

#### 1: A Bibliographic Guide to Vergil's Aeneid

*Life by Suetonius, originally prefixed to the commentary by Aelius Donatus, and usually attributed to him III. Life prefixed to the commentary of Servius IV. Life taken from the mss. known as Bernenses (saec.*

God is known in Judah; his name is great in Israel. And his tabernacle was in Salem, and his dwelling-place in Zion. There he broke the arrows of the bow, the shield, and the sword, and the battle. Thou art more glorious and terrible than the mountains of prey. At thy rebuke, O God of Jacob! God is known in Judah. In the outset, we are taught that it was not by human means that the enemies of Israel were compelled to retire without accomplishing any thing, but by the ever-to-be-remembered aid of Jehovah. Whence came that knowledge of God and the greatness of his name which are spoken of, but because He stretched forth his hand in an extraordinary manner, to make it openly manifest that both the chosen people and the city were under his defense and protection? It is therefore asserted, that the glory of God was conspicuously displayed when the enemies of Israel were discomfited by such a miraculous interposition. And his tabernacle was in Salem Here the reason is assigned why God, putting the Assyrians to flight, vouchsafed to deliver the city of Jerusalem, and to take it under his protection. The reason is, because he had there chosen for himself a dwelling-place, in which his name was to be called upon. The amount, in short, is, first, that men had no ground to arrogate to themselves any share in the deliverance of the city here portrayed, God having strikingly showed that all the glory was his own, by displaying from heaven his power in the sight of all men; and, secondly, that he was induced to oppose his enemies from no other consideration but that of his free choice of the Jewish nation. God having, by this example, testified that his power is invincible for preserving his Church, it is a call and an encouragement to all the faithful to repose with confidence under his shadow. If his name is precious to himself, it is no ordinary pledge and security which he gives to our faith when he assures us that it is his will that the greatness of his power should be known in the preservation of his Church. Moreover, as the Church is a distinguished theater on which the Divine glory is displayed, we must always take the greatest care not to shroud or bury in forgetfulness, by our ingratitude, the benefits which have been bestowed upon it, and especially those which ought to be held in remembrance in all ages. Farther, although God is not now worshipped in the visible tabernacle, yet as by Christ he still dwells in the midst of us, yea even within us, we will doubtless experience, whenever we are exposed to danger, that under his protection we are in perfect safety. Here the prophet, in speaking of Jerusalem, uses merely the name of Salem, which was the simple and uncompounded name of the city, and had been applied to it very anciently, as appears from Genesis Some think that the name in the course of time assumed its compound form, by having Jebus prefixed to Salem; for Jebus was the name by which it was afterwards known in the intervening period, as we learn from the Book of Judges, Judges There he broke the arrows of the bow. We have here stated the particular way in which God was known in Judah. He was known by the wonderful proofs of his power, which he exhibited in preserving the city. Under these figures is described the destruction of the enemies of the chosen people. They could not otherwise have been overthrown than by being despoiled of their armor and weapons of war. It is therefore said, that the arrows, the swords, and the shields, were broken, yea, all the implements of war; implying that these impious enemies of the Church were deprived of the power of doing harm. The fact indeed is, that they were wounded and slain, while their weapons remained uninjured; but this metonymy, by which what befell themselves is represented as happening to their implements of war, is not improper. Even birds are sometimes metaphorically so called, on account of their swiftness; and flying is attributed to arrows in Psalm We know that from the beginning, he who exercised himself most in robbery and pillage, was the man who most enlarged his borders and became greatest. The Psalmist, therefore, here compares those great kings, who had acquired large dominions by violence and the shedding of human blood, to savage beasts, who live only upon prey, and their kingdoms to mountains covered with forests, which are inhabited by beasts inured to live by the destruction of other animals. The stout-hearted were spoiled, The power of God in destroying his enemies is here exalted by another form of expression. I, however, admit that it is of the same import, as if it had been said, that they were deprived of wisdom and courage; but we must adhere to the proper signification of the

word. In short, their strength, of which they boasted, was utterly overthrown. There may be here a direct allusion to the catastrophe which befell the Assyrian army during the night, when, as they were fast asleep in their tents, a hundred and eighty-five thousand of them were at once slain, Isaiah The meaning, therefore, is, that the enemies of the chosen people were deprived of that heroic courage of which they boasted, and which inspired them with such audacity; and that, in consequence, neither mind, nor heart, nor hands, none either of their mental or bodily faculties, could perform their office. We are thus taught that all the gifts and power which men seem to possess are in the hand of God, so that he can, at any instant of time, deprive them of the wisdom which he has given them, make their hearts effeminate, render their hands unfit for war, and annihilate their whole strength. It is not without reason that both the courage and power of these enemies are magnified; the design of this being, that the faithful might be led, from the contrast, to extol the power and working of God. Chariots formed a most important part of the array in the battles of the ancients. Although, therefore, we may be deprived of all created means of help, let us rest contented with the favor of God alone, accounting it all-sufficient, since he has no need of great armies to repel the assaults of the whole world, but is able, by the mere breath of his mouth, to subdue and dissipate all assailants.

#### 2: Glasgow Incunabula Project update (14/8/13) – University of Glasgow Library

*Get this from a library! Ancient lives of Vergil, with an Essay on the poems of Vergil in connection with his life and times., [Henry Nettleship].*

It is not, indeed, certain by whom the title was prefixed, but there is no reason to doubt its correctness. The sentiments in the psalm accord with the circumstances in which David was more than once placed, and are such as we may suppose he would express in those circumstances. The occasion on which the psalm was composed. Neither of these suppositions has any intrinsic improbability in it, for though at the time when he fled there was, of course, much tumult, agitation, and anxiety, yet there is no improbability in supposing that these thoughts passed through his mind, and that while these events were going forward, during some moments taken for rest, or in the nightwatches, he may have given vent to these deep feelings in this poetic form. Kimchi says that it was the opinion of the ancient rabbis that this psalm was actually composed when David, with naked feet, and with his head covered, ascended the Mount of Olives, as he fled from Jerusalem, 2 Samuel It is not necessary, however, to suppose that in these circumstances he would actually give himself to the task of a poetic composition; yet nothing is more probable than that such thoughts passed through his mind, and nothing would be more natural than that he should seize the first moment of peace and calmness - when the agitation of the scene should be in some measure over - to embody these thoughts in verse. Indeed, there is evidence in the psalm itself that it was actually penned on some such occasion. There is Psalm 3: In these circumstances - after preservation and peace during what he had apprehended would be a dreadful night - what was more proper, or more natural, than the composition of such a psalm as the one before us? If the psalm was composed by David, it was most probably at the time supposed in the title - the time when he fled from Absalom his son. There is no other period of his life to which it could be regarded as fitted, unless it were the time of Saul, and the persecutions which he waged against him. Hitzig indeed supposes that the latter was the occasion on which it was written; but to this it may be replied: This had not occurred in the time of Saul; and there can be no reason for supposing, as Hitzig does, that Mount Horeb is intended. The flight of David, which is supposed to be referred to here, is described in 2 Samuel Analysis of the psalm. The psalm is naturally and regularly divided into four strophes or parts, each one embracing two verses; and in three of them closed by the word *Selah*, indicating a pause either in the sense, in the melody, or in both. See the notes at Psalm 3: The first is expressive of the anxiety of the psalmist from the fact that many enemies had risen up against him, Psalm 3: The second expresses his confidence in God in the midst of his troubles, Psalm 3: He was his shield and his helper, and he heard his prayer out of his holy hill. The third refers to the fact that in his troubles he had, contrary to what there had been reason to apprehend, been permitted to lie down calmly and to sleep, and to arise again in the morning. In view of this, refreshed and invigorated by rest, and having this new proof of the divine favor and protection, he says that he would not be afraid though ten thousands of people should set themselves against him round about, Psalm 3: In the fourth part, the psalmist calls upon God to arise and save him for in other times he had smitten his enemies upon their cheek bone, and had broken the teeth of the ungodly, and salvation belonged only unto him, Psalm 3: Verse 1 Lord, how are they increased - How are they multiplied; or, how numerous they are. Perhaps the idea is, that at first they seemed to be comparatively few in number, but had now so multiplied as to endanger his crown and life. This is an appropriate expression on the supposition that it refers to Absalom. At first the number of those who adhered to Absalom was not so great as to excite much alarm; but by the arts of a demagogue, by complaining of the government, by saying that if he were made a judge in tim land, every man would have justice done him 2 Samuel That trouble me - literally, my enemies. The allusion is to those who were now enlisted under Absalom, and who were engaged in endeavoring to overthrow the government. Many are they that rise up against me - That is, that have become my enemies. Title A Psalm of David - literally, belonging to David; that is, belonging to him as the author. This is marked in the Hebrew as the first verse, and so in the Syriac version, the Latin Vulgate, and the Septuagint, making in the Hebrew, and in each of these versions, nine verses in the psalm instead of eight, as in our translation. This may have been prefixed to the psalm by the

author himself, for it was not uncommon in ancient times for an author to prefix his name to his own composition, as is commonly done by the apostle Paul in his epistles. It is not absolutely certain, however, that this was done in the Psalms by the authors themselves, but it may have been done by him who collected and arranged the Psalms, indicating the prevalent belief in regard to the authorship, and under the Spirit of inspiration. When he fled - On the occasion of his fleeing. That is, it was composed at that time, or was subsequently composed in remembrance of it. See Introduction, Section 2. From Absalom his son - See the introduction, Section 2. The object of their persecution, as here stated, was not his soul, as such, in the sense in which we now understand the word, but his life; and they now said that they were secure of that, and that all things indicated that God would not now interfere to save him. They were perfectly sure of their prey. Compare 2 Samuel There is no help for him in God - He is entirely forsaken. He has no power of defending himself, and no hope of escaping from us now, and all the indications are, that God does not intend to interpose and deliver him. Circumstances, in the rebellion of Absalom 2 Samuel David had been driven away from his throne and his capital. God had not protected him when he had his armed men and his friends around him, and when he was entrenched in a strong city; and now he was a forsaken fugitive, fleeing almost alone, and seeking a place of safety. If God had not defended him on his throne and in his capital; if he had suffered him to be driven away without interposing to save him, much less was there reason to suppose that he would now interpose in his behalf; and hence, they exultingly said that there was no hope for his life, even in that God in whom he had trusted. It is no uncommon thing in this world for good men to be in similar circumstances of trial, when they seem to be so utterly forsaken by God as well as men, that their foes exultingly say they are entirely abandoned. In the Latin Vulgate it is omitted, as if it were no part of the text. The word occurs seventy-one times in the Psalms, and three times in the Book of Habakkuk, Habakkuk 3: It occurs only in poetry, and is supposed to have had some reference to the singing or cantillation of the poetry, and to be probably a musical term. In general, also, it indicates a pause in the sense, as well as in the musical performance. Gesenius Lexicon supposes that the most probable meaning of this musical term or note is silence, or pause, and that its use was, in chanting the words of the psalm, to direct the singer to be silent, to pause a little, while the instruments played an interlude or harmony. Perhaps this is all that can now be known of the meaning of the word, and this is enough to satisfy every reasonable inquiry. It is probable, if this was the use of the term, that it would commonly correspond with the sense of the passage, and be inserted where the sense made a pause suitable; and this will doubtless be found usually to be the fact. But any one acquainted at all with the character of musical notation will perceive at once that we are not to suppose that this would be invariably or necessarily the fact, for the musical pauses by no means always correspond with pauses in the sense. This word, therefore, can furnish very little assistance in determining the meaning of the passages where it is found. Verse 3 But thou, O Lord, art a shield for me - Not only in these dangers, but in all dangers. The declaration here has a general form, as if he could trust in him at all times. It shows what his feelings were on the occasion here referred to, when dangers stood thick around him, and what his feelings habitually were in times of peril. The shield was a well-known part of ancient armor, of use, according to the ancient modes of warfare, when swords, and spears, and arrows were employed, but of use only then, since they would constitute no defense against a musket or cannonball. They were usually made of tough and thick hides, fastened to a rim, and so attached to the left arm that they could be readily thrown before the body when attacked, or so that, as they were usually held, the vital parts of the body would be protected. See the notes at Ephesians 6: My glory - My honor, or the source of my honor. That is, he bestows upon me all the honor that I have, and it is my glory that I may put my trust in him. I regard it as an honor to be permitted, in times of danger and trouble, to rely on him - a sentiment in which every true child of God will unite. And the lifter up of my head - The head, in time of trouble and sorrow is naturally bowed down, as if overpowered with the weight of affliction. To lift up the head, therefore, or to raise one up, is to relieve his distresses, or to take away his troubles. Such a helper, David says, he had always found God to be, and he looks to him as one who is able to help him still. That is, he feels that God can so entirely take away his present griefs as to reinstate him in his former happy and honorable condition. Verse 4 I cried unto the Lord - That is, in these troubles, as he had always done in affliction. Thus, the language is not so much retrospective as it is indicative of the

uniform state of his mind in the midst of afflictions. With my voice - Not merely mentally, but he gave utterance to the deep anguish of his soul in words. So the Saviour did in the garden of Gethsemane Matthew It is natural then to cry out for help; and besides the fact that we may hope that any prayer then, though mental only, would bring relief by being answered, there is a measure of relief found by the very act of giving utterance or vent to the deep and, as it were, pent-up feelings of the soul. In calmer times we are satisfied with unuttered aspirations, with gentle ejaculations, with sweet mental communion with God; in overwhelming trials we give utterance to our feelings in the earnest language of pleading. The psalmist refers to what he had constantly found to be true, that God was a hearer of prayer. Out of his holy hill - Zion. See the notes at Psalm 2: That was the place to which David had removed the ark, and which was regarded, therefore, as the special dwelling-place of the Most High. To him, as dwelling in Zion, prayer was accustomed to be offered, and there he was accustomed to answer prayer. To this fact David here refers as one that had been illustrated in his former days. To that God who had thus answered him he felt that he might confidently appeal now. Selah - Indicating another strophe or musical pause. Verse 5 I laid me down and slept - Notwithstanding these troubles and dangers I had such confidence that God hears prayer, and such calm trust in his protection, that I laid me down gently and slept securely. The psalmist mentions this as a remarkable proof of the divine protection and favor. He was driven from his capital, his throne, and his home. He was compelled to wander as a poor fugitive, accompanied by only a few friends. He was pursued by enemies, who were numbered by thousands. He was made an exile, and persecuted by his own son; and with this son there were men of age and of experience in war. The forces of his enemies might come upon him at any moment. In these circumstances, persecuted as he was, and under all the anxiety and distress which he felt in view of the ungrateful conduct of his own son, he regarded it as a singular proof of the divine favor, and as an illustration of the peace which confidence in God gives to those who put their trust in him, that on such a dreadful night he was permitted to lie calmly down and sleep. As such a proof and illustration it may be regarded here: I awaked - Still safe and secure. He had not been suddenly attacked by his foes, and made to sleep the sleep of death; he had not been crushed by anguish of spirit. We have no power to awake ourselves; and when we remember how many are taken away from our world each night - how many there are who lie down to sleep to wake no more, we should never rise from a bed of repose without giving our first thoughts in gratitude to our Great Preserver. For the Lord sustained me - He kept me from danger; he preserved me from death. And it is as true now as it was then, that God is the supporter of life when men sleep. He guards us; he causes the action of the heart to be continued as it propels the blood through our frame; he secures the gentle heaving of the lungs, both when we slumber and when we wake.

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

#### 3: Psalms 3 Commentary - Albert Barnes' Notes on the Whole Bible

*MEDIEVAL LIVES OF VIRGIL' The Life prefixed to the commentary of Servius on the Aeneid7 is the oldest after ii, and iii,22 from Co- 14 Hagen.*

Old age a part of the order of nature. Reasons why old age is complained of. The old age of Quintus Fabius Maximus. Examples of men who continued their labors in philosophy and literature to a late old age. It is alleged that old age incapacitates men from the management of affairs. The contrary shown to be true. Memory and the mental faculties are not necessarily impaired by age; but may be preserved in working order if kept in exercise. Old men need not be disagreeable to the young. Nor need they be unemployed and inert. Failure of bodily strength in old age not to be regretted. There is no need of full bodily strength, if there be an increase of wisdom. Failure of strength and of mental vigor may be averted by a proper regimen of body and mind. It is complained that old age renders one less susceptible of sensual pleasure; but this is to be regarded as an advantage and a benefit. Moderate and sober conviviality may be still enjoyed by those advanced in years. Examples of old men who have continued to find delight in learning, literary labor, or public service. The pleasures of agriculture. Examples of honored and happy old age in rural life. Comforts belonging to life on a farm. The horticulture of Cyrus the younger. Honorable old age must be provided for by a virtuous youth. Death not to be feared. Death easier and less repugnant to nature in old age than in youth. Reasons for believing the soul to be immortal. The last words of Cyrus the elder, as reported by Xenophon. After the death of Julius Caesar, and before the conflict with Antony, Cicero spent two years in retirement, principally at his Tusculan villa. It was the most fruitful season of his life, as regards philosophy. To this period B. In the *De Amicitia*, dedicated also to Atticus, he says: In reading that book of mine, I am sometimes so moved that it seems to me as if, not I, but Cato were talking. I then wrote about old age, as an old man to an old man. Everything puts me out of temper. Philosophy was an exotic which it was glory enough for them to prize and cultivate. This fame appertains pre-eminently to Cicero, equally for his comprehensive scholarship, for his keenness of critical discernment, and for his generous eclecticism. Were it not for his explicit statement, we might not learn from his writings to what sect he accounted himself as belonging. Though he disclaimed the Stoic school, he evidently felt a strong gravitation toward it, and we could ask for no better expositor of its doctrines than we find in him. Indeed, I can discover no reason for his adherence to the New Academy, except the liberty which it left to its disciples to doubt its own dogmas, and to acknowledge a certain measure of probability in the dogmas of other schools. In this treatise Cicero doubtless borrowed something from Aristo of Chios, a Stoic, to whose work on Old Age "no longer extant" he refers, and he quotes largely from Xenophon and Plato. At the same time, thick-sown tokens of profound conviction and deep feeling show that the work, if not shaped from his experience, was the genuine utterance of his aspirations. What had been his life was forever closed. His home was desolate, and could never again be otherwise. His only son was giving him great solicitude and grief by his waywardness and profligacy. The republic to which he had consecrated his warm devotion and loyal service had ceased to be, and gave faint hope of renewed vitality. The Senate-house, the popular assembly, and the courts were closed for him, and might never be reopened. He had courted publicity, and had delighted in office, leadership, and influence; but there was now little likelihood that any party that might come into power would replace him, where he felt that he had a right to be, among the guiding and controlling spirits of his time. Old age with him is just beginning, and it may last long. He is conscious of no failure in bodily or mental vigor, "in the capacity of work or of enjoyment. Yet in all that had contributed to his fame and his happiness, he has passed the culminating point; he is on the westward declivity of his life-way; decrease and decline are inevitable. But shall he succumb to the inevitable in sullen despondency, or shall he explore its resources for a contented and enjoyable life, and put them to the test of experience? He chooses the latter alternative, and it is not as the mere rehearsal of what he has read in Greek books, but with the glow of fresh Edition: He grows strong, cheerful, and hopeful as he writes, and in coming times of distress and peril he unrolls this little volume for his own support and consolation. In imitation of the Platonic pattern, followed by him in several previous treatises, he adopts the form of dialogue; but after the

interchange of a few sentences the dialogue becomes monologue, and Cato talks on without interruption to the end. Cato is chosen as the principal interlocutor, because he was the typical old man of Roman history, having probably retained his foremost place in the public eye, and his oratorical power in the Senate and at the bar, to a later age than any other person on record. In his part in this dialogue there is a singular commingling of fact, truth, and myth. The actual details of his life are gracefully interwreathed with the discussion, and the incidental notices of his elders and coevals are precisely such as might have fallen from his lips had he been of a more genial temperament. Yet there would remain not a few cases of hopeless inanity and helpless suffering. We are here told, and with truth, that it is often the follies and sins of early life that embitter the declining years; yet infirmity sometimes overtakes lives that have been blameless and exemplary, nor does the strictest hygienic regimen always arrest the failure of body and of mind. Undoubtedly the worst thing that an old man can do is to cease from labor and to cast off responsibility. The powers suffered to repose lapse from inaction into inability; while they will in most cases continue to meet the drafts made upon them, if those drafts recur with wonted frequency and urgency. Yet there is always danger that, as in the case of the Archbishop in Gil Blas, the old man who insists on doing his full tale of work will be mistaken in thinking that undiminished quantity implies unimpaired quality. While the zest of highly seasoned convivial enjoyment, especially of such as abuts upon the disputed border-ground between sobriety and excess, is exhaled, there is fully as much to be enjoyed in society as in earlier years. Perhaps even more; for as friends grow few, those that remain are all the dearer, and in the company of those in early or middle life, the old man finds himself an eager learner as to the rapidly fleeting present, and imagines himself a not unwelcome teacher as to what deserves commemoration in the obsolescent and outgrown past. The tokens of deference and honor uniformly rendered in society to old age that has not forfeited its title to respect are a source of pleasure. They are, indeed, in great part, conventional; but for this very reason they only mean and express the more, inasmuch as they betoken, not individual feeling, but the general sentiment of regard and reverence for those whose long life-record is unblotted. Rural pursuits and recreations, also, as Cicero says, are of incalculable worth to the aged. The love of nature increases with added years. In the outward universe there is an infinity of beauty and of loveliness. The Creator englobes his own attributes in all his works. What we get from them is finite, solely because the taste and feeling that apprehend Edition: But our receptivity grows with the growth of character, and our revenue of delight from field and garden, orchard and forest, brook and stream, sunset clouds and star-gemmed skies, is in full proportion to our receptivity, and is never so rich and so gladdening as in the later years of life. Cicero evidently felt this. There is hardly anything in all his works so beautiful as the sections of this treatise in which he describes the growth of the corn and the vine, and the simple joys of a country home. Indeed, this is almost a unique passage. The literature of nature is, for the most part, of modern birth. The classic writers give now and then, in a single phrase or sentence, a vivid word-picture of scenery or of some phenomenon in the outward world; but they seldom dwell on such themes. Even pastoral poetry sings of the flocks and their keepers, rather than of their material surroundings. But here we have proof that Cicero had grown into an appreciation of the wealth of beauty lying around his villa, far beyond what would have been possible for him when he sought its quiet as a refuge from the turmoil and conflicts of his more active days. Cicero is right, too, in regarding the presence of old men in the state as essential to its safety and well-being. True, their office is, for the most part, that of brakemen; but on a roadway never smooth, and passing over frequent declivities, this duty often demands more strength and skill than are Edition: It is only by a conservatism both wise and firm that progress can be made continuous and reform permanent. Nor is there any imminent probability that old age will furnish a larger array of conservative force than the world needs. Meanwhile, it is well for mankind that old men are so few. Were they more numerous, and at the same time worthy to retain the confidence of their fellow-men, the young would lack the exercise and discipline of their powers which alone could fit them for an honorable and useful old age. Death oils all the wheels of life. It is always throwing heavy responsibility on those who do not seek it, but accept it as a necessity, and gird themselves to bear it faithfully and nobly. As in a well-trained army the reserved forces rush in to fill the places of the fallen, so in the battle of life the ranks of the dying are recruited by those who are biding their time. Death is the ripener of manly force and efficient virtue, which would droop under the dense shadow of

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

thoroughly matured and still active service, but are stimulated into full vitality and working Edition: The very bereavements which are most dreaded and deplored as utterly irreparable, are the most certain to be repaired, and often by those who before neither knew themselves nor were known to be capable of such momentous charge and duty. Elijah wears his mantle till he goes to heaven, and there is no other on earth like it; but when he ascends he drops the mantle, and his spirit enters into the man who picks it up. Death is, indeed, looked upon as a calamity by many whose faith should have taught them better. The death which closes an undevout and worthless life may well be dreaded; yet even in such a case continued life is perhaps to be still more dreaded. But in the order designed by Infinite Wisdom, and destined to progressive and ultimate establishment, death bears a supremely beneficent part, and is an event only to be welcomed in its appointed season by him who has brought his own life into conformity with the Divine order. But death can be regarded with complacency only when it is looked upon, as Cicero represents it, as not an end, but a way, as not a ceasing to live, but a beginning to live. The jubilant strains in which the assurance of immortality is here voiced are hardly surpassed in grandeur by St. Yet there is a difference. It is of no little worth to us that Socrates and Plato, Cicero and Plutarch, felt so intensely the pulse-beat of the undying life within. Of inestimably greater evidential value is it, that he whose peerless beauty of holiness made his humanity divine ever spoke of the eternal life as the one reality of human being. He was born in Rome, B. He belonged to an old Equestrian family, not eminent, but of high respectability. His father was a man of culture and of literary tastes, and gave his son a liberal education.

#### 4: Talk:Servius Tullius - Wikipedia

*A unique tool for scholars and teachers, this translation and commentary, on facing pages with the original Latin, allows easy access to Servius' seminal work on one of the most widely-read books of the Aeneid: Book*

Original Works which still Survive. A Commentary on the Benedictions of the 12 Patriarchs. This short work was composed at the monastery of Pinetum near Terracina during Lent in the year , at the request of Paulinus of Nola. Rufinus had stayed with Paulinus on his first arrival with Melania in Italy Paulinus. The exposition is well written and clear; but it is not in itself of much value. The text on which he comments is very faulty: This will be found in the present volume pp. An apology addressed to the Pope Anastasius. See the introductory note prefixed to the translation of this work now first translated into English. The Apology for himself against the attacks of Jerome. See the introductory statement prefixed to the translation 5. This work was composed at Aquileia at the p. The date is probably , since in the Preface Rufinus says that he had been requested to translate Eusebius at the time when Alaric was invading Italy. The history does not attempt to give more than the chief events, and these are told with little sense of proportion, the Council of Ariminum occupying about 20 lines, while the story of the right arm of Arsenius which Athanasius was accused of cutting off takes up five times that space. But there is much credulity, as shown in the account of the Discovery of the True Cross by Helena mother of Constantine, and the stories of the death of Arius and the attempted rebuilding of the Jewish Temple under Julian. Rufinus has none of the critical power needed for a true historian. We may add that all that is valuable in his history is incorporated into the works of Socrates translated in Vol. The History of the Monks which is a description of the Egyptian Solitaries appears to have no mark of its date: But it was, no doubt, composed at Aquileia between and , probably in the later part of that period. It was written in the name of Petronius Bishop of Bologna, and records his experiences, which he says he had been often requested by the monks of Mt. Olivet to commit to writing. But it is probable that in these cases Palladius is indebted to Rufinus. The Exposition of the Creed is described in the note prefixed to the Translation That to Numbers gives personal details of importance, while the Peroration to the Ep. The Preface and Epilogue to the work of Pamphilus are of great importance in connexion with the controversy between Jerome and Rufinus.

#### 5: Gegania (gens) - Wikipedia

*expanded Servius, referred to variously as Servius Danielis, DServ., DS, or Servius Auctus. The latter designation, or simply 'Auctus,' will be used in this paper to refer to the expanded material, while 'Servian commentary' will refer to the combined work.*

It makes statements which there is no evidence available to support

Excerpts from pages The servile origin of Servius Tullius is acknowledged in all the sources and is the most important single feature about him. But this is highly unlikely, for several reasons. In the first place, it would not have been necessary to invent an explanation for what was, in fact, an ordinary Roman praenomen. Servius was one of the fifteen or so praenomina regularly used by the upper classes; it was not one of the most common, but it is certainly attested, and was especially favored by the patrician Sulpicii. The emperor who succeeded Nero, for instance, was Servius Sulpicius Galba. On the other hand the name is connected etymologically with servus, and it is perfectly possible that it was once used for children of servile origin - for instance the sons of slave concubines. Other appellative names were probably used in the same way - e. Spurius for bastards, Quintus for the fifth child, Sextus for the sixth, and so on, even though in later times they lost their literal meaning and became simple proper names. It is more probable, therefore, that Servius Tullius was so called because he was or was believed to be of slave origin, rather than the other way around. Second, the tradition that he was born in slavery was to the Romans both shameful and embarrassing. Mithridates, for instance, sneeringly observed that the kings of Rome had included servos vernasque Tuscorum, a clear reference to Servius Tullius. It is therefore inconceivable that the Roman tradition would have invented a servile origin for a king whose name needed no special explanation in any case. Livy was willing to leave the incident of the virginal conception out of his Histories, and Plutarch was writing about years later. Livy even seems to think that when Ocrisia was taken captive she was already carrying her son. Elsewhere, however, Livy may be less skeptical about the miraculous, so the issue is always what purpose the author seems to have in mind at the moment. I referenced English translations to make the conversation here a little easier. Unless there are errors in the English works, there is no reason to rely exclusively on the original language. In any event, I am perfectly willing to consider secondary scholarship, so long as it considers all the evidence. I think that my train of thought here is, could Plutarch have borrowed the theme of virgin birth from the Gospels and wrote it into his history of Servius Tullius? Is that worth considering? If you come up with sober scholarship that makes the claim that Plutarch was influenced by the Gospels in narrating the birth of Servius Tullius, it could be included with proper balance in accordance with WP: But please review WP: I see no need, however, for a Gospel influence. Greek myth is full of "maidens" visited by gods, particularly Zeus. Dionysus was born from a virgin visited by a god. I need not point out that the Bacchae predates Christ by three centuries, let alone the traditional myths of Dionysus from which Euripides took his material. Greek heroes were almost always fathered by gods, and often their mothers were virgins or like Mary married to a mortal at the time of their birth. Stories about historical figures, sometimes propagated by the figure himself, borrow these narrative elements to create awe and a mystique. Even Oliver Stone, for instance, was aware of the tradition that a god had fathered Alexander of Macedon. Any borrowing goes the other way, from the Greco-Roman or "Eastern" tradition to Christian myth. There are plenty of Livy and Plutarch translations online; some modern ones are available in part via Google Books. And anyway, Plutarch wrote in Greek. That is a bit inconsistent. Also worth noting is that a great deal of the reconstructed Bacchae comes from writers like Plutarch [late 1st century] and even Pausanias [2d century]. In addition, gravestones from the 3rd century BC with dedications to Dionysus give even weightier evidence that the differences between the Bacchus Cult and that of Jesus are striking and compelling. The Apostles were men who used no sacred instruments in worship, did not lead the disciples in ecstatic ritual worship in open groves or on mountain tops, etc. Cemeteries in Southern Italy [Cumae] give us great evidence of the distinctions between the Jesus Movement and any Greek cult of the time, or before. It is also worth mentioning that much of the Bacchus data comes from very late MSS. It may very well be that copyist in the late Roman Empire remade Dionysus to more conform with Christian story,

rather than the other way around. The same can be said of Herodotus. When I do find myself confronted with an odd phrase or passage in Latin, I do make use of interpretive sources. My point is only that Greek myths and heroic narratives provide plenty of models for exceptional mortal men who were supposed to have been fathered by a god with a virgin. If you can produce reliable scholarship that argues that the virgin birth of Servius Tullius was invented in emulation of the Christian Nativity, then this belongs in the article, if balanced in accordance with WP: Divine men who were candidates for divine status in every case had been enormously powerful military commanders or recognized elders within the religious order, venerated for exploits that were later interpreted as evidence of divinity. Far too many critics are exercising parallelomania in making the case against the Gospels. Sure, there were exceptional mortal men, but to make that the defining comparison is about as convincing as building a parallel making use of similarities in food and clothing. I may write up a textual-critical comparison of Livy and Plutarch. I said that Greek myths and narratives of maidens visited by gods were ample precedent for the legendary birth of Servius Tullius, which is the subject of this article; a Christian influence is not necessary to explain the phallus arising from the hearth to impregnate his mother. If there are scholars who argue there is such an influence, by all means include it in the article, with references; it should make entertaining reading. You are invited to pursue your intellectual quest to prove that all Greek and Roman narratives were invented in the light of Christianity, but elsewhere, as this is an article about Servius Tullius. You are also free to do your textual-criticism comparison of Livy and Plutarch, but you may save yourself time and effort if you review WP: OR and realize this is not what Wikipedia is about. Please do read the links she has offered. Could I also ask the contributor to sign their posts, and if possible to use only one account here? Your posts under this sub-heading come from four different wikipedia IP home-pages; a bit confusing, and not a recommended practice - but I see one of them already carries a welcome message on how to make positive contributions here, whether to articles or on talk-pages. The topic itself is quite complex and the variants offered by sources are potentially confusing. So, I suggest we offer a brief appetiser on Roman and Greek sources in chronological order, with evaluation by modern scholarly sources, before launching on the main meal. Lothair of Lorraine talk I see you are a new user. You are describing a scholarly methodology that is appropriate for a researcher doing original work; on Wikipedia, we must cite published secondary sources for "well-reasoned opinion". Only if the edit included an opinion would it be deleted as OR. Have you read them? Please do so, carefully. If we were to prefer one version or find it more plausible than another, for whatever reason, that would indeed be WP: In which respect, could you please clarify the reasoning behind your recent edit in article space? Plutarch can be put in context for the benefit of readers quite simply, by using his birth and death dates usually estimated at c. Will it help readers to know they were written "about the same time that the Christian Gospels were circulating"? And which of the several Gospels in circulation "about the same time" would you mean? Does it make you even angrier that I am Christian? I am a real scholar, not a sophomore. So, much of what I would contribute would most likely be original research. One that you are obviously uncomfortable with. I can only repeat what Haploidavey said: You should follow these links and read WP: OR , and WP: You are as welcome to edit here as anyone, but while anyone can edit WP, not just anything can go into an article. See also and most fundamentally WP: Grandazzi also points out that Dionysius Halicarnassus said he had seen the inscription that recorded a treaty Servius Tullius made with the Latini p. Of all the Roman monarchs, he seems the most puzzling; which to me is the same as interesting and I want to get down to some serious work here. Comments and other input editing, even are welcome there. My feeling is that the article has to do two, or maybe three things, in regard to handling the various traditions pertaining to this semi-legendary figure: Document as Urg is doing the ancient sources for the pieces of information for S. Look at the mythology of S. What do they seem to mean, and why are they in the narrative? So yes, the mythology is utterly relevant; and yes, its relevance must be pointed out, for which we have recourse to the commentaries and analysis of secondary scholarship. Anyway, here we are - so welcome, Urg Writer, to editing at the interesting and often perplexing Servius T. I think we just need to reorganise what we have, and take it from there. Like a Servian sandwich, more or less. Without wishing to tread on any toes; we really must address the Livy material through secondary scholarship. For example, the claim that Servius was first to be elected directly by the senate, without recourse to the people, is a severe fudge of several different issues. The

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

senate had no choice; the deal was done beforehand clever Tanaquil and had popular support. On this particular incident and its ramifications, Cornell deals very lucidly; as do others. Ingrid Kraukopf quotes two articles, one by Coarelli and one by Massa-Pairrault in her article on the Etruscan afterlife belief in reference to the Francois tomb. Varro mentions a Caelius Vibenna dux nobilis that came to the help of Romulus against T. Is just a question of homonymy? This chap and the Etruscans according to Varro lived on the Caelian with the Etruscans of the time near Rome. The Vibenna brothers appear on the mirror with Cacus.

#### 6: Project MUSE - Absent Glosses: A Crisis of Vernacular Commentary in Late-Medieval England?

*Psalm 1. God is known in Judah; his name is great in Israel. 2. And his tabernacle was in Salem, and his dwelling-place in Zion. 3. There he broke the arrows of the bow, the shield, and the sword, and the battle.*

He protests that he may reveal the secret without being a traitor, seeing that the Greeks had sought his life. He then explains that the wrath of Pallas had been aroused by the crime of Diomedes and Ulysses in carrying off the Palladium, and that the horse was intended as an offering to the goddess in its stead, but that it had been made of such great size that the Trojans might not be able to bring it into the city, for that if they brought it uninjured to the temple of the goddess then the victory of Troy over Greece was assured. We believe him, to our ruin Page. Elaborated in arta vincla with atque appending the explanation Austin. He doubts between two possible explanations. He swears that as true as is all that which he has told of his sufferings, etc. Compare the oath of Achaemenides, 3. The use of the indicative would imply that there are secrets to disclose Pharr: A constant epithet, but used with special reference to this act of sacrilege, so scelerum inventor C-R. The story of the Palladium or image of Pallas is apparently a late tale, and variously told. Here it is simply that these two Greeks scaled the citadel and stole the image. The reason which he omits or presupposes was that the citadel was not to be taken as long as the Palladium was there Sidgwick. Enim implies an ellipsis Chase: Rome was vigorously and variously asserted in post-Homeric texts Horsfall. Its supposed possession by the Romans was accounted for in different ways, some saying that Diomedes retored it to Aeneas in Italy, others that it was never taken by the Greeks, but hidden by the Trojans, and discovered by the Romans during the Mithridatic War. The vittae worn by maidens differed from that of matrons. The metaphor in fluere is from the ebbing of the tide. The general notion is that of flowing away, as opposed to permanence, stetit Conington. There are twenty-six monosyllabic line endings in Vergil not counting repetitions or cases where another monosyllable precedes Storr. Raised eyes were significant of fury, just as downcast eyes were a sign of sullen anger H-H or indignation C-R. Sweat is naturally salty; the epithet is added here to give a sense of reality. The sweating of images was a frequent prodigy, always looked upon as portentous H-H. It appears in Georgics 1. We have at the present day a relic of a similar superstition in the annual liquefaction of St. The clashing of the arms is probably intended as well as their motion Conington. Pergama is the citadel of Troy Sidgwick: Vergil has in mind a Roman custom. For if they had gone out and fought a battle unsuccessfully they used to return to Rome to take the auguries again Servius. It is a constant aid of Vergil to give dignity to Roman life by putting back customs into the heroic times Sidgwick. According to the most natural meaning, the Greeks must have sent or taken the Palladium from Troy to Greece, and now find that they cannot take Troy without it. It is true that this is nowhere directly said, and has to be inferred: Vergil has used numen in a way that deus is sometimes used, of a statue in which the god dwells Austin. But if the repetition of quod in different senses in successive verses be thought awkward, one might wonder whether Vergil actually wrote qui here: He is not lying, and yet he deceives them Servius. Hanc is deictic and emphatic Page. Predicate accusative AG Pharr. They were to make it huge so as to keep it outside, where it would protect them and not the enemy G-K. Ablative of material AG Sinon accounts for the size of the horse, and at the same time suggests that disposal of it which he desires G-K. The whole passage illustrates the strong local element in the Roman religion. Each spot had its tutelary god, and where the statue was, there the god was supposed to reside. Here it seems to be used with a confused notion of all, chiefly the last G-K. The shelter of the worship of Pallas, as securing protection to the worshippers. So when the city is to be taken, the gods depart Conington. Subjunctive as also ascendisset in a subordinate clause in indirect discourse AG Pharr. Reported speech as giving the thoughts of Calchas Storr. Convertant is optative subjunctive AG, expressing a wish Pharr. Ascendisset may refer both to surmounting the walls, and to entering the city and being lodged in the arx Conington. The Greek leaders, Agamemnon and Menelaus, were descendants of Pelops Pharr, ancestor of the royal race of Mycenae, who gave his name to the Peloponnesus Comstock. The sense here is that Troy was to invade Greece in the next generation, as the Epigoni invaded Thebes where their fathers had fallen Conington. Priam, son of Laomedon, king of Troy, 1. A Trojan youth, son of Polites and grandson of King Priam, 5. Troy, the capital of the Troad,

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

2. A city built by Helenus in Epirus, 3. A part of the city of Acesta in Sicily, 5. The name of an equestrian game of Roman boys, 5. Pallas Athena, identified by the Romans with Minerva, 1. Ulysses, son of Laertes, king of Ithaca, and one of the Greek chiefs at Troy, distinguished for shrewdness and cunning, 2. Pallas , pertaining to Pallas or Minerva, Palladian; subst. Calchas, a priest and prophet of the Greeks, at Troy, 2. The citadel or walls of Troy, 3. The Trojan citadel of Helenus in Epirus, 3. Argos, the capital of Argolis, and a favorite abode of Juno, 1. Mycenae, an ancient city of Argolis; the abode of Danaus, Pelops, and Agamemnon, 1. Phrygians; the inhabitants of Phrygia, which originally included the Troad; hence, also, Trojans, 1. Asia, a town of Lydia, near the river Cayster. Asia Minor; Asia, 7. Pelops , of Pelops; Pelopeian, Argive, Greek, 2.

*Joseph Benson's Commentary of the Old and New Testaments. 2 Samuel He said, Far be it from me " He looked upon it no longer as water, but as the blood of those men who fetched it with the peril of their lives; and the blood of every thing belonged to the Lord, and therefore he poured it out before him.*

See also Patronage and Harvard School. Allegory and History in the Aeneid. Untersuchungen zum Bellum Poenicum und zur Aeneis. Ethnography and Propaganda in Aeneid 9. In Harrison Roman Generalship in an Epic Context. Pathos and Interpretation in the Aeneid. Addresses issues of ideology. Augustan Epic and Political Context. Augustan Vergil and the Political Rival. A Carneadean Debate in Cicero and Virgil. Other Augustan Poets Ahl, Frederick. Il poeta e il principe. Ovidio e il discorso augusteo. The Poet and the Prince. Ovid and Augustan Discourse. Italian edition reviewed in TLS April 15, English translation, by M. Fox, TLS January 2, Ovid becomes the marginalized artist, and the text of the Fasti is their battleground. A Bimillenary Celebration, Rather than doing a Wilkinson and taking the ethicized poetics as central, we could with Fraenkel give pride of place to the politics, and see the respect for greatness there as exposing the tensions within the poetics, rather than the other way around. Genre, Romulean Rome and Augustan Ideology. Behind the Public Poetry. Promises more than it delivers. Short introductory section argues against "the traditional antitheses" Augustan and anti-Augustan. But the focus turns out to be Ovid whom P. This is far from being a consensus viewpoint, but P. Roman Poetry and Propaganda in the Age of Augustus. Augustus and the Ambiguities of Encomium. The word was invented in during the French Enlightenment; but it is notoriously difficult to pin down conceptually. Problems with the search for oppositional ideology in Augustan literature: Ovid, Augustus, and the Fasti. Critical Essays for John Bramble, The cultural and political context of the Fasti. Roman Literature in the Early Empire. Contemporary analyses of decline II. The poet and politics III. The dominance of Greek culture IV. Authoritarianism and irrationality V. Thought and expression VI. Poetry and Politics in the Age of Augustus. The Propaganda Value of Sermones I, The Lover and the Statesman: A Study in Apiculture Virgil, Georgics 4. The Aeneid and Carthage, Cybele, Virgil and Augustus, Propertius and the Battle of Actium 4. Fabula Proposito Nulla Tegenda Meo: The Reign of Augustus. Classical and Modern Interactions. Some Views of Augustus; Leadership: The Moral Dimension; "Ideology" vs. Raises interesting issues but asserts rather than argues, and treats much diverse material very briefly. The Politics and Emotions of Civil War. While not in the least denying the powerful influence of the battle, he casts considerable doubt on the notion that from the outset Augustus deliberately sought to promote Actium as part of an imperial ideology an ideology, that is, devised by the emperor himself and that the attention paid to the battle by Augustan poets constitutes a reaction against or collusion in such an ideology. Celebration in Rome and the Monuments of Victory 2. Octavian, Apollo, and the Temple on the Palatine 3. Horace and Actium 4. Propertius and the Memorials of Actium 5. The Battle of Actium on the Shield of Aeneas 6. Alexandrian Poetics and Roman Politics: Actium Renascens Habicht, C. Reflections on Terms of Reference. Habinek, CPH 92, in a review of Fantham On the poetic opposition to Augustus, pages Millar, Fergus and Segal, Erich, eds. The Impact of Monarchy, The Historians and Augustus, Augustus, Government, and the Propertied Classes, Developments in the Augustan Period, Augustus and the East. The Problem of the Succession, Augustus and the Poets. Significantly, Octavian appears to have avoided this assimilation and imitation in official artistic media before his victories over Antony and Cleopatra at Actium and Alexandria, a fact that has not been fully appreciated. With his great victories, however, Octavian also begins to be represented like a god. With the establishment of the principate in 27 BC, unambiguous imitation of divinities ceases altogether in state art. Politics and Generic Form from Virgil to Milton. Between Republic and Empire. Interpretations of Augustus and His Principate. Reevaluation of purpose, date, and contents of Res Gestae. On the "pragmatism, experimentation, and flexibility rather than doctrinaire planning" of Augustus, the "fundamental article still is [above]". Among Roman admirers of Greek culture this equation [of Parthians and Persians] was highly flattering to Rome, since it absorbed her stand against Parthia into a universal myth-historical tradition of struggle against barbarism stretching back to the war between Gods and Giants a theme already exploited in

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

the Augustan presentation of Actium. Momigliano, JRS 30 Galsterer, "A Man, a Book, and a Method. Wege der Forschung Augustus und die Macht der Bilder. The Power of Images in the Age of Augustus. Wider Perspectives Arendt, H. The Origins of Totalitarianism. Hornblower, Simon and Spawforth, Antony. The Pure Theory of Ideology. Studies in the Theory of Ideology. Dictionary of the History of Ideas. Individual Books and Passages Clay, D. The Images of the Second Book of the Aeneid. In Commager A "copy-book example" of New Criticism. Chapters in the major works on Vergil are also devoted to Dido:

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

#### 8: 2 Samuel - and he said, "Be - Verse-by-Verse Commentary

*the long standard Servius of Thilo and Hagen III, ), and the new both entries are prefixed by as-*

Pictland was not solely influenced by Iona and Ireland. It also had ties to churches in Northumbria, as seen in the reign of Nechtan mac Der Ilei. The reported expulsion of Ionan monks and clergy by Nechtan in may have been related to the controversy over the dating of Easter , and the manner of tonsure , where Nechtan appears to have supported the Roman usages, but may equally have been intended to increase royal power over the church. The importance of monastic centres in Pictland was not, perhaps, as great as in Ireland. In areas that have been studied, such as Strathspey and Perthshire , it appears that the parochial structure of the High Middle Ages existed in early medieval times. It appears that these are associated with Pictish kings, which argues for a considerable degree of royal patronage and control of the church. The Pictish Saint Drostan appears to have had a wide following in the north in earlier times, although he was all but forgotten by the 12th century. Pictish penannular brooch , 8th century, silver with gilding and glass. Classified as Fowler H3 type. The most conspicuous survivals are the many Pictish stones that are located all over Pictland, from Inverness to Lanarkshire. An illustrated catalogue of these stones was produced by J. The symbols and patterns consist of animals including the Pictish Beast , the "rectangle", the "mirror and comb", "double-disc and Z-rod" and the "crescent and V-rod", among many others. There are also bosses and lenses with pelta and spiral designs. The patterns are curvilinear with hatchings. The cross-slabs are carved with Pictish symbols, Insular-derived interlace and Christian imagery, though interpretation is often difficult due to wear and obscurity. Several of the Christian images carved on various stones, such as David the harpist, Daniel and the lion, or scenes of St Paul and St Anthony meeting in the desert, have been influenced by the Insular manuscript tradition. The very large hoard of late Roman hacksilver found at Traprain Law may have originated in either way. Two famous 7th century silver and enamel plaques from the hoard, one shown above, have a "Z-rod", one of the Pictish symbols, in a particularly well-preserved and elegant form; unfortunately few comparable pieces have survived. Some older Irish pseudo-penannular brooches were adapted to the Pictish style, for example the Breadalbane Brooch British Museum. Other characteristics of Pictish metalwork are dotted backgrounds or designs and animal forms influenced by Insular art. The 8th century Monymusk Reliquary has elements of Pictish and Irish style. Pictish language The Pictish language is extinct. Evidence is limited to place names, the names of people found on monuments, and the contemporary records in other languages. The evidence of place-names and personal names argues strongly that the Picts spoke Insular Celtic languages related to the more southerly Brittonic languages. The church certainly required literacy in Latin, and could not function without copyists to produce liturgical documents. Pictish iconography shows books being read, and carried, and its naturalistic style gives every reason to suppose that such images were of real life. Literacy was not widespread, but among the senior clergy, and in monasteries, it would have been common enough. Aberdeen , Lhanbryde , Pitmedden , etc. Some of these, such as "Pit-" portion, share , may have been formed after Pictish times, and may refer to previous "shires" or "thanages". As noted, Atholl , meaning New Ireland, is attested in the early 8th century. This may be an indication of the advance of Gaelic. Fortriu also contains place-names suggesting Gaelic settlement, or Gaelic influences.

#### 9: Commentary on Psalms - Volume 3 - Christian Classics Ethereal Library

*Servius' Commentary is important not only as a rich source of information on Virgil's masterpiece but also for its countless gems about Roman life and literature. Its value has remained unquestioned.*

### III. LIFE PREFIXED TO THE COMMENTARY OF SERVIUS. pdf

*Quest for Robert Louis Stevenson Force of tradition The Baptismal Formula 5 A treatise of clemency Charlie Brown Crossword Puzzle When you fear failure Pray for the kingdom Acura rsx type s owners manual Essentials of health economics The Puritan concept of aristocracy, by B. K. Brown. Earths atmosphere review worksheet Forbidden Road (Reel Kids Adventures) Inductive and Deductive Methods 233 Counseling individuals with life-threatening illness Sources On Polish Jewry At The Central Archives For The History Of The Jewish People Why Is Snow So White (New Canadian Poets) Literature in Vienna at the Turn of the Centuries Bridles of the Americas, Volume 1: Indian Silver Refining the Domain Model Ptt annual report 2015 Persistent problems of philosophy Phonology of the Suffolk dialect Bankruptcy Deskbook Prokofiev piano concerto 2 Divorced, Beheaded, Survived The formation of peasant landholding communities, 1820s-1870s Your babys physical development School Zone Volume 3 (School Zone) 25 years in a Maltese kitchen Where the Mountain Casts Its Shadow Sat 2 chemistry syllabus On becoming a disciple-scholar Handbook of textile and industrial dyeing Lightning from the Depths The theory of protection : tariffs and other barriers to trade The Art of Fighting A hawk is my weapon A. Lee Chichester Challenges to Labour History (Modern History Series (Kensington, N.S.W.), 18.) A course in real analysis Scientific inquiry in nursing : a model for a new age Holly A. DeGroot*