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FABULAE FACILES
A FIRST LATIN READER

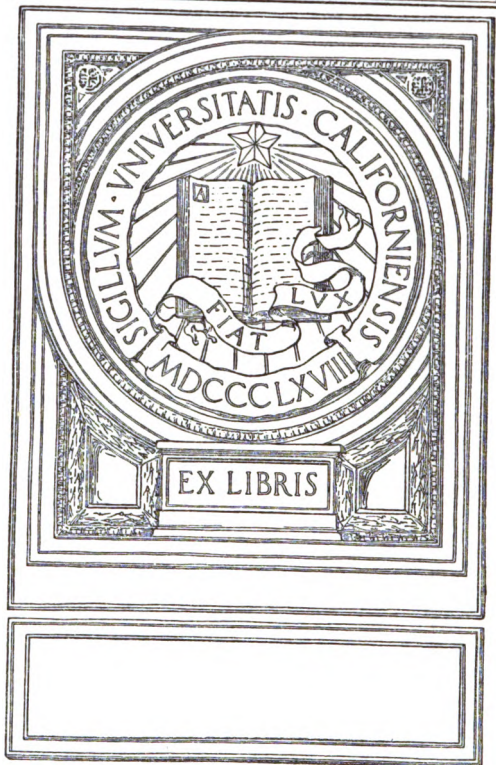
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FABULAE FACILES



THE CARPENTER SHUTTING UP DANAË AND PERSEUS IN THE ARK
AT THE COMMAND OF ACRISIUS

RITCHIE'S
FABULAE FACILES

A FIRST LATIN READER

EDITED WITH NOTES AND A VOCABULARY

BY

JOHN COPELAND KIRTLAND, JR.

Professor of Latin in The Phillips Exeter Academy

AUTHORIZED EDITION

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20

THE LITTLE THAT IS MINE IN THIS LITTLE BOOK

I GRATEFULLY DEDICATE

TO

PROFESSOR JOSEPH HETHERINGTON M'DANIELS

TEACHER AND FRIEND

M252628

PREFACE

SOME time ago a fellow-teacher brought the *Fabulae Faciles* to my notice, and I have since used two of them each year with my class of beginners in Latin with increasing appreciation. Indeed, I know nothing better to introduce the student into the reading of connected narrative, and to bridge the great gulf between the beginner's book of the prevailing type and the Latinity of Caesar or Nepos. They are adapted to this use not merely by reason of their simplicity and interest, but more particularly by the graduating of difficulties and the large use of Caesarian words and phrases to which Mr. Ritchie calls attention in his preface.

Doubtless many American teachers have become familiar with portions of the *Fabulae*, for they have been freely drawn upon in several Latin readers recently published in this country. I venture to hope that those who have made the acquaintance of the work in this way will welcome a complete edition.

In England the little book has had a large use. Its pedagogical excellencies are well summed up in a letter addressed to Mr. Ritchie by the Very Rev. E. C. Wickham, formerly Head-Master of Wellington College, the well-known editor of Horace:—

“It launches the student at once in ancient life. The old classical stories, simply told, seem to me much the best material for

early Latin reading. They are abundantly interesting; they are taken for granted in the real literature of the language; and they can be told without starting the beginner on a wrong track by a barbarous mixture of ancient and modern ideas.

"It combines, if I may say so, very skilfully, the interest of a continuous story, with the gradual and progressive introduction of constructions and idioms. These seem to me to be introduced at the right moment, and to be played upon long enough to make them thoroughly familiar."

In revising Mr. Ritchie's book for the use of American schools it has seemed best to make extensive changes. Long vowels have been marked throughout, and the orthography of Latin words has been brought into conformity with our practice. Many liberties have been taken with the text itself, especially in the latter part, in the way of making it approximate more closely to our rather strict notions of the standards of model prose. A few words and uses of words not found in the prose writers of the republic have been retained, but nothing, it is hoped, that will seriously mislead the young student. I shall welcome any criticism that may lead to further changes in the text in future editions.

The notes are entirely new, and are intended for students who have but just finished the beginner's book or have not yet finished it. Some notes may appear at first sight unnecessary or unnecessarily hard, but the reason for their insertion should be evident when the student begins the reading of classical Latin, the difficulties of which will be less likely to appal the beginner if some of them have been already conquered. I believe it a mistake to postpone all treatment of the uses of the subjunctive, for instance, or of the constructions of indirect discourse until

the study of Nepos or Caesar is begun. Besides, it is easier to neglect notes than to supply them, and the teacher who prefers to do the first reading without much attention to the more difficult constructions will only need to tell his students to disregard certain of my notes—or all of them.

There are no references to the grammars, but syntax has been given such treatment as seemed needed to supplement its treatment in the beginner's book. Teachers will therefore be able to postpone the use of a formal manual of grammar, if they so desire. Those who wish their classes to begin the reading of Latin at the earliest possible moment will find it feasible to use this book as soon as the inflections and the more elementary principles of syntax have been mastered.

In the vocabulary, the derivation or composition and the original meaning of words have been indicated wherever these seemed likely to prove helpful. Principal parts and genitives have been given in such a way as to prevent misunderstanding, and at the same time emphasize the composition of the verb or the suffix of the noun: for example, *abscidō, -cidere, -cidī, -cīsus; aetās, -tātis*.

The lists of works of English literature and of art in which the myths are treated are only suggestive. Occasional readings from the one and exhibitions of representations of the other, either in the form of photographs or by the stereopticon, will not only stimulate interest in the Latin text but aid also in creating in the student a taste for literature and for art.

I planned at first to add some exercises for retranslation, but after careful consideration it has seemed not worth while. Most teachers will prefer not to base com-

position upon the Latin read at this stage, and those who wish to do so will find it an easy matter to prepare their own exercises, or can draw upon the copious exercises prepared by Mr. Ritchie and published separately under the title *Imitative Exercises in Easy Latin Prose*.

In the reading of proof I have had generous help from Dr. F. K. Ball of The Phillips Exeter Academy, Mr. J. C. Flood of St. Mark's School, and Mr. A. T. Dudley of Noble and Greenough's School, Boston. The proof-sheets have been used with the beginner's class in this Academy, and I have thus been able to profit by the criticism of my associate Mr. G. B. Rogers, and to test the work myself. The assistance of my wife has greatly lightened the labor of verifying the vocabulary.

JOHN C. KIRTLAND, Jr.

EXETER, N. H., 7 March, 1903.

CONTENTS

	PAGE
THE MYTHS IN ENGLISH LITERATURE.	xiii
THE MYTHS IN ART.	xv
INTRODUCTORY NOTE.	1
PERSEUS.	2
HERCULES.	8
THE ARGONAUTS.	32
ULYSSES.	48
NOTES.	62
VOCABULARY.	103

LIST OF ILLUSTRATIONS

THE CARPENTER SHUTTING UP DANAE AND PERSEUS IN THE ARK AT THE COMMAND OF ACRISIUS (Vase-painting)	<i>Frontispiece</i>
HERCULES, NESSUS, AND DEJANIRA (Pompeian Wall-painting) <i>Facing</i>	30
MEDEA MEDITATING THE MURDER OF HER SONS (Pompeian Wall-painting)	47
ULYSSES AND CIRCE (Roman Relief)	<i>Facing</i> 60
	xi

THE MYTHS IN ENGLISH LITERATURE

PERSEUS

Hawthorne, *A Wonder-Book: The Gorgon's Head.*

Kingsley, *The Heroes: Perseus.*

Cox, *Tales of Ancient Greece: Medusa, Danaë, Perseus, Andromeda, Akrisios.*

Francillon, *Gods and Heroes: The Adventures of Perseus.*

Kingsley, *Andromeda.*

William Morris, *The Earthly Paradise: The Doom of King Acrisius.*

Lewis Morris, *The Epic of Hades: Andromeda.*

Dowden, *Andromeda.*

Shelley, *On the Medusa of Leonardo da Vinci.*

D. G. Rossetti, *Aspecta Medusa.*

HERCULES

Hawthorne, *A Wonder-Book: The Three Golden Apples.*

Cox, *Tales of Ancient Greece: The Toils of Herakles.*

Francillon, *Gods and Heroes: The Hero of Heroes.*

William Morris, *The Earthly Paradise: The Golden Apples.*

Lewis Morris, *The Epic of Hades: Deianeira.*

Lang's translation of Theocritus, *Idyls* xxiv, xxv.

THE ARGONAUTS

Apollonius of Rhodes, *The Tale of the Argonauts*, translated by Way.

- D. O. S. Lowell, *Jason's Quest*.
 Hawthorne, *Tanglewood Tales: The Golden Fleece*.
 Kingsley, *The Heroes: The Argonauts*.
 Cox, *Tales of Ancient Greece: Phrixos and Hellê, Medeia*.
 Church, *Heroes and Kings: The Story of the Ship Argo*.
 Francillon, *Gods and Heroes: The Golden Fleece*.
 William Morris, *The Life and Death of Jason*.
 Bayard Taylor, *Hylas*.
 John Dyer, *The Fleece*.
 Lang's translation of Theocritus, several of the *Idyls*.

ULYSSES

- Homer, *The Odyssey*, translated by Bryant (verse), William Morris (verse), Palmer (prose), Butcher and Lang (prose).
 Lamb, *The Adventures of Ulysses*.
 Hawthorne, *Tanglewood Tales: Circe's Palace*.
 Cox, *Tales of Ancient Greece: The Lotos-Eaters, Odysseus and Polyphemos, Odysseus and Kirkê*.
 Church, *Stories from Homer: The Cyclops, The Island of Aeolus, Circé*.
 Tennyson, *The Lotos-Eaters*.
 Matthew Arnold, *The Strayed Reveler*.
 Dobson, *The Prayer of the Swine to Circe*.

THE MYTHS IN ART

- Burne-Jones, *Perseus and the Graeae*.
Caravaggio, *Head of Medusa*.
Leonardo da Vinci, *Head of Medusa*.
Canova, *Perseus*.
Benvenuto Cellini, *Perseus*, and *Perseus saving Andromeda*.
Piero di Cosimo, *Perseus and Andromeda*.
Charles Antoine Coypel, *Perseus and Andromeda*.
Domenichino, *Perseus and Andromeda*.
Rubens, *Perseus and Andromeda*.
Giovanni da Bologna, *Hercules and the Centaur*.
Bandinelli, *Hercules and Cacus*.
Guido Reni, *Dejanira and the Centaur Nessus*.
Canova, *Hercules and Lichas*.
Sichel, *Medea*.
Genelli, *Jason and Medea capturing the Golden Fleece*.
Burne-Jones, *Circe*.
L. Chalon, *Circe and the Companions of Ulysses*.
Rivière, *Circe and the Companions of Ulysses*.

Photographs and lantern-slides of all the works mentioned above may be obtained of the Soule Art Company, Boston. The list might have been made much longer, but it seemed likely to prove most helpful if limited to works of which reproductions are so easily obtainable. For the treatment of the myths in ancient art, the teacher is referred to the numerous pertinent illustrations in Baumeister's *Denkmäler*

des klassischen Altertums, or the same editor's *Bilder aus dem griechischen und römischen Altertum für Schüler*, the latter of which contains the cuts of the larger work, and is so cheap and so useful that it ought to lie on the desk of every teacher of Greek or Latin.

INTRODUCTORY NOTE

THE *Fabulae Faciles*, or 'Easy Stories,' are four Greek myths retold in Latin, not by a Roman writer, however, but by an Englishman, who believed that they would afford interesting and pleasant reading for young folks who were just beginning the study of the Latin language. By myth is meant an imaginative tale that has been handed down by tradition from remote antiquity concerning supernatural beings and events. Such tales are common among all primitive peoples, and are by them accepted as true. They owe their origin to no single author, but grow up as the untutored imagination strives to explain to itself the operations of nature and the mysteries of life, or amuses itself with stories of the brave exploits of heroic ancestors.

The most beautiful and delightful of all myths are those that have come down to us in the remains of the literature and the art of ancient Greece and Rome; they are also the most important to us, for many of the great masterpieces of English literature and of modern art have been inspired by them and cannot be understood and appreciated by one ignorant of classical mythology.

Of this mythology the *Fabulae Faciles* give but a small part. If you wish to know more of the subject, you should read Gayley's *The Classic Myths in English Literature*, Guerber's *Myths of Greece and Rome*, or the books by Kingsley, Cox, Church, and Francillon mentioned in the lists on pages xiii and xiv.

PERSEUS

Acrisŭs, an ancient king of Argos, had been warned by an oracle that he should perish by the hand of his grandson. On discovering, therefore, that his daughter Danŕe had given birth to a son, Acrisŭs endeavored to escape his fate by setting both mother and child adrift on the sea. They were saved, however, by the help of Jupiter; and Perseus, the child, grew up at the court of Polydectes, king of Serĭphos, an island in the Aegean Sea. On reaching manhood, Perseus was sent by Polydectes to fetch the head of Medŭsa, one of the Gorgons. This dangerous task he accomplished with the help of Apollo and Minerva, and on his way home he rescued Andromĕda, daughter of Cepheus, from a sea-monster. Perseus then married Andromĕda, and lived some time in the country of Cepheus. At length he returned to Serĭphos, and turned Polydectes to stone by showing him the Gorgon's head; he then went to the court of Acrisŭs, who fled in terror at the news of his grandson's return. The oracle was duly fulfilled, for Acrisŭs was accidentally killed by a quoit thrown by Perseus.

1. *THE ARK*

Haec narrantur a poetis de Perseo. Perseus filius erat Iovis, maximus deorum; avus eius Acrisius appellabatur. Acrisius volebat Perseum nepotem suum necare; nam propter oraculum puerum timebat. Comprehendit igitur Perseum adhuc infantem, et cum matre in arca lignea 5 includit. Tum arcam ipsam in mare coniecit. Danae, Persei mater, magnopere territa est; tempestas enim magna mare turbabat. Perseus autem in sinu matris dormiebat.

2. *JUPITER SAVES HIS SON*

Jupiter tamen haec omnia vidit, et filium suum servare constituit. Tranquillum igitur fecit mare, et arcam ad insulam Seriphum perduxit. Huius insulae Polydectes tum rex erat. Postquam arca ad litus appulsa est, Danae in harenam quietem capiebat. Post breve tempus a piscatore quodam reperta est, et ad domum 15 regis Polydectis adducta est. Ille matrem et puerum benigne excepit, et eis sedem tutam in finibus suis dedit. Danae hoc donum libenter accepit, et pro tanto beneficio regi gratias egit.

3. *PERSEUS IS SENT ON HIS TRAVELS*

Perseus igitur multis annis ibi habitabat, et cum 20 matre sua vitam beatam agebat. At Polydectes Danae magnopere amabat, atque eam in matrimonium ducere volebat. Hoc tamen consilium Perseo minime gratum erat. Polydectes igitur Perseum dimittere constituit. Tum iuvenem ad se vocavit et haec dixit: "Turpe est 25 hanc ignavam vitam agere; iam dudum tu adulescens

es. Quō ūsque hīc manēbis? Tempus est arma capere et virtūtem praestāre. Hinc abī, et caput Medūsae mihi refer.”

4. PERSEUS GETS HIS OUTFIT

Perseus ubi haec audivit, ex Insulā discessit, et post-
 5 quam ad continentem vēnit, Medūsam quaesivit. Diū
 frūstrā quaerēbat; namque nātūram loci ignōrābat.
 Tandem Apollō et Minerva viam dēmōstrāvērunt.
 Prīmum ad Graeās, sorōrēs Medūsae, pervēnit.) Ab hīs
 tālāria et galeam magicam accēpit. Apollō autem et
 10 Minerva falcem et speculum dedērunt. Tum postquam
 tālāria pedibus induit, in āera ascendit. Diū per āera
 volābat; tandem tamen ad eum locum vēnit ubi Medūsa
 cum cēterīs Gorgonibus habitābat. Gorgonēs autem
 mōnstra erant speciē horribilī; capita enim eārum
 15 anguibus omnīnō contēcta erant. Manūs etiam ex aere
 factae erant.

5. THE GORGON'S HEAD

Rēs difficillima erat caput Gorgonis abscedere; eius
 enim cōspectū hominēs in saxum vertēbantur. Propter
 hanc causam Minerva speculum Perseō dederat. Ille
 20 igitur tergum vertit, et in speculum inspiciēbat; hōc
 modō ad locum vēnit ubi Medūsa dormiēbat. Tum
 falce suā caput eius ūnō ictū abscedit. Cēterae Gōrgonēs
 statim ē somnō excitatae sunt, et ubi rem vidērunt, irā
 commōtae sunt. Arma rapuērunt, et Perseum occidere
 25 volēbant. Ille autem dum fugit, galeam magicam in-
 duit; et ubi hōc fēcit, statim ē cōspectū eārum ēvāsit.

6. THE SEA-SERPENT

Post haec Perseus in finis Aethiopyum venit. Ibi Cephæus quidam illō tempore regnabat. Hic Neptūnum, maris deum, olim offenderat; Neptūnus autem monstrum saevissimum miserat. Hōc cottidiē ē marī veniebat et hominēs devorabat. Ob hanc causam pavor animos omnium occupaverat. Cephæus igitur oraculum dei Hammōnis consuluit, atque a deo iussus est filiam monstrō tradere. Eius autem filia, nomine Andromeda, virgō formosissima erat. Cephæus ubi haec audivit, magnum dolorem percēpit. Volēbat tamen civis suos ē tantō periculō extrahere, atque ob eam causam imperata Hammōnis facere cōstituit.

7. A HUMAN SACRIFICE

Tum rex diem certam dixit et omnia paravit. Ubi ea dies venit, Andromeda ad litus deducta est, et in conspectū omnium ad rupem adligata est. Omnes fatum eius deplorabant, nec lacrimas tenebant. At subito, dum monstrum expectant, Perseus accurrit; et ubi lacrimas vidit, causam doloris quaerit. Illi rem totam exponunt et puellam demonstrant. Dum haec geruntur, fremitus terribilis auditur; simul monstrum horribili specie procul conspicitur. Eius conspectus timorem maximum omnibus iniecit. Monstrum magna celeritate ad litus contendit, iamque ad locum appropinquabat ubi puella stabat.

8. THE RESCUE

At Perseus ubi haec vidit, gladium suum eduxit, et postquam talia induit, in aera sublatus est. Tum

dēsaper in mōnstrum impetum subitō fēcit, et giadiō suō collum ēius graviter vulnerāvit.) Mōnstrum ubi sēnsit vulnus, fremitum horribilem ēdidit, et sine morā tōtum corpus in aquam mersit. Perseus dum circum litus 5 volat, reditum ēius exspectābat. Mare autem intereā undique sanguine inficitur. Post breve tempus bēlua rūrsus caput sustulit; mox tamen ā Perseō ictū graviōre vulnerāta est. Tum iterum sē in undās mersit, neque postea vīsa est.

9. THE REWARD OF VALOR

10 Perseus postquam ad litus dēscendit, primum tālāria exuit; tum ad rūpem vēnit ubi Andromeda vineta erat. Ea autem omnem spem salūtis dēposuerat, et ubi Perseus adiit, terrōre paene exarimāta erat. Ille vincula statim solvit, et puellam patrī reddidit. Cēpheus ob 15 hanc rem māximō gaudiō adfectus est. Meritam grātiam prō tantō beneficiō Perseō rettulit; praetereā Andromedam ipsam eī in māttrimōnium dedit. Ille libenter hōc dōnum accēpit et puellam dūxit.) Paucōs annōs cum uxōre suā in eā regiōne habitābat, et in māgnō 20 honōre erat apud omnīs Aethiopēs. Māgnopere tamen mātrem suam rūrsus vidēre cupiēbat. Tandem igitur cum uxōre suā ē rēgnō Cēpheī discessit.

10. POLYDECTES IS TURNED TO STONE

Postquam Perseus ad insulam nāvem appulit, sē ad locum contulit ubi māter ōlim habitāverat, sed 25 domum invēnit vacuam et omninō dēsertam. Trīs diēs per tōtam insulam mātrem quaerēbat; tandem quartō diē ad templum Diānae pervēnit. Hūc Danaē

refūgerat, quod Polydectem timēbat. Perseus ubi haec cōgnōvit, irā māgnā commōtus est; ad rēgiam Polydectis sine morā contendit, et ubi eō vēnit, statim in ātrium inrūpit. Polydectēs māgnō timōre adfectus est et fugere volēbat. Dum tamen ille fugit, Perseus caput Medūsae 5 mōnstrāvit; ille autem simul atque hōc vīdit, in saxum versus est.)

11. THE ORACLE FULFILLED

Post haec Perseus cum uxōre suā ad urbem Acrisī rediit. Ille autem ubi Perseum vīdit, māgnō terrōre adfectus est; nam propter ōrāculum istud nepōtem 10 suum adhūc timēbat. In Thessaliam igitur ad urbem Lārīsam statim refūgit, frūstrā tamen; neque enim fātum suum vītāvit. Post paucōs annōs rēx Lārīsae lūdōs māgnōs fēcit; nūntiōs in omnīs partīs dīmiserat et diem ēdīxerat. Multī ex omnibus urbibus Graeciae ad 15 lūdōs convēnērunt. Ipse Perseus inter aliōs certāmen discōrum iniit. At dum discūm conicit, avum suum cāsū occīdit; Acrisius enim inter spectātōrēs eius certāminis forte stābat.

HERCULES

Hercules, a Greek hero celebrated for his great strength, was pursued throughout his life by the hatred of Juno. While yet an infant, he strangled some serpents sent by the goddess to destroy him. During his boyhood and youth he performed various marvelous feats of strength, and on reaching manhood succeeded in delivering the Thebans from the oppression of the Minyae. In a fit of madness sent upon him by Juno, he slew his own children; and on consulting the Delphic oracle as to how he should cleanse himself from this crime, he was ordered to submit himself for twelve years to Eurystheus, king of Tiryns, and to perform whatever tasks were appointed him. Hercules obeyed the oracle, and during the twelve years of his servitude accomplished twelve extraordinary feats known as the Labors of Hercules. His death was caused unintentionally by his wife Dejanira. Hercules had shot with his poisoned arrows a centaur named Nessus, who had insulted Dejanira. Nessus, before he died, gave some of his blood to Dejanira, and told her it would act as a charm to secure her husband's love. Some time after, Dejanira wishing to try the charm soaked one of her husband's garments in the blood, not knowing that it was poisoned. Hercules put on the robe, and after suffering terrible torments died, or was carried off by his father Jupiter.

12. THE HATRED OF JUNO

Herculēs, Alcēmāe filius, ōlim in Graeciā habitābat. Hic omnium hominum validissimus fuisse dicitur. At Iūnō, rēgīna deōrum, Alcēmānam ōderat et Herculem adhūc infantem necāre voluit. Misit igitur duās serpentis saevissimās; hae mediā nocte in cubiculum Alcēmāe vērunt, ubi Herculēs cum frātre suō dormiēbat. Nec tamen in cūnis, sed in scūtō māgnō cubābant. Serpentēs iam appropinquāverant et scūtum movēbant; itaque puerī ē somnō excitāti sunt.

13. HERCULES AND THE SERPENTS

Īphiclēs, frāter Herculis, māgnā vōce exclāmāvit; sed Herculēs ipse, fortissimus puer, haudquāquam territus est. Parvis manibus serpentis statimprehendit, et collaeārum māgnā vī compressit. Tālī modō serpentēs ā puerō interfectae sunt. Alcēmāna autem, māter puerōrum, clāmōrem audīverat, et marītum suum ē somnō excitāverat. Ille lūmen accendit et gladium suum rapuit; tum ad puerōs properābat, sed ubi ad locum vēnit, rem mīram vidit, Herculēs enim rīdēbat et serpentis mortuās mōnstrābat.

14. THE MUSIC-LESSON

Herculēs ā puerō corpus suum dīlīgenter exercēbat; māgnam partem diēi in palaestrā cōnsūmēbat; didicit etiam arcum intendere et tēla conicere. His exercitātīōnibus vīrēs eiūs cōfirmātae sunt. In mūsicā etiam ā Linō centaurō ērudīebātur (centaurī autem equī erant sed caput hominis habēbant); huic tamen artī minus dīlīgenter studēbat.) Hic Linus Herculem ōlim obiūrgā-

bat, quod nōn studiōsus erat; tum puer Irātus citharam subitō rapuit, et omnibus vīribus caput magistrī infēlicis percussit. Ille ictū prōstrātus est, et paulō post ē vitā excessit, neque quisquam postea id officium suscipere

7165 voluit.

15. HERCULES ESCAPES SACRIFICE

Dē Hercule hacc etiam inter alia nārrantur. Ōlim dum iter facit, in finīs Aegyptiōrum vēnit. Ibi rēx quīdam, nōmine Būsiris, illō tempore rēgnābat; hīc autem vir crudēlissimus hominēs immolāre cōsuēverat. 10 Herculem igitur corripuit et in vincula coniēcit. Tum nūntiōs dīmīsit et diem sacrificiō edīxit. Mox ea diēs appetēbat, et omnia rīte parāta sunt. Manūs Herculis catēnis ferreīs vinctae sunt, et mola salsa in caput eius īnspersa est. Mōs enim erat apud antiqūōs salem et fār 15 capitibus victimārum impōnere. Iam victima ad āram stābat; iam sacerdōs cultrum sūmpserat. Subitō tamen Herculēs māgnō cōnātū vincula perrūpit; tum ictū sacerdotem prōstrāvit; alterō rēgem ipsum occidit.)

16. A CRUEL DEED

Herculēs iam adulēscēns Thēbis habitābat. Rēx Thē- 20 bārum, vir ignāvus, Creōn appellābātur. Minyae, gēns bellicōsissima, Thēbānis finitimī erant. Lēgātī autem ā Minyīs ad Thēbānōs quotannis mittēbantur; hī Thēbās veniēbant et centum bovēs postulābant. Thēbānī enim ōlim ā Minyīs superātī crant; tribūta igitur rēgī Miny- 25 ārum quotannis pendēbant. At Herculēs cīvīs suōs hōc stīpendiō liberāre cōstituit; lēgātōs igitur comprehendit, atque aurīs eōrum abscidit. Lēgātī autem apud omnīs gentīs sāctī habentur.

17. THE DEFEAT OF THE MINYAE

Ergīnus, rēx Minyārum, ob haec vehementer irātus statim cum omnibus cōpiīs in finis Thēbānōrum contendit. Creōn adventum ēius per explorātōrēs cōgnōvit. Ipse tamen pūgnāre nōluit, nam māgnō timōre adfectus erat; Thēbānī igitur Herculem imperātōrem creāvērunt. 5 Ille nūntiōs in omnīs partīs dīmīsit, et cōpiās coēgit; tum proximō diē cum māgnō exercitū profectus est. Locum idōneum dēlēgit et aciem instrūxit. Tum Thēbānī ē superiōre locō impetum in hostīs fēcērunt. Illī autem impetum sustinēre nōn potuērunt; itaque aciēs hostium 10 pulsa est atque in fugam conversa.

18. MADNESS AND MURDER

Post hōc proelium Herculēs cōpiās suās ad urbem redūxit. Omnēs Thēbānī propter victōriam māximē gaudēbant; Creōn autem māgnīs honōribus Herculem decorāvit, atque filiam suam eī in mātrimōnium dedit. Herculēs 15 cum uxōre suā beātam vītam agēbat; sed post paucōs annōs subitō in furōrem incidit, atque liberōs suōs ipse suā manū occīdit. Post breve tempus ad sānitātem reductus est, et propter hōc facinus māgnō dolōre adfectus est; mox ex urbe effūgit et in silvās sē recēpit. 20 Nōlēbant enim cīvēs sermōnem cum eō habēre.

19. HERCULES CONSULTS THE ORACLE

Herculēs tantum scelus expiāre māgnopere cupiēbat. Cōstituit igitur ad ōrāculum Delphicum ire; hōc enim ōrāculum erat omnium celeberrimum. Ibi templum erat Apollinis plūrimīs dōnīs ōrnātum. Hōc in templō sedēbat 25 fēmina quaedam, nōmine Pŷthia, et cōnsilium dabat iis

quī ad ōrāculum veniēbant. Haec autem fēmina ab ipsō Apolline docēbātur, et voluntātem deī hominibus enūtiābat. Herculēs igitur, quī Apollinem praecipuē colēbat, hūc vēnit. Tum rem tōtam exposuit, neque scelus
5 cēlāvit.

20. *THE ORACLE'S REPLY*

Ubi Herculēs finem fēcit, Pŷthia primō tacēbat; tandem tamen iussit eum ad urbem Tīrynthā ire, et Eurystheī rēgis omnia imperāta facere. Herculēs ubi haec
audīvit, ad urbem illam contendit, et Eurystheō rēgī sē
10 in servitūtem trādīdit. Duodecim annōs crudēlissimō Eurystheō serviēbat, et duodecim labōrēs, quōs ille imperāverat, cōnfēcit; hōc enim ūnō modō tantum scelus expiārī potuit. Dē his labōribus plūrima ā poētīs scrīpta sunt. Multa tamen quae poētae nārrant vix crēdibilia
15 sunt.

21. *FIRST LABOR: THE NEMEAN LION*

Prīmum ab Eurystheō iūssus est Herculēs leōnem occidere quī illō tempore vallem Nemeaeam reddēbat infēstam. In silvās igitur in quibus leō habitābat statim sē contulit. Mox feram vīdit, et arcum, quem sēcun-
20 attulerat, intendit; eius tamen pellem, quae dēnsissima erat, trāicere nōn potuit. Tum clāvā magnā quam semper gerēbat leōnem percussit, frūstrā tamen; neque enim hōc modō eum occidere potuit. Tum dēmum collum mōnstrī
bracchiis suis complexus est et faucis eius omnibus
25 vīribus compressit. Hōc modō leō brevī tempore exanimātus est; nūlla enim respīrandī facultās eī dabātur. Tum Herculēs cadāver ad oppidum in umerīs rettulit; et pellem, quam dētrāxerat, postea prō veste gerēbat.

Omnēs autem quī eam regiōnem incolēbant, ubi fāmam dē morte leōnis accēpērunt, vehementer gaudēbant et Herculem māgnō honōre habēbant.

22. *SECOND LABOR: THE LERNEAN HYDRA*

Paulō post iūssus est ab Eurystheō Hydram necāre. Hōc autem mōnstrum erat cui novem erant capita. 5 Herculēs igitur cum amicō Iolāō profectus est ad palūdem Lernaeam, in quā Hydra habitābat. Mox mōnstrum invēnit, et quamquam rēs erat māgnī periculī, collum eius sinistrāprehendit. Tum dextrācapita novem abscidere coepit; quotiēns tamen hōc fēcerat, nova capita 10 exoriēbantur. Diū frūstrālabōrābat; tandem hōc cōnātū dēstitit. Deinde arborēs succidere et ignem accendere cōstituit. Hōc celeriter fēcit, et postquam ligna ignem comprehendērunt, face ārdente colla adūssit, unde capita exoriēbantur. Nec tamen sine māgnō labōre haec fēcit; 15 vēnit enim auxiliō Hydrae cancer ingēns, quī, dum Herculēs capita abscidit, crūra eius mordēbat. Postquam mōnstrum tālī modō interfēcit, sagittās suās sanguine eius imbuīt, itaque mortiferās reddidit. /

23. *THIRD LABOR: THE CERYNEAN STAG*

Postquam Eurystheō caedēs Hydrae nūntiāta est, 20 māgnus timor animum eius occupāvit. Iussit igitur Herculem cervum quendam ad sē referre; nōluit enim virum tantae audāciae in urbe retinēre. Hīc autem cervus, cūius cornua aurea fuisse trāduntur, incredibili fuit celeritāte. Herculēs igitur primō vestigiis eum in 25 silvā persequēbātur; deinde ubi cervum ipsum vidit, omnibus vīribus currere coepit. Ūsque ad vesperum

currēbat, neque nocturnum tempus sibi ad quiētem relinquēbat, frūstrā tamen; nullō enim modō cervum cōsequī poterat. Tandem postquam tōtum annum cucurrerat (ita trāditur), cervum cursū exanimātum cēpit, et 5 vīvum ad Eurystheum rettulit.

24. *FOURTH LABOR: THE ERYMANTHIAN BOAR*

Tum vērō iūssus est Herculēs aprum quendam capere quī illō tempore agrōs Erymanthiōs vāstābat et incolās hūius regiōnis māgnopere terrēbat. Herculēs rem suscepit et in Arcadiam profectus est. Postquam in silvam 10 paulum prōgressus est, aprō occurrit. Ille autem simul atque Herculem vidit, statim refūgit; et timōre perterritus in altam fossam sē prōiēcit. Herculēs igitur laqueum quem attulerat iniēcit, et summā cum difficultāte aprum ē fossā extrāxit. Ille etsī fortiter repūgnābat, nullō modō 15 sē liberāre potuit; et ab Hercule ad Eurystheum vīvus relātus est.

25. *HERCULES AT THE CENTAUR'S CAVE*

Dē quartō labōre, quem suprā nārrāvimus, haec etiam trāduntur. Herculēs dum iter in Arcadiam facit, ad eam regiōnem vēnit quam centauri incolēbant. Cum nox iam 20 appeteret, ad spēluncam dēvertit in quā centaurus quīdam, nōmine Pholus, habitābat.

Ille Herculem benīgnē excēpit et cēnam parāvit. At Herculēs postquam cēnāvit, vīnum ā Pholō postulāvit. Erat autem in spēluncā māgna amphora vīnō optimō re- 25 plēta, quam centauri ibi dēposuerant. Pholus igitur hōc vīnum dare nōlēbat, quod reliquōs centaurōs timēbat; nullum tamen vīnum praeter hōc in spēluncā habēbat. "Hōc vīnum," inquit, "mihi commissum est. Sī igitur

hōc dabō, centaurī mē interficient.” Herculēs tamen eum inrīsīt, et ipse pōculum vīnī dē amphorā hausit.

26. THE FIGHT WITH THE CENTAURS

Simul atque amphora aperta est, odor iūcundissimus undique diffūsus est; vīnum enim suāvissimum erat. Centaurī nōtum odōrem sēnsērunt et omnēs ad locum 5 convēnērunt.

Ubi ad spēluncam pervēnērunt, māgnopere irātī erant quod Herculem bibentem vīdērunt. Tum arma rapuērunt et Pholum interficere volēbant. Herculēs tamen in aditū spēluncae cōstitit et impetum eōrum fortissimē 10 sustinēbat. Facēs ārdentīs in eōs coniēcit; multōs etiam sagittīs suis vulnerāvit. Hae autem sagittae eaedem erant quae sanguine Hydrae ōlim imbūtae erant. Omnēs igitur quōs ille sagittīs vulnerāverat venēnō statim absūmptī sunt; reliquī autem ubi hōc vīdērunt, 15 terga vertērunt et fugā salūtem petiērunt.

27. THE FATE OF PHOLUS

Postquam reliquī fūgērunt, Pholus ex spēluncā ēgressus est, et corpora spectābat eōrum quī sagittīs interfectī erant. Māgnopere autem mirātus est quod tam levī 17 vulnere exanimātī erant, et causam ēius rei quaerēbat. 20 Adit igitur locum ubi cadāver cūiusdam centaurī iacēbat, et sagittam ē vulnere trāxit. Haec tamen sive cāsū sive cōsiliō deōrum ē manibus ēius lapsa est, et pedem leviter vulnerāvit. Ille extemplō dolōrem gravem per omnia membra sēnsit, et post breve tempus vī venēnī 25 exanimātus est. Mox Herculēs, quī reliquōs centaurōs secūsus erat, ad spēluncam rediit, et māgnō cum dolōre

Pholum mortuum vīdit. Multis cum lacrimis corpus amici ad sepulturam dedit; tum, postquam alterum pōculum vīni exhaustit, somnō sē dedit.

28. *FIFTH LABOR: THE AUGEAN STABLES*

Deinde Eurystheus Herculī hunc labōrem graviōrem 5 imposuit. Augēās quīdam, quī illō tempore rēgnum in Elide obtinēbat, tria milia boum habēbat. Hī in stabulō ingentis māgnitūdinis inclūdēbantur. Stabulum autem inluviē ac squālōre erat obsitum, neque enim ad hōc tempus umquam pūrgātum erat. Hōc Herculēs intrā 10 spatium ūnius diēi pūrgāre iūssus est. Ille, etsī rēs erat multae operae, negōtium suscepit. Primum māgnō labōre fossam duodēvigintī pedum dūxit, per quam flūminis aquam dē montibus ad mūrū stabulī perdūxit. Tum, postquam mūrū perrūpit, aquam in stabulum immisit; 15 et tāli modō contrā opiniōnem omnium opus cōnfēcit.

29. *SIXTH LABOR: THE STYMPHALIAN BIRDS*

Post paucōs diēs Herculēs ad oppidum Stymphālum iter fēcit; imperāverat enim eī Eurystheus ut avīs Stymphālidēs necāret. Hae avēs rōstra aēnea habēbant et carne hominum vēscēbantur. Ille postquam ad locum 20 pervēnit, lacum vidit; in hōc autem lacū, quī nōn procul erat ab oppidō, avēs habitābant. Nulla tamen dabātur appropinquandī facultās; lacus enim nōn ex aquā sed ē limō cōstitit. Herculēs igitur neque pedibus neque linte prōgredi potuit.

25 Ille cum māgnam partem diēi frūstrā cōsūmpsisset, hōc cōnātū dēstitit et ad Volcānum sē contulit, ut auxiliū ab eō peteret. Volcānus (quī ab fabrīs māximē

colēbātur) crepundia quae ipse ex aere fabricātus erat Herculi dedit. His Herculēs tam ācrem crepitum fēcit ut avēs perterritae āvolārent. Ille autem, dum āvolant, māgnū numerum eārum sagittis trānsfixit.

30. SEVENTH LABOR : THE CRETAN BULL

Tum Eurystheus Herculi imperāvit ut taurum quen- 5
dam ferōcissimum ex Insulā Crētā vivum referret. Ille
igitur nāvem cōnsendit, et cum ventus idōneus esset,
statim solvit. Cum tamen insulae iam appropinquāret,
tanta tempestās subitō coorta est ut nāvis cursum tenēre
nōn posset. Tantus autem timor animōs nautārum 10
occupāvit ut paene omnem spem salūtis dēpōnerent.
Herculēs tamen, etsi nāvigandī imperitus erat, haud-
quāquam territus est. ✓

Post breve tempus summa tranquillitās cōnsecūta est,
et nautae, quī sē ex timōre iam recēperant, nāvem in- 15
columem ad terram appulērunt. Herculēs ē nāvī ēgres-
sus est, et cum ad rēgem Crētae vēnisset, causam veni-
endi docuit. Deinde, postquam omnia parāta sunt, ad
eam regiōnem contendit quam taurus vāstābat. Mox
taurum vidit, et quamquam rēs erat māgnī periculī, 20
cornua eius prehendit. Tum, cum ingenti labōre mōn-
strum ad nāvem trāxisset, cum praedā in Graeciam
rediit.

31. EIGHTH LABOR : THE MAN-EATING HORSES OF
DIOMEDE

Postquam ex insulā Crētā rediit, Herculēs ab Eury-
stheō in Thrāciam missus est, ut equōs Diomēdis redū- 25
ceret. Hī equī carne hominum vēscēbantur; Diomēdes
autem, vir crudēlissimus, illis obiciēbat peregrinōs omnīs

quī in eam regiōnem vēnerant. Herculēs igitur māgnā celeritatē in Thrāciam contendit et ab Diomēde postulāvit ut equī sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs irā commōtus rēgem interfecit et cadāver 5 ēius equis obicī iussit.

Ita mīra rērum commūtatiō facta est; is enim quī antea multōs cum cruciātū necāverat ipse eōdem supplicio necātus est. Cum haec nūntiāta essent, omnēs quī eam regiōnem incolēbant māximā laetitīā adfectī sunt et 10 Herculī meritam grātiam referēbant. Nōn modo māximis honōribus et praemiis eum decorāvērunt sed orābant etiam ut rēgnum ipse susciperet. Ille tamen hōc facere nōlēbat, et cum ad mare rediisset, nāvem occupāvit. Ubi 17 omnia ad nāvigandum parāta sunt, equōs in nāvī con- 15 locāvit; deinde, cum idōneam tempestātem nactus esset, sine morā ē portū solvit, et paulō post equōs in litus Argolicum exposuit.

32. NINTH LABOR : THE GIRDLE OF HIPPOLYTE

Gēns Amāzonum dīcitur omnīnō ex mulieribus cōstitisse. Hae summam scientiam rei militāris habēbant, 20 et tantam virtūtem adhibēbant ut cum viris proelium committere audērent. Hippolytē, Amāzonum rēgina, balteum habuit celeberrimum quem Mārs eī dederat. Admēta autem, Eurysthei filia, fāmam dē hōc balteō accēperat et eum possidēre vehementer cupiēbat. 25 Eurystheus igitur Herculī mandāvit ut cōpiās cōgeret et bellum Amāzonibus inferret. Ille nūntiōs in omnīs partīs dīmīsīt, et cum māgna multitudō convēnisset, eōs dēlēgit quī māximum ūsum in rē militārī habēbant.

33. THE GIRDLE IS REFUSED

Hīs virīs Herculēs persuāsīt, postquam causam itineris exposuit, ut sēcum iter facerent. Tum cum iīs quibus persuāserat nāvem cōnscendit, et cum ventus idōneus esset, post paucōs diēs ad ōstium flūminis Thermōdontis ¹⁶ appulit. Postquam in finīs Amāzonum vēnit, nūntium ⁵ ad Hippolytam mīsīt, quī causam veniendī doceret et balteum pōsceret. Ipsa Hippolytē balteum trādere volēbat, quod dē Herculis virtūte fāmam accēperat; reliquae tamen Amāzonēs eī persuāsērunt ut negāret. At Herculēs, cum haec nūntiāta essent, belli fortūnam temptāre ¹⁰ cōstituit.

Proximō igitur diē cum cōpiās ēdūxisset, locum idōneum dēlēgit et hostīs ad pūgnam ēvocāvit. Amāzonēs quoque cōpiās suās ex castrīs ēdūxērunt et nōn māgnō intervallō ab Hercule aciem instrūxērunt. ¹⁵

34. THE BATTLE

Palūs erat nōn māgna inter duo exercitūs; neutri tamen initium trānseundī facere volēbant. Tandem Herculēs sīgnum dedit, et ubi palūdem trānsiit, proelium commisit.

Amāzonēs impetum virōrum fortissimē sustinuērunt, ²⁰ et contrā opīniōnem omnium tantam virtūtem praestiterunt ut multōs eōrum occiderint, multōs etiam in fugam coniēcerint. Virī enim novō genere pūgnae perturbābantur nec māgnam virtūtem praestābant. Herculēs autem cum haec vidēret, dē suis fortūnīs dēspērāre coepit. ²⁵ Militēs igitur vehementer cohortātus est ut pristinae virtūtis memoriā retinērent neu tantum dēdecus admitterent, hostiumque impetum fortiter sustinērent;

quibus verbis animos omnium ita erexit ut multi etiam qui vulneribus confecti essent proelium sine mora redintegrarent.

35. THE DEFEAT OF THE AMAZONS

Diu et acriter pugnatum est; tandem tamen ad solis
 5 occasum tanta commutatio rerum facta est ut mulieres
 terga verterent et fuga salutem peterent. Multae autem
 vulneribus defessae dum fugiunt captae sunt, in quo
 numero ipsa erat Hippolyte. Hercules summam clemen-
 tiam praestitit, et postquam balteum accepit, libertatem
 10 omnibus captivis dedit. Tum vero socios ad mare re-
 duxit, et quod non multum aestatis supererat, in Graeciam
 proficisci maturavit. Navenem igitur conscendit, et
 tempestatem idoneam nactus statim solvit; antequam
 tamen in Graeciam pervenit, ad urbem Troiam navem
 15 appellere constituit, frumentum enim quod secum habebat
 iam deficere coeperat.

36. LAOMEDON AND THE SEA-MONSTER

Laomedon quidam illo tempore regnum Troiae ob-
 tinebat. Ad hunc Neptunus et Apollo anno superiore
 venerant, et cum Troia nondum moenia haberet, ad hoc
 20 opus auxilium obtulerant. Postquam tamen horum
 auxilio moenia confecta sunt, nolēbat Laomedon prae-
 mium quod proposituerat persolvere.

Neptunus igitur et Apollo ob hanc causam irati mon-
 strum quoddam miserunt specie horribili, quod cottidie
 25 mari veniebat et homines pecudesque vorabat. Troiani
 autem timore perterriti in urbe continerentur, et pecora
 omnia ex agris intra muros compulerant. Laomedon his
 rebus commotus oraculum consuluit, ac deus ei praecipit
 ut filiam Hesionem monstrum obiceret.

37. THE RESCUE OF HESIONE

Lāomedōn, cum hōc respōnsum renūntiātum esset, māgnū dolōrem percēpit; sed tamen, ut cīvis suōs tantō perīculō liberāret, ōrāculō pārēre cōstituit et diem sacrificiō dixit. Sed sive cāsū sive cōsiliō deōrum Herculēs tempore opportūnissimō Trōiam attigit; ipsō enim 5 temporis punctō quō puella catēnis vincta ad lītus dēdūcēbātur ille nāvem appulit. Herculēs ē nāvī ēgressus dē rēbus quae gerēbantur certior factus est; tum irā commōtus ad rēgem sē contulit et auxiliū suū obtulit. Cum rēx libenter eī concessisset ut, sī 10 posset, puellam liberāret, Herculēs mōnstrum interfēcit; et puellam, quae iam omnem spem salūtis dēposuerat, incolumem ad patrem redūxit. Lāomedōn māgnō cum gaudiō filiam suam accēpit, et Herculi prō tantō beneficiō meritam grātiā rettulit. 15

38. TENTH LABOR: THE OXEN OF GERYON

117
116 Tum vērō missus est Herculēs ad insulam Erythiam, ut bovēs Gēryonis arcesseret. Rēs erat summae difficultātis, quod bovēs ā quōdam Eurytiōne et ā cane bicipite custōdiēbantur. Ipse autem Gēryōn speciem horribilem praebebāt; tria enim corpora inter sē coniūcta habēbat. 20 Herculēs tamen etsī intellegēbat quantum periculum esset, negōtium suscēpit; ac postquam per multās terrās iter fēcit, ad eam partem Libyae pervēnit quae Eurōpae proxima est. Ibi in utrōque lītore freti quod Eurōpam ā Libyā dīvidit columnās cōstituit, quae postea Herculis 25 Columnae appellābantur.

39. *THE GOLDEN SHIP*

Dum hīc morātur, Herculēs māgnūm incommodū ex calōre sōlis accipiēbat; tandem igitur irā commōtus arcū suū intendit et sōlem sagittis petiit. Sōl tamen audāciam virī tantū admirātus est ut lintrem auream 5 eī dederit. Herculēs hōc dōnū libentissimē accēpit, nūllam enim nāvem in hīs regiōnibus invenire potuerat. Tum lintrem dēdūxit, et ventū nactus idōneū post breve tempus ad insulam pervēnit. Ubi ex incolīs cōgnōvit quō in locō bovēs essent, in eam partem statim 10 profectus est et ā rēge Gēryone postulāvit ut bovēs sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs et rēgem ipsum et Eurytiōnem, quī erat ingentī māgnitūdine corporis, interfecit. \

40. *A MIRACULOUS HAIL-STORM*

Tum Herculēs bovēs per Hispāniam et Liguriā com- 15 pellere cōstituit; postquam igitur omnia parāta sunt, bovēs ex insulā ad continentem trānsportāvit. Ligurēs autem, gēns bellicōsissima, dum ille per finīs eōrum iter facit, māgnās cōpiās coēgērunt atque eum longius prō- 20 gredi prohibēbant. Herculēs māgnam difficultātem habēbat, barbarī enim in locīs superiōribus cōstiterant et saxa tēlaque in eum coniciēbant. Ille quidem paene omnem spem salutis dēposuerat, sed tempore opportū- 25 nissimō Iuppiter imbrem lapidū ingentium ē caelō dēmisit. Hī tantā vī cecidērunt ut māgnūm numerum Ligurū occiderint; ipse tamen Herculēs (ut in tālibus rēbus accidere cōsuēvit) nihil incommodi cēpit.

41. THE PASSAGE OF THE ALPS

Postquam Ligurēs hōc modō superātī sunt, Herculēs quam celerrimē prōgressus est et post paucōs diēs ad Alpīs pervēnit. Necesse erat hās trānsire, ut in Ītaliā bovēs ageret; rēs tamen summae erat difficultātis. Hi enim montēs, quī ūlteriōrem ā citeriōre Galliā dīvidunt, 5 nive perennī sunt tēctī; quam ob causam neque frumentum neque pābulum in hīs regiōnibus invenīri potest. Herculēs igitur antequam ascendere coepit, māgnam cōpiam frūmenti et pābuli comparāvit et hōc commeātū bovēs onerāvit. Postquam in hīs rēbus trīs diēs cōsūmpserat, quartō diē profectus est, et contrā omnium opiniōnem bovēs incolumis in Ītaliā trādūxit. ✓

42. CACUS STEALS THE OXEN

Brevī tempore ad flūmen Tiberim vēnit. Tum tamen nulla erat urbs in eō locō, Rōma enim nōndum condita erat. Herculēs itinere fessus cōstituit ibi paucōs diēs 15 morārī, ut sē ex labōribus recreāret. | Haud procul ā valle ubi bovēs pāscēbantur spēlunca erat, in quā Cācus, horrible mōnstrum, tum habitābat. Hic speciem terribilem praebēbat, nōn modo quod ingentī māgnitūdine corporis erat, sed quod ignem ex ore exspirābat. Cācus 20 autem dē adventū Hereulis fāmam accēperat; noctū igitur vēnit, et dum Herculēs dormit, quattuor pulcherrimōrum boum abripuit. Hōs caudis in spēluncam trāxit, nē Herculēs ē vestigiis cōgnōscere posset quō in locō cēlātī essent.

43. *HERCULES DISCOVERS THE THEFT*

Posterō diē simul atque ē somnō excitātus est, Hercu-
 lēs fūrtum animadvertit et bovēs āmissōs omnibus locīs
 quaerēbat. Hōs tamen nūsq̄am reperīre poterat, nōn
 modo quod locī nātūram ignōrābat, sed quod vestigiis
 5 falsis dēceptus est. Tandem cum māgnam partem diē
 frūstrā cōsumpsisset, cum reliquīs bōbus prōgredi cōn-
 stituit. At dum proficisci parat, ūnus ē bōbus quōs
 sēcum habuit mūgīre coepit. Subitō iī quī in spēluncā
 inclūsī erant mūgītum reddidērunt, et hōc modō Her-
 10 culem certiōrem fēcērunt quō in locō cēlātī essent. Ille
 vehementer irātus ad spēluncam quam celerrimē sē con-
 tulit, ut praedam reciperet. At Cācus saxum, ingēns ita
 dēiēcērat ut aditus spēluncae omnīnō obstruerētur. ✓

44. *HERCULES AND CACUS*

Herculēs cum nūllum alium introitum reperīre posset,
 15 hōc saxum āmovēre cōnātus est, sed propter eius māgni-
 tūdinem rēs erat difficillima. Diū frūstrā laborābat neque
 quicquam efficere poterat; tandem tamen māgnō cōnātū
 saxum āmovit et spēluncam patefēcit. Ibi āmissōs
 bovēs māgnō cum gaudiō cōspēxit; sed Cācum ipsum
 20 vix cernere potuit, quod spēlunca replēta erat fūmō quem
 ille mōre suō ēvomēbat. Herculēs inūsitatā speciē tur-
 bātus breve tempus haesitābat; mox tamen in spēlun-
 cam inrūpit et collum mōnstrī bracciīs complexus est.
 Ille etsī multum repūgnāvit, nūllō modō sē liberāre
 25 potuit, et cum nūlla facultās respirandī darētur, mox
 exanimātus est.

45. ELEVENTH LABOR: THE GOLDEN APPLES OF THE HESPERIDES

Eurystheus postquam bovēs Gēryonis accēpit, labōrem ūndecimum Herculi imposuit, graviōrem quam quōs suprā nārrāvimus. Mandāvit enim eī ut aurea pōma ex hortō Hesperidum auferret. Hesperidēs autem nymphae erant quaedam fōrmā praestantissimā, quae in terrā 5 longinquā habitābant, et quibus aurea quaedam pōma ā Iūnōne commissa erant. Multī hominēs aurī cupiditāte inductī haec pōma auferre iam antea cōnātī erant. Rēs tamen difficillima erat, namque hortus in quō pōma erant mūrō ingentī undique circumdatus erat; praeterea dracō 10 quīdam cui centum erant capita portam hortī diligenter custodiēbat. Opus igitur quod Eurystheus Herculi imperāverat erat summae difficultātis, nōn modo ob causās quās memorāvimus, sed etiam quod Herculēs omnīnō ignōrābat quō in locō hortus ille situs esset. 15

46. HERCULES ASKS AID OF ATLAS

Herculēs quamquam quiētem vehementer cupiēbat, tamen Eurystheō pārere cōstituit, et simul ac iūssa eius accēpit, proficisci mātūrāvit. A multis mercātōribus quaesiverat quō in locō Hesperidēs habitārent, nihil tamen certum reperire potuerat. Frūstrā per multās 20 terrās iter fēcit et multa pericula subiit; tandem, cum in hīs itineribus tōtum annum cōnsūpsisset, ad extrēmam partem orbis terrārum, quae proxima est Oceanō, pervēnit. Hīc stābat vir quīdam, nōmine Atlās, ingentī māgnitūdine corporis, quī caelum (ita trāditum est) 25 umeris suis sustinēbat, nē in terram dēcideret. Herculēs tantās viris māgnopere mirātus statim in conloquium

cum Atlante vēnit, et cum causam itineris docuisset, auxilium ab eō petiit.

47. *HERCULES BEARS UP THE HEAVENS*

Atlās autem Herculi m̄ximē pr̄desse potuit; ille enim cum ipse esset pater Hesperidum, certō sc̄ivit quō in 5 locō esset hortus. Postquam igitur audivit quam ob causam Herculēs vēnisset, “Ipse,” inquit, “ad hortum ibō et filiābus meis persuādēbō ut pōma suā sponte trā-
dant.” Herculēs cum haec audiret, m̄gnopere gāv̄sus est; vim enim adhibere nōluit, sī rēs aliter fieri posset. 10 Cōstituit igitur oblātum auxilium accipere. Atlās tamen postulāvit ut, dum ipse abesset, Herculēs caelum umeris sustinēret. Hōc autem negōtium Herculēs libenter suscēpit, et quamquam rēs erat summī labō-
ris, tōtum pondus caelī continuōs complūris diēs sōlus 15 sustinēbat.

48. *THE RETURN OF ATLAS*

Atlās intereā abierat et ad hortum Hesperidum, quī pauca mīlia passuum aberat, sē quam celerrimē contulerat. Eō cum vēnisset, causam veniendī exposuit et filiās suās vehementer hortātus est ut pōma trāderent. 20 Illae diū haerēbant; nōlēbant enim hōc facere, quod ab ipsā Iūnōne (ita ut ante dictum est) hōc mūnus accēpissent. Atlās tamen aliquandō iīs persuāsit ut sibi pārērent, et pōma ad Herculem rettulit. Herculēs intereā cum plūris diēs expectāvisset neque ūllam fāmam 25 dē reditū Atlantis accēpisset, hāc morā graviter commōtus est. Tandem quīntō diē Atlantem vidit redeuntem, et mox m̄gnō cum gaudiō pōma accēpit; tum, postquam grātiās prō tantō beneficiō ēgit, ad Graeciam proficisci mātūrāvit.

49. TWELFTH LABOR : CERBERUS THE
THREE-HEADED DOG

Postquam aurea pōma ad Eurystheum relāta sunt, ūnus modo relinquēbātur ē duodecim labōribus quōs Pŷthia Herculi praecēperat. Eurystheus autem cum Herculem māgnopere timēret, eum in aliquem locum mittere volēbat unde numquam redire posset. Negōtium 5 igitur eī dedit ut canem Cerberum ex Orcō in lūcem traheret. Hōc opus omnium difficillimum erat, nēmō enim umquam ex Orcō redierat. Praetereā Cerberus iste mōnstrum erat horribili speciē, cui tria erant capita serpentibus saevīs cincta. Antequam tamen dē hōc labōre 10 nārrāmus, nōn aliēnum vidētur, quoniam dē Orcō mentionem fēcimus, pauca dē eā regiōne prōpōnere.

50. CHARON'S FERRY

Dē Orcō, quī idem Hādēs appellābātur, haec trāduntur. Ut quisque dē vitā dēcesserat, mānēs eīus ad Orcum, sēdem mortuōrum, ā deō Mercuriō dēdūcēbantur. Hūius 15 regiōnis, quae sub terrā fuisse dīcitur, rēx erat Plūtō, cui uxor erat Prōserpina, Iovis et Cereris filia. Mānēs igitur ā Mercuriō dēductī primum ad rīpam veniēbant Stygis flūminis, quō rēgnum Plūtōnis continētur. Hōc trānsire necesse erat antequam in Orcum venire possent. 20 Cum tamen in hōc flūmine nūllus pōns factus esset, mānēs trānsvehēbantur ā Charonte quōdam, quī cum parvā scaphā ad rīpam exspectābat. Charōn prō hōc officiō mercēdem postulābat, neque quemquam, nisi hōc praemium prius dedisset, trānsvehere volēbat. Quam 25 ob causam mōs erat apud antiqūos nummum in ōre

mortuī pōnere eō cōnsiliō, ut cum ad Stygem vēnisset, pretium trāiectūs solvere posset. Iī autem quī post mortem in terrā nōn sepultī erant Stygem trānsire nōn potuerunt, sed in rīpā per centum annōs errāre coactī s sunt; tum dēmum Orcum intrāre licuit.

51. *THE REALM OF PLUTO*

Ut autem mānēs Stygem hōc modō trānsierant, ad alterum veniēbant flūmen, quod Lēthē appellābātur. Ex hōc flūmine aquam bibere cōgēbantur; quod cum fēcissent, rēs omnīs in vitā gestās ē memoriā dēpōnēbant. 10 Dēnique ad sēdem ipsīus Plūtōnis veniēbant, cūius introitus ā cane Cerberō custōdiēbātur. Ibi Plūtō nigrō vestitū indūtus cum uxōre Prōserpinā in solio sedēbat. Stābant etiam nōn procul ab eō locō tria alia solia, in quibus sedēbant Mīnōs, Rhadamanthus, Aeacusque, 15 iūdicēs apud inferōs. Hī mortuīs iūs dicēbant et praemia poenāsque cōstituēbant. Bonī enim in Campōs Ēlysiōs, sēdem beātōrum, veniēbant; improbī autem in Tartarum mittēbantur ac multīs et variīs suppliciīs ibi exerciābantur.

52. *HERCULES CROSSES THE STYX*

20 Herculēs postquam imperia Eurystheī accēpit, in Lacōniam ad Taenarum statim sē contulit; ibi enim spēlunca erat ingentī māgnitūdine, per quam, ut tradēbātur, hominēs ad Orcum dēscendēbant. Eō cum vēnisset, ex incolīs quaesīvit quō in locō spēlunca illa sita 25 esset; quod cum cōgnōvisset, sine morā dēscendere cōstituit. Nec tamen sōlus hōc iter faciēbat, Mercurius enim et Minerva sē eī sociōs adiūnxerant. Ubi ad rīpam Stygis vēnit, Herculēs scapham Charontis cōscendit,

17 ~~at~~ ad ūleriōrem rīpam trānsiret. Cum tamen Herculēs vir esset ingentī māgnitūdine corporis, Charōn solvere nōlēbat; māgnopere enim verēbātur nē scapha sua tantō pondere onerāta in mediō flūmine mergerētur. Tandem tamen minīs Herculis territus Charōn scapham solvit, et 5 eum incolumem ad ūleriōrem rīpam perdūxit.

76
53. *THE LAST LABOR IS ACCOMPLISHED*

Postquam flūmen Stygem hōc modō trānsiit, Herculēs in sēdem ipsius Plūtōnis vēnit; et postquam causam veniendī docuit, ab eō petiuit ut Cerberum auferre sibi liceret. Plūtō, quī dē Hercule fāmam accēperat, eum 10 benignē excēpit, et facultātem quam ille petēbat libenter dedit. Postulāvit tamen ut Herculēs ipse, cum imperāta Eurystheī fēcisset, Cerberum in Orcum rūsus redūceret. Herculēs hōc pollicitus est, et Cerberum, quem nōn sine māgnō periculō manibus prehenderat, summō cum 15 labōre ex Orcō in lūcem et ad urbem Eurystheī trāxit. Eō cum vēnisset, tantus timor animum Eurystheī occupāvit ut ex ātriō statim refūgerit; cum autem paulum sē ex timōre recēpisset, multīs cum lacrimīs obserāvit Herculem ut mōnstrum sine morā in Orcum re- 20 dūceret. Sic contrā omnium opiniōnem duodecim illi labōrēs quōs Pŷthia praecēperat intrā duodecim annōs cōfectī sunt; quae cum ita essent, Herculēs servitūte tandem liberātus māgnō cum gaudiō Thēbās rediit.

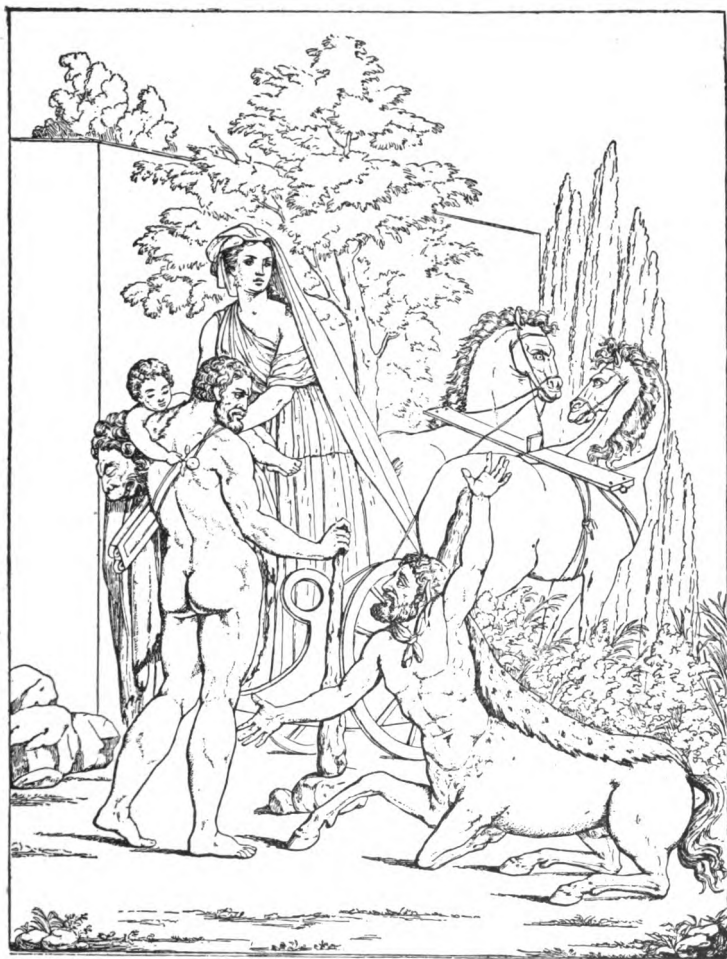
54. *THE CENTAUR NESSUS*

Posteā Herculēs multa alia praeclāra perfēcit, quae 25 nunc perscribere longum est. Tandem iam aetāte prō- vectus Dēianīram, Oeneī filiam, in mātirimōnium dūxit;

post tamen trīs annōs accidit ut puerum quendam, cui nōmen erat Eunomus, cāsū occiderit. Cum autem mōs esset ut sī quis hominem cāsū occidisset, in exsilium iret, Herculēs cum uxōre suā ē finibus eius cīvitātis exire
 5 mātūrāvit. Dum tamen iter faciunt, ad flūmen quoddam pervēnērunt in quō nūllus pōns erat; et dum quaerunt quōnam modō flūmen trānsceant, accurrit centaurus Nessus, quī viātōribus auxilium obtulit. Herculēs igitur uxōrem suam in tergum Nessī imposuit; tum ipse flūmen
 10 trānāvit. Nessus autem paulum in aquam prōgressus ad rīpam subitō revertēbātur et Dēianīram auferre cōnābātur. Quod cum animadvertisset Herculēs, irā graviter commōtus arcum intendit et pectus Nessī sagittā trānsfixit. †.

55. THE POISONED ROBE

15 Nessus igitur sagittā Herculis trānsfixus moriēns humī iacēbat; at nē occāsiōnem suī ulciscendī dīmitteret, ita locūtus est: “Tū, Dēianīra, verba morientis audī. Sī amōrem marītī tuī cōnservāre vīs, hunc sanguinem quī nunc ē pectore meō effunditur sūme ac repōne; tum,
 20 sī umquam in suspīciōnem tibi vēnerit, vestem marītī hōc sanguine inficiēs.” Hacc locūtus Nessus animam efflāvit; Dēianīra autem nihil malī suspicāta imperāta fēcit. Paulō post Herculēs bellum contrā Eurytum, rēgem Oechaliae, suscepit; et cum rēgem ipsum cum
 25 filiīs interfēcisset, Iolēn eius filiam captivam sēcum redūxit. Antequam tamen domum vēnit, nāvem ad Cēnaecum prōmunturium appulit, et in terram ēgressus āram cōstituit, ut Iovī sacrificāret. † Dum tamen sacrificium parat, Licham comitem suum domum mīsit, quī



HERCULES, NESSUS, AND DEJANIRA

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vestem albam referret; mōs enim erat apud antiquōs, dum sacrificia facerent, albam vestem gerere. At Dēianīra verita nē Herculēs amōrem ergā Iolēn habēret, vestem priusquam Lichae dedit, sanguine Nessī infēcit.

56. THE DEATH OF HERCULES

Herculēs nihil malī suspicāns vestem quam Lichās 5 attulerat statim induit; paulō post tamen dolōrem per omnia membra sēnsit, et quae causa esset ēius rei māgnopere mirābātur. Dolōre paene exanimātus vestem dētrahere cōnātus est; illa tamen in corpore haesit, neque ūllō modō abscindī potuit. Tum dēmum Herculēs 10 quasi furōre impulsus in montem Oetam sē contulit, et in rogum, quem summā celeritāte exstrūxit, sē imposuit. Hōc cum fēcisset, eōs quī circumstābant ōrāvit ut rogum quam celerrimē succenderent. Omnēs diū recūsābant; 15 tandem tamen pāstor quīdam ad misericordiam inductus ignem subdidit. Tum, dum omnia fūmō obscūrantur, Herculēs dēnsā nūbe vėlātus ā Iove in Olym̄pum abreptus est.

THE ARGONAUTS

The celebrated voyage of the Argonauts was brought about in this way. Pelias had expelled his brother Aeson from his kingdom in Thessaly, and had determined to take the life of Jason, the son of Aeson. Jason, however, escaped and grew up to manhood in another country. At last he returned to Thessaly; and Pelias, fearing that he might attempt to recover the kingdom, sent him to fetch the Golden Fleece from Colchis, supposing this to be an impossible feat. Jason with a band of heroes set sail in the ship Argo (called after Argus, its builder), and after many adventures reached Colchis. Here Aeetes, king of Colchis, who was unwilling to give up the Fleece, set Jason to perform what seemed an impossible task, namely to plough a field with certain fire-breathing oxen, and then to sow it with dragon's teeth. Medea, however, the daughter of the king, assisted Jason by her skill in magic, first to perform the task appointed, and then to procure the Fleece. She then fled with Jason, and to delay the pursuit of her father, sacrificed her brother Absyrtus. After reaching Thessaly, Medea caused the death of Pelias and was expelled from the country with her husband. They removed to Corinth, and here Medea becoming jealous of Glauce, daughter of Creon, caused her death by means of a poisoned robe. She was afterward carried off in a chariot sent by the sun-god, and a little later Jason was accidentally killed.

57. THE WICKED UNCLE

Erant olim in Thessaliā duo frātrēs, quōrum alter Aesōn, Peliās alter appellābātur. Aesōn primō rēgnum obtinuerat; at post paucōs annōs Peliās rēgnī cupiditatē adductus nōn modo frātre suum expulit, sed etiam in animō habēbat Iāsonem, Aesonis filium, interficere. 5 Quīdam tamen ex amicis Aesonis, ubi sententiam Peliae cōgnōvērunt, puerum ē tantō periculō ēripere cōstituērunt. Noctū igitur Iāsonem ex urbe abstulērunt, et cum posterō diē ad rēgem rediissent, eī renūntiāvērunt puerum mortuum esse. Peliās cum hōc audivisset, etsi 10 rē vērā māgnūm gaudium percipiēbat, speciem tamen dolōris praebuit et quāe causa esset mortis quaesivit. Illi autem cum bene intellegerent dolōrem eius falsum esse, nesciō quam fābulam dē morte pueri finxērunt.

58. A FATEFUL ACCIDENT

Post breve tempus Peliās, veritus nē rēgnum suum 15 tantā vī et fraude occupātum āmitteret, amicū quendam Delphōs mīsit, quī ōrāculum cōsuleret. Ille igitur quam celerrimē Delphōs sē contulit et quam ob causam vēnisset dēmōstrāvit. Respondit ōrāculum nūllum esse in praesentiā periculum; monuit tamen Peliam ut si 20 quis ūnum calceum gerēs venīret, eum cavēret. Post paucis annis accidit ut Peliās māgnūm sacrificium factūrus esset; nūntiōs in omnīs partīs dīmiserat et certam diem conveniendī dixerat. Diē cōstitutā māgnus hominum numerus undique ex agris convēnit; in his autem 25 vēnit etiam Iāson, quī ā pueritiā apud centaurum quen-

dam habitāverat. Dum tamen iter facit, ūnum ē calceis in trānseundō nesciō quō flūmine āmīsīt.

59. *THE GOLDEN FLEECE*

Iāsōn igitur cum calceum āmissum nūllō modō recipere posset, ūnō pede nūdō in rēgiam pervēnit. Quem cum Peliās vīdisset, subitō timōre adfectus est; intellēxit enim hunc esse hominem quem ōrāculum dēmōnstrāvisset. Hōc igitur cōnsilium iniit. Rēx erat quīdam Aeētēs, quī rēgnum Colchidis illō tempore obtinēbat. Huic commissum erat vellus illud aureum quod Phrixus 10 ōlim ibi reliquerat. Cōstituit igitur Peliās Iāsonī negōtium dare ut hōc vellere potirētur; cum enim rēs esset māgnī periculī, eum in itinere peritūrum esse spērābat. Iāsonem igitur ad sē arcessivit, et eum cohortātus quid fieri vellet docuit. Ille etsī intellegēbat rem esse difficil- 15 limam, negōtium libenter suscepit.

60. *THE BUILDING OF THE GOOD SHIP ARGO*

Cum tamen Colchis multōrum diērum iter ab eō locō abesset, sōlus Iāsōn proficisci nōluit. Dīmīsīt igitur nūntiōs in omnīs partīs, quī causam itineris docerent et diem certam conveniendī dicerent. Intereā, postquam 20 omnia quae sunt ūsuī ad armandās nāvis comportārī iussit, negōtium dedit Argō cuidam, quī summam scientiam nauticārum rērum habēbat, ut nāvem aedificāret. In hīs rēbus circiter decem diēs cōsūptī sunt; Argus enim, quī operī praeerat, tantam diligentiam adhibēbat 25 ut nē nocturnum quidem tempus ad labōrem intermitteret. Ad multitūdinem hominum trānsportandam nāvis paulō erat lātior quam quibus in nostrō marī ūtī cōn-

suēvimus, et ad vim tempestātum perferendam tōta ē rōbre facta est.

61. THE ANCHOR IS WEIGHED

Intereā is diēs appetēbat quem Iāsōn per nūntiōs ēdīxerat, et ex omnibus regiōnibus Graeciae multī, quōs aut rei novitās aut spēs glōriae movēbat, undique con- 5
veniēbant. Trāditum est autem in hōc numerō fuisse Herculem, dē quō suprā multa perse:ipsimus, Orpheum, citharoedum praeclārissimum, Thēseum, Castorem, multōsque aliōs quōrum nōmina sunt nōtissima. Ex hīs Iāsōn quōs arbitrātus est ad omnia perīcula subeunda 10
parātissimōs esse, eōs ad numerum quīnquāgintā dēlēgit et sociōs sibi adiūnxit; tum paucōs diēs commorātus, ut ad omnīs cāsūs subsidia comparāret, nāvem dēdūxit, et tempestātem ad nāvigandum idōneam nactus māgnō cum plausū omnium solvit. 15

62. A FATAL MISTAKE

Haud multō post Argonautae (ita enim appellābantur quī in istā nāvī vehēbantur) insulam quandam, nōmine Cyzicum, attigērunt; et ē nāvī ēgressi ā rēge illius regi-
ōnis hospitio excepti sunt. Paucās hōrās ibi commorāti ad sōlis occāsum rūsus solvērunt; sed postquam pauca 20
mīlia passuum prōgressi sunt, tanta tempestās subitō coorta est ut cursum tenēre nōn possent, et in eandem partem insulae unde nūper profecti erant māgnō cum periculō dēicerentur. Incolae tamen, cum nox esset obscūra, Argonautās nōn āgnōscēbant, et nāvem inimi- 25
cam vēnisse arbitrāti arma rapuērunt et eōs ēgredi prohibēbant. Acriter in litore pūgnātum est, et rēx ipse, quī cum aliīs dēcucurrerat, ab Argonautis occisus est.

Mox tamen, cum iam dilucēsceret, sēnsērunt incolae sē errāre et arma abiēcērunt; Argonautae autem cum rēgem occisum esse vidērent, māgnū dolōrem percēpērunt.

63. THE LOSS OF HYLAS

5 Postridiē ēius diēi Iāsōn tempestātem satis idōneam esse arbitrātus (summa enim tranquillitās iam cōsecūta erat), ancorās sustulit, et pauca milia passuum prōgressus ante noctem M̄ysiam attigit. Ibi paucās hōrās in ancorīs exspectāvit; ā nautīs enim cōgnōverat aquae
 10 cōpiam quam sēcum habērent iam dēficere, quam ob causam quīdam ex Argonautīs in terram ēgressī aquam quaerēbant. Hōrum in numerō erat Hylās quīdam, puer fōrmā praestantissimā. Quī dum fontem quaerit, ā comitibus paulum sēcesserat. Nymphae autem quae
 15 fontem colēbant, cum iuvenem vidissent, eī persuādere cōnātae sunt ut sēcum manēret; et cum ille negāret sē hōc factūrum esse, puerum vī abstulērunt.

Comitēs ēius postquam Hylam āmissum esse sēnsērunt, māgnō dolōre adfectī diū frūstrā quaerēbant. Her-
 20 culēs autem et Polyphēmus, quī vestīgia puerī longius secūtī erant, ubi tandem ad litus rediērunt, Iāsōnem solvisse cōgnōvērunt.

64. DIFFICULT DINING

Post haec Argonautae ad Thrāciam cursum tenuērunt, et postquam ad oppidum Salmydēssum nāvem appulē-
 25 runt, in terram ēgressī sunt. Ibi cum ab incolīs quae- sissent quis rēgnū ēius regiōnis obtinēret, certiōrēs factī sunt Phīneum quendam tum rēgem esse. Cōgnōvērunt etiam hunc caecum esse et dirō quōdam suppliciō adfici,

quod ōlim sē crūdēlissimum in filiōs suōs praebuisset. Cūius supplicī hōc erat genus. Missa erant ā Iove mōnstra quaedam speciē horribilī, quae capita virginum, corpora volucrum habēbant. Hae volucrēs, quae Harp̄yiae appellābantur, Phīneō summam molestiam adferēbant; quotiēns enim ille accubuerat, veniēbant et cibum appositum statim auferēbant. Quō factum est ut haud multum abesset quīn Phīneus famē morerētur. 5

65. THE DELIVERANCE OF PHINEUS

Rēs igitur male sē habēbat cum Argonautae nāvem appulērunt. Phīneus autem simul atque audīvit eōs in 10 suōs finis ēgressōs esse, māgnopere gāvisus est. Sciēbat enim quantam opīniōnem virtūtis Argonautae habērent, nec dubitābat quīn sibi auxilium ferrent. Nūntium igitur ad nāvem mīsit, quī Iāsonem sociōsque ad rēgiam vocāret. Eō cum vēnissent, Phīneus dēmōnstrāvīt 15 quantō in periculō suae rēs essent, et prōmīsīt sē māgna praemia datūrum esse, sī illi remedium repperissent. Argonautae negōtium libenter suscēpērunt, et ubi hōra 20 vēnit, cum rēge accubuērunt; at simul ac cēna apposita est, Harp̄yiae cēnāculum intrāvērunt et cibum auferre cōnābantur. Argonautae prīmum gladiis volucrēs petiērunt; cum tamen vidērent hōc nihil prōdesse, Zētēs et Calais, quī ālis erant instrūctī, in āera sē sublevāvērunt, ut dēs super impetum facerent. Quod cum sēn- 25 sissent Harp̄yiae, rei novitāte perterritae statim aufūgērunt, neque postea umquam rediērunt.

66. THE SYMPLEGADES

Hōc factō Phīneus, ut prō tantō beneficiō meritam

grātiā referret, Iāsonī dēmōnstrāvit quā ratiōne Symplēgadēs vitāre posset. Symplēgadēs autem duae erant rūpēs ingentī māgnitūdine, quae ā Iove pōsitae erant eō cōnsiliō, nē quis ad Colchida perveniret. Hae parvō 5 intervāllō in marī natābant, et si quid in medium spatium vēnerat, incrēdibili celeritāte concurrēbant. Postquam igitur ā Phīneō doctus est quid faciendum esset, Iāsōn sublātis ancoris nāvem solvit, et lēnī ventō prōvectus mox ad Symplēgadēs appropinquāvit. Tum in prōrā 10 stāns columbam quam in manū tenēbat ēmisit. Illa rēctā viā per medium spatium volāvit, et priusquam rūpēs cōnflīxerunt, incolumis ēvāsit caudā tantum āmissā. Tum rūpēs utrimque discesserunt; antequam tamen rursus concurrerent, Argonautae, bene intellegen- 15 tēs omnem spem salutis in celeritāte positam esse, summā vī rēmīs contendērunt et nāvem incolumem perdūxerunt. Hōc factō dīs grātiās māximās ēgērunt, quōrum auxiliō ē tantō periculō ērepti essent; omnēs enim sciēbant nōn sine auxiliō deōrum rem tam fēliciter 20 ēvēnisse.

67. A HEAVY TASK

Brevī intermissō spatiō Argonautae ad flūmen Phāsīm vēnērunt, quod in finibus Colchōrum erat. Ibi cum nāvem appulissent et in terram ēgressi essent, statim ad rēgem Aeētem sē contulērunt et ab eō postulāvērunt ut 25 vellus aureum sibi trāderētur. Ille cum audivisset quam ob causam Argonautae vēnissent, irā commōtus est et diū negābat sē vellus trāditūrum esse. Tandem tamen, quod sciēbat Iāsonem nōn sine auxiliō deōrum hōc negōtium suscepisse, mūtātā sententiā prōmīsīt sē vellus

trāditūrum, si Iāsōn labōrēs duōs difficillimōs prius perfēcisset; et cum Iāsōn dīxisset sē ad omnia pericula subeunda parātum esse, quid fieri vellet ostendit. Primum iungendi erant duo tauri speciē horribili, qui flammās ex ore ēdēbant; tum his iūctis ager quīdam arandus erat 5 et dentēs dracōnis serendi. His auditis Iāsōn etsi rem esse summī periculī intellegēbat, tamen, nē hanc occasiōnem rei bene gerendae āmitteret, negōtium suscēpit.

68. THE MAGIC OINTMENT

717 — Mēdēa, rēgis filia, Iāsonem adamāvit, et ubi audivit eum tantum periculum subitūrum esse, rem aegrē ferēbat. Intellegēbat enim patrem suum hunc labōrem prōposuisse eō ipsō cōnsiliō, ut Iāsōn morerētur. Quae cum ita essent, Mēdēa, quae summam scientiam medicīnae habēbat, hōc cōnsilium iniit. Mediā nocte insciente patre ex urbe ēvāsit, et postquam in montis finitimōs vēnit, 15 herbās quāsdam carpsit; tum sūcō expressō unguentum parāvit quod vī suā corpus aleret nervōsque cōfirmāret. Hōc factō Iāsonī unguentum dedit; praecēpit autem ut eō diē quō isti labōrēs cōficiendī essent corpus suum et arma māne oblineret. Iāsōn etsi paene omnibus homini- 20 bus māgnitūdine et viribus corporis antecellēbat (vīta enim omnis in vēnātiōnibus atque in studiō rei militāris cōnsūmēbatur), tamen hōc cōnsilium nōn neglegendum esse cēnsēbat.

716 — 69. THE SOWING OF THE DRAGON'S TEETH

Ubi is diēs vēnit quem rēx ad arandum agrum ēdīx- 25 erat, Iāsōn ortā lūce cum sociīs ad locum cōstitutum sē contulit. Ibi stabulum ingēns repperit, in quō tauri erant inclūsī; tum portis apertis taurōs in lūcem trāxit,

et summā cum difficultāte iugum imposuit. At Acētēs cum vidēret taurōs nihil contrā Iāsonem valēre, māgnopere mirātus est; nesciēbat enim filiam suam auxilium eī dedisse. Tum Iāsōn omnibus aspicientibus agrum
 5 arāre coepit, quā in rē tantam diligentiam praeiuit ut ante merīdiem tōtum opus cōnfēcerit. Hōc factō ad locum ubi rēx sedēbat adiit et dentis dracōnis postulāvit; quōs ubi accēpit, in agrum quem arāverat māgnā cum diligentīā sparsit. Hōrum autem dentium nātūra
 10 erat tālis ut in eō locō ubi sēmentēs factae essent viri armātī mirō quōdam modō gignerentur.

70. A STRANGE CROP

Nōndum tamen Iāsōn tōtum opus cōnfēcerat; imperāverat enim eī Acētēs ut armātōs virōs quī ē dentibus
 gignerentur sōlus interficeret. Postquam igitur omnīs
 15 dentis in agrum sparsit, Iāsōn lassitūdine exanimātus quietī sē trādīdit, dum viri istī gignerentur. Paucās hōrās dormiēbat, sub vesperum tamen ē somnō subitō excitātus rem ita ēvēnisse ut praedictum esset cōgnōvit; nam in omnibus agrī partibus virī ingentī māgnitūdine cor-
 20 poris gladiīs galeīsque armātī mirum in modum ē terrā oriēbantur. Hōc cōgnitō Iāsōn cōnsilium quod dedisset Mēdēa nōn omittendum esse putābat. Saxum igitur ingēns (ita enim Mēdēa praecēperat) in mediōs virōs coniēcit. Illī undique ad locum concurrerunt, et cum
 25 quisque sibi id saxum nesciō cūr habēre vellet, māgnā contrōversia orta est. Mox strictīs gladiīs inter sē pūgnāre coepērunt, et cum hōc modō plūrimī occīsī essent, reliquī vulneribus cōnfectī ā Iāsone nullō negōtiō interfectī sunt.

71. THE FLIGHT OF MEDEA

116
117
 Rēx Aeētēs ubi Iāsonem labōrem prōpositum cōn-
 fēcisse cōgnōvit, irā graviter commōtus est; id enim per
 dolum factum esse intellegēbat; nec dubitābat quīn
 Mēdēa eī auxilium tulisset. Mēdēa autem cum intelle-
 geret sē in māgnō fore periculō sī in rēgiā manēret, fugā 5
 salūtem petere cōstituit. Omnibus rēbus igitur ad
 fugam parātis mediā nocte insciente patre cum frātre
 Absyrtō ēvāsit, et quam celerrimē ad locum ubi Argō
 subducta erat sē contulit. Eō cum vēnisset, ad pedēs
 Iāsonis sē prōiēcit, et multīs cum lacrimīs eum obsecrā- 10
 vit nē in tantō discrimine mulierem dēsereret quae eī
 tantum prōfuisset. Ille quod memoriā tenēbat sē per
 ēius auxilium ē māgnō periculō ēvāsisse, libenter eam
 excēpit, et postquam causam veniendī audīvit, hortātus
 est nē patris iram timēret. Prōmisit autem sē quam 15
 primum eam in nāvī suā āvectūrum.

72. THE SEIZURE OF THE FLEECE

Postridiē ēius diēi Iāsōn cum sociīs suīs ortā lūce
 nāvem dēdūxit, et tempestātem idōneam nactī ad eum
 locum rēmīs contendērunt, quō in locō Mēdēa vellus
 cēlātum esse dēmōstrābat. Cum eō vēnissent, Iāsōn in 20
 terram ēgressus est, et sociīs ad mare relictīs, quī prae-
 sidiō nāvī essent, ipse cum Mēdēa in silvās sē contulit.
 Pauca mīlia passuum per silvam prōgressus vellus quod
 quaerēbat ex arbore suspēsum vidit. Id tamen auferre
 erat summae difficultātis; nōn modo enim locus ipse 25
 ēgregiē et nātūrā et arte erat mūnītus, sed etiam dracō
 quīdam speciē terribili arborem custodiēbat. Tum Mēdēa,
 quae, ut suprā dēmōstrāvimus, medicīnae summam

scientiam habuit, rānum quem dē arbore proximā dēripuerat venēnō infēcit. Hōc factō ad locum appropinquāvit, et dracōnem, quī faucibus apertīs eius adventum exspectābat, venēnō sparsit; deinde, dum dracō somnō
5 oppressus dormit, Iāsōn vellus aureum dē arbore dēripuit et cum Mēdēā quam celerrimē pedem rettulit.

73. THE RETURN TO THE ARGO

Dum autem ea geruntur, Argonautae, quī ad mare relictī erant, ānxiō animō reditum Iāsōnis exspectābant; id enim negōtium summī esse periculī intellegēbant.
10 Postquam igitur ad occāsum sōlis frūstrā exspectāvērunt, dē eius salūte dēspērāre coepērunt, nec dubitābant quīn aliquī cāsus accidisset. Quae cum ita essent, mātūrandum sibi cēnsuērunt, ut duci auxilium ferrent; sed dum proficīscī parant, lūmen quoddam subitō cōn-
15 spiciunt mirum in modum intrā silvās refulgēs, et māgnopere mirātī quae causa esset eius rei ad locum concurrunt. Quō cum vēnissent, Iāsōnī et Mēdēae advenientibus occurrērunt, et vellus aureum lūminis eius causam esse cōgnōvērunt. Omnī timōre sublātō māgnō
20 cūm gaudiō ducem suum excēpērunt, et dīs grātiās māximās ēgērunt quod rēs tam fēliciter ēvēnisset.

74. THE PURSUIT

Hīs rēbus gestīs omnēs sine morā nāvem rūsus cōnscendērunt, et sublātīs ancorīs primā vigiliā solvērunt; neque enim satis tūtum esse arbitrātī sunt in eō locō
25 manēre. At rēx Acētēs, quī iam ante inimicō in eōs fuerat animō, ubi cōgnōvit filiam suam nōn modo ad

Argonautās sē recēpisse sed etiam ad vellus auferendum
 auxilium tulisse, hōc dolōre gravius exārsit. Nāvem
 longam quam celerrimē dēdūci iussit, et militibus im-
 positīs fugientīs insecūtus est. Argonautae, quī rem in
 discrīmine esse bene sciēbant, omnibus vīribus rēmīs 5
 contendēbant; cum tamen nāvis quā vehēbantur ingentī
 esset māgnitūdine, nōn eādem celeritāte quā Colchī
 prōgredi poterant. Quō factum est ut minimum abesset
 quīn ā Colchīs sequentibus caperentur, neque enim
 longius intererat quam quō tēlum adici posset. At 10
 Mēdēa cum vīdisset quō in locō rēs essent, paene
 omni spē dēpositā infandum hōc cōnsilium cēpit.

75. A FEARFUL EXPEDIENT

Erat in nāvī Argonautārum filius quīdam rēgis Aeētae,
 nōmine Absyrtus, quem, ut suprā dēmōstrāvimus,
 Mēdēa ex urbe fugiēns sēcum abdūxerat. Hunc puerum 15
 Mēdēa interficere cōstituit eō cōsiliō, ut membrīs eius
 in mare coniectīs cursum Colchōrum impediret; certō
 enim sciēbat Aeētem, cum membra filī vīdisset, nōn
 longius prōsecūtūrum esse. Neque opīniō Mēdēam fefellit,
 omnia enim ita ēvērunt ut spērāverat. Aeētēs ubi 20
 prīmum membra vīdit, ad ea conligenda nāvem tenērī
 iussit. Dum tamen ea geruntur, Argonautae nōn inter-
 missō rēmigandī labōre mox ē cōnspectū hostium auferē-
 bantur, neque prius fugere dēstitērunt quam ad flūmen
 Ēridanum pervērunt. Aeētēs nihil sibi prōfutūrum 25
 esse arbitrātus sī longius prōgressus esset, animō dēmissō
 domum revertit, ut filī corpus ad sepultūram daret.

76. THE BARGAIN WITH PELIAS

Tandem post multa pericula Iāsōn in eundem locum pervēnit unde profectus erat. Tum ē nāvī ēgressus ad rēgem Peliam, quī rēgnum adhūc obtinēbat, statim sē contulit, et vellere aureō mōnstrātō ab eō postulāvit ut 5 rēgnum sibi trāderētur; Peliās enim pollicitus erat, si Iāsōn vellus rettulisset, sē rēgnum eī trāditūrum. Postquam Iāsōn quid fieri vellet ostendit, Peliās primō nihil respondit, sed diū in eādē trīstitiā tacitus permānsit; tandem ita locūtus est: “Vidēs mē actāte iam esse cōn-
10 fectum, neque dubium est quīn diēs suprēmus mihi appropinquet. Liceat igitur mihi, dum vīvam, hōc rēgnum obtinēre; cum autem tandem dēcesserō, tū mihi succēdēs.” Hāc ōrātiōne adductus Iāsōn respon-
dit sē id factūrum quod ille rogāsset,)

77. MAGIC ARTS

15 His rēbus cōgnitis Mēdēa rem aegrē tulit, et rēgnī cupiditāte adducta mortem rēgī per dolum inferre cōnstituit. Hōc cōstitutō ad filiās rēgis vēnit atque ita locūta est: “Vidētis patrem vestrum actāte iam esse cōnfectum neque ad labōrem rēgnandī perferendūm
20 satis valēre. Vultisne eum rūsus iuvenem fieri?” Tum filiae rēgis ita respondērunt: “Num hōc fieri potest? Quis enim umquam ē sene iuvenis factus est?” At Mēdēa respondit: “Mē medicīnae summam habēre scientiam scītis. Nunc igitur vōbīs dēmōnstrābō quō
25 modō haec rēs fieri possit.” Postquam finem loquendī fēcit, arietem actāte iam cōnfectum interfēcit et membra eius in vāse aēneō posuit, atque ignī suppositō in aquam herbās quāsdam infūdīt. Tum, dum aqua effer-

vēsceret, carmen magicum cantābat. Mox ariēs ē vāse exsiluit et vīribus refectīs per agrōs currēbat.

78. A DANGEROUS EXPERIMENT

71 Dum filiae rēgis hōc mirāculum stupentēs intuentur, Mēdēa ita locūta est: "Vidētis quantum valeat medicīna. Vōs igitur, sī vultis patrem vestrum in adulēscēntiam 5 redūcere, id quod fēcī ipsae faciētis. Vōs patris membra in vās conicite; ego herbās magicās praebēbō." Quod ubi audītum est, filiae rēgis cōnsilium quod dedisset Mēdēa nōn omittendum putāvērunt. Patrem igitur Peliā necāvērunt et membra eius in vās aēneum coniē- 10 cērunt; nihil autem dubitābant quā hōc mājimē ei prōfutūrum esset. At rēs omninō aliter ēvēnit ac spērāverant, Mēdēa enim nōn eāsdem herbās dedit quibus ipsa ūsa erat. Itaque postquam diū frūstrā exspectāvērunt, patrem suum rē vērā mortuum esse intellēxērunt. His 15 rēbus gestīs Mēdēa sē cum coniuge suō rēgnum acceptūram esse spērābat; sed cīvēs cum intellexerent quō modō Peliās periisset, tantum scelus aegrē tulērunt. Itaque Iāsone et Mēdēa ē rēgnō expulsīs Acastum rēgem creāvērunt. 20

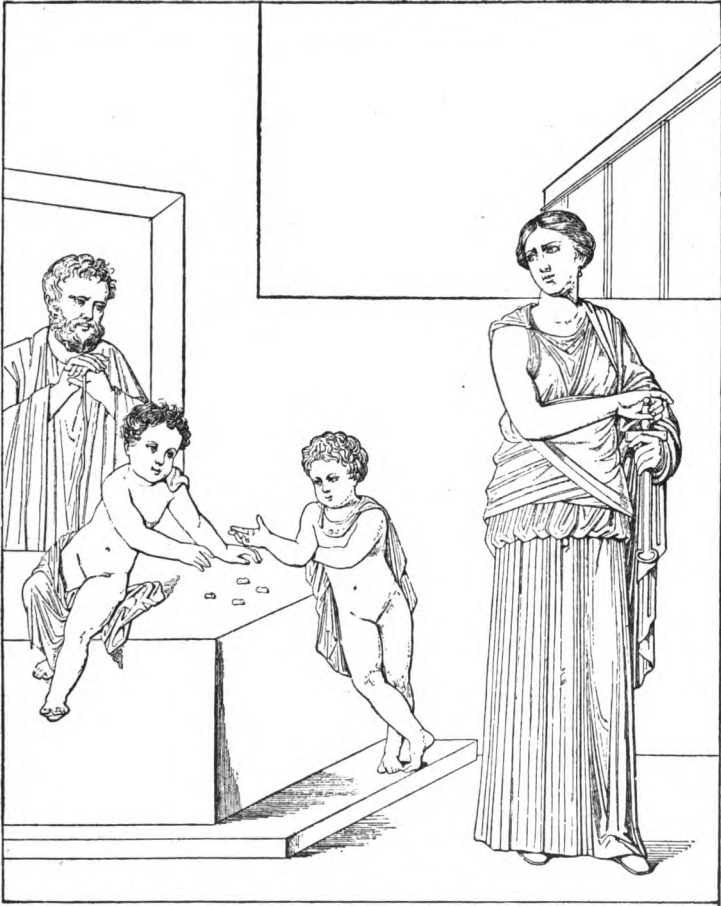
79. A FATAL GIFT

Iāsōn et Mēdēa ē Thessaliā expulsī ad urbem Corinthum vēnērunt, cūius urbis Creōn quīdam rēgnum tum obtinēbat. Erat autem Creonti filia ūna, nōmine Glaucē. Quam cum vīdisset, Iāsōn cōstituit Mēdēae uxōri suae nūntium mittere eō cōnsiliō, ut Glaucēn in mātrimōnium 25 dūceret. At Mēdēa ubi intellēxit quae ille in animō habēret, irā graviter commōta iūre iūrandō cōfirmāvit sē tantam iniūriam ultūram. Hōc igitur cōnsilium cēpit.

Vestem parāvit summā arte textam et variis colōribus infectam; hanc mortiferō quōdam venēnō tinxit, cūius vīs tālis erat ut sī quis eam vestem induisset, corpus eius quasi igni ūreretur. Hōc factō vestem ad Glaucēn
5 mīsit; illa autem nihil malī suspiciāns dōnum libenter accēpit, et vestem novam mōre fēminārum statim induit.

80. MEDEA KILLS HER SONS

Vix vestem induerat Glaucē cum dolōrem gravem per omnia mēbra sēnsit, et paulō post crūdēlī cruciātū adfecta ē vitā excessit. Hīs rēbus gestīs Mēdēa furōre atque
10 āmentiā impulsa filiōs suōs necāvit; tum māgnū sibi fore perīculum arbitrāta sī in Thessaliā manēret, ex eā regiōne fugere cōstituit. Hōc cōstitutō sōlem ōrāvit
ut in tantō perīculō auxiliū sibi praebēret. Sōl autem hīs precibus commōtus currum mīsit cui erant iūctī
15 dracōnēs ālis instrūctī. Mēdēa nōn omittendam tantam occāsiōnem arbitrāta currum ascendit, itaque per āera vecta incolumis ad urbem Athēnās pervēnit. Iāsōn ipse brevī tempore mirō modō occīsus est. Accidit sīve cāsū
sīve cōnsiliō deōrum ut sub umbrā nāvis suae, quae in
20 litus subducta erat, dormiret. Mox nāvis, quae adhuc ērēcta steterat, in eam partem ubi Iāsōn iacēbat subito dēlapsa virum infēlicem oppressit.



MEDEA MEDITATING THE MURDER OF HER SONS

ULYSSES

Ulysses, a famous Greek hero, took a prominent part in the long siege of Troy. After the fall of the city, he set out with his followers on his homeward voyage to Ithāca, an island of which he was king; but being driven out of his course by northerly winds, he was compelled to touch at the country of the Lotus-eaters, who are supposed to have lived on the north coast of Africa. Some of his comrades were so delighted with the lotus fruit that they wished to remain in the country, but Ulysses compelled them to embark again and continued his voyage. He next came to the island of Sicily, and fell into the hands of the giant Polyphēmus, one of the Cyclōpes. After several of his comrades had been killed by this monster, Ulysses made his escape by stratagem and reached the country of the winds. Here he received the help of Acōtus, king of the winds, and having set sail again, arrived within sight of Ithāca; but owing to the folly of his companions, the winds became suddenly adverse and he was again driven back. He then touched at an island which was the home of Circe, a powerful enchantress, who exercised her charms on his companions and turned them into swine. By the help of the god Mercury, Ulysses not only escaped this fate himself, but also forced Circe to restore her victims to human shape. After staying a year with Circe, he again set out and eventually reached his home.

81. *HOMEWARD BOUND*

Urbem Trōiam ā Graecīs decem annōs obsessam esse satis cōstat; dē hōc enim bellō Homērus, māximus poēt̄ irum Graecōrum, Īliadem opus nōtissimum scrīpsit. Trōiā tandem per insidiās captā, Graeci longō bellō fessi domum redire mātūrāvērunt. Omnibus rēbus igitur ad 5 profectiōnem parātis nāvis dēdūxērunt, et tempestātem idōneam nactī māgnō cum gaudiō solvērunt. Erat inter primōs Graecōrum Ulixēs quīdam, vir summae virtūtis ac prūdentiae, quem dīcunt nōnnūllī dolum istum excōgitāsse quō Trōiam captam esse cōstat. Hīc rēgnum 10 insulae Ithacae obtinuerat, et paulō antequam cum reliquīs Graecīs ad bellum profectus est, puellam fōrmōsissimam, nōmine Pēnelopēn, in mātrimonium dūxerat. Nunc igitur cum iam decem annōs quasi in exsiliō cōsumpsisset, māgnā cupiditate patriae et uxōris videndae 15 ardēbat.

82. *THE LOTUS-EATERS*

Postquam tamen pauca mīlia passuum ā litore Trōiae prōgressī sunt, tanta tempestās subitō coorta est ut nūlla nāvium cursum tenēre posset, sed aliae aliās in partīs disicerentur. Nāvis autem quā ipse Ulixēs vehē- 20 bātur vī tempestātis ad merīdiem dēlāta decimō diē ad litus Libyae appulsa est. Ancorīs iactis Ulixēs cōstituit nōnnūllōs ē sociīs in terram expōnere, quī aquam ad nāvem referrent et quālis esset nātūra eius regiōnis cōgnōscerent. Hī igitur ē nāvī ēgressī imperāta facere 25 parābant. Dum tamen fontem quaerunt, quibusdam ex incolīs obviam factī ab iīs hospitio acceptī sunt. Accidit autem ut māior pars victūs cōrum hominum in mirō

quōdam fructū quem lōtum appellābant cōnsisteret. Quam cum Graeci gustāssent, patriae et sociōrum statim oblīti cōfirmāvērunt sē semper in eā terrā mān-sūrōs, ut dulci illō cibō in perpetuum vēscerentur.

83. *THE RESCUE*

5 Ulixēs cum ab hōrā septimā ad vesperum exspectāset, veritus nē sociī suī in periculō versārentur, nōnnullōs ē reliquīs mīsīt, ut quae causa esset morae cōgnōscerent. Hī igitur in terram expositi ad vicum quī nōn longē aberat sē contulērunt; quō cum vēnissent, sociōs suōs
10 quasi vīnō ēbriōs repperērunt. Tum ubi causam veniendi docuērunt, iīs persuādere cōnābantur ut sēcum ad nāvem redirent. Illi tamen resistere ac manū sē dēfendere coepērunt, saepe clāmitantēs sē numquam ex eō locō abitūrōs. Quae cum ita essent, nūntiī rē infectā ad
15 Ulixem rediērunt. His rēbus cōgnitis ipse cum omnibus quī in nāvi relictī erant ad locum vēnit; et sociōs suōs frūstrā hortātus ut suā sponte redirent, manibus eōrum post terga vinctīs invitōs ad nāvem reportāvit. Tum ancoris sublātis quam celerrimē ē portū solvit.

84. *THE ONE-EYED GIANT*

20 Postquam eā tōtā nocte rēmīs contendērunt, postridiē ad terram ignōtam nāvem appulērunt. Tum, quod nātūram eius regiōnis ignōrābat, ipse Ulixēs cum duodecim ē sociīs in terram ēgressus loca explorāre cōstituit. Paulum ā litore prōgressi ad speluncam ingentem
25 pervēnērunt, quam habitārī sēnsērunt; eius enim introitum et nātūrā loci et manū mūnitum esse animadvertērunt. Mox, etsi intellegēbant sē nōn sine periculō id factūrōs, speluncam intrāvērunt; quod cum fēcissent,

māgnam cōpiam lactis in vāsīs ingentibus conditam invēnerunt. Dum tamen mīrantur quis in eā sēde habitāret, sonitum terribilem audīvērunt, et oculīs ad portam tortīs mōnstrum horribile vidērunt, hūmānā quidem speciē et figurā, sed ingentī māgnitūdine corporis. Cum 5 autem animadvertissent mōnstrum ūnum oculum tantum habēre in mediā fronte positum, intellēxērunt hunc esse ūnum ē Cyclōpibus, dē quibus fāmam iam accēperant.

85. THE GIANT'S SUPPER

Cyclōpēs autem pāstōrēs erant quī insulam 10 Siciliam et praecipuē montem Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum et ignis repertor, cūius servī Cyclōpēs erant, officīnam suam habēbat.

Graecī igitur simul ac mōnstrum vidērunt, terrōre paene exanimātī in interiōrem partem spēluncae refūgērunt 15 et sē ibi abdere cōnābantur. Polyphēmus autem (sic enim Cyclōps appellābātur) pecus suum in spēluncam compulit; deinde, cum saxō ingentī portam obstrūxisset, ignem in mediā spēluncā fēcit. Hōc factō, oculō omnia perlūstrābat, et cum sēnsisset hominēs in interiōre 20 parte spēluncae esse abditōs, māgnā vōce exclāmāvit: “Quī hominēs estis? Mercātōrēs an latrōnēs?” Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandī causā vēnisse; sed ā Trōiā redeunfīs vī tempestātum ā rēctō cursū dēpulsōs esse. Ōrāvit etiam ut sibi 25 sine iniūria abire licēret. Tum Polyphēmus quae sīvit ubi esset nāvis quā vectī essent; sed Ulixēs cum sibi māximē praecavendum esse bene intellexeret, respondit nāvem suam in rūpīs coniectam omnīnō frāctam esse. Polyphēmus autem nullō respōnsō datō duo ē sociīs manū 30

corripuit, et membrīs eōrum dīvulsīs carnem dēvorāre coepit.

86. A DESPERATE SITUATION

Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere possent, sed omnī 5 spē salūtis dēpositā mortem praesentem exspectārent. Polyphēmus, postquam famēs hāc tam horribilī cēnā dēpulsa est, humī prōstrātus somnō sē dedit. Quod cum vidisset Ulixēs, tantam occāsiōnem rei gerendae nōn omittendam arbitrātus, in eō erat ut pectus mōnstrī 10 gladiō trānsfigeret. Cum tamen nihil temerē agendum existimāret, cōstituit explorāre, antequam hōc faceret, quā ratiōne ex spēluncā ēvādere possent. At cum saxum animadvertisset quō introitus obstrūctus erat, nihil sibi prōfutūrum intellēxit sī Polyphēmum interfēcisset. 15 Tanta enim erat eīus saxī māgnitūdō ut nē ā decem quidem hominibus āmovērī posset. Quae cum ita essent, Ulixēs hōc cōnātū dēstitit et ad sociōs rediit; quī cum intellēxissent quō in locō rēs essent, nullā spē salūtis oblātā dē fortūnis suis dēspērāre coepērunt. Ille tamen 20 nē animōs dēmitterent vehementer hortātus est; dēmōnstrāvit sē iam antea ē multīs et māgnīs periculis ēvāsisse, neque dubium esse quīn in tantō discrimine dī auxilium lātūrī essent.

87. A PLAN FOR VENGEANCE

Ortā lūce Polyphēmus iam ē somnō excitātus idem 25 quod hesternō diē fēcit; correptīs enim duōbus ē reliquīs virīs carnem eōrum sine morā dēvorāvit. Tum, cum saxum āmōvīssset, ipse cum pecore suō ex spēluncā prōgressus est; quod cum Graeci vidērent, māgnam in spem

sē post paulum ēvāsūrōs vērunt. Mox tamen ab hāc spē repulsī sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum in locum restituit. Reliquī omnī spē salutis dēpositā lāmentis lacrimisque sē dēdidērunt; Ulixēs vērō, quī, ut suprā dēmōstrāvimus, vir māgnī 5 fuit cōnsilī, etsī intellegēbat rem in discrīmine esse, nōndum omnīnō dēspērābat. Tandem, postquam diū haec tōtō animō cōgitāvit, hōc cōnsilium cēpit. Ē lignis quae in spēluncā reposita erant pālum māgnū dēlēgit. Hunc summā cum diligentīā praeacūtum fēcit; tum, 10 postquam sociis quid fierī vellet ostendit, reditum Polyphēmī exspectābat.

88. A GLASS TOO MUCH

Sub vesperum Polyphēmus ad spēluncam rediit, et eōdem modō quō antea cēnāvit. Tum Ulixēs ūtrem vīnī prōmpsit, quem forte (id quod eī erat salutī) 15 sēcūm attulerat; et postquam māgnū pōculum vīnō complēvit, mōnstrum ad bibendum prōvocāvit. Polyphēmus, quī numquam antea vīnum gustāverat, tōtūm pōculum statim exhaustit; quod cum fēcisset, tantam voluptātem percēpit ut iterum et tertium pōculum re- 20 plērī iusserit. Tum, cum quaesivisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēminem appellārī; quod cum audivisset, Polyphēmus ita locūtus est: "Hanc tibi grātiam prō tantō beneficiō referam; tē postrēmum omnium dēvorābō." Hōc cum dīxisset, cibō 25 vīnōque gravis recubuit et brevī tempore somnō oppressus est. Tum Ulixēs sociis convocātis, "Habēmus," inquit, "quam petiimus facultātem; nē igitur tantam occāsionem rei gerendae omittāmus."

89. THE BLINDING OF POLYPHEMUS

Hæc orātiōne habitā, postquam extrēmum p̄alum ignī calefēcit, oculum Polyphēmī dormientis ferventī lignō perfōdit; quō factō omnēs in diversās spēluncae partis sē abdidērunt. At ille subitō illō dolōre oculī ē somnō excitātus clāmōrem terribilem sustulit, et dum per spēluncam errat, Ulixem manū prehendere cōnābatur; cum tamen iam omnīnō caecus esset, nullō modō hōc efficere potuit. Intereā reliquī Cyclōpēs clāmōre auditō undique ad spēluncam convēnerunt, et ad introitū adstantēs quid Polyphēmus ageret quaesivērunt, et quam ob causam tantum clāmōrem sustulisset. Ille respondit sē graviter vulnerātum esse et m̄gnō dolōre adfici. Cum tamen posteā quaesivissent quis eī vim intulisset, respondit ille Nēmīnem id fēcisse; quibus rēbus audītis ūnus ē Cyclōpibus: “At sī nēmō,” inquit, “tē vulnerāvit, haud dubium est quīn cōnsiliō deōrum, quibus resistere nec possumus nec volumus, hōc supplicio adficiāris.” Hōc cum dīxisset, abiērunt Cyclōpēs eum in insāniam incidisse arbitrātī.

90. THE ESCAPE

Polyphēmus ubi sociōs suōs abiisse sēnsit, furōre atque āmentiā impulsus Ulixem iterum quaerere coepit; tandem cum portam invēnisset, saxum quō obstrūcta erat amōvit, ut pecus in agrōs exīret. Tum ipse in introitū cōnsēdit, et ut quaeque ovis ad hunc locum vēnerat, eīus tergum manibus trāctābat, nē viri inter ovīs exīre possent. Quod cum animadvertisset Ulixēs, intellexit omnem spem salūtis in dolō magis quam in virtūte pōnī. Itaque hōc cōnsilium iniit. Prīmum trīs quās

vidit pinguiſſimās ex ovibus dēlēgit, quās cum inter sē
vīminibus coniūnxisset, ūnum ex sociīs suīs ventribus
eārum ita subiēcit ut omnīnō latēret; deinde ovīs homi-
nem sēcum ferentīs ad portam ēgit. Id accidit quod
fore suspicātus erat. Polyphēmus enim postquam terga 5
ovium manibus trāctāvit, eās praeterire passus est.
Ulixēs ubi rem tam fēliciter ēvēnisse vīdit, omnīs sociōs
suōs ex ōrdine eōdem modō ēmisit; quō factō ipse
novissimus ēvāsit.

91. *OUT OF DANGER*

Hīs rēbus ita cōfectis, Ulixēs veritus nē Polyphē- 10
mus fraudem sentīret, cum sociīs quam celerrimē ad
lītus contendit; quō cum vēnissent, ab iīs quī nāvī
praesidiō relictī erant māgnā cum laetitīā exceptī sunt.
Hī enim cum ānxiīs animīs iam trīs diēs continuōs redi-
tum eōrum exspectāvissent, eōs in aliquod perīculum 15
māgnum incidisse (id quidem quod erat) suspicātī, ipsī
auxiliandī causā ēgredi parābant. Tum Ulixēs nōn satis
tūtum arbitrātus in eō locō manēre, quam celerrimē pro-
ficisci cōstituit. Iussit igitur omnīs nāvem cōscendere,
et ancorīs sublātīs paulum ā lītore in altum prōvectus 20
est. Tum māgnā vōce exclāmāvit: “Tū, Polyphēme,
qui iūra hospitī spernis, iūstam et dēbitam poenam im-
mānitātis tuae solvistī.” Hāc vōce audītā Polyphēmus
irā vehementer commōtus ad mare sē contulit, et ubi
nāvem paulum ā lītore remōtam esse intellēxit, saxum 25
ingēns manū correptum in eam partem coniēcit unde vō-
cem venīre sēnsit. Graecī autem, etsī nōn multum āfuit
quīn submergerentur, nullō damnō acceptō cursum te-
nuērunt.

37.

92. THE COUNTRY OF THE WINDS

Pauca milia passuum ab eō locō prōgressus Ulixēs ad insulam Aeoliam nāvem appulit. Haec patria erat ventōrum.

“Hic vāstō rēx Aeolus antrō

5 luctantīs ventōs tempestātēsque sonōrās
 imperio premit ac vinclis et carcere frēnat.”

Ibi rēx ipse Graecōs hospitio excēpit, atque iis persuāsit ut ad recuperandās vīris paucōs diēs in eā regiōne comorārentur. Septimō diē cum socii ē labōribus sē recē-
 10 pissent, Ulixēs, nē annī tempore ā nāvigatiōne excluderētur, sibi sine morā proficiscendum statuit. Tum Aeolus, quī sciēbat Ulixem cupidissimum esse patriae videndae, eī iam profectūrō māgnūm saccūm ē coriō cōnfectum dedit, in quō ventōs omnis praeter
 15 ūnum inclūserat. Zephyrum tantum solverat, quod ille ventus ab insulā Aeoliā ad Ithacam nāvigantī est secundus. Ulixēs hōc dōnum libenter accēpit, et grātiis prō tantō beneficiō āctis saccūm ad mālūm adligāvit. Tum omnibus rēbus ad profectiōnem parātis meridiānō ferē
 20 tempore ē portū solvit.

93. THE WIND-BAG

Novem diēs secundissimō ventō cursum tenuerunt, iamque in cōnspectum patriae suae vēnerant, cum Ulixēs lassitūdine cōnfectus (ipse enim gubernābat) ad quiētem capiendam recubuit. At socii, quī iam
 25 dūdum mirābantur quid in illō saccō inclūsum esset, cum ducem somnō oppressum vidērent, tantam occāsiōnem nōn omittendam arbitrātī sunt; crēdebant enim aurum et argentum ibi esse cēlāta. Itaque spē

lucrī adductī saccum sine morā solvērunt, quō factō ventī
“velut āgmine factō

quā data porta ruunt, et terrās turbine perflant.”
Hic tanta tempestās subitō coorta est ut illī cursum
tenēre nōn possent sed in eandem partem unde erant 5
profectī referrentur. Ulixēs ē somnō excitātus quō in
locō rēs esset statim intellēxit; saccum solūtum, Ithacam
~~post tērgum relictam vīdit.~~ Tum vērō irā vehementer
exārsit sociōsque obiūrgābat quod cupiditāte pecūniae
adductī spem patriae videndae prōiēcissent. 10

94. *A DRAWING OF LOTS*

! Brevī spatiō intermissō Graecī insulae cuidam appropinquāvērunt in quā Circē, filia Sōlis, habitābat. Quō cum nāvem appulisset, Ulixēs in terram frūmentandī causā ēgrediendum esse statuit; nam cōgnōverat frūmentum quod in nāvī habērent iam dēficere. Sociīs 15 igitur ad sē convocātīs quō in locō rēs esset et quid fierī vellet ostendit. Cum tamen omnēs memoriā tenērent quam crūdēli morte necātī essent iī quī nūper ē nāvī ēgressī essent, nēmō repertus est quī hōc negotium suscipere vellet. Quae cum ita essent, rēs ad con- 20 trōversiam dēducta est. Tandem Ulixēs cōsēnsū omnium sociōs in duās partīs dīvisit, quārum alterī Eurylochus, vir summae virtūtis, alterī ipse pracesse. Tum hī inter sē sortītī sunt uter in terram ēgrederētur. Hōc factō, Eurylochō sorte ēvēnit ut cum duōbus et vīgintī 25 sociīs rem susciperet.

95. *THE HOUSE OF THE ENCHANTRESS*

Hīs rēbus ita cōstitūtīs iī quī sortītī erant in interiōrem partem insulae profectī sunt. Tantus tamen timor

animōs eōrum occupāverat ut nihil dubitarent quā
 mortī obviam irent. Vix quidem poterant īī quī in
 nāvī relictī erant lacrimās tenēre; crēdebant enim sē
 sociōs suōs numquam post hōc tempus vīsūrōs. Illī
 5 autem aliquantum itineris prōgressī ad villam quandam
 pervēnērunt summā māgnificentīā aedificātam, cūius ad
 ōstium cum adiissent, cantum dulcissimum audīvērunt.
 Tanta autem fuit ēius vōcis dulcēdō ut nullō modō re-
 tinērī possent quā iānuam pulsārent. Hōc factō ipsa
 10 Circē forās exiit, et summā cum benignitāte omnīs in
 hospitium invitāvit. Eurylochus insidiās sibi comparārī
 suspicātus foris exspectāre cōstituit, sed reliquī rei novi-
 tāte adductī intrāvērunt. Cēnam māgnificam omnibus
 rēbus instrūctam invēnērunt et iūssū dominae libentis-
 15 simē accubuērunt. At Circē vīnum quod servī ap-
 posuērunt medicāmētō quōdam miscuerat; quod cum
 Graeci bibissent, gravī somnō subitō oppressī sunt.

96. THE CHARM

Tum Circē, quae artis magicae summam scientiam
 habēbat, baculō aureō quod gerēbat capita eōrum teti-
 20 git; quō factō omnēs in porcōs subitō conversī sunt.
 Intereā Eurylochus ignārus quid in aedibus agerētur ad
 ōstium sedēbat; postquam tamen ad sōlis occāsum ānxiō
 animō et sollicitō exspectāvit, sōlus ad nāvem regredi
 cōstituit. Eō cum vēnisset, sollicitūdine ac timōre tam
 25 perturbātus fuit ut quae vīdisset vix dilūcidē nārrāre
 posset. Ulixēs autem satis intellēxit sociōs suōs in
 periculō versārī, et gladiō correptō Eurylochō imperā-
 vit ut sine morā viam ad istam domum dēmōstrāret.
 Ille tamen multīs cum lacrimīs Ulixem complexus
 30 obsecrāre coepit nē in tantum periculum sē committeret;

sī quid gravius eī accidisset, omnium salūtem in summō
discrimine futūram. Ulixēs autem respondit sē nēmi-
nem invītum sēcum adductūrum; eī licēre, sī mallet, in
nāvī manēre; sē ipsum sine ūllō praesidiō rem sus-
ceptūrum. Hōc cum māgnā vōce dixisset, ē nāvī dē- 5
siluit et nullō sequente sōlus in viam sē dedit.

97. THE COUNTERCHARM

Aliquantum itineris prōgressus ad villam māgnificam
pervēnit, quam cum oculīs perlūstrāset, statim intrāre
statuit; intellēxit enim hanc esse eandem domum dē quā
Eurylochus mentiōnem fēcisset. At cum in eō esset ut 10
limen intrāret, subitō eī obviam stetit adulēscēns fōrmā
pulcherrimā aureum baculum gerēns. Hīc Ulixem iam
domum intrantem manū corripuit et, "Quō ruis?"
inquit. "Nōne scīs hanc esse Cīrcēs domum? Hīc
inclūsī sunt amīcī tui ex hūmānā speciē in porcōs con- 15
versī. Num vīs ipse in eandem calamitātem venīre?"
Ulixēs simul ac vōcem audīvit, deum Mercurium āgnō-
vit; nullīs tamen precibus ab institūtō cōnsiliō dētterrī
potuit. Quod cum Mercurius sēnsisset, herbam quan-
dam eī dedit, quam contrā carmina multum valēre dicē- 20
bat. "Hanc cape," inquit, "et ubi Cīrcē tē baculō
tetigerit, tū strictō gladiō impetum in eam vidē ut
faciās." Mercurius postquam finem loquendī fēcit,
"mortālīs vīsūs mediō sermōne reliquit,
et procul in tenuem ex oculīs ēvānuit auram." 25

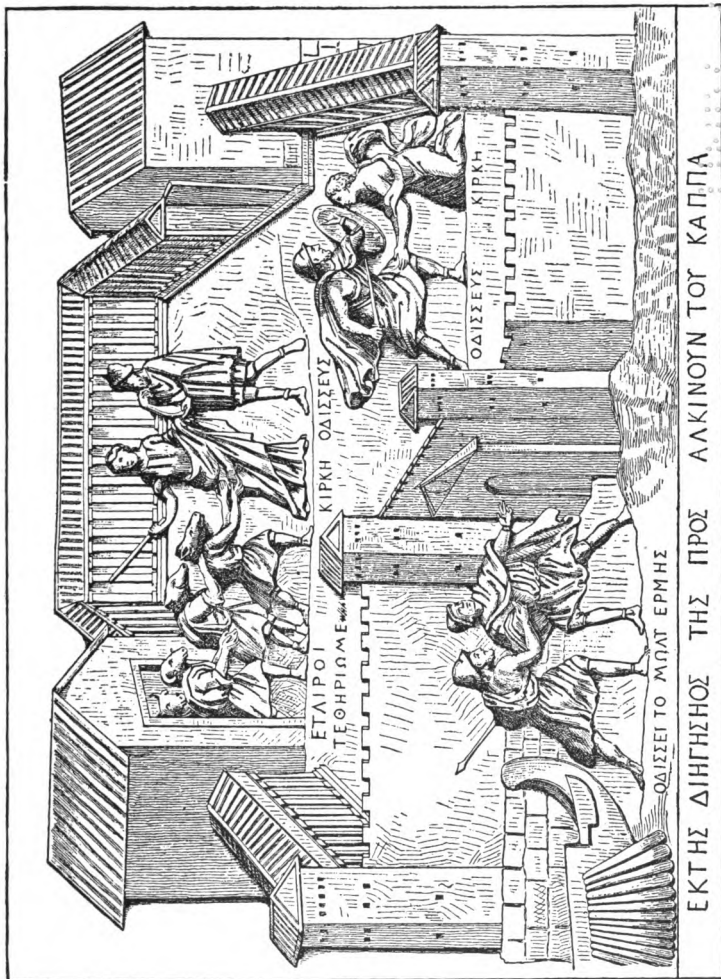
98. THE ENCHANTRESS IS FOILED

Brevī intermissō spatiō Ulixēs ad omnia perīcula sub-
eunda parātus iānuam pulsāvit, et foribus patefactīs ab
ipsā Cīrcē benignē exceptus est. Omnia eōdem modō

atque antea facta sunt. Cenam magnifice instructam vidit et accumbere iussus est. Mox, ubi famem cibum depulsa est, Circe poculum aureum vino replatum Ulixi dedit. Ille etsi suspicatus est venenum sibi paratum esse, poculum exhausit; quo factum Circe postquam caput eius baculo tetigit, ea verba locuta est quibus socios eius antea in porcos converterat. Res tamen omnino aliter evenit atque illa speraverat. Tanta enim vis erat eius herbae quam Ulixi Mercurius dederat ut neque venenum neque verba quicquam efficere possent. Ulixes autem, ut ei praeceptum erat, gladio stricto impetum in eam fecit et mortem minitabatur. Circe cum artem suam nihil valere sensisset, multis cum lacrimis eum obsecrare coepit ne sibi vitam adimeret.

99. *MEN ONCE MORE*

Ulixes autem ubi sensit eam timore perterritam esse, postulavit ut socios suos sine mora in humanam speciem reduceret (certior enim factus erat a deo Mercurio eos in porcos conversos esse); nisi id factum esset, se debitas poenas sumpturum ostendit. Circe his rebus graviter commota ei ad pedes se proiecit, et multis cum lacrimis iure iurando confirmavit se quae ille imperasset omnia facturam. Tum porcos in atrium immitti iussit. Illi dato signo inruerunt, et cum ducem suum agnovissent, magno dolore affecti sunt quod nullo modo eum de rebus suis certiores facere poterant. Circe tamen unguento quodam corpora eorum unxit; quo factum sunt omnes statim in humanam speciem reducti. Magno cum gaudio Ulixes suos amicos agnovit, et nuntium ad litus misit, qui reliquis Graecis socios receptos esse diceret. Illi autem his rebus cognitis statim ad domum Circaeam



ΕΚΤΗΣ ΔΙΗΓΗΣΗΣ ΤΗΣ ΠΡΟΣ ΑΛΚΙΝΟΥ ΤΟΥ ΚΑΠΠΑ

ULYSSES AND CIRCE

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sē contulērunt; quō cum vēnissent, ūniversī laetitiae sē dēdidērunt.

100. *AFLOAT AGAIN*

Postrīdiē eiūs diēi Ulixēs ex hāc insulā quam celerrimē discēdere in animō habēbat. Circē tamen cum haec cōgnōvisset, ex odiō ad amōrem conversa omnibus precibus eum orāre et obtestārī coepit ut paucōs diēs apud sē morārētur; quā rē tandem impetrātā tanta beneficia in eum contulit ut facile ei persuāsum sit ut diūtius maneret. Postquam tamen tōtum annum apud Circē cōsūmpserat, Ulixēs māgnō dēsideriō patriae suae mōtus est. Sociīs igitur ad sē convocātis quid in animō haberet ostendit. Ubi tamen ad lītus dēscendit, nāvem suam tempestātibus tam afflictam invēnit ut ad nāvigandum paene inūtilis esset. Hāc rē cōgnitā omnia quae ad nāvīs reficiendās ūsuī essent comparārī iussit, quā in rē tantam diligentiam omnēs adhibēbant ut ante tertium diem opus perfēcerint. At Circē ubi omnia ad profectiōnem parāta esse vidit, rem aegrē ferēbat et Ulixem vehementer obsecrābat ut eō cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvigātiōne exclūderetur, mātūrandum sibi existimāvit, et tempestātem idōneam nactus nāvem solvit. Multa quidem pericula Ulixī subeunda erant antequam in patriam suam perveniret, quae tamen hōc locō longum est perscribere.

NOTES

PERSEUS

The numbers refer to the page of text and the line on the page respectively.

3. 6. **Danaë.** Many proper names in this book are words borrowed by Latin from Greek, and have forms not given in the regular Latin declensions. It will not be necessary to learn the declension of such words.
7. **enim.** This word commonly stands second in its clause.
8. **turbābat.** Notice that this verb and **dormiēbat** below are in the imperfect tense to denote a state of things existing at the past time indicated by **territa est.**
- autem.** This word has the same peculiarity of position as **enim**; so also **igitur**, which occurs in line 11.
12. **Seriphum.** Notice that Latin says 'the island Seriphos,' but English more often 'the island of Seriphos.'
13. **appulsa est.** **Postquam** is regularly followed by the perfect or present indicative, but the English translation usually requires the pluperfect.
15. **quōdam.** *Quōdam* means 'certain' as applied to some person or thing not fully described, while *certus* means 'certain' in the sense of 'determined,' 'sure.'
- ad domum.** This means 'to the house'; 'to be brought home' would be *domum addūcī*, without the preposition.
16. **Ille** is often used, as here, when the subject is changed to a person mentioned in the preceding sentence. In this use it is to be translated 'he.'

3. 18. **beneficiō.** See the derivation of this word in the vocabulary.
20. **multōs annōs.** Duration of time is regularly expressed in the accusative case.
22. **eam.** Latin has no pronoun of the third person, and *is* often takes the place of one; it is then to be translated 'he,' 'she,' 'it,' 'they,' according to its form.
25. **haec.** The literal translation would be 'these things,' but we must say 'thus' or 'as follows.'
4. 1. **es.** With *iam dūdum* and similar expressions of duration, the present indicative is often used to denote an action or state begun in the past but continuing in the present. The English equivalent is the perfect.
- hic,** is not the pronoun, but an adverb.
2. **mihi.** This dative may be translated 'for me.' How would 'to me' with a verb of motion be put?
3. **refer.** *Dicō, dūcō, faciō,* and *ferō* have the imperative forms *dīc, dūc, fac,* and *fer,* instead of *dīce,* etc.
4. **Perseus.** When the subordinate and the principal clause of a Latin sentence have the same subject, this usually stands first, followed by the subordinate clause.
- haec.** Here a different rendering is required from that suggested in the note on 3, 25. What is it? Notice that it is necessary to know the literal significance of the Latin words, but that the translation must often be something quite different if it is to be acceptable English. The rule for translation is: Discover the exact meaning of the original; then express the same idea correctly and, if you can, elegantly in the language into which you are translating.
5. **continentem.** What is the derivation of this word?
vēnit. Is this present or perfect? How do you know?

4. 8. **Graeās.** The Graeae were three old women who had one eye and one tooth in common, and took turns in using them.
9. **galeam.** This belonged to Pluto, the god of the underworld of the dead, and whosoever wore it was invisible. The story is that Perseus compelled the Graeae to tell him how to obtain the helps to his enterprise by seizing their tooth and eye.
11. **pedibus,** 'on his feet,' dative of indirect object.
induit. See the note on 3, 13.
aera. *Āēr* is borrowed from Greek, and keeps this Greek form for its accusative.
12. **volābat.** Distinguish between *volō*, *volāre*, and *volō*, *velle*.
13. **cēteris.** *Cēterī* is used to denote all not already named ('the other'), while *aliī* denotes some of those who have not been already named ('other').
14. **speciē horribili,** 'of terrible appearance,' ablative of description. A noun never stands alone in this construction.
cārum. See the note on 3, 22.
15. **contēcta.** This and *factae* below are used as predicate adjectives, not to form the pluperfect passive with *erant*. Translate, therefore, 'were covered,' not 'had been covered.'
18. **vertēbantur.** The imperfect here denotes customary action, one of its regular uses.
19. **Ille.** See the note on 3, 16.
20. **hōc modō,** ablative of manner.
21. **vēnit, dormiēbat.** The perfect simply expresses an action which took place in past time, the imperfect tells of a state of things existing at that past time.
25. **fugit.** When *dum* means 'while,' 'as,' it is followed by the present indicative, even when used of past events.

4. 26. *fēcit*. Like *postquam*, *ubi* has the present or perfect indicative, where English would use the pluperfect.
5. 2. *illō tempore*, ablative of time.
rēgnābat. Observe the force of the tense, and try to find the reason for each change of tense in this paragraph.
Hic. This must here be translated simply 'he.' Compare the use of *Ille*, 3, 16.
4. *veniēbat*. See the note on 4, 18.
6. *omnium*, 'of all men,' or 'of all.' The adjective is used as a noun, as in the second of the English expressions.
ōrāculum. It was believed in antiquity that the will of the gods and a knowledge of future events might be learned at certain shrines, of which the most famous were those of Apollo at Delphi, of Zeus or Jupiter at Dodona, and of Hammon in Egypt. Hammon was really an Egyptian god, represented as having the horns of a ram, but he was identified by the Greeks with Zeus and by the Romans with Jupiter.
7. *filiam*. Where there is no ambiguity, the possessive is often omitted in Latin.
8. *autem* often, as here, simply introduces an explanation ('now').
nōmine, 'by name.'
9. *Cēpheus*. See the note on *Perseus*, 4, 4.
10. *cīvis suōs*, 'his subjects.'
13. *certain*. See the note on *quōdam*, 3, 15. *Diēs* is regularly masculine, but when used of an appointed day it is often feminine.
omnia, 'all things,' 'everything,' or 'all.' See the note on *omnium*, line 6.
16. *dēplōrābant, tenēbant*. Be careful to show the meaning of the tense by your translation.

5. 18. **quaerit.** The present is often used of a past action instead of the perfect, to bring the action more vividly before us as if it were taking place now. This is called the historical present.
19. **haec geruntur,** 'this is going on.'
20. **horribilī.** Here the adjective is made emphatic by being put before its noun; in 4, 14 the same effect is gained by putting *horribilī* last in its clause.
22. **omnibus,** dative of indirect object after the compound verb (*in + iaciō*). Translate 'inspired in all,' but the literal meaning is 'threw into all.'
26. **induit.** See the note on 3, 13.
āera. See the note on 4, 11.
6. 2. **suō, eius.** Distinguish carefully between these words. *Suus* is used of something belonging to the subject, *eius* of something belonging to some other person or thing just mentioned.
5. **volat.** See the note on 4, 25.
7. **sustulit.** Notice that the perfect forms of *tollō* are the same as those of *sufferō* (*sub + ferō*), 'endure.'
8. **neque,** here to be translated 'and . . . not.' *Neque* is thus used regularly for *et nōn*.
13. **exanimāta,** used here as a predicate adjective.
16. **rettulit.** 'To give thanks' or 'thank' is usually *grātiās agere*, as in 3, 19; *grātiām referre* means 'to show one's gratitude,' 'to recompense' or 'requite.'
18. **dūxit.** This word came to mean 'marry,' because the bridegroom 'led' his bride in a wedding procession to his own home. It will be seen, therefore, that it can be used only of the man.
Paucōs annōs. See the note on 3, 20.
20. **omnīs.** What does the quantity of the *i* tell you about the form?
7. 1. **quod,** not the relative pronoun, but a conjunction.

7. 3. **ed**, the adverb.
 in **atrium**. Although **inrūpit** means 'burst *into*,' the preposition is nevertheless required with the noun to express the place into which he burst.
6. **ille**. See the note on *Perseus*, 4, 4.
8. **Acrisi**. In *Nepos*, *Caesar*, *Cicero*, and *Vergil*, the genitive singular of second-declension nouns in *-ius* and *-ium* ends in *ī*, not *ī̄*; but the nominative plural ends in *ī̄*, and the dative and ablative plural in *ī̄s*.
10. **istud**. Remember that *iste* is commonly used of something connected with the person addressed. Here the meaning may be 'that oracle I told you of.' See 3, 4.
12. **Lārisam**. See the note on 3, 12.
neque enim, 'for . . . not,' as if simply *nōn enim*, but Latin uses *neque* to connect the clauses.
14. in **omnis partīs**, 'in all directions' or 'in every direction.'
15. **Multi**. See the note on *omnium*, 5, 6.
17. **discōrum**. The *discus* was a round, flat piece of stone or metal, and the athletes tried to see who could throw it farthest.
18. **cāsū**. This is one of the ablatives of manner that do not take *cum*.
19. **stābat**. Notice the tense.

HERCULES

9. 2. **omnium hominum**. This means 'all men' in the sense of 'all mankind.'
3. **oderat**. *Ōdī* is perfect in form, but present in meaning; and the pluperfect has in like manner the force of an imperfect.
5. **mediā nocte**, 'in the middle of the night,' 'in the dead of night.'

9. 7. *Nec tamen*, 'not . . . however.' See the note on *neque enim*, 7, 12.
8. *movēbant*. Contrast this tense with *appropinquāverant* and *excitātī sunt*.
13. *Tālī modō = hōc modō*, 4, 20.
20. *ā puerō*, 'from a boy,' 'from boyhood.'
exercēbat, the imperfect of customary action, as is also *cōnsūmēbat*.
24. *autem*. See the note on 5, 8.
25. *artī*, dative of indirect object with the intransitive verb *studēbat*.
10. 2. *omnibus viribus*, 'with all his might,' ablative of manner.
3. *ē vitā*. Notice that the preposition denoting separation appears both with the noun and in the verb. Compare *in atrium intrūpit*, 7, 3.
4. *neque quisquam*. 'and not any one,' *i.e.* 'and no one.'
Quisquam is used chiefly in negative sentences.
5. *voluit*, 'was willing.'
7. *facit*. See the note on 4, 25.
8. *nōmine*. See the note on 5, 8.
9. *vir crudēlissimus*, not 'cruellest man,' but 'most cruel man.' The superlative is often thus used to denote simply a high degree of the quality.
- cōnsuēverat*. Inceptive verbs end in *scō* and denote the beginning of an action or state. The perfect and pluperfect of such verbs often represent the state of things resulting from the completion of the action, and are then to be translated as present and imperfect respectively. So *cōnsuēscō* = 'I am becoming accustomed,' *cōnsuēvī* = 'I have become accustomed' or 'am accustomed,' *cōnsuēveram* = 'I had become accustomed' or 'was accustomed.'

10. 11. **sacrificiō**, 'for the sacrifice,' dative of purpose.
ea. Why is **diēs** feminine here? See the note on *cer-*
iam, 5, 13.
12. **omnia**. See the note on 5, 13.
15. **capitibus**, dative of indirect object after the compound
verb (*in + pōnō*).
16. **iam**. The omission of the conjunction that would
naturally join this clause with the preceding, and
the repetition of *iam*, which thus in a way connects
the two clauses, reflect the imminence of the danger
and heighten our anxiety for the hero. Observe too
how the tenses of the verbs contribute to the vivid-
ness of the picture. We see Hercules at the altar and
the priest, knife in hand, about to give the fatal blow.
18. **alterō**. Supply *ictū*.
19. **Thēbis**, locative case. Notice that some names of
towns are plural in form.
21. **Thēbanis**, dative with the adjective **finitimī**.
autem, 'now.'
22. **Thēbas**. Names of towns are used without a prep-
osition to express the place to which.
23. **veniēbant, postulābant**, imperfect of customary action.
25. **civis suōs**, 'his fellow-citizens.' Compare 5, 10.
hōc stipendiō, ablative of separation.
27. **atque**. This conjunction adds an important statement
by way of supplement. Here the meaning is some-
thing like 'and not only that, but.'
11. 11. **conversa**. *Est* and *sunt* are frequently not expressed
with the perfect participle.
17. **suōs ipse suā**. Notice how the enormity of the crime
is emphasized by the use of all these words repeating
the same idea.
23. **ōrāculum Delphicum**. See the note on 5, 6.
hōc ōrāculum omnium = *hōc omnium ōrāculorum*.

11. 25. **Hōc in templō.** Monosyllabic prepositions often stand between the noun and an adjective modifying it.
12. 1. **quī.** Remember that the relative pronoun agrees in gender, number, and person with its antecedent; that its case depends upon its use. How are the person and number of **quī** shown?
2. **hominibus.** See the note on 9, 2.
4. **neque.** See the note on 6, 8.
7. **Tīrynthā.** This is a Greek accusative form. See the note on *āera*, 4, 11.
10. **Duodecim annōs,** accusative of duration of time.
11. **Eurystheō.** The English verb 'serve' is transitive, but *serviō* ('be subject to') is intransitive and takes an indirect object.
14. **quae.** See the note on line 1. What is the case of **quae**?
16. **Primum** is chiefly used in enumeration, **prīmō** (line 6) in contrasting an action or state with one that follows it.
19. **sēcum.** The preposition *cum* follows and is joined to the reflexive and personal pronouns, usually also to the relative pronoun.
22. **neque enim.** See the note on 7, 12.
26. **respīrandī,** the genitive of the gerund. It modifies **facultās.** The gerund corresponds to the English verbal noun in *-ing*.
13. 5. **Hōc.** We might expect *haec* referring to **Hydrā**, but a demonstrative pronoun is commonly attracted into the gender of the predicate noun (here **mōnstrum**).
cui erant, 'which had,' literally 'to which there were.'
 This construction is found only with *sum*. It is called the dative of possession.
8. **rēs.** In rendering this word choose always with great freedom the most suitable English word.

13. 8. *māgnī perīculī*. We say 'one of great danger.'
9. *ēius*. What possessive would be used to modify *sinistrā*?
11. *hōc cōnātū*, ablative of separation.
14. *comprehēderunt*. See the note on 3, 13.
unde = *ex quibus*.
16. *auxiliō Hydrae*, 'to the aid of the Hydra,' but literally 'for aid (*i.e.* as aid) to the Hydra,' for *Hydrae* is dative. This is called the double dative construction, *auxiliō* the dative of purpose, and *Hydrae* the dative of reference, *i.e.* the dative denoting the person interested.
17. *abscidit*. See the note on 4, 25.
mordēbat, 'kept biting,' the imperfect of repeated action.
18. *tālī modō*. See the note on 9, 13.
interfēcit. We have now had several verbs meaning 'kill.' *Interficiō* is the most general of these; *necō* (line 4) is used of killing by unusual or cruel means, as by poison; *occidō* (12, 23) is most commonly used of the 'cutting down' of an enemy in battle.
19. *reddidit*, as well as *imbuit*, has *sagittās* for its object, but we must translate as if we had *eās* with *reddidit*.
22. *ad sē*. Compare this construction with the use of the dative in 4; 2. Notice that *sē* does not refer to *Herculem*, the subject of *referre*, but to *Eurystheus*, the subject of *Iussit*. When the reflexive thus refers to the subject of the principal verb rather than to the subject of the subordinate verb with which it is directly connected, it is called indirect.
23. *tantae audāciae*. The genitive of description, like the ablative of description, consists always of a noun with some modifying word. Compare *speciē horribilī*, 4, 14.
autem. Compare 5, 8 and 10, 21.
24. *incrēdibilī celeritatē*, ablative of description.

13. 25. *vestigis*, ablative of means.
 26. *ipsum*, contrasts *cervum* with *vestigis*.
 27. *omnibus viribus*. See the note on 10, 2.
14. 1. *currēbat*, 'he kept running.'
sibi, dative of reference. It need not be translated.
ad quietem, 'for rest.' Purpose is frequently thus expressed by *ad*.
 3. *cucurrerat*. The pluperfect is sometimes used with *postquam* when the lapse of time is denoted.
 4. *cursū*, ablative of cause.
exanimatum = *quā exanimatus erat*. The participle is often equivalent to a relative clause.
 5. *rettulit*. See the note on 13, 19.
 8. *rem*. See the note on *rēs*, 13, 8.
 10. *aprō*, dative of indirect object after the compound verb (*ob + currō*).
 11. *timōre perterritus*. It is not necessary to translate both words.
 13. *iniēcit*, *i.e.* upon the boar.
summā cum difficultate. Compare this with *omnibus viribus*, 13, 27, and notice that *cum* may be omitted with the ablative of manner when there is an adjective. For the position of *cum*, see the note on 11, 25.
 15. *ad Eurystheum*. We are told elsewhere that Eurystheus was so frightened when he saw the boar that he hid in a cask.
vivus. Why have we the nominative here, but the accusative (*vivum*) in line 5?
 17. *quartō*. The capture of the Erymanthian boar is usually given as the third labor and the capture of the Cerynean stag as the fourth.
narrāvimus. The writer sometimes uses the first person plural in speaking of himself, instead of the first

- person singular. This is called the plural of modesty, and is the same as the English usage.
14. 18. *in Arcadiam*. How does this differ in meaning from *in Arcadiā*?
20. *appeteret*. The subjunctive introduced by *cum*, 'since,' may express the reason for the action of the main verb.
23. *Herculēs*. See the note on *Perseus*, 4, 4.
26. *quod*, conjunction, not pronoun.
reliquōs centaurōs, 'the rest of the centaurs,' 'the other centaurs.' Compare *mediā nocte*, 9, 5. Notice that *reliquū* means about the same as *ceterī*, and see the note on 4, 13.
28. *inquit*, historical present. This verb is used parenthetically with direct quotations.
15. 1. *dabō*. Notice that Latin is more exact than English in the use of the future tense in subordinate clauses. In English we often use the present in the subordinate clause and leave it to the principal verb to show that the time is future.
7. *pervēnerunt*. See the note on 4, 26.
10. *cōstitit*, from *cōsistō*, not *cōstō*.
16. *fugā*. Latin says 'by flight,' not 'in flight.'
17. *ex spēluncā*. See the note on 10, 3.
21. *locum*, the direct object of *Adiit*, which is here transitive.
 We might also have *ad locum* with *adeō* used intransitively.
16. 4. *Herculi*. See the note on 10, 15.
labōrem. This labor is usually given as the sixth, the destruction of the Stymphalian birds as the fifth.
6. *tria mīlia boum*, 'three thousand cattle,' literally 'three thousands of cattle.' The partitive genitive is the regular construction with the plural *mīlia*, but the singular *mīlle* is commonly used as an adjective.

like English 'thousand.' Thus 'one thousand cattle' would be *mille bovēs*.

16. 7. *ingentis māgnitūdinis*. See the note on *tantae audāciae*, 13, 23.
8. *neque enim umquam*, 'for . . . never.' See the note on *neque enim*, 7, 12.
11. *multae operae*. See the note on *māgnī periculī*, 13, 8.,
12. *duodēviginti pedum*, *i.e.* in width.
dūxit. This word is used with reference to the progress of work on a wall or ditch from one end of it to the other.
15. *opus*. Compare this word with *operae* and *labōre*, line 12. *Labor* is used of heavy or exhausting labor, *opera* of voluntary exertion or effort, *opus* of that upon which one labors or of the completed work.
17. *imperāverat*. This verb takes an indirect object to express the person ordered (*eī*). The action commanded is expressed by the subjunctive in a clause introduced by *ut* and used as the object of *imperō* (*ut necāret*). Notice that this may be translated 'that he should kill' or 'to kill.' Compare now the construction with *iubeō*, 13, 22, with which the command is expressed by the accusative and infinitive (*Herculem referre*).
19. *carne*. *Vēscor* is an intransitive verb and governs the ablative.
22. *appropinquandī*. See the note on 12, 26.
23. *cōstitit*, from *cōstō*. Compare 15, 10.
pedibus, 'on foot,' literally 'by his feet.'
25. *cōnsūmpsisset*. The imperfect and pluperfect tenses of the subjunctive are used with *cum*, 'when,' to describe the circumstances of the action of the main verb. Compare 14, 20, and the note.

- 16. 26. hōc cōnātū.** See the note on **13, 11.**
- 27. peteret.** The subjunctive is used with *ut* to express purpose. The best translation is usually the infinitive ('to ask'), but the Latin infinitive is not used in model prose to express purpose.
- 17. 3. avolārent.** This is not subjunctive of purpose, but of result, as is indicated by *tam*.
- 6. ex.** Compare this with *ab*, **16, 21**, and *dē*, **16, 13**. We commonly translate all of these 'from,' but the real meanings are 'out of,' 'away from,' and 'down from' respectively.
- Crēta.** See the note on **3, 12.**
- 7. esset.** See the note on **14, 20.**
- 8. insulae,** dative with the compound verb (*ad + propinquō*). **appropinquāret.** See the note on **16, 25.**
- 9. tanta . . . ut.** Notice how frequently the clause of result is connected with a demonstrative word in the main clause.
- 12. nāvigandī imperītus,** 'ignorant of navigation,' 'inexperienced in sailing.' See the note on **12, 26.**
- 21. cum,** the conjunction.
ingentī labōre. See the note on *summā cum difficultāte*, **14, 13.**
- 25. ut redūceret.** See the note on **16, 27.**
- 26. carne.** See the note on **16, 19.**
vēscēbantur, imperfect of customary action.
- 18. 3. ut trāderentur.** Notice that *postulō*, like *imperō*, takes an object-clause introduced by *ut* and having its verb in the subjunctive.
sibi, the indirect reflexive. See the note on **13, 22.**
- 4. irā . . . interfēcit,** 'became furiously angry and killed the king,' literally 'moved by wrath killed the king.' The participle is frequently best rendered by a finite verb.

18. 4. **cadāver.** The subject of an infinitive stands in the accusative case. We might translate here 'and gave orders that his body should be thrown.' See the note on 16, 17.
6. **mīra rērum commūtātiō.** When a noun has both an adjective and a genitive modifier, this order of the words is common.
7. **cum cruciātū,** ablative of manner.
necāverat. See the note on *interfēcit*, 13, 18.
10. **referēbant.** See the note on 6, 16.
modo. This is the adverb, not a case of *modus*, the dative and ablative singular of which would be *modō*. Make a practice of carefully observing the quantity of vowels.
11. **orābant.** Notice that this verb, like *imperō* and *postulō*, takes *ut* and the subjunctive.
14. **ad nāvigandum.** See the note on *ad quiētem*, 14, 1.
16. **post,** here an adverb of time.
18. **dicitur.** Notice that the Latin construction is personal ('the nation is said to have consisted'), while English commonly has the impersonal construction ('it is said that the nation consisted').
19. **rei militāris,** 'the art of war.'
25. **mandāvit.** See the note on 16, 17.
26. **Amāzonibus,** dative after the compound verb.
19. 1. **persuāsit.** Notice that this verb governs the same construction that we have already found used with *imperō* and *mandō*.
2. **sēcum.** See the note on 12, 19.
5. **appulit.** Supply *nāvem*.
6. **docēret.** A clause of purpose is frequently introduced by a relative. Translate like the *ut*-clause of purpose, here 'to make known,' literally 'who was to make known.'

- 19.** 14. *māgnō intervāllō*, ablative of degree of difference.
16. *nōn māgna*. The effect of the position of these words may be reproduced by translating 'but not a large one.'
- neutrī*. The plural is used because the reference is to two parties, each composed of several individuals. 'Neither' of two individuals would be *neuter*.
17. *volēbant, dedit*. Consider the tenses. Each army waited for some time for the other to cross; finally Hercules gave the signal.
22. *occiderint*. The perfect subjunctive is sometimes used in result clauses after a past tense in the principal clause. This is contrary to the general principle of the sequence of tenses, which requires the imperfect or pluperfect subjunctive after a past tense, the present or perfect subjunctive after a present or future tense.
23. *Virī*. Compare this with *hominibus*, 12, 2.
24. *praestābant*. Compare the tense with *praestiterunt*, line 21.
27. *neu*. As *neque* or *nec* is used for 'and not,' so *nēve* or *neu* for 'and that not' in an object-clause or a clause of purpose.
- 20.** 1. *quibus*, 'and by these.' The relative is much used in Latin to connect a new sentence with the one preceding. When so used, it is generally best rendered by 'and' or 'but' and a demonstrative or personal pronoun.
- ita . . . ut*. See the note on 17, 9.
2. *essent*, most easily explained as the subjunctive of attraction. By this is meant that the verb is attracted into the mood of the clause upon which it depends.

20. 4. *pūgnātum est*, 'the battle raged' or 'they fought,' literally 'it was fought.' Intransitive verbs are often thus used impersonally in the passive, with the subject implied in the verb itself, as *pūgnātum est* = *pūgna pūgnāta est*.
11. *aestātis*, partitive genitive. Notice that *multum* is used as a noun.
13. *nactus*. The perfect active participle is wanting in Latin, but the perfect participle of deponent verbs is active in meaning.
24. *speciē horribili*. See the note on 4, 14.
26. *timōre perterriti*. See the note on 14, 11.
continēbantur, 'kept themselves shut up.' This is the so-called reflexive use of the passive, in which the subject is represented as acting upon itself.
- pecora*. This word is used of herds of cattle, *pecudēs* (line 25) of single animals, especially sheep.
28. *commōtus cōsuluit*. See the note on 18, 4.
21. 3. *liberāret*. See the note on 16, 27.
orāculō. Notice that *pārere* is intransitive and has the dative of indirect object, while 'obey' is transitive. It may help to understand the Latin construction if you translate such verbs as *pāreō* by intransitives, here 'to submit to.'
4. *sacrificiō*. See the note on 10, 11.
5. *ipsō temporis punctō quō*, 'at the very moment when.'
8. *ēgressus*. See the note on 20, 13.
dē rēbus . . . factus est, 'was informed of the state of things,' literally 'was made more certain about the things which were being done.' In what gender, number, person, and case is *quae*? Give a reason for each.
11. *posset*. The subjunctive is used because the words of the king are quoted indirectly. He said *sī potes*, 'if you can.'
19. *Iipse*. Notice the use of this word in contrasts, fre-

- quently, as here, of a person with that which belongs to him or with his subordinates.
- 21.** 20. *inter sē*, 'to one another.'
22. *esset*, subjunctive in an indirect question. The direct form would be *Quantum periculum est?* ('How great is the danger?').
- multās terrās*, just as we say 'many lands.'
23. *Eurōpae*. Compare *Thēbānīs*, **10**, 21.
24. *in utrōque litore*, 'on each shore,' 'on both shores.'
25. *columnās*. The ancients believed that the Rock of Gibraltar was the pillar set up by Hercules on the European side.
- 22.** 4. *tantum*, an adverb.
5. *dederit*. See the note on **19**, 22.
9. *quō in locō*. See the note on **11**, 25.
- essent*. See the note on **21**, 22.
10. *sibi*, the indirect reflexive.
12. *et . . . et*, 'both . . . and.'
18. *prōgredi*, 'from proceeding.'
19. *prohibēbant*, 'attempted to prevent,' imperfect of attempted action. Notice that the use of the imperfect to express customary, repeated, or attempted action follows naturally from its use to denote action going on in past time. The present, the tense which denotes action going on in present time, has the same special uses.
20. *barbari*. This word was used by the Greeks of all other peoples; by the Romans it was used of all but the Greeks and themselves.
24. *cecidērunt*. Let the quantity of the *i* tell you whether this comes from *cadō* or *caedō*. Is *occiderint* a compound of *cadō*, or *caedō*?
25. *in tālibus rēbus*, *i.e.* when a god intervenes in behalf of his favorite.

22. 26. **nihil incommodi**, 'no harm,' literally 'nothing of harm'; **incommodi** is partitive genitive.
23. 2. **quam celerrimē**, 'as rapidly as possible.' *Quam* with the superlative expresses the highest possible degree.
3. **Necesse**, predicate adjective with **erat**, the subject being **hās trānsīre**.
5. **citeriōre**. The Romans called upper Italy *Gallia Citerior*, 'Hither Gaul,' because it was occupied by Gallic tribes.
6. **perennī**. Learn the derivation of this word. The meaning of a word may often be seen most easily and remembered most surely by noticing its derivation. **tēcti**, used as predicate adjective.
9. **cōpiam**. Notice carefully the meaning of this word. In what sense have we found the plural *cōpiae* used?
10. **rēbus**, 'preparations.' See the note on **rēs**, 13, 8. **cōsūmperat**. See the note on 14, 3.
11. **omnium opīniōnem**. Hitherto we have had *opīniōnem omnium*, but here *omnium* is made emphatic by being placed first.
15. **itinere**, ablative of cause. **fessus**, 'since he was weary.' Notice that a Latin adjective or participle must often be expanded into a clause in the translation.
16. **Haud=nōn**. It modifies a single word, usually an adjective or adverb.
19. **modo**. See the note on 18, 10. **ingenti māgnitūdine**. Compare *ingentis māgnitūdinis*, 16, 7.
23. **boum**. Learn the declension of this word from the vocabulary.
24. **nē**. A negative clause of purpose is introduced by **nē**.
24. 2. **omnibus locis**. *Locus* modified by an adjective is often used without *in* in the ablative of place.

- 24.** 3. *nūsq̄uam*. We say 'could not find anywhere,' but Latin prefers to combine the negative with another word.
6. *reliq̄uis*. See the note on *reliq̄uōs centaurōs*, **14**, 26.
7. & *bōbus*. Compare *boum*, **23**, 23. With *ūnus* the ablative with *ex* or *dē* is commonly used instead of the partitive genitive.
16. *neque quicquam*. See the note on **10**, 4.
21. *mōre suō*, 'according to his custom.'
- turbātus*, 'was confused . . . and.' See the note on *irā . . . interfēcit*, **18**, 4.
22. *in*. See the note on *in ātrium*, **7**, 3.
25. *respīrandī*. See the note on **12**, 26.
- 25.** 2. *quam quōs*, for *quam eōs quōs*.
11. *cui*. See the note on *cui erant*, **13**, 5.
12. *Herculi imperāverat*, 'had enjoined upon Hercules.'
17. *Eurystheō*. See the note on *ōrāculō*, **21**, 3.
19. *quaesiverat*. With this verb the person of whom the question is asked is expressed in the ablative with *ab*, *dē*, or *ex*.
23. *orbis terrārum*, 'of the world,' literally 'of the circle of lands.'
26. *umeris suis*, ablative of means, but we say 'on his shoulders.'
- nē*. See the note on **23**, 24.
- dēcideret*. Notice the force of the prefix *dē*.
27. *mīrātus*, 'wondering at.' The perfect participle of deponent verbs is often best rendered into English by a present participle.
- 26.** 3. *Herculi*, dative with *prōdesse*.
- ille*. See the note on *Perseus*, **4**, 4.
4. *certō*, the adverb.
6. *vēnisset*. What would the form be in the direct question?
- inquit*. See the note on **14**, 28.

- 26.** 7. **filiabus.** To avoid confusion with the corresponding forms of *deus* and *filius*, the dative and ablative plural of *dea* and *filia* sometimes end in *abus*.
- sponte.** This noun is practically confined to the ablative singular, in prose usually with *meā, tuā, or suā*, 'of my, your, his own accord.'
9. **posset**, subjunctive because indirect. The thought of Hercules was *sī potest*.
11. **abesset.** This also is indirect, quoting *absum*.
12. **umeris.** See the note on **25, 26**.
17. **pauca milia.** Extent of space, like duration of time, is expressed by the accusative.
- passuum.** See the note on **16, 6**.
21. **ita ut, 'as.'**
accēpissent. Hitherto we have found the indicative in causal clauses introduced by **quod**. The subjunctive indicates that the reason is quoted; the Hesperides said *quod accēpimus*.
28. **grātiās ēgit.** See the note on **6, 16**.
- 27.** 2. **ē laboribus.** See the note on **24, 7**.
3. **Herculi praecēperat** = *Herculi imperāverat*, **25, 12**.
5. **posset**, subjunctive because it quotes the thought of Eurystheus, *poterit*.
6. **ut . . . traheret.** This clause is not itself the object of **dedit**, but in apposition with the object (**Negōtium**).
7. **omnium**, partitive genitive.
11. **narrāmus.** The present is sometimes used with **antequam** to express future action, as in English with 'before.' See the note on **15, 1**.
- aliēnum**, predicate adjective, the subject of **vidētur** being **pauca . . . prōpōnere**. In the passive *videō* may mean 'be seen,' but it usually means 'seem.'
13. **quī idem**, 'which also,' literally 'which the same.'
14. **Ut**, 'when.'

27. 15. *dēdūcēbantur*, customary action.
19. *Stygis flūminis*. We say 'river Styx,' but 'Mississippi River.'
quō, ablative of means.
20. *neceſse*. See the note on 23, 3.
poſſent. The subjunctive is used with *antequam* to denote that the action is expected or intended.
21. *in*. We say 'over.'
25. *prius*. Notice that Latin is here more exact than English, using the comparative because only two actions are spoken of.
dediſſet, subjunctive because indirect. Charon ſaid *nisi dederis* (future perfect), *nōn trānsveham*, 'unless you firſt give (ſhall have given), I will not carry you acroſs.'
28. 1. *mortui*, uſed as a noun, 'of the dead man.'
eō cōſiliō, 'with this purpoſe,' 'to this end.' The clause *ut . . . poſſet* is in appoſition with *cōſiliō*.
6. *Ut*. Compare 27, 14.
8. *quod cum fēciffent*, 'and when they had done this.'
 See the note on *quibus*, 20, 1.
13. *Stābant*, 'there ſtood.' What is its ſubject?
15. *mortuis*, dative of indirect object.
et. Notice that ambiguity is avoided by a change of conjunctions, *et* connecting the clauses and *-que* connecting *praemia* and *poenās*. Of theſe connectives, *et* connects two ideas that are independent of each other and of equal importance; *-que* denotes a cloſe connection, often of two words that together expreſs a ſingle idea; while *ac* or *atque* (ſee line 18) adds ſomething of greater importance.
18. *et*. *Multi* is often joined by *et* to another adjective modifying the ſame noun.
24. *ex*. Compare 25, 18.

- 28.** 27. *sē sociōs*, direct object and predicate accusative respectively.
- 29.** 3. *nē*. After verbs of fearing *nē* must be rendered 'that,' *ut* 'that not.' Notice, however, that the negative idea is as clearly present here as in the other clauses introduced by *nē* that we have met, for Charon wishes that the thing may not happen.
13. *fēcisset*, indirect for *fēceris*.
18. *refūgerit*. See the note on **19**, 22.
23. *quae cum ita essent*, 'and this being the case,' 'and so,' literally 'since which things were so.'
24. *liberātus*. See the note on *irā . . . interfēcit*, **18**, 4.
25. *quae*, object of *perscribere*, which is the subject of *est*; *longum* is predicate adjective.
26. *est*. We say 'would be.'
aetate, ablative of specification. Translate 'when he was now advanced in age' (*i.e.* 'late in life'), and see the note on *fessus*, **23**, 15.
- 30.** 1. *accidit*. This is one of several impersonal verbs which take for their subject a clause of result (*ut . . . occiderit*).
3. *ut . . . iret*, a clause of result; used as the subject of *esset*, *mōs* being predicate.
quis. After *sī*, *nisi*, *nē*, and *num*, this is not the interrogative, but an indefinite pronoun ('any one').
occidisset, indirect for *occiderit*, which would be the form used in the laws; or it may be explained as subjunctive by attraction to *iret*.
7. *trāseant*, not 'they are crossing,' but 'they are to cross.' The direct form would be *trāseāmus* ('How in the world are we to get across?'), subjunctive because the question expresses doubt. This is called the deliberative subjunctive.
10. *prōgressus*, 'after advancing.'

- 30.** 11. *revertēbātur*. This verb is deponent in the present, imperfect, and future.
16. *humī*, locative, 'on the ground.'
nē. See the note on **23**, 24.
sui ulciscendī, 'of avenging himself.' This is called the gerundive construction. It is regularly used instead of the gerund when the gerund would have an accusative object (*sē ulciscendī*). Notice that the gerund is a verbal noun; the gerundive a verbal adjective, agreeing with its noun like any other adjective.
17. *morientis*, 'of a dying man.' Compare *mortuī*, **28**, 1.
18. *vis*, from *volō*.
20. *sī . . . vēnerit*, 'if you ever suspect him.' What is the literal meaning? Notice that we use the present, while Latin by the use of the future perfect indicates that the action is to precede that of the main clause.
21. *inficiēs*. The future indicative is sometimes used, as in English, for the imperative.
22. *nihil mali*. See the note on **22**, 26.
suspiciāta. See the note on **25**, 27.
25. *Iolēn, filiām, captivām*, direct object, appositive, and predicate accusative respectively.
26. *domum*. See the note on *ad domum*, **3**, 15.
- 31.** 1. *referret*. See the note on **19**, 6.
2. *facerent*, subjunctive by attraction. The verb of a clause dependent upon an infinitive is put in the subjunctive when the two clauses are closely connected in thought. We have already met this construction in the case of dependence upon a subjunctive; see the note on **20**, 2.
gerere. Compare **30**, 3. Such phrases as *mōs est* may have as subject either an infinitive or a clause of result.
3. *verita*. This participle is regularly rendered as present.
nē. See the note on **29**, 3.

- 31. 4. vestem.** Notice that the position of this word helps to make it clear that it is the object of *infēcit* as well as of *dedit*.
- 5. *suspiciāns.* This does not differ appreciably in force from *suspiciāta*, **30, 22.**
8. *exanimātus*, 'beside himself.'
14. *succenderent.* Notice the force of the prefix *sub* in this word and in *subdidit* below.
15. *inductus*, 'moved.'

THE ARGONAUTS

- 33. 1. alter . . . alter,** 'one . . . the other.' Remember that this word is used to denote one of two given persons or things. We have in this passage an instance of the chiasitic order, in which variety and emphasis are gained by reversing the position of the words in the second of two similar expressions. Here the two names are brought together by this device.
3. *rēgni*, objective genitive, *i.e.* a genitive used to denote the object of the feeling *cupiditate*.
6. *ex amicis.* *Quidam*, like *unus*, commonly has *ex* or *dē* and the ablative, instead of the partitive genitive.
10. *puerum mortuum esse*, 'that the boy was dead,' literally 'the boy to be dead.' This is indirect for *Puer mortuus est*, 'The boy is dead.' Notice carefully what changes Latin makes in quoting such a statement indirectly, and what the changes are in English. We have already met two constructions of indirect discourse, the subjunctive in indirect questions, and the subjunctive in informal indirect discourse. By the latter is meant a subordinate clause which, though not forming part of a formal quotation, has the subjunctive to show that not the speaker or writer

but some other person is responsible for the idea it expresses (see the notes on *dedisset*, 27, 25, and *occidisset*, 30, 3). In indirect discourse, then, a statement depending upon a verb of saying, thinking, knowing, perceiving, or the like has its verb in the infinitive with the subject in the accusative; a command or question has its verb in the subjunctive; and any clause modifying such a statement, command, or question has its verb in the subjunctive.

- 33.** 13. *intellegerent*. See the note on 14, 20.
14. *nesciō quam fābulam*, 'some story or other.' Notice that *nesciō* with the interrogative pronoun is equivalent to an indefinite pronoun.
19. *ōrāculum*. Read again the description beginning at the bottom of page 11.
21. *quis*. See the note on 30, 3.
Post paucis annis, 'a few years later,' literally 'later by a few years.' *Post* is here an adverb, and *paucis annis* ablative of degree of difference. The expression is equivalent to *post paucōs annōs*.
22. *accidit*. See the note on 30, 1.
factūrus, 'intending to make.' The future participle with a form of *sum* is used to express an intended or future action. This is called the active periphrastic conjugation.
23. *certam*. See the note on 5, 13.
24. *Diē cōstitutā*, ablative of time.
26. *ā pueritiā*. Compare *ā puerō*, 9, 20.
- 34.** 2. *trānseundō flūmine*. See the note on *suī ulcīscendī*, 30, 16.
nesciō quō. See the note on 33, 14.
4. *ūnō pede nūdō*, 'with one foot bare,' the ablative absolute. This construction consists of two parts, a noun or pronoun corresponding to the subject of a

clause, and a participle corresponding to the verb of a clause. A predicate noun or adjective may take the place of the participle. In the latter case the use of the participle 'being' will show the two parts in the relation of subject and predicate, 'one foot being bare.'

- 34. 6. dēmōnstrāvisset**, subjunctive because subordinate in indirect discourse. See the note on **33**, 10. Pelias thought, *Hic est homō quem orāculum dēmōnstrāvit*.
- 9. vellus aureum**. Phrixus and his sister Helle were about to be put to death, when they were rescued by a ram with fleece of gold, who carried them off through the air. Helle fell from the ram's back into the strait that separates Europe and Asia, called after her the Hellespont, 'Helle's sea,' and known to us as the Dardanelles. Phrixus came safely to Colchis, and here he sacrificed the ram and gave the fleece to Aetes. Read Mr. D. O. S. Lowell's *Jason's Quest*.
- 11. ut . . . potirētur**. See the note on **27**, 6.
hōc vellere. *Potior* takes the same construction as *vēscor*, for which see the note on **16**, 19.
- 16. iter**, accusative of extent.
- 20. ūsuī**, dative of purpose. We say 'of use' or 'useful.'
- 24. operī**, dative after the compound with *prae*. Notice that not all verbs compounded with prepositions govern the dative. Many compounds of *ad*, *ante*, *com* (for *cum*), *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, and *super* do have the dative, and some compounds of *circum*. You will find it profitable to keep a list of all such compound verbs governing the dative that you meet in your reading.
- 25. nē . . . quidem**, 'not . . . even.' The word emphasized must stand between *nē* and *quidem*.

34. 25. *ad labōrem*. See the note on *ad quīētem*, 14, 1.
26. *Ad multitudinē transportandam*, used like *ad labōrem*.
The gerundive in this use is very common.
27. *quibus*. The antecedent *cae* is not expressed. Notice that *ūtor* governs the same case as *vēscor* and *potior*. Two other deponent verbs, not found in this book, take this construction, namely *fruor*, 'enjoy,' and *fungor*, 'perform.'
- nostrō mari*, *i.e.* the Mediterranean.
- cōnsuēvimus*. See the note on *cōnsuēverat*, 10, 9.
35. 8. *citharoedum*. It was said that Orpheus made such sweet music on his golden harp that wild beasts, trees, and rocks followed him as he moved. By his playing he even prevailed upon Pluto to give back his dead wife Eurydice.
- Thēseum*, a mythical hero, whose exploits resemble and rival those of Hercules. The most famous of them was the killing of the Minotaur. Theseus was the national hero of Athens.
- Castorem*, the famous tamer of horses and brother of Pollux, the boxer. Read Macaulay's *Lays of Ancient Rome, The Battle of the Lake Regillus*.
10. *quōs*, the subject of *esse*. Its antecedent is *eōs*, line 11. The relative frequently precedes in Latin, but the antecedent must be translated first.
16. *Argonautae*. Notice the composition of this word.
24. *dēicerentur*, part of the result clause.
26. *arbitrāti*. See the note on 25, 27.
- ēgredi*. See the note on 22, 18.
27. *pūgnātum est*. See the note on 20, 4.
36. 5. *Postridiē eiūs diēi*, 'the next day,' more literally 'on the day following that day.' This idea may be expressed by *postridiē* alone, and the fuller expression is simply more formal.

- 36.** 9. *in ancoris*, 'at anchor.'
10. *habērent*. See the note on **34**, 6.
11. *ex Argonautis*. See the note on **33**, 6.
13. *Qui*, 'he.' See the note on *quibus*, **20**, 1.
dum quaerit, 'while looking for.' The present indicative with *dum* is often to be translated by a present participle.
15. *vidissent*. We say 'saw,' but Latin makes it plain that the seeing (and falling in love) came before the attempt to persuade.
ei. Keep a list of all intransitive verbs which are used with the dative.
16. *negāret*. This verb is commonly used instead of *dico* when a negative statement follows; when thus used, it should be translated by 'say' with the appropriate negative, here 'said that he would not.'
- 37.** 1. *praeuisset*, subjunctive in a subordinate clause of indirect discourse.
2. *supplicī*. See the note on **7**, 8.
6. *accubuerat*. The Romans reclined at table, supporting themselves on the left arm and taking the food with the right hand. They naturally represented others as eating in the same way.
appositum, 'that had been placed before him.' See the note on *exanimatum*, **14**, 4.
7. *Quō . . . morerētur*, 'and so it came to pass that Phineus was nearly dying of starvation,' literally 'that not much was wanting but that Phineus would die.'
Ut . . . abesset is a clause of result, the subject of *factum est*; *quīn . . . morerētur* is a form of subordinate clause with subjunctive verb used after certain negative expressions; *famē* is ablative of cause. Notice that *famēs* has a fifth-declension ablative, but is otherwise of the third declension.

- 37.** 9. *Rēs male sē habēbat*, 'the situation was desperate.'
What is the literal meaning?
12. *opīniōnem virtūtis*, 'reputation for bravery.'
13. *quīn ferrent*. Negative expressions of doubt are regularly followed by *quīn* and the subjunctive.
16. *quantō in periculō*. See the note on **11**, 25.
suae rēs, 'his affairs.' See the note on *rēs*, **13**, 8.
17. *repperissent*. Phineus used the future perfect indicative.
22. *nihil*, used adverbially.
23. *āera*. See the note on **4**, 11.
27. *Hōc factō*, 'when this had been accomplished.' See the note on **34**, 4. The ablative absolute is often used instead of a subordinate clause of time, cause, condition, or the like.
- 38.** 1. *referret*. See the note on **6**, 16.
3. *eō cōsiliō*. See the note on **28**, 1.
4. *nē quis*, 'that no one.' Negative clauses of purpose and negative clauses of result may be distinguished by the negative: *nē*, *nē quis*, etc., for purpose; *ut nōn*, *ut nēmō*, etc., for result.
- parvō intervāllō*, 'a short distance apart,' ablative absolute. See the note on **34**, 4.
5. *in mediū spatium*, 'between them.'
7. *quid faciendū esset*, 'what was to be done.' The gerundive is used with *sum* to denote necessary action. This is called the passive periphrastic conjugation.
8. *sublātis . . . solvit*, 'weighed anchor and put to sea.' What is the literal translation? The ablative absolute is often best translated by a coördinate verb, and this requires a change of voice, for the lack of a perfect active participle in Latin is the reason for the use of the ablative absolute in such cases. If there were a perfect active participle, it would stand in the

nominative, modifying the subject, as we have found the perfect participle of deponent verbs doing.

- 38.** 11. *rēctā . . . spatium*, 'straight between them.'
12. *caudā tantum amissā*, 'having lost only its tail-feathers.' Notice that we change the voice, as in line 8, and that the use of the ablative absolute is resorted to here for the same reason as in that passage. Make sure at this point that you know three ways in which the ablative absolute may be translated, as in this passage, as in line 8, and as suggested in the note on **37**, 27).
14. *concurrerent*, 'could rush together.' See the note on *possent*, **27**, 20.
intellegentēs, equivalent to *cum intellegerent*.
17. *dis*, the usual form of the dative and ablative plural of *deus*, as *dī* of the nominative plural.
quōrum, equivalent to *cum eōrum*. A relative clause of cause, like a *cum*-clause of cause, has its verb in the subjunctive.
27. *negābat*. See the note on **36**, 16.
- 39.** 1. *trāditūrum*. In infinitives formed with participles *esse* is often omitted.
prius. See the note on **27**, 25.
3. *Primum*. See the note on **12**, 16.
4. *iungendī erant*. See the note on **38**, 7.
8. *rei bene gerendae*, 'of accomplishing his mission.' What is the literal meaning?
10. *rem aegrē ferēbat*, 'she was greatly distressed.' What is the literal meaning?
12. *Quae . . . essent*. See the note on **29**, 23.
13. *medicinae*, objective genitive.
14. *Mediā nocte*. See the note on **9**, 5.
insciente patre, 'without the knowledge of her father,' ablative absolute.

- 39.** 15. *vēnit*. See the note on **3**, 13.
 17. *quod . . . cōfirmāret*, a relative clause of purpose.
 19. *essent*, subjunctive in informal indirect discourse, or by attraction to *oblineret*.
 20. *hominibus*. See the note on **34**, 24.
 21. *māgnitūdine et vīribus*, ablative of specification.
- 40.** 2. *nihil valere*, 'prevailed not.'
 5. *quā in rē*. See the note on **11**, 25.
 6. *cōnfecerit*. See the note on **19**, 22.
 8. *quōs*. See the note on *quibus*, **20**, 1.
 9. *autem*. See the note on **5**, 8.
 10. *essent*, subjunctive by attraction.
 11. *quōdam*, 'some.'
 16. *gignerentur*, 'should be born.' With *dum*, 'until,' the subjunctive is used of action anticipated, as with *antequam* (see the note on *possent*, **27**, 20).
 19. *omnibus agrī partibus*. See the note on **18**, 6.
 20. *mīrum in modum* = *mīrō modō*.
 25. *nesciō cūr*, 'for some reason.' See the note on **33**, 14.
 28. *nāllō negōtiō*, 'with no trouble,' 'without difficulty.'
- 41.** 3. *quā tulisset*. See the note on **37**, 13.
 15. *quam primum*, 'as soon as possible.' See the note on **23**, 2.
 16. *āvectūrum*. See the note on *trādītūrum*, **39**, 1.
 17. *Postridiē eius diē*. See the note on **36**, 5.
 19. *locō*. The antecedent is frequently thus repeated in the relative clause.
 21. *quī . . . essent*, 'to guard the ship.' See the note on **13**, 16.
 22. *ipse*. See the note on **21**; 19.
 27. *quīdam*. This word may sometimes be rendered by the indefinite article.
 28. *dēmōstrāvimus*. See the note on *nārrāvimus*, **14**, 17.
- 42.** 5. *dormit*. See the note on *fugit*, **4**, 25.

- 42. 12. aliqui.** Learn from the vocabulary the difference between *aliquis* and *aliqui*.
mātūrandum sibi, 'they ought to hasten,' more literally 'haste ought to be made by them'; **mātūrandum (esse)** is the impersonal passive, and **sibi** the so-called dative of the agent. With the gerundive the person who has the thing to do is regularly expressed in the dative.
16. **mīrāti.** See the note on **25, 27.**
 20. **dīs.** See the note on **38, 17.**
 21. **ēvēnisset.** See the note on *accēpissent*, **26, 21.**
 23. **vigiliā.** The Romans divided the day from sunrise to sunset into twelve hours (*hōrae*), the night from sunset to sunrise into four watches (*vigiliae*).
 24. **neque enim.** See the note on **7, 12.**
 25. **inimicō animō,** ablative of description.
- 43. 2. hōc dolōre,** 'this anger,' *i.e.* 'anger at this.'
Nāvem longam, 'war-galley,' 'man-of-war.' The adjective contrasts the shape of the man-of-war with that of the merchantman.
4. **fugientis,** used as a noun, 'the fugitives.'
 6. **quā,** ablative of means.
 7. **quā,** 'as,' but in the same construction as **eādem celeritāte.**
 8. **Quō . . . caperentur.** See the note on **37, 7.**
 9. **neque . . . posset,** 'for the distance between them was not greater than a javelin could be thrown.' What is the literal translation? The clause **quō . . . posset** denotes result; the distance was not *so great that* a javelin could not be thrown from one ship to the other.
 11. **vidisset.** See the note on **36, 15.**
 15. **fugiēns,** 'when she fled.' See the note on *fessus*, **23, 15.**
 18. **filii.** See the note on **7, 8.**

- 43.** 19. *Neque . . . fefellit*, 'and Medea was not mistaken.'
What is the literal meaning ?
20. *ubi primum*, 'as soon as,' literally 'when first.'
24. *prius*, not to be rendered until *quam* is reached. The two words together mean 'before,' more literally 'earlier than,' 'sooner than.' They are sometimes written together (*priusquam*).
25. *nihil . . . esse*, 'that it would be of no advantage to him.'
- 44.** 5. *pollicitus erat*. Verbs of promising do not usually take in Latin the simple present infinitive, as in English, but the construction of indirect discourse.
10. *mihi*. The dative of reference is often used in Latin where we should use a possessive in English. Translate here as if the word were *meus*, modifying *diēs*.
11. *Liceat mihi*, 'permit me,' literally 'let it be permitted to me.' Commands and entreaties in the third person are regularly expressed in the subjunctive.
dum vivam, 'so long as I live.' The verb with *dum* 'so long as' is not restricted to the present, as with *dum* 'while,' but any tense of the indicative may be used. We have here the future indicative, or the present subjunctive by attraction.
12. *tū*. The nominative of the personal pronouns is commonly expressed only when emphatic. Here the use of the pronoun makes the promise more positive.
15. *rem aegrē tulit*, 'was vexed.' Compare **39**, 10.
20. *Vultisne*, the verb *vultis* and the enclitic *-ne*, which is used to introduce a question, and is incapable of translation. *Num* (line 21) introduces a question to which a negative answer is expected, and is likewise not to be translated, except in so far as its effect is reproduced by the form of the question or the tone of incredulity with which the words are spoken.
28. *effervēsceret*. See the note on **40**, 16.

- 45.** 3. *stupentēs*, 'in amazement.'
5. *Vōs*. See the note on **44**, 12. *Vōs* and *ego* in the next sentence are contrasted.
7. *Quod ubi*. See the note on **28**, 8.
10. *necāvērunt*. See the note on *interfēcit*, **13**, 18.
13. *quibus*. For the case see the note on *quibus*, **34**, 27.
15. *rē vērā*, 'really.'
18. *aegrē tulērunt*, 'were indignant at.' Compare **39**, 10, and **44**, 15.
23. *Creontī*. See the note on *cui erant*, **13**, 5.
25. *nūntium*, 'a notice of divorce.'
26. *dūceret*. See the note on *dūxit*, **6**, 18.
28. *ultūram*. See the note on **39**, 1.
- 46.** 1. *Vestem*. Compare the story of the death of Hercules, pp. 30, 31.
3. *quis*. See the note on **30**, 3.
induisset, subjunctive by attraction.
5. *nihil mali*. See the note on **22**, 26.
16. *itaque*, not the adverb *itaque*, but the adverb *ita* and the enclitic conjunction *-que*.
- āera*. See the note on **4**, 11.
21. *in eam partem*, 'to that side.'

ULYSSES

- 49.** 4. *insidiās*. This refers to the story of the wooden horse.
9. *quem*, subject of *excōgitāsse*. The English idiom is 'who, some say, devised.' Notice that *excōgitāsse* is contracted from *excōgitāvisse*.
10. *quō*, ablative of means.
19. *aliae . . . partis*, 'some in one direction and some in another,' but Latin compresses this into the one clause 'others in other directions.'
20. *quā*. See the note on **43**, 6.

49. 26. *quibusdam*, dative with *obviam facti*, 'having fallen in with,' 'having met.'
27. *Accidit*. See the note on 30, 1.
50. 2. *gustāssent*, contracted from *gustāvissent*.
patriae et sociōrum. Verbs of remembering and forgetting take the genitive or the accusative, but *oblīvīscor* prefers the former.
4. *cibō*. See the note on 16, 19.
5. *hōrā septimā*. See the note on 42, 23.
11. *docuērunt*. See the note on 4, 26.
51. 6. *tantum*, the adverb.
23. *sē*, 'they,' *i.e.* himself and his companions.
praedandī causā, 'to steal.' Purpose is frequently thus expressed by *causā* with the genitive of the gerund or gerundive. What other ways of expressing purpose have you met in your reading?
24. *ā Trōiā*. The preposition is sometimes used with names of towns, with the meaning 'from the direction of' or 'from the neighborhood of.'
25. *esse*. It will help you to understand indirect discourse if you will try to discover what words would be used to express the idea in the direct form. Here, for instance, the exact words of Ulysses would have been in Latin: *Neque mercātōrēs sumus neque praedandī causā vēnimus; sed ā Trōiā redeuntēs vī tempestātum ā rēctō cursū dēpulsī sumus*.
27. *ubi . . . essent*. The question of Polyphemus was *Ubi est nāvis quā vectī estis?*
sibi . . . esse, 'that he must be exceedingly careful.' See the note on *mātūrandum sibi*, 42, 12.
29. *in . . . esse*, 'had been driven on the rocks and entirely dashed to pieces.' See the note on *īrā . . . interfēcit*, 18, 4.
52. 1. *membris eōrum divulsis*, 'tearing them limb from limb.'

52. 4. *nē . . . quidem*. See the note on 34, 25.
6. *tam*. Notice that the force of a second demonstrative word is lost in the English rendering. So *hīc tantus vir*, 'this great man,' etc.
7. *humī*. See the note on 30, 16.
prōstrātus, 'throwing himself down.' See the note on *continēbantur*, 20, 26.
8. *rei gerendae*, 'for action.' Compare 39, 8.
9. *in eō . . . trānsfigeret*, 'was on the point of transfixing.' The clause of result *ut . . . trānsfigeret* is explanatory of *in eō*.
13. *nihil sibi prōfutūrum*. See the note on 43, 25.
17. *hōc cōnātū*. See the note on 13, 11.
18. *nūllā . . . oblātā*, 'since no hope of safety presented itself.' See the note on *continēbantur*, 20, 26.
21. *et*. See the note on 28, 18.
23. *lātūrī essent*, 'would bring,' more literally 'were going to bring.' Notice that in subjunctive constructions the periphrastic form is necessary to express future action clearly, since the subjunctive has no future.
25. *quod*, object of the implied *fēcerat*.
53. 14. *quō*. See the note on 43, 7.
15. *id . . . salūtī*, 'and this was his salvation,' literally 'that which was for safety to him.' For the datives see the note on 13, 16.
20. *tertium*, the adverb.
22. *Nēminem*. Why is the accusative used?
27. *inquit*. See the note on 14, 28.
28. *quam facultātem*, for *facultātem quam*. The antecedent is often thus attracted into the relative clause.
nē omittāmus, 'let us not neglect,' the hortatory subjunctive.
29. *rei gerendae*. See the note on 52, 8.
54. 1. *extrēmum pālum*, 'the end of the stake.' Other ad-

jectives denoting a part of the object named by the noun they modify are *medius*, 'the middle of'; *cēterus*, 'the rest of'; *reliquus*, 'the rest of'; *prīmus*, 'the first of'; *summus*, 'the top of'; *īmus*, 'the bottom of.'

54. 5. *dum errat*, 'wandering.'
23. *pecus*. Is this *pecus*, *pecoris*, or *pecus*, *pecudis*? See the note on *pecora*, 20, 26.
24. *venerat*. We say 'came,' but the Latin by the use of the pluperfect denotes that this action preceded that of *trāctābat*.
55. 1. *quās*. See the note on *quibus*, 20, 1.
inter sē. Compare 21, 20.
5. *fore*, 'would happen.'
15. *aliquod*. Compare 42, 12, and the note.
16. *id . . . erat*, 'as was indeed the case.'
17. *auxiliandī causā*. See the note on 51, 23.
26. *corruptum coniēcit*, 'seized and threw.'
27. *nōn . . . submergerentur*. See the note on 37, 7.
56. 4-6. These verses and those on p. 57 and p. 59 are quoted from Vergil's Aeneid.
6. *vinclīs*, for *vinculīs*.
8. *virīs*. Let the quantity of the first *i* tell you from what nominative this word comes.
11. *sibi proficiscendum*. See the note on *mātūrāndum sibi*, 42, 12.
13. *iam profectūrō*, 'as he was now about to set out.'
16. *nāvigantī*, 'to one sailing.'
25. *mirābantur*, 'had been wondering.' With *iam dūdum* and similar expressions the imperfect denotes action begun some time before and still going on at the given past time. This is similar to the use of the present already commented on (see the note on *es*, 4, 1).

- 56. 28. cēlata**, plural because of the plural expression **aurum et argentum**.
- 57.** 1. **venti**, subject of **ruunt** and **perflant**.
 2. **velut āgmine factō**, 'as if formed in column.'
 3. **data**. *Est* is omitted.
 10. **prōiēcissent**. See the note on *accēpissent*, **26**, 21.
 13. **in terram ēgrediendum esse**, 'that a landing must be made.'
 18. **quam**, an adverb modifying **crūdēli**.
 19. **essent**, informal indirect discourse or subjunctive by attraction.
 20. **vellet**, subjunctive of characteristic. This name is given to the subjunctive when used in relative clauses to define or restrict an indefinite or general antecedent. So here it is not 'no one was found,' but 'no one willing to undertake this task was found.'
 21. **dēducta est**, 'came.'
 23. **praesset**, subjunctive of purpose.
 25. **ēvēnit**. This verb takes the same construction as *accidit*, **30**, 1.
- 58.** 1. **nihil**. See the note on **37**, 22.
 2. **mortī**. Compare **49**, 26.
 5. **aliquantum itineris**, 'some distance on the journey.'
 The two words are accusative of extent of space and partitive genitive respectively.
 11. **sibi**, 'for them,' dative of reference.
 12. **foris**. This is translated like **forās** above, but the former was originally locative and is therefore used with verbs of rest; the latter, accusative of place whither and therefore used with verbs of motion.
 15. **accubuērunt**. See the note on **37**, 6.
 25. **perturbātus**, used as a predicate adjective, 'agitated.'
 27. **correptō**. See the note on **38**, 8.

- 59.** 1. *quid*. See the note on *quis*, **30**, 3.
gravius, 'serious.'
- ei**. The direct form of these two speeches would be:
*Sī quid gravius tibi acciderit, omnium salūs in
summō discrimine erit; and Nēmīnem invīlum mēcum
addūcam; tibi licet, sī māvis, in nāvī manēre; ego ipse
sine ullō praesidiō rem suscipiam.* Notice that *ego*
is not used to represent *sē* of line 2, but is used for
sē of line 4 for the sake of the contrast with *tibi*.
- 6.** *nūllō*. Instead of the genitive and ablative of *nēmō*,
nūllius and *nūllō* are regularly used.
- 7.** *Aliquantum itineris*. See the note on **58**, 5.
- 10.** *in eō . . . intrāret*. See the note on **52**, 9.
- 11.** **ei**. Compare **49**, 26, and **58**, 2.
- 14.** *Circēs*, a Greek form of the genitive.
- 16.** *Num*. See the note on **44**, 20. *Nōne* (line 14) is used
to introduce a question to which an affirmative
answer is expected.
- 18.** *nūllis*. See the note on **24**, 3.
- 22.** *tetigerit*. See the note on **30**, 20.
tū . . . faciās, 'see that you draw your sword and make
an attack upon her.'
- 24.** *visūs*, 'sight.' The use of the plural is poetic.
- 25.** *tenuem . . . auram*. The order of the words here is poetic.
- 60.** 1. *atque*, 'as.' After adjectives and adverbs denoting
likeness and unlikeness, this use of *atque* is regular.
- 3.** *dēpulsa est*. See the note on **4**, 26.
- 4.** *sibi*. See the note on **58**, 11.
- 11.** *ut . . . erat*, 'as he had been instructed,' more literally
'as had been enjoined upon him.' An intransitive
verb must be used impersonally in the passive, for
it is the direct object of the active voice that be-
comes the subject of the passive. If the intransitive
verb takes a dative in the active, this dative is kept

in the passive. Notice that the corresponding English verbs are transitive, and that the dative may therefore be rendered as the object in the active construction and as the subject in the passive.

- 60.** 13. *sēnsisset*. See the note on *vīdissent*, **36**, 15.
14. *sibi vitam adimeret*, 'take her life.' The dative of reference is thus used after some compound verbs to name the person from whom a thing is taken. This construction is sometimes called the dative of separation.
15. *timōre perterritam*. See the note on **14**, 11.
20. *eī pedēs*, 'his feet.' See the note on **44**, 10.
21. *imperāsset*, contracted from *imperāvīssset*.
22. *in ātrium*. See the note on **7**, 3.
26. *sunt*, goes with *reductī*.
29. *reliquīs Graecis*, indirect object of *diceret*.
30. *Circaeam*. Notice that this use of the adjective instead of the genitive often cannot be imitated in the English rendering, but must be translated by the possessive case or a prepositional phrase.
- 61.** 8. *eī persuāsum sit*, 'he was persuaded.' See the note on **60**, 11. The clause *ut . . . manēret* is the subject of *persuāsum sit*; if the latter were active, the clause would be its object. For the tense of *persuāsum sit* see the note on **19**, 22.
10. *cōsūmperat*. See the note on **14**, 3.
- patriae*, objective genitive, to be rendered, as often, with 'for.'
15. *ūsūi*. See the note on **34**, 20.
23. *antequam perveniret*. We say 'before he could come.' See the note on *possent*, **27**, 20.
24. *hōc locō*. See the note on **24**, 2.
- longum est*. We say 'would be tedious' or 'would take too long.'

VOCABULARY

ABBREVIATIONS

abl.	= ablative.	infin.	= infinitive.
acc.	= accusative.	interrog.	= interrogative.
act.	= active.	loc.	= locative.
adj.	= adjective.	m.	= masculine.
adv.	= adverb.	n.	= neuter.
comp.	= comparative.	part.	= participle.
conj.	= conjunction.	pass.	= passive.
dat.	= dative.	perf.	= perfect.
dem.	= demonstrative.	pers.	= personal.
f.	= feminine.	plur.	= plural.
freq.	= frequentative.	prep.	= preposition.
gen.	= genitive.	pron.	= pronoun or pro-
ger.	= gerundive.		nominal.
impers.	= impersonal.	rel.	= relative.
indecl.	= indeclinable.	sing.	= singular.
indef.	= indefinite.	superl.	= superlative.

The hyphen in initial words indicates the composition of the words.

A

ā or **ab** (the former never used before words beginning with a vowel or *h*), prep. with abl., *away from, from; of; by*.
abditus, -a, -um [part of **abdō**], *hidden, concealed*.
ab-dō, -dere, -didī, -ditus, *put away, hide*.
ab-dūcō, -dūcere, -dūxī, -ductus, *lead or take away*.
ab-eō, -ire, -iī, -itūrus, *go away, depart*.
abiciō, -icere, -iēcī, -iectus [ab + **iaciō**], *throw away*.
abripiō, -ripere, -ripuī, -reptus [ab

+ **rapiō**], *snatch away, carry off*.
abscidō, -cidere, -cidi, -cīsus [abs = **ab** + **caedō**], *cut away or off*.
ab-scindō, -scindere, -scidi, -scissus, *tear away or off*.
ab-sum, abesse, āfui, āfutūrus, *be away, be absent, be distant; be wanting*.
ab-sūmō, -sūmere, -sūmpsi, -sūmptus, *take away, consume, destroy*.
Absyrthus, -ī, m., *Absyrthus*.
ac, see **atque**.
Acastus, -ī, m., *Acastus*.
accendō, -cendere, -cendi, -cēnsus, *kindle, light*.

- accidō, -cidere, -cidi** [ad + cadō], *fall to or upon; befall, happen.*
accipiō, -cipere, -cēpi, -ceptus [ad + capiō], *take to oneself, receive, accept; hear; suffer.*
accumbō, -cumbere, -cubui, -cubitus, *lie down (at table).*
accurrō, -currere, -curri, -cursus [ad + currō], *run to, come up.*
ācer, ācris, ācre, *sharp, shrill.*
aciēs, -ēi, f., *line of battle.*
Acrisius, -i, m., *Acrisius.*
ācritēr [ācer], adv., *sharply, fiercely.*
ad, prep. with acc., to, toward; at, near; for.
ad-amō, -amāre, -amāvī, -amātus, *feel love for, fall in love with.*
ad-dūcō, -dūcere, -dūxī, -ductus, *lead to, bring, take; induce, influence.*
ad-eō, -īre, -iī, -itus, *go to, approach.*
ad-ferō, adferre, attulī, adlātus, *bear to, bring.*
ad-ficiō, -ficere, -fēcī, -fectus [ad + faciō], *do to, move, affect; visit, afflict.*
ad-fligō, -figere, -flixī, -flictus, *dash to, shatter.*
adhibeō, -hibere, -hibui, -hibitus [ad + habeō], *hold to, employ, show.*
ad-hūc, adv., to this point, up to this time, yet, still.
adiciō, -icere, -iēcī, -iectus [ad + iaciō], *throw to, throw, hurl.*
adimō, -imere, -ēmī, -ēemptus [ad + emō], *take to oneself, take away.*
aditus, -ūs [adeō], m., *approach, entrance.*
ad-iungō, -iungere, -iūnxī, -iūunctus, *join to, join.*
ad-ligō, -ligāre, -ligāvī, -ligātus, *bind to, bind.*
Admēta, -ae, f., *Admeta.*
ad-mīror, -mīrārī, -mīrātus, *wonder at, admire.*
ad-mittō, -mittere, -mīsī, -missus, *send to, admit; allow.*
ad-stō, -stāre, -stītī, *stand at or near.*
adulēscēns, -entis, m., *youth, young man.*
adulēscēntia, -ae [adulēscēns], f., *youth.*
ad-ūrō, -ūrere, -ūssī, -ūstus, *set fire to, burn, scorch, sear.*
ad-veniō, -venīre, -vēnī, -ventus, *come to or toward, approach, arrive.*
adventus, -ūs [adveniō], m., *approach, arrival.*
Aeacus, -i, m., *Aeacus.*
aedificō, -āre, -āvī, -ātus [aedis + faciō], *make a building, build.*
aedis, -is, f., *sing. temple, plur. house.*
Aeētēs, -ae, m., *Acetes.*
aegrē [aeger, sick], adv., *ill, with difficulty.*
Aegyptiī, -ōrum, m. pl., *Egyptians.*
aēneus, -a, -um [aes], *of copper or bronze.*
Aeolia, -ae [Aeolus], f., *Aeolia.*
Aeolus, -i, m., *Aeolus.*
āēr, āeris, m., *air.*
aes, aeris, n., *copper, bronze.*
Aesōn, -onis, m., *Aeson.*
aestās, -tātis, f., *summer.*
aetās, -tātis, f., *age.*
Aethiōpēs, -um, m. plur., *Ethiopians.*
Aetna, -ae, f., *Etna.*
ager, agri, m., *field, land.*
āgmen, -minis [agō], n., *band, column.*
āgnōscō, -gnōscere, -gnōvī,

- gnitus [ad + (g)nōscō, come to know], recognize.
- agō, agere, ēgī, āctus, drive; do; pass, lead; grātiās agere, see grātiā.
- āla, -ae, f., wing.
- albus, -a, -um, white.
- Alcmēna, -ae, f., Alcmena.
- aliēnus, -a, -um [alius], belonging to another, out of place.
- ali-quandō, adv., at some time or other; finally, at length.
- ali-quantum, -quantī, n., somewhat.
- ali-quī, -qua, -quod, indef. pron. adj., some, any.
- ali-quis, -quid, indef. pron., someone, any one, something, anything, some, any.
- aliter [alius], adv., in another way, otherwise, differently.
- alius, -a, -ud, another, other; alii . . . alii, some . . . others.
- alō, -ere, -uī, -tus, nourish.
- Alpēs, -ium, f. plur., Alps.
- alter, -era, -erum, one or the other (of two); another, second.
- altus, -a, -um [part. of alō], high, deep; altum, -ī, n., the deep.
- Amāzonēs, -um, f. plur., Amazons.
- āmēntia, -ae [ā + mēns, mind], f., madness.
- amicus, -ī, m., friend.
- ā-mittō, -mittere, -misi, -missus, send away, lose.
- amō, -āre, -āvi, -ātus, love.
- amor, -ōris [amō], m., love.
- ā-moveō, -movēre, -mōvi, -mōtus, move away.
- amphora, -ae, f., jar, bottle.
- an, conj., or (in questions).
- ancora, -ae, f., anchor; in ancoris, at anchor.
- Andromēda, -ae, f., Andromeda.
- anguis, -is, m. and f., serpent, snake.
- anima, -ae, f., breath, soul, life.
- animadvertō, -vertere, -verti, -versus [animus + ad-vertō], turn the mind to, observe.
- animus, -ī, m., mind; heart; spirit, courage.
- annus, -ī, m., year.
- ante, prep. with acc. and adv., before.
- antēā [ante], adv., before.
- antecellō, -cellere, surpass, excel.
- ante-quam, conj., before than, sooner than, before.
- antiquus, -a, -um, ancient.
- antrum, -ī, n., cave.
- ānxius, -a, -um, anxious.
- aper, apri, m., wild boar.
- aperiō, -īre, -uī, -tus, open.
- apertus, -a, -um [part. of aperiō], open.
- Apollō, -inis, m., Apollo.
- appellō, -pellāre, -pellāvī, -pellātus, call, name.
- appellō, -pellere, -puli, -pulsus [ad + pellō], drive to, bring to; with or without nāvem, put in.
- appetō, -petere, -petivī, -petitus [ad + petō], draw near.
- appōnō, -pōnere, -posuī, -positus [ad + pōnō], put to or near, set before, serve.
- appropinquō, -propinquāre, -propinquāvī, -propinquātus [ad + propinquō], approach to, approach.
- apud, prep. with acc., among, with.
- aqua, -ae, f., water.
- āra, -ae, f., altar.
- arbitror, -ārī, -ātus, consider, think, judge.
- arbor, -oris, f., tree.
- arca, -ae, f., chest, box, ark.
- Arcadia, -ae, f., Arcadia.
- arcessō, -ere, -īvi, -ītus, call, summon, fetch.
- arcus, -ūs, m., bow.

ārdeō, ārdere, ārsī, ārsus, *be on fire, burn.*
 argentum, -ī, n., *silver.*
 Argō, Argūs, f., *the Argo.*
 Argolicus, -a, -um, *of Argolis (the district of Greece in which Tiryns was situated), Argolic.*
 Argonautae, -ārum [Argō + nauta], m. plur., *Argonauts.*
 Argus, -ī, m., *Argus.*
 ariēs, -etis, m., *ram.*
 arma, -ōrum, n. plur., *arms, weapons.*
 armātus, -a, -um [part. of armō], *armed.*
 armō, -āre, -āvī, -ātus [arma], *arm, equip.*
 arō, -āre, -āvī, -ātus, *plow.*
 ars, artis, f., *art.*
 ascendō, -scendere, -scendī, -scēnsus [ad + scandō], *climb to, ascend, mount.*
 aspiciō, -spicere, -spēxī, -spectus [ad + speciō], *look at or on, behold.*
 at, conj., *but.*
 Athēnae, -ārum, f. plur., *Athens.*
 Atlās, -antis, m., *Atlas.*
 atque or ac (the latter never used before words beginning with a vowel or h), conj., *and;* after words of comparison, *as, than.*
 ātrium, -ī, n., *hall.*
 attingō, -tingere, -tigi, -tāctus [ad + tangō], *touch at.*
 audācia, -ae [audāx, bold], f., *boldness, audacity.*
 audeō, audere, ausus sum, *dare.*
 audiō, -ire, -ivī, -itus, *hear; listen or attend to.*
 auferō, auferre, abstulī, ablātus [ab + ferō], *bear away, carry off.*
 aufugiō, -fugere, -fūgī [ab + fugiō], *flee or run away.*
 Augēās, -ae, m., *Augeas.*

aura, -ae, f., *air, breeze.*
 aureus, -a, -um [aurum], *of gold, golden.*
 auris, -is, f., *ear.*
 aurum, -ī, n., *gold.*
 aut, conj., *or; aut... aut, either... or.*
 autem, conj., *moreover; but, however; now.*
 auxiliior, -āri, -ātus [auxilium], *help.*
 auxilium, -ī, n., *help, aid.*
 ā-vehō, -vehere, -vexi, -vectus, *carry away.*
 avis, -is, f., *bird.*
 ā-volō, -volāre, -volāvī, -volātūrus, *fly away.*
 avus, -ī, m., *grandfather.*

B

baculum, -ī, n., *stick, wand.*
 balteus, -ī, m., *belt, girdle.*
 barbarus, -a, -um, *barbarian.*
 beātus, -a, -um, *happy, blessed.*
 bellicōsus, -a, -um [bellum], *warlike.*
 bellum, -ī, n., *war.*
 bēlua, -ae, f., *beast, monster.*
 bene [bonus], adv., *well; successfully.*
 beneficium, -ī [bene + faciō], n., *well-doing, kindness, service, benefit.*
 benignē [benignus, kind], adv., *kindly.*
 benignitās, -tātis [benignus, kind], f., *kindness.*
 bibō, bibere, bibī, *drink.*
 biceps, -cipitis [bi + caput], adj., *two-headed.*
 bonus, -a, -um, *good.*
 bōs, bovis, gen. plur. boum, dat. and abl. plur. bōbus, m. and f., *ox, bull, cow.*
 brachium, -ī, n., *arm.*

brevis, -e, *short*.
Būsiris, -idis, m., *Busiris*.

C

Cācus, -i, m., *Cacus*.
cadāver, -eris, n., *dead body, corpse, carcass*.
cadō, cadere, cecidi, cāsūrus, *fall*.
caecus, -a, -um, *blind*.
caedēs, -is [caedō, *cut*], f., *cutting down, killing, slaughter*.
caelum, -i, n., *heaven, sky*.
Calais, -is, m., *Calais*.
calamitās, -tātis, f., *misfortune, calamity, disaster*.
calceus, -i, m., *shoe*.
calefaciō, -facere, -fēcī, -factus [caleō, *be hot + faciō*], *make hot*.
calor, -ōris [caleō, *be hot*], m., *heat*.
campus, -i, m., *plain, field*.
cancer, cancri, m., *crab*.
canis, -is, m. and f., *dog*.
cantō, -āre, -āvī, -ātus [freq. of canō, *sing*], *sing*.
cantus, -ūs [canō, *sing*], m., *singing, song*.
capiō, capere, cēpi, captus, *take, catch, seize; receive, suffer; adopt*.
captivus, -a, -um [capiō], *captive*.
caput, capitis, n., *head*.
carcer, -eris, m., *prison*.
carmen, -inis [canō, *sing*], n., *song, charm*.
carō, carnis, f., *flesh*.
carpō, -ere, -sī, -tus, *pluck*.
Castor, -oris, m., *Castor*.
castra, -ōrum, n. plur., *camp*.
cāsū [abl. of cāsus], adv., *by chance, accidentally*.
cāsus, -ūs [cadō], m., *fall; chance, accident*.
catēna, -ae, f., *chain*.
cauda, -ae, f., *tail*.

causa, -ae, f., *cause, reason; abl. causā, for the sake of*.
caveō, cavēre, cāvī, cautus, *beware, take care; be on one's guard against, beware of*.
celeber, celebris, celebre, *frequented; renowned, celebrated*.
celeritās, -tātis [celer, *swift*], f., *swiftness, quickness, speed*.
celeriter [celer, *swift*], adv., *swiftly, quickly*.
cēlō, -āre, -āvī, -ātus, *hide, conceal*.
cēna, -ae, f., *dinner*.
cēnāculum, -ī [cēna], n., *dining-room*.
Cēnaeum, -i, n., *Cenaeum* (a promontory of Euboea).
cēnō, -āre, -āvī, -ātus [cēna, *dine*].
cēnsēō, cēnsēre, cēnsuī, cēnsus, *think, believe, consider*.
centaurus, -i, m., *centaur*.
centum, indecl. adj., *one hundred*.
Cēpheus, -i, m., *Cepheus*.
Cerberus, -i, m., *Cerberus*.
Cērēs, Cereris, f., *Ceres*.
cernō, cernere, crēvī, certus or crētus, *discern, perceive, make out*.
certāmen, -inis [certō, *strive*], n., *struggle, contest*.
certō [abl. of certus], adv., *with certainty, for certain, certainly*.
certus, -a, -um [part. of cernō], *determined, fixed, certain; certōrem facere, to make more certain, inform*.
cervus, -i, m., *stag*.
cēteri, -ae, -a, plur. adj., *the other, the remaining, the rest of*.
Charōn, -ontis, m., *Charon*.
cibus, -i, m., *food*.
cingō, cingere, cinxī, cinctus, *surround, gird*.
Circē, -ēs, f., *Circe*.
Circaeus, -a, -um [Circē], *of Circe*.

- circiter**, prep. with acc. and adv., *about*.
circum, prep. with acc., *around*.
circum-dō, -dare, -dedi, -datus, *put around, surround*.
circum-stō, -stāre, -stetī, *stand around*.
citerior, -ius [comp. from citrā, *on this side of*], adj., *on this side, hither*.
cithara, -ae, f., *cithara, lute, lyre*.
citharoedus, -ī [cithara], m., *citharoedus* (one who sings to the accompaniment of the cithara).
civis, -is, m. and f., *citizen, fellow-citizen, subject*.
civitas, -tātis [civis], f., *state*.
clāmītō, -āre, -āvī, -ātus [freq. of clāmō, *call out*], call out.
clāmor, -ōris [clāmō, *call out*], m., *shout, cry*.
clāva, -ae, f., *club*.
clēmēntia, -ae [clēmēns, *merciful*], f., *mercy, kindness*.
coepī, coepisse, coeptus (used in tenses of completed action), *have begun, began*.
cōgītō, -āre, -āvī, -ātus, *consider, think over*.
cōgnōscō, -gnōscere, -gnōvī, -gnitus [com- + (g)nōscō, *come to know*], *find out, learn*; in tenses of completed action, *have found out, know*.
cōgō, cōgere, cōgī, cōactus [cō- + agō], *drive together, collect; compel*.
co-hortor, -hortāri, -hortātus, *encourage, exhort*.
Colchī, -ōrum, m. plur., *Colchians*.
Colchis, -idis, f., *Colchis*.
collum, -ī, n., *neck*.
colō, colere, coluī, cultus, *till, cultivate; inhabit; worship*.
color, -ōris, m., *color*.
columba, -ae, f., *pigeon, dove*.
- columna**, -ae, f., *column, pillar*.
comes, -itis [com- + eō], m. and f., *companion*.
commeātus, -ūs, m., *supplies, provisions*.
com-mittō, -mittere, -misi, -missus, *send together; commit, intrust; expose; proelium com-mittere, to join battle*.
com-moror, -morāri, -morātus, *tarry, linger, delay, stay*.
com-moveō, -movēre, -mōvī, -mōtus, *move, rouse; disturb*.
com-mūtātō, -tōnis, f., *change*.
com-parō, -parāre, -parāvī, -parātus, *prepare, collect*.
com-pellō, -pellere, -pulli, -pulsus, *drive together, drive*.
com-plector, -plecti, -plexus, *embrace*.
com-pleō, -plēre, -plēvī, -plētus, *fill full, fill up*.
com-plūrēs, -plūra, plur. adj., *several, many*.
com-portō, -portāre, -portāvī, -portātus, *carry or bring together, collect*.
com-prehendō, -prehendere, -prehendī, -prehēnsus, *seize, catch*.
com-primō, -primere, -pressi, -pressus [com- + premō], *press together, squeeze, compress*.
cōnātus, -ūs [cōnor], m., *attempt, effort*.
con-cēdō, -cēdere, -cessī, -cessus, *grant, yield*.
con-currō, -currere, -curri, -cursus, *run, rush, or dash together*.
con-dō, -dere, -didī, -ditus, *put together, found; store away*.
cōn-ferō, cōnferre, contuli, cōn-lātus, *bring together; grant, confer; sē cōnferre, to betake oneself, make one's way*.

- cōnficiō**, -ficere, -fēci, -fectus [com- + faciō], make or do completely, complete, finish, accomplish, make; wear out.
- cōn-firmō**, -firmāre, -firmāvī, -firmātus, strengthen, establish; declare, assert.
- cōn-fligō**, -fligere, -fixī, -flictus, dash together.
- coniciō**, -icere, -iēci, -iectus [com- + iaciō], throw together; throw, cast, hurl.
- con-iungō**, -iungere, -iūnxī, -iūnctus, join together, join.
- coniūnx**, coniugis [coniungō], m. and f., spouse, husband, wife.
- conligō**, -ligere, -lēgi, -lēctus [com- + legō], gather together, collect.
- con-locō**, -locāre, -locāvī, -locātus, place together, put, place.
- conloquium**, -i [conloquor, talk together], n., conversation.
- cōnor**, -ārī, -ātus, try, attempt.
- cōnscendō**, -scendere, -scendī, -scēnsus [com- + scandō, climb], climb; *nāvem cōnscendere*, to climb the ship, go on board, embark.
- cōnsēnsus**, -ūs [cōnsentiō, agree], m., agreement, consent.
- cōn-sequor**, -sequī, -secūtus, follow up, follow; overtake.
- cōn-servō**, -servāre, -servāvī, -servātus, preserve, keep.
- cōn-sidō**, -sidere, -sēdī, -sessus, sit down.
- cōnsilium**, -i [cōnsulō], n., advice; plan, design, purpose; prudence.
- cōn-sistō**, -sistere, -stitī, -stitus, station oneself, take one's stand; consist.
- cōnspectus**, -ūs [cōnspiciō], m., sight.
- cōnspiciō**, -spicere, -spēxī, -spectus [com- + speciō, look], behold, perceive, see.
- cōnstituō**, -stituere, -stitui, -stitūtus [com- + statuō], set together or up; appoint; determine.
- cōn-stō**, -stāre, -stitī, -stāturus, stand together, agree; consist; *cōnstat*, it is agreed, is well known.
- cōn-suēscō**, -suēscere, -suēvī, -suētus, become accustomed; in tensus of completed action, have become accustomed, be accustomed or wont.
- cōnsulō**, -ere, -uī, -tus, consult.
- cōn-sūmō**, -sūmere, -sūmpsi, -sūmptus, take completely, use up, consume, spend.
- con-tegō**, -tegere, -tēxī, -tēctus, cover.
- con-tendō**, -tendere, -tendī, -tentus, stretch, hasten.
- continēns**, -entis [contineō], f., mainland, continent.
- contineō**, -tinēre, -tinui, -tentus [com- + teneō], hold together, keep within, shut up in; bound.
- continuus**, -a, -um [contineō], continuous, successive.
- contrā**, prep. with acc., against, contrary to.
- contrōversia**, -ae, f., quarrel, dispute, debate.
- con-veniō**, -venire, -vēnī, -ventus, come together, assemble.
- con-vertō**, -vertere, -vertī, -versus, turn round, turn, change; in *fugam convertere*, to put to flight.
- con-vocō**, -vocāre, -vocāvī, -vocātus, call together, summon, assemble.
- co-orior**, -oriri, -ortus, arise.
- cōpia**, -ae, f., supply, abundance; plur., forces, troops.

Corinthus, -i, m., *Corinth*.
corium, -i, n., *hide, leather*.
cornū, -ūs, n., *horn*.
corpus, corporis, n., *body*.
corripō, -ripere, -ripui, -reptus
 [com- + rapiō], *seize, snatch, snatch up*.
cottidiē, adv., *daily, every day*.
crēdibilis, -e [crēdō], *credible*.
crēdō, -dere, -didī, -ditus, *believe*.
creō, -āre, -āvī, -ātus, *elect, appoint*.
Creōn, -ontis, m., *Creon*.
crepitus, -ūs [crepō, rattle], m.,
rattle, clatter.
crepundia, -ōrum [crepō, rattle],
 n. plur., *rattle*.
Crēta, -ae, f., *Crete*.
cruciātus, -ūs [cruciō, torture],
 m., *torture*.
crūdēlis, -e, *cruel*.
crūs, crūris, n., *leg*.
cubiculum, -ī [cubō], n., *bedroom*.
cubō, -āre, -uī, *lie down, lie, recline*.
culter, cultri, m., *knife*.
cum, prep. with abl., *with*.
cum, conj., *when, while, after; since; although*.
cūnae, -ārum, f. plur., *cradle*.
cupiditās, -tātis [cupidus], f.,
desire, longing, eagerness.
cupidus, -a, -um [cupiō], *desirous, eager*.
cupiō, -ere, -ivī, -itus, *desire, long for, wish*.
cūr, adv., *why*.
currō, currere, cucurri, cursus, *run*.
cursus, -ūs, m., *chariot*.
cursus, -ūs [currō], m., *running, course*.
custodiō, -īre, -ivī, -itus [custōs, guard], *guard*.
Cyclōps, -is, m., *Cyclops*.
Cyzicus, -ī, f., *Cyzicus*.

D

damnum, -i, n., *harm, injury*.
Danaē, -ēs, f., *Danae*.
dē, prep. with abl., *down from, from, out of; about, concerning, of*.
dēbeō, -ēre, -uī, -itus [dē + habeō], *owe; with infin., ought*.
dēbitus, -a, -um [part. of dēbeō],
owed, due.
dē-cēdō, -cēdere, -cessī, -cessus,
go away, depart.
decem, indecl. adj., *ten*.
dēcidō, -cidere, -cidī [dē + cadō],
fall down.
decimus, -a, -um [decem], *tenth*.
dēcipiō, -cipere, -cēpī, -ceptus
 [dē + capiō], *catch, deceive*.
decorō, -āre, -āvī, -ātus [decus, adornment], *adorn, distinguish*.
dē-currō, -currere, -cucurri,
-cursus, run down.
dē-decus, -decoris, n., *dishonor, disgrace*.
dē-dō, -dere, -didī, -ditus, *give away or up*.
dē-dūcō, -dūcere, -dūxī, -ductus,
lead down or away, bring; nāvem dēdūcere, to draw down or launch a ship.
dē-fendō, -fendere, -fendī, -fēnsus,
ward off; defend.
dē-ferō, -ferre, -tulī, -lātus, *bear or carry away or off*.
dē-fessus, -a, -um, *worn out, exhausted*.
dēficiō, -ficere, -fēcī, -fectus [dē + faciō], *fail*.
Dēianīra, -ae, f., *Dejanira*.
dēiciō, -icere, -iēcī, -iectus [dē + iaciō], *throw down, cast, drive out of one's course*.
deinde, adv., *then, next*.
dē-lābor, -lābī, -lapsus, *slip or fall down*.

- dēligō, -ligere, -lēgī, -lēctus [dē + legō], choose out, choose, select.
- Delphi, -ōrum, m. plur., Delphi.
- Delphicus, -a, -um [Delphī], of Delphi, Delphic, Delphian.
- dēmissus, -a, -um [part. of dēmittō], downcast, dejected.
- dē-mittō, -mittere, -misi, -missus, send down, let fall; animōs dēmittere, to lose courage.
- dē-mōnstrō, -mōnstrāre, -mōnstrāvī, -mōnstrātus, point out, show; make known.
- dēmum, adv., at last.
- dēnique, adv., lastly, finally.
- dēns, dentis, m., tooth.
- dēnsus, -a, -um, thick.
- dē-pellō, -pellere, -puli, -pulsus, drive off or away, drive.
- dē-plōrō, -plōrāre, -plōrāvī, -plōrātus, lament.
- dē-pōnō, -pōnere, -posui, -positus, put down, deposit; lay aside, give up; ē memoriā dēpōnere, to forget.
- dēripiō, -riperē, -ripiui, -reptus [dē + rapiō], snatch away, tear off, pull down.
- dēscendō, -scendere, -scendi, -scēnsus [dē + scandō], climb down, descend.
- dē-serō, -serere, -serui, -sertus, desert.
- dēsertus, -a, -um [part. of dēserō], deserted.
- dēsiderium, -i [dēsiderō, desire], n., desire, longing.
- dēsiliō, -silire, -silui, -sultus [dē + saliō], leap down.
- dē-sistō, -sistere, -stiti, -stitus, set down; leave off, desist, cease, stop.
- dē-spērō, -spērāre, -spērāvī, -spērātus, despair.
- dē-super, adv., down from above.
- dē-terreō, -terrere, -terrui, -territus, frighten off, deter.
- dē-trahō, -trahere, -trāxi, -trāctus, draw or pull off.
- deus, -i, m., god.
- dē-vertō, -vertere, -verti, turn away or aside.
- dē-vorō, -vorāre, -vorāvī, -vorātus, swallow down, swallow, devour.
- dexter, -tra, -trum, right.
- dextra, -ae [dexter], f., right hand (manus understood).
- Diāna, -ae, f., Diana.
- dīcō, dicere, dīxi, dictus, say, speak; diem dicere, to appoint or set a day.
- diēs, -ēi, m. and f., day.
- difficilis, -e [dis + facilis], not easy, difficult.
- difficultās, -tātis [difficilis], f., difficulty.
- diffundō, -fundere, -fūdī, -fūsus [dis + fundō], pour forth, spread or shed abroad, diffuse.
- diligenter [diligēns, careful], adv., carefully, diligently.
- diligentia, -ae [diligēns, careful], f., care, diligence, industry.
- dī-lūcēscō, -lūcēscere, -lūxi, grow light, dawn.
- dīlūcidē [dīlūcidus, distinct], adv., distinctly, plainly.
- dī-mittō, -mittere, -misi, -missus, send different ways, send forth or away, despatch; let slip, lose.
- Diomēdēs, -is, m., Diomedes.
- dīrus, -a, -um, dreadful.
- dis-cēdō, -cēdere, -cessi, -cessus, go apart, withdraw, depart
- discō, discere, didici, learn.
- discrimen, -crīminis, n., crisis, peril, danger.
- discus, -i, m., discus, quoit.
- disiciō, -icere, -iēcī, -iectus [dis + iaciō], throw apart, scatter.

diū, adv., for a long time, a long time or while, long; comp. **diūtius**, longer.

di-vellō, -vellere, -velli, -vulsus, tear apart, rend asunder, tear in pieces.

diversus, -a, -um [part. of **divertō**], turned different ways, opposite, contrary, different.

dividō, -videre, -visi, -visus, divide, separate.

dō, dare, dedi, datus, give.

doceo, -ēre, -uī, -tus, teach, explain.

dolor, -ōris [doleō, be in pain], m., pain, grief; anger.

dolus, -i, m., trick, craft.

domina, -ae, f., mistress.

domus, -ūs, f., house, home.

dōnum, -i [dō], n., gift.

dormiō, -ire, -ivi, sleep.

dracō, -ōnis, m., dragon, serpent.

dubitō, -āre, -āvī, -ātus [dubius], doubt, hesitate.

dubius, -a, -um, doubtful, uncertain.

dūcō, dūcere, dūxī, ductus [dux], lead; make, dig; with or without in **mātrīmōnium**, marry.

dūdum, adv., formerly, of old; iam **dūdum**, this long time.

dulcēdō, -inis [dulcis], f., sweetness.

dulcis, -e, sweet.

dum, conj., while, as; as long as; until.

duo, -ae, -o, plur. adj., two.

duodecim [duo + decem], indecl. adj., twelve.

duo-dē-viginti, indecl. adj., eighteen.

dux, ducis, m. and f., leader, commander.

E

ē, see **ex**.

ēbrius, -a, -um, drunk.

ē-dicō, -dicere, -dixī, -dictus, declare, proclaim, appoint.

ē-dō, -dere, -didi, -ditus, put forth, give out, utter.

ē-dūcō, -dūcere, -dūxī, -ductus, lead out, draw.

effervēscō, -fervēscere, -ferbul [ex + fervēscō], boil up or over, boil.

efficiō, -ficere, -fēci, -fectus [ex + faciō], make or work out, accomplish, effect.

effiō, -fiāre, -fiāvī, -fiātus [ex + fiō], breathe out.

effugiō, -fugere, -fūgī [ex + fugiō], flee out or away, escape.

effundō, -fundere, -fūdī, -fūsus [ex + fundō], pour out.

ego, mei, pers. pron., I.

ēgredior, -gredi, -gressus [ē + gradior], go out or forth, go ashore, disembark.

ēgregiē [ēgregius, excellent], adv., excellently, splendidly, admirably.

Ēlis, -idis, f., *Elis*.

Ēlysius, -a, -um, *Elysian*.

ē-mittō, -mittere, -misi, -missus, send out or forth.

enim, conj., for.

ē-nūntiō, -nūntiāre, -nūntiāvī, -nūntiātus, speak out, announce, make known.

eō, ire, il, itus, go.

eō [is], adv., to that place, thither.

equus, -i, m., horse.

ērēctus, -a, -um [part. of **ērigō**], upright, erect.

ergā, prep. with acc., toward, for.

Ergīnus, -i, m., *Erginus*.

Eridanus, -i, m., *Eridanus*.

ērigō, -rigere, -rēxī, -rēctus [ē + regō], raise or set up, raise, lift; cheer, encourage.

- ēripiō**, -ripere, -ripui, -reptus [ē + rapiō], *snatch out or away, rescue.*
- errō**, -āre, -āvi, -ātus, *wander, stray; be mistaken.*
- ērudīō**, -rudire, -rudivi, -ruditus, *instruct.*
- Erymanthus**, -a, -um, *of Erymanthus, Erymanthian.*
- Erythia**, -ae, f., *Erythia.*
- et**, conj., *and; et . . . et*, both . . . and.
- etiam** [et + iam], adv., *and now, also, too, even.*
- et-si**, conj., *even if, although.*
- Eunomus**, -i, m., *Eunomus.*
- Eurōpa**, -ae, f., *Europe.*
- Eurylochus**, -i, m., *Eurylochus.*
- Eurystheus**, -i, m., *Eurystheus.*
- Eurytion**, -ōnis, m., *Eurytion.*
- Eurytus**, -i, m., *Eurytus.*
- ē-vādō**, -vādere, -vāsi, -vāsus, *go forth, get away, escape.*
- ē-vānēscō**, -vānēscere, -vānuī, *vanish away.*
- ē-veniō**, -venire, -vēni, -ventus, *come out; turn out, happen, befall.*
- ē-vocō**, -vocāre, -vocāvi, -vocātus, *call out, challenge.*
- ē-vomō**, -vomere, -vomui, -vomitus, *vomit forth.*
- ex** or **ē** (the latter never used before words beginning with a vowel or *h*), prep. with abl., *out of, from; of.*
- ex-animō**, -animāre, -animāvi, -animātus, *put out of breath, fatigue, tire, exhaust; stupefy; kill.*
- ex-ārdēscō**, -ārdēscere, -ārsi, -ārsus, *blaze out, be inflamed, rage.*
- ex-cēdō**, -cēdere, -cessi, -cessus, *go out or forth, depart.*
- excipio**, -cipere, -cēpi, -ceptus [ex + capiō], *take out or up, receive, welcome, entertain.*
- ex-citō**, -citāre, -citāvi, -citātus, *call out, arouse.*
- ex-clāmō**, -clāmāre, -clāmāvi, -clāmātus, *cry out, exclaim.*
- exclūdō**, -clūdere, -clūsi, -clūsus [ex + claudō], *shut out, hinder, prevent.*
- ex-cōgitō**, -cōgitāre, -cōgitāvi, -cōgitātus, *think out, contrive, devise, invent.*
- ex-cruciō**, -cruciāre, -cruciāvi, -cruciātus, *torture.*
- ex-eō**, -ire, -ii, -itus, *go out.*
- exerceō**, -ercēre, -erui, -ercitus, *exercise.*
- exercitātiō**, -ōnis [exerceō], f., *exercise.*
- exercitus**, -ūs, m., *army.*
- ex-hauriō**, -haurire, -hausi, -haustus, *drink up or off, drain.*
- existimō**, -istimāre, -istimāvi, -istimātus [ex + aestimō, value], *consider, believe, think.*
- ex-orior**, -oriri, -ortus, *arise from, spring up, rise.*
- ex-pellō**, -pellere, -puli, -pulsus, *drive out, expel.*
- ex-piō**, -piāre, -piāvi, -piātus, *expiate.*
- explōrātor**, -ōris [explōrō], m., *explorer, scout, spy.*
- ex-plōrō**, -plōrāre, -plōrāvi, -plōrātus, *search out, explore.*
- ex-pōnō**, -pōnere, -posui, -positus, *put out, set forth; put on shore, land; explain.*
- exprimō**, -primere, -pressi, -pressus [ex + premō], *press out.*
- exsilio**, -silire, -silui [ex + salio], *leap out or forth.*
- exsilium**, -i [exsul, exile], n., *exile.*
- ex-spectō**, -spectāre, -spectāvi, -spectātus, *look out for, wait for, await, expect; wait.*

- ex-spirō**, -spirāre, -spirāvī, -spirātus, *breathe out.*
ex-struō, -struere, -strūxī, -strūctus, *pile or heap up, build, erect.*
extemplō, adv., *immediately, straightway, at once.*
ex-trahō, -trahere, -trāxī, -trāctus, *draw or drag out, release, rescue.*
extrēmus, -a, -um, *last, extreme, furthest.*
exuō, -uere, -uī, -ūtus, *put or take off.*
- F**
- faber, fabri**, m., *smith.*
fabricor, -ārī, -ātus [**faber**], *make, fashion.*
fābula, -ae [**for**, *speak*], f., *story.*
facile [**facilis**, *easy*], adv., *easily.*
facinus, facinoris [**faciō**], n., *deed, crime.*
faciō, facere, fēci, factus, *make, do; iter facere, see iter.*
facultās, -tātis [**facilis**, *easy*], f., *possibility, opportunity, chance, means.*
fallō, fallere, fefelli, falsus, *deceive.*
falsus, -a, -um [part. of **fallō**], *feigned, pretended, false.*
falx, falcis, f., *sickle; curved sword, falchion.*
fāma, -ae [**for**, *speak*], f., *report, rumor.*
famēs, -is, abl. **famē**, f., *hunger.*
fār, farris, n., *grain; meal.*
fātum, -ī [part. of **for**, *speak*], n., *destiny, fate.*
faucēs, -ium, f. plur., *throat.*
fax, facis, f., *torch, firebrand.*
fēliciter [**fēlix**, *happy*], adv., *happily, fortunately, successfully.*
fēmina, -ae, f., *woman.*
fera, -ae [**ferus**, *wild*], f., *wild animal, beast.*
ferē, adv., *nearly, about, almost, for the most part.*
ferō, ferre, tuli, lātus, *bear, bring.*
ferōx, -ōcis [**ferus**, *wild*], adj., *ferce, savage.*
ferreus, -a, -um [**ferrum**, *iron*], *of iron, iron.*
ferveō, -ēre, *boil; glow, burn.*
fessus, -a, -um, *exhausted, worn out, weary.*
figūra, -ae, f., *form, shape, figure.*
filia, -ae, f., *daughter.*
filius, -ī, m., *son.*
figō, fingere, finxī, fictus, *invent, make up.*
finis, -is, m., *end, boundary; plur., borders, territory, country.*
finitimus, -a, -um [**finis**], *neighboring, adjoining.*
fiō, fieri, factus sum, *be done or made, become, happen.*
flamma, -ae, f., *flame.*
flūmen, -minis [**fluō**, *flow*], n., *river.*
fōns, fontis, m., *fountain, spring.*
forās [**foris**], adv., *out of doors, forth, out.*
foris [**foris**], adv., *out of doors, without.*
foris, -is, f., *door.*
fōrma, -ae, f., *form, appearance; beauty.*
fōrmōsus, -a, -um [**fōrma**], *beautiful.*
forte [**fors**, *chance*], adv., *by chance, accidentally.*
fortis, -e, *brave.*
fortiter [**fortis**], adv., *bravely.*
fortūna, -ae [**fors**, *chance*], f., *fortune.*
fossa, -ae [part. of **fodiō**, *dig*], f., *ditch, trench.*
frangō, frangere, frēgī, frāctus, *break; dash to pieces, wreck.*
frāter, frātris, m., *brother.*
fraus, fraudis, f., *deception, fraud.*

frēmītus, -ūs [fremō, roar], m., roaring, roar.
frēnō, -āre, -āvi, -ātus [frēnum, bridle], bridle, restrain.
fretum, -i, n., strait.
frōns, frontis, f., forehead.
frūctus, -ūs [fruor, enjoy], m., enjoyment; fruit.
frūmentor, -ārī, -ātus [frūmentum], fetch grain, forage.
frūmentum, -ī [fruor, enjoy], n., grain.
frūstrā, adv., in vain.
fuga, -ae, f., flight.
fugiō, fugere, fūgi, fugitūrus [fuga], flee, run away.
fūmus, -i, m., smoke.
furor, -ōris [furō, rage], m., rage, fury, frenzy, madness.
fūrtum, -ī [fūr, thief], n., theft.

G

galea, -ae, f., helmet.
Gallia, -ae, f., Gaul.
gaudeō, gaudēre, gāvīsus, be glad, rejoice.
gaudium, -ī [gaudeō], n., gladness, joy.
gēns, gentis, f., race, nation.
genus, generis, n., kind, nature.
gerō, gerere, gessī, gestus, carry, wear, carry on, do.
Gēryōn, -onis, m., Geryon.
gignō, gignere, genuī, genitus, produce, bring forth.
gladius, -i, m., sword.
Glauce, -ēs, f., Glauce.
glōria, -ae, f., glory.
Gorgō, -onis, f., Gorgon.
Graeae, -ārum, f. plur., the Graeae.
Graecia, -ae [Graecus], f., Greece.
Graecus, -a, -um, Greek.
grātia, -ae [grātus], f., favor; gratitude, thanks; plur., thanks;

grātiās agere, to give thanks, thank; **grātiām referre**, to return a favor, show gratitude, requite.
grātus, -a, -um, pleasing, grateful.
gravis, -e, heavy; severe, grievous, serious.
graviter [gravis], adv., severely, seriously.
gubernō, -āre, -āvi, -ātus, steer.
gustō, -āre, -āvi, -ātus, taste.

H

habeō, -ēre, -uī, -itus, have, hold; consider.
habitō, -āre, -āvi, -ātus [freq. of habeō], dwell, inhabit.
Hādēs, -ae, m., Hades.
haereō, haerēre, haesi, haesūrus, stick; hesitate.
haesitō, -āre, -āvi, -ātus [freq. of haereō], hesitate.
Hammōn, -ōnis, m., Hammon.
harēna, -ae, f., sand; shore.
Harp̄yiae, -ārum, f. plur., Harpies.
haud, adv., not at all, by no means, not.
haudquāquam [haud + quisquam], adv., in no wise, not at all.
hauriō, haurire, hausī, haustus, draw.
herba, -ae, f., herb, plant.
Herculēs, -is, m., Hercules.
Hēsionē, -ēs, f., Hesionē.
Hesperidēs, -um, f. plur., the Hesperides.
hesternus, -a, -um [heri, yesterday], of yesterday, yesterday's, hesternus diēs, yesterday.
hic [hic], adv., here; hereupon.
hic, haec, hōc, dem. pron., this; **ille** . . . hic, that . . . this, the former . . . the latter.

hinc [hīc], adv., *from this place, hence.*

Hippolytē, -ēs, f., *Hippolyte.*

Hispānia, -ae, f., *Spain.*

Homērus, -i, m., *Homer.*

homō, hominis, m., *man.*

honor, -ōris, m., *honor.*

hōra, -ae, f., *hour.*

horribilis, -e [horreō, *shudder*], *dreadful, terrible, horrible.*

hortor, -ārī, -ātus, *exhort, encourage, urge.*

hortus, -i, m., *garden.*

hospitium, -i [hospes, *host*], n., *hospitality.*

hostis, -is, m. and f., *enemy, foe.*

hūc [hīc], adv., *to this place, hither.*

hūmānus, -a, -um [homō], *of man, human.*

humī [loc. of humus, *ground*], adv., *on the ground.*

Hydra, -ae, f., *Hydra.*

Hylās, -ae, m., *Hylas.*

I

iacēō, -ēre, -uī, *lie, be prostrate.*

iaciō, iacere, iēcī, iactus, *throw, cast, hurl.*

iam, adv., *now, already.*

iānua, -ae, f., *door.*

Iāsōn, -onis, m., *Jason.*

ibi [is], adv., *in that place, there.*

ictus, -ūs [icō, *strike*], m., *blow.*

idem, eadē, idem [is], dem. pron., *the same; sometimes to be translated likewise, also.*

idōneus, -a, -um, *suitable, fit; favorable.*

igitur, conj., *therefore.*

ignārus, -a, -um [in-, *not + gnārus, knowing*], *ignorant.*

ignāvus, -a, -um [in-, *not + gnāvus, active*], *lazy, cowardly.*

ignis, -is, m., *fire.*

ignōrō, -āre, -āvī, -ātus, *be ignorant of.*

ignōtus, -a, -um [in-, *not + nōtus*], *unknown.*

īlias, -adis, f., *the Iliad.*

ille, illa, illud, dem. pron., *that; he, she, it, they; ille . . . hic, see hic.*

imber, imbris, m., *rain, shower.*

imbuō, -buere, -uī, -būtus, *wet, soak, dip.*

immānitās, -tātis [immānis, *cruel*], f., *cruelty, barbarity.*

immittō, -mittere, -mīsī, -missus, *send or let in.*

immolō, -molāre, -molāvī, -molātus [in + mola], *sacrifice (the victim was sprinkled with consecrated meal).*

impediō, -pedire, -pedīvī, -peditus [in + pēs], *hinder, prevent, impede.*

impellō, -pellere, -pulī, -pulsus [in + pellō], *drive or urge on, incite, urge.*

imperātor, -ōris [imperō], m., *commander, general.*

imperātum, -i [part. of imperō], n., *command, order.*

imperītus, -a, -um [in-, *not + perītus*], *inexperienced, unskilled, ignorant.*

imperium, -i [imperō], n., *command; sway, rule.*

imperō, -perāre, -perāvī, -perātus, *command, order, enjoin.*

impetrō, -petrāre, -petrāvī, -petrātus, *gain one's end, obtain (a request).*

impetus, -ūs [in + petō], m., *attack; impetum facere, to charge.*

impōnō, -pōnere, -posuī, -positus [in + pōnō], *place or lay upon, impose; embark.*

improbus, -a, -um [in-, not + probus, upright], wicked.
 in, prep. with acc., into, in, to, upon; with abl., in, on.
 incidō, -cidere, -cidi [in + cadō], fall into or upon.
 inclūdō, -clūdere, -clūsi, -clūsus [in + claudō, shut], shut up in, inclose, imprison.
 incola, -ae [incolō], m. and f., inhabitant.
 in-colō, -colere, -colui, inhabit.
 incolumis, -e, unhurt, safe.
 in-commodum, -i, n., inconvenience.
 in-crēdibilis, e, incredible.
 in-dūcō, -dūcere, dūxi, -ductus, lead in or on, move, excite.
 induō, induere, indui, indūtus, put on; clothe.
 in-eō, -ire, -ii, -itus, go into, enter; adopt.
 Infandus, -a, -um [in-, not + ger. of for, speak], unspeakable, monstrous.
 Infāns, -fantis [in-, not + part. of for, speak], m. and f., infant, babe.
 Infectus, -a, -um [in-, not + part. of faciō], not done, undone, unaccomplished.
 in-fēlix, -fēlicis, adj., unhappy, unfortunate.
 Inferi, -ōrum [Inferus, below], m. plur., inhabitants of the underworld, the dead, the shades.
 in-ferō, inferre, intuli, inlātus, bring in or against, wage against; inflict.
 Infēstus, -a, -um, unsafe, dangerous.
 Inficiō, -ficere, -fēci, -fectus [in + faciō], stain, dye.
 in-fundō, -funderere, -fūdi, -fūsus, pour in or upon.
 ingēns, -gentis, adj., huge, vast.

iniciō, -icere, -iēcī, -iectus [in + iaciō], throw in or upon; cause, inspire.
 inimicus, -a, -um [in-, not + amicus], unfriendly, hostile.
 initium, -i [ineō], n., beginning.
 iniūria, -ae [in-, not + iūs], f., injury, wrong, hurt, harm.
 inluviēs, -ēi, f., dirt, filth.
 inquam, inquis, inquit, defective verb, I say, you say, he says.
 in-rideō, -ridēre, -risi, -risus, laugh at, mock.
 in-rumpō, -rumpere, -rūpi, -ruptus, burst into or in.
 in-ruō, -ruere, -rui, rush in.
 insānia, -ae [Insānus, mad], f., madness, insanity.
 Insciēns, -scientis [in-, not + part. of sciō], adj., unknowing, unaware.
 in-sequor, -sequi, -secūtus, follow upon or up, pursue.
 Insidiae, -ārum, f. plur., ambush; plot, stratagem.
 Inspergō, -speregere, -spersi, -spersus [in + spargō], sprinkle on or over.
 Inspiciō, -spicere, -spēxi, -spectus [in + speciō], look into or upon.
 Instituō, -stituire, -stitui, -stitūtus [in + statuō], decide upon, determine.
 in-struō, -struere, -strūxi, -strūctus, build in or into; draw up; equip, furnish.
 insula, -ae, f., island.
 intellegō, -legere, -lēxi, -lēctus, perceive, understand.
 in-tendō, -tendere, -tendi, -tentus, stretch out; stretch, draw, aim.
 inter, prep. with acc., among, between.
 interea [inter], adv., in the meantime, meanwhile.
 interficiō, -ficere, -fēci, -fectus

- [inter + faciō], *put out of the way, kill.*
interior, -ius [comp. from inter], adj., *interior, inner.*
inter-mittō, -mittere, -mīsi, -missus, *leave off, interrupt; let pass; pass., be left between, intervene, elapse.*
inter-sum, -esse, -fui, -futūrus, *be or lie between.*
intervallum, -i, n., *interval, space, distance.*
intrā [inter], prep. with acc., *within.*
intrō, -āre, -āvī, -ātus [intrā], *go within or into, enter.*
introitus, -ūs [introeō, go within], m., *entrance.*
in-tueor, -tuēri, -tuitus, *look upon, behold.*
in-ūsītātus, -a, -um, *unusual, extraordinary.*
in-ūtilis, -e, *not useful, useless.*
in-veniō, -venire, -vēni, -ventus, *come upon, find.*
invītō, -āre, -āvī, -ātus, *invite.*
invītus, -a, -um, *unwilling.*
Iolāus, -ī, m., *Iolaus.*
Iolē, -ēs, f., *Iole.*
Iovis, gen. of **Iuppiter**.
Iphiclēs, -is, m., *Iphicles.*
ipse, *ipsa*, **ipsum**, *intensive pron., self, himself, herself, itself, themselves; often to be rendered by very.*
ira, -ae, f., *anger, wrath.*
irāscor, **irāsci**, **irātus** [ira], *be angry.*
irātus, -a, -um [part. of irāscor], *angered, enraged, angry, furious.*
is, **ea**, **id**, dem. pron., *this, that; he, she, it, they.*
iste, **ista**, **istud**, dem. pron., *that of yours, that.*
ita [is], adv., *in this manner, thus, so; ita ut, as.*
- Ītalia**, -ae, f., *Italy.*
ita-que, adv., *and so, accordingly, therefore.*
iter, **itineris** [eō], n., *a going, journey, march; iter facere, to journey, march.*
iterum, adv., *again, a second time.*
Ithaca, -ae, f., *Ithaca.*
iubeō, **iubēre**, **iussī**, **iūssus**, *bid, order, command.*
iūcundus, -a, -um, *sweet, pleasant.*
iūdex, **iūdicis** [iūs + dicō], m., *judge.*
iugum, -ī [iungō], n., *yoke.*
iungō, **iungere**, **iūnxī**, **iūctus**, *join; yoke, harness.*
Iūnō, -ōnis, f., *Juno.*
Iuppiter, **Iovis**, m., *Jupiter or Jove.*
iūs, **iūris**, n., *right, justice, law; iūs dicere, to pronounce judgment; iūs iūrandum, iūris iūrandī [ger. of iūrō, swear], oath.*
iūssum, -ī [part. of iubeō], n., *order, command.*
iūssus, -ūs [iubeō], m., *bidding, command.*
iūstus, -a, -um [iūs], *just.*
iuvenis, -is, m., *young man, youth.*

L

- lābor**, **lābi**, **lapsus**, *slip, glide, fall.*
labor, -ōris, m., *labor, toil.*
labōrō, -āre, -āvī, -ātus [labor], *labor, toil.*
lāc, **lactis**, n., *milk.*
Lacōnia, -ae, f., *Laconia.*
lacrima, -ae, f., *tear.*
lacus, -ūs, m., *lake.*
laetitia, -ae [laetus, joyful], f., *joy.*
lāmenta, -ōrum, n. plur., *lamentation.*

Laomedōn, -ontis, m., *Laomedon*.
 lapis, -idis, m., *stone*.
 laqueus, -ī, m., *noose*.
 Lārīsa, -ae, f., *Larisa*.
 lassitūdō, -inis [lassus, weary], f.,
weariness.
 lateō, -ēre, -uī, *lie hid, be concealed*.
 latrō, -ōnis, m., *robber*.
 lātus, -a, -um, *broad, wide*.
 lēgātus, -ī [part. of lēgō, depute],
 m., *ambassador*.
 lēnis, -e, *gentle*.
 leō, -ōnis, m., *lion*.
 Lernaeus, -a, -um, *of Lerna,*
Lernean.
 Lēthē, -ēs, f., *Lethe*.
 levis, -e, *light, slight*.
 leviter [levis], adv., *slightly*.
 libenter [libēns, willing], adv.,
willingly, gladly.
 liberī, -ōrum [liber, free], m. plur.,
children.
 liberō, -āre, -āvī, -ātus [liber, free],
set free, free, liberate, release.
 libertās, -tātis [liber, free], f.,
freedom, liberty.
 Libya, -ae, f., *Libya, Africa*.
 licet, -ēre, -uit or -itum est, im-
 pers., *is lawful or permitted*.
 Lichās, -ae, m., *Lichas*.
 ligneus, -a, -um [lignum], *of*
wood, wooden.
 lignum, -ī, n., *wood*.
 Ligurēs, -um, m. plur., *Ligurians*.
 Liguria, -ae [Ligurēs], f., *Liguria*.
 limen, -minis, n., *threshold; door*.
 limus, -ī, m., *mud*.
 linter, lintris, f., *boat, skiff*.
 Linus, -ī, m., *Linus*.
 litus, litoris, n., *shore*.
 locus, -ī, m., plur. loca, -ōrum,
 n., *place, situation*.
 longē [longus], adv., *far*.
 longinquus, -a, -um [longus],
distant, remote.

longus, -a, -um, *long; tedious*.
 loquor, loquī, locūtus, *speak*.
 lōtus, -ī, f., *lotus*.
 lucrum, -ī, n., *gain*.
 luctor, -ārī, -ātus, *wrestle,*
struggle.
 lūdus, -ī, m., *game, sport*.
 lūmen, -minis, n., *light*.
 lūx, lūcis, f., *light*.

M

magicus, -a, -um, *magic*.
 magis, comp. adv., *more, rather*.
 magister, -tri [magis], m., *master*.
 māgnificē [māgnificus], adv.,
splendidly.
 māgnificentia, -ae [māgnificus],
 f., *splendor, magnificence*.
 māgnificus, -a, -um [māgnus +
 faciō], *splendid, magnificent*.
 māgnitūdō, -tūdinis [māgnus], f.,
greatness, size.
 māgnopere [abl. of māgnum
 opus], adv., *greatly, very much,*
exceedingly; earnestly.
 māgnus, -a, -um, *large, big,*
great, mighty; loud.
 māior, māius, comp. of māgnus.
 male [malus], adv., *badly, ill*.
 mālō, mālī, mālūi [magis +
 volō], *wish rather, prefer*.
 malum, -ī [malus], n., *evil,*
mischief.
 malus, -a, -um, *bad*.
 mālus, -ī, m., *mast*.
 mandō, -dāre, -dāvī, -dātus [ma-
 nus + -dō, put], *put in hand,*
intrust, commit; charge, com-
mand.
 māne, adv., *in the morning,*
early in the morning.
 maneō, manēre, mānsī, mānsus,
remain.
 mānēs, -ium, m. plur., *spirit,*
shade.

- manus**, -ūs, f., *hand*.
mare, maris, n., *sea*.
maritus, -i, m., *husband*.
Mārs, Mārtis, m., *Mars*.
māter, mātris, f., *mother*.
mātrimōnium, -i [māter], n.,
marriage; in mātrimōnium
 dūcere, *marry*.
mātūrō, -āre, -āvi, -ātus [mātūrus,
ripe], *ripen*; hasten.
māximē [māximus], adv., *very*
greatly, exceedingly, especially.
māximus, -a, -um, superl. of
 māgnus.
Mēdēa, -ae, f., *Medea*.
medicāmentum, -i [medicō, *heal*],
 n., *drug*; *poison, potion*.
medicina, -ae [medicus, *physi-*
cian], f., *art of healing, medi-*
cine.
medius, -a, -um, *mid, middle*.
Medūsa, -ae, f., *Medusa*.
membrum, -i, n., *limb, member*.
memoria, -ae [memor, *remember-*
ing], f., *memory*.
memorō, -āre, -āvi, -ātus
 [memor, *remembering*], *remind*
of, mention.
mentiō, -ōnis, f., *mention*.
mercātor, -ōris [mercor, *trade*],
 m., *trader, merchant*.
mercēs, mercēdis, f., *pay, reward,*
wages.
Mercurius, -i, m., *Mercury*.
mergō, mergere, mersi, mersus,
dip, plunge, sink.
meridiānus, -a, -um [meridiēs],
midday, noonday; meridiānum
 tempus, *midday, noon*.
meridiēs, -ei [medius + diēs], m.,
midday, noon; *south*.
meritus, -a, -um [part. of mereō],
deserved, due, just.
meus, -a, -um [ego, mei], *my,*
mine.
mīles, militis, m., *soldier*.
- militāris**, -e [mīles], *military,*
warlike; rēs militāris, *art of*
war, warfare.
mille, indecl. adj., *a thousand*;
 mīlia, -ium, n. plur., *thou-*
sands; mīlia passuum, *thou-*
sands of paces, miles.
minae, -ārum, f. plur., *threats*.
Minerva, -ae, f., *Minerva*.
minimē [minimus, *least*], adv.,
least, very little; *by no means,*
not at all.
minimum [minimus, *least*], adv.,
very little, slightly.
minitor, -āri, -ātus [minae],
threaten.
Mīnōs, Mīnōis, m., *Minos*.
minus, comp. adv., *less*.
Mīnyae, -ārum, m. plur., *Mīnyae*.
mirāculum, -i [mīror], n., *wonder,*
marvel, miracle.
mīror, -āri, -ātus [mīrus], *wonder,*
wonder at.
mīrus, -a, -um, *wonderful, strange*.
miscēō, miscēre, miscui, mixtus,
mix, mingle.
miserīcordia, -ae [miserīcors, *piti-*
ful], f., *pity, compassion*.
mittō, mittere, misi, missus, *send*.
modo [modus], adv., *only*.
modus, -i, m., *way, manner*.
moenia, -ium, n. plur., *walls*.
mola, -ae, f., *meal*.
molestia, -ae [molestus, *annoy-*
ing], f., *annoyance*.
moneō, -ēre, -uī, -itus, *warn*.
mōns, montis, m., *mountain*.
mōnstrō, -āre, -āvi, -ātus [mōn-
 strum], *point out, show*.
mōnstrum, -i, n., *wonder, monster*.
mora, -ae, f., *delay*.
mordeō, mordēre, momordi, mor-
 sus, *bite*.
moriōr, mori, mortuus, *die*.
moror, -āri, -ātus [mora], *delay,*
linger, stay.

mors, mortis [morior], f., death.
 mortālis, -e [mors], mortal.
 mortifer, -fera, -ferum [mors + ferō], death-bringing, deadly.
 mortuus, -a, -um [part. of morior], dead.
 mōs, mōris, m., way, manner, habit, custom.
 moveō, movēre, mōvī, mōtus, move.
 mox, adv., soon.
 mūgiō, -ire, -ivī, low, bellow.
 mūgītus, -ūs [mūgiō], m., lowing, bellowing.
 mulier, mulieris, f., woman.
 multitūdō, -tūdinis [multus], f., multitude.
 multō [multus], adv., by much or far, much, far.
 multum, -i [multus], n., much.
 multum [multus], adv., much, greatly, far.
 multus, -a, -um, much, great; plur., many.
 mūniō, -ire, -ivī, -itus [moenia], fortify.
 mūnus, mūneris, n., service, office, duty; present, gift.
 mūrus, -i, m., wall.
 mūsica, -ae, f., music.
 mūtō, -āre, -āvī, -ātus [freq. of moveō], change.
 Mýsia, -ae, f., Mysia.

N

nactus, part. of nanciscor.
 nam, conj., for.
 nam-que, conj., for.
 nanciscor, nancisci, nactus, get, obtain, find.
 nārrō, -āre, -āvī, -ātus, tell, relate, narrate.
 natō, -āre, -āvī, -ātus [freq. of nō, swim], swim, float.
 nātūra, -ae [nāscor, be born], f., nature, character.

nauta, -ae [nāvis], m., sailor.
 nauticus, -a, -um [nauta], naval, nautical.
 nāvigātiō, -ōnis [nāvigō], f., sailing, navigation, voyage.
 nāvigō, -āre, -āvī, -ātus [nāvis + agō], sail.
 nāvis, -is, f., ship.
 -ne, enclitic introducing a question, untranslatable.
 nē, adv., not; nē . . . quidem, not . . . even; conj., that not, lest.
 nec, see neque.
 necesse, indecl. adj., necessary.
 necō, -āre, -āvī, -ātus, put to death, slay, kill.
 negligō, -legere, -lēxī, -lēctus [nec + legō, gather], disregard, neglect.
 negō, -āre, -āvī, -ātus, say no or not, deny, refuse.
 negōtium, -i [nec + ōtium, leisure], n., business, matter; task, trouble, difficulty.
 Nemeaeus, -a, -um, of Nemea, Nemean.
 nēmō, nēminis [ne-, not + homō], m. and f., no one, nobody.
 nepōs, nepōtis, m., grandson.
 Neptūnus, -i, m., Neptune.
 neque or nec [ne-, not + -que], conj., and not, nor; neque . . . neque, neither . . . nor; neque enim, for . . . not.
 nervus, -i, m., sinew, muscle.
 ne-sciō, -scīre, -scīvī, not know, be ignorant; nesciō quis, I know not who, some one or other (nesciō is thus used with other interrogative words also).
 Nessus, -i, m., Nessus.
 neu, see nēve.
 neuter, neutra, neutrum [ne-, not + uter], neither.
 nēve or neu [nē + -ve, or], conj., and that not, and not, nor.

niger, nigra, nigrum, *black*.
 nihil, n., indecl., *nothing*.
 nisi [ne-, not + si], conj., *if not, unless*.
 nix, nivis, f., *snow*.
 noctū [nox], adv., *at or by night*.
 nocturnus, -a, -um [nox], *of night, nocturnal; nocturnum tempus, night-time*.
 nōlō, nōlle, nōlui [ne-, not + volō], *not wish, be unwilling*.
 nōmen, -minis [nōscō, come to know], n., *name (that by which one is known)*.
 nōn, adv., *not*.
 nōn-dum, adv., *not yet*.
 nōn-ne, adv., *introducing a question to which an affirmative answer is expected, not?*
 nōn-nūllus, -a, -um, *not none, some, several*.
 nōs, plur. of ego.
 noster, -tra, -trum [nōs], *our*.
 nōtus, -a, -um [part. of nōscō, come to know], *known, well-known, famous*.
 novem, indecl. adj., *nine*.
 novitās, -tātis [novus], f., *newness, novelty*.
 novus, -a, -um, *new; novissimus, last*.
 nox, noctis, f., *night*.
 nūbēs, -is, f., *cloud*.
 nūdus, -a, -um, *naked, bare*.
 nūllus, -a, -um [ne-, not + ūllus], *not any, none, no*.
 num, adv., *introducing a question to which a negative answer is expected, untranslatable*.
 numerus, -i, m., *number*.
 nummus, -i, m., *coin*.
 numquam [ne-, not + umquam, ever], adv., *never*.
 nunc, adv., *now*.
 nūntiō, -āre, -āvi, -ātus [nūntius], *report, announce*.

nūntius, -i [novus], m., *messenger; message*.
 nūper [novus], adv., *newly, lately, recently*.
 nūsquā [ne-, not + ūsquā, anywhere], adv., *nowhere*.
 nympha, -ae, f., *nymph*.

O

ob, prep. with acc., *on account of, for; in compounds, to, against*.
 obiciō, -icere, -iēcī, -iectus [ob + iaciō], *throw in the way or to*.
 ob-iürgō, -iürgāre, -iürgāvi, -iürgātus, *chide, scold, reproach*.
 ob-linō, -linere, -lēvi, -litus, *daub over, smear*.
 oblitus, -a, -um [part. of ob-liviscor], *forgetful, unmindful*.
 obliviscor, -livisci, -litus, *forget*.
 obscūrō, -scūrāre, -scūrāvi, -scūrātus [obscūrus], *darken, hide, conceal*.
 obscūrus, -a, -um, *dark*.
 obsecrō, -secrāre, -secrāvi, -secrātus, *beseech, entreat*.
 ob-serō, -serere, -sēvi, -situs, *sow, plant; cover, fill*.
 obsideō, -sidere, -sēdi, -sessus [ob + sedeō], *beset, besiege*.
 ob-struō, -struere, -strūxi, -strūctus, *build against, block up*.
 ob-testor, -testāri, -testātus, *call to witness; beseech, implore*.
 obtineō, -tinere, -tinui, -tentus [ob + teneō], *hold*.
 obviam [ob + via], adv., *in the way, opposite, face to face; obviam fieri, to meet; obviam ire, to go to meet*.
 occāsiō, -ōnis [occidō, fall], f., *chance, opportunity*.
 occāsus, -ūs [occidō, fall], m., *setting*.

occidō, -cidere, -cidī, -cīsus [ob + caedō, cut], *cut down, kill.*

occupō, -cupāre, -cupāvī, -cupātus [ob + capiō], *seize; fill.*

occurrō, -currere, -currī, -cursus [ob + currō], *run against, meet.*

Oceanus, -i, m., Oceanus, the ocean.

oculus, -i, m., eye.

ōdī, ōdisse, used only in tenses of completed action with the force of tenses of incomplete action, *hate.*

odium, -i [ōdī], n., hatred.

odor, -ōris, m., smell, odor.

Oechalia, -ae, f., Oechalia.

Oeneus, -i, m., Oeneus.

Oeta, -ae, f., Oeta.

offendō, -fendere, -fendī, -fēnsus, offend.

offerō, offerre, obtuli, oblātus [ob + ferō], *bear to, proffer, offer.*

officina, -ae, f., workshop, smithy.
officium, -i, n., service; duty.

ōlim, adv., once upon a time, once, formerly, of old.

Olympus, -i, m., Olympus.

omittō, -mittere, -misi, -missus [ob + mittō], *let go, neglect, disregard, throw away, lose.*

omniō [omnis], adv., altogether, wholly, entirely.

omnis, -e, all, every.

onerō, -āre, -āvī, -ātus [onus, load], *load, burden.*

opera, -ae [opus], f., effort, work, labor.

opiō, -ōnis [opīnor, think], f., opinion, expectation; reputation.

oppidum, -i, n., town.

opportūnus, -a, -um, suitable, seasonable, convenient, opportune.

opprimō, -primere, -pressī, -pressus [ob + premō], *press against, overpower, crush.*

optimus, -a, -um, superl. of bonus.

opus, operis, n., work, task.

ōrāculum, -i [ōrō], n., oracle.

ōrātiō, -ōnis [ōrō], f., speech; ōrātiōnem habēre, to deliver an oration, speak.

orbis, -is, m., circle; orbis terrae or terrārum, circle of the earth or lands, earth, world.

Orcus, -i, m., Orcus, under-world.

ōrdō, ōrdinis, m., arrangement, order, rank; ex ōrdine, in order.

orior, -iri, -tus, arise, come forth, spring up; ortā lūce, at dawn.

ōrnō, -āre, -āvī, -ātus, equip, adorn.

ōrō, -āre, -āvī, -ātus [ōs], speak; beg, pray.

Orpheus, -i, m., Orpheus.

ōs, ōris, n., mouth.

ostendō, -tendere, -tendī, -tentus [ob + tendō], *stretch out before, show, explain.*

ōstium, -i [ōs], n., mouth, doorway, door.

ovis, -is, f., sheep.

P

pābulum, -i [pāscō], n., food, fodder.

paene, adv., almost, nearly.

palaestra, -ae, f., wrestling-place, gymnasium.

pālus, -i, m., stake.

palūs, -ūdis, f., swamp, marsh.

parātus, -a, -um [part. of parō], prepared, equipped, ready.

pāreō, -ēre, -uī, obey.

parō, -āre, -āvī, -ātus, make ready, prepare.

pars, partis, f., part, side, direction.

- parvus, -a, -um, *little, small*.
 pascō, pascere, pāvī, pāstus, *feed*.
 passus, -ūs [pandō, *stretch*], m., *pace*; milia passuum, *see mille*.
 pāstor, -tōris [pascō], m., *shepherd*.
 patefaciō, -facere, -fēcī, -factus [pateō, *be open + faciō*], *throw or lay open, open*.
 pater, patris, m., *father*.
 patior, patī, passus, *bear, suffer, allow*.
 patria, -ae [pater], f., *fatherland, country*.
 pauci, -ae, -a, plur. adj., *few*.
 paulō [paulus, *little*], adv., *by a little, a little, somewhat*.
 paulum [paulus, *little*], adv., *a little, somewhat*.
 pavor, -ōris [paveō, *be terrified*], m., *terror, panic*.
 pectus, pectoris, n., *breast*.
 pecūnia, -ae [pecus], f., *money* (the possession of cattle constituting wealth in early times).
 pecus, pecoris, n., *herd, flock, cattle*.
 pecus, pecudis, f., *head of cattle, beast, sheep, goat*.
 Peliās, -ae, m., *Pelias*.
 pellis, -is, f., *hide, skin, pelt*.
 pellō, pellere, pepulī, pulsus, *drive, drive away, beat, rout*.
 pendō, pendere, pependī, pēnsus, *weigh out, pay*.
 Pēnelopē, -ēs, f., *Penelope*.
 per, prep. with acc., *through, by means of*.
 percipiō, -cipere, -cēpī, -ceptus [per + capiō], *feel*.
 percutiō, -cutere, -cussī, -cussus [per + quatiō], *strike through, strike*.
 per-dūcō, -dūcere, -dūxī, -ductus, *lead or bring through, lead, bring*.
 peregrinus, -i, m., *stranger, foreigner*.
 perennis, -e [per + annus], *lasting throughout the year, perennial, perpetual*.
 per-eō, -ire, -ii, -itūrus, *pass away, perish*.
 per-ferō, -ferre, -tulī, -lātus, *bear through, bear, endure; weather*.
 perficiō, -ficere, -fēcī, -fectus [per + faciō], *do or make through, accomplish*.
 per-flō, -flāre, *blow through or over*.
 per-fodiō, -fodere, -fōdī, -fossus, *dig or pierce through, transfix*.
 periculum, -i, n., *danger, peril, risk*.
 per-lūstrō, -lūstrāre, -lūstrāvī, -lūstrātus, *look over, examine, survey*.
 per-maneō, -manēre, -mānsī, -mānsus, *remain*.
 perpetuus, -a, -um [per + petō], *continuous, perpetual; in perpetuum, for all time, forever*.
 per-rumpō, -rumpere, -rūpī, -ruptus, *break or burst through, break*.
 per-scribō, -scribere, -scripsī, scriptus, *write through or in full, describe fully, recount*.
 per-sequor, -sequī, -secūtus, *follow up, pursue*.
 Perseus, -i, m., *Perseus*.
 per-solvō, -solvere, -solvi, -solūtus, *pay completely, pay*.
 per-suādeō, -suādēre, -suāsī, -suāsus, *persuade, prevail upon, induce*.
 per-terreō, -terrēre, -terrui, -territus, *thoroughly frighten, terrify*.
 per-turbō, -turbāre, -turbāvī, -turbātus, *greatly disturb, disturb, agitate, throw into confusion*.

- per-veniō, -venīre, -vēnī, -ventus,** *come through, come, arrive, reach.*
- pēs, pedis, m.,** *foot.*
- petō, -ere, -ivī or -iī, -itus,** *seek, ask; attack.*
- Phāsis, -idis, m.,** *Phasis.*
- Phīneus, -i, m.,** *Phineus.*
- Pholus, -i, m.,** *Pholus.*
- Phrixus, -i, m.,** *Phrixus.*
- pinguis, -e,** *fat.*
- piscātor, -tōris [piscor, fish], m.,** *fisherman.*
- plausus, -ūs [plaudō, clap], m.,** *applause.*
- plūrēs, -a [comp. of multus], plur. adj.,** *more, many, several.*
- plūrimus, -a, -um, superl. of multus.**
- Plūtō, -ōnis, m.,** *Pluto.*
- pōcūm, -ī [pōtō, drink], n.,** *cup.*
- poena, -ae, f.,** *penalty, punishment.*
- poēta, -ae, m.,** *poet.*
- polliceor, -licēri, -licitus,** *promise.*
- Polydectēs, -is, m.,** *Polydectes.*
- Polyphēmus, -i, m.,** *Polyphemus.*
- pōmum, -ī, n.,** *fruit, apple.*
- pondus, ponderis [pendō], n.,** *weight.*
- pōnō, pōnere, posuī, positus,** *place, put; pōnī with in and abl., to be placed in, rest or depend on.*
- pōns, pontis, m.,** *bridge.*
- porcus, -i, m.,** *pig, hog, swine.*
- porta, -ae, f.,** *gate; door.*
- portus, -ūs, m.,** *harbor, haven, port.*
- pōscō, pōscere, popōsci, ask, demand.**
- possideō, -sidēre, -sēdī, -sessus,** *hold, possess.*
- possum, posse, potuī [potis, able + sum],** *be able, have power, can.*
- post, adv.,** *after, later; prep. with acc., after, behind.*
- postea [post], adv.,** *after this, afterwards.*
- posterus, -a, -um [post],** *following, next.*
- post-quam, conj.,** *later than, after, when.*
- postrēmus, -a, -um [superl. of posterus],** *last.*
- postridīe [posterus + diēs], adv.,** *the day after, the next day.*
- postulō, -āre, -āvī, -ātus, ask, request, demand.**
- potior, -irī, -itus [potis, able],** *become master of, get possession of.*
- prae-acūtus, -a, -um,** *sharp at the end, pointed, sharp.*
- praebeō, -ēre, -uī, -itus [prae, before + habeō],** *hold forth, supply, furnish, give; show, present, exhibit.*
- prae-caveō, -cavēre, -cāvī, -cautus,** *beware beforehand, beware, be on one's guard.*
- praecipio, -cipere, -cēpi, -ceptus [prae, before + capiō],** *take beforehand, anticipate; order, charge.*
- praecipuē [praecipuus, especial],** *adv., especially.*
- prae-clārus, -clāra, -clārum,** *very bright; splendid, remarkable, famous.*
- praeda, -ae, f.,** *booty, spoil, plunder.*
- prae-dicō, -dicere, -dixī, -dictus,** *say beforehand, foretell, predict.*
- praedor, -āri, -ātus [praeda],** *plunder.*
- praemium, -i, n.,** *reward.*
- praesēns, -sentis [part. of praesum],** *adj., present, immediate, imminent.*
- praesentia, -ae [praesēns], f.,** *the present.*

praeses, praesidis, m., *protector*.
 praesidium, -i [praeses], n., *protection; guard, escort*.
 praestāns, -stantis [part. of praestō], adj., *preëminent, remarkable*.
 prae-stō, -stāre, -stifī, -stītus, *stand in front; show*.
 prae-sum, -esse, -fuī, *be before, preside over, have charge of, command*.
 praeter [prae, before], prep. with acc., *before, past, by; besides, except*.
 praetereā [praeter], adv., *besides this, besides, moreover*.
 praeter-eō, -ire, -iī, -ītus, *pass by*.
 precēs, -um, f. plur., *prayer, entreaty*.
 prehēdō, -hendere, -hendī, -hēnsus, *seize*.
 premō, premere, pressī, pressus, *press, check, restrain*.
 pretium, -i, n., *price, charge*.
 primō [primus], adv., *at first*.
 primum [primus], adv., *first, in the first place*.
 primus, -a, -um [superl. from prō], *first, foremost*.
 pristinus, -a, -um [prius], *former*.
 prius [prior, former], adv., *before, first*.
 prius-quam, conj., *before than, sooner than, before*.
 prō, prep. with abl., *before, in front of; for, in behalf of; for, as; in return for, for*.
 procul, adv., *at or from a distance, far*.
 proelium, -i, n., *battle, combat*;
 proelium committere, *to join battle*.
 profectiō, -ōnis [proficiscor], f., *departure, start*.
 proficiscor, -ficiscī, -fectus [prō-

ficiō, *make progress*], *set out, depart, start, march*.
 prōgredior, -gredi, -gressus [prō + gradior], *go forward, advance*.
 prohibeō, -hibere, -hibuī, -hibitus [prō + habeō], *hold back, prevent, hinder*.
 prōiciō, -icere, -iēcī, -iectus [prō + iaciō], *throw forth or down, cast away, throw*.
 prō-mittō, -mittere, -misi, -missus, *send or put forth, promise*.
 prōmō, prōmere, prōmpsi, prōmptus [prō + emō], *take or bring out, produce*.
 prōmunturium, -i, n., *headland, promontory*.
 properō, -āre, -āvī, -ātus, *hasten*.
 prō-pōnō, -pōnere, -posuī, -positus, *put or set before, offer, propose; set forth, say*.
 propter, prep. with acc., *on account of, because of*.
 prōra, -ae, f., *proW, bow*.
 prō-sequor, -sequī, -secūtus, *follow forward, follow*.
 Prōserpina, -ae, f., *Proserpine, Proserpine*.
 prō-sternō, -sternere, -strāvī, -strātus, *strew or spread before, throw or knock down*.
 prō-sum, prōdesse, prōfuī, *be of advantage, profit, avail, assist*.
 prō-vehō, -vehere, -vexī, -vectus, *carry forward*.
 prō-vocō, -vocāre, -vocāvī, -vocātus, *call forth or out, challenge*.
 proximus, -a, -um [superl. from prope, near], *nearest, next*.
 prūdētia, -ae [prūdēns, prudent], f., *prudence*.
 puella, -ae [puer], f., *girl, maiden*.
 puer, puerī, m., *boy*.

pueritia, -ae [puer], f., *boyhood*.
 pūgna, -ae, f., *fighting, battle, combat*.
 pūgnō, -āre, -āvī, -ātus [pūgna], *fight*.
 pulcher, pulchra, pulchrum, *beautiful*.
 pulsō, -āre, -āvī, -ātus [freq. of pellō], *push or strike against, knock, knock at*.
 punctum, -i [pungō, prick], n., *point, instant, moment*.
 pūrgō, -āre, -āvī, -ātus [pūrus, clean + agō], *make clean, clean, cleanse*.
 putō, -āre, -āvī, -ātus, *think*.
 Pŷthia, -ae, f., *Pythia*.

Q

quā [quī], adv., *in which place, where*.
 quaerō, quaerere, quaesivī, quaesitus, *seek; ask, inquire*.
 quālis, -e, *of what sort? what kind of?*
 quam [quis and quī], adv., *how? as; than; with superl., as . . . as possible*.
 quam-quam, conj., *however much, although*.
 quantum [quantus], adv., *how much? how?*
 quantus, -a, -um, *how great or much?*
 quartus, -a, -um [quattuor], *fourth*.
 quasi [quī + sī], conj., *as if*.
 quattuor, indecl. adj., *four*.
 -que, enclitic conj., *and*.
 quī, quae, quod, rel. pron., *who, which*.
 quī, quae, quod, interrog. pron. adj., *what?*
 quīdam, quaedam, quoddam, indef. pron., *a certain, certain*.

quidem, adv., *in fact, indeed, certainly; nē . . . quidem, not . . . even*.
 quies, quietis, f., *rest, repose*.
 quīn, conj., *so that . . . not, but that, but*.
 quinquāgintā [quinque, five], indecl. adj., *fifty*.
 quintus, -a, -um [quinque, five], *fifth*.
 quis, quid, interrog. pron., *who? which? what?*
 quis, qua, quid, indef. pron., *any one, anybody, anything, some one, somebody, something*.
 quis-nam, quaenam, quidnam, interrog. pron., *who, which, or what, pray? who? which? what?*
 quis-quam, quicquam, indef. pron., *any one, anything*.
 quis-que, quaeque, quidque, indef. pron., *each*.
 quō [quis and quī], adv., *to what place? whither? to which place, whither; for which reason, wherefore, therefore; quō ūsque, till when? how long?*
 quod [quī], conj., *that, in that, because*.
 quoniam [cum + iam], conj., *since now, since*.
 quoque [quī + -que], adv., *also*.
 quotannis [quot, how many + annus], adv., *every year, yearly, annually*.
 quotiēns [quot, how many], adv., *as often as*.

R

rāmus, -i, m., *branch, bough*.
 rapiō, -ere, -uī, -tus, *seize, snatch*.
 ratiō, -ōnis [reor, think], f., *plan, means, method, manner*.
 recipiō, -cipere, -cēpī, -ceptus

- [re + capiō], take or get back, recover; *sē recipere*, to betake oneself, withdraw; to collect oneself, recover.
- re-creō, -creāre, -creāvī, -creātus, make anew, renew, refresh.
- rēctus, -a, -um [part. of regō, direct], direct, straight.
- re-cumbō, -cumbere, -cubui, lie back or down.
- recuperō, -āre, -āvī, -ātus, recover.
- recūsō, -cūsāre, -cūsāvī, -cūsātus [re + causa], give a reason against, refuse.
- reddō, -dere, -didi, -ditus [re + dō], give back, return, restore; render.
- redeō, -ire, -iī, -itus [re + eō], go back, return.
- redintegrō, -integrāre, -integrāvī, -integrātus [re + integrō, make whole], make whole again, renew.
- reditus, -ūs [redeō], m., return.
- re-dūcō, -dūcere, -dūxī, -ductus, lead or bring back; restore.
- re-ferō, referre, rettuli, relātus, bring or carry back, return; pedem referre, to draw back, retire, retreat; grātiam referre, see grātia.
- reficiō, -ficere, -fēcī, -fectus [re + faciō], make anew, renew, repair.
- re-fugiō, -fugere, -fūgī, flee back, run away, retreat.
- re-fulgeō, -fulgēre, -fulsī, flash back, shine.
- rēgia, -ae [rēgius, royal], f., palace.
- rēgīna, -ae [rēx], f., queen.
- regiō, -ōnis [regō, direct], f., direction; country, region.
- rēgnō, -āre, -āvī, -ātus [rēgnum], reign, rule.
- rēgnum, -ī [rēx], n., royal power, rule, throne; kingdom, realm.
- regredior, -gredi, -gressus [re + gradior], go back, return.
- re-liquō, -linquere, -liqui, -lictus, leave behind, leave.
- reliquus, -a, -um [relinquō], left, the remaining, the other, the rest of.
- remedium, -ī [re + medeor, heal], n., remedy.
- rēmigō, -āre [rēmex, rower], row.
- re-moveō, -movēre, -mōvi, -mōtus, move back, remove.
- rēmus, -ī, m., oar.
- re-nūntiō, -nūntiāre, -nūntiāvī, -nūntiātus, bring back word, report, announce.
- re-pellō, repellere, reppuli, repulsus, drive back or away, repulse, repel.
- reperiō, reperire, repperī, reperlus, find, discover
- reptor, -ōris [reperiō], m., discoverer, inventor.
- re-pleō, -plēre, -plēvi, -plētus, fill again or up, fill.
- re-pōnō, -pōnere, -posui, -positus, put or set back; store up or away.
- re-portō, -portāre, -portāvī, -portātus, carry or bring back.
- re-pūgnō, -pūgnāre, -pūgnāvī, -pūgnātus, fight against, struggle, resist.
- rēs, rei, f., thing, matter, affair, circumstance, situation; *rē verā*, in truth, in fact, really.
- re-sistō, -sistere, -stiti, stand back, resist.
- re-spirō, -spirāre, -spirāvī, -spirātus, breathe back or out, breathe.
- re-spondeō, -spondēre, -spondi, -spōnsus, reply, answer.
- respōnsū, -ī [part. of respon-

deō], n., *reply, answer, response*.
 restituo, -stituerē, -stitui, -stitutus [re- + statuo], *set up again, put back, restore*.
 retineō, -tinēre, -tinui, -tentus [re- + teneō], *hold or keep back, keep, restrain; hold fast*.
 revertor, -verti, -versus, perf. act. -verti [re- + vertō], *turn back, return*.
 rēx, rēgis [regō, direct], m., *king*.
 Rhadamanthus, -i, m., *Rhadamanthus*.
 rideō, ridere, risi, risus, *laugh*.
 rīpa, -ae, f., *bank*.
 rite [ritus, rite], adv., *duly, fully*.
 rōbur, rōboris, n., *oak*.
 rogō, -āre, -āvī, -ātus, *ask*.
 roguis, -i, m., *funeral pile, pyre*.
 Rōma, -ae, f., *Rome*.
 rōstrum, -i [rōdō, gnaw], n., *beak*.
 ruō, -ere, -i, -itūrus, *rush*.
 rūpēs, -is, f., *rock, cliff; reef*.
 rūsus [for reversus, part. of revertor], adv., *again*.

S

saccus, -i, m., *bag, sack*.
 sacerdōs, -dōtis [sacer, holy + dō], m. and f., *priest, priestess*.
 sacrificium, -i [sacrificō], n., *sacrifice*.
 sacrificō, -āre, -āvī, -ātus [sacer, holy + faciō], *sacrifice*.
 saepe, adv., *often, frequently*.
 saevus, -a, -um, *fierce, savage*.
 sagitta, -ae, f., *arrow*.
 sā, salis, m., *salt*.
 Salmydēssus, -i, m., *Salmydessus*.
 salsus, -a, -um [sāl], *salted, salt*.
 salūs, salūtis [salvus, safe], f., *safety, deliverance, escape*.
 sānctus, -a, -um [part. of sancio, make sacred], *consecrated, sacred*.

sanguis, sanguinis, m., *blood*.
 sānitās, -tātis [sānus, sound], f., *soundness; right reason, sanity*.
 satis, adv., *enough, sufficiently*.
 saxum, -i, n., *rock, stone*.
 scapha, -ae, f., *boat, skiff*.
 scelus, sceleris, n., *wickedness, crime*.
 scientia, -ae [sciō], f., *knowledge, skill*.
 sciō, -ire, -ivī, -itus, *know*.
 scribō, scribere, scripsi, scriptus, *write*.
 scūtum, -i, n., *shield*.
 sē-cēdō, -cēdere, -cessi, -cessus, *go apart, withdraw*.
 secundus, -a, -um [sequor], *following, favorable*.
 sed, conj., *but*.
 sedeo, sedere, sēdi, sessus, *sit*.
 sēdēs, -is [sedeō], f., *seat, abode*.
 sēmentis, -is [sēmen, seed], f., *seeding, sowing*.
 semper, adv., *always*.
 senex, senis, m., *old man*.
 sententia, -ae [sentio], f., *opinion; purpose*.
 sentio, sentire, sēnsi, sēnsus, *perceive, feel*.
 sepeliō, sepelire, sepelivī, sepultus, *bury*.
 septimus, -a, -um [septem, seven], *seventh*.
 sepultura, -ae [sepeliō], f., *burial*.
 sequor, sequi, secutus, follow.
 Seriphus, -i, f., *Seriphos*.
 sermō, -ōnis [serō, interweave], m., *conversation, talk, speech*.
 serō, serere, sēvi, satus, sow, *plant*.
 serpens, -entis [part. of serpo, crawl], f., *serpent*.
 serviō, -ire, -ivī, -itus [servus], *be subject to, serve*.
 servitūs, -tūtis [servus], f., *slavery, servitude*.

servō , -āre, -āvī, -ātus, <i>save, preserve.</i>	speciēs , -ēi [speciō, look], f., <i>sight, appearance, shape.</i>
servus , -ī, m., <i>slave, servant.</i>	spectātor , -ōris [spectō], m., <i>looker-on, spectator.</i>
sī , conj., <i>if.</i>	spectō , -āre, -āvī, -ātus [freq. of speciō, look], <i>look at or on.</i>
sīc , adv., <i>so, thus.</i>	speculum , -ī [speciō, look], n., <i>looking-glass, mirror.</i>
Sicilia , -ae, f., <i>Sicily.</i>	spēlunca , -ae, f., <i>cave, cavern.</i>
signum , -ī, n., <i>sign, signal.</i>	spērō , -āre, -āvī, -ātus [spēs], <i>hope.</i>
silva , -ae, f., <i>wood, forest.</i>	spēs , speī, f., <i>hope.</i>
simul , adv., <i>at the same time;</i> simul atque or ac , <i>as soon as.</i>	sponte , f. abl. sing., <i>modified by meā, tuā, suā, of one's own accord, voluntarily.</i>
sine , prep. with abl., <i>without.</i>	squālor , -ōris [squāleō, be dirty], m., <i>dirt, filth.</i>
sinister , -tra, -trum, <i>left.</i>	stabulum , -ī [stō], n., <i>standing-place, stall, stable, inclosure.</i>
sinistra , -ae [sinister], f., <i>left hand (manus understood).</i>	statim [stō], adv., <i>on the spot, forthwith, at once, immediately.</i>
sinus , -ūs, m., <i>bosom, lap.</i>	statuō , statuere, statui, statutus [stō], <i>cause to stand; decide, resolve.</i>
situs , -a, -um [part. of sinō], <i>placed, situated.</i>	stipendium , -ī, n., <i>tax, tribute.</i>
sī-ve or seu , conj., <i>or if; sive . . . sive, whether . . . or.</i>	stō , stāre, steti, status, <i>stand.</i>
socius , -ī [sequor], m., <i>companion, comrade, ally,</i>	stringō , stringere, strinxī, strictus, <i>draw, unsheathe.</i>
sōl , sōlis, m., <i>sun.</i>	studeō , -ēre, -uī, <i>be eager, give attention, apply oneself.</i>
solium , -ī [sedeō], n., <i>seat, throne.</i>	studiōsus , -a, -um [studium], <i>eager, diligent, studious.</i>
sollicitūdō , -tūdinis [sollicitus], f., <i>anxiety, care, apprehension.</i>	studium , -ī [studeō], n., <i>eagerness, zeal; study, pursuit.</i>
sollicitus , -a, -um, <i>troubled, anxious.</i>	stupeō , -ēre, -uī, <i>be stunned, astounded, or amazed.</i>
sōlus , -a, -um, <i>alone.</i>	Stymphālus , -ī, m., <i>Stymphalus.</i>
solvō , solvere, solvī, solūtus, <i>loosen, unbind, release; pay; with or without nāvem, cast off, set sail, put to sea.</i>	Stymphālis , -idis [Stymphālus], adj., <i>of Stymphalus, Stymphalian.</i>
somnus , -ī, m., <i>sleep.</i>	Styx , Stygis, f., <i>Styx.</i>
sonitus , -ūs [sonō, sound], m., <i>sound, noise.</i>	suāvis , -e, <i>sweet, pleasant.</i>
sonōrus , -a, -um [sonō, sound], <i>sounding, loud, noisy.</i>	sub , prep. with acc. and abl., <i>under; sub vesperum, towards evening.</i>
soror , -ōris, f., <i>sister.</i>	
sors , sortis, f., <i>lot.</i>	
sortior , -īrī, -ītus [sors], <i>cast or draw lots.</i>	
spargō , spargere, sparsī, sparsus, <i>scatter, sprinkle.</i>	
spatium , -ī, n., <i>space, interval; space of time, time.</i>	

sub-dō, -dere, -didi, -ditus, *put under, apply.*
 sub-dūcō, -dūcere, -dūxī, -ductus, *draw up, beach.*
 sub-eō, -īre, -iī, -itus, *go under; undergo, submit to, sustain, bear, endure.*
 subiciō, -icere, -iēcī, -iectus [sub + iaciō], *throw or place under.*
 subitō [subitus, *unexpected*], adv., *unexpectedly, suddenly.*
 sub-levō, -levāre, -levāvī, -levātus, *lift from beneath, lift, raise.*
 sub-mergō, -mergere, -mersī, -mersus, *plunge under, sink, overwhelm.*
 subsidium, -ī [sub + sedeō], n., *reserve, reinforcement, support, help.*
 succēdō, -cēdere, -cessī, -cessus [sub + cēdō], *go or come under, follow after, succeed.*
 succendō, -cendere, -cendī, -cēnsus, *kindle beneath, set on fire.*
 succidō, -cidere, -cidī, -cīsus [sub + caedō], *cut below or down.*
 sūcus, -ī, m., *juice.*
 suī, sibi, sē or sēsē, reflexive pron., *himself, herself, itself, themselves.*
 sum, esse, fui, futūrus, *be.*
 summus, -a, -um [superl. of superus, upper], *uppermost, highest, greatest.*
 sūmō, sūmere, sūmpsī, sūmptus [sub + emō], *take under or up, take; poenam sūmere, to exact or inflict punishment.*
 superior, -ius [comp. of superus, upper], adj., *higher; former, previous, preceding.*
 superō, -āre, -āvi, -ātus [superus, upper], *overcome, defeat, conquer.*

super-sum, -esse, -fui, *be over or left, remain.*
 supplicium, -ī [supplex, kneeling], n., *punishment, torture.*
 supponō, -ponere, -posui, -positus [sub + ponō], *place or put under.*
 suprā [superus, upper], adv. and prep. with acc., *above, before.*
 suprēmus, -a, -um [superl. of superus, upper], *highest, last.*
 suscipiō, -cipere, -cēpi, -ceptus [sub + capiō], *undertake.*
 suspendō, -pendere, -pendi, -pēnsus [sub + pendō], *hang up, hang.*
 suspiciō, -ōnis [suspiciō, look askance at], f., *suspicion.*
 suspicor, -spicāri, -spicātus [suspiciō, look askance at], *suspect.*
 sustineō, -tinēre, -tinui, -tentus [sub + teneō], *hold or bear up, sustain, withstand.*
 suus, -a, -um [sui], *his, her, its, or their own; his, her, its, their.*
 Symplēgādēs, -um, f. plur., *the Symplegades.*

T

taceō, -ēre, -uī, -itus, *be silent.*
 tacitus, -a, -um [part. of taceō], *silent.*
 Taenarus, -ī, m., *Taenarus.*
 tālāria, -ium [tālus, ankle], n. plur., *winged shoes.*
 tālis, -e, *such.*
 tam, adv., *so.*
 tamen, adv., *however, yet, nevertheless.*
 tandem, adv., *at length or last, finally.*
 tangō, tangere, tetigī, tāctus, *touch.*
 tantum [tantus], adv., *so much or far, only.*

- tantus, -a, -um, *so great or much*.
 Tartarus, -i, m., *Tartarus*.
 taurus, -i, m., *bull*.
 tegō, tegere, tēxi, tectus, *cover*.
 tēlum, -i, n., *missile, spear, weapon*.
 temerē, adv., *rashly*.
 tempestās, -tātis [tempus], f., *weather; storm, tempest*.
 templum, -i, n., *sanctuary, temple*.
 temptō, -āre, -āvī, -ātus, *try, attempt*.
 tempus, temporis, n., *time, season*.
 teneō, -ēre, -uī, -tus, *hold, keep; hold back, restrain, stop*.
 tenuis, -e, *thin*.
 tergum, -i, n., *back*.
 terra, -ae, f., *land, earth*.
 terreo, -ēre, -uī, -itus, *frighten, terrify*.
 terribilis, -e [terreo], *dreadful, terrible*.
 terror, -ōris [terreo], m., *terror, fright*.
 tertium [tertius], adv., *the or a third time*.
 tertius, -a, -um [trēs], *third*.
 texō, -ere, -uī, -tus, *weave*.
 Thēbae, -ārum, f. plur., *Thebes*.
 Thēbāni, -ōrum [Thēbae], m. plur., *Thebans*.
 Thermōdōn, -ontis, m., *Thermodon*.
 Thēseus, -i, m., *Theseus*.
 Thessalia, -ae, f., *Thessaly*.
 Thrācia, -ae, f., *Thrace*.
 Tiberis, -is, m., *Tiber*.
 timeō, -ēre, -uī, *fear*.
 timor, -ōris [timeō], m., *fear*.
 tingō, tingere, tinxi, tinctus, *wet, soak, dye*.
 Tiryns, Tirynthis, f., *Tiryns*.
 tollō, tollere, sustulī, sublātus, *lift, raise; take away, remove; ancorās tollere, to weigh anchor*.
 torqueō, torquēre, torsi, tortus, *turn*.
 tōtus, -a, -um, *all the, the whole or entire*.
 trāctō, -āre, -āvī, -ātus [freq. of trahō], *handle, touch, feel*.
 trādō, -dere, -didī, -ditus [trāns + dō], *give across, over, or up, deliver; hand down, relate, report*.
 trādūcō, -dūcere, -dūxi, -ductus [trāns + dūcō], *lead across*.
 trahō, trahere, trāxi, trāctus, *draw, drag*.
 trāciō, -icere, -iēcī, -iectus [trāns + iaciō], *throw across, strike through, pierce*.
 trāiectus, -ūs [trāciō], m., *crossing over, passage*.
 trānō, -nāre, -nāvī [trāns + nō, swim], *swim across or over*.
 tranquillitās, -tātis [tranquillus], f., *calm*.
 tranquillus, -a, -um, *calm*.
 trāns, prep. with acc., *across, over*.
 trāns-eō, -ire, -iī, -itus, *go across or over, cross*.
 trāns-figō, -figere, -fixī, -fixus, *thrust or pierce through, transfix*.
 trāns-portō, -portāre, -portāvī, -portātus, *carry across or over, transport*.
 trāns-vehō, -vehere, -vexī, -vectus, *carry across or over*.
 trēs, tria, plur. adj., *three*.
 tribūtum, -i [part. of tribuō, contribute], n., *contribution, tribute*.
 tristitia, -ae [tristis, sad], f., *sadness*.
 Trōia, -ae, f., *Troy*.
 Trōiāni, -ōrum [Trōia], m. plur., *Trojans*.
 tū, tuī, pers. pron., *thou, you*.

tum, adv., *then, at that time.*
 turbō, -āre, -āvi, -ātus [turba, confusion], *confuse, throw into disorder, disturb, trouble.*
 turbō, turbīnis [turbō], m., *whirlwind, hurricane.*
 turpis, -e, *disgraceful.*
 tūtus, -a, -um [part. of tueor, watch over], *safe.*
 tuus, -a, -um [tū], *thy, thine, your.*

U

ubi, adv., *where; conj., when.*
 ulcīscor, ulcīscī, ultus, *avenge.*
 ūllus, -a, -um, *any.*
 ūlterior, -ius [comp. from ūltrā, beyond], adj., *farther.*
 Ulixēs, -is, m., *Ulysses.*
 umbra, -ae, f., *shadow, shade.*
 umerus, -i, m., *shoulder*
 umquam, adv., *ever.*
 unda, -ae, f., *wave.*
 unde, adv., *whence.*
 ūndecimus, -a, -um [ūndecim, eleven], *eleventh.*
 undique [unde + -que], adv., *from or on all sides.*
 ungō, ungere, ūnxi, ūnctus, *smear, anoint.*
 unguentum, -i [ungō], n., *ointment.*
 ūniversus, -a, -um [ūnus + vertō], *all together, whole, entire, all.*
 ūnus, -a, -um, *one; only, alone.*
 urbs, urbis, f., *city.*
 ūrō, ūrere, ūssi, ūstus, *burn.*
 ūsque, adv., *all the time; ūsque ad, as far as, until; quō ūsque, see quō.*
 ūsus, -ūs [ūtor], m., *use; experience.*
 ut, conj., *as; when; that; ita ut, as.*
 uter, utra, utrum, *which? of two.*
 ūter, ūtris, m., *wine-skin.*

uter-que, utraque, utrumque, *each, either, both.*
 ūtor, ūti, ūsus, *use.*
 utrimque [uterque], adv., *on either side or both sides.*
 uxor, -ōris, f., *wife.*

V

vacuus, -a, -um [vacō, be empty], *empty.*
 valeō, -ēre, -uī, -itūrus, *be strong or effectual, have effect, prevail.*
 validus, -a, -um [valeō], *strong.*
 vallis, -is, f., *valley.*
 varius, -a, -um, *various.*
 vās, vāsīs, n., plur. vāsa, -ōrum, *vessel.*
 vāstō, -āre, -āvi, -ātus [vāstus], *lay waste.*
 vāstus, -a, -um, *waste, huge, enormous, vast.*
 vehementer [vehemēns, violent], adv., *violently, vehemently; earnestly; exceedingly, greatly.*
 vehō, vehere, vexī, vectus, *carry.*
 vellus, vellēris, n., *fleece.*
 vēlō, -āre, -āvi, -ātus [vēlum, veil], *veil, cover.*
 vel-ut, *even or just as, as.*
 vēnātiō, -ōnis [vēnor, hunt], f., *hunting.*
 venēnum, -i, n., *poison.*
 veniō, venīre, vēni, ventus, *come.*
 venter, ventris, m., *belly.*
 ventus, -i, m., *wind.*
 verbum, -i, n., *word.*
 vereor, -ēri, -itus, *fear.*
 vērō [vērus], adv., *in truth, indeed; however.*
 versor, -ārī, -ātus [freq. of vertō], *keep turning, be busy or employed, be.*
 vertō, vertere, vertī, versus, *turn.*
 vērus, -a, -um, *true; rē vērā, in truth, in fact.*

- vēscor**, -i, *feed on, eat.*
vesper, **vesperī**, m., *evening.*
vester, -tra, -trum [vōs], *your.*
vestigium, -ī [vestigō, track], n.,
track, foot-print.
vestis, -is, f., *clothing, dress, robe.*
vestitus, -ūs [vestiō, clothe], m.,
clothing.
via, -ae, f., *road, way.*
viātor, -tōris [via], m., *wayfarer,*
traveler.
victima, -ae [vincō, overcome], f.,
victim.
victōria, -ae [vincō, overcome], f.,
victory.
vīctus, -ūs [vīvō], m., *sustenance,*
food.
vīcus, -ī, m., *village.*
videō, **vidēre**, **vidī**, **vīsus**, *see;*
pass., seem.
vigilia, -ae [vigil, awake], f.,
watch.
vīginti, indecl. adj., *twenty.*
villa, -ae, f., *country-house, villa.*
vīmen, -minis, n., *osier.*
vinciō, **vincire**, **vinxi**, **vinctus**,
bind.
vinculum, -ī [vinciō], n., *bond,*
chain.
vīnum, -ī, n., *wine.*
vir, **vīri**, m., *man.*
virgō, **virginis**, f., *maiden.*
virtūs, -tūtis [vir], f., *manliness,*
courage, bravery.
- vīs**, **vīs**, f., *violence, force; virtue,*
potency, efficacy; plur. virēs,
-ium, strength; omnibus viribus,
with all one's strength, with
might and main.
vīsus, -ūs [videō], m., *sight.*
vīta, -ae [vīvō], f., *life.*
vitō, -āre, -āvī, -ātus, *avoid,*
escape.
vīvō, **vīvere**, **vixī**, **victus**, *live.*
vīvus, -a, -um [vīvō], *alive, living.*
vix, adv., *with difficulty, scarcely,*
hardly, barely.
vocō, -āre, -āvī, -ātus [vōx], *call,*
summon.
Volcānus, -ī, m., *Vulcan.*
volō, -āre, -āvī, -āturus, *fly.*
volō, **velle**, **voluī**, *wish.*
volucris, -is [volō], f., *bird.*
voluntās, -tātis [volō], f., *wish,*
will.
voluptās, -tātis [volō], f., *pleasure.*
vōs, plur. of tū.
vorō, -āre, -āvī, -ātus, *swallow*
whole, devour.
vōx, **vōcis**, f., *voice; word.*
vulnerō, -āre, -āvī, -ātus [vulnus],
wound.
vulnus, **vulneris**, n., *wound.*
- Z
- Zephyrus**, -ī, m., *Zephyrus, the*
west wind.
Zētēs, -ae, m., *Zetes.*

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