

## **THE WORLD OF THE ECLOGUES**

*A study of words absent from, and of words present in, Vergil's  
first great creation*

Some time ago I examined the vocabulary of the ECLOGUES with a view to find affinities and differences between these poems and others (1) and to characterize the single poems making up the collection.

The present study is dedicated to a comparison of the vocabulary of the ECLOGUES with that of the two other works of the Mantuan poet. This is done by examining words occurring in the ECLOGUES and some words which do not occur there. Special attention is paid to words appearing in the ECLOGUES and absent from the GEORGICS and from the AENEID. Such a research may enable us to recognize the poetic intentions of the young Vergil and to glance at the limitations he took upon himself when composing his Roman brand of bucolic poetry.

I am aware of the fact that computers can be most useful in this kind of research, but until the time - I hope that it is not too far ahead - when all Latin and Greek literature will have been recorded by computers, it seems advisable to start exploiting such data as are available; this should be done even if it involves additional work by conventional (and boring ! ) counting. The ultimate aim is to add studies of vocabulary to the traditional method of interpretation and thus to enhance our understanding of ancient

literature. This paper is a challenge to colleagues interested in Classics *and* in computers. Mistakes in counting which may be detected do not detract, in my opinion, from the usefulness of the statistics, as far as statistics go; they are but another - additional - means on the long way towards understanding literature. Criticism of the methods employed in this research is welcome, as it will - hopefully - stimulate cooperation.

This study falls into two main parts : The first section deals with a selection of words absent from the ECLOGUES, while occurring in one or in both of Vergil's other poems; the second part dwells upon words occurring in the ECLOGUES but absent from both the GEORGICS and the AENEID (2).

When dealing with words absent from the ECLOGUES - or, for that matter, from any literary work - the necessity for, and the subjectivity of, selection should be kept in mind. You can try to explain why a certain word occurs in a given piece of literature, but you often fail to find out why a word is absent from it. In this case you have to select beforehand a certain range of words and to limit your study to finding possible reasons for the absence of certain words as well as alternatives actually used.

As there is still no comprehensive treatment of language and style of the ECLOGUES (3), it is hoped that this paper may make a modest contribution to elucidating at least some aspects of this complex field.

Various answers may be given to the question, why certain words do not occur in a literary work; some of them, which seem to us the most important, shall be mentioned : Words are avoided which :

- 1.- Are not required by subject-matter and context.
- 2.- Do not fit into the poem for reasons of metre, prosody or sound.
- 3.- Belong to a linguistic-stylistic layer which is at variance with that of the poem.
- 4.- Are excluded because of limitations imposed by the genre or by the poet.
- 5.- An alternative of which is preferable because the alternative form is more expressive, stronger in sound or more in keeping with style and content of the poem.

In this study the following procedure has been adopted : First, an alphabetical list was prepared of words occurring quite frequently (30 times and above) (4) in either the GEORGICS or the AENEID and absent from the ECLOGUES. Then, alternatives used in the ECLOGUES or the fact that no alternative occurs, were recorded near each word. Third, reasons were suggested for the absence of the words contained in the list, wherever possible. Some of them seemed less probable than others. In a number of cases, no reason could be found. This list was reduced several times and is presented in the following, much shorter than desirable, but still quite long.

*A selective list of words absent from the Eclogues but occurring in Georgics and/or Aeneid*

*Legend :* (4) = frequency in Eclogues; ? = no reason apparent;  
x = classification not certain; (ut) = not exact alternative.

	Word	Alternative	Frequency in Georgics	Aeneid	Reason/Remarks
A	<i>acies</i>	-----	5	63	War
	<i>agnosco</i>	<i>cognosco</i> (4)	-	32	?
	<i>agmen</i>	-----	7	78	War
	<i>aio</i>	<i>inquit</i> (6), <i>loquor</i> (4), <i>dico</i> (29)	3	44	Epic diction
	<i>amicus</i> <sup>5</sup>	<i>socius</i> (2)	1	30	Prosaic(? )
	<i>aperio</i>	-----	5	34	Prosaic
	<i>arduus</i>	-----	9	32	Unpleasant
	<i>argentum</i>	<i>aes</i> (2), <i>peculium</i>	2	14	Alternative preferable
	<i>amitto</i>	-----	6	22	Unpleasant
	<i>ars</i>	-----	11	36	Concept absent from Ecl.
	<i>ater</i>	<i>niger</i> (6)	10	72	Unpleasant
	<i>aurum</i>	<i>aureus</i> (4)	9	75	War(? )
	<i>autem</i> <sup>6</sup>	<i>sed</i> (13), <i>at</i> (11)	7	28	Prosaic
	<i>autumnus</i>	-----	7	2	Unpleasant(? )
	<i>auxilium</i>	-----	1	30	War
<i>avis</i>	<i>volucris</i>	10	10	Alternative preferable	
B	<i>bidens</i>	<i>ovis</i>	2	5	Epic
	<i>bracchium</i>	<i>artus</i> (? )	5	17	?
C	<i>caecus</i>	-----	6	34	Unpleasant
	<i>caedes</i>	-----	-	38	War
	<i>caedo</i>	-----	10	24	War
	<i>caelestis</i>	<i>divinus</i> (4), <i>aerius</i> (3)	1	8	Epic(? )
	<i>caeruleus</i>	-----	4	19	Epic
	<i>carina</i>	-----	3	22	Epic
	<i>casus</i>	-----	4	47	Unpleasant

Word	Alternative	Frequency in		Reason/Remarks
		Georgics	Aeneid	
<i>C (cont'd)</i>				
<i>celer</i>	<i>ocius</i>	1	25	?
<i>ceus</i>	<i>(ut (11))</i>	4	19	Epic
<i>clamor</i>	-----	8	68	War
<i>citus</i>	<i>ocius</i>	-	12	?
<i>clarus</i>	<i>notus(3)</i>	4	24	War(? ) <i>notus</i> :G(3),A(31)
<i>comes</i>	<i>socius(2)</i>	-	49	War
<i>concurro</i>	<i>(de-)curro</i>	2	21	War
<i>concutio</i>	-----	3	20	War
<i>consisto</i>	<i>(consido (3))</i>	2	21	?
<i>conspicio</i>	<i>aspicio (7)</i>	1	15	?
<i>cor</i>	<i>pectus</i>	4	35	Alternative preferable; <i>pectus</i> :G(6),A(121)
<i>crimen</i>	<i>scelus (2), fraus</i>	-	15	Unpleasant
<i>crista</i>	-----	-	17	War
<i>cruentus</i>	-----	-	23	War
<i>cruor</i> <sup>7</sup>	<i>sanguis (2)</i>	4	24	War
<i>cunctus</i>	<i>omnis (31), totus (7)</i>	4	45	?
<i>cupido</i>	<i>amor (22)</i>	1	16	?
<i>D</i>				
<i>delubrum</i>	<i>sacellum</i>	3	6	Epic
<i>dolor</i>	-----	2	42	Unpleasant
<i>ductor</i> <sup>8</sup>	<i>dux (2)</i>	1	23	Epic
<i>E</i>				
<i>effor</i>	<i>dico (29), loquor (4)</i>	1	28	Epic
<i>effundo</i> <sup>9</sup>	<i>fundo (4)</i>	6	38	Unpleasant
<i>egregius</i> <sup>10</sup>	-----	1	21	See Note 10
<i>ensis</i>	-----	2	62	War
<i>eripio</i>	<i>proripio</i>	1	42	Alternative preferable
<i>exerceo</i>	-----	13	26	War
<i>F</i>				
<i>facies</i>	<i>vultus</i>	5	34	?
<i>fas</i>	-----	4	20	Epic
<i>ferrum</i>	<i>(ferreus)</i>	15	105	War
<i>foedus, -eris</i>	-----	3	42	War
<i>for</i>	<i>see effor</i>	-	94	Epic

Word	Alternative	Frequency in Georgics	Aeneid	Reason/Remarks
<i>F (cont'd)</i>				
<i>fortis</i>	-----	8	40	War
<i>fortuna</i>	<i>(fortunatus (4))</i>	2	62	War(? )
<i>frater</i>	-----	5	31	Concept absent from Ecl.
<i>fremo</i>	<i>(strepo)</i>	2	36	War
<i>frumentum</i>	<i>fruges (4), arista (2)</i>	7	1	Prosaic(? )
<i>fuga</i>	<i>(fugio (8))</i>	7	49	War
<i>furo</i>	<i>insanio (2), (furor (2)), insanus (2)</i>	5	51	War
<i>G</i>				
<i>galea</i>	-----	2	31	War
<i>genetrix</i>	<i>mater (10)</i>	1	14	Epic
<i>genitor</i>	<i>pater (2)</i>	1	62	Epic
<i>H</i>				
<i>habenae</i>	-----	4	21	War
<i>haud</i>	<i>non (45)</i>	13	95	Epic(? )
<i>horreo</i>	-----	9	41	Unpleasant
<i>I</i>				
<i>ictus, -us</i>	-----	1	21	War
<i>ignotus</i>	<i>ignobilis</i>	4	19	?
<i>immanis</i>	<i>magnus (19)</i>	5	52	Epic
<i>imperium</i>	-----	1	37	War(? )
<i>ingens</i>	<i>magnus (19)</i>	20	164	Unpleasant
<i>inimicus</i>	<i>(hostis)</i>	2	26	Unpleasant
<i>insignis</i>	<i>notus (3)</i>	5	30	Epic
<i>iter</i>	<i>via (4)</i>	1	33	Prosaic(? )
<i>L</i>				
<i>latus 3</i>	-----	6	26	?
<i>letum</i>	<i>exitium</i>	2	34	Epic
<i>lex</i>	-----	3	12	Concept absent from Ecl.
<i>luctus</i>	-----	1	25	Unpleasant
<i>lumen</i>	<i>lux</i>	11	65	Alternative preferable
<i>M</i>				
<i>manes</i>	<i>animae</i>	4	23	Unpleasant
<i>memor</i>	<i>(memini (8); immemor)</i>	4	20	?

Word	Alternative	Frequency in		Reason/Remarks
		Georgics	Aeneid	
<i>M (cont'd)</i>				
<i>metus</i>	<i>(timeo, timidus (3))</i>	2	39	Unpleasant(? )
<i>moenia</i>	<i>muri</i>	1	88	War
<i>mors</i>	<i>exitium, funus</i>	5	63	Unpleasant
<i>mos</i>	-----	7	28	Concept absent
<i>moveo</i>	<i>moto (2), (muto (6))</i>	10	45	Alternative preferable
<i>mox</i>	<i>(tum (15))</i>	10	10	?
<i>N</i>				
<i>navis</i>	<i>ratis (2), nautica pinus</i>	-	53	Unpleasant
<i>nefas</i>	<i>(scelus)</i>	1	18	Unpleasant
<i>nequiquam</i>	<i>frustra (2)</i>	6	36	Epic(? )
<i>neu, neve</i>	<i>ne (5)</i>	7	18	Epic(? )
<i>niteo</i>	-----	1	5	?
<i>O</i>				
<i>ob</i>	<i>propter</i>	2	16	Prosaic
<i>obscurus</i>	<i>opacus</i>	5	18	Unpleasant
<i>occupo</i>	<i>capio (4)</i>	1	9	War(? )
<i>olea</i>	<i>oliva (2)</i>	8	1	? (Sound ? )
<i>omnipotens</i> <sup>11</sup>	-----	1	22	Epic
<i>opto</i>	<i>volo (5), cupio (2)</i>	3	34	Prosaic(? )
<i>ordior</i>	<i>incipio (21)</i>	-	10	Epic
<i>os, oris</i>	<i>vultus</i>	21	129	Epic
<i>P</i>				
<i>pariter</i>	<i>simul (3)</i>	3	29	?
<i>pax</i>	<i>(otium (2))</i>	1	37	War
<i>pelagus</i>	<i>aequor (2), fretum, mare (5), pontus</i>	4	43	Epic
<i>periculum</i>	-----	-	25	Unpleasant
<i>pestis</i>	<i>contagium</i>	4	13	Unpleasant
<i>pius</i>	-----	1	39	Concept absent
<i>poena</i>	-----	1	30	Unpleasant
<i>populus</i> <sup>12</sup>	-----	5	43	Prosaic(? )
<i>porta</i>	-----	4	59	War
<i>posco</i>	<i>peto (4)</i>	3	45	Unpleasant(? )
<i>precor</i>	<i>oro</i>	1	38	Epic
<i>proles</i>	<i>suboles</i> <sup>13</sup> , <i>progenies</i>	6	27	Epic(? )
<i>pulvis</i>	-----	6	13	War

	Word	Alternative	Frequency in		Reason/Remarks
			Georgics	Aeneid	
Q	<i>quidam</i>	<i>aliqui (s)</i> (5)	3	-	?
	<i>quies</i>	<i>otium</i>	3	13	Epic(?)
	<i>quatio</i>	<i>moto</i> (2)	3	13	War(?)
R	<i>recipio</i>	<i>accipio</i> (4), <i>excipio</i>	1	19	?
	<i>reor</i>	<i>credo</i> (6), <i>puto</i>	-	14	Prosaic
	<i>revertor</i>	<i>redeo</i> (4)	4	6	?
	<i>repente</i>	-----	1	15	Concept absent
	<i>rite</i>	-----	-	15	Epic
S	<i>sacerdos</i>	-----	1	23	Epic
	<i>sanctus</i>	<i>sacer</i> (4)	2	16	?
	<i>scindo</i>	<i>frango</i> (2)	5	13	Alternative more expressive(?)
	<i>scribo</i>	<i>(describo</i> (2), <i>inscribo</i> , <i>praescribo)</i>	-	-	But Catalept. 9.10
	<i>scutum</i>	-----	-	14	War
	<i>segnis</i>	<i>lentus</i> (9)	6	16	?
	<i>sermo</i>	-----	-	15	?
	<i>simulo</i>	-----	-	10	Concept absent
	<i>sin</i>	<i>(si</i> (40))	11	12	?
	<i>sors</i>	<i>fatum</i> (2)	1	29	Epic
	<i>spelunca</i>	<i>antrum</i> (6), <i>spelaeum</i>	3	15	Alternative preferable
	<i>stella</i>	<i>astrum</i> (5)	5	6	Alternative preferable
	<i>supplex</i>	-----	1	22	Unpleasant
	<i>supremus</i>	<i>summus</i> (2)	2	18	Epic
T	<i>templum</i>	<i>sacellum</i>	4	34	Alternative preferable
	<i>tendo</i>	-----	9	72	?
	<i>terreo</i>	-----	2	22	Unpleasant
	<i>turris</i>	-----	1	17	War
U	<i>usquam</i>	-----	-	7	?
	<i>utor</i>	-----	-	5	Prosaic



	Word	Alternative	Frequency in		Reason/Remarks
			Georgics	Aeneid	
V	<i>vastus</i>	-----	4	43	Unpleasant
	<i>velut</i>	<i>ut</i>	2	29	?
	<i>verus</i>	-----	1	24	Concept absent
	<i>vitulus</i>	<i>vitula</i> (5)	14	1	?
	<i>vis/vires</i>	-----	20	110	War
	<i>vulnus</i>	-----	6	72	War

At this stage a few remarks will suffice on the data presented above; it should be understood that this list is one of the several possible; it tends to give some information on motives for the absence of words from the poems. Of the 150 words contained in it 39 (31 + 8 ?) belong to the category *WAR* (= 26.01 %), 26 (23 + 3 ?) are apt to arouse *UNPLEASANT ASSOCIATIONS* (= 17.33 %), 30 (24 + 6 ?) belong to *POETIC DICTION*, especially to the epos, in style and/or in subject-matter (= 20.00 %), while 10 (5 + 5 ?) belong to *PROSAIC DICTION* (= 6.67 %); another 8 are not in the *ECLOGUES*, because the *CONCEPT* they express is *ABSENT* from the bucolic poems (= 5.33 %); finally, 11 (9 + 2 ?) are avoided because their *ALTERNATIVES* sound stronger or are more expressive (= 7.33 %).

For 26 (= 17.33 %), however, no reasons could be detected for their absence.

TABLE 1 : DISTRIBUTION OF WORDS ABSENT FROM ECLOGUES BY SUGGESTED REASONS

REASON SUGGESTED	ABSOL. NUMBERS	% OF of list	TOTAL of lemmata(1654)
(1) W A R	39	26.01 %	2.36 %
(2) UNPLEASANT ASSOCIATIONS	26	17.33 %	1.57 %
(3) POETIC DICTION/CONTENT	30	20.00 %	1.81 %
(4) PROSAIC DICTION	10	6.67 %	0.61 %
(5) CONCEPT ABSENT	8	5.33 %	0.48 %
(6) ALTERNATIVE PREFERABLE	11	7.33 %	0.67 %
N O R E A S O N F O U N D	26	17.33 %	1.57 %
<i>Total</i>	150	100.00 %	9.07 %

The data given in the above Table represent - as has been pointed out before - a possible distribution of suggested reasons : while the percentages should be referred to with utmost caution, the list of reasons seems to be fairly complete.

It appears that most of the words absent in the ECLOGUES are rather rare in the GEORGICS. This seems to suggest that the vocabulary of the GEORGICS differs to a certain extent from that of the AENEID and is in general closer to that of the ECLOGUES in spite of all the differences in genre and in subject-matter : *pascua* and *rura* on the one hand, *duces* on the other, as said in the famous epigram ascribed to Vergil.

The number of words absent from the ECLOGUES whose absence could not be explained is, however, quite large. We shall return to them after considering now, in the second part of our inquiry, words which occur in the ECLOGUES only, not to be used again by the poet in his later works. As their total number is small, a complete list can be given, in alphabetical order.

*A complete list of words occurring in the Eclogues and absent from Georgics and Aeneid*

*Legend :* x = the word belongs to the sphere of bucolic life. (2) = frequency of occurrence in the ECLOGUES; where no frequency is stated, the word occurs once. (*Ciris*) = the word occurs neither in the GEORGICS nor in the AENEID, but in the CIRIS. o = emotional word. (see below, p. 17 ss.).

The Roman numbers denote the ECLOGUES.

A	o	<i>agellus</i> (+ <i>Catal.</i> )	IX
		<i>aequiparo</i>	V
		<i>alio</i>	VIII
		<i>aliquot</i>	I
	x	<i>amomum</i> (2) (+ <i>Ciris</i> )	III,IV
	x	<i>anethum</i> (+ <i>Moretum</i> )	II
<i>ansa</i> (2)		III,VI	
B	x	<i>baccar</i> (2)	IV,VII
C	x	<i>caltha</i> (+ <i>Ciris</i> )	II
		<i>camenae</i> (+ <i>Catal.</i> )	III
	x	<i>cantharus</i>	VI

<b>C</b>	<i>canto</i> (16) (+ <i>Moret.</i> )	II,III(2),V(2),VI,VII,VIII, IX(4),X(4)
x o	<i>capreolus</i>	II
x	<i>casa</i>	II
x	<i>caseus</i> (+ <i>Moretum</i> )	I
	<i>causor</i>	IX
x	<i>cicuta</i> (2)	II,V
x	<i>colocasium</i>	IV
o	<i>commaculo</i>	VIII
x	<i>corymbus</i> (+ <i>Culex</i> )	III
	<i>cras</i>	III
	<i>cuius</i> 3 (2)	III,V
<b>D</b>	<i>deerro</i>	VII
	<i>defio</i>	II
o	<i>deliciae</i> (+ <i>Ciris</i> )	II,IX
o	<i>destituo</i>	I
	<i>detexo</i> (+ <i>Ciris</i> )	II
	<i>dispar</i>	II
o	<i>disperdo</i>	III
<b>E</b>	x <i>ebulum</i>	X
	<i>edisco</i>	VI
	<i>errabundus</i>	VI
x	<i>ervum</i>	III
<b>F</b>	o <i>fascino</i>	III
o	<i>fastidio</i> (+ <i>Culex</i> )	II
o	<i>fastidium</i> (2)	II,IV
x	<i>ferula</i>	X
x o	<i>fiscella</i>	X
x	<i>fistula</i> (6)	II,III(2),VII,VIII,X
	<i>flavesco</i>	IV
	<i>foras</i>	VIII
x	<i>fragum</i>	III
x	<i>frondator</i>	I
x	<i>fuligo</i>	VII

G	o	<i>gemellus</i> ( + <i>Catal.</i> )	I
	o	<i>gracilis</i> ( + <i>Cir.</i> , <i>Cul.</i> , <i>Mor.</i> )	X
	o	<i>gryps</i>	VIII
H	x o	<i>hamadryas</i> ( + <i>Cul.</i> )	X
	x	<i>hibiscum</i> (2)	II,X
	o	<i>hilaro</i>	V
I		<i>inconditus</i>	II
		<i>incrementum</i> ( + <i>Ciris</i> )	IV
		<i>indigeo</i>	II
	o	<i>indoctus</i>	III
	o	<i>insanio</i> (2)	III,X
	o	<i>interitus</i>	V
	<i>intermisceo</i>	X	
J	x	<i>juncus</i> (2)	I,II
	x	<i>juniperus</i> (2)	VII,X
L	x	<i>lacertus</i>	II
	o	<i>lascivus</i> (2) ( + <i>Copa</i> )	II,III
	x	<i>laurea</i> (2)	VII(2)
	o	<i>labellum</i> ( + <i>Ciris</i> )	II
	x	<i>labrusca</i>	V
		<i>lector</i>	III
	x	<i>ligustrum</i>	II
		<i>lucesco</i>	VI
	x o	<i>luteolus</i>	II
	x	<i>lutum</i> ( + <i>Ciris</i> )	IV
M		<i>masculus</i>	VIII
		<i>merx</i> ( + <i>Moretum</i> )	IV
	x	<i>minium</i> ( + <i>Ciris</i> )	X
		<i>modulor</i> (2) ( + <i>Cul.</i> , <i>Cat.</i> )	V,X
	x	<i>morum</i> ( + <i>Copa</i> )	VI
		<i>moto</i> (2)	V,VI

<i>M</i>	o	<i>munusculum</i>	IV
	x	<i>muscosus</i>	VII
	x	<i>myrica</i> (4)	IV,VI,VIII,X
<i>N</i>	o	<i>natalis</i>	III
	o	<i>novellus</i>	III
<i>O</i>		<i>occurso</i>	IX
		<i>oportet</i> ( + <i>Ciris</i> )	VI
<i>P</i>		<i>paene</i>	IX
	o	<i>paenitet</i> (3)	II,X(2)
		<i>pagina</i> ( + <i>Cul.</i> , <i>Cir.</i> )	VI
	x	<i>paliurus</i>	V
	x	<i>palumbes</i> (2)	I,III
		<i>parce</i> (adv.)	III
	o	<i>peculium</i>	I
	x	<i>pedum</i>	V
	o	<i>possessor</i>	IX
		<i>posthac</i> (2)	I,III
	<i>praescribo</i>	VI	
<i>R</i>	x	<i>rosetum</i>	V
	x	<i>rumino</i>	VI
<i>S</i>	o	<i>sacellum</i>	III
	x	<i>saetosus</i> ( + <i>Mor.</i> )	VII
	x	<i>saliunca</i>	V
		<i>salto</i> ( + <i>Copa</i> )	V
	o	<i>salvus</i> ( + <i>Ciris</i> )	VII
	o	<i>sector</i> ( + <i>Ciris</i> )	III
	x o	<i>semiputatus</i>	II
		<i>serius</i>	VII
		<i>sibilus</i>	V
	x	<i>simus</i> ( + <i>Mor.</i> )	X
	x	<i>sinus</i>	VII

<b>S</b>		<i>solum</i> (= only)	V
	o	<i>sordeo</i>	II
	x	<i>spelaeum</i>	X
	x	<i>spinetum</i>	II
	o	<i>stultus</i> (2)	I,II
		<i>sublego</i>	IX
	x	<i>subulcus</i>	X
	o	<i>supervolito</i> (+ <i>Cir.</i> )	VI
		<i>surdus</i>	X
		<i>susurrus</i> (+ <i>Cul.</i> )	I
<b>T</b>		<i>tamquam</i>	X
	x	<i>tugurium</i> (+ <i>Copa</i> )	I
	x	<i>turtur</i>	I
<b>U</b>	o	<i>ulula</i>	VIII
	x o	<i>umbraculum</i>	IX
		<i>undecimus</i>	VIII
	x	<i>upilio</i>	X
	o	<i>uxor</i> (+ <i>Catal.</i> )	VIII
<b>V</b>	x	<i>vaccinium</i> (3)	II(2), X
	o	<i>vae</i> !	IX
		<i>vector</i>	IV
	x	<i>viburnum</i>	I
	x	<i>villa</i>	I
	x	<i>vulpes</i>	III

The list comprises 129 words : 55 of them are more or less specific for the bucolic atmosphere, while 35 have a strong emotional content; some of the words seem to belong to both groups.

There are also a number of diminutives, whose emotional impact is considerable : *agellus, fiscella, gemellus, labellum, luteolus, munusculum, capreolus, novellus, sacellum*. It is interesting to note that in the AENEID there is no diminutive in *-ell-* except *castellum*, and there the emotional impact is felt no more; the single true diminutive in *-ul-* is *parvulus* in Dido's complaint charged with emotion. (4.328). (14)

It appears that somewhat less than one half of the words occurring in the ECLOGUES only are specifically bucolic, while about an additional one third are words with a rather strong emotional content.

There are, however, others whose exclusive presence in the ECLOGUES cannot be explained, such as : *aliquot, cras, foras, indoctus, lector, oportet, paene, tamquam*.

The following Table shows the distribution of words specific for the ECLOGUES (129 lemmata = 172 occurrences).



**TABLE 2 : WORDS ABSENT FROM GEORGICS AND AENEID - BY SINGLE ECLOGUES (15)**

ECLOGUE	WORDS	SPECIFICALLY BUCOLIC	TOGETHER	TOTAL OF WORDS IN ECL. <sup>16</sup>	%
I	9	6	15	581	2.58
II	14	15	29	511	5.68
III	18	8	26	777	3.35
IV	6	5	11	441	2.49
V	10	6	16	630	2.54
VI	9	4	13	602	2.16
VII	6	7	13	490	2.65
VIII	8	3	11	763	1.44
IX	11	1	12	469	2.56
X	13	13	26	539	4.82
<i>Total/Average</i>	104	68	172	5803	2.96

Two facts can be seen :

- (1) The percentage of words occurring in the ECLOGUES, but not afterwards used by Vergil, is highest in Eclogues *II* (5.68 % of the total of words) and *X* (4.82 %), and lowest in *VIII* (1.44 %). Third comes *III*, while the remaining six poems have a more or less equal percentage (about 2.5 %).
- (2) The percentage of specific bucolic words is highest in *II* (15 - and 14 others) and in *VII* (7 - 6), in *X* (13 - 13) and in *IV* (5 - 6), while it is lowest in *IX* (1 - 11).

This could perhaps serve as a proof for the early composition of // (and of VII ? ), while in the case of X it seems to strengthen the assumption that there is some kind of equilibrium between Gallus' elegiac and Vergil's bucolic attitude towards love poetry.

Before we try to answer the obvious question, why so many words used in the ECLOGUES were discarded later by Vergil, we shall briefly look at the vocabulary of the ECLOGUES from another point of view. It has been stated repeatedly - and every reader of the ECLOGUES is aware of the fact - that these are emotional poems (17), but so far no definite proof has been given for this statement.

I have examined - according to Lecrompe's Index Verborum with continuous reference to the context of the single ECLOGUES - the vocabulary of the bucolic poems according to the emotional content of their words. Space does not permit to give here a complete list of all these words; a few examples will therefore have to suffice. These words fall into two groups :

(a) True emotional words which in any context convey to the listener, and may arouse in him, some emotion - joy, happiness, sympathy, compassion, fear, hatred, distaste : *deliciae, formosus, fortunatus, miser, blandus, durus, crudelis, decipio, discordia* and many others. This group also includes the diminutives mentioned above.

(b) Words not originally emotional which, however, become so in a specific context : *anguis, antrum, civis, fines, linquimus, nunc (1.73)* etc.

Here is a summary of the results of this examination (18) :

- (a) *True emotional words* : 214 in 631 occurrences  
(b) *Words emotional in context* : 115 in 321 occurrences.

True emotional words constitute some 13 % of all lemmata in the ECLOGUES or 11 % of all occurrences, while words not actually emotional, whose emotional impact derives from the context, constitute an additional 7 % of all words or 6 % of all occurrences. Thus at least 20 % of all words (= 17 % of all occurrences) are emotional. To this percentage proper Names have to be added - another 8 % - as well as some pronouns and adverbs : We therefore find that roughly one third of all words in the ECLOGUES are charged with emotion.

We shall now return to the two categories of words which are the subject of this study, or rather summarize the specific characteristics of Vergil's first great work. It seems that the essential criteria according to which Vergil decided whether or not to use a word in the ECLOGUES are the following (19) :

- 1) *Emotional content and impact* : the stronger it was, the better the word fitted into the ECLOGUES. This is especially true for Proper Names.
- 2) *The content or sphere of the word* : words belonging to the bucolic world, plants, animals, and inanimate nature. Such words form the background of the poems, but also denote some of the main characters.
- 3) *Certain spheres are excluded* : words connected with War, with civil and city life as well as those liable to arouse unpleasant

associations are avoided. Such words are, however, employed for the sake of contrast (20), especially in *I, IV, IX* and *X*.

- 4) *Also excluded are words belonging to the high (epic) style or context, on the one hand and words too prosaic on the other, although sometimes expressions of what seems to be every day language are used (21).*
- 5) *Alternatives are preferred which are stronger in sound, expressiveness, emotional impact.*
- 6) *Words are sometimes preferred which are rather rare (22).*

Now we may try to answer the question, why comparatively so many words are specific for the ECLOGUES either by their presence or by their absence :

THE TEN BUCOLIC POEMS FORMING A UNITY IN SPITE OF THEIR ESSENTIAL DIFFERENCES ARE DISTINGUISHED FROM VERGIL'S LATER POEMS BY THEIR VOCABULARY WHICH IS BASED ON THE BUCOLIC SPHERE, BUT THE ESSENTIAL TRAIT IS ITS EMOTIONAL IMPACT. BESIDES, UNPLEASANT WORDS AND SPHERES ARE AVOIDED, AS IS DICTION TOO POETIC OR TOO PROSAIC.

It seems that this study of the vocabulary of the ECLOGUES has shown that the poet took upon himself serious limitations with regard to the selection of words.

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## NOTES

- (1) *A Study of the Vocabulary of Vergil's Eclogues*, in *Revue de l'international Organization for ancient Languages Analysis by Computer*, 1973, n° 3, pp. 1-24.
- (2) Sometimes poems of the so-called Appendix Vergiliana are also considered, but I did not try to draw any conclusions on the authorship of these poems - a much disputed question.
- (3) See K. BUECHNER, *P. Vergilius Maro, der Dichter der Römer*, Stuttgart 1966, pp. 227-228.
- (4) A practical difficulty was encountered here, as neither percentages nor the frequency in every 1000 words or so can give a clear basis for comparison due to the very small quantities involved. Absolute numbers are therefore given. Approximate totals of words are : ECLOGUES - 6,000, GEORGICS - 15,000, AENEID - 70,000. The limit of 30 is arbitrary; words of lower frequency are sometimes included.
- (5) *amicitia*, absent from the ECLOGUES as well as from the GEORGICS, occurs twice in the AENEID (7.546, 11.321).
- (6) Frequencies of words in the ECLOGUES are quoted according to R. LECROMPE, *Virgile, Bucoliques*, Index Verborum, Hildesheim, Olms, 1970, those for the other poems according to

H. MERGUET, *Lexicon zu Vergilius*, Leipzig 1912 (1960)  
and/or M.N. WETMORE, *Index Verborum Vergilianus 2*,  
New Haven 1930 (1961).

- (7) The difference between *cruor* and *sanguis* is that the latter can be used in an affirmative sense too - metaphorically - while *cruor* is associated with war. In one of the two passages of the ECLOGUES (8.45) *sanguis* is used as a synonym of *genus*, in the other (8.47) verbally.
- (8) In one of the passages (4.13) *dux* is the *leader* in a military-political sense, while it denotes a *guide* in the other (8.38).
- (9) While *effundo* in the AENEID is connected mostly with *lacrimas*, *fundo* in the ECLOGUES is associated with *flores*.
- (10) In the bucolic poems, where *grex* (9) has an important function, the metaphoric *egregius* must seem out of place.
- (11) The only passage where *omnipotens* occurs in the GEORGICS (2.325) reads as follows : *tum pater omnipotens fecundis imbribus aether/descendit*. The difference in diction between the GEORGICS and the ECLOGUES becomes clear, when the corresponding passage in the ECLOGUES (7.60) is compared : *Iuppiter et laeto descendit plurimus imbri. pater omnipotens = Iuppiter; fecundis imbribus = laeto imbri* and the somewhat prosaic *plurimus*.
- (12) *gens* in 4.9 is a synonym to *suboles*, while *gentibus* (3.41) means

*nations*. I should, however, hesitate to consider *gentes* in that passage as an exact alternative to *populus*.

- (13) *suboles* = *progenies* = *gens*, all of them only in Ecl. IV.
- (14) There are many words in the Aeneid with the suffix *-ul-*, but they are no diminutives; the suffix denotes either an instrument as in *poculum* or its function is no more to be recognized as in *saeculum*, *populus* and others. Two true diminutives only of the ECLOGUES occur also in the GEORGICS : *capella* : E(13), G(2), *bucula* : E(1), G(2); both are absent from the AENEID.
- (15) While the list on pages 11-15 shows lemmata (every word counted once only), the figures in this Table list occurrences (every word counted as many times as its various forms occur).
- (16) The total of words in the single ECLOGUES is estimated (number of verses multiplied by 7). The grand total - 5803 - is larger by 90 than the figure given by Lecrompe as a result of counting by computer.
- (17) In my *Study of Proper Names in Vergil's Eclogues* to be published by *The Classical World* I tried to prove this for Proper Names.
- (18) I admit that there is much subjectivity in the preparation of such a list, but I did my utmost to be cautious; pronouns like *ego*, *me*, *tu*, *meus*, etc. as well as adverbs like *iam*, whose emotional impact is rather high, and Proper Names, have been excluded.

- (19) It goes without saying that such decisions were not the result of conscious logical thinking, but were arrived at by the unerring intuition of the poet.
- (20) The sphere of war is stressed in *IV*, where it is opposed to the peace ideal of the future Golden Age, and in *X*, where it is associated with winter and ice, while summer and warmth prevail in the other ECLOGUES - *autum* is absent, by the way. Civil life (*libertas, servitium, peculium*) is one of the main points in *I* which is so rich in contrast.
- (21) Especially in *III* : *cuium pecus* (3.1, quoted in 5.87); *non, verum Aegonis* (3.2); *si nescis* (3.23); *cantando tu illum ?* (3.25), but see also : *postquam...habet* (1.30); *si non possumus omnes* (7.23); *rumpantur ut ilia Codro* (7.23).
- (22) 'Hapax legomena' are numerous in the ECLOGUES; I hope to give more details in a future publication : *Hapax Legomena in Vergil's Poems*.