē-tексо, ēre, xui, xītum, tr. v. unweave.

rē-torqueō, ēre, si, ētum, tr. v. twist or bend back, turn back; roll back robe; reverse, change.

rē-tracto, āre, āvi, ētum, tr. v. handle again; recall promise; absol. draw back, refuse.

rē-velleō, ēre, velli, vulsum, tr. v. pull or tear away or back; part. revulsus, torn open by spear, 98.

rē-vincio, īre, nxi, ētum, tr. v. bind back, fasten.

rē-vulsus, part. of revello.

rex, rēgis, m. [rego], king, monarch, prince.

Rhoetēius, a, um, Rhoeteian, of Rhotem, a city and promontory in Troas, now Cape Barbieri; hence Trojan, 456.

rigidus, a, um, adj. [rigeo], stiff, rigid.

rigō, āre, āvi, ētum, tr. v. [cf. βρέχω], wet, bedew.

ripa, ae, f. bank of stream.

ritē, adv. [cf. ritus], prop. according to religious usage, hence duly.

ritus, ūs, m. religious usage, sacred rites.

rōbur or rōbor, ēris, n. [cf. ῥόδον, ῥόμη], a hard tree or wood, esp. oak (783, of oleaster).

Rōma, ae, f. Rome.

Rōmanus, a, um, adj. [Roma], of Rome, Roman.

rōro, āre, āvi, ētum, tr. and intr. v. [ros], drop dew, bedew; rorantia sanguine, bedewed with blood, 512.

ros, rōris, n. dew.

rōsa, ae, f. [cf. ῥόδον], a rose.
rōsēus, a, um, adj. [rosa], rosý.

rōta, ae, f. wheel.

rūbeo, ēre, intr. v. [ruber], be or grow red, blush.

rūber, bra, brum, adj. [cf. ē-puθpós], red, ruddy.

rūbor, òris, m. [rubeo], redness; a blush.

ruīna, ae, f. [ruo], downfall, ruin, havoc.

riimor, òris, m. [ru.], sound, cf. raucus, rude], hearsay, rumour.

rumpo, ēre, rūpi, ruptum, tr. v. break, burst, tear, rend; burst or tear through; break off task; pass. burst with rage, 527.

ruo, ēre, rui, rūtum (f. part. ruiturus in Ov.), tr. and intr. v., intr. fall, rush; rush forward, hasten forth; fall backwards, 291; tr. overthrow.

rursus, adv. [re, versus], again.

Rūtūli, òrum, m. pl. Rutulians, ancient people of Latium, whose capital was Ardea; adj. Rūtūlus, a, um, Rutulian.

sācro, āre, āvi, ātum, tr. v. [id.], dedicate to a deity, consecrate, hallow.

saecūlum, i, n. a generation; per saecula, through the ages.

saepē, adv. often.

saepio, īre, psi, ptum, tr. v. hedge or hem in.

saetīger, ēra, ērum, adj. [saeta, gero], bristly.

saevio, īre, ītum, intr. v. [saevus], rage, be frantic.

saevus, a, um, adj. roused to fury, fierce, angry, cruel; dire, dreadful.

sāgitta, ae, f. arrow, shaft; arrow wound, 746.

salsus, a, um, adj. [sal], salted, salt.

saltus, ûs, m. [salio], a leap, bound.

sălūber or sālūbris, bris, bre, adj. [salus], health-giving.

sălūs, ûtis, f. [cf. salvus], health, safety; hope of safety, 653.

sălūto, āre, āvi, ātum, tr. v. [salus], wish health to, greet.

sancio, īre, nxi, netum, tr. v. [cf. sacer], sanctify; hence decree, sanction.

sanctus, a, um, part. of sancio as adj. holy, sacred.

sanguīnēus, a, um, adj. [sanguis], bloody, bloodstained; crimson.

sanguis, inis, m. blood.

sāta, see sero.

sātis, adv. [cf. ÿνv], sufficiently, enough.
Sārturnius, a, um, adj. of Saturn; Sārurnia, ae, f. (of Juno), daughter of Saturn.

Sārurnus, i, m. [sero, sow], Saturn, myth. king of Latium, god of agriculture and civilization; identified with Gr. Kpôvos, and so father of Jupiter, Pluto, Neptune, and Juno.

satus, part. of sero.

sauclius, a, um, adj. wounded.
saxum, i, n. rock.

scālæ, ārum, f. pl. [scando], scalling-ladder.

scelèrātus, a, nm, part. of scelero, as adj. wicked; guilty.
scepērum, i, n. [σκῆπτρον], sceptre.

scē-lícet, adv. [scire licet, one may know], of a surety, evidently.

scindo, ĕre, scīdi, scissum, tr. v. [cf. σχίζω], tear, rend.

scintilla, ae, f. [cf. σκίνθρη], sparkle.

scio, scire, scīvi, scītum, tr. v. [rt. sci, divide, distinguish, cf. scindo], know, understand.

scōpūlus, i, m. [σκόπελος], projecting rock, crag, cliif: stone.

scūtum, i, n. [cf. σκυτός], shield (oblong, of leather-covered wood).

sē, or sēē, gen. sī, reflex. pron. himself, herself, itself; themselves; secum, with himself, etc.

sēco, ēre, cni, etum, tr. v. [cf. scindo], cut, cleave through.

sēcundus, a, um, adj. [sequor], lit. following; hence next, second; or of wind, etc. following, favouring.

sēcūris, is, f. (acc. iun or em, abl. i), [scoo], axe.

sēcus, adv. [sequor, lit. following], otherwise.

sēd, conj. but, yet.

sēdeo, ĕre, sēdi, sessum, intr. v. [cf. sedes, κεδαι], he seated, sit; of bird, perch.

sēđēs, is, f. [sedeo], seat; abode.

sēdo, ĕre, āvi, ātum, tr. v. [id.], calm, quiet; part. sēdātus, a, um, as adj. tranquil, composed.

sēgēs, ētis, f. cornfield; harvest, crop.

segnis, e, adj. slow, sluggish; comp. -nior.

segnīter (rarely segnē), adv. [segnis], slowly, lazily; comp. segnius.

sēmēl, adv. [cf. simul, similis; rt. sam, together, cf. συμ], once, once for all.

sēmi-ānīmis, e, adj. (quadri-syll. 356 n.), [animus], half alive, half dead.

sēmi-nēcis, is (not in nom. sing.), adj. [nex], half dead.

sēmi-vir, viri, m. adj. half man, i.e. unmanned; emasculate, 99.

sēmpēr, adv. [cf. semel], always.
sénecta, ae, f. [senex], old age.
sénex, sénis, adj. old, aged: comp. senior; as subst. sénex, is. c. old man or woman; comp. senior, an elderly person.
sensus, īs, m. [sentio], sense, feelings.
sententia, ae. f. [id.], a way of thinking, opinion, feeling.
sentio, īre, sensi, sensum, tr. v. discern by the senses, perceive, feel.
septem-plex, īcis, adj. [plico], sevenfold.
sepulcrum, i, n. [sepelio], grave, tomb.
sequor, sequi, sequitus, tr. and intr. dep. v. [ὑπομεν], follow; pursue, chase; follow up, press on, attack; aim at, 354; ensue, result, attend, 153, 912.
Sērestus, i, m. a Trojan warrior.
Sergestus, i, m. a Trojan warrior.
sermo, ēnis, m. [sero, joyn], conversation, discourse, speech, language.
sēro, ēre, sēvi, sātum, tr. v. sow, plant; beget; part. sātus, with abl. begotten by, hence son or daughter; sata nocte, daughter of Night; sāta, ērum, n. pl. standing corn, crops.
serpens, utis, c. [serpo], serpent, snake.
serpo, ēre, psi, ptum, intr. v. [cf. ἐρπω, repo], creep, crawl.
sī-ve or seu, conj. or if; sive (sei) ... sive (sei), if ... or if, whether ... or.

sōcer, ēri, m. father-in-law.

sōcio, āre, āvi, ātum, tr. v. [socīus], associate, ally; give in marriage, 27.

sōcius, ī, m. [rt. of sequor], an ally, comrade.

sōl, sōlis, m. [cf. σέλας, ἔλεος], the sun; personified, 176.

sōleō, ĕre, ītus, intr. semi-dep. v. be accustomed, wont.

sōllum, ii, n. [rt. of sedeo, cf. sōlum, sella, etc.], seat, esp. throne.

sōlemnis, e, adj. [sollus = totus, annus, prop. annual], vended, usual.

sōlīcito, āre, āvi, ātum, tr. v. [solicitūs], move violently; work to and fro, worry at, 404.

sōlor, āri, ātus, tr. dep. v. comfort, console.

sōlum, i, n. ground, soil.

sōlus, a, um, gen. īus, adj. alone.

solvō, ĕre, solvi, sōlūtum, tr. v. [se-luo, unbind], loosen; let loose.

somnus, i, m. [for sōnus, cf. sopor, ἵπνος], sleep.

sōnitus, īus, m. [sono], noise, sound, roar; utterance.

sōno, āre, ui, ītum, tr. and intr. v. make a noise, sound; of owl, screech, hoot; of bird, twitter; of twigs, crackle; tr. utter; vaunt; part. sonans, clamorous, screaming, 248.

sōnōrus, a um, adj. [sonor], sounding, noisy.

sōnus, i, m. [sono], noise, sound, scream.

sōror, ōris, f. sister.

sors, rtis, f. a lot; one's fate, fortune; the fortune of war, 932.

sortior, īri, ītus, tr. dep. v. draw lots for; seek to gain by chance, seek to win, 920.

spargo, ĕre, rsi, rsumi, tr. v. [cf. σπειρῳ], scatter, sprinkle.

spātium, ii, n. [rt. spa, draw, cf. σπάω, Eng. span, etc.], room, space; distance; portion of the lists, 129.

spēcimen, īnis, n. [specio in aspicio, etc.], mark, token.

specto, āre, āvi, ātum, tr. freq. v. [id., cf. σπέρμα], behold, gaze at, watch.

spēcūlātor, īris, m. [speculor], spy, scout.

spēro, āre, āvi, ātum, tr. v. [spes], hope for, expect.

spēs, ēi, f. hope.

spīcūlum, i, n. dim. [rt. spī, sharp, cf. spica], dart, javelin, arrow.

spīra, ae, f. [σπείρα], coil of serpent.

spīritus, īus, m. [spiro], breath, breeze, blast.

splendeo, ĕre, intr. v. shine, gleam; part. splendens, gleaming.

spōlio, āre, āvi, ātum, tr. v. [spoliūm], strip, despoil, rob of.
spōlium, iī, n. [cf. σκύλον], arms or armour stripped from a foe, spoil, trophy.

spondeo, ēre, spōpondi, spongum, tr. v. [cf. σπένω, σπονδῇ], promise solemnly, pledge oneself.

spūmo, āre, āvi, ātum, intr. v. [spuma], foam, froth; part. spumans, foaming.

spūmōsus, a, um, adj. [id.], full of foam, foaming.

squaλeo, ēre, ui, intr. v. [squalor], be stiff or rough with anything; squalentem auro, stiff with scales of gold.

stagnum, i, n. [cf. rēnayos], pond, tank.

stātus, ēre, ui, ātum, tr. v. [status, fr. sto], set up, place, set; loco statuit, checked, 506.

sternax, ācis, adj. [sterno], that throws its rider, restive, 364 n.

sterno, ēre, strāvī, strātum, tr. v. (cf. στρεφννμι, strages, etc.), spread out, strew; lay low, prostrate.

Sthēnēlus, i, m. a Greek warrior.

strīgus, pis, c. [see 208 n.], stock, stem, race, family.

sto, stāre, stēti, stātum, intr. v. [rt. sta, stand, cf. ὅστημι], stand; of spear, stand fixed; of blood, be stanch ed, 422; of sky, be columnned with dust, 408 n.; with inf. it is my purpose to, 678 n.

strāges, is, f. [sterno], overthrow, destruction, carnage.

strīdō, ēre, and strīdeo, ēre, di, intr. v. make a grating noise, creak, whizz, whistle, whirr.

strīdor, ōris, m. [strīdeo], a creaking noise, buzzing, whir.

strīdūlus, a, um, adj. [id.], whizzing, creaking, etc.

stringo, ēre, inxi, itum, tr. v. [rt. strig, squeeze, cf. strangulo], draw tight; strip off; draw sword.

struō, ēre, xi, ctum, tr. v. [cf. sterno], pile up, arrange; contrive, devise.

stūdium, ii, n. [studeo], zeal, eagerness.

stūpeo, ēre, ui, intr. v. be amazed, stand in amaze.

Stygius, a, um, adj. [Styx], Stygian, of the Styx, the chief river in the lower regions.

suādeo, ēre, si, sum, tr. and intr. v. [cf. suavis], advise, persuade.

sūb, prep. [cf. ἅπα]. I. with abl. under, beneath; deep in, 950; at the foot of, near; sub ipsa acie, close on the very line of battle, 811. II. with acc. after verbs of motion, under, below; down to, 14; sub umbras, to the shades below, 952; near to, up to, to, 579.

sub-dō, ēre, dīdi, ditum, tr. v. place beneath.
**VOCABULARY.**

sub-eo, ire, ii, itum, tr. and intr. v. come or go under or up to; of cavalry, ride up, 408; come to the help of; take the place of, 471; of stone, get beneath, i.e. raise, 899. subitus, see below.

sub-iicio, ire, ieci, iectum, tr. v. [iacio], throw or place under or near; ignem, hinder a flame, 66; se in equos, sitting themsele on their steeds, 288.

sub-igo, ire, egi, actum, tr. v. [ago], overcome, conquer; force, compel.

subito, adv. [subitus], suddenly.

subitus, a, um, part. of sub eo, as adj. sudden, unexpected.

sub-labor, i, lapsus, intr. dep. v. sink down; of old age, steal upon or undermine, 686.

sublatus, part. of tollo.

sublimis, e, adj. lofty; standing at one’s full height, 788.

sub-mitto, ire, misi, missum, tr. v. lower, make to droop; furorem, control wrath, 832; part. submissus, a, um, as adj. lowered, low, humble, submissive, 807.

sub-rideo, ire, si, intr. v. smile gently.

subsidiwm, ii, n. [subsido], milit. reserves; aid, help.

sub-sido, ire, sedi, sessum, intr. v. sit or crouch down, sink down.

sub-sisto, ire, stiti, intr. v. stand still, halt, pause.

subter, prep. with acc. or abl. beneath.

sub-v ominous, ire, vemi, ventum, intr. v. come to the aid of; with dat.

succedo, ire, cessi, cessum, intr. v. go under, enter; go up to; be raised to the gods, 235.

successus, ßs, m. [sucCEO], happy issue, triumph, success.

suc-cido, ire, cidi, intr. v. [cado], sink down, fall.

suc-cingo, ire, nxi, nctum, tr. v. gird up, gird.

suc-curro, ire, curri, cursum, intr. v. hasten to the help of, succour, help.

Sücro, önís, m. a Rutulian warrior.

sucus, i, m. [cf. sugo], juice, sap.

südor, óris, m. [súdo], sweat.

suf-ficio, ire, feci, factum, tr. and intr. v. [sub, facio], tr. afford, supply; intr. be sufficient, be strong enough, suffice.

sum, esse, fui, irreg. intr. v. be, exist.

summa, ae, f. [summus], the main thing, chief point; the most important part, 572 n.

summus, see under superus.

sümo, ire, mpi, mptum, tr. v. [for sub-imo, fr. emo], take up, take; exact penalty.

süper, adv. [cf. 1πέρ], above, in addition.

süperbus, a, um, adj. [cf. super, 1πέρβης], haughty, proud.
super-immineo, āre, intr. v. overhang, tower above.
supēro, āre, āvi, ātum, v. [super], intr. have the mastery, prevail; survive, remain over; tr. surpass, vanquish.
superstitio, ōnis, f. [super, sto], excessive religious fear, superstition; an object of reverential awe, 817.
supērus, a, um, adj. [super], that is above, upper, higher; subst. Supēri, ōrum, m. pl. the Gods above; comp. supérior; sup. (1) suprēmus, a, um, highest, topmost; last; ad supremum, to the final issue, 803 n.; and (2) summus, a, um, (i.) uppermost, topmost, the top of; summa oscula, the edges of his lips, 434; s. corpus, the surface of his body, 376; (ii.) greatest, utmost.
super-vēnio, īre, vēni, veniument, intr. and tr. v. come upon or over.
supplex, īcis, adj. [sub, plico], submissive, suppliant; subst. a suppliant.
supplīciter, adv. [supplex], humbly, submissively.
suprá, adv. and prep. with acc. [superus], above.
sūra, ae, f. calf of leg.
suro, ēre, surrexi, surrectum, intr. v. [sub, rego], arise, rise.
sūs, sūis, c. [ūs], swine, hog, sow.
sus-cito, āre, āvi, ātum, tr. v. [subs = sub], lift up, raise; aronse, incite; awaken carnage, 499.
sus-pendo, ēre, di, sum, tr. v. [id.], hang up.
suscipio, ēre, spexi, spectum, tr. and intr. v. [sub, specio, only in comp.], look up or up at.
sustento, āre, āvi, ātum, tr. freq. v. [sustineo], hold up, support; rally, 662.
sus-tineo, ēre, tinui, tentum, tr. v. [subs = sub, teneo], hold up, sustain.
sustulī, perf. of tollō.
sūtūlis, e, adj. [suo], sewed together, well stitched, 273.
suus, a, um, reflex. poss. pron. [se, sui], of himself, etc., his, her or its own; sui, his own men, 312; di sui, the gods he served, 540.
Sybaris, īs, m. a Trojan warrior.
tabeo, ēre, intr. v. [cf. tabes], waste away; of cheeks, be worn, bloodless, 221.
tābulātum, ī, n. [tabula], floor, story of house.
Taburnus, i, m. small mountain range between Samnium and Campania, 715.
tāceo, ēre, cui, citum, intr. v. be silent.
tācitus, a um, part. of tacceo as adj. silent, in silence.
tālis, c, adj. [cf. τὰλακος], of such a kind, such, like h m,
etc.; talin for tali-ne, by apocope, 874.

Tálōs, i.m. a Rutulian warrior.

tāmen, adv. [tam], yet, however, in spite of that.

Tānāis, is, m. Rutulian warrior.

tandem, adv. [tam, sufix dem, lit. just so far,], at length, at last.

tango, ēre, tētigi, tactum, tr. v. touch.

tanto, adv. [tantis], usu. with comp. by so much.

tantum, adv. [id.], so much; only.

tantis, a, um, adj. [tam], of such size, so great, so much, so grievous; tantum by apocope for tanto-ne, 503.

tardo, ēre, āvi, ātum, tr. v. [tardus], hinder, delay, make slow.

Tartāra, ērum, n. pl. the infernal regions, Tartarus, hell.

Tartāreus, a, um, adj. [Tartarus], Tartarean, infernal.

taurus, i, m. [tāwos], bull.

tectum, i, n. [tego], roof; house.

tēgo, ēre, xi, ctum, tr. v. [cf. Eng. thatch, ōtēγw, German decken], cover; protect; hide, conceal.

tellūs, ūris, f. [cf. terra], the earth; land, ground.

tēlum, i, n. [cf. ὕδεγων], missile, dart, javelin; arrow head, 387.

tēmo, ōnis, m. pole of chariot.

tempestas, ātis, f. [cf. tempus], a season; stormy weather, tempest.

tempto, āre, āvi, ātum, tr. freq. v. [tendo], handle, touch; attack, assual; attempt, essay, endeavour; try, i.e. seek to match, 484.

tempus, ōris, n. [rt. tem, (τέμων), lit. section of time, cf. templum], a portion of time, time, occasion; pl. the temples of head (prop. the right or fatal spot).

tēnax, ācis, adj. [teneo], holding fast; biting, 404.

tendo, ēre, tētendi, tentum and tensum, tr. and intr. v. [cf. τελω, teneo], stretch, extend; hold out hands; strive, press on to; advance against.

tēneo, ēre, tēnui, tentum, tr. v. [cf. τελω, tendo], hold, hold fast, retain, seize, occupy; withhold; enfold, 673; strive to stay, 55.

tēr, num. adv. [tres], thrice.

tergum, i, n. the back of man or beast; a tergo, behind.

tēro, ēre, trivi, tritum, tr. v. [rt. ter, rub, cf. τελω, τρίβω, τερες], rub, chase.

terra, ae, f. [lit. dry land, cf. torreo], the earth; land; personified, 176, etc.

terreo, ēre, ui, itum, tr. v. [cf. τελω], frighten, affright.

terribilis, e, adj. [terreo], dreadful.

terrificus, a, um, adj. [id., facis], fearful.
territo, āre, tr. freq. v. [terreo], terrify, scare.
terror, ōris, m. [id.], dread.
testis, is, c. witness.
testor, āri, ātus, tr. dep. v. [testis], bear witness, testify; call to witness, invoke.
tētē, strengthened form of te, from tu.
Teucrus, a, um, adj. Trojan (so called after Teucer, king of Troy, son-in-law of Dardanus); pl. Teucri, the Trojans.
Thāmýris, is, m. a Rutulian warrior.
Thersílochus, i, m. a Trojan warrior.
thórax, ācis, m. [θωράκ], breastplate, cuirass.
Thrāca, ae, f. [Θρᾴκη] Thrace.
Thýbrinus, a, um, adj. [Thybris, the Tiber], of the Tiber.
Thymbraeus, i, m. a Trojan.
Thýmoetes, ae, m. a Trojan warrior.
tīmeo, ēre, ui, tr. and intr. v. fear; part. tīmens, affrighted.
tinguo, ēre, nxi, nctum, tr. v. [cf. τέγγω], moisten, dip in dye.
tollo, ēre, sustūli, sublātum, tr. v. [cf. tolero, tuli, etc.], lift up, raise; put an end to, remove; sublatisdolis, without guile, 26; se tollere, rise.
Tōlumnius, ii, m. a Latin augur.
tōno, āre, ui, ītum, intr. and tr. v. thunder.
torrentum, i, n. engine for hurling missiles, 922 n.
torpor, ōris, m. [torpeo], numbness, lethargy.
torqueo, ēre, torus, tortum, tr. v. [cf. τρέπω, στρέψω], turn, twist; whirl, brandish, hurl, shoot; sway, govern; tortus, of circle, twisted, i.e. winding, 481.
torris, is, m. [torreo], firebrand.
tortus, part. of torqueo.
tōrus, i, m. bulging mass of muscle, 7 n; couch.
tōt, indecl. num. adj. so many.
tōtīdem, indecl. num. adj. [tot], just so many.
tōtiens, adv. [id.], so often.
tōtus, a, um, gen. ius, adj. all, the whole, universal.
trābālis, e, adj. [trabs], of beams; like a beam, 294.
trabs, trābis, f. a beam.
trāho, ēre, xi, ctum, tr. v. draw, drag, drag along.
trans-ādīgo, ēre, ēgi, actum, tr. v. thrust or drive through, of sword, with doubt. acc., 508; see also 276.
trans-eo, īre, ii, ītum, tr. and intr. v. go or pass by or through.
trans-silio, īre, ui, rarely ivi, tr. and intr. v. [trans, salio], lead across or over; of missile, cleave, 859.
trēmē-fácio, ēre, feci, factum, tr. v. cause to tremble; part. trēmēfactus, trembling.
VOCABULARY. 167

tremecso, ère, tr. and intr. incpt. v. [tremo], begin to tremble.
tremo, ère, ui, intr. v. [cf. τρέμω], tremble, quiver.
tremor, òris, m. [id.], a trembling.
trepidus, ì, um, adj. [rt. in τρεπόω, turn], agitated, trembling; trepidae rerum, terrified about their fortunes, 589 n.
tres, tria, card. adj. [τρεῖς], three.
tristis, e, adj. sad, grievous, severe.
Trōia, ae, f. Troy, city in Phrygia.
Trōiānus, a, um, adj. Trojan; subst. a Trojan.
Trōīugēna, ae, c. adj. [Troia], gigno], Troy-born; as subst. a Trojan.
Trōīus, a, um, adj. Trojan.
Trōs, òis, m. adj. Trojan; subst. a Trojan; Trōēs, the Trojans.
trūcido, ère, ávi, átum, tr. v. [rt. tru in trux (or (?) truncus), caedo], slaughter, massacre.
truncus, a, um, adj. maimed, mutilated.
truncus, i, m. trunk of tree.
tu, tui (pl. vos), pers. pron. [σοῦ], thou; amore tui, by love for thee, 29; with emphatic suffix -te, tute, tete.
tūer, ēri, ītus, (tūtus in Sallust), tr. dep. v. look at, watch; protect, guard.
tūli, perf. of fero.
tum, adv. then.
tūmultus, ìs, m. commotion, tumult, din.
tūmulus, i, m. [tumeo, swell], mound, hillock, hill.
turba, ae, f. [cf. turmina, τοῦρβη], disorder; crowd.
turbidus, a, um, adj. [turba], confused, disordered, troubled, wild; whirling, 283, 685.
turbo, ère, ávi, átum, tr. v. [id.], throw into confusion; dismay, disturb, distract, trouble; break treaty; part. turbātus, disordered, distracted, dazed, etc.
turbo, ìnis, m. [cf. turbo, are], whirlwind, hurricane; whirl; swoop, 855; launching of missile, 320 n.
Turnus, i, m. king of the Rutulians.
turpo, ère, ávi, átum, tr. v. [turpis], defile, besmirch.
turris, is, f. [τοῦρος], tower.
Tusci, ōrum, m. pl. (= Etrusci), the Tuscan or Etruscans, inhabitants of Etruria.
tuus, a, um, pers. pron. [tu], thy, thine; tui, thy kin, thy ancestors, thy friends, etc.
Tydides, ae, m. patron. son of Tydeus, i.e. Diomedes.
tyrannus, i, m. [τυράννος], a despotic sovereign, monarch; prince.
Tyrrhénus, a, um, adj. Tyrrhenian, Etruscan (the Tyrrhenians being a Pelasgian people who emigrated to Italy and formed the parent stock of the Etruscans).

ūbī, adv. rel. indef. and interrogaive, where; when.

ūffens, ntis, m. a Latin warrior.

ullus, a, um, gen. īus, adj. [unus], any iu neg. or virtual neg. sentences.

ultīerīus, us, comp. adj. [obsol. ulter, cf. ultra], farther; sup. ultimus, farthest.

ūltra, adv.[id.], beyond; comp. ultīerius, beyond, farther.

ūltrō adv.[id.], beyond; moreover; beyond what could be expected, hence of his own accord, unprompted, 3 n.

Umber, bri, m. (sc. canis), an Umbrian hound (Umbria being a district in central Italy), 753.

umbra, ae, f. shade, shadow, cloud.

ūmērus, i. m. [cf. ùmos], shoulder.

ūmīdus, a, um, adj. [umeo], moist, damp.

umquam, adv. at any time, ever.

ūn-ānīmus, a, um, adj. [unus], of one mind, with one accord.

uncus, a, um, adj. [uncus, hook, cf. ἄγκων angulus], hooked, crooked, of talons.

unda, ae, f. [rt. nd, be wet; cf. udus, ūdōp, wave.

undīquē, adv. [unde], from or on every side.

undo, āre, āvi, ātum, intr. v. [unda], rise in waves, surge, roll; undans, of reins, flowing, 471.

unguis, is, m. [cf. ūnus], nail; hoof; talon.

ungūla, ae, f. [unguis], claw; hoof.

ūnus, a, um, gen. īus, card. adj. [cf. ēis, olos, alone], one, a single; in unum, together; the one, the only, alone.

urbs, urbis, f. city; = our walls, 34.


usquam, adv. [us, fr. ubi], anywhere.

usquē, adv. [id.], prop. all the way to a place; usque adeo, to such an extent, so very.

ūsus, ús, m. [utor], use, employment, practice.

ūt or āūtī, I. adv. in what manner, how; as, even as, like; as soon as; when; ut primum, as soon as. II. conj. with subj. in order that; so that: although.

ūtor, útī. ľusus, dep. v. with abl. make use of, employ.

ūtrimquē, adv. [uterque], from or on both sides or each side.

vācūus, a, um, adj. [vaco], empty.

vāleo, ēre, ui, ītum, intr. v. [cf. vis], he strong, he
powerful, have power; quid-quid vales, all thy strength, 892; with inf. be able to, 782.

validus, a, um, adj. [valeo], strong, mighty.

vanus, a, um, adj. [for vacus, cf. vaco], empty, void.

variō, āre, āvi, ātum, tr. and intr. v. [varius], change.

vārius, a, um, adj. different, varying, various, manifold, shifting, changeful.

vastus, a, um, adj. [cf. vanus, vacus], empty; immense, vast, mighty.

-ve, enclitic conj. [vel], or; -ve ... ve, either ... or.

vēho, ēre, xi, etum, tr. v. bear, carry.

vēl, conj. [imperat. of volo, lit. choose which you wish], or; vel ... vel, either ... or.

vēlo, ēre, āvi, ātum, tr. v. [velum], cover, veil.

vēlum, i, n. a curtain, veil; usu. pl. a sail.

vēl.ūt or vēlūtī, adv. just as, even as.

vēnantes, see venor.

vēnātor, ōris, m. [venor], a hunter; v. canis, a hound, 751.

vēnēnum, i, n. poison.

vēnērābilis, e, adj. [veneror], revered.

vēnērōr, āri, ātus, tr. dep. v. worship, pay homage to.

vēmio, īre, vēni, ventum, intr. v. [cf. salvo], come; advance; impers. ventum est, he had come, 739 n.

vēnor, āri, ātus, tr. and intr. dep. v. hunt; venantes, hunters.

ventōsus, a, um, adj. [ventus], full of wind, windy.

ventus, i, m. wind.

Vēnus, ēris, f. [cf. veneror], goddess of love; mother of Aeneas by Anchises.

verbēna, ae, f. boughs of laurel, olive or myrtle; sacred boughs, 120.

verber, ēris, n. (nom. acc. and dat. s. not found), usu. pl. lash, whip; beat of wings.

verbum, i, n. [rt. er, cf. ἐρω ρημα], word.

vergo, ēre, tr. and intr. v. bend; of scales, sink, incline, 727.

vēro, adv. [verus], in truth, indeed.

verso, āre, āvi, ātum, tr. freq. v. [verto], turn, bend; of car, drive, 664.

vertex, ēcis, m. [id.], whirlpool; eddy; spire of flame, 673; crown of head, top, crest.

verto, ēre, ti, sum, tr. and intr. v. turn; change, alter; mid. use of pass. wheel round, 462; of feelings, work, 915.

verum, adv. [verus], truly; but in truth.

vērus, a, um, adj. true, real; fair, 694; comp. verior.

vester, tra, trum, poss. pron. [vos], your, yours.

vestīgo, āre, āvi, ātum, tr. v. track out, track.
vestis, is, f. [cf. ἔσθης], clothes, garment, robe.
vēto, āre, ui, ātum, tr. v. forbid.
vētus, ēris, adj. old, aged, of long standing.
vētustas, ātis, f. [vetus], great age of things, age.
via, ae, f. [cf. veho, ῥχος], way, track, course.
vībro, āre, āvi, ātum, tr. and intr. v. set in tumultuous motion, brandish; of hair, curl, 100.
vīcis, (gen., no nom. sing.), vicem, vice, f. change; in vicem, in turn.
vīcissim, adv. [vicis], in turn.
vītīma, ae, f. a sacrifice, victim.
victor, ōris, m. [vinco], a conqueror; as adj. in appos. victoriously.
vǐtōria, ae, f. [id.], victory.
vīdeo, ēre, vidī, visum, tr. v. [cf. ἴδειν], see, mark, look upon; supine, mirabile visum, wonderful to see; pass. videor, seem, appear.
vīncio, ēre, vinxi, vincum, tr. v. bind, fetter.
vīnculum, i, n. [vincio], bond, fetter.
vīnco, ēre, vīci, victum, tr. v. conquer, vanquish, overcome.
vīōlentia, ae, f. [violentus, vis], violence, impetuosity.
vīōlo, āre, āvi, ātum, tr. v. [id.], treat with violence; outrage, profane; stain, 67.
vīr, vīri, m. a man; a hero.
vīrāgo, īnis, f. [vir], martial maid, 468 n.
vīrgīnītās, ātis, f. [virgo], maidenhood, virginity.
vīrō, īnis, f. maiden.
vīrgultum, i, n. [for virguletum, fr. virgula, virga, twig], pl. only, thicket; branches or foliage, 207.
vīrūs, ūtis, f. [vir], manliness, valour; courage.
vīs, vim, vi, pl. vīres, ium, ibus, f. defect. [īs, ἰφόν], pl. usu. of physical strength; strength, force, might, violence, power; vi, forcefully, strongly, 93.
vīscus, ēris, usu. pl. vīscēra, um, n. the internal organs, including heart, lungs, etc.; the vitals.
vīta, ae, f. [cf. vivo, βίος], life.
vīvidus, a, um, adj. [vīvus], full of life, vigorous; eager, 753; undying, 235.
vīvo, ēre, xi, victum, intr. v. [cf. βίος, Eng. quick = alive], live.
vīvus, a, um, adj. [vīvo], alive, living.
vīx, adv. with difficulty, scarcely.
vōcātus, ās, m. [voco], a calling, summons.
vōcīferōr, āri, ātus, tr. and intr. dep. v. [vox, fero], cry aloud, shout.
vōco, āre, āvi, ātum, tr. and intr. v. [cf. ēπός, ēπέων], call, call upon, summon, invoke.
völus, see vulgus.
vōlitō, āre, āvi, ātum, intr. freq. v. [volo, fly], flit or speed to and fro, hasten hither and thither, move swiftly.

volitus, see vulnus.

vōlo, velle, vōlui, tr. and intr. irreg. v. [cf. βοῦλομαι], will, be willing, wish, wish for; part. vōlens, of my free will, willingly.

vōlo, āre, āvi, ātum, intr. v. [cf. velox, volucre], fly.

voltus, see vultus.

vōlūcer, cris, cre, adj. [volo, fly], flying, winged, swift; subst. vōlucris, is, f. a bird.

vōluntas, ātis, f. [volens], will, desire; goodwill.

vōlūto, āre, āvi, ātum, tr. freq. v. [volvo], roll or turn about or over; revolve or turn over in the mind.

volvo, ēre, volvi, vōlūtum, tr. v. roll, turn about.

vos, see tu.

vōtum, i, n. [voveo], a vow; desire, prayer.

vōveo, ēre, vōvi, vōtum, tr. and intr. v. vow to a deity; votas vestes, votive garments, 769.

vox, vōcis, f. [cf. voco], voice, sound, cry; words; voce voco, call aloud upon, 483.

Vulcānius, a, um, adj. of Vulcan, the fire god, son of Jupiter and Juno.

vulgo, āre, āvi, ātum, tr. v. [vulgus], make general or common; spread news.

vulgus (volgus), i, n. (rarely m.), the common people, the public; mass, crowd.

vulnus (vulnus), ēris, n. wound.

vultus (voltus), ľus, m. the countenance, looks, mien.

Zēphyrus, i, m. [Ζήφυρος], gentle west wind, Zephyr.
MACMILLAN’S ELEMENTARY CLASSICS.

Pott 8vo, Eighteenpence each.

The following contain Introductions, Notes, and Vocabularies, and in some cases Exercises:

ACCIDENCE, LATIN, AND EXERCISES ARRANGED FOR BEGINNERS.
By W. Welch, M.A., and C. G. Duffield, M.A.

Aeschylus.—PROMETHEUS VINDECTUS. By Rev. H. M. Stephenson, M.A.


THE INVADION OF BRITAIN. Selections from Books IV. and V., adapted for Beginners. With Exercises. By the same.

SCENES FROM BOOKS V. and VI. By C. Colbeck, M.A.

TALES OF THE CIVIL WAR. By C. H. Keene M.A.

THE GALLIC WAR. Book I. By Rev. A. S. Walpole, M.A.

Books II. and III. By the Rev. W. G. Rutherford, M.A., LL.D.

Book IV. By Clement Bryans, M.A.

Book V. By C. Colbeck, M.A., Assistant Master at Harrow.

Book VI. By C. Colbeck, M.A.


THE CIVIL WAR. Book I. By M. Montgomerrey, M.A.

Cicero.—DE SENECTUTE. By E. S. Shuckburgh, M.A.

DE AMICITIA. By the same.


Curtius (Quintus).—SELECTIONS.—Adapted for Beginners With Notes, Vocabulary, and Exercises. By F. Coverley Smith.

Euripides.—ALCESTIS. By Rev. M. A. Bayfield, M.A.

MEDEA. By Rev. M. A. Bayfield, M.A.


Eutropius.—Adapted for Beginners. With Exercises. By W. Welch, M.A., and C. G. Duffield, M.A.

Books I. and II. By the same.


Gellius (Aulus), Stories from. Adapted for Beginners. With Exercises. By Rev. G. H. Nall, M.A.

Herodotus, Tales from. Atticized. By G. S. Farnell, M.A.


Book XVIII. By S. R. James, M.A., Assistant Master at Eton.

Book XXIV. By W. Leaf, Litt. D., and Rev. M. A. Bayfield, M.A.


Livy.—Book I. By H. M. Stephenson, M.A.

Book V. By M. Alford.

Book XXI. Adapted from Mr. Capes’s Edition. By J. E. Melhuish, M.A.

Book XXII. Adapted from Mr. Capes’s Edition. By J. E. Melhuish, M.A.

SELECTIONS FROM BOOKS V. and VI. By W. Cecil Laming, M.A.

THE HANNIBALIAN WAR. Books XXI. and XXII. Adapted by G. C. Macaulay, M.A.

Books XXIII. and XXIV. Adapted by E. P. Coleridge, B.A.

THE SIEGE OF SYRACUSE. Adapted for Beginners. With Exercises.

By G. Richards, M.A., and Rev. A. S. Walpole, M.A.

LEGENDS OF ANCIENT ROME. Adapted for Beginners. With Exercises. By H. Wilkinson, M.A.


Nepos.—SELECTIONS ILLUSTRATIVE OF GREEK AND ROMAN HISTORY. With Exercises. By G. S. Farnell, M.A.

Vol. I. GREEK LIVES. By H. Wilkinson M.A.

Ovid.—SELECTIONS. By E. S. Shuckburgh, M.A.

MACMILLAN AND CO., LTD., LONDON.
MACMILLAN'S ELEMENTARY CLASSICS—Continued.

Ovid.—EASY SELECTIONS FROM OVID IN ELEGIAIC VERSE. With Exercises. By H. Wilkinson, M.A.
TRISTIA. Book I. By E. S. Shuckburgh, M.A.
Book III. By E. S. Shuckburgh, M.A.

Phaedrus.—FABLES. By Rev. G. H. Nall, M.A.
SELECT FABLES. Adapted for Beginners. By Rev. A. S. Walpole, M.A.

Pliny.—SELECTIONS ILLUSTRATIVE OF ROMAN LIFE. By C. H. Keene, M.A.

LETTERS. I.—XII. By C. J. Phillips, B.A.
Sallust.—JUGURTHINE WAR. By E. P. Coleridge, B.A.
Suetonius.—STORIES OF THE CAESARS. By H. Wilkinson, M.A.

THE FALL OF PLATAEA, AND THE PLAGUE AT ATHENS. From Books II. and III. By W. T. Sutthery, M.A., and A. S. Graves, B.A.

Valerius Maximus.—By C. H. Ward, M.A.
Virgil.—SELECTIONS. By E. S. Shuckburgh, M.A.

BUCOLICS. By T. E. Page, M.A.
GEORGICS. Book I. By T. E. Page, M.A.
Book II. By Rev. J. H. Shirley, M.A.
Book III. By T. E. Page, M.A.
Book IV. By T. E. Page, M.A.

AENEID. Book I. By Rev. A. S. Walpole, M.A.
Book I. By T. E. Page, M.A.
Book II. By T. E. Page, M.A.
Book III. By T. E. Page, M.A.
Book IV. By Rev. H. M. Stephenson, M.A.
Book V. By Rev. A. Calvert, M.A.
Book VI. By T. E. Page, M.A.

[In preparation.]

Xenophon.—ANABASIS. Selections, adapted for Beginners. With Exercises. By W. Welch, M.A., and C. G. Duffield, M.A.
Book I. With Exercises. By E. A. Wells, M.A.
Book I. By Rev. A. S. Walpole, M.A.
Book II. By Rev. A. S. Walpole, M.A.
Book III. By Rev. G. H. Nall, M.A.
Book IV. By Rev. E. D. Stone, M.A.
Book V. By Rev. G. H. Nall, M.A.
Book VI. By Rev. G. H. Nall, M.A.
Book VII. By Rev. G. H. Nall, M.A.

SELECTIONS FROM BK. IV. With Exercises. By Rev. E. D. Stone, M.A.

SELECTIONS FROM THE CYRYSYDASIA. With Exercises. By A. H. Cooke, M.A.

TALES FROM THE CYRYSYDASIA. With Exercises. By C. H. Keene, M.A.

SELECTIONS ILLUSTRATIVE OF GREEK LIFE. By C. H. Keene, M.A.

The following contain Introductions and Notes, but no Vocabulary:—

Cicero.—SELECT LETTERS. By Rev. G. E. Jeans, M.A.

Herodotus.—SELECTIONS FROM BOOKS VII. AND VIII. THE EXPEDITION OF XERXES. By A. H. Cooke, M.A.

Horace.—SELECTIONS FROM THE SATIRES AND EPISTLES. By Rev. W. J. V. Baker, M.A.

SELECT EPODES AND ARS POETICA. By H. A. Dalton, M.A.

Plato.—EUTHYPHRO AND MENENXENUS. By C. E. Graves, M.A.

Terence.—SCENES FROM THE ANDRIA. By F. W. Cornish, M.A., Vice-Provost of Eton.

The Greek Elegiac Poets.—FROM CALLIMACHUS TO CALLIMACHUS.
Selected by Rev. Herbert Kynaston, D.D.

Thucydides.—Book IV. Chs. 1-41. THE CAPTURE OF SPHACTERIA.
By C. E. Graves, M.A.

MACMILLAN AND CO., LTD., LONDON.