

**THE EIGHTH BOOK OF
VIRGIL'S AENEID
WITH A VOCABULARY**

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The Eighth Book of Virgil's Aeneid with a Vocabulary by

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WHITE'S GRAMMAR SCHOOL TEXTS

THE EIGHTH BOOK
OF
VIRGIL'S ÆNEID

WITH A VOCABULARY

BY

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P R E F A C E.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some portions of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with another

Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : July, 1881.

ARGUMENT.

*TURNO*s displays the war-standards from the citadel of Laurentum. Preparations for war throughout Latium. *VĒSTĪUS* sent on an embassy to *DIOMĒDES* on behalf of the Latins. *ÆNĒAS* perplexed and anxious falls asleep on the banks of the Tiber. The river-god appears to him, and gives him encouragement. As a proof that it is no mere dream that he sees, the god tells him that he will find a white sow with thirty white pigs lying under the holm-oaks on the bank of the stream; and adds that in thirty years' time *ASCANIUS* will build on that spot the city of Alba. Further the god bids him seek the aid of *EVANDER*, and at day-break propitiate *JUNO*, finally informing him who it is that has appeared to him. *ÆNĒAS*, on awaking, addresses supplications to the Nymphs and *TYBRIS*, and selects men and vessels for the purpose of proceeding to *EVANDER*. Suddenly the sow and her farrow are seen, when they are taken and sacrificed to *JUNO*.

ÆNĒAS and his comrades proceeding up the Tiber arrive at *PALLANTĒUM*, the abode of *EVANDER*. *EVANDER*, attended by his son *PALLAS* and the senate of his city, engaged in celebrating an annual festival in honour of *HERCŪLES*. *PALLAS* hastens to meet the strangers. Conducts them to his father. *ÆNĒAS* explains the cause of his arrival, and claiming relationship with *EVANDER* through their common ancestor, *ATLAS*, entreats his aid against

the Latins, their mutual enemies. Evander giving a kind reply invites Æneas and his comrades to participate in the sacred rites, The sacrificial feast. Origin of the annual festival explained by the story of Hercules and Cacus. Further feasting in the evening, when the priests of Hercules chant the praises of the god. Evander, accompanied by his guests, returns to the city. Replying to questions addressed to him by Æneas gives an account of the condition of the people of Latium before the arrival of Saturn among them. Speaks of his own arrival and that of his mother, Carmentis, in the country. Recounts the history of the more remarkable places around him.

Venus, by her caresses, obtains from Vulcan the promise of arms and armour for her son, Æneas. The Cyclopes forging Jove's thunderbolts, and engaged in making an *axis* for Minerva, and a chariot for Mars. Vulcan, bidding them lay aside the work on which they are employed, orders them to prepare the promised arms with all speed and skill.

Evander, deploring the small amount of aid that it is in his power to afford, informs Æneas that he purposes to accue for him the co-operation of a mighty army. Recounts the cruelties of Mezentius, king of Agylla. States that the subjects of Mezentius had taken up arms against him, and expelled him, and that he had sought refuge with Turnus and the Rutuli. Shows that Tarcho, the Etrurian leader, had offered to him the sovereignty of Agylla; that age had prevented him from accepting it; and that his son, Pallas, was disqualified for it through having in his veins an admixture of Sabine blood, it having been declared by a seer among the Etrurian host that no native-born Italian could subdue the Rutuli, and that a foreign leader must be secured. Bids Æneas set out for Tarcho's camp, adding that he will send Pallas as a comrade in arms, and that the contingent supplied by father and son will consist of a body of four hundred cavalry.

Thunder and lightning, the clang of a trumpet, and the din of arms in the sky, afford intimation to *Æneas* that war is at hand, and that *Venus* is bringing to him the arms made for him by *Vulcan's* order. *Æneas* and *Evander* offer sacrifice, the former selecting from among his comrades those who should accompany him, and sending back the remainder to *Ascanius*, *Evander* deploring that he no longer possesses that might which was formerly his when he slew *Hercules*, the monster-son of *Feronia* and king of *Præneste*, implores the compassion of *Jove*. Takes leave of his son. Overcome by his emotions is carried by his servants into his house in a state of insensibility.

Æneas, accompanied by *Pallas*, sets out from *Evander's* city. Halts in a grove sacred to *Silvanus*, at no great distance from the camp of *Tarcho* and the *Etruscans*. *Venus* finding her son in a lonely spot presents him with the arms she had obtained for him. These are explained by him with delight. Description of the shield, whereon are represented certain prominent events connected with the future Roman state; viz. the wolf suckling *Romulus* and *Remus*;—the rape of the Sabine women;—*Romulus* and *Tatius*, the Sabine king, after being at war, make a league of amity;—*Mettus* (*Fuffetius*), the Alban commander, bound to four-horse chariots for his treachery and, as these are driven in different directions, torn limb from limb;—*Porcenna* supports the cause of the deposed and exiled *Tarquin*;—(*Horatius*) *Cocles*;—*Clælia*;—*Manlius* (*Capitolinus*) roused by the cackling of the geese successfully defends the Capitol against the Gauls;—the *Salli*;—the *Luperci*;—the lower world, where *Catiline* is suffering punishment, and *Cato* is administering justice to the spirits in *Elÿsium*;—the battle of *Actium*;—the threefold triumph of *Augustus*. *Æneas* in delight raises to his shoulder the shield, on which, though he knows it not, are prophetically portrayed the renown and fate of his descendants.