Gift of

Mrs. Keith Falkner

in memory of her Father

Harry Mill Lancaster
THE

ÆNEID OF VIRGIL,

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY.

A

METRICAL CLAVIS.

AND

AN HISTORICAL, GEOGRAPHICAL, AND MYTHOLOGICAL INDEX,

BY

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CHARLES ANTHON,

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To

The Right Reverend

Charles Pettit Milvaine, D.D
Bishop of the Protestant Episcopal Church in
the Diocese of Ohio.

And

President of Kenyon College

This Work

Is Respectfully and Sincerely Dedicated.
The present volume contains merely the Æneid of Virgil, the Eclogues and Georgics having been reserved for a separate work. This arrangement will, it is presumed, be found an acceptable one to the student, since the Georgics are seldom read in our preparatory schools, but most commonly form part of a college course.

The text of the edition which is here offered to the public is based upon that of Heyne; but in numerous instances changes of punctuation and new readings have been introduced from the latest and best authorities. The recent and excellent edition of Heyne by Wagner has been particularly followed; and the editor gladly avails himself of the opportunity of making this noble work better known to the American student.

The notes accompanying the text have been made purposely copious, since Virgil is an author in the perusal of whom the young scholar stands in need of very frequent assistance. These notes will be found to contain all that is valuable in the commentaries of the latest European editors, such as Nöhden, Heinrich, Hoher, Thiel, Forbiger, Valpy, but more especially Heyne and Wagner. Important aid has also been obtained from the excellent version of the first six books of the Æneid, which has recently appeared from the London
press, and to the anonymous author of which the editor takes this opportunity of tendering his warmest acknowledgments. The illustrations that accompany the notes are taken for the most part from the Dictionary of Greek and Roman Antiquities lately republished in this country, and which is so rapidly superseding the far inferior works of Potter and Adams. These illustrations, while they form a very attractive feature in the volume, will be found to exemplify in no slight degree the Horatian precept of speaking to the eye rather than the ear of the student.

The Metrical Clavis is based on that of Dr. Carey, with such improvements, however, as the present condition of that branch of knowledge demanded; while the general Index will be found to contain all that is requisite for the young student in the perusal of the poem. For more extended information he will consult, of course, the pages of a Classical Dictionary.

Before concluding, the editor must take the opportunity of stating how much he is indebted, for the appearance which the present volume makes, to the sound judgment, accurate scholarship, and patient care of his friend Henry Drisler, Esq., sub-rector of the Grammar School. Indeed, without the aid thus afforded, the several publications of the Classical Series would have been born of much of their accuracy and value.

C. A.

Columbia College, October 5, 1842.
LIFE OF VIRGIL

PUBLIUS VIRGILIUS MARO was born at the village of Andea, a few miles distant from Mantua, about 70 B.C. His father was of low birth, having been, according to some authorities, a potter, or brick-maker, and, according to others, the hireling of a travelling merchant, named Maius, or Magus. He so ingratiated himself, however, with his master, that he received his daughter Maia in marriage, and was intrusted with the charge of a farm, which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis. At the age of sixteen he removed to Mediolanum, and, shortly after, to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the Aeneid. During his residence in this city he perused the most celebrated Greek writers; and here he also studied the Epicurean system of philosophy, under Syro, a celebrated teacher of that sect. But medicine and mathematics were the sciences to which he was chiefly addicted; and to this early tincture of geometrical knowledge may, perhaps, in some degree, be ascribed his ideas of luminous order, and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings were distinguished.

It does not seem certain, or even probable, that Virgil went at all to Rome from Naples. It rather appears that he returned to his native country, and to the charge of his paternal farm. While residing here, and turning his attention in part to poetic composition, he attracted the notice of Pollio, who had been appointed by Antony to the command of the district in which the farm of Virgil lay. Pollio, observing his poetic talents, and pleased with his amiable manners, became his patron and protector; and as long as this chief continued in command of the Mantuan district, Virgil was relieved from all exaction, and protected in the peaceable possession of his property. This tranquillity, however, was destined to be rudely disturbed. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the lands belonging to some of the richest towns of the empire. Augustus returned to Italy in A.U.C. 712, after his victory at Philippi, and found it necessary, in order to satisfy these claims, to commence a division of lands in Italy, on a more extensive scale even than he had intended. Cremona, unfortunately, having espoused the cause of Brutus, became peculiarly obnoxious to the victorious party, and its territory was accordingly divided among the veteran soldiers of the triumvir. This territory, however, not proving sufficient, the deficiency was supplied from the neighbouring district of Mantua, in which the farm of Virgil lay. The poet, no longer protected by Pollio (whose power, it would
scene, had been diminished in consequence of his too close adhesion to Antony), was dispossessed of his little property under circumstances of peculiar violence. His personal safety was even endangered; and he was compelled, on one occasion, to escape the fury of the centurion Arrius by swimming over the Mincius.

At this juncture, Virgil had the good fortune to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, under Syro the Epicurean, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received not only by Maecenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year 714 A.U.C.; and during the course of that season, in gratitude for the favours he had received, he composed his eclogue entitled "Tityrus." The remaining eclogues, with the exception, perhaps, of the tenth, called "Gallus," were produced in the course of this and the following year.

Virgil had now spent three years in the composition of pastoral poetry, and in constant residence on his farm, except during the two journeys to Rome which he was compelled to undertake for its preservation. The situation of his residence, however, being low and humid, and the climate chill at certain seasons of the year, his delicate constitution, and the pulmonary complaint with which he was affected, induced him, about the year 714 or 715 A.U.C., when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured, he was farther instigated by his increasing celebrity, and the extension of his poetic fame. On quitting his paternal fields, therefore, he first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Maecenas; and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of this minister. It is said, moreover, that he never asked anything of Augustus that was refused; and Donatus, his biographer, even affirms, though, it must be confessed, without the least probability, that Augustus consulted him with regard to his resignation of the government, as a sort of umpire between Maecenas and Agrippa.

It was probably during this period of favour with the emperor and his minister that Virgil contributed the verses in celebration of the deity who presided over the gardens of Maecenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus:

"Nocte pluit tōd; redeunt spectacula māne.
Divisum imperium cum Jove Caesar habet."

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them,

"Hos ego versiculos feci, tulit alter honores;"

with the beginning of another line in these words
four times repeated. Augustus wished the lines to be finished. Bathyllus seemed unable; and Virgil at last, by completing the stanza in the following order,

"Sic vos non vobis,"

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. The supposed site, and even ruins of this mansion, were long shown to modern travellers. Yet, however enviable was Virgil's present lot, the bustle and luxury of an immense capital were little suited to his taste, to his early habits, or to the delicacy of his constitution while the observance and attention he met with were strongly repugnant to the retiring modesty of his disposition. Such was the popularity which he derived from his general character and talents, that on one occasion, when some of his verses were recited in the theatre, the whole audience rose to salute Virgil, who was present, with the same respect which they would have paid to the emperor. And so great was the annoyance which he felt on being gazed at and followed in the streets of Rome, that he sought shelter, it is said, in the nearest shops or alleys from public observation. At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men. Thither he retired about A.U.C. 717, when in the thirty-third year of his age; and he continued, during the remainder of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east of Naples. About the time when he first went to reside at Naples, he commenced his Georgics by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that imitable poem.

The genius of Virgil, being attended with some degree of diffidence, seems to have gained, by slow steps, the measure of confidence which at length imboldened him to attempt epic poetry. He had begun his experience in verse with humble efforts in the pastoral line; though even there we behold his ardent Muse frequently bursting the barriers by which she ought naturally to have been restrained. He next undertook the bolder and wider topic of husbandry; and it was not till he had finished this subject with unrivalled success that he presumed to write the Aeneid. This poem, which occupied him till his death, was commenced in A.U.C. 724, the same year in which he had completed his Georgics. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress, which would eclipse the fame of the Iliad. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Carthaginians,
he wrote to the author from the extremity of his empire, entitling
him to be allowed a perusal of it. Macrobius has preserved one of
Virgil's answers to Augustus: "I have of late received from you
frequent letters. With regard to my Æneas, if, by Hercules, it
were worth your listening to, I would willingly send it. But se-
vars is the undertaking, that I almost appear to myself to have com-
mitted such a work from some defect in judgment or under-
standing; especially since, as you know, other and far higher studies are
required for such a performance."—(Sat. i., 21.) Prevailed on, at
length, by these importunities, Virgil, about a year after the return
of Augustus, recited to him the sixth book, in presence of his sister
Octavia, who had recently lost her only son Marcellus, the darling
of Rome, and the adopted child of Augustus. The poet, probably,
in the prospect of this recitation, had inserted the affecting pas-
sage in which he alludes to the premature death of the beloved
youth:

"O nate, ingemem luctum ne quere tuorum," &c.

But he had skilfully suppressed the name of Marcellus till he came
to the line,

"Tu Marcellus eris—manibus date lilia plenis."

It may well be believed that the widowed mother of Marcellus
swooned away at the pathos of these verses, which no one, even at
this day, can read unmoved. Virgil is said to have received from
the afflicted parent 10,000 sesterces (dena sesterция) for each verse
of this celebrated passage. Having brought the Æneid to a conclu-
sion, but not the perfection which he wished to bestow upon it, Vir-
gil, contrary to the advice and wish of his friends, resolved to travel
into Greece, that he might correct and polish this great production
at leisure in that land of poetic imagination. It was on undertaking
this voyage that Horace addressed to him the affectionate ode be-
ginning,

"Sic te Diva potens Cypri," &c. (i., 3).

Virgil proceeded directly to Athens, where he commenced the revi-
sal of his epic poem, and added the magnificent introduction to the
third book of the Georgics. He had been thus engaged for some
months at Athens, when Augustus arrived at that city, on his return
to Italy, from a progress through his eastern dominions. When he
embarked for Greece, it had been the intention of Virgil to have
spent three years in that country in the correction of his poem; af-

ter which he proposed to pass his days in his native country of Man-
tua, and devote the rest of his life to the study of philosophy, or to
the composition of some great historical poem. The arrival of Au-
gustus, however, induced him to shorten his stay, and to embrace
the opportunity of returning to Italy in the retinue of the emperor
But the hand of death was already upon him. From his youth he
had been of a delicate constitution; and, as age advanced, he was
afflicted with frequent headaches, asthma, and spitting of blood.
Even the climate of Naples could not preserve him from frequent
attacks of these maladies, and their worst symptoms had increased
during his residence in Greece. The vessel in which he embarked
with the emperor touched at Megara, where he was seized with
great debility and languor. When he again went on board, his dis-
temper was so increased by the motion and agitation of the vessel,
that he expired a few days after he had landed at Brundisium, on
the southeastern coast of Italy. His death happened A.U.C. 734,
when he was in the 51st year of his age. When he felt its near ap-
proach, he ordered his friends Varius and Plotius Tucca, who were
then with him, to burn the Æneid as an imperfect poem. Augustus,
however, interposed to save a work which he no doubt saw
would at once confer immortality on the poet and on the prince who
patronised him. It was accordingly intrusted to Varius and Tucca,
with a power to revise and retrench, but with a charge that they
should make no additions; a command which they so strictly ob-
erved as not to complete even the hemistichs which had been left
imperfect. They are said, however, to have struck out twenty-two
verses from the second book, where Æneas, perceiving Helen amid
the smoking ruins of Troy, intends to slay her, till his design is pre-
vented by his goddess mother. These lines, accordingly, were
wanting in many of the ancient manuscripts, but they have been sub-
sequently restored to their place. There was also a report long cur-
rent, that Varius had made a change, which still subsists, in the ar-
angement of two of the books, by transposing the order of the sec-
ond and third, the latter having stood first in the original manuscript.
According to some accounts, the four lines "Ille ego quondam," &c.,
which are still prefixed to the Æneid in many editions, were ex-
punged by Varius and Tucca; but, according to others, they never
were written by Virgil, and are no better than an interpolation of
the middle ages. Virgil bequeathed the greater part of his wealth,
which was considerable, to a brother. The remainder was divided
among his patron Mæcenas, and his friends Varius and Tucca.
Before his death, he had also commanded that his bones should be
carried to Naples, where he had lived so long and so happily. This
order was fulfilled, under charge of Augustus himself. According
to the most ancient tradition and the most commonly-received opin-
ton, the tomb of Virgil lies about two miles to the north of Naples,
on the slope of the hill of Pausilippo, and over the entrance to the
grotto or subterraneous passage which has been cut through its
ridge, on the road leading from Naples to Puteoli. Cluverius and
Addison, indeed, have placed the tomb on the other side of Naples,
near the foot of Mount Vesuvius; but the other opinion is based
upon the common tradition of the country, and accords with the be-
lief of Petrarch, Sannazarius, and Bembo: it may still be cherished,
therefore, by the traveller who climbs the hill of Pausilippo, and he
may still think that he hails the shade of Virgil on the spot where
his ashes repose. Notwithstanding, however, the veneration which
the Romans entertained for the works of Virgil, his sepulchre was
neglected before the time of Martial, who declares that Silius Itali-
cus first restored its long-forgotten honours. What is at present
called the tomb, is in the form of a small, square, flat-roofed build-
ing, placed on a sort of platform, near the brow of a precipice on
one side, and on the other sheltered by a superincumbent rock.
Half a century ago, when More travelled in Italy, an ancient laurel
(a shoot, perhaps, of the same which Petrarch had planted) overhung
the simple edifice.—(More's Travels, Letter 15.) Within the low
vaulted cell was once placed the urn supposed to contain the ashes.
I.IKE and, Calabri

Passing by the Elegoens and Georgies, our remarks on which will be reserved for a future occasion, we will conclude the present biographical sketch with a few observations on the Æneid. This production has for its subject the settlement of the Trojans in Italy, and, belonging to a nobler class of poetry than the Georgies, is almost equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species that Virgil was most fitted to excel. Undisturbed by excess of passion, and never hurried away by the current of ideas, he calmly consigned to immortal verse the scenes which his fancy had first painted as lovely, and which his understanding had afterward approved. The extent, too, and depth of the design proposed in the Æneid rendered this subject to the judgment indispensable.

The chief objection which critics in all ages have urged against the Æneid, nor, at least, against the poetical character of its author, is the defect in what forms the most essential quality of a poet, originality and the power of invention. It has never, indeed, been denied that he possessed a species of invention, if it may be so called, which consists in placing ideas that have been preoccupied in a new light, or presenting assemblages, which have been already exhibited, in a new point of view. Nor has it been disputed that he often succeeds in bestowing on them the charm of novelty, by the power of more perfect diction, and by that poetic touch which transmutes whatever it lights on into gold. But it is alleged that he has contrived few incidents, and opened up no new veins of thought. It is well known that the Roman dramatic writers, instead of contriving plots of their own, translated the master-pieces of Sophocles, Euripides, and Menander. The same imitative spirit naturally enough prevailed in the first attempts at epic poetry. When any beautiful model exists in an art, it so engrosses and intimidates the mind, that we are apt to think that, in order to execute successfully any work of a similar description, the approved prototype must be imitated. It is supposed that what had pleased once must please always; and circumstances, in themselves unimportant, or perhaps accidental, are converted into general and immutable rules. It was natural, then, for the Romans, struck with admiration at the sublime and beautiful productions of the epic muse of Greece, to follow her lessons with servility. The mind of Virgil also led him to imitation. His excellence lay in the propriety, beauty, and majesty of his poetical character, in his judicious contrivance of composition, his correctness of drawing, his purity of taste, his artful adaptation of the conceptions of others to his own purposes, and his skill in the combination of materials. Accordingly, when Virgil first applied himself to frame a poem, which might celebrate his imperial master, and emulate the productions of Greece, in a department of poetry wherein she was as yet unrivalled, he first naturally bent a reverent eye on Homer; and, though he differed
widely from his Grecian master in the qualities of his mind and genius, he became his most strict and devoted disciple. The Latin dramatists, in preparing their pieces for the stage, had frequently compounded them of the plots of two Greek plays, melted, as it were, into one; and thus compensated for the want of invention and severe simplicity of composition by greater richness and variety of incident. From their example, Virgil comprehended in his plan the arguments of both the Iliad and Odyssey; the one serving him as a guide for the wanderings and adventures of his hero previous to the landing in Latium, and the other as a model for the wars which he sustained in Italy, to gain his destined bride Lavinia. He had thus before him all the beauties and defects of Homer, as lights to gaze at and as rocks to be shunned, with the judgment of ages on both, as a chart which might conduct him to yet greater perfection. In the Iliad, however, there was this superiority, that a sense of injury (easily communicated to the reader) existed among the Greeks; and in the Odyssey, we feel, as it were, the hero's desire of returning to his native country. But both these ruling principles of action are wanting in the Aeneid, where the Trojans rather inflict than sustain injury, and reluctantly seek a settlement in new and unknown lands.

Another objection made to the Aeneid is its occasional violation of the order of time, and among the instances of anachronism that have been cited by industrious critics, the one which occurs in the case of Dido occupies a prominent place. The whole question relative to Dido is discussed by Heyne in the first Excursus to the fourth Aeneid. He divides the earlier history of Carthage into three epochs: the first commences fifty years before the taking of Troy; the second, 173 years after the former; and the third, 190 years still later. At the commencement of this third epoch he makes Dido to have flourished, and to have improved, not, however, to have founded, the city, which, in fact, existed long before. Now Virgil has just so far availed himself of ancient traditions as to give probability to his narration, and to support it by the priscus fides facto. He wrote, however, at such a distance of time from the events which formed the groundwork of his poem, and the events themselves were so obscure, that he could depart from history without violating probability. Thus, it appears from chronology, that Dido lived many hundred years after the Trojan war; but the point was one of obscure antiquity, known perhaps to few readers, and not very precisely ascertained. Hence, so far was the violence offered to chronology from revolting his countrymen, that Ovid, who was so knowing in ancient histories and fables, wrote an heroic epistle addressed by Dido to Aeneas.

Besides the well-known and authentic works of Virgil that have now been enumerated, several poems still exist, which are very generally ascribed to him, but which, from their inferiority, are supposed to be the productions of his early youth. Of these the longest is the Culex, which has been translated by Spenser under the title of Virgil's Gnat. Its authenticity, however, has been doubted. The Ciris, the Memelum, and the Copa complete the list.—(Dunlop History of Roman Literature, vol. iii., p. 68, seqq.)
Arma virunque cano, Trojæ qui primus ab oris Italiam, fato profugus, Laviniaque venit
Litora: multum ille et terris jactatus et alto,
Vi superum, sævæ memorem Junonis ob iram:
Multa quoque et bello passus, dum conderet urben.
Inferræte deos Latie: genus unde Latinum,
Albanique patres, atque altæ mœnia Roma.
Musa, mihi causas memora, quo numine laeso
Quidve dolens, regina deis tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Urbs antiqua fuit; Tyrii tenuere coloni:
Carthago, Italian contra Tiberinaque longe
Ostia, dives opum, studiisque 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 sovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces;
Hinc populum, late regem, belloque superbam,
Venturum excidio Libyæ; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis:
Nec dum etiam causæ irarum sævique dolores
Exciderant animo; manet alta mente repōstum
Judicium Paridis, spretæque injuria formæ,
Et genus invisum, et rapti Ganymedis honores:
His accensa super, jactatos æquore toto
Troas, reliquias Danaüm atque immitis Achilli,
Arcebat longe Latio; multosque per annos
Errabant, acti fatis, maria omnia circum.
L'antæ molis erat Romanam condere gentem.

Vix, e conspectu Siculæ telluris, in aitum
Vela dabant lati, et spumæ salis ære rœbant;
Quum Juno, ætemum servans sub pectore vulnus,
Hæ secum: Mene incepto desistere victam,
Nec posse Italiam Tencorum avertere regem?
Quippe vetor fatis! Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oilei?
Inse, Jovis rapidum jaculata e nubibus ignem,
Dissectisque rates, evertitque æquora ventis;
Illum, exspirantem transfixo pectore flammas,
Turbine corripuit, scopuloque infixit acuto.

Ast ego, quæ divum incedo regina, Jovisque
Et soror et conjux, unà cum gente tot annos
Bella gero. Et quisquam nomen Junonis adorat
Præterea, aut supplex aris imponet honorem?

Talia flammaque secum dea corde volutans,
Nimborum in patriam, loca fæta surentibus austris,
Æoliam venit. Hie vasto rex Æolus antro
Luctantes ventos tempestasque sonoræs
Imperio premit, ac vinclis et carcere frenat.
Illi indignantes, magno cum murmure montis,
Circum claustra fremunt. Celsæ sedet Æolus arce,
Sœptæ tenens, mollitque animos, et temperat iras.
Ni faciat, maria ac terras œulumque profundum
Quippe serant rapidi secum, verrantque per auras.
Sed pater omnipotens speiuncis abdidit atris,
Hoc metuens; molemque et montes insuper altos
Imposuit; regemque dedit, qui sædere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est.
Æole, namque tibi divûm pater, atque hominum rex,
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrreniæm navigat æquor,
Ilium 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, quæ formâ pulcherrima Deiœpea
Connubio jungam stabili, propriamque dicabo;
Omnes ut tecum, meritis pro talibus, annos
Exigat, et pulchërâ faciat te prole parentem.
Æolus hac contra: Tuus, O regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi, quodcumque hoc regni, tu sceptra Jovemque
Concilias; tu das epulis accumbere divûm,
Nimborumque facis tempestatumque potentem.

Hac ubi dicta, cavum conversâ 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 virûm, stridorque rudentum
Eripiunt subito nubes cœlumque diemque
Teucriam ex oculis; ponto nox incubat atra.
Intonueræ poli, et crebris micat ignibus æther;
Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur 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 Danaûm fortissime gentis,
Tydide, mene liiacis occumbere campis
Non potuisse, quamque animam hanc effundere dextrâ!
Sævus ubi Facidæ telo jacet Hector, ubi ingle
Sarpedon; ubi tot Simois correpta sub undis
Scuta virum galeasque et sortia corpora volvit.
Talia jactanti stridens Aquilone procella
Velum adversa serit, fluctusque ad sidera tollit:
Franguntur remi; tum prora avertit, et undis
Dat latus; insequitur cumulo præruptus aquæ mons.
Hic summo in fluctu pendent: his unda deliscentes
Terram intet fluctus aperit; surit æstus arenis.
Tres Notus abreptas in saxa latentia torquet:
Saxa, vocant Italiam quæ in fluctibus Aras,
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urguet, miserabile visu!
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus
In puppim serit: excutiur pronusque magister
Volvit in caput: ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore vertex
Apparet rari nantes in gurgite vasto;
Arma virum, tabulæque, et Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ,
Et quâ vectus Abas, et quâ grandævus Aletes,
Vicit hiems; laxis laterum compagibus omnes
Accipiant inimicum imbrem, rimisque fatiscunt.
Interea, magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis. Graviter commotus, et alto
Prosiciens, summà placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas cælique ruinâ.
Nec latuere doli fratrem Junonis et iræ.
Eurum ad se Zephyrumque vocat; dehinc talia fatur:
l'antane vos generis tenuit fiducia vestri?
Jam cælum terramque meo sine numine, Venti,
Miscere. et tantas audetis tellere moles i
Quos ego—sed motos præstat componere fluctus.  
Post mihi non simili penâ commissa luetis.  
Maturate fugam, regique hæc dicite vestro:  
Non illi imperium pelagi, sævumque tridentem,  
Sed mihi sorte datum. Tenet ille inmania saxa,  
Vestras, Eure, domos: illæ se jactet in aulâ  
Æolus, et clauso ventorum carcere regnet.  
Sic ait, et dicto citius tumida æquora placat;  
Collectasque fugat nubes, solemque reducit.  
Cymothoe simul et Triton adnixus acuto  
Detrudunt naves scopulo; levat ipse tridenti,  
Et vastas aperit syrtes, et temperat æquor;  
Atque rotis sumnias levibus perlabitur undas.  
Ac veluti magnô in populo quam sæpe coorta cæ  
Seditio, sævitque animis ignobile vulgus,  
Jamque faces et saxa volant; furor arma ministrat  
Tum, pietate gravem ac meritus si forte virum quem  
Conspexere, silent, arrectisque auribus adstant;  
Ille regit dictis animos, et pectora mulcæt:  
Sic cunctus pelagi cecidit fragor, æquora postquam  
Prospæciens genitor, cæloque invectus aperto,  
Flectit equos, currurque volans dat lora secundo.  
Defessi Æneadæ, qua 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 rupeæ, geminique minantur  
In cælum scopuli, quorum sub vertice late  
Æquora tuta silent: tum silvis scena coruscis  
Desuper, horrentique atrum nemus imminet umbrâ:  
Fronte sub adversâ scopulis pendentibus antrum;  
Intus aquæ dulces, vivoque sedilia saxo ;  
Nympharum domus. Hic fessas non vincula naves  
Ulla tenent; unco non alligat ancora morsu.  
Huc septem Æneas collectis navibus omni  

Aeneidos Lib. 1
Ex numero subit: ac, magno telluris amore
Egressi, optatâ potiuntur Troës arenâ,
Et sale tabentes artus in litore ponunt.
Ac primum silici scintillam excudit Achates,
Susceptitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in somite flammam.
Tum Ceresem corruptam undis, Cerealiaque arma,
Expediunt fessi rerum; frugesque receptas
Et torrere parant flammis, et frangere saxo.
Æneas scopulum interea conscendit, et omnem
Prospectum late petiago petit; Anthea si quem
Jactatam vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis 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 celeresque sagittas
Corripuit, fidus quiæ tela gerebat Achates;
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et omnem
Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quam septem ingenti victor
Corpora fundat humi, et numerum cum navibus æquet
Hinc portum petit, et socios partitur in omnes.
Vina bonus quiæ deinde cadis onerârat Acestes
Litore Trinacrio, dederatque abeuntibus heros,
Dividit, et dictis mœrentia pectora mulecit:
O socii (neque enim ignari sumus ante malorum),
O passi graviora, dabit Deus his quoque finem.
Vos et Scyllæam rabiem penitusque sonantes
Accēstis scopulos; vos et Cyclopa saxa
Experti. Revocate animos, mœustumque timorem
Mittite: forsan et hæc olim memorâisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt. Illic fas regna resurgere Trojæ.
Deurate, et vosmet rebus servate secundis.
Talia voce refert; curisque ingentibus aeger
Speam vultu simulat, premit altum corde dolorem.
Illi se prædæ accingunt dapibusque futuris:
Tergora deripiant costis, et viscera nundant;
Pars in frusta secant, verubusque trementia figurant;
Litore æna locant alii, flammatasque ministrant.
Tum victu revocant vires; fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.
Postquam exenta fames epulis, mensæque remotæ,
Amissos longo socios sermone requirunt,
Sperneque metuque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipue pius Æneas, nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat: quam Jupiter, ætherum summo
Despiciens mare velivolum, terrasque jacentes,
Litoraque, et latos pepulos, sic vertice cæli
Constitit, et Libyæ defixit lumina regnis.
Atque illum, tales jactantem pectore curas,
Tristior et laerimisque oculos suflusa nitentes,
Alloquitur Venus: O qui res hominumque deumque
Æternis regis imperis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuere? quibus, tot funera passis.
Cunctus ob Italiam terrarum clauditur orbis.
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus. Quæ te, Genitor, sententia vertit?
Hoc equidem occasum Troiæ, 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 pentrarc sinus atque intima tutus
Regna Liburnorum, et fontem superarc Timavi
Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonant
Ille tamen ille urbem Patavì, sedesque locavit
Teucròrum, et genti nomen dedit, armaque fixit
Troìa : nunc placidâ compòstus pace quiescit.
Nos, tua progenies, coeli quibus annus arcem,
Navibus, infandum! amissis, uniis œb iram
Prodimir, atque Italis longe disjungimur oris.
Hic pietatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum
Vultu, quo cœlum tempestatesque serenat,
Oscula libavit natae; dehinc talia fatur:
Parce metu, Cytherea; manent immota tuorum
Fata tibi; cernes urbem et promissa Lavinì
Mœnia, subrinemque seres ad sidera coeli
Mag.æanimùm Ænean: neque me sententia vertit.
Hic (tibi fabor enim, quando haec te cura remordet
Longius et volvens fatorum arcana movebo)
Bellum ingens geret Italiâ, populosque ferores
Contundet; moresque viris et mânia ponet,
Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Addiur (Ilüs erat, dum res stetit Ilia regno),
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavinì
Transferet, et Longam multâ vi muniet Albam
Hic jam ter centum totos regnavit annos
Gente sub Hectorâ; donec regina sacerdos
Marte gravis geminam partu dabat Ilia prolem
Inde, lupæ fulvo nutricis tegmine lœtus,
Romulus excipiet gentem, et Mavortia condet
Mænia, 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 cælumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Quum domus Assaraci Phthiam clarasque Mycenæ
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Cæsar,
Imperium Ocean, 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 Belli portæ; Furor impius intus,
Sæva sedens super arma, et centum vinctus ænis
Post tergum nodis, fremet horridus ore cruento.
Haec 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 æra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit; ponuntque ferocia Pæni
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, exirc, locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feræne,
Quærere constituit, sociisque exacta referre
Cassum in convexo nemorum, sub rupe cavatâ,
 Arboribus clausam circum atque horrentibus umbris.
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater mediâ sese tulit obvia silvâ.
Virginis os habitumque gerens, et virginis arna, 315
Spartanae, vel qualis equos Threassa fatigat
Harpalyce, volucremque fugat praevertitur Hebrum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinus collecta flucentes.

Ac prior, Heus! inquit, juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetram et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem.

Sic Venus; et Veneris contra sic filius orsus:

Nulla tuarum audit a 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, quecumque, laborem;
Et, quo sub caelo tandem, quibus orbis in oris
Jactemur, doceas. Ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti.
Multa tibi ante aras nostrà cadet hostia dextrà.

Tum Venus: Haud equidem tali me dignor honore:

Virginibus Tyriis mos est gestare 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 injuria, longe
Ambages; sed summa sequar fastigia rerum.
Huic conjux Sychaeus erat, ditissimus agri
Phænicum, et magno miseræ dilectus amore;
Cui pater intactam dederat, primisque jugârat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios inmanior omnes.
Quos inter medius venit furor. Ille Sychæum
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ; factumque diu celavit, et ægram.  
Multa malus simuians, vanâ spe lusit amantium.  
Ipsa sed in somnis inhumati venit imago  
Conjugis, ora modis attollens pallida miris,  
Crudeles aras, trajectaque pectora ferro  
Nudavit, cæcumque domus scelus omne retexit.  
Tum celerare fugam patriâque excedere suadet;  
Auxiliumque viæ, veteres tellure recludit:  
Thesauros, ignotum argenti pondus et auri.  
His commota, fugam Didum 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 Æmina 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? Quœrenti talibus ille  
Suspirans, imoque trahens a pectore vocem:  
O Dea! si primâ repetens ab origine pergam,  
Et vacet annales nostrorum audire laborum,  
Ante diem clauso componet vesper Olympo.  
Nos Trojà antiquâ, si vestras forte per aures  
Trojà nomen iit, diversa per Æquora vectos,  
Forte suâ Libycis tempestas appulit oris.  
Sum pius Æneas, raptos qui ex hoste Penates  
Classe veho mecum, famâ super æthera notus.  
Italian quæro patriam et genus ab Jove summo.  
Bis denis Phrygium conscendi navibus æquor,  
Matre dea monstrante viam, data fata secutus:  
Vix septem, convulsæ undis Euroæque, supersunt.  
Ipse ignotus, egens, Libyæ deserta peragro,  
Europâ atque Asiâ pulsus. Nec plura querentem  
Passa Venus, medio sic interfata dolore est.
Quisquis es, hand, credo, invisus caelestibus auras
Vitales carpis, Tyrian, qui advenevis urbem.
Perge modo, atque hinc te reginæ ad limina perfer.
Namque tibi reduces socios, classemque relatum
Nuntio, et in tutum versis aquiloniæs actam.
Ni frustra augurium vani docuere parentes.
Aspice bis senos lântantes agmine cynenos,
Ætheriæ quos lapsa plagâ Jovis ales aperto
Turbabat cælo; nunc terras ordine Icngo
Aut capere, aut captas jam despectare videntur:
Ut reduces illi ludunt stridentibus alis,
Et cætu cinoxere solum, cantusque dedere,
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modo, et, qua te ducit via, dirige gressum.
Dixit, et avertens roscâ cervico refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos;
Et vera incessu patuit dea. Ille, ubi matrem
Agnovit, tali fugientem est voce secutus.
Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes ære sepsit,
Et multo nubulæ circum dea fudit amictu,
Cernere ne quis cos, neu quis contingere posset,
Molirive moram, aut veniendi poscere caussas.
Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas: ubi templum illi, centumque Sabæo
Thure calent ææ, sertisque recentibus halant.
Corripuere viam interea, qua senita monstrat;
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspecat desuper arces.
Miratur molem Æneas, magalia quondam,
Miratur portas, strepitsque, et strata viarum.
Insta.t ardentes Tyr.i: pars ducere mutos, Moliriique arcem, et manibus subvovere saxa, Pars optare locum tecto, et concludere sulco; Jura magistratusque legunt, sanctumque senatum, Hic portus alii effodiunt; hic alta theatri Fundamenta locant alii, immanesque columnas Rupibus excidunt, scenis decora alta futuris. Qualis apes aestate novâ per florea rura Exercet sub sole labor, quum gentis adultos Educat factus, aut quum liquentia melze Stipant, et dulci distendimt nectare cellas; Aut onera accipiunt venientum, aut, agmine facto, Ignavum lucos pecus a præsepibus arcent; Fervet opus, redolentque thymo fragrantia mella. O fortunati! quorum jam mœnia surgunt, Æneas ait, et fastigia suspicit urbis. Infert se septus nebula, mirabile dictu! Per medios, miscetque viris; neque cernitur ulli.  

Lucus in urbe fuit medià, lœtissimus umbræ, Quo primum, jactati-undis et turbine, Pœni Effodere loco signum, quod regia Juno Monstrârat, caput acris equi; sic nam fore bello Egregiam, et facilem victu per sæcula gentem. Hic templum Junonì ingens Sidonia Dido Condebat, donis opulentum et numine divæ; Ærea cui gradibus surgent limina, nexasque Ære trabes; foribus cardo stridebat aēnis. Hoc primum in luco nova res oblata timorem Leniit; hic primum Æneas sperare salutem Ausus, et afflictis melius confidere rebus. Namque sub ingenti lastrat dum singula templo, Reginam opperiens; dum, quæ fortuna sit urbi, Artificiumque manus inter se, operumque laborem Miratur, videt Iliacas ex ordine pugnas, Bellaque jam famâ totum vulgata per orbem, Atridas, Priamumque, et sævum ambobus Achillem.
Dum stupet, obtutuque hæret defixus in uno,
Regina ad templum, formâ pulcherrima Dido
Incessit, magnâ juvenum stipante catervâ.
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;
Latonæ tacitum pertendant gaudia pectus:
Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divâ, mediâ testudine templi.
Septa armis, solioque alte subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquatæ justis, aut sorte trahebat:
Quam subito Æneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo
Dispulerat, penitusque alias avexerat oras.
Obstupuit simul ipse, simul percussus Achates
Lætitiaque metue; avidi conjungere dextras
Ardebat; sed res animos incognita turbat.
Dissimulant; et nube cavâ speculantur amicti,
Quæ fortuna viris; classem quo litore linquant;
Quid veniant cuncti: nam lecti navibus ibant,
Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore cæpit:
O Regina! novam cui condere Jupiter urbem,
Justitiam dedit gentes frenare superbas,
Troës te miserì, ventis maria omnia vecti,
Oramus: prohibe infandós a navibus ignes;
Parce pio ger-ci, et proprius res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas:
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperian Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ:
Enotri voluere viri; nunc Æma, minores
Italian dixisse ducis de nomine gentem.
Hic cursus fuit:
Quum subito assurgens fluctu nimbosus Orion
In vada cæca tulit, penitusque procacibus australis,
Perque undas, superante salò, perque invia saxa
Dispulit; huc pauci vestris adnavimus oris.
Quod genus hoc hominum, quæve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenæ!
Bella cintent, primâque vetant consistere terrâ.
Si genus humanum 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 aurâ
Ætheriâ, neque adhuc crudelibus occubat umbris:
Non metus, officio ne te certâsse priorem
Pæniteat. 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 Italian læti Latiumque petamus:
Sin absunta salus, et te, pater optime Æeurûm,
Pontus habet Libya, nec spes jam restat Iuli;
At freta Sicanæ saltem, sedesque paratas,
Unde huc adventi, regemque petamus Acesten.
Talibus ilioneus: cuncti simul ore fremebant
Dardanidæ.
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Æucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Æneadûm, quis Trojae nesciat urbem,
Virtutesque, virosque, aut tanti incendia belli?
Ne obtusa adeo gestamus pectora Pæli; 
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva,
Sive Erycis fines regemque optatis Acesten;
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considere regnus?
Ubem quam statuo, vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse, Noto compulsus eodem,
Afflorat Æneas! equidem per litora certos
Dimittam, et Libyæ lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat.

His animum arrecti dictis, et fortis Achates
Et pater Æneas jamludum erumpere nubem
Ardebat. Prior Ænean compellat Achates:
Nate deâ, quæ nunc animo sententia surgit?
Omnia tuta vide; classem, sociosque receptos.
Unus abest, medio in fluctu quemvidimus ipsi
Submersum; dictis respondent cetera matris.

Vix ea fatus erat, quum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,
Os humerosque deo similis; namque ipsa decoram
Cæsariem nato genetrix, lumenque juvenâ
Purpureum, et laetos oculis affîrat honores:
Quale manus addunt ebori ducus,
ae ubi flavo Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repente
Improvisis ait: Coram, quem quæritis, adsum,
Troïus Æneas, Libyæ ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, reliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias; grates persolvere dignas
Non opis est nostræ, Dido, nec quidquid ubique est
Gentis Dardaniæ, magnum quæ sparsa per orbem.
Arte laboratae vestes, ostroque superbo;
Ingens argentinum mensis, celataque in auro
Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiquà ab origine genus.

Æneas, neque enim patrius consistere mentem
Passus amor, rapidum ad naves præmittit Achaten,
Ascanio ferat hæc, ipsumque ad mœniam ducat.
Omnis in Ascanio cari stat cura parentis.
Munera præterea, Iliacis erepta ruinis,
Ferre jubet; pallam signis auroque rigentem,
Et circumtextum croceo velamine acantho,
Ornatus Argivœ Helenæ, quos illa Mycenis,
Pergama quum peteret inconcessosque humeans,
Extulerat, matris Ledæ mirabile donum.
Præterea scepTRum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.

Hac celerans, iter ad naves tendebat Achates.

At Cytherca novas artes, nova pectore versat
Consilia: ut, faciem mutatus et ora, Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem:
Quippe domum timet ambigua Tyriosque bilingues
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis affatur Amorem:
Nate, meæ vires, mea magna potentia; solus,
Nate, patris summi qui tela Typhoïa temnis;
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis inique,
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 flammâ
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 puere parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ.
Hur. ego, sopitum somno, super alta Cythera,
Ant super Idalium, sacratâ sede recondam,
Nequa scire dolos, mediusve occurrere possit:
Tu faciem illius, noctem non amplius unam,
Fallo dolo, et notos puere puere inde vultus;
Ut, quem te gremio accipiet laxissima Dido
Regales inter mensas laticemque Lyæum,
Quum dabit amplexus, atque oscula dulcia siget,
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis caræ genetricis, et alas
Exuit, et gressu gaudens incedit fuli.
At Venus Ascanio placidam per membra quietem
Irrigat, et foton gremio dea tollit in altos
Idalæ lucos; ubi mollis amarcus illum
Floribus et dute adspirans complectitur umbrâ.
Jamque ibat, dicto parens, et dona Cupido
Regia portabat Tyriis, duce latus Achate.
Quum venit, aulæis jam se regina superbis
Aurca composit spondâ, mediumque locavit.
Jam pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantilia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates;
Centum alæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ; mirantur lulum,
Flagrantesque dei vultus, simulataque verba.
Pallamque, et pictum creceo velamen acantho 
Præcipue infelix, pesti devota futūræ, 
Expleri mentem nequit, ardescitque tuendo, 
Phænissa, et pariter puero donisque movetur. 
Ille, ubi complexu Aææææ colloque pependit, 
Et magnum falsi implevit genitoris amorem, 
Reginam petit: hæc oculis, hæc pectore toto 
Hæret, et interdum gremio sovet; inscia Dido, 
Insidat quantus miserae deus! At memor ille 
Matris Acidalææææ, paullatim abolere Sychæum 
Incipit, et vivo tentat prævertere amore 
Jampridem resides animos, desuetaque corda. 
Postquam prima quies epulis, mensæque remotæ 
Crateras magnos statuat, et vina coronat. 
Fit strepitus tectis, vocemque per ampla voluant 
Atria: dependent lychni laquearibus aureis 
Incensi, et noctem flammis funalia vincunt. 
Hic regina gravem gemmis auroque posscit 
Implevitque mero pateram, quam Belus, et omnes 
A Belo soliti. Tum facta silentia tectis: 
Jupiter, hospitibus nam te dare jura loquuntur, 
Hunc læ tum Tyriisque diem Trojâque profectis 
Esse velis, nostrosque hujus meminisse minores. 
Adsit lætitiae Bacchus dator, et bona Juno: 
Et vos, O, cœ tum, Tyrii! celebrate faventes. 
Dixit, et in mensam laticum libavit honorem, 
Primaque, libato, summo tenus attigit ore: 
Tum Bitiae dedit increpitans; ille impigor hausit 
Spumantem pateram, et pleno se proluit auro; 
Post, alii proceres Cithara crinitus Iopas 
Personat aurata, docuit quæ maximus Atlas. 
Hie canit errantem lunam, solisque labores: 
Unde hominum genus, et pecudes; unde imber, et ignes: 
Arcturum, pluiasque Hyadas, geminosque Triones; 
Quid tantum Oceano properent se tinguere soles 
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeniant plausu Tyrii, Troësque sequuntur.

Nec non et vario noctem sermone trahebat
Inielix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectorae muta:
Nunc, quibus Aurorae venisset filius armis.
Nunc, quales Diomedis equi; nunc, quantus Achilles.
Immo age, et a primâ dic, hospes, origine nobis
Insidias, inquit, Danaum, casusque tuorum,
Erroresque tuos, nam te jam septima portat

Omnibus errantem terris et fluctibus estas.
Conticuere omnes, intentique ora tenebant; 
Inde toro pater Æneas sic orsus ab alto:

Infandum, Regina, jubes renovare dolorem;
Trojanas ut opes et lamentabile regnum
Ærerint Danai: quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis, talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulix
Temperet a lacrimis? et jam nox hunida cælo
Præcipitat, suadentque cadentia sidera somnos
Sed si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem;
Quamquam animus meminisse horret, luctuque reíngu
Incipiam. Fracti bello, fatisque repuli,
Ductores Danaum, tot jam labentibus annis,
Instar montis equum, divinæ Palladis arte,
Ædificant, sectāque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc, delecta virùm sortiti corpora, furtim
Includunt caeco lateri, penitusque cavernas
Ingentes uterumque armato milite complent.

Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantum sinus, et statio male fida carinis:
Huc se proiecti deserto in litore condunt.
Nos abissse rati, et vento petisse Mycenas.

Ergo omnis longo solvit se Teucris luctu:
Panduntur portæ; juvat iræ, 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 Thymætes
Duci intra muros hortatur, et arce locari;
Sive dolo, seu jam Trojæ sic 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, magnà comitante catervā.
Laocoon ardens summā decurrīt ab arce;
Et procul: O miseri! quæ tanta insania, cives?
Creditis avélōs hostes? aut ūlla putatis
Donā carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achīvi,
Aut læc in nostros fabricata est machīna muros,
Inspectūra domos, venturaque desuper urbi;
Aut aliquis latet error: equo ne credite, Teucri.
Quidquid id est, timeō Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus, inque fēri curvam compagibus alvum,
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavæ gemitumque dedere cavernæ.
Et, si fata deum, si mens non lava fuisset,
Impulerat ferro Argolicas fēdare latebras;
Trojaque nunc staret, Priāmiqüe arx alta maneres.

Ecce! manus juvenem interea post terga revinctum
Pastores magno ad regem clāmare trahebant
Dardanīdē; qui se ignotum venientibus ultrō,
Hoc ipsum ut strueret, Trojamque aperiret Achīvis
Obtulerat, fidēns animi atque in utrumque paratus,
Sēn versāre dolos, seu certæ occumbere mortī
Undique, visendi studio, Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaūm insidias, et crimine ab uno
Disce omnes.
Namque, ut conspectu in medio, turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit;
Heu! quœ nunc tellus, inquit, quœ me æquora possunt
Accipere? aut quid jam misero mihi denique restat?
Cui neque apud Danaos usquam locus, et super ipsi
Dardanīdæ infensi pœnas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve ferat; memoret, quœ sit fiducia capto.
lle hæc, depositâ tandem formidine, fatur:
Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera, inquit; neque me Argolicâ de gente negabo:
Hoc primum; nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod, si forte tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ
Gloria; quem falsâ sub proditiọne Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent:
llî me comitem, et consanguinitate propinquum
Pauper in arâ pater primis hic misit ab annis.
 Dum stabat regno incolmis, regumque vigebat
Concilîis; et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulixi
(Haud ignota loquor) superis concessit ab oris,
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui, demens: et me, fors si qua tulisset,
Si patrios quanquam remeássem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulixes
Crîminibus terrere novis; hinc spargere voces
C.
In vulgum ambiguas, et querere conscius arma.
Nec requievit enim, donec, Calchante ministro,—
Sed quid ego haec autem nequidquam ingrata revolu?
Quidve moror, si omues uno ordine habetis Achivos,
Idque audire sat est? Iandudum sumite pænas;
Hoc Ithacus velit, et magno mercentur Atridæ.

Tum vero ardemus scitari et querere causas,
Ignari scelerum tantorum, artisque Pelasgæ.
Prosequitur pavitans, et facto pectore fatur:
Sæpe fugam Danai Trojâ cupiere relictâ
Moliri, et longo fessi discedere bello:
Fecissentque utinam! sæpe illos aspera ponti
Interclusit hiems, et terruit Auster euntes.
Præcipue, quum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitantem oracula Phœbi
Mitimus; isque adytis haec tristia dicta reportat:
Sanguine placæstis ventos, et virgine caesa,
Quum primum Iliacas, Danai, venistis ad oras:
Sanguine quærendi reditus, animaque litandum
Argolicâ. Vulgi quæ vox ut venit ad aures,
Obstupuer animis, gelidusque per ima ecurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultuat
Protrahit in medios; quæ sint ea numina divum,
Flagitat. Et mihi jam multi crudele canebant
Artificis scelus, 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 ææ.
Assensere omnes; et, quæ sibi quisque timebat,
Unius in miserï exitium conversa tulere
Jamque dies infanda aderat; mihi sacra parati,
Et salsæ fruges, et circumpora vittæ
Eripui, fateor, tecno me, et vincula rupi;
A'NEILOS LIB. II.

Limosoque lacu per noctem obscurus in ulvā

Delitui, dum vela darent, si forte dedissent.

Nec mihi jam patriam antiquam spes ulla videndi,

Nec dulces natos, exoptatumque parentem;

Quos illi fors ad penas ob nostra reposecent

Eflugia, et culpam hanc miserorum morte piabant.

Quod te, per superos, et conscia numina veri,

Per, si qua est, quae restet ad Lucem mortalibus usquam,

Intemerata fides, oro, miserere laborum

Tantorum; miserere animi non digna ferentis.

His lacrimis vitam damus, et miseresceimus ulro.

Ipse viro primus manicas atque arcta levari

Vincla jubes Priamus, dictisque ita fatur amicis:

Quisquis es, amissos hinc jam obliviscere Graios;

Noster eris, mihique hæc edissere vera roganti.

Quo molem hanc immanis equi statuere? quis auctor?

Quidve petunt? quæ religio? aut quae machina belli?

Dixerat. Ille, dolis instructus et arte Pelasgâ,

Sustulit exutas vinclis ad sidera palmas:

Vos, æterni ignes, et non violabile vestrum

Testor numen, ait; vos, aræ, ensesque nefandi,

Quos fugi, vittæque deûm, quas hostia gessi:

Fas mihi Graiorum sacra resolvere jura,

Fas odisse viros, atque omnia ferre sub auras,

Si qua tegunt; teneor patriæ nec legibus ullis.

Tu modo promissis maneas, servataque servos

Troja fidem, si vera feram, si magna rependam.

Omnis spes Danaûm, et cæpti fiducia belli,

Palladis auxiliis semper stetit. Impius ex quo

Tydides sed enim, scelerumque inventor Ulixes,

Fatale aggressi sacrato arellere templo

Palladium, cæsis summæ custodibus arcís,

Corripuere sacram effigiem, manibusque cruentis

Virgineas ausi livæ contingere vittas:

Ex illo fluere aé retro sublapsa referri

Spes Danaûm, fractæ vires, aversa deæ mens.
Nec dubiiis ea signa dedit Tritonia monstris.
Vix posium castris simulacrum: arsere coruscae
Luminibus flammar arrectis, salsusque per artus
Sudor iit; terque ipsa solo, mirabile dictu!
Emiciuit, parnamque serens, hastamque trementem
Extemplo tentanda fugâ canit aquora Calchas;
Nec posse Argolicis exseindì 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 mœnia possit,
Neu populum antiquâ sub religione tueri.
Nam, si vestra manus violâset dona Minervæ,
Tum magnum exitium, quod dì prius omen in ipsum
Convertant! Priami imperio Phrygibusque futurum:
Sin manibus vestris vestrâm ascendisset in urbem,
Ultro Asiam magno Pelopea ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis perjurique arte Sinonis
Credita res; captique dolis lacrimisque coactis
Quos neque Tydides, nec Larissœus Achilles,
Non anni domuere decem, non mille carinæ.
Hic aliud majus miseriis multoque tremendum
Objicitur magis, atque improvida pectora turbat
Laoocoon, ductus Neptuno sorte sacerdos,
Sollemnes taurum ingentem maætabat 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
IENEIDOS LIB. II.

Sanguineae exsuperant undas; pars cetera pontum
Pone legit, sinuantque immensa volumine terga.
Fit sonitus spumante salo. Jamque arva tenebant,
Ardentesque oculos sufficti sanguine et igni,
Sibila lambebant linguibus vibrantibus ora.
Diffugimus visu exsangues. Illi agrine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus:
Post, ipsum, auxilio subeuntem ac tela feren
tem, 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:
Qualis mugitus, fugit quem saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Effugiumt, sævæque petunt Tritonidis arcem.
Sub pedibusque deæ, clypeique sub orbe, teguntur.
Tum vero tremefacta novus per pectora cunctis
Insinuat pæcor; et scelus expendisse merentem
Laocoonta ferunt, sacram qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque divæ
Numina, conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi, pedibusque rotarum
Subjiciunt lapsus, et stuppea vincula colecta
Intendunt. Scandit fatalis machina muros,
Fœta armis. Pueri circum, innuptæque puellæ,
Sacra canunt, funemque manu contingere gaudent
Illæ subit, medëæque minans illabitur urbi.
O patria! O divûm domus Ilium! et inclyta bello
Mœn'ia Dardanidûm! quater ipso in limine portæ.
Substitit, atque utero sonitum quater arma dedere.
Instamus tamen, immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Öra, dei jussu non umquam credita Teucris.
Nos delubra deûm miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.
Vertitur interea cælum, et ruit oceano Nox,
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos : fusi per mænia Teucri
Conticuerè; sopor fessos complectitur artus.
Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia lune
Litora nota petens : flammæ quam regia puppis
Extulerat; fatisque deûm defensus iniquis,
Inclusos utero Danaos et pinea furtin
Laxat clastra Sinon : illos patefactus ad auras
Red'dit equus, lætique cavo se robore promunt
Tisandrus Sthenelusque duces, et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeus.
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 divûm 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.
Hic mihi, qualis erat ! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaëm Phrygios jaculatus puppibus ignes !
Soualete:n barbam, et concretos sanguine crines,
V dneraque illa gerens, quæ circum plurima muros
Acceptit patrios. Ultra flens ipse videbar
Compellare virum, et mœstas expromere voces:
O lux Dardaniæ! spes O fidissima Teucerûm!
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
Faödavit vultus? aut cur hæc vulnera cerno?
Ille nihil; nec me quaerentem vana moratur:
Sed, graviter gemitus imo de pectore ducens,
Iheu! fugæ, nate deâ, teque his, ait, eripe flammis.
Hostis habet muros; ruat alto a culmine Troja.
Sat patriæ Priamoque datum. Si Pergamæ dextrâ
Defendi possent, etiam hâc defensa fuissent.
Saca 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 adytis effert penetrabilibus ignem.
Diverso interea miscentur mœnia luctu,
Et magis atque magis, quamquam secreta parentis
Anchisæ domus arboribusque obiecta recessit,
Clarescunt sonitus, armorunque ingruit horror.
Excitior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus adsto:
In segetem veluti quem flamma furentibus austriæ
Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata lêta, boumque labores,
Præcipitesque trahit silvas; stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaümque patescunt
Insidiae. Jam Deiphobi dedit ampla ruinam,
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigea igni freta lata relucent.
Exoritur clamorque virûm clangorque tubarum.
Arma amens capio; nec sat rationis in armis:
Sed glomerare manum bello, et concurrere in arcem
Cum sociis, ardent animi: furor ira quo mentem
Præcipitant; pulchrumque mori succurrit in armis.

Ecce autem telis Panthus elapsus Achivum,
Panthus Othryades, arcis Phæbique 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 quam talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troes; fuit Ilium, et ingens
Gloria Teucrorum. Ferus omnia Jupiter Argos
Transtulit: incensae Danai dominantur in urbe:
Arduus armatos mediis in mænibus astans
Fundit equus, victorque Sinon incendia miscet,
Insultans. Portis alii bipotentibus adsunt,
Millia quot magnis unquam venere Mycenis:
Obsedere alii telis angusta viarum
Oppositi: stat feri acies mucrone eorusco
Stricta, parata neci: vix primi prælia tentant
Portarum vigiles, et caeco Marte resistunt.

Talibus Othryadæ dictis, et numine divûm,
In flammam et in arma feror, quo tristis Erinys,
Quo fremitus vocat, et sublatus ad æthera clamor.
Addunt se socios Rhipheus, et, maximus armis.
Epytus, oblati per lunam, Hypanisque Dymasque,
Et lateri agglomerant nostro, juvenisque Coræbus,
Mygdonides. Illis ad Trojam forte diebus
Venerat, insano Cassandrae incensus amore,
Et gener auxilium Priamo, Phrygibusque, ferebat.
Infelix! qui non sponsæ præcepta furentis
Audierit.
Quos ubi confertos audere in prælia vidi;
Incipio super his: Juvenes, fortissima frusta
Pectora, si vobis audentem extrema cupidio
Certa sequi: quæ sit rebus fortuna videtis.
Excelsere omnes, adytis arisque relictis,
Li, 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
Raptorcfa atrà in nebula, quos improba ventris
Exegit cæcos rabies, catulique relictì
Faucibus exspectant siccis; per tela, per hostes
Vadimus haud dubiam in mortem, mediæque tenemus
Urbis iter: nox atra cavâ circumvolat umbra.
Quis cladem illius noctis, quis funera fando
Explicit, aut possit lacrimis æquare lâbores?
Urbs antiqua nuit, multis dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et religiosa deorum
Limina. Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago
Primus se, Danaùm magnâ comitante catervâ,
Androgens offerit nobis, socia agmina credens
Inscius, atque ulîro verbis compellat amicos:
Festinate, viri; nam quæ tam sera moratur
Segnities? alií rapiunt incensa feruntque
Pergama: vos celsis nunc primum a navibus itis?
Dixit; et extemplo (neque enim responsa dabantur
Vida satis) senslt medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.
Improvisum aspris velutì qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
Attollement iras, et cærula colla tumentem;
Haud secus Androgens visu tremefactus abibat:
Irriimus, densis et circumfundimur armis,
Ignorosque loci passim, et formidine captos,
Sternimus. Adspirat primo fortuna labori.

Atque hic, successu eæsultans animisque, Corœbus,
O socii! quæ prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur.
Mutemus clypeos, Danaûnome insignia nobis
Aptenus: dolus, an virtus, quis in hoste requirat?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam, clypeique insigne decorum,
Induitur, laterique Argivum accommodat ensim.
Hoc Rhipœus, hoc ipse Dymas, omnisque juventus
Læta facit; spoliis se quisque recentibus armat.
Vadimus immixti Danaís hand numine nostro,
Multaque, per cæam congressi prælia noctem
Conserimus; multis Danaûm demittimus Orco.
Diffugiunt ali ad naves, et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equum, et notâ conduntur in alvo.
Heu! nihil invitís fas quemquam fidere divis!
Ecce! trahebatur passis Priameía virgo
Crinibus a templo, Cassandra, adytisque Minerva;
Ad cælum tendens ardentia lumina frustra:
Lumina; nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiantà mente Coræbus,
Et sese medium inject periturus in agmen.
Consequimur cuncti, et densis incurrínnus armis.
Hic primum ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima cædes
Armorum facie, et Graiarum errore jubarum.
Tum Danai, gemitu atque ereptæ virginis ira,
Undique collecti invadunt; acerrimus Ajax,
Et gemini Atridae, Dolopumque exercitus omnis:
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eois
Eurus equis: stridunt silvae, sævitque tridenti
Spumous atque ino Nereus ciet aequora fundo.
Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,
Apparent; primi clypeos, mentitaque tela,
Agnoscent, atque ora sono discordia signant.

Hicet obruimur numero: primusque Corœbus
Peneclœ dextrâ, divæ armipotentis ad aram,
Procumbit; cadit et Rhipeus, justissimus unus
Qui suit in Teucris et servantissimus æqui:

Dis aliter visum: pereunt Hypanisque Dymasque
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas, nec Apollinis infula texit.

iliaci cineres, et flamma extrema meorum,
T'estor, in occasu vestro nec tela nec uillas
Vitavisse vices Danaum; et, si fata fuissent
Et caderem, meruisse manu. Divellinur inde:

Iphitus et Pelias mecum; quorum Iphitus ævo

Jam gravior, Pelias et vulnere tardus Ulixi;
Protenus ad sedes Priami clamore vocati.

Ili vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli totam morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes

Cernimus, obsessumque acta testudine limen.

Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus, clypeosque ad tela sinistris

Puncti objiciunt, prensant fastigia dextris
Dardanidæ, contra, turres ac tecta domorum

Culmina convellunt: his se, quando ultima cernunt,
Extrema jam in morte parant defendere telis;

Auratasque trabes, veterum decora alta parentum,
Devolvunt: allii strictis mucronibus imas
Obsedere fores; has servant agmine denso.

Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.

Limen erat, cæcæque fores, et pervius usus
Lectorum inter se Priami, postesque relictì

A tergo; infelix qua se, dum regna nianebant,
Sæpius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.

Evado ad summì fastigia culminis, unde
Tela manu miser iactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub astra
Eductam tectis, unde omnis Troja videri,
Et Danaüm solitæ naves, et Achaïa castra,
Aggressi ferro circum, qua summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque; ea, lapsa repente, ruinam
Cum sonitu trahit, et Danaüm super agmina late
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum, primoque in limine, Pyrrhus
Exsultat, telis et luce coruscus aënas:
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terrâ tumidum quem bruma tegebat,
Nunc, positis novus exuviis, nitidusque juvētâ,
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 excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatisque vident stantes in limine primo.
At domus interior gemitu, miseroque tumultu,
Miscetur; penitusque cavæ plangoribus aëdes
Femineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant,
Mplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra, neque ipsi
Custodes sussurare valent: labat ariete crebro
Janua, et emoti procumbunt cardilæ postes.
Fit via vi: rumpunt aditus, primosque truncans
Immissi Danai, et late loca milite ccmplent.
Non sic, aggeribus ruptis quum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva fuerens cumulo, canaposque per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemmum, geminosque in limine Atridas:
Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine fedantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi,
Procubuere. Tenent Danai, qua defect ignis.

Forstian et, Priami fuerint quæ fata, requiras.
Urbis uti capta casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem;
Arma diu senior desueta trementibus ævo
Circumdat nequidquam humeris, et inutile ferrum
Cingitur, ac densos furtur moriturus in hostes.

Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus,
Incumbens arasæ, atque umbrâ complexa Penates.

Hic Hecuba et natæ nequidquam altaria circum.
Præcipites atræ ceu tempestate columbæ,
Condensæ, et divum amplexæ simulacra, sedebant
Ipsum autem sumtis Priamum juvenilibus armis
Ut vidit: Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis? inquit.

Non tali auxilio, nee defensoribus istis
Tempus eget; non, si ipse meus nunc afforet Hector
Huc tandem concede; hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, receptit
Ad sese, et sacrâ longævum in sede locavit.

Ecce autem, elapsus Pyrrhi de cæde, Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hastâ
Ut taeudem ante oculos evasit et ora parentum,  
Concidit, ac multo vitam cum sanguine fudit.  
Hic Priamus, quamquam in medià jam morte tenetur,  
Non tamen abstinuit, nec voci iræque pepercit:  
At tibi pro scelere, exclamat, pro talibus ausis,  
Di, si qua est cœlo pietas, quæ talia curet,  
Persolvant grates dignas, et præmia reddant  
Debita, qui nati coram me cernere letum  
Fecisti, et patrios fœdâsti funere vultus.  
At non ille satum quo te mentiris, Achilles  
Talis in hoste fuit Priamo; sed jura sidemque  
Supplícis erubuit, corpusque exsanguem sepulcro  
Reddidit Hectorcum, meque in mea regna remisit.  
Sic fatus senior, telumque impelle sine ictu  
Conjecit; rauco quod protenus ære repulsurn,  
Et summo clýpei nequidquam umbone pependit.  
Cui Pyrrhus: Referes ergo hæc, et nuntius ibis  
Pelidæ genitori: illi mea tristia facta,  
Degeneremque Neoptolemum, narrare memento.  
Nunc morere. Hoc dicens, altaria ad ipsa trementem  
Traxit, et in multo lapsantem sanguine nati,  
Implicuitque comam lâvá, dextrâque coruscum  
Extulit ac lateri capulo tenus abdidit ense.  
Hæc 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 sævus circumstetit horror:  
Obstupui: subiit cari genitoris imago,  
Ut regener. Æquavum crudeli vulnere vidi  
Vi'am exanalam: subiit deserta Creüsa,  
Et direpta domus, et parvi casus Iuli.  
Respicio, et, quæ sit me circum copia, lustro  
Deseruere omnes defessi, et corpora saltu  
Ad terram miserc. aut ignibus aegra dedere.
Iamque adeo super unus eram; quam limina Vestae
Servantem, et tacitam secretam in sede latentem,
Tyndarida aspicio: dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa, sibi infestos eversa ob Pergama Teucros
Et paenas Danaum, et deserti conjulis iras,
Præmetuens, Trojae et patriæ communis Erinys,
Abdiderat se, atque aris invisa sedebat.
Exarsere ignes animo: subit ira cadentem
Ulcisci patriam, et sceleratas sumere paenas.
Scilicet haec Spartam incolumis, patriasque Mycenas
Aspiciet, partoque ibit regina triumpho?
Conjugiumque, domumque, patres, natosque videbit,
Iliadum turbât et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudâtir sanguine litus?
Non ita: namque, etsi nullum memorabile nomen
Femineâ in paenâ est, nec habet victoria laudem,
Exstinxisse nefas tamen, et sumisse merentes
Laudabor paenas; animumque explôssea juvabit
Ulricis flammâe, et cineres satiasse meorum.
Talia jactabam, et furiatâ mente ferebar;
Quum nihii se, non ante oculis tam clara, videndum
Obtulit, et purâ per noctem in luce refulsit
Alma parens, confessâ deam, qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit, roseoque haec insuper addidit ore:
Nate, quis indomitâs tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?
Non prius aspicies, ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creûsa,
Ascaniusque puer? quos omnes undique Graiae
Circum errant acies; et, ni mea cura resistat,
Jam flammâe tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris; divûm inclementia, divûm,
Hæc evertit opes, sternitque a culmine Trojam.
Aspice: nanque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu praecipitis parere recusa.
Hic, ubi disjectas moles avulsaque saxis
Saxa vides, 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 summam arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sævā.
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 Trojà
Numina magna deūm.

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 paullatim evicta supremum
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente deo, flammam inter et hostes
Expedior; dan. tela locum, flammaque recedunt.
Atque, ubi jam patriæ perventum ad limina sedis,
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnегat excisâ vitam producere Trojà
Ex-siliumque pati Vos O! quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires,
Vos agitate fugam. 640
Me si célicolæ voluissent ducere vitam,
Has mihi servássent sedes. Satis una, superque,
Vidimus excidia, et captae superavimus urbi.
Sic, O sic positum aslati discedite corpus.
Ipse manu mortem inveniam. Miserebitur hostis, 645
Exuviasque petet. Facilis jactura sepulcri.
Jampridem invisus divis, et inutilis, annos
Demoror. ex quo me divûm pater, atque hominem rex,
Fulminis asflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebeat.
Nos contra, effusi lacrimis, conjuxque Creüsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere vellet.
Abnegat; inceptoque, et sedibus hæret in ûsdem.
Rursus in arma feror, mortemque miserrimus opto:
Nam quod consilium, aut quæ jam fortuna dabatur?
Mene offere pedem, genitor, te posse relicto
Sperásti? tantumque nefas patrio excidit ore?
Si nihil ex tantà Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat; patet isti janua leto;
Jamque aderit multo Priami de sanguine Pyrrhus
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetràlibus, utque
Ascanium, patremque meum, juxtaque Creüsam,
Alterum in alterius mactatos sanguine cernam?
Arma viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, sinite instaurata revisam
Prelia. Numquam omnes hodie moriemur inul.i. 670
Hinc ferro aecingor rursus, clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem, complexa pedes, in limine conjux
Hærebát, parvumque patri tendebát Iulum:
Si periturus ab s, et nos rapte in omnia tecum;

Sin aliquam expertus summis spem ponis in armis,
Hare primum tutare domum. Cui parvus Iulus,
Cui pater, et conjux quondam tua dicta reliquor?

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 comas, et circum tempora pasci.

Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.

At pater Anchises oculos ad sidera latus
Extulit, et caelo palmas cum voce tetendit:
Jupiter omnipotens, precibus si flecteris ulla,
Aspice nos; hoc tantum: et, si pietate meremur,

Da deinde auxilium, pater, atque hac oman firma.

Vix ea fatus erat senior: subitoque fragore
Intonuit laevum, et, de caelo lapsa, per umbras,
Stella, facem ducens, multa cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæa claram se condere silvâ,
Signantemque vias: tum longo limite sulcus
Dat lucem, et late circum loca sulfure fumant.

Hic vero victus genitor se toUit 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 magna clarior ignis

Auditur, propiusque aestus 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 omnibus erit. Mihi parvus Iulus
Si: comes, et longe servet vestigia conjux.
Vos, iamuli, quæ dicam, animis advertite vestris.
Est urbe egressis tumulus, templumque vetustum
Deserta Cereris, juxtaque antiqua cupressus,
Religione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu, patriosque Penates:
Me, bello e tanto digressum, et caede recenti,
Attractare nefas, donec me flumine vivo
Abluco.

Hæc fatus, latos humeros, subjectaque 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 illa injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis,
Suspensum, et pariter comitique onerique timentem.
Janque propinquabam portis, omnemque videbar
Evasisse viam, subito quam creber ad aures
Visus adesse pedum sonitus; genitorque per umbram
Prosiciens, Nate, exclamat, fuge, nate; propinquant:
Ardentes clypeos atque æra micantia cerno.

Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque, avia cursu
Dum sequor, et notà excedo regione viarum,
Heu! misero conjux fatone erepta Creusa
Subsitiit, erravinte viâ, seu lassa resedit,
Incertum: nec post oculis est reddita nostriæ.
Nec prius amissam respexi, animumque reflexi,
Quam tumulum antiquœ Cereris sedemque sacratam
Venimus: hic demum collectis omnibus una
Defuit; et comites, natumque, virumque sepellit.
Quem non incusavi amens hominumque deorumque?
Ant quid in eversâ vidi crudelius urbe?
Ascanium, Anchisenque patrem, Teucrosque Penates
Commendo sociis, et curvâ valle recondo:
Ipse ur besu reteto, 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
Illicit ignis edax summa ad fastigia vento
Voluitur; exsuperant flammã; furit æsus ad auras.
Procedo, et Priami sedes, arcemque, reviso.
Et jam porticibus vacuis, Junonis asylo,
Custodes lecti, Phœnix et dirus Ulixes
Prædam asservabant: huc undique Troã gaza
Incensis erepta adytis, mensæque deorum,
Crateresque auro solidi, captivaque vestis
Congeritur. Puci et pavidæ longo ordine matres
Stant circun.
Ausus quin etiam voces jactare per umbram,
Implevi clamore vias, mœstusque Creûsam
Nequidquam ingeminans iterumque iterumque vocavi.
Quaerenti, et tectis urbis sine fine surenti,
Infelix simulacrum, atque ipsius umbra Creûsæ
Visa mihi ante oculos, et notæ major imago.
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantum insano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine divûm
Eveniunt: nec te comitem portare Creûsam
Fas, aut ille sinit superi regnator Olympi.
Longa tibi exsilia, et vastum maris æquor arandum:
Et terram Hesperiam venies, ubi Lydius, arva
Inter opima virum, leni fluit agmino Thybris.
Hic res laxa, regnumque, et regia conjux
Parta tibi: lacrimas diletæ pelle Creûsæ.
Non ego Myrmidonum sedes, Dolopumve, superas
Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divæ Veneris nurus;
Sed me magna deum Genetrix his de:met 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, volucrîque simillima somno.
Sic dumum socios consumtâ nocte reviso.

Atque hic ingentem comitum asfluxisse novorum
Invenio admirans numerum; matresque virosque
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascunque velim pelago deducere terras.

Jamque jugis summae surgebat Lucifer Idæ,
Ducebatque diem; Danaïque obsessa tenebant
Limina portarum; nec spes opis utta dabatur:
Cessi, et sublato montes ger ìte re nativi.
P. VIRGILII MARONIS
ÆNEIDOS
LIBER TERTIUS

Postquam res Asiae Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium, et omnis humo funat Neptunia Troja;
Diversa exsilia et desertas querere terras
Auguriis agonur divum, classenque sub ipsâ
Antandro, et Phrygiae molimur montibus Idae,
Incerti quo data ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis velam jubebat;
Litora quum patriae lacrimans portusque relinquo,
Et campos ubi Troja fuit. Feror exsul in altum
Cum sociis, natoque, Penatibus, et magnis dis.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lyceurgo;
Hospitium antiquum Troiae, sociique Penates,
Dum fortuna fuit. Feror huc, et litora curvo
Moenia prima loco, fatis ingressus iniquis;
Æneadasque meo nomen de nomine fingo.
Sacra Dionaeae matri divisque ferebam,
Auspiciis ceptorum operum; superoque nitentem
Cœlicolêm regi mactabam in litorae taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi; viridemque ab humo convellere silvam
Conatus, ramis tegere et frondentibus aras.
Horrendum et dictu video mirabile monstrum
Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquantur sanguine guttae,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis
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 præsident arvis,
Rite secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nisu
Aggregior, genibusque adversæ obluctor arenæ,
(Eloquar, an sileam?) gemitus lacrimabilis imo
Auditor tumulo, et vox reddita furt ad aures:
Quid miserum, Ænea, laceras? jam parce sepulho;
Parce pias scelerare manus. Non me tibi Troja
Externum tulit; aut crur hic de stipite manat.
Hæu! fuge cruæles terras, fuge litus avarum.

Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges, et jaculis increvit acutis.

Tum vero, ancipiti mentem formidine pressus,
Obstupui, steteruntque comæ, et vox faucibus hæsit.

Hunc Polydorum, auri quondam cum pondere magno,
Infelix Priamus furtim mandârat alendum
Threício regi; quem jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrüm, et Fortuna recessit,
Reś Agamemnonias victriæque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortaha pectora cogis,
Auri sacra famæ! Postquam pavorossa reliqui.

Delectos populi ad proceres, primunque parentem
Monstra defüm refero, et, quæ sit sententia, posco.
Omnibus idem animus sceleratâ excedere terrâ,
Linqui pollutum hospitium, et dare classibus austros.

Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant Manibus ara,
Caeruleis mœstæ vittis, atrâque cupresso,
Et circums illades crinem de more solutæ.

Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras; animamque sepulcro
Condimus, et magna summa voce ciemus.

Inde, ubi prima sîdes pelago, placataque venti
Dux maria, et lenis crepitans vocat atque
Infernus, et litora complent.
Provehimur portu, terræque urbesque recedunt.

Sacra mari colitum medio gratissima tellus
Nereidum matri, et Neptuno Ægæo.
Quam prius Arcitenens, oras et litora circum
Errantem, Gyaro celsâ Myconoque revinxit,
Immotamque coli dedit, et contemnere ventos.

Huc feror; hunc fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phæbique sacerdos,
Vittis et sacrâ redimitus tempora lauro,
Occurrunt: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.

Templa dei saxo venerabar structa vetusto:
Da propriam, Thymbrae, domum; da mœnia fessis,
Et genus, et mansuram urbem. Serva altera Troja
Pergama, reliquias Danaum atque immittis Achilli.

Quæm sequimur? 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 sputat ad aures:
Dardanidæ duri, quæ vos a stîrpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem.

Hic domus Æneas cunctis dominabitur oris,
Ei nati natorum, et qui nascentur ab illis.
Hæc Phæbus: mixtoque ingens exorta tumultu
Laetitia; et cuncti, quæ sint ea mœnia, quærunt;
Quo Phæbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, O proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto;
Mons Ídaev ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucer Rhœtas primum est adventus ad oras,
Optavitque locum regno. Nondum Ilium et arces
Pergameæ steterant : habitabant vallibus imis.
Hinc mater cultrix Cybelæ, Corybantiaque æra,
Ídaevumque nemus : hinc fida silentia sacræ,
Et juncti currum dominæ subiere leones.
Ergo agite, et, divum ducent quæ jussa, sequamur:
Placemus ventos, et Gnosia regna petamus.
Nec longo distant cursu : melo Jupiter adsit,
Tertia lux classem Creœœ sistet in oris.
Sic fatus, meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigrum Íemi pecudem, Zephyris felicibus albam.
Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Creœœ:
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygias portus, pelagoque volamus,
Bacchatamque jugis Naxon, viridemque Donysan,
Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consœita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii, Cretam proarosque petamus.
Prosequitur surgens a puppi ventus euntes,
Et tandem antiquis Cureœœ allabimur oris.
Ergo avidus muros optatae molior urbis,
Pergameamque voco ; et, lætam cognomine, gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductae litore puppes;
Connubii arvisque novis operata juvenus,
Jura domosque dabant: 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 herbæ, et victum seges ægra negabant.
Rursus ad oraclum Ortygiam, Phæbumque, remenso
Hortatur pater ire mari, veniamque precari:
Quam fessis finem rebus ferat; unde laborum
Tentate auxilium jubcat; quo vertere cursus.

Nox erat, et terris animalia somnus habebat:
Effigies sacrae divūm, Phrygiique Penates,
Quos mecum a Trojâ, mediisque ex ignibus urbis,
Extuleram, visi ante oculos astare jacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi, delato Ortygiam, dicturus Apollo est,
Hic canit, et tua nos, en! utro ad limina mittit.
Nos te, Dardaniâ incensâ, tuae arma securi;
Nos tumidum sub te permensi classibus aequor:
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabinus. Tu mænia magnis
Magna para, longunque fugæ ne linque laborum.
Mutandæ sedes. Non hæc tibi litora suasit
Delius, aut Cretæ jussit considere, Apollo.
Est locus (Hesperiam Graii cognomine dicunt),
Terra antiqua, potens arnis, atque ubere glebae:
Œnotri coluere viri: nunc fama, minores
Italianam dixisse, ducis de nomine, gentem.
Hæ nobis propriæ sedes: hinc Dardanus ortus,
Iasiusque pater, genus a quo princepe nostrum.
Surge age, et hæ lactus longævo dicta parenti
Haud dubitanda refer: Corythum terrasque requirat
Auszias. Dictæa negat tibi Jupiter arva.
Talibus attonitus visis, ac voce deorum
(Nec sopor illud erat; sed coram agnoscere cultus,
Velatasque comas, præsentiaque ora videbar;
Tum gelidus toto manabat corpore sudor),
Corripio e stratis corpus, tendoque supinas
Ad cæulum cum voce manus, et munera libo
Intcrementa focis. Perfecto letus 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.
Nunc repeto, hæc generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare.
Sed quis ad Hesperiæ venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phæbo, et moniti meliora sequamur.
Sic ait; et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cavâ trabe currimus æquor.
Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cælum undique et undique pontus;
Tum mihi cæruleus supra caput asstitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris
Continuo venti volvunt mare, magnaque surgunt
Æquora: dispersi jactamur gurgite vasto.
Involvere diem nimbi, et nox hurnida cælum
Abstulit; ingeminant abruptis nubibus ignes.
Excutimur cursu, et cæcis erramus in undis.
Ipse diem noctemque negat discernere cælo,
Nec meminisse viæ medîà Palinurus in undâ.
Tres adeo incertos cæcâ caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperire prœcul montes, ac volvere funum.
Vela cadunt; remis insurgimus; haud mora, nautes Anxii torquent spumas, et cœrula verriunt. Servatum ex undis, Strophadum me litora primum Accipiunt. Strophades Graio stant nomine dictæ
Insulae Ionio in magno, quas dira Celæno,
Harpyiaeque colunt aliiæ, Phineia postquam Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec sœvior ualla Pestis et ira deum Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies uncæque manus, et pallida semper
Ora famæ.

Huc ubi delati portus intravimus; ecce!
Læta boum passim campis armenta videmus,
Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem prædamque Jovem. Tum litore curvo
Exstruiimusque toros, dapibusque epulamur opinis.
At subitæ horrisco lapsu de montibus adsunt
Harpyiæ, et magnis quotiunt clangoribus alas,
Diripiantque dapes, contactuque omnia sœdant
Immundo; tum vox tetrum dira inter odorem.
Rursum in secessu longo, sub rupe cavatâ,
Arboribus clausi circum, atque horrentibus umbris,
Instruiimus mensas, arisque repommus ignem:
Rursum, ex diverso cœli, cœcisque latebris,
Turba sonans prædam pedibus circumvolat uncis:
Pollui ore dapes. Sociis tunc, arma capessant,
Edico, et dirà bellum cum gente gerendum.

Haud secus ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedere
Litora, dat signum speculâ Misenus ab alta
Ære cavo: invadunt socii, et nova prælia tentant,
Obscœnas pelagi ferro fœdare volucres.
Sed neque vim pluris ulla, nec vulnera tergo
Accipiant; celerique fugâ sub sidera lapsæ,
Semiesam prædam et vestigia sæda relinquant.
Una in præclâsâ consedit rupe Celæno,
Infelix vates, rumpitque hanc pectore vocem.

Bellum etiam pro cæde boum, stratisque juvencis,
Laomedontiadæ, bellumne inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phæbo pater omnipotens, mihi Phæbus Apollo
Prædictit, vobis Furiarum ego maxima pando.
Italian cursu petitis; ventisque vocatis
Ibìtis Italian, portusque intrare licebit.

Sed non ante datam cingetis memibus urbem,
Quam vos dira fames, nostræque injuria cœdis.
Ambesas subigat malis absumere mensas.
Dixit; et in silvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Derignit: cecidere animi; nec jem amplius armis

Sed votis precibusque jubent exposcere pacem,
Sive deæ, seu sint diræ obscænæque volucres.
Et pater Anchises, passis de litore palmis,
Numina magna vocat, meritosque indicit honores
Di, prohibete minas: di, talem avertite casum,

Et placidi servate pios. Tum litore funera
Deripere, excussoique jubet laxare rudeææ.

Tendunt vela Noti: ferimur spumantibus undâ.
Qua cursum venustum gubernatorque vocabant.
Jam medio apparat fluctu nemorosa Zacynthvs,

Delichiumque, Sameque, et Neritus ardua saxis
Effugimus scopulos Ithacæ, Laërtia regna,
Et terram altricem sævi exsecramur Ulixi.

Mox et Leucatæ nimbosa cacumina montis,
Et, formidatus nautis, aperitur Apollo.
Hunc petimus sessi, et parvae succedimus urbi
Anca de prorâ jacitur; stant litore puppes.

Ergo, insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras;
Actiaque lliacia celebramus litora ludis. 280
Exercet patrias oleo labente palestris
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 clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas ille de Danais victoribus arma.
Linquere tum portus jubeo, et considere transtis:
Certatim socii feriunt mare, et Æquora verrunt. 290
Protenus ærias Phæacum abscondimus aeres,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti accedimus urbem.
Hic incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes, 295
Conjugio Æacidæ Pyrrhi sceptrisque potitum;
Et patrio Andromachen iterum cessisse marito.
Obstupui; miroque incensum pectus amore,
Compellare virum, et casus cognescere tantos.
Progredior portu, classes et litora linquens.
Sollemnes tum forte dapes, et tristia dona,
Ante urbem in luco, falsi Simoëntis ad undam,
Libatam cineri Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem,
Et geminas, causam lacrimis, sacraverat aras. 300
Ut me conspexit venientem, et Troïa circum
Arma amens vidit, magnis exterrita monstris,
Deriguit visu in medio; calor ossa reliquit;
Labitur, et longo vix tandem tempore satur:
Verane te facies, verus mihi nuntius affers,
Nate deæ? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lacrimasque effudit, et omnem
Implevit clamore locum. Vix pauc a surenti
Subjicio, et rarís turbatus vocibus hisco:
Vivo cot. cm, vitamque extrema per omnia duco.

Ne domi: nam vera vides.

Hec: quis te casus, dejectam conjuge tanto,

Excipit? aut quae digna satis fortuna revisit?

Hectoris Andromache Pyrrhin cannubia servas?

Deject vultum, et demissâ voce locuta est:

O felix una ante alias Priameia virgo,

Hostilem ad tumulum Trojæ sub mœnibus altis

Jussa moiri, quae sortitus non pertulit ullos,

Nec victoris heri tetigit captiva cubile!

Nos, patria incensâ, diversa per æquora vectæ,

Stirpis Achilleæ fastus, juvenemque superbum,

Servitio eniæ, tutimus: qui deinde, secutus

Ledaem Hermione, Lacedémoniosque hymenæos,

Me famulo famulamque Heleno transmisit habendam

Ast illum, eæptæ magno inflammatus amore

Conjugis, et scelerum Furiis agitatus, Orestes

Excipit incantum, patriasque obtrunca: ad aras.

Morte Neoptolemi regnorum reddita cessit

Pars Heleno; qui Chaonios cognomine campos,

Chaoniamque omnem Trojano a Chaone dixit,

Pergamaque, Iliacæque jugis hanc addidit arcem

Sed tibi qui cursum venti, quae fata dedere?

Aut quisnam ignorant nostris deus appulit oris?

Quid puer Ascanius? superatne? et vescitur autâ

Quæ tibi jam Troja—

Ecqua tamen puero est amissæ cura parentis?

Ecquid in autquam virtutem, animosque viriles,

Et pater Æneas, et avunculus excitat Hector?

Talia fundebat lacrimans, longosque ciebat

Incassum fletus; quem sese a mœnibus heros

Priamides multis Helenus comitantibus affert,

Agnoscitque suos, lætusque ad limina ducit,

Et multum lacrimas verba inter singula fundit.

Procedo, et parvam Trojam, simulataque magnis

Pergama, et arentem Xanthi cognomine rivum
Agnosco, Scaevæque amplerocr limina portæ
Nec non et Teueri sociâ simul urbe fruuntur
illos porticibus rex accipiebat in amplis:
Aulaï in medio libabant pocula 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:
Trojüengea, interpres divūm, qui numina Phœbi,
Qui tripodas, Clarri lauros, qui sidera sentis,
Et volucrum, lingus, et præpetis omina penneæ;
Fare age (namque omnem cursum mihi prospera līxit
Religio, et cuncti suaserunt numine divi
Italianam petere, et terras tentare repôstas:
Sola novum, dictuque nefas, Harpyia Celæno
Prodigium canit, et tristes denuntiat iras,
Obscœnamque famem), quæ prima pericula vito?
Quidve sequens tantos possim superare labores?
Hic Helenus, cæsis primum de more juvencis,
Exorat pacem divūm, vittasque resolvit
Sacratī capitis, meque ad tua limina, Phœbe,
Ipse manu, multo suspensum numine, ducit;
Atque hæc deinde canit divino ex ore sacerdos:
Nate deâ; nam te majoribus ire per altum
Auspiciis manifesta fides (sic fata deûm rex
Sortitur, volvîque vices; is vertitur ordo):
Pauca tibi e multit, quo tutior hospita lusteræ
Æquora, et Ausonio possis considere portu,
 Expediam dictis; prohibent nam cetera Parcae
Scire 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 Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquer
Infernique lacus, Æææque insula C.œæ
Quam tutâ possis urbem componere terrâ.
Signa tibi dicam; tu condita mente teneto.
Quum tibi sollicito, secreti ad fluminis undam,
Litoreis ingens inventa sub illicibus sus,
Triginta capitum fëtus 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 inventent, aderitque vocatus Apollo.
Has autem terras, Italique hanc litoris oram,
Proxima quæ nostri perfunditur aequoris Æstu,
Effuge: cuncta malis habitantur mœnia Graiis
Hic et Naryci posuerunt mœnia Locri,
Et Sallentinos obsedit milite campos
Lyctius Idomeneus; hic illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans aequora classes
Et positis aris jam vota in litore solves,
Purpureo velare comas adopertus amictu;
Ne qua inter sanctos ignes in honore deorum
Hostilis facies occurrat, et omnia turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hâc casti maneant in religione nepotes.
Ast, ubi digressum Siculo te admoverit oræ
Ventus, et angusti rarescent clastra Pelori,
Àeva tibi tellus, et longo Æqua petantur
Æquora circuitu; dextrum fuge litus et undas.
Hâc loca vi quondam, et vastâ convulsa ruinâ
(Tantum âvi longinquâ valet mutare vetustas),
Dissiluisse serunt, quum protenus utraque tellus
Una foret: âenit medio vi pontus, et undis
IIesperium Siculo latus abscedit, arvaque et urbes
Litore diductas angusto interluit æstu.
Dextrum Scylla latus, Æquam implacata Charybdís
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras.
Erigit alternos, et sidera verberat undā. 
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem. 
Prima hominis facies, et pulchro pectore virgo
Pube tenus; postrema immani corpore pistrix,
Delphinum caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam, et cœruleis canibus resonantia saxa.
Præterea, si qua est Heleno prudentia, vati
Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate deā, præque omnibus unum
Prædicam, et repetens iterumque iterumque monebo
Junonis magnæ primum prece numen adora;
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittere relictâ.
Hue ubi delatus Cumæam accesseris urbem,
Divinosque lacus, et Averna sonantia silvis;
Insanam vatem aspicies, qua reple sub imā
Fata canit, foliisque notas et nomina mandat.
Quacumque in foliis descripta carmina virgo,
Digerit in numerum, atque antro seclusa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis quum cardine ventus
Impulit, et terneras turbavit janua frondes,
Numquam deinde cavo volitantia prendere saxc
Nec revocare situs, aut jungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint dispending 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.
Illis tibi Italiae populos, venturaque bella.
Et quoque modo fugiasque ferasque laborem
Expellant; cursusque dabit venerata secundos.
Hac sunt, quæ nostrā liceat te voce moneri.
Vade ago, 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 instruit armis.

Interea classem velis aptare jubebat
ANCHISES, fieret vento mora ne qua ferenti;
Quem Phœbi interpres multo compellat honore:
Conjugio, Anchisa, Veneris dignate superbo,
Cura deûm, bis Pergameis erepte ruinis,
Ecce tibi Ausoniam tellus! hanc arripe velis.
Et tamen hanc pelago præterlabare necesse est:
Ausoniam pars illa procul, quam pandit Apollo.
Vade, ait, O felix nati pietate! quid ultra
Provehor, et fando surgentes demoror austros?
Nec minus Andromache, digressu mœsta supremo,
Fert picturatæ auri subtemine vestes,
Et Phrygiam Ascaio chlamydem; nec cedit honori;
Textilibusque onerat donis, ac talia faur:
Accipe et hæc, manuum tibi quæ monumenta meærum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoreæ.  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 laxémis asphærar obtortis:
Vivite felices, quibus est fortuna peracta
Jam sua; nos alia ex alis in fata vocamus.
Vobis parta quies: nullum maris æquor arandum; 493
Arva neque Ausonica, semper cedentia retro,
Quærenda. Esficiem Xanthi, Trojamque videtis,
Quam vestrae fecere manus; melioribus, opto,
Auspiciis, et quae fuerit minus obvia Graia.
Si quando Thybrim, vicinaque Thybridis arva
Intrâro, gentique meæ data mœnia cernam,
Cognatas urbes olim, populosque propinquos,
Epiro, Hesperiâ (quibus idem Dardanus auctor,
Atque idem casus), unam faciemus utramque
Trojam animis: mancat nostros ea cura nepotes. 500
Provehimur pelago vicina Ceraunia juita,
Unde iter Italianam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatæ gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
510
Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium Nox horis acta subibat:
Hœud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat:
Sidera cuncta notat tacito labentia ccelo,
516
Arcturum, pluviasque Hyadas, geminosque Triones
Armatumque auro circumspicit Oriona.
Postquam cuncta videt ccelo constare sereno,
Dat clarum e puppi signum; nos castra movemus,
Tentamusque viam, et velorum pandimus alas. 520
Iamque rubescet stellis Aurora fugatis,
Quum procul obscuros coiles, humilernque videmus
Italian. ITALIAM! primus conclamat Achates;
Italian laeto socii clamore saluant.
525
Tum pater Anchises magnum cratera coronâ
Induit, implevitque mero, divosque vocavit
Stans celsâ in puppi:
Di, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi
Crebrescunt optatae auriæ, portusque patecit 530
Jam propior, tempumque apparet in arce Minervae.
Vela legunt socii, et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Objecte salsa spumans aspergine cautes:
Ipse latent; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litore templium.
Quatuor hic, primum omen, equos in gramine vidi,
Tondentes campum late, candore nivali.
Et pater Anchises: Bellum, O terra hospita! portar
Bello armantur equi; bellum hac armenta minantur
Sed tamen idem olim curru succedere sueti
Quadrupedes, et frena jugo concordia ferre:
Spes et pacis, ait. Tum numina sancta precamur
Palladis armisonae, que prima accepit ovantes;
Et capita ante aras Phrygio velamur amictu;
Præceptisque Heleni, dederat que maxima, rite
Junoni Argivæ jussos adolemus honores.
Haud mora: continuo, perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Grajugenumque domos spectaques linquimus arva
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, fractaque ad litora voces;
Exsultantque vada, atque aestu miscentur areæ.
Et pater Anchises: Nimirum: hac illa Charybdis;
Hos Helenus scopulos, hæc saxa horrenda, canebat
Eripite, O socii! pariterque insurgite remis.
Haud minus ac jussi faciunt: primusque rudentem
Contorsit laevas proram Palinurus ad undas;
Lævam cuncta cohors remis ventisque petivit.
Tollimur in coelum curvato gurgite, et idem
Subducta ad Manes imos descendimus undæ.
Ter scopuii clamorem inter cava saxa dedere;
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit;
Ignique viae Cyclopi allabimur oris

Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrore is juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad aethera nubem,
Turbine fumantem picoe, et candeat savilla;
Attollitque globos flammarum, et sidera lambit:

Interdum scopulos avulsae viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est, Enceladi seminum fulmine corpus
Urgueri mole hâc, ingentemque insuper Ætnam
Impositam ruptis flammam exspirare caminis;
Et, fessum quoties mutet latus, intremere omnem
Murmur Trinacriam, et cœlum subtexere fumo
Noctem illam tecti silvis immania monstrā
Perferimus; nec, quæ sonitum det causa, videmus
Nam neque erant astrorum ignes, nec lucidus æthrâ

Siderèâ polus, obscuro sed nubila cælo;
Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram:
Quum subito e silvis, macie confecta supremâ,

Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad litora tendit.
Respicimus. Dira illuvies, immissaque barba,
Conservum tegumen spinis: at eæera Graius,
Ut quondam patriis ad Trojam missus in armis.

Isque, ubi Dardanios habitus, et Troïa vidit
Arma procul, paullum aspectu conterritus hæsit,
Continuitque gradum; mox sese ad litora præceps
Cum fletu precibusque tulit: Per sidera testor,
Per superos, atque hoc cœli spirabile lumen;

Tollite me, Teucri quascumque abducite terras.

Hoc sat erit Seio me Danais e classibus unum,
Et bello Iliacos fateor petisse Penates:
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto
Si pereo, hominum manibus periisse juvabit.
Dixerat; et genua amplexus, genibusque volutans
Hærebat. Qui sit, fari, quo sanguine cretus,
Hortamur; quæ deinde agitet fortuna, fateri.
Ipse pater dextram Anchises, haud multa moratus
Dat juveni, atque animum præsenti pignore firmat.
Ille hæc, depositā tandem formidine, fatur:
Sum patria ex Ithaca, comes infelicis Ulixi,
Nomen Achemenides, Trojam genitore Adamasto
Pauper (mansissetque utinam fortuna !) profectus.
Hic me, dum trepidi crudelia limina linquant,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis,
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera (Di, tales terris avertite pestem!),
Nec visu facilis, nec dictu assibilis ulla.
Visceribus miserorum et sanguine vestitur atro
Vidi egomet, duo de numero quum corpora nostro,
Prensa manu magnà, medio resupinus in antro,
Frangeret ad saxum, sanieque exspersa natarent
Limina: vidi atro quum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nec talia passus Ulixes,
Oblitusve est Ithacus discrimine tanto.
Nam simul, expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans, et frusta cruento,
Per somnum, commixta mero: nos, magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto,
Ingens, quod torvâ solum sub fronte latebat.
Argolici clypei, aut Phæbæ lampadis instar;
Et tandem lacti sociorum ulciscimus umbras.
Sed fugite, O miser! fugite, atque ab litore funem Rumpite:
Nam, qualis quantusque cavo Polypaemus in antro Lanigeras claudit pecudes, atque ubera pressat, Centum aliī 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 serarum Lustra domosque, traho, vastosque ab rupe Cyclopas Prospicio, sonitunque pedum vocemque tremisco.
Victum infelicem, baceas lapidosaque corna, Dant rami, et vulsis pascunt radicibus herbae. Onnia collustrans, hanc primum ad litora classem Conspxi venientem. Huic, quæcumque fuisset, Addixi: satis est gentem effugisse nefandam:
Vos animam hanc potius quocumque absumite leto.
Postquam altos tetigit fluctus, et ad æquora venit, Luminis effossi fluidum lavit inde cruorem, Dentibus inrendens gemitu; graditurque per æquor Jam medium, nec dum fluctus latera ardua tinxit. Nos procul inde fugam trepidi celebrem, Supplice, sic meritò, tacitique incidere funem; Verrimus et proni certantibus æquora remis. Sensit, et ad sonitum vocis vestigia torsit.
Verum, ubi nulla datur dextrâ affectare potestas,
Nec potis Ionios fluctus æquare sequendo, Clamorem immensum tollit: quo pontus, et omnes Contremuere unde, penitusque exterrita tellus Italie, curvisque immigia Ætna cavernis.
At genus e silvis Cyclophum, et montibus altis.

Excitum ruit ad portus, et litora complent.

Cernimus astantes nequidquam lumine torvo
Ætnæos fratres, coelo capita alta ferentes,

Concilium horrendum: quales quum vertice celso
Æriæ quercus, aut coniferæ cyparissi

Consitterunt, Silva alta Jovis, lucusve Dianae.

Præcipites metus acer agit quocumque rudentes
Excutere, et ventis intendere vela secundis.

Contra, jussa moment Heleni, Scyllam atque Charybdun
Inter, utramque viam leti discriminate parvo,

Ni teneant cursus: certum est dare lintea retro.

Ecce autem Boreas angusta ab sede Pelori

Missus adest: vivo praetervehor ostia saxo

Pantagiae, Megarosque sinus, Thapsumque jacentem.

Talia monstrabat relegens errata retrorsum

Litora Achemenides, comes infelicis Ulixi.

Sicanio prætenta sinu jacet insula contra

Plemmyrium undosum: nomen dixere priores

Ortygiam Alpheum fama est luc, Elidis annem

Occultas egisse vias subter mare; qui nunc

Ore, Arethusa, tuo Siculis confunditur umdis.

Iussi numina magna loci veneramur; et inde

Exsupero præpingue solum stagnantis Helori.

Hinc altas cautes projectaque saxa Pachyni

Radimus; et, fatis numquam concessa moveri,

Apparet Camarina procu., campique Geloï,

Immanis Gela, fluvii cognomine dicta.

Arduus inde Acragas ostentat maxima longc

Mænia, magnanimum quondam generator eororum

Teque datis linquo ventis, palmosa Selinus,

Et vada dura lego saxis Lilybeia caecis.

Hinc Drepani me portus, et illætabilis ora,

Accipit. Hic, pelagi tot tempestatibus actus,

Heu! genitorem, omnis curæ casusque levamen,

Amitto Anchisen. Hic me, pater optime fessum
Deseris, hcu tantis nequidquam crepte periclis!
Nee vates Helenus, quum 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 divûm, cursusque docebat.
Conticuit tandem, tactoque hic fine quiervit.
At regina, gravi jamdudum saucia curā,
Vulnus alīt venis, et cāeco carpit ignī.
Multā virī virtus animo, multusque recursat
Gentis honōs: hārent inīxipectore vultus,
Verbaque: nec placidam membris dat cura quietem
Postera Phōbeā Iustrat lampade terras,
Humentemque Aurora polo dimoverat umbram,
Quam sic unānimam alloquitur male sana sororem.
Anna soror, quae me suspensam insomniam terrent!
Quis novus hic nostrīs successit sedibus hospes!
Quem sesc ore ferens! quam fortipectore, et armis
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu! quibus ille
Jactatus fatis! quae bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fessilīt;
Si non pertāsum thalami tædāque fuisset;
Huic uni forsān potui succumbere culpae.
Anna, fatebor enim, miseri post fata Sychæi
Conjugis, et sparsos fraternā cæde Penates,
Solus hic inflexit sensus, animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater omnipotens adīgat me fulmine ad umbras
Pallentes umbras Erebi, noctemque profundam.
Ante, Pudor, quam te violo, au. tua jura resolvo
ille meos, primus qui me sibi junxit, amores
Abstulit: ille habeat secum, servetque sepulcro.
Sic effata, simum lacrimis implevit obortis.
Anna refert: O luce magis dilecta sorori!
Solane perpetua mœrens carpere juventa?
Nec dulces natos, Veneris nec præmia nöris?
Id cinerem aut Manes credis 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 pungnabis amori?
Nec venit in mentem, quorum consederis arvis?
Hinc Gætulæ urbes, genus insuperabile bello,
Et Numidæ infreni cingunt, et in hospita Syrtis:
Hinc deserta siti regio, lateque furentes
Barcaei. Quid bella Tyro surgentia dicam,
Germanique minas?
Dis equidem auspiciibus reor, et Junone secundâ,
Hunc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ surgere regna
Conjugio tali! Teucrâm 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,
Quassataeque rates; dum non tractabile celum.
Hæc dictis incensum animum inflammavit amore,
Spemque dedit dubiae menti, solvitque pudorem.
Principio delubra adeunt, pacemque per aras
Exquirunt; mactant lectas de more bidentes
Legiæ Cereri, Phœboque, patrique Lyæo;
Junoni ante omnes, cui vincula jugalia curae.
Ipsa, tenens dextrâ pateram, pulcherrima Dido,
Candentis vacce media inter cornua fundit;
Aut, ante ora deûm, pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians spirantia consulit exta.
Heu vatum ignaræ mentes! quid vota furentem,
Quid delubra juvant? est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totaque vagatur
Urbe furens: qualis conjecta cerva sagittâ,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius: illa fugâ silvas saltusque peragrât
Dictæos; hæret lateri letalis arundo.
Nunc media Ænean secum per mænia ducit,
Sidoniasque ostentat opes, urbemque paratam;
Incipit effâri, mediâque in voce resistit:
Nunc eadem, labente die, convivia quærít,
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 moeret vacua, stratisque relictis
Incubat: illum absens absentem auditque videtque:
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possemin amorem.
Non coæpta assurgunt turres; non arma juventus
Exercet, portusve aut propugnacula bello
Tuta parant: pendent opera interrumpita, minaque
Murorum ingentes, æquataque machina cælo.
Quam simul ac tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori;
Talibus aggreditur Venerem Saturnia dictis:
Ægregiam vero laudem et spolia ampla refertis
Tüque puercque tuus: magnum et memorabile numen
Una dolo divum si femina victa duorum est.
Nec me adeo fallit, veritam te mænia nostra,
Suspectas habuisses domos Carthaginis altae.
Sed quis crut modus? aut quo runc certamina tanta?
Quin potius pacem æternam pactosque hymenæos
Exercemus? habes, tota quod mente petisti: 100
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum, paribusque regamus
Auspiciis: liceat Phrygio servire marito,
Dotalesque tua Tyrios permettere dextre.

Olli (sensit enim simulatâ mente locutam, 105
Quo regnum Italicæ Libycas averteret oras)
Sic contra est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modo, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis,
Miscerive probet populos, aut fædera jungi.
Tu conjux: tibi fas animum tentare precando.
Perge: sequar. Tum sic excepit regia Juno.

Mecum erit iste labor. Nunc quà ratione, quod instat,
Confieri possit, paucis, adverte, docebo. 110
Venatum Æneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego migrantem commixtâ grandine nimbum,
Dum trepidant alæ, saltusque indagine cingunt,
Desuper infundam, et tonitru cælum omne ciebo.
Diffugient comites, et nocte tegentur opacâ:
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 relinquit:
In portis, jubare exorto, delecta juventus: 130
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Regiam, thalamo cunctantem, ad limina primi
Ponorum exspectant; ostroque insignis et auro.
Stat sonipes, ac freua ferox spumantia mandit. 135
Tandem progrederitur. magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aura purpuream subnexit fibula vestem.
Nec non et Phrygii comites, et laetus Iulus,
Incedunt. Ipse ante alios pulcherrimus omnes
Inserit se socium Æneas, atque agmina jungit:
Qualis, ubi hibernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invist, Apollo,
Instauratque choros, mixtique altaria circum
145
Cretesque Dryopesque fremunt, pictique Agathyrsi
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro.
Tela sonant humeris. Haud illo segnior ibat
Æneas; tantum egregio decus enitet ore.
Postquam altos ventum in montes, atque invia lustra,
Ecce! feræ, saxi dejectae vertice, capræ
Decurrere jugis; alià de parte patentes
Transmittunt cursu campos atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquant.
150
At puer 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 murmure cœlum
160
Incipit. Insequitur commixtâ grandine nimbus
Et Tyrri comites passim, et Trojana juventus,
Dardanique nepos Veneris, diversa per agros
Tecta metu pet’re. Ruunt de montibus amnes,
Speluncam Dido dux et Trojanus eandem
165
Deveniunt. Prima et Tellus et pronuba Juno
Dant signum: fulsere ignea, et conscius æther
Conrubiis; summoque ululârunt vertice Nymphæ
Ille dies primus leti primusque malorum
Causa fuit: neque enim specie famâve movet:.
Nec jam furtivam Dido meditatur amore:
Conjugium vocat; hoc prætextit nomine culpam.

Extemplo Libyæ magnas it Fama per urbes;
Fama, malum, quo 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, irâ irritata deorum,
Extremam, ut perhibent, Cœc Enceladoque sororem

Propinuit, pedibus celerem, et pernicibus alis.

Monstrum horrendum, ingens; cui, quot sunt corporea plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio terræque, per umbram,
Stridens, nec dulci declinat lumina somno:
Luce sedet custos aut summī culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam fìci pravique tenax, quam nuntia veri.
Hæc tum multiplici 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, sovere,
Regnorum inmemores, turpique cupidine captos.
Hæc passim dea foedâ virum diffundit in ora.
Protenus ad regem cursus deorquet Iarban,
Incenditque animum dictis, atque aggerat iras.

Hic, Hammone satus, raptâ Garamantide Nymphâ,
Templa Jovi centum latis immania regnis,
Centum aras posuit; vigilemque sacraverat ignem,

Excubias divūm æternas; pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque, amens animi, et rumore accensus amaro,
Dicitur, ante aras, media inter numina divum,
Multa Jovem manibus supplex orasse supinis:

Iupiter omninotens cui nunc Maurusia pictis
Gens epulata toris Lænæum libat honorem,  
Aspicis hæc ? an te, genitor, quam fulmina torques,  
Nequidquam horremus ? cæcique in nubibus ignes  
Terrificant animos, et inania murmura miscent ?  
Femina, quæ nostris errans in finibus urbem  
Exiguam pretio posuit, cui litus arandum,  
Quique loci leges dedimus, connubia nostra  
Repulit, ac dominum Ænean in regna receptit.  
Et nunc ille Paris, cum semiviro comitatu,  
Mæoniâ mentum mitrâ, crinemque madentem,  
Subnixus, rapto potitur ; nos munera templis  
Quippe tuis serimus, famamque fovere inanem.  
Talibus orantem dictis, arasque tenentem  
Audiit omnipotens, oculosque ad mœnia torsit  
Regia, et oblitos famæ melioris amantes.  
Tum sic Mercurium alloquitur, ac talia mandat:  
Vade age, nate, voça Zephyros, et labere pennis ;  
Dardaniumque ducem, Tyriâ Carthagine qui nunc  
Exspectat, fatisque datas non respicit urbes,  
Alloquere, et celeres defer mea dicta per auras.  
Non illum nobis genetrix pulcherrima talem  
Promisit, Graiûnque ideo bis vindicat armis ;  
Sed fore, qui, gravidam imperiis, belloque frementem,  
Italiam regeret, genus alto a sanguine Teucri  
Proderet, ac totum sub leges mitteret orbem.  
Si nulla accendit tantarum gloria rerum,  
Nec super ipse suâ molitur laude laboreræ ;  
Ascanione pater Romanas invidet arces ?  
Quid struit ? aut quâ spe, inimicâ 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 n' quára supra,  
Seu terram, rapido pariter cur flamine portauit  
Tum virgam capit : hæc animas ille evocat Orco
Pallentis, alias sub Tartara tristia mittit;
Dat somnos adimitque, et lumina morte resignat
Illâ fretus agit ventos, et turbida tranat

Nubila. Janque volans apicem et latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit;
Atlantis, cinctum assidue cui nubibus abris
Piniferum caput et vento pulsatur et imbru;
Nix hurneros insusa tegit; tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Illic 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 cælumque volabat,
Litus arenosum ac Libyæ ventosque secat
Materno veniens ab avo Cyllenia proles.
Ut primum alatis tetigit magalia plantis,
Ænean fundament arces, ac tecta novantem,
Consipcit: atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebant murice læna,
Demissa ex humeris; dives quæ munera Dido
Fecerat, et tenni 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 Olympos
Regnator, cœlum et terras qui numine torquet,
Ipse haec ferre jubet celeres mandata per auras:
Quid struis? aut quà spe Libycis teris otia terris
Si te nulla movet tantarum gloria rerum,
Nec super ipse tuâ moliris laude laborem;
Ascanium surgentem, et spes heredis Iuli
Respice, cui regnum Italæ Romanaque tellus
Debentur. Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul ir tenuem ex oculis evanuit auram.
At vero Æneas aspectu obmutrit amens
Arrectæque horrore comæ, et vox faucibus næsit. 280
Ardet abire fugà, dulcesque relinquque terras,
Attonitus tanto monitu imperioque deorum.
Heu! quid agat? quo nunc reginam ambire furentem
Audeat afflatu? quæ prima exordia sumat?
Atque animum nunc huc celerem, nunc dividit illuc, 285
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est:
Mnesthea Sergestumque vocat, fortemque Seres un,
Classem aptent taciti, socios ad litora cogant;
Arma parent, et, qué sit rebus causa novandis,
Dissimulent; sese interea, quando optima Didés
Nesciat, et tantos rumpi non speret amores,
Tentatum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ocius omnes
Imperio læti parent, ac jussa facesunt. 295
At regina dolos (quæ fallere possit amantem!)
Præsensit, motusque exceptit prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classes, cursumque parari.
Sævit inops animi, totamque incensa per urbem
Bacchatur; qualis commotis excita sacris
Thyias, ubi audito stimulant trieretrica Baccho
Orgia, nocturnasque vocat clamore Cithæron.
Tandem his Ænean compellat vocibus ultero:
Dissimulare etiam sperâsti, perîde, tantum
Posse nefas? tacitusque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hibernæ moliris sidere classem,
Et mediis properas Aquilônibus ire per altum,
Cruedelis? Quid? si non arva aliena, domæoque
Ignotas peteres, et Troja antiqua manere,
Troja per undosum pateretur classibus aquar?
Mene fugis? Per ego has lacrimas destarangas mutam ter
(Quando aliud nihil jam miseræ nihil ipsa reliqui),
Per connubia nostra, per inceptos hymenæos,
Si tene 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 Libycæ gentes, Nomadumque tyrann
Odore; insensi Tyrii: te propter eundem
Extinctus pudor, et, quâ solâ sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum menia frater
Destruat, aut captam ducat Gætulus Iarbas?—
Saltem, si qua mihi de te suscepta fuisset
Ante fugam sobolcs; si quis mihi parvulus aula
Ludaret Æneas, qui te tamen ore referret;
Non equidem omnino capta aut deserta viderer.

Dixerat: ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem paucâ refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re paucâ loquar. Neque ego hanc abscondere furo
Speravi, ne finge, fugam; nec conjugis umquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primum, dulcesque meorum
Reliquias colerem; Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Gryneus Apollo,
Italiam Lycæ jussere capessere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces
Phœnissam, Libycæque aspectus detinet urbis;
Quæ tandem, Ansoniâ Teucros considere terrâ
Invidia est? Et nos fas extera quærere regna.
Me paris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis, et turbida terret imago:
Me puer Ascanius, capitisque injuria cari,
Quem regno Hesperiæ fraudo, et fatalibus arvis.
Nunc etiam interpres divûm, Jove missus ab ipso
(Testor utrumque caput), celeres mandata per auras
Detulit. Ipsa deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis:
Italiam non sponte sequor.

Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi diva parens, generis nec Dardanus auctor, 365
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanaeque admovent uterae tigres.
Nam quid dissimulo? aut qua me ad majora reservo?
Num fletu ingenuit nostrò? num luminæ flexit?
Num lacrimas victus dedit, aut miseratus amantem est?
Quæ quibus antefareram? Jam jam, nec maxima Juno.
Nec Saturnius hæc oculis pater aspicit æquis.
Nusquam tuta fides. Ejectum litore, egement,
Excepti, et regni demens in parte locavi:
Amissam classem, socios a morte reduxi.

Heu Furiis incensa feror! nunc augur Apollo,
Nunc Lyciae sortes, nunc et, Jove missus ab ipso,
Interpres divûm fert horrida jussa per auras.
Scilicet is Superis labor est! ea cura quietos
Sollicitat! Neque te teneo, neque dicta refello.

1, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Sæpe vocaturum. Sequar atris ignibus absens;
Et, quum frigida mors animâ seduxerit artus,
Omnibus Umbra locis adero. Dabis, improbe, pœnas:

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G 2
Audiam, et haec Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Egra fugit, seque ex oculis avertit et auferit,
Linquens multa metu cunctantem, et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreæ referunt thalamo, stratisque reponunt
At pius Aeneas, quamquam lenire dolentem
Solando cupit, et dictis avertere curas,
Multa gemens, magnoque animum labefactus amore;
Jussa tamen divam exsequitur, classemque revisit.
Tum vero Teucri incumbunt, et litore celsas
Deducunt toto naves: natat uncta carina;
Frondentesque ferunt remos et robora silvis
Infabricata, fugit studio.
Migrantes cernas, totâque ex urbe ruentes:
Ac veluti, ingentem formicæ farris acervum
Quum populant, hiemis memores, tectoque reponunt,
It nigrum campis agmen, praedamque per herbas
Convectant calle aërgusto; 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
Prospereræ arce ex summâ, totunque videres
Miseri ante oculos tantis clamoribus æquor!
Improve amor, quid non mortalia pectora cogis!
Ire iterum in lacrimas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustra moritura relinquit.
Anna, vides toto properari litore: circum
Undique convenere: vocat jam carbasus auras,
Puppibus et laetì nautæ imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miseræ hoc tamen unum
Exsequere, Anna, mihi; solam nam persidus ille
Te colere, aicanos etiam tibi credere sensus;
Sola viri molles aditus et tempora nòras
I soror, atque hostem supplix affare superbum:
Non ego cum Danaïs Trojanam exscindere gentem
Aulide juravi, classemve ad Pergamam misi;
Nec patris Anchisæ cinerem Manesve revelli:
Cur mea dicta negat duras demittere in aures?
Quo ruit? extremum hoc miseræ det munus amanti
Exspectet facilémque fugam, ventosque ferentes.
Non jam conjugium antiquum, quod proedit, oro,
Nec pulchro ut Latio careat, regnumque relinquit:
Tempos inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremum hanc oro veniam (miserere sororis!);
Quam mihi quum dederis, cumulatam morte remittam
Talibus orabat, talesque miserrima fletus
Fertque refertque soror; sed nullis ille movetur
Fletibus, aut voces uillas tractabilis audit:
Fata obstant, placidasque viri deus obstruit aures
Ac velut, annoso validam quum robore quercum
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et alte
Consternat 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 pectorre curas;
Mens immota manet; lacrimæ volvuntur inanes.
Tum vero infelix, fats exterrita, Dido
Mortem orat; tædet cæli convexa tuci.
Quo magis inceptum peragat, lucemque relinquit,
Vidit, turicremis quum dona imponeret aris,
(Horrendum dictu!) latices nigrecere sacros,
Fusaque in obscenum se vertere vina cruentem.
Hoc visum nulli, non ipsi effata sorori.
Præterea, fuit in toctis de marmore templum
Conjugis antiqui, miro quod honore colebat.
Velleribus niveis, et festâ fronde revinctum:
Hinc exaudiri voce, et verba vocantis
Visa viri, nox quem terras obscura teneret;
Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multaque præterea vatam prædicta piorum
Terribili monitu horricicant. Agit ipse suarentem
In somnis ferus Æneas; semperque reliquq
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ querere terrâ.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duipes se ostendere Thebas: 470
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem, et serpentibus atris,
Quum fugit, ultricesque sedent in limine Diræ.
Ergo, ubi concepit Furias, evicta dolore,
Decretivque mori; tempus secum ipsa modumque
Exigit, et, mœstam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam (gratate sorori),
Quæ mihi reddat eum, vel quo me solvat amantem.
Oceanici finem juxta, solemque cadentem,
Ultimus Æthiopum locus est, ubi maximus Atlas
Axem humero torquet stellaribus ardentibus aptum:
Hinc mili Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quæ dabat, et sacros servabat in arbo re ramos,
Spargens humida mella, soporiferumque papaver.
Hæc se carminibus promitit solvere mentes
Quæ velit, ast alis duras immittere curas;
Sistere aquam fluiis; et vertere sidera retro;
Nocturnosque ciet Manes: mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Tesor, cara, deos, et te, germana, tumumque
Dulce caput, magicas invitam accingier artes
Tu secretæ pyram tecto interiore sub auras
Erige, et arma viri, halamo quae fixa reliquit
timius, exuviasque omnes, lectumque jugalem,
Quo perii, superimponas: abolere nefandi
Cuncta viri monumenta jubet monstratque sacerdos
Hæc effata, silet; pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychaei.
Ergo jussa parat.

At regina, pyra penetrati in sede sub auras
Erecta ingenti tædis atque ilice secta,
Intenditque locum sertis, et fronde coronat
Funereâ: super, exuvias,ensemque relictum,
Efigiemque toro locat, haud ignara futuri.
Stant ara circum, et crines effusa sacerdos
Ter centum tonat ore deos, Erubumque, Chaosque,
Tergeminamque Hecaten, tria virginis ora Dianæ.
Sparserat et latices simulatos fontis Averni:
Falcibus et messæ ad Lunam quærantur aënis
Pubentes herbæ nigri cum lacte veneni:
Quæritur et nascentis equi de fronde revulsus,
Et matri præreptus, amor.
Ipsa, molâ manibusque piis, altaria juxta,
Unum exuta pedem vincis, in veste recincta
Testatur moritura deos, et conscia fati
Sidera: tum, si quod non æquo fædere amantes
Curæ numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvæque et sœva quiérant
Æquora; quum medio volvuntur sidera lapsu,
Quum 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; nec unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit ingeniam curae; rursusque resurgens
Sevit amor, magnuoque irarum fluctuat æstu.
Sic adeo insistit, secumque ita corde volutat.
En! quid agam? Rursusne prœces irissa priores
Experiar? Nomadumque petam connubia supplex.
Quos ego sim toties jam designata maritos?
Iliacas igitur classes, atque ultima Teucrûm
Jussa, sequar? quiane auxilio juvat ante levatos,
Et bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet, ratibusque superbis
Invisam accipiet? nescis, heu! perdita, necdum
Laomedontœ sentis perjurie gentis?
Quid tum? sola fugâ nautas comitabor ovantes?
An, Tyriis omniœque manu stipata meorum,
Inferar? et, quos Sidoniâ 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 fere, tales nec 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 juventæ:
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,
Cera mori, varioque irarum fluctuat æstu.
Non fugis hinc præceps, dum præcipitare potestas?
Jam mare turbari trabibus, saevasque videbis
Collucere faces, jam fervere litora flammis,
Si te lus attigerit terris Aurora morantem.
Eia age, rumpe moras. Varium et mutabile semper
Femina. Sic fatus nocti se immiscuit atræ.

Tum vero Æneas, subitis exterritus umbris,
Corripit et somno corpus, sociosque fatigat:
Præcipites vigilate, viri, et condite transtris;
Solvite vela citi. Deus, æthere missus ab alto
Festinare fugam, tortosque incidue funes,

Ecce! iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis O! placidusque juves, et sidera cælo
Dextra feras. Dixit; vaginâque eripit ensen
Fulmineum, strictoque ferit retinacula ferro.

Idem omnes simul arbor 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 alnescere lucem
Vidit, et æquatis classem procedere velis,
Litoraque et vacuos sensit sine remige portus;
Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas, Pro Jupiter! ibit

Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totâque ex urbe sequentur?
Deripientque rates alii navalis?
Ferte citi flammas, date vela, impellite remos.—

Quid loquor? aut ubi sum? Quæ mentem insania mutat?—
Infelix Dido! nunc te facta impia tangunt?

Tum decuit, quum sceptrâ dabas.—En dextra fidesque.
Quem secum patrios aiunt portare Penates?
Quem subiisse humeris conquistum ætate parentem!—

Non potui abreptum divellere corpus, et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis?
Verum arceps pugnae fuerat fortuna.—Fuisse:
Quem metui moritura? Faces in castra tulisse.
Implèssesque foros flammis, natumque patremque
Cum genere extinxèm, memet super ipsa dedissem.—
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 postcunct, hic terminus hæret;
At, bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, quum se sub leges pacis inique
Tradicerit, regno aut optatâ luce fruatur;
Sed cadat ante diem, mediâque inhumatus arenâ.
Hæc precor; hanc vocem extremam cum sanguine fundæ
Tum vos, O Tyrii, stirpem, et genus omne futurum
Exercete odiis; cinerique hæc mittite nostro
Munera. Nullus amor populis, nec sœdera sunto.
Exoriare aliquid nostris ex ossibus ultor,
Qui face Dardanos, ferroque, sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis; pugnet ipsique nepotesque.
Hæc ait, et partes animum versaba in omnes.

Lavisam quærens quam primum abrumpere lucem
Tum breviter Barcen nutritæm affata Sychei;
Namque suam patriæ antiquâ cinis ater habebat.
Annam, cara mihi nutrix, huc siste sororem:
Dixi, corpus properet fluviali spargere lympha,
Et pecudes secum et monstrata piacula ducat:
Sic veniat: tuque ipsa pià tege tempora vitâ.
Sacra Jovi Stygio, quæ rite incepit a paravi.
Perficiere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammæ.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et cœptis immanibus effera, Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
interiora domus irrupit 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 sinebant,
Accipite hanc animam, meque his exsolvite curis
Vixi, et, quem dederat cursum Fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
Urbem praèclaram statui; mea moenia vidi;
Ultra virum, pænas inimico a fratre recepi:
Felix, heu! nimum felix, si litora tantum
Nunquam Dardaniae tetigissent nostra carinae!
Dixit; et, os impressa toro, Moriemur inultæ;
Sed moriamur! ait. Sic, sic juvat ire sub umbras
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.
Dixerat: atque illam media inter talia ferro
Collapsam aspicium comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria: concussam bacchatur fama per urbem.
Lamentis, gemituque, et femineo ululatu
Tecta fremunt: resonat magnis plangoribus æther:
Non aliter, quam si immissis ruat hostibus omnis
Carthago, aut antiqua Tyrus, flammæque furentes
Colimina perque hominum volvantur perque deorum
Audiiit examinis, trepidoque, exterrita, cursu,
Unguibus ora soror fœdans, et pectora pugnis,
Per medios ruit, ac morientem nomine clamat.
Hoc illud, geranna, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aæque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? Eadem me ad fata vocâsset:
Idem ambas ferro dolor, atque eadem hora tulisset.
Hoc tiam struxi manibus, patriosque vocavi
Voce deos, sic te ut positâ, crudelis, abessem?
Extinxisti me teque, soror, populumque, patresque
Sidonios, urbemque tuam. Date, vulnera lymphis
Abluam, et, extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos,
Semianinemque sinu gerannam amplexa lovebat
Cum gemitu, atque atros siccabat veste cruores.
Hia, graves oculos conata attollere, rursus
Deficit: infixum stridit sub pectore vulnus.
Ter sese attollens cubitoque annixa levavit:
Ter revoluta toro est, oculisque errantibus alto
Quaesivit cœlo lucem, ingemuitque repertâ.
Tum Juno omnipotens, longum miserata dolore n.
Difficilesque obitus, Írim demisit Olympo,
Quae 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 croceis per cœlum rosceda pennis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput astitit: Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.
Sic ait, et dextrâ crinem sectâ omnis et una
Dilapsus calor, atque in ventos vita recessit.
In terrâ medium Æneas jam classe tenebat
Cerès iœr, fluctusque atros aquilone secabat
Mœnía respiciens, quæ jam infelicens Elissæ
Collucent flammis. Quæ tantum accenderit ignem,
Causa latet: duri magno sed amore dolores
Polluto, notumque, furens quid semina possit,
Triste per augurium Teucerum pectora ducunt.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrit tellus, maria undique, et undique cælum:
Olli cœruleus supra caput astitit imber,
Noctem hiememque serens; et inhorruit unda tenebris
Ipse gubernator puppi Palinurus ab alta:
Hœu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus
Colligere arma jubes, validisque incumbere remis;
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italianam contingere cælo.
Mutati transversa fremunt, et vespere ab atro
Consurgunt venti, atque in nubem cogitur aër:
Nec nos obniti contra, nec tendere tantum
Sufficimus. Superat quoniam Fortuna, sequamur;
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterna Erycis, portusque Sicanos,
Si modo rite memor servata remetior astra.
Tum plus Æneas: Equidem, sic poscere ventos
Jam Ændum, et frustra cerno e tendere contra
Flecte viam velis An sit mihi gratior ulla,
Quove magis fessas optem demittere naves,
Quam quae Dardanium tellus mihi servat Acestes.
Et patris Anchisae gremio complectitur ossa?
Hæ ubi dicta, petunt portus, et vela secundim
Intendunt Zephyri; fertur cita gurgite classis
Et tandem læti notæ adventuntur arenæ.

A: procul excelso miratus vertice montis
Adventum sociasque rates, occurrit Acestes
Horridus in jaculis et pelle Libystidis ursæ
Troia, Crimiso conceptum flumine, mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces, et gazâ lætus agresti
Excipit, ac fessos opibus solatur amicis.

Postera quam primo stellas oriente fugârat
Clara dies, socios in cœtum litore ab omni
Advocat Æneas, tumulique ex aggere satur:

Dardanidæ magni, genus alto a sanguine divûm,
Annuus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terrâ, mãestasque sacravimus aras
Jamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum (sic dî voluistis!), habebo.

Hunc ego Gætulis agerei si Syrtibus exsul,
Argolicove mari deprensus, et urbe Mycenæ;
Annuâ vota tamen, sollemnesque ordine pompas
Exsequerer, strueremque suis altaria donis.
Nunc ultro ad cineres ipsius, et ossa parentis,
Haud equidem sine mente, reor, sine numine divûm,
Adsumus, et portus delati intramus amicos.

Ergo agite, et lætum cuncti celebremus honorem;
Poscamus ventos; atque hæc me sacra quot annis
Urbe velit positâ templis sibi ferre dicatis.

Bina bourn vobis, Trojâ generatus, Acestes
Dat numero capita in naves: adhibete Penates
Et patrios, epulis, et quos colit hospes Acestes.
Praeterea, si nona dies mortalibus alnum
Aurora extulerit, radiisqure retexerit orbem,
Prima citæ Teucris ponam certamina classis,
Quique peam cursu valet, et qui viribus audax
Aut jactlo incedit melior levibusque sagittis,
Sue crudo fidit pingam committere cestu,
Certe adsint, meritœque exspectent præmia palme
Ore favete omnes, et tempora cingite ramis.

Sic fatus, velat maternæ temporæ myrto.
Hoc Helymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius ; sequitur quos cetera pubes.
Elle e concilio multis cum millibus ibat
Ad tumulum, magnæ medius comitante catervâ.
Hic duo rite meru libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguire sacro ;
Purpureosque jacit flores, ac taliæ fatur :
Salve, sancte parens, iterum salvete, recepti
Nequidquam cineres, animæque umbræque paternæ !
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicumque est, quærere Thybrum
Dixerat hæc ; adytis quum lubricus anguis ab imis
Septem ingens gyros, septena volumina, traxit,
Amplexus placide tumulum, lapsusque per aras :
Cæruleæ cui terga notae, maculosus et auro
Squamam incendebat fulgor : ceu nubibus arcu
Mille jacit varios adverso sole colores.
Obstupuit visu Æneas. Ille, agmine longe
Tandem inter pateras et levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus, Geniumne loci, Famulumne parentis
Esse putet : cædit binas de more bidentes,
Totque suos, totidem migrantes terga juvencos ;
Vinaque fundebat pateris, animamque vocabat
Anchisæ magni, Manesque Acheronte remissos
Nec non et socii, que cuique est copia, luet
Dona ferunt: onerant aras, maestantque juvencos.
Ordine aëna locant alii, fusique per herbam
Subjiciunt veribus prunas, et viscera torrem.

Exspectata dies aderat, nonamque serenâ
Auroram Phaethontis equi jam luce vehabat;
Famaque finitimos, et clari nomen Acestae
Excierat: laeto complerant litora cætu,
Visuri Æneadas, pars et certare parati.

Munera principio ante oculos, cirqueque locantur
In medio: sacri tripodes, viridesque corone,
Et palmae, pretium victoribus, armaque, et ostro
Perfusae vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.

Prima pares ineunt gravibus certamina remis
Quatuor, ex omni delectæ classe, carinae.

Velocem Mnestheus agit acer remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memmī;
Ingentemque Gyas ingenti mole Chimæram,
Urbis opus, triplici pubes quam Dardana versus
Impellunt, terno consurgunt ordine remi;

Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna; Scyllâque Cloanthus
Cæruleâ, 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, immotâque attollitur undâ
Campus, et apricis statio gratissima mergis.

Hic viridem Æneas frondenti ex ilice metam
Constituit, signum nautis, pater; unde reverti
Scirent, et longos ubi circumflecteret cursus
Tuni loca sorte legunt, ipsique in puppibus avro
Ductores longe effulgent ostroque decori.

Cetera populeâ 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, prosiluerunt suis: ferit aesthæra clamor
Nauticus: adductis spumant freta versa lacertis.

Inundunt pariter sulcos, totumque dehiscit,
Convulsum remis rostrisque tridentibus, aquor.
Non tam præcipites bijugo certamine campum
Corripuere, ruuntque, effusi carcere currus;

Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu, fremituque virum, studiisque feventum
Consonat omne nemus, vocemque inclusa volunt
Litora. pulsati colles clamore 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 ambae junctisque feruntur
Frontibus, et longe sulcant vada salsa carinâ.

Jamque propinquabant scopulo, metamque tenebant,
Quum princeps medioque Gyas in gurgite victor

Rectorem navis compellat voce Menoeten:
Quo tantum mihi dexter abis? hue dirige gressum;
Litus ama, et lævas stringat, sine, palmula cautes;
Altum alii teneant. Dixit: sed caeca Menoetes
Saxa timens, proram pelagi detorquet ad undas.

Quo diversus abis? iterum pete saxa, Menoete,
Cum clamore Gyas revocabat; et cece! Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille, inter navenque Gyæ, scopulosque sonantes,
Radit iter lævum interior, subitoque priorem
Præterit, et metis tenet aqua tuta relietis.
Tum vero exarsi juveni dolor ossibus ingens, 
Nec lacrimis carnere genæ ; segnemque Menæten 
Oblitus decorisque sui, sociumque salutis, 
In mare præcipitem puppi deturbat ab altâ .

Ipsæ gubernaclo rector subit, ipsæ magister ;
Hortaturque viros, clavunque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior, madidæque fluens in veste, Menetes, 
Summa petit scopuli, siccâque in rupe resedit.

Illum et labentem Teucri, e. risere natantem,
Et salzos rident revomentem pectore fluctus.
Hic lœta extremis spec est accensa duobus,
Sergesto Mnætheique, Gyan superare morantem.
Sergestus capit ante locum, scopuloque propinquat
Nec totâ tamen ille prior præeunte carinâ ;
Parte prior ; partem rostro premit æmula Pristis.
At, mediâ socios incedens nave per ipsos,
Hortatur Mnætheus : Nunc, nunc insurgite remis
Hectorei socii, Trojæ quos sorte supremâ
Delegi comites ; nunc illas promito vires,
Nunc animos, quibus in Gætulis Syrtibus usi.
Ionioque mari, Maleæque sequacibus undis,
Non jam prima peto Mnætheus, neque vincere certo ;
Quamquam O !—sed superent, quibus hoc, Neptune, dedisti,
Extremos pudeat redissæ ; hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt : vastis tremit ictibus ærea puppis,
Subtrahiturque solum : tum creber anhelitus artus
Aridaque ora quotit ; sudor fluit undique rivis.

Attulit ipse viris optatum casus honorem.
Namque, furens animi, dum proram ad saxa suburguet
Interior, spatioque subit Sergestus iniquo,
Ins flexibility saxis in procurrentibus hæsit.
Concussæ cautes, et acuto in murice remi
Obnixi crepucere, illisâque prora pependit.
Consurgunt nautæ, et magno clamore morantur ;
Ferratasque trudes, et acutâ cuspide contos
Expediunt, fractosque legunt in gurgite remos
At lætus Mnestheus, successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria, et pelago decurrit aperto.
Qualis speluncâ subito commotu columba,
Qui donus et dulces latebroso in pumice nidi,
Pertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem; mox, aeâre lapsa quieto,
Radit iter liquidum, celeres neque commovet alas:
Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
Æquora, sic illam furt impetus ipse volantem.
Et primum in scopulo luctantem deserit alto
Sergestum, brevisbusque vadis, frustraque vocantem
Auxilia, et fractis discentem currere remis.
Inde Gyan, ipsamque ingenti mole Chimâeram
Consequitur: cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus:
Quem petit, et summis annixus viribus urget.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque frigoribus æther.
Hi proprium decus et partum indignantur honorem
Ni teneant; vitamque volunt pro laude pacisci.
Hos successus alit: possunt, quia posse videntur.
Et fors æquatris 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, exsauce saisos
Porriciam in fluctus, et vina liquentia fundam.
Dixit, eumque imus sub fluctibus audit omnis
Nercidum Phorcique chorus, Panopeaque virgo,
Et pater ipse manu magnâ Portunus euntem
Impulit: illa noto citius, volucrique sagittâ,
Ad terram fugit, et portu sc condidit alto.
Tum satus Anchisâ, cunctis ex more vocatis,
Victorem magnâ præconis voce Clœanthum
Declarat, viridique advelat tempora lauro;
Muneraque in naves ternos optare juvencos,
Vinaque, et argenti nâgnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores:
Victori chilamydem auratam, quam plurima circum
Purpura mæandro duplici Melibœa cucurrit;
Intextusque puer frondosâ regius Îdâ
Veloces jaculo cervos cursuque fatigat,
Aecer anhelanti similis, quem præpes ab Îda
Sublimem pedibus rapuit Jovis armiger uncis:
Longævi palmas nequidquam ad sidera tendunt
Custodes; sævique canum latratus in auras.
At, qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli, Phegeus Sagarisque, ferebant
Multiplicem, commixi hunicris: indutus at olim
Demoleus cursu palantes Troas agebat.
Tertia dona facit geminos ex âere lebetas,
Cymbiaque argentâ perfecta, atque aspersâ signis
Jamque adeo donati omnes, opibusque superb
Puniceis ibant evincti tempora tæniis;
Quum, sævo e scopulo multâ vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis sæpe viæ deprensus in aggere serpentis,
Ærea quem obliquam rota transiit, aut gravis ictus
Seminecem liquid 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; 280
Vela facit tamen, et velis subit ostia plenis.
Sergus est æneas promisso munere donat,
Servatam ob navem lætus, sociosque reductos
Olli serva datur, operum haud ignara Minervae,
Cressa genus, Philoë, geminique sub ubere nat

Hoc pius æneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae; mediâque in valle theatri
Circus erat, quo se multis cum millibus heros
Consessu medium tulit, exstructoque resedit. 290
Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucrî, mixtique Sicani,
Nisus et Euryalus primi:
Euryalus, formâ insigne, viridique juventâ;
Nisus amore pio pueri: quos deinde secutus
Regius egregiâ Priami de stirpe Diores:
Hunc Salius, simul et Patron; quorum alter Acarnan
Alter ab Arcadio Tegeææ sanguine gentis:
Tum duo Trinacrii juvenes, Helymus Panopescus,
Assueti silvis, comites senioris Acestæ:
Multi praeterea 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. 300
Gnosia bina dabc levato lucida terro
Spicula, cælatamque argentò ferre bipennem.
Omnibus hic erit unus honos. Tres præmia prim
Accipient, flavaque caput nectentur olivâ.
Primus equum phaleris insignem victor habeto:
Alter Amazoniam pharetam, plenamque sagittis
Thræciis, lato quam circumplectitur auro
Balteus, et tereti subnectit fibula gemmâ:
Tertius Argolicâ hâc galeâ contentus abito.
Hæc ubi dicta, locum capiunt, signoque repente
Corripiant spatia audito, limenque relinquunt.
Eflusi nimbo similes: simul ultima sigrant.
Primus ait, longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocius alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius: spatio post deinde relicte
Tertius Euryalus:
Euryalumque 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 sive spatio extremo, fessique, sub ipsam
Finem adventabant; levi cum sanguine Nisus
Labitur infelix, casis ut forte juvencis
Fusus humum viridesque super medeferent herbas.
Hic juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque fimo, sacroque crure.
Non tamen Euryali, non ille oblitus amorum
Nam sese oppravit Salio per lubrica surgens;
Ille autem spissâ jacuit revolutus arenâ.
Emicat Euryalus, et, munere victor amici,
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit, et, nunc tertia palma, Diores
Hic totum caveæ consessum ingentis, et ora
Prima patrum, magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrimæque decoræ,
Gratior et pulchro veniens in corpore virtus.
Adjuvat, et magnâ proclamat voce Diores,
Qui subiit palmæ, frustraque ad præmia venit
Ultima, si primi Salio reddantur honores.
Tum pater Æneas, Vestra, inquit, munera vobis
Certa manent, pueri; et palmam movet ordine nemo
Me liceat casus miserari iusontis amici.
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum, atque unguibus aut eis.
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 fino. Risit pater optimas ollis,
Et elyceum efferi jussit, Didymoæis artes,
Neptuni sacro Danaìs de poste refiixum.
Hoc juvenem egregium præstanti munere donat.

Post, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus, animusque in pectore præsens,
Adsit, et evirctis attollat brachia palmis.
Sic ait, et geminum pugne proponit honorem:
Victori velatum auro vittisque juvencum;
Ense, 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,
Victeorem Butein immani corpore, qui se
Æbreiciæ veniens Amyci de gente ferebat,
Perculit, et fulvæ moribundum extendit arenâ.
Tahs prima Dares caput altum in prælia tollit,
Ostenditque humeros latos, alternaque jaactat
Brachia pretensens, et verberat ictibus auras.
Quæritur huic alius: nec quisquam ex agmine tanto
Audet adire virum, manibusque inducere cestus.
Ergo alacris, cunctosque putans exceedere palmâ,
Æneæ stetit ante pedes; nec plura moratus,
Tum lavâ taurum cornu tenet, atque ita fatur:
Nate deâ, si nemo audet se credere pugne,
Quæ finis standi? quo me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
Urananidæ, reddique viro promissa jubebant.
Hic gravis Entellum dictis castigat Acestes.
Proximus ut viridante toro considerat herbae:
Entelle, heroum quondam forussane etstra.
Tantane tam patiens nullo certamine tolli

Dona sines? ubi nunc nobis deus ite, magister
Nequidquam memoratus, Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuuis pendentia tectis?
Ile sub hac: Non laudis amor, nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta

Sanguis hebet, frigentque efflectae in corpore vires.
Si mihi, quæ quondam fuerat, quâque improbus iste
Exsultat fidens, si nunc foret illa juventas;
Haud equidem pretio inductus, pulchroque juvenco,
Venisset: nec dona moror. Sic deinde locutus,
In medium geminos immani pondere cestus
Projecit, quibus acer Eryx in praelia suetus
Ferre manum, duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.

Ante omnes stupet ipse Dares, longeque recusat:
Magannimusque Anchisiades et pondus et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis cestus ipsius et Herclus arma
Vidisset, tristemque hoc ipso in litore pugnam?
Hac germanus Eryx quondam tuus arma gerebat
(Sanguine cernis adhuc fractoque infecta cerebro);
Hs magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, æmula necdum

Temptoribus geminis canebat sparsa senectus.
Sed, si nostra Dares hac Troi us arma recusat,
Idque pio sedet Æneas, probat auctor Acestes;
Æquemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue cestus.

Hac fatus, duplicem ex humeris rejecit amictum;
Et magnos membrorum artus, magna ossa, lacertosque,
Exuit, atque ingens mediâ consistit arenâ.
Tum satus Anchisâ cestus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abdulxere retro longe capita ardua ab ictu,
Immiscenque manus manibus, pugnamque lacessit
Ille pedum melior motu, fretusque juventâ;
Hic membris et mole valens, sed tarda trementi
Gênaa labant, vastos quatit æger 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 malae
Stat gravis Entellus, nisique immotus eodem,
Corpore tela modo, atque oculis vigilantibus, exit
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnenque pererrat
Arte locum, et variis assaltibus iritus urget.
Ostendit dextram insurgens Entellus, et alte
Exultit: ille ictum venientem a vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit; et ultro,
Ipse gravis, graviterque, ad terram pondere vasto
Concidit: ut quondam cava concidit aut Erymantho,
Aut Idâ in magnâ, radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes:
It clamor cœlo; primusque accurrit Acestes,
Æquâevumque ab humo miserans attollit amicum
At, non tardatus casu, neque territus, heros
Acrior ad pugnam redit, ac vim suscitat irâ;
Tum pudor incendit vires, et conscia virtus;
Præcipitemque Daren ardens agit æquore toto,
Nunc dextrâ ingeminans ictus, nunc ille sinistrá.
Nec mora, nec requies: quam multâ grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utrāque manu pulsat versatque Dareta.

Tum pater Æneas procedere longius iras.

Et sēvere animis Entellum haud passus acerbis,

Sed finem imposuit pugnā, fessumque Dareta

Eripuit, muleens dictis; ac talia fatur:

Infelix! quae tanta animum dementia cepit?

Non vires alias. conversaque numina sentis?

Cede deo. Dixitque, et praelia voce diremit.

Ast illum fidi æquales, genua ægra trahentem,

Jactantemque utroque caput, erassumque cruorem

Ore ejectament, mixtōsque in sanguine dentes,

Ducunt ad naves; galeamque ensemble, vocati,

Accipiunt: palmam Entello taurumque relinquant.

Hic victor, superans animis, taurōque superbus:

Nate dea, vosque hæc, inquit, cognoscite, Teucri,

Et mihi quæ fuerint juvenili in corpore vires,

Et quà servetis revocatum a morte Dareta

Dixit, et adversi contra stetit ora juveni,

Qui donum astabat pugnæ; durosque reducta

Libravit dextrā media inter cornua cestus

Arduus, effracto 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.

Protenus Æneas celeri certare sagittā

Invitat, qui torte velint; et præmia ponit:

Ingentique manu malum de nave Seresti

Erigit; et volucrem trajecto in fune columbam,

Quo tendant ferrum, malo suspendit ab alto.

Convenere viri, dejectamque ærea sortem

Accipit galea; et primus clamore secundo

Hyrtacidæ ante omnes exit locus Hippocoantis;

Quem modo navali Mnestheus certamine victor

Consequitur, viridi Mnestheus evincitus olivā.

Tertius Eurytion, tuus, O clarissime! frater,
Pandare, qui quondam, jussus confundere fudus,
In medios telum torsisti primus Achivos.
Extremus galeâque imâ subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.
  Tum validis flexos incurvant viribus arcus,
Pro se quisque, viri, et depromunt tela pharetres.
Primaque per cœlum, nervo stridente, sagitta
Hyrtacidæ juvenis volucres diverberat auras;
  Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia pla:isu.
Post, acer Mnestheus adducto constitit arcu,
Alta petens; pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quis innexa pedem malo pendebat ab al:o:
Illa notos atque atra volans in nubila fugit.
Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo lætæ coelo speculatus; et, alis
Plaudentem, nigrâ fit sub nube columbam.
Decidit examinis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes:
  Qui tamen ãærias telum contendit in auras,
Ostentans artemque pater, arcumque sonantem.
  Hic oculis subitum objicitur, magnoque futurum
Augurio, monstrum: docuit post exitus ingens;
Scraque terrīci cecinerunt omina vates.
Namque, volans liquidis in nubibus, arsit arunde
Signavitque viam flammis, tenuesque recessit
Consumta in ventos: coelo ceu sæpe refixa
Transcurrunt crinemque volantia sidera ducunt
Attonitis hæsere animis, superosque precati
  Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas; sed, laturv amplexus Acesten,
Muneribus cumulat magnis, ac talia fatur:
Nume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsortes ducere honores.
Ipsi Anchiæ longævi hoc munus habebis,
Cratera impressum signis, quem Thraciae olim
Anchiæ 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 Nurytion prælato invidit honori,
Quanvis 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 idam 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 circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frena:is lucent in equis; quos omnis euntes
Trinacricæ mirata fremit Trojæque juvenus.

Omnibus in morem tonsâ coma pressa coronâ.
Cornea bina ferunt præfixa hastilia ferro;
Pars leves humero pharetras: it pectore summo
Flexilis optorti per collum circulus auri.
Tres equitum numero turmas, ternique vagantur
Ductores; pueri bis seni quemque secuti
Agmine 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, gentis unde Atii duxer e Latini;
Parvus Atys, puerque puer dilectus Iulo.
Extremus, formâque ante omnes pulcher, Iulus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cetera Trinacriis pubes senioris Acestæ
Fertur equis.

Excipiant plausu pavidos, gaudentque tuentes
Dardanidæ, veterumque aquoscent ora parentum
Postquam omnem lâti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit, insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris; rursusque vocati
Convertere vias, infestaque tela tulere.
Inde alios ineunt cursus, aliosque recursus,
Adversi spatiis; alternosque orbibus orbes
Impedient, pugnæque cipient simulacra sub armis.
Et nunc terga fugâ nudant; nunc spicula vertunt
Infensi; factâ pariter nunc pace feruntur.
Ut quondam Cretâ fertur Labyrinthus in altâ
Parietibus textum cæcis iter, ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indeprehensus et irremeabilis error:
Haud alio Teucrûm nati vestigia cursu
Impedient, texuntque fugas et prælia ludo,
Delphinum similes, qui per maria humida nando
Carpathium Libycumque secant, luduntque per undas
Hunc morem cursus, atque hæc certamina primus
Ascanius, Longam muris quum cingeret Albam,
Retulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes:
Albani docuere suos: hinc maxima porro
Accepit Roma, e patrium servavit honorem,
Trojaque nunc pueri Trojanum dicitur agmen.
Hæ cælèbrata tenus sancto certamina pa'r.
Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt sollemnia Indis.
104
Erem de celo misit Saturnia Juno
Iiacam ad classem, ventosque aspirat eunti,
Multa movens, needum antiquum saturata dolorem.
Illu, viam celerans per mille coloribus arcum,
Nullì visa, cito decurrit tramite virgo.
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus, classemque relictam:
At procul in solà secretæ Troades actâ
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 longæva Dorycli,
Cui genus, et quondam nomen, natique fuissent;
Ac sic Dardanidûm medium se matribus infert:
O miseræ, quas non manus, inquit, Achaïca bello
Traxerit ad letum patriæ sub mœnibus! O gens
Infelix! cui te exitio Fortuna reservat?
Septima post Trojae excidium jam vertitur aëtas,
Quum freta, quum terras omnes, tot inhospita saxa,
Sideraque emensæ ferimur, dum per mare magnum
Italian sequimur fugientem, et volvimur undis.
Hic Erycis fines fratermi, atque hospes Acestes:
Quis prohibet muros jacere, et dare civibus urbem?
O patria, et rapti nequidquam ex hoste Penates!
Nullane jam Troæ dicentur memia? nusquam
Hectoreos amnes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes:
Nam mihi Cassandrae per somnun vatis imago
Ardentes dare visa faces. Hic quærite Trojan;
Hic domus est, inquit, vobis. Jam tempus agitres,
Nee tantis mora prodigiis. En! quatuor aë
Neptuno. Deus ipse faces animumque ministrat.
Hæc memorans, prima infensum vi corripit ignem
Sublatâque procul dextrâ connixa coruscat,
Et jacit. Arrectæ mentes, stupefactaque corda
Iliadum. Hic una e multis, quæ maxima natu,
Pyrgo tot Priami natum regia nutrix:
Non Beroë vobis, non hæc Rheteëia, matre:
Est Dorycli conjux. Divini signa decoris,
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisque sonus, vel gressus eunti.
Ipsa 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
Ambigua, spectare rates, miserum inter amorem
Præsentis terræ fatas vocantia regna:
Quam dea se paribus per cœlum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.
Tum vero, attonitas monstris, actæque furore,
Conciamant, rapiuntque foci penetrâlibus ignem
Pars spoliânt 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 laetus equestres
Ducebat, sic acer equo turbata petivit
Castra; nec examines possunt retinere magistri.
Quis fúror iste novus? quo nunc, quo tenditis, inquit
Heu! miseræ cives? non hostem, inimicaque castra
Argivum; vestras spes uritis. En! ego vester
Ascanius: galeam ante pedes projecit inanem,
Quâ ludo indutus bellì simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.
Ast illæ diversa metu per litora passim
Diffugiunt, silvasque, et sicubi concava furtim
Saxa, petunt. Piget incepti, lucisque; suosque
Mutatae agnoscunt, excussaque pectore Juno est
Sed non idcirco flammæ atque incendia vires
Indomitas posuere: udo sub robore vivit
Súppa vómens tardum fumum; lentusque carinas
Est vapor, et toto descendit corpore pestis;
Nec vires heroum, infusaque flumina prosunt.

Tum plus Æneas humeris abscondere vestem,
Auxilio 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 Teucrûm res eripe leto:
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte, tuâque hic obrue dextrâ.
Vix hæc ediderat, quam effusis imbribus atra
Tempestas sine more furit, tonituque tremiscunt
Ardua terrarum, et campi; ruit æthere toto
Turbidus imber aquâ, densisque nigerrimus austris;
Implenturque super puppes; semiusta madescunt
Robora; restinctus donec vapor omnis, et omnes,
Quatuor amissis, servâæ a peste carinæ.

At pater Æneas, casu concussus acerbo,
Nunc huc ingentes, nunc illuc, pectore curas
Mutabat versans; Siculisne resideret arvis,
Oblitus fatorum, Italasne capesseret oras.
Tum seniur Nautes, unum Tritonia Pallas
Quem docuit, multâque insignem reddidit arte,
Hæc responsa dabat, vel quâ portenderet ira
Magna deûm, vel quæ fatorum posceret ordo.
Isque his Ænean solatus vocibus insit:
Nate deâ, quo fata trahunt retrahuntque, sequamur.
Quidquid erit, superanda omnis fortuna ferendo est.

Est tibi Dardanius divinæ stirpis Acestes:
Hunc cape consiliis socium, et conjunge volentem:
Huic trade, amissis superant qui navibus, et quos
Pertæsum magni incepti rerumque tuarum est;
Longævosque senes, ac fessas æquore matres,
Et quidquid tecum invalidum, metuensque pericli est,
Delige; et, his habeant terris, sine, mœnia fessi:
Urbem appellabunt permissò nomine Acestam.

Talibus incensus dictis senioris amici,
Tum vero in curas animum diducitur omnes:
Et Nox atra pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italian. Gens dura, atque aspera cultu,
Debellanda tibi Latio est. Ditis tamen ante
Infernæ accede domos, et Averna per alta
Congressus pete, nate, meos: non me impia namque
Tartara habent, tristesve umbrae; sed amœna piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quæ dentur mœnia, disces
Tamque vale: torquet medios Nox humida cursus,
Et me sævus equis Oricns afflictavit anhelis.

Dictat; et tenues fugit, cœu fumus, in auras.
Æneas, Quo deinde tuis? quo proripis? inquit,
Quem fugis? aut quis te nostris complexibus arcet?
Ilæ memorans, cinerem et sopitos suscitat ignes;
Pergameumque Larem, et canæ penetralia Vestæ,
Farre pio, et plenâ supplex veneratur acerrà.

Extemplo socios, primumque arcessit Acesten;
Et Jovis imperium, et cari praæpta parentis
Edocet, et quæ nunc animo sententia constet
Haud mora consiliis, nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magis laudis egentes.
Ipsi transtam novant, flammisque ambasca reponunt
Robora navigiis; aptant remosque rudentesque;
Exigui numero, sed bello vivida virtus.

Interea Æneas urbem designat aratro,
Sortiturque domos; hoc Ilium, et haec loca Trojam
Esse jubet. Gaudet regno Trojanus Acestes
Indicetque 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 æquora 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 nomen,
Ire volunt, omnemque tugæ perferre laborem:
Quos bonus Æneas dictis solatur amicis,
Et consanguineo lacrimans commendat Acestæ
Tres Eryci vitulos, et Tempestatibus agnam,
Cædere deinde jubet, solviæ ex ordine funem.
Ipse, caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos
Porrit 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 onnes:
Quam nec longa dies, pietas nec mitigatulla
Nec Jovis imperio fatisve infracta quiscit
Non mediâ de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec pœnam traxe per omnem
Reliquias: Trojæ cineres atque ossa peremptæ
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis,
Quam molem subito excierit. Maria omnia cælo
Miscuit, Æolii nequidquam fœta procellis;
In regress hoc ausa tuis.
Per scelus ecce! etiam Trojanis matribus actis
Exussit fœde puppes; et classe subegit
Amissâ socios ignotæ linquere terræ.
Quod superest, oro, liceat dare tuta per undas
Vela tibi; liceat Laurentem attingere Thybrim;
Si concessa peto, si dant ea mœnia. Parcae.

Tum Saturnius hæc domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis. Merui quoque: sæpe furores
Compressi, et rabiem tantam, æqualique marisque.
Nec minor in terris, Xanthum Simoëntaque testor,
Æneæ mihi cura tui. Quum Troïa Achilles

Exanimata sequens impingeret agmina muris,
Millia multa dare leto, gemenentque repleti
Amnes, nec reperire viam, atque evolvere posset
In mare se Xanthus: Pelidae tunc ego forti
Congressum Ænean, nec dis nec viribus æquis,
Nube cavâ rapui: cuperem quum vertere ab imo,
Structa meis manibus, perjuræ mœnia Trojæ.
Nunc quoque mens eadem perstat mihi: pelle tineorem;
Tutus, quos optas, portus accedet Averni.

Unus erit tantum, amissum quem gurgite quæret,
Unum pro multis dabitur caput.

His ubi lâta deæ permultis pectora dictis,
Jungit equos aura genitor, spumantiaque addit
Frena seris, manibusque omnes effundit habenas.
Cæruleo per summâ levis volat æquora curru.
Subsidunt undae tumidumque sub axe tonanti 920
Sternitur æquor aquis; fugiunt vasto æthere nimbi
Tum variae comitum facies; immania cete,
Et senior Glauci chorus, Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis, et Melite, Panopeaque virgo,
Nesææ Spioque, Thaliaque, Cymodoceque.

Hic patris Æneæ suspensam blanda vicissim
Gaudia pertenant mentem: jubet oeius omnes
Attollı malos, intendi brachia velis.
Una omnes fecerë pedem; pariterque sinistros,
Nunc dextros solvere sinus; una ardua torquent
Cornua, detorquentque: serunt sua flamina classem
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alií cursum contendere jussi.

Jamque fere medium cæli Nox humida metam 835
Contigerat; placidâ laxârant membra quiete,
Sub remis fusi per dura sedilia, nautæ:
Quum levis ætheriens delapsus Somnus ab aëris
Aëra dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonit: puppique deus consedit in altâ,
Phorbanti similis; funditque has ore loquelas:
Iaside Palinure, serunt ipsa æquora classem;
Æquatæ spírant auræ: datur hora quieti.
Pone caput, fessosque oculos furare labori.

Ipse ego paullisipro te tua munera inibo.
Cui eis attollens Palinurus lumina fatur:
Mene salis placidi vultum fluctusque quietos
Ignorare jubès? mene huic consídere monstro?
Æneas credám quid enim fallacibus aëris,
850
Et cælī toties deceptus fraudem sereni?
Talia dicta dabat, clavumque, affixus et hærens,
Nusquam amittebat, oculosque sub astra tenebat.
Ecce! deus ramum Letheo rore madentem,
Vique soporatum Stygià, super utraque quassat 855
Tempora; cunctantique natantia lumina solvit
Vix primos inopina quies laxaverat artus;
Et, super incumbens, cum puppis parte revulsâ
Cunque gubernaclo, liquidas projecit in undas
Præcipitem, 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 adventa subibat,
Difficiles quondam, multorumque ossibus albos;
Tum rauca assiduo longe sale saxa sonabant:
Quum pater amisso fluéntem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimium coelo et pelago confise sereno,
Nudus in ignotâ, Palinure iacebis arenâ!
P VIRGILII MARONIS
ÆNEIDOS
LIBER SEXTUS.

Sic satur lacrimans, classique immittit habenas
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras: tum dente tenaci
Ancora fundabat naves, et litora curvæ
Prætexunt puppes; juvenum manus emicat ardes
Litus in Hesperium, querit pars semina flammæ
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit silvas; inventaque flumina monstrat
At plus Æneas arces, quibus altus Apollo
Præsident, horrendaque procul secreta Sibyllæ,
Antrum immane, petit: magnam cui mentem animumque
Delius inspirat vates, aperitque futura.
Jam subeunt Triviae lucos, atque aurea tecta.

Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cælo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicâque levis tandem superastiit arce.
Redditus his primùm terris, tibi, Phœbe, sacravit
Remigium alarum, posuitque immania templæ.
In foribus letum Androgeo: tum pendere pænas
Cecropiâque jussi, miserum! septena quot annis
Corpora natorum; stat ductis sortibus urnæ.
Contra, elata mari, respondet Gnosia tellus:
Hic crudelis amor tauri, suppôstaque furto
Pasiphaë, mixtumque genus, prolesque bifomis
Minotaurus inest, Veneris monumenta nefandæ
Hic labor ille domus, et inextricabilis error.
Magnum reginæ sed enim miseratus amorem
dadalus, ipse dolos tecti ambagesque resolvit,
Cæca regens fili vestigia. Tu quoque magnum
Partem opere in tanto, sincert dolor, Icare, haberes.
Bis conatus erat casus effingere in auro:
Bis patriæ cecidere manus. Quin protones omnia
Perlegerent oculis; ni jam præmissus Achates
Afforet, atque una Phœbi Triviæque sacerdos,
Deiphobe Glæci; fatur quæ talia regi:
Non hoc ista sibi tempus spectacula poscit.
Nunc grege de intacto septem mactare juvencos
Præstiterit, totidem lectas de more bidentes.
Talibus aßata Æenean (nec sacra morantur
Jussa viri) Teucros vocat alta in templâ sacerdos.
Excisum Euboïæ latus ingens rupis in antrum:
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, quum virgo, Poscere fata
Tempus, ait: Deus, ecce! Deus. Cui. talia fanti
ante fores, subito non vultus, non color unus,
Non contæ mansere comæ; sed pectus anhelum,
Et rabie sera corda tument; majorque videri,
Nec mortale sonans; aßata 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 cucurrit
Ossa tremor, funditque preces rex pectore ab imo:
Phebe, graves Trojæ semper miserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Æacidæ; magnas obeuntia terras
Tot maria intravi, duce te, penitusque repòstas
Massylûm gentes, prætentaque Syrtibus arva:
Jam tandem Italæ fugientis prendimus oras.
Hac Trojana tenus fuerit Fortuna secuta.
Vos quoque Pergamæ jam fas est parcere genti
Diique deæque omnes, quibus obstitit Ilium, et ingens
Gloria Dardanæ. Tuque, O sanctissima vates!

Præsea venturi, da (non indebita posco
Regna meis fatis), Latio considere Teucros,
Errantesque deos, agitataque numina Troæ.
Tum Phæbo et Triviae solido de marmore templum
Instituam, festosque dies de nomine Phæbi.

Te quoque magna manent regnii penetralia nostris:
Hic ego namque tuas sortes, arcanaque fata
Dicta meæ genti, ponam, lectosque sacrabo,
Alma, viros. Foliis tantum ne carmina manda,
Ne turbata volent rapidis ludibria ventis:

ipsa canas oro. Finem dedit ore loquendi.

At, Phæbi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excusisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, singitque premenæ

Ostia jamque domus patuere ingentia centum
Sponte suá, vatisque ferunt responsa per auras:
O tandem magnis pelagi defuncte periclis!

Sed terrâ graviora manent. In regna Lavinì
Dardanidæ venient; mitte hanc de pectore curam;

Sed non et venisse volent. Bella, horrida bella,
Et Thybrim multo spumantem sanguine cerno.
Non Simoës tibi, nec Xanthus, nec Dorica castra
Desuerint. Alius Latio jam partus Achilles,
Natus e. ipse déæ. Nec, Teucris addita, Juno

Usquam aberit. Quum tu suppless, in rebus egenis,
Quas gentes Italum, aut quas non oraveris urbes!
Causa malì tanti conjux iterum hospita Teucris,
Extèrrique iterum thalami.

Tu ne cede malis; sed contra audentior ito,
Qua tua te Fortuna sinet. Via prima salutis,
Quod miûme reris, Graià pandetur ab urbe.

Talibus ex adyto dictis Cumææ Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea frena furenti
Corcutit, et stimuli sub pectore vertit Apoll.
Ut primum cessit furor, et rabida ora quiérunt,
 Incipit Aeneas heros: Non ulla laborum,
O virgo, nova mi facies inopinave surgit.
Omnia præcepi, atque animo mecum ante peregi.
Unum oro; quando hic inferni janua regis
Dicitur, et tenebrosa palus Acheronte refuso;
Ire ad conspectum cari genitoris, et ora,
Contingat: doceas iter, et sacra ostia pandas.
Illum ego, per flammas, et mille sequentia tela,
Eripui his humeris, niederque ex hostile recepi:
Ille, meum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas cælique ferebat,
Invalidus, vires ultra sortemque senectæ.
Quin, ut te supplex peterem, et tua limina adirem,
Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere: potes namque omnia; nec te
Nequidquam lucis Hecate præsecit Avernis.
Si potuit Manes arcessere conjugis Orpheus,
Threïciæ fretus citharâ, 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 orabat dictis, arasque tenebat;
Quum sic orsa loqui vates: Sate sanguine divûm,
Tros Anchisiada, facilis descensus Averno est;
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras, 
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aat ardens exexit ad æthera virtus, 
Dis geniti, potuere. Tenent media omnia silvæ,
Cocyctusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupidô,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere labori;
Accipe, quae peraganda prius. Latet arbole opaca
Aureus et solis et oento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbrae.
Sed non ante datur telluris operta subire,
Aurizemos quam quis decerperit arbole festus
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
Vincere, nec duro poteris convellere ferro.
Præterea, Jac 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 sante
Sic demum lucos Stygios, regna invia vivis,
Aspicies. Dixit; pressoque obmutuit ore.
Æneas mesto defixus lumina vultu
Ingriditur, linquens antrum; caecosque volutat
Eventus animo secum. Cui fidus Achates
It comes, et paribus curis vestigia sigit.
Multa inter sese vario sermone serebant;
Quem socium exanimem vates, quod corpus humanum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indigna morte perentum;
Misenum Æoliden: quo non præstantior alter
Ære ciere viros, Martemque accendere cantu.
Æneas hic magni fuerat comes; Hectora circum
Et lituo pugnas insignis obibat et hastâ:
Postquam illum vitâ victor spoliavit Achilles,
Dardanio Æneas sese fortissimus heros
Addiderat socium, non inferiora secutus
Sed tum, forte cavâ dum personat æquora conchâ.
Demens, et cantu vocat in certamina divos,
Æmulus exceptum Triton (si credere dignum est)
Inter saxa virum spumosâ immerserat undâ.
Ergo omnes magno circum clamore fremebant
Præcipue pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant flentes, aramque sepulcri
Congere arboribus, coeloque 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.
Necnon Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis;
Atque haec ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic voce 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 columbae
Ipra sub ora viri coelo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnosce aves, latusque precatur:
Este duces, O! si qua via est, cursumque per auras
Dragite in lucos, ubi pinguem dives opacat
Ramus humum: tuque O! dubii ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quò tendere pergam
Pascentes iliac tantum prodire volando,
Quantum acie possent oculi servare sequuntum
Inde, ubi venere ad fauces graveolentis Averni,
Tollunt se celeras; l'quidumque per aëra lapsæ,
Sedibus optatis geminæ super arbores sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere novâ, quod non sua seminat arbas
Et bruceo fita terebras circumdare truncos:
Talis erat species auri trondentis opacâ
Ilice; sic leni crepitabat bractea vento.
Corripit Æneas extemplo, avidusque restringit
Cum spectantem, et vatis portat sub tecta Sibyllæ.
Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguerem taedis et robore secto
Ingentem struxere pyram: cui frondibus aquis
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices, et aëna undantia flammis
Expediunt, corpusque lavant frigentis, et unguunt.
Fit gemitus. Tum membra toro defleta reponunt,
Purpurcasque super vestes, velamina nota,
Conjiciunt: pars ingenti subiere feretro,
Triste ministerium! et subjectam more parentum
Aversi tenuere facem. Congesta eremantur
Turea dona, dapés, fusus craters olivo.
Postquam collapsi cineres, et flamma quievit;
Reliquias vino, et bibulam lavere favillam,
Ossaque lecta cada texit Corynæus æno.
Idem ter socios purâ circumfulsit undâ,
Spargens rore levi, et ramo felicis olivæ,
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remunueque, tubamque,
Monte sub aério: qui nunc Misenus ab illo
Dicitur, aeternumque tenet per sæcula nomen.

His actis, propere exsequitur præcepta Sibyllæ
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro, nemorumque tenèbris:
Quam super hand ullæ poterant impune volantes
Tendere iter pennis; talis sese halitus aquis
Faucibus effundens supera ad convexa ferebat
Unde locum Graii dixerunt nomine Aornon.
Quatuor hic primum nigrantes terga juvencos
Constituit froniique invergit vina sacerdos;
Et, summas carpens media inter cornua setas,
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten, Cæloque Ereboque potentem.
Supponunt alii cultros, tepidumque eruorem
Suscipliant pateris. Ipse atri velleris agnam
Æneas matri Eumenidum, magnæque sorori,
Ènse ferit, steriemque tibi, Proserpina, vaccam
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flamnis,
Pinge super oleum fundensque ardentibus extis
Ecce autem, primi sub lumina solis et ortus,
Sub pedibus mugire solum, et juga cæpta moveri
Silvarum, visæque canes ululare per umbram,
Adventante deæ. Procul, O! procul estæ, profani,
Conclamat vates, totoque absistite luco:
Tuque invade viam, vaginâque eripe ferrum:
Nunc animis opus, Ænca, nunc pectore firmo.
J'antum effata, furens antro se immisit aperto:
Ille ducem hand timidis vadentem passibus æquat
Dì, quibus imperium est animarum, Umbraeque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit, numine vestro,
Pandere res altâ terrâ et caligine mersas.
Ibant obscuri solâ sub nocte per umbram,
Perque domos Diris vacuas, et inania regna:
Quale per incertam Lunam sub luce malignâ
Est iter in silvis, ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum, primisque in faucibus Orcæ,
Luctus et ulrices posuere oubilia Curae;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Eges'as,
Terribiles visu formæ; Letumque, Labosque;
Tum consanguineus Leti Sopor; et mala mentis
Gaudia; mortiferumque adverse in limine Bellum,
Ferreique Eumenidum thalami et Discordia demens, 280
Vipereum .rinen vittis innexa cruentis.
  In medio ramos annosque brachia pandit
Ulmus, opaca, ingens; quam sedem Somnia vulgo
Vana tenere ferunt, foliiisque sub omnibus hærent.
Multaque præterea variarum monstra ferarum,
  Centauri in foribus stabulant, Scyllæque bifomnes
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chimaera.
Gorgones, Harpyiæque, et forma tricorporis umbrae.
Corripit hic subitâ trepidus formidine ferrum
Æneas, strictanque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vetis
Admonet volitare cavâ sub imagine formæ,
Irruit, et frustra ferro diverberet umbras.

Hinc via, Tartarei quæ fert Acherontis ad undas. 295
Turbidus hic cæno, vastâque voragine, gurges
Æstuat, atque omnem Cocoeto eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet; stant lumina flammâ;
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subig., velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Jam senior; sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat;
  Matres, atque viri, defunctaque corpora vitæ
Magnanimûm heroum; pueri, innuptæque puellæ
Impositique rogis juvenes ante ora parentum:
Quæ multa in silvis autem frigore primo
Lagis cadunt folia; aut ad terram zurgite 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:
Na vita sed tristis nunc hos nunc accipit illos; 315
As alios loe.ge submotos arcet arenâ.
Æneas, miratus enim, motusque tumultu,
Dic, ait, O virgo! quid vult concursus ad annem?
Quidve petunt animæ? vel quo discriminate ripas
Hæ linquant, illæ remis vada livida verrunt?
Olli sic breviter fata est longæa sacerdos:
Anchisâ generate, deum certissima proles,
Cocyti stagna alta vides, Stygiamque paludem,
Di cujus jurare timent et fallere 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 quièrunt.
Centum errant annos, volitantque hæc litora circum;
Tum demum admissi stagna exoptata revisunt.
Constitit Anchisâ satus, et vestigia pressit;
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi moestos, et mortis honore carentes,
Leucaspim, et, Lycæ ductorem classis, Oronten:
Quos simul, a Trojâ ventosa per æquora vectos,
Obruit auster, aquâ involvens navemque virosque.
 Ecce! gubernator sese Palinurus agebat:
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi, mediis effusus in undis.
Hunc ubi vix multâ mœstum cognovit in umbrâ,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mersit?
Dic age: namque mihi, fallax haud ante repertus,
Hoc uno responso animura delusit Apollo;
Qui: fore te ponto incololum, finesque canebat
Venturum Ausonios. En! haec promissa fides est?
Ille antem: Neque te Phæbi cortina sefelliit,
Dux Anchisiada, nec me deus æquore mersit.
Namque gubernaculum, multâ vi forte revulsum,
Cui datus hærebam custos, cursusque regebam,
Præcipitans træxi 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 aequora noctes Vexit me violentus aqua: vix lumine quarto Prospexi Italianum, summâ sublimis ab undâ. Paullatim adnabam terræ: jam tuta tenebam; Ni gens crudelis madidâ cum veste gravatum, Prensantemque uncis manibus capita aspera montis Ferro invasisset, prædamque ignara putâsset. Nunc me fluctus habet, versantque in litore venti. Quod te per cæli 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 divûm Flumina tanta paras Stygiamque 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 cupidio? Tu Stygias inhumatus aquas, annemque severum Eumenidum aspicies, ripamve injussus adibis? Desine fata deûm flecti sperare precando. Sed cape dicta memor, duri solatia casus: Nam tua finitimí, longe lateque per urbes Prodigiiis acti cœlestibus, ossa piabunt, Et statuent tumulum, ct tumulo sollemnia mittent, Æternumque locus Palinuri nomen habebit. His dictis curæ emota, pulsusque parumper Corde dolor tristi: gaudet cognomine terrâ. Ergo iter inceptum peragunt, fluvioque propinquæ: Naviga quæs jam inde ut Stygiâ prospexis ab undâ Per tacitum nemus ire, pedemque advertere ripâ; Sic prior aggreditur dictis, atque increpat ulîro:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias; jam istunc et comprime gressum
Umbrarum hic locus est, Somni, Noctisque soporae:
Corpora viva nefas Stygiæ vectare carinâ.
Nec vero Alcidēn me sum lætatus euntem
Accepisse lacu, nec Thesea Pirithoumque,
Dis quamquam genti, atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit,
Ipsiæ a solio regis traxitque trementem:
Hi dominam Ditis thalamo deducere adorti.
Quæ contra breviter fata est Amphrysia vates:
Nullæ hic insidiae tales; absiste moveri;
Nec vim tela ferunt: licet ingens janitor, antro
Æternum latrans, exsanguës terreat umbras:
Casta licet patrui servet Proserpina limen.
Troīus Æneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantæ 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 virgae, longo post tempore visum,
Cæruleam advertit pappim, ripæque propinuat.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros; simul accipit alveo
Ingentem Ænean: gemuit sub pondere cymba
Sutilis, et multam accepit rimosâ paludem.
Tandem, trans fluviun, incolumes vatemque virum:
Informi limo, glaucâque exponit in uha.
Cerberus hæc ingens latratu regna turiauci
Personat, adverso recubans immanis in antro:
Cui vates, horrere videns jam colla culbris,
Melle soporatam, et medicatis frugibus, offam
Objicit. Ille, fæme rabidâ, tria guttura pandens,
Corripit objectam, atque immania terga resolvit
Fusus lumi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irreemeabilis undæ.
Continuo auditæ voces, vagitus et ingens,
Infantumque animæ flentes, in limine primo
Quos dulcis vita exsortes, et ab ubere raptos,
Abstulit atra dies, et funere mersit acerbo.
Hos juxta falsö damnati crimine mortis.
Nec vero hæ sine sorte data, sine judIce, sedes
Quæsitor Minos urnam movet; ille silentum
Conciliumque vocat, vitæque et crimina discit.
Proxima deinde tenent moæsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Projecere animas. Quam vellet æthere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis undà
Alligat, et novies Styx interfusa coœr cet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi: sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circum
Silva tegit: curæ non ipsa in morte relinquent.
His Phædram Procrinque locis, moæstamque Er•phylen
Crudelis nati monstrantem vulnera, cernit;
Euadnenque, et Pasiphaën: his Laodamia
It comes, et, juvenis quondam, nunc femina, Caëns,
Rursus et in veterem fato revoluta figuram.
Inter quas Phænissa, recens a vulnere, Dido
Errabat silvâ in magna: quam Troïus heros
Ut primum juxta stetit, agnovitque, per umbram
Oscuram, qualæm primo qui surgere mense
Aut videt, aut vidisse putat per nubila Lunam,
Demisit lacrinas, dulcique aëtatus amore est:
Infelix Dido! verus mihi nuntius ergo
Venerat exstinctam, ferroque extrema secutam!
Funeris heu! tibi causa fui? Per sidera juro,
Per superos, et si qua fides tellure sub imà est,
In tutus, regina, tuo de litore cessi.

Sed me jussa deum, quae nunc has ire per umbras,
Per loca senta situ, cogunt, noctemque profundam,
Imperiis egere sui; nec credere quivi
Hunc tantum tibi me diessu ferre dolorem.

Siste gradum, teque aspectu ne subtrahe nostro.

Quem fugis? extremum fato, quod te alloquor, hoc es

Talibus Æneas ardentem torva tuentis
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, et inimica refugit
In nemus umbriferum; conjux ubi pristinus illi
Respondet curis, æquatque Sychæus amorem.

Nec minus Æneas, casu percussus iniquo,

Prosequitur lacrimans longe, et miseratur euntem.

Inde datum molitur iter: jamque arva tenebant:
Ultima, quæ bello clari secreta frequentant.

Hic illi occurrit Tydeus, hic inclytus armis
Parthenopæus, et Adrasti pallentis imago.

Hic multum fleti ad superos, belloque caduci,
Dardanidæ: quos ille omnes longo ordine cernens
Ingemuit, Glaucumque, Medontaque, Thersilochur-que,
Tres Antenoridas, Cerérique sacrum Polyphæten,
Idæumque, etiam currus, etiam arma tenentem.

Circumstant animæ dextrâ laevâque frequentes.
Nec vidisse semel satis est: juvat usque morari,
Et conferre gradum, et veniendi discere causas.

At Danaum proceres, Agamemnoniæque phalanges
Ut videre virum, fulgentia arma per umbras,
Ingenti trepidare metu: pars vertere terga,
Cen quondam petiere rates: pars tollere vocem
Exiguam; inceptus clamor frustratur hiantes.

Atque hic Priamiden, laniatum corpore toto,
Deiphobum vidit, lacerum crudeliter ora,
Ota, manusque ambas, populataque tempora raptis
Auribus, et truncae inhonesto vulnere nares.
Vix adeo agnovit pavitantem, et dira tegentem
Supplicia; et notis compellat vocibus ulro:
Deiphobe armipotens, genus alto a sanguine l'eucri
Qui5 tam crudeles optavit sumere penas?
Cui tantum de te lieuit? Mihi fama supremâ
Nocte tulit fessam vastâ te cæde Pelasgum
Procubuisse super confusæ stragis acervum.
Tuue egomet tumulum Rhæteo in litore inanem
Constitui, et magnâ Manes ter voce vocavi.
Nomen et arma locum servant. Te, amice, nequivi
Conspicere, et patria decedens ponere terrâ.
Ad quæ Priamides: Nihil O tibi, amice! relictum:
Omnia Deiphobo solvisti, et funeris umbris.
Sed me fata mea et scelus exitiale Lacænæ
His mersere malis: illa hæc monumenta reliquit
Namque, ut supremam falsa inter gaudia noctem
Egerimus, nôsti; et nimium meminisse necesse est
Quum fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo:
Illa, chorum simulans, euantes orgia circum
Ducebat Phrygias; flamnam media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me, confectum curis, somnoque gravatum,
Infelix habuit thalamus, pressitque jacentem
Dulcis et alta quies, placidaeque simillima morti.
Egregia interea conjux arma omnia tectis
Amovet, et sidum capiti subduxerat ensim;
Intra tecta vocat Menelaum, et limina pandit:
Scilicet id magnum sperans fore munus amanti,
Et famam extingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo; comes additur una
Hortator scelerum, Æolides. Di, talia Gravis
Instaurate, pio si penas ore reposco.
Sed te qui vivum casus, age, fare vicissim,
Attuletint Pelagine venis erroribus actus.
An monitu divum? an quae te Fortuna fatigat,
Ut tristes sine Sole domos, loca turbida, adires?
Hae vice sermonum roseis Aurora quadrigis
Jam medium aerio cursu trajecerat axen;
Et fors omne datum traherent per talia tempus;
Sed comes admonuit, breviterque aflata Sibylla est
Nox ruit, Ænea; nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas:
Dextra, quae Ditis magni sub mania tendit;
Hae iter Elysium nobis: at laxe malorum
Exercet pœnas, et ad impia Tartara mittit.
Deiphobus contra: Ne savi, magna sacerdos;
Discedam, explebo numerum, reddarque tenebris.
I, decus, i, nostrum; melioribus utere fatis.
Tantum effatus, et in verbo vestigia torsit.
Respicit Æneas subito, et sub rupe siniistra
Mœnia lata videt, triplici circumdata muro:
Quae rapidus flammis ambit torrentibus annum
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ
Vis ut nulla virum, non ipsi exscindere ferro
Cœlicolæ valeant. Stat ferrea turris ad auras;
Tisiphoneque sedens, pallâ succincta cruentâ,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus, et saeva sonare
Verbera; tum stridor ferri, tractæque catena.
Constitit Æneas, strepitumque exterritus hausiit.
Quae scelerum facies? O virgo! effare; quibusve
Urguentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrium,
Nulli fas casto sceleratum insistere limen;
Sed me quem lucis Hecate præsecit Avernus,
Ipsa deum pœnas docuit, perque omnia duxit
Gnosius haec Rhadamanthus habet durissima regna,
Castigatque audite dolos, subigitque fateri.
Quae quis apud superos, furto lactatus inani
Distulit in seram commissa piacula mortem.
Continuo sones ultrix accincta flagello
Tisiphone quatt insultans, torvosque sinistrà
Intentans angues, vocat agmina sæva sororum
Tum demum, horrisono stridentes cardine, sacræ
Panduntur portaè. Cernis, custodia quæs
Vestibulo sedeat? facies quæ limina servet.
Quinquaginta atris immanis hiatus Hydra
Sævior intus habet sedem: tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad ætherium cæli suspectus Olympum.
Hic genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.
Hic et Aloïdas geminos, immania, vidi,
Corpora: qui manibus magnum rescindere cælum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea pænas,
Dum flammis Jovis, et sonitus imitatur Olympi.
Quatuor hic inventus equis, et lampada quassans,
Per Graiûm populos, mediaque per Elidis urbem,
Ibat ovans, divûmque sibi poscebat honorem:
Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum pulsu simulârat equorum.
At pater omnipotens densa inter nubila telum
Contorsit; non ille faces, nec fumea tædis
Lumina; præcipitemque immani turbine adegit.
Nec non et Tityon, Terræ omniparentis alnum
Cernere erat: per tota novem cui jugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale jecur tondens, sæcundaque pænis
Viscera, rimaturque epulis, habitatque sub altc
Pectore; nec fibris requies datur ūlla renatis.
Quid memorem Lapithas, Ixiona, Pirithoumque?—
Quos super atra silex jam jam lapsura, cadentique
Imminet assimilis: lucent genialibus altis.
Au'rea fulcra toris, epulæque ante ora paratae
Regisico luxu; Furiarum maxima juxta
Accubat, et manibus prohibit contingere mensas,
Exsurgitque facem attollens, atque intonat ore.
Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve pares, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis; qua maxima turba est.
Quisque ob adulterium caesi; quique arma securi
Impia, nec veriti dominorum fallere dextras,
Inclusi paenam exspectant. Ne quaere doceri,
Quam pœnam; aut qua forma viros, fortunave mersit.
Saxum ingens volvunt alii, radiisve rotarum
Districti pendunt; 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 natæ, vetitosque hymenæos.
Ausi omnes immane nefas, auque potiti.
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia pœnarum percurrere nomina, possim.
Hæc ubi dicta dedit Phoebi longeva sacerdos:
Sed jam age, carpe viam, et susceptum perfice munus;
Acceleremus, ait: Cyclopum educta caminis
Mœnia conspicio, atque adverso fornice portas,
Hæc ubi nos præcepta jubent deponere doina.
Dixerat; et, pariter gressi per opaca viarum,
Corripiunt spatium medium, foribusque propinquant
Occipat Æneas aditum, corpusque recenti
Spargit aquâ, ramumque adverso in limine figit.
His demum exactis, perfecto munere divæ,
Devenere locos lœtos, et amœna vireta
Fortunatorum nemorum, sedesque beatas.
Largior hic campos aether et lumine vestit
Purpureo; solemque suum, sua sidera, nórunt.
Pars in gramineis exercent membra palæstris:
Contendunt ludo, et fulvâ luctantur arenâ:
Pars pedibus plaudunt choreas, et carmina dicunt.
Nec non Thréïcius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum;
Jamque sidem digitis, jam pectine pulsât eburno.
Hic genus antiquum Tcueri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis,
Illusque, Assaracusque, et Trojæ Dardanus auctor
Arma procul, currusque virum miratur inanes.
Stant terrâ defixa hastâ, passimque soluti
Per campos pascuntur equi. Quae gratia currüm
Armorumque fuit vivis, quae cura nitentes
Pascere equos, eadem sequitur tellure repôstos.
Consipic, ecce! alios dextrâ lævâque per herbam
Escentes, lætumque choro Pæana canentes,
Inter odoratum lauri nemus; unde superne
Plurimus Eridani per silvam volvit amnis.
Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates, et Phebo digna locuti,
Nventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo:
Omnibus his niveâ cinguntur tempora vîtâ.
Quos circumfusos sic est afflata Sibylla;
Musæum ante omnes; medium nam plurima turba
Hurc habet, atque humerus exstantem suspicit altis
Dícî.e, felices animæ, tuque, optime vates,
Quæ regio Anchisen, quis habet locus? illius ergo
Venimus, et magnos Erebi tranavimus amnes.
Atque huic responsum paucis ita reddidit heros,
Nulli certa domus: lucis habitamus opacis;
Riparumque toros, et prata recentia rivis
Incolumus. Sed vos, si tert ita corde voluntas
Hoc superate jugum; et facili jam tramite sistam.
Dixit; et ante tulit gressum, camposque nitentes
Desuper ostentat: dehinc summa cacumina linquant.
At pater Anchises penitus convalle virenti
Inclusas animas, superumque ad lumen ituras,
Lustrabat studio recolens, omnemque suorum
Forse recensebat numerum, carosque nepotes,
Fataque, fortunasque virum, moresque, manusque.
Isque, ubi tendentem adversum per gramina vidi
Ænean, alacris palmas utrasque tetendit;
Effusesque genis lacrimae; et vox excidit ore:
Venisti tandem, tuaque exspectata parenti
Vicit iter durum pietas; datur ora tueri,
Nate, tua; et notas audire et reddere voces?
Sic equidem ducebam animo, rebarque futurum,
Tempora dinumerans; nec mea cura sefellit.
Quas ego te terras, et quanta per æquora vectum
Accipio! quantis jactatum! nate, periclis!
Quam metui, ne quid Libyae tibi regna nocerent!
Ille autem: Tua me, genitor, tua tristis imago,
Sæpius occurrents, hæc limina tendere adepti:
Stant sale Tyrheno classes. Da jungere dextram,
Da, genitor; teque amplexu ne subtrahe hostro.
Sic memorans, largo fletu simul ora rigabat.
Ter conatus ibi collo dave brachia circum;
Tei frustra comprensa manus effugit imago,
Par levibus ventis, volucrique similima somno.
Interea videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia silvis,
Lethæumque, domos placidas qui prænatat, amnem
Hunc circum innumeræ gentes, populique volabant;
Ac, veluti in pratis ubi apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmurum campus.
Horrescit visu subito, causasque requirit
Tascius Æneas; quæ sint ea flumina porro
Quive viri tanto complebant agrine ripas.
Tum pater Anchises: Animae, quibus altera fato
Corpora debentur, Lethaei ad fluminis undam
Securos latites, et longa oblivia potant.

Has equidem memorare tibi, atque ostendere coram.
Jampridem hanc porem cupio enumerare meorum;
Quo magis Italiæ mecum lactere reperta.
O pater! anne aliaquas ad coelum hinc ire putandum est
Sublimes animas, iterumque in tarda reverti
Corpora? qua lucis miseric ampla cupido?
Dicam equidem, nec te suspensum, nate, tenebo,
Suscipit Anchises; atque ordine singula pandit.

Principio, coelum, ac terras, camposque liquentes,
Lucentemque globum Luniæ, Titaniaque astra,
Spiritus intus alit; totamque, infusa per artus,
Mens agitat molem, et magno se corpore miscet.
Inde hominum peccatumque genus, vitaeque volantium
Et qua marmoreo sert monstra sub æquore pontus.
Igneus est ollis vigor, et ælestis origo,
Seminibus; quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt, cupientque; dolent, gaudientque; neque auræ
Respiciunt, clausæ tenebris, et carcere caeco.
Quin ct, supremo quam lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporæ excedunt pestes: penitusque necesse est
Multa diu concreta modis inoleascere miris.
Ergo exercentur paenis, vterumque malorum
Supplicia expendunt. Aliæ panduntur manes,
Suspensæ, ad ventos: aliis sub gurgite vasto
Infestum eluitur scelus, aut exurrit igni.
Quisque suos patimur Manes: exinde per amplum
Mittimur Elysium, et pauci lacta arva tenemus:
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Etherium sensum, atque aura simplicis ignem.
Has omnes ubi mille rotam volvere per annos, 
Lethæum ad fluvium deus evocat agnīne 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 posset 
Adversos legere, et venientum discere vultus. 

Nunc age, Dardaniam prolem quæ deinde sequatur 
Glòria, qui maneant Italâ de gente nepotes, 
Illustrès animas, nostrumque in nomen ituras, 
Expediam dictis, et te tua fata docebo. 

Ille, vides, purâ juvenis qui nititur hastâ, 
Proxima sorte tenet lucis loca; primus ad auras 
Ætherias Italo commixtus sanguine surget, 
Silvius, Albanum nomen, tua posthuma proles: 
Quem tibi longævo serum Lavinia conjux 
Educet silvis, regem, regumque parentem: 
Unde genus Longâ nostrum dominabitur Albâ. 
Proximus ille Procas, Trojâæ glòria gentis, 
Et Capys, et Numitor, et, qui te nomine reddet, 
Silvius Æneas; pariter pietate vel armis 
Egregius, si umquam regnandam acceperis Albam. 
Qui juvenes! quantas ostentant, aspicé, vires 
At, qui umbrata gerunt civili tempora quercu, 
Hi tibi Nomentum, et Gabios, urbemque Fidenam. 
Hi Collatinas imponent montibus arces, 
Pometios, Castrumque Inui, Bolamque, Coramque. 
Hæc tum nomina erunt; nunc sunt sine nomine terræ 
Quin et avo comitem sese Mavortius addit 
Romulus; Assaraci quem sanguinis ìlia mater 
Educet. Viden ut geminae stant vertice cristâ, 
Et pater ipse suo superum jam signat honore? 
En! hujus, nate, auspiciiis illa irælyta Roma 
Imperium terris, animos æquabit Olympe, 
Septemque una sibi muro circumdabit aræ.
Felix pro.e virum qualis Bercyntia mater
Invexit curru Phrygias turrita per urbes,
Lacta deum partu, centum complexa nepotes,
Omnes caelicalas, omnes supera alta tenentes.
Huc gemini as nunc flecte acies: hanc aspice gentem,
Romanoque tuos. Hic Caesar, et omnis Iuli
Progenies, magnum celi ventura sub axem.
Hic vir, hic est, tibi quem promitti sapius audis,
Augustus Caesar, Divi genus: aurea condet
Saeula qui rursus Latio, regnata per arva
Saturno quondam, super et Garamantos et Indos
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 septemgeram turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit œripedem cervam licet, aut Erymanthi
Pacirt nemora, et Lernam tremefecerit areu:
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 terrâ?
Quis procul ille autem ramis insignis olivæ,
Sacra fereus? Nosco crines incanacque menta
Regis Romani, primus qui legibus urbem
Fundabit, Curibus parvis et paupere terrâ
Missus in imperium magnum. Cui deinde subibit,
Otia qui rumpet patriæ, residesque 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?
Consulim imperium hic primus, sævasque secures,
Accipiet; natosque pater, nova bella moventes, 820
Ad pænâmi pulchrâ pro libertate vocabit:
Infelix! Utcumque fercent ea facta minores,
Vincet amor patriæ, laudumque immensa cupidó
Quin Decios, Drusâque procul, sævumque securi
Aspice Torquatum, et referentem signa Camillum 825
Illæ autem, paribus quas fulgere cernis in armis,
Concordes animæ nunc, et dum nocte premuntur,
Heu' quantum inter se bellum, si lumina vitae
Attigerint, quantas acies stragemque ciebunt!
Aggeribus socer Alpinis atque arce Monæci
Descendens; gener adversis instructus Eoîs.
Ne, pueri, ne tantâ animis assuescite bella
Neu patriæ validas in viscera vertite vires
Tuque prior, tu, parce, genus qui ducis Olympo;
Projicte tela manu, sanguis meus. 835
Ille triumphantâ Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivís.
Eruet ille Argos, Agamemnoniasque Mycenas,
Ipsumque Aeciden, genus armipotentis Achilli;
Ultus avos Trojâ, templâ et temerata Minervâ. 840
Quis te, magne Cato, tacitum, aut te, Cosse, relinquit?
Quis Gracchi genus? aut geminos, duo fulmina belli,
Scipianas, cladem Libyæ? parvoque potentem
Fabricium? vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? tu Maximus ille es,
Unus qui nobis cunctando restituis rem. 845
Excident 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 hæc mirantibus addit:
Aspice, ut insignis soolis Marcellus opinis 855
Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno urbane tumultu,
Sistet; eques sternet Poenos. Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.

Atque hic Æneas; una namque ire videbat
Egregium formâ juvenem, et fulgentibus armis,
Sed frons lâta parum, et dejecto lumina vultu:
Quis pater, ille virum qui sic comitatur euntem?
Filius, anne aliquid magnâ de stirpe nepotum?
Quis strepitus circa comitum! quantum instar in ipso
Sed Nox atra caput tristi circumvolat umbrâ.

Tum pater Anchises, lacrimis ingressus obortis:
O nate! ingentem luctum ne quœre tuorum:
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium viobis Romana propago
Visa potens, Superi, propria haec si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tiberine, videbis
Funera, quum tumulum præterlabere recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos; nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
œxterar! non illi quisquam se impune tulisset
Obvius armato, seu quum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus cris. Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic totâ passim regione vagantur
Aëris in campis latis, atque omnia lustrant.
Quæ postquam Anchises ratum per singula dixit
Incenditque animum famæ venientis amore;
Exin bella viro memorat quæ deinde gerenda
Laurentesque docet populos, urbemque Latini;
Et quo quemque modo fugiatque, feratque, laborem
Sunt geminæ Somni portæ: quorum altera fortur
Cornea, quà veris facilis datur exitus Umbris:
Altera, candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia Manes
His ubi tum natum Anchises, unaque Sibyllam
Prosequitur dictis, portâque emittit eburnâ:
Ille viam secat ad naves, sociosque revisit.
Tum se ad Caietæ recto fert limite portum.
Ancora de prorâ jacitur: stant litore puppes.
P. VIRGILII MARONIS
ÆNEIDOS
LIBER SEPTIMUS.

Tu quoque libribus nostris, Æneia nutrix,
Æternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperiā in magnā, si qua est ea gloria, signat.
At pius, exsequiis, Æneas, rite solutis,
Aggere composito tumuli, postquam alta quiērunt
Æquora, tendit iter velis, portumque relinquit.
Aspirant auræ in noctem, nec candida cursus
Luna negat; splendet tremulo sub lumine pontus.

Proxima Circeæ raduntur litora terræ,
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exandiri gemitus iræque leonum,
Vincla recusatam, et serà sub nocte rudentum;
Setigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.

Quæ ne monstra piii paterentur talia Troës
Delati in portus, neu litora dira subirent;
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.

Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebant lutea bigis;
Quum venti posuerē, omnisque repente resedit
Flaus, et in lento luctantur marmore tonsae:
Atque hic Æneas ingentem ex æquore lucum
Prospect. Hunc inter fluvio Tiberinus ameno,
Verticalibus rapidis, et multa flavus arenā,
In mare prorumpit. Variae circumque supraque
Assuectæ ripis volueres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.
Flectere iter sociis, terreque advertere proras,
Imperat, et laeus fluvio succedit opaco.

Nunc age, qui reges, Erato, quæ temporæ rerum,
Quis Latio antiquo fuerit status, advena classem
Quum primum Ausoniis exercitus appulit oris,
Expediām, et primæ revocabo exordia pugnæ:
Tu vatem, tu, diva, mone. Dicam horrida bella;
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, tamquam sub arma coactam
Hesperiam. Major rerum mihi nasceitur ordo;
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat
Hunc Fauno et nymphâ genitum Laurentæ Maricâ
Accipimus: Fauno Picus pater; isque parentem
Te, Saturne, resert; tu sanguinis ultimus auctor.
Filius huic, fatu divum, prolesque virilis
Nulla fuit, primâque oriens erepta juventâ est.
Sola domum, et tantas servabat filia sedes,
Jam matura viro, jam plenis nubilis annis.
Multi illam magno et Latio totâque petebant
Ausoniâ: petit, ante alios pulcherrimus omnes,
Turnus, avis atavisque potens, quem regia conjux
Adjungi gencrum miro properabat amore;
Sed variis portenta deum terroribus obstant.
Laurus erat tecti medio, in penetrabilibus altis,
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas quum conderet arcæ,
Ipse ferebatur Phœbo sacrâsse Latinus,
Laurentesque ab ēā nomen posuisse colonis
Hujus apes summum densæ, mirabile dictu:
Stridore ingenti liquidum trans æthera vectæ
Obsexere apicem; et, pelibus per mutua nexion,
Examen subitum ramo frondente pendit.
Continuo vates: Externum cernimus, inquit,
Adventare virum, et partes petere agmen easdem:
Partibus ex îsdem, et summâ dominarier aerce.

Præterea, castis adolet dum altaria tædis,
Ut juxta genitorem astat Lavinia virgo,
Visa, nefas! longis comprehendere crinibus ignem,
Atque omnem ornatum flammâ crepitante cremar:
Regalesque accensa comas, accensa coronam,
Insignem gemmis; tum simulà lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.

Id vero horrendum ac visu mirabile ferri:
Namque fore illustrem famâ fatisque canebant
Ipsam; sed populo magnum portendere bellum.

At rex, sollicitus monstris, oracula Fauni,
Fatidici genitoris, adit, lucosque sub altà
Consulit Albuneâ: nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.

Hinc Italæ gentes, omnisque Ænotria tellus,
In dubiis responsa petunt: hue dona sacerdos
Quum tulit, et caesarum ovium sub nocte silenti
Pelibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tum pater ipse, petens responsa, Latinus
Contum lanigeras mactabat rite bidentes;
At quæ harum effulsum tergo, stratisque, 'acebat,
Vcelleribus. Subita ex alto vox reddita luco es:

Ne pete connubii natam sociare Latinis,
O mea progenies! thalamis nee crede paratis:
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant; quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrerat
Aspicit Oceanum, vertique regique videbunt.
Hæc responsa patris Fauni, monitusque silenti
Nocte datos, non ipse suo premit ore Latinus;
Sed circum late volitans jam Fama per urbes
Auroias tulerat, quam Laomedontia pubes
Gramineo ripæ religavit ab aggere classeni.

Aeneas, primique duces, et pulcher Iulus,
Corpora sub ramis deponunt arboris altae;
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis; sic Jupiter ille monebat;
Et Cereale solum pomis agrestibus augent.
Consumtis hic forte aliis, ut vertere morsus
Exiguum in Celerem penuria adegit edendi,
Et violare manu malisque audacibus orbem
Fatalis cristi, patulis nec parere quadris;

Heus! etiam mensas consumimus? inquit Iulus,
Nec plura alludens. Ea vox audita laborum
Prima tulit finem; primamque loquentis ab ore
Eripuit pater, ac, stupefactus numine, pressit.
Continuo, Salve fatis mihi debita Tellus,
Vosque, ait, O fidi Troja, salvete, Penates!

Hic domus, hæc patria est. Genitor mihi talia namque:
Nunc repeto, Anchises, fatorum arcana reliquit:
Quam te, nate, fames, ignota ad litora vectum,
Accisi: coget dapibus consumere mensas;
Tum sperare domos defessus, ibique memento
Prima locare manu, molirique aggere, tecta.
Hæc erat illa fames: hæc nos suprema manebat,
Exitiiis positura modum.

Quare agite, et primo laxi cum lumine solis,
Quæ roca, quive habeant homines, ubi moenia genus,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem; et vina reponite mensis.

Sic deinde effatus frondenti tempora ramo
Implicat, et Geniunque loci, primamque deorum
Tellurem, Nymphasque, et adhuc ignota precatur
Flumina: tum Noctem, Noctisque orientia signa,
Idæumque Jovem, Phrygiamque ex ordine Matrem,
Invocat, et duplices, Cæloque Ereboque, parentes.

Hic Pater omnipotens ter coelo clarus ab alto
Intonuit; radiisque ardentem lucis, et auro,
Ipse, manu quatiens, ostendit ab æthere nubem.
Diditur hic subito Trojana per agmina rumor,
Advenisse diem, quo debita mænia condant.

Certatim instaurant epulas, atque omne magno
Crateras laxi statuant, et vina coronant.

Postera quum primâ lustrabat lampade terras
Orta dies; urbem, et fines, et litora gentis
Diversi explorant; hæc fontis stagna Numici,
Hunc Thybrim fluvium, hic fortes habitare Latinos.
Tum satus Anchisâ, delectos ordine ab omni,
Centum oratores augusta ad mænia regis
Ire jubet, ramis velatos Palladis omnes;
Donaque ferre viro, pacemque exposcere Teucris.

Haud mora, festinant jussi, rapidisque feruntur
Passibus. Ipse humili designat mænia fossâ,
Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.

Jamque iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri, et primævo flore juventus,
Exercetur equis, domitantque in pulvere currus;
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent; cursuque ictuque lasserunt:
Quum, prævectus equo, longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.

Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrenaum silvis, et religione parentum.
Hic sceptr a accipere, et primos attollere fasces,
Regibus omen erat: hoc illis curia templum,
Hae sacr is sedes epulis: hic, ariete caso,
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiqua e cedro, Italusque, paterque Sabinus
Vitisator, curvam servans sub imagine falcem,
Saturnusque senex, Janique bifrontis imago,
Vestibulo astabat; aliique ab origine reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque præterea sacr is in postibus arma,
Captivi pendent currus, curvæque secures,
Et crista capitum, et portarum ingentia claustra
Spiculaque, clypeique, ereptaque rostra carinis.
Ipse Quirinali lituo, parvâque sedebat
Succinctus trabeâ, lâvâque ancile gerebat
Picus, equûm domitor: quem, capta cupidine, conjx,
Aurea percussum virgâ, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo divûm, patriâque, Latinus,
Sede sedens, Teucros ad sese in tecta vocavit:
Atque hæc ingressis placido prior edidit ore:
Dicite, Dardanidae; neque enim nescimus et urbeum,
Et genus, auditique advertitis æquore cursum;
Quid petitis? quæ causa rates, aut cujus egentes,
Litus ad Ausonium tot per vada cærula vexit?
Sive errore viæ, seu tempestatibus acti,
Qualia multa mari nautæ patiuntur in alto,
Fluminis intrâstis ripas, portuque sedetis;
Ne fugite hospitium, neve ignorance Latinos
Saturni gentem, haud vinclo nec legibus æquam,
Sponte suâ veterisque dei se more tenentem.
Atque equidem memini, fama est obscurior annis,
Auruncos ita ferre senes, hijs ortus ut agris
Dardan is Idaæas Phrygiam penetrârit ad urbes
Threiciamque Samon, quæ nunc Samothracia fertur
Hinc illum, Corythi Tyrrhenâ ab sede prosectum,
Aurea nunc solio stellatis regia cæli
Accipit, et numerum divorum altaris addit.

Dixerat; et dicta lliomens sic voce secutus:
Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiemis vestris succedere terris,
Nec sidus regione viæ litusve seseelli:
Consilio hanc omnes, animisque volentibus, urbe
Ad ferimur, pulsi regnis, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Jove principium generis: Jove Dardana pubes
Gaudet avo: Rex ipse Jovis de gente supremâ,
Troïus Æneas, tua nos ad limina misit.
Quanta per Idaeos, sævis effusa Mycenis,
Tempestas ierit campos; quibus actus uterque.
Europæ atque Asis, fatis concurrerit orbis;
Audii et, si quem tellus extrema refuso
Submovet Oceano, et, si quem extenta plagarum
Quatuor in medio dirimit plaga Solis iniqui.
Diluvio ex illo tot vasta per æquora vecti,
Dis sedem exigam patriis, litusque rogamus
Innocuum, et cunctis undamque auramque patentea.
Non erimus regno indecores; nec vestra feretur
Fama levis, tantive abolescet gratia facti;
Nec Trojam Ausonios gremio excepisse pigebit.
Fata per Æneas juro, dextramque potentem,
Sive fide, seu quis bello est expertus, et armis;
Multi nos populi, multæ (ne temne, quod ultimo
Prefirimus manibus vittas, ac verba precantia)
Et petiere sibi et volnere adjungere gentes.
Sed nos fatâ deûm vestras exquirere terras
Imperiis egere suis. Hinc Dardanus ortus;
Huc repetit, jussisque ingentibus urguet Apollo
Tyrrhenum ad Thybrim, et fontis vada sacra Numici.
Dat tibi praetera Fortunæ parva prioris
Munera, reliquias ""trojâ ex ardente receptas.

Hoc pater Anchises auro libbat ad aras:
Hoc Priami gestamen crat, quam jura vocatis
More dare populis, scepturnque, sacerque tiaras,
Iliaenumque labor, vestes.

Talibus Ilionei dictis defixa Latinus

Obtutu tenet ora, solaque immobilem hàret,
Intentos volvens oculos. Noc purpura regem
Picta movet, nec sceptra movent Priameìa tantum,
Quantum in connubio natae thalamoque moratur;
Et veteris Fauni volvit sub pectore sortem :
Hunc illum fatis externâ ab sede prosectum
Portendi generum, paribusque in regna vocari
Auspiciis ; huic progiem virtute futuram
Egregiam, et totum quæ viribus occupet orbem.
Tandem laetus ait : Di nostra incepta secundent,
Auguriumque suum. Dabitur, Trojane, quod optas
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri, Trojâve opulentia decrit.
Ipse modo Æneas, nostri si tanta cupidio est,
Si jungi hospitio properat, sociusque vocari,
Adveniat ; vultus neve exhorrescat amicos :
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.
Est mihi nata, viro gentis quam jungere nostrâ,
Non patrio ex adyto sortes, non plurima ãelo
Monstra sinunt : generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscerè fata
Et reor, et, si quid veri mens augurat, opto.
Hæc effatus, equos numero pater eligit omni :
Stabant ter centum nitidi in præsepibus altis.
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipes, pictisque tapetis.
Aurea pectoribus demissa monilia pendent :
pecti auro, fulvum mandunt sub dentibus aurum.
Absenti Aeneæ currum, geminosque jugales
Semine ab ætherio, spirantes naribus ignem,
llorum de gente, patri quos dædala Circe
Suppositor de mater nothos surata creavit.
Talibus, Aeneadæ, donis dictisque Latini,
Sublimes in equis redeunt, pacemque reportant.

Ecce autem Inachiis sese referebat ab Argis
Sæva Jovis conjux, aurasque invecta tenebat;
Et lactum Aenean, classemque ex æthere longe
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terræ;
Deseruisse rates. Stetit acer fixa dolore.
Tum, quassans caput, haec essandit pectore dicta;
Heu stirpem invisan! et fatis contraria nostris
Fata Phrygum! num Sigeis occumbere campis,
Num capi potuere capi? num incensa cremavit
Troja viros? medias acies, mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent, odiis aut exsaturata quievi!
Quin etiam patriâ excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.

Assuruae in Teucros vires cælie, marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Thybridis alveo,
Securi pelagi, atque mei. Mars perdere gentem
Immanem Lapithum valuit: concessit in iras
Ipse deum antiquam genitor Calydonia Dianæ;
Quod scelus aut Lapithas tantum, aut Calydonia merentem?
Ast ego, magna Jovis conjux, nil linquere inausum
Quæ potui infelix, quæ memet in omnia verti,
Vinceor ab Æneâ. Quod, si mea numina non sunt

Magna satis, dubitem haud equidem implorare quod usquam est:
Flectere si nequeo superos, Acheronta movebo.
Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At carehere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum.
Hāc gener atque socer coēant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba. Nec face tantum
Cisseīs prægnans ignes enixa jugales:
Quin idem Veneri partus suus, et Paris alter,
l'unestæque iterum recidiva in Pergama tædæ.
Hāc ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto dirarum ab sede sororum
Infernesque ciet tenebris; cui tristia bella,
Iræque, insidiæque, et criminæ noxia, cordi.
Odit et ipse pater, Pluton, odere sorores
Tarentææ monstrum: tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos, infractave cedat
Fama loco; neu connubiiis ambre Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimos armare in prælia fratres,
Atque odiis versare domos; tu verbēra tectis,
Funereaque inferre faces: tibi nominæ mille,
Mille nocendi artes. Fœcundum concute pectus
visisce compositam pacem, sere crimina belli:
Arma velit poscatque simul, rapiatque juvenus.
Exin Gorgoneis Allecto infecta venenis
Principio Latium, et Laurentis tecta tyranni
Cel-si petit, tacitumque obsedit limen Amatæ,
Quam, super adventu Teucrüm, Turnique hymnæis,
Femineæ ardentem curæque iræque coqucebant.
Huic dea caruleis unum de crinisibus anguem
Conjicit, inque sinum præcordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.
Ille, inter vestes et levia pectora lapsus,
Voluitur attacu nullo, fallitique furentem,
Vipeream inspirans animam: fit tortile collo
Aurum ingens coluber, fit longae tania vitae,
Innectitique comas, et membris lubricus errat.
Ac, dum prima lues, udo sublapsa veneno,
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam;
Mollius, et solito matrum de more, locuta est,
Multa super natia lacrimans, Phrygiisque hymenaeis:
Exsulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret nataque, tuique?
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abducta virgine praedo?
At non sic Phrygius penetrat Lacedæmona pastor,
Ledaamque Helenam Trojanae vexit ad urbem?
Quid tua sancta fides? quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externa petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa parentis
Omnem equidem scepbris terram que libera nostros
Dissidet, externam reor, et sic dicere divos:
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres, mediaeque Mycenae.

His ubi nequidquam dictis experta Latinum
Contra stare videt, penitusque in viscera lapsum
Serpentis furiale malum, totalque pererrat;
Tum vero infelix, ingentibus excita monstris,
Immensam sine more fuit lymphata per urbem.
Ceu quondam torto volitans sub verbere turbo,
Quem pueri, magno in gyro, vacua atria circum,
Intenti ludo, exercent: ille actus habena

Cui vatis fertur spaliis: stupet inscia supra
Impubesque manus, mirata volubile buxum:
Dint animos plagae. Non cursu segnior illo
Per medias urbes agitur, populosque feroces.
Quin etiam in silvas, simulato numine Bacchi,
Majus adorta nefas, majoremque orsa fur rerem,
Evolat, et natam frondosis montibus abdit;
Quo thalamum eripiat Teucris, tædasque moretur
Euoæ Bacche! fremens, solum te virgine dignum
Vociferans; etenim molles tibi sumere thyrsos,
Te lustrare choto, sacrum tibi pascere crinem.

Fama volat; Furiisque accensas pectore matres
Idem omnes simul ardur agit, nova quërere tecta.
Ieseruwre domos: ventis dant colla, comasque.
Ast aliæ tremulis ululatibus æthera convples,
Pampineaquinque gerunt, incinctæ pellibus, hastas.
Ipsa inter medias flagrantem servida pinum
Sustinet, ac natae Turnique canit hymenæos,
Sanguineam torquens aciem; torvumque repente
Clamat: Io matres, audite, ubi quæque, Latinæ!

Si qua pis animis manet infelicis Amatae
Gratia, si juris materni cura remordet;
Solvite crinales vittas, capite orgia mecum.
Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimuliis agit undique Bacchi.
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latinæ;
Protenus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros: quam dicitur urbem
Acrisioæis Danaeë fundisse colonis,
Presipiti delata noto. Locus Ardea quondam
Dictus avis: et nunc magnum manet Ardea nomen
Sed fortuna fuit. Tectis hic Turnus in altis
Jam medium nigrâ carpebat nocte quietem.
Allecto torvam faciem, et furalia membra
Exuit: in vultus sese transformat aniles,
Et frontem obsçenam rugis arat; induit albos
Cum vittâ crines; tum raunum innecit olivæ;
Fit Calybe, Junonis anus templique sacerdos;
Et juveni ante oculos his se cum vocibus offerit

Turne, tot incassum fusos patiere labores.
Et tua Dardaniis transcribi sceptra colonis?

N 2
Rex tibi conjugium, et quaesitas sanguine dotes,
Abnegat; externusque in regnum quaeritur hæres
l nunc, ingratis offer te, irrise, perielis:

Tyrrenhas, i, sterne acies; tege pace Latinos.
Hæc adeo tibi me, placidà quam nocte jaceres,
ipsa palam fari omnipotens Saturnia jussit.

Quære age, et armari pubem, portisque moveri,
Lætus in arma para; et Phrygios, qui flumine pulchro
Condedere, duces, pictasque exure carinas.

Coæstüm vis magna jubet. Rex ipse Latinus,
Ni dare conjugium, et dicto parere fatetur,
Sentiat et tandem Turnum experiat in armis.

Hic juvenis, vatem irridens, sic orsa vicissim

Ore refert : Classes invectas Thyridis undam
Non, ut rere, meas effugit muntius aures;
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostri.

Sed te, victa situ, verique effeta, senectus,

O mater! curis nequidquam exercet, et, arma
Regum inter, falsâ vatem formidine ludit.
Cura tibi, divûm effigies et templâ tueri:
Bella viri pacemque gerant, quis bella gerenda.

Talibus Allcto dictis exarsit in iras.

At juveni oranti subitus tremor occupat artus;
Deriguere oculi: tot Erinys sibilat hydris,
Tantaque se facies aperit. Tum, flammea torquens
Lumina, cunctantem et quærentem dicere plura
Repulit; et geminos erexit crinibus angues,

Verberaque insonuit, rabidoque hæc addidit ore:
En ego! victa situ, quam, veri effeta, senectus,
Arma inter regum, falsâ formidine ludit:
Respice ad hæc: adsum dirarum ab sede sororum:
Bella manu, letumque gero.

Sic effata, facem juveni conjectit, et atro
Lumine fumantes fixit sub pectore tædas.
Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit; arma toro tectisque requirit
Sævit amor ferri, et scelerata insania belli;
Ira super: magnó veluti quum flamma sonore
Virgeæ suggestur costis undantis aëni,
Exsultantque æstu latices; fuit intus aquæ
Fumidus, atque alte spumis exuberat, amnis;
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem, pollutâ pace, Latinum
Indicit primis juvenum, et jubet arma parari,
Tutari Italian, detrudere finibus hostem:
Se satis ambobus, Teucrisque, venire, Latinisque.
Hæc ubi dicta dedit, divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formae movet, atque juventæ,
Hunc atavi reges; hunc claris dextera factis.

Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis;
Artæ novâ speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus.
Hic subitam canibus rabiem Cocytia virgo
Objicit, et noto narces contingit odore,
Ut cervum ardentes agerent: quæ prima laborum
Causa fuit, belloque animos accendit agrestes.

Cervus erat formæ præstanti et cornibus ingens
Tyrrhidæ pueri quem, matris ab ubere raptum,
Nutribant, Tyrrheusque pater, cui regia parent
Armenta, et late custodia credita campi.
Assuetum imperiiis soror omni Silvia curâ,
Mollibus intersex ornabat corna sertis,
Pectebatque ferum, puroque in fonte lavabat.
Ille, manum patiens, mensæque assuetus herili,
Errabat silvis; rursusque ad limina nota
Ipse domum serat quamvis se nocte ferebat.
Hunc procul errantium rabida venantis Iuli
Commoveret canes; fluvio quum forte secunde
Defluaret, ripâque Æstus viridante levaret. 493
Ipse etiam, eximiae laudis succensus amore,
Ascanius curvo direxit spicula cornu:
Nec dextrae erranti deus absuit; actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis, questuque, cruentus,
Atque imploranti similis, tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat, et duroe conclamat agrestes.
Olli, pestis enim tacitis latet aspera silvis,
Improvisi adsunt; hic torre armatus obusto,
Stipitis hic gravidi nodis: quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrreus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, raptâ spirans immane securi.

At saeva e speculís tempus dea nacta nocendi
Arda tecta petit stabuli; et de culmine summo
Pastorale canit signum, corruque recurvo
Tartarea eam intendit vocem: quá protenus omne
Contremuit nemus, et silvæ insonuere profundæ.

Audiit et Triviæ longe lacus, audiit annis
Sulfureâ Nar albus aquâ, fontesque Velini;
Et trepidæ matres pressere ad pectora natos.

Tum vero ad vocem celeres, qua buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricola: nec non et Troia pubes
Ascanio auxilium castris esfundit apertis.
Direxere acies. Non jam certâmine agresti,
Stipitibus duris agitur, sudibusve præustis;
Sed ferro aicipiti decernunt, ataque late
Horrescit strictis seges ensibus, æraque fulgent
Sole lacessita, et lucem sub nubila jactant:
Fluctus uti primo cepit quom albescere vento,
Paullatim sese tollit mare, et altius undas
Erigit; inde imo consurgit ad æthera fundo
Hic juvenis, primam ante aciem stridem sagitta, 
Natorum Tyrrehii fuerat qui maximus, Almo 
Sternitur; hasit enim sub gutture vulnus, et udæ 
Vocis iter tenuemque inclusit sanguine vitam. 
Corpora multa virum circa, seniorque Gaiaesus, 
Dum paci medium se offert; justissimus unus 
Qui fuit, Ausoniisque olim dítissimus arvis: 
Quinque greges illi balantum, quina redibant 
Armenta, et terram centum vertebat aratris. 

Atque ea per campos æquo dum Marte geruntur, 
Promissi dea facta potens, ubi sanguine bellum 
Imbuit, et primæ commisit funera pugnæ, 
Deserit Hesperiam, et, cæli conversa per auras, 
Junonem victrix affatur voce superbâ: 
En! perfecta tibi bello discordia tristi: 
Dic, in amicitiam coënt, et fédera jungant. 
Quandoquidem Ausonio respersi sanguine Teucros: 
Hoc etiam his addam, tau si mihi certa voluntas 
Finitimas in bella feram rumoribus urbes, 
Accendamque animos insani Martis amore, 
Undique ut auxilio veniant; spargam arma per agros. 
Tum contra Juno: Terrors et fraudis abunde est. 
Stant belli causæ: pugnatur comminus armis: 
Quæ fors prima dedit, sanguis novus imbuit arma. 
Talia conjugia, et tales celebrant hymenæos 
Egregium Veneris genus et rex ipse Latinus. 
Te super æthereas errare licentias auras 
Haud Pater ille velit, summi regnator Olympi. 
Cede locis. Ego, si qua super fortuna laborum est, 
Ipsa regam. Tales dederat Saturnia voces. 
Illa autem attollit stridentes anguiibus alas, 
Cocytiæ petit sedem, supera ardua linquens. 

Est locus Italii medio sub montibus altis, 
Nobilis, et famâ multis memoratus in oris, 
Amsancti valles: densis hunc frondibus atrum 
Urguet utrimque latus nemoris, medioque fragosus.
Dat sonitum saxis, et torto vortice, torrens:
Hic specus horrendum, sævi spiracula Ditis,
Menstratur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces; quis condita Erinys,
Invisum numen, terras celumque levabat.

Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastor ex acie numerus, caesosque reportant
Almonem pucrum, sædatique ora Galæsi;
Implorantque deos, obtestanturque Latinum.
Turnus adest, medioque in crimen, cædis et ignis
Terrorum ingeminat: Teucros in regna vocari;
Stirpem amisceri Phrygiam; se limine pelli.
Tum, quorum, attonitae Baccho, nemora avia matres
Insultant thiasis, neque enim leve nomen Amatæ,
Undique collecti coeunt, Martemque fatigant.
Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sesc. multis circum latrantibus undis,
Mole tenet; scopuli nequidquam et spumea circum
Saxa fremunt, laterique illisa refunditur alga.

Verum, ubi nulla datur cæcum exsuperare potestas
Consilium, et sæve nutu Junonis eunt res;
Multa deos aurasque pater testatus inanes,
Frangimur, heu! fatis, inquit, ferimurque procella.

Ipsi has sacrilego pendetis sanguine pænas,
O miser! Te, Turne, nefas, te triste manebit
Suplicium; votisque deos venerabere seris:
Nam mihi parta quies, omnisque in limine pertus;
Funere felici spoliur. Nec plura locutus
Sepsit se tectis, rerumque reliquit habenas.

Mos erat Hesperio in Latio, quem protenus urbes
Albanæ coluere sacrum, nunc, maxima rerum.
Roma colit, quum prima movent in prœlia Martem, 
Sive Getus inferre manu lacrimabile bellum, 
Hyrcanisve, Arabisve, parant, seu tendere ad Indos, 
Auroramque sequi, Parthosque reposcere signa. 
Sunt geminae Belli portæ, sic nomine dicunt, 
Religione sacræ, et sævi formidine Martis: 
Centum ærei Claudunt vectes, æternaque ferri 
Robora; nec custos absistit limine Janus. 
Has, ubi certa sedet patribus sententia pugnae, 
Ipse, Quirinali trabæ cinctuque Gabino 
Insignis, reserat stridentia limina Consul; 
Ipse vocat pugnas: sequitur tum cetera pubes, 
Æreaque assensu conspirant cornua rauco. 
Hoc et tum Æneadis indicere bella Latinus 
More jubebatur, tristesque recludere portas. 
Abstinuit tactu pater, aversusque refugit 
Æda ministeria, et æcis se condidit umbris. 
Tum regina deùm, coelo delapsæ, morantes 
Impulit ipsa manu portas, et, cardine verso, 
Belli ferratos rupid Saturnia postes. 
Ardet inexcita Ausonia atque immobile ante: 
Pars pedes ire parat campis; pars arduus altis 
Pulverulentus equis furit: omnes arma requirunt. 
Pars leves cylopeos, et spicula lucida tergent 
Arvinæ pingui, subiguntque in cote secures; 
Signaque ferre juvat, sonitusque audire tubarum. 
Quinque adeo magnæ, positis incudibus, urbes 
Tela novant, Atina potens, Tiburque superbum, 
Ardea, Crustumerique, et turrigere Antennæ. 
Tegmina tuta cavant capitum, flectuntque salignas 
Umbonum crates: alii thoracas aenos, 
Aut leves ocreas lento ducent argentō: 
Vomeris hac et falcis honos, hac omnis aratri 
Cessit amor: recoquent patrios fornicibus ences. 
Classica jamque sonant: it bello tessera signum. 
Hic galeam tectis trepidus rapit, ille fremens.
Ad juga cogit equos; clypeumque, auroque trilicem
Loricam induitur, fidoque accingitur ense.

Pandite nunc Helicona, deæ, cantusque movete,
Qui bello excitati reges: quæ quemque secutæ
Complèrint campos acies; quibus Itala jam tun.
Florucrit terra alma viris, quibus arserit armis:
Et meministis eum, divæ, et membrare potestis;
Ad nos vix tenuis famæ perlabitur aura.

Primus init bellum Tyrrhenis asper ab oris,
Contemtor divûm, Mezentius; agminaque armat.
Filius huic juxta, Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni:
Lausus, equûm domitor, debellatorque ferarum,
Ducit Agyllinà nequidquam ex urbe secutos
Mille viros; dignus, patriis qui lætor esset
Imperiis, et cui pater haud Mezentius esset.

Post hos, insignem palmâ per gramina currum,
Victoresque ostentat equos, satus Hercule pulchro,
Pulcher Aventinus; clypeoque insigne paternum,
Centum angues, cinctamque, serpentibus Hydram.
Collis Aventini silvâ quem Rhea sacerdos
Furtivum partu sub laminis edidit oras,
Mixta deo mulier, postquam Laurentia victor,
Geryone extincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.
Pila manu, sævosque gerunt in bella dolones;
Et tereti pugnant mucrone, veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili impexus seta, cum dentibus albis
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque humeros innexus amictu.

Tum gemini fratres Tiburtia mœnia linquant,
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juventus,
Et primam ante aciem densa inter tela feruntur;
Ceu duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen, Othrymque nivalem
Linquentes cursu rapido: dat euntibus ingens
Silva locum, et magno cedunt irgulta fragore.
Nec Prænestinæ fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem,
Inventumque focis, omnis quem credidit Ætas,
Cæculus. Hunc legio late comitatur agrestis:
Quique altum Præneste viri, quique arva Gabinae
Junonis, gelidumque Anienen, et, rosicida rivis,
Hernica saxa colunt; quos dives Anagnia pascit,
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei currusve sonant: pars maxima glandes
Livantis plumbi spargit; pars spicula gestat
Bina manu; fulvosque lupi de pelle galeros
Tegmen habent capiti: vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero.

At Messapus, equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jam pridem residues populos, desuetaque bello
Agmina, in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies, Æquosque Faliscos;
Hi Soractis habent arces, Flaviniæ arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Quum sese e pastu referunt, et longa canoros
Dant per colla modos; sonat amnis, et Asia longe
Pulsa palus.
Nec quisquam æratas acies ex agmine tanto
Miseri putet; aëriam sed gurgite ab alto
Urgueri volucrum raucarum ad litora nubem.

Ecce! Sabinorum prisco de sanguine, magnum
Agmen agens, Clausus, magnipque ipse agminis instar
Claudia nunc a quo diffunditur et tribus, et gens,
Per Latium, postquam in partem data Roma Sabinis
Una ingens Amiterna cohors, priscique Quirites,
Ereti manus omnis, oliviferæque Mutisæae;
Qui Nomentum urbem, qui rosa rura Velini,
Qui Tetricæ horrendes rupes, montemque Severum,
Casperiamque colunt, Forulosque, et flumen Himelæ,
Qui Tiberim Fabarinque bibunt, quos frigida misit
Nursia, et Hortinæ classes, populique Latini;
Quosque secans, infaustum, interluit Allia, nomen:
Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hibernis conditum undis,
Vel, quum sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lycae flaventibus arvis.
Scuta sonant, pulsque pedum conterrita tellus.

Hinc Agamemnonius, Trojanæ nominis hostis,
Curru jungit Halesus equos, Turnoque seroces
Mille rapit populos: vertunt felicia Baccho
Massica qui rastris; et quos de collibus altis
Aurunci misere patres, Sidicinaque juxta
Æquora; quique Cales linquent; amnisque vadosi
Accola Volturini, pariterque Saticulus asper,
Oscorumque manus. Teretes sunt aclydes illis
Tela; sed haec lento mos est aptare flagello:
Lævas cætra tegit: falcati comminus enses.

Nec tu carminibus nostris indicus abibis,
Œbale, quem generasse Telon Sebethide nymphâ
Fertur, Teleboûm Capreas quam regna teneret,
Jam senior: patriis sed non et filius arvis
Contentus, late jam tum ditione premebat
Sarrastes populos, et quæ rigat æquora Sarnus,
Quique Rufras Batulumque tenent, atque arva Celenæ,
Et quos maliserae despectant moenia Abel æ:
Teutonicæ ritu soliti torquere cateias;
Tegmina quæs capitum raptus de subere cortex;
Æratææum micant pelææ, micat ærecus enses.

Et te montosæ misere in prælia Nersæ,
Usens, insignem famâ et felicibus armis:
Horrida præcipue cui gens, assuetaque multo
Venatu nemorum, duris Æquicula glebis.
Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere rapto.
Quin et Marruviâ venit de gente sacerdos,
Fronde super galeam et felici comtus olivâ,
Archippe regis missu, fortissimus Umbro:
Vipereo generi, et graviter spirantibus hydris,
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniae medicari cuspidis dictum
Evaluit; neque eum juvere in vulnera cantus
Sonniferi, et Marsis quaesitae montibus herbæ.
Te nemus Anguitiae, vitreâ te Fucinus undâ,
Te liquidi flevere lacus.
Ibat et, Hippolyti proles pulcherrima, bello
Virbius: insignem quem mater Aricia misit,
Eductum Egeriae lucis, humentia circum
Litora, pinguis ubi et placabilis ara Dianae.
Namque serunt famâ, Hippolytum, postquam arte noverca
Occiderit, patriasque explērit sanguine pœnas,
Ætheria et superas cæli venisse sub auras,
Pæoniis revocatum herbis, et amore Dianae.
Tum pater omnipotens, aliquem indignatus ab umbis
Mortalem infernis ad lumina surgere vitæ,
Ipsa repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygiæ detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphæ Egeriae nemorique relegat:
Solus ubi, in silvis Italis, ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviae, lucisque sacratis,
Cornipedes arecentur equi; quod litore currum,
Et juvenem, monstris pavidi effudere marinis.
Filius ardentes haud secius æquore campi
Exercebat equos, curruque ir bella ruebat.
Ipse inter primos, præstanti corpore, Turnus
Vertitur, arma tenens, et toto vertice supra est.
Cui, triplici crinita jubâ, galea alta-Chimaeram
Sustinet, Ætnæos efflantem faucion ignes:
Tam magis illa fremens, et tristibus offera flammis,
Quam magis effuso crudescent sanguine pugnæ.
At levem clypeum sublatis cornibus Io
Auro insignitbat, jam setis obsita, jam bos,
Argumentum ingens, et custos virginis Argus,
Cælatâque annem fundens pater Inachus urnâ.
Insequitur nimbus peditum, clypeataque totis
Agmina densantur campis, Argivaque pubes,
Auruncæque manus, Rutuli, vteresque Sicani,
Et Sacranœ acies, et picti scuta Labici:
Qui saltus, Tiberine, tuos, sacramque Numicâ
Litus arant, Rutulosque exercent vomere colles,
Circæumque jugum: quis Jupiter Anxurus arvis
Præsidet, et viridi gaudens Feronia luco;
Qua Saturœ jacet atra palus, gelidusque per imas
Querit iter valles, atque in mare conditur, Ufens.

Hos super advenit, Volscâ de gente, Camilla,
Agmen agens equitum, et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Femineaas assuetâ manus, scd prælia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tumenti,
Iter ferret, celeres nec tingeret æquore plantas.
Illum omnis, tectis agrisque effusa, juvenus,
Turbaque miratur matrum, et prospectat euntem,
Attonitis inhians animis; ut regius ostro
Velct honos leves humeros; ut fibula crinem
Auro internectat. Lyciam u. gerat ipsa pharetram,
Et pastoralem præfixâ cuspide myrtum.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER OCTAVUS.

Ut bellä signum Laurenti Turnus ab arce
Exultit, et rauco strepuerunt cornua cantu;
Utque acres concussit equos, utque impulit arma,
Extemplo turbati animi: simul omne tumultu
Conjurat trepido Latium, sævitque juventus
Effera. Ductores primi, Messapus, e Usens,
Contemtorque deúm Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.

Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et, Latio consistere Teucros,
Adiectum Ænean classi, victosque Penates
Inferre, et fatis regem se dicere posci,
Edeoat, multasque viro se adjungere gentes
Dardanio, et late Latio increbescere nomen.

Quid struat his cepitis, quem, si Fortuna sequatur,
Eventum pugnae cupiat, manifestius ipsi,
Quam Turno regi, aut regi apparere Latino.

Talia per Latium: quaæ Laomedontius heros
Cuncta videns, magno curarum fluctuat aëstu;
Atque animum nunc hoc celerem, nunc dividit illuc,

In partesque rapit varias, perque omnia versat:
Sicut aquæ tremulum labris ubi lumen aënis,
Sole repercussum, aut radiantis imagine Lunaæ,
Omnia pervolitat late loca; jamque sub auras

Erigitur summique serit laquearia tecti.

Nox erat; et terras animalia fessa per omnes,
Alituum pseudumque genus, sopor altus habēbat:
Quum patr u ripâ, gelidique sub ætheris axe,
Æneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci, fluvio Tiberirus ameno,
Populeas inter senior se attollere frondes
Visus: cum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo;
Tum sic affari, et curas his demere dictis:
O sate gente deûm! Trojanam ex hostibus urbem
Qui revechis nobis, æternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,
Hic tibi certa domus; certi, ne absiste, Penates;
Neu belli terrere minis. Tumor omnis et iræ
Concessere deûm.
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub illicibus sus,
Triginta capitum Æetus enixa, jacebit;
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum.
Ex quo ter dens urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc quâ ratione, quod instat,
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Euandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum.
Hi bellum assidue ducunt cum gente Latinâ:
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut annem.
Surge age, nate deâ; primisque cadentibus astra
Junoni fer rite preces, iramque minasque
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernu
Stringentem ripas, et pinguis culta secantem
Cæruleus Thybris, cælo gratissimus amnis
Hic mihi magna domus, celsis caput urbibus, exit

Dixit, deinde lacu Fluvius se condidit alto,
Ima petens: nox Ænean somnusque reliquit.

Surgit, ct, ætherii spectans orientia Solis
Lumina, rite cavis undam de flumine palmis
Sustinet, ac tales effundit ad æthera voces:

Nymphæ, Laurentes Nymphæ, genus amnibus unde est,
Tuque, O Thybri, tuo, genitor, cum flumine sancto
Accipite Ænean, et tandem arcete periclis.

Quo te cumque lacus, miserantem incommoda nostra,

Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum.

Adsis O tantum! et propius tua numina firmes.

Sic memorat, geminasque legit de classe biremes,
Remigioque aptat; socios simul instruit armis.

Ecce autem! subitum atque oculis mirabile monstrum.
Candida per silvam cum sætu concolor albo
Procubuit, viridine in litore conspicitur, sus:

Quam pius Æneas tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum grege sitit ad aram.

Thybris eæ fluvium, quam longa est, nocte tumentem
Leniit, et tacitâ refluens ita substitit undâ,
Mitis ut in morem stagni, placidaeque paludis,
Sterneret æquor aquis, remo ut luctamen abesset.

Ergo iter inceptum celerant rumor secundo
Labitur uincta vadis abies; mirantur et undæ,
Miratur nemus insuetum fulgentia longe
Scuta virum fluvio, pictasque innare carinas.

Olli remigio noctemque diemque fatigant,
Et longos superant flexus, varisque teguntur

Arboribus, viridesque secant placido æquore silvas.
Sol medium cœli conscenderat igneus orbem,
Quum muros arcemque procul, ac rara domorum
Teeta vident; quæ nunc Romana potentia cælo
Æquavit: tum res inopes Euandrus habebat.  
Ocius adventurt proras, urbeque propinquant.  
Forte die sollemmem illo rex Arcas honorem  
Amphitryoniadæ magno divisque ferebat  
Ante urbem in luco. Pallas huic filius una,  
Una omnes juvenum primi, pauperque senatus,  
Tura dabant; tepidusque crurâ fumabat ad aras.  
Ut celsas videre rates, atque inter opacum  
Allabi nemus, et tacitis incumbere remis;  
Terrentur visu subito, cunctisque relictis  
Consurgunt mensis. Audax quos rumpere Pallas  
Sacra vetat, raptoque volat telo obvius ipse,  
Et procul e tumulo: Juvenes, quæ causa subegit  
Ignotas tentare vias? quo tenditis? inquit.  
Qui genus? unde domo? pacemne huc fertis, an arma  
Tum pater Æneas puppi sic fatur ab altâ,  
Paciferaeque manu ranum prætendit olivae:  
Trojugenas, ac tela vides inimica Latinis;  
Quos illi bello profugos egere superbo.  
Euandrum petimus. Ferte hæc, et dicite lectos  
Dardaniae venisse duces, socia arma rogantes.  
Obstupuit tanto percussus nomine Pallas:  
Egredere O! quicumque es, ait, coramque parentem  
Alloquere, ac nostris succede penatibus hospes:  
Excepitque manu, dextramque amplexus inhaesit.  
Progressi subeunt luco, fluviumque relinquunt.  
Tum regem Æneas dictis affatur amicis:  
Optime Grajugenum, cui me Fortuna precari,  
Et vittâ comtos voluit prætendere ramos;  
Novi equidem extimui Danaum quod ductor, et Arcas,  
Quodque ab stirpe fores geminis conjunctus Aridis;  
Sed mea me virtus, et sancta oracula divûm,  
Cognatique patres, tua terris didita fama,  
Conjunxere tibi, et Fatis egere volentem.  
Dardanus, Iliace primus pater urbis et auctor  
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros; Electram maximus Atlas
Edudit, ætherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cylænæ gelido conceptum vertice fudit;
At Maiam, auditis si cuidquam credimus, Atlas,
Idem Atlas generat, cæli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus, non legatos, neque prima per artem
Tentamenta tui pepigi: me, me ipse, meumque
Objeci caput, et supplex ad limina veni. 140
Gens eadem, quæ te, crudeli Daunia bello
Insequitur: nos si pellant, nihil abore credunt,
Quin omnem Hesperiam penitus sua sub juga mittant,
Et mare, quod supra, teneant, quodque alluit infra.
Accipe daque fidem. Sunt nobis fortia bello 145
Pectora; sunt animi, et rebus spectata juventus.
Dixerat Æneas: ille os oculosque loquentis
Jum dudum, et totum lustrabat lumine corpus.
TVm sic paucâ refert: Ut te, fortissime Teucrûm,
Accipio agnosquito libens! ut verba parentis,
Et vocem Anchisæ magni, vultumque, recordor!
Nam memini, Hesionæ visentem regna sororis,
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiæ gelidos invisere fines.
TVm mihi prima genas vestibat flore juventa; 150
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden: sed cunctis altior ibat
Anchises Mihi mens juvenili ardebât amore
Compellare virum, et dextræ conjungere dextram.
Accessi, et cupidus Pheneï sub menia duxi.
Ille mihi insignem pharetram, Lyciasque sagittas,
Discendens, chlamydemque auro dedit intertextam,
Frenaque bina, meus quæ nunc habet, aurea, Pallas
Ærgo et, quam petitis, juncta est mihi sœdere dextra,
Et, lux quum Œnum terris se crastina reddet, 160
Auxilio laetos dimittam, opibusque juvabo.
Interea sacra hæc, quando huc venistis amici
Annua, quæ differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuecite mensis

Hæc ubi dicta, dapes jubet et sublata repovi
Pocula, gramineoque viros locat ipcat ipse sedili;
Præcipuumque toro et villosi pelle leonis
Accipit Æneas, solioque invitat acerno.
Tum lecti juvenes certatim, aræque sacerdos,
Viscera tosta ferunt taurorum, onerantque canistri:
Donæ laboratae Cereris, Bacchunique ministrant.
Vescitur Æneas, simul et Trojana juvenctus,
Perpetui tergo bovis, et lustralibus extis.

Postquam exenta fames, et amor compressus edendi,
Rex Euandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram
Vana superstition, veterumque ignara deorum,
Imposuit. Sævis, hospes Trojane, periclis
Servati facimus; meritosque novamus honores.
Jam primum saxis suspensam hanc aspice rupem
Disjectæ procûl ut moles, desertaque montis
Stat domus, et scopuliinentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caæ facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magnâ se mole ferebat.
Attulit et nobis aliquando optantibus ætas
Auxilium, adventumque dei. Nam maximus ulter,
Tergemini nece Geryonæ spoliisque superbis,
Alcides aderat, taurosque hâc victor agebat
Ingentes; vallemque boves, annemque tenebant.
At furis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatùor a stabulis præstanti corpore tauros.
Avertit, totidem formâ superante juvencas;
Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultatbat opaco.
Quaerenti nulla ad speluncam signa ferebant.
Interea, quam jam stabulis saturata moveret
Amphityroniades armenta, abitumque pararet,
Discessu mugire boves, atque omne querelis
Implori nemus, et colles clamore relinqui.
Reddidit una boun vocem, vastoque sub antro
Mugiit, et Caci spem custodita scellit.
Hic vero Alcîdæ furiis exarserat atro
Felle dolor: rapit arma manu nodisque gravatum
Robur; et aërii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem,
Turbatumque oculis. Fugit ilicet oior Euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis
Dejecit saxum, ferro quod et arte paternâ
Pendebat, fultosque emuniit objice postes:
Ecce! furens animis aderat Tirynthius; omnemque
Accessum lustrans, huc ora ferebat et illuc,
Dentibus insrendens. Ter totum, servidus irâ,
Lustrat Aventini montem; ter saxea tentat
Limina nequidquam; ter fessus Valle resedit.
Stabat acuta silex, præcisis undique saxis,
Speluncae dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona jugo lævum incumbebat ad annem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus; inde repente
Impulit; impulsu quo maximus insonat æther,
Dissulant ripæ, refluitque exterritus amnâs.
At specus, et Caci detecta apparnit ingens
Regia, et umbrosæ penitus patuere cavernae
Non secus, ac si quà penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, dis invisa, superque immane barathrum
Cernatur, trepidentque immisso lumine Manes
Ergo, insperata deprensum in luce repente,
Inclusumque cavò saxo, atque insueta rudentem
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem, neque enim fuga jam super ualla pericli,
Faucibus ingentem fumum, mirabile dictu!
Evomit, involvitque doniùm caligiae caelea,
Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris.
Non tulit Alcides animis, seque ipse per ignem
Præcipiti jecit saltu, qua plurimus undam
Fumus agit, nebulaque ingens specus æstuat atrà.
Ilo Cacum in tenebris, incendia vana vomentem,
Corripit, in nodum complexus, et angit inhaerens
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis;
Abstractæque boves, abjurataque rapinae
Celeo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pectora semiferi, atque extinctos faucibus ignes.
Ilo illo celebratus honos, laetique minores
Servavere diem; primusque Potitus auctor,
Et domus Herculei custos Pinaria sacri.
Hanc aram luco statuit, quæ Maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, O juvenes! tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.
Dixerat; Herculeâ bicolor quum populus umbrâ
Velavitque comas, foliisque innexa pependit,
Et sacer impelvit dextram scyphus. Ocius omnes
In mensam lœti libant, divosque precantur
Devexo interea prorior fit Vesper Olympo
Janque sacerdotes, primusque Potitius, ibant,
Pellibus in morem cincti, flammisque ferebant
Instaurant epulas, et mensae grata secundae
Donae ferunt, cumulantque oneratis lancibus aras
Tum Salii ad cantus, incensa altaria circum,
Populeis adsunt evicti tempora ramis :
Hic juvenum chorus, ille senum ; qui carmine laudes
Herculeas et facta ferunt : ut prima novercae
Monstra manu geminosque, premens, eliserit angues ;
Ut bello egregias idem disjecerit urbes,
Trojanque, Æchaliameque ; ut duro mille labores
Rege sub Eurytheo, fatis Junonis inique,
Pertulerit : Tu nubigenas, invicte, binembres,
Hylæumque Pholumque, manu, tu Cresia mactas
Prodigia, et vastum Nemæa sub rupe leonem :
Te Stygiis tremuere lacus, te janitor Orci,
Ossa super recubans antro semiesa cruento :
Nec te ullæ facies, non terruit ipse Typhoeus,
Arduus, arma tenens : non te rationis egentem
Lernæus turbâ caput circumstetit anguis.
Salve ! vera Jovis proles, decus addite divis ;
Et nos, et tua dexter adi pede sacra secundo.
Falia carminibus celebrant ; super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum :
Consonat omne nemus strepitu, collesque resultant.

Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex, obsitus Ævo,
Et comitem Ænean juxta, natumque tenebat
Ingredientis, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum,
Æneas, capiturque locis ; et singula latus
Exquiritque auditique virum monumenta priorum.
Tum rex Euandrus, Romanæ conditor arcis .
Hæc nemora indigeneæ Fanni Nymphæque tenebant
Gensque virum trunciis et duro robore nata .
Quis neque mos, neque cultus erat; nec jugere tauros, 
Aut componere opes norant, aut parcere parto:
Sed ram, atque, asper victu, venatus alebat
Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exsul ademnis
Is genus indocile, ac dispersum montibus altis,
Composuit, legesque dedit; Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quæ perhibent, illo sub rege fuerunt
Sæcula: sic placidô populos in pace regebat;
Deterior donec paulatin, ac decoræ âtas,
Et belli rabies, et amor successit habendi.
Tum manus Ansonia, et gentes venere Sicanae;
Sepius et nomen posuit Saturnia tellus:
Tum reges, asperque, immani corpore, Thybris:
A quo post Itali fluvium cognomine Thybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsam patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuere locis, matrisque egere tremenda
Carmentis Nymphæ monita, et deus auctor Apollo
Vix ea dicta; dehinc progressus monstrat et aera.
Et Carmentalem Romani nomine portam
Quam memorant, Nymphæ priscum Carmentis hominem
Vatis fatidice, cecinit quæ prima futuros
Æneadas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asyl
Retulit, et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos dé more Lycei.
Ne cæ non et sacri monstrat nemus Argileti,
L'esiaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem, et Capitolia, ducit,
Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci: jam tum silvam saxumque tremebant
Hoc nemus, hunc, inquit, frondoso vertice collem,
Cunctantem amplexu molli sovet. Ille repente
Accepit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit:

Nor. secus atque olim, tonitru quam rupta corusco
Ignæa rima micans percurrit lumine nimbos.
Sensit, lacta dolis, et formæ conscia, conjux.
Tum pater æterno fatur devinctus amore:
Quid causas petis ex alto? fiducia cessit
Quo tibi, diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros arnare fuisset;
Nec Pater omnipotens Trojam, nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hæc tibi mens est;

Quidquid in arte meæ possum promittere curæ,
Quod fieri ferro liquidove potest electro,
Quantum ignes animæque valent: absiste precando
Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus, placidumque petivit,
Conjugis infusus gremio, per membra, soporem.

Inde, ubi prima quies medio jam noctis, abactæ
Curriculo expulerat somnum; quam femina primum,
Cui tolerare colo vitam, tenuique Minervâ,
Impositum, cincerem et sopitos suscitat ignes,
Noctem addens operi; famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secus ignipotens, nec tempore segnior illo,
Mollibus et stratis opera ad fabrilia surgit.

Insula Sicanium juxta latus Æoliamque
Erigiür Liparen, sumantibus ardua saxis:
Quam subter specus, et, Cyclopum exesa camina,
Antra Ætnæa tonant; validique incudibus ictus
Auditì referunt gemitum, striduntque cavernis

Stricturæ Chalybum, et fornacibus ignis anhelat;
Vulcani domus, et Vulcania nomine tellus.

Hoc tunc ignipotens curlo descendit ab alto.
Ferruni exercebant vasto Cyclopes in antro, Brontesque, Steropesque, et nudus membra Pyracm. 42
His informatum manibus, jam parte polita, Fulmen erat; toto genitor quae plurima celo Dejicit in terras; pars imperfecta manebat, Tres imbris torti radios, tres nubis aquosae Addiderant, rutili tres ignis, et alitis austri:
Fulgores nunc terrificos sonitumque metumque Miscebant operi, flammisque sequacibus iras Parte alià, Marti currumque rotasque volucres Instabat, quibus ille viros, quibus excitat urbes;
Ægidaque horriferam, turbatae Palladis arma, 435
Certatim squamis serpentum auroque polibant, Connexosque angues, ipsamque in pectore divae Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, cœptosque aufferte labores. Ætnæi Cyclopes, et hoc advertite mentem:
Arma acri facienda viro: nunc viribus usus, Nunc manibus rapidis, omni nunc arte magistrà. Præcipitate moras. Nec plura effatus; at illi Ocius incubuere omnes, pariterque laborem Sortiti: fluit æs rivis, aurique metallum;
Vulnificusque chalybs vasta fornace liquescit. Ingentem clypeum informant, unum omnia contra Tela Latinorum; septenosque orbibus orbes Impediunt. Alii ventosis follibus auras Accipiunt redduntque: alii stridentia tinguunt 445
Æra lacu: gemit impositis incudibus antrum. Illi inter sese multà vi brachia tollunt In numerum, versantque tenaci forcipe massam.
Hace pater Æolisi properat dum Lemnius oris, Éuandrum ex humili tecto lux suscitat alma, 455
Et matutini volucrum sub culmine cantus. Consurgit senior, tunicâque indueitur artus, Et Tyrphena pedum circumdat vincula plantis:
Tum lateri atque humeris Tegerum subligat ensem.
Donissa ab eleva pantheræ tegâ retorquens. 460
Nec non et gemini custodes limine ab alto
Præcedunt gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat,
Sermonum memori, et promissi numeris, heros
Nec minus Æneas se matutinius agebat. 465
Filius huic Pallas, illi comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Ædibus, et licito tandem sermone fruuntur.
Rex prior huc:
Maxime Tencrorum ductor, quo sospite nur quam 470
Res equidem Trojæ victas, aut regna, fætebor,
Nobis ad bellii auxilium pro nomine tanto
Exignæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos, opulentaque regnis 475
Jungere castra paro; quam fors inopina salutem
Ostentat: fatis huc te poscentibus affers.
Haut procul hinc, saxo, incolitur fundata, vetusto,
Urbis Agyllinæ sedes; ubi Lydia quondam
Gens, bello praeclera, jugis insedit Etruscis. 480
Hanc, multos florentem annos, rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infaudas caedes, quid facto tyranni
Effera? di capiti ipsius generique reservent!
Mortua quin etiam jungebat corpora vivis, 485
Componens manibusque manus, atque oribus ora,
Tormenti genus! et, sanie taboque fluentes,
Complexu in misero, longâ sic morte necat.
At fessi tandem cives, infaunda furentem,
Armati circumsistunt ipsumque domumque: 490
Obtruncant socios, ignem ad fastigia jactant.
Ille, inter caedem Rutulorum elapsus, in agros
Confugere, et Turai defendier hospitis armis.
Ergo omnis furiis suræxit Etruria justis:
Regem ad supplicium praesenti Marte reposcunt.
Hinc ego te, Æneas, ductorem millibus addam
Toto namque tremunt condenses litore puppes,
Signaque ferre jubent; retinet longeavus haruspex
Fata canens: O Maenae delecta juventus!
Flos veterum virtusque virum, quos justus in hostem
Fert dolor, et meritâ accendit Mezentius irâ;
Nulli fas Italo tantam subjungere gentem:
Externos optate duces. Tum Etrusca resec
Hoc acies, campo, monitis exterrita divum.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia Tarchon,
Succedam castris, Tyrrhenaque regna capessam.
Sed milii tarda gelu, sæclisque effeeta, senectus
Invidet imperium, seræque ad fortia vires.
Natum exhortarer, ni, mixtus mater Sabellâ,
Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, O Teurcûm atque Italûm fortissime ducor
Hunc tibi præterea, spes et solatia nostri,
Pallanta adjungam; sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta,
Assuescat, primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.
Vix ea fatus erat, defixique ora tenebant
Æneas Anchisiades et fidus Achates;
Multaque dura suo tristi cum corde putabant:
Ni signum coelò Cytherea dedisset aperto.
Namque improviso vibratus ab æthera fulgor
Cum sonitu venit, et ruere omnia visa repente,
Tyrrhenaque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor increpat ingens:
Arma inter nubem, cæli in regione serenâ,
Per sudum rutilare vident, et pulsa tonare.
Obstupere animis alii; sed Troìus heros
Agnovit sonitum, et divæ promissa parentis.
Tum memorat: Ne vero, hospes, ne quære prorecto
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret; Vulcaniaque arma per auras
Laturam auxilio.

Heu quantè miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quam multa sub undas
Scuta virām, galeasque, et fortia corpora volves,
Thybri pater! Poscunt acies, et sedera rumpant.
Hæc ubi dicta dedit, solio se tollit ab alto;
Et primum Herculeis sopitas ignibus aras
Excitat, hesternunque Larem, parvosque Penates,
Lætus adit; maectant lectas de more bidentes,
Euandrus pariter, pariter Trojana juvenitus.
Post hinc ad naves graditur, sociosque revisit.
Quorum de numero, qui sese in bella sequantur,
Præstantes virtute legit; pars cetera pronâ
Fertur aquâ, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrehana petentibus arva:
Ducunt exsortem Æneas; quem fulva leonis
Pellis obit totum, praefulgens unguibus aureis.
Fama volat, parvam subito vulgata per urbem,
Ocius ire equites Tyrreheni ad litora regis.
Vota metu duplicant matres, propiusque periclo
It timor, et major Martis jam apparat imago.
Tum pater Euandrus, dextram complexus euntis,
Hæret, inexpletum lacrimans; ac talia fatur:
O! mihi præteritos referat si Jupiter annos!
Qualis cram, quam pri nam aciem Prænesti sub ipsâ
Stravi, scutorumque incendii victor acervos,
Et regem hâc Herilum dextrâ sub Tartara misi;
Nascenti cui tres animas Feronia mater,
Horrendum dictu! dederat, terna arma movenda;
Ter leto sternendus erat; cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit armis:
Non ego nunc duici amplexu divellerer usquam
Nate, tuo, neque finitimo Mezentius umquam,
Huic capiti insultans, tot ferro sæva dedisset
Funera, tam multis viduāsset civibus urbem.
At vos, O superi! et divūm tu maxime rector
Jupiter! Arcadīi, quāso, misericors regis,
Et patrias audite preces: Si numina vestra
Incolūmem Pallanta mihi, si fata reservant,
Si visurus eum vivo, et venturus in unum;
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris;
Nunc, O nunc! liceat crudelēm abrumpere vitam,
Dum curāe ambiguous dum spes incerta futuri,
Dum te, care puer, mea sera et sola voluptas,
Complexu teneo: gravior neu nuntius aures
Vulneret. Hāc genitor digressu dicta supremo
Fundebat: famuli collapsum in tecta ferebant.

Jamque adeo exierat portis equitatus apertas:
Æneas inter primos, et fidus Achates;
Inde alii Trojæ proceres: ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis.
Qualis, ubi Oceani perfusus Lucifer undā,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cēlo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulveream nubem et fulgentes ære catervas.
Olli per dumos, qua proxima meta viarum,
Armati tendunt. It clamor, et, agmine facto,
Quadrupedante putrem sonitu quatit ungula campum
Est ingens gelidum lucus prope Cæritis annem,
Religionem patrum late sacer: undique colles
Inclusere cavi, et nigrâ nemus abiete cingunt
Silvano fama est veteres sacrâssae Pelasgos,
Arvorum pecorisque deo, lucumque diemque,
Qui primi fines aliquando habuere Latinos.
Hand procul hinc Tarchon et Tyrreni tuta tenebant.
Castra locis, celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.

At Venus ætherios inter, dea candida, nimbos
dona ferens aderat; natumque in valle reductâ
Ut procul et gelido secretum flumine vidit,
Talibus affata est dictis, seque obtulit ulbro:
Eu! perfecta mei promissâ conjугis arte
Munera: ne mox aut Laurentes, nate, superbos,
Aut aæcum dubites in prælia poscere Turnum.
Dixit, et amplexus nati Cytherea petivit;
Arma sub adversâ posuit radiantia quercu.
Ille, deæ donis, et tanto lætus honore,
Expleri nequit, atque oculos per singula voivit,
Miraturque interque manus et brachia versat
Terrílem crístis galeam flammasque vomentem,
Fatiferumque ensen, loricam ex ære rigentem,
Sanguineam, ingentem, qualis, quum cærula nubes
Solis inardescit radiis, longeque refulget;
Tum leves oceas electro aureo recocto,
Hastamque, et clypei non enarrable textum.

Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus, venturique inceius ævi,
Fecerat ignipotens; illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi foÉum Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos; illam, tereti cervice reflexam,
Mulcere alternos, et corpora fingere linguâ.
Nec procul hinc Romam, et raptas sine more Satinas
Consessu caveæ, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bellum
Romulidis, Tatioque seni, Curibusque severis
Post ìdem, inter se posito certamine, reges.
Armaei, Jovis ante aram, paterasque tenentes, 64C
Stabant, et caesà jungebant fœdera porca.

Haud procul inde, citae Metum in diversa quadrige
Distulerant; at tu dictis, Albane, maneres
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine repres.

Nec non Tarquinium ejectum Porsenna jubebat
accipere, ingentique urbem obsidione premebat;
Æneadæ in ferrum pro libertate ruebant.

Illum indignanti similem, similémque minanti,
Aspiceres, pontem auderet quia vellere Cocles,
Et fluvium vinculis innaret Clœlia ruptis.

In summo, custos Tarpeîæ, Manlius, arcis,
Stabat pro templo, et Capitòlia celsa tenebat;
Romuleoque recens horrebát regia culmo.

Atque hic, auratis votîtans, argenteus anser,
Portícibus, Gallos in limine Ædesse canebat:
Galli per dumus aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ;
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla
Auro innuctuntur; duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.

Hic exsultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia ceło,
Extuderat: castæ ducébant sacra per urbem
Pilentis matres in mollibus. Ilinc procul addit
Tartaræas etiam sedes, alta ostia Ditis;
Et scelerum penas, et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem:
Secretosque pios; his dantem jura Catonom.

Hæc inter tumidi late maris ibat imago,
Aurea; sed fluctu spumabant cærula cano;
Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant

In medio classes æratas. Actia bella,
Cernere erat; totumque instructo Marte vides
Fervere Leucaten, auroque effulgere fluctus
Hinc Augustus agens Italos in prælia Cæsar.
Cum Patribus, Populoque, Penatibus et magnis dis,
Stans celsà in puppi: geminas cui tempora flaminas
Laeta vomunt, patriumque aperitur vertice sidus.
Parte aliâ, ventis et dis Agrippa secundis,
Arduus, agmen agens: cui, belli insigne superbum,
Tempora navali fulgent rostrata coronâ.
Hinc, ope barbaricâ, variisque Antonius armis,
Victor ab Auroræ populis, et litore rubro,
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit; sequiturque, nefas! Ægyptia conjux.
Una omnes ruere, ac totum spumare, reductis
Convulsum remis, rostrisque tridentibus, æquor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:
Tantâ mole viri turritis puppibus instant.
Stuppea flamma manu, telisque volatile ferrum
Spargitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro;
Needum etiam geminos a tergo respicit angues.
Omnigenûmque deûm monstra, et latrator Anubis,
Contra Neptunum, et Venerem, contraque Minervam
Tela tenent. Sævit medio in certamine Mavurs
Caælatus ferro, tristesque ex æthere Diræ:
Et scissâ gaudens vadit Discordia pallâ;
Quam cum sanguineo sequitur Bellona flagello.
Actus, hæc cernens, arcum intendebat Apollo
De super: omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocâtis
Vela dare, et laxos jam jamque immittere funes
Illam inter cædes, pallentem morte futurâ,
Fecerat ignipotentis undis et lapyge ferri;
Contra antem, magno mœrentem corpore Nilum
Paráentemque sinus, et totâ veste vocantem
Cæruleum in gremium, latebroaque flumina, victos.
At Cæsar, triplex inventus Romana triumpho
Mœnia, dis Italas votum immortale sacratbat,
Maxima tercentum totam delubra per urbem.
Lætitia ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus omnibus araæ;
Ante aras terram caesi stravere juvenci.
Ipse, sedens niveo candentis limine Phœbi,
Dona recognoscit populorum, aptatque superbis
Postibus: incedunt victæ longo ordine gentes.
Quam variæ linguæ, habitu tam vestis, et armis.
Hic Nomadum genus et distinctos Mulciber Afros,
•lic Lelegas, Caræsque, sagittiferosque Gelonos
Finxerat. Euphrates ibat jam mollior undis;
Extremique hominum Morini, Rhenusque bicorns
Indomitique Dahæ, et, pontem indignatus, Araxes
Talia per clypeum Vulcani, dona parentis,
Miratur; rerumque ignarus, imagine gaudet,
Attollens humero famamque et fata nepotum
P VIRGILII MARONIS
ÆNEIDOS
LIBER NONUS.

Atque, ca òxéisâ penitus dum parte geruntur
rim de ccelo misic Saturnia Juno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divûm promittere nemo
Auderet, volvenda dies, en! attulit ultro.
Æneas, urbe, et sociis, et classe relicâ,
Sceptra Palatini sedemque petit Euandri.
Nec satis: extremas Corythi penetravit ad urbes;
Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere currus
Rumpe moras omnes, et turbata arriphe castra.

Dixit, et in cælum paribus se sustulit alis;
Ingentemque fugâ secuit sub nubibus arcum.
Agnovit juvenís, duplicesque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
Iri, decus cæli, quis te mihi nubibus actam
Detulit in terras? unde hæc tam clara repente
Tempestas? medium video discedere cælum,
Palantesque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et, sic effatus, ad ûndam
Processit, summoque hausit de gurgite lymphas,
Multa deos orans; oneravitque æthera votis.

Jamque omnis campis exercitus ibat apertis,
Dives equûm, dives pictaï vestis, et auri.
Messapus primas acies, postrema coërcenct
Lyrrhidae juvenes; medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est:
Ceu, septem surgens sedatis annibus; altus
Per tacitum Ganges, aut pingui flumine Nilus
Quum refluat campis, et jam se condidit alveo.

Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversâ conclamat mole Caicus.
Quis globus, O cives! caligine volvitur atrâ!
Ferte citi ferrum, date tela, ascendite muros:
Hostis adest, cia! Ingenti clamore per omnes
Condunt se Teucri portas, et maenia complent.
Namque ita discedens præceperat, optimus armis,
Æneas: si qua interea fortuna fuisset,
Neu struere auderent aciem, neu credere campo;
Castra modo, et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor, iraque monstrat
Objiciunt portas tamen, et præcepta facessunt,
Armatique cavis exspectant turribus hostem.

Turnus, ut ante volans tardum præcesserat agmen,
Viginti lectis equitum comitatus et urbi
Improvisus adest: maculis quem Thracios albis
Portat equus, cristâque tegit galea aurea rubrá.
Ecquis erit mecum, juvenes, qui primus in hostem—?
En! ait: et jaculum attorquens emittit in auras,
Principium pugnae, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono: Teucrum mirantur inertia corda;
Non æquo dare se campo, non obvia ferre
Arma viros, sed castra sovere. Huc turbidus, atque nuc,
Lustrat equo muros, aditumque per avia quærít.
Ac veluti pleno lupus insidiatus ovili
Quum fremit ad caulas, ventos perpessus et imbres,
Nocte super mediâ: tuti sub matribus agni
Balatum exercent: ille, asper, et improbus irâ,
Sævit in absentes; collecta fatigat edendi
Ex longo rabies, et sicca sanguine fauces
Haud alter Rutulo, muros et castra tuenti,
Ignescunt iræ: duris dolor ossibus ardet;
Qua tentet ratione aditus, et qua via clausos
Excitiat Teucros vallo, atque effundat in aqueum
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circum, et fluvialibus undis,
Invadit; sociosque incendia poscit ovantes,
Atque manum pinu flagranti servidus implet.
Tum vero incumbunt; urget praesentia Turni;
Atque omnis facibus pubes accingitur atris.
Diripuere focos: piceum fert fumida lumen
Tæda, et commixtam Vulcanus ad astra favillam.
Quis deus, O Musæ! tam sæva incendia Teucris
Averit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides facto, sed fama perennis.

Tempore quo primum Phrygia formabat in Idâ
Æneas classem, et pelagi petere alta parabat;
Ipsa deum fertur genetrix, Berecyntia, magnum
Vocibus his affata Jovem: Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos;
Lucus in arce sibi summâ, quo sacra serebant,
Nigrante picea trabibusque obscurus acernis:
Has ego Dardanio juveni, quem classis egeret,
Laeta dedi: nunc sollicitam timor anxius angit.
Solve metus, atque hoc precibus sine posse parentem,
Neu cursu quassatae ullo, neu turbine venti,
Vincantur. Prosit, nostris in montibus ortas.
Filiis huic contra, torquet qui sidera mundi:
O genetrix! quo fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinae
Fas habeant? certusque incerta pericula lustret
Æneas? Cui tanta deo permissa potestas?
Immo, ubi defunctæ finem portusque tenebunt
Auronios olim, quæcumque evaserit undis
Dardanumque ducem Laurentia vexerit arva, 100
Mortalem eripiam formam, magnique jubebo
Æquoris esse deas: qualis Nereïa Dato
Et Galaetea secant spumantem pectore pontum.
Dixerat; idque ratum, Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas
Annuit, et totum nutu tremefecit Olympum.

Ergo aderat promissa dies, et tempora Parcae
Debita complârant; quum Turni injuria Matrem
Admonuit ratibus sacris depellere tædas.
Hic primum nova lux oculis offulsit, et ingens
Visus ab Aurorâ cælum transcurrere nimbus,
Idæique chori; tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina complet.
Ne trepidate meas, Teucri, defendere naves,
Neve armate manus: maria ante exurere Turno,
Quam sacras dabitur pinus. Vos ite solutæ,
Ite deæ pelagi; Genetrix jubet. Et, sua quæque,
Continuo puppes abrumpunt vincula ripis,
Delphinumque modo demersis æquora rostris
Ima petunt. Hinc virgineæ, mirabile monstorum,
Quot prius æratæ steterant ad litora proræ,
Reddunt se totidem facies, pontoque feruntur.

Obstupuere animi Rutulis: conterritus ipse
Turbatis Messapus equis; cunctatur et amnis,
Rauca sonans, revocatque pedem Tiberinus ab alto
At non audaci Turno fiducia cessit;
Ultrœ animos tollit dictis, atque increpat ultrœ;
Trojanos hæc monstra petunt; his Jupiter ipse
Auxilium solitum eripuit: non tela, nec ignes
Exspectant Rutulos. Ergo maria inv.â Teucris,
Nec spes ulla fugæ; rerum pars altera ademta est:
Terra autem in nostris manibus; tot millia, gentes
Arma ferunt Italæ. Nil me fata.ia terrent,
Si qua Phryges præ se jactant, responsa deorum
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniae Troës: sunt et mea contra
Pata mihi, erro sceleratam exscindere gentem,
Conjuge præreptâ; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Myceenis.
Sed periisse semel: satis est. Peccare fuisse

Ante satis, penitus modo non genus omne perosos
Femineum. Quibus haec mediæ fiducia valli,
Fossarumque moræ, leti discrimina parva,
Dant animos: at non viderunt mænia Trojæ,
Neptuni fabricata manu, considere in ignes?

Sed vos, O lecti! ferro quis scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protenus omnes
Etrusci socios; tenebras et inertia furtæ

Palladii, cæsis summae custodibus arcis,
Ne timeant; nec equi cæcâ condenmur in alvo:
Luce, palam, certum est igni circumdare muros.
Haud sibi cum Danaïs rem, faxo, et pube Pelasgâ,
Esse putent, decimum quos distulit Hector in annum

Nunc adeo, melior quoniam pars acta dici,
Quod superest, laeti bene gestis corpora rebus
Procurate, viri; et pugnæa sperate parari.

Interea, vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.

Bis septem, Rutulo muros qui militæ servent,
Delecti: ast illos, centeni quemque, sequuntur
Purpurei cristis juvenes, auroque coruscì.
Discurrunt, variantque vices; fusique per herbam
Indulgent vino, et vertunt crateras aënos.
Collucent ignés: noctem custodia ducit
Insomnem ludo.

Hæc super e vallo prospectant Troës, et armis
Alta tenent; nec non, trepidi formidine, portas
Explorant, pontesque et propugnacula jungunt;
Cela gerunt Instant Mnesteus acerque Serestus:
Quos pater Ἀενεας, si quando adversa vocarent, 
Rectores juvenum, et rerum dedit esse magistros 
Omnis per muros legio, sortita periclum, 
Excubat, exercetque vices, quod cuique tenendum est. 17 
Nisus erat porte custos, acerrimus armis, 
Hyrtacides ; comitem Ἀενεα quem miserat Ἰδα 
Venatrix, jaculo celerem, levibusque sagittis ; 
Et juxta comes Euryalus, quo pulchrior alter 
Non fuit Ἰενεαδύμ, Trojana neque induit arma ; 180 
Ora puere primâ signans intonsa juvenla.

His amor unus erat, pariterque in bella rubeant : 
Tum quoque communi portam statione tenebant. 
Nisus ait : Dine hunc ardorem mentibus addunt, 
Euryale ? an sua cuique deus fit dira cupidio ? 185 
Aut pugnam, aut aliquid jam dudum invadere magnum
Mens agitat mihi; nec placidâ contenta quiete est. 
Cernis, quæ Rutulos habeat fiducia rerum : 
Lumina rara nicant; somno vinoque soluti, 
Procubuere; silent late loca. Percipe porro, 
Quid dubitem, et quæ nunc animo sententia surgat. 
(Ἀενεας acciri omnes, populusque, patresque, 
Exposcunt; mittique viros, qui certa reportent. 
Si, tibi quæ posco, promittunt; nam mihi facto 
Fama sat est; tumulo videor reperire sub illo 
Posse viam ad muros et mœnia Pallantæa. 
Obstupuit, magno laudum percussus amore, 
Euryalus; simul his ardente affatur amicum : 
Mene igitur socium summis adjungere rebus, 
Nise, fugis ? solum te in tanta pericula mittam ? 195 
Non ita me genitor, bellis assuetus Ὀφελτες, 
Argolicum terrem inter, Trojaeque labores, 
Sublatum, erudiit; nec tecum talia gessi, 
Magnanimum Ἀενεαν, et fata extrema, secutus. 
Est hic; est animus lucis contentor, et istum 
200 
Qui vita bene credat emi, quo tendis, honorem. 
Nisus ad hæc : Equidem de te nil tale vereor.
Nec fas, non: ita me referat tibi magnus ovantem Jupiter, aut quicumque oculis haec aspicit æquis.

Sed, si quis, quæ multa vides discrimine tali,
Si quis in adversum rapiat casusve, deusve,
Te superesse velim; tua vitæ dignior ætas.
Sit, qui me raptum pugnâ, pretiove redentum,
Mandet humo; solita aut, si qua id Fortuna vetabit,
Absenti ferat inferias, decoretque sepulcro.

Neu matri miserae tanti sim causa doloris;
Quæ te sola, puer, multis e matribus ausa,
Persequitur, magni nec mœnia curat Acetæ.
ille autem: Causas nequidquam nectis inanes,
Nec mea jam mutata loco sententia cedit.

Acceleremus, ait; vigiles simul excitat: illi
Succedunt, servantque vices: statione relicta
Ipse comès Niso graditur, regemque requirunt.

Cetera per terras omnes animalia somno
Laxabant curas, et corda oblita laborum:
Ductores Teucrûm primi, delecta juventus,
Consilium summis regni de rebus habebant,
Quid facerent, quæve Æneæ jam nuntius esset:
Stant longis annixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant:
Rem magnam, pretiumque moræ fore. Primus Iulus
Acceptit trepidos, ac Nisum dicere jussit.

Tum sic Hyrtacides: Audite, O! mentibus æquis,
Æneads: neve haec nostris spectentur ab annis,
Quæ ferimus. Rutuli, somno vinoque soluti,
Procubuere: locum insidiis conspeximus ipsi,
Qui patet in bivio portæ, quæ proxima portæ:
Interrupti ignes, aterque ad sidera fumus
Erigitur: si fortunâ permittitis uti,
Quæsitum Æneas et mœnia Pallantea:
Mox hic cum spoliis, ingenti cæde peractâ,
Affore cernetis. Nec nos via fullit cuentes
Vidimus ooscuris primam sub vallibus urbein
Venatu assiduo, et totum cognovimus annem.

Hic, annis gravis, atque animi maturus, Aletes·
Di patrii, quorum semper sub numine Troja est.
Non tamen omnino Teucros delere paratis,
Quum tales animos juvenum, et tam certa tulistis
Pectora. Sic memorans, humeros dextrasque tenet at
Amborum; et vultum lacrimis, atque ora rigabat:
Quae vobis, quae digna, viri, pro laudibus istis,
Præmia posse rear solvi pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Æneas, atque integer avi
Ascanius, meriti tanti non immemor unquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor; quæcumque mihi fortuna fidesque est,
In vestris pono gremiis: revocate parentem;
Reddite conspectum: nihil illo triste recepto.
Bina dabo argento perfecta, atque aspera signis,
Pocula, devicto genitore quæ cepit Arisba;
Et tripodas geminos; auri duo magna talenta;
Cratera antiquum, quem dat Sidonia Dido.
Si vero capere Italiam, sceptrisque potiri
Contigerit victori, et prædæ dicere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis
Aureus: ipsum illum, clypeum, cristasque rubentes
Excipiam sorti, jam nunc tua præmia, Nise.
Præorea, bis sex genitor lectissima matrum
Corpora, captivosque dabit, suaque omnibus arma
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propriibus ætas
Insequitur, venerande puer, jam pectore toto
Accipio et comitem casus complector in omnes.
Nulla meis sine te quæretur gloria rebus;
Seu paccm scu bella geram: tibi maxima rerum
I9U

Verborumque fides. Contra quem tali fatur 280
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit: tantum: Fortuna secunda
Aut adversa cadat: Sed te super omnia dona
Unum oro: genetrix Priami de gente vestat
Est mihi, quam miseram tenuit non Ilia tellus 283
Mecum excedentem, non mentia regis Acestae.
Hanc ego nunc ignaram ilius quodcumque pericli est
Inque salutatam, linquo: Nox, et tua testis
Dextera, quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem, et succurre relictae. 290
Hanc sine me sper ferre tui: audentior ibo
In casus omnes. Percussa mente dederunt
Dardanidae lacrimas: ante omnes pulcher Iulus;
Atque animum patriae strinxit pietatis imago.
Tum sic effatur:
Sponde digna tuis ingentibus omnia captis:
Namque erit ista mihi genetrix, nomenque Creusae
Solum defucret; nec partum gratia talem
Parva manet. Casus factum quicumque sequentur:
Per caput hoc juro, per quod pater ante solebat,
Quae tibi pollicieor reduci, rebusque secundis,
Hae eadem materique tuae generique manebunt.
Sic ait illacrimans: humero simul exuit ense,
Auratum, mira quem fecerat arte Lycaon
Gnosius, atque habilem vaginam aptarat eburna 305
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Protenus armati incidunt: quos omnis euntes
Primorum manus ad portas, juvenumque, senumque
Prosequitur votis: nec non et pulcher Iulus,
Arte annos animumque gerens curamque virilem,
Multa patri mandata dabat portanda; sed aurae
Omnia discerpent, et nubibus irrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen ante futuri 315
Exitio. Passim somno vinoque per herbae
Corpora fusa vident; arrectos litore currus;
Inter lora, rotasque, viros, simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextrâ: nunc ipsa vocat res:
Hâc iter est. Tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longe.
Hâc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit; simul ense superbun
Rhamnetem aggreditur, qui forte, tapetibus altis
Exstructas, toto proflabat pectore somnum;
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.
Tres juxta famulos, temere inter tela jacentes,
Armigerumque Remi premit, aurigamque, sub ipsis
Nactus equis; ferroque secat pendentia colla;
Tuui caput ipsi aurigamque, sub ipsis
Sanguine singultantem: atro tepfecta cruore,
Terra, torique madent. Nec non Lamyrumque, Lamumque,
Et juvenem Ser anum, illâ qui plurima nocte
Laserat, insignis facie, multoque jacebat
Membra deo victus: felix, si protemus illum
Æquasset nocti ludum, in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans,
Snadet enim vesana fames, manditque trahitque
Molle pecus, mutumque metu: fremit ore cruento.
Nec minor Euryali cædes: incensus et ipse
Perfurit; ac multam in medio sine nomine plebem,
Fadumque, Herbesumque subit, Rhæturnque, Abarimque
Ignaros; Rhæturn vigilantem, et cuncta videntem;
Sed magnum metuens se post cratara tegebat:
Pectore in adverso totum cui comminus ense
Condidit assurgenti, et multâ morte receptis
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens; hic furto servidus instat.
Tandem ad Messapi socios tendebat; ubi ignem
Deficere ex renum, et reliagos rite videbat
Carpere gramen equos: breviter cum talia Nisus.
Sensit enim nimiæ cæde atque cupidine ferri,
Absistantus, ait; nam lux inimica propinquat.
Pœnarum exhaustum satís est; via facta per hostes.
Multa virum solido argentō perfecta relinquent
Armaque, cratersaque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis, et, aurea bullis.
Cingula, Tiburti Remulo ditissimus olim
Quæ mittit dona, hospitio quum jungeret absens,
Caedice; ille suo moriens dat habere nepotī;
Post mortem bello Rutuli pugnāque potiti:
Hæc rapit, atque humeris nequidquam fortibus aptat.
Tum galeam Messapi habilem, cristiisque decoram,
Induit. Excedunt castris, et tuta capessunt.

Interea præmissi equites ex urbe Latinâ,
Cetera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscente magistro.
Jamque propinquabant castris, muroque subibant,
Cum procul hos, lævo flectentes limite, cernunt,
Et galea Euryalum sublustrī noctis in umbra
Prodit immemorem, radiisque adversa refusit.
Hœc temere est visum. Conclamat ab agmine Vo sens
State, viri; quæ causa viae? quive estis in armis?
Quove tenetis iter? Nihil illi tendere contra:
Sed celerare fugam in silvas, et fidere nocti.
Objiciunt equites sese ad divertia nota
Hinc atque hinc, omnemque abitum custode coronant
Silva fuit, late dumis atque ilice nigrā
Horrida, quam densi complèrant undique sentes.
Rara per occultos lucebat semita calles.
Euryalum tenebrâ ramorum onerosaque præda
Impediant, fallitque timor regione viarum.
Nisus abit: jamque imprudens evaserat hostes,
Ad lucos qui post Albæ de nomine dicti
Albani, tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum:
Euryale infelix, quâ te regione reliqui?
Quâve sequar, rursus perplexum iter omne revolvens
Fallacis silvæ? simul et vestigia retro
Observata, legit; dumisque silentibus errat.
Audit equos, audi strepitus et signa sequentum.
Nec longum in medio tempus, quum clamor ad aures
Pervenit, ac videt Euryalum· quem jam manus omnis
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? quâ vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in enses
Inferat, et pulchram properet per vulnera mortem?
Ocius adducto torquens hostile lacerto,
Suspiciens altam Lunam, sic voce precatur:
Tu, dea, tu præsens nostro succurre labori,
Astrorum deus, et nemorum Latonia custos;
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tuit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hunc sine me turbare globum, et rege tela per auras.
Dixerat; et, toto connixus corpore, ferrum
Conjicit. Hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur, ac fisso transit præcordia ligno.
Volvitur ille, vomens calidum de pectore flumen,
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior, idem
Ecce! aliud summâ telum librabat ab aure:
Dum trepidant, iit hasta Tago per tempus utrumque
Stridens, trajectoque hæsit tepefacta cerebro.
Savut atrox Volscens, nec teli conspiciit usquam
Auctorem, nec quo se ardens immittere possit.
Tu tamen interea calido mihi sanguine poenas
Persolves amborum, inquit: simul ense recluse
Ibat in Euryalum. Tum vero exterritus, amens, Conclamat Nisus; nec se celare tenebris
Amplius, aut tantum potuit perferre dolorem:
Me, me (adsum, qui feci), in me convertite ferrum.
O Rutuli! mea frans omnis; nihil iste nec ansus,
Nec potuit: cœlum hoc et consicia sidera testor.
Tantum infeliciem nimiun dilexit amicum
Talia dicta dabat: sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit:
Purpureus veluti cum flos, succisus aratro.
Languescit moriens; lassove papavera collo
Demisere caput, pluviâ quem forte gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit; in solo Volscente moratur.
Quem, circum glomerati, hostes hinc comminus atque hinc
Proturbant. Instat non secius, ac rotat ensem
Fulmineum; donec Rutuli clamantis in ore
Condidit adverso, et moriens animam absulit hosti.
Tum super examinum sese projecit amicum
Confossus, placidâque ibi demum morte quievit.
Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.
Dum deus Æneæ Capitolii immobile saxum
Accolct, imperiumque pater Romanus habebit.
Victores prædâ Rutuli spoliisque potiti,
Volscentem examinum flentes in castra fercabant.
Nec minor in castris luctus, Rhamnete reperto
Exsanguï, et primis una tot cæde peremtis,
Serranoque, Nuniâque. Ingens concursus ad ipsa
Corpora seminecesque viros, tepidâque recentem
Cæde locum, et plenos spumanti sanguine rivos
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.
Ea jam prima novo spargebat lumine terras.
Tithon croceum inquens, Aurora, cubile:
Jam sole infuso, jam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipsae,
Suscitat; aeratasque acies in praelia cogit
Quisque suas, variisque acuunt rumoribus iras
Quin ipsa arrectis, visu miserabile! in hastis
Præfigunt capita, et multo clamore sequuntur,
Euryali et Nisi.

Æneadæ duri murorum in parte sinistra
Opposuere aciem, nam dextera cingitur ami
Ingentesque tenent fossas, et turribus altis
Stant mœstï: simul ora virûm praefixa movebant,
Nota nimis miseris, atroque fluentia tabo.

Interea pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque allab' ur aures
Euryali: at subitus miseræ calcâ ossa reliquit;
Excussi manibus radii, revolutaque pensa
Evolat infelix, et, femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit; non illa virûm, non illa pericli,
Telorumque, memori; cælum delinc questibus implet
Hunc ego te, Euryale, aspicio? tune, illa senectæ
Sera meæ requies, potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Affari extremum miseræ data copia matri?
Heu! terrâ ignotâ, canibus date praeda Latinis,
Alitibusque, jaces! nec te in tua funera mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens, tibi quam noctes, festir' a, diesque,
Urguebam, et telâ curas solabar aniles.
Quo sequar? aut quæ nunc artus, avulsaque membra,
Et funus lacerum, tellus habet? hoc milii de te,
Nate, refers? hoc sum terrâque marique secuta?
Figite me, si qua est pietas; in me omnia te:
Conjicite, O Rutuli! me primam absunite ferro,
Aut tu, magne pater divum miserere, tuoque
Invisum hoc detrude caput sub Tartara telo;
Quando aliter nequeo crudelem abrumpere vitam
Hoc fleu concussi animi, maestusque per omnes
it gemitus; torpent infractae ad prælia vires.
Illam incendentem luctus Idaeus et Actor,
llionei monitu et multum lacrimantis Iuli,
Corripiunt, interque manus sub tecta reponunt.

At tuba terribilem sonitum procul aere canoro
Increpuit: sequitur clamor, cælumque remugit.
Accelerant acta pariter testudine Volsci;
Et fossas implore parant, ac vellere vallum.
Quærunt pars aditum, et scalis ascendere muros,
Quâ rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contra
Omne genus Teucrim, ac duris detrudere contis,
Assueti longo muros defendere bello.

Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere: quam tamen omnes
Ferre juvat subter densâ testudine casus.
Nec jam sufficiunt; nam, qua globus imminct ingens,
Immanem Teucri molem volvuntque ruuntque;
Quæ stravit Rutulos late, armorumque resolvit
Tegmina. Nec curant cæco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.

Parte alìa, horrendus visu, quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes:
At Messapus, equum domitor, Neptunia proles,
Rescindit vallum, et scalas in moenia poscit.

Vos, O Calliope! precor, aspirate canenti,
Quas ibi tunc ferro strages, quæ funera Turnus
Ediderit; quem quisque virum demiserit Orco:
Et necum ingentes oras evolvite belli.
Et meministis enim, divæ, et memorare potestis

Turris erat vasto suspectu, et pontibus altis,
Oppor'una loco; summis quam viribus omnes
Exfugnare Itali, summâque evertere opum vi
Certabant: Troës contra defendere saxis,
Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,
Et flammas affixit lateri; quae plurima vento
Corripuit tabulas, et postibus hæsit adesis.
Turbati trepidare intus, frustraque malorum
Velle fugam. Dum se glomerant, retroque residunt
In partem, quæ peste caret; tum pondere turris
Procubuit subito, et cœlum tonat omne fragore.
Semineces ad terram, immani mole securâ,
Confíxique suis telis, et pectora duro
Transfossi ligno, veniunt. Vix unus Helenor
Et Lycus elapsi: quorum primævus Helenor,
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitisque ad Trojam miserat armis,
Ense levis nudo, parmaque inglorius albâ.
Isque, ubi se Turni media inter millia vidit,
Hinc acies, atque hinc acies adstare Latinas,
Ut fera, quæ, densâ venantium septa coronâ,
Contra tela furit, seseseque hauad nescia morti
njicit, et saltu supra venabula fertui;
Haud aliter juvenis mediós moriturus in hostes
Irruit; et, qua tela videt densissima, tendit.
At, pedibus longe melior, Lycus, inter et hostes,
Inter et arma, fugâ muros tenet; altaque certat
P prendere tecta manu, sociûmque attingere dextras.
Quem Turnus, pariter cursu teloque secútus,
Increpat his victor: Nostrasne evadere, demens,
Sperâsti te posse manus? simul arripit ipsum
Pendentem, e. magnâ muri cum parte revellit:
Qualis, ubi aut leporem, aut candenti corpore cyçnum,
Sustulit, alta petens, pedibus Jovis armiger uncis;
Quaesitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur. Invadunt, et fossas aggere compleunt:
Ardeatès tædas alii ad fastigia jactant.
Hìoneus saxo atque ingenti fragm'ne montis
Lucetium, portæ subeuntem, ignesque ferentem.; 570
Emathiona Liger, Corynæum sternit Asilas;
Hic jaculo bonus, hic longe fallente sagittâ:
Ortygium Cæneus, victorem Cænea Turnus;
Turnus Iym, Cloninumque, Dioxippum, Promolumque,
Et Sagarim, et, summis stantem pro turribus, Idan; 575
Privernum Capys. Hunc prin'us levis hasta Themillæ
Strinxerat: ille manum projecto tegmine demens
Ad vulnus tulit: ergo alis allapsa sagitta,
Et lævo infixa est lateri manus; abditaque intus
Spiramenta animæ letali vulnere rupit.

Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferragine clarus Ibera,
Insignis facie; genitor quem miserat Arcens,
Eductum matris luco, Symæthia circum
Flumina: pinguis ubi et placabilis ara Palici. 585
Stridentem fundam, positis Mezentius hastis,
Ipse ter adductâ circum caput egit habenâ;
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ.

Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugaces,
Ascanius, fortæmque manu ludisse Numanum;
Cui Remulo cognomen erat; Turnique minorem
Germanam, nuper thalamo sociatus, habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo præcordia regno,
Ibat, et ingentem sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capiti Phryges, et morti prætendere muros?
En, qui nostra sibi bello connubia poscunt!
Quis deus Italiæ, quæ vos dementia adegit?
Non hic Atridæ, nec fandi fuctor Ulyxes.
Duruus ab stirpe genus, natos ad flumina primum
Dehiscebat, sævoque gelu duramus et undis;
Vesnato invigilant pueri, silvasque fatigant;
Flectere ludus equos, et spicula tendere corna.
At, pauci operum, parvoque assueta, juventus
Aut rastris terram domat, aut quatit oppida bello
Omne ævum ferro teritur, versâque juvencùm
Terga fatigamus hastâ ; nec tarda senectus
Debilitat vires animi, mutatque vigorem.
Canitiem galeâ preminus ; semperque recentes
Comportare juvat prædas, et vivere rapto.
Vobis picta croco, et fulgenti murice, vestis;
Desidiæ cordi ; juvat indulgere choreis;
Et tunicae manicas, et habent redimicula mitræ.
O vere Phrygia! neque enim Phryges ; ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusque vocant Berecyntia matris
Idææ. Sinite arma viris, et cedite ferro.
Talia jactantem dictis, ac dira canentem,
Non tuliit Ascanius ; nervoque obversus equino
Intendit tolum, diversaque brachia duces
Constitit, ante Jovem supplex per vota precatus :
Jupiter omnipotens, audacibus annue cæptis.
Ipse tibi ad tua templâ feram solemnia dona,
Et statuam ante aras aurata fronte juvencùm
Candentem, pariterque caput cum matre ferentem, 
Jam cornu petat et pedibus qui spargat arenam.
Audiit et cæli Genitor de parte serenâ
Intonuit lævum : sonat una fatifer arcus.
Effugit horrendum stridens addueta sagitta ;
Perque caput Remuli venit, et cava tempora ferro
Trajicit : I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt.
Hoc tantum Ascanius. Teucri clamore sequuntur
Lætitiâque fremunt, animosque ad sidera tollunt.
Ætheriâ tum forte plagâ crinitus Apollo
Et super Ausonias acies urbemque videbat.
Nube sedens, atque his victorem affutur Iulum:
Maecte novâ virtute, puer; sic itur ad astra.
Dis genite, et geniture deos. Jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capiit. Simul hæc effatus, ab alto
Æthere se mittit, spirantes dimovet auras,
Ascaniumque petit. Forman tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger ante suî, fidusque ad limina custos:
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longævo similis, vocemque, coloremque,
Et crines albos, et sæva sonoribus arma;
Atque his ardentem dictis affator Iulum:
Sit satis, Æneide, telis impune Numanum
Oppetiisse tuis: primam hanc tibi magnus Apollo
Coccedit laudem, et paribus non invidet armis.
Cetera parce, puer, bello. Sic orsus Apollo
Mctales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovere deum proceres, divinaque tela,
Dardanidæ, pharetramque fugâ sensere sonantium.
Ergo, avidum pugnæ, dictis ac nurn:ine Phœbi
Ascanium prohibent: ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris;
Intendunt acres arcus, amenaque torquent:
Sternitur omne solum telis: tum scuta cavæque
Dant sonitum flictu galeæ; pugna aspera surgit:
Quantus ab occasu veniens, pluvialisbus Hædis,
Verberat imber humum; quam multa grandine nimba
In râda precipitant, quam Jupiter, horridus austris,
Torquet aquosam hiemem, et coelo cava rubila rumpit.
Pandarus et Bitias, Ídac Alcanore creti,
Quos Jovis eduxit luco silvestris Æera,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt,
Freti armis: ultroque invitant mænibus hostem.
Ipsi intus, dextra ac levâ, pro turribus astant,
Armati ferro, et crisis capita alta coruscis:
Quales aeriae liquentia lumina circum,
Sive Padi ripis, Athesim seu propter amœnum,
Consurgunt geminæ quercus, intonaque cœle
Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuo Quercens, et pulcher Aquicolus armis,
Et pæcept animi Tmarus, et Mavorius Hæmon
Agminibus totis aut versi terga dedere,
Aut ipso porta posuere in limine vitam.
Tum magis increscunt animis discordibus irae
Et jam collecti Troës glomerantur eodem,
Et conferre manum et procurrere longius audent

Ductorì Turno, diversà in parte furenti,
Turbantique viros, perfertur nuntius, hostem
Fervere cæde novâ, et portas præbere patentes.
Describit inceptum, atque, immani concitus irâ,
Dardaniam ruit ad portam, fraternque superbos;
Et primum Antiphaten, is enim se primus agebat,
Thebanâ de matre nothum Sarpedonis alti,
Conjecto sternit jaculo: volat Itala cornus
Æra per tenuem, stomachoque infixa sub altum
Pectus abit: reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymanta manu, tum sternit Aphid
num;
Tum Bitiar, ardentem oculis, animisque frementem;
Non jaculo, neque enim jaculo vitam ille dedisset:
Sed magnum stridens contortæ phalarica venit,
Fulminis acta modo; quam nec duo taurea terga
Ne duplici squamâ loricâ fidelis, et auro,
Sustinuit: collapsa ruunt immania membra.
Dat tellus geminum, et clypeum super intonat ingens.
Talis in Euboëico Baiarum litore quondam
Saxea pila cadit, magnis quam molibus ante
Constructam ponto jaciunt ; sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit :
Miscet se maria, et nigra attolluntur arenae :
Tum sonitu Prochyta alta tremit, durumque cubile
Icarimne Jovis imperiiis imposta Typhoco.

Hic Mars armipotens animum viresque Latinis
A Ididit, et stimuli acres sub pectore vertit :
Immisitque Fugam Teucris, aternumque Timorem.
Undique conveniunt ; quoniam data copia pugnæ.
Bellatorque animo deus incidit.
Pandaruns, ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res,
Pertam vi multâ, converso cardine, torquet,
Obnixus latis humeris, multosque suorum,
Mœnibus exclusos, duro in certamine linquit ;
Ast alios secum includit recipitque ruentes :
Demens ! qui Rutulum in medio non agmine regem
Viderit irruppentem, ultroque inclusit urbì ;
Immanem veluti pecora inter inertia tigrim.

Continuo nova lux oculis effulsit, et arma
Horrendum sonuere : tremunt in vertice cristæ
Sanguineæ, clypeoque micantia fulmina mittit.
Agnoscunt faciem invisam, atque immania membra,
Turbat subito Æneadæ. Tum Pandaruns ingens
Emicat, et, mortis fraternæ servidus ira,
Effatur : Non hæc dotalis regia Amatae ;
Nec muris cohimet patriis media Ardea Turnum.
Castra inimica vides : nulla hinc exire potestas.
Oli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram
Hic etiam inventum Priamo narrabis Achillen.
Dixerat. Ille, rudem nodis et cortice crudo,
Intorquet, suum's adnixus diribus, hastam.
Exceperè aureæ ruñus ; Saturnia Juno
Detorsit veniens ; portaque insigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Æflugies: neque enim is teli nec vulneris auctor.
Sic ait, et sublatum alte consurgit in ensen,
Et medium ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.
Sit sonus: ingenti concussa est pondere tellus.
Colapsos artus, atque arma cruenta cerebro,
Sternit humi moriens; atque illi partibus æquis
Muc caput, atque illuc, humero ex utroque pependit
Diffugiunt versi trepidâ formidine Troës;
Et, si continuo victorem ea cura subisset,
Rumpere claustra manu, sociosque immittere portis,
Ultimus ille dies bello gentique fuisset:
Sed furor ardentem, cædisque insana cupid
Egit in adversos.

Principio, Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halyim comitem, et confixâ Phegea parmâ;
Ignaros deinde in muris, Martemque cientes,
Aldandrumque, Haliumque, Noëmonaque, Prytanimque.
Lyncea, tendentem contra, sociosque vocantem,
Vibranti gladio connixus ab aggere, dexter
Occupat: huic, uno dejectum comminus ictu,
Cum galeâ longe jacuit caput. Inde, ferarum
Vastatorem, Amycum, quo non felicior alter
Unguere tela manu, ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea musis;
Crethea, Musarum comitem, cui carmina semper
Et citharae cordi, numerosque intendere nervis:
Semper equos, atque arma virûm, pugnasque cavebat.

Tandem ductores, auditâ cæde suorum,
Conveniunt Teucri, Mnesteus acerque Serestus;
Palantesque vident socios, hostemque receptum.
Et Mnesteus: Quo deinde fugam? quo tenditis? inquit
Quos alios muros que jam ultra mœnia habetis?
Unus homo, et vestris, O cives! undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicitis patriæ, veterumque decorum,
Et magni Æneæ, segnes, miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistant. Turnus paullatim excedere pugnâ,
Et fluvium petere, ac partem quæ cingitur undâ.
Acrius hoc. Teucri clamore incumbere magno,
Et glomerare manum: ceu sævum turba leonem
Cum telis premit insensis; at territis ille,
Asper, acerba tuens, retro redit; et neque terga
Ira dare, aut virtus patitur; nec tendere contra,
ille quidem, hoc cupiens, potis est per tela virosque
Haud aliter retro dubius vestigia Turnus
Improperata refert, et mens exæstuat irâ.
Quin etiam bis tum medios invaserat hostes;
Bis confusa fugâ per muros agmina vertit.
Sed manus e castris propere coit omnis in unum:
Nec contra vires audet Saturnia Juno
Sufficere; aëriam cælo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem,
Ni Turnus cedat Teucrorum menibus altis.
Ergo nec clypeo juvenis subsistere tantum,
Nec dextrâ, valet: injectis sic undeque telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscent;
Discussaæque jubæ capiti; nec sufficit unbo
Insitus: ingeminant hastis et Troës et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur, et piceum (nec respirare potestas)
Flumen agit; fessos quatit æger anhelitus artus.
Tum demum præceps saltu sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis;
Et lætum sociis, abluta cæde, remisit.
Panditur interea domus omnipotentis Olympi
Conciliumque vocat divum pater atque hominum rex
Sideream in sedem: terras unde arduus omnes,
Castraque Dardanidum aspectat, populosque Latinos
Considunt tectis bipatentibus: incipit ipse:

Cœlicolae magni, quianam sententia vobis
Versa retro, tantumque animis certatis iniquis?
Ahnueram bello Italian concurrere Teucris:
Quæ contra vetitum discordia? quis metus aut hos,
Aut hos, arma sequi, ferrumque lacesere suasit?
Adveniet justum pugnon, ne arcessite, tempus,
Cum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes inmittet apertas.
Tum certare odiis, tum res rapuisset licebit:
Nunc sinite; et placitum læti componite sædus.

Jupiter hæc paucis: at non Venus aurea contra
Pauca refert:
O Pater! O hominum rerumque æterna potestas!
Namque aliud quid sit, quod jam implorare queamus?
Cernis ut insultent Rutuli, Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat? Non clausa tegunt jam mœnia Teucros
Quin intra portas, atque ipsis prælia miscent
Aggeribus murorum; et inundant sanguine fossæ,
Æneas ignarus abest. Nunquamne levari
Obsidione sines? muri iterum imminet hostis
Nascentis Troja, nec non exercitus alter.
Atque iterum in Teucros Ατελοις surgit ab Arpis Tydides. Equidem credo, mea vulnera restant, 30
Et tua progenies mortalia demoror arma!
Si sine pace tua, atque invito numine, Troês
Italian petiere; luant peccata, neque illos
Juveris auxilio: sin, tot responsa secuti,
Quae Superi Manesque dabant; cur nunc tua quisquam
Vertere jussa potest? aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem, ventosque furentes
Ατελοια excitos? aut actam nubibus Irim?
Nunc etiam Manes (haec intentata manebat
Sors rerum) movet, et, superis inmissa repente,
Allecto medias Italum bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit: vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua conjux
Dura; per eversæ, genitor, fumantia Troja
Excidia obtestor, liceat dimittere ab armis
Incolorem Ascanium, liceat superesse nepotem.
Ανεας sane ignotis jactetur in undis,
Et, quacumque viam dederit Fortuna, sequatur
Hunc tegere, et diræ valeam subducere pugnæ.
Est Amathus, est celsa Paphus, atque alta Cythera,
Idaliæque domus: positis inglorius armis
Exigat hic ævum. Magnâ ditione jubeto
Carthago premat Ausoniam: nihil urbis inde
Obstant Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes,
Totque maris vastæque exhausta pericula terræ,
Dum Latium Teueri recidivaque Pergama quærant?
Non satius, cineres patriæ insedisse supremos,
Atque solum quo Troja fuit? Xanthum et Simoënta
Redde, oro, miseris; iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno,
Acta furore gravi: Quid me alta silentia cogis
Kumpere, et obdunctum verbis vulgare dolorem!
Ænean hominum quisquam, divûmque, subegit Bella sequi, aut hostem regi se inferre Latino?
Italian fatis petitit auctoribus; esto:
Cassandæ impulsus furiis: num linquare castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros;
Tyrrhenamque fidem, aut gentes agitare quietas!
Quis deus in fraudem, qua dura potentia nostri
Egit? ubi hic Juno, demissave nubibus Iris?
Indignum est, Italos Trojam circumdare flammis
Nascentem, et patriæ Turnum consistere terrâ,
Cui Pilumnus avus, cui diva Venilia mater:
Quid, face Trojanos atrâ vim ferre Latinis;
Arva aliena jugo premere, atque avertere prædas?
Quid, soceros legere, et gremiis abducere pactas;
Pacem orare manu, praæfigere puppibus arma?
Tu potes Ænean manibus subducere Graiûm,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere nymphas:
Nos aliquid Rutulos contra juvisse, nefandum est?
Æneas ignarus abest; ignarus et absit:
Est Paphus, Idaliumque tibi; sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? quæ causa fuit, consurgere in arma
Europamque Asiamque, et fœdera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, foëvive Cupidine bella?
Tum decuit metuisse tuis: nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
Talibus orabat Juno; cunctique fremebant
Cœlicolæ assensu vario: ceu lamina prima
Cum deprensa fremunt silvis, et cæca volutant
Murmura, venturos nautis prædentia ventos
Tum Pate. omnipotens, rerum cui summa potestas

Init. Eo dicente, deum domus alta silescit,
Et, tremefacta solo, tellus; silet aridus aether;
Tum Zephyri posuere; premuit placida aequora pontus.
Accipite ergo animis atque haec mea figite dicta.
Quandoquidem Ausonios conjungi sedere Teuceris
Haud licitum, nec vestra caput discordia finem;
Quae cuique est fortuna Hodie, quam quisque secat spem,
Tros Rutulusve suat, nullo discrimine habebo:
Seu, fatis, Italum castra obsidione tenetur,
Sive errore malo Troæ, monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent: rex Jupiter omnibus idem:
Fata viam invent. Stygi per lumina fratris,
Per pice torrentes, atraque voragine, ripas,
Annuit, et totum nutu tremefecit Olympum.

Hic finis fundi. Solio tum Jupiter aureo
Surgit, coelicoke medium quem ad limina ducunt.

Interea Rutuli portis circum omnibus instant
Sternere caede viros, et maenia cingere flammas:
At legio Æneadum vallis obsessa tenetur;
Nec spes ulla fugae. Miseri stant turribus altis
Nequidquam, et rara muros cinxere coronâ,
Asius Imbrasides, Hicetaoniusque Thymætes,
Assaracique duo, et senior cum Castore Thymbris,
Prima acies. Hos germani Sarpedonis ambo,
Et Clarus, et Themon, Lyciâ comitantur ab altâ.
Fert ingens, toto connixus corpore. saxum,
Haud partem exignam montis, Lynnessius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.

Hi jaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanianus caput ecce! puer detects honestum,
Qualis gemma, micat, fulvum quæ div dit aurum,
Aut collo decus aut capiti; vel quale per artem
inclusum buxo, aut Orićà terebintho,
Lucet ebur: fusos cervix cui lactea crines
Accipit, et mollìi subnectens circulus auro.
Te quoque magnánimae viderunt, Ismare, gentes
Vulnera dirigere, et calamos armare veneno,
Méonià generoso domo: ubi pinguia culta
Exercentque viri, Pactolusque irrigat auro.
Adsum: et Mnestheus, quem pulsi pristina Turni
Aggere múorum sublimem gloria tollit;
Et Capys: hinc nomen Capuanæ dicitur urbi.  

Illi inter sese duri certamina belli
Contulerant: medià Æneas freta nocte secabat.
Namque, ut ab Euandro castris ingressus Etrusci
Regem adit, et regi memorat nomenque genusque:
Quidve petat, quidve ipse ferat; Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni,
Edocet; humanis quæ sit fiducia rebus
Admonet, immiscetque preces. Haud fit mora; Tarchon
Jungit opes, faéusque ferit: tum, libera fati,
Classem conscendit jussis gens Lydia divùm,
Externo commissa duci. Æñia puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ída super, profugis gratissima Teucris.
Hic magnus sedet Æneas, secumque volutat
Eventus belli varios: Pallasque, sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter; jam quæ passus terraque marique.

Pandite nunc Helicona, deæ, cantusque movete.
Quæ manus interea Tuscis comitetur ob oris
Ænean, armetque rates, pelagoque vehatur.
Massicus æratà princeps secat æquora Tigri;
Sub quo mille manus juvenum, qui mænia Clusi,
Quique urbem liquere Cosas: quis tela, sagittæ,
Corytique leves humeris, et letifer arcus.
Una torvus Abas: huic totum insignibus armis
Agmen, et aurato fulgebant Apollïne puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes: ast Ilva trecentos
insula, inexhaustis Chalybun generosa metallis.
Tertiis, illae hominum divûnique interpres, Asilas
Cui pecudum fibræ, coeli cui sidera parent.
Et linguæ volucrum, et praesagi fulminis ignes,
Millis rapit densos acie atque horrendibus hastis.
Hos carere jubent, Alpheæ ab origine, Piseæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astor equo fidenis, et versicoloribus armis.
Tercentum adjiciunt, mens omnibus una sequendi,
Qui Cærete domo, qui sunt Minionis in arvis,
Et Pyrgi viteres, intempestæque Graviscaæ.
Non ego te, Ligorum ductor, fortissime bello,
Transierim, Cinyra, et, paucis comitate, Cupavo,
Cujus clarinæ surgunt de vertice pennæ,
(Crimen amor vestrum)formæque insigne paternæ.
Namque ferunt, luctu Cycnum Phaethontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et mœstum musâ solatur amorem,
Canentem molli plumâ duxisse senectam;
Linquentem terras, et sidera voce sequentem.
Filius, æquales comitatus classe calervas,
Ingentem remis Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur
Arduus, et longâ sulcat maria alta carinâ.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fa'ìdicæ Mantûs et Tusci filius amnis,
Qui muros, matrisque dedit tibi, Mantua, nomen;
Mantua, dives avis; sed non genus omnibus umum:
Gens illi triplex, populi sub gente quaterni:
Ipsa caput populis; Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco, velatus arundine glaucâ,
Mincius infestà ducebat in aquora pinu.
It gravis Aulestes, centenâque arbe re fluctus
Verberat assurgens; spumant vada marmore verso
Hunc vehit immunis Triton, et caerula conchâ
Exterrens freta: cui laterum tenus hispida nanti
Frons nominem præsert, in pristim desinit alvus;
Spumea semiferi sub pectore murrurat undâ.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojâ, et campos salis ære secabant.
Jamque dies æelo concesserat, almaque curru
Noctivago Phœbe medium pulsat Olympum:
Æneas, neque enim membris dat cura quietem,
Ipse sedens clavumque regit, velisque ministrat
Atque illi, medio in spatio, chorus ecce! suarum
Occurrît comitum: nymphæ, quas alma Cybebe
Nomen habere maris, nymphasque e navibus esse,
Jusserat, innabant pariter, fluctusque secabant,
Quot prius æratæ steterant ad litora proræ.
Agnoscunt longe rege, lustrantque choreïs.
Quarum quæ fandi doctissima, Cymodocea
Pone sequens, dextrâ puppim tenet, ipsaque dorso
Éminet, ac lævâ tacitis subremigat undis.
Tum sic ignarum alloquitur: Vigilasne, deûm gens,
Ænea? vigila, et velis immitte rudentes.
Nos sumus, Ídææ saero de vertice pinus,
Nunc pelagi nymphæ, classis tua. Perûdus ut nos
Præcipites ferro Rutulus flammâque premebat,
Rupimus invita tua vincula, teque per æquor
Quærimus. Hanc Genetrix faciem miserata refecit,
Et dedit esse deas, Ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur,
Tœla inter media, atque horrentes Marte Latinos
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge age, et Aurorâ socios veniente vocari
Primus in arma jube, et clypeum cape, quem dedit ipse
Invictum ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putâris, 
Ingentes Rutulæ spectabit cædis acervos. 245

Dixerat; et dextrâ discedens impulit altam,
Hand ignara modi, puppim: fugit illa per undas
Ocior et jaculo, et ventos æquante sagittâ.
Inde alia celerant cursus. Stupet inscius ipse
Tros Anchisiades : animos tamen omine tollit.
250
Tum breviter, supera aspectans convexa, precatur
Alma parens Idæa deûm, cui Dindyma cordi,
Turrigeræque urbes, biiugique ad frena leones;
Tu mihi nunc pugnae princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo
Tantum effatus; et interea revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.

Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnaeque parent se.
260
Jamque in conspectu Teucros habet, et sua castra,
Stans celsâ in puppi: clypeum cum, deinde, sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ e muris: spes addita suscitat iras:
Tela manu jaciant: quales sub nubibus atris
Strymoniae dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi, ducibusque ea mîra videri
Ausoniis; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
265
Ardet apex capiti, cristiisque a vertice flamna
Funditur, et vastos unmo vomit aureus ignes:
Non secus, ac liquidâ si quando nocte cometa
Sanguinei lugubre rubent; aut Sirius ardo
Ille, sitim morbosque serens mortalibus ægris,
Nascitur, et laevo contristat lumine cœlum.
270
Haud tamen audaci Turno fiducia cessit
Litora praecipere, et venientes pellere terrâ.
Ultro animos tollit dictis, atque increpat ultro:
Quod votis optâstis, adest, perfringere dextrâ
In manibus Mars ipse, viri. Nunc conjugis esto
Quisque suæ, tectique memóribus; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad uédam.
Dum trepidi, egressique labant vestigia primæ.
Audientes Fortuna juvat.
Hæc ait; et secum versat, quos ducere contra
Cel quibus obsessos possibilit concordare muros.
Interea Æneas socios de puppibus altis
Pontibus expónit: multi servare recursus
Languentis pelagi, et brevibus se credere salvo.
Per remos alii. Speculatus litora, Tarchon,
Qua vada non spirant, nec fracta remurmurat unda.
Sed mare inoffensum crescenti allabítur estu,
Advertit subito prora, sociosque precatur:
Nunc, O lecta manus! validis inæumbite remis;
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcunque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arréptâ tellure sēme! Quae talia postquam
Effatus Tarchon, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis;
Donec rostra tenent siccum, et sedere carinæ
Omnes innocuæ. Sed non puppis tua, Tarchon:
Namque, infïucta vadis, dorso dum pendet iniqua
Aniceps sustentata diu, fluctusque fatigat:
Solvitur, atque viros mediis exponit in undis:
Fragmenta remorum quos et fluitantia transtra
Impediment, retrahitque pedem simul unda relabens.
Nec Turnum segnis retinet mora: sed rapit acer
Totam aciem in Teucros, et contra in litore sistitur.
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnae, stravitque Latinos,
Occiso Therone, virum qui maximus ultro
Æneas petit: huic gladio, perque ærea suta,
Per tunicam squalentem auro, latus haurit apertum
Inde Lichan ferit, exsectum jam matre peremptás.
Et tibi, Phæbe, sacrum, casus evadere fessi
Quod licuit parvo. Nec longe Cissea durum
Immanemque Gyan, sternentes agmina clāvā
Dejecit letō: nihil illos Herculis arma,
Nec valida juvere manus, genitorque Melampus,
Alcīdæ comes, usque graves dum terra labores
Præbuit. Ecce! Pharo, voces dum jactat inertes,
intorquens jaculum, clamant sistit in ore.
Tu quoque, flavelement primā lanugine malas,
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardaniā stratus dextrā, securus amorum.
Qui juvenum tibi semper erant, misera pede, jaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela
Conjiciunt: partim galeā clypeoque resultant
Irrita; deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi; non ulla dextera frustra
Terserit in Rutulos, steterunt quæ in corpore Graiūm
liiacis campis. Tum magnam corripit hastam,
Et jacit: illa volans clypei transverberat āra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrā: trajecto missa lacerto
Protenus hasta fugit, servatque cruenta tenorem;
Dexteraque ex numero nervis moribunda pependit.
Tum Numitor, jaculo fratis de corpore rapto,
Ænean petīt; sed non et figere contra
Est licitum; magnique semur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus
Advenit, et rigidâ Dryopem ferit eminus hastâ
Sub mentum, graviter pressâ; pariterque loquentis
Vocem animamque rapit, trajecto guture: at ille
Fronte ferit terram, et crassum vomit ore crumorem
Tres quoque Threicīos Boreæ de gente supremā,
Et tres, quōs Idas pater, et patria Ismara mittit,
Per varios sternit casus. Accurrit Halesus, Auruncæque manus; subit et Neptunia proles, Insignis Messapus equis. Expellere tendunt Nunc hi, nunc illi: certatur limine in ipso Ausoniæ. Magnús discordes æthere venti Prælia ceu tollunt, animis et viribus æquis:
Non ipsi inter se, non nubila, non mare cedunt; Anceps pugna diu; stant obnixa omnia contra. Haud aliter Trojanæ acies, aciesque Latínæ Concurrunt: hæret pede pes, densusque vîro vir At, parte ex alià, qua saxa rotantia late Impulerat torrentis, arbustaque diruta ripis, Arcadas, insuetos acies inferre pedestres, Ut vidit Pallas Latio dare terga sequaci;
Aspera quis natura loci dimittere quando Suasit equos; unum quod rebus restat egenis, Nunc prece, nunc dictis virtutem accendit amarīs Quo fugitis, socii? per vos, et fortia facta, Per ducis Euandri nomen, devictaque bella, Spemque meam, patriæ quæ nunc subit àemula laudī, Fidite ne pedibus; ferro rumpenda per hostes Est via. Qua globus ille virum densissimus urguit; Hac vos, et Pallanta ducem, patria alta reposcit. Numina nulla premunt: mortali urgēmur ab hoste Mortales: totidem nobis animæque manusque. Ecce! maris magnâ claudit nos objice pontus: Deest jam terra fugæ. Pelagus, Trojamne petemus? Hæc ait, et medius densos prorumpit in hostes. Obvius huiue primum, fatis adductus iniquis, Fit Lagus: hunc, magno vellit dum pondere saxum, Intorto figit elo, discrimina costis Per medium qua spina dabat; hastamque receptat Ossibus hærentem. Quem non super occupat Hisbo, Ille quidem hoc sperans: nam Pallas ante ruentem, Dum furit, incautum crudeli morte sodalis, Excipit; atque ensæm tumidæ in pulmone recondit
Audiit illa deus: dum texit Imaona Halesus, 425
Arcadio infelix telo dat pectus inermum
At non cæde viri tantà perterrítà Lausus.
Pars ingens belli, sinit agmina: primus Avantem Oppositum interimit, pugnæ nodumque moramque. 430
Sternitur Arcadìæ proles; sternuntur Etrusci;
Et vos, O! Graiis imperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus æquis.
Extremi addensent acies: nec turba moveri Tela manusque sinit. Hinc Pallas instat, et urge···, Hinc contra Lausus; nec multum discrepat ætas; 435
Egregii formâ; sed quis fortuna negârat
In patriam reditus. Ipsos concurrencer passus Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Interea soror alma monet succedere Lauso Turnum, qui volucrī curru medium secat agmen. 440
Ut vidit socios: Tempus desistere pugnæ; Solus ego in Pallanta feror; soli mihi Pallas Debetur: cuperem ipse parens spectator adesset. 445
Hæc ait; et socii cesserunt æquore jusso.
At, Rutulûm abscessu, juvenis tum, iussa superba Miratus, stupet in Turno, corpusque per ingens Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opinis,
Aut leto insigni. Sorti pater æquus utrique est.
Tolle minas. Fatus, medium procedit in æquor: Frigidus Arcadibus coit in præcordia sanguis. 450
Desiluit Turnus bijugis; pedes apparat Ære Comminus. Utque leo, speculâ cum vidit ab alta
Stare procul campis meditantem in pròlia taurum, Advolat; haud alia est Turni vententis imago.
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si qua foris adjuvet ausum
Viribus imparibus; magnumque ita ad æthera fatur:
Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, caepitis ingentibus adsis:
Cernat semiueci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Auditis Alcides juvenem, magnunque sub imo
Corde premit gemitum, lacrimasque effundit iunanes.
Tum Genitor natum dictis aflatur amicis:
Stat sua cuique dies: breve et irreparabile tempus
Omnibus est vitae; sed famam extendere factis.
Hoc virtutis opus. Trojae sub mœnibus altis
Tot gnati cecidere deum: quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad aevi.
Sic ait, atque oculos Rutulorum rejicit arvis.
At Pallas magnis emittit viribus hastam,
Vaginisque cavâ fulgentem deripit ensem.
Hic Turnus ferro praefixum robur acuto
In Pallanta, diu librans, jacit, atque ita fatur:
Aspice num mage sit nostrum penetrabile telum.
Dixerat; at clypeum, tot ferri terga, tot aeris,
Cum pellis totiens obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricæque moras, et pectus perforat ingens.
Ille rapit calidum frustra de vulnere telum:
Unà eademque viá sanguis animusque sequuntur.
Corruit in vulnus: sonitum super arma dedere:
Et terram hostilem moriens petit ore cruento.
Quem Turnus super assistens:
Arcades, hæc, inquit, memores mea dicta referte
Euandro: Qualem meruit, Pallanta remitto:
Quisquis honos tumuli, quidquid solamen humandi est,
Largior: haud illi stabunt Æneia parvo
Hospitia Et levo pressit pede, talia fatus,
Exanimem, rapiens immania pondera baltei,
Impressumque nefas; unà sub nocte jugali
Caesà manus juvenum fæde, thalamique cruenti:
Quæ Clonus Eurytides multo cælaverat auro;
Quo nunc Turnus ovat spolio, gaudetque potitus.
Nescia mens hominum fati, sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cum optaverit emtum
Intactum Pallanta, et cum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque,
Impositum scuto, referunt Pallanta frequentes.
O dolor, atque decus magnum, rediture parenti!
Haec te prima dies bello dedit, haec eadem aúfert,
Cum tamen ingentes Rutulorum linquis acervos!

Nec jam fána mali tanti, sed certior auctor
Advolat Æneas, tenui discrimine leti
Esse suos; tempus versis succurrere Teucris.
Proxima quæque metit gladio, latumque per agmen
Ardens limitem agit ferro; te, Turne, superbum
Cææ novâ, quærens. Pallas, Euander, in ipsis

Omnia sunt oculis, mensæ quas advena primas
Tunc adiit, dextraque data. Sulmone creatos
Quatuor hic juvenes; totidem, quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammás.

Inde Mago procul insensam contendarat hastam:
Iste astu subit; at tremebunda supervolat hasta;
Et, genua amplectens, effatur talia supplic~:
Per patrios Manes et spes surgentis Iuli,
Te precor, hanc animam serves natoque, patrique.

Est domus alta; jacent penitus desossa talenta
Cælati argenti; sunt auri pondera, facti
Infestique, mili. Non hic victoria Teucrûm
Vertitur; aut anima una dabit discrimina tanta.
Dixerat: Aeneas contra cui talia reddit:

Argenti atque auri memoras quæ multa talenta,
Gnatis parce tuis. Belli commercia Turnus
Sustulit ista prior, jam tum Pallante peremto.
Hoc patris Anchissæ Manes, hoc sentit Iulus.
Sic fatus, galeam lævâ tenet, atque reflexâ
Cervice orantis capulo tenus applicat ensem.

Nec procul Hæmonides, Phebi Triviaque sacerdos,
Infūla cui sacrâ redimibat tempora vittâ,
Totus collucens veste, atque insignibus armis:
Quem congressus agit campo, lapsumque superstans
Immolat, ingentique umbrâ tegit; arma Serestus
Lecta refert humeris, tibi, rex Gradive, tropæum.

Instaurant acies, Vulcani stirpe creatus,
Cæculus, et, veniens Marsorūm montibus, Umbro
Dardanides contra furit. Auxuris ense sinistram,
Et totum clypei ferro dejecerat orbem;—
Dixerat ille aliquid magnum, vimque asfère verbo
Crediderat, cæloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos;—

Tarquitus exsultans contra fulgentibus armis,
Silvicolaë Fauno Dryope quem nympha creârat,
Obvius ardenti sese obtulit: ille reductâ
Loricam, clypeique ingens onus, impedit hastâ.
Tum caput orantis nequidquam, et multa parantis
Dicere, deturbat terrâ; truncumque tepentem
Providens, super hæc inimico pectore fatur:
Istic nunc, metuende, jace. Non te optima mater
Condet humo, patrioque onerabit membra sepulcro:
Alitibus linquere feris; aut gurgite mersum
Unda feret, piscesque impasti vulnera lambet.

Protenus Antæum et Lucam, prima agmina Turni,
Persequitur; fortemque Numam, fulvumque Camerem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidûm, et tacitis regnavit Amycli.
Ægæon qualis, centum cui brachia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses:
Sic toto Æneas desævit in æquore victor,
Ut semel intepuit macro. Quin ecce! Niphæi
Quadrijuges in equos, adversaque pectora, tendit;
Atque illi, longe gradientem et dira fremetem
Ut videre, metu versi, retroque ruentes,
Effunduntque ducem, rapiuntque ad litora currus

Interea bijugis infert se Lucagus albis

In medios, fraterque Liger: sed frater habenis
Flectit equos: strictum rotat acer Lucagus ensem.
Haud tulit Æneas tanto fervore furentes:
Irruit, adversaque ingens apparuit hastâ.

Cui Liger:

Non Diomedis eos, nec currum cernis Achillī,
Aut Phrygīæ campos: nunc belli finis et Ævi
His dabitur terris. Vesano talia late
Dicta volant Ligeri: sed non et Trōiīs heros
Dicta parat contra: jaculum nam torquet in hostem
Lucagus ut, pronus pendens in verbera, telo
Admonuit bijugos, projecto dum pede lævo
Aptat se pugnæ; subit oras hasta per imas
Fulgentis clypei, tum lævum perforat inguen:
Excussus curr moribundus volvitur arvis.

Quem pius Æneas dictis aflutter amaris:
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanæ vertere ex hostibus umbræ:
Ipse, rotis saliens, juga deseris. Hæc ita fatus,
Arripuit bijugos. Frater tendebat inertes

Infelix palmas, curr delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere precantis.
Pluribus oranti Æneas: Haud talia dudum
Dicta dabus. Morere, et fratrem ne desere frater

Tum, latebras animæ, pectus mcrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquæ vel turbinis atri

ÆNEIDOS LIB. X.
More fataens. Tandem erumpunt, et castra reliquent,
Ascanius puér et nequidquam obsessa juvenus.
Junonem interea compellat Jupiter ultró:
O germāna mihi atque cadem gratissima coniux!
Ut rebare, Venus (nec te sententia fallit)
Trojanas sustentat opes; non vivida bello
Dextra viris, animusque ferox, paenitesque pericli.
Qui Juno subnissa: Quid, O pulcherrime coniux!
Sollicitas ægram, et tua tristia dicta timentem?
Si mihi, quæ quondam fuerat, quamque esse decebat,
Vis in amore foret, non hoc mihi namque negares.
Omnipotens, quin et pugnæ subducere Turnum,
Et Dauno possem incoluern servare parenti.
Nunc pereat, Teucrisque pio det sanguine pænas.
Ille tamen nostrá deducit origine nomen,
Pilumnusque illi quartus pater; et tua largà
Sæpe manu multisque oneravit limina donis.
Cui rex ætherii breviter sic fatus Olympi:
Si mora præsentis leti, tempusque, caduco
Oratur juveni, meque hoc ita ponere sentis;
Tolle fugà Turnum, atque instantibus erepe fatis.
Haetoennis indulssisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri,
Mutarique, putas bellum; spes pascis inanes.
Et Juno allacrimans: Quid, si, quæ voce gravaris,
Mente dares; atque hæc Turno rata vita maneret?
Nunc manet insontem gravís exitus; aut ego veri
Vana feror. Quod ut O! potius formidine falsà
Ludar, et in melius tua, qui potes, orsa reflectas!
Hæc ubi dicta dedit, coelo se pro tenus alto
Misit, agens hiemem, nimbo succincta, per auras;
Iracamque aciem, et Laurentia castra, petivit.
Tum dea nube cavat tenuem sine viribus umbra
In faciem Æneas, visu mirabile monstrum!
Dardaniis ornat telis; clypeumque jubaque
Divini assimulat capitis; dat inania verba,
Dat sine mente sonum, gressusque effingit ennis:
Morte obitā quales fama est volitare figurās,
Aut quae sopitos delundunt somnia sensus.
At primas hætæ ante acies exsultat imago,
Irritatque virum telis, et voce lacessit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit: illa dato vertit vestigia tergo.
Tum vero Ænæan aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
Quo fugis, Ænea? thalamos ne desere pactos:
Hæc dabītā dextrā tellus quæsīta per undas.
Talia vociferans sequitur, strictumque coruseat
Mucronem; nec ferre videt sua gaudia ventos.

Forte ratis, celsi conjuncta crepitine saxi,
Expositis stabat sealis, et ponte parato;
Qua rex Clusinis adeptus Osinius oris.
Hue sese trepida Ænea fugientis imAGO
Conjicit in latebras; nec Turnus sequior instat;
Exsuperatque moras, et pontes transit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque raptī revoluta per æquora navem.
Tum levis haud ultra latebras jam querit imago,
Sed, sublime volans, nubi se immiscit atrae.
Illum autem Æneas absentem in proelia poscit;
Obvia multa virum demittit corpora morti.
Cum Turnum medio interea fert æquore turbo
Respicit, ignarus rerum, ingratusque salutis,
Et duplices cum voce manus ad sidera tendit:
Omnipotens genitor, tantōn me erimine dignum
Duxisti, et tales voluisti expendere pænas?
Quo feror? unde abii? quæ me fuga, quemve redcct?
Laurentesne iterum muros aut castra videbo?
Quid manus illa virūm, qui me meaque arma secuti?
Quosne, nefas! omnes infandā in morte reliqui?
Et nunc palantes video, gemitumque cadentum
Accipio. Quid ago? aut quæ jam satis ima dehiscat.
Terra mihi? vos O potius miserescite, venti! 
In rupes, in saxa (volens vos Turnus adoro) 
Ferte ratem, sævisque vadis immittite Syrtis, 
Quo neque me Rutuli, nec conscia fama sequatur. 
Hæc memorans, animo nunc huc, nunc fluctuat illus. 
An sese mucrone ob tantum dedecus amens 
Induat, et crudum per costas exigat ensem; 
Fluctibus an jaciat mediis, et litora nando 
Curva petat, Teucerūmque iterum se reddat in armis. 
Ter conatus utramque viam: ter maxima Juno 
Continuit; juvenemque, animo miserata, repressit 
Labitur alta secans fluctuque aestuque secundo; 
Et patris antiquam Dauni deserta ad urbem. 
At Jovis interea monitis Mezentius ardens 
Succedit pugnæ, Teucrosque invadit ovantes. 
Concurrunt Tyrrhenæ acies, atque omnibus uni, 
Uni odiisque viro, telisque frequentibus, instant. 
Ille, velut rupes, vastum quæ prodit in Æquor, 
Obvia ventorum furios, expostaque ponto, 
Vim cunctam atque minas perfert célique marisque, 
Ipsa immota manens. Prolem Dolichaonis, Hebrum 
Sternit humi, cum quo Latagum, Palmumque fugacem: 
Sed Latagum saxo, atque ingenti frangmine montis, 
Occupat os, faciemque adversam; poplite Palmum 
Succiso volvi segnem sinit, armaque Lauso 
Donat habere humeris, et vertice figere cristas. 
Nec non Euanthem Phrygium, Paridisque Mimanta 
Æqualem, comitemque; unâ quem nocte Theano 
In lucem genitori Amyco dedit, et, face prægnans, 
Cisseaës regina Parim: Paris urbe paternâ 
Occubat: ignarum Laurens habet ora Mimanta. 
Ac, velut ille canum morsu de montibus altis 
Actus aper, multos Vesulus quem pinifer annos 
Defendit, multosque palus Laurentia, silvâ 
Pastus arundineâ, postquam inter retia ventum est, 
Substitit, infremuitque ferox, et inhorruit armos;
Nec cuiquam irasci, propiusve accedere, virtus;
Sed jaculis tutisque procul clamoribus instant:
Ille autem impavidus partes cunctatur in omnes
Dentibus infrendens, et tergo decutit hastas
Haud aliter, justae quibus est Mezentius irae,
Non ulli est animus stricto concurrere ferro:
Missilibus longe, et vasto clamore, laessunt.

Venerat antiquis Corythi de finibus Acron,
Gruius homo, infectos linquens profugus hymenæos:
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis, et pactæ conjugis ostro;
Impastus stabula alta leo ceu sæpe peragrans,
Suadet enim vesana fames; si forte fugacem
Conspexit capream, aut surgentem in cornua cervum,
Gaudet, hians immane, comasque arrexit, et hæret
Visceribus super incumbens: lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum exspirans, infractaque tela cruentat.

Atque idem fugientem haud est dignatus Oroden
Sternere, nec jactà cæcum dare cuspide vulnus:
Obvius adversaque occurrit, seque viro vir
Contulit; haud furto melior, sed fortibus armis.
Tum super abjectum posito pede nixus, et hastâ:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii laetum pæana secuti.
Ille autem exspirans: Non me, quicumque es, inullo,
Victor, nec longum lætabere: te quoque fata
Prospectant paria, atque eadem nix arva tenebis.
Ad quem subridens mixtâ Mezentius irâ:
Nunc morere; ast de me divûm pater atque nûmum rea
Olli dura quies oculos et ferreus urget
Sonnus; in ætérnam clauduntur lumina noctem.
Caedicus Alcathoum obtruncat, Sacrator Hydaspen.
Partheniumque Rapo, et, prædorum viribus, Orsen
Messapus Cloniumque, Lycaoniumque Ericeten;
Illum infrenis equi lapsu tellure jacentem,
Hunc peditem pedes. Et Lycius processerat Agis:
Quem tamen, haud expers, Valerus, virtutis avitæ,
Dexiciæ; at Thronium Salius, Saliumque Neales,
Insignis jaculo, et longe fallente sagittâ.

Jam gravis æquabat luctus et mutua Mavors
Funera: cædebant pariter, pariterque riebant,
Victores victique: neque his fuga nota, neque illis.
Di Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores:
Hinc Venus, hinc contra spectat Saturnia Juno
Pallida Tisiphone media inter millia sævit.

At vero, ingentem quatiens, Mezentius, hastam,
Turbidus ingreditur campo. Quam magnus Orion,
Cum pedes incedit mediæ per maxima Nerei
Stagna, viam scindens, humero supereminet undas;
Aut, summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nubila condit:
Talis se vastis infect Mezentius armis.

Juic contra Æneas, speculatus in agmine longo,
Obvius ire patat. Manet imperterritus ilie,
Hostem magnanimum opperiens, et mole suâ stat;
Atque oculis spatium emensus, quantum satis hastæ:
Dextra, mihi deus, et telum quod missile libro,
Nunc adsint: voveo prædonis corpore raptis
Indutum spoliis ipsum te, Lause, tropæum
Æneas. Dixit; stridentemque eminus hastam
njicit: illa volans clypeo est excussa, proculque
Læregium Antoren latus inter et illa figit;
Herculis Antoren comitem, qui, missus ab Arg s
Hæserat Euandro, a:que Italâ consederat urbe.

Sternitur infelix aliquo vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tun pius Æneas hastam jacit: illa per orbem
ANEILDOS LIB. X.

784 CAVUM TRIPLICI, PER LINEA TERGA, TRIBUSQUE, 
TRANSIIT, INTOXTUM TAURIS OPUS, IMAQUE SEDIT 
inguine; sed vires haud pertulit. OCIUS ENSEM 
ÆNEAS, VISO TYRRENI SANGUINE LÆTUS, 
Æripit a femine, et trepidanti servidus instat. 
INGEMUIT CARI GRAVITER GENNORIS AMORE, 
UT VIDIT, LAUSUS; LACRIMÆQUE PER ORA VOLUÆ. 
HIC MORTIS DURÆ CASUM, TUAQUE OPTIMA FACTA, 
SI QUA FIDEM TANTO EST OPERI LATURA VETUSTAS, 
NON EQUIDEM, NEC TE, JUVENIS MEMORANDE, SILEBO. 
ILLE, PEDEM REFERENS, ET INUTILIS, INQUE LIGATUS, 
Cedebat, clypeoque inimicum hastile trahebat: 
PRORUPIT JUVENIS, SESQUE IMMISCUIT ARMIS; 
JAMQUE ASSURGENTIS DEXTRÀ, PLAGAMQUE FERENTIS, 
ÆNEÆ SUBIIT MUCRONEM, IPSUMQUE MORANDO 
SUSTINUIT: SOCCI MAGNO CLAMORE SEQUUNTUR, 
DUM GENITOR NATI PARMA PROTEETUS ABIRET; 
TELAQUE CONJIEUNT, PROTURNANTQUE EMINUS HOSTEM 
MISSILIBUS. FURIT ÆNEAS, TECTUSQUE TENET SE. 
AC VELUT, EFFUSÀ SI QUANDO GRANDINE NIMBI 
PRÆCIPITANT, OMMIS CAMPIS DIFFUGIT ARATOR, 
OMNIS ET AGRICOLA; ET TUTÀ LATET ARCE VIATOR, 
AUT AMNIS RIPIS, AUT ALTI FORNICE SAXI, 
DUM PLUIT IN TERRIS; UT POSSINT, SOLE REDUCTO, 
EXERCERE DIEM: SIC, OBRUTUS VALDIQUE TELIS, 
ÆNEAS NUBEM BELLI, DUM DETONET OMNIS, 
SUSTINET, ET LAUSUM INCREPITAT, LAUSOQUE MINATUR: 
QUO, MORITURE, RUIS, MAJORAE VIRIBUS AUDES? 
FALLIT TE INCAUTUM PIETAS TUA. NEC MINUS ILLÉ 
EXSULTAT DEMENS; SÆVÆ JAMQUE ALTII IRAE 
DARDANIO SURGUNT DUCTORI, EXTREMAQUE LAUSO 
PARCÆ FILA LEGUNT: VALIDUM NAMQUE EXIGIT ENSEM 
PER MEDIUM ÆNEAS JUVENEM, TOTUMQUE RECONDIT. 
TRANSIIT ET PARMAM MUCRO, LEVIA ARMA MINACIS, 
ET TUNCAM, MÖLLI MATER QUAM NEVERAT AURO; 
MPELLVITQUE SINUM SANGUIS: TUM VITA PER AURAS
Concessit moesta ad Manes, corpusque reliquit. 828
At vero, ut vultum vidit morientis, et ora,
Ora modis, Anchisiades, pallentia miris;
Ingemuit miserans graviter, dextraeque tetendit;
Et meantem patriæ subiit pietatis imago.
Quid tibi nunc, miserande puer, pro laudibus istis?
Quid pius Æneas tantâ dabit indole dignum?
Arma, quibus latatus, habe tua; teque parentem
Manibus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem;
Æneas magni dextrâ cadis. Increpat ular
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem, contus de more, capillos.

Interea, genitor Tiberini ad flaminis undam
Vulnera siccabit lympthis, corpusque levabet,
Arboris acclinis truncô: procul ærea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes: ipse, æger, anhelans
Colla fovent, susus propexam in pectore barbam:
Multa super Lauso rogitat, multumque remittit,
Qui revocent, moestique ferant mandata parentis.
At Lausum soci exanimem super arma berebant
Flentes, ingentem, atque ingenti vulnere victum.
Agnovit longe gemitum præsaga mali mens.
Canitiem multo deformat pulvere, et ambas
Ad cœlum tendit palmas, et corpore inhaeret.
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer sucedere dextrae
Quem genui? Tuane hæc genitor per vulnera servor,
Morte tua vivens? Heu! nunc misero mihi demum
Exitium infelix! nunc alte vulnus adactum!
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio, sceptrisque paternis.
Debueram patriæ pænas, odiisque meorum;
Omnes per mortes animam somtem ipse dedisset.
Nunc vivo; necque adhuc homines, lucemque relinque.
Haud dejectus, equum duci jubet. Hoc decus illi, 
Hoc solamen erat; bellis hoc victor abibat 
Omnibus. Alloquitur merenterem, et talibus in: 860 
Rhoebe, diu, res si qua diu mortalibus ulla est, 
Viximus. Aut hodie victor spolia illa cruenta, 
Et caput Æneæ, referes, Lausique dolorum 
Ultor eris mecum; aut, aperit si nulla via vis, 
Occumbes pariter. Neque enim, fortissime, credo, 865 
Jussa aliena pati et dominos dignabere Teucros. 
Dixit; et exceptus tergo consueta locavit 
Membra, manusque ambas jaculis acutis, 
Ære caput fulgens, cristâque hirsutus equinâ. 
Sic cursum in medios rapidus dedit. Æstuat ingens 870 
Uno in corde pudor, mixtoque insania luctu, 
Et Furiis agitatus amor, et conscia virtus. 
Atque hic Æneas magnâ ter voce vocavit. 
Æneas agnovit enim, lætusque precatur: 
Sic pater ille deum faciat, sic altus Apollo; 875 
incipias conferre manum. 
Tantum effatus; et infestâ subit obvius hastâ. 
Ille autem: Quid me, crepto, sævissime, nato, 
Terres? hæc via sola fuit, quâ perdere posses. 
Nec mortem horremus, nec divum parcimus uili. 880 
Desine: jam venio moriturus, et hæc tibi porto 
Dona prius. Dixit; telumque intorsit in hostem: 
Inde aliud super, atque aliud, figitque, volatque 
Ingenti gyro; sed sustinet aureus umbo. 
Ter circum astantem lævos equitavit in orbes, 885 
Tela manu jacientes; ter secum Troïus heros 
Inmanem ærato circumfert tegmine silvam. 
Irde, ubi tot traxisse moras, tot spicula tædet 
Vellere, et urgetur, pugnâ congressus iniquâ; 
Multa movens animo, jam tandem erumpit, et inter 
Bellatoris equi cava tempora conjicit hastam. 890
Tollit se arrectum quadruples, et calcibus auras
Verberat, effusumque equitem, super ipse secutus,
Implicat; ejectoque incumbit cernuus, armo.
Clamore incendunt cælum Troesque Latinique.
Advolat Æneas, vaginâque eripitensem,
Et super hæc: Ubi nunc Mezentius acer, et illa
Esfera vis animi? Contra Tyrrehenus, ut, auras
Suspiciens, hausit cælum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minaris?
Nullum in cæde nefas: nec sic ad prælia veni;
Nec tecum meus hæc pepigit mihi fædera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro;
Corpus humo patiare tegi. Scio acerba meorum;
Circumstare odia: hunc, oro, defende furorem
Et me consors eam nati concede sepulcro.
Hæc loquitur, juguloque hand inscius accipit ensem,
Undantique animam diffundit in arma cruore.
P. VIRGILII MARONIS
ÆNEIDOS
LIBER UNDEGIMUS.

Icænum interea surgens Aurora reliquit:
Æneas, quamquam et sociis dare tempus humandis
præcipitans curæ, turbataque funere mens est,
Vota deum primo victor solvebat Eoë.
Ingentem quercum, decisis undique ramis,
Constituit tumulo fulgentiaque induit arma.
Mezenti ducis exuvias; tibi, magne, tropæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis; elypeumque ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebant
Turba ducum. sic incipiens hortatur ovantes:
Maxima res effecta, viri; timor omnis abest,
Quod superest: hæc sunt spolia, et de rege superbio
Primitæ mæribusque meis Mezentius hic est.
Nunc iter ad regem nobis, muroque Latinos.
Arma parate, animis et spe præsumite bellum:
Ne qua mora ignaros, ubi primum vellere signa
Annuerint superi, pubemque educere castris,
Impediat, segnesve metu sententia tardet.
Interea socios, inhumataque corpora, terræ
Mandemus; qui solus honos Acheronte sub imo est
Ite, ait; egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supræmis
Muneribus: mæstamque Euandi primus ad urbem
Mittatur Pallas quem, non virtutis egentem,
Abstulit atra dies, et funere mersit acerbo.

Sic ait illacrimans, recipitque ad limina pressum,
Corpus ubi examini positum Pallantis Acetes
Servabat senior; qui Parrhasio Euandro
Armiger ante fuit; sed non felicibus aequo.
Tum comes auspiciis caro datus ubat alumnò.
Circum omnes famulûmque manus, Trojanaque turba.
Et mœstum lliades crineum de more solutæ.

Ut vero Æneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, mœstoque immugit regia lucta.
Ipse, caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus

Cuspidis Ausoniae, lacrimis ita fatur obortis:
Tene, inquit, miserande puer, cum lacta veniret,
Invidit Fortuna mihi, ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non hæc Euandro de te promissa parenti
Discedens dederam, cum me complexus euntem
Mitteret in magnum imperium; metuensque moneret
Acres esse viros, cum durâ prælia gente.
Et nunc ille quidem, spe multum captus inani.
Fors et vota facit, cumulatque altaria donis:
Nos juvenem exanimum, et nil jam cælestibus ullis
Debentem, vano mœsti comitamur honore.

Infelix! nati funus crudele videbis.
Hœ nostri reditus, exspectatique triumphi?
Hæc mea magna fides? At non, Euandre, pudendis
Vulneribus pulsum aspicies; nec sospite diruini'
Optabis nato funus pater. Hei mihi! quantum
Præsidium, Ausonia, et quantum tu perdis, Iule!

Hæc ubi deslevit tolli miserabile corpus
Imperat; et, tuto lectos ex agmine, mittit
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrimis; solatia luctus
Exigua ingentis, misero sed debita patri.
Haud segnes alii crates, et molle seretrum,
Arbuteis texunt virgis, et vime querno;
Exstructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem stramine ponunt:
Qualem, virgineo demessum pollice, florem,
Seu mollis vi iæ, seu languentis hyacinthi,
Cui neque fulgor adhuc, nec dum sua forma recessi
Nec jam mater alit tellus, viresque ministrat.
Tunc geminatas vestes, auroque ostroque rigentes,
Extulit Æneas, quas illi, iacta laborum,
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
Harum unam juveni supremum moestus honorem
Induit, arsurasque comas obnubit amictu;
Multaque praetera Laurentis præmia pugnæ
Aggerat, et longo praedam jubet ordine duci.
Addit equos, et tela, quibus spoliaverat hostem
Vinixerat et post terga manus, quos mitteret umbris
Inferias, caso sparsurus sanguine flammam;
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina sigi.
Ducitur infelix, ævo confectus, Acœtes,
Pectora nunc fœdans pugnis, nunc unguibus ora;
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Æthon,
It lacrimans, guttisque humectat grandibus ora.
Hastam alii, galeamque, ferunt; nam cetera Turnus
Victor habet. Tum moesta phalanx, Teucrique sequuntur
Tyrrhenique omnes, et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Æneas, gemituque hac addidit alto:
Nos alias hinc ad lacrimas eadem horrida belli
Fata vocant. Salve æternum mihi! maxime Palla
Æternunque vate! Nec plura effatus ad altos
Tendebat muros, gressumque in castra ferebat.
Fra'xinns: evertunt actas ad sidera pinus:  
Robora nec cuneis et olentem scindere cedrum,  
Nec palustris cessant vectare gementibus ornos.  
Et jam Fama volans, tanti prænuntia luctus,  
Euandrum, Euandrique domos et mænia, complet  
Quæ modo victorem Latio Pallanta ferebat.  
A·ra·ces ad portas ruere, et de more vetusto  
Funereas rapuere faces. Lucet via longo  
Ordine flammamarum, et late discriminat agros.  
Contra turba Phrygum veniens plangentia jungunt  
Agmina. Quæ postquam matres succedere tectis  
Viderunt, mœstam incendunt clamoribus urbem.  
At non Euandrum potis est vis ulla tenere;  
Sed venit in medios Feretro Pallanta repôsto  
Procubuit super, atque hæræt, lacrimansque gemenœque,  
Et via vix tandem voci laxata dolore est:  
Non hæc, O Palla! dederas promissa petenti,  
Cautius ut sævo velles te credere Marti.  
Haud ignarus eram, quantum nova gloria in armis,  
Et prædulce decus primo certamine, posset.  
Primitiae juvenis miseræ! bellique propinqui  
Dura rudimenta! et, nulli exaudita deorum,  
Vota, precesque meæ! tuque, O sanctissima conjux!  
Felix morte tñā, neque in hunc servata dolorem!  
Contra ego vivendo vici mea fata, superstes  
Restarem ut genitor. Troûm socia arma secutum  
Obruèrent Rutuli telis: animam ipsè dedissem,  
Atque hæc pompa domum me, non Pallanta, referret!  
Nec vos arguerim, Teucri, nec federa, nec, quas  
Junximus hospitio, dextræ: sors ista senectæ  
Debia erat nostræ. Quod, si immatura manebat  
Mors natum; cæsis Volscorum millibus ante,  
Ducentem in Latium Teucros cecidisse juvabit  
Quum ego non alio digner te funere, Palla,  
Quam pius Æneas, et quam magni Phryges, et quam  
Tyrrhenique duces, Tyrrhenûm exercitus omnis:
Magna tropæa ferunt, quos dat tua dextera leto.
Tu quoque nunc stares immanis truncus in armis,
Esset par ætas, et idem si robur ab annis,
Turne. Sed infelix Teucros quid temoror armis?
Vadite, et hæc memores regi mandata referte:
Quod vitam moror invisam, Pallante perempto,
Dextera causa tua est; Turnum gnatoque patrique
Quam debere vides. Meritis vacat hie tibi solus,
Fortunæque, locus. Non vitæ gaudia hic tibi quæro;
Nec fas; sed nato Manes perferre sub imos.

Aurora interea miseris mortalibus aliman
Extulerat lucem, referens opera atque labores:
Jam pater Æneas, jam, curvo in litore, Tarchon
Constituere pyras. Huc corpora, quisque suorum
More tulere patrum; subjectisque ignibus atris
Conditur in tenebras altum caligine cœlum.
Ter circum accensos, cincti fulgentibus armis,
Decurrere rogos; ter mœstum funeris ignem
Lustravere in equis; ululatusque ore dedere.

Spargitur et tellus lacrimis, sparguntur et arma.
It cælo clamor quœ virum, clangorque tubarum.
Hinc alii spolia occisis derepta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frenaque, ferventesque rotas; pars munera nota,
Ipsorum clypeos, et non felicia tela.
Multa boum circa mactantur corpora Morti;
Setigerosque sues, raptasque ex omnibus agris
In flamam jugulant pecudes. Tum litore toto
Ardentes spectant socios, semiustaque servant
Busta; neque avelli possunt, nox humida donec
Invertit cœlum, stellis ardentibus aptum.

Nec minus et miseri, diversâ in parte, Latini
Innumeræ struxere pyras; et corpora partim
Multa virûm terræ infodiunt, avectaque partim
Finitimos tollunt in agros, urbique remittunt:
Cetera, confusæque ingentem cædis acervum
Nec numero, nec honore cremant; tunc undique vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam coelo dimoverat umbram:
Mœrentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam vero in tectis, prædivitis urbe Latini,
Præcipuus fragor, et longi pars maxima luctus.
Hic matres, miseræque nurus, hic cara sororum
Pectora mœruntum, puerique parentibus orbi,
Dirum exsecrantur bellum, Turnique hymenæos:
ipsam armis, ipsumque jubent decernere ferro,
Qui regnum Italæ et primos sibi poscat honores.
Ingravat hæc sævus Drances, solumque vocari
Testatur, solum posci in certamina, Turnum
Multa simul contra variis sententia dictis
Pro Turno; et magnum reginæ nomen obumbrat:
Multa virum meritis sustentat fama tropæis.

Hos inter motus, medio in flagrante tumultu,
Ecce! super mœsti, magnâ Diomedis ab urbe,
Legati responsa ferunt: Nihil omnibus actum
Tantorum impensis operum; nil dona, neque aurum
Nec magnas valuisse preces: alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendam.
Deficit ingenti luctu rex ipse, Latinus:
Fatalem Ænean manifesto numine ferri
Admonet ira deum, tumulique ante ora recentes.
Ergo concilium magnum, primosque suorum,
Imperio accitos, alta intra limina cogit.
Ulli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis, et maximus ævo,
Et primus scepbris, haud lœtâ fronte, Latinus.
Atque hic legatos, Ætolâ ex urbe remissos,
Quæ referant, fari jubet, et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus, dicto parens, ita farier it fit:
Vidimus O cives! Diomedem. Argivaque castra;
Atque, iter emensi, casus superavimus ommes. Contigimusque manum quâ concidit Ilia tellus. 
Ille urbem Argyripam, patriæ cognomine gentis, Victor Gargani condebat Iapygis arvis. Postquam introgressi, et coram data copia sandi, Munera praferimus, nomen patriamque docemus; Qui bellum intulerint, quæ causa attraxerit Arpos. Auditis ille hæc placido sic reddidit ore: 
Est antiquus ager Tusco mihi proximus anni
Longus in occasum, fines super asque Sicanos:
Aurunci Rutulique scrutat, et vomere duros
Exercent colles, atque horum asperrima pascunt.
Hae omnis regio, et celsi plaga pinca montis,
Cedat amicitiae Teucrorum; et fœderis aequas
Dicamus leges, sociosque in regna vocemus.
Considant, si tantus amor, et menia condant.
Sin alios fines aliamque capessere gentem
Est animus, possuntque solo decedere nostro;
Bis denas Italo texamus robore naves,
Seu plures compleare valent: jacet omnis ad undam
Materies: ipsi numerumque, modumque, carinis
Præcipiant; nos æra, manus, navalia, demus.
Præterea, qui dicta ferant, et fœdera firmant,
Centum oratores primâ de gente Latinos
Ire placet, pacisque manu prætendere ramos;
Munera portantes, aurique eborisque talenta
Et sellam, regni, trabeamque, insignia nostri.
Consulite in medium, et rebus succurrite fessis.

Tum Drances, idem infensus, quem gloria Turni
Obliquâ invidiâ stimulisque agitabat amaris,
Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens; genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat;
Surgit, et his onerat dictis atque aggerat iras.
Rem nulli obscuram, nostræ nec vocis egentem,
Consulis, O bone rex! Cuncti se scire fatetur,
Quid fortuna ferat populi; sed dicere mustant.
Det libertatem fandi, flatusque remittat,
Cumus ob auspicium infaustum, moresque sinistros
(Dicam equidem licet arma mihi, mortemque, minetur),
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbm luctu; dum Troia tentat
Castra fugæ sidens, et cælum territat armis.
Unum etiam donis istis, que plurima mitti
Dardanidis dicique jubes, unum, optime regum;
Adjicias ; nec te ullius violentia vincat,
Quin natam egregio genero, dignisque hymenaeis,
Des, pater, et pacem hanc æterno fædere firmes.
Quod, si tantus habet mentes et pectora terror,
Ipsum obtestemur, veniamque oremus ab ipso :
Cedat ; jus proprium regi, patriæque, remittat.
Quid miserōs toties in aperta pericula cives
Projicis, O ! Latio caput horum, et causa malorum !
Nulla salus bello : pacem te poscimus omnes,
Turnæ ; simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi singis, et esse
Nil moror, en ! supplex venio : miserere tuorum,
Pone animos, et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est ;
Aude, atque adversum fidens fer pectus in hostem.
Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis ! Et jam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat.

Talibus exarsit dictis violentia Turni :
Dat gemitum, rumpitque has imo pectore voces :
Larga quidem, Drance, semper tibi copia sandi,
Tum, cum bella manus poscunt ; patribusque vocatis
Primus ades. Sed non replenda est curia verbis,
Quæ tuto tibi magna volant, dum distinctum hostem
Agger murorum, nec inundant sanguine fossæ.
Proinde tona eloquio, solitum tibi ; meque timoris
Argue tu, Drance : quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropæis
Insignis agros. Possit quid vivida virtus,
Experiare licet ; nec longe scilicet hostes

\[\text{ÆNEIDOS LIB. XI.} \]
Quærendi nobis: circumstant undique muros. 
imus in adversos? quid cessas? an tibi Mavers 
Ventosà in linguà, pedibusque fugacibus istis, 390 
Semper erit?
Pulsus ego? aut quisquam merito, sedissime, pulsum  
Arguet, Iliaco tumidum qui crescere Thybrim 
Sanguine, et Euandri totam cum stirpe videbit  
Procubuisse domum, atque extutos Arcadas armis? 305 
Haud ita me experti Bitias et Pandarus ingens, 
Et quos mille die victor sub Tartara misi,  
Inclusus muris, hostilique aggere septus. 
Nulla salus bello! Capiti canc talia, demens,  
Dardanio, rebusque tuis. Proinde omnia magno 400 
Ne cessa turbare metu, atque extollere vires  
Gentis bis victa; contra premere arma Latini. 
Nunc et Myrmidonum proceres Phrygia arma tremiscunt  
Nunc et Tydidcs, et Larissaeus Achilles! 
Amnis et Hadriacas retro fugit Aulis rus undas! 405 
Vel, cum se pavidum contra mea jurgia singit  
Artificis scelus, et formidine crimen acerbat. 
Numquam animam talem dextrà hac (absiste moveri) 
Amittes: habitat tecum, et sit pectore in isto. 
Nunc ad te, et tua magna, pater, consulta revertor. 410 
Si nullam nostris ultra spem ponis in armis;  
Si tam deserti sumus, et semel agmine verso  
Funditus occidimus, neque habet Fortuna regressum, 
Oremus pacem, et dextras tendamus inertes. 
Quamquam, O! si solitaæ quidquâ virtutis adesset, 415 
Ille mihi ante alios fortunatusque laborum, 
Egregiusque animi, qui, ne quid tale videret, 
Procubuit mortens, et humum semel ore momordit. 
Sin et opes nobis, et adhuc intacta juventus, 
Auxilioque urbes Italæ, populique, supersunt; 420 
Sin et Trojanis cum multo gloria venit 
Sanguine; sunt illis sua funera, parque per omnes 
Tompestas cur indecores in limine primo
Deficitus? cur ante tubam treminor occupat artus?
Multa dies, variique labor mutabilis ævi,
Retulit in melius; multos alterna revisens
Lusit. et in solido rursus Fortuna locavit.
Non erit auxilio nobis Ætolus, et Arpi:
At Messapus erit, felixque Tolumnius, et, quos
Tot populi misere, duces; nec parva sequetur
Gloria delectos Latio, et Laurentibus agris.
Est et, Volsciurum egregia de gente, Camilla,
Agmen agens equitum, et florentes ære catervas.
Quod, si me solum Teucris in certamina poscunt,
Idque placet, tantumque bonis communibus obsto;
Non adeo has exosa manus Victoria fugit,
Ut tantâ quidquam pro spe tentare recusem.
Ibo animis contra; vel magnum praestet Achillen,
Factaque Vulcani manibus paria induat arma,
Ille licet. Vobis animam hanc, soceroque Latino,
Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Æneas vocat. Et vocet oro:
Nec Drances potius, sive est hæc ira deorum,
Morte luat; sive est virtus et gloria, tollat.
Illi hæc inter se dubiis de rebus agebant
Certantes; castra Æneas aciemque movebat.
Numius ingenti per regia tecta tumultu
Ecce! ruit, magnisque urbem terroribus implet:
Instructos acie, Tiberino a flumine Teucros,
Tyrrhenamque manum, totis descendere campis.
Extemplo turbati animi, concussaque vulgi
Pectora, et arrepta stimuliis haud mollibus iræ.
Arma manu trepidi poscunt; fremit arma juvenus:
Flent mæsti, mussantque, patres. Hic undique clamor
Dissensu vario magnus se tollit ad auras:
Haud secus, atque alto in luco cum forte catervæ
Consedere avium, piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Immo, att, O civis! arrepto tempore Turnus,
Cogite concilium, et pacem laudate sedentes:

IIIi armis in regna ruant. Nec plura locutus
Corripuit sese, et tectis citus extulit alis.
Tu, Voluse, armari Volscorun edice maniplis;
Oue, ait, et Rutulos. Equitem, Messapus, in armis
Et cum fratre Coras, latis diffundite campis.

Pars aditus urbis firmet, turresque capessat:
Cetera, qua jussâ, mecum manus inferat arma
Ilicet in: muros totâ discurritur urbe.

Concilium ipse pater, et magna incepta, Latinus
Descrit, ac tristi turbatus tempore differt;
Multaque se incusat, qui non acceperit ultro
Dardanium Ænean, generumque adsciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros variâ cinxere coronâ
Matronæ, puerique: vocat labor ultimus omnes.
Nec non ad templum, summasque ad Palladis arces.
Subvehitur magna matrum regina catervâ,
Dona fercns; juxtaque comes Lavinia virgo,
Causa mali tanti, oculos dejecta decoros.

Succedunt matres, et templum ture vaporant;
Et mœstas alto fundunt de limine voces:
Armipotens, præses belli, Tritonia virgo,
Frangc manu telum Phrygii prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis.

Cingitur ipse surens certatim in prælia Turnus.

Jamque adeo, Rutulum thoraca indutus, aënis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc; laterique accinxerat ensem,
Fulgebat quà alta decurrens aureus arce;
Exsultatque animis, et spe jam præcipit hostem:
Qualis ubi abruptis fugit præsepia vincis
Tandem liber equus, campoque potitus aperto,
Aut ilic in pastus armentaque tendit equarum,
Aut assuetus aquæ perfundi: Flumine noto,
Emicat, arrectisque fremit cervicibus alte
Luxurians; luduntque jubæ per colla, per armos
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit; quam tota cohors imitata relictis
Ad terram defluxit equis; tum talia futur:
Turne, sui merito si qua est fiducia forti,
Audeo, et Æneas promitto occurrere turnæ,
Solaque Tyrrenos equites ire obvia contra.
Me sine prima manu tentare pericula belli:
Tu pedes ad muros subsiste, et menia serva.
Turnus ad hæc, oculos horrendâ in virgine fixus
O, decus Italæ virgo! quas dicere grates,
Quasque referre, parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborcem.
Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Præmisit, quaterent campos; ipse, ardua montis
Per deserta, jugo superans, adventat ad urbem.
Furta paro belli convexo in tramite silvæ,
Ut bivias armato obsidam milite fauces.
Tu Tyrhenum equitem collatis excipe signis,
Tecum acer Messapum erit, turnæque Latinæ
Tiburtique mæns: ducis et tu concipe curam.
Sic ait, et pavibus Messapum in prælia dictis
Hortatur, sociosque duces; et pergit in hostem.
Est curvo anfractu valles, accommoda fraudi,
Armorumque dolis, quam densis frondibus atrum
Uiguet utrimque latus; tenuis quo semita ducit,
Angustæque ferunt fauces, aditusque maligni.
Ilanc super, in speculis, summoque in vertice montis,
Planities ignota jacet, tutique recessus;
Sen dextrâ lævâque velis occurrere pugnæ;
Sive instare jugis, et grandia volvere saxa.
Hue juvenis notâ furtur regione viarum;
Àrippuitque locum, et silvis insedit iniquis

X 2
Velocem inerea, superis in sedibus, Opim,
Unam ex virginibus sociis, sacrâque catervá,
Compellabat, et has tristi Latonia voces
Ore dabat: Graditur bellum ad erude Camilla,
O virgo! et nostris nequidquam cingitur armis,
Cara mihi ante alias: neque enim novus iste Diana
Venit amor, subitâque animum dulcedine movit.
Pulsus ob invidiam regno, viresque superbas,
Priverno antiquâ Metabus cum excederet urbe,
Infantem, fugiens media inter prælia belli,
Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillæ, mutata parte, Camillam.
Ipse, sinu pra; se portans, juga longa petebat
Solorum nemorum: tela undique saeva premebant,
Et circumfuso volitabant milite Volsci.
Ecce! fugæ medio, summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, innare paras, infantis amore
Tardatur, caroque oneri timet. Omnia secum
Versanti subito vix hæc sententia sedit:
Telum immane, manu validâ, quod forte gerebat
Bellator, solidum nodis, et robore cocto—
Huic natam, libro et silvestri subere clausam,
Implicat, atque habilem mediae circumligat haste;
Quam dextra ingenti librans, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo; tua prima. per auras,
Tela tenens, supplex hostem fugit: Accipe, testor.
Diva, tuam, quæ nunc dubiis commititur auris.
Dixit; et adducto contortum hastile lacerto
Immittit: sonuere undæ: rapidum super annum
Infelix fugit in jaculo stridente Camilla.
At Metabus, magnâ propius jam urgente catervâ,
Dat sese fluvio, atque hastam cum virgine victor
Gramineo, donum Trivæ, de cespite vellit.
Novâ vuln. tectis ullæ, non mænibus, urbes
Accepere, neque ipse manus feritate dedisset:
Pastorum et solis exegit montibus ævum.
Hic natam, in dumis, interque horrentia lustra
Armentalis equæ manmis, et lacte ferino,
Nutribat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, jaculo palmas amavit acuto;
Spiculaque ex humero parvae suspendit, et aræm
Pro crinali auro, pro longæ tegmine pallæ,
Tigidis exuviae per dorsum a vertice pendent.
Tela manu jam tum tenerâ puerilia torsit,
Et fundam tereti circum caput egit habenâ;
Strymoniamque gruem, aut album dejecit olorem.
Multæ illam frustra Tyrrhena per oppida matres
Optavere nurum. Solâ contenta Dianâ,
Æternen telorum, et virginitatis, amorem
Intemeron colit. Vellem haud correpta fuisset
Militiâ tali, conata lacesse Teucros:
Cara mihi, comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urgetur acerbis,
Labere, Nympha, polo, finesque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Hæc cape, et ultricem pharetra deprome sagittam.
Hæc, quicumque sacrum violârit vulneré corpus,
Tros, Italusve, mihi pariter det sanguine penas
Post ego nube cavâ miserandæ corpus, et arma
Inspoliata, feram tumulo, patræque reponam.
Dixit: at illa, leves coeli delapsa per auras,
Insonnit, nigro circumdata turbine corpus.

At manus interea muris Trojana propinquat,
Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit æquore toto
Insultans sonipes, et pressis pugnat habenis,
Huc obversus, et huc: tum late ferreus hastis
Horret ager, cæmpique armis sublimibus ardent.
Nec non Messapus contra, celeresque Latini.
Et cum fiate Coras, et virginis ala Camillae
Adversi campo apparent, hastisque reductis
Protendunt longe dextris, et spicula vibrant.
Adventusque virum, fremitusque ardescit equorum.
Jamque, intra jactum teli progressus uterque
Constiterat: subito crupunt clamore 'urentesque
Exhortantur equos; fundunt simul undique tela,
Trebra, nivis ritu, aeolumque obtexitur umbrâ.
Continuo adversis Tyrrenus et acer Aconteus,
Connixi, incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedantunm
Pectora pectoribus rumpunt. Excussus Aconteus
Fulminis in morem, aut tormento ponderis acta
Precipitat longe, et vitam dispergit in auras.
Extemplo turbatae acies; versique Latini
Rejiciunt parmas, et equos ad mœnâ vertunt.
Troes agent: princeps turmas inducit Asilas.
Jamque propinquabant portis, rursusque Latini
Clamorem tollunt, et molla colla reflectunt:
Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi, alterno procurrens gurgite, pontus
Nunc ruit ad terram, scopulosque superjacit undâ
Spumeus, extremamque sinu perfundit arenam;
Nunc rapidus retro, atque æstu revoluta resorbens
Saxa, fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egere ad mœnia versos;
Bis rejecti, armis, respectant, terga tegentes.
Tertia sed postquam congressi in prœlia, totas
Implicuere inter se acies, legitque virum vir:
Tum vero et gemitus morientum, et, sanguine in alto,
Armaque corporaque, et, permixti cœde virorum
Semianimes vulnerunt equi; pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.
Quo sonipes ictu furit arduus, altaque jactat.
Vulneris impatiens, arrecto pectore, cruâ.
Volvit ille, excessus, humi. Catullus Iollan, 640
Ingentemque animis, ingentem corpore et armis,
Dejicit Herminium: nudo cui vertice fulva
Caesaries, nudique humeri; nec vulnera terrent:
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore.
Funditur ater ubique cruor: dant funera ferro
Certantcs, pulchramque petunt per vulnera mortem.

At medios inter caedes exsultat Amazon,
Unum exserta latus pugnæ, pharetrata Camilla.
Et nunc lenta manu spargens hastilia dense,
Nunc validam dextrâ rapid indefessa bipennem:
Aureus ex humero sonat arcus, et arma Dianae.
Illâ etiam, si quando in tergum pulsa recessit,
Spica ultra fugientia dirigat arcu.
At circum lectae comites, Larinaque virgo,
Tullaque, et, æratam quatiens, Tarpeia, securim.
Italide; quas ipsa decus sibi dia Camilla
Delegit, pacisque bonas, bellique, ministras:
Quales Thrœicer, cum flumina Thermodontis
Pulsant, et pictis bellantur, Amazones, armis;
Seu circum Hippolyten, seu quum se Martia curru
Penthesilea reserf, magnoque ululante tumultu
Feminea exsultant lunatis agmina peltis.

Quem telo primum, quem postremum, aspera virgo,
Dejicis? aut quœt humi morientia corpora fundis?
Eunæum Clytio primum patre: cujus apertum
Adversi longâ transverberat abiete pectus.
Sanguinis ille vomenus rivos cadit, atque eruentam
Mandit humum, morierisque suo se in vulnera versat.
Tum Lirim, Pagasumque super: quorum alter, habenas,
Suffuso revolutus equo, dux colligit, alter,
Dun subit, ac dextram labenti tendit inermem,
Præcipites pariterque ruunt. His addit Amœstrum
Hippotaden; sequiturque incumbens eminus hastâ
Tereaque, Harpalycumque, et Demophœu'ta.
Quotque emissa manu contorsit spicula virgo, 670
Tot Phrygii eecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur:
Cui pellis latos humeros, crepta juvenco,
Pugnatori operit; caput ingens oris hiatus
Et male texere lupi cum dentibus albis;
Agrestisque manus armat spárus: ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine verso,
Trajicit; et super hæc inimico pectore fatur:
Silvis te, Tyrrhene, feras agitare putâsti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen, haud leve, patrum
Manibus hoc referes, telo cecidisse Camillæ.

Protenus Orsilochum, et Buten, duo maxima Teucrii
Corpora: sed Buten adversum cuspide fixit,
Loricam galeamque inter, qua colla sedentis
Lucent, et laevo dependet parma lacerto:
Orsilochum, fugiens, magnumque agitata per orbem,
Eludit gyro interior, sequiturque sequentem;
Tum validam perque arma viro, perque ossa, securim
Altior exsurgens, oranti et multa precanti,
Congeminat: vulnus calido ligat ora cerebro.

Incidit huic, subitoque aspectu territus hæsit
Appenninicola bellator filius Auni,
Haud Ligurum extremus, dum fallere fata sinebant.
Isque, ubi se nullo jam cursu evadere pugnæ
Posse, neque instantem reginam avertere, cernit,
Corsilio versare dolos ingressus, et astu,
Incipi læc: Quid tam egregium, si femina fortì
Fidis e quo? dimitte fugam, et te comminus æquo
Mecum crede solo, pugnæque accinge pedestri;
Jam nosces, ventosa serat cui gloria fraudem.
Dixit at illa, furens, accresce accensa dolore,
Tradit equum comiti, paribusque resistit in armis,
Ense pedes nudo, purâque interrita parmâ.
At juvenis, vicisse dolo ratus, avolat ipse,
Haud mora; conversisque fugax auctur habenis,
Quadrupedemque citum ferrata calce fatigat.
Vane Ligus, frustraque animis elate superbis,
Nequidquam: patrias tentasti lubricus artes;
Nec fraud te incolunem fallaci perferet Auno.
Hæc sator virgo; et purnicibus ignea plantis
Transit equum currus, frenisque adversa prehensis
Congreditur, penasque inimico ex sanguine sumit.
Quam facile accipiter saxo, sacer ales, ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamque tenet, pedibusque eviscerat uncis:
'Tum crur, et vulsæ labuntur ab æthere plumæ.
Ac non hæc nullis, hominum sator atque deorum,
Observans oculis, summo sedet altus Olympos.
Tyrrehenum genitor Tarchonem in prælia sæva
Suscitat, et stimuli haud mollibus injicit iras.
Ergo inter caedes, cedentiaque agmina, Tarchon
Fertur equo, variisque instigat vocibus alas,
Nomine quemque vocans; reficiique in prælia pulsos
Quis metus, O nunquam dolituri! O semper inertes!
Tyrreni? quæ tanta animis ignavia venit?
Femina palantes agit, atque hæc agmina vertit?
Quo ferrum, quidve hæc gerimus tela irrita dextris?
At non in Venere em segues, nocturnaque bella;
Aut, ubi curva choros indixit tibia Bacchi,
Exspectare dapes, et plenæ pocula mensæ:
Hic amor, hoc studium; dum sacra secundus haspres
Nuntiet, ac lucos vocet hostia pinguis in altos.
Hæc effatus, equum in medios, moriturus et ipse,
Concitat, et Venulo adversus se turbidus infert;
Dereptunque ab equo dextrâ complectitur hostem,
Et gremium ante suum, multà vi concitus, auctur.
Tollitur in cœlum clamor; cunctique Latini
Convertere oculos. Volat igneus æquore Tarchon,
Arna virunque serens; tum summâ ipsius ab hasta
Defringit ferrum, et partes rimatur apertas,
Qua vulnera letale ferat: contra ille repugnans
Sustinet a jugulo dextram, et vim viribus exit.
Utque volans alte raptum cum fulva draconem
Fert aquila, implicuitque pedes, atque unguibus hic
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens: illa haud minus urget oburce
Lunctantem rostro; simul æthera verberat alis:
Haud aliter praedam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque sec. i.
Mæonidæ incurrunt. Tum, fatis debitus, Arruns
Velocem jaculo et multa prior arte Camillam
Circuit, et, quæ sit fortuna facillima, tentat.
Qua se cumque furens medio tulit agmine virgo;
Hác Arruns subit, et tacitus vestigia lustrat:
Qua victrix redit illa, pedemque ex hoste reportat:
Hác juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus, omnemque pererrat
Undique circuitum; et certam quæsit improbus hastam.
Forte, sacer Cybelæ, Chloreus, olimque sacerdos,
Insignis longe Phrygiis fulgebat in armis;
Spumantemque agitatbat equum, quem pellis aënis
et plumam squamis, aur. conserta, tegebat.
Ipse, peregrinâ ferrugine clarus, et ostro,
Spicular扭矩bat Lycio Gortynia cornu:
Aureus ex humero sonat arcus, et aurea vati
Cassida; tum croceam chlamydemque, sinusque creante
Carbaseos, fulvo in nodum collegerat auro,
Pictus acu tunicas, et barbara tegmina crurum.
Hunc virgo, sive u tempîlis praēgeret arma
Troïa, captivo sive ut se rerret in auro,
Venatrix unum ex omni certamine pugnæ
Caeca sequabatur; totumque incauta per agmen
Femineo prææ, et spoliorum, ardebat amore:
Telum ex insidiis quum tandem tempore capto,
Concitat, et superos Arruns sic voce precatur.
Summæ deum, sancti custos Soractis, Apollo.
Quem primi colimus, cui pineus arbor acervo
Pascitur, et medium, freti pietate, per ignem
Cultores multâ premimus vestigia prunâ,
Da, Pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias, pulsæve tropæum
Virginis, aut spolia ulla, peto: mihi cetera laudem
Facta ferent. Hæc dira meo dum vulnere pestis
Pulsa cadat, patrias remeabo inglorius urbes.
Audiit, et sibi Phœbus succedere partem
Mente dedit, partem volucres dispersit in auras.
Sterneret ut subitâ turbatam morte Camillam,
Annuit oranti: reducem ut patria alta videret,
Non dedit; inque notos vocem vertere procellæ.
Ergo, ut missa manu sonitum dedit hastae per auras,
Convertere animos acrés, oculosque tulere,
Convicti ad reginam Volsci. Nihil ipsa nec auræ,
Nec sonitus, memor, aut venientis ab aethere teli;
Hasta sub exsertam donec perlata papillam
Hæsit, virgineumque alte bibit acta cruorem.
Concurrunt trepidæ comites, dominamque ruentem
Suscipiant. Fugit ante omnes exterritus Arruns,
Lætitia, mixtoque metu; nec jam amplius haste
Credere, nec telis occurrere virginis, audet.
Ac, velut ille, prius quam tela inimica sequuntur,
Continuo in montes sese avius abdedit altos.
Occiso pastore, lupus, magnove juvenco,
Conscius audacis facti, caudamque, remulcens,
Subjecit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Arruns,
Contentusque fugâ mediis se immiscuit armis.
Illa manu moriens telum trahit: ossa sed inter
Ferreus ad costas alto stat vulnere muro.
Labitur exsanguis; labuntur frigida leto
Lumina; purpureus quondam color ora reliquit
Tum sic exspirans Accam, ex æqualibus unam, 320
Alloquitur, sìda ante alias quae sola Camillæ,
Quæcum partiri curas; atque hæc ita fatur:
Hæstenus, Acca soror, potui: nunc vulnus acerbum
Conficit, et tenebris nigrescent omnìa circum.
Esfluge, et hæc Turno mandata novissima pèler:
Succedat pugnæ, Trojanosque arceat urbe.
Jamque vale! Simul his dictis linquebat habenas,
Ad terram non sponte fluens. Tum frigida toto
Paulatim exsolvit se corpore, lentaque colla,
Et, captum leto, posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.

Tum vero immensus surgens ferit auræ clamor
Sidera; dejectâ crudescit pugna Camillæ;
Incurrunt densi simul omnis copia Teucrûm,
Tyrrenique duces, Euandrique Arcades alsæ.

At, Triviæ custos, jam dudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul, medio juvenum in clamore furentum,
Prospexit tristi multatatam morte Camillam,
Ingenuique, deditque has imo pectore voces:

Heu! nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata laccessere bello!
Nec tibi desertæ in dumis coluisse Dianae!
Profuit, aut nostras humero gessisse sagittas.
Non tamen indecorum tua te regina reliquit

Extrema jam in morte; neque hoc sine nomine leatum
Per gentes erit; aut famam patieris inultæ.
Nam, quicumque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacâque ilice tectum:
Hic dea se primum rapido pulcherrima nisu
Sistit, et Arrunte tumulo speculatur ab alto.
Ut vidit lâtântem animis, ac vana tumentem;
Cur, inquit, diversus abis? huc dirige gressum.
Hi., ferir, veni; capias ut digna Camilla
praemia. Tune etiam telis moriere Diana? 
Dixit; et aurata volucrem Thracissa sagittam
Depromsit pharetrâ, cornuque infensa teterit
Et dulcit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam.
Extemplo teli stridorem, aurasque sonantes,
Audiit una Arruns, haesitque in corpore ferrum.
illum exspirantem socii, atque extrema gementem,
Obliti, ignoto camporum in pulvere linquant:
Opis ad ætnarium pennis auscertur Olympus.
Prima fugit, dominâ aniissâ, levis ala Camillæ:
Turbati fugiunt Rutuli; fugit acer Atinas;
Disjectique duces, desolatique manipli,
Tuta petunt, et equis aversi ad mœnia tendunt.
Nec quisquam instantes Teucros, letumque ferentes,
Sustentare valet telis, aut sistere contra;
Sed laxos referunt humeris languentibus arcus,
Quadrupedumque putrem cursu quatit ungula campum
Volvitur ad muros, caligine turbidus atrâ,
Pulvis; et c speculis, percussæ pectora, matres
Femîæum clamorem ad cæli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super mixto premit agmine turba:
Nec miseram effugiunt mortem: sed, limine in ipso,
Mœnibus in patriis, atque inter tuta domorum,
Confixi, exspirant animas. Pars claudere portas:
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes
Defendentum armis aditus, inque arma ruuentum.
Excludi, ante oculos lacrimantiumque ora parentum,
Pars in praæptites fossas, urgente ruinâ,
Volvitur; immissis pars cæca et concita fætis
Arietat in portas, et, duro objice, postes.
Ææ de muris summo certamine matres,
(Monstrā. amor verus patriae), ut videre Camillam,
Tela manu trepidae jaciant; ac, robore duro,
Stipitibus ferrum sudibusque imitantur obustis
Prācipites; primumque mort pro mānibus ardent.

Interea, Turnum in silvis sævissimus implet
Nuntius, et juveni ingentem fort Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam
Ingruere infensos hostes, et Marte secundo
Omnia corripuisset; metum jam ad mānia ferri.
Ille furens, (et sæva Jovis sic numina poscunt,) Deserit obsessos colles, nemora aspera linquit.
Vix e conspectu exierat, campanque tenebat;
Quum pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, silvāque evadit opacā.

Sic ambo ad muros rapidī, totoque feruntur
Agmine, nec longis inter se passibus absunt:
Ac simul Æneas fumantes pulvere campos
Prosperit longe, Laurentiaque agmina vidit:
Et sævum Ænean agnovit Turnus in armis,
Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas, et prēlia tentent;
Ni roseus fessos jam gurgite Phæbus Ibero
Tinguat equos, noctemque, die labente, reducat.
Considunt castris ante urbem, et mēnia vallat
TuRNUS ut, infractos adverso Marte, Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis; ultro implacabilis ardet,
Attollitque animos. Pœnorum qualis in arvis,
Saucius ille gravi venantum vulnerae pectus,
Tum demum movet arma leo; gaudentque comantes
Executiens cervice toros; fixumque latronis
Impavidus frangit telum, et fremit ore cruento:
Haud secus accenso gliscit violentia Turno.
Tum sic, affatur regem, atque ita turbidus inquit:
Nulla mora in Turno; nihil est quod dicta retractent
Ignavi Æneadæ, nec, quæ pepigere, recusent.
Congredior. Fer sacra, pater, et concipe sœdus.
Aut hâc Dardanum dextrâ sub Tartara mittam,
Desertorem Asiæ (sedeant, spectentque Latini),
Et solus ferro crimen commune refellam;
Aut habeat victos, cedat Lavinia conjux
Olli sedato respondit corde Latinus:
O præstans animi juvenis! quantum ipse feroci
Virtute exsuperas, tanto me impensus æquum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque, animusque, Latino est
Sunt alia innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc, haud mollia fatu
Sublatis aperire dolis; simul hoc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, id quae omnes divique, hominesque, canebant
Victus amore ui, cognato sanguine victus,
Conjugis et mœstæ lacrimis, vincla omnia rupi.
Promissam eripui genero; arma impia sumisi.
Ex illo qui me casus, quæ, Turne, sequantur
Bella, vides; quantos primus patiare labores
Bis magnâ victi pugnâ, vix urbe tuemur
Spes Italas: recâlent nostro Tiberina fluenta
Sanguine adhuc, campique ingentes ossibus albent
Velo referor toties? quæ mentem insania mutat?
Si Turno extincto socios sum adscire paratus,
Cur non incolumi potius certamina tolli?
Quid consanguinei Rutuli, quid cetera dicet
Italia, ad mortem si te (Fors dicta refutet)
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis
Longævi, quem nunc mœstum patria Ardea longe
Dividit. Haudquaquam dictis violentia Turni
Flectitur: exsuperat magis, ægrescitque medendo
Ut primum fari potuit, sic institit ore:
Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque hand debile, dextrâ
Spargimus; et nostro sequitur de vulnere sanguis.
Longe illi dea mater erit, quæ nube fugacem
Feminea tegat, et vanis sese occultum umbris.

At regina, novâ pugnæ conterrita sorte,
Flebat; et ardentem generum moritura tenebat:
Turne, per has ego te lacrimas, per si quis Amatæ
Tangit honos animum; spes tu nunc una senectæ,
Tu requies, miseræ; decus imperiumque Latini
Te penes; in te omnis domus inclinata recumbit;
Unum oro desiste manum committere Teucris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent. Simul hæc invisa relinquam
Lumina, nec generum Ænean captiva videbo.
Acceptit vocem lacrimis Lavinia matris
Flagrantes perfusa genas : cui plurimus ignem
Subjicit rubor, et caelefacta per ora cuncrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multâ
Alba rosâ : tales virgo dabat ore colores.
Illum turbat amor, sigitque in virgine vultus.
Ardet in arma magis ; paucisque affatur Amatam.
Ne, quâso, ne me lacrimis, neve omine tanto,
Prosequere, in duri certamina Martis euntem,
O mater! neque enim Turno mora libera mortis.
Nuntius hæc, Idmon, Phrygio mea dicta tyranno,
Haud placitura, refer : Cum primum erastina célo
Puniceis invecta rotis, Aurora rubebit,
Non Teucros agat in Rutulos : Teucrum arma quiescant,
Et Rutuli : nostro dirimamus sanguine bellum;
Illo quæratur conjux Lavinia campo.

Hæc ubi dicta dedit, rapidusque in tecta recessit,
Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia ;
Qui candore nives anteirent, cursibus auras.

Circumstant properi aurigæ, manibusque lasssunt
Pectora plausa cavis, et colla comantia pectunt.
Ipse dehinc, auo squalentem alboque orichalco,
Circundat loricam humeris ; simul aptat habendo
Ensemque, clupeumque, et rubrae cornua cristæ : Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ.
Exin, quæ mediis, ingenti annixa columnæ,
Ædibus astabat, validam vi corririt hastam,
Actoris Aurunci spolium ; quassatque trementem
Vociferans: Nunc, O nunquam frustrata vocatus
Hasta meos! nunc tempus adest ; te maximus Actor
Te Turni nunc dextra gerit : da sternere corpus,
Loricamque manu validâ lacerare revulsam
Semi ëiri Phrygis, et sædare in pulvere crines
Vibratos caldo ferro, myrrhaque madentes.

Ilis agitur furiiis: totoque ardentis ab ore
Scintillae absistunt; oculis micat acribus ignis:
Mugitus veluti cum prima in praesia taurus
Territos ciet, atque irasce in cornua tentat.
Arboris obnixus trunco; ventosque lacessit
Ictibus. aut sparsâ ad pugnam proludit arenâ.

Nec minus interea, maternis sevus in armis
Æneas acuit Martem, et se suscitat irâ,
Oblato gaudens componi soedere bellum.
Tum socios, mæstique metum solatur Iuli,
Fata docens; regique jubet responsa Latino
Certa referre viros, et pacis dicere leges.

Postera vix summos spargebat lumine montes
Orta dies, cum primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus esflant;
Campum ad certamen magnæ sub mœnibus urbis
Dimensi Rutulique viri, Teucrique, parabant;
In medioque focos, et dis communibus aras
Gramineas: alii fontemque ignemque serebant,
Velati limo, et verbenâ tempora vinci.
Procedit legio Ausonidum, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis,
Tyrrenusque, ruit variis exercitus armis;
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque superbi,
Et, genus Assaraci, Mnestheus, et fortis Asilas,
Et Messapus, equum domitor, Neptunia proles.
Utque, dato signo, spatia in sua quisque recessit,
Desigunt tellurî hastas, et scuta reclinant.

Tum studio eflusæ, matres, et vulgus inermum,
Invalidique senes, turres et secta domorum
Obsedere: alii portis sublimibus astant.

At Juno, e summo, qui nunc Albanus habetur,
Tum neque nomen erat, nec honos, aut gloria, monti.
Prosperiens tumulo, campum aspectabat, et ambas, Laurentum Troëmque, acies, urbemque Latini.

Extemplo Turni sic est affata sororem,
Divae deam, stagnis quae, fluminibusque sonoris, Præsident; hunc illi rex ætheris altus honorem, 140
Jupiter, eret à pro virginitate, sacravit:
Nymphæ, decus fluviorum, animo gratissima nostro,
Scis ut te cunctis unam, quæcumque Latinæ
Magnanimi Jovis ingratum ascendere cubile,
Prætulerim, caeleque libens in parte locârim:
Disce tuum, ne me incuses, Juturna, dolorem.
Qua visa est Fortuna pati, Parcae sinebant
Cedere res Latio, Turnum, et tua memia, texi:
Nunc juvenem imparibus video concurrere fatis,
Parcarumque dies, et vis inimica, propinquat.
Non pugnam aspicere hanc oculis, non fœdera, possunt
Tu, pro germano si quid præsentius audes,
Perge; decet. Forsan miseris meliora sequuntur.
Vix ea, quam lacrimas oculis Juturna profudit;
Terque, quaterque, manu pectus percussit honestum
Non lacrimis hoc tempus, ait Saturnia Juno:
Accelera; et fratrem, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata, reliquit
Uncertam, et tristi turbatam vulnere mentis.

Interea reges, ingenti mole Latinus
Quadrijugo vehitur curræ cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen; bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.

Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et celestibus armis,
Et juxta Ascanius, magnæ spes altera Romæ,
Procedunt castris: purâque in veste sacerdos
Setigeri sœtum suis, intonsamque bidentem,
Auulit, admovitque pecus flagrantium aris.
Hic, ad surgentem conversi lumina solem
Dant fruges manibus salvas, et tempora ferro
Summa notant pecudum, paterisque alataria libant

Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis, et hæc mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et pater omnipotent, et tu, Saturnia conjux,
Jam melior, jam, diva, precor; tuque, inclyte Maiors
Cuncta tuo qui bella, pater, sub numine torques;
Fontesque, Fluviosque, voco, quæque ætheris alt.
Religio, et quæ caeruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit, Euandri victos discedere ad urbem;
Cedet Iulus agris; nec post arma ualla rebelles
Æneadæ referent, ferrove hæc regna lacent
Sin nostrum annuerit nobis Victoria Martem,
Ut potius reor, et potius di numine firmet;
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto: paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant.
Sacra, deosque, dabo: socer arma Latinus habeto;
Imperium sollemne socer: mihi monaie Teucri
Constituent, urbique dabat Lavinia nomen.

Sic prior Æneas; sequitur sic deinde Latinus,
Suspiciens caelum; tenditque ad sidera dextram:
Hæc eadem, Ænea, Terram, Mare, Sidera, juro,
Latoneæque genus duplex, Janumque bifrontem,
Vimque deum infernum, et duri sacraria Ditis;
Audiat hæc Genitor, qui fœdera fulmine sancit:
Tango aras; medios ignes, et numina, testor:
Nulla dies pacem hanc Italis, nec fœdera, rumpet,
Quo res cunque cadent: nec me vis ulla volentem
Avertet; non, si tellurem effundat in undas,
Diluvio miscens, caelumque in Tartara solvat:
Ut sceptrum hoc (dextrà sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta nec umbras,
Cum semel in silvis, imo de stirpe recisum,
Matre caret, posuitque comas et brachia ferro;
Olim arbos; nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis.

Talibus inter se firmabant fæderæ dictis,
Conspectu in medio procerum: tum rite sacratas
In flamamag jugulant pecudes, et viscera tavis
Etipiant, cumulantque oneratis lancibus aras.

At vero Rutulis impar ea pugna videri
Jamuddum, et vario misceri pectora motu;
Tum magis, ut propius cernunt non viribus æquis
Adjuvat, incessu tacito progressus, et aram
Suppliciter venerans demisso lumine Turnus,
Tabentesque genæ, et juvenili in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sермонем, et vulgi variare labantia corda;
In medias acies, formam assimulata Camerti,
Cui genus a proavis ingens, clarumque paternæ
Nomen erat virtutis, et ipse acerrimus armis;
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, O Rutuli! pro cunctis talibus unam
Objectare animam? numerone, an viribus, æqui
Non sumus? En! omnes, et Troës, et Arcades hi sunt,
Fatalisque manus, infensa Etruria Turno:
Vix hostem, alterni si congregiamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet fama, vivusque per ora feretur:
Nos, patrià amissà, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.

Talibus incensa est juvenum sententia dictus
Jam magis, atque magis; serpitque per agmina murmur.
Ipsi Laurentes mutati, ipsique Latini.
Qui sibi jam requiem pugnar, rebusque salutem,
Sperabant, nunc arma volunt, fœdusque precantur
Infectum, et Turni sortem miserantur iniquam
His aliud majus Juturna adjungit, et alto
Dat signum coelo; quo non presentius ullum
Turbavit mentes Italas, monstroque sefellit.
Namque volans rubrâ fulvus Jovis ales in æthrâ
Litoreas agitabat aves, turbamque sonantem
Agniiuis aligeri; subito eum, lapsus ad undas,
Cycnum excellentem pedibus rapid improbus unicis
Arrexere animos Itali, cunctæque volucres
Convertunt clamore fugam, mirabile visu:
Ætheraque obscurant pennis, hostemque per auras
Factâ nube premit; donec vi victus, et ipso
Pondere, defecit, prædamque ex ungibus ales
Projectit fluvio, penitusque in nubila fugit.

Tum vero augurium Rutuli clamore salutant,
 Expedientque manus: primusque Tolumnius augur,
Uoc erat, hoc, votis, inquit, quod sæpe petivi;
Accipio, agnoscoque deos. Me, me duce, ferrum
Corripite, O miseri! quos improbus advena bello
Territat, invalidas ut aves: et litora vestra
Vi populat: petet ille fugam, penitusque profundo
Vela dabit. Vos unanimi densate catervas,
Et regem vobis pugnâ defendite raptum.

Dixit; et adversos telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum
Corpora constiterant contra, quos fida creârat
Una tot Arcadio conjux Tyrrhena Gyippo;
Horum unum, ad medium, teritur, sua sutilis auro
Balteus, et laterum juncturas fibula mordet,
Egregium formâ juvenem, et fulgentibus armis,
Transadigit costas, fulvâque effundit arenâ.
At fratres, animosa phalanx, accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt: quos agmina contra
PROCURRUNT Laurentum; hinc densi rursus inundant
Troës, Agyllinique, et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro
Diripuere aras; it toto turbida celo
Tempestatas telorum, ac ferreus ingruit imber;
Craterasque, focosque, ferunt. Fugit ipse Latinus,
Pulsatios referens, infecto sedere, divos.
Infrenant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne geremem,
Tyrrenum Aulesten, avidus confundere fœdus,
Adverso proterret equo: ruit ille recedens,
Et miser, oppositis a tergo, involvit aris
In caput, inque humeros: at servidus advolat hâstâ
Messapus; teloque, orantem multa, trabali
Desuper, altus equo, graviter ferit, atque ita fatur:
Hoc habet; haec melior magnis data victima divis.
Concurrunt Itali, spoliantque calemia membra.
Obvius ambustum torrem Corynæus ab arâ
Corripit, et venienti Ebuso, plagamque ferenti,
Occupat os flammis: olli ingens barba relaxit,
Nidoremque ambusta dedit. Super ipse secutus
Cæsariem lavâ turbati corripit hostis,
Impressoque genu nitens, terræ applicat ipsum:
Sic rigido latus ense ferit. Podalirius Alsum,
Pastorem, primâque acie per tela ruentem,
Ense sequens nudo, superimminet: ille securi
Adversi frontem medium, mentumque, reductâ
Disjicit; et sparso late rigat arma cruore.
Olli dura quies oculos, et ferreus urguet
Sommus; in æternam clauduntur lumina noctem.
At pious Æneas dextram tendebat inermem,
Nudato capite, aique suos clamore vocabat:
Quo ruitis? quœve ista repens discordia surgit?
O cohibete iras! ictum jam fœdus, et omnes
Compositæ leges; mihi jus concurrere soli;
Me sinite, atque auferite metus. Ego fædera faxo.
Firma manu: Turnum debent hæc jam mihi sacra.
Has inter voces, media inter talia verba,
Ecce! viro stridens alis allapsa sagitta est;
Incertum, quà pulsa manu, quà turbine adacta;
Quis tantam Rutulis laudem, casusne, deusne,
Attulerit: pressa est insignis gloria facti;
Nec sese Æneæ jactavit vulnere quisquam.

Turnus, ut Ænean cedentem ex aegmine vidit,
Turbatosque duces, subitâ spe servidus, ardet:

Poscit equos atque arma simul, saltuque superbus
Emicat in currum, et manibus molitur haberas.
Multâ virûm volitans dat fortia corpora leto:
Semineces volvit multos, aut aegmine curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidî cum fluminâ concitus Hebri
Sanguineus Mavors clypeo increpat, atque furentes,
Bella movens, immittit equos: illi æquore aperto
Ante Notos, Zephyrumque, volant: gemit ultima pulsâ
Thraca pedum; circumque atræ Formidinis ora,

Iræque, Insidiæque, dei comitatus, aguntur.
Taiis equos alacer media inter prælia Turnus,
Fumantes sudore, quatit, miserabile cæsis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtâque crur calcatur arenâ.

Jamque neci Sthenelumque dedit, Thamyrimque, Pholum
que,

Hunc congressus et hunc; illum eminus: eminus anto
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lyciâ, paribusque ornaverat armis,
Vel conferre manum, vel equo prævertere ventos.

Parte aliâ, media Eumedes in prælia fertur,
Antiqui proles, bello præclara, Dolonis;
Nomine avum referens, animo manibusque parentem;
Qui quondam, castra ut Danaüm speculator adiret,
Ausus Pelidæ pretium sibi poscere currus:
Illum Tydides alio pro talibus ausis
Affecit pretio; nec equis aspirat Achillis.
Hunc procul ut campo Turnus prospexit aperit,
Ante levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desiluit, atque
Semanimi, lapsoque, supervenit; et, pede collo
Impresso, dextrae mucronem extorquet, et alto
Fulgentem tinguit jugulo; atque hæc insuper addit:
En! agros, et, quam bello, Trojane, petisti,
Hesperiam metire jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt; sic mœnia condunt.
Huic comitem Asbuten, conjectâ cuspide, mittit;
Chloreaque, Sybarimque, Daretaque, Thersilochumque,
Et, sternacis equi lapsam cervice, Thymoaetem.
Ac, velut Edoni Boreæ cum spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus;
Qua venti incubuere, fugam dant nubila cælo:
Sic Turno, quacumque viam secat, agmina cedunt,
Conversæque ruunt acies; fert impetus ipsum,
Et cristiadam adverso curru quotit aura volantem.
Non tullit instantem Phegeus, animisque frementer.
Objectit sese ad currum, et spumantia frenis
Ora citatorum dextrâ detorsit equorum.
Dum trahitur, pendetque jugis, hunc lata retectur
Lancea consequitur, rumpitque infixa bilicem
Loricam, et summum degustat vulneræ corpus.
Ille tamen, clypeo objecto, conversus in hostem
Ibat, et auxilium ducto mucrone petebat;
Quum rota præcipitem, et procursu concitus axis,
Impulit, effunditque solo: Turnusque secutus,
Imam inter galeam, summi thoracis et oras,
Abstulit ense caput, truncumque reliquit arenæ.
Atque, ea dum campis victor dat funera Turc.
Interea Æneas Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
Alternos longâ nitenteri cuspide pressus
Sævit, et infracta luctatur arundine telum
Eripere, auxilioque viam, quæ proxima, poscit:
Ense secus: tato vulnus, telique latebram
Rescindent penitus, seseque in bella remittant.
Iamque aderat, Phœbo ante alios diletus, lapis
aquæ des; acri quondam cui captus amore
se suas artes, sua munera, laetus Apollo
Augurium, citharamque, dabat, celeresque sagittas.
Ille, ut depositi proferret fata parentis,
Seire potestates herbarum, usumque medendi,
Maluit, et mutas agitare inglorius artes.
Stabat, acerba fremens, ingentem nixis in hastam,
Æneas, magno juvenum et moerentis Iuli
Concursu lacrimisque immobilis. Ille retorto
Paconium in morem senior succinctus amictu,
Multa manu medicâ, Phœbique potentibus herbis,
Nequidquam trepidat; nequidquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam Fortuna regit; nihil auctor Apollo
Subvenit; et sævus campis magis, ac magis, horror
Crebrescit, propiusque malum est. Jam pulvere cælum
Stare vident; subeunt equites, et spicula castris
Densa cadunt mediis. It tristis ad æthera clamor
Bellantum juvenum, et duro sub Marte cadentum.

Hic Venus, indigno nati concussa dolore,
Dictamnun genetrix Cretæâ carpit ab Idâ,
Puberibus caulem foliis et flore comantem
Purpureo: non illa feris incognita capris
Gramina, cum tergo volucres hæsere sagittæ.
Hoc Venus, obscuræ faciæ circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit, occulte medicans; spargitque salubris
Ambrosiæ succos, et odoriferam panaceam.
Fovit cæ vulnus lymphâ longævus Iapis,
Ignorans: subitoque omnis de corpore fugit
Quippe dolor; omnis stetit ino vulnere sanguis.
Janque, secuta manum, nullo cogente, sagitta
Excitit; atque novae rediere in pristina vires.
Arma ceci properate viro! Quid statis? Lapis
Conclamat, primusque animos accidunt in hostem.
Non hæc humanis opibus, non arte magistrâ,
Provenient, neque te, Ænea, mea dextera servat:
Major agit deus, atque opera ad majora remittit.

Ille, avidus pugnae, suras incluserat auro
Hinc atque hinc, odictque moras, hastamque coruscat
Postquam habilis lateri clypeus, loricaque tergo, est,
Ascanium fusis circum complectitur armis,
Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me, verumque laborem;
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter premia ducet.
Tu facito, mox cum matura adoleverit ætas,
Sis memor; et te, animo repetentem exempla tuorum,
Et pater Æneas, et avunculus excitet Hector.

Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine denso
Antheusque Mnestheusque ruunt; omnisque relictis
Turba fluit castris: tum cœco pulvere campus
Miscetur, pulsque pedum tremit excita tellus.

Vidit ab adverso venientes aggere Turnus,
Videre Ausonii; gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit, agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto.
Qualis ubi ad terras, abrupto sidere, nimbus
It mare per medium: miseris, heu! præscia longe
Horrescunt corda agricoli: dabit ille minas
Arboribus, stragemque satis; ruet omnia late:
Antevolant, sonitumque ferunt ad littora venti.
Talis in adversos ductor Rhæteus hostes
Agmen agit; densi cuneis, se quisque, coactis
Agglomerant. Ferit ense gravem Thymbraeus Osirim,
Archemium Mnestheus, Epulonem obturavit Achates.
Usentemque Gyas: cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in cœlum clamor, versique vicissim
Pulverentia fugâ Rutum. tant terga per agros.
Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes,
Insequitur: solum densâ in caligine Turnum
Vestigat lustring, solum in certamina poscit.
Hoc concussa metu mentem, Juturna virago
Aurigam Turni media inter lora Metiscum
Excutit: et, longe lapsum temone, relinquit:
Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemque, et corpus, et arma, Metisc.i.
Nigra velut magnas domini cum divitis ædes
Pervolat, et pennis alta atria lustrat, hirundo,
Pabula parva legens, nidisque loquacibus escas;
Et nunc porticus vacuis, nunc humida circum
Stagnâ, sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru:
Jamque hic germanum, jamque hic, ostentat ovantem.
Nec conferre manum patitur: volat avia longe
Haud minus Æneas tortos legit obvius orbes,
Vestigatque virum, et, disjecta per agmina, magna
Voce vocat. Quoties oculos coniectit in hostem,
Alipedumque fugam cursu tentavit equorum;
Aversos toticas currus Juturna retorsit.
Heu! quid agat? vario nequidquam fluctuat æstu:
Diversæque vocant animum in contraria curæ.
Huic Messapus, uti laevâ duo forte gregat
Lenta, levis cursu, praefixa hastilia ferro,
Horum unum certo contorquens dirigat ietu.
Substitit Æneas, et se collegit in arma,
Poplite subsidens: apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas
Tum vero assurgunt iræ, insidiisque subactus,
Diversos ubi sentit equos currumque referit, Multa Jovem et læsi testatus fœderis aras, Jam tandem invadit medios; et Marte secundo Terribilis, sævam nullo discriminé caedem Suscitat; irarumque omnes effundit habenas.

Quis mihi nunc tot acerba deus, quis carmine caedes Diversas, obitumque ducum, quos æquore toto Inque vicem nunc Turnus agit, nunc Troïus heros, Expediat? Tanton placuit concurrere motu, Jupiter, æternâ gentes in pace futuras?

Æneas Rutulum Sucronem (ea prima ruentes Pugna loco statuit Teucros), haud multa morantem, Excipit in latus; et, qua fata celerrima, crudum Transadigit costas, et crates pectoris, ensim. Turnus equo dejectum Amycum, fratremque Diorem, Congressus pedes, hunc venientem cuspide longâ, Hunc mucrone, ferit; currusque abscisa duorum Suspendit capita, et, rorantia sanguine, portat. Ille, Talon, Tanaimque neci, fortœmque Cethegum, Tres uno congressu, et mœustum mittit Onyten, Nomen Echionium, matrisque genus Peridie; Hic fratres, Lycia missos et Apollinis agris, Et juvenem exosum nequidquam bella, Meneoten, Arcada: piscosæ cui circum flumina Lernæ Ars fuerat, pauperque domus; nec nota potentum Munera; conductâque pater tellure serebat. Ac, velut immissi diversis partibus ignes Arentem in silvam, et virgulta sonantia lauro; Aut ubi decursu rapido de montibus altis Dant sonitum spumosi amnes, et in æquora currunt, Quisque suum populatus iter: non segnius ambo, Açneas Turnusque, ruunt per prælia; nunc, nunc Fluctuat ira intus; rumpuntur nescia vinci Pectora; nunc totis in vulnera viribus itur.

Murranum hiē, atavos et avorum antiqua sonantem Nomina, per regesque actum genus omne Latinos,
Præcipitem scopolu, atque ingentiis turbinis saxi.
Excutit, eflunditque solo: hunc lora et juga subter
Provolvere rotæ; cerebro super ungula pulsu
Incita nec domini memorum procurcat equorum.
Illo ruenti Hylllo, animisque immane frementi,
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graiûm fortissime, Creteu,
Eripuit Turno; nec di texere Cypeneum,
Æneâ veniente, sui: dedit obvia ferro
Pectora; nec misero clypeâ mora profuit Ærei.
Te quoque Laurentes viderunt, Æole, campi
Oppetere, et late terram consternere tergo;
Occidis, Argive quem non potuere phalanges
Sternere, nec, Priami regnorum eversor, Achilles;
Hic tibi mortis erant metæ: domus alta sub Idâ,
Lyrnessi domus alta, solo Laurente sepulcrum.
Totæ adeo conversæ acies, omnesque Latini,
Omnès Dardanidæ; Mnæstheus, acerque Serestus,
Et Messapus equûm domitor, et fortís Asilas,
Tuscorumque phalanx; Euandrique Arcades alæ.
Pro se quisque, viri summâ nituntur opum vi:
Nec mora, nec requies; vasto certamine tendunt.
Hic mentem Æneæ genetrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocius, et subitâ turbaret clade Latinos.
Ille, ut vestigians diversa per agmina Turnum,
Ilue atque huc acies circumultit, aspicit urbem
Immunem tanti belli, atque impune quietam.
Continuo pugnae ascendit majoris imago;
Mnesthea, Sergestumque vocat, fortemque Serestum,
Ductores; tumulumque capit, quo cetera Teucerûm
Concurrît legio; nec scuta aut spicula densi
Deponunt. Celso medius stans aggore fatur.
Ne qua meis esto dictis mora: Jupiter hâc stat
Neu quis ob inceptum subitum mihi segnior ito
Urbem hodie, causam bellii, regna ipsa Latini.

Nt frenum accipere, et victi parere, fatentur,
Eratam, et aqua solo fumantia culmina ponam.

Scilicet exspectem, libeat dum praelia Turno
Nostra pati, rursusque velit concurrere victus?
Hoc caput, O cives! hac belli summa nefandi.
Ferte faces properi, fœdusque reposcite flammis.

Dixerat; atque, animis pariter certantibus, omnes
Dant cuneum; densâque ad muros mole feruntur.
Scalæ improviso, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant;
Ferrum alii torquent, et obumbrant æthera telis.
Ipse, inter primos, dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum;
Testaturque deos, iterum se ad prælia cogi;
Bis jam Italos hostes; hac jam altera fœdera rumpi
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis, ipsumque trahunt in mœnia regem;
Arma ferunt alii, et pergunt defendere muros:
Inclusas ut quum latebroso in pumice pastor
Vestigavit apes, fumoque implevit anaro;
Illæ intus, trepidæ rerum, per cerea castra
Discurrunt, magnisque acuunt stridoribus iras:
Volvit ater odor tectis; tum murmuræ cæco
Intus saxa sonant; vacuas it fumus ad auras.

Accidit hac fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.

Regina, ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni,
Infelix pugnae juvenem in certamine credit
Extinctum; et, subito mentem turbata dolore,
Se causam clamat, crimenque, caputque malorum;
Multaque per Æstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab alta.
Quam cladem miseræ postquam accepere Latineæ;
tïta prima, manu flavos, Lavinia, crines 301
Et roseas laniata genas, tum cetera circum
Turba furit: resonant late plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes: it scissâ veste Latinus,
Conjungis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans;
Multaque se incusat, qui non acceperit ante
Dardanianum Ænean, generumque asciverit ultro.

Interea, extremo bellator in æquore, Turnus
Palantes sequitur paocos, jam segnior, atque 615
Jam minus atque minus successu laetus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et ille tabile murmure.
Hei mihi! quid tanto turbantur menia luctu? 626
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait, adductisque amens subsistit habenis:
Atque huic, in faciem soror ut conversa Metisc:
Aurigæ currumque, et equos, et lora, regebat,
Talibus occurrit dictis: Hac, Turne, sequamur 625
Trojugenas, qua prima viam victoria pandit;
Sunt alii, qui tecta manu defendere possint.
Ingruit Æneas Ætalis, et prælia miscet;
Et nos sæva manu mittamus funera Teuceris:
Nec numero inferior, pugnæ nec honore, recedes. 630
Turnus ad hæc:
Ô soror! et dudum agnovi, quam prima per artem
Fædera turbâsti, teque hæc in bella dedisti;
Et nunc nequidquam fallis, dea. Sed quis, Olympe
Demissam, tantos voluit te ferre labores? 635
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet Fortuna salutem?
Vidi oculos ante ipse meos, me voce vocantem
erranum, quo non superat mihi carior alter.
Oppetere ; ingentem, atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus, Ulens,
Aspiceret ; Teucrum potinuntur corpore, et armis.
Exscindine domos, id rebus desuit unum,
Perpetiar ? dextrâ nec Drancis dicta refellam ?
Terga dabo ? et Turnum fugientem hac terra videbit ?
Usque adeone mori miserum est ? vos O mihi, Manes!
Este boni ; quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum hand unquam indignus avorum.
Vix ea fatus erat, medios volat ecce per hostes,
Vectus equo spumante, Saces, adversa sagittâ
Sauciæora ; ruitque implorans nomine Turnum :
'Turne, in te suprema salus ; miserere tuorum.
Fulminat Aeneas armis, summasque minatur
Dejecturum arces Italum, excidioque daturum :
Jamque faces ad tecta volant. In te ora Latinus,
In te oculos, referunt : mussat rex ipse Latinus,
Quos generos vocet, aut quæ sese ad fædera flectat.
Præterea regina, tui fidissima, dextrâ
Occidit ipsa sua, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem : circum hos utrimque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea ; tu currum deserto in gramine versas.
Obstupuit, varià confusus imagine rerum,
'Turnus ; et obtutu tacito stetit : æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et Furiis agitatus amor, et conscia virtus.
Ut primum discussæ umbrae, et lux reddita menti
Ardentes oculorum orbes ad mentia torsit
Turbidus, eque rotis magram respexit ad urben.
Ecce autem flammis, inter tabulata volutus,
Ad cœlum undâbat vertex, turrimque tenebat ;
Turrinm, compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos. 673

Jam jam fata, soror, superant; absiste morari:

Quo deus, et quo dura vocat Fortuna, sequamur.

Stat conferre manum Æneas; stat, quidquid acerbi est
Morte, pati: nec me indecorum, germanam, videt is

Amplius. Hunc, oro, sine me furere ante furorem. 680

Dixit; et e curru saltum dedit oeiis arvis,
Perque hostes, per tela, ruit; mæstamque sororem
Deserit, ac rapido cursu media agmina rumpit.

Ac, veluti, moantis saxum de vertice praecps
Cum ruit, avulsum vento, seu turbidus imber

Proliuit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo; silvas, armenta, virosque,
Involvens secum: disjecta per agmina Turnus

Sic urbis ruit ad muros, ubi plurima fusò

Sanguine terra madet, striduntque hastilibus aurâ;
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli; et vos tela inhibete, Latini;
Quæcumque est Fortuna, mea est; me verius unum

Pro vobis fœdus luere, et decernere ferro.

Discessere omnes medii, spatiumque dedere.

At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces;
Præcipitatque moras omnes; opera omnia rumpit,

Lætitia exsultans; horrendumque intonat armis:

Quantus Athos, aut quantus Eryx, aut ipse, coruscis
Quum fremit illicibus, quantus, gaudetque nivali

Vertice se attollens, pater Appenninus, ad auras.

Jam vero et Rutuli certatim, et Troës, et omnes

Convertere oculos Itali, quique alta tenebant

Mænia, quique imos pulsabat ariete muros;
Armaque deposueræ humeris. Stupet ipse Latinus,

Ingentes, genitos diversis partibus orbis,

Inter se coïisse, viros, et cernere ferro.

Atque illi, ut vacuo patuerunt æquore campi,
Procursu rapido, conjectis eminus hastis,  
Invadunt Martem clypeis, atque ære sonoro.  
Dat gemitum tellus: tum crebros ensibus ictus  
Congeminant: fors et virtus miscentur in unum  
Ac, velut, ingenti Silâ, summmove Taburno,  
Cum duo conversis inimica in prœlia tauri  
Frontibus incurrunt, pavidì cessere magistri;  
Stat pecus omne metu mutum, mussantque juvencœ,  
Quis nemori imperitet, quem tota armenta sequantur;  
Illi inter sese multâ vi vulnera miscent,  
Cornuaque obnixi infingunt, et sanguine largo  
Colla, armosque, lavant; gemitu nemus omne remugit:  
Non aliter Tros Æneas et Daunius heros  
Concurrunt clypeis. Ingens fragor æthera complet.  
Jupiter ipse duas æquato examine lances  
Sustinet, et fata imponit diversa duorum;  
Quem damnet labor, et quo vergat pondere letum.  
Emicat hic, impune putans, et corpore toto  
Alte sublatum consurgit Turnus in ensem;  
Et ferit. Exclamant I'roës trepidique Latini,  
Arrectæque amborum acies. At perfidus ensis  
Frangitur, in medioque ardentem deserit ictu;  
Ni fuga subsidio subeat. Fugit oior Euro,  
Ut capulum ignotum, dextramque aspexit inermem.  
Fama est, præcipitem, quum prima in prœlia junctos  
Conscendebat equos, patrio mucrone relicto,  
Dum trepidat, ferrum aurigæ rapuisse Metisci:  
Idque diu, dum terga dabant palantia Teucri,  
Suffecit; postquam arma dei ad Vulcania ventum est,  
Mortalis mucro, glacies eeu futilis, ictu  
Dissiluit: fulvâ resplendent fragmina arenâ.  
Ergo amens diversea fugâ petit æquora Turnus;  
Et nunc huc, inde huc, incertos implicat orbes:  
Undique enim densâ Teucrí inclusere coronâ,  
Atque hinc vastâ palus, hinc ardua menia cingunt.  
Nec minus Æneas, quamquam, tardante sagittâ,
Interdum genua impediunt, cursumque recusant, Insequitur, trepidique pedem pede servidus urget: Inclusum velit si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ, 750
Venator, cursu, canis et latratibus, instat;
Ille autem, insidiis et ripâ territus altâ,
Mille fugit, refugitque, vias: at vividus Umbra-
Hæret hians, jam jamque tenet, similisque tenenti
Increptit malis, morsuque elusus inani est.
Tum vero exoritur clamor: ripæque, lacusque,
Responsant circa, et coelum tonat omne tumultu.
Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans; notumque eflagitat ensem
Æneas mortem contra præsensque minatur
Exitium, si quisquam adeat; terretque trementes.
Excisurum urbem mimitans; et saucius instat.
Quinque orbes explent cursu, totidemque retexun
Huc illuc. Neque enim levia aut ludicra petuntur:
Præmia: sed Turni de vitâ et sanguine certant.
760
Forte, sacer Fauno, foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum;
Servati ex undis, ubi figere bona solebant
Laurenti divo, et votas suspendere vestes.
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Æneæ stabat; huc impetus illam
Detulerat, fixam et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum,
Dardanides, teloque sequi, quem prendere cursu
Non poterat. Tum vero, amens formidine, Turnus,
Faune, precor, miserere, inquit; tuque optima, ferrum,
Terra, tene; colui vestros si semper honoros,
Quos contra Æneasè bello fecere profanos.
Dixit; opeque dei non cassa in vota vocavit.
780
Namque, diu luctans, lentoque in stirpe moratus,
Viribus hand ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus n aurigae faciem mutata Metisci,
Procurrit, fratricque ensem dea Daunia reddit.
Quod Venus audaci Nymphæ indignata licere,
Accessit, telumque alta ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio sidens, hic acer et arduus hastâ,
Assistuunt contra, certamine Martis anheli.

Junonem interea Rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem:
Quæ jam finis erit, conjux? quid denique restat?
Indigetem Æneas scis ipsa, et scire fateris,
Deberi caelo, fatisque ad sidera tolli.
Quid struis? aut quâ spe gelidis in nubibus hæres?
Mortalin decuit violari vulner e divum?
Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris;
Nec te tantus edat tacitam dolor, et mihi curæ
Sæpe tuo dulci tristes ex ore recursent.

Ventum ad supremum est. Terris agitare, vel undis,
Trojanos potuisti; infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulterius tentare veto. Sic Jupiter orsus;
Sic dea submisso contra Saturnia vultu:
Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum, et terras, invita reliqui.
Nec tu me aëriâ solam nunc sede videres
Digna, indigna, pati; sed, flammis cincta, sub ipsa
Starem acie, traheremque inimica in prælia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vitæ majora audere probavi;
Non ut tela tamen, non ut contenderet arcum.
Adjuro Stygii caput implacabile fontis,
Una superstitionis superis quæ reddita divis.
Et nunc cedo equidem, pugnasque exosa reliquo.
Ille, nulla fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorun : 820
Quom jam connubiis pacem felicibus, esto,
Component, quom jam leges, et fædera, jungent,
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari ;
Aut vocem mutare viros, aut vertere vestem. 825
Sit Latium; sint Albani per sæcula reges ;
Sit Romana, potens Italâ virtute, propago ;
Occidit, occideritque sinas cum nomine, Troja.
Olli subridens hominum rerumque repertor : 830
Es germana Jovis, Saturnique altera proles,
Iraram tautos volvis sub pectore fluctus !
Verum age, et inceptum frustra submittite fuorem.
Do, quod vis ; et me victusque, volensque, remitto.
Sermonem Ausonii patrium, moresque, tenebunt ;
Utque est, nomen erit : commixti corpore tantum 835
Subsident Teucri. Morem, ritusque sacrorum,
Adjiciam ; faciamque omnes uno ore Latinos.
Hunc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pictate videbis ; 840
Nec gens uilla tuos æque celebrabit honores.
Annuit his Juno, et mentem lætata retorsit.
Interea excedit celo, nubemque relinquit.
His actis, aliud Genitor secum ipse volutat ;
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminæ pestes cognomine Diræ, 845
Quas et Tartaream Nox intempesta Megæram
Uno eodemque tulum partu, paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hæ Jovis ad solium, sævique in limine regis,
Apparent, acuuentaet metum mortalibus ægris, 850
Si quando letum horribicum, morbosque, deum rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit
Nec olat, celerrimum ad terram turbine furtur
No.1 secus ac, nervo per nubem impulsa, sagitta,
Armatae saepe Parthus quam felle veneni,
Parthus, siue Cydon, telum immediaclibile, torsit,
Stridens, et celere incognita transilis umbras.
Talis se sata Nocte tulit, terrasque petivit.
Postquam acies videt Iliacas atque agmina Turni
Alitis in parvae subitam collecta figuram,
Quae quondam in bustis, aut culminibus desertis,
Nocte sedens, serum canit importuna per umbras;
Hanc versa in faciem, Turni se pestis ob ora
Fertque, referisque, sonans; clypeumque everberat alis.
Illi membra novus solvit formidine torpor;
Arrectaeque horrore comae, et vox fauciibus hæsit
At, procul ut Diræ stridorem agnovit, et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror sœdans, et pectora pugnis:
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam duræ superat mihi? quà tibi lucem
Arte morer? talin possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscena volucres: alarum verbera nosco,
Letalemque sonum; nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quo vitam dedit aëternam? cur mortis ademta est
Conditio? possim tantos finire dolores
Nunc certe, et misero fratri comes ire per umbras.
Immortalis ego? aut quidquam mihi dulce meorum
Te sine, frater, erit? O quæ satis alta dehiscat
Terra mihi, Manesque deam demittat ad imos!
Tantum effata, caput glauco contextit anictu
Multa gemens, et se fluvio, dea, condidit alto.
Æneas instat contra, telumque coruscat
Ingens, arboreum, et saevo sic pectore fatur:
Quæ nunc deinde mora est? aut quid jam, Turne, retractas?
Non cursu, sævis certandum est comminus armis
Verte omanien tete in facies; et contrahe, quidquid
Sive animis, sive arte, vales; opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.
Ille, caput quassans: Non me tua fervida terrent
Dicta, ferox; di me terrent, et Jupiter hostis.

Nec plura efflatus, saxum circumspicit ingens.
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis;
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus;
Ille, manu raptum trepidâ, torquebat in hostem,
Altior insurgens, et cursu concitus, heros.
Sed neque currentem se nec cognoscit euntem,
Tollentemve manu saxumque immane moventem:
Genna labant, gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, neque pertulit ictum.
Ac, velut in somnis, oculos ubi languida pressit
Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox aut verba sequuntur:
Sic Turno, quâcumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur vari. Rutulos aspectat, et urbem;
Cunctaturque metu, telumque instare tremiscit:
Nec, quo se eripiat, nec, quà vi tendat in hostem,
Nec currus usquam videt, aurigamque sororem.

Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam aculis, et corpore toto
Eminus intorquet. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat, atri turbinis instar,
Exitium dirum hasta ferens; orasque recludit
Loricæ, et clypei extremos septemplicis orbis.

Et medium stridens transit femur. Incidunt ictus
Ingens ad erram, duplicato poplite, Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.
Ille, humilis supplexque, oculos dextramque precantem
Pretendens, Equidem merui, nec deprecor, inquit;
Utere sorte tua. Miseri te si qua parentis
Tangere cura potest; oro, fuit et tibi talis
Anchises genitor, Dauni miserere senectae;
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Auronii videre; tua est Lavinia conjux:
Ulterius ne tende odiis. Steit acer in armis
Æneas, volvens oculos, dextramque repressit:
Et jam, jamque magis, cunctantem flectere sermo
Cœperat, infelix humero cum apparuit alto
Balteus, et nos fulserunt cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicis insigne gerebat.
Ille, oculis postquam sevi monumenta doloris
Exuviasque hausit, furiis accensus, et ira
Terribilis: Tune hinc, spoliis indute meorum,
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et penam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit
Fervidus: ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras
NOTES.

BOOK FIRST.

I. The Poem is called the Æneid from its hero Æneas, whereas wars in Italy it is designed to commemorate, as well as his final settlement in that country. The closing scenes of the Trojan war and the wanderings of Æneas before he reached the shores of Italy, are brought in by way of episode.

II. It would have been more in accordance with the rules of Latin formation if the poet had called his production the Ænēās, or, as we would say in English, the Ænead. Indeed, one ancient manuscript has this very form (Ænēās, genit. Ænēādōs, &c.). Virgil, however, would seem to have preferred for his poem an appellation that savoured of Grecian origin (Ænēis, Ævnis).

III. In many manuscripts the following lines are prefixed to the Æneid:

Ille ego, qui quondam acilli modulatus avena
Carmen, et, egressus silvis, vicina coēge
Ut quamvis avido pararent arma colono:
Gratum opus agricolis: at nunc horrentia Martis

These are meant as an introduction to the poem, and are printed as such in most editions. They are quite unworthy, however, the pen of Virgil, and would appear to have proceeded from some early grammarian, who wanted taste to perceive that the Arma virumque cano of the Roman poet formed a far more spirited commencement for an epic poem. Virgil here treads in the footsteps of his great master Homer.
—2 Arma verumque cano. "I sing of arms and the hero." By arma are here meant the wars that followed the arrival of Æneas in Italy; and by virum, the hero himself. The subject of the entire poem is thus stated in a few words.—Troje qui primus ab oris; &c. "Who, an exile (from his country) by fate, was the first that came from the coasts of Troy to Italy and the Lavinian shores." Profectus literally means one who flies forth in the wide world, as Æneas here does in obedience to the decree of destiny.

Primus venit. Antenor, as we learn from verse 242 of this same book, had reached Italy before Æneas, but the latter was the first who had come to those parts of that country where Lavinium was afterward built, and where the foundations were thus laid of the subsequent greatness of Rome.—Laviniaque. Pronounced in scanning as Laviniaque, four syllables. Consult Metrical Index.

3-4. Multum ille et terris, &c. "Much was he tossed about both on land and on the deep." With jacatus supply est. Terris in the plural alludes to the wanderings of Æneas in many lands; and the poet here refers to the many hardships encountered by his hero while seeking for the spot where he was destined to become the founder of a new city.

Vi superum. "By the power of the gods," i. e., by the might and will of the gods. The reference is not, as some think, to Juno alone, but to all the gods whose intervention at different times forms part of the machinery of the poem.—Memorem iram. "The ever-mindful wrath." Memorem is here commonly rendered "unrelenting," which, though it conveys the sense, does not hit with sufficient exactness the literal meaning of the Latin adjective.

5-7. Multa quoque, &c. "Many things, too, did he suffer in warlike," i. e., after he had reached Italy.—Dum conderet urbem. "Until he founded a city," i. e., Lavinium. Dum is generally regarded here as equivalent to donec, and this meaning will answer well enough for the purposes of ordinary translation. The true force of the particle, however, appears more clearly in a literal rendering, "while he was founding," i. e., while events were taking such a turn as enabled him eventually to found. Observe, also, the peculiar force of the subjunctive mood in conderet, "until he founded, as is said, or, as early legends tell."—Deos. "His gods," i. e., the gods of his country, the Penates of Troy.

Unde. "Whence sprang." Unde here refers to the train of events consequent on the arrival of Æneas in Italy, and may therefore be more freely rendered "from which events."—Genus Latinum. The popular belief of the Romans was, that Æneas united the aboriginal
Book First.

Book First.

whom he found in Italy, and his own followers, into one nation, under the name of Latini.—Albanique patres. Not, as Hevne and others think, the senators of Alba, but the line of Alban kings, from whom, as the fathers of his race, Romulus, the founder of Rome, was descended.

8.-1. Musa. The Muse of epic poetry. So Homer, whom Virgil here imitates, invokes the Muse at the commencement of both his great poems.—Causas "The causes of all this."—Quo numineケース, &c. "In what her divine power being infringed, or smarting with resentment at what." Quo is here equivalent to quo negotio, or qua ratione. By the numen latus the poet refers to the circumstance of Juno's power having been found by that goddess to be inferior to the decrees of fate, in consequence of which the Trojans eventually escaped from her malign influence and settled in Italy; while, on the other hand, the quidere dolens pictures the same goddess to our view as an irritated female, wrought upon by all a woman's feelings, on account of the "sprectae injuria forma" (v. 27).

Impulerit. Taken here in the sense of compulerit, "compelled."—Tot volere casus. "To toil, through so many hardships." More treely, "to struggle with so many calamities." Servius, and those with him, who make volere casus an hypallage for volvi casibus, manage to spoil a very beautiful figure. The hero, while toiling against many a hardship, is compared by the poet to a traveller whose path is impeded by numerous obstacles (fragments of rock, for example), which, by persevering efforts, he is finally enabled to remove or roll from before him.—Tot adire labores. "To confront so many labours," more literally, "to go against (and meet)."

Pietate. The chief trait in the character of Aeneas is his "piety," by which is meant his constant respect for the rites and ceremonies of religion, and his unwavering obedience to all the commands of the gods. Homer praises his piety in the Iliad (20, 298), and Virgil would seem to have borrowed the idea from him.—Tantane. "Is there so great." Observe the force of the plural in irae, as imparting far more energy than the singular could have done, but which cannot be expressed in a translation.

12-14. Fuit. "There was." Implying that it had been subsequently overthrown.—Tyrri teuvre coloni. Alluding to the settlement of Carthage by a colony from Tyre in Phoenicia.—Carthago Some supply nomine, "by name," but without necessity.—Contra longe. "Facing in the distance." Longe refers to the intervening Mediterranean.—Divus opum. "Rich in resources," i.e., in all the elements of national power.—Studisseque asperrima felli. "And very fierce in the eager pursuits of war," i.e., and fiercely war like
"Quam unam. "Which one city." Unus is frequently
referred to with superlatives, more rarely, as in this
present instance, with comparatives.—Coluisse. "To have regarded."—Posthabuit
Samo. "Even Samos being held in less esteem." More literally
"being regarded after it." The island of Samos, in the Ægean Sea
was famous for its temple and worship of Juno. The goddess As-
tarte or Astaroth, sometimes styled "the Queen of Heaven," was
particularly worshipped at Carthage, and in some of her attributes
resembled the Roman Juno. Hence the poet identifies her with this
deity. Observe the force of the caesural pause, in saving the final
vowel of Samo from elision.

Hic illius arma, &c. Arms and a chariot are here assigned to Juno,
though not properly a warlike goddess. The idea itself, of giving
such appendages to Deity, seems borrowed from the habits of the
heroic age. The following delineation of a chariot is from an ancient

one preserved in the Vatican.—Hoc regnum dea, &c. "The goddess
even then strives earnestly, and cherishes the wish that this become
a seat of empire for the nations," i.e., a centre of empire, as Rome
afterward was.—Jam tum. More freely, "even at this early or re-
 mote period," i.e., even in the age of Aeneas, and long before the
founding of Rome.—Si quâ. "If in any way." Supply ratione.

19-22. Sed enim, &c. The particle sed here denotes some op-
 position or obstacle to what precedes, namely, to the wish of Juno,
while enim points to the reason or cause of that opposition. So in
Greek ἀλλὰ γὰρ. Translate: "But (there was an obstacle to this),
for she had heard," &c.—Duci. "Was being derived." The race
here alluded to is the Roman.—Olim. "In after ages."—Tyrian
arces. By the "Tyrian towers" is meant Carthage, as a city of
Tyrian origin.—Verteret. In the sense of overteret
BOOK FIRST.

“Thou from this source,” i.e., from Trojan blood.—_last._

“Ruling far and wide.” Equivalent to _late regnantem._

Compare the Homeric _eionpexioio._—Excicio _Libya._ “For the destruction of Libya,” i.e., of Carthage. _Libya_ is here used, according to Greek usage, for Africa.—_Volvere._ “Decreed.” The Paræ cause the wheel to _revolver as they spin the thread of individual, or of national destiny; hence the expression _volvere fatum._ Such, at least, is the common explanation. For another, and probably better one, consult note on verse 264.

23–25. _Id metuens._ Dumesnil says, that _metuo_ expresses apprehension of an evil yet distant; _timeo_ of immediate danger. This is incorrect. _Timeo_ is a generic term, signifying “to fear,” without regard either to the nature of the object or the extent of the evil. _Metuo,_ on the other hand, implies that a hostile disposition is always dreaded in the person exciting the fear, and that the evil apprehended is great.

_Veteris_ belli. “Of the former war.” _Vetus_ and _antiquus_ are often used in speaking of a thing not long passed.—_Saturnia._ An epithet applied to Juno as the daughter of Saturn. Translate “the Satur-nian goddess,” or, “the daughter of Saturn.” The term _Saturnia_ is commonly regarded as the nominative to _arebat_ in the 31st line, the intervening part from line 25 to 28 (both inclusive) being taken as a parenthesis. It is much better, however, to view the whole construction as an _anacoluthon_ the result of poetic feeling. _Saturnia_ will then be the nominative absolute, and _arebat_ will have the nominative _illa_ understood.

_Prima._ “Previously.” Taken as an adverb, and equivalent to _prius_, or _olim._—_Ad Trojam._ “At Troy,” i.e., near, or under the walls of Troy.—_Caris Argis._ “For her beloved Argos,” i.e., for her beloved Greeks. Argos (in the plural _Argi, orum_), the old capital of the Peloponnesus, is put here for Greece in general.—_Causa warum, saxque dolores._ These are mentioned immediately after.

26–28. _Altâ mente repôtum._ “Deeply treasured up.” _Altâ_ is here used for _alte._ Literally, “treasured up in her deep mind.” _Repos-tum_ is, by syncope, for _repositum._—Judicium _Paridis._ “The decision of Paris,” i.e., in favour of Venus, and against the claims to superior beauty on the part of herself and Minerva.—_Spretaque injuria formæ._ “And the affront offered to her slighted beauty.” Literally, “and the affront of her slighted beauty.”—_Genus invisum._ The whole regal race of Troy, as derived from Dardanus, the son of Jupiter by Electra, daughter of Atlas, was hated by Juno as the adulterous offspring of a rival.—_Rept._ “Caught up to the skies.”—_Honores._ Alluding to his having been made the cup bearer of the gods, in places
or Hebe. The following cut, from an ancient sarcophagus, represents Ganymede giving drink to the eagle, or bird of Jove, and Hebe, a disgrace, lying upon the ground.

29-33. His accensa super. "Exasperated, moreover, at these things," i. e., not only fearing the overthrow of her favourite city (id metuens), and mindful of the former war (veteris belli memor), but also exasperated at the decision of Paris, and the honours bestowed upon Ganymede. Super, therefore, is put for insuper.

Æquore toto. "Over the whole sea," i. e., the whole sea of the Mediterranean.—Reliquias Danaum, &c. "The remnant saved from the Greeks and the merciless Achilles." More literally, "the leavings of the Greeks," &c. Observe the force of atque here, equivalent, in effect, to "and particularly," Achilles being designated by it as the most prominent of the Greeks in slaughtering the Trojans.—Achillèi. An old contracted genitive for Achillēi, from a nominative Achillēus.

Arcebât. "She kept."—Multosque per annos. Their wanderings lasted seven years.—Maria omnia circum. "Around every sea," i. e., over every part of the Mediterranean.—Tantae molis erat. "It was a task of so much arduous toil." Molis here conveys the idea of some vast weight or burden to be moved.
34-35. *Vix e conspectu, &c.* Here conveys the action of the poem, in the seventh year of the wanderings of Æneas, and within not many months of its termination. All that it is necessary for the reader to know besides is, as Symmons remarks, thrown into episode and narration; by which management the integrity and roundness of the fable are more perfectly preserved: and from the shorter limits of the action, its impression is the more forcible. Why Æneas was leaving Sicily at this time will be found explained at the close of the third book.—*Vela dabant.* "Were they spreading their sails." More literally, "were they giving their sails." i. e., to the wind.

*Latii.* Because now near Italy, the goal of their wanderings—

*Et spumas salis, &c.* "And with coppered prow were furrowing the foaming brine." More literally, "the foam of the salt sea."—*Ruebant.* Equivalent here to *sulcabant,* and taken actively. The waves are upturned, as the earth is by the plough when a furrow is made. Hence it may be more freely rendered "were ploughing." The following cuts represent three different beaks of ships taken from antiquities.
36-37. Eternum vatus. "Her never-dying resentment against the Trojans"—Hoc secum. "Thus communed with herself." Supply cogitabat or uicbat.—Mene ineptio, &c. "For me, vanquished, to desist from my undertaking?" The accusative with the infinitive stands here unconnected, and expresses strong indignation. Grammarians explain it by an ellipsis of decet, or putant, or something similar. It is far better, however, to regard it as a strong burst of feeling without any ellipsis at all.

39-41. Quippe vetor fatis! "I am forbidden, forsooth, by the fates!" Bitter irony. No decree of destiny prevented Pallas from punishing those who had offended her. Me, however, the Queen of Heaven, the Fates, it seems, restrain!—Pallasne exurere classem, &c. Minerva brought a violent storm on the fleet of Ajax, son of Oileus, when returning home, as a punishment for his having violated Cassandra, in the temple and before the very statue of the goddess, on the night when Troy was taken.

Argivum. Not the Greeks in general, but the Locrians, whom Ajax had led against Troy.—Unius ob noxam, &c. "On account of the guilt and infuriated lust of one alone, Ajax, son of Oileus." Furias is equivalent here to furiosam libidinem. The term furia is often applied to crimes of great enormity, unto which the Furies were supposed to prompt the wicked in heart. Compare Book viii., v. 205 'At Caci furii mens efferat.'

42-45. Ipsa, Jovis rapidum, &c. Minerva is often represented on gems and coins, hurling the thunderbolts of Jove. The following cut, so representing her, is from a silver coin of Antigonus Gonas, itself copied from an ancient statue. —Ferretique. "And up turned. —Illum. Referring to Ajax.—Transfixo. "Transfixed by the thunderbolt." Hence, according to the highly-wrought imagery of the poet, he breathes forth the lightning's flame.—Scupulique infixit acuto. According to Macrobius (Sat., v., c. 22), Virgil borrowed the details of this legend from one of the lost plays of Euripides. The source of the fable, however, is found in Homer (Od., iii., 135.
except that the latter poet makes Ajax to have perished by the hand of Neptune.

46-49. *Quae incedo.* "Who move majestic." *Incendo* is here put poetically for *sum.* It is also especially applied by the poets to a dignified and majestic carriage, and is therefore selected here to indicate the peculiar gait of the queen of the gods.—*Jovis et soror et conjux.* An imitation of the Homeric *καστιγνήτην ἀλοχόν* : (II., xvi. 432).—*Tot annos.* This expression denotes continuance, whereas *totannis* refers merely to interval. The following cut is taken from the Vatican Juno found in the ruins of Lorium.

*Ei quisquam numen,* &c. "And does any one, after this, adore the divinity of Juno!" The true reading is here *adorat,* not *adorat.* The indicative, in such interrogations, expresses surprise or indignant feeling; the subjunctive, doubt. The former is used when we wish to show that what we are speaking of is capable of being done, but that we are surprised at its being done; the subjunctive, on the other hand, indicates that we do not believe anything is done...
swearing to the Homeric ἐπερα. — Imponet. Virgil joins here different tenses, adorat and imponet. But pratera adorat is the same, in fact, as adorabit. — Honorem. “A victim,” or “an offering.”

51-54. Nimborum in patriam. “Into the native country of storms.” Nimbus is, properly, a dark cloud bringing storm or rain. — Loca facta ferventibus austris. “Regions pregnant with raging blasts.” The southern blasts, which are the fiercest in the Mediterranean, are here put for any blasts. — Eoliam. The Εölia here meant is one of the Lipari islands. — Luctantes ventos, &c. “Holds in check by his away the struggling winds,” &c. — Ae vinculis et careere, &c. “And curbs them with chains and a prison-house.” The prison-house is the vast cave. Vina (for vineula) figuratively for custodia.

56-59. Celsa arce. “On a lofty rock.” The cave that confines the winds is in the bowels of the mountain; while on the rocky summit of the mountain Εölus sits enthroned, like some potentate in his stronghold (arx). — Sceptra tenens. “Holding a firm sceptre.” Observe the force of the plural. — Mollitque animos, &c. “And soothes their feelings, and moderates their wrath,” i. e., their feelings enragèd at this confinement.

Nis faciat, &c. “Unless he do this, they assuredly, in rapid course, shall bear away with them the seas and lands, ay, and the deep heaven too, and sweep them through the air.” The force of quippe in this sentence is very generally mistaken. The common translation is, “For unless he do this,” &c.; but the very position of quippe shows this to be incorrect. The word in question is equivalent here to certe; and if etymologists be right in tracing a connexion between the Lithuanian pat’s (which, among other meanings, has that of the Latin ipse) and the suffixes pote, pte, ppe, &c., in the Latin tongue, quippe here (or, rather, qui-pppe) will be nothing more than qui ipsi; and the whole passage is then the same as, qui ipsi venti, ni faciat hoc, ferant rapidi secum, &c., “which very same winds, unless he do this, shall,” &c. (Consult Pott, Etymol. Forsch., vol. ii., p. 41.) — The present subjunctive (faciat, ferant, verrant) is here employed instead of the imperfect, in order to impart animation to the sentence, and bring the action described more immediately under the eyes of the reader.


65-68. Namque. Equivalent to the Greek καὶ γὰρ. Translate, “and (well may I address thee), for to thee,” &c Heyne and oth
ers make namque here the same as quandoquidem, "since" its literal meaning, however, as we have given it, is far more spirited.—

Et mulcere. "Both to soothe." The expression dedit mulcere is a Greek construction for dedit potestatem mulcendi.—Tyrrenenum aequum "The surface of the Tuscan Sea." The Trojan fleet, having left Sicily, was now approaching the lower or western coast of Italy.—Illem in Italam portans, &c. A beautiful image. Carrying with them all that now remained of Troy, in order to found another Troy beneath Italian skies.

69-70. In cete vim ventis. "Strike (additional) force into thy winds." Ventis is here the dative.—Submersasque obrue puppes. "Sink their ships, and bury them forever beneath the waves." Equivalent to submerge et obrue puppes. The poets, when speaking of two continuous actions, as in the present instance, express the earlier action of the two by the participle. Submergere is merely "to sink" or "submerge," but obrue is to keep down what is sunken, so that it may never emerge again. Hence the explanatory remark of Perizonius on this passage: "Perfice cæptam jam submersionem, et porro obrue prorsus puppes jam cæptas submergi, ne denuo emergant" (ad Sanct. Minerv., i., 15, 59).

Aut age diversos. "Or drive them in different directions."—Distance. "Scatter far and wide."—Corpora. "Their corses."

71-75. Sunt mihi, &c. Juno is commonly represented as attendant by the Horæ, or Seasons; here, however, she has the Nymphs as hand-maidens.—Præstanti corpore. "Of surpassing loveliness."—Quarum, quæ formæ, &c. "Of whom, Deiopea, who is the fairest in form, I will join unto thee in firm wedlock, and will consign her unto thee as thine own." The grammatical construction is as follows: quarum jungam (tibi) stabili connubio, propriamque dicabo, (Deiopeam) quæ Deiopea (est) pulcherrima formà. The common reading is Deiopeam, which makes a much simpler construction, but the weight of MSS. authority, as well as elegant Latinity, is in favour of the form given in our text.

Connubio. To be pronounced here as a quadrasyllable.—Et pulchra faciat, &c. The whole idea of this offer is borrowed from Homer (Il., xiv., 267, sqq.), where Juno promises Pasithæa, one of the younger Graces, to Somnus. Virgil deviates from the Homeric myth, however, in representing Aëolus as unmarried.—Pulchra tenete

With a beauteous offspring." There is no need of making this equivalent to pulchra prole, as Servius insists, or of regarding it with Thiel, as an ablative absolute.

76-80 Hæc contra. "Uttered these words in reply."

Supply
Thus explorat labor. "It is thy task to inquire and see." Mihi jussa capessere. "It is incumbent on me to execute thy commands." Fas est is equivalent here to officium meum est a Dei mihis injunctum.

Tu mihi quoacumque, "Thou procurest for me whatever of sovereignty I here enjoy." More literally, "whatever of sovereignty this may be." We have here a legend borrowed from the earliest schools of philosophy. Juno typifies the Air; and Aæolus owes to her all his power, since the air, when aroused, produces the winds.—Sceptra Jovemque. "My sceptre, and the favour of Jove." Sceptra in the plural seems here to convey the idea of a sceptre requiring a stout hand to wield, or, in other words, to be wielded over tumultuous subjects.—Nimborum, "The ruler of storm-clouds and tempests."—The following cut, taken from one of Sir W. Hamilton's fictile vases, and representing Æneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as worn by kings. With Aæolus, however, the spear is the sceptre.

81-83. Cæcum conversâ, &c. "His spear-head being turned round, he smote the hollow mountain on the side," i.e., his spear being inverted.—Velut agmine facto. "As if formed in column of march." Literally, "a column of march being formed, as it were." Observe the force of agmen.—Porta. "Egress." More literally, "an outlet."

84-86. Incubuere mari. "They descended with violence upon the sea." The verb is incumbere, not incubare, the former denoting more of action, the latter of rest. The image in the text is derived
from the downward and constantly-acting pressure of some heavy body upon another.—Ruant. "Upturn." Observe the active usage of *ruo* in this passage, and the employment of the same verb as a neuter in verse 83.—Creber procellis. "Frequent in rainy blasts," *i.e.*, abounding in rain-squalls. "Procella," says Servius, in his comments on this passage, "*est vis venti cum plurâ.""

87-91. *Stiudor rudentum.* "The whistling of the cordage." It is the *rudentum sibilus* of Pacuvius, as cited by Servius.—Ponto nox *in-cubat atra.* "Darkest night sits brooding on the deep." *Incubare* is here employed, not *incumbere*, since less of action is indicated.—Poli. "The whole heavens." Observe the force of the single term *poli* in the plural number, as referring to the heavens on all sides.—Ignibus. "Lightnings."—Præsentemque viris, &c. "And all things threaten instant death to the men," *i.e.*, to Aeneas and his followers.

92-93. *Solvuntur frigore.* "Are relaxed with chilling terror."—Duplices palmas. "Both his hands." Generally considered as equivalent to *ambas manus*. The strict reference, however, is to what the Latins termed the *supina manus* (consult *Æn.*, iii., 177), and the Greeks, *υπτιάσματα χερών*. (*Æsch.*, P. V., 1041.)—Virgil here represents his hero as influenced by fear, but it was the fear of perish- ing by shipwreck, and, what was still more dreadful, of being thus deprived of the rites of sepulture.

94-98. Refert. "He utters."—O terque quaterque beati, &c. "O thrice and four times happy they, unto whose lot it fell to encounter death before the eyes of their fathers." *Oppetere* is here put for *mortem oppetere.—Quis contigit.* More literally, "unto whom it happened." *Contingit* generally carries with it the idea of good fortune. *Quis* is for *quibus.*—Compare, as regards the commencement of this passage, the language of the Odyssey (*v.*, 306), τρισμίκαρες Ααναώι καὶ τετράκις οὶ τῶν ἑλώντω Τροιήν ἐν ἐφρείγ.

O Danaûm fortissime, &c. Aeneas styles Diomed here the bravest of the Greeks, since, having engaged with him in conflict, he was only saved from death by the intervention of his mother Venus. (*Il.*, v, 239, seqq.)—Mene occumbere non potuisse! "That I could not have fallen!" The accusative with the infinitive is here employed absolutely, to denote strong emotion. There is no need whatever therefore, of supplying *opportuit*, as some do, or anything equivalent. (Compare note on verse 37.)

99-101. *Sêvus.* "Valiant."—Jacet. "Lies slain." The mind of the hero is occupied merely with the idea of Hector’s death, and his thoughts carry him back to the moment when the latter still remained on the battle-field, and had not as yet received the rites of
sepulture. Achilles is called Tatiaides, as having been the gran. iso: of Άeacus.— Ubi ingrns Sarpedon. "Where Sarpedon, vast of size, lies slain." Ingens is here a translation of the Homeric πελώριος. Sarpedon, son of Jove, and King of Lycaia, was slain by Patroclus.

Ubi to? Simois, &c. "Where the Simois rolls along so many shields, &c., snatched away beneath its waters." The Simois was a river of Troas, rising in Mount Ida, and falling into the Xanthus or Scamander.

102-107. Talia plectanti. "While thus earnestly exclaiming,' Literally, "to him earnestly uttering such things." Heyne makes plectanti the same here as the simple dicenti, while Wunderlich considers it equivalent, rather, to vociferanti. Neither opinion seems correct. The term in question would appear to carry with it the idea of an impassioned manner and of bitter complaint.

Stridens Aquilone procella, &c. "A blast roaring from the north strikes full against the sail." More literally, "coming full in front, strikes the sail." The blast came in the direction of the prow, or right ahead. Heyne renders adversa by a prorā irrueus.— Franguntur remi. The oars on both sides are carried away by the vast billows which now come against the head of the vessel in the direction of the wind.— Tum prora avertit. "Thereupon the prow turns away." Supply sese.— Et undis dat latus. The vessel is now broadside to the wind, the prow having swung around. The following cuts represent the arrangement of the oars, and the form of the nav
But are from antiquities. The first vessel has but one bank of oars, the second two.

Insequitur cumulo, &c. "A mountain-surge, curling precipice-like, follows in one mass." More literally, "a precipitous mountain of water follows thereupon in one heap."—Hi summo in fluctu, &c Heyne makes this passage refer merely to the ship of Æneas, which, while pitching amid the waves, would have one part, the prow, for example, raised on high along with those of the mariners who kept clinging to it, while the other portion, or the stern, would be in a downward direction. Wunderlich, Wagner, and other commentators, however, apply the words to different vessels of the fleet, some elevated on high, others far down, with the waves towering above them. This latter is the more correct opinion.

Hi. "These."—His. "Unto those." Referring to the crews of different vessels. (Consult preceding note.)—Terram aperit. "Discloses the bottom." Poetically said, of course. The meaning is, that they could fancy they almost saw the bottom amid the yawning billows.—Furit astus arenis. "The boiling waters rage with intermingled sand," i. e., are mixed with sand washed up from the bottom. Wunderlich, however, makes arenis equivalent here to in fundo maris, and refers to Ovid, Met., xi., 499. But the ordinary interpretation, as given by us, is decidedly preferable.

108-110. Tres Notus abreptas, &c. "Three ships, forced away the south wind whirling drives on hidden rocks."—Tres. Supply naves.—Torquet. Equivalent to torquens impellit.—Saxa, vocant Itali, &c. "Rocks, which, lying in the midst of the waves, the Italian mariners term altars, a vast ridge, on a level with the surface of the sea." The reference is supposed to be to two small rocky islands, called Ægimuri, lying in the sea over against Carthage, and at no great distance from it. The origin of the name Ægimuri, given to them by the Italians, is not easy to ascertain. It arose, probably, from their resemblance to the top of an altar, as they appeared just above the waves. Servius, however, says that they were so termed because the Romans and Carthaginians made a treaty there. But Heyne thinks that he confounds the Ægimuri with the Ægates Insulae, off Lilybæum in Sicily. The same critic also regards the entire line Saxa, vocant Itali, &c., as spurious.

111-119. In brevia et syrtes urquet. "Drives upon shoals and quicksands." Servius regards this as a hendiadys for in brevia syrtium. There is no allusion here to the Syrtes of ancient geography: the reference is a general one.—Vadis. "In the shallows." —Aggere. "With a bank."—Lycios. The Lycans were among C c
ne allies of the Trojans, coming not, however, from Lycia proper, so called, but from a part of Troas, around Zelea, inhabited by Lycian colonists. After their leader, Pandarus, had been slain by Diomed, they followed the fortunes of Aeneas.

_Ipsius ante oculos._ "Before the eyes of Aeneas himself."—_Ingent a vertice pontus._ "A vast ocean-wave from above." A vertex is here equivalent to _desuper._—_Excutitur prorusque magister, &c._ "The helmsman is dashed out, and rolled headlong, prone into the waves, but her the surge, driving onward, whirls around thrice in the same place, and the rapid whirlpool swallows up in the deep."

_Apparent rari, &c._ "A few appear swimming here and there amid the vast and roaring abyss." More literally, "the men appear swimming here and there."—_Gurgite vasto._ According to etymologists, _gurges_, in its primitive meaning, has always reference to the roar of waters.—_Arma._ Shields, for example, as Heyne remarks, made of osiers and covered over with skins, and hence capable of floating on the waters.—_Tabulaque._ "And planks."—_Per undas._ "Are seen scattered over the waves." Supply _apparent_, from the previous "ause.

120—123. _Jam validam, &c._ "Now the storm has conquered the stout ship of Ilioneus," &c. The nature of this conquest is explained immediately after by "_laxis laterum compagibus,_ &c.—_Et quâ vectus Abas._ "And that in which Abas was borne."—_Laxis laterum compagibus,_ &c. "They all let in the fatal water through the loosened joinings of their sides, and gape on the view with many a shink."—_Imbru._ Put for _aquam maris_, in which usage Virgil follows Ennius and Lucretius, and in which succeeding poets, Statius for example, imitate Virgil.—_Inimicum._ For _exitiosum._

124—127. _Mogno raiscri murmur._ "To be disturbed by a loud up roar."—_Emissum._ "To have been sent forth."—_Et imis stagna refusa vados._ "And the deep calm waters of Ocean to have been thrown upward from the lowest depths." By _stagna_ (literally, "standing waters") are here meant the depths of ocean, that remain undisturbed except in the most violent storms.

_Graviter commotus._ "Deeply incensed."—_Alto prospicient._ "Looking forth from the deep." _Prospicio_ conveys the idea of looking far into the distance.—_Placidum caput._ "His placid head." There is no contradiction between this and the _graviter commotus_, since Neptune, though incensed against the winds, was peaceful and benignant towards the Trojans. Besides this, the "_placidum caput" was an habitual characteristic of the sea-god. The following cut from an antique in the British Museum, represents the head of Nea
The hair rises from the forehead, and then falls down in flakes, as if wet.

128–130. Disjectam. "Scattered about." — Cauleque ruinâ. "And the warfare from on high." A strong, but singular expression. The reference appears to be to the rushing down of the rain and wind, or, in other words, to the violent warfare of the elements, as if the heavens themselves were descending. — Nee latuere doli, &c. "Nor did the wiles and bitter resentment of Juno lie hidden from her brother," i.e., the cause of all this immediately suggested itself to the god of the sea, namely, the wish of Juno to satiate her hatred against the Trojans, an opinion in which he was fully confirmed by the knowledge of her artful character. — Fratrem. Neptune and Juno were both children of Saturn.

132–136. Tantane vos generis, &c. "Has so presumptuous a reliance on your race possessed you?" i.e., do you dare to act so presumptuous a part through reliance on your origin? The winds, according to Hesiod (Theog., 378), were the offspring of Astræus, one of the Titans, and Aurora.— Mco sine numine. "Without my authority." — Miserce. "To throw into confusion." — Tantas tollere moles. "To raise such mountain-waves." Heyne makes tantas moles equivalent merely to tantam rerum perturbationem, "so great confusion." Wunderlich, however, with whom Wagner agrees, understands with moles the genitive aquarum, which is certainly more spirited.

Quos ego—! "Whom I—!" The sentence is abruptly broken off, and the sea-god checks his wrath. Grammarians term this an apopsiopēsia, and make uliscēar to be understood. Nothing, however, is in fact understood. The god was going to say "Whom I will severely punish," but stops short, and leaves the sentence unfinished, deeming it better to turn his attention to the checking of the tempest. — Post mihi non simili: &c. "Ye shall on the next oc
casion expiate your offences to me by a different punishment. More literally, "Ye shall after (this)," &c. Post is used here adverbially. The god means that a repetition of the offence will be noticed by him in a very different manner.

137. Regi vestro. "Unto that king of yours." i.e., Æolus.—Non illum imperium pelagi, &c. Neptune was a god of the first class, and possessed absolute authority over his watery realms, being as independent there as Jove was in his own dominions of the sky. This empire of Ocean had fallen to his share, the world having been divided in this way between the three brothers, Jupiter, Neptune, and Pluto. Æolus, therefore, an inferior deity, was wrong in acting as he had done. His control over the winds was regulated by fixed laws (eerto fædere), and he was to let loose the winds only when ordered (jussus) so to do.

Særumque tridentem. "And the stern trident."—Tenet. "Holds beneath his sway."—Immania saxa. Referring to the rocky island of Æolia.—Vestras, Eure, domos. "The abodes, Eurus, of you and yours," i.e., of you and your fellow-winds. Observe the use of vestras, the plural possessive; not tuas, which would have meant the abode of Eurus alone.—Illà se iacet, &c. "Let Æolus boast his power in that palace." Literally, "boast himself."—Clauso carcerre "In the shut up prison-house."

142-145. Dicto citius. "More quickly than what was said," i.e., before he had finished speaking. Not, as Servius says, equivalent to citius quam dici potest, but to antequam orationem finiisset.—Symiorthē One of the Nereides.—Triton. A sea deity, son of Neptune and Amphitrite. His lower extremities were those of a fish. He is represented in the upper figure of the following cut, blowing on a bucinate
and holding a rudder over his shoulder in his left hand.—*Adnixus*

“Having exerted each their powerful endeavours.” Under the masculine form, this term applies to both Cymothoë and Triton. According to the old punctuation, namely a comma after *Cymothoë*, and another after *adnixus*, this latter term referred merely to Triton.—Observe the force of *ad* in *adnixus*.

*Ipse.* Referring to Neptune.—*Vastas aperit syrtes.* ‘Opens the vast sand-banks,’ *i.e.*, makes a passage for the ships through the banks of sand in which they had been imbedded by the fury of the waves.—*Temperat aequor.* “Calms the sea.” More literally, “restrains.”—*Ae veluti, &c.* A much-admired simile, in which Neptune, stilling the waves, is compared to a man of piety and worth calming, by the respect which his presence involuntarily causes, the angry billows of an excited multitude.

149–153. *Saxit animis.* “Rage in feeling.” Some supply *ira*, but without necessity.—*Facies.* “Firebrands.”—*Furor arma ministerat* Virgil has here under his eyes a Roman mob. No citizen was allowed to appear at the Comitia, or even in the city itself, with arms of any kind. Hence the poet, in describing such a tumult, says, “Their fury supplies them with arms.” The *facies* and *saxa* take the place of *hastae* and *gladii*.

*Pietate gravem ac meritis.* “Of great influence by his piety and merits.” More literally, “of great weight (of character).”—*Ille.* The common reading is *iste*, which Wagner very properly rejects, and substitutes *ille*. *Iste* is the pronoun of the second person.

154–156. *Sic.* “In this same way.”—*Fragor.* “Uproar.”—*Aequora prosperiens* “Looking forth upon the seas.”—*Caloquc in vectus aperio.* “And borne over the deep beneath a serene sky.”—*Flectit.* “Turns hither and thither.”—*Curru secundo.* “To his rapid car.” *Curru*, the old dative for *currui*.

157–161. *Quae proxima, &c.* “Strive to reach in their course the shores that are nearest.”—*Vertuntur.* “Turn themselves.” Taken with a middle meaning, and equivalent to *se vertunt*.

*Est in secessu longo,* &c. “There is a place at the bottom of a deep recess.”—*Insula portum,* &c. “An island forms a secure harbour by the interposition of its sides.” More literally, “by the opposition of its sides (to the outer waters).” This island, according to the description of the poet, faced the inlet, thus making the latter a secure station for ships, by keeping off the waters of the outer sea.

*Quibus omnis ab alto,* &c. “Against which every wave from the deep is broken, and divides itself into receding curves.” The reference is to the curvature of the broken waves after they have
been dashed back by some intervening obstacle. Thus Hesiod remarks, "Sinuoso flexa fluctus recteund, solent enim fluctus allitiis longa recte rectrorsum acti dissolvi." The common interpretation of this passage makes the water, after the wave has been broken, wash around into the cove. This, however, would hardly form a very secure harbour.

162-165. Hinc atque hinc, &c. "On this side and on that vast rocks, and twin-like cliffs threaten towards the sky," i.e., raise their threatening heads towards the sky. The poet is now describing the mouth of the inlet, on either side of which are vast beds of rock terminating in lofty cliffs.—Quorum sub vertice, &c. "At the base of which the waters far and wide lie safe and silent." Literally, "beneath the summit of (each of) which." The high cliffs keep off the wind.

Tum silvic scena coruscis, &c. "Then again, crowning the high grounds, is a wall of foliage, formed of waving (light-admitting) forests, while a grove, dark with gloomy shade, hangs threatening over." Desiderius has here the force of supra, "above," "on the high grounds." With scena supply est. The term scena, as here employed, forms a theatrical image. In the ancient theatres, the scena was the wall which closed the stage from behind, and which represented a suitable background. Before theatres were erected, the place of this wall was supplied by trees and foliage. Now in Virgil's picture, the background on high is formed of forests, which, as they wave in the wind, allow glimpses of sunlight to penetrate through their branches, for such is the true meaning of coruscæ here. This line of woods the poet terms scena, comparing it thus with the wall, either of foliage or of stone, that closed the ancient stage. Hence we have ventured to render, or rather paraphrase, scena by "a wall of foliage." The passage, however, is a difficult one, and hardly any two commentators agree about the meaning of it.

166-167. Fronte sub adhuc râ "Beneath the brow (of the heights) as it faces on the view." We are now supposed to be looking towards the bottom or innermost part of the inlet. Here, beneath the brow of the heights, over which the "atrum nemus" impends, a cave is seen, facing the view, or full in front.—Scopulis pendentibus antum. "There is a cave amid hanging cliffs."—Vivoque sedilia saxo. "And seats of living rock," i.e., natural rock, formed not by art, but by the hand of nature.

169-173. Non vincula ulla "No fastenings."—Unco mosu. "With its crooked fluke." The anchor used by the ancients was for the most part made of iron, and its form, as may be seen from the
annexed figure, taken from a coin, resembled that of the modern anchor.

Septem. 'The fleet originally consisted of twenty. (Compare verse 381.) Of these, three preserved from the rocks, three from the quicksands, and this one in which Aeneas himself was embarked, make up the number in the text. Of the others, one had sunk (v. 117). The arrival of the remaining twelve is announced by Venus (v. 399).—Magna telluris amore. "With an eager longing for the land."—Optatâ arenâ. "The wished-for shore."—Et sale tabentes, &c. "And recline on the beach, their limbs drenched with brine.

Tabentes, literally, carries with it the additional idea of limbs more or less enfeebled by long exposure to the action of the water.

175-197. Suscepitque. "And received."—Rapuitque in fumus flammanm. "And by a rapid motion kindled a flame amid the fostering fuel." Wagner thinks that the poet alludes here to the mode practised among shepherds at the present day, who, after receiving the fire in the pith of a dry fungous stalk, kindle this into a flame by a rapid vibratory motion.—Tum Cererem corruptam undis, &c. "Then, exhausted by their hardships, they bring out their grain damaged by the waters, and the implements of Ceres, and prepare a scorched with the flames their corn (thus) rescued, and to break it with the stone."

Arma. A general term for the implements of any art. By Cerealia arma are here denoted those that were necessary for converting grain into meal, and then into bread.—Fessi rerum. Supply adessasarum.—Torree. Previous to grinding corn, observes Valpy, it was commonly scorched by our own ancestors: hence the term bran, from brennen, to burn; i.e., the burned part. Before the invention of mills, when reducing the grain to meal was a domestic manufacture, this operation was facilitated by scorching slightly the grain, as in semi-barbarous countries is still the practice; it is afterward pounded, or ground, between two stones, one fixed, the other revolving.

Petit. 'Takes in.'—Anthea si quem &c. "If he may see any
Antheus," &c., i. e., any one answering the description of Aeneas. any ship like that of Antheus.—Celsius in puppis, &c. The shields and other armour were commonly placed in the stern—Numem in conspectu nullam. Supply aspecti, or videt.—Tota armament. "Whole herds." There were three leaders, each followed by a herd.—Longum agmen. "A lengthened train."—Cornibus arceis. "With branching antlers."—Volgus. "The common herd."—Et omnem miscet, &c. "And pursuing with his shafts, scatters the whole crowd in confusion throughout the leafy groves."—Et numerum cum navibus, &c. He slays seven, one for each ship.—Trinacerio. The Trojan fleet had been driven into Drepanum in Sicily. (Compare book iii., 707.) A tradition existed, that in this neighbourhood, Egestus, a Trojan, whom Virgil names Acestes, had established himself. Aeneas was received by him a second time. (Compare book v., 23, seqq.)

198-203. O socii, &c. "O my companions, O ye who have endured greater hardships (for we are not unacquainted with previous ills)," &c.—Ante malorum. A Greek construction, τῶν πρὶν κακῶν.—Vos et Scyllaem rabien, &c. "You have approached both the rage of Scylla, and the rocks resounding far within," i. e., and the rocks within whose deep caverns is heard the roaring of the waters. (Consult notes on verse 424, seqq., book iii.)—Acréstitis. Contracted from accessitis—Vos et Cyclopa saxa, &c. "You have also made trial of the rocks of the Cyclopes," i. e., you, too, know the rocky shore where dwell the cruel Cyclopes. (Consult notes on book iii., verses 569, 617, &c.)—Forsan et haec olim, &c. "Perhaps it will delight us hereafter to recall even the present things to mind." Hec refers, not to the "Scyllaem rabien," nor the "Cyclopa saxa," but to their present unhappy condition.

204-207. Per tot discrimina rerum. "Through so many hazardous conjunctures." Literally, "through so many hazards of affairs."—Tendimus in Latium. "We stretch our course towards Latium." With tendimus supply cursum. Ostendunt. "Point out to us," i. e., through the medium of oracles and auguries.—Vos. "It is the decree of heaven."—Durate. "Be of stout hearts."

208-209. Curisque ingentibus aeger, &c. "And, sick at heart with mighty cares, assumes an appearance of hope in his look, keeps down deep sorrow in his breast." More literally, "feigns hope in his look." Aeneas is afraid of discouraging his followers if he show any signs of despondency.

210-215. Illi. "They, on the other hand." Referring to his followers—Accingunt se. "Prepare themselves." Literally, "they
gud themselves." The poet speaks here according to the customs of his own countrymen. When the Romans wished to engage in any active work, they girded the toga more closely around them, and by this means drew it up more, so as to prevent its interfering with the feet.—Dapibusque futuris. "And for the approaching banquet." Literally, "and for the viands about to be,"

Tergora deripiant, &c. "They tear away the hide from the ribs, and lay bare the flesh beneath." Servius rightly explains viseera in this passage by "Quicquid sub corio est." In other words, it is equivalent to carnes.—Pars in frusta secant, &c. An imitation of the Homeric Μίστυλια τι' ἵππα τ' ἀλλα, καὶ ἰμφ' ὀβελοίσων ἐπειραν. (Il., ii. 465.)—Trementia. "Still quivering."—Aēnā. "Brazen caldrons." In the heroic times flesh was not prepared for food by boiling; these caldrons were merely intended to contain warm water for ablution before partaking of the banquet. This would be in accordance with regular custom.—Flammasque ministrant. "And supply the flames; i. e., and kindle a blaze beneath them."

Revocant. "They recruit." Literally, "recall."—Implentur versus Bacchi, &c. "They sate themselves with old wine and fat venison." Implentur is here joined with the genitive by a Greek construction. Verbs of filling, &c., in Greek take a genitive case.—Ferinae. Literally, "the flesh of wild animals." Supply carnis.

216-219. Postquam exeunt fames, &c. "After their hunger had been taken away by the banquet, and the viands had been removed." Another imitation of Homer: αὐτῷ, ἕπει πόσιος καὶ ἰδητίος ἥξ ἐρημικόν. (Il., i., 469.) As regards the expression "mensae remota," consult note on verse 723 of this book.—Requirunt. "They inquire after." The verb requiro is here applied, with great beauty, to regret for the absent.—Seu vivere credant. "Whether they are to believe that they still live."—Extrema pati. "Are now enduring their final lot." A euphemism, for "are now dead." This mode of speaking was adopted by the ancients in order to avoid the evil omen that might accompany too plain an expression. So, in English, we say "decease," "demise," &c., instead of "death."—Nec jam exaudire vocatos. "Nor any longer hear when called." An allusion to the custom of calling upon the dead, which was done at the close of the funeral obsequies. The relatives and friends of the deceased called upon him thrice by name, and thrice repeated the word Vale, "Farewell."

223-226. *Et iam huic erat.* "And now at length there was an end," *i.e.*, of the "longi sermonis," or, in other words, of their inquiries and laments for their absent friends.—*Athere summo.* "From the highest heavens." Literally "from the summit of the sky."—*Despiciens marce velrosum.* "Looking down upon the sea, where many a sail wings its flight." *Velrosum* properly means "flying with wings," *i.e.*, moving rapidly: here, however, it is used to signify "sailed upon," or "navigable."—*Jacentis.* "Lying spread beneath his view."

*Latos populos.* "The outstretched nations." An expression borrowed, as is thought, from Ennius.—*Sic vertice cæl celestit.* "Stood, while thus employed, on the very pinnacle of the sky." *Sic* is used here, in imitation of the Greek construction with ὅς or ὕστερος, and appears to be equivalent to *sicut erat.*—*Constitit.* Not "stopped," but "stood." The former would have been expressed by *substitit* Jupiter is represented as abiding in his dwelling-place in the highest heavens, and as not moving therefrom, but looking down thence upon the earth.

227-228. *Jaecantem pectore curas.* He saw Carthage and Rome in the distant future, and thought of the bloody warfare that was destined to take place between the rival cities, as well as the cruel overthrow of the former.—*Tristior.* "Plunged in more than ordinary sadness." She had been *tristis* since the period of the downfall of Troy; she was now *tristior* at the idea of the perils that encompassed her son.

230-237. *Et fulmine terres.* "And spreadest terror by thy thunderbolt." The *fulmen* is here the badge of empire, and the whole expression is much stronger than the ordinary *et fulmen geris* or *iàcis* would have been.—*Quid mens Æneas,* &c. "What offence or so great magnitude has my Æneas been able to commit against thee! What one have the Trojans! Against whom, after having already suffered so many disasters," &c. *Quibus clauditur* would be expressed in prose by *ut iis clauditur.* This is imitated from a Greek idiom of frequent occurrence in the tragic, and sometimes met with even in the prose writers.

*Ob Italiam.* "On account of Italy." In order to prevent the settling there, and overthrowing, in the course of time, the favourite city of Juno, Carthage.—*Corte hinc Romanos,* &c. "Surely thou didst promise that from these, hereafter, in revolving years, should the Romans come; that hence should be leaders (springing) from the blood of Teucer recalled to life," &c.; *i.e.*, from the re-established line of Teucer.—*Ductores Rulers over the nations.—*Teucer
The allusion is to Teucer, father-in-law of Dardanus, and king over part of Phrygia. He was regarded as one of the founders of the Trojan race.

Omnia ditione. "Beneath their sovereign sway." Equivalent to summa potestate.—Quae te genitor, &c. "What (new) resolve has changed thee, O father?" \textit{i.e.}, Why, O father, hast thou changed thy former resolve?—Sententia. Literally, "sentiment," "opinion."

238-239. Hoc equidem occasum, &c. "With this, indeed, was I wont to find solace for the downfall and sad destruction of Troy." Literally, "was I wont to console the downfall," &c. We have here a poetical construction, by which, instead of the accusative of the person (\textit{solobar me}), we have the accusative of the evil itself on account of which consolation is needed. Compare Claudian, "\textit{Tahi solatus vulnera questu.}" (Nupt., Hon. et Mar., 46.)—\textit{Fatis contraria fata rependens.} "Balancing adverse fates with fates (of fairer hue)," \textit{i.e.}, with happier fates to come. She hoped that, the gloomier the present destinies of the Trojans were, the brighter were those that awaited them in the future.

240-214. Eudem fortuna. "The same evil fortune."—\textit{Iot casibus actos.} "Tossed to and fro by so many calamities."—\textit{Antenor potuit, &c.} Antenor, a son of the sister of Priam, led a colony of Heneti from Asia Minor after the fall of Troy, and reached the head waters of the Adriatic. According to some, he founded Patavium, now Padua; a legend which Virgil here adopts.—\textit{Illyricos penetrare sinus, &c.} "To penetrate in safety the Ilyrian bays, and reach the realms of the Liburni far within." Literally, "the inmost realms of the Liburni." The voyage of Antenor up the Adriatic would, of course, be along the coast of Illyricum on the right, and hence he is said to have penetrated the numerous bays or indentations with which that coast abounds. The same verb \textit{penetrare}, however, takes a different meaning with \textit{regna} (grammarians call this construction a \textit{zeugma}), and signifies, not "to enter," but "to reach." The territories of the Liburni, an Ilyrian race, were far within the Adriatic, and near its head waters.

Tutus. Referring to the absence of all dangers while he was pursuing his route.—\textit{Et fontem superare Timavi.} "And to pass, too, beyond the source of the Timavus." The voyage of Antenor is still continued. He leaves the shores of the Liburni, passes around Histria, and then comes to the River Timavus, by which he says. The "Timavus was a small stream rising not far from the sea. It was said to burst forth from caverns amid the rocks, having in this way many different fountain-heads or sources, forming, soon after, one
stream. As the river rose so near the sea, the poet figuratively blends its source with its mouth, making Antenor pass the former in his course. "It has been well ascertained," says Cramer, "that the name of Timavo is still preserved by some springs which rise near S. Giovanni di Carso and the castle of Duino, and form a river, which, after a course of little more than a mile, falls into the Adriatic. The number of these sources seems to vary according to the difference of seasons, which circumstance will account for the various statements which ancient writers have made respecting them."

345-246. Ora. The openings or mouths at the sources of the river — Montis. The mountain or hill containing the caverns whence the stream issues.—It mare proruptum, &c. "A bursting sea goes forth, and overwhims the fields with a roaring ocean." Some, with less spirit, translate this, "it goes forth as a rushing sea," &c. Others, again, make proruptum the supine, governing mare in the accusative, "it goes forth to break (and drive onward before it) the sea," i. e., to force back the waves of the Adriatic by the impetuosity of its own current. This is Voss's idea, "Geht zu brechen das Meer," but it does not harmonize with the "pelago premit arva senanti."

247-248. Hic tamen. "Here, however." Hic refers, not to the vicinity of the Timavus, but to the coast generally, at the head of the Adriatic. Tamen, in this passage, has a meaning very nearly allied to our "at least," or the Latin saltem. Antenor, at least, founded a city in these regions, remote and barbarous though they were. Æneas, however, after all the splendid promises made to him from oracles and other sources, has not yet been able even to set foot in Italy.—Sedesque Teucerorum. "And a Trojan settlement."

—Nomen dedi. The Heneti who accompanied him from Paphlagonia, became in Italy, by a slight change of name, the Veneti.—Armaque fixit Tróia. "And affixed the Trojan arms (to the temple walls)," i. e., all warfare being now ended, he hung up or consecrated the Trojan arms in the temples as a badge of peace. It was customary with the ancients, when they discontinued any art or calling, to consecrate the instruments connected with it to the deity under whose auspices that art or calling had been pursued.

Nunc placidà, &c. "Now, laid at rest, he sleeps in placid peace." Compostus, by contraction, for compositus. The verb compono is the technical term employed by the Latin writers in cases like the present. It comprises the laying out of the corpse, the decking of the couch with funereal garlands, and more particularly the gathering to the ashes into the urn. Hence it is equivalent, in some respects
to the Greek περὶ τελείων.—Some commentators make this passage refer, not to the death of Antenor, but to his enjoying a peaceful and happy reign at the time that Venus was speaking. This, however, would make a disagreeable tautology with "armaque fixit," and would destroy, besides, all the force of nunc. The ancients regarded a happy and peaceful death (εὐθανασία) as the true goal of human felicity.

250-253. Nos, tua progenies. The goddess here, through a mother's eagerness for his welfare, speaks of herself and her son as having their interests identified.—Calendar annuis arcem. "To whom thou promisest the palace of the skies," i. e., a share of heaven Aeneas was to be fled after death.—Infandum. "Oh! wo unutterable!" Infandum here and elsewhere alludes to that, the full extent or measure of which cannot be expressed in words.—Unius. "Of one," alluding to Julius.—Navibus amissis. An intentional exaggeration, in order to add force to her complaints. The same idea lurks in "unius ob iram."—Produmur. "Are made the victims of secret machinations." Compare the explanation of Heyne: "per fraudes perdumur; per insidias Junonis calamitatis vexamur."—Longe disjungimus. "Are kept far away."

Honos. "The recompense."—Sic nos in secpra, &c. "Is it thus that thou restorest us to the sceptre of empire?" More literally "dost thou replace us in this way for (a wielding of) the sceptre?"

254-256. Olli. Old form for Illi.—Vultu quo serenat. "With that look by which he calms." There is a zeugma lurking here in sere nat, "calms the sky, and hushes to repose the tempests."—Oscula libavit natae. "Gently pressed his daughter's lips." A beautiful usage of the verb libo, which, acquiring from its ordinary meaning, "to make a libation," the reference to a part, gets subsequently the signification of "to taste" or "sip." So here, "gently sipped the nectar from his daughter's lips."—Dehinc. To be pronounced as a monosyllable, d'hinc.

257-260. Parce metu, Cytherea. "Spare thy fear, goddess of Cythéra."—Metu. An old form of the dative, for metu.—Cytherea. Venus was so called from the island of Cythéra, near which she was fabled to have arisen from the sea. Here, however, as elsewhere, there is a blending of legends, the poet styling her the daughter of Jove.—Manent immota, &c. "The destinies of thy people remain unshaken for thee."—Tibi is here what the grammarians call "dativus ethicus," and is employed in such cases as the present to give to the discourse a touch of feeling or sentiment. It is somewhat analogous in this passage to our expression "let me assure thee."
Cerces. Emphatic here. "Thou shalt behold."—Lavin. For Lavinii. Lavinium was the city which Aeneas was destined to found in Italy, and call after the name of his wife Lavinia, the daughter of King Latinus.—Sublimemque feres, &c. "And thou shalt bear on high the valiant Aeneas," &c. By a beautiful image, the mother herself, who is so deeply interested in the fortunes of her son, is to be the immediate agent in effecting his deification after death. The enrolment of a mortal among the gods was termed his apothéosis. The following cut, taken from an ancient agate, is supposed to represent the apotheosis of Germanicus.
moresque the distant future, removes the veil that conceals it from an
save himself, and causes one of the quiescent circles of after ages,
comprising all the grand events of Roman history from Romulus to
Augustus, to move for a time, for her instruction, upon its destined
round.—Longius. More literally, "from a farther distance," i. e.,
han thy unaided vision can extend. The ordinary translation is,
and unrolling farther the secrets of the fates, will declare them
unto thee." The idea being supposed to be taken from the unrolling
and reading of a scroll or manuscript. This, however, is far infe-
rior.—Volcens movebo. Equivalent, in fact, to volvendo movebo.

264-266. Contundet. "He shall subdue." More literally, "shall
bruise," or "shall break the power of."—Moresque viris, &c. "And
shall establish civilization and cities for the men." Mores are here
the civilized habits consequent on the introduction of laws; so that
Romulus appears now in the light of a lawgiver.—Viris. Alluding
to the "feroci populii," whom he shall have subdued.

Tertia dum Latio, &c. "Until the third summer shall have beheld
him reigning in Latium." Æneas was to reign three years after
settling in Italy.—Dum. Equivalent here to donec.—Ternaque trans-
erint, &c. "And three winters shall have passed after the Rutuli
have been subdued." Literally, "the Rutuli having been subdued." These were the subjects of Turnus, the rival claimant of the hand
of Lavinia.—Hiberna. For hiemes. Supply tempora.

267-271. Cui nune cognomen Iulo, &c. "Unto whom the surname
of Ælius is now added," i. e., who is now surnamed Ælius. He was
the son of Æneas by Creusa, one of the daughters of Priam. Iulo
is put here in the dative by attraction to cui, in imitation of the
Greek, instead of the nominative. So Est mihi nomen Ioanni, "My
name is John," for Est mihi nomen Joannes.—Ælius erat dum, &c.
"He was Ælius, as long as the Trojan state stood (erexit) in a king
dom," i. e., he was called Ælius in Troy, before the downfall of that
city, having been thus named after one of the old progenitors of the
Trojan line. This, of course, is mere poetic fiction, in order to
trace, with courtly adulation, a Trojan origin for the Julian line,
through the names Ælius and Ælius. Heyne considers the passage in
question a spurious one, but it is well defended by Wagner.

Triginta magnos, &c. "Shall fill up with his reign thirty great
circles of revolving months," i. e., shall complete thirty years.—Vol
vendis. Equivalent here to see moventibus, "rolling themselves on-
ward." It is now pretty generally agreed among grammarians that
the participle in Ælius is, in reality, a present participle of the passive,
or, as in the instance before us, of the middle voice—Regnumque
"ab sede Lavinii, &c. "And shall then transfer the kingdom from the settlement of Lavinium, and found and fortify Alba Longa with great strength." According to mythic history, Ascanius, in the thirtieth year of his reign, removed the seat of government from Lavinium to Alba Longa, having founded the latter city.—*Munit.* Observe the *zeugma*, or double signification in this verb. It is equivalent here to *exstrict ac muniet.*—*Mult. vi.* Referring to both strength of situation and the numbers of the inhabitants.

272-275. Hic. Referring to Alba.—*Regnabitur gente Hectoriae.* "There shall be a line of kings of Trojan race." Literally, "it shall be reigned beneath an Hectorean race." The Trojan race is here called Hectorean, in compliment to Hector, the great champion of Troy.—*Donec regina sacerdos,* &c. "Until a priestess of royal parentage, Ilia, made a mother by Mars, shall give twin offspring at a birth." Ilia, otherwise called Rhea Silvia, was daughter of Numitor, and mother, by Mars, of Romulus and Remus. She is called *sacerdos* here, as having been a vestal virgin. The name Ilia is given her by the poet as an indication of her descent, through Aeneas, from a Trojan stem.

*Lupa fulvo nutrkt,* &c. "Exulting in the tawny covering of a she-wolf, such as his foster-parent was." Alluding to the custom on the part of the ancient heroes of arraying themselves in the skins of wild animals, in order to strike more terror into the foe and of either making a part of the hide answer the purposes of a helmet or of decking the helmet with it.—*Genetricis.* Alluding to the **story of the wolf that suckled Romulus and Remus.** Virgil doe-
not mean that this was the hide of that same animal; on the contrary, generix is here merely equivalent to "qualis ejus generix fut erat." The mode of wearing the skins of wild animals in battle is represented in the preceding cut, taken from two small bronzes of very high antiquity.

276-282. Excipiet gentem. "Shall receive the nation beneath his sway," i. e., shall succeed to the throne.—Maevorta mania. "The city of Mars." Romulus, the reputed son of Mars, shall found a warlike city, Rome, sacred to his sire.—Dicetque. "And shall call its people."—Nece metas rerum nec tempora. "Neither limits of power nor duration of sway." Hence Rome becomes the eternal city, a title appearing often on her coins.—Dedi. Observe the change of tenses in pono and dedi, equivalent, in fact, to "I set no limits of power, because I have given," &c.

Quin aspera Juno. "Nay, the harsh-spirited Juno herself."—Qua nunce metu fatigat. "Who now wearies out by the fear that she excites." Metu is here equivalent to metu injicendo. Juno, in her bitter persecution of the Trojans, fills the whole universe with objects of alarm; so alarming, in fact, that even the sea, and earth, and sky, participate in the terror which they excite, and become, at length, quite wearied out with fear. The common interpretation is as follows: "Wearies out, &c., through fear," i. e., through fear lest her favourite Carthage fell in after ages, she wearies out heaven, earth, and sea, with her importunities and complaints. Thus, however, is somewhat tame.—Consilia in melius referet. "Shall change her counsels for the better," i. e., shall cease to persecute the descendants of Aeneas.—In melius. The preposition in prefixed to adjectives, as in the present instance, gives the phrase a kind of adverbial force.

Rerum dominos, gentemque togatam. "Lords of the world, and the gowned nation." The toga was the peculiar badge of a Roman, as the pallium was of a Greek. Heyne thinks that the rerum dominos refers to warlike, and the gentem togatam to civic virtues, or the arts of peace. It is much better, however, to suppose that the poet meant, by this latter clause, to designate the Romans in a more special manner by their national costume. Indeed, from the anecdote related in Suetonius (Octav., 40), Augustus himself would appear to have understood it in this same sense. The following cuts represent, the first the more ancient, at 1 the second the later mode of wearing the toga. They are both from antiques.
Such is my pleasure," i.e., thus have I willed it. More literally, "thus is it pleasing unto me." The full form is *sic placitum est mihi.* "A period shall come amid gliding years." *Lustrum* properly denotes a space of five years; here, however, *lustris* is used poetically for *annis*, as taking in a wide range of the future.—*Domus Assaraci.* "The line of Assaracus." Alluding to the Romans, as the descendants of the Trojans; Assaracus, son of Tros, having been one of the forefathers of *Aeneas.*—*Phthiam, clarasque Mycenæ,* &c. The conquest of Greece by the Romans is here predicted unto Venus: Phthia, Mycenæ, and Argos, being put collectively for Greece itself. These three names recall the recollection of three of the most powerful enemies of Troy, and are therefore selected for this purpose. Phthia, in Thessaly, was the native region of Achilles; Mycenæ, in Argolis, was the capital of Agamemnon; and the city of Argos was under the sway of Diomede when the Trojan war broke out. (Compare *En.*, vi., 839.)

286-291. *Nascetur pulchrum,* &c. "The Trojan Caesar shall be born, of illustrious origin." The reference is to Augustus, not Julius Caesar.—*Julius.* "Called Julius also." Augustus obtained the name of Julius from his adoptive father, Julius Caesar, who was his uncle by blood. Hence he is called *Trojanus* in the text, as deducing his origin, through the latter, from *Aeneas* and Troy.—*Demisum.* "Handed down."—*Hunc.* Still referring to Augustus.—*Spoil Orientis onustum* Alluding to the overthrow of Antony and his
Eastern forces (En., viii., 678, seqq.), but more especially to the acknowledgment by the Parthians of the power of Augustus.

Secura. “Safe from farther opposition.” No power shall then any longer oppose, and even the wrath of Juno shall be appeased.—Vocabitur hic quoque votis. “He too shall be invoked in vows,” i. e., he too shall receive the honours of divinity, as well as Æneas. (Compare Georg., i., 42.)—Positis bellis. “Wars being laid aside.” Alluding to the universal peace that shall mark the greater part of the reign of Augustus.

292-296. Cana Fides. “Hoary Faith,” i. e., the Faith of early days, or of the good old times that marked the earlier history of Rome. To the goddess of Faith are here figuratively assigned gray or hoary locks, on account of the reputation for good faith which the Romans attributed to their forefathers.—Vesta. The worship of Vesta was the oldest among the Romans, and therefore peculiarly national (patria religio); hence Vesta is here put for Religion itself. The following cut, taken from the reverse of a bronze coin of Sabinna Augustna, represents Vesta seated on a throne, with the Palladium of Rome in her hand.

Remo cum fratre Quirinus. “Romulus, with his brother Remus.” A type of fraternal harmony restored. The whole passage means that Good Faith shall once more prevail, the national Religion be re-established, and concord and brotherly love be the order of the day. All this is to mark the happy reign of Augustus.

Quirinus. A name bestowed by the Roman senate on Romulus, after his disappearance from among men. It was derived from the Sabine curis, “a spear,” and meant “defender,” and was particularly applied to the god Janus, as the defender, or combatant, by excellence. Hence the glorious nature of the title when bestowed on Romulus, indicating, as it were, the perpetual defender of the Roman
city. — Belli porta. There is a personification in Belli, the term properly meaning here the divinity who presides over war. The allusion in the text is to the closing of the Temple of Janus, which was open in war, but shut in peace. During the whole period of Roman history down to the time of Augustus, this temple had been closed only twice: once, during the reign of Numa, and a second time, at the end of the First Punic War. Augustus had the high honour of shutting it the third time, A.U.C. 727, when tranquillity had been restored by his sway. — Furor impius. "Im pious Fury." Another personification. — Nodis. Put for catenis. The door in front of a temple, as it reached nearly to the ceiling allowed the worshippers to view from without the entire statue of the divinity, and to observe the rites performed before it. The whole light of the building, moreover, was commonly admitted through the same aperture. These circumstances are illustrated in the following cut, showing the front of a small temple of Jupiter taken from an ancient bas-relief. On the two coins that are given opposite, the Temple of Janus is represented as closed.

297–299 Maia genitum. "Him of Maia born." Mercury is meant the son of Maia and Jove, and the messenger of his father. — Nova arces. "The newly-erected towers." — Fati nescia. "Ignorant of Fate," i.e., of their destiny. Dido not aware that the Trojans were
seeking, in accordance with the decree of fate, a resting-place in Italy, and fearful lest, after landing, they might seize upon her newly-erected city, might have given orders to her subjects to burn the ships of Aeneas, and drive the strangers from her territories. Hence the entreaty of Ilioneus (l. 525), "prohibe infandos a navibus ignes." Dido, therefore, did not know that Jupiter had decreed that the Trojans should pass from Africa to Italy, and not settle in Carthage.

301-304. Remigio alarum. "By the oarage of his wings." The waving movement of his pinions is here beautifully compared to the upward and downward motion of the oar, especially when seen in the distance.—Asttitit. Observe the beautiful use of the perfect to indicate rapidity of movement: "has taken his stand."—Ponunt ferocia Pani, &c. "The Carthaginians lay aside their fierce hearts," &c. The name Pani indicates the Phoenician origin of the Carthaginians. Indeed, the term P anus is nothing more than Phoeiif itself, adapted to the analogy of the Latin tongue; just as from the Greek Φοινικός comes the Latin form P a nicus, found in Cato and Varro, and from this the more usual Punicus.

Volente deo. It is a fine idea on the part of the poet to make Mercury, the god of civilization and human culture, bring about the change of feeling here referred to.—Quietum animum, &c. "A peaceful disposition and friendly mind."

305-309. Volvens. "Revolving." Wunderlich takes this in the sense of "after having revolved," in which opinion Thiel agrees; but Wagner opposes this view of the matter, and considers volvens here equivalent to qu i volvebat, not qui volverat.—Ut primum lux alma, &c. "Resolved, as soon as the cheering light of day was afforded to go forth," &c—Exire, and the other infinitives after it, are governed by constituit —Ouas vento accesserit, &c "To try to ascer
can to what shores he may have approached with the wind. In construction, quaerere is to precede quas oras, &c.—Qui eneani, &c. “Who may occupy them, whether men or wild beasts, for he sees them to be uncultivated.—Exsivs. “The results of his search.” Equivalent to exquisita.

310–313. In concavo nemorum, &c. “Beneath a hollow rock, with putting woods (projecting over), shut in all around by trees and gloomy shades.” The fleet was concealed beneath an overarching rock, covered above with thick woods, which, projecting forth, formed a kind of outward curve, and cast a deep shade upon the waters below. They who make concavo here equivalent to concavo, and signifying merely “a recess within the grove,” mistake entirely the sense of the passage.—Graditur. “Goes forth.”—Comitatus. Used here in a passive sense.—Achate. Achates, in the Aeneid, is the faithful, companion of the hero of the poem, just as in Homer, Meriones is the companion of Idomeneus, Sthenelus of Diomedes, and Patroclus of Achilles.—Bina manu lato, &c. “Brandishing in his hand two spears with the head of broad iron.” Bina is here, by poetical usage, for duo.—Crispans. Referring properly to the rapid and swinging motion of the weapons, as Aeneas proceeds.

314–317. Cui mater media, &c. “Unto him his mother, meeting him full in front, presented herself in the middle of a wood.” The common prose form would be tulit sese obviam, which the metre here forbids.—Os habitumque gerens. “Wearing the mien and attire.” Gerens is not put here for habens, as some think, but carries with it the idea of something assumed for a particular occasion, which is not one’s own. Hence Servius well remarks: “et bene gerens, non habens, quod geri putatur aliena.”

Et virginis arma, &c. “And the arms of a virgin, either a Spartan one, or such as the Thracian Harpalyce warries out her steeds, and outstrips in fleet course the rapid Hebrus,” i. e., “or like the Thracian Harpalyce when she warries out,” &c. The common text has a semicolon after Spatae, and no stop after arma, which will give the following meaning, “and the arms of a Spartan virgin, or such as,” &c. This, however, is extremely awkward. We have adopted in its place the punctuation of Wagner, which merely requires vel to be supplied before Spatae. The full expression then will be, “(vel) Spatae (virginis) vel (talis virginis) qualis (est) Threissa Harpalyce (quum) fatigat equos,” &c. The comparison with the Spartan virgin has reference merely to her hunting equipments.

Virginis arma. Such, namely, as wore light and easy to manage. e. g. for example, the habilem arcum in verse 318.—Spatae. The
Spartan virgins were trained by the institutions of Lycurgus to all kinds of manly exercises, but more particularly to hunting and riding. —Equos. The various steeds on which she rides from time to time, in accordance with her Amazonian habits.—Harpalyce. The daughter of Harpalycus, king of Thrace. Her mother having died when she was but a child, her father fed her with the milk of cows and mares, and inured her to martial exercises and Amazonian habits.—Praevertitur. Used here as a deponent verb. The following cuts, taken from antiques, will throw light on the text. The first represents two forms of the bow; the upper, the Scythian or Parthian bow unstrung, agreeing with the form of that now used by the Tatars, the lower, the ordinary bow, like the one mentioned in the text. The second cut represents the Amazon Dinomache standing and an Asiatic archer stooping, with bow and quiver.
Hebrum. The Hebrus was a river of Thrace, and is now called the Maritza.—We have retained the common reading Hebrum, which rests on MSS. authority, instead of adopting Eurum, the emendation of Rutgersius. The principal objection to Hebrum is, that this river is by no means a rapid stream. The ancient poets, however, indulged in great license frequently as regarded streams in far-distant lands, and Virgil might easily assign to the remote Hebrus, of which and its wild country so little was known by the Romans, the character of a rapid stream. Hebrum is also retained and defended by Wagner.

318–319. De more. "According to custom," i.e., the custom of a huntress.—Habelem arzum. "A light, convenient bow," i.e., light to carry, and easy to bend.—Dederatque comam diffundere ventis "And had given her locks to the winds to scatter." The more usual construction would have been, dederatque comam diffundendam ventis, "and had given her locks to be scattered by the winds." The infinitive, however, is employed instead of diffundendam, by a Greek idiom: ἔδωκεν ἄντροις φέρειν, i.e., ὡστε φέρειν.

320–324. Nuda genu. "Naked to the knee." Genu is the accusative, by a Greek idiom. Literally, "naked as to the knee." The allusion is to the short tunic, that was drawn up above the knee, leaving this bare, by means of the girdle. Diana is so represented on ancient coins, and such, too, was the attire of the Spartan virgins.—Nodoque sinus collecta fluentes. "And having the flowing folds of her robe girded up into a knot." Literally, "gathered up as to her flowing folds in a knot." The term sinus commonly means the bosom formed by a part of the toga thrown over the left arm across the breast; here, however, it refers to the folds or gatherings of the tunic, lying loosely upon the breast, and secured in their places by a knot in the girdle.

Ac prior, &c. "And, 'Ho! warriors,' she is the first to exclaim, 'tell me if haply you have seen any one of my sisters wandering here.'"—Juvenes. The term juvenis, among the Romans, was applied to a person up to forty-five, and even fifty years of age. It is commonly rendered here "young men," or "youths," with very little good taste.—Quam. For aliquam.—Succinctam pharetrā, &c. "Girt with a quiver and with he hide of a spotted lynx," i.e., and wearing a lynx's skin secured around the waist by a belt.—Cursum prementem "Pressing the chase,"

325–330. Contra sic orsus. "Thus began in reply." Compare the Greek expression, ἀντρίον ἱδα.—Mihī "By me." The dative, by a Greek construction, for a me.—O. quam te memorem, &c. "Oh
who shall I say thou art, maiden?" i. e., Oh, how shall I address thee! The full expression is, quam memorem te esse: -- Nec vos hominem sonat. "Nor does thy voice sound like that of a human being."—O! dea certe, &c. "Oh! assuredly a goddess (the sister of Phoebus?), or one of the race of the nymphs?), be thou propitious, and whatever divinity thou mayest be, alleviate our suffering." With Quacumque supply dea.—Phoebi soror. From her costume as a huntress he thinks she may, perhaps, be Diana.—Nympharum. Referring to the Dryads, or nymphs of the woods.

331–337. Et quo sub coelo, &c. Construe, ei doceas sub quo coelo, &c.—Jactemur. "We are still the sport of misfortune." Literally, "we are tossed."—Locorumque. The final syllable que is added to the commencement of the next line by synapheia, qu' erramus.—Multa tibi, &c. Construe, multa hostia cadet tibi nostrâ dextrâ ante (tuas) aras.—Tali honore. Referring to the offer of sacrifice.—Purpureoque alte suras, &c. "And to bind the legs high up with the purple buskin." The cothurnus, or buskin, rose above the middle of the leg so as to surround the calf (sura), and sometimes reached as high as the knees. It was laced in front, and the object in so doing was to make it fit the leg as closely as possible. The skin or leather of which it was made was dyed purple, or of other splendid colours. The cothurnus was worn principally by horsemen, hunters, and men of rank and authority. The accompanying woodcut shows two cothurni, from statues in the Museo Pio-Clementino. That on the left hand is from a statue of Diana Succincta, that on the right from one of the goddess Roma.

Tyre, and the city founded by these. Agenor was an early king of Phoenicia (according to the Greek legends), father of Cadmus, and an ancestor of Dido's. Hence Carthage, founded by one of his descendants, is figuratively called after his name, as if the poet had styled it the city of the Agenorides. — Vides. As Æneas was still in the midst of the forest, and could, of course, see neither people nor city, the words of the text are equivalent, in fact, to "ubi sunt Tyris et Agenoris urbs."

Sedanes Libyci, &c. "But the region itself is Libyan," i.e., the country of which these realms form part is Libya. The term Libya is here used, according to Greek and poetical usage, to signify Africa generally. — Genus intractabile bello. "A race unconquerable in war." Literally, "a race unmanageable in war." Genus here refers to Libyes as implied in Libyci. Wagner, however, places a semicolon after Libyci, and refers genus to the Carthaginians, in prospective allusion to their conflicts with the Romans. The emendation is far from being a happy one.

340-342. Imperium Dido, &c. "Dido, having come from the city of Tyre, sways the sovereignty." Imperium regit is equivalent here to imperium regendo exercet. — Germanum. "Her brother." — Longa est injuria, &c. "Long is the narrative of her injuries; the details are long and intricate. I will therefore merely enumerate the most important particulars." More literally, "the main heads of events." The prose paraphrase, in which the literal force of sed is more apparent, would be "Longa esset narratio, sed rem summatim exponam." — Sychæus. The more correct form of the name. The common text has Sichæus. Observe the first syllable long here in Sychæus, but short in verse 348, and everywhere else. The ancient poets allowed themselves great license in the prosodiical use of foreign words, especially proper names, thus: Sicânus, Sicânus, Sicânius, Sicâna, Sicânia; Apûlus, Apûlia, &c.

343-345. Ditissimus agri. As the wealth of the Phcenicians did not consist in lands, but arose from commerce, Huew suggests auri here for agri. But Virgil was thinking of his own times and country and therefore applies what suited those to another land and earlier: age — Misera. "On the part of his unhappy spouse." Misera is here the genitive. There is no need whatever of making it the dative, by a Hellenism, for a miserâ. — Intaetam. "Previously unwedded." Equivalent to virginem. — Primisque jugárat omnibus "And had joined her in her first nuptials." Literally, "with the first omens," i.e., auspices. A part for the whole, the auspices forming so important a feature in the nuptial rites.
346-352. Regina. "The sovereignty." — Scelere ante alios, &c. "More atrocious a wickedness than all other men." Literally, "before all other men." Instead of the ablative, aliis omnibus, we have the accusative with ante by a Greek construction. This is done when a much wider range than ordinary is intended to be expressed.—Quos inter medius, &c. "Between these two there arose fierce enmity."—Ille Sychæus impius, &c. Construe, Ille impius, utque eæcus amore auri, securus amorum germanæ, clam superat færo Sychæum incautum ante aras.—Impius. Because he slew Sychæus before the very altars.—Ars. Altars were either square or round. Specimens of both kinds are here given from ancient sculptures, &c.

Cæcus. "Blinded." — Securus amorum germanæ. "Regardless of the deep love of his sister (for her husband)," i.e., regardless of any violent manifestations of grief which her love for Sychæus might prompt her to exhibit.—Amorum. Observe the force of the plural here.—Et agram multa, &c. "And, wickedly inventing many a tale, deceived, with empty hope, the heart-sick, loving queen." Literally, "and, bad man, feigning many things," &c. With deliberate wickedness he invented many tales by which to account for the absence of Sychæus, and thus inspired Dido with the vain hope of again beholding her husband.

353-356. Ipsa-æd, &c. Construe, sed ipsa imago inhumati conjungitur (illi, sc. Didoni) in somnis, &c.—In somnis. "As she slept..."
Literally, "amid her slumbers."—Inhumati. "Unburied," i. e., deprived of the rites of burial. The corpse of Sychæus had been conveyed away by the assassin immediately after the deed, and left unburied in some secret spot. This denial of the rites of sepultu increased according to the ideas of the ancients, the atrocity of the affair; hence, too, the appearance of the ghost of Sychæus to Dido, it being the common belief that the spirits of the departed were unquiet, and wandered about, until they obtained the rites of interment.  

Oras molis attollens, &c. "Lifting up a visage wondrous pale," literally, "lifting up features pale in wonderful ways." Attollens, as here employed, denotes the apparition's slowly rising up on the view of the dreaming Dido.—Crudeles aras, &c. "Disclosed to her the cruel altars, and his bosom pierced by the sword," i. e., showed her in her dreams the altars before which he had been cruelly murdered, &c.—Caecumque domus, &c. "And unfolded to her view all the secret guilt of her relative." Literally, "all the hidden wickedness of the family." Domus here stands for cognati, i. e., fratris.

358-359. Auxiliumque vie, &c. "And, as aid for her journey, discovers to her ancient treasures in the earth." More freely, "and to aid her on her way," &c.—Recludit. When the apparition points out to her where the treasures lie hid, it is said itself, in the language of poetry, to bring them out from the bosom of the earth. Hence recludit tellure is equivalent, in fact, to effodit e tellure.—Ignotum argenti, &c. "An unknown sum of silver and gold." Literally, "an unknown weight," according to the early way of speaking, when the precious metals were weighed, and a regular coinage had not as yet been introduced. The term ignotum means that Dido knew nothing of these treasures until they were revealed to her. Sychæus had concealed them, not through avarice, but in order to keep them from the rapacity of Pygmalion.

361-364. Conveniunt, quibus, &c. "There assemble (all) unto whom there was either violent hatred, or keen fear, of the tyrant." Supply omnes before quibus. The expression odium crudele, like the Greek ὀδίος ἀπρές, properly means the hatred felt by a cruel mind. Here, however, crudele, like saxus, atrox, and similar terms elsewhere, is poetically used for magnus or ingens. So, again, metus aer is here the same as metus vehemens, and refers to a spirit not on'y influenced by fear, but also in some degree exasperated by harsh treatment.  

Naves, quae forte parata, corripiunt. "They seize on some ships that happened to be ready."—Portantur avari, &c. "The riches of
the eovetous Pygmalion are borne away over the deep." Observe the force of expression in Pygmalionis opes, not treasures belonging to him, but which he had so deeply and wickedly coveted.—Dux fem-

*ta facti. "A woman (is) leader in the deed."

365-368 Ubi nunc cernes. "Where thou wilt presently perceive." Burmann defends cernes in this passage, and is followed by Heyne Wagner, on the other hand, gives cernis, the reading of the Medicear MS., and of many editions, which he makes equivalent here to cer-

nare licet, or cernere potes. We have preferred, however, the ordi-

nary reading, cernes, although Wagner insists that nunc cernes is not correct Latinity for “thou wilt presently perceive.”

Mercatiue solum, &c. "And purchased as much ground (called Byrsa by them from the name of the deed) as they could enclose with the hide of a bull." According to the common story, Dido when she came to Africa, purchased of the natives as much ground as could be encompassed by a bull's hide. After making this agree-

ment, she cut the hide into small strips, and enclosed in this way a large extent of territory. Here she built a citadel, which she called Byrsa, from βόρσα, "a hide," in allusion to the nature of the transac-

tion. This whole story, however, is a mere fable of the Greeks. The name of the Carthaginian citadel was derived from, or, rather, was the same with, the Punic term Basra, meaning "a fortification," or "a citadel." The Greeks would seem to have softened down Basra or Bosra into Bórsα.—Tergo. Put for tergoro.

369-371. Sed vos qui tandem? "But who, pray, are ye?"—Tali bus.—Supply verbis.—Ille. Agreeing with respondit understood.—

Imo a pectore. "From the bottom of his breast."

372-374. O Dea! si primā, &c. "O goddess, if, retracing events from their earliest origin, I proceed (to unfold them to thee), and if there be leisure for thee to listen to the annals of our sufferings, the star of eve will lay the day to rest, the heavens being closed, before I reach the end of my narrative."—Pergam. Supply exponere, or nar-

rare.—Vacet. Supply tibi.—Ante diem clauso, &c. A beautiful image. According to the popular belief, the sun-god, when his daily course was ended, retired to repose. In the language of poetry, Vesper leads him to his rest, and the gates of heaven are closed until the return of another day.—Ante. Equivalent to ante quem narrationem mcecm finiam. For a literal translation, however, it may be rendered by "sooner," or "first."

375-377. Nos Trojā antiquā, &c. Construe, tempestas, forte suā, appulit nos, vectos antiquā Trojā (si forte nomen Troja iiit per vestras aures), ver diversa æquora ïbycis oris—Forte suā "By its own
chance," i. e., the chance that usually accompanies it. More freely, "in its wonted manner."—Vestras per aures uit. "Has reached your ears." Laterally, "has gone through your ears." Equivalent to vestras percutit ad aures.

378. Raptos ex hoste Penates. "The Penates, snatched away from the midst of the foe." By the Penates are here meant the secret, tutelary divinities of Troy. The following cut, taken from a very curious intaglio, represents Æneas embarking with Anchises and Ascanius. Anchises bears a small chapel, in which are the Penates.

380-383. Italiun quarto patriam, &c. "I seek Italy, my (true) native country, and the early home of my race that sprang from supreme Jove." Genus is here equivalent to proauro 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 came first from Corythus in Etruria 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:

1. Dardanus (son of Jove);
2. Erichthonius;
3. Tros;
4. Assaracus;
5. Capys;
6. Anchises;
7. Æneas.

Hence the hero speaks of Italy as his true native land, and of his lineage as sprung from Jove. We have adopted in the ext the punctuation of Wagner, who removes the semicolon which the common editions have after patriam, and inserts et before genus. If we follow the old pointing, the meaning will be "my lineage is from supreme Jove," an allusion to his origin, which is brought in very abruptly and awkwardly.

Denis. By poetic usage for decem.—Conseendi. "I embarked on."—Phrygium aquor. The sea that washes the immediate shores of Troas, in allusion to Phrygia Minor.—Data fata secutus. "Having followed the destinies vouchsafed me." More literally, "given unto..."
"mir," i. e., from on high, through the medium of oracles, &c. The proper expression is oraculum dare, or oracula data. Here, however, fata stands, in reality, for oracula. Compare the expression fata Sibyllina, "Sibyline oracles" or "predictions."—Convulsæ. "Shattered."

384–388. Ignotus, egens. "Unknown (here), destitute," i. e., unknown in this land where I at present am, &c.—Nec plura querentem, &c. "Venus, having suffered him to complain no farther, interrupted him as follows, in the midst of his grief." The expression medio dolore calls back our attention to line 371.—Querentem. The more usual construction would be the infinitive queri.—Quisquis es, haud credo, &c. "Whoever thou art, thou dost not, I am sure, breathe the vital air, hated by the inhabitants of the skies, seeing that thou hast come to the Tyrian city," i. e., thou must certainly be a favourite of heaven, since thou hast been allowed to come to the fair city of Carthage and behold its grandeur and beauty.—Auras vitales. Virgil always uses aurae in the plural, to denote the atmosphere or air which we breathe.—Qui adverteris. Observe the force of the relative with the subjunctive. The phrase is equivalent to cum adverteris.

390–392. Namque tibi, &c. "For I announce unto thee that thy companions are returned," i. e., I bring thee word of the safe return to harbour of those companions who were separated from thee by the storm.—Ni frustra augurium, &c. "Unless my self-deceiving parents taught me augury in vain." Vani here means deceiving themselves into the belief that they were versed in the art of divination, and could impart it to their child. The figure in the middle of the following illustration is from a most ancient specimen of Etruscan sculpture, and represents an augur with his lituus, or staff. The others are Roman denarii.
393-394. *Aspice his senos, &c.* She shows him a flock of twelve swans, from whose movements she foretells unto him that the twelve missing ships have come, or are now coming, in safety to land.—*Lentantes agmine.* “Exulting in a moving line.”—*Cycnos.* Venus causes swans to appear to her son, because this bird was sacred to her, and was also of good omen for those who traversed the sea, from its never dipping under water. Hence, an old poet, quoted by Servius, says:

“*Cycnos in auguris nautis gratissimus ales.*
Hunc optant semper, quia nunquam mergitur aqua.”

Ætheriá quos lapsa, &c. “Whom the bird of Jove, having glided from the ethereal region, was (a moment ago) driving in confusion through the open sky.”—*Jovis ales.* The eagle.—*Aperto.* Because extending widely for the flights of the feathered race.

395-400. *Nunc terras ordine longo, &c.* “Now, in a long train, they seem either to be occupying the ground, or to look down upon it already occupied. Even as they, returning, sport with loud-flapping pinions, and have (now) encompassed the ground with their band, and given forth notes (of joy), so thy vessels, and the youth of thy people,” &c. The meaning of this passage has been much contested. Some make *captas* equivalent to *capiendas*; others explain *reduces* by “returning to the skies.” All, however, without exception, read *polum* instead of *solum.* This last is a conjecture of Burmann’s, which we have ventured to adopt on account of its singular neatness. The key to the whole explanation of the omen is to be found in the application that is made of it to the missing ships of Æneas; and attention to this circumstance would have saved many of the commentators much trouble. The omen, moreover, it must be remembered, does not appear to Æneas under one aspect, but in three different points of view. Venus first points to the twelve swans moving along in a straight line (*agmine*). A moment after, and while she is still speaking, they begin to sink slowly to earth; and when the goddess utters the words *nunc terras ordine longo, &c.*, a part of them have already alighted (*capere terras videntur*); the remainder are looking down at those who have alighted (*captas jam terras despectare videntur*), and are preparing to follow their example. The next moment all are seated on the ground, clustering together (*caetu cinzere solum*), and expressing by their notes the joy they feel at their escape (*cantus decedere*). So with the twelve ships of Æneas. The storm that scattered them is the eagle from on high: having escaped from this, and shaped their course lowly towards the land, some of them are, at the very moment that
Venus is speaking, already safe in harbour; the others are entering under full sail, looking at their companions now riding at anchor before their view. The next moment all are in, mutual greetings take place, and cries of joy are heard.

402-405. Dixit et avertens, &c. "She said, and, turning away, flashed on the view with her rosy neck." We have here one of the marks of divinity, according to ancient ideas, namely, a bright-flashing and roseate hue, the "fusus et candore mixtus rubor" of Cicero. (N. D., i., 27.)—Avertens. Supply se.—Ambrosiaeque coma, &c. "And from her head the ambrosial locks breathed a heavenly odour." A second mark of divinity. The term ambrosiae is here equivalent to ambrosiad illita, "anointed or perfumed with ambrosia," the immortal unguent of the gods. Compare, as regards the "divinum odorem," the ἐλεφ. ὀμφ. πνεῦμα in Euripides, by which Hippolytus recognises the divinity of Diana. Venus and Diana are generally represented with their hair dressed in the simple style of the young Greek girls, whose hair was parted in front, and conducted round to the back of the head so as to conceal the upper part of the ears. It was then tied in a plain knot at the nape of the neck, or, at other times, though less frequently, at the top of the head. Both these fashions are represented in the following cut from a bas-relief at Rome.

Et vera inessu patuit dea. "And in her gait the true goddess was disclosed to the view." Another proof of her divinity appeared in her peculiar gait. The walking of the gods is described by the ancients as a swift, smooth, gliding motion, somewhat like that of a serpent. Heliodorus speaks of the wavy motion of the immortals, not by opening their feet, but with a certain aëria force.—Dea. Ille. In scanning this line, Dea is not to be pronounced as a monosyllable an erroneous opinion entertained by some editors; on the contrary, there is an hiatus after it, although the word ends with a short vowel; and the pause at the end of the sentence prevents the operation of the synaepha (Bentley, as Horat., Od., iii, 14, 11.)
406-110. Tali fugientem, &c. "Pursued her as she flew with words such as these." "To pursue with words" is the same as "to call after."—Quid natum toties, &c. "Why dost thou, cruel also, mock thy son so often with untrue appearances!" Venus had often appeared to him before, and as often suddenly and mysteriously disappeared.—Crudelis quoque. Implying that Juno was not the only deity cruel to him, since his own mother seemed to court this same charge.—Veras voces. "The language of reality," i. e. words spoken in one's proper character, and not under an assumed form—Incusat. "He reproaches her."

411-414. Obscuro gradiantibus, &c. "Encompassed them as they moved onward with darkened air," i. e., with a misty cloud, that rendered them invisible. This is in accordance with the usage of Homer, whose deities thus conceal their favourites from mortal view.—Et multo nebulae, &c. "And the goddess poured around them the abundant covering of a mist." Literally, "poured them around with."—Eos. A negligent expression. The poets generally void the oblique cases of the pronoun is, where they are enclitic, or merely signify "him," "them," &c., and employ them chiefly when orthotone and emphatic.—Contingere. "To injure." More terally, "to lay hands upon them."—Moliri me moram. "Or to cause my delay," i. e., to interpose any obstacle (moles) that might occasion delay.

415-417. Ipsi Paphum sublimis abit. "She herself departs on high or Paphos." Vid. Index of Proper Names.—Sedesque revisit, &c. And with joy revisits her accustomed seats." Lata refers to the delight which the goddess took in her favourite Paphos; not, as one think, to the joy which she felt on account of the safety of her son.—Templum. Supply est.—Centumque Sabaeo, &c. "And where) a hundred altars glow with Sabæan incense, and exhale the perfume of freshly-twined garlands." Literally, "breathe with fresh garlands." The altar of the Paphian Venus was never stained with the blood of animal sacrifices. The offerings were flowers and frankincense.—Sabæo. The Sabæi occupied a region in Arabia Felix, whence the best frankincense was obtained.

418-422. Corripuere viam interea, &c. "Meanwhile they hastened on their way."—Plurimus. "Of lofty height."—Adversaque aspectat, &c. "And faces from above its confronting towers."—Molem, magalia quondam. "The mass of buildings, formerly (mere) portable huts." We have given "magalia" here the meaning which Gesenius assigns to it, "tuguria Numidarum portatilia, quæ planstria circumferebantur," i. e., portable huts that were carried about on
wagon. Servius says that the true form of the word is magana, not magala, because magar signified, in Punic, "a villa." This is also maintained by Isidorus, and in modern times has been advocated by Bochart; but it is justly condemned by Gesenius. (Phæn. Mon., p. 392.)—Strepitumque, &c. "And the bustle, and the paved ways." Strata viarum is a Graecism for stratas vias. The following cut gives a view of a portion of the paved street at the entrance of Pompeii. The upper surface consists of large polygonal blocks of the hardest stone, fitted and jointed with the utmost nicety, so as to present a perfectly even surface, as free from gaps or irregularities as if the whole had been one solid mass.

423-425. Instant. "Ply the work." Supply operi. More literally, "press on."—Pars ducece muros. "Some are extending the walls." We have followed the punctuation of Wagner, who places a colon after Tyrii. This will convert ducece, moliri, &c., into historical infinitives, with the meaning of the indicative present.—Subvolvere. "Are rolling up," i. e., to the heights where the citadel is to stand. Literally, "are rolling from beneath, or under."—Pars optare locum, &c. "Some are selecting a spot for a dwelling, and enclosing it with a furrow." The furrow is the space dug all round to receive the foundation-stones, and serves, at the same time, to mark out the limits of the new dwelling.

426-429. Jura magistratusque, &c. "They are appointing modes of judicial procedure, and magistrates, and a revered senate." This
The line comes in very awkwardly between the preceding and subsequent ones, in both of which mention is made of building, &c. To obviate this difficulty, some translate the present verse as follows: "They are choosing places for courts of justice, and for magistrates, and the revered senate." Such a translation, however, can never be fairly obtained from the words in question, and it is therefore best to regard the line as a spurious one, an opinion in which most commentators agree.

Alta theatri fundamenta, &c. "Others are laying the deep foundations of a theatre." Mention of a theatre at Carthage has given rise to objections on the part of some critics. The poet, however, is perfectly excusable. In endeavouring to depict the greatness and splendour of Carthage, he calls in to his aid certain features which belonged more properly to imperial Rome.—Scenis decora alta futuris. "The lofty decorations for future scenes." The following cut will give some idea of the ground plan of an ancient theatre. The semicircular sweep contains the rows of seats. These rows are marked a, and are divided into compartments by one or more broad passages, marked b, running between them, and parallel to the benches. Above the highest row of benches rises a covered portico.
in the centre of the orchestra stands the altar of Bacchus, around which the chorus dance. The chorus enter by means of two broad passages, marked c. The stage is marked by the letter f. The scena, or back wall, has three entrances (m, i, m), the central one for royal personages. The ancient theatres had no roofs.

430-436. Qualis aperis, &c. "Such toil is theirs, as employs the bees, beneath the rays of the sun, throughout the flowery fields, in the beginning of summer, when they lead forth the grown-up offspring of their race." The grammatical construction is, talis labor est illis qualis labor exsect apes, &c.—Stith. "They press close," i.e. stow closely away, or compress into a narrow compass.—Fucos. "The drones." These are the male bees, which, after subserving the purposes of fecundation, are driven out by the working-bees.—A presepietus. "From the hives."—Redolentque thymo, &c. "And the fragrant and abundant honey is redolent of thyme." Observe the employment of the plural number in mella to denote great abundance.

437-438. O fortunati, &c. Aeneas envies them their good fortune on being already occupied with that which he had so long ardently desired in his own case, namely, the building of their city.—Et fas-tigia suspiciat urbis. "And he looks up to the city's topmost towers." A fine touch of nature. He thinks with a sigh of the difference between his present condition and that of the Tyrian colonists, and, while he is thus employed, his eye involuntarily rests on their proud structures already soaring into the sky.—Fastigia. More literally, "the summits." The term properly means the high, elevated, gable end of a building; the peak of the roof.

439-445. Infert se. "He moves onward."—Ulli. A Græcism, for abullo.—Latissimus umbra. "Most luxuriant of shade." Latissimus is here equivalent to uberrimus. The common text has umbrâ, but the genitive is preferable, as denoting more of fulness and abundance.—Quo primum jactati, &c. "In which very spot the Carthaginians, after having been tossed to and fro by the waves and the tempest, first dug up an oxen, which royal Juno had pointed out, the head of a spirited steed." With quo construe loco, and connect primum with effodere.—Monstrārat. By an oracle, or some other indication.—Caput acris equi. The Carthaginian coins had the head of a horse impressed on one side, in allusion, as is said, to this early tradition. According to one account, Juno ordered Dido, by an oracle, to settle in that place where she should find a horse's head.

Sic nam fore, &c. "For thus did she indicate that the nation should be illustrious in war, and easy to be supported for ages."
Some difference of opinion exists among commentators as to the meaning of *factem vieti* in this passage. Heyne makes *victu* the ablative of *victus*, and explains *factem* by *affuentem*. Hence, the meaning, according to his view, will be “abounding in the means of subsistence,” i.e., richly supplied with them by a fruitful territory. Wagner, however, whom we have followed, regards *victu* as the supine of *viro*; so that the phrase in question will then be equivalent to “easy to be supported or sustained,” i.e., abounding in resources, and easily able, therefore, to maintain its ground. This accords better, moreover, with the nature of the omen. The horse’s head was a type of power, indicating that the nation would be a warlike one, and acquire extensive possessions and resources by the force of arms.

446-447. Sidonia Dido. “Sidonian Dido.” So called from Sidon, one of the cities of Phoenicia, older even than Tyre. The term is therefore equivalent here to “Phoenician.” — Condobat. “Was building.” We would expect here *considerat*, “had built;” but condobat, perhaps, indicates that some part of the structure still remained unfinished.—*Et nunque divae* “And with the presence of the goddess.” Servius, whom Heyne follows, makes this refer to the statue of the goddess, formed of gold or some other precious material. It would rather seem to allude to the peculiar sanctity of the place, and to the belief that the temple was honoured occasionally by the immediate presence of the divinity worshipped in it.

448-449. *Aerea cui gradibus, &c.* “For which a brazen threshold rose on steps, and door-posts of brass connected with this; (for which) the hinge creaked unto brazen doors.” Both *limina* and *trabes* refer to *surgebant*, and the literal meaning of *persequae are trabes* is, “and beams bound (unto it) with brass.” We still, in speaking of ancient works of art, employ the terms “brass” and “brazen,” and the custom has been followed by us in the present case. It is, however, an incorrect mode of speaking, and calculated to mislead. *Brass*, as we use the term in modern times, is a combination of *copper* and *zinc*, whereas the specimens of ancient objects formed of the material termed *aes*, are found, upon analysis, to contain no zinc, but, with very limited exceptions, to be composed entirely of *copper* and *tin*. To this mixture the appellation of *bronze* is now exclusively given by artists and founders, and ought, in strictness, to be used by us also in speaking of ancient works.

*Limina.* The threshold was, with the ancients, an object of superstitious reverence, and it was thought unfortunate to tread on it with the left foot. On this account, the steps leading into a temple
were of an uneven number, because the worshipper, after placing his right foot on the bottom step, would then place the same foot on the threshold also. Of this an example is presented in the following cut.

Nexaque. The line ends with nezx, and que is joined to the succeeding verse by synapheia.—Carlo. The Greeks and Romans use hinges exactly like those now in common use. The following cut exhibits four Roman hinges of bronze, now preserved in the British Museum.

450-458. Hoc primum in luco, &c. "In this grove an unexpected circumstance having presented itself, first assuaged their fear."—Oblata. Lateral, "having been offered."—Et afflicitis melius conx.
BOOK FIRST.

ere visbus. "And to have a better confidence in his falling fortunes."
—Dum, quae fortuna sit urbi, &c. "While he gazes with wonder at what is the fortune of the city, and at the skill of the artists, compared one with the other, and the elaborate finish of their works."
—Operumque laborem. Equivalent to opera affabre elaborata.—Videt Iliaus, &c. He beholds on the walls of the temple certain paintings, seven in number, the subjects of which were taken from the tale of the Trojan war.—Ex ordine. "In order."—Atridas. "The gods of Atreus." Agamemnon and Menelaus. — Secvum ambobus. "Bitterly hostile to both parties," i.e., to the Atridae and to Priam. Achilles was incensed against Agamemnon on account of Briseis, and with Menelaus also, whose interests were identified with those of his brother. On the other hand, he was irritated against Priam and the Trojans on account of the loss of Patroclus. The allusion in the case of Priam, however, is principally to the harsh reception which Achilles at first gave to the aged monarch, when the latter came to beg from him the dead body of Hector.

459-465. Constitit. "He stood (rooted to the ground)," i.e., amazed at the unexpected nature of the sight.—Nosirc non plena laboris. "Is not full of our suffering?" i.e., of the story of our sufferings.—En Priamus! "See, here is our Priam!" A fine touch of nature. The Trojan hero, after glancing rapidly at other objects dwells with true national feeling on the figure of the aged Priam, and on his many virtues.

Sunt hic etiam, &c. "Even here has praiseworthy conduct its own reward, (even here) are there tears for misfortunes, and human affairs exert a touching influence on the heart." Literally, "touch the mind."—Hae fama. "This fame of ours," i.e., of our achievements and sufferings.—Inani pictura. "With the empty painting." Inanis here means "empty," or "unreal," in so far as the figures were not the objects themselves.—Flumine. "Flood (of tears)." The pictures on the walls of the Carthaginian temple are conceived, says Symmons, in the happiest humour of poetic invention; and the hint of them is altogether unborrowed. Homer frequently alludes to sculpture, but never to painting, which was the improvement of the imitative art in a later age.

466-468. Namque videbat, &c. The first painting (there were seven altogether) is now described. The subject is an engagement between the Greeks and Trojans, marked by varied success.—Beliantes Pergama circum. "As they warred around Troy." Pergama (the plural of Pergamus) properly means the citadel of Troy, here taken for the whole city.—Instaret currus, &c. "The crested Achil-
les was pressing on in his chariot." Some idea of the ancient crests of helmets may be formed from the following woodcuts, selected from ancient gems, and of the size of the originals.

*69-473. Nee procul hinc, &c. We now come to the subject of the second painting, which is the death of Rhesus, and the leading away of his famous steeds. Rhesus, king of Thrace, came to Troy with a band of auxiliaries, after the war had continued for a long period, and brought with him the far-famed coursers, in relation to which it had been predicted, that the city would become impregnable, if once they tasted the forage of Troy or drank of the waters of the Xanthus. Diomede and Ulysses having ascertained the arrival of the Thracian king on the very day of his coming, and that he had encamped without the city, entered the place of encampment that very night, slew Rhesus and many of his followers while asleep, and carried off the steeds to the Grecian army.

Niveis velis. "With their snow-white coverings." Referring to the white canvass of which they were made. There is here, however, an anachronism. Neither Greeks nor Trojans, nor auxiliaries, were under canvass. The Greeks were huddled; the Thracians would seem to have been lying on the bare ground.—Primo prodita somno. "Betrayed by the first (and deepest) sleep." A beautiful idea. What was done during sleep is called a betrayal by sleep itself.—Ardentesque avertit equos, &c. "And turned away the fiery steeds towards the Grecian camp."

474-478. Parte alia, &c. We come now to the third painting the subject of which is Troilus, son of Priam. This young prince having engaged with Achilles, received a mortal wound, and fell from his chariot backward. His feet, however, became entangled in some way with the reins, and he was dragged along on his back his shield gone, but still holding the reins with one hand and grasping his spear with the other. The spear, however, was inverted, and only marked the ground idly with its point. It will be observed.
that Virgil here deviates from Homeric usage, according to which those heroes who fought from chariots had a charioteer by their side. Troilus, on the contrary, is alone in his car, and fights, and manages his steeds, at one and the same time. Perhaps the poet intended that the reins should pass around his body, and thus require but little guidance from the left hand.

Arms amissis. "His shield being lost." Many apply the term amiss here to both shield and spear. This, however, is not correct. Arms here, as very frequently elsewhere, refers merely to defensive armour.—Curruque hæret resupinus, &c. "And lying supine, stilt adheres to the empty chariot." His feet are entangled in the reins, and serve to connect his body with the chariot. His head and neck, and the part of his body about the shoulders, are dragged along the ground.—Lora tenens tamen. "Clinging, notwithstanding, to the reins." The spirit of the young warrior appears even in death. He still grasps the reins, as if seeking by a desperate effort to remount his car.

Et versus pulvis, &c. "And the dust is marked by his inverted spear." There is great beauty and graphic force in versus. The point of the spear is turned away from the foe, and only imprints an idle furrow on the ground. Many commentators, and among them Servius, make hasta here refer to the spear of Achilles, with which Troilus had been pierced. But then, in order to justify the expression versus hastæ, we must suppose the spear to have passed quite through the body of the prince, and its point on the other side to be marking the ground, which would certainly not be in very good taste.

479-482. Interca ad templum, &c. The fourth painting. It represented the Trojan matrons bearing in solemn procession the peplus to the temple of Minerva. The story is related in the sixth book of the Iliad (v. 286), where Hecuba, with the other Trojan women, carries the peplus to the temple of Minerva, to entreat the goddess to remove Diomedes from the fight, where he had been making immense slaughter. All that Homer says of this peplus is, that it was the richest vestment in Hecuba's wardrobe, having been embroidered by Sidonian women, and brought by Paris from Sidon.

Non aquæ Palladis. "Of the unpropitious Minerva."—Peplumque ferabant. The peplus was a shawl which commonly formed part of the dress of females. It was often fastened by means of a brooch; but was frequently worn without one, in the manner represented in the annexed cut, which is copied from one of Sir W. Hamilton's cases. Each of the females in this group wears an under garment
falling down to her feet, and over it an ample peplus, or shawl, which she passes entirely round her body, and then throws the loose extremity of it over her left shoulder, and behind her back, as distinctly seen in the sitting figure

Tunsa pectora palmis. "Beating their bosoms with their hands. More literally, "beaten as to their bosoms," &c., the accusative in nearer definition, where some, without any necessity, understand quoad or secundum, as tunsa (quoad) pectora.—Diva solo fixos, &c. "The goddess, turned away, kept her eyes fixed upon the ground." Virgil's imagery here is superior to Homer's. The latter make Minerva shake her head in token of refusal: ἐκ ἄρα εἰχομένη, ἀντισευ δὲ Παλλᾶς Ἀθηνα. (II., vi., 311)

483. Ter circum Iliacos, &c. The fifth painting; the subject, Priam ransoming from Achilles the dead body of Hector.—Raptaret Hectora muros, &c. Virgil's account differs from that of Homer. According to the latter, the dead body of Hector was attached to the chariot of Achilles, and insultingly dragged away to the Grecian fleet; and thrice every day, for the space of twelve days, was it also dragged by the victor around the tomb of Patroclus. (II., xxii., 399, seq.—Ib., xxiv., 14, seq.) Homer says nothing of Hector's body having been dragged thrice, or even at all, around the walls of the city, He merely makes Hector to have fled thrice around the city
before engaging with Achilles. The incident, therefore, which here mentioned by Virgil, must have been borrowed by him from some one of the Cyclic bards, or some tragic poet: for these, it is well known, allowed themselves great license in diversifying and altering the features of the ancient heroic legends.

Examinumque auro, &c. "And was (now) selling (to Priam) his lifeless body for gold." Homer speaks of the "immense ransom" (απετίτι ἀποινα) which Priam brought, amounting to "ten whole talents of gold" (χρυσοῦ δέκα πάντα τάλαντα).—Spolia. The arms of which Achilles had despoiled him.—Currit. The chariot unto which he had bound his dead body.

488-489. Se quoque principibus, &c. The sixth painting. It represents a battle between the Trojans and Greeks, in which Æneas himself bears part, and in which the Eastern forces of Memnon are engaged.—Eoasque acies, &c. "And the Eastern forces, and arms of swarthy Memnon." Memnon, according to poetic legends, was a son of Aurora, who brought a body of forces from the distant East to aid the Trojans against the Greeks. He was slain by Achilles. He is represented as of a dark-brown, or Oriental complexion, approaching to a sable hue.

490-493. Ducit Amazonidum, &c. "Penthesilæa, fierce-ragin, leads on her bands of Amazons, with crescent targes." The subject of the seventh and last painting is here described, namely, the Amazons bringing aid to the Trojans, and led on by their queen, Penthesilæa. She was the daughter of Mars, and came to Troy in the last year of the war. After performing prodigies of valour, she was slain by Achilles.—Lunatis peltis. The pelta was a small, light targe, or buckler, of different shapes. In the hands of the Amazons, however, it appears on the works of ancient art, sometimes elliptic, as in the following cut, representing two bronze shoulder-bands belonging to an ancient cuirass, and which display, in very salient relief, two Grecian heroes combating two Amazons. At other times

[Image of two bronze shoulder-bands]
the pelta appears variously situated on the margin, but most commonly with a semicircular indentation on one side, answering to the *lunata peltae* of the text. An elegant form of the pelta is exhibited in the annexed cut, taken from a sepulchral urn in the Capitoline Museum at Rome, and representing Penthesilea in the act of offering aid to Priam.

![Diagrame of Penthesilea and Priam](image)

*4urea subnectens, &c.* "Binding a golden girdle bent..." her exposed breast; the warrior-female! and, though a virgin, dares to contend with men!" The Amazons are generally represented on ancient monuments and gems, with one breast exposed, and the other concealed by drapery. The roundness of form in the case of the latter is very perceptible. The story of their having but one breast, the other being cut off for convenience in drawing the bow, is a mere fable, and warranted by no remains of ancient art.

*Bellatrix! audetque, &c.* We have placed marks of exclamation after *bellatrix* and *virgo*. The former of these words is generally joined in construction with *Penthesilea*, but with singular tameness.

494-502. *Hae dum Dardanio, &c.* "While these things seem worthy of all his wonder unto the Trojan Æneas." Some make Æneae equivalent here to *ab Ænea*, and dependant on *videntur.* "While these things, deserving of wonder, are viewed by the Trojan Æneas." This, however, wants force.—*Obtutque haret, &c.* "And remains rooted to the spot in one earnest gaze." The literal meaning of *haret* here is extremely forcible, "clings (to these scenes..."
of other days)." —Incessit. "Hath come: in all her majesty" Incessit
here, again, as in a previous instance, conveys the idea of blended
dignity and grace. Observe the beautiful use of the perfect in in-
cessit: "While Aeneas stands lost in silent musing, the queen has
come."

Qualis in Eurota ripis, &c. "Such as Diana leads the chorals
dances, on the banks of the Eurotas, or along the mountain-tops of
Cynthus," i. e., as beautiful and graceful as Diana is when she
leads &c. —Eurotae. The Eurotas was a river of Laeonia, running
by Sparta. It is now the Vasili-potamo. It is here mentioned be-
cause Diana was worshipped at Sparta with peculiar honours.—
Cynthia. Cynthus was a mountain in the island of Delos, the natal
place of Diana. Here, also, Diana was particularly worshipped
—Exercet choros. The term echorus always carries with it the blend-
ed ideas of dancing and song.

Glomerantur. "Crowd around."—Orcades. "Mountain-nymphs
From the Greek ὀρχιδάες, and this from ὀρχις, "a mountain."—Grad-
diensque. "And as she steps along."—Deas. The nymphs just
seek to take up their abode in every part of her bosom, and explore
for this purpose its inmost recesses.—Latona. Latona became by
Jupiter the mother of Diana and Apollo.

504. Instans operi. "Urging on the work, and (with it) her future
realms." Opus is the work, taken collectively, on which depends the
development of her kingdom and power. —Tem foribus divae, &c.
"Then, in the gates of the goddess, under the arched roof of the
temple." Some of the commentators discover a contradiction in
terms between foribus and testudine, and make the former apply to
the gates of the sanctuary, or adytum, itself, and not, as the poet
evidently intended, to the mere gates of the temple. This proceeds
from their supposing that medià testudine templi means "beneath
the centre of the vaulted roof of the temple." Such, however, is by
no means the case. There is an important difference between med-
ium, when used alone with a noun, as in the present instance, and
when a preposition is added. Thus medià silvâ, "amid a wood;" but
in medio silvâ, "in the very middle of a wood;" medià mari,
"amid (i. e., in) the sea;" but in medio mari, "in the middle of the
sea." So, in the present case, medià testudine, "under the vaulted
roof," i. e., with the arched roof rising all around; but in medius tes-
tudine, "under the very centre of the arched roof." (Wagner, Querel
Virg. xiv., 5. b.)
Septa armis. "Surrounded by arms," i. e., armed followers, bodyguards Armis aut for armatis, or satellitibus.—Solieque alte subnixa. "And supported by a throne on high." The throne was raised on high, and her feet were supported by a footstool. The following cut shows two gilded thrones, with cushions and drapery, represent w a paintings found at Resina.

Jura dabat legesque, &c. "(And now) she was beginning to dispense justice unto her subjects, and to equalize the labour of their respective tasks by fair apportionments, or else to determine them by lot.” The expression jura dabat legesque means, literally, "she was giving out the unwritten and written principles of justice,” i. e., was dispensing justice according to law.—Sorte trahebat. Poetic phraseology for sortem trahebat. Observe in this whole passage the peculiar force of the imperfect.

508-519. Concursu magno. “With a large attendant concourse,” i. e., of Tyrians, actuated, some by hostile feelings, others by an emotion of curiosity. Compare verse 539 and those that immediately follow it.—Ater quos aquore, &c. "Whom the gloomy tempest had dispersed over the sea, and carried far away to other coasts,” i. e., to a far-distant part of the Carthaginian shores.—Res incognita. "Uncertainty as to the issue.” Literally, “the unknown issue,” or “affair.”—Dissimulant. "They restrain their feelings."—Speculantur, &c. Watch to discover what fortune may have attended the men; on what shore they leave their fleet; why they come in a body; for individuals selected from (each of) the ships were moving along."—Quae fortuna viris. Not, what the fate of their reception by the queen is going to be; but, what accidents they have encountered since the storm separated them from the rest of the fleet, and in what way they have been saved.—Linguant. Observe the force of the present tense. It is equivalent to saying, "where they may have left their fleet, and where it still remains”—Quid veniant cuncti, &c. We have given here the reading and
punctuation of Wagner. The ordinary text runs as follows: *una
diant: cunctis num lecti navibus ibant. Aeneas, however, was not
much surprised at their coming, as at their coming in a body
(cuncti). The reason of their appearing thus was in order that their
embassy might have a more imposing appearance.

Orantes veniam. "Entreating the favour of an audience." The
meaning we have here given to *veniam is more consistent with the
remainder of the line than the common version, "the favour of land-
ing and refitting their ships." Thus, Wagner remarks, "intellige
de venia regina conveinenda."

520-523. *Et coram data, &c." And liberty was given them of
speaking before the queen." More freely, "in the royal presence."
—Maximus. "The eldest (of their number)." Supply *nato.—Pla-
cido pretore. "With calm bosom," i. e., in language calculated to
concliate, coming, as it did, from a calm and unruffled breast.—Cui
condere Jupiter dedit. "Unto whom Jupiter hath granted to found."
An imitation of the Greek construction. —Justitiâque gentes, &c.
"And to curb fierce communities by the justice of thy sway." Su-
perbas is here equivalent to *feroces, and the native African tribes
are meant, not the Tyrians. Justitia has here a general reference
to all the softening influences of civilization as felt through the me-
dium of justice and laws.—Maria omnia. Supply *per.

525-526. *Prohibe infandas, &c. "Keep from our ships the un-
hallowed flames." The Carthaginians had menaced the Trojans
with the conflagration of their ships, in case they ventured to land.
The flames are hence called *infandas, because in violation of divine
as well as human law, and especially offensive to Jove (Zeug 
devictor), the great god of hospitality.—Parece pio generi. "Spare an
unoffending race," i. e., who have done you no wrong; who come not as
robbers to plunder your shores. Pius, like *pietas, carries with it
the idea of a just observance of duty, not only towards the gods, but
our fellow-men also. Hence *pietas is often used for *justitia.—Et
propius res aspice nostras. "And take a nearer view of our present
affairs," i. e., examine more closely, look from a nearer point of
view into our case; be not influenced by any hasty impressions to
which our appearance on your shores may have given rise.

527. *Ferro Libyco populare *penates. "To desolate with the
sword the Libyan abodes." *Penates, the gods worshipped in the
innermost part of the abode are here put for the abode itself.—Au
raptas ad litora, &c. "Or to seize and drive away booty to the
shores." *Raptas vertere is equivalent, by a well-known rule of con-
struction, to *ranere et *vertere. The allusion in *rada is principly
to Greeks and herds.—Non ea vis animo, &c. “Not such hostile intent (dwells) in our bosom, nor is there so much haughty daring to the vanquished,” i. e., nor do persons, who, like ourselves, have just been vanquished and humbled by their foes, seek to make new ones so soon again by any haughty violation of justice.—Ea vis. For tales violentia.

530-534. Locus. “A region.”—Hesperiam. Italy was called Ἑσπερία, or “the western land,” because lying to the west of Greece. The name is of Greek origin: Ἑσπερία, from Ἑσπέρος, “the west,” in both of which words there is an ellipsis of γῆ.—Potens armis, &c. “Powerful in arms and in fruitfulness of soil.”—Εὐνοτρίῳ coluere viri. “Enotrian men once cultivated it.” The Enotri were a tribe of the great Pelasgic race, and at a very early period occupied a portion of the southeastern coast of Italy, called from them Enotria. With Virgil and the poets of a later day, the Enotri stand as a general designation for the Pelasgic inhabitants of Italy, and Enotria as a general name for that country itself.

Nunc fama, minores, &c. “Now there is a report that their descendants have called the nation Italy, from the name of a leader of theirs.”—Minores. Supply natum.—Ducis de nomine. The whole legend is a fabulous one. The leader meant is Italus, an early king of Italy, who lived only in fable.—Gentem. Poetic language for terram.—Hic cursus fuit. “This was our course,” i. e., this is the land that we sought in our course. We have adopted here the reading and explanation of Wagner, and which is sanctioned by the best manuscripts. The ordinary reading is Huc cursus fuit. “Hither was our course,” i. e., to this same land.—The words Hic cursus fuit form the first of the hemistichs, or half-lines, left imperfect by Virgil, and which he intended no doubt to complete had his life been spared.

535-538. Quum subito, &c. “When, on a sudden, the stormy Orion, rising from the wave.” Heyne joins subito, as an adjective, with fluctu, and explains the two thus connected by “repentīnā temperātūrā.” There is more poetry, however, in the common arrangement.—Nimbosus Orion. Both the rising and setting of this constellation were accompanied by storms. It belongs to the southern hemisphere, and consists of thirty-eight stars.—In vada caeca tūnx. “Carried us upon hidden shoals.” Caeca is here equivalent to latentia.—Penitusque procacibus austris, &c. “And, with southern blasts disporting fiercely, drove us in different directions, over the waves, over painless rocks, the briny sea overpowering us.” We have connected penitus with procacibus, and not as is generally done.
with dispatch. The expression *penitus proacibus* is extremely beau-
tiful, and might be paraphrased by "deriding all our efforts to with-
stand them."—Superante salo. All the skill and labour of the mar-
iner being completely set at naught by the drenching mountain-
wave.—*Paece.* "Few in number." Because they supposed Aeneas
and the rest of the fleet to be lost.—*Adnaximus.* "We have float-
ed." This single term forcibly paints the shattered condition of
their vessels. It was not sailing, but merely floating.

539-541. *Quod genus hoc hominum?* "What race of men is this" i.
c., how fierce and inhuman. We have adopted the punctuation
of Wagner, which gives a much more forcible meaning than the
common pointing: *Quod genus hoc hominum, quare, &c.—Hunc mo-
rem permittit.* "Permits this custom," i. c., of rudely repelling
strangers.—*Hospitio prohibemur arenae.* "We are excluded from the
hospitality of the shore," i. c., from the simple hospitality of being
allowed to land.—*Bella eient, primaque, &c.* "They stir up warlike
movements, and forbid our setting foot on the very verge of your
land," i. c., on the very shore, where the land first appears emer-
ging from the waters. Literally, "on the first land."

542-543. *Genus humanum.* "The human kind," i. e., the opinion
which men in general will entertain of such barbarity.—*Mortalia
irma.* "The arms of mortals," i. e., the just vengeance which men
may seek to inflict.—*At sperate deos memores, &c.* "Yet expect
that the gods are mindful of right and of wrong." *Sperate* is here
used in the same way as *ἐλπίζω* often is in Greek, with the signifi-
cation of expecting, apprehending, &c. Hoogeveen, in his remarks
on Viger, lays down an excellent rule for cases like the present.
Wherever we find a verb with two directly opposite significations,
as, for example, *τιω,* "to honour," and "to punish," we must regard
neither of these as the true and primitive meaning, but must seek
for some third one, by which both the others may be explained.
Thus in *τιω,* the primitive idea is "to recompense," "to pay," &c.;
and so in *ἐλπίζω* and *spero,* the original meaning is "to expect," "to
ook out for," and then either to "hope" for good, or to "apprehend
the coming of evil. (Hoog., ad Vig., c. 5, s. 7, reg. 2.)

544-548. *Quo justior alter, &c.* "Than whom there was not an
other more scrupulous in piety, nor greater in war and in arms," i.
c., more scrupulous in performing all the duties that piety enjoined.
Heyne and others consider *justior picate* a harsh construction, and
therefore place a comma after *alter,* thus making *picate* depend upon
*major.* The expression *major pictate,* however, in connexion with
*major bello et armis* has very little to recommend it on the score of
good taste, and we have therefore allowed the common pointing to remain—Bello et armis. The former of these terms has reference to Æneas as a chief and leader in war; the latter, as personally brave in fight.

Si vescitur aurâ ætheriâ. "If he (still) enjoys the air of heaven." Literally, "if he (still) feeds on ethereal air," i.e., still breathes.—Neque adhuc crudelibus, &c. "Nor lies as yet amid the cruel shades," i.e., nor has taken up his final resting-place among the shades of the other world.—Non metus, officio, &c. "We have no fear lest you repent of having striven to be beforehand with him in kindness," i.e., lest, in the contest of mutual good offices, you repent of having conferred on him the first obligation by succouring us his followers. The common text has officio nec te, &c., in which case non metus will be equivalent to non metus sit tibi. But why should any fear have arisen in Dido’s bosom? What had she to apprehend from the Trojans? Non metus, therefore, must be taken for non metus est nobis.—Certâssse priorem. After priorem supply fuisse.

549–550. Sunt et Siculis regionibus, &c. "There are for us both cities and fields in Sicilian regions, and (there too is) the illustrious Agesestes, sprung from Trojan blood." Ilioneus does not mean, as some suppose, that the race of Trojan descent will repay her kindness; but the mention of these settlements in Sicily is here introduced in order to quiet any fears which the queen may have entertained of an intention, on the part of the Trojans, of settling in Africa. Thus Heyne remarks, "Ev spectat oratio, ut metum intercipt, ne in his terris considere velle videantur." Compare also verses 557 and 558.—Arvaque. Some read armaque, which is recognised by several good manuscripts; and the defence offered for this reading is, that Ilioneus wishes to alarm the fears of Dido and her court. This, however, is at variance with the whole tenour of his speech.

551–554. Liceat subduere. "Let it (only) be allowed us to draw up on shore." In accordance with the usual custom of the ancients when vessels were bought to land.—Et silvis aptare trabes. "And to select suitable timber in the woods," i.e., for spars, planks, &c. Apiare is equivalent here, as Servius remarks, to aptas eligere.—E stringere remos. "And dress (the boughs of trees for) oars." This is one of those concise forms of expression that bid defiance to a close translation. The literal meaning is, "to strip oars," i.e., to strip off the foliage and smaller branches from the boughs of trees, and smooth and shape them into oars.—Si datur Italian, &c. "In order that, if it be granted us to stretch our course to Italy, after our companions and king have been recovered, we may seek with
This is certainly the simplest mode of construction, and is approved of by both Wurderlich and Wagner. Heyne, however, regards the whole as an imitation of the Greek idiom, and supplies rogamus, liceat nobis per te, before ut petamus, a construction very justly condemned by the two editors just mentioned.

555–560. Sin absumta salus. “But if (the source of all our) safety has been taken from us,” i.e., if Aeneas, in whom all our hopes of final deliverance from misfortune were centred, has been taken from us by the hand of death; if, with whose safety our own was identified, has perished.—Et te, pater, &c. Observe the beautiful turn given to the sentence by this sudden apostrophe.—Habet. “Holds.”—Nec spes jam restat Iuli. “Nor hope of Iulus now remains,” i.e., and those hopes, also, which we once placed in Iulus have perished along with him. If Iulus, too, is taken from us.—At petamus. “Yet at least we may seek”—Paratas. “Prepared for us,” i.e., that stand ready to receive us.


566–568. Virtutesque virosque, &c. “And its deeds of valour, and its warriors, or of the conflagration kindled by so great a war,” i.e., of the ruin which so great a war has brought with it. The expression virtutesque virosque may also be taken as a hendiadys for virtutesque virorum, “and the valiant deeds of its warriors.”

Non obtusa adeo, &c. “We Carthaginians bear not bosoms so blunted (to all kindly feeling), nor does the Sun yoke his courser so far away from the Tyrian city.” Alluding to the popular belief of the day, that the inhabitants of cold climates had less refinement of feeling, and were characterized by more rudeness and barbarity than those of warmer latitudes.

Saturnian fields, i. e., Italian. Italy was sometimes called Saturnia terra, from Saturnus or Saturn, who was fabled to have reigned there after his expulsion from the skies by Jupiter.—Erycis fines. The territories of Eryx, i. e., the lands around Mount Eryx, which was situated near the western extremity of Sicily. This mountain took its name from Eryx, son of Butes and Venus, who was killed by Hercules and buried there. On its western declivity stood the town of Eryx, and at no great distance to the east stood Segesta or Egesta, the city of Acestes.—Auxilio tutos. “Rendered secure by my aid.” This would be in prose rebus necessarum mun- tos or instructos.—Opibus. “With my resources.”

572-574 Vultis et his mecum, &c. “(Or) are you willing even to settle along with me in these realms on equal terms?” The conjunction et after vultis suggests naturally the idea of aut, which is omitted at the beginning of the sentence. We have placed the mark of interrogation after regnis, with Heyne and others. Wagner, however, puts a colon at the end of the line, and supposes an ellipsis of Si before vultis. This appears harsh, although examples are cited in defence of it.—Urbes quam statuo, &c. An imitation of the Greek. The noun, when placed after the relative, is sometimes put in the same case with it, though a different case is required by its own connexion. Thus, Atque alii quorum est comœdia prisea vi- rorum, for alii viri quorum, &c. This is sometimes done when, as in the present case, the noun even precedes. The expression in the text, therefore, is equivalent to Urbs, quam urben statuo, vestra est, i. e., urbs quam statuo, &c.—Mihi nullo discrimine agetur. “Shall be treated by me with no distinction.” In prose it would be habebitur.

575-578. Compulsus. “Driven.”—Affect. “Were present here.”—Dimittam. “I will send in different directions.”—Certos. “Trust worthy persons,” i. e., who will bring back a faithful account.—Et Libye lustrare extrema, &c. “And will order them to search the extreme parts of Libya, and see) if, having been shipwrecked, he wanders in any woods or cities.” We have changed, with Wagner, the semicolon of the common text, after jubebo, into a comma, so that si, in the next line, is then placed elliptically, by a well-known idiom, for explorantes si, or et explorare si.—Quibus. For Aliquibus.


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Hence Heyne explains it in this passage by pulchritudo.

Quale manus, &c. "Such beauty as the hand of the artist imparts to ivory, or when silver, or Parian marble, is surrounded with the yellow gold." Literally, "such beauty as the hands add to ivory." The true force of the comparison is this: the manly beauty of Æneas was as much increased by the graces which Venus diffused over his person, as the native beauty of ivory, or silver, or Parian marble, when the skill of the artist has been expended on them.—Parusre lapis. The marble obtained from the island of Paros, in the Ægean, was highly prized for statues. Marble set in gold was sculptured, it is thought, in relief.

595-601. Coram, quem quaeritis, &c. "I, whom you seek, am present here before you, the Trojan Æneas."—Infandos labores. "The unutterable sufferings." —Quae nos, reliquias Danaum, &c. "Who dost offer to make us, that are a remnant saved from the Greeks, that are already worn out by every misfortune of both land and sea, that are destitute of all things, sharers in thy city, in thy home." Socias is here equivalent to sociare vis, or, in other words, sociaturam te esse significas.

Grates persolbere dignas, &c. "To return thee suitable thanks is not in our power, Dido, nor in that of whatever portion of the Trojan race anywhere exists, a race that is now scattered throughout the wide world." The full construction will be, non opis est nostra, nec Gentis Dardania, quidquid Gentis Dardanie est ubique; gentis qua sparsa est, &c.
603-610 Si qua. "If any". For si aliqua. - Si quid usquam justitia, &c. "If justice, and a mind conscious to itself of rectitude, be anything anywhere," i. e., be anywhere aught save an empty name.—Quae tam laxa saecula. "What so joyous ages," i. e., what times so fortunate.—Qui tanti parentes. "What so illustrious parents."—Dum montibus umbra, &c. "As long as the shadows of the mountains shall traverse the projecting sides of the same," i. e., as long as the shadows thrown from the forests on the mountain shall darken the sides of the same as they move around with the sun. As the sun turns round these shadows fall successively on different parts of the mountain side.

Pelus dum sidera pascet. "As long as heaven shall feed the stars." The stars were supposed by some of the ancient philosophers to be fed, that is, to have what they lost of light supplied again by fine emanations or vapours from earth and sea. Hence we have in Lucretius, "unde ether sidera pascit?"—Qua me cunque vocant terrae. "Whatever lands call me," i. e., to take up my final residence therein. He means, that he will ever remember her kindness, in whatever land he may be called by the fates to settle.

612-618. Post. Used adverbially. —Casu tanto. "At the so great misfortune."—Quis casus. "What destiny."—Quae vis imm nibus, &c. "What power brings thee into contact with these savage shores?" i. e., where the savage tribes of Libya dwell.—Tune ille Æneas. "Art thou that Æneas?"—Dardanio. Observe the hiatus at the end of this word, through the operation of the caesura.—Phrygii Simoëntis. "Of the Trojan Simois." A river of Troas, rising in Mount Ida, and falling into the Scamander or Xanthus.

619-622. Atque equidem memini, &c. "And I do indeed remember that Teucer came to Sidon, having been driven out from his paternal territories." Teucer, the son of Telamon and Hesione, was half-brother of Ajax. The latter slew himself in the course of the Trojan war, on account of the arms of Achilles, which had been awarded to Ulysses; and the indignation of Telamon at the supineness of Teucer in not having avenged his brother's death, caused him to banish the young prince from his native island. Teucer thereupon retired to Cyprus, where he founded the city of Salamis, called after his name. He was aided, according to Virgil, in effecting this new settlement, by Belus, the father of Dido, and king of Tyre and Sidon. This, however, is a poetical anachronism, in relation to which consult the Life of Virgil at the commencement of this volume. Dido lived, in fact, many hundred years after the Trojan war. Equally incorrect, in point of history, is the statement that
Belus reigned over both Tyre and Sidon, since the latter city, this time, was independent of the former.

Belus. There is, of course, no historical truth in what is here stated respecting this pretended parent of Dido. The whole account is a poetical fiction. Belus is a name of Oriental origin, being derived from Beel or Baal, "Lord" or "Master." This same root occurs in the Carthaginian names, Hannibal, Asdrubal, Maharbal, &c.--- Et victor ditione tenebat. "And, as conqueror, was holding it under his sway." The imperfect here, in conjunction with vastabat, implies that he was just beginning to rule over the island.

623-626. Casus. "The fall."---Regesque Pelasgi. "And the Grecian kings." Pelasgi, the name of the early race who occupied Greece before the dominion of the Hellenes, and who are generally thought to have belonged to the same common stem with the latter, is here put for Graeci.---Ipse hostis. "Your foe himself." Referring to Teucer.---Ferebat. "Used to exalt."---Seque ortum antiqua, &c Teucer was, in fact, of Trojan origin on the mother's side, since he was the son of Telamon and Hecione, daughter of Laomedon. This princess was given in marriage to Telamon by Hereules, on the capture of Troy by the latter.

627-630. Succedite. "Enter beneath."---Similis fortuna volvit. "A like fortune hath willed."---Non ignara mali, &c. "Not ignorant of misfortune, I learn (from my own case) to afford succour to the wretched." This is the famous line of which Heyne says, that any youth who does not dwell on it with a feeling of delight, ought to be excluded from a farther perusal of Virgil: "ne, illum a poeta lectione statim abigas suadeo."

632-636. Divum templis indiect honorem. "Proclaims a sacrifice for the temples of the gods." Virgil here deviates from the custom of heroic times, and follows that of his own. In the heroic ages, as we learn from Homer, the arrival of a stranger-guest was greeted with a sacrifice under the roof of the entertainer, which was immediately followed by a banquet on the remains of the victim.---Net minus interea. "Meanwhile too." Literally, "nor less meanwhile."---Magnorum horrentia centum, &c. "A hundred bristly backs of large-sized swine."

Munera lactitiamque dii. "As presents and the means of passing a joyous day." Dii is here an old form for diei. There is great doubt about the true reading of this hemistich. The manuscripts vary between die, dii, and dei. They who read dei, refer this to Bacchus, and either make a hendiadys of munera lactitiamque, "the joyous gifts of the god," or join munera in construction with the
previous line, and place a comma after it. The objection to _dei_ is that the mention of Bacchus is too abrupt; and, besides, if _munera_ indicates anything different from what is mentioned in the previous verse, the copula ought to be expressed. If, on the other hand, we place a comma after _munera_, the effect is stiff and frigid. In favour of _dii_ it may be urged, that Aulus Gellius recognises this reading when he says, "_In illo versu nihil dubium est quin_ (Virgilius) _dii scripsit pro diei_: Munera laetitiamque _dii_. Quod imperitiores dei tegunt, _ad insolentiâ seiliect vocis istius abhorrentes_. _Sic autem dies_, _dii_, _a veteribus declinatum est, ut fames, fami,_ &c. (N. A., ix., 14.) Perhaps the most rational conclusion is that Virgil wrote neither _dii_ nor _dei_ (for certainly neither has much to recommend it), and that this is one of those passages which the death of the poet prevented him from putting into a proper shape.

637–642. Regali splendidia _luxu instruitur_. "Is splendidly arrayed in regal sumptuousness." _Splendida instruitur_ is a prolepsis here for _ut splendidia esset_, &c.—_Arte laboratæ vestes_, &c. "Couch coverings are there, wrought with elaborate art, and of rich purple." Supply _edunt_ with _vestes_.—_Ingens argentum mensis_, &c. "There is massive silver on the tables, and embossed in gold are the brave deeds of their sires." _Supply adest with argentum_. We have given _ingens_ here what we conceive to be its true meaning. Wunderlich, however, and Wagner refer it, not to massiveness, but to abundance of plate.—_Calata_. The terms _calare_ and _calatura_ are constantly employed, as shown by Heyne, to denote work fashioned in relief.—_Ducta_. "Traced."—_Gentis_. "Of the race," _i. e._, of the royal line.

643–645. _Neque enim patrius_, &c. "For a father's love suffered not his mind to enjoy repose."—_Ascanio ferat hæc_. "To bear these tidings to Ascanius." The subjunctives _ferat_ and _ducat_ depend on _ut_ understood, and which is implied, in fact, in _premittis_. This is the earlier construction, and occupies a middle rank between the bare infinitive and the expression of _ut._—_Omnis in Ascanio_, &c. "All the solicitude of the fond parent centres in Ascanius." Literally, "stands (fixed)."

648–649. _Pallam signis auroque rigentem_. "A cloak, stiffening (to the view) with figures and with gold," _i. e._, with forms of human beings, or representations of things, embroidered thereon in gold. The English term "cloak," though commonly adopted as the proper translation of _palla_, conveys no accurate conception of the form, material, or use of the latter. The _palla_, as well as the _pallium_ and _paludum_, was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was, indeed, used in the very form in which it
was taken from the loom, being made entirely by the weaver. Among the Greeks and Romans the most common material for the palla was wool. It was often folded about the body simply with a view to defend it from cold, and without any regard to gracefulness of appearance, as in the following cut, taken from an ancient intaglio.

A more graceful mode of wearing it was to attach it by means of a brooch, and allow it to hang down from the shoulders, as in the following cut, representing the statue of Phocion, in the Vatican.

Et circumtextum croceo, &c. "And a veil bordered all around with the saffron-hued acanthus," i.e., having a border of yellow acan-
thus flowers running all around it. The acanthus generally bears a white flower; one kind, however, yields a flower of a reddish-yellow hue, and it is to this that Virgil alludes here. The following cut shows specimens of ancient borders to veils and other articles of female attire.

650–652. Ornatus Argivae Helene, &c. “Ornaments of the Graecian Helen (the wondrous gift of her mother Leda), which she had brought from Mycenæ, when she was seeking Troy, and an unlawful union (with Paris),” i.e., when she fled from her native land to Troy, there to live in unlawful union with Paris.—Mycenæ. Put here for Greece generally, just as Argiva is to be taken as equivalent merely to Graecæ; for Helen was of Spartan origin, and fled with Paris from Sparta.

653–654. Sceptrum. Consult note on verse 57 of this book.—Ilione maxima natarum, &c. “Ilione, eldest of the daughters of Priam.” She married Polymestor, king of Thrace.—Colloque monile baccatum. “And a bead necklace,” i.e., a necklace consisting of berries, small spheres of glass, amethyst, &c., strung together. It is a very common error to translate monile baccatum, “a pearl necklace.” The ornament of which we are here speaking is frequently shown in ancient paintings, &c., as in the two following cuts.
The following, also, are specimens of other ancient necklaces. The first, small golden lizards alternate with drops. The second one was found at St. Agatha, near Naples, in the sepulchre of a Greek lady. It has 71 pendants. The third, fourth, and fifth, were found in Etrurian tombs.
655-656. *Et duplicem gemmis, &c.* "And a diadem double with gems and gold," *i. e.*, a golden diadem adorned with gems.—*Haec celerans.* "Hastening these things," *i. e.*, hastening to procure and bring these things. He had received his orders in v. 644, seqq.

657-661. *Cytherëa.* Consult note on v. 251.—*Novas artes versat.* "Revolves new artifices." *Artes* is here equivalent to *fraudes.*—*Faciem mutatus et ora.* "Changed in form and look." *Facies,* though usually denoting the face or visage, is sometimes, as in the present instance, taken for the whole person. Thus, Aulus Gellius remarks, "*Quidam faciem esse hominis putant os tantum et oculos et genas; quando facies sit forma omnis, et modus, et factura quaedam corporis totius.*" (N. A., xiii., 29.)

*Donisque furentem incendat, &c.* "And inflame with the gifts the impassioned queen, and inwrap the fire (of love) into her very tones," *i. e.*, introduce, or cause to enter, &c. Cicero uses *implicare* in a similar way: "*Dii vîm suam naturis hominum implicant.*" (De Divin., i., 36.) Some connect *donis* with *furentem,* but improperly. The true idea of the passage appears to be, "*incendat reginam et implicet ignem ut amore furât.*"—*Quippe domum timet, &c.* "For she tears the line of doubtful faith, and the Tyrians of double tongue," *e.*
e., the treacherous Tyrians, who utter words in two senses, a true and a false one. Bilingues properly means "speaking two languages." The bad faith of the Carthaginians (Punicæ fides) became proverbial among the Romans.—Domum ambiguum. Venus suspects the line of Dido, from the specimen of treachery that had been given by Pygmalion. We have altered the punctuation of the passage with Wagner, and placed a semicolon after ignem, and a full stop after bilingues, thus connecting verse 661 with what precedes. The common text has a period after ignem, and a semicolon after bilingues, which pointing will give quippe the force of "namely."

662-665. Uttr. "Disquiets her." Supply cam. — Sub noctem "With the night." More literally, "at the approach of night." The poet represents the goddess, like an ordinary mortal, passing sleepless nights through anxiety for her son.—Aligerum Amorem. "The winged god of love." — Mea vires, mea, &c. "My strength, my mighty power," i. e., true source of all thy mother's mighty influence.—Patris summi Typhoia tela. "The giant-quelling bolts of the omnipotent Father." Literally, "the Typhoian missiles," i. e., the thunderbolts with which Jupiter smote down the monstrous giant Typhoeus, when he warred against the skies.

666-672. Tua numina. "Thy aid."—Utr. "How."—Nota tiba. "Is well known to thee." The plural for the singular, notum tiba est, in imitation of an idiom prevalent among the Greek tragic writers. Thus, δεδογμέν' ὡς ένικε, τίνδε καθβανέιν, "It is decreed, as it seems, that this female die." (Soph., Antig., 576.)—Et nostro doluisti, &c. "And thou hast often sorrowed amid my sorrow," i. e., hast often grieved to see me grieve.

Hunc. "This brother of thine."—Et vereor, quo, &c. "And I fear me, whither this Junonian hospitality may be tending," i. e., this hospitality in a city over which Juno presides.—Haud tanto cessabit, &c. "She will not cease (from her machinations) in so critical a posture of affairs." More literally, "at so important a hinge-point of affairs."

673-674. Capere ante dolis, &c. "To make the queen my own, beforehand, by dint of stratagems, and to encircle her with the flame (of love)," i. e., to surround her so effectually with love for Aeneas, that this may form an irresistible barrier to any evil machinations of Juno.—Ne quo se numine mutet. "That she may not change her sentiments through the influence of any divinity."

676-682. Qua. "In what way." Supply ratione.—Nostram num acceptem mentem. "Listen now to my scheme."—Regius puer. Ascanius, as Aeneas is often called rex Aeneas.—Acciti. "On the suma
mons."—Pelago et flammis, &c. "Remaining from the deep and the flames of Troy."—Sopitum somno. "I lulled to deep repose." More literally, "lulled deeply in sleep."—Super alta Cythera, &c. "I will hide in my own sacred abode in lofty Cythera or in Idalium." The preposition super is not unfrequently used for in and ad, where lofty places are referred to. Thus we have in Ovid: "Super alta perennis Astrea ferar" (Met., xv., 875); and again in Livy, "Castris super ripam positis" (xxi., 5). On the other hand, sub is similarly used in speaking of low situations, as, for example, of valleys; thus, "Vidimus obscuris primam sub vallibus urbem." (Virg., Aen., ix., 244.)

Cythera. The Greek accusative plural. Cythera was an island in the Ægean Sea, to the south of Laconia. It was celebrated in fable as having received Venus on her rising from the sea, and hence was sacred to her.—Idalium. A mountain and grove in the island of Cyprus, sacred to Venus.—Ne quá scire dolos, &c. "That he may not in any way be able to learn our stratagem, or present himself in the very midst of it." More literally, "come in contact with us," "meet us," and thereby disconcert our schemes.

683–690. Tu faciem illius, &c. "Do thou, with guileful art, counterfeit his form," &c. Falle faciem appears to be a concise mode of speaking for faciem ejus simulando falle, "deceive by assuming his form."—Puer. "A boy thyself."—Laticemque Lyæum. "And the liquor of Lyæus," i. e., wine. Bacchus was called Lyæus, in Greek Lalkemque, from λύω, "to release," or "free," because he frees the mind from cares.—Faget. "Shall imprint."—Occulum inspiravit, &c. "Thou mayest breathe into her the hidden fire, and deceive her with thy poison."—Gressu incedit Iuli. "Me es along with the gait of Iulus."

691–694. Ascanio placidam, &c. "Bedews with placid sleep the limbs of Ascanius." The expression, irrigat per membra quietem, is poetic for irrigat membra quieta. Sleep descends upon Ascanius with its refreshing influence like the dew of the night upon the face of nature. Hence a Greek poet would speak of ἕγρα τῶν ἀναπαύειν, "arid sleep."—Fotum. "Cherished." Venus is compared to a foræ parent cherishing her offspring in her bosom.

Ubi mollis amaracus, &c. "Where the soft marjoram, breathing upon, embraces him with its flowers and fragrant shade." The perfume of the amaracus (sweet-marjoram) is said to produce sleep, and, according to Pliny (H. N., xxii., 11), the best grew in Cyprus, whither Ascanius is now conveyed. Observe the beautiful image in aspirans: the flower breathes upon the boy, and steeps his senses in repose.
696–698

_Book First._

696–698 _Duces lotus Achate._ “Exulting in Achates as his guide.” Equivalent to _duces gaudens Achate_, and a mere ornamental expression for _Achatem habens ducem._—_Auleis jam se regina_, &c. “The queen has already taken her seat on a golden couch (adorned) with rich coverings, and has placed herself in the midst.” Not, as some maintain, on the middle seat or reclining-place of the couch, the seats on either side of her being intended respectively for _Æneas_ and the false Ascanius; but, simply, occupying what would be in modern parlance the head of the table, with the couches for the guests, both Trojans and Tyrians, arranged on each side and extending down the hall. Hence Corradus correctly remarks, ‘_Ne quis credat Æneas quoque et alium quemque in codem lecto sic xecubuisse, ut Dido media esset._’

_Auleis._ By these are here meant, not hangings, but couch-coverings, or _vestes stragulae._—_Aurea._ To be pronounced, in scanning, as a dissyllable, _aurá._—_Spondá._ Properly the open side of the couch, at which persons entered. It is here put for the couch itself.—_Locavit._ Supply _sece._

700–702._ _Stratogae super_, &c. “And recline upon the outspread purple,” _i.e._, upon the couches over which are spread purple counterpanes, or _vestes stragulae._ Literally, “it is reclined (by them).” Observe the force of _dis_ in _discumbitur_, as referring to the different places of the guests on the different couches. The poet here speaks in accordance with Roman custom. This people reclined at their meals. On each couch there were commonly three persons. They lay with the upper part of the body reclined on the left arm, the head a little raised, the back supported by cushions, and the limbs stretched out at full length, or a little bent; the feet of the first behind the back of the second, and his feet behind the back of the third, with a pillow between each. When they ate, they raised themselves on their elbow, and made use of the right hand. A banqueting-room generally contained three couches _(_ _τρεῖς κλίναι_), holding nine guests, and, from the number of couches, was called _triclium_. The following representation of such a room is from _Pompeii_. In the centre is a pedestal to receive the table.
Luni famuli, &c. Water is carried around for cleansing the hands of the guests previous to eating. It was poured from a ewer upon the hands of the person, a basin being held under.—Cererenque canestris, &c. "And supply bread from baskets." Ceres, the goddess of husbandry, is here put by metonymy for bread. The loaves of the ancients were generally circular, and more or less flat. The showing cut represents some found in a bakehouse at Pompeii.

Torasque servant, &c. "And bring towels with shorn nap." The mantula here meant were woollen, with a soft and even nap. They were intended for drying the hands after washing, and also to answer as napkins. They would be particularly needful in the latter case, as the ancients ate with their fingers.

704-706. Quinquaginta intus famulae, &c. "In the interior of the mansion were fifty maid-servants." Intus here marks the place where the culinary operations were conducted.—Penum struvic, et flammis, &c. "To arrange the food for culinary purposes, and enlarge the auspicious influence of the Penates by means of fires at the hearth," i. e., to bring out the family-stores from the penus, and cook the viands at the hearth. The Penates presided over the penus, or general receptacle of family-stores. They were supposed also to exercise an influence over those operations by which food was rendered more available for human purposes; operations, namely, of a culinary nature, by which the extent of their beneficial superintendence would be greatly enlarged. This idea lies at the bottom of adolere, which is used here in precisely the same sense as in the Moretum of Virgil, v. 37, seq.:

"Hanc vocat atque aurora focis imponere ligna
Imperat, et flammis gelidos adolere liquores."

Here gelidos adolere liquores means "to render the cold water more available," "to increase its usefulness," "to enlarge the sphere of its action." The same idea is involved in such phrases as adolere.
verbena, thura, hostiam, &c., to make the vervain, the frankincense
the victim, have a more enlarged action or influence; in other
words, to burn them on the altar, and thus, as it were, enlarge their
sphere of action, and convert them into means of propitiating the

Qui onerent . . . . ponant. Equivalent to quibus cura est ut one
rent . . . . ponant. Hence we see why the subjunctive is preferable
here to the indicative.

767-711. Per limina lenta frequentes, &c. “Assemble in great
numbers throughout the joyous avenues of the mansion,” i. e., joy-
ous, because about to be the scene of festivity. Limina is here put
by synecdoche for domus.—Toris piestis. “On the embroidered
couches.” Pictis is a beautiful epithet here, meaning, literally,
“painted,” i. e., by the needle.—Flagrantesque dei vultus. “And
the glowing countenance of the god.” The reference is particularly
to the sparkling fire of the eyes.—Pictum. “Embroidered along its
border.” Equivalent to circumscriptum.

Alluding to Dido.—Pesti devota futuræ. “Wholly given up to a pas-
sion destined to be her destruction.” Equivalent to amori exitiabilis
devota. Literally, “devoted unto future destruction.”—Expleri men-
tem nequit. “Cannot be satisfied in mind,” i. e., cannot sate the
feelings that disquiet her.

715-719. Ubi complexu Aeneæ, &c. “After he had hung in the
embrace and on the neck of Aeneas, and had gratified the ardent af-
fection of him who was not his parent.” Literally, “of his false
parent.” We have given falsi here its natural meaning. Servius
explains it by “qui fallebatur,” but this is extremely harsh.—Regi-
nam petit. “Makes for the queen.” These words seem plainly to
favour the idea that Aeneas and the pretended Ascanius were re-
clining apart from Dido, and not occupying the same couch with
the queen.—Harret. “Keeps clinging to him.”—Fovet. “Fondles
him.”

Insea Dido, &c. “(She) Dido being ignorant how mighty a god
is settling down upon her, a wretched one,” i. e., is bearing down
upon her with all his power. We have placed a semicolon after
fovet, so as to make a new clause commence with insedia. This
gives a more forcible turn to the sentence than the common point-
ing, namely, a comma after fovet.—Insidat. Wagner prefers insideas,
a verb of rest, and explains it by the peculiar position of the parties,
the queen being in a reclining posture on the couch, and the boy
resting upon her bosom Few, however, will approve of this inter-
pretation.
720-722. Matris Acidaliae. "Of his Acidalian mother." Venus was called Acidalia, from a fountain of the same name at Orchomenus in Boeotia, which was sacred to her, and in which the Graces, her handmaids, were wont to bathe.—Abolere Sychæum. "To efface (from her bosom the image of) Sychæus."—Et vivo tentat, &c. "And strives to preoccupy with a living love her feelings long since unmoved by passion, and her heart (long) unaccustomed to its control." Observe the force of præ in composition: to occupy with love for a living object, before the remembrance of Sychæus again becomes powerful.

723-724. Postquam prima quies, &c. "After the first cessation had taken place unto the banquet, and the viands were removed," i. e., after the mere eating was gone through with. Mensæ is here merely equivalent to dapes, and there is no reference whatever to the Homeric custom of removing the tables themselves. In verse 736, Dido pours out a libation upon the table still remaining before her.

Crateras magnos statuunt. "They set down large mixers." The crater was a vessel in which the wine, according to the custom of the ancients, who very seldom drank it pure, was mixed with water, and from which the cups were filled. The liquid was conveyed from the crater into the drinking-cups by means of a cyathus, or small ladle. The following cut shows two of these ladles, from the Museo Borbonico.

Et vina coronant. "And crown the wine," i. e., deck with garlands the mixer containing the liquor. Buttmann, in his Lexilogus (p.933-4, Eng. Transl.), has very satisfactorily shown that we are not, in rendering these words, to think of the Homeric ἐπιστρεφω.
725-727. *Fit strepitus teetis.* "A loud din arises throughout the hall." The noise of many voices engaged in conversation.—De pendunt lychni, &c. "Blazing lamps hang down from the fretted ceilings overlaid with gold." The ceilings of the Roman houses seem originally to have been left uncovered, the beams which supported the roof, or the upper story, being visible. Afterward planks were placed across these beams, at certain intervals, leaving hollow spaces called lacunaria, or laquearia, which were frequently covered with gold and ivory, and sometimes with paintings. The following cut will serve to explain this.

728-730. *Grarem gemmis auroque pateram.* "A bowl heavy with gems and gold," i.e. a golden patera studded with gems. The patera was a broad and comparatively shallow bowl, used for liba-
tions, and also for drinking out of at banquets. The following cut gives a front and side view of a bronze patera found at Pompeii. The paterae were not always, however, supplied with handles.

Implorosque mero, &c. "And filled it with wine." Unmixed wine (mero) was always used for libations.—Belus. Not the father of Dido, but a distant ancestor, and probably the founder of the line.—Et omnes a Belo. "And all from Belus (downward)," i.e., and all his descendants.—Soliti. "Were wont to fill." Supply implecę.

731-733. Jupiter. Dido here offers up a prayer to Jupiter as the god of hospitality.—Hospitibus. "To those who are connected by the ties of hospitality," i.e., to both guest and host.—Hunc lactum Tyriisque, &c. "May it be thy pleasure, that this day prove a joyous one to both the Tyrians and those who have come from Troy." Literally, "who have departed," or "set out from Troy."—Nostrosque hujus, &c. "And that our descendants may hold this (same day) in their remembrance," i.e., may remember to celebrate it as often as it returns. With minores supply natu.

734-739. Et bona Juno. "And propitious Juno." More freely, "And Juno with propitious influence."—Caetum. "The present meeting."—Faxentes. "With favouring feelings."—Et in mensam laticum, &c. "And poured out upon the table a libation of the honouring liquor," i.e., of wine, the liquor wont to be poured out in honour of the gods.—Laticum. For laticis. The plural, as more intensive, is here put for the singular.—Libato. "The libation having been made," i.e., a part of the wine having been thus poured out. With libato supply vino.—Summo tenus attigit ore. "She touched (the remaining contents of the bovl) with the tip of her lips."—In
crepitans. “With a chiding air,” i. e., with the air and manner of one playfully chiding him for his apparent delay, and conveying a challenge, as it were, to drain the cup.—Impiger haust. “Not slowly drained.” Some, misunderstanding the clause that follows, incorrectly render haust “seized,” or “grasped.”—Et pene se pro-luit auro. “And drenched himself with the contents of the full golden cup.” Proluere se vino is analogous to vino profundi, or maedere Compare Horace (Sat., i., 5, 16), multa prolutus vappâ, “drenched with plenty of poor wine.”

740-741. Citharâ crinitus Iopas, &c. “The long-haired Iopas with his golden lyre, pours forth in loud song what things mightiest Atlas had taught him.” Some editions read quem maximus Atlas &c., “whom mightiest Atlas had taught;” but the words “Iopas citharâ personal” require an accusative of the object, not of the subject.—Singers at banquets generally wore their hair long, in imitation of Apollo. The following cut is from a very beautiful and early Greek sculpture in the British Museum, and represents Apollo with his hair long, and flowing over his shoulders.

Maximus Atlas. Atlas, king of Mauritania, was celebrated in fable for his acquaintance with the heavenly bodies, and also for his invention of the sphere. In this way some explained the other fable of his supporting the heavens.

742-744. Errantem lunam. “Of the wandering moon,” i. e., of the path described by the moon in the heavens.—Solisque labores. “And of the eclipses of the sun,” i. e., eclipses and their causes.—Ignes. “The fires of heaven,” i. e., the lightning.—Arcturum. Arcturus is a star near the tail of the Great Bear (ἀρκτος, oβρα), in the constellation of Boötes.—Pluviasque Hyadas. “And the rainy Hyades.” The Hyades are stars at the head of the Bull, whose setting, both in the evening and morning twilight, was a sure harbinger of rainy weather. Their number is variously given; most commonly, however, as seven. The name Hyades (Ὑάδες) is derived from ὑάδον “to rain.”
Geminiusque Triones “And the two Bears,” i.e., the Greater and the Less. The literal meaning of Triones is “the ploughing oxen,” this being the name more commonly applied to the two bears by the Romans. Hence Septemtrio, and also Septemtriones, “the North,” i.e., the seven stars, or oxen (triones), forming the constellation of the Great Bear, near the North Pole.

745-747. Quid tantum Oceano, &c. “Why the winter-suns hasten so much to dip themselves in the ocean, or what delay impedes the slow-moving nights,” i.e., why the days are so short in winter, and the nights so long.—Ingemiant plausu. “Redouble their plaudits.” More poetical and elegant than ingemiant plausum.—Troësque sequuntur. “And the Trojans follow their example.”


751-752. Aurora filius. Memnon, who was slain by Achilles. Servius says that the arms of Memnon were fabricated by Vulcan, but this is a mere figment of the grammarians. Dido’s curiosity was excited by Memnon’s having come from the remotest East, and she was anxious merely to ascertain his particular costume.—Diomedis equi. The horses of Rhesus, which had been carried off by Diomedes. Consult 1. 472.—Quantus. “How mighty,” i.e., how great in bodily strength and in heroic valour. No allusion whatever is meant to any greatness of size. Heyne merely says, “quam magnus corporis viribus et animi virtute.”

BOOK SECOND.

1-2. Continuere omnes, &c. “All became silent, and kept their looks (fixed upon him) in deep attention.” The aorist continuere denotes an instantaneous result; the imperfect, tenebant, a continued action. The whole assembly became straightway silent, on the queen’s expressing her wish to hear the narrative of Aeneas, and, directing their looks towards the hero, remained gazing in eager expectation of the forthcoming recital.—Intenti. Much stronger than attenti would have been. The latter is merely opposed to negligences; whereas the former is a metaphorical expression, borrowed from the bending of a bow, and indicates, therefore, an eager degree of attention.

Alto. “Lofty.” A mere ornamental epithet. The couches of the ancients, at banquets, were generally high, in order to display to more advantage the rich coverings and other ornaments, and were ascended by means of a bench or steps. Aeneas begins his narrative while reclining on one of these.

3-8. Infandum. “Unutterable.”—Ut. “To tell how.”—Et la mentabii regnum. “And a kingdom worthy of being lamented.”—Quaque ipse miserrima vidi, &c. “As well as those most afflicting scenes which I myself beheld, and of which I formed a large part,” i. e., and in which I personally took a conspicuous share.—Quis talia fando, &c. “Who of the Myrmidons, or Dolopians, or what soldier of the cruel Ulysses, can refrain from tears while relating such things?” Observe the unusual employment of the gerund, equivalent to quum talia fatur. —Myrmidonum, &c. The Myrmidones and Dolopes were both Thessalian tribes under the sway of Achilles, and forming part of his forces before Troy. The Dolopes were under the immediate command of Phœnix, the friend and former preceptor of the son of Peleus.—Temporat. Supply sibi. Observe the difference between temperare with the accusative, “to regulate,” and temperare with the dative, “to restrain.”

9-11. Precipitat. “Rushes downward.” Supply sc. Night is here personified, and, like the sun, moves through the heavens in a chariot. Her course is from east to west, along an imaginary arc, or semicircle, the middle point of which is the zenith, or the part of the heavens directly over our heads. The first half of her course...
BOOK SECOND.

373

as an ascending, the latter half a descending one, and on completing her route she plunges with her car into the western ocean. Pracipitat here refers to the latter half of her course, when the chariot of night plunges downward, after leaving the zenith, and hence the time indicated by the words of Æneas is shortly after midnight.

Suadentque cadentia sidera, &c. “And the sinking stars invite to repose.” Literally, “advise slumbers.” Cadentia must not be rendered setting.” The idea intended to be conveyed is merely this, that the stars had now passed the meridian, and commenced their downward course; in other words, that it was now past midnight. Ruaeus, therefore, is entirely wrong in making Æneas not begin his story until the stars were setting, that is, until near break of day. As the narrative is a long one, and occupies two books, it could not possibly have been concluded until broad daylight, which would be inconsistent with the commencement of the fourth book.

Amor. “A desire.”—Cognoscere. “To become acquainted with.” The infinitive is here employed, by a Graecism, for what, in prose would be the genitive of the gerund, cognoscendi, “of becoming acquainted with.” So in the next line, audire for audiendi.—Supremum laborem. “The last (sad) effort.”

12-17. Meminisse horret, &c. “Shudders at the remembrance, and habitually shrinks back through grief.” Literally, “shudders to have remembered.” Refugit is here employed, not as Servius thinks, merely for the sake of the metre, but as the aorist, to denote what is habitual and customary. It is equivalent, therefore, in fact to refugere solet.—Incipiam. “I (nevertheless) will begin.” Supply tamen.

Fracti. “Broken in spirit.”—Fatisque repulsi. “And repelled by the Fates,” i.e., in their every attempt to take the city. It was fated that Troy should not be taken until after a siege of nine years. - Tot jam labentibus annis. “So many years now gliding by.”—Instar montis. “As vast as a mountain.” Consult note on book vi., l. 865.—Sectà abiete. “With cut fir,” i.e., with planks of fir. Abiete must be pronounced here as a word of three syllables, āb-yēte.—Votum pro reditu simulant. “They pretend that it has been vowed for a (safe) return,” i.e., that it is a votive offering to Minerva, intended to propitiate the goddess, and secure a favourable return to their homes. Votum here is not a noun, but is put for votum esse, as referring to equum.—Vagatur. “Spreads.”

18-20. Huc delecta virum, &c. “Hither, having selected them by lot, (they bring, and) shut up within its dark sides chosen warriors.” Literally, “chosen bodies of warriors.” Observe the double con
struction in *hoc includunt*, implying a bringing to, and shutting up within.—*Arma tuo milite.* “With armed soldiery.” This story of the woolen horse was derived from the Odyssey, and from the Cyclic poets; but the skill with which Virgil has raised this idle fiction into importance is, as Symmyns remarks, worthy of all praise.

21-23 *Es in conspectu Tenedos.* “There lies in view of the Trojan land) Tenedos.” The distance between this island and the mainland is only forty stadia, or a little more than four and a half miles.—*Notissima fama.* “Well known by fame.” Heyne refers these words to the reputation which the temple and worship of Apollo Smintheus procured for the island. The poet, however, would rather seem to have had in view the sentiments and opinions of later times, when the island had become conspicuous in the songs of the posthomerie bards.

*Dives opum.* “Abounding in wealth.” Heyne thinks that there is here a particular reference to the riches of the temple. The allusion, however, seems to be a more general one, to the wealth of the inhabitants.—*Manebant.* Wagner places a comma after this word, but then *sinus* is brought very harshly into immediate apposition with *insula.*—*Nunc tantum sinus, &c.* “At present there is merely a bay there, and a faithless station for ships,” i.e., a station on the security of which no continued reliance can be placed.

25-27. *Nos abiiisse rati,* &c. “We concluded that they were gone, and had sought Mycenae with the wind.” Supply the ellipsis as follows: *nos rati sumus eos abiiisse.*—*Mycenas.* By synecdoche, for Greece in general: the capital of the leader of the expedition, for the whole country whence his forces came.

*Omnis Teucria.* “All Troy.” Servius supplies *gens;* Heyne, *regio.* The former is preferable. The country itself was generally called after Dardanus; the people themselves, after Teucer, son of the river-god Scamander.—*Doria castra.* “The Grecian camp.” A more euphonious reading would have been *Doria castra.* Virgil here follows the later and posthomerie poets, in making *Doria* equivalent to *Gracca.* Homer calls the Greeks by the general name of *Achaei,* *Argivi,* and *Danai,* but never by that of Dorians; and the reason is because the Doric race did not become a ruling power in Greece until eighty years after the fall of Troy, when they invaded the Peloponnesus along with the Heraclidae.

29-30. *Dolopum.* The Dolopians are not mentioned by Horr* among* the forces of Achilles; still, however, as we learn from Lus* stathius, they formed part of his troops. They were under the sway of Peleus, and, as we have already remarked in a previous note.
were led to the Trojan war by Phoenix. Virgil, in the conspicuous mention which he makes of them, appears to have followed some posthomeric legend. — Tendebat. "I lay encamped." Literally, "stretched their tents." Supply tentoria. There is an anachronism in tendebat. The Grecian troops at Troy were in huts, not in tents.

Classibus hic locus. "Here was the spot for the vessels of the fleet," i.e., here was the naval encampment. The Greeks, after landing, drew their vessels up on shore, and surrounded them on the land side with a rampart. Classibus properly denotes here the armaments of the several tribes and communities, as forming, in the aggregate, the main fleet.—Hic acie certare solebant. "Here (the respective armies) were wont to contend in battle array." The common text has acies, but acie is much more elegant and spirited.

31-34. Pars stupet, &c. "Some gaze stupidly at the fatal offering to the spotless Minerva, and (then again) they express their wonder at the vast bulk of the horse." The horse, as pretendedly consecrated to Minerva, is here called the offering of (i.e., intended for) that goddess. Some critics think that stupet and mirantur are inconsistent with each other, but they forget that the poet does not mean to indicate contemporaneous, but successive emotions. The feeling of stupid amazement comes first, and then that of active wonder succeeds.

Thymoetes. Servius cites a legend to the following effect: It has been predicted that a boy should be born on a certain day, who would prove the ruin of Troy. On the day fixed by this prophecy, both the wife of Thymoetes, and Hecuba, Priam's queen, were delivered of sons, and the monarch immediately thereupon ordered the wife and child of Thymoetes to be put to death, which was accordingly done. Hence Thymoetes, on the occasion mentioned in the text, was actuated in the advice which he gave by a desire of vengeance.—Duci intra muros. The infinitive duci is here put for ducatur. So locari for locetur. Virgil makes the Trojans display somewhat more wisdom than Homer ascribes to them on this occasion. With the former, they deliberate before the horse enters the city; with the latter after it has reached the citadel. (Odys., viii., 504, seqq.)

Arce locari. Heyne thinks that this means in the temple of Minerva in the citadel. The size of the horse, however, militates against such an idea.—Dolo. Consult note on line 32, relative to Thymoetes.

—Seu jam Troja, &c. "Or (because) the destinies of Troy now determined so". Literally, "now brought it so (along with them)."
35–39 Capys Already mentioned among the followers of Æneas, in book i., v. 183.—Et quorum melior, &c. “And they whose minds were influenced by wiser sentiments.” Literally, “to whose mind there was a better opinion.”—Aut pelago Danaûm, &c. “Bid us either cast headlong into the deep the treacherous snare and suspected offerings of the Greeks, and consume it by flames placed beneath.” The expressions insidias Danaûm and suspeta dona refer to the horse, which Capys and his party regarded as a mere piece of deceit on the part of the Greeks.—Subjectisque. We have retained this reading with Wagner, in place of subjectisse, which is adopted by Hunter, Voss, and others. The copulative is here perfectly correct, the proposition being twofold, either to destroy or bore through the horse, and the first part being subdivided into destruction by water and by fire. (Consult Wagner, Quest. Virg., xxxiv., 1.)

Terebraw et tentare. “To bore through and explore.” Tentare, literally, “to make trial of,” is here elegantly used for explorare.—Seinditur incentum, &c. “The wavering populace are divided into conflicting opinions,” i.e., some are for destroying, others for preserving the horse.

40–49. Primus ante omnes. “First before all.” Alluding to the crowd that followed him.—Ardens. “With impetuous zeal.”—Et procul. “And while yet afar (exclaims).”—Quae tanta insanial “What so great madness is this?”—Avectos. “Have been wafted away,” i.e., have sailed away to Greece.—Si notus Ulixes? “Is Ulysses thus known to you?” i.e., do you know so little of the deep and crafty character of Ulysses, as to suppose that he would allow such an opportunity as this to pass unimproved?

Inclusi occultantur. “Are shut up and concealed.”—Inspectura domos, &c. “To command a view of our dwellings, and to come down from above upon our city.” The idea is borrowed from some large military engine, or tower, which is filled with men and brought near to some city. They who are within this machine obtain first a view of the place from their high position, and then, by means of small bridges (pontes), descend upon the city walls. Somewhat in a similar way the armed men in the belly of the horse will descend upon the city of Troy. The cut opposite represents a tower like the one just referred to.

Ant aliquis latet error. “Or else some other guile lurks within.” Observe the usage here of aliquis for alius quis.—Et dona ferentes “Even when bringing gifts,” i.e., unto the gods, or even when wearing the garb of religion.

50–53. Validis ingentiem viribus, &c. “He hurled his huge spea
with powerful strength against the side and against the belly of the beast swelling out with its joined timbers, "i. e., where the timbers, let in to one another, imitated the curvature of a horse’s side.

*Tremens.* "Quivering."—*Uteroque recusso, &c.* "And the womb being shaken by the blow, its hollow caverns resounded and gave forth a groan." Wagner, without any necessity, joins *cave* in construction with *insonuere,* "its caverns sent forth a hollow sound."

51-56. *Et si fata deum, &c.* "And if the destinies of heaven had not been against us; if our own minds had not been infatuated, he would have impelled us to mutilate with the steel the Grecian lurking-places." Observe the zeugma in *lava,* which has one meaning as applied to *fata,* and another when referring to *mens.*—Impuleret. Heyne and others make this stand for *impulisset.* Hardly so, however. The indicative implies that he *would* certainly have impelled
them to the, &c., had not the two causes just mentioned operated against him. On the other hand, impulses is accompanied by an air of uncertainty; "he might perhaps have impelled," &c. Impulserat, therefore, may be literally rendered "he had impelled."

Fadare. A strong term. To hack and hew, and thus render an object all unsightly and repulsive; in other words, fadum aliquid facere.—Trojaque nunc staret, &c. "And Troy would now be standing, and thou, lofty palace of Priam, wouldst still remain." We have adopted staret, with Wagner, as far preferable to the common reading, stares, which makes a disagreeable jingle with manceres Virgil evidently wrote staret to avoid this similarity of termination; and, besides, there is far more of feeling in the sudden change from the nominative to the vocative. A similar passage occurs in the seventh book, l. 684: "Quos dives Anagnia pascit; Quos, Amacont pater."

57-62. Manus revinctum. "With his hands bound tightly." Literally, "bound tightly as to his hands." Manus is the accusative of nearer definition.—Trakebani. "Were dragging along."—Dar danide. Equivalent to Trojan.—Qui se ignotum, &c. "Who had of his own accord presented himself, a total stranger, unto them coming up" i. e., had purposely thrown himself in their way.—Hor ipsum ut strueret. "That he might bring about this very result," i. e., to be arrested by them and brought before Priam. More literally, "that he might put this same thing in train."

Fidus animi. "Resolute of spirit." A more poetical expression than animo fidenti would have been.—Atque in utrumque paratus, &c. "And prepared for either issue, whether to execute his treacherous purpose, or to encounter certain death." Versare is equivalent here to agitare or exercere, "to put into active and unremitting operation."


Accipe nunc, &c. "Listen now to the treachery of the Greeks, and from one instance of wickedness learn the character of the whole nation." Literally, "learn all." With accipe we may supply auribus.—Crimine ab uno. Equivalent, in fact, to ab (or ex) scelere unius. "From the wickedness of one of their number."

67-72. Namque ut conspectu, &c. "For, as he stood amid the gaze of all, with an agitated air, completely defenceless, and looked around with earnest gaze upon the Trojan bands."—Conspectu
BOOK SECOND.

m medio. Li crally, ‘in the midst of their gaze,’ i.e., in the midst of the gazing crowd.—Turbatus, inermis. Observe the force imparted to the clause by the absence of the connective conjunction.—Oculus circumspexit. An expression beautifully graphic. We see Simon looking slowly around him, and fixing his earnest gaze in succession on various parts of the surrounding group. Observe, also, the art of the poet in making the line a spondaic one, so that the cadence of the verse may be an echo to the sense.

Quid mihi, &c. Simon means that the land is shut against him by the Trojans, while the sea is now equally forbidden to him since it swarms with the vessels of the Greeks.—Locus. ‘Any place of shelter.’—Et super ipsi, &c. ‘And, moreover, the Trojans themselves, with imbittered feelings, demand punishment together with my blood,’ i.e., demand my life as an atonement for having been one of their invaders. The expression xanas cum sanguine is equivalent to xanas et sanguinem, or xanas sanguineas.

73–76. Quo gemitu, &c. ‘By this cry of sorrow our feelings were completely changed, and every act of violence was checked.’ Compassion now takes the place of hostile feelings.—Cretus. Supply sit.—Quid ferat. ‘What he may have to communicate.’ More literally, ‘what (account) he may bring (with him).’—Memoret, quae sit fiducia capto. ‘To declare what ground of confidence there may be to him a captive,’ i.e., on what grounds he hopes for mercy, now that he is a captive in our hands. Or, in other words, with what hope he had allowed himself to be made prisoner.—Ille hae, deposità tandem, &c. Some critics object to this line, and remove it from the text, partly because it is wanting in several manuscripts, and partly because, as they think, the words deposità formidine do not suit the bold and reckless character of Simon; and, besides all this, the same line occurs elsewhere in the poem (iii., 1. 612), and seems hardly needed, as we have inquit following in the 78th line. The second objection is of no force whatever, since deposità formidine, like turbatus, in the 66th line, refers to a mere piece of acting on the part of Simon; but the other arguments against the admissibility of the verse in question have a considerable weight.

77–80. Fuerit quodcumque. ‘Whatever may be the result.’—Argolicà de gente. ‘Of Grecian race.’ Simon’s speech is composed with wonderful art. It begins, as Servius remarks, with truth and ends in falsehood.—Hoc primum. ‘This I will first acknowledge.’ Supply satebor.—Fortuna improba. ‘Evil fortune.’—Finxit. ‘Hath made.’—Vnum mendacemque. ‘Unworthy of reliance, and destitute of truth.’
81-82 Fund. aliquod si forte &c. "If perchance, in the course of conversation, any mention of Palamedes, the descendant of Belus, has come unto these ears." The common text has aliquod, which must then be joined with fundo. "If perchance, in the course of any conversation, the name," &c. Heinsius, however, and the best editors after him, read aliquod, from the best manuscripts, and join it in construction with nomen, giving this last the meaning of "mention," or "account."—Fundo. Equivalent here to narrando, ab aulorum narratione.

Belide. This patronymic, as coming from Belus, ought to have a short penult, Belide. But Ovid has Belide (Ep., xiv., 73); and Statius, Belide fratres (vi., 291). Priscian, besides, informs us that certain patronymics lengthen the penult contrary to rule, and among the examples of this are mentioned by him we find Belides.—Et inclyta fama glor. And his renown spread widely by fame." Literally, "illustrious by fame." Consult index of proper names, r. v. Palamedes.

83-85. Falsa sub proditione. "Under" false charge of treachery." was falsely charged by Ulysses with having been bribed to furnish supplies to the Trojans.—Infando indicio. "On wicked information," i. e., on information, or testimony, wickedly untrue. His condemnation was brought about by Ulysses, who hid a sum of money in his tent, and counterfeited a letter from him to Priam. The Greeks stoned Palamedes to death for his supposed treachery—Quia bella vetabat. "Because he gave his opinion against the war." Sinon here introduces a falsehood of his own, in order that the Trojans, regarding Palamedes as having been friendly to them might be the more inclined to feel compassion for his follower.—Demisere neci. "Sent down to death." Neci for ad necem. Compare the phrase after which this is modelled, demittere aliquem Oreo, for ad Orce.—Cassum lumine. Equivalent to vitæ lumine privatum.

86-87. Consanguinitate propinquum. "Nearly related by blood."—In arma hue misit. "Sent me hither to bear arms." In arma for ad arma gerenda.—Primis ab annis. "From its very commencement." Equivalent to ab initio bellī: They who make it signify "from early youth," will find a difficulty in reconciling it with the "dulces nati" alluded to in verse 138.

89-92. Dum stabat regno incolumis. "As long as he stood firm in regal power," i. e., as long as his regal authority, his power as one of the Grecian princes, remained unimpaired. Heyne finds something harsh in this mode of expression, but it is well defended by Wagner, who explains it by "dura regia dignitas et incolumis erat"
With regard to the phraseology *stabat incolumis*, it may be remarked that the prose form is generally *sto et incolumis sum*; the poetic, *sto incolumis*.

*Regumque vigebat conciliiis.* "And as long as he was wont to have weight in the councils of the Grecian princes." Some read *regnum* instead of *regum*, but this appears to have arisen from a misconception of the meaning of *regum incolumis*—*Gessimus*. "Enjoyed." Literally, "bore."

*Pellacis.* "Wheedling." Servius explains this by "per blanditiae decipientis." It embraces not only the Homeric πουκιλομήτης, but also the other striking characteristic of Ulysses, his skill in the employment of bland and cajoling words, αἰμνηλίουσι λόγοι—*Haud ignota loquor*. "I speak of well-known things." Literally, "things not unknown." A litotes for *bene nota*.—*Superis ab oris*. "From these regions of upper day." Literally, "from the upper regions."—*Concessit*. For *decessit*.—*In tenebris*. "In private," *i.e.,* in the gloom of my own tent, shunning all converse with my fellow-men.

Compare the explanation of Heyne: "*Inclusus domi, vitatis hominum conciduntus.*"

94-96. *Demens.* "Fool that I was," *i.e.,* in provoking the resentment of so powerful a chieftain as Ulysses.—*Fors si qua tulisset*. "If any chance should bring (such a result along with it)," *i.e.,* should bring about such a result.—*Victor ad Argos*. Heyne thinks that this is too arrogantly said for a private soldier, and thinks that *in agros* would have been a better reading. In this, however, he follows the modern rather than the ancient manner of thinking and writing. To a Roman ear the expression *victor miles* presented nothing uncommon.

*Promisi me ultorem*. "I promised myself an avenger," *i.e.,* I threatened that I would avenge his death.—*Et verbis odia aspera ronis*. "And I aroused his bitter hatred by my words."

97-99. *Hinc mihi prima mali labes, &c.* "Hence for me the first plague-spot of ruin. From this time forth Ulysses kept continually seeking to alarm me with new accusations; from this time forth to disseminate dark rumours among the crowd, and, conscious of guilt, to seek for the means of defending himself."—*Labes*. A strong term here. It is the spot on the surface that shows decay or corruption lurking beneath.—*Terrere* The historical infinitive for *terrebat*. So *spargere* and *quarere*.—*Voces ambiguas*. Dark, or ambiguously-worded rumours, tending to excite suspicion against Sinon.—*Conceius*. We have followed here the explanation of Wunderlich Heyne and Wagner make it mean "communing with his accoun
ptees," and then arma will denote "the means of ruining Simy." This, however, is much less natural than the former.

100-101. Donec Calchas ministravit. "Until, by means of Calchas his (ready) tool." Calchas was the soothsayer of the Grecian host, and nothing of importance could be done without his having previously ascertained by divination the will of the gods. Simon says just enough here to excite the curiosity of his auditors, and then breaks abruptly off.

102-104. Sed quid ego haec autem, &c. "But then, again, why do I, to no purpose, recall to mind these painful themes?" Some editors make autem redundant here. Others, such as Wagner, for example, give autem the force of tandem. Neither, however, appear to be correct. Sed denotes a direct opposition; autem, on the other hand, serves to distinguish and contrast, or marks a transition from one subject to another.

Quidde moror, si omnis, &c. "Or why do I delay you, if you regard all the Greeks in one and the same light, and if it be sufficient for you to hear this, (namely, that they are Greeks)?" i.e., and it be sufficient for you, in forming your estimate of them, to know that they are Greeks. Compare the old saying, "know one, know all." We have adopted the punctuation of Wagner, which explains itself. The common text has a mark of interrogation after moror; and a new clause begins at Si omnes.

Jamdudum. "This very instant." A poetical usage, jamdudum being equivalent here to quam primum. The prose form of expression will be jamdudum debeatis sumere paenae. "You ought long since to have inflicted punishment."—How Ithacus velit, &c. "This, doublets, the chieftain of Ithaca will wish for, and the Atridæ will purchase for a large amount." Observe the force of the subjunctive: "This, if I know the men," &c.—Ithacus. Ulysses, as chieftain of Ithaca. Otherwise called Ithacensis, Ιθακήσιος, &c.

105-107. Causas. "The causes of what he states," i.e., the grounds on which his assertions are based.—Seelerum tantorum. "Of wickedness so great as this." Not dreaming that wickedness could go so far.—Pelagae. For Graecæ. —Ficet pectore. "With gniful heart." Compare the explanation of Heyne, "ad fraudem composito animo, h.e., subdolo et fraudulenter."

108-111. Figam moliri. "To prepare their flight." Moliri is here equivalent to parare. Literally, however, "to bestow labour upon."—Fecissesntque utinam! "And would that they had done so!" Simon wishes by this to convey the idea that, if they had done so, his present misfortunes would never have occurred.—Aspera pont
items. "Some violent storm of ocean," i. e., some tempest raging out at sea."—Euntes. "When on the point of departing." The use of the present for the future participle is of rare occurrence in Virgil, and is only met with in the verb eo. On the other hand, we have but two instances of the use of iturus by the poet, namely, Æn., vi., 680, and 758. (Wagner, Quaest. Virg., xxxix., 2.)

112-115. Praecipe quum jam, &c. Observe the art of Sinon in merely making this slight allusion to the horse, in order to excite the curiosity of the Trojans.—Trabibus acernis. In verse 16 it was "sectà abiete."—Suspensi. "In deep suspense," i. e., doubtful what to do.—Eurypylum. A Grecian hero, mentioned by Homer, Il., ii., 734, and elsewhere.—Scitantem. We have adopted this reading, with Wagner and Jahn, as more elegant than scitatum, the lection of the ordinary text, and as resting also on the authority of numerous manuscripts. Wagner, who addsuces many similar instances from other writers, explains mittimus Eurypylum scitantem, by "mittimus Eurypylum, isque scitatur."

116. Sanguine et virgine casā. "By blood and a virgin slain," i. e., by the blood of a virgin slain. Alluding to the sacrifice of Iphigenia at Aulis. (Consult Index of Proper Names.) Virgil here deviates from the common account, which makes the daughter of Agamemnon to have been carried off by Diana, and a hind to have been substituted by the goddess. The cut on the following page represents a painting from a wall at Pompeii, the subject of which is the sacrifice of Iphigenia, and which probably was copied in some degree from the famous painting of Timanthes. Calchas stands near the altar, holding the sacrificial knife; Diomedes and Ulysses have Iphigenia in their grasp, and are about to place her on the altar; Agamemnon turns away his head enveloped in the folds of his mantle; while Diana is seen in the air, causing a nymph to bring to her the hind that is to be substituted for the maiden.

117-118. Quum primum Iliacas, &c. "When first ye came to the Trojan shores." A mere general allusion to the commencement of the war; not meaning that the maiden was sacrificed after the Grecian fleet had reached the coast of Asia. The scene of the fable was laid at Aulis in Greece.—Reditus. The plural is used as referring to the return of the chieftains to their several homes in Greece.—Animâque litandum Argolicâ. "And Heaven must be propitiated by a Grecian life." The full form is, vosis litandum est: deos, "you must propitiate the gods." Litare is "to propitiate," or "appease by sacrifice," and is analogous to the Greek καλλιερέω.
ma ossa. "Through their inmost bones." — Cui fata parent
"Through fear, for whom the fates may be preparing this; whom
Apollo may demand," i.e., as the victim. We may suppose metu-
entium, or some equivalent term, to be understood before cui, though
there is, in truth, no actual necessity for this.—Parent. Supply hoc.
as referring to the animâ litandum Aigolicâ.

"He demands (of him) what may be the pleasure of the gods in this
case." More literally, "what this will of the gods may be," i.e.,
the will or pleasure of the gods, as shadowed forth by the response
of the oracle.—Crudele canebant artificis secellus. "Foretold unto me
the cruel wickedness of the artful plotter," i.e., the cruel plot which
the artful Ulysses was maturing.—Et taciti ventura videbant. "And
in the silence of their own bosoms saw the things about to come,"
i.e., saw plainly what my fate would be. Taciti is here equivalent
of and as, or secum
26-127 Quinos. For quinque. The poets disregard very commonly the distinction between distributive and cardinal numerals, and use the former, as in the present instance, for the latter.—l'ecrusque. "And dissembling." Tactus occurs frequently in this same sense in Cicero, and hence Ernesti explains it by "qui occultas con- rilia, negotia; dissimulat." (Clav., Cic., s. v.)—Prodere voce sud. "To name." Literally, "to indicate by his voice."—Opponer. "To doom." Literally, "to expose."

129-131. Composito. "In accordance with previous compact" Put for ex or de composito.—Rumpit vocem. "He breaks silence" Et quae sibi quisque timebat, &c. "And the very things which each feared for himself, he endured with patience when turned off to the ruin of one wretched individual," i. e., when turned to effect the ruin, &c.

132-133. Dies infanda. "The unhallowed day."—Mihi sacra parari. "The sacred rites began to be prepared for me, and the salted meal and fillets to be placed around my temples." Parari is the historical infinitive.—Salsa fruges, i. e., the mola salsa, or sacrificial cake, made of roasted barley-meal bruised and mixed with salt. Voss (ad Eclog., p. 429) informs us that the salsa fruges or mola salsa of the Romans was different from the ojlojram of the Greeks. Virgil here ascribes to the Greeks the ceremonies that were observed at sacrifices among the Romans, a practice quite common to him. This mola salsa was sprinkled on the head of the victim before it was slain.—Vitae. Not only was the victim adorn-
ed with garlands, but the persons offering the sacrifice generally wore them around their heads, and sometimes also carried them in their hands. The reference here is to those intended for the victim. The preceding cut represents an ox thus adorned for sacrifice.

In the following we have back and front views of the heads of statues from Herculaneum, on which we perceive the vitta

134–136. Vincula. "My bonds" The reference is, not to the vitta, as some suppose, but to the bonds by which, as a victim, he would be kept fettered until the day of sacrifice.—Lamosque luce, &c. "And, through the night, I lay hid in a miry lake, screened from view amid the tall grass." More literally, "I lurked obscure amid the sedge."

Dum vela darent, &c. "Until they should give their sails (to the wind), if haply they intended to give them." We have followed the punctuation of the editions before that of Heyne appeared. This editor, who suspects that the words si forte dedissent form a spurious completion of an imperfect line, punctuates as follows: dum vela, darent si forte, dedissent. The old pointing, however, is far superior in melody, and, besides this, dedissent is here put for daturi essent, the pluperfect subjunctive frequently taking the place of the periphrastic future, as Wagner has shown, in both prose and poetry.

139–140. Fors. "Perhaps." Put for forsan.—Ad panae ob nos-tra, &c. "Will demand for punishment in my stead, on account of my escape." Observe the force of reposecent, "to demand in the place of another," analogous to avvaiireiv.—Et culpam hanc, &c. "And will expiate this offence of mine by the death of those wretched ones." Piaiunt is here equivalent to expiaiunt, which itself takes the place of ulciscentur or punient.

141–143. Quod te oro. "I entreat thee, therefore." Quod is literally "on account of which," being in the accusative, and governed by propter understood.—Conscia veri. "Conscious of the truth," i.e., witnesses of the truth of my words.—Per, si qua est, &c. "By whatever pure regard for what is just and right may still, as yet, remain anywhere among mortals." An elliptical expression
Would be as follows: *per intemерatam fidem si qua intemerata fides est, qua restet adhuc usquam mortalibus.* "By pure regard for what is just and right, if there is any pure regard, &c., that may still, as yet, remain," &c.—*Fides.* We have followed the explanation of Heyne, who makes this word equivalent here to "justi rectique observantia."

145-149. *His lacrymis.* "Prompted by these tears of his."—*Ulto.* "Steadily." Equivalent, as Heyne remarks, to "facili promptoque exemplo."—*Arta vincula.* "Close-confining cords," with which the shepherds had tied his arms behind his back. *Arta* old form for *arcta.*—*Levari.* "To be removed." "This verb properly means "to loosen" or "lighten;" here, however, "to remove."—*Amissos hinc jam,* &c. "Henceforth forget the Greeks whom you have lost," &c., your lost fatherland.—*Mihique hae edissere,* &c. "And declare the truth unto me, asking these things (that follow)."

150-151. *Quo molim hanc immannis equi,* &c. "With what view have they placed (here) this vast structure of a huge horse? Who was the author of the step? Or what object have they in view? What religious motive prompted, or what machine is it of war?" More literally, "what is the religious motive?" The meaning of the two latter interrogations, more freely expressed, is as follows: Is it a religious offering, or some engine of war? If the former, what motive of religion prompted such an offering? If the latter, what kind of engine is it?

152-155. *Ille, dolis instructus,* &c. "The other, practised in wiles and Grecian artifice." More literally, "well supplied or equipped with wiles." &c.—*Eterni ignes.* "Ye never-dying fires (of the
sky).” Invoking sun, moon, and the other heavenly bodies — *E
non violabile, &c. “And your inviolable divinity,” i. e., and your di-
vine power not to be outraged by perjury without condign pun-
ishment.— *Enseque nefandi. “And horrid knives.” Alluding to
the knife of sacrifice, the plural being put for the singular in order
to give more intensity to the expression. The preceding cut repre-
sents the tombstone of a cultarius, or the individual who slew the
victim at the altar, and upon it two cultri, or sacrificial knives.

157-159. *Fas mihi Graiorum, &c. “Be it allowed me to undo
the (once) revered ties that bound me to the Greeks; be it allowed
me to hate the whole race, and to bring all their secrets to the
light.” Literally, “to bring out all things beneath the open air.”
With fas understand sit. Simon makes this adjuration lest he should
be reputed a traitor to his country. He conceives himself now
released from all obligations to his native land, and free, therefore,
to disclose all the secrets of his countrymen.— *Si qua tegunt. “If
any such they keep concealed.” Observe the force of the indicative
tegunt with si, implying that the Greeks do conceal certain secrets.

160-161. *Promissis maneas. “Remain (steadfast) in thy promis-
es.” Compare the Greek ἐμπίθεν τοῖς ἐμπίθεν. — *Servataque servis
idem. “And having been preserved (by me from ruin), preserve
unto me) thy plighted faith.” Servata refers to the revelations
which he is about to make.— *Si magna rependum. “If I make thee
an abundant return,” i. e., repay thy kindness richly. Literally
“if I pay thee back largely.”

162-166. *Et cæpti fiducia belli. “And their confidence in the war
begun (by them),” i. e., their firm hope of a favourable issue to the
war which they had undertaken. Fiducia is equivalent here to spec-
certa.— *Palladis auxilis semper stetit. “Ever rested on the power-
ful aid of Minerva.” Observe the force of the plural in auxilis.—
Impius ex quo Tydides, &c. “From the time, however, that the
impious Tydides, and Ulysses, the projector of many a crime (for
they did the deed), having boldly undertaken to remove by force the
fated Palladium from its holy temple.” With ex quo supply tempore.
Diomed is called “impius” from his having been the more promi-
inent of the two in bearing off the Palladium.

* Sed enim. Observe the peculiar force of these two participles in
mood:—“Sed ex quo Diomedes et Ulixes (hi enim tanti scel-
ris auctores erant) aggressii,” &c.— *Fatale Palladium. The Palla-
dium was a statute of Minerva, preserved in a temple in the citade.
of Troy, and on the retaining of which the safety of the city depend-
ed. It was carried off by Diomed and Ulysses, who secretly pen-
etrated into the city for that purpose. It is here called *fatale*, because "fated" to be the cause of either the destruction or safety of Troy. The following cut, from an ancient gem, represents Diomede in the act of bearing away the Palladium.

157–170. *Manibusque cruentis.* Compare verses 718–20 of this book.—*Virgines divae villas.* "The virgin-fillets of the goddess," i. e., the fillets of the virgin-goddess. The fillets here stand for the person or statue itself of the goddess, which was not to be touched by unholy or polluted hands.—*Ex illo fluere,* &c. "From that very time the hopes of the Greeks began to give way, and, having lost their firm foothold, to be carried backward." *Fluere* is here put for *diffluere*; literally, "to flow or melt away in every direction." The literal force of *sublapsa* is, "having slipped or slid gradually."—*Aveva.* "Was estranged." Supply *est.*

171–175. *Nec dubiis ca signa,* &c. "Nor did Tritonia give indications of this by means of doubtful prodigies," i. e., prodigies, the import of which could in any way be misunderstood. Literally, "nor did Tritonia give these indications."—*Tritonia.* An appellation of Minerva, for an explanation of which, consult index of Proper Names.—*Arsere coruscac.* "There blazed forth gleaming flames from its wide-distended eyes, and a salt sweat flowed over its limbs: thrice, too, did the goddess herself (wonderful to be told) leap upward from the ground," &c. We have placed a colon, with Wagner, after *simulacram*, which saves the necessity of supplying the English adverb "when" in translating *arsere coruscac*, &c.

*Arrectis.* More freely, "fiercely-staring." Equivalent here to *erectis*, and denoting fierce indignation at the outrage that had been perpetrated.—*Smicuit.* Put for *exsiluit*, but conveying also the idea of gleaming or flashing on the view as she leaped up.
176-179. Tentanda fuga, &c. " Declares that the seas must be tried in flight," i. e., that the Greeks must hasten home with their fleet. — Omina ni repetant Argis, &c. " Unless they take anew the omens at Argos, and then bring back the statue of the goddess, which they have (by this time) borne away with them over the deep, and in their curving ships." The Greeks, according to Calchas, must all go back to their native land, taking the Palladium along with them, and must take the auspices anew on the soil of Greece. They are then to return to the Trojan shores, bringing the statue back with them again. Sinon adds, that the home-voyage has in all probability already begun. The key to the whole passage, therefore, is to be found in avexere, which does not denote any previous voyage, but one just commenced.

Omina ni repetant, &c. Virgil has here ingrafted a Roman custom on a Grecian story. According to Servius and Pomponius, if anything of evil omen had occurred, the Roman commanders were wont to return home and take the auspices anew. If they were far from Rome, they set apart for this purpose a portion of the country which was the seat of war, and called it the Roman territory. The following cut, from the antique, represents a Roman augur, with his liris or divining staff, observing the signs in the heavens.
180-182 *Et nunc quod patrias, &c.* "And now, that they have sought," &c., *i. e.*, and now that their homeward voyage has been commenced. *Quod* is here equivalent to *quod attinet ad il, quod.—* Parant. "They intend to prepare." For *paraturi sunt*. The full form of expression, showing more clearly the true force of *parant*, would be as follows: *Et quod nunc petiere Myceenas, id eo consilio factum est, ut arma, &c., parent.—Dig. 2. 6. 5.* "Interprets the omens," *i. e.*, those afforded by the Palladium. *Dig. 2. 6. 5.* signifies "to arrange in order." Calchas, therefore, first arranges and classifies the different omens proceeding from the appearance and movements of the statue, and then deduces a general meaning from them.

183-184. *Hanc pro Palladio, &c.* "Warned (by him so to do), they have placed here this figure in lieu of the Palladium, in lieu of the violated statue of the goddess, that it might alone for their foul impiety." *Effigiem* refers to the horse.—*Numine*. Put here for *signo numinis*.

185-188. *Hanc immensam molem.* "This immense fabric."—*Rom. 2. 1. 9.* "With strong interlacing timbers." Literally, "with interwoven timbers." *Texere* is a favourite word with the poets in describing the operation of building.—*Educere*. "To raise it." Literally, "to lead it forth."—*Pec. 2. 1*. "Within your gates."—*In mania*. "Into your city."—*Neu populum antiqua, &c.* "Nor protect the Trojan people with all the sacred power of the former Palladium." More literally, "beneath the ancient sanctity." The horse would prove a new Palladium if received within the walls of Troy.

1 ff. 194. *Nam si vestra manus, &c.* The whole drift of Sinon's speech is this: The Greeks, oh Trojans, have left this horse here, in the hope that it may prove a snare to you, and that you may be induced to violate it with fire or sword, since such violation will bring down on you the vengeance of Minerva, and the anger of the goddess will then be transferred from them unto yourselves. On the other hand, they are afraid that you may draw it within your city and thus find in it a second Palladium; and therefore they have made it so large of size as not to be capable of being admitted within your gates.

*Quod di prius omen, &c.* "An omen which may the gods rather turn on the seer himself," *i. e.*, on Calchas.—*Futurum*. Supply *esse* This infinitive depends on *dixit*, which is implied in *fussit* that precedes.—*Ultr. 5. 1. 9.* "Asia, of its own accord, would come in mighty war unto the walls of Pelops, and that these desti
mes await our descendants." By "Asia" is meant Troy, as being city of Asia. — Ultro. Properly, " unpro\'\'oked." According to Wagner, ultro is originally the same in force with the Greek πέ\'\'\'\'ιζε\'\', and is properly said of a foe coming from a distant quarter (ex ulteriore loco), and bringing war: hence arise such phrases as ultro patera aliquem, ultro lace\'\'\'ere, ultro accusare, and the like. (Quaest. Virg., xxvii., 2.)

Pelopsea ad mania. The reference is nominally to Argos and Mycenae, but in reality to all Greece. Pelopsea is put for the more common form Pelopida.

195-198. Insidiis. " Treachery."—Res. "The whole affair," i.e., as related by him.—Captique. "And we were ensnared." Supply sumus.—Larissaeus. Equivalent here to Thessalus. This is not, however, very correct usage. Larissa, it is true, was a city of Thessaly, and Achilles came from Thessaly, so that "Larissaeus," in one sense, will be the same as "Thessalian;" but then Larissa was not under the sway of Achilles; on the contrary, at the period of the Trojan war it was inhabited by Pelasgi, who were allies of the Trojans. (Hom., II., ii., 840.)—Mille carinae. A round number, not intended to be closely accurate. The Homeric catalogue gives 1186 ships.

199-202. Hic aliud majus, &c. "Another occurrence of greater moment, and far more appalling, is here presented unto us wretched, and fills with dismay our bosoms altogether unprepared (for such a scene)," i.e., completely taken by surprise. Wagner makes im provida pectora equivalent to "Trojanos eredulos, et a Gracorum dolis sibi non cæventus," which is justly condemned by Weichert.

Ductus Neptuno sorte, &c. "Chosen by lot (to act) as priest to Neptune." Laocoon was properly a priest to Apollo; here, however, he is chosen to supply for a time the place of priest to Neptune, some sudden vacancy having probably occurred. In all such cases the choice was made by lot.—Solemnæ ad aras. "At the solemn altars," i.e., at the altars where solemn sacrifices were wont to be made.—Mactabat. Servius says that he sacrificed to Neptune, in order that shipwreck might overtake the Greeks. More probably, however, Virgil means it as a thank-offering to the god of the sea, for having, in conjunction with the other great deities, freed Troy from its long-protracted siege.

203-208. Horresco referens. "I shudder while relating it."—Incumbunt pelago. "Lie upon the deep." Their frames are seen resting, as it were, upon the surface of the waters.—Pariterque ad litora tendunt. "And with equal motion stretch their course toward
the (Trojan) shores." Pariter is equivalent here to pari conjuncta, uterque conjunctum. — Pectora quorum, &c. "Their breasts, erect amid the waves, and their blood-red crests rise above the waters,"
e., they swim with their head and breast raised above the waters, the former having a species of bloody crest. Some commentators understand jubae more literally, as indicating a kind of hair, of a tawny or tawny colour. It is, however, a mere poetic image. The ancients speak of bearded serpents, of serpents with hair and manes, of all which modern science knows nothing.

Pars cetera pontum, &c. "The rest of their body sweeps the sea behind." The idea in legit is borrowed from an object's passing lightly over any surface.— Sinuantque immensa, &c. "And theyrove their immense backs with (many) a fold."

209—211. Fit sonitus spumante salo. "A loud noise is made by the foaming sea," i.e., by the sea as they lash it into foam. We have removed the comma after sonitus, and have thus made salo the ablative of the instrument. This is far more forcible than the ablative absolute, which becomes the construction when the comma is elided.

Arva tenelbant. "They were holding possession of the shores," e., they had just reached the shores. Arva for litora. The imperfect is very graphic here, and describes an action as having just commenced, and beginning to go on.—Ardentesque oculos subjici, &c. "And having their burning eyes all spotted with blood and e," &c. Literally, "spotted as to their burning eyes," &c.—Luis vibrantibus. "With rapidly-brandished tongues." More freely, 'quivering.' Vibrantibus admirably expresses the peculiarly rapid motion of the tongue of the serpent. Compare Valerius Flaccus (i., 61), "Draco multifidas linguas vibrunas."


Et jam bis medium amplexi, &c. "And now, having twice encircled him around the middle, twice having thrown their scaly backs around his neck, they overtop him with their head and lofty necks." They encircle him twice around the middle, twice around the neck and then rear their heads on high.—Bis collo squamata circum, &c.
Literally, “twice having been given as to their scaly backs unto the neck round about.” Collo is the dative.

220–227. Direllere nodos. “To tear asunder their [encircling] knots.”—Perfusus saucie vittas, &c. “His sacred fillets all smeared with gore and deadly venom.” Literally, “bedewed as to his fillets with gore,” &c.—Vittas. The fillets which he wore as priest. These were wont to be regarded as peculiarly sacred and inviolable.

—Qualis mugitus, fugit, &c. “Such bellowings as a bull raises when, wounded, it has fled from the altar, and has shaken off from its neck the erring axe.” The full form of expression will be, “qua-les mugitus taurus tollit, quum fugit saucius,” &c.

At gemini, &c. “But the two serpents flee gliding to the lofty shrine, and make for the citadel of the cruel Minerva.” Literally, “flee with a gliding.”—Delubra ad summa. Referring to the temple of Minerva in the citadel. Hence the citadel itself is called “Tri-
*monitis arcem* "Tritonis. Literally, "of the Tritonian goddess." Consult Index of Proper Names, s. v. Tritonia. — Dial. Not the Palladium, for that had been carried off, but another statue of the goddess. Heyne thinks that Virgil conceived the idea in the text from the circumstance of Minerva's statues having sometimes a serpent represented at their feet, as in the preceding cut, from the Museo Chiaramonti (vol. ii., tab. 4). — An enduring celebrity has been gained for the story of Laocoon from its forming the subject of one of the most remarkable groups in sculpture which time has spared us. This superb work of art originally decorated the baths of Titus, among the ruins of which it was found in 1506. It is supposed to have been executed about the time of the early Roman emperors. As Virgil's priest was habited in his robes during the exercise of his priestly functions, and the group under consideration is entirely naked, it is most probable that the poet and artist drew each from a common source, and treated the subject in the way best adapted to the different arts they exercised: the sculptor's object being concentration of effect; the poet's amplification and brilliant description. For farther remarks, consult Anthon's Classical Dictionary, s. v. Laocoon.

229-231. Cunctis insinuat. "Insinuates itself into all." With insinuat supply se. — Et seelus expendisse, &c. "And they say that Laocoon, deserving (such a fate), has paid the penalty of his wickedness, for having violated with his spear-point the hallowed wood, and having hurled his accursed weapon against the body of the steed." More literally, "has fully paid for his wickedness."— *Qui laserit*. More literally, "because," or "since he has violated." Observe the force of the relative with the subjunctive.— *Tergo*. To be taken here in an extended sense for *corpori*. According to lines 50-51 of this book, Laocoon struck with his spear the "latus" and "curvam aleum," so that *tergo* here cannot be rendered in its literal sense.

232-234. Ad sedes. "To its true abode," i. e., to the temple of Minerva, there to take the place of the Palladium.— *Orandaque diva numina*. "And that the holy might of the goddess be propitiated by prayer."— *Dividimus muros*, &c. "We cleave a passage through the walls, and lay open the defences of our city." Literally, "we divide the walls." Servius, and almost all the commentators after him, including even Heyne, make *muros* refer to the city-walls, and *mania* to those of the private dwellings within the walls, and which obstructed the *route* of the horse. Nothing can be more incorrect, nor in worse taste. *Muros* are the walls that surround the city,
mania, the parapets, battlements, and fortified parts of the wall generally. In other words, mania denote the defences or bulwarks of the city, and so the line is rendered by Voss: "Stracks sind die Mauren getrennt und der stadt Bollwerke geöffnet."—The horse stood near the Seecan gate: as, however, this was too small to admit it, the walls were opened for the purpose.

235-240. Rotarum lapsus. "Gliding rollers." Literally, "the glidings of rollers." The reference is to cylindrical rollers. Rotarum here is commonly but incorrectly rendered "wheels."—Et stuppea vincula. &c. "And stretch hempen bands around the neck." More freely, "bind hempen ropes around," &c.—Scandit. "Passes over," i.e., comes within. Scandit is a very graphic term to express the slow motion of the ponderous machine, which advanced, as it were, step by step.—Fata armis. "Teeming with arms," i.e., armed warriors.—Subit. "Comes slowly on."—Illabitur. "Glides into."—Urbi. Some join this with minans, which gives a feeble meaning.

241. Divum domus. "Home of the gods." Alluding to the numerous temples that graced the city, and the frequent rites celebrated there.—Servius informs us that this line is borrowed from Ennius.

242-249. Quater ipso in limine, &c. It was thought a bad omen to touch the threshold either in entering or coming out. As in the present case, however, it was impossible for such a fabric as the horse not to touch the threshold of the gate or entrance, the evil omen consisted in its stopping four times on the very threshold itself.—Immemores, &c. "Unmindful of the omen, and blinded by rash phrensy."—Monstrum infelix. "The monster fraught with woe." More freely, "the fatal monster."

Fatis aperit futuris ora. "Opens her lips for our coming destiny," i.e., to disclose unto us our approaching ruin. Literally, "for our fates about to be."—Dei. Referring to Apollo. Consult Index of Proper Names, s. v. Cassandra.—Quibus ultimus esset, &c. "Since that was to be our last day," i.e., of national existence. These words are explanatory of miseris, showing why they were truly deserving of that appellation; and hence qui, as stating the cause or reason, takes esset in the subjunctive mood.—Velamus. "Deck." Velt is the proper verb on such occasions, and means to hang thickly with crowns and garlands, so as almost to veil the shrine or temple from the view.

250-253. Vertitur inter ea caelum, &c. "Meanwhile the sky changes, and night advances rapidly from the Ocean." Vertitur is here used in a kind of middle sense. According to the popular belief of
Antiquity, the sky was divided into two hemispheres, one of day, the other of night, which continually succeeded each other. The hemisphere of darkness is now coming up, and Night in her chariot travels up along with it from the eastern ocean. The words Vert-
ur interca column are borrowed from Ennius.—Myrmidonum. "Of
the Greeks."—Fusi per mamma. "Scattered throughout the city." Maga,
the defences of the city, are here taken by Synecdoche, as
the most important part, for the city itself.

phalanx here to the fleet; it is better, however, to refer it, with
Wagner, to the troops themselves.—Instructis navibus ibat. "Be-
gan to move in their marshalled vessels," i. e., all prepared and
ready for advancing. Ibat is connected virtually with flammam quum
regia puppis extulerat. The fleet began to move after the royal gal-
ley had raised a torch as the signal for departure. We have altered
the common pointing in accordance with this, changing the co-
lon after petens into a comma.—Tatia per amica, &c. "Amid the
friendly silence of the quiet moon," i. e., of the quiet night. The
poet connects the idea of silence by a beautiful image with the
moon herself. The ancients had a tradition that Troy was taken
at the full moon. That the moon was shining at the time appears
also from line 340 of this book. Those commentators, therefore,
are altogether wrong, who make silentia lunae mean the absence of the
moon.

256-259. Flammam quum regia puppis, &c. "After the royal gal-
ley had raised the blazing torch." This, as already remarked, was
to be the signal of departure.—Regia puppis. The vessel of Aga-
memnon — Fatisque decim defensus iniquis, &c. "And Sinon, (there-
fore,) shielded (from discovery) by the partial decrees of heaven,
gives freedom to the Greeks shut up within the womb of the horse,
and loosens secretly the barriers of pine," i. e., removes the bars of
pine that secured the opening in the side, and releases the Greeks
Observe the zeugma in laxat, which verb, when construed with
Danaos, becomes equivalent to liberat, or emittit.—We have placed
a semicolon after extulerat, to show that the force of quum does not
extend to laxat, but that a new clause commences with fatisque.

Defensia. Heyne and many other commentators give this term
the force of servatus, and make it refer to Sinon's having been pres-
served from death by the clemency of Priam and the Trojans. The
interpretation, however, which we have assigned to it is much more
natural.

260-267 Se promuit. "Issae." — Tisanaros. We have adopted
L. l.
here the reading of the Palatine manuscript. The common was Thessandrus. But Thessandrus, or, more correctly, Thessander, the son of Polynices and Argia, had fallen in battle, by the hand of Telephus, at the commencement of the war.

Demissum lapsi per funem. "Gliding (to earth) by means of a rope it down." The size of the horse may be inferred from this Servius, in his comments on Aen., ii., 150, gravely informs us, on the authority of certain authors whom he does not name, that the Trojan horse was 120 (he does not say whether feet or cubits) long, and 30 broad; and that its tail, knees, and eyes moved.

Acamasque, Thousque, &c. From a passage in Athenæus (xiii._9), it appears probable, remarks Symmons, that Virgil derived his list of heroes on this occasion from Sacadas, a poet of Argos, who wrote on the subject of the taking of Troy.—Primus. "The first that descended."—Doli fabricator. "The fabricator of the fraud," i.e., the maker of the horse. Its invention was ascribed to Ulysses, under the guidance of Minerva.—Somno vinoque sepultam. The result of the festivities of the evening. Compare verse 249.—Vigiles "The watches."—Agnita cenecis. "The conscious bands," i.e., well aware of what was doing.

268-273. Mortalibus agris. "For wretched mortals." Burman makes agris here have the meaning of "worn out." This, however, is too prosaic. Compare Silius Italicus (iv., 794): "Hcu prima secerum causae mortalibus agris, Naturam nescire deum."—Et dono vivam, &c. "And steals upon them through the bounty of the gods, with most grateful influence." Observe the force of scripit, as denoting the gentle influence of sleep creeping over the frame.

In somnis. "As I slept." Literally, "amid my slumbers."—Mastissimus. "Plunged in deepest sadness."—Raptatus bigis ut quondam, &c. "Such as he had formerly (appeared), after having been dragged by the two-horse chariot, and black with gory dust, and pierced with the thongs through his swelling feet." Literally, "pierced as to the thongs." The full expression, in plainer language, would be, "visus est adstare sit, ut quondam videbatur, cum raptatus erat," &c.—Ater. More freely, "all defiled." Consult notes on book i., 483.

274-276. Qualis erat! "What was his appearance?" i.e., what an appearance did he present!—Qui reedit exuvias indutus Achilli. "Who returns (from the battle-field) arrayed in the spoils of Achilles, &c., which he had won from Patroclus, whom he slew in fight. The Grecian warrior had appeared in the arms of Achilles and had spread terror among the Trojans, who believed for a while
mat it was the hero himself. Consult Index or Proper Names.—Redi. The present, not the contracted perfect for redivit, as is shown by the scanning, for the contracted it would have been long. The poet uses the present tense, to bring the past more vividly before the eyes.—Vet Danaum Phrygios, &c. "Or after having hurled the Trojan fires against the vessels of the Greeks." The allusion is to the battles at the ships, as described in the Iliad (books xiii. and xv.), when the victorious Trojans set fire to the vessels of the Greeks. 

277–280. Concretos. "Matted." —Gerens. "Displaying to the view." More literally, "hearing (on his person)."—Plurima. "In very great numbers."—Acceptit. "He received (when dragged)." The reference is not to wounds received in battle, but to lacerations when dragged along the ground by the chariot of Achilles, and also to marks inflicted on his corpse by the vengeful Greeks. Compare Hom., Il., xxii., 371: oiv' ipa oI tIc anwvnteti ge paKestu.

Ultra flens ipse viducbar, &c. "Bathed in tears, I seemed myself to address the hero of my own accord," i. e., though not addressed by him, I seemed to address him first, before he uttered a single word to me.

281–286. O lux Dardanica! "O light of Troy!" i. e., O thou that wast our only light amid the gloom of national calamity. Lux is here the "light of safety," and equivalent to the Homeric φῶς.—Quae taur'x tenuere mora? Aeneas forgets that Hector is dead: amid the confusion of the dream he merely thinks that he has been absent from his native city, and he asks him the cause of his having so long delayed his return.

Quibus Hector ab oris, &c. "From what (distant) shores, O long-expected Hector, dost thou come?"—Ut. "With what joy," Heyne gives ut, in this passage, the force of quomodo, "in what state," or "condition." Wunderlich and Wagner, on the other hand, connect it with defessi, "how wearied out by woes," i. e., by how great calamities exhausted. Our interpretation, however, appears by far the most natural.—Multa tuorum funera. "The many deaths of thy friends."—Laborcs. "Sufferings."—Serenos vultus "Thy calm, majestic features."

287–292. Ille nihil. Supply respondet. — Nec me quaerentem, &c. "Nor does he attend to me asking idle questions," i. e., nor does he pay any attention to the idle questions that were put by me. The use of moratur in this passage is based upon the well-known phrase. ut moror, equivalent to nihil aestimo, or non curro.

Heu fugit. "Ah! fly!" Heu, when joined with the imperative
indicates increased earnestness of exhortation. — *Habet muta*

*"Have possession of the walls," i. e. of the city.—* _Ruit allo a cub*

*mine Troja." Troy is falling from her lofty height," i. e. her proud*

*elevation as a state.— Ruit. Literally, "rushes down."—* _Sat patria*

*Priamoque datum." Enough has been done by thee for thy country*

*and for Priaum." Literally, "enough has been given by thee unto*

*thy country," &c. With *datum supply a te.— Si Pergama dextrá,*

*&c. "If Troy could have been defended by the right hand (of man),*

*it would have been defended even by this (of mine)." *Hác is sup-

*posed to be uttered with an accompanying gesture. Hector admoni-

*shes Æneas to fly, since he had already done enough for his coun-

*try and king, and all human aid was now unavailing. Could Troy*

*have been defended by man, Hector himself would have been that*

*too.*

293-297. *Sacra suasque penates." Her sacred rites and her pena-

*tes." By the penates are here meant the public or national deities*

*of Troy, who presided over the city. The whole passage is the*

*same as, "her national gods, and the rites connected with them."*

*—Mania. "A city."—* _Magna pererrato statues, &c. "Which, large*

*of size, thou shalt found at length, after the sea has been roasted*

*over by thee."* The reference is to Lavinium. In _magna_, however,

*there appears to be a lurking allusion also to Rome, which owed its*

*origin to Lavinium.*

*Vestamque potentem. Vesta, the same with the Greek Hestia, was*

*the deity that presided over the public as well as the domestic*

*hearth; or, in other words, over public and private union and con-

*cord. Her symbol, of course, was fire, and this was kept continu-

*ally burning in her temple. If allowed to go out, it could only be*

*rekindled from the rays of the sun. By consigning the statue of*

*Vesta, therefore, to Æneas, Hector means that the public hearth of*

*the city had been broken up, or, in other words, that Troy was no*

*more.*

298-303. *Diverso interea, &c. "Meanwhile, the city is thrown*

*into confusion by cries of wo from various quarters."—* _Quamquam*

*secreta parentis, &c. "Although the mansion of my father Anchises*

*was at a distance (from the Scæan gate), and stood back (from the*

*public way) thickly shrouded by trees."— *Secreta. More literally,*

*"was separated (from the scene of action)." The Greeks entered*

*through the Scæan gate, and the dwelling of Anchises was in an*

*opposite quarter of the city.—* _Armorumque ingruit horror. "And*

*the horrid din of arms comes thickening upon us."—* _E summì fas-

*tigia tecti, &c. "And gain in rapid ascent the loftiest elevation of*
the roof.” Literally, “the elevation of the highest part of the roof.” *Ascensus supero.* Literally, “I conquer in the ascent.” Orna-
mental language, equivalent to little more than the simple *ascendo*.

304-305. *In segetem veluti, &c.* Aeneas compares himself, as he
stands lost in amazement at the flames of Troy, to a shepherd who,
from some lofty elevation, beholds the standing crop in flames, or a
mountain torrent devastating the fields.—*In segetem.* “Upon the
standing corn.”—*Furentibus austris.* “While the southern blasts
are raging.” The southern blasts are here put poetically for any
blasts.—*Montano flumine.* “In mountain stream,” *i.e.*, rushing
down from lofty mountains.—*Sternit agros, &c.* “Lesolates the
fields, lays low the joyous crops, and the labours of the oxen.”—
*Boumque labores.* Referring to all the varied results of laborious
husbandry.—*Accipiens sonitum.* “As he drinks in the loud uproar.”
Literally, “as he receives (with his ears).” *Supply auribus.*

309-312. *Tum vero manifesta fides, &c.* “Then, indeed, was mani-
ifest the (false) faith, and then the plot of the Greeks begins to un-
fold itself to my view.” *Fides* here refers to the lying faith of the
Greeks, as exemplified in the case of Simon. This is certainly the
most natural interpretation. Heyne supplies *rebus*, and makes the
clause in question mean, “then, indeed, all was plain.” Others
refer *fides* to the words of Hector in the dream: “then, indeed, was
the truth of Hector’s words manifest.” This last, however, requires
a fuller expression than that given in the text, and the introduction
of Hector’s name in translating seems too abrupt. On the other
hand, Heyne’s explanation appears rather far-fetched.

*Dedit ruinam.* “Sank with a crash to the ground.” Deiphobus
had, after the death of Paris, married Helen. His palace, therefore,
according to the old commentators, was attacked one of the first
Compare the account of the interview between Aeneas and Deiphobus
in the lower world. (Abn., vi., 494, seqq.)—*Vulcano superante*
“The flames gaining the mastery.” *Vulcano*, by metonymy, for
*flammis.*—*Jam proximus ardet Ucalegon.* “Ucalegon now blazes
next,” *i.e.*, the mansion of Ucalegon. This is the name in Homer
of one of the aged leaders of the Trojans and counsellors of Priam
(II., iii., 148.)

*Sigaean freta igni, &c.* “The broad Sigaean waters shine brightly
with the flame,” *i.e.*, to one looking forth from the city, the waters
in the neighbourhood of the distant Sigaean promontory are seen re-
decting strongly the light of the conflagration. The Sigaean pro-
montory was in Troas, at the mouth of the Hellespont, where the
strait opens out on the Aegean; hence the expression *lata freta*
book second

313—314 Tubarum Virgil follows Euripides and the other tragic writers in this mention of trumpets. They were, strictly speaking, unknown in Trojan times, and Homer is silent respecting them.—Amens capio. "I madly seize."—Nec sat rationis in armis. "Nor yet was there enough of wisdom in arms (to warrant the attempt)," i. e., and yet, to take up arms seemed the part of folly, since the city was not only in the hands of the foe, but already a prey to the Ames.

315-317. Glemaris manum bello, &c. "My feelings burn to gather together a band for the conflict, and to rush with (these) my companions into the citadel," i. e., the plan that presents itself to his excited bosom is to seize upon the citadel with a body of followers, if he can collect any, and attempt to hold the place against the foe.—Mentem precipitant. "Precipitate my resolve," i. e., urge me on headlong to this course, leaving me no time for calm reflection.

—Successitque. "And the thought presents itself unto me." 319-321. Panthus. With the final syllable long, as formed by contraction. The name is of Greek origin: thus, Πάνθωος, contracted Πάνθως, in Latin Panthus. Hence we have, in verse 322, the vocative Panthus, in Greek Πάνθως, contracted Πάνθων. —Othryades. "Son of Othrys." In Greek, Οθρυάδης.—Arcis Phæbique sacerdos. "Priest of the citadel and of Apollo," i. e., priest of the temple of Apollo in the citadel. Arcis Phæbique for Phæbi in arce.—Panthus is mentioned in the Iliad (iii., 146) among the Trojan elders. His sons were Polydamas and Euphorbus, and are often spoken of by Homer. The idea of his sacerdotal character is derived from the 15th book of the Iliad, line 522.

Sacra. "The sacred things," i. e., the holy utensils, &c. Manu. In construction, join ipse manu. "Himself, with his own hand."—Cursuque amens ad limina tendit. "And, distracted, hastens with eager pace to my threshold." The common text has cursum, as governed by tendit; but cursu is preferable, as denoting more of celerity and trepidation.

322-327. Quo res summa, &c. "How stands the main affair, Panthus? On what citadel are we now to seize?" Summa res is here equivalent to summa salus. "Our country's safety."—Quam prædimentum arcem? Aeneas had resolved to seize upon the citadel; but as Panthus has just come from that place, he concludes that it is no longer tenable, and therefore asks, "On what citadel, or place of safety, are we now to seize, since thou hast left the very one towards which I was about to rush?"

Summa dies. &c. "The last day, and the inevitable period of
Troy. 1 Tem Cupus denotes here that period in a nation's history which must come sooner or later, the period, namely, of its downfall.— Ferus. "Cruel," i. e., angry, and therefore severe in his inflictions. — Dominantur. "Are masters."

328-331. Medinis in maxibus. "In the very heart of our city." — Incendia miscet. "Spreads the conflagration," i. e., scatters the fire in all directions.— Portis alii bipatentibus, &c. "Others are present at the gates open on both sides," i. e., having both valves opened. Heyne thinks that bipatentibus here is equivalent merely to patentibus; but a more correct explanation is given by Wagner, who remarks, "intelligemus portas duarum valvarum." The gates alluded to are the Scaean. Compare note on book x. 5.

Millia quot magnis, &c. "As many thousands as ever came from great Myceneae." Equivalent, as Nohden remarks, to tot millia quot unquam venere, &c. We must not construe too strictly here the language of poetry. The meaning is merely this: the Greeks who rushed in at the gates appeared so numerous, that one would have imagined them almost equal in number to those who came in the first instance from Greece. Bryant, who takes the line in its literal sense, considers it spurious, because large numbers of the Greeks had fallen on the plains of Troy. Heyne inclines to the same opinion. Symmons reads nunquam for unquam, as others do, and remarks, "If the line be not altogether an interpolation, as there is reason to believe, it seems to indicate the speaker's suspicion of treason that Troy was assailed by some of her own sons, united with the Grecians; or it might be only an aggravation of the hostile numbers in consequence of the terror of the narrator." We can hardly conceive anything more absurd than this.

332-335. Obsedere alii telis, &c. "Some of whom, opposing them selves unto us, have (already) blocked up with weapons the narrow avenues of the streets." Obsedere is from obside.—We have rendered alii somewhat freely, but in such a way, however, as to make the sense of the passage more apparent. This alii is equivalent, in fact, to horum, or quorum quidam, and is not opposed to, but forms part of, the alii mentioned in line 330. Unless we adopt this mode of explanation, Virgil will be made to say of a part, what can be true only of the whole; namely, millia quot magnis, &c.—Angusta. Supply loca

Stat ferri acies, &c. "The keen-edged sword stands drawn with gleaming point." Literally, "the edge of the sword." Macro, from macer, is the point, running out very thin.—Neci. "For the work of death."—Praelia tentant. "Attempt a contest."—El cuco Marte
resistum. "And resist in blind encounter," i. e., in nocturnal combat, where one can with difficulty, if at all, distinguish friend from foe.

336-338. Et numine divum. "And by the impelling power of the gods," i. e., as if impelled by some divinity.—Quo tristis Erinys, &c. "Whither the gloomy Fury, whither the din of battle calls me, and clamorous outcries raised to the very sky." Heyne makes Erinys equivalent here to animi impetus. This is hardly in accordance, however, with the epithet tristis, and we have therefore adopted the explanation of Weichert. Erinys is one of the Furies, a goddess inciting to slaughter, and hence termed tristis as the cause of death and woe. It may be added, that we have written Erinys, in place of the common form Erinnys, on the authority of Blomfield (ad Æsch., Prom. V., 525.—Gloss., p. 110), Jacobs (ad Anthol. Palat., vol. iii., p. 258), and more especially Hermann (Pref. ad Soph., Antig., ed. 3, xix., seqq.).

340-346. Oblati per lunam. "Offered to my view by the light of the moon." They mutually recognised one another by means of the moonlight. We have placed a comma after Epytus, instead of the semicolon of the common text, since it does not appear why Hypanis and Dymas alone should have been recognised by the moonlight.—Illis diebus. "During those days," i. e., those latter days of Troy's national existence.

Insano Cassandrae amore. "By a frantic passion for Cassandra."
—Gener. "A son-in-law (in hope and expectation)."—Qui non sponsae, &c. "In that he did not heed the admonitions of his prophetic bride." Observe the force of the relative with the subjunctive, as assigning the reason for applying the epithet infelix to Coreobus. Cassandra had warned him not to join the Trojans, and not to hope for her hand, if he wished to save his own life.—Furentis. More literally, "raving (with inspiration)."

347-350. Confertos audere in prælia. "In compact order, and filled with daring for the fight." Audere is not, as Heyne makes it, equivalent here to cum audacia procedere in pugnam, but rather, as Weichert maintains, to "audacia accendi."—Super his. "Upon this,"—fortissima frustra pectora. "Bosoms most valiant in vain," i. e., whose valour can now prove of no avail in saving your country.—Si vobis audentem, &c. "If unto you there be the fixed resolve to follow me while daring the extremest perils: you see what is the fortune of our affairs," &c. The infinitive is here used, by a poetic idiom based on a Græcisim, for the genitive of the gerund, sequend. Heyne thinks that we must either include the word quæ si rurbe
405

And, The mildness. "Urgent," another is enveloped)

Commence on "Ordained" necessity either here or anywhere else. We have merely in the next the strong language of excited feeling.—Una sais victus, &c. "The only safety for the vanquished is to expect no safety," i.e., an honourable death, by which they may free themselves from the power of the foe, is all that remains for the vanquished.

355-360. Inde, lupi cecuti raptores, &c. "Then, like ravenous wolves (enveloped) in a dark mist, whom the strong craving of hunger has driven blindly forth, and (whom) their whelps left behind," &c.—Lupi raptores. Compare the Greek λύκου ἄρπακτηρες.—Atrá in nebulā. The wolves, it is said, prefer prowling when the sky is shrouded in clouds, or when mists and fogs add to the darkness of the night.—Improba. The leading idea in probus is that of softness and mildness. (Compare the Greek πράγος, πραφύς, of which it is only another form.) Hence the original force of improbus is "harsh," "urgent," "strong," "powerful," &c., the preposition in having a negative force here in composition.—Ventris rabies. Literally, "rage of the belly."—Cæcos. This properly denotes, blind to all danger, and eager only for prey. Their hunger makes them see nothing, and fear nothing.

Vadimus hard dubiam, &c. "We rush on to no uncertain death."—Mediae urbis. Equivalent to per medium urbe. —Nox atra. Thie explains this by supposing that it was now about midnight, and the moon had gone down.—Cavā. The shade is here called "hollow," because forming a kind of covering around them.

—Aut posset lacrimas, &c. "Or can equal our sufferings by his tears," i. e., or can shed as many tears for our misfortunes as they deserve.—Ruin. "Falls in ruin."—Dominata. "After having borne away," i. e., over the neighbouring cities of Troas.—Inertia corpora "Corpses of the unresisting." Inertia is here, as Servius and Pomponius mark, equivalent to non repugnantia, and refers to the old men, women, and children

Quondam etiam victus, &c. "At times, their courage returns even to the breasts of the vanquished." Quando for aliquando.—Pavor et plurima, &c. "Consternation, and very many a form of death;" i. e., numbers slain in every way.

371–375. Androgeos. Not mentioned elsewhere in the legends of the Trojan war. He must not be confounded with the son of Minos.—Credens inceius. "Ignorantly believing us to be." Supply nos esse.—Quae tam sera, &c. "What sluggishness, so retarding (in its nature), delays you?" Sera is here equivalent to "qua sero (i. e., tardos) fuit."—Rapiunt incensa feruntque Pergama. "Are plundering blazing Troy." The expression rapiunt feruntque is in imitation of the Greek ἄγουσι καὶ φέρουσι.—Itis. For venitis.

377–378. Fida satis. "Sufficiently sure," i. e., on which he could rely without suspicion.—Sensit medios delapsus in hostes. "He perceived that he had fallen into the midst of foes." Delapsus for de lapsus esse. We have here another imitation of the Greek idiom namely, the nominative before the infinitive, in place of the accusative. This takes place regularly whenever the verb that follows has the same subject with the one that precedes. Thus, ἔρις ὁδὸς ὕπατα, "he said that he alone warded off;" ἔφασαν δίκαιον εἶναι "they said they were just," &c.—Obstupuit, retroque, &c. "He stood astounded, and checked his footstep, together with his voice," i. e., checked his onward progress, and became instantly silent.

Equivalent to pedem retulit et vocem repressit.

379–385. Qui pressit humi nitens. "Who, treading on the ground, nath pressed upon."—Improvisum. "Previously unseen;"—Refugit attollentem iras, &c. "Has in an instant fled back from it, raising its head in anger, and swelling as to its azure neck." Literally, "raising its angers."—Abibat. "Was beginning to retreat."—Densis et circumfundimur armis. "And pour around with thick clustering arms." Circumfundimur has here a kind of middle meaning.—Ignaros loci. "Unacquainted with the place," i. e., not as familiar with the localities of Troy as the Trojans themselves were—Aspirat primo, &c. "Fortune breathes (propitious) on our first effort." A metaphor taken from the breathings of a favouring gale
586–589. *Successu exultans, &c.* “Exulting with success, and animated by fresh courage.” Observe the zeugma in *exultans*, and the force of the plural in *animis.*—*Prima monstrat.* “First points out.”—*Quâque ostendit se dextra.* “And where, with favouring influence, she displays herself to the view,” *i.e.*, and where she shows herself propitious.—*Mutemus clypeos.* It would seem from this that there was some difference of shape between the Grecian and Trojan shields. The former, at least in Homeric times, were circular, and therefore an Argolic shield is likened to the sun. (Virg., *Aen.*, iii, 637.) The clypeus, however, as represented in Roman sculpture, is an oblong oval, and this, perhaps, makes the distinction between the common buckler and that of Argos, or between the earlier and later Greek shield. The following cut represents a Roman clypeus, from the column of Trajan. The projection in the centre was called the *umbo*, or boss (in the Greek shield, *δυφαλος*), and sometimes a *spike*, or other prominent excrescence, was placed upon this.

*Danuûnque insignia, &c.* “And let us fit to ourselves the *badges of the Greeks.*” These badges, or *insignia*, are explained immediately after, consisting of the *galea, ensis, clypei insignia, &c.* The last refers evidently to some peculiar device or *ornament* on the shield, as is seen in the following cut.
390-393. *Dolus an virtus, &c.* "Who stops to inquire, in the case of a foe, whether it be stratagem or valour?" Supply *sit.* The meaning is simply this: all means are proper to be resorted to in the case of a foe. It matters not how we subdue them, whether by artifice or open fight, if we only do succeed in our object.—*Ipsi.* Referring to the Greeks who had just been slain by them.—*Deinde comantem Androger, &c.* "He then assumes the helmet of Androgeos, with its flowing crest, and his shield of beauteous emblazonment." More literally, "he is then arrayed in the long-haired helmet of Androgeos, and in the beauteous ornament of his shield."

*Aepium ensem.* The early Greeks used a very short sword, as may be seen from the preceding cut. The ancient Homeric sword had generally a straight, two-edged blade (ὑμφηκες.—*Hom., II., x., 456*), rather broad, and nearly of equal width from hilt to point.

396-401. *Hand numine nostro.* "Under auspices not our own." There is no allusion here, as some suppose, to the party of *Eneas* bearing the effigy of Minerva, the protectress of the Greeks, on their changed shields. This is too far-fetched. The meaning merely is...
that they were now fighting in Grecian arms, and, as far as mere externals went, under Grecian auspices. — *Congressi consenimur.* "Encountering (the foe), we engage in." Literally, "we join." 

*Demittimus Orco.* "We send down to the world below." *Orco,* the dative (literally, "for Orcus"), by a poetic idiom, based on a Græcism, for in Orcum. Consult Index of Proper Names, s. v. *Orcus.* — *Et litora cursu,* &c. "And seek the safe shores in rapid course." The shores are called *fida* (literally, "trust"); because were their vessels lay, into which they might retreat.— *Conduntur.* "Strive to conceal themselves." Observe the middle force of the verb. *Wakefield* (ad *Lucret.*, v., 954) explains *conduntur* here by "*re cumulatum injiciunt.*"

402–406. *Hec ! nihil invitis, &c.* "Alas! it is right for one to trust to nothing when the gods are adverse." An exclamation, implying that, notwithstanding all their efforts, the little band of Trojans were able to obtain no lasting success, since Heaven itself was adverse. Heyne and many others connect this line with what precedes. Wagner, however, is more correct, in making it the introduction to the passage that follows, for which it seems more naturally to pave the way.— *Priamea virgo.* "The virgin-daughter of Priam."—*Minerva.* She had fled as a suppliant to the shrine of Minerva.

*Ardentia lumina.* "Her burning eyes," i. e., wildly glaring. We have adopted the epithet of Voss, in his German version, "die brennenden Augen."— *Lumina, nam teneras,* &c. "Her eyes—for cords secured her tender hands." The turn here given by the poet to the legend of Cassandra is different from the more common account, as alluded to in the note on line 41 of the first book. Heyne objects to the expression, *Lumina, nam teneras,* &c., as being "Virgilii epicæ gravitate paullo levior, nimisque ingeniosus." Bryant also wishes it removed from the text; but it is successfully defended by Wagner, who derives his principal reason for thinking it genuine from the use of *tendens* on this occasion. *Tendere lumina* is not the usual Latin expression, but *tendere manus*; and when Virgil, therefore, wrote *tendens lumina,* he immediately subjoined, by way of explaining so unusual a phrase, *lumina, nam teneras,* &c.

407–409. *Hanc speciem.* "This spectacle."— *Furiatâ.* "Wrought to phrensy." Literally, "infuriated."— *Et sese medium,* &c. "And (therefore), resolved to perish, threw himself into the midst of the moving band." *Agmen* always denotes motion, and here refers to the party who were hurrying away Cassandra.— *Et densis incurv*
rus armis. "And rush upon them in close array." Denis armis here equivalent to densis ordínibus, or denso agmine, a meaning for which consequimus prepares us.

410-415. Delubri. Referring to the temple of Minerva. This building was in the citadel, so that the party of Æneas had now reached the quarter which he had originally in view.—Obruimus. Last syllable lengthened by the arsis or casura.—Armorum fucie, &c. "From the appearance of our arms, and the mistake occasioned by our Grecian crests." Their countrymen on the temple roof mistook them for Greeks. Observe the force of the genitive here: literally, "the error proceeding from our Grecian crests;" and compare the expression vulnere Ulix in line 436.

Gemitu atque erepta, &c. "With a groan of indignation, and through rage for the maiden rescued from their hands," i.e., through grief and rage for the loss of their captive.—Accrimum Ajaz. "Ajax, fiercest (of all)." The son of Oileus is meant; the same who, according to Virgil's version of the legend, had dragged Cassandra from the shrine of the goddess. Consult note on line 41 of the first book.—Dolopum. Consult note on line 29 of this book.

416-419. Adversi rupto cec quondam, &c. "As, at times, a hurricane having burst forth, opposing blasts strive fiercely together, both Zephyrus, and Notus, and Eurus exulting in his Eastern steeds." Rupto is equivalent here to proruupto.—Quondam. Equivalent to ali quando. Compare line 367.—Equis. Heyne refers this to the chariot of the winds; but Wagner, Thiel, and other commentators take the term in its natural sense, and cite, besides other passages, the following from Horace: "Eurus per Siculas equitavit undas." (Od., iv., 4, 44.) There is more good taste, however, in Heyne's explanation. The steeds of Eurus are termed Eois, because that wind blows from the south-east.

Savitque tridenti, &c. "And the foam-covered Nereus rages with his trident," &c. Nereus, an ancient god of the sea, here takes the place of Neptune, and is represented as fiercely plunging his trident into the sea, in order to call up the waters from their lowest depths. —Spumeus. Equivalent here to spumâ maris adspersus.

420-423. Ili etiam. Compare lines 370, 383, &c.—Si quos fulimius insidius. "Whomsoever we had put to the rout by our stratagem." Literally, "if any we had put to the rout." Quos for aliquos, but si quos more freely for quoscunque.—Mentitâque tela. "And false weapons." Mentitus is often used with the force of a deponent particle.—Atque ora sono, &c. "And mark our tones of voice at variance in sound with their own." The allusion here is merely, as
Thiel remarks, to an organic variety in pronunciation, the result of climate and other local causes, not to any actual difference of language. Homer nowhere states that the Trojans spoke a language different from that of the Greeks. This was a discovery reserved for the later Greek and Roman poets. Virgil here follows Homer.

425-430. Peneleus. The Peneleus here mentioned is not the Beotian leader of whom Homer speaks, for he had been slain by Eurypylus, son of Telephus. — Diva armipotentis. Alluding to Minerva. — Justissimus unus, &c. “Who was pre-eminent above all others for justice among the Trojans, and for rigid adherence to what was right.” Unus, when joined to a superlative, carries with it the idea of something exclusive and pre-eminent, and becomes at one time equivalent to praecipus, insignis, &c.; at another, to praeceteris. It has the latter force in the present instance. — Dis aliter visum. There is an ellipsis to be supplied before this clause. “(Such, then, ought not to have been his fate; but) it seemed otherwise to the gods,” i.e., his virtues ought to have secured him a more lengthened existence.

A sociis. “By their own friends,” i.e., on the temple roof, and who mistook them for Greeks. — Labemem. “When falling.” — Apollinis infolia. He wore this as priest of Apollo.

431-434. Iliaci cineres, &c. “Ye ashes of Troy, and thou last expiring flame of my countrymen, I call you to witness, that as you fell, I shunned neither the missiles, nor any onsets of the Greeks, and that if the decree of the fates had been that I should fall, I deserved it by the work of my hand,’ i.e., by the slaughter which I made of the foe. There is something very forcible in this invocation. The hero wishes it to be known that he continued fighting until the very last, until all hope of saving his country had completely fled. For the truth of this he invokes the ashes of Troy, which beheld him, as they fell to the ground, still contending manfully against the foe; and also the last flame from the great funereal pile of his country, which, as it sank expiring, witnessed his final efforts.

Nec tela, nec uillas, &c. By tela are here meant missiles hurled from afar; by uillas, a close conflict hand to hand, with all its accompanying chances and changes.

434-441. Divellimus inde. “We are forced away from this quarter in different directions,” i.e., are forced away, and separated from one another. — Iphitus et Pelias mecum. “Iphitus and Pelias (alone) remain with me.” — Graevior. “Enfeebled.” — Pelias et vulnere, &c. “Pelias also was retarded by a wound (he had received)
from Ulysses." Observe the peculiar force of the genitive Ulixes, and compare note on line 412 of this book.—Vireti. "We are summoned." Supply sumus.

Hic vero. Supply videmus, which is implied, indeed, in cernimus—Cecu cetera nusquam, &c. "As if the other conflicts were prevailing nowhere; as if none were dying elsewhere throughout the whole city." Observe the force of cetera, as referring to the other conflicts that were actually raging in other parts of the city at this same time. Alia would have been too general.—Nulli. Supply ceu, at the beginning of this clause.—Sic Martem indomatum, &c. "So fierce a conflict do we behold, and the Greeks rushing on against the palace, and the entrance beset by a testudo (of shields) advanced against it." The testudo here meant was not the machine of that name, but was formed by the soldiers locking their shields together over their heads, and advancing under this cover to storm a place. The following cut, from the Antonine Column, exhibits one of these.

442-444. Parietibus. To be pronounced, in scanning, as a word of four syllables, paryetibus.—Postesque sub ipsos, &c. "And they mount by the steps (of these) close to the very door-posts." By gradibus are meant the steps of the scaling-ladders, not those of the palace entrance, as some erroneously suppose.—Clypeosque ad tela ministris, &c. "And, protected (by them), they oppose their shields to the missiles with their left hands; they grasp the battlements with their right." With protecti we must supply his, i.e., clypeis
Some commentators very unnecessarily make protecti equivalent here to ut protegentur.—Fastigia. Denoting here the battlements of the palace-wall.

445-450. Dardanidae contra, &c. "The Trojans, on the other hand, tear up the turrets and roof-tops of the palace." By tecta culmina are meant the tiles and whatever else went to form the roof of the building.—His se, quando ultima cernunt, &c. "With these missiles, since they perceive that their last hour has come, they prepare to defend themselves in their final death-struggle." Literally, "that the last (i. e., most imminent) dangers are present." ultima pericula adesse. Compare the Greek, τὰ ἱσχαρα, and οἱ ἱσχατοί κινδύνοι.

Veterum decora alta parentum. "The lofty decorations of their ancient sires," i. e., of earlier times. What the kings of other days had put up as decorations of their abode.—Imas obedere forces "Blocked up the entrance below."

451-452. Instaurati animi. "Our courage was renewed." Supply nostri, as referring to Aeneas and his two companions.—Auxilioque levare viros. "And to lighten by our aid (the labours of) the men, and impart fresh strength to the vanquished." Victis is here applied to the Trojans as fighting with no hope whatever of ultimate success.

453-457. Limen erat, &c. "There was an entrance, and private portal, and a free communication (by means of it), between the different quarters of Priam's palace, and a gate left neglected in the rear." Observe the different modes employed by the poet of specifying one and the same entrance. The postes relieti a tergo Wunderlich thinks might as well be away. It certainly savours somewhat of pleonasm, except that a tergo is needed to mark the locality.—Pervius usus, &c. Compare the explanation of Heyne: "Quā commœre et concœvere se invicem commodē poterant qui inhabitabant regiam."—Tectorum Priami. The palace of Priam, according to the poet's idea, appears to have been a square, with an open place in the middle. (Compare line 512.) The attack of the Greeks was made on the front, while the private entrance through which Aeneas came was on the opposite side, in the rear. There were several buildings or royal residences under one and the same roof.

Incomitata. Marking the private character of the visit. It would have been a violation of decorum for her to have appeared without attendants, had the visit been an open and public one.—Ad sœcrros "To her parents-in-law." Referring to Priam and Hecuba. An dromache was the wife, and Astyanax the son of Hector. Observe
the peculiar use of soceros (properly, "fathers-in-law"), to denote both parents. So, in line 579, we have patres for parentes.—Trahe-out. "Brought." A very graphic term, to which justice cannot be done in a translation. It represents the child unable to keep pace with its mother, and therefore gently drawn along by her. With regard to Andromache and Astyanax, consult Index of Proper Names.

458-465. Evade ad summni, &c. "I mount to the summit of the highest part of the roof." Aeneas enters the palace by means of the gate which he has just been describing, and ascends to the roof. Here the Trojans, in their despair, are casting fruitless weapons at the enemy. Aeneas induces them to desist from this, and with united strength they loosen from its base, and hurl a large turret on the foe.

Turrim, in præcipiti stantem, &c. The accusative turrim depends, in construction, on convellimus impulumusque. In translating, however, it will be neater, and, at the same time, more convenient, to commence with the accusative case: "A turret, standing with precipitous front, and raised from the topmost palace-roof unto the very stars, &c.; having assailed it all around with iron instruments, where the highest stories afforded feeble joinings, we tore with united strength from its lofty seats, and pushed upon the foe."

In præcipiti. The turret stood on the roof of the palace, and its front was in a line with that of the building. It stood, therefore, like a steep precipice, frowning upon the enemy.—Sub astra. A figurative expression, to denote its great height.—Ferro. Compare the explanation of Nöhden, "instrumentis ferrcis" (i.e., securibus).—Qua summa labantes, &c. They did not cut away the tower where it rose from the palace-roof, but where the upper stories rendered the joining of the timbers comparatively feeble. The commentators have, for the most part, involved themselves in great difficulty here, by supposing that the tower was of stone. On the contrary, it was entirely of wood.—Convellimus, impulumusque. We have here the aorist, and in the next line the present (trahit). In such constructions, the present generally indicates the consequences of a previous act.—Ea. "It." Referring to the tower (turris).—Lapsa. "Having slipped (from its resting-place)." The reference, in fact, it will be remembered, is merely to the upper stories.—Ruinam. A term well employed here, to denote the fall of various fragments in rapid succession.

470-475. Exsultat. "Exults." Equivalent, in fact, to pugnat exsultans. Pyrrhus, elsewhere called Neoptolemus (line 263), was the son of Achilles. (Consult Index of Proper Names.)—Telis et luce
415

muscus ahenâ. "Gleaming on the view with his (brandished weapons, and the brazen light of his armour," i. e., the flashing of his brazen arms. We have distinguished here, of course, between the tela (offensive weapons) and the arma (defensive ones). Coruscus, when united with the former, will refer to the rapid brandishing of sword or spear; when joined with the latter, to the brazen corset, helmet, shield, &c., emitting gleams of light.

Qualis ubi in lucem, &c. We have adopted the punctuation of Wagner, who removes the comma after qualis, and places one after terga. The same editor, also, very properly connects in lucem with convoluit, and regards ad solem as a pardonable redundancy, the more especially as the whole force of the comparison lies in Pyrrhus's being likened, as he gleams in arms, to the snake that has come forth into the light of day with a new and brilliant skin.

Mala graminâ pastus. "Having fed on noxious herbs."—Tumidum. "Swollen." Enlarging on the idea of graminâ pastus. Hence it may be rendered freely, "swollen with poison."—Nunc, positis novus exuvius, &c. "Now, renewed (to the view), his (former) skin being laid aside, and sleek with youth, with breast erect rolls his slippery back into the light, raising himself towards the sun, and brandishes in his mouth his three-forked tongue."—Et linguis micate, &c. More literally, "and makes a rapid, quivering motion with its three-forked tongue in its mouth," i. e., makes its three-forked tongue quiver rapidly in its mouth.

476–482. Et equorum agitator, &c. "And the charioteer of Achilles, the armour-bearing Automedon," i. e., and Automedon, formerly the charioteer of Achilles, now the armour-bearer of Pyrrhus.—Scyria pubes. "The youth of Seyros." Seyros was one of the Cyclades, where Pyrrhus was born of Deidamia, one of the daughters of Lycomedes, its king, and from which island he came with his followers to the Trojan war.—Succedunt tecto. "Advance to the building," i. e., attack the entrance of the palace.

Ipse. Referring to Pyrrhus.—Dura limina. "The strong thresholds," i. e., the strong oaken doorway. Compare the explanation of Heyne, "ipsas foras, e durâ materiâ, ilice, factas."—Perrumpit. "Strives to break through." So, again, vellit, "endeavours to tear away." Observe in both these verbs the force of the present, as describing an action going on at the time, and not yet brought to a close. Hence Thiel remarks, "Perrumpit et vellit d. i. perrumpere et vellere tentat."—Janque excisâ trabe, &c. "And now, the thick plank being cut through, he has pierced the solid timber (of the door), and has made a huge gap therein, with wide-yawning mouth." Observe
the beautiful change from the unfinished action indicated by the present, to the complete one denoted by the perfect.

483-485. *Apparet.* The present is again employed, to bring the action more fully before the eyes.—*Paeoscunt.* "Open on the view."
—*Priami penetrelia.* "The innermost recesses of the palace of Priam."
—*Armatosque vident, &c.* Nölden makes *vident* agree with *penetrelia* understood, and takes the "armed men," of course, for Pyrrhus and his followers. This is rather far-fetched. The more natural interpretation is to refer *vident* to the Greeks, and *armatos* to the Trojans already mentioned in lines 449, 450.

487-486. *Gemitus, miseroque tumulus miscetur.* "Is thrown into confusion with groaning and wretched tumult." The prose form would be, "*gemitus in domo miscetur, miserque tumulus,*" making *miscetur* equivalent to *promiscue fit.*—*Penitusque cave, &c.* "And the hollow apartments re-echo far within with female cries of wo."
—*Ululant* The verb *ululo* properly means, to send forth a wild cry, or howl. It is then applied generally to sounds of lamentation and wo, more particularly such as proceed from females. (Compare the Greek ὀλολίξω.) Observe here the poetic usage, by which *ululant* takes the meaning of *resonant.*

489-490. *Errant.* This is said to heighten the effect, the females being otherwise, according to ancient usage, secluded in their apartments.—*Amplexaque tenent postes, &c.* "And hold the door-posts in their embrace, and imprint kisses upon them." Literally, "and, having embraced, cling to the door-posts," &c.—*Oscula figurati.* There is something very touching in these few words. They imprint kisses on the door-posts in token of a last farewell, as being about to be torn away forever from a beloved home.

491-493. *Patrie.* "With all his father's might."—*Clastra.* "Any barriers." Referring particularly to the palace-gates, or, as Heyne terms them, the *fores roboreae.*—*Suffirre.* "To withstand him."—*Arite erebro.* "With oft-repeated blows of the battering-ram." In scanning, *arite* must be pronounced *ar-yate,* as if of three syllables. The allusion here is to the ram in its simplest state, as it was borne and impelled by human hands, without other assistance. Compare the cut on the following page, which is taken from the bas-reliefs on the column of Trajan at Rome. The battering-ram was a large beam, made of the trunk of a tree, and having a mass of bronze or iron fastened to one end, and resembling a ram's head. This shape, as well as its name, was given to the engine in question, on account of the resemblance of its mode of action to the act of a ram butting with its forehead. In an improved form, the
rain was surrounded with iron bands, to which rings were attached, for the purpose of suspending it by ropes or chains to a beam fixed transversely over it. See the lower figure in the woodcut.

*Emoti.* "Wrenched."—*Procumbent.* "Fall to the ground." Literally, "fall forward."

494-498. *Rumpunt aditus.* "They burst an entrance."—*Primos.* "The foremost opposers."—*Non sic.* "Not with such impetuosity." Literally, "not so." To be construed with *fertur.*—*Aggeribus.* "Its embankments."—*Oppositasque evicit, &c.* "And hath overcome with its eddying flood the opposing mounds," *i.e.*, the mounds built to regulate its course, and keep this within proper limits.—*Fertur in area, &c.* "Is it borne over the fields raging with its heap of waters."

501-502. *Centumque nurus.* "And her hundred daughters-in-law." The number here given is mere poetic amplification, or, as Heyne remarks, "*latius dictum.*" Priam and Hecuba had fifty sons and fifty daughters, so that *centum* is equivalent here to but half its own number.—*Per aras.* "At the altars."—*Sacraverat.* "Had consecrated," *i.e.*, had kindled in honour of the gods." Every reader of taste will condemn the poet for making his hero a quiet spectator of the murder of his aged king. It is this same hero who is afterward on the point of slaying a defenceless female, when his mother interferes and prevents him!

503-505. *Quinquaginta illi thalami, &c.* "Those fifty bedchambers, the fond hope of a numerous posterity." More literally, "so great a hope of posterity." The pronoun *illi* has here a peculiar force, and is equivalent, in some degree, to "*tam magnifice egressa*"
According to Homer (Il., vi., 243), there were in the palace of Priam fifty bedchambers for his sons, and twelve for his daughters. Virgil, indulging in an equal license, gives but fifty in all.—Barbarice postes autro, &c. "Those door-posts, proud to the view with barbaric gold and the spoils of the foe."—Barbarico. Oriental or Phrygian, i. e., Trojan. An imitation of the Greek mode of speaking, which made everything not Greek to be barbarian: πᾶς μὴ Ἑλληνικά, ἀδιάορος.—Spoliisque. Spoils taken from the enemy were fixed ὑπὸ the door-posts, or in the most conspicuous part of the dwelling. —Tenent Dan i, quà, &c. "The Greeks hold possession where the fire fails," i. e., whatever the fire spares the Greeks seize on as their own.


512-517. Aedibus in mediis, &c. "In the centre of the mansion, and beneath the open vault of heaven." The palace of Priam, according to Virgil's conception, was, as we have already remarked, of a square form, with an open court in the centre. —Ara. The Greek poets all make Priam to have fallen at the altar of Hercean, or Domestic, Jove (Zeuc Ερθεύος); but then they place this altar in the αὐλῆς, or front court, into which a person came after passing through the Ερθεύος, or main enclosure. Virgil, on the other hand, transfers this altar to the open court in the centre of the building, in doing which he would seem to have had partly in view the Roman peristylem, which was an open space in the centre of a mansion, planted with trees. The Roman poet also mentions other altars (altaria) in connexion with the main one, and which appear to be altars to the penates, for the statues of the latter are mentioned by him.

Veterrima laurus. The aged bay carries back the mind to the good old times, when all was tranquillity and peace.—Penates. The statues of the penates are meant.—Nequidquam. Because not destined to be protected by the sanctity of the place.—Altaria. The altars of the penates are meant, and which were distinct from the ingens ara of Hercean, or Domestic, Jove.—Præcipites atrā cen, &c. "Crowded together like doves driven headlong to earth by some gloomy tempest."—Divum. Hercean Jove and the penates.
525. Suntis juvenilibus armis. "Having assumed the arms of his youth."—Mens tam dira. "So dire a resolve," i. e., a resolve fraught with consequences so direful to thee and to us all. A resolve, namely, calculated to excite only the wrath of the foe, and make them strangers to mercy.—Cingi. "To array thyself." Literally, "to be girt about."—Non tali auxilio, &c. "The crisis needs not such aid, nor such defenders as thou art." Observe the force of istis, in referring to the person addressed.—Non, si ipse meas, &c. "Even if my Hector were now present, he would not be able to defend." Supply with non the words defendere posset.

Huc tandem concede. "Yield to me, I entreat, and come hither." Observe the double meaning implied in concede.—Simul. "Along with us." Supply nobiscum.—Recepit ad sese, &c. "She drew the aged monarch unto her, and placed him on a sacred seat," i. e., on one of the steps of the altar.

526-530. Pyrrhi de caede. "From the slaughtering hand of Pyrrhus."—Porticibus longis. "Through the long galleries."—Et vacua atria lustrat, &c. "And, wounded, traverses the deserted halls."—Vacua. A well-selected and touching expression, as referring to the complete dispersion of the Trojans.—Illum ardens, &c. "Him Pyrrhus pursues in hot haste, with weapon ready (again) to strike." Literally, "with hostile wound," i. e., with weapon raised in hostile attitude, ready to inflict a second wound.—Jam jamque. "And now, even now, he holds him in his grasp, and is in the act of transfixed him with his spear," i. e., and he is just grasping him, &c.—Premit Literally, "presses on him."

531-534. Ante oculos cessit, &c. "He came before the eyes and the presence of his parents."—Concidit. Polites fell exhausted by the previous wound which he had received.—Quamquam in mediâ, &c. "Although he is now held in the very midst of death," i. e., although instant death impends.

536-539. Si qua est caelo pictas, &c. "If there be any justice in heaven that cares for such things," i. e., that visits such conduct with merited punishment.—Persolvant grates dignas, &c. "Make thee a fit requital, and render unto thee the rewards that are thy due." Literally, "pay thee a suitable requital."—Coram cernere. "To see with my own eyes." More literally, "openly to behold." The expression fecisti me cernere is an imitation of the Greek idiom τον fecisti ut ego cernerem.—Et patrios favâstî, &c. "And hast declared with his death a father's sight." A dead body was always believed by the ancients to have a polluting effect on those who were near it, or touched it. The poet, by a beautiful image, makes the
contamination extend to the very look which the parent directs to wards the corpse of his son.

540–542. At non ille, &c. "But that Achilles, from whom thou dost lyingly assert that thou art sprung, was not such in the case of Priam, though a foe; but he respected the rights and the confidence reposed in him by a suppliant." Priam, after the death of Hector, betook himself to the Grecian camp, in order to redeem his son from the hands of Achilles. The latter received him well, and granted his request.—Ereubit. Literally, "he blushed at," i.e., he shrank from the idea of violating them, and blushed, as it were, at the very thought.

544–546. Senior. "The aged monarch."—Telum imbelle, &c. "His feeble weapon, without inflicting a wound." The same as ipsa imbellis telum conject, quod vulnus non faceret.—Raueo quod protinus arc, &c. "Which was straightway checked by the hoarse-sounding brass, and hung harmlessly from the end of his buckler's boss." The spear of the aged monarch, thrown by so feeble a hand, struck the boss of his opponent's shield, but was checked in its passage by the brazen plate of the latter, and hung sticking in it without having penetrated to any depth. Heyne, with Ruæus and the greater number of commentators, considers the spear of Priam as hanging, when repelled by the brass, in the leathern covering of his adversary's shield. The brightness of the arms of Pyrrhus, however, before noticed by the poet, when he describes that hero as telis et luce coruscus ahenâ, seems to imply, as Symmons well remarks, that his shield, which constituted so large and so conspicuous a part of his arms, was not covered; and then the words rauei and protinus (the former of which intimates the ringing sound of the stricken brass, and the latter the quick result of the ineffectual spear) both make against this notion of a covered shield, and of the wea pon's hanging in the hide which was over the brass. Valpy suggests that the boss may have been formed of folds of cloth, or any other soft substance, laid on the metal with which the shield itself was plated! Such a boss would be a very singular addition to a shield, and of very little value in dashing aside a foe in battle.

547–550. Pyrrhus. Supply respondit.—Referes ergo hac. "I thou shalt then bear back these tidings (unto him)."—Illi mea tristia facta, &c. "Remember to tell him of my atrocious deeds, and of the degenerate Neoptolemus." A sarcasm. Tell him how much his son has falien short of those same high qualities which thou hast just now so highly commended in the case of the father.—Nunc moreve. "Now die."

552–553. Implicitique comam tord "And twined his left hand
his hair. Literally, “twisted his hair with his left hand.”  

"Raised on high." Equivalent to sustulit. Erroneously rendered by some, “he drew from its sheath.”—Ac lateri capulo tenus addulit. “And buried it in his side up to the hilt.”

554-558. Hic exitus illum, &c. “This termination of existence took him off in accordance with the decree of destiny, as he saw Troy in flames and her city fallen to the ground,” &c.—Tot populis. "Unto so many nations.” The common form would be populorum—Jacet ingens litore truncus, &c. According to the legend here followed by Virgil, and which Pacuvius also is said to have adopted in one of his tragedies, the body of Priam was dragged to the shore, and there left unburied, and a headless trunk.—Sine nomine corpus. The headless trunk could not be recognised, and, consequently, named.

559-563. At me tum primum, &c. The poet now returns from the episode of the fall of Troy to the main object of his poem, the departure of Æneas from his native land.—Subiit. “Occurred to my thoughts.” Supply in mentem.—Æequum. “Of equal age with himself.”—Subiit deserta Creíusa. “The deserted Creíusa occurred to me.” Creíusa was the wife of Æneas, and daughter of Priam and Hecuba.—Parvi casus Iuli. “The peril of the young Iulus,” i. e., what might befall him.

564-566. Quae copia. “What numbers.” Copia in the singular for the plural copia.—Deservere. “Had left (the place).” Æneas, it will be remembered, was still on the palace-roof, from which he had witnessed the scene of Priam’s death.—Et corpora saltu, &c. “And had (either) flung their bodies, by a leap, to earth, or had yielded them exhausted to the flames,” i. e., or else had in their exhausted state fallen a prey to the flames; had been too much exhausted to rescue themselves from the devouring element.

567-570. Jamque adeo super unus cram. “And thus now I alone remained,” i. e., I was now alone left. This line, and all that follow to the 588th inclusive, are enclosed by many editors in brackets, on the ground that the verses in question are not found in the oldest and best manuscripts of Virgil, and contain also a sentiment unworthy of a hero. “That they are Virgil’s has not been,” observes Symmons, “and, from their intrinsic character, cannot be questioned; and it is also certain that they are made essentially necessary by what immediately succeeds in the speech of Venus. The tradition preserved by Servius is, that they were omitted by Tucca and Varrius, on their revision of the Æneid, as inconsistent with the account given of Helen by Deiphobus, in the sixth book, and as unworthy
of the hero, who is represented in them as about to war upon a defenseless woman. Neither of these objections, however, is a very strong one. For, as has been often remarked, why might not Helen, in the beginning of this fatal night, betray Deiphobus; and subsequently, on not finding her treachery correspond with her hope of reconciliation with Menelaus, fly to the sanctuary of Vesta's temple. With respect to the second objection, it may be remarked, that the poet who could make his hero a passive spectator of the murder of his aged monarch, might very naturally, after that, represent him as about to slay a woman."

Quam limina Vesta, &c. "When I espy the daughter of Tyndarus, keeping closely within the threshold of Vesta, and lurking silent in a secret place."—Tyndarida. Helen, called here, by a feminine patronymic, Tyndaris, because the daughter of Leda, who was the wife of Tyndarus.—Erranti, passimque, &c. "To me as I wander along, and direct my look towards all surrounding objects." Cuneta, as denoting union or aggregation, and as therefore more intensive in its character, is employed here instead of omnia.—Heyne, in commenting on erranti, makes Æneas to have descended from the palace-roof, but to be still wandering through the deserted palace: "per regiam vacuam." It would rather appear that he had by this time left the palace, but was still on the high ground of the citadel, where the temple of Vesta stood. Compare line 632.

571-574. Illa sibi infestos, &c. The order of construction is as follows: Illa, communis Erinys Troja et patriæ, praemutrens Teucros infestos sibi ob eversa Pergama, &c., abdiderat sese.—Troja et patriæ &c. "The common scourge of Troy and of her country." Literally, "the common Fury."—Praemutrens. "Fearing in anticipation," i. e., anticipating, in her fears, the vengeance of.—Invisa "A hateful object." Heyne and many others make invisa have the meaning here of "unseen," or "screened from view." This, however, wants spirit. Voss gives invisa the same force that we have given it, except that he connects it in construction with aris, "an object of loathing unto the very altar," "und sass, den Alären eir Abscheu."

575-576. Exarsere ignes animo. "The fires (of indignation) blazed forth in my soul." More freely, "indignation blazed forth," &c.—Subit ira. "A wrathful feeling comes over me."—El sceleratas sumere pænas. "And to inflict the vengeance which her guilt deserved." We have followed Wunderlich in the explanation of sceleratas pænas, which he makes equivalent to pænas scel eris.

577-580 Scilicet hæc. &c. "Shall this one. forsooth. lenold
safety.” Silvice here expresses bitter irony.—*Patriaque Myceae,* “And her native Myceae,” *i.e.*, her native land of Greece. The term *Myceas* is figuratively used here for *Græciam.* Any particular reference to the city of Myceae itself would be wrong, since the native place of Helen was Sparta.—*Partoque ibit regina triumpho.* “And move along as a queen, a triumph having been obtained.” *Ibit* is equivalent here to *incedet,* or *ingredietur in Græciam urbem.*

*Conjugium,* dominumque, *patres,* &c. “Shall she see both her husband and her home, her parents and her children,” &c. *Conjugium* is put for *conjugem,* and the reference is to Menelaus.—*Patres.* For *parentes.* One of Menage’s manuscripts had *domumque patris,* “and her father’s home.” But *patres* is required in connexion with *natas.* There are several complaints against this line made by the commentators: one of which is, that it would be impossible for Helen to see her parents, because Jove was her immortal sire, while Leda and Tyndarus were both by this time numbered with the dead. Wagner, therefore, excludes the line as spurious from the text. It may be urged in defence of it, however, that Æneas speaks generally, and under strong excitement. An acquaintance with the more minute parts of Helen’s history would change the hero into a mythologist.—*Et Phrygiis ministris.* “And by Trojan attendants,” *i.e.*, Trojan captives assigned to her as slaves.

581–586. *Occiderit ferro Priamus.* “Shall Priam have fallen by the sword.”—*Troja arserit.* “Shall Troy have blazed.”—*Non ita.* “It shall not be so.”—*Nullum memorabile nomen.* “No memorable name,” *i.e.*, no glory. Compare Nöhden, “nulla gloria.”—*Victoria.* “Such a victory.”—*Extinxisse tamen nefas,* &c. “Yet shall I be commended for having destroyed an abandoned female, and exacted from her well-merited punishment; and it will delight me to have sated my bosom with the burning desire of vengeance, and to have rendered full atonement (in her) to the ashes of my countrymen.”—Nefas Put here for nefariam feminam.—*Ultricis flammae.* The genitive depends in construction on *explèssæ* as a verb of plenty.—*Satisásse.* Literally, “to have satisfied,” or “sated.”

587–592. *Jactabam.* “I was rapidly revolving.”—*Ferebar.* “Was getting hurried away,” *i.e.*, from all self-control.—*Quum mihi,* &c. “When my benign mother, having confessed herself the goddess, presented herself unto me, never before having been so brightly conspicuous to my eyes, and shone in pure effulgence amid the darkness of the night, such and so powerful in beauty as she is wont to appear to the inhabitants of heaven,” &c.—*Confessa deam.* More freely, “a goddess confessed.”—*Prehensus.* Supply *mē.*
594-600. *Quis indomitas, &c.* "What so great cause of resentment arouses (this) ungovernable wrath."—*Aut quonam nostri, &c.* "Or whither hath thy regard for us departed." Literally, "gone for thee." There appears to be some reference in this to the aged Anchises, beloved in earlier days by Venus, and whom her son is now abandoning, instead of showing regard for his goddess parent by rescuing his father from harm.—*Liquercis.* "Thou mayest have left."—*Superet conjunx e Creüsa.* "Whether thy wife Creüsa still survive."

*Et n: mea cura resistat, &c.* "And whom, unless my care oppose, (as oppose it does), the flames will by this time have swept away (with them), and the hostile sword have drunk (their blood)." Observe the peculiar force of the present tense in *resistant*, carrying with it the perfect in *tulerint* and *hauserit*, and indicating an action still going on. The guardian care of Venus is continually interposing to save, and the flames and hostile sword are as continually attempting to destroy. It is idle, therefore, to say, with some commentators, that *resistant*, *tulerint*, and *hauserit*, are here employed for *restitisset*, *tulissent*, and *hausisset*.

601-603. *Non tibi Tyndaridis, &c.* "Not the features, odious unto thee, of the Spartan female, the daughter of Tyndarus, nor Paris (deeply) blamed; (but) the stern severity of the gods, of the gods (I repeat), overthrows this power, and lays Troy low from its lofty height." Troy falls by the stern decree of fate, and Helen and Paris are but the intermediate agents in effecting its downfall.

604-607. *Quae nunc obdueta, &c.* "Which, now drawn over, renders dull thy mortal vision for thee beholding, and (all) humid spreads darkness around," i.e., and with its humid or misty veil conceals from thee the movements of higher powers. The *nubes* or "cloud" here meant is the Homeric *νέφος*, which conceals the gods from mortal view, and by which they at times rescue their favourites in the heat of battle, when about to fall before some overpowering foe.—*Tu ne qua parentis, &c.* "Do thou, (therefore), fear not any commands of thy parent," i.e., of me thy parent. These commands are given at line 619. Heyne finds fault with the present verse, and thinks that Virgil would have made a correction in it had time been allowed him for a full revision of his poem. He regards the words *tu ne qua, &c.*, as "*parum commode interposita."" Wagner, on the other hand, maintains, very correctly, that they assign, in fact the reason why Venus removes the veil from the eyes of her son, namely, in order that he may trust in her and obey her commands; and that the passage in a prose form would run as follows: *ac, ne
Disjectas moles, &c. "Massive fragments scattered about, and stones torn away from stones." By moles are here meant vast fragments of masonry originally belonging to the walls and stately edifices of Troy.—Mixtique undantem, &c. "And waving smoke with intermingled dust." A graphic description of the overthrow of a city, which is partly destroyed by fire, partly levelled to the ground.—Neptunus. Virgil here imitates the passage in Homer, where Neptune and Apollo are represented as destroying the rampart of the Greeks. (Il., xii., 17, seqq.) It will be observed that in this passage, and in what immediately follows, the deities most hostile to the Trojans are enumerated; namely, Neptune, Juno, and Minerva.

Emota. "Upmoved." More literally, "moved out of (their resting places)," i. e., torn out of the ground.—Hic. Pointing to another quarter.—Juno Sceas savissima, &c. "Juno, most implacable, occupies foremost the Scean gates," i. e., foremost in the array of hostile deities. Juno, in advance of the rest, takes her station at the Scean gate.—The Scean gate faced the sea and the encampment of the Greeks. Hence most frequent mention is made of it by the poets. It was, moreover, the gate through which the Greeks entered the city. Troy had five other gates.—Socium agmen. 'Her confederate band." Referring to the Greeks.—Ferro accineta. "Girt with the steel." Compare the version of Voss: "umgürtet mit stahl."

Respice. "Mark well." Respicio indicates more here than the common adspicio. It implies, also, attende et considera.—Nimbo effulgens, &c. "Refugent to the view with her (gleaming) tempest-cloud, and cruel Gorgon." Most commentators make nimbus signify here "a bright cloud." This, however, is erroneous. A bright cloud would indicate a propitious deity, whereas a dark and stormy cloud denotes an angry one. The nimbus here is a dark, storm-cloud, surrounding the form of the hostile Minerva, and rendered fearfully gleaming, along with the person of the goddess, by the fires of Troy.—Gorgone sævà. Alluding to the aegis of Minerva, on which was the head of the Gorgon Medusa.

Ipse Pater. "Father Jove himself."—Viresque secundar. "And favouring strength," i. e., strength aiding them to gain the conflict. Jupiter was not personally hostile to the Trojans, but he was compelled to obey the decree of fate.—In Dardana arm.

522-623. Dira facies. "Appalling forms."—Numina magna deum. "The mighty divinities of the gods," i. e., the mighty gods.—The dira facies and the numina magna are in strictness to be blended, and indicate, in fact, the same objects, the appalling forms of the greater divinities.

624-631. Considere in ignes. "To sink amid the flames."—Neptunia. Troy is called "Neptunian," because its walls were built by Neptune in conjunction with Apollo.—Ac veluti, &c. Construe as follows: Ac veluti quum agriculte, in summis montibus, certatim instant cruere antiquam ornun, accisam ferro crebrisque bipennibus. No apodosis, it will be perceived, follows here, yet one may easily be supplied by the mind. Troy seemed to fall, just as an aged tree yields to the frequent blows of the axe on the lofty mountains.—Ornum. Much of the beauty of the comparison lies in this single term. The ancient and time-honoured city of Troy is likened to the aged tree that has for many a year withstood the blast upon the mountains.

Ferro accisam, &c. "Cut into by the steel, and frequent (strokes of) axes." More freely, "after having been weakened by the steel."—Instant cruere certatim. "Vying with each other, press on to overthrow."—Illa usque minatur, &c. "It keeps continually threatening, and, trembling in its foliage, nods with shaken top."—Comam. The foliage of the tree is beautifully likened to the locks on the human head.—Concusso vertice. Because the shaking of the tree under the frequent blows is most perceptible at the top.—Supremum congesti, &c. "It hath groaned deeply its last, and, torn away from the mountain-tops, hath dragged ruin along with it." By runam is here meant other trees, as well as earth, shrubs, stones, &c., which it has carried along with it in its fall.

632-633. Descendo. "I descend (from the citadel)," i. e., from the height on which the citadel, palace, and other buildings stood. Consult note on line 570.—Ducente deo. "The goddess being my guide." Literally, "leading me onward." Deus is here equivalent to the Greek θεός, and takes the place of dea. The use of θεός for θεά is frequent among the Greek tragic writers.—Expedior. "I make my way in safety." Literally, "I am extricated," i. e., from every danger.—Dant locum. "Give place."—Flamma. Hence subjects to this repetition of flamma, after flammam in the previous
line, and thinks that Virgil would have corrected it on a revision of the Aeneid. But it is, in reality, intentional on the part of the poet, for _flammae_ stands opposed to _flamma_, just as _tela_ does to _hostes_.

634-640. _Per centum._ "I was come." Supply _est a me_ or _mihi_.— _Tolle._ "To take up and bear."— _Primumque petebam._ "And whom I sought for first of all."— _Abnegat excisă_, &c. "Refuses to prolong existence and undergo exile now that Troy is destroyed," _e._, refuses to prolong existence by fleeing from his native land.— _Quibus integer avi sanguis_, &c. "Whose blood is full of youthful vigour, and whose bodily powers stand firmly in their own strength._ Integer avi_, literally, "vigorous in respect of (i. e., by reason of) your age," is an imitation of the Greek.— _Sobilique suo stant robore._ Need not assistance from others as mine co.— _Vos agitate fugam._ "Do ye make arrangements for flight." With _agitate_ supply _animo_. Literally, "deliberate upon," "think of." This is the explanation of Burmann, with whom Heyne agrees.

641-643. _Duceere._ "To prolong." For _producere._— _Has sedes_. Alluding to Troy.— _Satis una superque_, &c. "Enough, and more than enough (is it, that) I have beheld one sacking, and have survived a captured city." Alluding to the capture and sack of Troy by Hercules, in the reign of Laomedon.— _Et capta superanimum urbi_. It is enough for me to have lived through one capture of Troy; I wish not to become a second one.

644-645. _Sic, O sic positum_, &c. "Do ye depart, having taken a last leave of my body, thus, O thus laid out (for the tomb)._ We have placed the comma after the first _sic_, thus connecting the interjection with the second, which makes a more emphatic reading.— _Positum_. Anchises appears to have thrown himself on the ground, in an agony of grief, and to have compared his body, while in this posture, to a corpse already laid out, and prepared for the funeral pile.— _Affuti_. Literally, "having addressed," _i. e._, for the last time. The relatives bade farewell to a corpse by thrice repeating the word _Vale!_ "farewell._

Manu. "By some hand._ Wagner insists that _manu_ means "by my own hand._ We have preferred, however, the simpler interpretation of Heyne.— _Miserebitur hostis_, &c. "The foe will pity me, and will seek my spoils._ Anchises means that he will die by the hand of some one of the enemy, who will slay him in order to put an end to his misery, and, at the same time, to obtain his spoils.— _Facilis jactura sepulcri_. "The loss of a tomb is easy (to endure)._ His corpse will be left unburied by the foe, but this will be a matter comparatively trivial. The loss of a tomb how ever, was in general regarded as a most dreadful calamity._
647-649 Inutilis "Useless to my fellow-men." He was enfeebled by age, and crippled, moreover, by the thunderbolt of Jupiter.

—Annus demoror. "I delay the passing years," i.e., I drag out existence. He compares himself figuratively to one who, in his enfeebled and crippled state, seems actually to retard the years of his existence as they roll on.—Fulminis affluavit ventis, &c. "Breathe on me with the blasts of his thunder, and touched me with the fire (of the skies)," i.e., blasted me with his thunderbolt. Anchises, according to the Greek poets, was struck with thunder by Jupiter, for having divulged his intimacy with Venus. This left him, not blind, as some maintain (compare line 734), but enfeebled and crippled.

650-654. Fixus. "Fixed in his resolve."—Effusi lacrimis. For effusi in lacrimas. "Burst into tears and begged." Equivalent, as Wagner remarks, to multis cum lacrimated oravimus.—Omnisque domus. "The whole household."—Vertcre. "To ruin." Put for evertere.—Fatoque urgenti incumbe re. "And to hasten the doom that was urging on to overwhelm them." The literal force of incumbe re is well explained by Heyne: "Urgent, quae instant; his si incumbimus, ut prorant."—Inceptoque et sedibus, &c. "And remains steadfast in his resolve, and in the same position as before.'—Isdem. Contracted for iisdem.

655-663. Rursus in arma feror. "Again I fly to arms." This is still farther followed out in lines 671, 672.—Quod consilium. "What expedient."—Efferce pedem. Equivalent to discedere.—Sperâsi: "Dost thou expect."—Tantum nefas. "So unhallowed an idea."—Et sedet hoc animo. "And this resolution remains fixed in thy bosom."—Isti let o. "For that death which thou covetest." Observe the force of iste as referring to the person spoken to.—Jamque aderit, &c. "Pyrrhus will even soon be here."—Qui obturcat.

664-668. Hoc erat, quod. "Was it for this that." More literally, "was it this on account of which." Quod is in the accusative, governed by ob understood.—Eripis. "Thou dost rescue me from dangers," i.e., thou hast brought me here in safety through so many perils. Observe the beautiful use of the present tense. The hero wanders back in thought to the scenes through which he has just passed, and fancies that his goddess mother is still shielding him from harm.

Mediis in penetrabilibus. "Amid the inmost recesses of my home."—Juxta. "By their side."—Alterum in alterius, &c. "Immolated in each other's blood."—Arma. On his return home. Æneas may
be supposed to have disarmed himself. — *Voca. lux ultima victor*

"Their last hour now calls upon the vanquished." Equivalent to *manet nos mors, or moriendum est*, but far more powerfully expressed.

669-674. *Sine instaurata revisam praedia.* "Suffer me to revisit and renew the conflicts (in which I have already engaged)." — *Nuncquam.* A strong negation for *nullo modo.* — *Accingor.* "I gird myself." — *Cliqueo sinistram, &c.* "And was inserting my left hand into my shield, fitting it on; and was in the act of rushing forth from the mansion." Literally, "and was bearing myself without the dwelling." — *Ecce autem.* "When, lo!" — *Harebat.* "Kept clinging to them." — *Tendebat.* "Held out" 

675-678. *Periturus.* "Resolved to perish." — *Et nos rape, &c.* "Hurry us also along with thee, into every danger." — *Expertus.* "Having tested their efficacy." — *Cui parvus Iulius, &c.* "To what defender is the little Iulius, to what one is thy father, and (to what one) am I, once called thy wife, left!" — *Conjux quondam tua dicta.* Whom you once regarded as your wife, but now abandon to the foe.

680-684. *Monstrum.* "A prodigy." — *Manus inter maestorumque, &c.* "Amid the embraces and parting words of his sorrowing parents," *i. e.*, while his sorrowing parents held him in their fond embrace, and were bidding a last farewell to each other. We have made *ora* here, with Thiel, equivalent to *sermones.* Most commentators, however, explain it by *oculos.* — *Ecce levis summo, &c.* "Lo! from the very top of the head of Iulius, a light, tuft-like flame seemed to pour forth bright coruscations, and this flame, harmless in its touch, to lick his soft locks and feed around his temples." — *Aper and flamma* are synonymous here.

685-688. *Nos pavidi, &c.* "We, terror-stricken, trembled with alarm." — *Trepidare,* the historical infinitive, for *trepidabant.* — *Cri nemque flagrantem excutere, &c.* "And began to brush (with the hand) his blazing hair, and to seek to extinguish with water the hallowed fires." — *Excutere.* More literally, "to shake out" or "off." — *Flagrantem.* "Seemingly blazing." — *Fontibus.* Put for *fontes.*

and this for *aquà.* — *Patinas.* Consult note on line, 93 book i.

690-694. *Aspice nos.* "Regard us," *i. e.*, look on us with an eye of pity. — *Hoc tamquam.* "This only do I entreat of thee," *i. e.*, I ask this, and no more — *Atque haec omnia firma.* "And confirm these omens," *i. e.*, put the stamp of truth upon them, by giving us some sign clearly expressive of thy will. — *Subitoque fragore, &c.* "When, with a sudden peal, it thundered on the left." This was a good omen Compare the remark of Minelli: "*Quae enim nobis levva, a*
eis dextra proveniunt."—Et de caelo lapsa per umbra, &c. "And ar, drawing after it a gleaming train, shot from the sky and spea ts way through the darkness with abundant light." Literally, having glided from the sky, ran through the shades (of night)," &c.

695-700. Illam, summam super, &c. "We distinctly beheld it (first) gliding over the top of our dwelling, (then) hide itself, bright of radiance, in the forest of Ida, and marking out our way."—Tum longo limite, &c. "Then the indented path gives forth light in lengthened course." Sulcus is literally "the furrow" traced by the star in the sky, for which we have given Trapp's freer version. —Vicus. "Overcome," i. e., prevailed on, convinced by these signs.—Se tollit ad auras. "Raises himself erect," i. e., from the ground, on which he had been lying.—Affaturque deos. "And addresses the gods in prayer."

701-704. Nulla mora est. Supply in me.—Adsum. "I am present." More freely, "I follow."—Di patrui, servate domum. "Gods of my native land, (only) preserve my family," i. e., preserve my family, &c., this is all that I ask.—Vestrum hoc augurium, &c "This omen is yours, and Troy is now under your protection," i. e., this crowning omen comes clearly from you, and what remains of Troy is now taken into your heavenly care. Another Troy will therefore soon arise. Anchises, skilled in augury, inferred, from the tufted flame on the head of Iulus, that the latter was destined to prove a great light unto Trojan affairs, and to reign in another land. The peal of thunder confirms him in his belief, and he now exclaims that Troy is under the protection of Heaven.

705-708. Et jam per mania, &c. "And now throughout the city the roar of the flames is becoming more and more distinctly heard, and the widely-spreading conflagration rolls the heat nearer and nearer." Observe the force of the present in auditur, and of the plural in ineendia.—Impone. "Place thyself upon." Literally, "be thou placed upon." Present imperative passive, and equivalent to impone te.—Ipse subibo humeris. "I myself will go under thee with my shoulders," i. e., I will bear thee on my own shoulders.—Nec me labor iste gravabit. "Nor will that burden oppress me." There is something very beautiful in the employment here of the pronoun iste, but which cannot very well be conveyed in a direct translation, "nor will that burden oppress me, since it is thou whom I shall be bearing."

709-711. Quo res cumque cadent. "In whatever way things shall fall out," i. e., whatever may be our lot. Observe the tmesis in quocumque.—Sit comes mihi. "Be my companion," i. e., take me by
the hand.—*Et longe secret vestigia conjux.* "And let my wife mark our footsteps at some distance," i.e., follow at some distance. Creusa is directed to follow at some distance in the rear of the party, and the domestics are sent off in different directions, lest so large a number of persons keeping together might lead to discovery on the part of the foe.

712-720. *Quae dicam, animis, &c.* "Attend to what I am going to say." Literally, ' turn yourselves in your minds to those things which I shall say:' *vertite vosmetipsos in vestris animis ad ea quae dicam.—Est urbe egressis, &c.* "There is to those who have gone out from the city a rising ground, and an ancient temple of deserted Ceres," i.e., as one goes forth from the city he sees a hillock, and an old temple of Ceres which has been left deserted during the siege. Commentators differ in opinion as to the true force of the epithet *deserta.* Some make it mean "bereft of her daughter Proserpina." This, however, is too far-fetched. Others see in it an allusion to the temple’s being without a priest, Polyphætes, who had filled that station, having been slain in the course of the war. (*En., vi., 481.*) We have given, however, what seems the most natural interpretation.

Religione. "By the piety."—*Hanc ex diverso, &c.* "To this one place we will all come from different directions." More closely, "(each) from a different quarter." With *diverso* supply *itinere* or *loco.—Cape sacra manu, &c.* "Take in thy hand (these) holy things, and our country’s penates." —*Bello e tanto digressum.* "Having just come from the midst of so great a conflict."—*Flumine vivo.* "In some running stream." Nothing sacred could be touched, observes Valpy, no sacrifice offered, without purification by washing in some flowing water; but particularly this must be observed by a person polluted by blood.

721-723. *Latos humeros, &c.* "I am spread over as to my broad shoulders and stooping neck with the covering hide of a tawny lion:" *Veste pelleque, i.e., veste expelle leonina confecta. Dextra se implicuit.* "Linked himself to my right hand."

725-729. *Per opaca locorum. A Graecism for per opaca loca.—Quem audiam, &c.* "Whom but a moment before no weapons hurled by the foe alarmed, nor any Greeks gathered together from the adverse host, now every breath of air terrifies, every sound arouses and fills with suspense."—*Adverso glomerati ex agmine Grati.* Wanderlich insists that *glomerati ex agmine* cannot be joined in construction, and he accordingly makes *glomerati* equivalent to *densi,* and *ex adverso agmine* to *stantes in acie adversa.* This, however, is far from
correct. The expression giomerati Graii refers merely to parties of Greeks breaking off at different times from the main body, which last itself was continually in motion; such being, as is well known the force of agrien.

730-734. Omnesque vicem, &c. “And seemed to have accomplished in safety my whole route (through the city).” Compare the explanation of Wagner: “Vidicbat mihi jam omnem viam per urbem feliciter ac sine periculo emensus.” We have retained, in accordance with this, the reading of the ordinary text, viam. Heyne, however, adopts in its stead vicem, the conjectural emendation of Markland, giving it the meaning of “periculum,” or “fortunam.” This cannot be allowed, since, if we read vicem, correct Latinity will require that evasisse be changed to evitasce. Compare line 443: “Nec alius vitavisse vices Danaum.”


735-740. Hic mihi nescio quae, &c. “Here, I know not what adverse power robbed me, trembling with alarm, of my already bewildered mind,” i.e., deprived me, already in a state of confusion and alarm, of all calm reflection.—Namque, axia cursu, &c. “For while in rapid course I pursue routes remote from the usual path, and quit the know direction of the road.”—Heu, misero conjux, &c. Construe as follows: Heu, incertum (est) conjuxne Creusa erepta misero fato, substitit, erravitne vias, &c. Heyne supplies mihi with misero, and joins fato in construction with substitit, &c., which is extremely harsh.—Substitit. “Stopped by the way.”—Erravitne vias. “Or wandered from the path.”—Post. “Thereafter.”

741-744. Nec prius amissam, &c. “Nor did I observe that she was lost, and direct my thoughts towards her.” More literally, “bend back my thoughts.”—Una defuit, et comites, &c. “She alone was wanting, and (in leaving us) had escaped the notice of her companions, and son, and husband.” Wagner, in commenting on fesellit, very correctly remarks, that the idea of abandonment is to be implied from defuit, and that fesellit is to be regarded as equivalent to ἐλαθεν ἀπολυπόσα.

745-751. Amens. “Driven to distraction.”—Deorumque. Weichert, in order to avoid the hypermeter, reads Deumque. Virgil, however, appears purposely to have employed the hypermeter here in
order to avoid the unpleasant sound produced by the four times repeated syllable unque, namely, natumque, virumque, hominumque, de-umque.—Crudelius. "More cruel," i. e., more cruelly affecting.—Cingor. "Gird myself with," i. e., array myself in.—Stat casus renovare omnes. "My resolution stands fixed to encounter anew every risk." Literally, "to renew all risks."—Reverti. "To retrace my steps."—Caput objectare. "To expose my life."

752-754. Olim scuraque limina portae. "And the obscure threshold of the gate," i. e., the threshold obscured by the gloom of night, and therefore more screened from observation than another entrance would have been.—Qua gressum extuleram. "By which I had gone forth."—Et vestigia retro, &c. "And, reversing my route, I follow the prints of my feet, carefully traced out amid the darkness, and seek around with my eye." Lumine lustro is equivalent merely to circumspicio.—Retro sequor. Literally, "backward I follow."

755-759. Horror ubique animos, &c. "Everywhere a sensation of horror, at the same time the very silence itself, fills my bosom with alarm."—Si forte pedem, &c. "If perchance, if perchance, she might have betaken herself thither." The repetition of si forte, observes Valpy, well represents the mixed hopes and fears of Æneas. —Exsuperant flammae, &c. "The flames gain the mastery; the tide of fire rages to the skies."

760-766. Procedo ad Priamí sedes, &c. Finding his own abode wrapped in flames, and discovering no traces of Creusa, Æneas now hastens to the citadel, and to the palace of Priam, hoping to find her there, near her father's ruined home.—Porticibus vacuis, Junonis asylo. "In the deserted porticos, in the asylum of Juno," i. e., in the deserted porticos of the temple of Juno. The porticos are here called "vacuis," because deserted by their usual occupants. —Junonis asylo. There was, according to the poet, a temple of Juno on the high ground of the citadel, which enjoyed the privilege of an asylum, or place of refuge for criminals.

Phoenix. The friend and preceptor of Achilles. Consult Index of Proper Names.—Troia gaza. "Trojan treasure."—Mensaque deorum. "And the tables of the gods." Cerda thinks that by these are meant tripods, from which oracles were given: "Fortasse ha sunt, quibus oracula reddebantur, quasque Graeci τριπόδιον vocant." It is more probable, however, that tables of solid gold or silver are intended, on which costly viands and other offerings were wont to be exhibited. The Romans had such at their Lectisternia.—Auro solidi. For e solido Æro.—Pueri et matris. These are the captives about to be dragged into slavery.
768-774. Voceis pectare. "To send forth my voice."—Uxamare. "With my outcry."—Maxtusque Creuisam, &c. "And plunged in sadness, I called Creusa again and again, to no purpose oft repeating (the name)."—Tectis urbis. "Amid the dwellings of the city." Equivalent to intra urbis mania.—Infelix simulaerum. "The unhappy appariion."—Et notá major imago. "And her image larger than the one known (in life)," i. e., larger than life, indicating, according to Cerda and Heyne, that she had already become a divinity. The former of these scholars has collected numerous passages illustrative of this belief.—Stellérunt. By systole, to adopt the language of grammarians, for stellérunt. It is probable, however, that we have here the ancient pronunciation; at least the analogy of the language is in favour of it. (Consult Anthon's Latin Prosody, p. 127, note.)

Et vox fauceius hasit. "And my voice adhered to the organs of utterance." Literally, "clung to my jaws."

775-779. Tum sic affari, &c. Servius remarks, that this verse is said to have been wanting in the greater number of manuscripts. It is, however, found in all at the present day.—With affari and dexter we may supply caput, although it is neater to make them historical infinitives, for the imperfect. Wunderlich understands visa est, from the previous sentence.—Non hae sine numine divum, &c. "These things do not come to pass without the will of the gods."—Nec te comitem portare Creuisam. We have here given the reading of Wagner. That of Heyne is Nec te hinc comitem asportare Creuisam, which is the lection also of the common text. Wagner thinks that the reading which Heyne follows owed its origin to Servius, who, having observed that some manuscripts had nec te comitem hinc as portare Creuisam, directed the hinc to be put back after the te, in order to make the line scan. Asportare is altogether too prosaic.—Ille regnator. "Yon ruler." Pointing to the sky.

780-782. Longa tibi exilia, &c. "Long exiles await thee, and a wide extent of sea is to be ploughed by thee." Literally, "long exiles (are) for thee." Supply sunt. By exilia here are meant wanderings from his native land, and hence the plural is used.—Terram Hesperiam. Compare book i., line 530.—Ubi Lydias arva, &c. "Where the Lydian Tyber flows in gentle course between the rich fields of a warlike race." The Tyber is called Lydian because for a great part of its course it washes Etruria on one side, and tradition assigned the origin of Etrurian civilization to a colony from Lydia in Asia Minor.—Agminz. A term beautifully descriptive. The banks of the stream keep its waters in dense column of march.—Opimavirum, &c. The Latin race are meant. Burmann, with very little
propriety or taste, joins opima virūm in construction, "populous," "rich in men."—A grave objection is here made by some critics. Æneas hears from Creûsa that he is destined to settle in Hesperia, near the River Tiber, and yet in the next book we find him attempting a settlement first in Thrace and afterward in Crete. The subject will be found discussed by Wagner and Heyne in their editions of the poet.

784-787. Parta tibi. "Have been obtained for thee," i.e., from the fates.—Lacrimas dilecta, &c. "Banish thy tears for thy beloved Creûsa." Creûsa, the dative, is equivalent here to propter Creusam. —Aut Graii servitum matribus ibo, &c. "Nor shall I go to wait upon Grecian matrons, I, a daughter of the line of Dardanus, and a daughter-in-law of the goddess Venus." Literally, "nor shall I go to be a slave unto," &c. Servitum is the supine after a verb of motion.

788-791. Magna deum genetrix. "The great mother of the gods," i.e., Cybele. The poet means to imply that Creûsa was taken as a companion by Cybele, and made a nymph in her native land. In farther illustration of this passage, it may be remarked that, according to a legend given by Pausanias (x., 26), Creûsa is said to have been made captive by the Greeks, but to have been rescued from them by Cybele and Venus.—Nati communis. "For our common son." Alluding to Iulus.—Recessit. "Melted away."

796-804. Atque hic ingentem, &c. "And here I find, with wonder, that a vast number of new companions had flocked in."—Collectam exilio pubem. "A band collected for exile." Pubes here must be referred back to viros, that precedes. It is almost the same as populus.—Animis opibusque. "In spirit and in resources."—Pelago deduce. "To lead them over the deep."—Jamque jugis summa, &c. "And now the morning-star was rising over the mountain-tops of lofty Ida, and was ushering in the day."—Obsessa. "Blocked up," i.e., closely guarded.—Nee spes opis ulla dabatur. "Nor was any hope afforded of lending aid to my country."—Cessi. "I submitted to my lot."—Montes. We have given here the reading of Wagner, in place of montem, as found in the ordinary text. The mountains generally in the neighbourhood of Troy are meart, not Id; to jar obscure.
BOOK THIRD.

1-4 Res Asia. "The power of Asia," i. e., the powerful kingdom established by the Trojans in Asia. By Asia is here meant what we call Asia Minor.—Immeritam. "Undeserving of such a fate."—Ceciditque superbum, &c. "And after stately Ilium had fallen, and when all Neptunian Troy now lies smoking on the ground." Observe, in this whole passage, the gradual descent from generals to particulars: res Asia; Priami gens; superbum Ilium; Neptunia Troja. As regards the expression Neptunia Troja, consult note on line 625, book i.

Diversa exsilia, &c. "A far distant place of exile, and deserted lands." Diversus here obtains the meaning of "distant" or "remote," from the intermediate one of "very different," or "unlike." Mark the force of the plural in exsilia.—Desertas terras. We have given to these words the explanation that seems most natural, and which is adopted also by Heyne. The allusion is to lands thinly peopled, if peopled at all, wherein the Trojan colonists would find room for their new settlement. Wagner objects to this, that Latium was by no means a "deserta terra;" but he forgets that Aeneas is here merely speaking to Dido of a country in which he is to settle, and, having no accurate knowledge of it himself, presumes, of course, that he will find room there for his intended settlement, or else the gods would not have determined to send him to it.

5-7. Auguriis divum. "By prophetic intimations from the gods." These were the declaration made to him, respecting his future fate, by the apparition of Hector (Æn., ii., 295, seqq.); the lambent flame that played about the temples of Aescanius (ii., 681); the course of the falling star, and the thunder on the left (ii., 694); and, lastly, the interview with the shade of Creūsia.

Sub ipsâ Antandro. "Under the very walls of Antandros." This city was situate on the coast of Troas, at the foot of Mount Alexander, one of the summits of Ida. Its vicinity afforded an abundant supply of timber for building ships. We must suppose the city to have stood, of course, on ground somewhat elevated, and hence the force of the preposition sub.—Et Phrygiae montibus Idae. "And at the base of the mountain-range of Phrygian Ida." As regards the epithet "Phrygiae," consult note on line 182, book i.—Sister.
8-9. Prima aestas. "The first days of summer." Equivalent to *zstatis prima pars*. Troy is said to have been destroyed in the beginning of spring.—Dare fatis vela. "To give our sails to the fates," *i.e.*, to sail forth with Heaven as our guide. Heyne makes *fatis* here the ablative, and equivalent to *propter deorum jussa et monita*; and he condemns the dative, which we have preferred following, as incorrect in point of Latinity. He manages in this way to spoil a very poetic idea. Besides, if we can say *vela dare ventis*, we surely can, with equal correctness, say *vela dare fatis*.

11-12. Fuit. "Once was!"—In altum. "Into the deep." Supply mare.—Penatibus et magnis dis. "The penates (of Troy), and the great gods (of the nation)." The penates and great gods must not be confounded together, although this has been done in their case by several of the commentators. The penates are the deities who watched over Troy as over a large household, and had charge of the public hearth of the city. The great gods are those worshipped by the whole Trojan race, as well within as without the walls of Troy. The great gods, therefore, were always the same, but the penates were different in different cities of the same land.

13-16. Terra procul vastis, &c. "At some distance (from Troy) a land is inhabited, sacred to Mars, with plains of vast extent." The reference is to Thrace, a land where, according to Homer, Mars had his favourite abode.—Vastis campis. The allusion here is specially to the Thracian Chersonese.—Acri Lyceurgus. "By the stern Lyceurgus." He is spoken of in fable as an enemy to Bacchus whom he drove from Thrace and compelled to seek protection from Thetis.—Hospitium antiquum Trojae, &c. "A land connected with Troy from early times by the ties of hospitality, and whose penates were in friendly league with our own." Literally, "an ancient place of hospitality for Troy," &c. The tie of hospitality was cemented, in ancient times, between not only individuals, but whole communities. All strangers, therefore, coming from the one nation would be hospitably received by the other. —Sociique penates. Amounting to what, in modern parlance, would be styled a league offensive and defensive.—Dum fortuna fuit. "While fortune was ours," *i.e.*, while we were fortunate as a people.

17-18. Maea prima loco. "I found my first city." The Roman writers generally call this place *Enos*, which is the name of a city on the coast of Thrace, at the mouth of the Hebrus. But, accord
ing to Homer (II., iv., 520), Aenost existed before the Trojan war. As Aeneas calls the inhabitants of his new city Aeneada, the poet must have had in view some such name for the place as Aenae (Alvea). Of course the settlement in question is purely fabulous.

Fatis ingressus iniquis. "Having entered on the work with adverse fates," i. e., with the fates directly opposed to our making it permanent place of abode.—Aeneadexque meo nomen, &c. "And I form from my own name the name Aeneadæ (for its inhabitants)."

19-23. Divise matri. "To my Dionean mother." Venus is called "Dionean" from Dione her mother. She was, according to Homer (II., v., 370., the daughter of Dione and Jove. The more common legend made her to have sprung from the foam of the sea. —Divisque. "And to the other deities." Equivalent to et ceteris deis. Compare the well-known Greek form of expression, Zeu kai theoi.—Auspicius captorum operum. "The favourers of my works (thus) begun."—Superoque Calicolum, &c. Alluding to Jupiter.

Quo cornea summô, &c. "On the top of which were cornel tw. gs, and a myrtle all bristled with thick-clustering, spear-like shoots." The long, tapering branches of the tree, observes an anonymous commentator, are properly termed hastilia, "spears," or "spear shaped," but the word has a peculiar propriety here, as it alludes to the spears and darts with which Polydorus had been transfixed, and which had grown up into these trees.

24-26. Viridem silvam. "The verdant wood," i. e., the shoots of the myrtle.—Ramus tegerem, &c. In sacrifices, the altar was usually shaded with garlands and boughs. On the present occasion, as the sacrifice was intended for Venus, the myrtle, a tree sacred to that goddess, would be peculiarly appropriate.

27-33. Nam qua prima, &c. "For drops of black blood ooze forth from that same tree, which is first pulled up from the ground, its roots being torn." The literal translation, following at the same time the natural order of the text, is as follows: "For (as to that tree) which is first pulled up, &c., from this ooze forth drops of black blood."—This prodigy of the bleeding myrtle, and the bleeding corse of Polydorus, has been censured as too marvellous for the epic muse. We may observe, however, in defence of it, remarks Symmons, that it was written for a people who did not refuse their belief in prodigies, and in whose histories they were frequently recorded. In the "Jerusalem Delivered" we find a bleeding and speaking tree (x., 41); and in Spenser's "Faery Queen" a still closer imitation of Virgil's prodigy. (B. i., c. 2, s. 30, 31.)

Frigidus horror. "A cold shudder."—Gelidusque coit. &c. "A.
my chilled blood curdies through fear."—Lent um vimen. "The pleasant shoot."—Insequor. "I proceed."—Penitus tentare. "Thoroughly to explore."—Ater et alterius, &c. "The black blood follows from the bark of that other also."

34-36. Multa movesc animo, &c. "Deeply meditating in mind, I entreated in prayer the woodland nymphs." By the Nymphae agrestes are here meant the Hamadryads, who came into being with a tree, and died with it. Æneas, therefore, feared lest this might be the blood of one of their number. Compare the explanation of Servius: "Cogitabam, inquit, ne forte sanguis esset ex Nymphis. Hamadryades namque cum arboribus et nascentur et peremunt. Unde plerumque casâ arbore sanguis emanat."

Gradivumque patrem, &c. "And Father Mars, who presides over the fields of the Getæ." Mars is invoked as presiding deity of the land of Thrace, for by the arva Getica the country of Thrace is meant. The Getæ were a Thracian race, allied, perhaps, to the Goths of a later age.—Gradivum. Mars was called Gradivus; but the etymology of the appellation is altogether uncertain. The latter part of the name resembles the Sanscrit deva, "god."—Rite se cundarent, &c. "That they would in mercy bless what had been seen by me, and turn the omen to a good account." Secundare is here "to render favourable," or "to make of good augury," i. e., to bless. — Omenque levarent. Literally, "and would lighten the omen," i. e., remove from it the threatening load of evil which seemed to be connected with it.—Rite. When applied to men, this adverb means "in due form," or "order," &c.; but when spoken of the gods, it refers to the kindness and mercy which they are wont to show to the human race when duly propitiated.—Commentators consider the use of visus for visa, and the employment of the phrase omen levare, as novelties on the part of Virgil (nove dicta).

37-43. Tertia sed postquam, &c. "But after that I attempt for the third time the spear-like shoots, with a more powerful effort. and struggle on my knees against the opposing soil." Literally, "third spear-like shoots," or "spear-like shoots third in order."—tumulo. "From the bottom of the hillock."—Vox reddita. "A voice returned."—Jam parce sepulto. "Oh, spare me, now that I lie buried here," i. e., let it suffice that I suffered so much while alive; let me now, at least, enjoy repose in my grave, as far as I can find it there.—Parce scelerare. "Forbear polluting."—Non me tibi Troja. &c. "Troy did not produce me a stranger to thee." Polydorus was son of Priam—and brother to Creûsia, the wife of Æneas. He might well, therefore, say that he was no stranger (i. e., not un
known) to the latter. — *Haud crur hic de stipite manat.* To complete the idea, we may add, *sed de me corpore.*

44-46. *Litus avorum.* The shore is called "covetous," in allusion to the cupidity of its king.— *Confusum.* "Me pierced through by them." — *Et jaculis incretit acustis.* "And hath grown up over me with its sharp javelins," i. e., and the javelins of which it was originally composed have now grown up over me. The weapons thrown at him, and which had pierced his body and become fixed in the ground, had taken root, become shrubs, and covered his corpse, and the hillock had been gradually formed by the drifting sand. Heyne, with far less propriety, makes *jaculis* the dative, and equivalent to *in arbores unde jacula petuntur.* — It will now be perceived why the poet covered the hillock with cornel-twigs and myrtle-shoots, both of these being used by the ancients for making handles to spears and javelins. Compare *Georgics,* ii., 447: "*At myrtus validis hastilibus, et bona bello cornus.*" —The myrtle, moreover, loves the seashore: " *Litora myrtctis latissima.*" (Georg., ii., 212.)

47-50.— *Aicipiti formidine.* "By perplexing dread," i. e., by perplexity and fear.— *Hunc Polydorum.* Homer gives a quite different account of the death of Polydorus. He makes him to have been slain in battle by Achilles. (II., xx., 407, seqq.) Euripides, on the other hand, who follows in part the same legend with Virgil, makes him to have been slain with the steel by the Thracian monarch, and his corpse to have been flung into the sea. (Hecuba, i., seqq.)— *Furtim mandarat,* &c. "Had secretly confided, &c., to the Thracian king, to be brought up by him." More literally, "for a bringing up," so as to preserve for the gerund its active force.— *Threicio regi.* Euripides, who has founded a tragedy (the Hecuba) on the story of Polydorus, calls the Thracian monarch Polyestor. He was the son-in-law of Priam, having married his daughter Ilione.

53-56.— *Ille.* "The other." — *Ut opes fraudae,* &c. "When the power of the Trojans was broken," i. e., was weakened or shattered.— *Res Agamemnonias,* &c. "The fortunes of Agamemnon, and (his) victorious arms." — *Fas omne abrupmit.* "Violates every tie that men hold sacred." By the murder of Polydorus, observes Valpy, Polyestor violated not merely the laws of justice, but the ties of affinity, of hospitality, and of honour.— *Quid non mortaha,* &c. "Accursed craving after gold, what dost then not force mortal bosoms to perpetrate"

hospitality faultily violated.’—

_Ετὰ dare classibus austrōs._ ‘And to give the southern breezes to our fleet.’ Not an hypallage, as the grammarians are pleased to call it, but a highly poetical form of expression; equivalent, in fact, to saying, ‘and to invite the southern breezes with outspread canvass.’

62–65. _Εργο instauramus, &c._ ‘We therefore celebrate funerary rites for Polydorus.’ The expression _instauramus funus_ is the customary one in such cases, being what is termed _religiosum vocabulum._ It must be observed, also, that this expression and _aggiritur tumulus_ do not denote different things, but the former mark the whole, and the latter merely one of the component parts of the ceremony. Hence we have, with Wagner, placed a colon after _funus._ The whole passage is worthy of notice, as containing a full account of the ceremonies customary in the interment of the dead, after the ashes had been obtained from the funereal pile.

_Ετ ingens aggiritur, &c._ ‘And (first) a vast mound of earth is heaped up for a tomb.’ The higher the mound, the greater the honour paid to the dead.—_Stant manibus ara._ ‘Two altars stand erected to his manes.’ Two altars, says Voss, were often erected, not only to deities, but in the funeral ceremonies also of distinguished mortals.—_Maelae._ ‘Mournful to the view.’—_Atraque cupresso._ ‘And with funereal cypress.’ The cypress is here called _atra,_ ‘funereal,’ or ‘gloomy,’ not from any dark colour possessed by its wood, but from the gloomy associations connected with it as a funereal tree.—_Ετ circum Iliades, &c._ ‘And the Trojan females stand around, with loose-flowing locks, according to custom,’ i. e., with dishevelled locks. The Trojan females stand around the tomb, their hair dishevelled, beating their breasts and uttering cries of wo.

66–68. _Inferimus tepido, &c._ ‘(After this) we bring cups frothing with warm milk, and bowls of sacred blood, and we lay his soul at rest in the tomb, and call upon him for the last time in loud accents.’ The milk and blood were brought to the altars, and then poured out in libation to the gods below, and to the manes or shades of the dead. Sometimes wine was added. These and similar offerings to the dead were called _inferiae._—_Tepido._ Freshly milked.

_-Cymbia._ Cups in the shape of boats._—_Sanguinis sacri._ The blood of the victim._—_Condimus._ It was a prevalent opinion among both the Greeks and Romans that the soul could not rest without burial. Hence their extreme anxiety about funeral rites._—_Ετ magnā supremum, &c._ The last thing done at an interment was to bid farewell to the deceased, by calling upon him thrice, and thrice uttering the word _Vale!_
69-71. *Ut prima fides pelago.* "As soon as confidence is repose in the deep," *i.e.*, as soon as we could trust the deep. Literally, "when the first confidence was unto the deep."—*Placata.* "Hush ed to repose."—*Crepitans.* "By its chiding accents," *i.e.*, by its rustlings, that seem to chide our delay.—*Deducunt.* On completing a voyage, the ancients generally drew their vessels up on shore, and brought them down again when about entering on one.

73-74. *Sacra mari colitur, &c.* "An island, most pleasing (unto these divinities), is inhabited in the midst of the sea, sacred to the mother of the Nereïds and to Ægæan Neptune." The island here meant is Delos; the mother of the Nereïds is Doris, wife of Nereus; and Delos is said to have been sacred to Doris and Neptune long before it became the natal isle of Apollo and Diana.—*Mari medio.* We have rendered this in accordance with the Homeric manner of expression, making it equivalent merely to in alto. Some translate it "in the middle of the sea," and make it allude to the supposed position of Delos in the centre of the Cyclades.

75-77. *Quam pius Areîlenens, &c.* "Which the bow-bearing god, with grateful piety," &c. Apollo is meant, and the epithet *pius* implies a feeling of gratitude on his part towards Delos, as having afforded shelter to his mother Latona, and having been his own natal island.—*Errantem.* The more received legend makes Delos to have become stationary for the purpose of receiving Latona. Here, however, Apollo fixes it firmly.—*Gyaro celsa Myconoque,* &c. "Bound firmly by means of lofty Gyarus and Myconus," *i.e.*, bound firmly to these. Gyarus and Myconus were two islands in the group of the Cyclades, between which Delos lay. There is considerable doubt about the true reading here. Wagner gives *Errantem Mycono e celsa Gyaroque revinxit*; but the epithet *celsa* is an awkward one to apply to Myconus, which is represented by travellers as all low ground.—*Contemnere ventos.* Because, before this, it was driven about as the sport of winds and waves.

78-82. *Huc placidissima.* "This most peaceful island."—*Egress ri ventramur,* &c. "Having landed, we pay reverent homage to the city of Apollo." The town of Delos is meant, of the same name with the island.—*Rex idem hominum,* &c. "As well king of men as priest of Phœbus," *i.e.*, uniting in himself, according to early custom, the offices of king and priest.—*Sacr i lauro.* "The sacred bay." The *lauros*, or bay-tree, was sacred to Apollo. The ancient *lauros* must not be confounded with our modern laurel.—*Vere rem Anchisen,* &c. Servius says that Anchises had come to Delos before the Trojan war, to inquire of Anius whether he should accl—
pany Priam to Salamis. Hence he is now recognised by Anius as an old acquaintance and friend.

85-89. Da propriam, &c. "O Thymbrean Apollo, (I exclaimed), grant unto us a home that we can call our own; grant unto us, weared, walls and offspring, and a city destined to remain," i.e., a permanent city, and a race to perpetuate our name. Apollo was called "Thymbrean," from Thymbra, a town of Troy, where he had a grove and temple. It was in this temple that Achilles is said to have been mortally wounded by Paris.—Observe the peculiar force of da in this passage. "Give unto us," &c., i.e., show us by oracles how these things may all be obtained; for Apollo had not the power to bestow them, but merely to unfold the secrets of the future as regarded their attainment.

Serra altera Troja Pergama. "Preserve this other Pergamus of Troy," i.e., which we, as we hope, are destined to erect in another and. The Pergamus was the citadel of Troy, and, of course, the strongest part of the city, or, rather, the city itself, καρ' ἐξεχυν. Hence the expression in the text is the same as saying, "Preserve the new city of Troy in all its strength."—Reliquias Danaum, &c. Consult note on line 30, book i.—Quem sequimur? "Whom do we follow?" i.e., whom dost thou point out to us as our guide! what one of gods or mortals? Observe the use of the indicative with the interrogative pronoun, the action of the verb denoting something certain, the only thing uncertain being the person whom they are to follow.—Da, pater, augurium, &c. "Oh, father, grant us an oracle and glide into our minds," i.e., and instruct us as regards the future.

91-92. Liminaque. Observe the force of the arsis or cæsura in lengthening the short syllable que.—Laurusque dei. The sacred bay in front of the temple.—Mons. Alluding to Mount Cynthius, from which Apollo derived the surname of Cynthius. It raises its barrean summit to a considerable height above the plain.—Et mugire adytis, &c. "And the sacred tripod to send forth a low moaning sound, the recesses of the temple being unfolded to the view." Cortina, in its primary sense, means a large circular vessel for containing liquids, a kind of caldron. It was afterward applied to the table or hollow slab, supported by a tripod, on which the priestess at Delphi sat to deliver her responses. Hence it sometimes means, as in the present instance, the whole tripod; at other times the oracle itself, as in Ἕν., vi., 347. The tripod was placed over the sacred spiracle or vent, and the low moaning sound is produced by a subterranean wind or gas struggling to escape. For a specimen of an ancient tripod, consult woodcut on page 54"
97-98. Submissi petimus terram. "In lowly reverence we hail to earth."—A stirpe parentum. "From the stock of your ancestors." The allusion is to the and which produced the main stock of the Trojan race. —Ubere lato. "In her fertile bosom." —Antiquam ex yurite matrem. The oracle means Italy, but its meaning is clothed in so much studied ambiguity as easily to mislead. —Domus Aeneae "The line of Aeneas." Referring to the Romans as descended from the Trojans.

99-103. Haec Phoebus. "Thus Phoebus spoke." Supply duct. —Quae sint ea maenia. "What may be this city (to which the god aedes.)" —Veterum volcens monumenta virorum. "Revolving in mind the legends of the men of old." —Et spes disseite vestras. "And learn your hopes," i.e., and learn, from what I am about to say, what you have to hope for. —The remarks of Anchises, that follow, again give rise to the question, how Aeneas, unto whom Creusa had foretold that Hesperia was to be his new home, should have happened to forget this at the present moment. Consult remarks of Wagner and Heyne.

104-110. Jovis magni insula. "The island of great Jove." Jupiter was fabled to have been brought up in Crete, in the cave of Mount Dictæus. His mother Rhea carried him thither to save him from his father Saturn, who sought to devour him. —Mons Idaeus uor. "Where is an Idaean Mount." Crete had its Mount Ida as well as Troas. —Cunabula. "The cradle," i.e., the parent home. —Centum urbes habitant, &c. "(Its people) inhabit a hundred cities, most fertile realms." Crete is called in the Iliad (ii., 649) ἐκατόμπολις, from its hundred cities.

Maximus pater. "Our eldest father," i.e., the founder of our race, our great progenitor. With maximus supply natu. —Rhæteas in oras "To the Rhætean shores." The shores of Troas are called "Rhætean," from the promontory of Rhæteum. —Arces Pergamae. "The tower-crowned heights of Pergamus."

111-113. Hinc mater cultrix Cybelean. "Hence came the mother-goddess, the inhabitant of Cybele." The allusion is to Cybele, the mother of the gods, who is here called the inhabitant of Cybele, because fabled to have dwelt on a mountain of that name in Phrygia major, and from which she derived her name (Kybele, Αεol. Kybelean, Lat. Cybele). —Corybantiaque orae. "And the brazen cymbals of the Corybantes." The Corybantes were the priests of Cybele, who celebrated her rites with loud cries and howlings, the clashing of cymbals, &c. —Idaumque nemus. "The poet means that the name of Ida originally belonged to a grove and mountains in
Crete, where the rites of Cybele were wont to be celebrated. This name and these rites were carried from Crete to Troy, in which latter country a new Idaean grove and mountain, marked by the same rites, accordingly arose.

_Here: fida silentia sacrīs._ "Hence faithful secrecy in her sacred rites," _i. e._, hence, too, came the Idaean mysteries, the secret rites of Cybele faithfully kept by her votaries.—_Et juncti currum, &c._ "And hence yoked lions drew the chariot of their queen." Literally, "west under," as referring to their going under the yoke. The meaning is, and from Crete, too, came the custom of representing Cybele, in these sacred rites, seated in a car drawn by lions.

115-120. _Placemus ventos._ "Let us propitiate the winds," _i. e._, by sacrifices. The winds must be here regarded as so many personifications.—_Gnosia regna._ "The Gnosian realms." Gnosus or Cnosus (_Κνωσός, more correct than Gnosus or Cnoossus, if we follow the language of coins and inscriptions) was the royal city of Crete, on the northern coast. Hence "Gnosian" becomes synonymous with "Cretan."

_Modo Jupiter adsit._ "Only let Jove be present (to our aid)," _i. e._, be propitious.—_Classem sistet._ "Shall place our fleet (in safety)."

—_Meritos honores._ "The appropriate victims." More literally "the victims that were their due," _i. e._, that ought to be sacrificed according to established custom.—_Neptuno._ Neptune and Apollo are here mentioned, the former as god of the Ocean, who, if duly honoured, will still its waves; the latter, as the deity who has just opened the future to their view.—_Nigrum Hiēmi pecudem._ "A black sheep to the storm-god, a white one to the propitious Zephyrs." The black victim is offered to the gloomy storm-god the white one to the favouring deities of the western wind.

121-124. _Pāma volat._ "A report is spreading," _i. e._, a flying rumour meets us.—_Idomenea ducem, &c._ Idomeneus, the Cretan leader, was expelled by his subjects on his return from Troy, and settled in Magna Græcia. (Compare line 400.)—_Hoste vaeare domos, &c._ "That its habitations were free from any foe, and that its settlements stood abandoned." —_Ortygiae portus._ "The friendly harbour of Ortygia." Observe the force of the plural in _portus._ Ortygia, or the quail-island (ὀρτίς, "a quail"), was another name for Delos.

125-127. _Bacchatamque jugis Naxon, &c._ "And we cast along Naxos, whose mountain-tops are the scene of the orgies of Bacchus." More literally, "Naxos revelled on its mountain-tops." _Naxos ejus montibus._
sacred to Bacchus, and his rites were accordingly celebrated here with more than ordinary spirit.

*Viridemque Donysan.* “And the verdant Donysa.” Servius explains the epithet *viridem* by making it refer to the green marble contained in it; but it is in far better taste to make it applicable to the verdant appearance of the island, as seen by navigators in passing by. So the term *niecam,* “snowy,” in the case of Paros, ought to be referred to the appearance of its marble cliffs when viewed from a distance.—For an account of the different islands mentioned in the passage under consideration, consult Index of Proper Names.

—Et crebris freta consita terris. “And (we pass through) the narrow seas, sown thick with many an island.” These words are supposed to describe their passage through the group of the Sporades.

Observe the zeugma in *legimus.*

128-131. *Nauticus exoritur,* &c. “The cries of the seamen arise, while engaging with emulation in their various duties.”—Hortantu socii. “My companions exhort one another (and exclaim).”—Prosequitur surgens, &c. “A wind springing up astern, accompanies us on our way,” *i. e.,* a favourable wind. Compare the Greek *oviros.*—*Curetum oris.* By “the shores of the Curetes” Crete is meant. The Curetes carry us back to the first establishment of the Cretan race and name.

132-134. *Molior.* “I proceed to erect.”—*Laetam cognomine.* “Rejoicing in the name,” inasmuch as it reminded them of home, and seemed like a restoration of their ancient city. Compare the remark of Servius: “*Laetam autem propter Pergamam restituta.*”—Arcecumque attollere tectis. “And to raise a citadel with lofty roof,” *i. e.,* the lofty roof of which would make it appear truly an *arx.*

135-136. *Jamque fere,* &c. “And now the ships were mostly drawn up on the dry shore.” A part of the vessel having to be selected here as the representative of the whole, by synecdoche, the poet, of course, takes that which is most conspicuous after the vessel has been drawn up, namely, the stern.—*Connubiis arvisque novis,* &c. “The youth were engaged in forming matrimonial connexions, and in (the tillage of) their newly-acquired lands. I myself was occupied with giving them laws, and assigning habitations.” The *jura* were the laws and regulations necessary to be established in a new settlement. By *domos,* on the other hand, are meant portions of ground whereon to build.

137-139. *Subito cum tabida membris,* &c. “When, on a sudden, our quarter of the sky becoming filled with infection, a slow-consuming and lamentable pestilence came upon the frames of men
and upon the trees and crops, and the year was pregnant with death," *i. e.*, a pestilential blight arising from a vitiated atmosphere attacked, &c.—*Satis*. Literally, "the sown corn." A participle from *sero.—Letifer annus*. Supply *erat*.

141-146. *Tum steriles*, &c. "Then, too, the Dog-star began to parch the steril fields," *i. e.*, to parch and render them steril.—*Arebant herba*, &c. "Vegetation withered, and the sickly crop refused its wonted sustenance."—*Remenso ire mari*. "To recross the sea and go." Literally, "the sea being recrossed, to go."—*Veniamque precari*. On the supposition that they had committed some offence against the gods, and that the pestilence and drought had been sent for their punishment.—*Quem fessis finem*, &c. "(To ask of the god) what termination he will point out for our wearied affairs; whence he will direct us to seek alleviation for our sufferings." The expression *quem fessis finem rebus ferat* may be more freely rendered, "what end to our weary wanderings he will be pleased to point out." *Ferat* is here equivalent to *oraculo monstrat*.

147-152. *Animalia habebat*. "Was holding all living things under its influence."—*Visi ante oculos*, &c. "Appeared to stand before my eyes as I lay slumbering, conspicuous to the view amid the flood of light, where the moon at her full was pouring her beams through the windows inserted (in the wall)." The true reading here is *in somnis*, literally, "amid my slumbers," not *insomnis*, "sleepless," as many insist. The expression *nee sopor illud erat* (line 173) is alone sufficient to settle the point. Heyne thinks that Æneas could not have been asleep, since the images of the gods were seen by him amid the light of the moon. He forgets, however, that this statement about the moonlight forms part of the dream.

153-162. *Tum sic affari*, &c. "Then thus they seemed to address me," &c.—*Dicturus est*. "Is about to tell," *i. e.*, stands ready to tell, or would tell.—*Ultrac*. "Unasked."—*Limina*. Not the threshold of his dwelling, for they were under his roof already, but that of his sleeping apartment.—*Sub te*. "Under thy guidance."—*Idem venturos*, &c. "We the same will raise to the stars thy future descendants, and will give empire to thy city," *i. e.* will crown thy posterity with glory, and thy city with the empire of the world. *Idem*. Contracted for *idem.—Mancia magnis magna*. "A great city for a great race."—*Ne linque*. "Renounce not," *i. e.*, give not over through weariness.—*Sedes*. "Your present settlements."—*Creta considere*. "To settle in Crete." *Creta* is the dative, by a *Græcism*, for *in Creti.—Apollo*. To be joined in construction with *Delius*. 
163-166 Est locus, &c. These lines (from 63 to 66) have already occurred in the first book (530-533), where consult notes.

167-171. He nobis propriæ sedes. "These are our proper settlements."—Genus a quo principe nostrum. "From which chieftain springs our race." There is a difficulty in this passage. Iasius was not the father, but the brother of Dardanus, and pater, therefore, is here merely a term of respect, as in the case of Æneas. According to the collocation of the words, however, principe must refer to Iasius, and not to Dardanus, when, in truth, it ought to be just the other way, since Dardanus was the real founder of the line Heyne, therefore, seeks to obviate the difficulty by making a quiprincipi apply to both brothers, and to be equivalent to a quibus principibus. This, however, is extremely harsh, and we have preferred enclosing Iasiusque pater in a parenthesis, by which the reference to Dardanus is saved in the words a quo principe.

Haud dubitanda. "Which admit of no doubt." Literally, "not to be doubted."—Corythus. Corythus, the founder of Cortona in Etruria, is first put for the city itself, and then the latter for all Italy, or, at least, for Etruria and the neighbouring country of Latium.—Dictea arva. "The Dictean fields," i. e., Crete, so called from Mount Dicte, in a cave of which Jupiter was nurtured.

173-174. Nec sopor illud crat, &c. "Nor was that a sound sleep, but I seemed to recognise openly their countenances, and fillet-encircled locks, and their forms present unto my view." Observe the force of sopor here. Æneas was not at the time in a deep sleep, but in that kind of imperfect or incomplete slumber from which dreams naturally arise; hence the vivid nature of the one which he relates.—As regards the construction with illud in the neuter (literally, "nor was that thing a sound sleep"), compare the well-known dulce satis humor, &c., as also the following from Seneca and Livy: "Non est illud liberalitas." (Sen., Benef., ii., 8.) "Si hoc prefectio et non fuga est." (Liv., ii., 35, 5.)

176-179. Corripio a stratis corpus. "I snatch my frame from the couch," i. e., I spring from my couch.—Supinas: Consult note on line 93, book i.—Et muncia libo, &c. "And (with due ceremonies) I pour forth pure libations upon the hearth-fires." The foci stand here for the domestic altar.—Intemcruta. Not merely of pure wine, but with due precautions and ceremonies. So that the term answers nearly to our epithet "solemn."—Perfecto honore "The offering being ended," i. e., the libation over.

180-181. Agnovit problem ambiguum, &c. "He recognised (instantly) the double stock, and the two founders of the line and
(confessed) that he had been misled by a mistake of later days relative to places of ancient date," i.e., by modern ignorance relative to ancient places. Anchises calls himself "a modern," and his error that of a modern (novus error), compared with the remote date of the legends to which he alludes.—Prolem ambiguam. Alluding to the double origin of the Trojans, from Dardanus and Teucer. Hence, by geminos parentes Dardanus and Teucer are meant.

182-189. Iliacis exerexit fatis. "Still exercised by the fates of Troy."—Tales casus. "Such fortunes."—Nunc repetor, &c. "Now I recollect that she foretold that these things were destined unto our race, and that she often talked of Hesperia," &c.—Haec. The same with tales casus in the previous line, namely, that the Trojans were destined to return to Italy whence Dardanus came.—Debita. Supply fato.—Aut quem tum vates, &c. "Or whom could Cassandra, then, as a prophetess, move." According to the legend, Apollo decreed that no credit should ever be attached to her predictions, as a punishment for a deception she had practised upon him.—Meliora. "Better counsels."

190-191. Paucisque relictis. This is said in order to account for the appearance of a Pergamus, at a later day, among the cities of Crete. It is supposed to be the modern Peramo. Servius says it was near Cydonia.—Cavâ trabe. "With hollow bark."

192-195. Altum tenuere. "Held possession of the main," i.e., had gained the deep.—Cæruleus imber. "An azure rain-cloud."—Noctem, hiememque ferens, &c. "Bringing with it darkness and a storm, and the water grew fearfully rough amid the gloom."—Noctem denotes the darkness arising from the dank atmosphere.—Heyne thinks that the storm was encountered by the Trojans in doubling around the Peloponnesus, and passing from the Ægean into the Ionian Sea. There was always a strong current to be stemmed here. (Compare Hom., Od., ix., 80.)


201-204. Ipse dier nostrum, &c. "Pa inurus himself declares that he distinguishes not night from day in the heavens, nor remembers his true route in the midst of the wave." Pa inurus was the pilot of the fleet.—Nec meninisse. More freely, "nor recognises."—Tres adeo incertos, &c. "We wander, accordingly, over
BOOK THIRD

the deep for three uncertain days, amid pitchy darkness, "i.e., for three days rendered all uncertain by the darkness. There is some doubt about the proper construction of adeo in this sentence. We have given it what appears to be the most natural meaning. It may be joined, however, with incertos ("rendered thus uncertain"), or it may be connected with tres ("for three whole days").

205-208. Se attollere. "To rise on the view."—Aperire prouul montes, &c. "To disclose mountains in the distance, and roll up smoke." We must bear in mind that the fleet is all the time gradually drawing nearer. First, the land itself rises above the distant horizon; then, as the vessels approach, mountains begin to appear; and at last, when near the land, they see smoke ascending, which gives token that the island is inhabited. There is no reference here, as some think, to the smoke of a volcano.—Vela cadunt. "The sails fall," i.e., we lower sail. Remis insurgimus. "We rise to the oars," a poetical expression for rowing vigorously. In active rowing, the body is partially raised at each stroke of the oar, in order to impart more force to it.—Adnixi torment spumas, &c. "Exerting their utmost endeavours, toss up the foaming brine, and sweep the dark-blue sea."

209-213. Sceatatum ex undis, &c. "The shores of the Strophades first receive me, preserved from the waves. The islands called Strophades, by a Grecian name, stand (conspicuous to the view) in the great Ionian Sea." We have removed the comma after dicta, which appears in many texts. For an account of the Strophades consult Index of Proper Names; and, for the scanning of line 216, the Metrical Index.

Phineia postquam, &c. "Since the mansion of Phineus has been closed against them, and they have abandoned, through fear, their former tables." For the story of Phineus and the Harpies, consult Index of Proper Names.—Metu. Because driven off to the Strophades by Zethes and Calais, the winged sons of Boreas.

214-217. Tristius haud illis monstrum, &c. "There is not a more loathsome monster than they; nor has any more cruel pest, and angry creation of the gods, raised its head from the Stygian waters."—Ira deiun. That which is created by the angry gods, for the punishment or discomfort of mortals.—Virginei volucrum vultus. "The countenances of these winged creatures are those of maidens," i.e., they are winged creatures, with the countenances of maidens.—Faciissima ventris prolincies. "Most foul is the constant discharge from their entrails."—Uneaque manus. "Their hands too are claw-like."
BOOK THIRD. 151

229-224. Lat½ arm½vata. "Fair herds." Compare the explanation of Heyne: "Adspectu leta, ca½ naï, ut sepes et alia."—Caprigenumque vocus. "And a flock of goats." Literally, "of the goat kind."—Vocamus. "We invoke," i.e., we vow to offer up to them, if successful, a portion of what we may take.—In partem pradamque. "To a share of the booty." By Hendiadys, for in praede partem.—Tros. "Couches," on which to recline while eating.—Dapibusque epulumur opinis. "And proceed to banquet on the rich viands."

225-228. At subita, &c. "But the Harpies, on a sudden, are present in fearful, downward flight from the mountains." Literally "but the sudden Harpies," &c.—Magnus clangoribus. "With loud flappings."—Diripiuntque. "And plunder."—Tum vox tetrum, &c. "Amid the foul stench, moreover, their hideous cry (is heard)" Literally, "then, again," i.e., moreover.

229-231. Rursum in secessu longo. "Again, in a far-distant retreat." Compare the explanation of Heyne: "In loco longe remoto."—Clausi circum. "Shut in all around."—Horrentibus. "Gloomy,"—Arsisque reponimus ignem. "And replace the fire on the altars." Virgil here follows the Homeric custom, according to which the fire was kindled on the altars, at a repast, and a portion of the viands offered thereon to the gods. Virgil makes no mention of altars in line 224; but still, from the use of reponimus, it may be fairly inferred that he had there also the same custom in view.

232-237. Ex diverso cali. "From a different quarter of the sky. Supply tractu or loco.—Turba sonans. "The noisy crew."—Arma capessant. "To take their arms." Supply ut.—Et dirá bellum cum gente, &c. "And that open war must be waged with the hideous race."—Haud secus ac jussi faciant. "They act just as they were commanded." Literally, "no otherwise than they were ordered."—Disponunt. "They place here and there."—Et scuta latentia con- duct. "And stow away their hidden shields," i.e., stow away their shields, so as to hide them from view.

238-241. Ubi delapse, &c. "When (the Harpies), having glided down, had caused the noise of their pinions to resound along the winding shores." Literally, "had given forth a noise along," &c. We have followed Heyne in referring sonitum to the clangor alarum mentioned in line 226.—Dat signum speculá, &c. "Misenus gives the signal with his hollow brass from a lofty place of observation." Misenus was the trumpeter of Æneas.—Armare. With his brazen trumpet.—Et nova prælia tentant. "And attempt an unusual kind of combat." More literally "novel combats," i.e., each one single out a harpy in this strange encounter.—Obscenus pelagi ferru,
BOOK THIRD.

&c. "To wound, (namely), with the steel these filthy birds of ocean." For the peculiar force of fædare, consult note on line 256 book ii.—Paelagi volucres. The Harpies are so called because inhabiting isles of ocean.

243-244. Celerique fugâ, &c. "And having, in rapid flight, shot upward to the stars." Literally, "to beneath the stars," i. e., high in air.—Semiesam. Tc be pronounced as a word of three syllables (sem'ësam). We have adopted this form of the word, with Wagner, in place of the common semesam, as more consistent with semiaximus and semihominis, which occur in the course of the poem.—Vestigia fada. "Their foul traces."

245-249. Uma in præcelsâ, &c. "Cælæno alone, harbinger of ill, alighted on a lofty rock, and in hoarse accents pours forth these words from her breast."—Infelix vates. More literally, "ill-omened prophetess." Compare the explanation of Servius: "Huinia infelicilatis."—Bellum etiam pro eæde, &c. "Is it even war, is it war, that ye are preparing to bring on us, ye fell brood of Laomedon, for the slaughter of our oxen and our prostrate steers"? i. e., is this, this the return that you make us for having slaughtered the oxen over which we are appointed to keep guard? Are you not content with what has already been done, and must you even bring war in addition, and, in place of atoning for your misdeeds, add outrage to outrage?—Laomedontiæ. Literally, "descendants," or "children of Laomedon." There is a latent sarcasm in this appellation. Laomedon was a faithless prince; and the Trojans are therefore called the wicked descendants of a wicked progenitor.

Et patrio insontes, &c. "And to drive the unoffending Harpies from their paternal realm?" The words "patrio regno" must not be taken in too strict a sense here. They are only meant to indicate a region which had for a long period been assigned to the Harpies as a dwelling-place.

251-252. Quæ Phæbo pater omnipotens, &c. "What things the omnipotent father foretold unto Phæbus, Phæbus Apæho unto me. (these) I, the eldest of the Furies, lay open (in turn) to ye." It was the popular belief of antiquity, that Apollo derived his knowledge of the future from Jove.—Furiarum maxima. Supply nat. In Homer, the Harpies and Furies are distinct classes of deities. They were confounded, however, by a later age, since both were regarded as instruments of punishment and annoyance. Consult note on line 605, book vi.

253-257. Ventisque vocis, &c. "And, the winds being invoked. ye shall reach Italy," i. e., and having obtained favouring winds, &c.
BOOK THIRD.

116. "Granted by the fates."—Antequam vos dira fames, &c.

* Before dire hunger, and the outrage offered by our (attempted) slaughter, shall compel you to gnaw all around, and consume your very tables with the teeth." The expression ambesas malis absur- mere is the same as ambedere et ita consumere mensas malis.—Malis

Literally, "with the jaws." Ablative plural of mala. This fear-inspiring prediction terminates amusingly enough, as will appear in a subsequent book. (Æn., vii, 116.) Virgil, however, is not to blame for this nor is it right to charge him with puerility in causing so alarming a prophecy to have so silly and unsatisfactory a fulfilment. He merely follows a legend of his own day, and clothes it to the best of his ability in the garb of poetry. Strabo relates the same story at large in his twelfth book. Consult the Excursus of Heyne on this subject, as also the Life of Virgil at the commencement of this volume.

258-262. Pennis ablata. "Borne away on her pinions."—Gelidus sanguis diriguit "The chilled blood curdled."—Nec jam amplius armis, &c. "Nor now any longer do they desire me to seek for peace by force of arms, but to sue for it by vows and prayers." We have here a blending of two ideas, amounting, in effect, to a species of zeugma; so that exposeere must have one meaning when joined with armis (namely, that of quaercere), and its own proper force when construed with votis precibusque.—Sive dea, seu sint, &c. In either case, the Trojans wished to propitiate them.

263-267. Passis de litore palmis. "With hands outstretched from the shore," i.e., the hands extended towards the ocean, with the palms turned upward. This was the mode of addressing in prayer the deities of Ocean.—Numina magna. "The great divinities of Ocean." These are invoked because the Harpies belong to their dominions, being "pelagi volucres."—Meritosque indiciet honores. "And directs due sacrifices (to be offered up to them)." Meritos equivalent here to debitos.—Dī prohibete minas. "Ye gods, ward off (these) threatening denunciations."—Casum. "Calamity."—Placi-

Dirijere. "To tear." Denoting eagerness to be gone.—Excus-
osque laxare rudentes. "And to uncoil and ease the sheets." By rudentes are here meant the ropes fastened at the bottom of the sail to its two corners, and which are called in Greek πόδες. Before setting sail, these ropes, which our seamen call the sheets, would lie in a coil or bundle. In order, therefore, to depart, the first thing was to uncoil or unroll them (excusure); the next, to adjust them accord-
ing to the direction of the wind and the aim of the voyage. With
a view to fill the sail and make it expose the largest surface, they were let out, which was called inmittere, or laxare. Laxate ruder
tes, among the Romans (Ovid, de Ponto, iv., 9, 73), was equivalent to “case the sheets” with us.

Ardua saxis. “Steep with rocks.”—Effugimus. “We shun.”—
Scopulos Ithaca. Homer also calls Ithaca rocky, Κρανίϊ Ἰθάκη
t (Il., iii., 201.)—Laertia regna. “The Laertian realms.” Laertes was the father of Ulysses.—Et terram altricem, &c. “And we execrate the land that reared the cruel Ulysses.”—Nimbosa cacumina, &c., et
t formidatus nautis, &c. “The cloudy summits” &c., “and (then) the temple of Apollo, dreaded by seamen, open on the view.” Aperitus applies to both cacumina and Apollo, though, “in grammatical" string-
ness, cacumina has apierruntur understood.—Apollo. The reference is to the temple of Apollo at Actium, not to that on the promontory of Leucate, and we must therefore regard the line Et formidatus, &c.,
as marking a progressive course. Hence Heyne supplies after et the words uteiuris progressis, “to us having advanced beyond this” We have inserted the term “then,” which answers just as well.—
Formidatus nautis. The adjacent shore was rocky and dangerous.

276—277. Et parce succedimus urbi. “And approach the little city.”—
The city or town of Actium is meant, off which in later days the famous sea-fight took place between Augustus and Antony. Virgil purposely alludes to this locality, in order to flatter Augustus, and with the same view makes mention of games having been instituted there by Aeneas. These games, then, would be the precursors of those celebrated every five years, at Actium, by order of Augustus, after his victory over Antony.—Sunt litore puppes. “The sterns stand on the shore.” The prow being turned towards the deep, and the stern towards the land, the latter extremity is fixed upon the shore (stat litore). The prow remains in the deeper water, and therefore the anchor is thrown out to attach it to the ground.

278—280. Insperatâ tandem tellure potiti. “Having gained at length land we had despaired of reaching,” i.e., land sufficiently remote to place them out of the reach of their Grecian foes; for their voyage from Crete had been in this respect full of peril. Compare lines 282, 283.—Lustramurque Jovi, &c. “We both perform a lustral acnifice to Jove, and kindle up the altars for the fulfilment of our ows.” The sacrifice was one of expiation for the attack on the Har
es.—Votis. Some render this “with our offerings,” taking votum for the thing vowed.—Actiaque Iliaxis, &c. “And we render the Actian shores renowned by Trojan games.” The common form of
expression would be, We celebrate Trojan games or the Actian shore:” Iliacos ludos Actio lito. e celebramus. Virgil, however, gives it a more poetical turn.—Iliasis ludis. Games are said to have been celebrated at Actium before the era of the naval victory; so that Augustus, in fact, merely re-established them. Virgil adroitly avails himself of the previous existence of these games, to ascribe their institution to Aeneas, and thus connect them, from their very origin, with the Roman name.

281-284. Exercent patrias, &c. “My companions, stripped naked, perform the gymnastic exercises of their native land, (anointed) with slippery oil.” Among the ancients, the athlete, or persons who contended at the games, had their bodies anointed with oil preparatory to their entering the palaestra. The chief object of this anointing was to close the pores of the body, in order to prevent much perspiration, and the weakness consequent thereon. To effect this object, the oil was not simply spread over the surface of the body, but was also well rubbed into the skin. The oil was mixed with fine African sand.

Erassisse tot urbes Argolicas, &c. Alluding, in fact, to their whole voyage from Troy, but more especially to the portion from Crete to Actium.—Fugam tenuisse. “To have held on our flight,” i. e., to have made good our flight.—Magnum sol circumvolvitur annum. “The sun rolls round the great year.” Literally, “is rolled round.” The same as saying that the sun, by its revolution, completes the year. Magnum is a mere ornamental epithet. It savours too much of trifling to make this term apply to the solar year as longer than the lunar.

286-288. Magni gestamen Abantis. “Once wielded by the mighty Abas.” Abas appears to have been some distinguished chieftain among the Greek forces at Troy, unless we make him, what is far more probable, a mere poetical creation.—Postibus adversis. “On the confronting doorposts,” i. e., on the doorposts fronting upon the view.—Et rem carmine signo. “And I commemorate the act by a verse,” i. e., by the following inscription, in verse.—Signo. Literally, “I mark,” or “indicate.”—Aeneas hic, &c. Supply consecravit. In inscriptions of this kind the verb is very frequently omitted. In Greek the form would simply be, Aiveias ἀπὸ τῶν Δαναῶν. We must not, as some do, regard this as a trophy put up by Aeneas for successes over the Greeks, since such successes had no existence, and a trophy would ill accord with the character of a fugitive. The offering is a purely votive one, and is meant as an expression of
gratification on the part of Aeneas for having been preserved from his tocs.

289-293. Considere "To take their seats in order."—Pretimus aevias Phaecum, &c. "Forthwith we lose sight of the lofty summits of the Phaeacians," i.e., we pass rapidly by, and soon lose sight of the island of Corecyra. One of the earlier names of this island was Phaeacia.—Abscendidum. A nautical term, the very reverse of aperitur in line 275. Literally, "we hide from view," i.e., from our own view.—Arces. It is best to apply this term to the mountain summits of Corecyra, and not, as some do, to the two conical hills (κορυφά) of the city itself, from which the modern Greek name Korfo is supposed to be derived.—Portu Chaonio. "The Chaonian harbour." The Pelades portus, or "muddy haven," is here meant. It formed the outer bay and channel of Buthrotum.

294-297. Hic incredibilis rerum, &c. "Here an incredible report of occurrences engrosses our attention." Literally, "takes possession of our ears," i.e., fills our ears. Observe the peculiar force of occupat: "Seizes upon before anything else can enter," "engrosses," &c.—Priamiden Helenum. "That Helenus, son of Priam."—Conjugio Aëacida, &c. "Having become possessed of the wife and sceptre of Pyrrhus, the descendant of Aëacus." The explanation of this is given at line 325.—Aëacidae. Pyrrhus, as well as his father, Achilles, were of the line of Aëacus.—Patrio iterum cessisse marito. "Had again fallen to a husband of her native land."

298-300. Miroque incensum, &c. "And my bosom was inflamed with a wonderful desire to address the hero, and learn all about such important events." In place of the infinitive, the gerund (compellandi, cognoscenti) would be employed in prose.—Largeus "Leaving behind me."

301-305. Solemnes tum forte. "Andromache, by chance, was at that same moment offering up to the ashes (of her first husband) her yearly funereal banquet, and her mournful death-gifts, before the city, in a grove by the stream of a fictitious Simois, and was invoking his manes at the Hectorean tomb, which, a cenotaph of verdant turf, she had consecrated (unto him), and two altars (along with it), an incentive to tears."—Dapes. The Greeks and Romans were accustomed to visit the tombs of their relatives at certain periods, and to offer to them sacrifices and various gifts, which were called Inferia and Parentalia. The offerings consisted of victims, wine, milk, garlands of flowers, and other things.

Falsi Simoënts Alluding to a stream which Helenus and An-
BOOK THIRD. 457

dromaché had called the Simois, from the Trojan river of that name. (Compare line 349.)—Hectoreum ad tumulum. Observe the peculiar phraseology, as indicating a tomb raised in honour of Hector, but not containing his remains. This last would be Hectoris tumulus.—Inanem Equivalent to ccenotaphium. Literally, "An empty one."—Et geminas, &c. The two altars were probably one for Hector and one for Astyanax. Hence they are styled causam saryinis, as reminding her of both her husband and son.

306–312. Ut. "As soon as."—Troia arma. "The Trojan arms," i. e., warriors arrayed in Trojan arms.—Amens. "In wild amazement."—Magnis monstris. "At these mighty wonders." Diriguit visu in medio. "She stiffened as she gazed."—Labitur. "She sinks fainting (to earth)."—Tempore. "Interval."—Verane te facies, &c. "Goddess-born, dost thou present thyself unto me a real form, a real messenger?" More literally, "dost thou, a true appearance, a true messenger, bring thyself unto me?" i. e., art thou really he whom thou appearest to be (verus facies), and whom thou sayest that thou art (verus nuncius).

Aut si lux alma recessit, &c. "Or, if the genial light (of life) hath departed from thee, oh (tell me), where is my Hector?" i. e., or, if thou belongest to the world of the dead, oh tell me, where is my Hector in the regions below!

313–314. Vix paucà fucenti, &c. "With difficulty do I, (in the intervals of her grief), utter a few words of reply to her raving wildly; and, deeply agitated, I stand with parted lips, and speak in interrupted accents." Subjicio is not exactly the same as respondoco. It means that Aeneas is only able to utter a few words here and there as the grief of Andromache lulls for the instant. The idea is carried out more fully in raris vocibus hisco. He stands ready to speak, with distended lips (hisco); but, partly from his own agitation (turbatus), partly from the violent grief of Andromache, he can only utter a few words at intervals (rarae voces).

315–319. Vitamque extrema, &c. "And I drag out existence through all extremes (of hardship and danger)."—Nam vera vidès. "For thou seest realities."—Heu, quis te casus, &c. "Alas! what lot receives thee, hurled from so great a union, or what fortune sufficiently worthy (of thee) has visited thee again?" i. e., what is now your condition, after having lost your Hector! Is it in any respect such as it ought to be?—Dejectam conjuge tanto. More freely, "deprived of so great a husband" Dejectam may thus be regarded as equivalent to privatam.

Hectoris Andromache, &c. "Hector's Andromache, art thou the
wife of Pyrrhus?" Heyne thinks that there is something wrong in this line, the more especially because Æneas has already heard that Andromache is united to Helenus. Wagner defends it, on the ground that it is more of an exclamation of sorrow than a real interrogation. "Hast thou, once the wife of Hector, come into the possession of Pyrrhus, both an enemy and a far inferior man!" According to this view of the subject, Æneas purposely conceals his knowledge respecting her third union with Helenus, and merely contrasts Pyrrhus with Hector. It may be added, in confirmation of Wagner's opinion, that the words *qua digua satis fortuna revisit* prepare us for this allusion to Pyrrhus.

Pyrrhin. For Pyrrhine. Heyne and others read *Pyrrhin*', which is objectionable, since there is no actual apostrophe in *Pyrrhine*, coming before *connubia*. *Pyrrhin*, on the other hand, is an old contracted form.—*Connubia servas*. Equivalent, merely, to *matrimonii juncta es*.—*Dejecit vultum*, &c. Sir Uvedale Price remarks on this passage, "The very look of the speaker is imaged to us, and the true tone of voice indicated in this affecting picture of Andromache when she hears from the cold-blooded Æneas the unfeeling and unfounded reproach." This fling at the Trojan hero is all wrong. I. we read *Pyrrhi*, there is reproach in what Æneas says; but *Pyrrhi* is the language of one who does not believe, or appears not to believe, what he has heard. Hence, too, Heyne is in error when he doubts whether Virgil ever employed the *n* in this case.

321-324. *O felix una*, &c. "O especially happy before (all) others the virgin daughter of Priam!" Alluding to Polyxena, who was immolated on the tomb of Achilles. As regards the peculiar force of *una* here, consult note on line 426, book i.—*Troja sub manibus altis*. Euripides lays the scene of this on the coast of the Thracian Chersonese.—*Quae sortitus non pertulit*, &c. "Who endured no castings of lot (for her person)." Alluding to the custom, common in Homer and the tragic writers, of distributing the captives as well as other booty by lot.

325-329. *Nos, patriá incensá*, &c. "We, after our country had become a prey to the flames, having been carried over various seas (and) having brought forth in servitude, endured the contumely of the race of Achilles, and the haughty youth," i. e., we were compelled to endure the haughty contumely of Pyrrhus, fit scion, in this at least, of the arrogant stock of Achilles.—*Eniae*. Andromache during her servitude, became the mother of a son named Molossus *Quo deinde secutus*, &c. "Who, afterward, having sought the Leáean Hermione, and Spartan nuptials, made over to Helenus, his
slave, me, a slave myself also, to be possessed (by him),” i. e., to be held as his wife.—Ledem Hermionæ. Hermione was the daughter of Menelaus and Helen, and, consequently, the granddaughter of Leda.—Famulanque. We have given que the force correctly assigned to it by Wagner and others. Famulanque is equivalent to famam et ipsam, or que et ipsa famula cram.

330–332. Ast illum crepta, &c. “Him, however, Orestes inflamed by an ardent passion for his betrothed one snatched from him, and impelled by the Furies, (the punishers) of crimes, comes upon unawares and slays by his paternal altars.”—Erepta conjugas. Hermione had been promised in marriage to Orestes, but was given to Pyrrhus.—Seclerum Furiis. The Furies were sent to punish Orestes for the murder of his mother Clytemnestra.—Eeipit ineautum. More literally, “catches off his guard.”—Patris ad aras. The scene of this assassination, according to some, was at Delphi, where Pyrrhus had erected altars to his father Achilles, and on which he was offering a sacrifice at the time. The altars were raised in the temple itself, according to Servius, who also states that this was done by him in insult to Apollo, his father having been slain in the Thymbrean temple of the god. Another account transfers the scene to Phthia in Thessaly.

333–335. Regnorum reddita cessit, &c. “A part of his realms, having been given over to, came into the hands of Helenus, who called the plains Chaonian by name, and the whole country Chaonia,” &c.—Cognomine. Referring to a name superadded to some previous one. Compare note on line 350, “Xanthi cognomine rvuum.”—Pergamaque Iliacamque, &c. “And added a Pergamus, and this Trojan citadel to the mountain-tops.” Observe the force of hanc, “this citadel here,” pointing to it.


Et vesctur aurâ, &c. “And does she (too) breathe the vital air? who unto thee when Troy now—” The common text has a comma after superatne, and a mark of interrogation after aurâ, making the whole line refer to Ascanius. In the next line, moreover, it has quem instead of quæ, again referring to the son of Æneas. We have adopted the excellent emendation of Wagner, which makes the words from et vesctur aurâ contain a new interrogation, and relate to Creusa. It seems very improbable that Andromache would confine
nor inquiries to Ascanius; and, therefore, according to the new reading, she begins to ask also about Creusa, but stops suddenly on perceiving Æneas make a sign of sorrow, by which she discovers that he has lost the partner of his bosom. The sense thereupon is left suspended, and in the next line she resumes her inquiries about Ascanus. The presence of tamen in this latter line confirms the view that has been taken of the imperfect hemistich. Thus, for example, Andromache, after stopping short, and concluding from the manner of Æneas that his wife is no more, subjoins, in the following line: "Does the boy, however, feel the loss of his parent!"

Quæ tibi jam Troja, &c. The view which we have taken of the verse makes it probable that Virgil left the line purposely incomplete. Some commentators, however, suggest various modes of completing it. Thus, for example:

Quem tibi jam Troja peperit surnante Creusa.
Quem tibi jam Troja obsessa est enixa Creusa.
Quem tibi jam Troja est obsessa enixa Creusa.
Quem tibi jam Troja natum surnante reliqui.
Quem tibi, jam Troja incensa, deus obtulit orbum.

All of these are bad enough. It may be added that Heyne, unjustly, however, suspects the 340th and 341st lines of being spurious.

341-343. Ecqua tamen puerò, &c. "Does the boy, however, feel any concern for his lost mother?"—Ecquid in antiquam, &c. "Do both his father, Æneas, and his uncle, Hector, arouse him to the value of his line and to manly courage?"—Antiquam virtutem. Literally, "ancient courage." Equivalent, in fact, however, to virtutem majorum.—Avunculus. Creusa, the mother of Ascanius, was the sister of Hector.

344-348. Longosque ciebat, &c. "And to no purpose was giving vent to copious floods of tears," i. e., and was shedding many and unavailing tears.—Affert sese "Comes." Literally, "brings himself."—A manibus. "From the city," i. e., on the road leading from the city. —Suos. "His countrymen." —Et multum lacrymas, &c. "And pours forth tears in abundance," &c. Multum is equivalent here to the Homeric πολλον, or the Latin adverbs valde, admodum, &c.

349-355. Simulataque magnis, &c. "And a Pergamus assimilated to the great one," i. e., built in imitation of its great prototype. Supply Pergamus after magnis.—Et arentem, &c. "And a scanty stream with the name of Xanthus." Cognomen denotes a name superadded to a previous one. Here the cognomen of Xanthus was
BOOK THIRD.

461
given to a stream, which had been previously called by some other name in the language of the country.—Sceaeque amplector, &c. "And I embrace the threshold of a Sccean gate." Compare the remark of Heyne, "Ut exoseculari solent postes in patriam reduces."

Porticious. "Galleries," i. e., of the palace. The king received and entertained the great body of the Trojans (illos) in the spacious galleries. The more select banquet took place in the nall around which the galleries ran.—Aulai in medio, &c. "In the middle of the palace-hall they poured forth libations of wine, the viands being placed on gold, and held the paterae in their hands." The poet dismisses the banquet without much particularizing, the only two allusions being to the libation and the golden service. Heyne thinks that paterasque tenebant is a frigid addition, but Wagner defends it, and makes libabant paterasque tenebant equivalent to libabant pateras tenentes. Still there is something very like an awkward pleonasm in poca. —Aulai. Old form of the genitive for aula—Paterasque. As regards the form of the ancient patera, consult note on line 729, book i.

356-361. Alterque dies. "And a second day." —Vatem. "The prophet," alluding to Helenus, who is also called by Homer οἰωνοπόλων ὄχι ἄριστος, "by far the best of diviners." (II., vi., 76.)—Trojugena. "Son of Troy." Literally, "Trojan born."—Qui numina Phabi, &c. "Who under stardest the will of Phebus, the tripods, the bays of the Clarian god, the stars," i. e., whose breast is filled with the same prophetic spirit that actuates the Pythomess at Delphi, or the priests of the Clarian god, and who art able to read the stars, and draw from them sure omens of the future.—Tripodas. Alluding to the sacred tripod at Delphi, on which the Pythomess sat. (Consult note on line 92.)—C'arii lauros. With Clarii supply dei. The allusion is again to Apollo, who had a famous seat of divination at Claros, near Colophon, in Asia Minor. The oracle was in a cave, surrounded by a sacred grove.

E': volucrum linguas, &c. "And the notes of birds, and the omens of the rapid wing," i. e., afforded by the rapid wing. We have here the two great classes of omens accustomed to be drawn from birds, namely, those from their singing or cry, and those from their flight. Birds belonging to the former class were called Oscines, to the latter, Præpetes.

362-367.—Namque omnem cursum, &c. "And well may I ask thee this), since favouring responses and omens have declared my whole course to me." Observe the force of namque, equivalent to Q o 2.
This term properly applies to religious rites and ceremonies, and then to all things connected with or flowing from them, such as responses, omens, auguries, &c.—*Numine, by an expression of their divine will.*—*Et terras tentare repustas.* "And to make trial of far-distant lands," *i.e.,* to search there for a new home—*Novum, dietique nefas,* &c. "A prodigy strange in its nature, and horrible to relate."—*Tristes iras,* &c. "Gloomy vengeance and loathsome famine," *i.e.,* famine so severe as to compel us to eat the most revolting food. Compare the explanation of Heyne: "*Quatenus ad ultima redacti etiam ea comendent quae nauszam faciunt.*”—*Quidve sequens.* "Or by pursuing what line of operations."

369-373. *De more.* "According to custom," *i.e.,* in due form—*Exorat pacem divum.* "Entreats the favour of the gods."—*Vit-tasque resolut,* &c. "And unbinds the fillets of his consecrated head." Helenus, while performing the sacrifice, had his brow, as was customary, encircled with fillets. Now, however, that he is going to prophesy, he removes the fillets and assumes more of that air of wild enthusiasm which the ancients ascribed to divine inspiration. Compare what is said of the Sibyl in book vi., line 48: "*Non compate mansere coma.*”—*Ad tua limina, Phabe.* There appears to have been a temple of Apollo in this new Troy, after the example of the one which had stood in the Pergamus at home.—*Multa sus pensum numine.* "Awestruck at the abundant presence of the god," *i.e.,* struck with awe at the many indications around me of the presence of the god.

374-380. *Nam te majoribus,* &c. "For sure is my faith that thou art going through the deep, under higher auspices (than ordinary)," *i.e.,* strong is my belief that thou art the peculiar favourite of heaven, and art traversing the ocean under loftier auspices, and with a higher destiny, than fall to the lot of ordinary men. *Nam* may be referred either to *nate dea,* which goes before, or to *pauc* *tibi e multis,* that follows after. If we refer it to the former, the latter idea will be this: for, that thou art really the offspring of a goddess, appears plainly from the higher auspices that are thine. If, on the other hand, we make *nam* relate to *pauc,* &c., then the meaning will be, I tell thee only a few things out of many. The remainder are of too exalted a character for a mere mortal prophet to understand or declare to thee. This last is far preferable to the other interpretation, and the broken order of the sentence, by which *nam* is made to precede *pauc,* accords well with the agitated state of the prophet's mind while making this disclosure. Hence, *too,*
there is no need for the words from nam to ordo being included in a parenthesis.—*Sic fata deum rex, &c.* "The king of the gods so parcel out the decrees of fate, and regulates the succession of events; this (settled) order of things is now undergoing its accomplishment." Literally, "is now being made to revolve," i. e., this revolution of events is now in operation.

*Quo tutior hospita, &c.* "In order that thou mayest traverse in greater safety friendly seas." *Tuticr,* equivalent here to *tutium.* The allusion is to the *Mare Tyrphenum,* or lower sea, along the shores of which the Ausones were settled, from whom the Trojans had nothing to fear. The Adriatic, on the other hand, was full of dangers for them, since its coasts were filled with Grecian colonies.

—*Prohibent nam cetera, &c.* We have removed the comma after *scire,* so as to make both this verb and *fari* refer to Helenus, in accordance with the explanation given of *nam* in line 374.

381-383. *Italiam.* Governed by *dividit.*—*Vicinosque, ignare, parvas, &c.* "And whose harbours, ignorant of their true position, thou art preparing to enter as if they were neighbouring ones," i. e., as if they were in thy immediate vicinity. *Aeneas* was now in Epirus, and imagined that all he had to do in order to reach Italy was to cross over the intervening Adriatic to the opposite shores. *Helenus* informs him of his error, and states that the part of Italy where he is destined to settle is still far away; that if he cross over at once, he will still find a long tract of country to be travelled over, and that his course by sea will be equally long, since he will have, if he wishes to reach its coasts, to sail around Italy and Sicily.

*Longa procud longis,* &c. "A long route, difficult to be travelled, keeps far off from thee, by intervening lands of long extent, that Italy," &c. Many commentators think that this means a route by sea. Not so, however. The meaning of Helenus, which has already been hinted at in the previous note, is merely this, that if one should cross over at once from Epirus to Italy, he would still have to travel along a tedious and difficult route by land, on account of the "*longae terre*" intervening, before reaching Latium, the spot where *Aeneas* was destined to settle. The "*longae terre*" would be, in other words, the whole intervening tract of Italy, from the eastern shore to the Latin frontier. *Heyne* thinks that a play on words is intended in *longa, longis; via, invia.*

384-387. *Ante et Trinacriad,* &c. "Both thy oar must be bent in the Sicilian wave, and the surface of the Ausonian Sea must be traversed by thy ships," &c.—*Trinacriad.* Sicily was called *Trinarea* (*scil. insula*), ' the Trinacrian island," from its three promonto-
BOOK THIRD.

... or capes (τοίχες ἅρπας) — *Salis Ausonii.* Alluding to the **Late** or Tuscan Sea (*Mare Tyrrenenum*), along a large part of whose shores the Ausones and other kindred nations were settled.

*Infernique lacus.* Alluding to Lake Avernus, &c.—*Maecene insul Circe.* "And the island of Aean Circe." Circe was so called from her native city Aea, in Colchis. Her island was on the western coast of Italy, and became afterward a promontory of Latium by the name of Circeii.—*Antequam tuta,* &c. "Before thou canst erect a city in a land of safety."

389-393. *Cum tibi sollicito,* &c. "When a huge sow, having brought forth a litter of thirty young, shall lie beneath the holm-trees on the shore, having been found by thee while musing by the stream of a retired river, white (herself), reclining on the ground, her young ones white around her dugs." This circumstance of the white sow with her thirty white offspring, which to many may appear beneath the dignity of epic song, is related by Dionysius of Halicarnassus, on the authority, as would appear, of antecedent writers; and we may conclude that it was the subject of some ancient tradition. Our poet, therefore, observes Symmons, very properly seized on it for the purpose of authenticating his poem with the semblance of historic veracity. What may tend, therefore, to lower it in our eyes, was calculated to give it credit in those of the Romans.

*I locus urbis erit.* Alba was built at a later day, by Ascanius, on this very spot, and received its name, according to tradition, from the white sow and her white young ones.—By the retired river the poet merely means a part of the Tiber, at a distance from the haunts of men.

394-402. *Morsus futuros.* "The future gnawings."—*Viam.* "A way (for bringing this about)," i. e., without injury to yourselves.—*Aderitque vocatus Apollo.* "And Apollo, being invoked, will be present to aid."—*Proxima quae nostri,* &c. "Which, nearest, is washed by the tide of our sea," i. e., which, lying in our immediate vicinity, is laved by the tide of the Ionian Sea, where it flows between Epirus and Italy. The Ionian Sea is here the same with the Adriatic.—*Cuncta mania.* "All the cities."

*Narceii Locri.* The Epizephyrian Locri are meant, who settled in Bruttium, in Lower Italy, and who are here called "Narcean," from Narx, or Narcium, one of their cities at home, opposite Euboea.—*Et Sallentinos,* &c. "And the Cretan Idomeneus hath occupied, with his soliery, the plains of the Sallentini." The Sallentini were a people of Italy, in the territory of Messapia.—*Lycus.* From Lyctus, a city of Crete. Hence it is equivalent to...
Cretan."—Hic ulla dueis, &c. "Here, too, is that little Fetea
rying for defence on the wall of Philoctetes, the Meliboean lead-
er," i. e., defended by the wall, &c. Petelia was a small place in
Bruttium, built and fortified by Philoctetes, after the Trojan war.
He is called the Meliboean, from his native city, Meliboea, in
Thessaly.

403-409 Quin. "Moreover." For quinietem.—Transmissa ste-
terint, &c. "Having been carried across the seas, shall have come
to a station."—Purpureo velare, &c. "Covered with a purple
covering, be thou veiled as to thy locks." Velare is the present
imperative passive, like imponere, in line 707, book ii. More free-
y, "veil thy locks."—Virgil alludes here to what was properly a
Roman custom, namely, to cover the head during a sacrifice, in
order that the priest who officiated might observe nothing ill-omen-
ed. Afterward, a veil was merely thrown from behind over the
head and face, which, although one could see through it, still satis-
fied the form required.—Ne qua inter sanetos, &c. "Lest, amid the
hallowed fires (burning) in honour of the gods, any hostile visage
meet thy view, and disturb the omens." Qua, for aliqua — Omina.
Taken before the sacrifice commenced.

Servius tells a curious story, that Diomede, suffering under va-
rious calamities, was directed by an oracle to restore to the Tro-
jans the Palladium which he had in his possession. That he came,
accordingly, with this intention to the spot where Æneas was
sacrificing with muffled head, and that the Trojan warrior, not
stopping the sacrifice to receive the image, Nantes, one of his fol-
lowers, took it.

Hac casti maneant, &c. "In this ceremony let thy pious descend-
ants remain steadfast," i. e., let them steadfastly adhere to it.

411-413. Et angusti rarescere, &c. "And the straits of the nar-
row Pelorus shall begin to open on the view." The straits here
meant are those between Italy and Sicily, now the Straits of Messi-
na. The name given them in the text is from Pelorus, the eastern
most promontory of Sicily, and the point on the Sicilian shore where
the straits are narrowest. Helenus directs Æneas not to pass
through these, on account of the dangers which threaten from Scylla
and Charybdis, but to keep to the left, and sail around Sicily.—Ra-
rescent. To a vessel sailing down along the coast of Italy, this
country and Sicily must appear at some distance as one land, until
the mariners come in a direct line with the straits; and then the
visostra must gradually open and discover the narrow passage
latus tellus. Sicily.—Necrum litus. Italy.
411-419. *Ille loca, vi quondam, &c.* Construe as follows: *Ferunt* *lae loca, convulsa quondam vi et vasta ruinâ dissilvisse.*—*Ferunt.* "They say," *i.e.*, there is a tradition. Alluding to the tradition that Sicily, after having formed a part of it, was torn away from Italy by some violent convulsion of nature, and became an island.—*Vastâ ruinâ.* "With vast desolation." Heyne explains ruinâ by terreâ motu, a meaning which is implied rather in *vi.*—*Evie longinquâ retutras.* "A long continuance of time."—*Cum proteunus, &c.* "When each land was joined and formed but one." Proteunus is equivalent, literally, to *continuâ,* or the Greek διπηκως.—*Venit medio vi pontus* "The sea came violently between."—*Arvâque et urbès, &c.* "And with a narrow (and tumultuous) tide, now flows between fields and cities separated by a shore," *i.e.*, separated by the sea, forming a shore on either side. Compare the explanation of Heyne: "Litore diductas est idem ac mari, quod intervenerat, diductas; nam ubi litus, ibi mare."—Angusto âstu. Alluding to the tide, as being strongly agitated in a narrow strait.

420-423. *Dextrum Seylla latus,* &c. Helenus is now describing the straits between Italy and Sicily. Seylla is on the Italian, Charybdis on the Sicilian side.—*Obsidet.* "Guards." More literally, "blocks up." A military term, that here denotes, figuratively, her holding the place like a foe, bent on the destruction of all passers by. The same remark will apply to Charybdis.—*Impacata.* "Implacable," *i.e.*, unsated.—*Atque imo barathri,* &c. "And thrice, with the deepest whirlpool of its abyss, it sucks vast waves headlong in, and spouts them forth again in succession unto the upper air, and lashes the stars with the spray," *i.e.*, and thrice, where the abyss is deepest, its eddying waters suck in, &c.—*In abruptum.* Compare the explanation of Heyne: "Profundum, adeoque præcess."—424-428. *Coabiet.* "Contains."—*Ora exsertantem,* &c. "Stretching forth her jaws from time to time."—*Prima hominis facies.* "The upper part of her body is that of a human being." Prima is here opposed to postrema. Literally, "the uppermost appearance (or look) is that of a human being."—*Et pulchro pectore,* &c. "And she is a virgin, with beauteous bosom, as far as the groin."

Pistrix. "A sea-monster." Some commentators think a species of basking shark (*squalus maximus*) is here meant, and they are probably correct. According to the poet, the lower parts of Seylla consisted of an immense sea-monster, terminating in numerous dolphin-tails, each tail being connected with the womb of a sea-wolf, and these wombs formed the under part of the pistrix. By the sea-wolf is meant a rapacious kind of fish.—*Delphinum caudas,* &c
Having the tails of dolphins joined to the womb of wolves." Literally, "joined as to the tails of dolphins with," &c.

429-432. Præsūlat Trinacrii, &c. "It is better for thee, delaying in thy course, to pass around the limits of the Sicilian Pachynus, and to fetch a long compass, than once to have beheld the misshapen Scylla," &c., i.e., it is better for thee to take more time in navigating, and, lengthening thy route, to pass around Sicily, doubling Cape Pachynus, its southern extremity, than to expose thyself to the dangers arising from a single view of Scylla.—Et caruleis canibus resonantia saxa. "And the rocks that re-echo with the howlings of the dark blue hounds of the sea." These "hounds" are the canes marinae, or sea-dogs. Heyne makes them the same with the iupi just mentioned, but not, in our opinion, very correctly. They seem, rather, according to the poet's view, to have been quite distinct from Scylla, and to have occupied the caverns in the neighbouring rocks, whence they issued to destroy shipwrecked mariners. Homer represents Scylla as often catching these sea-dogs for her own prey. (Od., xii., 97 — Schol. in Apoll. Rhod., iv., 825.)

433-436. Si qua est Heleno prudentia, &c. "If Helenus possesses any wisdom (as a man), if any credit is due to him as a prophet." Compare the explanation of Servius: "In homine enim prudentia est, in ratus fidem." Some give a different punctuation, removing the comma after prudentia, and placing it after rati. According to this, prudentia will signify a knowledge of the future. This, however, is far inferior to the ordinary pointing, as we have given it in the text.—Prædicam. "I will tell thee plainly," i.e., I will here openly charge upon thee. Helenus now begins to allude to the dangers which Juno will throw in the way of Aeneas. As he cannot, however, particularize these dangers (compare line 380), he contents himself with giving the hero a general warning. He enjoins one thing, nevertheless, in plain and direct terms, namely, to propitiate Juno's favour.

437-440. Primum. "In the first place," i.e., before doing anything else.—Junoni cane, &c. "With willing bosom offer up vows unto Juno, and strive to overcome by suppliant gifts the powerful mistress (of the skies)."—Libens. Willingly, readily, and therefore neither sparingly nor remissly. It answers in this respect to the Greek προθυμῶς.—Supera. A strong term. Overcome her anger by the force and abundance of thy gifts. Compel her, as it were, to become propitious by dint of entreaty. Heyne explains it very well by expugnā. "Take by storm."—Mittere. "Thou shalt be sent (on thy way)," i.e., thou shalt be allowed to reach.
441–444. Cumaeum urben. "The Cumaean city," i.e. the city of Cumae, in Italy, on the shore of Campania. It was famed as the residence of the Sibyl.—Divinosque laeos, &c. "And the sacred lakes, and Avernus resounding with its (encircling) woods." The reference here is to the Lucrine and Avernian lakes, but especially the latter. They are called sacred, either from their general character, or more probably, because the Sibyl resided in their immediate vicinity.—Et Averna sonantia sileis. Alluding to the low meaning of the wind among the thick forests that encircled this gloomy and stagnant lake.

Insanum vatem. "A wild-raving prophetess." Alluding to the appearance and demeanour of the Sibyl, when under the influence of divine inspiration.—Quae rupe sub imá, &c. "Who, in a deep cave, reveals the secrets of the fates, and consigns characters and words unto leaves," i.e., writes down her oracles on leaves—Rupe sub imá. Literally, "under a deep rock."—Fata canit. The verb cano here must not be taken in its strict and literal sense, but merely implies that the responses of the Sibyl were in verse, that is, verse not pronounced, but merely written. The usual custom of the Sibyl was not to deliver her answers orally, but merely to commit them to writing.—Notas. Written characters; letters.

445–452. Carmina. "Verses," i.e., oracles in verse.—Digerit in numerum. "She arranges in order."—In numerum, equivalent to in ordinem.—Ab ordine. "From the order in which they have been placed."—Verum cadem, &c. "And yet these same, when, on the hinge being turned, a slight current of air has set them in motion, and the (opening) door hath disturbed the tender leaves, she never afterward cares to arrest as they flutter through the hollow cave, nor to restore their (former) positions, nor connect (once more) her predictions."—Recovare situs. More literally, "to recall their (former) positions."—Inconsulti abeunt. "They (who apply) depart (in this way) without a response." Inconsulti here means, more literally, "they who have not been consulted for," i.e., for whose interests the Sibyl has not consulted by giving them a response. In other words, they who have received no response from her.

453–457. Hic tibi ne qua mora, &c. "Here let no expenditure of time be of so much consequence in thy eyes."—Quamvis. "However much."—Et vi cursus voce. "And thy voyage may powerfully invite."—Possisque sinus implore secundos. "And thou mayest be able to fill their favouring bosoms," i.e., to fill their bosoms with favouring gales.—Quin ades vatem, &c. "But go to the prophet, and entreat her to give thee responses herself, and willingly a
open her voice and her lips." The genera meaning of the whole passage is this: Let not time appear so valuable in thy eyes as to prevent thee from visiting the cave of the Sibyl, &c.

458-462. Ilia tibi expediet. ‘She will unfold to thee.’—Venturaque bella. “And (thy) future wars.” Literally, “and the wars about to come (for thee).”—Cursusque dabit, &c. “And, having been addressed with due reverence, will give thee a favourable course,” &c, will show thee how to obtain a favourable course.—Venereata

Used passively, according to poetic usage, based upon the earlier idiom of the language, many deponents of a later day (perhaps all of them) having been originally common verbs.—Quae nostrâ liceat, &c. Compare line 380. Observe the peculiar force of liceat, as if Helenus feared that he had even already gone too far in his revelations.—Vade, age! “Come, onward!”

464-468. Dona auro gravia, &c. “Presents, heavy with gold and cut ivory,” i.e., richly adorned with gold and plates, or laminae of ivory. Secare is the proper term applicable to the dividing of any substance into thin plates. The ivory is here divided in this way, and placed as an ornament on different objects. Thus Pliny remarks, “Dentes elephanti secare, lignumque ebore distinguui.” (H. N., xvi, 44, 84)—Gravia. Final syllable lengthened by the arsis or cæsura.—Stipatque carinis, &c. “And stows away in their holds a vast quantity of silver plate, and also Dodonean caldrons.” Heyne considers “Dodonean” a mere ornamental epithet here: such caldrons, namely, as are in the temple and grove of Jupiter at Dodona, and from which oracles were drawn by his priests. Wagner, on the other hand, suspects that Virgil has followed in this some Grecian poet, who had heard that Helenus had settled at Dodona. (Compare Dion. Hal., i., 32.)

Loricam consortum hamis, &c. “A coat of mail, composed of rings hooked into one another, and (these arranged) in a triple tissue of gold,” i.e., a chain-mail, composed of rings of gold, linked or hooked into one another, and resembling in its formation the pattern of cloth technically termed trilix. In other words, the chains that composed the corset consisted each of three strands, or parallel rows of smaller chains. All that is effected by the shuttle, in weaving, is the conveyance of the woof across the warp. To keep every thread of the woof in its proper place, it is necessary that the threads of the warp should be decussated. This was done by the washes, called in Latin licia, in Greek μυκινή. At least one set of washes was necessary to decussate the warp, even in the plainest and simplest weaving. The number of sets was increased according
to the complexity of the pattern, which was called *bulx, trux* &c., according as the number was two, three, or more.—*Conam insignis galea, &c.* "The cone of a beautiful helmet, and a hairy crest," *i. e.*, a beautiful helmet, with cone and hairy crest. The cone supported the crest. For cuts, representing ancient helmets, consult page 341.

469-471. *Sunt et sua dona parenti.* "My father (Anchises), too has his appropriate gifts."—*Duxx.* "Guides," *i. e.*, pilots for the route. Heyne thinks that grooms, to take care of the horses, are here meant. Wagner, however, who is of opinion that, if such were the meaning of Virgil, the second *addit* would not be employed, maintains that guides or pilots are intended, and he strengthens this view of the subject by a quotation from Dionysius of Halicarnassus, wherein it is stated, *ηγεμόνας της ναυτιλίας στενκλέευσαι Αἰβίη*, from Epirus.—*Remigium supplet.* "He supplies a hand of rowers." Heyne objects to this way of translating *remigium* here, because in Homeric times the rowers were not a servile class, but were composed of the warriors themselves. Wagner, however, very correctly suggests, in reply to this, that Virgil does not follow Homeric usage exclusively, but blends the manners and customs of early and later times.

472-479. *Classem velis aptare.* "To raise the sails throughout the fleet." Literally, "to fit the fleet with sails," *i. e.*, to have the sails hoisted, and ready for the wind when it should begin to blow. *Velis* is here the ablative, not the dative.—*Ferenti.* "When favouring (us)." More literally, "when bearing (us on our way)."—*Phoebi interpres.* Helenus.—*Multa honore.* "With deep respect." Literally, "with abundant honour."—*Conjulgio, Anchisae, &c.* "Anchises, deemed worthy (in former days) of a proud wedlock with Venus" *Dignare* is here taken passively. Compare note on line 460.—*Bis Pergameis, &c.* Consult note on line 641-3, book ii.—**E:ce tibi Ausonae litus.** "Lo! the land of Ausonia is before thee."—*Has arripe velis.* "Seize this with thy sails." Heyne is wrong in making this equivalent merely to *versus hanc ab Epiri litore dirige naves.* It means, rather, "sail thither with utmost zeal," *versus hanc summo studio naviga.*

*Et tamen hanc pelago, &c.* "And yet it is necessary that thou glide by this (same land here) on the deep," *i. e.*, the part of Italy which is nearest here.—*Ausoniae pars illa procul, &c.* "That part of Italy is far away which Apollo unfolds (to thee)," *i. e.*, which he indicates by his oracles as the destined sting-place of the Tro-
Helen's illusses to the western coast of Italy, which could only be reached by a long circumnavigation.


483-485. Picturatas auri subtemine vestes. "Garments figured over with embroidery of gold." Picturatas is equivalent, in effect, here to pictas acu, "painted with the needle," i. e., embroidered or wrought in needlework. So, again, subtemen, which elsewhere means the woof, here denotes, literally, "a thread," and is the same as filum.—Phrygiam chlamydem. This was in the number of the vestes just mentioned. The chlamys was a species of cloak or scarf, oblong instead of square, its length being generally about twice its breadth. To the regular oblong, a, b, c, d (see woodcut following), gores were added, either in the form of a right-angled triangle, a, e, f, producing the modification a, e, g, d, which is exemplified in the annexed figure of Mercury; or of an obtuse-angled triangle, a, e, b, producing the modification a, e, b, c, g, d, which is exemplified in the figure of a youth, from the Panathenaic frieze in the British Museum. The chlamys was worn in war, hunting, and other journeys.

Nec cedit honor. "Nor is her bounty disproportioned to the merit of the object," i. e., nor is her gift unworthy of him on whom it is bestowed. It was just such a gift as the young Ascanius merited to receive.—We have given here the commonly-received interpretation of this passage; but it is far from satisfactory.—Textilis donis. "With gifts the produce of the loom."

486-491. Accipe et hor &c "Accept these, too, dear boy, and
may they prove unto thee memorials of my handiwork, and bear
witness to the lasting affection of Andromache.” Andromache,
oberves Valpy, is occupied with Ascanius alone; to him alone
makes presents; she dwells on his resemblance to her murdered
son.—Tuerum. “Of thy friends.”—O mihi sola mi, &c. “Oh, sole
remaining image unto me of my (beloved) Astyanax.” Super is
here equivalent to superstes, or, in a freer translation, to que superes.
—Sic oculos, sic iste manus, &c. “Just such eyes, just such hands,
just such looks had he.” Literally, “thus he bore (or moved) his
eyes, thus his hands, thus his looks.”—Et nunc æquali tecum, &c
“And he would now be beginning to bud forth (into manhood), in
equal age with thee.”

492-496. Lucrimis obortis. “Tears having sprung up in spite of
me.” More freely, “tears gushing forth,” &c. Observe the force
of ob in composition: against all my efforts to restrain them.—Qui-
bus est fortuna, &c. “Whose fortune is now completed,” i.e., the
course of whose fortune is now completely run. Literally, “live ye
happy, unto whom their fortune is now completed.”—Alia ex aliis,
&c. “From one fate to another.”—Semper cedentia retro. “The
ever-retreating,” i.e., which seem to be ever receding from us as
we advance.

497-505. Effigiem Xanthi, &c. “You see the semblance of Xan
thus, and a Troy,” &c.—Opto. “I hope.”—Minus obvia. “Less
exposed.”—Si quando. “If ever.”—Cognatas urbes olim, &c. “We
will make hereafter our kindred cities and neighbouring communities
in Epirus, in Hesperia, unto whom the same Dardanus is a founder.
and to whom there is the same fortune, one common Troy in their
affections. Let this care wait for our posterity to (fulfil it).” Ob-
serve the peculiar usage of utramque, as agreeing with Trojam, where
we would expect utrosque, as referring to the inhabitants of Buthro-
tum and Rome. Some think that the words maneat nostros, &c.,
contain an allusion to Nicopolis, built and declared a free city by
Augustus. Dardanus is here called a common founder of the race,
the allusion being to the Trojans with Helenus and those with Æneas.

506-511. Provèchimur pelago, &c. “We are borne onward over
the deep, near the adjacent Ceraunian Mountains.” The fleet leaves
Buthrotum, and sailing along the coast of Epirus, in a northwest-
an direction, comes to the Acrocleraunian Mountains, whence the
passage across to Italy is the shortest.—Unde iter Italiam, &c
“Whence is the route to Italy, and the shortest course over the
waters.”—Et montes umbrantur opaci. “And the dusky mountaine
are lost in the shade (of night).”—Sternimur. “We prostrate ourselves,” i. e., we lie down for food and rest.—Sortiti remos. “Having distributed the oars by lot,” i. e., having determined by lot who should remain on board and keep watch at the oars; who disembark and enjoy repose. Those on board would, of course, be ready at the first signal of Palinurus.—Corpora curamus. “We refresh our frames with food.” Supply cibo. — Irrigat. Consult note on line 692, book i.

512-517. Necdum orbem medium, &c. “Nor yet was Night, driven on by the hours, entering upon her m'd-course,” i. e., it was not yet midnight.—Haud segnis. “Not slothful.”—Atque auribus ætra captat. “And carefully catches the air with his ears,” i. e., catches with his ears every breath of air. In other words, listens to each quarter for the breeze.—Geminosque Triones. “And the two bears.” Consult note on line 516, book i.—Armatumque auro, &c. “And looks round about Orion, armed with gold,” i. e., Orion with his golden sword. His sword and belt are formed of very brilliant stars; hence the epithet “armatum auro.” Consult Index of Proper Names.—Circumspeict. Observe the force of this verb. Palinurus looks all around the constellation, to see whether there be anything dangerous in its vicinity. Compare the remark of Ernesti, as regards the peculiar meaning of the verb: “Circumspectare, de providis et timidis, qui sepe circumspiciunt omnia.” (Clav., Cic.)

518-520. Postquam cuncta videt, &c. “When he sees all things settled in the serene sky,” i. e., when he sees all those signs which betoken fair and settled weather.—Tentamusque viam. “And attempt our voyage.”—Et velorum pandimus alas. “And spread out the pinions of our sails,” i. e., spread out our sails like pinions. Heyne thinks that by alas are here meant the extremities of the sails. It is much better, however, to adopt the ordinary explanation.

522-527. Obscuros colles, humilemque Italiam. “Misty hills, and Italy lying low (upon the waters).” The Trojans landed at a place called Castrum Minervæ, below Hydruntum, where the coast is low and flat. The hills seen were those in the interior of the country.—Italiam. The repetition of this word is purposely meant to indicate joy. Compare the ὑαλάττα! ὑαλάττα! of the ten thousand when they first beheld the sea on their retreat. (Xen., Anab., iv, 7, 24.)—Salutant. “Greet.”—Cratera coronâ induit. Compare note on line 724, book i.—Mero. “With undiluted wine.” As was customary in libations.—Celsâ in pappi. He takes his station on the stern, because here was placed the image of the tutelary deity of the ship, together with a small hearth or altar.
523-536. *Pöventes* "Rulers." — *Ochrescent.* "Freshen." — In
**acc.** "On a height." i. e., on elevated ground inland.—*Portus ab
Euroo fluctu,* &c. "The harbour is bent into a curve by the eastern
wave; the opposing cliffs foam with the salt spray." The poet is
here describing the Portus Veneris, as it was afterward called.
This harbour was formed by two rocks or cliffs, sloping downward
from the interior, and the extremities of which served as barriers
against the waves. It faced the southeast, and the waves impelled
by the southeast wind had, by their dashing, hollowed out the har-
bour between the two walls of rock.—*Gemino demittunt,* &c. An
enlargement, merely, on the previous idea.—*Turriti scopuli.* "Tur-
ret-crowned rocks."—*Refugitque,* &c. As they approach, the tem-
ple is found to be situate on a hill in the interior. The coast be-
tween the hills and shore is in general low. The *turriti scopuli* are
spurs coming down from the more elevated country inland.

537-542. *Primum omen.* "Our first omen." The ancients used
carefully to observe the first objects that met their view on landing
in any country where they intended to settle, and thence drew prog-
nostics of good or evil fortune.—*Tondentes campum late.* "Grazing
at large upon the plain."—*Candore mivali.* "Of bright, snowy hue." Literally, "of snowy brightness."—*Bellum, O terra hospita, portas.*
"Ah! hospitable land, thou (nevertheless) betokenest war," i. e.,
although hospitable, thou nevertheless betokenest war. —*Bello.
For war.* Poetic for *ad bellum.*—*Hae armenta.* "These ani-
mals."—*Sed tamen idem olim,* &c. "And yet these same quadrup-
eds have been accustomed from of old to be joined to the chariot,
and to bear under the yoke the peaceful reins."—*Curru.* Old dative,
for *curru.* Hence, *suceedere curru* is, literally, "to go unto," "to
come up to," &c.

543-547. *Numina sancta,* &c. "We supplicate in prayer the re-
vered divinity of Pallas, resounding in arms, who was the first to
receive us rejoicing." Alluding to their having seen a temple of
this goddess first of all, on their approach to Italy.—*Et capita ante
aros,* &c. Compare note on line 405. — *Præceptisque Heleni,* &c.
"And in accordance with those precepts of Helenus which he had
given us as of the greatest importance, we in due form burn the
prescribed offerings to the Argive Juno." *Honorcs for victimas,*

549-550. *Cormna velatarum,* &c. "We turn towards the deep the
extremities of our sail-clad yards," i. e., we turn about, from the
land towards the open sea. We prepare to depart. Two ropes
hung from the horns or extremities of the sail-yards, the use of
which was to turn the yards around as the wind veered, so as to keep the sail opposite to the wind. It was also done, as in the present instance, to bring the head of the vessel around, when leaving a harbour into which it had just entered. The following cuts, taken from two gems, show both the *velata antenna*; but with the sail reefed in the one, and in the other expanded and swollen with the wind.

**Grajugenum.** "Of the men of Grecian race," *i. e.*, of the Greeks. Alluding to the Grecian colonies in this quarter. *Grajugenum* is for *Grajugenarum*, from the nominative *Grajugena*.

551–553. *Hinc sinus Herculei*, &c. "After this is discerned the bay of Tarentum, (a city) founded by Hercules, if report be true." Virgil appears to allude to some early legend, by which the founding of Tarentum was ascribed to Hercules. According to the common account, this city owed its origin to Taras, son of Neptune. That the legend was a doubtful one, is indicated by the words *si vera est fama.*—*Attollit se Diva Lacinia contra.* "The Lacinian goddess rears her head opposite," *i. e.*, the temple of Juno on the Lacinian promontory. The Trojan fleet, in coasting along, came to the Iapygian promontory, on passing which the bay of Tarentum opens on the view. In front of them, across the mouth of this bay, rises the Lacinian promontory, crowned by a celebrated temple of Juno. Towards this promontory they direct their course, not entering the bay of Tarentum, but merely standing across its entrance.—*Caulonisque arces*, &c. "And the summits of Caulon, and the shipwrecking Scylaceum." These places were encountered after doubling the Lacinian promontory. On examining the map, it will be perceived that Scylaceum comes before Caulon, but it must be borne in mind that as the Trojans were passing round the Lacinian cape they first saw in the distance the heights on which Caulon was built, and then, the shore bending in and forming the Sinus Scylaceus, they first observed Scylaceum, at the head of the bay, close on their right.

**Navif-agum** This epithet either alludes to the rocky and dan-
gerous shores near this place, or else to the frequent storms which prevailed in this quarter, between the Tria promortoria Iapygum and Cocintum.

554-557. E fluctu. "Rising out of the wave." They see Ætna in the distance, which appears to them to rise out of the bosom of the sea, the mountain being so lofty as to be visible to them before the island.—Gemutum ingentem pelagi, &c. "The deep, sullen roar of ocean, and the rocks lashed by the waves, and the noise of breakers on the coast." The allusion is to Scylla, the noise of which is heard by them in the distance.—Exultantque vada. "Both the deep waters of ocean leap upward, and the sands are intermingled with the boiling sea." This alludes to Charybdis.—Vada. We have followed, in translating this, the explanation of Heyne: Mare ex ino fundo sublatum in altum egeritur. According to this, vada will convey the idea, not of shoals, but of the very bottom of ocean; and this is farther seen from the succeeding clause, where the sand from the bottom is washed up by the agitated water.


561-563. Hand minus ac jussi faciunt. "They do just as commanded." More literally, "not less than (they are) ordered."—Primusque rudentem, &c. "And first Palinurus whirled around the groaning prow towards the waters on the left," i.e., by a powerful impulse of the rudder he turned away the head of the vessel, which groaned beneath the effort with its straining timbers.—Lavas ad undas. Compare note on line 412.—Lavam cuncta cohors, &c. "The whole fleet made for the left with oars and the winds," i.e., with oars and sails. The left-hand course would carry them off from Italy in a southeast direction.

564-569. Curvato gurgite. "On the arched and troubled wave," i.e., the wave bending and swelling upward.—Et idem subducta, &c. "And (then, again), the water being withdrawn, we the same descend to the lowest shades." Heyne reads desidibus, "we settle" or "sink down," and Wagner desidimus, "we settled down." But the common reading, descendimus, is far more graphic.—Clamorem inter caea, &c. "Re-echoed amid their hollow caverns."—Tert spumam elisam, &c. "Thrice we saw the foam dashed forth, and the stars dripping with dew." The spray had been carried to such
BOOK THIRD

477

a height, as to seem, when descending, as if it fell dew-like from
the very stars. — Cyclopum allabimur oris. "We glide up to the
shores of the Cyclopes." Oris for ad oras.

570-575. Portus. Virgil here copies from Homer. The harbour,
if ever it did exist, is now completely changed by the lava.—Ab access-
sum zentorum. "By the approach of (any) winds."—Horrificis ruinae.
"With frightful crashings." Compare the explanation of Heyne:
"Fragore resonat, quem faciunt ruinae viscerum montis." By ruinae,
then, are here meant the crashing sounds proceeding from the bow-
els of the mountain, and indicative of the rending asunder of the
rocks, &c., within.

Prorumpit. "It sends bursting forth." Used here as an active
verb.—Candente favillâ. "Glowing ember." More freely, "white-
hot ashes."—Globos. "Balls."

575-582. Interdum scopulos, &c. "Sometimes, with loud explo-
sion, it casts up rocks, and the torn bowels of the mountain; and
with a deep internal roar it heaps up melted stones high in air, and
boils violently from its lowest bottom." — Eruetans. Literally,
"belching." The good taste of this term has been doubted by some
critics. The fault, however, if any, lies with Pindar, whom Virgil
here copies, and whose ἐρεύγονται suggested eructans.—Liquefacta
saxa. Lava.—Glomerat. A strong term. Gathers into a heap or
pile; piles up.

Fama. "A tradition." — Enceladi semium, &c. "That the
body of Enceladus, half blasted by the thunderbolt, is pressed down
upon by this mass." Enceladus was one of the Giants who fought
against heaven. — Semium. To be pronounced as a word of
three syllables (sêm'üm). Compare Metrical Index.—Ruptus
flamman, &c. "Breathes forth flame from its burst furnaces." By
the camini are here meant the caverns and receptacles of fire in the
bowels of the mountain. Compare the explanation of Heyne: "Ca-
vernis et receptaculis flammæ subterranæs, quæ nove caminos, fornaces,
dixit."—Et fessum quoties, &c. "And that, as often as he changes
his weary side, all Sicily trembles to its centre with a deep, mur-
muring sound, and covers the sky with smoke." More freely,
"weaves a pall of smoke over the heavens."

583-586. Immania monstra. "The strange prodigies."—Sonitum
æt. "Produces the sound." — Nam neque erant, &c. "For neither
were there any fires of the stars, nor was the heaven bright with
sidereal light." Wunderlich makes .fromString(ethra here denote "œris sereni-
tus," while sidæra he regards as equivalent to fulgida. He bases
this explanation on the disjunctive force of neque. But as Wagn...
correctly remarks, the particles neque—neque are not always placed disjunctively. (Compare Georgics, iv., 198.) In the present instance, nee lucidus ethra, &c., is merely an enlargement of what precedes, and refers to the whole starry firmament taken collectively, astrofum ignes denoting individual stars.


588-591. Primo surgebat Eoo. "Was rising with the first (appearance of the) morning star." Eous is the morning star, and is formed from the Greek ἀργος, another form of which is ἄρα.—Demorat. "Had chased away."—Macie confecta supremâ. "Worn out to the last degree of emaciation." More literally, "wasted with extreme meagerness."—Ignoti nova forma viri. "A strange form of an unknown man," i. e., a stranger, who startled us by the shocking appearance which his person presented.—Miserandaque culta. "And in deplorable attire." More literally, "and calculated to excite compassion by his attire."

593-595. Respectus. "We regard him attentively," i. e., we look at him again and again.—Dira illuvies. "Dreadful was the filth (upon his person); his beard, too, was hanging down; his clothing was fastened together with thorns; but in all other respects he was a Greek, as he had been sent in former days to Troy in the arms of his native land."—Tegumen. We have adopted here the reading of Heyne, instead of the common tegmen. Observe the literal force of the term: "what covered his body."—Cetera. Stronger than alia. Compare the Greek Τα κατ' αλλα. —Ut quondam, &c. We have preferred the reading of Burmann (ut), to the common lection (et), as far more spirited.


602-606. Scio me Danais, &c. "I know that I am one from the Grecian fleet," i. e., I know that I am a Greek. Scio, here, is commonly regarded as having the final syllable short; it is better, however, in scanning, to pronounce it as a monosyllable.—Ilacos Penates. "The Trojan penates," i. e., the Trojan habitations.—Soceleris tantus est &c. "If so great is the wrong done (unto you) by
my offence," i. e., if my offence be so heinous.—*Spargite me in jux-
tus*, &c. "Tear me in pieces, and scatter me over the waves." Equivalent to *disceriptum dispargite*.—*Manibus hominum*. "By the hands of men," i. e., human beings, as opposed to the inhuman Cy-
clopes. The last syllable of *manibus* is lengthened here by the arsis or caesura.

607–612. *Genua*. Supply *nostra*, not *Anchise*, as Nöthden main-
tains.—*Genibusque volutans harebat*. "And rolling (on the ground), kept clinging to our knees."—*Quo sanguine cretus*. "Of what race descended."—*Agitet*. "Pursues," i. e., persecutes, harasses.—*Dic juveni*. The term *juveni* is here employed instead of the more fee-
ibly-sounding *et*.—*Prasenti pingore*. "By the prompt pledge." Al-
luding to the giving of his right hand.

613–615. *Patria ex Ithaca*. "From Ithaca, as my native coun-
try."—*Genitore Adamasto paupere*. "Since my father Adamastus was poor." Equivalent to *cum genitore pauperem haberem*—*Man-
issetque utinam fortuna!*. "And would that this fortune had re-
mained unto me!" i. e., and would that this condition, though a
needy one, had been also mine. Would that I had remained at
home enduring privations, and been contented with the lot of pov-
erty.

term, alluding to the hurried flight of his companions.—*Linquent.
They abandon."—*Immemores socii*. "My unmindful companions.' —*Cyclopí*. Alluding to Polyphemus.—*Domus sanie dapibusque*, &c.
"It is an abode of gore and bloody banquets, gloomy within, vast
of size." We have followed here the common punctuation, and
have construed the ablative in close connexion with *domus*, being
what grammarians call the ablative of condition or manner. Com-
pare line 639, book i., *vestes ostro superbo*. Burmann removes the
comma after *cruentes*, making the ablatives depend on *opaca*, "gloomy
with gore," &c.; while Wittianus, on the other hand, reads *cruenta*,
"the abode is bloody with gore," &c. Neither emendation, how-
ever, is needed.

619–621. *Ipse arduus*. "The Cyclops himself is gigantic or size."
—*Tr vis avertite*. "Remove from the earth."—*Nee visu factus*, &c.
"Neither easy to be looked upon (without horror), nor to be address-
ed in speech by any one," i. e., whom no one can look upon or ad-
dress without horror. Whom no one can bear to behold or speak to.

622–627. *Miserorum* "Of the wretched beings (whom he had
in his possession)."—*Vidi egomit*. "I myself beheld." Alluding
to the story of Polyphemus and Ulysses. Consult Index of Prop.
Names.—Luo le numero, &c. "What true, bending backward in the middle of the cave, he dashed two bodies of our number, seized in his huge hand, against the rocky floor, and the bespattered threshold swam with their blood." We have given resupinus were the meaning assigned to it by Heyne and Wunderlich. It depicts the position of one who bends back his body in order to hurl something with greater force. The common translation is, "lying along on his back."—Ad saxum. Commonly translated, "against a rock."—Atro cum membra, &c. "What time he chewed their members flowing with dark gore, and their yet warm limbs quivered beneath his teeth."

629-632. Oblitusse sui est Ithacus, &c. "Nor was the chieftain of Ithaca forgetful of himself at so alarming a crisis," i.e., of the craft and cunning that marked his character. These qualities, in the heroic age, were as highly prized, and conferred as much distinction, as prowess in arms. Hence no covert reproach is here intended.—Expletus. "Gorged."—Cervicem inflexam posuit. "He reclined his bent neck," i.e., he bent back his neck and reclined it on the ground. —Immensus. "With his immense length."—Ac frusta cruento, &c. "And bits of flesh intermingled with gory wine." Holdsworth indulges in some flippant remarks on this picture, as quite unfit for "ears polite," forgetting altogether how well the imagery harmonizes with the manner of thinking and speaking that characterized the heroic age.

634-638. Sortitique vices. "And having arranged our several parts by lot," i.e., having ascertained by lot the part that each was to perform.—Una undique circum, &c. "Pour around him one and all from on every side."—Et telo lumen, &c. "And we bore out with a sharp weapon his huge eye, which, single, lurked beneath his stern brow."—Telo acuto. Homer makes Ulysses and his party employ on this occasion a sharpened stake. Virgil possibly means the same thing here.—Solum. The Cyclopes had only a single eye, and that in the centre of the forehead.—Latebat. A graphic term. The eye lay partly concealed beneath the stern, overhanging brow, the shaggy eyebrow, and the heavy, lowering eyelid. Compare the remark of Heyne: Vides, cadem voce, torvam frontem, horridas palpebras, hirsutum supercilium."

Argolici Clypei, &c. "Like an Argolic shield, or the orb of Phaethus." The Argolic shield, as has already been remarked, was of a circular form. Consult note on line 389, book ii.—Umbras. "The names."

639-644. Sed fugite, &c. Observe how well this line is adapted.
by its frequent elisions and dactylic rhythm, to express rapidity of movement.—Rumpit. "Tear."—Nam qualsis quantusque. &c. "For such and as great as Polyphemus in his hollow cave pens up his fleece flocks, &c., a hundred other direful Cyclopes commonly dwell," &c. The first expression would be as follows: "Qualis quantusque Polyphemus est, qui claudit, &c., tales et tanti sunt cenuse lii Cyclopes qui vulgo habitant," &c.

645-647. Tertia jam luna, &c. "The horns of the moon are now for the third time filling themselves with light." Literally, "the third horns of the moon are now filling," &c., i. e., this is now the third month.—Cum traho. "Since I have been dragging out."—inter desertae ferarum, &c. "Amid the lonely dens and lairs of wild beasts."

649-654. Vicium infelicem, &c. "The branches furnish an unwholesome sustenance, berries and the stony cornels." The epithet lapidosa refers to the large size of the pit as compared with that of the pulp.—Vulsis radicibus. "With their upturn roots," i. e., torn up by the roots.—Hinc me addixi. "To this I devoted myself," i. e., resolved to give myself up. Addixi is a strong term, and indicates the state of desperation to which Achemenides was reduced. It is properly applied to those who sell themselves to others for life or death, as, for example, gladiators.—Satis est. "It is enough for me."—Potius. "Rather," i. e., rather than the Cyclopes.

656-661. Vastæ se mole moviend. "Stalking along with his enormous bulk."—Monstrum horrendum, &c. "A horrid monster, misshapen, huge, from whom sight had been taken away." More literally, "unto whom sight had been taken away." Observe the peculiar art with which the line is constructed. It labours beneath numerous elisions, as if striving to express adequately the horrid appearance of the monster.—Trunca manu pinus regit, &c. "A pine-tree in his hand, lopped of its branches, guides and renders firm his footsteps." Observe the ingenious mode adopted by the poet of giving us an idea of the gigantic size of the monster. From the enormous staff he wields in his hand, we are left to imagine the strength and dimensions of his body.—We have followed in manus the reading of the best editions and manuscripts. The common text has manum, "governs his hand."

Solamenque mali. In the greater number of the most authentic manuscripts this hemistich is left unsupplied, as we have here given it. In some, however, the verse is completed with de collo fistula pendent, "a pipe hangs from his neck," which the best editors regard as a mere interpolation. It is evidently an attempt on the part of the editors to render the metre more complete; but it is not worthy of reliance.
some copyist to make a full hexameter. Heyne, indeed, goes still farther, and regards the words *ea sola voluptas, solamenque mali* as also interpolated; but it is very improbable that any one would, in attempting to complete one line, produce another requiring itself to be completed.

662–665. *Et ad aquora venit.* "And had come to the open sea." This suits well the idea of his immense bulk. Compare the remarks of Heyne: "*Ubi ad altum usque mare processit: pro vas sedit corporis modo.*" — Luminis effossi, &c. "He washed away with this the fluid gore of his bored-out eye." *Inde* refers to the seawater. Compare the explanation of Burmann: "*Inde, ex aquore, aqua marina.*" — *Neendum fluctus tinxit.* "Nor has the wave yet washed." 666–668. *Nos procul inde, &c.* "We, trembling with alarm, began to hasten our flight far from thence, the suppliant, so deserving it, having been taken on board," *i.e.*, deserving to be so received by us. His information now proved correct: he was discovered not to be, like Sinon, an impostor. In l. 691, mention is again made of Achemenides.—*Verrimus et proni, &c.* "And bending forward, we sweep the surface of ocean with contending oars." Heyne objects to *verrimus*, and would prefer *vertimus*, "we turn up." But *ververe mare* is used by Ennius, and passed from him through the whole range of Latin poetry.

669–674. *Ad sonitum vocis.* "Towards the sound of the (leader's) voice," *i.e.*, the voice of the leader or commander of the rowers, as he gave the signal to the rowers, that they might keep time in rowing. In the ancient ships the motion of the oars was regulated by an officer, who gave the signal for this purpose both with his voice and with a pole or hammer. The Greeks termed him *κέλευστής*, and the exhortation, or noise, *κέλευσμα*. The Romans called the same officer *hortator*, or *pausarius*, and sometimes *porticusulus*, which was the name given also to the pole or hammer. That such is the reference in *vocis*, on the present occasion, there can be no doubt to one who attentively considers the passage. The Trojans at first, indeed, when the danger is imminent, cut their cables *in silence*, but when the motion of the oars has once fairly commenced, the *voice* of the *hortator* becomes all-important to enable them to keep proper time and escape with greater certainty; and, besides, the dashing of the oars would soon have discovered them to the Cyclops, even if the hortator had been still. Wagner is decidedly in favour of this interpretation. Heyne, however, and the other commentators, make *vocis* in this passage refer to the *noise* either of the
oars, or of the water impelled by them. If they are right, ad son-
tum vocis will signify, "towards the sound of the noise." This
would be the same as ad sonitum soni, which is certainly not a Vir-
gilian idea.

**Dextra affectare.** "Of reaching us with his right hand." The
prose form of expression would be dextra affectandi, with the geni-
tive of the gerund.—Nec potis Ionios, &c. "Nor is he able in pur-
suing to equal the Ionian waves." Æquare is generally supposed
to refer here to the size of the Cyclops. He could not equal by his
size the depth of the sea, or, in other words, he was not tall enough
to wade farther. If such be the meaning, fluctus loses all its force.
It is better, therefore, to make aquare allude to rapidity of move-
ment. The Ionian billows bear the Trojan fleet away with more
rapidity than the monster can employ in pursuit.—Ionios fluctus.
The Ionian sea lay between Greece and Italy.

**Omnis unda.** "All its waves."—Penitus. "To its very centre;"
—c., its inmost recesses.—Immugiit. "Re-echoed the roar."

676–681. Exigitum. "Summoned forth (by the cry)." In the
sense of calling or summoning, the compounds of eio are employed,
having the penult long, as formed in the fourth conjugation. Thus,
exiit in the present instance, concitus, "called together;" accitus,
"called to," &c. But in the sense of arousing, or stirring up, the
compounds of eico, having the short penult, are used; as, excitus,
"aroused;" concitus, accitus, &c.—Portus. Compare line 570.—Et
litora complet. "And crowd the shores."

**Cernimus astantes, &c.** "We distinctly behold the Ætnean
brothers standing side by side in vain, with lowering eye, bearing
their lofty heads to the skies; a horrid gathering."—Nequidquam.
Because unable to do any harm to the fugitives.—Fratres. Merely
implying members of the same race.—Calo. For ad calum.—Con-
cilium. Not consilium. (Consult Gronov., ad Liv., ix., 15.)
The term indicates here a mere assemblage.—Conifera. "Cone-bear-
ing." The fruit of cypress and pines is called cones, because
growing in the shape of a cone.—Constitœrunt. "Stand together." Observe
the sylloge making the penult short.—Silva alta Jovis, &c.
"Forming some tall forest of Jove, or grove of Diana." The cak
being sacred to Jupiter, shows the reference in silica alta to be to
the àeria quercus; while the lucus Dianae is one composed of cy-
presses. It must be borne in mind, however, that by Diana is here
meant the Diana of the lower world (Diana infera) or Hecate.

682–686. Præcipites metus acer, &c. "Keen terror drives us in
headlong haste to loosen the sheets for any quarter, and to spread
our sails to (any; winds (that are) favourable (for escape))." Compare note on line 267.—Contra, jussa moment Heleni, &c. "On the other hand, the commands of Helenus warn (us) that (our ships) hold not on their course between Scylla and Charybdis, each (of them), with little difference, the path of death. It is resolved, (therefore), to sail back." There has been considerable discussion respecting this whole passage, Heyne, Wagner, and several other editors regarding it (namely, lines 684, 685, 686) as spurious. They have been defended, however, by Weichert, Moebius, and Jahn, and by the reviewer of the latter in the Jena Review for 1827, No. 8, p. 367. The meaning of the passage appears to be this: The Trojans, in their eagerness to escape, spread their sails to any wind that might favour their escape. The wind blowing at the time, however, came from the south, and they had, therefore, to choose between passing through the Sicilian Straits or sailing backward in their course. The commands of Helenus forbade the former, on account of the dangers arising from Scylla and Charybdis, and they had, therefore, just made up their minds to sail back, that is, towards the north, when a northern wind sprang up and enabled them to move southward.

Inter. Governing Scyllam and Charybdim.—Lei. Governed by viam.—Ni teneant cursus. Supply naves before teneant. Ni is an old form for ne.—Dare linea retro. More literally, "to give our sails in a backward direction."

687-689. Pelori. The promontory of Pelorus was the northernmost one, and lay in a northern direction from where the fleet of Aeneas now was.—Missus. As if some deity had purposely sent it to their aid.—Vivo praterechor, &c. "I am carried by the mouth of Pantagia, formed of the living rock." Pantagia was a small iver on the eastern coast of Sicily, to the south of Lemontini, now Fiume di Porcari. Its mouth is between high rocks. The epithet vivo saxo, as applied to the spot, indicates the workmanship of nature, and may also be rendered "of the natural rock."—Jacintem. "Lying low on the waters." Thapsus was a peninsula running out into the sea. According to Servius, it was "plana, pane fluetibus par."

690-691. Talia monstrabat, &c. "Such places did Achemenides, the follower of the unhappy Ulysses, point out, as he sailed back (with us) along the shores (before) wandered over (by him)."—Re trorsus. Ulysses sailed along the eastern shore of Sicily, from south to north, as he came from the island of the Lotophagi on the coast of Africa. These two lines are evidently spurious, and are
Book third.

Pear to owe their paternity to some grammarian, who thought the reader might otherwise inquire how Æneas came by his knowledge of these places. The use of retorsus, in line 690, is not epic; and in the succeeding line, the words infelicitis Ulixæ are out of character as coming from the lips of Æneas, who could have no feeling of commiseration for a bitter foe.

692-693. Sicanum pratenta sinu. "Stretched out in front of the Sicilian bay." The Bay of Syracuse, otherwise called Portus Magnus, is here meant.—Contra Plemmyrium undosum. "Opposite the wave-lashed Plemmyrium." The Plemmyrian promontory is meant.—Priores. "The ancients." More literally, "the earlier race of men." The poet means that the island got the name of Ortygia from an early legend. According to one of Mai's scholiasts, it was called Ortygia from ὃρτος, "a quail," because Latona took refuge here, having been changed into a quail in order to escape from the serpent Python.

694-702. Alpheum. Consult Index of Proper Names.—Huc occultas egisse vias, &c. "Hath worked hither a secret passage beneath the sea, which (stream) is now, O Arethusa, mingled through by mouth with the Sicilian waters." An explanation of this name will be found under the article Alpheus, Index of Proper Names.

Jussi. "Being directed so to do." By Anchises, as Heyne thinks. The poet himself does not say by whom.—Exsupero triumpingue, &c. "I pass by the very fertile soil of the (overflowing and) stagnating Helorus." A river of Sicily, between Syracuse and the promontory of Paehlymus. It overflows, and for a season remains stagnating upon the adjacent fields. When its waters are withdrawn, great fertility is the result.—Radimus. "We coast closely along."—Fatis numquam concessa moveri. "Allowed by the Fates never to be moved," i.e., forbidden by the Fates to be moved. Alluding to the well-known story of the draining of the adjacent marsh. Consult Index of Proper Names.—Campique Gela. "And the Geloan plains." These plains lay around Gela, and were famed for their fertility and beauty.—Immanisque Gela, fluvii cognomine dic.2. "And Gela, of monster-symbol, called from the name of the river." The city of Gela had the Minotaur on its coins, hence the epithet immanis.

703-706. Arduus inde Acragas, &c. "Then lofty Agrigentum displays from afar her stately walls." Acragas is the Greek name for Agrigentum, and also for the height or rock on which it was situated. It stood 1400 feet above the level of the sea, and, therefore, might well be seen from afar.—Generator. "The breeder
The Agrigentines were famous at one time for sending horses to the Olympic games. Theron, a native of this city, is also celebrated by Pindar as an Olympic conqueror.—*Et vada dura lego, &c.* "And I coast along the shoals of Lilybeum, (rendered) dangerous by hidden rocks." Lilybeum was the westernmost of the three famous capes of Sicily. It is not a mountain-promontory, but a low, flat point of land, rendered dangerous to vessels by its sandbanks and concealed rocks.

707-718. *Hinc.* "Leaving this."—*Illetabilis ora.* "Joyless coast." So called by him because here he lost his father.—*Nequidquam.* "In vain." Not having been enabled to reach Italy.—*Cum multa horrenda moneret.* "Though he warned me of many things to be dreaded."—*Hic labor extremus.* "This was my last suffering."—*Meta.* "The termination."—*Hinc me digressum, &c.* This carries us back to line 34, book i., "Vix e conspectu Siculae tellus," &c.—*Futa Divum.* "The destinies of the gods," i. e., his career, &c., as settled by the decrees of heaven.—*Quievit.* "Rested," i. e., rested from his narrative. Wunderlich and others render this "re-tired to rest, somno se tradidit. But this is too abrupt, and borders on the burlesque, etc., etc."
BOOK FOURTH.

1–5. *At regina gravì, &c.* “But the queen, long since pierced with heavy care, nourishes the wound in her veins, and is consumed by a hidden fire.” *Curá put for amore.* The particle *at* has reference to the close of the preceding book: Æneas, on his part, made an end of his narrative; but the queen, on the other hand, long before it was done, was a prey to ardent love.—*Multa viri virtus, &c.* “The many distinguished traits in the hero, and the lofty honour of his line, keep recurring to her mind.” *Virtus* is here more than mere valour: it is all that ennobles and makes the true man (*vīr*).—*Gentis honos.* Referring to the connexion of the house of Æneas with the race of the gods, through Venus and Anchises. *Vulnus.* “His looks.”—*Non placidam, &c.* “Nor does (this) care allow calm repose to her frame.” Her slumbers were broken, and strange visions came over her in her dreams. Compare line 9: “*Quæ me suspensam insomnia terrent?*”

6–8. *Postera Phæbæ, &c.* “The succeeding morning was beginning to illumine the earth with the torch of Phæbus, and had (already) chased away from the sky the humid shade (of night).” Heyne makes *aurora* here stand for *dies*, which is justly condemned by Wunderlich.—*Lustrabat.* Compare the explanation of Forbiger “*Obbat, id eoque radiis suis collustrabat.*”—*Cum sic unanimam, &c.* “When, with mind disturbed, she thus addresses her affectionate sister.” *Unanimam* is a beautiful term here, “of one and the same mind,” “united in feeling,” &c. Voss also renders it “*liebenden Schwester*.”—*Male sana.* Compare the explanation of *Hvne:* “*insana, πανοπέρν.*”

9–11. *Quæ me suspensam, &c.* “What dreams fill me with suspense and alarm!” She dreamed of Æneas and love. This filled her with alarm when she awoke, lest she might be tempted to violate the vows of constancy which she had previously offered up to the memory of her husband; and yet so powerful were the attractions of the Trojan hero, that this same alarm would, every now and then, pass away from her bosom, and be succeeded by a feeling of utter uncertainty as to how she should act.

*Qui rusus hic hospes, &c.* “Who is this wondrous guest that..."
hath come to our abodes!" More literally, "to our settlements." Observe here the imitation of the Greek idiom. In this latter language, the demonstrative placed after the interrogative pronoun draws together two members of a sentence into one; as, φῶτος τις λόγῳ τε καὶ θένει κρατεῖ, for τίς εστιν φῶτος ὃς κρατεῖ, &c.

Quem sese ore ferens! "How graceful in mien!" Literally, "whom, bearing himself (to the view) in personal appearance."—Quam fortis pectore, &c. "How brave in spirit and in arms!" Literally, "of how brave a spirit and arms." The full expression would be, quam fortis pectore et quam fortibus armis.

12-14. Nec vana fides. "Nor is my belief a groundless one." —Genus esse deorum. "That he is a descendant of the gods" Supply igitur. Observe the employment of genus here for prolem or progeniem. —Degeneres animos, &c. "Fear argues ignoble souls," i. e., shows, or indicates. The absence of fear on the part of Aeneas, in so many trying situations, is a proof of his high origin.—Exhausta. "Endured (by him, in all their dangers)." Literally, "exhausted," i. e., drained or exhausted of dangers by him.

15-19. Si non sederet. "If it did not remain."—Ne eur me vinclo, &c. "Not to wish to join myself to any one by the marriage bond, since my first love disappointed me, deceived (in my hopes of happiness) by the death (of Sycheus)."—Si non pertæsum futisset. Supply me.—Tuæ. "The marriage torch." According to the Roman custom, the bride was conducted to the residence of the bridegroom by the light of torches.

Huic uni, &c. "I might, perhaps, have yielded to this one fault." The fault here meant is a second marriage. Second marriages in women were not esteemed reputable, and, besides, the fault would be greater in Dido's case, considering the strong affection that had subsisted between her and Sycheus.—Potui. Not for possem, as some maintain. Potui succumbere indicates what would have happened under a certain condition, but what, since the condition has not taken place, has not, of course, occurred. It is the same, therefore, as saying, "potui succumbere, at non succumbam."

20-23. Futa. "The death." The fatal end.—Fraternâ cede. "With blood poured out by a brother's hand." The same as cede a fratre eomissâ.—Solus hic inflexit, &c. "This one alone hath swayed my feelings, and given an impulse to my wavering mind." More literally, "hath bent my feelings," &c., i. e., hath bent my feelings from their former rigidity and coldness, and hath impelled to love my bosom, wavering between this emotion and duty to my former
BOOK FOURTH.

489

lord.—Agnosco vester, &c. "I recognise the traces of (my) earliest flame," i. e., I again feel the flame of love, as I formerly felt it.

2.—30. Sed mihi vel tellus, &c. "But I would sooner wish either the lowest earth to yawn for me, or the omnipotent father to hurl me," &c.—Ante Pudor quam te violo, &c. "Before I outrage thee, O modesty, or break through thy laws." She would offend against propriety and modesty by a second marriage.—Meos amores. "All my love." Observe the force of the plural.—Ille habeat secum, &c. "May he keep it with him, and guard it in his tomb."—Sinum Supply sororis.—Obortis. Consult note on line 492, Book iii.

31—34. Refert. "Replies."—O luce magis, &c. "O, dearer to thy sister than the light of day."—Solane perpetua, &c. "Wilt thou alone be wasted away, in mourning (for another), during all thy youth!" More freely, "wilt thou alone consume, in sorrow for another, all the days of thy youth?" The reference is to Sychæus.—Juventû. Heyne takes this in a general sense for etate, or vitâ. In this, however, he is wrong. The poet has imaged forth Dido as still conscious for youthful beauty.

Veneris premia. "The endearments of wedded love."—Id cine rem, &c. "Think you that the ashes (of the dead), or the manes laid at rest in the tomb, care for that!" i. e., think you that the departed Sychæus at all cares whether you are again united in wedlock or not?—Manes sepultos. The manes were supposed to rest in peace after the proper funeral ceremonies had been performed.

35—39. Esto: agram nuli &c. "Granted, that in former days no suitors bent thee (to their prayers) while pining (for Sychæus)," i. e., I allow that in former days your conduct was proper enough in refusing to listen to any suitors while the loss of Sychæus was still recent in your memory; but now why continue to act thus? why struggle with a passion that possesses charms for you? We must be careful not to connect esto with what precedes. The more literal translation is, "Be it so: no suiters formerly," &c.

Non ante Tyro. "Not before that in Tyre."—Despectus Iarbas. "Iarbas was slighted." Iarbas was an African prince, in whose dominions Dido had been allowed to settle, and whose hand she had refused. Compare line 196, seqq.—Triumphis dives. "Rich in triumphs," i. e., agitated by constant warfare. Compare the explanation of Wagner: "Videtur ea terra antiquis temporibus, ut hodi-que helis inter incolas assidue agitatis infestata, propriomque dives triumphus dicta esse.—Placentom etiam pugnabees amor? "Will you ever struggle against a passion that is pleasing to you?"

40—42. Gaetula vobis. "The Gaetulian cities." Consult Index
Proper Names.—*Numidae infræni.* "The Numidians riding unbridled steeds." *Infræni* here is very incorrectly interpreted *indomītus* by Rübsa. Virgil certainly means, says Holdeworth, their govern- ing their horses without a bridle, by a wand only. Heyne and the best commentators agree in giving the same explanation.—*Et inhospita Syritis.* "And the inhospitable Syritis." The two Syrites are here meant, especially the Syrit Major. The reference, however, is, in fact, to the barbarous and inhospitable tribes along this part of the shore.

*Hinc deserta siti, &c.* "On the other side a region rendered desert by aridity, and the widely-raging Barcæans." The Barcæans were properly the inhabitants of the city of Barce, in Cyrenaica, and are here named by a species of anachronism, since their city was founded long after the supposed time of Æneas. It will be perceived, from an examination of the map, that Virgil speaks here of the Numidians and Gætulians, to the southwest of Carthage, and the Barcaæi, to the southeast. Between these he places the Syrites and a sandy desert.

43-45. *Tyro surgentia.* "Arising from Tyre."—*Germanique minus.* Alluding to Pygmalion, who, according to the poet, had threatened war, on account of the treasures which Dido had carried off with her.—*Dis auspicius, &c.* "Under the auspices of the gods, and with Juno favouring." Juno is here particularly mentioned, both because she presided over marriage, and because Carthage was under her peculiar care.

47-53. *Quam tu urbem, &c.* "What a city, O my sister, wilt thou see this one."—*Conjugio tali.* "From such a marriage."—*Comitantibus.* "Accompanying (our own)."—*Quantis rebus.* "By how great power." *Rebus* is equivalent here to *opibus* or *potentiā.*

*Tu modo posece, &c.* "Do thou only entreat the gods for favour, and, having performed propitiating rites, indulge in hospitality, and frame pretexts for detaining them." The recommendation of Anna to perform sacred rites that may secure the favour of the gods, is an answer to Dido's *qua me insomnìa terrent?* These rites would serve to counteract the omens connected with her dreams.—*Sacrīs quæ litatis.* A novel form of expression. *Litare* properly means "to appease by sacrifice;" here, however, the phrase *sacrīs litatīs* reminds us of *celebrantur areae,* and similar poetic forms. Subsequent writers, imitating Virgil in this novel usage, say "*lītare vicīmas,*" "*lītare sanguinem humanum,*" &c.

*Dom pelago, &c.* "While winter rages on the deep, and the rainy Orion: while his *ships,* too remain shattered; while the sky
BOOK FOURTH. 491

as inclement." Anna here suggests various reasons for inducing Aeneas to remain longer at Carthage: the wintry season, the storms threatened by Orion, the shattered condition of the fleet, &c. — Aquosus Orion. Consult note on line 535, hook i.—Dum non tracta vile calum. This has very much the appearance of an addition by some later hand, to complete a hemistich. It is certainly not need ed ad after dum pelago desavit hiems, &c.

54-55. Incensum animum, &c. "She wrapped in flame her bosom, glowing with love." More literally, "she inflamed her bosom, all on fire with love," i. e., she kindled the fire that was preying on her peace of mind into an open flame. Incendere is to make a thing all on fire; accendere, to set fire merely to a part. Accensus animus, therefore, is merely equivalent to animus excitatus; whereas inco ns animus denotes a bosom pervaded by the powerful influence of some passion or strong emotion, "a mind all on fire." Inflammare is to cause what was before more or less concealed to burst forth into a flame. Compare the version of Voss: "Erhob sie die Glut der Liebe zu Flammen."

Soloitque pudorem. "And removed her former scruples," i. e., removed the scruples in the mind of Dido, as to any disrespect she might be thus showing towards the memory of Sychæus. Some render pudorem in this passage "every sense of shame," a meaning which cannot be too much condemned. Compare the remark of Heyne: "Male accipitur, quasi ad impudentiam sit prolapsa."

56-59. Adeunt. Referring to the two sisters.—Pacemque per aras, &c. "And earnestly seek at the altars for the favour (of the gods)." More literally, "among the altars," i. e., going from one to another, or to the temples of various deities in succession.—Mactant lecias de more, &c. "They sacrifice two-year-old sheep, chosen in due form." Literally, "chosen according to custom." The heathen, as well as the Jewish religion, ordained that no victims should be offered to the gods but such as were sound, perfect in all their parts, and without blemish. This seems to be the import of lecias de more. Legiferæ Cæreri. "To the law-giving Ceres." Laws were said to have been introduced by Ceres, because agriculture, over which she presided, laid the first foundations of civilized life. Dido, therefore, offers sacrifice to her, as having instituted laws, especially those of marriage, and having led men by these means to the formation of families and the blessings of civilization.—Phæboque She offered sacrifices to Phœbus as the god who presided over futurity, in order to gain his favour for her intended union with Aeneas. —Patrique Lyæo "And to father Lyæus "i. e., Bacchus, called
Lyæus (Ἀναίος), from ἀναίος, "to loosen," or "free," because he frees the mind from care. Bacchus is here invoked, in order that he might crown the match with perpetual joy.—Cui vincula jugalia, &c. "Unto whom nuptial ties are a care," i. e., who presides over marriage. Hence the epithet Juno Pronuba.

60-64. Pateram. Consult note on line 729, book i.—Media inter cornua, &c. This is according to the Roman manner of performing sacrifice. After the immolatio, which consisted in strewing the head of the victim with roasted barley-meal, mixed with salt, wine was poured between the horns. Compare book vi., line 244.—Ante ora deum. "Before the statues of the gods." Literally, "before the visages," &c.—Pingues. "Loaded."—Instauratque diem donis. "And renews the day with gifts," i. e., makes the whole day one continued scene of solemn sacrifice, by offering victim after victim. These repeated offerings are made from an anxious wish to obtain new omens still better than the last.

Pecudumque reclusis, &c. "And bending with eager expectation over the opened breasts of the victims, consults their (as yet) palpitating entrails." Literally, "standing with parted lips over," &c. Inhians beautifully expresses the eager expectation of the queen.—Exta. These are the σπλάγχνα of the Greeks, as contained in the upper stomach, namely, the heart, lungs, liver, &c.

65-67. Vatum. "Of diviners," i. e., of those who seek to derive from sacrifices a knowledge of the future. How ignorant, beautifully exclaims the poet, were the very diviners whom she consulted, and who predicted unto her the secrets of the future from an examination of the victims. They saw not the hand of fate busily at work in the case of that very female unto whom they pretended to disclose events about to happen.—Furentem juven. "Aid her, raging (with the fire of love)."

Est mollis flamma, &c. "The gentle flame meanwhile consumes her very vitals, and the silent wound lives (and rankles) beneath her breast." Est is from ēdo.—Tacitum. More freely, "concealed," "hidden."—Vivit. Forcibly said of a wound that keeps rankling and growing more and more inflamed.

69-73. Furens. "Restless with passion."—Qualis conjectā, &c. "Like a deer, after an arrow has been sent, whom, off her guard, amid the Cretan groves, some shepherd, pursuing with his darts, has pierced from afar, an I, ignorant (of the wound), has left (in her) the flying steel." Heyne well remarks of this beautifully appropriate simile, "Egregia perdite amantis comparatio."—Dictæos. Consult note on line 171, book iii.
74-75. Media per mania. "Through the midst of the fortifications."—Sidonias opes. "Her Sidonian wealth," i.e., the splendid appearance of her city, as testifying to her wealth. With regard to the epithet Sidonias, consult note on line 446, book i.—Urbanique peratam. "And the city that stood ready for him." A union with Dido would place this fair city in his hands, nor need he seek any farther for a resting-place. This, of course, was not openly expressed, but was easily to be implied from the manner of the queen.

76-79. Media in voce. "In the midst of what she was saying."—Labiens die. The poet follows the Roman custom of having the cena, or banquet, late in the afternoon.—Quarit. "She looks eagerly for," i.e., she impatiently awaits.—Demens. "Infatuated."—Pendetque iterum, &c. "And again hangs on the lips of the narrator."

80-85. Post, ubi digressit, &c. "Afterward, when all had retired, and the (now) dim moon, in her turn, withdraws her light." The reference is to the setting moon with its feebler light.—Viciissim. After giving her light in due course. Hence viciissim may be rendered more freely, "in due course."—Suadentque cadentia, &c. Consult note on line 9, book ii.

Maret. "She pines."—Stratisque relietis incubat. "And reclines upon his forsaken couch." The reference is to the couch which had been occupied by Æneas during the banquet. This is so true to nature that it is surprising how such men as Heyne, Wunderlich, Wagner, &c., could be at all in doubt about its meaning.—Genitoris imagine capta. "Captivated by his resemblance to his sire."—Infandum si fallere, &c. "(To see) if (in this way) she may be able to beguile her unutterable love," i.e., deceive her own feelings by substituting an image for the reality; or, in other words, gratify her feelings by gazing on a mere image of the object of her love.

86-89. Non caeptae assurgunt, &c. "The towers (already) begun continue not to arise."—Non arma exercet. "Do not exercise themselves in arms."—Propugnaeula. "Bulwarks."—Pendent interrupta. "Hang interrupted," i.e., are interrupted and discontinu ed.—Minaque murorum ingentes, &c. "Both the threatening ramparts, vast of size, and the scaffolding raised to the very sky." As regards the expression minae murorum, compare the explanation of Heyne: "Muri e/i/i, quasi altitudine suâ minantes."—Machina. Among the various explanations of this term given by the commentators, we have selected that which appears the most natural one namely, the
scaffolding with the bales' fixed, and other contrivances for raising materials.

90-98. Quam sint aut ac, &c. "As soon as the beloved consort o Jove perceived that she was held (enchained) by so blighting a passion, and that a regard for character presented no obstacle to her raging love." More literally, "that she was held (fettered) by," &c. Quam, as beginning a clause, is here equivalent to exam—Tuque perque tuaa. "Both thou and that boy of thine," i. e., the god of love.—Magnum et memorabile numen, &c. "It will be a great and memorable exercise of divine power, if one (poor, feeble) woman is conquered by the guile of two divinities!"

Nec me adeo fallit. "Nor is it so unknown to me." More freely, "nor am I so dull of comprehension as not to have perceived."—Suspectus habuisse. "Have held in suspicion," i. e., have regarded with an eye of suspicion.—Sed quis erit modus? "But what limit will there be (to this exercise of emnity)?" Compare the explanation of Wunderlich: "Sed quis modus, scil. inimicitiam exercend 486di?"—Aut quo nunc certamina tanta? "Or to what purpose now (are) so great contentions (as these)?" More literally, "or whither now (tend) so great contentions?" We have adopted certamina tanta, the conjectural emendation of Heinsius. The common text has certamine tanta, where we must supply opus est. The manuscripts are in favour of this last, but still it seems to have arisen from the error of some copyist, who took quo for the ablative, when it is, in fact, an adverb, and equivalent to quorsum.

99-104. Quin potius pacem, &c. "Why do we not rather cultivate an eternal peace, and bring about binding nuptials?" i. e., nuptials the result of a regular matrimonial compact.—Exercemus. Observe the zeugma in this verb.—Habes. Compare lines 673, seqq, book i.—Traxiteque per ossa furorem. "And hath imbibed the maddening passion into her inmost frame." More literally, "and hath drawn the madness through her bones."—Communem. "As a common one," i. e., in common.—Paribusque auspiciis. "And with equal sway." Equivalent, as Servius well remarks, to aequalis potestate. The reference here, as Heyne observes, is not to the nuptial auspices, but to those accustomed to be taken among the Romans when individuals entered upon any office of magistracy or power. These are here taken figuratively for authority or power itself, since they were supposed to imply a sanction, on the part of the gods, for the exercise of such power.

Lucat servire. "Let it be allowed her to obey." More literally, "to come under the power of."—Dotalesque tua Tyrios, &c. "And
consign to thy tutelary care the Tyrians given as a dowry (to Æneas).” Literally, “to consign to thy right hand.” We have here followed the interpretation of Wunderlich. Venus, as the mother-in-law of Dido, will become the tutelary deity of the Carthaginians, or, in other words, share that honour with Juno. The deep dissimulation of this remark does not escape the observation of Venus.

105-109. Olli. “Unto her.” Old form of the dative for illi, and depending in construction on ingressa est.—Sensit enim, &c. The words included in the parenthesis assign a reason why Venus replied with insincerity to Juno, namely, because she perceived that the latter had spoken insincerely.—Simulatâ mente. “With an insincere mind.” Analogous to the Homeric δολοφονέωσα.—Quo. “In order that.”—Sic contra, &c. “Venus thus began in reply.” More literally, “thus, on the other hand.” We may supply orationem after ingressa est, though not needed in the translation.

Quis talia demens abnut? “Who, deprived of all judgment, can refuse such terms as these?” More freely, “who, so infatuated, as to refuse such terms,” &c.—Si modo, quod memoras, &c. “Provided only a favourable issue attend the proceeding of which thou makest mention.” More freely, “provided only that being done which thou proposest, the wished-for event should follow,” i. e., provided the lasting union of the two races result as a matter of course from the marriage of Æneas and Dido.

110-112. Sed fatis incerta feror, &c. “But I am borne to and fro in a state of utter uncertainty as regards the decrees of fate; whether Jove, (namely), be willing that there be one common city for the Tyrians,” &c. More freely, “I am rendered quite uncertain by the fates whether,” &c. Incerta fatis must be joined in construction, fatis being here equivalent to de fatis. (Consult Ruá dimann, Institut. Gramm., vol. ii., ed. Stallbaum.)—Miserere. “Should be blended together.”—Aut fáderae jungi. “Or that alliances should be made.”


118-119. Ubi primos erastinus, &c. “When to-morrow’s sun shall have brought forth its first risings (from the deep).” The poets used to consider the light as sunk in the ocean every evening.
and brought forth from it every morning by the returning sun.—

Titan. According to one fable, the sun was the offspring of Hyperion, one of the Titans, and, of course, a Titan himself. This legend was earlier than the one which made the sun and moon (Phoebus and Diana) the offspring of Latona and Jove.

120-121. His ego nigratam, &c. Construe as follows: Hic dum alce trepidant eunguntique saltus indagine, ego infundam desuper nummos nigratam commixtā grandine, &c.— Dum trepidant alce, &c. "While the bright-hued plumage flutters in the wind, and (the hunters) are surrounding the thickets with their toils." In hunting it was usual to extend nets in a curved line of considerable length, so as in part to surround a space, into which the beasts of chase, such as the hare, the boar, the deer, the lion, and the bear, were driven through the opening left on one side. This range of nets was flanked by cords, to which feathers, dyed scarlet, and other bright colours, were tied, so as to flare and flutter in the wind. These feathers were termed alce. The hunters then sallied forth with their dogs, dislodged the animals from their coverts, and, by shouts and barking, drove them first within the formido, as the apparatus of strings and feathers was called, and then, as they were scared with this appearance, within the circuit of the nets. Commentators generally translate alce in the text by "mounted hunters," which is totally at variance with the spirit of the passage.

125-128. Adero. "I will be there," i. e., as Juno Pronuba, or the goddess who presides over marriage.—Et tua si mihi, &c. "And provided I have thy sure assent."—Connubio jungam stabili, &c. Repeated from line 73, book i.—Hic Hymeneus erit. "The god of marriage shall be here."—Non adversata. "Having made no opposition."—Atque dolcis visist repetitis. "And smiled at the detected fraud." We have regarded dolis here as the dative. Wunderlich, however, prefers the ablative absolute.

130-132. Jubare exorto. "At the first beams of the sun." More literally, "the light, or brightness of the sun, having arisen." Supply solis after jubare.—Retta rara, plagae, &c. "(Forth, too, go) he fine nets, the toils, the broad-pointed hunting-spears; Massylian norsemen also rush (forth), and a pack of quick-scented hounds."

—Plagae. The larger kind of nets, for the greater beasts of prey.—Lato venabula ferro. Hunting-spears, with broad iron heads.—Massyli. The name of a particular nation in Africa, is here put for the Africans collectively.—Odora canum vis. Literally, "a quick-scented power of dogs." The expression canum vis is modelled after Homeric usage, as seen in the phrase βιον Πηνάγο, &c. It is meant to indicate a number of dogs, a pack.
133-137. Cunctatem. A touch of nature Neve; satisfied with her personal appearance, the operations of the toilet are begun and ended again and again.—Stat sonips. "Her courser stands pawing the ground."—Ac frana feroz spumantia, &c. "And fiercely champs the foaming bit."—Sidoniam picto chlamydem, &c. "Attired in a Sidonian chlamys, with embroidered border," i. e., in a purple chlamys, &c. The chlamys, to which we have already alluded (note on line 484, book iii.), was not only a military, but a hunting dress, or scarf. In the annexed cut, Diana appears attired in it as she is going to the chase. The figure on the left is that of Neptune, with the chlamys wound around his left arm for a defence.

138-139. Cui pharetra. "Her quiver." Supply est. Cui beginning the clause is here equivalent to ei; literally, "the quiver to her."—Crines nodantur in aurum. "Her tresses are tied up into a knot with gold," i. e., are secured by a golden ornament. This alludes to the custom of forming a knot of hair at the top or back of the head, and of which examples may be seen in the woodcut on p. 333.

Aurea subnectit, &c. "A golden clasp fastens her purple robe beneath the bosom," i. e., at the waist, and connected with a zone or girdle. The following cut will show specimens of ancient clasps.
141-146. Instauratique choros. “And renews the dances.” The poet makes the god do here what was properly the office of his priests and votaries.—Mistique altaris circum, &c. “While both the Cretans, and Dryopes, and painted Agathyrsi, intermingled together around his altars, raise the loud cry of joy.” This is generally supposed to be a figurative allusion to the concourse of people from different countries, who welcomed the deity on his arrival. Nööden, however, thinks that we have here the names of three orders of priests connected with the religious rites at Delos, names borrowed from mythological times. The Agathyrsi, at all events, remind us of the Hyperboreans, and their offerings conveyed to Delos from the remote north.—But, whoever are here meant, one thing is clear, that they are represented as dancing with song around the altar, and thus performing what was denominated the χορὸς κυκλικὸς.

Pictique Agathyrsi. Mela speaks of this nation’s having a custom of painting their faces and bodies with marks that could not be obliterated: “Agathyrsi ora artusque pingunt, . . . . iisdem omnes notis et sie ut aulbi nequeant” (ii., 1, 2, 86).

147-150. Ipse jugis Cynthia, &c. “He himself moves majestic along the mountain-tops of Cynthus.” A noble image. While his votaries are employed at the base of the mountain, where the temple was situated, in singing his praises, the god is moving majestic along the lofty summits, a laurel crown on his brow, his hair decorated with gold, and the quiver, with its fearful contents, rattling on his shoulders.—Cynthis. Consult note on line 498, book i.—Mollique fluentem, &c. “And, adjusting his flowing hair, crowns it with a soft and leafy bough, and clasps it round with gold.”—Premit mollis fronde. Literally, “presses it with the soft leaf,” i.e., with a crown of bay, his favourite tree.—Implicat auro. The hair was drawn up all around the head, and fastened in a knot (1 kròbвлος.
which was secured by a golden ornament. This mode of dressing the hair (with the exception of the ornament) is shown in the following cut, which gives two busts, one of the Apollo Belvidere, and the other of Diana, both from the British Museum.

Haud sequior, &c. "With no less graceful activity than he did Αἴνεας move along."

151-155. Postquam ventum. "After they had come." Full form, postquam ventum est ab illis.—Atque invia lustra. "And pathless haunts (of wild beasts)."—Ecce! ferae, saxe, &c. "Lo! the wild goats, dislodged from the top of the rock, ran down the ridges." Heyne makes dejectae equivalent here to quae se dejecerant, "having leaped down." We have preferred the explanation of Wunderlich.—Aliā de parte, &c. "In another quarter, the stags traverse in rapid course the open plains, and gather together in their flight their dust-covered squadrons," &c., i. e., and flee in large and dusty herds.—Transmittunt campos. This, when resolved, becomes mitunt se trans campos.

156-159. At puer Ascanius. The exchange had again been made between Cupid and Ascanius, and the latter was now once more with his sire.—Acri gaudet equo. "Delights in his spirited speed."—Spu-mantemque dari, &c. "And wishes a foaming boar to be given to his prayers amid the unwarlike herds," i. e., to be given by Diana, the goddess of hunting, to a hunter's vows and prayers.

the guilty pair. Earth is here personified, as one of the deities presiding over marriage. "This consummation of the unhappy queen's love," remarks Symmons, "is related in the finest spirit of poetry. The nuptial goddess, Juno, presides over the scene: earth and air give ominous presage of the fatal consequences: the hymeneal torches are supplied by lightning; and the nuptial song is formed by sounds of ghostly lamentation, and the howlings of the Oreades, or mountain nymphs. The peculiar modesty of the passage has frequently been made the subject of praise."—Dant signum A slight tremour of the earth ensues.

El conscus other ennubis. "And the sky was a witness to their nuptials." This is merely an enlargement on what immediately precedes. The flashing lightning reveals their guilt to the skies.—Summoque ululárunt, &c. "And the nymphs shrieked on the summit of the mountain." The mountain nymphs, or Oreades, are here meant.

169-172. Ille dies primus, &c. "That day first was the cause of death, and that first of (all) her woes." The more ordinary form of expression would have been, prima causa, or primum fuit causa.—Neque enim specie, &c. "For neither is Dido influenced by appearance nor by character," i.e., she is now equally regardless of appearance and of her own character.—Nec jam furtivum, &c. "Nor does she now indulge in clandestine love." Meditatur here does not refer to the mere reflecting upon a matter, but to the clothing of it with reality. Compare the explanation of Heusinger (ad Cic., Off., i., 40, 9: "Meditari non est tantum secum attentius cogitare, verum etiam exercere, et ad quamcumque rem se praeparare."—Præxest. "She seeks to cover." The more usual construction would be, præxest hoc nomen culpa, "she spreads this name as a covering for her fault;" more literally, "she weaves this name in front of her fault (as a covering or screen)."

173-177. Fama. "Rumour."—Mobilitate viget, &c. "She flourishishes by activity, and acquires strength by her very motion." Literally, "by going."—Parva metu primo. "Small at first through fear," i.e., her first steps are timid, owing to the secrecy with which, to avoid detection, slanders are first propagated.—Ingredi turque solo. "And stalks upon the ground." Virgil gets the hint of his phantom from the Eris of Homer, and both this and the previous line are directly imitated from the Greek poet. (I., iv., 442, seq.)

178-179. Irá irritata deorum. "Incensed at the anger of the gods," i.e., at the angry punishment inflicted by the gods on her
giant offspring. — Extremam, ut perhibent, &c. The youngest sister, as they say, to Coeus and Enceladus.” These are two of the giants, or sons of Earth; and Fame, from the gigantic size to which she ultimately attains, is made their sister. Coeus is ranked by Apollo- dorus (i., 1, 3) among the Titans. The Giants warred against Jupiter, the Titans against Saturn.

91-183. Cui quot sunt corpore, &c. “To whom, as many feathers as there are upon her body, so many sleepless eyes are there beneath.” &c., i.e., eyes under the feathers; hence the poet adds mirabile dictu. The body of Rumour is covered with feathers, because, as La Cerda rather quaintly remarks, “Quisque, quum relinquat, suam addit plumam, faciens, quantum in se est, celeriorem famam.” The eyes are placed under the plumage, because, as Servius explains it, while Rumour sees all things she is seen by no one; “quum ipsa omnia videat, videatur a nemine,” alluding, of course, to the incipient stages.—Sonant. “Babble forth.”—Subrigit. “She pricks up.”

184-188. Nocte volat, &c. “By night she flies midway between heaven and earth, through the gloom, with a rushing sound of her pinions.” Rumour flies by night, that is, amid darkness and obscurity, and naught is heard but the rushing sound of her pinions, because incipient slander is stealthy and cautious, and the only indications of its presence are the buzzing and whispering tongues of men.—Luce sedet custos, &c. “By day, she sits as a spy.” When slanders have gained a certain degree of ascendancy, then Rumour shows herself in the full light of day, and sits down before the eyes of all. But she sits as a spy, on lofty places of observation, searching for new materials of detraction, and prying into the secrets of families.

Tam ficti pravique tenax, &c. “As tenacious of what is false and wicked as an announcer of what is true.” Rumour clings to what she has once propagated, whether it be true or false. Compare the explanation of La Cerda: “Hæret enim Fama his, quæ semel dixit, eoque evulgat tenaciter, modo ficta, prava, aut vera sint.” “This personification of Rumour has often been censured,” remarks Symmons, “as extended to too great a length; and perhaps, though in the original the description occupies only fifteen verses, we might wish that it had been somewhat shorter. But the part assigned to the monster is important, and the poetry in which she is represented is so admirable, that he must be an unrelenting critic indeed, who, as he reads, can consent to blot out a single line of it.”
189–194. *Hae tunc multipliæ, &c.* “She, on this occasion, rejoicing (in her task), kept filling the (neighbouring) communities with manifold reports, and telling alike of facts and fictions.” Literally, “of things done and not done.”

*Viro.* “As a husband.”—*Nunc hiemem in ter, &c.* “That they are now passing the winter, as long as it may last, in mutual dalliance, unmindful of their respective kingdoms, and enslaved by degrading passion.” With *quam longa supply siti.* It was now only the commencement of winter; but Rumour, with her thousand tongues, exaggerates everything, and makes it the intention of the guilty pair to spend the whole winter thus.—*Fovere.* The expression *hiemem foveer* is elegantly used for *hiemale tempus luxuriae dare.*

195–197. *Virum diffundit in ora.* “Pours into the mouths of men.”—*Detorquet.* “She turns away.”—*Iarban.* Virgil, following, probably, the fabulous narrative of some Alexandrian poet, makes Iarbas to have reigned in the Numidian territory, and to have introduced into his dominions the rites and worship of Jupiter Ammon, his sire, from the Oracle of Ammon in the Oasis.—*Aggerat.* “Aggravates.”

198–202. *Hic Hammone satus,* &c. “This (prince), begotten by Hammon, a Garamantian nymph having been violated.”—*Immania.* “Spacious.”—*Posuit.* “Had reared.” The aorist, to be rendered in our idiom by a pluperfect.—*Vigilem ignem.* “The ever-wakeful fire.” This was in imitation of the custom that prevailed in the temple of Ammon in the Oasis, where, according to Plutarch, a consecrated lamp was continually burning (*vâxvou yâshëstou.*—Plut., *Orac. Defect., sub init.*).—*Excebias divum aeternas.* “The eternal watches of the gods,” *i.e.*, in honour of the gods. Alluding to the sacred fire or light kept alive by a wakeful priesthood.—*Pecudumque cruore,* &c. “And ground fattened by the blood of victims,” &c. Construe *solum* as the accusative, depending, like *ignem*, on sacraverat. So also *limina.*

203–207. *Amens animi,* &c. “Distracted in mind, and exasperated by the galling rumour.” “Quare amens animi?” asks La Cerda “quia Fama iras aggeravit.” Compare line 197.—*Accensus.* Consult note on line 54.—*Media inter numina divum.* “Amid the very statues of the gods.” Equivalent to *medios inter diros.*

*Multa.* “Earnestly.”—*Manibus supinis.* “With upturned hands,” *i.e.*, with the palms of his hands turned upward. Consult note on line 93, book i.—*Cui nune Maurusia,* &c. “Unto whom the Maurusian nation, that feast on embroidered couches, now pour forth in imitation the honouring liquor of the god of the wine-press.”—*Mau-*


BOOK FOURTH.

503

rusia gens. Another name for the Mauri, or ancient Moorish race.

—Pictis. Literally, "painted," i.e., with the needle, in embroidery.

Supply acu —EpuIata. Taken as the aorist participle, and denoting what is habitual or customary. Hence its meaning here as a present.

—Lenaeum honorem. Literally, "the Lenæan honour." Bacchus was called Lenæus (Ο Ληναύος), or "the god of the wine-press," from ληνος, "a wine-press," this machine being sacred to him. As regards the force of honorem, consult note on line 736, book i.

208–210. Hae. Referring to the conduct of Æneas and Dido, and his own slighted love.—Cæcisque in nubibus ignes, &c. "And do thy lightnings, moving blindly amid the clouds, serve only to terrify our minds (with idle apprehensions), and mingle together unmeaning sounds?" i.e., or are we not under any government from on high, and are the lightning and the thunder not the indications of thy power and justice, but merely appearances in the heavens altogether fortuitous, and only calculated to engender idle terrors?—Miscent. Some make this verb govern animos, or eos, understood, and regard murmura as its nominative; a construction which Wunderlich very properly pronounces "intolerable."

212–214. Urbem exiguum, &c. "Hath built a paltry city, for a stipulated price," i.e., hath paid a price for permission to erect it. Consult note on line 368, book i.—Litus arandum. "A tract of shore to be cultivated." The immediate territory of Carthage lay along the coast.—Loci leges. "Jurisdiction over the district," i.e., over the portion of coast thus granted to her.—Nostra connubia. "Our offer of marriage."—Dominum. "As her lord and master." Said invidiously.

215–218. Et nunc ille Paris, &c. "And now this Paris, with his effeminate train." The name Paris is here employed as synonymous with all that is unmanly and womanish. And again, as the first Paris robbed Menelaus of the partner of his bosom, so this second Paris has deprived Iarbas of her whom he had hoped to have made his own.—Semiviro. As the terms "Phrygian" and "Trojan" are synonymous with our poet, the epithet semiviro contains a covert allusion to the Galli, or priests of the Phrygian goddess Cybele. Compare the version of Voss: "Vom dem Trupp Halbmänner begleitet."

Maoma mentum mirā, &c. "Bound beneath his chin with a Lydian cap, and as to his hair, moist (with perfumes), enjoys the prize that has been wrested from me." By the "Lydian" is here meant in reality the Phrygian cap, which was accustomed to be fastened under the chin with lappets. It is not, as some think, a female
nead-dress worn by a man, but a part of the male Phrygian atta
Labores c, summons ard from its resemblance to a female covering for the head.

Nos munera templis, &c. • We, forsooth, (meanwhile), are bear-
ing gifts to thy temples, and are cherishing an idle fame, i. e., and are, to no purpose, proudly relying on our supposed descent from thec.

219-226. Arasque tenentem. "And holding the altars," i. e., one of the horns, or corners of the altar, as was usual with suppliants.
—*Et oblitos fama, &c. "And the lovers, forgetful of their better name." — Alloquitur. Last syllable lengthened by the arsis or cæ-
usra.—Vade age, &c. "Come, go, my son; summon the zephyrs," i. e., to waft thee on thy way.—Exspectat. "Lingers."—Non res-
picit. "Regards not," i. e., thinks not of.—Urbes. Alluding to Lavinium, and remotely to Rome — Celeres auras. "The swift air." Alluding to the swiftness of the breezes that would bear Mercury on his way.

227-228. Talem. "As such a one." — Ideoque bis vindicat. "And, therefore, twice rescues him." Observe the use of the present where we would expect a past tense. This is done either to bring the action more before the eyes, or else because the circumstances alluded to are still fresh and vivid in the mind of the speaker. Venus had twice saved her son from impending death: once in the combat with Diomed, when he was struck to the ground by the blow of a vast stone, and would certainly have been slain had not Venus enveloped him in a cloud and borne him away (Iliad, v., 815); and a second time, when, under her protection, he escaped unharmed from the flames of Troy, and from the very midst of the Greeks.

229-231. Sed fore, qui, &c. "But that he would be one who should rule over Italy, pregnant with the empire of the world, and fierce in war; one who should show forth (in his actions) a lineage (springing) from the exalted blood of Teucer, and who should bring the whole world under his sway."— Imperus. Observe the force of the plural: "Imperio quo terrarum orbem amplexura erat Roma."— Prodercit. Should show by his prowess that he was a true de-
cendant of Teucer, and at the same time reflect credit on his pro-
genitors.—Ac totum sub leges, &c. Literally, "and should send the whole world under his laws."

233-237. Nec super ipse suá, &c. "And he himself attempts no arduous deed in behalf of his own renown." Labores moliri is equivalent, generally speaking, to labores suscipere — Ascanione u-
ter, &c. "Does the parent envy Ascanius the Roman towers?" 

i.e., does he intend, from a feeling of envy, to deprive Ascanius also 
of the high privilege of founding the Roman name?

Quid struit? "What does he purpose?" More literally, "what 

design is he planning?"—Spe. One of the short component 
vowels elided, and then the remaining one is lengthened by the arsis. 
so that, apparently, no elision takes place. (Consult Anthon’s Latin 

Prosody, p. 110.)—Inimicâ in gente. Said in anticipation, and with 

prophetic allusion to the wars between Rome and Carthage.—Navis 
gետ. "Let him sail."—Hae summa, &c. "This is the sum (of 

what we enjoin); in this be thou a messenger from us." Nostrī is 

the genitive plural. The expression nostrī nunius is equivalent, 
as Wagner remarks, to "qui nunius a nobis mittitur." Virgil is fond 
of thus joining a substantive with the genitive of the personal pro-
noun; as, solatia nostrī (Æn., viii., 514); potestīa nostrī (x., 72).

238–244. Illē. "The other."—Talaria aurea. "The golden sand-
dals." These, as is mentioned immediately after, were winged. 
The following cut represents one of them.

Alis. "By their wings."—Rapido pariter, &c. "Equally with 

the rapid blast," i.e., as rapidly as the blast.—Virgam. "His 

wand." This was the caduceus. It is sometimes represented 
with wings, sometimes not. It appears without them in the cut 
in the next page, taken from Millin’s Peintures de Vases Antiques, 
vol. i., pl. 70.

Animas ille evocat Orco. Mercury, with his caduceus, summons 
the souls of the departed from Orcus, or the lower world, as in the 
case of Protesilaus, for example, who obtained permission from 
Pluto and Proserpina to visit for a short period the regions of light. 
Hence Hyginus says of him, "a Mercurio reductus," —il. in lumen 

—Mittit. "He escorts." Compare the Greek form of expression, 

τὰς ψυχὰς πέμπει.—Dat somnos admittite. "He gives and takes 

away slumber" An imitation of Homer (Odys., xxiv., 3, seq.)
And unseals the eyes from death," i. e., breaks from off the eyes the seal that death is setting there; or, in other words, restores to life those who are on the point of death. The common translation of this clause, "closes the eyes in death," has nothing to authorize it. The ordinary meaning of resignare is "to open" (literally, "to unseal"), and we have merely to choose between two different modes of adapting this meaning to the passage under consideration. One mode is that of Forcellini and Heyne, "relaxes the eyes in death," i. e., causes the eye to lose its lustre, and grow dim and powerless as death is coming on. The other is that of Wagner, which we have adopted as the preferable one. It assigns a fifth office to Mercury, that of recalling to life those who are on the point of perishing, and reminds us of the "revocatum a morte Daretia," in the fifth book (line 476), where Dares is represented, not as having already died, but as having been saved from death when in imminent danger of perishing. As regards the force of the ablative morte, "from death," it will be found supported by the following passages, among many others that might be cited: "Urbe reportat" (Georg., i., 275); "aeie revocaveris" (Georg., iv., 88); "pelago et flammis restantia" (Æn., i., 679); "Acherontes remisses" (Æn., v., 99); "refluuit campis" (Æn., ix., 32); "galeis et pempis..."
BOOK FOURTH.

"resul'tant" (Æn., x., 330), &c. Symmons adopts the idea of Wagner, in his metrical version: "And vindicates from death the rigid eye." The same sense is also followed by Voss: "Und vom Tod auch die Augen entsiegelt."

245-247. Illà fretus, &c. "Trusting to this, he drives onward the winds, and breasts the troubled clouds." Literally, "and swims across," or "over." Mercury, passing through the sea of clouds, is compared to a swimmer breasting the waves.—Cermit. "He discerns (in the distance)."—Duri. "Rugged."—Calum qui verti s fulcit. "Who supports the heavens with his head." "Our poet," observes Valpy, "represents Atlas in another passage as one athërios humero qui sustinet orbes" (Æn., viii., 137); and Ovid, as 'athërium qui fert cerocibus axem' (Met., vi., 175). In the attitude which ancient statuaries gave him, he appears to sustain the globe at once by his head, neck, and shoulders."

248-251. Cui piniferum caput. "Whose pinx-crowned head." According to modern and more accurate accounts, the summits of Atlas, in the eastern part of Morocco, under the latitude of 32°, are covered with perpetual snow. We must understand "piniferum caput," therefore, as a mere poetical image. The sides of Atlas, on the other hand, which Virgil covers with a mantle of snow, abound with forests, except that which faces the Atlantic. Here the aspect of the mountain is bleak and cold.—Tum. "Then, again," etc., moreover.

Precipitant. Supply sc.—Senis. Alluding to the fable of Atlas having been changed into a mountain from the human shape.—Et glacie riget, &c. "And his rough beard stiffens on the view with ice."

252-255. Cyllenius. "The Cylenian god." Mercury was called "Cyllenius," from Mount Cyllene in Arcadia, on which he was born.—Paribus vitens alis. "Poising himself on even pinions." We have adopted here the version of Trapp.—Avi similis. "Like to that bird." This bird is named by Homer láporë, probably a species of seagull.—Humilis volat, &c. "Flies low, near the surface of the waters."

256-258. Haud aliter, &c. This line, and the two verses that follow, are regarded as erroneous by some of the best critics. The arguments against their authenticity are as follows: 1. The 257th verse is omitted by one manuscript, the 258th by several. In some manuscripts, again, the 258th is placed before the 257th. 2. The words 'terras inter calumque' do not apply to a low flight, as Mercury's now was, but to a high one; and, besides, Mercury's flight
was between the sky and sea, not between sky and land. If the latter were the case, the comparison with a seabird would by no means hold good. 3. The 258th line is objectionable on many accounts. In the first place, if veniens be taken in its ordinary sense, the assertion is of course erroneous, since Mercury came as a messenger from Jupiter, not from Atlas. On the other hand, if veniens stands for "descending," or "coming last from," it is certainly a very forced meaning for it to have. Besides, why thrust in any mention of, or allusion to the pedigree of Mercury? Nothing could be more out of place here. 4. The comparison is too unimportant a one to be carried on through so many lines; and, besides, Virgil only introduces the haud aliter or haud secus clause when the subject is a striking and marked one. 5. Lines 256 and 257 end with a very offensive rhyme, which is anything else but Virgilian. These are some of the principal objections against the lines under consideration, and are amply sufficient to prove that they are spurious.

Volabat. Bentfey suggests legebat, so as to govern litus in the succeeding line. A happy emendation certainly, though sanctioned by no manuscript.—Litus arenosum ac Libya, &c. "And skim along the sandy shore of Libya, and cleave the winds." As secabat properly applies to ventos, we must either suppose a zeugma to take place, or understand some verb like legebat to govern litus. Both expediens are awkward.—Materno ab avo. Atlas was the father of Maia, the mother of Mercury, and, of course, the maternal grandsire of the latter.—Cyllenia proles. "The Cyllenian offspring." Consult note on line 252.

259-260. Ut primum alatis, &c. "As soon as he touched with his winged feet the cabins (adjacent to Carthage)." By magalia are here meant the cabins or huts of the African shepherds, already referred to in a previous book. (Consult note on line 421, book i.) These had been in part supplanted by the buildings of Carthage ("magalia quondam," book i., line 421), while they formed in part the suburbs of the city. It was in the suburbs, then, that Mercury alighted, for here it would be most likely that he would find Aeneas unaccompanied by the queen.—Arces. "Towers," i.e., along the ramparts, as well as other defences.—Ac tecta non antem. "And raising new dwellings," i.e., where magalia had previously stood.

261-264. Atque illistellatus, &c. "And (what was even still worse), he had a sword studded with yellow jasper, while a cloak, hanging down from his shoulders, blazed with Tyrian purple." Heyne regards atque in this passage as a very troublesome in ru
der, remarking, "Ut saltex atque abesset!" This, however, is a very mistaken view of the matter. The presence of atque is all-important here, and a very emphatic meaning is connected with it. It denotes the wonder and indignation of the god at beholding â€œneas, not only busily employed in rearing a city, destined hereafter to prove so hostile to his own posterity, but even wearing openly on his person the gifts of the guilty partner of his love. Thus, Wagner remarks, "Scilicet miratus et indignatus hae dona a Didone accepta in Æneâ conspicit Mercurius." (Quest. Virg., xxxv., 22.)

Stellatus. The hilt and sheath were ornamented with jasper, which flashed in the sunlight, the studs resembling so many stars. —Iaspide fulvâ. Jasper is commonly of a green colour. Servius, however, says that a yellow species was also found, for which he cites the authority of Pliny; but no such statement is made by the latter writer. It is very probable that some yellow kind of gem is meant in our text, to which the name of jasper was loosely applied. "Jameson," observes Dr. Moore, "may say with truth, that we are ignorant of the particular stone denominated jasper by the ancients, for certainly there is no one stone to which the description of jasper could be applied; but in this case, as in others, it is evident that several different minerals were comprehended under a single name." (Moore's Anc. Mineralogy, p. 164.)

Læna. This is the same word with the Greek χαλαίνα, and is radically connected with λάχνη, lana, or "wool." It signifies, properly, a woollen cloak, the cloth of which was twice the ordinary thickness, shaggy upon both sides, and worn over the pallium, or toga, for the sake of warmth. Here, however, without losing its general force, it means one of a more ornamental nature than ordinary.—Et tenui telas, &c. "And had worked the warp with a thread of gold." By telas are here meant the stamina, or warp. The læna, being a winter garment, suited the season. Its purple colour, and the golden threads interwoven with the warp, evinced the rank of the wearer.

265-266. Continuo invadit. "He straightway accosts him." Literally, "attacks him," i.e., in words.—Nunc. Emphatic: "now," when you have an enterprise of so much moment to accomplish.—Uxorius. "A slave to a woman." Equivalent to nimium uxori (i.e., femina) deditus, thou art now doing what a woman prescribes not what a man who has such high destinies to accomplish should mark out for himself.

268-271. Demulcit. "Sends down," i.e., has just sent down. U u 2
Observe the use of the present to indicate how rapidly Jove's messenger has sped his way.—*Qui numine torquet.* "Who causes to revolve by his divine will." *Torquet* appears to refer here to the motion of the earth around its axis; for, to borrow the words of Cicero (*Acad. Quaest.*, iv., 39, 123), Virgil would seem to have been aware, "*Terram circum axem se summa celeritate convertere et torquere.*" Some render *numine torquet*, "moves at will," which appears directly opposite to the meaning of the poet.

**Jubet.** "Orders me." Observe again the peculiar force of the present.—*Teris otia.* "Art thou wasting thy time." In *otia* lurks the idea of time spent in total inaction, as far as the high destinies of the hero are concerned.

275–278. *Respice.* "Do have some regard for."—*Debentur.* "Are due (by the fates)."—*Tali owe.* "In such language." Equivalent to *talibus verbis.*—*Mortales visus medio*, &c. "Left mortal vision (abruptly) in the very midst of the interview." *Mortales visus* applies merely to the person whom he was addressing, and by whom alone he was seen.—*Medio sermone.* Abruptly; without waiting for any reply.—*Et procul in tenuem*, &c. A beautiful image. The god appeared to retire gradually from before him, and to melt away in the distance into air.

279–286. *Aspectu obmutuit amens.* "Utterly bewildered, was struck dumb at the sight."—*Arrectae.* "Was raised on end." Supply *sunt*—*Ardet.* "He now burns."—*Attonitus.* "Lost in amazement."—*Heu! quid agat*, &c. "Ah! what shall he do? With what language shall he now venture to soothe the excited queen? What first beginnings shall he make?"—*Ambire.* The literal meaning of this verb, in the present passage, is best expressed by our vulgar English phrase, "to get around."—*Quae prima exordia sumat.* Literally, "what first beginnings shall he select?" i. e., among the various modes of opening a conversation with the queen on the subject of his departure, what one shall he in preference adopt?

*Atque animum*, &c. "And now he transfers his rapid thoughts to this (mode of proceeding), now to that; and hurries them in various directions, and roams undecided through all." These two verses, namely, 285 and 286. appear again in book viii. (lines 20, 21), and are omitted here by Brunck. Wagner, however, defends them very successfully.

287–290. *Hae alternanti*, &c. "To him, fluctuating in mind, the following appeared the preferable course." More literally, "to him alternating," i. e., passing from one plan to another.—*Serestum.* The common text has Cloanthum, for which we have given *Seroes*.
BOOK FOURTH.

511

num. with Wagner, or the authority of the best manuscripts. Bruch is altogether wrong in supposing that Sergestum and Serestum are merely variations of one and the same name.—Cassem apient tarite. &c. "(Directing them) secretly to equip the fleet, and assemble their companions on the shore." Wunderlich correctly remarks, that in recat is implied also the idea of monens, "directing."—Arma. Not "naval equipments," as some render it, but "arms." Naval equipments are already implied in cassem apient.—Et qua sit, &c. "And to dissemble as to what may be the cause of this change of affairs." More literally, "what cause may exist for changing (the state of) affairs."

291-295. Quando optima Dido, &c. "Since the generous Dido is ignorant (of what is passing)."—Quando, for quoniam.—Optima. Intended to express his sense of the indulgent hospitality of the queen. The term, however, sounds coldly to a modern ear.—Ten-taturum aditus, &c. "Will try (gentle) avenues of approach (unto her feelings), and what may be the most fitting moments for addressing her; what mode of proceeding may be favourable for the case." In rendering aditus, we borrow the idea of "gentle" from mollissima, which comes after; as if the sentence had run as follows: "mollas aditus, et mollissima funds tempora." In verse 423 a species of inverted arrangement takes place: "mollas aditus et tempora."

Mollissima tempora. Literally, "the gentlest moments," i. e., when he may be able to unfold his future plans to the queen, with the least pain to her feelings.—Faessunt. "Proceed to execute." An old form. Thus we have in Ennius, "dicta faessunt" (p. 18, ed. Hessel).

296-303. Dolos presensit, motusque, &c. "Had a presentiment of their hidden projects, and was the first to discover their intended movements." With except we may supply sensu, mente, or some thing equivalent.—Omnia tuta timens. "Fearing all things (even though safe)," i. e., regarding everything with an eye of suspicion and alarm; even what was perfectly safe, and ought not in reality to have excited such feelings in her.

Eadem impia Fama, &c. "The same unpitying Rumour brought intelligence to her, frantic."—Cursumque parati. "And a voyage preparing."—Savit inops animi, &c. "She raves distracted, and in deep excitement roams wildly through the whole city; like a Bacchant aroused by the opening rites of the god, when the triennial urgies stimulate her on the name of Bacchus being heard, and Citharion calls her with its nocturnal cry."
Commixtis sacris. The expression communiter sacra is a technical one, and means "to commence the sacred rites." The temples are thrown open; the altars prepared for sacrifice; the sacred vessels and utensils are brought out; dances and processions arranged, &c. In other words, the sacred things are set in motion, "sacra commotae sunt."

Thyias. From the Greek Θυίας. This is the more correct form Thyias comes from Θυίας, which latter is only employed when the first syllable is wanted to be short.—Audito Baccho. Referring to the cry Io Bacche! as uttered by the Baechanaes.—Stimulant. The cry urges her on to join the crowd of worshippers.—Trieterica Orgea. The allusion here is to the old form of celebrating the orgies. This was done every third year by the Thebans on Mount Cithaeron, and is not to be confounded with the later festival of the Dionysia, as celebrated by the Athenians. The latter was annual. The celebration on Mount Cithaeron was, moreover, a nocturnal one.

305-310. Dissimulare etiam, &c. Construe as follows: "Etiam sperasti, perfide (te), posse dissimulare tantum nefas."—Tantum nefas "So monstrous an act of villany."—Tacitus. "In silence," i. e., without my knowledge.—Moritura. "Resolved to die."—Hiberno sidere. "Under a wintry star," i. e., in the wintry season. Navigation among the ancients was governed by the observation of the stars. In the period of the year then approaching storms must be expected.—Mediis Aquilonibus. "In the midst of the northern blasts." The north wind would be quite contrary to Æneas, as he was to sail from Africa.

311-315. Quid? si non area aliena, &c. The meaning of the passage is this: If Troy were even remaining, and thou were about to return to it, not to seek foreign lands and unknown abodes, thou surely oughtest not to think even of going back to Troy at this inclement season.—Troja perterritur classibus. "Would Troy be sought (by thee) in thy ships?"

Per ego has lacrymas. "I (do adjure) thee by these tears." It is better to understand obtestor here, and construe oro later in the sentence. Observe the position of the words in this clause. This is in accordance with Greek usage, the personal pronoun being placed between the preposition and the noun governed by it; a construction intended to express strong emotion. Compare the Greek, πρὸς εἰς τῆς γυναῖκας.—Quando aliud mihi, &c. "Since I have left to my wretched self no other means of persuading thee," i. e., no other means but tears and entreaties.

316-319. Per inceutos Hymenes. "By our wedded love but just
begun."—St bene quid de te merui, &c. "If I have in aught deserved well of thee, or if to thee aught of mine was ever pleasing, oh, take pity, I entreat, on a falling line; and if there be any room yet for prayers, forego that resolve of thine."—Fuit aut tibi quicquam. Compare the beautiful passage in the twelfth book (v., 882), "Aut quidquam mihi dulce meorum, te sine, frater, crisi."

320-322. Nomadumque tyranni. "And the kings of the Numidians." Alluding particularly to Iarbas. Tyrannus is here used in its primitive meaning (like the Greek τῷ παντον), as equivalent to rex.—Insens Tyrii. "The Tyrians are offended with me," i.e., the Tyrian nobles who had sought her hand in marriage. (Compare line 36.)—Te propter eundem, &c. "On thy account, too, my honour has been lost, and that earlier name by which alone I was ascending to the stars," i.e., by which, when thou camest hither, I was gaining for myself enduring renown. Virgil is said to have recited these lines with wonderful pathos and effect, when privately reading the third and fourth books in the presence of Augustus. Such is the account of Servius.

323-324. Moribundam. "Soon about to die." Priscian (xiii., 5, 24) reads morituram.—Hospes. As Aeneas, observes Valpy, proves by his conduct that he does not consider himself bound by the matrimonial tie, it remains for Dido only to view him in that relation to her, in which he must admit himself to stand, that of "a guest."—De conjug.e. "From that of husband."

325-330. Quid moror? "Why do I delay?" i.e., to end my sorrows at once by death. This refers back to "cui me moribundam deseris?"—An mea Pygmalion, &c. "Shall it be until my brother Pygmalion," &c. With an we must associate the idea of morer understood, from morer which precedes.—Mihi de te suscepta fuisset. "Had been born to me by thee." The prose form is ex te.—Quis te tamen ore referret. "Who might, however, resemble thee in look (alone)," i.e., in countenance, not in mind.—Capta aut deserta "Deceived or deserted." We have given aut, the reading of several manuscripts, and of the editions before that of Heinsius. Some render capta "a captive," which is far inferior to the meaning we have here assigned it.

331-336. Ille Jovis monitis, &c. "He, in obedience to the warnings of Jove, kept his eyes fixed (on the ground), and, struggling powerfully, suppressed the anguish in his heart."—Ego te, qua plurima fando, &c. "Never, O queen, will I deny that thou hast deserved well of me in the case of very many favours which thou canst enumerate in speaking," i.e., that thou hast bestowed au
merous favours upon me. The full form of expression would be as follows: *Non quam negabo te promeritum esse (de me, quod ad plurima beneficia), quae plurima (beneficia) vailes enumnere tando.*

Elizabeth. He calls her by a more endearing and familiar name, but its employment on this occasion sounds almost like mockery. The appellation is said to mean "the exulting," or "joyous one." (Gesenius, Phæn. Mon., p. 406.) Bochart makes it signify "the divine maiden," but erroneously.—*Dum memor ipse mei, &c.* "As long as I am mindful of myself, as long as the breath of life directs these members," i.e., as long as memory retains her seat within me, &c.

337-340. Pro re. "In relation to the present matter." Wunderlich makes *re* here the same as *discessu,* but in this he is wrong. It is equivalent, rather, to *pro re natâ, i.e., ut res comparata est.—Neque ego hanc abseundere, &c.* "I neither expected to conceal this my departure by clandestine means, do not imagine it."—*Nec conjugis unquam, &c.* "Nor did I ever pretend a lawful union, or enter into a compact such as this." Some explain *pretendi* by *prætuli,* "nor did I ever bear before me the torch of marriage." But it was not the Roman custom for the bridegroom to bear a torch, and it is better, therefore, to take *pretendi* in the sense that we have assigned to it.

341-344. Meis auspiciis. "Under my own guidance."—*Et sponte meâ componere curas.* "And to lull my cares to rest in my own way." Literally, "of my own accord."—*Urbem Trojanam primum, &c.* "I would cherish, before everything else, the Trojan city and the dear remains of my countrymen." Observe the peculiar force of *primum.*—*Dulces meorum relicias.* The meaning is, that he would honour, according to custom, with yearly sacrifices, the remains of his departed friends and countrymen.—*Et recidiva manu, &c.* "And I would with this hand have established, for the vanquished, Pergamus rising from its fall." Observe the continued action in *colerem,* and the final or complete action in *posnissim.*

345-346. Gryneaus Apollo. "The Grynean Apollo." So called from the city of Gryneum or Grynea, on the coast of Lydia, near the northern confines, and which was celebrated for its worship and oracle of Apollo—*Lyciae sortes.* "The Lycian oracles." Referring to the temple and oracle of Apollo at Patara in Lycia. Servius regards both *Gryneus Apollo* and *Lyciae sortes* as mere ornamental expressions, and makes the oracular responses to which Aeneas alludes to have been given, in reality, at Delos. This, however, is too frigid. The allusion must be to actual oracles obtained
BOOK FOURTH.

from Gryneum and Patara, though not mentioned elsewhere in the poem.

347-350. *Hic amor hac patria est.* "This is the object of my love; this my country." A cold and unfeeling remark: to make to one who had loved him as tendly as Dido.—*Si te Carthaginis arces,* &c. This wretched sophistry is anything but creditable to the character of Aeneas. "Dido does not complain of him," observes an anonymous commentator, "(and it would have been very idle if she had) for settling in a foreign country, which he must have done had he staid with her, nor for his having had a design upon Italy in particular before his arrival at Carthage. But what she blames him for is his deserting her now, after he had so deeply engaged himself; upon which, according to her doctrine, he ought to have altered his resolution. The supposition, that such finicky sophistry as we have here could justify Aeneas in the eyes of Dido, may be regarded as one of the many proofs which Virgil has given of his ow estimate of the female character; yet the whole is true to nature. Aeneas, finding that he has no valid defence, seeks to deceive himself and others, to seek foreign realms. With *fas* supply *sit.*

353-355. *Turbida imago.* "The troubled image," *i. e., the troubled ghost.* Wunderlich refers the epithet *turbida* to the influence of anger, as we say *turbidus ira.* This, however, appears inferior to the common mode of rendering, as we have given it.—*Capitisque injuria cari.* "And the injury done to that beloved one." *Caput* is here taken, by a well-known poetic usage, for the whole person, or the individual himself.—*Fatalibus arcis.* "His destined lands."

356-360. *Nunc etiam.* "But just now, too."—*Testor utrumque caput.* "I call to witness both thee and myself," *i. e., I swear it by my life and my own. Some refer *utrumque caput* to Aeneas and Ascanius. It is much better, however, to apply it to Aeneas and Dido.—*Caput.* As regards the peculiar force of *caput* in this passage, consult note on line 354.

*Manifesto in lumine.* "Amid clearest light." The light, namet
which encompassed the persons of divinities.— *Intrantem* *murum* Mercury, it will be remembered, alighted in the suburbs of Carthage—*Hausi*. "I drank in."—*Desine meque tuis, &c.* "Cease exciting both me and thyself by thy complaints." Compare, as regards *incendere*, the explanation of Heyne: "Incendere, *commovere*; *luctu, dolore et vâ exasperare*." The harsh arrangement, and equally harsh cadence of this line, are very remarkable. From the circumstance of a hemistich following, we might be inclined to believe that the poet had left the speech of *Aeneas* unfinished, intending to complete and retouch it at some future day.

"The conduct of *Aeneas* on this trying occasion," remarks *Syn. mons*, "and his reply to the pathetic address of the much-injured queen, discover too much hardness and insensibility to be quite forgiven, though he acts under the command of Jupiter. He assents with too little apparent reluctance to the mandate of the Olympian king; and we should have liked him more if his piety in this instance had been less. There is also in his speech, and especially at the close of it, a peculiar harshness, to which it is not easy for us to be reconciled. It would seem that Virgil, intent upon the main object of his poem, and resolved, in this part of it, to excite our passions to their most intense degree, was careless of minuter delicacies, and was not, perhaps, desirous of softening down any of the roughnesses of effect."

362-364. *Tara dicentem,* &c. "Him, all along, while uttering these things, she eyes with half-averted look." More literally, "she eyes askance." As regards the force of *jamjudum* here, compare the remark of *La Cerou*: "*Ait jamjudum, quia ab horationis initio aversa suit.*"—*Totumque pererrat luminibus tacitis,* &c. "And with silent rook roams over his whole person, and (at length), inflamed to fury, hus breaks forth, i.e. she surveys him in silence from head to foot, &c—*Profatur*. Literally, "counselly addresses him."

365-367. *Nec tibi diva parens*. "Neither was a goddess thy parent." *Supply crat.—Sed duris genuit te,* &c. "But Caucasus, horrid to the view with its flinty rocks, gave thee being, and Hyrcanian tigers brought their dugs in contact with thy lips," i.e., gave thee suck. Some make *duris cautibus* equivalent here to *duris cautibus*, "horrid Caucasus engendered thee out of the flinty rock." The other interpretation however, is more natural. For an account of Caucasus and Hyrcania, consult Index of Proper Names.

368-370. *Nam quid dissimulor,* &c. "For why do I conceal my feelings? or what greater outrages do I reserve myself?" i.e. why do I check the impulse of my feelings, as if I had reason to
fear lest I might exasperate him by what I said? Can I suffer any greater outrage and contumely than he has already put upon me?—

Num fletu ingemuit nostro? "Did he groan when I wept?" More literally, "at my weeping." Dido here ceases to address Æneas; she speaks not to him, but of him as absent.—

Num lumina flexit?

“Did he (once) bend his eyes upon me?” Compare line 331, “in mota tenebat lumina.”— Aut miseratus amantem est? “Or did he pity the woman that loved him?"


Jam jam, &c. “Now, even now, the most mighty Juno,” &c.—

Oculus aquis. “With impartial eyes.”

Ejectam litore. “Shipwrecked on my shore.”—

Et regni demess &c. “And, fool that I was, I placed him in a share of my kingdom.” Compare line 214.—

Anissam classem, &c. “I restored his lost fleet, I rescued his companions from death.” Observe the zeugma in reduxi. With classem it has the force of renovavi.—


Horrida jussa “Horrid mandates.” So called because one obeys them with shuddering, on account of their dreadful import.—

Seilicet is Superis labor est! &c. “This, forsooth, is a (befitting) labour for the gods above; this care disquiets those tranquil beings!” Æneas as a cloak for his abandonment of Dido, suggests orders from on high which he cannot disobey. The irritated queen seeks to refute him with doubt and incredulity, and the bitterest irony. Thou talkest of the prophetic Apollo, of the Lycian oracles, of the dreadful mandates which the messenger of the skies has brought to thee; just as if the gods above would trouble themselves with thy concerns, or would allow their calm and tranquil existence to be disturbed by any cares for one so perfidious and ungrateful!

380-384. Neque te teneo, &c. “I neither detain thee, nor do I deign to confute thy words.” The natural consequence of the view which Dido has taken of the excuses of Æneas is a feeling of contempt for him who has employed them. She bids him depart: he is too unworthy to be detained by her. But she expresses, at the same time, the earnest hope that he may be made bitterly to atone for his baseness.

Spero equidem, &c. “I do indeed hope, that if the just gods can accomplish anything, thou wilt drain the cup of punishment amou the rocks of ocean.” More literally, “wilt exhaust punishments, wilt suffer the fullest and most cruel punishments.—

Dido

The Greek accusative, Διδώ, Διδώ.—

Sequar atriis ignibus absen X 

X
"Though absent, I will pursue thee with gloomy fires." She is thinking of the torches of the Furies and their pursuit of the guilty. As if one of these avenging deities, she will be ever present to her thoughts, and will ever haunt him with the terrors of a guilty conscience.

385-387. *Et, quum frigida mors, &c.* "And when chill death shall have separated these limbs from the vital spirit, as a shade will be present unto thee in all places: worthless wretch, thou shalt render full atonement: I will hear of it (in the world of departed spirits), and these tidings shall come unto me amid the lowest manes." Compare the explanation of Heyne: "Audiam, apud inferos, te dedisse panas."

388-392. *Medium sermonem abrumpit.* "She breaks off in the middle of her address."— *Et auras ægra fugit.* "And, sick at heart, flees the light of day."— *Cunctantem.* "Hesitating."— *Sacerpiunt famulae, &c.* "Her handmaiden's take her up, and bear back her fainting limbs to her marble bedchamber." *Marmoreo thalamo for ad marmorum thalamum,* which last would be the prose form of expression.

393-400. *Lenire dolentem solando.* "To soothe the grieving queen by all solacing means."— *Aecerere.* "To divert."— *Labefactus.* "Shaken."— *Exsequitar.* "Proceeds to execute." Literally, "follows out."— *Incumbunt.* "Bend themselves (to the work)," i.e., apply themselves vigorously. Supply operi.— *Et litore celsas,* &c. "And draw down their tall vessels along the whole shore." According to the early custom, vessels were drawn up on the shore, stern foremost, when a voyage was ended, and were supported by props until they were again required, when they were drawn down once more to the water.— *Uncta carina.* "The tarred keel."— *Frondentes remos.* et *roborae infabreata.* "Oars with the leaves still attached to them, and unwrought timber."

401-407. *Migrantes.* "Removing."— *Populant.* "Plunder."— *Tectoque repontunt.* "And lay it up in their habitation." This comparison is imitated from Apollonius Rhodius, vi., 1452. More careful modern observation, observes Valpy, does not confirm this proof of foresight in ants, which affords to poets so frequent a subject of allusion. On fine days, it is true, the working ants bring out and expose to the sun the eggs and larvae; but no store of corn, or of other provisions, has been discovered, or is requisite, as in winter ants become torpid.

*Nigrum agmen.* "The black column."— *Calle angusto.* "In a narrow track."— *Pari grandia trudant,* &c. "Some, struggling
gainst with their shoulders, push onward large grains of corn."—Cognint agmina, &c. "Keep together the column of march, and chastise the dilatory. The whole path glows with industrious labour."

408-411. Quis tibi iuue, &c. "What were then thy feelings O Dido, on beholding such things?" More literally, "what feeling, O Dido, was then to thee beholding," &c.—Fervere. "Glow (with busy preparation)."—Arce ex summâ. "From thy lofty palace."—Totumque videres miseri, &c. "And didst perceive the whole surface of ocean, before thy very eyes, to be disturbed by the loud and confused outcries of the seamen." Miseri aequor is, according to Wagner, equivalent to vario clamore implieri. It would be more correct to say that miseri, in such a case, is the same as varie turbari, an idea which we have endeavoured to express in the translation.

412-415. Improbe. "Wicked."—Ire in lacrymas. "To have recourse to tears."—Tentare precando. "To try him with entreaties:" i. e., to make trial of entreaties.—Et supplic animos, &c. "And, as a supplicant, to make resentment yield to love."—Frustra moritura. "In that event about to die in vain," i. e., about to die in vain, in case she left any one thing unattempted. Compare the explanation of Wunderlich: "Ne, si quid inexactum relinquat, frustra morisatur."

416-419. Properari. "That they are hastening." More literally, "that it is being hastened by them."—Vocat jam carbasus auris. "The canvas now invites the breezes," i. e., they are now ready for departure, and wait only for the wind.—Puppibus et lati, &c. On the departure and arrival of vessels garlands were hung at the stern, the images of the tutelary deities being kept there.—Hane ego si potui, &c. "Since I was able to foresee this so heavy an afflic-
tion, I shall even be able, my sister, to endure it." This is all said to deceive her sister. Dido wishes her to believe that she knew all along the Trojans must depart from Africa for Italy, and was therefore prepared for the pang which she knew their departure would cost her. Some commentators give a very different turn to the sentence by making potui equivalent to potuisse, and potero to pos-
ter. If this mode of translating be correct, the use of the tenses becomes a mere nullity.

420-424. Hoc tamen unum exsequere. "Still, however, do this one thing."—Solam te colere. "Was accustomed to show deference to thee alone." We may either supply solebat to govern colere and cre-
dercere, or, what is better, regard these last two as historical infinitives. —Arcanos etiam tibi, &c. "To intrust to thee even his secret thoughts."—Viri molles aditus et tempora. "The soft approach.
auto, and the moments (that are most favourable for addressing, we feel)

doing up on his feelings. — Hostem superbum.  "Him who is now a haughty

toe," i. e., who, from a loving and beloved companion, has now be-
come a foe.—Superbum. Because he had not yielded to her prayers
and tears.

427—428. Aulide. "At Aulis." This was a town and harbour
of Boeotia, on the shores of the Euripus, and nearly opposite to
Chalcis. It was celebrated as the rendezvous of the Grecian fleet
when about to sail for Troy. Here, also, they bound themselves by
an oath never to return to their native land until they had taken
the city of Priam.—Nec patris Anchisæ, &c. "Nor have I disturbed
the ashes or the shade of his father Anchises." More literally, "nor
have I torn away," i. e., rudely removed. The expression revellere
cineres refers to the rude violation of a tomb by removing from it
the ashes of the dead and scattering them to the winds. As this
disturbance of the ashes was also a disturbance of the manes, the
expression manes revelli is also employed, and so far only is it
proper.

428—436. Mea diea demittere. "To let my words descend."—Quo
ruit? "Whither is he hurrying?"—Miserae amanti. "To the
wretched woman that loves him."—Facilemque fugam, &c. "Both
an easy departure, and winds bearing him on his way," i. e., favour-
ing winds.—Non jam conjugium antiquum, &c. "I ask not now for
that once-promised union, in which he has deceived me." More
literally, "which he has betrayed."—Utercat. "That he forego."—
Regnumque relinquat. "And relinquish his (destined) kingdom."—
Tempus inane peto, &c. "I only seek for a brief period, that he well
can spare." Observe the beautiful effect of the epithet inane. A
period entirely empty for him, entirely disengaged, which he well can
spare me from his present employment.

Requiem spatiisque furori, &c. "As a respite, and an interval
of time for my maddening passion to abate; until my (hard) lot may
teach me, at present quite overcome by sorrows, the proper way to
grieve," i. e., may teach me the lesson of resignation.

Quam mirti cun. dederis, &c. "Which when thou shalt have
granted to me, I will send thee away fully requited (only) when I
die," i. e., I will return thy kindness during all the rest of my exis-
tence, and will not consider the favour fully recompensed until the
moment of my death. What the true reading or meaning of this
passage is can hardly be determined. We have given the reading
of Servius, and the interpretation of Heyne. They who read Quam
when cum dederit, sumulatum morte remittam, give the worst lection of any. When Dido was solicitous, by her fond message, to delay at least the departure of Æneas, it was a strange argument to induce his assent, to say that, after all, she would send him away loaded with her death.

437-440. Talibus orabat, &c. “In such words she entreated her, and her sister, in the deepest affliction, both bears and bears again (to him) such mournful messages.” Anna, in repeated interviews portrays to Æneas the tears and sorrows of her sister, and communicates to him the entreaties of the latter.—Aut voces ulla, &c. “Nor, capable of being wrought upon, does he listen to any prayers” Placidas aures. “The compassionate ears.”

441-449. Ac velut, annoso, &c. “And as when the northern winds, descending from the Alps, strive together, now on this side, now on that, to tear up with their blasts an oak powerful with the strength of years; a loud roaring goes forth,” &c.—Alpini Boreae. In Virgil’s native country, the north winds descended from the Alps.-Lpsa. “The tree itself.”—In Tartara. “Towards Tartarus.” Mr. T. A. Knight observes, remarks Valpy, that the oak in few soils roots more than four or five feet.

Haud secus, assiduis, &c. “Not otherwise is the hero buffeted, on this side and on that, with unceasing entreaties.”—Et persentit curas. “And feels deep anguish.” More literally, “deeply feels cares.”—Mens. “His resolution.”—Lacrime voluntur inanes “Unavailing tears are poured forth,” i. e., by Dido and Anna. Tears are shed by them in vain.

450-451. Fatis exterrita. “Deeply terrified at her fearful destiny.” Her misfortunes seemed now but too surely the decrees of fate.—Tadet cali convexa tueri. “She is tired of beholding the arch of heaven.” Cicero, as Heyne remarks, first employed this form of expression in his translation of Aratus, and was imitated afterward by Virgil and Ovid. Ennius, however, long before, had spoken of the “Cali ingentes fornices.”—Convexa. Not put for concava, but referring to the skies as swelling upward and forming the pavement of heaven.

452-456. Quo magis inceptum, &c. “To the end that she may the more readily accomplish her design,” &c. The poet now mentions various evil omens as seen by Dido, and which all operate as so many inducements unto her to commit the act of self-destruction—Turicremas aris. “On the incense-burning altars.” More literally, “on the altars upon which incense was burned.”—Latiesæ m. crescere sacros, &c. “The sacred liquors begin to turn black, and
the wine poured out in libation) to change into ill-omened blood."

The latiees sacros refer to the lustral water, and the offerings of milk.— Non ipsi effata sorori. A beautiful touch of nature, by which the poet heightens the interest and mysterious nature of the event.

457–463. De marmore templum, &c. "A chapel of marble (in memory) of her former husband, which she was wont to cherish with wonderful regard." This was a chapel sacred to the manes of Sychæus.—Velleribus niveis, &c. "Bound around with snow-white fillets and festal garlands." Festa here does not so much indicate anything joyous as rather what is connected with ceremonial observances.—Hinc. "From this." Referring to the chapel.—Exaudiri voces, et verba, &c. "Voices seemed to be distinctly heard (by her), and the words of her husband calling upon her." Observe the force of ex in composition.—Culminibus. "On the palace-tops."—Queri. The historical infinitive, in the sense of querebatur.—Et longas in fletum, &c. "And lengthened out a long and mournful note."—Servius says that Virgil, in this passage, gives bubo a wrong gender; so that, according to Heyne, sola bubo will be, in fact, sola avis bubo. Other grammarians, however, make it also feminine, and this, no doubt, is the better way of regarding it here

465–473. Agit ipse furentem, &c. "The cruel Æneas himself pursues her, distracted, in her dreams, and she seems to herself to be always left in loneliness, to be always travelling, unaccompanied, along some lengthened route," &c. Nothing, observes Heyne, can be truer to nature than this description of a troubled dream. For they who are oppressed by heavy sorrow, seem to themselves, in their dreams, to be travelling along through fearful solitudes, or to be forever roaming through lonely palaces and long-drawn halls.

Eumenidum veluti, &c. "Just as the frantic Pentheus beholds the band of the Furies, and twin suns, and a twofold Thebes, display themselves to the view." Alluding to the legend of Penthes, king of Thebes, who for his contempt of the rites of Bacchus was driven to phrenzy by the god. The idea in the text is borrowed from the Bacchæ of Euripides (v. 916, seqq.), where the phrensied Pentheus exclaims,

Καὶ μὴν ὅραν μοι δύο μὲν ἡλίους δοκᾷ,
Δισσὸς δὲ Θῆβας, καὶ πόλις ἔπτωστομον.

Ant Agamemnonius, &c. "Or (as) Orestes, son of Agamemnon, excited to phrensy on the stage, when he seeks to flee from his mother armed with torches and deadly serpents, and when the avenging
Furies are sitting at the gate." Orestes slew his mother, Clytemnestra, on account of her infidelity with Ægisthus, and was pursued for this crime by the shade of his parent and by the Furies. He became phrensed in consequence. This story was often dramatized by the ancient poets, and we have the "Orestes" of Euripides remaining at the present day, in which the madness of the young prince is powerfully portrayed. In the present instance, however, V'rgil follows a tragedy of Pacuvius, in which Orestes, on the advice of his friend Pylades, goes to Delphi, in order to avoid the Furies and the shade of his parent; but the latter pursues him even within the precincts of the sanctuary, while the Furies sit without waiting for him at the threshold.—We have followed in agitatus scenis the order of Wunderlich.

Scenis. In the plural, because this subject was often represented on the stage. Hence Wagner makes it equivalent to sepe in scenis.

—Facibus. The Furies were commonly represented with torches in one hand, and darting serpents with the other.

474-479. Conceptus Furiar. "She took the Furies to her bosom.'


—Consilium vultu tegit, &c. "She conceals her design with her look, and wears on her brow the calmness of hope." More literally, "renders hope serene on her brow."—Germana. "My own sister."—Quae mihi reddat eum, &c. "Which is (either) to give him back to me, or to free me, who love him, from his influence,' i. e., or to free me from love for him.

480-482. Oceani finem juxta, &c. "Near the limits of Ocean, and the setting sun," i. e., near the very extremity of the Western Ocean. Virgil here follows the geographical ideas of an age much earlier than his own, according to which Mount Atlas, and the adjacent regions of Africa, formed the limits of the world to the west. This is Homer's idea, and the ocean alluded to in the text is the Homeric 'Ωκεανός, or the vast river that encircles the earth.—Ultimus locus. "The farthest region." We must not be surprised to find Æthiopians in this quarter. Homer divides this great race into the Eastern and Western. The former are the people of India, the latter of Africa. The term "A"...opian," in fact, according to its etymology, means any nation of a dark-brown complexion.

Axem humero 'or vet, &c. "Turns on his shoulder the axis of the sky, fitted with blazing stars." Heyne makes aptum equivalent here to distinctum, "studded." Wagner, to instructum. The latter is nearer the truth.—Torquet. Atlas supports the heavens on his shoulders, but as the sky, while thus supported, had its diurnal motion, he is said also to impart this.
483-486. Hinc mihi Massyliæ, &c. "A priestess of the Massylian nation has been pointed out to me from this quarter." The Massyli, strictly speaking, were a people of Numidia to the east of Cape Tretum. Here, however, as this Massylian priestess has charge of the temple and gardens of the Hesperides, the epithet must be taken in a very general sense; in other words, Massyliæ would seem to be equivalent to Labyceæ.—Hesperidum. The gardens of the Hesperides are placed, by those geographical writers who seek to convert a fable into reality, in the neighbourhood of the ancient Berenice, in Cyrenaica. Virgil, however, gives them a poetic locality near Mount Atlas, in the farthest west.

Epulasque draconi, &c. "Who both used to give its daily banquet to the dragon," &c.—Ramos. The boughs containing the golden apples. Consult Index of Proper Names.—Spargens humidæ mella, &c. "Sprinkling over it the liquid honey and soporiferous poppy," i.e., honey and poppy seed. The commentators, in general, make spargens here equivalent to præbens, or objiciens, so that honey and poppy-seed would, according to them, form the entire food of the dragon. After having settled this point to their own satisfaction they then wonder why a dragon, required to be ever vigilant, should be fed on such drowsy food. The truth is, however, that spargens is to be taken merely in its literal sense of "sprinkling." The food of the dragon was not honey and poppy-seed, but these were sprinkled upon it, and formed an agreeable condiment.

487-490. Hæc se carminibus, &c. "This female engages to free by (magic) charms whatsoever minds she may please (from the passion of love)."—Sistere aquam fluviis, &c. The poet here enumerates some of the usual wonders performed by the sorceresses of early times.—Nocturnosque ciet manes. "She summons also from the tomb the nocturnal manes," i.e., she evokes also the shades of the departed by night.—Mugire. "Send forth a low, moaning sound."

492-494. Tuumque dulce caput. "And that dear person of thine." Consult note on line 354.—Magicas invitam, &c. "That I have recourse against my will to magic arts." Literally, "that I am girded or tucked up," in allusion to the Roman custom of tucking up the toga, or shortening it by means of the umbo, or knot, in front, preparatory to active exertion.—Invitam. Because such practices were offensive to the gods.

Secreta. "In secret." For secreto.—I'ecto interiore "In the inner court." This reminds us of the description of Priam's palace. (Consult note on book ii., line 454.) The poet seems to have had the Ro
men imperium partly in view.—Sub auras. "Beneath the open air." Wunderlich and Wagner prefer making this equivalent to in altum, or in sublime, "on high," "to a great height." The ordinary interpretation, however, is far superior.

495-502. Arma viri. Referring to the sword of Aeneas. (Compare lines 507, 607.)—Exuviasque omnes. "And all the garments that he hath left behind." This, though a somewhat homely direction, is still, however, in strict accordance with the requirements of magic rites. In cases where the emotion of love was to be extinguished, everything was destroyed that could have recommended itself to the feelings by having ever been brought into contact with the perfidious lover.—Perit. "I was undone."

Cuncta monumenta. "All the memorials," i. e., everything that may remind me of.—Pallor. Arising from the consciousness of premeditated death. —Tamen. "Still." —Novis pratexere, &c. "That her sister, under these strange rites, is concealing her own death." More literally, "is weaving a covering (or blind) before her own death by means of unusual rites."—Nec tantos mente, &c. "Nor does she conceive in mind such madness (on her sister's part), or fear worse results than had occurred at the death of Suchus."—Mente. The mind of Anna, not of Dido.—Quam morte Supply contigerant, or some similar verb.

504-508. Penetrali in sede. "In the interior of the palace." Equivalent to tecto interiore. The "pile" was erected ostensibly for magic rites, in order that the image, the sword, and the "exuviae" of Aeneas might be consumed upon it. In reality, however, it was intended for her own funeral pile.—Tedis atque ingle secta. "Of pitch pines and split oak."—Intenditque locum sertis. "Both hangs the place with garlands." A choicer expression than intenditque sertis per locum.—Fronde funereà. Alluding particularly to the cypress—Super, toro locat. "She places on the top, upon a couch."—Exuvias. Everything was placed on the pile that had felt the contact of the person of Aeneas. (Consult note on line 496.)—Ensemque relietum. "And the sword left (as a gift)." (Consult note on line 647.)

Effigiem. A very important part of magic rites was to prepare an image of the person against whom the enchantment was designed. This was either of wax or wood, more commonly the former. If the object of the rite was to recall the affections of an individual, the latter was supposed to melt with love as the wax of his image melted. If, on the other hand, the rite was intended as a punishment, he was devoted to death as his effigy was destroyed amid the flame. The object of the present ceremonies is the ex
tion of the love of Dido, and the punishment of her faithless lover.—\[aud ignara futuri. \] "Not ignorant of what was (actually) about to happen," \(i. e.,\) well aware that, under all this semblance of magic ceremonies, her own death was the object in view.

509-511. **Crines effusa sacerdos.** "The priestess, with dishevelled locks." Literally, "dishevelled as to her locks." The Massylian priestess is here meant. (Compare line 483.)—*Ter centum tonat ore, \&c. \* In loud-toned accents thrice invokes a hundred gods." We have adopted the emendation of Wagner, as far superior to the common reading, *tercentum deos,* "three hundred gods." The number three was all-important in sacred and in magic rites.

**Tergeminamque Hecaten, \&c.** "And threefold Hecate, the three aspects of the spotless Diana," \(i. e.,\) the three forms under which she is wont to appear: namely, as Luna in heaven, Diana on earth, and Hecate in the world below.

512-514. **Sparserat et latices, \&c.** "She had sprinkled, also, imitated waters of the Avernian fountain," \(i. e.,\) of the Avernian Lake, where was supposed to be one of the entrances to the lower world. "In sacrificing," remarks Valpy, "when the fittest materials were not at hand, a substitution of others imitating them was permitted"—*Avern. \* (Consult Index of Proper Names.)*

**Falcibus et messa, \&c.** "Full-grown herbs also, cut by moonlight with brazen sickles, are sought for, with the juice of black poison," \(i. e.,\) herbs covered with the ripened down of maturity, and swelling with poisonous juices.

515-516. **Quaritur et nascentis, \&c.** "The mother’s love, too, is sought for, torn away from the forehead of a new-foaled colt, and snatched away from the dam." *Amor,* which we have here rendered rather freely, is more commonly rendered "the hippomanes." "The classic writers," observes Symmons, "mention two species of hippomanes, both of which were regarded as powerful ingredients in filters and poisonous potions. One of these was a tongue-like excrescence, sometimes seen on the forehead of a new-born foal, which, according to a popular notion (not yet extinct), the mare immediately seizes and eats; or, if prevented in her design, refuses to suckle her offspring. Hence, in this passage of Virgil (the effect, in the poetic dialect, being substituted for the cause), it is called ‘the mother’s love.’ The other hippomanes was a fluid distilling from mares, of which Virgil speaks in the third book of the Georgics (line 280, *seqq.*)"

517-521 **Mold.** "With the salted meal." Roasted barley-meal mixed with salt. Consult note on line 133, book ii. Observe the
ablative of the manner, as it is grammatically called, in "melà mant
busque pris," where some erroneously supply cum; and compare also
ook vii., 187.—Unum exuta pedem vinei &c. "Having one foot
bared of the sandal, with robe ungirt." Literally, "freed as to one
foot," &c. This was one of the costumes of those who sacrificed
On Etrurian vases one foot of the sacrificer is often seen unshod. It
is incorrect to confuse this merely to magic rites.—Et conscia fatti
sidera. "And the stars, conscious of her approaching fate" There
is no reference here to anything astrological; the stars are merely
called "conscia," as ather is termed "conscius" in verse 167.

Tum, si quod non aquo, &c. "Then if any deity, both just and
mindful, has for a care those who love beneath an unequal compact
this one she invokes in prayer."—Non aquo fædere amantes. More
freely, "those who love beneath a compact not equally observed by
the objects of their love," i.e., where one proves faithless.—Cura
habet. The full expression would be curæ sibi habet.—Justum memor
que. Just towards the injured, and mindful of the injury.

522–528. Nox crat. This beautiful description of a still night,
and of the repose of nature, contrasted with the sleepless and tu-
multuous agonic the death-devoted queen, is closely copied from
a very fine passage in the Argonautics of Apollonius.—Carpebant.
"We're enjoying."—Quiérant. "Were still." Pluperfect rendered.
in consequence of its continued meaning, as an imperfect.—Cum
medio, &c. "(It was) when the stars are rolled along in the mid-
dle of their course."

Pictæque volucres. "And birds of painted plumage," i.e., of many-
coloured plumage.—Quæque lacus late, &c. "Both those which oc-
cupy far and wide the liquid lakes, and those which inhabit the fields
rough with bushes"—Somno postiæ, &c. "Buried in sleep beneath
the silent night, they were lulling to rest their cares, and their
hearts (now) forgetful of toils." Lenibant. Old form for leniebant.
The 528th line is undoubtedly spurious: it is wanting in many man-
uscripts; it mars the syntactical arrangement of the previous part
of this fine passage; and it appears to have been made up from
lines 224, 225, of the ninth book. The only way to make the syn-
tax at all tolerable is to place a semicolon after tenent.

529–532. At non infelix anim Phœnissa. "But the Phœniciæ
Dido slept not, wretched in mind." Supply quievit, or some equiv-
alent ver's.—Neque unquam solvitur, &c. "She is neither at any
time dissolvèd in slumber, nor does she feel the influence of night
on her eyes or in her bosom."—Rursusque resurgens, &c. "And
love, rising anew, again rages, and (again) does she fluctuate amid
the stormy tide of her passions."
528

BOOK FOURTH.

533-539. *Sic adeo insistit.* "In this way, then, does she reason. *Insistit* is equivalent here to *mentes cogitatione insistit*.—*En! quid a* "Lo! what shall I do!" We have preferred again, with Wunderlich, to the common reading, ago.—*Irissa.* "(Now) become a subject of mockery." Not for *irirenda*, as some maintain, but retaining its proper force.—*Nomadum connubia.* "An alliance with the Numidians," i.e., a matrimonial alliance with the monarch of the Numidians. Meaning Iarbas.—*Maritos.* "As husbands." i.e., as a husband. Again referring to their king.

*Atque ultima Tencrvm, &e.* "And obey the most degrading commands of the Trojans." A zeugma operates in *sequar*, the verb signifying "to follow" when construed with classes, and "to obey" when joined with *jussa*.—*Quiane auxilio, &c.* "(Shall I), because it delights them to have been before this relieved by my aid, and (because) gratitude for what I formerly did stands its ground in them well mindful of it?" Said ironically. With *juvat* supply *eos*, and with *levatos* the infinitive *esse*.

540-542. *Quis me autem, &c.* "But who, suppose that I have the inclination, will allow me (to do this), and will receive me, an object of aversion, in their proud barks?" We have read *ratibusque*, with Wagner, instead of the common *ratibusve*. The former is clearly required by the sense.—*Fac velle.* Supply me.—*Sinet Supply ita facere, or sequi.*

*Nescis, heu! perdita, &c.* "Ah, ruined one! knowest thou not, not perceivest thou yet the foul perjury of the race of Laomedon?" i.e., that characterizes the Trojans. Observe the force of the plural in *perjuria*. The allusion is to the false faith of Laomedon, one of the earlier kings of Troy, towards Neptune and Apollo, and, subsequently, towards Hercules. The whole race are here stigmatized for the same failing.

543-547. *Quid tum, &c.* "What, then, (supposing that they should even receive me), shall I alone accompany, in their hurried departure, the exulting mariners?" As regards the peculiar force of *quid tum?* consult Heindorff (ad Horat., Serm. ii., iii., 230).—*Ocantes.* This appears to contain a double idea. Exulting not only at their departure, but at bearing away with them also the Queen of Carthage. Hence the degradation to herself implied in the term.

*An inferar? &c.* "Or shall I be borne along (in company with them), surrounded by my Tyrians, and the whole body of my subjects! and those whom I with difficulty tore away from the Sidonian city, shall I again impel over the deep," &c., i.e., or shall I follow the Trojans with all my people, in order to found a new
This brought In a new to the dangers of the sea and the violence of enemies whom I brought hither with difficulty from the city of Tyre! — Sido- 
vii. Either because Tyre was founded by Sidonians, or because "Sidonian" here is equivalent to "Phoenician." — Quin mvre. 
"Die rather, as thou hast deserved, and remove thy sorrow with the sword." Quin, with the imperative, is used as a hortatory 
particle.

548-552. Tu, lacrymis evicta meis, &c. This accusing of a sister who so tenderly loved her shows, as Heyne well remarks, the inten-
tense anguish of her own bosom, a feeling that often leads us to be unjust towards those whom we ought to regard as most dear.—Tu 
prima furentem, &c. "Thou first with these woes dost burden me, transported with love." Compare line 32, seqq.—Non licuit Ithalam &c. 
"It was not permitted me to pass the remainder of my days free from the nuptial tie, without blame (of any kind), after the manner of some wild creature, nor to come in contact with cares such as these!" This is said with a sigh. The common text has a mark of interrogation after curas, which mars the beauty of the passage.—More fere. A general allusion merely to a solitary life, far away from the haunts of men. Some commentators think that there is a reference here to the ounce (Lynx), of which animal Pliny says that, after the death of its mate, it lives in strict widowhood. This, however, is too far-fetched.

Non servata fides, &c. "The faith (once) plighted to the ashes of Sychæus has not been kept (by me)." Many ancient and modern commentators make a great difficulty here with regard to the form Sychæo. As, however, the noun Sychæus has a termination common to many adjectives also, there is certainly no great impropri-
ity in regarding Sychæo as an adjective agreeing with cineri. At all events, Virgil here takes a much less liberty than Juvenal in his ursi Numidae (iv., 99), or Ovid in his Numidas leones, (A. A., ii., 183).

553-559 Tantos illa suo, &c. "Such complaints did she cause to burst forth from her bosom. Æneas, meanwhile, in his tall ship, now resolved on departing, was enjoying repose," &c. La Cerda seeks to answer the objection of those who wonder why Æneas slept on this occasion, by making this sleep of the hero the result of the "tebus jam rite paratis." He forgets, however, the other view of the case, namely, how little it is to the credit of either the poet or his hero that the latter should, at this time, have been sleeping at all.—Vuliu recteautis codem. "Returning with the same &cet."—Omnia Mercurio similis, &c. "In all things like Mercury,

Y v
both in voice, and complexion, and golden locks, and the grac
limbs of youth" Observe the Graecisms in omnia, voecm, colorem, &c. literally, "as to all things," "as to voice," "as to complexion,"
&c.—Colorem. This, and the decora membra, have a peculiar refer
tance to Mercury, as the god of gymnastic exercises, depicting the
ruddy glow of health, and the free and graceful movements of limb
that are wont to result from gymnastic training.

560-564. Potes hoc sub casu, &c. "Canst thou prolong thy slum
bers under these dangerous circumstances, and dost thou neither
discern what perils then encompass thee? infatuated man!" We
have given te circum stent, with Wagner, in place of the common
circum stent te.—Dolos dirumque nesas. "Plots and horrid wicked
ness."—Vario astu. "Amid the ever-varying tide."

565-570. Dum praecipitare potestas. "While thou hast the power
to precipitate thy flight." The full expression would be, "dum po
testas est tibi praecipitare fugam." In prose, the genitive of the ge
rund, praecipitantid, would be employed.—Jam mare, &c. "Soon
wilt thou behold the sea disturbed by her ships."—Trabilus, "naval
timbers," for the ships themselves that are formed from them.—
Saxasque collucere facies. While the Carthaginian galleys seek to
intercept thy departure, the inhabitants of the city will pour down
with lighted torches to destroy thy vessels on the shore.—Eia age,
rumpe moras, &c. "Come, away! break through (all) delays; a
woman is ever a fickle and changeable thing."—Se immiscuit. "He
mingleth himself with," i. e., he disappeared amid.

571-575. Subitis exterritus umbris. "Deeply terrified by the sud
den gloom." The deity, on his appearance, as Valpy remarks,
seems to have been represented as encompassed with brilliant light.
(Compare line 358.) The sudden transition to darkness alarms and
awakens Aeneas.—Corripit. "He snatches."—Praecipitae, vigilate,
viri. "Awake, this instant, men." More literally, "in headlong
haste."—Transtras. "On the rowing-benches."—Tortosque inci
cere funes. "And to cut the twisted fastenings." Referring to the
ropes that connected the vessels with the shore.

576-578. Stimulat. "Urges me to depart."—Sancte deorum. "O
revered one of the gods." Imitated from Ennius, "Juno Saturnia,
sancta deorum," and this last from the Homeric δία θεάων.—Quis
quis es. The heavenly visitant had assumed the form and appear
ance of Mercury, but Aeneas could not tell for certain whether it
was Mercury himself or some one else.—Paremus ovantes. "We
obey with joy," i. e., by expediting our departure.—Placidusque jubes
&c. "And with kindly feelings aid us, and bring with thee propi
ous stars in the sky," *i. e.*, stars, on the rising of which favouring breezes would blow, and prosperous navigation ensue.

579-582. *Ensem fulmineum.* "His gleaming sword," *i. e.*, gleaming suddenly on the view like the flash of the lightning. — *Stricto ferro.* "With the drawn steel." — *Rapiuntque, ruuntque,* &c. "They seize the cordage; they rush to their respective posts; they have left the shores; the surface of the sea lies hidden under their ships." Observe the beautiful use of the perfect in *derescure*, as indicating taste.

584-591. *Novo lumine.* "With early light." — *E speculis.* "From her palace-towers." — *Albescere.* "Begin to brighten." More literally, "begin to grow white." — *Et aequatis classem,* &c. "And the fleet proceeding on its way with balanced sails." The wind being exactly fair, the sails were equally distended on either side of the sail-yards. — *Latoraque et vacuos,* &c. "And perceived the shores and empty harbour without a rower." The expression *vacuos sine remige* is a species of pleonasm, of which Wagner cites several instances from both Greek and Latin writers. Compare the two following from Silius Italicus: "Vacuum sine corpore nomen" (*x.*, 583) and "Vacuumque Jovem sine pube, sine armis" (*xvi.*, 624).

*Flaventesque abscissa comas.* "And having rent her golden locks." Literally, "rent as to her yellow locks." Auburn, or, as they were poetically termed, golden locks, were most admired by the ancient Romans. — *Ibit hic, et nostris,* &c. "Shall this man be now departing, and, a mere stranger as he is, shall he have mocked the power of my realms!" *i. e.*, shall he go away in safety, after the contumelies he has heaped on me, the queen of these realms!

592-594. *Non arma expedient!* "Will not (some) get ready arms?" Heyne takes *arma* in this passage for *instrumenta navalia*; but Wunderlich, with more propriety, for *instrumenta bellii*. We must supply *alii* with *expedient*, to correspond with *alii* in the subsequent clause — *Deripenique rates alii,* &c. "And will (not) others tear my vessels from the dockyards!" — *Ite, forte citi flammas,* &c. Observe the air of rapidity, well according with the impatience and excitement of Dido, which the omission of the copulative gives to this sentence. — *Date vela, impellite remos.* "Spread sails, ply oars."

595-599. *Mentem mutat.* "Disorders my reason." Literally "changes my mind." She now regards the idea of pursuing them which she had adopted but an instant before, as perfect insanity — *Nunc te fasta impia tangunt?* "Do the impious deeds (of the man) come home to thee (only) now! They ought then to have done so when thou didst resign (to him) thy sceptre." The common text
has fata instead of facta, and the expression fata impia will then apply to Dido; but, as Wagner remarks, impiety is never ascribed to the fates, and the reading is therefore decidedly erroneous. The words facta impia, on the other hand, have reference to the wicked and unhallowed conduct of Æneas, which Dido now confesses ought to have been suspected by her when she gave the Trojan a share of her kingdom.

En dextra fidesque. "Behold the right hand and the faith (of t'ir.)" Supply ejus. More freely, "such is the plighted faith of him." Heyne puts a mark of exclamation after fidesque, but the proper place for it is after Penates.—Subiisse humeris. "Bore on his shoulders." Literally, "went under with his shoulders."

600–606. Non potui abreptum, &c. "Could I not have seized and torn asunder and scattered his body over the waves?" Abreptum direttiere to be rendered as equivalent to abripere et dierellere.—Patrisisque epulandum, &c. "And have served him up, to be banqueted upon, at his father's table." Alluding to the legends of either Thyestes or Tereus. Consult Index of Proper Names.

Verum anceps, &c. "But the fortune of the conflict had been doubtful!" i. e., might have been doubtful.—Fuisset. "Let it have been so."—Quem metui moritura? "Whom had I to fear, resolvent to die?" i. e., what had I to apprehend from the issue of such a conflict, when I had already made up my mind to die? Observe in me tui the pluperfect force which our idiom gives to the Latin aorist.—Foros. "Their hatches."—Extinzém. Contracted for extinzissem.—Memet super ipsa dedissem. "My own self I would have cast into the flames upon them." With dedissem supply in ignes.

607–611. Flammis "With thy beams."—Tuque harum interpres, &c. "And thou, Juno, the author and witness of these my cares." Interpres here indicates one by whose intervention anything is effected, and the term is applied to Juno as the goddess who presides over marriage, and by whose intervention the union of Æneas and Dido was brought about. In this sense, therefore, she is the author of all the sorrows resulting from those ill-starred nuptials, and, following out the same idea, she is conscious of, or the witness to, them all.

Nocturnisque Hecate, &c. "And thou, Hecate, (whose name is) nowled through the cities, in the night season, where three ways meet." The worship of Hecate was conducted at night, in places where three roads met, in allusion to the "tria virginit or Diana" (line 511). These rites were accompanied with loud cries and howlings, by which the goddess was invoked to appear unto her votaries.
Et Diræ ungères &c. "And ye avenging Furies, and ye gods of
the dying Elissa." Heyne understands by these last the guardian
deities of Dido, "genii Didos." It is much better, however, to
make the reference a general one, to all the gods who feel for Di
do's wrongs and will avenge her fate.—Accipite hae, &c. "Heard
these (my words), and direct towards my wrongs the well merited
aid of your divine power, and listen to my prayers." We have re
ferred malis, with Wagner, to the sufferings and wrongs of Dido,
and not, as Heyne does, to the Trojans. The words of Wagner
are as follows: "Malis sc. meis advertite numen, i. e., respicite n.ala
ta et proinde ulciscimini; meritum autem quia immerito his tam atro
cibus malis obruer."

612—614. Si tangere portus, &c. "If it be necessary that the un
nallowed wretch gain his destined harbour, and arrive at the lands
(of which he is in quest); and if so the decrees of Jove demand, it
this limit (of his wanderings) remains unalterably fixed." Observe
the peculiar force of the plural in portus, as indicating destiny.—
Caput. Consult note on line 493.—Adnare. In the sense of perve-
nire. Compare line 538, book i., "Huc pauci vectris adnavimus oris."
—Terminus. Heyne supplies fatorum et errorum. It is better to
confine the ellipsis to the latter, as the former is implied in haret.

615—620. At bello audacis populi, &c. "Yet harassed by war and
the arms of a daring people; an exile from his territories," &c.
The Rutulians, the subjects of Turnus, are here meant, and by
"daring" is meant, in poetic phraseology, "warlike," "spirited." Observe
the art with which Virgil here brings forward the most
prominent events in the subsequent career of Æneas, as well as in
the history of his descendants. It was a prevalent opinion among
the ancients that the prayers of the dying were generally heard,
and that their last words were prophetic. Thus, Virgil makes Dido
imprecate upon Æneas a series of misfortunes which actually had
their accomplishment in his own person or in his posterity. 1. He
was harassed in war, on having reached Italy, by Turnus and the
Rutulians, combined with the Latins. 2. He was compelled to
abandon his son, and go into Etruria to solicit assistance (Æn., viii.,
80). 3. He saw his friends cruelly slain in battle, especially the young
Pallas. 4. He died before his time, after a reign of only three years,
having been slain in battle with Mezentius, according to a national
tradition mentioned by Dionysius of Halicarnassus (i., 64); and his
body having been carried off by the waters of the Numicus, near
which he fell, never received the rites of sepulture. 5. The Ro
mans and Carthaginians were irreconcilable enemies to each other
BOOK FOURTH.

P. Hannibal was Dido's avenger, who arose in later days to be the scourge of the Romans, and to carry fire and sword into Italy.

Nec cum se sub leges, &c. "Nor when he shall have submitted to the conditions of a disadvantageous peace," &c. Alluding to the peace finally concluded between Aeneas and Latinus. This is called "iniqua," because the Trojans lost by it their separate national existence and name, and became blended with the Latins as one common people. Compare line 823, book xii.—Mediâque inhumatus arenâ. "And he unburied in the midst of the sands," i.e., amid the sands at the bottom of the stream. Servius gives various accounts of the manner of his death.

622-629. Stirpem et genus omne, &c. "Pursue with constant hatred his stock, and all his future race, and present these offerings unto my ashes." In the latter part of this clause there is an allusion to the sacrifices wont to be offered up to the dead. In the present case, the most acceptable offering to Dido will be unquenchable hatred on the part of the Carthaginians towards the Romans.

Amor. "Amity."—Exoriare aquis, &c. "Arise thou, some avenger, from my dust, who mayest pursue," &c. More literally, "mayest thou, some avenger, arise," &c. Observe the force and beauty of the second person. Arise thou, who, I see, amid the dim future, art destined to be my avenger, although who thou art to be I know not.—Ultor. The allusion, as we have already observed, is to Hannibal.—Quocumque dabunt, &c. "At whatever time (fit) strength shall lend itself (for the task)."—Litora litoribus, &c. "It is my (dying) imprecation that shores be hostile to shores, waves to waves, arms to arms." Literally, "I imprecate that shores be hostile," &c.

Pugnent ipsique nepotesque. "May both themselves and their descendants be at war." By ipsi are here meant the present generation of both Carthaginians and Trojans; by nepotes, their posterity to the remotest degree. Hence the meaning of the passage is simply this: "May the two nations be at war now and forever." The common text has pugnent ipsique nepotes, "may even their very descendants be at war," which amounts to almost the same thing, except that the hypermeter in nepotesque shows more agitation on the part of the speaker, and therefore accords better with the excited state of Dido's feelings.

630-633. Et partes animum. &c. "And kept rapidly turning her thoughts in every direction," i.e., towards every expedient.—Inriam abrumpere lucem. "To break off the hated light." More freely
Book Fourth

535

To break off all connexion with the hated light of day. — Namque

Annam, &c. "For the dark ashes held her own in her former coun-

dry." Heyne objects to this line as interpolated, and it is suspected
also by Bryant and Schrader. An objection is raised to the use
of nam in ejus, and another to the expression enim habebat. It is
also maintained that the subject is too unimportant to require men-
tion. Wagner seeks to defend the line, but not with much success.

634–641. Annam, . . . , hic siste sororem. "Bring hither my sis-
er Anna." We have retained the old pointing, namely, a comma
after Annam, and also nutrix, so as to connect mihi with cara, which
seems the more natural construction. Wakefield, however, re-
moves both commas, and makes mihi depend on siste, "bring hither
for me," &c.—Dicit corpus properet, &c. "Bid her make haste to
sprinkle her person with water from the running stream." More lit-
erally, "with water from the river" It was customary with the
Greeks and Romans to purify their persons with running water be-
fore engaging in sacrifice. Consult note on line 719, book ii.

Monstrata piaacula. "The expiatory offerings that have been
pointed out," i. e., by the Massylian priestess.—Tuque ipsa piä, &c.
The nurse, too, was to prepare herself for the sacrifice.—Jovi Sty-
gio. "Unto Stygian Jove," i. e., Pluto, so called because he reign-
ed supreme in the lower world, as Jupiter did in that above.—Que
rite incepta paravi. "Which, duly begun, I have prepared (for him.)"

Dardanii rogum capit. "The pile of the Trojan." Alluding to
the image of Æneas that was placed upon it.—Illa gradum studio,
&c. "The other quickened her pace with all an aged female's
eagerness." Wagner and others read anilem, agreeing with gradum,
but this is much less graphic.

and maddened by her horrid design," i. e., by the idea of the horrid
deed she was about to perpetrate.—Maculisque trementes, &c. "And
her quivering cheeks suffused with spots."—Morte futurâ. "At ap-
proaching death."—Interiore domus, &c. "Bursts through the inner
entrances of the palace, and with a frantic air ascends the lofty
pile." The pile, it will be remembered, was constructed in the
inner part of the mansion. (Compare line 504.)—Recluditque. "And
niasheaths."—Quaesitum. "Sought," i. e., procured, or bestowed.
In line 507, it is called ensem relictum, where we must supply dono,
or munere.

amid tears and musing," i. e., in tearful musing.—Norissina verba
'These') last words."—Dulces exuriae, &c. "Ye relics dear to
me, while the fates and heaven permitted you to be so.”—Et quem dederat, &c. “And I have finished the career which fortune has assigned me.”—Mea mania vidi. “I have seen my own walls,” i.e., walls of my own raising.—Ulta virum. “I have avenged my husband.” Referring to Sychaeus.—Punias inimico, &c. “I have punished a hostile brother,” i.e., by depriving him of the treasure which he so wickedly coveted.

659–662. Os impressa toro. “Having pressed her face against the couch.” More freely, “having buried her face in the couch.” This was an act of despair and agonized feeling. We must by no means render the words in question, as some do, “having imprinted a kiss upon the couch.”—Sic, sic. Some commentators suppose that Dido here stabs herself twice. This, however, appears to be at variance with ferro collapsam in line 663.—Et nostra secum, &c. “And bear with him the omens of our death,” i.e., and from my mournful end take end a mournful omen for himself.


672–676. Exanimis. “Breathless with astonishment.”—Fedans. “Disfiguring.”—Pugnis. “With her clinched hands.”—Per medios “Through the midst of the throng.”—Morientem. “On her dying sister.”—Hoc illud, germana, fuit, &c. “Was this it, O my own sister! didst thou aim at deceiving (even) me?” i.e., was this, then, thy design? wast thou all the time trying to deceive me!—Hoc ragus iste, &c. “Was it this which that funeral pile, was it this which those fires and altars were preparing for me?”—Idem ambas ferro &c. “The same pang, and the same hour, would have borne us both away by the aid of the sword.”

0–687. His etiam struxi, &c. “Did I even with these hands raise (that pile), and with (this) voice invoke our country’s gods, that I, cruel one, might be absent from thee when placed upon it thus?”—Extinti “Thou hast destroyed,” by syncope for extin- ssti.—Patresque Salionios. “And the Tyrian fathers,” i.e., the nobles that form the senate of thy new city. The term patres is here used in accordance with Roman usage.—Date, vulnera, &c. “Give me it, I will wash her wounds with water.” We have adopted here the punctuation of Wagner, which makes date govern quam or ly
phus understood. According to the old pointing, date vulnera lymphas abituam, an enallage was supposed to prevail, the words just given being put, it was said, for date lymphas vulneribus. This is harsh.

Et extremus si quis, &c. "And if any last breath still hovers around, I will catch it with my lips." Virgil is thought to be alluding here to a ceremony practised by both Greeks and Romans. When the person was expiring, the nearest relative applied the mouth to his, and received his last breath.—Evaserat. "She ascended." Observe the rapidity of action indicated by the pluperfect.—Sinu fovebat. "Kept cherishing in her bosom."—Atque siecabat. "And trying to stanch." Observe the force of the imperfect in denoting continued action.

688–692. Graves. "Heavy (in death)."—Inflixum stridet, &c. "The wound inflicted beneath her breast emits a bubbling noise," i.e., the blood gushes forth from the wound with a bubbling or gurgling sound.—Ter sese attollens, &c. "Thrice raising herself, and having leaned on her elbow, she held herself up."—Alto quasivit, &c. "Sought for the light of day in the lofty heavens, and groaned when it was found." Her eyes now swimming in death, and becoming enveloped in darkness, strive to take in more the light of day, but with difficulty collect the rays of the sunlight; the exertion is succeeded by a groan.

693–699. Longum dolorum. "Her prolonged suffering."—Quæ luc tantam, &c. "To release the struggling spirit, and loosen the tie that bound it to the body." More literally, "and loosen the limbs bound unto it," i.e., to loosen the band uniting soul and body.—Fato. "By fate," i.e., by a natural death, at the end of the prescribed term of existence.—Meritá nec morte. "Nor by a death that she deserved," i.e., as a punishment for some crime committed by her.—Ante diem. "Before her time." Before her appointed day.

Subitoque accensa furore. "And inflamed with sudden phrensey."

Nordum illi flavum, &c. The ancients had an idea that no one could die until Proserpina, either in person or by Atropos her minister, had cut off a lock of hair from the head. This lock was regarded as a kind of first-fruits of consecration to Pluto; much in the same way as the hair, which they used to crop from the head of the victim before sacrifice, was reckoned the first offering to the god.—Stygioque caput damnaverat Orco. "And consigned her person to Stygian Pluto."

700–705. Ergo Iris croceis, &c. "Therefore the dewy Iris, on her saffron pinions, drawing through the heavens a thousand various hues from the opposite sun, flies down," &c.—Hunc ego iussa, &c
Thin rock I, being ordered so to do, bear away sacred .o Pluto. — *Isto corpore.* "From that frame of thine." Observe the peculiar force of *iste* here, as the pronoun of the second person. — *Omnis et una,* &c. "And, at the same time, all the vital heat passed away, and her life departed into the winds," *i. e.,* she breathed forth her life, and that life passed away into air. This is a much simpler mode of explanation than to find here, with some, a reference to the doctrine of the "*anima mundi,*" or, with others, an allusion to the belief that the vital principle, after death, mingled with the elements.
1-2. Interea medium, &c. "Meanwhile, Æneas, in direct course (for Italy), was now fairly on his route with the fleet." Servius correctly explains interea as follows: Æneas set sail at early dawn, and during the whole day, while Dido's mournful fate is being consummated, he makes but little progress with his fleet, on account of light winds. As evening comes on, he is still in sight of Carthage, and sees the walls and buildings of the city lighted up in the distance by the flames of the funeral pile of Dido, it being customary with the ancients to burn the bodies of the dead at night, and gather their remains on the ensuing morning.

Medium tenebat iter. The expression medium iter does not mean here, as Heyne thinks, "the deep," mare altum; neither does it imply, as others suppose, that one half of the route was already accomplished, for how, in that event, could they still be in sight of Carthage? But it means that Æneas was now fairly on his way, just as the term medius is used on other occasions, when we speak of one who is fully engaged with anything, or who is in the midst of an affair.

Certus. This is commonly rendered, "resolved on his voyage," but as such an expression refers to intent or design, it becomes extremely awkward when applied to one who has now carried his design fully into execution. Wagner, therefore, regards the usage of certus here as similar to that in such expressions as certa hasta, certa sagitta, i.e., ad certum locum tendens; and hence certus, on the present occasion, is, to use his own language, "recto, non erratico itinere cursu tendens."

3-7. Mania respiciens. "Looking back from time to time at the walls."—Collucent. "Glare."—Duri magnò sed amore, &c. "But the cruel sorrows (that arise) when deep affection is outraged, and the conviction of what a frantic woman can do (in such a case), lead the minds of the Trojans through a mournful foreboding (of the truth.)" With duri dolores we may (although this is by no means necessary) supply qui surgere or esse solent, the words amore polluta being in the ablative absolute.—Notumque. The participle in the neuter's here ✗ for the subject. Compare Lucas (i., iiii.).
literally, and pupulum

8-11. *Ut pelagius tendere rates, &c.* These same lines, with a slight change, have already occurred in the third book (192-195).—The use here of *pelagius* ("the main") proves our explanation of *medium iter* to be correct.

12-15. *Puppi ab alta. "From the lofty stern."—Pulinurus. Supply *sizamat.*—Quianam tanti, &c. "Why have such threatening storm-clouds begirt the sky?"—Colligere arma jubet, &c. "He orders them to reef the sails, and ply the sturdy oars." *Arma prop* erdy means all sorts of naval implements, such as sails, ropes, oars, &c. Here, however, it is restricted to the first of these. A similar usage occurs in the case of *σκόλυ* with Homer.

16-20. *Obliquatque sinus in ventum.* "And turns the bosom of the sail obliquely to the wind." He directs the bow of the vessel to a point nearer that from which the wind blows. In other words, he lies nearer to the wind by tacking.—*Magnanime Aenea,* &c "Brave Æneas, not even if Jupiter, as the adviser (of the step), give me a pledge (of its accomplishment), can I hope to reach Italy with such a sky as this," i.e., in such weather.—*Transversa fremunt.* "Roar across our path." Literally, "roar transversely." The neuter plural of the adjective is here used adverbially, according to the Greek idiom.—*Et vespera ab atro consurgunt.* "And arise in all their energy from the darkened west." Observe the force of *con* in composition.—*Atque in nubem cogitur aër.* "And the air is being gathered into a cloud," i.e., is gradually forming one thick cloud around us. Compare the version of Trapp: "And all the air is thickened to a cloud."

21-22. *Nec nos obniti, &c.* "We are neither able to make headway, nor even to withstand the storm." *Obniti contra* refers to their onward course; *tendere tantum,* to their holding their own, and not being driven back. Servius supplies the ellipsis in the latter phrase as follows: *tendere tantum quantum adversa tempestas valet.*

23-25. *Nec litora longe,* &c. Construe and supply as follows: *Nec veor fida fraterna litora Erycis, Sicanosque portus longe (abesse).* The shores are called *fida* on account of Acestes, who is mentioned presently after; and *fraterna,* on account of Eryx, son of Venus, and consequently, half-brother of Æneas, who founded the town of Eryx.—*Portusque Sicanos.* "And the Sicanian harbours." This is to be taken in a strict sense. The Sicani, after having occupied the eastern parts of Sicily, were driven by the Siculi into the western part.
of the island, where Eryx stood.— *Si modo rite memcr, &c.* "If only, recollecting aright, I retrace (in thought) the stars (before, observed," i. e., observed by me before the storm arose. With recollection supply *animo*. It is the same as *in animum revocor*, "I recall to mind."

26-34. *Equidem sic poscere, &c.* "Long since, indeed, have I plainly perceived that the winds so required, and that thou art to no purpose striving against them." *Jamudum*, when joined with a present (erno), gives it the force of a perfect in our idiom.— *Flecte viam telis.* "Bend thy course (thither) with the sails," i. e., veer the ship around, change the position of the sails, and make for Sicily.— *An sit mihi gratior illa, &c.* "Can any land be more acceptable unto me? or (can there be an;) whither I would rather wish to bring my weary ships, than that which," &c.

Quove. The full form would be *ullave sit tellus quo.—Et patris Anchiscas, &c.* Anchises died at Drepanum, and was buried on Mount Eryx. (Compare line 707, book iii.)— *Portus.* Referring to the harbour of Drepanum.— *Fertur cita gurgite classis.* "The fleet is borne rapidly along over the boiling deep." *Cita*, the adjective, is here taken adverbially.— *Et tandem latii, &c.* "And at length, with joy, they are turned towards the well-known strand," i. e., they turn their prows towards.— *Note.* Because they had been at Drepanum before.

35-38. *At, procul excelso, &c.* "But Acestes, having in the distance, from the lofty summit of a mountain, beheld with wonder their arrival, and the friendly ships, (now) runs to meet them, all rough to the view with javelins and the skin of a Libyan she-bear," i. e., in a hunter’s garb.— *Montis.* Mount Eryx is meant.— *Adventum sosiasque rates.* More freely, by hendiadys, "the arrival of the friendly ships."— *Horridus in jaculis, &c.* Heyne doubts whether in *jaculis* is to be connected with *horridus*; but this construction is successfully defended by Wagner, who cites "leaves in hastis," from Ennius, and "metuendus in hastis," from Statius (Theb., iv., 221) The same redundant use of the preposition occurs even in prose writers. (Consul* Beier, ad Cic., Off., i., 9, 22.) We have, therefore removed the comma after *horridus*, which appears in Heyne’s edition.

*Troia, Crimiso, &c.* "Whom, conceived from the river Criminus, a Trojan mother brought forth," i. e., his mother was a Trojan, his father the god of the stream. Consult Index of Proper Names.

39-41. *Veterum parentum.* "Of his ancient sires," i. e., of his parentage on the mother’s side, and his Trojan origin.— *Gratulatur reduces* "Congratulates them on their return." Literally, "con
gratulates them reti ned."—Et gazá letus, &c. "And joyfully en-
terrtains them from his rural riches, and relieves them, wearied, with
his friendly aid."

42-48. Postera eum clara dies. "When the next day, dawning
brightly,"—Primo oriente. "At its first rising." More literally
"with the first rising sun." Supply sola.—Tumuli ex aggere. "From
the summit of a rising ground." A poetic expression for ex tumulo.

Genus alto a sanguine, &c. "A race sprung from the exalted
blood of the gods." Dar-anus, the founder of the Trojan line was
the son of Jove. (Compare line 167, book iii.)—Annuus exactis, &c.
"The annual revolution is completed, the months (composing it)
raving been gone through, from the time that we," &c.—Maestasque
sacrarum aras. "And consecrated mournful altars (to him)," i.e.,
offered up to him solemn funeral rites.

49-50. Dies. The anniversary of his father's death.—Nisi fallor
We have adopted this reading with Wagner, on the authority of
some of the better class of manuscripts. The strict distinction be-
tween ni and nisi is this: ni affirms; nisi, on the other hand, de-
nies, or else expresses doubt. Ni fallor would imply that it is
very possible Æneas may be mistaken in what he says, which cer-
tainly is not the meaning intended to be conveyed.—Quem semper
acerbum, &c. "Which I will always esteem one of bitter anguish;
always one deserving of being honoured; so, ye gods, have ye
willed it."

51-54. Hunc ego, &c. "If I were passing this day, an exile,
among the Gætulian quicksands, or were overtaken by it on the
Grecian sea, or in the city of Mycenæ, still would I perform my an-
nual vows," &c. We have removed the comma after ego, with
Burmann and Jahn, so as to make hunc depend on agerem. Heyne,
however, retains the stop after ego, regarding this clause as an an-
coluthon, while he makes agerem equivalent to essem. This, how-
ever, appears forced.

Gatulis. This epithet is not to be taken in its strict sense, since
the Gætuli lay to the southwest of the Syrtes, at some distance in-
land, but merely as equivalent to Africis.—Deprensus. Supply essem
in co.—Mycenæ. Genitive singular of Mycenæ. The expressions
Argilo mari, and urbe Mycenæ, are the same as "in the midst of
the foe."—Strrectemque suis, &c. "And I would pile up the altars
with appropriate offerings."

55-50. Nunc ultro. The idea intended to be conveyed is this:
how much more should we now celebrate the day, when we are
here of our own accord, &c.—Haud equidem sine, &c. "Not, in
imagine, without the concurrence, without the sacred influence of the gods.” — *Et latum cuncti.*  “And let us all render willing honours (to his shade),” *i.e.*, with willing feelings let us all render honours to his memory.— *Poscamus ventos,* &c.  “Let us ask him (in prayer) for favouring winds, and that it be his good pleasure that I, when my city is founded, annually offer these sacred rites in temples dedicated unto him.” *Aeneas* here declares his intention of celebrating an annual festival in honour of the now deified Anchises, whenever his new city shall be built.

61-63. *Bina bourn,* &c.  “Acestes, sprung from Troy, gives unto you two head of oxen in number for each of the ships.” Observe the force of the distributive *bina.* *Adhibete.*  “Invite.” There is no reference here, as Turnebus and others think, to a ceremony resembling the Roman *Lectisternium,* but merely to a funeral banquet, in which libations were to be made to the Trojan and Sicilian penates.

64-70. *Si.*  “When.” *Used here in the sense of *cum.*  — *Exulterit.*  “Shall have brought forth,” *i.e.*, shall usher in.  The ninth day is here mentioned, in conformity with established custom.  The funeral rites of the Romans were celebrated on the ninth day.  Hence they were termed *novendiale sacrum.*  — *Radisque retexerit orbum.*  “And shall have laid open the world to view with its beams.” — *Prima.*  “First in order.”  Equivalent here to *primum.*  — *Ponam.*  “I will appoint.” — *Quique pedum cursu valet,* &c.  “And let him who prevails in the race of feet, and him who is boldly confident in his strength, or who moves along superior with the javelin or light arrows, or who ventures to engage in the conflict with the cestus of raw hide, be present all.”  We have placed a comma after *cestu,* as required by the sense.  Some editions have a colon, others a semicolon.— *Palmae.*  Equivalent to *victoria.*

**Crudo cestu.**  The cestus was used by boxers from the earliest times.  It consisted of thongs of raw ox-hide, or of leather, tied round the hands of pugilists, in order to render their blows more powerful.  Sometimes these bands were tied round the arms as high as the elbow, as is shown in the annexed statue of a boxer, the original of which is in the Louvre at Paris.
games, was a most formidable weapon. It was frequently covered with knobs and nails, and loaded with lead and iron. (Compare line 403) Figures with the cestus frequently occur on ancient remains. They appear to have been of various forms, as appears from the following specimens taken from ancient monuments.

Ore favete omnes. "Do ye all preserve a religious attention," i.e., be watchful over your lips, that you pronounce no words of bad omen, whereby you may, though unintentionally, mar the effect of the sacred ceremonies. Literally, "do ye all favour me with your lips." All profane or ill-omened expressions were forbidden, and religious attention commanded by this formulary, which seems to have preceded the celebration of games or sacrifices.—Ramis. Put for coroms.

72-78. Materna myrt. "With his mother's myrtle." The myrtle was sacred to Venus.—Heïmus. Consult Index of Proper Names.—Ævi maturus. "Ripe in years," i.e., in advanced years—Sequitur. "Follow," i.e., imitate.—Ad tumulum. "To the tomb," i.e., to the mound of earth that covered the remains of Anchises.—Hic duo rite mero, &c. "Here, making a libation in due form, he pours on the ground two cups of pure wine." The carchesium was a beaker, or drinking-cup, which was used by the Greeks in very early times. It was slightly contracted in the middle, and its two handles extended from the top to the bottom. It was much employed in libations of wine, milk, blood, and honey. The annexed woodcut represents a magnificent carchesium, which was presented by Charles the Simple to the Abbey of St. Denys. It was cut out of a single agate, and was richly engraved with representations of Bacchanalian subjects. It held considerably more than a pint, and its handles were so large as easily to admit a man's hand.—Sanguine sacro. Alluding to the blood of victims.

79-83. Purpureos flores. "Dark-hued flowers." The allusion appears to be to violets and other flowers of dark or sable hue, as suiting a funereal ceremony.—Iterum salve, recepti, &c "Again
had, ye ashes, rescued (by me) in vain; hail, both thou sou and shade of my father.” Servius thinks, observes Valpy, that this address to the ashes of Anchises is intended as if to Anchises himself. The expression recepti nequequam cineres refers to the circumstance of Æneas having rescued his father from the destruction of Troy, but that father’s not having been permitted by the Fates to arrive in Italy.—Animæque umbraque paternæ. The plural for the singular. According to one of the old scholiasts, the anima, or soul, ascends to the skies, the umbra, or shade, goes to the world of spirits.

''Non licuit fines Italos,’ &c. “It was not allowed me to seek with the Italian territories, and the fated lands, nor the Ausonian fiber, whatever (stream) it is,” i. e., in whatever quarter of that and it may flow.—Fatalia. Destined by the fates to be ours.

84–86. Adytis ab imis. “From the bottom of the shrine.” The tomb of Anchises is here called “a shrine,” in allusion to its sacred character, and the high honours to which, as a species of inferior deity, its occupant is now entitled.—Septum gyros, septena volumina traxit. “Drew along with it seven circles, seven folds,” i. e., seven circles folded or entwined together. Compare the explanation of Wagner: “Septem gyros in se replicatos.” Septena here loses its distributive force.—Placide. “Gently.”—Per aras. “Amid the altars.” No mention has been made before this of any altars; it was customary, however, to erect them in such funereal ceremonies as the present.

90-91. *Ile, olimine longo, &c.* "It, at length, creeping with no long train amid the bowls and polished cups." *Serpens* is here a participle, not a noun.—*Pateras*. Consult note on line 729, book i. — *Libæsitque dapes*, &c. "Both slightly tasted the viands, and has less retired again (from view) at the bottom of the tomb, and left the altars on which it had fed."—*Libæsit*. Consult note on line 256, book i.—*Dapes*. The viands forming the funeral banquet or offerings. — *Successit*. More literally, "went in." — *Altaria*. The dishes (*dapes*) on the altars.

91-99. *Inceptos genitori honores*. "The sacrifices begun in honour of his sire." Literally, "for his sire." — *Incertus, Geniumne tec*, &c. "Uncertain whether to think that it is the tutelary deity of the spot, or an attendant of his parent." The ancients believed that there were genii appointed, some the protectors of cities and countries, others the guardians of particular spots, &c.—*Famulum*. The apotheosis of Anchises is now supposed to be complete: he has an attendant assigned him, as some other divinities have. Such, at least, is the remark of Servius, who adds, "*Singula enim numina habent inferiores potestates ministras, ut Venus Adonim, Diana Vir- bium.*"—*Quinas*. Poetic for *quinque*, without any distributive force. Compare *septena*, line 85. — *Nigrantes terga*. "Of sable backs." More literally, "sable as to their backs."—*Animamque vocabat*, &c. "And invoked the soul of the great Anchises, and his manes released from Acheron," i. e., released to be present at the funeral rites.

100-103. *Quæ quiue est copia*. "With what means each possess- es." The full form of expression is as follows: *Eą copią quae co- pia est quiue*. "With that abundance which abundance is to each." — *Juvencos*. These had been supplied by Acestes, as mentioned above (lines 61, 62).—*Aéna*. "The brazen caldrons." Compare lines 216, 217, book i.—*Et incera torrent*. "And roast the flesh." Compare line 211, book i.

104-107. *Aderat*. "Was come."—*Phaethonis equi*. "The hor- ses of the Sun." The sun is here called *Phaethon* in imitation of the Homeric expression, ἑλιος φαέθων, "the resplendent sun." Hence *Phaethon* properly means, "the resplendent one." Virgil here, as Guenther remarks, blends together a poetic myth and a physical appearance. For Aurora is not fabled by the poets to be conveyed in the same chariot with Phoebus, and yet, since the sun is near his rising, and diffuses the very splendour which is designated by the term *Aurora*, the latter is said to come with, or to be borne in the same chariot as, the sun.

*Jam vehebant* "Were now ushering in." — *Punitimos ecceserat*
Had called forth (from their homes) the neighbouring mountains.

102-113. Circum in medio. “And in the middle of the ring.”

The surrounding crowd of spectators is here meant. Compare the remark of Heyne: “Circum nove dixit pro consessu coronā. Est Gracorum ἄγων, de loco dictus, et de turba spectantium.” — Sacri tripodes

Either such as had been, or were intended to be, used in sacrifices. When tripods are said to have been given in a present, or as prizes, vases or large bowls supported on three feet are to be understood. All the most ancient representations of the sacred tripod exhibit it of the same general shape, together with three rings at the top to serve as handles. The following cut represents two tripods: the right-hand one shows the appearance of the oracular tripod at Delphi, having a flat round plate called ὄμος, on which the Pythia seated herself to give responses, and on which at other times lay a wreath of bay.

Et palmae pretium victoribus. “And branches of palm, a reward for the conquerors.” A branch of palm was the ordinary prize of every conqueror at the games, being given in addition to the appropriate crown. According to the common explanation, the palm is the emblem of victory, because it is not crushed or borne down by any weight, but still maintains its growth, and rises superior to oppression. — Ostro perfusa vestes. “Garments richly dyed with purple.” — Argenti aurique talenta. “Two talents, the one of silver, the other of gold.” The allusion here is to weight, not to coined money, Virgil following in this the customs of an earlier age. — Et tuba commissos, &c. “And the trumpet, from the middle of a rising ground, gives the signal that the games are begun.” Virgil, in speak-
ng on the trumpet here, indulges in an anachronism. It was not known in Homeric times. (Consult note on line 313, book ii.)

114–115. Prima pares, &c. The order of construction is as follows: "Quattuor carinae, pares delectae ex omnino classe, incuncta prima certamina gravibus remis." — Pares. "Equally matched in point of speed." Heyne says, equal both in size and goodness (magnitudine et bonitate); but in this he is evidently wrong, for, as appears from line 118, seqq., the sizes of the vessels differed materially. The smaller vessels required fewer rowers, the larger ones a greater number (the Chimæra, for example, had three tiers of oars); and in order, therefore, to make them "pares," a due proportion of rowers was to be assigned unto each.—Gravibus remis. "With powerful oars." Gravibus is equivalent here to validis.

116–117. Veloce Mnestheus, &c. "Mnestheus impels the swift Pristis with a vigorous band of rowers." More freely, "by the aid of an active band," &c.—Remige. The singular for the plural.—Pristis. The ships are named from the images or carved work decorating their prows, or, as we would say, from their figure-heads. In the present case the effigy of a Pristis, or sea-monster, gives name to the vessel of Mnestheus. Compare note on line 166, book x.—Mox Italus Mnestheus, &c. "In after days, the Italian Mnestheus, from which name (descends) the house of Memmius," i. e., of the Memmii. Virgil, in order to pay court to the noble families of the day, traces their origin to a Trojan source; but the etymologies by which this is sought to be established are absurd and far-fetched enough. Thus, for example, Mnestheus is made to come from μνησθεως, "one who remembers," and therefore the Memmii are derived from this Trojan leader, because their family name contains the same root as memor, "mindful!"

118–120. Ingentem Chimæram. "The huge Chimæra." The figure-head of this vessel was an effigy of the fabulous monster Chimæra, whence the name of the ship. Consult Index of Proper Names.—Ingenti mole. "Of stupendous size." This refers to the height of the vessel out of the water, whereas ingentem, at the commencement of the line, has reference generally to the bulk and dimensions of the ship. There is nothing objectionable, therefore, in this repetition of the term.—Urbis opus. "A floating city." More literally, "a city-work." Compare the explanation of Servius: "Ita magna, ut urbem putares."

Triplici versu. "With a triple tier." This applies, as Ruesus remarks, to the rows of oars, reckoning horizontally from stem to stern.—Te-erno ordine. "In triple order." This applies to the oars
taken vertically; not, indeed, one immediately above the other, but rising obliquely. We have here another anachronism on the part of the poet. Triremes, or vessels with three banks of oars, were not known in the heroic times, but were invented by the Corinthians at a period long subsequent, as we are informed by Thucydides (i., 13). The Geganian family claimed descent from Gyas, the only one of the four commanders to whom Virgil does not assign Roman descendants.

121-123. Domus Sergia. "The Sergian house."—Centauro magnum. "In the large Centaur." Centaurus here, as being the name of a ship, is in the feminine gender, navis being feminine. Grammarians term this synesis; but there is no necessity whatever of our understanding navi, as some editors do. —Genus unde tibi. "Whence thy origin for thee." More freely, "from whom springs thy race."

124-128. Contra. "Facing." —Quod tumidis submersum, &c. "Which at times is submerged and beaten by the swollen waves, when the wintry northwestern blasts hide the stars from view," i.e., cover the skies with storm-clouds, and thus conceal the stars. The reference here is to stormy weather generally, not merely to the winter season.—Olim. Equivalent here to interdum. Compare the explanation of Servius: "Tunc fere cum cori nubibus abscondunt et ob ruunt sidera."—Cori. Written also Cauri. Compare the remark of Servius: "Caurum pro corum, sicut saurex pro sored, caulis pro colis" (ad Georg., iii., 278). The wind Caurus corresponds to the Apyeo of the Greeks.

Tranquillo silet. "In calm weather it is still," i.e., it resounds with no dashing of the billows. Supply tempore, or velago, after tranquilo. The former, however, is preferable.—Immutaque attollitur unda, &c. "And a broad, plain-like surface is raised above the motionless water, and (forms) a most pleasing resting-place for the basking cormorants." Literally, "a plain is raised amid the motionless water."—Mergis. Literally, "for the plungers," or "dive." The bird here meant is a species of seafowl, that gets its name from diving for its prey.

129-131. Viridem frondenti, &c. "A verdant goal of leafy holm-oak." Winter had now arrived, as Holdsworth remarks, but this is a bough of evergreen oak, in Italy still named Ilce.—Pater. To be joined in construction with Aeneas.—Reverti. "To turn back."—Et longos ubi, &c. "And where to take a long circuit." They had to return by passing around it.

132-135 Turn loca sorte legunt. "Then they choose their places
by lot." They were to be all in a line, but the best place would be that which would bring the vessel in her course nearest to the island, and thus enable her to lose the least ground in doubling around the goal. The other places would rank in proportion.—Ductores. The commanders, not the pilots.—Populéa fronde. Servius says they wore crowns of poplar on this occasion, because the games were funeral ones, and because Hercules brought the poplar with him from the lower world. Not so They wore crowns of poplar to propitiate Hercules, the god of strength, to whom the poplar was sacred.—Nudatosque humeros, &c. "And they shine (to the view), having their naked shoulders profusely anointed with oil."

136-138. Considunt. "They sit down side by side."—Intentaque brachia remis. "And their arms are stretched to the oars."—Intenti. "Intently." Some object to intenta being followed so soon after by intenti. The poet, however, purposely sacrifices elegance to propriety of expression. His object is to show that the rowers were equally intent in body and in mind.—Exsultantia corda, &c. "Palpitating fear causes their throbbing hearts to heave, and along with it the eager desire of praise."—Haurit. This verb beautifully describes their heavy breathing, exhausting, as it were, the air from the lungs.

139-143. Clara. "The clear-toned." Observe the rapid movement of the dactylic rhythm in this, and more particularly in the succeeding line, admirably adapting the sound to the sense.—Finibus omnes, &c. "They all, there is no delay, shot forth from their (allotted) places." These "places" were the "loca" mentioned in line 132.—Adductis versa laccitis. "Upturned by their contracted arms." Literally, "by their arms being brought back," i.e., towards the breast, after a vigorous pull at the oar.—Pariter. "In equal time."—Convulsa remis, &c. "Convulsed by the oars and trident beaks." Representations of ancient beaks, explanatory of this epithet, will be found on page 293 of this volume.

144-147. Non tam precipites, &c. "Not with such headlong speed do the chariots, in the contest of the two-horsed cars, hasten over the plain, and, pouring forth, rush from the starting-place, nor do the charioteers so shake the waving reins over the started yoke bearing coursers, and, bending forward, hang upon the lash." Everything here is beautifully graphic: precipites . . . campum corrupiure, . . . ruunt effusi, . . . undantia lora, and prori in verbera pendent.

Corripiure. The aorist, implying what is accustomed to be done and therefore rendered as a present.—Conussere. An aorist like
BOOK FIFTH.

wise. — Undantia. A beautifully descriptive term, used in place of ef-
insula.—Jugis. For equis jugalibus. The yokes are here put for the
horses yoked.

148–150. Plausu fremituque, &c. “With the applause and shouts
of men, and the eager acclamations of those who favoured (the
respective leaders),” i. e., the acclamations of their respective parti-
sans. — Consonat. “Rings again.” Stronger than resonat. — Vo-
emque inclusa, &c. “And the shores, shut in (by woody heights),
roll along the cry.” The shores were high and sloping downward,
and were covered with woods. Hence the expressions nemus and
inclusa in the text.—Pulsati collas, &c. “The hills, struck by the
loud noise, re-echo.”

musque elabitur, &c. “And glides away first over the waters, amid
the bustle and shouting.”—Deinde. “Next in order.”—Melior re-
mis, &c. “Superior in his rowers, but his ship, slow from its
weight, keeps him back.” Literally, “better in oars.”—Pinus. Put
for navis. The naval timber for the vessel itself.

154–158. Aequo discrimine. “At an equal distance,” i. e., from
the leading ships. Equivalent, in fact, to “in eadem lineâ,” “on a
line.”—Locum tendunt, &c. “Strive (each) to gain the foremost
place,” i. e., to pass her immediate competitor.—Habet. “Has it,”
i. e., the foremost place, or locum priorem.—Victam. “(Her) van-
quished.” More freely, “her vanquished opponent.”—Junctisque
frontibus. “And with their prows in a line.”—Et longe sulcans, &c.
“And furrow the briny waters far in the distance with the keel.”
We have given longe, the reading of one of the manuscripts, in place
of longâ, which appears in all the editions. The expression longâ
carinâ appears objectionable, on account of the unnecessary append
age of the epithet longâ. On the other hand, longe is graphic and
spirited, and points to the long wake which the rapidly-impelled
vessel makes in the waters.

159–164. Metamque tenebant. “And were reaching the goal.”
They were to pass round the goal and return. Compare line 131.—
Cum princeps medius, &c. “When Gyas, foremost, and (thus far,
 victor in the midst of the boiling deep.”—Gurgite. Descriptive of
the sea upturned and foaming beneath the oars.—Quo tantum mihi,
&c. “Whither art thou going, pray, so far to the right ?” Mihi is
here what grammarians call the dativus aevicus, and is almost, if not
totally, ornamental.—Dexter. The goal, as they passed around it,
would be on the left. The object, therefore, would be to kacm an
close to it as possible, and thus save distance. The pilot Menetes, therefore, lost ground by keeping too far to the right.

_Huc dirige gressum_ "Direct your course hither." There is considerable doubt about the true reading here. _Gressum_ is a very unusual word to employ instead of _cursum_, when speaking of a ship, and, besides, Asinius Pollio, the contemporary of Virgil, blamed Sallust, as Aulus Gellius informs us, for using _transgressus_ in a similar way.—_Litus ama, &c._ "Keep close to the shore, and let the oar-blade graze the rocks on the le’t." By _litus_ is here meant the rock.—_Stringat sine, i. e., sine ut stringat._—Palmula. This is properly the broad part at the extremity of the oar, having some resemblance to the _palm_ of a man’s hand when opened, widening and becoming flat like it.—_Alum._ "The main," _i. e._, the sea to the right. Let others make a wider circuit to the right.

165-168. _Pelagi ad undas._ The obstinate pilot persists in making a wide circuit around the goal, and thus loses ground by his excessive caution.—_Quo diversus abis, &c._ "Whither art thou departing, turned away (from the true course)! Once more make for the rocks, Menetes,’ Gyas again called out with a loud voice." We have adopted here what seems the most natural punctuation and rendering of this passage. Some place a colon after _iterum_, and supply _clamatbat_, or an equivalent verb.—_Instantem tergo, &c._ "Pressing on his rear, and holding his course nearer in." More literally, "holding the places nearer (to the shore)," _i. e._, _loca propriora litor._ This gave him, of course, a decided advantage.

170-171. _Radit iter lavum interior._ "Runs grazing along the left-hand path, farther in," _i. e._, on the inside, between the ship of Gyas and the rocky shore, and grazing the latter with his oars.—_Subitus ex priorem_, &c. "And on a sudden passes by him who had been foremost," _i. e._, passes by the ship of Gyas, which had lost ground by bending around too far to the right.—_Et metis tenet, &c._ "And the goal being left behind, now holds the sale (and open) sea." Cluentius doubles the rocky isle where the _meta_ was placed, and now holds possession of the open sea on his return to the starting-place.

172-177. _Tum vero exarsit, &c._ "Then, indeed, did fierce indignation blaze up in the inmost soul of the warrior." Literally, "in his bones unto the youth." The meaning appears to be, that his whole frame shook with indignation. _Dolor_ properly implies here a mingled emotion of grief and anger.—_Segnem Menetes._ "The slow Menetes," _i. e._, _slow_ from excess of caution.—_Decorisque su._ "Of both he own dignity," _i. e._, as commander. Compare the remark...
BOOK FIFTH

of Servius: "honestum enim est irasci, duci praeertim." — Socinique salutis. Their safety would be endangered by the loss of the pilot. 

ipse gubernato rector subit, &c. "He himself succeeds, as pilot, to the helm; he himself as director of the vessel's course; and encourages the men, and turns the tiller towards the shores." The terms rector and magister are nearly synonymous here, but are purposely thus employed, in order to express, along with the double y se, the impetuous movements of the excited Gyas.

178–182. At gravis ut fundo, &c. "But when Menetes was with difficulty at length given back from the bottom, heavy in his movements from being now advanced in years, and having his wet attire floating around him." The expression madida fluens in veste (literally, "floating in wet attire") is equivalent, in fact, to cui madida vestis fluebat.—Summa petit scopuli. "He climbs to the top of the cliff."

Et labetum. "Both when falling." —Et rident. "And now again they laugh at him." Heyne objects to the use of rident immediate by after risere, and thinks that line 183 ought to have been struck out by Tucca when revising the poem. Weichert and Ruhkopf, however, successfully defend it. The Trojans had previously laughed at Menetes when falling, and now again they laugh at him when vomiting up the salt water.

183–187. Hic. "Hereupon." —Extremis duobus. "Unto the two kindmost." —Mnestheī. The Greek dative. Μνῆσθείς, genit. Μνῆσθείως, dative Μνῆσθεί, contracted Μνῆσθε. —Gyan superare morantem. "Of passing by the lagging Gyas." In prose, the genitive of the gerund (superandi) would be employed.—Capit ante locum. "First seizes the space," i. e., gets nearer the rock, and of course has less space to run in doubling it.—Toīa preæunte carinā. "By the whole length of his ship." Literally y the whole ship going before." —Parte prior, &c. "He was foremost by a part only (of his vessel); the rival Pристis presses on part with her beak." Heyne reads par tim, but this appears objectionable. Partim was undoubtedly the old form of partem; but it soon passed into an adverbial signification (Aul. Gell., x., 13). In the golden age of Latin literature it appears to have been generally used for pars, and employed with plurals, thus: "Partim illorum (or ex illis) ejusmodi sunt." Partem, therefore, is to be preferred here without hesitation.

"draw forth," call forth into action.—*Animos.* "That spin," i.e., that undaunted energy.—*Quibus usi.* "Which you employed" Supply *estis.—Maleaque sequacibus nudis.* "And amid the pursuing billows of Malea," i.e., of the Malean promontory, the southeasternmost extremity of Laconia. The sea here is more than usually rough and swelling, and wave *follows* or pushes on wave in quick succession: hence the epithet *sequacibus* in the text. Compare the Greek *παλιφόθων*.

194-200. *Non jam prima,* &c. "I, Mnestheus, seek not now for the first place." Observe the felicitous art of the poet, by which the name *Mnestheus* is put in that part of the line which is the feeblest portion of an hexameter, and where the voice always requires strengthening in some way or other, in order to show that the wishes of Mnestheus are comparatively humble in their nature, for he aspires not to the first place.—*Quamquam O!* &c. "Although, oh that!—but let those conquer," &c. He checks himself in the half-expressed wish (an instance of what grammarians term *aposiopesis*), and is content with an humbler measure of success.

*Pudcat.* "Let us feel ashamed." Literally, "let it shame us." Supply *nos.—Hoc vincite,* &c. "Thus far conquer, O my countrymen, and avert a foul disgrace." Literally, "get the better of this," i.e., do not let us come in last. Wagner, Thiel, and others, prefer a different construction, by which *hoc* is joined to *nefas*, thus, *vincite et prohibete hoc nefas*, "get the better of and avert this foul disgrace." The order which we have adopted, however, appears more forcible and natural.

*Olli.* Old form for *illi.—Certamine summo procumbunt.* "With utmost striving bend forward (to the oars)." Supply *remis.—Vastis.* For *validis.—Ærea puppis.* "The brazen-beaked ship." *Ærea* for *arata*, the reference being to the plates of brass (or more strictly of bronze) covering the rostrum and prow.—*Subtrahiturque solam.* "And the sea is withdrawn from beneath them." The galley moves so rapidly that the sea seems to withdraw from beneath her.—*Solum.* This term, as Valpy remarks from Servius, is applied to what ever is placed beneath, or that supports, another substance; as the air to birds, the sea to a ship, &c.—*Arida.* "Parched."—*Rivis.* "Ir. streams."

201-204. *Ipse casus.* "Mere chance." Literally, "chance itself."

—*Furcos animi.* "Wild with excitement." Literally, "raging in mind."—*Interior.* "Farther in," i.e., nearer the left-hand shore than Mnestheus, in consequence of having fetched a shorter compass.—*Spatioque subit mique.* "And enters upon too confined r
space." More freely, "and moves along too confined a route" He did not leave room enough between the shore and the vessel of Mnesthesus, within which to fetch a compass with his own ship and so pass the goal, but ran his vessel upon a part of the rock projecting farther than the rest and lying directly in his track.—Saxis in procurantibus hacit. "He stuck amid projecting rocks." More freely "he ran upon projecting rocks."

205-206. Concussae cautes. "The cliffs were shaken (with the blow)." This, observes one of the commentators, is only saying, in other words, that the galley received a violent shock, since action is equal to reaction.—Et acuto in muricem remi, &c. "And the struggling oars snapped loudly on a sharp projection of the rock, while the prow dashed against and hung suspended (from the rugged shore)."—Murice. This term properly means a species of shell-fish, here, however, a sharp point of rock on a level with the water, or a kind of coral-formation.—Pendit. The prow striking and fixing itself on the rocks, appeared, as it rose from the water, to hang from them, the motion of the water swaying the body of the vessel to and fro. Compare the explanation of Heyne: "Sublimis et suspensa nautae, librarum se."  

207-209. Consurgunt. "Arise in a body."—Morantur. "Strive to force her back." This is a nautical term. Servius explains it by retro agunt."—Ferratasque trudes, &c. "They bring out both iron-shod stakes and sharp-pointed poles." We have preferred trudes, with Heinsius and Wagner, to the common form sudes. The former is found in several good manuscripts, though the verb trudo, from which it is derived, has a long penult, still this can form no valid objection. On the other hand, the sudes merely had their ends burned to a point, and were never shod with iron.

210-212. Latus. "Filled with joy."—Acrior. "Rendered more eager," i.e., inspired.—Agmine remorum celeri. "With a quick and regular movement of his oars." The oars keep time like an army on its march. Hence we may render freely, "with a rapid march of oars."—Ventisque vocatus. "And the winds being invoked to his aid," i.e., and haviron hoisted sail.—Prona petit maria, &c. "Seeks the prone sea (in an obstructed course), and runs along the open deep." The sea, as it lies before him free from any obstructions, is compared to a smooth and shelving plain, that will carry him onward with accelerated. —q. Compare the explanation of Heyne, "Prona maria, in quibus cursus pronus ac celer sine impedimento ft."

13-217 Sucluncit. "From her covert." Literally, "from her
BOOK FIFTH.

cave."—Cui domus, &c. "Whose home and beloved nest are in some rock full of hiding-places." By pumex is here meant a rock resembling pumice, from the many coverts or lurking-places eaten into it. Compare the explanation of Forcellini: "Solent etiam viza sara cavernulis plena, et pumec mimantia hoc nomine appellari."—Nidi. The reference is, in fact, to the tenants of the nest, or her young ones, and hence the employment of the epithet dulces, and also of the plural number,—Plausumque extirrita, &c. "And, scared from her abode, gives forth a loud flapping with her wings."—Radit iter liquidum. "She skims along her liquid way." This is all true to nature. The bir, when she begins her flight, makes a loud flapping, but presently she glides along so quietly as not to appear to move her pinions at all. This, as Symmons remarks, is a most apt and striking similitude for the present occasion; and the first agitation of the galley occasioned by the increased exertions of the rowers, with her subsequent smooth progress through the open sea, could not have been more happily illustrated. Observe in line 217 the beautiful effect of the dactylic rhythm in representing the celerity of the wild dove's flight.

218-219. Fugá secat ultima aquora. "Cleaves in her flight the farthest portion of the sea," i. e., that part of the sea which lay around the meta, and marked, of course, the limit of departure from the starting-place, after reaching which, the vessels had to double the meta and return. More freely, "cleaves in her flight the extremity of the course."—Sic illam fert, &c. "Thus her very impetus bears her along in her flight."

220-224. Deserit. "He leaves behind."—Alto. This epithet does not imply that the rock in question was of any great height in itself. It is almost a repetition of the saxa procurrensia mentioned in line 204. Compare the remark of Jacobs: "Scopulus dicitur altus, quin navigantibus e mari conspectus ab prominentiam suam ita apparebat, minime vero, quia summa erat altitudinis." (Disquisit. Virgilian., pt. i., p. 6.)

Brevibusque vallis. "And amid the scantily-covered shallows." These lay around the rock, and were covered with hardly any water at all. Jacobs makes them to have been mere sand-flats: "Brevi seda sunt loca circa scopulum, quae aqua carebant et multam ostende- sent arenam."—Discentem currere. "Trying to run on." Literally, "learning (how) to run."—Consequitur. "He overtakes."—Magis.

225-231 Ipso in fine. "At the very end of the race." The prize was to be won by the vessel which, after passing around the meta,
BOOK FIFTH.

returned first to port. Cloanthus, having doubled the goal is now near the harbour, and, of course, "ipso in fine."—Quem petit. “Hin: he makes for.” Quem in the beginning of the clause is here equiv- aient to illum.—Urguet. “Presses closely upon.”—Cunctique se- quentem, &c. “And all, with eager acclamations, encourage him as he pursues,” i. e., urge on Mnestheus, as he presses closely upon Clo- anthus.—Fragoribus. “With their outeries,” i. e., cries and plau- dits. Equivalent, in fact, to clamore et plausu.

Hi proprium decus, &c. “These are indignant should they not retain their own glory, and the honour (already) in their grasp.” Literally, “the honour (already) obtained.” By hi are here meant Cloanthus and his crew. They consider the victory (honorem) as now fairly their own, and are indignant at the idea of having it wrested from them at the very close of the contest.—Vitamque vo- lunt, &c. “And they are willing to barter life for renown,” i. e., they wish for victory, even though their exertions in obtaining it should eventually cost them their lives from over-fatigue, &c.— Hos successus alit, &c. “Those success feeds (with fresh hopes); they are able (to conquer) because they seem to be able,” i. e., their recent success supports the crew of Mnestheus in the fresh exer- tions which they now make; victory seems easy of attainment, be- cause they have confidence in themselves.

232-234. Et fors aquatis, &c. “And they would perhaps have gained the prize with equal beaks.” — Palmas ponto tendens, &c. The usual gesture in praying to a deity of ocean. According to Servius, palmas utrasque is an antique form of expression for pal- nam utramque.—Divosque in vota vocasset. “And invoked the gods unto his vows,” i. e., to listen to his vows.

236-238. Letus ego, voti reus, &c. “With joy will I, bound to a fulfilment of my vow, place for you,” &c., i. e., with joy will I, if my vow be granted, &c. A person is said to be reus voti who has undertaken a vow on a certain condition; and when that condition is fulfilled, then he is damnatus voti, or votis, i. e., the gods sentence or order him to fulfil his vow.—Porriciam. This is an old religious term, which the copyists have sometimes corrupted into pronicam. The latter, however, is an ill-omened term, since it sometimes car- ries with it the idea of contemning or neglecting, and would there- fore, of course, not be employed.—Liquentia. Heyne regards this as a mere ornamental epithet, in the sense of “liquid.” Trapp, on the other hand, gives it the meaning of limpid, clear, or pure. Heyne’s opinion is to be preferred. Liquentia, here, is from liquo, -ere, not from liqueo, -ere.
239-243. *Omnis Nereidum, &c.* "The whole band of the Nereids and of Phoebus, and the virgin Panopea." Phoebus, or Phoceans (Φῶκος, Φώρκος), was a sea-deity, the son of Pontus and Terra, and brother of Nereus. The Tritons and other inferior deities of the ocean composed his train. Consult line 823, and also the Index of Proper Names.—Panopea. One of the chief of the Nereids.

*Pater.* An appellation given in general to all divinities.—*Portumnus.* Called also Portumnum. According to Varro, he was the god of harbours. By the Greeks he was termed Palæmon, and also Melicertes.—*Mansu magnâ cunctem impulit.* "With his powerful hand impelled the vessel on her way."—*Et portu se condidit alto.* "And has (already) hid herself in the deep harbour." A poetical form of expression, for *intraeportum.* Observe the use of the perfect (eon didit) to indicate a rapid act; and compare book iv., 582.

244-248. *Cunctis ex morc vocatis.* "All being summoned according to custom," i.e., all the spectators being called together by a herald, according to the custom prevalent at such games.—*Declarat.* "Proclaims." We have here an imitation of the custom followed at the great games of Greece, where the victor was always proclaimed by the voice of a herald.

*Muneraque in naves, &c.* "And, as presents for the ships, he gives to choose three young steers each, and wine in abundance, and a great talent of silver to bear away." This permission to choose was given to the crews of the three vessels which had returned to harbour, and had borne, in fact, the fatigue of the race. The ship of Sergestus came in too late for the distribution. Observe the poetic idiom in *optare* and *ferre.* The prose form would be *optandos* and *ferendum.*—*Vinaque.* Mark the force of the plural as indicating abundance.—*Magnum.* A mere ornamental epithet here. On other occasions, by the "great" talent is meant the Attic silver talent, as compared with the smaller or Sicilian talent, which last was much used by the Greeks of Sicily and Italy.

249-251. *Addit.* "He confers."—*Victori chlamydem auratum.* "Upon the victor a cloak adorned with work of gold." The figures on it were worked in gold.—*Quam plurima circum,* &c. "Around which ran the abundant Melibean purple, in a double meandering line," i.e., two borders of broad purple ran around the garment in waving lines. These borders were not attached to the cloak, but were woven with it.—*Meandro.* The Meandro was a river of Asia Minor, forming the common boundary between Caria and Lydia. It was remarkable for the winding nature of its course, and hence the name was used metaphorically for any winding whatsoever.—
Melibaea. The shell-fish which yielded the purple dye were found near an island bearing this name at the mouth of the River Orontes in Syria. They were also obtained at a seaport town of Thessaly, likewise called Melibaea.

252-255. Intextusque puér, &c. “And the royal boy, on leafy Ida, interwoven (there), eager, like one panting, wearies out the fleet stages with his javelin and in the chase.” The cloak was adorned with a representation of the story of Ganymede, which was interwoven into it with threads of gold.—Quem præpes sublimem, &c. “Him the rapid armour-bearer of Jove hath caught up on high with his crooked talons.” The boy is first represented hunting; the scene then changes, and in another quarter is seen the young prince just caught up by the eagle, who is soaring away with him to the skies. Observe how beautifully the perfect (rapuit) is here employed. —Armiger. The eagle was sacred to Jove, and is frequently represented as bearing his thunderbolts. Pliny, enumerating such things as are proof against thunder, mentions the eagle, and assigns this as the reason why that bird is called Jove’s armour-bearer.

Langæi custodes. “The aged keepers,” i. e., they to whom the care of the young prince had been confided.—Saxit in auras. “Rages to the air.” The dogs are represented as looking up, and baying at the eagle as it soars away with their young master.

In explaining this passage respecting the abduction of Ganymede, we have supposed the representation on the cloak to refer to two distinct portions of time. This certainly accords best with the words of the text. Heyne, however, thinks that the words “veloces vacul e cervos cursuque fatigat” do not relate to anything actually appearing on the cloak, but merely denote that Ganymede was carried off while hunting. Wagner, on the other hand, insists that Virgil nods here! “Non aliter te expedies ex his tricis quam fatendo, bonum Virgilium hic dormítiæ.”

258-265. Deinde. “After him.”—Virtute. “In point of merit.”—Huic hamis, &c. “To this warrior he gives to possess, as an ornament, and a defence in arms, a coat of mail composed of polished rings hooked into one another, and (these arranged) in a triple issue of gold.” Consult note on line 467, book iii.—Habere. The proje form of expression would be habendam.

Demoleu. The ablative from Demoleus, in Greek Δημόλεως. This was the name of one of the Greeks who warred against Troy. —Vix illam, &c. “With difficulty did his attendants, Phegeus and Sagaris, bear it away, consisting of many folds, having struggled with their shoulders (beneath the load),” i.e., with difficulty, on
account of its great weight.—Demoleus cursu, &c. This, observes one of the commentators, is an indirect method of celebrating the valour of Aeneas; for if Demoleus was able to drive whole squadrons of the Trojans before him, how great a hero must he be who slew the conqueror of these numerous squadrons.

266-267. Tertia dona, &c. "He makes two caldrons of brass, and cups of silver finished with workmanlike skill, and embossed with ornaments, the third presents," i. e., presents to him who came in third.—Cymbia. The cymbium was a cup resembling a boat or cymla, being oblong and narrow.—Argento perfecta. More freely, "of richly-wrought silver."—Aspera. Compare the explanation of Heyne: "Figuris emincentibus calata."

268-269. Jamque adeo omnes. "And thus all now."—Opibusque superbi. "And elated with their presents." More literally, "rendered proud by their riches."—Ibant. "Were moving along," i. e., in solemn procession.—Puniccis taniis. "With scarlet ribands." In verse 110, mention is made of "virides corona;" and again, in verse 494, Mnestheus is spoken of as "viridi cvinctus olivā." These scarlet ribands, then, must have been employed to bind together the leaves composing the chaplet, and also to secure the chaplet itself on the head. Compare the explanation of Servius: "Significat lemniscatas coronas, qua sunt de frondibus et discoloribus fascis."—Taniis. To be pronounced, in scansion, as two syllables, tan yis.

270-272. Saxo e scopulo, &c. "With difficulty torn away from the cruel rock by much skill." Arte implies here, in fact, the union of both skill and strength, and is analogous to the Greek ἀπερή.—Amissis remis, &c. "The oars being lost, and weakened by a whole tier," i. e., a whole bank or row of oars. Heyne thinks that the words ordine uno refer to the loss of all the oars on one side, namely, three whole tiers. We cannot agree with him.—Agebat. "Brought slowly up." Observe the force of the imperfect.

273-279. Via in aggere. "On the raised part of a road," i. e., the central part.—Ærea quom, &c. "Over which a wheel, with brazen felly, has passed transversely," i. e., across which.—Aut pravis actu, &c. "Or which some traveller, coming down heavily with a blow, has left half dead and mangled by a stone." Literally, "heavy with a blow."—Seminecem, &c. Both seminecem and lacerrum refer to saxo, so that it is the same as saying saxo seminecem et lacerrum.—Nequidquam fugiers, &c. "In vain, in attempting to escape, does it make long twistings with its body." Literally, "does it give (forth)."

Parte. "In one part" i. e., in the unwounded section of its body.
Ardens. "Glistening."— Pars vulnera claudia retentat, &c. "The part maimed by the wound keeps it back knitting knot after knot, and entwining itself around its own members." Observe the force of the frequentative in nequantem. Heyne explains nequantem nodos, &c, as follows: "Nectentem se in nodos et replicantem se in orbes."

"Still, however, she makes sail, and enters the harbour with all her canvass spread." In the words tali remigio there lurks a protasis, to the following effect: "although she cannot well employ her oars." To this vela facit tamen is a kind of apodosis.—The movements of the ship are like those of the wounded serpent, partly vigorous (plenis velis), partly enfeebled (tali remigio).

282-285. Promisso munere. No particular mention of any promised reward has been made before this. Æneas, however, must be supposed to have appointed beforehand certain honours for each of the competitors.—Operum haud ignara, &c. An allusion to Homeric times, when the arts of spinning, weaving, &c., were peculiarly valued.—Cressa genus. "A Cretan by birth."—Sub ubere. "Beneath her breast," i.e., at the breast.

286-290. Misso. "Being ended." There lurks in misso the idea of a dismissal of those present at this contest.—Mediâque in vallè, &c. "While in the middle of a theatre-shaped vale was a race-course." In construction, theatri must be joined with vallè, not with circus. The expression vallis theatri is the same as vallis, quæ in- star erat theatris, "a valley which was like a theatre," i.e., a valley having at one end a rising semicircular slope, on the ascending side of which the spectators would be seated. (Consult note on line 427, book i.) —Circus. Equivalent here to stadium.—Quo se multis cum, &c. "Whither the hero, with many thousands (accompanying), betook himself as the centre of the assembled throng, and sat down on an elevated spot," i.e., sat down on an elevated place in the middle of the assembly. By consessu are meant the great body of seated spectators.—Exstructo. Supply loco. Heyne makes the order to be tulit se, et resedit exstructo consessu. But this is extremely harsh.

BOOK FIFTH

304-309. Latasque advertite mentes. "And turn thereto your joyful attention." — Gnossia. "Cretan." Consult note on line 115, book iii. The form Gnossia is less correct. — Specula. "Darts." The spiculum resembled in form the lance and javelin, but was much lighter. It was used in hunting as well as in battle. — Calatamiques argento, &c. "And a battle-axe, adorned with silver chasing, to bear away," i.e., adorned with chased silver-work. Literally, "chased with silver." Chasing is the art of representing figures, &c., in a kind of basso relievo, punched out from behind, and sculptured on the front with small chisels and gravers. The handle of the battle-axe was adorned in the present case with this kind of work.—Ferre. Poetic Latinity, for ferreulam.

Omnibus hic erit, &c. "This one honour shall be to all," i.e., this honour shall be alike to all; all the competitors shall be equally rewarded with these. — Praemia. "Special rewards," i.e., other and special prizes.—Flavâ. "Yellow." The under part of the leaf is of a paler colour than the upper.

310-314. Phaleris insignem. "Adorned with trappings." The phalera were ornaments attached to the harness of horses, especially about the head, and were often worn as pendants, so as to produce a terrific effect when shaken by the rapid motions of the steed. They were bestowed upon horsemen by the Roman commanders as a reward of bravery and merit. The proper form of the phalera seems to have been a boss, disc, or crescent of metal, and the plural is most commonly employed in speaking of these appendages, as they were generally given in pairs. The phalerae were worn also by men. Compare lines 359, 458, book ix.

Amazoniam pharetram. "An Amazonian quiver," i.e., a quiver of the same form with those used by the Amazons. Compare woodcut on page 323.—Threisis. A mere ornamental epithet, to denote the excellence of the arrows, the Thracians being famous for their skill in archery and the excellence of their equipments. — Lato quam circum, &c. "Which a belt of broad gold encompasses, and a clasp fastens with a tapering gem," i.e., a broad belt adorned with figures and ornaments of gold. This belt was secured in front by a clasp decorated with a long, oval-shaped gem, tapering off at either end.

—Fibula. For patterns of fibula, consult woodcut on page 497.—A-golicâ. Put for Greci. Consult, for patterns of ancient helmets, the woodcut on page 341.
316-317. Co-ripum spata, &c. "They dash forth upon the course, and leave the threshold of the race behind." More literally "they seize upon the course;" a bold figure, borrowed from the movements of those who make a grasp at anything, or plunge forward to seize it. The eager competitors here rush forward each to seize upon the course, or, in other words, to make it their own by reaching the end of the race first.—Spatia. The race was a double one, that is, the competitors ran from the starting-point to the meta, and back again to the place of commencing. Hence the use of the plural, spata, to denote the whole course both ways. In chariot-races, the contending parties had to run seven times around the spina circi, a low wall in the middle of the circus; and here, again, the term spatia was applied to all these seven combined.

Limina. The place of starting; the threshold, as it were, of the race.—Effusit, similes nimbo. "Poured forth like the tempest." Nimbus, the storm-cloud, taken here for the storm itself. Compare the version of Voss: "Rasch wie die Wetter gestürzt."—Simul ultima signant. "At the same time they keep their eyes fixed on the goal." More literally, "they mark the farthest (places of the course with their eyes)." The full form of expression would be, "signant ultima loca oculis." They keep their eyes fixed on the goal, or meta, not because this is the termination of the race, but because here they have to bend round in their course and run back to the point of starting. He who should reach the meta first and turn shortest round it, would have a decided advantage over the rest. The foot race, it will be perceived, is precisely like the ship-race.

318-319. Primus abit. "Goes off first."—Omnia corpora. Equiv- alent, merely, to omnes. The use of corpora, however, is intended purposely to point to physical exertions.—Emicat. "Shoots forth." More literally, "gleams forth (on the view)." A beautifully-expressive term, applied to the movements of a body passing so rapidly before the view as to seem to flash upon it.—Fulminis alis. "The winged thunderbolt." Literally, "the wings of the thunderbolt." So we say in English, "the winged lightning."

320-324. Longo sed proximus intervallo. "But next by a long interval," i. e., a long space intervening.—Spatio post deinde relictum, &c. "Then, a space being left after (this one), Euryalus, third in order." More literally, "a space being left after," or "behind," vexi being, in fact, an adverb here.—Quo deinde sub ipsa. "And then close after him." More literally, "close after which same one." Observe here the peculiar force of the preposition sub.

Calceoque terit, &c. "And now, pressing on his shoulder he
rubs heel against heel." A graphic description of a well-contested race. Helymus is only one step in advance of Diores, who runs closely by his side, and seems to lean or press on one of Helymus's shoulders; the foremost foot, moreover, of Diores is close on a line with the hindmost foot of Helymus, and grazes it, as it were: *cælēm terit, "heel rubs against heel."

325-326. *Spatia et si plura supersint, &c. "And had more stages of the course remained, he would, in all likelihood, having glided ahead, have passed (the other), or would have left (the race) a doubtful one," *i. e., or would have equalled him so far as to make it doubtful which of them had the advantage. The Latin employs the present tense, *supersint, transeat, relinquat*, as describing an action passing before the eyes at the time. Our English idiom requires the past tense. Observe, also, the use of the subjunctive here to mark a highly probable result.—*Spatia plura*. The *spatia* here were only two in number. Had there been more, or, in other words, had the race been a longer one, the issue would have either been extremely doubtful, or Diores would have gained.

327-330. *Spatio extreMo. "In the last stage," *i. e., near the termination of the second spatium, and, of course, near the end of the race itself. — *Sub ipsam finem adventabant*. "They were rapidly drawing near to the very end (of the race)." Heyne makes *finem* here mean the goal, or *meta*, and he, of course, considers the race merely a single one, namely, from the starting-place to the *meta*, the party that reached the *meta* first being, as he thinks, the conqueror. We have adopted, however, the idea of Wagner, who makes the race a double one; and in accordance with this view, therefore, the term *finem* in the text will mark the starting-place, unto which the racers return after doubling the *meta*, and which, therefore, forms the end of the running.

*Lexi cum sanguine, &c. "When Nisus unluckily loses his foot-cold in some slippery blood; where, by chance, poured forth from slain steers, it had moistened the ground, and the verdant herbage above." — *Ut. Equivalent*, here, to *ubi*. Compare Catullus, xi., 3: "*Litus ut longe resonante Eod tunditur unda. —Superá.* For *superne*.

331-333. *Jam victor ovans*. "Already an exulting victor," *i. e., already exulting as if now victorious. — *Vestigia presso hâvâ tennuit, &c. "Kept not his steps, slipping (from under him), on the ground troîden upon," *i. e., slipped as his foot came in contact with the ground, and was unable to recover himself.—*Titubata*. For *tituban-ua* A bold use of the past participle passive of an intransitive verb for the present participle — *Pronus* "headlong." *i. e., full on
his face.—*In ipso immundoque,* &c. Amid both the filthy mire itself and sacred gore," i. e., the mire occasioned by the blood of the victims mingling with the earth.

334-338. *Non tamen Euryalti,* &c. "Not of Euryalus, however, not of their mutual affection was he forgetful." Observe the force of the plural in *amorum,* as denoting the reciprocal affection of two friends.—*Per lubrica.* "On the slippery place." Supply *loca.*—*Ille autem.* "He, on his part." Referring to Salius.—*Jactuit.* We would naturally expect the present here, but the perfect expresses better the celerity of his fall. —*Revolutus.* "Rolled backward." Compare Voss: "Rückwurts zolle tet jener."—*Emicat.* "Springs forward."—*Munere.* "Through the kind aid."—*Prima tenet.* "Holds the first place," i. e., is foremost in the race. Supply *loca.*

340-344. *Hic totum cavea,* &c. "Hereupon, Salius fills the whole assembly of the spacious pit, and the front seats of the fathers, with loud outcries." We have rendered *cavea* here by the English term "pit," in order to make the meaning more intelligible. The word, however, properly indicates the whole body of seats in the Roman theatre that were occupied by the commonalty. The equites sat in front of these, and the senate in front of the equites. Hence *prima ora patrum,* literally, "the foremost faces of the fathers."—*Doce.* "By unfair means."—*Favor.* "Popular favour."—*Lacrymaque decorae.* "And his becoming tears." He begs with tears that the victory may not be taken from him and given to another.—*Gratior et pulchro,* &c. "And merit coming forth more lovely to the view in a beauteous form." Heyne makes *veniens* equivalent here to *quae est.* This, however, is by no means correct.

345-347. *Adjutat.* "Aids him," i. e., advocates his claim to the first prize.—*Proclamat.* "Cries out."—*Qui subit palma,* &c. "Who succeeded to a prize, and came in for the last reward in vain, if the first honours are to be yielded up to Salius." The first three, it will be remembered, were each of them to have a prize (compare line 308); so that Diore, who was next to Helymus, was entitled to the last prize only in case Salius should be set aside, and Euryalus be allowed to have the first.—*Reddantur.* We have given this form, with Wagner, as far superior to the common *redduntur.*

349-350. *Certa.* "Fixed," i. e., unaltered as regards those who have received them.—*Pueri.* "Young warriors."—*Et palmam movet,* &c. "And no one moves the prize from its order," i. e., and no one disturbs the order in which the prizes have been gained.—*Palmam.* This refers, not to the main prize, but to the one which each has obtained in order.—*Me liceat casus,* &c. "Let it be allow
ed me, (however), to commiserate the hard lot of a friend who has not merited his misfortune." Literally, "of my innocent friend." Me is the accusative before miserari, and the literal translation will be, "let it be lawful that I commiserate," &c. Some manuscripts, however, read mi in the dative, contracted for mihi, and depending on licet.

352-361 Villis onerosum, &c. "Loaded with shaggy hair and gilded claws." The furs of lions and other wild beasts were worn in ancient times by persons of distinction, and the claws used sometimes to be gilt, for ornament and show.—Et te lapsorum miseret. And if thou pityest the fallen." — Digna. "Suitable." — Laude. "By my merit," i. e., in point of merit.—Ni me, quae Salium, &c. "Had not (the same) hostile fortune borne me (away from it), that hid Salius." Wagner considers tulisset here a metaphor borrowed from the movements of a vessel.—Udo turpia fumo. "All filthy with shaggy mire."—Risit pater optimus olli. "The excellent father smiled at his plight," i. e., the condition in which he was, and the appearance which he presented.

Didymaonis artes. "The skilful workmanship of Didymaon." Observe the force of the plural in artes, and compare the remark of La Cerda: "In voce artes observo excellentiam elypei: numerus enim multituidinis indicat laudem non vulgarem; quasi in eo efformando omnes artes consumserit, et pane exhausserit Didymaon." Of Didymaon as an artist nothing is known. The name is probably an imaginary one.—Neptuni sacro, &c. "Taken down by the Greeks from the sacred door-post of Neptune." The reference appears to be to some votive shield, Trojan, of course, which had been carried off by the Greeks in the sack of Troy, but had come back again into the hands of Æneas, through Helenus, who had given them this, among other presents, at parting. Forbiger and Thiel, however, make Danais here not the ablative, but the dative of disadvantage, and suppose the shield to have been a Grecian one, taken by Æneas himself from some Grecian temple in the course of his wanderings.

362-365. Cursus. "The races."—Et dona peregit. "And he had gone through with the prizes," i. e., with the distribution of the prizes.—Si cui. Supply est.—Virtus animusque praesens. "Manly skill and ready courage." By animus praesens is here meant a cool and ready spirit to meet any sudden emergency in the conflict.—E vincit attollat, &c. "And let him raise on high his arms, the palms of his hands being bound (with the cestus)." Consult, as regards the cestus, he note on line 69.—Honorem. "Prize."—Vulturum avo, &c. "Decked with gold and fillets," i. e., having the horns
BOOK FIFTH.

667

and fillets around the brow. It was customary to adorn the oxen with fillets, and to gild their horns, both when they were designed for sacrifice, and also when they were to be given away as rewards of merit.

368-371. Vastis cum viribus, &c. "Dares, with his mighty strength, displays his visage, and rises, amid the loud applause of the spectators." — Paride. Even Hector is represented as inferior to Paris at the cestus. — Idemque. “And the same who.” More freely, “and who also.” — Quo maximus occubat Hector. “Where the mighty Hector.” According to Dares Phrygius, whose statement, however is pure fable, there was a truce for two months between the Trojan and Grecian armies after the death of Hector; and during this time funeral games were celebrated by the former at Hector's tomb. At these games Virgil represents Dares as present, and victorious with the cestus.

372-374. Qui se Bebryciă veniens, &c. “Who, as coming from the Bebrycian nation of Amycus, was wont to boast thereof.” Equivalent to qui se venientem ferebat. The Bebrycians, the primitive settlers of Bithynia, were famous for their skill in boxing. Amycus was one of their ancient kings, and was slain in a boxing-match by Pollux. The meaning of the text, therefore, merely is, that Butes boasted of his belonging to a nation famed for pugilism, or in other words, of his own acquaintance with the art. Some make gentem refer to descent from Amycus; but this is inferior.

375-379. Talis Dares caput," &c. "Dares, such a one as this, raises his lofty head for the first conflicts," i. e., rises and comes forth first into the lists. — Alternaque jactat, &c. “And, stretching forth, throws out his arms one after the other.” — Queritur huic alius. “For him another is sought,” i. e., they look all around to find an antagonist for him. — Armis. For multitudine. — Adire. “To encounter.” — Manibusque inducere cestus. “And to draw the cestus on his hands.”

380-384. Alacris. "Elated." — Excedere palmæ. "Withdrew from the prize," i. e., yielded it to him without a contest. — Si nemo audet. “Since no one dares.” — Quae finis standi? “What end shall there be of my standing here?” The full form of expression would be, "quae finis sit mihi standi hic?" Observe the feminine gender in finis, and compare line 554, book ii. — Quo me decet, &c. “How long is it fitting that I should be detained?” For quousque me decet teneri. The term decet is stronger here than oportet, as indicating what is fitting and rigid
385-386. Ducer dona jube. "Order me to lead away the prizes. He stands ready with his hand on the horn of the steer, waiting for the order to lead it away as his own. Compare the explanation of La Cerda: "Jube me ducere hoc praeium, quod jam munu teneo."—Ort frenehunt. "Raised a loud cry (of assent)."—Reddique vro, &c. "And expressed the wish that the promised (prizes) be given to the man." Jubeo has here its primitive meaning, "to desire," "to express one's wish," as opposed to retare, "to forbid." Compare Crombie's Gymnastum, vol. i., p 122.

387-393. Gravis. This is commonly rendered "aged," and is regarded as an epithet of Acestes. Heyne, however, gives it the force of an adverb, graviter, and connects it with castigat, "heavily chides." Wagner and Jacobs are both in favour of this latter interpretation, and it certainly ought to be preferred to the other._Proximus ut, &c. "As he sat next him on the verdantouch of grass." Consedaret, the pluperfect in the sense of the imperfect.

Frustra. "In vain," i.e., if now thou remainest inactive, and dost allow this boaster to triumph.—Tam patiens. "So patiently!"—Ubi nunc nobis, &c. "Where, now, for us is that divine hero, (that) Eryx, to no purpose called thy instructor (in pugilistic art?)" Nobis is here used in accordance with a colloquial idiom of the Latin, and is hardly translatable in our tongue. It is almost the same as saying, "Where are we now to look for that fame of thine as a pugilist, derived from Eryx, thy illustrious instructor in the art?" Eryx, son of Venus, was famous for his pugilistic skill; and from this, as well as from his origin on the mother's side, he is here called deus ille. He was the instructor of Entellus in the art of boxing.—Ubi fama per omnem, &c. "Where is that fame of thine spread throughout the whole of Sicily?" i.e., thy fame as a pugilist.—Spolia. The trophies won by him in pugilistic encounters.

394-400. Ille sub hac. "To these things the other instantly replies." More literally, "the other, immediately after these (words replies)." Observe the peculiar force of sub with the accusative, as indicating quickness of time.—Cessit. "Has departed."—Pulse "Driven from my bosom."—Sed enim gelidus, &c. "But (I hesitate from another cause), for my chilled blood flows in dull current of age retarding it, and my worn-out powers are grown cold with in love frame."

Sic mihi qua quondam, &c. "If I had, if I now had that youth which formerly was mine, and in which yonder braggart exults with confident air."—Improbus iste. More literally, "you worthless fellow."—Haud equidem pretio, &c. "I would have approached (this
contest), not, indeed, induced by any prize and by the fair steer (that is offered); nor do I regard rewards," i. e., I would have engaged in this encounter without caring for a prize.

401-403. Geminus cestus. "A pair of gauntlets."—Quibus acer Eryx, &c. "With which the impetuous Eryx was wont to engage in close conflict, and with the stiff hide (of these) to brace his arms." The expression ferre manum in pralia is nothing more than manum conscere; and so, again, intendere brachia tergo is merely equivalent to induere cestum.—Duroque tergo. Supply eorum, and compare the remark of Wagner, Quaest. Virg., xxxiv., 4. Ter go, it will be observed, is for ter gore.—As regards the form of the cestus. consult note on line

404-406. Animi. Supply omnium.—Tantarum ingentia septem, &c "Seven huge thongs of such thick ox-hides stiffened (on the view), with lead and iron sewed in."—Stupet. "Is astounded."—Longeque recusat. "And standing afar off, refuses to fight," i. e., shrinks back and declines the conflict. Servius, who is followed by Heyne, makes longe here equivalent merely to valde; but by this explanation half the force of the term is lost. The word is meant to be a graphic one, and we have translated it accordingly. The same idea is adopted by Voss: "Mehr noch staunt selbst Dares sein, der ferne zuruckstutzt."

407-408. Magnanimusque Anchisiades, &c. "While the brave son of Anchises both tries the weight, and wields, now in this direction, now in that, the immense folds themselves of the gauntlets. Observe the zeugma in versat, which verb, when connected with pondus, has the force of examinat, or explorat. Aeneas first ascertains the weight of the gauntlets by lifting them from the ground; and then he tries their fitness for pugilistic encounters by wielding them to and fro. Heyne understands by vinclorum volumina the thongs by which the cestus was attached to the arm; but Wagner, with more propriety, makes these words mean the thongs and cestus both included, for the whole cestus was nothing, in fact, but the long thong. (Wagner, Quaest. Virg., xviii., 2.)

409-411. Senior. "The aged (Entellus)."—Quid, si quis cestus, &c. "What, if any one (of you) had seen the gauntlets and arms of Hercules himself?" i. e., the gauntlets with which Hercules him self was wont to arm his hands. In the expression cestus et arma there is a species of hendiadys.—Ipsi us. Observe the force of this pronoun, contrasting the gauntlets of Eryx, then lying before the view of the whole assembly, with the more fearful ones of Hercules himself.—Tris'em. Alluding to the contest between Hercules and
Eryx, which is here called *tristis*, because in this pugilistic encounter Eryx lost his life.

412–416. *Germanus tuus*. Addressed to *Æneas*. Eryx was born of the same mother with *Æneas*, namely, the goddess *Venus*; hence he is here styled the *germanus* of the Trojan hero. According to *Varro*, as quoted by *Servius*, the term *germanus* meant originally a brother by the same mother, but of a different father, so that it is here used in its primitive sense. More commonly, however, those are called *germani* who are the offspring of the same father and mother.—*Gerbat*. "Used to wield."—*His*. "With these," *i.e.*, having his hands bound with these.—*His ego suctus*. "With these I myself was accustomed (to contend)." Supply *pugnare*.—*Melior sanguis*. "Better blood," *i.e.*, more youthful blood.—*Æmula necdum*, &c. "Nor as yet was envious age beginning to whiten (on the view), being scattered over my two temples," *i.e.*, nor had old age as yet scattered gray hairs over my temples.

418–421. *Idique pio seder Æneas*, &c. "And if this (determination) remains fixed unto the pious *Æneas*," *i.e.*, if this is so determined by *Æneas*.—*Probat auctor Acestes*. "If Aestes, the adviser (of this combat), approve." Compare, as regards the force of *auctor* here, the explanation of *Heyne*: "Auctor Acestes, suasor, qui primus me ad hanc pugnam excitavit."—*Æquemus pugnas*. "Let us make the contest an equal one." *Servius* makes *pugnas* equivalent here to *arma*, *i.e.*, *cestus*. This, however, is decidedly inferior to the more common interpretation, as we have given it.

*Erycis tibi terga remitto*. "I lay aside for thee the hides of Eryx," *i.e.*, the *cestus* of Eryx. *Tibi* is here the dative of advantage.—*Trojanos cestus*. "Your Trojan gauntlets." *Trojanos* here is merely equivalent to *tuos*.—*Duplicem amicum*. "His double garment." *Servius* makes this the same with the *abolla*, a woollen cloak which was probably only a varied form of the pallium. The form and manner of wearing the *abolla* may be seen in the woodcut opposite, from the bas-reliefs on the triumphal arch of Septimius Severus at Rome.

422–423. *Magnos membrorum artus*, &c. "The huge joints of his limbs, his huge bones, and sinewy arms." *Lacertus*, as *Crombie* has shown, means the upper part of the arm, from the elbow to the shoulder. This is the most muscular portion of the arm, and is therefore employed here to carry with it the idea of strength. Not unfrequently, the word is used to denote strength itself; as in *Horace* (Ep. ii., 2, 17): "Casaris Augusti non responsura lacertis."—*Ex*.: "Laid bare" Supply *veste*.—*Ingens*. "Of vast dimensions."
Exult. "Produced," i. e., caused to be brought toward.—Constitit in digitos arrectus. "Stood erect on tiptoe." This was done, both in order to plant a blow with more effect, by throwing forward the weight of the body, and to avoid a blow with more ease by springing back.—Digitos. Supply pedum.—Retro longe ab ictu. In order to avoid the coming or threatened blow of the antagonist.—Pugnamque lascissunt. "And provoke the fight." Equivalent to the modern pugilistic term, "sparring." The expression in the text is a figurative one, borrowed from the movements of a pitched battle, where the two armies commonly begin the attack by slight skirmishes, until martial fury is completely aroused.

430-432. Itte. "The one." Referring to Dares.—Pedum meioter enotu. "Superior in agility of foot," i. e., more active in advancing upon, or retreating from, his opponent.—Membris et mole valens. "Powerful in limbs and bulk," i. e., in bulky limbs. Hendiadys, for mole membrorum.—Sed tarda trementi, &c. "But his enfeebled knees totter unto him trembling (beneath the weight of years)." Consult Metrical Index.—Eger anhelitus. "His difficult breathing."

433-436. Multa viri nequicquam, &c. "The combatants, to no purpose, aim many blows at one another." Vulnera is equivalent here merely to ictus.—Nequicquam. Because not contributing to victory.—Etpectore vastos, &c. "And give forth loud sounds from the breast," i. e., the breasts of each resound loudly beneath the blows received on them.—Errat crebra. "Wanders rapidly." In a litera,
translation, cerebra agrees with manus, "the frequent hand wanders"—Crepitant. "Crack," i. e., emit a cracking sound.

437-438. Stat gravis. "Stands firm."—Nisi eodem. "In the same (firm) posture."—Corporum tela modo, &c. "Only with his body and watchful eyes he avoids the (coming) blows." Entellus does not change his position, but avoids the blows aimed at him partly by parrying, and partly by the inclination of his body.—Tela. Figuratively applied to the blows that come thick and fast, like so many missles.—Exit. A gladiatorial term, equivalent to evitut.


Nunc hos, nunc illos, &c. "Now he tries these, now those approaches, and the whole place, with every exertion of skill, and fruitlessly presses on in various assaults." Literally, "he roams over, now these," &c.—Arte. By employing all the expedients which the art of war suggests. So Dares tries every pugilistic art against his antagonist.

443-449. Ostendit dextram insurgen. "Rising on tiptoe, put forth his right hand."—Ille. Dares.—A vertice. "Downward."—Celerique elatus corpore cessit. "And having stepped aside by a rapid movement of his body, retreated (from before it)."—Effudit. "Spent."—El ulmo ipse gravis, &c. "And of his own accord, heavy of himself, falls heavily also to the ground with his vast weight." Ulto is equivalent here to non prostratus ab adversario.—Quondam "At times."—Concidit. "Falls prostrate."

450-452. Consurgunt studiis. "Arise in a body, with eager feelings," i. e., with their feelings eagerly enlisted for each; the Trojans rejoicing at the success of their champion, the Sicilians sympathizing with the misfortune of the other.—It clamor colo. "A confused cry ascends to heaven," i. e., intermingled cries of joy and sympathizing sorrow.—At humo attolit. By the laws of the combat, if one of the parties fell, his antagonist was not to take advantage thereof, but to allow him to rise again and renew the encounter.

453-457. Casu. "By his fall."—Acrior. "With increased spirit."—Tum pudor incendit vices, &c. "Then, again, shame kindles up his energies, and conscious prowess," i. e., a consciousness of prowess. Conscia virtus, for virtutibus conscientia.—Ardensque. "And all on fire," i. e., burning with indignation.—Equore toto "Over the whole lists."—Nunc ille sinistrâ. "Now in like manner
with his left." The usage of the pronoun *ille* here is peculiar to the Greek and Latin idiom, and is regarded as a great elegance. It serves to render the clause more graphic and vivid. In English, it is commonly rendered "in like manner," or "also."

458-460. *Reques.* "Respite."—*Quam multa grandine, &c.* "With as much hail as the storm-clouds rattle on the house-tops, with so many thick-coming blows does the hero in rapid succession batter and drive Dares about the field." More literally, "so with thick coming blows," &c. The prose form would be *tam multit atque den vis icthibus.*

461-467. *Iras.* "His wrathful feelings."—*Animis acerbis.* "With unbittered spirit.—Fessumque Dacta eripuit. "And rescued the exhausted Dares." *Fessum* imports here much more than *lassum,* and conveys the idea of one worn out and fast sinking beneath the onset of another.—*Dementia.* "Infatuation."—*Non virs alias, &c.* "Dost thou not perceive far other strength (than what thou didst expect to encounter), and adverse deities," *i.e.*, and the fortune of the fight completely changed.—*Codex deo.* "Yield to the god," *i.e.*, to the divinity that favours thy antagonist.—*Diremit.* "Put a stop to." Heyne thinks that the *que in dixitque* did not proceed from the poet, but from a later hand, but it is defended by Wagner, who makes the *que* and *et* indicate a simultaneous effect, "he both said and (at the same moment) put an end to," &c.

468-470. *Fidi aequales.* "His faithful companions." The idea is well expressed by Trapp: "His mates, officious to their vanquished friend," *i.e.*, showing their attachment by kind offices, and faithful to him in his misfortune.—*Genua agra trahentem.* "Dragging along his tottering knees."—*Jactantemque utroque caput.* "And throwing his head on this side and on that." More freely, "his head swerving listlessly from one side to another." So exhausted was he, that, as he was led off, his head fell now on this shoulder, now on that.—*Utroque.* Literally, "on either side."—*Ejectantem.* " Casting forth."

473-481. *Supersans animis.* "Elated in soul." More literally, "towering in spirit."—*Hae cognoscite, &c.* "Know these things, both what powers were mine in my youthful frame," &c., *i.e.*, learn from these things both what my strength must have been in early days, &c.—*Revocatum Dacta.* "The rescued Dares."—*Et adversi contra, &c.* "And took his station over against the front of the opposite steer."—*Livravit redux us.* "He levelled from on high."—*Media inter cornua.* "Here the scull is strongest."—*Effractoque illitit.* &c. "And drove them into the bones, the brain being dashed out
BOOK FIFTH.

(with the blow)."—Eranimisque tremens procumbit. "And, trembling, falls lifeless." Tremens is meant to indicate a sudden convolution or quivering, the immediate precursor of death.—Bus. To end an hexameter with a monosyllable is not proper, unless some particular end is sought to be gained by this, as in the present instance, to make the sound an echo to the sense, the heavy fall of the animal being well expressed by the closing cadence of the line

482-484. Super. "Standing over it." The full expression would be, stans super caso taurō.—Hanc tibi, Eryx, &c. "This more suitable victim do I offer unto thee, O Eryx, instead of the life of Dares." Literally, "I pay to thee this more suitable life instead of the death of Dares," i.e., instead of killing Dares.—Persoelo. This verb here carries with it the idea of paying or fulfilling an obligation or vow. Eryx had been the instructor of Entellus in the pugilistic art, and the latter, therefore, owed it to his preceptor not to let the skill which he had imparted to his pupil be triumphed over by another.

Artemquē. Referring to the art of wielding the cestus.—Repono. He now lays aside the art forever, like a gladiator who has obtained his exemption from farther service, and has hung up his arms, in consequence, on the door-posts of the temple of Hercules.

486-489. Qui forte velit. "Those who may chance to be inclined.—Ingentique manu. "And with his powerful hand." Servius understands by this, "with the aid of a numerous party;" but the other explanation is better, as said of a hero, and of heroic times. "Profecto non video," observes Wagner, "quum omnia in herobus ingentia fingantur, cur adco offendamur hoc loco. Per ingentem manum declaratur magna vis et robor corporis in manuum operibus conspicuum."

Volucrem trajecto, &c. "A swift-winged dove, on a cord passed through." The dove is bound to the line, and this last is inserted through a hole in the extremity of the mast.—Quo. "At which." Literally, "whither."

490-492. Dejectamque aera, &c. "And a brazen helmet received the lot (of each) cast into it." These lots consisted of small pieces of wood or other material, and each competitor had either his name written upon one, or else some private mark made thereon, by which it might be distinguished from the rest.—Clamore secundo "With favouring acclam," i.e., with exulting shouts on the part of his friends.—Exit. "Comes forth." The lots were placed in the helmet, and the latter was shaken by some one who kept his face turned away from it, until a lot leaped forth. This was the successful one. Virgil here imitates Homeric usage. The lot
were not drawn, as was customary in a later age.—Locus. "The lot." The lot of each is called locus, because it assigns the place, in point of order, in which each of the archers should shoot, that is, whether he should be first, second, third, &c., which is commonly called the first, second, or third place.

493-499. Modo. "Lately."—Consequitur. "Follows."—Pandare. Consult Index of Proper Names.—Jussus. "Having been ordered." More freely, "having been instigated (by Minerva)." The goddess appeared to Pandarus under the guise of Laodocus, son of Antenor, and prevailed upon him to break the truce by discharging an arrow at, and wounding Menelaus.—Telum torsisti primus. "Didst first discharge an arrow." Consult Homer, II., iv., 86, seqq., where the whole story is given.—Extremus galcâque, &c. "Acestes remained last in order, and at the bottom of the helmet, he himself also having ventured to attempt with his hand the task of the young," i. e., the lot of Acestes remained, &c.—Juxenum laborem. Archery, an exercise more suited to those in the bloom and vigour of life.

500-506. Flexos incurvant arcus. "They bend their curved bows." For curvos inflectunt arcus.—Pro se quisque. "Each according to his strength."—Nerio stridente. "(Sent forth) from the twanging string."—Adocrsi arbore mali. "In the wood of the opposite mast."—Timuitque exterrita, &c. "And the scared bird showed its terror by the fluttering of its pinions." Literally, "by its pinions."—Ingenti plausu. "With immense applause," i. e., from the spectators. Heyne refers plausu to the "flapping" of the bird's pinions, not to the plaudits of the spectators; but the epithet ingenti plainly disproves this.

507-508. Post acer Mnæstheus, &c. "After (him) the ardent Mnæstheus took his station, with his bow drawn close, aiming on high, and directed equally his eye and his shaft."—Adducto. The string of the bow, and the hand that held it, were brought in contact with his bosom, the bow at the same time being fully bent—Alta. Supply loca.—Pariterque oculos, &c. He strained his eye, and directed his arrow, at the bird, as simultaneous acts.

509-512. Miscrandus. "Unfortunate." Literally, "to be pitièd."—Ferro. "With the arrow," i. e., with the iron-headed shaft—Valuit. For potuit.—Nodos et vincula. &c. "He (only) severed the knots and hempen bands, by means of which, tied by the foot, she hung from the tall mast."—illa notos atque atra, &c. "She, taking wing, hath begun to escape into the wide air and dusky clouds." Literally, "into the winds," &c. In ventos is equivalent
merely to in arcu. Compare the well-known expression in venetio recessit. The preposition in is not confined in its government to subula, but extends its force to notos also. This is in imitation of a common Greek idiom, where two substantives are connected by a popula, and the latter of the two has the preposition before it, which extends its government to the former also. Compare the remarks of Dentley, ad Horat. Od., iii., 25, 2.

512-518. Rapidus. "In haste." Equivalent to rapide, or conficiat.—Jam subula arcu contenta, &c. "Holding his arrow, long since stretched on the ready bow," i. e., long since fitted to the bow. Compare the remark of Forbiger: "Nam non solum arcus, verum etiam tela, sagittae, haste, contendi dicuntur."—Fratre. He invokes his brother Pandarus as a hero, or deified person, on account of his pre-eminent skill with the bow. Servius says that Pandarus was worshipped as a hero by the Lycians.—In vota. "To his vows," i. e., to crown his vows.—Jam vaeuco letem, &c. "(And) now (for an instant) having eyed the dove, joyous amid the open sky, and dappled with her pinions, he pierces her under a dark cloud." Wagner misses in jam vacuo letem exalo speculatus the accustomed ease and elegance of Virgil's style, whether we join these words to what goes before or comes after. He thinks that the poet ought to have written, fratrem Eurytion in vota vocato, and would have done so had not parato immediately preceded. His conclusion, therefore, is, that this is one of the passages left by Virgil for future correction.—Fixam. "Fixed in her."

519-521. Amissâ palma. All farther chance of success was now frustrated by the death of the bird. Hence the palm was lost to Acestes.—Superabat. "Remained." Put for supererat.—Contendit. "Discharged." This is the reading of the best manuscripts and editions. The common text has contorsit, a strange term to apply to an arrow, though perfectly proper in the case of a javelin.—Ostentans artemque pater, &c. "Displaying, revered chieftain, both his skill and twanging bow." Acestes, having no longer a mark at which to shoot, may have chosen to display his skill by showing to what height he could make the arrow mount.—Pater. The reading of the best manuscripts. Its use here after qui is analogous to those cases where ille, at the beginning of a clause, is followed, after an interval of several words, by some term indicating once more the subject of the proposition; as in the following, "Ille etiam patriis agmen ciet Oenus ab oris." The common text has artem pariter. Whether we read pater or pariter; however, the last syllable is lengthened by the cæsura or arsis.
522-524. *Subitum.* The true reading. The common text has
rubito.—*Magnoque futurum augurio.* "And one about to prove or
high portent."—*Docuit post exitus ingens,* &c. "The great event
subsequently proved this, and fear-inspiring soothsayers interpreted
the omen too late." The arrow taking fire in the air typified and
preceded the burning of the ships, which was the *exitus ingens*; and
the soothsayers applied the prodigy too late, namely, not until after
he event itself had taken place. *Terrifici* is to be taken as a gen-
eral term, indicating the office and functions of augurs considered
as interpreters of the fearful and mysterious omens of the gods.
We have given here the most natural explanation of this somewhat
obscure passage, referring the omen of the arrow to the burning of
the Trojan ships mentioned towards the close of the present
book. Heyne, however, thinks that the poet alludes to the wars
waged at a later period in Sicily, between the Carthaginians, Sicil-
ians, and Romans. Wagner, on the other hand, is of opinion that
the omen was intended to point to the war between Aeneas and
Turnus.

525-523. *Liquidis in nubibus.* "Amid the liquid clouds." It
would have been a very singular prodigy under any circumstances,
as one of the commentators remarks, but much more so when the
air was moist and cloudy.—*Arsit.* "Took fire."—*Calo refixa.*
"Loosened from the sky." Alluding to what are called shooting or
falling stars.—*Transcurrunt.* "Shoot across." Wakefield reads
*calum* for *calo*, making the accusative depend on *transcurrunt.*—*Cri-
 nem ducunt.* "Draw (after them) a long train of light." *Crinis* is
commonly applied to the long train of a comet; here, however, to
the track of a shooting star.

529-534. *Hæsere.* "Stood rooted to the ground."—*Precati.* Sup-
ply *sunt.*—*Nec maximus omen abnuit,* &c. Aeneas was deceived, and
regarded the omen as one portending good.—*Sume.* Supply *hae*, as
referring to *munera.*—*Te exsortes ducere honores.* "That thou
shouldst enjoy honours superior to the rest." Literally, "that thou
draw honours out of lot," i. e., not having them by lot. The poet,
having the idea of lot in mind, employs *ducere,* "to draw," in the
sense of *aceipere,* "to receive."—*Exsortes.* Equivalent to *extra sor-
tem,* or, in other words, *praecipus* or *extraordinarius.* The poet
alludes, observes Valpy, to a Grecian custom of dividing plunder.
Certain captives, or valuable articles of plunder, were at once as-
signed to individuals distinguished by rank or by valour, and were
not included in the general mass divided by lot. Compare book ix.,
line 271.—*Honores* We have given here the reading of Wagner,
which rests on better manuscript authority than *honorem*, although the other is preferred by Heyne.

535-538. *Ipsius Anchiae, &c.* "Which once belonged to the aged Anchises himself."—*Impressum signis.* "Embossed with figures," *i.e.*, adorned with figures raised from the surface, called by ancients *opus aegyptium*, and resembling what are termed *camos*.—*In magnum munere.* "For a great gift." Observe here the peculiar use of the preposition *in*, derived from a similar usage in Greek (not, however, of frequent occurrence), in the case of *iv*. The paraphrase would be, *quod pro magnio munere (or, in numero maximorum munera*) *habendum esset.*—Cisseus. A Thracean monarch, the father of Hecuba.—*Ferre.* "To bear away."—*Sui.* Agreeing with *amoris*.

540-544. *Appellat.* "He proclaims."—*Nec bonus Eurytion, &c.* "Nor did the good-natured Eurytion envy the honour ranked before his own," *i.e.*, envy Acestes, who had been preferred to himself, of the honour which he had hoped to obtain, but which had been bestowed upon another. Heyne, whose explanation this is, seems more inclined, however, to regard *prelato* as equivalent to *praepeto*, as if the meaning were, "the honour which had been borne (or snatched) away by another." Wagner condemns this, and doubts if any passage can be produced where *prelatus* has the force of *praepuerus*.—*Dejectit.* "Struck down."—*Poximus ingrediur donis, &c.* "That one advances next (to Eurytion) in (the value of) his gifts, who cut the cords; that one, last in order, who pierced," *&c.*, *i.e.*, that one is next to Eurytion in the value of the prize which he received. The allusion is to Mnestheus. Servius makes *donis* equivalent here to *ad dona*, "for a prize;" and La Cerda, on the other hand, takes *ingrediur donis* for *incedit gloriamundus cum donis*. Both of these explanations are inferior.—*Extremus.* Referring to Hippocoon.

546-550. *Custodem comitemque.* Virgil here follows the custom of his own age, by which such protectors and attendants were as signed to the boys of noble or wealthy families. Compare Horace, *Ep. ad Pís.*, 161.—*Epytiden.* "The son of Epytus." Homer calls him Periphas or Periphantes, son of Epytus the herald. (*II.*, xvi. 333).—*Fidam sic fatur ad aurem.* He had been one of Anchises most trusty attendants.—*Vade, age, et Ascanio, &c.* "Come, go, he says, and tell Ascanius, if he has by this time his band of boys ready with him, and has arranged the evolutions of the horses, to lead (hither) his troops in honour of his grandsire," *&c.*, *i.e.*, in order to take part in the games celebrated in memory of Anchises. The poet now introduces us to a mock-engagement performed by
the Trojan boys on horseback. This species of exercise was in general repute among the Romans, and was called Ludus or Lusus Trojanus. It was frequently exhibited by Augustus, until it was discontinued in consequence of the complaint of Asinius Pollio, whose grandson Aseninus had the misfortune to break his leg while he was performing his part in it. (Sueton., Vit. Aug., 43.) Virgil, in order to pay his court to Augustus, represents this military exercise as of Trojan origin.

551-556 Ipse omne longo, &c. "He himself orders all the crowd that had poured in to retire from the spacious course, and the plains to be clear."—Incedunt. "Advance."—Pariterque lucent. &c. "And shine brightly alike before the eyes of their parents on courserd obedient to the bit," i.e., and make a brilliant display in their martial equipments and with their well-managed steeds. Lucent is equivalent, in fact, to lucent armis.—Mirata fremit. "Gaze upon with admiration, and loudly applaud." More literally, "having admired, loudly applaud."—In nonem "According to custom," i.e., the custom or usage connected with this celebration.

Tonsa coma pressa coronã. "The hair was pressed by a garland of leaves." The corona tonsa, or tonsilis, was made of leaves only, stripped from the bough, and was so called in contradistinction to the corona nexilis, in which the whole branch was inserted.—Coma. This term must not be taken here very strictly. The garland, in fact, as would appear from line 673, was placed around a helmet worn by each boy, and in this sense only can here be said to rest upon the brow.

557-559. Prafixa. "Headed." Virgil, in describing the equipments of the Trojan boys on this occasion, merely gives us those which he had himself seen in his own day at such exhibitions. According to Bæbius Macer, as quoted by Servius, Augustus gave the Roman boys who performed the Ludus Trojanus a helmet and two spears each. So, again, Suetonius informs us (Vit. Aug., 43) that the same emperor bestowed a golden torques on the young Asprenas, who had been injured by a fall on one of these occasions.—Leves. "Polished." Observe the long penult.

It pectore summo, &c. "A pliant circular chain of twisted gold goes from the upper part of the breast over the neck," i.e., hangs down from the neck on the breast. The poet here describes the torques, an ornament or kind of chain, of gold, twisted spirally, and bent into a circular form, which was worn around the neck. The following woodcut exhibits a torques found in Brecknockshire, and now preserved in the British Museum. The same woodcut con
cairs a section of this *torques* of the size of the original. It shows four equidistant radiations from a common centre. This *torques* is forty feet and a half in length.

560–562. *Tres equitum, &c.* Construe, *turmae equitum* (sunt) *tres numero.—Ternt. Poetic usage for tres.—Vagantur. "Gallop to and fro."—Pueri bis seni, &c. The whole number of boys, exclusive of the leaders, was thirty-six; and these were divided into three troops, or *turmæ*, of twelve each, with a separate leader for each troop.—*Agmine partito." "In a distinct band."—*Paribusque magistris." "And with field-guides equipped alike." Each *turmæ* had a *magister*, or what we would call a riding-master, to superintend the evolutions, and see that no harm happened to the boys. These *magistri* must not be confounded with the *ductores*. We have made *paribus* equivalent to *pariter armatis*, as Wagner explains it.

563–567. *Una acies iuvenum, &c.* "One squadron of youths (is that) which, exulting (in their chief), the little Priam leads, bearing his grandsire's name," &c.—*Polite*. Polites has already been mentioned in book ii., line 526, &c., as having been slain by Pyrrhus, in the presence of his father Priam.—*Auctura Italos." "Destined in after days to increase the Italians," i.e., to augment the population of Italy by his own race of descendants; for, as Servius informs us, quoting from the Origines of Cato, he separated subsequently from *Æneas*, in Italy, and founded the city of *Pallantium*, named by him after his father Polites.—*Thracius albis, &c." "A Thracian steed dappled with white spots." The Thracian horses were held in high repute. Hence Hesiod speaks of *Θρήκις ἵππος ὁ ρόδων* (*Op. et D., 505*), and an ancient oracle classes together, as superior of their kind, the
mores of Thrace, the women of Sparta, and the men who drink the
waters of the fair Arethusa.

'ἵπποι Ὀρθῖκοι, Λακεδαιμόνιαι δὲ γυναῖκες,
'Αρδίμες δ' ὃι πίνουσιν ὕδωρ καλὰς Αρεθούσης.

vestigia primi, &c. "Displaying his fore-feet, white of hue, and the
forehead, also white, as he tosses it on high." Arduus, more literally, "with head erect." The expression vestigia primi pedis is
merely a pleonasm for primus pedes.


"The Latin Attii," i.e., the Roman family of the Attii.—Puerque
dux dilectus Iulo. "And a boy, beloved by the boy Iulus." Here
the poet, as Valpy observes, designs another compliment to his
patron, in allusion to the subsequent union between the families thus
derived from Trojans. M. Attius Balbus married Julia, sister to
M. Julius Caesar; their daughter Attia married C. Octavius; she
was mother of C. Octavius, whom Julius Caesar adopted, and who
was afterward named Augustus.

Extremus. "The last (leader)," i.e., the leader of the third troop.
Sidomo. Equivalent here, in all probability, to Africo.—Caacticad.
"Fair."—Essè. A poetic pleonasm, founded on a Graecism. The
verse form would be ut esset, if required to be expressed. — Sui.
Agreeing with amoris.—Trinacriis senioris Acestae equis. "On Sicil
ian steeds of the aged Acestes," i.e., belonging to the aged Acestes.

575-579. Pavidos. "Full of eager excitement," i.e., eager for
fame. Compare the explanation of Servius: "Gloriae cupiditate sol-
llicitos." Pavor, in its primitive and generic sense, indicates a pe-
litation, common either to fear or joy, or, indeed, to any violent emo-
tion. Hence pavidos, in the text, denotes not so much a sensation
of alarm as a throbbing feeling of eager excitement, arising from the
wish of gaining the applause of those present.—Vetere inquirem que agnos-
cunt, &c. "And recognise (in them) the looks of their elder pa-
rents," i.e., and trace a resemblance between them and their sires
Vetrum appears to be equivalent here merely to etate prorectum.
Postquam omnem, &c. "After that they, joyous, had passed in
review, on their steeds, before the whole assembly, and the eyes of
their fathers." The boys came into the field in a long train, and in
this order ride around before the whole assembly.—Paratis. "To
them when (now) ready." After riding around, one after the other,
they all form in a line abreast, and wait for the signal to commence
—Longe. "From a distance."—Insouguique flagelli, nod sound-
ed with his lash." —

C c c 2
580-582. *Oli discurre* pares, c\&c. "They (thereupon) rode forth in parted order, keeping the same front, and broke up the main troop (as they moved along), by threes in separate bands." *Pares* is equivalent here to *pares loco*, or *codem ordine*. They rode forth in detached troops of three each (observe here the force of *dis* in the verb *discurre*), but kept all moving in one line, or abreast.—*Ter
ti*. We have adopted here the explanation of Nöhden, who supposed the whole line of thirty-six boys to be broken up into small bands (*chori*) of three each, but all, as we have just remarked, keeping the same front. Heyne and others, however, make *terti* here refer merely to three bands of twelve each.—*Agmina*. The main troop of thirty-six. Observe the force of the plural.—The following arrangement will represent the whole line riding forth in small troops of three, the figure \( m \) indicating three such riders, and the open part of it denoting the front, the closed part the rear.

**Rursusque vocati, c\&c.** "And again, at the word of command, they wheeled about, and bore (against one another) hostile spears," *i.e.*, advanced against one another with spears on a charge.—*Vocati*. Literally, "on being called," *i.e.*, by their leaders. Supply *ad eicius*.—The following will give some idea of the manoeuvre here alluded to. The letters A B show the line formed after wheeling about, the front being now where the rear had been. Six troops, of three boys each, then gallop off towards A, and six others towards (Fig. 1.)

![Diagram](image-url)
B, the dividing point in the line being indicated by the letters C D. These two divisions of six troops, or eighteen boys each, then bend round respectively at A and B, and, riding on, form two new lines at E G and F H. These two lines then advance on a charge, and skirmish at K K.

583-587. Inde alios inuent cursus, &c. "Then they commence other charges and other retreats, confronting one another (from time to time), after taking long circuits, and they involve alternatively circle within circle, and call up the (various) images of a battle with arms," i.e., exhibit the various aspects of a real engagement. In other words, they represent a mock-fight.—Adversi spatiis. We have rendered *spatiis* here in a different way from most commentators, who make it refer merely to the intervals between every two lines, as they successively confront each other. The term, however, appears to be borrowed rather from the movements of the circus.—Nunc spicula vertunt infusion. "Now, with hostile bearing, they direct their javelins (against one another)."—Pariter. "Side by side," i.e., again formed into one line, as at first. The following diagrams will give some idea of the movements here described. In No. 2, after skirmishing at K K, they ride off towards H and G, form a new line at F B and E A respectively, and skirmish again at C C.

In No. 3, after skirmishing at C C, they wheel off, cross each other's path, and ride, line around line, thus forming circle within
circle, stopping at intervals to form and skirmish, as for example at D D, and again wheeling off and riding round.

(Fig 3.)

In No. 1, after skirmishing at D D, they wheel off, ride round and form one line at A B (facta pariter nunc pace feruntur)

(Fig. 4.)

688-591. Ut quondam Cretâ, &c "As, in former days, the labyrinth
in lofty Crete is said to have had a path intricately formed by means of walls interrupting the view, and (to have contained within it) an artifice perplexing by means of a thousand (different) avenues, whereby the once going wrong, incapable of being detected (at the moment), and not to be remedied (afterward) by retracing one's steps, rendered of no avail (all) the marks of the way." Heyne well observes, that this description of the labyrinth is a kind of labyrinth in itself.

Alta. An epithet applied to Crete, from Ida and its other mountains.—*Labyrinthus.* A name given by the ancients to a species of structure, full of intricate passages and windings, so that, when once entered, it was next to impossible for an individual to extricate himself without the assistance of a guide. One of the most famous of these was that in Crete. (Consult Index of Proper Names.)—*Parietibus.* To be pronounced, in scanning, as a word of four syllables: *Parietibus.*—*Caenis.* Cutting off the view entirely, so that one could form no idea whatever of the length or direction of the path in which he was at the time.—*Anepiteta dolum.* Equivalent to *iter dolosum* or *fallens.*

Error. A going wrong, a deviating but once from the true path.—*Indeprensus.* Of which the person is not aware at the moment.—*Irrecreabilis.* More literally, "not to be retraced."—*Signa sequendi.* The marks for guiding one on his way. *Sequendi* put for *sequendi viam,* or simply *procedendi.*—*Falleret.* Observe the force of the subjunctive, "frustrated," or "rendered of no avail," *as is said.*

592–595. *Haud aliter Teucerium nati,* &c. "Just so the sons of the Trojans ride through and cross each other's path." More literally, "impede in their (onward) course one another's career." Compare diagram No. 3.—*Textuntque fugas et prolia ludo.* "And with intricate movements represent flights and battles in sport." Observe the peculiar force of *textunt* here, as in line 589. The metaphor is borrowed from the interlacing threads of a web.—*Delphinum similis.* "Like dolphins," *i.e.*, to the movements or habits of dolphins. *Similis* takes the dative of external resemblance, but the genitive of resemblance in nature, habit, or internal constitution. *Delphinum* is the genitive plural of *delphin.*—*Carpathium Libycumque secant* Cleave the Carpathian and Libyan deep." Supply *pelagius.* The Carpathian Sea lay to the northeast of Crete, in the vicinity of the island of Carpathus; the Libyan Sea, between Crete and the coast of Africa. Hence the poet describes the dolphins as passing rapidly from the Carpathian into the neighbouring Libyan Sea, and again, with equal rapidity, from the Libyan into the Carpathian. Hence
the peculiar propriety of the epithets *Carpathium* and *Libycum*, and
hence, too, the conjunction *que* is by no means to be taken as a dis
junctive, *et*, as some commentators fancy.—*Luduntique per undas*
These words are rejected as spurious and redundant by Weichert,
Wagner, and others. They do not appear in some manuscripts.

596-602. *Hunc morem cursus.* "This species of equestrian move-
ment." More literally, "this custom of the course."—*Longam*
Albam.* "Alba Longa." Consult Index of Proper Names.—*Retu-
lit." "Renewed."—*Priscos Latinos.* "The ancient Latins," i.e.,
the early Latin race.—*Ipse.* Supply *celebraverat*. So, again, with
*pubes*, supply *celebraverant*.—*Albani docuere suos.* "The Albans
taught them to their children." With *suos* supply *pueros.*—*Patriam*
honorem. "This honoured institution of our fathers."—*Trojaque*
nunc *pueri*, &c. "And the sport is now called Troy, the boys
(themselves) are called the Trojan band." Equivalent to *ludicrum*
illud nunc dicitur *Troya*, *pueri id ludentes dieuntur Trojanum agmen.*

The verb with which *pueri* agrees is therefore understood. We
have adopted what seems the least objectionable mode of construing
this sentence. Thiel, however, following the punctuation of Jahn,
who merely places a final stop at the end of the line, with no inter-
mediate commas, translates as follows: "And this Trojan band
of the boy (Ascanius) is still called Troy."

603-608. *Hac celebrata tenus, &c.* "Thus far were the games
celebrated in honour of his deified father." By tmesis, for *hac te-
 anus celebrata, &c.—Fortuna fidei mutata novavit.* "Fortune, having
become changed, altered her faith." Fortune is here regarded, by
personification, as a friend on whom Æneas had relied for favour
and protection. She now changes sides, alters her faith, and proves
treacherous. —The historical ground for the narrative which fol-
ows, respecting the burning of some of the Trojan ships, may be
seen in Dionysius of Halicarnassus (i., 52). Compare Heyne's sixth
Excursus to the present book.

*Dum variis referant, &c.* "While they are celebrating the solemn
rites at the tomb (of Anchises) with various sports." More literal-
ly, "while they are rendering," i.e., to the shade of Anchises.—
*Vintosque aspirat euni*. "And breathes (favouring) winds upon her
as she goes," i.e., hastens her course, and sends the winds to waft
her on her way.—*Multa movens.* "Meditating many schemes in
mind." Supply *animo.—Antiquum sativat dolorem.* Compare book
i., line 25, seqq.

609-617. *Illa . . . virgo.* "She, the maiden." The pronoun
*ille* is often, like *Homer:¢ ἐτα καὶ ἄνω οἶκος* placed in the early part
at a sentence as to indicate obscurely the subject, which is itself brought in after an interval of some words. Compare Wagner, *Quaest. Virg.,* xxii., 7.—*Per mille coloribus areum.* “Along her bow of a thousand hues.” The bow is here her pathway from heaven to earth.—*Cito tranite.* “By a rapid path.”—*Ingentem concursum.* The concourse of spectators witnessing the games. Compare line 106, &c.—*At procul in soli,* &c. “But at a distance, the Trojan women, apart, on the lonely beach.”—*Secretæ.* According to ancient custom, women were not allowed to be spectators at the games. Hence *secretæ,* literally, “separated (from the men),” *secretæ a viris.*—*Acta.* A term of Greek origin, ἀκτῇ (Æolic ἄκτα), derived from ἄγω, “to break,” and denoting the place where the volleys break.

*Amissum Anch. sem flebant.* They were performing their part of the funeral ceremonies, in bewailing the loss of Anchises.—*Aspicuibant.* “Were gazing earnestly upon.” Observe the force of the frequentative.—*Heu! tot vada fessis,* &c. “Ah! (to think) that so many shoals, so much of ocean remains for us wearied, was the one common cry of all.”—*Urbem.* “A fixed abode.” Equivalent here to *sedem certam.*—*Patagi laborem.* “The hardships of the deep.”

618–621. *Haud ignara nocendi.* “Not unskilled in mischief.”—*et faciemque dece,* &c. “And lays aside both the look and the attire of a goddess.” *Vestem* refers here to the flowing robes of a being of the other world, which, in the case of Iris, were of rainbow hue. Compare what is said of Venus in another part of this poem (i., 404): “pedes vestis defluxit ad imos.”—*Ismarii conjux,* &c. “The aged wife of the Thracian Doryclus.” Heinsius, following the authority of some good manuscripts, reads *Tmarii,* as indicating a native of Epirus, Tmarius or Tomarius being a mountain of Epirus, at the foot of which stood Dodona. As, however, Beroë is afterward called “Rhaetia,” i. e., Trojana, Ouwens and Ruhnken give the preference to *Ismarii,* the reading of Servius and the common text, and which occurs in many manuscripts.—*Cui genus, et quondam,* &c. “Who once had rank (from family), and reputation, and offspring.” Observe the elegant use of the subjunctive mood in *fuis sibi,* assigning, as it were, the reason why Iris had assumed the form of this female; so that we may, in fact, render the clause more freely, “because she once had rank,” &c.

623–629. *Quas non manus,* &c. “In that no Grecian hand drugged you to death in war.” &c. Observe, again, the force of the subjunctive in *truxerit,* assigning a reason for their being truly deserving of pity, *since,* or *in that* no Grecian hand deprived them of *ux.*
istence in their native land.—Gens. "Race."—Cui exitw. "For what gloomy end."—Te. "You, one and all."—Jam vertitur. "Is row passing away." More literally, "is now revolving."—Cum freta, sum terras, &c. "Since we are borne along, having traversed seas, having traversed every land, having passed so many inhospitable rocks, and beneath so many stars."—Saxa. Heyne makes this refer to rocky shores, but Wagner, with more propriety, to lonely and barren rocks of Ocean.—Sidera. We have taken this in its most natural sense, as referring to the different constellations by which their long wanderings over the deep were affected, either for good or for evil. Some commentators make it signify "tempests;" others, "regions" in different latitudes. Both of these appear unsatisfactory.—Fugientem. "Ever fleeing from us."—Volvimur. "Are tossed."

630-634. Hic. "Here are." Supply sunt. —Quis prohibet, &c. 'Who prevents our erecting walls?' Jacere muros is here equivalent to ponere or exstruere muros, the leading idea being borrowed from the well-known phrase, jacere fundamenta.—We have given quis, with Wagner, instead of quid, with Heyne. The former accords better with what immediately precedes: "Hic Erycis fines firma terni," &c., and is the same as saying, "nemo itigur prohibebit."—Civibus. "To our countrymen," i. e., the Trojans.

Rapti nequidquam, &c. Because we never seem to be about to give them a permanent abode. —Troja. "Those of Troy."—Hec toreos amnes, &c. "Hectorean streams, a Xanthus and a Saimos." Hec toreos is here equivalent, in fact, to Trojanos, as indicating rivers 'of which a Trojan colony shall give names derived from their native land.

635-640. Quin agite. "Come, then."—Infaustas puppes. "These unlucky ships."—Nam mihi Cassandrae, &c. "For the shade of the prophetic Cassandra seemed to give me, during sleep, blazing torches. Here, she exclaimed, seek for Troy," &c., i. e., I dreamed, of late, that Cassandra's spectre gave me blazing torches, and thus exclaimed, &c.—Jam tempus agit res. "The occasion now impels the deed," i. e., the present opportunity is so favourable a one as of itself to prompt the design. Heyne and others read agi res, which they explain by agenda rei; but the common reading appears more forcible and natural.

Nec tantis mora prodigus. "Nor let there be any delay unto portents so manifest as these," i. e., which point out so plainly what we are to do. She refers to the things seen by her in the dream. With mora supply sit.—En quatuor ara Neptuno A sacrifice av
pe: to have been offered to Neptune before the games recommenced, probably to obtain a favourable voyage, and the brands were still burning on the altars. But why four altars? Servius gives two answers to this question, neither of which is very satisfactory: either, namely, the commanders of the four ships erected each one before entering on the race; or else Cloanthus reared all four, in fulfilment of his vow (line 233, seqq.).—Animumque. "And courage for the attempt."

641-643. Prima infensum, &c. "She is the first to seize with violence the hostile fire, and with her right hand upraised, having exerted all her strength, she brandishes and hurls it from afar." Coruscat conveys with it the idea of a gleaming brand, kindled into a bright blaze by being rapidly whirled around before it is thrown. Observe, too, that corusco, though usually neuter, is here employed in an active sense.

644-649. Una e multis. "One of the throng."—Tot natorum. "Of the numerous sons."—Non Beroë vobis. "This is not Beroë that you have here." Literally, "this is not Beroë for you."—Rhaetea Equivalent to Trojana, from Rhaeteum, a promontory of Troas, on the shore of the Hellespont.—Divini signa decors. "The marks of divine beauty." Decor, which we have here rendered beauty, denotes in fact, however, all that constitutes the outward grace and becomingness of divinity, and embraces the ardentes oculi, the spiritus, the vultus, &c.—Ardentesque oculos. "And her bright-gleaming eyes." Trapp conveys the meaning of this very happily: "the lightning of her eyes."—Qui spiritus illi. "What heavenly dignity is hers." Compare the explanation of Heyne: "Ad dignitatem spectat: hic, spiritus altus, magnus; sensus, adeoque gestus, et oris species, majestatem habens et nomen." Some, with less propriety, refer spiritus to the ambrosial perfume that marked the presence of a divinity.

650-652. Dudum Beroën, &c. "Not long since, having departed (from her), left Beroë sick, fretting that she alone was deprived of such an exercise of duty as this." More literally, "such an employment as this."—Nee inferret. "And could not pay." Inferre properly conveys the idea of burning offerings or tokens of honour at one's tomb.

654-658. At matres primo ancipites, &c. "But the matrons at first, uncertain (how to act), began to regard the ships with lowering looks, undecided between their wretched love for the present land, and the realms that summoned them by the fates."—Malignis. Compare the explanation of Heyne: "Torvis, transversis, quales alias
num maligni signum esse solent."—Prasentia terrae. Sicily.—Vo
cultia regna. Italy.—Ingentemque fugä secuit, &c. And in her
flight cleaved a mighty bow beneath the clouds," i. e., formed a
mighty bow as she cleaved the air in her flight. The bow was her
pathway in descending from the skies, and she now returns on the
same. The expression secuit arcum, therefore, is the same as se-
cardo aëra fecit arcum, or, in other words, incessit per arcum.

659–663. Monstris. "At the mighty prodigy." Observe the force
of the plural.—Conclamant. "They raise a universal shout."—Pó-
cis penetalibus. "From the inmost hearths (of the adjacent dwell-
ings)." Compare the explanation of Heyne: "Ex interioribus parti-
bus (domorum proxinarum)." The fire on the altar was not sufficient
for their purposes.—Spoliatus arus. "Rifle the altars," i. e., take
what brands were thereon, as also the garlands and boughs with
which they were adorned.—Frondem. Put for frondes.—Furit im-
missis, &c. "The fire rages with loosened reins," i. e., with vio-
ence. A metaphor borrowed from the fierce rapidity of courser.
when no longer checked by the rein.—Vulcanus. Put for ignis, by
metonymy.—Pictas abiete puppes. "The painted sterns of fir." Abie-
tel to be pronounced, in scanning, as a word of three syllables,
ab-yete.

664–666. Ad tumulum, cuneosque theatri. "To the tomb of An-
cines, and the seats of the theatre," i. e., the seats of the verdant
enclosure where the games were witnessed. The poet applies a
term here (cuneos) which properly suited, rather, a building erected
for exhibitions. The seats were so divided, by passages diverging
upward from a common centre, as to form compartments resembling
wedges, or cones with the top cut off. Compare woodcut at page
336.—Incensus naves. "The tidings that the ships have been set
on fire."—Ipsi. Referring to the assemblage at the games.—Res-
picient. "See behind them (in the distance)." Equivalent to a ter-
go conspicuint.

Sic accer equo, &c. "Rode at full speed for the troubled camp, ac-
counted as he was."—Castra. Referring to the naval encampment,
or the place where the ships were drawn up.—Examines magistri.
"Those to whose care he was committed, breathless with alarm."—
Iste. "Is this of yours?" Observe the force of iste, as the pro-
noun of the second person.—Quo tenditis. "At what are you aim-
ing."—Miseræ civès. "My wretched countrywomen."—Vestras
espes uritis. With your ships you consume all your hopes, for with-
out them you cannot reach Italy.—Ego vester Aescavius. Supply sum
BOOK FIFTH.

676-679. *Ast illae, &c.* "But they (the women), through fear, betake themselves everywhere to flight, along different parts of the shore," &c. — *Diversa litora.* For *diversas litoris partes.* — *Sicubi.* "Wherever there are any." More literally, "if there be such anywhere." — *Piget incepti, &c.* "They loathe the deed (but a moment before) begun, as well as the light of day; and having become changed in feeling, they recognise (once more) their friends; and Juno is shaken from their breast," i. e., ashamed of what they have just done they hide themselves from the light of day; their phrensy departs, they recognise their countrymen and friends, and the baleful influence of Juno ceases to mislead. — *Excussaque pectore,* &c. Juno, the cause of their fury, was dislodged from their breasts; in allusion, remarks Valpy, to the prophesying priestesses, who recovered themselves when they had dislodged the spirit by which they had been possessed.

680-684. *Non idecirce posuere.* "Did not, therefore, abate." More literally, "lay aside." — *Udo sub robore,* &c. "The oakum keeps burning beneath the wetted timber, vomiting forth the slow-rolling smoke; while the lingering fire preys upon the ships, and the destroying element descends throughout the whole frame of the vessel." — *Udo.* Wetted by the hands of those who strive to conquer the fire. — *Vivit.* A beautiful expression, for *ignem alit* — Est. From *elo,* "to consume," &c. — *Vires.* "The efforts."

685-690. *Humeris abscondere vestem.* A sign of extreme distress common to the Greeks, Romans, and most of the Oriental nations — *Tendere palmas.* Consult note on line 93, book i. — *Si nondum exosus,* &c. "If thou dost not yet hate the Trojans to a man." More literally, "if thou art not yet one hating the Trojans to a man." Supply es with *exosus,* which last, though passive in form is here active in meaning. Compare *solitus sum,* from solco. — *Pie tas antiqua.* "Thy former compassion." — *Flammam evadere.* "To escape the flame." — *Et tenues Teucerum,* &c. "And rescue from destruction the feeble affairs of the Trojans."

ally, "the high places of the earth."—_Turbidus under aqua_, &c.

"A shower dark with water, and most black with thick-coming southern blasts."—_Super_. "From above." Put for _desuper_.—_Semius_ 

"If consumed timbers are drenched." More literally, "begin to be soaked through" _Semius_, by sprinkling, is to be pronounced _seminus_, dropping the _i_, or else _seminus_.

—_Vapor_. Put again for _ignis_.—_A peste_. "From destruction."

700-703. _Casu concussus acerbo_. "Shocked by the bitter calamity."—_Ingentes euras mutabat_. "Kept turning his mighty cares," _i.e._, _keps_.

—_Versans_. "Deliberating within himself."—_Oblitus fatorum_. "Forgetful of the fates," _i.e._, of the realms promised to him by the fates in Italy. Meierotto, observes Valpy, doubts whether, on this occasion, Æneas does not also forget himself. Such lamentations and despair would better suit a female. The excuse is, that he may have perceived that the women's fury was divinely inspired, and may have suspected that their husbands partook of the same sentiments.—_Italasne capesseret oras_. "Or whether he should attempt to reach the Italian shores."

704-708. _Tum senior Nautes_. We learn from Dionysius of Halicarnassus (_vi_. 69), and also from Servius, who cites the work of Varro, _De Familia Trojanis_, that there was a Nauntian family among the Romans which derived its origin from Nautes, or Nautias, a priest of Minerva. This Nautes, the same, probably, with the one mentioned in the text, had saved, it was said, the Palladium from the sack of Troy, and was, therefore, intrusted with the care of it by Æneas. The Nauntian family still enjoyed this privilege in the reign of Augustus.

_Unum_. "In an especial degree." Equivalent here to _praeipue_. Compare note on line 426, book ii.—_Mala arte_. "For his great skill (in prophecy)."—_Hec responsa dabat_, &c. "Gave forth these responses, (declaring) as well what the mighty wrath of the gods portended, as what the settled order of the fates required." The wrath of the gods was seen in the burning of the ships; the settled order of the fates required, in common with this wrath, that all the Trojans should not reach Italy, but that some should be left behind in the island of Sicily.—_Isque_. This serves to continue the sentence, which had been partially interrupted at _vel quae portenderet_, &c.

"09-718. _Quo fata trahunt retrahuntque_. "Whither the fates draw us onward or back," _i.e._, whithersoever they lead.—_Quidquid erit_, &c. "Whatever shall befall us, every visitation of fortune is to be surmounted by patiently enduring it." Compare Horace _Od_. _xxiv_ 1, 19): "_Levis fit patientia, quidquid corrigere est nefas_"
—theina stirpis. Acestes was "of divine origin," since he was the son of the river-god Criminus; and he was also one of the descendants of Dardanus, who derived his origin from Jupiter.—Et conjunxit colztem. "And join him unto thee, willing to aid."

Amissis superant qui navibus. "Those who are now superfluous from the loss of the ships," i.e., the crews of the four ships that were burned, as well as all others who were conveyed therein.—Et nos pertasum. "And those who are tired of." Literally, "and those whom it has wearied of." Supply est.—Delige. "Pick out."

—Et his habecant terris, &c. "And let them, wearied out, have walls of their own in these lands. They shall call the city Acesta after a permitted name," i.e., giving it that name with the permission of Acestes. This is the city known in after days by the name of Ægesta or Segesta.

719-724. Incensus. "Animated." Literally, "fired."—In curas unimus, &c. "His mind is divided among all kinds of cares." We have placed a comma at the end of line 719, in accordance with the directions of Gliemann and Wagner. Tum vero will then refer back to incensus, just as in the following it refers to the preceding particle: "Quo repulso, tum vero," &c. (Liv., ii., 29.) — Et Nox atra polum, &c. "And now black Night, borne slowly onward in her two-horse chariot, was holding possession of the sky: then the image of his father Anchises," &c.—Facies. The mere apparition, or εἰδώλου, of Anchises, is here meant; for the soul of the deceased hero was in the Elysian fields.

725-730. Iliacis excreitae fatis. "Tried by the fates of Troy," i.e., who, in the destruction of Troy, and thy subsequent wanderings, hast been severely tried by the will of heaven.—Quae nunc pulcher- rima. "Which now, most excellent of their kind."—Fortissima urda. "The stoutest hearts."—Gens dura, atque aspera cultu. "A race hardy of spirit and rugged of culture," i.e., brave, but uncivilized.

731-736 Ditis tamen ante, &c. "Yet first approach the mansions of Pluto in the lower world, and through the depths of Avernus seek, my son, an interview with me."—Amaxa piorum concilia. "The pleasing assemblies of the pious."—Colo. "I dwell amid." Last vowel preserved from elision by the caesural pause.—This descent of Æneas to the lower world has been already predicted by Helenus (line 441, book iii.).—Casta Sibylla. "The Sibyl, holy and pure," i.e. a virgin prophetess.—Nigrarum pecudum. "Of black sheep." Victims of a black colour were accustomed to be offered to the gods of the lower world.
BOOK FIFTH.

737-739. *G*mus omne tuum. "Thy whole progeny," i.e., line of descendants. —*Torquet medios Nox humidit,&c. "Humid night is now turning in the middle of her course." Literally, "turns her middle course." Night, having ascended to the meridian in her chariot, is now beginning to move along her downward course. Compare note on line 9, book ii.—*Et me sacus, &c. According to the popular belief that ghosts disappear at early dawn.—*Sævus. Because he compels the shades to return to the gloom of the lower world.

741-745. *Quo propris? "Whither dost thou hurry away?"—Cî- nerem et sopitos, &c. "He arouses the ashes and dormant fires; i.e., he removes the ashes, and kindles up again the fire of the previous day.—*Pergameumque Larem, &c. "And, suppliant, worships his Trojan household-god, and the shrine of hoary Vesta, with the sacred meal and a full censer." By the *penetralia Vesta* are here meant the Penates in the shrine of Vesta.—Farre. Consult note on line 133, b. ii.—Acerrar. In making *Aeneas* burn incense, Virgil follows the custom of his own time rather than historic verity. In cense, according to Pliny, was unknown in heroic times.—*T*ve following woodcut gives the form of an ancient censer. It is taken from a bas-relief in the museum of the Capitol.

746-754. *Acessit. "Sends for." The common text has acces- et, but accerso is a corrupt form which came into use during the decline of Latinity.—*Edocet. "Makes them fully acquainted with."—*Et quae nunc animo, &c. "And what resolves now stands fixed in his mind."—Consiliis. "To his plans." He straightway puts his plans in operation.—Jussa. Referring to the orders or directions of *Aeneas.—Transcribunt. "They enrol." This was the term properly applicable to such an occasion. Hence Servius remarks, "*transcripti in colonias deducebantur."—*Populumque velen- 1 deponunt. "And set apart the people that wished it."—*Revo-
BOOK FIFTH.

They replace by new timbers those that are burned. — Rader-
tescue. Hypermeter. — Exigu numeros, &c. "Few in number, yet
there is a valour ardent for war."

755-758. Urbea designat aratro. We have here a reference to
another custom on the part of the Romans, who, when they were
about to build a city, first marked out the limits of it, by drawing a
furrow with a plough, which they held obliquely, so as to make all
the clods fall inward, and lifted up the plough over those spaces
where they intended to have the gates, which thence were called
portae, as is said, from porto, "to lift," or "carry." The furrow
marked out the circuit of the walls.—Sortiturque domos. "And as-
signs by lot the places for habitations."

Hoc Ilium, et haec loca, &c. "He orders this spot to be an Ilium,
and these places to be a Troy." Ilium here refers to the new city,
which is to be regarded by its inhabitants as a second Ilium; while
Troja designates the adjacent territory, which is to be for them a
new Trojanus agr.—Gaudet regno. "Rejoices in his kingdom," i.e.,
in this accession to his realms.—Indicetque forum, &c. "And ap-
points a forum, and gives laws to the assembled fathers." Forum
does not here denote a place, but rather regulations for holding
public assemblies, courts of law, &c., which were accustomed to
be convened in the forum or agora.—Patribus. Referring to the
senators of the new city, who were so called from their age.

759-761. Tum vicina astris, &c. "A temple is then begun to
be erected to the Idalian Venus, on the summit of Mount Eryx,
near to the stars." More literally, "the foundations are then laid
for a temple," &c.—Vicina astris. A poetic hyperbole, to denote a
lofty structure. The mountain in Sicily next in height to Ætna
was Eryx, whence Venus obtained the appellation of Eryeina from
her temple on its summit. The lofty site of this temple is indicated,
therefore, by the expression vicina astris.—Idaliae. Venus was
called the Idalian goddess, from Idalium, in Cyprus. Consult note
on line 680, seq., book i.—Tumulo Anchisco. "To the tomb of An-
chises."—Late sacer. "Sacred far and wide," i.e., held sacred by
all the surrounding communities

762-761. Dies novem. The Anchiseum, or chapel sacred to the
manes of Anchises, and which was erected near his tomb (as may
be inferred from the word "sacerlos additur," &c.), was consecrated
by a solemn nine days' feast. The Inferiæ of Anchises, and a nine
days' feast connected with them, were afterward introduced as an
annual solemnity into the cities of Latium, as appears from Ovid
(Fast., ii., 543, seq.)—Et aris factus honos. "And sacrifices had
been offered on the altars."—Stracvent. "Made calm." Levelled every angry billow, and made the surface of the waters resemble one vast plain.—Creber aspirans. "Breathing more and more freshly," i. e., freshening more and more. Compare the explanation of Heyne: "Creber, primitivä vi, incerescens," and also line 530, book iii., "Creber escunt optate aut e." 767–769. Ipsæ jam matres, &c. "Those same mothers now, those same individuals, to whom," &c. The pronouns ipsæ and ipsi are here equivalent to eadem and idem. (Compare Wagner, Quaest. Virg., xviii., 2, o.)—Et non tolerabile nomen. "And its very name not to be endured," i. e., and who could not even hear its name with patience. This seems a far more natural reading than numen, which Wagner and others adopt, and which they make equivalent here to violentiam. 771–777. Consanguinco Acestæ. "To his countryman Acestes." No relationship can be traced between Aeneas and Acestes, and therefore consanguineus here is merely the same as "countryman," "of the same nation."—Eryci. He sacrifices to Eryx as to a deified hero.—Tempestatibus. Compare line 120, book iii.—Solviqut ex ordine funem. "And next in order the cable to be loosened from the shore." Funis is here the cable or stern-fast, by which the vessel's were respectively secured after having been drawn up on the shore.—Ex ordine. Equivalent to the Greek κατεξής. Tonsæ foliis olivæ. "With leaves of the plucked olive," i. e., with leaves plucked from the olive, and formed into a chaplet. Consult note on line 556. The following cut, from a medal of Lepidus, represents an olive crown.

*[Stans procul in prord*]. Ceremonies of this kind were usually performed at the stern of the vessel, where the images of the tutelary deities were placed. On the present occasion, however, the prow is selected, since they were leaving the harbour.—It*}tuoque sa*is*
nor, I what the she is/Eneas. However, pome nem, lifeless remnant of nave bones every the undis. Have having ain." I Eneas, of its antecedent Junonis, would hardly be tolerated in prose Latinity, though here it would seem to impart a kind of epic dignity to the style. We have made it, as beginning the clause, equivalent to nam illam.—Pietas. The devout bearing of Æneas towards June herself.—Jovis imperio, fatisse. She still persisted in her opposition to Æneas, even in spite of the power of Jove, and the decrees of heaven, that had fixed his settlement in Italy.

785-787. Non medià de gente, &c. "It is not enough for her to have effaced their city, by her unhallowed hatred, from the midst of the race of the Phrygians; nor to have dragged its relics through every kind of punishment; she (now) pursues the very ashes and bones of ruined Troy."—Medià de gente Phrygam. The same as medià ex Troade.—Excidisse. Literally, "to have eaten out," "to have consumed." From exèdo.—Traxe. For traxisse, by a species of syncope.—Reliquias. Referring to the surviving followers of Æneas.—Troja cineres, &c. She continues to pursue the last sad remnant of Troy, though this is now so feeble and comparatively lifeless as to be deserving almost of being called the mere ashes and bones of that devoted city. Wagner places a colon after omnem, and in the next line punctuates as follows: Reliquias Trojae cinerés atque ossa perenitae insecutur.

788-798. Sciat illa. "She may know," i.e., she must needs have some powerful motive for acting in this way; what that motive is, however, she best knows; I do not. Venus here artfully disembles her knowledge of the true cause, in order to excite the commiseration of Neptune.—Ipse mihi nuper, &c. Construe as follows: Tu ipse (es) testis mihi, quam molem nuper subito excierit in Libycis undis. — Molem. Equivalent to tempestatém. — Nequie quam. "In vain." Because she did not accomplish her purpose; the storm having been allayed by Neptune.—In regnis tuis. Compare line 138. Per ceelus. "By an act of wickedness."—Etiam actis. "Having been also driven on by her."—Fæle. "Basely."—Classe amissi. "Their fleet having been lost (in part)."—Quod superest, oro, &c. "As the only thing that remains, I do beg that it may be allowed
them to sail over thy waves in safety." We have given such and such what appears to be the truest meaning here. The only thing that now remains for Venus is to entreat the aid of Neptune.—*Per undas. A Graceism, for tuns per undas: sœi xatâ kûmata.—Concessa. "Things that are permitted."

799–803. *Tun Saturnius, &c. The peculiar cadence of this line makes it sound like one borrowed from Ennius.—*Per omne est, &c: "Goddess of Cythera, it is altogether right for thee to place confidence in my domains, from which thou derivest thy origin. I have deserved this also at thy hands." Venus was fabled to have sprung from the foam of the sea.—*Omne. A Graceism, for omnino.—*Sape furores, &c Compare line 125, seqq., book i.; line 192, seqq., book iii.; line 10, seqq., book v., &c.

Xanthum Simœntaque testo. "I call Xanthus and Simoïs to witness." These were two rivers that ran near Troy, and were witnesses, of course, to the truth of his statement. Virgil has here in view the narrative of Homer, in the twentieth and twenty-first books of the Iliad. It is there stated, that Æneas, having engaged in conflict with Achilles, was only saved from destruction by the interposition of Neptune. The Grecian hero thereupon turned his wrath against the main body of the Trojans, made a dreadful slaughter of them, and choked up the stream of the Xanthus with their dead bodies. This led to the well-known contest between himself and the river-god.

804–811. *Quum Troia Achilles, &c. "When Achilles, pursuing the breathless squadrons of Troy, dashed them against the walls," i.e., drove them back in confusion against their own city walls.—*Genrumque repleti amnes. "And when the choked rivers groaned (with the dead)," i.e., were filled to groaning with the bodies of the slaughtered Trojans. A metaphor borrowed from the idea of a building so full as to groan beneath the pressure.—*Amnes. The Xanthus and Simoïs are both meant, but more especially the former. The Simoïs was a tributary of the Xanthus, and Homer makes the latter call upon it for the aid of its waters against Achilles.

*Pelida tune ego fort, &c. "Then in a hollow cloud I caught away, from the valiant son of Peleus, Æneas having engaged (with him), with neither gods nor his own strength equal," i.e., equal to those of his opponent.—*Cuperem quum vertere. "Although I was desirous of overthrowing."—*Perjura. Neptune was offended at the Trojans on account of the perjury of Laomedon, for whom he had in conjunction with Apollo, built the walls of Troy.

812–815. *Mens cadem. "The same disposition." i.e., the same
friendly feeling towards Aeneas.—Tutus, quos eptav, &c. "Ile shall reach in safety the harbour of Avernus, for which thou wishest."—Bohrs. Aeneid Cuma is here meant.—Unus. Palinurus.—Unum caput. "One life." As regards Palinurus, compare line 833, seqq.

817-821. Auro. "To his golden car." Auro here, for currui ex reo. is very doubtful Latinity. Wagner suggests as a reading, Junctque eques, aurata genitos.—Feris. "To his fiery coursers."—Manibusque ommes, &c. "And gives forth freely all the reins from his hands," i.e., slackens all the reins in his hands.—Caruleo curru. "In his azure car." The car is of the same colour with the sea.—Sub axe tonanti. "Beneath the loud-resounding chariot."—Fugium vestae ethere nimbi. Wagner reads fugiumque ex ethere nimbi, on the authority of a single manuscript (and even in this, too, occurring merely as an "altera leetio"). All the other manuscripts give the common reading.

832-826. Tun varia comitum fucies. "Then (appear) the various shapes of his retinue," i.e., his retinue under various shapes. The text is here purposely abrupt, and a verb must be supplied by the mind of the reader. Bothe, offended at this abruptness, suggests comitant for comitum; but comito, though occurring in Ovid and other poets, is not employed elsewhere by Virgil, who always uses comitor.

Senior Glauci chorus. "The elder train of Glaucus." The term senior here means merely "existing from of old," and not as exhibiting any of the concomitants of actual age. The train of Glaucis, and "the whole band of Phorcus," consisted of inferior deities of the sea, as well as of marine inhabitants of various kinds, such as phocae, &c.—Inousque Palamon. "And Palamon, son of Ino." Palamon was the same with Portunus or Melicerta.—Thetis et Melite, &c. Thetis and several of the Nereids are here mentioned.—Nesae, Spiouque, &c. A line either borrowed from Georg., iv., 338, or introduced there from this place. The names are all of Greek formation: Νησαίη, Σπειώ τε, Θάλειώ τε, Κυνοδόκη τε. (II., xviii., 41, seq.)

827-831. Suspensam mentem. His mind had been a prey to anxiety on account of the burning of the ships.—Attolli malos. The masts were usually taken down when the vesse arrived in port, and raised again when about to depart.—Intendi brachia velis. "The yard-arms to be stretched with sails," i.e., the sails to be hoisted by means of the yards, along which they were stretched. (Vide cut.) The expression intendi brachia velis is regarded as an hypallage for velia in bradi brachius. Such an explanation, however, is quite unnecessary.
Una onces fecere pedem. "They all tacked together." The peda were the ropes attached to the two lower corners of a square sail. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings, attached to the outer side of the bulwarks. When the wind was directly astern, the vessel was said "currere utroque pede;" but when she had to keep tacking, she was said "currere uno pede," or "faedere pedem," the term pes, in the singular, being then applied to that one of the two ropes which is drawn in when the vessel tacks. —Pariterque sinistros, &c. “And at one and the same time they let go the sheets on the left, now (again) on the right.” More literally, “they loosened the left sails, now the right.” As the vessel tacked, the sail, of course, must fill, sometimes on one side, sometimes on the other, and while one sheet would be kept taught, the other would be loosened so as to allow the sail to swing around.

Una ardua torment, &c. “Together they turn and turn back the lofty end of the sail-yards.” The ends of the square-sail yards were called cornua, probably because horns were anciently attached to them. These turn as the sail fills on different sides.—Sua flamina. "Favouring gales."—Denium agebat agmen. “Led on the thick squadron.” Palinurus, the pilot of Aeneas, led the way.—Ad hum: alii, &c. “The others were ordered to shape their course by him.”

835-840. Medium cali metum. “The zenith of the sky.” Equivalent to medium calum. A metaphor borrowed from the race-course. —Sub remis fusii, &c. “Stretched along the hard benches, under the oars.”—Levis Somnus. “The god of sleep, light of pinion.”—Aëra dimovit, &c. “Divided the dark air and dispelled the shades,” i.e., cleaved the air with his pinions, &c. Aëra dimovit is nothing more than aëra sec: i.e.—Tristia somnia. The same here as trista.
BOOK FIFTH.

691

ommone.—Pharlanus. A Trojan, named Thorbas, appears in the 14th book of the Iliad, line 490.


Vix atollens lumina. Showing already the influence of the god of Sleep.—Mene satis placidi vultum, &c. “Dost thou bid me be ignorant of the aspect of the calm sea and of its quiet waves?” i. e., dost thou bid me place reliance on the deceitful aspect of the now peaceful sea? No, no! I am too well aware of its real character.—Credam quid enim. “Why, indeed, shall I intrust?”—Calie fraude sereni. “By the treachery of a serene sky,” i. e., by the delusive appearance of serenity in the sky.—Clavumque affixus, &c. “And fixed and clinging to it, he nowhere let go of the tiller.” The following cut represents a ship with its rudder. The pole by which it is fastened to the ship’s side is the clavus.—Sub astra. “Directed towards the stars.”

854–880 Lethaco rare madentem. “Dripping with Lethean dew, i. e., with the waters of the river of forgetfulness, in the lower world.—Vique soporatum Stygiæ. “And rendered soporific with Stygian strength,” i. e., producing a deep sleep like the sleep of death, of which, in the present case, it was the precursor.—Cunctantique natantia lumina solvit. “And dissolves his swimming eyes unto him struggling against it.”—Natantia. Having those confused images swimming before them that usher in slumber.—Vix primos inopina, &c. “Unexpected repose had scarcely begun to relax his limbs, when (the god of Sleep), leaning upon him,” &c., i. e., throwing his
weight upon him. Viz _primos_ to be rendered as _primum._—_Pat._
This enabled him to float three days. Compare _I. ii._ book vi.

861-866. _Ipse volans tenues,_ &c. "The god himself, lying on his pinions into the thin air." More literally, "his own self, winged (deity), flying, raised himself," &c._Corrit iter tu-
tum,_ &c. "(Meanwhile), the fleet not the least (on that account) runs along a safe route over the surface of the sea, and, fearless, is borne onward," &c._Jamque adeo,_ &c. "And now, indeed, carried forward, it was drawing near to the rocks of the Sirens, dangerous of old," &c. The rocks of the Sirens, sometimes called the islands of the Sirens (Insula Sirenum, νησιοι Σειρνοις), were three in number, and lay off the coast of Campania, on the south side of the promontory of Surrentum. For an account of the Sirens themselves, consult Index of Proper Names.—_Difficiles quondam Referring to Odyssey, book xii., line 39, _seqq._—_Ossibus._ Bones of mariners, deceived by the songs of the Sirens.—_Tum rauca assidu-
&e. "At that time the hoarse rocks resounded afar by reason of the constant dashing of the salt sea." They re-echoed formerly with the songs of the Sirens; now, however, with the dashing of the waves.

867-871. _Pater._ Referring to _Æneas._—_Amisso fluitantem,_ &c. "Perceived that the vessel, rocking to and fro, was roving about her pilot being lost; and he himself (thereupon) guided the ship amid the nocturnal waters." With _fluitantem_ supply _navigem_, or, more correctly, perhaps, _eam_, as referring to _ratem_ immediately after._Nudus._ "Unburied." The fate of Palinurus is related in the 6th book, line 337, _seqq._

"There is a difficulty in this place," observes Symmons, commenting on line 868, "which, as far as I can recollect, has not been noticed by any of the commentators. The _gubernaculum_ of the ship had fallen with Palinurus into the sea. By what means, then, could her course, immediately on the discovery of the accident, be governed by _Æneas_? This, surely, is an oversight of the poet's, which betrays the want of his final revision.—In the separation of this book from the next, Tucca and Varius, to whom the manage-
ment is generally ascribed, appear to have acted injudiciously: for _sic futur laerymans_ is parted too violently from the lamenting reflection of _Æneas_; and _et tandem Euboicis Cumarum adabitur oris_ seems to be the just conclusion of the book, when the fleet has finished its voyage from Sicily, and is now, at length, safe in the port of Cumæ.
BOOK SIXTH.

—2. Sic futur lacrymans. This refers to the lament for the son of Alinarus, at the close of the preceding book. Consult the concluding note to that book. — Classique immittit habenes. "And throws up the reins to the fleet," i.e., and makes all the haste he can with his fleet.— Et tandem Euboïcis, &c. "And at length glides up to the Euboïan shores of Cumæ." The fleet at length reaches Italy, and comes to anchor in the harbour of Cumæ, on the Campanian coast. Cumæ was said to have been settled by a colony from Chalcis in the island of Euboea, and hence the language of the text, "the Euboïan shores of Cumæ," for "the shores of Cumæ, Euboïan in its origin."—

3—4. Obvertunt pelago proras. "They turn their prows seaward." Alluding to the ancient mode of disposing of vessels when they had reached their destined harbours. The stern was drawn up and fixed on the shore, the prow turned towards the sea. The prow, consequently, remained in the deeper water, and therefore the anchor is thrown out to attach it to the ground.— Dente tenaci. "With tenacious hold."— Fundabat. "Firmly held."— Et litora curvæ, &c. "All the bending sterns line the shores." The collected ships, with their aplustria, or stern ornaments, adorn the shores, as it were, with a fringe or border (prætextâ). The following woodcuts represent the form and position of the aplustre.

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5-8. Emicat. "Leap forth." Compare note en line 319, Book 7.—Semina flammae. "The seeds of the flame," i. e., the sparks of fire. Compare the Homeric ἀπίρμα τυρός. —Abstrusa. "Concealed." More literally, "pushed away (from view)."—Pars densa ferarum. "Others traverse in rapid course the forests, the umbrageous haunts of savage beasts, and point out (to one another) the streams discovered by them." Rapit is equivalent here to cursu rapit, or, in other words, to rapido cursu perlustrat. Thus the steed is said campum rapere; the ship, æquora rapere.

9-13. Arcess quibus altus Apollo, &c. "The towers over which Apollo presides on high." Alluding to the temple of Apollo, on the summit of a rocky hill, on which hill stood also the citadel and town of Cumae. Apollo, therefore, presided, as πολὺχρος, over temple, citadel, and town.—Horrendaque procul, &c. "And the spacious cave, the retired abode of the Sibyl, venerated from afar." This cave was a large chamber, hewn in the solid rock, on which the temple and citadel stood.—Sibyllæ. Consult Index of Proper Names.

Magnam cui mentem, &c. "Into whom the Delian god of prophecy breathes an enlarged mind and impassioned spirit, and discloses the future to her view," i. e., a mind, the boundaries of whose knowledge of the future are enlarged, and an impassioned spirit by which she may give utterance to the vast conceptions of that mind. Mens denotes the understanding, the intelligent part of the mind; animus, the sentient part, as affected by external impressions, and agitated by passions.—Delius vates. More literally, "the Delian prophet." Apollo, the god of prophecy, is meant; and he is called "Delian," from his natal isle of Delos.

Jam subeunt Triviae, &c. "Now they enter the hallowed grove of Diana, and (now) the gilded temple (of the god himself)." The first part of the line indicates their approach to the sanctuary of Apollo, through a grove sacred to Diana, by which it was surrounded; the latter part to their entrance beneath the temple-roof itself. —Lucos Observe the force of the plural as denoting a hallowed grove.
14-17 Deédaíus. Consult Index of Proper Names.—Ut fama est
'As the legend tells.” Literally, “as the report is.”—Profrebus
pennis, &c. "Having ventured to trust himself on rapid pinions to
the sky.” Alluding to the fable of his having fled from Crete (Mi-
nóia regna) on pinions of his own invention.—Insuetum per iter.
The air.—Gelidas enavit ad Arctos. “Swan forth to the cold re-
gions of the North,” i. e., launched forth on his pinions. Enavi
beautifully and gracefully assimilates the movements of his pinions
in the one element, to those of a swimmer in the other.—Gelidas ad
Arctos. The route of Deédaíus was not directly towards Sicily. He
first winged his way to the remote North, and visited, in his route,
the amber islands, or Electrides, at the mouth of the Eridanus.—
Arctos. The two constellations of the Greater and Smaller Bear,
near the north pole.

Chalcidicaque levis, &c. “And, light of wing, hovered at length
over the Chalcidian towers (of Cumae).” Literally, “over the Chal-
cidian citadel,” which stood on the higher part of the rocky hill.
Superastitit is commonly rendered “alighted upon,” which quite
destroys the force of the compound. Voss gives it far more cor-
rectly: “Über der chalcidischen Burg stand endlich der schwebende
Väisler.”

18-19. Reddititus his primum terris. “Given back first to these
lands,” i. e., given back from air to earth. He was “restored” to
these regions, only so far as they were the first part of earth to
which he was finally given back after his long wanderings in the air;
his was not restored to them as to his starting-place, which had been
he island of Crete. He visited many places in his flight, but here
his flight itself ceased.—Tibi, Phoebc, sacrivit, &c. “He consecrated
to thee, O Phoebus, the orage of his wings.” Deédaíus consecrated
his wings to Apollo, just as a mariner, preserved from the dangers
of ocean, makes an offering to some god in fulfilment of a vow.—
Remigium alarum. Compare note on line 301, book i.—Posuitque
immania templa. “And built a spacious temple.” Tradition ascri-
bred to Deédaíus the erection of the temple of Apollo, on the heights
of Cumae.

20-22. In foribus, letum Androgeos. “On the gates (was sculp-
tured) the death of Androgeos.” The poet now proceeds to describe
the carved or sculptured work on the temple-gates, where was de-
lineated the whole story of Minos, his son Androgeos, the Minotaur
and Deédaíus. Consult, in relation to all these, the Index of Proper
Names.—Androgeos. The Attic genitive of Androgeos, i. e., 'Andro-
ýew, genitive of 'Andróyewc. The common text has Androgei, but
E ξ ε 2
Androgeo is approved of by the old grammarians, Catius, Próbus, Servius, and Priscian

Tum pendere panas, &c. "Next in order (were seen) the Athenians, ordered (wretched lot!) to pay every year, as an atonement, the bodies of their offspring by sevens." As an atonement for the death of Androgeus, his father Minos compelled the Athenians to send seven of their young men and as many maidens every year to Crete, to be devoured by the Minotaur.—Cecrops. A name given to the Athenians. from Cecrops, the earliest king of Attica after Ogyges.—Septena. Observe the force of the distributive: not "seven," but "by sevens," that is, the youths by sevens, and the maidens by sevens, or fourteen in all every year.

23-26. Stat duceis sortibus urna. There stands the urn, the lots having been (just) drawn from it." The scene is still at Athens. The names of the fourteen victims were drawn by lot from an urn. —Contra, elata mari, &c. "On the opposite side, raised above the sea, the Gnosian land faces the view." By the "Gnosian land" is meant the island of Crete. Consult note on line 115, book iii. The island of Crete was represented on the sculpture as facing the land of Attica, with the sea flowing between.—Hic cruelis amor tauri. "Herein (is represented) the cruel passion for the bull." The scene of that part of the sculpture now referred to is laid in Crete; so that hic means, in fact, "here in the island of Crete."—Crudelis. Because a cruel infliction on the part of Venus. Consult Index of Proper Names, s. v. Pasiphaē.

Suppôstaque furto, &c. "And Pasiphaē substituted by furtive art, and the blended race, and the Minotaur, offspring of double form, the sad memorial of unhallowed passion."—Furto. By the contrivance of Dedalus a deception was practised on the animal.—Monumenta. Observe the force of the plural. Equivalent to triste monumentum.

27-30. Hic labor ille domus, &c. "Here, (too, is seen) that abnormally-constructed abode, and inextricable maze," i. e., of the Labyrinth, in which the Minotaur was enclosed. Consult Index of Proper Names, s. v. Labyrinthus. —Magnum reginæ sed enim, &c. "But (it was not to remain forever inextricable), for Dedalus, having compassionated the deep love of the princess (Ariadne), himself disclosed the wiles and windings of the structure, guiding with a thread the uncertain footsteps (of Theseus)." Observe the elliptical force of sed enim, as equivalent to the Greek ἔλλαθα γὰρ.—Regina: The term regina is sometimes, as here, applied by the Latin poets to the daughter of a monarch. Consult Index of Proper Names.
The love of Ariadne for Theseus—Ipse. He himself had constructed the Labyrinth, and knew, heretofore, the secret of its windings. Others of the ancient poets make Ariadne to have aided Theseus, without the intervention of Daedalus.

*Tu quoque, &c.* "Thou too, O Icarus, wouldst have had a large share in so great a work, had grief allowed it. Twice had he essayed to mould thy fate in gold; twice did the father's hands fail him (in the attempt)."—*Magnam partem haberes.* More freely, "wouldst have occupied a prominent part." Equivalent, in fact, to *magna pars esset.*—*Secret dolor.* Observe the omission of *si.* A closer translation of the Latin than that which we have given will show a resemblance between this and a colloquial English idiom: "Thou wouldst have a large share, &c., would grief permit."—*Dolor* The grief of Daedalus for the loss of his son Icarus. Consult Index of Proper Names, s. v. Icarus.

33-39. *Quin protenus omnia,* &c. "They would have gone on, indeed, and examined all things in unbroken succession with eager gaze." More literally, "they would indeed have examined all things uninterruptedly with their eyes." *Quin* is equivalent here to *veri* or *sane.* Compare the Greek *kai mou kai.*—*Omnia.* To be pronounced, in scanning, as of two syllables, *omn-yu.*—*Nijam praemissus,* &c. "Had not Achates, having been sent on before, been now present," &c., now returned.—*Deiphobe.* The name of the Cumean sibyl. Virgil gives her the character of a priestess of Apollo and Hecate. (Compare lines 118, 564.) She was the daughter of Glaucus, a sea-deity, who also possessed prophetic powers.—*Glauco.* Supply *filiam.*—*Regi.* *Aeneas.*

*Non hoc ista sibi,* &c. "The present moment demands not for itself such sights as these on which thou art now gazing." Observe the force of *ista,* as referring to the person addressed.—*Præsiterit.* "It will be better."—*Intecto.* "As yet untouched (by the yoke)."

40-43. *Affata sacerdos.* The sibyl is still meant.—*Nec sacra non cantur,* &c. "Nor are the heroes slow in executing her hallowed commands." Literally, "nor do the heroes delay her hallowed commands."—*Altas in templis.* "Into a spacious fane." The temple and cave of the sibyl are here meant, not the temple of Apollo already mentioned. The temple was, in fact, the same with the cave, as appears very plainly from the context.

*Euboicæ ripis.* "Of a Eubœan rock." A poetical allusion to the settlement of Cumæ by a Eubœan colony—*Excisum.* "Had been hallowed out"—*Altas.* "Entrances."—*Ostia* "Doors"
clos'ing these entrances. Of these apertures into the sibyl's cave, Aeneas enters by the one nearest to Cumae, and then issues near the Lake Avernus.

45-50. Virgo. Still meaning the sibyl.—*Poscere fata tempus.* "It is time (for thee) to inquire thy destiny (in prayer)." Supply *vocibus.—Poscere.* A Gracisist, or *posecndi.—Deus, ecce! Deus.* She utters these words as she feels the influence of Apollo coming over her.—*Forces.* The gates of the temple-cave.—*Subito non vultus,* &c. "On a sudden, nor look, nor colour, nor adjusted locks remained the same." More literally, "not look, not colour (remained) one and the same, not adjusted locks remained (the same)." Her look became changed, her colour went and came, her hair streamed forth in wild disorder.

*Sed pectus anhelum,* &c. "But her bosom heaves, and her heart swells wildly with fury, and (she seemed) taller to the view, and to utter unearthy accents, when she was inspired by the now nearer and nearer power of the god." With *anelum* supply *est.—Fera corda.* Literally, "her wild heart."—*Majorque videtis,* &c. More literally, "she (was) taller to be beheld, nor uttering what was human."—*Afflata est.* Felt the divine afflatus; was breathed upon by the god.—*Jam propiore.* Observe the force of the comparative, as denoting constant and gradual approach.

51-53. *Cessas in vota precesque?* "Dost thou delay with thy vows and prayers?" Observe the elegant use of the preposition *in.* The prose form of expression would be *cessas ad vota fuerenda,* &c.—*Necque enim ante dehiscent,* &c. "(Delay no longer), for not before shall the great portals of this awe-struck abode begin to open (o-1 the view)."—*Ante.* Until thy vows and prayers are heard.—*Attribute* Attributing to this inanimate object the sensation of those who hear its sound.—*Magna ora domus.* The Trojans would appear to be still before the entrance to the cave, unless we suppose *domus* to denote the inmost shrine.

56-61. *Phabe graves Troja,* &c. Homer represents Apollo as constantly adhering to the side of the Trojans.—*Dardana qui Pari dis,* &c. "Who didst guide the Dardan shaft and the hand of Paris against the body of the descendant of *Aëacus,*" i. e., against Achilles, whom he wounded in the heel, the only vulnerable part of that hero.—*Direxiti.* By syncope, for *direxistì.*

*Magna ombeuntia terras,* &c. "Under thy guidance have I entered upon so many seas, encircling extensive lands, and have penetrated into the far remote nations of the Massylans, and the regions before which the *Syrtes* lie spread."—*Duce te.* Referring to *ombeuntia*
received at different times from the god.—Intrav. Observe the zeugma in this verb.—Massylüm gentes. Poetic exaggeration. The Massylians take the place of the Carthaginians, the latter alone having in reality been reached, the former lying farther to the west. So, again, the Syrtes are mentioned in place of the immediate coast of Carthage, although the former had been unvisited, and lay far to the southeast.

Pratentaque Syrtibus area. Literally, "and the fields stretched in front by the Syrtes." Compare line 692, book iii., "Sicamum prætenta sinu insula," &c. Consult Index of Proper Names, s. v. Syrtis.—Jam tandem Italæ, &c. "Now, at length, we hold in our grasp the shore of Italy, ever (hitherto) fleeing before us." Compare line 625, book v.

62-68. Hæc Trojana tenus, &c. "Thus far let the (adverse) fortune of Troy have followed us." Hæc tenus. By tmesis, for hactenus.—Jam fas est, &c. Because they have now attained the object of their hostility by the downfall of Troy.—Obstitit. "Ever proved obnoxious."—O sanctissima voles. "O most holy prophetess," addressing the sibyl.—Da (non) indebita, &c. "Grant (I ask not for realms not due to me by the fates) that the Trojans settle in Latium," &c. The prayer to become acquainted with the secrets of the future here changes into a petition for a certain event to be accomplished. The notions of foretelling an event, observes Valpy, and of granting it, by the divinity addressed, seem not to have been accurately distinguished; the address of the person consulting was often in the nature of a petition.—Agitataque numina Trojae. "And the penates of Troy long tossed to and fro (upon the waves)."

69-70. Tum Phæbo et Triviae, &c. An allusion, according to Servius, to the temple of Apollo erected by Augustus on the Palatine Hill; so that Æneas fulfils this part of the vow through the agency of his illustrious descendant.—Festosque dies, &c. "And (will establish) festal days (called) after the name of Phæbus." Supply institutum from the previous clause, and observe the zeugma that takes place in this verb, the idea of building a temple being connected with that of establishing festal days.—De nomine Phæbi. The allusion is to the Ludi Apollinares, or games in honour of Apollo, instituted at Rome during the second Punic war, after the battle of T’anneæ.

71-73. Te quoque magna manent, &c. "Thee, too, a spacious sanctuary awaits in our realms. For herein will I place thy oracular responses, and the secret destinies uttered unto my race; and, O benign one, I will consecrate chosen persons (unto thy service)."
Magna penetralia. The Sibylline books were first kept in a stone chest under ground, in the temple of Jupiter Capitolinus. When the temple was burned, B.C. 82, these books perished in the fire. A new collection was then made, and, on the rebuilding of the temple, were deposited in the same place that the former had occupied. In the reign of Augustus, however, they were placed in two gilt cases at the base of Apollo’s statue, in the temple of that god on the Palatine Hill. It is to this latter temple that Virgil here properly alludes.

Sortes. It is thought, from a remark of Servius (ad Æn., iii., 444; compare vi., 74), that the Sibylline predictions possessed by the Romans were written on palm leaves. Their nature being such, Niebuhr supposes that they were referred to in the same way as eastern nations refer to the Koran and to Hafiz: they did not search for a passage and apply it, but probably only shuffled the palm leaves, and then drew one. This will serve to explain the use of sortes by the poet, in the sense of “predictions.”—Lectos viros. Originally but two persons were intrusted with the charge of the Sibylline books; then ten; and at last fifteen. These individuals are the lecti viri of the text.

74-76. Folis tantum, &c. “Only commit not thy verses to leaves.” It has been supposed that the leaves of the Cumaean sibyl, described by Virgil, were designed as an allusion to the form of the Sibylline books mentioned in the note on “sortes,” line 72.—Ne turbata volent, &c. Compare line 443, seqq., book iii.—Ipsa canas or, With this request, made in accordance with the suggestion of Helenus (Æn., iii., 443), the sibyl complies.

77-80. At Phaeth nondum patiens, &c. “But the prophetess, not yet enduring Apollo,” i.e., not yet mastered or subdued by the god: still struggling against the power that was coming over her. This power was the divine afflatus, a spirit of prophecy.—Immanis in amore bacchatur. “Raves wildly in her cave.” More literally “in wild excitement raves in her cave,” immanis being equivalent here, in fact, to fera, or furens.—Magnum si pectore possit, &c. “If in any way she may be able to shake off the mighty god from her breast.” i.e.,rying if she can shake off, &c.—Excussisse. Used as an aorist, in imitation of the Greek idiom, the attention being confined to the simple act itself, without any reference to a particular time.

Tanto magis ille fatigat, &c. “So much the more does he weary her foaming lips, subduing her fierce heart, and, by a direct exertion of his power, moulds her to his will.” The god, subduing the
in discern. Quum, equivalent... 81-84. Domus. “Of the abode.” The temple-cave, or sanctuary of the sibyl.—Per auras. “Through the (outer) air,” i. e., to the Trojans standing without.—O tandem magnis, &c. “O thou that last at length gone through with the great dangers of ocean! But heavier ones await thee on land.” Observe the abrupt but forcible change of construction in sed terrâ, &c. In this response, observes Valpy, confirming the prediction of Helenus Ἀθην., iii., 459, the oracular tone, and, in particular, the solemnity of the pauses, are most poetically combined.

85-90. Hanc curam. “This source of care,” i. e., the fear lest they may never reach the Lavinian or Latin realms.—Sed non et venisse volent. “But they shall also wish that they had not come.”—Multa sanguine. “With abundant blood.”—Cerno. “Plainly do I discern.”—Non Simoës tibi, &c. “Neither a Simoës, nor a Xanthus, nor a Grecian camp, shall be wanting unto thee,” i. e., thou shalt find in Latium a renewal of all the toil and carnage of the Trojan war. The Simois and Xanthus are the rivers Numicus and Tiber; Turnus is Achilles; and Lavinia, like Helen, kindles up the war.—Alius Latio jam partus Achilles. “Another Achilles is already obtained for Latium.” Consult preceding note. Turnus, like Achilles, had a goddess-mother, the nymph Venilia.—Nec Teucri addita Juno, &c. “Nor shall Juno, added to the Trojans (as their constant scourge), be anywhere absent (from them).” According to Macrobius (Sat., 64), the term addita, in this passage, is equivalent to “αφίξα, et, per hoc, infesta.” We have preferred, however, giving the word in question its natural meaning, in which pretty much the same idea is involved. Wagner makes nec addita aequit the same as “non desinet addita esse,” and Lobeck compares the phrase with the ξύνεστριν ταέδρος of Sophocles (Ajax, 611).

91-97. Quum tu suppexit, &c. “What nations of the Italians, or what cities shall thou not then, a suppliant, entreat (for aid), in the midst of thy distress!” Quum, standing, as it does, at the commencement of the sentence, is elegantly employed for tum.—In rebus egenis. More literally, “in the midst of thy needy affairs.”—Causa mali tanti, &c. “The cause of so great calamity shall again be a bride, showing hospitality towards the Trojans, and again a foreign union.” In the one instance, Helen, who hospitably received Paris on his arrival at Sparta, was the cause of the Trojan war; in the
other, Lavinia, whose father, King Latinus, will give a friendly reception to Aeneas and his followers, is to be the cause of war in Latum.

Sed contra auditior ito. "But advance against them with a bold front."—Qua. "In whatever way." Supply via or ration: Heyne, on the authority of the first Aldine edition, gives qua in place of the common quam. Wagner prefers quam, "than thy fortune will permit thee;" and he explains it as follows: "Quo magis eluctabitur tibi Fortuna, eo audientior ei obsiste." This, however, seems harsh.—Graia pandetur ab urbe. The city of Euander, who was of Arcadian origin. Compare line 51, book viii.

99-101. Horrendas ambages. "Her fearful mysteries," i.e., her fearful and mysterious predictions.—Remugii. "Sends forth low moanings."—Ea frea furenti, &c. "Such reins Apollo shakes over her as she rages, and keeps turning the goads deep in her breast." Heyne makes ea here the same as tam valida. This, however, is opposed by Wagner, who refers ea to obscure vera involvens, and takes ea frea to mean that Apollo so controls the sibyl's breast as not to allow her to disclose the plain truth at once, but to envelop it in more or less obscurity.—Vertil, &c. Keeps fixing them more and more deeply.

103-105. Non ulla laborum, &c. "No aspect of sufferings, O virgin, arises new or unexpected on my view; I have thought over all things beforehand, and have beforehand gone through all in my own mind."—Praepi. I have formed unto myself beforehand an idea of these things, from what Helenus (Æn., iii., 441) and my father Anobises (Æn., v., 730) revealed to me.—Peregi, &c. I have already performed the in thought.

106-109. Quando. "Since."—Dicitur. Supply esse.—Inferni regis. "Of the monarch of the lower world."—Pluto. Et te retro sibylla palus, &c. "And the gloomy lake (formed) from the overflowing Acheron." This lake, between Cumae and Misenum, must be distinguished from the Avernian lake. Real and fabulous geography are here intermingled. The lake in question was believed to be one of the avenues of approach to the lower world.—Contingat. "May it fall to my lot." Contingit generally implies good fortune, as in the present instance.—Ad conspectum et ora. "Unto the sight and presence."—Docetas iter, &c. "Teach me, I pray, the path, and unfold the sacred portals," i.e., the portals of the lower world.

strengt: and the lot of age," *i. e.*, the usual condition in allomen of age.

Quin. "Moreover" Equivalent to quinetiam.—*Idem orans mandata dabat.* "That same parent, entreating, charged me."—*Gna tique patrisque.* Æneas and Anchises.—*Nec te nequiqueam, &c.* "Nor has Hecate set thee over the Avernian groves in vain," *i. e.*, thou canst easily accomplish this for me, as priestess of this hallow ed spot.

119-123. *Si potuit manes, &c.* "If Orpheus was able to summon unto him the manes of his spouse," *&c., i. e.*, to evoke or lead her forth. There is considerable doubt about the connexion of this whole sentence with what precedes. Heyne suggests two solutions of the difficulty: first, by supposing that some such clause as this precedes, "Quidni et mihi adire inferos licet?" or, secondly, by connecting *si potuit*, *&c.*, with *miserere* that precedes. We have adopted, however, a much more natural order. It is this: to understand nothing before *si potuit*, *&c.*, but to make the whole sentence turn on the words *et mi genus ab Jove summo*.

*Si fratrem Pollux, &c.* "If Pollux redeemed his brother by alternate death." Castor and Pollux had the same mother, Leda; but Jupiter being the father of Pollux, he was immortal; whereas Castor, being the son of Tyndares, was subject to mortality. Upon the death of Castor, Pollux, from his great affection for him, shared with him his immortality, so that they lived by turns, one day in the world above, another in the world below.—*Itque reditque viam toties.* "And goes and returns this way so often," *i. e.*, this way to the lower world, near which we two are.—*Quid Thesca, &c.* We have employed a parenthesis, so as not to break the continuity of the sentence.—*Magnum.* This epithet suits better with *Thesae* than with *Aliciden*, as is shown by Wagner.—As regards the descent of Theseus and Hercules to the lower world, consult Index of Proper Names.

*Et mi genus, &c.* "My origin also is from Jove supreme, (and why may I not, therefore, do the same?)" *i. e.*, why may I not, as they did, visit the regions below.

124-128. *Arasque tenebat.* "And kept clinging to the horns of the altar." Observe the force of the plural, and consult note on line 219, book iv. The altar referred to must be supposed to have stood in the vestibule or entrance of the sanctuary, corresponding to that usually placed in the pronaos of a temple.—*Sate sanguine dieum, &c.* "O thou that art sprung from the blood of the gods, Trojan warrior, son of Anchises, the descent to the world below is
an easy one.—Averno. Poetic idiom for in Avernum.—Sed vocare gradum, &c. "But to retrace one's steps, and to come forth (again) to the upper air, this is the (true) task, this the (true) difficulty (literally the undertaking)." Any one can descend at pleasure to the region below, for the portals of gloomy Pluto lie constantly open to receive all of mortal birth; the real difficulty consists in returning to the light of day.—Vocare gradum. Literally, "to recall one's steps."

120-132. Equus Jupiter. "Favouring Jove."—Aut ardens cœcit, &c. "Or brilliant merit hath exalted to the skies."—Pauere. "Have been able to effect it."—Tenet media omnia silea. "Woods occupy all the space between." More literally, "all the intervening places," i.e., between the upper and the lower world. One of the causes of difficulty in returning is the thick forest that intervenes. The poet borrows the idea of this forest from the thick woods surrounding at one time the Lake Avernus.—Coeptusque sinu labens, &c. "And Cocytus gliding along (in sluggish current), encircles it with its black and winding stream." Cocytus was one of the fabled rivers of the lower world. This opposes another barrier to egress from the realms of Pluto. It is rather singular that the poet, when mentioning these obstacles, did not reflect that they formed as serious an impediment to one entering as to one endeavouring to depart from the world of the dead. And, again, if one could make his way through them in entering, what was there to prevent his returning by the same route?

132-139. Bis Stygios innare lacus. "Of twice floating upon the Stygian lake," i.e., now, as well as after death. Innare, by a Greekism, for innandi. So videre, in the next clause, for videri.—Insano labori. "In so wild an undertaking." Heyne makes insanus labor equivalent here merely to magnum ausum, or ardua res. This, however, wants strength.—Accipe quæ peragenda prius. "Hear what first is to be done."—Latet arbore opacâ. "Lies hid from view on a tree of dark foliage."—Dictus sacer. "Consecrated." Literally, "called sacred," i.e., regarded as sacred.—Junoni inferns. "To the Juno of the lower world." Proserpina. So Pluto is called the Stygian Jove, &c.—Omnis lucus. Referring to the forest around the Avernian lake.—Et obscuris claudunt, &c. "And thick shades shut in amid gloomy valleys," i.e., thick shades enclose, &c.

140-142. Sed non datur. "But it is not allowed one."—Operta. 'The dark recesses.' Supply loca.—Auricomas quam quis, &c. "Before that he has plucked from the tree its golden-tressed shoot," i.e., the branch with its golden foliage. The term coma (occuring were in auricomas) is often applied poetically to the foliage of trees.
BOOK SIXTH

—quis. For aliquis. But as cui (for alicui, is to be supplied with datur, the pronoun quis here obtains the force of ille. Wagner reads qui, in this sense: "Non datur, nisi ei, qui ante decerpsent."—Hoc sit pulchra suum, &c. "The fair Proserpina hath ordained that this gift be brought unto her as one peculiarly dear." More literally, "as one peculiarly her own."

143-148. Primo avulso. Supply ramo.—Non deficit alter aureus. "Another golden one fails not," i.e., immediately occupies the place of the former.—Frondescit. "Puts forth leaves."—Alté vestigia avulsi, &c. "Track it out on high with thine eyes, and pluck it in due form with thy hand when found."—Alté. High up in the tree, buried amid the thick foliage.—Rite. To be joined, in construction, with carpe.—Volens facilisque. "Willingly and easily."—Te vocant. "Call thee to this enterprise," i.e., if it is fated for thee to visit the lower world.—Vincere. "To overcome it," i.e., its resistance to being separated from the parent tree.—Nec convellere. "Nor even to lop it off."

149-155. Jacet exanimum, &c. Alluding to the death of Misenus, mentioned at line 162, seqq.—Totamque inestat, &c. "And pollutes the whole fleet with death." The presence of a corpse was always thought to have a polluting effect.—Dum consulta petis, &c. "While thou art seeking counsel, and lingering on our threshold."—Pendère, according to Servius, is, properly, "desiderare aliquid audire." Compare line 79, book iv., "Pendetque iterum narrantis ab ore."

Sedibus hunc, &c. "Restore him first to his proper abode," i.e., to the earth, which is the proper habitation of the dead, and to which we are said to be restored in death, since from it the human race first came into life. Observe the force of the plural in sedibus.—Nigras. Because intended for the deities of the world of darkness—Ea prima piacula sunt. "Let these expiatory offerings be first in order," i.e., be the first that shall be made by thee.—Regna inviae rivis. "Realms inaccessible to the living."—Presso. For compresso.

156-161. Æneas maxsto, &c. "Æneas, with downcast eyes and sorrowing countenance, enters (on his way)," i.e., begins to pursue the route to his fleet. Literally, "fixed down as to his eyes, with sorrowful countenance."—Cæosos volutat, &c. "And revolves within himself the events (thus) darkly unfolded."—Et paribus curis, &c. "And plants his footsteps under the influence of equal cares," i.e., and moves on, to prey to equal cares with Æneas.—Multa screbant. "They discussed many things." Screbant for descrebant.—Humandum. "Requiring the rites of interment"
Many commentators suppose that as Misenus played upon a wind instrument, the poet, by a figurative genealogy, makes him the son of the wind-god. Not so, however. Virgil calls him Ailides, as indicating merely his descent from a mortal father, named Aelius, probably the same with the one who is said to have fallen in battle with the Latins. (Aen., xcii., 542, seqq.—Hervey, Excurs. vii. ad Aen., vi.)

Aeciere viros, &c. "In arousing warriors with the brazen trumpet, and kindling up the battle with its blast," i.e., in giving the signal to engage. Ciere and accendere, by a Graecism, for in ciendo, in accendendo.—According to Servius, when Virgil recited this passage to Augustus, the verse was imperfect, consisting only of the hemistich, are ciere viros. In the presence of Augustus, however, and at the instant, the poet added, Martemque accendere can tu. There appears to have been no essential difference in form between Greek and Roman or Tyrrhenian trumpets. Both were long, straight, bronze tubes, gradually increasing in diameter, and terminating in a bell-shaped aperture. They present precisely the same appearance on monuments of very different dates, as may be seen from the cuts annexed, the former of which is from Trajan's column, and the latter from an ancient fictile vase.

166-169. Hectora cirem, &c. "Around Hector was he accustomed to engage in conflicts, conspicuous both for his clarion and spear." Observe the use of the imperfect (cihab), to denote
continued action, between fuerat and addiderat, where the mere fact of an action’s having taken place is implied.—Circum. More freely “in company with,” or “in attendance upon.”—Lituo. This instrument was long, and curved at the end. From the similarity of form, the original staff received the same appellation. Virgil indulges in an anachronism here, in making Misenus acquainted with the litus, since both the litus and tuba were unknown in Homeric times. He has merely, however, followed in this the custom of the tragic writers. The following representation of a litus is from Fabretti.

170-174. Non inferiora secutus. “Having followed a not inferior reader,” i.e., one not inferior to Hector himself. Literally, “having followed no inferior things.” An imitation of the Greek idiom, by which the thing is put for the person; as, for example, τὰ ἡρώα for τὸν ἡρώα.—Tum. “On this occasion.”—Forte cavā dum persenat, &c. “While, inconsiderate man, he happens to make the seas resound with his hollow shell.” Observe the use of coneha for litus, as if, in the flow of composition, the word had escaped unwillingly from the poet, who was thinking at the time of Triton and the shell on which he is always represented blowing.

Aimulus exceptum Triton, &c. “Triton, jealous of his skill, if the story be worthy of belief, had taken the hero by surprise among the rocks, and plunged him in a foaming wave,” i.e., had drowned him amid the foaming waters. Literally, “had plunged, amid a foaming wave, the hero taken by surprise,” &c.—Triton. A sea-deity, the son of Neptune and Amphitrite, and made by the poets Lis father’s trumpeter. He was represented blowing on a shell. Consult woodcut, p. 304.

175-178. Circum fremebant. “Bewailed around.”—Aram sepul seri. “An altar-shaped funeral pile.” This means nothing more, in fact, than an ordinary funeral pile. The pile was built in the form of an altar, with four equal sides, whence the language of the text Ovid, in like manner, calls it funeris ara.—(Trist., iii., 13, 21.)

179-184. Itur. “They go,” i.e., itur ub illis.—Picea. These, on account of their resounding nature, would be especially needed for the funeral pile.—Fraxineaque tubes, &c. “Ashen logs, also, and
the fissile oak, are clept by wedges." Observe the singular number in scinditur, the verb agreeing with the nearer and more important noun; the robur being employed in greater abundance than the fraxinace rubes.—Montibus. "From the mountains." Equivalent to de montibus.—Primus. "Foremost." Taking the lead.—Purvisque accingitur armis. "And is equipped with like implements," i. e., with tools like those wielded by the rest. This piety towards the dead well becomes the character of Æneas, and the poet deuterously avails himself of it to pave the way for the discovery of the tree containing, amid its foliage, the twig of gold.

185–189 Atque hac ipse, &c. "And (while thus employed) he evolves these things by himself in his own sad heart." Ipse has here the force of solus.—Tristi. Referring to his sadness for the oss of Misenus.—Aspectans. "Gazing wishfully at." Observe the force of the frequentative.—Et. "And at length." His silent musings are at length succeeded by audible prayer.—Si uae se nobis, &c. "O, if that golden branch on the tree now display itself unto me amid this so thick a forest!" Observe the use of the present subjunctive with si, implying that the branch may or may not be now displaying itself to the view; in other words, not excluding the possibility of such a thing's taking place: on the other hand, si ostenderet would exclude the probability of its now happening. Compare with the use of si in this passage, as indicating a wish, the Greek idiom in the case of et and et γάρ.—Quando. "Since." Equivalent to quandoquidem. Compare line 315, book iv.—Vere heu nimi um. "Too truly, alas!"

191–195. Ipsa sub ora viri, &c. "Came flying from the sky before the very eyes of the hero." Calo is equivalent here to de calo. —Sedere. "Lighted."—Maternas aves. The dove was sacred to Venus. So, also, the eagle was sacred to Jupiter; the peacock to the owl to Minerva; the cock to Mars, &c.—Este duces, O, &c "O, be ye guides of the way, if any way there be." Mark the use of the indicative with si, as indicating his secret belief that were really was some path, that was now to be pointed out to him.—Per auras. "As ye move through the air."—Ubi pinguem, &c. "(To the spot) where the rich bough casts its shade upon the fertile soil." The expression opacat humum is a mere poetic phrase, and its meaning must not be pressed too closely. The idea to be conveyed is simply this: "where the golden bough is."

197–204. Vestigia pressit. "He checked his footsteps," i. e., stood still. In taking auguries, after the prayer, the observer, says Servius, quoted by Valpy, either stood or sat down.—Quæ signa
ferant. 'What indications they may give.'—Pascens: e il e tantum, &c. 'They, feeding all the while, kept moving onward only so far in their flight, as the eyes of those following could mark them by their ken.' They kept taking short flights, and lighting, at intervals, to feed.—Prodire. Historical infinitive, for prohibant.

Graveolentis. 'Noisome.' To be pronounced, in scanning graveolentis, the final vowel of grave being dropped.—Sedibus optatis. 'In the wished-for seats,' i.e., the place which they had long desired to reach. Wagner thinks that optatis refers rather to the circumstance of this being the spot where the desired branch was to be found by Æneas.—Discolor unde aurí, &c. 'Whence the splendour of the gold, differing in hue from that of the tree itself, shone forth through the branches.' The branch was golden, and, consequently, yellow of hue; the tree itself was green. Hence the force of discolor, with regard to which compare the explanation of Nöloden: 'Von der Farbe des Baumes verschieden.'

205-212. Quale solet silvis, &c. 'Just as in the woods the mistletoe, which its own tree produces not, is wont to bloom with new foliage amid the winter cold, and to encircle the tapering trunks with its yellow shoots.' The mistletoe is a parasitical plant, twining itself around various trees, and growing at their expense; for the roots insinuate their fibres into the woody substance of these trees, and the plant lives entirely on their sap, since its own stem and leaves are incapable of absorbing moisture.—Brumali frigone. The mistletoe blooms in the winter season.—Quod non sua seminat arbos. The seeds from which the mistletoe springs are deposited on trees by birds, especially by the large or missel thrush, with whom its berries are a favourite food.—Sua arbos. The tree around which it twines.—Et crocco facta, &c. The leaves of the mistletoe are green in winter, but its stalk and shoots are of a yellow or saffron hue. Hence the golden twig amid the green leaves of the tree is compared to the winter garb assumed by the mistletoe.

Talis crat species, &c. 'Such was the appearance of the gold sprouting forth on the dark-hued holm-tree; so did the metallic lea-tinkle in the gentle wind.' Bractea is properly any thin leaf or plate of metal; here, however, of gold.—Cunetantem. 'Seeming (to him) to delay.' It appeared merely to delay to the impatient and eager Æneas. Any actual delay on the part of the twig would have falsified the words of the sibyl, at line 146.

213-217. Et cineri ãngrato, &c. 'And perform the last sad duties to his senseless ashes.' Literally, 'ungrateful ashes,' because not aware of the kind and pious offices that were rendered, au
therefore making no return.—Pinguem tædis, &c. “Resineum with pines and cleft oak,” i.e., of resinous pine and cleft oak.—Ingentem pyram. The longer and higher the funeral pile, the greater the mark of respect to the memory of the deceased.—The student will note the description of the funeral solemnities here given, as it forms a summary of the principal rites of the Romans on such occasions.

Cui frondibus atriis, &c. “Its sides they intertwine with boughs of dark foliage,” i.e., with boughs of yew, pine, and such other trees as are suited, by their sombre foliage, for funeral solemnities. The sides of the funeral pile, among the Romans, were, by a law of the twelve tables, to be left rough and unpolished. They were frequently, however, as in the present instance, covered with dark leaves.—Et frutes ante cupressos, &c. “And place in front funeral cypresses.” Many commentators imagine that trees are here meant, and that they were planted before the pile. It is more probable, however, that, by cupressos in the text, we must understand merely logs of cypress, placed on the front part of the pile. These, while burning, would counteract by their odour the unpleasant effluvia from the dead body. The cypress, too, on another account, is a fit tree for funeral solemnities, since, when once cut, it never grows again.

218-223. Undantia flammis. “Bubbling up (with their contents) under the influence of the flames.”—Frigentis. “Of him lying cold in death.” The washing of the corpse with warm water, the subsequent anointing of it, the keeping of it eight days in the house before burning, and the bidding farewell in a loud tone of voice at the funeral pile, were all, in reality, so many precautions, says Pliny, against premature interment, where a party was not actually dead, but only in a state of suspended animation.—Purpureaque super, &c. His best attire is now thrown over the deceased.

Ingenti subicere færetro. “ Went under the huge bier,” i.e., carried the bier to the funeral pile, and placed it thereon.—Et subjectam more parentum, &c. “ And with averted look, after the manner of their fathers, they held the torch placed beneath,” i.e., they applied a lighted torch to the base of the pile. Literally, “turned away as to their face.” This turning away of the face was done “omnis causa,” and the act of firing the pile was performed by the nearest relation.—Facem. On ancient monuments, the torch appears to be formed of wooden staves or twigs, either bound by a rope drawn round them in a spiral form, or surrounded by circular bands at equal distances. Both kinds are seen in the annexed woodcut. The inside of the torch may be supposed to have been filled with flax.
n other vegetable fibres, the whole being abundantly impregnated
with pitch, resin, wax, oil, and other inflammable substances.

224-227 Congesta cremantur, &c. "Heaped together are con-
sumed offerings of frankincense, the flesh of victims, bowls of out-
poured oil," i.e., outpoured oil by bowls. These and various
other articles, such as ornaments, vestments, &c., were accustomed
to be thrown into the fire as the flames began to rise.— Dupes.
Some commentators, following Homer (II., xxiii., 168), make this
term signify "the fat of animals." Others understand by it "dishes
of food." We have preferred, however, following the opinion of
Heyne, according to whom it means pieces of the flesh of different
animals (oxen, swine, sheep, &c.), thrown into the flames as por-
tions of so many victims.

Reliquias vino, &c "They soaked the remains and the imbibing
ember with wine."— Cado sheno. "In a brazen urn."— Brazen, or,
rather, bronze funeral urns were not so frequently employed as those
of marble, alabaster, or baked clay. Still, however, they are some-
times found even in modern times. The funeral urns were most
commonly square or round. Those preserved at the present day
have usually an inscription or epitaph upon them, beginning with
the letters D.M.S. or only D.M., that, Dis Manibus Sacrum, followed
by the name of the deceased, with the length of his life, &c. The
woodcut given on p. 486 is a representation of a sepulchral urn now
in the British Museum. It is of an upright, rectangular form,
richly ornamented with foliage, and supported at the sides by pilas-
ters. It is inscribed to the memory of Cossutia Prima. The height
is twenty-one inches; and the width at the base fourteen inches six
eighths. Below the inscription an infant genius is represented
driving a car drawn by four horses.
228-231. Idem ter socios, &c. "The same individual thrice sared the limpid water around his companions." Put for *tulit undam eir. a socios*. Compare the analogous usage in the case of *circumdare*, where we can either say, for example, *circumdare oppidum castris*, or *circumdare castra oppido*. Corynæus, on this occasion, carries the lustral water round in a vessel, and sprinkles the company with it by means of a branch of olive.—*Spargens vore leci, &c*. "Sprinkling them with the light spray, and with a branch of the prolite olive."—*Felieis olivæ*. The domestic olive is meant, as opposed to the *oleaster* or wild olive, which is unproductive, and therefore termed *infelix*.—*Dixitque novissima verba*. "And pronounced the last farewell." This consisted in pronouncing *vale*, "farewell," three times.

232-236. *Sxepulcrum imponit*. "Erects a tomb."—*Suace arma viru, &c*. "And places thereon for the man the instruments of his calling, both an oar and a trumpet." He was both oarsman and warrior. In Homeric times the warriors themselves handled the oar. The implements of a person's calling were in early times placed upon his tomb, as in the present case. As, however, they were liable to injury from exposure, the custom afterward arose of representing them in stone or marble.—*Miscus*. This is the M. senum promontorium, now Cape Miscen, still retaining the name of the warrior, supposing the origin of that name to be true (which, however, is not the case), and forming the upper extremity of the Bay of Naples.—*Propere exsicuitur*. "He proceeds to execute with all speed." He has obtained the golden bough, and is now prepared to act.

It may not be amiss, before leaving this part of the poem, to enumerate briefly the different steps taken in the interment of the dead, as they are alluded to in the text: 1. The corpse is washed with warm water, and then anointed. 2. A dirge is sung. 3. The body is laid upon the bier. 4. The most valuable raiment of the deceased is placed upon the corpse. 5. The bier is then placed upon the top of the funeral pile. 6. This funeral pile, which has meanwhile been erecting, is of an altar-shape, and is constructed of resinous woods, oak, cypress logs, &c. 7. The pile is set fire to by the nearest relative, whose face is turned away at the time. 8. When the flames begin to rise, various perfumes are thrown into the fire, pieces of the flesh of victims, bowls of oil, ornaments, vestments, and other things supposed to be agreeable to the deceased. 9. The pile being burned down, the embers are soaked with wine and the bones and ashes of the deceased are gathered by the near.
est relatives and placed in an urn. 10. All present are then thrice sprinkled by a priest with lustral water from a branch of olive (for which bay was often substituted). 11 All then bade farewell to the deceased, by repeating the word vale thrice.

237-243. Vastoque immanis hiatus. "And vast (to the view) with its wide-yawning mouth." This cave lay between the Lake Avernus, on the one side, and a gloomy wood on the other, and was the opening to the world below. As the lake was surrounded by hills, it is very probable that there was some vast cave in one of these, which Virgil, guided by popular superstition, had in view. The adjacent country, indeed, is said to abound in such openings.—Tuta "Fenced," i. e., rendered difficult of access. The participle of tuor or tuor.—Impune. The exhalation from the cave, and also from the lake, killed them while attempting to fly over.—Volantes. "Flying things." Equivalent to volueres.—Halitus. "An exhalation."—Sese ferebat. "Arose." Literally, "bore itself."—Convex: Consult note on line 451, book Iv.—Unde loeum Graii, &c. This line is generally considered spurious. In some manuscripts it does not occur at all, while in others it appears written by a more recent hand.—Aorron. From ü, not, and ὄπις, "a bird," because no bird could fly over. Hence, according to some, the Latin Avernus. The derivation, however, is of no value.

244-247. Invergit. "Pours." Invergo properly means "to bend," and here describes the bending or inverting of the cup as the contents were poured out. This inverting of the cup was customary, according to Servius, in sacrifices to the gods below.—Et summum carpus, &c. "And plucking the highest hairs between the horns." These were plucked out, or cut off, and thrown into the fire as prænitiæ.—Libamina prima. "As the first offerings," i. e., the first part of the intended sacrifice.—Calo Ereboque potestem. The same goddess was Luna in the sky, Diana on earth, and Hecate or Proserpina in the world below.

248-250. Supponunt cultros. "Put knives under," i. e., under the throats of the victims. Poetic phrasingology for "cut the throats of the victims." Consult, as regards the form of the sacrificial knife, the cut on page 384.—Pateris. The object was to let none of the sacred blood fall upon the ground. As regards the form of the patera, consult note on line 728, book i. —Atri velleris. Black victims were always selected for the deities below. Compare migrantes tergo juvenes, in line 243.—Matri Eumenidum. Night, who was fabled to have brought forth the Furies unto Acheron as their sire.—Magnaque sorori. "And to her mighty sister" Tellus of
the goddess of the earth. According to Servius, Night and Earth were daughters of Chaos.

250-254. Sterilem vaccam. "A barren cow." This was the customary offering to Proserpina. Homer calls it βοῦς σκείπα (Od. xi., 30).—Nocturnas inchoat aras. "He erects nocturnal altars," i.e., he erects altars, and offers a sacrifice thereon during the night season. This time was purposely selected, inasmuch as the offering was to a god of the lower world. Inchoare, according to Servius, as a religious term, equivalent to facere, or erigere.—Solida viscera. "Entire carcasses," i.e., holocausts or whole burnt-offerings. Consult, as regards the peculiar force of viscera here, the note on line 211, book i.—Fundensque. "Pouring also."—Ardentibus extis. "Upon the burning victims." Extis is here taken, like viscera above for the carcasses of the victims, or, in other words, for the victims themselves.

256-263. Mugire. "To rumble."—Juga silvarum. "The wooded heights."—Canes. . . adventante Deæ. Hecate, accompanied by her infernal hounds, in imitation of Diana accompanied by her pack of the upper world.—Procul, O! procul, &c. This was the solemn preamble with which the celebration of the sacred mysteries used to be ushered in, the form of expression in Greek being, ἐκάς, ἐκάς ἐστὶ βέβηλον. By profani, on the present occasion, are meant, as Wagner thinks, the Trojans who had accompanied Aeneas thus far. The possession of the golden bough rendered Aeneas himself pure, and fit to enter on his fearful journey.—Invade viam. "Enter boldly on thy way." Literally, "seize upon the way."—Ferrum. Servius says he had consecrated his sword to do service against the shapes of the lower world, by having struck the victims with it in the recent sacrifice!—Animis: "Courage."—Pectore sermo. "A stout heart."—Furcens antro, &c. "She dashed with a wild air into the open cave."—Vadentem. "As she moves along."

264-267. Di, quibus imperum, &c. "Ye gods unto whom is the empire of souls." A general invocation unto the gods of the lower world. Warburton thought that Virgil, in the description which he here gives of the lower regions, meant to portray the sacred mysteries of Eleusis, celebrated every fifth year in the city of Eleusis in Attica. He is ably refuted, however, by the historian Gibbon.—Et Chaos, et Phlegethon. Consult Index of Proper Names.—Noctis tacentia late. "Lying silent far and wide in night," i.e., wrapped in silent night.—Audita. Supply a me.—Sit, numine vestro. "May I be allowed me, by your divine permission"—Mec-sas. "Hidden! Literally, "plunged."
268—272 Ilunt ofscruit, &c. "They moved along amid the gloom, shrouded in obscurity, under the lonely night," i. e., they moved on alone amid the gloom of night, shrouded in obscurity. The expression obscuri sold a sub nocte is equivalent, in fact, to sub obscurat nocte soli.—Inania regna. All general privations, observes Burke, are great, because they are terrible—vacuity, darkness, solitude, and science. With what fire of imagination has Virgil amassed all these circumstances at the mouth of hell! (Subl. and Beaut., ii., 6.)

Quale per incertam, &c. "Such as is a journey in woods, by the unsteady moon, beneath the faint and glimmering light."—Incertum turum. Clouds floating through the sky, and shrouding at intervals the brightness of the moon.—Luce maligna. Compare the explanation of Heyne: "Lux maligna, parca, infirma, ac tenuis." — Umbra. "In shade," i. e., with clouds."—Et rebus nos abstulit, &c. "And gloomy night has robbed surrounding objects of their hue."

273—281. Vestibulum ante ipsum, &c. "Before the vestibule itself, and in the first jaws of Hell, Grief and avenging Cares have placed their couches. There, too, dwell pale Maladies," &c. The vestibulum did not properly form part of the house, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street. The two sides of the house joined the street, but the middle part of t, where the door was placed, was at some little distance from the street. We see from this the general meaning of vestibulum in the present passage, as applied to the open space in front of the entrance to the lower world.

Luctus. Before the entrance to Orcus are grouped, according to the poet, all the ills and calamities that infest human life, and make us wish for the grave as a place of final repose.—Ultrices Cura. The stings of Conscience. Remorse.—Tristisque Senectus. Old Age is here described as sorrowing over the recollections of the past, and sighing for days gone by.—Metus. "Despondency." The continual apprehension of evil.—Malesuada. "That persuades to erume."—Turpis Egestas. "Loathsome Want."—Consanguineus Leti. "Own brother of Death." Compare Hom., Il., xiv., 231: Ἅπνος καταγνηστὸς Θανάτον. Hesiod makes Death and Sleep the sons of Night (Theog., 756).—Et mala mentis Gaudia. "And the sinful Joys of the Mind," i. e., the criminal lusts of the heart. Compare Voss: "Des frevelen Herzens Schwarmungen."—Adverso in h—mine. "On the very threshold itself, as it confronts the view," i. e., in the very entrance itself.

Ferreique Eu—menidum thalami. "And the iron bedchambers of
the Furies.” The Furies guard the entrance, and have there their cells of iron (as rigid and unbending as their own hearts), just as in ancient mansions the gatekeeper or ὑπομόρφος (janitor) had his station at the door of the dwelling, and near it his room or cell.—Discordia demens. “Frantic Discord.”

282-289. In medio. Supply vestibulo.—Quam sedem Somnia, &c. “Which seat they say that vain Dreams hold in troops as their own, and cling beneath every leaf.” Vulgo is here, as Servius well remarks, equivalent to eaturvatim, and is not to be joined in construction with ferunt. The language of the text, it will be observed, refers merely to vain or false dreams, such as are sent from the world below. True dreams, on the other hand, says Servius, come down from the skies. “Vana autem: ‘lo, quia ab inferis. Nam vera mittunt superi.”

Mutlaque praeterea, &c. “Many monstrous forms, moreover, of various wild beasts: house at the gates, Centaurs, and Scyllas of double form,” &c. Supply in foribus stabulant with monstros. The words thus supplied are to be translated, while those already expressed with Centauri are to be dropped in rendering.—Stabulant. Equivalent, here, to habitant, but having a special reference, in its literal sense, to the idea implied in ferarum and Centauri.—Centum-geminus. “The hundred-handed.” The Homeric ἑκατόγχειρος (II. 1., 402).—Bellus Lerna. “The beast of Lerna.” The Hydra, that was slain by Hercules.—Forma tricorporis umbrae. “The form of the triple shade,” i. e., the shade of the three-bodied Geryon. For an account of the different mythological names here mentioned by the poet, consult Index of Proper Names.

290-291. Corripit ferrum. Compare the remark of Servius, alluded to in the note to line 251.—Strictam aecim. “The drawn edge.” Literally, “the drawn edge.”—Docta comes. “His wise companion.” Alluding to the sibyl.—Tenues sine corpore vitus, &c. “That these airy, unsubstantial spirits fled to and fro under the empty appearance of the form (they bore),” i. e., that these were airy unsubstantial spirits flitting to and fro, &c.—Irruat. In our idiom we translate irruat and diverseret as if they had been respectively irruiisset and diverserasset. The Latin idiom, however, is far more graphic, and paints the action at once to the eyes. Literally, “if his wise companion do not warn him, &c., he will rush upon them, and will cleave,” &c.

295-303. Hinc via. “From this point begins the way,” i. e., after passing the vestibule and first entrance.—Turbidus hic, &c. “Here a wildly-eddying stream, turbid with mire, and of vast ingulfin
depth, keeps boiling up, and discharging all its sand with a sullen roar into the Cocytus.” The poet calls this river the Acheron; its more usual name, in the language of fable, was the Styx. So, again it is now a river, and presently it is described as a lake or fen. Compare the remark of Heyne: “Noli subtiliter, et ad historici diligentiam. nomina fluviorum inferorum a Virgilio posita exspectare; sed poetâ more, variatis nominibus, Acherontem appellat, qui fere Styx esse setet, exan numen, non lacum et paludem.”—Areu. Taking the place of cano, and equivalent to it, in fact.

Voragine. Compare the explanation given by Forcellini of the term vorago: “Locus immense profunditatis, a vorando, quia in eam cadentia non emergunt, sed absorbentur.”—Cocytus. For in Cocytum—Porior has horrendus, &c. “Charon, dread ferryman, of fearful squalidness, guards these waters and streams.”—Plurima canities inculta. “An abundant, grisly, untrimmed beard.” Literally, “very much untrimmed grisly hair.”—Stant lumina flamnā. “His eyes stand glaring (as with) flame.”—Subigit. “Thrusts along”—Velisque ministrat. “And tends the sails.” Velis is here the dative, and ministrat is equivalent to ministeria facit. Literally, “and ministers to,” or “attends upon the sails.” This he does by drawing in and letting out the opposite braces.—Ferrugineâ cymbâ. “In his dusky bark,” i.e., his bark resembling the dark hue of iron, which it had contracted from long exposure to the murky atmosphere of the lower world, and the turbid and discolouring water. Compare line 410, where the epithet carulea is applied to Charon’s boat.—Jam senior, &c. “Now advanced in years; but there is to the god a fresh and a green old age.” Compare the expression cruda senectus with the Greek ἐπούν γύρας.

305-316. Huc omnibus turba, &c. “Hither the whole crowd (of the dead) poured forth in the direction of the banks, kept rushing.” Huc marks the spot where Charon stood.—Quam multa in silvis, &c. “As many as are the leaves that, having glided through the air, fall in the woods on the first cold of autumn; or as many as are the birds that flock.” &c. The full form of expression would be, tam multâ, quam multa in silvis, &c. Literally, “so many, as many leaves as fall,” &c.—Gurgite ab alto. “From the troubled deep,” i.e., agitated by wintry blasts.”—Frigidus annus. “The cold season of the year.” Literally, “the cold year.”

Stabant orantes, &c. “There they stood, praying to be the first to pass over.” Literally, “to send their course across the stream.”—Amore. “Through eager longing for.”—Nauis victis “the stern boatman,” i.e., harsh and unbending in his purpose. —Ad
BOOK SIXTH.

What means this flocking to the stream!" For a literal translation, supply sibi with vult: 'What does this flocking, &c., wish for itself!'—Quo discernere. 'By what distinction.'—Remis vada livida verrunt. "Sweep with ears the livid waters." As Charon himself propelled the boat, we must regard remis verrunt as merely a general expression for naves or transvect.

Longina sacerdos. According to the fables of poetry, the Cumaean sibyl had already lived about seven hundred years when Aeneas came to Italy. Consult Index of Proper Names.—Cocytus stagna, &c. The Cocytus and the Styx are here put in apposition, though in reality different streams. Consult note on line 297.—Di cumus jurare, &c. "Whose divinity the gods fear to swear by and to deceive." This alludes to the Styx, not the Cocytus. If a god swore by the Styx, and broke his oath, he was deprived of nectar and ambrosia, and of all heavenly privileges, for ten whole years.

325-330. Inops inhumataque. "Needy and unburied," i. e., consists of those who were too poor to leave behind them the means of interment, and who have therefore been deprived of the same, as well as of those who have, from the nature of their death (shipwreck, for example, or any other accident), been without the rites of burial. —Portitor ille, Charon. "Yon ferryman is Charon."—Sepultus. "Are they who have obtained the rites of interment?"—Nec ripas datur, &c. "Nor is it allowed him to carry them across these fearful banks or hoarse-resounding waters."—Sedibus. "In a final abode," i. e., in a tomb or grave. Observe the force of the plural.—TumDEMUM admisssi, &c. "Then at length, being admitted (into the bark), they revisit (and cross) the much-wished-for lake." 332-336. Multa putans. "Deeply pondering."—Sortem iniquam "Their hard lot."—Mortis honore. "The honours of interment." Literally, "the honour of death."—Leucaspim. One of the crew of the ship of Orontes; probably the pilot.—Simul. To be construed with vectos, not with obruit.—Aquâ involvens, &c. Alluding to the storm described in the first book, line 113, seqq.

337-339. Sesce agebat. "Was making towards them." Literally, "was bringing himself (towards them)."—Libyco cursu. "In the
voyage from Carthage.” Literally, “in the Libyan voyage” This expression is to be taken in a very general sense, since Palinurus was lost after the fleet had left Sicily.—Mediis effusus in undis. “Dashed into the midst of the waters.” Compare the explanation of Wagner: “In medio, per mare Libyicem, cursu effusus.” Arusianus, an early grammarian, notices another explanation of this passage: “Diligentiores quidam Grammatici hoc ita dividi volunt: Cum in mediis undis esset, puppy effusus exciderat.”

342-346. Multâ in umbrâ. “Amid the deep gloom.”—Fallax. “To be) false.”—Animum delusit. “Deluded my expectation.”—Cælabat. “Prophesied,” i. e., declared by his oracles. The allusion appears to be, not to any special prediction in the case of Palinurus, as Nöden supposes, but to the general language of the response given by Apollo in book iii., line 92, seqq.: “Eudem tellus (Ausonia) vos ubere leto accipiet reduces.” The declaration of Neptune to Venus (line 814, book v.) is far more definite: “Unus eit tantum, omnium quem gurgite quaerit,” &c.—En ! hac promissa fides est? “Lo! is this his promised faith!” i. e., is it thus he keeps his word?

347-351. Cortina. “The oracle.” Consult note on line 92, book iii.—Nec me deus aequore mersit. “Nor did any god overwhelm me in the sea,” i. e., bury me amid the waves. He was hurled into the sea, it is true, by Somnus, but then, as is subsequently stated, he swam to the shore, and was there murdered. Observe the employment of mersit for submersit.—Namque gubernacum, &c. “For, falling headlong, I drew along with me the helm, torn off, as chance would have it, with great violence, unto which, assigned as its guardian, I was closely adhering, and by which I was regulating our course.”

352-357. Non ullum pro me tantum, &c. “That not any so great fear for my own self took possession of me, as lest thy ship, deprived of her rudder, her pilot being dashed overboard,” &c. Excusse magistro is here equivalent to excusso magistro, or ex yvâ magister erat excussum. —Tres hibernas noctes. “For three tempestuous nights.”—Vexit me aqua. “Bore me on the surge.” The helm aided him in floating along.—Summâ sublimis ab undâ. “Raised high on the top of the surge.” An imitation of the Homeric megállon atô kímatos árbeic. Many connect summâ ab undâ with prosperxi, but this is less graphic, and less in accordance with the rhythm of the line.

358-362. Jam tuta tenebam. “I was now on the point of reaching a safe (landir.g) place.” More literally, “already was I beginning to hold safe places (as my own).”—Ni. “Had not.” We would expect to have here cum gens crudelis, &c., invade-ret, or else in place
of tenebam to have had tenuissem. The change, however, to ni in
vassisset comes in the more forcibly from its suddenness —Madidá
cum vente gravatum. "Burdened with my wet garments." The
preposition cum, according to the best commentators, is pleonastic
here. Wagner compares Sophocles, Oid. T., xvii.: ol ὅτι σαίν γέρα
βασιλέως ἵππος.—Præsan temque uncis manibus, &c. "And grasping
with my bent hands the rugged projections of a mountain promon-
tory." This was that promontory of Lucania which was afterward
called by his name. Compare line 381.—Prædamque ignara pußás-
set. "And deemed me, in their ignorance, a (rich) prize." —Ver-
sant in litor. "Keep tossing me on and off the shore."
"The vital air."—Eripe me. "Rescue me." He is referring spe-
cially to his uninterred remains; and it is to this calamity of his
being without the rites of burial that he alludes in the words his malis.
So, again, in mihi.—Terram injicere. "Cast earth upon me," i. e.,
bury me. In ordinary cases, casting three handfuls of earth upon
a corpse was equivalent to the rites of interment, and this pious
duty was enjoined upon every passing traveller who might meet
with a dead body lying exposed. Here, however, Palinurus re-
quests more formal and solemn rites.—Portusque requ ire Velinos.
"And seek (for that purpose) the Velian harbour," i. e., the harbour
of Velia, a city of Lucania near the promontory of Palinurum.
Here his corpse was to be found. Virgil has been charged with an
anachronism in this passage, because the city of Velia was founded
at a period long subsequent to the Trojan war. But, as has been
remarked by several commentators, the port in all probability ex-
isted before the town was built.
367-371. Si quam tibi, &c. "If thy goddess-mother points out
any to thee." Quam refers to viam understood.—Creatrix. Com-
pare line 534, book viii.—Sine nunnme divum. "Without the author-
ity of the gods."—Innare. "To navigate." —Misero. "To a
wretched one." Meaning himself.—Sedibus ut saltam placidis, &c.
"That at least I may in death rest in peaceful seats." Servius
makes this refer to his past vocation as a mariner, and the toilsome
and raving life connected with it. But Wagner thinks that the
shade of Palinurus begs to be released from the long wanderings on
the banks of the Styx, to which the unburied were always subject-
ed. This appears to be the preferable view.
373-376. Tam dira cupidò. "So impious a desire."—Amnemque
secum, &c. "And the gloomy river of the Furies." The Furies
are here named for the deities of the lower world generally; just as
if the poet had called it the river of Proserpina, of Hecate, &c. Servius is clearly in error when he explains the words of the text by "circa quem habitant Eumenides," since, according to line 280, the Furies have their chambers in the entrance of Hell.—Ripcm. The shades of the unburied were not allowed even to draw near to the bank or, their own side of the stream. If they did, Charon drove them back. Compare line 316, seqq.—Fata dcüm. "The fates of the gods," i.e., the fixed decrees of heaven.

377-383. Sed cape dicta memor. "But mindful treasure up these words." Cape memor is equivalent here to tene memoria.—Finimtimi 'The neighbouring people," i.e., the communities dwelling in the vicinity of the spot where Palinurus was murdered.—Prodiigis colestibus. "By prodigies from on high." One of these was a pestilence, and the Lucanians were told by an oracle that, in order to be relieved from it, they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and the promontory where he swam to shore was called, after his name, Promontorium Palinorum, now Capo di Palinuro.—Tua ossa piabunt. "Shall by expiatory rites do honour to thy remains."

Et tumulo solemnia mittent. "And shall render annual offerings at that tomb." Literally, "shall send annual offerings unto the tomb." With solemnia supply sacra, or some equivalent term. The expression mittente sacra is analogous to the Greek πειπευν ιερά.—Æternunque locus, &c. The promontory is still called Capo di Palinuro. Compare note on line 379.—Parumper. "For a little while," i.e., soon to return. Compare the explanation of Doederlein "paule post rediturus." (Lat. Synon., vol. i., p. 147.)—Gaudet cognomine terrâ. "He rejoices in the spot that is to bear his name," i.e., he rejoices in the idea that a spot is to be called after him. Literally, "he delights in the land named after him." Cognomine is the ablative of the adjective cognominis. Many manuscripts read terra, making cognominis a noun; an easier and more usual form of expression, but on that very account less likely to be the true reading. Compare the Greek mode of speaking: χαίρει οἰμανώμα χώρα.

384-387. Ergo iter inceptum peragunt. "Therupon they proceed to complete their journey begun." Observe the force of ergo here in the sense of deinde.—Navita quos jam, &c. "Whom as soon as the boatman beheld from the Stygian wave, even at the distance at which they then were, moving along through the silent grove," &c. Charon, when he espied them, was in the act of crossing the stream; hence the expression Stygiâ ab uuldâ.—Jam inde. Observe the peculiar force of this combination; literally, "already from that quar
ter," i. e., he already espied them from that quarter where they were, when passing through the grove in the direction of the bank, and some time before they had reached the bank itself. Compare the remark of La Cerda: "In voce jam inde, id est, a longe, nota Charonis vigilantium."—Sic prior aggrauditur dictis, &c. "He is the first to accost them in these words, and, without being addressed, challenges them thus."

239-393. Quid venias. "What may be the occasion of thy coming." Literally, "or what account thou mayest come." With quae supply propter.—Iam iste et comprime gressum. "And stay thy step now from that spot where thou art." Observe the peculiar force of the pronoun iste as appearing in the adverb istine, its derivative. Iste, it will be remembered, always refers to the person addressed.—Noctisque soporae. "And of drowsy Night."—Corpora viva. His boat was only intended for disembodied spirits.

Nec vero Alciden, &c. "I neither, indeed, had cause to rejoice at my having received Hercules on the lake, when he came hither," &c. According to Servius, who quotes from the Pseudo-Orpheus, Charon was alarmed at the appearance of Hercules, and ferried him over without hesitation. He was punished for this with a year's imprisonment. We may suppose that he also received punishment in the case of Theseus and Pirithoüs.—Dis quamquam geniti. Hercules was the son of Jove, as also Pirithoüs (Il., xiv., 37). Theseus, according to some, was the son of Neptune (Hygin., Fab., 37).

395-397. Tartareum ille manu, &c. "The first (of these) sought, with his unaided hand, to consign to fetters the keeper of Tartarus, and, (with this view), dragged him, trembling, from beneath the throne of our monarch himself." Ille refers to Hercules, the first-mentioned of the three, and Tartareum custodem to Cerberus. Hercules was ordered by Eurystheus, for his twelfth and last labour, to bring upon earth the three-headed dog Cerberus. On asking Pluto to give him this animal, the god consented, provided he would take him without using any weapons. This explains the force of manu in the text, i. e., by the hand alone, without the aid of any weapon. Hercules brought Cerberus chained to Eurystheus, and then took him back to the lower world.—Ipsius a solio, &c. The post of Cerberus was at the entrance of Hell. We may suppose, therefore, that he had fled in alarm to the presence of Pluto, and crouched at his feet.

Hi dominam Ditis, &c. "The latter (two) attempted to carry off our queen from the (very) bedchamber of Pluto." Literally, "our mistress." Heyne makes dominam here, a peculiar appellation of Proserpina, analogous to ἐκασταν. Other construe it with Ditis, in
the sense of uthor. We have given it the simplest sense Charon speaks of Proserpina as his queen and mistress. It is not known whence Virgil borrowed the idea of this daring attempt on the part of Theseus and Pirithoës. Most probably, however, he merely enlarged, after poetic fashion, on the ordinary legend, which made these two warriors descend to Hades for the purpose of carrying off Proserpina. Consult Index of Proper Names.

398-403. Amphrysa vates. "The Amphryssian prophetess." The sibyl takes here the appellation of Amphrysa, from Apollo, the deity to whom she owed her inspiration, and who was called Amphrysius from the river Amphrysus, on the banks of which he had once tended the flocks of Admetus, when banished for a season from the skies —Moveri. "To be disturbed."—Nec vim tela ferunt. "Nor do the weapons (which thou seest here) bring any violence (along with them)," i. e., intend any act of violence.—Licet ingens janitor, &c. "The gigantic gatekeeper (of this lower world), eternally baying in his den, may, (as far as we are concerned), continue to terrify the bloodless shades," i. e., Æneas comes not, like another Hercules, to bear away Cerberus in chains. The three-headed, gigantic monster may, as far as we are concerned, go on and exercise his vocation undisturbed. With licet supply per nos, and before teneat the conjunction ut.

Casta licet patrui, &c. "The chaste Proserpina may, (for anything that we intend to do), still keep to the threshold of her uncle (and lord)," i. e., may remain safe within the palace of Pluto. With licet supply, as before, per nos, and also ut before servet. The expression servare limen is somewhat analogous to our English phrase "to keep within doors." The meaning of the whole passage is this: We are not come, like Theseus and his friend, to bear away Proserpina from the palace of her lord.—Patrui. Pluto was both the husband and uncle of Proserpina, for she was the daughter of his brother Jupiter by Ceres.

405-410. Imago. "Thought," i. e., regard for. Compare the explanation of Heyne: "imago apud animum," i. e., cogitatio.—At ramum hunc agnoscas. "At least acknowledge this branch," i. e., the potency of this branch, for thou hast yielded to that potency before. Observe the employment here of the subjunctive mood as a softened imperative: literally, "acknowledge, I beg."—Aperit. "(With these words) she discloses to his view."—Residunt. "Begins to cease." More literally, "settles down," or "subsides."—Nec plus a his. "Nor did she utter more words than these." Supply as follows: Nec dixit plura verba his.
BOOK SIXTH.

Venerabile donum, &c. "The revered offering ring of the fated twig."
It is called donum, because intended as an offering to Proserpina (line 142), and fato's virga, because no one could pluck it against the decree of fate (line 146).—Longo post tempore visum. Heyne thinks the meaning is, that Charon had not seen it since it was brought to the world below by Hercules, and after him by Theseus and Pindarus. This, however, clashes with the remark of Servius, cited by Heyne himself, and to which we have referred in the note on line 392. It is more than probable that the meaning intended to be conveyed is a general one, without reference to Hercules or anyone else.—Ceruleam puppim. "His dark-hued boat." Compare line 303.

411-416. Per juga longa. "On the long benches." Juga, properly speaking, are the rowers' benches, corresponding to the ἐγαδ to the Greeks; here, however, they were merely the seats for passengers, placed transversely or across the boat.—Laxatque foros. "And clears the boat." Literally, "clears the hatches or gangways." Fori has various meanings as applied to a vessel, namely, the deck, or decks, the hatches, gangways, &c., and sometimes even the seats of the rowers. The leading idea, as shown by the root (fero), is a passage of communication from one part of the vessel to another. In the present instance it stands for the boat itself, every avenue of which was crowded with disimbodied spirits.—Alveo. "In the body of his bark." Alveus is properly the hold of a vessel, here taken for the interior of the bark.—Ingentem Æneas. "The great Æneas," i. e., great of size, both as regarded the heroic standard, and as contrasted with the dimensions of the boat into which he was about to enter.


417-425. Cerberus hae ingens, &c. "Huge Cerberus causes these realms to resound with the barking of his triple jaws, lying along, in all his fearful size, in his den that confronts the view."—Horreres colubris. "Beginning to bristle up with serpents." Cerberus had three heads, and on his three necks snakes instead of hair.—Mella soporatam, &c. "Flings a cake, rendered soporiferous with honey and vegetable ingredients, medicinally prepared." By the term offam appears to be here meant a ball or lump. It was composed of
Eneas and grain of various kinds, moistened with the juice of magic and sopor ferous herbs. Compare Heyne: "Sunt tamen omnino gra
na et semina, succis herbarum, qui v. m aliquam, v. c. in magicae rebus
habent, perfusa."—Officetam. "The cake thrown to him." Supply
affum, or em.

Occupat aditum. "Seizes upon the entrance." Occupa carry
with it, in general, the idea of anticipating. Hence the meaning
here is, that Aeneas seizes upon the entrance before Cerberus can
recover from his lethargy.—Evadique celer, &c. "And quickly
passes beyond the bank of that stream from which there is no re-
turn," i. e., from which the dead who once cross it can never return
to the upper world.

More literally, "loud screaming." Vagitus properly denotes the cry
of a young child. Aeneas first enters on that part of the world be-
low where the disembodied spirits of infants have their abiding-
place.—Exsortes. "Deprived of their share." — Atra dies. "A
gloomy day," i. e., a gloomy fate.—Funere acerbo. "Into immature
death." Immaturus is a metaphor taken from unripe fruit.

Hos iuxta, &c. Leaving the place where the souls of infants
abide, he comes to the quarter where dwell the spirits of those who
have been unjustly condemned to death.—Falso damnati crimine
mortis. "Are those who have been condemned to death by a false
accusation." No funeral honours were bestowed on persons con-
demned to death; but, if the sentence were unjust, they might be
deemed exceptions to the rule, and equally favoured with the most
innocent.—Nece vero haec, &c. "Nor, indeed, are these seats assign-
ed them without a trial, without a judge." The expression sine
sorte contains an allusion to Roman customs. The prætor, or any
other judge appointed to preside at a trial, especially one of a crim-
nal nature, selected by lot a certain number of judices selecti, or as-
severors, who sat with him, heard the cause, and sided him with
their advice. Hence sine sorte means, in fact, "without a regular
trial."

Quaesitor Minos, &c. "Minos, as supreme judge, shakes the urn;
he both summons an assembly of the silent shades, and makes him-
self acquainted with their lives and crimes." The term Quaesitor
properly means one appointed to preside at some special inquiry,
and who becomes, therefore, as far as this matter is concerned, a
supreme judge. Minos receives his special appointment from the
Fates, and the urn which he shakes contains the lots from which
the names of the associate judges are to be drawn.—Silentum con
BOOK SIXTH.

Asconius, in his commentary on Cicero (Argum. in Ver., de Præt. urb.), makes this refer to the judices selecti, or assessores, and reads, in consequence, consilium. He is refuted, however, by Heyne, with whom Wagner coincides in opinion. The "turba fo-rensis," or crowd of auditors, is meant, more especially that portion of them who are to be tried before the tribunal.—Discit. More lit-erally, "learns (the story of) their lives," &c.

Nöthden thinks that lines 431, 432, and 433 are misplaced, and his opinion is certainly a correct one. They come in as a kind of pa-renthesis, and contain merely a general statement, which is no more applicable to this than to any other part of the context.

434-439. Proxima deinde, &c. Æneas comes next to the quarter where are the souls of those who have committed suicide.—Qua-sibi letum, &c. "Who, free from other offences, have procured death for themselves by their own hand," i. e., who, stained by no crime, have, through mere weariness under the burden of existence, made away with themselves. Compare the explanation of Heyne: "Nullo crimine polluti, sed vita tadio; propter ærumnarum molem quâ se oppressos videbant."—Probecere. "Have flung away."—Quam vel-lent æthere in alto, &c. Imitated from the remarkable declaration of Achilles in the Odyssey (ii., 488, seqq.), that he would rather be a rustic, labouring for hire under a needy master, than rule over the world of the dead.

Fas obstat. "The law of heaven prevents." Some read fata ob-stant, which is less forcible. — Palus inamabilis. "The hateful marsh." — Novies interfusa. "Nine times poured between," i. e., nine times intervening. Heyne makes novies here equivalent mere-ly to sœpius. It is much more forcible, however, being a mystic number, and the square of the sacred three. The Styx intervened nine times by reason of its numerous windings.

441-449. Partem fusi in omnem. "Stretched out in every direc-tion." Thus far Æneas has visited the abiding-places of those un-happy spirits whose term of existence on earth has been prema-turely abridged. He now comes to "the fields of mourning," the abode in particular of those who have been the victims of unhappy love. These fields are represented as most spacious, in order that the shades which wander about therein may find room for privacy, and for solitary communing with their own bosoms.—Hic quos durus amor, &c. "Here secret paths conceal those whom hard-hearted love has consumed with cruel pining"—Myrtea. The myrtle was sacred to Venus, the goddess of Love.

His Phædram Procrinine. &c. Virgil is not by any means ac-
rate in this grouping. The good and the bad are indiscriminately blended together, and the blameless Cænis, the virtuous Procris, and the exemplary Laodamia, are found associated with the perfidious Eriphyle, and with Phaedra and Pasiphaë. For an account of the different personages mentioned in the text, consult Index of Proper Names.—Et juvenis quondam, &c. "And Cænis, once a youth, now a woman, and again brought back by fate to the earlier form." Cænis is here feminine, ἥ Καινίς, and is the reading of Heyne. Wagner, however, has a long critical note in favour of Cæneus, but Brunck well remarks, that Cæneus revoluta is a gross solecism.

-450-460. Recens a vulnere. "Fresh from her wound." In this episode relative to Dido, the poet appears to have had in view the account given in the Odyssey (ii., 542) of the meeting of Ulysses and Ajax in the lower world.—Quam Troïus heros, &c. "Whom as soon as the Trojan hero stood near." Quam is here governed by juxta. Heyne, Wagner, and other editors, however, place a comma after heros, which, of course, disconnects quam and juxta, and makes quam a species of anacoluthon, that is, having nothing on which to depend for its government. Virgil, according to Wagner, was going to write quam Troïus heros . . . . adfatus est, but, after several intervening clauses, forgot, apparently (or rather purposely), the commencing construction of the passage, and changed to demisit lacrymas.

Qualem primo qui, &c. "As one either sees, or thinks he has seen through the clouds, the moon rising on her first appearance in the month." Qui for aliqui, an earlier form of aliquis. This comparison of the shade of Dido with the new moon when first visible, is imitated from Apollonius Rhodius (iv., 1479).—Surgere. More freely, "appearing," or "showing itself." The literal meaning, of course, is merely poetical here, as we do not see the new moon on its rising.—Dulei amore. "With fond affection."—Verus nuntius, &c. "Did true tidings, then, come to me?" Alluding to the flames of the funeral pile, which told him too plainly in the distance her unhappy fate as he was departing from Carthage. Compare the commencement of book v.—Ferroque extrema secatam. "And had sought death by the sword." Supply te with secatam (esse).—Extrema. Literally, "the extreme things (of life)," i. e., the closing scene of existence. Thus, we say of one who is just passing out of existence, that he is in "the last extremity."—Per sidera jurâ, &c. Æneas, says Wagner, invokes the stars and the gods above, because he himself still belongs to the upper world; and he also calls
upon the gods below, from a wish to persuade Dido, who is now an inmate of the world of the dead.

462—466. Senta situ. "Thick covered with the mould (of ages)," i.e., all hideous and loathsome to the view from long neglect. A metaphor borrowed from things that acquire, through neglect, a thick covering of mould and loathsomeess.—Nec eredere quivi, &c. "Nor could I, (under existing circumstances), have believed that I, by my departure, was bringing so much anguish upon thee." Quod is weaker than possum, and denotes mere possibility under existing circumstances.—Ferre. Observe the force of the imperfect of the infinitive.—Aspectu. Old form of the dative, for aspectus.—Quem fugis? "Whom dost thou shun?" Equivalent, in effect, to quid me fugis?—Extremum fato, &c. "This is the last thing (granted me) by fate (in thy case), that I address thee now," i.e., I address thee now for the last time, never destined to behold thee hereafter.

467—468. Talibus Aeneas, &c. "By such words did Aeneas strive to soothe the incensed bosom of her stern of aspect, and kept calling up his tears." We have adopted the excellent emendation of Wagner, torva tuentes, instead of the common reading, et torva tuentem. The expression torva tuentem as applied to animum, becomes excessively awkward, notwithstanding the various attempts of Heyne to explain away the difficulty. If we retain the reading of the common text, the only plausible mode of translating will be to make animum an imitation of the Homeric karà δυμόν, namely, secundum, or quod ad animum.—Torva tuentes. Not "of her eyeing him sternly," for this would clash with line 469, but preserving a stern and fixed expression of countenance, while her eyes remained cast on the ground.


469—476. Aversa. "Turned away."—Incepto sermone. "By his discourse (thus) begun." Servius is wrong in making this equivalent to "a principio orationis." The true explanation is given by Burmann. Aeneas was preparing to say more, but Dido remained perfectly unmoved by the exordium which he had hoped would have lulled to rest all her angry feelings towards him.—Vatum movetur. A Græcism.—Quam si dura silex, &c. "Than if she were standing (before him) a hard flint or Marpesian rock."—Marpesia, or Marpesa, was a mountain in the island of Paros, containing the quarries whence the famous Parian marl was obtained. Comare note on line 593 book i.
Corripui sese. "She hurried away." —Inimicis. "With imbibed feelings." —Nece minus. "Nor the less (on that account)," e., notwithstanding this.—Percussus. "Struck to the heart." A much better reading than concussus, "shocked." He would have been "shocked" at her death, had he now learned it for the first time. As the case stood, however, he was deeply wounded in feeling at her hard lot.

47—493. Datum molitur iter. "He toils along the path before air." Compare Heyne: "Datum simpliciter accipe, qua via patet, ducta." —Que, secreta. "Which, apart from the rest," i.e., lying or situate by themselves.—Tydeus. The father of Diomed, and who, along with Parthenopaeus and Adrastus, belonged to the number of the "Seven against Thebes."—Ad superos. "Among those in the world above," i.e., among the living. Ad for apud.—Belloque caduci. "And who had fallen in war." Caduci is equivalent here to the Greek πεσόντες, a usage which Virgil appears to have first introduced, and which many subsequent writers adopted.—Longo ordine. "In long succession." Equivalent, in fact, to ingenti multitudoine.

Tres Antenoridas. "The three sons of Antenor." These were Polybus, Agenor, and Acamas (Hom., II., xi., 59).—Cereri sacrum. "Consecrated to the service of Ceres," i.e., priest of Ceres. Literally, "sacred to Ceres."—Etiam. "Yet." Equivalent here to tiannum.—Circumstant frequentes. "Stand crowding around him."—Usque morari. "To detain him a long time." Compare the explanation of Servius: "Usque, diu; et est adverbium."—Et conferre gradum. "And to keep pace with him."—Agamemnonioque phalanges. "And the squadrons of Agamemnon."—Vocem exiguum. "A feeble voice."—Inceptus clamor, &c. "The cry begun (to be raised), disappoints them as they stand with gaping lips." More literally, "disappoints them opening their mouths." In the world of shadows all is unreal. The very cry, which the shades here attempt to utter dies away, as something unreal, on their very lips.

494—499. Laniatum. "Mangled." Virgil's representation of the mangled phantom of Deiphobus is in accordance with the ideas of Plato, who taught that the dead retain the same marks and blemishes on their persons which they had while alive.—Laecrum crudeliter ora. "Cruelly lacerated as to his visage, his visage and both his hands, and his temples bereft of the ears cropped off." The repetition of ora in this passage heightens the effect intended to be produced by the narrative.—Truncas inhonc.to vulnere. "Maimed by a shocking wound," i.e., the nose was cut off, and the wound shockingly disfigured the visage of the sufferer. Compare the version of Voss: "Und dieemail von schändender Wunde gestèmmelt."
Paritionem, &c. "Trembling with agitation, and striving to hide the marks of his dreadful punishment," i. e., the dreadful punishment inflicted by the cruelty of the Greeks.—Tegentem. A very graphic term here. He holds up before his face the stumps from which the hands had been lopped away, and endeavours to hide with these the wounds inflicted on his visage.—Notis vocibus. "In well-known accents."—Ultro. "First," i. e., of his own accord, and unasked.

500-508. Armipotens. Deiphobus was one of the most valiant of the Trojans after Hector.—Optavit. "Has felt inclined." More literally, "has chosen."—Cui tantum de te licit. "Unto whom has so much power over thee been allowed?" More literally, "unto whom has so much been allowed concerning thee?"—Mihi tulit "Brought tidings unto me."—Tumulum inanem. "A cenotaph."—Rhaetae in litore. Consult note on line 108, book iii.—Ter voce vocavi. Consult note on line 108, book iii.—Nomen et arma locum servant. "Thy name and arms preserve (for thee) the spot," i. e., thy name engraven on the tomb, and thy arms fixed up thereon, ever recall thee to remembrance.

Te. "Thy remains themselves." Equivalent to tuum corpus Æneas could not find the dead body of Deiphobus, in order to give it proper interment. The cenotaph, however, sufficed to exempt the soul of the Trojan warrior from the penance of wandering a hundred years on the banks of the Styx.—Ponere. "To inter (them)."

509-512. Tibi reliquum cst. "Has been left (undone) by thee."—Omnia solvisti. "Thou hast discharged every duty."—Et funeris umbris. "And to the shade of his dead body." Funeris is here equivalent to cadaveris. Compare line 491, book ix. : "Quae nunc fuses lacerrum teillus habet?"—Sed me, &c. Observe the elliptical usage of sed in this passage: "But (since thou inquierest about these things)." Equivalent to sed (quoniam ista quaris).—Lactaænk. "Of the Spartan woman," i. e., Helen. Deiphobus had married Helen after the death of Paris. According to some authorities, he received her from Priam as the prize of valour (Lycophr., 168, seqg.—Schol. ad II., xxiv., 251).—Illa haec monumenta reliquit. "She has left me these memorials of herself," i. e., these ghastly wounds, received by me through her perfidy.

513-516. Ut supremam, &c. "How we passed the last night (of our national existence) amid unreal joys." Compare book ii., lines 25, 248, seqg.—Saltu venit. "Came with a bound." Poetic exaggeration. The horse came over the ramparts, so far as they were level to admit it into the city. Compare the explanation of
Heyne: "Supergress us est, parte murorum dejecta."—Gravis. "Pregnant (with death).” Equivalent to gravidus, or fatus.

517-519. Illa, chorum simulans, &c. “She, feigning a sacred dance, led around the Trojan females, celebrating with Bacchic cries the orgies (of the god).” By chorum is here meant a dance in honour of Bacchus.—Euanthes orgia. Equivalent to quando orgia celebrantes, i. e., “celebrating the orgies with wild gesticulations and cries.” The term euanthes, of which we have here the nominative plural, is the present participle of the deponent evaris, answering to the Greek évaičèv. The root of both verbs is évai, a cry of the Bacchantes, of kindred origin with the ejaculation éla.—Flammae media ipsa, &c. “Herself in the midst held a large blazing torch, and kept inviting the Greeks from the summit of the citadel.” Helen, while leading around pretended orgies in honour of Bacchus, made torch-signals to the Greeks from the citadel of Troy.

520-527. Confectum euris. “Worn out with cares.” The term euris here refers to the events and movements of the day which had just drawn to a close, when the Trojans were not as yet fully certain whether their foes had finally departed, and which day, therefore, Deiphobus had spent amid anxious cares and the customary employments of warfare.—Gravatum. “Weighed down.”—Pressit "Overpowered.”

Egregia conjux. "My incomparable spouse.” Said, ironically, of Helen.—Amovet. We have adopted this, with Wagner, on the authority of some of the best manuscripts, instead of the common reading emovet.—Et fidum capiti, &c. The ancient warriors were wont to lay their swords under their pillows when they retired to rest.—Secilicet id magnum sperans, &c. “Hoping, namely, that this would prove a very acceptable favour to her loving spouse, and that in this way the infancy of her former misdeeds might be completely extinguished.”—Amanti. Said, ironically, of Menelaus, her first husband and containing a sneer at both his expense and Helen’s.

528-534. Thalamo. The dative, used poetically for in thalamum.—Æolides “The grandson of Æolus.” Alluding, sarcastically, to Ulysses, who was said to have been, not the son of Laertes, but of Sisyphus, the famous robber, the son of Æolus.—Instaurate. “Repay.” Equivalent to rependite, or retribuere.—Pio ore. “With pious lips,” i. e., on just grounds.—Qua casus. “What chances.”—An qua te fortuna fatigat? “Or what (other) fortune harasses thee?” Wagner regards this as a double interrogation moulded into one: thus, "an alia te fatigat fortuna? et quaes est ea?” We have adopted
BOOK SIXTH.

... the idea. — Tristis s ne sole, &c. "These sad and sunless mansions in these regions of turbid gloom," i.e., where night and Chaos dwell. 535-540. Hae vice sermonum, &c. "During this mutual converse Aurora, in her rosy chariot, had already passed the mid-heavens in her ethereal course." The expression hac vice sermonum is compared by one of the commentators with the Homeric νοῦ χ ἕν &c ἀνέσσων ἅμαθεόδα. Heyne makes a great difficulty with this passage as regards the time that Aeneas spent in the world below. According to him, the grammatical view of the case requires that the Trojan hero should have remained there merely during the interval between early dawn (the time when he descended) and the rising of the sun. This period, however, is too short to contain the whole action of the present book. The best explanation is that given by Voss, and in which Wagner coincides. According to this writer Aeneas, as before stated, descends along with the Sibyl at early dawn (line 255), and remains in the lower regions one entire day. The first half of this day is taken up with what occurs until the interview with Deiphobus. While Aeneas is conversing with the latter, Aurora has reached the mid-heavens, that is, one half of the day has been consumed (for Aurora travels over the same path with the sun, and merely precedes that luminary), and the Sibyl now warns Aeneas that the day is declining, or, in other words, that night is rushing on, and that he must hasten, therefore, to accomplish what remains to be done, since he would have to return to the upper world at eve, no mortal being allowed to spend more than one day in Pluto's realms. Aeneas thereupon proceeds on his destined journey, and emerges from the world below at nightfall. (Voss, Mytholog. Br., vol. ii., p. 90, seqq.)

Et fors traherent, &c. "And they would, perhaps, have spent the whole allotted time in these (inquiries)."—Comes Sibylla. "His companion the Sibyl."—Nox ruet. "Night comes rapidly on."—Duximus. "Consume." More literally, "pass away."—Ambas. Equivalent here to duas.

541-543. Dextera, quae. "The right (is) that which."—Ditis magni mania. "The palace-walls of mighty Pluto." Compare line 630, seqq.—Hac iter Elysium nobis. "By this (is) our route to Elysium." With hac supply parte.—Malorum exercet panas, &c. "Carries on the punishments of the wicked, and leads to impious Tartarus." More literally, "senIs (them)." Heyne finds a difficulty here, and contends that we cannot correctly join via exercet panas et mittit an Tartara. Wagner, however, remarks, that this is merely an instance, of by no means uncommon occurrence, where two proposi
truns connected by a copula are blended into one. Thus, the left path, by sending the wicked to Tartarus, carries on their punishments, i.e., the left path conducts to Tartarus, where the wicked are punished.

544-547. Ne savi. “Be not angry.”—Explebo numerum. “I will complete the number (of the departed),” i.e., I will go back again unto the shades whom I have just left, and will complete their number, which was lessened by my departure from among them in order to commune with Æneas.—Reddarque tenebris. “And will give myself back unto the darkness.” Literally, “will be given back.”—I, decus, i, nostrum, &c. “Go, go, our glory, enjoy a happier destiny (than was mine),” i.e., glory of our nation, pride of the Trojan name.—In verbo vestigia torst. “At the word turned away his steps,” i.e., having thus spoken, turned away.

548-556. Respect. “Looks back.”—Mænia lata. “A vast prison-house.”—Flammis ambit torrentibus. “Encircles with torrents of flame.” More literally, “torrent-flames.” Compare Milton’s “torrent-fire,” and Voss’s “Mit dem sturz aufstrudelnder Flammen.”—Phlegon. The river of fire in the lower world. Consult Index.—Porta adversa, &c. “The portal fronts the view, vast of size,” i.e., fronts in the direction by which Æneas came.—Solidoque adamante columnae. “And its door-posts (are) of solid adamant.” By “adamant” is here meant, in poetical parlance, the hardest kind of iron. (Consult Moore’s Anc. Mineralogy, p. 143). Compare the Homeric description of the entrance to Tartarus: ἕνθα σιδήρει τε πύλαι, καὶ γάλκεος οὐδός.—Exseindere ferro. “To hew them down with the steel.” More literally, “to hew them to pieces,” &c.—Stat ferrea turris, &c. “(There) stands an iron tower (rising) to the air,” i.e., rearing its head on high. Auras, of course, is mere poetic embellishment, borrowed from the upper world.—Pallà sucincta cruentá “With her bloodstained robe tucked up around her.” More literally, “tucked up with bloodstained robe.” Succinctus properly refers to a tucking or holding up by means of a cincture, or by a gathering of the robe around the waist. This tucking up was always required when persons were about entering on any active employment. In the present instance, Tisiphone is all prepared for action.—Vestibulum. “The entrance.” Equivalent here merely to aditus.

557-561. Hinc. “From this quarter.” Referring to the whole prison-house generally.—Exaudiri. “Were plainly heard.”—Verbera. “Lashes.” Tum stridor ferri, &c. “And then again the clanking of iron, and chains dragged along (the ground).”—Strepitumque
"exterritus hausit. "And in deep dismay drank in the loud uproar." With hausit supply auribus.—Quae seclerum facies? "What aspects of guilt (are here)!" i. e., what species of crimes are here taken cognizance of!—Quis tantus plangor, &c. "What mighty wailing (arises) on the air!"

563-569. Nulli fas casto, &c. "It is allowed no one who is pure to tread (that) accursed threshold." —Secleratum. Contaminated with crime, from the wicked within, and therefore unfit for the pure in heart to tread.—Lucis Avernis. The Sibyl, as priestess of Hecate, presided over the Avernian groves.—Deum pannas. "The punishments inflicted by the gods on the wicked."—Gnosiwm. "The Cretan. Consult note on line 115, book iii.—Habet durissima regna "Holds beneath his (judicial) sway these most inexorable realms." —Castigatque audique dolos. "And punishes, and (for that purpose) hears the story of their crimes." We have here a construction precisely similar to that in book ii., v. 351: "Moriamur et in media arma ruamus." In both these cases grammarians talk of a $στέρον πότερον, but in neither is so clumsy an expedient at all necessary. In the present instance, the verb castigat comes first, because the attention of the reader is to be particularly called to the subject of punishment, and then the character of that punishment is dwelt upon. It is not of an arbitrary and tyrannical nature, but inflicted after a careful examination of each case, and after a full revealing of all, even the most secret, deeds that may have been perpetrated, in the upper world. Hence the passage, when paraphrased, will stand as follows: "Rhadamantus inflicts punishment on the guilty; ay, and before inflicting, gives a patient hearing to their case, and compels each one to make a full disclosure of all his offences How dreadful, then, and yet how just must that punishment be!"

Dolos. Equivalent here to crimina per dolum commissa.—Quae quis apud superos, &c. "What offences committed in the world above, and demanding expiation, any one, exulting in their unavailing concealment from man, has delayed (atonning for) even to the late hour of death," i. e., has put off atoning for until death has closed the scene. The individual during life neither confesses, nor is accused, and therefore escapes punishment in the world above. But this concealment avails him nothing in the world below, where all crimes stand fully revealed. Piacula is here equivalent to crimina expianda. —Furto inani. More literally, "in deception not finally availing." Furtum. All secret acts of vice or deception go under the name of furtum.

570-572. Accineta fążello. "Armed with the lash."—Sontes ta
BOOK SIXTH.

nt insultans. “With insulting air makes the guilty quake beneath its blows.” Compare the remark of La Cerda on the nature of this punishment: “Omnis verberatio fiebat aut juse, aut virgis, aut flagello Extrema haec turpissima, inhonestissima, crudelissima ac præterea servvis.”—Torvos angues. “Her grim serpents.”—Agmina sæva sororum. This is commonly supposed to apply merely to two furies, namely, Allecto and Magaera, the ordinary number of the furies being only three. The poet, however, would seem to have had troops of these avenging deities in view.

573—579. Horrisono stridentes cardentes, &c. ‘Grating on the horror-sounding hinge, the accursed portals are laid open to the view.” Compare Milton’s well-known description: “the infernal doors . . on their hinges grate harsh thunder.” Commentators generally suppose that the words Tum demum horrisono, &c., are uttered by the poet himself. In this, however, they are wrong, and the words in question must be supposed to be spoken by the Sibyl in continuation of her narrative. Tisiphone guards the entrance to Tartarus. The guilty pass from Rhadamanthus into her hands, and she drives them before her with her lash unto the very gates of Tartarus, or the place of punishment. Here she calls upon her sisters, and, at the call, the fearful portals are thrown open to receive the condemned. This is all, as Symmons remarks, in the natural course of the narrative: immediately follows, Cernis, custodia qualis, &c. The Sibyl directs the attention of Æneas to the guard without the gate, and then proceeds to tell him of the more terrible monsters within.

Custodia qualis. “What kind of sentinel.” Referring to Tisiphone. When feminines are formed of nouns terminating in os and es, they assume another form; as, custos, custodia; nepos, neptis; hospes, hospita.—Facies qua. “What shape.”—Quinquaginta atris, &c. “A vast hydra, with fifty dark-gaping mouths, more cruel still (than any fury), has its dwelling-place within.” Savor is commonly rendered, “fiercer (than that of Lerna),” but this allusion to the Lernæan monster is too abrupt, and not at all warranted by the connexion of ideas in the text.—In præcep. “Headlong downward.”—Tenditque. Supply tantum.—Suspectus. “The view upward.”

Supply est.

580—584. Titania pubes. “The Titan brood.” The Titans were the giant offspring of Cœlus and Terra, and warred against the gods. They must not be confounded, however, with the giants, the later offspring of Earth, who are mentioned immediately afterward.—Fundo volvuntur in :mquo. “Are rolled in the lowest bottom,” &c.
roll an agony in the lowest abyss of Hell.—Aloidas geminor. The twin sons of Aloeus." Alluding to the giants Otus and Ephialtes Consult Index, s. v. Aloides.—Immania corpora. "Gigantic frames."—Rescindere aggressi. "To break into and tear down the mighty heavens." Observe the double idea involved in rescindere, and compare the remark of Heyne (ad Georg., i., 280). "Est autem rescindere pro exstindere, cum notione perrumpendi, uti si vallum, porta rescindi dicitur."

585-589. Vidi et crudeles, &c. "I saw, also, Salmonesus suffering cruel punishment." More literally, "rendering cruel atone ment." Crudeles carries with it here the idea of severity merely, not of injustice.—Dum imitatur. "While he imitates," i. e., for having dared to imitate.—Sonitus Olympi. "The thunders of the sky."—Lampada quassans. "Brandishing a blazing torch."—Medique per Elidias urhem. "Aud through (his) capital in the very heart of Elis." The capital city here alluded to was Salaminia, founded by this monarch, and situate on the River Alpheus. According to Apollodorus (i., 9, 7), it was destroyed by lightning. Some commentators think that the city of Elis is meant, but this place was founded at a later period.—Ibat ovans. "Moved exulting," i. e., glorying in his might.

590-594. Demens. "Madman!"—Qui similatur. "Who had presumed to counterfeit."—Aire et cornipedium, &c. "With his brazen car, and the tramp of his horn-hoofed steeds." Consult Index, s. v. Salmonesus, where the full account is given.—Tclum. "His bolt."—Non ille facies, &c. "He cast no firebrands, nor the smoky right from torches."

595-600. Nec non et Tityon, &c. "(There) one might also see Tityos, foster-child of Earth the universal parent." More literally "and it was also to see," i. e., it was also permitted one to see. Compare the Greek form of expression, $ην δε ιδειν.—Alumnum. If we follow the Homeric account, wherein Tityos is called γαις κυ-κυδες ειων, the term alumnum in the text becomes equivalent merely to filum, or "son." Virgil, however, seems rather to have had in view the later account, which made Tityos the son of Jupiter and Elara. According to this version of the legend, Jupiter, fearing the anger of Uran, concealed Elara beneath the earth, where she gave birth to Tityos, who is hence called Earth's foster-child. (Apollod., 4, 1.—Apoll. Rhod., i., 761.)

Per tota novem cui, &c. "Whose body is stretched over nine whole acres." Literally, "unto whom his body is stretched," &c (imitated from Homer Od., xi., 576): δ' ετ' ευτη κειτο πελεθα
Jugera The term jugerum, though for convenience' sake commonly translated "acre," is in reality the appellation of a measure, 240 feet in length, and 120 in breadth, and containing 28,800 square feet. It was the common measure of land among the Romans.—Immortalis jecur tendens, &c. “Pecking at his immoveable liver, and his entrails (ever) fruitful for (fresh) inflictions of punishment, both ransacks (these) for its (daily) banquet, and dwells beneath his deep bosom; nor is any respite afforded to the fibres constantly springing up anew.” Consult Index for the full account.—Jecur. The offence of Tityos was incontinence: the liver, therefore, as the seat of desire, becomes also the principal seat of punishment.—Furiae. Compare the remark of Servius: "Fibrae sunt eminentiae jecoris."

601-602. Quid memorem Lapithas, &c. “Why need I mention Ixion and Pirithous, the Lapithae! (why; those over whom the dark flinty rock just about to fall, and very like to one actually falling, hangs threatening?) Much difference of opinion exists about this passage, several commentators supposing that the line quos super, &c., refers back to Ixion and Pirithous. This, however, is both in direct opposition to the ordinary mythology respecting these two personages, and, besides, clashes, as far as the former is concerned, with line 616: "radiisque rotarum districi pendent." We have, therefore, considered quos super, &c., as containing an allusion to Tantalus, and other offenders like unto him, who are all similarly punished. We have also placed a dash after Pirithoumque, which saves the trouble of any lengthened ellipsis before quos super, and yet serves to keep up the connexion with quid memorem.

603-606. Lucent genialisbus altis, &c. “The golden feet shine brightly unto the loftly festal couches, and the banquet stands ready before their view (bedoeked) with regal splendour.” We have here another feature in the punishment of Tantalus and those who resemble him. The expression genialis torus is elsewhere applied to the nuptial bed; here, however, it denotes the banqueting couch. Both the bedsteads and festal couches of the Romans were high, and the latter were always elevated above the level of the table. These high beds and couches were entered by means of steps placed beside them. The body of the bedstead or couch was sometimes made of metal, and sometimes of costly kinds of wood, or veneered with tortoise-shell or ivory. The feet (fulcra) were frequently of silver or gold.

Furiarum maxima, &c. “Near (them) reclines the eldest of the Furies” Arcubat is here used in accordance with the Roman cus
tom of reclining at meals. Our corresponding expression would be “sits.” — Maxima. Supply natu. Compare Euripides, Iph. in T., 963: πρέσβειρ ἵππον ἤρων; and Statius (Theb., vii., 477): “Eumenidum antiquissima.” An expression precisely similar to the one in the text has been employed by the Harpy Celaeno in speaking of herself (book iii., line 252). Some commentators refer the whole passage from Lucent genialibus altis down to intonat ore, to the punishment of the voluptuous generally, and make it distinct from that of Tantalus. The view which we have taken, however, seems preferable.

608-613. Quibus invisi fratres. “They by whom their brothers were hated.” — Inneza. “Devised and practised.” The relation between patron and client among the Romans was a very intimate one, and held in respect next to that between guardian and ward. According to the law of the Twelve Tables, if a patron defrauded his client he was to be held accursed: “Patronus si clienti fraudem faxit, sacer esto.” — Aut qui divitias, &c. “Or they who brooded by themselves over their acquired riches, nor assigned a portion to their kindred.” More literally, “nor put aside a portion for their own.” — Quique arma securi impia, &c. “And they who have engaged in unhallowed conflicts, nor dreaded to violate the faith which they had plighted to their masters.” Most commentators refer this to contests against one’s native land, or, in other words, to civil wars. Such, however, cannot by any means be the idea intended to be conveyed. If this were Virgil’s meaning, he would be indirectly consuring Augustus himself. It is better to refer the passage, with Wagner, to a servile war, where slaves are in open insurrection against their masters. — Dominorum fallere dextras. Literally, “to deceive the right hands of their masters.”

615-620. Aut qua forma viros, &c. “Or what form (of suffering), or (unhappy) lot, has plunged these beings (into wo).” — Fortuna. This is in accordance with the idea of destiny, so firmly believed in by many of the nations of antiquity. — Saxum ingens volvunt alii. This was properly the punishment of Sisyphus; but others equally guilty are here made to share it along with him. Compare line 609. — Radiisque rotarum, &c. “And hang fast bound to the spokes of wheels.” Districti not only implies here that they are “fast bound,” but also that their limbs are stretched out on the wheel. It is, therefore, a much superior reading to destriecti, as given by some manuscripts. The punishment alluded to in the text was properly that of Ixion, but it was inflicted, according to the poet, on others, also equally guilty. Compare note on line 602.
Sedet, aternumque sedebit. "There sits, and will forever sit." Theseus and Pirithous were placed by Pluto upon an enchanted rock at the gate of his realms. From this rock they were unable to move. Theseus, however, was at last released by Hercules. Phlegyasque miserrimus, &c. "And there Phlegyas, most wretched," &c. Consult Index. Testatur. "Utters this solemn declaration."—Moniti. "Warned (by my fate)."

621-622. Hic. "This one."—Dominumque potentem imposuit. "And imposed upon it a powerful master," i.e., the yoke of a tyrant. The term dominus had an odious sound to Roman ears, from its being commonly employed to designate a master or proprietor of slaves. Hence Augustus is said to have always refused assuming it: "Domini appellationem, ut maledictum et opprobrium, semper exhorruit. (Sueton., Vit. Aug., 53.)—Fixit leges pretio, &c. "Made and unmade laws for a (stipulated) price," i.e., for a bribe. Literally, "fixed up and unfixed laws." We have here an allusion to the Roman custom of fixing up the laws, engraved on tables of brass, in public places, more especially in temples, in order that all might read and become acquainted with them; and of unfixing or taking them down when abrogated. Compare Servius: "Fixit autem idem, quia incisa in arcis tabulis affigebantur patrietibus." Wagner places a semicolon after imposuit and refixit, so as to refer to two different in stances of criminality, in different individuals; and some commentators imagine that Virgil has Curio and Marc Antony in view. Others, who retain the ordinary punctuation, make the passage refer to Marc Antony alone. It is more than probable, however, that the allusion is merely a general one.


629-636. Carpe viam. "Pursue thy way."—Cyclopum educta caminis, &c. "I plainly see the walls constructed in the forges of the Cyclopes," i.e., the brazen walls of Pluto's palace. Literally, "drawn forth from the furnaces of the Cyclopes." The expression Cyclopum caminis conveys the idea of stupendous magnitude.—Atque adverso fornice portas. "And the portals with their confronting arch," i.e., the arched portals confronting the view.—Hae dona. "This offering." Referring to the golden branch. More freely
keeping in view, at the same time, the peculiar force of the plural "this precious offering."—\textit{Præcepta}. "Our instructions."

\textit{Pariter}. "Together."—\textit{Opaca viarum}. A Graecism for \textit{opacæ vias}.—\textit{Corripiant spatium} medium. "They hastily traverse the intervening space."—\textit{Recenti spargit} aquā. Lustral water was placed in the entrances of temples, in order that the devout might have their persons sprinkled with it before going in. In imitation of this custom, the poet places lustral water in the entrance to Pluto's palace.—\textit{Adverso in lumine}. "In the opposite portal."

637-644. \textit{Perfecto munere divæ}. "The offering to the goddess being fully made," i. e., the golden branch, sacred to Proserpina, being placed in the portal of the palace.—\textit{Amaēna vireta, \&c.} "The delightful verdure of the Fortunate groves." More literally, "the delightful green retreats."—\textit{Largior hic campos, \&c.} "A freer and purer sky here decks the fields, and clothes them with resplendent ight." Compare, as regards the force of \textit{largior}, the explanation of Heyne: "Largior æther, egregie, patentior, liberior, nullis nubibus, nullà caligine obstuctus."—In translating this passage, Heyne gives us our choice of two modes of construction, though he himself prefers the latter: namely, either \textit{Largior æther (est) hic, et vestit campos purpureo lumine; or else, \textit{Iather, et purpuræ lumine, hic vestit campos}. We have, however, adopted neither of these, but have merely supplied \textit{vestit} in the first half of the sentence, and have given the verb a different meaning in each clause, assigning, at the same time, to \textit{et} the peculiar force to which Wagner alludes in the following remark: "\textit{Jam vero si res naturâ suâ non disjunctas inter sœ copulâ junctarias, propones illas tanquam diversas, coque efficie, ut alta ra, non tam juncta priori, quam ab cā sequentia, plus nanciscatur roboris et gravitatis.}” (\textit{Questa. Virg., xxxiv., 2.})

\textit{Lumine purpureo}. Consult note on line 591, book i. — \textit{Nœrant "They enjoy." Literally, "they know," i. e., they are familiar with—\textit{In gramineis paletris}. "In grassy palaestras," i. e., places of exercise.—\textit{Pedibus placidunt choræas.} "Strike the ground with their feet in the loud-resounding dance." Equivalent to \textit{pede terram pulmando choræas agunt.}

645-647. \textit{Nec non Thriceius, \&c.} "The holy bard of Thrace, too, in flowing vestment, replies in melodious numbers to the seven varying tones of his lyre, and now he strikes the string with his fingers, now with his ivory quill," i. e., accompanies with his voice the tones of his lyre, playing on the latter with finger \& with ivory quill, according as he wishes to produce a graver or a sharper sound.
Sacerdos. This term embraces the idea of both priest and bard, but more particularly the latter. Orpheus is said to have introduced certain mystic rites and religious dogmas, all of which were imparted through the medium of verse. In this sense, therefore, and in this alone, was he a priest as well as bard.—Longā cum veste. The attire of a cithareodus or minstrel.—Obloquitur numeris, &c. We have adopted here the explanation of Muenscher (Obs. in Virg., En., p. 21). According to this writer, the verb obloqui has the same construction here that we commonly find in Latin compound words: thus, we can either obducere rem rei, or obducere rem re; and obstrepet res rei, or obstrepetur res re. Virgil's meaning, therefore, is simply this: "Per numeros (i. e., verba numerosa) obloquitur chordis;" or, in other words, "Ore canit ad septem chordarum sonos."

Septem discrimina vocum. More literally, "the seven distinctions (or differences) of tones." The allusion is to the tones produced by the seven strings of the lyre, each different, of course, from the other. There appears to be an anachronism in connecting the name of Orpheus with the heptachord. The seven-stringed lyre was introduced by Terpander at a much later period than that commonly as signed to the bard.—Fidem. We have adopted the conjectural emendation of Markland. The common text has eadem. By fidei we may understand either the instrument itself or each individual string. The latter appears preferable.

648-659. Genus antiquum Tucerī. "The ancient race of Teucer," i. e., the descendent of Teucer, an early king in Troas, who reigned over the Troerians.—Et Troja Dardanus avtor. "And Dardanus, the founder of the Trojan line." The expression genus antiquum Tucerī applies, in strictness, only to Ilus and Assaracus. Dardanus was a stranger-chieftain who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus at the foot of Mount Ida. Ilus and Assaracus were the offspring of his grandson Tros.—Pulcherrima proles. "A most glorious progeny."—Melioribus annis. "In better years," i.e., in the good olden time when mankind were more virtuous, and therefore happier.

Procul. "From afar." Equivalent to stans procul.—Currusque manus. "And the shadowy cars." In the world of the dead all is unreal, even down to the arms and chariots of the equally shadowy warriors.—Quae gratia currum, &c. "Whatever fondness was theirs when alive for chariots and arms; whatever care (they took) in training the sleek steeds, this same accompanies them (now) deposited beneath the earth."—Currum. For currum.—Pascere. Poetic idiom, for pasuendo, the ablative of the gerund.—Repusst. s. or re

660-664. Hic manus, &c. Supply as follows: "Hic (est) manus (eorum) qui passi (sunt)," &c. — Quique. Supply erat — Pii vates "Holy bards," i. e., filled with the true inspiration of song, and uttering strains fraught with piety and genius. This idea is expressed immediately after by Phaedo digna locuti, i. e., taught such useful doctrines of religion and morality as were worthy of the god to whose inspiration they laid claim. — Exceuere. "Improved." — Invenitas artes. "Inventions." Literally, "invented arts." — Quique sui memoris, &c. "And of those who, by deserving well, made others mindful of them." Merendo is here equivalent to bene merendo, or promerendo.

667-678. Museum ante omnes. Because conspicuous not only as a bard, but also as a benefactor of the human race in establishing mysteries, one of the most powerful means of early culture. — Atque numeris existantem, &c. "And look up to him with admiration, overtopping (them all) by his lofty shoulders," i. e., surpassing them in stature by head and shoulders. — Optime. "Most excellent." Not "best." In Greek ὥς ἀριστεί.

Illus ergo. "On his account." When ergo is thus employed, the noun always precedes in the genitive. — Trananimus. "Have crossed," i. e., in Charon's bark. — Certa domus. "Any particular abode." — Riparum toros, &c. "The couches afforded by the banks of streams, and meads all verdant through many a rill." The use of recentia here is analogous to that of the English word "fresh." — Hoc superate jugum, &c. "Ascend this hill, and I will soon place you in an easy path," i. e., a path that will easily lead you to him. — Campos ntentes. "Bright fields of light." — Dehinc summz cacumin, &c. Museus here departs from them, and the Sibyl and Aeneas descend the hill on the other side, in the direction of Anchises.

679-683. At pater Anchises, &c. "Now father Anchises, deep in a verdant vale, was surveying the souls enclosed therein, and destined thereafter to go forth to the upper light, musing upon them with deep attention; and, as chance would have it, was reviewing the whole number of his race, and his dear descendants, and the fates and fortunes of the men, and their characters and achievements." — Recolens. Equivalent here to meditans. The verb properly means to recall to mind the scenes of the past. — Manus Equiv alent here to fortia facta.
684–691. Tendentem. "Advancing." Supply cursum. Literally stretching (his course).—Alacris palmas, &c. "With eager joy he stretched forth both his hands."—Et vox excidit ore. "And these accents fell from his lips."—Exspectata parenti. "Long expected by thy parent," i. e., on which I had long counted, for beholding thee here. Heyne prefers spectata, "approved" or "well-tried," which is also praised by Lennep (ad Ter. Maur., p. 417). The common reading, however, is well defended by Wagner, who also remarks that no similar instance of lengthening a short syllable (tuaque spectata) can be found in Virgil: "Nec ullam productae brevis syllabae exemplum, quod haec recte comparari possit, apud Virgilium inoe nitur."—Vicit iter durum. "Overcome all the difficulties of the way!" More literally, "overcome a hard journey!"

Datur. "Is it (indeed) allowed me?"—Et reddere. "And rende: back."—Voce. "Accents."—Sic equidem duceham animo, &c. "So, in truth, I thought in mind, and conjectured that it would be, carefully calculating the time (requisite for its accomplishment), nor has my anxious care deceived me."—Tempora. Literally, "the times," i. e., the several spaces of time requisite for the performance of each intervening event, until Æneas should at length reach the lower world, as he had been directed by his father to do.—Nec me mea cura, &c. More freely, "and a father's anxious wish has been completely fulfilled."

692–702. Quas terras. Supply per from the succeeding clause.—Ne quid Libya, &c. Alluding to Dido and Carthage. The father feared lest the allurements of Carthage might mar the high prospects of his son.—Sapius occurrens. "Often appearing." More literally, "meeting (my view)." Compare line 351, book iv., and line 712, book v.—Hae limina tendere. "To direct my steps unto these abodes." More literally, "to these thresholds," i. e., of the lower world.—Stant sale Tyrrheno. "Stand (moored) in the Tyrrhenian brine." His vessels were drawn up on the Campanian shore at Cumæ, or, in other words, on the coast of the Tyrrhenian Sea.—Jungere dextoram. "To join my right hand (with thine)."—Ter conatus, &c. Repeated from book ii., line 792, seqq.

703–705. In valle reducta. "In a retired vale." More literally, "a receding vale," i. e., curving inward, and receding from the view. Compare the remark of Wagner: "Reducta valis, i. e., sinuos efficiens."—Seclusum nemus. "A sequestered grove."—Et virgulta sonantia silvis. "And (hears) the bushes rustling amid the woods." Wagner proposes silva, "with their thick underwood," which is probably the true reading. Observe the zeuma in videt.—Veltrum
BOOK SIXTH.

que, &c. "And (espies) the Lethean river that glides by (those) peaceable abodes."

706-712. Volubant. "Kept flitting." — *Estate severa.* "On a calm summer's day." — *Strepit omnis murmurce campus.* "The whole field resounds with their (busy) hum." These words form the apodosis of the sentence, and refer, not to the bees, but to the spirits flitting to and fro, and to the low murmuring sound (the *imago vocis*) proceeding from their lips. — *Porro.* "In the distance." Compare the Greek πόρω. Some supply *fluentia,* but this is hardly necessary. — *Tanto agmine.* "In so dense a throng." *Agmen* is well selected here, as denoting a body in motion to and fro.

713-715. *Anima quibus altera fate,* &c. "Those souls unto which other bodies are due by fate, quaff at the water of the Lethean 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 waters of Lethe, in order to forget whatever has happened to them in their previous state of being.

*Debentur.* Anchises here speaks of such as were *destined* to return to other bodies; for some were excepted from that transmigration, those especially who, on account of their virtues, were admitted at once to their reward, without any farther trial, and translated to the skies. In the number of these was Anchises, whose soul, therefore, was already in the heavens; for *Aeneas,* according to the popular belief, only conversed with his image, or *sinularum,* in the shades. Consult note on line 81, book V.

716-718. *Has equidem,* &c. "Long since, indeed, have I desired to speak of these unto thee, and to display them to thy view, (long since) to enumerate to thee this race of my descendants." Jam-"pridem, like jamudum, when joined with the present, gives it, in our idiom, the force of a perfect. — *Jampridem han: prolem,* &c. Heve
things that there is some harshness in the construction of this part of the sentence with what precedes, and that Virgil probably wrote on tendere coram jampridem, ac prolem, &c. Wagner, however, considers the objection a feeble one, and refers jampridem (which thus becomes an emphatic term) to both members of the sentence. We have followed his suggestion.—Italìa repertà. “On Italy’s having been found,” i. e., on thy having at length reached Italy after so many wanderings.

719-723. Aliquas ad cælum, &c. “That any souls go hence on high unto the upper air, and return anew to sluggish frames?” The expression ad cælum is here equivalent merely to ad superas auras, relation being had at the same time to the position of the speaker in the world below. The same idea is implied in sublimes.—Miseris. “Unto these wretched ones.” They are truly to be pitied on account of their wish to return to the wretched realities of life. What he here calls a wish to revisit the upper world, is subsequently shown to be a matter of pure fatality.—Suscipit. “Answers.” Literally, “takes up;” as in our own idiom, “takes up the conversation.”

724-727 Principio cælum, &c. “In the first place, a spirit with in nourishes the sky, and earth, and liquid plains (of ocean), and the bright orb of the moon, and the Titanian stars; and a principle of intelligence, diffused through every part, actuates the whole mass and blends itself with the mighty frame of the universe.” The poet is here describing what the Stoics called the “Soul of the Universe,” or anima mundi, namely, 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.

Titanique astra. The sun and stars are here meant, but more particularly the former. Heyne and Voss make it merely the plural of excellence for Titanium astrarum, and suppose the sun alone to be meant. This, however, is rather forced. The epithet “Titanian,” however, belongs more, in fact, to the sun than to the stars, and in this sense he is the same with the Homeric Hyperion.—Spíritus. The terms spíritus and mens combined are like the ψυχή and νοῦς of the Greek schools. The former denotes the great living, the latter the great intellectual principle, and both united constitute the anima mundi.

728-732 Inde hominum, &c. “Thence (spring) the race of men and animals, and the vital principle of the flying kind,” &c., i. e., men and animals, birds and fishes, all derive their life and being
BOOK SIXTH.

from this great principle that animates the universe. — *Marmoreus sub aquore* "Beneath its sparkling surface." Heyne explains *marmoreus* here, very correctly, by "resplendescens a sole." Compare the Homeric *αλα μαρμαρην.*

Ignenus est olis, &c. "In these seeds (thus implanted within us) there is a fiery energy, and a heavenly origin, so far forth as our corrupt corporeal natures do not retard them, and our earth-born imbs and perishable members dull not (their keen edge)." By *emia* are here meant the emanations from the great *anima mundi* which enter into and vivify our mortal frames, and form the souls of men. — *Quantum non noxia,* &c. The meaning is, that these emanations that take up their abode within us are constantly struggling with our gross corporeal propensities, and cannot fully exercise their peculiar influence because more or less retarded by our passions and evil propensities. — *Noxia.* Literally, "harmful," i. e., harming or marring our spiritual natures.

733-735. *Hinc metuant,* &c. "Hence they fear," &c. The meaning is, that from the contaminating influence of the body arise our passions and emotions, and everything that disturbs the placid course of our lives. — *Neque respicient.* "Nor, confined as they are in darkness and a gloomy prison, do they regard their celestial natures," i. e., they are so degraded by their slavery to the body while confined within its dark prison-house, that they forget their heavenly origin. The poet, it will be remembered, is still speaking of the *semina,* or divine emanations, that constitute the souls of men.

Quin et suprema, &c. "Nay, too, when with the last light life has left (them), yet not every ill, nor all corporeal infections entirely depart from the wretched ones, but it is wholly unavoidable that many imperfections, long habitual (to them), should adhere (to their natures) in surprising ways." The doctrine advanced here and in what follows is briefly this: the soul contracts certain impurities from its union with the body, which impurities cleave unto it even after the death of that body, and have therefore to be eradicated in the lower world by various kinds of penance. These modes of *atonement* or expiation the poet then proceeds to describe.

738-743. *Ergo exercentur penis,* &c. "They are therefore exercised with chastisements, and pay the penalties of former offences." *Veterum* properly denotes here the same idea with that conveyed by *diu concreta* in the previous line. The chastisements referred to are of three kinds, according to the nature of the stain contracted by the soul. If the impurity be slight and superficial, it is bleached away in the wind, or washed out in the water; but if it be of *
BOOK SIXTH.

darker and deeper dye, it is burned out by fire.—Aliis panduntur, &c.
"Some, hung up, are spread out to the empty winds."—Infectum nocens. "The deep stain of guilt."

Quisque suos patimur Manes. "We suffer each his own portion of spiritual punishment." Literally, "we endure each his own Manes," i.e., we endure each the burden of punishment imposed upon our Manes in the world below, according to the degree of impurity contracted by our ethereal natures in the world above. Heyne adopts a different construction, making Manes depend on quoad understood. The meaning will then be, "We suffer each in his own Manes," i.e., the Manes of all of us undergo some purgation or other. The interpretation which we have adopted, however, seems decidedly preferable.—Exinde per amplum, &c. "After this we are sent along the spacious Elysium, and, few in number, hold (at length as our own) the fields of joy." Heyne makes per, in this passage, have the force of ad. It conveys rather the idea of moving on through, or along, an extensive region. Hence Wagner remarks, "Per, ut de loco amplo."—Pauci. A small number only succeed in reaching Elysium. Those who are not sufficiently purified return to earth to animate new bodies.

745-747. Donec longa dies, &c. "Until length of days, the (appointed) revolution of time being completed, has removed the inherent stain, and left pure the ethereal spirit, and the fiery energy of the simple essence," i.e., has restored the fiery energy of the ethereal essence to its originally pure and unmixed state. Heyne makes a difficulty with donec, and thinks that lines 745, 746, and 747 are misplaced, Elysium being, according to him, not a scene of purgation, but of rest. Wagner, on the other hand, regards donec here as equivalent to cum tandem, and in this way seeks to remove the objection. There is no need, however, of giving so unusual a meaning to donec, nor are the lines in question at all out of place. Our souls, says the poet, contract certain impurities from long union with the body, which impurities must be effaced by severe penance. After these stains have been eradicated, the soul has to pass a certain time in Elysium, in order that an habitual communion with virtuous emotions may now restore it to its proper tone, and take the place of its former habitual communings with what was corrupt. In this sense, therefore, Elysium becomes a second scene of purification and trial.

Perfecto temporis orbis. This was a period of a thousand years, as is stated soon after.—Aurai. Old form of the genitive for aura. The expression ignis aure appears to be nothing more than spiritus die igneus.
748-755. *Ubi multa rotam volvere,* &c. "When they have completed the circle of a thousand years." Literally, "when they have caused the wheel (of time) to revolve during a thousand years."

*Rotae* is here taken figuratively for *orbis,* or the Greek *κύκλος.*—*Deus sevocat.* "A deity calls forth," *i.e.*, they are influenced by some secret and divine power to pass out from Elysium, &c. *Deus* is here to be taken generally, and is somewhat analogous to the Greek *δειμως.*—*Scilicet immemores,* &c. "In order, namely, that, forgetful (of the past), they may revisit the vaulted realms above," *i.e.*, the upper world. *Convexa* is here specially applied to the arched surface of the upper world, forming the vaulted roof of the world below.—*Inmemores.* Referring to the oblivious effect produced by the draught of Lethe.—*Velle.* "To be willing."

*Postumque, unaque Sibyllam,* &c. "And draws his son and the Sibyl along with him into the midst of the assemblage and buzzing crowd." The epithet *sonantem,* as here employed, derives illustration from *the Odyssey* (xxiv., 5), *ταὶ δὲ τρισώματα ἐπάνω.*—*Tumulum "A rising ground."—Unde omnes longo ordine,* &c. "From which he might be able to survey them as they passed opposite to him in a long line, and become acquainted with their countenances as they successively approached."

756-759. *Dardaniam proleam,* &c. "I will unfold in words what glory shall hereafter attend the Aenean race, what descendants await them of Italian stock," *i.e.*, of the new stock that sprang from the union of Aeneas with Lavinia, the daughter of Latinus.—*Nostumque in nomen ituras.* "And destined to succeed to our name," Anchises now enters upon a rapid sketch of early Latin history, then passes off to Roman affairs, enumerates some of the most eminent men of that nation, and closes the brilliant catalogue with a beautiful allusion to the untimely death of the young Marcellus.

760-766. *Ille, vides,* &c. "Yonder youth, thou seest (whom I mean), who leans upon the headless spear, occupies by destiny the places nearest to the light (of day)," *i.e.*, he is the first of thy Italian descendants that shall see the light. Observe the peculiar construction in *locis loca,* so that *proxima locis loca* will mean literally "the nearest places of light."—*Purâ hastâ.* A spear without any [iron head, not intended, of course, for battle, but merely as a badge of sovereignty, and answering the purpose of a sceptre. Among the Romans of a later day, a spear of this kind was bestowed as a reward by generals upon their soldiers, more especially for saving the life of a citizen.—*Ita o commixitus sanguine.* His mother Lavinia was an Italian princess.—*Albanum nomen.* Silvius became a com
BOOK SIXTH.

Thus Livy remarks: "Mansit Silvius postea omnibus cognomen, sed Albae regnavit."

Thus postuma proles, &c. "Thy posthumous offspring, whom, too late for thee, advanced in years, thy wife Lavinia shall bring forth in the woods," &c. Some commentators make postuma here equivalent to postrema, and explain it by "youngest" or "latest. And they are led to this mode of translating by their considering postuma, in the sense of "posthumous," as inconsistent with tibi longaevo, &c. This way of rendering, however, is objectionable on many accounts. In the first place, postuma for postrema is not recognised by any writer of pure Latinity. Secondly, Silvius is actually said to have been a posthumous child. Thirdly. Even if we admit this interpretation of postuma for postrema, a difficulty arises between educet and tibi longaevo, since, according to the legend quoted by Servius from Cato, Lavinia fled to the woods after the death of Æneas, through fear of Ascanius. She certainly would not have done this had Æneas been living, even though he were advanced in years. We have, therefore, on these and other grounds, given postuma its ordinary meaning, and connected tibi longaevo with serpent, the idea intended to be conveyed being simply this: that Silvius, as born after his father's death, was the too tardy offspring of advanced years, his parent not having lived to behold him.

Educat silvis. Compare, as regards the force of educet here, a similar usage of the verb in line 780. Silvius derived his name, according to this account, from the circumstance of his having been born in the woods (in silvis).—Unde genus, &c. "Through whom our race shall rule in Alba Longa." Literally, "from whom." Unde is here equivalent to a quo. Silvius reigned after Ascanius and became the parent stock of the royal line of Alba.

767-770. Proximus illi, &c. "That next one (is) Procas, glory of the Trojan race; and (that is) Capys, and (that) Numitor, and (that one he) who shall represent thee in name, Silvius Æneas." Proximus here does not denote the next in the order of reigning, but merely the one who happens at the moment to be standing nearest to Silvius. Hence Servius remarks, "Proximus, standi or dile non nascendi." Procas was the twelfth in the line of Alban kings, Capys the sixth, and Numitor the thirteenth. Procas, moreover, is called "the glory of the Trojan race" or stem, because he was the father of Numitor and Amulius, and the grandfather of Kea Silvia, the mother of Romulus.—Pariter pietate vel armis egregius.

Alike renowned, whether for piety or arms." Hevne makes
conjunctive here, which Wagner very properly denues. The expression *piecet vel armis* is nothing more than "*sine pictum et fortitudinem species.*"—S: *unquam reguandam,* &c. An historical allusion on the part of the poet. Aeneas Silvius was for a long time kept out of the throne of Alba by his guardian, and only ascended it at the age of fifty-two years. Still, however, he reigned hirty-one years.

771-777. *Quantas vires.* "What manly vigour." Strength on body is here regarded as the sure concomitant of an heroic spirit. —At *qui umbrata gerunt,* &c. "But they who wear their temples shaded with the civic oak, these shall found for thee," &c. The monarchs thus far named were conspicuous for warlike achievements; they who are now alluded to in general terms are famed for the arts of peace and as the founders of cities. We have adopted the reading of Heyne and others, namely, *at qui,* instead of the common *atque,* notwithstanding the very ingenious arguments of Wagner in support of the latter.—*Civilli quereu.* The civic crown was the peculiar symbol of peace, and of everything connected with the preservation of existence. It is here worn by the founders of cities, and among the Romans was bestowed on him who had saved the life of a citizen in battle. This crown was composed of oak leaves, because, says Servius, by the fruit of the oak, in early times, human life was sustained.

*Momentum.* Supply *condent,* which verb may be easily inferred from *imponent,* in the succeeding line. The places mentioned in the text were all Alban colonies. According to Dionysius of Halicarnassus (3. 31), Alba Longa sent out thirty colonies into different parts of Latium and the adjacent country.—*Castrum Inui.* "The fortress of Inuus." After verse 774, the following line is found in some editions: *Laude pudicitiae celebres, addentque superbos;* but it does not appear in any of the earlier ones, nor in any manuscript, and is said to have been composed by a Milanese lawyer named Lampugnani, who inserted it into the text. We have rejected it of course, as a mere interpolation.

777-778. *Quin et avo comitem,* &c. "The Mavortian Romulus, moreover, whom his mother Ilio, of the blood of Assaracus, shall bear, adds himself also as a companion to his grandsire." The common reading is *addet,* which the commentators, following Servius, refer to Romulus's restoring the crown to his grandfather Numitor, and reigning conjointly with him. This, however, appears rather forced. We have substituted, therefore, *addit,* as given by one of the manuscripts. The meaning will then be, that the shade of Rom
BOOK SIXTH.

mus, as scen ly Anchises and Æneas, overtakes and moves onward along with the shade of Numitor.—Mavortius. Because the son of Mars.—Assaraci sanguinis. The same as Trojani sanguinis. Consult note on line 284, book i.

779–788. Gemina crista. The warlike character of Romulus is indicated by his shade's appearing in full array for battle, ever to the double crest. Compare the Greek διφαλον and διλοφον.—Suo jam signat honore. "Already marks him out with his own peculiar honour," i.e., with tokens and emblems of his subsequent deification, an honour peculiarly his (Romulus's) own. The expression suo honore, therefore (erroneously referred to Jupiter), is equivalent to "qui ei destinatus est."—Hujus auspiciis. Referring to him as its founder.—Animos. "Her lofty spirit."—Septemque una, &c. "And, though a single city, shall encompass seven hills with a wall." Referring to the seven hills on which Rome was built.—Prole virum. "In a progeny of heroes," i.e., in a warlike and heroic race of inhabitants.

Berecyntia mater. "The Berecyntian mother." Referring to Cybele, called Berecyntia (Berekuv-ia), from Mount Berecyntus in Phrygia, where she was particularly worshipped.—Torrita. "Turret-crowned," i.e., wearing a crown formed of turrets. Cybele was the goddess of nature or of the earth, and hence her crown of towers is a type of the earth.—Lata Deum partu. "Rejoicing in the bringing forth of gods." Cybele was the fabled mother of the gods—Complexa. "Embracing," i.e., having. Equivalent to habens.—Supera alta tenentes. "Occupying the lofty mansions above." Supply loca, and compare the Homeric ἐπερτατα δωματί εχοντες.

789–797. Hic Caesar. "Here (is) Caesar." Alluding to Julius Cæsar.—Magnum cali ventura, &c. "Destined to come forth beneath the spacious axis of the sky," i.e., into the light of day.—Hic vir, hic est. "This, this is the man."—Augustus Cæsar. This name, observes Valpy, is now applied by the poet to his imperial patron for the first time. It was assumed by him A.U.C. 727. By bringing him into immediate opposition with Romulus, Virgil prevents any parallel being drawn between the merits which he is pleased so poetically to ascribe to Augustus, and those of any other Roman—Divi genus. "The descendent of a god." The same in effect as Divi Julii Cæsaris filius. Augustus was the adopted son of Julius Cæsar, having previously been his nephew.—Aurea condict secula, &c. "Who shall again establish the golden age in Latium." It was established before him by Saturn. The allusion in the text is to the universal peace which Augustus established in the Roman world.

Super et Garomantas, &c. "Beyond both the Garumantes and..."
Indi." The preposition super has here the force of ultra. The Garamantes were a tribe in the interior of Africa, over whom some successes had been obtained by L. Cornelius Balbus. The mention of the Indi, on the other hand, refers to the arrival of an embassy from two kings of India (called, by Strabo, Porus and Pandion) unto Augustus when in Syria.—Jacet extra sidera tellus, &c. "That land lies beyond the stars, beyond the pathway of the year and the sun," &c. The reference is not to the country of either the Garamantes or the Indi, but to the land lying beyond these, in the remote south or southeast, unto which Augustus is to carry the glory of the Roman arms. Virgil probably had in view the country of Æthiopia, since this region had been partially overrun by the Roman troops under C. Petronius, in retaliation for an inroad made by the Æthiopians into Egypt under their queen Candace.—Sidra. The constellations of the zodiac are really meant.—Anni solisque vias. The path along which the sun is supposed to move in describing the circuit of the year; an amplification, consequently, of the idea contained in sidera.

798-800. Hujus in adventum, &c. "Through dread of the coming of this one, already now both the Caspian realms snudder at the responses of the gods." 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 populo Romano naturam parturire.—Caspia regna. Alluding in particular to the Parthians, whose territories to the north bordered on the southern shores of the Caspian. The alarm here ascribed to them contains an indirect allusion to one of the most glorious events of the reign of Augustus, his compelling, namely, the Parthians, by the terror of his name, to restore the standards taken by them on the overthrow of Crassus.—Maotia tellus. "The Maotic land," i. e., the Scythian tribes around the Palus Maeotis.—Septemgemini Nili. "Of the sevenfold Nile." Alluding to its seven mouths.—Turbant. "Are filled with alarm." More literally, "are in a troubled state." This poetic trouble of the mouths of the Nile is an allusion to the alarm that pervaded Egypt, when about to fall under the power of Augustus after the battle of Actium.—With turbant supply sese.

801-803. Nec vero Alcides, &c. According to the poet, neither Hercules nor Bacchus traversed so large a portion of earth as is that over which the glory and the arms of Augustus are destined to
extend. — Fixerit aripedem licet, &c. "Although he pierced the brazen-footed hind." This was the hind with brazen hoofs and golden horns, and which was so celebrated for its speed. Hercules was occupied a whole year in continually pursuing it.—Fixerit. Some commentators make a difficulty here. According to the common account, Hercules had to bring the animal alive to Eurytheus, and yet he is represented in the text as having transfixed it with an arrow. Servius, therefore, explains fixerit by statuerit, "he stopped," but this is extremely harsh; and besides, Apollodorus, in his narrative of the affair, expressly says, τοξεύσας συνέβαλε (ii., 5, 3) A partial wounding, in order to arrest the speed of the animal, appears to be out of the question; since the arrows were all dipped in the venom of the Hydra, and sure to prove mortal even in the case of a slight injury. The only way to solve the difficulty is by supposing that Virgil followed some other than the common account.

Aut Erymanthi. Alluding to the capture of the Erymanthian boar—Et Lernam, &c. The destruction of the Hydra.

804-807. Nec qui pampineis, &c. Alluding to the expedition of Bacchus (Liber) into India and the remote East. The movements of this deity, on the occasion here referred to, were far more marvellous in reality than any of the warlike exploits of Augustus. Accompanied by Silenus, mounted on an ass, and followed by a train of Satyrs and Bacchants, he achieved the conquest of India without a blow. Virgil, however, contents himself here with merely representing the god in a chariot drawn by tigers, the reins covered with vine-leaves, and descending from Mount Meros, on which he has just founded the city of Nysa.—Pampineis. "Covered with the leaves of the vine."—Juga flectit. "Sways the yoke." More literally, "turns (or bends) the yoke," i.e., directs the movements of the animals yoked to his car.—Agens tigres. "Driving his tigers."—Et dubtamus adhuc, &c. The verb is in the plural, Anchises speaking of himself as well as his son; but the latter alone is in reality meant.—Virtutem extendere factis. "To extend our glory by our exploits." The idea intended to be conveyed is well expressed by Servius: "Cum tibi tanta sit preparata posteritas, dubitas virtutem factis extendere? id est, gloriam."

808-812. Quis procu ille autem. The spirit of Numa Pompilius, the second king of the Romans, now appears in the distance. Quis for quis — Ramis insignis olive. "Conspicuous with the olive crown." More literally, "conspicuous by reason of branches of olive." The olive was an emblem of peace, and is here worn by Numa as a legislator and the founder of the Roman religion—Sup.
"The sacred utensils."—Nosco ć ines, &c. "I begin to discern the locks and hoary chin of the Roman king." Observe the peculiar force of nosco, and how well it harmonizes with the idea implied in procut. The spirit of Numa is first seen in the distance, and is then merely conspicuous for the olive crown which it wears; but, as it draws nearer, Anchises begins to recognize the individual features of the king.—Incanaque menta. The gray locks and beard of Numa indicate that he was to reign to an advanced age.

Primus qui legibus, &c. "Who shall be the first to place the city on the firm basis of laws." More literally, "to establish the city by laws."—Curibus partis, &c. "Sent from humble Cures and a poor estate to a great empire." Cures was the native place of Numa, and a small town of the Sabines. The magnum imperium was Rome.

813-816. Cui demude subbit, &c. Construe, cui demude Tullus subbit, qui rumpet, &c.—Otia. "The long repose," i. e., the long repose enjoyed during the peaceful reign of Numa.—Tullus. Referring to Tullus Hostilius, the third king of Rome.—Residuesque monobit, &c. "And shall rouse to arms his slothful subjects."—Triumphis. More graphic than bellis would have been.—Jactantior Ancus. "The too vainglorious Ancus." According to the account given by Servius from Pomponius Sabinus, Ancus, before his accession to the throne, was dissatisfied that Tullus should hold what he conceived to be of right his own, he being the grandson of Numa, a circumstance of which he used to boast, and therefore threw himself on the favour of the people, and determined to destroy the reigning monarch and all his family. This, however, can hardly be the true account Niebuhr gives a better solution of the matter as follows: In the old poems Ancus bore the epithet of "the good;" and as he is related to have parcelled out conquered lands among the people, this may have been the ground of the epithet. This same circumstance may on the other hand, have induced the more aristocratic Virgil, from an ignorance of his true motives, to charge him with vanity and courting popular favour.

817-821. Tarquinios reges. "The monarchs of the Tarquinian line." Referring to Priscus and Superbus. No mention, it will be perceived, is made of Servius Tullius, the sixth king of Rome.—Animamque superbam, &c. "And the lofty soul of the avenger Brutus, and the fasces rescued (from the grasp of a tyrant)." Brutus is here called "the avenger," as having avenged both the wrongs of Lucretia and the cause of freedom.—Fascesque receptos. The fasces are here the badge of the highest authority, which passed from
The hands of the kings into those of the consuls.—Serasque secures.

"And the unrelenting axes." Each bundle of fasces contained at first an axe, the fasces or rods for scourging, and the axe for beheading. The axes are here called "unrelenting," because by them his own sons were beheaded. —Natosque pater, &c. When the two sons of Brutus were found guilty of plotting against the state, the father, as consul, not only ordered them to be put to death, but himself looked on and saw the sentence put into execution.—Nova bella morentes. "Exciting fresh wars," i.e., conspiring for the restoration of the Tarquins.

822-823. Infelix! utcunque, &c. "Unhappy (parent)! in whatever light posterity shall regard these deeds, (still with thee) love of country shall conquer (the feelings of a father), and the boundless desire of praise." More literally, "however posterity shall be these deeds." It would seem from this, that in Virgil's time, at east, there was a difference of opinion with regard to the merits of his startling deed.—Minores. Supply natur.—Laudum. The praises of the good, and of all, in fact, who value country above every other consideration.

824-825. Quin. "Moreover." For quinetiam.—Decios. "The Decii." Alluding to the two Decii, father and son, who devoted themselves for their country, the former in a war with the Latins, the latter in one with the Etrurians and Gauls. There was a third Decius, who imitated this heroic conduct of his ancestors in the war with Pyrrhus.—Drusosque. M. Livius Salinator Drusus, distinguished for his warlike services in the second Punic contest; and M. Livius Drusus, tribune of the commons in the time of the Gracchi. The Drusi were an illustrious branch of the Claudian house, and to it belonged Tiberius, and Livia, the wife of Augustus. One of the sons of Livia, the brother of Tiberius, distinguished himself by his victories over the Germans.

Serasque securi Torquatum. "And Torquatus, unnatural with the axe." Alluding to Titus Manlius Torquatus, a Remander, who put his son to death for disobedience of orders. Consult Index.—Et referentem signa Camillum. "And Camillus bringing back the standards (from the foe)," i.e., recovering the standards lost in the battle with the Gauls at the river Allia. Camillus defeated the Gallic invaders of his country, and compelled them to raise the siege of the Capitol.

826-829. Illae autem. "But those (souls) yonder." Alluding to Julius Caesar and Pompey.—Paribus in armis. "In equal arms." This is said of the two as being both Romans and arrayed in Roman arms.
man arms. Compare Georgics, line 490, book i.—Concordes anima nunc, &c. "Souls now in union, and (to remain so) as long as they are covered with the shades of night." Caesar and Pompey were at first in friendly relations with each other, and the poet makes this friendship also to have characterized their souls in Elysium. Personal ambition subsequently made them the bitterest foes, and brought innumerable evils on their common country.—Note. It seems strange to talk of the shades of night in Elysium, when the poet has just informed us that this abode of the good is illumined by a sun of its own. In popular belief, however, the lower world is always supposed to be enveloped in gloom, and it is to this belief that the poet here sacrifices a more accurate phraseology.—Quantas aeies stragemque. "What battles and carnage."

830-832. Aggeribus socer Alpinis, &c. "The father-in-law descending from the Alpine barriers and the heights of Monæcus; the son-in-law furnished with the opposing forces of the East." The father-in-law is Julius Cæsar; the son-in-law, Pompey, who married Julia, the daughter of the former. By the "aggeres Alpini" are meant the Alps; by the arx Monæci, a promontory formed by the Maritime Alps, where they project into the Sinus Lusiticus, or Gulf of Genoa. On the promontory was a temple of Hercules Monæcus, and near it a harbour, now Monaco. According to Virgil, Cæsar passed into Italy by crossing the Alps near this promontory. This, however, was not true, since he followed a different route, and the poet, therefore, would merely seem to have mentioned the arx Monæci by a kind of poetic license, that he might connect the name of Hercules with that of Julius Cæsar.—Adversis Eois. Pompey drew the principal part of his forces from the eastern provinces, or, more accurately speaking, those lying immediately to the east of Italy, in the number of which, therefore, Greece would be included.

833-835. Ne, pueri, ne tanta, &c. "Do not, my children, do not make wars, so fierce as these, familiar objects to your minds." Grammarians call this an hypallage, for ne tantis animos assuescite bellis. There is no need whatever of having recourse to such a view of the matter, which would only weaken the force of the peculiar construction in which the poet here indulges. Virgil imitates, in this passage, the line of Homer (Il., vii., 279), where the aged herald Idæus exclaims to Hector and Ajax when engaged in single combat, ῥήμα τι παίζει ἀφίλω πολεμίζετε μηδὲ μάχεσθον.—Neu patria validas, &c. The alliteration in this line is remarkable, as if the poet intended by the very sound of the words to express abhorrence at the deed.
BOOK SIXTH.

Tuque prir, &c. Addressed to the spirit of Caesar. Why an appeal should be made to the clemency of this leader is explained by the words genus qui ducis Olympo. Mercy forms a conspicuous attribute of the Divine nature, and ought, therefore, to characterize all who derive their origin from so exalted a source.—Genus qui ducis Olympo. The order of descent here alluded to will be as follows: 1. Anchises, the spouse of Venus: 2. Æneas: 3. Ascanius or Iulus: 4. The Gens Julia, to which Caesar belonged. Hence we see why Anchises, immediately after, calls him sanguis meus, "my own blood," i.e., my own direct descendant.

836-837. Ille triumphat, &c. "That one shall as victor, in triumph over Corinth," &c. Literally, "Corinth being triumphed over." The allusion is to Mummius, the destroyer of Corinth. Consult Index.—Capitolia ad alta. The triumphal procession, after moving through different parts of the city, always passed up the Via Sacra to the Capitol, where a solemn sacrifice was offered to Jupiter.—Cæsis insignis Achivi. Virgil, as will readily appear, does not follow any certain order in his historical allusions. He would seem to have mentioned Mummius in this passage, not because he was in any respect more conspicuous than others of the Roman commanders, but because the name of this general affords the poet an opportunity of alluding to the overthrow of the Achivi, since Mummius, by the overthrow of Corinth, broke up the Achaean league. To the ears of a Trojan, this triumph over the descendants of his country's bitterest foes, by one of his own posterity, would be peculiarly pleasing.

838-840. Eruet ille Argos, &c. Alluding, in all probability, to L. Æmilius Paullus, the conqueror of Perses, the last king of Macedo-nia. With the subjugation of this kingdom all Greece fell under the Roman sway. Hence the poet says, in strong language, of this commander, Eruet ille Argos, Agamemnoniasque Mycenas, in place of totam Graeciam subjigat. Consult note on line 234, book i.—Æaciden. Referring to Perses, a descendant of Æacus through Achilles. The royal line of Macedonia claimed descent from Achilles through Phthia, the mother of Philip III., and not through Olympias, as some incorrectly maintain.—Genus armipotentis Achilaei. "Of the lineage of Achilles, mighty in arms." Literally, "the race of Achiles," &c. The allusions here are marked by singular propriety. The very descendant of the terrible Achilles is to fall beneath the prowess of Rome, the martial daughter of Troy.—Avos Troja. "His ancestors of Troy." Put for avos Trojanos.—Templa et temerata Minerva. For et temeratum templum Minerva. Alluding
to the violation of Minerva's temple by the brutality of Ajax, son of Oileus. Observe here the employment of the plural to depict more clearly the horrid nature of the deed.

841-844. Magna Cato. Cato the Censor is meant, not Cato of Utica. The position of the name, in the vicinity of those of Cossus and the Gracchi, plainly shows that Virgil alludes to the elder Cato.—Tacitum. "Unmentioned."—Cosse. Aulus Cornelius Cossus, famed for having been one of the very small number who, in the course of Roman history, offered up the spolia opima. The spolia opima were those which one commander took from the commander opposed to him, or, to quote the words of Livy (iv., 20) "quae dux duci detraxit." Romulus offered the first; Cossus, the second (A.U.C. 317); and M. Marcellus (A.U.C. 532), the third. There were no other instances besides these.

Gracchi genus. "The race of Gracchus," i. e., Sempronius Gracchus, and his two sons Tiberius and Caius. The poet, however, would seem to allude more especially to the father, who distinguished himself in the second Punic war.—Geminos Scipianas. "The two Scipios." Scipio Africanus the Elder, and the Younger. Carthage was conquered by the one, destroyed by the other.—Cladem Libyæ. "The scourge of Africa"—Parvoque potentem Fabricium "And Fabricius, powerful with feeble means." Literally, "powerful with a little." This is generally thought to contain an allusion to the story of Pyrrhus's having fruitlessly attempted to bribe him. It would seem, however, to refer rather to the great influence enjoyed by him in the state, notwithstanding his poverty. Thus Muenscher remarks: "Parvo potentem Fabricium vocat poeta, quippe qui parvæ re familiari contentus ob ipsam parsimoniam et continentiam cum prudentiâ et fortitudine conjunctam in rebus publicis gerendis pluviam valuerit." (Obs. in Virg., Æn., p. 27.)

Velo te sulco Serrane serenem. "Or thee, Serranus, sowing in the furrow." Alluding, not to Cincinnatus, as some suppose, but to C. Atilius Serranus, who was found thus employed when intelligence was brought unto him of his having been elected to the consulship. Pliny says that he obtained the cognomen of Serranus from this circumstance: "Serentem invenerunt dati honores Serranum, unde cognomen." (H. N., xviii., 4.) Virgil appears to follow this account, improbable though it is, by perpetrating what would be called at the present day a play on the name.

845-846. Quo fessum rapitis, Fabii? "Whither, ye Fabii, do ye hurry me, exhausted!" i. e., with difficulty following the lengthened glories of your line.—Tu Maximus ille es, &c. "Thou art that
Maximus, (greatest of the name), who alone, &c. Alluding to the celebrated Q. Fabius Maximus, surnamed Cunctator, who saved his country by his wise delay in the contest with Hannibal. The term Maximus requires here a double translation: first, as a mere proper name; and, secondly, as indicating the pre-eminence to which the individual in question was entitled among the other members of the line. Here, again, Virgil would appear to be playing on the name. — Unus qui nobis, &c Th line is borrowed from Ennius.—Rem.

"Our state." Equivalent to rempublicam.

846-850. Excedunt aiiii, &c. "Others, I do indeed believe, will shoul more naturally the breathing brass; they will draw forth living features from the marble." The allusion here is to the Greeks, who were the acknowledged masters of the Romans in the arts and sciences, in eloquence and literature.—Spirantia aera. Statues of bronze, so skilfully wrought that they seem to breathe and live.—Vivos de marmore vulrus. Marble statues that appear instinct with animation.—Melius. "More eloquently." — Cuique uescatus descriptum, &c. "And will describe with the rod the movements in the heavens, and will explain the rising stars."—Radio The astronomer's rod is meant.

851-853. Regere imperio populvs. "To rule the nations with authority." The Roman is to yield the palm to the Greek in arts, sciences, and literature; his own scene of action is to be the battlefield, where he is to be without a competitor; and his true and only employment is to reduce all nations beneath his sway.—Pacisque imponere morem. "And to impose the terms of peace. — Subjectis. The vanquished."

854-855. Misritibus. "To his wondering auditors." Referring to Aeneas and the Sibyl.—Aspice ut insignis, &c. The individual here meant is M. Claudius Marcellus, the celebrated antagonist of Hannibal. (Consult Index). The name and praises of this leader naturally serve to introduce, a few lines farther on, the mention of the young Marcellus, the nephew of Augustus.—Spoliis optimis. Marcellus was the last of the three individuals mentioned in Roman history as having offered up the spolia opima. He slew Viridomarus, a king of the Galli Insubres.

857-859. Hierem Romanam, &c. "This one shall steady the Roman state, on a great tumult disturbing it; a mounted leader, he shall prostrate the Carthaginians, and the Gaul renewing the war; and shall consecrate the third suit of captive armour unto father Quirinus."—Tumultu. Alluding to the inroad of the Galli Insubres and their allies. Bellum is a much weaker term than tumultus. The
latter indicates some sudden and violent interruption of the peace tranquillity, exciting wide-spread alarm, and was specially employed by the Latin writers to designate a war in Italy, or an invasion by the Gauls. (Consult Cic., Phil., viii., 1.)—Eques. Poetically employed for dux, and yet containing, at the same time, a reference to the exploit of Marcellus in defeating Viridomarus, this having been a battle of cavalry.—Rebellem. The Galli Insubres had made war anew after a peace had been concluded with them.

Tertiaque arma, &c. Alluding to the spolia opima, and his having been the third who offered them up.—Quirino. Referring to Romulus. There is a difficulty here. The spolia opima, according to the institution of Romulus, were to be offered up to Jupiter Feretrius. Either, therefore, the religious feelings of a later age connected Romulus with Jove in this very rare consecration, or else we must seek a key to the difficulty in the remark of Servius, who states that, by a law of Numa, spolia opima of the first class were to be consecrated to Jove; of the second, to Mars; and of the third, to Quirinus or Romulus. The opima spolia of the first class were those taken when a pitched battle had been fought. Now, as the contest between Marcellus and the Gauls was not one of this kind, we may in this way account for the arms of the Gallic king being consecrated to Romulus. (Consult Heyne, ad loc.)

860-861. Una. "Along with him," i. e., in company with the elder Marcellus.—Egregium formae juvenem, &c. The allusion is to the young Marcellus, the son of Octavia, sister of Augustus, and, consequently, nephew of that emperor. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of eighteen, universally regretted on account of the excellence of his private character. Augustus had frequently entreated Virgil to be allowed a perusal of the Aeneid while the composition of the poem was going on, and the latter had as often, through modesty, declined. Prevailed on, at length, however, by these importunities, the poet recited to him the sixth book, in presence of Octavia, the mother of young Marcellus, a short time after the decease of the latter. In prospect, very probably, of this recitation, he had inserted the beautiful eulogium which we are here considering, and in which he alludes to the premature death of the beloved youth. But he had skilfully suppressed the name of Marcellus till he came to the line "Tu Marcellus eris," &c., when the widowed mother swooned away. No one can even now, at this late day, read them unmoved. Virgil is said to have received from the afflicted parent 10,000 sestertii (dena sestertii), for each verse o
this celebrated passage. As the eulogium properly commences at
*O nate! ingentem, &c.* (line 868), and terminates at *munere*, in the
866th line, this would make the whole sum received by the poet
near $7000.

862–866. *Sed frons lata parum, &c.* "But his brow was little
joyous, and his eyes wore a dejected expression." Literally, "and
his eyes were of a dejected look." The mournful brow and deject-
ed look are here meant to be prophetic of an early death.—*Virum.*
The elder Marcellus.—*Quis strepitus circa comitum.* "What a bus-
tle of companions (there is) around him!" This is meant to indicate
his great popularity.—*Quantum instar in ipso!* "What nobleness of
mien in himself!" We have followed here the explanation of Heyne.
Compare the remark of Ernesti (*Clav. Cic., s. v.***): "Instar semper al
*quum magnitudinem indicat apud optimos scriptores." The ordinary
mode of translating the clause in question is as follows: "How
great a likeness (there is) in him (to the other)!" *i. e.* to the elder
Marcellus.—*Nox atra.* Night is here typical of death.

868–871. *Ne quaere.* "Inquire not into," *i. e.*, seek not to become
acquainted with.—*Ostendent terris, &c.* "The fates will merely
show this one to the earth, nor will they permit him to live longer.
*Esse* is here equivalent to *vivere.—Ultra.* Literally, "beyond this," *i.
*e.*, beyond a mere showing of him to the world.—*Nimium vosbus,* &c
"The Roman progeny, O ye gods, would have seemed to you too
powerful, had these gifts been lasting ones." With *visa* supply *es-
set.—Hae dona.* This may be rendered more freely as the plural of
excellence, the allusion being to Marcellus: "this most valued
gift." Compare the explanation of Nöthden: "*Marcellus Romanis
donatus.*"—*Propria.* Peculiarly and always yours. *Equivalen* to
*perpetua.*

872–876. *Quantos ille virum, &c.* "What groans of heroes shall
that plain near the great city of Mars send forth!" The allusion is to
the Campus Martius, near Rome, where the funeral obsequies of the
young Marcellus were celebrated.—*Funera.* "Funeral rites."—
*Cum tumulum, &c.* The remains of the young prince were deposit-
ed in the splendid mausoleum of Augustus, on the banks of the Ti-
ber. This mausoleum had been erected by that emperor A.U.C.
726, in his sixth consulship.—*Nec puer Ilioné,* &c. "Neither shall
any youth of the Trojan race raise the Latin fathers so high in
hope," &c., *i. e.*, excite such high hopes in the Roman nation. The
common form of expression would be *in tantum spem tolos avos.* Val-
py makes *spe* an old form of the genitive here for *spes,* and govern-
ed by *tantum.* This, however, is quite unnecessary: *spe* is here the
simple ablative. Comonare the Greek *ελπίσων επαυ εινυ*
878-885 Heus pietas! &c. "Ah, piety! Ah, integrity of ancient times!" i.e., what piety shall be his! what integrity like that of the good old times of yore!—Non quisquam obius. "No antagonist."—Seu cum pedes vext, &c. "Either when he might be advancing on foot against the foe, or piercing with the spurs the flanks of his foaming steed," i.e., either when advancing to the conflict on foot, or on horseback.—Si qua fata aspera, &c. "If in any way thou canst break through the rigid decrees of fate, thou shalt be a Marcellus," i.e., thou shalt prove thyself a worthy scion of that noble stock. Consult note on line 860.

Manibus plenis. "By handfuls."—Purpureos spargam floris, &c. "Let me scatter the dark-hued flowers (upon his tomb), and let me heap up these gifts at least to the shade of my descendent, and discharge a fruitless duty." The ancients were accustomed, on certain days, to crown the tombs of the dead with flowers.—Spargam. Observe the force of the subjunctive in this verb, and also in accumulem and fungar. The construction is in imitation of the Greek. Consult Matthiae, G. G., § 518, and Elmsley, ad Eurip., Med., 1242 Some editors supply ut; but without any necessity or propriety. Animamque nepotis, &c. An elegant poetic construction, for haec tona accumulem in animam nepotis.

887-895. Aéris in campis latis. "In spacious fields of air," i.e., the fields where dwell airy, shadowy forms. Heyne is offended by this rather unusual form of expression, and is therefore led to interpret aéir in the sense of darkness, like the Homeric αὐρ. But this is only exchanging one difficulty for another, since the regions of Elysium at least are illumined by their own sun, and not involved in gloom.—Quae per singula. "Through each of which."—Vir. "To the hero." Equivalent to et.—Docetque. "And informs him of." Sunt geminae Somni portae: This fiction is borrowed from the nineteenth book of Homer's Odyssey, line 562, seqq., and probably was of still earlier origin.—Fertur. "Is said to be."—Corn. With our improvements in the arts, observes Valpy, horn seems a rude material; but the inventor of the fable knew none more transparent, of which he could imagine gates to be composed.—Veris umbris. "Unto true visions of the night," i.e., true dreams. Among the several reasons, observes a commentator, why true dreams are made to pass through the horn-gate, and false ones through that of ivory the most plausible appears to be this, namely, that horn is a fit emblem of truth, as being transparent and pervious to the sight; whereas ivory is impenetrable to the vision.—Altera candenti, &c. The shore brightly shining, being skilfully wrought of white ivory.
696-901. Sed "But (through this)."—Ubi. Standing near the beginning of the sentence, this adverb has here the force of ibi. Some manuscripts read ibi at once.—Portâque emittit eburnâ. The commentators make a great difficulty here, being unable clearly to discover why Virgil dismisses Æneas and the Sibyl by the ivory gate, this being the one through which false dreams pass to the upper world. The answer is a very simple one. Neither of the gates in question was made for the egress of mortals, and, therefore, the poet might cause the hero and his companion to leave the lower world by whichever one he pleased.

Viam secat. "Moves with rapid steps." Literally, "cuts his way." Compare the Greek τέµνειν ὄδον.—Tum se ad Caieta, &c. "Then he proceeds by the direct course to the harbour of Caieta." Caieta was a town and harbour of Latium, lying some distance to the northwest of Cumæ.—Recto limite. Equivalent here to rectâ via. We have read limite, with Heyne, instead of litore, as Wagner, and others before him, give it. The presence of litore in the succeeding line favours the change, since Virgil could hardly have used the same word a second time after so short an interval—Litore. For in litore.
BOOK SEVENTH.

1-4. Tu quoque, &c. "Thou, too, O Caieta, nurse of Æneas, didst impart in thy death an enduring fame to our shores," i. e., thou, too, as well as Misenus and Palinurus. (Compare lines 234 and 381, book vi.) According to the poetic legend here followed by Virgil, Æneas buried his nurse on this part of the Italian coast, and the promontory, harbour, and city of Caieta were called after her name. For the true etymology, however, consult Anthon's Class Dict — Litoribus nostris. Referring to the shores of Italy, since it is the poet that speaks.—Eternum. The promontory, port, and city of Gaeta still retain enough of the ancient name to fulfil this poetic prediction.

Et nunc servat honos, &c. "And still even now thy honoured memory preserves its abiding-place," i. e., still lingers around this spot. Sedem is generally regarded here as equivalent to sepulcrum: but the meaning which we have assigned it seems preferable.—Os-saque nomen, &c. "And thy name marks (the spot where) thy remains (lie interred) in great Hesperia, if that be any title to renown," i. e., the name of the promontory, port, and city stand in place of a monumental inscription.—Si qua est ea gloria. Equivalent, in fact, to qua est magna gloria.

6-9. Aggere composito tumuli. "The mound composing the tomb being raised." Literally, "the mound of the tomb being put together."—Tendit iter velis. "Directs his course onward with the sails," i. e., sails onward with a fair wind.—Aspirant aurae, &c. "The breezes freshen towards the approach of night." Compare the explanation of Heyne: "Sub noctem venus secundus increbrescit;" and also the version of Binet: "Un vent frais s'élève à l'entrée de la nuit." —Tremulo sub lumine. The epithet tremulo beautifully describes the moonbeams dancing upon the top of the water.

10-14. Proxima Circeæ, &c. "The neighbouring shores of the land of Circe are coasted by." Circe was fabled to have inhabited an island on the Italian coast, above Caieta. This island was afterward connected with the continent by accumulations of sand, and became the promontory of Circeii.—Dives. Virgil appears to have had in view here the description which Homer gives of the
wealth and splendour of Circe's abode. (Od., x 210, seqq.; 314, seqq.; 348, seqq.)—Inaccessos. "That ought not to be approached." Equivalent to inaccedendos. The groves were full of danger to those who entered, on account of the transformations which all underwent who tasted the cup of Circe. (Consult Index of Proper Names, e. v.)—Solis filia. Circe was a daughter of the sun-god, according to both Homer and Hesiod.—Resonat. For resonare facit.

*Tectisque superbis. According to Homer, the palace of Circe was in the centre of the grove.—Urit odoratam, &c. "Burns the fragrant juniper for a nocturnal light," i. e., to give light during the night season, while she plies the loom. On such occasions the wood was placed in a sort of brazier, called sometimes ignitabulum.—Cedrum. The cedrus of the Romans, and κέδρος of the Greeks, was, according to the best botanical authorities, a species of juniper.—Arguto tenues, &c. "Running over the slender web with the shrill-sounding shuttle." The epithet arguto refers to the sound made by the shuttle in passing. Compare the version of Trapp: "While, through the slender web | Her whistling shuttle flies along the loom."

15–24. Exaudir. "Were distinctly heard." The historical infinitive, taking the place of the imperfect.—Iræ. "The angry cries."—Sævere. "Were raging." Historical infinitive again.—In præsepibus. "In their enclosures," i. e., caves or stalls.—Formæ magnorum luporum. "Wolves of vast size." Heyne makes this equivalent simply to lupi, in which he is corrected by Wagner.—Potentibus herbis. "By potent herbs," i. e., by the juices of magic herbs which he had mixed together in her cup.—Inaurat in vuitus, &c. "Hath transformed into the visages and bodies of wild beasts." Induce carries with it the idea of clothing or arraying one in any garb or covering. Circe here clothes them with the form of animals. The cup of Circe is a type of the degrading effects of sensuality.

Quæ monstra talia. "So monstrous a fate as this," i. e., so unnatural a change.—Delati. "On being wafted," i. e., in case they were to enter.—Neu subirent. "Nor might even approach."—Fugam dedix. "Sped their course." More literally, "gave them the means of escape."—Prater vada fervidus. "By the boiling waters," i. e., past the island, which projected like a promontory, and around the point of which the waves were always more or less agitated.

the oars struggle in the placid marble of the deep." The term *mar
mor* is here applied to the sea, not with any reference to *solidity
out as indicating a bright and polished surface. This usage comes
into the Latin from the Greek. Homer calls the bright sea, shining
beneath the rays of the sun, *μαρμαρένη ἀλα*. Hence, also, we have,
*in a similar sense, in other writers,* πόντος μάρμαρος and ἔτα μάρμαρα
κοντον. From this the Latin poets made *marmora pelagi,* as Catul-
lus, for example, because μάρμαρος πέτρος, *i.e.*, λευκός (*"white"*). *in
Latin marmor.*

**Tonsa.** Agreeing with *arborese understood, and referring properly
to branches of trees shorn of their foliage, *&c. ; and then to oars.

29-36. *Ingentem lucum.* Virgil makes the banks of the Tiber,
near its mouth, to have been covered at this early period with thick
woods; and historical accounts would seem to confirm the accuracy
of this description. In the territory of Laurentum, moreover, where
Æneas landed, there was, in more ancient times, a dense growth of
bay-trees (*laurus*), whence both the territory and city derived their
name.—*Hunc inter.* "Between this," *i.e.*, with the grove on either
side.—*Variae.* "Of varied plumage."—*Luco.* For *per lucum—
Flectere iter.* "To bend their course thither."—*Fluvio succedit opaco
Æneas enters the mouth of the stream, and disembarks in the terri-
torv of Laurentum.

37-45. *Nunc age, qui reges,* &c. "Come now, O Erato, I will tel
what kings, what complexion of the times, what state of things
then existed in ancient Latium, when first the stranger host," &c.
A new invocation here takes place, on the important occasion of the
arrival of Æneas in Italy.—*Erato.* The muse of amatory poetry,
here invoked by the poet, in allusion, probably, to the union of Æneas
and Lavinia, on which turns the denouement of the poem.—*Qui re-
ges.* Æneas, Turnus, and Mezentius.—*Quae tempora rerum.* This
alludes to the public relations between the different communities;
while *status points to the state of things in each particular one
Vatem mone.* "Instruct thy poet."—*In funera.* "To mutual ec-
nage."—*Tyrrenamque manum.* "And the Tuscan bands." Allu-
ding to the story of Mezentius.—*Majus opus movero.* "I enter upon
a greater task." Virgil, after having imitated the Odyssey in the
first six books of his poem, announces that he intends to raise his
strains. He is now to take the Iliad for his model.

47-52. *Hunc Fauno,* &c. "We hear that this monarch sprang
from Faunus and the Laurentian nymph Marica." More literally
"we receive (from tradition)." The race of Latinus is carried back
by the poet to Saturn? *its founder, who reigned in Latium durin
the golden age. From Saturn came Picus; from Picus, Faunus.—
Genium. Supply suisse.—Pater. Supply erat.—Te referat. "Cite
shee."—Tu sanguinis ultimus auctor. "Thou art the remotest author
of his line."—Fatu divum. "By the fated will of the gods."—P't
mäque orieni, &c. "But one (son), just rising into life, was snatched
away in the first (bloom of) youth." More literally, "just growing
up."—Sola domum et tanta, &c. "An only daughter preserved
his line and so great an inheritance." Observe the force of the imper
perfect in servabat. She was expected to preserve, being as yet
merely heiress to the throne.—Pleris nubilis annis. "Fit for mar
riage, in the full measure of her years." Literally, "with full
years."

54-57. Illam petebant. "Sought her hand."—Avis atavisque po
tens. "Powerful in grandsires and great-grandsires," i. e., in a
long line of ancestry. Turnus was descended from Pilumnus, a
son of Jupiter, who married Danae, daughter of Acrisius, king of
Argos, when, banished from her father's palace, she came into Italy
with an Argive colony. Turnus was the son of Daunus, king of
Apulia, by Venilia, the sister of Amata, queen of Latinus.—Quen.
regia conjux, &c. "Whom the royal spouse (of Latinus) strove,
with wonderful affection, to have connected as her son-in-law (with
her line)." With adjungi supply subi.

59-63. Tecti medio. "In the centre of the palace." Virgil here
speaks in accordance with Roman customs, and makes the palace
of Latinus to have had an impluvium, or open space in the centre.
As the Romans frequently planted trees in this central court, so
here we find a bay-tree growing in the impluvium of the palace of
Latinus.—In penetralibus altis. "In a deeply-retired court." We
have given here a paraphrase rather than a translation. Compare
preceding note.—Sacra comam. "Of sacred foliage." Literally,
"sacred as to its foliage." The whole tree was sacred, and the fo
liage, of course, untouched. Hence sacra comam is equivalent, in
fact, to frondibus intaetis.—Metu. "With (religious) veneration."—
Pater. Construe ipse pater Latinus. — Laurentesque ab ea, &c.
"And to have given, from it, the name Laurentes to those who dwelt
in the vicinity." By the term colonis are here meant the na
tives of the surrounding country, who belonged to the stock of the
aborigines. The poet makes them to have been called Laurentes
from the single laurus found here. The more common account
says that the country, city, and people were styled Laurentum,
Laurentes, &c., from the dense woods of bay-trees that covered the
face of the land.
64-70. Densæ. "Thick-clustering." — Stridor ingrænt. "With a loud humming." — Obsedere. "Beset." From obsido. This verb does not so much a settling on the top of the tree, as a swarming around it. A part only settle on it at last, the remainder hanging down from it like a cluster of grapes, an appearance expressed in Greek by the adverb ὑπόπυδων.—Pedibus per mutua nexis. "With their feet linked one to another." — Faxo frondente pependit. According to Pliny (H. N., ix., 17), bees swarming and settling on a bay-tree were a bad omen. They were also thought to afford a sinister message when appearing in any sacred place, or on the tent of a commander.

Externum virum. "A foreign leader." — Et partes petere, &c. "And a host from the same parts (whence came the bees), seeking the same parts (unto which they winged their way), and ruling as masters from the very summit of our citadel." As the Trojans were to come from the Lower or Tuscan Sea, the bees must be supposed to have arrived from that same quarter. On the other hand, the allusion in partes easdem is to the summit of the tree; and as the bees took possession of, and hung down from the top of this, so the Trojans were to bear sway from the very citadel of Laurentum.—Dominari. Old form for dominari.

71-77. Castis adolet dum, &c. "While the virgin Lavinia kindles up the altars with the hallowed brands." The verb adolet, which is here freely rendered by "to kindle," properly carries with it the idea of rising, ascending, or heaping up. Hence the meaning properly is, "causes the flames to arise from the brands on the altar." — Visa (nefas) longis, &c. "She seemed, (horrid prodigy!) to catch the fire with her long tresses, and to be getting consumed as to all her attire with the crackling flames." Ornatum is here the accusative of nearer definition, in imitation of the Greek. — Tum fumida lumine, &c. "Then, all smoking (to the view), to be enveloped in yellow light," i. e., to be then enveloped in smoky, yellow light — Vulcanum. Metonymy, for ignem.

78-34. Ferti. "Was regarded (by the soothsayers)." Historical infinitive for ferebatur. — Cancabant. "They predicted." — Ipsam. "That the princess herself." Lavinia is here put in opposition to the nation at large, as indicated by populo.—Portendere. "That it portended." — Solicitatus monstros. "Alarmed by these prodigies." — Oracula Fauni, &c. "Goes to the hallowed oracle of Faunus, his prophetic sire." Observe the force of the plural in oracula. — Lucosque sub alta, &c. "And consults the groves that lie below the deep Albanæa." The oracle of Faunus was in a thick grove below the
springs or fountain of Albunea, which last were on the hill of Tibur or Tivoli, and likewise surrounded by dense woods. The springs in Albunea were the largest of the sources whence were formed the Albuca Aqua, and the name Albunea, as well as that of Albuca Aqua has reference to the whitish colour of the water, which is of a sulphurous character, and emits a noisome stench. According to Bonstetten, the Acqua solforata d'Altieri now answers to the ancient Albunea. The Albuca Aqua flow into the Anio.—Albuc Albunea. According to Cluver, the fountain of Albunea is of unknown depth.

Nemorum que maxima, &c. “Which, greatest of the forest-streams, resounds with its sacred fountain, and, buried in shade, exhales a noisome stench,” i.e., a noxious, mephitic gas, produced by the sulphurous character of the soil. This passage has given rise to much discussion. Heyne at first explained nemorum by a reference to the Greek idiom, “through the grove,” like κατὰ, or διὰ τοῦ ἀλσον, or ἐν ἀλσε. Afterward, however, in a review of Bonstetten’s work Gött. gcl. Anzeig., 1804, n. 168), he proposes the following, which we have adopted: “Albunea (aqua), que, maxima (aquarum) rum, sonat sacro fonte.” Bonstetten, following Probus, makes nea here the name of a forest, not of a fountain, an explanation which Wagner thinks removes the whole difficulty. But what meaning are we then to attach to lucos sub altá Albuneá (silvá)?

85-91. Ονοτρία tellus. The “Oenotrian land” is here put for Italy in general. Consult note on book i, line 532.—Dona. “I offeres.”—Incubuit. Referring to the priest. This lying down of temples for the purpose of obtaining responses was termed incubatio ιγκουμίας. Heyne makes the priest and the individual consulting the oracle both lie down in the temple. Latinus lies down in the temple, because in him the functions of king and priest were combined.—Atque imis Acheronta, &c. “And addresses the deities and manes of the lower world, in the farthest depths of Avernus.” Acheron here stands for the deities and manes of the world below and Avernus for the lower world itself, of which it formed one of the entrances.

92-101. Et tum “On this occasion also.”—Tergo. For tergo-ribus.—Connubiis natam sociare Latinis. “To unite thy daughter in Latin wedlock,” i.e., in wedlock to a Latin. Connubiis, the plural for the singular, as more solemn. So thalamis for thalamo, and generi for gener.—Thalamis neu crede paratis. “Nor place any reliance on the nuptials already prepared,” i.e., and reject the nuptial arrangements already made for the union of thy daughter with Turnus. This prince, although a Rutulian, belonged to the great Latin race
and hence was excluded by the words of the oracle from the hand of Lavinia—Externa generi. "A foreign son-in-law," i.e., a son-in-law from stranger-lands.—Sanguine. "By his descendants."—Quorumque ab stirpe nepos es. "And the posterity (springing) from whose stock."—Recurrents. "At his rising and i setting."—Oceanum utrumque. The Eastern and Western oceans. A flattering allusion to the extent of the Roman power under Augustus, who, while in the East, had received ambassadors from the banks of the Indus.

103-106. Permit. Equivalent here to celat.—Jam tulerat. "Had already borne the intelligence," i.e., the tidings of the response given to Latinus.—Gramineo ab aggere. "To the grassy bank (of the Tiber)." The preposition ab refers, literally, to the bank as the quarter whence the firm held proceeded.

109-111. Et adorea liba, &c. "And place along the grass wheaten cakes beneath the viands (so Jove suggested), and heap up with wild fruits the Cereal base," i.e., the wheaten base, in allusion to Ceres, the goddess of husbandry. These cakes were made of wheaten flour, with honey and oil, and were generally used on sacred occasions. They were circular, and marked off into four quarters by a cross drawn on the surface.—Jupiter ille. Literally, "that Jupiter," i.e., that Jupiter who had been their guide and counsellor in all their wanderings.—Monobeat. Equivalent, as Heyne remarks, to subjiciabat. Wagner, with less propriety, considers it the same as "had predicted."—Solum. So termed, because on this the food was laid.

112-115. Ut vertere morsus, &c. "When a scantiness of food drove them to turn their bites against the small-sized cake, and to violate with hand and daring jaws the orb of the fated bread, nor to spare its broad quarters."—Violare. When meat was placed before a person at table on cakes or bread, used as plates with us, to eat this bread or cake was deemed inauspicious. That violare here has some such reference to sacred things and their violation, appears plain from the presence of audaciebus in the succeeding clause.—Or bem. Referring to the whole surface of the round cake, the violation commencing at the circumference.—Crusti fatalis. The cake or bread is here called "fated," because it indicated their fortunes—Quadris. Consult note on line 109.

116-119. Heus! ctiam mensas, &c. "What! are we even consuming our tables!" exclaims Iulus, carrying his pleasantry no farther."—Nea plura alludens. More literally, "nor joking farther unto those around." Observe the force of ad in composition.—Ea utz. "This (casual) remark"—Tulit firem. "Announced the termina-

'And astounded at the (strange) fulfilment of the prediction, mused for a moment upon it.)' Heyne explains pressit in this passage by vocem Ascanii repressit, "checked his son." This, however, cannot be the meaning of the poet, since Ascanius had already checked himself, as is shown by the words nec plura alludens. It is better, therefore, with Wagner, to supply animo after pressit, making the fullest expression to be vocem animo pressit, as we have explained it.

121-129. O fidi Trojæ Penates. "O ye Penates of Troy, worthy of all reliance." They had predicted unto him, in the dream mentioned in a previous book, that he should reach Italy in the course of his wanderings. (Compare lines 163, seqq., book iii.)—Repeto. "I recollect." Supply memoria.—Anchises fatorum, &c. There is some difficulty here. Anchises had not foretold this occurrence, but the Harpy Celaeno, unless we suppose, with some commentators, that it formed part of the conversation between the father and son in the world below. It is more than probable, as Heyne thinks, that the fable of the Harpies was interwoven into the poem by Virgil after its completion, and that the hand of death prevented him from adapting other parts of his work to that episode.

Accisis dapibus. "Thy provisions being expended." — Tum sperare, &c. "Then, weariest out, remember to hope for a lasting home and there to place thy dwellings with the hand, and construct there with a rampart (encompassing)." It is better to make sperare depend in construction on memento, than to regard it as the infinitive for the imperative.—Illa fames. "That hunger of which he spoke." —Exitis. "To our afflictions." Equivalent to arumnis. Tissot charges Virgil here with inadvertence. How could one who had heard the Sibyl speak of fierce and bloody conflicts still remaining to be encountered in Italy, imagine that his troubles were soon to have an end?

131-140. Quae loca, &c. "What places are these, or what men possess them! where are the cities of the race?" — Diversa. "Different routes." Supply itnera or loca.—Pateras libate Jovis. "Empty bowls in libation unto Jove." Pateras is here more poetic than vinum.—Et vina reponere mensis. "And replace the wine on the tables," i.e., and renew the banquet. Heyne makes reponere here equivalent merely to the simple apponite; in which, however, he is refuted by Wagner, whom we have followed.—Genium .cei. "The genius that presides over the spot." — Precatur. "He addresses in prayer." — Duplices parentes. Alluding to his two parents: Venus among the gods. Anchises in the regions below.
141-147. Clarus. "In a serene sky." Thunder in a serene sky was regarded as a good omen.—Radiisque ardentem, &c. "And brandishing with his own hand, displays from the heavens a cloud blazing with rays of light and gold." The thunder proceeded from the cloud—Manu quattuor. The rapid movement of the cloud is compared to a thunderbolt brandished by the father of the gods.

Diditur. "Is spread." Didere is a Lucretian term, which many of the copyists have corrupted into dicitur and deditur.—Debita mania. "Their destined city."—Vina coronant. Consult note on line 721, book i.

150-154. Diversi. "Taking different routes." Compare line 132—Urbem. The city of Laurentum is meant.—Hec fontis stagna, &c. "(They learn) that these are the standing waters of the Numicius fountain." Supply receseunt, which is implied, in fact, in explorant, this latter verb being here equivalent to explorant animo ut compierunt.—Heyne makes the "Numicius fountain" and its "stagno," as here alluded to, identical with the river Numicius, near Lavinium. Wagner, however, shows this to be incorrect. The Numicius of Virgil is always spoken of by him in such a way as to show that it was in the immediate vicinity of the Tiber, whereas the Lavinian Numicius was fifteen Roman miles distant from that stream. The stagna fontis Numici, therefore, would seem rather to correspond to the modern Stagno di Levante. According to this view of the case, the Numicius here meant is the stream connecting the lake or pool with the sea, and by the stagna fontis Numici are meant the waters proceeding from the springs or sources of the river, and which spread themselves over the adjacent territory.

Ordine ab omni. "From every rank." Donatus says, "ex omni multitudine;" but Servius, more correctly, "ex omni qualitate dignitatem: quod apud Romanos in legatione mittendae hodieque servatur."—Augusta ad mania regis. Laurentum, the capital of Latinus.—Oraores. "Ambassadors."—Ramus velatos Palladis omnes. "Bearing all fillet-decked branches of olive." Literally, "all bedecked with branches of olive." Suppliants were accustomed to carry branches of olive (a tree sacred to Minerva, and the symbol of peace), with fillets of fine wool or other materials appended thereto, wool however, was commonly preferred. These branches being carried in the hand, and the fillets or vitte hanging down over the hands of the bearers, the expression manus velata, "hands covered or veiled," arose among the poets, and hence, also, the term velamen. It became applied to the "rami vittati" themselves. Compare the Greek expression in the OEdipus Tyrannus of Sophocles lines 3a.
683

κατηγορίας κλασονίων ἐξεστημένα, and the Greek usage in the case of the verb στέφθηκαν.

157-159. Ipse. Referring to Aeneas.—Memia. The place here indicated is said to have been afterward Troja and Castrum Troja (Heyne, Excurs. 3, ad Lib. vii.) The position of the camp may be ascertained from the plan given in Wagner's edition, vol. iii., p. 415. It was on the Nile, between which and it a plain intervened. It rested on the Tiber, where the fleet lay; its left on the "stagna fontis Numici." In the rear was marshy ground, between the Tiber and the stagna.—Motiturnque locum. "And builds upon the spot." Equivalent to tectaque in loco motitur.—Primasque in litore sedes. "And (this) his first settlement on the shore." Heyne explains primas here by "in primâ litoris parte," but he is refuted by Wagner.

161-165. Juvenes. "The warriors." Applied generally to the "centum oratores."—Excercitur equis. Virgil, who always loves to flatter the national pride of the Romans, ascribes here a high antiquity to the exercises of the Roman youth in the Campus Martius.—Domitantque in pulvere curru. "And break the car-bearine steeds in the dusty plain."—Acres arcuit. "The stiff bows."—Lenta spicuta. "The pliant javelins," i. e., formed of pliant wood.—Cursuque ictuque lascisunt. "And challenge one another in the race, and in pugilistic encounter." Latu here is generally supposed to refer to archery and hurling the javelin; and Servius explains it by jactatione. We cannot consider this to be correct, since mention has already been made of the bow and javelin, and have therefore referred the term in question to exercises in pugilism.—Laessunt. Supply se. Equivalent to provocant se et lascisunt.

167-169. Ingentes viros. "That men of lofty port." Ingentes is here merely ornamental. Everything connected with the heroic age, or with heroic races, is of lofty bearing, and exceeds ordinary sounds.—Medius. "Surrounded by his court." Literally, "in the midst," i. e., of his subjects or attendants.

170-173. Tectum augustum, &c. "There stood in the highest part of the city an august structure, vast of size, raised high on a hundred columns, the palace (in former times) of the Laurentian Pici, awe-inspiring by reason of its (sacred) woods, and the religious veneration of early days." Literally, "of their parents or forefathers." This building stood on the acropolis of Laurentum, and, as was customary in the case of temples, and often of palaces, was encompassed by a sacred grove or wood.—Laurentis regia Pici. This structure was different from the palace of Latinus, the reigning monarch, and which has already been mentioned (line 59).
Hoc sceptr a accipere, &c. "It was a custom betokening good fortune for the monarchs of the land to receive the sceptre here, and (here) to raise the first bages of kingly sway," i.e., and here first to display the ensigns of kingly authority.—Omen. The meaning is, that it was a custom sanctioned by the ordinances of religion, and deemed, consequently, of propitious influence. Its observance, it was thought, would ensure a recurrence of the prosperity of previous reigns. Compare the remark of Heyne: "Omen, egregie promore, cui bonum omen inerat, ut majorum fortuna sequeretur regem regnum auspiciantem.—Fasces. The fasces, or badges of Roman consular authority, are taken for the emblems of kingly power. The Romans derived the fasces from Vetulonia, a city of Etruria; and they would seem to have been common to several of the early nations of Italy. As to lower the fasces was deemed a mark of respect from an inferior to a superior magistrate, so here "to raise" them is a type of kingly sway. Consult, as regards the fasces, note on line 818, book vi.

174-176. Hoc illis curia templum. "This hallowed structure was a senate-house unto them." The building is called templum, not because it was actually one, but from its venerable character, and the religious associations connected with it. The idea in the text is a Roman one, the curiae being all sacred structures.—Ariete. Put for any victim.—Perpetuis mensis. "At the long tables." Perpetuis here is a much stronger epithet than longis, and conveys the idea of table joining table in long succession.

177-182. Ex ordine. In the order in which the persons represented had succeeded to each other.—Antiqua e cedro. "Of an ancient cedar." The poet carefully observes propriety even in relation to the material employed, statues of wood being earlier than those of stone.—Vitisator. "The vine-planter," i.e., the first planter of the vine in Italy. This term is borrowed from the old poet Accius, in whose fragments it occurs (ap. Macrobi., v, 3).—Cum nam servans, &c. "Having a curved pruning-knife at the base of his statue." More literally, "keeping a curved pruning-knife," &c., i.e., preserving in the pruning-knife, which lay at the base of his statue, a memorial of his introduction of the vine. The statue of Sab'rus, if an ancient one, as is here stated, would be shaped like one of the class termed Hermae, that is, it would consist of a human head, placed on an oblong and erect block of wood, tapering off below, and having no arms. Virgil, it will be perceived, here assigns to Sabinus, in the fulc or pruning-knife, what was commonly regarded as a badge of Saturn. Very probably he had some early
Janus legend in view. Some commentators, very it correctly, join curvam servans sul imagine falcew with Saturnusque senex.

Janique bifrontis imago. “And the image of the double-faced Janus.” Consult Index of Proper Names.—Vestibulo. The vestibulum did not properly form part of the house among the Romans, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street.—Ab origine. “From the origin of the race.”

183–186. In postibus. The Donaria offered to the gods were suspended not only from the antae, but likewise from the door-posts and lintels of their temples; as well as of palaces, which, like the present, partook of the sanctity of temples.—Cristae capitum. “Helmet-crests.” Consult note on line 468, book i.—Et portarum in gentia claustra. “And massive bars of city-gates.”—Rostra. Consult note on line 35, book i.

187–188. Ipse Quirinali lituo, &c. “(There) Picus himself, tamer of steeds, sat with his Quirinal augur’s-ward, and attired in his short and girt-up trabea, while with his left hand he wielded a sacred shield.” Quirinali lituo is what grammarians term the ablative of manner, and requires no ellipsis of the preposition cum to be supplied. Neither is there any necessity of our supposing a zeugma in succinctus, or of supplying some such form as instructus. Consult note on line 517, book iv. The epithet Quirinali is generally explained here as referring to Romulus, who, in a later age, received the epithet of Quirinus, after his apotheosis, and is said to have been skilled in augury. This is all very unsatisfactory, if not positively incorrect. It is better to refer the epithet in question to the attributes and worship of Janus, who bore the name of Quirinus (the defender and combatant by way of excellence) long before the time of Romulus.—Lituo. For the shape of the litus, consult note on line 392, book i.

Pareo succinctus trabea. The trabea was a toga ornamented with purple horizontal stripes (trabes). Servius, in his comments on the present passage, mentions three kinds of trabea: one wholly of purple, which was sacred to the gods; another of purple and white and another of purple and saffron, which belonged to augurs. The purple and white trabea was a royal robe, and is the one referred to in the text. It was worn by the Latin and early Roman kings, and is especially assigned by the poets to Romulus. It was also worn by the consuls in public solemnities, such as opening the temple of Janus (Compare line 612.)—Succinctus. Referring to the oldfashioned mode of wearing the toga, sometimes called the cinctus toga
Ancile This name is given to the sacred shield carried by the Salii. According to the ancient authorities, it was made of bronze, and its form was oval, but with the two sides receding inward with an even curvature, and so as to make it broader at the ends than in the middle. The original ancile was said to have fallen from the skies in the time of Numa. To secure its preservation, Numa ordered eleven other shields to be made exactly like it. These twelve ancilia were kept in the temple of Mars Gradivus, and were taken from it only once a year, on the kalends of March. The feast of the god was then observed during several days; when the Salii, or priests of Mars, twelve in number, carried the sacred shields about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, who made the eleven. They at the same time performed a dance, in which they struck the shields with rods, so as to keep time with their voices and with the movements of the dance. The following woodcut represents both the ancilia themselves as borne by Salii, and the rod used for striking upon them.

In imitation of the Homeric ἱππόδαμος.

- Quem capta cupidin<e> (Picus), whom struck with her golden wand, and changed by her magic herbs, the enamoured Circe, seized with desire, made a bird, and scattered colours over his wings.”

More literally, “sprinkled his wings with colours.” He was changed into a bird called picus, after his own name (a species of woodpecker), having purple plumage, and a yellow ring around its neck. The woodpecker, into which he was thus transformed, was of great use in augury, in which art this king excelled; and this gives us the key to the whole fable.
Conjux. Equivalent here to amans. Consult the particulars of the story, as given in the Index of Proper Names.—Venusis. Compare the language of Ovid, in relating this same legend: "Si non evanuit omnis Herbarum virtus. (Met., xiv., 356).—Patriaque sede. And on his hereditary throne."

196-204. Auditi. "Having (already) been heard of (by us)," i.e., already well known to fame.—Aut conjus agentes. "Or (yourselves) in need of what."—Errone vide. "Through some error in your course." More literally, "through some mistake of the way."—Qualia multa mari, &c. "Things such as mariners often suffer on the sea."—Ne fugite hospitium. "Shun not our hospitality."—Saturn genere. "The race of Saturn," i.e., the race among whom Saturn once dwelt. This deity was fabled to have reigned in Latium during the Golden Age.—Haud vinclo nec legibus, &c. "Just neither from constraint nor the influence of laws, but of their own accord regulating their conduct by the institutions of that early seity," i.e., living in conformity with the pattern of justice and piety established by Saturn in the Golden Age.

205-211. Fama est obscurior annis. "The tradition is somewhat obscure through the length of years." So many years have gone by that the tradition has become an obscure one, and the knowledge of it is confined to only a few old men of the Auruncan nation. The Aurunci belonged to the stem of the Aborigines. Consult Index of Proper Names.—Auruncos ita ferre senes. "That old men of the Auruncan nation thus relate."—His agris. Referring to Italy generally, since Dardanus did not come from Latium, but Etruria (Compare line 167, seqq., book iii.)—Ut. "How that."—Penetravit. Observe the employment of the subjunctive in expressing a tradition.—Thraciamque Samon. Dardanus, on leaving Italy, passed first into Samothrace, and thence into Asia Minor. Consult Index of Proper Names.—Hinc illum Corythi, &c. "Him, having (originally) set out from this land, (even) from the Tuscan city of Cory thus, the golden palace of the starry heavens now receives on a throne, and increases the number of the altars of the gods." Literally, "adds number to the altars of the gods." Dardanus, having become deified after death, is honoured with a throne in the skies and an altar on earth.—Corythi. Consult note on line 170, book iii.

212-219. Ilioneus. He was the speaker, also, it may be remember ed, in the first interview of the Trojans with Dido. (Compare line 21, book i.)—Genus egregium Fauni. "Illustrious offspring of Fauns."—Nee sidus regione viae, &c. "Nor has any constellation, service shore led us astray from the direct line of our course," i.e.,
nor has any error in the observation of the stars, nor any mistake as regards the coast, led us out of our true course.—Constitio "Purposely."—Quae maxima quondam, &c. "Which the sun, as he journeyed from the extremity of the heavens, used once to behold as most powerful." The expression extremo Olympo refers to the very extremity of the eastern horizon over which the sun was supposed to climb with his chariot at the commencement of his daily course. Hence the meaning of the text is simply this, "a kingdom once most powerful in the East."

220-227. Aev. "As their great progenitor."—Quanta per Idaos, &c. "How violent a tempest, poured forth from the cruel Mycenae has traversed the Idaean plains; by what destinies impelled the respective continents of Europe and Asia have come into collision hath heard, both if the extremity of earth removes any one (from the rest of his species) by means of the encircling Ocean; and if the zone of the scorching sun, outspread between the four other zones, separates any one (from the abodes of men)."

Tempestas. Alluding to the Trojan war, and the invasion of Asia by the Greeks, headed by a prince of the royal house of Mycenae.—Concurrerit. Literally, "rushed together (to the conflict)."—Tellus extrema. The poet probably had in view some such spot as "Ultima Thule," though the express mention of it by name would have been unpoetical in this place.—Refuso Oceano. The reference is to the Ocean encircling some remote island, and appearing to be poured back into itself. Compare the explanation of Wagner: "Oceanus refusus dicitur, quatenus, ambiens insulam, in sorem refundi videtur."—Plaga solis iniqui. More literally, "the region of the intemperate sun." The too intense heat of the sun is here indicated by an epithet implying unfairness of apportionment. The ancients believed the torrid zone to be unfit for human habitation on account of the excessive heat; and they assigned it vast tracts of arid sand, which separated it from the other zones. Hence the peculiar force of extenta in the text. The four other zones are the two frigid and the two temperate.

228-232. Diluvio ex illo. "After that deluge (of calamity)." The term diluvio keeps up the idea implied in tempestas (line 223).—Dis sedem exiguum, &c. They ask a resting-place for their national deities, since, wherever the statues of these are allowed to remain, there they themselves will find a home.—Litusque innocuum, &c "And a tract of shore without injury to any one, as well as water and air that are open to all."—Non indeores. "No dishonour."—Nec vestra feterur, &c. "Nor shall your fame (for this act) be wo-
counted light, or our gratitude for so great a kindness begin; (soon) to pass away."  

235-242. Sive fide, seu quis, &c. "Whether any one has made trial of it in plighted friendship, or in warfare and in arms."—Fide. In amity; to which the right hand of Æneas was pledged—Verès preceántia. "The words of suppliants." Literally, "supplicating words."—Et petiere sibi, &c. "Have both sought us for themselves, and have wished to unite us unto them."—Hue repetit, &c. "Hither Apollo recalls us, and urges us on, by his mighty commands, to the Tuscan Tiber, and the hallowed waters of the Numician fountain." Commentators find a difficulty here in assigning a nominative to repetit, when no such difficulty ought to exist. The allusion to Apollo is perfectly plain. Compare, moreover, lines 94, seqq., book iii., and 345, seqq., book iv. The pointing of the common text is decidedly erroneous, namely, a comma after ortus, and a semicolon after repetit. This would make the verb repetit refer to Dardanus, and spoil the sense. Equally incorrect is it to understand Æneas as a nominative.—Fontis vada sacra Numici. Consult note on line 150. In the neighbourhood of this piece of water the ancient Latins would seem to have worshipped one of their national divinities, whom the Romans, at a later day, confounded with Jupiter Indiges, or the deified Æneas, this warrior having been fabled to have fallen in battle on the banks of a river named Numicius. Hence the epithet "sacred" applied to the stream mentioned in the text. (Compare Heyne, Ezèurs., iii., ad lib. 7.)  

243-248. Dat. Referring to Æneas, and recalling our attention to line 221: "Troius Æneas tua nos ad limina misit." There is certainly some negligence here on the part of the poet, for in the regular course of the sentence, dat ought to refer to Apollo. It is probable, therefore, that this part of the speech was found in an unfinished state by Tucca and Varius, and would have been revised had the life of Virgil been spared.—Fortuna pæva prioris munera. "(Some) humble gifts, (memorials) of former fortune."—Reliquias. "Relics."—Hoc auro. "From this golden bowl" The first present consists of a golden patera for libations. Consult note on line 729, book i.—Hoc Priami gestamen erat. "This was borne by Priam." With these words we must suppose that Ilionæus delivers the sceptre to Latinus; and yet at the same time gestamen must carry with it a general allusion to the wearing of royal insignia, for it applies also in some degree to both tiaras and vestes. So we would say in our idiom, "this was borne by Piam, this was worn
by him and also his," presenting at the same time the three gifts in succession.

"Tiavas. The tiara here meant was the same with the Phrygian bonnet, formed with lappets to be tied under the chin, and dyed purple. It was made of a strong and stiff material, and was of a conical form, though bent forward and downward. A representation of it is given in the woodcut on page 345, where Priam appears with the Amazon Penthesilea.

"Iliadumque labor vestes. "And (these royal) robes, the work of Trojan females," i.e. embroidered by them. Compare the Greek, ἴνα γυναῖκών.

249-258. Defixa Latinus obtutu, &c. "Latinus keeps his countenance fixed downward in earnest gaze, and remains rooted (in look) to the ground, rolling his eyes in deepest thought." Observe the gradation in this picture. We have first the countenance directed downward; then the look fixed on the ground; and lastly the rolling eye expressive of deep and earnest thought.—Purpura picta. "The embroidered purple." Referring to the Iliadum labor vestes.—Sceptra Priamieia. Plural of excellence. The sceptre of Priam, with all its interesting associations.—Quantum in connubio natæ, &c. "As much as he muses on the nuptials and bridal couch of his daughter." The words connubio thalamoque form here a kind of poetical pleonasm. Compare line 571, book ii: "Armentalis equæ mammis et lacte ferino."—Sortem. "The oracular response." Compare line 95.—Hunc illum fatis, &c. "That this was that one, come from a foreign land, who was portended by the fates as his son-in-law, and was called into his kingdom with authority equal to his own," i.e., was called to share his kingdom. Literally, "under equal auspices."—Viribus. "By their prowess." 259-266. Di nostra incepta secundent, &c. "May the gods crown with success our design, and their own presage." The term incepta refers to the union of his daughter Lavinia with Aeneas; and auguriwm to the prophecy of Faunus.—Munera nec sperno. "Nor do I reject your presents," i.e., and your presents I cheerfully receive.—Rege Latino. "While Latinus is king."—Divitis uber agri, &c. "The fertility of a rich soil, or wealth such as that of Troy."—Pars mihi pacis erit, &c. "It shall be unto me a part of our (intended) alliance to have touched the hand of your monarch," i.e., it shall be in my eyes no small advance towards peace and friendship to have once grasped the hand of your king, Aeneas.—Tyremini. This term is used here in its old and good signification, as equivalent to vex. Compare the Greek usage in the case of τιμήσωσι.
268-273. *Nata.* Lavinia.—*Viro.* "To a husband."—*Genius nostra.* Referring to the Italian nation generally.—*Patrio ex adylo sortes.* "Oracular responses from my father's shrine." Referring to the oracle of Faunus.—*Plurima caelo monstra.* "Very many prodigies from on high." Compare line 58, seqq.—*Generos.* Plural of excellence. "A powerful son-in-law."—*Hoc Latio restare.* "That this destiny remains for Latium."—*Hunc ilium poscere fata,* &c. "I both think that this is that one whom the fates demand, and, if my mind augurs aught of the truth, I take him (unto me as such)." Opto, as Heyne remarks, can here, from the nature of the context, have no other meaning but that of *eligo* or *amplector,* or *generum probo.* Compare the words of the critic themselves: "*Generum probo,* quae cum fato destinatum generum esse auguror."

274-279. *Numero omni.* "Out of his whole number."—*Nitas.* "Sleek steeds."—*Ordine.* "In order," *i. e., one after another, without passing by any individual.—*Instratos ostro alipedes,* &c. "Wing-footed couriers overspread with purple and embroidered housings," *i. e., with embroidered purple housings. Alipedes is here a figurative expression to denote great swiftness They appeared to fl
rather than to run.—*Tipitts* These were the same with what were called *ephippia*, and were sometimes rendered more ornamental by the addition of fringes. The preceding woodcut represents one of these housings.

*Aurea pectoribus, &c.* "Golden chains hang low down from their breasts." By *monilia* are here meant chains resembling those called *torques*. Consult note on line 559, book v. *Monile* otherwise means a necklace, specimens of which are given in the woodcuts on page 360.—*Tecti auro fulvum, &c.* "Profusely decked with gold, they champ the yellow gold beneath their teeth," *i. e.*, the bits are also golden. The bit was commonly made of several pieces, and flexible, so as not to hurt the horse’s mouth. When, however, the steed was intractable, it was taught submission by the use of a bit which was armed with protuberances resembling wolves’ teeth, and hence called *lupatum* (scil. *frænum*).

280–283. *Geminosque jugales.* "And a pair of steeds yoked to it." *Jugalis* properly means "fit for the yoke," *i. e.*, broken in to draw a chariot or other vehicle.—*Spirantes naribus ignem.* In figurative allusion to their descent from the steeds of the Sun. The coursers that drew the chariot of the Sun were with the ancient poets the type of all that was spirited and excellent in steeds.—*Illorum de gente, &c.* "Of the race of those which the inventive Circe caused to be produced without the knowledge of her sire (the sun-god), a spurious breed, from a substituted mare," *i. e.*, the steeds in question were begotten by one of the horses of the Sun, without the knowledge of that deity, upon an ordinary mare sent surreptitiously by Circe, the daughter of Phœbus.—*Dedala.* Equivalent here to *sollers* or *ingeniosa*. The same epithet is applied by Ennius to Minerva (p. 338, ed. Hessel).—*Patri furata.* Literally, "having stolen from her sire," *i. e.*, having done the thing by stealth as far as her parent was concerned.—*Nothos.* Where the father is known, the term *nothus* is applied to an illegitimate child; where unknown, *spirius*.

284–285. *Talibus Æneadea, &c.* "After such gifts and words on the part of Latinus, the Trojans return mounted on their steeds, and bring back tidings of peace." Observe the peculiar usage of the *ablative* in *talibus donis dictisque*. It is the same, in fact, as *talibus donis a Latino acceptis verbisque dictis*.

286–289. *Inachis ab Argis.* "From Inachian Argos." So called from Inachus, who was said to have founded it. Argos was one of Juno’s favourite cities, and she must be supposed to be passing from it here in order to visit some other cherished spot, perhaps Carthage—*Aurasque injecta tenebat* —and, borne onward (in her car).
was a holding possession of the regions of all, " i. e., and was moving along through the air in her chariot.—Et ex aethere longe, &c. "When from afar, out of the sky, even from the Sicilian Pachynus, she espied in the distance," &c. Juno at the time was passing through that part of the heavens which lay directly above the Sicilian promontory of Pachynus. From this elevated point she espied Latium in the distance, and marked the scenes that were passing there. 291-301. Fixa. "Transfixed."—Fatis contraria nostris, &c. The fate of Juno is, that she cannot prevent the fate allotted to the Trojans.—Num Sigcis occumbere campis, &c. "Could they fall on the Sigæan plains; could they, when made captives, be retained in captivity! Did blazing Troy reduce to ashes its inhabitants! (Of what avail has all this been?) they have found (for themselves) a way through the midst of armies, and through the midst of flames," i. e., have they not fallen on the plains of Troy? have they not been dragged into captivity! have they not been wrapped in the very flames that consumed their city? and have they not, despite all this, made their way in safety through the midst of armies and flames! This passage is imitated from Ennius: "Quae neque Dardanis campis potuere perire, ! Ncc, cum capta, capi ; nce, cum combus-ta, cremari."—Sigeis campis. A general name for the plains around Troy, derived from the promontory of Sigeum. Consult note on line 312, book ii.

At, credo, mea numina, &c. "But my divine power, I suppose, at length lices exhausted," &c. The train of thought is as follows: But probably they have thus escaped in consequence of my divine power being completely exhausted in punishing them, or because my hatred is now completely sated! why, in very truth, I have been constantly pursuing them; I have chased them over every sea; I have opposed myself unto them everywhere; and it has done no good whatever. The clause from at, creao, &c., to quivi, is, as will be perceived, bitterly ironical.—Quinetiam patriâ, &c. "Nay, I have even dared with hostile spirit to pursue them," &c.—Absumta in Teucros, &c. "The energies of the sky and the sea have been spent (to no purpose) on the Trojans."

302-303. Quid Syrtes, &c. Compare line 146, book i.; line 555, book iii., &c.—Profuit. When several substantives, partly singular and partly plural, come together, the poets are fond of making the verb agree with the last of the singular nouns. (Compare Corte, ad Lucan, i., 300.)—Securi pelagi atque mei. "Regardless of the ocean and of me," i. e., secure in mind; troubled by no thought is about either the dangers of ocean or my vengeance.
304-307. Mars perdere gentem, &c. Servius gives us the explanation of this legend. Pirithous, monarch of the Lapithæ, had for gotten Mars in his invitation to all the gods, and also to the Centaurs, to be present at his marriage with Hippodamia. The god of war, in consequence, caused the quarrel to arise between the Centaurs and Lapithæ, which ended in an open and bloody conflict. With regard to the expression perdere gentem, &c., it must either be regarded as poetical exaggeration, since, according to the common account, the Lapithæ proved victorious over the Centaurs, or else Virgil follows some other version of the fable.—Lapithum. Contracted for Lapitharum.

Concessit in iras, &c. “The father of the gods himself gave up ancient Calydon to the wrath of Diana.” Alluding to the story of Æneas, and his neglect of Diana in not inviting her to the celebration of his harvest-home feast. This brought about the famous Calydonian boar-hunt, and the war between the Curetes and Ætolians, in the course of which the city of Calydon suffered much, and was nearly taken by the foe. Consult Anthon’s Class. Dict. s. v. Æneas and Meleager.—Quod scelus aut Lapithas, &c. “Either the Lapithæ, or Calydon deserving what so severe a punishment?” We have here an imitation of Greek construction, where two separate clauses are blended into one. Thus the full form of expression will be, Ob quod scelus aut Lapithas tantam paenam, aut Calydono merentem? Hence scelus in the text becomes equivalent to secleris paenam, or to paenam itself.—Merenem. Observe the participle here in the singular number, and agreeing with Calydon, although Lapitha precedes.

308-312. Nillinquere inausum, &c. “Who, unhappy one, could endure to leave nothing untried.” Potui is here equivalent, in some degree, to sustinui. Compare the explanation of Heyne: “Sustinui semel in cum locum me demisi ut omnia auderem.” Servius makes in felix here equivalent to nocens or irata. But this appears forced.—Quæ memet in omnia verti. “Who have turned myself to all expedients,” i. e., have had recourse to all manner of expedients.—Quod usquam est. “Whatever anywhere exists,” i. e., whatever divine power there may be anywhere, even in the world below.—Acheronta. “The gods below.” Acheron, the river of the lower world, taken for the deities that bear sway there.

the son-in-law and the father-in-law come together into union at this price of their followers."—Dotabere. "Thou shalt be dowered with," i.e., thy dowry shall be paid in.—Pronuba. "As the goddess who is to preside over thy nuptials." Bellona, the goddess of war, will here take the place of Juno herself. Consult note on line 166, book iv.

Nec facie tantum, &c. "Nor did the daughter of Cisseus alone, pregnant with a torch, give birth to nuptial fires; her own offspring too, shall prove the same to Venus, and a second Paris, and a fire-brand deadly to Troy again rising from its fall."—Cisseüs. A female patronymic, referring to Hecuba, the daughter of Cisseus and wife of Priam. She dreamed that she was delivered of a blazing torch, and her dream was accomplished in her bringing forth Paris, who kindled the war which destroyed his country.—Quin idem Veneri, &c. Æneas, also, is to prove a funeral torch for the fortunes of his followers.—Paris alter. Æneas is to prove a second Paris, in not only bringing ruin on his remaining countrymen, but in making a woman (Lavinia) the cause of the conflict.—Recidiva. Consult note on line 342, book iv.

323–329. Horrenda. "The dread goddess," i.e., dreadful in her wrath.—Terras petuit. She now alters the course of her chariot, and descends to earth.—Dirarum sororum. Alluding to the Furies—Infernisque tenebris. "And from the darkness of the lower world."—Crimina noxia. "Noxious crimes." All crimes are, in truth, more or less harmful; still, however, the poet here adds the epithet noxia, for the purpose of showing that the desire of harming others was peculiarly innate in this goddess.—Cordi. "Are a source of delight." Supply sunt.

Sorores. Her sisters were Megæra and Tisiphone. All three were daughters of Acheron and Night.—Tam saepe facies. "So cruel are the aspects which she assumes." The Furies generally were accustomed to assume different shapes for terrifying and punishing the wicked.—Tot pullulat atra colubris. "Gloomy of visage, the sprouts forth with so many snakes." The Furies were commonly represented with snakes instead of tresses sprouting forth from their heads.

330–337. Acuit. "Stimulates."—Hunc miki da proprium, &c. "O virgin, daughter of Night, grant me this labour (that is); eciliarly thine own," i.e., that accords so well with thy peculiar attributes, and comes so naturally within thy province.—Ne mìster honos, &c. "Lest my honour or my fame be infringed upon and given ground," i.e., be compelled to yield to the superior influence of my foes.
Amidst. "To circumvent." Equivalent, literally, to the vulgo English phrase, "to get around."—Obsidere. "To get possession of." From obsido.—Unammos. "Hitherto of one soul."—Atque udis versare domos. "And enroil whole families with bitter hatred."—Tu verbera tectis, &c. "Thou canst introduce, beneath the roofs of dwellings, stripes and funereal torches." Wagner, taking in the whole train of ideas, refers verbera not to inflictions of punishment, but to domestic strife and collisions; and funereus faces to the bloodshed consequent on these. This is also the explanation given by Donatus.—Nomina mille. Alluding to the different forms which she assumed, from time to time, for the purpose of making mischief, and the different appellations which she in consequence received.

338-340. Fecundum concute pectus. "Ransack thy fruitful bosom," i.e., thy bosom fruitful in mischief.—Compositam pacem "The peace that has been concluded."—Crimina beli. "The deeds of violence that give rise to war." Crimina is here much stronger than causas would have been.—Simul. "At one and the same time."

341-345. Exin. "Instantly." On the commands of the superior gods, remarks Valpy, no reply, but instant obedience was given.—Gorgoneis infecta venenis. "Steeped in Gorgonian poisons." The reference here appears to be to the snakes that formed her tresses like those that encircled the head of Medusa.—Tyranni. For regis. Consult note on line 266.—Tacitum. Servius takes this as equivalent here to tacite. It is better, however, to connect it at once in construction with limen. The threshold of Amata's apartment becomes a silent one, in allusion to the deep-seated care to which she is a prey. Amata, it will be remembered, was the wife of Latinus, and sister to Venilia the mother of Turnus, and was desirous of bringing about the union between her daughter Lavinia and Turnus. —Ardentem. "Deeply excited in feeling." Coquebant.—"Kept disquieting." Compare the explanation of Heyne: "Ipse ira dicitur coruere nos, vel pectus nostrum, h. e. agitare, vexare."

316-352. Huic. "At her." Equivalent to in hane, but with the additional idea of "for her harm."—Preecordia ad intime. "Unto its innmost recesses."—Quo furibunda domum, &c. "In order that, transported to fury by the monster, she may throw the whole dwelling into confusion."—Ille. "It." Referring to the serpent. —Et lavia pectora "And over her polished breast." Compare the remark of Heyne: "Lavia epitheton egregie delectum, ut serpentia lubriecium lavsum adiuvet."—Voluitur attactu nullo, &c. "Rolls on
with imperceptible touch, and escapes the observation of the raging screech.—*Fit tortile collo, &c.* The snake becomes a *torques*, or twisted ornament of gold around her neck. Consult note on line 559, book v.—*Fit longē tena vitæ.* "It becomes the band that forms the long fillet." The allusion is to a fillet, encircling her tresses and hanging down long behind.

354–357. *Ac dum prima lues, &c.* "And while the first contagion, gliding along with its humid poison, attacks every sense," &c. *Lues* here indicates the corrupting effect of the serpent’s breath, and the venom with which it comes loaded is termed "humid," or "damp," the breath itself being humid.—*Pertentat.* A well-selected term. The serpent is only, as yet, operating from without. The verb, therefore, is of milder import than *occupat* would have been.—*Necdum animus toto, &c.* "Nor as yet has her mind felt the (madden ing) flame throughout her entire bosom."—*Mellius.* "In gentler accents."

359–362. *Exsulibusne datur, &c.* "Is Lavinia, O (thou her) father, to be given to a Trojan exile to wed? and hast thou no compassion for either thy daughter or thyself?" Observe the force of the plural in *exsulibus Teurcis*, as indicating strong contempt: "a mere Trojan exile," "a needy wanderer from Troy." Observe, also, the peculiar force of the present in *datur*: "Is Lavinia being given," *i. e.,* is she about to be given.—*Primo aquilone.* The north wind would be favourable for a departure from Italy, the south wind unfavourable. *Aquilone* is, strictly speaking, the northeast wind, though here taken generally for the north.—*Prædo.* "A mere robber." We have separated *perfidus* from *prædo* by a comma, as Wagner has done, which makes the latter term more forcible.

363–366. *At non sic Phrygius, &c.* "Now does not the Phrygian shepherd in this same way effect an entrance into Lacedaemon and has he not (in this same way) borne off," &c. Wakefield makes *penetrat* here the aorist, by contraction for *penetravit,* "did he not effect an entrance." This, however, is quite unnecessary. The present tense is here employed to give animation to the passage, as if the subject were still fresh in the remembrance of the speaker, and had but recently occurred.—*Phrygius pastor.* *Paris,* in allusion to his early mode of life on Mount Ida.

*Quid tua sancta fides?* "What becomes of thy plighted faith?" *i. e.,* plighted to Turnus, in having promised him the hand of thy daughter.—*Quid cura antiqua tuorum?* "What of the regard which thou hast and along had for thy people?" Observe the peculiar force of *antiqua* as indicating that which has been existing for a long time.
time back, but which now begins to cease. Two ideas are the before blended here—Consanguinco Turno. "To thy kinsman Turnus." His mother, Venilia, was the sister of Amata, the speaker.

367-373. Si gener externa, &c. "If a son-in-law from a foreign race is sought (by thee) for the Latins," i.e., to rule over the Latins; to take part with thee in the government of Latium. Compare line 256, "Portendi generum, paribusque in regna vocari auspicis," and line 472, book xi, "generumque adseverit urbi." — Idque sedet "And if this determination be a settled one."—Omnum equidem sceptris, &c. "I, for my part, think that every land is a foreign one which, being independent, is disjoined from our own sway." Literally, "sits apart from our sceptre."—Diecer. "Mean."—Et Turno, si prima, &c. "And if the first origin of his family be traced back, Turnus has Inachus and Acrisius for his progenitors, and the heart of Greece (for his native home)." Turnus claimed to be descended from Danaë, daughter of Acrisius. Compare note on line 410.—Mediquae Mycena. Mycenae, the earlier capital of Argolis, is here put first for that country itself, and then for the whole of Greece Acrisius, father of Danaë, reigned in Argos. Observe in this passage the reasoning of Amata. The oracle requires a son-in-law from a foreign nation. Every nation, however, is a foreign one that is free from the Latin sway. Turnus, therefore, as prince of the Rutuli, answers the condition of the oracle; and besides, to make assurance doubly sure, the family of Turnus can trace back its origin to the very heart of Greece, namely, the land of Argolis.


Vacua atria circum. "Throughout some empty court," i.e., all around throughout.—Curvatis spatiis. "In circling courses." Spatius is a term borrowed from the Roman races. Consult note on line 316, book v. — Stupet insecia 'upa, &c. 'The inexperienced
and beardless throng stand ever in silent amazement, wondering at the rapidly-revolving box-wood."—Inscia. More literally, "ignorant (of the true cause of its motion)."—Supra. This describes the boys bending over the top and intent upon its movements.—Buxum. The material out of which these articles were commonly made. So Persius uses buxum for turbo, "buxum torquere flagello." (Sat., iii., 51.)—Dant animos plagæ. "They lend their souls to the bion." Heyne, very strangely, rejects this explanation, and refers the words of the text to the top itself, making plagæ the nominative, and supplying turbinæ after animos, "the blows impart a more rapid motion to it." Nothing can be more forced than such an interpretation.

385-388. Simulato numine Bacchi. "Under the pretence of celebrating the orgies of Bacchus."—Majus nefas. "A more appalling deed." Alluding to her having performed in this way the worship of Bacchus, in order to suit her own private ends.—Majorem furorem. "A wilder career of phrensy."—Thalamum. "The intended union."—Tadasque moretur. "And may delay the nuptial torches." Referring to the torches of the marriage train which conducted the bride to her husband's dwelling. Compare note on line 18 book iv. Schrader suggests tadasve, supposing the meaning of the text to be this, namely, that she may either break off the match entirely, or else may delay it for some time. Wagner, however, shows tadasque to be the true reading, since Amata hoped that, by delaying, she might prevent the marriage altogether.

389-391. Euoē Bacche ! fremens. "Shouting forth (from time to time), All hail! O Bacchus!" Euōe, in Greek eioē, was the common cry of the Bacchantes while celebrating the orgies of Bacchus. The origin of the term is disputed. Hermann (ad Soph., Trach., 218) makes it to have been originally a Doric imperative, eioē, afterward employed as an interjection, with its accentuation altered to a circumflex on the last syllable. This, however, is opposed by Giese (Æst. Dial., p. 313). Lehrs, on the other hand, writes the word with an aspirate on the last syllable. (De stud. Arist. Hom., p. 387.) With regard to the Latin form of the word, we have adopted Euōē instead of the common Evoē, on the suggestion of Wagner. The objection to Evoē is, that the first syllable is short (Neyes, ad Æn., xi., 31), which also forms an argument in favor of Evander, Euadne, &c., where the common text has Evander Evadne, &c.

Etenim molles tibi, &c. "For that she assumes the soft thyrsi for thee, that she moves around thee in the dance, that she nurtures for thee her consecrated locks." These words apply to Larima,
and are spoken by Amata; only we have them in what is called the oratio obliqua, in place of their being uttered directly by the mother. Some editions remove the full stop after crinem, and connect these lines with Fama volat; but this is far inferior. Amata consecrates her daughter to Bacchus, by promising that she shall bear his thyrsus, join in the dances around his shrine, and cherish her hair, now sacred to him, that it may float in his orgies. The consecrating of the hair to some particular god was an act of devotion not unusual in the times of remote antiquity. Long hair was especially necessary for those who celebrated the mysteries of Bacchus, as in these frantic orgies it was thrown about in the wildest disorder.

Thyrsos. The thyrsus was a pole carried by Bacchus, and by Satyrs, Mænades, and others who engaged in Bacchic festivities and rites. It was sometimes terminated by the apple of the pine, or fir-cone, that tree being dedicated to Bacchus in consequence of the use of the turpentine that flowed from it, and also of its cones, in making wine. The monument of ancient art, however, most commonly exhibit, instead of the pineapple, a bunch of vine or ivy leaves, with grapes or berries, arranged into the form of a cone. The annexed woodcut, taken from a marble ornament (Mon. Matth., ii., tab. 86), shows the head of a thyrsus composed of the leaves and berries of the ivy, and surrounded by acanthus leaves. Very fre-

quently, also, a white fillet was tied to the pole just below the head, in the manner represented in the woodcut on page 360, taken from one of Sir William Hamilton's vases.

392-396. Fama volat. "Rumour flies forth," i. e., the rumour of this conduct on the part of the queen flies forth over the land.–
Furiis accensas pictore. "Inflamed by the Furies in their breast."
—Idem omnes, &c. They all follow the example of their queen, and rush forth to celebrate the orgies.—*Nova tecta.* "New abodes"
* i. e., the recesses of the forests and mountains.—*Descruece domos.* "They have abandoned their homes." Observe the beautiful use of the perfect in denoting rapidity of motion. The action is already performed ere the poet can well describe it.

*Pampineasque gerunt,* &c. "And arrayed in fawn-skins, wield spears decked in vine-leaves." The skins here meant are the nephrides (*velpides*), or fawn-skins, and we have translated accordingly. Skins of this kind were worn originally by hunters and others, as an appropriate part of their dress. They were afterward attributed to Bacchus, and were, consequently, assumed by his votaries in the processions and ceremonies which they observed in honour of him.

The annexed woodcut, taken from Sir William Hamilton's vases, shows a priestess of Bacchus in the attitude of offering a nephris to him, or to one of his ministers. The works of ancient art often show it as worn not only by male and female bacchana's, but also by Pans and Satyrs. It was commonly put on in the same manner as the aepis or goat-skin, by tying the two fore legs over the right shoulder, so as to allow the body of the skin to cover the left side. 

![Woodcut of a priestess of Bacchus](image-url)
the wearer. On the present occasion, however, the skin appears to
have enveloped the person, and to have been secured by a girdle.

397-403. Flagrantem pinum. "A blazing pine-torch," i. e., a nat-
ural torch, formed of a pine branch, as distinguished from torches
of more artificial construction. Consult note on line 224, book vi.

Canit hymenæos. Amata, by this conduct, observes Valpy, shows
her insanity: in marriage processions lighted torches were usually
carried.—Torvum. "With a stern look." The neuter of the adjec-
tive taken as an adverb. Compare the Greek δειδων.—Ubi quaque.
"Wherever ye each may be."—Si qua piis animis, &c. "If any
attack for the unhappy Amata still remains in your loyal bosoms."
Piis here has reference to the feeling of devoted loyalty which they
are supposed to have towards their queen.—Si juris materni, &c.
"If any concern for a mother's right fills you with pain," i. e., for
the right which a mother should ever enjoy of being heard as to the
marriage of a daughter.—Capite. "Take up," i. e., begin, enter
upon the celebration of.

406-413. Satis aequisse. "To have given sufficient keenness to:"
Vertisse. "To have thrown into confusion."—Fuscis alic. The
Furies are here represented as winged deities. They occur as such
elsewhere also, and, in particular, on what are termed Erruran va-
ses. Compare Voss, Mythol. Br., n. 40.—Audacis Rutuli. Refer-
ing to Turnus.—Acisioneis. Put for Argivis. The Latin adjecti-
ve is formed from the Greek 'Ακρισίωνειος, which last comes from
'Ακρισίων, another form for 'Ακρίσιος, the name of Danae's father,
who was king of Argos.

Locus Ardea quandam, &c. "The place of old was called Ardea
by our forefathers; and Ardea now remains an illustrious name:
but its fortune has departed." Literally, "has been." The com-
mon reading in this place, remarks Symmonds, is Ardua, as the ori-
ginal name of the city, altered, by the innovation of time, into Ardea.
I am persuaded, with Heyne, that the sole name intended by Virgil
was Ardea, and I cannot discover, with Trapp, any difficulty in the
construction of the passage. In the time of Virgil the city of Tur-
nus was in ruins. The common reading gives an improbable etymol-
ogy of the name from a modern Latin word, and rather perplexes
the sentence. The more likely derivation of the term was from ar-
dea, "a heron," which was a bird of augury. I shall not notice the
other interpretation of the passage which regards avis as the nomin-
ative case in apposition with Ardea, and compels, of course, a very
different translation, namely, "the place was called Ardea, a bird,"
for to be rejected it needs only to be exposed.
421-426. Medium quietem. "Mid repose," i. e., the repose of the midnight hour.—Furialia membri. "Her Fury's limbs," i. e., her ordinary shape and appearance as a Fury.—Et frontem obscenam, &c. "And ploughs with wrinkles her brow, disfigured by age."—Vittâ. The "fillet" was the peculiar badge of priests, priestesses, and all who offered sacrifice.—Tum ramum incestit olive. Then she binds around (her head) a branch of olive," i. e., an olive crown. In Virgil, olive crowns are used for a double purpose: to decorate victors, and to fit a person for the performance of sacred rites; for this tree was regarded as peculiarly auspicious, and a symbol of peace. It forms, therefore, on the present occasion, part of the costume of the pretended priestess. (Compare Wagner, ad Georg., iii., 21.) For a cut representing an olive crown from a medal of Lepidus, see page 596. (Goltz, Hist. Cais., xxxiii., 5.)

Fit Calybe, Junonis, &c. "She becomes Calybe, the aged priestess of Juno, and her temple," i. e., of the temple of Juno. The construction is anus sacerdos Junonis templique. The mention of Juno is here very appropriate. This goddess, of course, favoured the interests of Turnus; and, besides, she had a temple at Ardea.

421-426. Tull inceassum fusos, &c. "Wilt thou suffer so many labours to have been expended in vain, and the sceptre, which is thine of right, to be transferred to Dardan colonists!" Supply esse after fusos.—Transcribi. Compare line 750, book v.—Et quasitas sanguine dotes. "And the dowry purchased with thy blood," i. e., the blood of thee and thy subjects. Turnus must be supposed to have aided Latinus in his wars. Compare line 426.—I nunc, ingratis, &c. "Go now, derided one, expose thyself to ungrateful dangers," i. e., go now, expose thyself to fresh dangers for those who deride thee, by having disappointed thy fondest hopes, and who will again repel these dangers with the blackest ingratitude.—Tege pace Latinos. The Latins, in their wars with the Tyrrheni, had received aid from Turnus, and by this means had obtained peace.

427-434. Hac aeto. "These very things." Wagner considers adeo untranslatable here; remarking, "Interdum adeo ita ponitur, ut non habeamus, quod in vernacula sermone est respondat, solaque soni voce, intentione animo exprimi possit, ut Aen., vii., 427, Hac adee ", &c. (Quast. Virg., xxvi., 3.)—Quum jaceres. "When thou mightest be lying."—Et armari pubem, &c. "And with feelings eager for the conflict, make preparations for thy youth to be armed and marched forth from (thy city) gates." In construction, we must join lotus in arma, which becomes equivalent to alner ad arma popendi.
Et Phrygios, &c. Construe, et exere Phrygius ducem, qui consecut velchro flamma, pietasque carinas.—Pietasque carinas. "And their painted vessels." The ships of the ancients were adorned with painting at both the bow and stern. The former especially was ornamented on both sides with figures, which were either painted upon the sides or laid in.—Calicolum vis magna. "The mighty will of the gods."—Dicto parere. "To observe his promise."—Sentiat "Know," i.e., feel, to his own cost, the true power of.

435—444. Sic orsa vicissim, &c. "Having begun (to speak), thus in turn replies."—Classes invectus, &c. "The intelligence that a fleet has been wafted into the waters of the Tiber," &c. We have recalled undam, the reading of the common text, instead of adopting alveo, as given by Heyne. The weight of manuscript authority, according to Wagner, is in favour of the former.—Ne tantos mihi finge metus. "Conjure not up for me so great causes of alarm."—Viceta situ, verique effeta. "Overcome by dotage, and worn out as regards the (power of distinguishing the) truth." The expression viceta situ may be more freely rendered, "enfeced both in body and mind"—Verique effeta. Worn out by age, so as to be incapable of distinguishing truth from falsehood. A metaphor taken from exhausted ground.

Curis necuicquam exercet. "Agitates with idle fears."—Et arma regum inter, &c. "And deludes (thee), a prophetess (of ill), with groundless alarm, amid the warlike movements of kings." Heyne makes vatem here equivalent to adituam, "a temple-keeper." We have preferred, however, the explanation of Wagner, who regards the word as analogous, in some degree, to the Greek κακομυαντιο, but with a strong tinge of irony.—Cura tibi. "Thy province is." Literally, "it is a care for thee."—Bella viri pacemque, &c. "Let men have the management of war and peace, by whom wars ought to be managed." Quis is here put for quibus.—Gerant. We have given gerant, with Wagner, as more forcible than gerent, the reading of Heyne and others. The latter critic, moreover, regards the words quis bella gerenda as spurious, but Wagner defends them.

resented with a scourge, with which to punish the wicked in Par- 

tharos. It probably was supposed to resemble the whip used for 
punishing slaves, which was a dreadful instrument, knotted with 
bones or heavy indented circles of bronze, or terminated by hooks, 
in which latter case it was aptly denominated a scorpion. Hence 
we sometimes read of the scorpion-lash of the Furies. The follow-

ing woodcut represents an ancient lash.

452-465. En ego! "Behold me now."—Respice ad hæc. "Look 
well at what thou now seest," i. e., look well, and recognise thy 
real character.—Juveni. For in juvenem.—Et atro lumine, &c. This 
darting of the torch into the bosom of the warrior is merely symboli-

cal of the Fury’s breathing into him a mad desire of warfare.— 
Arma amens fremit. "He madly cries aloud for arms." Equivalent, 
in fact, to arma fremens petit.—Amor ferri. "An eager desire for the 
sword."—Ira super. "Anger, above all," i. e., more than any 
other feeling.—Magno velutì quum flamma, &c. "As when a flame 
of twigs is applied, with a loud crackling, to the sides of some bub-
bling caldron, and the waters bound upward with the heat."—Aquai. 
Governed by amnis. The common text has aque vis. Consult 
Heyne’s critical note. Aquai is the old form for aque.—Atque alti 
spumis exuberat. "And bubbles up on high with foam."

467-474. Pollutâ pace. "Now that friendly relations are viola-
ted," i. e., by the king’s having resolved to wed his daughter unto 
another.—Primis juvenum. "Unto the chief of his warriors."—St 
satis amobus, &c. "That he is coming, a match for both parties, 
as well Trojans as Latins." Venire is here much more emphatic 
than esse would have been.—Divosque in vota vocavit. "And had 
called the gods unto his vows," i. e., and had addressed his vows 
unto the gods. Equivalent to deosque invocavit votis.—Hunc 
"This one (of their num'ber)." More freely, ‘one.”—Hunc atta-

nages. "That one his regal ancestors."—Hunc claris dextera fæces 
"A third, his right hand, with its illustrious exploits." The poet
here enumerates the different incitements to war, as arising from the personal qualities of the leader.

476-482. In Teucros. "Against the Trojans."—Artemis. "With fresh artifice."—Insidiis cursuque, &c. "Was hunting the wild creatures by snares and open chase."—Hic subitam canibus, &c. "The Coebyan virgin hereupon inspires the hounds with sudden fury, and touches their nostrils with the well-known scent, that with keen ardour they might pursue a stag."—Coebyta virgo. The Coebyta was one of the rivers of the lower world, the quarter where the Fury came.—Objicit. Literally, "flings sudden madness upon the hounds."—Laborum. "Of their troubles."—Bello. For ad bellum.

483-493. Forma præstanti, &c. "Of surpassing beauty, and tall with (branching) horns."—Tyrhidae pueri. "The young sons of Tyrheus."—Parent. "The present for the past tense, in order to impart animation to the narrative.—Et late custodia, &c. "And unto whom is intrusted the charge of the fields far around."

Assuetum imperiis, &c. "(The animal), accustomed to her commands, their sister Silvia was wont to deck with her utmost care, entwining its horns with soft garlands, and used to comb the wild creature, and lave it in the crystal stream." Observe the use of the imperfect to denote an habitual act.—Silvia. Sister to the youths, and daughter of Tyrheus.—Manum patiens. "Patient beneath her hand." Literally, "enduring her hand."—Mensaque assuetus heril. "And accustomed to his master's board," i.e., accustomed to be fed from the table of his master.—Ipse. "Of his own accord."—Será quamvis nocte. "However late at night."

494-495. Commovere. "Roused."—Fluvius cum forte secundo, &c. "As he chanced to be floating down with the stream, and from time to time allayed the heat upon the verdant bank." Heyne renders deflueret as equivalent to defluxisset, and makes the stag to have been roused after he had floated down the stream, and when he was now reclining on the grassy bank. Wagner very correctly opposes this, and takes the meaning to be, that the stag was cooling itself, partly by floating with the current, and partly by reclining every now and then on the bank of the river. Thus he remarks, "Non est defluere pro defluxisset positum: hoc dicit poeta: astum cervus levabat et fluvio defluxas et in umbrosa ripa decumbens."

497-499. Curvo cornu. "From his bended bow." The bow is here called cornu because it was sometimes made out of this material. Homer speaks of a bow made out of the long horns of a species of wild goat, fitted to one another at the base, and fastened
together by means of a ring of gold (χρυσῆ κολήν. II., iv., 105, seqq.).—Nec dextra erranti, &c. "Nor was a god wanting unto his right hand, that might otherwise have missed." Deus is here to be taken in a general sense. Servius very unnecessarily refers the term to Allecto, comparing it with the Greek ἡ θεός.—Erranti. Wagner thinks that this may also be understood of Ascanius, following with his eye and bended bow, or, in other words, with his right hand, the movements of the stag as it kept shunning him and attempting to escape in different directions successively.—Actique auillo, &c. "And the shaft came driven with a loud (hissing) sound," &c.

503-504. Lacertos. The whole arm is here meant. Strictly speaking, however, the term lacertus means the arm from the elbow to the shoulder; and brachium from the wrist to the elbow. This is the correct distinction, and different from that laid down by most lexicographers. (Crombie, Gymnasia., vol. ii., p. 115, seqq.)—Pestis aspera. "The fierce destroyer," i.e., Allecto.—Improvisi. "With unexpected celerity." The Fury, still lurking in the woods, urges them on, so that they came with unexpected suddenness, as if they hardly needed the call of the maiden.—Torre obusto. "With a brand burned to a point."—Stipitis gravidi nodis. "With a heavy knotted club." Literally, "with the knots of a heavy club."

509-514. Quadrifidam quercum, &c. "As he chanced to be cleaving an oak into form, with wedges driven home, breathing fury, his axe being snatched up," i.e., happening, at the time, to be cleaving an oak with wedges, he, as soon as he heard the summons, caught up the axe, and, inspired with sudden fury, converted it into a weapon of war.—At sæva e speculis, &c. "But the cruel goddess, having found, from her place of observation, an opportunity of doing harm."—Stabulit. "Of the rustic dwelling." Bonstetten describes structures of this kind, in his Voyage sur la scene des six derniers livres de l'Entide, p. 102, seqq. — Pastorale signum. The custom then prevailed, as now, of summoning the inhabitants of the neighbouring country with a horn, when their presence was suddenly needed.—Intendit. "Strains." Wakefield maintains (ad Lucret., vi., 248) that the true reading here is incendit; and Wagner states that he would adopt it in the text, if it had more manuscript authority in its fav.our.

516-517. Triniae lacus. "The Lake of Diana." It was near the town of Aricia, and is now called Lago di Nemi. It is not far from the village of Gensano, according to M. Villenave, and about three leagues from the site of ancient Laurentum.—Sulfured atus aqua
"White with sulphureous waters." The waters of the Nar now Nera, were of a whitish hue, on account of their sulphureous character, and Eustace still applies to the modern stream the epithet of "milky." Servius says that nar meant "sulphur" in the language of the Sabines. The Nar separated Umbria from the Sabine territory, and emptied into the Tiber after receiving the waters of the Velinus.—Fontesque Velini. The Velinus, now Velino, was in the Sabine country, and one of the tributaries of the Nar.

519-527. Buccina. "The horn." Equivalent here to cornu. The buccina, strictly speaking, was a kind of horn trumpet, anciently made out of a shell. It nearly resembled in shape the shell buccinum. In the first figure of the annexed woodcut, taken from a frieze, the buccina is curved for the convenience of the performer, with a very wide mouth, to diffuse and increase the sound. In the next, a copy of an ancient sculpture taken from Blanchini's work, it still retains the original form of the shell.

Indomiti agricola. "The hardy rustics." Indomiti is here equivalent merely to duri; or, as Heyne explains it, "qui atteri nequeunt aut frangi ac fatigari laboribus et arunmis."—Direzere acies. "They have marshalled their (respective) lines." Observe the employment of the perfect to indicate rapidity of action.—Non jam certamine, &c. "No longer now is the affair carried on in rustic encounter," &c. —Sol ferro ancipiti decernunt. "But they contend with the doubtful steel." We have followed here the explanation of Wagner, who refers the words ferro ancipiti to the equality of arms on both sides and the doubtful conflict thence resulting: "Ego sic acceperim; aquitis jam armis decernunt, quo sit ut certamen existat anceps."—Atraque late horrescit, &c. "And far and wide a deadly crop of drawn swords begins to bristle on the view."—Atraque fulgent, &c. "Their bra
pen armour, also, struck by the sun, gleams upon the view, and darts forth flashings unto the clouds."


531-534. Primam ante aciem, &c. "In front of the foremost line of battle." — Tyrrehel. To be pronounced as a dissyllable, instead of Tyrrehel from a nominative Tyrrehelus, which is not to be confounded with the form Tyrrehelus, occurring in line 485, and which makes the genitive in -cos. — Maximus. "The oldest." Supply natu. • Almo. A rarer form than Almon, as given in the common text, Sosipater, the grammarian, says that no Latin word terminates in on. — Vulnus. "The wound-inflicting shaft." — Et uae voeis iter, &c. "And choked with blood the passage of the humid voice, and the slender-breathings of life." The epithet uae is here applied to the voice, in allusion to the humid passage along which the voice travels. The ordinary form of expression would be udm voeis iter.


540-544. Equo marte. "In equal conflict," i. e., with equal fortune, neither side as yet proving superior to the other. These words apply merely to the early stage of the fight, at which period Allecto takes her departure, having sufficiently embroiled the combatants, and sown the seeds of war. There is no reed, therefore, of Markland's emendation, sæco marte, as suggested by him in his comments on Statius (Silv., v. ii., 21). — Promissi facia potens "Having fulfilled her promise." More literally, "having become mistress of what had been promised (by her)," i. e., having brought it under her control, or accomplished it. Compare the Greek form of expression: ἐγκατήσας γενοµένη ὃν ὑπέσχετο. — Imbuit. "Had im- placed." The aorist to be rendered as a pluperfect in our idiom. Compare v. 554.

E: primum commisit funera pugnae. "And had brought about the
carnage of the first fight," i. e., and had caused a carnage-stained conflict to be joined. Commisit gets its meaning in the text from the idea of joining battle.—Cæli conversa per auræ. "Turned away through the air." We have followed here, with Wagner, the first reading of the Medicean manuscript (conversa), instead of convexa, as given by Ileyne and others. The latter critic regards convexa cali as in apposition with auræ, and supplies evecta. He thinks it probable, however, that the original reading was calique evecta per auræ. Servius, on the other hand, says that per is to be repeated; per cali convexa et per auræ. Neither of these opinions is of much value; the true reading is, beyond doubt, the one which we have given in the text.—Victrix. "With an air of triumph." Literally, "victorious," i. e., having gained her object.

545-550. Perfecta tibi. "Consummated for thee," i. e., in accordance with thy wish and mandate.—Dic. "Tell them now." Said ironically.—Coléaut. "To unite." Supply ut.—Hoc etiam his ad-dam. "The following also will I add unto these things (which I have already done)."—Tua certa voluntas. "Thy sure assent."—In bella feram. "I will arouse to war." More literally, "I will bear or urge onward," &c.—Insani Martis amore. "With a desire for maddening Mars." Cunningham conjectures insano, but the form of expression in the text is more poetical.

553-560. Stant. "Remain fixed."—Quæ fors prima dedit, &c. "Recent blood hath drenched the arms which chance first gave."—Conjugia. We have given this reading in place of connubia, as having much stronger manuscript authority in its favour, and as being also the more appropriate term of the two in the present instance. Consult Wagner's critical note, ad En., i., 73.—Egregium. Ironical.—C. aus. "Of Spring."—Te super aethereas, &c. "That thou wander with any farther freedom in the upper air."—Cede locis. "Retire from these places."—Ego, si qua super, &c. "If any labours, resulting from coming events, remain to be performed, I will direct them in person." Literally, "if any fortune of toils remains over." Super and est are separated by tmesis, for superst


563-565. Italia medio. "In the centre of Italy," i. e., at equal distance between the two seas, namely, the Adriatic and the Tyrrhenian or Lower Sea. The spot referred to was in the country of the Hirpini.—Nobilis, et fama, &c. "Of high renown, and celebrated by fame in many regions."—Amsancti valles "The vale of
Amsanctus." The ancient Latins believed that they saw here one of the entrances to the lower world, and therefore called the spot Amsanctus, from am and sanctus, equivalent to ab omni parte sanctus. Some antiquaries have confounded this spot with the Lake of Cutilae, near Ructi, but Servius distinctly tells us that it was situated in the country of the Hirpini, which is also confirmed by Cicero. Pliny (H. N., ii., 93) mentions a temple consecrated to the goddess Mephitis, in this quarter, the vestiges of which were discovered by the Abbé Fortis. (Saggi scientifici e letterari dell' Academia di Padova, vol. ii., p. 146.) The vale of Amsanctus is at the present day the valley of Fricento, and the name of the neighbouring village Mukiti is derived from the ancient term Mephitis.

566—571. Fragosus torrens. Virgil merely speaks here of a torrent, running through the middle of the valley, and surrounded by trees; and in the immediate vicinity is a gloomy cave, out of which a noisome, sulphureous vapour proceeded. This cave was regarded as one of the avenues to the lower world, and through it the Fury descended. More modern authorities speak of a lake in this quarter, which still exists, so that the natural features of the place must have altered somewhat since the poet's time, a circumstance very likely to occur in a volcanic country. One reason why the site of the valley of Amsanctus has given rise to discussion, is because openings like the one here described are found in several quarters of Italy. The ancients used to call them scrobos Charoneae, or spiracula.

Savi spiracula Ditis. "And the vents of cruel Pluto," i.e., breathing-places. The allusion is to the mephitic vapour proceeding from the cave.—Ruptoque ingens, &c. "And a vast ingulfing abyss, the barriers of the lower world being broken through (by it), opens its pestilential jaws," i.e., the abyss leads downward to the lower world, and a noxious vapour rises from it.—Pestiferas. Modern travellers describe the spot as still unwholesome.—Loabat. "Relieved of her presence."

572—575. Extremum bello imponit manum. "Puts the finishing hand to the war," i.e., arouses the war to its full extent.—Ex acie "From the battle-field."—Fœdatique ora Galæsi. "And Galæsus disfigured by ghastly wounds." Literally, "and the person of the disfigured Galæsus."

577—579. Medioque in crimine. "And in the midst of their charges against the Trojans."—Some render this, "and in the midst of the crime," i.e., while the bodies yet remained exposed to view of the two persons who had been slain by the Trojans.—Cordis et ignis ter-
orem ingeminat. "Redoubles the terror of fire and sword," i. e., gives rise to a new source of alarm, namely, lest he and his incensed followers lay waste the city with fire and sword.), on account of the broken faith of Latinus.—Teucros in regna vocari, &c. "(Complaining) that the Trojans are called in to share the kingdom; that a Phrygian race are being blended (with the Latin); that he himself is driven from the palace-threshold." We may supply queren, or some similar participle, at the commencement of this sentence, although it is hardly needed.

580–586. Tum, quorum, &c. "Then they, whose mothers, possessed by Bacchus, bound along in wild dances through the thick woods," &c. Thiasus is a wild dance in honour of Bacchus.—Nomen. "The influence," i. e., the authority of the queen is all-powerful with them. This refers, not to the matres, but to their sons, and comes in properly as a parenthesis after coeunt.—Mariemque fatigant. "And are importunate for war."—Ilicet cuncti. "All straightforward."—Contra omina. Compare verse 64, seqq.—Contra fata deum. Alluding to the oracular response of Faunus. Compare verse 81, seqq.—Perverso numine. "Under an adverse influence." Equivalent to infesto numine, as explained by Crevier (ad Lin., xxii., 33, 4). Servius makes perverso the same here as irato, which accord well with Crevier's view.

587–590. Ut pelagi rupe, &c. Heinsius thinks that either this or the previous verse is spurious. Picarius and Ursinus, on the other hand, regard the repetition of pelagi rupe, on which Heinsius in part founds his objection, as an elegance rather than a blemish. Heyne, however, thinks that the purposes of elegance would be better subserved by a different arrangement of the words. The same critic is of opinion that the lines in question both proceeded from the pen of Virgil, but that they missed a final revision in consequence of his death. Wagner extends Heyne's remark to the whole passage, namely, from verse 587 to v. 590, inclusive; while he regards v. 586 as a very good one, the rejection of which would materially injure the connexion. Valckenæer condemns the 587th verse in his remarks on the Fragments of Callimachus (p. 275), and Wachtert defends it. (De Vers. injur. susp., p. 92, seqq.) The latter part of it, "magno veniente fragore," certainly differs very little in meaning from "multis circum latrantibus undis" in the next line. For other objections, consult the remarks of Wagner.

Magno veniente fragore. "When a loud uproar (of the billows) is coming on."—Quæ sese, multis, &c. "Which supports itself by its own mass, notwithstanding many surger bowl around."—Soc.
nequidquam, &c. This certainly has very little to do with the spirit of the comparison. And besides, how very tamely the conclusion of verse 590 reads, "latetque illusa refunditur alga."

591-595. Cæcum exsuperare consilium. "For overcoming their blind resolve," i. e., their rash design.—Natu. "In accordance with the nod," i. e., in full conformity with the wish and settled purpose.

—Multa pater testatus. "The aged monarch having repeatedly called to witness."—Frangimur. "We are overpowered." Literally, "we are broken," i. e., all our opposition is shivered.—Ipsi has sacrilego, &c. "You yourselves, O ye miserable ones, shall render the atonement for this with your sacrilegious blood." More literally, "shall pay these penalties," i. e., the penalty due for this act of wick edness, in so openly resisting the manifest will of the gods. Hence the use of the term sacrilego, as indicative of their impious warfare against heaven.

596-600. Nefas. "Wicked one!" Equivalent to secelste.—Votisque deos venerabere seris. "And thou shalt revere the gods in late (but unavailing) prayers."—Omnisque in limine portus. "And the haven (of security) is wholly at hand," i. e., is close at hand. We have here given what appears to be the simplest explanation of this much-contested passage. Compare Servius, as corrected by the Dresden manuscript: "Securitas omnis in promus est." where the common reading is in portu. Heyne's interpretation of the text is as follows: "Totus sum in aditu portus." Rühlkopf, Jahn, Wagner, and others, explain it thus: "omnis portus est in anima," i. e. omne auxilium mihi ante pedes et paratum est sens.

Funere felici spolior. "I am only deprived of a happy death." Funus is here put for mors, and has no relation, as some think, merely to funeral ceremonies.—Rerum habenas. "The remains of at fairs," i. e., the reins of government.

601-603. Mos erat Hesperio, &c. "It was a custom in Hesperian Latium." The epithet "Hesperian," here applied to Latium, is meant to designate it as a land lying to the west of Greece. So, also, we find Hesperia Italia. The term Hesperia, indeed, though in reality only an adjective, became at length, by long use, convertæ into a second appellation for Italy itself.—The custom of opening the gates of Janus in war, and closing them in time of peace, was only established in the reign of Numa. In assigning to it here, however, a more ancient origin, the poet avails himself of his usual privilege; and this fiction of his has a twofold object: in view, to impart, namely, additional interest to the poem, and to flatter &c; pride of the Romans.
Quem pro tecus urbes, &c. "Which the Alban cities all along held sacred." By the "Alban cities" are here meant the thirty colonies established by Alba Longa in Latium and the adjacent territories. Nunc, maxima rerum, &c. "(And which) at the present day, Rome, the mistress of the world, religiously observes; when first they aroused Mars to conflicts." The expression maxima rerum means, literally, "greatest of things," i.e., Rome, than which nothing throughout the world is greater or more powerful.—Movent Martem. This is commonly referred to the Roman custom of striking the sacred ancilia suspended in the temple of Mars, whenever war was proclaimed. Heyne, however, rejects this explanation, and makes Martem equivalent here to arma.

604-606. Getis. This mention of the Getæ points to the boundaries of the Roman Empire along the Danube. The other names have a similar reference to the eastern frontier. A striking idea is thus formed of the greatness of the Roman Empire. The Getæ were conquered in the reign of Augustus, A.U.C. 726, by the pro-consul Licinius Crassus.—Hyrcanis, Arabisae, &c. Augustus, in A.U.C. 732, made great preparations against the Parthians (among whom the Hyrcani, Arabians, and Indi are here loosely numbered by the poet), and it is to these preparations that Virgil alludes in the text. Augustus marched against the Parthians, A.U.C. 734, and recovered from them the Roman standards that had been taken in the disastrous overthrow of Crassus. These standards he regained, not by fighting, but by the mere terror of his arms. Virgil died the following year, having flattered his imperial master to the last.—Arabis. From the more unusual nominative Arabi, instead of Arabes.

Tendere ad Indos. "To direct their march against the Indi." The Indi are here, as has just been remarked, confounded with the Parthians.—Auroramque sequi. "To pursue the morning," i.e., to penetrate to the utmost bounds of the East.—Parthosque reposeere signa. No event in the whole reign of Augustus was deemed more glorious than the recovery of the Roman standards from the Parthians, and it was frequently made a subject of eulogy with the poets of the day. Coins were also struck in commemoration of it.

607-610. Sunt geminae Belli portae. "There are two gates of War." War is here personified as a deity. The two gates appear to contain an allusion to the double visage of Janus, and to have been placed, one in front, and the other in the rear, the temple itself being what the Greeks called ἰμφιπρόστυλος. The Roman custom of opening the temple of Janus in war, and keeping it closed during
place, the poet here carries back to the time of Aeneas. Instead of
the temple of Janus, however, he calls it the temple of War, and
makes Janus sit as guardian on the threshold. Numa erected
the temple of Janus at Rome, and introduced the appropriate cere-
monies, but it is very probable that the custom was one of early
Latin origin, and that Virgil is merely following here an old tra-
dition.

Religione sacra, &c. "Awe-inspiring by reason of religious asso-
ciations, and the dread of cruel Mars." We have given sacra here
the meaning assigned to it by Servius, especially as these same
gates are called tristes in verse 617.—Martis. The poet supposes
War and Mars to be fettered within until egress is allowed them by
the opening of the temple gates. Janus sits on the threshold as a
guard over them.—Æternaque ferri robora. "And the eternal strength
of iron," i.e., and bolts of hardest iron.

611-615. Has. "These gates." Supply portas. The words strid-
entia limina are generally considered as in apposition with has (por-
tas), and are construed immediately after. It is much better, how-
ever, to regard the passage as an instance of anaclathos; that is
the poet commenced the sentence with has (portas), but when he
reached reserat he supplied a new accusative, stridentia limina, in
place of the former.—Ubi eerta sedet, &c. "When the resolve of
battle remains settled unto the fathers," i.e., when the Roman Sen-
ate have resolved on war.

Ipse Quirinali trabæ, &c. "The consul in person, arrayed in his
Quirinal trabea and Gabine cincture, unbars the grating thresholds;
he, in person, summons forth conflicts," i.e., calls forth War and
Mars to their cruel work.—Trabea. The trabea is here called "Quir-
inal," i.e., "Romulean," because worn by Romulus as well as the
other early kings. Consult note on line 188.—Cinctuque Gabino.
The "Gabine cincture" was a peculiar mode of wearing the toga.
It consisted in forming a part of the toga itself into a girdle, by
drawing its outer edge round the body, and tying it in a knot in
front, and at the same time covering the head with another portion
of the garment. Its origin was Etruscan, as its name implies.
(Müller, Etrusker, vol. i., p. 266.)—Æreaque assensu, &c. A blast of
trumpets accompanied the ceremony.

616-622. Jubebatur. "Was urged," i.e., was desired by his ex-
cited subjects.—Tristes portas. "The gloomy portals." Compare
note on verse 608.—Fœda ministeria. "The revolting task."—In-
vulit ipsa manu. "In person, with her own hand, urged forward"
The doors must be supposed to have opened inward.—Bills ter
atos rumpe, &c. "The daughter of Saturn burst open the iron
bound portals of War." Imitated from Ennius:

Postquam Discordia tetr.
Belli ferratos postes portasque refregit.

623-627. Inexcita atque immobilitis ante. The poet has already re-
terred to the deep repose which Latium had previously enjoyed
Compare verse 45, seqq.—Pars. Standing here successively for qui-
dam, . . . alii, . . . alii, and taking not only the plural as a noun of
multitude, but the gender, also, which is implied in the leading idea.
— Pars arduus altis, &c. "Others, mounted on tall steeds, rush
forward covered with dust," i. e., amid clouds of dust.—Pars leve
elypeos, &c. "Others cleanse with fat lard their smooth shields,"
&c. The reference, strictly speaking, is to the removal of spots and
stains by means of unctuous substances.—Tergent. More correct,
according to Servius, than tergunt; and also, as Wagner states in
opposition to Heyne, favoured by a larger number of good manu-
scripts.—Arvid. The allusion to this substance, as well as to the
whetstone, is condemned by some critics, but defended by Heyne
and Wagner.—Subigunlque. "And grind."

627-631. Adeo. "Nay, what is more," i. e., not only do the Lat-
ins themselves prepare actively for war, but five large neighbouring
cities arm in their behalf. Of these five cities, Antennae, Crusu-
erium, and Tibur were on the northern confines of Latium, in the
country of the Sabines; Atina was in the territories of the Volsci.
Ardea was the capital of the Rutuli.—Tiburque superbam. "And
the proud Tibur." The epithet superbum refers not only to the
wealth and magnificence of the place, but also to its lofty situation
—Crustumerci. The name of the people put for that of the city
Crustumercium could not well find place in an hexameter verse.

632-634. Tegmina tuta cavant, &c. "They hollow out safe cov-
erings for the head," i. e., they forge helmets. Equivalent to cudunt
galeas.—Flectuntque salignas, &c. "And bend willow osiers for
the frames of shields." Literally, "the osier frames of bosses," the
boss, or umbo, being taken for the whole shield. The allusion is to
shields of wicker-work, covered with hides, and these still farther
secured by plates of iron. The willow was selected for this purpose
on account of its lightness.—Alii thoraces aços, &c. "Others
hammer out the brazen corslets, or the light greaves from ductile
silver." The following cut will represent the usual difference of
form and appearance between the ancient Greek thorax and that
worn by the Roman emperors and generals. The figure on the left
is the Roman, and Virgil would appear to have had some such cor-
set in view
Leves ocreas. A pair of greaves was one of the six articles of armour which formed the complete equipment of a Greek or Etruscan warrior, and likewise of a Roman soldier as fixed by Servius Tullius. They were made of bronze, brass, tin, silver, or gold, with a lining, probably, of leather, felt, or cloth, and were of light construction. As they were fitted with great exactness to the leg, they probably required in many cases no other fastening than their own elasticity. Often, nevertheless, they were farther secured by two straps behind, or by rings around the ankles. Their form and appearance will be best understood from the accompanying woodcut. The upper figure is that of a fallen warrior, represented among the sculptures now at Munich, belonging to the temple in Ægina. In consequence of the bending of the knees, the greaves are seen to project a little above them. This statue also shows very distinctly the ankle-rings. The lower portion of the same woodcut represents the interior view of a bronze shield and a pair of bronze greaves, which were found by Signor Campanari in the tomb of an Etruscan warrior, and which are now preserved in the British Museum. These greaves are made right and left.
635-640. Vomeris huc et falcis honos, &c. "To this the honos (once) rendered unto the share and scythe, to this all love of the plough has yielded; and they forge anew in the furnaces their fathers' swords," i.e., they forge the sword anew out of the iron implements of agriculture. Compare the explanation of Heyne: "Instrumenta illa rustica liquefacta recolunt."—Classica. "The trumpets." The classicum, which originally meant a signal rather than the musical instrument which gave the signal, was usually sounded with the cornu.—It bello tesserā signum. "The word goes forth, the signal for war." Tessera properly means anything of a square form. From the application of this term to tokens of various kinds, it was transferred to the word used as a token among soldiers, and the same with the σύμβωμα of the Greeks. Before joining battle, it was given out and passed through the ranks, as a method by which the soldiers might be able to distinguish friends from foes.

Trepidus. "In eager haste."—Ad jugā. Chariots were then used in war by all distinguished leaders.—Auroque trilicem, &c. Consult note on book iii, 1. 467.—Accingitur. "Girds himself with," i.e., girds on.

641-646. Pandite nunc Helicona, &c. "Open Helicon, now, O ye Muses, and arouse the strains of song." Literally, "set in motion the songs" The Muses are here invoked to open Helicon, then
sanctuary, and pour forth upon the bards that inspiration of song which is demanded by the scenes he is about to describe. We have here an imitation of Homer’s call upon the deities of Hel icon (II., ii., v. 484, seqq.) : ἕσπερ τιν ἐθνὸς Μοῦθος, κ. τ. λ.—Exeir. "Were summoned forth." Consult note on book iii, 1. 676.—Jan tum. "Even in those early days."—Quibus arserit armis. "With what arms it blazed," i. e., what warriors it then armed for battle Ariere is here beautifully employed to denote the blaze of arms in the battle-field. Compare Homer (II., ii., 780) : "Oi δ’ ἵππων, ὃς ἔρχεται πυρὶ χθῶν τάσα νέμοιτο.

Et meministis, &c. "For you, O ye goddesses, both remember (these things), and can recount them. Unto us there hardly glides a feeble breath of fame," i. e., we mortals, otherwise, hear but the feeble voice of tradition. Virgil here almost literally translates the language of Homer (II., ii., v. 485, seqq.) :

ιμείς γάρ θεάν ἵστε, πάρεστε τε, ἵστε τε πάντα, ημείς δὲ κλίσεις οἰνον ἄκομομεν, οὐδὲ τί ὕμεν.

The poet now enters upon an enumeration of the Latin forces, after the manner of Homer in his "Catalogue of the Ships." This recital occupies the remainder of the book.

647-654. Tyrrhenis asper ab oris. "Fierce from the Tuscan coasts." The epithet asper, "fierce," or "cruel," as well as the expression "contentor divūm," sufficiently characterize this leader. (Consult Index of Proper Names.)—Excepto Laurentis corpore Turni. "The person of the Laurentian Turnus (alone) excepted." Corpore Turni is a species of a Hellenism for Turno. The poets always make their chief heroes (as Turnus here is on the side of the Latins) superior to every other. This is natural enough, since otherwise the interest would be diminished; and, moreover, they bring the good qualities of others to light in order to elevate still more highly the chief heroes of their strains by the force of comparison.

Equum domitor. "The tamer of steeds." Compare the Homeric ἐπόδαμος.—Debellatorque ferarum. A common ground of praise in the ancient warrior, and referring to the manly exercise of the hunt. —Agyllinā ex urbe. "From the city of Agylla." Afterward called Cære.—Nequidquam. Because they could not save him from death.—Dignus patriis qui latior esset, &c. "Worthy to have taken more delight in (obeying) a father’s commands, and to whom went anus should not have been a father," i. e., worthy to have had a father whom a son could have obeyed with more satisfaction: therefore worthy of a better father.

655-663. Insignem paluā. "Distinguished for the prize. 1
had gained the prize in a chariot-race. Some commentators make the text refer to an emblem of victory, a branch, namely, of bay or palm, attached to the chariot. This, however, as Heyne remarks suits better the custom of a later age.—Satus Hercule puilcher, &c. “Aventinus, of heroic mien, sprung from Hercules, type of heroic beauty.” The epithet puilcher, as applied here to Aventinus and his sire, especially the latter, seems to be imitated from Ennius, who, in speaking of Romulus, calls him “Romulu poicer.” (Enni. Fragm., ad. Hessel, p. 19.)

Insigne paternum. “His paternal emblem,” i. e., a symbol of his father’s prowess. This custom of bearing devices on the shield is imitated by Virgil from the tragic writers. Compare Eurip., Phæn., 1142, seqq., where the same device is assigned to Adrastus, king of Argos.—Centum angues, &c. Elegantly expressed instead of what would be the more usual form, hydram centum serpentibus cinctam. --Collis Aventini silvā. “In a forest on the Aventine hill.” One of the hills on which Rome was afterward built.—Furtivum partu edit. “Brought forth as her furtive offspring.” Furtivum is lere a much more elegant reading than furtino, as given by several manuscripts.—Oras. Heyne thinks that this has very probably been altered, in the lapse of time, from auras. Wagner, however, states that oras is the reading of the best and greatest number of manuscripts.

Mizta deo mulier. “A mortal female united unto a god.” Compare the Greek, μυείσα τετρο.—Geryone exstincto. Hercules was now on his return from Spain, with the oxen of Geryon, whom he had slain. —Tirynthius. “The Tirynthian hicro.” Hercules is called Tirynthius, because the crown of Tiryns belonged to him by inheritance, through his mother Alcmena, who was daughter of Elec-

tryon, king of that city.—Bozes Iberas. “His Spanish cattle.” More freely, “his Iberian herd.” Alluding, as above remarked, to the oxen of Geryon.

664–665. Sævosque dolones. “And cruel pikes.” The dolo was a very long pole, with a short iron head. Compare the explanation of Varro: “Ingens contus cum ferro brevissimo.”—Tereti mucrone, veru-

gue Sabello. “With tapering sword, and Sabine spit-shaped dart” By teres mucro is here meant a narrow sword, tapering off to a point. By the veru Sabellum, on the other hand, we are to understand a species of dart, otherwise called verutum, the shaft of which was 3½ feet long, and its point five inches. It was particularly used by the Samnites and Volsci, and was adopted from them by the Roman light infantry. Virgil calls it here a Sabine weapon, probably bo-
cause it was of Sabine origin, since the Samnites themselves were of Sabine descent. In the following woodcut, figure 4 represents the head of a dart in the royal collection at Naples; it may be taken as a specimen of the verutum, and may be contrasted with figure 5 which is the head of a lance in the same collection.

666-669. *Ipse pedes.* Heyne supplies *pugnat*; but Wagner, with far more propriety, makes *ipse* the nominative to *subibat.*—*Torquens.* "Shaking." This term appears to carry with it here the idea of a covering depending from the shoulders, and moving to and fro as the wearer walks along.—*Impexum.* "Shaggy."—*Cum dentibus albis,* &c. "A covering with its white teeth for the head," *i.e.*, that part of the hide which corresponded to the head of the animal was stretched, with the teeth attached to it, as a covering over the head of the warrior. We have avoided the wrangling of the commentators respecting this passage, by regarding *indutus,* with Heinrich, as a plural noun in apposition with *tegumen.* If *indutus* be taken as a participle, it remains to be shown how *capiti,* for *caput,* can be Virgilian Latinity.—*Sic.* The adverb comes in here with great force, as a kind of general summary.—*Horridus, Herculeoque,* &c "All rough to the view, and bound as to his shoulders with the attire of Hercules," *i.e.*, and having the attire of Hercules attached to his shoulders. Hercules is commonly represented as attired in a skin of the Nemean lion.

677. *Tiburtia mania* "The walls of Tibur!"—*Fratris Tibur"
ri, &c. Catillus, Coras, and Tiburtus were three brothers, said by some to have been the sons of Amphiaraus. They migrated from Greece and founded Tibur, calling it after the name of Tiburtus, the eldest of the three. According to others, they were the grandsons of Amphiaraus. There is no historical evidence that these three brothers were contemporary with Aeneas and Latinus; the anachronism, however, is a pardonable one in a poet.—Geniem. Equivalent here to urbem.—Argiva prventus. Alluding to the supposed descent from Amphiaraus, the Argive soothsayer.—Densa inter tela "Amid the thick-clustering spears."

Nubigena. "Cloud-born." The Centaurs were the fabled offspring of Ixion and the cloud. They were famed for their swiftness, and Catillus and Coras are compared with them in this respect, swiftness of foot being regarded as a distinguishing quality in an ancient hero. So in Homer, we have the "swift-footed Achilles."—Homolcn Othrymque. Homole and Othrys were two mountains of Thessaly, and this same country was the native region of the Centaurs.—Dat cunctibus ingens, &c. "The dense forest gives way before them as they move along, and the underwood yields with loud crashing." Virgil has been blamed by some critics for passing from the greater to the less, and making mention of the virgulta after ingens silva. But ingens here merely refers to the density of the forest, and silva dat locum to the projecting branches which are broken as the Centaurs rush through, while the expression virgulta cedunt alludes to the underwood that is trampled down beneath their hoofs.

678-685. Praenestina urbis. "Of the city of Praeneste."—Vulcano genitum, &c. The order is, (Rex) Caeclus, quem regem omnis atas credidit genitum (fuisse) Vulcanu, &c. "The royal Caeclus, whom every age has believed to have been begotten by Vulcan amid the rural herds, and to have been found on the hearth." Bryant and Heyne suspect that verses 679 and 680 are spurious, especially as omnis quem credidit atas appears to them to come in so languidly. Wagner defends this latter clause by referring to the mode in which Caeclus removed the doubts of the multitude as to his divine origin. (Consult Index of Proper Names.) And hence he thinks that omnis quem credidit atas is introduced as if to point to the removal of all doubts on the subject.

Juno was particularly worshipped at Gabii, and her rites came to Italy with the Pelasgi.—*Hernica saxa* "The rocks of the Hernici." The Hernici are said to have derived their name from the rocky nature of their country, *herma*, in the Sabine language, signifying a rock.—*Pascit*. We have given *pascit*, with Wagner, in place of *pasces*. It makes the change of person more striking in *quos, Amasens pater*. Consult note on book ii., l. 56.

686–691. *Sonant*. "Rattle." More poetical than *sumt*.—*Glandea liventis plumbi spargit*. "Scatter balls of livid lead," *i.e.*, from slings. The manner in which the ancients managed the sling may be seen in the annexed figure of a soldier, with a provision of stones in the sinus of his pallium, and with his arm extended in order to whirl the sling about his head. The plummets mentioned in the text, and which we have translated "balls," were of a form between acorns and almonds, and were cast in moulds.

*Vestigia nuda sinistri, &c.* "They plant the sole of the left foot naked on the ground; a low boot of untanned hide protects the other." The left foot advanced was protected by the shield, and therefore needed no covering. This fashion of protecting merely one foot or leg is frequently seen on ancient monuments.—*Pero*. This was a low boot of untanned hide, worn by ploughmen, shepherds, &c. It had a strong sole, and was adapted to the foot with great exactness. It was also called *πηλοπάτης* on account of its adaptation for walking through clay or mire. This convenient clothing for the foot, however, was not confined exclusively to the laborious and the poor. In the Greek mythology, Perseus was represented wearing boots of this description with wings attached to them. *Diana* wore them when accoutred for the chase. The following woodcut represents a ploughman with the *pero*. 
692-697. Fas. "Allowed by the fates." Messapus, observes Symmons, is not represented as absolutely invulnerable; and nothing more is affirmed in this passage respecting him, than that it was not permitted to wound him. To the introduction, in this place, of an invulnerable hero, we should strongly have objected, as more suitable to the romance of Ovid than to the epic propriety of Virgil, and as not adapted to the station assigned to this particular chief. In the presence of an invulnerable hero, even Turnus and Æneas would have been of inferior consequence. But Messapus was defended from wounds only: with less good fortune, he might have been wounded.

Æquosque Faliscos. "And Æqui Falisci." There is no allusion here to the story of Camillus and the schoolmaster (Liv., v., 27), as some suppose; neither does the text refer to the Falisci, and speak of them as a branch in part of the Æqui, as Niebuhr endeavours to show (Röm. Gesch., vol. i., p. 81); but Virgil merely alludes to the town of Falisci, which was called Æqui, because situate in a plain. Compare the name Æquimelium. (Müller, Etrusker, vol. i., p. 110.)

698-705. Æquati numero. "In equal ranks." Santen (ad Ter Maur., p. 176) thinks that the reference here is not to ranks, but to the rude numbers in which they sang the praises of their king. This, however, is too refined an interpretation.—Ceu quondam nirei, &c. On the song of the swans consult the remarks of Ernesti, ad Callim., Ἰ. in Apoll., v. 5.—Amnis. "The Cayster."—Asia palus. "The Asian marsh." (Consult Index of Proper Names.) The first syllable of Asia is here long; when signifying a region, it is short.—Pulsa. "Struck with the sound."—Nec quisquam æratus, &c. "Nor would any one (afar) have thought that armed battalions, out of so great a host, were mingling together," &c.—Volucrum raucurum. Under the head of "rauæ volucres" which fly from the sea to the land, the cranes are particularly meant, since in the beginning of winter they come over the sea in search of milder regions.
717-716 Magnique ipse agminis insiar. "And himself equal to a mighty host." Consult note on book vi., v. 865.—Claudia et tribus et gens. "Both the Claudian tribe and house." Virgil does not allude here, in fact, to the origin of the Claudian family, as Heyne supposes, but rather to the origin of the name. And even then, as Niebuhr remarks, he is only seeking for an eponym. Clausus was no more the progenitor of the Claudian tribe than he was of the Claudian house. (Röm. Gesch., vol. i., p. 466, ed. 3.)—In patrem data. "Had been shared."

Ingens Amnitera, &c. The situation of the places that now begin to be enumerated shows that Virgil makes the Sabine territory somewhat more extensive than it appears in Strabo and Pliny. The poet has an earlier age in view.—Prisci Quirites. The inhabitants of Cures, called prisci to distinguish them from the Romans of a later day.—Rosea rura Velini. "The dewy fields of the Velinus." The valley of the Velinus was so delightful as to merit the appellation of Tempe (Cic. ad Att., iv., 15), and, from its dewy freshness, its meads obtained the name of Rosci Campi.—Tiberim. We have given this form of the name, with Wagner, in place of the common Thybrim.—Hortinæ classes. "And the classes of Horta." i. e., the forces draughted from the different classes. The arrangement here alluded to is similar to that made by Servius Tullius of the Roman people.—Populique Latini. "And the Latin communities," i. e., the Latin colonies established in the territory of the Sabines.

717-721. Quosque secans infaustum, &c. "And those whom the Allia, inauspicious name, dividing, flows between." The name of the Allia is here termed infaustum, on account of the total defeat of the Romans by Brennus, upon the banks of this river, B.C. 389.—Quam multi Libyco, &c. "(So many in number do they march onward), as many billows as are rolled on the surface of the Libyan deep." As regards the use of marmor for aequor, consult note on line 28, book vii. Before quam multi supply tam multi incidunt.—Sæрус ubi Orion, &c. The setting of Orion, which was in the beginning of spring, was accompanied by heavy storms.

Vel quam sole novo, &c. "Or when, in early summer, the thick clustering ears are scorched either in the plain of the Hermus," &c. Jahn thinks that the ellipsis which, according to him, exists at vel quum, ought to be supplied as follows: quam multi volvuntur fluctus alluding to the waves formed by the wind among the ripe grain. This, however, is quite unnecessary. The poet intended to say vel quam multa sunt aristae; but he has inverted the construction and made it what we see in the text, the idea of a large number be...
BOCK SEVENTH

ng sufficiently implied in densæ.—Pulsu pedum. "By their tramp."
—Conterrit. Supply est. We have followed the punctuation of Wagner, placing a comma after sonant.

723-729. Hinc. "After these."—Agamemnonius Halæsus. "The Agamemnonian Halæsus." According to some, he was the son of Agamemnon. This, however, is incorrect, since his father is mentioned in book ix., v. 417. He was, more probably, a member of the same line, or else had been a companion of the Grecian hero's.—Turnoque feroes, &c. "And hurries to the aid of Turnus a thousand fierce followers." Rapit is equivalent here, as Servius remarks, to raptim adducit.—Massica. "The Massic regions," i.e., the country around Mount Massicus. Supply loca.—Aurunci patres. "The Auruncan fathers." The Aurunci here meant dwelt in Campania, on the other side of the Liris, where the town of Suessa Aurunca stood. On this side of the Liris dwelt other Aurunci, from whom Turnus obtained auxiliaries. —Sidicinaque juxta aquora. "And the adjacent plains of the Sidicini."

Cales. Accusative plural.—Amnisque vadis, &c. "(With him came) also they who border on the Vulturinus," &c. As these are to be referred, along with the others, to "mille rapit populos," we should expect the accusative accolam, and in like manner, soon after, Saticulum. As, however, the nominative is employed in both instances, we must resort to some such ellipsis as cum eo veniant. A similar construction occurs in Aeschylius (Pers., 33, seqq.), ἄλλοις ὅ μέγας καὶ πολυθρήμων Νείλος ἔπεμψεν Σονσικάνης, . . . Άρσάμης, . . . Ἀριῶμαρδος.

730-734. Teretes sunt aelydes illis arma. "They have for weapons tapering darts." The aelys, as appears from the account of Virgil, was a species of dart; not, as some say, a kind of club with projecting knobs. The peculiarity of this weapon appears to have consisted in its having a leathern thong attached to it; and the design of this contrivance probably was, that, after it had been thrown to a distance, it might be drawn back again. It certainly was not a Roman weapon. It is always represented as used by foreign nations, and as distinguishing them from Greeks and Romans.—Hae loric aptare flagello. "To fit these with a pliant strap." Flagello is here equivalent to amento.

Laevus catra legit, &c. "A targe protects their left arms: (they have) short crooked swords for close conflict." With enses supply sunt illis.—Catra. This was a small round shield, made of the hide of a quadruped. From the accounts given by ancient writers, and from the distinct assertion of Tacitus (Agric., 36) that it was used
By the Britons, we may with confidence identify the *atra* with the target of the Scottish Highlanders, of which many specimens of considerable antiquity are still in existence. It is seen covering the left arm of the two accompanying figures, which are copied from a manuscript of Prudentius, probably written in Britain, and as early as the ninth century.

*Falcati ences.* From various passages in ancient writers, it has been inferred that the *ensis falciatus* was a weapon of the most remote antiquity; that it was girt like a dagger upon the waist; that it was held in the hand by a short hilt; and that, as it was in fact a dagger, or sharp-pointed blade, with a proper falx projecting from one side, it was thrust into the flesh up to this lateral urvature. The lower figure in the annexed woodcut represents the *falx vinitoria*, or pruning-knife for vines, to which the *ensis falciatus* bore a close resemblance.
In the following woodcut four examples are selected from works of ancient art to illustrate this subject. One of the four cameos here copied represents Perseus with the ensis falcatus in his right hand, and the head of Medusa in his left. The remaining three represent Saturn.

735-743. Teleboüm Capreas, &c. "While he was holding oneth his sway Caprea, the realm of the Teleboans." The Teleboans originally occupied the islands called Taphia, between Leucadia and the coast of Acarnania. From these they afterward wandered forth and settled in the island of Capreae, and on the adjacent coast of Campania.—Et quos malifera, &c. "And those on whom the walls of the fruit-bearing Abella look down." Abella appears to have been situated on an eminence. The epithet malifera would seem to have been applied to it by no other writer.—Teutonic ritu soliti, &c. "Who are wont to hurl, after the Teutonic fashion, the darts called Cateia." The cateia is supposed to have resembled the aclys. (Consult note on v. 730.) It probably had its name from cutting, and, if so, the Welsh terms catai, "a weapon," cateia, "to cut or mangle," and catan, "to fight," are nearly allied to it.

Peltz. Consult note on book i., 1. 490.—Ærcus ensis. The as of the ancients was a composition in which copper formed the principal ingredient. We commonly translate as by the term "brass," and ærcus, "brazen," &c., and this, for ordinary purposes, may answer well enough. The more correct version, however, would be "bronze." Brass is a combination of copper and zinc; whereas
all the specimens of ancient objects, formed of the material called es, are found, upon analysis, to contain no zinc, but, with very limited exceptions, to be composed entirely of copper and tin. To this mixture the term bronze is now exclusively applied by artists and founders.

746-749. Horrida praecipe cui gens, &c. "Whose nation is the Equiculat, singularly rough, and accustomed to much hunting in the woods, with a rugged soil."—Equicula. The poet alludes to the AEqui r AEquiciuli, who dwelt on both sides of the river Anio, and whose chief city was the obscure one of Nerse.—Vivere rapto. "To live by plunder."

750-759. Marruvia de gente. The Marruvii here meant were a branch of the Marsi, and their chief city, Marruvium, lay on the eastern shore of the Lake Fusinus.—Fronde et felici olivâ. A hendiadys, for fronde felicis olive. Consult note on book vi., l. 230. The olive garland is here worn as the badge of a priest.—Graviter spirantibus. "The poison-breathing."—Cantu manuque. "By song, and by the hand," i. e., by the application of the hand. This art is still practiced in India, according to travellers.—Et morsus arte levabat "And healed their bites by his art."

Dardanii cuspidis, &c. He fell by the spear of Aeneas. Consult book x, l. 543, seqq.—In vulnera. "For healing wounds." Equiv alent to ad vulnera sananda.—Nemus Angitie. Angitia was the sister of Circe. Her grove lay near the Lake Fusinus, in the territory of the Marsi.—Vitrea undâ. "With its glassy water," i. e., its clear, crystal water.

761-764. Ibat et Hippolyti, &c. Construe, Et Vibiis, pulcherrima proles Hippolyti, ibat bello. The dative bello is here equivalent to ad bellum.—Vibiis. This was also the name given to Hippolytus himself after he had been brought back to life; being derived, according to the ancient mythologists, from vir and bis, i. e., qui vir bis fuit Wagner considers it very surprising that both father and son should have borne the same name, a circumstance so contrary to the cus tom of remote antiquity, and he therefore suspects that there is some error here, either on the part of Virgil, or the authorities whom he has followed. He thinks, moreover, that the cause of the error is to be found in the expression Aricia mater. This form of words, on comparing it with Populonia mater in the 10th book, v. 172, he makes equivalent merely to Aricia patria; but they who did not understand its true import, took mater in the literal sense of "mother." and therefore imagined a second Vibiis as a son of the Hippoly tus who, under the name of Vibiis, was translated to the skies.
"Conspicuous in arms." Compare the explanation of Wagner: "Insignem esse armorum specie putabimus."—Egeriae insignis. The fountain and grove of Egeria, here meant, were near the city of Aricia. There was another fountain of the same nymph, connected with the legend of Numa, near the Porta Capena of Rome.—Humentia circum litora. Referring to the shores of the Lake Fucinus.—Pinguis ubi et placabilis, &c. "Where (stands) an altar of Diana rich (with frequent sacrifices) and easy to be appeased," i.e., a rich altar of Diana easy to be appeased. Placabilis implies that the altar does not require here, as elsewhere, human victims. Hence, also, it is pinguis, crowned with many a victim, since otherwise, had human sacrifices been offered upon it, the horrid nature of the rite would have made the ceremony a comparatively infrequent one. Consult Wagner's very able critical note, in opposition to the remarks of Heyne.

676-759. Noverce. Phædra, wife of Theseus.—Patriasque explérit, &c. "And had sated, with his life's blood, a father's vengeance." For an account of the death of Hippolytus, consult Index of Proper Names.—Turbatis distractus equis. "Dragged hither and thither by his frightened steeds." He was dragged over the ground by them until life became extinct.—Paonis revocatum herbis. "Recalled to life by medicinal herbs." Paonis, from Παών, the physician of the gods, though they were applied in this case by Æsculapius.—Amore Diana. Hippolytus had devoted himself entirely to the service of Diana.

772-773. Ipse. "Himself," i.e., in person.—Repertorem medicinae, &c. "The Phæbus-sprung inventor of such medicine and skill." Alluding to Æsculapius, the son of Apollo, and who restored Hippolytus to life. Jupiter punished him for this by striking him with a thunderbolt and hurling him to the shades. Apollo, on this, slew the Cyclopes who had forged the thunderbolt, and was, in consequence, banished for a season from the skies.

777-781. Relegat. "Sends him away," i.e., consigns him.—Ubi. "That there."—Ignobilis ærum exigeret. "He might pass his days in unnoticed retirement." Compare, as regards the force of ignobilis here, the explanation of Heyne: "Ignobilis, in bonam partem, ut vole in secessu et solitudine, placide adeo et tranquille."—Versoque ut: namine, &c. "And that there he might be Virbius, under an altered name." More literally, "his name being changed."—Unde etiam. "Hence also." Unde, as beginning a clause, is here equivalent to unde.—Litorum currum, &c. Markland very ingeniously conjectures, Litora circum Heu juvenem, &c. What offends him in the commen
Reading is the construction currum et juvenem effundere. The truth is, however, that we have a zeugma here which Markland failed to perceive: "they overturned the chariot, and dashed out the youth upon the shore," the verb effundo carrying with it also the meaning of ceerito—Haud secius. "Not the less on that account," i.e., though horses were excluded from these groves.

784-792. Vertitur. "Moves vigorously."—Supra est. "Over-tops (all the rest).—Triplei crinita jubâ. "All hairy with a triple crest." Consult note on book i., v. 468.—Chimaeram. Consult Index of Proper Names.—Etnaos. "Etnaen," i.e., like those of Ardea.—Tam magis illa fremens, &c. "The more furious she, and the more fiercely raging with baleful flames, the more sanguinary the battle becomes with outpoured blood."—Sublatis cornibus Io. "An Io, with horns erect," i.e., a representation of Io changed into a heifer.—Jam setis obsita, &c. "Now overgrown with bristly hair, now a heifer."—Argumentum ingens. "A memorable subject."—Et castos virginis, &c. Along with the transformed Io there was represented on the shield the many-eyed Argus, appointed by Juno as the keeper and watche of the heifer. In the back-ground also was depicted the river-god Inachus, the father of Io.—Cañatâque amnem, &c. "And Inachus, her sire, pouring forth a river’s stream from his embossed urn." The urn was raised in relief from the shield, and was itself adorned with work in relief.

793-892. Ninibus pedium. "A cloud of infantry." Compare Homer, II., iv., 272: "φόξις εἴπετο πεζών.—Sensidentur. From densico, -ere.—Argivaque pabes. "And Argive youth," i.e., the youth of Ardea, which was said to have been an Argive colony. Consult note on line 372.—Sicani. The Sicani occupied a portion of central Italy before their migration to Sicily. Compare book xi., I. 317. The reference in the text appears to be to a portion of this ancient race who had settled on the Tiber, in the territories of the Rutuli.—Su-ranae acies. A name given, probably, to a portion of the Ardeata, or people of Ardea. Consult Heyne, Exeors., viii.—Pieti scuta Labici. "The Labici with painted bucklers." Literally, "painted as to their bucklers." The poet assigns them painted shields, probably in accordance with some old tradition.

Numici. Consult note on line 150.—Circæum yugum. "Circe’s Mount." It was afterward called Promontorium Circæum. Consult note on book vii., i. 10.—Quois Jupiter Anxurus, &c. "The fields over which Jupiter Anxuris presides." The full expression would be, aera, quois coriis Jupiter, &c. The country here meant is the territory of Terracina, a city which took the name of Anxur from Jus.
puter Anxurus, who was worshipped there. Consult Niebuhr, Rom Hist., vol. ii., p. 463, Cambridge transl.—Feronia. The grove of this goddess was three miles from Anxur. Here also she had a temple.—Sature palus. Near Circæi, and forming part of the famous Pontine marshes. —Ufens. This river flowed through the Pontine marshes.

803-812. Camilla. Virgil, in imitation of Homer, introduces a female warrior into his poem. In Homer it is the Amazon Pentheilea; in Virgil, Camilla. She leads a squadron of Volscian cavalry, and is accompanied also by four female combatants, Lavina, Tulla, Tarpeia, and Acca. Compare book xi., 656, 665, &c.—Florentes are. “Armed in resplendent brass.” Consult note on b. i., l. 149. Florentes is here equivalent to splendentes.—Calathis. The calathus was properly the basket in which women placed their work, and especially the materials for spinning. In the following woodcut, taken from a painting on a vase, a slave, belonging to the class called quasillaria, is presenting her mistress with the calathus, in which the wool was kept for embroidery

Sed prælia virgo, &c. “But, though a virgin, (she was inured) to the hardships of war.” Literally, “to endure hard conflicts.” Supply assueta est.—Cursuque pedum praævertere ventos, &c. Camilla was remarkable for swiftness of foot, a quality which Virgil here describes in hyperbolical language.—Per summa gramina. “Along the topmost stalks.”—Nec lasisset. Equivalent to nec lasura esset. —Fluctu suspensa tumenti. “Suspended over the swelling surge.”

813-815. Et prospectat cunctem. “And gaze after her as she moves along.”—Ut regius ostro, &c. “(To see) how regal rank veils her polished shoulders with the purple.” She wore a purple chlamys, or cloak, in token of her regal origin.—Fibula. Heyne understands his, not of a clasp, but a pin. The annexed figures of needles and
pins, chiefly taken from originals in bronze, vary in length from an
fact and a half to about eight inches

The mode of platting the hair, and then fastening it with a pin or
needle, is shown in the annexed figure of a female head, taken from
a marble group which was found at Apt, in the south of France.

Iacrum pharetram. These were of the best kind.—Ipsa. "She
herself." Wagner makes this equivalent in fact to truncor corporis
or tergo, the humeri and crinis having each been previously men-
tioned, and ipsa, therefore, standing in opposition to them.—Pas-
ralem myrtum. "A pastoral myrtle-spear," i. e., a spear made out
of the wood of the myrtle, the tree from which the shepherds were
accustomed to form their crooks.

Qoc
BOOK EIGHTH

18. U. billi signum, &c. "When Turnus had raised the signal of war from the citadel of Laurentum, and the trumpets had sounded forth with their hoarse notes." Virgil makes Turnus display a standard from the Laurentine citadel as the signal of war. This was, in fact, a Roman custom, which is here ascribed, by a poetic anachronism, to an earlier people. On any sudden emergency two standards were displayed from the Roman Capitol: one red, to summon the infantry; and the other blue, for the cavalry.—Laurenti. Latinus had retired from the helm of state, and Turnus, having the feelings of the people on his side, was virtually at the head of affairs. Concussit. "Had aroused."—Impulit arma. "Had given an impulse to the war." Literally, "had urged onward arms," i.e., the taking up of arms. Some translate this, "had clashed together his arms," i.e., shield and spear; of which Heyne, however, disapproves as too harsh.—Turbae animi. "The minds of all were thrown into deep excitement."—Tumultu trepido. "In eager and tumultuous haste."—Efferre. "Transported to fury."—Messapus. Compare book vii., 691.—Ufens. Book vii., 745.—Mezentius. Book vii., 647, seqq.—Latos vastant cultoribus agros. "Lay the widespread fields bare of cultivators." They withdrew the cultivators of the soil in order to fill the ranks of their respective armies. By thus depopulating the country they in fact lay it waste, vastant.

9-16. Diomedis urbem. Argyripa. Diomede had settled in Lower Italy, after his return from Troy.—Consistere. "Are obtaining a firm footing."—Inferre. "Was introducing."—Et fatis regem, &c. "And asserted that he was demanded, as king (of the land), by the fates."—Et inerebrescere nomen. "And that his fame was beginning to spread."

Quid struat his captis. "What he may be planning by these first steps of his."—Pugnæ. "Of the war."—Ipsi. "To Diomede himself." They wish to be understood that Æneas will, at a proper opportunity, turn his arms, in all probability, against Diomede like wise. Not only on account of his present power, but also by reasons
of former embl.of the fruitless result of this embassy, however.
appears in book xi. 226, seqq. 18-24. Talia. "such things were passing." supply ge:ebantur
literally, "were being done."—qua. equivalent here, at the be-
ginning of a clause, to hae.:—magno curarum fluctuat astu. com-
pare ae., iv., 532.—alque animum nunc hae, &c. these two lines
have already appeared, book iv., 285, 286.—sicut aqua tremulum,
&c. "as when the tremulous light reflected from the sun, or the
image of the radiant moon, in brazen caldrons of water, glances
over every place far and wide around, and is now darted up on high,
and strikes the ceiling of the lofty roof." this comparison is bor-
rrowed and heightened from apollonius rhodius, iii., 751, who ap-
pplies it to the case of medea, when she is represented as trembling
at the danger to which jason was soon to be exposed. the prin-
cipal force of the comparison lies in tremulum and omnia pervolitat
late loca, as well as jamque sub auras, &c. the thoughts of aeaeas
are as little capable of fixing themselves and remaining stationary
even for a moment, as the dancing beam of light reflected from the
water.
labris. the lips or edge of the caldron taken for the entire ves-
sel.—sole. the image of the sun in the water. so, also, imagine
luna.—omnia loca. referring to the different parts of the room of
apartment in which the caldrons are supposed to be placed.—laque
aria. consult note on book i., v. 726.—sub auras. equivalent
merely to in altum.
28-35. in ripa. "on the bank (of the tiber)."—gelidique sub
atheris axe. consult note on book ii., 512.—seramque dedit per mem-
bra, &c. what is peculiar to sleep, namely, its spreading itself over
the limbs, is here ascribed to the one who is enjoying sleep.—deus
ipse loci, tiberinus. "the god himself of the place, tiberinus." the
god of the tiber is here at the same time a local deity.—senior.
"of aged mien." the river-gods were generally represented in
works of art as advanced in years.—eum tenuis glauco, &c. "a
vestment of hempen cloth, fine of texture, enwrapped his form with
its sea-green covering, and a shady reed-crown covered his locks," i.
e., around his middle he wore a covering of the colour of the wa-
ter, &c. consult note on line 64.—affari, . . . demere. historica.
infinitives.
36-40. ex hostibus. "out of the hands of the foe."—rechis no-
tis. in allusion to the fabled italian origin of dardanus. troy is
brought back to the land whence it sprang.—eternaque pergama
servas. because a second ilium is to be founded in l'umin—ex
BOOK EIGHTH.

spectate. Because predicted by oracles.—Ne absiste. "Desist not: (from thy lofty undertaking)."—Tumor omnis et ira, &c. "All the swelling anger of the gods has subsided." More literally, "has yielded," i. e., to the controlling power of the fates. Tumor et ira is put, by a species of hendiadys, for tumens ira.

42-49 Vana haec fingere somnum. "That sleep (merely) creates these things as empty fictions," i. e., that what is now presented to thee is merely the creation of dreamy sleep.—Litoreis ingens, &c. The river-god here repeats what Helenus had already predicted (book iii., 390, seqq.).—Ex quo ter denis redcuntibus annis "In thrice ten revolving years from which period," i. e., from the time of finding the animal and her young.—Clari cognominis. "Of illustrious name." Referring to Alba, which, according to the poet, who follows here some early tradition, derived its name from the white sow found on the spot by Æneas. It took its name more probably, however, from the chalk deposits in its neighbourhood. (Compare Heyne, ad Tibull., i., 7, 58.)—Haud incerta cano. "No uncertain things do I foretell," i. e., I foretell things firmly established by the fates.—Quæ ratione quod instat, &c. "In what way thou mayest victoriously accomplish what now claims thy attention." Literally, "what is urgent," or "what impends."

51-58. Arcades his oris, &c. The god now gives most singular directions, and yet in full accordance with what the Sibyl had predicted (book vi., 97), namely, a union between the Trojans and a Grecian race. According to an old tradition, Euander, a Pelasgic chief, came, about sixty years after the fall of Troy, from Arcadia, where he had inhabited a city named Pallanteum, and settled in Italy on the eastern side of the Tiber, where he founded a city, called also Pallanteum, on the Palatine Hill, as it was subsequently termed. He and his Arcadian followers claimed descent from Pallas, son of Lycaon, and hence they are styled by Virgil "genus a Pallante profectum." With this race the god of the Tiber directs Æneas to form an alliance.—Euandrum. More correct than Evandrum, the common reading. Consult note on book vii., 389.

In montibus. "Among the mountains," i. e., on the Palatine Hill (Consult previous note.)—Pallantis. Pallas, son of Lycaon. (Pausan., viii., 44.—Apolloch., iii., 8. 1.)—Ducunt. "Wage."—Adhibe. "Take"—Ipse ego te ripis, &c. "I myself will guide thee along the banks and by the direct route of the stream," i. e., and by the direct route up the Tiber.—Adeo sum annem. "The opposing river," i. e., the opposing current of the river.

69-85 Primisque cadentibus astra. "And with the first stars
hat set, i. e., and at the first dawn of day.—Fer preces "Offer (propitilating) prayers."—Su vera. "Strive to overcome."—Mihi vic tor honorem persolves. "Unto me thou shalt pay (due) honours when finally victorious."—Strin gerecum ripas. "Gently laving the banks." Stringo here carries with i: the idea of grazing, gently touching, gliding by, &c.—Cæruleus. The water of the Tiber is of a yellow- hush. See. Compare book ix., 814. The epithet "cærulean," how ever, is here applied to the god, as being a general attribute of riv ers.—Hic mihi magna domus, &c. "Here, (in after days), a mighty home, a head (of empire) for lofty cities, arises for me." Exit has here, in effect, the force of exhibit. The reference is to the city of Rome, which the river-god declares is to be his "mighty home," because in it he is to be worshipped with peculiar honours.—Celsis caput urbibus. Rome is to be, in other words, caput urbi um.

66-75. Deinde lacu Fluvius, &c. "The river-god thereupon hid himself from view in the deepest part of his stream, seeking the lowest bottom." Lacu alto is equivalent, in fact, to annis parte al tissimâ.—Nox Ænean somnusque, &c. "Night and sleep together left Æneas," i. e., meanwhile it was day, and Æneas awoke.—Sus tinet. "Supports." A much better reading than sustulit, as given by Heyne. The latter merely refers to the taking up of water; whereas the former implies that the water is upheld in the hand until the prayer is ended.

Genus annibus unde est, &c. "Whence rivers have their origin." He is addressing the nymphs who preside over fountains.—O Thybri genitor. The river-god is again regarded as advanced in years. Compare line 32.—Cum flumine sancto. The stream is here termed "sacred," because the abode of the river-deity.—Arcete periclis. "Free him from dangers," i. e., put an end to all his dangers. Compare the explanation of Heyne: "Finem laborum facito."—Quo te cumque lacus, &c. "In whatever fountains thy waters hold thee, compassionating our hardships; from whatever spot thou gushes forth most beauteous," i. e., wherever thy fountain head is; wher ever thou gushest forth in all thy beauty from the ground.

77-80. Corniger Hesperidum, &c. "Horn-bearing river, monarch of Italian waters." The epithet corniger is given to rivers, because, in the works of ancient art, the river-gods were generally represented with either the visage or the horns of a bull, in allusion to the roar and impetuous movement of waters, especially when issuing from their parent source.—Et propius tua numina firmes. "And fulfil thy divine promises with more immediate aid." Literally "more nearly," i. e., from a nearer scene of action than the dream.

Q q q 2
displayed; in closer proximity with my affairs than the dream afforded.—Numina. Referring to the promise made by the river-god of conducting Aeneas safely to the city of Euander, &c.—Armis. Aims, in the proper sense of the term, not naval equipments. Compare verse 93.

82–85. Cum factu concolor albo. "Of the same colour with her white offspring."—In litore. There is no clashing here between this and per silvam. The meaning is, in fact, per silvam in litore, but the poet indulges purposely in more than ordinary amplification of language in order to mark the extraordinary nature of the event. Tibi enim. "Even to thee," i. e., to thee, not to any other deity. Heyne makes enim have here a strong asseverative force, and to be equivalent to utique. It would be more correct, however, to say that it has an assertive and restrictive force combined, and is equivalent to quidem. Compare Hand, Tursellin., ii., p. 393.—Cum grege. 'With its brood," i. e., the litter of young ones.

86–89. Quam longa est. "During its whole continuance." Literally, "as long as it is." Observe the use of the present here in denoting unbroken continuity.—Et tacita refluent, &c. "And refluent, subsided to such a degree with its silent wave, as, after the manner of a peaceful lake and tranquil pool, to smooth over the bosom of its waters, in order that all struggling might be absent from the oar."—Refluent. As if the current were now setting up the stream.—Substitit. More literally, "stood still."—Aequor aquis. Equivalent to aequor aquarum. Literally, "so as to smooth over its surface with its waters."

90–92. Rumore secundo. "With joyous shouts," i. e., on the part of the rowers, encouraging one another at the oar. We have adopted the punctuation of Wagner, who connects these words with what precedes, but refers them to the naval "celeusma," which regulated the movements of the men at the oars. Heyne, on the other hand, connects the words in question with labitur uncta, &c, placing a semicolon after celerant; a punctuation preferred also by Burgess (ad Daws. Misc. Crit., p. 446) and Wakefield. The reference will then be to the gurgling noise of the water under the prow, "with a pleasant gurgling sound." But, as Wagner remarks, since there is nothing very forcible in these words, they give a heavy air, if joined with it, to the line that comes after. The true mode of appending them would have been, "Labitur uncta vadis abies rumore secundo."

Uncta abies. "The well-pitched fir." Supply pro e after uncta The expression in the text is borrowed from Ennius: "Labitur uncto
trades." (Enni., Fragm., p. 79, ed. Hessel.)—Mirantur aut undae, &c. Nothing can be more beautiful than the picture which is here afforded of armed vessels gliding amid forests, over the bosom of a placid and sequestered river, and presenting to the pacific scene, for the first time, a spectacle of warlike exhibition.—Insuetum. "Unaccustomed to the sight."

91-96. Fatigant. "Weary out," i. e., spend. They pass the whole day and night in incessant rowing.—Et longos superant flexus. "And surmount the long bendings (of the stream)."—Variisque teguntur arboribus, &c. The banks of the river were covered with trees, whose branches hung over the stream, and beneath and through which the vessels made their way.—Placido aequore. "As they move along the placid surface (of the stream)."

97-100. Sol medium cali, &c. "The scorching sun had ascended the mid region of the sky." Literally, "the mid orb of the sky." Orbem here properly refers to the arching vault of the sky, and the path of the sun along the same.—Ac rara domorum tecta. "And the scattered roofs of dwellings," i. e., and roofs of dwellings appearing here and there.—Quae nunc Romana potencia, &c. The humble city of Euander then occupied the Palatine Hill, which in the subsequent days of Roman power and magnificence was crowded with lofty edifices, such as the temple of the Palatine Apollo, the Palatine Library, connected with the same, &c.—Tum res inopes, &c. "Euander at that time (there) possessed a scanty sway." More literally, "scanty resources," or "power." It was, at the time of the Trojan hero's arrival, the humble kingdom of Euander.

102-106. Honorem. "Sacrifice."—Amphitryonadae magno. "To the great son of Amphitryon," i. e., Hercules, the reputed son of Amphitryon, but in reality the son of Jove.—Omnes juvenum primi. "All the chief of the youths," i. e., all the youths of the most distinguished families. Equivalent to omnes juvenes primi, and an imitation of the Greek.—Pauperque senatus. A graphic expression, and depicting forcibly the weak sources of this humble Argive colony.—Ad aras. "At the altars." The victims were accustomed to be slain near the altars, and of course the ground round about would be stained with their blood.

107-114. Atque inter opaecum, &c. "And that they were gliding towards them amid the shady grove, and that (the crews) were bending to the silent oars," i. e., were rowing silently, but steadily. The expression tacitis remis may refer either to the absence of all shouting on the part of the mariners, or to the cessation of the navem releusma."—Pelietis mensis. They were engaged at the
moment in partaking of the sacred feast which always followed the sacrifice.—*Rumpere sacra.* "To break off the sacred rites," i. e., to interrupt the solemnity by abruptly leaving the feast. This, if done voluntarily, was regarded as an act of sacrilege; if the result of compulsion, it became an omen of evil augury.—*Ov.cius.* "To meet (the new comers).”—*Juvenes.* "Warriors."—*Tenditius.* Supply *cursum.*—*Qui genus? unde domo?* "Who are you as to race! From what country do you come? "*Domus* is here used, as frequently elsewhere, for *patria.* Compare the Greek forms of expression, of which those in the text are an imitation: τίνες (κατὰ) τὸ γένες πόθεν οἰκοθέν;—*Arma.* For *bellum.*

115-120. *Puppi ab altā.* At first the Trojans had directed the prows of their vessels towards the shore; on coming nearer, however, they had caused the prows to swing around, and having turned the sterns of the ships to the land, they now impelled them either by a backward movement, so that on disembarking they might, according to ancient custom, draw their vessels upon the shore stern foremost. Consult note on book vi., 1. 5.—*Bello superbo.* "By a haughty and unfeeling war." *Superbo,* as here employed, carries with it the blended ideas of haughty disobedience towards the oracles of the gods, and cruelty towards the unfortunate.—*Ferte hæc.* "Bear these my words," i. e., this my message. Servius, with less propriety, refers *hæc* to the olive-branch.—*Socia arma.* "Allied arms," i. e., an alliance in arms.

124-125. *Excepique manu,* &c. "And he extended his hand, and having grasped the right hand of Aeneas, kept clinging to it," i. e., having grasped, held him tightly by his right hand. Compare the explanation of Heyne, "Manum ejus prehendit, et prehensam tenet;" and the Homeric phrase ἑν τ' ἑρα οἱ φὸ χειρί. The expression *excepique manu* means, literally, "and received (him) with (his) hand," i. e., stretched out his hand to receive Aeneas as he leaped from the stern upon the shore.—*Subeunt luce.* "They enter the grove" Literally, "they move beneath."

128-133. *Et viitis comòss,* &c. "And to extend before me branch as decked with the fillet (of wool)." The fillets, which were made of wool, were wrapped round the branch.—*Non equidem extimui,* &c. "I had no apprehensions, indeed, because thou wast a leader of Greeks," &c., i. e., from thy being a Grecian leader.—*Quæque ab stirpe fores,* &c. The relationship was as follows: Hippodamia, daughter of Ænomaus and Sterope, married Pelops, from whom the Atridae were descended. Sterope's mother was Maia, who was herself the mother of Mercury and from Mercury E-
BOOK EIGHTH.

ander was said to have sprung. According to another account, Echemus was the father of Euander, and for wife Timandra, the sister of Helen and Clytemnestra, which last two females married the two Atrides.—Mea virtus. "The purity of my own motives."—Sancta oracula divum. Alluding to the revelations of the Sibyl.—Cognatique patres. Dardanus and Mercury, as is explained immediately after.—Conjuxere me tibi. "Have united me unto thee," i. e., have filled we with the desire of becoming united unto thee in friendship. Compare the explanation of Heyne: "Adjuzere me, ut me tibi adjungere studeam."—Et fatis egere volentes. "And have urged me hither by the fates, (of myself) inclined (to come)." His destinies, as announced by the Sibyl, and confirmed by the god of the Tiber, concurred with his own inclinations.

135-142. Ut Graii perhibent. Wagner charges Virgil with having made a manifest slip in assigning these words to Æneas, a Trojan.—Advchiiur Tucros. "Is wafted unto the Teucri," i. e., unto Troas, where Teucer then reigned.—Cyllena. Mercury was born of Maia, on Mount Cyllene, in Arcadia.—Pangere. "Brought into existence."—Auditis si quidquam eredimus. "If we may give any credence to what we have heard," i. e., if tradition be entitled to any credit; if it speak true in any respect.—Seidunt se sanguine ab uno. "Divides itself from one common source," i. e., branches off in two directions from one individual, i. e., from Atlas, through his two daughters, Electra and Maia.—Sanguine ab uno. Literally, "from one blood," i. e., from the blood of one and the same progenitor.

143-151. Non legatos, neque prima, &c. "I have not made trial of thee in the first instance, by means of ambassadors, or any artful attempts at negotiating." With legatos supply per, from the succeeding clause. Pangere is equivalent here to figere or facere. Hence pangere aliquus tentamentum is the same as aliquem tentare, and this is equivalent here to aliquem aggredi precibus. Compare the Greek πειράζειν τινός.—Objeet. "Have I exposed (to danger)."

Gens cædem Daunia. "The same Daunian nation." Alluding to the Rutuli, who are here called the Daunian race, from Daunus, their earier king.—Nihil alfoe quam mittant. "That nothing will be wanting to their sending," i. e., to their reducing.—Et mare quæd supra, &c. "And from their holding (beneath their sway) the sea that laves it above, and that which washes it below," i. e., the upper and lower seas, or the Adriatic and Mare Tyrrhenian.—Fidem. "A pledge of fidelity."—Sunt nobis fortia bello, &c. "We have stout hearts for war; we have courage, and warriors tried in valiant deeds." Literally, "in th'gs," i. e., in action; by actual experience.
163-159. Jam dudum. "Long before he had ceased." Literally "long since."—Lustrabat lumine. "Was busily engaged in scanning with his look."—Ut libens. "How gladly."—Rerendor. "Recall to mind."—Nam memini, &c. "For I remember that Priam, son of Laomedon, when on his way to Salamis, for the purpose of visiting the realms of his sister Hecione, continuing his course onward, came to the cold regions of Arcadia," i.e., after having visited his sister at Salamis, he continued his journey and came to Arcadia, which lay to the west and southwest of that island, and in the centre of the Peloponnesus. Here Enander, at that time a young Arcadian prince, had an opportunity of seeing and becoming acquainted with him and Anchises. These reminiscences impart great freshness and beauty to the poem.—Protenus. Observe the force of the adverb in expressing continuity of progress—Arcadia gelidos fines. Modern travellers represent Arcadia as still a very cold country in winter. This is natural enough for so mountainous a region. (Consult Holland's Travels, p. 426).


—Juvenili ardore. "With youthful eagerness."—Phenei. Pheneos was a city of Arcadia, and the residence at that period of Enander. Subsequently to this, and before his migration to Italy, he inhabited Pallanteum. Compare note on line 341.—Pharetram. Consult note on book i., line 315.—Lyciasque sagittas. The Lycians were famous for their skill in archery. Hence a Lycian arrow is one of the best of its kind.—Chlamydem. Consult note on book iv., line 137.


159-174. Ergo et, quam petitis, &c. "Therefore, both the right hand which you seek, is (now) joined by me in friendly league (with you)." Mihi, by a Graecism, for a me.—Auxilio latos dimittam, &c. "I will dismiss you gladdened with aid, and will assist you with supplies." By opibus are here meant warlike supplies in general, not merely troops, as Servius explains it.—Quando. "Since." Equivalent to siquidem.—Faventes. "With willing minds." This term contains a tacit allusion to the well-known formula, "favete linguis," by which those who were present at a sacrifice were enjoined to keep a religious silence as far as any ill-omened expressions were concerned. Aeneas and his followers are not, of course, required to keep absolute silence, but only to join in the celebration with good feelings, and to abstain from marring its effect by any remark of as inauspicious or ill-omened character.—Jam nunc. "Straightway."

175-183. Sublata. "Which had been removed." They had been removed on the approach of the Trojan vessels.—Ipse. "He him
self." Emphatic. King Euander, as the chief personage present. —Præcipium. "In particular." More literally, "as the principal one (of his guests)."—Solio acerno. Poetic, for ad solium acernum.—Viscera tosta. "The roasted flesh." Viscera for carnes.—Onérant canistris, &c. "And heap up in baskets the gifts of laboured Ceres," i.e., the gifts of Ceres, on which labour had been bestowed in order to render them fit for the use of man. A mere poetical periphrasis for "bread." Onérant canistris, more literally, "they load in baskets," i.e., they load baskets with, &c.—Perpetui tergo bovis, &c "On the chine and expiatory entrails of an entire ox." The chine vōrov, tergum, was presented, says Valpy, at the table of the principal persons. Its Homeric epithet, δινεκές (Il., vii., 312), seems here meant to be expressed by perpetui, as if the poet had said perpetus tergo.—Lustralibus. So called because accustomed to be burned on the altar as a part of the sin-offering, or lustratio. It must be borne in mind, however, that Virgil, in using this epithet, follows the custom of later ages, since in Homeric times the entrails, as here represented, were served up at table.

184—189. Postquam exeunta fames, &c. A close imitation of the well-known Homeric line, αὐτῷ ἐπεὶ πῶσις καὶ ἐδητυός ἐς ἔρων ἐντρ.—Non hac solemnia, &c. "No empty superstition, and one ignorant of the ancient gods, hath imposed on us these solemn rites, this accustomed banquet," &c.—Veterum ignara deorum. A superstition abandoning the good old path of early worship.—Scevati facimus. "We do (all this) because preserved."—Meritosque novamus honores. "And renew (well) merited honours." The feast was an annual one in honour of Hercules, for having delivered them from Cacus. The fable of Cacus and Hercules was one of Italian origin, and was frequently handled by the Roman poets. On the present occasion, the episode relating to it may, as Heinrich remarks, appear to some to be spun out to too great a length; the poet, however, has an excuse in its being a domestic legend, and one of great renown.

190—192. Sazis suspensam hanc rupem. "This rock suspended on crags." He points to a large mass of stone, on the summit of a neighbouring height, resting on broken fragments of rock, and connected with the mountain by means of these alone, the main body of the supporting rock having been thrown down, and these supports alone left standing. Compare the explanation of Forbiger "Cacumen rupis singulis modo saxis cum ipso monte coharentes, mole eum disrupit et scopulis dejectit."—Disjectae procul ut male, &c. "(Observe) how the masses of stone have been scattered to a distance all around, and (how) the mountain habitation stands desolate; while
the cliffs have dragged down mighty ruin (in their fall).” The true
meaning of moles has been explained in the previous note.—Monia
domus. The cave of Cacus on the mountain-top. The rocky masses
that guarded the entrance have been torn away, and the interior stand all deserted to the view.

193-200. Vasto submota recessu. “Going back from the view in
a vast recess.” Literally, “withdrawn (from view).”—Semihominia
Caci, &c. “The dire form of the but-half-human Cacus.” He was
of gigantic size, half human, half savage beast.—Foribusque affixa
superbis, &c. “While affixed to the cruel entrance hung the
heads of men, all pale to the view,” &c.—Illius atros ignes. “The
gloomy fires of that same god.”—Aliquando atas. “Time at
length.” Etas here implies a long previous continuance of trouble.

bringing with him the oxen of Geryon, after having slain their master
himself, “of triple form,” in the island of Erythea, which lay in the
Sinus Gaditanus, or Bay of Cadiz.—Hac agebat. “Drove this way.”
Supply viá.—At furris Caci mens effera, &c. “But the mind of Cacus
madden by the furies, that nothing of wickedness or of fraud
might be undetected or unattempted.” Inausum, as Wagner
remarks, here refers to a design or intent; intractatum, to a design or
intent carried into execution. There is, therefore, nothing tanta-
logical in this passage.—A stabulis. Referring here to the pastures
in which they had laid themselves down for the night.—Avertit
he abstracts.”

209-212. Ne qua forent pedibus, &c. “That there might be no
(sure) indications from the direct marks of their feet.”—Versisque vi
arum, &c. “And hurried along with the tracks of their route turned
(in an opposite direction),” i.e., in an opposite direction to that in
which they had been dragged.—Saxo opaco. “In his gloomy habi-
tation in the rock.”—Quarenti. Supply Alcidae or Herculi. Some
read quarantem, others quarentes, depending at once on ferent.
According to our text, ferent “led,” has se understood. Wake-
field considers the whole line spurious, and Heyne observes that it
ought as well be away.

213-218. Moveret. “Was beginning to remove.” A metaphor
borrowed from military operations, as, for example, the breaking up
of a camp, castra movere.—Et colles clamore relinqui. “And the
hills were getting left behind (by them) with loud cries.” Burmann
gives a different and much less natural interpretation: “and the
hills were left behind by their cry,” i.e., their cry passed beyond, or
over the hills, and reached the cave of Cacus.—Reddidit vocem
“Returned the cry.” —Custodita. “Though carefully guarded”
BOOK EIGHTH.


225-227. *Ut sese inclusit,* &c. "After he had shut himself in, and, having broken the (supporting) chains, had let fall the enormous stone, which there used to hang suspended by the aid of iron and his father's art, and had secured the entrance (thus) defended by the opposing mass."—*Ruptis immane catenis,* &c. A large stone hung suspended over the entrance by iron chains, and, when lowered by means of these, closed the mouth of the cave. Cacus, in his alarm, does not wait to lower the stone, but breaks the chains, and lets it fall at once.—*Ferro.* Referring to the iron chains.—*Arte paternâ* By the art of his father Vulcan.—*Fultos.* To be connected with *objice* in construction. So Ovid (A. A., ii., 244), "*apposita janua fulta serâ.*" Compare also Heyne and Wunderlich, ad *Tibull.,* i., 2, 6.—*Objice.* Referring to the barrier afforded by the stone after it had fallen. Compare the explanation of Heyne: "*objice,* i. e., *saxo illo objecto pro objice.*"

228-235. *Tirynthius.* Consult note on b. viii, l. 662.—*Ter saxea tentat,* &c. "Thrice to no purpose does he make trial of the stone thresh holds," i. e., thrice to no purpose does he endeavour to force an entrance into the cave.—*Acuta silex.* "A sharp and flinty cliff." *Silex* is feminine here, but elsewhere it is usually masculine.—*Precissis undique saxis.* "With the rocks cut away all around," i. e., the cliff was steep on all sides.—*Spelunca dorso insurgens.* "Rising up as a back for the cave," i. e., it formed a back to the cavern, and at the same time rose to a great height.—*Dirarum nidis domus,* &c. "A convenient spot for the nests of inauspicious birds."

236-246. *Ut prena juge,* &c. "As, bending forward with its top, it overhung the river on the left," i. e., it had the Tiber on its left, and hung over this stream. Hercules, therefore, placed himself on the right of the rock, and by a powerful effort tumbled it into the river.—*Dexter in adversum nitens.* "Striving full against it on the right."—*Maximus aether.* "The vast æther."—*Dissonant ripæ.* "The banks leap asunder," i. e., the mass of rock falls partly on the bank, and causes this to split and break up.—*Detecta.* "Un covered to the view."—*Et umbrosæ penitus,* &c. "And its gloomy caverns lay open to their inmost recesses."—*Penitus dehiscentes* "Gazing downward to her very centre"—*Dis incisa.* "Hated b.
BOOK EIGHTH.

the very gods" Compare the Homeric τά τε στρυγεύοντα τοιαία Ἰ. (I., xx., 63.)—Superque immane barathrum, &c. "And from above the hideous abyss be seen, and the shades of the departed tremor at the light let in."


256-261. Animis. "In his wrath."—Qua plurimus undam, &c "Where the thickest smoke rolls onward its wave, and the vast den boils with pitchy vapour." A beautiful poetic circumlocution, to express "where the smoke was thickest," or qua fumus densissimus erat.—Incendia vana. "Unavailing flames."—Corripit in nodum complexus, &c. "He seizes Cacus, grasping him like a knot, and, holding on, keeps choking him until his eyes project from their sockets, and his throat is dry of blood." We have given in nodum here the simplest explanation. Some commentators make Hercules to have doubled up Cacus, as it were; but some mention would then have been made by the poet of the broken spine. Others suppose that he grasped Cacus around the middle, as he had done the Nemean lion and Antæus. Neither opinion is correct. In nodum appears to be equivalent merely to in similitudinem nodi. Angit inhaerens, &c. More literally, "cling (to him), compresses his projecting eyes," &c.—Propertius (iv., 9, 15) and Ovid (Fast., i., 576) make Hercules to have slain Cacus with his club in details of this kind, the poets, of course, very seldom agree.

262-267. Foribus revulsis. "The door being wrenched away," i. e., the stone that blocked up the front entrance being removed.—Abjurataque rapina. "And the abjured plunder," i. e., the plunder, the possession of which he had denied with an oath. This circumstance is not mentioned elsewhere by the poet, but still it is easy to be conceived as having taken place.—Tucndo. "With gazing upon." Put for intuendo.—Villosaque setis pectora, &c. "And the breast of the half-savage all shaggy with bristles."

268-270. Celebratus honos. "The honours (of the hero) have been celebrated by us," i. e., these annual honours have been rendered to the hero.—Latique minores, &c. "And posterity with grateful joy, have observed this day" Lati is here equivalent to lati
beneficio, i. e., gr ati.—Primusque Potitius auctor, &c. "And Potitius (was) the first observer, and the Pinarian house (were) the guardians of these rites sacred unto Hercules." The expression primus auctor is explained by the narrative of Livy (i., 7), where it is said that the Potitii came to these rites when first established sooner than the Pinarii.—Domus Pinaria. The priesthood for these rites remained in the Pinarian and Potitian houses, although Livy speaks only of the latter, and Virgil of the former. The Potitian family continued till the censorship of Appius Claudius, A.U.C. 448; the latter till a much later period, but the time of its extinction is not precisely ascertained.

271-272. Statuit. "(The hero himself) erected." We have adopted here the punctuation of Heyne, namely, a full stop at the end of verse 270, making the nominative of statuit to be supplied from verse 260. In the same way, Ovid also makes Hercules to have erected this altar unto himself: "Constituitque sibi, qua Maxima dicitur, aram." (Fast., i., 581.)—Maxima. The ara Maxima of Hercules was in the Forum Boarium at Rome. Heyne regards verses 271 and 272 as spurious.

273-275. Tantarum in munere laudum. "In honour of an exploit so glorious." Compare the explanation of Heyne: "In honorem tantum facinis, quo de nobis meruit Hercules." Wagner, however, and some other editors, give munere here the force of sacrificio, i. e., "in sacrificio Herculi ob egregium illud facinus instituto."—Porrigite. Old form for porrigite. The reference is, not to the stretching out of the cup in pledging one another, nor for the purpose of having it replenished by the attendants, but in order to perform a libation.

Date vina. "Make libations."

276-277. Herculea bicolor quum populus, &c. "Whereupon the poplar of double hue (straightway) both veiled his locks with its Herculean shade, and with its leaves entwined together hung down." The poplar was sacred to Hercules; hence the expression in the text, "Herculea umbrd." The leaves, moreover, on the upper and the under side are of a different colour; hence the term bicolor.

290-283. Devexo Olymlo. "The diurnal hemisphere declining." In the revolution of the heavens, the diurnal hemisphere was no setting.—Primusque Potitius. "And Potitius at their head."—Pereat libus in mornem eineti. Evidently in imitation of the costume of Hercules.—Flammas. "Blazing torches."—Instaurant epulas, &c. Heyne regards this and the succeeding line as spurious, but they are ably defended by Weichert (De Vers. injur. susp., p. 98, seq.), and more especially by Wagner. This last-mentioned writer refers to
In the evening repast, the other having taken place at midday; while he regards the mensae gratae secundae dona as pointing to the libations made after supper, and the subsequent circulation of the wine.

285–289. Tum Salii. Weichert is offended at this mention of the Salii, and proposes Tunc alii. But the Salii would appear to have been an early Italian priesthood, whom Numa subsequently restricted to the worship of Mars.—Incensa altaria circum. “Around the blazing altars.” As the flame ascended, the Salii danced and sung. —Hic juvenum chorus, &c. The band of Salii here meant consisted, as appears from the poet, of young and old.—Ferunt. “Tell of” Put for referunt.—Ut prima noverae, &c. “How, tightly grasping, he crushed with his hand the first monsters of his stepmother (Juno), and her two snakes.” Monstra and angues both refer to the same things, namely, the snakes which the infant Hercules crushed in the cradle.

292–295. Fatis Junonis iniquae. “By the fated commands of unfriendly Juno.” It was fated that Hercules should undergo so many labours in order to satisfy the wrath of Juno, and that not even Jove should be able to free him from the same.—Tu nubigenas, inviete, &c. “Thou, unconquered one, dost subdue with thy hand the cloud-born (Centaurs), of double-form.” By giving mactas here the general meaning of “to subdue,” we are saved the trouble of having recourse to a zeugma; for the Cresia prodigia was brought alive to Eurystheus.—Cresia prodigia. “The monstrous boar of Crete.” Literally, “the monstrous Cretan prodigy.” Observe the force of the plural.


307–312 Obsitus a vo “Oppressed with age” Compare Terence

313-317. Romana conditoar arcis. Euander is called here "the founder of the Roman citadel" merely in allusion to his having founded the ancient city of Pallanteum on the Palatine Hill. Compare verse 54. — Indigena Fauni Nymphae. "Native Fauns and Nymphs," i. e., produced in the very land itself. Indigena is analogous here to oivtoxbove. The early Italians were termed by the Romans of a later day Aborigines, since no tradition existed of their having wandered into the land from foreign parts. A similarly indigenous origin, therefore, is here assigned to their sylvan divinities.—Trunci du ro bore nata. "Sprung from the trunks of trees and the stubborn oak," i. e., from the trunk of the stubborn oak. An old and proverbial form of speech, to indicate a rude and simple race. Compare the Greek expression απο δφνος ἕ ὑπο πέτρας εἶναι. (Hom., Od., xix., 163, with the note of Crusius). The country around the Tiber appears to have been covered with forests at an early period, in which a wild and untutored race wandered. These the poet, on account of their uncivilized and primitive habits, makes to have sprung from the very trees themselves.

Neque mos, neque cultus. "Neither any settled mode of life, nor culture." Mos here denotes those settled habits unto which men attain only through the influence of early culture.—Jungere taurus. "To yoke the steers (unto the plough)," i. e., to turn their attention to agriculture.—Componere opes, &c. "To gather wealth, or to use sparingly what had been acquired."

318-323. Asper victu, venatus. "Hunting, a rugged source of sustenance." More literally, "rugged in the sustenance (it afforded)." Compare the explanation of Heyne: "Est venatus qui asperum vic tum proebet, h. e. non nisi labore et molestia paranandum."—Primus at æthrio, &c. The old tradition of the dethronement of Saturn by his son Jupiter, and his consequent settlement in Latium, which was followed by the golden age.—Composuit. "Gathered together." More literally, "settled," i. e., gave them settled habitations.—Quo niam lattissel tutus. "Since he had lurking secure." Observe the use of the subjunctive in indicating a tradition: "he had lurked, as is said." The derivation itself of Latium from latico is utterly worthless. The poets make Saturn to have lain hid here, because

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he feared lest his son Jupiter might retaliate upon him for having devoured his brethren.

324-327. *Aurea qua perhibent, &c.* "Under that king was what they call the golden age." The construction is, *sub illo rege fuerent saecula qua perhibent* (fuisse) *aurea* (saecula).—*Deterior ac decolor aetas.* "A degenerate age, and one of inferior hue." The reference is first to the silver age, and then to those of brass and iron. They are all, including even the silver, regarded as degenerate. —*Habendi.* "Of gain."

328-332. *Manus Ausonia* Consult Index of Proper Names for an account of the Ausones and the Sicani.—*Posuit.* "Changed." Literally, "laid aside," *i.e.*, laid aside one name and took another according as some invading tribe, according to Virgil, imposed a new appellation upon it.—*Tum reges.* "Then (came) kings," *i.e.*, a succession of kings to rule over the land.—*Asperque Thybris.* "And (among these) the fierce Thybris." This was a Tuscan king, who fell in battle near the river AlbulA, and caused its name to be changed to that of Tiber (Thybris, Tiberis). So, at least, says the old legend.—*Vetus AlbulA.* "The ancient AlbulA." AlbulA, the old name of the Tiber. Mannert considers AlbulA the Latin, and Thybris, or Tiberis, the Etrurian name of the stream, which last became, in the course of time, the prevailing one.

333-341. *Pulsum patriA.* An accidental murder compelled him to leave Arcadia.—*Extrema.* "A remote part." The early Greeks regarded the western regions of the world as comparatively remote and unknown.—*Posuere.* "Have established."—*Matrisque egeret tremenda, &c.* "And the awe-inspiring admonitions of my mother, the nymph Carmentis, and the god Apollo as the author (of the step), have impelled me (to this course)."—*Carmentalem Romani nomine portam, &c.* "And the gate which the Romans (now) call Carmental by name." We have adopted Romani, with Wagner, in place of the common reading, Romano.—*Priscum honorem.* "Ancient honorary memorial."—*Et nobile Pallanteum.* "And that the Pallanteum would become ennobled." On its site, in after days, the Palatium was erected.

342-344. *Rctulit.* "Called." Equivalent merely to *appellat.* Compare the remark of Wagner, in explanation of this meaning: "*Verba enim sunt notae, quibus res quasi referimus, seu exprimimus.*"—*Gelida sub rupe.* The Lupercal was a cave sacred to Pan, at the foot of the Palatine Hill. It was said to have been consecrated to the god by Euander.—*Parrhasio aictum Panos.* &c. "According to the Arcadian custom, named after the Lycear Pan." The cave was
called Lupercal, from lupus, just as, in Arcadia, Pan was styled Auv-kaio, from lauko. This Greek etymology, however, is of no value. The appellation Auvkaio was given originally to Pan from Mount Lycaeus in Arcadia.—Parrhasio. Equivalent to Arcadico. The name is derived from the Parrhasii, a people of Arcadia near the Laconian frontier.

345-346. Nec non et sacri, &c. "He points out also the grove of the sacred Argiletum," i.e., the grove of Argiletum, sacred to Argus. This Argus was an Argive, and a guest of Euander's, who conspired against that monarch, and was slain, in consequence, by the followers of the latter, though without his knowledge.—Argiletum. The Argiletum was here a grove, and the name was said to have been derived from Argiletum, i.e., the "death of Argus." Others, however, deduce the term from argilla, "clay," &c., a large quantity of which is found in that vicinity. At a later day, Argiletum was a street at Rome, which led from the Vicus Tuscanus to the Forum Olitorium and Tiber.—Testaturque locum, &c. "And he calls the place to witness (his innocence), and informs (.Eneas) of the death of his guest Argus," i.e., states to him all the particulars of the story.

347-348. Hinc ad Tarpeiam sedem, &c. "From this place he leads (him) to the Tarpeian Rock, and to the Capitol, now of gold, in former days all rough to the view with wild bushes."—Tarpeian. The poet here indulges in an anachronism. The Tarpeian Rock received its name, according to the common account, in the reign of Romulus.—Capitolia. For Capitolium. The Capitoline heights only are meant here. At a later day they were crowned with splendid buildings, especially the temple of Jupiter Capitolinus.—Aurea. Alluding partly to the splendour of the edifice itself; partly to the immense treasures which it possessed in works of art, &c. Consult Rycqius de Capitolio, c. xxiv., seqq.

349-354. Jam tum religio, &c. "Even then the awe-inspiring holiness of the spot used to fill with terror the timorous rusties." To enthrone, remarks Symmons, from the remotest times, on the summit of the Capitoline Hill, a visible divinity, arrayed in all the terrors of the monarch of the gods, was a sublime idea, which has been executed as nobly as it was conceived.—Silveam saxumque. "The forest and the rock itself." The former of these refers to the woods which then covered the Capitoline heights; the latter, to the rocky heights themselves.—Quis deus, incertum est, &c. "A god inhabits; what god is uncertain."—Quam sape migrantem, &c. "When often with his right hand he shot the ægis, blackening or
the view, and called together the storm-clouds." Jupiter, according to this legend, presented himself to the view in his most fearful form; holding the aegis in his right hand and the thunderbolt in his left.

Ægida nigrantem. The darkness observes Symnons, with which Virgil has in this place surrounded the majesty of the god, and has described as emanating from his aegis, is productive of the most sublime effect.—According to ancient mythology, the aegis worn by Jupiter was the hide of the goat Amalthea, which had suckled him in his infancy. The following woodcut represents Minerva with the aegis. It is from an antique in the museum at Naples.

Dextrâ. We have adopted the punctuation of Wagner, placing a comma after dextrâ, and thus connecting it with what precedes. Consult Wagner's critical note.

355-361. *Hæc duo oppida. Janiculum and Saturnia, as is mentioned soon after. — Veterumque vides monumenta, &c. Compare verse 312.—Hanc arcem. "This stronghold." Pointing to one of the two ruined towns. The common text has urbem, which comes in very awkwardly after oppida.—Passimque armenta videbant, &c. "And everywhere perceived herds of cattle. owing in (what is now) the Roman Forum and the splendid Carinae." Euander's cattle were pasturing in what was at a later day the very heart of Rome.
—Carinis. The Carinae formed a street at Rome, in a hollow be
ween the Cælian, Esquiline, and Palatine Hills, whence its name. It contained some of the most splendid private structures in the city, and was the residence of many of the principal Romans.

362–368. Sedes. "The monarch's abode."—Hæc regia. "Thw (humble) palace."—Contemnere opes. "To contemn riches," i.e., even as he did.—Et te quoque dignum finge deo, &c. "And mould thyself also (into a frame of mind) worthy of the god, nor come fastidious unto our scanty affairs," i.e., make thyself to resemble Hercules in a contempt for mere external splendour, and despise not our humble hospitality.—Ingentem. Compare note on book vi., 413. —Libystidis. For Libya, from the Greek Ἀἰβοστίς, gen. ἰδός.

369–380. Nox ruit. "Night comes rapidly on." Consult note on book ii., l. 250.—Mater. "Parent goddess."—Vulcanum alloquitur, &c. Imitated from Homer (II., xix., 294, seqq.), where Juno succeeds in influencing the monarch of Olympus.—Thalamo aureo "In the golden bedchamber." The epithet aureo here indicates the workmanship of a god, namely, Vulcan himself.—Et dictis divum, &c. "And breathes divine love into her words." Some render dictis, "by her words," and understand illi as the object. This, however, is inferior.—Debita. "Due (to them by the fates)."—Casuras. "Destined to fall."—Artis opisque tue. "Of thy art and power," i.e., such as thy skill and power could produce.—Exercere. "To call into action," i.e., to employ.—Labores. Referring to the labours of his forge.—Natis. The reference is to one in particular, namely, Paris.—Durum laborem. "The severe hardships."

381–385. Constitit. "He has obtained a footing.—Et sanctum mihi numen, &c. "And implore arms from thy divine power revered by me," i.e., worthy of all reverence in my eyes.—Nato Aeneas.—Filia Nerei. Thetis, who, according to Homer, obtained arms for Achilles from the fire-god.—Tithonia conjux. "The spouse of TithONUS." Aurora, who obtained, according to the cyclic poets, arms for her son Memnon from Vulcan.—Quae mania. "What walled cities."

391–393. Olim. "At times."—Tontrū quum rupta coruscō, &c. "When the bright, chink like fire of the skies having burst forth with (loud) thundering, traverses the storm-clouds with gleaming light." Ignea rima, literally, "the fiery chink," is extremely graphic. and we have endeavoured to preserve its force in the translation.—Rupta. Besides the idea of suddenness, this term conveys also that of a zigzag motion, according to Heinrich.—Laeta dolis, et form conscia. "Exulting in her wiles, and conscious of (the potent influence of) her charms."
394-399. Etenim devinctus amore. Imitated from Lucretius (i. 34).—Quid causas petis ex alto. "Why dost thou seek such far fetched arguments?" More literally, "why seest thou arguments from what is remote?" i. e., from such remote instances as those of Thetis and Aurora. Fiducia mei. "Confidence in me."—Similis si cura fuisset, &c. "Had a wish like this been thine," i. e., hadst thou wished me to do this. Literally, "had there been to, see such a care."—Trojam stare. "Troy's standing."—Priamunque superesse. "And Priam's surviving." According to the ancient belief, the decrees of Fate could not be altered, but they might be put off.

400-404. Atque hae tibi mens est. "And this be thy resolve."—Quidquid in arte meâ, &c. "Whatever of careful skill I can promise thee within the compass of my art."—Liquidumque electro. "Or liquid electrum." Electrum was a compound metal much esteemed by the ancients, and took its name, probably, from its resemblance to pale amber. It was composed of silver and gold in certain proportions. According to Pliny, the proportions were four parts of gold to one of silver, but other writers mention a greater quantity of the less precious metal.—Quantum ignes animaque valent. "As much as fires and breathing bellows are able to effect, (all this do I promise unto thee)." Supply omne hoc tibi promitto, as referring to all that precedes, from quidquid in arte meâ, &c.—Animae. Compare the explanation of Servius: "Spiritus, quo fabriles inflari folles so tent."—Viribus indubitare tuis. "To distrust the extent of thy influence." Indubitare, according to Servius, was first used by Virgil.

407-415. Inde ubi prima quies, &c. "Then, when the first (inter val of) repose had chased away slumber (from his eyes), in the mid career now of night driven away," i. e., at midnight. Medio jam noctis abactae curriculo is equivalent merely to mediâ jam nocte.—Cui tolerare vitam impositum. "On whom the task is imposed of supporting existence."—Tenuiique Minervâ. "And the loom yielding but a scanty reward." The name of the goddess is here employed for the art over which she presided.—Sopitos. "Dormant."—Noctem addens operi. "Adding night to her work," i. e., working early in the morning, before it is light.

Castum ut servaret cubile, &c. Compare the explanation of Heyne: "Ut habeat, unde vivat honeste ipsa et nati, servatâ maritâlris tori pudi eitiâ."—Nec tempore segnior illo. "Nor at that time less industrious," i. e., rising as early and equally industrious.—Ignipotens "The powerful for god."—Opera ad fabrilia. "To the labour of his calling"
416-422. Insula Sicanium, &c. “An island is raised (from the sea) near the coast of Sicily and Æolian Lipara.” Homer makes the workshop of Vulcan to have been in Olympus (Jl., xviii, 369) Virgil, on the other hand, here selects one of the Lipari islands, named Hiera, off the northern coast of Sicily. Callimachus (H. in Dion., 46) makes Lipara the scene of the fire-god’s labours, and hence Theocritus (Id., ii., 133) names Vulcan Δισαραίως.—Erigitur. Referring to the mountainous character of the island.—Et Cyclo- pum exesa caminis, &c. “And Ætnaean caves eaten out by the for- ges of the Cyclopes.” By Ætnae astra are here meant caverns re- sembling those supposed to be in the bowels of Ætna, and hollowed out by the action of fire.—Validique incidibus ictus, &c. “And powerful blows are heard re-echoing from anvils.” Equivalent, as Servius remarks, to referentes gemitus audiuntur. Literally, “and powerful blows, being heard, return a groan from anvils.”

Strictura Chalybum. “The (ignited) masses of iron.” Strictura here is equivalent to μοίρωτι.—Chalybum. The name of the people (Chalybes) is not for the metal for which their country was famous. Consult Index of Proper Names.—Et fornicibus ignis anhelat. A beautiful poetic expression to denote the low roar of the flames in the furnace.—Vulcani domus, &c. “It is the abode of Vulcan; and the land is called Vulcanian by name.”

423-427. Huc. Old form for hoc.—Ferrum exercebant. “Were working the iron.”—Brontesque, Stropesque, et . . . Pyraemon. These three names have each a meaning. The first is derived from θρόντι, “thunder;” the second from στερπνή, “lightning;” the third from πόρ, “fire,” and άκμαν, “an anvil.”—Hesiod (Theog., 140) and Apollodorus (i., 1, 2) call this last one Αργυς, Argus.—His informa- tum manibus, &c. “These had in hand an unfinished thunderbolt, part being already polished off, (of the kind) which the Father hurls in very great numbers upon the earth from the whole sky; part re- mained incomplete.”—Informatum. A technical term, applied to the work of statuaries painters, and other artists, when in progress and still unfinished. Compare line 447.—Quae plurima. An imi- tation of the Greek. The Latin prose form of expression would be cujus generis plurima.

429-430. Tres imbris torti radios, &c. “They had just added three shafts of hail, three of the rain-cloud, three of gleaming fire, and (three) of the storm-winged southern blast.” The thunderbolt is here made to consist of twelve shafts or barbed darts, every three typifying some phenomenon that accompanies the thunder in the kingdom of nature. To these are then added the fear of gleaming,
the loud uproar, the panic terrors, &c., that mark its pa.h.—Imbris torrit. Compare the explanation of Wagner: “Imber tortus, h. c. constrictus et coactus in grandinem.” Compare also book ix., 671, sqq.—Radios. Equivalent to cuspidex, or the Greek áktivac. These radii are sometimes represented as straight; more commonly, however, they have a barbed point like a javelin, while the remaining part has a zigzag appearance, as if in imitation of forked lightning. The number of radii, again, varies from four to twelve, and they are either made to project from the two extremities of the bolt, or from the extremities and the sides. The bolt itself is often depicted with wings.

431-434. Fulgores nune terrificos, &c. “They were now mingling with the work terror-inspiring gleamings, and uproar, and fear, and the wrath of heaven with its vengeful flames.” Literally, “and angers with pursuing flames.”—Miseebant. Observe the force of the imperfect, as indicating the work on which they were employed at the time of the fire-god’s coming. So also instabant and polibant.—Instabant. “They were urging on,” i. e., were expediting as a piece of work.—Quibus ille viros, &c. An enlargement of the idea contained in the Homeric λαοςσος.

435-438. Ἀγίδακεν horroreram. The reference is now to the breastplate of Minerva, not to the áegis as wielded by Jove.—Turbatae. Equivalent to iratae.—Arma. Observe the employment of arma, as indicating defensive armour, the áegis being now the breastplate.—Squamis auroque. “With golden scales.” A hendiadys.—Conexos. “Intertwined.”—Ip sumque Gorgona. “And the Gorgon herself,” i. e., the Gorgon’s head; referring to Medusa, whose head formed a common appendage of the breastplate of Minerva.—In our remarks on the áegis (verse 354), it was stated that, according to ancient mythology, the áegis worn by Jupiter was the hide of the goat Amalthea; it must now be added, that, by the later poets and artists, the original conception of the áegis appears to have been forgotten or disregarded. They represent it, as appears from the present passage among others, as a breastplate covered with metal in the form of scales, not used to support the shield, as was done with the more ancient áegis, but extending equally on both sides, from shoulder to shoulder, as in the annexed figure, taken from a statue at Florence.
Delecto vertentem, &c. The eyes are here represented as actually moving in their sockets, which adds, of course, to the wonderful nature of the work. Compare Wagner, ad loc., and also what is said by the ancient poets respecting the wonderful abrúzara of Vulcan. (Hon., II., xviii., 417, seqq.—Nitsch, Nov. Lex. Mythol., vol ii., p. 629, ed. Klopfer.)

439-463. Tollite cuncta. "Away with all things."—Austere. "Lay aside."—Nunc usus. "Now is there need."—Comm. usus artes magistra. "Now of all your masterly skill."—At illi oculus incubaere, &c. "But they all together, and having parcelled out the work equally, bent themselves quickly (to the task)." We have followed the construction recommended by Wagner, "or-nes pariterque sortiti," not "omnes incubuere et sortiti (sunt)."—Aes. Consuit note on b. i, v. 449.—Chalybs. "Iron." Consult note on verse 421. Informant. "They mark out the outline of." The force of informo, in such cases as the present, is well explained by Polcellini, "primam et rudem alicui rei formam induco." Compare note on verse 426.

Unum contra. Alone (sufficient) against."—Septempaque orbis orbes impediunt. "And they join plates firmly to plates in sevenfold order," i.e., they lay plate upon plate to the number of seven, and unite them firmly together. The result is a sevenfold shield of metal plates. Compare the explanation of Heyne: "Laminae areae, atia super aliam impaete, ut septemplex esset clipeus."—Impediment. The force of this verb is well explained by Wagner: "ita inter se jungunt et compingunt, ut divelli non possint."—Lacu. "In the trough." Compare Ovid, Met., ix., 170.

... gelido ceu quondam lamina candens
Tincta lacu stridit ...

Illi inter sese, &c. Observe the peculiar cadence of the line, as indicating laborious and strenuous effort.—In numerum. "In equal time."—Versantque. "And keep turning again and again." Observe the force of the frequentative.

455-460. Euandrum ex humili tecto, &c. From a scene of labour, noise, and bustle, remarks Valpy, the reader is at once transported to another, where reigns perfect repose.—Et matutini volucrum, &c. The reference is particularly to the note of the swallow. Compare Anacreon (Od., xii., 8, seqq.), where the bard complains of his dreams being broken by the swallow's early twittering, ὄπισθεν τοι ἰμάκες Heyne has a note on this passage in wretched taste, and asks whether the poet means the crowing of the cock!—Et Tyrrhena pedum circumdat, &c. "And binds the Tuscan sandals to the soles.
of his feet.” The epithet Tyrrhena is here merely ornamental. Otherwise, however, by the “Tuscan sandal” was meant a particular kind, having a wooden sole, and fastened round the foot by leather thongs. *Iceno Tyrrhena vincula* in the text, literally, “Tuscan thongs.”

_Tegeææm ensèm._ “ilis Arcadian sword.” *Tegeææm* is equivalent here to *Arcadicum*, from Tegea, a city of Arcadia.—*Demissa ab lârd, &c.* “Throwing around him a leopard’s skin hanging down from his left shoulder.” The *panthera* of the Latins is the *nāpðulûs* of the Greeks, and corresponds to the leopard, not the panther.

461-468. Gemini custodes canes. “Two watchful dogs.” More literally, “two dogs, guardians (of the mansion).”—*Limine ab alto.* Markland regards *alto* as inconsistent with the idea of an humble mansion, and therefore proposes *arto*. Heyne thinks that we must either adopt Markland’s emendation, or else regard *alto* as “paulò otiosius.” Wagner is of opinion that the epithet is merely a general one, and is here employed to indicate the threshold of a palace, however small and humble this last may be. Heinrich’s explanation, however, appears to be the best, namely, that *alto* here refers to a threshold raised high above the ground after a rustic fashion.

_Hospitis Æneas sedem, &c._ “The hero sought the apartment of Æneas, and a place for private conference,” i.e., the apartment of Æneas, and the privacy which it afforded. We have followed here the explanation given to this passage by Wagner: “Secretum autem locum, cubile Æneas, petit Euander.” The object of the monarch was to have a private conversation with his guest on matters of high moment to the latter, and therefore requiring strict secrecy.—_Sermonum memor, et promissi muneri._ “Mindful of his (previous) conversation, and his proffered service.” Compare verse 170, seqq. —*Huc.* Referring to Euander.—_Licito sermone._ “Unrestrained converse.” Because they were now in private.

472-477. _Pro nomine tanto._ “In comparison with the distinguished name (which I enjoy with thee and thy countrymen),” i.e., in comparison with that fame which has induced you to come hither. Compare Heyne: “Pro famâ quæ te ad nos adduxit.” Some commentators, with less propriety, refer _nomine tanto_ to Æneas and the Trojans: “considering your distinguished name.”—_Hinc Tusco clauántur anni._ Alluding to the Tiber, which bounded his humble realms on the west, and which is here called “the Tuscan river,” because forming for a great part of its course the boundary of Etruria on the east and southeast.—_Opulentaque regnis castra._ “And the forces of a powerful kingdom.” Literally, “and a camp rendering
478-483. *Haud procul hinc, &c.* "Not far from this place stands inhabited the abode of the Agylline city, built of ancient stone," i. e., stands inhabited the city of Agylla, of ancient origin. Agylla was also called Care, and was of Pelasgic origin, having been founded at a very early period by Tyrrenian Pelasgi.—*Lydia gens.* "The Lydian nation." The Tyrrenian Pelasgi, who settled in, and civilized Etruria, were said to have come from the coast of Lydia. The poet merely speaks here of their founding Agylla, but the reference, of course, is simply to this as one of their settlements.—*Rex deinde Mezentius.* "King Mezentius at length." Mezentius is here called "king;" his true title, however, was Lucumo. This last was the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation.

484-495. *Dí reservent.* "May the gods have similar punishments in store."—*Tormentum genus.* "A refinement in torture." Literally, "a kind of torture."—*Fessi.* "Wearied out (by his cruelties)."—*Infanda furentem.* "Raging past description."—*Ad fastigia.* "To his palace-roof." Fastigium is properly the peak of the roof, taken here for the whole.—*Confugere.* "Fled for safety." The historical infinitive, put for the imperfect. —*Defendier.* "Was defended." Historical infinitive. Old form for *defendi.*—*Prasent Marte.* "With present war," i. e., by an immediate recourse to arms. The people of Agylla, according to Euander, were at that very time in arms, and on the point of sailing against the Etrurians to demand that Mezentius be given up.

497-507. *Toto namque fremunt,* &c. "For their galleys, crowded together along the whole shore, send forth loud outcries, and demand that they set sail."—*Puppes.* The vessels are here put for the crews themselves.—*Signa ferre.* Literally, "that they bear onward the standards," i. e., advance.—*Maonie.* Maonia was another name for Lydia among the poets. It contains, therefore, an allusion here to the alleged Lydian descent of the people of Agylla, or, rather, of the Etrurians generally, through the Pelasgic Tyrreni.

_Flos vesterum virtusque virum._ "Flower and strength of an ancient race." Vesterum virum is equivalent here to *gentes antiquae.* According to Servius, the expression in the text, *flos vesterum,* &c., is borrowed from Ennius.—_Justus dolor._ "A just indignation." _Ex terrae ontate duces._ "Choose foreign leaders," i. e., a foreign leader.
Externor duces is put, in strictness, for externum duces. Miss.

"Has just sent."—Mandatque insignia. "And commits to me the other badges of royalty." The reference here is to the sella curriea, trabea, &c.—Tarchon. This form is more in accordance with the usage of Virgil than Tarchon, as given in the common text. The poet makes Greek names, having a Latin genitive, end in the nominative in on, with the single exception of Apollo. On the contrary, names of Italian origin end with him in o, as Aluro, Epulo, Hisho, &c.—Succedem castris. Supply precantes ut. "Entreat me to come to their camp," &c.

508-513. Tarda gelu saezisque effestata. "Retarded in its movements by the chilled blood, and worn out by the long lapse of years." Saezis is here equivalent to annis, or longo annorum cursu.—Sera ad fortia. "Now slow for valiant deeds." Literally, "late."—Natum exhortarer. "I would exhort my son (to supply my place), were it not that he, of a mixed race by reason of a Sabine mother, derived a portion of his country from this land." The oracle required a foreign leader, and the son of Euander only fulfilled the condition on the father's side, having been born of a Sabine mother.—Indulgent "Favour."—Ingredere. "Enter upon the task."

514-519. Hunc Pallanta. "My Pallas here." Observe the force of hunc in indicating gesture. The father points to his son, who is close by.—Et grave Martis opus. "And the heavy work of war." Compare the Homeric μηγι έργον Ἀργο.—Cernere. "To mark," i.e., to mark, and make them models of imitation.—Arcadas equites. The cavalry are sent as immediate aid. The epithet Arcadas is merely ornamental. The Arcadians at home, by reason of their mountainous country, were not very strong in cavalry. The same remark will apply to the new territories of Euander in Italy, independently of their small size.—Pallas. Supply dabit.

520-526. Tenebant. "Were keeping."—Putabant. "Were revolving." We have altered the common punctuation after Achates and putabant, in accordance with the suggestion of Wagner. In translating, therefore, the words ni signum, &c., in the succeeding line, we must supply as follows: "(and they would have continued long to do so) had not," &c. In prose Latinity we would have cum in place of ni, with a semicolon or comma after Achates and putabant.—Celo aperic "In the clear sky." Literally, "in the open sky." So, on the other hand, clouds are said to cover the heavens.

Vibratus. "Darted."—Cum sonitu. "With a peal of thunder." Thunder and lightning in a clear sky formed an omen of πονον
importance.—Et uere. 'To be coming into collision.' Pu, for con-
—Tyrrhenusque tubae, &c. "And the blast of the Tyrrhenian
trumpet to send its deep notes through the sky." The Tyrrhenian,
who brought civilization into Etruria, are also said to have been the
inventors of the trumpet. Observe the poetic usage of Tyrrhenus
_tuba_ clangor for Tyrrhenus _tuba_ clangor.

527-529. Fragar increpat ingens. "A mighty crash thunders
orth."—_Arma inter nubem_, &c. These were the arms just made
by Vulcan for Æneas, and which Venus was bearing through the
sky. In the clear heavens was a cloud in which they were con-
veyed, and hence the expression _inter nubem_, in the text.—_Per su-
dum_. "Through the clear air."—_Et pulsa tonare_. "And (hear
them), clashed together, to resound aloud." Observe the zeugma
in uident, the verb in this clause being equivalent to _audiunt_

533-540. Quem casum portentia forant. "What (coming) event
these prodigies portend." Literally, "may be bringing (with
them)."—_Ego poscor Olympo_. "I am called by heaven." Literally,
"I am asked for by Olympus." Supply _ab_ before Olympo. The
meaning of the clause is, "I am summoned by the gods to the con-
flict." _Me vocant dii ad pugnam_. Heyne regards Olympo as the da-
tive for _ab_ Olympo, and gives a somewhat different explanation of
the passage: "_Me Olympus poscit, me vult, respicit_, h. e., _ad me os-
tentum aris spectat, nihil est quod vos teneamini._"

_Heu quantae miseris, &c._ Æneas sees, in spirit, the overthrow
of his foes.—_Thybris pater!_ The battle in which Turnus lost his
life, and the Latins were defeated, was fought in the vicinity of the
Tiber. Compare Ruhkpf's note in opposition to the remark made
by Heyne (ad loc.) in his smaller edition.—_Poscunt . . . . rumpant_
Uttered ironically.

542-546. _Et primum Hercules_, &c. "And first he awakens the
dormant altars with Herculean fires." Poetic, for "he awakens the
slumbering fires on the altars sacred to Hercules." By "Herculean
fires" are meant fires in honour of Hercules. Euander, ac-
cording to Heyne, would seem to have worshipped Hercules as a
domestic or family deity, and to have consecrated a special altar to
him in his dwelling, and on this altar Æneas now rekindles the
fires for a sacrifice to him as one of Euander's Penates. Another
sacrifice is then offered by him to the _Lar domesticus_ of Euander,
and his more immediate Penates. Wagner, however, takes a more
correct view of the subject, and makes the sacrifice _to_ Hercules to
have been offered at the _Ara Maxima_, on which the previous obli-
uation was being made by Euander at the time of Æneas's _arrival._
After this, according to the same critic, another sacrifice is made within the dwelling, unto the Lares and Penates.—Hesternumque Lares, &c. "And then, with joyous feelings, approaches the Lar of the previous day's worship, and the humble Penates (of his entertainer)," i. e., the Lar to whom he had made his offering on the previous day, when entering for the first time the dwelling of Euander. Some read externum, in the sense of εξεινου, instead of hesterrum, but without any necessity.—Parvosque Penates. The epithet parvos cas a peculiar reference to the humble abode of the monarch.

547-550. Qui sese in bella sequuntur. "To accompany him to the scene of warlike preparations," i. e., to Caeve, and the forces assembled there, in order that he may obtain their aid. Bella here strikingly depicts the martial feeling that animates the people of Caeve, and their eagerness to advance against the Rutulians. Commentators manage to find a difficulty here, where none in fact exists.—Pars cetera pronâ, &c. "The remaining portion are borne along by the descending current, and float, without any exertion on their part, down the stream." Segnes is equivalent here to sine remigio, as Servius well explains it.—Nuntia ventura. The feminine agreeing with pars, instead of nuntii venturi.—Rerumque patrisque. "Of both the condition of affairs and of his father's movements." The remainder of the Trojans who had accompanied Aeneas to the city of Euander return to the Trojan encampment, and bring the tidings to Ascanius of the affairs in hand.

552-557. Eius tempore. "One distinguished from the rest." Supply quum, and consult note on book v, line 534.—Profulgens ungibus aureis. "All resplendent with gilded claws." The preposition pra increases here the force of the simple verb.—Tyrrheni ad litora regis. "To the shores of the Etrurian king," i. e., to Caeve, where Mezentius had been reigning. Some manuscripts give limina, of which Heinsius approves. This reading, however, is not needed. We must bear in mind that the forces of Caeve were encamped on the shore, ready to embark as soon as a fit leader could be found.

Matres. Mothers, alarmed for the safety of their sons, about to proceed to the war.—Propiusque periculo it timor. "And fear now borders more and more closely upon the danger itself," i. e., they do not now fear danger merely, but they fear it as something close at hand, and imminent. Consult Wagner, ad loc.

558-566. Euntis "Of his departing son." Supply filii.—Inexpletum laetifrons. "Weeping in a way that would not be satisfied." We have preferred here the reading of Heyne to inexpletum, as given by Wagner. It is certainly the more forcible and natural
ese of the two.—O mihi referat si Jupiter. "O that Jupiter would restore to me."—Qualis eram. "(And that I might be again such) as I was."—Praeneste sub ipsa. In the seventh book, line 670, seqq., Cæculus is called the founder of Praeneste, and is numbered among the chieftains in the army of the Latins. Here, however, Euander says that he himself fought, in earlier years, under the walls of Praeneste, and slew Herilus, king of that place. Cæculus, therefore, must have been a second founder of the city, or, in other words, must have rebuilt it.—Fcronia. Compare book vii., line 800. —Terna arma movenda. "Arms to be thrice wielded," i.e., the combat to be thrice waged. He had to be thrice conquered and slain.—Omnes animas. "All his lives."

569-571. Nate. Pallas.—Finitimò huic capiti insultans. "Insulting this his neighbour," i.e., me, his neighbour. Literally, "insulting this neighbouring head." Compare, as regards the force of ca piti here, the note on book iv., 613. We have given finitimó, with Wagner, in place of finimitus, as adopted by Heyne. It is more euphonious, and sanctioned also by better manuscripts.—Viduasset. For privasset. Compare, as regards the peculiar force of this verb, the remarks of Corte, ad Lucan., ii., 44!.—Urbem. Cære or Agylla.

574-582. Patris preces. "A father's prayers." Patris for pat ternas.—Numina vestra. "Your divine pleasure."—Si visurus cum vivo, &c. "If I live to behold and meet him again?"—Venturus in unum. For converturnus.—Nunc, O nunc. Wagner reads, nunc, nunc O liecat, which he strives to defend on metrical, or, rather, rhythmic grounds.—Crudelem abrumpere vitam. "To break the tie that binds me to an unhappy existence." —Dum cura ambiguex, &c. "While my cares still hang in suspense; while hope of the future is uncertain."—Mea sera et sola voluptas. "My late and only joy," i.e., the only solace of my declining years.—Gravior nuntius. "More painful tidings than ordinary." We have given neu, with Wagner, instead of the common ne. It is certainly the more spirited form.

588-596. Chlamyde et pictis, &c. "Conspicuous in his chlamys and emblazoned armour." By pictis armis we must understand armour not only decorated with gold and silver ornaments, as Heyne remarks, but having also devices (γραφάτ, σφατα) painted upon the shield, &c.—Conspectus. This participle is here equivalent to con spicuus, or, as others say, to conspiciendus.—Chlamyde. Consult note on book iv., line 137.

Occani perfusus similā. "Rising from Ocean." Literally, "be deuned with the water of Ocean."—Quem Venus ante alios, &c. Be
cause it is her own star. — *Extulit os sacrum calo.* "Hath reared its hallowed visage in the sky," i. e. has begun to ascend in all its hallowed beauty from the edge of the horizon.—*Qua proxima metiarum.* "Where is the nearest limit of their route." i. e., by the norrest route. Compare the explanation of Wagner: "*Qua brevissimo tinere pervenitur eo quo tendunt.*" — *Quadrupedante putrem,* &c. "The hoof shakes the dusty plain with the sound of the courier's tramp." Literally, "with quadruped-sound." In this line, imitating the sound of cavalry in quick motion, Ennius is imitated—597-607. *Gelidum prope Cæritis annem.* "Near the cold river of Cæres." *Cæritis* is here the genitive of *Cæres*, another form of name for the city of Cæres. The name of the river itself was, according to Cluver, Cæretanus, corresponding to the modern Vacina. The stream flowed on the east side of the city.—*Undique colles inclusere cavii.* "Hills surrounding a valley shut it in on all sides."—*Nemus.* Merely synonymous with *locus* in line 597, and standing here for *lucum.* — *Diemque.* "And a festival day." — *Quis primi fines aliquando,* &c. "Who once held the first possession of the Latin fields." More literally, "were the first that held possession," &c. These Pelasgi, according to the common account, settled also in Cæres, and left many traces of their language and customs behind them. (Dion. Hal. i. 20.—Id. iii. 58.) — *Tuta tenebant castra locis.* "Kept their camp defended by the situation of the place."—*Et latis tendebat in arvis.* "And stretched away over the wide-extended fields," i. e., the line of encampment was extended over a wide space of country.—*Curant.* This narration is completed in the tenth book, verse 148, seqq.

610-616. *Gelido secretum flumine.* "Apart by the cold river." *Secretum* is here equivalent to *solum,* i. e., *secretum a sociis.* We have given *et gelido,* with Wagner, in place of *egelido,* the reading of Heyne. *Egelidus* is not in accordance with epic language; and, besides, the river in question has already been styled *gelidum* in a previous verse.—*Promissae arte.* "By the promised skill." *Equiv alcat to arte quam mihi promiserat.* Compare line 401.—*Radiantia.* "All radiant to the view."

617-625. *Dea donis et tanto,* &c. "Delighted with such precious gifts from the goddess." A hendiadys. Literally, "delighted with the gifts of the goddess, and so great an honour." — *Expleri.* Supply *tuendo.* "With gazing upon them." — *Miraturque interque manus.* &c. "And admires, and, (supporting) in his hands and arms, keep turning from side to side," &c. The smaller parts of the armour are held in his hands; the larger in his *ars.* — *Sanae* cam
Red-gleaming.” Equivalent to *rutilam.—Inardesict. “Begins to
kindle up.”—*Lentes ocreas. “The polished greaves.” Consult note
on book vii., line 634.—Electro. Consult note on verse 402.—Au-
roque recoco “And refined gold.”—Et elypei non narrabile textum.
“And the workmanship of the shield too wonderful to be described
in words.” Cerda refers textum to the execution of the work, Heyne
in the subjects unfolded on the shield; it appears, however, in fact,
not to have reference to both in an equal degree.

627-629. Haud va:um ignarus, &c. “Not ignorant of what Lat-
seen foretold, nor unaware of the ages that were to come.”—Genus
omne futura, &c. “All the descendants of the race about to spring
from Ascanius.”—Pugnataque in ordine bella. The centre of the
shield represented the Mediterranean, with the battle of Actium.
The remainder was divided into compartments, each devoted to
some prominent period of Roman history.

630-634. Fececat et viridi, &c. “(There) he had also repre-
sented the newly-delivered she-wolf reclining in the cave of Mars.”
* Factam is here equivalent to enizam.—Geminos huic ubera circum, &c.
“Around her dugs twin-boys hanging and sporting, and sucking un-
dismayed their (foster) mother; she herself bent back with tapering
neck, gently licking them by turns, and moulding their bodies with
her tongue.” The twin-boys are Romulus and Remus. The story
of their having been suckled by a she-wolf is often depicted on an-
cient coins.—*Mulcre alternos. The motion and successive action,
oberves Symmons, seemingly attributed in some instances to the
figures on the shield, belong to the explanation, which sometimes
mingles the future with the present. The painter or the sculptor
can give only one point of action, but he who explains the painting
or the sculpture will naturally illustrate its design.

635-638. Et raptas sine more Sabinas, &c. “And the Sabine
women carried off, without regard to law or right, from the assem-
blage in the circus, when the great Circensian games were celebra-
ted.”—Sine more. Compare the explanation of Wagner: “sine more,
quippe jure genitum violato.”—Cavea. The *cacea was that part of the
circus, theatre, &c., which contained the audience or spectators.
In the present instance the circus is meant, the reference being to
the Circensian games. The rape of the Sabine women took place
during the celebration of these games, which were then called Con-
sualia, because in honour of Consus or Neptune.—Circensibus. Sup-
ply ludis.

Subitoque novum consurgere bellum, &c. “And a new war arising
on a sudden to the followers of Romulus, and the aged Tatius, and
the rigid Cures," i. e., arising between the Romans, headed by Romulus, and the Sabines led on by Titus Tatius.—Consurgere
Observe the peculiar construction, addiderat consurgere, where the
prose form of expression would have been et bellum subito consurgens
—Curibusque severis. Cures, one of the Sabine towns, is here put
for the whole nation. The epithet severis refers to the austere and
rigid manners and moral discipline of the Sabine race.

639-641. Idem reges. Romulus and Titus Tatius.—Pateras. Con
sult note on book i., line 739.—Casà porcà. According to a Ro-
man custom, of which Livy often makes mention. Compare also
book xii., 170.—Porcà. The masculine would be the proper form,
but the feminine is here employed in place of it by poetic usage, and
also in order to avoid the less elegant masculine form, porco. Com-
pare Quintilian (viii., 3, med.), "Quedam non tam ratione quam sensu
indicantur, ut illud: casà jungebat fœdera porcà. Fecit elegans fictio
nominis; quod si fuisset porco, vile erat."

642-645. Cita quadrigae, &c. Alluding to the death of Mettus
Fufetius, who was torn asunder by being attached to two four-
horse chariots that were driven in different directions. Niebuhr
makes the more correct form of the name to have been Mettius.—At
ta dictis, &c. "But thou, O Alban, shouldst have adhered to thy
agreement," i. e., shouldst not have acted treacherously in battle to-
wards the Romans.—Mendacis. Equivalent here to perfidi.—Tullus.
Tullus Hostilius.—Per silvam, &c. Commentators discover here a
resemblance between the sound and sense.—Et sparsi vorabant, &c
"And the bushes, sprinkled with his blood, were dripping wet," i. e.
the blood kept falling from them, in fine drops, to the ground.

646-651. Porsenna. There is considerable doubt about the true
form of this name. Horace, in a pure iambic line (Epod., xvi., 4),
gives Porsëna. Martial, also (Epigr., i., 22), has Porsëna, and the
short penult is likewise found in Silius Italicus (viii., 391, 480; x.,
484, 502). Niebuhr maintains that Porsëna, in Martial, is a blunder
on the part of the poet (Röm. Gesch., vol. i., not. 1200); but this is
far from likely, seeing that the short quantity is given, also, by the
two other writers just mentioned. (Consult Macauley's Lays of Anc.
Rome, p. 44, seqq., Lond. ed.) It seems better, therefore, to suppose
that the original Tuscan form of the name was Porsenna, like Vi-
berna, Ergenna, &c.; and that this became shortened, in the ordi-
nary pronunciation of the Romans, into Porsëna or Porsna. Both
forms, therefore, might easily occur in poetry. Heyne reads Porsè
na, but Servius says, "Sane Porsenna," though the reason which
the latter assigns is not very satisfactory verum n adduit metr
causa
Jubebat. "Was ordering (the Romans)," i.e., was depicted in the act of ordering.—*In ferrum rubeant.* "Were rushing to arms." Equivalent, as Thiel well explains it, to *rubeant ut arma raperent.* Compare *Georg.* ii., 503.—*Illum.* Referring to Porsenna. — *Quia sellere,* &c. We have given *quia,* with Wagner, instead of *quod,* the reading of Heyne. *Quod* refers to the feelings and sentiments of the speaker, and is what grammarians call subjective: *quia,* on the other hand, refers to what is actually taking place before the eyes, and is objective.—*Cocles.* The poet alludes to the legend of Horatius Cocles and the Sublician bridge.—*Vinclus rupitis.* "Her confinement being broken." *Vinclus* is here put for *custodiā.*

652–654. *In summō custos,* &c. "On the highest part (of the shield), Manlius, the guardian of the Tarpeian citadel, was standing in defence of the temple (of Jove), and holding possession of the lofty Capitol, while the royal cottage appeared rough to the view, all fresh with Romulean thatch." We have made *in sommo* refer to the shield, not, as Heyne maintains the words ought to be rendered, to the *arx,* or citadel. Compare *in medio,* verse 675. Wagner is in favour of this same interpretation.—*Tarpeā arcīs.* The Tarpeian rock formed part of the Capitoline Mount; hence the epithet "Tarpeian" applied by the poet to the citadel, which stood on the latter.—*Pro templo.* The preposition has here the force, not of *antea,* but "in defence of."

Romulīaque recens, &c. Alluding to the *casa Romuli,* or thatched cottage of Romulus, the primitive palace (*regia*) of that early king, and preserved by the Romans with great veneration. It stood on the summit of the Capitoline Mount.—*Recess.* In the workman ship of Vulcan, the thatched roof was wrought of gold, and presented, therefore, a fresh and new appearance to the eye. Heyne regards verse 654 as spurious, but it is ably defended by Wagner.

655–658. *Atque hie auratis,* &c. Heyne condemns the mixture of poverty and splendour in this and the previous line. But it must be borne in mind that the *aurata porticus* do not mean galleries really of gold, but merely indicate that Vulcan employed this metal to depict them on the shield.—*Gallos in limine,* &c. "Gave warning that the Gauls were present on the threshold," i.e., were just at hand. An allusion to the well-known legend of the Capitol's having been saved from surprise by the sacred geese.

Tenebantque. "And were now in the act of seizing upon." Equivalent to *in eo erant ut tenerent.*—*Et āno metallī opāce.* "And by the friendly aid of dusky night." A somewhat pleonastic addition, after *tenebris.*
659 662. *Aurea caesaries ollis,* &c. "They have golden locks and golden attire," i. e., their hair and attire were represented in gold. The ancient writers assign yellow or ruddy locks to the Celtic race. Consult on this subject the note of Niebuhr (Rom. Gesch., vol. ii., p. 592, n. 1169.)—*Aurea vestis.* Servius very strangely understands this of the beard, in which he is followed by Wakefield (ad Lucret., v., 672) and others. The words refer to the Gallie *sagula,* mentioned immediately after, and which are represented here as golden, either because they were of a yellow ground or, what is more probable, because the Gauls were fond of attire interwoven with gold. (Compare Sil. Ital., iv., 155.)—Virgatis lucentis sagulis. "They shine brightly on the view in their striped short cloaks." These were striped in different colours, like the Scotch plaid. The *sagulum* was a smaller kind of *sagum,* which last was a kind of military cloak worn by the Romans as well as other nations. The sagum was open in front, and usually fastened across the shoulders by a clasp. The form of the sagum worn by the northern nations of Europe may be seen in the following cut from the column of Trajan, representing three Sarmatians with *sagum.*

Lactea colla. The Gauls were in general remarkable for fair complexions. Hence Ammianus remarks, "Candidi pene sunt Galli omanes" (xv., 12, init.)—Auro innectuntur. "Are encircled with chains of gold." More literally, "are bound with gold." The reference is to the *torques,* of which mention has been made in a previous note (book v., line 559).—Alpina gansa. "Alpine javelins." The *gasum* was a heavy weapon, the shaft being as thick as a man could grasp, and the iron head barbed, and of an extraordinary length, compared with the shaft. The term itself is probably
of Celtic origin, and was used by the Gauls wherever their ramifications extended. The Romans adopted the use of the gæsum from the Iberians.

663–664 Hic cxsultantes Salios, &c. "Here, (in another compartment,) he had wrought out the dancing Salii, and naked Luperci, and the pointed caps with woolen tufts, and the sacred shields that fell from the sky." — Salios. Consult note on line 285. — Lupercos. The Luperci were the priests of the god Lupercus. Every year they celebrated a festival in honour of this deity, who was regarded as the god of fertility. This festival took place on the 15th of February, and during a part of it the Luperci ran, half naked, half covered with the skins of goats which they had sacrificed, through the streets of Rome. (Consult Index of Proper Names).—Apices. The apex was a cap worn by the Flamines and Salii at Rome. The essential part of the apex, to which alone the name properly belonged, was a pointed piece of olive-wood, the base of which was surrounded with a lock of wool. This was worn on the top of the head, and was held there either by fillets only, or, as was more commonly the case, by the aid of a cap, which fitted the head, and was also fastened by means of two strings or bands. The Flamines were forbidden by law to go into public, or even into the open air, without the apex. On ancient monuments we see it round as well as conical. From its various forms, as shown on bas-reliefs, and on coins of Roman emperors, who as priests were entitled to wear it, six have been selected for the following woodcut. The middle figure shows one of the Salii with the rod in his right hand.

Acute. Consult note on book vii., line 188.

668 Castæ ducebant sacra, &c. "Chaste matrons, &c. "
moving carriages, were leading the sacred procession through the city," i. e., were moving along in procession to celebrate sacred rites. We have given mollibus here the meaning attached to it by Servius, who makes the mollia pilenta to have been carriages well hung, and therefore easy and soft of motion. Niebuhr is in favour of this same interpretation. (Röm. Gesch., vol. i., p. 463, n. 977.) —Pilentis. The pilentum was a splendid four-wheeled carriage, furnished with soft cushions (to which last some think that mollibus here alludes, though not correctly), which conveyed the Roman matrons in sacred processions, and in going to the Circensian and other games. This distinction was granted to them by the Senate, on account of their generosity in giving their gold and jewels, on a particular occasion, for the service of the state. (Compare Liv., v., 25.)

Et te Catilina minaci, &c. Catiline is here placed in Tartarus, and the younger Cato, who so nobly opposed his murderous designs, has a seat assigned him in Elysium. That the Cato, who died at Utica, is here meant, there can be no doubt whatever; nor need we be surprised at Virgil's openly praising a republican and patriot. It was part of the policy of Augustus to keep up an appearance of freedom, and to profess an attachment to the old forms of the republic, while in reality he was playing the tyrant. A difficulty, however, of another kind has been started by some commentators. In the sixth book (1. 434), Virgil has assigned a different spot in the lower world to those who committed suicide, and yet here Cato, who fell by his own hand, is made lawgiver to the souls of the pious. A poet, however, as Symmons remarks, is not to be compelled to such rigorous consistency; and though the multitude of suicides might be condemned to a state of middle punishment, one illustrious soul might be exempted from their lot, and stationed by the power of his virtues among the blessed. Besides, it is to be remarked that the suicides whom Virgil represents as suffering in Hades are they who wantonly threw away their lives from the mere impatience of existence, and not they with whom the act of self-destruction was, as they believed, justified by the motive, or consecrated by the cause in which it was committed.

671-677. Hae inter tumidi, &c. "In the midst of these (scenes) was spread far and wide a representation of the swelling sea wrought in gold, while the waters foamed with silver waves," i. e., while the foam of the waves was wrought in silver. Literally, "foamed with the white billow," i. e., of white metal; silver. In the shield of Achilles, as described by Homer, Oceanus, the great world-stream, is represented, according to the rude geographica
tacas of that early age, as running around the border of the shield for, with Homer, the earth is a circular plane encircled or guided by Oceanus. In the shield of Aeneas, on the other hand, the sea occupies the middle of the picture, and represents the Mediterranean.

Cærula. Equivalent here to aquora. There is, in fact, an ellipsis of maria.—Argento elari delphines. "Bright dolphins of silver." Equivalent to delphines argentei.—In cr(em) aquora verrebat, &c. "Swept the seas in circular course with their tails, and cleaved the swelling tide."—In medio classes creras, &c. "Ir. the middle (of the shield) one might behold brazen-prowed fleets, the Actian conflicts; (there) you might see, too, all Leucate in a ferment with the marshalled war," &c. By in medio is here meant the central part round about the boss.—Cernere crat. An imitation of the Greek idiom, where ἦν is employed with somewhat of the force of εἰς ἦν.—Instructo Marte. Equivalent, in fact, to classibus instructis.—Fervère. With the short penult, from the old stem-form fervo, of the third conjugation.—Leucaten. Referring to the promontory of Leucate, in the island of Leucadia. This promontory was at some distance from the true scene of action, the battle having been fought in the mouth of the Sinus Ambracius, lying to the north. The poet, however, represents the fleets of Antony and Octavianus as drawn up in opposition to each other near this same promontory, in order to give a more imposing aspect to the scene.

Auroque effulgere fluctus. This looks very much like a later interpolation, inserted for the purpose of completing the verse. We have already been told that the sea was golden (l. 671, seqq.), and, besides, that the crest of the billows was of silver; so that what is stated seems either superfluous, or else contradictory to what has gone before. Weichert, Jahn, and Wagner attempt to defend it, but with very little success.—Effulgère. From the old stem-form effulge.

678–681. Hinc Augustus, &c. "On the one side (is) Augustus Caesar," &c. Augustus defends the Roman nation, and the gods of his native land; Antony, on the other hand, comes supported by a foreign force, and as the enemy of his country. The poet skilfully avails himself of this idea.—Cum Patribus Populoque. This is started, in order that it might appear that Augustus was defending the cause of the republic, as intrusted to him by the Senate and people. —Penatibus et magnis Dis. Compare book iii., 12.—Stans celsa in puppis, &c. An imposing picture. Augustus stands at the stern of the vessel, near the images of the tutelary divinities; bright flames play about his temples, while above his head, on the crest of his helmet, shines the star of his line, the Julium sidus.
Getn net cni (tmpora, &c. "His bright temple dart forth twin flames; and on the summit of his helmet, his father's star displays itself to the view." Literally, "is opened (on the view)."

*Apertur* is properly said of the rising of a star, and becomes here, therefore, a forcible term, as indicating a new luminary of the sky. Heyne explains *geminas flammas tempora*, as poetic for *gemina tempora flammas.*—*Lata.* Denoting here merely brightness or splendour. Compare book i., 591.—*Patrium sidus.* Alluding to the *saeius* star, or rather comet, which appeared not long after the assassination of Julius Caesar, and which was visible for seven nights, beginning to appear each time one hour before sunset. (Sueton., *Vit. Cas.*, 88.) This star, according to the popular belief of the day, was the soul of Caesar received into the sky. Hence Augustus caused a star to be affixed to the head of Caesar's statues, and he himself wore one on the top of his helmet at the battle of Actium (Voss, *ad Ecolg.*, ix., 47.)

682–688. *Agrippa.* This was the famous M. Vipsanius Agrippa, who commanded the fleet on the present occasion, and to whose exertions Augustus was mainly indebted for the victory.—*Ventis secundis.* The wind had been adverse until the fifth day. Hence *ventis* here, as the more immediately important term, precedes *dis.*—*Arduus.* Referring to his station on the stern of his ship, like that of Augustus. (Compare verse 680.)

*Cui, belli insigne superbun.* "For whom, proud badge of (successful) warfare, his beak-decked temples shine resplendent with a naval crown," i.e., his brow is encircled with a *corona rostrata* of gold.—*Belli insigne superbun.* Augustus had bestowed a *corona rostrata* of gold on Agrippa, for his naval victory over Sextus Pompeius off the coast of Sicily. Velleius Paterculus says that it had been previously conferred on no Roman (ii., 81).

*Tempora navali, &c.* It seems difficult to determine whether the *corona navalis* and the *corona rostrata* were two distinct crowns, or only two denominations for the same one. Virgil here *mites both*
terms in one sentence. But it appears probable, that the former besides being a generic term, was inferior in dignity to the latter and was given to the sailor who first boarded an enemy's ship; whereas the latter was given to a commander who destroyed the whole fleet, or gained any signal victory. At all events, they were both made of gold. The preceding woodcut gives the form of the corona navalis.

Hinc ope barbarica, &c. "On the other side, Antonius, with barbaric aid, and arms of various kinds, victorious from the nations of the remote East, and the shore of the Indian Sea, brings with him Egypt," &c. Antony, besides the Roman legions, which had suffered much in the wars with the Armenians, Medes, and Parthians (Vell. Paterc., ii., 82), brought a large number of eastern auxiliaries with him. (Plut., Vit. Ant., c. 61). These troops, moreover, having been collected from different nations, must have had very different kinds of arms. Hence ope barbarica, and variis armis.—Victor ab Aurora populis, &c. Antony had been recently successful against the Parthians. He had also become possessed of the person of Artavasdes, king of Armenia. (Plut., Vit. Ant., c. 37, seqq.—Vell. Paterc., l.c.)—Litere rubro. Not the shore of what we term at the present day the Red Sea, but that of the Indian Ocean. This ocean the Greeks termed ἐπωλὴδα ἡλιασσα, which the Latins translated by mare rubrum.—Ultima Bactra. Put here for the remote East generally Bactra was the farthest city of the East that was subject to Antony, and hence the language of the text, ultima Bactra.—Sequiturque (nexas !) &c. "And, (O monstrous!) an Egyptian consort follows (him)." Cleopatra is meant. A union between a Roman and a foreigner was not regarded as a lawful marriage, but simply as a living together. Hence the foul disgrace which such a union brought with it to Antony. Equally disgraceful was it to come to the battle accompanied by a female, and one, too, unto whom, although she was a foreigner, he had promised, if victorious, the full dominion of the Roman world.

689-693. Ruere. Supply videntur. Heyne gives ruere here a transitive force, and understands mare, making the verb refer to an upturning of the sea with oars, &c. This, however, is opposed by Wagner, who regards ruere as meaning here simply "to rush."—
—Rostris tridentibus. Consult note on book i. line 35. —Pelagis credas, &c. "You would believe that the very Cyclades, torn from their foundations, were floating over the deep," &c., i.e., from the size of the ships engaged, you would believe that they were so many floating islands. The large ships, however, were on the side of Antony. Augustus gained the victory by his light Liburnian galleys
Tanid mole viri, &c. "The combatants press on in turret-crowned ships of so vast a bulk." The ships of Antony, on this occasion, were, according to the unanimous testimony of the ancient writers remarkable for their great size. They had also, besides this, large towers erected on them.

694-695. Stuppea flamma, &c. "The blazing tow is scattered around from the hand, and the winged steel from military engines." Literally, "the flame of tow." The poet here alludes to what was technically called a malleolus. The term denoted a hammer, the transverse head of which was formed for holding pitch and tow, which, having been set on fire, was projected slowly, so that it might not be extinguished during its flight, upon houses and other buildings, in order to set them on fire, and which was, therefore, commonly used in sieges, naval battles, &c. Virgil is here historically correct, since a large number of Antony's vessels, which fought with obstinate bravery even after he had fled, were set on fire by missiles and destroyed.

Novā cæde. "With the first slaughter." Novā merely marks here the commencement of the conflict. Compare the explanation of Wagner: "Per illa novā cæde rubescunt nihil aliud significari videtur quam: incipiant cæde rubescere; novum enim dicitur quod primum fit."

696-697. Regina in mediis, &c. "The queen in the midst summons her squadrons (to the conflict) with the sistrum of her native land." The allusion is again to Cleopatra. Virgil ironically places the sistrum in her hands, and, in like manner, Propertius represents her as wishing to put to flight with this instrument the Roman trumpet (iii., 2, 43). The sistrum was an Egyptian instrument o'run-
used in certain ceremonies by that people, and especially in the
worship of Isis. It was held in the right hand, and shaken from
which circumstance it derived its name, ϑυρίον, from σείω, "to
shake." Its most common form is seen in the preceding woodcut.
Apuleius describes the sistrum as a bronze rattle (serrum crepitac
lum), consisting of a narrow plate curved like a sword-belt, through
which passed a few rods, that rendered a loud, shrill sound. He
says that these instruments were sometimes made of silver, or even
of gold.

Neodum etiam geminos, &c. "Nor does she even as yet behol
d the two serpents behind her," i. e., nor does she foresee her ap-
proaching end, or the serpents that are to cause it. Cleopatra, ac-
cording to the common account, destroyed herself by the bite of an
asp. Virgil, however, would seem to have followed some other
version of the story, which made her to have employed two asps.
Compare the language of Velleius Paterculus (ii., 87).

698-704. Omagum undeque de àm monstra, &c. "The monstrous
forms, too, of gods of all kinds, and the barking Anubis." The
gods of Egypt are here arrayed against the gods of Rome. The
language of the poet contains an ironical allusion to the strange de-
ties, and the animal worship of the Egyptians. Anubis was repre-
seuted with the head of a dog, and hence he is styled latrator.

Caelatus ferro. "Fashioned in relief out of iron."—Tristesseque ez
æthere Diva. "And the gloomy Furies (darting down) from the
Referring to Apollo as worshipped on the promontory of Actium,
where he had a temple. Hence the term desypcer in the text, Apollo
being described as looking down from his mountain-height on the
scene of the conflict.

707-710. Ipsa videbatur, &c. It will be borne in mind that various
stages of the fight were portrayed on the shield. Cleopatra a
moment ago was represented as summoning her followers to the
conflict, and she is now depicted in another part of the shield as
in the act of fleeing from the battle. The ancient writers make her
to have been the first that fled on the present occasion. The in-
fatuated Antony followed her, and ruined all his hopes.—Et laxos
iam jumque &c. "And now, even now, to be letting out the un
coiled braces," i. e., and to be now expanding every sail. Consult
note b. v. 830.—Pallentum morte futurâ. "Pale at (the thought
of) approaching death." The poet makes the Egyptian queen to
have already meditated the act of self-destruction. Some commen-
tators, however, refer the words of the ext merely to the terror of
the moment, lest death might overtake her amid the tumult of battle and flight. It is rather, however, the paleness of despair.

Undis et Iapyge. "By the waves and the wind Iapyx." This wind blew in the line of Apulia, Iapygia, and the promontory of Iapyx (Promontorium Iapygium), whence it derived its name: it answered to the west-northwest, and was directly favourable for Cleopatra in her flight towards Egypt. The wind, as may be inferred from the accounts of those who have recorded this memorable battle, shifted during the engagement from the southeast to the west-northwest, from the former of which points it had favoured the sailing of the fleet of Augustus when it proceeded to meet the enemy, and from the latter it now speeded the flight of Antony's forces towards the Peloponnesus and Egypt.

712-713. Pandentemque sinus. The river-god, in a reclining posture, his form partially covered with a robe, stands ready to receive the fugitives into his bosom.—Totâ veste. "With all his expanded robe." Equivalent to toto sinu expanso. The reference is to the sinus, or swelling bosom of the robe.—Caruleum in gremium. The colour of the waters is here applied to the god himself. Compare line 64, "Caruleus Thybris."—Latebrosaque flumina. "And sheltering waters," i.e., waters affording many lurking-places or latebra. The reference appears to be especially to the numerous mouths, &c., of the Nile, and their intricate navigation.

714-716. At Caesar, triplexi, &c. We now come to the grandest feature in the whole description, the threefold triumph of Augustus. This splendid pageant lasted three days. On the first day was celebrated a triumph for the reduction of the Iapydes, Pannonians, and Dalmatians. On the second day there was a triumph for the victory at Actium, and on the third day one for the reduction of Alexandria and Egypt, and the close of the war. (Dio Cass., li., 21.—Sueton., Vit. Aug., 22.)—Dis Italis votum immortale sacrabat, &c. "Was paying his immortal vow to the gods of Italy, (was consecrating) three hundred most spacious temples throughout the whole city." Observe the zeugma in sacrabat. The common text quite destroys the effect of this, by placing a comma after immortale, and connecting sacrabat with the succeeding line.—Tercentum. A definite for an indefinite number, and equivalent, in fact, to plurima. It must be observed, also, that the poet here assigns to one particular period of the life of Augustus what was scattered, in fact, over the whole of his reign, the consecrating, namely, of numerous temples, &c. (Compare Sueton. Vit. Aug., 29).

718-723. Matrum chorus. "(There was) a band of matrons."
Roman mothers, returning thanks to the gods, with prayers and hymns, for the return of peace.—Ipse. A splendid addition to the picture. Augustus is represented as sitting under the marble portico of the temple of the Palatine Apollo, and looking down upon the triumphal procession as it passes by. In this procession are borne the golden crowns presented to him by various nations (dona populi), long trains of captives succeed, and along with them are carried the effigies of rivers, the Euphrates, the Rhine, the Araxes, all of which have acknowledged his arms. — Niveo limine. “On the snow-white threshold,” i. e., in the marble portico. The temple of the Palatine Apollo is here meant.

Dona recognoscit populum, &c. “Reviews the gifts of many a nation, and fits them to the proud temple-gates.”—Quam varia linguis, &c. “As various in the fashion of their attire, and in their arms, as in their (several) languages.”

724–728. Nomadum. Referring to the nomadic tribes of Africa Antony drew large supplies from Africa, especially from Ethiopia, and from Cyrene on the Mediterranean coast. — Distinctos Afros. “The loosely-attired Africans,” i. e., loosely attired, as inhabitants of a hot clime.—Lelegas, Carasque. Names of ancient communities, put here to represent the nations of Asia Minor.—Geloni. The Geloni were, properly speaking, a Scythian or Sarmatian race. Here, however, they stand for the Thracian tribes, many of whom were numbered among the forces of Antony.

Mollior undis. “More gently with its waters,” i. e., with a more gentle stream, as if acknowledging defeat. The reference here is to the Parthians particularly.—Extremique hominum Morini. “And the Morini, remotest of men.” The Morini were a people of Belgic Gaul, on the shores of the British Ocean. They are here called extremi hominum with reference to their remote situation on the coast—Rhenusque bicornis. “And the two-horned Rhine.” Alluding partly to the two arms of the river, namely, the Vahalis and Rhe nas, and partly to the usual costume of river-deities. Consult note on line 77.—Et pontem indignatus Araxes. “And the Araxes, disdaining a bridge.” Strong poetic language to designate a rapid and impetuous stream. Servius adds, that Augustus succeeded in throwing a bridge over this river, a previous one, erected by Alexander the Great, having been swept away. The remark is probably incorrect. If, however, it be true, Virgil’s meaning will be, ‘and the Araxes that (once) disdained a bridge’

729–731. Dona parentis. “The splendid gift of his parent” Observe the force of the plural. Dona parentis is in appositi
et ignarus. "And, though ignorant of the events themselves (delineated thereon), delights in the mere representation." — Attollens humero, &c. He raises up, and throws over his shoulder, by means of the strap attached to it, the shield which thus contained on its broad surface some of the most glorious events in the history of his descendants. In the Homeric times, the Greeks used a belt for the sword, and another for the shield. These passed over the shoulders and crossed upon the breast. The shield-belt lay over the other, and was the larger and broader of the two. This mode of carrying the shield was subsequently laid aside, on account of its inconvenience. The later method is shown in the following woodcut.
BOOK NINTH.

1-5. itaque The particle *itaque* connects the narrative that follows with the portion of the story detailed in the previous book.— *Ea.* Referring to what is described in the eighth book respecting the movements of Æneas at the court of Euander, and his subsequent visit to the people of Caere.— *Diversa penitus parte.* "In a far different quarter," i. e., at the court of Euander, and also in Etruria.

*Luco tum forte parentis,* &c. "Turnus, at that time, happened to be sitting inactive in the grove of his progenitor Pilumnus (which lay) in a sacred vale."— *Pilumni.* Compare book x., i. 9.— *Thaumantias.* "The daughter of Thaumas." A beautifully-expressive appellation for the goddess of the rainbow, *Thaumas* signifying "wonder," from the Greek *θαύμα.*

6-11. *Optanti.* Supply *tibi.*— *Volvenda dies.* "Time, as it rolls on." Consult note on book i., l. 269.— *Urbe.* "His new city."— *Sceptrarum.* "The realms." For *regna.*— *Corythi.* "Of Corythus," i. e., of Etruria. Corythus, the mythic founder of Cortona, one of the cities of Etruria, is here put for that city itself. Cortona was also called Corythus from him.— *Lydorumque manum.* Alluding to the Lydian origin of Etrurian civilization, through the Pelasgic Tyrrheni. Consult note on book viii., l. 479.— *Agrestes.* The poet does not mean by this mere undisciplined rustics, but hardy bands of the cultivators of the soil. Compare book x., l. 310, where mention is made, in the same sense, of the *agrestes turmae* of Turnus, and consult also line 607, *sequ.*, of the present book.

13. *Turbata arripi castra.* "Seize upon his camp while it is in a state of confusion," i. e., attack the Trojan camp while in a state of confusion and alarm at the absence of its commander. No intelligence had as yet been received respecting Æneas; for the events in this book are simultaneous with those described in the preceding book, and the companions of Æneas were as yet on their return from the court of Euander.

18-24. *Nubibus actam.* "Shot from the clouds."— *Unde hac tam clara repente tempestas.* "Whence, or a sudden, this so bright a sky!" *Tempestas* answers here precisely to our term "sky," and "notes the upper regions of the air, where the clouds are, and
where the changes of weather (tempestatles) are supposed to origi-
nate.—Medium video discedere caulum, &c. “I see the mid-heavens
part asunder, and the stars wandering in the firmament.” Iris, in
her departure from the earth, cleaves the air with a flash of light,
and the beholder, as he follows her with his eye, fancies that he
sees the heavens opening to his view, and the very stars appeari-
39ng amid the beams of day—Palantes. Referring merely to the reg-
ular courses of the stars in the sky.

Quisquis in arma vocas. Turnus knew Iris, but he did not know
by what deity she had been sent to earth.—Ad undum. For ad fun-
tem.—Summoque hausit, &c. This was done that he might pray
with washed hands and with the greater purity.—Multa. “Earn-
estly.”

with gold.” Equivalent, as Heinrich and Wagner remark, to vestis
Compare book vii., 484.—Vertitur arma tenens, &c. This verse is
found already in book vii., 784, and is wanting, also, in many man-
uscripts. It interrupts the comparison, as Heyne remarks, between
the progress of an army and that of a river, in the three next verses,
and he therefore regards it as interpolated. It is rejected, also, by
Brunck, Schrader, Bothe, and Weichert. Jahn and Wagner defend
it, but without much force.

30-32. Ceu, septem surgens, &c. “As the deep Ganges, swelling
with its seven peaceful channels, (flows on) in silence.” According
to the ancients, the Ganges, soon after leaving its sources in the
Montes Emodi, flowed along in seven channels for a part of its
course. This idea is here adopted by Virgil. Amnibus, therefore,
does not refer, in the present passage, to tributary streams, but is
equivalent merely to alveís. The force of the comparison lies in the
silent flow of the river and the silent march of the mighty host.—
Surgens. Referring to the periodical increase of the waters of the
Ganges.—Sedatis. “Of which the violence has abated.” The
Ganges has now left the mountains, and its stream is less impetu-
ous along the more level country.

Aut pingui fluminum Nilus, &c. “Or the Nile, with its fertilizing
stream, when it flows back from the fields, and has now compressed
itself within its former channel.” Another comparison of the silent
march of the host, with the silent reflux of the Nile, and its flow of
waters after the annual inundation has subsided.

34-45. Prospicitunt. “Behold in the distance.”—Ab adversâ mole
“From that part of the ramparts which fronted the foe” —Iate tela
BOOK NINTH.

781

&c. The common text has date tela, scandite, which has been condemned by many critics as being the only instance where Virgil makes long a final short syllable preceding a word beginning with a and another consonant. We have given ascendite, with Wagner from one of the manuscripts.—Per omnes condunt se, &c. “(Rushing in) through all the gates, block themselves up.”

Si qua interea fortuna fuisset. “That, in case any accident of war should occur during the interval (of his absence).”—Neu credere campo. “Nor trust to the open field”—Monstrat. “Urge them on” Equivalent here to impellit or suadet. Compare the explanation of Heyne: “Nam qui suadet, monstrat quid sit faciendum, et quâ ratione.”—Objiciunt portas tamen. “They nevertheless (merely) oppose their gates (to the foe),” i.e., they content themselves with remaining within the protection of their ramparts.

49-53. Thraciæ equus. The epithet here is merely ornamental, and equivalent, in fact, to insignis or praestans. The Thracian horses were held in high esteem by the ancients, but we can hardly suppose that Turnus had literally one of this particular kind.—Quis primus in hostem. Supply irruat.—Adtorquens. Ad here, as else where, increases the force of the simple verb, “brandishing powerfully” or “vigorously.”—Arduus. “Mounted on his steed.” Supply equo.

55-57. Tucrûm mirantur, &c. “They wonder at the faint-heartedness of the Trojans; that the men do not trust themselves to the open plain, do not advance to meet them in arms, but keep within their encampment.”—Non obvia ferre arma. More literally, “do not bear arms to meet theirs.”—Castra fovere. Somewhat analogous to our English expression, “nestle within their camp.” An ironical expression, of course.

60-64. Quum fremit ad caulæ. “When he howls at the sheep folds.” Heinrich explains caulæ by the “doors” or “openings” of the fold, and supplies ovilis.—Asper, et improbus irâ. “Exasperated, and ruthless with rage.”—In absentæ. “Against those whom he cannot reach.” The sheep, being protected from his fury, are here regarded as actually absent.—Collecta fatigat edendi, &c. “The raging desire of food, contracted by long waiting, keeps goading him on.”—Ex longo. For a literal translation, supply tempore.

66-68. Duris ossibus. “Throughout his hardy frame.”—Quæ via “What path of attack,” i.e., what mode of access.—Atque effundat in aquam. “And pour them forth (to the conflict) upon equal terms.” The inequality of the contest at present consisted in the Trojans being defended by their ramparts. Turnus wished to bring them
out to a fair and open sight. Hence in aquum is a much better reading than in aequor, as given by Heyne. The latter would imply that the camp of the Trojans was on elevated ground, and that Turnus wished to bring them down into the plain; but the Trojan encampment was itself in the plain, not on high ground.

70-76. Aggeribus septam, &c. The vessels were drawn up on shore, according to ancient custom.—Et fluvialibus undis. "And the waters of the stream." The reference appears to be to canals or trenches dug around the vessels, and cutting off the approach of foe.—Sociosque incendia, &c. "And calls for fire from his exulting followers."—Incumbunt. "They bend their energies (to the work)."—Fumida teda. "The smoky brand."—Et commixtum Vulcanus, &c. "And the flames carry with them intermingled embers to the stars. Vulcanus, by metonymy for ignis or incendia. Supply fert from the preceding clause.

79-84. Prisca fides facto, &c. "The belief in the fact is, (it is true), of ancient date, but the tradition has never died."—Deum generatrix Berecyntia. "The Berecyntian mother of the gods." Cybele, to whom Ida, as well as Mount Berecyntus in Phrygia, was sacred Consult note on book vi., line 785. — Quod tua cava parens, &c. "What thy beloved parent asks of thee, now that, (through her means), Olympus is subdued (unto thy sway)." Jupiter's mother had preserved him from Saturn; to her, therefore, as Servius remarks, he was indebted, in fact, for the possession of Olympus.

85-87. Pinca silva mihi, &c. "I have a forest of pine, dear to me during many years. (In a part of that forest), on the summit of the (Idaean) mountain, once stood a grove, whither they used to bring me sacred offerings, gloomy with the dark pitch-pine and maple trees." Heyne regards lines 86 and 87 as spurious; but they are defended by Wagner, whose interpretation we have given. The grove covered the summit of Ida, and in it sacrifices were offered to Cybele. The remainder of the mountain was occupied by the pine forest. The grove was composed of pitch-pine trees and maples intermingled.—Fuit. The grove once stood there; the trees were afterward cut down to build the fleet.—Trabibus. For arboribus.

88-89. Has. Supply arbores, from lucus, &c.—Dardanio juveni Aeneas.—Aeneus angit. Heyne calls this "inepta alliteratio," and reads urget. Wagner, on the other hand, maintains that Virgil purposely employs an alliteration here to express a stronger feeling of solicitude on the part of the goddess; and he refers to Cicero's moles molestiarum (De Orat., i., 1).
90-94. Metus. "My apprehensions."—*Atque hoc princebus, &c.* "And let a parent be able to obtain this by her entreaties."—*Cursu mio.* "By any voyage."—*Turbine venti.* "By any whirling blast of wind."—*Prostis nostris in montibus, &c.* "Let it prove a source of advantage (unto these), that they rose into life on our mountains," i.e., that they grew on Ida, a mountain sacred unto me.

93-97. Torquet qui sidera mundi. "Who regulates the movements of the stars of the universe." Consult note on book vi, 1. 798.—*Quo fata vocas?* "Whither dost thou call the fates?" i.e., what change art thou striving to make in the settled order of things!—*Aut quid petis ipsis?* "Or what art thou seeking for those ships of thine?" Supply navibus or trabibus.—*Mortalis manu factae,* &c. "Shall vessels made by mortal hands enjoy an immortal privilege! and shall Æneas go through uncertain dangers, certain himself of being saved?"

98-105. Immo. "Nay rather."—*Defuncte.* "Having performed their course." Supply cursu suo.—*Quaecunque evasert,* &c. The pronoun and verb are in the singular, but the reference is a plural one. All the ships did not reach Italy. One, the vessel of Orontes, was sunk in the storm off the coast of Africa (book i., 113), and four were burned by the Trojan women in Sicily (book v., 699.)—*Mortalis em eripiam formam.* Supply iis omnibus.—*Nereis Doto et Galatea*—*Doto and Galatea, daughters of Nereus.*

*Idque ratum,* &c. "And gave the sign with his nod that this was ratified by the streams of his Stygian brother, by the rivers that roll with pitch and blackest whirlpool." With *ratum* supply esse.—*Stygii fratris.* Pluto. Jove ratifies his promise with the fearful oath by the Styx, Cocytus, and other rivers of the lower world, which oath no deity dared to break with impunity.—*Ripas.* In the sense of amnes.

107-119. Debila tempora. "The destined period of time."—*Turni muria.* "The outrage of Turnus," i.e., the violence offered by him to the sacred ships.—*Matrem.* "The mother of the gods."—*Sacris.* "That were sacred to her."—*Oculis.* Supply *Trojanorum.*—*Al Aurorâ.* "From the East."—*Idaque chori.* "And (in it) choral bands of the Ídæan followers of the goddess." Literally, "Ídæan choruses." Alluding to the different priests of Cybele, the Corybantes, the Curetes, and the Ídæi Daetyli. Figures of these were seen in the cloud.—*Horrenda.* "Awe-inspiring."

*Ne trepidate.* "Hasten not."—*Maria ante exurcre,* &c. "It shall be allowed Turnus to wrap the seas (themselves) in flame, sooner than these sacred pines."—*Soluta.* "In freedom."—*Puppes.*
sterns, not the prows, are here mentioned, in allusion to the ancient mode of drawing up vessels stern foremost on the shore.—Demersis ostriis. "With diving beaks," i. e., plunging into the waves with their prows.

120-121. Hinc virginæ, &c. "From this same quarter, wonderful prodigy, as many virgin forms give themselves back to the view, and are borne along the deep, as coppered prows had before stood ranged along the shores." Hinc refers to aquora ima.

124-127. Messapus. The commander of the van. Compare line 27.—Cunctatur et amnis, &c. "The river, too, pauses in its course, sounding hoarsely, and Tiberinus (its god) recalls his current from the deep."—Revocat pedem. Literally, "recalls his foot."—Ultro animos tolit dictis. "Farther than this, too, he raises by his words the spirits of the Rutulians; and farther, too, rebukes them (for their fears)." Ultro has here the force of insuper. Consult Wagner, Quest. Virg., xxvii. 1.

128-132. Trojanos hæc monstra petunt. "These prodigies have for their object the Trojans."—Auxilium solitum. Turnus regards the loss of their ships as a sure proof that Jove has abandoned their cause.—Non tela neque ignes, &c. "They wait not for the weapons nor fires of the Rutulians," i. e., Jove, by destroying their vessels, has ruined all their hopes, and they do not wait, therefore, to be stripped of their fleet by us.—Rerum pars altera. "One portion of the means of deliverance." Referring to the loss of their ships. —Terra autem, &c. "(The other portion), the land," &c —Tot millia. In apposition with gentes Italæ.

138-139. Conjugæ. "My bride," i. e., Lavinia, my affianced bride —Nec solos tangit Atridas, &c. "Nor does that cause of indignant grief come home to the Atridas alone," i. e., nor are the sons of Atreus (Menelaus and Agamemnon) the only ones who have felt indignation at a loved one's having been borne away.

140-144. Sed perisse semel satis est, &c. "But (it will be said) it is sufficient atonement for them to have perished once. (Well then), it should have been sufficient for them to have committed this offence once before, having conceived (after this) an almost total aversion towards the whole race of women."—Perosos. Agreeing with the pronoun understood in the accusative before peccare.

Quibus hæc medii, &c. "(They) unto whom this confidence in their interposed rampart, and the delays occasioned by their trenches (to a foe), a slight separation between them and death, afford courage. Have they not seen, however," &c. Observe the harshness of construction in quibus hæc. &c., as indicative of the excited
feelings of the speaker.—*Non.* To be taken here in the sense of nonne.

146-152. *Sed vos, O lecti,* &c. With vos supply *dicite.*—*Mille cari—is.* Alluding to the fleet of the Greeks that sailed against Troy *Mille* is here merely a round number, employed according to a well-known poetic usage.—*Tenebras et inertia furta,* &c. “Let them not fear the darkness of night and the cowardly theft of the Palladism,” &c., i.e., let them not fear lest we come in the night season, like Ulysses and Diomede, and steal from them that on which their safety depends. In other words, let them not fear lest we call darkness and fraud to our aid.

153-154. *Luce, palam, certum est.* “By day, face to face, are we resolved.” Supply *nobis* after *certum est.*—*Haud sibi cum Danaïs,* &c. “I will soon make them come to the conclusion that they have not (now) to do with Greeks, and with (mere) Pelasgic youth, whom Hector baffled until the tenth year.” *Faxo* is an old form for *fecero,* and the future perfect is here used for the simple future, in order to express haste, or rapidity of operation. Hence the translation given by us, “I will soon cause,” &c.—*Pbe Pelasgâ.* Contemptuous, as denoting a mere band of beardless warriors.

156-158. *Melior pars diei.* “The better part of the day,” i.e., the part better adapted for action.—*Corpora procurate.* “Refresh your frames.” More literally, “attend to,” “take care of.”—*Et pulcam sperate parari.* “And expect that a fight stands ready (for you), i.e., remain fully assured that on the morrow a battle awaits you.

160-167. *Flammis.* “With watch-fires.”—*Illos centenâ quiunque &c.* “A hundred warriors follow these each.” The select band consisted, therefore, of 1400 men.—*Variantque vices.* “And vary the turns in (guarding),” i.e., take turns, &c.—*Vertunt.* “Invert,” i.e., drain.—*Noetem custodia ducit,* &c. “The watches spend the sleepless night in play.”

169-170. *Et armis alta tenent.* “And in arms occupy the walls.”—*Portas explorant.* “They carefully examine the gates.”—*Pontes et propignacula jungunt.* “They join together the bridges and outworks,” i.e., they join the outworks to the main fortifications by means of stages or galleries.

171-175. *Tela gerunt.* “They bring together missiles,” i.e., heap them up, so as to have them ready for action.—*Instant.* “Urge on the work.”—*Acer.* “Active.”—*Si quando adversa vocarent.* “If at any time adverse circumstances should summon (them to exertion).”—*Rectores juvenum.* “Leaders of the forces.”—*Exercetque vices &c.* “And attend, in turn, to what is to be defended by each.” More literally, “and take turns as to what is to be defended,” &c.
176-182. Portae. "If one of the gates."—Hyrtacides. "Son of Hyrtacus."—Ida venatrix. "The huntress Ida." A nymph, the mother of Nisus; not, as some suppose, the mountain so named, with the epithet venatrix added by enallage.—Et juxta. "And by his side (stood)."—Or puer primus, &c. "(As yet) a mere boy, marking his cheeks with the first down of youth." Literally, "with first unshorn youth."—Amor unus. "One common bond of affection."

185-191. An sua cuique, &c. "Or is that which one earnestly desires to be regarded as a divine inspiration?" More literally, "or is his own desire a deity to each one?"—Invadere. "To attempt." Said, generally, of things that involve more or less of difficulty and hazard.—Quae fiducia rerum. "What confidence in their affairs."—Rara. "Here and there," i. e., at scattered intervals.—Soluti. "Relaxed from their vigilance."—Quid dubiet. "What I am now revolving."

192-195. Ænean acciri. "That Æneas be summoned (to our aid)."—Qui certa reportent. "To bear unto him the true state of our affairs." More literally, "to bear unto him certain (or positive) tidings."—Si, tibi que posco, promittunt. "If they promise what I ask for thee." Nisus generously intends to give over all the rewards that shall be promised for the achievement unto his friend Euryalus, being content himself with the glory alone that may result.—Tumulo vidcor reperiire, &c. "Methinks I can find a way near yon hill unto the walls and city of Pallanteum." In such a construction as the present, where mania occurs immediately after manus, the latter appears to refer to the walls, the former to the city itself, with its buildings. (Compare Wagner, ad loc., and Niebuhr, Röm. Gesch., vr l. ii., not. 80)—Vidcor. For a literal translation, supply mihi.

200-204. Solum te mittam? "Shall I send thee away alone?" i. e., shall I suffer thee to be exposed alone?—Argolicum terrorcem, &c. "Bred up amid the fearful warring of the Greeks and the disasters of Troy," i. e., bred up in the very midst of the disastrous warfare that was waged against our former country by the Greeks.—Argolicum terræcum. More literally, "the terror inspired by the Greeks."—Sublatum. An allusion to the Roman custom of fathers taking up children newly born, in token of acknowledging them.—Nec tecum talia gessi, &c. "Nor did I ever perform such a part, with thee (for a witness), when I followed the high-souled Æneas and his final destinies."—Futa extrema. Alluding to the wanderings of Æneas in quest of his destined city and final home.

205-211. Hic. Indicative of gesture, the hand being placed on
the breast.—Luc s contemptor. "Contemning life.'—Et istum qui est, &c. "And one that will believe the glory unto which thou dost aspire to be cheaply purchased by (the sacrifice of) life.'—Nec fas; non. "Nor have I any right to do so; no." The full form of expression would be, nec fas est mihi tale vereri.—Me referat tibi ocan-
tera. "Send me back unto thee exulting (with success)."—Sed, si quis, &c. "But if any (many things of which kind thou seest in enterprises as hazardous as this), if any, whether chance or deity, hurry me into adverse fortune," &c.—Discrimine tali. More literally, "amid such a hazard as this."

213-218. Sit. "Let there be one," i. e., let me leave a friend behind me who, &c.—Solita. "As she is wont to do." Alluding to the usual fickleness of Fortune.—Absenti ferat inferias. "May bring funeral offerings unto me, though far away," i. e., to my absent corpse. The ancient Greeks and Romans were accustomed to visit their stated periods the tombs of their relatives and friends, and to offer to them sacrifices and various gifts. These oblations were called inferiae.

Decoretoque sepulcro. "And may honour me with a cenotaph.'—Quae te, sola, puer, &c. "Who alone, of many mothers, having dared (to do this), follows thee, oh boy, nor cares for the walls of the great Acestes." The mother of Euryalus had refused to be left behind in Sicily with the other Trojan females, but boldly followed her son. Compare book v., 715, seqq. It must be borne in mind, however, that not all the Trojan females were left behind in Sicily, but only those advanced in years. The mother of Euryalus, therefore, was the only one of the more aged matrons that accompanied the fleet. Compare book xi., 35.

220-223. Leo. "From its first position."—Vigiles. Those who were to take the guard.—Servantque vices. "And take their turn."—Regem. "The young prince." Ascanius.—Castrorum et campi medio. "In the centre of the camp and plain." Equivalent to castrorum campestrium medio, "in the middle of their camp situate in the plain."

Aleeres. "With eager earnestness."—Rem magnam, &c. "That it was a matter of great importance, and would be worth the delay," i. e., the delay and interruption which it might occasion to the coun-
cil.—Trepidos. "Agitated," i. e., excited by the idea of the service they were about to render their country.

235-238. Neve haec nostris, &c. "Nor let these things which we are now going to propose be judged of by our years." Literally, 'nor let these things which we bring be looked at from the side of our
years.” -Locum insidiis conspicimus ipsi, &c. “We ourselves have observed a place (fit) for our secret design, which presents itself in the double road leading from the gate that is nearest the sea.” Two roads led from this gate: one to Laurentum, and through the camp of the Rutulians, who had come by it to attack the Trojan camp; the other turned to the left, passed in the rear of the camp, and led into the interior of the country.—Insidiis. Their design of going forth secretly to Æneas.—In bivio portae. Literally, “in the double path of the gate.”

243-255. Nec nos via fallit euntes. “Nor is the way likely to deceive us as we travel along it.” —Vidimus obscuris primam, &c. “Often, while hunting, have we seen from amid the shady valleys the nearest part of the town.”

Quorum semper sub numine, &c. Compare book ii., 703.—Quum ulistis. “Since you have produced.” —Certa. “Bold.” —Hume vos dextraeque, &c. He first embraced them, throwing his arms around their shoulders, and then he grasped the right hand of each. —Pro laudibus ipsis. “For this most meritorious conduct of yours.” —Moresque vestri. “And your own virtues,” i. e., your own approving consciences.—Actulum. “Anon.”

255-259. Integer am. “Now in the bloom of years.” Taken in connexion with what follows, it denotes that they will ever find a friend in Ascanius from youth upward.—Immo. Referring back to immemor. Hence we render as follows: “No! (never unmindful on the contrary). I, whose sole happiness is centred in my father’s return,” &c.—Nise. Ascanius names one of the two merely, but means, in fact, both; since at line 525 we have “vos, O Calliope, precor,” by a precisely similar construction.—Assaracique Larem. “And the lar of Assaracus,” i. e., the tutelary divinity of our line. Assaracus, one of his early forefathers, is here placed for the whole line.

260-262. Fides. “Confident hope,” i. e., that my father will be restored to us.—In vestris ponio gremiis. “I place in your bosoms.” A beautiful expression. I place all my happiness and hopes under your care, to cherish and preserve, even as a mother cherishes her child in her bosom.—Nihil illo triste recepto. “There will be no sorrow when he shall have been regained by us.” Supply erit.

263-266. Perfecta atque aspera signis. “Of finished workmanship, and rough with embossed work.”—Tripodas. Compare note on b. iii, l. 92.—Dat. Certain substantives denoting something that remains with one, e.g. is more or less abiding in its nature, such as donum, munus, &c., sometimes take the verb in the present tense with the poets, where we must translate by a past one.
El praeda licere sortem. "And to appoint a distribution of booty," i.e., to fix a day, place, and manner of distribution. We have adopted here the common reading ducere, and have given it the explanation which Wagner assigns. Heyne and others have ducere, but ducere sortem cannot be said of a leader himself, since the por-
tica of the latter was always taken from the plunder before the main body of his followers drew lots for their own shares. If, therefore, we retain ducere here, it can only have the meaning of ducendum curare.

Ipsum illum. "That very horse." Supply equum.—Jam nunc tua præmia. "Being from this very instant thy prizes."—Matrum.

Equivalent merely to feminaru. Suaque omnibus arma. "And the arms that belong to all," i.e., together with their arms. The allu-

sion, of course, is to the "captivi."—Campi quod. "What of domain."

Te vero. Ascanius now turns to Euryalus.—Mea quem spatias, &c. "Whom my own age follows with nearer interval," i.e., to whom I am nearer in age. A metaphor taken from racers, spatia denoting here the intervening space between the two com-

petitors for the prize.—Venerande puer. "Idolized boy."—Tibi max-

ima rerum, &c. "In all my actions and plans I will place the utmost reliance on thee."

Me nulla dies, &c. "No day (of my future life) shall, as I hope, prove me unworthy of this so bold an attempt: thus much (do I promise): let fortune fall out favourable or adverse." We have adopted here the punctuation of Heyne, excepting the stop after arguerit, which we have changed from a semicolon to a colon.

Tantum. Supply promitto.

Inque salutatam. "And without having taken leave." Literally, "and unsaluted (by me)." Observe the tnesis in inque salutatam for insalutatamque.—Nox et tua testis, &c. He invokes what was nearest at the moment of speaking, namely, the surrounding darkness, and the right hand of Ascanius, which he was then grasping.

Hane sine me, &c. "Allow me to entertain this hope of thee." Tui, the genitive of the personal pronoun.—Atque animum patriae, &c. "And the image of parental affection (which these words called up) moved his bosom powerfully." The poet refers here to the thought of his own father, as occurring to Iulus on beholding the filial devotion of Euryalus.

Sponde digna tuis, &c. "Expect all things worthy of thy glorious undertaking." Literally, "promise unto thyself;" tibi to be supplied. We have given here the ordinary reading which
Wagner defends. Heyne, on the other hand, has spondeo, which involves a metrical difficulty, for o final in verbs is very rarely shortened by writers of the Augustan age, and (excluding the present instance; no example occurs in Virgil of the final o in a verb being left short, except in seio and nescio. If, therefore, we retain spondeo with Heyne, it ought to be pronounced as a dissyllable, spondyo.

Namque crit ista, &c. "For that mother of thine shall be a mother unto me," i.e., thy mother shall be cherished by me as favourably as if she were my own.—Nec partum gratia, &c. "Nor does merely a slight return of gratitude await (her, for having given us) such a son."—Per quod pater ante, &c. "By what my father, before me, was accustomed (to swear by)." Ascanius here imitates his father Æneas in the form of his oath. His parent was accustomed to swear by his own hand: the son now swears by his own.

301-307. Reduci, rebusque secundis. "In case thou return, and success attend thee."—Matrique tue generique maneunt. "Shall remain for both thy mother and thy kindred," i.e., shall be preserved for them in case thou shouldst fall.—Atque habilem vaginā, &c. "And had fitted it, easy (in consequence) to wear, unto an ivory sheath." We must suppose a sheath adorned merely with ivory.—Pellem horrentisque, &c. "The skin and spoil of a shaggy lion," i.e., a skin, the spoil of, &c.; a skin stripped from, &c.

309-313. Primorum. "Of leaders." Primorum is here the genitive of primores.—Juvenumque senumque. Referring to primorum.—Ante annos. "Before the years (of manhood had even come)."

Supply viriles.

Sed auro omnia discerpunt, &c. "But the breezes scatter them all, and give them (rendered) unavailing to the clouds." The messengers did not succeed in reaching Æneas, but perished by the way.

315-319. Ante. "Before they themselves perished." To complete the sense, some words must be supplied here. Servius makes the full form of expression to be antequam ipsi perirent, which we have followed in translating.—Arrectos litore cx—xs. "Along the shore, chariots with the poles raised in air." The allusion is to chariots from which the horses have been unharnessed.

Vina. "Jars of wine," i.e., vessels more or less full of wine, the remains of the previous evening's debauch.

322-326. Consule longe. "And keep a look-out from afar." Consule is here equivalent to prospice, or provide.—Vasta dabo. For vasa tabo.—Et lato te limite ducam. "And will lead thee along a broad pathway," i.e., a path made wide by the sword.—Tupetibus altis exstructus. "Raised high on lofty carpets," i.e., on a lofty couch overlaid with rich carpets.

337-341. Multo deo. "By the potent influence of the god," i.e. by much wine.—Si proterus illum, &c. "If he had without inter-

mission made that sport equal to the night, and had prolonged it until the light of day."—Turbans. "Spreading confusion."—Manditque trahitque. "Both grinds with the teeth and tears."—Fremit ore cru-

ento. After these words, we must supply in the mind some such form of expression as this: simili modo furebat Nisus.

343-345. Ac multam in medio, &c. "And secretly attacks, in promiscuous slaughter, a numerous and ignoble throng." In mede

is well explained by Wagner: "Varios et sine discrimine."—Vigilan-

tem. "Awake."

347-350. Pietore in adverso, &c. "Into whose confronting breast, as he rose, the other, from near at hand, buried the entire sword, and withdrew it amid abundant death," i.e., and withdrew it after inflicting by the wound certain death.—Purpurarem animam. "The purple tide of life." Literally, "purple life."—Hic furto fervidus, &c. "The other, all on fire with (the success of his) furtive slaugh-

ter, keeps pressing on."

352-356. Rite. "In order."—Sensit enim nimi, &c. "For he perceived that they were getting hurried away by too eager a de-

sire for slaughter." More literally, "by too great slaughter and de-
sire."—Pannarum exhaustum satis est. "Vengeance has been suf-

ficiently exhausted."


the plural, as indicating a costly belt.—Hospitio quum jungeret ab-
sens. "When, though absent, he connected himself with him by

the tie of hospitality." With jungeret supply se illi.—Ille. Rem-

ulus.—Post mortem bello, &c. After the death of the grandson o

Remulus, who was slain in battle by the Rutulians, the latter be-

came possessed of the belt, and gave it, either as a portion of the

booty, or as the prize of valour, to Rhamnes. Wagner regards this

line as spurious. Consult his critical note.

Néquidquam. Because not destined long. o enjoy them.—Hal-

dum. "Well fitting."—Tuta capessunt. "Make for a place of safety"
369. *Et Turno regi responaxis ferebant.* "And were bearing an answer to King Turnus." Turnus had gone on before with a light-armed band, to attack the Trojan camp. Meanwhile, forces were collecting in the city of Laurentum, and Turnus sends back word to accelerate the march of these. The three hundred horse are despatched with an answer to this request, from the capital of Latinus. Heyne and others read *regis*, making the answer come from Latinus himself. But Wagner, with more propriety, and on better manuscript authority, gives *regi*, and supposes the answer to have come from the commander of the infantry, which still remained behind; for Latinus himself had given up the reins of affairs, as we have been told in book viii., line 600.

372-375. *Hos. Nisus and Euryalus.* — *Lavo flectentes limite.* "Turning away by the left-hand path." The two Trojans had at first taken the right-hand path, in order to reach the camp of the Rutulians; in leaving this, they turn to the left, and fall in with the hostile cavalry. The left-hand route would have carried them towards the Tiber and the city of Euryander.

*Immemorem.* "Not aware of the circumstance," *i. e., unconscious that his helmet was betraying him.*— *Radiisque adversa refusit.* "And, being opposed to the beams of the moon, sent forth a gleam of light."— *Haud temere est visum.* "This passed not observed." More literally, "the thing was not observed in vain."

377-380. *Nihil illi tendere contra.* "They made no reply." The historical infinitive. *Tendere* is well explained by Servius as equivalent here to *tendere verbis.*— *Ad divortia nota.* "At the well-known bye-ways."— *Omnem abitum.* "Every avenue of escape."

383-385. *Rara per occultos,* &c. "Here and there a pathway gave light through tracts covered with underwood." *Calles* can hardly be the right reading here, and ought, probably, to be changed into *valles.* If it be allowed to stand, it must be taken in the sense which we have assigned to it.— *Fallitque timor regione viarum.* "And fear leads him astray from the true direction of his route." Compare note on book ii., line 737.

386-388. *Imprudens.* "Not perceiving that Euryalus remained behind."— *Ad lucos.* "As far as the groves." We have given *lusos,* in this place instead of *lacus,* the reading of Heyne.— *Habebat Had there."

391-398. *Revolvens.* "Retracing."— *Simul et vestigia retro,* &c. "At the same time he both measures back his footsteps (carefully marked (by him))," &c.— *Signa.* "The signals,* *i. e.,* their calling upon one another in different parts of the wood.— *Fraude loci at nov
While so oppressed. "Overcome by the treachery of the place and right," i. e., led astray by the darkness and his ignorance of the country.

404-408. Præsens. "Propitious."—Latonia custos. "Latonian guardian," i. e., Diana, or the Moon. Custos refers to her as a huntress, and goddess of the woods.—Si qua ipse meis, &c. "If any myself ever added." Auxi in the sense of addidi.—Suspensive thols, &c. "Or suspended any to the vaulted ceiling, or attached them to thy sacred pediment."

412-415. Et venit aversi, &c. "And came against the back of Sulmo, who was turned away (at the time)." The common text has adversi, which cannot stand, even though we explain tergum by scutum, as Servius and Donatus do.—Ibique jxiangitur, &c. "And is there broken, and passes through his vitals with the fractured wood." The spear of Nisus was driven through the back of Sulmo, so that the head projected out of his breast; the long handle, however, behind, bends down by its own weight, and breaks off.—Et longis singultibus, &c. "And beats his flanks with long-drawn gaspings."

417-426. Summà ab aure. "From the tip of his ear." He poised the weapon above his shoulder before throwing it.—Dum trepidant. 'While they keep moving about in confusion.'—Ardens. "Burn ing with rage."—Tantum dolorum. "So painful a sight."

427-430. Me, me (adsum, qui fæci), &c. "Me, me, (here am I, who did it), turn your weapons against me." Eagerness to save his friend gives a broken and interrupted air to his speech. We may suppose petite, or some verb of similar import, to be understood with me, me, though not required in translating. Some make me, me, to be governed by the preposition in understood, as inferred from in me convertite, &c. This, however, is extremely harsh:

Mea fraus est omnis. "The whole offence is mine." Fraus is here equivalent to scelus or culpa.—Iste. "He who is now in your possession." Observe the force of iste.—Tantum infelicem, &c. "He only loved too much his unhappy friend."


447-449. Nulla dies, &c. "No lapse of time shall ever remove you from the remembrance of posterity." More literally, "from a remembering age."—Dum domus Æneas, &c. "As long as the line of Æneas shall dwell near the rock of the Capitol, never to be moved,
and the Roman father shall hold the empire (of nations)." By the
_romanus._ Hence is meant the Julian line.—_Immobile saxum._ Rome was
so stand as long as the rock of the Capitol stood, and to a Roman the Capitol was eternal.—_Pater Romanus._ According to Heyne, Jupiter Capitolinus is here meant; but, according to Wagner, Au-
gustus. This latter opinion is the more probable, the poet _not_
meaning that Augustus is to reign forever, but that the empire of
the world will be ever held by his line.

458. _Receptas._ "Recovered."

461-472. _Jam sole infuso._ "The beams of the sun being _now_
(again) poured upon the world, created things being _now_ (again)
disclosed to view by its light."—_Suas._ We have followed the read-
ing of Wagner. Heyne gives _suos_, and regards it as an elegance, _to
which Wagner replies, "Sed quid in hoc manifesto vitio insit ele-
gantiae, non video."—_Rumoribus._ These appear to have had refer-
tence to the nocturnal slaughter.

_Opposuerunt aciem._ "Against them their front of battle._
Supply _suam._—_Movebant._ For _commovebant._ _Nota nimirum mis-
cri_.

"But too well known to the wretched beholders."

473-479. _Pavidam per urbem._ "Through the panic-stricken city,"
_This line_, the encampment and new city of the Trojans.—_Radii._ "The
shuttle._—_Revolutaque pensa._ "And the web was unravelled._—
_Agnina prima._ "The foremost bands._" She mingles in the fore-
most line of the combatants, in order to behold once more the fea-
tures of her son.

481-489. _Hunc._ "Thus._" Equivalent to _talem._—_Tune ille, &c._
'Art thou (in this state) that late solace of my old age (so often
promised)._"—_Solam._ Supply _me._—_Terrá ignotá._ "In a strange
land._" His native country, on the other hand, would be _terra nota._
_Date._ "Given up to._"—_Nec te in tua funera, &c._ "Nor did I, _thy_ mother, bestow my cares upon thee for thy funeral rites._" &c
We have here a most corrupt passage, and one which all the com-
mentators give up in despair. All the manuscripts read _funera, and
we have, therefore, instead of changing this to _funere, with Wagner,
adopted the emendation of Donatus, which consists in the insertion
of the preposition _in._ The phrase _producere, or duce re funus, means_
"to perform the last sad offices for one;_" but the verb is here ele-
gantly applied to the person at once, and indicates the _bestowal
upon him of the last offices of affection._

_Veste tegens, &c._ "Covering thee with the robe which, _with
haste, I was urging on night and day for thee, and was consoling
with the loom the cares of age._" The _mother, of course, in prepa_
ring the robe, was not anticipating the death of her son. She was getting it ready for him as an ornamental appendage.

491-502. Et funus lacerum. "And thy lacerated corpse."—Hoc mihi de te, &c. "Is this all of thee that thou bringest back to me?" Alluding to the gory head of her son, which she had in full view.—Hoc sum secuta. "Was it on this account that I followed thee?"—Pitius. "Feelings of parental affection."—Torpent infracte, &c "Their enfeebled strength lies torpid for the approaching fight." Incendentem luctus. "Increasing (every moment) their affliction."—Inter manus. For in mambus.

503-509. At tuba terribilem, &c. Observe the beautiful effect produced by this sudden change from tears and sadness to the battle of war. It is as if we were aroused at the instant by the very blast of the trumpet. The line is imitated from a well-known one of Ennius.—Increpuit. "Chided (the lingering assailants)."—Accerant actâ pariter, &c. "The Volscians hasten on in equal order, a testudo having been formed." Consult note on book ii., line 441. —Quâ rara est acies, &c. "Where the (Trojan) front of battle is thin, and the circle of defenders not so dense with men, shows openings through it."—Non tam. Equivalent, in fact, to non valde.

511-516. Longo bello. "In their long war," i. e., with the Greeks.—Infesto pondere. "Of heavy (and destructive) weight."—Tectam aciem. "The testudo-protected band." They rolled down large stones in order to break through the serried order of the testudo. If the shields were kept firmly locked together, the missiles cast upon them would roll off like water from a roof.—Quam tamen omnes, &c. "While (the Rutulians), notwithstanding, beneath the close covering of shields, take delight in enduring every hardship." With jurat supply Rutulos.—Nec jam sufficiunt. "(At length, however), their strength suffices not." More literally, "nor now do they suffice in strength." Supply viribus.—Quâ globus immintent ingen. "Where the dense band presses closely on." Referring to the testudo.—Immanem Teucri molem, &c. "The Trojans roll along and pitch over (on the foe) a mighty mass." Rutunt is here taken actively, in the sense of projiciunt.


525-528. Vos, O Calliope, præcor, &c. "Do you, (O ye Muses, and thou in particular), O Calliope, aid me, I entreat, while I tell in song," &c. A peculiar construction, by which the Muses are all
invoked, but the invocation is specially addressed to one of the number, who alone is named. This construction is imitated from the Greek.—Et mecum ingentes, &c. "And unfold with me the vast outlines of the war." Ora, meaning, literally, the extreme edges of a garment, here denote figuratively the whole circuit of events, the main outlines. The details themselves are too numerous to be all given.

f.39-537. Suspectu. "Height."—Et pontibus altis. "And with lofty communications," i.e., communications by timbers laid across from the tower to the walls.—Summā opum vi. "With the whole extent of their resources."—Cavas fenestras. "The hollow loopholes."—Ardentem lampada. "A blazing fire-vessel." According to some of the commentators, lampas here denotes a kind of vessel, containing combustibles, and furnished with hooks, which was thrown in sieges.—Plurima. "Increased." Equivalent to aucta.—Tabulas. "The boards."—Et postibus hastis adesis. "And (then) clung to the timbers, (by this time) partially consumed." More literally, "eaten in." By postes are here meant the main or upright beams.

540-548. Peste. "The consuming flames."—Tum pondere turris, &c. By crowding too much into that part of the structure to which the flames had not as yet come, they overturn the tower, which was merely of wood and rested on the ground, and it falls over on its side towards the foe.

Immani mole secutā. "An immense mass of ruins having followed."—Confixque suis telis, &c. Some of them are pierced by one another's weapons; some are transfixed by the splintered timber of the tower.—Quorum primārus Helenor, &c. "Of whom Helenor, (still) in the flower of youth, whom the slave Licymnia had clandestinely borne unto a Lydian king, and had sent to Troy in forbidden arms, was lightly armed with naked sword, and inglorious with a buckler unadorned with a device." Literally, "with a white buckler."

Vetitis armis. Not, as Heyne says, because, on account of his tender youth, he was yet unfit to bear arms, but because he had been forbidden by his father to engage in warfare at so early an age. — Parmā albā. The shields of distinguished warriors bore painted devices; but Helenor, the young warrior, had still to gain himself a name. Hence the epithet inglorius.

552-558. Haud nescia. "Not ignorant (of its approaching fate)"

Tenei "Reaches."—Tecta. "The summit (of the ramparts)."

559-566. Pariter cursu teloque secutus "Pursuing equally in (the)
BOOK NINTH.

797
c) course and with ais javelin," i. e., equalling in speed the javelin which he threw.—Demens. "Fool."—Pendentem. "As he hung (from the wall)”—Magnâ muri cum parte, &c. The wall appears to have been a low one, according to the custom of the heroic age.—Jovis armiger. "The armour-bearer of Jove," i. e., the eagle; so called from its being represented in ancient works of art as bearing the thunderbolt of Jove.—Martius lupus. "The wolf, sacred to Mars."


576-579. Levis strinxerat. "Had slightly grazed."—Projecto tegm. ne. "Having thrown aside his shield." His person thereby became exposed, and hence he is called demens.—Alis allapsa saggitta. "A winged arrow glided (swiftly) towards him." More literally, "an arrow glided towards him on its wings."—Infixa est. "Was pinned."—Lavo lateri. The side that had been previously protected by the shield now thrown aside.

582-585. Pictus acu chlamydem, &c. "In embroidered cloak, and bright with Iberian purple." Literally, "painted with the needle as to his cloak." Compare book i., line 708.—Ferrugine Iberâ. Alluding to the purple dye of Spain, which was of a darker colour than ordinary, and hence is termed by the poet ferrugo.—Matris luco. "In the grove of (the nymph) his mother." We have written matris with the small initial letter, and have given it the explanation for which Wagner contends. The mother of the youth, according to this, was a nymph of Sicily (the Symæthus being a Sicilian river) to whom the grove was sacred, but her name is not mentioned. Heyne writes Matris, with the initial letter a capital, and refers the term to Ceres, or the Ennæan Mother, so called from the plain of Enna in Sicily; this goddess being often called Μήτηρ, as her daughter Proserpina was styled Kopý. But so plain and bald an allusion to Ceres, when no other part of the context refers to her, does not harmonize with the usual practice of an epic poet.

Symethia circum flumina. "Around the streams of the Symæthus."—Pinguis ubi et placabilis ara Palici. "Where there is a rich and appeasing altar of the Palici." Literally, "of Palicus." As the Palici were two in number, there is some doubt whether we ought not to read Palicum (for Palicorum), as Corda suggests. With
respect to the expression pinguis et placabilis ari. consult book vii., line 164.

587-588. Ipse. “With his own hands.”—Et media adversi, &c.

“And split with the melted lead the forehead of the other as he confronted him.” Media tempora is well explained by Wagner as being the space between the two temples, in other words, the forehead or brow.—Liquefacto plumbo. Not with a leaden bullet that melted in the air in consequence of its rapid flight, but lead melted into the form of a bullet.

590-593. Bello. Having only done it before in the chase.—Turnique minorem, &c. “And who, having been lately united to her in wedlock, had the younger sister of Turnus to wife.” —Minorem. Supply natu.

596-597. Tumidusque novo, &c. “And puffed up in heart by his recent alliance with royalty.”—Et ingentem sese, &c. “And moved to and fro his bulky frame with loud outcries (as follows).

598-602. Iterum. Alluding to their having before this been besieged by the Greeks in Troy.—Bis capti. Once by the Greeks, and once, as he is confident will be the case, by the Latins.—Et morti pretendere muros. “And to extend walls as a screen against death.” We have given morti, with Wagner, instead of Marti, as adopted by Heyne.—Nostra connubia. “Our brides.” Referring particularly to Lavinia, whom Aeneas was seeking to take away from Turnus—Fandi fecto. “False of speech.”

603-606. Primum. “At the moment of their birth.”—Saxoque gelu, &c. The poet alludes here to a custom said to have been prevalent among several of the early Italian nations.—Venatu invigilant, &c. “Our boys are on the alert for the hunt, and incessantly scour the woods.” Venatu is here the old dative for venaturi.—Flectere ludus equos, &c. “Their sport consists in managing the steeds, and in darting the pointed arrow from the bow of horn.”

609-616. Omne axum ferro teritur. “Our whole life is passed in arms.”—Versa hastia. “With inverted spear.” They urge on their oxen at the plough with the handle of the spear, and also guide them with the same.—Premimus. Equivalent to tegimus.—Desidia cordi “Indolence is your delight.” Supply sunt vobis.—Choricis. Choral dances, the accompaniments of a peaceful state of things, were here regarded as marks of effeminacy by this member of a warlike nation.—Maenaceas. “Sleeves.” A mark of effeminacy, like the preceding.

—Mitrae. Consult note on book iv., line 216.—Redimicula “Ties,” &c. side-bands. These were ribands or side-pieces, attached to the mitra or other headdress at the occiput, and passing over the
Mouideis, so as to hang on each side, over the breast. They were, properly, female ornaments, and in the statues of Venus were imitated in gold. The Phrygians, an effeminate nation, also wore them.

617-618. O vere Phrygiae, &c. "O Phrygian women truly, for ye are not Phrygian men." Imitated from Homer (Il., ii., 235).—It ver alta Dindyma. "Go along the lofty summits of Dindymus." Mount Dindymus, in Phrygia, was sacred to Cybele, and here her rites were celebrated with peculiar fervour. They were characterized by great licentiousness.—Ubi assuetis biforme, &c. "Where in you, accustomed thereto, the pipe utters its twofold note," i.e., its harsh and grating note. The allusion is to a very simple instrument used at the festivals of Cybele, and having merely two openings or perforations. It was probably a relic of rude and early art, which had retained its place at these celebrations, and the music obtained from which was of the rudest and simplest kind. Some commentators refer to Varro, as cited by Servius, who states that the Phrygian tibia was formed of two pipes, that on the right hand having one perforation, that on the left two. This, however, is inferior.

619-620. Tympana vos buxusque, &c. "The timbrels and Berecyntian boxwood (pipe) of the Idæan mother call you: leave arms to men, and refrain from the sword." The tibia or pipe was made of boxwood; hence buxus is here equivalent, in fact, to tibia.—Idæae matris. Cybele. Compare book iii., line 111.—Tympana. The tympanum was a small drum or timbrel carried in the hand. Of these, some resembled, in all respects, a modern tambourine with bells. Others presented a flat circular disk on the upper surface, and swelled out beneath, like a kettledrum.

621-629. Ac dira canceulum. "And exclaiming in abusive accents."
—Nervoque obversus equino. &c. "But, having confronted him, aimed an arrow on his horse-hair string, and drawing his arms far apart, stood (for a short time in that posture)."—Ante. "Before he discharged the shaft."

Auratâ fronte. "With gilded front," i.e., with gilded horns. This was a common custom.—Pariterque caput, &c. Of equal height with its mother.—Jam cornu petat, &c. "Who shall already attack with his horn, and scatter the sand with his feet," i.e., shall paw the ground preparatory to making the onset.

630-636. Auditi et celi genitor, &c. "The father (of all) heard the prayer), and thundered on the left from a serene quarter of the sky." Thunder and lightning in a clear sky was regarded as a supernatural indication of the will of the deity, and was favourable or unfavourable, according to the nature of the case and the quarter
...of the heavens in which it was heard.—Intonuit lexum. Thunder on the left was deemed a favourable omen among the Romans, an unfavourable one among the Greeks. This was owing to the different positions of the Roman and Greek soothsayers when they took their respective omens. The former faced the south, and, of course, had the eastern part of the heavens, the lucky quarter, on their left. The latter faced the north, and had the east on the right. The east was always deemed lucky, because the heavenly motions were supposed to commence there. When the Romans, therefore, use lexus in the sense of "unlucky," they speak after the Greek fashion.

Sonat una fatifer arcus. "The fate-bearing bow twangs at the same instant." The moment Ascanius hears the thunder, he knows that his prayer is granted, and straightway discharges his arrow.—Adducta sagitta. The arrow was drawn back along with the bow-string.—Hoc tantum Ascanius. "Thus much only did Ascanius claim."—Sequentur. "Greet the deed." Literally, "follow after."

638-642. Crinitus Apollo. Long and beautiful hair was a peculiar characteristic of Apollo. Compare note on book i. line 740.—Jrbemque. "And the ( Trojan) city," i. e., their city and encampment, on New Troy.—Macte nova virtute, &c. "Go on and increase in early valour, O boy! This is the pathway to the stars, O descendant of gods, and thou that art destined to be the progenitor of gods." According to Priscian (v. xii., 66), the earlier Romans used the nominative form, mactus. In addressing a person, they would say mactus esto, which, according to etymologists, is equivalent to magis auctus esto, "be thou more increased," i. e., go on and increase more and more. The vocative, however, seems gradually to have supplanted the nominative in such expressions, until the latter became quite obsolete. Hence arose the form that we have in the text, macte, i. e., macte esto, for mactus esto. Nay, so far did usage prevail, that macte was even employed instead of marta, with feminine nouns. (Wagner, ad loc.)

Sic itur ad astra. Literally, "thus is it gone ( by mortals) unto the stars," i. e., this is the path to immortality.—Dis. He was the grandson of Venus.—Deos. Caesar and Augustus.

644-651. Nec te Troja capitis. "Nor is Troy capable of containing thee." Literally, "nor does Troy hold thee," i. e., Troy alone, or, in other words, the state to which the Trojans are now reduced is no longer worthy to contain thee.—Spirantes auras. "The gently-blowing breezes."—Antiquum. The epithet antiquum is here employed in an unusual sense, for senem.—Ad limine. "For his threshold"
Compare Livy (xxxiv., 6), "Servi ad remum," and Terence. (And i., 130), "Canes ad venandum."—Pater. Æneas.—Sæc rostribus "Harsh in sound." Alluding to the corslet, and the shield covered with metal plates, the clanking sound of which would be different from the noise made by the bow and arrows which the god was accustomed to wear. But it must be remembered, was still in a vigorous old age, and could still move actively in arms.

653-656. Æneide. More correct than Ænaca, as given by Heyne and others, and more appropriate, too, on the present occasion, as designating the son of Æneas, whereas Ænaca would be an appellation for any Trojan.—Cetera. "For what remains," i.e., of the conflict.

660-663. Pharetramque fugá, &c. "And they heard, as he departed, the rattling quiver." Literally, "they perceived in (his) flight," &c. Apollo, in departing, resumes his divine form.—Dictis et numine Phabi. "In accordance with the words and the will of Phoebus."—Animasque in aperta, &c. "And expose their lives to open dangers."

664-667. Totis per propugnaculà muris. "Along the battlements, throughout the whole circuit of the walls."—Intendunt acres arcus. "They bend their vigorous bows."—Amentaque torquent. "And whirl the straps of the javelins." They give the javelin a rotary motion around its own axis, by means of the strap attached to it, before hurling the weapon at the foe. Consult note on book vii., l. 730. —Flectu. "On being struck."—Pugna aspera surgit. This hemistich is regarded by some as spurious, but is successfully defended by Weichert and Wagner. It seems to be required by the preceding turn.

668-671. Pluviadibus Hædis. "Under the influence of the rainy Kids." Storms attend the rising and setting of these stars.—In vada. "Into the waters of ocean."—Precipitant. Supply se.—Torquet aquosam hiemem, &c. "Sets in commotion the rainy tempest, and bursts the hollow clouds in the sky," i.e., and causes the clouds to discharge their contents from the sky.


in air.”—Liquentia flumina circum. “Around the clear streams.”
Heyne regards liquentia as a mere poetic embellishment, and equivalent to "liquida."—Intonsa capitā. “Their leafy heads.” Intonsa is here equivalent to frondosa. Literally, “unshorn.”

684-686. Queereens, et pulchra Aquicolaus, &c. These are the names of the Rutuian chieftains who made a rush at the gates accompanied by their followers. The attempt, however, was unsuccessful. Some of them were put to the rout along with their bands; others fell in the very entrance.—Agminibus totis aut versi, &c. “Either put to the rout, turned their backs with all their bands (of followers),” &c. Some commentators refer agminibus to the Trojans, and make it the dative case: “presented their backs to whole bands (of the Trojans);” but the poet, thus far, is describing the prowess of two Trojans merely, Pandarus and Bitias; and the Trojan bands are not collected at the spot until we reach verse 689.

688-690. Tum magis increscunt, &c. “Still more, thereupon, do their angry feelings increase in their hostile bosoms.” This is commonly supposed to apply to the Trojans, whereas the foiled Rutulians are evidently meant.—Discordibus. Equivalent here to infestis, or hostilibus.—Et proccurre longius audent. The Trojans now forget the caution given them by Æneas, and begin to venture forth from their camp into the open field.


697-700. Thebanā de matre, &c. “Illegitimate offspring of the great Sarpedon, by a mother a native of Thebe.” The city of Hylasclian Thebe, in Mysia, is here meant.—Itala cornus. “The Italian cornel,” i.e., the weapon made of the wood of the cornel.—Stomacho. “The throat.” Compare the remark of Cicero (N. D., ii., 54): “Ad radices (linguae) harens, incipit stomachus.”—Reddit specus atri vulneris, &c. “The gaping aperture (of the wound) sends forth a foaming tide of dark blood.” Specus is here equivalent to cavum, or vulnus hians; and atri vulneris (which is governed in construction by undam) is the same as atri sanguiris.

701-705. Neque enim jaculo, &c. “For he would not have resigned his life to the javelin (merely).” When it is said, remarks Symmons, that Bitias would not have surrendered his life to a common javelin, nothing more is meant than that the armour worn by this gigantic warrior was so strong that it could not be penetrated by the spears which were usually thrown by the hand in battle.
BOOK NINTH.

706–709. *Du*o *taurea* *terga*. "Two bull-hides," *i.e.*, on his shield. *Terga*, for the more common form *terg*ora, from *tergus*.—*Duplici squamā et auro*. "With double scales of gold," *i.e.*, plates formed in imitation of scales. Observe the *hendiadys* in *squamā et auro*.—*Collapsa*. "Powerless."—*Elypseum super intona*ti *ingens*. "And his vast shield thunders over him," *i.e.*, his shield, vast of size, falls over him with a sound like that of the thunder. We have followed here the best commentators in making *clypeum* a noun of the neuter gender. Thus Servius also remarks: "*Lectum est etiam hoc clypeum, ut probat Caper; quod magis debemus accipere." And again, Donatus explains the passage as follows: "*Magna clypei species magnum fecerat sonitum*." If, however, we make *clypeum* the accusative of the ordinary masculine form *clypeus*, the meaning will be, "and vast of size, he thunders above his shield," *i.e.*, falls with a noise like thunder upon his shield.

710–713. *Talis in Euboico Baiarum, &c*. "Thus, at times, on the Eubœan shore of Baiae, falls the stony pile, which, constructed previously of large masses (cemented together), they cast into the deep: in this same way does it, descending headlong," &c. We have given *talis* with Wagner, as making a more forcible combination with *sic*, than *qualis*, which Heyne adopts.—*Euboico Baiarum litore*. So called on account of its vicinity to Cumæ, a colony from Chalcis, in Eubœa. Compare book vi., line 2.

*Saxea pila*. Baiae was a favourite residence of the rich and luxurious Romans, who constructed beautiful villas along all the shores of the Bay of Baiae, or *Sinus Baianus*. These villas were commonly erected on artificial moles carried out to some distance from the land, for the sake of the sea-air and prospect; and in the construction of the moles, vast pillars of stonework were employed to give stability to the whole. These pillars (or *pilae*) were formed of large masses of stone cemented together with pozzolana, which becomes hard under water, and were then sunk into the sea. The poet compares the fall of Böias to the descent of one of these masses amid the waves.—*Ante constructam*. The preposition must be joined with
constructam (notwithstanding what Heyne says), as denoting the length of time previously spent on the work.—Penit isque vadis illsa recumbit. “And, dashed against the bottom, sinks deeply down (into its bed).”—Vadis. Used here for the bottom of the sea.

715-716. Prochyta alta. “Prochyta raised above the waves.” As the surface of this island (now Procida) is, in fact, level, alta must be taken here as a common epithet for islands, in so far as they project above the waters, whether that projecting be to a considerable height or not.—Durumque cubile Inarime, &c. “And Inarime, placed, by Jove’s commands, as a rugged couch upon Typhoeus.” Inarime was another name for the island Ænaria or Pithecusa, off the Campanian coast. Jupiter was fabled to have confined here the giant Typhoeus, having placed upon him an extinguished volcano, while, as he lay, his back was goaded by the rugged island-couch. In other words, he lay between the volcano and the bosom of the isle, just as Pindar makes him to have been confined between the base of Ætna and the bosom of Sicily. (Pyth., i. 50. Comp. Dissen, ad loc.). Hence we see the double idea conveyed in the words durum cubile imposta.


728-729. Qui non vidicerit. “In that he saw not.” Observe the employment of the subjunctive with qui, in assigning a reason or cause for the appellation of demens, as given by the poet to Pandarus: “since he saw not,” “inasmuch as he saw not.”—Ultroque. “And by his own act.”

731-734. Nova lux oculis effulsit. “A strange light gleamed forth from his eyes.” The reference is to Turnus. We have given effulis, with Wagner, in place of Heyne’s effulsit. Wagner correctly remarks, “Effulget lux ei qui videt lucem; quod alienum hoc loco est.”—Criseae sanguineae. “His blood-red crests.”—Mittit. Referring to Turnus. Heyne gives mittunt, equivalent to mittunt se, but this even he himself confesses is harsh. Brunck, Jahn, and Wagner all approve of mittit.—Immania membra. Compare book vii., line 784, where it is said of Turnus, “toto vertice supra est.”

736-739. Emicat. “Springs forth.” Consult note on book vi., line 5.—Non hac dotalis, &c. “This is not the palace of Amata, promised as the dowry of her child.” i. e., this camp is no Lau.
BOOK NINTH.

Dotalis. Amata had promised her daughter Lavinia in marriage to Turnus before the arrival of Aeneas.—Media Ardea. The heart of Ardea." Ardea was the native city, and the capital of Turnus.—Potestas. Supply erit tibi.

742-745. Hic etiam inventum, &c. "Thou shalt (soon) announce to Priam (in the world below) that here also has an Achilles been found."—Rudem nodis, &c. "Rough with knots, and with bark still fresh."—Excipere aure vulnus. "The air received the wound," i.e., the spear wasted its strength on the air.

747-753. Versat. "Wields."—Neque enim is tali, &c. "For neither is the possessor of the weapon nor the inflictor of the wound such a one," i.e., as that thou canst escape. Is is here elegantly used for talis; hence the full form of expression would be "talis, qualem effugere possis."—Cruenta cerebro. For sanguine et cerebro conspensa.

757-759. Ei: s: continuo, &c. "And had this idea occurred at the instant to the victor."—Ultimus ille dies, &c. "That day would have been the last unto the war and the (Trojan) race."

763-766. Excipit. "He overtakes." Not, as Servius pretends excipit in se irruentem. The nature of the wound inflicted on Gyges, namely, in the ham (succiso poplite), shows that Phaleris and Gyges were fleeing with the rest.—Hinc raptas fugientibus. "Then he hurls the spears snatched (from the slay) against the backs of the fugitives."—Comitcm. "As a companion (unto them in death)."—Ignotos. "Ignorant of his approach." They were on the ramparts facing the foe, and had their backs turned towards him.

769-771. Vibranti gladio, &c. "Having collected all his strength, he with gleaming sword, from (where he now stood on) the rampart, dexterously anticipates (by a blow)." Turnus had sprung upon the ramparts, and there he slays Lynceus, who was advancing to meet him. Observe the force of occupat. He anticipates Lynceus by dealing dexterously the first blow.—Uno comminus ictu. "By one blow given from close at hand."—Longe jacuit. "(In an instant) lay afar," i.e., was severed in an instant, and carried to some distance by the force of the blow.

775-777. Musarum comitem. Compare Hom. Hymn., xxxii., 20: 6ai6ei, Μονοσύων θεραποντες.—Numerosque intendere nervis. "And to adapt poetic numbers to the strings," i.e., and to sing to the lyre.—Equos. Put for currus. The allusion is not to chariots victorious in the race, but to war-cars, as appears from what follows immediately after, namely, " arma virum, pugnasque."

778-780. Tandem ductores, &c. The main leaders of the Trojans
who had been engaged elsewhere, now hear of the slaughter made by Turnus, and I come to the rescue.—Palantes. “Fleeing in confusion.” Equivalent to discurrentes.—Hostemque reception. “And the foe received (within their very camp).” Supply in castra.

182-790. Ultra. “Beyond these.”—Et septus. “And shut in too.”—Juvenum primos tot. “So many of the foremost of our youth” —Nor infelicis patrie, &c. “Do your sluggish bosoms feel neither sorrow nor shame for your unhappy country?” &c., i. e., for what here remains of your country.—Et agmine denso consistunt. “And in close array withstand.” Agmen here shows that they not only resisted the attack of Turnus, but kept gradually driving him back. It always, as has been before remarked, refers to a body of men in motion.—Excedere. “Begins to retreat.” Historical infinitive for the present indicative.—Quae cingitur unda. We have given unda with Wagner, in place of amni, the reading of Heyne. Amni would follow too closely after fluxium.

794-798. Acerba tuens. “Fiercely towering.”—Nec tendere contra, &c. “Nor, though wishing, indeed, to do this, is he able to make head against them, by reason of the darts and pursuers.”—Improp erata. Equivalent to tarda.

802-804. Vires sufficere. “To supply sufficient strength.”—Germanæ. “To his sister.” Juno was both the wife and sister of Jove.

806-809. Ergo nec clypeo juvenis, &c. The whole of the fine passage that now follows is imitated freely by Virgil from an account given by Ennius of a combat between the Istrians and the tribune Coelius, itself imitated from Homer (Il., xvi., 102).—Subsistere tantum. “To withstand as powerfully (as they rush on).”—Strepit assiduo tinmitu. “Rings with incessant clang.”—Et saxis solida ara fatiscent. “And the solid brass gapes in chinks beneath many a stone.” The reference is still to the helmet.

811-818. Et ipse fulmineus Mnestheus. “And especially Mnestheus himself, in might like a thunderbolt.” Observe the force of et here, after et Troës.—Et piccum flumen agit. “And pours (at length) a dark, dust-discoloured tide.” Piccum is here, according to Servius, equivalent to sordidum, or, as Valpy translates it, “soul,” “discoloured by dust.” We have rendered it by a double epithet.—Flu vium. The Tiber.—Gurgite flavo. Heyne makes the construction to be accepit cum gurgite flavo, giving cum the force of in. This is very properly denied by Wagner, who joins ille cum suo gurgite flavo. —Flavo. The proper colour of the waters of the Tiber was, and still continues to be, yellowish, or a mixture, rather, of yellow and brown.—Extulit. “Buoyed him up.”—Ablutā cæde. “The stains of slaughter being washed away”
BOOK TENTH.

1-5. Domus omnipotentis Olympi. "The mansion of all-powerful Olympus," i.e., of Olympus, seat of empire for the universe. Much discussion has arisen respecting the true reading of this passage. Some suggest Olymp, a contraction for Olympii, referring the term to Jove as the monarch of Olympus. Others read omnipotentis, "spreading far and wide;" but this appears to clash with panditur. Others, again, have omniparentis. The true reading, however, is the one which we have given.

Considunt tectis bipatentibus. "They take their places in the abode with its gates of double folds." We have followed here the explanation of Wagner and Heyne.

6-10. Quianam. "Why." An old form, imitated from Ennius, and equivalent to cur. Heyne writes quia nam, but quianam, as one word, is more correct, since nam is here an enclitic. — Versa retro. "Changed." More literally, "turned backward." Another old form of expression. These archaisms are purposely introduced, to impart additional majesty to the speech of the Father of the Gods.—Abn-eram bello, &c. No such prohibition has been given in the previous part of the poem; and, therefore, Heyne, with great probability, ranks this among those parts of the Æneid that would have fell to the poet's revising hand had his life been spared.

Quæ contra vetitum discordia. "What discord (is this that now prevails), contrary to my express prohibition?"—Ferrum lacessere. "To arouse the sword." Lacessere is equivalent here to movere or excitare. Compare book xi., l. 254.

11-15. Ne arcessite. "Anticipate it not."—Exitium magnum, &c. "Shall send mighty disaster and the opened Alps," i.e., shall, under the guidance of Hannibal, open a way for her armies over the Alps, and threaten destruction to the towers of Rome.—Odiis. "With feelings of mutual hatred."—Res rapuisse. "To plunder." To carry on war after the fashion of early times. An archaism for rapere.—Sinite. "Let matters remain as they are," i.e., interfere not.—Et placitum leti, &c. "And, with joyous feelings, bring to a conclusion the league that has been agreed upon," i.e., between Æneas and Latinus.
9-28. Alsit quid sit, quid, &c. Venus here presumes that all the other divinities are on the side of Juno.—Equis. For curru.—Aggeribus murorum. An old form of expression, borrowed, probably, from Ennius, and equivalent merely to munimentis, or muris. Heyne and Wagner give the old form, murorum.—Inundant. "Over flow." Used intransitively.—Ignarus. "Ignorant of what is passing."—Nascentis Troja. "Of Troy, just rising anew into life."—Atolis ab Arpis. "From Ætolian Arpi." A city of Æzzia, a district of Apulia, in Italy, founded by a body of Ætolians under Diomed, after the Trojan war. Ambassadors had been set thither by the Latins to request Diomed to take part in the war against Æneas. Compare book viii., l. 9; and xi., l. 226.

29-30. Equidem credo, &c. "I do, indeed, believe that wounds (still) remain for me." Venus had been wounded by Diomed before Troy, when seeking to rescue Æneas from the conflict. She now fears lest a similar fate may await her in Latium. Heyne's interpretation is not correct: "Supersunt adhuc cicatrices vulneris a Diomede aeeepi." Wagner's is better, i. e., ut ipse vulnerer.—Et tua progenies, &c. "And I, my own progeny, await a contest with a mortal." Equivalent to expecto certamen cum mortali incendum, I, thy own daughter, must again enter into collision with Diomed.


39-41. Manes. "The gods below." Compare AEn., vii., 223.—Hae sors rerum. "This quarter." Equivalent to hae pars or porto. Literally, "this allotment of things." The reference is to the kingdom of Pluto, or, in other words, to that portion of the universe which had fallen to his lot when he and his brothers Jupiter and Neptune divided the whole world between themselves.—Bacchata "Has moved wildly." Supply est.

42-45. Nil super imperio moveor. "I am not at all concerned for empire," i. e., I give up now all expectations of any enjoyment of empire on the part of the Trojans, although once promised by thee. Compare book i., line 257, seqq.—Dum fortuna fuit. "While fortune was ours." More literally, "while fortune was," or "existed."—

47–52. Incolumem Ascanium. Sce prays for the safety of Ascanius, since from him is to descend the Julian line, and to that line the empire of the world is due.—In undis. Let Æneas, if a settlement be denied him in Italy, again embark, and wander over the deep as before.—Hunc tegere. "To protect this one." Alluding to Ascanius—Est Amathus, &c. We have here adopted the reading of Wagner as more musical than that of Heyne: Est Amathus, est celis mitt Paphus, atque Cythera.—Idalicæque domus. "And the abode of Ida, i.e., and the Idaian grove. Domus is here the nominative, and Idaia the genitive of the same number. Consult Wagner, ad loc.

54–58. Inde. "From him." More literally, "from that quarter," i.e., from Ascanius and his race.—Tyriis urbibus. Carthage especially is alluded to, as a colony from Tyre.—Argolicos ignes. The flames of Troy.—Exhausta. Supply esse.—Dum Latium Teveri, &c. The idea intended to be conveyed by the whole passage is this: Of what possible advantage is it to the Trojans to have braved so many dangers and undergone so many hardships, if their former evil fortune still accompanies them, and the city which they have just founded in Latium is destined, like its prototype, to be destroyed by the foe!—Recidina Pergama. Compare book iv., line 434.

59–61. Non satius. "Would it not have been better."—Insedisse. "To have settled upon," i.e., to have built a new city upon.—Xanthum Simoëntaque. The rivers are here put for the land itself.—Iterumque revolare casus, &c. Venus prays that the Trojans may be allowed to go back again to their native land, even though there the same evils await them as before. If they are to suffer, it will be some consolation to them to suffer in their native land.

64–68. Obductum dolorem. "My secret sorrow."—Esto: Cassandrae impulsus furii. "Granted: but then he was impelled to the step by the insane ravings of Cassandra." A bitter remark. Cassandra, the daughter of Priam, had predicted to Anchises that the Trojans would come to Hesperia, or the western land (book iii., line 183, seqq.). These predictions Juno here terms furiae, and makes these, and these alone, the destinies that urged Æneas to the step.

68–71. Num linquere castra, &c. Alluding to Æneas's visit to Euander, and his journey thence into Etruria.—Summam beli. "The chief management of the war." This, of course, is purposely exaggerated.—Tyrrenamque fidem, &c. "And to seek for a Tuscan league or to arouse peaceful communities." Observe the zeugma in agitare. The expression Tyrrenam f.d m (literally, "the Tuscan..."
BOOK TENTH.

72-76. Quis deus in fraudem, &c. "What deity, what cruel exercise of power on my part, involved him in evil? Where was Juno in all this?" Fraudem is here, as often elsewhere, equivalent to malum; not, as Servius says, to periculum. — Indignum est. "It is a gross indignity, (it seems)." Ironical. — Et patris Turnum consisteret terrae. "And for Turnus to make a stand (against mere strangers) in his own native land." — Cui Pilumnus avus, &c. Juno indicates by this that Turnus is no less descended from a heavenly race than Æneas himself. Compare book ix., line 4.

77-80. Quid, face Trojanos, &c. "What (is it) for the Trojans to wage violent warfare against the Latins with the gloomy torch," i.e., how is it less an indignity for the Trojans to lay waste with fire and sword the fields of the Latins. — Area aliena. "Fields not their own," i.e., the lands of a stranger-people. — Quid socios legere, &c. "What (is it) to choose for themselves fathers-in-law (at their own pleasure), and to carry off betrothed brides from the bosoms (of those unto whom they have been promised)?" — Pactas. Alluding to Lavinia as having been promised to Turnus.

Pacem orare mans, &c. "To sue for peace with the hand, to affix arms to the fronts of their vessels (as the signal of war)?" i.e., to come bearing in their hands fillets and suppliant boughs, as if suing for peace; and yet, at the same time, to be raising a shield in the front part of their vessels as a signal for naval combat. Puppibus is here put for navibus, simply.

81-84. Tu potes Æneas, &c. Compare Hom., ll., v., 315, seqq., where Venus rescues Æneas from the hands of Diomede. — Proque viro nebulam, &c. Juno here ascribes to Venus what was done, in fact, by Neptune, who preserved him in this way from the power of Achilles. (ll., xx., 321, seqq.) — Et potes in totidem, &c. This, again, was the act of another divinity (compare book ix., 77, seqq.); but as it was done for the benefit of Venus and her son, it is here ascribed to her immediate agency. — Aliquid Rutulos contra jurisse. "To have aiding the Rutulians in any degree against (him)."

85-89. Æneas ignarus absest, &c. "Æneas, (thou sayest), is absent, ignorant of all that is passing; and absent let him remain, in his ignorance." The meaning is this: "Is Æneas absent? What is that to me? I did not pervert his mind, so as to induce him to take that step. Still, however, may he remain absent, and by his absence prove the ruin of his cause!" — Quid gravidam bellis, &c. "Why, then, dost thou make tra. of a city," &c., i.e., why, then, dost thou
seek to gain ov. r to thy sway, &c. Why not be content with thy Paphos, &c., unto which thou mayest conduct in safety thy cherished grandson?—Nosne tibi fluxas Phrygiae, &c. "Do we endeav our to overthrow for thee, from their very foundation, the unstable affairs of Phrygia! We? or he rather, who exposed the wretched Trojans to the Greeks?" i. e., or Paris rather, who was the cause of that warfare which brought ruin on his native land. Juno seeks to show that Venus herself had occasioned all their sufferings for the Trojans, since she had prompted the abduction of Helen by Paris, which act led at once to the Trojan war.—Tibi. More freely, "to thy discomfort" or "sorrow."

90-95. Quae causa fuit. "Who was the cause."—Et fidera sol vere furto. "And dissolved an ancient league by a perfidious abduction."—Me ducet Dardanius Spartam, &c. "Was it under my guidance that the Dardan adulterer did foul wrong to Sparta?" We have followed the idea suggested by Wagner, who thinks that the key to the meaning of expugnavit here may be obtained from such passages as the following: "Pudicitiam feminae expugnare," "expugnare toros," &c.; and that, instead of saying mulieris Spartanæ pudicitiam expugnavit, the poet merely has "Spartam expugnavit."

Fovevit Cupidine bella. "Or by means of (thy) Cupid, cherish (and prolong the war)," i. e., protract the war in consequence of the refusal of Paris to restore Helen to the Greeks.—Tum. When the very first step was about to be taken, which afterward led to the war.—Nunc sera querelis, &c. "Now, too late, thou arisest with ill-grounded complaints, and flingst forth unavailing charges."

96-103. Orabat. For dicebat.—Cunctique fremebant, &c. "And all the inhabitants of the skies murmured with various assent." The gods were divided in opinion, one party siding with Venus, another with Juno, and a low murmuring noise arose among them as they expressed to one another their different sentiments, like the first murmurings of the rising wind.—Deprensa. "Intercepted."—Prosentia. "Betokening."

Et tremefacta solo tellus. "And the earth trembled with its surface."—Posuere. Supply se.

107-108. Quae cuique est fortuna hodie, &c. "Whatever fortuna is this day unto each party, whatever hope each hews (and fashions) for itself," i. e., whatever hope each party has, in consequence of its own deeds, been led to entertain. The expression secare spem is figurative, of course, but the origin of the figure it is difficult to discover. We have given the interpretation of Wagner. Heyne, on the other hand, gives a very different explanation. He thinks
that the latter half of the line was meant to be contrasted with the former. Whatever good fortune each party at present enjoys or whatever hope each by his conduct may destroy.

*Tros Rutulosue fuat, &c. "Be he Trojan or Rutulian, I will regard both without any distinction." Fuat for sit, from the old stem-form, fuo, fuère.

109-110. Seu fatis Italum, &c. "Whether the (Trojan) camp be now held in siege by the Italians through the decrees of fate, or whether by reason of an evil error on the part of Troy (in interpreting prophecies) and deceitful oracles."—Italum obsidione. More literally, "by a siege on the part of the Italians." Some join fatis in construction with Italum; but had the poet intended this, he would probably have said, Sive Italum fatis, &c.

111-114. Nec Rutulos solvo. "Nor, (on the other hand), do I exempt the Rutulians (from their fate)."—Sua cuique exorsa laborem, &c. "What each has undertaken shall bring suffering or success unto each."—Iadem. Supply erit.—Per pice torrentes, &c. Repeated from book ix., l. 104, seqq.

In all the speeches which the poet has here assigned to the deities of Olympus, the student cannot have failed to perceive how admirably the antiquated language which pervades them is in keeping with the grave majesty that should characterize an assembly of the gods. The stiff and oldfashioned air of many of the lines is purposely employed with the same view.


130-131. Hi. The besiegers.—Illi. The besieged.—Malirique ignem. "And to hurl firebrands." These were thrown at the besiegers, and consisted of javelins with bundles of tow attached, and smeared over with pitch, tallow, and other combustible substances. Sometimes they struck a shield, and, becoming attached to it, compelled the wearer, by the fierceness of the flames, to throw aside this portion of his defensive armour, and leave his person exposed. Compare the account given by Livy, xx., 8.

132-138. Veneris justissima cura. "Venus's most deserving care."—Caput detectus honestum. "Uncovered as to his comely head," i. e., without a helmet. He had been directed to withdraw from the fight. Compare book ix., l. 661.

Per artém. "With artist skill."—Oriët] recélintho. The turn
time-tree abounded near Oricus in Epirus. Hence the epith. Ἀ ρι-
chian.”—Fusos cervix cui lactea crines, &c. “His flowing locks a
milk-white neck receives, and a circle binding them with ductile
gold,” i. e., his flowing locks hang down upon his ivory neck, while
around his brow he wears a band of thin, ductile gold.

141-142. Meomedia generose domo. “Nobly sprung from a Lydian
house.”—Exerc. For colunt.—Auro. The Pactolus, a Lydian
river, was famed for its golden sands.

143-147. Pulsi pristina Turni, &c. “The previous glory of hav-
ing repelled Turnus from the walls,” i. e., the glory of having, on a
previous occasion, repelled, &c. Compare book ix., 1. 781.—Cam-
panae urbi. Capua.—Certamina contulerant. “Had engaged in the
conflicts.” The more common forms of expression are conferre ma-
num, conferre arma, &c.—Mediad nocte. The night after the battle
which has just been described.

148-153 Namque, ut ab Euandro, &c. “For when, having left
Euander, he had entered the Etrurian camp, he repairs to the king,”
&c., i. e., he repairs to Tarchon, who commanded the Etrurian for-
ces at Cære, and mentions unto him his name and lineage. Com-
he seeks, what he himself proposes.” The particle ec, in such con-
structions as the present, has, according to Wagner, more of an in-
terrogative than disjunctive force. (Quast. Virg., xxxvi., 5.)—
Mezentius arma que, &c. “What forces Mezentius is striving to
conciliate unto his cause, and also the violent feelings of Turnus,”
i. e., the violent nature of Turnus, and the consequent danger if he
prove an ally to Mezentius.—Quae sit fiducia. “How little confi-
dence is to be reposed.” Literally, “what confidence is to be re-
posed.”

154-158. Libera fati. “Freed from all restraint of the fates.”
The augurs had announced that the Tuscan were to be led to war
against Mezentius by a foreigner. Compare book viii., 1. 498, seq.—
Gens Lydia. “The Lydian nation,” i. e., the Etrurians, as being
of Lydian origin, according to the common account. Consult note
on book viii., line 499.

Rostro Phrygios subjuncta leones. “Having Phrygian lions joined
to it beneath the beak.” Literally, “joined as to Phrygian lions be-
neath the beak.” The poet is here describing the figure-head of
the vessel, otherwise called the Parscemon. The representation
of the animals was either in carved work or painting. The lions
are here called “Phrygian,” because these animals were sacred to
Cyclo, the tutelary deity of Phrygia, and who was also worshipped
on Mount Ida in Troas.—Imminet Ida super. Above the figures of the lions was a representation of Mount Ida. The delineation of this mountain proved here most grateful to the feelings of the Trojans, since it reminded them of their native country.

159-162. Hie. "In this." Referring to the vessel generally, not merely to the prow, as Heinrich maintains. In line 218, Πένεας is represented as sitting in the stern of the ship.—Opae tus not: is iter "Their path amid the gloomy night." Iter is put in apposition with sidera.

163-169. Pandite mune Heliceona, &c. Repeated from book vii., line 641.—Quae manus. "(Tell) what force."—Interea. While the scenes just described are passing in Latium.—Armetque rates. "And vamis his ships." There were thirty vessels in all, with about 4000 Etrurians, and also 400 Arcadian horsemen under the command of Pallas.—Eratâ Tigri. "In the brazen-beaked Tiger." The vessel had a figure-head of this animal, either under, or at the extremity of the brazen-plated beak.—Corytique leves humeris. "And light bow-cases on their shoulders."

170-174. Una. "Along (with him went)."—Et aurato fulgebatis &c. "And the stern (of his vessel) shone resplendent with a gilded (figure of) Apollo."

Populonia mater. "His native Populonia." This city was also called Populonium. Compare, as regards the peculiar force of mater in this passage, the note on book vii., line 762.—Inexhaustis Chalybium, &c. "Teeming with inexhaustible mines of the metal of the Chalybes," i.e., with inexhaustible mines of the choicest iron Generosa is here, as Heyne remarks, equivalent to secunda, with the additional idea of what is choice and excellent of its kind.

176-180. Cui pecudum fibrae, &c. The poet means that all these were subject to his skilful interpretation; in other words, he blends the idea of commanding the future with the soothsaying art.—Mille rapit densos, &c. "Hurries (to the war) a thousand (followers). close-ranged in battle array," i.e., accustomed to fight in close array. The reference is, as Wagner supposes, to heavy-armed troops.

Hos parere jubent, &c. "Pisa, Alphæan in origin, (but) an Etrurian city in its territory, commands these to obey (him)," i.e., Pisa, a city Elean in origin, but Etrurian in situation, sends these under the command of Asilas. Pisa in Etruria was fabled to have been founded by a colony from Pisa in the Peloponnesus. This latter city was situate in the district of Elis, on the banks of the Alpheus; and hence "Alphean" here is the same as Elean.

181-184. Vernicoloribus. Because made of different metals—
BOOK TENTH.

_Tercum um adiciunt_, &c. "Those who are of Cære as their home, who dwell in the plains of the Minio, and also ancient Pyrgi and unhealthy Graviscae, add three hundred (unto him)," _i.e._, the followers of Astur are three hundred in number, and come from the city of Cære, from the plains watered by the river Minio, from Pyrgi, and from Graviscae.

186–193. _Cupavo_. The son of Cycnus. This latter was a monarch of the Ligurians, fondly attached to Phaëthon, and who pined away in sorrow at his untimely end, until he was changed into a swan. His son, on this occasion, has his helmet adorned with swan's feathers in token of his origin.—_Cujus olorina surgunt_, &c. "From whose crest arise the plumes of a swan, memorial also of a father's (altered) form (love was the cause of evil unto you and yours)." Heyne regards line 188 as spurious, while Wagner, on the other hand, defends it. We have adopted the pointing and explanation of the latter, namely, a comma after _penna_, and _crimen amor vestrum_ in a parenthesis. Heyne places aicolon after _penna_, and makes line 188 entirely parenthetic. According to Wagner's punctuation, the words _formæque insigne paternae_ become an exegesis, or additional explanation to line 187. He confesses, however, that the copula _que_ might better be away, and suggests _fortunae_ for _formæque_.

The same critic regards _crimen_ here as equivalent in some degree to _causa malorum_, _or malæ rei_, and the misfortune referred to is the transformation of the father. Still, however, there lurks some difficulty in _vestrum_, even though we refer it to both father and son, since no part of the _crimen_ formed in reality the heritage of the latter, and his grief for his father's transformation would hardly be indicated by such a term. Neither is it at all likely that _vestrum_ here is meant to refer to Cycnus merely. The whole passage is involved in great obscurity.

190–193. _Populeas inter frondes_, &c. "Amid the poplar leaves and the shade of his sisters," _i.e._, amid the shade cast by the foliage of the poplars, into which the sisters of Phaëthon had been changed.—_Canentem molli plumæ_, &c. "Brought upon himself old age, whitening to the view with downy plumage, and left the earth, and followed the stars with his song," _i.e._, brought upon himself, or caused himself to be covered with, a white downy plumage, so that he appeared hoary with years. We have here given the explanation of Heyne and Heinrich, which appears to be the only true one, and have made _duxisse_ equivalent, not to _egisse_ ("spent" or "passed"), but to _induxisse sibi_.—_Linquentem_. To be rendered here as _et liquisse_; _so sequentem_ for _secutum esse_. Consult Wagner, _Quæst._ _V._., _xxv._., 5.
194-197. Equales comitatus classe catervas. "Accompanying is the fleet the bands of his equals," i.e., a Ligurian himself, and accompanying the bands of the Ligurians.—Ille. "The monster". More literally, "it." The reference is to the figure-head of a Centaur, placed at the bow of the vessel.—Saxumque undis immane, &c. "And, towering on high, threatens the waves with a huge rock," i.e., is in the attitude of one about to hurl a large rock into the waves, with both hands uplifted.

198-203. Ille . . . . Ocnus. "He, too, Oenus." Compare note on book v., line 609.—Qui muros matrisque, &c. Virgil follows here the ordinary legend, according to which Mantua was founded by Oenus, son of Manto the daughter of Tiresias, and was named by him after his mother.—Mantus. The genitive of Manto, a Greek form. —Dices avis. "Rich in ancestors." Alluding to the mixed population of the place and territory.—Gens illi triplex, populi sub gente quaterni. "Its race is threefold; under each division of the race there are four tribes." The three races here alluded to, which made up the combined population of Mantua, were the Greeks, the Etrurians, and the Umbri. (Compare Müller, Etrusker, vol. i., p. 137, seq.; and Wagner, ad loc.)—Populi. We have given this term the force of tribus. Niebuhr, however, makes it equivalent to the Greek δῆμος. (Röm. Gesch., vol. i., p. 323, n. 757.)—Ipsa caput populi, &c. "Mantua herself is the capital to these different communities: the principal strength, however, (of the nation), is derived from Etrurian blood," i.e., the chief city was Mantua, and among the Mantuans the Tuscan had the predominance.

204-205. Quægentes in se, &c. The odium in which Mezentius was held, induced them to arm with the rest.—Quos patre Benaco, &c. "These the Mincius, (sprung) from the parent (lake) Benacus, crowned with green flags, conveyed to the sea in hostile pine." The vessel that carried them had a figure of the god of the river Mincius at its prow.—Patre Benaco. The Mincius flows from the Lake Benacus (now Lago di Garda) into the Po.

207-211. It gravis Aulestes, &c. "With ponderous strength Aulestes moves along, and, rising (to the stroke), lashes the waves with a hundred powerful oars." By centená arbore, in the language of poetry, are meant a hundred oars, each in size resembling a tree. The epithet gravis seems to refer to the great size of his vessel.

Triton. Consult note on book i., line 144. The figure-head of the vessel of Aulestes was a Triton blowing on a shell.—Cui laetórum tenus, &c. "Whose hairy front, as he swims along, displays a human form down to the middle." Literally, "down to the sides".
ions must here be taken in a more extended sense than usual.—Prostem. Consult note on book v., line 116.

215-220. Dies. The third since Æneas had left his camp; or, in other words, the day on which the Rutulians had attacked the Trojan intrenched camps, as described in book ix., line 459, seq.—Caelo For e calo.

Ipse sedens, &c. Compare note on line 159.—Velisque minestrat. Compare book vi., line 302.—Suarum comitum. "Of (those who had once been) his companions." Referring to the vessels which had once been the companions of his wanderings.

220-224.—Cybebe. From the Greek Kybeē. The form Cybele (Kybeē) vitiates, of course, the metre.—Numen habere maris. "To enjoy the divinity of ocean," i.e., to be marine divinities.—Innavant pariter. "Came swimming towards him with equal motion."—Lustrantque choricis. "And sport around him in dance-like movements." More literally, "move around him in dances."

226-229. Ipsa. The pronoun is here employed in a species of opposition to dextra, or as a whole in opposition to a part, and has nearly the same force as tota.—Subremigat. "She gently rows her way." Supply se.—Ignarum. "Not knowing who she was." Supply ejus.—Vigilasne, deum gens, &c. "Wakest thou, Æneas, offspring of the gods?" The expression deum gens is equivalent here to dis genite. The Vestal Virgins, according to Servius, when commencing certain ceremonies, thus addressed the Rex Sacrorum: "Vigilasne Rex? Vigila." Virgil here imitates this form of invocation.

231-234. Classis tua. "(Once) thy fleet."—Perfidus. Because he made war upon the Trojans, in violation of the league between these and Latinus.—Præcipites ferro, &c. "Was pressing us hard with fire and sword, in order to consign us headlong to destruction."—Tua vincula. "Thy fastenings," i.e., the fastenings by which thou hadst attached us to the shore.—Hanc faciem refecit. "Made anew this our present form."

239-247. Arcas eques. The poet here alludes to a circumstance not mentioned before, but easy enough to infer. When Æneas embarked the infantry, he appears to have given orders that the cavalry should march by the shore to the Trojan camp. Turnus, as we learn from what follows, resolved to prevent this junction.—Medias illis opponere turmas. "To oppose to them his intervening bands," i.e., to throw his forces between them and the Trojan encampment and thus frustrate the intended junction.—Primus ubi

"Straightway order." Primus is here equivalent to proterus

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(Wagner, Quaest. Vitg., xxviii., 4.)—Modi. This alludes not so much to the mere mode of propelling, as to the keeping of the ship properly poised while undergoing the impulse.

249–253. Inde alia celerant cursus. "Then the other (nymrphs) accelerate the movements (of the remaining ships)."—Animos ianes omine tollit. "Still, however, he takes courage at the omen."

Parenls Ideæ. Compare book ix., lines 80–83.—Dindyma. Compare book ix., line 618. —Turrigeraque urbes. Cybele, being the same, in fact, as Mother Earth, has tower-crowned cities under her especial care. Hence, too, she is commonly represented as wearing a turreted crown.—Bijugique ad frena liones. "And lions yoked in pairs for thy reins," i. e., and obedient to thy reins. Observe hero the peculiar employment of the preposition ad, as denoting that for which the services of another are required. Thus, ad lectiam servi; ad limina custos, &c.

254–255. Pugnae princeps. "The first to aid in the approaching fight." She had been the first to aid, not immediately, but through the agency of Cymodoce and the other nymphs, who inspired him with fresh confidence, and urged him on his way.—Tu rite propinques augurium. "Do thou in due form bring this omen to its destined issue." Propinquare has here the force of admove or adducere.

256–259. Revoluta ruebat. "Was advancing in its revolution." Equivalent, in fact, to revolvebatur.—Signa sequuntur. "Carefully to observe the signals," i. e., the signals to be given from time to time for the execution of his orders. Heyne erroneously refers signa to the standards. Wagner's explanation is far more correct.—Atque animos aptent armis. "And unite courageous feelings with their arms."

264–269. Quales sub nubibus atris, &c. "As, beneath the dark clouds, the Strymonian cranes give signals (by their cry)," &c. The comparison lies between the cries of the cranes and the shouts raised by the beleaguered Trojans.—Strymonia. The banks of the Strymon, a Thracian river, were much frequented by cranes.—Fugientique notos, &c. "And flee the southern blasts with joyous clamour." Referring to the annual migration of the cranes, in the beginning of spring, from southern regions.

Totumque allabi classibus aequor. "And the whole surface of the water to be glided over by a powerful fleet." The prose form of expression would be, "classemque allabi per totum aequor."

270–274 Apex. For Galea. It properly denotes the cone, or λόφος which supported the crest. Here, however, it is taken for the entire helmet.—Capiti. Of Αἰενας.—C-istis a vertex. "From the
top of his crest.” Literally, “for his crest, from the top.” - Umbra.
Consult note on book vii., 1. 633.—Liquidata nocte “In a clear right.”
—Lugubre rubent. “ Emit a baleful glare.”

Aut Sirius ador ille. “ Or (as) Sirius, that blazing star.” - Sitim
morbosque. The Dog-star was supposed to bring with it both exces-
sive heat and sickly weather.

comers.” - Ultra, animos tollit, &c. This line occurs already in book
ix., 1. 127, and is omitted here by several manuscripts. It is prob-
able an interpolation in the present instance.—Quod votis optátis.
Turnus here addresses his followers.—Perfringere dextrá. “To
 crush (the foe) with the right hand,” i.e., by open valour; in fair
fight. Not to have to do with them defended by intrenchments.—
In manibus Mars ipse. “The combat is now within your reach,” i.e.,
you now have the means of bringing the foe to an open fight
This is merely an enlargement of the idea contained in the previous
clause.—Nunc referto. “Now let him call to memory.” - Laudes
“The heroic achievements.”

Dum trepidi. “While they are (as yet) in disorder,” i.e., before
they have formed in battle order, after disembarking.—Quos. “Whom
of his followers.”

288-292. Pontibus. “By means of platforms.” These were used
for embarking in, or disembarking from, a ship. The method of
using them may be seen in the woodcut given at page 330, under
the note on book i., 1. 378.—Multi servare recursus, &c. “Many
watched the retreat of the subsiding sea,” i.e., watched the retreat-
ing wave.—Per remos alií. “Others (came to land) by means of the
or’s,” i.e., they used the oar as a species of leaping-pole.—Qua
vada non spirant. Equivalent to qua unda non existat. Tarchon
seeks a part of the shore where there is no surf. Some read sperat,
“where he hopes for no boiling waters.” The form spirant, how-
ever, derives its confirmation from what immediately follows: nce
fracta remurmurat unda.—Sed mare inoffensum, &c. “But the sea
glides up unbroken (to the shore), with a swelling wave.” Inoffen-
sum is here equivalent to nulla scopulo offensum.—Estu. For fluetu.

295-302. Tollite. Equivalent to attollite. Supply remos from the
previous clause.—Ferte. “Urge onward.” - Sulcumque sibi premat,
&c. “And let the very keel imprint a furrow for itself.” - Tali sta-
tione. “In such a station,” i.e., if we can find for her such a birth
as this.—Arreptá tellure semel. “Provided the land be but once gain-
Equivalent here to illæst.
303–307. Inflicta vadin “Dashed upon the shallows.’ In line 291. vadin denoted the waters boiling over the shoals; here, however, the shoals themselves.—Dorso dum pendet inquo. “While it hangs upon a sandbank fraught with harm.” Inquo is equivalent here to noxio or exitioso.—Anceps sustentata diu, &c. “Long balanced in suspense, and fatigues the waves,” i.e., wears out the waves by its resistance to their dashing.—Solvitur. “It is at length broken up.”—Retractitique pedem simil, &c. “And at the same time the receding water drags back their foot,” i.e., the wave dashing against the shore, and then flowing back, prevents them from getting a firm foothold.


Hunc gadium perque, &c. “For this one, he, with his sword, through the colset of brazen chain-work, and through the tunic, dull to the view with gold, pierces the gashed side.”—Aerea suta. Compare the explanation of Heyne: “Thoracem sutilem ex are, hoc est, ex areis lamellis vel catenulis.” Compare note on book iii., line 467. —Per tuneam. The connective conjunction is to be repeated here with per. Consult Wagner, ad Eclog., iv., 6.—Squalentem. Analogous, in some degree, to horrentem. The reference appears to be to a dull surface, as opposed to a polished one.—Haurit. Literally, “drinks,” i.e., drinks the blood from his side. Here, however, it may be regarded as equivalent simply to transfodit.

316–321. Suærum. Children, according to Servius, who had been preserved by the Cæsarean operation, were consecrated to Apollo as the god of medicine.—Casus evadereferri, &c. “Because it was permitted him, while an infant, to escape the risk of the steel,” i.e., to escape untimely death by the operator’s knife.—Stermentes agmina clana. “As they are prostrating whole bands with the club.” They were armed with a club, after the manner of Hercules, with whom they had come to Latium.—Usque dum. “As long as.” We have given here the reading of Jahn and Wagner. Heyne has usque cum, a form of expression which Wagner very justly condemns.

323–326. Sistit. “He plants,” i.e., drives in and fixes.—Dum sequeris. He had through fond affection followed Clytius to the war.—Infelix. “Because a prey to this feeling.”—Securus. “No longer solicitous about,” i.e., forgetting in death.

330–339 Resultant. Referring to the darts which they hurl at Aëneas.—Stringentia. “Just grazing.”—Suggere. Equivalent to ulla—Sieternunt quae “(Of those) which once stood.” They
had been taken from the dead bodies of the Greeks on the plain of Troy. Some manuscripts have steterint, which, though condemned by Heyne, is probably the true reading, since it assigns a reason why Aeneas should a second time rely upon them: "Since they (once) stood," &c.

Trajecto missa lacerto. "Straightway (another) spear, hurted (by Aeneas), speeds its flight, the arm (of Alcanor) being pierced by it." 343-351. Figere contra. "To transfix (the hero) in turn." —Curibus. Alluding to Cures, the old capital of the Sabines.—Primero corpore. "In his youth." —Clausus. The leader of the Sabines in the army of Turnus. The Claudian family derived their descent from him. The name is introduced here through compliment to that powerful house.—Graviter pressa. "Forceibly driven home." —Boreae de gente supremâ. "Of the lofty race of Boreas." Servius cites another explanation besides this, namely, "of the race of Boreas from the extreme north." This, however, is condemned by Wagner.—Patricia Ismara. "Their Ismarian native land." Ismara is here put for Ismara. The reference is to Ismarus, a city and mountain of Thrace. These Thracians who are here mentioned were a part, probably, of the force that came to the aid of the Trojans against the Greeks in the war of Troy.


Haec et pede pes, &c. "Foot remains firmly fixed to foot, and man is joined in close contact with man." —Pede. An old form of the dative.

362-373. At parte ex aliá, &c. The Arcadian horse, that had been sent in advance from Pallanteum (compare lines 238, 239), had crossed the Tiber, and attacked the Rutulians in a different quarter, where a torrent emptied into the river. As, however, their horses could not find a firm foothold, the men dismounted, and fought like infantry; but, being unaccustomed to this mode of warfare, they gave ground. Pallas comes up and rebukes them.—Turrens. Heyne in his commentary, speaks of this as a torrent emptying into the Z z z Z.
sea; but he afterward corrected his error in the Gött. gel. Anzeig., 1804, fasc. 168, p 1670. The poet alludes to a brook, dry in summer.


374-378. Hâc. "This way" Supply viâ. —Patræ alta reposiit. "Your renowned country again and again calls."—Totidem nobis animaque, &c. "We have as many souls and hands (as they)."—Maris magna claudit, &c. "The deep shuts us in with its vast barrier of sea." Pontus is here the main ocean; mare, on the other hand, the sea as opposed to the land, or, in other words, the sea near the land.—Trojâm. The Trojan encampment.

381-389. Magna pondere. Frâ:ivalent to magni ponderis.—Intorto telo. The weapon was whirled around before being east, in order to give it a motion around its own axis, and ensure its hitting the object at which it was aimed. —Discrimina costis, &c. "Where, along the middle of the back, the spine parted the ribs."—Hastam receptat. "And (then) strives to recover the spear."—Quem non super, &c. "Him (while thus employed) Hisbo succeeds not in striking from above." Pallas was bending down in order to extricate his spear from the corpse of Lagus. Hisbo tries to anticipate him (the true force of occupat) before he can effect this.—Nam Pallas ante ruentem, &c. "For, ere he can effect this, Pallas receives him rushing on, while he is transported with fury, (and) rendered incautious (by anger) at the cruel death of his companion."—Ante. To be construed with excipit.—Thalamos ausum, &c. Servius, quoting from Avienus and Alexander Polyhistor, informs us that, in order to avoid his father's wrath, he had fled to the court of Turnus. For Abienus, in Servius, we must read Avienus; and Turnum for Daunum.

391-396. Daucia simillima proles. "Sons of Daucus, most like to one another."—Indiscreta suis, &c. "Not to be told apart by their friends, and a source of mistake pleasing to their parents," i. e. the parents of the twin-brothers were delighted at the close resemblance, and the mistakes which it occasioned.—Euandrius ensis. So called here because Pallas had received it from his father Euan-dei. Compare line 420, "tecis Euandri."—Te decisa suum Laride &c. "Thy lopped-off right hand, O Larides, seeks for thee its own er."—Mi-ant. "Twitch."—Retractantque. "And try to grasp one more"
358-404. *Viri.* Referring to Pallas.—*Fugientem prater.* ‘As he
sees by.’ For *praterfugientem.—Hoe spatium, tantumque, &c.* ‘This
proved for Ilus an interval (of safety), and so long a deferring (of
death).’ We must infer from these words that Pallas subsequent-
y slew Ilus, after he had slain Rhœsus, who came between Ilus and
the blow meant for the latter.—*Medius.* ‘Coming between.’ —
Cedid. ‘He beats.’

405-403. *Optato.* ‘To his wish.’—*Dispersa immittit, &c.—’ Int-
roduces amid the stubble the scattered fire,’ *i. e.,* sets fire to the
stubble in different quarters. Some explain *dispersa* in this pas-
sage with reference to the fire’s spreading itself in different di-
rections, and Heyne also is of this opinion; but the expression *cor-
reptis medias,* which follows, shows that the view which we have taken
is the more correct one. The fire at first is kindled in various
quarters, but finally the flames all tend towards the centre.—*Cor-
reptis subito medias.* ‘The intermediate parts being suddenly seized
upon (by the flames).’—*Horrida acies Vulcania.* ‘The fearful bat-
tle-line of flame.”

412-415. *Seque in sua colligit arma.* ‘And covers himself with
his shield.’ More literally, ‘and collects himself within the cover
of his own arms.’—*Strymonio.* Unto *Strymonius.*—*Elatam in ju-
gulum.* ‘Raised against the other’s throat.’

417-423. *Fata canens.* ‘Predicting the future.’ He knew by
forehand, too, the destiny that awaited his son.—*Canentia lumina.
His aged eyes.’ The reference appears to be, properly, to the
whitened eyelashes and eyebrow.—*Quod missile libro.* ‘Which, as
a missile, I now poise,”—*Tua quereus.* Referring, as Heinrich
thinks, to an oak standing on the bank of the stream, and sacred to
the god. This was to be adorned with the spoils of the foe, as an
offering to the god. The explanation is not very satisfactory.

426-428. *Perterrita.* Supply *esse.*—*Pugnae nodumque moramque
The knot and the stay of the fight,’ *i. e.,* the one whose strenuous
efforts most of all upheld the fight, and delayed the victory of the
foe. A metaphor, observes Valpy, taken from the difficulty found in
riving trees when knots occur.

430-435. *Grauis imperdita corpora.* ‘Frames undestroyed by the
Greeks.’—*Extremi addensent aeices, &c.* ‘Those in the farthest
rear press upon the ranks (in front); nor does the dense mass allow
weapons and hands to be moved.’ *Addensent* is from *addenso.—
Quis.* ‘Unto both of whom.” They were both destined to fall
though not by each other’s hands. Pallas was slain by *Turnus
I. n Aœneas.*
439-448 Sорor alma. The nymph Juturna (Compare book xi, l. 139.) No previous intimation of her presence has been given, nor has any mention been made of her.—Qui. "Who thereupon," i.e., on receiving his sister's admonition.—Ut vidit socios. Turnus had been hitherto engaged with the forces that were disembarking. He now flies to the succour of those of his followers who, in a different quarter of the fight, were hard pushed by Pallas and the Arcadians. He then directs his allies to cease from the fight, and leave Pallas to his single arm.

Tempus desistere pugnae. Supply inquit.—Ipse parens. "His sire himself," i.e., Euander.—Equire jusso. "From the part of the plain they were ordered to quit."—At Rutulum abscessu, &c. "But the youth, on the retreat of the Rutulians, having thereupon wondered at these haughty orders," &c. The particle tum comes in very awkwardly here, and ought, very probably, to be changed into tam, qualifying superba, which is given, in fact, in some manuscripts.


449-450. Spoliis opimis. The expression has here its proper force, since the contest was to be one between leader and leader. Compare book vi., line 856.—Sorti paucr aequus, &c. "My father is equally prepared for either fortune." Supply ferenda with sorti.

452-459. Coit in. "Retreats to, and congeals about." They were alarmed for the safety of their young leader.—Speculâ ab alta. "From his lofty place of observation," i.e., from some lofty ground or hill-top.—Meditantem in pralia. "Preparing for the fight," i.e., by throwing up the sand with his foot, bending low his horns, &c.

—Hunc ubi contiguum, &c. "When Pallas believed that he would prove within reach of his hurled spear, he resolved to anticipate him." With ire prior supply decrevit.—Viribus imperibus. "Though made with strength unequal to his opponent's."

462-468. Seminei sibi. "From himself, (as yet) but half dead." Pallas prays that he may overcome Turnus, and that the latter, while dying, may still retain life enough to see his victor despoil him of his arms.—Vicitemque ferat, &c. "And may the dying eyes of Turnus endure (to see) me victorious."—Magneumque sub imo, &c. Hercules groans at his inability to ward off from the youth the fate that is approaching.—Genitor. Jupiter.—Natam. Hercules.—Braciu et irreparabile tempus, &c. "A brief and irretrievable term of life is given unto all."

'Of the existence assigned him.' Turnus, too, is destined soon to fall.—Atque oculos Rutulorum, &c. "And throws his eyes away from the fields of the Rutulians."

477-478. Atque viam Clypei, &c. "And having worked its way through the margin of the shield." This part of the shield, it must be remembered, was thinner than the rest, and therefore more easily penetrable.—Magnus strinxit de corpore. "It grazed a part of the great body of Turnus." The part grazed was the top of the shoulder.

481-486. Aspice num magis, &c. "See whether our weapon be not the more penetrating one." The adjective penetrabilis, though passive in form, is here taken in an active sense.—Terga. "Plates."—Cum pellis totiens, &c. "While the bull's hide, thrown around, so often encompasses it," i.e., and through so many coverings of hide. —Vibranti ducis. "With quivering stroke." —Rapit. "Tries to wrench out."

492. Qualem meruit, Pallanta remitto. "I send his Pallas back to him in such a condition as he deserved."

493-495. Humaniti. "In the rites of interment."—Largior. "I freely bestow."—Haud illi stabunt Ænea, &c. "His league of hospitality with Æneas shall cost him not a little."

496-509. Rapient immansa pondera baltei, &c. "Tearing away the belt's enormous weight, and the horrid story impressed thereon." The belt was adorned with a representation, in embossed work, of the Danaïdes murdering their husbands on the bridal night.—Caelave rat. "Had embossed."—Et servare modum. "And how to practise moderation."—Magnus cum optavereit, &c. "When Turnus shall wish it had been purchased at a great price that Pallas had been untouched by him."

O dolor atque decus magnum, &c. "O thou that art about to return a source of anguish, and yet, at the same time, of great glory!"

Cum tamen linquis. "And yet (only) after thou leavest."


515-519. In ipsis omnia sunt oculis. "All things (connected with them) are before his very eyes."—Quos educat Úfens. On this use of the present, consult note on book ix., l. 266.—Úfens. Compare book vii., l. 745, and viii., l. 6.—Rapit. "He hurries off from the field."—Inferias quos immolet, &c. This design of the pious Æneas remarks Valpy, and his subsequent execution of it (book xi., l. 81, seq.), by sending to be sacrificed the eight captives, are told without
a word of disapprobation. Valpy, however, forgets that Virgil here merely copying Homeric usage, and knew perfectly well that his readers among his own countrymen would view the matter in precisely the same light, namely, as an ancient, though barbarous custom.

522-536. *Ille astu subit.* "He adroitly stoops."—*Tamen.* Carrying with it, here, merely the idea of weight.—*Non hic vertitur.* "Turns not upon this," *i. e.*, on my death.—*Pare.* "Reserve." Equivalent to *serva.*

*Belli commercia* *Turnus, &c.* Referring to the ransoming or exchange of prisoners.—*Jum tum Pallante peremto.* "The very moment Pallas was slain."—*Hoc sentit.* "So thinks."—*Applicat* "Plunges."

537-542. *Nec procul Hamonides, &c.* Supply *est* or *versaturo.* This is Wagner's explanation. Heyne, less correctly, we conceive, regards *Hamonides . . . quem congressus, &c.*, as a change of construction from the nominative to the accusative.—*Ingenti umbra* "With the deep shade of death."—*Lecta referat.* "Gathers up and bears away."

543-546. *Instaurant acies.* "Restore the fight," *i. e.*, reanimate the Latin forces, whom the prowess of *Aeneas* had dispirited.—*Veniens.* "Who had come." As regards *Caeculus* and *Umbro* respectively, consult book vii., lines 678, 681; and 750, *seq.*—*Dejecerat.* We have adopted the punctuation of Wagner. The meaning of the passage is this: *Aeneas*, after encountering *Caeculus* and *Umbro* (whom we are to suppose that he slew, although the poet is silent on the subject), proceeds to attack *Anxur*, whose left arm, and the whole rim of his shield, he lops off with a blow. He *had* just done this, when *Tarquitius* comes forth to meet him, incensed at the overthrow of *Anxur*. Hence we see the force of the plural *dejecerat*. Lines 547, 548, and 549 are parenthetic.

547-548. *Dixerat ille aliquid magnum, &c.* "He had uttered some haughty boast or other, and had believed that (a realizing) power will be present upon his words, and was thinking highly, no doubt, of his own prowess."—*Fortasse.* Heyne objects to *fortasse* in this passage. Wagner, on the other hand makes it equivalent, not to the Greek *ισθανός*, but to *πού.*

550-553. *Exsultans contra.* "Springs forth (thereupon) from the opposite ranks."—*Ille.* Referring to *Aeneas.*—*Reducta loricam, &c.* "His spear having been (first) drawn back, (transfixes and thus) encumbers his corslet and the vast weight of his shield."

556-557 *Super For in superior.*—*Istic.* "There," *i. e.*, there
where thou now art. Observe the force of iste, as appearing in the adverb derived from it.—Non optima mater. "No dearest mother. The brutality of the whole speech is only to be tolerated as being a picture of Homeric times.

561-564. Prima agrina. "Foremost leaders."—Fulvamque Ca- mertem. "And Camers, of ruddy locks."—Ausonidum. "Of the sons of Ausonia," i. e., of the Ausonians. Put for Ausonidarum, and that for Ausonum.—Et tacitis regnavit Amycis. "(And who) reigned at silent Amycæ." Heyne explains tacitis by supposing the epithet to have been given to the Italian city by Virgil, from the parent town in Laconia. Wagner is in favour of the legend which makes the Italian Amycæ to have been deserted by its inhabitants, in conse- quence of the serpents that infested it.

567-570. Pectoribus. This is added by the poet because Εγοον, like Cacus and many other monsters, breathed forth fire from his bosom.—Tuo paribus clypës streperet. "He resounded with so many equal shields," i. e., stood in array with fifty resounding (or clash- ing) shields.—Tot ences. "Fifty swords."—Sic. "With the same fury."—Intepuit. "Began to grow warm."


581. Non Diomedis equos, &c. The meaning of the speech is this: Thou seest arrayed against thee no Greeks from whom thou mayest escape, but those from whom thou shalt surely meet thy doom.—Diomedis equos, &c. Two of the bravest of the Greeks, from both of whom he with difficulty escaped, are here named unto .Eneas, as representative of the whole Grecian host.

593-601. Prodidit. "Hath betrayed into my hands," i. e., hath given up to me.—Vana umbrae. Empty phantoms, seen by the steeds, and filling them with affright.—Ipse rotis, &c. Alluding ironically to the manner of his fall.

Sine. "Spare." In fact, however, there is an ellipsis of cere cr existere. "Suffer this life to continue."—Dudum. Compare line 581, seq.—Pectus. The addition of this term after latebras animae has given offence to many critics, from its appearing to them a species of redundancy. Hence Wakefield (ad Lucret., i., 416) thinks that we ought to read, "Tum latebras animae, sectas mucrone, reckedit." F. Jacobs, on the other hand (ad Lucil., Etn., 139), conjectures peni- tus for pectus. Compare book xii., line 359. The best explanation, however, is given by C. G. Jacobs (Disquis. Virg., pt. i., p. 13), who
places a comma after tum, and regards latubras animæ as in apposition with pectus, not pectus with it.

606-610. Junonem interea, &c. Matters had now come to such a crisis, that Æneas must, as a matter of course, have soon come up and engaged in combat with Turnus. This meeting, however, the order of things required should be still deferred for a season, and therefore the intervention of the gods has to be employed by the poet in imitation of his great prototype Homer.—Ul rebare, &c. Spokun ironically.—Non vivida bello dextra viris. "The men themselves possess not a right hand all alive for war." The irony here is perceptible enough. It was the value of the Trojan leader, in fact, not the intervention of Venus, that had restored the fight.

611-615. O pulcherrime conjux. "O spouse of mine, in whom all beauty dwells." The language of artful blandishment. —Egram. "Her that is sick at heart," i.e., me, already a prey to anguish.—Tristia dicta. "Harsh mandates." Observe the force of tristia, as indicating mandates that make her sad indeed.—Si mihi vis in amore foret. "If I had that same hold on thy affections."—Numque. "Assuredly." Bothe reads nempe, from two manuscripts.—Quin possem "But I might have it in my power."

617-619. Nunc pereat, &c. "Now he must perish, and render atonement to the Trojans with his pious blood. And yet he derives," &c., i.e., although he derives. This is said with a feeling of strong indignation.—Nostrà origine. A general allusion to the divine origin of Turnus, not to any particular descent from Juno her self.—Pilumnusque illi, &c. "For Pilumnus is his ancestor in the fourth degree." Compare line 76, and book ix., line 4. Pilumnusque is equivalent here to nam Pilumnus. (Wagner, Quæst. Virg., xxxv., 5.)

621-626. Cui rex atheriì, &c. Juno is anxious to save Turnus altogether from death. Jupiter, on the other hand, only permits his destined end to be deferred for a season.—Tempusque. "And a respite."—Caduco. "Destined soon to fall."—Meque hoc ita ponere ser- tis. "And (if) thy meaning be that I should so dispose the event." Vacat. For licet. Supply mihi.—Venia. "Concession (on my part)."

628-632. Quid si quæ voce gravarís, &c. "What if that favour which thou declinest to grant in express words, thou wast to extend unto me in heart and will?" Juno artfully puts this question to him under the guise of scrow.

Alque hæc Turno, &c. "And this life, (for which I am now interceding), were to remain safe unto Turnus." More literally "were
to remain fixed or secured."—Aut ego vero varia faver. "Or: I am mistaken in the truth." Literally, "Or: I am borne along a visionary one in respect of the truth."—Quod at O potius, &c. "As far as which is concerned, O would that I may rather be the sport of groundless fears, and that thou, who art able so to do, mayest alter thy purpose for the better!" More literally, "mayest bend back again the things begun by thee," &c.

634-612. Nimbo succincta. "Enveloped in a dark cloud."—Nubes ece. "Out of a hollow cloud," i. e., formed out of a cloud.—Telis For armis generally.—Jubasque. "And crested helmet."—Assimut lat. "Imitates."—Morte obit a quales, &c. "Such forms as it is said fit about after death has been encountered."—Aut quae somnia Equivalent to aut qualia sunt ea somnia, quae.


Thalamos pactos. "Thy plighted nuptials."—Nee ferre videt, &c. "Nor sees that the winds are bearing his joys away," i. e., that his exultation is altogether groundless.

653-658. Forte ratis celsi, &c. "It happened that there stood a vessel, connected with the brow of a lofty rock by means of ladders set out, and a platform prepared." The shore was high, and the ship was moored close to it, with a platform and ladders connecting the two, and by means of which the troops on board had been disembarked.—Rex Osnius. A prince or leading man from Clusium, under the orders, however, of Massicus. This latter would appear to have been the true sovereign or Lucumo of the place. Compare line 166.—Exsuperatque moras "And surmounts all obstacles."

659-664. Proram. The vessel was moored with her prow nearest the shore, contrary to the more usual custom.—Revoluia per aquora. "Through the ebbing tide."—Tum levis hand ultra, &c. In this line, and the three that follow after, we have adopted the arrangement first conjectured by Brunck, and afterward confirmed by two very early Paris manuscripts.

666-674. Ignarus rerum, &c. "Ignorant of the true condition of affairs, and thankless for his life preserved."—Tanton me criminis dignum, &c. "Didst thou deem me deserving of so foul an imputation on my character," i. e., as that of deserting in battle. Tanton is here a more correct form than Tanton', the reading of the common
BOOK TENTH.

Consult note on book iii., line 296.—Expandere. Supply me before this infinitive. —Quemc. “Or with what character.” Quem is here equivalent to qualem.—Quid manus, illa virum. “What will that band of warriors (say of me)!” Supply dicce.—Quosne. Equivalent here, in the beginning of a clause, to cosne.—Et nunc. “Even now.”

675–679 Jam satis ima dehiscat mihi. “Will now yawn deep enough to receive me.”—Volens vos Turnus adoro. “I, Turnus, earnestly entreat this of you.”—Saevisque radiis immittere Syrtis. “And dash it on the cruel shoals of some quicksand.” The term Syrtis is here used generally for any quicksand, and contains no special reference to the Syrtes on the coast of Africa.—Conscia fama. All fame is said to be “conscious” of that respecting which it announces or disseminates anything.

683–687. Fluctibus an jaciat mediis. The more prosaic form of expression would be, “an sese in medios fluctus injiciat.”—Iterum se reddat. Equivalent to iterum irrat.—Animo miserata. We have given the reading of Wagner, instead of animi miserata, the lection of Heyne and others.—Labitur. “He glides along.”—Dauni ad urbecm. Ardea his capital. Compare Æn., vii., 412.—Æstus secundo. The tide would carry his vessel gradually to the land.

689–701. Monitis. For impulsu.—Tyrrhenae acies. Under the command of Tarchon.—Sed Latagum, &c. “But Latagus he anticipates by a blow on the mouth, and confronting face, with a stone,” &c. Observe the double accusative with occupat, in imitation of the Greek idiom.—Volvi segnem. “To roll (on the ground) inactive (for the fight),” i.e., incapable, because of his wounded limb, or taking any active part in the conflict.—Habere. “To wear.”

703–706. Æqualém. “The equal in age.”—Unâ quem nocte, &c. “Whom, on one (and the same) night, Theano brought forth until his sire Amycus, and the queen, the daughter of Cissens, pregnant with a firebrand, Paris (unto Priam),” i.e., on the same night that Hecuba bore Paris to Priam.—Cissiis, pragnans face. Consult note on book vii., line 319, seq. The common text has “Cissici regina Parim creat: urbe paterna,” for which we have substituted, with Heyne and Wagner, the elegant emendation of Bentley.—Ignarum. “Unknown.” Taken here in a passive sense, and equivalent to ignotum.

707–710. Ac velut ille, &c. “And as that boar, driven from the lofty mountains,” &c. Ille is here peculiarly emphatic, and denotes some wild animal that has been previously well-known for its ravages. This same idea is followed out in multos annos, &c.—Multos
its palus, &c. "And (that one which) the Laurentian fen (has) for many (sheltered)." We have given que here the force of et ille quem, or, rather, have supplied the ellipsis in this way. It is the explanation of Wagner.—Palus Laurentia. A marshy tract near Laurentum. The whole Laurentine territory, in fact, was more or less of this character, and, therefore, a favourite region for wild boars—Silvia arundinea. For the simple arundine.

711-717. Et inhorruit armos. "And hath raised the bristles on its shoulders."—Nec cuiquam irasci, &c. "Nor has any one courage to oppose him fiercely or draw nearer." Supply est with virtus—Irasci. Equivalent to fortiter cominus congreri.—Cunctatur. "Turns deliberately."—Justae quibus est Mezentius irae, &c. "Not one of those unto whom Mezentius is a cause of just resentment, has the courage," &c.

720-727. Graius homo. Corythus was an old Pelasgic city.—Miscentem. "Throwing into confusion."—Vidit. Supply Mezentius.—Purpureum pennis, et pacta conjigis ostro. "All bright to the view with crested plumage, and the purple cloak (that had been woven by the hands) of his betrothed bride."

Surgentem in cornua cervum. "Conspicuous for stately horns."—Laci. The present, from the old stem-form lavo, -ère, of the third conjugation.

731-736. Inflecta. Equivalent merely to the simple fracta. The reference is to a spear, the head of which has been broken off by the violence of the blow and the weight of the handle.—Caeum vulnus. "A wound unseen (by him)," i.e., a wound in the back.—Obvius adversaque occurrit, &c. "(After this), meeting him (in front), he rushed full against him, and engaged (with him) man to man, superior, not in stratagem, but in valiant arms." Mezentius, disdain ing to take the life of Orodes by unfair means, merely retards his retreat by wounding him in the back, and then, getting in advance of him, confronts and slays him fairly.—Nixus et hastæ. Supply ait

738. Conclamat socii, &c. "His followers, imitating his example, raise, with one accord, the joyous pean." Secuti must be joined in construction with conclamat, not with pæana.

741-743. Prospeclant. "Awaits."—Eadem arma tenebis. "Thou shalt hold possession of these same fields," i.e., shalt lie stretched in death on these same fields.—De me divinum pater, &c. Spoke ironically, and in contempt of the gods. Compare verse 773, and book vii., line 684.

747-754. Caedus Alcaouthri, &c. In this enumeration of slain, and slain, the Latin names appear to indicate Latins, the Greek names—

770-776. IMPERTERRITUS. Quintilian (i., 5, 65) condemns this species of compound, where one preposition (per) is intensive, and another (in) exerts a directly opposite force. But consult Spalding's note on the passage. - Mole suá stat. "Stands firm in his own vastness of frame." - Dextra, mihi deus, &c. "Let now this right hand, a very god for me, and this massive weapon which I am poising, lend their aid." Mezentius, a contemnor of the gods, invokes his own right hand and his own spear to aid him, in place of a deity.

VOCO PRADOMIS CORPORE RAPITIS, &c. "I vow thee thyself, my Lau-sus, arrayed in the spoils torn from the body of the robber, as a trophy of Aeneas," i. e., as a trophy of thy father's victory over Aeneas. It was customary to vow, and consecrate in fulfilment of such vow, a trophy of victory unto some one of the gods. Mezentius, however, would seem from these words to vow a trophy to his own prowess, and to make that trophy a living one in the person of his own son.


783-786. PER ORBEM ARE CAVUM TRIPLICI. "Through the hollow orb of triple brass." The shield of Mezentius had seven layers. three of brass, one of thick-quilted linen, and three of bull's hide. - PER lanca terga. For per lineum tegumentum. - Tribusque intactum tauris opus. "And through the work formed of three bulls' hides folded one upon the other." More literally, "he work inwoven with three bulls' hides." - SED vires haud pertuli. "But it did not carry with
BOOK TENTH.

... a its force throughout," i. e., it had spent its force in passing through the shield, and therefore did not inflict a mortal wound.

791-794. Mortis dura casum. "The catastrophe of thy hard fate." The expression mortis durae refers, as Donatus correctly remarks, to its early death.—Si qua fudem, &c. "If any future age is to give credit to so noble an act." We have referred tanto eperi, with Heyne, to the filial piety of Lausus, so nobly exerted on the present occasion in behalf of his wounded parent.—Ille. Mezentius.—Et mutulis. "Both useless (for the fight)." Supply pugnas.—Laque ligetis. A tmesis for illigatusque. "And fastened (to his opponent's spear)." Supply haste, and compare line 785.

796-801. Sceque immiscuit armis. "And flung himself into the midst of the encounter," i. e., into the midst of the encounter between Aeneas and his parent.—Jamque assurgentis dextrâ, &c. "And encountered the sword of Aeneas, when now in the very act of rising with his right hand and bringing (down) a blow," i. e., when in the very act of raising his right hand in order to inflict a heavier blow on the retreating Mezentius.—Ipsumque morando sustinuit. "And retarding (his onward movement), sustained (for a while) the shock of the hero himself."—Proturbantque. "And strive to repel."

802-809. Tectus. "Covered by his shield."—Tutâ arce. "Beneath some sheltering covert."—Aut amnis ripis, &c. "Either under the (hollow) banks of some river, or the arching roof of some tall rock," i. e., some cavern in the rock.—Exercere diem. "To pursue the labours of the day."—Dum detonet omnis. "Until it cease entirely from thundering." More freely, "until it spend its fury." We have given here the reading adopted by Wagner.

815-824. Legunt. "Collect." Their task being finished, they collect the threads of his existence before breaking them.—Exigit. "Plunges."—Minacis. Supply ejus. The reference is to Lausus.—Moli auro. "With flexible threads of gold." The tunic was woven throughout with thread of gold, not merely embroidered.—Sinum. "Its bosom," i. e., the bosom of the tunic.—Modis pallentia miris. "Strangely pale."—Patris pietatis imago. "The image of his filial piety," i. e., the filial piety of Lausus, so conspicuous in this his early death in defence of a father. Aeneas thinks of his own son Ascanius, as he gazes on the son of Mezentius.

823-832. Pro laudibus istis. "Commensurate with that merit which was thine," i. e., displayed by thee in the defence of a father, and in exposing thy own life to save his.—Habe. "Keep." Aeneas will not despoil him of his arms. It was regarded as a high mark of honour for a victor to allow the vanquished to remain undispoled.
of his arm. — Parentum manibus et cinere. "To the manes and ashes of thy progenitors," i. e., to thy paternal and ancestral cemetery — Si qua est ca cura. "If that be now any care to thee," i. e., if thou earest aught for that. — Socios. The followers of Lausus are meant. — Sublevat. Aeneas raises his fallen foe with his own hands. — De more. Referring to the Etrurian mode of arranging the hair, as shown by vases and monuments.

834—838. Vulnera siccabat lymphis. "Was stanching his wounds with water," i. e., was stanching the bleeding by the application of cold water. — Procul. "At some distance." This adverb is used in a similar sense in Eclogue vi., line 16. — Colla foveat. "Eases his neck (by leaning)." — Fusus propexum, &c. "Having his flowing beard hanging down upon his breast."

841 852. Forebant. "(Meanwhile) were bearing." — Super arma "On his shield." — Agnovit longe gemitum, &c. "The mind (of the father) foreboding ill, understood their lament from afar." — Canitium "His hoary locks." — Et corpore inhæret. "And clings to the body (of his son)." — Pro me hostili succedere dextræ. "To substitute him self for me to the right hand of the foe." — Nunc miserō mihi, &c. "Now, at length, is exile fraught with wo for me, unhappy one." — Tuum maculavi criminé nomen. He confesses that he has brought disgrace on his son's fair name by his own wicked excesses. — Ot invidiam. "For odious misdeeds." Literally, "through odium."

853—858. Debucram. "Had I owed." Equivalent to si debebam. — Omnès per mortes. "By all kinds of death." — Simul. To be joined in construction with dicens, not with attollit. — In agrum femur. "On his enfeebled thigh." — Et quamquam vis, &c. "And although his present strength retards him by reason of the deep wound," i. e., his loss of strength occasioned by the wound which Aeneas had inflicted. Heyne makes vis equivalent here to vis ademta. — Hoc decus "This was his pride."


870—872. Æstuat uno in corde. "Boil at one and the same time in his heart." We have given uno here, with Heyne and Wagner on the authority of the best manuscripts. Brunck and others, however, prefer imo. — Insania. "Frantic rage." — Et Furiis agitat ars, &c. This line is probably interpolated here from book xii.

It is omitted in many manuscripts.
874-8 6. *Enim.* Equivalent here to *enim vero* or *utique.*—*Incipias Begin.* Heyne and Wagner place, the former a comma after *Apollo* in the preceding line, the latter a mark of exclamation, and connecting that line, in this manner, with *incipias conferre manum,* supply *ut* before *incipias.* This, however, appears to want spirit.

879-880. *Terres.* "Dost thou seek to terrify.—*Perdere.* Supply *me.*—*Nec divum parcimus ulli.* "Nor do we spare any one of the gods," *i.e.*, nor do we, on the other hand, intend to spare thee, whatsoever one of the gods thou mayest invoke. The idea of sparing is transferred, by a poetic idiom, from the individual himself to the gods whom he invokes to come unto his aid. This appears to be the simplest explanation of the present passage.

881-894. *Desine.* This refers back to *terres.*—*Sustinet aureus umbo.* "The golden boss sustains their shock." *Umbo* is here taken, by synecdoche, for the whole shield.—*Lex vos equitant in orbes.* "He galloped in circles towards the left." He kept continually moving around to the left, that he might reach *Æneas* 's right side, which was uncovered by his shield; but the Trojan kept turning as he turned, and constantly interposing his shield, or, in other words, turning his left side towards him.—*Silvam.* "Forest of spears." Supply *hastarum.* Referring to the spears sticking in his shield.—*Pugnâ iniquâ.* Himself on foot; *Mezentius* mounted.—*Implicit.* "Keeps him down."—*Ejectoque incumbit cernuus armo.* "And, falling forward, lies with his shoulder upon his dismounted rider." *Efecto* is here the dative. Literally, "for him thrown out (of his seat)," and refers to *Mezentius.*—*Cernuus.* Falling head-foremost. Hence the term is sometimes applied to tumblers, and dancers on the tight-robe, &c. Compare the explanation of *Servius* : "*Cernuus tiritur equus, qui eadit in faciem, quasi in eam partem qua cernimus.*"

895-899. *Incendunt exatum.* "Fill the sky far and wide." A met aphor taken from things that emit a brilliant light, and are therefore seen from afar.—*Ut, auras suspiciens,* &c. "As soon as, looking up ward to the air, he drank in the heaven (with his eyes), and regained his consciousness."

901-908. *Nullum in eade nefas.* "There is no crime in shedding my blood."—*Sic.* "On such terms."—*Hae fadera.* "Such an agreement as this," *i.e.*, that thou wast to spare his life.—*Per, si qua est,* &c. Concerning this construction, consult note on book iv, line 314.—*Venia.* "Favour."—*Circumstare.* "Encompass me on every side."—*Defende.* "Ward off from me."—*Haud inscius.* "Not unprepared."—*Jugulo.* Poetic, for *in jugulum.*—*Undantique animam,* &c. Construe as follows: "*diffunditque animam (cum) erat undant in arma.*"
BOOK ELEVENTH

1-11. Oceanum interea, &c. The eleventh book opens with the morning after Mezentius had been slain. No mention is made of the result of the battle. It may be fairly inferred, however, that the Rutulians and Latins, disheartened by the absence of Turnus and the fall of Mezentius, were repulsed by the Trojans and their allies—Socis. Referring to both Trojans and Etrurians.—Præcipitans. “Strongly urge him.”—Funere. “By the slaughter among his friends.” The reference is particularly to Pallas.—Primo Eo. Compare book iii., line 588.

Tumulo. “On a hillock.”—Induitque. “And press upon it.”—Trunca. Equivalent to fracta. The reference is to the spears hurled by Mezentius, in his combat with Æneas. (Book x., line 882.)—Peditum perfossumque. “Struck and perforated.”—Sinistro. Supply parti. The left side of the oak.—Atque ensem collo, &c. “And suspends from the neck the ivory-hilted sword,” i. e., suspends it from that part of the armour which formed the neck of the figure.

12-21. Tegebat. Equivalent to circumdabat.—Rege superbo. Alluding to Mezentius, not to Turnus.—Hic est. “Is here before you.” Alluding to the trophy.—Regem. Latinus.—Presumeite. “Anticipate.” He wishes them to be the first to strike a blow at the capital of Latinus.—Ignaros impediat. “May detain you, ignorant of what is about to be done.”—Vellere signa adnuerint. “Shall permit us to pluck up the standards,” i. e., shall allow us by favourable auspices. The poet here alludes to Roman customs. Before marching, the auspices were always taken, and if these were favourable, the standards were plucked up from the ground, they having been previously fixed in the earth in a particular part of the encampment.—Segnesve metu sententia tardet. “Or lest any deliberations, arising from timidity, retard you, slow of movement,” i. e., retard and make you slow of movement.


29-35. Ad limina “To the threshold of his fortified station,”
BOOK ELEVENTH.

36-40. Ut vero Æneas, &c. The lines from 30 to 35 inclusive are parenthetical.—Caput ful tum. "The supported head."—Levi is pector. "In his smooth breast." Levis is here employed to designate the bosom of a very young man.

45-51. Promissa. We must suppose Æneas to have made these, since they are not expressly mentioned in the previous part of the poem.—In magnun imperium. Equivalent to ad magnun imperium acquirendum.—Acres esse viros, &c. "That the men (with whom we should have to do) were fierce; that our battles would be with a warlike nation."—Spec multum captus inani. "Deceived by a most empty hope." Mutilum must be joined in construction with inani, not with captus.—Et cul jam celestibus, &c. The living, remarks Valpy, are subject to the gods above; the dead, to the gods beneath.

54-57. Reditus. Supply promissi.—Hæc mea magna fides? "(Is) this my boasted confidence (in thy safe return)?"—Pudendis vulneribus pulsum. "Stricken with dishonourable wounds," i. e., wounds on the back.—Nec sospite dirum, &c. "Nor shalt thou, (though) a father, thy son having been saved (by a disgraceful flight), wish a dire death (for him)," i. e., nor wilt thou be compelled, despite the dictates of paternal affection, to utter imprecations against thy son for having tarnished his fair fame by disgraceful flight.

59-71. Hæc ubi deflevit. "When with these words he had ceased from weeping."—Obdentu frondis. "By leafy boughs stretched over."—Agresti stramine. "On a rude couch," i. e., on a bed of leaves.—Cui neque fulgor adhue, &c. "From which neither its brilliant hue as yet, nor as yet hath its own beauty departed; nor now any longer does its parent earth afford it nurture," &c.

73-87. Lata laborum. "Pleased with the task."—Arsuras. "About to blaze (on the funeral pile)."—Laurentis præmia pugnae. "Prizes of the Laurentian fight," i. e., won in the recent conflict with the Rutulians and Latins.—Equos. These, also, were destined to be sacrificed, along with the human victims mentioned in the succeeding line.—Vinxerat et, &c. Compare book x, line 518, seq.—Caso sanguine. "With the blood of these slaughtered."—Indutosque jubet trunco, &c. These were portable trophies, each having attached to it the name of the foe to whom the arms had belonged.—Sternut et, &c. "And (now again), having flung himself headlong with
his whole body, he lies prostrate on the ground." *Terra for in terre.*

89-97. *Positis insignibus. " Its trappings being laid aside "—* A lacrimans.  So, in Homer (II., xvii., 426, seqq.), the horses of Achilles are represented as weeping. — *Nam cetera Turnus, &c. In book x., line 496, seq., mention is merely made of the belt of Pallas, as having been borne away by Turnus, and nothing is said of any other spoils taken from the youth. — *Alias ad lacrimas. " Unto tears for others," i.e., in order to perform similar duties over others who had fallen. — *Maxime. " Most excellent."


109-118. *Qui. " In that you." Observe here the force of the relative with the subjunctive.— *Pacem me oratis. " Do you ask peace of me?" Observe the double accusative with the verb of asking.— *Exanimis. From exanimus.— *Nec veni. " Nor would I have come." Poetic usage, for nec venissem.— *Rex. " Your king."

Latinus.— *Nostra hospitia. " The league of hospitality which he had formed with us."— *Vixet. " That one of us would have lived," i.e., would have survived the conflict. *Vixet, by syncope, for exisset.*

120-124. *Obstupuere silentes. They were astonished to find Æneas as so different a person from the haughty foe whom they had expected to see.— *Conversique oculos, &c. " And having turned their eyes and faces on each other, kept (them thus for a time)."— *Odias et crimine. " From feelings of hatred, and by many an accusation."

*Crimine is here equivalent to criminatione.— *Orsa referat. "Speaks." Literally, "utters (words) begun."*

126-131. *Justitiane prius mirer, &c. " Shall I admire (thee) more for thy justice, or for thy labours in war?" *Mirror here takes the genitive of that for which one is to be admired, in imitation of the Greek idiom.— *Fatales murorum molestes. " The destined structure of thy walls," i.e., the walls destined for thee by the fates.— *Saxaque subsectare, &c. " And to bear on our shoulders the stones of Troy," i.e., the stones that shall go to form the city of New Troy.*

133-137. *Bis sercos pepigere dies. " They enclosed (an artice) for twice six days." With pepigere supply lexus.— *Senos. Pa
etie usage, for sex.—Pace sequestra. “During the continuance of the truce.” In a litigation, observes Valpy, the term sequester is applied to a person into whose hands the subject in controversy is, by consent, deposited: hence, to any intermediate act, as to the cessation of arms, during which the contending parties are in a state of security.—Oleentem cedrum. “The scented juniper.” Consult note on book vii., line 13.

139-144. Praemunia. “The harbinger.”—Quae modo victorem, &c “(Rumour), which but a moment before brought the tidings that Pallas was victorious in Latium.”—Rapuere. Observe the change from the historical infinitive ruere to the perfect rapuere, and the rapidity of action indicated by the latter tense.—Discriminat. “Illumes.” More literally, “marks out,” “renders visible,” equivalent to discerni facit.


Petenti. Supply mihi. We have adopted this reading, which is mentioned by Servius, and which obviates all the difficulty to which the ordinary lection parenti has given rise.

155-163. Pradulce decus primo certamine. “The very sweet renown of the first conflict.” More literally, “(acquired) in the first conflict.”—Primitiae juvenis miserae! “Ah, unhappy first-fruits of youthful valour!” Juvenis for juvenilis virtutis.—Belli propinqui of a war near at hand.” This made the blow so much heavier that he fell so near to his own home.—Vivendo viei mea fata. “By protracting existence I have survived my own fate,” i.e., I have violated the rules of fate by surviving my own son.—Superstes restae rem ut genitor. “That I might remain (here behind), a father out living (his own child).”—Trobam socia arma, &c. “O that the Rutulians had overwhelmed (me) with their missiles, having followed (instead of thee) the allied arms of the Trojans!”—Ipse. “Willing ly.”—Hec pompa. “This (funeral) train.”

168-174. Juvabit. “It will (still) prove a source of consolation.” A much better reading than juvaret, which Jahn and Wagner adopt. —Quin ego non alio, &c. “Nay, with no other funeral obsequies will I now grace thee.”—Magna tropeae ferunt, &c. “They bring the great trophies (of those) whom thy right hand coronels to death.” This line is unnoticed by Servius, and does not appear in some manuscripts.—Esset. For si esset Pallant neo. “If (my Pallas) had possessed.” Esset for suisset.

175-181. Armis. “From the war.” For ab armis... quod vobis...
Turnus owes unto both a son and a father, is the reason why I linger out a hated existence,” i. e., my only motive for enduring life is my confidence in thy avenging arm, &c.—Meritis vacat hie tibi, &c. “This office is alone reserved for thy merits and fortune.” More literally, “this place is alone vacant,” &c. We have followed here the explanation of Wagner, and I have regarded meritis tibi as an instance of a double dative, another example of which occurs in book vi., line 474, seqq. Euander means that this is the only obligation which the merits of Aeneas and fortune can bestow on him.—Perferre. “To bear these tidings,” i. e., to be the messenger unto my son of the vengeance inflicted on Turnus.


195-201. Munera nota. “Well-known gifts.” Well known, because consisting of articles which they themselves had possessed in life; such as their shields, spears, &c.—Non felicia. “Not fortunate (in the hands of their possessors).”—Morti. “To Death,” i. e., to Mors, considered as a divinity.—In flammam. “And cast into the flames.” Observe the peculiar force of the preposition with the accusative in connexion with a verb. Thus, in flammam jugulant is the same as jugulant et in flammam conjiciunt.—Semiustaque servant busta. “And watch the half-burned piles,” i. e., they waken the piles now half consumed, and keep watching them until all is burned to ashes.—Busta. The term bustum properly denotes the place where a body is burned. Here, however, it stands for the funerai pile itself.


211-212. Altum cinerem, &c. “They turned up on the hearth the deep ashes and intermingled bones,” i. e., they separated the bones from the piles of ashes, and gathered the former together.—Focis. A bold image. The allusion is to the place on which the pile had stood.—Tepidoque oncubant aggere terrae. “And covered (the remains) with a warm mound of earth,” i. e., warm because the warm bones were placed in it.

213-224. In tectis. “Within the dwellings (of the foe).” Tectis as here in apposition with urbe.—Miseraque nurus. “And wretched brides.” The reference here is to young married females—Ipsum “I him slenc,” i. e. by himself, in single combat.—Qui posuer
"Since he demands."—*Ingravat hac sævus Drances." "The imbittered Drances aggravates all this."—*Testatur.* He repeats what he had heard from Æneas himself.—*Multa simul contra, &c.* "At the same time many a sentiment is uttered on the other hand, in various terms, in favour of Turrus."—*Omnbrat.* "Protects him." A metaphor taken from a tree overshadowing any object, and defending it from the fierce rays of the sun.—*Multa virum, &c.* "His abundant renown supports the chieftain with its well-merited trophies."

226-235. *Super.* For *insuper.*—*Diomedis urbe.* Argyripa.—*Nihil omnibus actum,* &c. "That nothing had been effected (by them) after all the expenditure of so great exertions."—*Deficit ingenti luctu.* "Sinks exhausted with mighty sorrow."—*Fatulem Æcian manifesto,* &c. "That Æneas is borne onward (in his career) by the manifest will of heaven, as one that was destined by the fates."—*Impetravisse imperio accitos.* "Summoned by his sovereign mandate."

238-239. *Primus sceptris.* "First in command."—*Ætolâ ex urbe.* The city of Diomede. It is called "Ætolian," because Diomede, its founder, was of Ætolian origin. In line 243, it is styled "*Argiva castra,*" because his followers in the Trojan war were natives of Argolis, he having obtained the throne of Argos by marriage with Ægialea, the daughter of Adrastus.

245-247. *Quâ concidit,* &c. Poetic exaggeration. Diomede, however, was one of the bravest in the army of the Greeks at Troy.—*Patria cognomine gentis.* "Named after his native race." Here, again, we have poetic embellishment. Diomede, as we have just remarked, was an Ætolian by birth, and only obtained the kingdom of Argos by marriage. The city which he founded in Apulia was named *Argos-hippium,* after Argos at home, in the Peloponneseus. This name was corrupted into *Argyripa,* and, finally, into *Arpi.*—*Victor.* "Having been (recently) victorious." He had joined his forces with those of Daunus, against the Messapians, and had received a portion of territory as the stipulated reward for this service.—*Gargani Iapygis arvis.* "In the fields of Iapygian Garganus." *Iapygis* is here put for *Iapygii,* and this for Apuli or "Apulian," Iapygia forming part of Apulia. The reference is to the country at the foot of Mount Garganus, a mountain promontory on the upper part of the coast.


- Violalimus. A strong term is here applied to the destruction of Troy, as if the act itself had been a sacrilegious one, and had drawn after it a long train of punishments.—Millo ea, quaer muris, &c. "I make no mention of those things that were endured (by us) to their full extent, in warrin beneath the lofty walls (of the city); of the warriors whom that Simois (of theirs, which cost us so much), buries beneath its waters." Observe the peculiar force of ille.—Expendimus omnes. "Have all rendered."—Vel Priamo. "Even by Priam."

260-265. Minerva sidus. Poets represent the rise of tempests as influenced by the rising and setting of constellations. The Grecian fleet was dispersed and destroyed by a storm, excited by the wrath of Minerva.—Protei adusus columnas. "Even unto the Columns of Proteus." Menelaus, according to the Homeric legend (Od., iv., 355), was carried, in the course of his wanderings, to the island of Pharos, on the coast of Egypt, where Proteus reigned. In consequence of the remote situation of this island, it is regarded as the farthest limit of the world in this quarter, and is here termed "columnas," just as the "Columns of Hercules" marked the farthest known land to the west.


266-270. Myceneus dux. Agamemnon.—Conjugis. Clytemnestra.—Prima intru limina. "In the first entrance to his palace." i. e., when but just returned to his home.—Deiectam Asiam subsedit adulter. "The adulterer (Ægisthus) treacherously destroyed the conqueror of Asia." More literally, "lay in wait for conquered Asia."—Invidisse deos, patriis, &c. "(Or shall I tell) how the gods envied (me) that I should be restored to my native altars, and should behold my beloved consort and beauteous Calydon?" i. e., how the envious gods forbade that I, &c. Virgil appears to have followed here an account different from the common one. According to the latter, Diomede actually returned home, but soon departed again for a settlement in foreign lands, being disgusted at the lewd conduct of his wife Ægiaea during his absence at Troy. The poet seems also to have made a slip in his mention of Calydon. Diomede should have been made to return to Argos, where he reigned, and whither Homer reconducts him (Od., iii., 180), rather than to Ætolia, whence he derived his descent.
271-277. Nunc etiam horribili, &c. On the coast of Apulia are five islands, frequented by sea-birds, into which the companions of Diomed were said to have been transformed. Both they and the islands were called "Diomedean" (Aves Diomedeae.—Insula Diomedeae).—Flumibusque vagantur aves. "And wander as birds along the rivers."—Adeo. "Indeed."—Speranda. "To be expected." Compare book iv., line 419.—Celestia corpora. Alluding to his having wounded Venus, when the latter was rescuing her son Æneas from his fury. He also inflicted a wound on Mars.—Veneris dextram. He wounded Venus in the wrist.

279-287. Ullum bellum. Supply crit.—Veterrum malorum. "Their former woes."—Tela aspera contrae. "Against his fierce darts."—Contulimusque manus. Diomed had engaged in personal conflict with Æneas under the walls of Troy, and knew his prowess.—Quan tus in elyceum assurgat. "With what might he rises to his shield." Referring to the act of poising and throwing the Æneas, the shield, on the left arm, being elevated at the same time.—Duo. According to the Greek form, ambo and duo are sometimes found as accusatives.—Ultro Inachias ad urbés, &c. "The Trojan would have come in offensive war unto the cities of Inachus, and Greece, her destinies having been changed, would have mourned (instead of Troy)."—Inachias. This epithet contains a special reference to Argolis, and a general one to all Greece.—Dardanæus. For Dardan ius.

288-298. Quidquid apud duræ, &c. "Whatever hinderance was interposed (unto the war) at the walls of unyielding Troy, it was through the prowess of Hector and Æneas that the victory of the Greeks was (thus) retarded, and kept back its footsteps until the tenth year." Hector and Æneas are called by Homer, also, the bravest of the Trojans.—Hic. Æneas.—Dextræ. Referring to both the Latins and Æneas.—Quâ datur. "In whatever way is allowed you," i. e., by whatever means is practicable.—Bello. For de bello —f't ciauso gurgite murmur. "A deep, sullen sound is produced the troubled stream being dammed back."

302-308. Ante equidem summâ, &c. "I could both have wished and it had been better, O ye Latins, (for us) to have determined before this concerning our most important interests, and not to be now con vening a council when the foe is sitting near our very walls."—Cum gente deorum. "With a race of heavenly lineage"—Nec victi possunt, &c. "Nor when overcome can they refrain from the sword," i. e., from again wielding it.—Adscitis in armis. ' In the invited arms."
Spes siti quisque: sed, hae, &c. "Each one (now must be) a source of hope unto himself; and yet, how circumscribed this hope is, you all perceive."—Cetera rerum. "The rest of your affairs." Alluding to the army and the resources of the state generally.

312-319. Potuit quae plurima, &c. "What the most heroic value could be, it hath been," i.e., heroic valour has achieved all that was possible.—Toto corpore. "With the whole strength."—Aureus ager. "An ancient tract of land," i.e., long in cultivation.—Tusco annum. The Tiber is meant.—Longus in occasum. "Stretching far from east to west." Consult Wagner, ad loc.—Super usque. "Even beyond."—Sicanos. The Sicani occupied part of this territory before their migration into Sicily.—Atque horum usperrima passent. "And turn to pasture the most rugged parts of these."—

320-329. Plaga pinea. "The piny tract."—Dinemus. "Let us pronounce."—Sociosque vocemus. "And let us invite them as allies."—Aliamque gentem. "And another country."—Possuntque. "And if they can (consistently with fate)."—Seu pluris compleure ratent. "Or if they are able to fill more," i.e., or more, if they are able to man them.—Ipsi praeipian. "Let themselves prescribe"—Navalia. "(Other) necessaries for their equipment."

331-335. Primá de gente. "Of the first rank."—Pacis ranos. Compare line 101.—Aurique chorisque talenta, &c. "Both talents of gold and a seat of ivory." Grammarians call this involved construction a chiasmus (χιασμός), a term intended to denote something decussated, or placed crosswise, in form of the letter x.

Trabcam. Consult note on book vii., line 188.—Regni insignia nostri. The sella curulis and trabea were badges of authority among the Etrurians, Albans, and Romans, and are, therefore, correctly enough assigned to the Latins also.—In medium. "For the common good." Compare Georg., i., 127.

336-342. Idem infensus. "That same hostile one."—Obliqua invidia. This expression is well applied here, to denote the movements of one who did not venture openly to attack Turnus, but concealed all his charges under a pretended regard for the public good.

Consulit habitus, &c. "In counsels deemed no trivial adviser."—Seditio. "In faction."—Incertum de patre ferebat. "About his father all was uncertainty." For a literal translation, supply esse after ferebat.—Onerat. "Presses heavily (upon Turnus)."—Iras. "The angry feelings (of those present)," i.e., against Turnus.

343-355. Rem consulitis. "Thou askest advice about a thing."—Cuncti se scire fatentur, &c. "All are free to confess that they know what the public weal requires, but they hesitate to utter it."
Muso properly means to speak low, or to one's self, &c. —Dict. 

353-363. Dici. Equivalent here to promitt. The term mitti refers to the gold, ivory, curule chair, &c., while dici indicates the offer of ships and territory.—Hanc. "On this condition."—Ipsum. Referring to Turnus. The expression ipsum . . . ipso forms what grammarians term an epanadiplosis, which is defined as follows: "Epanadiplosis est, quum idem verbum in eodem sententia et primum est et extremum. Latine dicitur inclusio." (Rufinian., de schem. lex., ed Kühn.—Frotsch., p. 240.)—Veniam. "The following favour."—Jus proprium. "The right that is properly their own," i. e., the right of giving Lavinia in marriage to whomsoever they please.—Pignus. The marriage of Lavinia to Æneas.

364-375. Invisum. "An enemy." Taken actively.—Et esse n. memor. "And I am not at all concerned at being so."—Supplex venio. Ironical.—Et pulsus abi. "And, now that thou hast been defeated, abandon the contest."—Sat funera fusi, &c. "Having been routed, we have seen carnage enough." Sat is here an adjective. —St tantum robur concipis. "If thou entertainest so firm a spirit."


392-402. Pulsum. For me pulsum esse.—Euandri totam cum stirpe domum. "The whole family of Euander, together with his race." Alluding to the death of Pallas, the only child of Euander.—Haud ita me experti. "Did not find me so on trial."—Inclusus muris. Compare book ix., line 672 seq.—Nulla salus bello. "There is no safety, (thou sayest), in war," i. e., in prolonging this war with the Trojans and their allies.—Capiti cane talia, &c. "Infatuated fool that thou
art, preach. such things as these to the Dardan leader, and to the cause which thou favourest." The expression rebus tuis insinuates that Drances was a traitor. — Bis victæ. Compare book ix., line 599.—Premere. "To depress."

403-405. Nuinc et Myrmonunum, &c. Turnus seeks to make the dread entertained by Drances of the Trojans still more ridiculous, by supposing that the very Greeks who had conquered them are now afraid of their prowess. In this there is an allusion to the refusal of Diomede to take part in the war.—Amnis et Hadriæns, &c. "And the river Aufidus fliees back from the Hadriatic waters." The Aufidus (now the Ofante) ran through part of Apulia, and emptied into the Hadriatic at no great distance below the city of Arpi. Hence the sarcasm of Turnus, namely, that so great is the terror pervading Apulia in reference to the Trojans, as to cause their very rivers to retrograde in their course.

406-407. Vel cum se pavudum, &c. "And then, again, this framet of wicked falsehood pretends that he is alarmed at my menaces, and through this fear (which he assumes) seeks to aggravate his charges against me." Quintilian cites this passage as an instance of Virgil's fondness for "vetustas," or antiquated diction. Commentators are in doubt as to the particular part to which he refers, but the opinion of Spalding appears the true one, namely, that the critic alludes to the initial vel cum, which wears so abrupt an air, and where all that ought to follow the protasis is left to be supplied by the reader. We have made this expression (vel cum) equivalent to tum, in accordance with the suggestion of Thiel.—Jurgia. The same in effect here as ruinas.—Artificis scelus. For artific sceleris.

408. Animam talem. "Such a soul," i. e., so worthless a soul as is thine.—Absiste moveri. Equivalent to noli timere.

412-416. Si tam deserti sumus. "If we are so deserted," i. e., in losing the expected aid of Diomede, we appear to thee so destitute of all aid.—Regressum. "Return."—Adeset. Supply nobis. —Ille mihi ante alias, &c. "That man, in my opinion, would be beyond others happy in his toils and heroic in spirit," i. e., would have brought his toils to a happy termination, and displayed a truly heroic spirit.—Fortunatus laborum. A Graecism. So also egregius animi.

422-427. Sunt illis sua funera, &c. "If they (too) have their funerals, and if the storm (of war) has (gone) with equal fury through (us) all."—Multa dies variique labor, &c. "Length of days, and the (ever) changing toil of varying time, have brought back many things to a better state," i. e., length of days, and the vicissitudes and efforts naturally connected with them, &c. The expression labor et
847
EXILES with it. Simply the idea of a period of time together with that of toil endured in a greater or less degree during its continuance.—
\[ \text{Multus alterna revisens, &c.} \] “Many persons, alternating fortune, from time to time) revisiting, has (at one moment) baffled, and again, (at another), placed on a firm basis (of security).”

429–437. Felixque Tolumnius. “And the fortunate Tolumnius, e., who has been so oft successful before. He was an augur as well as warrior. Compare book xii., line 258.—Florentes. “Resplendent.” Compare book vii., line 804.

Tantumque bonus, &c. “And I so far obstruct the public good,” e., so far as that, unless I contend in single combat with Æneas, the state must fall.—\[ \text{Ut tantà quidquam, &c.} \] “As that I should decline any offer for so glorious a hope,” i.e., anything that may afford me the hope of saving my native land from the foe.

438–444. Vel presetet. “Even though he surpass.”—\[ \text{Sacerque Latino.} \] “And to Latinus, my (promised) father-in-law.”—\[ \text{Vocat.} \] “Challenges (me).”—\[ \text{Nee Drances potius, &c.} \] “Nor let Drances rather, if either this the angry resolve of the gods, pay the penalty (of such a combat) with his life; or, on the other hand, if this be an opportunity for valour and glory, let him bear away (that prize).” This, observes Valpy, is said ironically. Drances is not famed for personal prowess: there is little probability of a single combat between Æneas and him; yet such a combat is sneeringly alluded to as possible, in order to express how great the calamity if Drances should fall, and how great his glory if victorious.

446–458. Morebat. “Was moving, meanwhile, (towards Lauren-sum).”—\[ \text{Et arrectae stimulus, &c.} \] “And their angry feelings are aroused by no gentle impulse.”—\[ \text{Mussanique.} \] “And converse in low accents among themselves.” Compare line 345.—\[ \text{Hic undique clamor, &c.} \] On a sudden, all burst forth into loud outcries, some siding with Turnus, and demanding war; others with Drances, and calling for peace.—\[ \text{Padusae.} \] The Padusa was one of the channels of the Padus or Po. It formed several marshes, and abounded with swans.—\[ \text{Stagna equacia} \] “The waters resounding with their cries.”

459–461. Arrepto tempore. “Having seized the opportunity.” We have changed the punctuation, with Wagner, and applied these words to Turnus, who was delighted at the opportunity thus afforded him of breaking up the deliberations of the council, and leading forth his troops to the conflict.—\[ \text{Illi armis in regna ruant.} \] “Let yonder foe (meanwhile) rush with arms into your very kingdom,” e., into the very heart of your kingdom; into your very capital
463-471. Armari. "To arm themselves."—Messapus. The nominative for the vocative, by a Greek idiom. So, also, Coras for Cora Compare, as regards Coras, book vii., line 672.—Turresque expressat. "And man the towers."—Jusso. Contracted for jussor.—Magna implecta. "His great designs (of peace)."—Ac tristi turbatus, &c "And greatly disturbed by the sad conjuncture, defers them (to a more fitting time)."—Qui non accerpet. "For not having received."

473-477. Praefodunt portas. "Dig trenches in front of the gates."—Buccina. Consult note on book vii., line 519.—Labor ultimus. "The last extremity."—Palladis. The Trojans are said to have introduced the worship of Minerva into Latium, so that the poet must be supposed to refer to some goddess whose attributes resembled those of the Grecian divinity.

481-485. Succedunt. "Enter." Equivalent here to intrant.—De limine. In ancient times the worshippers offered up their prayers and oblations at the entrance of the temple, and did not enter the sacred structure.—Pronum sterne. "Stretch prostrate."—Effunde "Lay him low."

487-491. Aenis squamis. "Formed of brazen scales."—Surasque inducerat auro. His greaves, or ocreæ, were of gold.—Tempora. The temples of his head. He was as yet uncovered by a helmet.—Aureus. "As if arrayed in gold."—Præcipit hostem. "Anticipates the foe," i. e., the approach of the foe; believes that he has the foe already before him.

496-501. Fremit luxurians. "Neighs proudly."—Alte. To be construed with arrectis.—Desiluit. To show respect to Turnus.—Defluxit. For descendit. The idea of number is included in this verb.

507-510. Horrendâ in virgine. "On the formidable maiden."—Horrendâ applies here to her martial costume and bearing, making her a formidable object for a foe to behold.—Parem. The same, in effect, as possim.—Est omnia quando, &c. "Since that spirit of thine is superior to all (dangers)."—Partire. "Share."

511-514. Fidcm. "Intelligence on which reliance may be placed."—Improbus præmisit. "Has with rash daring sent on in advance." Improbus is equivalent here to nimium audax, and carries with it also a kind of bitter allusion, as indicating one who sets all restraint at defiance, and is resolutely bent on accomplishing his own ends.—Quaterent campos. "To scour the plains."—Ipse ardua montis, &c. The construction, according to Wagner, is as follows: Per desertâ ardua montis adventat ad urbem, jugo ea superans. "He himself is rapidly drawing near to the city along the lofty and desâ
ed sides of a mountain,” &c., i. e., is crossing the summit of a lofty and deserted mountain, and rapidly drawing near.

515–519. *Furta paro belli,* &c. “I am preparing an ambuscade in a winding path of the forest, so as to occupy both ends of a defile with armed soldiery.” A description of the place is given farther on (line 522, seqq.). — *Collatis signis.* “In close conflict.” — *Tiburtique manus.* “And the band of Tiburtus,” i. e., from the city of Tibur. The name of one of the founders is here put for the place itself.—*Ducis et tu concipe curam.* “Do thou also take upon thee the charge of a leader.” Observe the force and position of *et.* Turnus wishes Camilla to share the command with him. (Compare line 510.)

521-531. *Et pergit.* “And then proceeds.” Turnus, leaving Camilla to receive the advancing cavalry, proceeds to the defile to await the coming of Æneas.—*Valles.* Old form of the nominative, as given by Servius, in place of *vallis.* The latter would have the final syllable lengthened by the arsis.—*Accomoda fraudi,* &c. “Well fitted for an ambuscade, and for the wiles of war.” — *Utriumque.* “At either end.” — *Maligni.* “Narrow.”


536–515. *Nostris.* Camilla was armed in the same manner as Diana and her nymphs.—*Pulsus ob invidiam,* &c. The flight of Metabus with Camilla, observes Valpy, and their living in exile, are related without a word which might imply her return. Yet it would appear that she afterward acts with Volscian troops, and is termed their queen. (Book xi., line 800.) — *Viresque superbas.* “And a too haughty exercise of authority.” This was, in fact, the cause of the odium (invidia) excited against him.—*Infamem.* “His infant daughter.” — *Mutata parte.* “A part (of it only) being changed,” i. e., the letter *s* being dropped.—*Juga longa solorum nemorum.* “Long mountain-tracts, covered with lonely forests.”

547–551. *Amasenus abundans.* “The overflowing Amasenus.” — *Ruperat.* For *eruperat se.* — *Subito vix haec sententia sedit.* “The following idea suddenly occurred, and had hardly occurred before he carried it into execution.” We have given this translation, or rather paraphrase, in accordance with the opinion of Wagner. The brevity and confused arrangement of the text are purposely adopted by the poet to show the trepidation of Metabus, and the rapidity with which his plan was formed and carried into execution.”
362-562. Telum immane. Nominative absolute; or, rather, a species of anaconlothun, the construction changing after eoeto.—Hunc, 
seu, velo.—Coeo "Hardened in the smoke."—Libro et silvestri su-
bere eiusum. "Wrapped up in bark and wild cork," i. e., in the bark 
of a wood cork-tree.—Habilem. "In a position convenient to throw."
—Famulam. "As a handmaid," i. e., as one consecrated to the ser-
ice of the goddess.—Dubis auris. "To the uncertain winds," i. e.,
through which the infant is to pass with more or less of danger.—
i. e., with the whizzing of the spear.
again alludes to herself, where, in prose, we would have mihi. So
Diana in line 537.
568-571. Nique ipse, manus fertate, &c. "Nor would he, on ac-
count of his savage manners, have consented (so to live)." Manus
dare, "to yield to a conqueror," and then "to yield" in a general
sense.—Pastorvm et solis, &c. "He led a pastoral life, and on the
lonely mountains."—Horrentia lastra. "Gloomy forests." Lastra,
properly the haunts of savage men, stands here for silvas.—Armen-
talis equo. "Of a brood-mare."
573-578. Utque pedum primis, &c. "And as soon as the infant
girl had imprinted her first footsteps on the ground."—Pro crinali
aurio. "Instead of the golden ornament for the hair."—Pallaæ. Con-
sult note on book i., line 648.—Exuvia. "The hide."—Tela puer-
ilia. "Childish darts."
584-596. Intemerata. "Spotless one." —Correpta militia tali
"Hurried away by (the love of) such a war as this."—Foret nunc.
"She would now be."—Labere polo. "Glide downward from the
heavens."—Hae cape. When speaking, Diana gives unto Opis her
own bow and arrow.—Insonuit. "Gave forth a rushing noise as
she went."
600-607. Insultans sonipes. "The prancing charger."—Et pressia
pugnat habenis. "And battles with the tightened reins."—Sublimi-
bus. "Raised on high."—Fratre. Catillus.—Adventusque vivum,
&c. "And the advance of the combatants and the neighing of the
coursers become every moment fiercer." As the troops approach
ed, their ardour inc-eased, and the neighing of the steeds became
louder.
609-617. Constiterat. "Halted for a moment, and closed up their
ranks," i. e., formed into close order preparatory to charging.—Cre-
bra. "Thick-coming."—Primique ruinam, &c. "And give the first
shock against each other, and bring into violent contact the breasts
851

so

their coursers, dashed one against the other." They miss each other with their spears, and, consequently, dash their steeds one against the other.—*Aut tormento ponderis acti.* "Or a heavy mass shot from an engine."—*Precipitat.* Supply *sece.*

619–622. *Rejeicunt parmas.* "Place their shields behind," i. e., they place their shields on their backs, as a defence in their retreat against missiles.—*Mollia colla reflexunt.* "Wheel about the *flexile necks* (of their horses)."

624–625. *Alterno procurrens gurgite.* "Rolling on in alternate tides." Observe the force of *pro* in composition, as indicating an onward movement, at one time towards the land, at another towards the main ocean.—*Scopulos superjacit.* For *jacit se super scopulos.*

620–621. *Estu revoluta resorbeis saxa.* "Sucking in again the stones rolled back with its tide."—*Vado labente.* "With its decreasing waters."

630–633. *Bis rejecti armis, &c.* "Twice (the latter), after having been driven back, face about on their foes, (now in their turn retreat- ing, and) protecting their backs with their shields." This flight of each, observes Valpy, is not to be attributed to fear, but to the then usual practice in cavalry actions.—*In tertia praedia.* "For the third conflict."—*Legitque virum vir.* "And man singled out man."—*Tum vero et gemitus, &c.* In the ardour of narrating, the verb is purposely dropped. Supply *audiuntur.*

634–644. *Orsilochus.* A Trojan. Compare line 690. —*Remut.* Remulus was one of the Latins, but is not to be confounded with the individual mentioned in book ix., line 592, seq.—*Catillus.* Commanding the Tiburtines Compare book vii., line 672. Iollas and Herminius, therefore, belong to the Trojans and Etrurians.—*Nec vulnera terrent, &c.* "Nor do any wounds alarm (him); so much of his body was exposed to the weapons (of the foe)," i. e., inasmuch as he fought with his head undefended by a helmet, and his shoulders unprotected by armour, it was apparent enough that he feared not wounds, since so large a part of his person was purposely exposed to the weapons of the foe.—*Duplicatque virum transfixa dolore.* "And, having transfixed, bends down the warrior (convulsively) with pain."


653–654. *In tegrum recessit.* "She gave ground."—*Spicula fugientia.* "The arrows discharged by her as she flies." She dis charges her arrows as she flies, after the Parthian fashion.—*Coni
tes. Supply sunt. — Dia Camilla “The noble Camilla.” Bohn—
que ministras. “And as faithful assistants.”

659–663. Thracia. This epithet is here applied to the Amazons,
because the earliest poets call the regions lying to the north at one
time Thrace, at another Scythia. (Compare Voss, ad Georg., iv.,
518, p. 907, seq.) — Cum flumna Thermodontis pulsant. “When they
beat (with their coursers’ hoofs) the (frozen) waters of the Thermo-
don.” — Et pietis bellantur armis. “And war with parti-coloured
arms,” i. e., arms inlaid with gold and silver. — Bellantur. Used
here as a deponent. The active form, however, is more common;
employed. — Se refert. “Returns,” i. e., returns victorious from
some conflict.—Magnoque ululante tumultu. “And with loud ano-
joyous tumult.” Observe the use of ululare, in a good sense, for
oreare.—Lunatis peltis. Consult note on book i, line 490.

“About to fall.” Equivalent, as Servius remarks, to casuus. Heyne
reads suffixus, “stabbed beneath,” or “in the belly.” — Ac dextram
labenti, &c. “And extends his unavailing right hand to his falling
friend.” — Ruunt. For cadunt.—Incumbens. “Pressing on.”

Apulian steed.” — Iapyge is for Iapygio, and this for Apulo. (Com-
pare line 247.) Cui pugnatori. “Unto whom, engaging in the fight.”
“A rustic spear.” Sparus is evidently the same word with the
English spar and spear. It was the rudest missile of the kind, and
only used when better could not be obtained; except on occasions
like the present, where it was used in order to harmonize with the
rest of the equipments. — Vertivitur. “Moves.”

&c. “Nor was it a difficult task, his band having been put to the
rout.” — Super. For insuper.—Advenit qui vestra, &c. “The day
has come that refutes, I think, thy boasting by means of female
arms,” i. e., the beast connected with his appearing in the battle in
a hunter’s costume, as if he had come to contend merely with wild
animals. Observe the latent irony in redarguerit, as if she were
merely stating her own opinion, that might possibly be wrong.

“Orsilochus she, pretending to flee, and galloping along a large cir-
cle, baffles as she moves along the inner ring, and (now) pursues
her pursuer.” While he was galloping in a circle around her, mis-
taking her movements for an attempt at flight, she described an in
ternal circle, and on a sudden dealt him a blow with her battle-axe.

*Congemiat.* “She drives with redoubled blows.”

699-704. *Incident lucet.* “Fell in with her.”—*Territus.* “Startled.”—*Haud Ligurum extremus.* Not the last of the Ligurians,” i.e., in fraud and deceit. Not inferior to any one of his countrymen in these respects.—*Fallere.* “To practice fraud.” The Ligurians had a very bad reputation for fraud and treachery.—*Consilium servare dolos,* &c. “Having attempted to execute a stratagem with (prompt) adroitness and deceit.”

705-708. *Quid tam egregium.* “What so remarkable?” i.e., what so remarkable a display of courage have we here!—*Dimitte fugam.* “Put away the means of flight,” i.e., dismount, and leave that steed which only enables thee to fly.—*Ventosa ferat eui,* &c. “Unto which one of us vainglorious boasting will bring (its proper) punishment.” More literally, “will bring harm.” By fraudem is nere meant punishment, or ill consequences resulting from an act, such being one of the earlier meanings of the term.

711-714. *Parā parma.* “With her shield bearing no device.” Compare book ix., line 548.—*Ferratā calce.* “With the iron-shod heel,” i.e., with iron spur. The poet here speaks of the custom of his own times, the spur not having been known in the heroic ages.

716-721. *Lubricus.* “Deceitful.”—*Nec fraus te incolunem,* &c. “Nor shall thy artifice bring thee in safety unto (thy sire) the treacherous Aunus,” i.e., unto thy sire as deceitful as thyself, and, therefore, as true a Ligurian.—*Ignea.* “All on fire.”—*Transit.* “She outstrips.”—*Adversa.* “Full in front.”—*Sucer ales.* Because auguries were particularly taken from these birds, and hence that which offered an omen of the will of the gods was itself deemed sacred.

725-740. *Nullis oculis.* “With inattentive eyes.”—*Receit.* “Reanimates.”—*Nunquam dolituri.* “Never to be influenced by indignant feelings,” i.e., destined ever to remain a spiritless race. They had borne, observes Valpy, the tyranny of Mezentius without avenging themselves, and now they turn their backs on a woman.—*Inertes.* “Spiritless.”—*Curva tibia.* This differed in form from the ordinary or straight tibia, and was especially used in the rites of Cybele and Bacchus. (Compare *Voss, ad Eclog., viii, 21.1*)—*Dum sacra secundus,* &c. “Until the augur, declaring favourable omens, announce the sacred rites (to have begun),” &c. On the diviner’s announcing favourable auspices, the sacred bæcuet immediately began, and consisted of the remains of the *hostia* or victim.—*Lucos.*
in altos. The sacrifice, and sacred banquet succeeding it, are also described as celebrated in a grove.


759–767. Fatis debitus. Compare line 590, seqq.—Jaculo. “With his javelin,” i. e., which he keeps continually brandished and ready to hurl.—Prior. “Keeping in advance.” He follows all her movements, keeping by her side, and a little in advance.—Quae sit fortune facillima. “What may be the most favourable chance,” i. e., for inflicting a wound.—Subit. “Follows.”—Lustrat. “Keeps watching.”—Et certam quattit, &c. “And with evil intent keeps brandishing his spear, intended for an unerring wound.”

768–775. Sacer Cybele. Perhaps consecrated in early life to the worship of Cybele, as Camilla had been to that of Diana.—Pellis aenis in plumam, &c. “A skin fastened with golden clasps, (and covered) with brazen scales, overlapping each other like feathers.” The clasps brought the two ends together under the belly of the horse.—In plumam. Equivalent to instar plumae.—Peregrinâ ferrugine clarus et ostro. “Bright to the view, in barbaric purple of darkened hue.” Observe the hendiadys, and compare book ix., line 582.

Spicula Gortynia. “Cretan arrows.” Gortyna was one of the cities of Crete; hence, “Gortynian” for “Cretan.” The Cretan arrows were among the best of antiquity. Their superiority is said to have been owing to their heavy make, which enabled them to fly against the wind. (Compare Plin., H. N., xiv., 65.)—Lycio cornu. The Lycians, also, were famed for their skill in archery; and hence a “Lycian bow” means one superior of its kind.—Sonat. “Hangs rattling.”—Cassida. The word in this form appears, also, in Property (iii., 2). The more common form of the nominative is cassis. Helmets which had a metallic basis (κράνα ταλάκα) were in Latin properly called cassides, although the terms galea and cassis are often confounded.

775–777. Tum croceam chlamydemque, &c. “Then, again, he had gathered into a knot, with a clasp of yellow gold, both his saffron-bred chlamys and its rustling linen folds.” We have followed here
the explanation of Wagner.—*Barbara tegmina eurum.* "The coverings of his legs were Phrygian." Literally, "of barbaric fashion." The allusion is here to the *braccae* or coverings for the thighs and legs worn by many of the nations of antiquity, and especially by the Phrygians.

779-783. *Se ferret.* "Might display herself." Observe the art of the poet in describing the gaudy attire of Chloereus, in order to account for Camilla's womanish eagerness to possess herself of this finery.—*Venatrix.* An adjective here, and to be joined in construction with *virgo,"* the huntress-maiden." The epithet is here added for the purpose of designating Camilla more clearly, since she had not been named for a long time previous, and, in this case, *virgo* would hardly have been sufficient to indicate her.—*Caeca.* "Blindly."—*Ex insidiis.* "From his unobserved position."

785-788. *Summe deum.* This is applied to Apollo, as being the deity most appropriate to be invoked on the present occasion, and one, also, worshipped with peculiar honours by the nation to whom the speaker belonged.—*Soractis.* Apollo had a celebrated temple on Mount Soracte, near Falerii, in Etruria.—*Prima.* "Particularly," *i.e.,* in the first place.—*Pineus ardur acervo.* "The fire kept up from heaped pine-branches."—*Medium freti pictate, &c.* This was done by the Hirpi or Hirpii, a clan or collection of families, of no great numbers, who dwelt in the vicinity of Soracte.—*Multâ premus vestigia prunâ.* "Press our footsteps (on the ground) amid many a burning coal," *i.e.,* walk on burning coals.

789-793. *Hoc dedecus.* The disgrace of a female's putting men to flight.—*Hac dira pestis.* "This dire source of destruction to our host." Camilla.—*Inglorius.* "Content to derive no glory therefrom," *i.e.,* from slaying a woman.—*Turbatam.* "Hurried on by her excited feelings," *i.e.,* and, therefore, off her guard.—*Notos.* For the winds in general.

801-815. *Nec aura, nec sonitus, memor.* Equivalent, in effect, to *non audiens sonitum per auram factum.*—*Perlata.* "Borne onward to its mark."—Observe the force of *per.*—*Ille lupus.* Consult note on book x., line 707.—*Abdidit.* "Hides," *i.e.,* is accustomed to hide. An imitation of the Greek idiom in the case of the aorist. So also *subjicit* and *petieit.*—*Remulcens.* "Bending it backward," *i.e.,* as if hugging it.—*Caudam pavitantem.* Applying to the tail, as an index of fear, what belongs properly to the animal itself.—*Turbiatus.* Supply *metu.*—*Contentus fugâ.* "Content with making his escape," *i.e.,* without attempting to follow up his success.

816-927. *Trahit.* "Endeavours to draw forth."—*Labitur.* "Sink
down.' She does not, however, fall from her horse.—*Fida aut\*<br>alus qua. Supply crat.—*Partiri. Supply consueverat.—*Potui. "Have<br>I held out." Equivalent to *viribus valui.*—*Linguebat habenas. "She<br>gradually relaxed her hold of the reins." Observe the force of the<br>imperfect.


845–853. *Indecorem.* "Ungraced with honours." —*Hoc letum<br>"This (thy) death."—*Famam inulta. "The ignominy of dying unavenged." More literally, "of an unavenged one."—*Luet merita<br>"Shall atone for (such) deserts." —*Dercenni. Dercennus was an<br>ancient king of Laurentum, otherwise unknown.—*Terreus ex agge-<br>re. "Formed of a mound of earth." One of the most ancient forms of<br>a tomb.—*Dea. Said of the nymph.—*Speculatur. "Watches for.'

*i.e., shall so cowardly a being as thou be honoured by such a death as this?—*Thercissa. Compare book i, line 316.—*Capita. The two<br>extremities of the bow.—*Manibus aquis. "With equal hands," i.<br>*e., equally with her hands.—*Acies ferri. "The arrow-head." —*Papillam.<br>"Her breast." —*Obiti. "Neglecting." Equivalent here to
*negligentes. They neglected him in their eagerness to escape.

870–877. *Disjectique duces, &c. "And the scattered leaders, and<br>their squadrons abandoned by them." Desolati is equivalent here to<br>*relictus a ducibus.—*Quadrupedumque putrem, &c. Repeated from<br>book viii., line 596.—*E speculis. "From the elevations on the ramp-<br>parts."

880–889. *Inimica turba. Supply sequentum.—*Manibus in patriis.<br>"Under their native walls."—*Tuta. "The shelter." —*Claudere.<br>The historical infinitive, for *claudunt.—*Urgente ruinâ. "From the<br>crowd pressing on."—*Immissis pars caecæ, &c. "A part, blinded by<br>terror, and urged onward with loosened reins, drive full against the<br>gates, and the door-posts rendered firm by bars."

892–894. *Monstrat. "Points out the way," i.e., suggests this<br>mode of defending the ramparts.—*Ut videere Camillam. "Even as<br>they saw Camilla (to have done)," i.e., resolve to die for their coun-<br>try, even as they saw Camilla lose her life for Latium. This is the<br>explanation of Wagner, and is certainly the best that can be offered.<br>We must therefore construe *de mulis with jacent, and place a com
857

BUI after matres. It is very evident that "Camillam" cannot mean "the corpse of Camilla," because Diana had declared that she herself would bear it away in a hollow cloud. (Compare line 593, seq.) Nor, on the other hand, can it refer to Camilla while still engaged in the fight, for the approach of the enemy to the walls of Lauren tum did not take place until after she had fallen.—Ferrum imitantur

They use these weapons in the absence of iron ones, and endeavour to make them equally effectual.

896-902. Interea, Turnum, &c. "Meanwhile, most harrowing tidings engross the whole soul of Turnus (as he lies in ambush), in the forest, and Acca brings to the warrior (what causes in him) the deepest agitation." Nuntius is here for res nuntiata.—Saeva numina "The hostile decrees." The parenthetical clause is added here for the purpose of showing that Turnus was compelled to take the step which he did, and to abandon his well-selected post. — Obsessos. "That had been beset (by his forces)."

904-913. Apertos. "No longer occupied by the foe."—Exsuperat-que jugum. Compare line 522, seq.—Longis passibus. "Many paces."—Savum Ænean. "The valiant Æneas."—Flatus. "The neighing."—Gurgite Hibero. "In the Iberian Sea," i.e., in the Western Ocean. As the sea on the coast of Spain lay westward of Italy, it was imagined that the sun sets in that sea. The god of day was supposed to plunge his chariot into the ocean at the Promontorium Sacrum, now Cape St. Vincent.
BOOK TWELFTH.

1-7. *Infia vos.* Equivalent to *fractos.*—*Defecisse.* "Have I run courage." Supply *animis.*—*Sua promissa nunc reposci.* "That the fulfilment of his promises is now again and again demanded of him." He had promised that the war should have a favourable issue, and that, if necessary, he would meet Æneas in single combat.—*Oculus Supply omnium.*

*Panorum in arvis.* Referring to Africa generally.—*Saucius pec tus.* A Graecism.—*Ille leio.* Consult note on book x., line 707.—*Mowet arma.* "Prepares for battle."—*Gaudetque comantes,* &c. "And delights in shaking forth (to the view) the shaggy muscles with his neck," i. e., in developing the muscles of his shaggy neck. *Cervice toros* is, by a poetic idiom, for *cervicis toros,* and this for *cei vicem torosam.*—*Latronis.* "Of the hunter that has come upon him unawares." Observe the peculiar use of this term here, as referring to one who attacks by surprise.

11-17. *Nihil est quod dicta,* &c. "There is no reason why the cowardly Trojans shall retract their challenge," i. e., why Æneas shall recede from the contest for which he has offered himself.—*Congredior.* "My resolution remains fixed to engage with him."—*Fer sacra.* Compare line 118, seq.—*Concipe faedus.* "Ratify the compact in due form of words," i. e., the compact with the Trojans by which a single combat between Æneas and Turnus should terminate the war. The expression *verba concepta* refers to the formula of the oath, and both it and *concipio* are of a technical nature.—*Crimen commune.* "The charge made by every one against me," i. e., the charge of wanting courage.—*Aut habeat victos,* &c. "Or let him rule us vanquished; let Lavinia fall to him as his spouse." More literally, "let him hold us," i. e., under his sway... "let Lavinia yield unto him," &c.

20-25. *Exsuperas.* Supply *alios omnes.*—*Æquum est.* Supply *mihi.* The prudence of the aged must temper the impetuous feelings of the young.—*Metuentem.* "With fearful caution."—*Nec non au rumque,* &c. "Latinus, too, has wealth, and favourable feelings to wards thee." The *quam* means that Turnus may command in
resources, and may claim his hearty concurrence in all things save one, and that is in the case of his daughter's hand. Her he cannot have—*Sine me hae, haud, &c.* "Suffer me to disclose to thee with reserve these things, (which are, I well know), not pleasing to be mentioned," *i. e.*, well calculated to irritate.

27-33. *Veterum procorn.* "Of her old suitors." They are called "old" in comparison with Æneas, the new-comer.—*Victus.* Supply *tamen.*—*Cognato sanguine.* Venilia, the mother of Turnus, was sister to Amata, the wife of Latinus.—*Vinela.* "Restraints."—*Promissam.* Lavinia had been promised to Æneas through the ambassadors sent by the latter. Compare book vii., line 267.—*Genero.* Supply *futuro.* Alluding to Æneas.—*Primus.* "Above all others." 35-45. *Spes Italas.* "The hopes of Italy," *i. e.*, our hopes.—*Recalent adhuc.* "Are still warm." *Recalent* for the simple *calent.*—*Quo referor toties?* "Whither am I so often carried back (from my purpose)?" *i. e.*, why should I thus be carried backward and forward, and be continually changing my resolve? Why not make peace at once with the Trojans?—*Adscire.* Supply *hos,* as referring to the Trojans.—*Incolumi.* "While he is still safe." Why not put an end to all conflicts, and save the life of Turnus?—*Prodiderim.* By allowing him to engage with Æneas.—*Res varias.* "The various chances," *i. e.*, the vicissitudes.—*Longe dividit.* Ardea was at no great distance from Laurentum; but, as Heyne remarks, we are here dealing with a poet, not with a geographer.

46-53. *Exsuperat magis,* &c. "He the rather exceeds his former violence, and becomes the more tempested by the very attempt that is made to heal."—*Letum pro laude pacisci.* "To obtain glory by my death." More literally, "to bargain for death at the price of glory."—*Nostro de vulnere.* "From the wound that I can inflict."—*Feminea.* "Collected by a woman's hand." Homer represents Venus as rescuing Æneas in a cloud from the fury of Diomede.—*Vanis.* Turnus, in using this epithet, sneers at the divine origin of Æneas, as if it were false.—*Sese.* Observe the peculiar use of this pronoun in place of *eum.* The reference is to what is supposed to be passing in the mind of Æneas, at some moment of peril, as if he were invoking his supposed parent to come to his aid. Hence the propriety of *sese* in the text. On this whole passage, consult the critical note of Wagner.

54-63. *Nová pugnæ sorte.* "By the new kind of combat (proposed)," *i. e.*, single combat between Turnus and Æneas.—*Moritura* "Like one resolved on death," *i. e.,* in case he did not yield to her request, and abstain from the encounter.—*Per has ego *e, &c. Una
sult note on book iv., line 314.—Per si quis, &c. Consult note on book ii., line 141.—Honos. "Reverentia, regard."—Te penes "Rest with thee," i. e., depend on thee.—In te omnis domus, &c. "On thee alone our whole house, now bending (as if to its fall), relies (for safety)."—Generum. "As a son-in-law."

65-67. Cui plurimus ignem, &c. "Unto whom a deep blush kindled up the hot current within, and overspread her burning visage." We have here a blending of the prosaic and poetic idioms. According to the former, the blush would be the result of the hot current in the veins; according to the latter, the hot current within would be set in motion by the blush. There is no need, therefore, of our having recourse to any hypallage.—Indum sanguineo, &c. "As if one hath stained the Indian ivory with the blood-red purple." The epithet Indum is poetical here, the Indian ivory being the most valued.

72-74. Omine tanto. "With so inauspicious an omen," i. e., with these ill-omened tears.—Neque enim Turno, &c. "For Turnus has not allowed him any means of delaying death." Literally, "has not any free delay of death." The meaning is this: I have not the freedom of choice: if the fates have doomed me to death, it is not in my power to avert that death.

80-86. Illo campo. "In that battle-field," i. e., in that encounter between him and me.—Gaudetque tuens, &c. "And takes delight in gazing upon them (as they stand), neighing before his eyes."—Tuens for intuens.—Decus. "As a mark of honour," i. e., as an honorary gift.—Orithyia. The bride of Boreas. The steeds in question were, therefore, of the best breed, and recall to mind the "storm-footed" coursers of Pindar.—Properi aurigae. "The bustling grooms."—Manibusque laecssunt, &c. "And with hollow hands pat their resounding chests."


Habendo. "For use." Equivalent to ad habendum.—Rubrae cornua crista. The reference is to a helmet with a double or triple crest, and by cornua appear to be meant the extremities or curling ends of these crests.

94-100. Actoris Aurunci spolium. It had been taken from him in battle.—Vocatus meos. "My callings upon thee."—Actor. Supply gessit, "once wielded."—Da sternere. "Give (unto me) to lay low."—Semiviri Phrygis. The Phrygians, with whom the Trojans are here and elsewhere confounded, were notorious for effeminacy, &c.—Vibratos. "Curled."
104. *Aique irasci in cornua tentat.* "And strives to arouse his angry energies for a real conflict with horns." The contes! with the tree serves as a preparatory exercise for some real encounter with a rival antagonist.

107-109. *Saeus.* Equivalent here, as often elsewhere, to *fortis.* —*Acuit mortem.* "Calls up his martial ardour." —*Oblato compusa fadere.* "That the war was going to be ended on the proffered terms," i. e., of single combat between him and Turnus.

114-120. *Cum primum, &c.* From this to *efflant* is merely parenthetical, and carries out the idea expressed in the previous clause. —*Parabant.* If the parenthetical clause had not been inserted, this would have been the same as *cum pararent.* —*Dis communibus.* Referring to the gods worshipped by both Trojans and Latins, and by whom both sides were to swear. —*Fontem.* Put here for *aquam.* —*Vclati limo.* "Arrayed in the limus." The *limus* was a bandage or covering for the loins, and so called either from its crossing the thighs transversely, or from its having a transverse purple stripe, *limus* being the same in force as *obliquus.* It was worn by the officiating *popae* at sacrifices, and also by athletes, actors on the stage, &c. The common text has *limo,* which is far inferior.

121-130. *Pilata.* "Armed with javelins." —*Reclinant.* Equivalent to *reponunt in terrâ.*

131-139. *Studio.* "With eager feelings," i. e., deeply interested in the event. —*Obsedere.* "Occupied." —*E summo tumulo.* "From the summit of the high ground." —*Albanus.* Referring to the *mons Albanus,* or Alban Mount. —*Tum.* "At that early day." The mountain became famous afterward, when *Alba Longa* was built upon it. —*Sororem.* Juturna. She is called a Naiad by Ovid (Fast., ii., 585). A fountain issuing from the Alban Mount, and a lake which it feeds, were sacred to her. Compare line 886. —*Deum.* The term *dea,* as in the present instance, was often applied to mere nymphs.

144-154. *Ingratum.* Equivalent here to *invisum,* i. e., Junoni, on account of the infidelities of her spouse. —*Celi in parte locârim.* The same, in affect, as *deam reddiderim.* —*Tuum dolorem.* "The misfortune that awaits thee." *Dolorem* for *infortunium,* the consequence for what is antecedent. —*Qua visa est fortuna pati.* "In whatever way fortune appeared to allow it." —*Cedere.* "To prosper." —*Parvarum dies.* "The day appointed by the fates." —*Si quid praesentius audes.* "If thou darest to form any bold and sudden resolution." More literally, "anything more ready (of aid than ordinary)." —*Perge.* "Proceed to do so." —*Forsan miscere,* &c *Juno means..."
that perhaps the order fixed by the fates may be in some degree changed.—Vix ea. Supply ductum.

157-160. Si quis modus. "If there be any way (of effecting this)."

—Excute. For turba.—Auctor ego undidi. "I am the adviser of thy daring this," i. e., I advise thee to dare the deed.—Incertam. "Uncertain what course to pursue," i. e., whether to follow the advice of Juno, or leave her brother to his fate.

161-164. Interea reges, &c. "Meanwhile the kings, (and in particular) Latinus, of ample frame, are borne along," &c. A species of anacoluthon, where the writer, commencing with what is general in its nature, leaks off on a sudden, and descends to particulars. Grammarians understand procedunt with reges, but for this there is no necessity. The clause is the same, in effect, as interea reges sunt curribus, et quidem primo loco Latinus velit, &c.—Ingenti mole. Some editors, following Servius, render this "with great pomp." It is better, however, with Wagner, to make it the same as ingenti corpore, in its heroic sense. Compare book ii., line 557.—Aurati et sex radii, &c. Latinus is here represented as wearing the corona radiata.

Solis avi specimen. "An emblem of his ancestor the sun." Servius makes Marica, the mother of Latinus, to have been the same with Circe, the daughter of Apollo. This, however, appears somewhat forced. It is better to suppose, with Heyne, that Virgil had here in view some early legend, which made Faunus or some ancestor of Turnus to have sprung from Circe.

164-171. Bigis in albis. "In a car drawn by two white steeds."

—Sidero. For fulgeni.—Spes altera. Aeneas was the first; Ascanius the second.—Purâ in veste "In white attire."—Sætigeri foctum suis. The poet here follows the customs of his countrymen, who, in making a league, sacrificed a sow-pig. The Trojans and Greeks, on such occasions, offered up a lamb.—Pecus. "The victims."

173-182. Fruges salsas. "The salted meal." This was sprinkled on the head of the victim, and also on the entrails, before they were burned upon the altar. Consult note on book ii., line 133. —Et tempora ferro, &c. Referring to the custom of cutting off the hairs from the forehead of the victim. Compare book vi., line 245.—Esto nunc Sol testis, &c. Imitated from Homer, Il., iii., 276, seq.—Mihivocantii. "Unto me, invoking (you as such)," i. e., invoking you as witnesses. The common reading is precantii.

Jam melior. "Now more propitions." This change in Juno's disposition towards him had been foretold by Helenus. Compare
BOOK TWELFTH.

863

book iii., line 435 — Torques. "Directest." A metaphor or borrowed from the management of a chariot. — Quaque aetheris alti religion. "And whatever object of religious adoration there is in lofty aether." Equivalent, in effect, to aetherem invoco, whatever there is holy in aether; whatever divinities preside over it, these he invokes.

183-188. Cesserit si fors victoria. "If the victory shall chance to fall." Fors for forstian, or forsan.—Consenit. "It is hereby agreed." — Cedeit. "Will retire from." — Rebellus. "Renewing the war."— Sub nostrum annuerit, &c. "But if Victory shall grant unto us Mars as our own."— Ut potius reor. "As I rather think (will be the case)."

We may supply, if requisite, futurum esse.

192-193. Sacra Deosque dabo. A main condition. The Latins are to receive the religious rites and the gods of the Trojans Heyne refers this to the Trojan penates and the worship of Vesta Niebuhr sees in this passage an indication of the union of the Tyrheni and Casci. (Rom. Gesch., vol. i., p. 211.)—Socer arma Latinus, &c. "Let my father-in-law Latinus continue to enjoy the control of arms; let my father-in-law (continue to exercise) his accustomed sway." Arma is here equivalent to jus belli, or the power of making war and peace.—Sollemne. The same here as solitum, and therefore integrum. Latinus is to retain all his power undiminished.

197-200. Hec cadem, &c. "These same things I swear, O Æneas, by the Earth, the Sea, the Stars," &c. Latinus here names the old Pelasgic deities, worshipped in the earliest religion of Italy.— Terram, &c. Equivalent to per Terram, per Mare, &c.—Vimque deum infernam. "And the powerful divinities of the lower world." A well-known Greek idiom.—Et usri sacraria Dittis. "And the sanctuary of inexorable Pluto."—Genitor. Jupiter. Zeus ὁ ρήξος. (Valck., ad Hipp., 1027.) Jove, who watches over oaths, and punishes their infringement.—Fulmine. Alluding to the thunder as a portent or omen.

201-205. Tungo aras. The person making a supplication, offering a sacrifice, or taking an oath, laid his hand on the altar itself, or held one of the horns of the altar.—Medios ignes, et numina testor. "I call to witness the fires here placed in the midst, and the deities that have just been named." — Volentem. "With my own consent." This is well added, for the league might be broken against his will.—Non si tellurum, &c. "Not even though it wash away the earth into the waves, intermingling it with the swelling waters." The nominative to effundat is to be deduced from vis ulla that precedes, as if the language of the text had been non si cadem vis tellurum, &c.—Diluvio. Equivalent here to aquis inundantibus.
BOOK TWELFTH.

206-214. Ut sceptra hae, &c. Imitated from Homer, l. i., 234. seq.—Matre. "Its parent tree."—Posuitque comas, &c. "And has laid aside its foliage and beoughs through the steel."—Inclusit. "Has sound."—Rite sacraulas. Compare line 172, seq.—In flamman jugulat. Equivalent to in flamman proficiunt jugulatos.—Vivis. "From them, while still alive."

216-226. Videri. Historical infinitive. So also misceri in the next line.—Ut propius cernunt, &c. "As they discern more nearly that the contest is one of unequal strength."—Adjurat. "Increases those apprehensions."—Tabentes. "Wan."—Et volgi variare labentia corda. "And that the drooping hearts of the multitude were beginning to waver," i. e., between a regard for the sacred character of the league and a wish to break through its restraints.—Ingens. "Distinguished."—Paterne virtutis. "From his father's valour."

229-233. Pro cunctis talibus. "For all who are such," i. e., when all are men of valour equal to Turnus. The common text has cunctis pro talibus, i. e., pro talibus quales cuncti sunt.—Fatalisque manus, &c. "And the famed band, Etruria bitterly hostile to Turnus." Fatalis refers to the circumstances mentioned by Euander, that the Etrurian forces could not move against the Rutulians until a leader appointed by the Fates should come to take the command. So, again, the expression insensa Etruria Turno is to be explained by book vii., line 494. The whole line, however, is regarded as an interpolation by Heyne, Wagner, and others, and owes its origin, very probably, to some one who thought that the Tuscan auxiliaries ought to be mentioned here along with the Arcadians.—Alterni si congrechiamur. "If every second man of us engage." The meaning intended to be conveyed by the whole passage is, that the Rutulians and Latins are twice as numerous, at least, as their combined foes.

235-250. Vivis. "Ever living," i. e., immortalized by the voice of fame.—Qua. "Those very individuals who."—Faudus infectum. "That the league may be annulled." The participle, according to the Greek idiom, for the infinitive.—Aliud majus. Supply incitamentum.—Presentius. "More adapted to the moment."—Monstro. "By the portent which it afforded."—Litores aves. "Some waterfowl." More literally, "birds of the bank," "shore-birds." The reference, as appears from what follows, is to swans.—Excellentem. "Surpassing the rest in size."—Imposibus. Equivalent here to rna, not to audax, as Heyne maintains.

251-256. Arrezere animos. "Roused their attention."—Conver- sant clamor et fugam. "Return with loud cries."—Facta nube. "Hav-
mg formed in dense array."—Vi victas. Observe the alliteration, which is purposely introduced to give force to the passage.—Defecit "Gave way."—Penitus in nubila. "Far into the clouds."

—Unanimi densate catervas. "With one heart close up your hands."
—Raptum. "Rudely torn from you," i.e., of whom they endeavour to deprive you. Compare with this the description in line 250, &c. "Ocynum excellentem rapit," &c.

267-269. Cornus striata. "The whizzing cornel-shaft." The shaft was made of cornel-wood.—Certa. "Sure of aim."—Oranes turbati cunei. "All the rows (of spectators) were thrown into confusion." The term cunei properly means the rows of seats in a theatre, arranged in a wedgelike form. (Consult note on book v line 664.) Here, however, it is taken for the rows of spectators either sitting or standing, around the place intended for the combat.

273-281. Ad medium, &c. "In the middle, where the sewed belt is worn by the stomach, and a clasp confines the extremities of the same," i.e., the extremities of the belt.—Laterum juncturas. The two ends of the belt fastened in front by a clasp or buckle.—Effundit. For sternit.—Caci. "Blind with rage."—Inundant. "Inunda
dare (the plain)." Supply campum. More freely, "pour themselves over the field."—Agyllini. Compare book viii., line 478, seq.—Pic
tis armis. Bacchylides, as quoted by Servius, states that the Arca
dians used to have the images of the gods painted on their shields. The poet, therefore, may be alluding here to a national custom.
The expression, however, "picta arma," as applied to Pallas in a previous book (viii., 588), is generally understood in a different sense. (Consult note, ad loc.)

285-294. Crateras focosque ferunt. "(The ministers of the sacra
tice) bear away the bowls (used in libation), and the (sacred) hearths—Focos. Wagner thinks that these were either altars made of brass (altaria ex aere facta), or else pans (batilli) for holding ignited coals. —Pulsatos divos. "His insulted gods." Pulsatos is here equivalent to "violatos et ignominiose habitos."

Currus. "The car-drawing steeds."—Subjecunt. "Spring." Motion from under, upward, is often represented by verbs compounded with the preposition sub.—Regis insigne. The diadem.—Adverso pro
terret equo. "Drives back, in alarm, with his horse on a full charge.'
—Ruit For cadit.—Oppositis o tego aris. "Amid the altars the
opposed from behind,” i. e., that stood erected behind him, and op-
posed his retreat.—Trabali. “Like a beam” Equivalent to instar
trabis. Servius says that this epithet is borrowed from Ennius.

296-304. Hoc habet. “He has got it.” More literally, “he has
got this (wound).” Supply vulnus. An exclamation used by the
spectators at gladiatorial combats when either of the contending
parties received a wound. The more common form, however, was
simply habet.—Ebuso. Ebusus appears to have been one of the fol-
lowers of Mezentius, and to have worn his beard after the Etrurian
fashion. Corynaeus was a Trojan.—Perenti. “Aiming.” For in-
ferenti.—Occupat os flammis. “Anticipates by dashing the flames
full into his face.”—Reluxit. “Blazed brightly.” More literally,
“gleamed brightly.”—Nidorem. “A strong smell of burning.”—
Super secutus. “Having followed up the blow.”—Sic. “In this pos-
ture.”

304-306. Podalirius. A Trojan.—Superimminet. This verb well
describes the attitude of one who, with uplifted arm, is in the act o.
coming down upon another with a heavy blow.

312-317. Nudato capite. This is in accordance with the piety of
the hero, who did not wish, by assuming his helmet on this occasion,
to appear to be taking up arms and participating in the violation of
the league. This explanation, moreover, harmonizes with the sen-
timents expressed in his speech.—Omnes leges. “All its condi-
tions.”—Concurrere. Referring to his combat with Turnus.—Metus.
“All fears of the result.”—Faxo firma. Equivalent to firmabo, or rata
faciam.—Turnum debent mihi. “Owe Turnus unto me,” i. e., have
pledged to me that the combat shall take place.

319-322. Alis allapsa est. “Winged its way.” Equivalent to ad-
volavit.—Quo turbine adacta. “By what force driven to its mark.”
Turbine is here a poetical expression for motu vehemente, or magno.
Pressa est. For suppressa est.

324-330. Cedentem. “Retiring,” i. e., in consequence of hu-
hands.” He is here represented as mounting the chariot alone,
without his charioteer; but at line 469 his charioteer, Metiseus, is
mentioned. Wagner regards this, therefore, as one of the passages
that would have been altered by Virgil, had he lived to revise his
poem.—Raptas. “Caught up by him,” i. e., from his own ear, not
from the bodies of the slain, as some explain it.

332-340. Clypeo increpat. “Clashes with his shield.”—Movens
“Arousing,” i. e., kindling up.—Thracea. “Trace.” From the
Greek Θρακη, in ᾿Εolo-Doric Θρακη.—Atra Formidinis ov.” “T
visage of Gloomy Terror," i. e., Terror, with gloomy visage—Decomitatus. They move around the chariot of the god.—Aguntus. "Rush along."—Sanguineos rores. "The bloody spray."

342-352. Congressus. Supply cum illo.—Vel conferre manum, &c. "For fighting either from on foot, or from a chariot."—Antiqui Deionis. The epithet antiqui carries with it here somewhat of the force of nobilitis, but, of course, in an ironical sense, since Homer gives no very warlike character to Dolon. (Il., x., 299, seq.)—But lo praclara. This, with animo manibusque parentem, that follows must also be taken ironically.—Ausus Pelide, &c. He had been promised as a reward the chariot and steeds of Achilles, in case the Trojans should, through his means, prove successful. This reward he himself had named.—Tydides. As he was approaching the Greek camp for the purpose of exploring it, he encountered Diomed and Ulysses, who had been despatched to the Trojan camp on a similar errand, and he was put to death by the former.—Nec aspirat. "Nor does he (now any longer) aspire."

354-361. Ante levi jaculo, &c. "Having first hurled at him with fleet javelin through a long intervening space," i. e., from a considerable distance. Secutus is here for insecutus.—Semianimi lapsoque. He had been struck by the javelin which Turnus hurled, and had fallen to the ground.—Mecroneum. Turnus, having discharged his own spear, wrests the other's sword out of his hand, with which to despatch him.—Tinguit. "Stained it," i. e., plunged it deeply so as to stain it with his blood.—Jacens. "As thou liest there," i. e., with thy length.—Mania. "Their (expected) walls."

—Edoni. For Thracii. The Edones were a people of Thrace, on the left bank of the Strymon, and their name, as well as their appellative formed from it, is often used to designate the whole of Thrace.—Sequiturque. "And pursues."—Incubuere. "Have bent their energies."—Fugam dant. For fugiunt.—Adverso curru. "In his ear borne onward against it," i. e., against the breeze.

385-390. Cruentum. "All bloody (from his wound)."—Altemos pressus. We may infer from this that the wound had been inflicted in one of his thighs, and had rendered the entire limb lame.—Niten tem. "Supporting."—Inflectà arundine. "I ne shaft being broken off."—Rescindantque penitus. "And lay quite open."

393-399. Suas artes. The arts over which Apollo presided were, et. Prophecy. 2d. Music. 3d. Archery. 4th. The healing art. —Sua munera. "His own gifts."—Dabat. "Offered to bestow." Observe the force of the imperfect.—Ut depositi proferret, &c. "That he might prolong the destiny of his parent, laid out (as near expiring)." Fata for vitam.—Usumque medendi. "And the (true) use the healing art." Literally, "of healing."—Mutas. Because unheralded by fame.—Acerra. "Bitterly." —Magno juvenum, &c. "Not to be moved by the great throng of warriors, or by the tears of the grieving Iulus." Compare note on book xi., line 333.

400-403. Ille. "The other." Referring to Iapis.—Peonium in morcem, &c. "Having his robe girt up after Peonian fashion," i. e. after the manner of his craft, in order to operate more conveniently Peon, often confounded with Apollo, was the physician of the gods.—Multa trepidat. "Full of trepidation, tries many an expedient."—Sollicitat. "Essays," i. e., strives to loosen.—Nulla viam fortuna regit. "No success crowns this mode of proceeding." More literally, "directs."—Auctor. "The author of his art," i. e., his patron-deity.—Horror. Equivalent here to terror. Put, as Heyne remarks, "pro causâ horrendi."—Calum stare. "The air stand thick."

411-415. Indigno dolore. "With the unmerited suffering."—Dictamnum. "The herb dittany." This, observes Valpy, is the Origanum dictamnus, cultivated in hothouses under the name of dittany of Crete. It was found by Sibthorp in that island, and in no other part of the Levant.—Puberibus caulém foliis, &c. "A stem all blooming with downy leaves and bright-hued flowers." The longer leaves of this plant, according to Valpy, are woolly. A large, upright pinnacle of very handsome flowers, rose-coloured or white, terminates each stem.—Ille gramina. "This kind of pasture," i. e., the cropping of this herb.

417-424. Hoc fusum labris, &c. "With this she impregnates the water poured within the bright lips (of the vase), secretly medicating it, and diffuses throughout it (also) the juices of healing ambrosia, and fragrant panacea." By ambrosia is here meant, not the so-called food of the gods, but a species of heavenly unguent, to soothe the pain of a wound.—Panaceam. The herb all-heal, or panacea, o. which Pliny enumerates several kinds.—Quippe. "As may well oe
imagined.” More literally, “in very truth.” Equivalent to the Greek particle ὅ. Compare note on book i., line 59.—Stet’s “Ceased flowing,” i. e., was stanchèd.—Atque nova rediere, &c. “And his powers returned anew to their former state.” In pristine for in pristinem.

427-437. Arte magistrâ. “From any mastering skill of mine.”—Major agit dens. “Some deity far more powerful (than lapis) is the actor.” Heyne, with less propriety, we conceive, makes agit here equivalent to mittit te ad pugnam.—Remittit. Supply te.—Incluserat “Had already encased.” Observe the rapidity of action here denoted by the pluperfect.—Auro. Consult note on book vii., line 634.—Oditque moras. “And is impatient of any delay.”—Habilis est “Is fitted.”—Summaque delibans oscula. Compare book i., line 256.—Virtutem et verum laborem. “The lesson of duty and of true endurance,” i. e., of duty and of patience under difficulties. He means in fact, duty exemplified in patiently enduring difficulties.—Fortunam. Supply pete. He wishes his son a less checkered fortune than his own.—Defensum dabit. For defendet.—Et magna inter præmia, &c. “And will guide thee into the midst of the rich compenses of victory.”


451-467. Abrupto sidere. “The influence of some constellation having burst forth,” i. e., some stormy constellation having on a sudden exerted its influence. Commentators generally regard this as equivalent to abrupta nube, but such an interpretation appears tame.—Nimbus ‘A tempest.”—Præscia longe. “Prescient of evil from afar,” i. e., while the storm is still distant.

Rhaeteus. For Trojanus. Compare book iii., line 108.—Densi cuneis, &c. “In close array they each gather themselves together unto the compact wedges,” i. e., wedgelike battalions. By cuneus, in military language, is meant a body of soldiers, drawn up in the form of a wedge for the purpose of breaking through an enemy’s line.—Gravem. “Of ponderous bulk.” “Propter vastam corporis magnitudinem,” says Wagner.—Ipse. Referring to Æneas.—Fercules. For inferentes.—Vestigat lustrans. “He strives to track out with eager survey.”
468-480 Hec metu. "With dread of this."—Virago Heyne regards this as merely the ancient form of virgo, and, therefore, more fitted for epic poetry. Hardly so. It would seem rather equivalent to our term "heroine," and to denote a female who displays spirit and courage above her sex. Compare Servius: "Virago dicitur mulier qua virile implet officium, i. e., mulier qua viri animum habet."—Metisscum. Consult note on line 327.—Subit. "Succedes."—Gerers. For ostentans.—Pabula parva. "Scanty nutriment."—So nat. "She twitters."—Similis. "Like to this bird."—Obit. "Traversea."—Conferre manum. "To engage in combat," i. e., with Æneas.—Volat avia longe. "Leaving the track (that would have brought them into collision), she flees far away"

481-499. Tortos legit obesus orbes. "Pursues many an intricate, circuitous route, for the purpose of confronting him." Heyne compares legit orbes with legere vestigia, oras, vias, i. e., persequi.—Hostem. Turnus.—Fugam. "The speed."—Aversos currus revertit. "Turned away, and wheeled about the chariot."—Agat. Referring to Æneas.—Varo astra. "In the ever-varying tide of his excited feelings."—Diversae curae. "Contending cares."—Se collegit in arma. "Covered himself with his buckler."—Apicum tamen mcita, &c. "The rapidly-impelled spear, however, carried off the topmost projection of his helmet."—Insidissisque subactus. "And forced to the step by the treacherous conduct of the foe." Alluding to their secret attack upon him, and the consequent rupture of the league, and also to the unfair onset just made upon him by Messapus.—Diversos referri. "Were borne back in a different career from his own," i. e., were constantly avoiding him.—Irarum omnes effundit habenas Servius says that this figure is quite moderate in its character, when compared with Ennius's "irarumque effunde quadrigas."

500-507. Tot acerba. "So many cruel scenes (as there ensued)."—Cades diversas. "The carnage on either side."—Inque vicem. Tunesis, for invicemque.—Tanton placuit concurrere, &c. "Was it thy pleasure, O Jove, that nations, destined (one day) to be (united) in eternal peace, should rush together (to the conflict) with such fierce commotion?" As regards the form tanton, consult note on book iii., line 319.—Ea prima ruentes, &c. "This combat first obtained in one place the Trojans, (before this) rushing on (in pursuit of Turnus)." By the Trojans are here meant Æneas and his immediate followers.—Qua fata celerrima. "Where death is speediest."—Cru dum. For erentum. The root is the same in both words, cruror crudus, crudus, &c.

509-515 Amycum, fratremque, Diorem. Sons of Priam. Com
By but plains." Crackling &c.

Hic. Turnus.—Apollinis agris. Alluding to the territory around Patara, a Lycian city, sacred to Apollo.—Ars. "The exercise of his art."—Lerne. This lake, though in the Argive territory, was near the confines of Arcadia.—Nec nota potestum munera. "Nor were the employments of the powerful known at all unto him." He was a poor fisherman, content to follow his humble calling; nor did he sigh after the employments which excite the cupidity and ambition of the more powerful, such as offices, dignities, &c. (Consult Wagner, ad loc.) The common text has limina, i.e. which there is no good authority whatever. Heyne, however, gives it; but Wagner restores munera.—Conducta tellure. "In hired ground."

Virgulta sonantia lauro. "Twigs crackling with the bay," i.e., groves of crackling bay. The reference is to the loud crackling made by the bay while burning.—In aqua. "Over the plains." We have adopted here the interpretation of Wakefield, who refers, in defence of it, to Il., iv., 453, and Æn., ii., 795.—Suum populatus iter. "Having laid a waste a path for itself." More literally "its own path."—Rumpuntur nescia vinei, &c. "Their hearts, not knowing what it is to be overcome, are bursting with rage."

Hic. Æneas.—Sonantem. "Loudly vaunting."—Scopulo atque .agentis, &c. "With a rock and the whirling of a mighty stone," i.e., with a large mass of stone whirled around in throwing. A species of hendiadys.—Hunc lora et juga, &c. "The wheels tumbled him forward beneath the harness and the yoked steeds." By rota is meant, in fact, the chariot in rapid motion. He was pitched forward from this, and, becoming entangled in the reins, was trampled under foot by the horses.—Crebro super ungula pulsi, &c. "The hoof of the courser, unaware of (its being) their master, plied rapidly from above, tramples on him with repeated beatings."

Ille. Turnus.—Aurata ad tempora. "Against his gilded temples," i.e., against his temples covered by a gilded helmet.—Graium fortissime. We may suppose Creteus to have been one a
the Arcadian auxiliaries.—Di sui. “His own gods,” i. e., the gods whom he served as priest. Servius says that *cupidus* meant “a priest” in the Sabine tongue.—*Cons-ternere*. “Cover.”—*Sternere* ‘Lay low.’ Hic. “Here,” in this foreign land.—*Mortis metae*.

Life is here compared to a chariot race, of which death is the goal.—*Lyrnessi*. “In Lyrnessus.”—*Totae adeo conversae acies*. “In this way were the entire hosts turned (upon each other).”—*Tendunt*. For contendunt.

554–559. *Mentem Aeneas misit*. “Inspired Aeneas with the resolve.” More literally, “sent into Aeneas the resolve,” or “idea.”—*Aeneas*. Poetic for in *Aenean*.—*Urbi*. For in *urbem*.—*Aeies*. “His earnest look.” Supply *oculorum*.—*Impune quietam*. “Reposing unharm’d.” As the capital of Latinus, and the great source of opposition, it ought to have been the first to feel the “pax aeterni.”

562–568. *Tumulum*. “A rising ground,” from which to be seen and heard the more easily by his followers. The poet here follows the Roman custom.—*Cetera legio*. “The rest of the army.”—*Densi*. “Crowding around.”—*Jupiter hac stat*. “Here (on our side) Jupiter stands,” i. e., Heaven is with us. He alludes to the violation of the league on the part of the Latins, and the consequent offence given to the gods. Macrobius (vi., 1) makes the language of the text to have been borrowed from Ennius.—*Ob inceptum subitum*. ‘On account of the suddenness of my resolve,” i. e., because this my resolve has been suddenly formed.—*Caussam bellii*. “The parent-source of the war.”—*Fatentur*. “They consent.” More literally, “confess themselves ready.”

570–582. *Seilicet expectem*. “Am I forsooth to wait.”—*Præliqua nostra*. “An encounter with me.”—*Victhus*. “After having been once vanquished.”—*Hæc summa*. “This is the centre.”—*Fœdusque reposcire flammis*. “And demand with flames a fulfilment of the league.” *Reposcire* more literally means, “demand back,” the Latins being supposed to have wrested from the Trojans what was theirs by virtue of the league.—*Dant cunctum*. “Form a wedge.” Compare note on line 269.—*Densâ mole*. “In one dense mass.”—*Bis jam Italos hostes*. Supply *factos esse*, and compare, as regards the whole line, book vii., line 263, and b. xii., line 212.

that they express the keenness of their rage by their loud buzzings
but for this we have poetic diction.

593-603. Fortuna. "Evil fortune," i.e., sad occurrence —Tecta
From the palace-root."—Tecta. "The dwellings of the city."—
Contra. "On the other hand." Equivalent, in some degree, to vi-
isim. (Drakenb., ad Liv., iv., 53.)—Se causam clamat, &c. "She
boldly proclaims herself the cause (of all this), and the really guilty
one, and the author of (all their) woes." Crimen is here equivalent
to "ream, qua culpam meruit."—Demens. "Distracted."—Moritura.
"Resolved on death."—Informis leti. "Of disgraceful death." The
poet speaks of suicide here in accordance with the religious ideas of
his own time, since Servius informs us that by the Pontifical Books
persons who hanged themselves were deprived of the rites of sepul-
ture. Perhaps, too, self-destruction by hanging was deemed dis-
graceful when compared with that by the sword, and was therefore
left for women. Many instances of females thus ending their days
occur in the ancient writers. Fabins Pictor, however, made Amata
to have ended her days by voluntary starvation.

608-616. Infelix fama. "The mournful tidings."—Demittam
"Despond." Supply sese.—Ruina. "The (threatened) downfall!"
—Multaque se incusat, &c. This line and the next one have already
appeared in book ix., l. 471-2, and are omitted here in several manu-
scripts.—In extremo aquore. "On the extreme confines of the field."
—Successu equorum. "With the speed of his courser." Their
strength had by this time begun to fail, in consequence of the rapid
and protracted driving of the disguised Juturna. Such is, Heyne's
explanation, who makes successu here equivalent to processu. Wag-
der, however, refers the language of the text to the success of the
equestrian conflict: "Successu, pugna puta, sc. equestris, ob tardito
tem utique, quod sponte intelligitur, equorum."

617-629. Hunc cacis terroribus commixtum clamorem. "These out-
cries intermingled with alarming sounds, the cause of which he
knew not."—Impulit. "Smote upon."—Sonus. "The din."—Dis-
versa ab urbe. "From the city, lying, as it does, in a different quarter
from the fight." The city was in his rear.—Adductis. "Being pull-
ed in."—Prima victoria. "Our first success," i.e., the success we
have thus far met with.—Et nos mittamus funera Teucris. "Let us,
too, spread death among the Trojans."—Nec numero inferior, &c.
"Nor shalt thou retire from the field inferior (to thy opponent) in
the number of the slain or in the honour of the fight."

634-648. Nequidquam fallis. "In vain dost thou seek to escape
my observation." Fallis is here equivalent to the Greek ἡπαθείνει.
Vidi ozulos, &c. Virgil has made no mention before of Turnus having been an eyewitness to the death of Murranus. It is reserved for this place, in order to come in with more force.—Supercrat. "Now survives."—Ufens. Slain by the Trojan Gyas. Compare line 460.—Rebus. "To our (fallen) affairs."—Usque ad cons mori miserum est. This hemistich was quoted by Nero, when hesitating about putting himself to death. (Sueton., Vit. Ner., 47.)—Manes. "Ye deities of the lower world."—Quoniam superis, &c. "Since with the gods above the inclination to save is turned away for me."—Sancta anima. "An unblemished spirit."—Culpa. Equivalent to ignominiae, and referring to the "soul disgrace" of flight.

651–664. Adversa ora. "Full in the face."—Rutilque. "And rushes onward."—Suprema salus. "Our last and only safety."—Mussat Equivalent to tacite deliberat.—Faderia. "Alliance."—Tui fidissima. "(Who was ever) most faithful to thy interests." Bothe conjectures tibi.—Tu currum deserto, &c. "Thou, meanwhile, art wheeling thy chariot to and fro in a remote quarter of the field." Deserto in gramine is, as Heyne remarks, equivalent here to extremo campo.

665–675. Variæ imagine rerum. "By the varied aspect of affairs," i.e., by the various events detailed in the brief narrative of Saces, all of them more or less disastrous.—Obtutu tacito. "In silent and earnest gaze."—Unu in corde. Compare note on book x., line 871.—Rotis. For curra.—Flammis inter tabulata, &c. "A spire of flames, after having rolled amid the different stories, was curling upward to the sky, and holding full possession of a tower."—Subdideratque rotas, &c. Compare woodcut on p. 377.

678–680. Stat. "My resolution stands fixed."—Quidquid acerbi est. "Whatever of bitterness there is therein," i.e., in death.—Indecorem. "Disgraced."—Hunc, oro, sine me furere ante furorem. "Permit me, I entreat, to indulge first in this maddening feeling (that now comes over me)." As regards the force of ante, compare the explanatory remark of Heyne: "Ante, ante quam morte paliae quidquid acerbi est."—Furere furorem. A construction of no unfrequent occurrence in both the Greek and Latin, as well as our own language. Compare vivere vitam, currere cursum, &c.

686–694. Proluit. "Has washed it away."—Autannis solvit sublapser vetustas. "Or time, gliding imperceptibly by, has by length of years loosened it (from its bed)." Compare, as regards sublapsa, the remark of Wagner: "Quia sensim subrerpit vetustas."—Mons. "The mountain-fragment."—Exsultatque. "And bounds."—Significatque. "And makes signs."—Magne ore. "With a loud voice."
Quacumque est Fortuna. “Whatever is the final fortune of the war”—Verus. “It is more just.”


710-722. Vacuo o equore. “In unobstructed extent.”—Invadunt Martem. “Rush to the conflict.”—Clypeis et are sonoro. “With shields of resounding brass.” Hendiadys.—Fors et virtus. This applies equally to both combatants.—Silâ. A large forest in the territory of the Bruttii.—Taburno. Mount Taburnus, between Campania, Samnium, and Apulia. It is now Monte Taburo in Terra di Lavoro.—Magistri. “The herdsmen.”—Mussant. “Faintly low.” After this we must supply dubia, or something equivalent.—Nemus. Put here for the pasture-ground itself, more or less covered with trees.

725-727. Duas equato examine lances. “A pair of equally-balanced scales.” Lanx denotes the metallic dish, two of which were used in the Libra, and but one in the Statera, or steelyard.—Equato examine. Literally, “with balanced tongue.” Examen means the tongue or needle of the scales.—Quem dama nec labor. “(In order to ascertain) which one the toilsome conflict is to doom,” i.e., to destruction.—Et quo vergat pondere letum. “And in what direction death is to sink (downward) with its own weight.” Quo is here equivalent to quam in partem, and must not be construed with pondere. With pondere supply suo. The fates, remarks Valpy, are not at Jupiter’s discretion: he can but examine and inquire into futurity.

728-741. Emicat hic, impune putans. “Here Turnus leaps forth thinking he might with safety (do this).”—Trepidi. “In violent commotion.”—In medioque ardentem, &c. “And in the middle of the blow leaves the inflamed warrior (at the mercy of his foe).” Literally, “abandons.”—Ni s^ga subsidio subeat. “Unless fligh
come to his aid." Something must be supplied by the mind before this clause, intimating that Turnus would certainly have perished, and not, &c.—Caputum ignotum. "The stranger-hilt." He had struck the blow with the sword of Metisens, not his own, and, therefore, the hilt remaining after the blow is termed "ignotum," i. e., alienum.—Fama. "A tradition."—Dum trepidat. "While he is hastening," i. e., in his haste.—Rapuisse. "He caught up."—Arma Vulcania. As worn by Aeneas. Vulcania equivalent, in fact, to a Vulcano fabricata.—Futilis. "Fragile."—Dissituit. "Leaped asunder."—Fragmen. "Its every fragment."


761-764. Si quisquam adeat. Heyne attempts to justify this conduct on the part of Aeneas by regarding it as an imitation of Homeric times, and he refers to the well-known conflict between Achilles and Hector, where the latter, when wounded, is pursued by the former. Be this, however, as it may, the character of Aeneas certainly suffers by the act.—Saucius. "Though wounded."—Quinque orbes explent. "They complete five circuits."—Retexunt. "They retrace."—Levia aut ludiæra. "Slight in their character, or such as are contended for in athletic encounters," i. e., in the public games or ludi.

769-790. Votas vestes. The vestments they had vowed to consecrate to him, if preserved from shipwreck. This was an ordinary custom.—Nullo discrimine. "With no feeling of reverence." Literally, "with no (exercise of) discrimination," i. e., as regarded its sacred character.—Puro. For non impedito.—Stabat. The spear stood fixed here, having been thrown at Turnus (line 711).—Lentâ in radice. "In the tough root."—Sequi. "To overtake."—Contra. "On the contrary."—Fecere profanos. "Have profaned."—Non cassa in vota. "To no fruitless vows." More literally, "empty."—Discludere morsus roboris. "To relax the grasping jaws of the wood."—Ense m. "His own sword."—Quod lique. "That this was permitted."—Arduus. Referring to the attitude of Aeneas; not, as Heyne says, equivalent to elatus animo.—Contra. "Facing each other."
791-802. Indigetem. "As a deified hero." By indigetes are meant men deified, or worshipped as gods after death. Æneas was deified after death under the title of Jupiter indiges. (Liv., i., 2)—Gelidius in nubibus. Alluding to her still being engaged in witnessing the fight.—Mortalin decuit, &c. "Was it becoming that one destined for the honours of divinity should be violated by a mortal wound?" i. e., inflicted by a mortal. Jupiter alludes to the wound inflicted through the agency of Juturna, who had herself been instigated by Juno. (Compare line 134, seqq.)—Divum. Æneas is already called thus, as one destined for divinity.—Victis. "To those who are already conquered," i. e., to a conquered one, to one already as good as conquered. Consult Wagner, ad loc.—Et mihi cura, &c. "Nor let gloomy cares (like these) so often meet me from thy sweet lips," i. e., nor let such cares as these so frequently be the subject of thy converse with me. According to Heyne, whose opinion is followed by Wagner, et here takes the place of nec, just as, in line 825, aut is found for nec.

804-811. Infandum bellum. "An unhallowed war." Because originating in a violation of a solemn compact, namely, the truce between Æneas and Latinus. — Deformare domum. "To spread gloom over an entire house," i. e., the family of Latinus.—Hymenaeo. "A (promised) union." Alluding to the marriage of Æneas and Lavinia.—Orsus. "Spoke." Supply est.—Nec tu me, &c. "Nor wouldst thou, (were this not so), now see me, all solitary in this aerial abode, enduring things worthy, unworthy in their nature."
The expression digna, indigna, is a kind of proverbial one, and meant, in fact, "all things, whether worthy or unworthy." Compare "aqua, iniqua;" and again, "fanda, infanda." In order to complete the sense of this passage, we must supply "nisi hoc ita se haberet," i. e., were this not so; did I not know that such was thy will and pleasure.

814-818. Suasi. Compare line 157. —Et pro vitâ majora, &c. "And I approved that for (his) life she should dare still greater things."—Adjuro Stygii caput, &c. "I swear by the inexorable source of the Stygian water (that what I here say is true)." Compare, as regards the oath of the gods by the river Styx, the note on book vi., line 324.—Implacabile. Because not to be appeased if such an oath be violated.—Una superstitio, &c. "The only obligation that is imposed on the gods above," i. e., an oath that forms the only solemn obligation that a deity dare not violate.—Exosa, "With feelings of deep loathing."

819-828. Tenetur. "Is prevented." Literally, "is held fetter
ed)," or "is restrained."—Pro majestate tuorum. “For the dignity of thy own kindred." Saturn, the father of Jove, had reigned in Latium during the golden age, and from him Latinus was descend-ed.—Indigenas Latinos. "The Latins, the children of the soil." Assigning to the race an autochthonous origin.—Vocem. "Their language." Observe the alliteration in this line.—Sit Latium, &c. "Let Latium exist, let the Alban kings exist," &c.—Occideritque rinas, &c. Juno begs that the name of Troy may never be revived.

829-833. Hominum rerumque repertor. "The parent of men and things." During the fabled reign of Saturn, observes Valpy, the wants of men were supplied without labour; on Jupiter’s accession they were obliged to have recourse to industry and the arts for their support.—Submitte. "Calm."—Me remitto. "Do I yield me (to thy prayer)."—Ubiq est. "And as it (now) is."—Commixii corpora tantum, &c. "Only commingled with the body (of the race, the Trojans shall settle down in the land)."—Mecum ritusque sacrorum adjiciam. "I will add (merely to those already existing) the sacred usages and rites (of the new-comers)."—Uno ore. "With one common tongue."

839-843. Supradecus. Mere poetic exaggeration, to indicate the illustrious character of the race.—Aequa. "With equal zeal." Juno was highly honoured among the Romans, particularly by the females.—Retorsit. According to Heyne, equivalent to mutavit.—Cydon. The sky is here meant as the region of clouds, &c., not the main heavens. She retires from the sky to her θάλαμος, or own apartment on Olympus. (Hom., II., xiv., 166, seq.)

844-859. Fratris ab armis. "From aiding her brother’s arms."—Dieuntur gemine pestes, &c. "There are two pests called by name the Dire (sisters.)" The allusion is to Allecto and Tisiphone, the Furies.—Et. "And along with them." Megæra, the third Fury, is now mentioned.—Apparent. "Present themselves," i.e., they wait there to execute the orders of both deities.—Sævæ regis. Pluto.—In omen. "As a fatal sign."—Saxi Ædile venex. "With the bitterness of cruel poison," i.e., with bitter and cruel poison.—Cydon. "Cydonian," i.e., Cretan. The Cydonians were the inhabitants of Cydon, a city of Crete, and stand here for the whole race. According to Lucian (Nigrin., vol. ii., page 79), the Cretans were accustomed to poison their arrows.—Immediabile "Indicting an incurable wound."—Incognita. "Invisible," i.e., passing, observes Valpy, with such rapidity as to be invisible.

862-879. Collecta. "Shrank up."—Quæ quondam in bustis, &c. The poet is supposed to mean one of the smaller species of owl—

888-907. Arborcum. "Tree-like," i. e., in size like the trunk of a tree.—Savo pectore. "With imbittered bosom."—Retractas. "Dost thou draw back."—Et contrahe, quidquid, &c. "And collect whatever powerful means are thine either in courage or in skill."—Opta ardua pennis, &c. The idea intended to be conveyed is simply this: do what thou wilt, go where thou wilt, thou canst not escape me.

Ferida. "Passionate."—Circumspicit. "He looks around and espies." Having no spear to hurl, he casts instead of it a mighty stone, after the fashion of Homer's heroes.—Litem ut discerneres arvis. "That it might settle some controversy respecting the division of fields," i. e., some controversy about limits. Compare the explanation of Forcellini: "Ut arva separando, litem dirimere."—Vix illud lecti, &c. Imitated from Homer (Il., v., 303, seqq., &c.).-Subirent. "Could support."—Manu trepidâ. "With hurry ing hand."—Sed neque currentem, &c. "But he knows not himself either while running," &c., i. e., he feels that his accustomed strength and speed have departed.—Nec evasit, &c. "Neither cleared the whole intervening space, nor inflicted," &c. More literally, "nor brought home."

910-924. Ægri. "Enfeebled."—Corpori. Not the dative for corpori, as some assert, but the regular ablative.—Quàcumque virtute. "By whatever exertion of valour."—Sensus vertuntur varis. "Various designs are formed by him."—Tetum. The weapon of his foe.—Sortitus fortunam oculis. "Having marked out with his eyes the vulnerable spot," i. e., the spot that fortune gave. Compare the explanation of Heyne: "Locum in corpore quem fortuna datbat."—Corpori loto. "With his whole force."—Murâli concita tormento. "Shot from some battering engine." More literally, "some engine for walls," i. e., to be employed against them. The reference is to a balista.—Recludit. "It lays open."

932-952. Sorte tua. "Thy fortune."—Et me, &c. A speech not unworthy of a brave man. He shrinks not from death, nor yet wi
he refuse the oon an afe.—Vietum. "Him whom thou hast over come." Referring to himself.—Ne tende. "Persist not."—Sermo
METRICAL INDEX

AENEID I

16 Posthábítā cólúissē Sā|mó hie | iǔiús ārnā. (Samó. Final vowel not elided.)
41. Uníus ōb nóx' ēt furiās ájácis ōlīlei. (Oileī. Synaeresis.)
73. Connúbio| júngām stābīti, prōprāmquē dicabō. (Connúbio. Antepenult short.)
120. Jām vālīd' iū|nēi nā|vēm jām fōrtīs áchātā. (Iliōnēi. Synaeresis.)
125. Eur' ād sē Zéphýrūmquē vō|cāt dehīnc | tālit fātā: (d'hinc. Synaeresis.)
195. Vinā bōnus quā | deindē cā|abis ōnērārāt acēstās. (deinde. Synaeresis.)
256. Osculā libāvit nā|tā dehīnc | tālit fātūr. (d'hinc. Synaeresis.)
303. Qui tēnēánt n' ŭncūltā vidijēt hōmī|nēsnē fērēnē. (vidēt. Final syllable lengthened by the arsis.)
332. Jāctēmūr doceās ĭgnār' hōmī númquē lō|cōrūm-
     qu' Errāmus ... ... (qu' Errarnus. Synapheia.)
405. Et vēr' incēssū pātū|t dēa | ill' ŭbī mātrēm. (deā. Final vowel saved from elision by the pause.
448. Ārēā cū ģrādībūs sūrgēbānt limīnā | nexae-
     qu' Āre trabes ... ... (qu' Āre trabes. Synapheia.)
478. Pēr tēr' ēt vērsā pū|ris in|scribītūr hāstā. (pulvis. Last syllable lengthened by arsis.)
521. Máximūs iliō|nēus plā|cī|do sic pēctōrē coēpit. (Ilionēus. Four syllables; last a diphthong.)
559. The same.
611. Illō|nēā pē|tīt dēxtrā lē|vāquē Sērēstūm. (Ilionēa. The penult long, according to the Ionic dialect.)
617. Tūn' ill' āēnēas quēm Dārdāni̱|ō an|chīsē. (Dārdanīō. Final vowel not elided. Spondaic verse.)

1. Such is the popular and ordinary mode of explanation. In reality, however, ta
long o in Samo consists of two short vowels combined, and one of these is actual,
slid before the vowel in hic, while the remaining short one, being in the arsis of
the foot, is lengthened by the stress of the voice that falls upon it
2. The second syllable in connubium is naturally short, but it is occasionally
lengthened by the poets in the arsis of the foot.
4. In Ionic Ὠιόνη, in Attic Ὠιόνη.
The true principle has been explained in the note on line 16.
ÆNEID II.

16. Ædificant sècatqu' intèxunt | àbiètè | còstás.
   (Abiètè. Pronounced àbyètè, of three syllables.)

   (Mènèlaus. Four syllables.—Epèus. Three syllables.)

339. Addúnt sé sóciós Rhì pèus èt | màximus ârmis.
   (Rhipèus. Two syllables: last a diphthong.)

   (Obruimur. Final syllable lengthened by arsis.)

419. Spùmèus àtuq' imò Nè[rèus ciè|aqèrā fundo.
   (Nereus. Two syllables: last a diphthong.)

426. Same as line 339.—Rhipèus, a diphthong.

563. Èt di|rèpta dò|mùs èt | pàrvì càsus fùlì.
   (Domús. Final syllable lengthened by arsis.)

745. Quèm nòn incussàv' âmènès hòmìnùmquè dè|örùm-
   gu' Aut quid in . . .
   (qu' Aut quid in. Synapheia.)

774. Obstacles stèctéruntqué cóm' èt vòx fàucibùs hàsit.
   (Stètérunt. Systole.)*

ÆNEID III.

8. Stètérunt. Systole, as in line 774 of the preceding book.

74. Nèrèidùm mà|trì èt | Nèptùnò fà|gōò.
   (In matri and Neptunò the final vowel not elided.)

91. Lùminàlùqè lùdÌ|rùsquè dèi tòtusquè mòvèri.
   (Limināquē. The que lengthened by arsis.)

112. Idàmùnquè nè|mùs: hinc | fidà silèntià sàcris.
   (Nemús. Final syllable lengthened by arsis.)

122. Idòmènè[nà dû]cèm dèsertáqué litòrā Còrèa.
   (Idomênia. Penult long, according to the Íonic dialect.)

1. In such words as these the letter i is considered to have had the force of a combined long e, and very probably was sounded like the English y in young, yes, &c. The first syllable, then, in abiete is regarded as long by position.

2. Consult note on line 16.

3. Consult note on line 16.


5. The true principle is stated in the note on line 16, book i.

6. The pause after nemus, as required by the sense, must also be taken into account.

7. Consult note on line 611, book i.
ÆNEID IV.

64. Pëctori[bus inhi|ãns spîrântiâ cûnsûlit eëtâ. (Pectoribus. Final syllable lengthened by the arsis.)


222. Tûm sic Mërcûriî álløquî|ûr àcé|tâlâ mândât. (Alloquîtur. Final syllable lengthened by the arsis.)

235. Quid strüüt âut quâ | spë in|mîcî in gëntê mórrûrûr. (Spë. Final vowel not elided. *)

302. Thyiás ûbî | àûditû stimûlûnt triëtëricâ Bâçhô. (Thyîâs. A dissyllable.—îyi a diphthong. *)

469. Eûmëniûdûm vëllûti dëmëns vidët âgmiñâ | Pënthës. (Penthës. A dissyllable.—ëûs a diphthong.)

558. Õmnià Mërcûriî similis vôcëmquë cóû|lûrëm- quî Et . . .

(qqu Et . . . Synapheia.)

1 In truth, however, one of the short component vowels of the diphthong is cut off before the vowel in the next word, and the other one, not being in the arsis of the first syllable, remains short.
2. The diphthong yi answers to the Greek ù. Thus, Harpyia, "Aρπυα.
3. Consult note on line 212.
4. There is no occasion for our here having recourse to a Doric nominative in ët.
5. The final vowel of semi is here elided. Some, however, prefer to make the i of semi coalesce with the ë of the one that follows: thus, semi-ûs-tûm, &c.
6. The true principle is stated in the note to line 16, book i.
7. Consult note on line 16, book i., where the explanation is given.
The true principle is stated in the note on line 16, book i.
2. Consult note on line 578, book ii.
3. Observe that the final vowel in Ilio is short here, because, after one of the two short vowels in the long o is cut off, the remaining one is in the thesis, not the arsis of the foot, and, therefore, as it has no stress of the voice laid upon it, it remains short.
4. The poets occasionally take advantage of the double vowel of u, and make it a consonant in words where such a change is necessary or conventional. Here, therefore, the u is regarded as a consonant, and the e in genus is long by this change.
5. Consult note on line 578, book iii.
6. The true principle is stated in the note on line 16, book i.
METRICAL INDEX.

753. Röbörä navigiüs äptänt remösque rū̂/dēntēs-
qu' Exigui. 
(qua Exigui. Synapheia.)

826. Nešewé Spioquo Tháliaque Cymódócēque.

853. Nusaq' amittē/bāt oceneă losqué ēb àstrā tēnēbat.
(Amittebat. Final syllable lengthened by the arsis.)

AENEID VI.

33 Bis pātrīae cecidērē mānūs. Quin prōtēnūs | ōmnīa.
(ōmnīa. To be pronounced omn-ya, by synaresis.)

119 Orpheiūs. A dissyllable, ēus being a diphthong.

(Anchisīada. Final syllable lengthened by the arsis.)

201. Ind' ēbī vēnēr̄ ēd saū̂/ēs grāvō̄/lentis āvērnī.
(Grāvōlentis. The e being elided.)

254 Pinguē sū[pér ōlē] | infūndēns ārdēntībūs ēxtīs
(Supēr. Final syllable lengthened by the arsis)

280. Fārēī qu' Eūmēnīdūm thālām̄ et Discōrdīā démens.
(Fārēī. A dissyllable, by synaresis.)

287. Brīrēcūs. Three syllables, ēus being a diphthong.

298. Görgōnēs | Hārpyĭ/ĕqu' ēt formā tricōrpīs ūmbrā̆
(Hārpyī, a spondee, yī being a diphthong.)

319. Dētūrbāt laxatque forōs, simiil accipit | āleēō. |
(Alveō. A dissyllable, by synaresis.)

412. Tydē̆c̆ūs. A dissyllable, ēus being a diphthong.

507. Nōmēn ēt ārmā locūm sēr̄|vānt ūē cā|mīcē nēqvīvī.
(Tē. Vowel shortened in imitation of the Greek.)

602. Quos sū̂/pēr ātrā silē̆x ēam jām īapsūrā cā|dēntī| qu' Imminet . . .
(Imminet. Qu' Imminet. Synapheia.)

507. Nōmēn ēt ārmā locūm sēr̄|vānt ūē cā|mīcē nēqvīvī.
(Tē. Vowel shortened in imitation of the Greek.)

618. Thesē̆c̆ūs. A dissyllable, ēus being a diphthong.

619. Dēsū̂pēr ēstēn̄|tāl dehīnc | sūm̄mā cācūmīnā ĭnq̄û̄nt
(Dehīnc to be pronounced d'hīnc, by synaresis.)

768. Et Cāpys ēt Nēmūl̄ōr ēt | qui tē nōmine ōdēdēt.
(Numitôr. Final syllable lengthened by the arsis !)

AENEID VII.

33 Assuē̆tēs ripīs vōlūc̄rēs ēt flūmīnīs | ăleēō. |
(Alveō. A dissyllable, by synaresis.)

96 Connūbios. Consult note on line 73, book i.

160. Jimqu' ĭtēr ēmēnsi tūrrēs ēc tēctā Lūlīn̄ō-
r̄' Ardua . . .
(r' Ardua. Synapheia.)

Consult note on line 16, book ii.
2. Consult note on line 212, book ii.
3. Observe that te loses one of its short vowels, and that the other remains short.
Because i the thesis. Consult note on line 264, book v., and on line 16, book i
ANEID VIII.

98 Cum mūrās ārēmūnē pro|ciul et | rārā dōmōrūm.

(Procūl.  Final syllable lengthened by the arsis.)
ÆNEID IX.

   (Petit. Final syllable lengthened by the arsis.)
32. Quum rēflāt cāmpis et jām sē condīdit | ālēō. |
   (Alveo. Two syllables, by syneresis.)
171. Mnestheus. Two syllables, ēus being a diphthong.
291. Hānc sīnē mē spēm fērre tū̄j āūdēntiōr ībō.
   (Tui. Consult note on line 16, book i.)
306. Mnestheus. Two syllables, ēus being a diphthong.
477. Evōlat infelix et fēminējō ālē̄tātū.
   (Femineō. Consult note on line 16, book i.)
480. Telōrumāque mēmōr cū̄lā̄m dehīnc | quēstibus implēt. |
   (dehīnc. To be pronounced d’hīnc, by syneresis.)
501. Iliōnēi mōnū̄t | ēt múltūm lācrēmāntūs īuli.
   (Ilōniēi. Four syllables, ēi being contracted by synaresis)
569. Iliōneus. Four syllables, ēus being a diphthong.
573. Caeneus. Two syllables, ēus being a diphthong
610. Tergā fatigāmīUS hās̄tā nēc tārdā sēnēctūs.
   (Fatigamūs. Final syllable lengthened by the arsis.)
647. Antiqu’ in Būtēn hic Dārdanījō ān'chēsāē.
   (Dārdaniō. Consult note on line 16, book i.)
650. Omnia longāvō similis vocēmēque cólōrēm- | qu’ Et crines . . .
   (qu’ Et crines. Synapheia.)
674. Abīērībūs juvenēs pātriis in mōntibus ēquōs.
   (Abīētībus. To be pronounced āb-yētībus.)
716. Inārīme Jōvis ĭmpēris īmpōstā Tyjphōē. |
   (-phōē. Two syllables, ēo being contracted by synaresis)

1. Consult note on line 578, book iii.
2. Consult note on line 16, book i.
3. Consult note on line 16, book ii.
ÆNEID X.

18. O pater o hominum divumqu' aeterna potestas.
(ði ðiði— The interjection O is never elided.\(^1\))

51. Est annihilus est | celsa Pã|plus, a|qu' altã Cythãra.
\(\text{Amathuth. Final syllable not lengthened by the arsis, ebd naturally long, because answering to -ove in Greek. Pa plus, however, has the last syllable lengthened by the arsis}\)

67. Italiam fatis peti|it uuc|toribus; estô.
(Petit. Final syllable lengthened by the arsis.)

116. Hic finís fàndi sólii tum Jûnitêr | auîrô. (auîrô, two syllables, by synareisis.)

129. Nèc Clytio génitorë minòr nec fratrë Mè|pêsthêo. (Menestheo. Three syllables, by synareisis.)

136. Inclusum bu|x|ô auî | oriciâ terêbinthô.
(Buxo. Consult note on line 16, book i.)

141. Mèônia générôse do|mô ubi | pinguiâ culta.
(Donô. Consult note on line 16, book i.)

143. Mnæsthëus. Two syllables, èus being a diphthong.

156. Extèrno commissâ dû|èt. Hè|nètã pûppís
(Duci. Consult note on line 16, book i.)


378. Doëst jân | terrâ fugæ: pêlagûs Trôjâmmë pêtemûs.
(Deëst, to be pronounced dëst, by synareisis.)

383. Për médûm quà spûnà da|bât has|tanquê réceptât
(Dabât. Final syllable lengthened by the arsis.)

394. Nâm tibi Thymbre cã|put Éu|ãndrius abstûlit ènsis.
(Capût. Final syllable lengthened by the arsis.)

396. Sémiànt|mêsquê micant diguii ferrumquê rétracât
(Sémaiàntmis. To be pronounced sémiàntmis.)

402. Rhöctëns. Two syllables, èus being a diphthong.

403. Caëdit | sémiànt|mís Râtulórum calcîbûs ârâv.
(Sémaiàntmis, To be pronounced sémiàntmis.)

433. Tèlã mânuquê sinjût hine | Pàllàs instât et ùrguët.
(Sinit. Final syllable lengthened by the arsis.)

487. Un' cã|démquê via sàngûs àni|mûsquê séquùntûr.
(cädem. To be pronounced ùa-dem, so that un' ëa makes a spondee.—Sanguis. Final syllable lengthened by the arsis.)

496. Exàmiùm ràpiens immàniâ pôndèrâ | balâtê.
(Balâti. Two syllables, ëi being contracted by synareisis.)

745. Graûs hôm' infectôs linquêns próful|gûs hýmêm|âös.
(Profugûs. Final syllable lengthened by the arsis.)

764. Cùm pèdès incèdit mèdûi pèr màximâ | Nèrëtì.
(Nëreï. Two syllables, ëi being contracted by synareisis.)

181. Sterñitûr inûlix àliëño vûlûrë | çoëlûm.-
qu' Aspiciet . . .
(qu' Aspiciet. Synaphesia.)

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\(^1\) Antheus Latin Prosody, p. 109, sq
\(^2\) Consult note on line 578, book III
\(^3\) Consult note on line 578, book III
ÆNEID XI.

31. Servvabat senfo qui Parrhasi[œ Eui|andrō.
   (Parrhasio. Consult note on line 16, book i.)
39. Seu māllis viōle, seu lănguen|is hāj[cinthi.
   (Languentis. Final syllable lengthened by the arsis.)
111. Ora|ſis equid' et vivis concedēre vellēm.
   (Oratis. Final syllable lengthened by the arsis.)
200. Ardēntes spéctant sociös se|mūstāque servāt.
   (Sēmiūstā. To be pronounced sēm'ūstā.)
260. Caphereīus. Three syllables, eús being a diphthong
   (Protoï. Two syllables, by synaeresis)
265. Idōmē|ei Liby|eōn' hābitantēs lūtōre Lōcrōs.
   (Idōmenēi. Four syllables, by synaeresis.)
123. Consīlīant si tāntūs ām|ōr ēt | memē condānt.
   (Amōr. Final syllable lengthened by the arsis.)
383. Prōnde tō|n' elōquiō solītum tibi mēquē tīmōris.
   (Prōnde. Two syllables, by synaeresis.)
469. Conciē' īpsē pāt|ēr ēt | magū incēptā Lātīnūs.
   (Patēr. Final syllable lengthened by the arsis.)
480. Causā māli tān|tī ōcūlōs dējectā décōrus.
   (Tantī. Consult note on line 16, book i.)
499. Consīlīerat sūbit erūmpūnt clāmōrē frē|mēntēs-
   qu' Exhortantur . . .
   (qu' Exhortantur. Synaephea.)

121. ) Acontestēs. Three syllables, eús being a diphthong
115. Acontestēs. Three syllables, eús being a diphthong
165. Sēmiān|mēs vōlvuntūr ēqui pūgn' aspērā sūrgit
   (Sēmiānīmes. To be pronounced sēm'ānīmes.)
167. Adversī longā trānsvērbērāt | ābiēt | pectūs.
   (Abīetā. To be pronounced āb-yeētā.)
768. Chlorīeus. Two syllables, eús being a diphthong.
890. Arīetā | in pōrtās ēt dūrōs objicē postēs.
   (Arīetāt. To be pronounced ār-yētāt.)

ÆNEID XII.

   (Patēr. Final syllable lengthened by the arsis.)
31. Pronīss' ēripū generō|ō arn' | īmπā sūmsi.
   (Generō. Consult note on line 16, book i.)
68. Si quis ēh|ār āū | mixtā rūbent ubi līfā multā.
   (Ebur. Final syllable lengthened by the arsis.)

1 Consult note on line 578, book iii.  2 Consult note on line 518, book iii
3 Consult note on line 16, book ii.  4 Consult note on line 16, book ii

4 F
83 Plūmnó quós ἵππα δέκας δέδιτ | Ὅριθυία.
(Orithyia, four syllables, the γι being a diphthong (vr) in Greek, and the second syllable being also a diphthong (ει) in the original Greek.

81 Qui cándore nívés ānt' ērēnt | cārisbūs aurās.
(Anteirent. To be pronounced ant'irent, by elision.

87 ἵππε δέρηνε ἀυρά σκαλέντ' ἀβοκ' ὀριχάεο.
(Dēhicer. The c shortened before the next vowel.)

107 Mnestēhūs. Two syllables, ēus being a diphthong.

232 Fātālisquē mā|nūs īnsēns' ētrūriā Tūrnō.

236 Sēmiin|mī lāpsōque superveniēt et pēdē cālō.
(Sēmiānimi. To be pronounced sem'ānīu.)

363 Chōrē|quē Sūbā'rimquē Dāretāquē Thērsīlochēumquē.
(Chloreaque. Final syllable lengthened by the arsis.)

371 Phēgeōs. Two syllables, ēus being a diphthong.

384 Mnestēhūs. Two syllables, ēus being a diphthong.

401 Pē(|n'yī in mō'ṛēm sēniōr sūccinctus āmīētu.
(After the elision of the um in Pœonium, the remaining ni' iun- leses with the following in, form, as it were, a single syllabe by syneresis. Consult also the note on line 769, book vii.

422 Quippē dō|rō om'nis stētīt inō vūlnerē sānguis.
(Dolōr. Final syllable lengthened by the arsis.)

434 Antēheus and Mnestēhūs. Each two syllables, ēus being a diphthong.

459 Mnestēhūs. As in preceding line.

535 Illē rēuent' Hyllō|ān|mīsqua' immānē frēmēntī
(Hyllā. Consult note on line 16, book i.)

541 Pēctōrā nēc misērō clýpēi mōrá profuīt | ārei.
(Ēreī. Two syllables, ēi being contracted by syneresis.)

579 Mnestēhūs. Two syllables, ēus being a diphthong.

550 Et Mēssāpūs équīn dōmī|jōr ēt | fōrīs ἁσιάς.
(Domītōr. Final syllable lengthened by arsis.)

648 Sānct'ād vōs ān|mā ā|li|qu' įstīus insēiā culpē.
(Anīmā. Final syllable saved from elision, and lengthened by the arsis.)

668 Et fūrīs āgītātūs āmīōr ēt | consēiā virtūs.
(Amōr. Final syllable lengthened by the arsis.)

706 Mēnīa qui|qu' imos pūlsābant | āriētē | mūrōs.
(Ariētē. To be pronounced ár'-yētē.)

712 Hic hāst' ānēē stāhēt hūē | impētus illām.
(Stābat. Final syllable lengthened by the arsis.)

821 Čōnnūbīs. Consult line 73, book i.

847 Ūn' eō|dēmquē tūlīt pārtō pāriōsusquē rēvīnīxīt.
(eodem. Two syllables, by syneresis.—ūn' ču, a spoudē.)

883 Tē sinē frātēr ē|rīō | quē sātis | altē dēhiscat.
(Eritis. Final syllable lengthened by the arsis —Dēhiscat.
The vowel in ce shortened before the following one.)

905 Gēnuā lāhōnt gēliōsus cōncrēvit frīgōrē sānguis.
(Gēnuā. To be pronounced gēnvā.)
**INDEX OF PROPER NAMES**

Mentioned in the _Aeneid_.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achaicus, a., um, adj</td>
<td>Properly Achaean, of Acha. a. In Virgil, as in poetry generally, Grecian, b. v., 623.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Achaicus, a., um, of Achaia</td>
<td>Properly Achaean, of Acha. a. In Virgil, as in poetry generally, Grecian, b. v., 623.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Achenides</td>
<td>One of the companions of Ulysses, and left by him in the country of the Cyclopes, whence he was rescued by Aeneas, b. i., 120, etc.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Acheron, -ontis</td>
<td>Acheron, a river of the lower world; used by Virgil as a general term to denote the lower world, and also the deities and manes of the same, b. v., 99, etc.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Aegesta, Aegesta</td>
<td>A river of the lower world; used by Virgil as a general term to denote the lower world, and also the deities and manes of the same, b. v., 99, etc.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Acestes, Acestes</td>
<td>A city of Sicily, which Virgil makes Aeneas to have founded on his voyage from Carthage to Italy, and to have given it this name in honour of Acestes. It corresponds to what was afterward Aegesta or Segesta, the ruins of which are near the modern Alcami, b. v., 718.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Acestes, Acestes</td>
<td>A king of Sicily, who hospitably received and entertained Aeneas and the Trojans. He was the son of the river-god Crimists and of a Trojan woman named Egesta or Segesta; hence the epithet Trojanus applied to him, b. v., 755.</td>
<td>99, 120, 462</td>
</tr>
<tr>
<td>Achilleus, Achilleus</td>
<td>Properly Achaean, of Acha. a. In Virgil, as in poetry generally, Grecian, b. v., 623.</td>
<td>99, 120, 462</td>
</tr>
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<td>Achilles, Achilles</td>
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<td>99, 120, 462</td>
</tr>
</tbody>
</table>
INDEX OF PROPER NAMES.

trojans. According to the Homeric account, he was killed in the battle at the Seacan gate; later traditions make him to have been treacherously slain by Paris with an arrow, b. i., 30, 458, etc. Hence

Achileus, a., um, adj. Of Achilles, Achillean: Achilles' stirps, referring to Neoptolemus as son of Achilles, b. iii., 326.

Achives, a., um, adj. Grecian (see Achaicus), b. i., 243, etc.

Acidalus, a., um. Acidalian, b. i., 720. See note on the passage.

Acon. Acon, b. x., 128.

Acente. Aces, armoured-bearer of Euander, b. xi., 30, etc.

Aconteus. Aconteus, b. xi., 612.

Acites. Agrigentum, a city of Sicily, b. iii., 703. See note.

Achilios, a., um. Of Achilles, Argive. See note on b. vii., 410. From

Achites. Son of Abas and King of Argos, b. vii., 372. See note.

Acron. B. v., 719, 730.

Actius, a., um (poetic for Actiaceus, a., um). Actian, of Actium, a promontory of Epirus, where was a temple of Apollo, and renowned for the naval victory of Augustus over the forces of Antony and Cleopatra, b. iii., 280; b. viii., 675, etc.

Actor. I. A Trojan, b. ix., 500.—II. An Auruncan, b. xii., 94, 96.

Adamas. Father of Acheimides, b. iii., 614.

Adrius. King of Argos, and father-in-law of Tydeus and Polynices, the latter of whom he assisted in the Theban war, himself being one of the "seven against Thebes," and the only one of the leaders that escaped destruction, b. vi., 480.

Acheiropoies (patronymic from Aetes). Son or descendant of Aetes, viz., Achilles, b. i., 99; b vi., 58.—Pythius, b. iii., 296.—Per-

ses, king of Macedon, b. vi., 870. See note on this passage.

Aeneus, a., um. Aean, of Aem. a city of Colchis, b. iii., 386.

Aenian. Called also Briareus, son of Celess and Terra. He had a hundred arms and fifty heads, b. x., 565.

Aeneus, a., um. Aegian.—Egeum altum (mare), the Aegian Sea, now the Archipelago, b. xii., 366.—An epithet of Neptune, b. iii., 74.

Egyptus, a., um. Of Egypt, Egyptian, b. viii., 688. From

Egyptus. Egypt, an extensive country of Africa, bordering on the Mediterranean and the Red Sea. It was at first included in Asia, b. viii., 687, etc.

Aeneades. Descendant of Aeneas.—Aeneade. I. A general epithet applied to the companions of Aeneas, b. i., 157, 565, etc.—II. The Romans as descended from Aeneas, b. viii., 648.

Aeneas. I. A Trojan prince, son of Anchises and Venus. After the fall of Troy he set out for Italy, where he finally arrived after many wanderings and much suffering. He married Lavinia, the daughter of Latinus, and succeeded this monarch in his kingdom. His wanderings and exploits form the subject of the poem. En. passim.—II. Aeneas Silvius, grandson of Ascanius, and King of Alba, b. vi., 769. See note.

Aeneides. Son of Aeneas. See note on b. ix., 653.

Aenius, a., um. Of Aeneas, Aenian, b. vii., 1, etc.

Alitia. The country of Alitus, b. i., 52, etc. See note on b. i., 52.

Aelides. Son or descendant of Telus, viz., Ulysses through his revered sire Sisyphus, b. vi., 529. See note.—Misenus, b. vi., 164. See note.—Clytieus, b. ix., 7/4

Alius, a., um. Of Aenes, Aeneus, b. v., 731, etc
INDEX OF PROPER NAMES.

Æoliæ. 1. King of the Insulæ. See note on b. i., 52, seqq.—II. A companion of Eneas from Lynnessus, b. xii., 542.

Æquilis. See note on b. vii., 695.

Æques. See note on b. vii., 695.

Æquilus, A. Um. Of the Æquiculi. See note on b. vii., 747.

Æthiopæ. The Æthiopians. See note on b. iv., 481.

Æthon. The war-horse of Pallas, b. xii., 89.

Ætna. A celebrated volcanic mountain of Sicily, of which a beautiful poetic description is given in b. iii., 571, seqq. Hence Ætnæus, A. Um. Of Ætna, Ætnaean, b. iii., 678, etc.

Ætolus, A. Um. Ætolian, of Ætolia, a country of Greece, between Acarnania and the Locri Ozoara, b. x., 28, etc.


Æfrica. One of the three main divisions of the ancient world, b. iv., 37:—

Æfrica. The southwest wind, b. i., 85.

Agæmon, genit. -ônis. Agæmonon, son of Clisthenes and grandson of Atreus, in whose house he was educated, and from whom he received the appellation Atrides. He was supreme commander of the Grecian forces during the siege of Troy. His dominion extended over nearly all the Peloponnesus. On his return from the Trojan war he was assassinated by his wife Clytaemnestra and her paramour Ægisthus, b. iii., 54; iv., 471; vi., 489, 839; v., 723. See notes.

Agathes. See note on b. iv., 146.

Agæus. See note on b. i., 338.

Agis. A. X., 751.

Ageippa. See note on b. vii., 482.

Agyllinus, A. Um. Agylline, of Agylla, a city of Etruria, called also Cære, now Cerveteræ, b. vii., 652; b. viii., 479. See note.

Ajax. Son of Æ琉es. See note on b. i., 41; b. ii., 414.

Alba Longa. See note on b. iii., 393; b. i., 271. Hence Albæus, A. Um. Of Alba, Alba, b. i., 7, etc.

Albula. See note on b. viii., 332.

Albunia. See note on b. vii., 83.

Aclander. B. ix., 767.

Alcanor. I. A Trojan, b. ix., 672.—II. A Rutulian, b. x., 338.

Alcathoös. B. x., 747.

Alcides (patronymic from Acestes). A name of Hercules. B. v., 414, etc.

Alêtes. B. i., 121, etc.

Allecto. The chief of the three Furies, b. vii., 324, etc.

Allia. A river of Italy falling into the Tiber. It is now called the Aria, b. vii., 717. See note.

Almo. The eldest son of Tyrhenus, king of the Rutuli, and the first of that nation slain in battle by the Trojans, b. vii., 532, 575.

Aloïdæ (patronymic from Alocus). Properly sons of Alocus, but applied to the two sons of his wife Iphimedia by Neptune, viz., Otus and Ephialtes, two giants renowned for their strength, who, at the age of nine years made war on heaven with the intention of dethroning Jupiter, but were slain by Apollo, and consigned to punishment in the lower world, vi., 582.

Alpes. A celebrated chain of mountains separating Italy from Gaul, &c., b. x., 12.

Alpheus. A river of Peloponnesus, flowing through Arcadia and Elis, now called Rufa. The god of this stream became enamoured of the nymph Arethusa, when bathing in his waters, and pursued her, but she was preserved by Diana who changed her into a fountain, and placed her in the island of Ortygia, near Sicily. The Alpheus, however, worked a passage under the sea.
INDEX OF PROPER NAMES

and, rising in the island of Otry-
gua, mingled its waters with those of Arethusa. Another legend states that it was Diana herself the river-god pursued. The meaning of the fable is, that Di-
ana had a common altar with the
god of the Alpheus at Olympia, and that the worship of Diana, water being held sacred to her, having passed from the Pelopon-
nessus into Sicily, the worship of the Alpheus accompanied it, b. iii., 694.

Alpheus, a, um. Of Alpheus, Alpēcean, equivalent to Elista as applied to Pisa, a city of Elis on the Alphēus, b. x., 179.

Alpinus, a, um. Of the Alps, Alpine, b. iv., 442, etc.

Alsus. B. xii., 304.

Amāsenus. A river of Latium, now the Amaseno, b. vii., 685, etc.

Amastres. B. xi., 673.

Amata. The wife of Latinus, and mother of Lavinia. She fa-
voured the suit of Turnus, and opposed Aeneas when the latter sought Lavinia in marriage. Finding she could not prevent Aeneas's success, and learning that Turnus had fallen in battle, she hung herself, b. vii., 441; b. xii., 54, 593.

Amathus. A city on the sou-
thern side of Cyprus, sacred to Ve-

nus. Its ruins are near Limme-
son, b. x., i.

Amazónes. See note on b. xi., 648

Aμάζωνες. A name given to a fabled race of female warriors dwelling on the banks of the Riv-
er Thermodon. Their name is commonly, but incorrectly, de-

rived from ἀ, privative, and μαζω, a female breast, because it was believed that they burned off the right breast in order to handle the bow more conveniently. They came with aid to Priam, in the Tro-

jan war, under the command of their queen Penthesilea. For an account of their arms, &c., see note on b. i., 490, sect. ii., 660.

Amazónides. See previous ar-
ticle, b. i., 490.

Amazónius, a, um. Amazonian,
b. v., 311.

Amiternus, a, um. (I. oct. 101
Amitemnus). Amaterrnm, of Am-
lternum, a city of the Sabine ter-

itory. Its ruins are near St Vittorino, b. vii., 710.

Amor. Cupid, b. i., 663, 689.

Amphitróniades. Properly son of Amphilochus, applied to Her-

cles as son of Alcmena, wife of Amphilochus, b. viii., 103, 214.

Amphryśius, a, um. Amphy-
rsian. See note on b. vi., 398.

Amsanctus. See note on b.

vi., 565.

Amyclee. A city of Latium, colonized from Amycle, in Laco-
nia. The town was said to have been abandoned because infested with serpents. Another account makes it to have been destroyed by the enemy, who attacked it while it was in a defenceless state, and the inhabitants igno-
rant of their approach, since they had been enjoined to silence by law to stop the false rumours of hostile attacks, b. x., 563.

Amicus. I. See note on b. v.,

373.—II. A companion of Aeneas, b. i., 221.—III. A Trojan, who married Theana, sister of Hecuba, and had by her Mimás, b. x., 704. He is probably the same as the one slain by Turnus, b. ix., 772.

—IV. A son of Priam, slain by

Turnus, b. xii., 509. Compare b.

v., 297.

Anagnia. The chief town of

the Hernici, now called Aναγνη,
b. vii., 634.

Anchémolus, son of Rhætus, king of the Marrubii, was expelled by his father for criminal con-
duct towards his stepmother. He fled to Turnus, and was slain by Pallas in battle, b. x., 389.

Ancuises. A son of Capys
and father of Aeneas by the god
Aeneas. For having boasted of his intercourse with the goddess he was struck by a flash of lightning, which enfeebled and manned him. He survived the capture of Troy, although only induced so to do by a prodigy, and was carried away from the burning city upon the shoulders of his son. He accompanied Æneas on his voyage, but died before reaching Italy, on Æneas's first arrival in Sicily, and was buried on Mount Eryx, b. i., 617, etc.

Anchises. Son of Anchises, b. v., 407, etc.

Anchises. (Marcius). The fourth king of Rome. See note on b. vi., 516.

Andrógeus. I. A Grecian leader, b. ii., 371, etc.—II. A son of Minos, who is said to have conquered all his antagonists in the games of the Panathenaæ at Athens. Through envy at his success, Ægeus brought about his death, but the manner in which this was effected is differently related. Minos, in revenge for the death of his son, made war upon the Athenians, and compelled them to send to Crete every year seven boys and seven girls to be devoured by the Minotaur, b. vi., 20. See note.

Andromaque. Daughter of Eetion, and wife of Hector. After the capture of Troy she fell to the lot of Pyrrhus, who carried her to Epirus, where she bore to him three sons. When Pyrrhus sought the hand of Hermione he gave Andromache to Helenus, b. ii., 456; b. iii., 294, seqq.

Anxijia. See note on b. vii., 759.

Antiochis. A river of Italy, falling into the Tiber, now the Tiberine, b. vii., 683.

Anna. Sister of Dido, b. iv., 9, seqq.

Antaeus. B. x., 561.


Antemnae. See note on b. vii., 631.

Antenor. See note on b. i., 242

Antenorides. Son of Antenor. See note on b. vii., 484.

Antheus. B. i., 191, etc.

Antiphates. B. ix., 696.

Anténius. The celebrated Marcus Antonius, who married Octavia, the sister of Octavius, and shared with the latter the Roman world, receiving as his portion the eastern division. The repudiation by him of Octavia, and his connexion with Cleopatra, queen of Egypt, involved him in a war with Octavius, which was in effect terminated by the defeat of Antony's fleet at Actium, owing mainly, it is said, to the desertion of Cleopatra with her fifty galleys, b. viii., 685.

Anôres. B. x., 778, 779.

Anúbis. An Egyptian deity, son of Osiris, represented with the head of a dog, b. viii., 698.

Anxur. B. x., 545

Anxurus. See note on b. vii., 799.

Aornos. Avernus. See note on b. vi., 242, and Avernus.

Apenninicola. B. xi., 700.

Apenninus. A range of mountains running through Italy, b. xii., 703.

Aphidnus. B. ix., 702.

Apollo. Son of Jupiter and Latona, born in the island of Delos. He was the god of prophecy, music, archery, poetry, &c., and was also confounded with the sun-god. Various epithets were applied to him from circumstances connected with his history or from the places where he was worshipped. He favoured the side of the Trojans during the war, and after the capture of the city frequently directed Æneas and his companions by his oracular advice. His most famous oracle was at Delphi, b. iii., 119, etc.

Aquiculus B. ix 684
INDEX OF PROPER NAMES.

Arges. See note on b. vii., 305; b. viii., 706.

Arae. See note on b. i., 109.

Araxes. A river of Greater Armenia, flowing into the Caspian Sea, now the Aras. See note on b. vii., 723.

Arcadius, a., um. Arcadian, of Arcadia, a country in the centre of the Peloponnesus, whose inhabitants were devoted to agriculture and pastoral pursuits, b. v., 299, etc.

Arcas adj.). Arcadian, b. viii., 102, etc.

Arcens. B. ix., 581.

Architiüs. B. xii., 459.

Archippus. A king of the Umbri, and ally of Turnus, b. vii., 752.


Arcturus. See note on b. i., 744; b. iii., 516.

Ardea. The capital of the Rutuli, founded, as tradition reported, by Danae, the mother of Perses. Hence the boast of Turnus that he could number Inachus and Acrisius among his ancestors. See note on b. vii., 411.

Aréthusa. B. iii., 696. See Alpheus.

Argi (inasc. pl., and Argos, neut. sing.). See note on b. i., 24, 285, etc.

Argiléum. See note on b. viii., 345.

Argyus, a., um. Of Argos, Argive, and poet. Grecian, b. i., 40, etc.—Pl. Argivi, the Greeks, b. i., 40, etc.

Argolicus, a., um. Argolic, Grecian, b. ii., 55, etc.

Argus. I. Appointed by Juno as keeper of Io after she had been changed into a heifer. He had eyes all over his body, and some of these were always awake. Jupiter sent Mercury to destroy him, and this he effected by lulling him to sleep and then cutting off his head, b. vii., 791.—II. See note on b. viii., 346.

Argyrota. See note on b. x., 246, and Arpi.

Ariadne. Daughter of Minos, king of Crete, and Pasiphaë. She fell in love with Theseus, when he was sent as one of the victims to be devoured by the Minotaur, and gave him a clew of thread, which enabled him to penetrate the windings of the Labyrinth till he came to where the Minotaur lay. Having slain the monster, he was enabled by the thread to retrace his course. This is the ordinary account; Virgil, how ever, makes Daedalus himself to have aided Theseus by means of the clew of thread in tracing his way through the mazes of the Labyrinth, b. vi., 29-30.


Arisba. See note on b. ix., 264.

Arpi. An ancient city of Apulia, founded by Diomed. Its earlier name was Argyripa, b. x. 28, etc.


Asbutes. B. xii., 362.

Ascanius. Son of Æneas and Creusa, was rescued by his father from the flames of Troy, and taken with him to Italy. See note on b. i., 267, 645, etc.


Asilas. I. A Rutulian, b. ix., 571.—II. A soothsayer and commander, b. x., 175, etc.

Asius, a., um. Asian. — Asia. Palus. The Asian marsh (in Homer, 'Asios x^enlw') in Lydia, formed by the river Cayster near its mouth. It was the favourite resort of swans and other waterfowl, b. vii., 701.

Asius. Son of Imbrasus, and one of Æneas's companions, b. x., 123.

Assaracus. A Trojan prince, son of Tros, and father of Capys, b. i., 284; b. vi., 79.—See note on b. i., 330-38.
INDEX OF PROPER NAMES.

Astr. B. x., 180, 181.
Astrýnax. Son of Hector and Andromache. He was thrown from the battlements of Ilius, after the capture of the city, and killed, in consequence of a prediction of Calchas, that, if permitted to live, he would avenge the death of Hector, and raise Troy anew, b. ii., 457; b. iii., 489.

Atlas. A river of northern Italy, emptying into the Adriatic. It is now the Adige, b. ix., 680.

Athos. A lofty mountain of Chalcidice, in Macedonia. It is now called Monte Santo, b. xii., 701.

Atina. One of the most ancient cities of the Volsci, now called Atina, b. viii., 630.

Atinas. B. xi., 869; b. xii., 661.

Atius. See note on b. v., 563, seq.


Atlas. See notes on b. i., 741; b. iv., 247, 481.

Atrides (patr. from Atreus). Son or descendant of Atreus, b. ii., 415, etc.

Atys. B. v., 567, 568.

Aventinus. I. A son of Hercules and Rhea, b. vii., 657.—II. The largest of the seven hills on which Rome was built, b. vii., 659; b. viii., 231.

Avernus (and in pl. Averna). A lake in Campania, near Baiae and Puteoli, surrounded on every side, except where connected with the Lucrine Lake, by steep and densely-wooded hills, which shrouded it in perpetual gloom, and filled the air with contagion. Hence the belief that birds were unable to fly over it, and the derivation of its name from ã, priv., and òmãs, a bird. On this account the entrance to the lower world was placed in its neighbourhood. It is also used poetically for the lower world itself, b. iii., 442; b. v., 732, etc. Hence

Avernum, a., um. Aetnaian, b. iv., 512, etc.

Auffitus. A river of Apulia, now the Ofanto, b. xi., 465.

Augustus. The name assumed by Octavius after he had become sole master of the Roman world. See note on b. vi., 792; b. viii., 673.

Aulestes. B. x., 207; b. xii., 290.

Aulis. See note on b. iv., 426.

Aunus. B. xi., 700, 717.

Aurora. Daughter of Hyperion, and goddess of the dawn. Ascending in her chariot, she ushers in Phoebus, and precedes him in his course through the heavens. She was the spouse of Tithonus, unto whom she bore Memnon and Emathion. She is sometimes represented in a saffron-coloured robe, with a wand or torch in her hand, and standing in a chariot drawn sometimes by four horses, sometimes by two. See also note on b. v., 105.—B. i., 751, etc.

Aurunci. A people of Latium, on the coast towards Campania identical with the Ausonians. b. xi., 318. Hence

Aurencus, a., um. Auranea, of the Aurunci, b. vii., 206, etc.

Ausonia. A name applied to the whole southern part of Italy, through which the Ausones had spread themselves. Poetically, Italy, b. iii., 477, 479; b. x., 54. Hence

Ausonide. The Ausonians, Italiens, b. x., 564; b. xi., 297; b. xii., 121.

Ausonius, a., um. Ausoniac, Itahan, b. iii., 378, etc.

Automedon. The charioteer at first of Achilles, and, after his death, of Pyrrhus, b. ii., 477

B.

Bacchus. Son of Jupiter and Semele. Many inventions and achievements were ascribed to him. He was particularly wor.
shipped as god of wine, and hence he received various epithets, as Liber (see note on b. vi., 805), Lyceus (see note on b. iv., 58), &c.

BACTRA. See note on b. viii., 588.

BAEAE. A city of Campania, on a small bay west of Neapolis, now called Baia. See note on b. ix., 710.

BARCEI. See note on b. iv., 43

BARCE. Nurse of Sycheus, b. v., 632.

BATULUM. A city of Campania, supposed to have been on the site of the modern Parduli, b. vii., 739.

BEBRICUS, A, UM. Bebrycian, of the Bebryces, the original inhabitants of Bithynia, b. v., 373.

BELIDES. Descendent of Belus. See note on b. ii., 82.

BELLONA. Daughter of Phorcy and Ceto, and goddess of war, b. vii., 319; b. viii., 703.

BELUS. I. King of Tyre and Sidon, and father of Didon. See note on b. i., 621.—II. A distant ancestor of Dido. See note on b. i., 729, 730.

BENACUS. A lake in the northern part of Italy, now Lago di Garda, b. x., 205.

BECRCYNTIUS, A, UM. Bercyntian, of Bercynthus, a mountain of Phrygia Major, sacred to Cybele, c. vi., 785; b. ix., 82, 619.

BEDE. B. v., 620, seqq.

BITIAS. I. A Tyrian, b. i., 738. —II. A Trojan, son of Alcanor, b. ix., 672, 703; b. xi., 396.

BOLE. A town of the Eequi, in Italy. It was a colony of Alba, and is thought to correspond with Puli, b. vi., 775.

BRITAEUS. The name by which Egeon was called by the gods, according to Homer, b. vi., 237. See Egeon.

BRONTES. One of the Cyclopes. See note on b. viii., 425.

BRUTUS. L. Junius. The author of the revolution that drove the Tarquins from the throne of Rome, and constituted the consular for the regal government. Tarquin had caused Brutus's father and brother to be put to death, and he himself only escaped by affecting stupidity. His own sons having been concerned in the plot formed to restore the Tarquins, he ordered them to be put to death, and witnessed the execution himself. He and Aruns son of Tarquin, fell in battle, slain by each other's hand, b. vi., 819.

BOTES. I. A descendent of Amycus, king of Bebrycia, b. v., 372.—II. Armour-bearer to Anchises, b. ix., 647.—III. A Trojan, probably a different person from No. II., b. xi., 699, 691.

Buthrotum. A town of Epirus, opposite Coreya, where Helenus reigned, b. iii., 293.

BYRSA. See note on b. i., 367

C.

CUCUS. Son of Vulcan, of gigantic size, and vomitting forth from his mouth fire and smoke. He dwelt in a cave on Mount Aventine, whence he sallied forth and plundered the neighbourhood. He was slain by Hercules for having stolen some of his oxen, b. viii., 194, 205, 259.

CALCUS. Son of Vulcan, found upon the hearth. He built Prænestis but could not procure inhabitants for it, until, on imploring Vulcan to testify that he was his parent, the latter caused a bright flame to surround the assembled multitude, b. vii., 681; b. x., 544.

CARDICUS. B. ix., 362; b. x., 747.

CENEUS. B. ix., 573

CUXUS. Daughter of Elatus, changed by Neptune into a man, but afterward changed again into a female, under which form she appears in the lower world, b. vi., 448.
INDEX OF PROPER NAMES.

agar) and Cærat. A city of Etruria, in Italy, called by the Greeks Agylla. The modern name is Civitare. b. x., 183.

Cæsar. A surname given to the Julian family at Rome from the time of Julius Cæsar. See notes on b.i., 286; b. vii., 793.

Cácus. B. i., 183; b. ix., 35.

Caieta. I. A town and harbour of Latium, now Cæstra, b. vi., 301.—II. The nurse of Æneas, b. vii., 2.

Calchas. See note on b. ii., 100.

Cáles. A city of Campania, now Calvi, b. vii., 723.

Callipso. The muse of epic poetry and eloquence, b. ix., 525.

Calvēn. B. vii., 419.

Calydon. A city of Aetolia, near the river Evenus, famed for the boar-hunt in its neighbourhood. It was the residence of Æneas, from whom Dionysus was descended, b. vii., 306; b. xi., 270.

Cámarina. A city on the southern coast of Sicily, on the River Hipparis, which formed a marsh at low water. This emitted pestilential vapours, and the inhabitants of Camarina consulted the oracle about draining it. The oracle dissuaded them from doing so, but the inhabitants drained the marsh, and thus opened a passage to the enemy to take their city, b. iii., 701.

Cámera. B. x., 562; b. xii., 224.

Cámsilla. Daughter of Metabus and Casimilla, and Queen of the Volsci. Metabus, having been expelled from his dominions, took refuge in the woods, where he reared his daughter, the sole companion of his flight, and accustomed her to hardy and martial exercises. She was remarkable for swiftness. She led the Volsci to battle against Æneas, and slew many warriors, but was slain by Aruns, who aimed at a javelin at her from a place of concealment, b. vii., 803; b. xi., 532, seqq.

Camillus. B. vi., 826.

Campanus, a, um. Campanian, b. x., 145.

Capēnus, a, um. Of Capena, a city of Etruria, near Mount Soracte, now probably Civitavecchia, b. vii., 697.

Capreæ. A lofty mountain and promontory of Euboea, on which Nauplius, to avenge the death of his son Palamedes, placed a blazing torch, which caused the Greeks to shipwrecked on the coast, b. xi., 260.

Cápitoliun. A celebrated building at Rome, on the Tarpeian Rock. See notes on b. vii., 337; b. viii., 347, 553.

Capreæ. An island off the coast of Campania, now Capri, b. vii., 735.

Capys. I. B. i., 183; b. ii., 36; b. ix., 576.—II. A king of the Albanians, b. vii., 768; b. x., 145.

Càres. The inhabitants of Caria, a country of Asia Minor south of Ionia and Lydia, b. viii., 725.

Cárīnae. See note on b. vii., 361.

Carmentis. A prophetess of Arcadia, mother of Euander, with whom she was said to have come to Italy, b. viii., 336, 339.

Carmentālis (porta). One of the gates of Rome, near the Capitol, b. viii., 338.

Carpathus, a, um Carpathian. See note on b. v., 595.

Cártagō. A celebrated city of Northern Africa, for a time the rival of Rome. Virgil's account of its founding is given in b. i., 340, seq. It was destroyed by the younger Scipio on 146, b. i., 14, 366, etc.

Cassimilla. B. xi., 543.

Caspēria. A town of the Sabines, b. vii., 714.

Caspius, a, um. Caspius. See note on b. vi., 799.
Cassandra. Daughter of Prisca and Hecuba. She was beloved by Apollo, and promised to listen to his addresses if he would bestow upon her the knowledge of futurity. The god did as she desired, but Cassandra refused to fulfill her promise. Apollo, therefore, ordained that her predictions, though true, should not gain credence. When Troy was taken, she fled for shelter to the temple of Minerva, but was even there exposed to the brutality of Ajax, son of Odeus. A different account is given in b. ii., 403, seq. In the division of the spoils, she fell to the share of Agamemnon, with whom she was slain on his return to Mycenae, b. iii., 187; b. v., 636; b. x., 68.

Castor. Son of Leda and Tyndarus, and twin-brother of Pollux, renowned for his skill in horsemanship. See note on b. vi., 121.

Catilina. A Roman of patrician rank, notorious for his recklessness and daring. He formed a conspiracy to overthrow the liberties of his country, and to burn the city itself; but this was crushed through the vigilance of Cicero, and Catiline himself perished in battle with the forces of the Republic, b. viii., 668.

Cato. See note on b. vii., 672.—B. vi., 640.

Crito. I. The elder, distinguished for his integrity, and the strictness with which he discharged the duties of the censorship, whence he received the surname of the Censor, b. vi., 842.—II. The younger, great-grandson of the preceding, surmounted Uticensis, from his captiv at Utica. See note on b. vii., 670.

Caucasus. The highest and most extensive range of mountains in Northern Asia, extending between the Euxine and Caspian Seas. It was very rocky, and in parts covered with eternal snow.
Nax, the ferryman of the lower world. Those who had not been buried on earth were not allowed to enter his boat before wandering 100 years on the shore. He dared not receive any living person on board, unless he presented a golden bough to be offered to Proserpina, b. vi., 299, 326.

Charybdis. A dangerous whirlpool in the straits between Sicily and Italy, nearly opposite Scylla, b. iii., 420, 558; b. vii., 302.

Chimera. I. A fabulous monster, offspring of Typhon and Echidna, having the head and neck of a lion, the body of a goat, and the tail of a serpent, and vomiting fire, b. vi., 288; b. vii., 785.—II. The name of a ship, b. v., 118, 223.

Chloraeus. B. xi., 763; b. xii., 363.

Chromis. B. xi., 675.

Ciminus. A lake in Etruria, now Lago di Vico, b. vii., 697.

Cyneras. B. x., 186.

Circæus, a, um. Of Circe. See note on b. vii., 10.—B. vii., 799.

Circe. Daughter of the Sun; a famous sorceress. She dwelt in an island on the western coast of Italy, and changed all persons who landed on her island into swine. See note on b. iii., 386. —B. vii., 20, 282; b. viii., 70.

Cisseis (patr. from Cisseus). Daughter of Cisseus, b. vii., 320; b. x., 705.

Cisseus. I. King of Thrace, father of Hecuba, b. v., 537.—II. A son of Melampus, b. x., 317.

Cithæron. A ridge of mountains, dividing Boetia from Megaris and Attica, on which the Acheanths were accustomed to celebrate the orgies of Bacchus, b. iv., 303.

Clarius, a, um. Clarian. See note on b. iii., 360.

Clarvs. B. x2, 123.

Claudios, a, um. Claudian. The Claudia gens was a patrician house at Rome, claiming descent from Appius Claudius. See note on b. vii., 708.

Clausus. B. vii., 707; b. x., 345.

Cleopatra. Queen of Egypt, beloved by Marc Antony, who for her sake divorced Octavia, the sister of Augustus. This produced the war that caused Antony's ruin; mainly brought about by her desertion of him with her Egyptian galleys, b. viii., 707.

Clavdus. B. i., 222, 510, 612; b. iv., 288; b. v., 122, 245

Clelia. A Roman maiden given, with a number of others, as a hostage to Porsenna. She escaped, however, and swam across the Tiber, but was sent back to Porsenna by the Romans, b. viii., 651.

Clorus. B. ix., 574; b. x., 749

Clonus. B. x., 499.

Cluentius. B. v., 123.

Clusinus, a, um. Of Clusium, b. x., 655.

Clusium. A town of Etruria, on the banks of the Clanis, now Chiusi, b. x., 167.

Clutius. B. ix., 774, etc.

Cocles. A Roman who defended the Subelian Bridge against the whole army of Porsenna, until his companions cut it away. He then leaped into the Tiber with his arms on, and swam in safety to the other side, b. viii., 650.

Cocytius, a, um. Of Cocythus. See note on b. vii., 479.

Cocytus. See notes on b. vi., 323, and b. vii., 479.

Coeus. See note on b. iv., 179.

Collatinus, a, um. Of Collatina, a colony from Alba, not from Rome, b. vi., 774.

Coras. A town of Latium, founded by a colony from Alba, which still retains its name, b. vii., 775.

Coras. B vi., 672; b viii., 465, 694.
INDEX OF PROPER NAMES.

Corythus. A famous city of Greece, on the isthmus of the same name. It was at an early period noted for trade and opulence. At a later day it was the abode of luxury and refinement, and a liberal patron of the fine arts. It was destroyed by the Roman commander Mummius, B.C. 144, b. vi., 837.

Corœbus. B. ii., 341.

Corybantes, a, um. Of the Corybantes. See note on b. iii., 111.

Corynæus. B. vi., 223 ; b. ix., 571 ; b. xii., 298.

Corinthus. See note on b. iii., 170.—B. vii., 209 ; b. ix., 10 ; b. x., 719.

Cosæ. A town of Etruria, near the coast, near the modern Ansedonia, b x., 168.

Cossus. See note on b. vi., 442.

Cres, Cresius, a, um. and Cressus, a, um. Cretan, b. iv., 70, 146 ; b. viii., 294 ; b. v., 285.

Crète. A large island in the Mediterranean, in which Jupiter was said to have been born, and hence sacred to him. Aeneas visited it in his wanderings, and attempted to settle here, but was compelled by a pestilence to depart, b. iii., 104, 130, seqq. ; b. v., 588.

Cretæus, a, um. Cretan, b. iii., 117 ; b. xii., 412.

Cretæus. B. ix., 774, etc.

Cretusa. See note on b. ii., 562. —B. ii., 733, seq., 772, seq.

Crémisus. A river in the western part of Sicily, now San Bartolomæo, b. v., 33.


Cumaæ. A city of Campania, in Italy. See note on b. vi., 2.

Cumaicus, a, um. Of Cumæ, Cumæan, b. iii., 441 ; b. vi., 98.

Cúpavo. B. x., 186.

Cúpencus B xii., 539

Cúpido. Son of Venus, and god of love, b. i., 658, etc.

Cúres. See note on b. vi., 812.

Cúrëtes. See note on b. iii., 131.

Cúrëbë. See note on b. x., 220.

Cúrëbë. Daughter of Cœlus and Terra, designated also by the appellation "Mother of the Gods," or "Great Mother." Her rites were celebrated on Mount Dindymus by the Corybantes. She is represented as wearing a turreted crown, and drawn in a chariot by lions, b. ii., 111, etc.

Cyclades. A cluster of islands in the Ægean Sea, off the coast of the Peloponnesus, b. iii., 127, etc.

Cyclópius, a, um. Cyclopian, of the Cyclopes, b. i., 201.

Cyclops (pl. Cyclopes). The Cyclopes were a lawless race, inhabiting Mount Ætna and the neighbourhood in Sicily, of gigantic stature, and having but a single eye, b. iii., 644, seqq. In book viii., they are represented as the assistants of Vulcan in forging the thunderbolts of Jove, and the armour for his favourites, &c. Virgil appears to blend in his poem the Homeric and Hesiodian accounts, b. vi., 630 ; b. viii., 424, etc.

Cycnus. B. x., 189.

Cydon. I. A friend of Turnus, b. x., 325.—II. A gentle appellation of a portion of the inhabitants of Crete, from Cydona, the most ancient city in that island, b. xii., 858.

Cyllénë. A lofty mountain in Arcadia, b. viii., 139.

Cyllénium, a, um. Of Cyllene, Cyllenian. This epithet was applied to Mercury, because he was born on Mount Cyllene, b. iv., 252, etc.

Cýmôdôcê An ocean nymph b. v., 826.

Cýmôdôcë. One of the nympha
into whom the ships of Æneas were metamorphosed, b. x. 225

Cýmôthôê. One of the Nereids, b. i., 144.

Cýnthus. See note on b. i., 498.

Cypérus. A large island in the Mediterranean, south of Cilicia and west of Syria, sacred to Venus, who had many altars in it, but particularly at Paphos. It was at an early period, and still is, famed for its fertility, b. i., 622.

Cýthêra. See note on b. i., 682.

Cýthêrêús, a, um. Of Cýthêra, Cytherean. See note on b. i., 257

D.

Dêdâlus. A celebrated artist of antiquity, said to have been born at Athens. Having, through jealousy of his skill, thrown his nephew Perdix from the Acropolis and killed him, he was banished by the court of Areopagus, and betook himself to Crete, where he built the Labyrinth for Minos. Into this he was cast, with his son Icarus, for having made for Pasiphaë the wooden cow; and being unable to escape in any other way, he formed for himself and his son wings of wax and feathers, by which they mounted into the air. Icarus, however, flying too high, the heat of the sun melted the wax of his wings, and he fell into the sea and was drowned. Daedalus pursued his way, and landed at Cumæ, in Italy, where he consecrated his wings, and erected a temple unto Apollo, b. vi., 14, seqq.

Dânë. See note on b. viii., 283.

Dânâë. Daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter. There was a legend in Italy that Ardea, the capital of the Rutuli, had been founded by Dânaië, b. vii., 410.

Dânâï. A name originally belonging to the Argives, but used in the poets as a general epithet for the Greeks, b. i., 30, etc.

Dardânia. Properly a district of Troas, in the north, so called from its inhabitants the Dardani, but used in poetry for Troy, b. ii., 281, etc.

Dardânîdæ. Properly descendants of Dardanus, but applied generally to the Trojans, b. i., 560, etc.

Dardânis (fem. patr.). Daughter or female descendant of Dardanus, b. ii., 787.

Dárânius, a, um. Trojan, as being descended from Dardanus, b. i., 494.

Dárânius. See notes on b. i., 380–383, and b. vi., 650.

Dárânius, a, um. Trojan, b v., 119, etc.

Dâres. One of the companions of Æneas, a famous pugilist, b. v., 417, etc.

Dâciús, a, um. Of Dauces, b x., 391.

Dâniús, a, um. Daunian, of Daunia, a country of Italy, forming part of Apulia, b. viii., 146, etc.

Dânuus. Son of Pilumnus, and father of Turnus, b. x., 616, etc.

Deciús. See note on b. vi., 825

Dêîôpeâ. A nymph, b. i., 72.

Dêîphôbê. See note on b. vi., 36.

Dêîphôbus. Son of Priam and Hecuba, and one of the bravest of the Trojan warriors. After the death of Paris, he married Helen, who, to regain the esteem of her husband, secretly introduced him into the chamber of Deiphobus, after having removed all the weapons from the palace. Deiphobus was first cruelly mutilated and then put to death, b. ii., 310; b. vi., 494, seqq.

Dêlîús, a, um. Of Delos, Delan, b. vi., 12.

Dêlos. An island of the Ægean Sea, nearly in the centre of the Cyclades, now called Delo or Sàlitre. It at first floated about until Apollo fixed it firmly between Gavrus and Myconus. vi

Dôlômos. A mountain in Attica, the seat of the ancient Ægean Sea, near the mouths of the rivers. There was a temple of Apollo, b. x., 225.
gratitude for its having received his mother Latona when persecuted by Juno, and for having been his natal island. It was sacred unto Apollo and Diana, and was regarded as a place of great sanctity. b. iii., 73, seqq.

DEMÔDES. B. x., 413.

DEMÔLETES. A Grecian chief-tain, slain by Æneas, b. v., 260, 265.

DÉMÔPHŒON. B. xi., 675.

DERCENNUS. B. xi., 850.

DÎNA. Daughter of Jupiter and Latona, sister of Apollo, and goddess of the chase. Her chief delight was to pursue the flying game over the mountains, attired like a Dorian maid, and attended with her train of nymphs. She was at a later period identified with Selene, with Hecate, and even with Proserpina. Hence she is called the threefold goddess (tergeminia). See note on b. iv., 511.—B. i., 499, etc.

DICTÆUS, A, UM. Dictæan, of Dictæ, a mountain in the island of Crete, in a cave of which Jupiter was concealed from Saturn. Crete itself is styled Dictæa arca, b. iii., 171. Dictæ is now called Sethia.

Dido. Daughter of Belus, king of Tyre, and wife of Sychæus. Her brother Pygmalion murdered Sychæus for his wealth, but kept it concealed from Dido. The shade of her husband, however, appeared unto her and revealed the deed, and the place where his treasures were hidden. She collected a band of those opposed to Pygmalion, took her treasures on board, and fled to the coast of Æaea, where she founded the city of Carthage. She kindly received Æneas when shipwrecked on her coast, and wished him to emain with her, and unite the Trojans and Tyrians in one body. After Æneas had partaken of her hospitality, and induced her to believe he would, by marrying her, make Carthage his home, he cru-

ely abandoned her. But Dido unable to endure the pangs of slighted affection, erected a funeral pile, under pretence of performing magic rites to recall the love of Æneas, and having ascended it in the absence of her sister, stabbed herself with the sword Æneas had left behind him, b. i. 496, 603, seqq.; b. iv., 296, seqq.

DIDYMAON. B. v., 359.

DINDYMA or DINDYMUS. See note on b. ix., 618.

DiôMEDÈS. Son of Tydeus, was King of Ætolia, and one of the bravest of the Grecian chief-tains in the Trojan war. He was a peculiar favourite of Minerva, who directed and aided him in many of his exploits. He engaged in single combat with Hector and Æneas; he wounded Mars Venus, and Æneas; in conjunction with Ulysses, he carried off the horses of Rhesus and the Palladium. Diomedé, on his return home, finding the affections of his wife Ægiale estranged from him through the anger of Venus, abandoned Greece, and founded in Italy a city, which he called Argyripa. See note on b. xi., 245-247. Some of his companions were changed into birds. See note on b. xi., 272.—B. viii., 9, etc.

DIÔNŒUS, A, UM. Dionæan. See note on b. iii., 19.

DIÔRES. B. v., 297, etc.

DIÔXIPPUS. B. ix., 574.

DI.RÈ. The Furies. See Fu- rie, b. iv., 473, etc.

DIS. Pluto, b. vii., 568, etc. See Pluto.

DISCÔRIA. Daughter of Nôx, sister of Nemesis, the Fates, and Death; a malevolent deity, who was driven from heaven by Jupiter, because she was the cause of continual quarrels, b. viii., 702.

DIÔNŒUS, A, UM. Dodonæan of Dodona. See note on b. iii. 466.

DÔLÎCÀON. B x 696
reigned perpetual spring, and its inhabitants lived in perfect felicity, having their own sun and constellations. It was clothed with perpetual verdure, adorned with flowers, shaded by groves, and watered by never-failing fountains. The employments of the inhabitants below resemble those on earth, b. v., 735; b. vi. 744, etc.


**Emathion.** B. ix., 571.

**Engeládus.** One of the giants that warped against heaven. Jupiter struck him down with his thunderbolt, and placed Mount Ætna upon him, the eruptions of which are caused by his turning when weary of lying in one position, b. iii., 578; iv., 179.

**Entellus.** A Sicilian, the pupil and friend of Eryx, the famous Sicilian pugilist. He conquered Darces in the combat with the cestus, b. v., 387, etc.

**Eos, a. um. Eastern, b. i., 483, etc.** Eōs (properly an adj from the Greek εὐως, with ὑπερ understood). The morning star. See note on b. iii., 588.

**Epeus.** The fabricator of the wooden horse that proved the ruin of Troy, b. ii., 264.

**Epirus.** A country of Greece, lying along the Adriatic, north of Acarnania, b. iii., 292.

**Ephelo.** B. xii., 459.

**Eptides (pattr. from Epythus).** Son of Epythus. See note on b. v., 547.

**Epythus.** B. ii., 340.

**Erato.** One of the Muses, presided over lyric and amorous poetry, b. vii., 37.

**Erebus.** I. A deity of the lower world, son of Chaos and brother of Night, b. iv., 510.—II. The lower world, b. vi., 247, etc.

**Eretum.** A city of the Sabines, not far from the Tiber. Its site is supposed to have occupied...
INDEX OF PROPER NAMES.

by the modern Romance b. vii., 711.

Eričētēs. B. x., 749
Eriđántēs. A river of Italy, in Cisalpine Gaul, called also the Padus, now the Po. See note on b. vi., 659.

Eriνυς. A common appellation for any one of the Furies. See note on b. ii., 337; b. vii., 447.

Eriφyλή. Sister of Adrastus, by whom she was given in marriage to Amphiaraus. When Adrastus, at the request of Polynices, resolved to march against Thebes, Amphiaraus was unwilling to accompany him, knowing that the expedition would prove fatal to himself. Polynices thereupon presented the famous necklace of Harmonia unto Eriphyle, and she, bribed by this, not only disclosed his place of concealment, but also induced him to accompany the army. Amphiaraus, on setting out, charged his son Alemeon to put his mother to death the moment he heard of his father’s death, and this order Alemeon put into execution on learning that his father had perished, b. vi., 445.

Erycīnus, a, um. Of Eryx. B. v., 759, etc.

Eryμανθus. A mountainside in the northwest angle of Arcadia, now called Olonos. It was celebrated as the haunt of the savage boar destroyed by Hercules, b. v., 448, etc.

Eryμας. B. ix., 702.

Eryx. I. A son of Butes and Venus, renowned for his strength and skill in the combat of the cessus. He challenged Hercules to box with him, but was slain by that hero, b. i., 570, etc.—II A mountain of Sicily. See note on b. i., 570.

Etruria. A country of Italy, lying to the west and north of the Tiber, along the Tyrrhenian Sea, b. xii., 232.

Etruscus, a, um. Etruscan. Tuscan, b. viii., 503, etc.

Euanda. Wife of Capaneus flung herself upon the funeral pile of her husband, and perished in the flames, b. vi., 447.

Euandrius, a, um. Of Euander b. x., 394.

Euander. Son of Carmentis, and King of Arcadia. See note on b. viii., 51-58, for an account of his settlement in Italy. He kindly entertained Hercules when returning from the conquest of Geryon, and was the first who raised altars to him. He aided Æneas also in his wars with the Rutuli, b. viii., 52, 360, etc.

Euantes. B. x., 702.

Eubōicus, a, um. Eubacan. Of Eubacan. For its application to Cumae, see notes on b. vi., 2, 42.

Eumēdes. B. xii., 346.

Eumēlus. B. v., 665.

Eumēnides (the kind goddesses). An appellation given to the Furies, through a superstitious motive, it is supposed, to propitate them, b. iv., 469, etc.

Eunaeus. B. xi., 566.

Euphratæs. A famous river of Asia, rising in the mountains of Armenia, and flowing into the Persian Gulf, b. viii., 726.

Eurōp. One of the three main divisions of the ancient world, b i., 385, etc.

Eurōtæs. See note on b. i., 498.

Eurōsus, a, um Eastern, b. iii., 533. From

Eurus. Properly the Southeast wind, but frequently used to indicate the East wind, especially when reference is had only to those blowing from the four cardinal points, b. i., 85, etc.

Eurýlūs. One of the followers of Æneas, slain by Volscens, while accompanying Nisus in search of tidings about Æneas, b v., 294; b. ix., 420, etc.

Eurystheus. King of Argos and Mycenae, to whom Jupiter ordained, unconsciously, that Hercules should be subservient. To this time he exercised in a cruel manner, which led to the performance of the twelve celebrated labours of Hercules, b. viii., 292.

Eurytides (patr. from Eurytus). Son of Eurytus, b. x., 499. Eurytion. Brother of Pandaros, b. v., 514, etc.

F.

Fabius. A river of Italy, in the territory of the Sabines, now called Furfa, b. vii., 715.

Fabius. A powerful and noble family at Rome, the most illustrious member of which was Q. Fabius, surnamed Maximus, and also Cunctator, for having preserved his country, when nearly subdued by Hannibal, by his wise delay, b. vi., 846.

Fabricius. A celebrated Roman commander, renowned for his military skill and strict integrity. Pyrrhus, king of Epirus, endeavoured to bribe him, but Fabricius, though poor, rejected his offers with scorn. Notwithstanding his great influence, and the enjoyment of the highest offices of the state, he died poor, and the Senate was obliged to make provision for his daughters, b. vii., 844.

Fadus. B. ix., 344.

Falisci. See note on b. vii., 695.

FAUNUS. A rural deity of the ancient Latins, resembling the Greek Pan. He was regarded as possessing the power of foretelling future events. In later times he was mortalized, and was said to have been a brave and just king, greatly devoted to agriculture; the son of Picus, and father of Latinus, b. vii., 48, 81, etc.

Feronia. A rural goddess of the Sabines and Latins. She had a temple, grove, and fountain near Anxur, and a temple and grove at the foot of Mount Soracte, where her priests used to walk unhurt on burning coals, b. vii., 800, etc.

Fescenninus, A. um. Of Fescennia, a city of Etruria, near the Tiber, now Galese, b. vii., 695.

Fidenae. A town of the Sabines, four or five miles from Rome, settled by a colony from Alba, b. vi., 773.

Flavius, A. um. Flavinius. Of Flavinius, a town of Etruria, at the foot of Mount Soracte, b. vii., 696.

Fornole. A village of the Sabines, near Amilernum, b. vii., 714.

Fucinus. A lake of Italy, in the territory of the Marsi, now Lago Fucino, or Lago di Celano, b. vii., 759.

Furiae, called also Dirae, Erinys, and Eumenides, sprang from the blood of Uranus, but, according to others, they were the children of Night. In Homer their number is not defined, but in later writers they are, like the Fates, three in number, viz., Allecto, Megeta, and Tisiphone. Virgil blends the Homeric and later fables with regard to their number and duties, and confounds together also the Harpies and Furies. See note on b. iii., 252; b vi., 605; b xii., 846, etc.

G.

Gabii. An ancient city of Latium, settled by a colony from Alba, b. vi., 773.

Gabinus, A. um. Gabine, of Gabii, b. vii., 612, etc.

Gaturulus, A. um. Gatulian, of the Gatuli, a people of Africa, south of Numidia, whose country answers in some degree to the modern Biledulgerid. See note also on b. v., 51; b. iv., 326, etc.

Galatia. B. vii., 535, 575.

Galatea. A sea-nymph, daughter of Nereus and Doris b ix., 103.
GALLUS. The Galli or Gauls, a powerful nation of Western Europe, at an early period passed the Alps, and conquered the northern part of Italy, to which they gave name. They even penetrated to Rome itself, having defeated the Romans at the river Allia, and entered the city without opposition. They climbed the Tarpeian rock in the night, and would have taken the Capitol, had not the Romans, awakened by the cackling of the sacred geese, instantly repelled them. The Gauls were always regarded by the Romans as the most formidable of their enemies. See note on b. vi., 857-9; b. viii., 656.

GANES. A famous river of India. See note on b. ix., 31.

GANYMEDES. Son of Tros and Callirrhoe, carried by the eagle of Jove, on account of his beauty, to be the cup-bearer of the King of Olympus, who gave Tros some horses of the Olympian breed as a compensation. Ganymedes took the place of Hebe, the daughter of Juno, which served to excite still more fiercely the rage of Juno against the Trojans, b. i., 28.

GARAMANTES. See note on b. vi., 794.

GARAMANTIS. A nymph, mother of Iarbas, b. iv., 198.

GARGANUS. A mountain of Apulia, terminating in a bold promontory of the same name (Garganum Promontorium), now Punta di Viesti, b. xi., 247.

GEA. A city on the southeastern coast of Sicily, on the river Gela; its site is now occupied in part by Terra Nova. See note on b. iii., 702.

GELOUS. See note on b. viii., 725, for an account of the Geloni.

GELICES, A. A. UM. Of Gela, Geloniun, b. iii., 701.

GERION, or GERYONES. A monster, sprung from Chrysaor and Callirrhoë. He had the bodies of three men, united into one above the loins, but divided below. He lived in the island Erythea, in the Sinus Gaditanus, and was the possessor of remarkable oxen. The tenth labour of Hercules was to bring these oxen to Eurytheus. Hercules, on reaching the spot, began to drive off the oxen, but was attacked by Geryon, whom he slew, and then proceeded on his way with the cattle, driving them through Spain and Italy, b. vii., 662; b. vi., 202.

GETA. A Thracian tribe, dwelling on both banks of the Danube, near its mouth, and along the western shore of the Euxine. See note on b. vii., 604.

GETICUS, A. U. M. Of or belonging to the Getae. Getae, arva, the country of Thrace, b. iii., 35.

GLAUCUS. I. A sea deity, b. v., 823, etc. — II. Grandson of Bellerophon, and a leader of the Lycian auxiliaries of King Priam, b. vi., 483. — III. Son of Imbrasus, b. xii., 343.

GNOSIUS, A. U. M. Gnossian, Cretan. See note on b. iii., 115—B vi., 566, etc.

GORGOS. In pl. Gorgones. Three sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, immortal except Medusa. Their hair was entwined with serpents, and they turned all that looked upon them into stone. Perseus, having, with the aid of Minerva, cut off the head of Medusa, gave it to Minerva, who placed it upon her ægis, b. ii., 616; b. vi., 289.

GORGONEUS, A. U. M. Of the Gorgons, Gorgonian, b. vii., 341.

GORTYNIUS, A. U. M. Gortynian, Cretan. See note on b. xi., 773.

GRACCHUS. Tiberius Sempronius, an illustrious Roman, who twice filled the office of consul, and obtained two triumphs. See note on b. vi., 843.

GRatus An appellation on of
Mais among the Romans, b. iii., 35, etc.

Græcia. The name applied by the Romans to Hellas, whence our term Greece is derived. It comes from the Græci, an ancient tribe of Epirus, b. xi., 287.


Graius, a. um. Grecian, b. ii., 412, 598, etc.

Graviscæ. A city of Etruria, b. x., 184.


Gyrus. A small island of the Ægean Sea, belonging to the Cyclades, now called Ghioura, b. iii., 76.

Gyas. I. One of the companions of Æneas, b. i., 222, etc.—II. A Rutulian, son of Melampus, b. x., 318.

Gyges. B. ix., 762.

Gylippus. B. xii., 272.

H.

Hadrïcus, a. um. Of or belonging to the Adriatic. Hence Hadrïææ undæ for the Adriatic Sea, lying between Italy and Illyricum, corresponding nearly to the modern Gulf of Venice, b. xi., 405.

Hæmon. B. ix., 685.

Hæmôides. B. x., 537.

Hâlesus. An Argive, a companion of Agamemnon. See note on b. vii., 724. He settled in Italy, and at the head of the Osci aided Turnus against Æneas. He fell by the hand of Pallas, b. x., 352, etc.

Hâlius. B. ix., 767.

Hâlys. B. ix., 765.

Hammon, or Ammon. An appellation of Jupiter, as worshiped in Libya, b. iv., 198.

Harpâlyce. See note on b. i., 317.

Harpâlycus. B. xi., 675.

Harpyia. The Harpyæ were winged monsters, who ta'en female faces, and the bodies, wings, and claws of birds. They were three in number, Aello, Ocypete, and Celeno, daughters of Neptune and Terra. They were exceedingly filthy, polluting whatever they touched. Juno sent them to plunder the tables of Phineus (see Phineus), whence they were driven by Zetes and Calais (see Strophades). When Æneas touched at the Strophades, the Harpiae came flying down and defiled their viands. Virgil makes them the same with the Furies. See note on b. iii., 252.—B. iii., 212, etc.

Hebrus. I. See note on b. i., 317.—II. Son of Dolicheamon, slain by Mezentius, b. x., 636.

Hécâtē. The name under which Diana appears in the lower world. Her rites were celebrated in the night season, with loud howlings, at places where three roads met. See notes on b. iv., 511, 609, and b. vi., 247.

Hector. Son of Priam and Heuba, the most active and the bravest of the Trojan leaders. He married Andromache, daughter of Eåton, and had by her one son, Astyanax. He long baffled all the efforts of the Greeks to gain an entrance into Troy, and, when Achilles withdrew his forces, he drove the Greeks before him, and pursued them to their very ships. When he had slain Patroclus in battle, grief effecting what naught else could do, the return of Achilles to active exertion. The two heroes met in single combat, and Hector fell. The conqueror attached the dead body of his foe to his chariot, and dragged it three times around the walls of Troy, or, as Homer says, he dragged it away to the Grecian fleet, and three times a day for the space of twelve days, dragged it around the tomb of Patroclus. The body was at last ransomed by Priam, who went in
person for that purpose to the tent of Achilles, b. i., 99, 483, etc.
Héctor, A., v. Of Hector, Hectorian, Trojan, b. iii., 304; b. iv., 273, etc.
Hécuba. Daughter of Cisseus, a Thracian king, and wife of Priam, king of Troy, unto whom, of the whole number of his children (see note a. b. ii., 501–2, 503–5), she bore nineteen (Hom., II., xxiv., 496). When about to give birth to Paris, she dreamed that she had brought into the world a blazing torch, which reduced Troy to ashes (see Paris). After the ruin of Troy and the death of Priam, Hécuba fell to the lot of Ulysses, with whom she embarked for Greece, b. ii., 501, etc.
Hélène. Daughter of Jupiter and Leda, the wife of Tyndarus, from whom she is called Tyndar is. She was the most beautiful woman of her time, and her hand was sought by the most illustrious princes of Greece. When Tyndarus gave her to Menelaus, he bound the others by an oath to aid the one she selected in case attempts were made to carry her off. Menelaus, having kindly received Paris, the son of Priam, was but ill required for his hospitality (see Paris). After the death of Paris, Helen married Deiphobus, another son of Priam, but him she betrayed (see Deiphobus). Menelaus forgave her infidelity, and took her with him to Greece, b. i., 650, etc.
Hélénor. B. ix., 544.
Hélénus. Son of Priam and Hécuba, a distinguished soothsayer, and the only one of Priam’s sons who survived the destruction of Troy. He fell to the share of Pyrrhus, who took him with him to Epirus, and gave him Andromache to wife, and nominated him his successor in the kingdom of Epirus, to the exclusion of his own son Molossus. Hélénus kindly received Æneas when he landed in Epirus, and gave him directions about his future course, b. iii., 295, 343, etc.
Hélicon. A famous mountain in Boeotia, near the Gulf of Corinth, sacred to Apollo and the Muses, b. vii., 641, etc.
Hélôres. See note on b. iii., 698.
Hélymus. B. v., 300.
Hermès. B. ix., 344.
Hercules. Son of Jupiter and Alcména. When Alcmena was about to give birth to Hercules, Jove declared that one of his races would be born that day, who should rule over all his neighbours. Juno, pretending incredulity, exacted an oath from him, and then hastened to Argos, and caused the premature birth of Eurystheus, also a descendant of Jove, while she delayed that of Hercules. The latter thus became subservient to the will of Eurystheus, who imposed upon him the tasks, known as the twelve labours of Hercules. In infancy he gave promise of his future strength, by strangling two serpents, which Juno had sent to devour him in his cradle. At the command of Eurystheus he destroyed the Nemean lion, and afterward wore its skin as a trophy of victory. He next destroyed the Lerne an hydra; he brought alive to Mycenæ the golden-horned stag; his fourth task was to bring alive the wild boar of Erymanthus; the fifth, the cleansing of the Augean stables; the sixth, the destruction of the Stymphalian birds; the seventh, to bring alive the wild Cretan bull; the eighth, to seize the mares of Diomedæ; the ninth, to bring the girdle of the Amazon Hippolytæ; the tenth, to kill the monster Geryon, and bring away his oxes (see Geryon); the eleventh, to get the golden apples of the Hesperides; the twelfth, to bring up to earth unjured the dog Cer-
Hermes. In addition to these labours, he aided the gods in their war with the giants; he took the city of Troy, destroyed the Centaurs Hylas and Pholus, and freed Theseus from his imprisonment in the lower world; slew Eryx and the monster Cacus, and penetrated to almost every part of the world, destroying in his course the monsters that raved the country, and the tyrants that oppressed their people. He was deified after death, and altars and temples were erected unto him, and games were instituted in his honour. Among trees, the poplar was peculiarly sacred to Hercules, b. v., 410; b. viii., 228, etc.

Herculeus, a, um. Of or belonging to Hercules, Hereulean, b. vii., 669, etc.

Hérilis. Son of Peronia, and King of Praeneste. He had three lives, so that he had three times to be prostrated in death before finally subdued, b. viii., 563.

Herminius. B. xi., 642.

Hermione. Daughter of Menelaus and Helen. She had been promised in marriage to her cousin Orestes without the knowledge of Menelaus, who, on his return from the Trojan war, compelled her to marry Pyrrhus. Orestes, in resentment, slew Pyrrhus (see Pyrrhus).

Hermus. A river of Asia Minor, rising in Mount Dindymus, and flowing into the Ægean. It is now called Sarabat, b. vii., 721.

Hernicus, a, um. Of the Her-nici, a people of Latium. See note on b. vii., 684.

Hesione. Daughter of Laomedon, and sister of Priam, released by Hercules from a sea-monster and given to Telamon to wife, b. viii., 157.

Hesperides, or the "Western Maidens," three Nymphs, who had charge of the garden where grew the golden apples. These were guarded by an ever-watchful dragon, which Hercules slew and then carried off the apples. b. iv., 484.

Hesperius, a, um. Western. Hesperia terra, or Hesperia (with terra understood) the western land, Italy, as lying west of Greece; and Spain, as lying west of Italy. See note on b. i., 530.—B. i., 569 etc.

Hicetáoniis. Son of Hicetaon for Hicetaonides, b. x., 123.

Himella. A river of the Sabine territory, joining the Tiber below Cures, b. vii., 714.

Hippocoon. B. v., 492.

Hippolyte. Queen of the Aiwazons, possessed a famous girdle, which Eurystheus directed Hercules to bring unto him. Hercules was accompanied by Theseus and others, and, after obtaining the belt, gave Hippolyte in marriage to Theseus, b. xi., 661.

Hippolytus. Son of Theseus and Hippolyte. Theseus, having afterward married Phaedra, daughter of Minos, was induced by her misrepresentations to banish Hippolytus, and imprecate upon him the wrath of Neptune, who had promised him the accomplishment of three wishes. As Hippolytus was pursuing his way along the seashore, a monster, sent by Neptune, terrified his horses, which dashed the chariot to pieces and destroyed Hippolytus. He was restored to life, however, by the skill of Esculapius and the favour of Diana, who conveyed him to Italy, where, under the name of Virbius, he was worshipped in the grove of Aricia, b. vii., 761, seqq.

Hippotades (patr. from Hippotas). Son of Hippotas, b. xi. 674.

Hisso. B. x., 384.

Hómole. A mountain of Thessaly, b. vii., 675.

Hortivus, a, um. Of Horta, a town of Etruria, at the junction of the Nar and Tiber, b. vii., 716.
Hýdês. See note on b i., 744
Hýdaspes. B. x., 747
Hýlês. One of the Centaurs
clain by Herod. b. viii., 294.
Hyllus. B. xii., 535.
Hýrnês. B. ii., 340, etc.
Hýrcanôs, a, um. Hýrcanian,
of Hýrcania, an extensive and
mountainous country of Asia,
southeast of the Caspian Sea.
It was covered with forests, and
abounded in serpents and wild
beasts, b. iv., 367, etc.
Hyrtâcides (patronymic). Son
of Hyrtacus, b. v., 492, etc.
Hyrtacus. Father of Nisus,
b. ix., 406.

I.
Iëka. B. ix., 673.
Iâpis. Son of Iasus, received
from Apollo a bow and arrow,
a lyre, and the science of augury,
but this last he exchanged for a
knowledge of the medicinal virtue
of plants and the art of
healing, b. xii., 391, etc.
Iâpûs. I. See note on b. viii.,
710. — II. For Iapygius, a, um,
see note on b. xii., 247, 673.
Iârâs. Son of Jupiter, and
King of Gattulia. When Dido
reached Africa, she purchased of
him land on which to found her
city. He was one of the suiters of
Dido, and, irritated by her refusal,
declared war against her, b. iv.,
36, etc.
Iâsîves (patr.). Son of Iasus,
b. v., 843; b. xii., 392.
Iâsîus. Son of Jupiter and
Electra, and brother of Dardanus,
b. v., 168.
Iâbërus, a, um. Spanish, of Ibe-
ria, one of the ancient names of
Spain, derived from the river
Iberus, b. vii., 663, etc.
Iâcûs. Son of Dædalus, b.
i., 31. See Dædalus.
Iâ. I. A ridge of mountains
extending through Phrygia Major.
It was the source of many riv-
ers, as the Simois, Scamander,
etc., and was famed for its fertili-
ity and verdant forests, b. ii., 801
etc. — II. The loftiest mountain
of Crete, rising nearly in the cen-
tre of the island. Here Jove
was reared by the Corybantes. Its
modern name is Psiloriti, b.
xii., 412, etc. — III. A huntress
nymph, b. ix., 177.
Iâdêm, a, um. Of Ida, Idaar
ii., 696; b. iii., 112, etc.
Iâlês. I. Herald and chari-
ioteer of Priam, b. vi., 485.— II.
Another Trojan, b. ix., 500.
Iâlîlus, a, um. Idalian, of
Idalium, a height and grove of
Cyprus, the favourite abode of
Venus. There was also a town
Idalium or Idalia, sacred to that
goddess, b. i., 681, 693, etc.
Idas. I. A Trojan, slain by
Turnus, b. ix., 575.— II. A Thra-
cian, b. x., 351.
Iâmon. B. xii., 75.
Iâmûnëes. King of Crete,
went to the Trojan war with
ninety ships, and distinguished
himself by his valour. Having
made a vow to Neptune to sacri-
fice to him the first living creature
he met on his return to Crete, he
was compelled to immolate his
own son, who came to welcome
his arrival. His subjects expelled
him for this act from his do-
minions, and he fled to the shores
of Italy, and founded the city of
Sallentia, b. iii., 122, 401.
Iliâ. See note on b. i., 274.
Iâlîcûs, a, um. Of or belong-
ing to Ilium, Trojan, b. i., 97, etc.
Iâlîdes. Trojan females, b. i.,
430, etc.
Iâlînë. The eldest daughter
of Priam, married Polytemestor
king of Thrace, b. i., 653.
Iâlînëus. B. i., 120, etc.
Ilium. B. i., 63, etc. See Troja
Iliûs, a, um. Of Ilium, Trojan,
b. i., 268, etc.
Iâlîrîcûs, a, um. Of or belong-
ing to Illyricum. Illyrici Sinus,
or Illyricum Mare, the Illyric
Sea or Bay, now the Gulf of Ven-
ec, b. i., 243.
the greater part of the earth, tormented constantly by the sting of a gadfly. She stopped at last on the banks of the Nile, and was here restored to her former shape, b. vii., 789.

Iollas. B. xi., 640.

Ioniae, a. um. Ionian. Ionian, or Ionii flactus, the Ionian Sea, that part of the Mediterranean that separates the Peloponnesus from Southern Italy, b. iii., 211, etc.

Iopas. A Carthaginian musician and singer, b. i., 740.

Iphirrus. A companion of Aeneas, b. ii., 435.

Iris. Daughter of Thaumas and Electra, goddess of the rainbow, and the messenger of Juno, b. iv., 693, etc.

Ismarius, a. um. and Ismarus, a. um. Of Ismarus, Thracian. See note on b. x., 351.

Ismarus. A Lydian, who accompanied Aeneas to Italy, b. x., 139.

Italia. An extensive country of Southern Europe, deriving its name Italia, according to fable, from Italus, an early Enotrian chieftain. It was also called Hesperia, Ansonia, Ecretria, and Saturnia. The name was at first applied by the Greeks to the southern extremity of Italy, but as their intercourse with that increased, and their knowledge of the inhabitants became more accurate, they gradually extended the name to the whole country. When Aeneas arrived in Italy, according to Virgil, it was inhabited by various and discordant tribes, with Greek colonies formed at an early period, scattered over the country, b. i., 253, etc.

Italis. An Italian woman Italides. Italian women, b. 21, 657.

Italius, a. um. Of Italy, Italian, b. i., 109, 252, etc.

Italus. An early Enotrian monarch, from whom Italy wa
said to have derived its name, b. vii., 178.

Ithaca. A celebrated island of the Ionian Sea, northeast of Cephallenia. It was rugged and mountainous, and celebrated as the native island and the kingdom of Ulysses. It is now Theaiki, b. iii., 272, etc.

Ithacus, a. um. Of Ithaca. Ithacus (as a subst.), an inhabitant of Ithaca; as applied to Ulysses, chiefstain of Ithaca, b. ii., 104, etc.

Ityus. B. ix., 574.

Julus. An appellation given to Ascaniuns. See note on b. i., 267.—B. ii., 674, etc.

Ixion. King of the Lapithae, was admitted by Jupiter to the table of Olympus. But Ixion, having endeavoured to seduce the affections of Juno, was hurled by Jupiter to Erebus, where Mercury fastened him with brazen bands to an ever-revolving fiery wheel, b. vi., 601.

Janiculum. A fortress erected by Janus on the hill opposite to the Capitoline Hill, on which Saturn dwelt, b. viii., 353.

Janes. An early king of Italy, famed for his uprightness. He dwelt on the Janiculum, and when Saturn was banished from heaven, Janus received him, and gave him a share of his kingdom. He was worshipped as a deity, and was usually represented with two faces, hence called Bifrons. All gates (Januae) were under his care; and those of his principal temple at Rome were always open in war, and closed in peace. to retain wars within, b. vii., 180, etc.

Julius. The name of an illustrious family (Julia gens) at Rome, deriving their name, according to Virgil, from Iulus, son of Æneas. The most distinguished of this family was C. Julius Caesar, and from him his adopted son Augustus was also called Julius, b. i., 288, etc.

Juno. 1. Daughter of Saturn and Rhea, and sister and wife of Jupiter. She was particularly worshipped at Argus, and favoured the cause of the Greeks in the Trojan war. Her enmity against the Trojans is said to have been caused by the decision of Paris in favour of Venus, as more beautiful than herself and Minerva. Hence the whole Trojan race became an object of bitter hatred to her, and this hatred was increased by the favours shown to that people by Jupiter. After the destruction of Troy, she pursued Æneas in his wanderings over the deep, and after his reaching Italy, aroused the nations to oppose him in arms. The Greeks were her especial care, but after the building of Carthage, that city became her favourite abode. Juno was goddess of the air, and shared, as the consort of Jupiter, the sovereignty of heaven. She also presided over marriage, and hence she is styled Juno Pronuba, b. i., 4, etc.—II. Proserpina was also called Juno Inferna, as queen of the lower world, b. vi., 138.

Junonius, a. um. Of Juno, Ju nonian, b. i., 671.

Jupiter. Son of Saturn and Rhea, king of gods and men. Various places are assigned as his natal spot, and various accounts given of the manner in which he became possessed of the sovereignty of heaven. According to one account which Virgil alludes to, he was brought up in a cave of Mount Icrite in the island of Crete, whither Rhea had fled to save him from Saturn, who sought to devour him, as he had done his other children. Jupiter afterward deprived Saturn of his power, and banished him from heaven. He then divided the sovereignty of the universe with his brothers Neptune and Pluto, reserving to himself the dominion of heaven, b. ii., 689, etc.
INDEX OF PROPER NAMES.

JUTINA. Sister of Turnus, had received from Jupiter the guardianship of fountains and streams. Urged on by Juno, she broke the treaty formed between Æneas and Latinus, and excited war anew. Jupiter, however, sent the fury Megæra, by her horrid screams, to deter her from any farther participation in the contest, and she, perceiving her efforts unavailing, plunged into her stream, b. xii., 146, etc.

L.

LABICUS, a, um. Of Labicum. Labici. The inhabitants of Labicum, a town of Latium, not far from Praeneste, b. vii., 796.

LABYRINTHUS. A celebrated structure in Crete, erected by Daedalus for King Minos, full of intricate windings. In this the Minotaur was kept; and the youths sent yearly from Athens were put into it to be devoured by the Minotaur, until it was destroyed by Theseus, b. v., 588; b. vi., 27. See Ariadne and Theseus.

LACENA. A Spartan female, b. ii., 601, etc.


LACEDæMÔNIUS, a, um. Of Lacedæmon, Spartan, b. iii., 328.

LACiNIUS, a, um. Lacidian, of Lacium, a promontory of Southern Italy. See note on b. iii., 552.

LÄDES. B. xii., 343.

LÄDON. B. x., 413.

LÄERTIUS, a, um. Laertian, of Lacon, a king of Ithaca and the father of Ulysses; hence Laertia regna, Ithaca, b. iii., 272.

LÄGIS. B. x., 381.

LÄMUS. B. ix., 334.

LÄMTRUS. B. ix., 334.

LÄOCÖON. Son of Priam and Hecuba, or, according to others, of Antenor, was a priest of Apollo. While offering a sacrifice to propitiate Neptune, whose priest he had been chosen by lot (see note on b. ii. 201), two enormous serpents issued from the sea, and having first destroyed his two sons, wound themselves around Laocoön and crushed him to death. This punishment was inflicted by Minerva, for having endeavoured to persuade the Trojans not to admit the wooden horse within their walls, but to destroy it, b. ii., 41, etc.

LÄÖDÄMIA. Wife of Protesilaus. When she heard of his death, she formed an image of him, which she would never allow to be out of her sight. Her father having ordered it to be burned, she flung herself into the flames and was consumed with it, b. vi., 447.

LÄÖMÈDÔNTÈUS, a, um. Laomedontius, of Laomedon, son of Ilus, king of Troy, noted for his parricide, b. iv., 542.

LÄÖMÈDÔNTIADÈS. Son or descendant of Laomedon, b. iii., 248, etc.

LÄÖMÈDÔNTIUS, a, um. Of the race of, or descended from Laomedon, b. vii., 105, etc.

LÄPITHÆ. A tribe of Thessaly, inhabiting Mounts Othrys and Pindus. At the marriage of Pinthous and Hippodamia, the chiefs of the Lapithæ were invited, as were also the Centaurs. Eurytion, one of the Centaurs, having become intoxicated, and conducting himself improperly, a combat ensued, in which several were slain. The Centaurs were afterward driven away from Pelion, and nearly exterminated, b. vi., 601.

LÄRIDEs. B. x., 391.

LÄRÈNA. A companion of Camilla, b. xi., 655.

LÄRISSEUS, a, um. Larissæus, Thessalian. See note on b. ii., 197

LÄTÅGUS. B. x., 697.

LÄTINUS, a, um. Of or belonging to Latium, Latin, b. i., 6, etc.

LÄTINUS. Son of Faunus and the nymph Marica. King of the Aborigines in Italy. The oracle
having deemed that his daughter Lavinia should become the wife of a foreign prince, he received Æneas on his landing in Italy with kindness, and offered him his daughter in marriage. On the death of Latinus, Æneas succeeded him on the throne of Latium, b. vii., 45, etc.

Lātium. A country of Italy, lying south of Etruria, from which Æneas and his family fled, says Virgil, by Saturn, because he there lay hid (latuisset in safety, b. i., 6, etc.

Lātōnā. Daughter of Ceus and Phoebe, and mother of Apollo and Diana by Jupiter, b. i., 502.

Lātōnius, A, um. Of or belonging to Latona, Latonian, b. ix., 405, etc.

Lāvīniā. Daughter of Latinus and Amata, betrothed by her mother to Turnus, but given eventually to Æneas. On the death of Æneas, through fear of her stepson Ascanius, she fled to the woods, and there gave birth to a son, called, from this circumstance, Æneas Silvius, b. vi., 764, etc.

Lāvīniun. A city of Latium. See note on b. i., 258.

Lāvīnius, A, um. Lavinian, of Lavinium, b. i., 2, etc.

Laudēns. Laurentian, of or belonging to Laurentum, the capital of Latium in the time of King Latinus, about sixteen miles below Ostia, near the spot now called Paterno, b. v., 797, etc.

Laudēntius, A, um. Laurentian, b. x., 709.

Laŭsus. Son of Mezentius, slain by Æneas while striving to protect his father, b. vii., 651, etc.

Lēda. Wife of Tyndarus, king of Sparta, and mother of Castor, Pollux, Helen, and Clytemnestra, b. i., 652.

Lēnērs, A, um. Descended from Lēda, Lēdonian, b. iii., 321, etc.

Lēnērs. A people of Asia Minor, who, under their king, Altes, sent assistance to Priam in the Trojan war. They dwelt, from an early period, in the islands of the Ægean Sea, and on the coast of Asia Minor, b. viii., 725.

Lēnnius, A, um. Lennian, of Lemnos, an island in the Ægean Sea, now Stambel.—Lennius pater, an epithet of Vulcan, because, when thrown from heaven, he fell on this island, and was taken care of by the Sintian men, and because he had numerous forges there, b. viii., 454.

Lēnēus, A, um. Lernaean. See note on b. iv., 207.

Lērna. A small lake in Argolis, rendered celebrated by the fable of the many-headed hydra which infested it and was slain by Hercules, b. vi., 287.

Lērēns, A, um. Of Lerna, Lernaean, b. viii., 300.

Lēthēs, A, um. Lethæan, of Leithe. A river of the lower world, the waters of which had the property of causing a total forgetfulness of the past. (Its name is derived from ἄμηθή, forgetfulness). The shades of the dead drank of its waters when returning to reanimate bodies upon earth, and also when entering Elysium, b. v., 854, etc.

Leucaspis. B. vi., 334.

Leucāte. A promontory at the southwestern extremity of Lucadia, so called, Strabo says, from the white colour of the rock. It was rocky, and dangerous to mariners. On its summit was a temple of Apollo, b. iii., 274, etc.

Liburni. A maritime people, dwelling in Illyricum, along the Adriatic, opposite Italy b. i., 244.

Libyā. The name given by the Greek and Roman poets to Africa. In a more restricted sense, the name was applied to that part of Africa which formed Cyrenaica and Marmarica, with an extensive region in the interior. It is also used by poetis
INDEX OF PROPER NAMES. 917

exaggeration for Carthage, b. i., 22, etc.

L�yCyUs, a, um. Libyan, African, b. i., 339, etc.

Libystis (fem. adj. from Libya).

Libyan, African, b. v., 37.

Lîchâs. B. x., 315.

LiCvMîa. A slave, mother of Helenor, b. ix., 546.

Lîger. I. A Latin, b. ix., 571.

—II. A Rutulian chief, b. x., 576.

Lîgûres. A people of Northern Italy, dwelling along the Sinus Ligusticus, or Gulf of Genoa, b. x., 185, etc.

Lîlîvîius, a, um. Lilybeian, of Lilybicum. See note on b. iii., 706.

Lîpâkê. The largest of the Islands, now called Lipari Islands. See note on b. viii., 417.

Lîris. B. xi., 670.

Lîcri. I. The Locri Narycii. See note on b. iii., 399.—II. See note on b. ix., 265.

Lûcâgus. A Rutulian chief, b. x., 575, etc.

Lûcâs. B. x., 561.

Lûcîtius. B. ix., 570.

Lûcîfer. The morning star, b. ii., 801, etc.

Lûpârgî. A cave at the foot of the Palatine Hill. See note on b. viii., 343.

Lûpârcî. Priests of the god Pan, called by the Romans Lupercus. They were first instituted by Euander, and were the most ancient order of priests. They were divided into three companies, two of early date, the third established in honour of Julius Caesar. See note on b. viii., 663.

Lûvâs. An epithet of Bacchus. See notes on b. i., 686, and b. iv., 58.

Lûvâs, a, um. Lycaean. See note on b. viii., 344.

Lûvâs. A Gnosian artist, who made the sword which Ascanius gave to Euryalus, b. x., 304.

Lûvânûs, a, um. Lycaoman, of Lyconia, a province of Asia Minor, forming the southeastern quarter of Phrygia, b. x., 749.

Lûvía. A country of Asia Minor, in the south, lying between Pamphylia, Caria, Phrygia, and Pisidia, b. iv., 143, etc.

Lûvîus, a, um. Of Lycia, Lycian, Carthage. See note on b. iii., 346, etc.

Lûvîtius, a, um. Lyctian, Cys-tan. See note on b. iii., 401.

Lûvûrgûs. A king of Thrace, who drove Bacchus from his realms. Bacchus, in revenge, made him mad, and he, in a fit of insanity, slew his own son Dryas. His subjects, having been informed by an oracle that the land, which had in consequence of this become sterile, would not regain its fertility until Lycurgus was put to death, bound him on Mount Pangæus, where he was destroyed, b. iii., 14.

Lûvûs. B. ix., 545, etc.

Lûdînûs, a, um. Lydian, Lydus, a country of Asia Minor, bordering on Phrygia Major. From this the Tyrrhenian Pelasgi were said to have passed into Etruria, and introduced the arts of civilization, b. viii., 479, etc.

Lûdî. The Lydians, the inhabitants of Lydia. See note on b. ix., 11.

Lûvûcûs. B. ix., 768.

Lûvûnîssûs, a, um. Of Lyven-sus, Lynnessian, b. x., 128.

Lûvûnîssus. A city of Troas, not far from Thebes. This town was attacked and plundered during the Trojan war by Achille, and from it he obtained the beautiful Briseis, the seizure of whom by Agamemnon brought unnumbered woes upon the Greeks, b. xii., 547.

M.

Mâchâon. A celebrated physician, son of Æsculapius and brother to Podalirius. He went to the Trojan war, where he officiated in the double capacity of physician and warrior, and where
he performed many surprising cures. Machaon was one of those concealed in the wooden horse. b. ii., 263.

Menander. A river of Asia Minor, rising near Ceos in Phrygia, and which, after forming the common boundary between Lydia and Caria, fell into the Ægean Sea below the promontory of Mycale. It was remarkable for its winding course, and its name became a general appellation for all obliquities or windings, b. v., 251.

Mæon. A Rutulian, b. x., 337.

Mæonide. An appellation given to the Etrurians, in allusion to their supposed Lydian or Mæonian origin, b. xi, 759.

Mæonia. Another name for Lydia. Herodotus states that the country known in his time by the name of Lydia was at an earlier period called Mæonia, and the people Mæones. This seems confirmed by Homer, who nowhere mentions the Lydians, but numbers the Mæonian forces among the allies of Priam, and assigns to them a country which is plainly the Lydia of subsequent writers, b. viii., 499.

Mæonius, a, um. Mæonian, i. e., Lydian. Vid. Mæonia.

Mæotius, a, um. Mæotia. Mæotia tellus. The country around the Palus Maeotis, or Sea of Azof, t. vi., 800.

Magnus. A Rutulian, b. x., 521.

Maja. Daughter of Atlas, and mother of Mercury by Jupiter. She was one of the Pleiades, b. viii., 138.

Mælea. A promontory of the Peloponnesus, forming the extreme point to the southeast, and separating the Laconic from the Argolic gulf. It was considered by the ancients the most dangerous point in the navigation of the peninsula. It is now called Cape St. Angelo, but sometimes Cape Malia. b. v., 193.

Manlius. Marcus Manlius, surnamed Capitolinus, from his having saved the Capitol when nearly taken by the Gauls, b. viii., 652.

Manto (gen. -ā). A daughter of the prophet Tiresias, endowed, like her father, with the gift of prophecy. Having come to Italy, she married Tiberinus, king of Alba, and became by him mother of Oenus, the founder of Mantua, b. x., 199.

Mantua. A city of Gallia Cisalpina, situated on an island in the Mincus, southeast of Brixia. Its foundation was ascribed, in fable, to Oenus, son of Manto, who called it after his mother. See note on b. x., 201, etc.—Virgil was born at Andes, a village near Mantua, b. x., 200, etc.

Marcellus. I. M. Claudius. A celebrated Roman general. He signalized himself in the war with the Gauls, and obtained the spoilia opinia, by slaying with his own hand their king, Viridomarus. (See note on b. vi., 855, etc.) After achieving the conquest of Syracuse, he was opposed to Hannibal, but fell in an ambuscade, in the sixtieth year of his age. Marcellus was accustomed to be called the sword of the Romans, from his daring and impetuous valour, as Fabius, on the other hand, was denominated their shield, b. vi., 856, etc.—II. M. Claudius, commonly known as the “Younger Marcellus.” See note on b. vi., 860.

Marīca. A nymph of the river Liris, who had a grove near Minturnæ. Virgil makes her the wife of Faunus and mother of Latinus, b. vii., 47.

Marpesius, a, um. Marpesian, of or belonging to Marpesus, a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained, b vi., 471.

Maruvius, a, um. Maruvian.
INDEX OF PROPER NAMES.

MEMMIUS. The Memmi were one of the branches of an old plebeian house at Rome, who were themselves subdivided into the families of the Galli and Gemelli. Virgil, in a spirit of flattery, claimed for them a descent from Memnus, the follower of Æneas. See note on b. vi., 117.

MEMNON. A king of Ethiopia, and son of Tithonus and Amora. He came to Troy with a body of auxiliaries for Priam, and signalized himself in conflict with the Greeks. Antilochus fell by his hand, and he himself was slain by Achilles. He was remarkable for his beauty, b. i., 489.

MENELAUS. King of Sparta, and brother of Agamemnon. He married Helen, the daughter of Tyndarus, and with her received the crown of Sparta. This kingdom, however, he had enjoyed only a short time, when Helen was carried off by Paris, the son of Priam, which laid the foundation of the Trojan war, during which contest Menelaus behaved with great spirit and courage. After the destruction of Troy and recovery of Helen, Menelaus was prevented by storms and adverse winds from immediately returning home, but wandered about for many years, b. ii., 264; b. vi., 525, etc.

MENESTHEUS. A Trojan, b. x. 129.

MENETES. I. The pilot of the ship Gyas, at the naval games exhibited by Æneas, in honour of his father's memory.—II. An Arcadian, slain by Turnus, b. xii., 517.

MERCURIUS. Son of Jupiter and Maia, and messenger of the gods, more particularly of his father, b. i., 301; b. iv., 222, etc.

MEROPS A Trojan, slain by Turnus, b. ix., 702.

MESSAPUS. A son of Neptune, who left Boeotia, and came to settle in Italy, where he assisted
Turnus against Aeneas. He was failed to have given the name of Messapia to a part of Southern Italy, forming the interior of Iapet- gia, b. viii., 6; b. vii., 691, etc.

Metius. King of Privernum, expelled by his subjects for his cruelty and tyranny. He was father of Camilla, b. xi., 540, 564.

Metius. The charioteer of Turnus, whose form was assumed by Juturna, the sister of that warrior, b. xii., 469, etc.

Metius Fufetius. Dictator of Alba, in the reign of Tullus Hostilius. He became subject to the Romans by the combat of the Horatii and Curatii. Proving faithless on one occasion, Tullus put him to death by placing him between two four-horse chariots that were on a sudden driven rapidly in opposite directions, b. viii., 642.

Mezentius. A king, or rather, Lucumo of the Etruscans. Expelled by his subjects, on account of his cruelty, from Carie his capital, he fled to Turnus, who employed his services, together with those of his son Lausus, against the Trojans. He and his son were both slain by Aeneas, b. vii., 648; b. viii., 7; b. x., 689, etc.

Mimas. A Trojan, b. x., 702.

Mincius. A river of Cisalpine Gaul, flowing from Lake Benacus, and falling into the Po. Mantua was situate on an island in this stream. It is now the Mincio, b. x., 206.

Minerva. The goddess of wisdom, and all the humanizing and liberal arts, was produced from the brain of Jupiter, without a mother. She was called Pallas by the Greeks, b. ii., 31; b. v., 254, etc.

Minio. Now Mignone, a river of Etruria, falling into the Mare Tyrrhenum, a short distance above Centum Cellae, b. x., 183.

Minoves, a, um. Minovae, o. Minos.—Minotaur. The Cretan realm, i.e., Crete, as reigned over by Minos.—Minotaur. The Cretan field, b. vi., 14.

Minos (gen.-ins). A celebrated king and lawgiver of Crete. Son of Jupiter and Europa. According to the poets, he was rewarded for his equity, after death, with the office of chief judge in the world below. Aeacus and Rhadamantus were associated with him, b. vi., 432.

Minotaurus. The monstrous offspring of Pasiphae, half man, half bull. He was enclosed in the Cretan labyrinth, where Minos fed him on human flesh, until he was slain by Theseus, i. vi., 26.

Misenus. The trumpeter of Aeneas, and, previously to this, the trumpeter and follower of Hector. He was drowned by Triton on the coast of Campaia, and buried on the promontory of Misenum, which received its name from him, b. vii., 164, etc.

Mnestheus. A Trojan chieftain, b. iv., 288; b. ix., 779, etc.

Monius. A maritime town, on the coast of Liguria, where Hercules had a temple. It was also called Hercules Monceii Por- tus, and is now Monaco, b. vii., 831.

N.

Nar. A river of Italy, rising in the Apennines, in that part of the chain which separates the Sabines from Picenum, and, after receiving the Velinus and several other smaller rivers, falling into the Tiber near Oriculum. It was noted for its sulphurous stream and the whitish colour of its waters. It is now the Nera b. vii., 517.

Narvii Locri. A division of the Locrians, so called from the city of Naryx. See note on b. iii., 399.

Nautas. A Trojan soothsayer who consolated Aeneas when his fleet had been partly consumed.
INDEX OF PROPER NAMES. 921

in Sicily. He was fabled to have been the progenitor of the Roman family of the Nautii, to whose care the Palladium was intrusted. See note on b. v., 704.

NAXOS. An island in the Ægean Sea, the largest of the Cyclades, and lying to the east of Pærus. It was celebrated for the worship of Bacchus, and was famed also for its wine. The modern name is Nazia, b. iii., 125.

NEALCES. A Trojan, b. x., 753.

NEMEA. A city of Argolis, to the northwest of Mycenæ. Its neighbourhood was celebrated as having been the scene of the exploit of Hercules with the Nemean lion. Here also were celebrated the Nemean games, b. viii., 295.

NEOPTOLEMUS. Another name for Pyrrhus, son of Achilles. Vid. Pyrrhus.

NEPTUNUS. God of the sea, brother to Jupiter and Pluto, and son of Saturn and Ops. He, with Apollo, built for Laomedon the walls of Troy. Neptune was favourably inclined towards Æneas and his followers, b. i., 127; b. v., 799, etc.

NEREUS. A sea-deity, the eldest son of Pontus and Terra. He married Doris, and became by her the father of the fifty Nereides. He is sometimes put figuratively for the sea itself, b. ii., 419.

NERITOS. A mountain in the island of Ithaca, and the highest of those contained therein. Some, however, think that Virgil does not refer to this, but to an island distinct from Ithaca, b. iii., 271.

NEREÆ. A town of the Æqui, situate among the mountains, b. vii., 744.

NILUS. A great river of Africa, and one of the most celebrated in the world. It is supposed to have its sources in the Mountains of the Moon. Its course is to the north, and it runs through Nubia and Egypt into the Mediterranean, discharging its waters by several mouths. Before reaching the sea, it sends off two great arms, enclosing a piece of ground shaped like a triangle, and called the Delta, from its resemblance to that Greek letter. The Delta is the most fertile part of Egypt. On the inundation of the Nile, indeed, which takes place at a stated period every year, the fertility of the whole of Egypt essentially depends. The ancients assign seven months to the Nile; the number at the present day is less, b. vi., 801; b. ix., 31.

NIPHAEOS. A Rutulian, b. x., 570.

NISUS. i. A king of Megara, son of Mars, or more probably of Pandion. In the war waged by Minos, king of Crete, against the Athenians, on account of the death of Androgeus, Megara was besieged, and it was taken through the treachery of Scylla, daughter of Nisus. This prince had a golden or purple lock of hair growing on his head, and as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolved to give him the victory. She cut off her father's precious lock as he slept, and he immediately died. The town was then taken by the Cretans. But Minos, instead of rewarding the maiden, disgrusted at her unnatural conduct, tied her by the feet to the stern of his vessel, and then dragged her along until she was drowned. Nisus was changed after death into the bird called the sea-eagle, and Scylla into a species of lark, and the father continually pursues the daughter to punish her for her crime, b. vi., 74. — ii. Son of Hyrtacus, and friend of Euryalus. He accompanied Æneas to Italy, and perished in attempting to save the life of his friend Euryalus, who
had fallen into the enemies' hands. The whole narrative is given in detail by Virgil with great force and beauty, b. v., 286; b. ix., 776, etc.

NeroM. I. The second king of Rome, b. vi., 712. — II. A Rutulian, b. ix., 454.

NumAulus. I. A Rutulian, b. ix., 592.

Numinius. See note on b. vii., 150.

NumiDæ. The people of Numidia, a country answering in some degree to the modern Algiers, b. iv., 41.

NumiToR. I. King of Alba, father of Rhea Sylvia, and grandfather of Romulus and Remus, b. vi., 768.—II. A Rutulian, b. x., 342.

Nursia. A town of the Sabines, at the foot of the central chain of the Apennines, and near the sources of the river Nar. It was noted for the coldness of its atmosphere. The modern name is Norcia, b. vii., 716.

Nysa. A fabulous city of India, on Mount Meros, a mountain as fabulous as the city. See note on b. vi., 806.

O. Oenotri. See note on b. i., 532.

Oileus. King of the Locrians, and father of Ajax the Less, who was called from his parent the Oilean Ajax. Oileus was one of the Argonauts, b. i., 41.

Olearos. A small island in the Ægean, opposite Paros, and hence also called Antiparos, now Antiparos. It is separated from Paros by a strait only 18 stadia wide. This island is famed for its grotto, b. iii., 126.

Olympus. A celebrated mountain, the fabled abode of the gods. It was situate on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The modern name, with the Greeks, is Elimbo; and with the Turks, Semavat Evi, b. vi., 579, etc.

Onytes. A Rutulian, b. xii., 514.

Opheltes. Father of Euryalus, b. ix., 201.

Opis. A nymph, one of the attendants of Diana, b. ix., 532, etc.

Orcus. I. A poetic name for the lower world, b. viii., 296.—II. The god of the lower world, in the old Latin religion, corresponding to the Pluto of the Greeks.

Oreides. Mountain-nymphs, so called from the Greek ὀρέων, "a mountain." They generally attended upon Diana, and accompanied her in hunting, b. i., 500.

Orestes. Son of Agamemnon and Clytemnestra. Having slain his mother and her paramour Ægisthus because they had murdered his father, he was tormented by the Furies, and driven by madness; but he afterward recovered from this malady, and
Ascended the throne of Mycenae, where he reigned many years. He was remarkable also for his friendship with Pylades, b. iii., 331; b. iv., 471.

Orius, A, um. Oriian, of Orius, a seaport town of Illyricum. This place was famed for its turpentine, and hence the "Oriacan turpentine." of which Virgil speaks, b. x., 136.

Orion. A celebrated giant, placed after death as a constellation in the heavens, and which was always accompanied, at both its rising and setting, with heavy storms, b. i., 533; b. iii., 517, etc.

Orythia. A daughter of Erechtheus, king of Athens, carried off by Boreas, the god of the north wind, b. xii., 83.

Ornýtus. An Etrurian, b. xi., 677.

Orôdes. A Trojan, b. x., 733.

Orontes. A leader of the Lyceans, who suffered shipwreck in the voyage to Italy, b. i., 113, 220, b. vi., 334.

Orses. A Trojan, b. x., 748.

Orsilôchus. A Trojan, b. xi., 636.

Ortygia. I. A small island, off the coast of Sicily, and forming part of the city of Syracuse. In it was the celebrated fountain of Arethusa. Vide. Arethusa and Alphens.—II. One of the ancient names of the island of Delos, b. iii., 124.

Ortygius. A Rutulian, b. ix., 573.

Osci. A people of ancient Italy, who seem to have been identical with the Ausones or Aurunci, and who inhabited the southern part of the Peninsula, b. vii., 730.

Osini:s. See note on b. x., 635.

Oسيرس. A Rutulian, 6, xii., 458.

Othryades. —Son of Othrys. A patronymic applied to Panthus, b. ii., 319, 336.

Othyrs. A mountain-range of Thessaly, closing the great basin of that country to the south, and dividing the waters which flowed northward into the Peneas from those received by the Spercheius b. vii., 675.

P.

Pachýnus, or Pachynum Promontorium, now Cape Passaro, the southeastern promontory of Sicily. Vide. Trinacria, b. iii., 429; b. vii., 289.

Pactolus. A river of Lydia, rising in Mount Tmolus, and falling into the Hermus, after passing by Sardis, the ancient capital of Cressus. Its sands were auriferous, the particles of gold having been washed down by the mountain torrents. The modern name is Bagouly, b. x., 142.

Padus. The Po, the largest river of Italy, called also Erithnus. It rises in Mount Vesulus, and falls into the Adriatic after a course of more than 500 miles. Its waters are liable to sudden increase, from the melting of the snows and from heavy falls of rain, the rivers that flow into it being almost all mountain-streams, b. ix., 680.

Padusa. One of the channels of the Po, and the same with the Ostium Spineticum, or southernmost branch of that river. It formed several marshes, and abounded with swans, b. x., 457.


Pagáusus. A Trojan, b. xi., 670.

Palaemon. A sea-deity, son of Athamas and Ino. His original name was Melicerta, and he assumed that of Palæmon after he had been changed into a sea-deity by Neptune. Both Palæmon and his mother Ino were held powerful to save from shipwreck and were invoked by mariners, b v., 823.
INDEX OF PROPER NAMES.

Palamèdes. A Grecian chief, son of Nauplius, king of Eubea. He was shamefully put to death at the instigation of Ulysses, who, to avoid going to the Trojan war had feigned madness, but whose artifice had been exposed by Palamedes. (See note on b. xi., 83.) This chieftain is celebrated in fable as the inventor of weights and measures; of the game of chess; as having regulated the year by the sun, &c.; and also for having added certain letters (φ, ξ, χ) or, as others say, ζ, π, φ, χ) to the Greek alphabet, b. ii., 82.

Palatinus Mons. One of the seven hills on which Rome was built, and the first of the number that was inhabited. Here Euander resided before Romulus found ed Rome. Hence ne is called "Palatinus," the Palatine, or dweller on the Palatine Mount, b. ix., 9.

Palatium. An appellation sometimes given to the Palatine Mount. The plural form, Palatia, is more frequently used, and contains a particular reference to the place as the residence of Augustus and the subsequent emperors.

Palici, or Palisci. Two deities, sons of Jupiter by the Sicilian nymph Thalia, or, as others give the name, Ætna. They were worshipped with great solemnity by the Sicilians, and near their temple, which was in the vicinity of the river Symæthus, were two small lakes of sulphurous water, which were supposed to have sprung out of the earth at the time that they were born. These pools were probably eraters of volcanoes, and their depth was unknown, b. ix., 585.

Palinurus. Son of Iasus, and pilot of Æneas's ship. He was overpowered by the god of sleep while sitting at the helm, and plunged by him into the sea, and after being three days on the deep, floating about on a piece of the rudder, he came to land near Velia, where he was slain by the barbarous inhabitants, who were accustomed to plunder and kill shipwrecked mariners. A promontory of Lucania, on which a monument was raised to him, received the name of Palinorum Promontorium, b. v., 12, 335, 843; b. vi., 349, etc.

Palladium. See note on b. xii., 166.

Pallantium. A town built by Euander on the Palatine Mount, b. viii., 341; b. ix., 196.


Pallas (gen. -antis). Son of Euander, slain by Turnus, b. viii., 110, 585; b. x., 439, etc.

Palmus. A Trojan, b. x., 697.

Pan. The god of shepherds, an Arcadian deity. His worship was brought to Italy by Euander. He is called Lyceus, from Mount Lyceus in Arcadia, one of his favourite haunts, b. viii., 344.

Pandárus. 1. A Lycian, mentioned by Homer as having broken the truce between the Greeks and Trojans by wounding Mene laus with an arrow. (Ili., iv., 88, seqq. Æn., v., 496.)—II. A Trojan, brother of Bītas, and son of Aleonar, b. ix., 672, etc.

Panopéa. One of the Nereids, b. v., 240, 825.

Panopés. A Sicilian youth, who took part in the funeral games of Anchises, b. v., 300.

Pantağias. A small river on the eastern coast of Sicily, which falls into the sea between Megara and Syracuse. It was very rapid in its course, and traversed a rugged bed, b. iii., 689.

Panthus. Son of Othrys, a Trojan, and priest of Phæbus, b. ii., 319, etc.

Paphius, or Paphos. A city of Cyprus, on the southwestern side of the island, where Venus was particularly worshipped.
INDEX OF PROPER NAMES.

923

Paris. The Fates, deities who presided over the birth and the life of mankind. They were three in number, Clotho, Lachesis, and Atropos; and, according to the popular belief, Clotho held the distaff, Lachesis spun the thread, and Atropos cut it off. According to Hesiod, the Parcae were the daughters of Jupiter and Themis, b. i., 22, etc.

Paris. Otherwise called Alexander, was a son of Priam and Hecuba, and was exposed, when an infant, on Mount Ida, because his mother had dreamed, when about to lie-in of him, that she had been delivered of a blazing torch; and the soothsayer Αἰσακός had declared from this that the child was to be born would prove the ruin of his country. Paris was brought up as a shepherd by those who found him thus exposed (some say, by the very Domestic who was ordered to expose him), and, when he reached man's estate, signalized himself by repelling robbers from the flocks, whence he obtained from his fellow-shepherds the name of Alexander ("man-protector"), or, according to the Greek form, Ἀλέξανδρος (i. e., ἀπὸ τοῦ Ἀλέξειν ῥόδος ἄνδρας). In this state of seclusion, moreover, he united himself to the nymph Εὐνοκ. He was afterward chosen umpire between Juno, Minerva, and Venus, in the case of the apple of discord and of the question of superior beauty; and having decided in favour of Venus, was promised by her the hand of the most beautiful woman of the day. Soon after this, his birth and parentage were made known by Cassandra, and Paris was acknowledged by Priam as his son; and, at a period not long subsequent, he proceeded on a voyage to Greece. Here he visited the court of Menelaus, and, in the absence of the latter, eloped with his consort, the beautiful Helen, an act which led to the Trojan war, and the ruin of his family and country. Paris was slain by one of the arrows of Philoctetes. Though generally represented as effeminate, and vain of his personal appearance, Paris nevertheless distinguished himself, during the siege of Troy, by wounding Diomed, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her special protection, b. i., 27, etc.

Paris, a. um. Parian, of the island of Paros. This island was one of the Cyclades, and famed for its marble. Hence "Paris lapis" for Parian marble, or marble generally, b. i., 593, etc.

Paros. An island in the Αἰγα-η, one of the Cyclades, famed for its marble. Vvid. Paris, and see note on b. iii., 126.


Parthenius. A Trojan, b. x., 743.

Parthenopeus. One of the seven chieftains who accompanied Adrastus, king of Argos, in his expedition against Thebes. He was slain by Amphidicus, or, as others state, by Periclemyeus. Parthenopeus was the son of Atlanta, b. vi., 480.


Patavium. A city of Cisalpine Gaul, in the district of Venetia, and situate between the Medius Major and Minor, in the lower part of their course. It was fabled to have been founded by Antenor. The modern name is Padua, or, more correctly, Padoa, b. i. 247.

Patron. B. v., 299.

Peleioid. An ancient race who
occupied Greece before the arrival of the Hellenes. Virgil uses the term as equivalent to Greece generally, b. ii., 83, 106, etc.

Pelias. A Trojan, b. ii., 435.

Pelides. Son of Pelas, a patronymic of Achilles, b. ii., 548. — Descendant of Pelas, an appellation given to Neoptolemus by the poet, as the grandson of that chief lain, b. ii., 263.

Pelopæus, a, um. Pelopæan, of Pelops. The poet applies the expression "Pelopa menia" nominally to Argos and Mycenaæ, as cities belonging to the domain of Pelups and his line. In reality, however, the whole of Greece is meant, b. ii., 193.

Pelorüs, of Pelorum promontorium. Cape Faro, one of the three principal promontories of Sicily. It lies nearest Italy, and between it and that country runs the Strait of Messina, or Fretum Siculum, b. iii., 411.


Penthesilæa. A queen of the Amazons, who came to the aid of Præm in the last year of the Trojan war, and was slain by Achilles, after having performed great acts of valour, b. i., 491; b. xi., 662.

Pentheus. Son of Echion and Agave, and King of Thebes in Boeotia. In consequence of his refusing to acknowledge the divinity of Bæcchus, the latter inspired his mother and aunts with such fury, while celebrating the orgies, that they, mistaking him for a wild beast, tore him to pieces. Virgil, in speaking of Pentheus, alludes to that monarch as himself under the influence of phrensy excited by the god; and in this he copies, not from the ordinary legend given above, but from the plot of the Bæcchæ, a play of Euripides. See note on b. iv., 469.

Pergamæus, a, um. Pergamean, i. e., Trojan. This epithet properly alludes to the citadel (Pergæa) of Troy, which is then regarded as standing, by synecdoche, for the city itself, b. v., 744, etc.

Pergæa (gen. -ææum). The citadel of Troy, frequently used, by synecdoche, for the city itself, b. i., 466, etc.

Peripias. A Grecian chief, b. ii., 476.

Petilia. A town of Italy, in the territory of the Bruttii, on the coast of the Tarentine Gulf, and to the north of Crotona. It was fabled to have been founded by Philoctetes, after the Trojan war, b. iii., 402.

Phæacæ. The Phæacians, the Homeric name for the inhabitants of Coreya. Val. Phæacia.

Phæacia. The Homeric name for the island of Coreya, now Corfu. This island lay off the coast of Epirus, and Alcinous was its king when Ulysses was wrecked upon it, b. iii., 291.

Phlegra. Daughter of Mimas and Pasiphaæ, and wife of Theseus. Her criminal passion for Hippolytus, son of Theseus by the Amazon Hippolyta, and the virtuous firmness of the young prince, drove her at length to suicide by hanging.

Phæthon. Son of Phœbus and Clymene, who, according to the poets, was intrusted by his father, after his repeated solicitations, with the chariot of the sun for one day. By his unskilful driving, however, he nearly wrapped the world in flames; and Jupiter, in order to prevent such a catastrophe, struck him with a thunderbolt. He fell into the Po, b. v., 105; b. x., 189.

Phaleris. A Trojan, b. ix., 762.

Phærus. A Rutulian, b. x., 322.

Phægæus. 1. A Trojan attendant, b. v., 263. — II. A Trojan
warrior, t. ix., 765.—III. Another Trojan, b. xii., 371.

Pheneus. A city in the northern part of Arcadia, at the foot of Mount Cyllene. It was a place of great antiquity, since Hercules is said to have resided there after his departure from Tiryns; and Homer has mentioned it among the principa. Arcadian cities, b. vi., 155.

Phere. A Trojan, b. x., 413.

Philoctetes. Son of Peas, king of Melibea in Thessaly. An offensive wound in his foot, caused by one of the arrows of Hercules, compelled the Greeks to remove him treacherously to the isle of Lemnos. Here he remained until the Greeks were informed, by an oracle, that Troy could not be taken without the arrows of Hercules. As Philoctetes had these in his possession, Ulysses and Pyrrhus were despatched to Lemnos to urge Philoctetes to put an end by his presence to the tedious siege. He refused, however, to comply, until Hercules appeared, and enjoined upon him, on a promise that his wound should be cured, to accede to the request that was made of him. Philoctetes accordingly returned to the camp before Troy, where he was cured by Machaon, and Troy soon fell. After the overthrow of Troy he settled with his followers in Italy, in the territory of the Bruttii, and there founded the city of Petilia, b. iii., 402.

Pheneus. Of Phineus. This individual was King of Salmodesus in Thrace. Having, on the false accusation of his second wife, put out the eyes of his children by a former marriage, and then shut them up in prison, he was struck blind by the gods, and tormented by the Harpies, who polluted every banquet. On the arrival of the Argonauts, however, he was released from his wretched state by Zetes and Calais, the winged sons of Boreas who chased away the Harpies as far as the Strophades. (Vid. Strophades.) B. iii., 212.

Phlegethon. A river of Tartarus, which rolled in waves of fire. Hence its name, Φλεγεθών, from φλέγειν, "to burn," b. vi., 551.

Phlegyas. A son of Mars, who built a city, called after his name, in the territory of Orchoemenus in Bœotia. Here he collected together the bravest warriors of Greece, and committed, in conjunction with these, various acts of rapine and daring impiety, and even ventured to assault and burn the temple of Delphi. Jupiter, on account of their wickedness, destroyed the whole race with lightning and pestilence. Phlegyas appears among the tormented in Tartarus. He was the father ofIxion according to one account, b. vi., 618.

Phene. One of the names of Diana, or the Moon, b. x., 216.

Pherebus. Another name for Apollo. Vid. Apollo, b. iii., 251, etc.

Phenices. The Phenicians, a celebrated commercial people of antiquity. Tyre and Sidon were their principal cities, and Carthage was one of the most celebrated of their colonial establishments, b. i., 344.

Phenissa. A term applied to Dido, and indicative of her Phenician origin, b. i., 670, etc.

Phenix. 'Grecian chieftain, son of Amyntor, king of Thessaly, and the preceptor of Achilles, whom he followed to the Trojan war. Phenix had been compelled to flee from his native country, and had found refuge with Peleus, who assigned him a territory on the confines of Phthia, and the sway over the Dolopians, b. ii., 762.

Phoebus. 1 One of the Centaurs, b. viii., 294.—II. A Trojan, l. xii., 341.

Phoebus. A son of Priam, killed during the Trojan war by Menelaus. The god of sleep assumed his features when he deceived the drowsy Palinurus, and threw him into the sea, b. v., 842.

Phoecus. I. A sea-deity, son of Pontus and Terra, b. v., 240. —II. A Latin, b. x, 328.


Phrygia. A large country of Asia Minor, to the south of Paphlagonia and Bithynia. We must not, however, confound this with the Phrygia of which Virgil is accustomed to speak when referring to the Trojans. This latter is what was called Hellespontine Phrygia, and lay along the Hellespont, including part of Myisia and Troas. As, however, both Phrygias were originally occupied by the same race, whatever suits the character of the inhabitants of Greater Phrygia applies equally well to the others. Hence the general charges of effeminacy, &c., b. i., 618; b. vii., 207, etc.

Phthia. A district of Thessaly, forming part of the larger district of Phthiotis. This was the native region of Achilles, b. i., 284.

Picus. A fabulous king of Latium, son of Saturn, and celebrated for his beauty and his love of steeds. One day Picus went north to the chase clad in a purple cloak, bound round his neck with gold. He entered a wood where Circe happened at the time to be gathering magic herbs. She was instantly struck with love; but Picus spurning her advances, she, in revenge, struck him with her wand, and instantly changed him into a bird with purple plumage, and a yellow ring around its neck. This bird was called by his name "Picus," or the woodpecker, b. vii., 48, 171, 189.

Pilumnus. An ancestor of Turnus, b. ix., 4, etc.

Pinaria Donus. See note on b. viii., 270.

Pirithous. Son of Ixion, and king of the Lapithae, whose friendship with Theseus was proverbial. Vid. Theseus, where an account is given of the fate of Pirithous, b. vi., 393, 601.

Pisa. A city of Elis, giving name to the district of Pisatis, in which it was situated. See note on b. x., 179.

Plemyrium. A promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia. It formed, with this island, the entrance to the great harbour of Syracuse. Its modern name is Massa d'Oliva, b. iii., 693.

Pluto. Son of Saturn and Ops and brother to Jupiter and Neptune. In the division of the universe, he obtained for his portion the lower world, b. vii., 327.

Podalirius. A Trojan, b. xii., 304.

Poenus. Another name for "Carthaginiensis," or Carthaginius, b. i., 302, etc.

Politae. Son of Priam, killed by Pyrrhus in his father's presence, b. ii., 526; b. v., 564.

Pollux. Son of Jupiter by Leda, and the twin-brother of Castor. When the latter had been slain by Idas, Pollux shared his immortality with him, so that the brothers lived, by turns, one day in the world above, and another in the world below, b. vi., 121.

Polydoros. Son of Priam, and the youngest of his children by Hecuba. He was treacherously slain by Polydemos, king of Thrace, to whose care he had been confided by his father. b. iii., 40, &c.
Polyphæmus. Son of Neptune, and one of the Cyclopes. Ulysses deprived him of his only eye, a single one in the centre of his forehead, but he was avenged by his father Neptune, who brought shipwreck on the Greek chief, b. iii., 657, etc. Polyphœtès. B. vi., 484.

Pomptii, or Suessa Pometia, an ancient Volscian city, the site of which must ever remain matter of conjecture. It appears, however, to have been in the vicinity of the Fontine Marshes (Pâludes Pomtina), to which it gave name. It was a colony of Alba, according to Dionysius and Virgil, b. vi., 776.

Populonia, or Populonium, a flourishing city of Etruria, on the coast, in a line with Vetulonia. It was the naval arsenal of the Etruscans. Its harbour is now Porto Baratto, b. x., 172.

Porsenna. Lucumo of Clusium, who espoused the cause of the banished Tarquins, and endeavoured, though without success, to restore them to their capital. Vid. Cloelia, Cocles, &c.; and, as regards the form of the name Porsenna, see note on b. viii., 646.

Portūnus. A sea-deity, the same with Palæamon. See note on b. v., 241.


Prænestæ. An ancient city of Latium, southeast of Rome, about twenty-three Roman miles. It stood on elevated ground, and was said to have been founded by Cæculus. (Vid. Cæculus.) The modern name is Palestrina, b. vii., 682; b. viii., 561.

Priæmus. Son of Laomedon, and last king of Troy. When Hercules took the city of Troy, Priam, then called Podarces, was in the number of his prisoners; but his sister Hesione redeemed him from captivity, and he exchanged his previous name for that of Priamus, which signifies "bought," or "ransomed" (Πράμως, from πράμος). He was placed on his father's throne by Hercules, and married Hecuba, the daughter of Ciscesus, by whom he became the father of a numerous offspring. After having reigned for many years in the greatest prosperity, the conduct of his son Paris, and his own unwillingness to render justice to Menelaus, involved him in a war with the Greeks, which, after ten years' duration, ended in the capture and destruction of his city, and his own death. He was slain by Pyrrhus, son of Achilles, b. i., 458, etc.

Privernum. A town of Latium, in the territory of the Volscæ; now Piperno. Virgil makes it the birthplace of Camilla, b. xi., 540.

Procas. A king of Alba, succeeded his father Aventinus. He was father of Amulius and Numitor, b. vi., 767.

Prochem. An island off the coast of Campania, and adjacent to Ænaria. It is now Procida, b. ix., 715.

Procris. A daughter of Erechtheus, king of Athens, and wife of Cephalus. Having become jealous of her husband without cause, and having secretly followed him to the chase, and concealed herself in a neighbouring thicket, she was accidentally slain by her husband, who mistook the rustling made by her for a noise proceeding from some wild animal in the woods, b. vii., 445.

Promolus. A Trojan, b. ix., 574.

Proserpina. Daughter of Ceres by Jupiter. She was carried off by Pluto to the lower world, and became his queen. The scene of her abduction was the plain of Enna, in Sicily, where she was gathering flowers, when Pluto espied her, b. vi., 143, etc.
but he was slain for this b) Orestes, son of Agamemnon, b ii., 469; b iii., 296, etc.

**Q.**

**Quercens.** A Rutulian, b ix., 684.

**Quirinalis.** Quirinal. See note on b. vii., 187.


**Quirites.** I. An appellation of the Romans.—II. Prisci. The inhabitants of Curcus, called Prisci, to distinguish them from the Romans of a later day, b. viii., 710.

**R.**

**Rapo.** A Rutulian, b x., 348.

**Remulus.** I. A Tiburtine, b ix., 360.—II. A Rutulian, slain by Ascanius, b ix., 592. —III. Another Rutulian, b xi., 636.


**Rhadamanthus.** Son of Jupiter and Europa, and brother of Minos and Sarpedon. For his justice and integrity during life, he was made, after death, one of the judges of the lower world, along with Minos and Æacus. Rhadamanthus was a native of Crete, b. vi., 566.

**Rhamnes.** B. ix., 335.

**Rhea.** An Italian nymph, mother of Aventinus by Hercules, b. vii., 659.

**Rhenus.** The Rhine, a celebrated river of Europe, rising in the Lepontine Alps, and emptying into the German Ocean. Its whole course is one of 900 miles. The Rhine was long a barrier between the Romans and Germans. See note on b. viii., 727.

**Rhesus.** King of Thrace. See note on b. i., 469.

**Rheus.** B. ii., 339.

**Rhœsus.** The steed of Ménértius, b x., 881.
INDEX OF PROPER NAMES

RHÆTEÆ, A, UM. Rhætean, i. 1. Trojan. See note on b. iii., 108.

RHÆTEUM. A promontory of Troas, on the shore of the Hellespont, in a northeasterly direction, near y, from Sigeum. On the sloping side of it the body of Ajax was buried, and a tumulus still remains on the spot, b. iii., 108.

RHÆTEUS. A Rutulian, b. x., 399.

RHÆTUS. A Rutulian, b. ix., 344.

ROMA. The chief city of Italy, and capital of the Roman Empire, situate on the banks of the Tiber, below the junction of that river with the Anio. It was founded by Romulus, the first settlement being made on Mount Palatine. The city eventually covered seven hills with the adjacent low grounds; and continued the seat of empire until Constantine transferred this to Byzantium, called from him Constantinople, A.D. 328. Rome, however, continued after this the capital of the Western Empire, b. i., 7; b. v., 601; b. vi., 782.

ROMULUS. Son of Mars and Ilia, and grandson of Numitor, king of Alba, was born at the same birth with Remus. He was the founder of Rome, and after death was ranked among the gods, and received divine honours, b. vi., 779; b. viii., 342.

ROMULUS, a, um. Romulean, of Romulus, b. vi., 877.

RUFRÆ. A town of Campania, now Lacosta Rufaria, b. vii., 739.

RUTÉLI. A people of Latium, along the coast, below the mouth of the Tiber. They were a small community, who, though perhaps originally distinct from the Latins, became subsequently so much a part of that nation, as hardly to require a separate notice. Their capital was Ardea, and Tullus was their king in the time of Æneas, b. i., 266, etc.

S.

SABÆUS, a, um. Sabæan, of Sabæi. The Sabæi occupied a region in Arabia Felix, whence the best frankincense came, b. i., 416, etc.

SABELLUS, a, UM. Sabellian, of Sabellus, 01 Sabellus, a, um. Sabellian, b. vii., 665; b. viii., 510

SABÈNI. An ancient people of Italy, whose territory lay to the northeast of Rome. The Sabines appear to be generally considered as one of the most ancient indigenous tribes of Italy, and one of the few that preserved their race pure and unmixed. They were remarkable for their pure morals and old-fashioned manners, and passed in general for a grave and austere race. When the Romans crossed the frontiers of Latium, the Sabines or Sabellians were the most widely-extended, and the greatest people in Italy. The country, however, of the Sabines proper was situated between the Tiber, Nar, and Anio, with the Apennines to the east. The Sabines are famous for their early collision with the Romans in the case of their females, who had been abducted by the latter, and for their consequent union with them under Titus Tatius, b. viii., 635, etc.

SACES. A Rutulian, b. xii., 651.

SACRĀNÆ ACIES. See note on b. vii., 796.

SACRĀTOR. A Rutulian, b. x., 747.

SAGARIS. I. A Trojan attendant, b. v., 263.—II. Another Trojan, b. ix., 575.

SALĀMIS. An island in the Saronic Gulf, near the coast of Attica. Teucer and Ajax, sons of Telamon, were born here. In the strait between this island and the mainland of Attica was fought the famous battle between the
Persian and Grecian fleets, b. viii., 153.

SALAM. An early Italian priesthood, whom Numa subsequently restricted to the worship of Mars. They used to carry around in procession the anelia, or sacred shields. See note on b. vii., 188.

SALIUS. I. A Trojan, b. v., 298, etc.—II. A Rutulian, b. x., 753.

SALLENTINUS, A., UM. Sallentin, of or belonging to the Salentinii, a people of Italy, in the territory of Messapia, b. iii., 400.

SALONIUS. King of Salonia, a city on the banks of the Alpheus, in Elis. According to the legend, he wished to be thought a god, and to receive divine honours from his subjects; and therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. Salonius was struck with a thunderbolt, and placed in the infernal regions near his brother Sisyphus, who was, like himself, the offspring of Aelus. See note on b. vi., 585.

SAME. I. The same with Cephallenia, an island in the Ionian Sea, northwest of Ithaca, from which it is separated by a strait of six miles.—II. The chief town in the island of Cephallenia, b. iii., 271.

SAMOTHRAcia. An island in the Ægean Sea, off the coast of Thrace. It was called Samothrace, or the Thracian Samos, to distinguish it from the Samos off the coast of Ionia. It was said that Dardanus, on leaving Italy, passed first into Samothrace, and thence into Asia Minor; and he first introduced into his new kingdom of Troy the mysteries practised in the island from which he migrated. These mysteries rendered Samothrace very famous, and were connected with the worship of Cybele & the Cabiri. Samothrace is now Samothea.

SAMOS. An island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the Trogilian promontory. It was sacred to Juno, who was worshipped here with peculiar honours, and had in this island a magnificent temple. Samos is also celebrated as the birthplace of Pythagoras, b. i., 16.

SAMPUS. A river of Campania, now the Same, falling into the sea about a mile from Pompeii. According to Strabo, it formed the harbour of that place, b. vii., 738.

SARPEDON. Son of Jupiter and Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glauclus, of the Lycian auxiliaries of Priam. He was slain by Patroclus, b. i., 100; b. ix., 697.

SARRANUS. A Rutulian, b. ix., 335.

SARRASTES. A people of Campania, on the river Sarnus, b. vii., 738.

SATICULUS, A., UM. Saticulan, an inhabitant of Saticula, a town of Samnium, situate among the mountains south of the Vulturinus, and on the borders of Campania. It is supposed to correspond to the modern Agata del Goti, b. vii., 729.

SATURNUS. Son of Celus and Terra, and father of Jupiter by Ops, who is also called Rhea and Cybele. He was dethroned by Jupiter, and took refuge in Latium, where he reigned during what was called the golden age b. vii., 180, etc.

SATURENUS, A., UM. Saturnia. An epithet often applied to Jupiter, Neptune, &c., as the children of Saturn b. iv., 372; b. v., 799, etc.

SCAEA PORTA. The Scean gate of Troy so called from its being
in the left side of the city, facing the sea and the Grecian ramp (Σκαλίν, "left"—σκαλίν πύλη). B. i. 612; b. iii., 351.

Scipia. A peculiar patro-nymic appellation for the Scipios, and designating, in Virgil, the Elder and Younger Africanus, b. vi., 844.

Scylaeum. A Greek city on the coast of Bruttium, in a south-west direction from Crotona, and communicating its name to the adjacent gulf (Sinus Scylaciensis). The shore in its vicinity was rocky and dangerous, whence the epithet "navifragum" applied to it by Virgil. Some, however, make this allude to the frequent storms which prevailed in this quarter, b. ii., 553.

Scylla. A fearful sea-monster, of whom mention is made in the Odyssey, as occupying a cavern midway in a lofty cliff, from which she evermore stretches out six long necks, each terminating in a frightful head, and catches the porpoises, sea-dogs, and other large animals of the sea, which swim by, and out of every ship that passes each mouth takes a man. Virgil's account is somewhat different from this, though in its main features it is the same. With Homer, moreover, the geographical position of Scylla is not clearly defined; whereas in Virgil she occupies a position in the Sicilian straits over against Charybdis, Scylla being on the Calabrian shore, and Charybdis on that of Sicily, b. iii., 420, etc.

Scyrius, a. um. Scyrian, of the island of Scros. The epithet is applied to the followers of Pyrrhus. See note on b. ii., 477.

Scyros. An island of the Ægean, northeast of Euboea, now Scyra. Here Achilles remained for some time in disguise, in order to avoid going to the Trojan war, and here Pyrrhus was born of Deidamia. From this island the son of Achilles went with his followers to the Trojan war. Vid Pyrrhus, and Scyrius.

Sebethis. A nymph, mother of Æbalus, b. vii., 734.

Selinus. A large and flourishing city of Sicily, on the southern shore of the western part of the island, and in a southwest direction from Lilybæum. The neighbouring country abounded in palm trees, whence the epithet "palmosa," b. iii., 705.

Serestus. A Trojan chieftain, b. i, 611, etc.

Sergestus. A Trojan chieftain, b. i., 510, etc.


Serranus. B. vi., 845. See note.

Severus Mons. A mountain in the country of the Sabines, a branch of the Apennines. It was near the Farfarus, b. vii., 713.

Sibylla. A sibyl. By the sibyls were meant certain females, supposed to be inspired by heav en, and who lived at different periods and in different parts of the world. According to the received opinion, founded on the authority of Varro, they were ten in number, the most celebrated one of whom was the Cumæan Sibyl. The poetical legend relating to this last is as follows: Apollo having offered to give her whatsoever she should ask, the sibyl demanded to live as many years as she had grains of sand in her hand at the time, but, unfortunately, forgot to ask for the enjoyment of health and bloom, of which she was then in possession. The gift of longevity, therefore, unaccompanied by freshness and beauty, proved a burden rather than a benefit. She had already lived about 700 years when Æneas came into Italy, and, as some have imagined, she had six centuries more to live before her
years were as numerous as the grains of sand which she had held. At the expiration of this period she was to withdraw, and become converted into a mere voice. This was the sibyl that accompanied Æneas to the lower world. According to a well-known Roman legend, one of the sibyls came to the palace of Tarquinius Superbus with nine volumes, which she offered to sell for a very high price. The monarch declined the offer, and she immediately disappeared and burned three of the volumes. Returning soon after, she asked the same price for the remaining six books; and when Tarquin again refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished the monarch, and, by the advice of the augurs, he bought the books; upon which the sibyl immediately disappeared, and was never seen after. These books were preserved with great care, and were called the Sibylline Books, or Verses. A college of priests was appointed to have charge of them, and they were consulted with the greatest solemnity whenever the state was thought to be in danger. When the Capitol was burned in the time of Sylla, the Sibylline verses, which had been deposited there, perished in the conflagration; and, to repair the loss which the Republic seemed to have sustained, commissioners were sent to different parts of Greece, to collect whatever could be found of the inspired writings of the sibyls. This new collection was placed, by order of Augustus, under the pedestal of the statue of the Palatine Apollo, in the temple of that god on the Palatine hill. The name Sibylla is commonly derived from σῆλη, an Æolo-Dorie form for ἄσηλη, advice or counsel. The etymology, however, is very probably erroneous, b. v., 735; b. vi., 10, 69, etc.

Sicilia. The largest and most celebrated island in the Mediterranean. It derived its name from the ancient race of the Siculi, who migrated to it from Latium their original place of abode. It was also called Trinacria, from its three promontories. *Vid.* Trinacria.

Siculi. An ancient nation who in very early times dwelt in Latium, and about the Tiber, and, indeed, upon the site of Rome itself. They appear to have been a part of the great Pelasgic race. Having been driven out eventually from these settlements, they moved to the south, and at last crossed over into Sicily, then named Sicania, and gave it the appellation of Sicilia from themselves, b. i., 34; b. iii., 410, etc.

Sicicinae aquora. *Vid.* Sicicinum.

Sicicinum, or, more correctly, Teanum Sicicinium, a town of the Sicicini in Campania. The Sicicinae aquora, or territory of the Sicicini, were situate to the east of the Aurunci, b. vii., 727.

Sidon. In Scripture, Tzidon, the eldest and most powerful city of Phænicia, five geographical miles north of Tyrus, on the seacoast. The modern town is still called Saide or Sayda, b. i., 619.

Sidonius, a. um. Sidonian, or belonging to Sidon. Dido is called "Sidonian," not because a native of this place, but as a Phænecian generally. See note on b. i., 446.—In the same way Carthage is called a "Sidonian," i. e., "Phænecian" cit. b. i., 671.

Sigea, a. um. Siguan. See note on b. ii., 312; and also on b. vii., 294.

Sila, or Sila Silva. A forest of
rast extent, in the country of the Bruttii in Italy. It consisted chiefly of fir-trees, and was celebrated for the quantity of pitch which it afforded, b. xii., 715. 

Silvia. The daughter of Tyrrheus, royal herdsman to Latinus, b. vii., 487, 503. 

Silvius, or Aeneas Silvius. Son of Aeneas and Lavinia, said to have derived his name from the circumstance of his having been brought up in the woods (in silvis), whither his mother had retired on the death of Aeneas. Virgil follows the account which makes him the founder of the Alban line of kings, b. vi., 763, 769.

Simois (gen. -entis). A river of Troas, rising in Mount Ida, and falling into the Scamander or Xanthus. Near it were fought many of the battles between the Greeks and Trojans, b. i., 100, 618; b. v., 261.—Helenus and Andromache called a small river in Epirus by the same name. See note on b. iii., 302. 

Simon. A crafty Greek, who prevailed on the Trojans to admit into their city the wooden horse, which was filled with armed Greeks, b. ii., 79, seqq.

Sirenes. Two maidens, celebrated in fable, who occupied an island of ocean, where they sat in a mead close to the seashore, and with their melodious voices so charmed those that were sailing by, that they abode here until they perished from the imposibility of taking nourishment, and their bones lay whitening on the strand. Later fabulists make them three in number. For the situation of the islands of the Sirens, according to the legend adopted by Virgil, see note on b. vi., 864.

Sirius. A name given to the dog-star, b. iii., 141; b. x., 273.

Somnus. Son of Erebos and Nox, and god of sleep, b. v., 838.

Soracte. A mountain of Etruria, a little to the southeast of Falerii; now Monte Santo Silvestro, or, as it is by modern corruption sometimes termed, Sant'Oreste. On the summit was a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, named Hirpi. The sacrifice consisted in their passing over heaps of redhot embers without being injured by the fire. Large fires of pine were also kindled by them in honour of the god, b. xi., 784, seqq.

Sparta. The capital of Laconia, and the residence of Mene laus and Helen. From this city Paris bore away the latter, b. ii., 577; b. x., 92.

Spto. A sea-deity; one of the Nereids, b. v., 826.

Steropes. One of the Cyclopes. See note on b. viii., 425, and also the article Cyclopes.

Sthenelus. I. A son of Capaneus. He was one of the Epigoni, and also one of the suitors of Helen. Sthenelus went to the Trojan war, and, according to Virgil, was in the number of those who were shut up in the wooden horse, b. ii., 261.—II. A Rutulian chieftain, slain by Pallas, the son of Euander, b. x., 388.

Strophades. Small islands off the coast of Elis, in the Ionian Sea. They were two in number, and took their name from the circumstance of Zetes and Calais, the sons of Boreas, having returned thence (στρέφεσθαι, "to turn") after they had driven the Harpies thither from the table of Phineus. The modern name of these islands is Strymna, b. iii., 209.

Stymphal. A large river of Thrace, flowing at one time the boundary of that country on the side of Macedonia. Its banks were much frequented by cranes, b. x., 265; b. xi., 580.

Stygian, of
INDEX OF PROPER NAMES.

Styx, - the lower world. Hence "Stygius Jupiter" means Pluto (b. iv, 638). So also "Stygious Rex" (b. vi, 252); "Stygius frater" (b. x. 13). Again, "Stygia cyna" is Charon's boat; "Stygia palus," the Styx itself, &c. (b. vi, 323).

Styx. A celebrated river of the lower world, round which it was said to flow nine times. The gods held the waters of this river in such veneration that they always wore by them; an oath which was deemed most binding in its nature. If, however, any deity ever violated an oath thus taken, the punishment was deprivation of nectar and ambrosia, and the loss of all heavenly privileges, for the space of ten whole years, b. vi, 134, 323, etc.

Succo. A Rutulian, slain by Æneas, b. xii, 505.

Sulmo. 1. A Rutulian, slain by Nisus, b. ix, 412.—II. A city of the Peligni, about seven miles southeast of Corfinium, now Sulmone. Virgil is supposed to refer to this place at b. x, 517, where others, however, think that he alludes to an individual.

Sybaris. A Trojan, slain by Turnus, b. xii, 363.

Sychaeus. Husband of Dido, whom his brother-in-law Pygmalion murdered in order to obtain his riches, b. i, 342, seqq. See, as regards the form of the name, the note on b. i, 342.

Syææthus, a, um. Of the Syææthus, a river of Sicily, rising in the Heræan Mountains, and falling into the sea below Catana. It is now the Giaretta.

Syrtis. Two guls on the northern coast of Africa, one called Syrtis Major, on the coast of Cyrenaica, now the Gulf of Sidra; the other, styled Syrtis Minor, on the coast of Byzacium, now the Gulf of Cales. They were both dangerous to the ancient mariners, from the shoals and quick-sands with which they abounded; and the Syrtis Minor is still an object of apprehension to navigators, from the variations and uncertainties of the tide on a flat and shelvy coast. The name Syrtis is commonly derived from the Greek σέρς, "to drag" in allusion to the agitation of the sand by the tides. It comes, however, more probably, from the term sert, which still exists in Arabic as the name for a desert tract or region: for the term Syrtis does not appear to have been confined to the mere gulfs themselves, but to have been extended also to the desert country adjacent, which is still, at the present day, called Sert, b. i, 146; b. iv, 41; b. v, 51.

Taburnus. A lofty mountain in Samnium, which closed the Caudine Pass on the southern side. Its southern declivities were covered with olive-grounds. The modern name is Taburno, b. xii, 715.

Tagus. A Rutulian, b. ix, 418.

Talus. A Rutulian, b. xii, 513.

Tanaïs. A Rutulian, b. xii, 513.

Tarcon. An Etrurian chieftain, who aided Æneas against the Rutuli, b. viii, 506, etc.

Tarpeia. One of the warlike female attendants of Camilla, b. xi, 656.

Tarpeius, a, um. Tarpeian The Tarpeian Rock (Tarpeia rupeces) formed part of the Mons Capitolinus, and on the steepest side, where it overhung the Tiber,
From this rock state criminals were thrown in the earlier Roman times. The Roman Capitol is called "Tarpeia sedes" and "Tarpeia arx," because the Tarpeian Rock formed part of the Capitoline Mount, b. viii., 347, 652.

Tarquinius (Superbus). The last king of Rome, dethroned for his haughtiness and tyranny, b. viii., 647.—Tarquinii reges. Vid. note on b. vii., 818.

Tarquinius. B. x., 550.

Tartarus (in the plural Tartara). The fabled place of punishment in the lower world, b. iv., 243; b. v., 734; b. vi., 135, etc.

Tarxius. Titus Tatius, king of the Sabines, who reigned conjoined with Romulus, when peace had been concluded between the two nations, after the war occasioned by the rape of the Sabine females, b. viii., 638.

Tegea, a. um. Tegean, of Tegea, a city of Arcadia. It is equivalent in b. viii., 459, to "Arcadian" generally. Tegaea lay in an eastern direction from the southern part of the Maenalian ridge, b. v., 299.

Telebœ, or Teleboës, a people originally occupying the islands called Taphiae, between Leucadia and the coast of Acarnania. See note on b. vii., 735.

Tellus. The goddess of the earth, b. iv., 166.

Telon. Father of Oebalus, by the nymph Sebethis, b. vii., 734.

Tenedos. An island of the Legean, off the coast of Troas, and about four and a half miles distant from the mainland. The Greeks retired to this island in order to surprise the Trojans, b. i., 21, 203, 255.

Tetrica. A rocky mountain in the Sabine territory, now Monte S. Giovanni, b. vii., 713.

Teucer. I. An ancient king of Troas, from whom the whole race received the name of Teuceri. He gave his daughter in marriage to Dardanus (vid. Dar- danus), b. i., 235; b. iii., 108.—II. Son of Telamon by Hesione, and half-brother of Ajax. On his return from the Trojan war, he was banished by his father from his native island of Salamis, for not having avenged the wrongs of Ajax. He retired, in consequence, to Cyprus, where he built a town, which he called Salamis after his native place, b. i., 619.

Teucki. The Trojans, so called from their ancient king Teucer, b. i., 38, etc.

Teuthras. A Trojan, b. x., 402.

Teutonicus, a. um. Teutonic of or belonging to the Teutones, a general name for the tribes of Northern Europe, but more especially the Germans, b. vii., 741.

Thalia. A sea-deity, one of the Nereids, b. v., 826.

Thamyris. A Trojan, b. xii., 341.

Thapsus. A town of Sicily, on the eastern coast, not far to the north of Syracuse. It was situated on a low peninsula running out into the sea, b. iii., 689.

Thaumantias. See note on b. ix., 5.

Theano. A Trojan female, b. x., 703.


Thebanus, a. um. Theban, of Thebæ, a city of Mysia (vid. Thebe), b. ix., 697.

Thebæ. A city of Mysia, north of Adramytium, and situate at the foot of Mount Plakos, whence, for distinction sake, it was called Hypoplaician Thebæ (ὑπόπλατος Θῆβαι). It was the native place of Andromache.

Themillas. B. ix., 576.

Themis. A Lycian, b. x., 126.

Thermódon. A river of Pontus, rising in the mountains on the confines of Armenia Minor.
and flowing into the Euxine through the plains of Themisicyra. It is frequently mentioned by the poets, from the circumstance of the Amazons having been fabled to have dwelt at one time on its banks near its mouth, b. xii., 659.

**THERON.** A Rutulian, b. x., 312.

**THERÆLIOCHUS.** I. A Trojan, b. vi., 483.—II. Another of the same nation, b. xii., 363.

**Theseus.** King of Athens, and son of Ægeus by Æthra. Next to Hercules, he was the most celebrated hero of antiquity. Among his numerous exploits, the one to be mentioned here relates to the attempted abduction of Proserpina from the lower world. His friend Pirithous wished to obtain the queen of Pluto for his spouse, and in this daring undertaking was assisted by Theseus. The effort, however, proved unsuccessful, and both were placed by the monarch of Hades upon an enchanted rock, from which they could not arise. Hercules at last released Theseus from this captivity, but was obliged to leave Pirithous sitting there, the earth having quaked when he attempted to remove him. For an account of the adventure with the Minotaur, consult that article, b. vi., 122, 393, 618.

**Thetis.** The mother of Achilles, and one of the Nereids, b. v., 825.

**Thoas.** I. A Grecian chieftain, one of those concealed in the wooden horse, b. ii., 262.—II. A Trojan, killed in Italy, b. x., 415.

**Thracia.** Same as Thracia. See note on b. xii., 335.

**Thracia.** A large country between the Strymon and the Euxine, from west to east, and between Mount Haemus and the shores of the Ægean and Propontis from north to south. Orpheus is called the bard of Thrace, but this refers rather to what has been called Old Thrace, the early seat of Grecian civilization, and answering to the region known in a later age as Pieria, b. vii., 645, etc.

**Thriceius, a, um. Thracian.** Orpheus is called "Thriceius saeculorum," for an explanation of which consult previous article. The Amazons, also, are called "Thracian," for which see note on b. xi., 659.

**Thybris.** Vid. Tiberis.

**Thymber.** A Rutulian, b. x., 391.

**Thymbraeus, a, um. Thymbrian.** An epithet of Apollo, from Thymbra, a town of Troas, where he had a grove and temple, b. iii., 85.

**Thymbraeus.** A Trojan, b. xii., 458.

**Thymbris.** A Trojan, b. x., 124

**Thymetes.** A Trojan, b. x., 123; b. xii., 364.

**Tiberinus.** A name for the god of the Tiber. Vid. Tiberis.

**Tiberis.** (called also Tibris. Thybris, &c.). The Tiber, a celebrated river of Italy, on the banks of which stood the city of Rome. It is said to have been originally called Albula, from the colour of its waters, and afterward Tiberis, when Tiberinus, king of Alba, had been drowned in it. It is more probable, however, that Albula was the Latin name of the river, and Tiberis or Tibris the Tuscan one. The Tiber rises in the Apennines, above Arretium, now Arezzo, and has a course of nearly 150 miles before it empties into the Tuscan Sea at Ostia. It had upward of forty tributaries. Rome stood a short distance below its junction with the Anio. This stream is called, also, in the language of poetry, "Tyrrenus annis," the Tuscan river, from its watering Etruria on one side in its course; and likewise "Lybus annis." or Lyd.
<table>
<thead>
<tr>
<th>INDEX OF PROPER NAMES.</th>
<th>939</th>
</tr>
</thead>
</table>

**Hercules**

A. On account of the popular tradition which traced the arts and civilization of Etruria to Lydia in Asia Minor, b. ii., 782; b. v., 83, 797; b. vii., 242; b. viii., 64, etc.

**Tibur**

An ancient town of Latium, northeast of Rome, on the banks of the Anio. It was delightfully situated, on lofty ground, and a favourite country residence for the wealthy Romans. Tibur was founded, according to one account, by the sons of Amphiaraus. See note on b. vii., 670.

**Tiburiae**

Tiburtine, of Tibur. In the plural Tiburtiae, the people, or forces of Tibur, b. ix., 360; b. xi., 757.

**Tiburtius**

A. Tiburtine, or belonging to Tibur, b. vii., 670.

**Tiburtus**

One of the founders of Tibur, b. xi., 519. See note on b. vii., 670.

**Timavus**

A river of Italy, falling into the Sinus Tergestinus, or Gulf of Trieste. See note on b. i., 244.

**Tirynthius**

Tirynthian, of Tyrus or Tirynthius, a city of Argolis, southeast of Argos, and about twelve stadia from Nauplia. Hercules was called "Tirynthian," from this having been his native city, and his usual place of residence, b. vii., 662; b. viii., 228.

**Tisander**

A Grecian chief; one of those concealed in the wooden horse. See note on b. ii., 261.

**Tisiphone**

One of the Furies, and one of the ministers of divine vengeance who punished the wicked in Tartarus, b. vi., 571; b. x., 761.

**Tita**

Son of Coeus and Terra, and brother to Saturn and Hyperion. Virgil, however, applies the term to the Sun, as the offspring of Hyperion, one of the Titans, b. iv., 119.

**Titiarius, a, um. Titianus**

The Titan race. b. vi., 580. See note on b. vi., 725.

**Tithonium, a, um. Tithonian**

Of Tithonus, an epithet applied to Aurora, as the spouse of Tithonus, b. viii., 384.

**Tithonius**

Son of Laomedon, king of Troy. He was so beautiful that Aurora became enamoured of him, and carried him away. She now besought Jove to confer on him immortality. The sovereign of Olympus ascended, and Tithonus became exempt from death; but Aurora, having forgotten to have yonch joined to the gift, began in time to discern old age creeping over the limbs of her beautiful consort, and eventually, out of compassion, changed him, when quite decrepit, into a tērtēs, or cicada, b. iv., 585.

**Tityos**

A celebrated giant, who attempted to offer violence to Latona, but was slain by the shafts of Apollo and Diana. As a punishment after death, he lay extended in Tartarus, covering with his vast frame nine whole jugera, while a vulture kept feeding upon his liver and entrails, which were continually reproduced for this purpose, b. vi., 593.

**Tmarius, a, um. Tmarius**

See note on b. v., 620.

**Tmarus**

A Rutulian, b. ix., 685.

**Tolumnius**

An augur and chieftain, on the side of the Latins. b. xi., 429; b. xii., 258, 460.

**Torquatius**

Vid. Manlius Torquatius.

**Trinaeria**

A name given to Sicily, from its three promontories. Vid. Trinacrius.

**Trinacrius, a, um. Sicilian**

Sicily was called Trinacria, from its three promontories (προβοτίκα), Pelorus, Pachynus, and Lilybaeum, b. iii., 384, etc.

**Triton**

A sea-deity, son of Neptune and Amphitrite, and
Tritonia. An appellation of Minerva. According to some, she was so called because she first revealed herself in the vicinity of Lake Triton, or Tritonis, in Africa, inland from the Syrtis Minor. According, however, to a better etymology, which connects Minerva with the moon, the epithet in question refers to the three phases of that planet, b. ii, 226.


Trivia. A surname given to Diana, because she presided over, and was particularly worshipped at places where three roads met, b. vi., 13, etc.

Troades. Plural of Troas.

Troy, of Ilium. One of the most renowned cities of antiquity, the capital of Troas, in Asia Minor. It appears, from Homer, to have stood in the immediate vicinity of the sources of the Scamander, on a rising ground between that river and the Simois. No remains of it, however, exist at the present day. Troy was taken by the Greeks after a ten years' siege, and razed to the ground. The walls of this city were fabled to have been built by Neptune and Apollo, b. i., 375, etc.

Troyanus, a, um. Trojan, of Troy, b. i., 19, etc.

Troyius. Son of Priam and Hecuba, slain by Achilles during the Trojan war. He was remarkable for youthful beauty, b. i., 474.

Troyus, a, um. Trojan, b. i., 596, etc.

Trois. I. Son of Erichthonius, and grandson of Bardsarus. He married Callirhoe, the daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganyeades. (See note on b i., 380.)

He gave name, as some assert to the country of Troas, &c. — II. Trojan. An adjective. Same as Trojanus, b. i., 574; b. vi., 52, etc.

Tulla. A warlike female, companion of Camilla, b. xii., 656.

Tullus Hostilius. The third king of Rome. He succeeded Numa, and was of a warlike disposition, b. vii., 815; b. viii., 644.

Turnus. King of the Rutuli, son of Daunus and Venilia. He made war against Æneas, who was his rival for the hand of Lavinia, daughter of Latinus, but was defeated, and slain by Æneas in single combat, b. viii., 56, 650; b. viii., 614, etc.

Tuscus, a, um. Tuscan. — Tuscus anninis, the Tiber. Vid. Tiberis.

Tydeus. Son of Æneas, king of Calydon, was one of the seven chiefs of the army of Adrastus against Thebes, and behaved with great courage, but was mortally wounded by Melanippus. He was father of Diomed, who was hence called Tydides, or son of Tydeus, b. vi., 479.

Tydides. Son of Tydeus, an appellation of Diomed. Vid. Tydeus, b. i., 97, etc.

Tyndaeus (gen. -idis). Daughter of Tyndarus. A female patronymic, applied to Helen as the daughter of Leda, who was the wife of Tyndarus, b. ii., 569.

Typhon. A monstrous giant, whom Earth, enraged at the destruction of her previous giants, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against the heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled from before him, and concealed themselves under the forms of different animals. Jupiter, at last, overcame him, after a severe
conflict, and placed him beneath Aëtna; or, as others say, in the Palus Serbonis, "Serbonian Bog." Virgil, following another legend, makes Aëtna to have been placed upon Enceladus, b. viii., 298; b. iii., 578.

Typhoeus, a. um. Typhoian. See note on b. i., 665.

Tyries. B. x., 403.

Tyrius, a. um. Tyrian, of Tyre. Vgil. Tyrius, b. i., 574, etc.

Tyrrhenus, a. um. Tyrrhenian, same, in some respects, as Etrurian. Strictly speaking, however, the term refers to the Tyrrenian, or Pelasgi, who brought civilization into Etruria, b. vii., 242, etc.

Tyrrhenus. An Etrurian chief, b. xi., 612.

Tyrrhideus. Sons of Tyrrhenus, the royal herdsman of Latinus, b. vii., 484; b. ix., 28.

Tyrrhenus. The royal herdsman of Latinus, b. vii., 485, etc.

Tyris. A very ancient city of Phoenicia, founded by a colony of Sidonians. It was established for its commerce and numerous colonial establishments. The purple of Tyre was famous.

U, V.

Valerus. A Rutulian, b. x., 752.

Ucalegon. A Trojan chief-tain, incapacitated by age from taking any part in the war; but a wise and prudent counsellor, b. ii., 311.

Velinus. A river in the Sabine territory, rising in the Apennines, and falling into the Nar. It occasionally overflowed its banks and formed some small lakes before it entered the Nar, b. vii., 517.

Velinus, a. um. Velian, of Velia, a city of Lucania, near the promontory of Palinurum, b. vii., 566.

Venus. A nymph, the sister of Amata, and mother of Turnus, b. x., 76.

Venulus. A Latin, sent, with others, as ambassador to Diomed, to solicit his aid against the Trojans, b. xi., 242, 742.

Venus. Goddess of beauty, and mother of Aeneas by Anchises. Her influence was constantly exerted on the side of the Trojans, b. i., 618, etc.

Vesta. A goddess among the Romans, the same with the Greek Hestia (Ἑστία). An idea of the sanctity of the domestic hearth (ἑστία), as the point of assembly of the family, and the symbol of the social union, gave the Greeks occasion to fancy it to be under the guardianship of a peculiar deity, whom they named from it Hestia. There is every reason to believe that the worship of the Roman Vesta formed part of the religion of the ancient Pelasgian population of Latium, as it is by all testimony carried back to the earliest days of the state, and its introduction is ascribed to Numa. Like Hestia, she was a deity presiding over the private and public hearth, and the safety of the city was held to be connected with the keeping alive of the sacred fire which flamed in her temple at Rome. See note on b. i., 296.

Vesulus. A mountain, at the termination of the Maritime, and commencement of the Cottian Alps. It is celebrated in antiquity, as giving rise to the Padus, or Po. The Po flows from two small lakes, the one situated immediately below the highest peak of the mountain, the other still higher up, between that peak and a smaller one. Vesulus is now called Monte Vise, b. x., 708.

Virbius. Son of Hippolytus. See note on b. vii., 761.

Ulysses. Son of Laertes, and King of Ithaca. After having been one of the suitors of Helen, he
married Penelope, the daughter of Icarius, the brother of Tyn-
darus. During the Trojan war, he was distinguished among the
Grecian chiefs for his superior prudence and sagacity, and it was
to him, most of all, that the de-
struction of Troy was mainly owing.

After the fall of that city, setting sail for his native country,
he was exposed to numerous perils and misfortunes, and at
last reached home, without a
single companion, after an ab-
sence of twenty years. Having
destroyed the suitors who were
wasting his substance, he again
ascended the throne, and reigned about sixteen years, when he was slain by Telegonus, his son by Circe. This son of his had landed
in Ithaca, with the hope of
making himself known to his fa-
ther; but his parent mistook him
for a marauder, and fell, in the
conflict that ensued, by the hand
of Telegonus, who was not aware
that his opponent was his own father. The adventures of Uly-
sses are recorded in the Odyssey,
ii., 7, etc.

UMBRO. A chieftain of the Mar-
ruii, who came to the aid of
Turnus. He was slain by Æneas,
b. vii., 752; b. x., 514.

VOLSCENS. A Latin chief, who,
at the head of a party of horse,
fell in with Nisus and Euryalus,
as they were leaving the Rutulian
encampment, where they had
slaughtered a large number du-
ing the night. He killed Eury-
alus, but was immediately slain
by Nisus, b. ix., 370, etc.

VOLSCI. A people of Latium, along the coast below Antium.

They aided Turnus against Æne-
as, and their forces were led by
their warlike queen, Camilla, b.
vii., 803; b. ix., 505, etc.

VULCANUS, A, UM. Of Vul-
an.

=Vulcania tellus. A name ap-
plied to the island of Hiera, one
of the Lipari group, from its havi-
ing been fabled to be the work-
shop of Vulcan, b. viii., 422.

VULCANUS. The god of fire,
the same with the Hephaestus (Ὑφαιστος) of the Greeks.

Homer makes him the son of Jupiter
and Juno; Hesiod, of Juno alone.

Vulcan was the patron deity of all artists who wrought in iron and
the other metals. The Cyclopes
were his chief attendants at the
forge, and by him were manufac-
tured the thunderbolts of Jupiter
as well as various surprising
pieces of mechanism for different
deities. He made arms also for
Achilles, and for Æneas, at the
request respectively of Thetis and
Venus. Virgil places the work-
shop of Vulcan in the island of
Hiera, one of the Lipari group.
The earlier poets, however, name
Lemnos as the scene of his la-
bours, b. viii., 370, etc.

VULTURNUS. A river of Ca-
mania, now Volturno, rising in the
Apennines, and falling into the
Tuscan or Lower Sea. At its
mouth stood the city of Vulturnum.

Virgil speaks of it as abounding in shoals, and calls it
"amnis vadosus," b. vii., 729

X.

XANTHUS, called also Scamau-
der, a river of Troas, rising in
Mount Ida, and, after receiving
the Simois, falling into the Hel-
lespont, near the promontory of
Sigeum. It is now the Bourna-
bachi, b. i., 473.

Z.

ZACYNTHUS. An island in the
Ionian Sea, to the west of the Pe-
opponesus. Virgil calls it "Ne-
morosa." It is now Zante, one
of the Ionian islands, b. iii., 270.

ZEPHYRUS. The Western
wind. The god of this wind was
son of Astraeus and Aurora, b. i.,
135, etc.

THE END.