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Second de la roumane nation.

\[
\begin{cases}
\text{Dinitrile} = \text{2 cu. in inward receive} \\
\text{Dal} = \text{in outward}
\end{cases}
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denotes closer resemblance

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P. VIRGILII MARONIS
ÆNEIDOS
LIBER PRIMUS.

Ille ego, qui quondam gracili modulatus avena Carmen, et egressus silvis vicina coegi,
Ut quamvis avido parerent arva colono;
Gratum opus agricolis: at nunc horrentia Martis

Arma virumque cano, Troiae qui primus ab oris
Italiam fato profugus Laviniaque venit
Litora; multum ille et terris jactatus et alto
Vi superum, saevae memorem Junonis ob iram.
Multa quoque et bello passus, dum conderet urbem
Inferretque deos Latii; genus unde Latinum
Albanique patres atque altae mzenia Romae.

Musa, mibi causas remora, quo numine laso
Quidve dolens regina deum tot volvere casus
Insignem pieitate virum, tot adire labores,
Impulerit. Tantae animis celestibus irae!

Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra Tiberinaque longe,
Ostia, dives opum studiiisque asperrima-belli;
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo. Hic illius arma,
Hic currus fuit: hoc regnum dea gentibus esse,
Si qua fata sinant, jam tum tenditque foveoque.
Progeniem sed enim Trojano a sanguine duci.
Audierat, Tyrias olim quae verteret arcas;
Hinc populum late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas

= excidium
Id metuens veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis—
Nec dum etiam causes irarum sævique dolores
Exciderant animo: manet alta mente repostum
Judicium Paridis spretæque injuria formæ,
Et genus invisum, et rapti Ganymedis honores—
His accensa super, jactatos æquore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio; multosque per annos
Errabant acti fatis māria omnia circum.
Tantae molis erat Romanam condere gentem.
Vix e conspectu Siculæ telluris in altum
Vela dabant lati et spumas salis ærg. ruerant,
Quum Juno, æternum servans sub pectore vulnus
Hæc secum: “Mene incepto desistere victam,
Nec posse Italia Teucerorum avertere regem!
Quippe vetor fatis. Pallasque exurere classem
Argivum atque ipsos potuit submergere ponto
Uniob ob noxam et furias Ajacis Oilei?
Ipsa Jovis rapidum jaculata e nubibus ignem
Disjicitque rates evertitque aqua ventis:
Illum exspirantem (transiit pectore) flammas
Turbine corripuit scopuloque infixit acuto.
Ast ego, quæ divum incedo regina, Jovisque
Et soror et conjux, una cum gente tot annos
Bella gero. Et quisquam numen Junonis adorat
Præterea, aut supplex aris imponet honorem?”
Talia flammato secum dea corde voluntas
Nimborum in patriam, loca feta furentibus austris,
Æoliam venit. Hie vasto rex Æolus antro
Luctantes ventos tempestatestque sonoras
Imperio premit, ac vinclis et carcere frenat;
Illi indignantes magno cum murmure mōntis
Circum claustra fremunt. Celsa sedet Æolus arce
Sceptra tenens, mollitque animos, et temperat iras;
Ni faciat, maria ac terras coelumque profundum
Quippe ferant rapidi secum verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens; molemque et montes insuper altos
Imposuit, regemque dedit, qui fecedere certa.
Et premere et laxas sciret dare jussas habenas.  
Ad quem tum Juno supplex his vocibus usa est:

"Æole—namque tibi divum pater atque hominum rex
Et mulcere dedit fluctus et tollere vento—
Gens inimica mihi Tyrrhenum navigat æquor,
IIium in Italian portans victosque penates:
Incute vim ventis, submersasque obrue puppes;
Aut age diversos et disjice corpora ponto.
Sunt mihi bis septem præstanti corpore nymphæ;
Quarum, quae forma pulcherrima, Deiopea,
Connubio jungam stabili propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchra faciat te prole parentem."

Æolus hæc contra: "Tuus, o regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi, quodcunque hoc regni, tu sceptræ Jovemque
Concillas; tu das epulis accumbere divum,
Nimborumque facis tempestatumque potentem."

Hæc ubi dicta, cavum conversa cuspide montem
Impulit in latus; ac venti velut agmine facto,
Qua data porta, ruunt et terras turbine perflant.
Incubuere mari, totumque a sedibus imis
Una Eurusque Notusque ruunt creberque procellis
Africus, et vastos volvunt ad litora fluctus:
Insequitur clamorque virum stridorque rudentum.
Eripiunt subito nubes cælumque diemque
Teucerum ex oculis; ponto nox incubat atra.
Intonuere poli, et erebris micat ignibus æther,
Præsentemque viris intuent omnia mortem.
Extemplo Æneas solvunt frigore membra;
Ingemit, et duplices tendens ad sidera palmas
Talia voce refert: "O terque quaterque beati,
Quis ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere! o Danaum fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuaque animam hanc effundere dextra!
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon; ubi tot Simois correpta sub undis
Scuta virum galeasque et fortia corpora volvit."

Talia jactanti stridens aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit et undis
Dat latus; insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent; his unda dehisce
Terram inter fluctus aperit: furit æstus arenis.
Tres notus abreptas in saxa latentia torquet—
Saxa vocant Itali, medius quæ in fluctibus, Aras—
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget, miserabile visu,
Illiditque vadis atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehelbat Oronten,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit; excutitur pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore vertex.
Apparent rari nantes in gurgite vasto,
Arma virum tabulæque et Troia gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ,
Et qua vectus Abas, et qua grandævus Aletes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.

Interca magnò miseri murmurum pontum,
Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis, graviter commotus; et alto
Prosplcians summa placidum caput extulit unda.
Disjectam Æneas toto videt æquore classem,
Fluctibus oppressos Troas cœlique ruina;
Nee latuere doli fratrem Junonis et iræ.
Eurum ad se Zephyrumque vocat; dehinc talia fatur:
"Tantane vos generis tenuit fiducia vestri ?
Jam æulum terramque meo sine numine, Venti,
Miseræ et tantas auditis tollere moles ?
Quos ego—Sed motos præstat componere fluctus.
Post mihi non simili pœna commissa luetis."
Maturate fugam, regique hæc dicite vestro:
Non illi imperium pelagi sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos; illa se jactet in aula
Æolus, et clauso ventorum carcere regnet."
Sic ait, et dicto citius tumida æquora placat,
Collectasque fugat nubes solemnque reducit. 
Cymothoe simul et Triton adnixus acuto 
Detrudunt naves scopulo. Levat ipse tridenti, 
Et vastas aperiit syrtes, et temperat aequor; 
Atque rotis summas levibus perlabitur undas. 
Ac veluti magno in populo quum sepe coorta est 
Seditio, sevitque animis ignobile vulgus; 
Jamque faces et saxa volant, furor arma ministrat: 
Tum, pietate gravem ac meritis si forte virum quem 
Conspexere, silent, arrectisque auribus adstant; 
Ille regit dictis animos et pectora mulcet.

Sic cunctus pelagi ceedit fragor, aquora postquam 
Prospiciens genitor celoque invectus aperto 
Flectit equos curruque dat lecta secundo.

Defessi Æneadæ, quæ proxima litora; cursu 
Contendunt petere, et Libyæ vertuntur ad oras. 
Est in secessu longo locus; insula portum 
Efficit objectu laterum, quibus omnis ab alto 
Frangitur inque sinus scindit sese unda reductos.

Hinc atque hinc vastæ rupes geminique minantur 
In cœlum scopuli, quorum sub vertice late 
Æquora tuta silent; tum silvis scena coruscis 
Desuper horrentique atrum nemus imminet umbra. 
Fronte sub advera scopulis pendentibus antrum;

Intus aquæ dulces vivoque sedilia saxo, 
Nympharum domus. Hic fessas non vincula naves 
Ulla tenent; unco non alligat ancora morsu. 
Huæ septem Æneas collectis navibus omni 
Ex numero subit; ac magno telluris amore 
Egressi optata potiuntur Troës arena, 
Et sale tabentes artus in latore ponunt. 
Ac primum silici scintillam excudit Achates 
Suscepitque ignem foliis, atque arida circum 
Nutrimenta dedit rapuitque in fomite flammam. 
Tum Ceresem corruptam undis Cerealique arma 
Expediunt fessi rerum; frugesque receptas 
Et torrere parant flammis et frangere saxo.

Æneas scopulum interea conscendit et omnem 
Prospectum late pelago petit, Anthea si quem 
Jactatum vento videat Phrygiasque biremes,
P. VIRGILII MARONIS

Aut Capyn, aut celsius in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celestisque sagittas
Corripuit, fidus quæ tela gerebat Achates;
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et omnem
Miscet agens telis nemorā inter frondea turbam;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quæ deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulect:
“O socii, neque enim ignari sumus ante malorum,
O passi graviora, dabit deus his quoque finem.
Vos et Scyllœam rabiem penitusque sonantes
Accestis scopulos; vos et Cyclopa saxa
Experti; revocate animos, maestumque timorem
Mittite: forsan et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium, sedes ubi fata quietas
Osleunt: illic fas regna resurgere Trojae,
Durate, et vosmet rebus servate secundis.”
Talia voce refert; curisque ingentibus aeger
Spem vultu simulat, premit altum corde dolorem.
Illi se predæ accingunt dapibusque futuris:
Tergora diripiunt costis et viscera nudant;
Pars in frusta secat veribusque trementia figunt;
Litore ahena locant alii flamasque ministrant.
Tum victu revocant vires, fusique per herbam
Implentur veteris Bacchi pinguisque ferinæ.
Postquam exempta fames epulis mensæque remotæ,
Amossos longo socios sermone requirunt,
Spremque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipue pius Æneas nunc acris Oronti
Nunc Amyci casum gemet et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.
Et jam finis erat: quum Jupiter aethere summo
Despiciens mare velivolum terraque jacentes
Litoraque et latos populos, sic vertice celi
Constitit et Libye defixit lumina regnis.—
Atque illum tales jacantem pectore curas
Tristior et lacrimis osculos suflusa nitentes
Alloquitur Venus: “O qui res hominumque deumque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuere, quibus, tot funera passis,
Cunctus ob Ætiam terrarum claudit orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras omnìdicióne tenerent,
Policitus quis te, genitor, sententia vertit?
Hoc equidem occasum Trojæ tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hic tamen illæ urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit armaque fixit
Troia; nunc placida compostus pace quiescit;
Nos, tua progenies, celi quibus adnuis arcem,
Navibus, infandum, amissis, unius ob iram
Prodimur, atque Italis longe disjungimur oris.
Hic pictatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum
Vultu quo cœlum tempestatesque serenat
Oscula libavit natæ; dehinc talia fatur:
“Parce metu, Cytherea; manent immota tuorum
Fata tibi; cernes urbem et promissa Lavini
Mœnia, sublimemque feres ad sidera celi
Magnanimum Ænean; neque me sententia vertit.
Hic tibi—fabor enim, quando haec te cura remordet,
Longius et volvens fatorum arcana movebo—
Bellum ingens geret Italia, populosque feroce
Contundet; moresque viris et moenia ponet,
Tertia dum Latio regnantem viderit aestas,
Ternaque transierint Rutulis hiberna subactis.
At puér Ascanius, cui nunc cognomen Iulo
[Additur—Ilus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavini
Transferet, et longam multa vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente-sub Hectoreâ, donec regina sacerdos
Marte gravis geminam partu dabít Ilia prolem.
Indè lupæ fulvæ nutritiæ tegmine lætus
Romulus excipiet gentem, et Mavortia condet
Moenia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi. Quin aspera Juno,
Quæ mare nunc terrasque metu coelumque fatigat,
Consilia in melius referet, mecumqueovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Quum domus Assaraci Phthiam clarasque Mycenas
Servitio premet ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Cæsar,
Imperium oceano, famam qui terminet astra,
Julius, a magno demissum nomen Iulo.
Hunc tu olim cælo, spoliis Orientis onustum,
Accipies secura; vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis;
Cana Fides et Vesta, Remo cum fratre Quirinus
Jura dabunt; diræ ferro et compagibus arctis
Claudentur bellì portæ; Furor impius intus
Sæva sedens super arma et centum vinctus abenis
Post tergum nodis fremet horridus ore cruento."
Hæc ait: et Maia genitum demittit ab alto,
Ut terræ, utque novæ pateant Carthaginis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit; ponuntque feroce Pœni
Corda volente deo; in primis regina quietum
Accipit in Teucros animum mentemque benignam.

At pius Æneas per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feræne,
Quærere constituit, sociisque exacta referre.

Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens et virginis arma
Spartanæ, vel qualis equos Threïssa fatigat
Harpyæ volucrumque fuga prævertitur Hebrum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diflundere ventis,
Nuda genu, nodoque sinus collecta fluentes.

Ac prior, "Heus," inquit, "juvenes, monstrate meærum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetra et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem."

Sic Venus; et Veneris contra sic filius orsus:
"Nulla tuarum audita mihi neque visa sororum,
O—quam te memorem—virgo? namque haud tibi vultus
Mortalis, nec vox hominem sonat; O dea certe:
An Phæbi soror? an nympharum sanguinis una?
Sis felix, nostrumque leves, quaæcumque, laborem,
Et quo sub æælo tandem, quibus orbis in oris
Jactemur, doceas; ignari hominumque locorumque
Erramus, vento huc vastis et fluctibus acti.
Multa tibi ante aras nostra cadet hostia dextra."

Tum Venus: "Haud equidem tali me dignor honore; 335
Virginibus Tyriis mos est gesture pharetram,
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. Longa est injury, longœ
Ambages; sed summa sequar fastigia rerum.
Huic conjux Sychæus erat, ditissimus agri
Phoenicum, et magno miseræ dilectus amore,
Cui pater intactam dederat primisque jugarat
Ominibus; sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychæum
Impius ante aras atque auri caecus amore
Clam ferro incautum superat, securus amorum
Germanæ; factumque diu celavit, et agram,
Multa malus simulans, vana spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis; ora modis attollens pallida miris
Crudeles aras trajectaque pectora ferro
Nudavit, cæcumque domus scelus omne rexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viæ veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat; naves, quæ forte paratae,
Corripiunt, onerantque auro; portantur avari
Pygmalionis opes pelago; dux femina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia surgentemque novæ Carthaginis arcem,
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem, quibus aut venistis ab oris,
Quove tenetis iter?” Quærrenti talibus ille
Suspirans imoque trahens a pectore vocem:
“O dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componet vesper Olympo.
Nos Troja antiqua, si vestras forte per aures
Troæ nomen iit, diversa per æquora vectos
Forte sua Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste penates
Classe veho mecum, fama super æthera notus.
Italianam quero patriam et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor,
Matre dea monstrante viam, data fata secutus.
Vix septem convulsæ undis eurouque supersunt. 
Ipse ignotus, egens, Libyæ desertæ peragro, 
Europa atque Asia pulsus.” Nec plura querentem 385 
Passa Venus medio sic interfæta dolore est: 
“Quisquis es, haud, credo, invisus cælestibus auras 
Vitales carpis, Tyriam qui adveneres urbem. 
Perge modo, atque hinc te reginæ ad liminæ perfer. 
Namque tibi reduces socios classemque relatum 
Nuncio, et in tutum versis aquilonibus actam, 
Ni frustra augurium vani docuere parentes. 
Aspice bis senos lætantes agmine cygnos, 
Ætheria quos lapsa plaga Jovis ales aperto 
Turbabat cælo; nunc terras ordine longo 390 
Aut capere aut captas jam despectare videntur: 
Ut reduces illi ludunt stridentibus alis, 
Et cœtu cinxere polum, cantusque dedere, 
Haud aliter puppesque tæ pubesque tuorum 
Aut portum tenet, aut pleno subit ostia velo. 400 
Perge modo et qua te ducit via dirige gressum.” 
Dixit; et avertens rosea cervice refulsit, 
Ambrosiæque comæ divinum vertice odorem 
Spiravere: pedes vestis defluxit ad imos; 
Et vera incessu patuit dea. Ille ubi matrem 405 
Agnovit, tali fugientem est voce secutus: 
“Quid natum toties crudelis tu quoque falsis 
Ludis imaginibus? cur dextræ jungère dextram 
Non datur, ac veras audire et reddere voces?” 
Talibus incusat, gressumque ad moenia tendit. 
At Venus obscuræ gradientes aère sæpsit, 
Et multo nebulae circum dea fudit amictu, 
Cernere ne quis eos, neu quis contingere posset, 
Molirive moram, aut veniendi poscere causas. 
Ipsa Paphum sublimis abit sedesque revisit 410 
Læta suas, ubi templum illi, centumque Sabœ 
Thure calent aræ sertisque recentibus halant. 
Corripuere viam interea, qua semita monstrat. 
Jamque ascendebant collem, qui plurimus urbi 
Imminet adversæaque aspectat desuper areæ. 
Miratur molem Æneas, magalia quondam; 420 
Miratur portas strepituæque et strata viarum.
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Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa;
Pars optare locum tecto et concludere sulco;
Jura magistratusque legunt sanctumque senatum;
Hic portus alii effodiunt; hic alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scenis decora alta futuris:
Qualis apes estate nova per florea rura
Exercet sub sole labor, quam gentis adultos
Educunt fetus, aut quum liquidia mella
Stipant, et dulci distendunt nectaris cellas;
Aut onera accipiunt venientum, aut agmine facto
Ignavum lucum pecus a praesepibus arcent:
Fervet opus, redolentque thymo fragrantia mella.
"O fortunati, quorum jam mœnia surgunt!"
Æneas ait, et fastigia suspicat urbem.
Infert se septus nebula, mirabile dictu,
Per medios, miscetque viris; neque cernitur ulli.
Lucus in urbe fuit media latissimus umbrae,
Quo primum jaclati undis et turbine Poëi
Effodere loco signum, quod regia Juno
Monstrarat, caput acris equi; sic nam fore bello
Egregiam et facilem victu per sæcula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae;
Ærea cui gradibus surgerant limina, nixaeque
Ære trabes; foribus cardo stridebat ahenis.
Hoc primum in luco nova res oblata timorem
Leniit; hic primum Æneas sperare salutem
Aeus et afflicitis melius confidere rebus.
Namque sub ingenti lustrat dum singula templo
Reginam opperiens, dum, quæ fortuna sit urbi,
Artificiumque manus inter se operumque laborem
Miratur, videt Iliacas ex ordine pugnas
Bellaque jam fama totum vulgata per orbem,
Atridas, Priamumque, et sævum ambobus Achillen
Constitit, et lacrimans, "Quis jam locus," inquit, "Achate,
Quæ regio in terris nostri non plena laboris?"
En Priamus! Sunt hic etiam sua præmia laudi;
Sunt lacrimæ rerum, et mentem mortalia tængunt.
Solve metus; feret hac aliquam tibi fama salutem."
Sic ait, atque animum pictura pascit inani,
Multa gemens, largoque humectat flumine vultum.
Namque videbat, uti bellantes Pergama circum
Hac fugerent Graii, premeret Trojana juventus;
Hac Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lacrimans, primo qua prodicta somno
Tydides multa vastabat caede cruentus,
Ardentesque avertit equos in castra, prius quam
Pabula gustassent Trojæ Xanthumque bibissent.
Parte alia fugiens amisss Troilus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque hseret resupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et versa pulvis inscribitur hasta.
Interea ad templum non aæque Palladis ibant
Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes et tunæs pectora palmis;
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ,
Bellatrix, audetque viris concurrere virgo.
Hæc dum Dardanio Æneæ miranda videntur,
Dum stupet obtutuque hæret defixus in uno,
Regina ad templum, forma pulcherrima Dido,
Incessit, magna juvenum stipante caterva.
Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros, quam mille secutæ
Hinc atque hinc glomerantur Oreades: illa pharetram
Fert humero, gradiensque deas supereminent omnes;
Latona tacitum pertentant gaudia pectus;
Talis erat Dido, tales se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,
Septa armis solioque alte subnixa resedit.
Jura dabit legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat;
Quum subito Æneas concursu accedere magno
Anthea Sergus tumque videt fortemque Cloanthum
Teurorumque alios, ater quos æquore turbo
Dispulerat penitusque alias avexerat oras.
Obstupuit simul ipse, simul percussus Achates
Latitiaeque metuque: avidi conjungere dextras
Ardebat, sed res animos incognita turbat.
Dissimulant, et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant,
Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore cœpit:
"O Regina, novam cui condere Jupiter urbem
Justitiae dedit gentes frenare superbas,
Troës te miserri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libyceos popolare penates
Venimus, aut raptas ad litora vertere prædas:
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ:
Œnotri coluere viri; nunc familia, minores
Italiam dixisse ducis de nomine gentem.
Hic cursus fuit;
Quum subito assurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus austris
Perque undas, superante salo, perque invia saxa
Dispulit; hues pauci vestris adnavimus oris.
Quod genus hoc hominin? quœve hunc tam barbaram morem
Permittit patria? hospitio prohibemur arenæ!
Bella cien, primaque vetant consistere terra.
Si genus humánun et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi. Rex erat Æneas nobis, quo justior alter, Nec pietate fuit nec bello major et armis: Quem si fata virum servant, si vescitur aura Ætheria, neque adhuc crudelibus occubat umbris, Non metus, officio ne te certasse priorem Poeniteat. Sunt et Siculis regionibus urbes Arvaque, Trojanoque a sanguine clarus Acestes. Quassatam ventis liceat subducere classem, Et silvis aptare trabes et stringere remos, Si datur Italian, sociis et rege recepto, Tendere, ut Italiam lati Latiumque petamus; Sin absumta salus, et te, pater optime Teucerum, Pontus habet Libyæ, nec speciam restat Iuli, At freta Sicaniae saltem sedesque paratas, Unde huc adventi, regemque petamus Acesten.” Talibus Ilioneus; cuncti simul ore fremebant Dardanidæ.


His animum arrecti dictis et fortis Achates Et pater Æneas jamdudum erumpere nubem Ardebat. Prior Ænean compellat Achates: “Nate dea, quæ nunc animo sententia surgit?
Omnia tuta vides, classem sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris.’’

Vix ea fatus erat, quem circumfusa repente
Scindit se nubes et in æthera purgat apertum.
Restitit Æneas claraque in luce refulsit,
Os humerosque deo similis: namque ipsa decoram
Cæsariem nato genetrix lumenque juventæ

Purpureum et laetos oculis aflatrat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.

Tum sic reginam alloquitur, cuncitisque repente
Improvus ait: “Coram, quem quæritis, adsum
Troïus Æneas, Lybycis ereptus ab undis.
O sola infandos Trojæ miserata labores,
Quæ nos, reliquias Danaum, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias! grates persolvere dignas

Non opis est nostræ, Dido, nec quidquid ubique est
Gentis Dardanæ, magnum quæ sparsa per orbem,
Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti tamem genuere parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quæ me cunque vocant terræ.” Sic fatus, amicum
Ilionea petit dextra lævaque Serestum;
Post alios, fortemque Gyan fortemque Cloanthum.

Obstupuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
“Quis te, nate dea, per tanta pericula casus

Insequitur? quæ vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire
Finibus expulsum patriis, nova regna petentem

Auxilio Beli: genitor tum Belus opimam
Vastabat Cyprum, et victor dicione tenebat:
Tempore jam ex illo casus mihi cognitus urbis
Trojanae nomenque tum regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra.
Non ignara mali miseri succurrere disco.’’

...
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Ergo his aligerum dictis affatur Amorem:
“Nate, meæ vires, mea magna potentia solus,
Nate, patris summi qui tela Typhoia tenennis,
Ad te confugio et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur odis Junonis iniquæ,
Nota tibi, et nostro doluisti sæpe dolore.
Hunc Phœnissa tenet Dido blandisque moratur
Vocibus; et vereor, quo se Junonia vertant
Hospitia; haud tanto cessabit cardine rerum.
Quocirca capere ante dolis et cingere flamma
Reginam meditor, ne quo se numine mutet,
Sed magno Æneæ mecum teneatur amore.

Qua facere id possis, nostram nunc accipe mentem:
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ:
Hunc ego, sopitum somno, super alta Cythera
Aut super Idalium sacrata sede recondam,
Ne qua scire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri puer indue vultus,
Ut quum te gremio accipiet lætissima Dido
Regales inter mensas laticemque Lyæum,
Quum dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem fallasque veneno.”
Paret Amor dictis caræ genetricis, et alas
Exuit, et gressu gaudens incedit Iuli.

At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio dea tollit in altos
Idalæ lucos, ubi mollis amaracus illum
Floribus et dulci aspirans complectitur umbra.
Jamque ibat dicto parens et dona Cupido
Regia portabat Tyriis, duce lætus Achatæ.

Quam venit, aulæis jam se regina superbis
Aurea compositum sponda mediamque locavit:
Jam pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expiant, tonsisque ferunt mantelia villis.
Quinquaginta intus famulæ, quibus ordine longam
Cura penum struere, et flammis adoleræ penates;
Centum aliae, todidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina lata frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur Iulum
Flagrantesque dei vultus simulataque verba
Pallamque et pictum cresco velamen acantho.
Præcipue infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo
Phœnissa, et pariter puero donisque movetur.
Ille ubi complexu Æneæ colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto
Hæret, et interdum gremio sovet, inscia Dido
Insidiat quantus miseræ deus! At memor ille
Matris Acidaliæ paulatim abolere Sychæum
Incipit, et vivo tentat prævertere amore
Jam pridem resides animos desuetaque corda.

Postquam prima quies epulis, mensæque remotæ,
Crateras magnos statuunt et vina coronant.
Fit strepitus tectis, vocemque per ampla voluant
Atria; dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes
A Belo soliti; tum facta silentia tectis:
"Jupiter, hospitibus nam te dare jura loquentur,
Hunc latum Tyriisque diem Trojaque profectis
Esse velis, nostrosque hujus meminisse minores.
Adsit latitiae Bacchus dator, et bona Juno.
Et vos, o, cætum, Tyrii, celebrate faventes."
Dixit, et in mensam laticum libavit honorem,
Primaque, libato, summo tenus attigit ore;
Tum Bitiæ dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro;
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quem maximus Atlas.
Hic canit errantem lunam solisque labores;
Unde hominum genus et pecudes; unde imber et ignes;
Arcturum pluviasque Hyadas geminosque Triones;
Quid tantum oceano proferent se tingere soles
Hiberni, vel quae taris mora noctibus obstet.
Ingeminent plausu Tyrii, Troësque sequuntur.
Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Aurorae venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
"Immo age et a prima die, hospes, origine nobis
Insidias," inquit, "Danaum casusque tuorum
Erroresque tuos; nam te jam septima portat
Omnibus errantem terris et fluctibus aestas."
CONTICUERE omnes, intentique ora tenebant.
Inde toro pater Æneas sic orsus ab alto:
"Infandum, Regina, jubes renovare dolorem,
Trojanas ut opes et lamentabile regnum
Eruerint Danai, quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a lacrimis! et jam nox humida cælo
Præcipitat, suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros
Et breviter Trojæ supremum audire laborem,
Quanquam animus meminisse horret luctuque refugit,
Incipiam. Fracti bello fatisque repulsi
Ductores Danaum, tot jam labentibus annis,
Instar montis equum divina Palladis arte
Ædificant, sectaque intexunt abiete costas.
Votum pro reditu simulant; ea fama vagatur.
Huc delecta virum sortiti corpora furtim
Includunt cæco lateri, penitusque cavernas
Ingentes uterumque armato milite complent.
"Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis:
Huc se provecti deserto in litore condunt.
Nos abiiisse rati et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu;
Panduntur portæ; juvat ire et Dorica castra
Desertosque videre locos litusque relictum.
Hic Dolopum manus, hic sævus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.

Pars stupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi; primusque Thymoëtes
Duci intra muros hortatur et arce locari,
Sive dolo, seu jam Trojæ sie fata ferebant.

At Capys, et quorum melior sententia menti,
Aut pelago Danaum insidias suspectaque dona
Præcipitare jubent subjectisque urere flammis:
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.

"Primus ibi ante omnes, magna comitante caterva,
Laocoon ardens summa decurrît ab arce,
Et procul: 'O miserí, quæ tanta insania, eives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut hæc in nostros fabricata est machina muros,
Inspectura domos venturaque desuper urbi;
Aut aliquis latet error: equo ne crédite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.'

Sic fatu validis ingentem viribus hastam
In latus inque serì curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavæ gemiturque dedere cavernæ.
Et, si fata deum, si mens non læva fuisset,
Impulerat ferro Argolicas foedare latebras;
Trojaque nunc stares, Priamique arx alta maneres.

"Ecce, manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidæ, qui se ignotum venientibus ulтро,
Hoc ipsum ut strueret Trojamque aperiret Achivis,
Obtulerat, fidens animi atque in utrumque paratus,
Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juventus.
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes.
Namque ut conspectu in medio turbatus, inermis
Constitit, atque oculus Phrygia agmina circumspexit:
'Heu, quae nunc tellus,' inquit, 'quae me aquora possunt Accipere? aut quid jam misero mihi denique restat,
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae infensi pœnas cum sanguine possunt?
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve serat; memoret, quae sit fiducia capto.
Ille hœc, deposita tandem formidine, fatur:
"'Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor Vera,' inquit: 'neque me Argolica de gente negabo:
Hoc primum; nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas peruenit ad aures
Belidæ nomen Palamedis et inclyta fama
Gloria: quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere neci, nunc casum lumine lugent;
Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis hue misit ab annis.
Dum stabat regno incolumis regumque vigebat
Consiliis, et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulix
(Haud ignota loquor) superis concessit ab oris,
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens; et me, forsi qua tulisset,
Si patrios unquam remeassem victor ad Argos,
Prœmisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulixes
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego hœc autem nequidquam ingrata revolvo?
Quidve moror, si omnes uno ordine habetis Achivos,
Idque audire sat est? jamdudum sumite pœnas:
Hoc Ithacus velit, et magno mercetur Atridae.'
Tum vero ardemus scitari et quærere causas,
Ignari scelerum tantorum artisque Pelasgæ,
Prosequitur pavitans et facto pectore fatur:
"Sæpe fugam Danai Troja cupiere relicta
Moliri, et longo fessi discedere bello.
Fecissentque utinam! sæpe illos aspera ponti
Interclusit hiems, et terruit auster euntes.
Præcipue, quem jam hic trabibus contextus acernis
Starct equus, toto sonuerunt æthere nimi.
Suspensi Eurypylum scitantem oracula Phoebi
Mittimus; isque adytis hæc tristia dicta reportat:
Sanguine placatis ventos et virgine casa,
Quum primum Iliacas Danai venistis ad oras:
Sanguine quærendi reditus, animaque litandum
Argolica. Vulgi quæ vox ut venit ad aures,
Obstupuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hie Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ sint ea numina divum,
Flagitat; et mihi jam multi crudele canebant
Artificis seclus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce sua quemquam aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Composito rumpit vocem et me destinat araë.
Assensere omnes; et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat; mihi sacra parari,
Et salsa fruges, et circum tempora vitæ.
Eripui, fateor, leto me et vincula rupi;
Limosoque lacu per noctem obscurus in ulva
Delitiu, dum vela darent, si forte dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos exoptatumque parentem,
Quos illi fors ad peinas ob nostra reposcent
Effugia, et culpam hane miserorum morte piabunt.
Quod te per superos et conscia numina veri,
Per, si qua est, quæ restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum; miserere animi non digna ferentis.'
"His lacrimis vitam damus, et miserescimus ultro.
Ipse viro primus manicis atque arcta levari
Vincla jubet Priamus, dictisque ita fatur amicis:
'Quisquis es, amissos hinc jam obliviscere Graios:
Noster eris; mihiæ hæc edissere vera roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quæ religio? aut quæ machina belli?'
Dixerat. Ille dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
'Vos, æterni ignes, et non violabile vestrum
Testor numen,' ait; 'vos, aræ ensesque nefandi,
Quos fugi, vitæque deum, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros atque omnia ferre sub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modo promissis maneas, servataque serves
Troja, fidel, si vera feram, si magna repandam.
"Omnis spes Danaum et cæpti fiducia belli
Palladis auxiliis semper stetit.Impius ex quo
Tydides sed enim scelerumque inventor Ulixes,
Fatale aggressi sacrato avellere templo
Palladium, caesis summae custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divae contingere vittas;
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractæ vires, aversa deæ mens.
Nec dubiiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum: arsere coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit; terque ipsa solo, mirabile dictu,
Emicuit, parmamque ferens hastamque trementem.
Ex templo tentanda fuga canit æquora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexere carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt. Ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuere, nefas quæ triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis cæloque educere jussit,
Ne recipi portis aut duci in móniā possit,
Neu populum antiqua sub religione tueri.
Nam si vestra manus violasset dona Minervae,
Tum magnum exitium (quod di prius omen in ipsum
Convertant!) Priami imperio Phrygibusque futurum:
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopea ad mania bello
Venturam, et nostros ea fata manere nepotes.’
Talibus insidiis perjurique arte Sinonis
Credita res, captique dolis lacrimisque coactis,
Quos neque Tydides, nec Larissæus Achilles,
Non annii domuere decem, non mille carinæ.

“Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Sollemnes taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta jubæque
Sanguineæ exsuperant undas; pars cetera pontum
Pone legit sinuatque immensa volumine terga;
Fit sonitus spumante salo. Jamque arva tenebant,
Ardentesque oculos suffecti sanguine et igni
Sibila lambebant linguës vibrantibus ora.
Diffugimus visu exsanguës: illi agmine certo
Laocoonta petunt. Et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus;
Post, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus; et jam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamores simul horrendos ad sidera tollit:
Quales mugitus, fugit quem saucius aram
Taurus, et incertam excussit cervice securnim.
At gemini lapsu delubra ad summa dracones
Effugiant, sævæque petunt Tritonidis arcem,
Sub pedibusque deæ clipeique sub orbe teguntur.
æneidos lib. ii.

Tum vero tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque divæ
Numina clamant.
Dividimus muros et mœnia pandimus urbis;
Accingunt omnes operi, pedibusque rotarum
Subjiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros,
Feta armis: pueri circum innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediaque minans illabitur urbi.
O patria, o divum domus Ilium, et inclyta bello
Mœnia Dardanidum! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedere:
Instamus tamen immemores cæcique furore,
Et monstrum infelix sacrata sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, dei jussu non unquam eredita Teucris.
Nos delubra deum miserī, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.
Vertitur interea cœlum, et ruit oceano nox,
Involvens umbra magna terramque polumque
Myrmidonumque dolos; fusi per mœnia Teucri
Conticuere; sopor fessos complèctitur artus.

"Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia lunæ
Litora nota petens; flammæ quum regia puppis
Extulerat, fatisque deum defensus inquis
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon. Illos patefactus ad auras
Reddit equus; látique cavo se robere promunt
Thessandrus Sthenelusque duces, et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam;
Cæduntur vigiles, portisque patentibus omnes
Accipiunt socios atque agmina conscia jungunt.
"Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono divum gratissima serpit;
In somnis, ecce, ante oculos mæstissimus Hector
Visus adesse mihi, largosque effundere fletus,
Raptatus bigis ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!
Squalentem barbam et concretos sanguine crines
Vulneraque illa gerens, quæ circum plurima muros
Acceptit patrios. Ultro flens ipse videbar
Compellare virum et mæstas expromere voces:
' O lux Dardaniæ, spes o fìdissima Teucrum,
Quæ tantæ tenuere moræ? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores
Defessi aspicimus! quæ causa indigna serenos
Fœdavit vultus? aut cur hæc vulnera cerno?'
Ille nihil; nec me querentem vana moratur:
Sed graviter gemitus imo de pectore ducens,
'Heu! fuge, nate dea, teque his,' ait, 'eripe flammis.
Hostis habet muros; ruit alto a culmine Troja.
Sat patrisæ Priamique datum. Si Pergama dextra
Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troja penates;
Hos cape fatorum comites; his mœnia quære,
Magna pererrato statues quæ denique ponto.'
Sic ait; et manibus vittas Vestamque potentem
Æternumque adytics effert penetràlibus ignem.
"Diverso interea miscentur mœnia luctu;
Et magis atque magis, quaquam secretà parentis
Anchisæ domus arboribusque obtecta recessit,
Clarescunt sonitus, armorumque ingruit horror.
Excutor somno, et summi fastigia tecti:
Ascensu supero, atque arrectis auribus adsto;
In segetem veluti quum flamma furentibus austris
Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata læta boumque labores,
Præcipitesque trahit silvas; stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaumque patescunt
Insidiae. Jam Deiphobi dedit ampla ruinam
Vulcano superante domus; jam proximus ardet
Ucalegon; Sigea igni freta late relucet:
Exoritur clamorvirum clangorque tubarum.
Arma amens capio, nec sat rationis in armis:
Sed glomerare manum bello et concurrere in arcem
Cum sociis ardent animi. Furor iraque mentem
Præcipitant, pulchrumanque mori succurrit in armis.

"Ecce autem telis Panthus elapsus Achivum,
Panthus Othryades, arcis Phœbique sacerdos,
Sacra manu victosque deos parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
'Quo res summa loco, Panthu? quam prendimus arcem?'
Vix ea fatus eram, gemitu quum talia reddit:
'Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troës; fuit Ilium et ingens
Gloria Teucrorum. Ferus omnia Jupiter Argos
Transtulit: incensa Danai dominantur in urbe.
Arduus armatos mediis in mœnibus adstans
Fundit equus, victorque Sinon incendia miscet
Insultans. Portis alii bipatentibus adsunt,
Millia quot magnis unquam venere Mycenis;
Obsedere alii telis angusta viarum
Oppositi; stat ferri acies mucrone corusco
Stricta, parata neci; vix primi prœlia tentant
Portarum vigiles, et cæco Marte resistunt.'
Talibus Othryadœ dictis et numine divum
In flammam et in arma feror, quo tristis Erinys,
Quo fremitus vocat et sublatus ad æthera clamor.
Addunt se socios Rhipeus et maximus armis
Epytus, oblati per lunam, Hypanisque Dymasque,
Et lateri agglomerant nostro, juvenisque Corœbus,
Mygdonides. Illis ad Trojam forte diebus
Venerat, insano Cassandræ incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat,
Infelix, qui non sponsæ præcepta furentis
Audierit.
Quos ubi confertos audere in prœlia vidi,
Incipio super his: 'Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupidó
Certa sequi, quae sit rebus fortuna, videtis:
Excessere omnes adytis arisque relictis
Di, quibus imperium hoc steterat; succurritis urbi
Incensae: moriamur et in media arma ruamus.
Una salus victis nullam sperare salutem.'

Sic animis juvenum furor additus. Inde, lupi ceu
Raptores atra in nebula, quos improba ventris
Exegit caecos rabies, catulique reliqui
Faucibus exspectant siccis; per tela, per hostes
Vadimus haud dubiam in mortem, mediæque tenemus
Urbis iter: nox atra cava circumvolat umbra.
Quis eladim illius noctis, quis funera fando
Explicit, aut possit lacrimis æquare labores?
Urbs antiqua ruit, multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora, perque domos et religiosa deorum
Limina. Nec soli poenas dant sanguine Teueri;
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai. Cruelis ubique
Luctus, ubique pavor et plurima mortis imago.

"Primus se, Danaum magna comitante caterva,
Androgeüs offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
'Festinate, viri: nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama: vos celsis nunc primum a navibus itis?'
Dixit; et extemplo—neque enim responsa dabantur
Fida satís—sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
Attollentem iras et cærula colla tumentem:
Hand secus Androgeüs visu tremefactus abibat.
Irruimus, densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus: aspirat primo fortuna labori.
Atque hic successu exsultans animisque Corōbus,
'O socii, qua prima,' inquit, 'fortuna salutis
Dis aliter visum. Pereunt Hypanisque Dymasque
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas nec Apollinis infusa texit.
430
Iliaci cineres et flamma extrema meorum,
Testor, in occasu vestro nec tela nec ullas
Vitavisse vices Danaum; et si fata suissent
Ut caderem, meruisset manu. Divellimur inde,
Iphitus et Pelias mecum; quorum Iphitus ævo
435
Jam gravior, Pelias et vulnere tardus Ulixi;
Protinus ad sedes Priami clamore vocati.
Hic vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli tota morerentur in urbe,
440
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque acta testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus, clipeosque ad tela sinistris
445
Protecti objiciunt, prensant fastigia dextris.
Dardanidæ contra turres ac tecta domorum
Culmina convellunt; his se, quando ultima cernunt,
Extrema jam in morte parant defendere telis,
450
Auratasque tabes, veterum decora alta parentum,
Devolvunt; alii strictis mucronibus imas
Obsedere fores; has servant agmine denso.
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
"Limen erat cæceque fores et pervius usus
Tectorum inter se Priami, postesque relictii
455
A tergo; infelix qua se, dum regna manebant,
Sæpius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summì fastigia culminis, unde
Tela manu miseri jactabant irrita Teuci.
Turrim in præcipiti stantem summisque sub astra
460
Eductam tectis, unde omnis Troja videri
Et Danaum solitæ naves et Achaia castra,
Aggressi ferro circum, quo summa labantes
Juncturas tabulata dabant, convellimus alitis
Sedibus impulimusque: ea lapsa repente ruinam
465
Cum sonitu trahit et Danaum super agmina late
Incidit. Ast alli subeunt; nec saxa nec ullum
Telorum interea cessat genus.

"Vestibulum ante ipsum primoque in limine Pyrrhus Exsultat, telis et luce coruscus ahena:
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc positis novus exuviis nitidusque juventa,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.

Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto et flammas ad culmina jactant.
Ipse inter primos correpta dura bipenni
Limina perrumpit, postesque a cardine vellit
Æratos; jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatosque vident stantes in limine primo.

"At domus interior gemitu miseroque tumultu
Miscetur, penitusque cavae plangoribus aedes
Femineis ululant; ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant,
Amplexæque tenent postes atque oscula figunt.

Instat vi patria Pyrrhus; nec clastra, neque ipsi
Custodes sufferre valent. Labat ariete crebro
Janua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus, primosque trucidant
Immissi Danai, et late loca milite complant.
Non sic, aggeribus ruptis quem spumæus amnis
Exiit oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemmum geminosque in limine Atridas:
Vidi Hecubam centumque nurus, Priamunque per aras
Sanguine fædentem, quos ipse sacrificaverat, ignes.
Quinquaginta illi thalami, spes tantæ nepotum,
Barbarico postes auro spoliisque superbi,
Procubuere: tenent Danai, qua deficit ignis.

"Forsitan et, Priami fuerint quæ fata, requiras.
Urbis uti captæ casum convulsaque vidit
Limina tectorum et medium in penetrabilibus hostem,
Arma diu senior desueta trementibus aevō
Circumdat nequidquām humeris, et inutile ferrum
Cingitur, ac densos furtur moriturus in hostes.
Ædibus in medīs nudōque sub āetherīs axe
Ingens ara fuit, juxtaque veterrima laurus
Incumbens arā atque umbra complexa penates.
Hic Hecuba et nātōs nequidquām altarīa circum,
Praecipites atra ceu tempestate columbāe,
Condensā et divum amplexā simulacra sedebant.
Ipsum autem suntīs Priānum juvenalibus armis
Ut vidit,—‘Quae mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis?’ inquit.
‘Non tali auxilio, nee defensoribus istīs
Tempus eget; non, si ipse meus nunc afforet Hecōt.
Hic tandem concede; hæc ara tuebitur omnes,
Aut moriēre simul.’ Sic ore efflata recept
Ad sese et sacra longāvum in sede locavit.
“Ecce autem elapsus Pyrrhi de caede Polites,
Unus natorum Priami, per tēla, per hostes,
Porticibus longīs fugit, et vacua atrīa lustrat
Saucius. Illūm ardēns infestō vulnere Pyrrhus
Insequitur, jam jamque manu tenet et premit hastā.
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multō vitam cum sanguine fudit.
Hic Priamus, quanquam in media jam morte tenetur,
Non tamen abstinuīt, nec voci irreque pepercit.
‘At tibi pro scelere,’ exclamat, ‘pro talibus ausis,
Di, si qua est cēlo pietas, quae talia curret,
Persolvant grates dignas et præmia reddant
Debita, qui nāti coram me cernere letum
Fecisti et patrios sœdasti funere vultus.
At non illē, satum quo te mentiris, Achīlles
Talis in hoste fuit Priāmo; sed jura fidemque
Supplicīs erubuit, corpusque exsanguē sepulcrō
Reddidit Hectoreum, meque in mea regna remisit.’
Sic fatus senior, telumque îm belle sine iētu
Conject, raucō quod protinus âre repulsum
Et summo clipeī nequidquām umbone pependit.
Cui Pyrrhus: ‘Reserēs ergō hæc et nuntiōs ibis
Pelidae genitori: illi mea tristia facta
Degeneremque Neoptolemum narrare memento.
Nunc morere.' Hoc dicens altaria ad ipsa trementem
Traxit et in multo lapsantem sanguine nati,
Implicitique comam lave, dextraque coruscum
Extulit ac lateri capulo tenus abdidiit ensem.
Hae finis Priami fatorum; hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Jacet ingens litore truncus,
Avulsumque humeris caput, et sine nomine corpus.
"At me tum primum sevus circumstetit horror:
Obstupui; subiit cari genitoris imago,
Ut regem aequum crudeli vulnere vidi
Vitam exhalantem; subiit deserta Creusa
Et direpta domus et parvi casus Iuli.
Respicio et quæ sit me circum copia lustro.
Deseruere omnes defessi; et corpora saltu
Ad terram misere aut ignibus ægra dedere.
" Jamque adeo super unus eram; quum limina Vestae
Servantem et tacitam secreta in sede latentem
Tyndarida aspicio; dant clara incendia lucem
Erranti passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros
Et poenas Danaum et deserti conjugis iras
Præmetuens, Trojae et patriæ communis Erinys,
Abviderat sese atque aris invisa sedebat.
Exarsere ignes animo; subit ira cadentem
Ulisci patriam et sceleratas sumere poenas:
Scilicet hae Spartam incolum patriasque Mycenas
Aspiciet, partoque ibit regina triumpho?
Conjugiumque domumque, patres natosque videbit,
Iliadum turba et Phrygiis comitata ministri?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudarit sanguine litus?
Non ita. Namque etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Exstinxisse nefas tamen et sumsisse merentis
Laudabor poenas, animumque expresse juvabit
Ultrices flamcae et cineres satiassæ meorum.
Talia jactabam et furiata mente ferebar;
Quum mihi se, non ante oculis tam clara, videndam
Obtulit et pura per noctem in luce refulsit
Alma pares, confessa deam, qualisque videri
Colicolis et quanta solet; dextraque prehensum
Continuit roseoque hæ insuper addidit ore:
'Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?
Non prius aspicies, ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creuïa
Ascaniusque puer? quos omnes undique Graæ
Circum errant acies, et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacææ,
Culpatusve Paris; divum inclementia, divum,
Has evertit opes sternitque a culmine Trojam.
Aspice: namque omnem, quà nunc obducta tuenti
Mortales hebetat visus tibi et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu præceptis parere recusa.
Hic, ubi disjectas moles avulsaeque saxis
Saxa vide mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit, totamque a sedibus urbem
Eruit: hic Juno Scæas sævissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.
Jam summos arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sæva.
Ipse Pater Danais animos viresque secundas
Sufficit, ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.'
Dixerat; et spissis noctis se condidit umbris.
Apparent diræ facies inimicaque Trojæ
Numina magna deum.
"Tum vero omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja;
Ac veluti summis antiquam in montibus ornum
Quum ferro accisam crebrisque bipennibus instant
Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat,
Vulneribus donec paulatim evicta supremum
Congemuit traxitque jugis avulsa ruinam.
Descendo, ac ducente deo flammam inter et hostes
Expedior; dant tela locum, flammæque reecedunt.

"Atque ubi jam patriæ perventum ad limina sedis
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes primumque petebam,
Abnegat excisa vitam producere Troja
Exsiliumque pati. 'Vos o, quibus integer ævi
Sanguis,' ait, 'solidæque suo stant robore vires,
Vos agitate fugam.
Me si celicola voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque
Vidimus excidia et capta superavimus urbi.
Sic o, sic positum affati discedite corpus.
Ipse manu mortem inveniam: miserebitur hostis
Exuviasque petet. Facilis jactura sepulcri.
Jam pridem invisus divis et inutilis annos
Demoror, ex quo me divum pater atque hominum rex
Fulminis afflavit ventis et contigit igni.'
Talia perstabat memorans, fixusque manebat.
Nos contra effusi lacrimis, conjuxque Creusa
Ascaniusque omnisque domus, ne vertere secum
Cuncta pater fatoque urgenti incumbere vellet.
Abnegat, inceptoque et sedibus hæret in isdem.
Rursus in arma feror, mortemque miserrimus opto.
Nam quod consilium aut que jam fortuna dabatur?
'Mene efferre pedem, genitor, te posse relicto
Sperasti? tantumque nefas patrio excidit ore?
Si nihil ex tanta superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Troja
Teque tusosque juvat, patet isti janua leto;
Jamque aderit multo Priami de sanguine Pyrrhus,
Naturn ante ora patris, patrem qui obruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque
Ascanium patremque meum juxtaque Creïsam
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais; sinite instaurata revisam
Prœlia. Nunquam omnes hodie moriemur inulti.'

"Hinc ferro accingor rursus, clipeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulum:
'Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumtis spem ponis in armis,
Hanc primum tutare domum. Cui parvus Iulus,
Cui pater et conjux quondam tua dicta relinquor?'

"Talia vociferans gemitu tectum omne replebat;
Quum subitum dictuque oritur mirabile monstrum.
Namque manus inter mæstorumque ora parentum
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma apex, tactuque innoxia molles
Nos pavidi trepidare metu, crinemque flagrantem
Excutere et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætus
Extulit, et coelo palmas cum voce tetendit:
'Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos; hoc tantum; et, si pietate meremur,
Da deinde auxilium, pater, atque hac omina firma.'

"Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de coelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti
Cernimus Idæa claram se condere silva
Signantemque vias; tum longo limite sulcus
Dat lucem, et late circum loca sulfure fumant.
Hic vero victus genitor se tollit ad auras,
Affaturque deos et sanctum sidus adorat.

'Jam jam nulla mora est; sequor, et qua ducitis, adsum.
Di patrii, servate domum, servate nepotem!
Vestrum hoc augurium, vestroque in numine Troja est.
Cedo equidem, nec, nate, tibi comes ire recuso.'
Dixerat ille; et jam per mœnia clarior ignis
Auditur, propiusque æstus incendia volvunt.
'Ergo age, care pater, cervici imponere nostræ;
Ipse subibo humeris, nec me labor iste gravabit;
Quo res cumque cadent, unum et commune periculum,
Una salus ambobus erit. Mihi parvus Iulus 710
Sit comes, et longe servet vestigia conjux.
Vos, famuli, quæ dicam, animis advertite vestris.
Est urbe egressis tumulus templumque vetustum
Desertæ Cereris, juxtaque antiqua cupressus,
Religione patrum multos servat per annos:
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu patriosque penates:
Me, bello e tanto digressum et cæde recenti,
Attractare nefas, donec me flumino vivo
Abluero.'

Hæc fatus latos humeros subjunctaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri. Dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æquis:
Pone subit conjux: ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viam; subito quum creber ad aures
Visus adesse pedum sonitus, genitorque per umbram
Prosiciens, 'Nate,' exclamat, 'fuge, nate; propinquant;
Ardentes clipeos atque æra micantia cerno.'
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque avia cursu
Dum sequor, et nota excedo regione viarum,
Heu! misero conjux fatone erepta Creiiæ
Substitit, erravitne via, seu lassa resedit,
Incertum; nec post oculis est reddita nostris.
Nec prius amissam respexi animumque reflexi,
Quam tumulum antiquæ Cereris sedemque sacratam
Venimus: hic demum collectis omnibus una
Defuit; et comites natumque virumque sesevillit.
Quem non incusavi amens hominumque deorumque?
Aut quid in eversa vidi crudelius urbe?
Ascâniun Anchiseaque patrem Teucrosque penates
Commendo sociis, et curva valle recondo;
Ipse urbem repeto, et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros obscuraque limina portae,
Qua gressum extuleram, repeto; et vestigia retro
Observata sequor per noctem et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero. Irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur; exsuperant flammae; furit aestus ad auras.
Procedo et Priami sedes arcemque reviso.
Et jam porticibus vacuis Junonis asylo
Custodes lecti Phoenix et dirus Ulixes
Prædam asservabant. Huc undique Troia gaza
Incensis erepta adytis, mensæque deorum
Crateresque auro solidi, captivaque vestis
Congeritur. Pueri et pavidæ longo ordine matres
Stant circum.
Aeusus quin etiam voces jactare per umbra
Implevi clamore vias, maestusque Creisam
Nequidquam ingeminans iterumque iterumque vocavi.
Quærenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creisæ
Visa mihi ante oculos et nota major imago.
Obstupui, steteruntque comæ, et vox faucibus habuit.
Tum sic affari et curas his demere dictis:
'Quid tantum insanò juvat indulgere dolori,
O dulcis conjux? non hæc sine numine divum
Eveniunt: nec te comitem portare Creisam
Fas, aut ille sinit superi regnator Olympi.
Longa tibi exsilia, et vastum maris æquor arandum.
Et terram Hesperiam venies, ubi Lydus arva
Inter opima virum leni fluit agmine Thybris:
Illic res laetæ, regnumque, et regia conjux
Parta tibi; lacrimas dilectæ pelle Creisæ.
Non ego Myrmidonum sedes Dolopumve superbas
Aspiciam, aut Graeis servitum matribus ibo,
Dardanis et divæ Veneris nurus:
Sed me magna deum genetrix his detinet oris.  
Jamque vale, et nati serva communis amorem.'

Hæc ubi dicta dedit, lacrimantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis volucrique simillima somno.
Sic demum socios consumta nocte reviso.

"Atque hic ingentem comitum affluxisse novorum
Invenio admirans numerum, matresque virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Jamque jugis summæ surgebat Lucifer Idæ
Ducebatque diem; Danaïque obsessa tenebant
Limina portarum, nec spes opis ulla dabatur
Cessì, et sublato montes genitore petivi."
"Postquam res Asiae Priamique evertere gentem
Immeritam visum superis, ceciditque superbum
Ilium et omnis humo fumat Neptunia Troja;
Diversa exsilia et desertas quærere terras
Auguriis agimur divum, classemque sub ipsa
Antandro et Phrygiæ molimur montibus Idae,
Incerti quo fata ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis velas jubebat;
Litora quum patriæ lacrimans portusque reliquo
Et campos, ubi Troja fuit. Feror exsil in altum
Cum sociis natoque penatibus et magnis dis.

"Terra procul vastis colitur Mavortiae campis,
Thraces arant, acri quondam regnata Lycurgo;
Hospitium antiquum Trojae, sociisque penates,
Dum fortuna fuit. Feror huc et litore curvo
Mœnia prima loco, fatis ingressus iniquis;
Æneadasque meo nomen de nomine fingo.

"Sacra Dionææ matri divisque ferebam
Auspicibus eceptorum operum; superoque nitentem
Cœlicolum regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam quœ prima solo ruptis radicibus arbœs
Vellitur, huic atro liquuntur sanguine guttae
Et terram tabo maculant. Milii frigidus horror
Membra quatit, gelidusque coit formidine sanguis. 30
Rursus et alterius lentum convellere vimen
Insequor et causas penitus tentare latentes;
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestes
Gradivumque patrem, Geticis qui præsidet arvis,
Rite secundarent visum omenque levarent.
Tertia sed postquam majore hastilia nisu
Aggredior genibusque adversæ obluctor arenæ—
Eloquar, an sileam?—gemitus lacrimabilis imo
Auditur tumulo, et vox reddita fertus ad aures:
‘Quid miserum, Ænea, laceras? jam parce sepulto;
Parce pias scelerare manus. Non me tibi Troja
Externum tulit, aut cruentum hic de stipite manat.
Heu! fuge crudeles terras, fuge litus avarum.
Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges et jaculis increvit acntis.’
Tum vero ancipiti mentem formidine pressus
Obstupui, steteruntque comœ et vox faucibus hæsit.
‘Hunc Polydorum auri quondam cum pondere magnù
Infelix Priamus furtim mandarat alendum
Threicio regi, quum jam diffideret armis
Dardaniae, cingique urbem obsidione videret.
Ille, ut opes fractae Teurum, et fortuna recessit,
Res Agamemnonias victiriaque arma securus
Fas omne abrumpit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit,
Delectos populi ad proceres primumque parentem
Monstra deum refero, et quae sit sententia posco.
Omnibus idem animus scelerata excedere terra,
Linqui pollutum hospitium, et dare classibus austros.
Ergo instauramus Polydoro funus, et ingens
Aggeritum tumulo tellus; stant manibus aræ
Cæruleis mæstæ vittis ataque cuppresso,
Et circum Iliades crinem de more solutæ:
Inferimus tepido spumantia cymbia lacte
Sanguinis et sacri pateras, animamque sepulcro
P. VIEGILII MARONIS

Condimus, et magna supremum voce ciemus.

"Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat auster in altum,
Deducunt socii naves et litera complent.
Provehimus portu, terraeque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægæo,
Quam pius Arcitenens oras et litora circum
Errantem Mycons e celsa Gyaroque revinxit,
Immotamque coli dedit et contemnere ventos.
Huc feror; haec fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phæbique sacerdos,
Vittis et sacra redimitus tempora lauro
Occurrit; veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa dei saxo venerabar structa vetusto :
'Da propriam, Thymbraee, domum! da mœnia fessis
Et genus et mansuram urbem! Serva altera Trojæ
Pergama, relliquias Danaum atque immitis Achilli!
Quem sequimus? quove ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.'

"Vix ea fatus eram, tremere omnia visa repente,
Liminaque laurusque dei, totusque moveri
Mons circum, et mugire adytis cortina reclusis.
Submissi petimus terram, et vox fertur ad aures:
'Dardanidæ duri, quæ vos a stirpe parentum
Prima tulit tellus, eadem vos ubere laeto
Accipiet reduces. Antiquam exquirite matrem.
Hic domus Ænæe cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.'

Hæc Phæbus: mixtoque ingens exorta tumultu
Laetitia, et cuncti, quà sint ea mœnia, quærunt;
Quo Phæbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta vironum,
'Audite, o proceres,' ait, 'et spes discite vestras.
Creta Jovis magni medio jacet insula ponto,
Mons Idaeus ubi et gentis cunabula nostræ:
Centum urbes habitant magnas, uberrima regna.
Maximus unde pater, si rite audita recordor,
Teucrus Rhoeæas primum est adventus ad oras, Optavitque locum regno. Nondum Ilium et arces Pergameæ steterant; habitabant vallibus imis. 110
Hinc mater cultrix Cybelæ Corybantiaque Æra
Idæumque nemus; hinc fida silentia sacræ,
Et juncti currum domiæ subiere leones.
Ergo agite, et divum ducunt qua jussa, sequamur:
Placemus ventos et Gnosia regna petamus.
Nec longo distant cursu; modo Jupiter adsit,
Tertia lux classem Cretæis sistet in oris.'
Sic fatus meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigrum Hiemi pecudem, Zephyris felicibus albam. 120
"Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretæ;
Hoste vacare domos, sedesque adstare relictas.
Linquimus Ortygæ portus, pelagoque volamus,
Bacchatamque jugis Naxon viridemque Donusam,
Olearon niveaque Paron sparsasque per æquor
Cycladas et crebris legimus freta concita terris.
Nauticus exoritur vario certamine clamor;
Hortatur soci, Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntes,
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis,
Pergamenque voco, et lætam cognomine gentem
Hortor amare focos arcemque attollere tectis.
Jamque ëre sicco subductæ litore puppes;
Connubiis arvisque novis operata juventus;
Jura domosque dabam; subito quum tabida membris,
Corrupto cœli tractu, miserandaque venit
Arboribusque satisque lues et letifer annus.
Linquebant dulces animas, aut Ægra trahebant
Corpora; tum steriles exurere Sirius agros;
Arebant herbae, et victum seges Ægra negabat.
Rursus ad oraclum Ortygæ Phæbumque remenso
Hortatur pater ire mari, veniamque precari:
Quam fessis finem rebus ferat, unde laborum
Tentare auxilium jubeat, quo vertere cursus.
"Nox erat, et terris animalia somnus habebat:
P. VIRGILII MARONIS

Effigies sacrae divum Phrygiiique penates,
Quos mecum a Troja medisique ex ignibus urbis
Extuleram, visi ante oculos adstare jacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic affari et eurs his deme dictis:
'Quod tibi delato Ortygium dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te, Dardania incensa, tuaque arma secuti,
Nos tumidum sub te permensi classibus aequor,
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. Tu mœnia magnis
Magna para, longumque fugœ ne linque laborem.
Mutandæ sedes. Non hæc tibi litora suasit
Delius aut Cretæ jussit considere Apollo.
Est locus, Hesperiam Graii cognomine dieunt,
Terra antiqua, potens armis atque ubere glebae;
Enotri coluere viri; nunc fama minores
Italiam dixisse ducis de nomine gentem.
Hæ nobis propriae sedes; hine Dardanus ortus
Iasiusque pater, genus a quo princepe nostrum.
Surge age, et hæ lœtus longævo dicta parenti
Haud dubitanda refer: Corythum terrasque requirat
Ausonias. Dictæa negat tibi Jupiter arva.'
Talibus attonitus visis ac voce deorum,—
Nee sopor illud erat; sed coram agnoscere vultus
Velatasque comas præsentiaque ora videbar;
Tum gelidus toto manabat corpore sudor—
Corripio e stratis corpus, tendoque supinas
Ad celum cum voce manus, et munera libo
Intemerata focis. Perfecto lœtus honore
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam geminosque parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat: 'Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nune repeto, hæ generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare.
Sed quis ad Hesperiam venturos litora Teucer
Credet? aut quem tum vates Cassandra moveret?
Cedamus Phœbo, et moniti meliora sequamur.'
Sic ait: et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cava trabe currimus æquor.
"Postquam altum tenuere rates, nec jam amplius ut lata
Apparent terræ, cœlum undique et undique pontus,
Tum mihi cæruleus supra caput adstitit imber
Noctem hiememque fereus, et inhorruit unda tenebris. 195
Continuo venti volvunt mare, magnaque surgunt
Æquora; dispersi jactamur gurgite vasto.
Involvere diem nimbi, et nox humida cœlum
Abstulit; ingeminant abruptis nubibus ignes.
Excutimur cursu et cæcis erramus in undis.
Ipsæ diem noctemque negat discernere cœlo
Nec meminisse via media Palinurus in unda.
Tres adeo incertos cæca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum: se attollere tandem
Visa, apereir procul montes, ac volvere fumum.
Vela cadunt; remis insurgimus; haud mora, nautæ
Adnixi torquent spumas et cærula vurrent.
Servatum ex undis Strophadum me litora primum
Accipiunt. Strophades Graio stant nomine dictæ
Insulae Ionio in magno, quas dira Celæno
Harpyiasque colunt alæ, Phineia postquam
Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec sævior ulla
Pestis et ira deum Stygiis sese extulit undis.
Virginæ volucrum vultus, foedissima ventris
Proluvies, uncaæque manus, et pallida semper
Ora fame.
"Huc ubi delati portus intravimus, ece
Laeta boun passim campis armenta videmus
Caprigenumque pecus nullo custode per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem predamque Jovem: Tum litore curvo
Exstruimusque toros dapibusque epulamur optimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyias et magnis quattuor clangeribus alas,
Diripiantque dapes contactuque omnia fœdant
Immundo; tum vox tetrum dira inter odorem.

Rursum in secessu longo sub rupe cavata,
Arboribus clausi circum atque horrentibus umbris,
Instruimus mensas arisque reponimus ignem:
Rursum ex diverso cæli cæcisque latebris
Turba sonans prædam pedibus circumvolat uncis
Polluit ore dapes. Sociis tunc, arma capessant,
Edico, et dira bellum cum gente gerendum.
Haud secus ac jussi faciunt, tectosque per herbam
Dispontum enses et scuta latentia condunt.

Ergo ubi delapsæ sonitum per curva dedere
Litora, dat signum specula Misenus ab alta
Ære cavo. Invadunt socii, et nova prœlia tentant,
Obscenas pelagi ferro ãeæare volucres.

Sed neque vim plumis ullam nec vulnera tergo
Accipiunt, celerique fuga sub sidera lapsæ
Semiesam prædam et vestigia ãeæa relinquunt.
Una in præcelsa concedit rupe Celæno,

Infelix vates, rumpitque hanc pectore vocem:
‘Bellum etiam pro cæde boum stratisque juvencis,
Laomedontiæ, bellumne inferre paratis,
Et patrio Harpyias insontes pellere regno?

Accipite ergo animis atque hæ mea ãigite dicta:
Quæ Phæbo pater omnipotens, mihi Phæbus Apollo
Prædixit, vobis Furiarum ego maxima pando.

Italiam cursu petitis; ventisque vocatis
Ibitis Italian, portusque intrare licebit.

Sed non ante datam cægetis mœnibus urbem,
Quam vos dira fames nostraque injuria cædis
Ambesas subigat malis absumere mensas.’

‘Dixit, et in silvam pennis ablata refugit.
At sociis subita gelidus formidine sanguis
Deriguit; cecidere animi, nec jam amplius armis,

Sed votis precibusque jubent exposcere pacem,
Sive deæ, seu sint diræ obscææaæaque volucres.
Et pater Anchises passis de litore palmis
Numina magna vocat, meritosque indicet honores:

‘Di, prohibete minas! di, talem avertite casum,

Et placidi servate pios!’ Tum litore funem
Deripere excussosque jubet laxare rudentes.
Tendunt vela noti: ferimur spumantibus undis, 
Qua cursum ventusque gubernatorque vocabat.
Jam medio apparet fluctu nemorosa Zacynthos 
Dulichiumque Sameque et Neritos ardua saxis.
Effugimus scopulos Ithacæ, Laërtia regna, 
Et terram altricem sævi exsecramur Ulixi.
Mox et Leucatæ nimosa cacumina montis 
Et formidatus nautis aperitur Apollo.
Hunc petimus fessi, et parvae succedimus urbi: 
Ancora de prora jacitur, stant litore puppes.
"Ergo insperata tandem tellure potiti 
Lustramurque Jovi, votisque incendimus aras; 
Actiaque Iliacis celebramus litora ludis. 
Exercent patrias oleo labente palsestras 
Nudati socii: juvat evasisse tot urbes 
Argolicas mediosque fugam tenuisse per hostes. 
Interea magnum sol circumvolvitur annum, 
Et glacialis hiems aquilonibus asperat undas; 
Ære cavo clipeum, magni gestamen Abantis, 
Postibus adversis figo, et rem carmine signo: 
Æneas hæc de Danais victoribus arma. 
Linquere tum portus jubeo et considere transtris. 
Certatim socii feriunt mare et æquora verrunt. 
Protenus ærias Phæacum abscondimus arces, 
Litoraque Epiri legimus, portuque subimus 
Chaonio, et celsam Buthroti accedimus urbem. 
"Hic incredibilis rerum fama occupat aures, 
Priamiden Helenum Graias regnare per urbes, 
Conjugio Æacidae Pyrrhi sceptrisque potitum, 
Et patrio Andromachen iterum cessisse marito. 
Obstupui, miroque incensum pectus amore 
Compellare virum et casus cognoscere tantos. 
Progrederior portu, classes et litora linquens; 
Sollemnes quum forte dapes et tristia dona 
Ante urbem in luco falsi Simœntis ad undam 
Libabat cineri Andromache, manesque vocabat 
Hectoreum ad tumulum, viridi quem cespite inanem 
Et geminas, causam lacrimis, sacraverat aras. 
Ut me conspexit venientem et Troia circum 
Arma amens vidit, magnis exterrita monstris
Deriguit visu in medio; calor ossa reliquit;
Labitur, et longo vix tandem tempore fatur:
‘Verane te facies, verus mihi nuntius affers,
Nate dca? vivisne? aut si lux alma recessit,
Hector ubi est?’ dixit, lacrimasque effudit et omnem
Implevit clamore locum. Vix paucha furenti
Subjicio et raris turbatus vocibus hisco:
‘Vivo equidem, vitamque extrema per omnia duco.
Ne dubita: nam vera vides.
Heu! quis te casus dejectam conjuge tanto
Excipit? aut quae digna satis fortuna revisit?
Hectoris Andromache Pyrrhin’ connubia servas?’
Dejecit vultum et demissa voce locuta est:
‘O felix una ante alias Priameia virgo,
Hostilem ad tumulum Trojae sub mœnibus altis
Jussa mori, quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos, patria incensa, diversa per aequora vectæ,
Stirpis Achilleæ fastus juvenemque superbam,
Servitio enixeæ, tulimus; qui deinde, secutus
Ledaæm Hermionen Lacedæmoniosque hymenæos,
Me famulo famulamque Heleno transmisit habendam.
Ast illum, eruptæ magno inflammatus amore
Conjugis et scelerum Furiis agitatus Orestes
Excipit incautum, patriasque obruncuat ad aras.
Morte Neoptolemi regnorum redditæ cessit
Pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Trojano a Chaone dixit,
Pergamaque Iliacamque hanc addidit ascem.
Sed tibi qui cursum venti, quæ fata dedere?
Aut quisnam ignarum nostris deus appulit oris?
Quid puer Ascanius? Superatne? et vescitur aura
Quæ tibi jam Troja—
Ecqua tamen puero est amissæ cura parentis?
Ecquid in antiquam virtutem animosque viriles
Et pater Æneas et avunculus excitat Hector f?’
“Talia fundebat lacrimans longosque ciebat
Incassum fetus; quum sese a mœnibus heros
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, letusque ad limina ducit,
Et multum lacrimas verba inter singula fundit, Procedo, et parvam Trojam simulataque magnis Pergama et aretem Xanthi cognomine rivum Agnosco, Scææque amplerctor limina portæ. Nee non et Teucri socia simul urbe fruuntur: Illos porticibus rex accipiebat in amplis; Aulae in medio libabant pocola Bacchi, Impositis auro dapibus, paterasque tenebant. "Jamque dies alterque dies processit, et auræ Vela vocant, tumidoque inflatur carbasus austro. His vatem aggredior dictis ac talia quæso: 'Trojugena, interpres divum, qui numina Phæbi, Qui tripodas, Clarii laurus, qui sidera sentis Et volucrum linguas et præpetis omina pennæ, Fare age—namque omnem cursum mihi prospera dixit Religio, et cuncti suaserunt numine divi Italiam petere et terras tentare repostas; Sola novum dictuque nefas Harpyia Celæno Prodigium canit, et tristes denuntiat iras Obscænamque famem—quæ prima pericula vito? Quidque sequens tantos possim superare labores?’ Hic Helenus, cæsis primum de more juvencis, Exorat pacem divum, vittasque resolvit Sacrati capitis, meque ad tua limina, Phœbe, Ipse manu multo suspensum numine ducit; Atque hæ deinde canit divino ex ore sacerdos: 'Nate dea,—nam te majoribus ire per altum Auspiciis manifesta fides; sic fata deum rex Sortitur, volvitque vices; is vertitur ordo— Pauca tibi e multis, quo tutior hospita lustres Æquora et Ausonio possis considere portu, Expediam dictis; prohibent nam cetera Parcae Seire Helenum farique vetat Saturnia Juno. Principio Italianam, quam tu jam rere propinquam, Vicinosque, ignare, paras invadere portus, Longa procul longis via dividit invia terris. Ante et Trinacria lentandus remus in ūnda, Et salis Ausonii lustrandum navibus æquor Infernique lacus Æææque insula Circae, Quam tuta possis urbem componere terræ.
P. VIRGILII MARONIS

Signa tibi dicam; tu condita mente teneto:
Quum tibi sollicito secreti ad fluminis undam 390
Litoreis ingens inventa sub ilicibus sus,
Triginta capitis fetus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati:
Is locus urbis erit, requies ea certa laborum.
Nec tu mensarum morsus horresce futuros;
Fata viam invenient, aderitque vocatus Apollo. 395
Has autem terras Italie hanc litoris oram,
Proxima quae nostri perfunditur aequoris aestu,
Effuge: cuncta malis habitantur mœnia Graiis.
Hic et Narycei posuerunt mœnia Locri,
Et Sallentinos obsedit milite campos
Lycius Idomeneus; hic illa ducis Melibeï
Parva Philoctetæ subnixa Petelia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vœta in litore solves,
Purpureo velare comas adopertus amictu, 400
Ne qua inter sanctos ignes in honore deorum
Hostilis facies occurrat et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hac casti maneant in religione nepotes.
Ast, ubi digressum Siculæ te ad moverit oræ
Ventus, et angusti rarescent claustra Pelori,
Læva tibi tellus et longo læva petantur
Æquora circuitu; dextrum fugit litus et undas.
Hæc loca vi quondam et vasta convulsa ruina
Tantum ævi longinquæ valet mutare vetustas! 410
Dissiluisse ferunt, quum protinus utraque tellus
Una foret; venit medio vi pontus et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit aestu.
Dextrum Scylla latus, lævum implacata Charybdis
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos et sidera verberat unda.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem et naves in saxa trahentem. 420
Prima hominis facies et pulchro pectore virgo
Pube tenus; postrema immani corpore pistrix,
Delphinum caudas utero comissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam et cæruleis canibus resonantia saxa.
Præterea, si qua est Heleno prudentia, vati
Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate dea, proque omnibus unum
Prædicam et repetens iterumque iterumque monebo:
Junonis magnæ primum precum numen adora;
Junoni cane vota libens dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacria fines Italos mittere relictæ.
Huc ubi delatus Cumæam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatem aspies; quæ rupe sub ima
Fata canit, foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum atque antro seclusa relinquit.
Illa manent inmota locis neque ab ordine cedunt.
Verum eadem, verso tenuis quum cardine ventus
Impulit et teneras turbavit janua frondis,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint dispendia tanti,—
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos,—
Quin adeas vatem, precibusque oracula poscas.
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italæ populos, venturaque bella,
Et quo quemque modo fugiasque ferasque laborem,
Expedit, cursusque habit venerata secundos.
Hæc sunt, quæ nostra liceat te voce moneri.
Vade age, et ingentem factis fer ad æthera Trojam.'
"Quæ postquam vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum Dodonæosque lebetas,
Loricam consertam hamis auroque trilicem,
Et conum insignis galeæ cristasque comantes,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet; socios simul instruct armis.
"Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phæbi interpres multo compellat honore:
'Conjugio, Anchisa, Veneris dignate superbo,
Cura deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniae tellus: hanc arripe velis.
Et tamen hanc pelago praeterlabare necesse est:
Ausoniae pars illa procul, quam pandit Apollo.
Vade,' ait, 'o felix nati pietate! quid ultra
Provehor et fando surgentes demoror austros?'
Nec minus Andromache, digressu maesta supremo,
Fert picturatatas auri subtemine vestes
Et Phrygiam Ascanio chlamydem, nec cedit honori,
Textilibusque onerat donis, ac taliæ fatum:
Accipe et hæc, manuum tibi que monumenta mearum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoræ. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc æquali tecum pubesceret ævo.'
Hos ego digrediens lacrimis affabar obortis:
'Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in fata vocamus.
Vobis parta quies; nullum maris æquor arandum,
Arva neque Ausoniae semper cedentia retro
Quærenda. Effigiem Xanthi Trojamque videtis,
Quam vestrae fecere manus, melioribus, opto,
Auspiciis, et quæ fuerit minus obvia Graias.
Si quando Thybrim vicinaque Thybridis arva
Intraro, gentique meæ data mœnia cernam,
Cognatas urbes olim populosque propinquos
Epiro, Hesperia,—quibus idem Dardanus auctor
Atque idem casus,—unam faciemus utramque
Trojam animis. Maneat nostros ea cura nepotes.'
"Provehimur pelago vicina Ceraunia juxta,
Unde iter Italian curamque brevissimum undis.
Sol ruit interea et montes umbrantur opaci:
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litoro sicco
Corpora curamus; fessos sopor irrigat artus.
Needum orbem medium Nox horis acta subibat:
Haud sequi strato surgit Palinurus et omnes
Explorat ventos, atque auribus aëra captat;
Sidera cuncta notat tacito labentia cælo,
Arcturum pluviasque Hyadas geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum e poppi signum: nos castra movemus
Tentamusque viam et velorum pandimus alas.
Jamque rubescet stellæ Auroræ fugatis,
Quum procul obscuros colles humilémque videmus
Italiam. Italiam primus conclamat Achates,
Italiam læto socii clamore salutant.
Tum pater Anchises magnum cratera corona
Induit impletitque mero, divosque vocavit
Stans celsa in poppi:
'Di maris et terræ tempestatumque potentes,
Ferte viam vento facilem et spirate secundi.'
Crebrescunt optatae auræ, portusque patescit
Jam propior, templumque apparæt in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Eurœo fluctu curvatus in arce;
Objectæ salsa spumant aspargine cautes:
Ipse latet; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litore templum.
Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candido nivali.
Et pater Anchises: 'Bellum, o terra hospita, portas;
Bello armantur equi; bellum hæc armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes, et frena jugo concordia ferre;
Spes et pacis,' ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes;
Et capita ante aras Phrygii velamur amictu;
Praeceptisque Heleni, dederat quæ maxima, rite
Junonii Argivæ jussos adolemus honores.
“Haud mora: continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se diva Lacinia contra,
Caulonisque arces et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Ætna,
Et gemitum ingentem pelagi pulsataque saxa
Audimus longe, fractasque ad litora voces;
Exsultantque vada, atque aestu miscentur arenæ.
Et pater Anchises: ‘Nimirum haec illa Charybdis;
Hos Helenus scopulos, haec saxa horrenda canebat.
Eripite, o socii, pariterque insurgite remis.’
Haud minus ac jussi faciunt; primusque rudentem
Contorsit lævas proram Palinurus ad undas;
Lævam cuncta cohors remis ventisque petivit.
Tollimur in cœlum curvato gurgite, et idem
Subducta ad manes imos desedimus unda.
Ter scopuli clamorem inter cava saxa dedere:
Ter spumam ehsam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit,
Ignarique viæ Cyclopum allabimur oris.
“Portus ab accessu ventorum immotus, et ingens
Ipse; sed horribilis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem
Turbine fumantem piceo et candente favilla,
Attollitque globos flammarum et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundique exæstuat imo.
Fama est, Enceladi semiustum fulmine corpus
Urgeri mole haec, ingentemque insuper Ætnam
Impositam ruptis flammam exspirare caminis;
Et, fessum quoties mutet latus, intremere omnem
Murmure Trinacriam, et cœlum subtexione fumo.
Noctem illam tecti silvis immania monstr
Perferimus, nec, quæ sonitum det causa, videmus.
Nam neque erant astrorum ignes, nec lucidus æthera
Siderea polus, obscolo sed nubila celo,
Et lunam in nimbo nox intempesta tenebat.
"Postera jamque dies primo surgebat Eoo, Humentemque Aurora polo dimoverat umbram; Quum subito e silvis, macie confecta suprema, 
Ignoti nova forma viri miserandaque cultu Procedit, supplexque manus ad litora tendit. 
Respicio. Dira illuvianymissaque barba, Consortum tegumen spinis: at cetera Graius, Et quondam patriis ad Trojam missus in armis. 
Isque ubi Dardanios habitus et Trojan vidit 
Arma procul, paulum aspectu conterritus hæsit, Continuitque gradum; mox sese ad litora praecps Cum fletu precibusque tulit: 'Per sidera testor, Per superos atque hoc coeli spirabile lumen: 
Tollite me, Teucri; quasque abducite terras; 
Hoc sat erit. Scio me Danais e classibus unum, 
Et bello Iliacos fatoe petiisse penates. 
Pro quo, si sceleris tanta est injuria nostri, 
Spargite me in fluctu vastoqve immergite ponto. 
Si pereo, hominum manibus periisse juvavit.' 
Dixerat; et genua amplexus genibusque volutans 
Hærebat. Qui sit, fari, quo sanguine cretus, 
Hortamur; quae deinde agitet fortune, fateri. 
Ips pater dextram Anchises, haud multa moratus, 
Dat juveni, atque animum presenti pignore firmat. 
Ille hæc, deposita tandem formidine, fatur: 
"'Sum patria ex Ithaca, comes infelicis Ulxi, 
Nomen Achemenides, Trojan genitore Adamasto 
Paupere (mansissetque utinam fortuna!) profectus. 
Hic me, dum trepidi crudelia limina linquent, 
Immemores socii vasto Cyclopi in antro 
Deseruere. Domus sancte dapibusque cruentis, 
Intus opaca, ingens. Ipse arduus, altaque pulsat 
Sidera, (Di, talem terris avertite pestem !) 
Nec visu facilis, nec dictu affabilis ulli. 
Visceribus miserorum et sanguine vescitur atro. 
Vidi egomet, duo de numero quem corpora nostro 
Prensa manu magna medio resupinus in antro 
Frangeret ad saxum, sanieque expersa natarent 
Limina; vidi, atro quem membra fluentia tabo 
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nec talia passus Ulixes,
Oblitusve sui est Ithacae discrimine tanto.
Nam simul expletus dapibus vinoque sepultus
Cervicem inflexat, jacuitque per antrum
Immensus, saniem eructans ac frusta cruento
Per somnum commixta mero, nos, magna precati
Numina sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto
Ingens, quod torva solum sub fronte latebat,
Argolici clipei aut Phœbeæ lampadis instar,
Et tandem lati sociorum ulciscimur umbras.
Sed fugite, o miseri, fugite, atque ab litore funem
Rumpite.
Nam, qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes atque ubera pressat,
Centum alii curva hæc habitant ad litora vulgo
Infandi Cyclopes et altis montibus errant.
Tertia jam Lunæ se cornua lumine complent,
Quum vitam in silvis inter deserta ferarum
Lustra domosque traho, vastosque ab rupe Cyclopes
Prospicio, sonitumque pedum vocemque tremisco.
Victum infelicem, baccas lapidosaeque corna,
Dant rami, et vulsise pascunt radicibus herbae.
Omnia collustrans, hanc primum ad litora classem
Conspexi venientem. Huic me, quæcumque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocumque absuimte leto.

"Vix ea fatus erat, summo quum monte videmus
Ipsum inter pecudes vasta se mole moveantem
Pastorem Polyphemum et litora nota petentem,—
Monstrum horrendum, informe, ingens, cui lumen ademtum.
Trunea manu pinus regit et vestigia firmat;
Lanigeræ comitantur oves; ea sola voluptas
Solamenque mali.
Postquam altos tetigit fluctus et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu; graditurque per æquor
Jam medium, neendm fluctus latera ardua tinxit.
Nos procul inde fugam trepdi celerare, recepto
Supplice sic merito, tacitique incidere funem;
Verrimus et proni certantiibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra affèctare potestas,
Nec potis Ionios fluctus æquare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere unde, penitusque exterrita tellus
Italiam, curvisque immugiit Ætna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus et litora complent.
Cernimus adstantes nequidquam lumine torvo
Ætnæos fratres, cælo capita alta ferentes,
Concilium horrendum; quales quem vertice celso
Aëria quercus aut coniferæ cyparissi
Constiterunt, Silva alta Jovis lucusve Dianæ.
Precipites metus acer agit quocumque rudentes
Excutere, et ventis intendere vela secundis.
Contra jussa moment Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discriminé parvo,
Ni teneant cursus; certum est dare lintea retro.
Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo prætervehor ostia saxo
Pantagiae Megarosque sinus Thapsumque jacentem.
Talia monstrabat relegens errata retrorsum
Litora Achemenides, comes infelicis Ulixi.

"Sicanio prætentà sinu jacet insula contra
Plemmyrium undosum; nomen dixere priores
Ortygiam. Alpheum fama est hic Elidis amnem
Occultas egisse vias subter mare, qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur; et inde
Exsupero praepingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus, et fatis nunquam concessa moveri
Apparet Camarina procul campique Geloi
Immanisque Gela fluvi cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Moenia, magnanimum quondam generator equorum.
Teque datis linquo ventis, palmosa Selinus,
Et vada dura lego saxis Lilybeta cæcis.
Hinc Drepani me portus et illætabilis ora.
Accipit. Hic, Pelagi tot tempestatibus actus,
Heu! genitorem, omnis curae casusque levamen,
Amitto Anchisen: hic me, pater optime, fessum
Deseris, heu! tantis nequidquam erepte periclis.
Nec vates Helenus, quam multa horrenda moneret,
Hos mihi prædixit luctus, non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris deus appulit oris.”

Sic pater Æneas intentis omnibus unus
Fata renarrabat divum, cursusque docebat.
Conticuit tandem, factoque hic fine quievit.
At regina gravi jamdudum saucia cura
Vulnus alit venis, et cæco carpitur igni.
Multa viri virtus animo, multusque recursat
Gentis honos; hærent infixi pectore vultus
Verbaque, nec placidam membris dat cura quietem. 5
Postera Phæbea lustrabat lampade terras
Humentemque Aurora polo dimoverat umbram,
Quum sic unanimam alloquitur male sana sororem:
"Anna soror, quæ me suspendum insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quam forti pectore et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit.  Heu, quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fœllit;
Si non pertœsum thalami tædæque fuisset,
Huic uni forsan potui sucumbere culpæ.
Anna, fatebor enim, miseri post fata Sychæi
Conjugis, et sparsos fraterna cæde penates,
Solus hic inflexit sensus animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Si mihi vel tellus optem prius ima dehisceat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum servetque sepulcro."
Sie effata sinum laerimis implevit obortis.

Anna refert: "O luce magis dilecta sorori,
Solane perpetua mæreus carpere juventa?
Nec dulces natos, Veneris nec præmia noris?
Id cinerem aut manes eredis curare sepultos?
Esto: ægram nulli quondam flexere mariti.
Non Libyæ, non ante Tyro; despectus Iarbas
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amor?
Nec venit in mentem, quorum consederis arvis?
Hinc Gaæulæ urbes, genus insuperabile bello,
Et Numidæ insreni cingunt et inhospita Syrtis;
Hinc deserta siti regio lateque furentes
Barcae. Quid bella Tyro surgentia dicam
Germanique minas?
Dis equidem auspicious reor et Junone secunda
Hunc cursum Ilíacas vento tenuisse carinas.
Quam tu urbem, soror, hane cernes, quæ surgere regna
Conjugio tali! Teucrum comitantibus armis
Punica se quantis attollet gloria rebus!
Tu modo posce deos veniam, sacrisque litatis
Indulge hospitio, causasque innecte morandi,
Dum pelago desævit hiems et aquosus Orion,
Quassatæque rates, dum non tractabile cœlum."
His dictis incensum animum inflammavit amore,
Spemque dedit dubiæ menti, solvitque pudorem.

Principio delubra adeunt, pacemque per aras
Exquirunt: mactant lectas de more bidentes
Legisferæ Cæleri Pheboque patrique Lyæo,
Junoni ante omnes, cui vincla jugalia curæ.
Ipsa tenens dextra pateram pulcherrima Dido
Cædentis vaccæ media inter cornua fundit;
Aut ante ora deum pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians spirantia consult exta.
Heu vatum ignaræ mentes! quid vota furentem,
Quid delubra juvant? Est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Urunt infelix Dido totaque vagatur
Urbe furens, qualis conjecta cerva sagitta,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius: illa fuga silvas saltusque peragravit
Dictaeos; hæret lateri lotalis arundo.
Nunc medit Æneas secum per mœnia ducit,
Sidonasque ostentat opes urbemque paratam;
Incipit effari, mediaque in voce resistit:
Nunc eadem labente die convivia quaerit,
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos,
Sola domo mæret vacua, stratisque relictis
Incubat: illum absens absentem auditque videtque.
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non cœptæ assurgunt turres, non arma juventus
Exercet, portusve aut propugnacula bello
Tuta parant: pendent opera interrupta minœque
Murorum ingentes æquataque machina celo.

Quam simul ac tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori,
Talibus aggreditur Venerem Saturnia dictis:
"Egregiam vero laudem et spolia ample refertis
Tuque puerque tuus; magnum et memorabile numen,
Una dolo divum si femina victa duorum est.
Nec me adeo fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altae.
Sed quis erit modus? aut quo nunc certamine tanto?
Quin potius pacem æternam pactosque hymæos
Exercemus? habes, tota quod mente petisti:
Ardet amans Dido traxitque per ossa furorem.
Communem hunc ergo populum paribusque regamus
Auspiciis; liceat Phrygio servire marito,
Dotalisque tuae Tyrios permettere dextræ."
Olli—sensit enim simulata mente locutam,
Quo regnum Italiæ Libycas averteret oras—
Incipit effari, mediaque in voce resistit:
Nunc eadem labente die convivia quaerit,
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Olli—sensit enim simulata mente locutam,
Quo regnum Italiæ Libycas averteret oras—
Incipit effari, mediaque in voce resistit:
Nunc eadem labente die convivia quaerit,
Abnuat, aut tecum malit contendere bello?
Si modo, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem Trojaque profectis,
Miserere probet populos, aut foedera jungi.
Tu conjux; tibi fas animum tentare precando.
Perge; sequar.” Tum sic exceptit regia Juno:
“Mecum erit iste labor. Nunc qua ratione, quod instat,
Confieri possit, paucis, adverte, docebo.
Venatum Æneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retlexerit orbem.
His ego nigrantem commixa grandine nimbnum,
Dum trepidant alæ, saltusque indagine cingunt,
Desuper in fundam, et tonitru coelum omne ciebo.
Diffugient comites, et nocte tegentur opaca:
Speluncam Dido dux et Trojanus eandem
Devenient. Adero, et, tua si mihi certa voluntas,
Connubio jungam stabili propriamque dicabo.
Hic Hymenæus erit.” Non adversata petenti
Annuit, atque dolis risit Cytherea repertis.
Oceanum interea surgens Aurora reliquit.
It portis jubare exorto delecta juventus:
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pœnorum exspectant; ostroque insignis et auro
Stat sonipes ac frena ferox spumantia mandit.
Tandem progreditur magna stipante caterva,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem:
Nec non et Phrygii comites et laetus Iulus
Incedunt. Ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit:
Qualis ubi hibernam Lyciam Xanthique fluenta
Deserit ac Delum maternam invisit Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt pictique Agathyrsi:
Ipse jugis Cynthia graditur, mollique fluentem
Fronde premit crinem fingens atque implicat auro;  
Tela sonant humerus. Haud illo signior ibat  
Æneas; tantum egregio decus enitet ore.  

Postquam altos ventum in montes atque invia lustra,  
Ecce ferae, saxi dejectae vertice, caprae  
Decurrure jugis; alia de parte patentes  
Transmittunt cursu campos atque agmina cervi  
Pulverulenta fuga glomerant montesque reliquunt.  

At puér Ascanius mediis in vallibus acri  
Gaudet equo, jamque hos cursu, jam præterit illos,  
Spumantemque dari pecora inter inertia votis  
Optat aprum, aut fulvum descendere monte leonem.  

Interea magno misceri musmure celum  

Incipit: insequitur commixta grandine nimbus;  
Et Tyrrii comites passim et Trojana juventus  
Dardaniusque nepos Veneris diversa per agros  
Tecta metu petiere: ruunt de montibus amnes.  
Speluncam Dido dux et Trojanus eandem  

Deveniunt. Prima et Tellus et pronuba Juno  
Dant signum: fultere ignes et conscius aether  
Connubius, summoque ulularunt vertice Nymphæ.  
Ille dies primus leti primusque malorum  
Causa fuit; neque enim specie famave movetur,  

Nec jam furtivum Dido meditatur amorem:  
Conjugium vocat; hoc præterit nomine culpam.  
Extemplo Libyæ magnas it Fama per urbes,—  
Fama, malum qua non aliud velocius ullum  
Mobilitate viget viresque acquirit eundo;  
Parva metu primo, mox sese attollit in auras,  
Ingrediturque solo, et caput inter nubila condit.  
Illam Terra parens, ira irritata deorum,  
Extremam, ut perhibent, Coæo Enceladoque sororem  
Progenuit, pedibus celerem et pernicibus alis;  

Monstrum horrendum, ingens, cui quot sunt corpore plumeæ,  
Tot vigiles oculi subter, mirabile dictu,  

Tot linguae, totidem ora sonant, tot subrigit aures.  
Nocte volat caeli medio terræque per umbram  

Stridens, nec dulci declinat lumina somno;  
Luce sedet custos aut summi culmine tecti,  

Turribus aut altis, et magnas territat urbes,
Tam ficti pravique tenax, quam nuntia veri.
Hæc tum multiplica populos sermone replebat
Gaudens, et pariter facta atque infecta canebat:
Venisse Ænean, Trojano a sanguine cretum,
Cui se pulchra viro dignetur jungere Dido;
Nunc hiemem inter se luxu, quam longa, fovere
Regnorum immemores turpique cupidine captos.
Hæc passim dea foedâ virum diffundit in ora.
Protinus ad regem cursus detorquet Iarban,
Incenditque animum dictis atque aggerat iras.

Hic Hammone satus, rapta Garamantide Nympha,
Templa Jovi centum latis immania regnis,
Centum aras posuit, vigilemque sacraverat ignem,
Excubias divum æternas, pecudumque cruore
Pingue solum et variis florentia limina sertis.
Isque amens animi et rumore accensus amaro
Dicitur ante aras, media inter numina divum,
Multâ Jovem manibus supplex orasse supinis:
“Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenœum libat honorem,
Aspicis hæc? an te, genitor, quam fulmina torques,
Nequidquam horremus? cæcique in nubibus ignes
Terrificant animos et inania murmura miscent?”
Femina, quaæ nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Reputit ac dominum Ænean in regna receptit.
Et nunc ille Paris cum semiviro comitatu,
Mæonia mentum mitra crinemque madentem
Subnixus, rapto potitur: nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.”

Talibus orantem dictis arasque tenentem
Audiit omnipotens, oculosque ad moenæ torsit
Regia et oblitos famæ melioris amantes.
Tum sic Mercurium alloquitur ac talia mandat:
“Vade age, nate, voca Zephyros et labere pennis,
Dardanianumque ducem, Tyria Carthaginæ qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere, et celeres defer mea dicta per auras.
Non illum nobis genetrix pulcherrima talæm
Promisit, Graiumque ideo bis vindicat armis;
Sed fore, qui gravidam imperiis belloque frementem
Italianam regeret, genus alto a sanguine Teucris
Proderet, ac totum sub leges mitteret orbem.
Si nulla accedit tantarum gloria rerum,
Nec super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arces?
Quid struit? aut qua spe, inimica in gente, moratur?
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget: hæc summa est; hic nostri nuntius esto."

Dixerat. Ille patris magni parere parabat
Imperio: et primum pedibus talaria nectit
Aurea, quæ sublimem alis sive æquora supra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit; hac animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit;
Dat somnos adimitque, et lumina morte resignat:
Illa fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit,—
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri;
Nix humeros infusa tegit: tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hic primum paribus nitens Cyllenius alis
Constitit; hinc toto præceps se corpore ad undas
Misit, avi similis, quæ circum litora, circum
Piscosos scopulos humilis volat æquora juxta.

[Haud aliter terras inter cœlumque volabat,
Litus arenosum ac Libyæ ventosque secabat
Materno veniens ab avo Cyllenia proles.]
Ut primum alatis tetigit magalia plantis,
Ænean fundantem arces ac tecta novantem
Conspicit. Atque illa stellatus iaspide fulva
Ensis erat, Tyrioque ardebit murice laena
Demissa ex humeris, dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuo invadit: "Tu nunc Carthaginis altae
Fundamenta locas, pulchramque uxoriis urbem
Exstruis? heu regni rerumque oblite tuarum!
Ipse deum tibi me claro demittit Olympo
Regnator, celum et terras qui numine torquet;
Ipse hæc ferre jubet celeres mandata per auras:
Quid struis? aut qua spe Libycis teris etiam terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tua moliris laude laborem,
Ascanium surgentem et spe斯 heredis Iuli
Respice; cui regnum Italicae Romanaque tellus
Debentur." Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul in tenuem oculis evanuit auram.

At vero Æneas aspectu obmutuit amens,
Arrectæque horrore cómæ, et vox faucibus hæsit.
Ardet abire fuga dulcesque reliquere terras,
Attonitus tanto monitu imperioque deorum.
Heu, quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?
[Atque animum nunc hic celerem, nunc dividit illuc,
In partesque rapit varias perque omnia versat.]
Hæc alternanti potior sententia visa est:
Mnesthea Sergestumque vocat fortæque Serestum,
Classem aptent taciti, sociosque ad litora cogant,
Arma parent, et, quæ rebus sit causa.novandis,
Dissimulent: sese interea, quando optima Dido
Nesiat et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ocius omnes
Imperio læti parent ac jussa facesunt.

At regina dolos (quis fallere possit amantem?)
Præsensit, motusque except primo futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem cursumque parari.
Sævit inops animi, totamque incensa per urbem
Bacchatur; qualis commotis excitât sacris
Thyias, ubi audito stimulant trietricula Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Ænean compellat vocibus ultro:
"Dissimulare etiam sperasti, perfide, tantum
Posse nefas, tacitusque mea decedere terra?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sitere classem,
Et mediis properas aquilonibus ire per altum,
Crudelis? Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret,
Troja per undosum peteretur classibus æquor?
Mene fugis? Per ego has lacrimas dextramque tuam te,—
Quando aliud mihi jam miseræ nihil ipsa reliqui,—
Per connubia nostra, per inceptos hymenæos,
Si bene quid de te merui, fuit aut tibi quidquam
Dulce meum, miserere domus labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libyæ gentes Nomadumque tyranni
Odere, infensi Tyri; te propter eundem
Exstinctus pudor, et, qua sola sidera adibam,
Tama prior. Cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum mœnia frater
Destruat, aut captam ducat Gætulus Iarbas?
Saltem si qua mihi de te suscepta fuisset
Ante fugam suboles, si quis mihi parvulus aula
Luderet Æneas, qui te tamen ore referret,
Non equidem omnino capta ae deserta viderer."

Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem paucæ refert: "Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elissæ,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re paucæ loquar. Neque ego hane abscendere furto
Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas,
Urbem Trojanam primum dulcesque meorum
Relliquias colorem, Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Gryneus Apollo,
Italianam Lycae jussere capessere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces,
Phœnissam, Libycaeque aspectus detinet urbis,
Quæ tandem, Ausonia Teucros considere terra,
Invidia est? Et nos fas extera quærere regna.
Me patris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis et turbida terret imago;
Me puer Ascanius capitisque inuria cari,
Quem regno Hesperiae fraudo et fatalibus arvis.

Nunc etiam interpres divum, Jove missus ab ipso,
(Testor utrumque caput) celeres mandata per auras
Detulit ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis;
Italiam non sponte sequor.”

Talia dicit. Coram jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
“Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.
Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit?
Num lacrimas victus delit, aut miseratus amantem est?
Quæ quibus anteferam? Jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquis.
Nusquam tuta fides. Ejectum litore, egentem
Excepit, et regni demens in parte locavi;
Amissam classem, socios a morte reduxi.
Heu furiis incensa feror! Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres divum fert horrida jussa per auras.
Scilicet is superis labor est! ea cura quietos
Solicitum! Neque te teneo, neque dicta refello.
I, sequere Italiam ventis! pete regna per undas!
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopus, et nomine Dido
Sæpe vocaturum. Sequar atris ignibus absens.
Et, quum frigida mors anima seduxerit artus,
Omnibus umbra locis adero. Dabis, improbe, penas;
Audiam, et hæc manes veniet mihi fama sub imos.”
His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et avertet,
Linquens multa metu cunctantem et multa parantem 390
Dicere. Suscipiunt famulae, collapsaque membra
Marmoreo referunt thalamo stratisque reponunt.

At pius Æneas, quamquam lenire dolentem
Solando cupit et dictis avertere curas,
Multa gemens magnoque animum labefactus amore,
395
Jussa tamen divum exsequitur classemque revisit.
Tum vero Teucri incumbunt et litore celsas
Deducunt toto naves. Natat uncta carina;
Frondentesque ferunt remos et robora silvis
Infabricata fugæ studio.

Migrantes cernas totaque ex urbe ruentes;
Ac velut ingentem formicae farris aceryum
Quam populant, hiemis memores, tectoque reponunt;

It nigrum campis agmen, prædamque per herbas

Convectant calle angusto; pars grandia trudunt

Obnixæ frumenta humeris; pars agmina cogunt,
Castigantque moras; opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia sensus!
Quosve dabas gemitus, quam litora fervere late
Prospiceres arce ex summa, totumque videres

Misercer ante oculos tantis clamoribus æquir
Improbe amor, quid non mortalia pectora cogis!

Ire iterum in lacrimas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustra moritura relinquat.

“Anna, vides toto properari litore: circum
Undique convenere; vocat jam carbasus auras,
Puppibus et læti nautæ imposuere coronas.
Hunc ego si potui tantum sperare dolorem,

Et perferre, soror, potero. Misercæ hoc tamen unum

Exsequare, Anna, mihi; solam nam perfidus ille

Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora noras.

I, soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojanam exscindere gentem

Aulide juravi, classemve ad Pergama misi,
Nec patris Anchisæ cinerem manesve revelli
Cur mea dicta negat duras demittere in auros?
Quo ruit? extremum hoc miseræ det munus amanti,
Exspectet facilemque fugam ventosque serentes. 430
Non jam conjugium antiquum, quod prodict, oro,
Ne pulchro ut Latio careat, regnumque reliquit:
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam,—miserere sororis—
Quam mihi quam dederis, cumulatam morte remittam."

Talibus orabat, talesque miserrima fletus
Fertque refertque soror. Sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit;
Fata obstant, placidasque viri deus obstruit aures. 440
Ac velut annoso validam quom robore quercum
Alpini boreæ nunc hinc nunc flatibus illinc
Eruere inter se certant; it stridor, et alte
Consternunt terram concusso stipite frondes:
Ipsa hæret scopulis, et, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit:
Haud secus assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas:
Mens immota manet; lacrimæ volvuntur inanes.

Tum vero infelix fatis exterrita Dido
Mortem orat; taedet coeli convexa tueri.
Quo magis inceptum peragat lucemque reliquit,
Vidit, turicremis quum dona imponeret aris—
Horrendum dictu—latices nigrescere sacros,
Fusaque in obscurum se vertere vina crurem. 455
Hoc visum nulli, non ipsi effata sorori.
Præterea suit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et festa fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox quum terras obscura teneret,
Solaque culminibus ferali carmine bubo
Sæpe queri et longas in fletum ducere voces.
Multaque præterea vatum prædicta piorum
Terribili monitu terrificant. Agit ipse furentem
In somnis ferus Æneas; semperque reliquii
Sola sibi, semper longam incomitata videtur
Ire viam et Tyrios deserta quærere terra:
Eumenidum veluti demens videt agmina Pentheus
Et solem geminum et duplices se ostendere Thebas;
Aut Agamemnonius scenis agitatus Orestes
Armatam facibus matrem et serpentibus atris
Quum fugit, ultricesque sedent in limine Diræ.

Ergo ubi concepit Furias evicta dolore
Decrevitque mori, tempus secum ipsa modumque
Exigit, et mæstam dictis aggressa sororem
Consilium vultu tegit, ac spem fronte serenat:
“Inveni, germana, viam—gratam sorori—
Quæ mihi reddat eum, vel eo me solvat amantem.
Oceani finem juxta solemque cadentem
Ultimus Àthiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum:
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quæ dabat, et sacros servabat in arbore ramos,
Spargens humida mella soporiferumque papaver.
Hæc se carminibus promittit solvere mentes,
Quas velit, ast aliis duras immittere curas;
Sistere aquam fluviis, et vertere sidera retro;
Nocturnosque ciet manes; mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erigè, et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes lectumque jugalem,
Quo perii, superimponas. Abolere nefandi
Cuncta viri monumenta juvat, monstratque sacerdos.”
Hæc effata silet; pallor simul occupat ora.
Non tamen Anna novis praetexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychoei.
Ergo jussa parat.

At regina, pyra penetrati in sede sub auras
Erecta ingenti tædis atque ilice secta,
Intenditque locum sertis et fronde coronat
Funerea; super exuvias ensemque relictum
Effigiemque toro locat, haud ignara futuri.
Stant aræ circum, et crines effusa sacerdos
Ter centum tonat ore deos, Erebumque Chaosque
Tergeminamque Hecaten, tria virginis ora Dianæ.
Sparserat et latices simulatos fontis Averni,
Falcibus et messæ ad lunam quæruntur ahenis
Pubentes herbae, nigri cum lacte veneni;
Quæritur et nascentis equi de fronte revulsus
Et matri præreptus amor.
Ipsa mola manibusque piis altaria juxta,
Unum exuta pedem vinclis, in veste recincta,
Testatur moritura deos et conscia fati
Sidera; tum, si quod non æquo foedere amantes
Curæ numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvæque et sæva quierant
Æquora, quam medio volvuntur sidera lapsu,
Quæm tacet omnis ager. Pecudes pictæque volucres,
Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti,
[Lenibant curas, et corda oblita laborum.]
At non infelix animi Phœnissa, neque unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit; ingeminant curæ, rursusque resurgens
Sævit amor, magnoque irarum fluctuat aestu.
Sic adeo insistit, secumque ita corde volutat:
"En, quid ago? rursusne procos irrisa priores
Experiar? Nomadumque petam connubia supplex,
Quos ego sin toties jam dedignata maritos?
Iliacas igitur classes atque ultima Teucrum
Jussa sequar? quiane auxilio juvat ante levatos,
Aut bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet? ratibusve superbis
Invisam accipiet? nescis, heu perdita! necdum
Laomedonteæ sentis perjuria gentis?
Quid tum? sola fuga nautas comitabor ovantes?
An Tyriis omnique manu stipata meorum
Inferar? et, quos Sidonia vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroque averte dolorem.
Tu lacrimis evicta meis, tu prima furentem
His, germana, malis oneras atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more feræ, tales nee tangere curas!
Non servata fides, cineri promissa Sychæo!"
Tantos illa suo rumpebat pectore questus.
Æneas celsa in puppi, jam certus eundi,
Carpebat somnos, rebus jam rite paratis.
Huic se forma dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque coloremque
Et crines flavos et membra decora juventa:
"Nate dea, potes hoc sub casu ducere somnos?
Nec, quæ te circum stent deinde pericula, cernis?
Demens! nec zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu.
Non fugis hinc præceps, dum præcipitare potestas?
Jam mare turbari trabibus sævasque videbis
Collucere faces, jam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras. Varium et mutabile semper
Femina." Sic fatus nocti se immiscuit aтраe.
Tum vero Æneas subitis exterritus umbris
Corripit e somno corpus sociosque fatigat:
"Præcipites vigilate, viri, et considite transtris;
Solvite vela citi. Deus, æthere missus ab alto,
Festinare fugam tortosque incidere funes
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o placidusque juves, et sidera coelo
Dextra feras." Dixit; vaginaque eripit ensim
Fulmineum, strictoque ferit retinacula ferro.
Idem omnis simul ardor habet; rapiuntque ruuntque:
Litora deseruere; latet sub classibus æquor;
Annixi torquent spumas et cærula verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile.
Regina e speculis ut primum albescere lucem
Vidit, et æquatis classem procedere velis,
Litoraque et vacuos sensit sme remige portus,
Torque quaterque manu pectus percussa decorum
Flaventesque abscissa comas, "Pro Jupiter! ibit
Hic," ait, "et nostris illuserit advena regnis?
Non arma expedient, totaque ex urbe sequitur,
Diripientque rates alii navalibus? Ite,
Ferte citi flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? Quae mentem insania mutat?
Infelix Dido! nunc te facta impia tangunt?
Tum decuit, quem sceptr a dabas. En dextra fidesque,
Quem secum patrios aiunt portare penates!
Quem subisse humeris confectum ætate parentem!
Non potui abreptum divellere corpus et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis?
Verum anceps pugnae fuerat fortuna.—Fuisset;
Quem metui moritura? Faces in castra tulissem,
Implesiumque foros flammis, natumque patremque
Cum gener exstinxem, memet super ipsa dedisse.
Sol, qui terrarum flammis opera omnia lustras,
Tuque harum interpres curarum et conscia Juno,
Nocturnisque Hecate triviis ululata per urbes,
Et Diræ ultrices, et di morientis Elissæ,
Accipite hæc, meritumque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput ac terris adnare necesse est,
Et sic fata Jovis poscunt, hic terminus hæret:
At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilia imploret, videatque indigna suorum
Funera; nec, quem se sub leges pacis inique
Tradiderit, regno aut optata luce fruatur,
Sed cadat ante diem mediaque inhumatus arena.
Hæc precor; hanc vocem extremam cum sanguine fundo.
Tum vos, o Tyrii, stirpem et genus omne futurum
Exercete odiis, cinerique hæc mittite nostro
Munera. Nullus amor populis, nec foedera sunto.
Exoriare aliquis nostris ex ossibus ultor,
Qui face Dardanios ferroque sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires.
Litora litoribus contraria, fluctibus undas
Impecor, arma armis; pugnet ipsique nepotesque."

Hæc ait, et partes animum versabat in omnes,
Invisam quærens quam primum abrumpere lucem.
Tum breviter Barcen nutricem affata Sychæi,
Namque suam patria antiqua cinis ater habebat:
"Annam cara mihi nutrix huc siste sororem;
Dic, corpus properet fluviali spargera lympha,
Et pecudes secum et monstrata piacula ducat:
Sic veniat; tuque ipsa pia tege tempora vitta.
Sacra Jovi Stygio, quæ rite incepta paravi,
Perficere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammæ."

Sic ait. Illa gradum studio celerabat anili.
At trepida et ceptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futura,
Interiora domus irruptim limina, et altos
Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quæsitum munus in usus.
Hic postquam Iliacas vestes notumque cubile
Conspexit, paulum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba:
"Dulces exuviae, dum fata deusque sinebat,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
Urbem praeclaram statui, mea mœnia vidi;
Ulta virum, pœnas inimico a fratre recepi:
Felix, heu nimium felix, si litora tantum
Nunquam Dardaniæ tetigissent nostra carinæ!"
Dixit: et os impressa toro, "Moriemur inultæ!
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis."

Dixerat: atque illam media inter talia ferro
Collapsam aspicüint comites, enseme cruore
Spumantem sparsasque manus. It clamor ad alta
Atria; concussam bacchatur fama per urbem,
Lamentis gemituque et femineo ululatu
Tecta fremunt; resonat magnis plangoribus aether:
Non aliter quam si immissis ruat hostibus omnis
Carthago aut antiqua Tyros; flammæque furentes
Culmina perque hominum volvantur perque deorum.
Audiit examinis, trepidoque exterrita cursu,
Unguibus ora soror foedans et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
"Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aræque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? Eadém me ad fata vocasses:
Idem ambas ferrō dolor atque eadem hora tulisset.
His etiam struxi manibus, patriosque vocavi
Voce déos, sic te ut posita crudelis abessem?
Exstinxit me teque, soror, populumque patresque
Sidoniós urbemque tuam. Date, vulnera lymphis
Abluam, et, extremus si quis super halitus errat,
Ore légam."
Sic fata gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit; insuffixum stridit sub pectore vulnus.
Ter sese attollens cubitoque annixa levavit:
Ter revoluta toro est, oculisque errantibus alto
Quæsivit coelo lucem, ingemuitque reperta.
Tum Juno omnipotens, longum miserata dolorem
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosque resolveret artus.
Nam, quia nec fato merita nec morte peribat,
Sed misera ante diem subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris cæroces per cœlum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput adstitit: "Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo."
Sic ait, et dextra crinem secat; omnis et una
Dilapsus calor, atque in ventos vita recessit.
INTEREA medium Æneas jam classe tenebat
Certus iter, fluctusque atros aërione secabat,
Mœnia respiciens, quæ jam infelicis Elissæ
Collucent flammis. Quæ tantum accenderit ignem,
Causa latet; duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucerum pectora ducent.
Ut pelagus tenüere rates, nec jam amplius ulla
Occurrunt tellus, maria undique et undique cælum;
Olli cœrules supra caput adstítit imber,
Noctem hiemenque feren; et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
"Heu! quianam tanti coinxerunt æthera nimbë?
Quidve, pater Neptune, paras?" Sic deinde locutus
Colligere arma jubet validisquæ incumbere remis,
Obliquatque sinus in ventum, ac talia fatu:
"Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam cöntingere cælo.
Mutati transversa fremunt et vespere ab atro
Consurgunt venti, atque in nubem cogitur aërv.
Nec nos obniti contra nec tendere tantum
Sufficimus. Superat quoniam fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora longæ
Fida reor fraterna Erycis portusque Sicanos,
Si modo rite memor servata remetior astra."
Tum pius Æneas: "Equidem sic pöscere ventos
Jamdudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quove magis fessas optem demittere naves,
Quam quae Dardanium tellus mihi servat Acesten,
Et patris Anchise gremio complectitur ossa?
Hæc ubi dicta, petunt portus, et vela secundi
Intendunt zephyri; fertur cita gurgite classis,
Et tandem laeti notae advertuntur arenæ.

At procul excelso miratus vertice montis
Adventum sociasque rates occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursæ,
Troja Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces et gaza latus agresti
Excipit, ac fessos opibus solatur amicis.
Postera quam primo stellas oriente fugarat
Clara dies, socios in cætum litore ab omni
Advocat Æneas, tumulique ex aggre fatur:

"Dardanidae magni, genus alto a sanguine divum,
Annus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terra, mœstasque sacravimus aras.
Jamque dies, ni fallor, adest, quem semper acerbum,
Semper honoratum (sic di volumistis), habebo.
Hunc ego, Gætulis agerem si Syrthibus exul,
Argolicove mari deprensus et urbe Mycenæ,
Annae vota tamen solemnesque ordine pompas
Exsequerer, strueremque suis altaria donis.
Nunc ulter ad cineres ipsius et ossa parentis,
Haud equidem sine mente reor, sine numine divum,
Adsumus, et portus delati intramus amicos.
Ergo agite, et lactum cuncti celebremus honorem;
Poscamus ventos, atque hæc mes sacra quotannis
Urbe velit quota templis sibi ferre dicatis.
Bina boun vobis Troja generatus Acestes
Dat numero capita in naves; adhibete penates
Et patrios epulis et quos colit hospes Acestes.
Præterea, si nona diem mortalibus alnum
Aurora extulerit radiisque retexerit orbem,
Prima citæ Teucris ponam certamina classis;
Quique pedum cursu valet, et qui viribus audax
Aut jaculo incedit melior levibusque sagittis,  
Seu crudo fidel pugnem committere cestu;  
Cuncti adsint, meritaque exspectent præmia palmæ.  
Cre favete omnes, et tempora cingite ramis."

Sic fatus, velat materna tempora myrto.
Hoc Helymus facit, hoc avi maturus Acestes,  
Hoc puer Ascanius, sequitur quos cetera pubes.  
Ille et concilio multis cum millibus ibat  
Ad tumulum, magna medius comitante caterva.

Hic duo rite mero libans earchesia Baccho  
Fundit humi, duo lacte novo, duo sanguine sacro,  
Purpureosque jacit flores, ac talia fatur:
"Salve, sancte parens, iterum; salve, recepti
Nequidquam cineres animæque umbraeque paternæ.
Non licuit fines Italos fatalique aura,
Nec tecum Ausonium, quicumque est, quærere Thybrim."
Dixerat hæc; adytis quum lubriæus anguis ab imis  
Septem ingens gyros, septena volumina traxit,  
Amplexus placide tumulum lapsusque per aras,
Cærulææ cui terga notæ maculosus et auro
Squamam incendebat fulgor, ceu nubibus arcus
Mille jacit varios adverso sole colores.

Obstupuit visu Æneas: ille agmine longo  
Tandem inter pateras et levia pocula serpens  
Libavitque dapes, rursusque innoxius imo
Successit tumulo et depasta altares liquit.

Hoc magis inceptos genitori instaurat honores,
Incertus, Genium loci famulumne parentis  
Esse putet: cædit binas de more bidentes
Totque sus totidem migrantes terga juvencos;
Vinaque fundebat pateris, animamque vocabat
Anchise magni manesque Acheronte remissos.

Nec non et socii, quæ cuique est copia, laeti  
Dona ferunt, onerant aras, mactantque juvencos:
Ordine ahena locant alii, fusique per herbam
Subjiciunt veribus prunas et viscera torrent.

Exspectata dies aderat nonamque serena
Auroram Phaethontis equi jam luce vehabat,
Famaque finitimos et clari nomen Acestæ
Excierat: lato complerant litora coetu,
Visuri Æneas, pars et certare parati.
Munera principio ante oculos circque locantur
In medio, sacri tripodes viridesque coronæ
Et palmæ, pretium victoribus, armaque et ostro
Perfusæ vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.
Prima parcs ineunt gravibus certamina remis
Quatuor ex omni delectæ classe carinae:
Velocem Mnestheus agit acris remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memmi;
Ingentemque Gyas ingenti mole Chimæram,
Urbi opus, triplici pubes quam Dardana versus
Impellunt, terno consurgunt ordine remi:
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna; Scyllaque Cloanthus
Cærulea, genus unde tibi, Romane Cluenti.

Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori;
Tranquillo silet, immotaque attollitur unda
Campus et apricis statio gratissima mergis.
Hic viridem Æneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Scirent et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppis auro
Ductores longe effulgent ostroque decori;
Cetera populea velatur fronde juvenus
Nudatosque humeros oleo perfusa nitescit.

Considunt transtris, intentaque brachia remis:
Intenti exspectant signum, exsultantiaque haurit
Corda pavor pulsans laudumque arrecta cupido.
Inde ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluere suis: ferit æthera clamor
Nauticus; adductis spumant freta versa lacertis.
Indirunt pariter sulcos, totumque dehiscit
Convulsum remis rostrisque tridentibus æquor,
Non tam precipites bijugo certamine campum
Corripuere ruuntque effusi carcere currus;
Nee sic immissis aurigæ undantia lora
Concussere jugis pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora; pulsati colles clamisque resultant.

Effugit ante alios primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos æquo discrimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet, nunc victam præterit ingens
Centaurus; nunc una ambe junctisque feruntur
Frontibus et longa sulcata vada salsa carina.

Jamque propinquabat scopulo metamque tenebant:
Cum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menœten:
“Quo tantum mihi dexter abis? huc dirige gressum;
Litus ama, et lævas stringat, sine, palmula cautes;
Altum alli teneant.” Dixit: Sed æca Menœtes
Saxa timens proram pelagi detorquet ad undas.

“Quo diversus abis?” “iterum pete saxa, Menœte,”
Cum clamore Gyas revocabat; et ecce Cloanthum
Respicit instantem tergo et propiora tenentem.

Ille inter navemque Gyaæ scopuloseque sonantes
Radit iter lævum interior, subitoque priorem
Præterit et metis tenet æquora tuta relictis.

Tum vero exarsit juveni dolor ossibus ingens,
Nec lacrimis caruere genœ; segnemque Menœten,
Oblitus decorisque sui sociumque salutis,
In mare precipitam puppi deturbat ab alta:
Ipse gubernacio rector subit, ipse magister,
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior madidaque fluens in veste Mencetes
Summa petit scopuli siccaque in rupe resedit.

Illum et labentem Teueri et risere natantem,
Et sallos rident revomentem pectore fluctus.
Hic læta extremis spes est accensa duobus,
Sergestus Mnæstheique, Gyaæ superare morantem.
Sergestus capit ante locum scopuloque propinquat:

Nec tota tamen ille prior præeunte carina;
Parte prior; partem rostro premit œmula Pristis.
At media socios incendens nave per ipsos
Hortatur Mnestheus: "Nunc, nunc insurgite remis,
Hectorei socii, Trojæ quos sorte suprema
Delegi comites; nunc illas promite vires,
Nunc animos, quibus in Gætulis Syrtibus usi
Ionioque mari Maleæque sequacibus undis.
Non jam prima peto Mnestheus, neque vincere certo;
Quamquam o!—sed superent quibus hoc, Neptune, dedisti;
Extremos pudeat radiisse: hoc vincite, cives,
Et prohibete nefas." Olli certamine summo
Procambunt: vastis tremit ictibus ærea puppis,
Subtrahiturque solum; tum creber anhelitus artus
Ardaque ora quatit; sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque fures animi dum proram ad saxa suburget
Interior spatioque subit Sergestus iniquo,
Infelix saxis in procurrentibus hæsit.
Concussæ cautes, et acuto in murice remi
Obnixi crepue, illisaque prora pe pendit.
Consurgunt nautæ et magno clamore morantur,
Ferratasque rudes et acuta cupside contos
Expediant, fractosque legunt in gurgite remos.
At lastus Mnestheus successuque acrior ipso
Agnime remorum celeri ventisque vocatis
Prona petit maria et pelago decurrit aperto.
Qualis spelunca subito commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem, mox aëre lapsa quieto
Radit iter liquidum, celeres neque commovet alas:
Sic Mnestheus, sic ipsa fuga secat ultima Pristis
Æquora, sic illam fert impetus ipse volantem.
Et primum in scopulo luctantem deserit alto
Sergestum brevibusque vadi frustaque vocantem
Auxilia et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimæram
Consequitur; cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus,
Quem petit, et summis adnixus viribus urget.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus æther.
Hi proprium deus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci;
Hos successus alit: possunt, quia posse videntur.
Et fors æquatis cepissent præmia rostris,
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, divosque in vota vocasset:
“Di, quibus imperium est pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in litore taurum
Constituam ante aras, voti reus, extaque salsos
Porriciam in fluctus et vina liquentia fundam.”
Dixit, eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus: Panopeaque virgo;
Et pater ipse manu magna Portunus euntem
Impulit; illa no to citius volucrique sagitta
Ad terram fugit, et portu se condit alto.
Tum satus Anchisa, cunctis ex more vocatis,
Victorem magna præconis voce Cloanthum
Declarat, viridique advelat tempora lauro;
Muneraque in naves ternos optare juvencos
Vinaque et argenti magnum dat ferre talentum.
Ipsis præci puos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Mæandro duplici Melibœa cucurrit,
Intextusque puer frondosa regius Ida
Velo ces jaculo cervos cursuque faticat
Acer, anhelanti similis, quem præpes ab Ida
Sublimem pedibus rapuit Jovis armiger uncis;
Longævi palmas nequidquam ad sidera tendunt
Custodes, sævitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Levibus huic hamis concertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, deus et tutamen in armis.
Vix illam famulî Phægeus Sagarisque ferebant
Multiplicem, connixi humeris; indutus at olim
Demoleos cursu palantes Troas agebat.
Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeo donati omnes opibusque superbi
Punicis ibant evincti tempora tænis,
Quum sævo e scopulo multa vix arte revulsus,
Ammissis remis atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis sæpe viae deprensus in aggere serpens,
Ærea quem obliquum rota transiit, aut gravis ietu
Seminecem liquit saxo lacerumque viator;
Nequidquam longos fugiens dat corpore tortus,
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodis seque in sua membra plicantem.
Tali remigio navis se tarda movebat;
Vela facit tamen, et velis subit ostia plenis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus sociosque reductos.
Olli serva datur, operum haud ignara Minervæ,
Cressa genus, Pholoë, geminique sub ubere nati.

Hoc pius Æneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvæ, mediaque in valle theatri
Circus erat, quo se multis cum millibus heros
Consessu medium tulit exstructoque resedit.

Hic, qui forte vento rapide contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucri mixtique Sicani;
Nius et Euryalus primi,
Euryalus forma insignis viridique juventa,
Nius amore pio pueri; quos deinde secutus
Regius egregia Priami de stirpe Diores;
Hunc Salius simul et Patron, quorum alter Acarnan,
Alter ab Arcadio Tegeææ sanguine gentis;
Tum duo Trinacrii juvenes, Helymus Panopesque,
Assueti silvis, comites senioris Acestæ;
Multi præterea, quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus:
"Accipite hæc animis, lætasque advertite mentes.
Nemo ex hoc numero mihi non donatus abibit.
Gnosia bina dabo levato lucida ferro
Spicula cælatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres præmia primi Accipient, flavaque caputnectentur oliva.  
Primus equum phaleris insignem victor habet;  
Alter Amazoniam pharetram plenamque sagittis  
Threiciis, lato quam circumplectititur auro  
Balteus, et tereti subnectit fibula gemma;  
Tertius Argolica hac galea contentus abito.”  
Hæe ubi dicta, locum capiunt, signoque repente  
Corripiunt spatia audito, limenque relinquunt,  
Effusi nimbo similès, simul ultima signant.  
Primus abit longeque ante omnia corpora Nisus  
Emicat, et ventis et fulminis oior alis.  
Proximus huic, longo sed proximus intervallo,  
Insequitur Salius; spatio post deinde relictò  
Tertius Euryalus:  
Euryalamque Helymus sequitur; quo deinde sub ipso  
Ecce volat calcemque terit jam calce Diores,  
Incumbens humero; spatia et si plura supersint,  
Transeat elapsus prior, ambiguumve relinquat.  
Jamque fere spatio extremito sessique sub ipsam  
Finem adventabant, levium sanguine Nisus  
Labilit infelix, cæsis ut forte juvencis  
Fusus humum viridesque super madefecerat herbas.  
Hic juvenis jam victor ovans vestigia presso  
Haud tenuit titubata solo; sed pronus in ipso  
Concedit immunoque fimo sacroque cruore;  
Non tamen Euryali, non ille oblitus amorum:  
Nam sese opposuit Salio per lubrica surgens;  
Ille autem spissa jacuit revolutus arena.  
Emicat Euryalus, et munere victor amici  
Prima tenet, plausuque volat fremituque secundo.  
Post Helymus subit, et nunc tertia palma Diores.  
Hic totum caveæ consessum ingentiæ et ora  
Prima patrum magnis Salius clamoribus implet,  
Ereptumque dolo reddi sibi poseit honorem.  
Tutatur favor Euryalum, lacrimæque decore,  
Gratior et pulchro veniens in corpore virtus.  
Adjuvat et magna proclamat voce Diores,  
Qui subiit palmae, frustraque ad præmia venit  
Ultima, si primi Salio redduntur honores.
Tum pater Æneas, "Vestra," inquit, "munera vobis Certa manent, puere; et palmam movet ordine nemo; Me liceat casus miserari insontis amici."

Sic fatus tergum Gætuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.
Hic Nisus, "Si tanta," inquit, "sunt præmia victis,
Et te lapsorum miseret, quæ munera Niso
Digna dabis? primam merui qui laude coronam,
Ni me, quæ Salium, fortuna inimica tulisset?"
Et simul his dictis faciem ostentabat et udo
Turpia membra fimo. Risit pater optimus olli,
Et clipeum efferri jussit, Didymaonis artes,
Neptuni sacro Danaïs de poste refixum.

Hoc juvenem egregium præstanti munere donat.
Post, ubi confecti cursus, et dona peregit:
"Nunc, si cui virtus animusque in pectore præsens
Adsit, et evinctis attollat brachia palmis."

Victori velatum auro vittisque juvencem;
Ensem atque insignem galeam, solatia victo.
Nec mora; continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmure tollit;
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maximus occubat Hector,
Victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit, et fulva moribundum extendit arena.
Talis prima Dares caput altum in prælia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia pretensens, et verberat ictibus auras.
Quæritur huic alius: nec quisquam ex agmine tanto
Audet adire virum manibusque inducere cestus.
Ergo alacris, cunctosque putans excedere palma,
Æneas stetit ante pedes; nec plura moratus,
Tum læva taurum cornu tenet, atque ita fatur:
"Nate dea, si nemo audet se credere pugna,
Quæ finis standi? quo me decet usque teneri?
Ducere dona jube." Cuncti simul ore fremebant
Dardanidæ, reddique viro promissa jubebant.
Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbæ:
"Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille magister
Nequidquam memoratus Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?"
Ille sub hæc: "Non laudis amor nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet; frigentque effeta in corpore vires.
Si mihi, quæ quondam fuerat, quaque improbus iste
Exsultat fidens, si nunc foret illa juventas,
Haud equidem pretio inductus pulcroque juvenco
Venissem: nec dona moror.” Sic deinde locutus

In medium geminos immanis pondere cestus
Projecit, quibus acer Eryx in prœlia suetus
Ferre manum duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigeabant.

Ante omnes stupet ipse Dares, longeque recusat;
Magmanimusque Anchissiades et pondus et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voce:
"Quid, si quis cestus ipsius et Herculis arma
Vidisset tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat;—
Sanguine cernis adhuc fractoque infecta cerebro;—
His magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares hæc Troïs arma recusat,
Idque pio sedet Æneæ, probat auctor Acestes,
Æquemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue cestus.”

Hæc fatus duplicem ex humeris reject amictum,
Et magnos membrorum artus, magna ossa lacertosque
Exuit, atque ingens media consistit arena.
Tum satus Anchisa cestus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiæque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Immiscentque manus mamibus, pugnamque lacesunt;
Ille pedum melior motu fretusque juventa,
Hic membris et. mole valens: sed tarda trementi
Genua labant, vastos quatit aeger anhelitus artus.
Multa viri nequidquam inter se vulnera jactant,
Multa cavo lateri ingeminant et pectore vastos
Dant sonitus, erratque aures et tempora circum
Crebra manus, duro crepitant sub vulnere nialae.
Stat gravis Entellus nisique immotus eodem
Corpore tela modo atque oculos vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus et alte
Extulit: ille ictum venientem a vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit, et ultra
Ipse gravis graviterque in ventum effudit, et ultro
Concidit: ut quondam cava concidit aut Erymantho,
Aut Ida in magna radicibus eruta pinus.
Consurgunt studiis Teucrī et Trinacria pubes;
It clamor coelo, primusque accurrit Acestes,
Æquævumque ab humo miserans attollit amicum.
At non tardatus casu neque territus heros
Acrior ad pugnam redit, ac vim suscitat ira;
Tum pudor incendit vires et conscia virtus,
Præcipitemque Daren ardens agit æquore toto,
Nunc dextra ingemans ictus, nunc ille sinistra.
Nec mora, nec requies. Quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta:
Tum pater Æneas procedere longius iras
Et sævere animis Entellum haud passus acerbis;
Sed finem imposuit pugnæ, fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur:
"Infelix, qua tanta animum dementia cepit?
Non vires alias conversaque numina sentis?
Cede deo." Dixitque, et prœlia voce diremit.
Apt illum fidi æquales, genua ægra trahentem, 
Jactantemque utroque caput, crassumque cruorem 
Ore ejectantem mixtosque in sanguine dentes, 
Ducent ad naves; galeamque enseque vocati 
Accipiunt: palmam Entello taurumque reclinunt. 
Hic victor, superans animis tauroque superbus: 
"Nate dea, vosque haec," inquit, "cognoscite Teucri, 
Et mihi quae fuerint juvenali in corpore vites, 
Et quia servetis revocatum a morte Dareta. 
Dixit, et adversi contra stetit ora juveni, 
Qui donum adstatabat pugnæ, duroque reducta 
Libravit dextra media inter cornua cestus 
Arduus, effractoque illisit in ossa cerebro. 
Sternitur examinisque tremens procumbit humi bos. 
Ille super tales effundit pectore voces: 
"Hanc tibi, Eryx, meliorem animam pro morte Daretis 
Persolvo: hic victor cestus artemque repono." 
Protinus Æneas celeri certare sagitta 
Invitat, qui forte velint, et præmia ponit; 
Ingentisque manu malum de nave Seresti 
Erigit, et volucrem trajecto in fune columbam, 
Quo tendant ferrum, malo suspendit ab alto. 
Convenere viri, dejectamque ærea sortem 
Accepit galea; et primus clamore secundo 
Hyrtaeidae ante omnes exit locus Hippocoontis; 
Quem modo navali Mnestheus certamine victor 
Consequitur, viridi Mnestheus evinctus oliva: 
Tertius Eurytion, tuus, o clarissime, frater, 
Pandare, qui quondam, jussus confundere foedus, 
In medios telum torsisti primus Achivos. 
Extremus galeaque ima subsedit Acestes, 
Ausus et ipse manu juvenum tentare laborem. 
Tum validis flexos incurvant viribus arcus 
Pro se quisque viri, et depromunt tela pharetris. 
Primaque per cœlum nervo stridente sagitta 
Hyrtaeidae juvenis volucres diverberat auras; 
Et venit, adversique insfititur arbore mali. 
Intremuit malus, timuitque exterrita pennis 
Ales, et ingenti sonuerunt omnia plausu. 
Post acer Mnestheus adusto constitit arcu,
Altæ petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Queis innixa pedem malo pendebat ab alto:
Illa notos atque atra volans in nubila fugit.
Tum rapidus, jumduum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo lætam cælo speculatus, et alis
Plaudentem nigra figit sub nube columbam.
Decidit examinis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.
Amissa solus palma superabat Acestes:
Qui tamen aèriæ telum contendit in auras,
Ostentans artemque pater arcumque sonantem.
Hic oculis subitum objicitur magnoque futurum
Augurio monstrum: docuit post exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuesque recessit
Consumta in ventos: cælo seu sæpe refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis hæseræ animis, superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas; sed lætum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
"Sume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honores.
Ipsi Anæchæ genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris."
Sic fatus cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion prælato invidit honori,
Quamvis solus avem cælo dejecit ab alto.
Proximus ingreditur donis, qui vincula rupit;
Extremus, volucri qui fixit arundine malum.
At pater Æneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem:
"Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic," ait. Ipse omnem longo decedere circio
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis, quos omnis euntes
Trinacriæ mirata fremit Trojaeque juventus.
Omnibus in morem tonsa coma pressa corona:
Cornea bina ferunt præfixo hastilia ferro,
Pars leves humero pharetras; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmæ, ternique vagantur
Ductores; pueri bis seni quemque secuti
Agnine partito fulgent paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thraciæ albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys, pueroque puer dilectus Iulo.
Extremus formaque ante omnes pulcher Iulus
Sidonio est inventus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris:
Cetera Trinacriæ pubes senioris Acestæ
Fertur equis.
Excipiant plausu pavidos, gaudentque tuentes
Dardanidæ, veterumque agnoscent ora parentum.
Postquam omnem læti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diduæ solyere choris, rursusque vocati
Convertere vias infestaque tela tulere.
Inde alios ineunt cursus aliosque recursus
Adversi spatiis, alternosque orbibus orbes
Impediunt, pugnæque cient simulacra sub armis:
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace feruntur.
Ut quondam Creta fertur Labyrinthus in alta
Parietibus textum caecis iter ancipitamque
Mille viis habuisse dolum, qua signa sequendi Falleret indepressus et irreméabilis error:
Haud alio Teucrum nati vestigia cursu
Impedient, texuntque fugas et prœlia ludo,
Delphinum similes, qui per maria humida nando
Carpathium Libyceumque secant [luduntque per undas.] Hunc morem, hos cursus, atque hæc certamina primus
Asceniœus, Longam muris quum cingeret Albam,
Retulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troia pubes:
Albani docuere suos; hinc maxima porro
Acceptit Roma, et patriam servavit honorem;
Trojaque nunc, pueri Trojanum dicitur agmen.
Hæc celebrata tenus sancto certamina patri.

Hic primum fortuna fidem mutata novavit.
Dum variis tumulo referunt solemnia ludis,
Irim de celo misit Saturnia Juno
Iliacam ad classem, ventosque aspirat eunti,
Multa movens, necdum antiquam saturata dolorem.
Illæ viam celerans per mille coloribus arcum,
Nulli visa cito decurrit tramite virgo:
Conspectat ingentem consursum, et litora lustrat,
Desertosque videt portus classemque relictam.
At procul in sola secretæ Troades acta
Amissum Anchisen flebant, cunctæque profundum
Pontum aspectabant flentes: "Heu, tot vada fessis
Et tantum superesse maris!" vox omnibus una.
Urbem orant; tædet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque deæ vestemque reponit:
Fit Beroë, Tmarii conjux longëva Dorycli,
Cui genus et quondam nomen natique fuissent;
Ac sic Dardanidum medium se matribus infert:
"O miseræ, quas non manus," inquit, "Achaïca bello
Traxerit ad létum patriæ sub mœnibus! o gens
Infelix! cui te exitio fortuna reservat?
Septima post Troja excidium jam vertitur æstas,
Quum freta, quum terras omnes, tot inhospita saxa
Sideraque emensæ ferimur; dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni atque hospes Acestes:
Quid prohibet muros jacere et dare civibus urbem?
O patria et rapti nequidquam ex hoste penates,
Nullane jam Trojæ dicentur mœnia? nusquam
Hectoreos annes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandræ per somnum vatis imago
Ardentes dare visa faces. Hic quærite Trojan;
Hic domus est, inquit, vobis. Jam tempus agi res,
Nec tantis mora prodigis. En quatuor arcæ
Neptuno; deus ipse faces animumque ministrat.”
Hæc memorans prima infensum vi corripit ignem,
Sublataque procul dextra connixa coruscat,
Et jacit. Arrectæ mentes stupæfactaque corda
Iliadum. Hic una e multis, quæ maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
“Non Beroë vobis, non hæc Rhoeæia, matres,
Est Dorycli conjux; divini signa decoris
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisque sonus, vel gressus eunti.
Ipse egomet dudum Beroën digressa reliqui
Ægram, indignantem, tali quod sola careret
Munere, nec meritos Anchisæ inferret honores.”
Hæc effata.
At matres primo ancipites oculisque malignis
Ambiguæ spectare rates miserum inter amorem
Præsentis terræ fatisque vocantia regna:
Quum dea se paribus per cœlum sustulit alis,
Ingentemque fuga secuit sub nubibus arcum.
Tum vero attonite monstris actæque furore
Conclamant, rapiuntque focis penetralibus ignem;
Pars spoliat aras, frondem ac virgulta facesque
Conjiciunt. Furit immissis Vulcanus habenis
Transtra per et remos et pictas abiete puppes.
Nuntius Anchisæ ad tumulum cuneosque theatri
Incensas perfert naves Eumelus, et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut latus equestres
P. VIRGILII MARONIS

Ducebat, sic acer equo turbata petivit
Castra, nec exanimes possunt retinere magistri.

"Quis furor iste novus? quo nunc, quo tenditis," inquit, 670
"Heu miseræ cives? non hostem inimicaque castra
Argivum, vestras spes uritis. En ego vester
Ascanius." Galeam ante pedes project inanem,
Qua ludo indutus belli simulacra ciebat.

Accelerat simul Æneas, simul agmina Teucrum. 675
Ast illæ diversa metu per litora passim
Diffugiunt, silvasque et sicubi concava furtim Saxa petunt; piget incepti lucisque, suosque
Mutatae agnoscent, excussaque pectore Juno est.
Sed non idcirco flammæ atque incendia vires
Indomitas posuere: udo sub robore vivit
Stuppa vomens tardum fumum, lentusque carinas
Est vapor, et toto descendit corpore pestis,
Nec vires heroum infusaque flumina prosunt.
Tum pius Æneas humeris abscindere vestem,
Auxilioque vocare deos, et tendere palmas:
"Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos, da flammam evadere classi
Nunc, Pater, et tenues Teucrum res eripe leto. 680
Vel tu, quod superest infesto fulmine morti,
Si mereor, demitte, tuaque hic obrue dextra."
Vix hæc ediderat, quam effusis imbribus atra
Tempestas sine more furit, tonitruque tremiscunt
Ardua terrarum et campi; ruat æthere toto
Turbidus imber aqua densisque nigerrimus austris;
Implenturque super puppes; semiusta madescunt
Robora; restinctus donec vapor omnis, et omnes,
Quatuor amissis, servatae a peste carinae.

At pater Æneas, casu concussus acerbo,
Nunc huc ingentes nunc illuc pectore curas
Mutabat versans, Siculisne resideret arvis,
Oblitus fatorum, Italasne capessaret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit multaque insignem reddidit arte,
Hæc responsa dabat, vel quæ portenderet ira
Magna deum, vel quæ fatorum possecret ordo;
Isque his Æneam solatus vocibus infit:
"Nate dea, quo fata trahunt retrahuntque, sequamur:
Quidquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinae stirpis Acestes:
Hunc cape consiliis socium et conjunge volentem;
Huic trade, amissis superant qui navibus, et quos
Pertæsom magni incepti rerumque tuarum est;
Longævosque senes ac fessas æquore matres,
Et quidquid tecum invalidum metuensque pericli est,
Delige, et his habeant terris, sine, mcenia fessi:
Urbes appellabunt permisso nomine Acestam.”

Talibus incensus dictis senioris amici,
Tum vero in curas animum diducitur omnes;
Et Nox atra polum bigis subvecta tenebat.
Visa dehinc coelo facies delapsa parentis
Anchisæ subito tales effundere voces:
“Nate, mihi vita quondam, dum vita manebat,
Care magis, nate, Iliacis exercite fatis,
Imperio Jovis hic venio, qui classibus ignem
Depulit, et coelo tandem miseratus ab alto est.
Consiliis pare, quæ nunc pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italian. Gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos, et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent tristesque umbrae; sed amena piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum et quæ dentur mcenia disces.
Jamque vale: torquet medios Nox humida cursus,
Et me savus equis Oriens affavit anhelis.”

Dixerat: et tenues fugit, ceu fumus, in auras.
Æneas, “Quo deinde ruis? quo proripis?” inquit,
“Quem fugis? aut quis te nostris complexibus arct?”
Hæ memorans cinerem et sopitos suscitat ignes,
Pergameumque Larem et canæ penetralia Vestæ
Farre pio et plena supplex veneratur acerra.

Extemplo socios primumque arcessit Acesten,
Et Jovis imperium et cari præcepta parentis
Edocet, et quæ nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem Deponunt, animos nil magnae laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt.
Robora navigiis; aptant remosque rudentesque,
Exigui numero, sed bello vivida virtus.
Interea Æneas urbem designat aratro
Sortiturque domos; hoc Ilium et hæc loca Trojam
Esse jubes. Gaudet regno Trojanus Acestes,
Indicetique forum et patribus dat jura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae, tumuloque sacerdos
Ac lucus late sacer additur Anchiseo.
Jamque dies epulata novem gens omnis, et aris
Factus honos; placidi straverunt àequora venti,
Creber et aspirans rursus vocat Auster in altum.
Exoritur procurva ingens per litora fletus;
Complexi inter se noctemque diemque morantur.
Ipsæ jam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile numen,
Ire volunt omnemque fugae perferre laborem.
Quos bonus Æneas dictis solatur amicis,
Et consanguineo lacrimans commendat Acestæ.
Tres Eryci vitulos et Tempestatibus anam
Cædere deinde jubes, solvique ex ordine funem.
Ipse, caput tonsæ foliis evinctus olivæ,
Stans procul in prora pateram tenet, extaque sallos
Porricit in fluctus ac vina liquentia fundit.
Prosequitur surgens a puppi ventus euntes.
Certatim socii feriunt mare, et æquora verrunt.

At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:
"Junonis gravis ira nec exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes;
Quam nec longa dies pietas nec mitigat ulla,
Nec Jovis imperio fatisque infecta quiescit, neh
Non media de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec pœnam traxe per omnem;
Relliquias, Trojae cineres atque ossa peremtæ
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis,
Quam molem subito excierit. Maria omnia coelo
Miscuit, Æolius nequidquam freta procellis,
In regnis hoc ausa tuis.
Per scelus ecce etiam Trojanis matribus actis
Exussit Æde puppes, et classe subegit
Amissa socios ignotae linquere terrae.
Quod superest, oro, liceat dare tuta per undas
Vela tibi! liceat Laurentem attingere Thybrim,
Si concessa peto, si dant ea mœnia Parcae."

Tum Saturnius haec domitor maris edidit alti:
"Fas omne est, Cytherea, meis te iidere regnis,
Unde genus ducis. Merui quoque; sæpe furores
Compressi et rabiem tantam coelique marisque."

Nec minor in terris (Xanthum Simoëntaque testor)
Æneæ mihi cura tui. Quum Troia Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus, Pelide tunc ego forti
Congressum Æcan nec dis nec viribus æquis
Nube cava rapui, cuperem quam vertere ab imo
Structa meis manibus perjune mœnia Trojanæ.
Nunc quoque mens eadem perstat mihi: pelle timorem.
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quaeret;
Unum pro multis dabitur caput."

His ubi laeta deæ permulsit pectora dictis,
Jungit equos auro genitor, spumantiaque addit
Frena feris, manibusque omnes effundit habenas:
Cæruleo per summa levis volat æquor curru.

Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis; fugiunt vasto æthere nimi.
Tum variae comitum facies,—immania cete,
Et senior Glaucæ chorus Inousque Palæmon,
Tritonesque citi Phorcique exercitus omnis:
Laeva tenet Thetis et Melite Panopeaque virgo,
Nesææ Spioque Thaliaque Cymodoceque.

His patris Æneæ suspensam blandâ vicissim
Gaudia pertenant mentem; jubet ocius omnes
Attollí malos, intendi brachia velis.
Una omnes fecere pedem, pariterque sinistros,
Nunc dextros solvere sinus; una ardua torquent
Cornua detorrentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii currsum contendere jussi.
Jamque fere mediam cæli nox humida metam
Contigerat: placida laxarant membra quiete
Sub remis fuṣ per dura sedilia nautæ;
Quum levis ætheris delapsus Somnus ab astra
Aëra dimovit tenebrosum et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonti: puppique deus consedit in alta,
Phorbanti similis, funditque has ore loquelas:
"Iaside Paline, ferunt ipsa sequora classem;
Æquatae spirant auræ; datur hora quieti:
Pone caput, fessosque oculos furare labori;
Ipse ego paulisper prof tua munera inibo."
Cui vix attollens Palinurus lumina fatur:
"Mene salis placidi vultum fluctusque quietos
Ignorare jubes? mene huic confidere monstro?
Ænean credam quid enim fallacibus austris,
Et cæli toties deceptus fraude sereni?"
Talia dicta dabat, clavumque afixus et hærens
Nusquam amittebat, oculosque sub astra tenebat.
Ecce deus ramum Lethæo rore madentem
Vique soporatum Stygia super utraque quassat
Tempora, cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus:
Et super incumbens, cum puppis parte revulsa
Cumque gubernaclo, liquidas projecit in uadas
Praecipitem, ac socios nequidquam sæpe vocantem.
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam multorumque ossibus albos;
Tum rauca assiduo longe sale saxa sonabant:
Quum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici.
"O nimium cælo et pelago confise sereno,
Nudus in ignota, Paline, jacebis arena!"
Sic fatur lacrimans, classique immissit habenas,  
Et tandem Euboïcis Cumarum allabitur oris.  
Obvertunt pelago proras; tum dente tenaci  
Ancora fundabat naves, et litora curvæ  
Praètexunt puppes. Juvenum manus emicat ardens  
-Litus in Hesperium; quærit pars semina flammar  
Abstrusa in venis silicis; pars densa feraum  
Tecta rapit, silvas, inventaque flumina monstrat.  
At pius Æneas arces, quibus altus Apollo  
Præsidet, horrendæque procul secretæ Sibyllæ,  
Antrum immane, petit, magnam cui mentem animùmque  
Delius inspirat vates aperitque futura. Celles  
Jam subeunt Triviae lucos atque auræa tecta.  

Dædalus, ut fama est, fugiens Minoïa regna,  
Præpetibus pennis ausus se credere cælo,  
Insuetum per iter gelidas enavit ad Arctos,  
Chalcidaque levis tandem super adstitit arce.  
Reddītus his primum terris tibi, Phœbe, sacravit  
Remigium alarum, posuitque immania templà.  
In foribus letum Androgei: tum pendere pænas  
Cecropidæ jussi, miserum! septena quotannis  
Corpora natorum; stat ductis sortibus urna.  
Contra elata mari respondet Gnosia tellus:  
Hic crudelis amor tauri suppostaque furto  
Pasiphaë, mixtumque genus prolesque biformis  
Minotaurus inest, Veneris monumenta nefandæ;  
Hic labor ille domus et inextricabilis error:
Magnum reginæ sed enim miseratus amorem
Dædalus ipse dolos tecti ambagesque resolvit,
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sinceret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro;
Bis patriæ cecidere manus. Quin protenus omnia
Perlegerent oculis, ni jam praemissus Achates
Afforet atque una Phœbi Triviæque sacerdos,
Deiphobe Glauci, fatur quæ talia regi:
"Non hoc ista sibi tempus spectacula poscit;
Nunc grege de intacto septem mactare juvencos
Praestiterit, totidem lectas de more bidentes."

Talibus affata Ænean—nec sacra morantur
Jussa viri—Teucros vocat alta in templâ sacerdos.
Excisum Euboicae latus ingens rupis in antrum,
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, quam virgo, "Poscere fata
Tempus," ait: "deus, ecce deus!" Cui talia fanti
Ante forœ subito non vultus, non color unus,
Non comœ mansere comœ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore dei. "Cessas in vota precesque,
Tros," ait, "Ænea? cessas? neque enim ante dehiscent
Attonitæ magna ora domus." Et talia fata
Conticuit. Gelidus Teucris per dura cæurrît
Ossa tremor, funditque preces rex pectore ab imo:
"Phœbe, graves Trojæ semper miserate labores,
Dardana qui Paridis direxiti tela manusque
Corpus in Æacidæ; magnas obeuntia terras
Tot maria intravi, duce te, penitusque repostas
Massylum gentes prætentaque Syrtibus arva;
Jam tandem Italīæ fugientis preïdimus aras.
Hac Trojana tenus fuerit fortuna secuta.
Vos quoque Pergameæ jam fas est parcere genti,
Dique deæque omnes, quibus obstitit Ilium et ingens
Gloria Dardaniae. Tuque, o sanctissima vates,
Præsca venturi, da—non indebita posco
Regna meis fatis—Latio considere Teucros
Errantesque deos agitataque numina Trojæ.
Tum Phæbo et Trivia solido de marmore templum
Instituam festosque dies de nomine Phœbi.
Te quoque magna manent regnis penetralia nostris;
Hic ego nāmque tuas sortes arcanaque fata,
Dicta mæa genti, ponam, lectosque sacrabo,
Alma, viros. Folium tantum ne carmina manda,
Ne turbata volent rapidis ludibria ventis: 75
Ipsa canas, oro.” Finem dedit ore loquendi.

At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum si pectore possit
Excusisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domus patuere ingentia centum
Sponte sua, vatisque ferunt responsa per auras:
“O tandem magnis pelagi defuncte periulis!—
Sed terræ graviora manent—in regna Lavini
Dardanidæ venient; mitte hanc de pectore curam;
Sed non et venisse volent. Bella, horrīda bella,
Et Thybrim multo spumantem sanguine cerno.
Non Simoës-tibi nec Xanthurus, nec Dorica castra
Defuerint: alius Latio jam partus Achilles,
Natus et ipse dea: nec Teucris addita Juno
Usquam aberit; quum tu supplex in rebus egenis
Quas gentes Italum aut quas non oraveris urbes!
Causa mali tanti conjux iterum hospita Teucris
Externaque iterum thalami.
Tu ne cede malis; sed contra audentior ito,
Quam tua te fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe.”

Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages antroque remugit
Obsecuris vera involvens: ea frena furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor et rabida ora quierunt,
Incipit Æneas heros: “Non ulla laborum,
O virgo, nova mi facies inopinave surgit:
Omnia præcepi atque animo mecum ante peregî.
Unum oro—quandò hic inferni janua regis
Dicitur et tenebrosa palus Acheronte refusō—
P. VIRGILII MARONIS

Ire ad conspectum cari genitoris et ora.
Contingat: doceas iter et sacra ostia pandas.
Illum ego per flammam et mille sequentia tela
Eripui his humeris, medioque ex hoste recepi;
ille meum comitatus iter maria omnia mecum
Atque omnes pelagique minas calique ferebat
Invalidus, vires ultra sortemque sequentae.
Quin, ut te supplex peterem et tua limina adirem,
Idem orans mandata dabat. Natique patrisque,
Alma, precor, miserere; — potes namque omnia, nec te
Nequidquam lucis Hecate praefecit Avernis;—
Si potuit manes arressere conjugis Orpheus,
Thrēcia fretus cithara fidibusque canoris,
Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties. Quid Thesea magnum,
Quid memorem Alciden? Et mi genus ab Jove summo."

Talibus oratat dictis, arasque tenebat;
Quam sic orsa loqui vates: "Sate sanguine divum
Tros Anchisiada, facilis descensus Averno;
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos aequus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere. Tenent media omnia silvae,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupidio est,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere laboris,
Accipe, quæ peragenda prius. Latet arbores opaca
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus et obscuris claudunt convallibus umbræ.
Sed non ante datur telluris operta subire,
Auricomos quam qui decerpserit arbore fetus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso non deficit alter
Aureus, et simili frondescit virga metallo.
Ergo alte vestiga oculis, et rite repertum
Carpe manu: namque ipse volens facilisque sequetur,
Si te fata vocant: aliter, non viribus ullis

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Vincere, nec duro poteris convellere ferro.
Preterea jacet exanimum tibi corpus amici—
Heu nescis!—totamque incestat funere classem,
Dum consulta petis nostroque in limine pendes.
Sedibus hunc refer ante suis, et conde sepulcro.
Duc nigras pecudes; ea prima piacula sunt.
Sic demum lucus Stygis, regna invia vivis
Aspicies.’” Dixit, presso que obmutuit ore.
ANEneas maesto defixus lumina vultu
Ingreditur, linquens antrum, caecosque volutat
Eventus animo secum. Cui fides Achates
It comes, et paribus curis vestigia fit.
Multa inter sese vario sermone serebant,
Quem socium examinem vates, quod corpus humandum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indigna morte peremptum,—
Misenum Æoliden, quo non praesantior alter
Ære ciere viros, Martemque accedere cantu.
Hectoris hic magni fuerat comes; Hectora circum
Et luto pugnas insignis obibat et hasta.
Postquam illum vita victor spoliavit Achilles,
Dardanio Æneas sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum, forte cava dum personat æquora concha,
Demens, et cantu vocat in certamina divos,
Æmusculus exceptum Triton, si credere dignum est,
Inter saxa virum spumosa immerserat unda.
Ergo omnes magno circuam clamore fremebant,
Precipue pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant flentes, aramque sepulcri
Congerere arboribus caeloque educere certant.
Itur in antiquam silvam, stabula alta ferarum :
Procumbunt piceæ; sonat icta securibus ilex;
Fraxineæque trabes cuneis et fissile robur
Scinditur; advolvunt ingentes montibus ornos.
Nec non Æneas opera inter talia primus
Hortatur socios, paribusque aceingitur armis.
Atque hæc ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic forte precatur :
“Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia vere
Heu nimium de te vates, Misene, locuta est."
Vix ea fatus erat, geminæ quum forte columbæ
Ipsa sub ora viri cælo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur:
"Est duces, o, si qua via est, cursumque per auras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum. Tuque, o, dubìis ne defìce rebus,
Divā parens." Sic effatus vestìgia pressit,
Observans quæ signa ferant, quo tendere pergant.
Pascentes illæ tantum prodire volando,
Quantum acie possent oculi servare sequentum.
Inde ubi venere ad fauces graveolentis Averni,
Tollunt se celeres, liquidumque per aëra lapsæ
Sedibus optatis geminæ super arbore sidunt,
Disolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo letu teretes circumdare truncos:
Talis erat species auri frondentis opaca
Ilice; sic leni crepitabant bractea vento.
Corripit Aeneas extemplo, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.

Nec minus interea Misenum in litore Teuri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram, cui frondibus atris
Intexunt latera, et færales ante cupressos
Constituunt, decorantes super fulgentibus armis.
Pars calidos latices et ahena undantia flammis
Expediunt, corpusque lavant frigentis et unguunt:
Fit gemitus. Tum membra toro defleta reponunt,
Purpureasque super vestes, velamina nota,
Conjiciunt: pars ingenti subiere feretro,
Triste ministerium, et subjectam more parentum
Aversi tenuere facem. Congesta cremantur
Thurea dona, dapes, fuso crateres olivo.
Postquam collapsi cineres et flamma quievit,
Reelliqias vino et bibulam lavere favillam,
Ossaque lecta cadó texit Corynæus aheno.
Idem ter socios pura circumtulist unda,
Spargens r̄ore leví et ramo felicis olivae,
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulcrum
Imponit, suaque arma viro, remumque tubamque,
Monte sub aërio; qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nomen—
His actis propere exsequitur præcepta Sibyllæ.
Spelunca alta fuit vastoque immanis hiatu,
Scrupca, tuta lacu nigro nemorumque tenebris,
Quam super hæd u̇læ poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat:
[Unde locum Graii dixerunt nomine Aornon.]
Quatuor hic primum migrantes terga juvencos
Constituit, frontique invergit vina sacerdos,
Et summas carpens media inter cornua sætas,
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten Coeloque Ereboque potentem:
Supponunt alii cultros, tepidumque cruorem
Susciπiant pateris. Ipse atri velleris agnam
Æneas matri Eumenidum magnæque sorori
Ense ferít, sterilemque tibi, Proserpina, vaccam:
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flamnis,
Pingue super oleum infundens ardentibus extis.
Ecce autem primi sub lumina solis et ortus
Sub pedibus mugire solum et juga coepta moveri
Silvarum, visæque canes ululare per umbram,
Adventante dea. “Procul o, procul este, profani,”
Conclamat vates, “totoque absistite luco;
Tuque invade viam, vaginaque eripe ferrum:
Nunc animis opus, Ænea, nunc pectore firmo.”
Tantum effata, sures antro se inmissit aperto:
Ille ducem haud timidis vadentem passibus æquat.
Di, quibus imperium est animarum, Umbraeque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas.
Iabant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna.
Quale per incertam lunam sub luce maligna
Est iter in silvis: ubi cœlum condidit umbra
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orcù
Luctus et ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,—
Terribiles visu formae,—Letumque, Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum cinem vitiss innexa cruentis.

In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgo
Vana tenere ferunt, folisique sub omnibus hærent.
Multaque præterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllæque biformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammissque armata Chimaera,
Gorgones, Harpyiæque, et forma tricorporis umbrae.
Corripit hic subita trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formæ,
Irruat et frustra ferro diverberet umbras.

Hinc via, Tartarei quæ fert Acherontis ad undas:
Turbidus hic coeno vastaque voragine gurges
Æstuat, atque omnem Cocytou eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet, stant lumina flamma,
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit velisque ministrat,
Et ferruginea subvexit corpora cymba,
Jam senior sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat,
Matres atque viri defunctæque corpora vita
Magnanimum heroum, pueri innuptæque puellæ,
Impositique rogis juvenes ante ora parentum:
Quam multa in silvis auctumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quam multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore;
Navita sed tristis nunc hos, nunc accipit illos,
Ast alios longe submotos arcet arena.

Æneas, miratus enim motusque tumultu,
"Die," ait, "o virgo, quid vult concursus ad amnem?
Quidve petunt animae? vel quo discriminé ripas
Hæ linquunt, illæ remis vada livida verrunt?"

Olli sic breviter fata est longæva sacerdos:
"Anchisa generate, deum certissima proles,
Cocyti stagna alta vides Stygiamque paludem,
Di cujus jurare timent et fællere numen.
Hæc omnis, quam cernis, inops inhumataque turba est;
Portitor ille Charon; hi, quos vehit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos volitantque hasc litora circum:
Tum demum admissi stagna exoptata revisunt."

Constitit Anchisa satus et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi mæstos et mortis honore carentes
Leucaspim et Lyciæ ductorem classis Orontem,
Quos simul a Troja ventosa per æquora vectos
Obruit auster, aqua involvens navemque virosque.

Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa mæstum cognovit in umbra,
Sic prior alloquitur: "Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mer sit?"

Dic age. Namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios. En hæc promissa fides est?"

Ille autem: "Neque te Phœbi cortina fællit,
Dux Anchisiada, nec me deus æquore mersit.  
Namque gubernaclum multa vi forte revulsum,  
Cui datus hærebam custos cursusque regebam,  
Præcipitans traxi mecum. Maria aspera juro,  
Non ullum pro me tantum cepisse timorem,  
Quam tua ne, spoliata armis, excussa magistro,  
Deficeret tantis navis surgentibus undis.  
Tres notus hibernas immensa per æquora noctes  
Vexit me violentus aqua; vix lumine quarto  
Prosperi Italian summa sublimis ab unda.  
Paulatim adnabum terræ: jam tuta tenebam,  
Ni gens crudelis madida cum veste gravatum  
Prensantemque uncis manibus capita aspera montis  
Ferro invasisset, prædamque ignara putasset.  
Nunc me fluctus habet, versantque in litore venti.  
Quod te per cœli jucundum lumen et auras,  
Per genitorem oro, per spes surgentis Iuli,  
Eripe me his, invicte, malis; aut tu mihi terram  
Injice, namque potes, portusque require Velinos;  
Aut tu, si qua via est, si quam tibi diva creatrix  
Ostendit,—neque enim, credo, sine numine divum  
Flumina tanta paras Stygiæque innare paludem—  
Da dextram misero, et tecum me tolle per undas,  
Sedibus ut saltem placidis in morte quiescam.”  
Talia fatus erat, cœpit quum talia vates:  
“Unde hæc, o Palinure, tibi tam dira cupidó?  
Tu Stygiæ inhumatus aquas amnemque severum  
Eumenidum aspicies, ripanve injussus adibus?  
Desine fata deum flecti sperare precando.  
Sed cape dicta memor, duri solatia casus.  
Nam tua finitimi, longe lateque per urbes  
Prodigii actœ cœlestibus, ossa piabunt,  
Et statuent tumulum, et tumulo solemnia nuntent,  
Æternunque locus Palinuri nomen habebit.”  
His dictis curæ emotæ, pulsusque parumper  
Corde dolor tristi; gaudet cognomine terræ.  
Ergo iter inceptum peragunt fluvioque propinquant:  
Navita quos jam inde ut Stygia prospexit ab unda  
Per tacitum nemus ire pedemque advertere ripæ,  
Sic prior aggreditur dictis, atque increpat ullo:
"Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias; jam istinc, et comprime gressum.
Umbrarum hic locus est, Somni Noctisque sopores;
Corpora viva nefas Stygia vectare carina.
Nec vero Alciden ne sum laetatus euntem
Accepiisse lacu, nec Thesea Pirithoumquae,
Dis quamquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit,
Ipsius a solio regis, traxitque trementem:
Hi dominam Ditis thalamo deducere adorti.”
Quae contra breviter fata est Amphrysia vates:
“Nullae hic insidiae tales; absiste moveri;
Nec vim tela ferunt: licet ingens janitor antro
Æternum latrans exsanguies terreat umbras;
Casta licet patrui servet Proserpina limen.
Troïus Æneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantae pietatis imago,
At ramum hunc (aperit ramum, qui veste latebat)
Agnoscas.”
Tumida ex ira tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgæ longo post tempore visum,
Cœruleam advertit puppim, ripæque propinquat.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros: simul accipit alveo
Ingentem Ænean. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosæ paludem.
Tandem trans fluvium incolumis vatemque virumque
Informi limo glaucaque exponit in ulva.
Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cum vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum custode sepulto,
Evaditque celer ripam irremeabilis undæ.
Continuo auditæ voces, vagitus et ingens
Infantumque animæ flentes, in limine primo,
Quos dulcis vitae exsortes et ab ubere raptos
Abstulit atra dies et funere mersit acerbo.
Hos juxta falsa damnati crimen mortis.
Nec vero hæ sine sorte datas, sine judice, sedes;
Quesitor Minos urnam movet; ille silentum
Conciliumque vocat vitasque et crimina discit.

Proxima deinde tenent mæsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Projecere animas. Quam vellent æthere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis unda
Alligat, et novies Styx interfusæ coercet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi; sic illos nomine dieunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles et myrtea circum
Silva tegit; curæ non ipsa in morte relinquent.
His Phædram Procinque locis, mæstamque Eriphilen
Crudelis nati monstrantem vulnera, cernit,
Evadnenque et Pasiphaen; his Laodamia
It comes, et juvenis quondam, nunc femina, Cænens,
Rursus et in veterem fato revoluta figuram.

Inter quas Phœnissa recens a vulnere Dido
Errabat silva in magna; quam Troïus heros
Ut primum juxta stetit agnovitque per umbram
Obscuram, qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam,
Demisit lacrimas, dulcique affatus amore est:
“Infelix Dido, verus mihi nuntius ergo
Venerat, extinctam ferroque extrema secutam?
Funeris heu tibi causa fui? Per sidera juro,
Per superos, et si qua fides tellure sub ima est,
Invitus, regina, tuo de litore cessi.

Sed me jussa deum, quæ nunc has ire per umbras,
Per loca senta situ cogunt noctemque profundam,
Imperiis egere suis; nec credere quivi
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque aspectu ne subtrahe nostro.

Quem fugis? extremum fato, quod te alloquor, hoc est.”
Talibus Æneas ardentem et torva tuentem
Lenibat dictis animum, lacrimasque ciebat.
Illa solo fixos oculos aversa tenebat;
Nec magis incepto vultum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum, conjux ubi pristinus illi
Respondet curis, aequatque Sycaeus amorem.
Nec minus Æneas, casu percussus iniquo,
Prosequitur lacrimans longe et miseratur euntem.
Inde datum molitur iter. Jamque arva tenebant
Ultima, quae bello clari secretae frequentant.
Hic illi occurrit Tydeus, hic inclytos armis
Parthenopeus, et Adrasti pallentis imago.
Hic multum fleti ad superos' belloque caduci
Dardanidæ: quos ille omnes longo ordine cernens
Ingemuit, Glaucumque Medontaque Thersilochumque,
Tres Antenoridas, Cērerique sacrum Polypheîtaen,
Ideumque, etiam currus, etiam arma tenentem.
Circumstant animae dextra laevaque frequentes.
Nec vidisse semel satis est; juvat usque morari,
Et conferre gradum, et veniendo discere causas.
At Danaum proceres Agamemnoniamque phalanges,
Ut videre virum fulgentiaque arma per umbras,
Ingenti trepidare metu; pars vertere terga,
Cent quondam petiere rates; pars tollere vocem
Exiguam: inceptus clamor frustratur hiantes.
Atque hic Priamiden laniatum corpore toto
Deiphobum videt, et lacerum crudeliter ora,
Ora manusque ambas, populataque tempora raptis
Auribus, et trunca inhoste vulnere nare.
Vix adeo agnovit pavitantem et dira tegentem
Supplicia, et notis compellat vocibus ulro :
“Deiphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere pénas?
Cui tantum de te licuit? Mihi fama suprema
Nocte tult fessum vasta te cæde Pelasgum
Procubuisse super confuse stragis acervum.
Tunc egomet tumulum Rhœteo in litore inanem
Constitui, et magna manes ter voce vocavi.
Nomen et arma locum servant: te, amice, nequivi.
Conspicere et patria decedens ponere terra."
Ad quæ Priamides: "Nihil o tibi amice relictum;
 Omnia Deiphobo solvisti et funeris umbris.
Sed me fata mea et seclus exitiale Lacænæ
His mersere malis: illa hæc monumenta reliquit.
Namque, ut supremam falsa inter gaudia noctem
Egerimus, nosti; et nimium meminisse necesse est.
Quum fatalis equus saltu super ardua venit
Pergama et armatum peditem gravis attulit alvo:
Illa chorum simulans evantes orgia circum
Ducebat Phrygias; flammam media ipsa tenebat
Ingentem, et summa Danaos ex arce vocabat.
Tum me confectum curis somnoque gravatum
Ins felix habuit thalamus, pressitque jacentem
Dulcis et alta quies placidaeque simillima morti.
Egregia interea conjux arma omnia tectis
Amovet, et fidum capiti subduxeratensem;
Intra tecta vocat Menelaum, et limina pandit,
Scilicet id magnum sperans fore munus amanti,
Et famam exstingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo; comes additus una
Hortator scelerum Ἐolides. Di, talia Grais
Instaurate, pio si poenas ore reposco.
Sed te qui vivum casus, age fare vicissim,
Attulerint. Pelagine venis erroribus actus,
An monitu divum? an quæ te fortuna fatigat,
Ut tristes sine sole domos, loca turbida, adires?"
Hac vice sermonum roseis Aurora quadrigis
Jam medium ætherio cursu trajecterat axem;
Et fors omne datum traherent per talia tempus:
Sed comes admonuit, breviterque affata Sibylla est:
"Nox ruit, Ænea; nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas:
Dextera quæ Ditis magni sub mœnia tendit,
Hac iter Flysium nobis: at læva malorum
Exercet poenas, et ad impia Tartara mittit."
Deiphobus contra: "Ne sævi, magna sacerdos;
Disceadam, explebo numerum, reddarque tenebris.
I decus, i, nostrum; melioribus utere fatis."
Tantum effatus, et in verbo vestigia torsit.
Respicit Æneas subito, et sub rupe sinistra
Moenia lata videt, triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torqueoque sonantia saxa.
Porta adversa, ingens, solidoque adamanter columnæ,
Vis ut nulla virum, non ipsi excindere ferro
Coelicola valeant. Stat ferrea turris ad auras;
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus, et saeva sonare
Verbera; tum stridor ferri tractaque catena.
Constitit Æneas, strepituque exterritus haesit.
"Quae scelera facies? o virgo, effare: quibusve
Urgentur pœnis? quis tantus plangor ad auras?"
Tum vates sic orsa loqui: "Dux inclyte Teucrum,
Nulli fas casto sceleratum insistere limen;
Sed me quem lucis Hecate præsecit Avernis,
Ipse deum pœnas docuit, perque omnia duxit.
Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque auditque dolos, subigitque fateri,
Quæ quis apud superos, furto laetatus inani,
Distulit in seram commissa piacula mortem.
Continuo suntes ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues vocat agmina saeva sororum.
Tum demum horrisono stridentes cardine sacrae
Panduntur portæ. Cernis, custodia qualis
Vestibulo sedeat? facies quæ limina servet?
Quinquaginta atris immanis hiatus Hydra
Sævior intus habet sedem. Tum Tartarus ipse
Bis patet in præcæps tantum tenditque sub umbras,
Quantus ad ætherium cæli suspicat Olympum.
Hic genus antiquum Terræ, Titania pubes,
Fulmine dejecti fundo volvuntur in imo.
Hic et Aloïdas geminos, immania vidi
Corpora, qui manibus magnum rescindere cœlum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea pœnas,
Dum flammæ Jovis et sonitus imitatur Olympi.
Quatuor hic invectus equis et lampada quassans
Per Graium populos mediseque per Elidis urbem
Ibat ovans, divumque sibi poscebat honorem,
Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum pulsu simularet equorum.
At pater omnipotens densa inter nubila telum
Contorsit, non ille faces nec fumea tædis
Lumina, praecipitemque immani turbine adegit.
Nec non et Tityon, Terræ omniparentis alnumm,
Cernere erat, per tota novem cui jugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale jecur tendens fecundaque penis
Viscera rimaturque epulis habitatque sub alto
Pectore; nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona Pirithoumque?
Quos super atra silex jam jam lapsura cadentque
Imminet assimilis. Lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratae
Regifico luxu; Furiaram maxima juxta
Accubat, et manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore.
Hic, quibus invisè fratres, dum vita manebat,
Pulsatusse parens, et fraud innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quæ maxima turba est;
Quique ob adulterium caesi; quique arma secati
Impia, nec veriti dominorum fallere dextras,—
Inclusi pœnam exspectant. Ne quære doceri,
Quam pœnam, aut quæ forma viros fortunave mersit. 615
Saxum ingens volvunt aliæ, radiiæve rotarum
Districti pendent; sedet æternumque sedebit
Infelix THESEUS; Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
'Discite justitiam moniti, et non temnere divos.'
Vendidit hic auro patriam, dominumque potentem
Imposuit—fixit leges pretio atque refixit:
Hic thalamum invasit natae vetitosque hymenæos:
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguæ centum sint oraque centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia pœnarum percurrere nomina possim.'
Hæc ubi dicta dedit Phœbi longæva sacerdos:
“Sed jam age, carpe viam et susceput munus perfice
Acceleremus,” ait: “Cyclopum educta caminis
Mœnia conspicio atque aduerso fornice portas,
Hæc ubi nos præcepta jubent deponere dona.”
Dixerat, et pariter pressi per opaca viarum
Corripiunt spatium medium, foribusque propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aqua, ramumque adverso in limine figit.
His demum exactis, perfecto munere divæ,
Devenere locos lætos et amœna vireta
Fortunatorum nemorum sedesque beatas.
Largior hic campos æther et lumine vestit
Purpureo, solenneque suum, sua sidera norunt.
Pars in gramineis exercent membra palæstris,
Contendunt ludo et fulva luctantur arena;
Pars pedibus plaudunt choreas et carmina dicunt.
Nec non Thræicius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum,
Jamque eadem digitis, jam pectine pulsat ebumo.
Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroës, nati melioribus annis,
Ilusque Assaracusque et Trojæ Dardanus auctor.
Arma procul currusque virum miratur inanes.
Stant terra defixa hastæ, passimque soluti
Per campos pascuntur equi. Quæ gratia currum
Armorumque fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.
Conspicit ecce alios dextra lævaque per herbam
Vescentes lætamque choro Pæana canentes,
Inter odoratum lauri nemus, unde superne
Plurimus Eridani per silvam volvitur amnis.
Hic manus ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates et Phæbo digna locuti,
Inventas aut qui vitam exculuere per artes,
Quique sui memores alios fecere merendo:
Omnibus his nivea cinguntur tempora vitta.
Quos circumfusos sic est affata Sibylla,—
Musæum ante omnes; medium nam plurima turba
Hunc habet, atque humeris exstantem suspicit altis:—
“Dicite, felices animæ, tuque, optime vates,
Quæ regio Anchisen, quis habet locus? illius ergo
Venimus et magnos Erebi tranavimus amnes.”
Atque huic responsuum paucis ita reddidit heros:
“Nulli certa domus: lucis habitamus opacis,
Riparumque toros et prata recentia rivis
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate jugum: et facili jam tramite sistam.”
Dixit, et ante tuli gressum, camposque nitentes
Desuper ostentat; dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti
Inclusas animas superumque ad lumen ituras
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum carosque nepotes,
Fataque fortunasque virum moresque manusque.
Isque ubi tendentem adversum per gramina vidit
Æneas, alacris palmas utrasque tetendit,
Effusæque genis lacrimæ, et vox excidit ore:
“Venisti tandem, tuaque spectata parenti
Vicit iter durum pictas? datur ora tueri,
Nate, tua, et notas audire et reddere voces?
Sic equidem ducebam animo rebarque futurum,
Tempora dinumerans, nec mea cura fefellit.
Quas ego te terras et quanta per æquora vectum
Accipio! quantis jactatum, nate, periclis!
Quam metui, ne quid Libyæ tibi regna nocerent!”
Ille autem: “Tua me, genitor, tua tristis imago,
Sæpius occurrent, hæc limina tendere adegit.
Stant sale Tyrrheno classes. Da jungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro.”
Sic memorans largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circum,
Ter frustra comprensua manus effugit imago,
Par levibus ventis volucrique simillima somno.

Interea videt Æneas in valle reducta
Seclusum nemus et virgulta sonantia silvis,
Lethæumque, domos placidas qui prænatat, annem.
Hunc circum immuneræ gentes populaire volabant:
Ac velut in pratis ubi apes æstate serena
Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inseius Æneas, quæ sint ea fluminæ porro,
Quive viri tanto compleírint agmine ripas.
Tum pater Anchises: "Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atque ostendere coram,
Jampridem hanc prolem cupio enumerare meorum,
Quo magis Italia mecum lætere reperta.
O pater, anne aliarīs ad cēlum hinc ire putandum est
Sublimes animas, iterumque ad tarda reverti
Corpora? quæ lucis miseris tam dira cupido?
Dicam equidem, nec te suspensum, nate, tenebo,"
Suscepit Anchises, atque ordine singula pandit.
"Principio cēlum ac terras camposque liquentes
Lucentemque globum Lunæ Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.
Inde hominum pecudumque genus vitæque volantum
Et quæ marmoreo fert monstra sub æquore pontus.
Ignēus est ollis vigor et cælestis origo
Seminibus; quantum non noxia corpora tardant
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque; neque
Despicient clausæ tenebris et carcere caeco.
Quin et supremo quam lumine vita reliquit,
Non tamen omne malum miseris nec funditus omnes
Corporaæ excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pænis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur manes; exinde per amplum
Mittimur Elysium, et pauci laeta arva tenemus,
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Ætherium sensum atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,  
Lethæum ad fluvium deus evocat agmine magno,  
Scilicet immemores supera ut convexa revisant  
Rursus, et incipient in corpora velle reverti.''
Dixerat Anchises; natumque unaque Sibyllam
Conventus trahit in medios turbamque sonantem:
Et tumulum capit, unde omnes longo ordine possit
Adversos legere, et venientum discere vultus.

"Nunc age, Dardaniam prolem quæ deinde sequatur
Gloria, qui maneant Itala de gente nepotes,
Illustres animas nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, pura juvenis qui nititur hasta,
Proxima sorte tenet lucis loca, primus ad auras
Ætherias Italo commixtus sanguine surget
Silyius, Albanum nomen, tua postuma proles,
Quem tibi longæo serum Lavinia conjux
Educat silvis regem regumque parentem:
Unde genus Longa nostrum dominabitur Alba.
Proximus ille Procas, Trojanæ gloria gentis,
Et Capys, et Numitor, et qui te nomine reddet
Silvius Æneas, pariter pietate vel armis
Egregius, si unquam regnandam acceperit Albam.
Qui juvenes! quantas ostentant, aspice, vires!
Atque umbrata gerunt civili tempora quercu!
Hi tibi Nomentum et Gabios urbemque Fidenam,
Hi Collatinas imponent montibus arces,
[Laude pudicitiae celebres, addentque superbos]
Pometios Castrumque Inui Bolamque Coramque.
Hæc tum nomina erunt, nunc sunt sine nomine terræ.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis IIIa mater
Educat. Viden' ut gêmìne stant vertice crīstæ,
Et pater ipse suo superum jam signat honore?
En hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos æquabit Olympos,
Septemque una sibi muro circumdabit arces,
Felix prole virum: qualis Berecyntia mater
Invehitur curru Phrygias turrità per urbes,
Læta deum partu, centum complexa nepotes,
Omnes coelicolas, omnes supera alta tenentes.
Huc geminas nunc flecte acies, hanc aspice gentem
Romanosque tuos. Hic Cæsar, et omnis Iuli 790
Progenies, magnum cœli ventura sub axem.
Hic vir, hic est, tibi quem promitti sæpius audis,
Augustus Cæsar, Divi genus: aurea condet
Sæcula qui rursus Latio, regnata per arva
Saturno quondam, super et Garamantas et Indos 795
Proferet imperium: jacet extra sidera tellus,
Extra anni Solisque vias, ubi cœlifer Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna
Responsis horrent divum et Mæotia tellus,
Et septemgeminis turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit æripidem cervam licet, aut Erymanthi
Pacarit nemora, et Lernam tremefecerit arcu:
Nec, qui pampineis victor juga flectit habenis,
Liber, agens celso Nysæ de vertice tigres.
Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausonia prohibet consistere terra?
Quis procul ille autem ramis insignis olivæ
Sacra ferens? Nosco crines incanaque menta 800
Regis Romani, primam qui legibus urbem
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum. Cui deinde subibit,
Otia qui rumpet patriæ résidesque movebit
Tullus in arma viros et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior Ancus,
Nunc quoque jam nimium gaudens popularibus auris.
Vis et Tarquinios reges animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus sœvasque secures
Accipiet, natosque pater nova bella moventes
Ad pœnam pulchra pro libertate vocabit,
Infelix! Utecumque ferent ea facta minores,
Vincet amor patriæ laudumque immensa cupido.
Quin Decios Drusosque procul sœvumque securi 820
Aspice Torquatum et referentem signa Camillum.
Ille autem, paribus quas fulgere cernis in armis,
Concordes animae nunc et dum noxte premuntur,
Heu quantum inter se bellum, si lumina vitae
Attigerint, quantas acies stragemque ciebunt!
Aggeribus socier Alpinis atque arce Monæci
Descendens, gener adversis instructus Eois.
Ne, pueri, ne tanta animis assuescite bella,
Neu patriæ validas in viscera vertite vires:
Tuque prior, tu parce, genus qui ducis Olympo;
Projice tela manu, sanguis meus.
Ille triumphata Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivis.
Eruet ille Argos Agamemnoniasque Mycenas,
Ipsumque Æaciden, genus armipotentis Achilli,
Ultus avos Troje, templæ et temerata Minervæ.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?
Quis Gracchi genus, aut geminos, duo fulmina bellis,
Scipidas, cladem Libyaæ, parvoque potentem
Fabricium? vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? tu Maximus ille es,
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia mollius æra,
Credo equidem, vivos ducent de marmore vultus;
Orabunt causas melius, cælique meatus
Describent radio et surgentia sidera dicent:
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos.”
Sic pater Anchises, atque hæ mirantibus addit;
“Aspice, ut insignis spolii Marcellus optimis
Ingreditur, victorque viros supereminet omnes!
Hie rem Romanam, magno turbante tumultu,
Sistet, eques sternet Pænos Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.
Atque hic Æneas—una namque ire videbat
Egregium forma juvenem et fulgentibus armis,
Sed frons læta parum, et dejecto lumina vultu:—
“Quis, pater, ille virum qui sic comitatur euntem?
Filius, anne aliquis magna de stirpe nepotum?
Qui strepitus circa comitum! quantum instar in ipso est!
Sed Nox atra caput tristi circumvolat umbra.”
Tum pater Anchises, lacrimis ingressus obortis:

"O nate, ingentem luctum ne quaeris tuorum;
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, Superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus agit gemitus! vel quaer, Tiberine, videbis
Funera, quum tumulum praeterlabere recentem!
Nee puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos; nèc Romula quondam
Ullo se tantam tellus jactabit alumnus.
Heu pietas, heu prisea fides, invictaque bello
Dextera! non illis se quisquam impune tulisset
Obvius armato, seu quem pedes iet in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:
Purpureos sparagam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere."  Sic tota passim regio vagantur
Aëris in campis latis, atque omnia lustrant.
Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore,
Exin bella viro memorat qua deinde gerenda,
Laurentesque docet populos, urbemque Latini,
Et quæ quemque modo fugiatisque seratque laborem.

Sunt geminæ Somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad coelum mitigat insomniam Manes.
His ubi tum natum Anchises unaque Sibyllam
Prosequitur dictis, portaque emittit eburna,
Ille viam secat ad naves sociosque revisit;
Tum se ad Caietæ recto fert limite portum.
Ancora de prora jacit; stant litore puppes.
NOTES ON THE ÆNEID.

The great Epic Poem of the Romans, the Æneid, derives its name from the hero Æneas, whose wars in Italy, previous to his successful settlement there, with a colony of Trojans, it records and celebrates. Æneas, the valiant warrior and pious worshipper of the gods, is a personification of the Roman people, and therefore the characteristics of the nation in the two peculiarities just mentioned, the poet takes all pains to bring out and exalt. In particular, he loses no opportunity of complimenting the Julian family, through its legendary founder, and especially his patron and emperor, Augustus. In the general idea and plan of the work, as well as in individual descriptions, sentiments, and phrases, our author is largely indebted to the Greeks—to Homer, to Apollonius Rhodius, and other Alexandrines; among the Latins, Naevius and Ennius are the principal objects of his imitation.

BOOK FIRST.

ARGUMENT

After stating the subject of the poem generally (1-7), and accounting for the resentment of Juno to the Trojan race (8-33), the poet introduces his hero, Æneas, the son of Anchises and Venus, in the seventh year of his wanderings after the destruction of Troy, when he had just started from Sicily, and was making for the Italian mainland: a tempest is sent forth against him by Æolus, at the instigation of Juno, and drives his shattered ships on the coast of Africa (34-158). He lands, slays seven stags of immense size, gives one carcase to each of the seven ships now remaining to him, and exhorts his
fellow exiles to patience and hope (159–207). The banquet of the ships’ crews follows (208–222). Venus pleads the cause of her son, Aeneas, and of the Trojans, before Jupiter, and lays all the blame of their misfortunes on Juno. The king of the gods being moved by the appeal, discloses the decrees of the Fates, and consoles his daughter by the assurance of future prosperity and unbounded empire to the Trojans in their descendants, the Roman people (223–304). Satisfied with the declaration of Jupiter, Venus descends to earth, and in the guise of a huntress, presents herself to Aeneas, announces that the ships which he had supposed lost were safe in port, and shows the city of Carthage in progress of building by the Phenician Dido (305–410). Aeneas, under cover of a cloud, enters Carthage in company with his faithful attendant, Achates, and there discovers his companions from the missing ships. An explanation and disclosure take place, and all are kindly received by Dido (410–456). The book concludes (457–556) with the device of Venus in substituting Capid for Ascanius, the son of Aeneas, and thereby inflaming Queen Dido with a passionate love for her guest, upon whose every word she hangs, and whom she invites to give a full recital of the events connected with the downfall of Troy, and his own wanderings.

The four verses from Ille ego— to horrentia Martis are printed by Heyne, Forbiger, and others, in a different type, since their genuineness is doubtful. Burmann, Peerkamp, Heinins, and a host of other commentators, condemn them as "unworthy of the genius of Virgil, and inconsistent with the dignity of epic poetry," and assign them to some unknown grammarian. They are found, however, in several MSS. of the highest authority, and are supported by the sanction of Servius and Donatus; besides, they are by no means devoid of terseness and elegance, nor do they dishonour the taste or the talent of Virgil. Wagner, therefore, in elaborate annotation, defends them. He does not suppose them to have formed originally the beginning of the Aeneid, but to have been prefixed, as an inscription, to a few copies of the first book, which the poet circulated among private friends, as a sample of the whole. For, as he was now reluctantly abandoning those kinds of poetry on which his fame had been raised, and was turning to a species new to him, the reception of which might be very doubtful, he would naturally be anxious to procure friendly criticism, so as to amend his work before publication. We are not to suppose, however, that he intended the lines as an introduction to be put forth to the general public, though Servius and Donatus allege that they were expunged by Tucca and Varins, to whom, after Virgil’s death, the revision of the Aeneid, preparatory to publication, was entrusted. Wagner’s opinion is adopted by Forbiger, Gossrau, etc.

Translate paraphrastically thus,—"I am he who formerly tuned (modulatus sum) a lay on my slender oat-reed (viz., the Eclogues), and having abandoned pastoral poetry (egressus sileis), took up a kindred subject, and by my precepts (in the Georgics) compelled the fields to satisfy the wishes of the new-settler, however avaricious he was. (This poem of mine was) a work acceptable to husbandmen; but now" Cano horrentia arnis Martis, etc.

Spenser, in his introduction to the Faery Queen, has borrowed from Virgil—

Lo! I the man whose muse whilome did maske
As Time her taught, in lowly shepherd’s weeds,
Am now enforc’t—a farre unnifter tasker—
For trumpets sterne to change mine eaten reeds,
And sing of knights’ and ladys’ gentle deeds.

Ille ego—So Ovid Fast. iii. 505, Ille ego sum, cut tu solitus promittere coelum. Ego may be subject to sum, understood, or to cano.

Aenea is the emblem of Bucolic poetry, or of that which has not an elevated subject. It is opposed to toba, which is sometimes used to represent heroic poetry.

Sileis, i.e., pastorals, since there are pasture grounds in the woods; so the Bucolic muse is called Silvestris.

Vicina sell. sileis arrea: the poet wishes to indicate by the word the close connection in subject between the Bucolics and the Georgics. Gossrau.

Ut parerent. Some have denied that ut with the subjunctive after cogere is a legitimate construction; but compare Cic. in Catil. iv. 3, Senatus P. Lentulum ut se abdicaret praetura coegit. The fields (arrea) are said (parere colonis) in the same way that the husbandmen are said in Geo. i. 93, imperare arrea.

Observe the contrast in sound between the two parts of the line gratum opus agriculis; and ut nunc horrentia Martis.

1. In imitation of Homer in the Iliad and Odyssey, Virgil states the argument of the Aeneid in a very few lines; the sum of it is the arrival of Aeneas in Italy, and the reception of a settlement there according to the league made with Latinus, xii. 187 sqq.

Arma, eorumque, i.e., wars and the fates of that man. Burmann and Wagner (the former of whom, as has been said, rejects the
first four lines) consider this a *Hendiaedris* for "the fates of that warlike man." But it is better, even should we entirely disallow the suspected verses, to keep the two words separate and distinct, each having its peculiar importance in the introduction, since the Roman poet endeavored to combine the subject of war (*arma*) and the personal adventures of one of its chiefs (*ceirum*) in the same book, though his great exemplar had devoted a whole poem to each individually.

Primus=Primo, *olim*, according to Heyne and others. But Forb. prefers the usual signification, on the ground that in this place, where every word is put down with its full weight and importance, Virgil would not likely depart from the primary and proper meaning of the terms. He urges further, that the adj. in its most literal sense, is thoroughly correct, for though Antenor from Troy settled among the Veneti at the north extremity of the Adriatic gulf prior to the arrival of Æneas, yet that district could not be taken into account, since Italy Antiqua did not reach so far, being bounded on the north by the Rubicon.

2. The order is *profugus ab oris Trojae venit fato*, etc., *Italiam for in Italiam*. Translate: "Who being an exile from his country, was the first that came, and that too by the ordinance of heaven, from the coasts of Troy to Italy, even to the Lavinian shores." The *profugus* excites our commiseration, and the *fato* shows that our hero's exile is not the consequence of misdeeds or of a diseased ambition, but that the finger of heaven directed events. We frequently find, in both poets and prose writers, the names, not only of towns and small islands, but also of countries and regions construed without the prep., when motion towards is signified. The writers of the Augustan age, however, are guilty of the omission only in the case of islands and maritime countries, the approach to which is by sea. Even in common nouns, and in other cases than the Acc. (ii. 162) the same peculiarity is occasionally found. Cf. Æn. i. 201, 307. See Zumpt, Lat. Gr. § 398 sqq., with notes. Madvig, Lat. Gr. § 232, and notes.

*Lavinia* litora — this is *epexegetical* (explanatory and restrictive) of *Italiam*. See below, 569. By *epexegetis* is meant the subjoining of a *limited* and *restricted motion* to a *more general* one, so that the latter is more closely defined by the former. Thus *que means "even."* He came to Italy (the general name), even to the Lavinian shores (the restricting limitation). To this figure may be referred the very common and well known one, called *Hendiaedris*, as when we connect the phrase, *Imposuit omen et montes* (vi, below), the latter, *montes*, explains and limits the former: *'nomen*, indicating, as it does, of what the *noites* is made up. So in the phrase *pateris et auror*, the *auror* restricts *pateris* to the material gold. The conjunction after *Lavinia* is omitted by some MSS., but this would make an objectionable construction, a *part* put in apposition to the *whole.*

Observe the *synizesis* in *Lä-vi-nyä-que*. *Synizesis*, or *Synaeresis* is the running into one syllable in pronunciation two vowels which properly constitute two separate syllables. It is very common in the poets before Virgil,—more rare in Virgil himself,—and still more rare in those poets who followed him; thus *alveo, ferrei, pra-cantia, taenii, etc.* etc., for otherwise many words could not have been admitted into hexameter verse. See note 131, below. Some books read *Lavina*, but see note on line 270. The district where Æneas afterwards founded Lavinium, is called *Lavinia littora* by anticipation (*prolepsis*). This is a species of anachronism in which Virgil often indulges. Laurentum was called Lavinium (after *Lavinus*, a brother of *Latinus*) in the first instance, previous to the adoption of the former name, but it again received the name Lavinium from Lavinia, the daughter of *Latinus*, and wife of *Æneas*

3. *Ile is here merely ornamental, to render the expression more lively and forcible. It *"is equal to "by."* Thus Forb., but see note 153, below. *Est* is therefore not to be supplied with *jactatus and passus*. Cf. Æn. v. 457, ix. 479.

*Alto* — the poets usually, and prose writers frequently, omit *mare* with this adj., see ii. 203.

4. *Superum for superorum*. Gossau understands the phrase *vi sup.* as the *Genitivus Objectivus*, equivalent to the Greek *Bίγ τὸν ἄνω*, meaning against the will of the majority of the deities. But this interpretation is entirely unsuited to the context, and is unsupported by authority. It is the wrath of Juno that is referred to, the plur. *superum* being used for the sing., as often. (See Æn. iii. 488,) to denote the cause, as *vi sup.* does the *instrumentality*, and the following clause being added by *epexegetis*. The plur., however, may have been employed to signify the agents of Juno, viz., *Æolus*, Juturna, etc., and the Fates of the gods, whose decrees drove *Æneas* from *Thrace*, Crete, and other places.

> Memorem, "ever-mindful," — this is by hypallage for *memoris*, agreeing with *Juno-nis* for Juno "nursed her wrath to keep it warm." Such an exchange of the adj. is not admitted unless in those cases in which it can be with propriety applied to both substantives. It is better, perhaps, to consider *ira* as *personified*. 8
5. 

Multa quoque el—"having, moreover, endured much in war too;" Et de xaì.


6. Deos, i.e., the Penates, or household gods, whether of a family or of the State: see Smith's Dict. of Biog. and Mythol. Mention of this could not have been omitted, consistently with the character of the "pious" (see below, note 10) Aeneas, since a State was not deemed rightly constituted without the public establishment of religious rites. Latio, i.e., in Latium.

Unde—ex qua re. The meaning is this:

By which circumstances it was brought about, (1st) that the Aborigines, being put on an equal footing with the Trojans, were incorporated with them, and comprehended under the name "Latins;" (2d) that Ascanius founded Alba (and the Alban senate, i.e., nobles, or the ancient Albans;) and (3d) that from his posterity arose the principal founders of Rome.

7. Rome was founded, according to the common computation, 753 B.C. The day was 21st April, the festival of the Palilia.

8. Musa, i.e., Calliope, daughter of Jupiter and Mnemosyne (Memory.) The allegory by which the Greeks represented Memory as the mother of the Muses, is so plain as to require no particular explanation. Tasso has imitated this invocation, in the beginning of the "Jerusalem Delivered."

Quo numine laeso. On the interpretation of these words the greatest diversity of opinion prevails. They are thus explained: 1st, Quo is separated from numine, is considered equal to qua re, and connected in meaning as an abl. of cause, not only with laeso, but also with impulerit. It would then mean, "Detail to me. Muse, the causes,— in what particular her divinity was injured, or what grudge the Queen of the Deities thence conceived, which led her to compel," etc. Heyne, Lang, and others. But passing over the awkwardness and insipidity of this (so-called) abl. absol., we may feel assured, that had the meaning of the poet been such he would have written qui or qua, to avoid all ambiguity. 2d, Schirach understands the words to refer to a deity different from Juno altogether. This opinion, which we are surprised to find adopted by some recent commentators, may at once be dismissed on the consideration that the deity offended is mentioned by the poet in the immediate sequel. 3d, What part of Juno's deity (for her power was exercised in many different occupations) was outraged? Burn. and Heumann. 4th, Numine is held to mean with intention. The translation would therefore run thus: "What wish and purpose of the goddess was frustrated?" etc.

She had intended her favourite Carthage to be the mistress of the world, but she well knew that the destiny of Aeneas and his posterity would interfere with her cherished scheme, and therefore she endeavoured to crush him who was to be the founder of the royal dynasty. The dolens refers to the grudge against Paris and Ganymede. This is the view of the passage taken by Servius, Graser, Wagner, Jahn, Gossrau, Forbiger, Ladewig, and others; and, all things considered, seems most deserving of approbation.

9. Voltvere—the infin. after impulerit is a poetic Graecism for ut with subjunctive. The metaphor in voltvere is taken from the revolution of seasons and years (or, perhaps, from the rolling of a stone, Sisyphus-like), and suggests the exhausting of a "round of misfortunes."

10. Pietas means natural affection, more particularly that from a child to a parent; and is thus applied to the veneration and grateful worship we pay to God.

11. Irae—nouns denoting an affection of the mind are frequently found in the plnr., expressing a greater intensity, or a greater frequency and variety of the feeling experienced—So odio, gaudia, etc.

12. Antiqua and fuit are both used in reference, not to the time of Aeneas, but to that of Virgil, in which old Carthage had not yet been restored. The city (according to the legend) had been built by Dido from Tyre (see below, line 338 sqq.), about 100 years before the foundation of Rome, i.e., about 853 B.C. Its destruction in 146 B.C. by P. Corn. Scipio Æmilianus Africanus Minor, surnamed Numantinus, put an end to the Punic wars, which had lasted with comparatively little interruption for 117 years.

The reasons for Juno's enmity are given in the sequel. 1st, Her apprehension for Carthage (21, 22). 2d, The grudge still kept up since the Trojan war. 3d, The judgment of Paris yet ranking in her bosom. 4th, The preference of the Trojan Ganymede to her own daughter Hebe, in the office of cup-bearer. 5th, Her hatred to the whole Trojan race, caused by the accumulation of the circumstances just noted. (Lines 23 to 29.)

13. Contra—"over against," "opposite to," i.e., directly across the sea from Italy. Observe the prep. following its case. Que after Tiberina is imperative. See 27, and note 2. Longe, "at a great distance." The position of longe between Tiberina and ostia gives the adverb the appearance of an adj. or participle = longe-distantia. Adverbs appear to be often used in this way, since the verb sum makes no preas particip.
14. Peerlkamp condemns lines 13 and 14 as spurious, on the ground that the description of Carthage given in them must refer to the time of the Punic wars, and not to the period of Dido's sovereignty. But Rau defends the verses, and justifies the epithets in them, on the plea that Virgil views Carthage as, even in the time of Æneas, a treasure house of Tyrian wealth, and as necessarily warlike, from its contests with the surrounding tribes (iv. 39 sqq.) which Dido had rendered hostile to her.

Asperrima—The following note on this word from Heyne is worthy of attention:—

"Virtus bellica a poetis per iram exprimitur ejusque attributa. Ex-asperatur autem is qui offenditur et ad iram provocatur. Itaque asper, παράζειν, modo iratus, vehemens, ferus, ferox, σέβεσθαι, modo fortis, bellicosus; modo ardens, acer, concitatus, flagrans ut hoc loco." Divae, &c.—"Abundant in her resources, and very fierce in the pursuits of war," i.e., very dangerous to her enemies, on account of her military ardour.

15. Quam unam magis, etc.—"Which in an especial degree." Unus is often joined with the superl. degree, as justsissimus unus, ii. 436, but seldom as here with the compar. Cf. Hor. Epod. xii. 4, namque sogacius unus odorum.

16. Samo posth. "Samos being less prized in her esteem." The hiatus between Samo and Hic is excused on the ground that there is a break in the sense, or as we may say a punctuation mark [it is found with commas, or even where no comma or other mark exists], that the e is in arsis, and, farther, that it is a Greek termination. See, by all means, Forbiger's learned note on Eccl. ii. 53. Colusse—The gods were supposed to dwell particularly in those places, which they took under their especial protection.

17. Hic currus fuit. This idea is taken from the custom of warriors, who, on their return from battle, put aside their chariots in sheds. The gods are represented as doing so likewise: see Hom. II. viii. 441, and v. 720. In assigning a charriot to Juno at Carthage, Virgil is more poetic than correct, for there she was represented as sitting on a lion. The penult of illius is here shortened by Virgil, as it is almost always in aliterius, but almost never in solius and never in alius. See Eccl. i. 7, and Geo. i. 49.

18. For favet, some read faret, but the former is much preferable, since it expresses strong zeal, whereas faret signifies little more than tendit, going before. The object of favet is hoc regnum esse. Jam tum, "even at that early period." Si qua tell, vid. 19. Proyectem, etc., i.e., the Roman nation which was destined to carry arms into Africa. Gossenau understands progeniem to mean the destroyer of Carthage, Scipio Aemilianus, since the Æmilian gens was said to have been derived from Æmilius, son of Ascanius.

Sed enim, ἄλλα γάρ. This is an elliptical phrase, sed suggesting a dread, and enim the reason of it. The sentiment may be completed thus, "But she found that she would not be able to accomplish this, for she had heard," etc.


21. Hinc = hinc orum, ex hoc progenie. Populum latè regem, for late regnante. Substantives, more especially verbals in tor and trix, are joined in apposition to other subs. instead of adjs., see below, 273. On the early population of Latium, and the descent of the Romans from Trojan ancestors, consult Niebuhr, and Arnold, Rom. Hist., and Donaldson, Varronianus.

22. Excidio, for ad excidium. Libyae, i.e., Carthage, the whole put for a part.

Volvere. Forb. thinks the metaphor taken from the successive rolls of the wave originated by a river.

23. On the difference between antiquus and vetus, see Diderl. Lat. Syn., sub. voc. antiquus. Veteris here means "long continued," "long protracted."

24. Prima. Heyne and Wunderlich interpret by "prius," but this makes a tautology with veteris. Translate, therefore, "She as the principal instigator" or auxiliary. "She with especial vehemence,"—princeps ante omnes.

25. In this and the three following lines, the poet hurried on in his fervour, and heedless of the syntax, breaks the proper grammatical construction of the sentence, (anaçolouthon, see 237, below,) which is continued from metuens and neoror to acosenso, this last summing up the whole, and carrying on the sentiment as at first begun. Some critics look upon the lines as an intentional parenthesis. A similar syntax is found at Æn. v. 706-8.

26. Repositum, syncopated for repositum.

27. Judicium Paradis— the decision by which Paris awarded the palm of beauty to Venus, in opposition to Juno and Minerva. See Smith's Class. Dict. Que has here, as very frequently, an explicative sense; see 2, above.

28. Genus invus—"hated," on account of Dardanus its founder, who was the son of Jupiter and Electra [not Juno], the daughter of Atlas.

Rapti is to be joined with Ganymedes and from a peculiar use of the verb, which
It is unnecessary to mention, has especial bitterness here.

29. His is the abl. of cause, and super=insuper. Others make super govern his, but Forb. alleges that Virgil never separates a prep. from its case except when it (the prep.) is joined to the adj. or the genitive modifying the governed subst.

30. Achilli. This is the reading of the best MSS., instead of Achilis. The form is thus accounted for by Wagner:—"Greek nouns in ευς ended in the Doric dialect in ευς; as, 

Τυδέας—Τυδις: hence arose a gen. in ευ either of the First, or of the Εολic Third, Declension, and hence again was made the Latin gen. termination in i, a fact which is confirmed by Plutarch's use of the form, Marcell, 20. Οὐλίσεως, σωπίσιν' Όλυσσάων. Accordingly, in such nouns as Achilles, Ulisse, the proper termination of the gen. is i, and that of the accus. ευ; but, on the contrary, those which have ευς in the nom., and which have no variety of termination in ευ (as Nereus, Tereus, Idomeneus, etc.), make the gen. in ευ, and the accus. in ευ. Virgil, however, avoided the forms Achillei, Achillea (from Achilleus), Ulixet,—ευ, which Horace and others frequently used." See Ε. ii. 275 and 476.

Troas—the Greek acc.—Τρωᾶς.

Atque is here used by way of epexegesis (see note 2, above), to single out Achilles as the man who, of all the Greeks mentioned in the mas, was the most distinguished individual. Cf. Ε. n. iv. 45.

31. Multos annos, viz., seven; see argument to Bk. iii. Observe the use of que connecting as the new subject of the following clause that which had been the object of the preceding one.

32. Acti fatis, i.e., by their own fixed destiny, which, though retarded in its fulfillment by the machinations of Juno, yet urged them on till it should be accomplished. Fatis does not, therefore, as has been supposed, signify the adverse fates imposed by Juno. Maria omnia, i.e., all parts of the Mediterranean.

33. Tantae motis—"of so great difficulty was it." Motis is constantly used by Tacitus and others in this sense. Condere is used in reference to the establishing a family or nation,—the contrary phrase is evertere, for which see iii. 1.

34. Here we are at once hurried into the action of the poem by the relation of an incident which took place in the seventh year of the wanderings of Aeneas. The events from the sack of Troy till the time mentioned are recorded in Bk. iii., which is introduced as an episode. See the precept laid down by Horace on this point, Ars. Poet. 148 sqq. Sicula—called also Tramacria, and Trigente, from its three promontories—

35. Vela dabant, sellit, ventis. Sal is often used for mare, see below, 173, iii. 385. Aere, i.e., aerata nati. Ruebat "were ploughing" (Heyne), "were upturning," "tossing" (Schirach, Forb., etc.) The heads of ships often terminated in three projections, covered with brass, as shown in the following cut.


37. Haece secum (loquitur)—"thus soliloquizes."

Mene desistere.—An accus. with the infinitive stands frequently without a governing verb in order to express surprise and complaint that a thing happens or may happen, mostly with the interrogative ne. Madvig, Lat. Gr. § 399. See also Zumpt, § 609, and Schmitz, § 382.

38. Regem, i.e., ducent, so Ascanius is called regius puere below, 677. On Teucer, see Ε. n. iii. 168 sqq. and notes.

39. Fatis. Jahn puts a note of interrogation after this word, but the sentence is ironical merely: "I am forbidden of the fates, forsooth!"

40. This refers to the story told in Eurip. Troad. 77-86, that Pallas set fire to the ships of the Greeks (Locrians) by lightning, and impaled Ajax Oileus on the promontory Capeareus in Euboea. The crime of Ajax was his having violated Cassandra, the eldest daughter of Priam, before the very shrine in the temple of Athene. Cf. Hom. Od. iii. 135 sqq., and lv. 499 sqq.

Palladse for nonne—ne, though by nature a negative particle, is frequently placed instead of nonne when an affirmative answer is expected, especially if it be attached to the principal word. Ipsos seil. Argivos, as opposed to the fleci (classem). So Homer uses αυτως, Il. xiv. 47; Cf, also Geo. iii. 387.

41. Noxa signifies both a crime and the punishment which it entails, and furus the mad frenzy which instigates to an act of guilt.
Juno, signifies the doubt, men cannot express the intent of her words, nor the vehemence of the action.

43. Disjicit rates—see below, 123 and 70.

44. *Exspirantem* flammam, i.e., "breathing forth the lightning fires many and frequent"—such is the force of the Plur. flammam.

45. *Inficit*—some books have *inficisset*. But the best MSS. exhibit the common reading, and, besides, the former verb is most applicable to the phrase *acuto scopulo*.


47. Soror et conjux. See Smith's Class. Dict., under Juno.

*Tot annos*—acc. of duration of time. The abl. would signify an interval. *Bella gero*—wage a lengthened war, in contrast to the single blow of Athene.

48. *Quisquam* is used because Juno implies by her question that she expects a negative reply. *Junonis numen*—rather than *me*. By the use of the proper name instead, of the personal pronouns much more emphasis and force are given to the sentence. Cf. ii. 79, 549, 674. *Bella gero*—Observe the venom in the phrase, implying that though she ought to be looked upon as their superior, yet she is obliged to fight on constantly as their equal. The whole speech is admirably constructed.

49. *Adorat*—imponet. The difference of tense in these words has given rise to discussion and emendation, some reading *adorat*—*imponat*. There is, however, no necessity for any change. The indicative expresses *wonder* or *indignation*—and here signifies that Juno will be astonished should men still continue to pay her homage. The subjunctive, on the contrary, would express doubt, and denote that Juno scarce believed that she would be worshipped by any hereafter. *Praetera adorat=adorabit*: *Praetera* refers to time, "hereafter," "any longer." For a similar indignant speech of Juno, see Ovid Met. ii. 518 sqq.

50. Without a hint of the intentions of the goddess, we are at once carried on to her decisive acts in pursuance of her object. Cf. Hom. II. xiv. 233 sqq.

51. Loca—Observe this plur. In opposition to a singular: for a similar construction, see Aen. v. 350

52. *Aeoliam*—Virgil and Homer speak of only one island, but the group consists of a considerable number, 9 or 10, which constitute the modern Liparische islands N. of Sicily. The one referred to in the text is supposed to be Lipara (Lipari), or Strongyle (Stromboli). The islands were called *Aeolidae*, *Aeolides*, *Helphaestiae*, or *Vulcaniae*—the two latter names expressive of the ancient belief that in one of them, *Hiera*, Vulcano, the fire-god, had his forge. The relation that subsisted between storms and the outbursting of fire from the earth led to the fancy that the volcanic group of the Lipari, which supplied the "lighthouse of the Mediterranean," was the place where storms were generated. With Virgil's description compare Hom. Od. x., at the beginning. Aeolus, son of Hephaestes, whose meteorological knowledge exceeded that of the rude inhabitants of the islands under his authority, received, in later times (though not in Homer), the appellation of "King of the Winds."
course, seas and continents, and lofty heaven, and sweep them through the air." Such is the meaning of *quippe* (qui), "certainly they are powers (which)." The present subj is used where we might have expected the imperf., since we can imagine the event as one which may take place, if the preventive condition be not fulfilled. This pres. makes the sentence much more animated, and, as it were, manifest to our eyes.

61. *Molem et montes altos, a Hendrys* (see iii. 1-48), for *molem altorum montium*, see note 2, above. *Hoc metuens* differs from *id metuens* in this, that the latter is said of one who dreads an impending evil, but is ignorant of the exact time of its occurrence—the former, of one who fears an evil as about to take place immediately. The pronouns themselves suggest such a distinction; Wagner, *Questions Virgilianiæ*, xvii.

63. *Laras habenas* is an example of the proleptic use of the adj.; on which, see note ii. 736. The phrases *premere* and *dare habenas* are taken from the race-course. Translate 63: "But the omnipotent father, guarding against such an (immediate) result, confined them in gloomy caverns, and placed upon them a mass, even lofty mountains, and assigned them a governor, who, acting on an established law, might know both when to tighten the reins, and when, at (the) command (of Jove), to slacken them, and give free course." *Premere* seems to refer to that mode of checking, which is employed even by a modern *Auriga*, when, to secure greater *steadiness* in his team, he lays his whip, or his whip-hand, on the reins, a little in front of his left hand, and so depresses the reins as to tighten them up. *Dare*, with an adj. or participle, forms a circumlocutory phrase for the simple verb, in such a way, however, that the effect and consequent condition are also signified. So *vasto dabo*, for *vastabo*.

65. *Aeole—namque*. The poets often interrupt the sequence of a sentence by the introduction of a parenthesis after the first word, especially if that word be a voc. case. Excitement of feeling is thus better expressed. Homer similarly introduces *γάρ* giving the reason why.

66. *Dedit mulcere*—a Greek construction for *dedit potestatem mulcendi; Dare with the infinit. being equal to *concedere, permittere*. See below, note 319.

67. *Navigat aequor*. Intransitive verbs, both in Greek and Latin, are frequently followed by an acc. of the object. See below, 524; iii. 191. So also such phrases as *insaniere errorem*, *iere viam* or *iter*. The acc. is usually that of a noun having the same stem as the verb, or having at least a cognate significance. Cf. Cic. de Fin. l. 34, 112. *Quaerens mare amplissimae terrae navigasset*. See Madvig Lat. Gr. § 223, obs. 4; Zumpt, § 383; and especially consult Jelf Gk. Gram. § 548 sqq.

68. *Ilium in It. port.* i.e., seeking a new settlement in Italy, in which to perpetuate the kingdom of Troy, and the worship of those deities which have been overpowered, inasmuch as they did not preserve Troy from the destroyer.

69. *Ventis* is the dat. not the abl., as some explain. On the proleptic use of *submersos* see above, 63. The phrase is equal to *obrure et submerge*. On *puppis* and *Penates*, see Ramsay's *Antiquities*, and 704, below.

70. *Age diversos*, i.e., drive them in different directions—one to one quarter and another to another. *Diversos* is used on the principle of the construction called "synesis," or "ad intellectum." *Diversos* might be expected, but the poet is thinking not so much of the ships (puppis) as of the voyagers. The adj., therefore, is made to agree with the word which would be used did the writer give expression in a separate form to the idea uppermost in his mind. Con- suit Madvig, § 207, obs. Jelf Gk. Gra. § 378 sqq., and Latham, "English Language," p. 337, § 478.

71. *Bis septem*—large numbers are usually expressed by the poets by multiplicative adverbs, for very obvious reasons. See 272 and 381.

This passage is founded on *Hom. II. xiv* 267 sqq., and is introduced uselessly, as the poet himself seems to have felt; for *Æolus* promises compliance with Juno's wishes, not in consequence of her proposal of a bride, but on far different considerations.


73. *Connubio*, etc. The meaning is this, "I shall join her to you in lawful wedlock (connubio, not conjugio only—see these words in Ramsay's Antiquities) and make her yours for ever." *Dico* is stronger than *do*—the latter meaning for a time, the former for all time coming. This is implied in the well known form of the Praetor's sentence, *do, dico, addicio Proprius* means what is to be one's own for ever, and seems to be used here to contrast with the short period during which Helen was possessed by Paris. The proposal comes well from *Juno Proenea*. As no right example is found of the second syllable of *connubium* being short, Forb., following Heyne and Hermann, prefers to scan the word by *synizesis* (see line 2), thus making three syllables, *connujo*.
75. This and the preceding line are condemned by Rau as containing a languid and superfluous addition.

Thief considers pulchra prole as a (so-called) abl. absol., and thus interprets: "quae te faciat parentem, ut pulchra proles sit." But the plain meaning of the words is the best,—"and shall make you a father by the beautiful children she will bear:" or "shall bless you with children, and that, too, beautiful ones." The ancients thought it a most severe disposition to be disappointed in the hope of children, as may be seen in such places as the present, and in the very frequent mention of the misfortune of a σῶμα ἡμιτελὴς by the Greeks.

76. Aeolus avoids all risk of incurring blame, by simply promising to do her commands without approving of them in word. The hint of Aeolus in explorare, that Juno should examine how far it was right to ask him to go in his compliance, is a preparation for the indignation of Neptune, 130 sqq., at the audacity of the king of the winds.

77. Capesserē, i.e., occiper et exsequi. Fas est, i.e., officium meum est.

78. Observe the repetition of the pronoun to express emotion and emphasis. Cf. Geo. iv. 465 sqq. The mythological fancy which represented Juno as the personification of the lower air will account for the idea that the sovereignty of the winds was at her disposal.

79. Concilias, etc. "Thou hast granted to me whatever sovereignty I possess; thou hast procured for me my sceptre, and hast secured me the favour of Jupiter; thou hast gained for me a seat at the table of the gods, and hast made me Lord over storm-clouds and tempests." The Presents, concilias and das, are not to be taken as if used for Perfects, but as expressing that the benefits formerly conferred by Juno's kindness are still continued by her indulgence, and are cherished with gratitude. In concilias governing sceptra and joxem, we have an approximation to, but not a distinct example of, the figure Zeugma; for an explanation of which, see note ii. 258, and consult Madvig, Zumpt, Jelf, and Latham, by Index.

Das accumbere—see above, note 66.

Epulis—see Grammar or Dict. for difference of meaning in sing. and plur. of this word.

81. Conversa cuspide, etc. — With inverted spear (which the deities used as a sceptre) he forced (a part of) the hollow mountain into its side," i.e., drove a hole in it from his throne on the outside and summit where he sat; or, "struck the hollow mountain on the side." Those who, with Dr Henry (see above, 56), suppose his throne in the inside, will render it, "He struck the hollow mountain on the side (of the cave) with his inverted spear, i.e., his spear, which he held in his hand as a sceptre, leaning with one end on the ground, being changed from the vertical to the horizontal position." This latter explanation is most consistent with 140. Dr Henry argues, that if Aeolus was seated on the summit of the mountain, he must have struck it on the top, not on the side, and then the winds would have rushed heavenwards, instead of along the surface of the earth. This is, perhaps, rather much of a refinement, though we confess that Dr H.'s other arguments are to us conclusive. We should have liked to insert them but for their length. See them in Class. Mus., vol. vi. p. 35.

82. Ac = ac statim. Conjunctions are frequently thus used when one event is represented as following immediately on another.

Agmen, i.e., agimen, or ἀγ'μενον, from ago.

83. Observe the very frequent occurrence of the letter r (the litera carina) and also ot t in this line, rendering the circumstance more vividly horrible. This alliteration is occasionally used with great advantage. See Geo. i. 589, in which s is prevalent.

84. Incubuerē means to descend upon with weight, and to remain for a considerable time: "To brood upon."

85. Ruant, which in 83 is intransitive, is here transitive, and used for eruant, "up-turn." Creber procellis, i.e., crebris procellis; or, Africus being personified, this hypallage is unnecessary. This and the following line are noted as instances of onomatopoeia. See above, 53.

Cf. with this description, Milton Par. Reg. iv.

Nor slept the winds
Within their stony caves, but rushed abroad
From the four hinges of the world, and fell
On the vexed wilderness.

86. Africus, the S.W., which in the Mediterranean is a very "gusty" wind.

87. The harsh sound of r occurring in every word of the line greatly helps out the idea meant to be conveyed. See above, 83.

90. Poli, i.e., Caesum. Cf. Burns' Tam o' Shanter;

The lightnings flash from pole to pole,
Near and more near the thunders roll.

92. Solventur frigore, "are relaxed (unhinged, rendered powerless) by chilling terror."

93. Duplices, not simply "botb" but "clasped," "folded."

96. Oppetere (mortem)—means not merely to die, but bravely to meet death in the face. Poets and late prose writers frequently use the word without mors attached.

97 Tydide — Diomed, son of Tydens,
with whom Anchises had engaged in single combat, and from whose attack he had been rescued by Venus. Consult Smith's Class. Dict., under "Diomedes."

Menococumbre—see above, note 37.

99. Eacides, i.e., Achilles, grandson of Eacus. Sceus=fortis: the application of this term to Hector by his friend Anchises shows that it cannot=cruelex, but that it rather suggests the idea of great might, energy, and success in battle.

Jactit, "lies in death," the present being used, as the scene is still fresh in memory.

100. Scarpedon, son of Jupiter and Laodamia, was king of the Lycians, and an ally of Troy. He was slain by Patroclus.

102. Jaclanti—"ejaculating"—there is no idea of boisting. Procella—a squall—stridens Aquilone, i.e., sent with vehemence, and with a howling noise, by the north wind—ab Aquilonis incitata.

103. Ferit velum adversa—"a blast comes howling on the wings of the north wind, and strikes the sail full in front."

104. Prora avertit, i.e., avertitur—"The prow turns away," the helm having failed to keep the ship's bows to the wind;—the blast being right a-head, the oars are smashed by the huge breakers raised on both sides of the vessel in the direction of the wind. Some MSS. read proram avertit (scil. procella), but the verb dat would be very awkwardly joined to procella as its nom.

105. Praeruptus, etc.—"A broken-crested, mountain of water follows upon them in a (one-piled) mass." So we talk of waves "running mountains high." It is the tenth wave which is meant,—this the Romans considered much larger than the intervening ones. The Greeks feared every third wave, for its size, weight, and danger.

106. His—his. Heyne refers these two words to persons in the same vessel—the former referring to those on the right and elevated benches, and the latter to those on the left and depressed seats. But the following lines, Trés abreptas—unam (113), etc., show that different ships are spoken of.

107. Such is the force of de.

Aestus furit—"the surge boils madly on the sands," i.e., at the bottom of the sea, not on the shore.

108. Torquet well expresses the combined effect of boisterous wind and eddying wave-current. Notus is put for the wind, generally, since the south could not have driven them in the direction mentioned, sailing, as they were, from Sicily to Africa.

109. Aras, i.e., the Insulae Aegimuri, about 30 miles north of Carthage, said (by Servius) to be called Arae, as having been the spot where a treaty was made with Rome, after the end of the first Punic war. But Heyne objects, and says that Servius was thinking of the Aeages insulae, off Sicily.

110. Dorsum, called otherwise taeniae, or pulvinus—and by us a Reef. Summo mari, i.e., rising close to the surface, but still concealed. The island Aegimurus, however, is said to be lofty.

111. Brevia et syrtes—this is supposed by Servius to be a Hemiadius for brevia Syn- tium. The one, however, is rather explanatory of the other—the conj. et is frequently an explicative. Brevia et syrtes here means shallow places in the shifting sands, and not the syrtes, major and minor, of Africa, mentioned by Sallust.

114. A vertice, etc. A wave rises high and descends perpendicularly upon the stern of the ship. The poop is thus lowered to the edge of the water, and the pilot washed overboard. See Hom. Od. v. 313.

The limitations of Homer are so numerous here and elsewhere, as to render it quite impossible to refer even to a tithe of them.

115. Magister, i.e., gubernator—"the pilot."

116. Ter is not to be taken literally, but as meaning "several times."

117. This line is admirably worded to heighten the awfulness of the scene. Vora,—"engulfs."

118. Rari—"hero and there." Observe the gender of rari, considered in reference to the syntax of the following line, and note particularly the slow spondaic measure following the rapid dactylic verse, each well answering the thought contained in the lines respectively.

120. The names of Ilioneus and Abas are mentioned by Homer, but they are represented by him as losing their lives. On the genitive Ilionei, see 30.

121. Grandaeus. Virgil is the first writer known to have used this word.

123. Imbren. Virgil and succeeding poets occasionally use imbren for the water of the sea, in imitation of Ennius and Lucretius.

Rimis fatiscenti, I.e., solventur ut rimas agant—"Are cleft open into chinks."

125. Emissam (esse) scil. of Aeolus. Some codices read inmissam, scil. navibus Trojanis, but the former is much more suitable, since the audacity of Aeolus is of more concern to Neptune than the destruction of the ships.

126. Stagna for more generally, though referring more particularly to the still waters at a considerable depth below the surface, where the surface motion does not reach. Refusa—"tossed upward." Translate—"Meanwhile Neptune perceived, with great alarm, that the deep is being lashed into commotion with a loud roaring noise, that a storm had been sent forth, and that the still waters of the sea had been upheaved from their lowest depths." Vadiem in is
used here like a sedibus imis in 84, above. Observe the difference of tense between miseri and emissam (esse.)

127. Prospicera alto—"looking forth from the sea to a great distance." Placidum—"tranquil," as became the dignity of a deity, even whilst he was graviter comnutus at the insolence of Aeolus. Some wish to make the adj. active—"his tranquilising head." He was at least benign towards the Trojans generally, but he is not yet supposed to know the cause of commotion.

128. Dtsectam classem—oppressos Troas—see note on 70, above.

129. Coeli ruind, a strong expression to indicate the violence of wind and rain. Ruina is used by Cicero also as an abstract noun.

131. Two winds are put to represent all those which had been engaged in the wreck of the Trojans. Observe that dehinc is to be scanned as one syll. as in 256, below. See 2, above, note on Synizesis. In this manner deinde, deinceps, deorsum are pronounced as two sylls.—vehementer, vehementi, prohibebat, etc. as three. Cf. Ecl. vii. 7.

132. Fiducia (which is commonly taken in a good sense), is here put for confidencia, used in a bad sense.

135. Quos ego—This sudden break off, leaving the remainder to be imagined, is called aposiopesis: it is common in the comic writers. For other examples, see ii. 100; and v. 195.

136. Non simil?—i.e., by no means so lenient as mere reproof.

139. Sorte, "by lot," as the empire of Saturn was divided among his three sons, Jupiter, Neptune, and Pluto. Cf. Hom. Il. v. 187; Hesiod, Theog. 865.

140. Vestras shows that more of the winds than Eurus are addressed. Many examples of this change of number are quoted by Forb., in all of which one individual is singled out to be a representative of the others. See Æn. ix. 257 and 525.

144. Cymothoe—one of the daughters of Nereus and Doris. Adnixus refers to both the individuals mentioned, but agrees with the subst. nearest to it, viz., Triton. Triton was son of Neptune and Amphitrite, and gave name to the particular kind of deities called after him.

145. Scopulo, i.e., the sunken rock on which Notus had hurled them. There ought not to be a full stop after this word, as it is to be understood after levat following.

146. Aperit Syrtes—i.e., makes channels in the sand, or brings back deep water to those places whence it had been driven by the wind.

147. Perlabitur levibus rotis—"Skims over in his fleet chariot." The verb used is applied to express quick motion since it suggests a smooth gliding movement over a surface presenting few obstacles. The line is another instance of onomatopoeia.

148. The comparison of a sedition to the tumult of the sea-waves is frequent with the poets—the passage is imitated from Hom. II. ii. 144—146. Here, however, the commotion of the deep and its settlement are compared to a sedition.

Ac introduces comparisons with considerable emphasis, to call attention to what follows, but it always has reference to the preceding statement which is to be illustrated by some strong simile, and not to the comparison itself.

Magno populo means "a numerous population," "a crowded assembly of citizens." Cf. Hor. Scrm. i. 6, 4; and Sat. i. 6, 79. The Roman people is before the eye of the poet in his comparison, and the epithet magno is therefore not idly inserted, but means to glorify the merits of the one man, whose appearance is able to quell the people's tumults.

149. Saevit animis. The low rabble rage violently with passion.—Populo and vulgus are collectives, and therefore animis is plur. The expression is similar to stupere animo, pendere animo, and such like.

151. Graevem—"venerable," "a man of weight;" pietate, on account of his reverence for the gods, and the purity of his life consistent with his professions, et meritis and his acts of kindness and benevolence to his country and countrymen. Cicero is supposed to hint at.

152. Adstant is more than stant—it means, "and there they stand rivetted."
164. *Scena* (σκηνή), so called from *αξία, a shadow, means primarily an arbour, i.e., an apartment formed, either by nature or art, of the branches and leaves of trees. In a secondary sense it is applied to the theatre, as spectacles were exhibited in very early times under such a covering, or a hut was introduced to represent the dwelling of the principal character of the play. Thirdly, it meant the painting on canvas of the hut of former times, and thus came to signify any view.

165. *Nemus* (νεμος), is "part of a wood (silva) more beautiful than the rest, with pastures (voment) adjoining. *Silva* is the extensive and untrammled range of forest. *Lucus*—a group of trees having some idea of sacredness attached thereto." See Düderli. Lat. Syn. *Atrum* signifies the gloom caused beneath by the dense foliage excluding the sun's rays. *Horrenti*—"causing dread" from its very gloom. See 310, below.

166. *Fronte sub adversa*, i.e., in the recess of the bay, and in the precipitous cliff facing the voyagers as they enter, there is a cave containing a spring of delicious water, and seats of living, i.e., natural—native stone—not artificially formed, but made by nature. This passage has given much trouble to commentators, and great diversity of opinion prevails in the interpretation of its several parts. The following paraphrastic translation will, it is hoped, give some idea of the poet's conception:—"The spot where the Trojans landed is in a sequestered (longo, i.e., distant and little frequented) retreat. An island forms a harbour by means of its projecting sides, against which every wave (coming) from the deep is broken, and (thereafter) is parted— and so— retreats (Scaenidit with in and the acc.) into the recesses of the bay, [reductos sinus may also be interpreted as in note on 161]. On either side (of this bay, and on the continent) huge rocks, and twin-like cliffs rise towering towards heaven, sheltered by whose summits the seas are undisturbed, (i.e. so as to be safe for ships,) and still to a great distance around. Moreover, there is, (on the receding hills) above, a back-ground view (scena) of light- flashing forests, [the varying height of the trees, and the motion of the leaves by the wind, causing an ever-changing variation of light and shade], and a dark grove overhangs, with an awe-inspiring gloom. Beneath the brow (of the cliffs—sub fronte)—and facing those persons entering and sailing up the bay, there is a grotto, formed by pendant rocks, within which is a spring of sweet water, and seats of natural stone—the home of the Nymphs." Cf. Hom. Od. xii. 318, and ix. 136.

169. *Ancora unde morsus*. Virgil speaks of the iron anchors of his own day, for the Homeric sailors used stones with holes in them, but see 469, note. *Unco* is applied to *morsu*, though properly belonging, (as it is said), to the anchor. But if the anchor be crooked, so must its catch.

170. *Septem maribus*—one carrying *Æneas*, three levered from the rocks by Triton, and three extricated from the sands by Neptune. The whole fleet, 20 sail in all, was finally recovered, with one exception, viz., the ship of Orontes.

173. *Tabentes*, i.e., *madidas unde marina*.

175. 6. Wagner suspects that the plan of kindling a light here indicated is the same as that used by the shepherds to the present day, who, after receiving the spark in light and porous *sphint*, Sphinct, envelop it in dry stubble, and kindle this into a flame by a quick vibratory motion. Translate—"And first Achates strikes forth a spark by a flint stone, and caught the *sphinct* in leaves, and supplied dry nutriment around, and hastily fanned (rapuit, Forb.) the blaze in the fuel."

177. *Cereren*, i.e., *frumentum*. So above in 34, we have *Tellus*, the deity, for *terra*,
NOTES ON THE ÆNEID.

B. I. 178-193.

the element: thus also we have Vulcanus for ignis, Liber for Vinum, Mars for bellum, Venus for amor, etc. etc. Cerealia arna, i.e., instruments for grinding and baking. Arma is not confined to warlike weapons, but means implements generally, for any purpose whatsoever.


Receptas, i.e., "preserved," "recovered," as good as got back from the sea where they seemed at one time to be.

179. Frangere saro. Many uncivilized nations of modern times thus crush their grain by beating it with stones. Cf. Geo. i. 267.

181. Pelago is the dat. case, as alto, 126, above; for as we have already seen, the poets often use the dat. to express the place or point to which a thing is directed. Si, "whether or no he can see any one (of his lost companions as) Antheus," etc. The proper names, Anthea, Capyn, etc., are in apposition to quem. Gossrau, however, objects to this, and compares the use of quem to ein (an, one) in German. Pelagus means the deep sea always, as opposed to that near to the land. Oceanus is the "great waste of waters" surrounding the earth. Mare, the sea as opposed to the land and sky. Pontus, the sea in reference to perpendicular dimension. Aequor and Marmor refer to the surface merely in its level and glassy aspect.

182. Biremes is put for ships generally; these same vessels are called triremes in Æn. v. 119. See Ramsay's Antiq. Rom. p. 402 sqq.

184. Cervos.—Some naturalists of former times alleged that there were no stags in Africa; but Shaw, in his "Travels" (other authorities omitted), says that animals of this class are found there. At all events, we are not to bind down the poet to be a mere recorder of veritable facts of natural history.

185. Armenta from aro, quasi aramenta, as inmenta, quasi jugamenta. The word is properly applied to oxen, but also to flocks of animals of other kinds; so seals are called Neptuni armenta in Gev. iv. 355.

186. Ferentes, i.e., habentes—capita alta cornibus, i.e., capita altis cornibus.

190. Vulgus, well opposed to ductores.

191. Miscet agens, "plying the crowd with his weapons, he drives them in confusion into," etc.

193. For fundat and aequat some books read fundit—aequat; but the subjunctive is better, since the poet wishes to express the desire of Æneas not to desist till he should have slain seven stags, and thus provided one carcass for each ship, rather than his actual feats. Iumi is the correct reading, and not humo, for Virgil uses the former (the ancient Dat. to signify in terra, or in, ad terram, while the latter means a terra or e terra. For examples of its use, see Gossrau in loc.

194. Partitur in omnes, i.e., inter omnes.

195. Deinde is in an unusual position. Bonus, i.e., liberalis, benignus, "generous," "bountiful." Quae cadis onerārit is an hypallage for quibus cados onerārat. This wine had been provided by Acestes of Agasta, a town in Sicily, not far from Drepanum. See below, 558, 570; also iii. 707

196. Trinacrio.—See note on 34.

198. Ante malorum, τῶν πρὶν οἰκών. So in Sall. Jug. 76, 5, multo ante labore fatigati, on which, see Kritz ad loc. This figure, by which adverbs are so joined to adjectives and substantive as to make one compound word, and one simple idea, is called hyphen (ὑπό ἐνος), but is foreign to the idiom of the Latin language, and is seldom used. Others take ante for antec, and join it with ignari sumus; this is Gossrau's opinion.

200. On the references in this and the following line, see notes on iii. 555-675. Rabiem, properly the madness of dogs—on the appropriateness of which term, see iii. 428, where Scylla is represented as surrounded by these animals.

201. Accessit, by Syncope, for accessitis. So in iv. 606, extinxem, for extinximes. This abbreviation is a particularly favourite one with Lucretius. On the construction of a verb of approaching with a simple accus. without a prep. "cf. below, 307, and see note above, 2.

202. Moestum—"sadness-causing," in an active sense. But Gossrau explains differently. He says, "Abstract notions, which can only be discerned when manifested in concrete objects, rightly assume adjectives which are suited to the concretes to which they are attributed." Thus moestus is properly applied to timidus (used as a concrete subst., a "coward"), and may therefore be transferred to timor—the corresponding abstract subst.

203. Haec means our present difficulties and discouragements. Forsan is a poetical word very rarely used by prose writers (who adopt forsitan), and not at all by Cicero.

204. Per tot discrimina—"through so many dangerous conjunctures."

207. Durate, scil. vos, or animum vestrum. Or it may be taken as intransitive.

208. Aeger—"sick at heart," an epithet primarily applied to the body, but transferred to the mind, as Sauvus, vulneratus, etc.

209. Altum—"deep grief," i.e., excessive—that which is deeply seated in the bosom.
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not uncommon Greek mode of inserting a particle after a participle to renew, as it were, and recommence the sentiment expressed by the participle.

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344. Fontem Timavi, i.e., Timavus. This is the name of a stream rising not far from the sea, and emptying itself into the gulf of Tergeste (Trieste). It is said to issue from caverns amid the rocks in the territory of the Carni, and to have nine different sources, which soon form one very considerable stream, called magnus in Ecl. viii. 6. The rise of such a river will naturally be very rapid, and, in consequence, it often inundates the surrounding country. The whole length of the river does not exceed one mile, and thus the poet makes Antenor pass its fountain-head, though he merely sailed by its disembogue. The name Timavo is still applied to some springs which rise near S. Giovanni di Carso, and the castle of Duino, and form a river. Antenor sailed up the Adriatic on the Illyrian side, as being less dangerous than the Italian, crossed the gulf of Tergeste, sailed past the Timavus, and settled in Liburnia. Penetrare means to pass on through and come to the extremity of—its application to regna in the sense of "to reach," is a kind of zeugma.

346. Proruptum—as prorumpere is sometimes found in a transitive sense, its past part. may be used almost as a pres. part. act. = prorumpens se.

347. Hic lamen illa—"Here, however, that man," viz., Antenor, to whom you gave no promise, "has founded the city of Patavium." The city will be remembered as the birth-place of Livy. It is now called Padua.

348. Dedit nomen. He called them Veneti, a corruption of Heneti, a large body of whom followed him from Paphлагonia.

Fixin arma, i.e., he enjoyed undisturbed peace. This phrase is taken from the practice of soldiers, who, when freed from military service for life, missi militia, consecrated their armour to some deity, and suspended it in his temple.

349. Compositus pace. Heyne, Gossrau, Henry, and others, consider these words as descriptive of the last days of the life of Antenor, but Wagner, Forb., and Johann, refer them to his death. See Forb. in loc. This latter interpretation seems to be supported by better arguments than its rival. The two preceding lines sufficiently describe the temporal welfare of the prince, to crown which a peaceful death—the very mark and pinch of happiness—supervened. The adverb nunc, moreover, denotes a transition from one state to another; and, above all, componere, pace, and quiescere, are so much words of death as to decide us on the point.

350. Nos—Venus artfully enforces her appeal, by making herself one of the Trojans. Heyne, Weikartz considers it rather as an imitation of forensic practices at Rome, the patron taking the ills of his client as his own.

351. Infanitum is inserted as an interjection = vidumb. Cf. Geo. i. 479.

Utiis—very skilfully introduced, and said with bitter irony. Prosimur—"we are abandoned" by you.

353. In septa reponis—reinstate us in that sovereign power which we held in Troy.

354. Olli—antique form for illi.

355. Observe the zeugma (see ii. 258, and note) in serenat; also in ponet, 264.

356. Oscula libavit, "touched lightly the lips." Cf. Phaedr. iv. 237, where the fly is made to say "matronarum delibo oscula." Oscula is a dimin. of os. Natae is dat. case, and is used for greater clearness, although olli has so recently preceded.

357. Metu—contracted dat. for metu.

The meaning is "Cease to fear," "Abstain from fear." See below, ii. 534, Non tanem abstiuit, nec voci itaque pepercit, which passage readily shows how this secondary signification of parco arises from the primary one.

Cytherea—Venus is so called, because it was on the island of Cythera (Cerigo) she first trod when she emerged from the sea-foam.

358. Fata immota—this clause is a direct answer to Quae te sententia vertit in 237.

Cernes urbe et moenia promissa, i.e., cernes promissa moenia urbis Lavini, an instance of Hendiadys. See 2, above, and Ecl. ii. 8. Lavini is the gen. from Lavinium, not Lavinum. Virgil, and most of the poets of the Augustan age, make the gen. of words in tum, and ists in i, and not in ii. See 270.

359. Ad sidera fere—Enes was afterwards worshipped as Jupiter Indiges. See Livy i. 2.

360. Magnanimum, i.e., fortim, animosum. Negae is here used in preference to nec, since it denotes more mildly and gently than the harsher form, a peculiarity best suited to the address of Jupiter.

361. Hic, i.e., Æneas, in opposition to Ascanius, of whom he speaks, 267.

Tib is what is called the Dativus Ethan, and depends on geret bellum. "The datives, mihi, nobis (sometimes tibi, vobis), are put with expressions of surprise and reprobation, with demands or with questions about a person, in order to denote a certain degree of sympathy." Madvig, § 248. "The dative of personal pronouns is very often used where it is superfluous, as far as the meaning is concerned, but it always conveys the expression of a lively feeling, and is therefore termed Dativus Ethicus" (W. Zumpt, § 408).

Remordet, i.e., iterum iterumque mordet.

362. Voleens—"unfolding;" "unraveling." Moredo—"will bring forth to light."
263. Italiā, for in Italia. Contundet—
"will crush." Populos feroces, i.e., the Rutuli and Etruscii.

264. A zeugma occurs in ponet: mores—
leges, as at vi. 853. See note above, 79, and ii. 258.

265. Aeneas is to reign for three years, Ascanius for thirty, the Alban kings for three hundred, but to the empire of Rome no limit is fixed.

266. Terna hiberna, soil. tempora, i.e., tres viennes.

Rutulis subsactis is the dat. case, not the so-called abl. absol.

267. At indicates transition either of circumstance, or person, or time. See 261.

Iulus—we may say either nomen mihi est Iulus, or n. m. est Iuli, or n. m. est Iulo as here, but the dat. is preferable. Iulus is usually pronounced in two syllables, but here in three. The son of Aeneas was first called Eurykleon—in the flight from Troy he received the name of Ascanius; but he was never called Iulus except by the Roman poets in compliment to the Caesars, who belonged to the gens Julia, and who traced their origin to Ascanius.

268. A line very unnecessary, since Venus is the person addressed. Had Virgil lived to revise his work, he would doubtless have amended it.

269. Magnos—an epithet derived from the nature of the year, which embraces the duration of many months. Volvendis—a fut. part. pass. for a pres., as at ix. 7, volvenda dies, i.e., se volvens.

270. Regnum, etc. The sentence from Triginta to Albam may mean—1st, That Ascanius was to reign thirty years in all, and during that time found Alba; or 2d, That he would reign thirty years in Lavinium, and at the end of that period found Alba, and transfer his government thither. Forbiger prefers the latter as better according with Virgil's views expressed elsewhere, e.g., viii. 42, 47, 48. Lavinia is contracted for Lavini, and comes not from Lavinium, but Lavinium, as the adj. Lavinensis shows.

271. Multā vi, i.e., magnis opibus, magno hominum rerumque apparatu.

272. Jam is said of that which has not yet (at the time of the prophecy) taken place, but which will certainly take place in due course. Ter centum—see note 71, above.

273. Regina sacerdos—the priestess (of Vesta) of royal descent—is an expression similar to mulier ancilla in Sall. Jug. 12, and femina vidua, a "widow woman" in Nepos.

274. Illā, i.e., Rhea Silvia, daughter of Numitor, called Illa, from her Trojan origin. The legend of Romulus and Remus is too well known to require particular annotation.

275. Laetus tegmine—Heyne and Thiel explain laetus as equal to utens, ornatus; but Forb. interprets it—"wearing habitually a wolf's skin, in grateful and joyous recollection of the fostering care of that animal."

276. Sic placium—thus it is decreed. On the ilustrum, consult Ramsay's Antiq.

277. Assaracus was one of the sons of Tros, thus being the other. From the former Aeneas was descended.

278. By Phthia, the country of Achilles, Mycenae, the city of Agamemnon, and Argos, the government of Diomed, the poet represents the whole of Greece as subject to the Roman sway. In Homeric times, Argos was of so great consequence among its sister states, as to be put sometimes for the entire Greek nation. Refer in History of Rome to the wars of the Romans against Philip, King of Macedonia, under T. Q. Flaminius, from b.c. 200, and against Persus, under Aemilius Paullus, b.c. 171.

279. The historical references, e.g.,
orientis onustum, show that Augustus is here meant, and not Julius Cæsar. Pulchra means simply "distinguished," "noble." The epithet Trojanus is added, because Augustus was received by adoption into the Julia gens.

287. The empire extended, under Augustus, from the Atlantic to the Ganges, and from the Rhine to the wastes of the Libyan desert.

289. The expedition referred to in Orientis is that undertaken in 30 B.C. to Egypt, etc. The first books of the Æneid could not make reference to the Parthian expedition, which was not entered upon till ten years later, B.C. 20.

290. Secura, "freed from anxiety." In our translation of the Bible, the word secure is used in this same sense. See Judges xviii. 10.

291. Reference is made in this line to the shutting of the temple of Janus, B.C. 29, and the existence of peace over the whole Roman world.

292. Cana — "hoary," "ancient," i.e., Virtue stern as was that of the ancients. Or "clothed in white." See Hor. Od. i. 35, 22, Albo Fides velata panno.

On Vesta, consult Smith's Class. Dict. Fides, Vesta, and Quirinus form the subject of studium. Quirinus cum fratre may be meant to indicate Augustus and Agrippa, or to signify in a general way the cessation of civil war, and the consequent harmony among brothers.

294. Belli portae—the gates of the temple of Janus. Niebuhr explains this custom by supposing that it originated in early times, when the Roman and Sabine cities, Remuria and Quirium, the nucleus of Rome, passed through the gate which connected the two, to render assistance to each other when necessity required. It was ordered by Numa that the gates should be open in war and shut in peace. They had been closed in the reign of Numa, and again at the conclusion of the First Punic War. They are seen closed in the woodcut below.

295. Furor is personified and associated with War in his imprisonment in the temple of Janus. Virgil is supposed to have reference, in these two lines, to a picture by Apelles, representing War in a human figure, with his hands bound with chains behind his back, following the triumphal car of Alexander the Great. This picture was dedicated by Augustus in the Forum.

297. Genitum Maiâ, i.e., Mercury, son of Maia, daughter of Atlas; the place of his birth was Mount Cyllene in Aetolia.

298. Denittit—pateant—arceret. Observe the variation of tense in these verbs—a pres. and imperf. subjunctive following an historical present. For a discussion of the principles involved, see Forb. ad loc., and Kritz ad Sall. Cat. 34, 1, and 41, 5.

299. Nescia fatti—not knowing that it was decreed for them to settle in Italy, and that therefore there was no likelihood of their endeavouring to fix their abode in her territory.

300. Remigio al. The wings of birds are often thus compared to the oars of ships. See 224, above. Note the celerity indicated by the perf. astitit—"has even now taken his position."

301. The name Poeni indicates the Phænician origin of the Carthaginians. Poenus is just Poïus adapted to the analogy of the Latin tongue. So from the Greek Poïus comes Poenus in Cato and Varro, and from this the more usual form Punicus.

305. Volente. Wund, pronounces this = qui volvere=—"after having pondered;" but Wagn. takes it = dum volverebat—"although he pondered" throughout the night.

306. Exire and the other infinitives depend on constituat, which is the leading verb of the sentence.

303. Hominesne, feraene. Two ne's are often used by the poets for utrum—an.

Observe the short final syllable of vidit lengthened by arsis. See Metrical Index, and cf. Note Ecl. iv. 51, vi. 44, 53.

309. Exacta. "The result of their diligent inquiries."

310. In convexo nemorum, i.e., in a retired glade surrounded by groves. The neut. of adj.s is very frequently used for subst.s, e.g., conveza, 608. Serena, Geo. i. 393. So coerula coeli.

312. Comitatus, used passively, though the participle of a deponent verb. The act. form comito, is frequent, however.

313. Bina for duo. Crispans, i.e., vibranus. Henry (Class. Mus. vol. vi.) alleges that no idea of brandishing is contained in the word, and, moreover, that the notion of such an action is quite unsuited to the present passage. Comparing, therefore, our own word—"grasp," he interprets—"grasping tightly in his hand," "bending
his hand round it," i.e., "clenching the spears in his hand."
314. Cui depends in syntax on obvia.
315. Gerens—there is a threefold enigma in this line, but Wag. defends it, and shows that it is important. For by it the comparison of Venus to the Spartan maiden is confined to the arm. Wag., moreover, puts a comma after arma, and thus Spartanae is more decidedly marked out as only the first specimen of two kinds of huntresses, famed for their daring and exploits. The meaning, then, will run thus—"Bearing such armour as is suited for (a huntress) maiden, either a Spartan or (talis virgines) such a virgin as the Thracian Harpalyce (is when she) urges impetuously her steeds, and outstrips the fleet Hebrus in her course."
317. Harpalyce—a daughter of Harpalyceus, king of a Thracian people. She was brought up in the woods, and accustomed to hunting from infancy.
Hebrum—Heyne, Bentley, Burmann, and many other distinguished commentators, prefer the conjectural reading,iburum, on the ground, that voluer is not a fit epithet to apply to a river which is elsewhere described as lenis and placidus, and that, on the other hand, the wind is a very common and perfectly suitable object with which to compare extraordinary speed of foot. But the reading Hebrum is retained by Wag., Forb., Ladevig, Gossrau, etc., for these reasons:—1st, All the MSS. exhibit it. 2d, A poet in speaking of the natural features of a distant country must have allowance made for him, and in this case, particularly, Virgil may be excused for attributing great speed to the most important river of a country, which, in the minds of the Romans, was rugged and wild. 3d, The close imitation of Silius, ii. 73 sqq.—"Quales Thragiae Rhodopen Pangeaque iustrant Saxosis nemora alta fugis, cursuque fatigant Hebrum innuita manus;" and the testimony of Silius, Stat. Theb. and of Claus., that the Hebrus was a fast flowing stream. 4th, It is quite natural that Virgil should compare the speed of a Thracian nymph to the course of a Thracian stream. Heyne in his notes on Tibullus, defended the old reading there, and is, on that account, accused by Wagner of inconsistency for preferring Eurus in his edition of the poet of the Æneid. The Hebrus is now called Maritsa—it rises in Mt. Haemus (Balkan), and flows into the Ægean.
318. Namque—Heyne believes that especial reference is made in this and the following lines to the palaestric exercises of the Spartan women; but Wag. opposes such a view: He adds, farther, that the comparison with the Spartan females is made only in the article of armour—other particulars are common to all huntresses. Habendum means "well suited to the person carrying the bow, be he strong or be he weak."
319. Dedecerat comam diffundere—this is a Gk. construction for dedit diffundendum. See above, 60.
320. "Bare to the knee, and having her amply-flowing robes gathered up in a knot," or "by a girdle," as Heyne explains. See note above, 228.
321. Juvenes—a term applied to men up to forty-five or fifty years of age.
324. Premement—"keenly pursuing." 325. Orsus, from ordo, Mili, dat. of agent, "by me."
327. After O a voc. should come, but Æneas is ignorant of the name of the person, and therefore omits the word of address. 328. Sonat hominem. Another example of a neuter verb becoming transitive. So Saltare Cyclopa.
329. The double an is not in this place for utrum—an, since the two questions are entirely distinct. Phoebi soror, i.e., Diana. 330. Felix, "propitious," "causing happiness." 331. Tandem increases the eagerness of an interrogation, and corresponds somewhat to our "I pray you." 332. This line is hypermetrical, the que being joined by synaphela (i.e., continuous scansion) to the following one. See Geo. i. 295.
335. Note the omission of the verb of saying. Tali honore, viz., of divine honours.
337. The Coturnus or buskin was to protect the feet and legs from brambles. See Smith's Dict. of Antiquities. The following cut represents the Coturnus, or hunting-boot, usually attributed to Diana. It is not to be confounded with this boot worn by tragic actors.

338. Punica—see above, 301, note. Agæor was an Egyptian, father of Cadmus, Phoenix, Cilix, Europa, etc., and therefore ancestor of Dido. He founded Sidon, whence Dido is called Sidonita, 446, etc.
339. *Fines* is often put for a whole country included within certain boundaries. Here it means, "the territory forms a part of Libya." Observe the *synthesis* (see note above, 70) construction, *fines*—*genus*. Cf. *Aen. iv. 40, Guetubae urbes genus* etc. For other quotations of similar syntax, see Forb. ad loc. The phrase in the text—*fines habitant Libyes, genus, etc.


341. *Longa est injuria*. "The story of her injuries is a long one."

342. *Sequar summa fastigia*, i. e., I shall specify the most prominent points of her history.

343. *Sycaeus, not Siccaeus*. In the quantity of foreign names, and more especially those of foreign origin, the Roman poets are very irregular. In 343, and other places where the name occurs, the first syll. of *Sycaeus* is short—*here*, however, it is long. Cf. *iv. 20, 502, 552, etc.* So also *Sicanius, Sicanius, Sicânius, Sicâniâ, Sicâniâ, Apulus, Apûlla.* See ill. 55, and note thereon.

344. *Miseræ is the gen. not the dat.* She is called *Miseræ* by anticipation, in reference to her husband’s death and her own exile. Burnmann refers it to the misery yet awaiting her in the desertion of *Æneas*, and her consequent death.

345. *Intactam, i.e., not previously married. Pater, i.e., Belus.*

346. *Omnibus primum*—not "the most happy auspices," but "the first taken auspices," for, as she was then wedded for the first time, the auspices which were always consulted previous to the ceremony, were in her case sought to but once.

347. *Germanus, i.e., Dido’s brother, Pygmalion.*

348. *Quos inter—a prep. is frequently put after its case—more especially with rel. prons. See above, 32, and Geo. i. 161. *Quos, i.e., Sycaeus and Pygmalion.* Observe the peculiar phrase *venit medius inter quos.*

349. The heloumness of the deed is magnified by the fact that it was committed at the altar of a deity—the assassin being a priest of *Heracles*. Cf. Scott, Lord of the Isles, canto ii., stanza xxiv. and xxviii.

350. *Securus amorum Germanoae—"regardless of the affection of his sister"—not caring to do violence to her feelings, and give rise to the frantic manifestations of grief which her love would prompt.*

353. *In somniis, during sleep—but insomnis* (adj.) "awake." *Inhumanis—the atrocity of the deed is increased still more by Pygmalion withholding funeral rites from *Sycaeus*, and thus compelling his spirit to wander about without permission to cross the *Styx* and settle in the Elysian shades.

355. *Crudeles aras—"those altars of cruelty," i.e., the place where a cruel deed was committed. Such an emallage of this adj. is common. Similarly in Rome the *Secularis vicus* commemorated the murder of *Servius Tullius*.

356. *Nudavit. There is a *zeugma* in this word—"Revealed the merciless deed at the altar, and exposed his breast, and disclosed all the particulars of the unknown crime of her family."*

355. *Recludit tellure = effodit e tellure.* The apparition points out the hiding-place of the gold, and thus is said to raise it. The abl. is frequently joined to verbs compounded with re. See *iv. 543, apd Geo. i. 275.*

360. *Parabat—another zeugma.*

361. *Crudele odium, i.e., "qualle est immanis animi.* *Metus acer, "proprie de animo exasperato," Forb.*

364. *Opes Pygmalionis—either, The wealth which he looked upon as his own, in anticipation, after the death of *Sycaeus* (Heyne); or, The wealth which, on the death of *Sycaeus*, he was entitled to in right of inheritance (Gossrau).* Forb. and Henry take *opos* to mean not only gold and silver, but also such things as are necessary for the greatness of a kingdom:—viz., ships, men, arms.

365. *Locos, acc. of place whither—see note 2, above. Cernis, i.e., cernere potes.* Some editions read *cernes*, for a discussion of which see Forb. ad loc.

367. *Byrsa.* The Phoenician name for a fortress or citadel was *Bosra*, which the Greeks softened into *Byrsa*, and as this latter means a *hide*, the story was fabricated to account for the name. Line 368 is considered spurious by some critics.

369. *Thiel remarks that this line contains the substance of the well known form of address used by persons suddenly meeting one another—"unde et quo."

372. *Pergam,* put absolutely for *narrare pergam.*

374. *Componet—some editions read componat. The subj. however, is not at all necessary. For a discussion of the question, see Forb. ad loc.*

377. *Tempestas forte sua—"A storm with its peculiar chances."*
that his words have regard rather to the Trojan war and the well known misfortunes of the man, than to any assumed excellence of mind or body. He was pius (dutiful) to his father, his country, and the gods; and in regard to these last, he affords a proof in the latter part of the line. See Hom. II. xx. 298.

380. Itah etc. "I seek Italy, my (true) native country, and the early home of my race, that sprung from Jove." Genus is here equivalent to praecorum sedes, and the whole passage alludes to an early legend which made Dardanus, who was the son of Jupiter and Electra, and the founder of the Trojan line, to have come originally from Italy. According to the tradition here referred to, Dardanus [was sprung from the Tyrrhenian Corythus, or] came first from Corythus in Etruria [afterwards Cortina], founded by Prince Corythus to Samothrace, and passed thence into Asia Minor, where he settled, and became the stem father of the Trojan race. The descent of Æneas from this early monarch was as follows:—

I. Dardanus (son of Jove); II. Eriochthonius; III. Tros; IV. Assaracus; V. Capys; VI. Anchises; VII. Æneas. Wagner removes the semicolon usually placed after patriam, and inserts et before genus, in which he is followed by Forb. and others. The old reading (patriam; genus), would introduce a very abrupt and clumsy reference to his own individual origin from Jove. Genus, would, in this view, be the nom. in opposition to Æneas.

381. Bis denis—See above, note 71.

383. There is a peculiarity in the adj. consulae. The meaning is, "Of these, shattered as they have been by the waters and the wind, seven with difficulty [or, seven only] have been saved." Wagn.

384. Ignotus. Some translate actively, "I myself, not knowing the country," etc. Forb., however, prefers it in its usual passive sense, thus: "although I have been celebrated by fame (notus super aethera), yet here in the deserts of Libya I am not recognised as Æneas."

385. Nec plura querentem passa, i.e., non passa eum queri plura.

388. Carpis. This verb is constantly used by the poets for capere, meaning to take what presents itself of its own accord; the metaphor is taken from fruits and flowers by the wayside, free to all. Forb.

389. Se perferre ad aliquem locum seems to be a σταγείρι ταπαμοὑσαν, not being found elsewhere. Cf., however, ill. 345. Ran in Schediasm. p. 39, argues that this verse is spurious,—1st, because it is absurd to say, to a shipwrecked man on an unknown coast, "quaerite limen reginae;" and 2d, on account of the recurrence of the phrase perge modo (see 401) in so short an address; but both objections are trivial.

390. Relatum—referre is a nautical phrase used of those who are forced back by the wind to the harbour they had sailed from, or to the coast.

392. Vani. This adj. means either one who promises what he cannot perform, or one who puts forth a false or groundless doctrine. Thus it comes to mean as here, one who is himself deceived, and who in turn deceives others.

On augurium and auspiciun, see Ramsay's Antiq.

393. Bis senos, etc. The twelve swans dispersed (turbabat) by the eagle (called elsewhere Jovis armiger, and regia ales) represent the twelve ships of Æneas which were afterwards recovered, with Antheus, Sergestus, and Cloanthus, 584. Cf. Hom. II. xv. 690 sqq. The ancient interpreters find fault with Virgil for introducing the swan, which was not a Roman bird of augury, but the poet will be excused since it was sacred to VENUS. Servius quotes the testimony of Æmilius Macer that mariners were especially rejoiced at the appearance of a swan as augury, because these birds cannot be drowned.

John alleges that there is this difference between augurium and auspiciun, that the former is sought for, and is indicated by certain birds, and no other, while the latter is manifested by any bird, and is not sought for.

394. Aperto—not clear, but shelterless—"affording no defence against the attack of an enemy."

396. The proper sense of this line was first explained by Weichert. The swans, on the departure of the eagle—joyful at having escaped the danger—again collect into a flock, and, flying in a long line, seek a place to alight. Part of them—the hindmost—as yet uncertain where to settle, examine the ground from their elevated position, to select a halting-place, while another part—the foremost—have already made their choice, and are looking down on the spot, as they are just on the point of alighting.

397. Reduces, soit. in auram, their proper element. Ludunt, "disport" through joy at their deliverance (393).

398. Polum, i.e., coelum. Anthon adopts Burmann's conjecture—Solum (the ground).

402. The goddess reveals herself at her departure, (see iv. 277; v. 658; ix. 659,) by her beautiful neck—(prosee may also mean "of fresh and florid colour")—her hair perfumed with the ambrosial unguent of the gods—her robe, formerly girt up, but now flowing to her feet, and, finally, by her light, airy, and graceful gait.

405. The hiatus between dea and ille is
permitted, on account of the completion of the sense, and the full punctuation mark. See above, note on 16, and on Ecl. ii. 53. See also Ecl. ii. 24.

407. Toties implies frequent appearances of Venus to her son Aeneas, though Virgil records only another, and it a real one, i. 589. Quoque is to be joined with crudelis—

"Mock us with his blest sight, then snatch him hence."—Par. Reg. ii. 55.

409. Veras voce, i.e., that I may speak to you as a son to his mother, and not as a stranger to a stranger.

412. This device to conceal the Trojan chief is borrowed from Homer, cf. Odys. vii. 14, 39–43, and ii. v. 344. The art of the poet is conspicuous in this passage:—Aeneas is allowed to hear, under cover of the cloud, his own praises, and to have proof of the affection of his followers; how striking, too, the effect of his sudden emergence from the heaven-wrapped covering at the words of Dido, 575, atque utinam rex ipse—adhorat Aeneas. Multo nebulae amictu is the Homeric στολὴν οἰσια.

413. Eos—the poets seldom use the oblique cases of the pron. is as enclitic, but only when prominent and emphatic.

414. Ve and aut are not opposed to ne and nev, but serve to add something to what has preceded. Moliri is used of operations which require great labour and preparation.

415. Paphum, a city of Cyprus, famed for its worship of Venus, and giving her the name Paphia.

416. Laeta, "joyful," because she delights in Paphos, say Heyne and Wagner. But Wunderlich and Förb. adopt the more natural interpretation, viz., joyful on account of the safety of her son. This is a much more solid ground for her delight than the mere fact that the people of Paphos did her honour; and besides, the phrase ubi templum illi, does not assign a cause of her joy, but only accounts for her selection of Paphos as her present retreat.

Sabaeo, from the Sabaei, a people of Arabia Felix.

417. Ture—the altar of the Paphian Venus was not to be stained with blood—it was a placabila ara.

418. Corripüère. The use of this verb in such a sense is derived, as Gossrau thinks, from the idea of the two ends of a road being reached, and, as it were, made to touch each other, by the traveller, at a short interval of time.

419. Jamque is an important word serving to call attention to things as if now present.

Plurimus, "a huge size;" So Geo. iii. 52, plurima cervix.

421. Mogalio, huts—it is a word of Semitic origin; Magar, a "village:" Molem, "the vast size," scil. "of the buildings."

422. Strata viarum for stratas vias; So opus locorum, ardua terrarum. The phrase is taken from Lucr. iv. 416. See above, note on 310, Geo. i. 393.

423. Instant may be taken "absolutely, "are eager" serv. in their duties. But Wunderlich and Gossrau, since the dat. operi is omitted, remove the semicolon after Tyrit, and make instant govern duree et moliri.

Ducere muros (So ις αυνιν τιγες) i.e., the walls of the citadel (Henry, Class. Mus. vol. vi.)—those of the town would have been useless at that stage of the building.

425. Subo, i.e., a trench dug to receive the foundations, and not a mark made by the plough.

426. The poet, in this passage, assigns to the early Carthaginians manners and customs of his own time, but see 469, below. Rau, in Schédias, rejects this line, as unconnected with the others by any grammatical bond, and as unsuited to the context. Wagn., however, defends it, as it points out some of the various cases which the energetic labours of those building a new city worst doubtless undertake, and also because it is not at all likely that a Roman would pass over unnoticed the affairs of law and government. A zeugma is to be noted in legunt, they enact (constituent) laws, and elect (legunt) magistrates and a senate.

427. Portus—the harbour was called Cothon, according to Servius, Strabo, etc. Theatri is to be preferred as a reading to theatris, for it is not at all likely that an infant colony would be building more than one theatre, though, indeed, the plur. does not necessarily imply more in this place. The description, it has been remarked, is more like that of the proceedings of a Grecian than of a Roman colony. Yet a Roman of the days of Augustus cannot be supposed to separate a theatre from his ideas of a city. Förb.

429. The alia of 427 refers to the depth of the foundations, as viewed from the heights above—the alia of this line, to the altitude of the pillars, as viewed from below.


Sub sole—not merely in daylight, as opposed to night, but during the sunshine hours of the day.

432. Liguenda. The first syll. is here long, but in v. 238 it is short. So Lucretius (iv 1252) employs liquidus with the first syllable both short and long in the same line.
434. Agmine facto—"in a marched band." The sagacity and instinct of bees are brought out in Geo. iv. In their social and military arrangements, they are constantly compared to the human species; here the comparison is peculiarly happy, since they are fond of forming new settlements, and are remarkably industrious in labouring to establish their interest.

436. Fervec, i.e., fervide agitur. "The work is briskly carried on, and the fragrant and abundant honey is redolent of thyme."

440. Misce viris nec cernit uli. The poet, avoiding common forms of expression, adopts Greek idioms. Uli, the dat. instead of the abl. with a.

441. Umbrae. This reading, as being the most difficult, is restored, instead of umbra, by Heinsius, who is followed by Wagner, Forb., and almost all modern commentators except Jahn. Wagner endeavours to establish a difference between laetus and laetans, with the gen. and with the abl. With the latter case they are said to have their common signification "of joy," but with the former, "plenty," or "abundance." This distinction, however, is not carried out by the poets, or even by Virgil himself. See Geo. ii. 112. Forb. is of opinion that the Roman poets used the constructions quite indifferently—circumstances of sound or metre deciding the case to be employed.

442. Prinum—this may be an adj. joined with signum, or an adv. modifying effodere: signum, i.e., omen.

444. Sic (hoc signo) scil. indicavit—"For by this token she indicated that the nation would be renowned in war, and would enjoy abundance and security for ages;"—(literally "would be easily supported for ages.")

445. Facilem victu. Heyne interprets—"which would have a ready subsistence, abundantly supplied by the fertility of the soil." Wagner understands it in a wider sense to mean "every kind of prosperity," implying therefore the great resources of the Carthaginians, and their great power. Victu is the 2d supine.

447. Domin opulentum et numine divae—rich with gifts and the divinity of the gods, "i.e., the great reputation of the deity brought many to her temple to consult her oracle and invoke her favour, and by these rich presents were offered: Wag. and Forb. Wumucl. understands domin to mean vases, and all the utensils of worship employed in the shrine; and numen to signify a statue of the goddess of gold, or some other precious material. Looking, however, at 15, 16, 17, above, we are rather inclined to agree with Jahn in considering numen as indicating "deae praesentiam et majestatem, qua adventibus horrorem injecerit et petentibus auxilium tulerit." Cf. 1 Kings vii. 10. "The glory of the Lord had filled the house of the Lord."

448. "The bronze threshold of which rose (was elevated) on steps"—"the ascent to the door threshold, which was of bronze, was by steps"—"its beams rested (nixae) on pillars of bronze" (aere). The reading nixae (found by Servius in many MSS.) for the common form nixae has been adopted by Forb., following Peerlkamp and Henry who argue that it is surprising if no mention were made of pillars, one of the greatest ornaments of temples, and that if Virgil had wished to notice nothing but bronze beams, he need not have varied the expression, aerea limina—nixae aere trabes. They urge, farther, in confirmation of their opinions, a remarkable imitation by Stat. Theb. vii. 33. The common reading, nixae, is thus explained by Heyne and Wagner: "Trabes nixae, i.e., postes nixi, juncti liminibus aereis, surgebant, (i.e., erant ejus aere)." What the ancients called aes was a combination of copper and tin, and ought, therefore, to receive the name of "bronce," and not "brass," which is made up of copper and zinc.

Observe the symphilia in que, which is joined in scansion to the next line. Cf. 332.

450. In hoc loco, i.e., where the temple was built. Novus—"strange," "unanticipated." Novus is thus used either in a good or a bad sense.

453. Sub templo—"in the lower parts of the temple."

454. Reginae oppriens—How did he know she was to come that way? It has been asked. Forb. answers, that he may have heard it from the workmen engaged in building the city.

455. Artificem manus. "The style of the artists." Operum laborum—"Their great labour" in all the various occupations connected with building and ornament. Others interpret, "The elaborate finish of their work." The following are the principal views of this passage:— (1.) (Miratur) Inter se—"Comparing them (manus artificem—opera) one with another, he admires them." Heyne. (2.) (Manus) int er se—"The workmen (certantes, viceing) with one another." Voss and Servius. (3.) Peerlkamp conjectures mirantur, i.e., Æneas and Achates admire the objects to one another: but a plural would ill suit the singulars in fratrum before, and videt after it, referring to the principal personage. Translate: "He is filled with admiration as he compares the (various) styles of the workmen with one another, and (as he notes) the elaborate finish of the work."

458. Ambobus, i.e., to the sons of Atreus as one party, by his wrath on account of Briseis and his consequent withdrawal from
the battle; and to Priam, as the other party, in the death of Hector. In this view ambo is not objectionable as being applied to three. Achillen rather than Achillen, for the best MSS. make the acc. case of Greek nouns in es and os end in en and an. This line, it is to be observed, contains the whole argument of the Iliad.

460 Plena nostra laboris—"full of the reports of our misfortunes and losses."

461. En is joined with the nom. here, and at jr. 597; v. 639, and elsewhere; but with the acc., Ecl. v. 65, where see note. Forb. Laudi is here put for virtus and res gestae, which merit praise. Heyne. "Even here excellence has its own proper reward."

462. Lacrimae rerum— Tears (i.e., pity) for (human) casualties. See II. 413, and also 784, lacrinas dilectae pelle Creilae. The Latin genitive is either subjective or objective—thus, in the phrase amor dei, it is subjective when it means the love which God (as the subject) feels towards man; it is objective when it denotes the love which man directs to God (as the object loved). The objective gen. is, therefore, equal to an accus. with a preposition.

463. Tibi— another example of the Dativus Ethicus. See 261, above. With a strong feeling of kindness he applies to Achates particularly, the consolation that the story of their calamities (haec fama) being known here will render the people propitious to them.

464. Inani— "unsubstantial"—so called, because representing only the outline shape, without any substantiality of form.

466. The seven groups represented are as follows:—1. The battle of the Trojans and Greeks, with varying fortune, 467-8. 2. The death of Rhesus, 469 sqq. 3. Troilus in flight, 474 sqq. 4. The procession of Trojan matrons carrying the robe for presentation to Minerva, 479 sqq. 5. Priam redeeming the body of Hector, 483 sqq. 6. The battle by Memnon and his host, 489. 7. The battle of the Amazons, 490 sqq. Heyne.

467. The battle referred to is that in which Patroclus was slain (Hom. Il. xvii.), after which Achilles came forth on the following day, Il. xix., xxii.

468. Hac— Ilac, for Hac— illac. On Rhesus, see Hom. Il. x. 433 sqq., 470 sqq.

469. Nives tentoria velis. This is an anachronism similar to that noticed in 169, in reference to anchors. The Grecian and Trojan "tents" were rather huts made with stakes, osiers, and earth. Dr Lersch, in his valuable works named in note 652, below, discusses the two theories with regard to Virgil's treatment of antiquities; viz., First: "That the poet invariably, and on set purpose, has, in reference to matters of life, public or private, sacred or profane, preserved the ideas and customs of the heroic age pure and unalloyed."—Second: "That the poet has, on the whole, preserved the ideas and customs of the heroic age, but that he has occasionally erred in representing them." And after urging objections against both schemes, he advances a third, That all matters relating to life, public or private, sacred or profane, have been treated by Virgil in the Æneid in consonance with Roman notions, and that his ideas were derived partly from the state of the city and empire in his own day, and partly from the traditions of customs or doctrines which prevailed in the infancy, or during gradual growth of the nation. A careful study of Dr Lersch's arguments cannot fail, we should think, to convince the student, that this last is the only tenable theory. But we must refer the reader to the works themselves, as the length of the discussion precludes the possibility of our epitomising it here. Rhesus was king of Thrace, and brother of Hecuba, wife of Priam.

473. The prophecy was, that if the horses of Rhesus should taste the fodder of Troy, and drink of the Xanthus (otherwise called Scamander), Troy would be invincible. Ulysses and Diomed, therefore, attacked the encampment of Rhesus and his Thracians, killed the leader and carried off his horses. Homer does not mention this prophecy.

474. Troilus— youngest son of Priam. See II. xxv. 257.

475. Impar congressus — "an unequal match."

476. Inani, i.e., rectore privato, "deprived of its charioteer."

478. Observe the last syll. of pulvis lengthened by arsis, and see note on 308, above, and on Ecl. vi. 53. "The mould is scratched with the (p of the) spear turned backwards."

480. Peplum is a word rarely used by the Latin writers, and almost limited to denote, par excellence, the robe presented to Minerva every fifth year, at the Panatheniac festival.

481. Supplieiter is usually joined with tristes, but Heyne would make it modify ferbere.

Tunsae, in middle sense—tundentes, etc., or tundentes sibi pectora.

A perf. part. pass. is frequently used in poetry for a pres. pass., which does not exist. Hence it happens that the poets write perf. particips, even in those cases (viz. in denomin. ) in which nothing compels them but the necessities of the metre. Wagner. Cf. Æn. v. 708, and Geo. i. 206. Quibus in patriam ventosa per aequora vectis. Consult note 228, above, on "accus. of reference or limitation."

483. Virgil has borrowed this incident from the Cyclic poets, for Homer does not
record it. He (Homer) represents Hector as pursued three times round Troy previous to his death; after which, however, he is tied to the chariot of Achilles and dragged to the ships. See Hom. Il. xxi. 208.

484. Examinum. This word seems to mean more than merely dead. It suggests, according to Henry, the idea of a more complete deprivation of life than when first bound to the chariot, and of that disfiguring of feature by the dragging, which rendered recognition by the face difficult. See note on ii. 273.

486. Currus—“Achilles’ car, to which Hector’s body had been bound.” Heyne. “Priam’s car, which had been brought to convey the corpse to Troy,” Henry and Forb. See II. xxxiv. 44 sqq.

487. Iermis—because he was coming as a suppliant, to prostrate himself at the feet of the victor.

488. Having dwelt so long on the other topics, the poet passes shortly over the part which Aeneas plays, as is becoming. This line refers to a different picture from the preceding ones. Forb.

489. Nigri Mem. Memnon came with auxiliaries from the country east of the Troad, and then under Assyrian sway, which, by poetic embellishment, is extended into the distant parts of Asia, with its swarthy hordes. See 751. “Penthesilea, in wild excitement, leads on her bands of Amazons, with lunar (crescent-shaped) shields.”

490. Penthesilea, daughter of Mars, and queen of the Amazons, had come to Troy in the last year of the war, but was slain by Achilles, after she had done deeds of extraordinary valour. The pelta was a small, light buckler, varying in shape and outline. A favourite form of it is seen in the accompanying cut.

492. Subsectae cingula mammac, more elegant than subsectae mammam cingulæ.

“Buckling a golden belt beneath her uncovered bosom.”

493. Bellatrix is to be connected with audet, “heroine as she was.”

494. Aeneae, i.e., ab Aenea. For the dat. after pass. verbs instead of the abl. with ab, see the Grammars.

Wagner, Quest. Virg. xxix. 4, takes mirandus as to a pres. part. pass., and interprets “Dum Aeneas haev videt et miratur.” It is simpler, however, to view it in its usual meaning—“worthy to be admired” by him or all others. Forb.
evident grounds of objection. For a full
discussion of the passage, see Forb. in loc. 191. *Orantes veniam*—"begging the fav-
our" of Dido, and permission to draw up
their ships on the shore. *Clamore, Ic.*, 
with the shout of her *aerending crowd.*
 526. *Maximus, scil. natu.* "the eldest," 
and therefore highest in command. *Placidio*
implies *clemency and dignity of address.*
 522. The speech is artfully composed 
to touch the benevolent feelings of Dido:
"Thou to whom Jupiter has proved so kind 
will not fail to assist the wretched. Thou 
to whom he has entrusted the dispensing 
of justice to thy subjects, will not be unjust 
to foreigners. Thou who hast planted the 
seeds of civilization in a barbarous land, 
will not show thyself inhuman and unmer-
nerful." Gossrau.
 523. *Dedit condere*—see above, 66 and 319. 
*Superbas gentes, Ic.*, the Africans. *Jus-
titid means not only laws, but all the insti-
tutions of civilized life.*
 524. *Vesti maria*—see above, note 67 and 481.
 525. *Infandos ignes*—"fires applied (to 
our ships) contrary to the rights of nations." 
Heyne. "Fires which I cannot speak of 
without a shudder." Gossrau.
 529. *Pio generti, i.e., harmless, unoffen-
ding, inasmuch as they had made no attempt 
at plunder, or other injury. It may be 
used, however, with reference to the race 
of which the *Pius Eneas* was chief. 
 528. *Propius adspice*—"look more narrowly 
into our affairs," I. e., do not judge us by 
our first appearance.
 527. *Populare* depends on *Venimus* in the 
infin. instead of being put in the subj. with 
*at.* This is in imitation of the Greek con-
struction. Verbs of *going, coming, and 
sending* are frequently thus used. The verb 
*populare* is used of a *place deprived of its 
habitants, while populare in the active 
voice means to slay the people as a prelude 
to plunder. Livy, *Ovid, and some few more 
use this verb in the act. voice, but other 
writers of the Augustan age, and those 
which followed them, prefer it as a deponent.
 530. *Locus per regio. Hesperia (i.e., a 
western land) is used by the ancients in re-
gard both to Italy and Spain (Hor. Od. I. 
36, 4).
 531. *Potens armis, etc.* "Powerfully by 
the bravery of its people, and rich in the 
fertility of its soil."
 532. *Genotrith, called from Oenotrus, a king 
of Arcadia, who planted a colony in S. Italy 
(in Bruttium). 
 534. *Minores*—"later generations."
 533. Virgil follows the old legend, which 
derives *Italia* from a person called *Italus.* 
Forb. adopts the derivation from the Oscan 
word *vilia, vilius—bos,* on account of the 
abundance of oxen in the country. Niebuhr
shows that it simply means "the country of 
the Italic." *Gens* is here equivalent to 
*terra.*
 534. *Iic cursus fuit.* *Iic* is the reading of 
most MSS., and is adopted by Wagner, 
Forb., etc., instead of the vulgar one *huc.* 
The demonstrative pron. frequently per-
forms the part of an adj. of place.
On deficient lines, generally, in the 
*Aeneid, see Forbiger in loc.*
 536. *Assurgens.* This word properly ap-
p lied to the sea itself is here attributed to 
the constellation whose rising and setting 
was supposed to bring on storms. See 
Classical Dict. on Orion.
 537. *Cum, when used in connecting a result, 
suggests the idea of very great rapidity in 
the sequence, and also of surprise and un-
expectedness. Cf. iii. 301.
 539. *Hominitum.* After this word Heyne 
places a comma, but Wagner and Forb. a 
note of interrogation, by which *quod* is 
made the important word, and rendered 
equal to *quae ferum et inhumanum.*
 540. *Sperate, I. e., metuente. Pandi et ne-
fraditi, Lq., fugit et nefas. Observe atque 
coupling things of a contrary kind.
 543. *Pietate* is commonly made to de-
pend on *justior,* which gives a very harsh 
meaning. It is better to punctuate after 
*alter,* connecting *pietate* with *major,* 
and translating, "Nor was any one more dis-
tinguished for moral virtue (pietas erga deos 
and parentes), or for skill as a leader (belle, 
or for personal prowess (armis):" a nega-
tive is to be supplied to *justior* from what 
follows.
 546. *Aurâ.* When Virgil speaks of the 
atmosphere, he almost invariably uses the 
plural—the singular is preferred here 
(Wagn. Quaest. Virg. 9) for the sake of 
sound merely, to prevent three successive 
lines from terminating in the same sylla-
bale.
 547. *Umbris* is not the dat.—*ocumbere morti* (ii. 62), but the abl. equal to *in 
umbris.* Umbris means ource, and to the 
former word is applied the epithet (crudelis) 
which usually characterises the latter. Cf. 
Hom. Od. x. 267, and Hor. Od. l. 3 24, 
*Victima xil miserantis orci.*
 548. *Ne—*the usual reading is *ne,* but the 
best recent commentators adopt *nae* as more 
suited to the context.
 550. *Arvaque* is preferred by Heyne and 
others to *armaque,* since the latter is in-
consistent with the peaceful and mild charac-
ter of the rest of the address, and a *deus* 
would be here out of place; and since, in the second 
place, it suggests that Sicily is a more de-
sirable place for settlement, and that there-
fore there is no chance of their remaining 
at Carthage to interfere with Didos inter-
est.
 553. *Italiam* without the prep.—see 2.
above. Observe the particip. recepto agreeing with rege though applying to sociis also.

554. Ut—eo consilio ut, is to be joined in construction with stringere remos: allow us to make the necessary preparations in order that we may continue our journey to Italy. Translate: "Permit us to draw up (on shore) our shattered fleet, to select in the forests timbers suitable to our purpose, and to clean (wood for) oars, in order that,"

etc.

556. Habet, i.e., retinet mortuum. Spes Tulli—the hope which we repose in Ascanius that he will found an empire in Italy according to prophecies.

551. The reply of Dido is conceived with great art and beauty—the attitude assigned and the sentiments uttered equally display the skill of the poet. Demissa vultum—for the syntax of the acc. vultum see ii. 210, and above, 229.

553. Transl. —"Hardships and the recent establishment of my kingdom compel me to take such strict precautions, and to protect my frontiers in their widest extent with (armed) guards."

555. Aeneadum, for Aeneadaram.

556. Virtutes, virosque. This is not a Hendiadys, but each word has its own especial force and significance—"noble qualities, and distinguished men."

557. Obtuso—obtundere means to "blunt the edge of a thing by striking against it." Transl. "insensible."

558. A mild and genial climate was supposed to render the minds of those living under it more mild and merciful—while a cold and severe climate was thought to produce wild and savage dispositions.

559. Hesperiam magnam, i.e., potentem. Observe the arsis falling successively on two similar final syllables. This is a fault, generally speaking, but here it is considered a beauty—bringing out more forcibly, as it does, the strength of the adj. See Geo. iii. 219, Magná Silá. Æn. iv. 345, Italiám magnám, and 251, above, umbrá magná. On the epexegeis by que, see Wagn. Qu. Virg. xxxix. 7, and line 2, above.

570. Eryx is applied sometimes to an ancient king of Sicily, but here to a mountain in that island, with a temple of Venus, who is thence called Erycina. The Mt. is now S. Giuliano. Forb.

571. Tutos, "I shall favour you, so as to dismiss you uninjured, and I shall help you by my resources."

572. Pariter, i.e., una, ("on equal terms," or, according to others, simul, ("at the same time.")"

573. Urbem quam statuo, vestra est. This is what is called "inverse attraction"—a Greek construction, on which consult Madvig or Zumpt. Latin and Greek writers frequently begin a sentence with a noun (usually in the nom. or accus.) which is neither subject nor object to any verb, for the purpose of drawing particular attention to the idea expressed by that noun. This is sometimes called the nominative, or accus. absolute, but it may always be referred for its construction to some word (or thought) following or going before, either directly expressed, or easily taken out of a neighbouring clause. Such an example as this, however, is usually called "Inverse attraction," the subst. being put in the case of the relative following, instead of the rel. adopting the case of the subst. Thus Terence says, "Eunuchum quem dedisti nobis, qua turbas dedit,"—"That slave you gave us, what a row he kicked up!"—a form of expression which is by no means uncommon in English.

576. Adforet and compulsus are to be taken in close connection, as forming one idea—"forcibly driven here." Certos—"trusty messengers."

577. Jubebo—a semicolon is commonly placed after this word, but Wagn, has judiciously substituted a comma, since the next line is so closely connected with jubebo tusc. 

578. Urbibus—some would read montibus—but this is objectionable, and opposed to the reading of the majority of good MSS.

579. Animum—the plur. would be the more usual form in such a phrase, but see line 529. The plur., on the contrary, is frequently used in speaking of one person only. Arrecti—Kritz ad Sall. Cat. i. 1. draws a distinction between arrigere and erigere. The latter is applied to a person who, after being dispirited and utterly cast down, again recovers courage and strength—the former, to him who is so influenced by any circumstance, as to be stirred to energy in reference to the affair.

584. Unus, scil. Orontes, 113 sqq.

585. Purget—so we say "clears off."

588. Restitit, "stood forth to view." We use "stood forth" not only of the action of one who moves himself forward, but also of the appearance of him who is seen when some obstacle is removed formerly hiding him from our eyes.

Clará luces refulsit means more than simply "was distinctly seen"—it implies also a "divinely given freshness and beauty, the sign of vigour."

589. Os humo-quesque simile. For the syntax of the acc. os and humeres see note on 228, above, and it. 210. In this description of Æneas, the poet has before his mind the poetical conception of Apollo, altogether surpassing in form, but particularly celebrated for his hair and shoulders.

590. Lumen juvenae purpurum, i.e., juvena pulcherrima. Lumen means that freshness and clearness of complexion which are
characteristic of the “bloom of youth.” Purpureus is used to signify “brightness” and brilliancy, e.g., purpurea vir, and hence “beauty dazzling as the light.”

591. Honore— the plur. is very rarely used to express beauty,—it is always the sing. honoris. The necessity of the metre or the desire for variety of diction may have influenced Virgil in his preference. The whole appearance of Aeneas was such as to kindle in Dido the first sparks of love—how effectual the eye is in producing such a result need not be noticed. Forb.

Afflareat—the verb signifies to “breathe upon,” and hence to inspire, to confer by inspiration—a word particularly appropriate in those kinds of contact which do not fall under the notice of our outward senses. See ii. 649. Observe the peculiar zeugma in afflareat governing ensenariem.

593. The comparison is this:—As ivory, precious stones, etc., though of no great beauty in themselves, are rendered effective as a whole by being skilfully grouped, and set in gold, so Aeneas, now that peculiar grace and charms were bestowed on each part by Venus, stood forth in refulgent beauty, displaying a faultless tout ensemble.

Heyne considers the circumfusa nubes to represent the gold in the comparison.

Aut, supply quale est decus, ubi, etc.

Parius lapis, i.e., marble from Paros (Paros), in the Ægean. Consult Text Book of Ancient Geog., and see Geo. iii. 34. 597. Sola—Because no other person or race had in their wanderings commiserated them.

598. Reliquias Danaum, i.e., reliqua (non-occisos) a Danais.

599. Exhaustos, “worn out.”

600. Socias—see 573. “Offerest to unite.”

601. Non opis est—a rare expression for “non est in potestate nostra,” “It is not in our power;” we have no resources from which to recompense you.

602. Peerkamp suspects the genuineness of this line, on the ground that Aeneas did not then know of the other Trojan colonies. But Rau defends the verse by saying, that Aeneas refers to all the Trojans carried captive into different parts by the Greeks, and to those left by himself in Crete (iii. 190), as well as to the Trojan Acestes, from whom they had just parted.

604. Si quid Jutitiae est—“If justice and a good conscience are anywhere held in esteem,” are “made anything of” (quid), as we say. The other reading justitiae would mean, “If there is any justice on earth,” a doubt which would come ill from Aeneas at the time when he had a most distinct evidence of its exercise by Dido. Forb.

606. Tanti tulerunt—this agrees with the opinion of the ancients, that the qualities of mind and body are handed down by parents to their children.

607. With this passage comp. Ecli. i. 60 sqq., v. 76 sqq.; Tibull. i. 4, 65, and Hor. Epod. xv. 7.

608. Convexa montibus, i.e., latera et ambitus montium, “So long as the shadows shall traverse the mountain sides.” Others understand convexa to mean the valleys. See note on 310.

609. Polus pascat—not simply “so long as stars wander in the heaven;” but it refers to the Epicurean doctrine that the stars are nourished by fiery particles contained in the aether itself. See 90.

610. Quae me cunque terrae, etc. This has reference to the invitation of Dido in 572, and means, “whether it so happen that I accept of your offer [though the doubt is a kind of polite refusal], or settle in distant lands, still your kindness, honor, women, and laudes, will never be forgotten; it will not require proximity to keep them fresh in my mind.” Dr Henry would interpret it thus:— “No matter whither I may be called—no matter what becomes of me, your fame will last as long as the world itself.”

611. Serestum—this is a different person from Sergusstus mentioned 510, as is seen by xii. 561, where we read Mnesthea, Sergestumque vocat, fortemque Serestum. This line, together with the phrase atios Teu- crorum in 511, and the introduction of Gyas here, though not noticed previously, will remove all doubt as to the identity of the two heroes. "Πλούτως—Greek Ionic acc.

614. Casus—fortuna. Ὡρ οἱ ητοὶ εστί: such pleonasms are frequent in classical writers. We find them also in the New Test., e.g., Matt. v. 2, “He opened his mouth and taught them.” So Sequi a tergo.

616. Ἰμανινῖς ἐρις—“these savage coasts,” i.e., these coasts whose people are savage.

617. Ηλε Ἀειας—“that illustrious Aeneas.” See Wagn. Quest. Virg. xxi. 6, for this use of ille.

620. By the assistance of Belus, king of Tyre and Sidon, who had possessions in Cyprus, Teucer is said to have defended himself against the inhabitants when they attempted to prevent him from building Salamis. See Hor. Od. i. 7, 21.
NOTES ON THE AENEID.  

B. I. 622-635.

622. Cyprus (hodie, Kebris) has in all time been celebrated for its fertility and wealth.

623. We have here an instance of pro- 
zeugma, as it is called, i.e., a predicate (cognitum) common to several subjects (casus, nomen, reges), but agreeing in gender and number with one only, and that the one nearest to it. Another example occurs, 343. An instance of Mesozuegma is met with at ii. 462, where see note, and of Hypozuegma at Ecl. i. 59.

624. Reges Pelasgi—by a poetical embe- 
ishment for "The leaders of the Greeks." These most ancient inhabitants of Greece are often put for the nation. Consult Grote, Hist. of Greece, vol. i.

625. Ipse has particular force:—"Not others only, but even Teucer himself, enemy though he was."

626. Or tum ab stirpe Teucorum, i.e., Trojanorum. The Trojans were called Teucri, from the elder Teucer, by whom Dardanus was entertained when he had passed over from Samothrace to the Troad. Teucer, son of Telamon, mentioned here, traced his origin to them, since his mother was Hesione, daughter of Laomedon, whom Telamon had received from his companion Hercules as a gift. As Teucer had been exiled by his father, he mentions only his mother's side of the house. See iii. 108. Virgil uses stirps as sometimes masc. and sometimes fmn.—the former when speaking of trees—the latter when of mankind. See xii. 208.

630. Non ignara, etc. "Taught by that power, which pityes me, I learn to pity them"—Goldsmith.

632. Templis indicit honorem. If this is to be understood of a public thanksgiving to the gods, for the safe arrival of Aeneas, it is to be looked on as another of the cases in which the poet departs from the customs of antiquity and substitutes those of his own time. In the heroic age, as we see from Homer, an animal was slain in the private house of the host for a sacred feast, and to this banquet the newly-arrived guest was admitted. Heyne. On the sub- 
ject of the ancient customs introduced in the Aeneid, see Lersch, "De morum in Virgilii Aeneide habitu," and also his "Antiquitats Virgilianae." See also 469, note.

635. Terga suum—Terum is constantly used by the poets to denote the whole ani-
mal, because it is the most fleshy, and therefore the most excellent part of the carcase. With this whole passage, cf. Hom. Od. viii. 59 sqq.

636. Dit—Heyne, Brunck, Jahn, Wagn., Ladewig, and a host of others, take this word as a contracted form of Dei, and interpret,—"Bulls, swine, and lambs, the gifts to celebrate the joyousness of the day." Forbiger, however, opposes this view on three principal grounds:— 1st, The unusual form of the gen. of dies: which at Geo. i. 208, Virgil has written die. 2d, Considering the mode of living followed by the ancients, and the manner in which the poet usually describes such feasts as that mentioned, it cannot be imagined that after minutely specifying the various parts of this costly and varied banquet, he would pass over in silence cene, the great ineter of joy. 3d, It is not to be believed that a poet of so fine and delicate taste as Virgil, would call bulls, swine, and lambs, laetitiam diei. He, therefore, understands laetitiam Dei (i.e., Dei) to mean wine, and refers to 734, laetitiae Bacchus dator, in confirmation. In reply to Wagner's objection that Bacchus is never designated by the word deus by itself, he quotes Æn. ix. 336, Multoque fuceat Mem- bra deo victus, where deo can mean nothing else but wine. He suggests, as a question for deliberation, whether or not the sentence may be taken thus, lauors, sues, agros, laetitiamque dei miltit munera. Peerlkamp conjectures laeticmque Lyaei.

637. Splendida is usually said to be equi-

tivalent to splendid here, but a nearer examination will show that it contains much more than a mere adverb. So tacitum, 502, above, is much stronger than tacite.

639. Vestes, "coverlets." Ostro does not depend on laboratae, but is an "abl. of the material," on which see note 655, below Superbo, i.e., splendido.

640. Ingens argentum—"A large number of silver vases," with raised work (caelata) of gold, recording the deeds of Dido's at-
cestors.

644. Praemittit—"despatches hastily," so that his messenger might reach Ascanius before Dido's servant, with the present, should convey the joyful news of peace and help.

648. Pallam, a long and ample cloak, reaching from the neck to the feet, worn by deities, prophets, and women—said to be de-

rived from πάλλειν (to shake, move quickly), on account of the movement of its lower extremity as the wearer walked. It was simply a square piece of cloth folded in a peculiar way. In the woodent, the wearer is represented as in the act of
fastening the Palla at the shoulder with a fibula.

649. "A vall bordered with acanthus leaves inwrought." Or velamen may mean an entire peplos.

651. Petoret—last syll. lengthened by arsis, on which see note 308, above. Note the zeugma in petoret,—"was repairing to Troy, and contracting her unlawful nuptials." 652. Monile baccatum, i.e., "a necklace adorned with pearls." Pearls are often called baccaea, from their shape.

655. Duplocem, i.e., of two materials,—a golden diadem studded with gems. Gemmis and aurō are "bits. of the material." See above, 639, 167; li. 765.

656. Haec celebrans—either "about to bring these things hastily," or, "about to execute with speed these commands." 657. Cytherēa—see note 257. This artifice of Venus is suggested to Virgil by Apoll. Rhod. iii. 7 sqq. Venus, fearing lest Dido's kindly feeling might be altered by Juno's interference, inflames with love the queen of Carthage, and even consents (vv. 107 sqq.) to her marriage with the Trojan hero.

658. Faciem=corporis formam, "in person." 659. Ambiguum—of doubtful faith—that could not be trusted in. Bilinguis—double-tongued—two-faced—"treacherous." It is not to be wondered at that a people wholly devoted to mercantile pursuits should obtain this character, which gave origin to the proverb, "Punicæ fides," similar to our "custom-house oath."

662. Sub noctem—the events just mentioned occurred in the evening, and Juno therefore broods over them during the night. Urit atrox Juno—"Juno is inflamed to savageness;" or, "The hostile spirit of Juno galls (or goads) her;" for urere is often used—angeræ, vexare, pungere.

664. Meae vires, etc, i.e., Thou art the person by whom I show myself strong and effective. Solus is one of those words that have no voc. (This is denied by Priscian, v. 14, 77.)

665. Typhoia—Typhoeus one of the sons of Tartarus and Terra, who rebelled against Jupiter, and was hurled beneath Ætna.

668. Jactetur—last syll. lengthened by arsis. See above, 651.

669. Nota tibi (sunt), a graecism for notum est tibi.

672. Cardine—"crisis." "She (i.e., Juno suggested by Junonia preceding) will not be remiss at such a crisis.

673. Flamma—par excellence for amor. Capere antè, for antecipare.

675. Ut is to be supplied in this line after sed, from the preceding nisi sed (ut) teneatur.—"equally with myself."

680. Sopitum—sopor and sopire are used of deep sleep.

Cythera—τὰ Κόλπα—it is called alta because the island stands high out of the sea. See 257, note.

681. Ida inum—a mountain and grove in Cyprus. Super is used for in or ad when mention is made of places of elevated position. Cf. vi. 203, 515, vii. 557.

Sacratâ sede, I.e., in templo.

682. Nequâ, scil. ratione, or via. Medius occurrere, i.e., in medio negotio; or like our phrase "to run through" a thing.

683. Faciem—not the face only, but the whole body. See 658, above.

684. Notos vultus, i.e., proprios vultus. The metaphor in induere is too common to require explanation. The repetition of the stem puer is a beauty rather than a blemish.

686. Laticem Lyaeum, for Lyaei. Bacchus was called Lyaeus—λύαιος, from λύσιν—because he dispels cares and anxieties; so Liber.

690. Gaudens—delighted at taking part in the plot, and with pleasure contemplating the opportunity for indulging in his favourite occupation of inflaming mortal minds with love.

692. Potum. This word is properly applied to the action of fowls in cherishing their young, but is transferred to men and deities, and implies a degree of love and affection along with the idea of nursing.

Irrigat—the moistness of night suggests the application of liquidus to somnus—γρήσα τονως—and of such terms as irrigare—the Homeric ξεισυν. Grenio—"in her lap."

697. Aulæis—the tapestry of the couches. In Geo. iii. 25, it means curtains. Superbus is often applied to things highly ornamented, magnifica, which manifest the pride of the possessor.
698. *Compositum*, i.e., assumed a becoming attitude of body, and a serene and dignified aspect of countenance.

_Aurea_ is to be scanned as a dissyllable, by _synthesis_. See above, 2.

_Mediam locavit_. Took the middle seat, i.e., the place of honour, as was her queenly right. Not only the Romans but the Africans also followed this practice. See Sall. Jug. 11, 3. *Ne mediis ex tribus, quod apud Numidas honoris ductur, Jugurtha foret._ On the _Triclinium_, represented in the accompanying cut, and on banquets generally: see Ramsay's _Rom. Antiq._—and Beckers' _Gallia_. But we must not imagine that Dido was seated with _Aeneas_ and Ascanius close at her right and left on the couch, as in the following illustration, for that would have been indecorous and indecorate. We cannot refer this feast too rigorously either to Greek or Roman customs, since the character of Dido, a woman and a queen, was one unknown to such entertainments.

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701. _Manibus_—dative dependent on _dant_. The towels (_mantelia_) were for wiping the hands, not for rubbing the tables. _Tonsis villis_, "with closely cut pile,"—the pile was soft, and cut or plucked so as to be of equal length. _Cerarem_, i.e., _panem_. The following cut represents some ancient loaves:

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702. _Expeditum_—"bring forth and distribute to each guest."

703. Instead of _longo_, the common reading, Wag., Forb., etc., prefer _longam_ as being _more difficult_, and therefore more likely to have undergone alteration than the more usual _longo_ _ordine_. MSS. give both forms. _Longa penus_ means the "provisions arranged in a long line." _Ordine_ is to be construed with _struere_. _Struere_ is not for the gerund, but, together with _penum_, forms the subject of _est_. See _Aen._ v. 638. On the peculiarities of _penum_, consult the Dict. _Penus_, says Cic. _N.D. est omne quo viewtur homines_—it means an abundant stock of provisions, a stock which will last for a long time. Hence Klausen in his work on _the Penates_, derives their name from _Penus_, "quod perpetuum conservandae familiae curam agunt."

704. _Flammis adolere penates_—_flammam adolere_ in _Penattibus_, i.e., in _domo_, in _penetrabilibus_, in _foce_—"To make the hearths blaze with fires;" or "To light up the altars to the Penates with fire." The phrase is similar to _incendere arus_. The object was to offer sacrifice, as well as to cook viands, and not as Schirach thinks, for preparing sacrifices only. Forb.

706. _Onerebant et ponabant_—thus the best MSS. read, and not _onerant_ and _ponunt_. _Sunt qui_ is sometimes followed by the indic., but here that mood would be unsuitable, as the actual occupation of the servants is not stated, but only their duty, what they were required to do.

707. _Per liminam_, i.e., _in domum_.


711. _Pictum_, scil. _Aen._

712. _Pesti futurae_ (the passion), "destined to be her bane."

716. _Implevit amorem_, "satisfied his father's love," i.e., remained in his father's embrace, and received all his endearing tokens of affection, till _Aeneas_ was satisfied and released him. _Falsi_., i.e., _qui fallebatur_.

717. _Haec_ is opposed to _Aeneas_, 715. Cupid seems to carry kisses from _Aeneas_ to Dido.

718. _Gremio foret_. As Ascanius must have now reached an age too old to be fondled in the lap, Heyne thinks these words to refer to the attitude which would be _taken_ by two individuals reclining at table next
to each other. Wagn. and Forb urge, in opposition to this view, that the phrase insideat proves that gremio foert must be taken literally. The poet, disregarding the age of Ascanius, sacrifices truth to poetic imagination. Cf. 692 and 698, above, and lv. 84, as also Hom. II. xxi. 506.

719. Insideat—This form is preferred to insidat by Wagn. and Forb. as more consistent with the meaning of the passage. Insidere means to take a seat, or to begin to sit down, whereas insidere means to have taken one and to be occupying it—insideat, therefore, agrees better with gremio foet.

720. Acidaliæ—Venus was called Acidalia, from Acidalius, a fountain near Orchomenus, in Boeotia, where she used to bathe in company with the Graces. Abolere Sychaæum—to obliterate all recollection of Sychaeus, her former husband, and thus to anticipate (praevertere) the chance of a re-kindling of her affection for him, which might interfere with that for Æneas.

723. Ques prima, i.e., as soon as they had finished the banquet proper. Mensae, not the banqueting board with its supports, but the smaller tables on which the dishes were brought in and presented to the guests. These small tables were changed with each successive course, so that mensae came to be applied to single dishes.

724. With this line cf. Hom. II. 1. 469, 470. Fina coronare has been interpreted in two ways:—1st, To fill brimming cups, to "heap the glasses." This is the Homeric sense of the corresponding term ἰστοὺρίψαντο. 2d, To encircle the cups with garlands of flowers, which was the Roman custom. A specimen of the Crater is given above.

725. The influence of Bacchus is not long in being felt. Voluntant, a word which well conveys the idea of sound traversing a spacious hall.

726. Laqueariaus—this word is applied to the hollows between the beams of a ceiling = Lacunar. These interstices were usually adorned with carving and painting, as seen below. On the scansion of Aureus, see above, 2 and 638.

727. Funalia, "torches:" the fibres of the papyrus, or other plants, twisted in rope fashion, and smeared with wax or pitch, as seen in the woodcut.

729. Pateram gravem gemmis et auro, i.e. a massive golden patera adorned with gems—its shape is seen in the woodcut. This is another instance of Hendiadys, on which see note 2, above.

731. A prayer is offered to Jupiter, God of Hospitality, ἱλίος. Dare fura means "to have established the rights of guests and hosts." On this use of the prés, see Ecl. viii. 45.

732. Diem, i.e., the day of which the night now being spent forms the continuation. Vēlis—("be, if you will")—a word usually employed in reference to the de-
crees of the deities. So, *cum Dis volenti-bus.*

734. Laetitia dator. See above, 636.
736. Laticum honorem, i.e., vinum in deorum honorem libatione effusum. Latices is frequently used absolutely for wine.

737. Libato, scil. honore, not vino, which would make nonsense, for she could not drink of the wine after it had been poured out.

*Summo ore*—merely touched it with her lips, as became a woman, particularly according to the ideas of the ancients. As a *queen* and as the *president* of the feast, she set the example, but, as a *woman*, she abstained.

738. Increpitans does not imply reproach or reproof, or banter, but merely *invitation* or *challenging.* "Bittae is a Phænecian name: it occurs again, ix. 672, 703, and x. 396.


740. Crinitus—Bards, who were necessary adjuncts to feasts, wore long hair, in imitation of Apollo. It was considered *unnatural* by the civilized Romans.

741. *Queen*—the vulgar reading is *quaed*, which Heyne prefers. Forb., Jahn, and Wakefield, approve *queen* on the grounds:—1st, That the subject of the song is specified with ample distinctness in the following lines. 2d, That *personaere* is sometimes used absolutely without an object, e.g., Tact. Annal. xvi. 4, and that the verb, by its very want of an object, excites in our minds a greater interest and curiosity to hear the rest.

*Personal*, etc. "Accompanies the *cithara* with a loud voice." *Cithara*, hence our word *guitar.*

742. The demonstr. *he* marks out *Iopas* as to be carefully distinguished from Atlas.

*Errantem lunam, i.e., luna errores. Yaga luna, Hor. Sat. i. 8, 21, for she changes position more visibly and more frequently than any of the other planets. Solis labores, i.e., the *eclipses* of the sun and their cause; or his *Herculean* labours in overcoming the twelve signs of the zodiac.

744. *Arcturus "Aρκτος Ουσος).—A very bright star of the first magnitude, in *Bootes*, or *Arctophylax* whose rising (5th Sept. and 13th Feb.) and setting (22d May and 29th Oct.) were accompanied by violent storms.

*Hyades*—called *plurias*, from υσιν—"to rain," were seven stars in the head of *Taurus*, whose rising, from 7th till 12th May, was attended with daily rains. The Roman rustics called them *Suculae* deriving the name from υσι, *sus*, which etymology, though condemned by many learned men, is nevertheless defended by Nitzsch, on Hom. Od., vol. ii. p. 42, and Schiller, on Hor. p. 7. Forb.

*Geminus* *Triones*, i.e., the *Great Bear* and the Little Bear. The Great Bear was also called the Wagon ἀματηζα, Charles' Wain, the ancient Italian name being Septem Triones, or Septentrio *Major*—the seven ploughing oxen. The Little Bear was likewise called Septentrio Minor, and thus, Virgil says "geminus *Triones." See Smith's Dict. of Biog. and Myth., article *Arcotes.*

746. *Tardis* means the summer nights, which are not *long in duration*, but long in coming on. He speaks of the variations in the length of the days at different seasons of the year.

747. *Plausus* is the reading of the best MSS., instead of the more common *plauam* or *plausus*. The phrase is confirmed by a similar one, *Ingeminent hastis*, for *hastis ingeminent ictus*, in ix. 811.

750. There is in this line a beautiful in stance of epanalepsis, that is, the same word beginning and concluding a line. See xii. 29.

751. *Aurorea flerus*, scil. *Nemnon*, son of *Tithonus* and *Aurora*. He slew Antilochus, son of Nestor, and was in turn slain by Achilles. His mother was said to weep for his death, in her tear, drops of morning dew. See above, 489, and consult Class. Dict.

752. *Diomedes equi*, viz., those horses which Diomed took from Rhesus. Diomed, did, it is true, take, horses from Ἀνεας also, according to Homer, but there is no reason for supposing that it is to them Dido refers; indeed, we must give her credit for more politeness and prudence than to suppose such a reference. It is much more likely that she inquires the particulars of the night attack on Rhesus, which the picture described, 472, showed her to be acquainted with only in a general way. Diomed, however, and his father Tydeus, are both represented as skilled breeders and trainers of steeds.

753. A *prima origine*—from the first beginning, viz., from the pretended flight of the Greeks and the building of the horse.
[The Capture of Troy.—Vatican Manuscript.]

BOOK SECOND.

ARGUMENT.

Aeneas, in compliance with Dido’s request, details the particulars of the capture of Troy, so far as he had witnessed them. After expressing reluctance to fight his disagreeable battles over again, the hero goes on to tell of the despondency of the Greeks in the tenth year of the war, together with their stratagem of the horse. Lurking in Tenedos, they send a cunning fellow, Sinon, to prepare the way for the reception of the wooden horse, which they pretended to be a return for the stolen Palladium. The Trojans are credulous, and believe the whole, but Laocoon sees through the deceit, and exposes it. His warnings, however, are vain; and he is himself slain by two serpents sent against him by Minerva (1-249). The Greeks return from Tenedos—the horse is opened, and the city is taken (250-267). Aeneas is warned by Hector’s shade to consult for his safety, but he is too valiant to follow the suggestion before he has tried what might can do. He makes an attempt, and is for a while successful, till having assumed the armour of some Greeks whom they had slain, his associates are mistaken by the Trojans, and many of them killed by their own friends (268-437). Then follows the sack of Priam’s palace, and the murder of the king himself (438-558). Aeneas at last abandons all hope of saving the city, and therefore sees after his family, with which, consisting of father, wife, and son, he endeavours to escape from the ruins (559-729). Creusa (his wife) loses herself in the crowd; and on his return to the city to seek for her, her shade meets him, and tells him something of futurity (730-794). He retreats from Troy a second time, and finds many men and women ready to accompany him to exile (795-804).

This book is perhaps the most interesting of the twelve composing the Aenid. The poet himself entertained a high opinion of its merits, as is evidenced by the fact that it was one of those which he read before the Emperor as a specimen of the poem. See Heyne, Excursus to Book II.

1. Observe the difference of tense of con-
ticuere and tenebant, the former denoting a momentary and perfectly completed action (Greek Aorist.); the latter a continued one. "In a moment all were hushed in silence, and with eager interest fixed their eyes upon him," or "composed their countenances." Intenti, earnestly awaiting the recital. The phrase is not=intenta ora, but expresses that they were deeply interested in the subject, and did not attend through mere politeness. Cf. Aë. vii. 250; viii. 520.

2. Torus, properly means a swelling protruberance, as that of an overcharged vein; hence, from the swelling undulations produced by the stitches, it signifies a quilted cushion, or mattress. It is here called alto, as the more splendid of them were raised high by frame-work, extra stuffing, and, moreover, by pillows. Infandum, "utterable," "unspeakable," or "that ought not to be told," i.e., horrible.

3. After jubes (me) renovare dolorem, supply narrando, upon which eruerint depends through ut. Relative propositions, which in strictness are to be referred to some verb of telling or feeling, not expressed, are not unfrequently made to depend in this way on verbs signifying an afflication of the mind (especially the verb miror). On narravo ut, see Ecl. vi. 31, 65.

Lavedig thus explains the syntax: dolorem governed by renovare, has the following clause, from Troyanas to Danai, attached to it in apposition, and quo coupled to it as a coordinate notion.

4. Lamentabile, "deplorable," "ill-fated." Adjs. in bitis are usually passive, but frequently active also, as in Geo. i. 93, penetrabili frigus.

5. Ut Eruerint—quaque—for examples of a similar transition from noun to verb, or verb to noun, in two coordinate clauses, see Ecl. v. 47; Aen. i. 742. Translate freely, "Those events which, most pitiable as they were, I myself witnessed, and those calamities, which in great part fell upon myself." Cf. Forbiger in loc.

6. Fando—while relating—the gerund is here put in a somewhat rare use for the pres. part. act., and indicates not the cause, but a contemporaneous event. See Madvig Lat. Gr. § 416, and obs. 1; and cf. Livy viii. 17. Novi deinde consules, populando usque ad moenia atque urbem pervenerunt. Id. xxxi. 34.


Duri Ulixi, either strenusus et fortis, as in Geo. ii. 170, or relentless, hard-hearted, as elsewhere sevus Ulixes, inimillis Achilles. On the form Ulixi in the gen., see above i. 30, note, and Madvig Lat. Gr. § 42, or Schmitz, § 63. On the troops of Ulysses, see Hom. ii. li. 631 sqq.

8. Temperet (scil. sibi) a lacrimer. For the difference of temperere with accus. (=to moderate) and with dat. (to restrain), see Dict. and Madvig Lat. Gr. § 244, obs. 2. Cf. Geo. i. 260.

"Humida," dewy—a frequent epithet of night. In warm countries dews fall heavier, as the moisture, largely evaporated during the day, is condensed in greater quantity by night.

9. Præcipitat (se), etc. Nox is personified and represented as driving through the heaven in a chariot. At the time here spoken of she is supposed to have passed the zenith, and to be careering down "heaven's slope" at the approach of morning. "And the shuddering stars invite to sleep," i.e., not setting, but like Nox, on their downward course.

10. Amor (=desiderium) cognoscere, Greek construction for cognoscendi, so audire, next line; or rather cognoscere is the noun of the subject, with amor in apposition. Cf. Aë. v. 638 and i. 704; see note 350, below, and Kritz ad Sall. Cat. xxx. 4.

11. Supremum laborum—"the final struggle," i.e., destruction. Cf. the use of Kámuo in Greek.

12. Horret—refugit. The aoristic use of the perf. refugit (in a momentary sense) well expresses the instantaneous recoil of the mind of Aeneas from the task imposed, while the pres. horret is equally appropriate as applied to a continued feeling. For similar examples, see Aën. x. 726, 804. Some consider refugit as used in a habitual sense, "always recoils."

13. Inceptiam=suscipiam—"I shall undertake, attempt, the matter."

Franci bello, i.e., wearied out and almost crushed. Cf. Hor. Sat. i. 1, 5. Repulsi, "boffled," it being fated that Troy should not be taken till after a nine years' siege. Cf. Hom. ii. 328.

14. Labentibus, not=lapis, but including those past along with that now running its course, the work being still unaccomplished.

16. Interxunt=textunt, see x. 785. "And form its sides of fir-planks." Abiote to be pronounced and scanned abiote, 3 syls. On this synthesis see Aën. i. 2; vi. 33. Bentley ad Hor. Od. i. 8, 1, etc. etc.

17. Votum (esse)—"vowed to propitiate a safe return."

18. Huc includunt—Cf. Geo. ii. 76. An instance of constructio praegnans. Huc is explained by cacco lateri which follows. After includunt we should expect simply a word of rest, but we have huc, a word implying motion towards, used instead; and thus there is suggested not only the point
arrived at, but also the motion necessary to bring the object to that point. Similar is the vulgar Scottish use of into, as in the phrase, "You will find it into the cupboard." From thus containing the two ideas of motion toward and rest in, the form of syntax has received the name "Construio provegnans." It is of very common occurrence in Greek writers. Delecta virum corpora—delectos vincat, odora vis canum.

18. Penitus, "thoroughly"—to be joined with the more complete (parc, exam)—completer stronger than implet.

19. Armato milité, "with armed soldiers"—sing. for plur.—see below, 495, and Æn. i. 564. An instance of similar hardihood and patriotic devotion has been supplied in more recent times in the kingdom of Holland, in 1580, when on one occasion some fifty Dutchmen, secreting themselves in a vessel laden with turf, passed the search of custom-house officers, and having landed unchallenged, retook the town of Breda from the Spaniards. The story of the Wooden Horse is derived by Virgil from the Odyssey and the Cyclic poems, but it has been raised by him into paramount importance, though that an idle fiction.

21. Tenedos (or Leucophryis, called by the Turks Bogdasha Adassâ)—in sight of the Trojan coast (40 stadia distant), most celebrated (on account of temple of Apollo Smintheus, or by means of the songs of post-homeric bards), and rich so long as Priam's power stood. Dise opum, either from the temple, or commerce; on the construction, see Madvig, § 390, c.

23. Trans—"Now there is but a bay and a haven supplying an anchorage for ships, and that a very insecure one."

Mâle is often used like non satîs, parum, minus, and is therefore almost—non, but not so strong. It implies a Fault, either too great or too little. See below, 735, and Æn. iv. 8. 

24. Divis opum, either from the temple, or commerce; on the construction, see Madvig, § 390, c.

26. We thought that they (eat, omitted) had departed, and had set sail for Myceae (i.e., Greece, a part for the whole), taking advantage of the favourable breeze. Thus Heyne and Thiel.

27. Dorica castra. Virgil derives this term from post-homeric writers. Homer calls the Greeks Achaei, Argivi and Donai, but never Dorian. The Dorian migration is said to have taken place 80 years after the Trojan war. For similar examples of euphony, see Æn. vii. 286, tempora kamis; v. 224, curriere remis, etc. etc.

29. Tendebat, used to pitch his tent (but rather).

31. Minvrae—according to some (Heyne, Thiel, etc.) the dat. on donum, "the gift to Minerva." (see 36, 44, 49), according to others (Wagner, small ed., and Forbiger), the gen.; cf. below, 183, and above, 12. For other intransitive verbs, followed by an accus., cf. below, 542. Ecl. ii. 1.

Thymoetes—consult Class. Diet. His wife and child had, according to the legend, been slain by Priam, hence he deemed he had a sufficient ground to act treacherously (dolo, 34). Observe mirvuantur, plur., after Stüpet, sing., the subject of both being pars. This is an instance of the construction, Synesis, on which see Æn. i. 70, note, and l. 676.

35—38. "But Capys, and those who entertained more prudent sentiments, urge them either to throw headlong into the sea the treacherous device and suspected gifts of the Greeks, or (if it please them better) to destroy them by the application of fire, or (adapting a different course) to probe," etc. For re instead of que after subjectis, there is no manuscript authority, at all events the change is unnecessary, the latter being often used as a disjunctive.

36. On Pelago, see i. 181. Dative for accus.

39. Incertum—not a mere epitheton ornans = "fickle," but uncertain, doubtful, not knowing what to do in the present instance. The crowd are divided in their opinions, and are doubtful how to act, some being zealous (such is the force of studio) for one course, and some for another.

40. Primus ante omnes, foremost before all others, i.e., of the crowd descending from the citadel.

41. Summa acce—"From the highest part of the citadel." See Schmitz Lat. Gr. § 361.

42. Et procul, the verb of declaring is omitted frequently in excited narration, "and when at a distance cries aloud."

46 sqq. The horse is here exposed as a mere ruse de guerre, to beguile the Trojans, the real object of it being to provide a machine similar to the towers used in sieges by the Romans—on which see Ramsay's Antiq. under Turris, p. 400.

Aut separates ideas essentially different—rel (mutilated imperative of vota), those between which the difference is unimportant, or one of name only. See Madvig L. G. § 436.

47. Desuper urbi. "To come into the city from a higher position," i.e., from the citadel to command the city. Cf. i. 165, 429; iv. 122, etc.

48. Alquus—alius quis—"some other;" "some deceit or other is concealed."

49. This line has become a "household word," and a standard quotation against all and sundry, who, in the slightest degree, expose themselves to the suspicion of
hypocrisy and duplicity. Observe the indic. es, not sit.

50. Validis viribus—a mere poetic exaggeration—"with great force."

51. In latus ineque alium—Heyne and Wagner consider this as a hendiadys—in cursum latus—but Thiel, more properly, regards the repetition of the prepos. as fatal to such an explanation, and therefore takes the phrases separately—the spear not only penetrated the wooden frame-work, but it also entered to some distance within the cavity, so as to wound one of the Greeks—which idea is countenanced by the expression geminum dedere. Curvam compagibus—bent (curved) by reason of the joints of the timber. Transl. "The curved and jointed bolt."

52. Illa, scil. hasta. For similar uses of ήκα, see Kritz ad Sall. Cat. 45, 2. in this and the following lines, commentators find an instance of onomatopoeia.

53. Wagner understands cavae as an adverbial adj. joined to insonère, and would transl. "gave forth a hollow kind of sound." Gossrau agrees, and would transl. "sounded as to show that they were hollow." But Forbiger prefers to join cavae cavernae—quoting similar expressions of poetic archaisms from Lucretius and Plautus, e.g., sonitus sonans—anxius angor—pulchra puicritudo.

54. Si fata deum—"if the fates of the gods had so allotted (that the fraud should be detected)—if our minds had not been infatuated, he (Láocoon), or 'it,' the circumstance of the groan, etc. would have induced us to violate with the sword the hiding-places of the Greeks," etc.

Impulerat is here much stronger than impulisset would have been. Some regard ιανα as an instance of zeugma, applicable both to fata and mens.

56. Stares—Some (Wagner comparing Αη. vii. 684, where there is a similar change from nom. to vocative) read staret to avoid the homoiooteleton with maneres, but without MS. authority; the double que casts doubt on such a reading.

57. Revinctum manus—For the construction, see note i. 228, and Madvig L. G. § 237, C.; also Schmitz L. G. § 253, L. Cf. Ecl. L 55, depasta florem.

60. Πον εγραμαλατερ, "effect this very thing," viz., to be brought before the king and questioned.

61. Fidens animi=confidente ammo, "with confident, undaunted mind."

62. Seu versare, seu occumbere—the ins. are either governed by paratur or placed in apposition to utrumque. "Prepared either to put his wiles in practice, or to meet cer-

tain death." On the syntax of occumberc, see Dict. and Madvig L. G. § 245

64. Circumfusa ruitt, "throne around"—observe the change to plur. in certant—So above, 31, 32.

65. Ab uno crimine, i.e., ex seclere unius —"from one example of treacherous and wicked conduct," or "from the crime of one, learn the character of all."

67. In medio conspectu—in a central point of view, I.e., exposed to the gaze of all. "For as he stood open to the gaze of all, with an agitated air, defenceless."

68. The spondaic termination is admirably suited to the position and feelings in which the captive Simon is represented.

71. Super is here an adv.—moreover. Cf. Geo. iii. 263.

73. "By which lamentation our feelings towards him were changed, and every attempt at violence was checked."

74. Certus, particip. of cresco, or rather of obsolete creo, from which cresco is formed.

75. Ut memoret, etc.—"We urge him to state on what ground he entertained confidence in spontaneously delivering himself up as a captive."

76. This line is wanting in many MSS.

77. Fuerit quodquenque—Wagner comparing Livy xxx. 17, Quodquid aliud fecerit * & Paires comprobar; and Xen. Cyr. viii. 2, 12, παρίξει πάντα θεον θεου, refers quodquenque to cuncta, in the sense, "all particulars of whatever kind each be."

But Servius, Thiel, Wechert, Forbiger, etc., understand the phrase to mean, "Whatever shall result to me," from the plain statement. Their opinion is based principally on the form fuerit in the subjunctive mood. Supplius finds additional confirmation of this interpretation in the position of quodquenque fuerit between cuncta and vera.


80. Improba must be translated separately from fama, and along with the second clause only, "Though Fortune has made Simon (cf. Hor. Sat. i. 9, 47,) miserable, she will not be wicked enough to make him faithless too and false."

81. Fando, either (1) used passively, as habendo, Geo. ii. 250; tegendo, Geo. iii. 454, or (2) actively, as in 6, or (3) as an abstract verbal sub., which last is preferred by Forbiger.

5 Aliquod is to be joined with nomen. Some books read aliquid, which will then be governed by fendo.

Transl.: "If perchance in the course of conversation (by rumour) there should have
reached your ears any mention of Palamedes, descendant of Belus, and his renown, made glorious by fame, whom, under a false accusation of treason, the Greeks put to death, guiltless though he was of the infamous crime which was laid to his charge, because he dissuaded them from war; but whom they lament now that he is dead: to be a companion to him, related as I was to him by blood, my father, a poor man, sent me to the war at its very commencement.”

Or, “In my early years!” But dulces natos (138) opposes such an interpretation. Ladevig, however, prefers the latter meaning, from the circumstances that (1), Simon is called juvenis; (2), the words pueritia and adolescentia had a wide extension; and (3), dulces natos does not necessarily imply great age.

82. Beiles—patronymics from nouns in us of the 2d decl. have the penult short, thus Priamides from Priamus—those from nouns in eu of the 3d decl, or from ces have the pen ult long, as Promethes from Prometheus. In the word before us we have of the few exceptions to the rule. See Priscian, i. 7, 37. For the story of Palamedes, see Class. Dict.

85. Denuitque nec—formed on the model of such phrases as demittere Orco, umbris, kelo, stygiae nocti, etc. Cf. Hom. ἔφεξες Αἴδι στροφήν.

88. “So long as he (Palamedes) retained his royal dignity undiminished, and possessed influence in the assemblies of the (Grecian) princes, so long I too enjoyed,” etc. This use of stabat in the sense of “continuing prosperous” is frequent. See Æn. i. 268; Geo. iv. 209.

89. In Nomenque decusque some consider a hendiadys to be employed—nominis decus, but this is unsatisfactory; nomen seems to imply renoun, reputation, and decus, dignity, consideration, influence.


91. Haud ignota, i.e., bene nota, by the figure Litotes.

92. “Distressed in mind I dragged on my life in retirement and sorrow, and in solitude (meicum) brooded over (bemoaned) the unmerited disaster of my guiltless friend.”

95. Argos used for all Greece, see 25, 55, 78. Eubea was his native place. Heyne prefers agros, as a private soldier is spoken of—but in the whole phrase remeāssēm victor ad A., though from the mouth of a common soldier there is nothing strange.

97. Hinc=ex hacre. Labes—“plague spot.” A spot on the surface indicative of disease.

Cf. Hom. ii. xi. 603, καυσὸν ἄρας οἰ νίλευν ἀρχή.

99. Consicius quaerere arma. On the meaning of these words there is great diversity of opinion. In the first place, arma is interpreted, (1) “counsels which Ulysses devised to ward off the danger that threatened him from Sinon;” or (2) treachery and stratagems which he was preparing to put in force against Sinon (as machinae, μηκαναί, τριγία, are sometimes used). Secondly, conscient is understood to mean either, (1) conscious of the danger that threatened himself; or (2) being an accomplice, i.e., having assumed to himself accomplices, e.g. Calchas—see below, 267—[thus Heyne and Wagner]; or (3) conscious of the act of injustice he had perpetrated against Palamedes. Forbiger would translate as follows: “And conscious of (or conscient being often used absolutely in a bad sense— conscience-smitten by) his act of injustice (to Palamedes) sought the help (arma=operam) of others.”

100. Enim (cf. the use of γάρ in Greek) seems to refer to a suppressed clause which may thus be supplied: That I am right in asserting that Ulysses used all means for my destruction is evident—“for he did not rest till,” etc. For the sudden break off (apopiosis) at ministro, cf. Æn. i. 135, quos ego—sed, etc.

101. Sed autem—the combination of these particles, though frequent among comic writers, is found nowhere else in Virgil. Wagner and others consider it equal to tandem. But it seems rather to be used for the purpose of contrasting his own feelings on these painful subjects with the indifference which might naturally be expected to exist among the Trojans concerning them, which, indeed, the rest of the line implies.

Nequidquam and frustra differ in this, that frustra refers to the subject and the disappointment of his expectation—neg quidquam to the “nullity” in which a thing ends. See Döderl. Lat. Syn. Note the difference between quid revolvo and quid revoluam, and see Madvig, § 333.

Ingrata—objectively, “for which you will not thank me.”

102. Quidque moror—there is in common editions a note of interrogation after these words; but Wagner and Forbiger place a comma merely, and indicate the question after sat est; jamuudium s. p. forming a separate clause, connected in sense with what follows. On uno ordine habetis, cf. 64.
103. Id—(1) this, viz., that I am one of the Greeks—thus Heyne: (2) (If to hear) this one thing (which I have just related) be sufficient to enable you to form a judgment of all the leaders of the Greeks—so Wagner; (3) ut = ea (to be referred to what has gone before), i.e., if you reckon all the Greeks on a footing of equality, be they friends to Ulysses, or his enemies, it is enough for you to have heard so much as I have already stated. Jahn. On jamdudum, see Zumpt, Lat. Gr., § 287.

104. On velit and mercetur, in the subjunctive, see Madvig, § 352. On Atriades see above, note on 82; and on the meaning, cf. Hom. II. i. 255, H κειν γνήσιον τίμιας, etc.

Mercetur—Cf. similar use of πρέαστας (πρεσυμν ἄν, etc.), in Xen. Mem. Soc. ii. 6, 3.

107. Prosequitur—he proceeds—used here absolutely.

109. Discedere—"to separate" to their homes.

111. Interclusit. When speaking of things, intercludere is almost equal to impedire, (intercludere aliqui fugam) and is therefore applied to persons, governing sometimes the simple abl., or being sometimes followed by ab (atiqua re): it is used absolutely here, γιομννας ίρεν, or some such phrase, being understood.

Terruit euntes—Heyne, referring to a well known participial construction in Greek, would interpret—"when wishing to depart, prevented them from setting sail." But Forbiger prefers to consider euntes here as equal to ituros, though this is, perhaps, the only verb (eo) of which the pres. part. is, in Virgil, put for the fut. Sicitatem, in 114, is equal to a fut., but retains its proper force as a pres., since it signifies "(We send Euryphylus) and he inquires and brings back," etc.

114. On Euryphylus consult Class. Dict. On sicitatem, see above, note 111. Some books read sicutatem, supine.

116. Virgine, scil. Iphigienia—see Class. Dict. In sanguine et virgine caesi has a headyâds (ἐν διά δύσιν) the phrase is equal to "the blood of a slain virgin," but see i. 2, note. According to the common version of the story, the maiden was not really slain, but carried off by Diana, and a hind substituted in her place.

118. The verb littere (λιτη) = καλλιεργη, means primarily to sacrifice under favourable omens, so that the gods signify to the worshippers by some visible token that they are appeased. Secondly, it signifies to propitiate the gods by sacrifice, as in this passage: and thirdly, it is used in a general way of mere sacrificing. As to construction, it is sometimes put absolutely, without an object—sometimes the object is expressed in the accus. (hostias littere) or in the abl., as here, or with both conjoined (sacra littere bore—Ovid, Fast. iv. 630).

121. Before cui futu parent, supply metuentium, of them fearing (because they were in uncertainty), for whom, etc. The object of parent may be easily supplied from the preceding sentence, 118. Müller considers futu as the accus. governed by parent, the subject of the verb being Graecorum duces, suggested by mittimus, above. But this seems too forced; a supernatural agency needs to be represented in both clauses. See Gossrau's opinion, quoted in Forbiger, p. 164.

122. Hier, "upon this." Prostrabit, "drags forth."

123. Quae sint ea numina—"what these indications mean," what is the wish of Apollo, i.e., who is the person indicated.


Canebant, i.e., predicted—the prophets used verse, hence canere, to prophesy or foretell. "Foretold to me the heartless villany of the plotter."

125. Taciti, i.e., secum—"in their own convictions;" or, saw what was to happen, though they lifted no voice against it."

126. Tectus, "dissembling," (Heyne)—"In retirement," (Henry and others.)

127. Auf—we often find copulative conjunctions used for disjunctives (alternatives), and likewise disjunctives for copulatives as here.

129. Composito—more usually ex ordine composito. It means here "agreed on with Ulysses."

130. "And what each feared for himself, that he permitted to be turned." The shuffling character of Calchas is suggested, Heyne thinks, by Hom. II. i. 69.

133. Salsae fruges, i.e., roasted corn crushed, and mixed with salt. On vittae and salsae mola, see Ramsay's Antiq. Voss. in Ecl. p. 429, has shown that the Roman salsae fruges or mola salis differ from the Greek σάλσατη. This is, therefore, one of the many cases in which Virgil attributes to other nations the customs of his own. But see i. 469, note. The ceremony of sprinkling with the mola salsae was called immolatio, hence immolare. The vita was properly the riband which was employed in forming the infulta, but it is sometimes put for the infultu itself, as seen in the woodcut. See 224, with illustration.
134. The part of the hypocrite is well carried out here. Sinon, though candidly avowing his escape, yet professes contrition for his apparent deficiency in religious zeal and devotion. Vincula, not the fillets, but the bonds with which he was bound and brought towards the altar, (the victim stood free before the altar). Peerkamp thinks that vincula refers to the place of confinement, in the prison which Sinon may have been kept previous to his pretended immolation: Or the phrase may mean simply "I escaped," since vincula rumpere is often used for the simple verb aufugere. See En. viii. 651. When Sinon is first brought before us in 57, he is still bound, and remains so till Priam orders him to be released, 146; but this was the act of the Trojan shepherds, and therefore no objection can be raised on this ground against Peerkamp's interpretation.

Aderat, parari, eripui. Observe the change from the historic inf. (so-called) to the finite verb.

135. obscurus delitui—"I lay hid so as to be concealed"—this is what is called the proleptic use of the adj. For other examples see Geo. ii. 353, and consult i. 63, above; x. 108, 314, etc.; see Madvig, § 483, obs. 2. Compare the Eng. phrase "kid a men dead," "struck blind," "Washed my forehead cool," in Dream of Eugene Aram.

136. Dedissent here = daturi essent, the pluperf. subjunctive often standing for the periphrastic fut.; see Wagner. Heyne considers the latter clause of this line spurious; if it be allowed to remain, he would punctuate thus: dum vela, darent si forté, dedissent. Wagner, however, defends the genuineness of the verse, and points it, darent, si forté dedissent.


139. Fors for fors sit, is often used by the poets as an adv. Reposest—"demand as a substitute,"—antiquitas. Cf. Liv. iii. 23, auxilium datum reposeare.

142. Per. After per an accus. would be expected, as above, with superos, but the whole clause is in this case the object—"by whatever uncontaminated faith," etc. It is unnecessary to supply intemersat fidel in the accus. Cf. Soph. Phil. 463, πρός τον σι πατρὸς—πρός τι ὕπερ αὐτοῦ κατ᾽ ὀικόν ἵστη προσφυλέτες. See also En. x. 903.

Fides, Heyne defines as "justi rectique observantia, h. iuris divini et humanitatis." 143. Animum—on the nature of the genitive see Madvig, § 279, and on the use of it as here, § 292.

144. illis lacrimis, i.e., to him relating these things with tears.

Ultrò—this word is stronger than sponte, or voluntate—it means "contrary to (or beyond) what you would expect." A most decisive example to prove that this is the full force, occurs in Livy i. 5, Captum regi Ammulo tradidisse ultrò accusantes, i.e., (resolving the phrase) "(the robbers) not content with escaping accusation at the hands of Remus, even went so far as to charge him." See Düb. Lat. Syn. sub. voc. The stem ultr means "beyond," "farther," and the termination o signifies locality—a point in space; hence ultrò denotes "to (or at) a point beyond:" hence the meaning we have assigned to it above, from which are derived others—such as "excessive," "beyond all bounds." See 279, below.

146. Levari properly means to loosen, to lighten of a burden, but here, to take off completely, as sometimes the Eng. verb lighten.

148. Ilence—from this time forth.

150. Quò=quorsum, "with what intent have they built this mountain of a monster horse?"

154. Iges, i.e., the sun, moon, and stars; non-violabili—"which cannot be injured with impunity."

155. Ens—is "invidioso pro singulari," says Forb. Vitae déum, i.e., fillets which are used in the sacrifices to the deity. The cut represents a culter, or ensis—a sacrificial knife.

157. Fas, (est—not sit, as Serv. suggests; the affirmative is a decided one)—"Right in the sight of heaven." Transl.: "No divine precept forbids me."

Sacrata jura, i.e., "holy ties of common citizenship." See below, teneor patriae nec legibus ullis.

158. Sub auras, and in auras—see note 759, below.

163. Impius—Tydides is called so, either because he was the most prominent actor
In the capture of the palladium, or because of his habitual disregard for things divine, e.g., his wounding of Mars and Venus.

165. Fatele—"fate bearing"—the safety of the palladium was one of the securities of Troy's existence.

Avellere—"to drag down"—it was chained to the temple.

168. *Virgineas vittas deae, i.e., virgineam deam—cf. 31, unaupere.*

169. Commentators have not been able to come to a unanimous opinion on this passage; they differ as to the source whence the figure is borrowed. Heyne says, "from a mass piled to a great height sliding down." Wakefield (on Lucr. l. 1038), draws it from the sudden fall of a stone whose stays time has been gradually undermining. Wagner takes it from a ship urged up a stream by rowers, but driven back when they slacken. Others take the figure from the backward course of a river, dammed up by some suddenly-formed embankment or other obstruction. All these render it necessary to consider retro as a tautological word, of which use there are doubtless examples, though many of those which Forbiger has given (at Geo. l. 200, where the same half line occurs) may be explained without necessarily supposing a tautology. The figure appears to us to be taken from a person walking (or a mass of matter being dragged) up an incline losing his footing or hold, and being, therefore, reluctantly driven to the plain whence he started. We would, therefore, translate, "From that moment the hope of the Greeks began to fail, and losing its hold and sliding backward, to be borne to its former position." This idea seems to be confirmed by the words themselves—the two phrases, fluere and sublapsa referri are explained in the next line by fractae vires referring to fluere (became unsteady, insecure), and aversa mens (compared with 162, *fiducia Palladis auxilii stetit*) to sublapsa referri.

171. *Ea signa—"such tokens," i.e., tokens of the aversa mens.*

*Tritonia.* This appellation of Minerva has been variously derived—some say from τριτώ, which, in Æol, means a head, so that τριτογίνθα would mean head-born, i.e., from Jove's head; others trace it to Triton, a river of Boeotia, flowing into Lake Copais, and this is the opinion most generally received by modern scholars.

172. "Flashing flames blazed from her wildly staring and maddened eyes." The salus sudor was an evil omen. On salus sudor, see Aristot. probl. ii. 8.

174. *Ipsa, i.e., the whole palladium opposed to several parts, especially to lumina, etc.*

Dictu—see Madvig, Lat. Gr., §§ 97, 412.

175. The *hasta and parma* are seen in the accompanying figure of a Roman soldier. For a description of each, see Ramsay.

178. *Omina in repetant.* This is another instance of Virgil attributing Roman customs to the heroic age of Greece, (but see l. 469); for, says Servius, if an evil omen occurred, it was usual for a Roman general to return from the camp to the city, if at all near, to take the omens afresh. The meaning of the passage is, however, very obscure—the difficulty lying principally in the words numen reducant. Perhaps the simplest method is to consider numen as equal to palladium, translating thus, "Unless they again seek omens at Argos, and bring back the deity which they have (just recently) carried away over the sea, and taken with them in their curved ships." Be it distinctly noted, however, that the last line *quod pellago,* etc., does not belong to the prophecy of Calchas, but is added by Sinon himself, in explanation of the latter part of it, as the change of mood sufficiently shows. For a full discussion of the question, see Forb. in loc.

180. "And now that they have set sail for their native Mycenæ with a favourable breeze, (their object is, i.e.,) they go to procure reinforcements of troops, and to secure propitiated gods as their companions"—the apodosis to *quod petiere* is found in *parant* and *aderunt.* The clause from *quod* to *Mycenæ* forms an accus. of reference or limitation, depending on a verb suppressed, but easily deduced from *parant.*

184. Piaret—expiaret—"atone for."

186. *Coelo.* The poets often use the dat.
after a verb of motion instead of the accus., with ad or in. See Ecl. ii. 30.

187. Observe the sequence of conjunctions, ne, aut, (of the alternative of one idea), nevit et ne (i.e., et, ut, non) of a different notion.

Possit—pres. subj., since it forms part of Simon's speech: had it been a repetition of that of Calchas, the imperf., posset, should have been employed.

188. The meaning is, that it might not hold the people bound to their former superstitious confidence, and protect them with the present and all-powerful influence of the palladium, since they would cease to hold it in that reverence with which they viewed the heaven-sent image of Minerva.

190. Exitium—futurum esse—this inf. depends on the phrase "he said," implied in possit, 186, above; see Zumpt, § 620, and Kritz Sail. Cat. xxi. 3.

193. Ultrò. It appears unnecessary to wrest the meaning of this word from its usual signification, as is done by Wagn. and Forbog., who make it equal to προιδον, used of a foe from a distant quarter; see above, note on 145.

Peleopfa (for Peleopea), i.e., Argos and Mycenae, see Class. Dict. on "Pelops." The following is the line of thought in the passage from 183 to 194:—"This horse is intended as an offering to Minerva, in lieu of the palladium; but it has been made thus large that it may be impossible to bring it within the gates, and that you therefore may cease to esteem it equal to your former representation of the deity, and despising it may offer it violence, and shall bring upon you the wrath of Minerva. If you do so, sure destruction will follow, but if on the other hand you give it a place in your city at any cost, then Asia, not satisfied with being delivered from her enemies, will even go so far (see on ultro 145) as to make an attack, in her turn, upon Greece."

194. Ea fata, "such fates," i.e., the same as would await you did you violate the sacred image.

195. Mille—used for a round number—the ships enumerated by Homer are 1186.

199. Illo—" upon this"—" at this point of time. Alid—I.e., another, with reference to Simon's appearance, 57.

200. Improvida pectora—is an example of the proleptic use of the adv., on which see note I. 63, ii. 135. Transl.—"Confuses our minds so as to make them unvarying," (incapable of forethought).

201. The story of Laocoon is aptly introduced, and told with great spirit and appropriateness of description. The minuteness of detail and variety of phraseology have called forth the admiration of all commentators. It contains, too, a symbolic representation of the destruction of Troy; the serpents come from Tenedos, and so do the Greeks in their return from pretended flight; the serpents kill the priest, the embodiment of the Trojan religion, as the Greeks afterwards violate the deities of the Trojans, and abrogate their sacred rights. Moreover, the special phrases, tendunt,.armine certo, etc., are borrowed from military usage.

Neptuno—Laocoön was properly priest of Apollo, though chosen by lot to officiate on this occasion to Neptune, to whom, as joint patron of Troy, along with Apollo, they deemed it due to offer sacrifice for their delivery. See Henry, Class. Mus., vol. vi.

202. Solumnes ad aras—"at the holy altars," i.e., the altars where deceased sacrifices were wont to be made; or solumnes, like ingentem, may apply solely to the great solemnity and sacredness of their offering on this occasion.

203. Gemini—dul, with the idea, however, of close similarity and parallelism in shape, size, appearance, and action, as brought out in the sequel. Alta i.e., maria, which is often omitted in prose as well as in poetry.

205. Incumbunt, "lie upon," with the idea of burdening, as it were, "oppress." Compare Milton, Par. Lost, i. 192, quoted by Henry:

Thus, Satan, talking to his nearest mate, With head uplifted above the wave, and eyes That sparkling blazed: his other parts besides Prone on the flood, extended long and large, Lay floating many a rood!

206. Jubae sanguineae, i.e., "their blood-red necks." Cf. Hom. II. ii. 308, δράκων ἵπτε ναῦτα καταυαίνει.

208. Legit—"sweeps," with the idea of a quiet and peaceable motion.

Sinuat is better than sinuant, as the description ought here to be confined to the hinder parts, the heads and front being mentioned before as erect and steady.

209. It is better to remove the comma after sonitus, and thus make solo the abl. of the instrument, depending more immediately on fil. "A rushing noise ensues, in consequence of (by means of) the foaming of the sea;" i.e., the sea lashed into foam by the violence of the waves, for the foam itself makes no noise.

210. Oculos, depending on sufficti as the accus. of reference, or limitation. See i. 228, note, and Madvig, Lat. Gr., § 237; Zumpt, § 458; Schmitz, § 269, 2; cf. infra 273, and Ecl. i. 65.

212. Certo agmine, "in undeviating course."
215. Miseros artus— miserorum artus, by hypallage of the adj. See Æn. i. 4, memori-
rem Junonis obiram, for ob, iram memoris Junonis.

Morsu depasector = mördel

216. Transl.: “(Làócooon) himself coming
to the help of (his children) and bringing
weapons of defence, they seize and phion
with their huge spiral-coils; and now, twice
encircling his waist, twice winding their
scaly bodies around his neck, they overtop
him by the (height of their) heads and lofty
necks.” If the head of Làócooon were meant,
we should read caput.

221. Perfusus villas— another accus. of re-
ference. Cf. 222, below, and see note on
lines 57 and 210, above.

223. Qualis (i.e. quales) mugitus, governed
by tollit. The natural order would be
qualis mugitus taurus tollit (the last word
being supplied from the former sentence)
quum, etc. It very frequently happens in
Latin as well as in Greek, that a principal
word, properly belonging to the independ-
ent clause, is inserted in the subordinate.
See Geo. iii. 587. Translate: “Such morn-
ful bellows as the bull raises, when he
rushes wounded from the altar, and endeav-
ours to shake off his neck the erring
axe.” Observe the habitual sense of the
perfects.

224. The following illustration, “Dido
Sacrificing,” will show the securis, vittae,
mola salsa, etc.

225. Summa delubra — the highest places
of the shrine.

226. Teguntur, in a middle sense = “shel-
ter themselves.” The image here spoken
of is, of course, different from that which
had fallen from heaven; it is the large one,
visible to all, not the smaller and more
sacred one, kept within the holy place.

229. Expulsiisse scelus — “paid the full
penalty of his crime.”

230. Qui læserit — “as much as he has
injured” (they say). Note the subj. here in
the indirect rehearsal of the opinions of
others.

233. Conclamant — “Call out with one
acclaim.”

234. “We break down the walls, and
expose the inner buildings (moenia) of
the city.” Thus Wagner and Niebuhr.
Wagner is of opinion that when moenia is
placed after muros, it means the city with
its buildings; but when before muros, it
means the fortifications. On the difference
between the two words, consult Didd. Lat.
Syn., and Kritz on Sall. Jug., 94, 4. May
we not interpret the present passage as
follows, considering the second part of the
line as an expansion, or as a consequence of
the first, muros, meaning the walls, as such,
and moenia, denoting their purpose, (with a
desponding reference): “We make a wide
breach in the walls, and (thus, in our mad-
ness) lay open the defences of our city.”

235. Rotarum lapsus = rotas labentes,
“rolling wheels.” They put slides beneath
the feet of the horse to serve as wheels.
Compare the expressions remigio alarum,
Æn. i. 301; vi. 19. Labor is a favourite
verb in this sense; thus Æn. i. 147, rotis
leribus perlabitur undas, and also 240, below,
illabitur urbii.

237. Scandit, “scales,” mounts, as it were,
step by step, slowly, thus Horace, “dum ca-
pitolum scandet cum tacitia virgine Pontifer.”
Fatali in an act sense, “fate-bearing.” So
likewise infelix in 245.

238. Armis = armatis homaiibus. Circum
is an adv.

239. Sacra, scil. carmina, “hymns” (of
joyous thanksgiving).

240. Minans, threatening, i.e., of a tower-
ing height: cf. i. 162, note. Mediae urbi
depends on illabitur and not on minans; cf.
Ecol. ii. 30.

242. It was deemed an unfavourable omen
to touch the threshold going out or coming
in—it was the stopping that in this case
alarmed them, as the mere touching could
not be obliterated.

244. Immemores, etc., “heedless of the
warning, and blind with mad zeal.”

246. Cassandra—see Class. Dict. She
had slighted Apollo’s love, and was punished
by him in the manner specified in next line.

248. Quibus ultimus dies—this clause is
introduced to explain the appropriateness
of the term miserì, as applied to the Trojans.

249. On the religious customs referred to,
consult Ramsay’s Antiq.

250 sq. This passage has been justly
admired by critics. The calm and peaceful
moonlit night—the joy of the Trojans at
the departure of the Greeks, and the cou-
sequent loose given to indulgence, and the perfect security which all felt, are strongly contrasted with the din, confusion, danger, and destruction which so instantly ensue. The description cannot fail to enlist our warmest sympathies on behalf of the wretched Trojans.

Vertitum—according to the ancient belief that the heaven described a revolution every day—the earth standing still.

Ruit oceano Nor.—Cf. supra. 3, Nor coelo praeclarat. The idea is suggested by seeing the sun descend into the ocean, and darkness immediately come on, while night, on the other hand, departs as the sun rises from the waves. The monosyllabic termination is, in a rhythmical point of view, objectionable; but by its very strangeness, it calls the attention to something striking and grand (Geo. i. 247), or to something of importance and moment, though not elevated or sublime (Æn. v. 481), or to what is very small and ridiculous (Geo. i. 181; Hor. Art. Poet. 139). See Quintilian viii. 3, 20.

251. The spondaic time of this verse suits well the meaning.

255. Tacitae, etc. Some would understand silentia lunae to mean interlunium, the “dark of the moon,” in which sense luna siens is found, since a state of darkness was better suited to the stratagem of the Greeks; others, however, following ancient tradition, that Troy was taken about full moon (see also 340, below), give to the words their most common acceptation. This mode is much more poetic, and represents the moon in a more distinctly personal aspect—that she, “the eye of night,” must have seen the proceedings of Troy, enemies, but yet preserved a silence which betokened her favour to the Greeks. See 257.

256. Cum regia puppis—“when the royal ship had raised aloft the signal torch.” Wagner proposes to arrange the following lines thus for the greater simplicity of construction:

Et jam Argiva phalanx, flammas quum regia puppis
Extulerat, tacitae per amica silentia lunae, Littora nota petens, instructis navibus ibat,
A Tenedo; fatisque, etc.


258. Danaos, et pinea clausura laxat—“lets out the Greeks and opens the pine wood doors.” It often occurs in Greek and Latin writers (very rarely in English) that one verb, expressive of a general notion, governs two substantives, but must receive with each a signification suitable to the governed word. The verb is usually more particularly applicable to the nearest object, while a cognate signification, easily derivable from the general idea, must be supplied by the mind to the more distant object. This construction is called zeugma (ζυγμα, ζυγνομα) or syllipsis. See Zumpt and Madvig, Index under zeugma. The sentence supplies also an example of the figure called ουτσερν προτερν, (for an explanation of which, see note 353, below), the libration of the Greeks, though first indicated by the poet, being of course posterior to the opening of the doors; but see 353.

259. Ibid—quum extulerat—et laxat. The sequence of tense in these verbs is found fault with by some commentators, but is well defended by Forbiger as follows:—

“The Argive fleet was advancing (the imperfect having its proper idea of continuance) when, suddenly the royal ship had raised aloft [i.e., in a moment, suddenly, raised] the signal torch (the thing being so quickly done as to be past and completed as soon as perceived), upon which Simon at once opens the doors—an action of so short duration that it is advantageously expressed by the present tense.” See the parallel passages quoted by Forbiger, and cf. Zumpt, § 508.

Simon—Greek words in ουν, ους, usually lose the final η of the nom. in Latin, as Apollo, but the poets (as also Nepos and Curtius) often retain the full form. See Zumpt, Madvig, etc.

261. The word duxes does not mean leader of the expedition, but merely expresses their rank in the army in a general way.


Primus—either “first to descend,” or “first among men,” since his bravery in battle was no less celebrated than his skill in the healing art.


267. Consilia agmina—see 99—i.e., juntunt (sibi) agmina consilia (doli).

268 sqq. This passage seems to be moulded on the form of Hom. II. xxiii. 62 sqq., where the shade of Patroclus appears to Achilles.

Mortalibus aegris—κυλιαν Βροτοι.

269. Et dono, etc. “And by the kindness of heaven, steals upon them with most grateful influence.” There should be only a colon after serpit.

270. In somnis—on the plur. here, see Madvig, § 60, obs. 3; Zumpt, § 92.
271. *Visus* (est)=dixit—an appropriate word when speaking of dreams.

272. *Ultrà* quondam refers both to *raptatus* lugis, and eter, etc.

273. *Tractus per pedes lora*—by a Greek construction (the part. of perf. pass., used for part. of perf. mid., attracting to it an accus. case) *loris per pedes trajectis*. Cf. Hor. Sat. i. 6, 74, *pueri laeco suspensi loculos tabulamque lacerto*. And see note on 210, above, but especially i. 228, note.

Tumentes—Dr Henry (M.D.) alleges that the feet of a dead man would not swell from the compression of a rope: for this reason, therefore, and from comparing *Æn.* i. 483, and Soph. Aj. 1031—"*Ex tepor vien *ανίσυ* βιον*—he considers that Virgil does not mean to represent Hector as completely dead when dragged round Troy by Achilles.

274. Cf. Ovid Met. vi. 273 for a very similar passage.

275. Redit is here pres., and is not contracted for redit, as the quantity of the final syllable shows. The present tense strongly brings out the vividness of the apparition before the mind of *Æneas*, representing all the concomitant circumstances which had occurred on the occasions referred to as again passing in review before him. "Who at this moment appears before me, as he returns from," etc.

*Exuvius indutus*—see above, 273, and note there referred to. On the form *Achilli*, see note on i. 30. On the slaughter of Patroclus by Hector, and the assuming of the armour of Achilles, see *Hom.* ii. xvii. 194. On the burning of the ships, see *Hom.* ii. xxii.

*Achilli*—Virgil uses two forms of the gen. of this word, either *Achilli* or *Achillis*—the ear, in the opinion of Wagner, being the only guide to choice. The form in *i* is adopted when an adj. of the 3d decl. accompanies, or when a *sigmatismus* (repetition of the *s* sound) would be caused, as here. The form without the final *s* is made, either by contraction of *Achilleī* into *Achilli*, and that again into *Achilli*; or (as Wagner thinks, see note i. 30) from the Doric form of such nouns in Greek, e.g., *Ajax*, ou —*i*, of the 1st decl., or the *Æol.* form of 3d.

276. On the dat. *puppibus* after a verb of motion, see note on 36, above.

277. *Barbam*—crines—*vulnera*, all depend upon *gerens*, which is equal to *habens*, as above, 90; *Geo.* ii. 122.

278. *Vulnera*. Either (1) the wounds which he had received from time to time throughout the war; or (2) those which had been inflicted by the Greeks immediately after his death, and the lacerations received by being dragged round the walls. See *Hom.* ii. xxii. 369-375. This latter opinion is more consistent with the whole description of the *barba*, *crines*, etc., disfigured in the last struggle, and seems to be confirmed by the phrase *circum patrios muros*.

Mark the separation of the prepos. *circum* from the governed noun, in Greek fashion.

279. *Ultrà*—see notes on 145 and 193, above. "I myself, too, (as well as he) in tears, seemed not to wait for Hector [the person coming] to open the conversation, but contrary to what might be expected to address the hero," etc.


283. *Exspectate*—"O eagerly desired." We should here expect the nom., but the vocative is retained, being attracted by the foregoing noun. Zumpt, § 492, Madvig, § 299, obs. 2.

*Ul* is commonly joined with *aspicimus* in the sense of *quomodo*, how happens it, and is variously explained: (1) by the words *post multa defessi* (Theil); or (2) *ul* refers to the sad plight in which Hector appeared (Goss.); but (3) Wagner and Forbiger (following Wundrich), attach it to *defessi*, on the ground that the words *post multa—defessi* are perfectly otiose in the other mode of rendering.

287. *Illa nihil, seil.* respondit—"he made no reply." "Moror" is often used as nearly equivalent to *cura*. See *Hor.* Epist. i. 15, 16; ii. 1, 264. *Vana*—"questions now useless."

289. *Hou! fuge*—this interjection, when joined with the imperative, indicates great earnestness on the part of the person expressing. Hand. Tursell. ii. p. 68.


292. *Hic*—*δικτιζω*, "with this right hand of mine;" a gesture accompanying the utterance of the sentiment. Cf. *Æn.* viii. 570; Hor. Sat. i. ix. 47.

293. *Penates*—see Keightley’s Mythol. and *Æn.* i. 68, 703. *Suos* is to be applied to *saecra* as well as to *Penates*. An adj. is often thus used, being expressed but once to two nouns. Prose writers place it either before the *first*, or after the *second* of the two subsists. thus qualified; but poets very often place it between the two words, as here. Cf. iv. 558, *Litora* (i.e., *vacua*) et *vacuos portus*.

295. *Magna*, etc., which, having completely traversed the sea, you will build after a long delay, but (to compensate for this) the city will be a great one. The reference in *Magna* is, of course, to Rome.

297. Hector seems to have brought forth the fillets and image of Vesta from the temple of the deity, but whence the penates
came the poet does not say. Ovid (Fast. vi. 295) speaks of Vesta as represented by the ever-burning fire, but without any image. See the commentators.

298. Diverso luctu, i.e., luctus & diversis urbis partibus. Heyne. "The city is thrown into confusion by cries of woe from various quarters;" or rather—"Meanwhile there arises in the city a confused noise of wailing and clamour from different quarters;" miscentur moenia referring to one kind of mixing and variety, diverso luctu to another. See note 437, below.

299. Secreta, i.e., removed from the Sccean gate, and that part where the Greeks had entered the city. But secreta recessit, taken in connexion with tecta arboribus, seems to imply more than this, viz., that the house stood apart by itself, none or few being near it, and also that there was little thoroughfare that way.

300. Recessit—this verb is used of places which are retired and solitary, hence the subst. recessus, a quiet retreat.

301. Ingruit means "to advance with threats and importance" (Döderl.), an idea peculiarly applicable in our present case.

302. Excutor means to be roused hastily by a loud noise. Summi fastigia tecti by hypallage for summa fastigia tecti.

303. Adscensu supero, see 225, above, effugiant lapus.

304. On the double simile in this and following lines, see Hom. II. ii. 455; xi. 155, and iv. 452. Lucret. i. 282. Ausris—put generally for any wind.

305. Torrens, Χείρακας—"a torrent made rapid by (receiving the waters of) a mountain stream, devastates the fields and levels the luxuriant crops," etc.


309. Manifesta fides, i.e., the truth of what Hector had said, viz., that the city was taken: "and now the truth is but too evident," as we say. Some interpret fides "bad faith" of the Greeks, but this is not to be approved of.

310. Deiphobi, son of Priam and Hecuba; see Æn. vi. 495 sqq., and Hom. II. xiii. 163 sqq. Dare or trahere ruinas (see below, 465) to fall to ruin.

311. Vulcano, I.e., igni, see i. 177. Proximus ardet Uclegon — "(the house of) Uclegon his next neighbour is in a blaze," see Hor. Sat. i. 5, 71, sedulus hospes paene arsit (i.e., his house paene arsit); cf. Juvenal's close imitation, iii. 193. Jam poscit aquam, jam frivola transit Uclegon. 312. "The broad Sigean bay shines brightly with the flames." The Sigean promontory was at that point of Tross where the Hellespont widens out into the Ægean.

313. Virgil follows the Tragic poets in his mention of trumpets. Homer knows nothing of the tuba and litus; but see note i. 469.

315. Glomerare manum, so, elsewhere glomerare agmina, hostes, legiones, etc. Bello in the dative, "for war."

317. Praecipitans mentem, i.e., "hurry me to a hasty (rash) decision."

318. Panthús—as long, as being the representative of the Greek ος, contracted for ος, therefore voc. u, Greek (ος) ου.

319. Othryodes—Οθρύωδες from Οθρύως. Areis Phoebisque, i.e., "of the temple of Phoebus on the citadel." Hendiadys, see i. 2.

321. Trahit—remark the peculiar applica- bility of this word, which suggests the difficulty felt by the child to keep up with his grandfather. There is a zeugma in trahit applied to deos and nepotem.

322. Quo res summa loco. These words, and the following, quam prændimus arcem, have given rise to much difference of opinion among commentators. Forbiger adopts, for res summa, the meaning salus reipublicae. Henry understands the first phrase to mean "the hottest battle." Thiel makes it the citadel. In the following phrase, Wagner makes quam—guonodo, how (are we to reach or regain the citadel?) Forbiger, following Servius and Welchert, interprets, "What post of strength is now left, which we may lay hold on?" (i.e., we cannot gain the citadel itself). This last gains confirmation from a comparison of 319 and 320.

Panthu, voc. from Panthus = Πάνθος, contracted Πάνθους. See above, 318.

324. Summa dies—μερόσιμον or α'σιμον ἡμαρ. Cf. Hom. II. vi. 448, and Hor. Od. i. 15, 33.

Ineluctabile—"inevitable;" literally, "out of which we cannot fight our way." Cf. Eur. Alcest. 889 (or 864, Bothe), τοῖς δισεκατολιστοῖς ἄκι.

325. Faunus—Cf. Eur. Troad. 554, Bothe, προν ποτ ήμιν. βέβακαν ολιβο. βέβακαν Τροί. "There was (O, seldom blessed word of was);" Sidney, Arcadia. The propriety of tense has been much praised and imitated. See Schiller, Mary Stuart, iv. 11.

326. Fervus—stronger than saevus, and—στίλιος. Argos, the accusative, being
neut. in the sing., but masc., Argi, in the plur.

329. Victor, i.e., propositi, voti compositi, perhaps with reference to 95, above. Cf. also Æn. iii 439.

Incendia miscere=turbare, i.e., adds to the confusion by applying torches, or applies torches in all directions, so that the blazes raised by him meet and unite. The peril of Simon, and his total disregard to the promptings of gratitude, are thus more prominently brought forth.

330. Bipotentibus—not simply open, but "with both valves wide open thrown."

Alii is here opposed to those coming out of the house, not to the following ali, in the sense of "some—other."

331. Quot milia—"As many thousands as ever came"—a hyperbolical expression. The darkness and terror would naturally make the Greeks appear more numerous to the Trojans than they really were.

332. Angusta viarum = Angustas vias. This absolute use of the neut. adj. for a subst. is very common with the poets after the time of Augustus. It is found also in prose writers. Cf. Livy xxvii. 18. 10. Tac. Annall. i. 61. [Kritz Sall. Cat. 59, 2.] See also Æn. i. 310, 422; ii. 725.

333. Stat similar to est, but stronger. Stat "quippe sublatus et erectus ensis"—Heyne. "The unsheathed sword blade is raised with glittering point ready for the work of death."

334. Parata neci, i.e., necare. Primi, "foremost," either as being stationed in the first entrance to the city, or as having first offered resistance to the Greeks rushing in.

335. Caeco Marte="blind"—either (1) referring to the darkness of night, but to this interpretation there have been objections previously stated; or (2) "maddened," not guided by composed and presence of mind —"blind rage," "slash, dash away at random." This latter is the explanation of Forb. and Gossr., and seems unquestionably the right one. See 357, below.

336. Numine="will and instigation of the deities;" for the events of his sally and the information received from Venus on his return, led to his speedy departure from Troy, and to the safety of his father, his son, and the Penates.

337. Erinys. Heyne interprets, the "ardour of fighting"—but a hero could scarcely call such a feeling tristis. Understand it therefore, with Wunderlich, to signify a deity exciting to battle, and the cause therefore of sorrow. On the mode of writing Erinys, cf. Blomf. Aesch. Prom. 525.

339. Rhipeus, and the others here introduced, are not Homeric heroes, but are created by Virgil.

340. Oblati per lunam—"seen by us and recognised by the light of the moon." Ob- lati is to be considered as referring to all the individuals here mentioned, and not to Hypanis and Dymas alone, as some would punctuation the lines.

342. From illis to audierit, 346, is parenthetic.


344. Gener—"son-in-law," to be.

345. Parentis —"divinely inspired."

346. Audierit. Wagner prefers this reading to audierat, on the ground that it does not express simply what was done, but suggests what ought to have been done.

347. Incipio, put absolutely for incipio dicere—his, insuper—"I begin to encourage them, besides (i.e., although they had already braved the danger of battle)." Servius.

348. Super = insuper, and his = ad hos. Heyne considers super his = posthaec, but the idea of time has been already expressed in quos ubi vidi.

350. Cupido sequo. Many grammarians lay down the principle that the infin. mood here and in similar expressions is equal to the gerund, and that it depends on the substantive, which is apparently the subject of the clause. The meaning of the infin. and of the gerund in this construction is, however, very different, as has been well demonstrated by Ramshorn, Lat. Gr., § 168 A, note 1; Kritz Sall. Cat. 30, 5; and Forbig. Geo. 1. 305. The inf. is not dependent on the subst. alone, but on the subst. and verb combined, which convey a joint verbal notion, e.g., cepit consilium invadere = decrevit invadere; cupido incessit sequi = cupi vit sequi; animus est = ult, etc. The construction with the inf. and with the gerund differs in this, that in the former mode of expression the infin. itself becomes the subject, the subst. the predicate, the verb esse, etc., being a mere copula; while in the latter, that with the gerund, the subst. is the subject of the sentence, and on it the gen. of the object (expressed by the gerund) depends, the verb esse containing the predicate—thus tempus est facere = facere est temp estivum, but tempus faciendi est = suppetit tempus ad faciendum. For other examples see above, 10; Æn. i. 704; Geo. i. 305; Sall. Cat. 30, 5 (Kritz), mos est venderre.

351. The verb excesseré is peculiarly applicable to this kind of thing. The Roman custom of summoning (evocatio) all the deities of a beleaguered city to come forth before its destruction is here referred to.

353. Moriamur et ruamus—this inversion of the order of succession of events closely connected together, or resulting one from the other, is very common with the poets.
It is called by the grammarians, ἀστέρεσσες ἰοντιτερείων, that is, in plain English, “the cart before the horse;” or, to use our own English term, preposterous. The figure (so-called) is a mere fiction arising from a careless examination of the full force of a phrase, and the consequent failing to detect a beauty. To take this example; who does not see that the second phrase tends to heighten the first, as if he said, “Let us die—ay, any coward can do that—nay, rather let us court death by rushing to meet him.” Again, in one of Wordsworth's sonnets on the French campaign in Russia, in 1812-13, there occurs the phrase—

Whole legions sink—and, in one instant, find

Burial and death.

This is not hysteron-proteron, but an awfully faithful picture of the suddenness of destruction—the burial almost preceding death.

355. The comparison of men to wolves is often employed by Homer. See II. xi. 72; xvi. 156, 355.

358. Per tela, per hostes. The repetition of the prepos. instead of a conj. is often employed by poets and orators with singular force and beauty. Such an ornamental repetition is, however, to be carefully distinguished from that which is made by all writers when the governed words do not refer to the same thing.

360. Carē—this adj. is applied to many nouns which denote unsubstantial, or vapoury objects, e.g., nox, nubes, imago, umbra, etc. The idea is derived from the facility with which they envelop substantial matter, and suit themselves to all shapes.

This line has been brought forward by some critics (Wagner) as an instance of Virgilius dormitans, on the ground that it is inconsistent with 340, oblatiperlamam. Thiel, however, defends Virgil by supposing (1), that he speaks of such a period of the moon’s age as would imply that she set about midnight; and (2), that therefore the first arrival of the Trojans, and the collecting of the Trojans, was effected under her light, and that the second act of the great tragedy which begins with this line was performed in the darkness and gloom which continued up to the time of 381. But to this it is objected (1), that a tradition existed that Troy was taken at full moon, when a midnight setting is impossible; and (2), that if the night was dark during the latter part of it, the change of armour at 389 would have been unnecessary. Forbiger considers the adj. used in reference to night (379, 420, 621) as merely ornamental, and not intended to describe the peculiar appearance of that identical evening. It ap-
...stigation, and, lastly, of help or assistance generally.

386. Wunderlich would understand animis to mean the minds of the companions of Coræbus, but for this interpretation there seems to be no ground whatever. It must mean, "exulting in his success, and, therefore, elated in mind, and emboldened." Observe the σεγμα.

388. Dextra — "propiitious" — an adj. qualifying fortune.

389. Insignia—the armour, more especially the shields and helmets, which bore the devices.

390. Quis requirat in hoste, (in the case of an enemy) dolus, an virtus (sit, i.e., adhibeatur). "All is fair in war." 393. Clipei insigne decorum—either "the shield" simply, or "the shield, adorned with some emblazonment."

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*Induitur*—"equips himself in."—Greek middle voice. See i. 228. So the vulgar Scotticism, "He is well put on," for "He dresses himself well."

396. Haud nostro, i.e., averse, unpropitious. Haud is prefixed to subs. when the notion of the attributive noun is to be taken away, and the contrary idea to be enforced. Hand. Tursell. iii. p. 25.

398. Orco for in Orcum, as before, dat. for accus. of motion.

401. Conduetur—Wakefield ad Lucr., v. 954. interprets, "se cumulatim injiciunt." Note the force of the middle voice.

402. Translate — "Alas! by no means (nihil; is it right for any man to be confident (i.e., over-confident in self) when the gods are adverse." The line is a proper introduction to what follows, and not a concluding reflection on events detailed in the preceding paragraph.

403. Trahebatur—"was dragged along as a captive." The phrase and connection seem to imply nothing more.

408. Injicit se medium—observe the predicative force in medium. "He plunged into the thickest" (of the fight), i.e., he so flung himself forward, as to be in the thickest, etc.

411. Obruimus—last syllable lengthened by caesura.

412. Errone—"on account of a mistake arising from our wearing Grecian crests." A very good example of the primary meaning of the gen. (Subarum), expressing the origin or source whence.

413. Gemitum, etc. "Then the Greeks spurned on by vexation and wrath, on account of the rescue of the maiden." Idr erceptae virginis—on the syntax compare lacrimae rerum, Æn. i. 462. Ajax, i.e., Oileus, who by reason of his love for Cassandra, was acerrimus.

416. Anthon translates as follows:—"As at times, a hurricane having burst forth, opposing blasts strive fiercely together, both Zephyrus, and Notus, and Eurus exulting in his eastern steeds." Cf. Hom. II. ix. 4 sqq.

418. Tridentis acavit. "The foam-covered (spuma maris adipersus) Nereus rages wildly with his trident." The trident is sometimes assigned to Nereus, who is not to be confounded with Neptune. The three prongs of the trident symbolised the triple dominion of Neptune over lakes, rivers, and seas. Spumeus is perhaps rather "the foam-raising."

422. Mentita—taken by Servius as equal to a pres. part., "weapons falsely representing their bearers to be Greeks;" but Forb. prefers to receive it in its common passive sense, equivalent to simulata, falsa, i.e., "counterfeit."

423. Ora sono discordia—"The foremost recognise our shields and counterfeit weapons, and by our voice note our external appearance, which agreed not thereto."

424. Illict—from ire licet, or more probably contracted for ict.

426. Unus, when joined with the superl., indicates the highest possible degree; it is equal here to prae ceteris.

431. Observe the skill of the poet in the turn which he gives to the narrative, and in the deep emotion with which Æneas accounts for his own safety.

433. Vices, "viciis titudes," "dangers," "and if it had been fated for me to fall, that I merited it (at the hands of the Greeks) by my acts of bravery."

436. Vulnere Ulixi—a wound inflicted...
by Ulysses. Observe the peculiar form of the gen. in 
, on which see i. 30; ii. 275.

437. Protonis is said to refer to time, pro
tenis to space, but the distinction is not
fully borne out by examples.

440. Sic is to be joined with indomitum
— "so ruthlessly do we see," etc., or
"so furious a battle." In the line above, 
the is used for proelia, as often in the
poets.

441. The testudo here mentioned was one
made of shields, and not the warlike ma-
chine of later times. Consult Ramsay's
Antiquities.

442. The present tense is used, the better
to bring us in medius res, and thus to im-
part life, spirit, and quickness to the nar-
rative. How much more lively, and how
much more indicative of magic speed is
haerent than the prosaic admoventur.

Paricctibus is to be pronounced páryétibus
by synizesis.

443. "With their left hands they present
their bucklers to the weapons, to defend
themselves; with their right they endeav-
our to grasp the battlements of the roof.

446. His— "with such weapons as these.”
Ultima, τὰ έχοντα. Convellunt— "pull
at," i.e., "try to pull down."

448. Observe the difference between de-
cus, decūris, and decor, décoris.

451. Instaurare animum, for restere, re-
creare, is very seldom found, if ever, else-
where. "Our fiery spirit was re-kindled."

453. Observe the variation of expression
in this sentence, and the ornament bestowed
on a matter of so humble a kind—līmen,
sorēs, usus and postes, being all employed
to the same object. A tergo is not confined
to postes rēlictī, but applies to the whole
sentence, as Dr Henry rightly remarks,
Class. Mus. vol. vii. Translate, freely, thus:
"In the rear (of the building) there was an
entrance, and a secret door, and a passage
which afforded communication between the
different parts of Priam's palace, [pervius,
L., ita patebat ut familia regia per plurēs
domus, sēre palatii partes dispersa, eex una
in alteram facile transire posset, vitato
antico limine,] and [there was] an
unguarded postern."

456. Incomitata. Greek and Trojan ma-
trons were not in the habit of going forth
alone. See Hom. II. iii. 143. Saeptius sole-
brat—such pleonasm are frequent among
ourselves.

457. Ad soceros, "to her parents-in-law,"
i.e., ad socerum et socrum, viz., Priam and
Hecuba; so below, 570, patres = patrem et
matrem.

Trachelor—this verb suits well the half-
walking, half-running, tiptoe gait of a child
led by the hand.

458. Evado, "I mount," i.e., ascendendo
supero. Fastigium means the extreme
point of a thing; here, therefore, there is a
superfluity of epithet, similar to Ovid.
Met. ii. 1, Regia solis erat sublimibus alta column-

459. Iritā, "useless," not that they
failed to inflict wounds, but that they were
unavailing to prevent the destruction of
Troy.

460. "A turrect standing on the precipi-
tous ledge of the building, and raised high
in air, with very lofty pinnacles (or, raised
high in air from the topmost roof), from
which (tower) all Troy, and the ships of
the Greeks, and the Achæan camp were
wont to be seen, having attacked on every
side with iron weapons, where the highest
storeys rendered the joinings less firm, we
tore from its lofty position and hurled for-
dward (on the foe)." Turrin is governed by
aggressi convellimus, but it suits the
translation best to take the acc. first.

462. Note the mesozuegma in soliæ
agreeing with naves, the middle subst. of
the three to which it belongs. For an example
of protozeugmo, in which the adj. agrees
with the first only, see Æn. i. 623, 4. Casus
mihi cognitus *** nomenque tuum re-
gesque pelasgi. A case of hyposzeugma
may be found in Ecl. i. 58, 59.

466. Trahīt. Although the two pre-
ceding verbs convellimus and impulimus
are past tenses (Aorist), yet trahīt is pre-
sent, because its action immediately follows,
and the time is present in reference to that
expressed by them. Cf. 481-4.

Dare ruinam means, to "fall with a
crash," but trahere ruinam suggests far-
ther a considerable time occupied in the fall,
and a greater extent of space covered by
the fragments.

470. Exsultat expresses the quick motion
of Pyrrhus bounding, now here, now there,
now forwards, now backwards, his brazen
weapons emitting a gleaming light.

471. Cf. Hom. II. xxi. 33. Heyne pro-
nounced the words in lucem to be either
corrupt, or at best very tame and unmean-
ing, from the apparent redundancy in the

49
in lucem and ad solem. Wagner and others admit the redundancy, but excuse it on the ground that the whole point of the comparison lies in the glistening brilliancy of Pyrrhus being represented by the shining splendor of the serpent with renovated skin, and that therefore the idea of light and brightness may with propriety be repeated. Forbiger, however, denies that there is any redundancy. He asserts that in lucem and ad solem are by no means identical, the former being opposed to sub terra, and meaning simply "to the daylight," "to life;" the latter to frigida bruma, implying the warming and reviving heat of the sun’s rays. The order, which is somewhat intricate, is as follows:—Qualis ubi coluber pastus mala gramina, quem (colubrum) frigida bruma tegebat immidum sub terrâ, nunc, novus exuvias positis, nitidusque juventút, convoluit in lucem lubrica terga sublato pectore ardovis ad solem, et vicat linguis trisulcis (in) ore.

The tongue is called trisulca, though only divided into two parts, because its quick motion gives the appearance of three.

472. Bruma, i.e., brevima, brevissima, the shortest day.

473. The serpent is said to be most venomous and noxious after having recently cast its slough.

476. Virgil writes the gen. Achillis or Achilii according to the words in juxtaposition—if the letter s frequently occurs in the connexion, Achillis will be avoided—thus Achilli will be used with adj. of the 5d decl., e.g., immittis Achilli. See i. 30; i. 275.

477. Scyria pubes— the youth of Scyros. This island, one of the Cyclades, is at present called Skyro.

479. Bipennis— "two-winged axe," as in the woodcut. See Ramsay’s Antiquities.

gress is here distinctly marked:—(1st) from the street into the vestibule; (2d) into the atrium, through the jamb; and (3d) into the house proper from the atrium.

485. Armatos videt— "They (the Greeks) see armed men posted," etc. See 449, 50.

487. Gemitus, clamor, and such words are said misceri when they proceed promiscuously from many, or different persons—hence, the place where the clamor, or gemitus arises is also said misceri. Cf. above, 298, miscensur moenia luctu; and Æn. i. 124, misceri murmure pontum.

Cycæa— "vaulted." —the epithet refers particularly to the hollow reverberation of sound in the chambers.

488. Ululare is an instance of onomatopoeia (i. 53)—the term is applied to the wailing of women especially, but the house is said ululare, inasmuch as it echoes the ululatus.

492. Sufferre— "to bear up against," "withstand," the attack of Pyrrhus. The ace. after sufferre is here omitted, as it frequently is when it may be easily supplied from the context. Cf. Æn. i. 12, 60.

Aricæ (to be pronounced as three syllables, arycê)—Virgil often attributes the customs of his own times to those of former days, but see i. 469, note. The aires was not invented in the Trojan times, and the word here means the frequent and violent blows, as it were, of a battering-ram.

498. Fortur cumulo— "is borne with its heap, or mass of waters." Cf. Æn. i. 105. Insequitur cumulo praeruptus aquæ mons.

499. Furentem— Heyne prefers frementem, on account of fures occurring in the preceding line, but Jahn and Forb. prefer the common reading, "ob hanc ipsam comparationem Furentis Pyrrhi cum Furenti amne."

501. Nurus is used here in a somewhat wide sense, to include not only daughters-in-law, but also married daughters. Priam is said to have had fifty sons and fifty daughters.

Virgil has in this passage imitated Ennius:

O Patre! O Patria! O Priami domus Vidi ego te, adstante ope barbarica, Tectis coclatis, laqueatis, Auro, ebore, instructum regifice. Haec omnia vidi inflammar, etc.

ANDROMACHE.
503. *Ilili*—this pronoun is used to denote what is well known, splendid, or remarkable. Translate—"Those fifty famous chambers."

It has been objected to *barbarico*, that, as it is a word applied by the Romans to mean *Phrygian*, it is in very bad taste to introduce a Trojan thus characterising his own country. But why is this necessary? May not *Aeneas* use *barbarico* of the enemies of Troy in eastern Asia, with as much propriety as a Roman employed it in reference to a Phrygian?

506. *Forsitan requiras*. Almost all the best writers use *forsitan* with the subjunctive, to express a suspicion concerning a thing which is actually the fact. See Madvig. § 850. obs. 3.

509. The order is—Senior nequidquam circumdat humeres tremulentus aequo arma diu dueta.

510. *Cingitur*—(middle voice)—"begrinds himself with"—it governs *ferrum* in the accus. On the principle of Greek construction frequently referred to before, see above, 393, *inditur insigne*, and i. 223.

511. *Moriturus* means "destined to die"—*moriens*, "in the act of expiring."

513. *Ara*—the altar of Jupiter *Herceus*.

515. *Nequidquam*—"without success:" referring to the result. *Frustra*—"to no purpose:" referring to the intention. See above, 101.

516. *Precipites*. I.e., *se precipitantes*, "hastily taking shelter." *Condensae*—"crowding together," or, as an idea of *fear* is implied, "covering together."

519. *Mens*, "infatuation"—it = *μνήμη*, or *ἐμφάσις*, and signifies any more violent excitement of mind, which urges a man to action.

521. *Defensoribus istis*—as *iste* has reference always to the second person, this phrase has usually been translated, "such defenders as you." But Forb., following Dr Henry, prefers to consider the *iste* as referring to the weapons just enumerated, and interprets: The time does not demand such help nor such modes of defence, (such defenders) as those weapons of yours; come rather to the altar, and have recourse to prayer. For instances of *defensor* applied to inanimate things, see Caec. Bell. Gall. iv. 17, where *sublicae* are called *defensores*. So also is the bow of *Heracles* in Claud. in Ruf. i. 80.


523. *Tandum*, "I pray you."

526. *De caede Pyrrhae*. "From a wound given by Pyrrhus," i.e., having escaped being killed outright.

529. *Infesto vulnere*, "with deadly aim," or "weapon." *Lustrat*, "traverses" in search of a place of refuge.

530. The repetition of *jam* adds much to the vividness of the description—"and now, even now, he holds him in his grasp, and is in the act of transfixing him with his spear." Anthon. *Premere* is not equal to *transfigere*, but rather to *urgere*, "to press upon," which latter term is frequently applied to the huntsman in keen pursuit of the wild beast.

533. "Although he is now held in the very midst of death," i.e., although death assaults him on one side in his son, and on the other in his own impending fate.

534. *Iraequae*—*vocis* and *ira* are so closely combined (the former giving expression to the latter) that the poet uses the simple copula *quae* after the preceding negative *nec*, when in prose a second *nec* would follow.

535. *At*—In prayers for good to accrue to any one, or for evil to befall him, *at* is used to express violent excitement of mind.


537. *Persolvant*, etc.—"May the gods return to thee in full measure a worthy retribution, and pay thee the rewards thou dost so richly merit."

538. *Pectisti me cernere*, instead of *ut cernern*, by a Greek construction. Such a syntax is frequently employed when a result (as here), and not an intention, is spoken of.

541. *Talis in hoste fuit*. The peculiarity of this construction is well pointed out by Kritz. Sall. Cat. 9, 2, and approved by Förbiger. Kritz asserts that this twofold construction of the acc. and abl. can find place only when the verb signifying some affection of the mind can be conceived of in two ways, either (1), so that by means of the prep. *in* with the acc., it is closely attached to some object; or (2), that being used in a general sense, and absolutely, it is more accurately defined by the abl. with the prep. *in*, this abl. indicating that thing in which is exercised the absolute action, or that which causes or gives rise to the action, and expressing that in which the affection of the mind is manifested. Thus, *talis in hostem fuit*, which forms one whole, bound together in close coherence, and which makes the subject of the sentence particularly emphatic, differs in conception from *talis in hoste fuit*. In the latter, *talis fuit* is used absolutely, *in hoste* being added as an after-thought for *neerer definition* = *quod attinet ad hostem*. Achilles was not of such a character, in the case of his enemy, Priam,—I mean. In the case of an enemy, an opportunity was offered of displaying himself—such as he was in his general character. In this case more particular stress is laid on the object.

verb governing an ace. This construction is frequently found in both Latin and Greek. Cf. Æn. i. 67, and 524; consul t Zuupt, Lat. Gr., § 383, and Madvig, § 223; see also Gossnau on Æn. ii. 31 and 542.

544. Sine ictu—"without inflicting a wound."

546. Et couules repulsam (est) to peependit. The omission of est led Heyne, Wagner, and Wakefield to prefer e or ex summo. But from a comparison of Geo. i. 234 and other places, Forb. shows that the subst. verb is frequently omitted, even in sentences introduced by a relative, when that relative is equal to a demonstrative [and a conjunction, as quod here = et hoc.] Translate, "which was at once checked by the dull sounding brass, and hung down harmlessly from the extremity of the boss of the shield." Commentators are divided in opinion as to the meaning of this passage. Heyne, Ruaus, and others consider that Priam's spear point was entangled in the leather covering of his adversary's shield; while Symmons, Anthon, and others, referring to line 470, where Pyrrhus is described as talis et luce corrosus avena, deny that such a covering could have existed. Protinus, too, seems to imply that no external envelope retarded, in the slightest degree, the weapon of the aged king. The simple explanation seems to be that the spear, so soon as its progress was checked, fell with the wooden head and depending to the ground—the point having impinged upon, and perhaps slightly indented, the bronze buckler so as to detain it at least a moment (if not longer) on the balance.

547. Referes—i.e. Thiel remarks that this future, used for the imperative, commonly denotes a certain degree of familiarity and confidence, but is here employed to express irony and derision, ergo increasing its force. Referes, however, is used strictly as a future, expressing certainty of fulfilment.


549. Memento—"don't forget." Narrare Neop. degen. There is no necessity for supplying esse with degenerem; the adj. agrees with Neopt., which is an accusativus de quo, as grammarians say. There is an inversion in the syntax, the adj. degenerem, though dependent on Neopt., being in reality the more important word for the meaning of the sentence. The whole is said in keen irony, and may be thus translated: "Don't forget" (memento) to give to him a "full, true, and particular account" (narrare) of my "shocking deeds, and of the degeneracy of Neoptolemus"—this last expression refers to Priam's words, recorded in line 540.

550. Trementem, scil. aetate, non formoque. See 509.

551. Lapsum—Virgil is the first writer to use this word. Forb.

552. It was customary, particularly with kings, to wear the hair long. Priam had not assumed a helmet along with the other pieces of armour.

553. Exultal, "raised in air his flashing sword, and buried it in his (Priam's) side to the hilt." Tenus and versus always follow the governed case.

554. This and the following lines, though containing plain and evident reflections on the death of Priam, are finely introduced, and are eminently calculated to excite commiseration for his unhappy fate. Finis is sometimes masc. and sometimes fem. in Virgil. See i. 241; iii. 145.

556. Populis and terris are ablatives governed by superbum, and not by regnatum. The ruler of Asia, exalted in dignity by (exercising sway over) so many nations and kingdoms. Forbiger had formerly adopted the view of Heyne and Wunderlich, that the words mentioned were in the dative, dependent on regnatum, but he retracts this opinion, rightly as we think, in the 3rd edition. With the whole passage compare Ovid Met. xii. 615, 16.

Jam cenis est, et de tam magno restat Achille Nescio quid, parvam quod non bene complet urnam.

558. Sine nomine—either in the sense of "without value or consideration," or "unable to be named" from the want of the head to distinguish it. The fate of Pompey the Great is supposed by some to be alluded to here; a view which is countenanced by the use of the words inens (referring to his services and political greatness), and illore, which is more particularly appropriate, as applied to the death-spot of the Roman. Some have substituted limitine for illore.

559. At marks a change in the subject, and implies that no anxiety on account of his father and relatives had before this time disturbed his mind, but now, etc. Forbiger remarks on the skilful use made by the poet of the incident of Priam's death, to bring back the narrative to its main object—viz., the departure of Æneas from his native country.

560. Subbit—"came up before," scil. mentem.

561. Aequaevum, i.e., with Anchises. Creusa was daughter of Priam and Hecuba, and wife of Æneas.

563. Casus Iuli—"the danger of Julius"—the mischances which might befall him.

564. Respicio—he had been so arrested by the fate of Priam that he neglected to observe what was going on in his own immediate locality, on the roof of the palace. He now looks around and finds himself
alone. He is on the roof looking down into the impluvium of Priam’s palace.

Copia is used in the sing. in reference to soldiers, when regard is had not to any organised and disciplined body, but merely to a numerous and tumultuous host. See Kritz, Sall. Cat. Ivi. 1.

566. It is to be borne in mind that Æneas and his companions were fighting from the tower of the palace. Aegra—because exhausted by fighting, or because they were perishing by a most shocking death—the scorching of the flames.

567. This, and the following twenty-one lines, are not found in the best codices, and are passed over, without illustration, in the commentaries of Servius, Donatus, and Pomponius. Tucca and Varinius, who undertook the revision of the poem after Virgil’s death, are said to have cancelled them, either because they deemed it disgraceful to the hero of an Epic to lay violent hands on a female, or because the verses appeared to contradict Æn. vi. 510 sqq. They are, however, of the same character as the four with which, in some copies, the Æneid begins, and are found in those MSS. which exhibit the four referred to. Moreover, their diction and finish mark them out as Virgilian, and, besides, the context would, without them, be incomplete. For, if Virgil did not write these verses, line 559 should exhibit hic or tum instead of cum, unless, indeed, we adopt the suggestion of Jahn, that lines 565 and 566 may be parenthetic, and that the connection will thus go on from lustro (564) to cum (568). But, farther, if the suspected passage be omitted, the sudden arrival of Venus, to urge Æneas to do what he was about to carry into effect of his own accord, will appear more uncalled-for, and her references, in indomita irae (554), to the state of her son’s mind as detailed in 570, and in Tyndaris facies (601), to 567 sqq., will be wholly useless and inexplicable. In answer to the two main objections noted above, it may be urged—(1st.) That Æneas was fairly excusable for entertaining the thought of slaying Helen, seeing that he looked upon her as not only the cause of the whole war, but also as the betrayer of her recent friends; and when, at the moment he had been keenly reminded of the probable fate of his father, wife, and child, through her sinful weakness. The poet, it seems, had anticipated this objection in 583 sqq., and answered it in 585 sqq. (2d.) In palliation of the apparent inconsistency with vi. 510 sqq., we need only be reminded that Virgil took his materials from various sources, and that he did little more than draft a full outline of the poem to be polished and completed by revision, but that he did not live to carry out his intentions. Heyne, Wagner, Thiel, Gossrau, and Forb. retain and defend the whole passage.

567. Janua adeo—adeo, joined to the adverbs of time nunc and jam, has a restricted force.

Super-eram from superesse by tenses. This disjoining of the verb is found even in prose writers.

568. Servantem, i.e., “lurking in,” “keeping herself close in.”

569. Tyndarida, i.e., Helen, the daughter of Jupiter, or, according to another story, of Tyndareus by her mother Leda. On the formation of feminine patronymics, consult Zumpt, Madvig, or Schmitz, Lat. Gr.


574. Invisa—“unobserved,” or “hated one as she was,” as below, 601. But see 568, 9, above.

575. Exarsère ignes animo, for animus inas exarsit.

576. Secleratas poenas—either, “punishment on a wicked wretch”—(Heyne and Wagner)—or “a punishment for her crime,” (Wund, Thiel, and Forb.)—or “a punishment by which another crime would be committed.” Gossrau.

577. Siclicit is expressive of strong irony. “A pretty story, forsooth, that she,” etc. See Kritz, Sall. Jug. 41, 3.

578. Patrias Mycenas—Sparta was, properly speaking, her native place, but Mycenae is put for the whole country, as Agamemnon, its king, was the generalissimo of the Grecian army.

579. Adspiciet. In Greek and Latin the fut. is employed to ask in a tone of indignation what one does not wish to take place, or what he thinks will not occur. Ibid—“go in procession!”

579. Conjigation, i.e., conjugen, the adjunct for the concrete noun, as often. So servitium for servit.

580. Patres—inrentes—see above, sociros, 457. Wagner condemns this line as spurious for these reasons:—1st, Because Helen is said to be about to revisit her husband at Sparta, though he is even now at Troy, and will necessarily be restored to her before their departure. 2d, Because her parents are said, by Homer, to be already dead. 3d, Because it is ridiculous to mix a terrã Iliadum with the mutual salutation of friends long separated. Forbiger adds a fourth, founded on the omission of que after patres. In reply to these objections, it may be stated, 1st, that conjugen means not only her husband, but also all the pleasures of married life, and the duties of the marriage relationship, as domum means the enjoy-
ments of domestic happiness. 2d, That
though Homer represents Leda as dead
previously to this date, yet Euripides (Orest.
249) makes Tyndareus survive the murder of
Cytaemnestra. The expression is a general
one, and does not mean Patres and natos
[she had only one child, Hermione, before
leaving Greece], to be taken in their literal
sense. Such modes of speaking are common
with ourselves. Besides, even were her parents dead, she might well be said
to return to them, when she revisited the
place of their tombs. 3d, That the saluta-
tion of friends would naturally be more
hearty when they saw the female captives,
since it would be to them a sure proof that
that city had been completely humbled
which had dared to violate the rights of
hospitality, to trample on the sacred law of
marriage, and debase the character of a
woman, and that, too, a relative. 4th, That
the line consists of two members, conjugium
and domum forming one of these, and having
a kindred signification—patres and natos
composing the other, and being also kindred
in meaning; and that, therefore, since the
qua after conjugium is not at all necessary
to the syntax, the poet is by no means
chargeable with inconsistency in omitting
it after patres. Gosson adds a fifth objec-
tion, viz., That Helen could not be sup-
posed to exult for joy on her return in
seeing her father, husband, and children,
since, had she really loved them, she would
did not have left them. But to this, again, it
may be replied, that Helen was under the
orders of an irresistible destiny, which, being
now fulfilled, she may reasonably be sup-
posed to feel a longing desire for her former
country and friends, and to be anxious, by
future affection, to atone for her past follies.

581. In expressing indignation at the prospect of an event yet future, the Latins
use the future tense, and they farther em-
ploy the Futurum exactum, as here (ascerit,
etc.) in such a way that it (the fut. exact.)
indicates the cause of the indignation not-
ified by the simple future.

584. Femined—adjectives in eus very fre-
quently (as here) assume the place of an
objective gen. (see i. 462) of the kindred
substantives; so hostilis catilinam for catilinam hosti
tum.

585. Nefas for nefaria, as scelus for scelestus,
etc., applied to Helen, and meaning "the
abomination," "the unholy one." Merentis,
the gen., "from her deserving it;" or, ac-
ceiving to Helms and Wagner, merentis=
merentes, and is used passively (meritas),
being similar to sceletas poenas, 576.
There is, however, no example of meren
similarly used, and the gen. after sumere
seems a less violent construction than that
favoured by Wagner.

586. Lata labor exstinctiisse, shortly for la-
dabor propter quaod extinxi.serim, "I shall
be commended for having blotted a guilty
wretch from the face of the earth, and for
having inflicted punishment on one deserving
it."

587. On account of the harshness of the
construction, explissis ultirias flammae,
Heyne and Burmann would read ultiria
flamma. But Wagner and Forb. defend
the common reading; they consider the
Gen. ult. flam. as depending not on expliss
alone, or on animum alone, but on the com-
bined notion of the two, which, they say,
suggests the adj. cupidum to govern the gen.
This, however, does not appear necessary—
satiare, imploret (implentur veteres Bacchi, En.
i. 215), and verbs of a similar kind are fol-
lowed by the case here used on the principle of
the "anteecedent notion" (see Jelf Gk. Gram.),
which the gen. contains; and the expression
finds a parallel in our vulgar phrase, "to
give one his fill of." Ultrix flammae—ultioris
flamma, meaning vehement desire for it; and it will afford me pleasure
(hereafter) that I had taken my fill of
burning vengeance, and had brought solace
to the ashes of my friends.

Saliisse eum— the dead were supposed
to know of, and rejoice in, the punishment
of their former adversaries on earth.

588. Justabam—"I was ejaculating." See note on En. i. 102.

589. Cum. See note to 567. The order
is: Cum alma pares, non ante tam clara
cultus (scil. meis), obtulit se videndum mihi,
et refusil per nocem in pura luce confessa
dead (betraying the goddess, i.e., revealing
herself to be a goddess), a qua (talis) quae
e t (tanta) quanta solet videre coeplolis. This
passage is closely imitated from Hom. Il i.
153 sqq.

Non ante must refer to some interviews
previous to the time of this history, for no
others are mentioned by Virgil before the
present case. Servius is forgetful, when he
alluces that the meeting of Venus and
Æneas near Carthage is the one referred
for, that event was manifestly posterior
to the one here recorded.

590. Per nocem. These words do not
contradict line 569 (Dant clara incendia
tum), as Pecquin asserts, for it is by no
means necessary to imagine that the places
illumined every spot far and wide around.
Nor can fault be found with line 621, on
similar ground.

In pura luce—"in undimmed light," i.e.,
non nube obscura, as Minerva in 616.

593. Insper—"besides, "in addition to"
catching by the hand. Præterea intimates
something that completes what has
gone before: insper, something in addition
to what has gone before: utro, something that
exceeds what has gone before so strik-
ingly as to cast it into the back-ground.
Döderl. See above, 145.
595. *Curâ nostrî*, i.e., affection towards me, to be shown in defending and saving Anchises.

596. *Non* is here used for *nonne*, but it is more emphatic and forcible. The future is used in negative questions, which at the same time serve as exhortations.

*Adspicere* is used by the poets as equal to *circumspeciere*, *invisiere*, *anquirere*.

597. *Superet—superstes sit*. *Ne* should be joined to *superet* rather than to *conjur*.

598. *Quos—circum*; for a similar separation of *prep. and case*, see above, 278.

599. *Resistat—tulerint—hauserit*. The variety of tense is worthy of notice. The words are not put for *restitisset*, *tulissent*, and *haustisset*, but are designedly used to express that the care of Venus is *still* exercised, even while they are speaking, and that there is still danger, as there has been for some time past, of the *sword drinking their blood*. Our English idiom, requiring past tenses in hypotheses, has led some commentators astray.

600. *Tibi* must depend on *everit*, as *the Dottius incommodi*, and not on *invisa*, as thus *invisa* will be more forcible, and the hatred will be made to appear *more general*.

"It is not the hated person of the Laconian Tyndaris (Helen), nor is it the much-blamed Paris; (but) it is the unrelenting decrees of the gods, of the gods I say, that have overthrown for you this kingdom, and that are now levelling Troy from its highest pinnacle."

601. *Culpatus*, "the blamed Paris" = *scelestus*, as *culpa* sometimes = *sceles*. The repetition of *divum* (*anaphora*) gives a tone of peculiar solemnity to the intimation. Some books would spoil the beauty of the passage by substituting *rerum* for the first *divum*, in which the secret agents in the accomplishment of the great event are presented to the view of *Æneas*.

604. The following passage is particularly beautiful. It is based partly on Hom. II. v. 127, xii. 13 sqq., 27 sqq., and partly on the descriptions of other poets. To draw away *Æneas* from the danger of the fight, to lead him to save his own family, and at the same time to preserve Helen, who had ever been her favourite, Venus opens the eyes of her son to behold the heavenly messengers, and convinces him thereby of the utter inutility of resistance. By this device of divine interposition, the poet saves the character of his hero.

606. *Caligat*. This verb, which usually means *visus caligine laborare*, *caecutire*, (to be blind, used of a person), is here equal to *caliginosum esse* (to be full of darkness). Some take it as transitive, "blinds you." Heyne objects to this and the next line, as being *parum commode interposita*. But Wagner defends them, on the ground that they supply the reason why Venus took away the cloud from her son's eyes, viz., that seeing the real state of matters, he might at once listen to her advice, and act upon it.

609. *Undanteum*. This word is often applied to ascending *flame* and *smoke*, from the resemblance which they present to the successive surges of the sea.

610. *Tridenti*. Some books read *tridente*, on the principle that the abl. of subst. in *ns* is made in *e*, but that of adj. in *i*. But the authority of the best MSS. is in favour of *i*.

**Neptunus.** Cf. Hom. II. xii. 27 sqq. The enmity of Neptune to the Trojans is said to have been caused by the refusal of Laomedon to pay him and Apollo the stipulated sum for their labours in rearing the walls of Troy. An attempt has been made to explain this story, by saying that since the temples in ancient times were so many *banks* for the deposit and safe keeping of treasures, Laomedon (i.e., the ruler of the people) had borrowed from the temples of Apollo and Neptune the amount of gold necessary for the expenses of his fortifications, but had failed to repay the debt, and hence his calamities. See Mitford, Hist. of Greece, vol. i., p. 104.

611. *Totamque—que* is equal to "*nay*,” "*aye moreover*."

612. The Scaean gate looked to the Grecian encampment and the sea—hence they were much exposed, and are most frequently mentioned. Troy had *five* other gates. *Saevissima*, "most savage of all" (the gates)."
643. *Superavimus, i.e., superfuitus—* "we have lived to see, and moreover have outlived."

644. "Thus, O thus laid out"—either, just as I am, without farther trouble, or without waiting for death—repeat the farewell formula (cule, three times), and thus I shall anticipate death in the preparations for my burial. Some suppose that he threw himself on the ground in the attitude of a corpse, to show his complete resignation. Consult Smith's, Ramsay's, or Adam's Antiquities on the funeral ceremonies.

645. *Manu.* Wagner, alleging (see Quint. Virg. xviii. 2, 1) that *ipsa manu* is in Virgilian diction equal to *mea manu,* understands the speech of Anchises to hint at suicide—moreover, he would insert *aut* after *inveniam.* But in no MS. is there the slightest trace of such an *aut* having ever stood in the line, and even if it were supposed to be placed after *inveniam,* what sense would thereby be gained? For if he had resolved on suicide, why should he yet wait till the enemy should slay him? How languid would such an opposition be! To Wagner's explanation of *ipsa manu,* by suicide, there are two grave objections furnished by the passage itself. 1st. The word *inveniam* would be wholly unsuited as applied to a person determined to slay himself. 2d, *Aeneas* shows by his speech, 660 sqq., that he entertained no such idea of his father's meaning. Forbiger would, therefore, interpret: "I myself shall, by resisting the foe to the last in self-defence, ensure death at their hands, on account of my opposition." "The enemy then will treat me, old as I am, in the same way as others, and will rather consign me to an honourable death than carry me off to captivity." Moreover, he adds, they will slay me even for my spoil. Those who wish other explanations of this passage, several of which are mentioned by Forb., will do well to consult his work.

646. *Facieis factura sepulcri—* "the loss of a tomb is to me a matter of little moment." This opinion is very much at variance with that generally received by the ancients, who thought the soul of an unburied man was doomed to wander about for 100 years before being allowed to cross the Styx.

649. *Fulminis ventis.* The ancients believed that wind always accompanied lightning (an idea which might readily be imagined, since the fluid striking and rarely the air, rendered it more difficult of breathing), and that it was even the cause of thunder and lightning both. The scientific knowledge of our own times proves that one part at least of the above opinion is well founded; but we cannot here enter into the subject farther.
Anchises was said to have been malmed for divulging his intimacy with Venus, and to this it is supposed reference is made by him.

650. *Fixus, i.e., loco. Perstabant memorans, "persisted in repeating his determination."

651. *Effus lacrimis, i.e., in lacrimas, “dissolved in tears.” *Obstastum sumus, or some such word, is to be supplied to govern the clause introduced by *sed.

652. *Vertere — evertere. *Cuncta, the fortune of all, for the others were determined not to abandon him.

654. Observe *hacert applied in different senses to *incepto and *sedibus. (Zeugma.)

656. *Eripis for *eripuisti, but stronger, as implying “thou hast rescued me heretofore, and art even now carrying out plans which shall keep me free from harm.”

667. *Cernam — this pres. tense is unusual, but the sense requires, “to see as I do this day.” *Erat (664) refers to the counsel adopted by Venus in reference to *Aeneas at a time now past — the results, however, are still felt.


674. *Patri, i.e., mihi, *Aeneas.

678. *Quondam implies a taunt to *Aeneas, as if he no longer cared for his wife, when he was thus ready to abandon her to her fate.

682. *Levisapex — “a slight tapering flame.” Burmann takes *apex to mean the thin conical top of the Phrygian cap; but line 683 is opposed to this view. The phenomenon was supposed to portend regal power to the person on whose head it appeared. See *Aen. vii. 71 sqq., and *Livy, Bk. i. c. 39. The science of electricity accounts satisfactorily for such appearances.

683. *Tactu depends on *innoxia, and not

684. *Lambere — this is a favourite word to express the flickering of a blaze, which so closely imitates the playing of the tongue round an object.

689. *Mollis (i.e., molles) agreeing with *comas, and thus the awkwardness of two epithets to *flamma will be avoided. *Passi—combustible matter being the *food of fire, the blaze is said to *bromise upon the hair.

685. *Trepidare — means to run around *Tolus under the influence of dread and anxiety, but there is not contained in the word any idea of running up to. *Metu depends on *pavidus.

686. *Sanctos — as sent from heaven.

688. *Coelo, i.e., ad *coelum, as often in the poets. *Tendit, observe the zeugma.

690. *Adspice nos; hoc tantum. Wagner, comparing such phrases as *pugnum *pugnare, *furare *furare, *aegura *currere (= *currum *currere), would remove the semicolon after *nos, and interpret, “cast upon us but this one propitious glance,” as if it were *hunc tantum *adspexit nos *adspice.

But the more simple explanation is to be preferred — “Look upon us: this only do I beg — for one glance is sufficient to excite thy compassion.” Gossrau omits the punctuation marks after *tantum and *et, and, viewing *et as placed in a somewhat unusual position, would interpret thus: “And, if we merit so much kindness as this (tantum *hoc), on account of our piety, then father,” etc. For a full discussion of the passage, see Forb.

Ladewig favours the Interpretation of Wagner, making *hoc depend on *adspice (as *id in the phrase *id *te *horat). Anchises was seeking for a second augury to confirm the first. See Judges vi. 39.

692. *Fragore. Wakefield, *Livr. v. 318, explains this as meaning a *bursting of the heavens, and a dividing of the clouds.

Que — “when.” This conjunction is often used when the writer hastens from one subject to another, or when he indicates that something is hastily executed after another, so that no time, as it were, elapses between the two events. See *Wagn. Quaest. *Virg. *xxxv. 6, and cf. *Aen. iii. 9; vi. 489; *Geo. ii. 80.


694. *Stella — a kind of meteor.

696. Ida — a mountain near Troy, much celebrated for its pines, pitch, etc.; it still retains the ancient name. *Claram — “distinctly,” “visibly.”

697. *Sulcus — the meteor left a *furrow — track, in the heaven, which was conspicuous by its greater brightness after the brilliant nucleus of the fiery body had descended lower to the horizon.

703. *Vestro in numine *Troja est. Anchises, who was skilled in augury, drew from the omens that Iulus would prove a glory to his race, and would restore the kingdom of Troy in another land. Therefore he says, “Troy (i.e., the Trojans—the Trojan race and interest), is an object of your guardian care and solicitude: it is not yet entirely overthrown; it will rise from its ruins, and once more rule in power.” This is the explanation adopted by Burmann, Wunderlich, Wagner, and Forbiger. Heyne’s is different, but does not deserve mention.

705. *Clario — “more distinctly.”

706. “And the burning piles roll the (intense) heat nearer.” The expression is equal to *incendium *serpit *propius.

707. *Ergo *age is said with a certain degree of reproach and ineitament, as hasten-
ing who has been unnecessarily causing delay.

Inponere—pass. imper., used as Greek middle verb, "place yourself."

708. Subibo humeris, i.e., will take you up upon my shoulders.

709. Quo—cunque separated by tmesis.

711. Longe servet. They are to keep separate, lest a crowd should excite suspicion, and foil their purpose. The servants, too, were sent by different routes.

712. Animos advertere, quae dicam, for the more common expression, animos advertere ad ea quae dicam.

713. Desertae Cerveristemphum, by enallage, for desertum templ. Cer. Servius suggests three reasons why this epithet is applied to the temple of Ceres—1st, Because of her being deprived of her daughter; 2d, Because her priest, Polyphemus, had been slain in the war; and 3d, Because her worship had, of necessity, been suspended during the ten years' siege. Wagner and Forb. say, "Because the temple was in an unfrequented and solitary place out from the city."

715. Religionem culta, "religious veneration, " the worship."

718. Me, bello et tanto—rather ex, which is the more usual form of the prep. used by Virgil when it is placed after the governed subj., or between the subj. and adv. This excuse is ingeniously devised by the poet to make the history agree with the common story, that Anchises bore the sacred things. Cf. above, 167, and see 1 Chron. xxii. 8.

719. Orpheus is said to have introduced into Greece the custom of purification previous to touching anything sacred. Blood was supposed to pollute with the most inveterate contamination; cf. 167. The custom of using running water for such purposes originated in a sufficiently evident idea, and was carried so far as that attendants on solemn occasions poured a stream of water out of ewers on the hands of those who were to take part in the religious ceremonies.

721. Latos humeros, i.e., humeros tam late quam licebat instratus sum. This is an example of the well known construction—"the accus. of the remoter object" after a pass. verb. See i. 238, and Ecl. i. 55.

722. Veste—pelle i.e., veste ex pelle leonina confecta. Super—insperror, by tmesis—or take super as an adv.

724. Who does not realise the scene here described? The appropriateness of implicuit and non passibus aequus does not require to be dwelt upon.

725. Per opaca locorum. Cf. Geo. i. 383, and Ân. i. 422; Kritz, Sall. Cat. 57, 2.

The phrase=opaca loca, as strata viarum= stratas vias.

727. Glomerati ex agmine. Heyne and Wagner join these words in syntax, with the meaning, "gathered into a compact mass, having been collected from the enemy's line." Forb., following Thiel and Wunderlich, looks upon glomerati as an adj.,= densi, and ex adverso agmine, as=stantes in acie adversa, as it is used in Greek. Thus adverso agmine, which means "a line of troops close in front," is opposed to tela, which means weapons hurled from a distance.

729. Suspensorum. "In alarm."

730. Portic, i.e., a southern gate leading to Ida and Antandro, and away from the post of the enemy.

731. Omne viam, i.e., all the dangerous part of the journey. Heyne adopts Markland's conjecture of vicem for viam, but this seems totally unnecessary.

733. Prospecteriens. Not through fear, but his elevated position gave him a wider range of view.

735. Wagner would scan necio as a dissyll., and thus avoid a line composed entirely of dactyls. Only ego, duœ, Scio, and nescio have the 3rd short in Virgil. Nescio quod is equal to aliud.

736. Conspexam eripuit mentem. This is an example of the Proleptic (anticipatory) use of the adj., by which a thing is represented as already done, though in reality it is to follow as a consequence of the action of the verb on which its subst. depends. The phrase is somewhat similar to the English one, "kill a man dead, " strike one dumb." Cf. Hood, Dream of Eugene Aram.

Anon I cleansed my bloody hands,
And washed my forehead cool.

For other instances see Geo. 1. 44, 320; Ân. 1. 69, 100; and above all, Ân. iii. 237, Scuta lactantia condunt.

738. Henry would join misero with facto, on the ground that facto, without an epithet of this kind, is frigid, and that heu renders misero, as applied to mibi, superfluous. He urges, farther, that Âneas, in using the term misero, has regard to Creusa's misery as well as his own loss. But Heyne and Forb. explain the syntax thus: conjux mibi misero erepta, fatone substili, an erravit de via, an lassa resexit (sat down through exhaustion), incertum est. Wund. alleges that substilis, etc., are used in the indic. instead of the subjunctive by a Graecism. But Forb. considers lines 738, 8, as taken by themselves so as to constitute an independent question—the answer to which is found in incertum est. The subjunctive would thus be unsuitable.

741. Reflexi. This word is used in an unwanted signification—it is here equal to "remember," but its usual meaning is "to influence to a change of sentiment."

742. Tumulum antiqu. Cer., i.e., a hill on which was a temple of Ceres of old date. On the omission of ad, see note Ân. 1. 2.
745. Incusari deos hominesque. This is the usual formula in reference to those who complain grievously of their lot. The phrase is also used to signify everybody without exception. The line is hypermetrical, the que being joined by synapheia to the first word of the next verse. Weichert supports the various reading divunque, so as to avoid this excess of syllables; but Jahn argues against him, that the old form deum is never used in this particular formula. Wagner conceives Virgil to have used the hypermeter here to avoid the homoioteleuton in the words natumque, virumque, homiumque, eumque. Dryden suggests, that "It was not for nothing that this passage was related with all these tender circumstances: —Aeneas told it—Dido heard it."

756. Cruceius, "more grievous," "more afflicting."

757. Cirno — armis, refers particularly to the re-adjustment of his shield, which had necessarily been displaced to make way for his burden. Peerlkamp pronounces the line spurious; because (1st) Repeto recurs so soon again (753); and because cirno is a term applied to the putting on of not a shield, but of a sword, which Aeneas would not have laid aside. The fuller form is stat sententia.

758. Observata per noctem, i.e., with as much accuracy as I could, seeing it was during the night that I had taken observations, and was now examining the marks again. The repetition of si forte indicates the most ardent desire for a thing which was in itself very doubtful and improbable. Wagner encloses the second si forte in commas, making it = si τύχη.

759. Ad auras. Wagner, (Quast. Virg. x.) collating the passages where in auras and ad auras occur, endeavours to show that ad auras surgere is said with regard to those things which raise themselves from the earth so far as yet to touch it, or at least to be elevated but a small way above it; while in auras surgere means to rise clean into mid-air. See above, 699, and Ecl. i. 57.

761. Asylo (a. not and συνάσω, I despoil) — sanctuary of June, because she favoured the Greeks. The spoils was carefully guarded for equal distribution. Virgil places the temple of Juno in the citadel, thinking of that which was built to her on the Roman capitol.


764. Mensae — tables, including also tripods, and such like. Auro is the abt. of the material. Consult the Grammars, and see Ἀν. i. 655.

766. Umbram — various reading umbras — but when umbra = nor, the darkness of night, Virgil uses the sing.

771. The story which follows is necessary to justify Aeneas in contracting a marriage with Lavinia; but we shall see, in Book III., that it leads to difficulties, if not contradictions. It is doubtful one of the passages which the poet would have altered had he lived to revise his work.

772. Infelix, i.e., "lucklessly lost to me." She could not be called infelix who had now been received under the protection of Cybele (788) and made a deity, (nota major imago — beauty, size, and height of body being properties of the deities).

774. Statérunt. The penult is here shortened as frequently. See Ecl. iv. 61, and Geo. iv. 393.

776. Indulgere insano dolori. "Give way to excessive grief."

779. Fas is nom. to sinit, and not to est, understood; there ought therefore to be only a comma after it.

780. Longa exsilia — (obsunda, "are to be undergone," "tedious wanderings in distant lands."

781. Ludivus Thybris, i.e., Etruscan. The epithet Lydian is employed in accordance with the anciently received opinion that the Etruscans were a Lydian colony. Instead of et at the beginning of the line, some books read ut, and some at. Wagner and Forb. approve of et.

782. Opima signifies that Aeneas was to come to a rich and well cultivated country, and not to one waste and barren.

783. Res laetae — "prosperity," "a rich kingdom;" parta — "has been destined.

784. Lacrimas Creusa — i.e., propet Creusan effusam — "tears for Creusa:" on the syntax, cf. note, Ἀν. i. 462.

785. On the proper names here found, consult Class. Dict. Sedes superbas, i.e. regiam superborum dominorum. Fernap "lordly halls" would express the idea.

787. Dardanis — on feminine patronymics, consult Zumpt, Madvig, or Schmitz, Lat. Gr.

788. Magna D. Genetrix — Cybele details her to be one of her companions. Cf. Paus. x. 26, i.


792. Ibi is used of time, for tum. Ter repeated is used for aliquoties — "several times:" a definite number for an indefinite, as we say "a hundred times," "fifty times," etc.
798. *Pubem* = *populus*—"an adult body."

800. *Deducere* is the technical word employed for the planting of a colony, and hence its adoption here.

801. *Surgebat jugis Idae.* The poets were wont to represent the stars as rising from the nearest mountains, and setting behind those on the other side.

*Ida*—a Mt. of Troy close to the city.

*Lucifer*—the morning star, i.e., Venus, sometimes.

803. *Spes opis,* i.e., of rendering help to my country.

804. *Cessi,* used absolutely, "I departed," or "I yielded to fortune."

[DSC Image:Death of Priam—From an Ancient Vase]
BOOK THIRD.

ARGUMENT

After the overthrow of Troy, Æneas builds a fleet of twenty ships at Antandrus, and having set sail in company with a considerable number of fellow-exiles, lands first in Thrace. There he begins to found a city; but the shade of Polydorus (a son of Priam, who had been slain by king Polymnestor) warns him to avoid the cursed land, which he immediately abandons (1-72). Reaching Delos, he consults the oracle of Apollo with regard to his journey and final settlement, but, by a misinterpretation of the response, he steers for Crete instead of Italy (73-120). Here, again, ill omens and a plague retard the building of his rising city; but being accurately and distinctly instructed by the Penates, who appeared to him in sleep, he finally directs his course to Italy (121-191). But he is overtaken by a storm, and is wafted to the islands, Strophades, infested by the Harpies (192-269), thence to Actium, where he celebrates games in honour of Apollo (270-290). Passing Corcyra, he lands in Epirus, and finds it ruled over by Helenus, one of the sons of Priam, to whom, after the death of Pyrrhus, the kingdom had fallen, and along with it Andromache (formerly the wife of Hector). He is received with great kindness by these his former friends, and instructed by Helenus in all the labours and dangers that yet await him on his voyage (291-505). Crossing to the Italian shore, he coasts southward, and approaches the district of Sicily near to Ætna, where he narrowly escapes the Cyclopes, by information of a Grecian, who had been abandoned on the island by Ulysses, and again stands out to sea (506-683). The warnings of Helenus enable him to escape the dangers of Scylla and Charybdis, and after a circuitous course to reach Drepanum, where his father Anchises dies; and whence setting sail he is driven to Carthage (684-718). The action of this Book extends over a period of seven years—from the sack of Troy till the arrival of Æneas in Africa. The historical, geographical, and mythological references are very numerous, and afford proof of the great learning of Virgil in these
departments of literature—learning which he is never slow to display. Though containing some highly-wrought and beautiful passages, and such a delightful episode as the meeting with Helenus and Andromache, yet, on the whole, the Third Book is inferior to those we have already gone over. Virgil seems to have kept the Odyssey in view throughout as his model.

1. Res Asiae, the kingdom of Asia. So Αἴν. viii. 626, and Hor. Ep. ii. 1, 2, Res Italas. The kingdom of Priam extended eastward to the river Aesopus, and southward to the promontory of Lectum, opposite Lesbos. Nine princes were tributary to him, and supplied contingents during the war.

2. Immertum—"unoffending," undeserving such a fate. The crimes of Laomedon and Paris were the cause. Cf. Hor. Od. iii. 2, 21, and iii. 6, 1. Exerceris gentem, compare the phrase condere gentem, and note i. 33. Superbum is not used in a bad sense, but is equal to "exalted," "famous."


Fumat. Probus and Wakefield (on Locr. v. 443) deem this an abbreviation for fumavit. But it is better to consider it, with Forb. and others, as a pres. used with design, and affording a peculiarly appropriate sense. The fall of Troy was instantaneous, hence the aorist perf. occidit—but the smouldering ruins continue to emit smoke for a long time, even till Æneas resolves to emigrate, or is ready to depart; hence fumat. Huma=ab humno. Serv.

4. Diversa, "remote," "in a different part of the globe." It applies to Æneas and his followers only, and not to other bands under Antenor, Helenus, etc.

Desertas—"thinly populated." For a discussion of the different readings and interpretations see Forb.

5. Auguriis—viz., the apparition of Hector. ii. 293; the assurance of Venus, 619; the falling star and the thunder, 695; the warning of Creusa, 780; and the lambent flame, 882. Other auguries, not specified, may be meant. Peerli-

6. Sub Antandro—close to and lower than Antandro, [what afterwards became] "St Dimitri." The town was situated at the foot of Mt. Alexandra, one of the heights of Ida, from the vicinity of which much timber was procurable. Molimur, "we prepare with much labour."

7. Incerti, etc. This passage has been adduced as an instance to prove that even "bonus Virgilius aliquando dormitab," or, that this is one of the places which the poet would have altered, had not death prevented a second revision. The prediction of Creusa (ii. 781), it is alleged, ought to have rendered ed him sure whither his course led, and where his wanderings were to end. But it is to be remembered, (1), That Crensa had foretold longa exsilia, which prevented the hope of an immediate settlement in Italy; (2), That Αἴν. knew of no country called Hesperia, as 163 shows, and that the legend referred to in Libidus Thybris, was most likely equally unknown to him; and (3), That, on calm reflection, Αἴν. might not have felt full confidence in the prophetic indication of his wife, which, indeed, is evidenced by the phrase (186), Quis ad Hesperia venturos litora Tencros crederet?

Sistera is occasionally used intras. See Geo. i. 479. Detur—for examples of dare governing inf., see Αἴν. i. 66, 79, 319.

9. Et. This conjunction (also que), like the Greek καί, frequently connects two parts of a sentence when one event is said to follow close upon another. It may frequently be translated by "when," as Geo. i. 80; Αἴν. ii. 692, etc.

Fatis. Heyne takes this word as the abl.="by," "in consequence of the warnings of the deities;" but Wagner more properly considers it as a variety of the phrase dare vela ventis, and thus makes it a dat. Fatis, as the abl., after auguriiis agimur, would be redundant.

10. Wagner decides that et, in 9, responds to eis, 8, and treats cum as equal to et tum, (καί τοι ὑπάρχει τοι), as qui is equal to et is, and generally, a relative to a conj. and a demonstrative. See Αἴν. vi. 91.

12. Penatibus et magnis Dis. Heyne interprets the one phrase as epegejetical (i. 2) of the other; but Forb. considers them different, Vesta being decidedly included in the latter expression. See his note, in loc., and cf. i. 704.

13. Mavortia—the abode of Mars. Greek, as well as Latin poets, delight to assign Thrace to Mars as his favourite haunt. Hom., Soph., Eurip., Ovid, Hor., etc., might be quoted in proof. See Forb. in loc. Refer to map of Ancient Europe.

Procul—either "close by," the Troad, or "far away" from Carthage; or, procul colitum, "is extensively cultivated."


Acri Lycurgo—the "stern, unyielding,

Lycurgus"—referring to the opposition offered by him to the introduction of the
Horrida is applied to anything which presents a rough or prickly exterior.

24. Viridem sylvam—“the green shoots.”

25. Tegero, I.e., velare, is the verb properly used with reference to crowns and garlands in sacred rites. The myrtle was sacred to Venus, and hence peculiarly fitting in this case.

26. 27, 28. We have here an example of the indefinite (qua) responded to by the demonstrative hic, instead of the usual construction of the antecedent followed by its relative; see note 95, below. For simplicity we may arrange the words thus—

29. Tubum is any fluid (more especially blood) in process of corruption.

30. Gelidus sanguis, etc. = sanguis fit gelidas et coit—“my blood runs cold, and freezes through fear.” This is an example of the proleptic use of the adj. See note on Aen. i. 63, and ii. 736.

31. Insequor convellere, etc. “I proceed to tear up the tough shoot of another (stem), and thoroughly to examine into the cause still secret to me.” This passage has been almost literally translated by Spenser, Faery Queen, i. 2, 30:

He pluckt a bough, out of whose rift there came
Small drops of gory blood, that trickled down the same.

Therewith a piteous yelling voice was heard Crying, “O spare, with guilty hands to tear My tender sides in this rough rind embard: But fly, ah! fly far hence,” etc. etc.

33. 34. Ingress et nymphas—The Hamadryades. See Class. Dict.

35. Græcius, from Græctor, i.e., “magnis pressibus incedit in pugnis”—the majestic men of the god is thus suggested. Some derive it from gravis dens, and others from graven, but these latter etymologies are not to be approved of. The first syll. is here long; it is occasionally short, retaining the proper quantity of its primitive. Proper names do not so strictly follow the rule of derivatives as common nouns. See Bentiv. on Hor. Od. iii. 25, 9, and Forb. on Aen. i. 343.

36. Getae—put for their neighbours the Thraces, for the former lived north of the Danube in Dacia. See Mr James in Smith’s Dict. of Geog.

37. Rite is usually employed in reference to the services of men to the gods; here it applies to the gods who, according to their custom, assist mankind.

Secundarent—“render favourable.” Le varent—“take away the unlucky appear-
38. Obluctor adversae arenae—"press against (ἀντιπέσιν) the sand."
40. Wagner considers vox reddita to be a mere epeygeysis of gemitus. Forb., with more judgment, views them as separate and distinct,—first the groan, expressive of grief and pain is heard, and then follow the words explanatory of the mysterious circumstances of the blood and sighs.
41. Join iam with parce, not with sepulto. Jam is used to urge immediate attention to what ought to have been previously done.
42. Parce, "forbear;" Non, join with externum, as by this arrangement two ideas are brought out: (1), I am not a foreigner; but (2), Troy saw my birth. The non, however, belongs, in a measure, to both members of the sentence, so that aut follows without detriment to the sense (cf. Ἀν. x. 529), the meaning being, "Troy brought me forth not a stranger to you, nor is it the blood of a stranger (εὐρων; supply externus) that flows thus from the stcm." See Jahn and Forbiger. But we confess that this interpretation appears to us forced and unnecessary. Æneas lay under two misapprehensions: (1), that the voice was that of an inhabitant of the country, or at least not a Trojan, for such a one he by no means expected to find buried there; and (2), that the blood came from a mere senseless trunk. Polydorus, therefore, urges two reasons why he should abstain from further lacerations: (1), because the blood issued from a human being, and not from the stock of a tree; and (2), because that human being was his own townsman and kinsman.
43. Stipite is thus the emphatic word in the last clause, and the insertion of externus seems perfectly gratuitous.
44. "Flee this land of cruelty—flee this coast of avarice," I.e., the soil and territory of this merciless and avaricious king.
45. Homer represents Polydorus, who was the youngest son of Priam, as slain by Achilles in a battle before the walls of Troy. The tragic poets, however, and especially Eurip. (Hec 3 sq.), whom Virgil follows, coined the version here given. Polymnestor, king of Thrace, was married to Ilione, eldest daughter of Priam. Eurip. makes Hecuba tear out his eyes in revenge.
46. Jaculis. Heyne pronounces this word &d as in jacula, i.e., excreverunt in arboreae. But Wagner (whom Forb. follows), appealing to 134, arcaque adtolere tectis, prefers to consider it in the abl., "by reason (or, by means) of sharp-pointed lances."
47. Ancipiti—"double," arising both from the appearance of the blood, and from the words of Polydorus. It may also mean "perplexing."
48. Mentem—accus. of REFERENCE or LIMITATION. Note i. 228; ii. 210 and 273.
49. Obstupui—"astonied stood." Milton. Steterunt, etc. The remainder of this line is rejected by Bothe as spurious, on account of its having occurred so recently, ii. 774; but this is no objection, else hundreds of lines might be struck out of Homer.
50. Infelix—"unhappy," "unfortunate;" not on account of the destruction of Troy, and the adverse fortune which he at that time experienced, but because of the failure of his plans to preserve the life of his son, Polydorus.
51. Threiciro regi, i.e., Polymnestor. Threscius is a very common form of this adj. with the poets, but it is not found in the better sort of prose writers; for, in Cic. Off. ii. 7, 25, Threces is read.
52. The genuineness of the latter part of this verse is suspected by Wagner. Polydorus was sent away from Troy by Priam, not at the beginning of the war when the city was first invested, but after the siege had continued for a long time. [A blockade was a plan of attack adopted much later than the heroic age. See i. 469, note.] But he seems to have forgotten the word fortim, 50, which would be useless and inexplicable were the doubtful phrase explaining the cause of the secrecy omitted. Even admitting Wagner's objection, we are to make great allowance, as he himself did. Virg. often does for an unfinished poem, for poetical necessities, and for the transference of the customs of his own day back to the remote heroic age. The sense is: Priam sent away Polydorus secretly (without the knowledge of the Greeks), when he became doubtful as to the success of his arms, and saw that the city was kept closely blockaded (cingi = cinctam teneri).
53. Res Agam—"the interest of Agamemnon."
54. Fus omne abrumpit—"breakthrough every sacred tie," particularly the rights of hospitality.
55. Potissi. This verb is occasionally declined after the third conjugation.
57. Sacra fames may mean, 1st, accursed greed, because sacra is used of what is consecrated, I.e., devoted to the infernal gods; or, 2d, excessive greed, because sacra, like the Greek ἄθροισις, means great, extensive. Fames, "inordinate desire."
59. Refero. This is a forensic term, constantly employed by historians in speaking of "laying" a matter before the senate.
61. Instead of *inqui*, some books read *inquere*, but the former is to be preferred. See *Forb.* in loc.

Dare classibus austros. This is not an hypallage for dare classem austris, but is a natural and regular expression, seeing that it depends on the will of the mariners whether the sails be spread to the wind or not.

62. Instauramus—simply "perform," not renew, for no funeral rites had been previously celebrated.

63. Tumulo—not "for a tomb," but, as there was somewhat of a mound already, it is, "a large quantity of earth is added to the mound" which had already been formed by the action of the wind on the sands, 22, the cornel shoots catching and retaining objects driven upon them.

Stani arae. *Heyne* thinks one altar only is meant; but *Forb.*, comparing 315, below, where Andromache erects two to the manes of Hector, and *Ecl. v. 68*, where Menalcaes vows two to Daphnis, suspects that two must be intended here also.

64. Moestae—exhibiting tokens of sorrow, in an active sense.

65. De more—"as custom required." *Solutae crinem.* See i. 480, and on the construction, note i. 228.

66. Inferimus—an appropriate verb as applied to libations of water, milk, wine, and blood, which together or singly formed usual offerings to the dead. From this verb *inferiae* is formed. *Forb.*

Tepido lacte—warm milk, newly drawn from the udder. *Cymbia*—long, narrow bowls, shaped like a boat.

67. Sacri sanguinis, i.e., "of holy blood," blood of the consecrated victim.

68. Condimus—"we lay to rest." This is in accordance with the opinion of the ancients, that the spirit remained in the tomb along with the corpse until the body had been dissolved by putrefaction, (hence such phrases as manes elicere, excire, sepulcris); and that in the case of those unburied, the spirits roamed about until the raising of the tomb, and the offering of the inferiae.

Supremum—not to be taken as an adv., but as the acc. of the object depending on ciusmus. This is the *imclamatio* or *clamatio*, which was performed three times—First, when the body was carried out of the house; second, when it had arrived at the pyre; and, third, after the conclusion of the ceremony and the finishing of the tumulus.

A common form of this *acclamatio* was, "Have, vale, pia anima." With this passage read carefully in a text book of antiquities the funeral ceremonies of the Romans.

69. Prima fides—in Spring, when the weather became favourable for navigation, and they could with confidence venture out to sea—"as soon as they could have confidence in the deep."

70. Placata venti dant maria—the winds, by ceasing to blow, leave the seas peaceful.

64. Lenis creptans—lenis = leviter—"gently whispering." *Forb.* We feel inclined, however, to give *lenis* its full sense as an adj., for two ideas are thus suggested, the one of which seems necessary to modify the other.

Auster does not mean the south wind, as that breeze would not be favourable to those sailing from Thrace, but is put for the wind generally.

71. Deducunt—"haul down," for the ships were dragged up on shore during the winter.

72. On Delos, see *Class. Dict.*, or *Smith's Dict. of Geog.* Medio mari, i.e., "in the deep sea," as below, 104 and 270. Some suppose medio is employed because Delos was considered the central island of the Cyclades.

73. This line is remarkable for the prevalence of the spondee, and for the two examples of hiatus, the first of which is excused, as it is in *arsis*, and the second as occurring in a proper name. See *Ecl. ii. 24, 53; Æn. i. 16.*

Neptune was supposed to delight in the Ægean Sea, hence the epithet Ægyaeus. *Marti*, i.e., Doris.

75. Architenes—"the archer," τόξοφόρος, i.e., Apollo. *Pius* is applied to him, on account of the gratitude he showed to the island of his birth. Any one will easily see that this reading is much preferable to *prios*.

76. Mycono ecelis. The various readings of this line are too numerous to be specified. The meaning is, that Apollo bound Delos to Myconos and Gyaros, as two *holdfast*. On these islands, consult *Class. Dict.* of *Smith's Dict. of Geog* The more common legend represented Delos as made stationary, in order to receive Latona previous to the birth of Apollo and Diana.

77. Immotam—"firmly fixed," whereas it had been floating about before. *Contentere ventos*—"to despise the winds," as being now sheltered by the surrounding Cyclades.

79. Veneramur—"we approach with tokens of worship!"

80. Anius, a son of Apollo, and a most celebrated priest. The union of the kingly and sacred offices in the same individual is consistent with Iomeric times. There is, doubtless, a compliment intended to
Augustus, as chief civil ruler, and Pontifex Maximus, and an approval expressed of the junction.  
81. Redimitus tempora. See i.228, note.  
83. Hospitio. Thiel considers this as the abl. abscul, “there being a right of hospitality between us.” Others take it as the dat. for ad hospitium, to form a tie of hospitality. But it is better to take it as the abl. “in consequence of,” by reason of, the right of hospitality formerly established between Anchises and Anius.  
84. Venerabant—“I approached in admiration and with prayers.” Velsumo—Macrobius thinks that this implies not so much the age of the temple as the fact of the immovable, steady position of the island, which, being free from earthquakes, left the first erection still standing.  
85. “Give us, O God of Thymbra (see Class. Dict.), a permanent (sure) settlement.”  
87. Altera Troiae Pergama is explained by velliquias, etc., which follow.  
89. Pater—Apollo Delius called Πυθιτωρ, par excellence. Augurium is used of all modes which the gods adopt to indicate their will to man, and here means an oracle. Nabere—an idea constantly brought out by the poets; it may be translated, “Inspire;” “Descend into with prophetic inspiration.”  
91. Laurus—the bay tree in front of the temple of Apollo, sacred to him. Liminaque—the que is lengthened by arsis. See note i.308.  
92. Mons, viz., Cynthis, at the foot of which was the temple. Missige is used properly of a hollow sound proceeding from subterranean regions (iv.490). Heyne remarks that this passage has reference to the Delphic oracle, and the way in which its revelations were made, since in it the wind rising from the cavern on which the tripod was placed, caused a noise similar to that here described.  

Because it was supported on three feet, or because it was placed on the tripod as a covering. Adylos—the inner part, the “Holy of Holles”—the ἀδυντα.  
94. The oracle is ambiguous, as usual. Dardanidae is the most suitable epithet to apply to the Trojans under the circumstances, as it pointed to their ancestor Dardanus, and his country Italy, to which they were to go.  
95. Quae—eadem. This is a good example to illustrate the construction of the taudae pron. qua followed by the demonstrative eadem, instead of the more common one of the antecedent and relative. When this syntax is met with, it is usually explained as an involved and intricate order of the rel. and antecedent, but a little reflection shows that such is not the case. It is unnecessary to do more than simply call attention to a most striking example of the construction in Acts xvii.23: “Whom therefore you ignorantly worship, him declare I unto you.” Who can fail to discover the vast advantage to emphasis from this form rather than from the plain and everyday phraseology, “I declare him unto you whom ye ignorantly worship;” or, “I declare unto you him whom ye ignorantly worship.” See above, 27.  
96. This and the following line are a literal translation of the words ascribed to Neptune by Homer, ΙΙ. xx. 307, 8.  

Nον δε δη Αινιαο βιη Τρωιοσον αναξι  
Και παιδον ανιδε, τοι κει μετοπιος γενωται.  

99. Mirto tumnrtis, viz., on account of the doubtful interpretation.  
102. Volvens monumenta—“pondering over the ancient legends.”  
104. Creta Jovis—Jupiter’s birth-place. See Creta and Jupiter in Class. Dict. Anchises was excusable for mistaking the oracle. The arguments advanced by him to prove Crete the place signified by the god are, the descent from the Cretan Teucer—Mount Ida—the worship of Cybele with the Corybantes and the Idaean grove. See note on 7, above, and on 186, below.  
105. Mons Idaeus, the largest in the island, the other two most notable being Lyaeus and Dicte. Ida is now called Psilorriti or S. Giove, Canabula, “the cradle,” “first home.”  
106. Centum urbies. Hom. ΙΙ. ii. 649 calls it ιεροχαιολ, but in the Odyssey, he gives the number as ninety. This discrepancy is urged as a proof that the Iliad and Odyssey were not written by the same person or persons.  
108. Teucer—a transference of θεος into Latin letters; the common form is Teucer.

Cortina—“a round dish,” sometimes put on the tripod itself, (see the woodcut,) either
According to the most ancient fables, Tenero was a native of the Troad, the son of the river god Scamander and an Idaean nymph. Later traditions represented him as the son of a Cretan noble, Scamander, and Idaea, a Cretan nymph. Compelled by a famine to migrate from his native island to Phrygia, in company with his father, he there married the daughter of Dardanus, settled permanently in the country, and gave his name to the Trojans.

Rhoetae oras, i.e. Trojanas—so called from the promontory Rhoeotum on the Hellespont.

109 and 110. Virgil has again translated literally. See IIom. II. xx. 216-218.

111. Hinc, etc. "Hence (from Crete) came the mother (of the gods) who dwells in Mount Cybele (in Phrygia)—the brazen cymbals of the Corybantes, too, and the Idaean grove:—hence were derived the mysteries of her (Cybele's) rites, and hence, too, yoked lions drew the chariot of their queen." The Corybantes are confounded with the Curetes, though distinct from them. The Corybantes (whose name, as well as that of the Curetes, was derived from κυρός, κυρόες, or from κυρός) were the armed priests of Cybele, and worshipped their deity with dancing, the loud din of armour, and the sound of cymbals. Cybele is described as "two lions yoked to a car, in token that maternal affection can tame the most savage natures.

113. Gloria regna, i.e. Cretan, from Gnossus, the principal town of the island.

115. Nee distant longo cursu—about 150 miles. Cursu, abl. of measure. Add, "be propitious." "

118. Aris = ad aras, according to Heyne. Forb., however, considers it the dat., and explains "victimas quae in aras concen- rentur." He explains similarly Geo. ii. 380, Caper omnibus aris coelitum.

119. Neptune is conciliated as god of the sea, prospectively for their voyage—Apollo as having given the response. A black sheep is offered to Hieus, as the storm itself is dark and gloomy, with its threatening clouds—a white one to the zephyrs, as terenising and mild.

122. Idomenius, son of Deucalion, and grandson of Minos, had led a band of Creterns to the Trojan war. On his return, being endangered by a storm, he vowed to sacrifice to the gods, if spared by them, whatever first met him on reaching his own house. Meleager, his son, became the melancholy victim. A pestilence having visited the island some time posterior to this, the crime of Idomenius was considered the cause, and he was in consequence exiled; be settled in the Sallentine territory, in the south of Italy.

123. Hoste—an enemy, viz., to the Trojans, for the Cretans, as we have seen, had gone against Troy.

124. Orygia. Delos was so called from ὑροῦζ, a quail, these birds abounding in it at one period.

125. Naxos—the largest of the Cyclades, most favourable for the cultivation of the vine, and hence famed to have been the birth-place of Bacchus, as it was the principal seat of his worship. Hodie, Naxia or Naxo. Bacchatum fugis, "whose summits were the scenes of bacchanalian revels." This is an instance of the particip. of a deponent verb being used passively. See Geo. iv. 487. Donusa, now Denusa, one of the Sporades, to the west of Patmos. It is called Viridis, not so much from the colour of its marble as from the verdure of its fields.

126. Olea ex (called afterwards Anti- paros, from its position west and opposite to Paros), one of the Sporades, and famed for its grotto. Paros, one of the Cyclades, famed for its snowy white marble, cut in Mt. Marpesus, hence the epithets niveus, nitens, fulgens, etc., applied by the poets. Hor. iii. 28, 14, calls all the Cyclades nitentes.

The Parian, or "Arundel marbles," containing the annals of Athens from B.C. 1581 to B.C. 264, were cut on this marble. They were discovered by M. De Pieree, from whom they were purchased by the Earl of Arundel, and presented to the University of Oxford.

127. Cycladas—so called from being placed around Delos, with that island as the centre.

For concita, some books read consita—"thickly studded," but this does not agree well with sparsas. Transl., therefore, "they cruise through the straits, chafed by reason of the many islands." The waves pent up in the narrow channels had not room to expand, and gradually diminish in size, and therefore rose higher and boiled more fiercely than out at sea, rendering the navigation dangerous. Forb. shows that the common reading, consita, and its explanation, would prove Virgil guilty of a geographical blunder of a very serious kind.

128. Vario certamine. Forb. considers vario as more properly belonging to clamor (enallage), to express the variety of manner and of sound with which the sailors uttered their mutual exhortations.

130. A puppi—"in the rear," and thus favourable.

131. Cursum. See above, 111.

132. Oplatae urbis—either "eagerly longed for city," or "of the city whose site I had previously selected."

133. Pergamum—an adj.—the city was called Pergamum.
134. Amare focos, i.e., domicilium sibi parare et privata tecta. Forb., Jt Tideri, with Hud were applied however, 125. sense. There 03: Tabida—"causing to decay" in an active sense. 135. Perē Wag™ joins to stico. Forb., however, would connect it with subductae, or rather apply it to 136 and 137 as well. There would thus be an ellipsis to be supplied as follows:—"Jamque perē nova colonia in eo erat ut conderetur, cum," etc.

136. Connubis—on the hypothesis, connubitis, see note i. 2.

137. Dabam—another instance of zeugma. Tabida—"causing to decay" in an active sense. 138. Satis—"upon the crops." The pestis was a miasma.

141. Sirius—"the dog-star," whose rising is followed by the hot season, is put for the heat which it was supposed to cause. Sterilis—this is another example of the proleptic use of the adj., on which see note, Æn. i. 63; ii. 736. "Sirius scorches the fields, so as to render them barren.

144. Remes—used passively—see above, 125. note, and Æn. ii. 181.

145. Quam finem. Virgil makes finis sometimes masc. and sometimes fem. See note Æn. i. 241; ii. 554. Cellius believes that the ear alone decided which form was to be used. Unde ex qua re.

147. Terris, for in terris, the prep. being omitted very frequently by the poets.

148. Effigies divi, Phrygique Penates—on instance of hendiadys (ἐν δίξ διοι), the two phrases meaning the same set of deities, though the form of expression would seem to indicate that different personages were intended. See note on 12, above, and Æn. i. 2 and 258. Que is epegeutical, i.e., it so connects two phrases, more or less different from each other, that they coalesce into one notion. See Ecl. ii. 8—umbrae et frigora, and Æn. i. 2.

151. In sonmis—"asleep," but insomnis—"awake." The latter reading is preferred by Heyne, on account of the two phrases, suto manifesti lumine, and, 173, nec sopor illud erat, which he thinks inconsistent with a dream. But Jahn, Wund., and Forb., adopt in sonmis, interpreting nec sopor illud erat, "nor was it a mere empty dream," sed (173) coram agnosceré vultus—videbor.

Jahn remarks, that the very imagining of the moonlight peering through the chink in the wall, was manifestly part of a dream. Videbó, also, is a word properly used in dreams.

152. Fenestras—"apertures"—inserta scil. parietibus.

154. Quod, etc.—(id) hic canit—see note 95, above.

157. Sub te, i.e., te duce.

158. Idem for idem—used with great force after the double nos.

Tollemus in astra. Servius and others thought this a reference to the apotheosis of Caesar. But Heyne, Thiel, Forb., etc., are of opinion that it simply denotes the great height of power to which the Roman nation would reach; and the following clause, imperium urbi dabant, seems to confirm this latter interpretation.

159. Moenia—Rome, not Lavinium, as the preceding Imperium urbi dabant shows. Æneas was desired only to prepare a city, magnis—"for his great descendants," a phrase which exactly suits Lavinium, as the grandmother of Rome, through her daughter Alba.

162. Cretae for in Creta. The names of islands are sometimes treated, even among prose writers, as the names of towns. See note on Æn. i. 2.

163-169. These verses are transferred from Æn. I. 530, where see notes.

167. Dardanus was the son of Jupiter by Electra the wife of King Corythus. He left Italy with his brother Jasius, and migrated to Samothrace, whence, on the death of the latter by the thunderbolt of Jupiter, he passed over to Phrygia. He there married Batia the daughter of King Teucer, and by right of inheritance received the Trojan kingdom. From that time the Troad was called Dardaniana, and the Trojans Dardanidae.

168. Pater is to be applied to both Dardanus and Jasius, as being patres, founders, of the race, and not on account of their great age. Some, however, have imagined that pater is purposely applied to Jasius to signify that he lived to a good old age, thereby contradicting that form of the legend which represented him as slain by his brother Dardanus, who would thus, as a murderer, be no very respectable ancestor for the Romans.

170. Corynthum—the town near lake Trasimenus, afterwards called Cortona, a most ancient city of Etruria. Heyne understands King Corythus to be here meant, and not the city which was of his foundation. Corythus will in either case mean the whole district of Etruria and Latium.

171. Ausones was the Greek name for the most ancient inhabitants of Latium. Dictaea, i.e., Cretan, see 105.

172. This line is in close connexion with 176, so that 173, 4, and 5, are parenthetic. The anacolouthon (see note Æn. i. 287) suits well the violence of feeling of Æneas.

173. Nec sopor—"nor was it a mere empty
dream," see 151. In *sopor illud*—the usual attraction of the pron. is here neglected: we would expect *ille*.

Ne'er was dream so like a waking,

——so and with shrinks
She melted into air. Alightened much
I did in time collect myself, and thought
That this was so, and no slumber.

**Shakespeare.**

174. Velatas—their heads adorned with fillets.

176. *Supinas*—with the palms upward.

If they prayed to the sea gods, they stretched their hands towards the sea; to the infernal deities, they extended them towards the earth. In *Tendo* we have another instance of *zeugma*, i. 258.

178. *Intemera munera*—"wine offered with purity of mind and piety of sentiment." Serv. "Pure, unmixed wine." Wagner. The *adv. intemeratus* is rarely used of things possessing substance, but always of affections or states of mind; so ii. 143, *intemera fides*.

Focis—"on the hearth," because that was the altar of the Penates.

179. *Facio certum*—the prose form is *facio certiore*; "I certify," "inform one of." *Pando*—"unfold," "explain;" *ex ordine*, "in the order of occurrence."

180. *Prolem ambiguam*—the "doubtful," "twofold genealogy," because the Trojan race could be derived both from Dardanus and from Teucer, the genuine parents. Observe *agnovit* governing the acc., and also the infin. as co-ordinate.

181. *Novo veterum errore locorum.* For lengthened annotation on this difficult and much canvassed passage, we must refer students to the commentators, contenting ourselves with the mention of that explanation which appears most simple and consistent with the context. As Æneas had formerly (13 sqq.) erred in his attempted settlement in Thrace, having considered that as the land destined to him by fate, so now, a second time, he is forced to abandon his supposed kingdom, and again set forth in quest of the ever-receding territory. He did not err, however, in his *interpretation of the oracle*, but in his *choice of place.* Transl.: "He acknowledged that he had been led astray by a second mistake with regard to the lands of ancient celebrity" (in the history of the origin of the Trojans). The late Dr Moor (Glasgow University) suggested, "misled with regard to these ancient countries (Crete and Italy) by the later voyage," i.e., he confounded the voyage of Teucer with the earlier one of Dardanus.


185. "That she often spoke of Hesperia, and often too of an Italian kingdom."


187. *Credere, moveret.* The pluperf. tense would be more natural according to our idiom. See Madvig, Zumpt, and Schmitt, on use of *imperf.* subjunctive.

188. *Moniti, viz.* by the Penates.

189. *Orantes*—"rejoicing." *On the oratic* consult Ramsay's *Antiq.*

190. Compare this line with the remarks made in note on 181, marking the form of *quoque* as strengthening the interpretation put upon *novo*.


Currumus aequor*. On this construction see note on *Æn.* i. 67.


195. "Bringing darkness and a tempest—the water, too, grew dark with murky waves."

196. *Magna aequora surgunt*—"the vast sea plains rise into billows." *Volunt mare,* "cause the sea to swell."

198. *Inventire diem nimidi*—"turned day into night," i.e., "took away the view of the sky, and the light, and the sun."

199. *Ingeminant, etc.*—"the lightnings flashes burst incessantly from the riven clouds." *Cf. Burns—*

The lightnings flash from pole to pole,
Near and more near the thunders roll.

And Milton—

The clouds,
From many a horrid rift, abortive poured
Fierce rain, with lightning mixed.

200. *Caecis*—i.e., "enveloped in darkness," so that we cannot distinguish where we are, or whither we are going,—"dark," "dangerous."

201. *Neget. Nego means to "say no."

After *nec* in the next line *dicti* is to be supplied from this word. *Transl.*: "Even Palinurus himself declares that he cannot distinguish,—and avows (dicti) that he does not remember (i.e., know) his course in the open sea," (media unnda).

203. *Adeo* is to be closely joined with *tres*—"for three entire days of uncertainty" (*incertos*), or "actually three days." Wagn. doubts whether it should be joined to *tres* or to *incertos*—"thus uncertain." *Incertos* means so dark as that the navigation was uncertain. *Soles for dies* is a common change of notion. *Caecà calige* depends on *incertos* and not on *erramus.* Such pleonasms are frequent—so *caecis in tenebris, Lucr.*

The cacophony arising from the close position of the syll. *ca* in the end of the one
word and in the beginning of next, has been much reprehended. Thus also Dorica castria.
206. Aperire—"to bare," "disclose," "display to our view."
Volere famum, viz., from the houses of the inhabitants, a sight pleasing to the Trojans, as it showed that the land was not waste and unpeopled.
207. Cadunt, i.e., "are lowered," for in shallows they propelled the ship only by the oars.

Insurgimus remis—"we rise to the oar stroke." This and the phrase admixi in the following line express with great force and distinctness the full strain of mind and of muscle put forth by each sailor.
208. Virruit—"sweep the dark blue sea." Torquent—"toss." Caerulea—see note on Æn. i. 310.
211. This line is very remarkable in scansion; not only is hiatus twice admitted, but the final sylls. of Insulae and Ionio are treated as in Greek, i.e., one of the two times ("norae") of the long sylls. is rejected before the next word beginning with a vowel, and the remaining "time" thus represents a short syll,—otherwise, half, of the syll. is thrown away. See Metrical Index at end of vol., and note 74, above.
215. Ira deum—"manifestation of the wrath of heaven," "judgment of heaven."
216. Virginem volucrum cultus, i.e., "though birds in shape of body, yet they had the faces of women." The larger sized birds seem to have given rise to such descriptions; it is perhaps an admixture of the bat and the culture.

17. Ventris prolaxis—"Sordis effusio. Vitavit ne diceret sterces." Serv. The filthy exudation suits better the vulture tribe.
220. Laeta, i.e., pinguis—"fat."
221. Capriamnam—an old adj. used by Pacuvius (534–624, v. c.), and Attius (594–670, v. c.)

Nulla custode—animals sacred to the gods were allowed to wander in the pasture without restraint and unguarded.
223. In partem praedansque, i.e., in partem praedae, by hendidys. See note on 148, above, and i. 2.
224. Toros—seats of turf raised in the manner of conches.
225. Subitae is much more expressive than the other reading, subito.
227. Diripunt—"they seize and devour." Deripunt would mean "they carry off to some other place."
228. Tum—porvo, "moreover," not postea, "thereafter." Observe the omission of the subst. verb.
231. Aris is considered by Heyne as equal to foets. But Wundt takes it in its proper acceptation, "altar," for at every feast a portion was first presented to the gods. Virgil, therefore, as he had mentioned the first offering to Jupiter in 224, dismisses the subject briefly now; so as not to prove verbose and tedious. Reponimus, etc.—"we rekindle the fire on the altars."
232. Ex diverso coelit—ex diversa parte coelit. See note 208, above, and Æn. i. 310.
234. Tunc—hoc tempore—now when they made a second descent. Observe the change of construction from capessant to gerendum, though both depend on the same verb, edico See EcL. v. 47; vi. 74; Æn. ii. 5; Geo. i. 25
237. Tectos disponunt—latentia condunt, i.e., disponunt ut tegantur—et ita condunt ut lateant. We have here two very remarkable examples of the proleptic use of the adj., on which see note Æn. ii. 730 and i. 63.
239. Speculat—"a high position commanding an extensive view, "a watch-tower," but speculum, "a mirror."
241. Foedare stands in apposition to proelia, as at Geo. iv. 554, stridere does to monstrum. Wagner makes the infin. depend on tentant.

Obscuras—either "filthy and disgusting" in appearance and in smell, or "illomened," "unpropitious." They are called volucres pelagi, as being grand-daughters of Oceanus.
242. Vim =ictum, "mark of violence." Urgo, i.e., corpore.

The elements,
Of whom your swords are tempered, may as well
Wound the loud winds, or with be-mockèd-at stabs
Kill the still closing waters, as diminish
One dowle that's in my plume.—Shaksp.
244. Semiesam (to be pronounced semyesam) is the more approved reading, instead of semesam. In relinquunt we have another remarkable instance of zevina.

246. Infelix vates—"prophetess of evil."

247. Pro caede—"as a return for;" said sarcastically, "a pretty reward, forsooth, for the slaughter," etc.

Bellum—bellum. This repetition of the same word is called anaphora.

248. Laomedontiadae. The name is applied to remind them of the treachery of Laomedon, and thus to taunt them with the impiety of the race from the earliest time down to the present.

249. Harpyias insontes. Both places the adj. first, thus restoring the reading which prevailed before Heinsius. This order Jahn, too, approves, as more accordant with the practice of the poets in placing the adj. before its subst. But the order indicated above is preferred by Heyne, Wagner, and Forb., on the ground that the epithet, coming after the caesura, acquires more force by the necessary emphasis in pronunciation.

Patrio, i.e., rightilm because granted by the gods; or because insulae, and therefore oceanic. See above, 241.


252. Mihi praedixit. Jove was esteemed the supreme counsellor, and omniscient. His will he communicated to Apollo, and the latter, in his turn, imparted the knowledge of futurity to whomsoever he pleased.

Maxima—"oldest." Homer keeps the Harpies and the Furies distinct, Od. xx. 77, but they are often confounded by other poets.

256. Join ante-quam. In vili. 112 sq., we have the fullest of this oracle, which caused so much perplexity to the Trojans. The wheaten cakes on which their other viands were in the first instance laid as on dishes, were devoured after the food which they had borne had been consumed. Virgil has been censured for the introduction of so silly an incident into an epic poem; but perhaps some legend of Latium, having this as its subject, suggested the mention of it here.

257. Ambesa—prolepsis of adj. See note 207, above.

259. Deriguit—"rose with horror;" "their courage was prostrated," cecidere animi.

261. Pacem—"pardon for their crimes," says Heyne. But Forb. interprets it "sue for peace," its common signification, which he alleges is proved by the opposition between non armis and sed precibus, together with 240 sqq. Exposere is applied with particular reference to precibus, but also has relation to rotis and armis as well. There is therefore a zeugma in the word. See Æn. i. 79, and ii. 258.

264. Meritos honores—"prayers," says Heyne; "sacrifices," says Wagn., with more show of reason.

267. Deripere funem—"to loosen the land-fast with all speed." On jubet with infin. consult the Grammar. Excusos laxare studentes, another instance of prolepsis of adj. "To unravel and let go the sail ropes." Heyne accounts for the large share Anchises has in the management of affairs—1st, on account of the great reverence paid in the heroic age to seniority and to parentage; and 2d, because Anchises was well versed in augury and divination.

269. Vocabat, instead of the more common vocubant, for Virgil usually makes the verb agree with the last of a series of subjects.

270. On the islands here mentioned consult Class. Dict. Observe that the last syl. of nemorosus is not lengthened before the double consonant s.

275. Forsimilatus Apollo, i.e., the temple of Apollo, dreaded by mariners on account of the rocks on which it was built. Heyne thinks that the temple of the Actian Apollo at Actium is meant, and not that on Leucata. The mention of the games makes for this opinion, while the southern position of the promontory, and the site of the city in the northern part of the island, militate against the opposite view. Aperio, the word used for "coming into view," as abscondere is to recede from sight.

276. Partes urbi. The Delphic commentator supposes Loccas to be meant, but Heyne believes it to be Actium. The mention of this town, and of the sports, is no doubt made in compliment to Augustus, who established (A. C. 726) quinquennial games, to commemorate his victory over Antony, v. 24. He founded, moreover, the town of Nichopolis.

278. Inspecravat—"with reference to the dangers recorded above. "The land which we never expected to reach."

279. Lustranur Fori. There was a necessity for expiatory and purificatory offerings, in order that the games might be duly celebrated. But why, it is asked, were these offerings made to Jupiter rather than to Apollo, in whose honour the festival was held? Because, when sacred rites were performed in honour of any deity, Jupiter was invited in partem; and, moreover, expiatory and purificatory sacrifices were properly made to Jupiter, as the avenger of murder, and of every crime for which atonement was to be made. Heyne.

Incendimus aras votis—"we cause the altars to blaze, in fulfilment of our vows." i.e., we burn frankincense and victims on the altars. Cf. Hor. Od. i. 4, 8, Vulcanus ardens urit officinas.
280. Actia—this form is sometimes used for Actica, as at Æn. viii. 675; Hor. Epist. I. 18, 61. See above, 276

Celebramus, which is properly applied to the games, is, by a poetic liberty, referred to the place which is celebrated (crowded), by the large concourse of people assembling to take part in, or to view the sports.

281. Palaestras. This word means not only the gymnasium, or place where the exercises were practised, but also, as here, the gymnastic art, and the struggles of the combatants. The plur. number is used to suggest the various kinds of contests. Patrias—such as they were used to in their own country.

Oleo labente—the oil with which the combatants were anointed flowing down from their bodies.

282. Ecasisse, "to have safely passed by." See ii. 731.

284. Sol circumvoluitur—"the sun by his revolution completes the year," i.e., the fourth after the overthrow of Troy. Gossr-at takes the verb as deponent, and others write separately circum voluitur, but the above explanation of Forb. renders the two latter modes unnecessary. Wakef. Lucr. I. 1028, thinks that the year is called magnum as appearing longer in its duration to exiles and wanderers.


286. Votice shields, inscribed with the name of the captor and of the person from whom captured, were common gifts to be suspended in temples. The poet refers to the celebrated shield which Abas, a most ancient king of the Argives, suspended in the temple of Juno, to be borne in procession by him who should gain the prize in the Argive games. Virgil feigns that this shield was taken in the Trojan war from a descendant of the famous Abas, slain by Æneas.

287. Postibus adversis—"on the front of the temple," i.e., "on the doors facing you." Carmine, i.e., titulo, epigrammata.

288. Hac arma, supply dedicavit, or fixit, from the line above.

291. Abscondimus, rarescere, 411, and aperire, 275, are nautical phrases, the meaning of which is obvious. See 275. Phaeacum arces, i.e., the hills of Corcyra. The Phaeacians (who with their king Alcinous are celebrated in the Odyssey, of Hom.) were the most ancient inhabitants of Corcyra (Corfu), having been expelled from Sicily by the Cyclopes. Protenis, "continuing our course." Protenus applies to space; protinus to time, but this distinction is not always borne out by examples.

292. Legimus—"we cruise along the coast of Epirus, and enter the Chonian harbour," (portu for portui), i.e., Pelodes, the lake on which Butrintum (now Butrinto) was built. See Smith's Dict. of Geog. sub. voc. Butrintum. Epirus, i.e., ἔπιρος, "the continent," as opposed to Corcyra, by whose inhabitants the name was first given to it.

294. Occupat=occupit ad aures—reaches our ears. The verb is perhaps intended to convey the idea of engraving the attention.

295. On Helenus, Andromache, Pyrrhus, etc., see Class. Dict. Per is used for in when speaking of an extensive space, the individual parts of which are presented to the mind.

296. Conjugio is put for conjuge, as sceni-tris is for regno.

297. Herum to be joined with patrio—"a husband, again a countryman." Heyne would delete this and the preceding verse, because, if they be allowed to remain, they render the question of Æneas, Hectoris Andromache, etc., 319, ridiculous. But Æneas merely repeats, in 319, with distrust the report which he had heard, and which seemed to him incredible. But even suppose he first heard the news from Andromache's own lips, it is to be remembered that he is here narrating the story to Dido, and may therefore be allowed to anticipate the discovery he made. Weichert.

299. Compellare is in opposition to amore, for which construction see Æn. v. 638, ii. 350, and i. 704, note. Causus—"vicissitudes."

301. Cum is by Wagn. preferred to tum as a reading in this place, for a reason which is urged in Æn. i. 536, note. Sollemnes—not "splendid," but "customary;" "periodical;" "annual."

Dapes lobabat—was presenting part of the food to the Menes and Lares. Dapes (baxis) is said to be applied to the banquets of the gods, while epulae refers to those of men. Χενί (i.e., honey with wine and milk) is the Greek term.

302. Falsi Simoëntis—"the counterfeited Simois." A glance at the map of America is sufficient to supply numberless examples to prove the existence of a feeling similar to that which is here exhibited by Helenus and Andromache.

303. Cineri, scil. Hectoris.

304. Manus vocabat Hectorum ad tumultum, by a common inversion for Hectoris Manus vocat ad tumultum. Inanem—a cenotaph. His tomb was at Troy.

305. Geminias aras. See above, 63.

306. Arma, i.e., armatas—men armed in Trojan fashion. Amens—"bewildered."

308. Deriguit, etc.—"she became paralysed while beholding me."

309. Labitur—"she falls;" "faints;" longo tempore, i.e., post longum tempus.

310. Adferes, scil. te; versus nuntius scil.
313. Exciplcit—"he his-othed wife, who was wrested from him."
313. Scelerum Furias, i.e., the Furies—the avengers of men's crimes. Orestes had slain his mother, Clytaemnestra.
313. Excipit—"surprises." The verb is used properly of attacking wild beasts from a place of ambush, but it is frequently transferred to men. See 313, note.
314. Patris aras—an altar erected by Neoptolemus at Delphi to his father Achilles as a hero. The enormity of the deed is enhanced by the circumstance that it was perpetrated at the altar, which was looked upon as the asylum of the wretched. See Εν. i. 349.
315. Pars, scil. Epirus, which Neopt. had added to his paternal Pthilia.
Redicta. This verb is more than simple dare. It means to give up to one that which is, in some sense, his right, or that to which he may have established some claim. Helenus, as the son of a king, might expect that, after faithful guardianship of the interest of his royal master, he would come in for some share of the kingdom at the death of the latter.
316. The Chaones, who derived their origin from the Pelasgi, were much more ancient than Helenus and Chao, but Virgil takes every opportunity of glorifying the Trojans, by connecting them with names famous in history or in legend. Chao is said, by Servius, to have been a brother or acquaintance of Helenus, and so attached to him as to have sacrificed his life to save that of his friend—in grateful remembrance of which the prophet-son of Priam called after him the district of Epirus under his rule.
317. Burmann finds fault with this line, on the ground that Andromache ought to have known what winds would bring Ανέας from Troy to Epirus, and, to obviate the difficulty, has recourse to a conjectural emendation. Heyne shows that there is no difficulty, for Andromache is merely asking what is the cause of his coming; was it a storm that forced him, or was it fate, or the direct interference of some individual deity?
318. Quid purer Ascansius? Superatne? et vescitur aurā, quae tibi jam, Troja. * * * This is the reading and punctuation of Wagn. and Forb., who, from one MS., adopt quae for quem, the more common lection. The lines have caused great variety of opinion among the learned, but it would be inconsistent with the nature of these "notes" to
follow the critics in their voluminous commentaries. We therefore merely give the explanation of the two distinguished scholars just named. "What of the boy Ascanius? Does he live? and does she breathe the vital air who to you when still at Troy?"—but here a look or gesture of Eneas indicates to Andromache that Creusa is no more, and she abruptly terminates her inquiry after the mother to return to the boy. See Föriger's more lengthy note.

341. Curâ=desiderium, "longing." The two following noble lines are suggestive of the sentiment that he will be more incited to glorious deeds who keeps in mind before him that he is the son of an illustrious father.

342. Aenunculus—"Uncle," by the mother's side, for Creusa, mother of Ascanius, was sister of Hector.

344. Ciebat—civce, or cire, Greek κυρίειν, means to excite, call forth,—the verb is=κεβάς, "uttered." Incassum (from Supino of Careo), "in vain." 346. On aedific, see note 310, above. Suos, "his countrymen."

348. Multum, used adverbially. Lacrinas-
tandit=Lacriment, to which multum is with entire propriety joined. Cf. such phrases as multum differe, multum falli.

350. See above, note 302, on the names introduced here. Seeae, properly the left hand gate; the name of the principal gate of Troy mentioned by Homer.

351. It was customary among the Romans for men returning home after a long absence to embrace and kiss the door-posts of their houses.

354. Aulae—old form of gen. for aulae. The in usually placed after this word is omitted by Forb.

357. Timidus is an adj. applied to Auster from the effect of the wind—"the South wind, which causes the sails to swell." Carbasus (plur. Carbasas) is properly a kind of flax first found in Hispania Tarraconensis, but is applied to anything made thereof, as garments, sails, etc.

359. Trojanus — Trojan-born (Troja-
gignus), interpres dievum, i.e., vates, "Medium of communication between the deities and mortals."

360. Observe the very remarkable zeugma in sentis, which is applied in a somewhat different sense with each of the governed accusatives, and must in each be represented by an appropriate English verb, thus—"who feelest the inspiration of Phoebus; who un-
derstandest the indications of the tripod and of the laurel of Apollo; who const read the stars, and interpret the language of birds, as well as the omens of the fleet wing." Apollo is called Charus, from the town of Clarus, near Colophon in Ionia, where he had a far-famed temple and oracle. On Augurs, Oracles, etc., consult Ramsay's Antiq. The following cut represents the tripod or stool on which the Pythian priestess at Delphi sat to announce the will of Apollo.

362. Prospera religio, i.e., prophecy or religious rite, indicating good fortune: with this phrase, cf. above, 246, infelix rates. Omnen cursum, i.e., all the voyage that remains.

364. Repostas=remotas.

367. Obscnenam fumem—either "dreadful hunger," like dira, 256; or "foul," "loathsame," as it compels people to eat disgusting and nauseous things (Helyne); or—male auspiciata, male omne praedicata, viz., by the Harpies, the obscenoae volucres (Schrirach, approved by Forb.)

370. Paeem—"favour," "good-will." Resoluta—"unbinds." When in the act of sacrificing, the head of the priest was bound with a vitta, or infula, which, however, was taken off before he proceeded to declare the will of heaven—the hair being allowed to fly loosely about. See woodcut, ii. 224.

372. Suspensum—"horror turbaturn, "ave-struck." Multo is, in Wagner's opinion, equal to vehementer, to be joined with suspensum. It seems more natural, however, to refer it to numine, to indicate "the present majesty of the deity, in all his glory, in his own temple," as if (be the phrase quoted without profanity) his "glory filled the house."

374. The following prophecy of Helenus is founded on that of Circe, Hom. Odys. xii. 37 sqq. The parenthesis begins with nam and ends with ordo. The whole passage may be thus translated: "Son of a deity;—for there is distinct ground of confidence that you are traversing the deep
under no common rupes (majoribus auspiciis, i.e., Jupiter himself, and no inferior deity, being your guide and protector): in such a way does the king of the gods arrange the decrees of fate, and regulate the circling changes of events: such a series of circumstances is in process of fulfilment:—

I shall relate to you," etc. This translation will sufficiently explain the meaning of manifesta fides, and major. ausp., which two latter words Forb. had previously interpreted, "auspices greater than usually are allotted to mankind;" now, however, he takes them in the sense above given, which Wagn., in his smaller edition, also approves of. The force and use of nam are best seen by taking it and its clause after the apodosis, i.e., after 377, 378, and after expediam dictis of 379. It has particular reference to the two words tutor and hospita.


379. "For the Parcae prevent Helenus from knowing the rest (i.e., of the founding of Rome, and its future greatness), and Saturnian Juno forbids them (the Parcae) to tell him more." The common reading has a comma after scire, thus making te, understood, the subject of this infin.; but Wagn. removes the punctuation mark, and makes Helenum the subject of the verb, because if Virgil had not wished Helenum to be the subject, he would (to avoid ambiguity) have written prohibent te; and, moreover, que is never joined by our poet to the second word of a clause unless when a prep. precedes (Sub pedibusque, Ecl. v. 57), or in the words namque and jamque. Bryant proposes to remove the words from fari to the end of the line to avoid the difficulty; but this is unnecessary, for when the subject is changed (from Parcae to Juno) in the two clauses, so may the object (Helenum and Parcos).

381. To a person looking at the map of Italy and Epirus, it would appear that the shortest route for Æneas to have pursued would have been to cross the narrow part of the Adriatic, and so to traverse the peninsula overland to Latium; but from this course Helenus dissuades him, advising rather that he should sail round Sicily (Trinacria unum), and then plough the Ausonian (Tyrrenhnum) main, or that part of the mare infernum which is between the Tyrrenhian and Ionian seas, i.e., the parts around the fretum Siculum.

383. Longa—longis. Observe the alliteration, on which consult note 183, above.

384. Lentandus. This is a poetical verb, and means "to render flexible," and then "to bend." There is generally an idea of difficulty implied.

386. Inferni locus, i.e., Avernus ("Aves, the "birdless," because birds were said to be unable to fly across it with safety). It was reckoned one of the entrances to Ærnius, on account of the pestiferous exhalations which it sent forth. It was situated between Cumae and Puteoli, and is now called Lauro Averno.

Insula Circiae Aeaeae—"the island of Circiae from Aedē," a town in Cologne. This island was supposed to lie near Cape Circaeum, in Latium, a notion which the poet adopts. On the proper names consult Class. Dict.

387. Componere is more than the simple ponere, i.e., condere. It contains the idea of peace and tranquillity enjoyed during the building, which idea factura further strengthens; or, perhaps, it refers rather to the legal and municipal regulations made after the completion of the walls and houses.

389. This prophecy is repeated, with a slight alteration, at viii. 42 sqq., and its fulfilment given at viii. 81 sqq. ad fundamentum secretum—"on the bank of the stream, at a sequestered part of its course."

391. The number of the young represents the years during which Ascanius was to reign, and the colour of them refers to the name of the city, Alba.

393. Consult 255, above, in the prophecy of the Harpy Celaeno. Observe nec est et nec. 395. Via—"a way of escape."

396. Has, hanc—these words are used as if the speaker were pointing to Italy, on the opposite side, nostri oeauoris, i.e., the Ionian and Adriatic seas.

398. Cuncta moenia—"all the cities"—"molis Graias," "evil-disposed Greeks."

399. Locris, i.e., the Epizephyrii, in Bruttii, they were a colony of the Opuntian Locrians, whose chief city was Naryx, or Naryntium, opposite Euboea (Negropont). The poet follows the legend which makes these Locris the companions of Ajax Oileus, who, when their fleet was shattered on the promontory Capharæus, and their leader killed, were driven to Bruttii.

401. Lyctus, i.e., Cretan, from Lyctus, a town of Crete, near Mt. Dictæ. On Idomenes and Philoctetes, see Class. Dict.

Transl.: "Here (is) that small (city) Petelia, supported by (or built on) the wall which was the work) of Philoctetes, the leader from Melibæa."

403. Steterint is from sisto—"shall have come to a stand," "shall have anchored."

404. In litore, viz., at the town, Castrum Minervae, as 531 shows.

405. The covering of the head during sacrifice, the object of which is explained in 407, Livy (i. 7, 3) alleges to be an Alban custom. The Greeks uncovered the head.

Velare is by some called the historic infin. But Wagn., Jahn, and Forb. consider it the pass. imper.—an act. Imper. with a
pron. Thus velare comas = vela te comas (as to your hair), or vela tuus comas. On the rites and ceremonies of the Romans in reference to sacrifice, consult Ramsay's Antiq.

406. In honore deorum—"whilst sacrificing to the deities;" or, "whilst worshiping." See Geo. iii. 486.

409. Casti, i.e., dutiful to the gods, and watchful against acts of impiety; "upright in life."

410. Digressum—"departed," viz., from Italy.

411. Clausta angusti Pelori, i.e., angusta clausta Pelori—"the narrow strait of Pelorus, properly, the barriers (rocks) which, at the promontory of Pelorus (Capo di Faro), approach so near as to narrow the sea. Rarescent, shall rise dimly on the sight, i.e., when they shall appear separate, or open on the view, so that you can distinguish them, and recognise a channel between; for to mariners at a considerable distance, Sicily and Italy appeared to be joined, and it was only a close approach which proved them to be divided.

413. To undas supply dextrar from the preceding dextrum.

414. It was a common opinion among the ancients that Italy and Sicily had once been joined, but that an earthquake (ruina) had rent them asunder. This tradition gains some credit by the evidence of geologist•• as to the nature and outward configuration of the rocks on each side of the Strait of Messina. The cliffs on each side of the Strait of Dover present like points of resemblance.

415. Aevi, i.e., temporis.

416. Prorinus is to be joined to una—"continuously one," "one continent."

417. Venit et medio = in medium—"between."

419. Didacta = disjunctas—"disunited."

420. On Scylla and Charybdis, see Class. Dict. The rock of Scylla (Sciglio), about 200 feet high, was on the coast of Calabria, near the town of Sclaceum, and contained caverns, into the rugged crevices of which, the water, rushing with impetuosity, caused the dreadful sounds and fantastic shapes that suggested to the poets the monstros form and savage nature of the destructive Scylla; there were smaller rocks around, which, perhaps, gave a rude representation of a human figure. Travellers have stated that a current sets in towards the rock, carrying with it any object exposed to the influence of its stream.

Charybdis (obsolete χαρβ, or χαρβα, huc e, and χαρβα, soror) is a whirlpool of the Freatum Siculum, near the entrance to the harbour of Messina; or it is rather, perhaps, the raging billows of the strait, caused by the pent-up waters being lashed by a south wind, and driven against the precipitous cliffs of a rocky coast, thus causing an eddying motion, and a variety of currents, calculated to sink, and, as it were, suck in, the ships which are unfortunate enough to get within its maelstrom.

421. Ter, for aliquoties; as at ii. 792.

422. Abruptum = profundum—"into its depths," "the abyss."


425. Exserrantem. This frequentative verb is very rarely found.

427. Pistrix—this word is otherwise written pristrix, and pristis, which last is preferred as the name of a ship, derived from her παρίσσαρης, the sea monster Pristis.

428. Commissa caudas—"joined as to the tails," i.e., "having the tails of dolphins attached to the bodies of wolves or dogs."

With this Scylla of Virgil's, compare Milton P. L. Bk. ii. 650.

429. Lustre numas, to round (or double) the Cape of Pachynus (Capo Passaro), the southern point of Sicily.

430. Cessans—"leisurely," proceeding slowly and cautiously. Circumspectere—this word is derived from the phrases of the race course, in which it was a nice thing to turn closely round the meta without scraping it with the wheel.

432. Canibus caerules—"with her black dogs;" they were called lupi before, 428, but a very slight knowledge of natural history will suggest a justification of the poet in his variation of the expression.


435. Proromnibus, "in place of all others," "as an equivalent to all others." Prad (before all others) is another reading, preferred by Hand, Tursell. iv. p. 581.

437. Primum—before the other deities.

438. Canis voto. Vows were conceived in a formula called carmen, hence canes is properly used of the repetition of this form. See Hor. Epist. ii. 1, 138.

Libens, means with readiness, perfect willingness, neither sparingly nor remissly.

Dominam, κάσωνον. Helenus hints, so far as he is allowed, at the intrigues of Juno, against which Æneas has to guard, viz., the storm, in Bk. I.—the love-match with Dido—and the burning of the ships, v. 604.

440. Metere—"thou shalt be conducted" by heaven's guidance.

I tales. Observe the want of the prep., and consult note, Æn. i. 2.

441. On Cumae, see Class. Dict. So Romanam urbem for Romam.

442. On Æneas, see above, 386, note. The lake is called Divinus, i.e., sacred, be-
cause connected with the infernal regions and their deities.

Sonantia silvis—"sounding amidst the woods." The epithet is transferred to Averna, instead of being applied to the woods, for as a lake is spoken of and not a river, the more natural sense would be, "Avernus among the sounding woods." The lake is called In Geo. iv. 493, Averna stagna, and the idea is that of a dark and still sheet of water, exhaling pestilential vapours from its putrid surface, notions quite opposed to sounding billows and moving waves.

443. Insanam, i.e., "inspired," plenam deo. Sub ima rupe, i.e., in the cave.

444. Notas, i.e., litteras; nomina, i.e., verba. Instead of the two finite verbs, canit and mandat, coupled by a conj., we should rather expect the particip. of the one and the indic. of the other. This fable refers to the days of most remote antiquity, when leaves served for paper and caves for houses.

446. Digestit in numerum—"she arranges in order," i.e., in the order in which the events are to follow one another.

448. Tenuis ventus, i.e., even so light a breath of wind as is caused by the opening of the door.

450. Deinde responds to the preceding cum, as dehinc in 464, below, to postquam.

452. Inconsulti—this adj. is used here as "unadvised," i.e., "without procuring advice," a sense which it bears in no other place. It usually means either one whose advice is not taken, or one who acts rashly and without counsel. Sibyllae—see Class. Dict., and consult Niebuhr’s Rom. Hist., vol. i., on the Sibyl line books.

453. Dispendium, which is the opposite of compendium, is properly (1) "expense," (2) "damage," (3) "loss." Mora means tune, which is wasted by delay (morando). The sense, therefore, is, "Let not the loss of time, however much, be to you a matter of so great consequence * * as to prevent you from approaching the prophetess," etc.

454. Increpitare means either to rouse to action, or to "reproach"; both senses are here combined.

455 Sinus, your sails; secundos, filled with a favouring breeze.

457. Ipsa canat—"request that she sing," or "le. her of her own accord, and at her own pleasure, sing," which sense of desiring the subjunctive contains. Some editors, however, remove the period after postcas, and connect canat with it through ut, understood.

458. Ila tibi, etc. The prophecy of the Sibyl may be read at Άν. vi. 83 sqq.

459. Observe the copulative que used instead of the disjunctive conj.

464. Graviḷa—the last syll. lengthened by aris. See note, أمن. i. 308.

466. Ingens argentum—see note, Άν. l. 440. Dodonaeos, "such caldrons (lebeta, either caldrons for cooking, or laiers for washing the hands) as are in the temple of Jupiter at Dodona." Heyne. Wagn. suspects that Virgil borrowed the epithet from some Greek poet who had heard that Helenus had settled at Dodona. These lebeta were hung up on the oaks of the sacred grove at Dodona, and by their sound, when beaten, the priests prophesied.

467. Loricae consortam hamin, etc.—a coat of mail made of bone or metal plates, fastened together with small chains, these chains being three-ply, and of gold. Others make it, "each third thread being of gold." The woodcut shows this Lorica in its finished state, and also (on a large scale) the mode of fastening two plates together by the wires or hamis.

468. The Conus and Crista are seen in the accompanying Illustration:—

469. Arma Νεopt.—see above, 333. Sua convenientia, i.e., "appropriate."

470. Equus—horses, for which Επίρus was famed. Duces—Heyne understands this word to mean grooms, but Wagn. and Forth., with more reason, interpret "pilots," as Dionysius relates that Αneas actually received such from Helenus.

471. Remigium—"a band of rowers." Heyne and Gossrau interpret, "the equip-
473. Ferenti vento, anegeq foafo, "an impelling breeze."

474. Multo honore, i.e., verbis honorificentissimis.

475. Anchisa. On the various modes of declining this word, consult Gram. and Dict.

476. Bis—"twice;" once recently, and once on the destruction of Troy by Hercules, on account of the perfidy of Laomedon.

477. Hanc arripe—"make for this in your ships," direct your ships towards this.

478. Praeterearbare for praepternavigare, but the usage is very rare. It is used of the course of a river, Æn. vi. 875.

482. Transl.: "And with no less care Andromache, moved to sorrow at the last moment of our departure, presents garments embroidered with a thread (literally 'wool') of gold, and most especially (et maxime) a Phrygian chlamys for Ascanius—nor does she fall short of the honour due him (Ascanius); moreover, she loads him with gifts of the loom, and thus addresses him."

483. Picturatas. Virg. is the first writer known to use this word for pictus; it became common afterwards, however. Heyne doubts whether these robes were wrought in the loom or with the needle, but Wagner thinks that the latter is more likely; from the mention of tectilibus donis in 485, below, and from a passage which occurs in Silius, vii. 80. Subtempine, i.e., subtegmen, from subtextimen, as tela from texela. On the art of weaving, consult Ramsay's Antiq. The subtemen, swept, or woof, was the cross thread which passed alternately above and below the warp. It is not driven closely up to its place, but only loosely inserted in the illustration.

484. The chlamys was a Greek upper robe worn in war, in hunting, and in journeying. Women and boys also wore it.

Nec cedit honor. This clause has greatly perplexed commentators, and its genuineness has been often doubted. We shall simply enumerate some of the many explanations of it which have been offered, without entering into the arguments of those who propose or support each:

1st. Nor does she do dishonour to the dignity of his rank (honori) in the number and value of the gifts offered; i.e., she bestows such gifts as he merited. Servius.

2d. She is not behind (i.e., less sparing than) her husband in the noble gifts she presented—reading honore, and supplying Heleno. Scaturro, Heins., and Bothe.

3d. She does not give way to (yield before) the honour (the beauty and value) of the gifts presented, or the laudatory expressions usual, sed, by Helenus to Æneas and Anchises. Heyne.

4th. Chlamys, understood, being nom. to cedit; nor does it (i.e., the chlamys) yield to the beauty and value (honori) of the other gifts, i.e., nor is the chlamys inferior in beauty and value. Wagner.

5th. Honori=honorato, by a Graceism. Nor, although a slave, does she (in her gifts) fall short of (her husband) the honoured (priest and king). Thiel and Henry.

6th. Non cedit (donis) honorum (Ascanto debito), i.e., she suits her gifts (and more especially the Phrygian cloak to which these words have particular reference) to the rank of Ascanius. Forbigner, following Servius.

Of these, I and 6 are perhaps most worthy of notice. The passage is one which Virgil would doubtless have altered, had his life been spared to revise his work.

The woodcuts represent the chlamys: the first, as it appears on the wearer, and the second, as in the fold. For a detailed description, see Rich's Companion to the Lat.
Diet., and Greek Lex.; or Smith's Dict. of Antia.

486. Accipe et haec. Wagn., in his larger edition, had found fault with et, because we have not been told that Ascanius received any other gifts from Helenus. But, in his smaller and more recent edition, he approves of Forbiger's explanation, viz.: "Besides these gifts which Helenus has given you (all), do thou, O boy, accept these also from Andromache."

487. Longum— "lasting," for he had experienced it when a child, at Troy. 488. Tuorum— "of your relative;" the plur. used as sing., on which see note, Æn. 4.

489. Super is used adverbially, and the subst. verb is understood = sola superstes, "sole surviving."

490. Sic oculos, etc. This is translated from Hom. Odys. iv. 149. Observe the zeuma in ferebat.

491. Astyanax, son of Hector and Andromache, was said to have been thrown from a high tower of Troy, and thus killed.

493. Vivite felices—a usual mode of bidding farewell. Fortuna peracta, i.e., you have exhausted the calamities which fate had appointed, and have now reached your destiny. So parta quies, 495, below.

496. Semper cedentia retro—these words have reference, no doubt, to the words of Helenus, in 396, desiring Æneas to sail round Sicily, instead of crossing Italy overland.

497. Effigiem Xanthei—see above, 349 sqq. 499. Minus obvia—"less exposed."

502. Cognatus urbes, i.e., Rome and Buthrotum, to which, in the time of Virgil, a Roman colony was sent. Forb. disapproves of Heyne's idea, that the poet meant to flatter Augustus by a reference to Nicipolis, which the emperor built after the battle of Actium (31 B.C.), and in which he placed Acaeanians, with the privilege of free citizens, the city being, at the same time, pronounced cognate with Rome.

503. Epior, Hesperia— the prep. in is omitted.

505. Vc cura, viz., to make the two cities one Troy in affection.

506. Ceraunus, or Acroceraunia (εραυνός), from their lightning-attracting height. Juxta is sometimes put after its case, even by prose writers.

507. Brecessimus,— "shortest," about fifty miles, undis = per undas.

511. Italianum. On the omission of the prep., see note, Æn. i. 2.

508. Opacis umbrantur, i.e., "are shaded, so that they become dark," by the proleptic use of the adj., on which see note, Æn. ii. 736.

510. Sortiti remos— either "having decided by lot who should abide at the oars during night, and who enjoy sleep;" or, "being wearied with rowing, which we had performed in turn."

512. Orbei medium (coeli), i.e., the zenith. Nox horis acta, i.e., per horas acta, decurrens, nearly equal to horis exactis.

514. Explorat ventos. The poet properly examines the state of the weather about midnight, at which time the wind changes, or rises, more especially on the coast, where the sea and land breezes alternate, on account of the varying degrees of heat in the atmosphere.

Captat auribus suggests the lightness of the breeze, the direction of which it required an effort to discover.

516. On this line, see the notes, Æn. i. 744 517. Orion—are Class. Dict., and note, Æn. i. 536. Armutum auro—γραῦσα, because, says Servius, "et balteus ejus et gladiatorcum clarissimis fugitur stellas."

Virgil, in his enumeration, conjoins stars, not that they rise and set together, but because some of them prognosticate changes of weather, and others can be seen only in a clear and calm sky, from which latter Palinurus anticipates a favourable voyage.

The line is spondaic, as will be at once discerned. The antepenult of Orion is sometimes long (as here, and at Æn. i. 535), and sometimes short (as at Ovid Met. viii. 207).
518. Constare—"are composed and tranquil." Coelo, i.e., in coelo.


520. Alias—"the wings," i.e., in nautical language, "the clews." The metaphors taken from the flight of birds are so often applied to ships, and vice versa, that it is unnecessary to do more than simply call attention to the fact. So Scott, in speaking of the eagle, says,

She spreads her dark sails on the wind.

While Byron, describing the course of a ship, says,

Swift flew the vessel on her snowy wing:

522. The Trojans land at Castrum Miner-vae (531), near Hydruntum (Otranto), where the shore is low and soft; hence humilen.


525. Cratera, i.e., poculum induit corona—"crowns;" but where, says Heyne, did they procure the flowers?

527. Stans in puppi—the poop, where the images of the deities were. This is not to be confounded with the παράξυναν, "figure-head." See Ramsay's Antiq.

528. He invokes the deities of the sea, as the element to be traversed, and those of the air and the earth, as the sources whence storms arise.

529. Secundi. The adj. here has especial force—much more than an adv. would have had: it is not simply, "blow favourably," but "be favourable to us, and blow as will best suit our course."

530. Crebrescat—"freshen." Portus, scil. Veneris, not far from Hydruntum, a town of Apulia, where those sailing for Greece were wont to embark. It is now called Porto Badisco, and is not far from Castro, the ancient Castrum Minervae.

531. In arce Minervae, i.e., in the mount where was a temple of Minerva, built by Idomeneus.

533. Portus, etc. The harbour was formed by two lines of rocks running out into the sea from either side of it, and so bending towards each other, in a circular form, as to make a natural breakwater, defending the haven from the force of the billows which came from the east, (Ab Euroo fluit). The adj. Euroitis is found only here and in Priscian, Perig, 571; the usual form is Eoitis. Forb.

535. Ipse latet—either (1.) It: (the harbour) lies calm and sheltered; or, (2.) It is concealed from the view of those approaching; by the arms of rock which run out into the sea.

536. Turriti scopuli—"the rocks shaped like towers," fling their arms into the sea ('with a gradual diminution in the height of the part exposed above water, decrecent), forming a pier on each side.

Tempulum refugit. When the traveller were at a considerable distance from shore, the temple appeared quite near the sea, but as they approached, it seemed to recede, because it was placed on high ground, and the slope of the hill between it and the shore was gradually uncovered to view.

537. Primum omen. The Romans were particularly observant of the first omen which presented itself after their landing in a country.

*540. The colour (white) of the horses was a propitious omen, and as horses are used both in war and peace, Anchises concludes that there will be war, which, however, will terminate in a treaty favourable to the interests of his family.

541. Curru, for currui.

544. Armistone—this adj. is found nowhere but here, and in one passage of Caed. Forb.

546. Praeceptis—ex praecptis. Maxima, i.e., quamquam maxima, "as the most important."

547. Argivae Junoni—either Juno favouring the Argives, or Juno who was worshipped at Argos with particular veneration.

549. Cornuae—properly, the knobs on the end of the yard arms. Obvertimus, scil. pelago. The cut will explain the mode of furling and unfurling the sails. The antenneae, or "yard arms," are here seen covered with the sails (velaturum).

551. The legend that Tarunt was founded by Hercules is doubted even by Virgil himself in the phrase si vera est fama. The name is said to be derived from that of Taras, a son of Neptune. See Heyne, Excurs. xiv. Hercules was at least the tutelary god not only of Taruntum (Toronto) but also of all that region.
Historical records state that the town was founded by the Partheni under Phalanthus about 700 B.C.

552. The temple of Juno Lacinia on the promontory Lacinium next appears. This cape, now called Capo delle Colonne, from the remains of the pillars of the temple, is about six miles from Croton, on the east coast of Bruttium.

553. Caulon, or Caulonia, another town of Bruttium, founded by the people of Croton, and afterwards called Castrum Vetrium (Castro Vetere), about twenty miles south of Scylecum (Squillace).

Navis fragum—so called on account of the frequent and severe storms which occur between the promontories Japygium and Cocintus; for those who have visited the coast say that it is not rocky.

554. On Etna, consult Hughes' Mod. Geog., art. 47; and Class. Dict.

555. In this and the following lines we have some of the symptoms which precede, or accompany a volcanic eruption—the roaring of the sea, the moaning of the earth, the irregular currents, the sudden rising of the water, and the upheaving of the sand.

556. Voces, soil. maris, fractus ad litora, i.e., "of the waves breaking on the shore with a loud roaring noise."

557. Nimium does not here imply derision or irony, but is equal to sine dubio, "of a truth."

Haec illa—"this that we now see, is that Charybdis which Helenus formerly spoke of." The words in italics indicate the peculiar force of the pronouns haec and illa in this place, as well as in many others. Consult the Grammars.

558. Eripi—"rescue us and our ships from danger." Observe the omission of the acc.

559. Ac and atque are frequently used by the poets, and by later prose writers, for quam after comparatives.

560. Rudementi prorum—"the creaking prow," as it was pressed upon by the force of the waves.

561. Curato gurgite—"the swollen and bent ridge of the wave." It is the Homeric κυρτὸν κύμα. With this whole passage compare Hom. Od. xii. 201 sqq.

562. Deseditus—other readings are desidimus, disceditus, and descendimus. Wagn. shows that the perf. of desido is desedi, as possido has possedi; and that the perf. desedi does not essentially differ from the pres. sedemus, so that it is rightly connected with the pres. tollimus.

563. In rochantia astra, as in lambit sidera (574), we have an allowable hyperbole. The particip. rochantia, after a verb of seeing, is used for the infin. by a Greek construction.

569. On Cyclopes, see Class. Dict. Observe the difference in tense in reliquit and addidurum, which, however, is no irregularity, but is required by the nature of the circumstances described.

570. In the following description Virgil is largely indebted to Lucretius, vi. 629 sqq., and Hom. Od. ix. 136 sqq. Virgil, however, differs from Homer as to the part of Sicily inhabited by the Cyclopes, and in some other points, on which see Heyne, Ipsi, "of itself."

572. Prorumpit, in an act. sense, "discharges," "casts forth." The measure of these lines, and the frequent repetition of the letters r and t, have been remarked as particularly well suited to add to the horror of the scene. In Homer's time there does not seem to have been an eruption of Etna, but the mention of the Cyclopes' caves seems to imply that some had previously occurred. Pindar is the first writer to mention distinctly an eruption of the mountain. In Virgil's time several took place— in the years B.C. 49, 44, 38.

573. Turbine piceo et candente faciilla, i.e., with volumes of smoke mixed with embers and ashes.

576. Liquefacta saeza, i.e., molten rocks; lava, flowing in streams; the Homeric πῦξις.

There stood a hill not far, whose grisly top
Belched fire and rolling smoke.—MILTON.

578. This is in accordance with the well known opinion of the ancients, that the fire bursting forth from Etna proceeded from the mouth of some monster which had been struck with lightning, and buried beneath the mountain. Enceladus, one of the giants, is the monster mentioned. — Typhoicus, Typhon, and Briaenus, are variously stated as the buried giants.

Semistium. To be pronounced by synizesis semijunctum. See above, 136, and i. 2.

590. Flamnam, viz., that breathed forth by Enceladus.

593. Immania monstra, "the awful phenomenon, monstrorum phaenomenon."

594. "Nor (by reason of the darkness) can we see what cause produces the roaring noise."

595. Aethra, (αἰθρα) is the bright clearness which is observed in a cloudless sky. It is therefore used for aether, i.e., the higher and purer region of the atmosphere.


599. Humentem umbrum, soil. noctis, which, on account of the dew, was called humida.

591. Nova—"strange." Cultu refers to
the clothing and external appearance of the person.

593. * Diras illuries—the subst. verb is omitted, as it frequently is.*

594. * Tegumen—his garments were pinned together with thorny prickles: at (or sed), "but," cetera (for ad cetera, or in ceteris), in other particulars, e.g., voice, features, manner, and the rags of his clothes.*

595. * Et et quidem, "and moreover having the armour of his country in which equipped he had been sent to Troy." Virgil makes a difference between the Trojan and Greek armour, as is seen above, 390, and i. 389.*

599. * Testor—"I adjure, or beseech you," = obtestor, "implore.*

600. * Spirabile lumen—Lumen, light, is put for the air, the conductor of light, "vital air."*

601. * Tollite me (scil. in naxem)—"take me away with you." Terras—on the ace. of place whither, without a prep., see note, Aen. i. 2.*

602. * Scio—to be scanned as a monosyll. (see i. 2), "I acknowledge."*

Danai is classibus. The Ge. title adj. Danai is here used as a possessive: so *Dardana arma, ii. 618; see i. 273.* Classes was used of the different parts of an army embarked on ship-board, but the more ancient Romans applied the term classis to any army, the idea of the ships being left out of consideration.

604. * Nostri sceleris may mean either my guilt, or our guilt, i.e., the guilt of the whole nation.*

605. * Spargite = discerptum spargite, i.e., "Rend me in pieces, and scatter my fragments over the sea." On the syntax, see note ii. 735.*

606. * Peree. Observe the final syll. lengthened by arsis. See above, 464. Note also the hiatus before hominum, on which see Aen. i. 16.*

Hominum, "of men," with emphasis, as opposed to wild beasts, the severities of weather, and the monstrous Cyclopes themselves.

607. * Volutans, scil. se as in Aen. i. 234, volventibus (se).*

608. * Haerebat. On the construction of this word consult the Dict. and Grammar.*

Qui sit means of what character, nature, etc., a person is:—Quis sit means what is his name. Qui is therefore the appropriate word here, since it was of more importance to the Trojans to know something of the condition, nature, and origin of the man, rather than to be informed of his name merely, which could convey but little information of consequence. See Fcl. i. 19 for a fuller notice of the point, and consult "Scottish Educational and Literary Journal," vol. ii. p. 320, where the opinions of Wagner, Kritz, Zumpt, and other grammarians are set forth and discussed with great ability and clearness.

609. * Divinde, etc., "and farther, to state openly and fully (ceterij) what vicissitude of fortune afflicts him.*

611. * Praeuenti pigrior, "with a confidence-inspiring (or efficacious) pledge of faith," like the phrases praesens auxilium, praesens venenum.*

613. * On the form of the gen. Ulixi, see note, Aen. i. 30; and ii. 275, 476.*

614. * This episode of Achaemenides is Virgil's own invention, to enable him to bring in Homer's story of the Cyclopes; Ovid, who follows Virgil, is the only other author that makes mention of him. There is, however, an anachronism in the story, for Ulysses visited the Cyclopes in the beginning of his wanderings, and Aeneas much later. Heyne.*

Patria in the line above is not an adj. but a subst. in apposition to Ithaca (Theaki).*

Nomen, scil. mihi est. Genitore, scil. natus.

615. * Fortuna, viz., my humble condition.*


618. * Dum limquant—deseruere. Observe dum joined with a pres. tense, followed by a perf., which indicates a time now past. See Geo. iv. 500, Canebam dum Caesar fulminat.*

Sanie and dapi bus are ablatives of quality, as vestes superbo ostro, Aen. i. 639.

621. * Nec visu faciis—"no one can look upon him, or address him without terror."*

624. * Resupinus—stretched on his back on the floor. It seems, to be more than merely bending backwards so as to curve his body and direct his face upwards, though this is a common attitude with men putting forth their utmost exertion in lifting an object preparatory to dashing it down again on the earth. The giant Polyphemus did not require such straining with pigmies.*

629. * Su, i.e., of his peculiar character of craftiness. Personal prons. are often thus used to express some characteristic of an individual.*

The epithet Ithacus, applied to Ulysses by Virgil and Ovid, has always reference to his cunning, as Saturnia (Juno) implies cruelty, and Dionaeas (Venus) affection.

630. * Simul for simulacra.*

631. * Per antrum is stronger than in antro, as it suggests the idea of great length extending throughout the cave.*

634. * Sortiti vices—"each having allotted to him his part of the duty."*

636. * Latebat. The heavy eye-lashes, the shaggy eye-brow, and the hideous forehead, are all plainly set before us by this single word.*

637. * Argolici clipei—a Grecian shield*
which was round (and not square or oblong), and covered the whole body.

Phoebœae lampadis—"the orb of the sun;" referring only to the shape and size, not to the brightness.

632. The prevalence of dactylic, and the frequent elisions of this line, with the abrupt break off in the next, depict forcibly the haste and excitement of the speaker. The word vumpite, too, is more suitable here than solute would have been.

641. Quaïs Poliphæmus claudit, i.e., qualis quânguis est Poliphæmus qui claudit, or quam claudit.

645. Deserti lustra domosque—"the desert haunts and dens of the wild beasts."

647. Ab rupe is joined by Heyne and Henry with Cyclopæs, to express that the Cyclopæs wandered about on the rocks. But the sing. rupe is opposed to this, and the more natural construction is to connect the phrase with prospicio.

648. Tremissecre is again used transitively at xi. 403, with an acc. of the object. See also viii. 669.

653. Addixi—"have wholly given myself up to." The word is used of gladiators and others, who abandon themselves entirely to the power of another; or perhaps to the addictio of debtors.

656. Vasta mole—"of huge size," abl. of quality. Gossrau remarks that the slow movement of the measure, and the homoioteleuton (similar ending) of the lines, suit well the vast size of the monster and the slowness of his gait.

658. This line is composed with wonderful skill. The spondees, the equal caesuras, the frequent elisions, and the harsh sounds of the words, most admirably express the nature of the monstrous Polephymus.

659. Trönsus pinus—"a pine tree topped of its branches, (borne) in his hand, directs him, (eum, understood) and steadies his steps." It is almost unnecessary to refer to the well known passage of Milton, P. L. 284, which will occur to every mind—

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great amniral, were but a wand,
He walked with to support uneasy steps,
Over the burning marle.

661. Malti. Some copies read mālīs, which Wakefield prefers. This line is filled up in some editions by the words de collo sūlū pendet, a silly and unsuitable addition.

662. We have here another instance of so-called hysteron proteron, (ὑπ' τροπον πρωτοτροπον), on which see note, Æn. i. 353, aequora venit, though anterior in time to temit fugitus, being nevertheless put after it.

663. Inde—"from it," i.e., the sea.

665. Medium is not to be taken literally—it means simply "out at sea," or "the open sea," as above, 73, etc.

667. Sic merito is to be joined to recepto supplici: "Who had so deserved as that he should be taken under protection,"—qui sic (hoc, il) meruerat ut recipieretur.

668. Et pronti, etc., "and bending forward (to the stroke), we sweep the sea plain with struggling oars."

669. Senec., scil. sonitum remorum. Sonitum vocis, i.e., the voice of the sailors engaging in the celebrom; for although they cut the cable in silence (taciti inciderint funem), yet now, when out some distance to sea, there was no necessity for farther refraining, especially as the oar-plash would sufficiently indicate to the giant the position of the fugitives. Thus Wagn., Burnt, and Forb. But Heyne takes vocis = soni (as voces pelagi, 556), the sound of the oars, or of the water struck by the oars; an interpretation which few will follow.

Flectere vestigia is a more usual expression than turgere vestigia.

670. Dextra affectare, i.e., "to try to grasp," "to reach, to lay hold of, (the ship) with his right hand." Most copies read dextrae, after Servius; but this could only mean, "grapple the head of a person."

671. Nec poeti, etc. "Nor whilst he follows (sequens) is he able to equal the speed of the Ionian billows" which bore on the ship. Cf. Æn. x. 243, ventos aequantem sagittæ. It is not to bottom the sea, as it is usually explained, after Heyne. The Ionian sea washes the east coast of Sicily.


Have you not made a universal shout That Tiber trembled underneath her banks To hear the replication of your sounds Made in her concave shores!

673. Contremere. Most editions read intremere, but Wagn., Sūplf., Gossr., and Forb. adopt the former, since contremiscere means to tremble with a great commotion, while tremiscere signifies to tremble with a less violent movement. The addition of omnes farther confirms the adopted reading. Penitus—"far inland; not only the coasts, but the inland regions.

674. Immugiti—a verb properly applied to subterranean sounds. See above, 92.

676. Complecti. This is another instance of the construction synesis, or ad intellec- tum, explained in note, Æn. I. 70, which see. The proper object is the sing. noun genus; but this word, taken in conjunction with Cyclopæum, suggests a plur. to the mind of the poet, who accordingly writes complecti. Collective nouns as such is true, construed with either sing. or plur. verbs, but our present example is more than a simple collective. Cf. Geo. iv. 373, and consult Wagner, Quaest.
Virg. viii. 4. Observe that *vis* is singular, describing the general and confused rush of the mass towards the shore, but *completis plur.* because the Cyclopes stand out in their individuality when they line the shore.

678. *Aetaeae fratres*—the other Cyclopes dwelling round Άτην, and as it were *brothers* in savage nature and external appearance. The adj. does not mean "hugé as Άτην.

680. *Aerius* is an adj. commonly applied to objects which tower into the air, as *trees, mountains, and citadels.*

Quercus, the oak sacred to Jupiter; *cupressus,* the cypress, to *Pluto or Diana Infera,* so next line, *alta Jovis sylva,* *lusus Dianae.*

681. *Consistérunt.* The penult of this form (3d plur. perf.) is very frequently shortened by Virg., as at *Ecl. iv 11,* etc. *In consistérunt* we have an instance of the frequentative perf., which (like the Greek aorist) equals *solent consicere.* Many examples of it are found in the Georgics, but it is sufficient to refer to *Geo. i. 49.* *Ilīus immensa ruperae horrea messes,* where *ruperunt—rumpere solent.* The meaning may be thus traced:—*They have* in former times *burst,* and when the same circumstances recur, they are found *even now to burst*; therefore we are justified in concluding that they will *still continue to burst.*

682. Transl.: "Keen terror drives us in headlong haste to loosen the sheets (executere rudentes) for any quarter, and to spread our sails to (any) winds (that are) favourable (for escape"). Anthon.

684. This and the two following lines are rejected by Wag. and others, on the following grounds:—1st, That it is absurd here to repeat the injunctions of Helenus called to memory by the Trojans, above, *558.* 2d, That the words *leti discrimine parvo* afford no suitable sense, however twisted; and 3d, That the phrase *linea darse* is ʌdnapoξ λεγόμενον in Virgil, (i.e., is found only in this one place). The first and third of these objections Forb. thinks of no force; the second he disposes of by his explanation of the passage, which we content ourselves with giving, while we pass over the "thousand and one" interpretations offered by other commentators:—

The injunctions of Helenus warn us that both courses between Scylla and Charybdis (whether cruising along the right hand shore we approach Scylla, or sailing close to the left we near Charybdis), *esse parvo discrimine leti,* i.e., are little removed from destruction—will easily lead to death and destruction—unless we steer a course exactly in the middle (and as this is very difficult for us to do), we determine to sail back again.

It is with great difference that, in the midst of the failures of learned men in explaining this almost impracticable passage, we venture the following suggestions: (1.) We punctuate with a comma after *Helen,* *water,* and *parvo,* and with a semicolon after *cursus*; then, considering moment as used absolutely, in the sense of "act as a warning to us," and *inter* as placed after its case, we regard *utramque* in apposition to *Scyllam and Charybdis,* and *etiam* in apposition to *utramque.* The translation would then run thus:—"On the other hand, the injunctions of Helenus warn us (what fate we may expect) if the ships do not hold a steady and unveering course (exactly) between Scylla and Charybdis, each of them a way leading to death, with but slight difference," etc., either there being but a slight difference in regard to the certainty of destruction; or, with but a small (narrow) track safe for ships separating them; (therefore) "we determine to sail in a retrograde course" (either up the Ionian Sea again, or back to the harbor of the Cyclopes). See *Geo. ii. 345,* where *inter* occurs in a different line from its case. (2.) Put a comma after *Charybdi* and a semicolon after *cursus;* then, *as quum and si* are often "thrown forward into a clause instead of heading it, let us suppose *si,* a compound of *si,* similarly projected, and translate as follows, making *cursus* the nom. to *teneant* and *viam* the acc. after it:—"On the other hand, the injunctions of Helenus warn us against [or of] Scylla and Charybdis if our course were not to hold steadily the exact middle of the way between the two, with a hairbreadth separation from death." This mode supposes an *apostopesis* after *Charybdi,* which Virgil would likely have supplied in a revision of the poem. (3.) Put a comma after *Charybdis and parvo,* and a semicolon after *cursus,* and take *parvo discrimine* as the so-called ablative absolute, the whole line being parenthetic:—"On the other hand, the injunctions of Helenus warn us of Scylla and Charybdis, there being but a petty barrier (defence,orsafeguard) against destruction [viz., the narrow track safe for ships] between the two ways, unless the ships hold a steady (middle) course." For *discrimen* thus used, see Αν. ix. 143, *Fossarumque morae, letis discrimina parva.* On *via mortis,* see *Geo. iii. 482,* See also x. 511.

*Tenere cursus means to hold right on our course; not to veer to the one side or the other.*

687. *Ab sede Pelori.* The places off which winds blew were called by the poets their homes. On Pelorus, see above, 411. *Missus,* "sent" by the kind interference of the gods.
688. Vito saxo. See note, Æn. i. 167. Saxo is an “abl. of the material.”

689. Pantugiae. See Class. Dict. for this and the following names. The mouth of the river is hemmed in, on both sides, by rugged rocks; “vito saxo,” a natural bulwark of rock.

Jacetem—low lying—almost on a level with the sea. Servius.

690. This and the following line are considered spurious by Wagn, for four reasons: 1st, Since Homer (Od. ix. 105 sq.) related that Ulysses sailed from the country of the Lotophaghi to that of the Cyclopes, these places could not have been previously visited by Achaemenides, nor could the latter have gone very far from the place where he was concealed. 2nd, The words comes infelici Ulizi are pointlessly repeated from 613. 3d, The word retroversum is a dubious word, and foreign to epic poetry. 4th, The Codex Wittianus has not the verses embodied in the text, but appended on the margin. From these considerations he concludes that the lines were added by some grammarian of later days. Hildebrand, Peerlk., Shillp., Gossr., Forb., etc., agree with Wagn. In holding the verses suspected.

692. Sicano sinu, i.e., the bay which formed the Portus Magnus (Porto Magni) of Syracuse. On other names see Class. Dict.

697. Jussi, viz., by Anchises, whom we have hitherto seen take charge of auspices and religious rites.

693. Exsupero—praetereor, “I pass by.”

700. Radimus, “we scrape,” “we shave” (literally), i.e., we sail close by. It may mean, we rub upon the sunken rocks of Pachynus. But compare the phrase radii tertium liquidum, applied to the flight of a bird. The verb is used of rivers flowing past, and touching a place.

701. Camarina numquam concessa moveri. The legend is, that on one occasion the lake near the town being partially dried, a pestilence arose from the marsh, and that when Apollo was consulted as to the total drainage of the marsh, he replied μὴ πολέμω "καὶ ἔρχεται Καμαρίνα, δοκήσεις γὰρ ἀμέτρων. The inhabitants rejected the advice of the god, dried off the lake, and freed themselves from the plague; but the enemy thereby gained access to the city, and thus the Camarinaeans were punished. Virgil repeats the story, not as a matter of fact, nor as coming from Æneas, but rather as an embellishment of his own.

702. Gela—see Class. Dict. Immaniis is commonly understood as being applied to the town Gela, because it had been the residence of tyrants. But the more feasible mode is to join it with ßtvii, finding an explanation in the fact that one of the coins of Gela had upon it an ox with a human face. This was emblematic, says Forb., of the character of the river, calm and serene on the surface, but violent and dangerous by the eddies and whirlpools in its depths. A passage of Ovid (Fast. iv. 470) lends strength to this idea, et ut, vorticius non adeunde, Gela. Observe that Virgil gives the final α of Gela the Greek quantity, i.e., long.

703. Acragas—Agrigentum (Sirgenti) situated on Mt. Acragas. The fertility of the soil, and the great trade with Carthage, made it a wealthy and luxurious city. The inhabitants reared horses for the Olympic contests, and Theron of Agrigentum is one of those celebrated by Pindar in his Epicilian Odes.

Quodam — postero tempore, and not "alim."

Magnanimitum—this is the only adj. whose gen. plur. is contracted by Virgil here and in vi. 307. Miserum, Æn. vi. 21, is not a gen. plur., but the neut. sing. thrown in parenthetically as an exclamation.

705. Selinus — a well known town of Sicily, whose neighbourhood abounded with wild palms.

706. Vada dura saxis Lilybeia caeis. The promontory of Lilybaeum (on the west of Sicily, now called Capo Buss) extends three miles into the sea; its rocky body being covered by the water to the depth of about three cubits. Hence there are vada (shallows) whose bottoms, being formed by the rocks (saxis caeis, i.e., laentibus) of the promontory, are dura.

707. Drepanum, or Drepana (Trajan) north of Lilybaeum, and near Mt. Eryx. The coast is called illetetablis, on account of the barren and sandy soil, almost devoid of vegetation, which environs Drepanum. Servius, followed by Schirach and Thié, considers the epithet suggested to Æneas by the recollection of the death of his father.

710. On the death of Anchises consult Heyne, Excurs. xvii. He remarks the skil of the poet in disposing of the sagacious, far-seeing Anchises, before the arrival of Æneas at Carthage, and his intimacy with Dido. Other ancient writers (and among them Catilo, as Servius testifies,) allege that Anchises reached Italy along with Æneas, but it would have been unsuited to Virgil’s purpose to adopt this part of the legend.

715. Hinc. Æneas thus returns to the point which is indicated at Æn. i. 34, Vix e conspectu, etc.

716. Únis — the only one speaking amidst all the others listening.

717. Fata dūrun, i.e., the events appointed by the gods referring to all things which had befallen the Trojans, and not to the oracles and prophecies only.
Renarrat by relating went through them again, as it were; or as re often means duty, or fulfilling an expectation, this verb may signify "narrated in conformity with his engagement." Cf. ii. 3, *Infandum Regina jubet renovare dolorem.*

718. Fine facto quievit. Wund., to avoid the apparent tautology, interprets quievit, "he retired to sleep;" so that, moreover, the contrast will be more distinct between the end of this and the commencement of the following book. *At*, however, expresses contrast in itself, and marks, sufficiently, transition from one subject to another. Interpret, therefore, with Wagn. and Forb., "He finished his recital, because he had come to the end of his story;" an explanation which the real nature of the so-called abl. absolute fully justifies. But perhaps Virgil intended to imitate Homer in the close of Bk. i. and opening of Bk. ii. of the Iliad, which see.

(FACSIMILE.—Antig. d'Herouanneau.)
BOOK FOURTH.

ARGUMENT.

Dido having become violently enamoured of Aeneas, consults her sister Anna on her circumstances, and by her is advised to consent to marriage with the Trojan prince (1-53). Dido's feelings further described (54-89). Juno consults with Venus; both agree to the union now so much desired by Dido, Juno devising a plan by which to bring it about (89-128). The queen proposes a hunting excursion, which accordingly takes place; but while all are earnest in the pursuit of the game, a violent thunderstorm is sent down by Juno, causing the hunters to fly in different directions: Aeneas and Dido, however, accidentally take shelter in the same cave (129-172). Soon after this event, Jupiter, roused by the remonstrances of Iarbas, sends Mercury to Aeneas with an authoritative command to leave Africa and make for Italy (173-278), which order the son of Venus prepares to obey (279-295). Dido immediately suspects the intentions of Aeneas, and expostulates with him, but in vain (296-449); and, accordingly, being unable to bear up against her grief, she determines to die (450-473). Concealing her purpose from her sister, she erects a huge pyre, and pretends that it is intended for the celebration of magic ceremonies, by which she may be enabled to shake off her affection for Aeneas, and to forget him altogether (474-521). Her grief now increases to frenzy; but by this time Aeneas has weighed anchor, and stands out to sea in the middle of the night (522-583). In the morning, Dido, maddened by the sight of the Trojan ships in the distant offing, breaks out in a paroxysm of love-sick sorrow, and impregates calamities on her once cherished guest (584-629); and having dismissed all her attendants, she slays herself on the pyre (630-705).

1. At. See note on last line of Book iii. Cura is often put by the poets for amor.

3. Multa virtus differs from magna virtus, in that the former denotes merit (excellence) often exercised, and proved by many deeds, while the latter signifies a virtue surpassing other virtues by some especial excellence. Jahn. Valour, high birth, personal appearance, and the charms of conversation, are the four causes exciting Dido to love.

4. Multus honor—either the great glory of the nation, or the distinguished parentage of Aeneas, son of Venus.

Observe that infor agrees with the subst. nearest to it, virtus, and is not put in the neut. gender, as might be expected.
7. Aurora is put for the morning time, and for all affairs performed in it, and thus we have her passing over the earth and illuminating it (lustrabat). Phoebea lampade, i.e., by the sun, by the figure tapeinosis (i.e., lowering, or deteriorating), as gurges is put for the sea. Lustrare means primarily to purify—hence from the practices of the priests in going round the city preparatory to purification, it came to mean to encompass, traverse, haunt, etc. Here it is equal to illustrare or collostrare, as at 607, below.

8. Unanimam—"most loving."

Friends fast sworn, whose double bosoms seem to wear one heart.

Shakspeere.

Adjectives derived from animare are written in two ways, either is, e, or us, a, um. Virgil uses, in preference, the nom., dat., acc., and abl. sing., and the nom. and acc. plur. of the is form; and the nom. (neut.), gen., and acc. sing., and the dat. and abl. plur. of the us, a, um, form. Euphony seems to have decided for unanima here, to avoid a similar ending in unaniaem and sororem. Male sana, i.e., insana, μαυσολευν. Virgil has been praised for introducing a sister as a confidant rather than a nurse, as the Greeks usually did. In this he follows Apollonius Rhodius.

Insomnium, in the sing., is said to mean sleeplessness, while the plur. is more particularly applied to frightful and distressing dreams.

10. Novus seems to be put for eximius.


Quam fortis pector, et (quam fortibus) armis! Arms is said to be from armi (the shoulders), not from arma (armour), because Dido is speaking of the external appearance of the man; in confirmation of which opinion Æn. xi. 644 is quoted. We confess, however, that, looking at the adj. fortis, and considering the instigators of love mentioned in 3 and 4, we are more inclined to the common interpretation, "deeds of arms."

12. Equidem—"I, for my part." This adv. is most frequently found with the first person, which seems to lend some strength to the opinion that it is = ego quidem. Wagn. derives it from e intensive (as E-Castor) and quidem. Persius and others use it with the second and third persons. Eum is to be supplied before esse.

13. Degeneres means those who can boast of no ancestors, as well as those who have fallen away from the virtue of their forefathers. It is here used in the former sense = ignoble, low. So metus degener, Lucan: clamor degener, Seneca. Cf. Hor. Od. iv. 4, 29.

Quibus=quantis. See above, 11.

16. Né=ut non. Jugali vincole—"the nuptial tie;" the reference is to beasts of burden attached to one yoke.

17. Primus amor, etc.—"My first love deceived me, so as to baffle me (in my prospects of happiness) by the death of my husband."

In aegram is suggested the reason of her desiring former suits (mariti pro procis), as well as an excuse why she should now, after so long a time, listen to the solicitations of Aeneas, whom she loved. Flectere atilugem = flectere animum alicius, which latter is the usual phrase, the other being poetical.

36. Libye depends on mariti—"suitors of Libyan origin."

Tyro, i.e., a Tyro, the "ABLATIVE OF ORIGIN," as qui Caere domo, x. 183. Ca. Matius Cremona, i.e., Cremomensis, Tiarbas, king of the Maxitani in Numidia.

37. Africa terra. All names of countries were originally adjectives. So Italia terra. Wagner supposes dixes triumphis to refer to the constant wars among the tribes of Africa.

5. Gaetaeae urbes. The Gaetuli were a barbarous tribe living south of Numidia. Part of them were nomad in their habits, and part lived in huts, which Virgil dignifies by calling urbes. On the construction urbes—cesus, see i. 339, note.

41. Infreni—"riding without bridles." Cingunt, scil. taum regnum. In hospita Syrtes—The Syrtes, major and minor, on the north coast of Africa, were dangerous shallows and quicksands. But it is the region on the coast near these that is here meant, with its savage hordes.

42. Deserta stil—"thinly inhabited by reason of the drought."

43. Barcafi, the people of Barce, a city of Cyrenaica. But the poet speaks by anticipation, for this town was much later in its origin.

45. Juno is mentioned either because she was the great deity of the Carthaginians, or, as Wagner prefers, because she presided over marriage.

47. Quam urbem, i.e., quàm, quantam urbem—quae regna, quanta, quam potentia regna.

50. Tu, emphatic; the pron. is usually expressed when advice or precepts are given.

Litatis. On the meaning and syntax of this verb, consult note, Æn. II. 118.

51. Indulge hospita, i.e., be frequent and liberal in acts of kindness towards your guest.

52. Desaevit, not "ceases to rage," which would be inconsistent with the next line; but de gives to saeavit an intensive force, "rages furiously."

Aquosus Orion. The rising of Orion was said to bring rain.

53. Non tractabile, i.e., saevum, asperum, vrocellosum. We call that tractable which we can easily employ to our advantage, and non-tractabile, the opposite.

55. Solvit pudorem is not to be taken in a bad sense, but simply means "overcame her keen feeling as to what was becoming to the memory of her husband."

56. Delubra—per aras—to all the temples and the different altars placed throughout the city.

57. Bidentes properly means sheep of two years old, and the name is either a corruption of biiemis, or is compounded of bi (bis), dens, from the vulgar notion that sheep at that age had two teehi particularly prominent.

58. Legiferae Cereri. As agriculture improved, civilization increased, and principles of law and equity began to be established and acknowledged: lawful marriages, too, were instituted, and hence the invocation to Ceres. She sacrifices to Phoebus and Bacchus (Lyaeus, Auzias, Liber), as deities formerly worshipped at Carthage.

60. The following particulars are not to be considered as relating to different sacrifices from those mentioned in 57, 8, 9, but as indicating more minutely the part which Dido herself took in the rites.

61. Inter media cornua Fundit. This was the form of dedicating the victim to the god—a custom derived from the Egyptians, as Herodotus testifies.

62. Aut is rather copulative than disjunctive here; at least, it does not distinguish between circumstances, but times.

Pinguæ arae—altars on which many victims were slain. Spatiatur expresses slow and dignified movement.

63. Instaurat diem donis, i.e., diem celebrum reddit sacrificis—multa sacrificia offert—"she crowds the day with offerings." Wund.

64. Inhans expresses the greatest eagerness in her search into futurity. On the Extispices, see Ramsay's Antiq., p. 331.

Spirantia—"still quivering," "palpitating."

65. Vatum, either Extispices generally, or, as Gossrau thinks, Dido and Anna, the amateur diviners.

66. Mollis Wag. takes as the acc. agreeing with medullas (in the sense of unresisting), since it would be too weak a word to characterise the burning passion of Dido. Est—"eats."

70. Cressia—Cresius, or Cressius—Cretensis. Heyne remarks that capra would be more suitable than cerca; for, on the authority of Solinus, he alleges that Crete abounded in wild goats, but was devoid of stags. Pliny, however, contradicts Solinus; and, besides, the comparison to a cerca is much more suitable than to a capra.

74. This passage has called forth from Heyne and others the greatest admiration, on account of the consummate skill displayed in the description of a scene so delicate.

75. Sidonias opes—either "the wealth she
had brought from Sidon," I. e., Tyre, or "the resources of this colony of Sidon." I. e., of the Phoenicians. With 76, cf. Hor. Od. iv. 1, 55.

79. Pendet ab ore—" hangs on the lips."

80. Peerlkamp and Gossrau think that 84 and 85 should come in after 79, on the ground that, independent of the indelicacy it would be on Dido's part, it is not likely that Æneas would allow his son, so zealously watched, to remain all night in a stranger's house away from responsible guardianship. But see notes on 84.

81. Luna: premit lumen (sumum)—"the moon pales her light." Cadentia sidera—see note, Æn. ii. 9.

82. Vacua—" deserted," I. e., after the departure of her guests.

Stratis relicitis (1), Wagner interprets, "her widowed couch;" in his smaller edition, however, he approves of Forb. reading. (2), Heyne's explanation is,—Now she rises from her bed in her restlessness, and soon again returns to that which she had left but the moment before. (3), The most natural interpretation is that of Servius (followed by Forb.): After the guests have departed, she lays herself down on the couch lately occupied by Æneas, deriving some consolation from the reflection that she presses the same cushion which her lover had newly quitted. Strata is used sometimes of a convivial couch, e. g., Ovid, Met. v. 34. The similar passages of Ovid (Epist. x. 51, and xv. 149) fully sanction explanation 3.

84. The imagination of Dido was actively in play, and pictured to itself Æneas in the most pleasing circumstances; it is alleged, therefore, that this fondling of Ascanius was likewise performed only in fond recollection. The whole passage, and more especially the words absens absentem auditique, videtque, seem to require such an explanation as that given.

Gremio—"lap," (quasi geremium, from vero).

87. Propagnaclula—"the defences of the city," generally, or, because portus is mentioned in immediate connection with it, notes in the sea to break the violence of the waves for the defence of the harbour, in time of peace, and as a barrier in the time of war.

89. Murorum minae, I. e., the walls of threatening altitude. See i. 162. Machina—(1), "Machines of war," Wund. (2), "Scaffolding for building the walls." (3), "Towers placed at intervals along the wall," Wagn. and Forb. The phrase acquata coelo is applied to this last only, with any propriety.

90 sqq. The machinations of Juno to detain Æneas in Carthage, and prevent his settlement in Italy.

Peste, scil. amoris

91. Famam, i.e., curam famae, "a regard for her reputation."

92. Adgregorit means "addresses" without conveying any idea of over-reaching.

93. Egregiam vero, etc., said ironically.

94. Nomen, scil. cit. Some copies have nomen, but the best MSS. nomen. Puer, Cupid.

96. Aude is joined by Wund. and Wagn. to fallit, as if it were " nec aude hebes sum ut me fallat." Forb. would join it to me, "nor does it escape me at least," however you may endeavour to deceive others.

98. Quo, scil. tenditis—"to what length will you go in (this) so keen a contest." Some books read tanta certamin, a conjecture of Heinsius. Thilc would supply opus to govern certamin.

99. On Quin (= qui non) with the indic, see Zumpt, § 542, Madvig, § 351, b. obs. 8.

100. Exercemus. Another zeugma, the verb being applicable to pacem, but not to Hymenacos.

Habes, tota, etc. See above i. 673 sqq.

102. Communem—common to Juno and Venus. Paribus auspiciis, "with equal authority," our divinity as tutelary deities being equally exercised and revered. There is a reference to the mode of confirming authority to a Roman magistrate.

104. Datais—as the dowry given to Æneas with Dido. On the ceremonies of marriage consult Ramsay's Antiqu.

106. Italicum regnum, that is, the promised kingdom in Italy.


110. Feror incerta fatis. I am kept in suspense as to (or in ignorance of) the fates. Fatis is the abl. depending on the combined notion, feror-incerta; the usual phrase is incerta fatum. Feror expresses the continuance of her doubt. Venus meets Juno with her own armour, dissimulation.

114. Exceptit—"replied,—" for he who follows another in conversation takes up, as it were, that which has gone before." Forb.

115. Mecum, I. e., meus, or mihi, as often "That task shall be mine."


119. Crastinus Titan (i. e., Sol) extulit ortus, for, Crastinus Titan extulit se ortur-oritur.

Retexerit—"unveiled."

120. Nigrantem—either "darkening" other objects, or "dark in itself."

121. Aulæ—either the bands of horsemen, (on alae as a military term, see Ramsay,) to hem in the wild beasts and drive their
towards the nets; or, the feathers fastened on cords, with which they encircled the prey. *Trepidant* would thus mean the fluttering of the feathers in the wind.

*Indagine* means "a series of toils or nets."

*Saltus* means *a part of a forest not thickly set with trees,* i.e., such a place as would afford easy passage. Thus in *Cas. B. Gall.* vili. 19, *saltus paludis* (quoted by Henry), means those dry parts of the marsh by which one could pass over. The meaning, then, according to Henry, is, "They surround the open part of the wood with nets, so that the beasts might not be able to escape from it to the thickets."

125. *Adero,* i.e., as Juno Pronuba. On Hymenaeus, consult Smith’s Class. Dict.

128. *Repertis*—(1) discovered, detected, by her (Venus); Servius and Peerik. (2) Devised by Juno; Wund, Heyne, Gossrau, and Forb. *Ridere* is more usually followed by an acc., but cf. Hor. Od. iv. 1, 18, *risit muneribus,* and Sat. ii. 8, 83, *ridetur fictis rerum.* Forbiger is inclined to look upon these cases as datives rather than abls., and similar to *risit alli,* v. 598


*Plagae*—the nets of coarser material and smaller meshes. The word properly means the ropes by which the nets were stretched.

*Ferro*—abl. of material. The *venabulum,* or hunting-spear, had a long and broad iron head, as seen in the illustration below.

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A net is represented in the subjoined woodcut.

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132. *Massyli*—a people of the east part of Numidia proper. The word is equal to *Afer.*

*Ruum*—another instance of zeugma, the word referring to *retia, plagae, venabula, equites,* and *canes.*

*Oclora*—"keen scented." The word does not appear to be found elsewhere. *Vis* may mean either "a numerous kennel of strong dogs," or it may be a mere circumlocation like *βίν* in Greek. Lucretius has *fida canum vis,* and Hor. (Epod. vi. 6), speaking of dogs, says, *amica vis pastoribus.*


135. The *frenum,* or bridle, included the *bit,* *headpiece,* and *reins.*

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137. *Sidoniam*—sometimes *Sidoniam,* (En. xi. 74; Ovid Met. iii. 129, etc.) On the *chlamys* consult *En.* iii. 484; the *limbus* or ornamental border will be seen in the woodcut there, and also one kind of *fibula.*

138. *In aurum:* Her hair was collected into a knot or *κρύσσυλος,* and fastened with a golden *fibula,* clasp. On these parts of dress consult Ramsay’s Antiq.

139. The *fibula* here spoken of is a clasp fastening the belt with which her *tunic* is girt about her waist. Various kinds of *fibula* are represented in the following cuts.
141. This comparison of Æneas to Apollo and of Dido to Diana, is worthy of careful observation.

143. Lyciam—Pataris or Pataro, the chief city of Lycia, was situated on the Xanthus, not far from the sea, and contained a temple of Apollo, second only to Delphi. Here, on account of the greater mildness of the climate, the god was supposed to spend his winter (hence the epithet hibernam), while in spring he migrated to his maternal Delos. Thus he is called by Hor. Delius et Pataraeus Apollo.

146. Cretesque. Observe the force of the asris in lengthening the final short syllable. Dryopes—a Pelasgic tribe, inhabiting part of Thessaly, and afterwards part of Doris, called from them Dryopis. Agathyrsi—a Scythian people of European Sarmatia—the epithet picti seems to mean that they painted or tattooed their skin. By the mention of this people, the poet appears to indicate simply that nations from the most distant and uncivilized parts of the world flocked to worship the Delian god.

Fremant—"a dance while they sing."

147. Ipsi is expressed because Cretes, Dryopes, etc., come between.

148. Fingens, i.e., comans, ornans. In statues of Apollo the front hair is scrupulously arranged. Implicat auro, i.e., surrounds it with a golden diadem or fillet.

149. Dat—entet. The poet uses dat as a historian, i.e., not as consistent with the context, but in reference to his own time; entet, in the pres., is, however, immediately subjoined, and is to be taken as co-ordinate with inferit and jungit. 142. With tela sonant cf. Hom. Il. i. 46.

152. Deiectae—"having cast themselves down," "having bounded down." Wund. explains "driven down by the hunters," but Wagn. argues that wild beasts are said deicti, not when they are driven down, but when they are transfixii and slain by the speatsman. From. Æn. v. 542.

154. Transmittunt campos, i.e., transcurrunt. It is similar to the phrase mare transmittere, the reflexive pronoun being omitted. Virgil borrowed from the Lucanian phrase (i. 829) equites transmittit mediou campos.

155. Agrina glomerant, i.e., so collect themselves as to form herds.

160. See Æn. i. 124.

162. Passim, i.e., without order.

164. Tecta means shelter of any kind—rocks, caves, trees, etc. Amnes, i.e., torrents caused by the rains, nimbus commixtus grandine.

166. Prima, either "primeval earth," or for Primum—"first of all. Earth and Juno gave the signal, and then (tum) the nymphs utulant;" Wagn. Gosse, and Forb. Tellus was one of the deities preceding over marriage, and properly so, as being "the producer and nourisher of all things."

Some have conjectured Furiae et Tellus, since the Furies presided over unfortunate marriages; but they would not be rightly conjoined with Tellus and Juno.

On the pronubae consult Ramsay.

167. Consus connubii (on scansion see L. 75 and iii. 578)—the latter word is in the dat., by which case consus is followed, even in Cicero. Some read connubit, contrary to the best MSS. This is different from the dat. of the person following consus, on which see Kritz, Sall. Cat. 22. 2. The lightning-flashes as marriage torches, and the melancholy wall of the mountain nymphs as bridal songs, are but ill-omened introductions to the new alliance. Milton has been accused of imitating this passage in his description of the convulsions of nature when the "mortal sin original" was completed.

Earth felt the wound, and nature from her seat,
Sighing, through all her works gave signs of woe,
That all was lost.

And again, in reference to Adam's transgression—
Earth trembled from her entrails, as again
In pangs, and nature gave a second groan:
Sky lower'd, and mutter'd thunder, some sad drops
Wept, at completing of the mortal sin original.

170. Specie—"a sense of propriety;" /ama—"a regard to reputation."

173. For the description of Fama, Virgil is indebted to Homer, Il. iv 440 sqq., which see. Rumour is called Ὀδός or Ψάνειν by the Greeks.

174. For malum qua Wagn. reads malum quo. Forb. retains qua, and thus paraphrases: Fama, qua non alius malum majore viget mobilitate et celerius vires acquirit. After ultim there is a colon in most editions, but Forb. omits it.
176. Parva metu primo. Fearful of con-

178. Fama is represented as of the race of 

179. of Jupiter successfully the suggestion.

180. editions indeed thing difference 

184. Coeli medio terraeque — "between heaven and earth." The poets often use medius with the genitive, for inter. So Cas. B. G. i. 34.

185. Custos — carefully watching that nothing should escape her.

190. Replebat gaudens et cantabat, i.e., gaudent replete et canere. In words so opposed as focta et infecta the conj. is usually omitted, e.g., volens volens — aigua indigna, etc. But here the poet has reference to men who rejoice to hear anything which they can retail, and are easily induced to add new and groundless fabrications while they repeat the original story.

191. Elsewhere, when Creitus is used, the abl. follows without the prepos. Gossrnan thus distinguishes between the phrases:— He says "cretum ab aliquo esse ortendum — cretum aliquo = natum, ortum esse." Some editions omit the prepos. Viro for mario.

193. Fovere hiemem luxu, is an unusual mode of saying "se luxu fovere per hiemem." Wyttenb. thinks that the conduct of Antony and Cleopatra afforded to Virgil this suggestion.

194. Regnorum, i.e., the one of Carthage, the other of Italy.

195. Diffundit in ora, i.e., spargit per ora — longe lateque divulgat, "publishes far and wide."

196. Iarbas, king of the Maxitani in Numidia, who had given permission to Dido to settle in his territory, and who had unsuccessfully sought her hand. The name is sometimes written Illarbas. He was the son of Jupiter Ammon (or Hammon), whose temple in an oasis in Marmarica was long celebrated, and will be remembered in connexion with the history of Alexander the Great.

198. Caramantide, i.e., Libya. The Caramantes were a people of land Africa above Gaetulia, inhabiting a considerable portion of the district now called Fazzan.

200. Centum amaras—see En. i. 140. Posuit, used as a Greek aorist. Wagn. Forb. accounts for the variation of tense by saying that Iarbas had consecrated the "ever-burning" fire at the time when he introduced the worship of Ammon into Numidia before all the hundred temples were completed. The phrase vigil comes ignem will remind all of the worship of Vesta.

201. Escubias aeternas—in opposition to ignem, to express the object of Iarbas, ut essent escubiae aeternae.

202. Solutum et limina. Heyne makes these words the accus. depending on sacraverat. But Wagn. and Forb. take them as nom., the substantive verb to which they are subject being omitted. The epithet pingue refers to the great number of victims slaughtered: and limina sertis florentia to the numerous festivals, during which the temples were adorned with garlands.

203. Amen amantem. So in Geo. iv. 491 we meet victus animi, and at 310 of same Geo., trunca pedum. The genitive denotes the part affected, whether it be of the general nature of man or of his body.

204. Media inter numina—"before the images of the deity," or simply "in the temple," as the god was supposed to "fill the house" with his presence, and to be cognizant of acts done in all parts of it. Numera was read, says Servius, for numina.

206. The tone of this address, breathing impiety and anadity, is in keeping with the stern and fiery temperament of the Africans.

Maurusia—"Moorsish." Mauri, or Mauritani, was a general name including a number of nations, of which the Maxitani were one.

207. Epulato—"after feasting," when the libations were made. Libat nunc—this is to remind Jupiter that it was the influence of Iarbas that made the Maxani worship him, whereas they had not done so previously.

Lenaevum honorem, i.e., honorem veni—vinum in Jovis honorem effusum. Lenaev—an epithet of Bacchus. See Smith's Class. Dict.

208. Compare the impious address of Timon in Lucian, Tim. 1. The sense is this: You do not seem to behold these things; for, if you behold them and do not take vengeance, then do we groundlessly dread you.

209. Cacci ignes, i.e., vani, inanes. Heyne. Cacci, qui non urunt. Gossrnan. Cacci—"blind in aim," i.e., which do not strike those whom they ought to strike. Wagn.

210. Inania marmura—the acc., not the nom. Marmura—thunder; inania—unavailing to terrify the wicked.

214. Rrepulit. Observe the first syll. long.
Notes on the Aeneid. B. IV. 231-239.

Dominum, i.e., ut dominus, δισπότης. She rejected me as a husband (maritus), but Aeneas she has received as a master.

215. Ille Paris—"that well known (notorious) effeminate Paris;" or, "that adulterous Paris." Like another Paris, he has taken away from me my betrothed wife.

Semitiro. The Romans in Virgil’s time held the Phrygians in contempt for their effeminacy.

216. Maeonia bordered on Phrygia. The mitra, or cap, was a common head-covering among many Asiatic nations; it was fastened below the chin by ribbons, which partly covered the jaws and temples, as seen in the woodcut beneath.

217 Subnirius montum. On the construction see note i. 228, and ii. 210. Quippe is expressive of strong irony.

222. Alloquitur. Last syll. lengthened by asris.

This commissioning of Mercury is borrowed from Hom. Od. v. 28 sqq.

On Mercury consult Smith’s Class. Dict. and Keightley’s Myth.

225. Exspectet—“linger.” Datas urbes—see Αen. i. 258.

227. Observe the oblique form of narrative rarely found in epic poetry. See below, 289, 294.

228. Bis—once from the attack of Diomed, Hom. Il. vi. 311, and secondly from Achilles (by Neptune’s interference), Il. xx. 291. Heyne. To this latter instance Wagn. objects that Neptune did it of his own accord, and not at the instigation of Venus. He proposes, therefore, three other explanations: (1) The second rescue of Aeneas referred to was on the occasion of the burning of Troy. Of this Thiel and Forb. approve. (2) That Venus rescued Aeneas from the Greeks, first at the storming of Troy, and afterwards during his voyaging through their states. (3) That the two overthrows of Troy are understood in confirmation of this he compares iii. 476. Vindicat=vindicavit et adhuc vindicat.

229. Gravidam imperiis. (1.) Which shall produce many illustrious commanders. (2.) Which shall embrace under its sway the entire globe. (But this, says Wundl, would be a tautology, as the same idea is stated in 231). (3.) Which has produced many powerful nations, to be subdued by Aeneas. This last explanation is adopted by Wund., Wagn., and Forb.

231. Proderct—propagaret, tamquam auctor stirpis. Latum orbem mitteret sive legis—a confounding of Aeneas and Augustus, intended as a compliment to the latter.

232. Accedunt, scil. eum, suggested by ipse following.

235. Spe, inimica. This is almost a solitary instance in heroic poetry of a monosyllable placed in arsis with a hiatus, the long quantity of the vowel being preserved. The primary (Triemimal) caesura, and the great emphasis on the word itself, may excuse the license. See Αen. i. 10; Ecl. ii. 53.

236. Ausoniae progenem—on the offspring in Ausonia (Italy), with an Ausonian woman, viz., Lavinia.

Et atter nec has a negative force: or rather, the latter clause is so joined by it to the former, as that both coalesce into one negative enunciation.

Lavinia. The first syll. is here, as i. 2, and elsewhere, long; but Lavinium, the name of the city, has the a usually short, as at v. 258, 270, etc.

237. Naviget!—"Sail he must," with particular emphasis, forming, as it does, a whole foot, and the first word of the line.

Hic numitus—"Let this be our message," or "Be thou our messenger of this mandate."

239. Talaria—either the "sandals provided with wings," or the "fastenings," so that the wings themselves will be under-
stood as attached to the heels, as seen in the foregoing woodcut.


244. Luminamorte resignit. These words have caused great difficulty to commentators. We simply enumerate the principal explanations: (1.) He relaxes their eyes in death; resignare having thus the same meaning as solvere. Heyne and Forcell. (2.) He opens again the eyes of the dying when on the point of death, i.e., he recalls the dying to life. Wagner. (3.) As Mercury gives and deprives of sleep, so he again seals the eyes in the sleep of death. Jahn. (4.) Mercury, the Ψυγατουμής, opens the eyes of the dead whom he is about to conduct to Orcus; for the shades in the lower regions are represented as seeing. Henry, followed by Forbiger.

247. The story of Atlas, son of Japetus and Clymene, turned into a mountain by Perseus, and compelled to bear the world on his shoulders, is well known. Mercury alighted on the peak (apicem) of Atlas, as being higher ground, preparatory to his descent to the plain. The epithet duri is applied on account of the toils of Atlas, and the circumstances recorded in 249 sqq.

249. Pinifer is not to be interpreted too literally; it is a general epithet of mountains in the poets.


254. Ari—a Mergus, or some such fish-hunter, which soars at a considerable height above the water, and, after marking its prey, soops down upon it with the violence of a hurricane.

256. The authenticity of this and the two following verses is doubted by almost every commentator. The following are among the objections urged: (1.) 257 is absent from some MSS. 258 from most, while in others 257 is placed after 258. (2.) The lines are very tame, insipid, and rugged. (3.) The homoioteleuton, volatib et secabat. (4.) The asyndeton (want of conjunctions) in the verses, and the extraordinary connexion of the words litus arenosum ac Libyae ventosque secabat. But, besides these, Wagner puts forward others:—(1.) The words terras intercoctumque, which imply high flight, ill accord with humilis justa aequora of the preceding line. (2.) The reference to Mercury's mother and grandfather is spiritless, and ill placed. (3.) It is absurd to extend the comparison through so many lines, when the subject is a trivial affair, especially as Virgil uses hand auter only in similes where dignity and grandeur are conspicuous. Wagner farther imagines, that some grammarian added the lines lest the reader might suppose that arc similes in 256 might be interpreted literally as if Mercury were in shape of a bird; and that 258 was appended lest the subject should be wanting, while 257 found a place in the text to explain circum litora, circum scopulos of 254, 5.

257. Litus arenosum ac Libyae. This Wagner takes to be the true reading, the interpolator having inserted ac in the third place, for ac litus arenosum Libyae. Others write ad, and others omit altogether.

258. Maia, the mother of Mercury, was one of the Pleiades, the daughter of Atlas and Pleione. The Romans called the Pleiades, Vergiliae.

260. Tecta novantem—building a new private mansion for himself.

261. Conspectit. Atque. This is Wagner's punctuation: a semicolon is usually placed after conspectit. Wagner asserts that this particle, atque, when placed at the beginning of a sentence, expresses amazement at some unexpected circumstance. It here indicates the astonishment of Mercury at the dress of Aeneas, and the total change of his manners and character. Stellatus, viz., on the hilt and scabbard. ōspide—four syllables.

262. Laena—Χραίβα was a peculiar kind of woollen cloth, with a long loose nap, not made into any particular shape of robe, but used as an outer earp in various forms. See Ramsay's Rom. Antiq. Ardebat—spendebat.

Murex—a shell-fish which supplied a purple dye. It was found in large quantities at Tyre, on the coast of Laconia, and other places. See v. 205.

264. Telos—"the warp." Dido had interwoven, here and there, "fine threads of gold." See iii. 483.

265. Invadit—"angrily addresses." The word is characteristic of the speech of Mercury, and indicative of the tenor of what is to follow.

269. Torquet refers to the revolution of the earth on its axis, for Virgil was aware Terram circum axem se summa celeritate convertere et torquere, Cic. Acad. iv. 39, 123.

276. Spes heredis Iuli—decentur. Wagner, comparing 236, Ausonianum prolem, thinks that he has caught Virgil "napping." Forbiger defends the poet by saying that he is here correcting himself, justly thinking that at this very time, when Aeneas was held in the chains of Dido's love, Ascanius would naturally be of more concern to him than any offspring to be derived from a new marriage in Italy.
297. *Excipit, scil. auribus, sensibus, i.e., animadverat.*

298. *Omnia tua timens.* Forb. had formerly interpreted, "fearing everything though safe," or "fearing everything even when safe;" but he now agrees with Dr Henry in explaining it thus: "Fearing this very thing that all things are safe," i.e., fearing that this too great good fortune cannot long continue.

Eadem Fama—"that same Rumour" who reported to Iarbas the arrival of Αἰνέας. She is called *impia,* because she reports without cessation falsehoods no less than facts.

299. *Furenti*—either as above, 69, "like one maddened," or by anticipation alluding to her frantic conduct after the departure of Αἰνέας.

300. *Inops animi, so inops rationis* (Stat. Theb.), *inops consentii* (Livy).

301. *Bacchantur*—"runs about wildly after the manner of the Bacchantes." The more ancient triennial orgies (εὐνυχεῖα) of Bacchus, introduced into Greece by the Thracians, are here alluded to. They were celebrated on Mt. Cithaeron by the Thébans, with all the wild and boisterous enthusiasm of savage life. For fuller information, consult Dict. of Gk. and Rom. Antiq. (Smith).

302. *Thyias*—adīs, θύεις (ἐβω)—a Baccante.

Baccho audito. The cry "Io Bacche" being heard. Thiel understands, "when the voice of Bacchus himself, encouraging the worshippers, was heard."

Stimulant—urge her on in haste to Mt. Cithaeron to the ceremonies.

303. *Nocturnus—noctu.* Adjs. are often used thus for advs., as *matutinus,* v. 465. *Vesperinis,* Hor. Sat. ii. 4, 17. *So also νυξίως, ηπίως, χρήσης,* etc.

305. *Sperasti tacitus decedere, for sperasti te tacitum decedere,* a not unusual construction with the Latin poets, in their fondness for imitating the Greeks.

308. *Nec moritura tenei, i.e., retinet.* The sense is, Nor does my death, which is sure to happen if you depart, detain you.

310. *Aquilonus*—put for the winds generally, though Dido would naturally name that wind which would be adverse to the voyage of Αἰνέας.

311. This is an argument, a majori. If you were going to Troy still in its glory, you would not set out amidst such dangers; much less ought you to set sail for a foreign land, where no home is prepared for you.
NOTES ON THE ENID.

A. IV. 320-324.

320. Per drain"—by the right hand.

321. Ahid—the common reading is ret.

322. Forman—considering the state of affairs...

323. Doma-bolit-are Diadumena identified as

324. Phil. 404, 160 et al.; aed.; 310. 325. Avid nihil—nothing but tears and

326. See S. II. 134, 237. On this, vergen, continues that aain, with the

327. Duma-bolit-are Diadumena identified as

328. Because it was necessary to devote the end of a period to which the

329. Quae est idem—nothing but tears and

330. Quae est idem—nothing but tears and
full power, and bring out the feeling in all its force.

353. *Admonet*, viz., that I should go to Italy and found a new kingdom.

354. *Capitis. Caput* is often put for the whole person by a well known image. So Hor. *desideriam tam cari capitis*.

357. *Utrumque caput*, i.e., both yourself and me. Not *Aeneas* and *Ascanius*, as some interpret; nor Jupiter and Mercury, as others would have it.

359. *Haustrum*—"I drank it in with these very ears." So Hor. Od. ii. 12, 82, has *bibire aurius*, and Livy xxxvii. 51, *oculis turibusque gaudium haurire*.

362. *Aevso*, i.e., *oblisius, tormis oculis*.

364. *Luminibus tacitis* (*ipsa tacctis*)—with eyes which silently gave expression to her indignation.

*Sic accensa*—roused farther to wrath by the survey of him.

On this whole passage Schirach remarks: "Imagine to yourself the face of a person silently surveying another, the eyes slowly journeying from head to foot, and as slowly returning to the point whence they started on their tour of inspection. The whole passage is most beautiful, but these few verses carry off the palm from all others, since they depict the scene with that truthfulness to nature which only the highest poet can represent."

366. *Caubius* and *horrors* are clearly connected in sense and syntax. *Horrens* = *ardus*, for it means both "horror-causing" and "sharp-pointed," which latter sense it retains in older English; thus Milton, "Horrend arms."

367. As Mt. Caucasus was inhabited by wild and savage tribes, the Romans, when they wished to represent a person as *uncivilized and rough*, said that "He was born at Caucasus."

Hyrcania, near Caucasus, lay between the Caspian Sea, Media, Parthia, and the river Oxus.

368. *Quid dissimulato*—"Why do I withhold my rage?" i.e., "Why do I not burst forth with the full force of my resentment; he cannot injure or insult me more than he has done?" The change to the third person in *ingemuit*, etc., is strongly indicative of her grief and passion and pretended contempt.

369. *Fletu for fletui*. See Eccl. v. 29. *Ingemere* and *ingenisco* are usually followed by a dat., but in Eccl. v. 27 by an accus.

371. *Quae quibus antferam, i.e., quibus varioribus haec tanquam leniora anteponam*: Heyne and Forb. Others refer the phrase to the order or plan of narrative, but this is not good. On the double interrogation consult Kritz, Sall. Cat. xlvi. i.

372. *Ejectum litore*, i.e., *n litus*, as in iii. 135, *subductae litore puppes*.

375. The *brevity and abruptness* are characteristic of the confused and excited mind of Dido. In *Antissas classis* there is contained a bitter reproof, that she had been the means of saving that very fleet in which he was now about to sail for Italy and abandon her.

376. To *augur Apollo and Lycaeae sortes*, supply from 361, *sussurrant* *Italian petcere*, for *interpres* (message) applies only to *fort. There is strong irony throughout, and *horrida* is especially emphatic. *Horrida fissa* is interpreted by some, "orders which one would shudder to disobey."

379. *Scilicet*—strongly ironical, implying, of course, that she gave no credence to his statements. See Æn. i. 577, and Ter. And. i. 2, 14.

*Quietos*—this word has reference to the Epicurean doctrine, that the gods "securum agere vitam." See Hor. Sat. i. 5, 101.

380. *Neque* is seldom doubled in Virgil, as here. It is better suited than *ne* to express transition, but it is a weaker negative. See Geor. iv. 9; Æn. viii. 316.

381. Observe the three imperatives without a conjunction, *I, sequere, pete*.

*Pete regna*—she insinuates that desire to rule is the main cause of his departure.

382. *Pia numina*. As the deities were themselves reckoned *pius*, so she believes they will defend mortals who are *pius*, and punish those who are *impii* (void of natural affection and ungrateful) and *perjuri*.

383. *Hausurum supplicia*—"drinking the cup of punishment to the dregs." *Haurire* is used of those things which, whether they be good or evil, we bring upon ourselves by our actions; Wagn. *Did*—Greek acc.

384. *Atris ignibus*—"Like one of the Furies, I shall everywhere meet you, and hold out smoky torches before you." that is, [poetic imagery being removed,] a bad conscience, on account of the crime committed against me, will torture you, and the image of the injured Dido will haunt you. Thus Wagner in his larger edition. In his smaller, however, he changes his opinion, and explains as follows: "With the smoke and flame of my funeral pile, as an evil omen, I, absent, will persecute you, though distant." This interpretation suits better 681 sqq., as well as line 385, *et cun frigida*, immediately following. Other explanations we deem it unnecessary to give.

385. *Animas seduxerit artus*, for the prosaic *animam ab artibus sejuxerit*.

387. *Manes* is used for the *place of spirits*. *Haec fama*, i.e., *fama huys rei*.

388. *Medium sermonem abrupit*, i.e., she put an end to farther conversation by not waiting for the reply of *Aeneas*: breaks off the conversation before it was finished.

392. *Marmoreo thalamo*, i.e., in thalamum marmoreum, marmore ornatum.
NOTES ON THE AENEID.

B. IV. 393-416.

333. Pius Aeneas. Pius, because more attentive to the will of the gods, and the interests of his son, than to the wishes of Dido and his own inclinations.

397. Incumbunt, scil. operi rifiicendarum navium.

399. Frondentes remi and infabricata robor are to the same thing, viz., the branches and shoots with the leaves still unstripped, and the stems unshaped. Infabricatus is among the ἀπεξ ἀλγόμας.

401. Migrantes—et ruentes, i.e., ruentes ut migrantes (festinare) solent. Cernas—"you may perceive (if you wish)," a poetic expression for cernere.

402. Wagner writes velut and not veluti, alleging that veluti and uti are never written in Virgil, except before consonants.

403. Hiemis memorae. Cf. Hor. Sat. i. 1, 35, "magni formica laboris * * hauk ignara et non incautu futuri."

404. It agmen—et convicent. Of the variation in the number of these two verbs, with the common subject agmen, consult note, Æn. iii. 676, and 1. 70. The verb concurreare is said to be found only here and in Tac. Hist. iii. 27. Calle Augusto,—cf. Geo, i. 380.

406. Agmina cogunt. This is a military phrase applied to the duty of those who brought up the rear, and prevented the soldiers from straggling or from plundering.

407. Moras is for morantes, as opus for operantes formicas, by a well known poetic usage. Thiel quotes a most appropriate example from Ter. Andr. ii. 3, 21—uxorem his moribus dabit nemo, i.e., homini sic morato—to such a character.

409. Fervet—"glows." This verb is used to express activity and quick motion, since these produce fervorem. On the two forms, fervere and fervère, see Geo. i. 456; on stridere and stridre, Geo. iv. 262; and on fulgere and fulgere, Æn. vi. 827. See below, 409.

408. Quis sensus—"by what name am I to call that feeling," according to the distinction laid down between qui and quis. See note, Æn. iii. 608.

411. Aequor misceri. Wund. interprets, of the movements and the din of many individuals engaged in labour.

413. Ite in lacrimas for descendere ad lacrimas—"to have recourse to tears."

414. Animos—iras, or it may be opposed to supplices, and be equal to superbī spiritus, the pride of the queen alternating with the weakness of the woman.

416. Propeh,-i, used impersonally. The common editions have a semicolon after circum, but Wagner punctuates after litore (i) making undique circum mean ex omnibus, quae circa sunt, locis.

417. On carbasus, see note, Æn. iii. 567.

419. Si potui—si est, or wenn in German and is to be translated. "Since I have been able to anticipate (spereare=esperare), (see 298, omnium tuta timens) my present grief, great as it is, I shall be able to bear it too."

423. Molles aditus et tempora, i.e., you were the only one who knew to discern the proper time when he was most affable. "You alone knew the soft approaches to the hero’s heart, and the seasonable moment to enforce them."—Galbraith.


425. Patris cinerem revell. One of the most heinous of all sins, in the eyes of the ancients, was to disturb the ashes of the dead. The poet, perhaps, makes reference to the story that Diomedes carried away the ashes of Achilles, but afterwards returned them to Æneas, when he had been plagued for violating and retaining them. This circumstance, however, could not have been known to Dido at the time, but the poet, we have seen, does not avoid anachronisms, if the subject be suited to embellish his work.

433. Tempus inane, i.e., a season during which their relationship and close intimacy should be partially suspended, and an easy transition made by her knowing merely that Æneas, though not on terms of former friendship, was still near, and in Carthage.

435. Veniam—gratiam, beneficium.

436. This verse has given much trouble to commentators, the opinions of some of whom are enumerated underneath. (1) And if you confer this favour upon me, I shall remember it gratefully so long as I live, and repay it abundantly at my death; Heyne, Jahn, and Süpfl. (2) And if you will confer this favour upon me, you will testify that it has been abundantly repaid at my death, i.e., that I have bestowed much more upon you than you have upon me; thus Wagen, who does not agree that morte means during my life until my death. (3) Henry reads cumulata, and, referring to the words of Æneas, 360, Desinc ueque ilius incendere tempore querelis, explains as follows:—"In deference to the wish of Æneas, I shall cease to worry him with complaints and entreaties, (i.e., remittam—I shall slacken in my re- monstrances), although by his departure death is prepared for me, as it were, manif- fold (cumulata morte)." (4) Forbiger interprets simply, and, as appears to us, correctly, "And if you perform this service for me, I shall repay it handsomely at my death;"
hinting probably at the succession to the kingdom or some other benefit.

437. Flcitus—entreaties accompanied with tears.

438. Feriteque referoque—"bears again and again." Not "bears to Aeneas, and back from him to Dido."

439. Tractabilis audit, i.e., ita audit ut somnoventur.

440. Placidas expresses the general character of the disposition of Aeneas, which is the poet's duty to extol.

Deus—the deity, divine influence—no particular god being signified.

442. The poets associated cold, snow, ice, and other inclemencies of the weather, with the Alps, as here Alps Boreas signifies the north wind blowing from the Alps.

443. For allae some copies read alte, but the former has the authority of the best MSS. Altae consternunt is equal to ita consternunt ut allae sint.

448. The suitableness of the word tunditur in this place will at once be recognised; "is buffeted," "lashed."

Heyne puts a period after curas, but a semicolon is preferable, since a very close connexion exists between this and the foregoing line.

450. Fuitis, scil. suis. Conveza coeli—see 310.

453. Turicremis. This is a word borrowed from Lucrertius ii. 353.


456. Heyne remarks that this verse is admirably adapted to increase the horror of the scene. We now despair of the life of Dido when we find her pertinaciously silent on the subject of her death, even to her dearest relative. Thus are those determined on suicide wont to act.

457. Templum—the shrine dedicated to the shade of Sychaeus.

De marmore, i.e., quae dempta est de rupe marmore.

459. Velleribus niveis—Vellus properly signifies wool shorn from the sheep, and hence anything made thereof, as fillcis and bands, which are here meant.

460. Hinc, "from this temple."

462. "And the solitary screech owl, sitting on the house-top, often wailed with death-boding cry and protracted her long-drawn notes into a plaintive song." The bubo is a bird closely resembling the noctua, and receives its name, like our cuckoo, from the sound made by it. Virgil is the only writer who uses the word as feminine. This kind of owl was looked upon by the Romans as a death-boding and insipuous bird; and did any one of the species find its way into a house, the members of the family exerted themselves to catch it, and nail it to the door, in order that its sufferings might exhaust the calamities which its approach predicted to the household.

464. Priorum is the reading of Wagner, Sipiü, Gossau, Forbiger, etc., instead of priorium. Pius is a common epithet of prophets, and seems more suitable than priorum, which the similarity of the first sylls. of practerea and praedicta may have led a copyst to write.

469. Penteus, son of Echlon and Agave, and successor of Cadmus as king of Thebes. The story of his opposition to the introduction of the worship of Bacchus into Boeotia, and his consequent punishment, are well known. The Eumenides were otherwise called Dirae, Furies, Erinyes.


471. Agamemnonius—the possessive for the patronymic, as Lycaonius, x. 749.

Orestes—son of Agamemnon, and murderer of his own mother, Clytaemnestra, was driven mad by the Furies, avengers of his crime; 472 states the means by which his guilty conscience was harassed.

Scenis, for in scenis—"on the stage." Wagn. adds that the plur. numb. indicates the frequent repetitions of the piece upon the stage. The story of Orestes is somewhat similar to that of Hamlet.

473. In limine—the threshold, either of Apollo's temple at Delphi, whither he had fled to escape their attacks, or the door of his own house, where the Furies met him, as he fled from his mother's spectre.

475. Secum ipse—"with herself alone." Modum—"the kind of death."

477. Spem fronte serenat—"wears a calm aspect of hope on her countenance."

479. Eo, i.e., amore in eum. On such a ceremony for the recovery of a lover, see Ecl. viii.

481. Aethiopum. The Aethiopes were divided into two sections, the eastern and the western. All writers place them in the very ends of the earth. Cf Hom. II. i. 423. Atlas. See above, 247. Torquet, more expressive than sustinet. It implies the daily revolution of the sun.

482. Axem—the globe. Aptom—"studied." "spangled," from ἀρταἰολ. 

483. Massylae, i.e., Libycae.

484. Hesperidum, the garden of the Hesperides, usually assigned to Cyrenica, is placed by Virgil in Mauretania, near the foot of Mt. Atlas. The Fortunate Islands (the Canaries) are by others given as the locality of this garden. The priestess is said to be resident at Carthage at the time here spoken of.

486. Spargens is to be referred to dedat, not to servabat. Soporiferum, pass., i.e., to deaden the rage of the dragon, but not to
put him to sleep, for he behoved to be always awake.

487. Carminibus—magical charms.

489. The power of stopping the course of streams, or of making them flow back again to their source, was attributed to the magi.

490. Nocturnus, i.e., noctu, see above, 303, note.

491. Ornos—not ash trees only, but all kinds.

493. Accingier—the old inf. for accingi, on which see Donaldson's Varronianus, p. 360 (2d ed.). It is here middle voice, "that I gird myself with magic arts," as my weapons, i.e., that I have recourse to. Such an apology was unnecessary for Dido and her times, but it would have been requisite in the case of a Roman of Virgil's age (see note, Æn. i. 469), when magic rites were condemned, and even subjected those who engaged in them to accusation before the law courts.

Artes is the accus. of the remote object, on which see Æn. i. 228, and ii. 210, note.*

494. Sub auris—sub means motion from below, upwards, so that the phrase signifies "to raise a pile up towards heaven." As the Greek aspiration=s, and σ=β, sub=συβ. Heyne explains sub auris as merely =sub divo, "in the open air."

495. The woodcut represents a pyre, or ara sepulchri, as it is otherwise called, with a dead body laid thereon. For a description of it see Ramsay, Rich, or Smith; and on the funeral ceremonies generally, consult the same authorities.

506. Fronde funerea—more particularly the leaves of the cypress.

508. Effigiem—an image of the person against whom the enchantment was directed, made of wax, or wood, was one of the most important parts of the magical rite. As the wax of the image melted, the faithless lover was supposed either to melt again to affection, or to be consumed by a miserable death, as a reward for his perfidy. The latter result was the one wished for by Dido.

509. Effuna crines—another example of the acc. after a passive part.; see note on Æn. i. 228; ii. 210. Transl., "with dishevelled locks." Sacers, i.e., the Massylian priestess mentioned above, 483.

510. Ter centum tonat deos—"thrice invokes with loud voice a hundred gods." Thus Wagn. in his larger edition; but in his smaller he joins tercentum, considering it equivalent to plurimos. Schirach and Thiel write tercentum, but take it adverbially, (not joined to deos) equal to multipliciter, multis nominibus.

Erebus, brother of Tartarus, and son of Chaos.

Chaos (καῦς, καίω, whence κάσμα), the great void in which all things were found; it is sometimes put for Orcus.

511. Tergeminam Hecaten and tria ora Dianae mean the same thing, for Diana was called by three names—Luna in heaven—Diana on earth—and Hecate in the lower regions, and in this triple form she is represented in the woodcut below. The gods invoked were of course infernal ones.
That poured on the altars was supposed to be taken from the Styx.

513. *Fucicus*, etc. Full grown herbs, also, cut by moonlight with brazen sickles, were sought for, with the juice of black poison, i.e., herbs covered with the ripened down of maturity, and swelling with poisonous juices. *Lac* is often used of the juice of herbs; see Ovid Met. xii. 606.

516. *Amor*, etc. "The 'mother's love' too, is sought for, torn from the forehead of an infant foal, and seized before the dam" (could secure it). It was a popular belief that if the excrescence sometimes appearing on the forehead of a foal were not immediately devoured by the mother, she lost all affection for her young. Hence it was used as part of the charm to relieve the mind from love. The fleshy protuberance referred to is called *Hippomanes*, different, however, from that other *Hippomanes* which we meet with in Geo. iii. 250.

517. *Mola*—"the salt cake;" see Ramsay.

518. *Piis manibus*, i.e., *puris, castis*; see ii. 133.


This was a common practice in religious ceremonies.

*In veste recumbata*—"clothed in a robe, with girdle unloosed," as was customary.

520. *Sidera conscia fata*—the stars were "the eyes of heaven," and thus conscious, as it were, of heaven's decrees, and cognizant of all things done or doing upon earth. Thiel.

522. Apollonius (of Rhodes), iii. 744, and iv. 1058 sqq., has supplied to Virgil the main ideas in this beautiful description of night. Galbraith quotes the following from Young's Night Thoughts:

Night, sable goddess! from her ebon throne,
In rayless majesty now stretches forth
Her leaden sceptre o'er a leaden world.
Silence, how dead! and darkness, how profound!

Nor eye, nor listening ear an object finds:
Creation sleeps, 'tis as the general pulse
Of life stood still, and Nature made a pause,
An awful pause, prophetic of her end.

The stillness of the night, and the repose of Nature's other works, contrast strongly with the turmoil of passion which gives no rest to the agitated queen.

523. *Silvae et aegora*—either "the woods and seas" themselves, as the wind was lulled at nightfall; or the "various forms of animal life inhabiting the woods, the fields, and the ocean."

*Quierant*—had gone to rest, i.e., were now wrapped in sleep.

525. *Pictae*—"speckled," "party-coloured." *Quaeque*, i.e., both sea fowl and those birds which frequent inland districts. But some take *quaque lacus*, etc., to mean "those animals (i.e., fish) which frequent the waters, and those that inhabit the lakes, for why, say they, should fish be omitted, since the poet's object seems to be to include all animals?"

527. *Sommo*—the dpt., according to Forb. and Gossean—*abl.*, in the opinion of Heyne, Wagner, etc. The former is preferable, since they are mentioned as now enjoying sleep, and not as composing themselves to sleep.

528. This line has been omitted by many editors as spurious. Forb., however, defends it as necessary to the context, and punctuates with a full stop after *ager* (525), and a colon after *laborum* (528). He, moreover, supplies *lenibat curas* after *at non infelix Phoenissa*. Wagner puts a comma after *ager*, and a colon after *silenti*. Forbiger's opinion will, we believe, be readily adopted. See his note in loc. On *infelix animi*, see above, 203.

531. *Rursus resurgens*—such pleonasms are not infrequent.

533. *Quid ago*—"What am I doing?" with self reflection. Some books read *qu id agam*—"What shall I do?" the phrase of one deliberating. *Rursus* is to be joined with *experiari*.

535. *Petam cunabulium*—said with the most bitter irony, as it was considered highly disreputable for a virtuous woman to make advances of such a kind.

538. *Secquare classes et ultima jussa*—there is a zeugma in *secuar*, as applied in one sense to *classes*, and in another to *jussa*. *Ultima* means "the most degrading;"—that, than which nothing could be more humiliating and disagreeable, so *ultima poena.*

*Quiae juven (cos) auxilio (me) ante levatas (esse)*. All this is said with the keenest irony.

540. *Sinet*, "would allow me," viz., to follow the fleet. *Fac velle*, "suppose I were willing."

542. *Perjuria*, plur., referring to the treachery of Laomedon towards Apollo and Neptune.

543. *Orantes*—"triumphing" (see Ramsay's Antq. on *Ovatio*) over her in their departure, and, moreover, because they would carry with them a *queen* as a captive.

545. *Inferrar*, i.e., Shall I follow and attack his ships? not "Shall I be borne away in his ships?" with all my Tyrians.

547. *Morere*—imper. of *morior*.

548. The intense excitement of Dido's mind is shown by her accusing her nearest and dearest and most affectionate friend.

552. *Sychaco*. On this form of adj. compare *Æn.* i. 686, and iii. 602.

554. *Certus eundi*. This construction is frequent with the poets; and even Tacitus employs it. But the infin. after *certus* is more usual, as 564, below.

*Curpeba*—see note, *Æn.* i. 358.
558. *Forma dei, non deus ipse*—see 571. *Redeuntis, i.e., iterum euntis.*

558. *Omnin, voscem, colorum,* etc.—*similis*—another example of the accus. of reference or limitation, on which see note, *En. i.* 229, and ii. 210. The voice, the complexion, the golden locks, and the graceful, well-turned limbs, are the marks of beauty for which Mercury was distinguished among deities. On the symphenie of que after colorum, see *En.* i. 332, note.

559. *Block* being the prevailing colour of the hair of Greeks and Romans, they prized highly the *flavos crines* as more rare and beautiful. See Antiq.

560. *Sub hoc causâ*—"at the crisis in which you now are"—such is the force of *hoc.*

*Duere somnos,* like *trahere somnos,* means to enjoy protracted sleep, *ē̄dēn πανύχιον.*

561. *Demode,* in interrogations, is often almost equal to "*quum res ita sint.*"

562. *Zephyros,* as *auster* at iii. 70, is not to be taken literally, but as signifying *the wind,* generally. The wind called *Africaus* (W.S.W.) would have been more favourable for those sailing from Carthage to Italy.

564. *Certa morê*—see above, 554, and cf. 475.

565. *Potestas praecipitare.* On the difference between the infinit. and the gerund after such a subst., and on the syntax of the infinit. in this construction, see a full note, *En.* ii. 350, v. 638, and Geo. i. 305.

566. *Jam* is used of an event which we confidently expect to happen immediately, *Turbari trabibus,* i.e., with the ships of the Carthaginians. Gossr. takes it to mean that unless *Aeneas* made haste to escape, the sea would, on the morrow, be strewn with the fragments of his ships, broken up and burned by the Carthaginians.

567. *Pervere*—see above, 407.

569. *Etia age* is expressive of the greatest impatience.

570. *Varium et mutabile semper fœmina*—a well known proverb. The neut. of an adj. joined to a masc. or fem. subst., expresses some degree of contempt and depreciation. The construction is frequent both in Greek and Latin: Thus *Ovid Am.* i. 9, 4, *Turpe est senex miles.* *Triste lupus stabulis,* etc. *Res* is sometimes put in apposition instead of the neut. of the adj., thus *Ov. Met.* vii. 826, *credula res amor est.*

The proverb *aut amat aut edit mulier, nihil tertium,* is similar in sentiment to the above.

571. *Subitis umbris*—"the sudden darkness consequent on the departure of the god who had appeared, as deities were wont, in a halo of light." Thus *Heyne* and Gossr. But Henry suggests that *umbrae* here means the *simulacrum,* *fāντασμα* of Mercury, *forma dei,* 556,—"a vision of the night." It would be unworthy of Jupiter to require to despatch his messenger *twice,* in person, to *Aeneas.* Of this Wag., in his smaller edition, approves. Forb. leans to the same interpretation.

573. *Praecipites* is to be applied to *considerâ,* but not to *vigilate,* say the commentators. It appears to us, however, that it is equally applicable to both, for an adj. thus used, where an adv. might have been expected, is in most cases equal in meaning to a separate and independent assertion, as if it were, "Make all haste (*praecipites*), rouse yourselves from sleep (*vigilate,*), and take your seats on the rowing-benches." So, in the next line, *cito* is not for *cito,* but is equal to "Be quick and unfurl." If the address, *vigilate,* were confined to those of the train whose duty it was to be on guard for the night, we might allow the restriction in the use of *praecipites*; but as we cannot for a moment imagine, either (1) that all the companions of *Aeneas* were on guard on the night previous to the renewal of their labours, or (2) that the orders of their chief would be given to a *part only* of the forces, we seem confined to the explanation now hazarded.

576. *Sancte decorum*—imitated, says Heyne, from Ennius, *Juno Saturnia, sancta decorum,* and this from Homer, *διὰ βασιν.* The poets, and later prose writers, used the positive degree of adj. in a partiitive sense, governing the gen.

577. *Quisquis est*—with this compare notes on 556 and 571.

578. *Dextra sidera*—"propitious stars," on the rising of which the winds depended, in the opinion of the ancients.

581. *Habe*—"possesses." *Rapiuntque, ruuntque,* followed by the perf. *deserueren* (*in a moment,* as it were, *they are off,* admirably express the extraordinary activity and speed of execution of the various duties of seizing and arranging the cordage and tackling of the ship, of taking the posts of rowers or sailors, and of putting forth to sea. Note the sound answering to the sense in this and the following verse.

584, 5. The reader of Homer will have little difficulty in turning to I. xi. 1, for the original of these lines. Tithonus was a son of Laomedon, king of Troy, of whom Aurora became enamoured.

586. *E speculis,* i.e., from the higher part of her palace, to which, as a watch-tower, she had retired at the early peep of grey dawn to have a view over the harbour.

587. *Æquitas velis*—"with sails equally filled," i.e., with a steady and favouring breeze.

588. *Vacuos sine remigê*—such pleonasm are very common in Latin and Greek writers.

592. *Arma*—not only naval implements, but all warlike instruments generally, as is evident from the words *alii diripient*. 

593. *Ite*. This is one of those lines which make against the opinion of Bentley, that a dissyllabic word, in the end of a verse, after one of the greater punctuation marks, was most unpleasing to the Roman poets.

594. *Date tela* is a much more spirited reading than *date vela*, commonly edited on the authority of one MS. The frequent recurrence of the letter *t* appears to Wagner to be most particularly suitable to express the excitement of Dido's mind. He compares Soph. *Ed. R.* 370, *τυφλὸς τά τη σώτηρ τον τη νοῦν, τά τη διμυτα* and the well known verse of Ennius,

O Tite, tute, Tati, tibi tante Tyranno tulisti.

The incoherence displayed in these lines, indicative of Dido's mental paroxysm, will strike the most superficial observer.

596. *Impia facta tangunt*. "The wicked deeds (of *Aeneas*, viz., his perfidy and maltreatment of his benefactor) now affect (come home to) you." So Wagner, Forb., and Wund. Heyne thinks that she refers to her treatment of her late husband Sychaenus, for which she now is being punished; but the foregoing line, *insania mutat*, with other considerations unnecessary to specify, renders this improbable.

597. The whole sentence is this:—"Now, when it is too late, you are keenly alive to the perfidy of *Aeneas*; then rather ought you to have doubted his fidelity when you abandoned yourself wholly to his power."

*En dextra*—so *en* is joined with the noun in *Aen.* i. 461, *en Priamus*. The interjection expresses strong indignation and keen bitterness. *After* *fides* *supple* *ejus*, as antecedent to *quam*. There ought not to be an exclamation after *fidesque*.

598. Some (Wagn. and others) grounding their conclusion on 599, suppose that *portare* refers only to the time when *Aeneas* carried forth the penates from burning Troy—but the sarcasm becomes much more bitter if we suppose it to apply equally to the time then present,—That a man, daily wrapping himself in the cloak of a sacred religious duty, should, by his conduct, give the lie so glaringly to all his professions.

600. *Abreptum divellere*—*abripere et divellere*—"Could not I have seized his body, torn it in pieces, and flung its fragments over the waves?"

602. *Ponere epulandum*—a reference to the story of Tereus or Thyestes, for which see Smith's Class. Dict.

603. *Puiset*—"Even suppose it had been" (I cared not for that): "whom did I fear, determined on death as I was?"

606. *Extinxem* for *extinxissem*. *Super* = *insuper*, as at *Aen.* i. 29, etc. *Ipsa* is nom. to *deditesse*, after which supply *in ignes*.

607. *Sol* is invoked as seeing all things, and, among others, the injustice done to the Queen of Carthage.

608. *Tuque harum interpres*—"And thou, Juno, the arbiter and witness of these my cares." *Interpres* indicates the intermediate person by whose intervention anything is effected, and the term is applied to Juno, as the goddess who presides over marriage, and as the deity who brought about the union of Dido and *Aeneas*.

609. *Ululata trivis*—"invoked by howlings where three ways meet," whence she is called *Trivia dea, Trivia virgo*, and simply *Trivia*.

610. *Dirae*. See above, 473. *Di Morientis Ellasis*—not the *genii* of Dido, by and by to become her *Manes*, but those gods who looked on her with kindness and pity, and who would avenge her death.

611. *Accipite hae, scil. animis*; i.e., take especial notice of these things that are now going on. It is by no means the same as *nostres audite preces following*.

*Meruit advertere numerum*—"exercise against the wicked, (i.e., *Aeneas* and his abettors) the power of your divinity which they deserve to feel." Thus Heyne, Peerlk., and Thiel. But Wagner, whom Forb. follows, explains, "Take heed to my misfortunes, and avenge them. by your divine power, the exercise of which I merit on my behfif." The specification of the evils (615 sqq.) imprecat on *Aeneas* seems to decide for the latter interpretation.

613. *Necess est*—"If it must be that," etc., i.e., if it be immutably fixed by the fates.

615. This is prophetic of his war with the brave *Turnus* and the Rutuli. The poet, by representing the legendary story of *Aeneas*, and the facts of later history as the words of prediction, lends an uncommon interest to this part of the narrative, and at the same time displays his own consummate skill as an artist.

616, 617. *Finibus extorris*—*avulsus*, etc. These words refer to his departure from his own camp (after his arrival in Italy) to seek aid from Evander, when he left *Ascanius* behind him, and discovered on his return that *Turnus* had attacked his en- treatments and slain a great many of his followers.

618. *Pacis iniqua*—the Trojans gave up their own language, dress, and name, in the treaty with the Latins, xii. 829.
619. Fratutur luce. He is said to have
reigned only three years, and to have been
drowned in the river Numicius—his body,
however, was never recovered. To this
line 620 refers.

620. It has been asked, What does que
connect? and it has been said that infhuma-
tus is for neque humetor. But it is better to
consider ante diem as in meaning, though
not in form, an adj.=immaturus—a con-
struction which might be abundantly illus-
trated from English as well as Latin
authors.

623. Exercete odis—referring, of course,
to the Punic wars. Observe the position of
munera, similar to that of naviget noted
in 237, above.

625. Exoriaré, much stronger than exori-
atur, for it expresses a confident expectation
that such a one will arise, though she can-
not name the individual. The ultor is
Hannibal. Ex ossibus, i.e., not by genera-
tion, but as it were from her very limbs, in
a figurative sense.

629. The hypermeter syll. que (to be
joined by synapheia to the next line) is
very unusual at the end of a completed sen-
tence, on which account some editors have
rejected the latter half of the verse, and
others the que. Wagner and Forb. retain
the line in full, considering that the hyper-
metrical syllable is intentional. We are to
imagine, they say, that the excited feelings
of Dido, and her eager haste in speaking,
had rendered her almost breathless, and
that the last words are uttered with a
panting and falling voice, the que betraying
an intention to say more, which the powers
of speech refused.

631. Abrumpere lucem—the idea of violent
breaking has reference to the thread
of the Destinies.

633. This line is considered spurious by
some editors on account of the trivial na-
ture of the information, and the unusual
phrase cinis me habet. Forb. defends its
genuineness by replying to the first objec-
tion that the great importance attached to
nurses, and the large influence exercised
by them, are sufficient grounds for the in-
troduction of this piece of intelligence; and
to the second, that as the phrase cinis sum
is common, and tumulo urna haberi is a
mere variation of the one here used, we are
justified in admitting cinis habet as a poetis
fancy. Instead of suus we might at first
expect sujs, but the sentiments are
Dido's, and therefore the reflexive pron. is
quite right.

634. Cara mihi, i.e., "though not my
nurse, but the nurse of Sychaeus, yet dear
to me." Wakefield removes the commas,
and makes mihi depend on siste, but this
would produce a tautology with huc,
whereas cara mihi causes no tautology, but
on the contrary brings out an idea which
the brevity of the phrase does not allow to
be broadly stated, nor indeed would that
be either necessary or laudable.

635. Fluviai lympha, i.e., vivo flumine
Ablutions were necessary previous to indi-
viduals engaging in sacred rites.

636. Monstratae, scil. a sacerdote. Consult
on the whole subject of sacrifices, Ramsay's
Antiq., p. 339 sqq.

638. Stygio Jovi, i.e., Pluto, Zos nata-
Xenos. Hom.

641. Analen gradun—the more common
reading is anili, to agree with studio, and
this certainly suggests a much more beau-
tiful idea than the lection adopted by Forb.,
Wagn., etc., anilen. The epithet as joined to
gradum is very insipid and common-
place; while, by attaching it to studio, you
bring out one of the characteristics of old
age, generally, and especially that which
might be expected in a domestic, who, had
by long residence, become almost one of
the family.

643. Aes is not used of the eye simply,
but only when it is excited and has a started
appearance through anger, or any other
violent emotion.

644. Interfusa genas. See note, Æn. I.
229, and ii. 210. Maculis—the truth of
this is said to have been borne out in the
executions of the French Revolution.
Many of those whose hair or robes were
cut off at the neck, in preparation for the
guillotine, had on their faces red and livid
spots.

646. For an illustration of the rogus, see
494, above.

648. Cf. 507 sq. The garments were
among the presents brought from the ships,
l. 647.

917 sqq., where Dejanira slays herself on the
couch of Hercules: see also Eur. Alcestis,
where Alcestis flings himself on the nuptial
couch. Novissinus is often used for ultimum,
so novissimum agmen.

651. Exuvia, etc.—"O Relies, dear to
me, while fate and the deity permitted,
receive this soul!" "Receive," etc., for
she was about to breathe forth her soul,
lying upon them. Sinebat is written by
Wagn. instead of the common reading sine-
bant, on the ground that deus and fata unite
into one singular idea of divine arrange-
ment.

654. Peerlkamp would write this and the
two following verses in the order 656, 655,
654.

Imago, εὐδαίμονι, umbra, is called magna,
on account of the celebrity of Dido's ex-
ploring. Meti imago means that by which I
am represented: mea would mean that
which I possess.
656. *Ulla virum.* See i. 360.

659. *Os impressa toro.* This is usually interpreted as a convulsive and violent pressure of the cough, caused by her grief of mind. Henry, however, comparing 651, considers such excess of sorrow unsuitable to Dido, who speaks now with a mind composed and tranquillised by her reflections; he understands the phrase as meaning that she kissed the couch, like Alectis, as before quoted, and Medea, *Apoll. Rhod.* iv. 26.

661. *Hauriat—oculis.* So we say, *drink in with the eyes;* but our phrase implies anxiety, and usually pleasure, notions which cannot find place in the present sentence. The verb is used of the (*liquid*) air, which we *drink in* in breathing, and is thus applied to other things (*sound, light, etc.*) which affect our senses through the air.


664. After the example of the tragic writers, Virgil describes rather the appearances resulting from the deed of murder than the murder itself. *Comites,* i.e., *familiaris.*

666. *Bocchatur,* i.e., it speedily spreads through the city, and excites the people most vehemently. See above, on 301.

667. *Feminea ululatu.* On the hiatus between these two words see note, *Aen.* i. 211.


675. *Hoc illud fuit*—"This, then, was the purpose of that preparation of yours."

678. *Vocasses.* Either, "If you had called me," or, "Would that you had called me," which latter is better suited to the context, where Anna is demonstrating with the expiring queen, and complaining of her want of confidence in a sister's affection.

680. *Vocari voce,* (*Kar. iv. 402*) means always to "call with a clear and distinct voice."

681. As the epithet *crudelis* cannot with any propriety be applied to Anna in its literal sense, Wagn. takes it as the voc. addressed to Dido. Anna, however, may, as numbers often do, attribute the fault of Fortune to herself, as if she were to blame in having departed from beside the pyre, and left her sister there alone; and in this view call herself *crudelis.* *Extinxisti* for *extinxisti."

683. *Date, vulnera lymphis ablatam,* i.e., *date (lymphas) ut ablatum vulnera lymphis.* Wagn. The common editions join *date vulnera lymphis,* which they consider as an *entailage for date lymphas vulneribus,* an explanation which no one will receive when the former has been once suggested to him.

684. *Legam, si halitus errat.* This is a *locus classicus,* in reference to the custom of a near relative catching the expiring breath of the dying.

688. *Semiaanimem.* Observe the *synizesis semi animem,* and cf. *Aen.* i. 2. See also note 8, above.

689. *Stridit,—*"gurgles," as the blood bursts out afresh.

694. *Iris* is the messenger of Juno, as *Mercury* is of Jupiter. The duty assigned her here is usually given to Proserpina.

695. *Antmann nexosque artus,* i.e., *corpus cum anima nexum.*

698. The cutting off hair from the brow of the victim, and throwing it into the fire, was the form of consecrating the sacrifice to the gods. Thus the person on the point of death was *devoted,* as it were, to the gods beneath by cutting away the lock of hair. In violent deaths it was believed that the spirit lingered as if loth to depart from the body. This idea Virgil works out and embellishes. Cf. *Hor.* Od. i. 28, 20, *nullum Saeva caput Proserpina fugit.*
BOOK FIFTH.

ARGUMENT.

Aeneas, leaving Carthage, sets sail for Italy, but, by the violence of a tempest, is a second time driven on the coast of Sicily, where, assisted by the friendly co-operation of Acestes, he celebrates games at his father Anchises' tomb, on the anniversary of his death (1-603). But in the meantime, the Trojan women, being instigated by Iris, the messenger of Juno, set fire to the ships, of which four are burned, the others being miraculously preserved by Jupiter (604-699). Anchises appears to Aeneas in a vision on the following night, and gives him advice and direction with regard to his future course (700-740). Aeneas founds the town of Acesta, and leaves, as colonists, many of the matrons, and the old men unfit for active service in war, and he himself again puts to sea with his fleet for Latium (741-778). In this voyage, Neptune renders the ocean propitious, and, at length, after his many wanderings, our hero reaches Italy, having, however, lost his pilot, Palinurus, when near the Hesperian coast (779-871).

1. Interea—"in the meantime," i.e., whilst the events narrated in the end of Bk. iv. are in course of accomplishment.

Tenebat (a nautical phrase) medium iter—"was now proceeding on his voyage in the deep sea;" he had got "out to sea," as in Æn. iii. 664. Or, better, "Had got fairly under weigh." So we use the term "to be in the middle of," to signify that one is engaged busily in a process, without saying that it is actually half-completed.

2. Certus—"determined to proceed to Italy, and not return to Dido," as certus eundi, iv. 554. Serv. "With straight, unerring course," as in the phrases, certa hosta, sagitta, etc. Wagn.

Aquilone. The N. W., put for the wind generally, as frequently; Heyne. Holdsworth, however, comparing Dido's dissuasive question at iv. 310, "Medias properas Aquilonibus ire per alutum?" thinks that we are to take it literally, it being thereby in-

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dicated that, in obedience to Heaven's will, Æneas pursues his voyage, even under the difficulties of an adverse wind. This will account for the fact, that Æneas, though setting sail at dawn, is still in sight of Carthage at nightfall, as we see by the following lines. The dead bodies were usually placed on the pyre in the evening (Hom. II. xxiii. 226), the pile smouldered during the night, and the bones were collected in the morning; thus the greatness of the fire attracted the attention of the Trojans, and the thoughts of the power exercised by the "sad griefs of despised and forsaken love, together with the knowledge of what a woman would dare to do when in despair," led them to melancholy forebodings.

6. With pollutus, in this sense, comp III. 61, pollutum hostium. Notum is to be taken substantively as Livy vii. 8, diu non perlicitatum tenuerat dictatorum ne ante meridiem signum dare posset. See also Tac. Hist. ii. 82, ARDUM. 

7. Per—Heyne interprets as equal to ad. But Forb. remarks that per signifies rather that after various suspicions and conjectures as to the origin of the fire, they at last hit upon the right explanation. 
Pectoral, i.e., animos, cogitationes.

8-11. These lines occurred at III. 192-195, with little variation. Ut pelagus, etc. This tends to confirm the view we took of medium iter, line 1, pelagus meaning the deep sea at a considerable distance from the shore. See Æn. i. 181, note.

13. Quanun—an old form = qua re, τὰ γαρ. So above, อล for  ili. Quintilian thinks that great dignity is added to this passage by these two archaisms.

15. Colligere arma, i.e., contrahere vela, "reef the sails." Arina means the implements of tackling generally, but is here more especially applied to the canvas. So ὅπαξ in Homer.

16. Obliquat sinus in ventum—"turns the bosom of the sail obliquely to the wind," so as not to receive its full force; i.e., he lies nearer to the wind. "Sinus a vestibut transvertatur ad vela." 

17. Auctor is used of a person who promises a thing, who pledges his word that he will effect something.

18. Sperem contingere. The pres. infin. is often used for the fut. after verbs of hoping, expecting, promising, etc., if we so certainly expect a thing to happen as that we can speak of what is still future as if it had come to pass, and were now present.

19. Transversa fremunt, for in transversam partem.—"roar athwart our course." Vespera ab atro—"from the dark west," the Homeric ἔπος ἀπό. 

21. Omnis contra. Such pleonasmst may be found at Æn. ii. 593, iii. 690, vi. 310, etc. Tendere tantum—"to struggle as much as is necessary" to overcome the opposing wind.

25. Rite remetior. The meaning is, If in our journey from Africa to Sicily, I rightly remember the position of those stars which I observed in our voyage from Sicily to Africa (i. 84).

28. Flecte viam velis—"change our course by (altering the position of) the sails."

30. On the death of Anchises, see Æn. ii. 710.

33. Gurgite, etc.—"the fleet is born; quickly over the rolling deep."

35. Montis, scil. Erycis, Mt. Eryx.

36. Acestes, son of the Sicilian river god Crimissus, and a Trojan woman Egost, or Segesta; see i. 195. It was on the banks of the Crimissus that Timoleon conquered the Carthaginians, 339 b.c.

37. Horridus in jaculis—"armed with strong and pointed javelins;" each man carried two. See iii. 195.

Libyustris urae. Virgil is the only writer to use this adj.—the common form is Libycus. Pliny and other naturalists allege that Africa does not contain the bear, but we are not to tie down the poet to the strict principles and facts of the naturalist. Libystis is properly a subst., and is in apposition to urae, as Sicilides Musae, Ecl. iv. 1—Dardanides Matres, Ovid.
41. Solatur. Cf. Hor. Sat. ii. 6, 117, Silva tenui solabitur erro.
Reduces, from the adj. redux.
44. Ez aggere. This has reference to the custom of Roman generals who harangued their soldiers from an artificial mound of earth raised in the camp.
45. Alto a sanguine, because Dardanus, their progenitor, was son of Jove; see iii. 167. Understand ortum after genus; a particip. is often omitted thus, as at i. 160; ab alto for veniens ab alto.
47. Dicinique. The poets often place the conj. que with a different word from that to which it properly belongs.
48. Miestas, not by enallage for moestis, but to be applied properly to the altars as displaying in their adornment emblems of grief.
49. Wag. writes nisi for ni, because says he, ni is used when one affirms and threatens determinedly (as Æn. ix. 605, xii. 558), nisi when one denies or doubts. The cautionary expression nisi faller is used, since men in the most ancient times reckoned by the return of the sun and planets only, without any means of a nearer approximation to the very day and hour.
51. Hunc ego, etc. Wag. and Heyne put a comma after ego, thus making the sentence an anacolouthon (see Æn. i. 237), and considering agerem—essem, but Jahn, Peerlk., Goss., Forb., etc., omit the point, and govern hunc by agerem, which has ego as its subject. This latter is manifestly common sense, and, moreover, avoids an unnecessary anacolouthon—anglice, "a blunder.

Gezulis Syrabis, i.e., Libyan, generally—for the Gaetuli, as we have seen, lived to the W. Syrtes does not mean the sand banks, but the districts of the continent bordering thereon. 52. Deprenas—"surprised by the enemy" Argolic mari, i.e., the Ægean, the term Argolicus meaning anything Greek. Mycenae is mentioned as being the city of Agamemnon, and therefore the head-quarters of enmity to the Trojan race.
54. Altaria—"altars," as if Æneas were received into the list of deities.
55. Ultra means primarily "contrary to expectation." Cf. Livy i. 5, ulio accusantes. See note i. 145.
56. Equidem is said by some to be compounded of ego quidem. Others, however, resting on numerous examples in which it is joined to plural nouns, and to words of the second and third person, prefer to deduce it from e intenue (as e-castor, e-durus) and quidem.

Sine mente, without the Intention (preconcerted plan). Sine numine, without the wish. On numine, see note, Æn. i. 8.
58. Laetum is applied to honorem, a

though in sense it belongs rather to cuncti Ventos, i.e., secundos ventos.
60. Velit me sibi ferre, i.e., let him (Anchises) willingly receive these sacrificial gifts, and look down with benign influence upon us. The order is (Anchises) velit, urbe posita, me ferre quotannis haec sacra templis sibi dicatis.

62. In naves—the prep is used distributively, "for each ship," in which meaning it is carried out by the distrib. bina.
64. Si=quum. Nona Auror—a this refers, as lines 47, 48, above, to the novendica sacrum, performed nine days after the interment of the body. See Ramsay's Antiq. p. 427.
66. Prima, i.e., primo loco, by enallage. Although prima (i.e., primum) is used with the first of a series, we have not tum, deinque, etc., with the remaining particulars of the whole list, but the simple copulative.

Ponam—"I shall institute." The custom of the ancient Greeks in celebrating games on the death of a relative or friend is here referred to.
68. Jaculo and saqitita are rightly coupled by the simple copulative que, since both belong to the same kind of exercise, while aut and sed contrast two different sorts of game. Jaculo melior is similar in construction to optimus hasta, etc. The words jaculo incedel melior are to be taken together, as the verb incedere suggests a degree of confidence and pride arising from conscious superiority.
69. Crudo, "untanned," or so called from the severity of the blows inflicted. The former is to be preferred.

71. Favete ore, ζυγεσειτε—"Keep religious silence;" so Hor. Od. iii. 1, 2, favete linguis. The phrase is well known as that used by the priests at the commencement of a sacred rite. Some read tempora ciapite ramis to avoid tempora ramis coming together, but such alliterations are frequent; see vii. 135, and viii. 286. See note iii. 203.

72. The myrtle was sacred to Venus, hence materna myro.

73. Helymus had come from Troy to Sicily with Acestes, as report said. Avitamur, "ripe in years." On the construction see Æn. i. 178, fessi verum.
77 On these rites consult Ramsay, or Smith's Dict. of Antiq.; and see Æn. iii. 66, 67. Instead of Baccho, luete, sanguine, we should expect the gen. The abl. is explained on the same principle as hostilia in to ferro, Æn. i. 313, and domus sanct diebusque, iii. 618. Meru, "unmixed," for it was unlawful to mix water with wine used in the duties of religion. The blood is called sacro, as being that of the dedicated victims. The following is an illustration of the Carthage-
79. Purpureos means only "fresh and beautiful," nothing more.

80. Some editions put a colon after paren, but this is objectionable, since iterum joined with recepti would be tautological; it is better to punctuate with a semicolon after iterum.

81. Cineres, animae, umbrae. An ancient scholiast notices the triple division of a man thus—the body (cineres), handed over for sepulture; the soul (anima), which goes to heaven; and the shade (umbra), which goes below; ad inferos.

82. Fatalys, by synizesis, see Æn. i. 2.

83. Thybrim—see Æn. ii. 782.

84. Agytis (αὐτρα), the most holy and most secret part of a temple to which common (i.e., unsanctified) people had no access. It is here applied to the sepulchre, as a place of remarkable sanctity. It was a popular belief among the Etruscans and Romans, and other ancient nations, that the genius of places or of men appeared in the shape of serpents; here, therefore, the serpent is aptly referred to the genius of the place or of Anchises.

85. Septem gyros, septena volumina, i.e., septem gyros in sequiplsatis—"tralled along seven circling spires—seven coils." The aditrivitve septena is equal to the cardinal septem. The number seven is supposed by some to have reference to the years of Æneas' wanderings; while others think it chosen as being odd and sacred. Milton's description of the serpent will occur to all:

So spake the enemy of mankind inclos'd
In serpent, innate bad! and toward Eve
Address'd his way: not with indented wave,
Prone on the ground, as since: but on his rear,

Circular base of rising folds that towered
Fold above fold, a surging maze! his head
Crested aloft, and carbuncle his eyes;
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant.—Par. Lost, Bk. ix.

87. Cui terga notae caeruleae (pingeant to be supplied from incendebat, below), et squamam incendebat fulgor maculosus auro (i.e., aurearum macularum). Translate, "Whose back, azure-coloured spots varie-
gated, and whose scales bright shining speckles lit up with a golden hue." Cf. Hom. Il. i. 308, δρακώνιπτι νυτα δαφνίνως.

89. Jacit colores—so jacere odorem, radios, lucem, etc.

91. Llevia—"smooth," but levia—"light." The former is from λίως (λίνος). Dapr—"the meats which, on certain days, were offered on the tomb to the shade of the departed one.

94. Instaurat honores, i.e., repeats the rites celebrated the year before.

95. The genius of the place is different from the attendant of Anchises. The famulus, or minister, was an inferior power assigned to deities, to wait upon them as Adonis to Venus, or Virbius to Diana. It is thus hinted that Anchises has been defiled. The ent represents a Genius, in the form of a serpent (see above, 84), feeding on the meats which had been offered on the altar.

97. Bidentes, see iv. 57. Nigrantes—black victims were offered to the Div inferi.

98. Paters, with the prep. e omitted. Animam vocabat, viz., to come and partake of the offerings.

99. Manes remissos. The Manes were supposed to be allowed to come up to be present at the inferiæ.

102. This line refers to the feast which followed the offering of the inferiæ. Observe alii "others," used without a preceding alii "some." So of δι without of μία.

108. Viscera, see note i. 211. The following description of the games in honour of Anchises was likely, in the opinion of the poet, to be relished by the Romans. He, no doubt, has reference to the games instituted by Augustus in honour of Julius Cesar Compare Hom. Il. xxiii. for the games in honour of Patroclus, and Od. xxiv. 85 sqq.
See also for imitations of Virgil, Silius xvi. 295, and Stat. Theb. i. 6.


108. Visuri Æneas, see plu. pugnantes. Pars parati—on this synesis syntax see note, Æn. i. 70. Another pars is not to be understood to visuri, for all had come to see, and part only to take a share in the contests.

109. Munera—the rewards of victory, τὰ ἔθνα. Circum—the place where the contests were held. From Homer we learn that tropids were the rewards of bravery among the Greeks.

111. Pretium, for praennum. Ostruo per¬

112. Talentum, i.e., a talent of gold and a talent of silver. Some MSS. read talenta.

113. Et tuba—the copula after the intervening words sacri-tripodes, etc., seems to connect canit closely with locuntur, 109. “The trumpet proclaims that the games have begun.” The poet again attributes to remote times the customs and instruments of his own, for the tuba was not known in the Homeric age; but see note i. 469.

114. Virgil has substituted a boat-race for the chariot race of Homer.

120. Impellunt, plur. with pubes as nom. (synesis), see Æn. i. 70, and above, 108. Tripici versu, “with three banks of oars.” Virgil assigns to the heroic age an invention which Thucyd. (i. 13) says was due to the Corinthians about three centuries before the Pelop. war.

122. For Sergestus, see Æn. i. 611, note. Cloanthus, see Æn. i. 222, 510, is represented as the ancestor of the Cluentian gens, as Sergestus of the Sergian. Even after Virgil’s time, the Roman gentes sought to derive their names and trace their descent from Trojan heroes. Many of these attempts were very far-fetched; thus, as Mnestheus was deduced from μεμνησθαι, so Memmius from Memniníse, its Latin equivalent. Centauro, fem., as being the name of a ship.

124. The rock, during the winter, is covered by the sea and the high billows, but in the calm weather of summer it appears above the waters, and presents a flat surface, a resting place for the sea fowl. The bay appears to be that of Longurus, at the foot of Mt. Eryx. Procul, scil. a litore.


126. Cori (or Caury), the N.W. wind. See Geo. iii. 278.

127. Tranquillo—“in a calm,” the so-called abl. absol.

128. Apricus commonly means “sunny,” exposed to the sun; but here it signifies “loving the sun,” “delighting to bask in the sun.” So Persius says, “Apricii senes.”

132. Sorte—they select, by lot their positions, because it was a matter of great importance to have the course nearest to the goal round which they were to turn.

133. Ductores—the navarchi, or captains, not the gubernatores, on which see 12, above. See 160, below, where Gyas the Ductor is distinguished from Menoeetes the Rector, i.e., gubernator.

134. Populea, from pōpulus, a poplar tree; but pōpulus, the people. The poplar was chosen because they celebrated funeral games. The poplar had been brought from the lower world by Hercules when he carried off the dog Cerberus. For the fable of Leneus, Pluto, and the poplar, see Smith’s Class. Dict. under “Hades.”

135. Numeros—another “acc. of reference or limitation.” See Æn. i. 228, and ii. 216, note.

136. Transtris—“the swallows,” or cross seats.

Intenta-intenti. To avoid the repetition of the same word emendations have been proposed. These, however, seem unnecessary, since the words are used in different senses, the former referring to the stretch of muscle, the latter to the anxious straining of the mind. “Their arms are stretched, ready for the oar-stroke; with breathless anxiety they wait for the signal, and throb¬bing fear exhausts their palpitating hearts—their desire of glory, too, is keenly roused.” Havir say some explain as = exhaurit, i.e., drains, so as to interrupt the free passage of the blood; others, as=permeat, alle vene¬trat, “thrills through.”

138. Pavor is the feeling of the mind alternating between hope and fear. Finibus, the stations assigned by lot.

141. Versa (from verro, not verto), “The swept waters foam beneath the might of their arms vigorously brought to the stroke,” properly “brought back to their breasts” after the stroke.

142. The metaphor is taken from plough¬ing. “They cleave furrows side by side (i.e., all keeping abreast), and the whole sea¬plain yawns, harrowed up by the oars and the three-pronged yaws.” For tridentibus, some read stridentibus, which violates the
metrical. The ships of the ancients had the prows adorned with sharp three-pointed beaks. For a specimen, see woodcut, l. 35.
144. The following comparison is taken from Hom. Od. xii. 81 sqq.
Bifugo certamine, i.e., in the two-horse chariot race.
145. Corripuere and concussere are frequentative perfects, on which see Æn. iii. 681.
Corripuere, rapere, carpere viam, are metaphorical expressions suggested by the appearance of a horse's legs and feet when galloping, since he seems to seize one portion of the ground after another in his momentary grasp. So Shakspere says, "He seemed in running to devour the way." For carceres and the other terms, consult Ramsay's Antiq. In the following plan of the Circus, A represents the Arena, B the Spina, C the Meta, D the Euripus, E the Carceres, F the Alba Linea, and G the seats.

146. "Nor with such eager energy do the charioteers shake the flowing reins over the stedics bounding without restraint, and bend forward to (inflct) the lash." Jugi = equis iugalibus. Every word in this beautiful description is pregnant with meaning and teeming with life: principes—corripuere campum—ruunt effus—undantia lora—and proni in verbera pendent.
149. Consuetum for resonat—"rings again," though perhaps stronger in meaning, implying unanimity on the part of the spectators—"rings again with one accord." Wooded heights surrounded the bay (inclusa), and by these the sound is echoed.
150. Colles clamores resultant, for the presaical form clamor resultant ab colombus.
152. Turbam inter fremitumque. Wagm. understands this to mean that Gyas "shoots ahead," whilst his competitors urge forward their boats turbulent et cum fremitu (l.e., crowd upon one another, and shout confusedly in their endeavours to get clear), the confusion and noise arising when they see their adversary gaining upon them.
153. Consequentur—"follows close;" melior remis—"superior in his crew." Pinos = navis. Tarde—his ship is "slow by reason of her bulk."
154. Aquo discrimine—the two last are keeping abreast, and both equally distant from No. 2.
158. Longa is the reading of the best MSS. for longe. The epithet is not a useless one, for the Centaur is described as a large ship, and, moreover, the two vessels are so closely matched that sometimes they are abreast, and sometimes the one is slightly ahead, so that it is in advance of the other by but a portion of the keel; thus the furrow of the two keels seems one. Longe, however, is graphic, pointing to the long wake made by a vessel propelled with great speed.
159. Scopulo—see 124. Meta—the turning point.
161. Rectorem = gubernatorem. in this place—see 133.
162. Quo dexter abis. Adjs. of place (dexter) and time are often joined to the names of persons, so matutinus puer—thus quo diversus abis. 166, below.
Gressum has been objected to as a term inappropriate to a ship. As solum, however, is often applied to the plain of the sea, there is no great violation of propriety in using gressum for the progress on such a surface. We have the connotation of Byron for such a metaphor when he says,
She walks the waters like a thing of life.
CORSAIR.
163. "Keep close by the shore, and let (sine) the oar-blade graze the rocks on the left." which formed the naeta.
166. Iterum is variously interpreted: by some it is joined to abis, by others the phrase is written, abis iterum (i.e., ibi dico—again I tell you), pote saxe. Wagm. supposes that clamabit, or some such word, is suppressed, and that, after the interruption of pote saxe, Menela, the sentence, with
a slight inversion goes on, cum clamore revocabat.  

170. Radit, ser—"cuts his course;" so 217, radit iter liquidum; or the word interior may lead us to suppose that it required "close shaving" to get past, and thus we will translate literally "scraper." Lævreum—"on the left," keeping nearer the rock than the Chimæra of Gyas.

A great many of the ideas in this description are taken from the games of the circus and the race-course, on which, consult Ramsay's Antiq., p. 247 sqq.

172. Ossibus is the dat. (not the abl. with in omitted), and is, after the Greek fashion, joined to another dative, juventi, which it more closely defines.

174. Decoris sui—"inhonestum enim est irasci, praevertim duct." Serv.

Sociam salutis, scil. erque gubernatore navis. This contracted form of the plural of the 2d decl. seems to have been used by all the ancient Roman writers: by poets of the later years of the republic in proper names (Argiveum, Danaeum, Rutulum, etc.), and by prose writers of the same period, in certain common formulae—in affairs of religious and civil government (deum, ephorum, fabrum, virum, etc.), and in the designations of weights, measures, and coins. Forb.

176. Ipse rector, ipse magister—the same idea repeated, with emphasis; for magister =gubernator here.

178. Fundo, i.e., a fundo. Gravis—inactive in swimming, partly by reason of his age, and partly on account of the water which his dress had imbied.

179. Fluens in veste—an antique phrase for fluens veste, and this latter for veste fluente aqua.

181. The repetition of visere—rident offended Heyne, so that he marked line 182 with an asterisk. But Wagn., Jahn, and others defend it, by saying that the verbs refer to different periods of time, and that the sense is, "As they had laughed at him when he fell from the boat and swam for his life, so now they laugh at him as he emits the salt water."

183. Hic, i.e., hoc ipso tempore—"just at this time," or simply "upon this."

184. Mnæstheî, instead of the common reading Mnæstheus. Proper names in eus are usually declined by Virgil and other poets after the Greek fashion in the dat. and acc. eì, ea, but after the Latin model in the gen. and abl. ei and ea. Morantem, "losing way."

185. The interest of the contest now rests between Sergestus and Mnæstheus, the former of whom anticipates his rival in securing the inner course nearest to the rock (Meta), while the latter, with his superior band of rowers, presses close on his antagonist, even against the disadvantage of a wider circle. Sergestus did not, however, get before Mnæstheus by a whole keel's length, but only by a small portion.

188. In imitation of the address of Antilochus to his horses, in Hom. II. xxiii. 402 sqq.

190. Socii Hectori—either "brave as Hectors, all of you," or "you who once were (actually) the comrades of Hector;" this latter interpretation is to be preferred. Sorte suprema, i.e., the destruction of Troy.

192. Gætulis Syrribus, viz., when suffering from the storm which drove them to Carthage.

193. Tono mari, i.e., after leaving Crete, iii. 192 sqq., 211 sqq., where see note on quantity of Ionius. To the same time is to be referred the doubling of Cape Malea (now St Angelo, or Cape Mallo), on the S. of Laconia. The waters are called sequaces, either from the general appearance of wave following wave, or because they flow in so quick succession as to suggest the idea of an evil-intentioned purpose. The dangers of the navigation round Malea are recorded in the Greek proverb, Μαλαά δε κάρμψα ειπαίαν των οικών, which Erasmus, Adag., has translated Maleam legens, quae sunt domi obliviscere.

194. The name of the speaker is inserted to heighten the sense of the indignity, that he, the foremost of Trojan chiefs (see ix. 171, 306, etc.), should be compelled to content himself with a place not the last.

195. Observe the Aposiopesis (on which see Æn. i. 135) after quamquam. O—as if he felt, "Would that I conquered!"

196. Vincite hoc nefas—prohibite, i.e., by your exertions avoid this disgrace, viz., of returning last.

199. Solum subtrahitur—the furrow made by the oars causes the sea (which is the solum, or surface traversed by the ships) to yawn. "The sea plain is swept from beneath them!" an expression which exactly suits the appearance presented under vigorous rowing. Cf. note 162, above.

This and the line following are translated from Hom. II. xvi. 109 sqq.


202. Furens animi—cf. note, Æn. i. 178, see also ii. 61; iv. 203.

203. Iniquo, i.e., "narrow and dangerous," on account of the rocks.

205. Morice. This word is used of anything which, like the murex proper, has pointed and sharp projections. Here it means a sharp pointed rock, as that on which the ship struck. The cut represents a Triton
203. Illisa pependit, i.e., "was dashed against and remained balanced," swaying from one side to the other.

207. Morantur, "delay," i.e., "cease to row."

208. Trudes. The common reading is suades, "poles"—but Trudes is found in the best MSS. Though short, in the first syllable, it is derived from trüdere, and signifies "poles fitted for shoveting off." The context was what we call a punt-pole, used also for keeping vessels off rocks, when approaching too near.

212. Prona maria—"the unimpeded sea"—the sea in which the course was clear. Heyne. Henry, however, considers the epithet prona to apply to the waves, as running towards the shore [or it may refer to the apparent slope of the sea plain, which seems to one standing on the land to rise gradually as the distance from the beach increases]; so that when the ships had rounded the goal they might be said to run down the sea; cf. Geo i. 208, prona annu, "down the stream."

216. Plausum ingeniem dedit tecto—this is truly descriptive of the habit of pigeons, which start from their perch with a loud and clear flapping of the wings, and soon skim the air, floating with motionless pinions. See above, 170.

218. Ipsa to be joined to Pristis. Ultima acquora, i.e., around themeta.

220. Luctantem—"struggling to get off." Alto scopulo, the procurantry sara of 204.

221. Brevibus vados, the places close round the rock, which were in a great measure devoid of water, and exhibited the sand plummy. Henry would make it a hendaddys for scopolosis vados, as brevia et syrtes, Int. 111.

224. Cedit, i.e., the Chimæra (of Gyas) allows herself to be passed by. See 175, above.

228. Fragaribus—the plaudits and shouts of the spectators.

229. Hi refers to Cleanthus and his crew; hos to Mnestheus and his companions. Proprium means what is one's own without controversy, or without risk of loss. See i. 73.

230. Ni teneant, i.e., se non tenere, or si non teneant.
else, except in Lampridius, in his life of Commodus. Equally rare are attorquere, Ἀen. ix. 52, and adlacravav, x. 628.

247. Optare (i.e., eligere), ferre dat—a Gk. construction, on which see Ἀen. i. 319.

So below, 262, donat habere iiero.

248. Magnum talentum does not refer to the greater and less talent of later days, but means merely "the great weight of a talent."

250. On the chamys, see iii. 484. Quam, i.e., "around which a broad border of Melibocan purple (plurima purpura Meliboea) ran in a double maze" (meandering line). The robe, when shown about the person, and girt, had some parts of its lower edge elevated and others depressed, so that the border would appear double, though not really so. The windings of the river Macander in Caria are proverbial.

At the mouth of the Orontes, a river of Syria, was an island, Meliboea, whose coast supplied abundance of the Murices (shell-fish) that afforded the valuable dye so well known (see above, 205); hence the epithet, according to Voss. But Heyne, comparing Lucr. ii. 499, (from whom the passage seems borrowed)—

Meliboeaque fulgens Purpura Thessalico concharum tincta colore, refers it to a Thessalian city, Meliboea in Magnesia, between Ossa and the Peneus; see Hom. ii. ii. 717.

Cucurrit. So Hom. ii. vi. 320, τισί δὲ γρατοῖς θεῖ πόροις.

252. Regius puer, Ganymede, son of Tros and Callirrhoe, whose rape was a favourite subject of ancient art.

253. A difficulty has been found in reconciling this line with 253, and Virgil is accused of "nodding" in introducing such a confused description of a picture which exhibits Ganymede now at the chase, and now in mid air in the talons of the eagle. But it may readily be supposed that the picture consists of two parts, the first representing the boy at the chase, the second his abduction; or, as Heyne explains, veloces and similis may be inserted for mere poetic embellishment, not descriptive of the picture, but recalling the idea that the youth was carried off from the midst of his sport.

255. Armiger—the eagle which held the thunderbolt for Jove.

256. Longevis custodes. Virgil again attributes the customs of his own times to the days of antiquity; but see i. 469. Roman youths of the higher ranks were attended by aged guardians; see below, 546.

257. For the difference between ad auras in auras, see note, Ἀen. ii. 739

259. This line has already occurred at Ἀen. iii. 467, where see annotations and woodcut.

260. Demoleo—a name derived from the Cyclical poets, or perhaps Virgil himself invented it; it is not found in Homer.

261. Illo alto (some read alta). On the hiatus and the shortening of the long vowel before another vowel, see note, Ἀen. iii. 211.

262. donat habere—see above, 247. Viro "the hero," not an unnecessary addition, but suited to the context. In armis—"in battle." Observe the subst. iiero used to mark more distinctly the subject, which had been but obscurely indicated by huiju in 259. For other examples of the demonst. so employed, see below, 521 and 609.

263. This is quite consistent with the extravagant notions entertained of ancient heroes.

265. Highly honouring to the poet's hero, inasmuch as he, single-handed, slew the man who drove before him, in straggling flight, whole bands of Trojans.

Cymbia—see iii. 66. Aspera sinis—embossed," ornamented with raised work.

269. Trenis—a dissyllable, tenys. These were the ribbons which bound the garlands (the virides coronae of 110) to the head.

270. Observe that the poet ascribes to Sergestus himself what can properly be said of the ship only, revolus. Debilis uno ordine, disabled on one side, etc.

273. Scepe used as quoniam or olin. This difficult passage may be thus translated:—"As, when surprised on the highway, a serpent is wont to act (over which the iron-shod wheel has passed, or which the traveller dealing heavy blows has left half-dead and mangled with stones): As he strives to escape, he describes in vain with his body long wretched twistings, savagely energetic in one part (of his body), and flashing fire from his eyes, and raising his hissing crest as he rears himself on high; the part which is unmanned with wounds retarded him though he struggles (to rest) on his knotted wreaths and coils himself up within his own folds." Trapp makes the following judicious remarks on the whole passage:—"There never was a finer simile than this. It will be objected, perhaps, that a ship is not like a snake: I own it is not, any more than it is like a dove, to which another ship is compared a little before. But the comparisons are so far from being faulty upon this account, that for this very reason they are the more beautiful, considering that the particular circumstances upon which the similitudes turn do so very nearly resemble. In the one imagine a ship struggling, and with difficulty getting out from a narrow passage, and then swiftly flying away into the open ocean; how properly is it compared to a dove, which first flutters in the
covert, and then glides, as in these incomparably smooth verses expressing the thing by their very sound:

_Ace lapa quieto_

_Radit iter liquidiun, celeres neque comovet alas!_

In this latter, what can better represent a galley shoved along, with oars on one side and with none on the other, than a snake sound and fierce in the upper parts, and mainled and disabled in the lower! It is impossible to remark upon the particular elegance of this similitude without transcribing every word of it.

231. _Vela facit_—"makes sail," but this is a very unusual phrase.

282. _Promissis munere_—305 and 365 show that he intended to reward all entering the lists.

284. _Datur_—last syll. lengthened by arsis. _Operum Minervae_—i.e., spinning and weaving, with embroidery.

285. _Genus_—the "acc. of the _remote object;_" see _AEn._ i. 228, and ii. 210. _Cressa_ = _Kepos._

286. The foot race which follows is modelled after Homer II. xxiii. 740 sqq.

287. _Quem cingebant collibus silvis_, i.e., wood-clad hills enclosed on all sides. A natural theatre was made by the high grounds surrounding a plain which constituted the circus.

290. _Consessu_—the dat. for _ad consessum_, "Advanced through the midst of the assembly, and sat down on the raised tribunal." _Exstructo_, i.e., the _suggestus_, or raised platform from which orators addressed their audience, or generals their soldiers.

292. _Pretia_, i.e., _praemia_, by which word the-sense is filled up.

293. _Mixti_. This adj. is used generally by the poets to signify the addition of an inferior or less important object to a superior or more important. The Trojans were of course of greater note in the games than the Sicanians.

294. Nisus and Euryalus, whose friendship, like that of Pylades and Orestes, has passed into a proverb. See below, 334, _AEn._ ix. 178, 444, and _Ovid_ Trist. i. 5, 28.

296. _Pio amore_—with a pure love of the boy (Euryalus). _Puer_, i.e., _juvenis_, for the name was not confined as our term _boy_ but corresponded rather to "lad" as vulgarly used in Scotland.

298. _Diores_, a son of Priam, afterwards slain by Turnus. Salius is nowhere else mentioned. _Patron_, according to _Dion_ Hal. i. 51, was an _Acarmanian_, and one of those whom Helenus sent along with _Aeneas_ (iii. 470, where see notes). _Livyi_ and _Ovid_ also use the form _Acarman_, from which come the _ads._ _Acarmanus_ and _Acaranism_.

299. _Tegeææ_, from _Tegea_, a town in Arcadia.

300. _Helynus_, a Trojan, who had come to Sicily with _Acestes_, is mentioned 75, above. _Panopes_ is mentioned only here. _Acestes_—see _AEn._ i. 195. Observe the hypermeter in _Panopesque_, and consult note, _AEn._ i. 332.

303. _Qui quibus in medias for in quorum medio, or intér quos medius._

306. _Gnosia_—the MSS. are in favour of one _s_, on which mode of writing see Blomf. _ÁEsch._ Prom. 751; _Poppo_, _Xen._ _Anab._ vii. 5, 12; and _Böckh_, _Pind._ _Ol._ ix. 47. The Cretan towns of _Gnosus_ and _Cydonia_ were celebrated for their _javelin_ bows, and arrows. See _Ecl._ x. 59. The two epithets, _Gnosia_ and _lucida_, applied to _spicula_, form no difficulty, since the former refers to origin, the latter to _quality_. _Léxato_ (_l. s. Foæ_), _i.e._, _polito_. See iii. 467.

_Babo_, scil. _cuique_, which is readily understood from the context. On _Bipennis_, see ii. 479.

308. _Honos_ means a _gift of honour_, but _praemia_ the prize gained by the contest; Heyne confounds the two.

310. _Phaleris_—trappings for horses which hung down from the neck and head, as in the woodcut, and were ornamented with silver or ivory bosses and other decorations. There were also _phaleræ_ worn by persons of distinction, or by soldiers as emblems of military bravery. See ix. 350.

311. _Amazoniam_—_Threicis_, _i.e._, such as are worn by the Amazons and the Thracians, the latter of whom were most especially famed as archers. _Quam_, _etc._, transl. "which a belt with massive gilding encompasses, and a brooch with polished gem fastens."

314. On the _galea_, see _Ramsay_'s _Antiq._, and _AEn._ ii. 392.

316. _Corripiunt spatia_, _i.e._, they begin to run. See above, 145. On the _race course_, consult _Ramsay_'s _Antiq._, and above, 145.

317. _Smiles nimbo_—"like the whirlwind. " _Ultima signiant_, _i.e._, they mark out the goal with their eyes, and in their minds.

319. _Fulminis alis_, in works of art, especially coins, the thunderbolt is frequently represented with wings; "The winged lightning."
321. Deinde and post are not pleonastic, but _deinde_ is a conj. "then," "in the next place," and _post_ is an adv. joined to _velicic_.

323. Sub means close to. On _ipsa_, in a restrictive sense, see _Aen_. iii. 5.

324. _Caecon caele_—not to be taken literally, "heel with heel," but it simply means "foot with foot."

326. **Ambiguum** is taken by Heyne as masc., "would have left him (Helymus) doubtful of success." By others it is considered neut., "would have left the issue doubtful." If Heyne's view gets confirmation from _Iom_. ii. xxii. 382, which see.

327. **Extremo spatio, i.e., the meta, as 317 seems to indicate.** _Fessique_,—on this extraordinary use of the conjunction, see note, _Aen_. iii. 329; cf. also iv. 102, and x. 842.

328. _Levis_ is here used in an unusual meaning, "slippery"—_slubrius_.

329. _Ut for_ _ubi_. _Super_, in next line, is an adv., not a prep.

332. **Titubata vestigia haud tenuit—a bold expression for **_titubantibus pedibus vestigia non tenuit_**—"did not maintain his footing," which gave way when the ground was firmly trod upon"—"did not keep his footing, by reason of his sliding." On _titubata_, the past particip. of an Intrans. verb, thus used, see note on _Aen_. iii. 14 and 125.

334. **Amorum—"of his affection," not his "beloved friend,"" as Heyne interprets.

336. **Arena.** Wagner remarks that Virgil, thinking of the circus at Rome, which was covered with sand on such occasions as this, here forgets what he had said in 287 and 330. We do not, however, see that the poet is to be hastily condemned. Though the plain was grassy (287) on the whole, yet we may easily imagine that the concourse of people at the games, and the struggles of the victors as they were slaughtered, together with the bustling tread of those engaged in sacrificing, may have worn away the herbage, and left the soil exposed. The use of _humus_ in 330, as opposed to _herbas_, would lead us to a similar conclusion. And it may be further argued that _spissus_ is employed purposely, to save the poet from the charge which he may have himself anticipated by the use of _arena_ alone. We would, therefore, suggest that _spissa arena_ means _the loose mould_, which was their only substitute for sand, but which (the poet acknowledged) was _spissus_ at the best. _Spissus_ means dense, i.e., with little space between the component particles of a body, an idea which suits well with heavy mould, the individuality of whose atoms is not so easily discovered, or so generally recognised as that of the grains of sand. For _arena_, meaning "mould," see Geo. i. 105; ii. 232; iv. 291.

Observe the tense of _faculit_, expressive of the instantaneous result. _Revolutus—"rolled over"—stronger than _provolutus._

337. **Euryatix—last syll. long by arsis.** See Metrical Index.

339. _Palma, for victor._

340. _Cavea—the part of the theatre occupied by the public._

345. The solicitations of Diores for himself strengthen the claim of Nisus.

349. _Ordine—"from the fixed arrangement," indicated in 308.

350. Cf. _Aen_. ii. 92. _Gætuli, i.e., African._

352. _Areus, two syllables by _synizesis._

355. _Merui_. Some write _merucl, but the best MSS. exhibit the former._

356. **Fortuna inimica tulisset—tulisset for abstatulisset, i.e., had not envious Fortune withheld me from gaining the first prize.** Heyne. But Forb., comparing _φεροθα_ (ὑ, _κακός_), says that the use of the word is derived from _naval phraseology, and that the whole— _ni inimice a fortuna acceptus esset._

357. _Simil_ has a _cum_ after it usually. But the poets and later prose writers, their imitators, omitted the prep.

358. _Ritus_ _olli, i.e., _ei an_ _adrisit_. Some make _olli_ depend on _efferti_, the comma being placed after _optimus_. Of Didymaon nothing is known. Observe _artes_, plural, in apposition to _clipem_, singular.

360. _How or whence the shield was procured we have no means of deciding; probably in an attack on some Grecian city, or through Helenus._

362. The pugilistic contest forms the third of the exercises. Here, again, Homer, II. xxiii. 651, is laid under contribution. _Dona peregit_, an unusual phrase, signifying "to bring the distribution of the prizes to an end," as if we should say, "got through the prizes."

363. _Animus praesens, i.e., fortis, audax, with an idea of coolness and collectedness in danger._

_Evinctis, sccL caestu._

366. _Velatum auro vittisque, a hendidus_ (_Aen_. i. 2, 258)—the meaning is "Fillets adorned with plates of gold," or "interwoven with threads of gold."

370. The character of Paris is usually looked upon as effeminate and unwarlike, though even Homer allows him some share of bravery. But the later poets attributed to him higher courage and more daring exploits than Homer records.

372. _Butes, not elsewhere mentioned._ The _Bebrycians_ were a Thracian people of Bithynia on the Euxine, but they early disappeared entirely from the list of nations. _Amycus_ was king of these, and _son of Neptune and Melia_. He was a celebrated boxer, but was finally slain by _Pollex._
380. *Excedere palpua*, i.e. decline the contest.

384. *Quer finis*. On the gender of this subst., see note, Æn. iii. 145.

387. *Grave* = gravior, according to Heyne and Jacobs. Others make it = grandaerum. *Entellus* was a companion of Acestes, and a sharer of his labours, but very little is known of him. The town Entella, in the west of Sicily, was called from him.

388. *Utm aut forte*. *Torus* is applied to any place which is soft and suited for lying upon, and therefore used with reference to the green turf. See Æn. ii. 2.

389. For similar friendly chidings, see Hom. Il. v. 17 sqq., and xvi. 440 sqq. *Frustra fortissimè*, i.e., it is now no avail that you once were the bravest of the brave, if you do not maintain your former character.

391. The usual punctuation is as follows: *nobis deus ille, magister Neguid. memor.* *Eryx*. Wagner writes thus—*nobis deus ille magister, Neguid. mem. Eryx*. Forb. removes all points, because he says the sense is, *ubi nunc (scil. est) deus ille (tamquam deus tibi celebratus) Eryx, nobis neguid. mag. mem.*

392. *Eryx* was son of Butes (son of Amycus) and Venus. He challenged Hercules, but was slain in the combat. He gave name to Mount Eryx, from a temple on which Venus is called Erycina. On Trinacria, see Æn. i. 196.

395. *Sed enim*. After sed some words are supplied by the mind, thus—sed fiam non sum, qui ful olim, senectus enim me tardat. The words are equal to ἀδιάδικα γὰρ. See note, Æn. i. 19.

396. *Effecit* = *effex* properly signifies past bearing, said of females, fields, etc. Thence it means, generally, exhausted, weak. It is derived from an old verb feo, *fio*, and should therefore be written *effex* and not *effitus*; see vii. 440.

397. *Improbus* is here equal to our “forward,” “self-confident.”

398. *Juventas*—written *juventus* in some editions. But Virgil usually maintains the well known distinction that *juventus* is the concrete and collective (a body of youths), but *juventas* and *juventa* the abstract (the season of youth, or youthful vigour).

400. *Nec dona moror*—“nor do I care for the prizes.”

401. Peerlk. asks “whence did the castus so unexpectedly come, since Entellus was present as a spectator, and not as a combatant?” He forgot, in proposing the question, that he was dealing with a poet.

402. *In prehia* depends on ferre manum and non in acer. By the common construction, *tergo* should be the acc. and *brachia* the dat., as at Æn. iv. 506. *Tergo* is put for *corio*, as at Æn. i. 388.

404. *Tantis* and *talis*, like ῥῶς and ῥόος, include the idea of a causal particle, so as to be equal to *nam magnus, nam multus*. Here, therefore, the clause is equal to *nam septim ingenium magnorum* [rather *maximorum*] *bomin terga* *corio* *rigebant* (i.e., erant).

405. *The castus*, or boxing gauntlets, consisted of leather thongs bound round the hands and wrist, and reaching sometimes as high up as the elbow. They were armed with lead or metal bosses, as seen in the woodcut beneath. See Ramsay’s Antiq.

406. *Longe valde*. Heyne. But equal to *diu* in Forb.’s opinion. Perhaps it is rather equal to “entirely.”

408. *Immensa volumina*. Heyne understands by this *thongs* by which the castus was bound to the hand. But Wagn. and Forb. think that it means the *thongs* and *castus* *both*, since the *castus* is as it were one continuous band surrounding the hand and arm. It is not, therefore, the *castus* and the thongs that are distinguished from one another here, but the weight (*pondus*) and the balance; for Æneas, by lifting them, first examines their actual weight, and then, by turning them about and poising them, ascertains their suitability for fighting. Observe the *zingma* in *versat*, which, when applied to *pondus*, is equal to *explorat*.

410. *Castus et arma*—the *et* is merely *expletive*, as the two subs. mean the same thing. “The castus with which Hercules was armed.”

411. *Tristem*, because Eryx was slain in it.

412. *Germanus tuus*—see note above, 24. The next line is parenthetic, referring to the blood of those whom Eryx had vanquished.

415. Old age is called *amula*, i.e., *invida*, because, while it diminishes the power of entering into the contest with hopes of success, it envies younger men the victory.

418. *Id* is by some referred to what goes before, but Henry is of opinion that it rather belongs to the phrase following.

420. *Trigono castor*, i.e., *lucus*—those
of yours which you have brought from Troy.

421. Duplicem amictum, i.e., the alabastrum, a cloak made of a coarse cloth doubled, and with the nap on. It was fastened by a brooch on the shoulder or under the neck. Cf. Hor. Epist. i. 17, 25. Quem dupli cine panno patientia velat.

422. Another hypermeter verse — see above, 390.

423. Artus — exult, for restem exult de ar-tibus, i.e., "stripped."

426. Arrectus in digitos — each raising himself on tiptoe, both to plant his blow more effectually, and to avoid his adversary the more nimbly.

429. Pugnam laessunt — "they spar." Laessere, means primarily to give motion to anything — hence to begin.

430. Melior motu pedum, i.e., more active either in avoiding the blows, or perhaps in "tripping up,"

451. Membris et mole, by heudiadys (Æn. 1. 2, 258), as motem et montes, at Æn. i. 101. Servius. But we see no necessity for such an explanation here.

432. Genua — to be pronounced as two sylls. (synizesis), Genea — see note, Æn. i. 2.

433. Nefugiam — "in vain," i.e., which tended in no degree to decide the battle. Vulnera — "blows," whose object was to inflict wounds.

435. Tempora — "temples." Ingemnare means to repeat an action many times in quick succession.

436. Crepitant — the source whence this metaphor is derived will be seen in 458 sq. Gravis, scil. aetate et mole corporis.

438. Exil tela — "shuns the blows." The verb is common in this sense in the phraseology of the "ring."

439. Ille, i.e., Dares. Motibus, i.e., machines — it depends on oppugnat and not on celsem

440. Sedet. This verb is properly applied to the blockade of a town, the besiegers remaining inactive. Here, however, it implies simply the sitting down before the place to besiege, activity being indicated by the words following. Sub armis — armatus.

444. A vertice — desuper — "from above." Velox — both "nimble and quick-sighted."

446. Vires in ventum efixedere, is a proverbial expression like dare verba in ventum, and our "fight with the wind." See Lucr. iv. 932, and Ov. Ar. Am. i. 6, 42. Ultra, "contrary to what you might have expected." See above, 55. All anticipated the fall of Dares, but the assailer himself fell.

Wagn. explains ultra "non prostratus ab adversario," i.e., sua culpa.

447. Gravis graviorque. On the peculiar use of the conjunction (which is here expe-geatical), see above, 327.

448. This is a favourite Homerice simile. See ll. xxiii. 178; xiv. 414. Quondam, like altum, "by times." Cara — hollow by reason of age, thus applicable to Entellus, whose fall was to be attributed to inward decay and not to external violence. Erymanthus (Mt. Olenos or Olenos) in the W. of Arcadia, famed for the slaughter of the bear by Hercules. Ida, in the Troad.

450. Studius — "in their zealous partizanship," some being interested in Dares and some in Entellus.

451. Et clamor callo — the dat. is very often used by the poets in this construction.

453. Tum, i.e., praeterea, porro. Vin—
vires, for a similar repetition see Geo. ii. 125. Note the climas — Redi ad pugnam — suscitat — incendit — ardens agit.

456. Daren; Dareta, as another form of the accus. is found at 460, 463, 476.

457. Ille. On the insertion of the pron. see note, Æn. i. 3.

460. Versat, the same as agit aequore tot in 456.

461. The part of Achilles in Hom. II. xxi. 734, is here performed by Æneas.

465. Infelix, i.e., the cause of your defeat was not want of vigour, or bravery, or ability, but unpropitious fortune.


469. This verse is a close translation, from Hom. See ll. xxi. 695 sqq. Αἶμα παχυ πτωνυτα, καθ διαλογιντιτριβων. 471. Vocati, i.e., jussi — for they modestly refrained from claiming any prize for one so thoroughly defeated. It may, however, refer to the usual proclamation of the herald announcing the victor, and summoning him to receive his trophy.

473. Superans animis, i.e., superbiens, catus victoria. Forb. Superbus tauro — superbus is constantly used of victors and those triumphing; see 268 and Æn. i. 61.

476. Revocatum — "rescued." A qua morte — "from how certain and pitiable a death."

477. Contra = ex adverso — "right in front of."

478. Domum pugnar, i.e., praemun victo-

483. Meliorem animum — "a more acceptable life." There is a zeugma in repono, "I lay aside my instruments, and resign the art." The reference is to the custom of Roman gladiators, soldiers, etc., who dedicated the arms of their profession in the temple of some deity, when they retired from the exercise of their calling.
485. For the description of a similar contest in Homer, see II. xxiii. 850 sqq.
487. Ingenti manu—this seems an attempt to translate the Homeric κατα
κατεστιν, the strong, brawny hand of a hero, which interpretation is by no means
unnatural. Some join ingenti with nave, but the position of the words seems to be
opposed to this explanation. De nave, s. l. sumptum.
488. Trajecto in fune, i.e., by a cord passed round it.
489. Quo=in quam. Dejectam, s.l. in galeam.
492. Hippocoon was the son of Hyrtacns,
and therefore brother of Nisus (294, above.)
495. Eurytion—mentioned only here.
His brother Pandarus, the Lycian, son of
Lycao (Hom. II. ii. 824; iv. 88; v. 95),
was renowned for his skill in archery.
496. Jussus, s. l. by Minerva. See Hom.
II. iv. 63 sqq. He wounded Melenans, and
thus broke the league. Acestes, for sors
Acestis.
501. The woodcut represents a bow,
and a quiver full of arrows.

502. Pro se quisque, καθ' ιαυτόν έκαστος,
i.e., έκ δύναμιν—"with all his might,"
"according to his ability."
504. Wag. points out that a conjunction
is frequently thus used when the writer
hurries on to the detail of some following
circumstances, or when he wishes to indi-
cate that an event was quickly brought
about. See AEn. i. 82. Malus, as the mast
of a ship, is masc., as a tree, fem.
505. Timuit pennis, i.e., trepidavit prae
metu. "The scared bird showed its terror
by the fluttering of its wings."

506. From the use of plaudentem in 516,
and from 215, above, it would appear that plausu refers to the flapping of
the bird, not to the applause of the spectators.
It may well be doubted, however, whether
the terms ingenti and omnia do not rather
point to the general applause which would
doubtless follow such a proof of skill,
though, certainly, there is no mention of
plaudits in the case of the other archers
who follow.
508. Occlus telumque tetendit. Another
example of zeugma (see AEn. i. 79; and ii.
258) "strained his eyes and directed his
weapon."
511. Innero pedem—an accus. of reference
or limitation; see note on AEn. i. 228, and
512. Observe the prep. in applying to
both notos and nubila, but joined only with
the latter; see ii. 654. Pratrem (514) viz., Pandarus (496).
518. Aetheris—some read aeris—but the
former is more suitable, since the stars
were in the ether, not in the aer, which is
farther confirmed by Cic. Nat. De. ii. 15,
42, where the Epicurean notion is men-
tioned that stars were generated by the
aether itself.
523. The ingenis exitus is supposed by
some to be the burning of the Trojan ships
soon after this time; by others, the war
waged by Aeneas in Italy against Turnus;
and by others again, the wars of the Romans
in Sicily against the Sicilians and Cartha-
ginians. This last interpretation is favoured
by the word sera.
524. Sera, etc. Wagner considers that
sera has reference to post, and terrifici to
ingens, and thus explains the passage:—The
soothsayers, in interpreting the omen, fore-
told that it would be fulfilled a long while
after with a fearful turmoil of affairs.
Ter-
Rificus is a poetic word.
525. Liquidis, i.e., in aer e puro, in the
clear sky. It does not indicate moisture in
the air, as some would have it. The effect
here produced had probably taken place in
the knowledge of the poet, and he uses it
to embellish his description. Electricity
satisfactorily accounts for the phenomenon.
527. Refixa—"detached," "let loose."
528. Crinem—this term is applied to the
tail of a comet, and here used of the "falling
star." (See Geo. i. 365.)
530. AEnens does not disregard the omen,
but receives it as a prognostic of future
fame and glory. It was customary in the
case of an unexpected appearance, to pray
to the gods to avert ill-luck.
534. Ixortem, "extraordinary," or "without
your coming into competition."
536. Impressum, "inlaid," an opus ana-
glyphum.
537. Gisseus, king of the Thracians and
father of Hecuba, the wife of Priam. In magnas muneras for pro magno munere, as is frequently for autri.

558. Ferre deducta—see above, 247.

541. Prælatum honori—"nor did the generous Eurytion envy him the honour ranked before his own." Heyne considers prælatum as almost equal to præreptum, which use of the word Wagn. deems without precedent. The latter explains thus:—"Nor does Eurytion feel envy at Acestes because he is preferred to him, and because the honour which he had hoped for himself is transferred to his rival."

543. Proximus ingreditur donis, i.e., he (Maenstheus) is next presented with his prize, and marches proudly forth in exultation. Donis does not depend, in Wagner's opinion, on either ingreditur or proximus, but on the idea of "coming second," which arises from both taken together.

544. In the programme of the games, above, 66 sqq., Æneas made no mention of the combat now to be entered on, which, therefore, comes unexpectedly, and on that account more agreeably to the assembled throng. These games were kept up by Augustus; see below, 601.

Certamine, scil. of the archers.

545. Custodem—see above, note 256.

547. Epytides. Periphas, son of Epythus, a name borrowed from Hom. ll. xvii. 323. He was the herald of Anchises, and friend of Æneas; he had grown old in the service of the family.

Ad aurem means "confidentially and privately," but in aurem (which some editions read) expresses more secrecy, and a greater desire to conceal the information from others.

549. Utrus inextat equorum, i.e., has prepared the horses for their manoeuvres.


555. Fremit is often followed by the acc. of the thing, but here it is construed unusually with the acc. of the person. Mirata fremit—gaze on with loudly-expressed admiration.

556. Tonsa corona, etc. By this Heyne understands that a garland (plucked and cropped so as to be of equal length all round) was placed on the helmet of each, and that thus it was said to press their hairs, or that it fell so far over the margin of the helmet, as to touch the curls which appeared from beneath the head-piece. Peerlkamp, interpreting premere coronam as "binding to the hair," to keep it from flowing loosely, and thus interfering with the active exertion of riding, and with the rider's sight," thinks that the olive garland was for the purpose just indicated. But the hair thus collected, and confined by a garland, would, if kept beneath the helmet, render it too large and loose, and if placed above it would exhibit a ridiculous spectacle.

Henry takes presse (so premere fatae—te prune) as recte—"cropped," and believes that the hair was so cut as to resemble a garland in its outer margin, which was visible round the edge of the helmet. His arguments are as follows:—(1) If Virgil spoke of a real garland, he would have used some epithet, such as oleagino, or laurea. (2) It would be a very odd expression to say that the garland pressed the hair, when it only touched the helmet. (3) In merem is not a suitable phrase to be used of a game celebrated for the first time. Moreover, Suetonius mentions that the Roman youths had their hair cropped to resemble a garland, in the competition in this exercise. (4.) Since Statius says aurum coronatum for corona aurea, Virgil might also say tonsam coronam for capillus in formam coronae delatus.

557. Austellina bina. Baebius Maecster says that the boys who engaged in the Trojan games were presented by Augustus with helmets and two spears each. To this the poet refers. Serv.

558. Pars lôres (polished) is the reading of most MSS., but some have parsque lôres, which makes a very appropriate sense likewise.

559. An ornate statement of the fact that each wore upon his neck a golden chain. The chain was twisted (hence torques, from torqueo) spirally and bent into a circular form—it hung down from the neck on the breast.

560. Wagn. and others write tris and not tris, the common reading, which latter they allege is found only in the accus. Terni is considered equal to tris in this place, having lost its distributive force. For a very similar use of numerals, see above, 85.

On Turnus, and the divisions of the Roman army generally, see Ramsay's Antiq.; and on bis sent, consult note, Æn. i. 71.

562. Paribus Magistris. The Ductores or Custodes went here and there around the field (cagantur), but besides these there was a magister (a kind of riding master) to superintend the movements, and see that no harm happened to the boys. Paribus—"similarly clad."

564. Referens is more than ferens, and means "reminding men, by his name, of his grandfather Priam." On Polites, see Æn. ii. 626.

565. Ab Hatera Italos. Cato in his Orig. says that Polites separated from Æneas after his arrival in Italy, and founded the town of Pollitorium. Quem, etc. Transl.
Whom a Thracian steel carries, marked with white spots, displaying white fore-feet, and a white forehead, as he tosses it on high."

568. *Testigia primi pedis, i.e.,* "the fore-feet," as *testigia* is often put by the poets for the soles of the feet, and thus for the whole feet.

568. *Alter Atys*—"the second leader is Atys." He is mentioned out of compliment to Augustus, whose mother was *Atia*, the daughter of *M. Atius Balbus*, by Julia, the sister of Julius Caesar. There was an *Atys*, one of the kings of Alba, according to *Liv. Latini*, simply for *Romanii*, as often, though Heinsius thinks the epithet is used because the *Atii* were from *Aricia* in Latium.

569. *Puerus puere deditus Iulo.* This remark is added, not without purpose and force, intended, as it is, to indicate the love and friendship which, even then, existed between the *Atian* and *Julian* families, now united in the person of the second *Cesar*.

571. *Sidonius, i.e.,* African, given to *Dido*.

575. *Pardos*—"with beating heart," i.e., through the modesty and timidity natural to boys; not *gloriae cupiditate sollicitos, as Servius explains.

576. *Veterum, i.e., seniorum, for vetus, which properly applies to what has continued for a long time, is sometimes used of advanced age.

578. *Postquam Lustrare*, etc.—"after they have ridden round the assembled spectators, viewing them as they pass."

579. *Longe, i.e., clamore longe lateque audiendo.*

*Insonuit*—this verb, used actively, is joined with the abl. of the thing by which the sound is made, thus *calamis agrestibus insonat ille*, *Ovid Met. xi. 161*. It is also followed by the *ac* after the word which expresses the result, as *insonare verbera*, *En. vii. 451.*

580. *Olli discurrere parest, etc.* On the movements of the youthful equestrians there is much diversity of opinion. Some (e.g., Wagner) suppose that they formed in *three* bodies of *twelve* each; and others, that they were divided into *twelve* bands of *three* each. Anthon gives a long note on the subject, with diagrams to explain the evolutions; but his arrangements seem somewhat fanciful. He follows Noethen's opinion that there were twelve bodies of *three* each.

*Pares, sell. loco, cedere ordine.*—"They rode forth in equal line, and forming in three bands (termi) broke up the main body (agmina), (smaller) parties (choris) separating to different points; and again being summoned (by their leaders) they wheeled and presented their weapons in hostile attitude. They then move forward in different courses and return to the charge in different parties, confronting one another with a space intervening, and they involve alternately circle within circle, and armed, engage in mimic war." The above translation will, it is hoped, assist the student in understanding this difficult passage; but let the reader, who wishes further discussion of the question, consult the commentators.

587. *Pariter*—"in one line."

588. The Labyrinth of Daedalus, described by Homer II. xviii. 590 sqq., as represented by Vulcan on the shield of Achilles, is of course the original of this simile, but the Latin poet comes far short of his great master in the task of description. On the Labyrinth, consult Smith's Class. Dict. under Daedalus and Minos.

589. *Parietibus*—to be scanned *parietibus*, by *synizesis."

590. *Ancipitem dolum*—"a doubt causing deception," i.e., *iter dolosum, fallens."

591. *Indeprensus*—"undetected" at the time, and "not to be remedied by retracing one's steps." *Sequenti, i.e., of advancing, for sequor is often used both in prose and poetry as equal to *ire*, because there is some point marked out in the mind as the end to be reached, the intervening road being, as it were, the guiding thread.

593. *Texunt iulo, i.e., fingunt per lordinates.* "In their game (or in sport) they represent both flight and fight."

594. *Delphinum similes*—the agility of dolphins is proverbial; consult any book of Nat. Hist. Thus, in the Roman Circens the columns were ornamented with the figures of these animals as emblematic of activity.

595. The Carpathian sea was that part of the *Egean, around the island of Carpathus, between Rhodes and Crete; and the *Libyan, which washes the north coast of Africa between the Syrtis."


602. "The sport is now called Troy, the boys (who engage in it) the Trojan youths." On this game, which was exhibited by Sulla, restored by Julius Caesar, and frequently celebrated during the time of the Emperors, consult Smith's Class. Dict. Heyne thinks that if it was derived from Trojan times, it must have been at first a series of chariot manoeuvres, derived from the custom of racing round the tomb of a deceased hero, and that after the art of riding was more cultivated, that mode of celebration was preferred.

603. *Iac* is separated from *tenus* (tmesis) for Hacenus.

604. *Fidem novare.* *Novare* is used in the same sense as in the phrase *res novaret.*
publicam turbare, so that the meaning will be, Fortune having changed her countenance to us, now creates disturbance. 

Hence makes mutata novaret equal to novavit. By the other method, fides is the acc. of reference after mutata, and novaret equals novavit res.

608. Saturata dolorem. On the syntax, see note, Æn. i. 228; ii. 210. The causes of her grudge are stated at Æn. i. 25 sqq.

610. Ilia—Virgo. On this use of the demonstrative pron., see note 262, above.

613. Acta is a Greek word (ἀετών) transferred into Latin letters. It is called sola, as being deserted by all the males, (for the rigid decorum of more ancient times did not allow the females to be present at the games), or because it was “retired,” “sequestered.”

615. Vada, i.e., maria—the sea, the idea of danger from shoals being implied.

616. Superesse. On this use of the infinit. see Æn. i. 37, note.

618. Haud ignara nocendi, i.e., about to do injury; with the intention and set purpose of doing mischief.

619. Vestem. The goddess Iris was represented on works of art, with a party-coloured robe.

620. Tmarii—from Tmarius (or Tomarus), a Mt. of Epirus near Dodona. But as Beroë is called Rhoetela, i.e., Trojana, (from the promontory of Rhoetelium,) in 416, below, a contradiction seems to be evident, and therefore some have read Ismarii, from Ismarus, a Mt. of Thrace, since it is probable that Beroë would marry a Thracian rather than an Epirote, Thrace being in terms of alliance with Troy; but we may readily suppose that Beroë migrated to Epirus with Helenus, that she there contracted marriage with Doryclus (not the son of Priam, who, it will be remembered, was slain at Troy, Hom. ii. xi. 489), and afterwards joined the expedition of Æneas, when it left the coasts of Chonina for Italy.

621. Cui is better referred to Doryclus than to conjux, for nomen is then more suitable. Genus means nobility of birth.

Fussent is put in the subj., as expressing the cause why the goddess assumed the form of Beroë. And the reason is assigned in 651, viz., that Beroë was sick, and therefore could not intervene to disclose the fraud. Cui is equal to qui pēpe cu, or to quaet et.

622. Dardanidūm. See Æn. i. 565.

626. To reconcile septima aetas with the same phrase, as occurring at Æn. i. 755, Gossrau has the following note: “Before the setting in of winter Æneas arrives in Sicily, and there Anchises dies. When the winter was over, he set sail, and was driven to Carthage, [this was the beginning of the seventh year] where he remained during the summer, and till the end of autumn (see iv. 309); thus he returned to Sicily about twelve months after the death of Anchises, still, however, in the seventh year of his wanderings.”

627. In hospita saxa—“the dangerous rocks” of the sea itself, not necessarily of the coasts.

628. Sidera is properly introduced among the perils and delays of navigation, as the mariners of those days depended entirely upon them. The word may be here taken as equivalent to tempestates, as storms were considered to be caused by the constellations.

Observe the remarkable zeugma in emense x which applies to all the accusatives, füeta, terras, saxa, and sidera. Transl., “The seventh year since the destruction of Troy is now in course of fulfilment, during which we are still borne onward in our wanderings, after having traversed (emense) every sea, visited every coast, risked so many dangerous rocks, and braved and outlived so many storms,” (or, outwatched so many stars).

632. Nequidquam—“to no purpose reserved;” since we have no fixed abode in which to deposit them as our tutelary deities On the Penates consult Keightley’s Mythol., or Smith’s Dict. of Biog. and Mythol.

633. “And shall there be no new Troy, to be celebrated by fame? In no country shall I see those Trojan streams, the Xanthius and Simonis.” Hectores may be used to mean more than simply Trojan, and is probably intended to recall the memory of Hector’s exploits on their banks as giving them their chief celebrity.

636. On Cassandra. See Æn. ii. 246.

638. Tempus agi re—“that matters be hastened to accomplishment is even now seasonable.” By this translation, we have endeavoured to convey an accurate idea of the syntax, which is not to be considered a Graecism, nor is the infinit. to be looked on as equal to a gerund. The difference is this, when the infinit. is used as here, it serves as the subject, the verb esse (expressed or understood) as the simple copula, and the subst. as the predicate, thus vos agi (that action be taken) est (is) tempus (seasonable). So in Geo. i. 305, Tempus stringere glandes; where tempus is equal to tempestivum. But, on the other hand, in the construction with the gerund, the subst. is the subject, the gerund the gen. of the object, and esse contains the predicate; thus tempus est agendi, “The time is sufficient for acting,” or “the time for acting is now present.” See note, Æn. ii. 350, and Geo. i. 305.
639. Quatvor arma Neptuno. These had been erected to Neptune, one by each of the four contending in the boat race, to propitiate his favour.

642. The verb coruscare in the transitive signification of "brandishing," is found in Æn. viii. 661. Wagner remarks on the consummately skill displayed in the versification of this line: "The spondees, expressing exertion, and exciting expectation to the highest pitch, are followed by one dactyl, which briefly declares, though not without a degree of horror, an event already expected, while the caesura (after co in corusc- cat) makes the "boldest hold his breath for a time," and the concluding spondee distinctly suggests to us the mind terrified by some unlooked for deed of daring. A careful reading of the verses is sufficient to justify Wagner's remarks.

646. Vobis—an example of the Datius Ethicus, on which see note, Æn. i. 261. On Rhæteia, see note 620, above.

647. Signa, etc. With this compare Æn. i. 402, where Venus is recognised by similar external marks of divinity.

648. Qui spiritus, i.e., quam divinus spiri- tus, so qui vultus, for quam augustus vultus.

652. Munere—the favour was not in seeing the games, but in performing the rites of the dead to Anchises.

654. Ancipites and ambiguous, are nearly the same in meaning; here, however, the former announces generally; the latter, with greater limitation.

655. Amor is called miser—not simply because it was great, but because by its very excess it makes one miserable.

658. Secuit arcum, i.e., she mounted to heaven, leaving behind her a train of party-coloured light.

660. Raptunt focis penetralibus—they hastily lay hold on torches taken from the inner shrines of the houses nearest to them.

662. Vulcanus—"the fire."

663. Pictas, either painted all over (μελετάρνη of Homer), or having the tutela painted on the stern, or the paragemon on the prow.

Abiete, to be scanned abiete.

664. Cuneos—the rows of seats in the theatre divided into wedge-shaped compartments by the steps which, radiating from the arena, rose up on both sides of them.

669. Magistri, i.e., custodes. See 546 and 562.

673. Inanem, i.e., the light helmet worn only on such occasions, but not used in war.

675. Accelerat used intransitively for celeriter adpropinquare—"to advance quickly."

676. Per diversa litora, i.e., throughout different parts of the coast. "They stealthily seek the rocks, (to try) if there be caves anywhere."

679. Mutatae, scil. mentem.

681. Udo —"moist" from the water poured on it. Forb.

682. Stuppa—the oakum with which the sails were caulked.

683. Est, from edo—"eats," "consumes." Vapor, i.e., incendium, the effect being put for the cause.

685. Absequi, vocare, and tendere, are so-called historic infinitives. The loss of the ships was not so much the cause of the grief of Æneas as the delay arising in the immediate prosecution of his journey.

687. Exosus est, i.e., odisti. The older writers said both od i and osus sum, and thus exosus came to mean "he who hates," though it is sometimes used passively. Ad unum, for omnes ad unum, but the adj. omnes is frequently omitted in this phrase.

688. Pictas—"kindly feeling," "commis- sertation." Antiqua means "in times past tried and proved."

689. The order is, Da classi evadere flam- mam. The verb evad o is often joined with the, acc., as in Æn. ix. 560.

691. Quod superest—"as to what remains," to complete my misfortune; since nothing remains to be desired. Jahn understands the phrase as applying to all the Trojans.

692. Dextra—the right hand with which he wielded the thunderbolt, and thus called by Horace rubens.

694. Sine more, i.e., "different from common occasion," "in an extraordinary degree." The opposite of sine more is de more.

696. Turbidus imber, i.e., a rain shower driven hither and thither by the violence of the wind. Denns means that the wind was strong and difficult to be resisted, such as every one must have experienced in the spring, when sometimes we feel as if we could almost see and catch it.

697. Super for desuper. Wagner, in his smaller edition, interprets it as if it meant that the water was so abundant as to flow over the ships.

704. The genus Nautico traced its origin to this Nautes; with it the care of the palladium remained. Tritonius, see Æn. ii. 171.

708. Solatus for solans. Que after is connects dabat to inflit, 767 and part of 768 being parenthetic.

711. Divinae stirpis—because his other was the river god, Crimisus.

713. Superant for supersunt.

714. Perkelesum—see iv. 18.
718. Permissos nomine, i.e., Aeneas, though the founder of the colony, and therefore possessing the right to have the name of the city, will give up his claim to Acestes. Acesta was that famous city of Sicily called Agesta by Diodorus and Strabo, Egesta by Thucyd., and Segesta by the later Romans.

720. Animus—some books read animo.

721. Polum, the zenith. Nox was supposed to rise in the west, gain the zenith by midnight, and set in the east at sunrise.

722. Caelo delapsa. As Anchises was in Elysium, we must consider the phrase as used in its common signification of any sudden appearance; as we say, “dropped from the clouds.” But Jupiter may have sent a messenger to assume the form of Anchises, since he says Jovis imperio huc venio.

730. Aspera culta, i.e., quae aspera vita vitatur, “which lives a savage life.” The word asper is applied to substances whose surface is uneven and rough, and so transferred to men of uncivilized manners.

731. The first hint of the visit of Aeneas to the infernal regions is given in the prophecy of Helenus, Æn. iii. 441. Since the spirit of Anchises might as well have recorded all events to Aeneas when it appeared to him, without entailing on the Trojan prince so dangerous an expedition as one to Hades, Wagn. excuses the introduction of the Episode only on the ground that Virgil was carried away by his desire of imitating his great master, whose Necyomanteia in the Odyssey is one of the most beautiful parts of that delightful poem, and admirably adapted to adorn the story of the Latin bard. Dis, i.e., Dives, Πλουτῶν (from πλοῦτος, wealth) because to him, says Cicero, N. D. ii. 26, 66, omnis terrena vis atque natura dedicata est omnique et recidant in terras et orient e terris.

732. Per alta Averna—properly through the lake Avernus, but here we must understand it of a cave in a valley near Avernus, by which an entrance was effected.

734. Tristesseque. Wagn., Süpfl., Gossr., etc., read ve, but Jahn, Forb., and others que, as the uniformity is thus kept up between the two clauses tartara umbraque and amōna concilia Elysiumque, and as a less jejune sense is thus afforded. Tartara and umbrae unite into one idea, and refer to one and the same place; and although all things belonging to the affairs of the dead are called tristia, yet here the opposition of amōna piorum concilia shows that it is the shades of the wicked that are more particularly intended.

On Amōna consult Kritz, Sall. Cat. 11, 5. The word is akin to Αὔμνον, and signifies natural beauty of place; it here refers rather to the places where the concilia meet than to the concilia themselves.

735. Sibylla. See vi. 10, below. Sanguine is the abl. of the instrument.

738. The superstitious ancients believed that spirits could not await the first beams of the sun, and thus the arrival of night at the zenith (when in early times the civil day began), and the first breath of the horses of Sol, warn the shade of Anchises to disappear. Cf. Shakspere, Hamlet, where the Ghost says, “Fare-thee-well at once! the glowworm shows the margin to be near, and ‘gins to pale his ineffectual fire.”

744. Larem Pergameum. By this some understand the shade of Anchises, since the souls of ancestors were treated as Lares, others believe Vesta to be meant; Heyne, however, considers it to indicate the Penates, with whom the Lares were often confounded.

Penetralia Vestae, for Vestam; her image was kept in the inner part of the temple, veiled and undefiled by the gaze of the multitude. She is called Cuna, on account of the antiquity of her religion.

745. Farre pio, i.e., molea salsa, for which see Ramsay’s Antiq.

Acerra is properly the incense -enser, but here the incense itself; cf. Hor Od. iii. 23, 19, Mollivit aversos Penates, Farre pio et saliente mica.

746. Arcessit, otherwise written aßkessit, which was for a time considered a corrupt form introduced in the period of declining Latinity, but which has recently found defenders in Schneider, Zumpt, Döderlein, Kritz, etc.

750. Transcribunt. Persons transferred from one city to another were said transcribi, but colonists were said adscribi.

752. Ipsa, i.e., those who were about to pursue their journey. Reponunt, i.e., renovant, reparant.

754. Vivia virtus. The irregularity of the syntax adds force to the expression; Exiguus numero sed tales quibus sit bello (ad belum) vivida virtus.

755. The founder of a city having his toga folded in a peculiar manner, part being thrown over his head, and part passed round his waist like a girdle (cineta Gabino), marked out the limits of the town by a furrow, care being taken that the clods of earth should all be turned inwards, and that the plough Should be carried over the places.
where gates were to be placed. The woodcut represents the Chinctus Gabinus.

753. *Hoc Ilium, et haec loca Trojam—* the town he calls Ilium, the surrounding district Troja.

758. *Indict forum. As indicere is a forensic term, this seems to mean that he put forth lares, and having called the senators together, proposed these laws for their adoption. This is Heyne’s view; but Wag. thinks that the last clause means, “he defined to the senators the nature of their office, and the character of its duties.”

759. The poet feigns that the famous temple of Venus on Mt. Eryx was the work of the Trojans, though it belonged to a much later period.

Venus is called *Idalia, from Idalium, a town, grove, and mountain in Cyprus.*

761. A priest, with a sacred grove, *(τιφευς)* is appointed to Anchises as a hero.

762. Cf. 64, above. Nine days was a usual time for great ceremonies, such as the expiatory offerings after the appearance of prodigies.

768. For *nomen* some editors read *nomen,* which makes admirable sense. Others *coelum,* and a few *lumen;* but that here adopted has the best MS. authority, and is the most poetical as well as the most difficult reading. *Nomen* means “the very mighty, and very much to be dreaded power of the sea.”

772. *Eryci—they sacrifice to Eryx as a hero,* and at the same time as the tutelary deity of Sicily from which they are setting sail, that they may propitiate his good will and secure themselves from shipwreck on the rock-bound coast of his favourite island.

773. *Ex ordine—one ship after another,* and one at a time.

774. On *tonse,* see above, 556, and on the syntax of *caput* depending on *tonse,* consult note, *Æn.* i. 228, and ii. 210. See *Geo.* iii. 21.

776. On *porricta,* see note 293, above.

777. Observe how the poet amplifies and adorns his subject by the introduction of divine instrumentalities in circumstances where a historian would have simply stated that a fair wind bore Æneas and his associates to Italy:

785. 785. *Media de gente,* i.e., *media ex Troja. Exedisse,* i.e., *confectisse, perdidisse.*

786. *Traxe, for trazisse.*

792. *In regnis.* The reason of the failure of Juno’s expectations is expressed in this line.

794. After *subegit supply numm filium.*

795. *Terrae, gen., or rather the dat. of place.* See Schmitz Lat. Gr. on the syntax of the dative.

796. *Quod superest.* (1.) Either to be joined with *oro,* in this sense, “this only remains with me to beg you,” etc. Or, (2) which is better, it applies to the whole of the fleet. By this latter interpretation, we have a subject to *dare* and *attingere,* and the reply of Neptune in 813 becomes more appropriate.

797. *Tibi=per te, σοί=δία σέ.*

798. *Thybrim Laurentem—* so called as flowing past the walls of Laurentum.

800. *Cytherea.* See *Æn.* i. 257.

801. *Scopé refers to the instance of Neptune’s interference recorded in *Æn.* i. 125 sqq.,* and probably to the other storms that visited Æneas, in the calming of which, however, the sea-god is not mentioned as taking an active part.

803. This, and the following lines, refer to the battle of Æneas with Achilles, *Hom.* ii. xix. 79 sqq., 168 sqq., from which arises that of the Scamander with Achilles himself.
Xanthus is the same as Scamander.

811. Peniurte Trojæ—on account of the perfidy of Laomedon, who, after promises of liberal rewards for building Troy, defrauded the gods of their stipulated recompense.

813. Portus Aeterni, i.e., Cumae, and therefore Italy.

814. Usus, i.e., Palinurus, introduced at 833, below.

816. Laeta pectora permultis—"soothed her heart so as to render it joyful." Another instance of the proleptic use of the adj., on which see Æn. ii. 736.

817. Aureo, i.e., aureo jugo.

820. Axios, for currus, is a very common synecdoche with the poets.

822. Variae comitum fauces, for comites varia facie et aspectu. Cete—"monsters of the deep," in attendance on Neptune and other marine deities. The Greek form of the word, τῶ κυτωδίων, plur. τα κυτωδιν, is used by other writers also, as Silius and Pliny. Some other words likewise are found in this form, e.g., melo, Lucr. ii. 412, 504, and at v. 36 of the same author, pelage. More frequently, however, Roman writers employ the masc. cettus.

823. Glauce was a Boetian fisherman, born at Anthedon: having eaten a certain herb, he conceived an uncontrollable desire to precipitate himself into the sea, which craving being complied with, he was immediately transformed into a god. Mellceta was the son of Athamas and Ino, and grandson of Cadmus; his mother, flying with him from her enraged husband, flung herself into the deep, from which time both were reckoned sea deities, and worshipped by the Romans under the names Albunea and Portunus (see above, 241), and by the Greeks, Leucothea and Palémon; see Geo. i. 437. Senior is an epithet applied towards almost all the sea gods.

824. Triton, see Æn. i. 144, and above, 200. Also on Phorcus, 240, above. Exercitus, like cohors in 241, seems to mean simply "a multitude."

825. Tenet is the reading of most MSS.—the vulgar text has tenent. In phrases of this kind the plur. is used when several subjects are so introduced as that they are supposed to perform jointly and simultaneously that which is indicated by the verb of time; but the sing. is employed when several subjects are supposed to perform the same thing individually and in succession, each in his own time and place, and with his own exertion. In what manner, however, the matter is viewed, and what number, sing. or plur., is used, depends on the judgment of the writer, whom (if he be a poet) the necessities of the metre or other reasons may influence in his decision:

thus we must depend entirely on MS. authority.

827. Hic, "upon this," Æneas had been anxions and doubtful before, but now in turn, vicissim, joy succeeds.

828. Pertenant. See Æn. i. 502. Malos attolli—the masts were lowered when nearing harbour, but raised when the sea was smooth and the wind gentle and favourable. Brachia, i.e., the antennae, "yard arms."

830. The Pedes were ropes by which the lower corners of the sail were drawn towards the stern and side bulwarks. When the wind was "right astern," both corners were drawn tight so as to afford a bosom to catch the breeze, and the vessel was then said currere utroque pede; but if it were a side or veering wind, only one of the ropes was tightened at a time. So, we have the alternate tightening and slackening of each side described: "At one and the same time they let go the sheets on the left, now (again) on the right." The woodcut on Æn. iii. 549 will illustrate this movement.

832. Cornua. The knob-like extremities of the yards were so called. For other significations of cornua consult Dict., and see iii. 540.

835. Torquent, detorquent—"they turn now in this direction, now in that," as necessity required.

836. Sua flamina—"favouring blasts," a common use of suus.

834. Alli, i.e., ceteri. On Palinurus, son of Iasius, and pilot of Æneas' fleet, see Æn. iii. 202.

835. Medium metam—as the Meta, or turning post, was half of the course in the circus, so Νανως is said to have finished half her course when she has reached the zenith.

837. Sub remis—still abiding by the oars, but unemployed, as the favourable breeze rendered rowing unnecessary.

Dura sedilia i.e., the transtra—"the thwarts."

838. Sonimus, the son of Night, and the brother of Death. The disaster of Palinurus is introduced here, that the passage from Sicily to Italy may not be without incident; and, moreover, that the legend which traced the name of Cape Palinurus (Cupo Palinuro) to the Trojan hero's death may not be omitted. The poet borrows from Hom. Od. iii. 278 sqq., where Phrotoni the pilot of Menelaus loses his life in a similar manner on the voyage.

841. Insonti is placed with peculiar force as the last word of the sentence, and the
first of a line—it equals et quidem insonti. See iv. 237.

842. Phorbas—a son of Priam of this name is mentioned in ii. xiv. 490. Loquebas, I.e., verba. The word is rarely used, but seems to suggest the idea either of a vain attempt at conversation, or of silly and trivial talk.

844. Equate aure, I.e., breezes blowing “right astern,” neither on the one side nor on the other.

847. Vix attollens ismina—“scarcely able to raise his eyes” through the influence of sleep (Heyne); or rather “scarce condescending to raise his eyes,” but uninterruptedly directing the helm, without regarding Phorbas.

850. On the reading of this line there has been much disputation among commentators, for which see Forb. Transl., “For why should I entrust Aeneas to the faithless breezes, and that, too, (et) when I have been so often deceived by the treacherous appearance of a calm sky?”

853. Nusquam—you might expect nunnquam, but as that which takes place nowhere does not take place at all, nusquam is sometimes used for nunnquam, the idea of time being exchanged for that of place.

Observe the last syllable of amitiebat lengthened by arsis.

855. Soporatum—this verb, which elsewhere is equal to conspire, “to lull to sleep,” here means to endue with the power of lulling to sleep, but in this sense the perf. part. alone is used.

857. Primos—primum. But it is perhaps better to take it literally, “those limbs first lulled to sleep,” referring to the gradual approach of Somnus.

858. Et—quum; this is a poetic construction which our author borrows from Homer. Cum puppis * * gubernaculo, Peerlk. and Gossr. think to be spurious, because, say they, if part of the ship, together with the tiller, had been carried away, Aeneas and his companions would have heard, and Aeneas would himself have taken the helm so soon as he discovered the loss of his steersman.

861. Ales, I.e., seu ales, “bird-like.”

862. On the construction currere iter, see note, Æn. i. 67.


865. Quondam—“sometimes,” or “on a former occasion,” referring to that of Ulysses.

866. Rauca is to be joined with sonabant. Assiduo sate, “by the constant lashing of the waves.” The repetition of the letter s is supposed to be intentional, to suggest the peculiar noise of the sea-wave washing against the rocks.

869. Animum—“acc. of limitation or reference” after concussus; see Æn. i. 223, and ii. 210.

870. The omission of ait or inquit in this wailing exclamation of Aeneas, lends a dignity to the lines, and removes them from among the common-places.

871. Nudus—“unburied.” In ignota aera—-one of the greatest misfortunes, according to ancient opinion, which could befall a man.

[The Sirens.—From an Etruscan Sarcophagus.]
BOOK SIXTH.

ARGUMENT.

Aeneas having landed at Cumae immediately seeks the cave of the Sibyl, and consults the oracle: from it he learns some particulars of his dangers and farther labours (1-155). He performs funeral rites to the body of Misenus; and while engaged in the preparations for this ceremony discovers the golden bough, which, as a gift to Proserpina, would gain for him permission to pass to the Elysian shades, to meet and converse with his father Anchises. Provided with it and accompanied by the Sibyl he reaches the entrance to the infernal regions (156-336). On the hither side of Styx he meets the shade of his quondam pilot, Palinurus, and after receiving from him a detailed account of the circumstances attending his death, he promises to perform to him the due obsequies on his return to earth, and to erect a cenotaph (337-383). Crossing the Styx, he traverses the district occupied by the spirits of infants, and of those who had been unjustly put to death, and enters that where wander in solitude ill-requited lovers—their own murderers. In this latter place he falls in with Dido, who, however, indignantly declines a conversation (384-476). In the region of slain warriors, Deiphobus, among others, presents himself, all mangled as he was (477-534). He passes Tartarus on the right, and is instructed by the Sibyl in all the varieties of punishment which were inflicted on the grossly wicked in the abode set apart for them (535-627). He next reaches the palace of Dis, and having fixed the golden bough on the entrance, directs his course to the habitation of the blessed, and, under the guidance of Musæus, at length finds Anchises (628-678). Having fully discoursed on the nature of the soul, its purification, and the processes necessary to bring about final perfection, Anchises lays briefly before Aeneas the history of the Roman Empire, which his posterity are to found (679-888).
conclusion of the interview, our hero and his guide ascend to earth again through the ivory gate, the Sibyl departing to her cave, and Aeneas to his fleet, which he moors at Caleta.

1. Some copies attach this and the next line to the end of the Fifth Book, but the words *obvertunt pelago praorat* cannot be separated from the foregoing verses. except by a violent and unnatural break. Besides, *sic fatur lacrimans is*, in itself, no improper commencement of a new book, and has, moreover, the sanction of Homer. Cf. II. vii. 1; Od. ix. 1.


3. *Obvertunt—* they turn the ships round, and direct their prows seaward, so as to be ready to start with greater ease and speed when departing on an outward voyage. *Dente tenaci—* with tenacious fluke.

4. *Fundabat, i.e., fundo alligatis tenebat—* moored. *Pratexunt—* fringed, as a garment is bordered. *Curvas puppes, i.e.,* the natural bend of the stern, together with the curve of the *astra* continuing upwards. On these naval terms, consult Ramsay’s or Adams’ Antiquities.

5. *Emicat well expresses the life and energy displayed on the part of the youths, the word properly meaning to *shine forth,* "spark forth," or "dart forth."

6. *Hesperium (i.e.,* or) *Magna, and Spain Hesperia Ulitima, by the Roman poets.*

7. *Rapit—* scour the woods, the close coverts of the wild beasts, [in search of water and game,] and point out the newly-found streams. *Invenire—* to find by accident, "to come upon." *Reperire—* to discover by search.

9. In obedience to the order of Helenus, iii. 441 sqq., and of the shade of Anchises, v. 751. *sqq.* Aeneas proceeds to the very ancient temple of Apollo on the mountain [hence *ares, and atus Apollo], above Cuma, and to the cavern of the Sibyl at its base.

10. On the *Sibyls* consult Smith’s Dict. of Biog. and Mythol., and Niebuhr’s Rom. Hist. The most famous of these inspired women was she of *Cuma, variously called Amalthaea, Herophile, Demophile, and by Virgil, below, 26. Deiphobe, the daughter of Olaus; it was she, according to tradition, who brought the prophetic books to Tarquinius Superbus, the fragments of which, after long lost, themselves had been com-

11. *Animum—* "the soul with all its faculties." *Mentem—* "the thinking faculty." See Döderl. Lat. Sym. Apollo is called *Delius from the island Delos, his reputed birth-place.

13. *Trivier, i.e., Illece, to whom the whole district of Avernum was sacred.*

14. There seems to have been an ancient legend that Dedalus was the builder of the temple of Apollo at Cuma. To him the Sicilians and Italians referred all their superior works of art, a proof that their knowledge of sculpture and architecture came from Crete. On Dedalus and Minos consult Class. Dict., and cf. Hor. Od. i. 3, 34.

16. *Ad, i.e., versus Arctos—* "towards the north." *Hicyn and Peerlk thoughtfully found a difficulty in ad, which they interpreted literally, as "reaching to," "arriving at."

18. *Reddilus—* "restored to earth again at this spot," i.e., because this was the spot on which he first landed after his long wanderings in air, he dedicated, etc. It was customary for navigators to make an offering to some god on account of their preservation, and sometimes in token that they abandoned their former pursuits, they consecrated the implements of it to the deity, and suspended them in his temple. *Remigium altarum—* "the orage of his wings," i.e., "his eary wings." So Milton says of the swan, that she "rows her state with oary feet."

20. There follows a description of the carved or sculptured work on the gate of the temple. And first is represented the death of Androgeos (son of Minos and Pasiphae) at Athens, an event *which led to war between Crete and Athens.* Peace was soon agreed to, on condition that seven young men and seven maidens from Athens should yearly be sent to Crete to be devoured by the Minotaur. Read in connection with this subject, the articles, Minos, Pasiphae, Androgeos, and Theseus in the Class. Dict. For Androgel some books read Androgeo, the Gk. gen. *Androgeos.* This person is not to be confounded with the Grecian hero mentioned ii. 370.

21. *Cecropide—* the Athenians were so called from *Cecrops,* an Egyptian, who, according to the common but now rejected legend, at a very early date (1553 B.C.), conducted a colony to Attica from Sais in
37. *Ista spectacula*—"those sights that you are examining;" *iste* having always reference to the 2d pers.

38. *Bidentes*—see *AEn.* iv. 57.

39. *Euboeæ rupis*—the rocky hill of Cumæ, which, as said before, was a Euboean colony. The temple of Apollo was on the summit of the hill, and the grotto (*alta templæ*) of the Sibyl lower down its side. There were many subterranean passages (*aditus*) by which they came to the doors (*ostia*—or *ora*, 53—or *fores*, 47), forming the entrances to the cave in the heart of the hollow mountain. *Centum*—a definite number put for an indefinite.

45. *Poscere*, viz.; in prayer. *Deus, ecco, deus*—she felt the influence of the god pervading her frame.

47. *Unus, i.e.*—"the same as before."

48. *Non compito*—the hair, though trimmed, was allowed to flow free during the time of the sacred rites; but now, under the inspiration of the deity, it becomes wildly disordered and tossed about.

49. "Her bosom heaves, and her heart swells with the wild frenzy of inspiration; moreover, she appeared taller to the view, nor did her accents seem those of a mortal, seeing that she was inspired by the now more immediate influence of the god."

52. *Cessas*—"do you delay." *Attoneae*—the adj. is transferred from the persons awe-struck to the inanimate object itself.

58. *Eacidae*, i.e., Achilles—see *AEn.* i. 99.

59. *Duce te*—see *AEn.* iii. 154 sqq. All circumstances are here magnified, so that the Massyli (on whom consult note, *AEn.* iv. 132) and the *regio Syrtica* (iv. 41) are put for the places in immediate proximity to Carthage.

61. *Prendimus*—an emphatic word, "we hold in our grasp," as it were.

62. "So far let Trojan fortune (i.e., adverse fortune) have followed us;" i.e., by implication, "but now let good fortune bless us in the rest of our undertakings."

64. *Vos—dique deexeque*—the deities more especially hinted at are *Juno, Minerva, and Neptune.*

66. The adj. *proscius* is found with a gen. in Val. Flacc., Tacitus, and elsewhere.

67. *Vates, da considere*—the superstition of the ancients usually attributed to the prophet the power of ordering according to his pleasure and bringing to accomplishment those things which he himself foretold. *Teucros* is much more emphatic than *nos*, and the mention of the *Penates* increases still farther the solemnity of the appeal.

69. Servius thinks that in this line Virgil led a reference to the temple of Apollo, built on the Palatine by Augustus, so that *Æneas* fulfilled his vow by the instrumentality of his illustrious descendant.
70. Festos dies—\textit{the} \textit{Sibylline Books}, \textit{ instituted} in 212 B.C., and \textit{celebrated} on the 5th July each year, under the \textit{direction} of the \textit{Praetor urbanus}. \textit{Observe the zeugma in institutum}. \textit{I shall \textit{build} a temple, and \textit{appoint} holydays.}

71. This and the following lines refer to the \textit{Sibylline Books} and their \textit{preservation}, first in the \textit{capital}, and \textit{afterwards} in the \textit{temple} of Apollo on the \textit{Palatine}, to which they were \textit{removed} by the \textit{order} of \textit{Augustus}. The college of \textit{priests} appointed to \textit{take} charge of them consisted originally of \textit{two}, which \textit{number} was \textit{increased} in A.D. 369 to \textit{ten} (half \textit{being} \textit{patricians} \textit{and} \textit{half} \textit{plebians \after} \textit{the} \textit{year B.C. 367}). \textit{Sulla} further \textit{increased} the \textit{number} to \textit{fifteen}, \textit{whence} they \textit{got} the \textit{name} \textit{Quindecemviri sacrorum.}

77. \textit{Patiens Phoebi}—\textit{"no longer able to endure the inspiration of the god." The ancients believed that the human body was unable to endure the divine will and influence, and that it became subject to spasms and convulsions while under the direction of the deity. \textit{Immanis} \textit{is to be joined with bacchatur."

78. \textit{Excusisse} \textit{is an} \textit{aorist}—\textit{quum celeberrime excitare}. \textit{The metaphor continued throughout these two lines is taken from the training of horses.}

80. \textit{Lingit premendo}—\textit{"by curbing,}

81. \textit{Ostia}. \textit{Heyne's explanation of this passage seems the correct one. "The Sibyl with \textit{Aeneas, had already passed through the aditus (43), or subterranean passages leading to the shrine, and therefore they are now in \textit{antro} (77), not having yet reached the \textit{limen} and \textit{fores} (45 and 47); the doors (\textit{ostia}) of these, however, now spontaneously open, after the offering of the prayers, and while the \textit{prophetae} \textit{enters} into the \textit{holly of hollies}, and hence \textit{utters} the \textit{responses, \textit{Aeneas} remains without the entrance."

84. \textit{Terrae} \textit{is found in the best editions instead of the vulgar reading, \textit{terra}, i.e., \textit{in terra. Pericula} \textit{is to be understood before it, so that the meaning will be, "You have indeed exhausted the perils of the sea, but the more serious dangers of the land await you." \textit{Lavinium, by anticipation, as the town was not yet built.}

88. \textit{Sed}, etc. \textit{But they shall wish, too, that they had not come." The reason immediately follows: \textit{bella, etc.}

89. \textit{Dorica castra—see \textit{En. ii. 27. Thuroam—see \textit{ll. 781.}

90. \textit{Achilles, viz.}, \textit{Turnus, son of the nymph \textit{Fenita}, daughter of Daunus, a \textit{hero of Italy; hence \textit{dea. She was a sea deity. \textit{Latia—in Latium.}

90. \textit{Nec}. \textit{Nor will \textit{Juno, who persecutes the Trojans with invertebrate hatred, cease to harass you." \textit{Additus does not contain in itself any idea of hatred and hostility, but such a notion is easily suggested by it to the reader who knows of the wrath of Juno against the Trojans.}

91. The narrative beginning with \textit{cum is suddenly broken off; the sentence concluding with an exclamation. Such an interruption of the syntax is called an anacolouthion (freely translated a "blunder"), on which see note, \textit{En. i. 237.}

92. \textit{Quas gentis Italicam—see \textit{En. viii. 126 sqq., where \textit{Aeneas begs help from Evander and the Etruscans of Agylla, or Caere.}

93. \textit{Conjux.}, i.e., \textit{Lavinia, the daughter of Latinus, whom Turnus claimed in marriage, and who thus became the cause of war. \textit{Hospita, i.e., not a Trojan. \textit{Iterum is properly used, for, "like another Helen, she fired another Troy."

95. \textit{Audientior—some copies read audaciour, but the former is preferable, since it conveys an idea of praise and commendation, while \textit{audax signifies, "fool-hardy."

96. \textit{Quam—quantum—"as much as," "as far as." Another reading is \textit{qua, which, however, has little MS. authority.}

97. \textit{Graia ab urbe.}, i.e., \textit{Pallanteum, on the Palatine Mount, built by Evander and a colony of Greeks (Arcadians). \textit{Aeneas received a contingent from it against Turnus and the Rutuli.}

99. \textit{Ambages—obscure, entangled expressions, by which matters are not clearly indicated, especially used in reference to the responses of oracles.}

100. \textit{Ea—"such," "so powerful." Wagn. refers \textit{ea} to the foregoing words, \textit{obscureis vera inventores, so that the meaning is, "Apollo so restrains (puts such a restraint upon) the excited heart of the Sibyl that she cannot declare the plain truth," etc.}

101. \textit{Stimulos vertit—"and with continued stroke applies the spurs deep in her bosom." When the spur is once plunged in and fixed, we can stimulate only by moving and turning it about; thus Apollo does not repeat the blow, but, by keeping alive the influence of his first instigation, maddens the \textit{prophetae, rendering her frenzied and incoherent.}

105. \textit{Precepti—"I have anticipated in thought," viz., from what \textit{Helenus had declared, ill. 458, and \textit{Anchises had warned him of, v. 730 sqq.}

106. \textit{Quando, for quandoquidem.}

107. \textit{Tenebrosa palus Acheronte refus—"the darksome lake made by the overflowings of Acheron; or it may be put for palus Acherontis refus—"the lake of Acheron boiling up and overflowing." In the neighbourhood of Cumae was the \textit{palus Acherusia \textit{(Lago di Fusaro), which \textit{Virgil mentions to note those places by which there was an approach to the infernal world—not, how-
ever, by the lake, but by a cave in the
vicinity. Heyne.
119. Si potuit may be joined to miserere,
or another member may be supplied, thus:
"Why may not I also go to the shades?" Heyne. Jahn proposes to make Et mi
genus ab Jove summo (122), the apodosis,
thus: "If Orpheus was able, etc., (I also
have a right for) my descent, too, is from
Jove supreme." On Orpheus and Eurydice,
Pollux, Theseus, and Hercules, consult
Class. Dict.
122. It viam. On this construction see
note, Αἰ. i. 67, and iii. 191.
126. Anchisidae—the voc. formed on the
Latin model. Many copies give Anchisaidē,
the Greek form.
Averno, for ad or in Avernus, Avernum,
meaning in this place not the lake, but the
regions of the dead. Several copies read
Avernī, which Wagner believes to have
arisen from some grammarians who did not
know that substa. (as descensus from de-
scendo) are frequently construed in the
same way as the verbs from which they are
formed.
129. Aequus, i.e., propitius—"Jupiter in
his kindness."
131. Tenet media ** atrō. These words
are found fault with by Wagner, as implying
an absurdity: the things, he says, which
make egress difficult, render ingress equally
irksome and laborious; nor is there any
evident reason why one should find it
impossible to return by the way through
which he entered. In reply to this, Peerlk.
says, "Imagine a subterranean labyrinth.
The mouth is wide—there is at first no
darkness—the light of day follows the trav-
eller for some distance down the tunnel.
The wayfarer, however, gets gradually
benighted amidst windings of the path,
woods, and meandering rivers, so that he
finds it impossible to retrace his steps." The
mention of silvae is suggested by the woods
surrounding Lake Avernus.
132. Cocytus—one of the rivers of Hades.
See Class. Dict.
133. Cupido innare. On this construction,
see note, Αἰ. ii. 350, and v. 638. Innare is
usually followed by a dat., but here, and at
viii. 651, Geo. iii. 451, etc., with an accus.
See note, Αἰ. i. 67.
135. Inanus, like our "mad," is used to
express the enormous magnitude and folly
of a plan.
137. Averus, etc. "On a shady tree
there hangs a bough, concealed from gaze,
golden in its leaves and pliant stem." The
reference is to the golden rod of Mercury,
the soul-conductor. Heyne refers it to the
illustrations made by boughs dipped in pure
water, in the mysteries. See ολαθιφος,
in Smith's Dict. of Antiq.
138. Junoni inferne, i.e., Proserpine.
Sacer dictus, i.e., dedicatus, in which sense
dico itself is often used.
Auricomos fetus—"its golden-foliated
golden or gold leaf-grown "progeny," i.e., the shoots, not the fruit.
142. Hoc—hoc ipsum. Sumum=sibi pro-
prītium.
145. Rite to be joined with carpe.
149. The unburied Mnes wandered about
Styx: but when the funeral rites were
performed, they gained admission to the
company of Shades. The purificatory of-
ferings, the description of which follows
(153), was not so much to purify the fleet,
as to appease the Mnes, whom he is about
to visit.
150. Incestat—"defiles," "pollutes." Fu-
nere means the dead body here.
152. Sedibus, i.e., in the tomb.
153. Santo. Let these explanatory offer-
ings be previously (prima=primum) pre-
seated.
159. Figit vestigia is more than poner
vestigia, since the former signifies to walk
slowly and steadily, as if engaged in reflec-
tion.
160. Heyne pronounces Virgil to have
been "nodding" here, in that he forgets the
recent death of Pallnurus, when he represents
Æneas as in difficulty to discover whose
the corpse might be.
164. Æoliden, son of the Trojan Aeolus,
who was slain in battle, xii. 542.
165. Praqiantior cieere. On this construc-
tion, see Kritz Sall. Cat., 52, 24, and Jug.,
46, 5.
171. Forte—"as it happened." Demens.
νίτιος of Hom.
172. It was a mythic way of denoting ex-
cellence in an individual, that he who was
distinguished for any accomplishment was
said to challenge the deities, and to provoke
their hostility. Thus Thamyris and the
Sirens vied with the Muses, Marsyas with
Apollo, and Arachne with Minerva.
177. Aram sepulchri, called an ara be-
cause shaped like an altar. Ara, indeed,
was the base serving to place something
upon, as here it is the roges on which the
bod is to be burned. See woodcut iv. 493.
180. Piecee—which trees, on account of
their resinous nature, would be especially
useful for the pyre.
182. Montibus, i.e., de montibus. Wagner
excludes the omission of the Praepos., al-
leging that adovolvent montibus ornos is equal
to adovolvent ornos montibus devocentes.
184. Accingitaur, i.e., se accinga. Armis,
le, securibus.
186. Forte is the reading adopted by
Wagner. Instead of vocce, the common lec-
tion, on the ground that vocce precatur always}

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indicates a loud and distinct utterance, which is unsuitable to the present case.

187. Si, i.e., O Si, utinam. Arbor—*in aiga arborum. Wagn. thinks Virgil would have written *in arbo' or had memore in tanto not followed.

193. Maternas ares. Doves were sacred to Venus, whence Ovid, Met. xv. 386, calls them Cythereaides.

197. Pestigia pressit—checked his steps. This expression is not to be confused with premerre* vestigia alienus, which means to tread in the same footsteps, which one going before has made in the ground.

198. Quae signa—* What kind of an augury.” Servius, "In what direction they (the pigeons) go, and what course they indicate to Aeneas to pursue.” Peerik.

199. "They, stopping at intervals to feed, flew only so far in advance as that the eyes of those following could keep them in view.”

200. Possent—the subj. is used to signify the design of the doves in acting as just stated (or of Venus who sent them).

202. Tollunt se celeres—they fly aloft to avoid the noisome exhalations of the mephitic Avernus.

203. Optatis—"wished for,” by Aeneas. Gemini is read by Wagn., Jahn, Forb., etc., instead of the vulgar gemina. The epithet is applied to the tree, on account of the two different characteristics which it presented in the golden bough, and in its own natural green branch. Heyne thinks that the stem consisted of two parts at the base, but that these united towards the top.

204. “Whence the gleam of the gold differing from that of the tree showed clearly through the branches.”

205. Quale, etc., "Just as in the woods, the mistletoe, which its own tree does not produce [by its own seed], is wont to bloom with new foliage, amidst the winter cold, and to enrich the tapering trunks with its yellow shoots.” Anthon. The seeds of the mistletoe are deposited in trees by birds. The leaves are green in winter, but its stalks and shoots are of a yellow or saffron hue.

215. Brunati from bruna, quasi brevina, i.e., brevissima (sci. dies), the shortest day.

216. Ferals, from fero, applies to everything connected with funerals. The smell of the cypress, while burning, kept down the disagreeable odour of the dead body under the action of the flames.

218. Undantia suggests the idea of the water bubbling as it boils. Expediunt, "get ready.” In connexion with this passage read "Funeral Rites in Roman Antiquities,” Ramsay or Adams. We have, in the text, a brief summary of the principal ceremonies on such occasions.

221. Nota velamina—either garments which, when alive, he had used—“his wonted attire;” or "those customary coverlets,” i.e., used in funerals. It is likely that the poet in this mention of purpureas vestes followed Homer, Od. xxiv. 59.

222. Subire foretto. When this verb signifies "to approach a place,” it governs the dat., but in such a sense as that here, usually an acc. The woodcut represents an ancient bier.

223. Triste ministerium is in apposition to subire feretro. More parentum—"after the fashion of their ancestors.” Congesta—"collected,” for each individual of the people brought his gift.

225. Dapes—"flesh of the victims” slain in sacrifice.

Crateres. Servius asserts that when performing sacred rites to the infernal gods, the ancients were in the habit of throwing the vessels themselves, as well as the libations they contained, into the fire.

226. This line is closely translated from Hom. Il. ix. 212.

227. Bibulus is used of anything which readily sucks in moisture.

228. Corymeus is mentioned again ix. 571. After the funeral there follows the solemn lustration.


230. The olive is called lex, from its fruitfulness, and from its use in sacred rites, while the oleaster is called infelix.


233. Impont, as applied to sepulchrum, aruna, etc., is an instance of semina. “He raised over him a tomb of extraordinary size, and on it lays,” etc.

234. The promontory Misenum (Punta di Miseno) in Campania formed the northern pier of the modern Bay of Naples. The part of the bay near this headland was converted by Augustus into a harbour, and became the naval station of the Roman fleet on the Mare Inferum, as Ravenna was on the Mare Superum.

238. Tuta—“guarded,” “difficult of access.”

239. Quam super, etc. See note, Aen. iii. 886 and 442. Volanties is to be taken substantively.
242. This line is omitted altogether by some editors, and marked with asterisks, as doubtful, by others. It is not found in the best MSS. External and internal evidence are both against it.


245. Victims were consecrated to the gods by a libation of wine being poured on the forehead, and by some piles of hair being taken from the same place, and burned, as a kind of ἄστρρχαι.

247. Potentem Celo et Erebo. Hecate had power in Celo, as being Luna there. See iii. 680, and iv. 511.

250. Matri Eumenid, i.e., Nox, her great sister being Terra.

252. Stygio regi, i.e., Pluto. Solida visera—"the entire carcase." On visera, see Æn. i. 211.

255. Primi solis, i.e., orientis—morning. The time occupied with these rites, is from midnight till morning.

257. Juga silvarum—"the summits of the wooded heights." Canes—the Stygian dogs. Ululare is an onomatopoeic verb, and has almost the same stem in Greek, Latin, English, etc. Visæ ululare—"seemed to howl," for he did not see them. Dea, i.e., Hecate.

258. Heyne finds a difficulty in the plur. profani, because Æneas had no companions on the journey, but the plain answer to this great commentator is, that the poet is using a common formula, which, in Greek, is, ἵκας, ἵκας, ἵκας βιβήλας.

264. The unexpected introduction of a prayer to the infernal deities is happily made, and helps to excite the mind, and to imbue it with a sacred awe.

265. Chaos and Phlegethon. See Class. Dict. Chaos was father of Nox and Erebus.

266. Numine vestro—"with your sanction."

268. Obscuri—the epithet properly applied to the shade, or night, is transferred to the individuals enveloped in darkness.

269. Vacuus — "desolate." Inanna—"peopled with shades."

273. As the ancients adorned their halls and courts with statues and images, so Virgil decks the entrance to Orcus with various impersonations, which represent the things that are destructive to man, and hasten on his death.


276. Male suada, "that prompts to crime," murder, plunder, etc.

278. Sopor consanguineus Leti—σναρες ὁσίωτας ἐναπαίως, Hom. II. xiv. 231. So Hesiod, Thesp. makes Νόξ the mother of Σομνυς and Μεσα.

279. Mala mentis gaudia—"the joy of a mind which prides itself in guilt." Seneca believed that this referred to the doctrine of the Stoics, which forbade indulgences in exultation of mind, or the reverse. On the Stoic Philos., see "Greek and Roman Philosophy" (in Encyclop. Metropol.), p. 248 sqq.

Averso (adverso) in limine—in the doorway to Orcus, opposite to the vestibulum already described. In limine, therefore, corresponds to primis in faubibus Orci, 273.

280. Ferrel, a dissyl. by synizesis. Thalami has reference to the cells (as they were called) of the slaves who acted as janitors in Roman houses. War, Discord, and Furies well represent the instigators to blood and death, the replacers of Orcus. In 570, however, Tisiphone, with her sisters, Alecto and Mentreis, is placed in the approach to Tartarus. These three ladies (the Furies) are also assigned a third locality in xii. 849, where they are said to be found in limine regis Jovis. These contradictions it is difficult to reconcile, except on the supposition that the poet follows different myths in different parts of his work.

The Furies are Eumenides (ἰήμνες) by a euphemism, as the mischievous-frightening fairies are called by the superstitious, "The good people."

281. Crinem innexa. On the syntax see Æn. i. 228, and ii. 210, note. The Furies, too, are represented with their locks intertwined with snakes.

282. This strange imagination is probably taken from Hom. II. xiv. 236 sqq., which see. Cf. also Hom. Od. xxiv. 12. Servius distinguishes between two kinds of dreams—the true, which the gods send down from heaven, and the false, which come up from the lower regions.

In medio, scil. vestibulo.

285. The "hideous shapes," now mentioned, are derived from the Greek and Etruscan religion. The funeral urns and vases, dug up in modern times, show this. See Aristoph. Ranaze, 143, 280 sqq., 475 sq.

286. The Centaurs, said to be sons of Ixion and Nephele, were really a people of Thessaly, who, having been the first to train wild horses and ride upon them, appeared to persons looking on them approaching from a distance to be horses in the lower part of the body and men above. Scylla—marine monsters of a fish form in the lower extremities and a human in the upper. See Eet. vi. 74.

The word *genus*, when combined with a numeral, loses its proper signification, and merely indicates *junctio* of a number of things in one body. So *Tergemini honores* in Hor. Od. I. 1, 8, means simply "triple." *Briareus* or *Ægaeon*, the son of *Calus* and *Terra* was a monster with 50 heads and 100 hands, whom Jupiter employed to guard the Titans in Orcus. It is unnecessary to remark that these monsters, kept imprisoned under ground, are the types of the violent powers of nature, earthquakes, volcanoes, etc.

*Bellua Lerna*. The hydra of Lake Lerna, in Argolis, slain by Hercules.

285. *Stridens* is to be joined with *bellua*, since *Chimera* has its own epithet.

*Chimera*—offspring of Typhon and Echidna—a fire-breathing monster, whose fore part was that of a lion, the hinder part that of a dragon, and the middle that of a goat. It was killed by Bellerophon, after it had ravaged the fertile Lydia and surrounding countries. The origin of the fable may be found in the volcano called *Chimera*, near Phaselis, in Lydia.

289. The Gorgons, daughters of Phorcys and Ceto, were *Stheno*, *Euryale*, and *Medusa*; the last, the only mortal one, was killed by Perseus. See Class. Dict.

On the Harpies, see Ξν. ii. 211. Some of the larger species of *bats* seem to have suggested the attributes of these deities.

*Forma tricorporis umbrae*, i.e., Geryon, son of Chrysaros and Callirrhoe, king of the island *Erythia*, variously placed in the Sinus Gaditanus, or on the W. or E. coast of Spain. On account of his great strength, the ancients ascribed to him three bodies, six hands, and six feet. Some say he was called the "three-bodied," from the circumstance that he was king of the Balearic Isles and Ebusus. He was famed for the excellence of his oxen, which Hercules carried off after having slain their master.

292. *Sine corpore*—without substantiality—mere shadowy outlines (ἰδωλάκα) of bodily form (*cave sub imagine formae*).

294. Instead of the two verbs of this line being in the pres. subj., we should have expected to find them in the imperf. But the poet seems to have chosen the present, to bring the incident more vividly before the eyes of his readers. See note, Ξν. i. 58, and consult Madvig, Lat. Gr. § 317.

295. *Hinc*, sic *incipit*. From the outermost threshold of Orcus begins the road which leads, etc. In the naming and arranging of the infernal rivers, there is great diversity among ancient writers. Virgil makes the first *Acheron*, flowing into the *Cocytus*;—the third is *Styx*, the most remote. *Phlegethon occurs 551*, below. All these three surround Orcus, and even Elysium, so that those who would visit these regions must pass them.

298. *Portitor*, i.e., Charon. The Homeric age did not know Charon, but the myth concerning him in later times was derived from the Egyptians, who, upon the death of an individual, performed certain ceremonies, which, in the ferry-boat, lake, judges, etc., were identical with those usually attributed to the infernal regions.

299. *Terribili squaleiro, i.e., habitu inculto et sordido*. Forb. So Tibullus calls him *turpe navitam Stygiae aquae*; Juvenal, *turon Porthnea*. The epithets *trux* and *teres* are also applied to him by other poets.

300. *Stant lumina flamma*—"His eyes are fixed and glaring," for, says Wag. , "Stars is often equal to rigere, horrere."

301. *Nodo*—"a knot," or "a clasp" *fibia*, but this latter would be inconsistent with the rest of the appearance of the ferryman, or rather *tolman*, *portitor* being derived from *portorum*, and not from *portare*.

302. *Velis ministrat*—either "performs the necessary service to the sails," *ministrat* being equal to *ministerium praestat*, or *vatem* may be again supplied as the acc. after *ministrat*.

304. *Senior*—the Romans called those persons *seniors* who had passed 45, but had not reached 60 years of age. *Crucula*—"untanned" literally, i.e., "hale," "fresh." *Viridis*, i.e., *vegeta*, "green old age." The Greeks said ὁμιός ὑπας.

305. *Huc*—ad *ripas*. The practice of adding to adverbs of place a substantive clause in apposition for more distinct explanation is entirely Virgilian. Cf. Ecl. i. 54.

306-308. These verses are quoted from Geo. iv. 475 sqq., where see notes. On *magnanimam*, see note v. 174.

309 sqq. These two comparisons are borrowed from Homer, the one from Od. ix. 51, 52, and other places, the second from Η. iii. 3 sqq.

310. *Lapsa cadunt*—"losing their hold, fall," for *labi* denotes the first giving way and *cadere* the final coming to rest. There is therefore no pleonasm in the use of the words. *Ad terram*—"landwards." Translate from 305 thus: "Hither, to the banks, the whole crowd (of ghosts) was rushing in eager swarms (matrons and men, and high-spirited heroes who had finished their career, boys and unwedded maidens, and young men laid on the funeral pile during the lifetime of their parents) in numbers countless as the leaves, which, dropping, fall in the forests on the first chill of autumn; or many as the birds which, from the deep abyss, flock to land when the wintry season drives them to migrate over sea and settle in sunny regions."
311. *Frigidus annus*—“the cold season of the year, i.e., winter.” So “*ponifer annus*,” “the apple-bearing part of the year,” i.e., autumn. Burm. reads *annis* instead of *annus*, and would refer it to the *Strymon*, on whose banks immense flocks of cranes assembled previous to their departure for Italy.

313. *Orantes transmittere*, i.e., *ut sibi Iceat transmittere*. The infinit. after verbs of desiring, longing, asking, etc., usually refers to him who is asked to do something, but here, and in Ecl. ii. 43, it refers to him who begs to be allowed to do something. Examples of this construction are very rare. See ix. 231.

314. *Amore*, i.e., *desiderio*—“longing.” Having this place in view, Quinct. calls life after death, *statio ulterioris ripae*.

316. *Arcet submotos, i.e., by a kind of hysteron proteron,* “removes and keeps off.” Cf. Æn. ii. 333.

320. *Linxunt ripas, viz., after being refused admittance to the boat.*

321. *Oli—antique form: see Æn. i. 254.*

322. *Certianna—“most undoubted,” if we may be allowed such a superlative. The liberty of visiting the infernal regions was, we saw in 130, a proof of divine origin.*

324. *Jurare et fallere.* Critics detect a *kendiadys* (see iii. 148) in this place, which they say is for *pejerare*, but such an explanation is not only unnecessary, but, in our opinion, it weakens the force of the expression.

325. *Inops—“helpless.” No one will perform funeral rites to them on earth.*

327. *Datur, scil. Charonti.*

330. *Admissi revisunt—they are admitted to the boat on their return, and thus reach the wished-for shore.*

334. *Leucaspim—this is the favourite form of the acc of such words with Virgil; he uses *m* (Daphnis) in only one passage, Ecl. v. 52, and there he is compelled by the necessity of the metre.*

335. *Orontes—he whose death was recorded in Æn. i. 113, where, however, Leucaspis is not mentioned.*

337. *Peerik* considers the whole passage to 383 spurious, being, in his estimation, not worthy of Virgil; but his arguments are by no means sufficient to lead us to doubt its genuineness. On Palmarus, see end of Bk. v. The description is imitated from the similar character: Elpenor, in Hom. Od. xi. 51 sqq.

338. *Libyo cursu—in the voyage from Africa, in that part of it, however, which was performed after leaving Sicily.* *Curia* is equal to *in cursu*, and does not depend on *effusus*.

345. *Fides—on the syntax of this acc, see note, Æn. i. 2, 307.*

346. *En, in questions expressive of irony or indignation, which approach rather to the character of exclamations, denotes strong feeling of mind, as longing and sorrow, wrath, etc. See Hand, Tursell. vol. ii. p 371. *Fides* is constantly used by the poets for the issue or fulfilment of a prophecy.

347. *On cortina see note, Æn. iii. 92, and Illustration there.*

348. *Deus—“any deity” (not Apollo), in reply to the question *quis deorum in 341.*

350. *Cui haecrem et regem—for et *quo regem.* For examples of similar omissions of the relative, see Ecl. viii. 3, 4; Geo. ii. 252; iv. 8, 10.

352. *Pro me, instead of the more common *de me, *ut inter me.* Me, the acc. before cepisse is omitted, since it is evident what the subject must be.*

353. *Armi—“the tiller,” nowhere else used of it alone. *Excusa magistro,* for uniformity with *spoliata armis,* instead of *magistro excusso.*

357. *Sublimis ab undis—i.e., as he sat on the *gubernaculum* which had been torn off.*

359. *Cum veste—either together with my garments, which were soaked as well as myself,” or the *cum* is redundant, as it often is in the poets.*

361. *Ignara—not knowing what change had cast me into the sea, but supposing that I had been wrecked, and that I had consequently endeavoured to save as much of my riches as possible.*

362. *Me, i.e., corpus meum.* So Homer says, *άντιον δι ελάρμα τιχύς, etc.* *Versant*—the winds now drive the body in to shore, and now out to sea. Cf. Eurip. Hec. 28.

365. *Hic malis—i.e., that my corpse is unburied. *Terram injice*—not the simple ceremony of a handful of dust (see Hor. Od. i. 28, 3), but regular funeral rites.

366. *Velinos*—by anticipation, as Vella was not founded for a long time afterwards. Vella was a city of Lucania (called by the Greeks *Elea*, i.e., *Fælia*), between Paestum and Cape Palinurus, celebrated afterwards through the Eleatic philosopher Zeno and his followers. It was built in the time of Cyrus by the Phocaens, whom that prince had expelled from their territories. For examples of similar prolepsis, see viii. 361.

373. *Dira—“mad, and unable to be gratified.” The adj. is used in reference to all things which are severe, or dreadful beyond measure.*

377. *Cape memor—i.e., “listen to, and remember.”*
related in ancient times, that the Lucanians, suffering under a plague and pestilence, consulted the oracle, and were answered that they must make atonement to the Manes of Palinous for the injury inflicted on him.

381. Palinous—the Cape is now called Punta di Palinuro.


383. Ergo—"therefore," "accordingly." The poets use this word to express an event which flows from the antecedent circumstances. Hand, Tursell.

384. Charon is alarmed at the appearance of the heavy load which seems to await him, and takes care to let it be known at once that it is ghosts and not men that he ferries over. Ab unda, i.e. from the middle of the stream.

385. Jam stimo—"there now, speak from where you are."

386. Nefus, scil. me. Sopora—"sleepful." Corpora viae—"the bodies of living men."

387. Aiciden, i.e. Hercules. It was stated by Orphes that on the visit of Hercules, Charon, being terrified by his appearance, at once received him; but the good-natured ferryman was punished for his slackness by one year's imprisonment.

388. Thesea, etc., see below, 617.

389. Dis geniti—Theseeus from Neptune, and Pirithous from Jove.

390. Tartareum custodem, i.e., Cerberus.

391. Dictis is governed in the gen. by thalamo, and not by dominam.

392. Amphysia—from the river Amphyssus in Thessaly, near which Apollo fed the oxen of king Admetus.

393. Adeste movere, i.e. cease to be alarmed—drive away anger and fear.

400. Licet, i.e., per nos, per Æneas. "For aught that we intend, the dread janitor, barking in his cave through all coming time, may continue to terrify the sapless ghosts—for aught that we intend, Proserpina may still abide in chastity in her uncle's home." Patruus, an uncle by the father's side, for Proserpina was daughter of Ceres and Jupiter, and therefore niece to Pluto. Servare tempus—to remain at home, and not go abroad: to be a "good keeper at home" was a special recommendation to a Greek woman.

407. Ex ira—"after her passion." So Xen. Cyr. i. 4, 28, γελάων ιχ τῶν ἐμπροσθεν δακρύων. Residuum is a verb used of the subsidence of a tempest-lashed sea, and is thence transferred to the storms of the mind.

408. Neo plura his, scil. Sidylla addit.

409. Fatalis virga—of the bough which none could pluck but those to whom it was allowed by fate. 

Longo post tempore, i.e., since the times of Hercules and Theseus.

410. Cœruleum—the boat was before called ferruginea, 303.

411. Alius animas. This at first sight seems as good as the penny-a-liner’s "Providence and another woman." But the idiom is not uncommon in Latin and Greek, that, by a kind of attraction, the adj. assumes the gender of the word to which it is in apposition, instead of being put in that gender to which it more properly belongs. Thus the sense is, “That he may be able to receive Æneas, he thrusts aside the other passengers, who were ghosts.” So Livy, iv 41, says, eo missa plastra jumentaque Aliis; and in v. 39 of the same author, circa moenias aliasque portas.

412. Laxat foros—"clears the hatches," i.e., unloads the boat. Æneas is called ingens in next line more in reference to the tiny boat than to his bodily size as compared with other men of the heroic age. Alveo—"the hold," the hollowed-out part. It is scanned as two syllables by synizesis. (See Æn. i. 2).

414. Sutilis—patched up either of leather or reeds, or other such material. Paludem, i.e., aquam paludis, as fons is put for aqua fontis. On the epithet rumos compare Lucian, Dial. Mort. 22, τά δ ἐκ σχιφιδίων καὶ ύποσαβλήν ἵπτι καὶ διαρρεῖ τά πολλά.

415. Incolam, i.e., incolumes. Jahn proposes to make it the nom., applying to the boat, on account of the smallness and frailty of which such an adj. might not be unnecessary.

416. In—joined only to the latter of two governed nouns. See note v. 512.

417. According to the ancient custom, a dog is placed at the entrance. SYDENHAM Palace will have rendered cave canem familiar to all.

418. Trifaci—i.e., found only in this place; it is formed on the analogy of trifax, trilix, triceps, etc.

Personatis followed here and at 171, above, by an accus. of the place which the sound penetrates.

419. Cerberus rises against Æneas to prevent his advance, but the medicated cake lulls him to sleep. This idea Virgil borrows from the Argoautic poets, who relate that the dragon which guarded the golden fleece was thus overcome. The neck of Cerberus bristled with snakes, instead of hair.

420. Oftam—a cake, having in its composition honey, poppies, and other seeds and juices, whose effect would be to stupify and put to sleep. Observe famē (c long).

422. Objicit—objectam. The poets, especially Ovid, to impart more vividness to their narrative, often repeat the perf. part.
pass. of the verb of the preceding clause, instead of the simple demonstr. pron. See Ovid Fast. iii. 21; Met. ix. 195.

424. Sepulto, scil. somno. Irremensibilis is used as a general epithet of the Styx, "a bourne from which no traveller returns," and does not refer to the circumstance of Æneas not returning by the same way as that by which he descended.

426. Up to 540, we have a description of the first part of the lower regions, and in it we meet on the frontiers with those who have prematurely died. In timine primo, may mean "on the very threshold," i.e., the margin of the district; or, taking away the comma after primo, and connecting the words with quos, etc., following, it may be interpreted, "Whom in the very opening of life," etc.

431. Reference is made in these lines to the judicial proceedings of the Romans in capital cases. See "praetor" and "quaestor," in the Dict. of Antiq.

432. Minos, son of Jupiter and Europa, and brother of Rhadamanthus and Sarpedon. He was so celebrated for his just rule over Crete, and for the excellence of his laws, that he was constituted judge in the nether world. Cf. Hom. Od. xi. 563.

Silentum. Cf. above, 264.

433. Concilium—an assemblage of those who were to be examined and judged; not a council to deliberate.

435. Insontes—guilty of no crime, but only tired of life, which they flung away as worthless (procerere). Instead of peperere some read peperere, but this latter perf. has the first syll. long.

436. Quam vellent, etc. Compare with this the remarkable declaration of Achilles, in Od. xi. 489 sqq.

438. Fas, usually applied to divinae and natural law, is here used of the iura inferorum.

Inamabilis—"uninviting," by the figure "Lilotes, or Meiosis," for "detested," "abominable."

440. The plains are represented as extensive, not on account of the multitude of occupants which they are intended to receive, but in order that the ill-starred lovers may have in them that solitude which they desire.

442. Quos. Some books read quas, on the ground that women only are mentioned in the sequel. But doubtless Virgil intended to represent men too as occupying these places, and indeed Sychaenus is introduced in 474, below.

443. Secreti—as solitude was desirable. Myrtea—the myrtle was sacred to Venus.

445. Phaedra, daughter of Minos and Pasiphae, and wife of Theseus; she slew herself for love of her step-son Hippolytus. Procris, daughter of Erechtheus, king of Athens, married to Cephalus, king of Phocis, by whom she was unwittingly slain in the chase, when, moved by jealousy, she had hid herself to observe her husband's actions; cf. Ovid Met. viii. 672.

Eriphyle, daughter of Talus, and sister of Adrastus, who, being bribed by the gift of a golden necklace from Polyneices, persuaded her husband, Amphialaris, to go to the Theban war, where, being a prophet, he knew he was to perish. She was slain by her son Alcmaeon for her treachery.

447. Evadne, the wife of the Argive Capaneus, who, when her husband had been slain in the Trojan war, threw herself on his funeral pile and perished.

Pasiphae, see above, 24.

Laodamia, daughter of Acastus, and wife of the celebrated Protesilaus, who was the first to fall by a Trojan spear (Hector's) on the landing of the Grecian fleet. She begged of the gods an interview with the spirit of her departed husband, and expired in his embrace; cf. Lucian, Dial. Mort. xxiii.

448. Caeneus—at first a woman (daughter of Eliatus, one of the Lapithae), under the name Caenus, but afterwards, by the permission of Neptune, a man, with the changed name Caenus, and with the privilege of being invulnerable. In the battle of the Centaurs with the Lapithae, Caenus, unable to be otherwise overcame, was suffocated by trees heaped upon him, and turned into a bird by Neptune, but compelled to assume the original female form after descending to Hades.

451. This episode of the meeting with Dido, in itself most touching and beautiful, is suggested by Hom. Od. xi. 542 sqq. Quam—it is better to remove the comma after heros, so that quam is governed by the prep. justa, though in a different line from it. This position lends confirmation to the first suggestion we have hazarded on line 684, Bk. iii. We thus avoid the disagreeable necessity of accusing Virgil of an anacolouthon (Anglice "blunder") which Wagn. suggests as the solution of the difficulty which the syntax presents.


Faery elves,
Whose midnight revels, by a forest side
Or fountain, some belated peasant sees,
Or dreams he sees, while, overhead, the moon
Sits arbitress, and, nearer to the earth,
Wheels her pale course.

456 Nuntius, i.e., the flames of the pyre, which the Trojans saw on the evening of the day on which they left Carthage. Some suppose it to refer to the words of Mercury iv. 563. Ergo expresses astonishment combined with grief, like our "Ahh then."

459 Fides—pledge, or "bond of faith."

462. Senta means "rough with brambles"
and thorns," and is opposed to levis. Situ expresses the fifth, untidiness, and squaller of uncultivated land grown over with weeds, thorns, and thickets. It thence comes to mean all kinds of nastiness generally.

464. Hunt, &c., such as I now see ac-
tually influenced you; que ne, for neve. Aedectu is the dative for aedectui.

466. Quem fugis,—" Rather, how is it that you flee from me. Wag. "Whom do you flee from," I.e. remember it is your lover himself, from whom surely there is no neces-
sity that you should flee.

467. Ardentem (agreeing with animum),
scl. era. Torca tuentem, ivrdpa luovav.

468. Lenibat for leniabat, was endeavour-
ing to assuage, etc., a meaning often borne both by the pres. and imperf.

471. Silex, on the gender and use of this word, consult Diet.

Marpesia, from Marpesus, a Mt. in Paros,
famed for the great value and beauty of its
marble.

473. Pristinus conjux, her former husband,
Sycaeus, as opposed to Æneas, whom she
looked upon as her second: or, simply, with-
out any such reference, " who had at a for-
mer period been her husband."

474. Curis, as well as illi, is the dat., as
at v. 172, which see. Gosserau would take
curis as the ablatt, meaning, "by his solici-
tious attentions."

475. Casu iniquo — not the "cold treat-
ment" which he had received from Dido, as
some would have it, but the unhappy and
unmerited fate of Dido, whose excessive
grief he now feels fully alive to by her im-
placable hatred and indignation.

477. Datum—either "chance-given," or
"plainly indicated," or "permitted him by
the fates." Motitur always implies difficulty
in the operation undertaken, as here Æneas
advances in darkness through a dense wood.
Arca ultima—the remote part of the dis-
trict near the palace of Pluto, and close to
Elysium and Tartarus.

479. Tydeus, son of Ceneus (king of Caly-
don) and Periboea: he was the father of
Diomed, so famed in the Trojan war.
Tydeus perished in the war of the Seven
against Thebes.

480. Parthenopaeus, an Arcadian, son of
Atalanta by Meleager, or Milavio.

Adrastus, king of Argos, son of Talus
and Lysimache, and father-in-law of Poly-
nices. He was the only one of the Seven
Chiefs that escaped from the Theban war;
the others, Polydokes, Tydeus, Partheno-
paeus, Capaneus, Hippomedon, and Amphib-
araus being slain.

481. Ad for apud, superos. The indi-
viduals mentioned in the succeeding lines
are spoken of by Homer, some of them on
the Greek, and some on the Trojan side.

489. This passage, which extols the va-
lour of Æneas, is adumbrated in Hom. Od.
xi. 605.

494. Heyne finds fault with this episode
of Deiphobus, on the ground that there is
no pleasure in contemplating a being mutil-
ated in his limbs, and exciting our compas-
sion neither by his bravery nor any other
circumstance. But it is urged in reply by
Peerlk. that, next to Hector, Deiphobus was
the most distinguished of the Trojans, and
that moreover he was an intimate friend of
Æneas; that his fate gave the poet an op-
portunity of dwelling on the treachery and
cruelty of the Greeks, a subject which he
well knew would be pleasing to his Roman
readers. The narrative of the share which
the perfidious Helen took in his death is
calculated to be agreeable to the feelings of
Æneas, whose anger had been so roused
against her (see ii. 567 sqq.) as that he
meditated imbruing his hands in her blood.
Besides all this, the scenes of bloodshed so
common from the days of Marius and Sylla,
to those of the Triumphs, had habitudated
the Romans to such spectacles as Deiphobus
presented, and we cannot doubt but that
there were many Fulvias who could calmly
contemplate even more disgusting sights
than that described. Compare Hom. Od.
xi. 386, a passage which the poet seems to
have had before his eyes.

On atque, see Æn. iv. 261. And on the
syntax of iacerum ora, consult note, Æn. i.
228, and ii. 210. The ancients believed that
ghosts in the nether world retained the
same external marks as the living men
exhibited.

496. This line has given rise to much dis-
cussion, and its faults have led some com-
mentators to pronounce it spurious. The
repetition of ora is one of its defects, but it
is likely that the poet meant first to give,
generally, the disfigured portion of the
body, and then to return to more specific
detail.

498. Pavitram. There was a palpitating
anxiety. but yet a bashful fear, on the
part of Deiphobus, to have close intercourse
with Æneas, as is seen by the circumstance
that he tried to cover his ghastly wounds,
and hide his disgusting mutilations.
Supplicia—"punishments," i.e. the limbs
which had been lopped off as a punishment.
We use the verb "punish" in the sense of
"giving a heartly beating to one."

502. Suprema nocte, i.e. the last night of
Troy's existence. In the line preceding,
opto (attribit) is used in the sense, placet,
livet mihi. Pelasgum, i.e., Graecorum.

506. Rhoeo in littore. Some copies omit
the prep., but it is retained by Forb. and others, on the ground that Virgil usually avoids the concurrence of adj. and subst. by the interposition of a prep. Were the prep. not inserted, the arsis would frequently fall successively on two similar endings, as bello ex tanto—Silvā in magna. On the proper name, see Æn. i. 108.

507. The arms of the hero were deposited on the cenotaph and his name given to the place, so that, according to the poet, there was on the Trojan coast a Δημήτηρ ιεύμα, Τή—on the hiatus, and the shortening of the long syllable, see note, Æn. i. 16, and Ecl. ii. 53.

508. Ponere, i.e., humare. See ii. 644, and iv. 681. Patria depends on decedens, and terra on ponere.

510. Funeris umbrais—"the shade of my corpse," because the body itself had not been found.

511. Sed often marks a return to a subject before mentioned; thus it here has reference to the question of Æneas in 501, and may be explained by the fuller expression, Sed quoniam istud quaeris.

Lacaenae, i.e., Helen, as found previously at ii. 601. Deiphobus had been married to her after the death of Paris.

513. With this narrative compare Æn. ii. 25 and 248 sqq., also Eur. Hec. 598 sqq.

517. Chorum simulans—pretending a religious rite, a solemn dance in honour of Bacchus, but really to give a signal to the Greeks when they ought to attack the city.

Evantes—the acc. plur. The construction is Phrygias evantes oryga, σίωκεορας σαίδεργων. Evare, i.e., Evae clamare, Bacchanalia concelebrare, is a very rare word used only in the participle, and found in Catull. lxiii. 392; Sil. i. 101; and Apul. Met.; in all which places it is intransitive, but here it has, after the Greek fashion, an accus. of the object, oryga. Forb.

519. Summa ex arce. Standing on the summit of the citadel she summoned the Greeks by uplifting the torch. Agamemnon returned the signal from his flag ship, and thus Sinon knew the moment at which to open the horse. Virgil's account of the affair is made more feasible by the pretended Bacchanalian rite, celebrated for the departure of the Greeks, and at night too.

521. The poet is hardly consistent with himself in this passage as compared with the Episide, Æn. ii. 567 sqq. He may have followed different traditions on the subject.

522. Eregrīa, "glorious," "peerless," used ironically—as we say, "precious."

524. Subduxerat, "had privately taken away my sword before the other weapons."

But the pluperf. may be explained as at Æn. ii. 259, where see note.

528. Thalamo. Silius also uses irrupere with the dat. Some copies read thalamos.

529. Αἰολίδες, a name applied to Ulysses, expressive of the most bitter mockery, for his mother Anticlea had been a kind of concubine to Σισυφόν, son of Αἰόλος, before she became the wife of Laertes, father of Ulysses.

530. Instaurate, i.e., command that all these events happen afresh in rotation, but that the Greeks be this time the objects.

532. Pelagi, etc., i.e., Have you been driven by the storms of the sea to the place where is the entrance to these regions, or do you come on purpose, in accordance with an admonition from heaven? The very remote ancients believed that the descent to Orcus lay at the extreme limits of the ocean.

535. Hac vice—"At this turn (or point) of the conversation;" or, "During this mutual converse;" i.e., whilst they thus conversed.

Aurora, according to the ancients, accompanied the sun in all his course. The word is therefore equal to Sol. Four horses are here given to Aurora, but only two at vii. 26, as at Hom. Od. xxii. 247.

536. Heyne has found great difficulties in arranging and accounting for the hours and periods of the journey to Hades. But Voss, Cerda, etc., seem rightly to dispose them thus: Æneas and the Sybil, after the nocturnal magic ceremony, set out at dawn (primi sub lumina soleis, et ortus, 255) on their descent to Orcus, and occupied the whole forenoon and the meridian hours in examining those objects which have been already mentioned. The evening now approaches, on which account the Sybil hastens Æneas, since much is yet to be seen and done, and they are under the necessity of returning to earth before sunrise of the following morning.

537. On fors, see note, Æn. ii. 139.

540. Ambas, simply for duas. Ditis moenia, i.e., the palace of Pluto. The comma usually placed after dextra has been removed by Forb., since dextra quae =quarum dextra.

542. Elysium, for in Elysium. See note, Æn. i. 2; cf. also iii. 507.

543. Exercto poenas. By a poetical conception, the road which leads to the place of punishment is said actually to inflict the punishment. Observe that what ought to be merely one enunciation (ad Tartarum mittens exercet poenas) is expressed in two, as may be seen at Æn. v. 611; Ecl. vi. 20, Geo. iii. 417, etc.
Tartara is called impia, because of its inhabitants, the impi.

545. Explebo, etc., i.e., I shall return to my proper locality, and make up again the complement of ghosts;—for Deiphobus had advanced with Aeneas on the way towards the bright Elysium. Now, however, he is obliged to retreat towards his own dismal abode.

547. In verbo, i.e., cum hoc verbo, "on the word," "as he spoke." So the Greeks say ιν' ὕπ' αυτοῦ γι' αυτοῦ for ιν' ὕπ' αυτοῦ γι' αυτοῦ.

549. As they advance towards Elysium, they see on the left the donjon keep of the dread prison-house, Tartarus, surrounded by the boiling Phlegethon, and having as governor, Rhadamanthus,—as executioner, Tisiphone,—as jailor, Hydra.

Moenia—not so much a city, or buildings, as a tract (called late, whence we imagine the great multitude of the wicked), or district fortified by an encircling triple wall.

551. Phlegethon, called also Pyrighlegethon (fire-boiling), is more rarely mentioned than the other rivers of Hades.

Torquet ought rather to be torquens, to make the sentence properly balanced.

552. Porta adversa—"the gate fronting them." Columnae—"the posts." Cf. Hom. ii. viii. 15.

Adamanter a very hard species of stone is often used for iron, or brass, or, in fact, the very hardest material of any kind. See Orell. Hor. Od. i. 6, 13.

554. Stat contains the ideas of great altitude and great strength. On ad auras, see note, Æn. ii. 759.

555. Tisiphone—see above, 280, and also Geo. iii. 552. The two participles, sedens and succincta, without a conjunction between them, are not objectionable, since the former refers to the position of the body, the other to dress. The cruenta pallo, ascribed to her, is borrowed from Hom. ii. xviii. 538.

558. Stridor, etc., i.e., "the clanking of the iron chains as they are dragged along," two notions being combined into one. You may supply either exaudiri ("may be distinctly heard") from the foregoing clause, or the simple subst. verb.

559. Haesit is the reading adopted by Wagner and others, for the more common hausit, which is notably insipid.

561. For quis, qui is found in the common editions. But quis is used when a thing is so unusual that it may be fairly doubted whether there is a name for it or not. On the difference between qui and quis, as interrogatives, see Æn. iii. 608; iv. 408.

563. Casto. See Æn. iii. 409. Praefecit—"appointed me as priestess;" for priestess were said praefect or praecesse in reference to the temples and sacred rites, of which they had charge.

566. On Gnosius, see Æn. v. 306. Rhadamanthus was son of Jupiter and Europa, and on account of his equitable government of the islands of the Mediterranean entrusted to his care, was appointed judic in the world below, along with his brother Minos. See above, 432.

571. Quatit=verberat quaties. This is called an example of hysteron proteron (but see note, Æn. ii. 353, and iii. 662). Heyne remarks that Virgil, on his own authority, places Rhadamanthus in Tartarus not as a judge or magistrate who investigates capital charges (as Minos, 432), but as an officer, like the triumviri capitales at Rome, who carries out the sentence of the judges, executes punishment on criminals, and takes cognizance of the minor crimes of theft, plunder, sacrilege, etc.

573. When Tisiphone and her sister Furies (Alekt and Megara) appear, then the gate is opened wide, and all who have been condemned and carried to the entrance of Tartarus are borne in, and the city is again shut up.

575. Facies, like custodia of the preceding line, refers to Tisiphone.

576. Hydra, not that slain by Hercules, but any monstrous serpent. Heyne.

580. Titania proles—"the sons of Coelus and Terra."

581. Ino fundo—the lowest depth, of Tartarus.

Dejecti, joined to pubes, is an instance of the construction synesis—see Æn. i. 70.

582. Aloidas—the sons of Alocus (Otus and Ephialtes), or rather of Neptune by Iphimeida. They were the most powerful of the Titans. See Geo. i. 280; Hom. Od. xi. 305.

585. Salmoineae, son of Aelus and Enarete, and brother of Sisyphus. He was king of Elis, and became so proud as to consider himself a deity, in confirmation of which he imitated the thunder of Jupiter by driving his chariot over a brazen pavement. Jupiter smote him with his thunderbolt, and hurled him beneath Tartarus. Goessrau thinks his great punishment to have been that, in Tartarus, he was obliged to attempt the imitation of Jupiter.
588. *Per Elidis urbem*, i.e., *Salmonia*, on the Alpheus in Elis.

590. *Demens* (*σχίτλιος, νιτίς*) begins the verse with peculiar emphasis.

591. *Aere*, i.e., either “his brazen car,” or, “on a series of brazen plates, laid beneath his chariot, on which it might run.”

592. *Alt* expresses strong contrast between the pretended thunder of Salmoneus and the real bolt of Jupiter. An ellipsis which some suggest is quite unnecessary. *Densa nubila*—the denser the cloud the more violent the lightning-flash.

593. *Non faces*, etc. “Not firebrands nor smoky torches (merely) did he hurl.”

594. *Turbine* is used of the lightning-flash, as whirlwinds often accompany or follow the sudden discharge of electricity from the air.

595. *Titys*, son of Jupiter and Terra. He offered violence to Latona, but being slain by the arrows of Apollo or Diana, or both, he was punished in Tartarus as explained; cf. Hom. Od. xi. 576.

596. *Cernere erat*, like ἤν ἐσσίν. Homer, as quoted in the preceding note, gives two vultures.

597. *Obunco* for *adunco*. By *immortale sicur*, Virgil expresses *Hesiod’s* ἦπαρ ἀδάνατον of Prometheus.

598. *Fecunda*—growing again for fresh torture.

600. On *Lapithae*, *Pirithous*, and *Ixion*, consult Class. Dict. Virgil is the only poet who allots to Pirithous the same punishment as his father Ixion; cf. Hor. Od. iii. 4. 30.

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601. Note that the next line is a hypermeter.

602. *Assimilis* is found also in Cic. N. D. ii. 55, and Ovid Trist. i. 5, 27, etc.

603. The two adj. *genitalbus* and *altis*, joined to *toris*, need not offend, since *genitalis torus* form one notion, viz., “a social table.”

604. *Regificus*, for *regius*, is a very rare word, used only by our poet and Val. Flac. *Regifice*, the adv., is found in a passage of Ennius, quoted in Cic. Tusc. Disp. iii. 19, 44.


606. *Invisi fratres*. Such as Areus and Thyestes, Eteocles and Polynices.

607. *Pulsatus*, “maltreated,” generally. The respect paid by the ancient Romans to parents was so great that no law was deemed necessary to repress patricide. *Fraus inmexa clienti*. “A web of deceit was woven to a client’s hurt.”

608. *Repertis—partis*, “acquired.” *Soli*, i.e., imparting to no one the slightest share of their wealth. Those who are “hard” and obdurate against the appeals of “poor relations” are consigned to no enviable place of torture.

609. *Impia arma*. Doubtless, “civil wars” are meant, and the cases of those who had borne arms against their country. Taken in conjunction with what follows, the words must refer to the servile war from 651 to 653 a. d. c.

610. *Fallere dextris*. An unusual expression, meaning, to break the faith due to one’s master, and pledged by the giving of the right hand. This has reference to the slaves and their perfidy in the servile wars.

611. *Quae forma*, *seil. scelerum*, or *poenae*. Instead of *mercit* in the indic. we might expect the subj.

612. *Saxum volunt*. The poet represents more than Sisyphus at this operation. So in the sequel he consigns to the wheel many as the companions of Ixion.

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617. *Districti*, etc. “Are fastened at full length,” like criminals on the rack.

618. *Theseus*—his torture was *complete inactivity*. *Phlegyas* (father of Ixion):—his career was one of blood, sacrilege, and rapine. He burned the temple of Apollo at Delphi, and committed other equally daring acts of depredation in company with his brave but abandoned associates, for whom he built a city, called after his own name, in the district of Orchomenus, in Boeotia.

619. *Magna voce*. The voice of *Phlegyas* still retaining his faculties as when on earth, is *magna* compared with the *exigua vox* (493) of the shades. Such regrets might be considered useless, as after death there is no room for repentance, but the admonition itself was a punishment.

620. The Sibyl now returns to relate the different kinds of punishment from which she had digressed at 616. These two lines are borrowed almost word for word from L. Varius, as Macrobius (iv. l) asserts.

The persons aimed at here, if any are specially intended, are probably either Curio or Marc Antony, or both.

622. *Fixit atque refixit*. This verb is used because the laws engraved on brazen tablets were fastened up to walls.
628. *Invasit thalamum.* Thyestes is probably meant. See his history in Class. Dict.

629. *Perfice munus suspicatum,* i.e., complete your task by presenting the golden bough to Proserpine.

630. The palace of Pluto had iron walls forged by Vulcan and the Cyclops. *Atque adverso,* etc., “and the portals with confronting arch.” I.e., the arched portals confronting the view. Anthon.


634. *Corripiunt*_ — see note, *Æn.* i. 418; v 145.

636. *Spargit aqua.* As Elysium was a most sacred place, *Æneas* is cautious to sprinkle himself [with the golden bough] as he approaches it, in the same manner as worshippers did on earth before entering a temple. [There were branches placed at the temple doors, and a supply of water where-with visitors sprinkled themselves.]

638. *Locos*_—with the prep. not expressed. See note on *Æn.* l. 2.

640. “Here an atmosphere more free (than ours) clothes the plains, and that (et = et intus, or et quidem) with a radiant brightness; a sun of their own and stars of their own do they behold.”

644. *Plaudunt choreas pedibus_*—“Beat with their feet the measured dance.” It is a more elegant expression than to say *cum pedum plausu.* So the Homeric phrase, *πιλανγοι δι χορον βίοιν πασιν,* Od. viii. 264.

645. To the chorus of singers and dancers, Virgil assigns an individual to act as *άιος,* to accompany with singing, or a choragus to go before singing and dancing, as in the ancient chorus. And who more fit for such a duty than the Thracian Orpheus, who, while on earth, drew after him the listening oaks, charmed by the power of his song. Orpheus is called *sacerdos,* on account of the orgies and mysteries instituted by him. His theology was founded on belief in a future life, and in the immortality of the soul. Hor. A. P. 391, calls him *sacer interresque deorum.*

646. *Obloquitur* is taken by Heyne, Thiel, Forb., etc., as a transitive verb = *sonare, racit,* *numerus* being the abl. = *numerose, ajvōas,* so that the meaning would be, “Orpheus makes his lyre in its seven notes to sound in unison (*numerus*) with the songs of the choir.” The lyre is, therefore, one equipped with seven strings. Wag. makes *numerus* the dat. “Orpheus suits the strains of his lyre to the numbers and measures of the singers and dancers.” For other opinions, see the larger commentaries. Below is a representation of the ancient lyre.

648. *Pulcherrima,* referring to the majestic frame of body, is suggested by *Hom.* i. xx. 231 sqq.

649. *Melioribus annis* does not refer to the “good old times” generally, but to that era of Troy’s history as standing in glorious contrast to the present afflicted state of her interests.

650. *Ilus* (founder of Ilium), and Assaracuvs were sons of Tros and Callirhoe. On Dardanus, see *Æn.* iii. 167.

651. *Miratur* is better than *mirantur,* the common reading, since admiration was natural to *Æneas* only, and not to the Sibyl who had seen the same scenes often. *Inanis currus,* not “empty,” “deprived of their lords,” — but “unsubstantial,” “shadowy.”

653. *Curruum,* pronounced as two syllables, *currum_*—the line is therefore not a hypermeter.

655. *Curra pacere*_—on this construction see note, *Æn.* v. 638; i. 704; iii. 299; iv. 565; and *Geo.* i. 305.

657. *Vescentes,* i.e., celebrating feasts. On the social banquets (*παλαιας*) in Elysium, Peerl. refers to Plat. *Rep.* ii. p. 423 *Choro,* i.e., *in choro.* *Laurus* is rather the “bay” than the “laurel.”

659. *Eridani amnis,* like *urbem Patar*; *Æn.* i. 247; *Aemus Hémelias,* vii. 714. *Eridanus_*—that fabulous and ubiquitous river of the ancients, considered by later Roman writers to be the same as the Padus (Po), was supposed to descend to the infernal regions, from the circumstance
that, not far from its source, it passed for two miles under ground. Plurimum refers to the great body of water brought down, and to the speed of its stream.

660. Manus—passi, like genus—dejecti (581, above), is an instance of the construction synesthesia, or ad intellectum, on which see note, Æn. i. 70.

662. Phoebo digna, i.e., grandia, sublimia, praecella.

663. Vitam—the manners of men, i.e., men themselves.

664. Sui memories—those whose philanthropy and benevolence endeared their memory to their fellow-men. The consciousness of good deeds is represented as one of the delights of Elysium. The whole of this beautiful passage deserves the careful notice of the student.

665. Musaeus—a semi-mythological personage of the same class as Olen and Orpheus and by one tradition called the son of the latter. Homer is not found here, to the surprise of some commentators; but it would have been an anachronism to have introduced the "blind old man" as a contemporary of Æneas.

666. Humeris. Poets, not less than heroes, are represented by the poets as surpassing the common herd in stature; the breadth and consciousness of the shoulders are the first items in commending excellence of bodily form.

673. Certa—"defined," "restricted," "settled."

678. Delphic, in scansion a monosyll. Lingueant, they, scil. Æneas and the Sibyl, for Musaeus does not accompany them farther than the elevation.

681. Recollect is properly to pass in review things that have gone by, but here it means to examine and make oneself familiar with future events. Studio, i.e., studiosa.

685. Alacres is the nom. and not the acc. to agree with palmas, as this latter word has already its adj., utrasque.

Utrasque palmas, for utramque palnam, the plur. of uterque being often used for the sing., especially in the case of two things which are closely joined, or that act together.

687. Parenti, with emphasis for mihi.

690. Cf. Æn. v. 731, and vi. 115.

691. Dinumerans, i.e., with longing and anxiety calculating the different periods of time. Observe the force of di.

700-2. These lines are repeated from Æn. II. 792-4.

703. Reducta valle—"in a winding vale."

705. Praenatae—"flows past." Prae in composition is sometimes used equal to praeter, so in Hor. Od. iv. 3, 10, sed quae Tibur aquae ferti praefluunt. See also Od. iv. 14, 28, and Livy i. 45.

706. Gens means a race of people having a common origin—populus a community ruled by the same laws, and living under the same institutions and the same form of government. One gens, therefore, can be subdivided into many populi. See Döderl. and Kritz, Sall. Cat. 10, 1.

707. The simile in this and the following lines is borrowed from Hom. Ill. ii. 57 sqq.

711. Purro, for procul, i.e., longo inde cursu praeterientia campum.

713. "Those souls, unto which other bodies are due by fate, quaff at the water of the Lethaean river care-dispelling draughts, and a lasting forgetfulness (of the past)." The poet now enters, in the person of Anchises, upon certain philosophical dogmas founded upon the tenets of the Pythagorean school, with some additions borrowed from the Platonic system. The substance of these doctrines is simply this: After the soul is freed from the chains of the body, it passes into the regions of the dead, where it remains, undergoing purgations of one kind or other till it is sent back to this world to be the inhabitant of some other body, brutal or human; and after suffering in this way successive purgations, and animating in turn different bodies, it is finally received into the heavens, and returns to and becomes merged in the great essence, or soul of the world, of which it was originally an emanation. Moreover, before each of these several departures to the upper world to inhabit some new frame, the spirits drink of the water of Lethe, in order to forget whatever has happened to them in their previous state of being. Anthon.

The idea that spirits returned to upper earth was commonly entertained by the ancients, but it seems a peculiar notion of Plato's (Rep. x. p. 621, A. Steph.) that they drank first of Lethe. On Plato and his doctrines, see "Greek and Roman Philosophy" (Griffin, Glasgow), p. 53 sqq.

715. Securos, "care dispelling;" ab effectu dictum, says Heyne, as pallidus morbos, "diseases that render persons pale."

716. Has—some special ones singled out from the mass, for the doctrine of metempsychosis did not include all who died.

717. The repetition of the demonstra. pron. has, hanc, of the verbs memorare and enumerare, so closely allied in signification, renders a copulative conj. unnecessary.

719. Inest, says Heyne, nescio quae vis et divinum extimia in hac Æneae orationem cum indignatione altia rogantis. And the tone of Virgil's hero commands our sympathy the more when we compare his sentiment.
with that of Achilles (Hom. Od. xi. 487), who manifested an unseemly eagerness for life. [Wagner, however, remarks that this is less to be reprehended in a Homeric hero.] From a comparison, we at least see the progress which philosophy had made from the Homeric age.

724. In the noble passage which follows, Virgil, as Heyne remarks, seems to have had in view Lucretius v. 68. With it compare Cic. de Div. i. 11, and Hom. Il xix. 483 sqq.

The four elements, air, earth, fire, and water, are mentioned in v. 724, 725. Liguentes campos, i.e., mare.

Terras is preferred by Wag. and Forb., etc., to terram, on the ground that Virgil loves to connect two subs., so that, if it be possible, one be expressed in the sing. and the other in the plur. number.

725. Titanicque astra, poetically for Astrum Titanium, i.e., Sol, for Sol and Luna were both of the Titan race. Wag. understands the words as forming a kind of epexegetical phrase, meaning Sun and Moon together; thus, lunam, ac non lunam solum sed utrumque astrum Titanium. Wakef. (Lucr. iv. 70) and Trapp conjectured Titanicque et astra, i.e., both Sol and the stars.

726. Spiritus (the great living principle) —mens (the great intellectual), the Ψυχήν and νους of the Greeks. The soul of the universe (anima mundi) is here meant, viz., "a spirit or essence gifted with intelligence and pervading and animating matter, and all things formed out of matter. The human soul is an emanation from this great principle, proceeding from it as a spark from the parent fire." Anthon. All., i.e., supports and endows with the power of reproduction. Artus is rightly used for the different parts of the universe, as he calls the whole frame corpus.

728. Inde, from the junction of the generative principle, the spiritus, with the elements, all animals are produced. Wag. Heyne takes inde to mean "from the mens," but with this, we believe, no one will agree. The verbs of the preceding line sufficiently indicate the antecedent to which inde refers. Cf. Geo. Iv. 212-226.

729. Marmoreo sub aequore—"under its sparkling surface." Marmor is used for mare in Geo. I 254, etc.

731. Illis seminibus —"In these seeds (i.e., the emanations from the great soul of the universe (as it were sparks from a fire), which enliven our mortal bodies, and form our souls) there is a fiery energy," etc.

Noxia corpora tardant, i.e., our gross corporeal inclinations so obstruct the action of the divine emanation, as to render its efforts at least partially useless.

733. Hinc. From this contact with the body arise the passions and emotions of the mind. Thiel remarks that, by the verbs of fearing and desiring, rejoicing, and grieving, the ancients understood all the affections of the mind.

734. Discipiens is, according to some—prospicient. But Wagner appears to have hit upon the idea properly contained in the word. He says it is applied to those persons, who, having been blind formerly, or having spent their time in total darkness, for the first time see the light.

738. This means that impurities contracted during life adhere to individuals after death. These, he says, must be rooted out somehow or other, and presence in the lower world is the mode suggested.

740. Aliae panduntur, etc. The punishments are graduated according to guilt;—the least culpable sins are blown away by the wind; those next in degree are washed off by water, but fire alone will obliterate the most heinous.

742. Infectum, i.e., with which men have polluted themselves.

743. Quisque suos, patimur Manes. This is, perhaps, the most difficult passage in Virgil, and the one that has caused the greatest difference of opinion among learned commentators. Heyne says, "As the verses now stand, either some new purification must be understood as taking place in Elysium, or the one which had been begun is completed there—an idea quite novel and unusual. For if the illustration be represented in 743, 744 as completed, and the Manes sent to Elysium, how again, in 745, can there be added the phrase, donec longa dies, i.e., till they have been purified?" He therefore adopts the opinion of Trapp and others, that the lines should be read in the following order:—

Alis sub gurgite vasto
Infectum cluitur sculos, ant eexuitur igni;
Donec longa dies, perfecto temporis orbe,
Concretam exenit labcem, purumque relinquit.
Aetherium sensum atque aurai simplicis ignem.
Quisque suos patimur Manes: exinde per amplum
Mittimus Elysium, et pauci laeta arva tenemus.

Some have supposed 743, 744 spurious; and others have denied the genuineness of 745, 6, 7. A few defend the lines in their present order and form. (1), Fea supposes Virgil's idea to be, that the purification is finished after the journey through Elysium has been made. [The poet, however, does not speak of a journey, but of a long and peaceful residence in fields of delight.] (2), Thiel thinks that the delay of souls in Elysium is the second step, as it were, in puri-
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B. VI. 744-746.

fication, and a kind of repeated cleansing by which the spirits, before they return to life, are fully restored to their first and native condition. (3) Jahn is of opinion that, "after purgation, the purified souls come to the Elysian plains, but that they are there divided into two classes:—that the majority only pass through Elysium, and go direct to the river Lethe, that they may return into fresh human bodies prepared for them; a few sojourn for a long time in the delightful fields of Elysium, until, by a lengthened period of non-employment, they have lost every imperfection of body, so that after a thousand years they may again ascend to earth in perfect purity, and there become the souls of men of the most obscure and too briefly. Forb. is of opinion that these lines were hurriedly put down by the poet with the intention that they should be carefully polished and perfected, which revision, however, death anticipated. Wagner considers all the difficulty removed if donec be taken to mean quem tandem—a sense, however, of which the learned critic supplies no example. So much for purifications and their order. And, now, with regard to the words quisque suos, patimur Manes: (1), Manes, which elsewhere means the Dii Inferi (En. x. 34; Geo. iv. 489, etc.), and thus, also, the Furies (x. 39) is here put for the condition in which the spirits are, i.e., it is put for the punishments. Passages in Anson. Epigram. 75; Stat. Theb. viii. 84; Paullinus. Poem. v. 57; and Val. Flacc. iii. 389, seem to favour this, the interpretation of Servius, and the commentators generally. Gossau adopts this explanation. (2), Take Manes as the acc. absolute, quod being understood, thus: All of us suffer these punishments (i.e., we undergo purgations equal to punishments), not indeed as we now are, souls enclosed in bodies, but each in his own Manes. Heyne and Gesner. (3), Take Manes as the acc. of the object, and interpret thus: Each of us suffers those affictions (for three kinds of punishment were mentioned above) which are best calculated to purify the nature of his Manes, polluted with this or the other vice. Forbiger, with Münscher, Thiel and Jahn. There are still many explanations untouched, but enough have been given to make the student think, and to enable him to form a judgment for himself. It is unnecessary for us to notice the conjectural readings which have been proposed in great numbers.

If we were allowed an opinion, we should say—leave the lines as they are, but put a semicolon after igni, 742, with a full stop after Manes, interpreting with Forb. No. 3.

above. With regard to the apparent contradiction in 745 to the statement of 744, we think it is removed by the following explanation. Virgil says that our souls, while in the body, are polluted and corrupted, and to remove the impurities then contracted severe penalties must be undergone. The stains being once removed, the soul is transferred to Elysium, that it may there pass through a probationary stage, and become habituated to virtuous feelings, and forget entirely its former sinful thoughts and actions. Elysium would, in this view of the case, be a second, and finishing place of purification.

The following suggestion is worthy of consideration; we find it in Mr Galbraith's edition of our poet: "On many Etruscan vases, as well as in the wonderful frescoes on their tombs, we find representations of 'guardian angel' in white apparel, and with looks benign, leading, as it were, to what is right, and turning from what is wrong. This is the bright and gay picture of active life, but the artist has depicted, also, scenes beyond the death-hour, and then, in the majority of cases, no 'guardian angel' appears; all is dark and gloomy, and besides the doomed one stands, not the blessed adviser of an older time, but a dread avenger, armed with a gigantic mallet, and of immense frame. Can it be that the 'guardian angel' becomes the 'avenger,' that the adviser, and the guide, and witness of life, is the kill instrument of punishment for error unatonated—for guilt unrepented? Has the recording angel closed the door of mercy; and is his future character indicated by his name—'the awaifer'?"

To me it appears that the perplexing passage under discussion might at least be poetically explained by a reference to this Etruscan idea: 'We each suffer the dreadful vengeance of those beings who await us: of him who warned us in life, and who now exacts retribution in death. This will coincide with Wagner's derivation (i.e., that Manes is connected with μάνος, μενος, μενος, and is cognate with mens. the feeling, the conscience of a human being), with the vulgar interpretation (No. 1, above), and with Hor. Epist. ii. 2, 187, Sei Genius, humanae deus naturae, mutabilis vultu, albus et ater.

On the construction quisque suos patimur, see Zumpt, § 367.

744. Paucet—"a few," for the pollutions of the many were so great as to defy purification.

Loeta area, i.e., Elysium, though some think that a different locality is meant.

745. Temporis orbe, i.e., 1000 years.

746. Relinquit—some books read relinquuit.
to square with exenit, but on the difference of tense see AEneid, ii. 466, note.

747. Ethereum sensum, etc. This is said in reference to the doctrine of the Pythagoreans and Stoics, that the minds of men were emanations from the universal divine mind, "a portion of the aetherial World-Spirit." Aurai (see iii. 554) is used for signis, "that vital spark of heavenly flame." Cf. Hor. Sat. ii. 2, 79, divinae partium aurae.

748. Volvere rotam per annos is an expression borrowed from Ennius, meaning "when the cycle of a thousand years shall have passed;" volvere rotam = exigere tempus in orbem rediens. The Mille anni period is borrowed from Plato, Rep. x. p. 515 A., and Phaedrus, p. 1223, D. Steph. Forb.

749 Deus, not Mercury, but the deity, ὁ θεός.

750. Convexa—see AEneid, i. 810, note.

The whole passage, from 724, may be thus translated:—"In the first instance, a living principle feeds and sustains the air, and the earth, and the ocean, and the resplendent orb of the moon, and the Titanian stars, and an intelligent principle pervading every member, puts the entire mass into action, and blends itself with the mighty frame of the universe. Thence spring the human species, and the race of beasts, and the flying kind, and the monsters which the deep brings forth beneath its glassy surface. In these germinating elements there is a fiery energy and a heavenly origin operating so far as polluted bodies do not deaden their power, or earth-sprung limbs and perishable members mar not their influence. Hence they are subject to fears and to eager longings, to griefs and to joys: nor do they, pent up, as they are, in darkness, and in the gloomy prison-house (of the body), regard with care their celestial original. Nay, even when life has left them at their latest day, every ill does not therefore quit their wretched souls, nor do all the infirmities and impurities of the body entirely depart, but it must needs be, that many imperfections, long manifest in growing co-existence with their natures, should be amalgamated with wondrous closeness. Therefore they are disciplined for punishment, and pay to the utmost the penalties of former misdeeds. Some are hung up, and exposed to the unsubstantial winds: from others, the deep-dyed stain of guilt is washed away in the depths of a vast and eddying pool, or burned out under the refining influence of fire. Each of us suffers according to the condition of his Manes: thereafter we are sent forth throughout the spacious Elysium, and but few of us succeed in occupying (permanently) the fields of bliss, until the tardy lapse of time—the apostolized cycle of years having run its course—has removed the defilement which grew with our growth, and strengthened with our strength, and now leaves (relinquit) the aetherial principle, free from taint, and the 'spark of heavenly flame,' single and unalloyed. All these (spirits), when they have completed the circle of a thousand years, the deity summons, in long array, to Lethe's stream, with the purpose, to test, that, losing remembrance of the past, they may again revisit the vaulted arch above, and that they may begin to entertain a desire to return to mortal bodies."

755. Adversos—"as they advanced in front."

756. Deinde, i.e., postero tempore, "in time to come."

757. Italia de gente, i.e., from Lavinia.

758. Iturus in nostrum nomen, "about to pass into our posterity," i.e., will arise from our race, and will extend and hand down our name.

760. Ille, etc. The Julian family is derived from Ascanius or Iulus, who succeeded his father, and built Alba Longa. But the Alban kings had their origin from Silvius, who was the posthumous son of Aeneas by Lavinia. Such is the tradition which our poet follows. Others make Silvius the son and successor of Ascanius. In the historical references which follow, the student must be unsparing in consulting his Roman History, and Dict. of Biog. and Mythol.

Pura hasta, non ferro praebis, i.e., the sceptre as an emblem of regal power. Does it not rather mean "maiden spear," as we say "maiden sword."

764. Tibi longaevo, the Homeric παίδα τελύγητον. Scrutum—cf. viii. 582, where Evander says of Pallas, Mec solu et sera voluptas.

765. Educet for educabit. In silvis—a reference to the story that Silvius derived his name from being brought up in the woods.

767. Proximus. The poet [for Virgil is not a historian] does not record all the Alban kings, nor does he attend to chronological order, so that Proximus means "the next who appeared," who came forward in review before Anchises, Aeneas, and the Sibyl; for Procas was the sixth king of Alba, as Numitor was the thirteenth.

768. Capys is mentioned by the poet in compliment to his hero, since Capys, the son of Assaracus, was grandfather of Aeneas.

770. Sti unquam. Servius relates that it was not till his fifty-third year that Aeneas Silvius received the kingdom from his guardian, who had usurped the authority.

772. Tempora umbra, etc., "their temples are ornamented with civic crowns," on account of having planted colonies and
new cities. Some books read *atqui*, but the best MSS. have *atque*.

773. *Nomentum*, in the territory of the Sabines, near the springs of the Allia, was said to have been founded, along with Fidenae and Crustumerium, by three brothers many years before the building of Rome. Dion. Hal. ii. 53. Heyne numbers the colonies of Alba Longa at thirty. *Gabii*, a colony of Alba Longa, and situated between Rome and Praeneste. *Fidenae*, between Rome and Veii. The first syll. of the word is usually long.

774. *Cottatia*, a town of the Sabines in the hills (hence its name), not far from Rome, and lying between the road to Praeneste and the left bank of the Anio. It is now called *Castellaccio*.


778 *Avo*, etc., i.e., Romulus (the son of Mars) shall assist his grandfather, Numitor, in the government, before setting out to found Rome.

779. *Assaraci*, to be taken adjectively, as Wagn. alleges, quoting *Pompilii Sanguis*, Hor. A. P. 292. On this form of the adj. see note, Æn. iii. 602, and on the genealogy of Assaracus, consult i. 284.

780. Wagner thinks that we ought to write *viden*, and such contractions, either without an apostrophe entirely, or with two, i.e., either *viden*, or *viden'*. Mars is represented with a helmet having a double plume, and so is his son, Romulus, in this place.

781. *Superum* is taken by Servius as the acc. sing. referring to Romulus, *pater* meaning Mars, so that the sense would be, "Him, a god (one of the heavenly deities), his father Mars already marks out with distinguished honour." Ruddiman and others take it as the gen., thus, "His father (Mars) marks him out with his own honours, i.e., the honours of deities," a syntax which is countenance by the order of the words. Others, again, make *superum* depend on *pater*, i.e., Jupiter.

783. *Aquabit* is used in two senses, first literally, and then figuratively: For *animos*, Heumann conjectured *annos* as indicative of *duration*.

785. *Berecyntia*, i.e., Cybele, so called from Mt. Berecynthus, in Phrygia, where she was carefully worshipped. Cybele was represented with a mural crown (turrīta), hence the expression. Consult Class. Dict. *Iul*—see above, 760.

790. Note well this most beautiful passage, detailing the honours and services of Augustus. On the two-fold quantity of *hic* in this line, see note, Æn. iv. 22.

793. *Augustus* is called "Divi genus," because he was the adopted son of Julius Caesar, whose *apotheosis* had, by this time, taken place.

The emperor is praised, (1.) on account of his having restored peace to the empire (793 sqq.); (2.) on account of the boundaries of the kingdom being enlarged by conquest (795 sqq.); and, (3.) on account of expeditions undertaken to remote parts of the world, and journeys performed for the arrangement of provinces.

795. *Super*, i.e., *ultra*. On *Garamantias*, see note, Æn. iv. 198. They were conquered by L. Cornelius Balbus in B.C. 19. *Indos*—this has reference partly to the restoration of the standards by Phraates, in B.C. 20, and partly to the Indian embassy (from the two kings *Porus* and *Pandion*) sent to Augustus when he was in Syria. Cf. Geo. ii. 170; iv. 560; and Æn. viii. 605 sqq., for other praises bestowed on Augustus on account of his successes in the case of the Indians, Parthians, and other eastern nations; see also Hor. Od. i. 12, 53 sqq.; iv. 14, 41 sqq., etc.

796. *Extus* *sidera*—*extra vias solis*, i.e., beyond the course of the Ecliptic, south of the tropic of Capricorn, meaning thereby the most southern parts of Africa generally. It has been conjectured (by Heyne) that Virgil has reference here to the inroad of C. Petronius into Aethiopia in retaliation for the expedition of Candyce, queen of that country, into Egypt.

798. This verse has already occurred in iv 482, to which place refer.

799. *Hujus in adventum*, etc. The flattery here bestowed on Augustus accorded well with his own superstitious feelings. The basis of the compliment appears in Suetonius (Vit. Aug. 94), where it is stated, that a few months before the birth of Augustus a prodigy occurred at Rome, by which it was indicated that "Nature was bringing forth a king for the Roman people"—"Regem popul0 Romano naturam parturire." Anthon.

*Caspia regina*, i.e., the nations bordering on the Caspian Sea, particularly the Hyrcanians and Bactrians, who were subject to Parthian rule.

800. *Macotia tellus*, i.e., the Scythians around the Palus Maeotis, *Sca* of *Asav*.

801. The Nile is called also *Semptemflus*, *Semptemplex*. Semptemgenius is very rare.

*Turbant*, i.e., *turbantur*, on the principle explained at Æn. I. 234, which see.

802. *Aicleos*, i.e., *Hercules*, on whom and
his labours, consult Dict. of Biog. and Myth., and Schmitz, Hist. of Greece, p. 40 sqq.

804. Pacari usce, scil., by killing the wild boar. Wagner thinks it very silly of our poet to have introduced the boar of Erymanthus, and the Lornaean hydra, to the exclusion of the conquest of Geryon, and the abstraction of the golden apples of the Hesperides, as the first two do not imply the traversing of any great part of the earth's surface; and he does not doubt but that Virgil would have altered the lines had he lived to revise his poem. Pecilk. pronounces them spurious.

805. Iugi, i.e., his two tigers. Pampineis habens—with reins wound round and intertwined with vine tendrils.

806. On the name Liber, see Ecl. vii. 58. Myra, a city, said to have been built by Bacchus on Mt. Meros.

807. Durbatamus. The plur. is used, Anchises including himself in order that the reproof may be more lenient. Virtutem is used here, like ἄρεστος, for gloria virtute porta.

809. Quis—ferens. These words are supposed by some to be spoken by Aeneas, but they are uttered by Anchises rather, either in uncertainty, on account of the distance at which the spirit still was, or, for the purpose of calling the attention of Aeneas to him more pointedly, in a way which must be familiar to every one.

Nunna, so famed by tradition as the founder of the Roman religion, is appropriately introduced with sacred utensils, and of a venerable appearance, as he is always exhibited on coins of the Calpurnian, Marcellian, and Pompolian families.

810. Incana. Gossrau shows that this word is derived from the verb incanesco (see Geo. ii. 71), as infractus (v. 75), from infringo, and incurrus from incurvo, and that it does not mean vade cana, but pane cana. Cfr. Ovid Met. viii. 804, Labra incana situ. Column. incana barba. Pliny, incanus color viviramarini. Catull, incanos crines.

811. Primam (vulgar reading, primus,) is taken by most commentators as equal to primun or primo; but Sulp. takes it to mean "the youthful city," a sense, however, of primus which requires confirmation by example, though Hor. Sat. i. 3, 99, propeperunt primis animalia terris, gives a certain degree of countenance to the interpretation.

812. Cures—the Sabine town afterwards united with Rome, whence, too, according to tradition, the term Qurrites sprang; see Niebuhr's Lects. on Roman Hist., edited by Dr Schmitz, vol. i. pp. 37-39.

813. Cut subbit, etc. With this contrast between the second and third kings of Rome, cf. Livy i. 22, "Hic (i.e., Tullus Hostilius) non solum proximo regi dissimilis, sed ferocietiam Romulo fuit."

815. Resides viros et desuetu agmina, cf. AEn. i. 725. Desuetus is joined to the dative in vii. 693 also.

817. Gaudens popularibus auris. Virgil, with his patrician leanings, is perhaps unjust to the "good old king," as the plebeians called him. Livy, at least, does not represent him as of this character. His memory was certainly venerated by the later plebeians, and he was considered the founder of their estate. Some put a colon after Ancus, making the next line refer to Servius Tullius.

818. Superbam, i.e., magnam et excelsam. Utoris, scil., of public liberty, and of the injured Lucretia. The cut represents a lictor with the virga and fasces.

823. Utcumque ferent. This phrase leads us to conclude that in Virgil's time there were persons who censured the conduct of Brutus. Minores, i.e., posteri.

825. Decius—the father and son who devoted themselves for their country; the one in the Latin war, A.U.C. 414, and the other in the Gallic or Etruscan war, A.U.C. 459. Drusus—praised in compliment to the Empress Livia, who was of that family. The most distinguished of them was M. Livius Salinator, consul in 535 and 547, who, in the second Punic war, defeated Hasdrubal at the Metaurus.

826. T. Manlius Torquatus, consul in 407, 410, 414 A.U.C. Camillus—the rescuer of Rome from the Gauls, after the disastrous
battle of Allia. See Niebuhr's Lects. on
827. Fulgère, so scatère, serèvre, stridère,
etc., according to the custom of a generation
earlier than Virgil.
828. Nocte, i.e., in darkness, for although
Elysimus had a sun of its own (641), yet we
are here to understand the world below,
generally, as a place for spirits to remain till
again called upon to enliven bodies.
831. Socer—for Julia, the daughter of
Cæsar, was wife to Pompey. Alpinis—re-
ferring to Cæsar's march from Gaul. Mts.
are called aggeres, because they serve as
embankments of defence to the countries
which they surround. Monœci—at the
extremity of the Maritime Alps was a pro-
montory with a temple to Hercules Mo-
noeus, not far from Nicaea. Pompey's
forces were mostly Eastern.
835. Tu prior, parce—supposed to have
reference to the proposal of Cæsar to the
Senate to disband his troops, if they forced
Pompey to do so likewise. Olympos, as de-

derived from Iulus or Ascanius, son of Æneas,
who was son of Venus.

837, 8, have reference to L. Mummianus
Achaicus, the conqueror of Corinth, and
humbler of Greece, b.c. 146.
839. There is a difficulty to know the in-
dividual meant in this and the following
lines: verse 840 shows that it cannot be
Mummianus. The older interpreters referred
it to Curius. Dentatus, or Fabriculus, the
conqueror of Pyrrhus, but 839 forbids that.
Heyne concludes that L. Æmilius Paulus,
who defeated Perseus, is intended, and that
the latter is called Aeacides, because the Ma-
cedonian kings belonging to the Heralciadae
traced their genealogy from Olympias, the
daughter of Neoptolemus (son of Achilles,
descendant of Æacus), king of Epirus.

Argos and Myenea are used for the whole
of Greece.
840. Achilli. On this form of the gen.,
see Æn. i. 30, and ii. 476.
841. Últus avos Trojæ. These words
supply the reason why the victory referred
to should be mentioned, for what more
agreeable to the feelings of Trojans than
that the descendants of Achilles should, at
some future day, pay to the Trojans full
satisfaction for the calamity which they
had brought on them, in the death of friends
and the destruction of property and city?
The reference may be either to the con-
quests of Mummianus, or better, perhaps, to
those of Æmilius Paulus, which were made
over the posterity of Achilles.

Temple temerata Minervæ, scil., by Ajax,
son of Oileus (see Æn. i. 41, and ii. 403),
and by Ulysses and Diomedæ in the carry-
ing off of the palladium (see ii. 165 sqq.).
Temerare means "to violate things sacred
with fool-hardy daring." Forb.
842. Cato, M. Porcius, i.e., the censor,
who stands here appropriately in conjunc-
tion with Cossus and the Gracchi.

Tacitum—the perf. pass. proper,—"un-
recorded," "unnoticed."

Cossus, A. Cornelius, consul, 428 b.c.,
who slew Lars Tolumnius, king of Veii.
He obtained the spolia opima, an honour
which had been attained before him only
by Romulus, over Acron, king of Caenini,
and after him only by Marcellus, over Virido-
marus king of the Insibilian Gauls, b.c. 222.

843. Gracchi gens. The poet refers
particularly to Semp. Gracchus, consul, 215
and 213 b.c., distinguished in the second
Punic war, and to his illustrious grandson
of the same name, father of the Tribunes,
Tiberius and Caius. consul, 177 and 163
b.c., and Prætor, 179 b.c. He gained a
famous victory over the Cætulians.

844. Scipiaedas, duo fulmina, i.e., Afri-
canus, Major, and Minor, the one the con-
quero, the other the razer of Carthage.
The form of the patronymic Scipiaedas is
Greek, for Selphionides; so Juvenal uses
ámbo Scipiaedas (ii. 153), and Lucer. (i. 27)
Memmiades; and Virgil himself, Romuludæ
(Ens. viii. 638).

Paro potencon—either "powerful (in
state affairs) by the parsimony with which
he managed his slender means, conjoined to
his prudence and bravery;") or more simply
"rich in his poverty," i.e., by reason of his
frugality and moderation.

845. Fabricius—he was sent by the Ro-
mans as ambassador to Pyrrhus.

Serranus, to whom, when cultivating his
farm, an offer of the consularship was made.
His name was C. Ællius Regulus, to which
Serranus (sercæ) was added as an agno-
men. He defeated the Carthaginian fleet off
the Lipari islands in 257 b.c. He was con-
sul a second time in b.c. 250.

846. Quo sessum rapitis, i.e., wearied as
1 am with so lengthened a description of our
heroes. how can I attempt the long list of
honours of the Fabian family?

Maximus, called Cunctator, the opponent of
Hannibal.

847. For restituis some MSS. read the fut.
restituitis, but the former is preferable,
as rendering the description more vivid and
present.

848. Excudent—ducent—orabunt—these
are examples of the fut. of admission (fu-
turum concessivum) as in Hor. Od. i. 7, 1,
Laudabant alii claram Rhodon; and i. 20, 10,
Tu ibis uam. The pres. subj. is more
frequently employed in phrases of this kind,
but the fut. expresses rather a certain ex-
pectation that the thing which we conceive
will certainly happen.

Spirantia aera—"the life-breathing sta-
tutes."

849 Ducent. This verb is properly ap-
plied to the fashioning of things from soft and plant metal, like the Greek ἴλαφιν, but is applied to marble and other substances naturally hard and unworkable.

550. The Greeks excelled in oratory, especially forensic, and in mathematical and philosophical studies; but of these Virgil particularly refers to one kind, that of the stars. So Coeli onatus means siderum cursus. Describens, i.e., definitum in sphaera coelesti: radio, i.e., virga. These terms are derived from the phrasology of geometers, and the last one from the custom of describing figures in the dust (sprinkled on a table) with a rod or staff. See Ecl. iii. 41.

552. Observe the strong form of command given by the imper. and infin., memento vestrum.

554. Parcer subjectis. This clemency towards their enemies, on which the Romans prided themselves, Horace attributes to Augustus himself, bellante prior, facientem Lenis in hostem, Carm. Saec. 51.

556. M. Claudius Marcellus, celebrated in the second Punic war and other important operations (see above, 842, note), is introduced, so that the poet may be led by a natural transition to M. Marcellus, the son of Octavia (sister of Augustus), whose premature death at the age of twenty plunged the Roman world into grief.

558. Tumultus meant "a sudden rising, to quell which immediate measures were necessary." The term was most frequently applied to the incursions of the Gauls. Torabant—see note 801, above.

559. Sistet—a strong word, reminding us of Jupiter Stator. Pocus—this refers to his compelling Hannibal to raise the siege of Nola. Gallum—see 842.

560. Terita arma—see 856 and 842, note.

Quirinus, i.e., Romulo. The regulations of Numia provided that the first spolia opima should be dedicated to Jupiter (which Romulus had done), the second to Mars (which Cossus did), the third to Quirinus (which Marcellus did).

563. Flons lacta parum—a symptom of early death, according to ancient belief. Similar is our phrase, "Too good to live long."

564. Quis is here properly used and not qui, since Aeneas asks the "who," and not the "what kind." See note, Æn. iii. 608. Sic, as described in preceding line.

866. Quantum instar in ipso—a rather unusual expression for quanto similiitudo eis est cum illo Claudio Marcello (quinquies consule) quem comitatur.

870. The gods were supposed to envy earth of those men, who were ended with superlative virtue.
known elegance of expression for *dona in animam accumulem*.

_Inani munere—*a useless, unavailing duty,*" since it cannot recall the dead to life, nor will the shade know thereof. Augustus and Octavia were very deeply affected on hearing this passage recited.

887. *Sic,* i.e., conversing in this strain.

888. *Aēris* is to be governed by *regione* (and not by *campis*) in the sense of "bright regions."

891. *Ex in for exinde,* as *dein* for *deinde,* responds to *postquam* above, and is here equal to *tum,* *post haec.*

892. *Laurentes,* i.e., the Latins and Rutulians. On Laureentes see vii. 71 and 371.

894. *Somni,* etc. "There are two gates of sleep, one of which is said to be of horn, and through it free issue is given to veritable apparitions; the other is carefully finished,

and shines brightly with ivory of spotless white, but through it the infernal deities send up fantastic dreams to earth." This is founded on Odys. xix. 562 sqq. See Hor Od. iii. 27, 41.

895. Horn, as the most transparent substance known by Homer, was considered the best medium for disclosing the realities of a future state, forming the "glass door," as it were, between the two worlds.

899. *Emittit*—on the time of the ascent to earth, consult notes on 535 sqq.

900. *Viam secat.* *Τέμπει τὴν ἀδόν.*

901. *Caleta*—a name given by anticipation (see beginning of next book). The town was in Latium, fifty miles north of Naples; it is now called Gaeta. Gossrau advances arguments to prove that the last two lines of this book are spurious, but we deem it unnecessary to enumerate them.
METRICAL INDEX.

[N.B.—1 long or short mark placed over the first vowel of a diphthong applies to the entire diphthong.]

BOOK I.

1. née

2. Itálīām sātō prōfūgūs Lā∥viniaque | venit.
   (La|viniaque | by synizesis or synaeresis. 1.)

16. Pōsthābitā cūlīssē Sā∥mō; hē∥ illegēs ārnās.
   (Samō—Final vowel not elided. 2.)

41. Unīūs őb nōxī' ēt ērīūs ājācs ő∥illei.
   (Oillei—Synizesis or synaeresis.)

73. Čōnū∥bio jāngām stābūi, prōpritāmquē dīcābo.
   (Synizesis or synaeresis in Contuñbō, 3 sylls. 3.)

120. Jām vālid' iliōnee nā∥vēm jām fōrtūs āchātēae.
   (Iliōnee—Synizesis or synaeresis.)

131. Eīr' ād sē Zēphyrumquē vō∥cāt, dehīn∥ tālīa fātūr.
   (ḍhīn—Synizesis or synaeresis.)

195. Vinā bōnūs quae∥ dēīnēd' cā∥dis onērārāt ācēstēs.
   (dēōnde—Synizesis or synaeresis.)

256. Oscūlā libāvīt nā∥uē dehīnc∥ tālīa fātūr.
   (See above, 131.)

303. Quō tēnčānt n' incūltā vīd∥ēt hōnī∥ūsēnē sērāene.
   (vidēt—Final syllable lengthened by the arsis.)

322. Jāctēnīr dorēcēs ignār' hōminumquē lō∥ōrām—
   (qu' Errumās . . . . .
   (qu' Errumus—Synapheia. 4.)

405. Et vēr' incēsāt pātū∥it dēē)] iī∥ uī mātrēm.
   (deē—Final vowel saved from elision by the pause. 5.)

448. Aērēa cīi grādībus surgēbānt, līmānā∥ nīcē—
   (qu' Aēre trabes . . . .
   (qu' Aēre trabes—Synapheia, see above, 332.)

478. Pēr tōr' ēt vērsā pūl∥vēs in| scribītūr hāstā.
   (pulvis—Last syllable lengthened by arsis.)

611. Illō∥nēā pēl∥it dēxtrā lēvāvāquē Sērēstīm.
   (Iliōnēā—The penult long, according to the Ionic dialect. 6.)

617. Tūn' ill' ānēēas quēm Dārdānī∥ dān|chīsāe.
   (Dārdānī—Final vowel not elided. 7. See above, 16. Spondaic verse.)

1 For an explanation, see note on line 2. But synizesis should always make a syllable long, whereas the one in question is short. We should rather say, therefore, that the peculiarity arises from the interchange of i and j with one another (so u and v), which often took place among the Romans, i.e., from i being used sometimes as a vowel and sometimes as a consonant. Here, of course, it is a consonant.

2. For an explanation of the principle, see note, ÀEn. ii. 211.

3. The second syllable in connubium is always long; see note on line 73.

4. Consult note on Book i, line 332. 5. See note on line 405.


7. The true principle has been explained in the note on line 211, Book iii.
LINE

651. Pergamv cúmv pétv | rēt in | cóccēssósqu' hý mēnēcōs.
(Peterēt—Final syllable lengthened by arsis.)

668. Lītorū | jactē | tūr ēlt | Jis Jōnūsī inquāc.
(Jactētur—Final syllable lengthened by arsis.)

693. Aurēs | cómposūsīt spōndā, mēdīmāquē lōcāvit.
(Aurēa—A dissyllable, by synizesis or syna eis.)

726. Atrīa: dépendēnt lychnī iāquēcarībūs | aurēis.
(Aurēis—A dissyllable; see line above.)

----

BOOK II.

10. Æduiōcānt sēctāqu' intēxūnt | ābiēte | cōstās.
(Ābiēte—Pronounced ābiēte, of three syllables. 1.)

264. Et Mēnē|lāns ēt | īpsē dōlī fābricātōr ē|pēus.
(Mēnēlaus—Four syllables. Epēus—Three syllables.)

411. Nōstrō | ūbrūl | mōr | ōrī tūrquē mīsērīmā cādedēs.
(Obrūmūr—Final syllable lengthened by arsis.)

442. Hāreũnt | pārtītībūs scālāe pōstēsquē sūb īpsōs.
(Pāriētībus—To be pronounced pāriētībūs, four syllables. 2.)

492. Ĉūstōdēs sūntērē vūlēnt: lābāt | āriēte | crēbrō.
(Ariēte—To be pronounced āriēte, three syllables. See line preceding

563. Et dīreptā dō|mūs ēt | pārvi cāsūs īūlī.
(Domūs—Final syllable lengthened by arsis.)

745. Quēm nōn Įncūsav' āmēns hōmēnūmquē dē|ōrūm-

747. Quēm nōn Įncūsav' āmēns hōmēnūmquē dē|ōrūm-

774. Obstupū|ī sētē|tūntquē cōm' ēt vōx fāncībūs hāesit.
(Scētrūnt—Systole, 3.)

----

BOOK III.

48. Scētrūnt—Systole, as in line 774 of the preceding book.

74. Nēčēdūm mā|trī ēt | Nēptū|nō de|gāeō.
(In mātri and Nēptunō the final vowel not elided. 4.)

91. Līminā|quē lāus rūsqū dēi tōtūsqū mōvērī.
(Līminaquē—The que lengthened by arsis.)

112. Ídēaēmũquē nē|mūs: hīnc | fidā sīlēntiā sācrīs.
(Nēmũs—Final syllable lengthened by arsis. 5.)

122. Ídēmē|nēā dē|cēm dēsērāquē lītorā Cretāē.
(Idomenēa—Pernēt long, according to the Ionic dialect. 6.)

136. Cōnnūlis. See note 3 on foregoing page.

211. Insūlē hōntī in māgrō quās dirā Čēlēno.
(Final syllables of insule and Ionio shortened, in imitation of the Greek mode. 7.)

212. Häryū|nēquē cōlūnt Tīnnē Phīnēiā postquām.
(Härpyē—Härpyi, a spondee, the yi being a Greek diphthong. 8.)

646. Dōnā dē|hīnc āurō grāvī|ā sētōq' ēlēphāntō.
(Dōhīnc—Here made a dissyllable, though usually a monosyllable; the vowel o is
shortened before the i, and the final a in gravia lengthened by the arsis.)

---

1. See first note on preceding page.
2. Consult first note on preceding page.
3. I.e., taking as short a syllable usually long.
4. The true principle is stated in the note on line 211, Book III.
5. The pause after nemus, as required by the sense, must also be taken into account.
6. Consult note 6 on preceding page.
7. On this peculiarity, see note on the line, in the Commentary.
8. The diphthong answers to the Greek ui. Thus, Häryīa, "Aρρύia."
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1. There is no occasion for our here having recourse to a Doric nominative mēr.
2. Make the t of sēm a consonant: thus, sēm-jūs-tūm, etc.
3. The true principle is stated in note, Book iii. 211.
4. Consult note on line 211, Book iii., where the explanation is given.
5. In Greek θυίας. Compare note on line 212, Book iii. in this Index.
6. The true principle is stated in the note on line 211, Book iii.
7. Consult note 1, first page of Met. Index.
8. Observe that the final vowel in ēsus is short here, because, after one of the two short times in the long e is cut off, the remaining one is in the there, not the root of the foot, and, therefore as it has no stress of the voice laid upon it, it remains short...
METRICAL INDEX.

1. The poets occasionally take advantage of the double power of \( \text{e} \), and make it a consonant in words where such a change is necessary or convenient. Here, therefore, the \( \text{e} \) is regarded as a consonant, and the \( \text{e} \) in \( \text{genus} \) is long by position. See note 1, first page of Index.

2. Consult note 1, first page of Index.

3. The true principle is stated in the note on line 211, Book iii.

4. Consult note 1, first page of Index.

5. The word \( \text{graceolentus} \) ought to be written \( \text{grace olentus} \), separately.

6. Consult note on line 212, Book iii. (Index).

7. Observe that \( \text{et} \) loses one of its short times, and that the other remains short, because in the \( \text{theue} \) Consult note on line 261, Book v., and on line 211, Book iii.

---

**BOOK VI.**

33. Bis paterne eccltdeo manus. Quin profetnus | omnia. (Ommia--To be pronounced omnis, by synizesis or synaeresis.)

126. Tro's anchiscata, \( \text{a} \) fide his deescensius avernus. (Anchisadis--Final syllable lengthened by the arsis.)

201. Indt tbi venfr \( \text{a} \) fanGesture | artus | averni. (Grav'volentis--The e being elided. 5.)

254. Pingne si \( \text{p} \) 'rel or | infundens ardentibus extet. (Super--Final syllable lengthened by the arsis.)

280. Ferreit qu' Enmunidum thalami et Discordia demens. (Ferreit--A dissyllable, by synizesis or synaeresis.)

289. Briareus--Three syllables, ens being a diphthong.

289. Gorgones | Harpquiraequ | torna tricorporis umbrae. (Harpuir, a spondee, by being a diphthong. 6.)

412. Deturbat laxatique foros, simul accipit | altvo | (Altvo--A dissyllable, by synizesis or synaeresis.)

507. Nomen et area locum ser | vent te almiuce nquvis. (The--Vowel shortened in imitation of the Greek.)

602. Quos saperstra silhex jain jain lapsura ca | dente | (qu' Immetnet . (qu' Immetnet--Synapheia. See l 332.)

653. Per campos paseuntur equi. Quae grata curruum. (Curram--Two syllables, by synizesis. Most copies read currum.)

678. Desaper ostentat | tati dehinc | summam caccumina fijnquent. (Dehinc to be pronounced d'hinc, by synaeresis. See l 131.)

768. Et Capys et Numi | tor et | qui te nomine reddet. (Numittor--Final syllable lengthened by the arsis.)
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