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Pedagogue Latin Vulgar
didactic language master

Thence - be, in warrant.

that - in yielded

restore it near med, fine cornelins

r named clans reminiscent

saddle - from, since true

condition - from, before who endeavors the other
P. VIRGILII MARONIS OPERA.

THE WORKS OF VIRGIL,

FROM THE TEXT OF HEYNE AND WAGNER,

WITH ENGLISH NOTES,

ORIGINAL, AND SELECTED FROM THE MOST EMINENT COMMENTATORS.

PART II.—ÆNEID.—LIBER I.—VI.

BY

ARCHIBALD HAMILTON BRYCE, D.C.L., LL.D.;

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BOOKSELLERS & STATIONERS
P. VIRGILII MARONIS
ÆNEIDOS
LIBER PRIMUS.

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

Arma virumque cano, Troja qui primus ab oris
Italianam fato profugus Latiniisque venit
Litora; multum ille et terris jactatus et alto
Vi superum, saepe memorem Junonis ob iram;
Multa quoque et bello passus, dum conderet urbem
Inferretque deos Latio; genus unde Latinum
Albanique patres atque altae moenia Roma.

Musa, mihi causas memora, quo numine lasci
Quidve dolens regina deum tot volvere casus
Insignem pietate virum, tot adire labores,
Impulerit. Tantae animis celestibus ira!

Urbs antiqua fuit, Tyrii tennere coloni,
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli;
Quam Juno furtur 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 foveaque.
Progeniem sed enim Trojano a sanguine duci.
Audierat, Tyrias olim quae vereret aces;
Hine populum late regem belloque superbem
Venturum excidio Libys: sic volvere Parcas

= excidium
Id metuans veteri que memor Saturnia belli,
Prima quod ad Trojanum pro caris gestat Argis—
Nec dum quam caelae irarum seque dolore
Exierant minus: maneat alta mente repatum
Judicium Paris, spretaque injuria formae.
Et genus invisum, et rapti Ganymedis honores—
His a censa super, jactatis aequore tota
Tros, reliquae Dardanam atque inmitis Achilli,
Arebat longe Latin; multosque per annos
Errabat acti fatis, uaria omnia circum.
Tanta molis crat Romanam condere gentem.
Vix e condita Siculae telluris in altum
Vela dabant lati et spumas salis aere ruebant,
Quam Juno, aeternum servans sub pectore vulnus;
Hae secum: "Mone incepto desistere victam,
Nec posse Italia Teucerorum avertere regem!"
Quippe vetor fatis. Pallasque exurere classem
Argyrum atque ipsos potuit submergere ponto
Unius ob novam et furias Ajacis Oii.
Ipsa Jovis rapidum jaculata e nubibus ignem
Disjuncte rates exvertitque aqua ventis:
Illum exspirantem transflugo pectore) flammam
Turbine corripuit seque sub nomine intixit acito.
Ast ego, que divum incele regina, Jovisque
Et soror et conjux, una cum gente tot annos
Bella gerer. Et quisquam numer Junonis adorat
Praterca, aut supplex aris imponet honorem?"

Taha flammato se um dea corde volutans
Nimborum in patriam, loca feta furentibus austris,
Aeolam venti. Hie vasto rexo Aeolita muro
La vita vento tempe, tandeque sonoras
Imperio primit, ac vindici carcerque frenat.
Illi indicans tum murus cum murmure mentis
Circum claustra famam. Cel a sedet Aeolus arece
Spectra tenebro mollitque animo, et tempus iras;
Ni texit, maria ac terrae calumque profundum
Quippe ferens rapiditer etum verrantque per auras.
Sol pater omnis oter pelamis abhijit atri,
Hoe metueam; multumque et moneo in super allis.
Imposuit, regesque dehit, qui sedere curo


Et premere et laxas seiret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:

"Æole—nunque tibi divum pater atque hominum rex
Et mulcere dedit fluctus ut tollere vento—
Gens inimica mihi Tyrrenenum navigat æquor,
Hium in Italiam portans victos penates:
Incute vim ventis, submersasque obrue puppes;
Aut age diversos et disjice corpora punto.
Sunt mihi bis septem praestanti corporis nymphæ;
Quarum, quæ forma pulcherimtv Deiopea,
Connubio jungam stabili propriaque dicebo,
Omnès ut tecum meritis pro talibus annos.

Æolus haec contra: "Tuus, o regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi, quodque hoc regni, tu sceptra Jovemque
Concias; tu das epulis accumbere divum,
Nimborumque facis tempestatumque potenem."

Haec ubi dixit, cavum conversa cuspide montem
Impulit in latus; ac venti velut agmine facto,
Qua data porta, ruunt et terras turbine perflant.
Incubueræ mari, totumque a sedibus imis
Una Eurusque Notusque ruunt creberque procellis
Afrius, et vastos volvunt ad litora fluctus:
Insequitur clamorque virum stridore rudentum.
Eripiunt subito nubes caelumque die[ìque Teucerorum ex oculis; ponto nox incubat atra.
Intonuire poli, et crebris micat ignibus æther,
Præsentemque viris intentant omnia mortem.
Extemplo Æneas 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 Danaum fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuaque animam hanc effundere dextra!
Sævus ubi Æacidae telo jacet Hector, ubi ingens
Sarpedon; ubi tot Simoës correpta sub undis
Seuta virum galeasque et fortia corpora volvit:"

Talia jactanti stridens aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit et undis
Dat latus; inequentur umulo praeruptus aquae mons.
Hi summo in fluctu pendent; his unda deliscens
Terram inter fluctus aperiit: furit aestus arenis.

Tres notus abruptas in saxa latentia torquet—
Saxa vocant Italii, medius quae in fluctibus, Aras—
Dorsum immane mari sumimo. Tres Eurus ab alto

In brevia et syrtes urget, miserabile visu,
Illidique vadis atque aggere egingit arenae.
Unam, quae Lycios sidumque velchebat Oronten,
Ipsum ante oculos ingens a vertice pontus

In puppin ferit; exunctitur prausque magister
Volvitur in caput: ast illum ter fluctus ibidem
Torquet agents circum, et rapidus vorat æquore vertex.

Apparent mari nantes in gurgite vasto,
Arma virum talumeque et Troa gaza per undas.
Jam validum Hli mei navem, jam fortis Achatæ,
Ex qua vectus Alas, et qua grandævus Aletes,
Visit hiem: laxis laterrum compagibus omnes
Aegipiant in imicum imbrem, rimesque fatiscunt.

Inter a mamno miserii murmure pontum,
Eum amnque hiemem sensit Neptunus, et imis
Strema rudum vadis, graviter commotus: et alto
Pre piciens summa placidum caput extulit unda.
Disjectam deneque toto videt æquore classem,
Fluctibus oppresus Troas coelique ruina;
Nee lature dolii fratrem Junonis et ire.

Eurum ad e Zephyrumque vorat; dehine talia satur:
"Tant me vos generis taemit fiducia vestri?
Jam ex hum terraneque meo sine numine, Venti,
Miserum et tantae andetis tollere moles?
Quae ego—Sal muta prastat componere fluctus.

Les mihi non simili pœna commi— a luctis—
Maturate furgam, rurique hæc dictæ vestro:
Non illi imperium p. g. i. yunque tridentum,
Sec mihi sorti datum. Tant et illi immania saxa,
Vestras, Eure, domas; illa—just t in aula
Aehus, et claus ventorum carcerem regnet."

Sic nit, et dicto citius tumida a pura 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 summas levibus perlabitur undas.
Ac veluti magno in populo quem sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces et saxa volant, furor arma ministrat:
Tum, pieta gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos et pectora mulcit.
Siæ cunctus pelagi ececit fragor, æquora postquam
Prospiciens genitor cæloque invectus aperto
Flectit equos curruque volans dat lora secundo.
Defessi Æneadæ, quæ proxima litora, cursu
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus; insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastæ rupes geminique minautur
In eæm scopuli, quorum sub vertice late
Æquora tuta silent; tum silvis scena coruscis
Desuper horrentique atrum nemus imminet umbra.
Fronte sub adversa scopulis pendentibus antrum;
Intus aquæ dulces vivoque sedilia saxo,
Nympharum domus. Hic fessas non vincula naves
Ulla tenent; unic non alligat ancora morsu.
Huc sepetm Æneas collectis navibus omni
Ex numero subit; ac magno telluris amore
Egressi optata potiuntur Troës arena,
Et sale tabenties artus in latore ponunt.
Ac primum siliei scintillam excudit Achates
Suscepitque ignem foliis, atque arida circum
Nutrimenta dedit rapuitque in fomite flammam.
Tum Cereæm corruptam undis Ceraliaque arma
Expediunt fessi rerum; frugesque receptas
Et torrere parant flammis et frangere saxo.
Æneas scopulum interea conscendit et omnem
Prospectum late pelago petit, Anthea si quem
Jactatum vento videat Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Calci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manum celeresque sagittas
Corripuit, fides qui tela gerebat Achates;
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit tunc vulgus; et omnem
Miscet agens telis memora inter frondea turbam;
Nee prius absistit, quam septem ingentia victor
Corpora fundat humi et numerum cum navibus aquat.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trimacrio dederatque abuntibus heros.
Dividit, et dictis marinantia pectora mulect:
"O socii, neque enim ignari sumus ante malorum,
O passi graviora, dubit deus his quoque finem.
Vos et Scyllaeam rabiem penituisse sonantes
Acestis scopulos; vos et Cyclopes saxa
Experti; revocate animos, maestumque timorem
Mittite; fors au et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illie fas regna resurgere Troja.
Durate, et vosmet robusat servate secundis."
Talia voce retract; curisque ingentibus ager
Spem vultu simulat, premit altum corde dolorem.
Illi se praece accingunt dapibusque futuris:
Tergora diripiant cæsis et viscera mudant;
Pars in frueta secant veribusque trementia figunt;
Litore ahena locant ubi flammmasque ministrant.
Tum victu revocant vires, fusique per herbam
Implantur veteri Bacchi pinguisque ferinae.
Postquam exenta famo quibus mon aquae remotæ,
Amis os longo socios armone requirunt,
Spemque metuimus intem dubit, un vivere credant,
Sive extrema pati, non jam exaudire vocatos.
Præcipue pius Æneas, nune acri oronti
Nunc Amyci et un gemit et crudelia cum
Fata Lyeci, fortèm post Gyan, forteaque Clossanthum.
ÆNEIDOS LIB. I.

Et jam finis erat: quum Jupiter Æthere summo
Despiciens mare velivolum terrasque jacentes
Litoraque et latos populos, sic vertice celi
Constitit et Libyæ defixit lumina regnis.—
Atque illum tales jactantem pectore curas
Tristior et lacrimis oculos suflusa nitentes
Alloquitur Venus: “O qui res hominumque deumque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuere, quibus, tot funera passis,
Cunctus ob Italianum terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis;
Hinc fore ductores, revocato a sanguine Teucr,
Qui mare, qui terras omnìs terea tenerent,
Polliticus, quæ te, genitor, sententia vertit?
Hoc equidem occasum Trojae tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc cadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hic tamem ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit armaque fixit
Troia; nunc placida compostus pace quiescit:
Nos, tua progenies, celi quibus aednibus arcem,
Navibus, infandum amissis, junius ob iaram
Prodimir, atque Italis longe disjungimus oris.
Hic pietatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum
Vultu quo cœlum tempestatæque serenat
Oscula libavit natae; dehine talia fatur:
“Parce metu, Cytherea; manent immota tuorum
Fata tibi; cernes urbem et promissa Lavini
Mœnia, sublimemque feres ad sidera celi
Magnanimum Ænean; neque me sententia vertit.
Hic tibi—fabor enim, quando haec te cura-renordet,
Longius et volvens fatorum arcana movebo—
Bellum ingens gerat Italia, populosque sereces
Contundet ; moresque viris et mornia ponet,
Tertia dum LatiiO regnante viderit astas,
Ternaque transierint Rutulis hiberna sub actis.
At puer Ascanius, cui nune cognomen Iulo
[Additur—Illus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orles
Imperio explebit, regnavique ab sede Lavini
Transferet, et longam multa vi muniet Albam.
Hie jam ter centum totos regnabitur annos
Gente sub Hectora, donec regina sacerdos
Marte gravis geminant partu dabit Ilia prolem.
Inde lupae fulvo nutricis tegmine latus
Romulus excipiit gentem, et Mayortia condet
Monia, Romanosque suo de nomine dicit.
His ego nunc metas rerum nec temporae ponit ;
Imperium sine fine dedi. Quin aspera Juno,
Quae mare nunc terrasque metu caelumque fatigat,
Consilia in melius referet, necumque sovebit
Romanus, rerum dominus, gentemque togatam:—
Sic placitum. Veniet lustris labentibus setas,
Quum domus Assaraci Phthiam clarasque Myeenas
Servitio premet ne victis dominabitur Argis.
Nascetur pulchra Trojanus origine Casar,
Imperium oceano, famam qui terminat astris,
Julius, a magno demissum nomen Iulo.
Hunc tu olim caro, spoliis Orientis onustum,
Accipientes secur ; vocabitur hic quoque votis.
Aspera tum positis interscrent saecula bellis;
Cana Fides et Vesta Remo cum fratre Quirinus
Jura dabunt ; dirae ferro et compagibus arctis
Claudentur bellis portae ; Furor impius intus
Saeva sedens super arma et centum vincet abhens
Post tergum nodis fremet horridus ore cruente."
Hae ait ; et Maia genitum demittit ab alto,
Ut terrae, utque movae patreant Carthaginis aereos
Ho pitio Taurici, ne lati nec via Dido
Finibus arcet. Volat illa per aera magnum
Remigio alarum, re Libyan etus ad titit oris .
Et jam sua facit ; ponuntque seorcia Pami
Corda volente deo; in primis regina quietum
Accipit in Teucros animum mentemque benignam.

At pius Æneas per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Oculit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens et virginis arma
Spartanæ, vel qualiis equos Threïssa fatigat
Harpalyce volucremque fuga prævertitur Hebrum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinus collecta fluentes.

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

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

Tum Venus: "Haud equidem tali me dignor honore; Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincere 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, longæ
Ambages; sed summa sequar fastigia rerum.
Huic conjux Sychæus erat, ditissimus agri
Phœnicum, et magno misere dilectus amore.
Cui pater intactam dederat primis quæ jugarat
Omnibus; sed regna Tyri germanus habebat
Pygmalion, seclere ante alios immanior omnes.
Quos inter melius venit furor. Ille Sychæum
Impius ante aras atque auri caecus amore
Clam ferro incantum superat, securus amorum
Germanae; factumque dux celavit, et ægram.
Multa malus simulans, vana spe luit amantem.
Ipse sed in somnis inhumanat venit imago
Conjugis; ora modis attollens pallida miris
Crudeles aras trajectaque pectora ferro
Nudavit, caecumque domum seclus omne retextit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque via veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat.
Conveniunt, quibas aut odium crudele tyranni
Aut metus acer erat; naves, quæ forte paratae.
Corripiunt, onerantque aurum; portantur avari
Pygmalionis opes pelago; dux femina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia surgentemque novæ Carthaginis arcem,
Merecatique solum, facti de nomine Hyram,
Taurino quantum posset circumdare tergo.
Sed vos qui tandem, quibus aut venistis ab oris,
Quove tenetis iter? Quaecumque talibus ille
Suspirans imoque trahens a pectore vocem:
"O dea, si prima repetens ab origine pergam,
Et vacet munus: nostrorum salire laborum,
Ante diem eur o componet vs per Olympos.
Non Troja antiqua, si vestras forte per aures
Trojan nomenclit, dixer a per æquora vectos
Fortes ma Libyci tempess appulit oris.
Sum pius .Enneas, raptes qui ex hec t penates
Classe veheo me cum, luna super aeria notus.
Italianum quo patriam et genio ab Iove ammo.
Bi demis Phrygium contemi navibus magnor,
Matre dea monstrante viam, data fata recutus.
Vix septem convulsae undis euroque supersunt.
Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus.” Nee plura querentem

Passa Venus medio sic interfata dolore est:
“Quisquis es, haud, credo, invisus coelestibus auras
Vitales carpis, Tyriam qui ad veneris urbem.
Perge modo, atque hinc te reginae ad limina perfer.
Namque tibi reducres socios classemque relatam
Nuncio, et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspice bis senos lactantes agmine cyenos,
Ætheria quos lapsa plaga Jovis ales aperto
Turbabat coelo; nunc terras ordine longo
Aut capere aut captas jam despectare videntur:
Ut reduces illi ludunt stridentibus alis,
Et cætu cinxere polum, 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 rosea cervice refulsit,
Ambrosiaeque comæ divinum vertice odorem
Spiravere: pedes vestis defluxit ad imos;
Et vera incessu patuit dea. Ille ubi matrem

Agnovit, tali fugientem est voce sequutus:
“Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextrae jungere dextram
Nou datur, ac veras audire et reddere voces?”
Talibus incesurat, gressumque ad mœnia tendit.

At Venus obscuro gradiences ære sæpsit,
Et multo nebulae circum dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poseere causas.
Ipsa Paphum sublimis abit sedesque revisit
Laeta suas, ubi templum illi, centumque Sabæo
Thure calent aæ sertisque recentibus halant.

Corrupere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam;
Miratur portas strepitalaque et strata viarum.
Instant ardentes Tyrii: pars ducere muros, 
Molirique arcem, et manibus subvolvere saxa;  
Pars optare locum tecto et concludere sulco;  
Jura magistratu, que legunt sanctumque senatum;  
Hic portus alii effodiunt; hic alta theatris 
Fundamenta locant alii, immancque columnas 
Rupibus excidunt, scenis decora alta futuris: 
Qualis apes aestate nova per florea rura 
Exercet sub sole labor, quum gentis adultos 
Eduemt fetus, aut quum liquentia mella 
Stipant, et dulci distundent nectar ecellas; 
Aut onera accipiunt venientum, aut agmine facto 
Ignavum lucos pecus a presepibus arecent: 
Fervet opus, redolentque thymo fragrantia mella. 
“O fortunati, quorum jam mensia surgunt!” 
Æneas nit, et fastigia suspect urbis. 
Infert se septus nebula, mirabile dictu, 
Per medios, miscetque viris; neque cernitur ulli. 
Lucus in urbe fuit media latissimus umbrae, 
Quo primum jaactati undis et turbine Pæni 
Essodere loco signum, quod regia Juno 
Monstrarat, caput aeris equi; sic nam fore bello 
Egregiam et facilem vietu per saecula gentem. 
Hic templum Junoni ingens Sidonia Dido 
Condebat, donis opulentum et numine divæ; 
Æerea cui gradibus surgebant limina, nixque 
Ære trabes; foribus cardo stridebat achenis. 
Hoc primum in luco nova res oblata timorem 
Lenuit; hic primum Æneas sperare salutem 
An us et afflictis melius confidere rebus. 
Namque sub ingenti lastrat dum singula templo 
Reginam opcriens, dum, quæ fortuna sit urbi, 
Artificiumque manus inter se operumque laborem 
Miratur, videt Iliaca ex ordine pugna 
Bellaque jam fama totum vulgata per orbem, 
Atrida, Priamumque, et axum ambobus Achilln 
Constitit, et laerimam, “Qui jam lous,” inquit, “Achate, 
Quæ regio in terri ne tri non plena labori? 
En Priam! Sunt hic etiam qua præmio ludi; 
Sunt lacrima rerum, et mentem mortalia tangunt.
Solve metus; feret hæc aliquam tibi fama salutem."

Sic ait, atque animum pictura pascit inani,
Multa gemens, lardoque humectat flumine vultum.
Namque videbat, uti bellantes Pergama circump
Hac fugere Graii, premeret Trojana juventus;
Hac Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoceit lacrimans, primo quæ prodita somno

Tydides multa vastatæ caæ cruenterus,
Ardentesque avertit equos in castra, prius quam
Pabula gustassent Trojæ Xanthumque bibissent.
Parte alia fugiens amissis Troilus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur

Per terram, et versa pulvis inscribitur hasta.
Interea ad templum non æquæ Palladis ibant
Cribus Ilidés passis, peplumque ferebant
Suppliciter tristes et tunææ pectora palmis;

Divā solo fixos oculos aversa tenebat.
Ter circum Iliaicos raptaverat Hectora muros,
Examinumque auro corpus vendebat Achilles.

Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit incrèos.
Se quoque principibus permixtum agnovit Achivis,

Eoasque acies et nigri Memnonis arma.

Ducit Amazonidm lunatis agmina peltis
Penthesilea furens, mediiisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ,
Bellatrix, audetque viris concurret virgo.

Hæc dum Dardanio Æneas miranda videntur,

Dum stupet obtutuque hæret defectus in uno,
Regina ad templum, forma pulcherrima Didó,

Incessit, magna juvenum stipante caterva.
Qualis in Eurotæ ripis, aut per juga Cynthia

Exercet Diana choros, quam mille secutæ
Hinc atque hinc glomeratur Oreades: illa pharetram

Fert humero, gradiensque deas supereminet omnes;

Latone tacitum pertentant gaudia pectus:
Talis erat Dido, talem se lata ferebat
Per medios, instans opere regnisque futuris.
Tum foribus divae, media testudine templi,
Septa armis solioque alte subnixa resedit.
Jura dabat legesse viris, operumque laborem
Partibus aquabat justis, aut sorte trahebat;
Quum subito Aeneas concursu accedere magno
Anthea Sergesturnique videt fortunam Cloanthum
Teucrorumque alios, uter quos aequore turbo
Dispulerat penitusque alias avexerat oras.
Obstupuit simul ipse, simul percussus Achates
Lactitiaeque metuque: avidi conjungere dextras
Ardebat, sed res animos incognita turbat.
Dissimulans, et nube cava specularium amici,
Quae fortuna viris, classem quo litora linquant,
Quid veniant: cunctis nam lecti navibus ibant,
Orantes veniam, et templum clamore petebant.
Postquam introgressi et coram data copia fandi,
Maximus Ilionceus placido sic pectore cepit:
"O Regina, novam cui condere Jupiter urbem
Justitiae dedit gentes frenare superbas,
Troës te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et propius res aspipe nostras.
Non nos aut ferro Libyceos populare penates
Venimus, aut raptas ad litora vertere pra das:
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Grai cognomine dicant.
Terra antiqua, potens armis atque ubere glebe:
Onotri coluere viri; nunc fama, minores
Italiam dixi se ducis de nomine gentem.
Hie cur us fuit;
Quam subito aurgens fluctu nimbosus Orion
In vada et in tuta, penitusque procaebus austris
Perque unda, impurante sole, perique invia saxa
Di pulsit: lucem panei veri adnavimus ori.
Quod genus hoc hominum? quae hinc tam barbarum morem
Perrmittit patria? hoc puto prohibere mur aram!
Bella ciant, primaque vetant consister terra.
Si genus humanum et mortalium 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 servat, si vescitur aura  
Ætheria, neque adhuc crudelibus occubat umbris,  
Non metus, officio ne te certasse priorem  
Pœniteat. Sunt et Siculis regionibus urbes  
Arvaque, Trojanoque a sanguine clarus Acestes.  
Quassatam ventis Hæcat subducere classem,  
Et silvis aptare trabes et stringere remos,  
Si datur Italian, sociis et rege recepto,  
Tendere, ut Italian lati Latiumque petamus;  
Sin absunt salus, et te, pater optime Teucerum,  
Pontus habet Libyæ, nec spes jam restat Iuli,  
At freta Sicaniæ saltem sedesque paratas,  
Unde hue advecti, regemque petamus Acesten."  
Talibus Ælionus; cuncti simul ore fremebant  
Dardanidæ.  
Tum breviter Dido, vultum demissa, profatur:  
"Solvite corde metum, Teuci, secludite euras.  
Res dura et regni novitas me talia cogunt  
Moliri, et late fines custode tueri.  
Quis genus Æneadum, quis Trojæ nesciat urbem,  
Virtutesque virosque, aut tanti incendia belli?  
Non obtusa adeo gestamus pectora Pœni,  
Nec tam aversus equos Tyria 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 regnis;  
Urbem quam statuo, vestra est: subducite naves;  
Tros Tyriusque mihi nullo discrimine agetur.  
Atque utinam rex ipse noto compulsus codem  
Afforet Æneas? Equidem per litora certos  
Dimittam, et Libyæ lustrare extrema jubebbo,  
Si quibus ejectus silvis aut urbibus errat."  
His animum arrecti dictis et fortis Achates  
Et pater Æneas jamdudum crumpere nubem  
Ardebant. Prior Ænean compellat Achates:  
"Nate dea, quæ nunc animo sententia surgit?"
Omnia tuta vides, cum sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis repondent cetera matris."
Vix ea fatus erat, quum circumfusa repente
Seindit se nubus et in aethera purgat apertum.
Restitit Æneas claraque in luce refulsit,
Os humero quo deo similis: nuncque ipsa decoram
Casariem nato gem trix lumineque juvenae

Purpureum et latus oculus aflarat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic regimam alloquitur, cunctisque repente
Improvisus ait: "Corum, quem quæritis, adsum

Troian Æneas, Lybycis creptus ab undis.
O sola infandos Troja miserata laboros,
Quæ nos, reliquias Danaum, terraque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias! grates persolvere dignas
Non opis est nostræ, Dido, nec quidquid ubique est
Gentis Dardaniae, magnum quæ sparsa per orbem,
Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conseia recti,
Præmia digna ferant. Quæ te tam keta tulerunt
Sedula? qui tanti talem genuere parentes?
In frcta dum fluvii current, dum montibus umbra
La trabunt convexa, polus dum sidera pascet,
Semper honos nominque tum dum laude que manebunt,
Quæ me cunque veant terrae." Sic fatus, amicum
Ilionæ petit dextra la vaque Scæcum;
Pro Callion, fortæque Gyan fortæque Cloanthum.
Obstupuit primo a pecta Sidonia Dido,
Ca nae cinde viri tantos; et sì ore locuta est:
"Quis te, nata dea, per tanta perícula casus
In equitur? quis vis immutibus applicat oris?
Tıne ille Æneae, quem Dardnio Anchis
Alma Venus Phrygii genuit Simœnti ad undam?
Atque equidem Tenen, am memini Sidona venire
Fimbra expulit unum patrīs, nova regis pendent
Auxilio Beli: genitor tunc lusit opinam
Victat Cyprum, et victor di dative tenet.
Tempore jam ex illo casus mihi cognitus urbis Trojanæ nomenque tuum regesque Pelasgi.  
Ipse hostis Teucros insigni laude ferebat,  
Seque ortum antiqua Teucrorum ab stirpe volebat.  
Quare agite, o tectis, juvenes, succedite nostris.  
Me quoque per multos similes fortuna labores  
Jactatam hac demum voluit consistere terra.  
Non ignara mali miseris succurrere disco."  

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Sic memorat: simul Ænean in regia ducit  
Tecta; simul divum templis indicit honorem.  
Nec minus interea sociis ad litora mittit  
Viginti tauros, magnorum haurientia centum  
Terga suum, pingues centum cum matribus agnos,  
Munera laetitiamque diti.  
At domus interior regali splendida luxu  
Instruitur, mediisque parant convivia tectis:  
Arte laboratae vestes ostroque superbo,  
Ingens argentum mensis, calataque in auro  
Fortia facta patrum, series longissima rerum  
Per tot ducta viros antiqua ab origine gentis.

Æneas—neque enim patrius consistere mentem  
Passus amor—rapidum ad naves praemittit Achaten,  
Ascanio ferat hæc, ipsumque ad mœnia ducat.  
Omnis in Ascanio cari stat cura parentis.  
Munera praeterea, Iliacis erepta ruinis,  
Ferre jubet, pallam signis auroque rigentem,  
Et circumtextum croceo velamen acantho,  
Ornatus Argivæ Helænae, quos illa Mycenæis,  
Pergama quum pæteret inconcessosque hymenæos,  
Extulerat, matris Ledæ mirabile donum:  
Præterea sceptrum, Ilione quod gesserat olim,  
Maxima natarum Priami, colloque monile  
Baccatum, et duplicem gemmis auroque coronam.  
Hæ celerans iter ad naves tendebat Achates.  
At Cytherea novas artes, nova pectore versat  
Consilia, ut faciem mutatus et ora Cupido  
Pro dulci Ascanio veniat, donisque furentem  
Incendat reginam, atque ossibus implicit ignem;  
Quippe domum timet ambiguam Tyriosque bilingues.  
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis allatur Amor em:
"Nate, meae vires, mea magna potentia solus,
Nate, patris summi qui tela Typhonae tenitis,
Ad te confugio et supplex tua numina pessco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur olidis Junonis iniquae,
Nata tibi, et nostro doliusti sepe dolore.
Hunc Phenixsa tenet Dido blandisque moratur
Vocibus; et vereor, quo se Junonia vertant
Hospitalia; haud tanto cessabit cardine rerum.
Quaecirca capere ante dolis et eurgere flamna
Reginam meditor, ne quo se numine mutet,
Sed magno Æneas mecum teneatur amore.
Qua faecere id possis, nostram nunc accipe mentem:
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona fercus, pelago et flamnis restantia Troja:
Hunc ego, sopitum somno, super alta Cythera
Ant super Idalium sacrata sede recondam,
Ne qua seire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri puer induc vultus,
Ut quum te gremio accipiet laetissima Dido
Regales inter mensas laticemque Lyraum,
Quum dabit amplexus atque oscula dulcia figet,
Oecultum inspires ignem fallasque veneno."
Paret Amor dietis carae genetricis, et alas
Exuit, et gre su gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Irigat, et totum gremio dea tollit in altos
Idalium lucos, ubi mollis amaracus illum
Floribus et dulci a parans complectitur umbra.
Jamque ibat dexto parente et dona Cupido
Regia portabat Tyris, duce latus Achate.
Quum venit, nilaiis jam se regina superbis
Aurea componeit spondà mediamque locavit:
Jam pater Æneas, et jam Trojana juventus
Convenientur, stratque super duum iter oetro
Dant famuli manibusymphas, Cerereque cam tris
Expelium, tum iique ferunt manteliam villar.
Quinquaginta intus famulae, quibus ordine longam
Cura penum struere, et flammis adolere penates;
Centum aliae, todidemque pares aetate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina lata frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Aeneae, mirantur Iulum
Flagrantesque dei vultus simulataque verba
Pallamque et pictum croceo velamen aenantho.
Præcipue infelix, pesti devota futurae,
Expleri mentem nequit, ardescitque tuendo
Phoenissa, et pariter puero donisque movetur.
ille ubi complexu Aeneae colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæ cœulis, hæ pectore toto
Hæret, et interdum gremio sovet, inscia Dido
Insident quantum miserae deus! At memori ille
Matris Acidaliæ paulatim abolere Sychæum
Incipit, et vivo tentat prævertere amore
Jam pridem resides animos desuetaque corda.
Postquam prima quies epulis, mensæque remotæ,
Crateras magnos statuunt et vina coronant.
Fit strepitus tectis, vocemque per ampla volvant
Atria; dependent lychni laquearibus aureis
Incensi, et noetem flammis funalia vincunt.
Hic regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes
A Belo soliti; tum facta silentia tectis:
"Jupiter, hospitibus nam te dare jura loquuntur,
Hunc latum Tyriisque diem Trojaque profectis
Esse velis, nostrosque hujus memissae minores.
Aeitiæ lætitiae Bacchus dator, et bona Juno.
Et vos, o, cætum, Tyrii, celebrate faventes."
Dixit, et in mensam laticum libavit honorem,
Primaque, libato, summo tenus attigit ore;
Tum Bitiae dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluuit auro;
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quem maximus Atlas.
Hic canit errantem lunam solisque labores;
Unde hominum genus et pecudes; unde imber et igne; Areturum pluviasque Hyadas geminosque Triones; Quid tantum oceano properent se tingereules
Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant planum Tyrii, Troë. quae sequuntur.
Nece non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hector umulta;
Nunc, quibus Aurora venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achille.
"Immo age et a prima die, hospes, origine nobis
Insidias," inquit, "Danaum casusque tuorum
Erroresque tuae; nam te jam septima portat
Omnibus errantem terris et fluctibus astus."
Contiguere omnes, intentique ora tenebant.  
Inde toro pater Æneas sic orsus ab alto:  
"Infandum, Regina, jubes renovare dolorem,  
Trojanas ut opes et lamentabile regnum  
Eruerint Danai, quæque ipse miserima vidi,  
Et quorum pars magna fui. Quis talia fando  
Myrmidonum Dolopumve aut duri miles Ulix  
Temperet a lacrimis! et jam nox humida celo  
Præcipitat, suadentque cadentia sidera somnos.  
Sed si tantus amor casus cognoscere nostros  
Et breviter Trojae supremum audire laborem,  
Quanquam animus meminisse horret luctuque refugit,  
Incipiam. Fracti bello fatisque repulsi  
Ductores Danaum, tot jam labentibus annis,  
Instar montis equum divina Palladis arte  
Ædificant, sectaque intexunt abiete costas.  
Votum pro reeditu simulant; ea fama vagatur.  
Huc delecta virum sortiti corpora furtim  
Includunt caeco lateri, penitusque cavernas  
Ingentes uterumque armato militie complent.  
"Est in conspectu Tenedos, notissima fama  
Insula, dives opum, Priami dum regna manebant,  
Nunc tantum sinus et statio male fida carinis:  
Huc se provecti deserto in litore condunt.  
Nos abiisse rati et vento petiisse Mycenas.  
Ergo omnis longo solvit se Teucria Iuctu;  
Panduntur portæ; juvat ire et Dorica castra
Desertosque videre locos litusque reliquit.
Hie Dolopum manus, hie saevus tendebat Achilles;
Classibus hie locus; hie acie certare solabant.
Pars stupet inmputae domum exitiale Minerva,
Et molem mirantur equi; primusque Thymolces
Duci intra muros hortatur et aree locari,
Sive dolo, seu jam Trojae sie fata feretabant.
At Capys, et quorum melior sententia muti,
Aut pelago Danaum insidias spectacque dona
Præcipitare jubent subjectisque urere flammis:
Aut terebrare cavis uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.

"Primus ibi ante omnes, magna comitante caterva,
Laocoön ardens summa decurrit ab are,
Et procul: 'O miseri, quae tanta insania, cives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut haec in nostros fabricata est machina muros,
Inspectura domos venturaque desuper urbi;
Aut aliquis latet errore: equo ne credite, Teucri.
Quid quid id est, timeo Danaos et dona ferentes.'
Sic fatus validis ingent in viribus hastam
In latus inque fieri curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recurso
Insomniæ cava gens tuncque dedere ceverne.
Et, si fata demum, si mens non lassa futurus,
Impulerat ferro Argolicas sedare latebras;
Trojaque nunc stare, Primusque arx alta maneret.

"Ecce, manus juvenem in fronte post terga revinet
Pastores magno ad regem clamore trabebant
Dardanilde, qui se iunctum veniantibus ultra,
Hoc ipsum ut trucid Trojamque aperiret Achivis,
Obtulerat, fili. ...num in aequo in attrumque paratam,
Sei verare dol...se certe occultare morti.
Undique vi nunc Callio Trojana juventus
Circumfusa ruat, certanteque illa uter capto.
Ac iique nunc Danaum inciderat, et crimine ab uno
Dies crimin.
Namque ut con pectu in medio turbatus, intermis
Constitit, atque oculus Phrygia agmina circumspexit:
‘Heu, quae nunc tellus,’ inquit, ‘que me aequora possunt
Accipere? aut quid jam misero mihi denique restat,
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae insensae penas cum sanguine poscunt?’
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamus fari, quo sanguine eretus,
Quidve ferat; memoret, quae sit fiducia capto.
Ille hae, deposita tandem formidine, fatur:
‘Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor Vera,’ inquit: ‘neque me Argolica de gente negabo:
Hoc primum; nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad aures
Belidae nomen Palamedis et inclyta fama
Gloria: quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere neci, nunc cassum lumine lugent;
Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis hue misit ab annis.
Dum stabat regno incolumis regumque vigebat
Consiliis, et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi
(Haud ignota loquor) superis concessit ab oris,
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabam amici.
Nec taeui demens; et me, fors si qua tulisset,
Si patrios unquam remcassem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulixes
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguis, et quaerere conceius arma.
Nee requievit enim, donec Calchante ministro—
Sed quid ego hae autem nequidquam ingrata revolvo?
Quidve moror, si omnes uno ordine habetis Achivos,
Idque audire sat est? jamdudum sumite penas:
Hoc Ithacus velit, et magno mercentur Atride.’
Tum vero ardemus seintari et quaerere causas,
Ignari scelerum tantorum artisque Pelasgae.
Prosequitur pavitans et ficto pectore fatur:
"Sape fugam Danai Troja cupiere relicta
Moliri, et longo se i discedere luce.
Fecis antque utinam! sape illos aspera ponti
Interclusit hiems, et terruit auster cunctae.
Presque, quam jam hic trabibus continus aceruis
Staret aquis, toto somnuerunt aethere nimbi.
Suspesi Eurypylum seiantem oracula Phoebi
Mittimus; isque alytis hae tristia dicta reportat:
Sanguine placastis ventos et virgine casa,
Quum primum Ilias Danai venistis ad oras:
Sanguine quaerendi reditus, animaque litandum
Argolica. Vulgi quae vox ut venit ad aures,
Obstupauer animi, golidusque per ima uncurtit
Osa tremor, cui fata parent, quem percat Apollo.
Ile Ithacens vatem magni Calchanta tumultu
Protrahit in melios; quae sint ea numina divum,
Flagitat; et mihi jam multi crudelc cenebant
Artificis secus, et taciti ventura videbant.
Bis quinos silet ille dies, tectuque recusat
Prodere voce sua quemquam aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Compos to rumpit vocem et me destinat arae.
Antecere omnes; et, quae sibi quique timebat,
Unius in mecri exilium conversa tulere.
Jamque dies infanda alterat; mihi sacra parari,
Et salut frugis, et circa mi tempera vitae.
Triput, fator, leto meo et vincula rupi;
Lineo, que laevis per meum oculos in ulva
Deltius, dum velis deum, si forte dedi cunct.
Ne mihi jam patriam anti quam spas u ella videndi,
Ne dulce nato exoptat, tumque parentem,
Qua illi for ad pene ab nostri reperscent
Effugia, et culpam liae minorum morte piabunt.
Quo te per ipsum et omnia numina veri,
Per, si qua est, quam metu tahle mortalibus u quam
Intermerata felix, ego mihi terrae illi num
Tantorum; mihi est tu possem non deis forentis.
"Hi laermiu videm damus, et mihi resimus ultror.
Ipse e viro primus nunculus atque arca levati
Vincla julet Pisonis, ducteque ita sator amicis:
'Quisquis es, amissos hine jam obliviscere Graios:
Noster eris; mihiqve haec edissere vera roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quae religio? aut quae machina belli?'
Dixerat. Ille dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
'Vos, æterni ignes, et non violabile vestrum
Testor numen,' ait; 'vos, aræ ensesque nefandi,
Quos fugi, vittæque deum, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros atque omnia ferre sub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modo promissis maneas, servataque servos
Troja, fidem, si vera feram, si magna repandam.
"Omnis spes Danaum et cæpti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes,
Fatale aggressi sacro avellere templo
Palladium, cæsis summae custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virginæ ausi divæ contingere vittas;
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractœ vires, aversa deæ mens.
Nec dubiiæ ea signa dedit Tritonia monstris.
Vix positum castris simulacrum: arsere coruscæ
Luminibus flammeae arrectis, salusque per artus
Sudor iit; terque ipsa solo, mirabile dictu,
Emicuit, parumque ferens hastamque trementem.
Extemplo tentanda fuga canit æquora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexeæ carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagique remenso
Improvisi aderunt. Ita digerit omen Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuere, nefas quæ triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis caeloque educere jussit,
Ne recipi portis aut duci in moenia possit,
Non populum antiqua sub religione tueri.
Nam si vestra manus violasset dona Minervae.
Tum magnum exulum (quod di prius omen in ipsum Convertant!) Priami imperio Phrygibusque futurum:
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopae ad mania bollo
Venturam, et nostras ca fata manere nepotes.'
Talibus insidiis perjurique arte Sinonis
Credita res, captique dolis lacrimisque coactis,
Quos neque Tydides, nec Larissaev Achilles,
Non anni domnure decem, non mille carimae.

"Hic alius majus miseris multoque tremendum
Oljicitur magis, atque improvida pectora turbat.
Laocoön, ductus Neptuno sorte sacerdos,
Sollum us tauros ingentem mactabat ad aras.
Ecce autem geminis a Tenedo tranquilla per alta
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta jubaque
Sanguineae exsuperant undas; pars cetera pontum
Pone legit sinitaque immensa volumine terga;
Exit sonitus spumante salo. Jamque arva tenebant,
Arantesque oculos sufflicti sanguine et igni
Sibila lambebant linguis vibrantibus ora.
DilUginum visita exsangues: illi agmine certo
Laocoonta petunt. Et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros mor u depasitut artu;
Post, ipsum auxilio sabuentem ac tela feruentem
Corripit, spiritque ligant ingentibus; et jam
Bi medium amplexi, bis collo squamae circums
Terza dati, superant capite et cervicibus altis.
Ille simul manibus tendit dvellere nodos,
Peritus sanie vitto atroque veneno;
Clamores simul horrendos ad sidera tollit:
Quale magitus, fugit quum auctus aram
Taurum, et incertam executione servirum.
At geminis lapu delubra ad summam dracones
Effugiunt, tavaque petunt Tritonidis arcem,
Sub pedibusque dem clipeisque sub orbe teguntur.
Tum vero tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Læserit, et tergo sceleratam intorsiterit hastam.
Ducendum ad sedes simulacrum, orandaque divae
Numina conclamant.
Dividimus muros et mœnia pandimus urbis;
Accingunt omnes operi, pedibusque rotarum
Subjiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros,
Feta armis: pueri circim innuptœque puellœ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediaque minans illabitur urbi.
O patria, o divum domus Ilium, et inelyta bello
Mœnia Dardanidum! quater ipso in limine portœ
Substitit, atque utero sonitum quater arma dedere:
Instamus tamen immemores cacique fureore,
Et monstrum infelix sacra ta sistimus arce.
Tune ctiam fatis aperît Cassandra futuris
Ora, dei jussu non unquam credita Teucris.
Nos delubra deum miseri, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.
Vertitur interea cœlum, et ruit oceano nox,
Involvens umbra magna terramque polumque
Myrmidonumque dolos; fusi per mœnia Teucri
Conticuere; s porous complectitur artus.
“Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitœ per amica silentia lunœ
Litora nota petens; flammas quam regia puppis
Extulerat, fatisque deum defensus iniquis
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon. Illos patefactus ad auras
Reddit equus; lœtique cavo se robore promunt
Thessandrus Sthenelusque duces, et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam;
Cæduntur vigiles, portisque patentibus omnes
Accipiunt socios atque agmina conscia jungunt,
"Tempus erat, quo prima quies mortalibus agris
Incipit, et dono divum gratissima serpit:
In somnis, ecce, ante oculos matissimus Hector
Visus adesse mihi, largosque effundere fletus,
Raptatus bigis ut quondam, aterque cruento
Pulvere, perque per les trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui re lit exuvias indutas Achilli,
Vel Danaum Phrygios jaculatus pupillus ignes!
Squalentem barbam et concretos sanguine crines
Vulneraque illa germen, quae circum plurima muros
Acceptit patrios. Ultro flens ipsa videbar
Compellare virum et maestas exprimere voces:
'O lux Dardaniae, spes o fideissima Teucerum.
Qua tanta: temere morae? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labore
Defessi aspiciemus! que causa indigna serenos
Fordavit vultus? aut eur haec vulnera cerno?
Illae nihil; nec me quarentem vana moratur:
Sed graviter genitus imo de pectore ducens,
'Heu! fugae, nate dea, te pra his,' ait, 'cripe flammis.
Hostis habet muras; ruit alto a culmine Troja.
Sat patrice Priamoque datum. Si l'ergama dextra
Defendi possent, etiam haec defensa suis sit.
Saca suo quae tibi commendat Troja post sae,
Hom cape fatorum comites; hie materia quere.
Magna pererrata statua, que denique ponto.'
Sie ait; et manibus vitta Vestaque potentem
Aeternumque alytis effert penetrabilibus ignem.
"Diverso inter a mi centur monia hacta:
Et magis atque magis, quamquam secreta parentis
Anchi in dominus arboribus quae obstaeta repuit.
Clarce sunt omnes, armamque in crux horror.
Excuter comito, et umrai facti eis socii
Ascendit impero, etque scatibus muribus ululo;
In se timem velati quum flammea fur atibus aut trist
Incihit, aut rapide monte illam terrae
Sternit astra, et ruit et habet Deumque illam
Promptue, velavat silvas; et proficisci abest.
Incipio super his: 'Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupidilo
Certa sequi, quae sit rebus fortuna, videtis:
Excessere omnes adyis arisque relietis
Di, quibus imperium hoc steterit; succurritis urbi
lucense: moriamur et in media arma ruamus.
Una salus victis nullam sperare salutem.'

Sie animis juvenum furor additus. Inde, luni ceu
Raptores atra in nebula, quos improba ventris
Exegit cecos rabies, catulique relieti
Faecibus exspectant siecis; per tela, per hostes
Vadimus haud dubiam in mortem, mediaque tenemus
Urbis iter: nox atra cava circumvolat umbra.

Quis cladem illius noctis, quis funera fando
Explicit, aut possit lacrimis aequare labores?
Urbs antiqua ruet, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora, perque domos et religiosa deorum
Limina. Nec soli poenas dant sanguine Teucri;
Quondam etiam victis reedit in praecordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor et plurima mortis imago.

"Primus se, Danaum magna comitante caterva,
Androgeus offert nobis, socia agmina credens
Insineus, atque ul tro verbis compellat amicis:
'Festinate, viri: nam quam talem sera moratur
Seguities? aliciis rapiunt incensa feruntque
Pergana: vos celsis num primum a navibus itis?'
Dixit; - et extemplo—neque enim responsa dabuntur
Tida satis—sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
AttoUentem iras et caerula colla tumentem:
Haud secus Androgeus visu tremefactus abibat.
Irruimus, densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus: aspirant primo fortuna labori.

Atque hic succedunt sultans animisque Corobus,
'O socii, qua prima,' inquit, 'fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur: 390
Mutemus clipeos, Danaumque insignia nobis
Aptemus. Dolus, an virtus, quis in hoste requirat? 395
Arma dabunt ipsi.' Sic fatus, deinde comamem
Androgei galeam clipeique insigne decorum
Induitur, laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas omnisque juvenus
Laeta facit; spoliis se quisque recentibus armat.
Vadimus immixti Danais haud numine nostro,
Multaque per caecam congressi praelia noctem
Conserimus; multos Danaum demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
Fida petunt; pars ingentem formidine turpi
Seandunt rursus equum et nota conduntur in alvo.
"Heu nihil invitis fas quemquam fidere divis!
Ecce trahebatur passis Priancia virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad coelum tendens ardentia lumina frustra,
Lumina,—nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiata mente Coroebus,
Et sese medium iniecit periturus in agmen.
Consequimur cuncti et densis incurrimus 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 eæ quondam turbine venti
Confligunt, Zephyrusque Notusque et latus Eoës
Eurus equis: stridunt silvae, savitque tridenti
Spumeus atque imo Nereus ciet æquora fundo.
Hili etiam, si quos obscura nocte per umbram
Fudimus insidiis, totaque agitavimus urbe,
Apparent; primi clipeos mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicet obruimur numero: primusque Corœbus
Penelei dextra divæ armipotentis ad aram
Procumbit; cadit et Rhipeus, justissimus unus
Qui fuit in Teucris et servantissimus æqui:
Dis aliter visum. Percunt Hypanisque Dymasque
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas nec Apollinis insula texit.
Hicin cinctus et flamma extrema inorum,
Testor, in occasu ve tro nec t 1 a nec ulas
Vitavisse vicis Danaum; et, si fata suissent
Ut caderem, mercusse manu. Divellimus inde,
Iphitus et Pelias mecum; quorum Iphitus aev
Jam gravior, Pelias et vulnere tardus Ulixii;
Protime ad se les Priami clamore vocati.
Hic vero ingentem pugnam, eun cetera musquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque acta testudine limen.
Haerent parietibus scalae, po tesque sub ip os
Nituntur gradibus, elpeosque ad tela sinistris
Protecti objejicunt, pransant fastia dextris.
Dardaniae contra turres ac tecta domorum
Culmina convellunt: his se quando ultima cernunt,
Extrema jam in morte parant defendere telis,
Auratasque trubes, veterum decora alta parentum,
Devolvunt: alii strictis mueronibus imas
Obsedere fores; ha servant agmine denso.
Instaurati animi, regis succurrere te tus,
Auxilioque levare viros, vinoque addere victis.

"Limen erat excr.que fores et pervins us
Tectorum inter se Priami, post que reli ti
A tergo; infelix quae re, dum regna manebant,
Saeptus Andromache ferre incomitata olebat
Ad soceros, et avo puerum Actyanae tactubat.
Evado ad sumniia fastia culminis, unde
Tela manu miseri jactabant irrita Teueri.
Turrin in praeipitati stantem summisque sub a tra
Eductam tecti; unde omnis Troja videri
Et Danaum solitu nave et Achaia estra,
Aggre si ferro circum, quo summa labantes
Juneturas tabulata del 1 ant, convellinus altis
Sedibus impulimus que, ex lap a repente ruinam
Cum onitu trahit et Danaum super agrina lato
Incidunt. A t illi saltant; nec saepe nec ullam
Telorum interea cessat genus.

"Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus ahena:
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc positis novus exuviis nigidusque juventa,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto et flammis ad culmina jactant.
Ipse inter primos correta dura bipenni
Limina perrumpit, postesque a cardine vellit
Æratos; jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatoque vident stantes in limine primo.

"At domus interior gemitu miseroque tumultu
Miscetur, penitusque cave plangoribus Ædes
Femineis ululant; ferit aurea sidera clamor.
Tum pavidea tectis matres ingentibus errant,
Amplexaque tenent postes atque oscula figunt.
Instat vi patria Pyrrhus; nec claustra, neque ipsi
Custodes suffere valent. Labat ariete cerebro
Janua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus, primosque trucidant
Immissi Danai, et late loca milite compluant.
Non sic, aggeribus ruptis quum spumeus amnis
Exiit oppositisque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Æade Neoptolemmem geminosque in limine Atridas:
Vidi Hecubam centumque nurus, Priamunque per aras
Sanguine fædantem, quos ipse sacraverat, ignes.
Quinquaginta iUi thalami, spes tantâ nepotum,
Barbarico postes auro spoliisque superbi,
Procubuerere: tenent Danai, qua deficit ignis.

"Forsitan et, Priami fuerint quæ fata, requiras.
Urbis uti captæ casum convulsaque vidit
Limina tectorum et medium in penetrabilibus hostem,
Arma diu senior deserta trementibus aevum
Circumdat nequidquam humeris, et inutilis ferrum
Cingitur, ac densos furtur moriturus in hostes.
Ædibus in mediis nudoque sub ætheris axe
Ingens ara sit, juxtaque veterrima laurus
Incumbens aræ atque umbra complexa penates.
Hic Hecuba et nata nequidquam altaria circum,
Precipites atra eae tempestate columbae,
Condenses et divum amplæae simulacra sedebant.
Ipsum autem suntis Priamum juvenalibus armis
Ut vidit,—'Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis?' inquit.
'Non tali auxilio, nec defensoribus istis
Tempus eget; non, si ipse mens nunc asseret Hector.
Hue tandem concede; haec ara tuebitur omnes,
Aut moriere simul.' Sic ore ellata recepit
Ad seae et sacra longavum in sede locavit.

"Ecce autem elapsus Pyrrhi de cælo Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vanae atria lu-strat
Saucius. Illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet et premit hasta.
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quamquam in media jam morte tentur,
Non tamen abstimmuit, nec voci iræque peperuit.
'At tibi pro sceptrum,' exclaimat, 'pro talibus aquis,
Di, si qua est cælo pietas, que tali auct.
Per olvant grates dignas et præmia reddant
Debita, qui nati coram me cernere letum
Pecisti et patrios sordasti funere vultus.
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed jura sideraque
Supplicis curavit, corporque ex angue cepulero
Reddidit Hectorum, meque in mea regna remisit.'
Sic fatus senior, telumque implede sine iectu
Conceit, raucus quod pro单车us a re repulsum
Et summo cliici nequidquam umbone pependit.
Cui Pyrrhus: 'Releva ergo hæc et nuntia 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 læva, dextraque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Hæc finis Priami satorum; hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Jacet ingens litore truncus,
Avulumque humeris caput, et sine nomine corpus.

At me tum primum sævus circumstetit horror:
Obstupui; subiit cari genitoris imago,
Ut regem æquum æquum crudeli vulnere vidi
Vitam exhalantem; subiit deserta Creüsa
Et direpta domus et parvi casus Iuli.
Respicio et qua sit me circum copia lustro.
Deseruere omnes defessi; et corpora saltu
Ad terram misere aut ignibus ægra dedere.

Jamque adeo super unus eram; quam limina Vestæ
Servantem et tacitam secreta in sede latentem
Tyndarida aspicio; dant clara incendia lucem
Erranti passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teueros
Et poenas Danaum et deserti conjugis iras
Præmetuens, Trojæ et patriæ communis Erinys,
Abdiderat sese atque aris invasa sedebat.
Exarsere ignes animo; subit ira cadentem
Uleisci patriam et sceleratas sumere poenas:
Seilicet hæc Spartam incolam patriasque Myceenas
Aspiciet, partoque ibit regina triumpho?
Conjugiumque domumque, patres natosque videbit,
Iliadum turba et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudarit sanguine litus?
Non ita. Namque etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Exstinxisse nefas tamen et sumsisse merentis
Laudabor poenas, animumque explesse juvabit
Ultricis flamææ et cineres satiasse meorum.
Talia jactabam et furiata mente serebar; 
Quam milii se, non ante oculis tam claris, videndum
Obtulit et pura per noctem in luce resulsit
Alma parrens, confecta dama, qualisque videri
Caelicolis et quanta solet; dextraque præbonsum
Continuit retoque hæc in uper a hi'lit ore:
'Nate, quis in domo tantus dolor excitat iras?
Quid furis? aut quemam nostri tibi cura recessit?
Non prius aspicies, ubi fessum ætate parentem
Liqueri Anchis? superet conjuxne Creusa
Ascariusque puer? quos omnes undique Graiae
Circum errant acies, et, ni mea cura resistat,
Jam flammeæ tulerint, inimicus et hancrit ensis.
Non tibi Tyndaridis facies invisa Lacæne,
Culpatusce Paris; divum inclementia, divum,
Ilas everit opes sternitque a culmine Trojan.
Aspice: namque ommem, qua nunc obducta tuenti
Mortales hebæat visus tibi et humida circum
Caligat, nubem cribiam: tu ne qua parentis
Jussa time, ne praecipies parere recusa.
Hic, ubi disjectas moles avulsaque saxis
Saxa vides mixtoque undantem pulvere summum,
Neptunus muros magnoque emota tridenti
Fundamenta quantit, totamque a sedibus urbem
Eruit: hic Juno Seas savissima portas
Prima tenet, sociumque surens a navibus agmen
Ferro accineta vocat.
Jam summos arcæ Tritonia, respice, Pallas
In edit, nimlo effulgens et Gorgone saeva.
Ipse Pater Danae animo virisque secundas
Sufficit, ipse dem in Dardana su sitan arma.
Eripe, nate, fugam, increpans impone labori.
Nu quam abero, et tutum patrio te limine silent.'
Dixerat; et ipse noctis se condidit umbris.
Apparet dirae facies inimicaque Troja
Numina magna d um.

"Tum vero omne mihi vi um considerer in ignes
Ilium, et ex imo verti Neptunia Troja;
Ac veluti summis antiquam in montibus ornum
Quam ferro acciam cebri que bipennibus instant
ERUERE AGRICOLAEB CERTATIM; ILLA USQUE MINATUR.
ET TREMEFACTA COMAM CONCUSSO VERTICE MUTAT,
VULNERIBUS DONCE PAULATIM EVICTA SUPREMUM
CONGEMUIT TRAXITQUE JUGIS AVULSA RUINAM.
DESCENDO, AC DUENTE DEO FLAMMAM INTER ET HOSTES
EXPEDIOR; DANT TELA LOCUM, FLAMMAEQUE RECEUDUNT.
"ATQUE UBI JAM PATRIÆ PERVERTUM AD LIMINA SEDIS
ANTIQUASQUE DOMOS, GENITOR, QUEM TOLLERE IN ALTOS
OPTABAM PRIMUM MONTES PRIMUMQUE PETEBAM,
ABNEGAT EXCISA VITAM PRODUCERE TROJA
EXSILIUMQUE PATI. 'VOS O, QUIBUS INTEGER AÉVI
SANGUIS,' AIT, 'SOLIDAEQUE SUO STANT ROBORE VIRES,
VOS AGITATE FUGAM.
ME SI ECICOLAE VOLUMISSENT DUCERE VITAM,
HAS MIHI SERVASSENT SEDES. SATIS UNA SUPERQUE
VIDIMUS EXCIDIA ET CAPTAÉ SUPERAVIMUS URBI.
SIE O, SIC POSITUM AFFATI DISCEDITE CORPUS.
IPSE MANU MORTEM INVENIAM: MISEREKITUR HOSTIS
EXUVIASQUE PETET. FACILIS JACTURA SEPULERI.
JAM PRIDEM INVISIS DIVIS ET INUTILIS ANNOS
DEMOROR, EX QUO ME DIVUM PATER ATQUE HOMINUM Rex
FULMINIS AFFLAVIT VENTIS ET CONTIGIT IGNI.'
TALIÀ PERSTABAT MEMORANS, FIXUSQUE MANEBAT.
NOS CONTRA EFFUSI LACRIMIS, CONJUXQUE CREUSA
ASCANIOQUE OMNISQUE DOMUS, NE VERTERE SECUM
CUNCTA PATER FATOTO URGENTIS INCUMBERE VELRET.
ABNEGAT, INCEPTOQUE ET SÉDIBUS HÆRET IN ISDEM.
RURSUS IN ARMA FEROR, MORTEMQUE MISERRIMUS OPTO.
NAM QUOD CONSILIUM AUT QUÆ JAM FORTUNA DABATUR?
'MENE EFFERRE PEDEM, GENITOR, TE POSSE RELICTO
SPERASTI? TANTUMQUE NEFAS PATRIO EXCIDIT ORE?
SI Nihil EX TANTA SUPERIS PLACET URBE RELINQUI,
ET SEDET HOCD ANIMO, PERITURÆQUE ADDERE TROJÆ
TEQUE TUOSQUE JUAVAT, PATET ISTI JANUA LETO;
JAMQUE ADERIT MULTO PRIAMI DE SANGUIE PYRRHUS,
NATUM ANTE ORA PATRIS, PATREM QUI OBTRUNCAT AD ARAS.
HOC ERAT, ALMA PARENTS, QUOD ME PER TELA, PER IGNES
ERIPIS, UT MEDIIS HOSTEM IN PENTRALIBUS, UTQUE
ASCANIO PATREMQUE MEUM JUXTAQUE CREÛSAM
ALTERUM IN ALTERIUS MACTATOS SANGUIE CERNAM?
Arma, viri, serte arma: vocat lux ultima victos.
Reddite me Danais; sinite instaurata reviam
Prodia. Nunquam omnes hodie moriemur in multa."

"Hinc ferro accingor rursus, clipeoque sinistram
Insertabam aptans, meque extra tecta ferrebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvunque patri tendebat Iulum:
'Si peritus abis, et nos rapite in omnia tueum;'
Sin aliquam expertus sumtis spem ponis in armis,
Hane primum tutare domum. Cui parvus Iulus,
Cui pater et conjux quondam tua dicta reliquerat?
"Talia vociferans gemitu tectum omne replebat;
Quum subitum dicitque oritur mirabile monstrum.
Namque manus inter maestorumque ora parentum
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas et circumpota pasci.
Nos pavidis trepidare metu, crinemque flagrantes
Excutere et sanetes restituere fontibus ignes.
At pater Anchises oculos ad sidera lactus
Extultit, et caelo palmas cum voce tetendit:
'Jupiter omnipotens, precibus si fleeteris ullah,
Aspice nos; hoc tantum; et, si pictate memur,
Da deinde auxilium, pater, atque haec omina firma.'

"Vix ea fatuus erat senior, subitoque fragore
Intonuit laevum, et de caelo lapsa per umbra
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti
Cernimus Idaea clarum se condere silva
Signantemque vias; tum longo limite sulcus
Dat lucem, et late circum loca sulphure sumant.
Hic vero victus genitor se tollit ad auras,
Affaturque deos et sanctum sidus adorat.
'Jam jam nulla mora est; sequor, et qua ducitis, adsum.
Di patrii, servate domum, servate nepotem!
Vestrum hoc augurium, vestroque in numine Troja et t.
Cedo equidem, nec, nate, tibi comes ire recuso.'
Dixerat ille; et jam per mania clarior ignis
Auditur, propiusque aests incendia voluunt.
' Ergo age, care pater, cervici imponere nostre;
Ipse subibo humeris, nec me labor iste gravabit; 
Quo res cumque cadent, unum et commune periculum, 
Una salus ambobus erit. Mihi parvus Iulus 
Sit comes, et longe servet vestigia conjux. 
Vos, famuli, quae dicam, animis advertite vestris. 
Est urbe egressis tumulus templumque vetustum 
Desertæ 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 cæde recenti, 
Attrcetare nefas, donec me flumino vivo 
Abluero.' 
Hæc fatus latos humeros subjectaque cola 
Veste super fulvique insternor pelle leonis, 
Succedoque oneri. Dextræ se parvus Iulus 
Implicuit, sequiturque patrem non passibus æquis: 
Pone subit conjux: ferimur per opaca locorum: 
Et me, quem dudum non ulla injecta movebant 
Tela, neque adverso glomerati ex agmine Graii, 
Nunc omnes terrent auræ, sonus excitat omnis 
Suspensum et pariter comitique onerique timentem. 
Jamque propinquabam portis, omnemque videbar 
Evasisse viam; subito quum creber ad aures 
Visus adesse pedum sonitus, genitorque per umbram 
Prosperiens, 'Nate,' exclamat, 'fuge, nate; propinquant; 
Ardentes clipeos atque æra micantia cerno.' 
Hic milii nescio quod trepido male numen amicum 
Confusam eripuit mentem. Namque avia cursu 
Dum sequor, et nota excedo regione viarum, 
Heu! misero conjux fatone erupta Creüsa 
Substitit, erravitne via, seu lassa resedit, 
Incertum; nec post oculis est reddita nostris. 
Nec prius amissam respexi animumve reflexi, 
Quam tumulum antiquæ Cereris sedemque sacratam 
Venimus: hic demum collectis omnibus una 
Defuit; et comites natumque virumque sefellit. 
Quem non incusavi amens hominumque deorumque? 
Aut quid in eversa vidi crudelius urbe? 
Ascanium Anchisenque patrem Teutrosque penates
Commendo sociis, et curva valle recondo;
Ipsa urbs obscura, et eingor fulgentibus armis.
Stat causs renovare omnes, omneque reverti
Per Trojam, et rurum caput objecte pietatis.
Principio muros obscuraque limina portae,
Qua pressum extuleram, repeto; et vestigia retro
Observata sequor per noctem et lumine lustro.
Horror ubique animos, simul ipa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero. Irruerant Danaï, et tectum omne tenebant.
Illuc ignis edax summa ad fastigia vento
Volvitur; exsuperant flammar; furit astus ad auras.
Procedo et Priami sedes arcemque reviso.
Et jam porticibus vacuis Junonis asylo
Custodes lecti Phoenix et dirus Ulixes
Praedam asservabant. Huc undique Troja gaza
Incensus crepta adytis, mensaque deorurn
Cramerisque auro solidi, captivaque vestis
Congeritur. Pueri et pudicæ longo ordine matres
Stant circum.
Ausus quin etiam voces jactare per umbram
Implevi elamore vias, mœstusque Creussam
Nequidquam ingeminans iterumque iterumque vocavi.
Quærenti et tectis urbis sine fine furenti
Infælix simulacrum atque ipse umbræ Creussam
Vi a mihi ante oculos et nota major imago.
Obstupui, steteruntque comœ, et vox sacrae hæsit.
Tum sic aulâ et curas his demere dictis:
'Quid tantum insano juvat indulgere dolori.
O dulcis conjux ? non hæc sine numine divum
Exviam: nec te comitem portare Creussam
Fas, aut ille sinit superi regnatur Olympi.
Longa tibi exilia, et va tum inaris aquir aromandum.
Et terram Herperiam venisse, ubi Lydias arva
Inter opima virum leni fluit agmine Thybris :
Illuc esse latæ, regumque, et regia conjux
Parta tibi; lacrima dilet telle Creussam.
Non ego Myrmidonum e loco Dolopumve superbas
Aspiciam, aut Graii servitum matribus ibo,
Dardanis et divas Veneris nurus:
Sed me magna deum genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.'
Hæc ubi dicta dedit, lacrimantem et multa volentem
Dicere descriruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis volucrique simillima somno.
Sie demum socios consumta nocte reviso.

"Atque hic ingentem comitum afluxisse novorum
Invenio admirans numerum, matresque virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Jamque jugis summæ surgebat Lucifer Idæ
Ducebatque diem; Danaique obsessa tenebant
Limina portarum, nec spes opis ulla dabatur
Cessi, et sublato montes genitore petivi."
"Postquam res Asiae Priamique evertere gentem
Immeritam visum superis, ceciditque superbum
Ilium et omnis humo sumat Neptunia Troja;
Diversa exsilia et desertas quere terras
Auguriis agimus divum, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,
Incerte quo fata ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis vela jubebat;
Litora quum patris lacrimans portusque relicqu
Et campos, ubi Troja fuit. Feror exsul in altum
Cum sociis natoque penatibus et magnis dis.
"Terra procul vastis colitur Mavortia campis,
Thraces arant, acer quando regnant Lycurgo;
Hospitium antiquum Troja, sociique penates,
Dum fortuna suat. Feror huc, et litore curvo
Magna prima loco, fatis ingressus iniquis;
Æneasque meo nomen de nomine tingo.
"Sacra Dionere matri divisque ferebam
Auspiciis captorum operum; superque nitentem
Codicolum regi mactabam in litore taurum.
Forte fut juxta tumulus, quo corna summo
Virgulta, et densis haemulibus horrida myrtus.
Accesi, viridemque ab humo convellece silvam
Conatu, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam quae prima solo ruptis radicibus arbo.
Vellitur, huic atro liquuntur sanguine guttæ
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis. 30
Rursus et alterius lentum couvellere vimen
Insequor et causas penitus tentare latentes;
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestes
Gradivumque patrem, Getieis qui praedisset arvis,
Rite secundarent visus omenque levarent.
Tertia sed postquam majore hastilia nisu
Aggredior genibusque adversæ obluctor arenæ—
Eloquar, an sileam?—gemitus lacrimabilis imo
Auditur tunulo, et vox reddita furtur ad aures:
'Quid miserum, Ænea, laceras? jam parce sepulto;
Parce pias secelare manus. Non me tibi Troja
Externum tulit, aut eror hic de stipite manat.
Heu! fuge crudeltes terras, fuge litus avarum.
Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges et jacuis increvit acutis.'
Tum vero ancipiti mentem formidine pressus
Obstupui, steteruntque comæ et vox faucibus hæsit.
"Hunc Polydorum auri quondam eum pondere magno
Insfelix Priamus furtim mandarat alendum
Threicio regi, quum jam diffideret armis
Dardanæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrum, et fortuna recessit,
Res Agamemnonias victoriae arma secutus
Fas omne abrumpit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit,
Delectos populi ad proceres primumque parentem
Monstra deum refero, et quæ sit sententia posco.
Omnibus idem animus scelerata excedere terra,
Linqui pollutum hospitium, et dare classibus austros.
Ergò instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus; stant manibus araë
Cæruleis maestæ vittis ataque cupresso,
Et circum Iliades crimem de more solutæ:
Inferimus tepido spumantia cymbia lacte
Sanguinis et sacri pateras, animamque sepulcro
Condimus, et magna supremum voce cienus.

"Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat auster in altum,
Dedecunt socii naves et litera complent.
Provehimur portu, terraque urbeque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Agave,
Quam pius Arcitenens oras et litora circum
Errantem Mycens et celsa Gyaroque revinxit.
Immotaque coli dedit et contingere ventos.
Hinc feror; haec tessos tuto placitisima portu
Accipit. Egressi veneramur Apollinis urben.
Rex Anius, rex idem hominum Phoeboque saeculos,
Vittis et sacra redimitus tempora lauro
Occurrunt; veterem Anchisen agnoscit amicum.
Jugumus hospicio dextras, et teeta subibus.
Templa dei saevo venerarbar structa vetusto:
'Da propriam, Thymbrae, domum! da mania fessis
Et genus et mansuram urbem! Serva altera Troiae
Pergamara, reliquias Danaum atque inmitis Achilli!
Quem sequimur? quove ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.'

"Vix ea fatus eram, tremere omnia visa repente,
Liminaque lauresque dei, totuque moveri
Mons circum, et magire adytis cortina reclusa.
Submissi petimus terram, et vox fortum ad aures:
'Pardanius duri, que vos a stirpe parentum
Prima tulit tellus, cadem vos ubere haeto
Accipiet reduces. Antiquam exquirite matrem.
Hic domus, Eneae cunctis dominabilur cris,
Et nati natorum, et qui nascitur ab illis.'
Hae Phoebe: mixtoque imbus exserta tamultu
Laetitia, et cuncti, quae intu in mania, querunt;
Quo Phoebe vocet errante, jubatque reverti.
Tum genitur, vet rum volvens monumenta virorum,
'Audite, o procre,' ait, 'et sapientiam cito vestras.
Creta Jove magni medio jussit in ulna pente,
Mons Idas ulta et gentis cumabula nostrae:
Centum urbs habitant magna, uberrima regna.
Maximus unde pater, si rite audita recordor,
Teucrus Rheteas primum est adventus ad oras, Optavitque locum regno. Nondum Ilium et arces Pergameae steterant; habitabant vallibus imis. 110 Hinc mater cultrix Cybelae Corybantiaque aera Idœumque nemus; hinc fida silentia sacris, Et iuncti currum dominae subiere leones. Ergo agite, et divum ducite qua jussa, sequamur: Placemus ventos et Gnossia regna petamus. 115 Nec longo distant cursori; modo Jupiter adsit, Tertia lux classem Creteis sistet in oris. Sic fatus meritos aris mactavit lionores, Taurum Neptuno, taurum tibi, pulcher Apollo, Nigram Hiemi pecudem, Zephyris felicibus albam. 120 "Fama volat, pulsam regnis cessisse paternis Idomeæa duce, desertaque litora Crete; Hoste vacare domos, sedesque adstare relictas. Linquimus Ortygiae portus, pelagoque volamus, Bacchatamque jugis Naxon viridemque Donusam, 125 Olearon niveaque Paron sparsaque per æquor Cycladas et erebris legitimus freta concita terris. Nauticus exoritus vario certamine clamor; Hortantur socii, Cretam proavosque petamus. Prosequitur surgens a puppi ventus euntes, 130 Et tandem antiquis Curetum allabimur oris. Ergo avidus muros optatse mohor bis, Pergameamque voco, et lætam cognomine gentem 135 Hortor amare focos arcemque attollere teitis. Jamque fere sicco subductæ litore puppes; Connubiis arvisque novis operata juventus; Jura domosque dabam; subito quam tabida membris, 138 Corrupto coeli tractu, miserandaque venit Arboribusque satisque lues et letifer annus. Linquebant dulces animas, aut aegra trahebant 140 Corpora; tum steriles exurere Sirius agros; Arebant herbæ, et victum seges aegra negabat. Rursus ad oraclum Ortygiae Phæbumque remenso Hortatur pater ire mari, veniamque precari: Quam fessis finem rebus ferat, unde laborum 145 Tentare auxilium jubeat, quo vertere cursus. "Nox erat, et terris animalia somnis habebat:
Effigies sacrae divum Phrygiiique penates,
Quos mecum a Troja mediusque ex ignibus urbis
Extuleram, visi ante oculos adstare jacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic affari et curas his demere dictis:
'Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ul tro ad limina mittit.
Nos te, Dardania incensa, tuaque aura secati.
Nos tumidum sub te permensi classibus aquor,
Idem venturos tollemus in astra n potes,
Imperiumque urbi dabimus. Tu mania magnis
Magna para, longunque fugae ne laque laborem.
Mutandaæ sedes. Non haec tibi litora suscit
Delius aut Cretæ jussit considere Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere globæ;
(Emotir coluere viri; nunc luna minores
Italianam dixisse ducis de nomine gentem.
Hæ nobis propriæ sedes; hinc Dardan us ortus
Lasiusque pater, genus a quo præcipe nostrum.
Surge age, et haec latus longeavo dicta parenti
Hand dubitanda refer: Corythum terrasque requirat
Ausonias. Dicta negat tibi Jupiter arva.'
Talibus attunitus visis ac voce deorum,
Nee sopor illud erat; sed coram ammosere vultus
Velatasque comas præsentiaeque ora videlar;
Tum gelidus toto manabat corpore sudor—
Corripio e stratis corpus, tenditeque supinas
Ad caulum cum voce manus, et numera libo
Intermerata facies. Perfecto latus honoré
Anchi en facio certum, romque ordine pando.
Aquam vult prol in ambiguam genuine que parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat: 'Nate, Iliacis exerite fati,
Sola mihi talis causas Casandra canebat.
Nunc repetto, hae sensi portendere debita nostræ,
Et capre Hesperiam, capre Italia regna vocare,
Sed qui ad Hesperæ ventures litora Tenzeros
Credieret aut quæm tum vate Casandra moveret?
Cedamus Phæbo, et moniti meliora sequamur.
Sic ait: et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis 190
Vela damus, vastumque cava trabe currimus æquor.

"Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cælum undique et undique pontus,
Tum mihi cæruleus supra caput adstitit imber
Noctem hiememque fereus, et inhorruit unda tenebris. 195
Continuo venti volvunt mare, magnaque surgunt
Æquora; dispersi jactamus gurgite vasto.
Involvere diem nimbi, et nox humida cælum
Abstulit; ingeminant abruptis nubibus ignes.
Exeñimur cursu et cæcis erramus in undis. 200
Ipse diem noctemque negat discernere cælo
Nec meminisse via media Palinurus in unda.
Tres adeo incertos cæca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum:se attollere tandem 205
Visa, aperire procul montes, æ volvere fumum.
Vela cadunt; remis insurgimus; haud mora, nautæ
Adnixi torquent spumas et cærula verrunt.
Servatum ex undis Strophadum me litora primum
Accipiunt. Strophades Graio stant nomine dictæ 210
Insulse Ionio in magno, quas dira Celaeno
Harpyæque colunt alœ, Phincea postquam
Clausa domus, mensasque metu liquere priores.
Tristiæ haud illis monstrum, nec sævior ulla
Pestis et ira deum Stygiis sese extulit undis. 215
Virginei volucrum vultus, fœdissima ventris
Proluviæ, uncæque manus, et pallida semper
Ora fame.

"Huc ubi delati portus intravimus, ecce
Læta boum passim campis armenta videmus 220
Caprigenumque pecus nullo custode per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem prædamque Jovem: Tum litore curvo
Exstruimusque toros dapisque epulamur opinis.
At subitæ horrifico lapsu de montibus adsunt 225
Harpyia et magnis quatiant clangoribus alas,
Diripiantque dapes contactuque omnia fœdant
Immundo; tum vox tetrum dira inter odorem.  
Rursum in secessu longo sub rupe cavata,
Arboribus clausi circum atque horrentibus umbri,
Instruimus mensas arisque reponimus ignem:
Rursum ex diverso coeli caecisque latebris
Turba sonans praebam pedibus circumvolat uncis
Polluit ore dapès. Sociis tune, arma capessant,
Edico, et dira bellum cum gente gerendum.
Hand secus ac jussi faciunt, tectosque per herbam
Disponunt enses et scuta latentia condunt.
Ergo ubi delapsæ sonitum per curva dedere
Litora, dat signum specula Miscenum ab alta
Ære cavo. Invadunt socii, et nova prælia tentant,
Obscene pelagi ferro sordare voluercs.
Sed neque vim plumis ullam nec vulnera tergo
Accipiant, celerique fuga sub sidera lapsæ
Semiesam praebam et vestigia fusa relinquent.
Una in præcessa concedit rupe Celaeo,
Infelix vates, rumpitque hane pectore vocem:
'Bellum etiam pro cæde bomin stratisque juvencis,
Laomedontiæ, bellumque inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque haec mea dignæ dictæ:
Quæ Phæbo pater omnipotens, mihi Phæbus Apollo
Prædictix, volvis Furiarum ego maxima pando.
Italian cursu petitis; ventisque vocatis
Ibiris Italian, portusque intrare licebit.
Sed non ante datam eietis moribus urbein,
Quam vos dina fames nostræque injuria cadis
Ambe as subigat malis absuntque mensis.'

'Dixit, et in sylvis pennis ablata refugit.
At sociis subita gelidus formidine sanguis
Dercigit; ecclisæ animi, nec jam amplius armis,
Sed votis praebantque jubant expecere pecem,
Sive deo, seu int dixit observa quae voluercs.
Et pater Anchis passis de litore palmis
Numina magna vocat, merito quo indicat honores:
'Di, prohibete minâ! di, talem avertite eam,
Et placidi fervato pie!' Turn litore funem
Dericere ex eo que jubet luxare rudentes.
Tendunt vela noti: serimur spumantibus undis,
Qua cursum ventusque gubernatorque vocabat.
Jam medio apparat fluctu nemorosa Zacynthos
Dulichiumque Sameque et Neritos ardua saxis.
Effugimus scopulos Ithacae, Laëtia regna,
Et terram altricem sævi exsecramur Ulixi.
Mox et Leucatae nimbosa cacumina montis
Et formidatus nautis aperiturus Apollo.
Hunc petimus fessi, et parvae succedimus urbi:
Ancora de prora jacit, stant litore puppes.

"Ergo insperata tandem tellure potiti
Lustramurque Jovi, votisque incendimus aras;
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palæstras
Nudati socii: juvat evasisse tot urbes
Argolicas mediosque fugam tenuisse per hostes.
Interea magnum sol circumvolvit annum,
Et glacialis hiems aquilonibus asperat undas;
Ære cavo clipeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas hæc de Danais victoribus arma.
Linquere tum portus jubeo et considere transtris.
Certatim socii feriunt mare et æquora verrunt.
Protenus aërias Phæacum abscendimus arces,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthotl accedimus urbem.

"Hie incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,
ConjugioÆacidæ Pyrrhi scep'trisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstupui, miroque incensum pectus amore
Compellare virum et casus cognoscere tantos.
Progre dissolve portu, classes et litora linquens;
Sollemnnes quum forte dapes et tristia dona
Ante urbem in luco falsi Simoëntis ad undam
Libat einer Andromache, manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem
Et geminas, causam lacrimis, sacraverat aras.
Ut me conspexit venientem et Troia circum
Arma amens vidit, magnis exterrita monstris
Deriguit visu in medio; calor ossa reliquit;
Habitur, et longo vix tandem tempore fatim:
"Verane te facies, verus mihi munitus affers,
Nate dea? vivisne? aut si lux alma recesit,
Hector ubi est?" dixit, lacrimasque efludit et omnem
Implevit clamore locum. Vix pauea furenti
Subjicio et raris turbatus vocibus hisco:
"Vivo equidem, vitamque extrema per omnia duco.
Ne dubita: nam vera vides.
Heu! quis te casus dejectam conjuge tanto
Excipit? aut quae digna sat is fortuna revit?
Hectoris Andromache Pyrrhin' communia servas?"
Deject vultum et demissa voce locuta est:
"O felix una ante alias Priamia virgo,
Hostilem ad tumulum Trojae sub mornibus altis
Jussa mori, quae sortitus non pertulit ullos,
Nee victoris heri tetigit captiva culile!"
Nos, patria incensa, diversa per aquora vectae,
Stirpis Achilleae fastus juvenemque superbum,
Servitio cnixae, tulinnus; qui deinde, secentus
Ledam Hermionen Lacedemoniosque hymenaeos.
Me famulo famulanque Heleno transmisit habendam.
Ast illum, creptae magno inflammatus amore
Corjugis et secerum Furiis agitas, Orestes
Excipit incantum, patria que obturavit ad aras.
Morte Xanthokmi renumor reddita cessit
Pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Trojano a Chaone dixit,
Pergamaque Iliaemque jurgis hane addidit ut sem.
Sei tibi qui cur um venti, que data dedere?
Aut qui nara ignaram no tris deus appulit oris?
Quid pur Aneas? Superatne? et vestitur aura
Quae tibi jam Troja—
Es qua tamen puero et amissae cura parentis?
Es quid in an tiquum virtutem animo que virile?
Et pater Aeneas et avunculo excitat Hector?
"Talia tua debat la rimam; longe que celerat
In cunctum fretur; quum nec a mornibus heros
Priamide multii Helenus comitantibus affert,
Anno sitque sua, letaque ad limita ducit,
Et multum laerimas verba inter singula fundit,  
Procedo, et parvam Trojam simulataque magnis  
Pergama et aretem Xanthi cognomine rivum  
Agnosco, Scææque amplector limina portæ.  
Nec non et Teucri socia simul urbe fruuntur:  
Illos porticibus rex accipiebat in amplis;  
Aula in medio libabant poca Bacchi,  
Impositis auro dapibus, paterasque tenebant.  
"Jamque dies alterque dies processit, et auræ  
Vela vocant, tumidoque inflatur carbasus austro.  
His vatem aggredior dictis ac tale quaæo:  
'Trojugena, interpres divum, qui numina Phæbi,  
Qui tripodas, Clarii laurus, qui sidera sentis  
Et volucrum linguas et praæpetis omina pennæ,  
Fare age—namque omnem curso mihí prospera dixit  
Religio, et euncti suaserunt numine divi  
Italiam petere et terras tentare repostas;  
Sola novum dictuque nefas Harpyia Celæno  
Prodigium canit, et tristes denuntiat iras  
Obscenamque famem—quæ prima pericula vito?  
Quidque sequens tantos possim superare labores?"  
Hic Helenus, cæsis primum de more juvencis,  
Exorat pacem divum, vittasque resolvit  
Sacerati capitis, meque ad tua limina, Phoebæ,  
Ipse manu multo suspensum numine ducit;  
Atque hæ deinde canit divino ex ore sacerdos:  
'Nate dea,—nam te majoribus ire per altum  
Auspiciis manifesta fides; sic fata deum rex  
Sortitur, volvitque vices; is vertitur ordo—  
Paue tibi e multis, quo tutior hospita lustres  
Æquoræ et Ausonio possis considere portu,  
Expediam dictis; prohibent nam cetera Parcae  
Seire Helenum farique vetat Saturnia Juno.  
Principio Italianam, quam tu jam rere propinquam,  
Vicinosque, ignare, paras invadere portus,  
Longa procul longis via dividit invia terris.  
Ante et Trinacriea lentandus remus in unda,  
Et salis Ausonii lustrandum navibus æquor  
Infernique lacus Æææque insula Circeæ,  
Quam tuta possis urbem componere terræ.
Signa tibi dicam; tu condita mente teneto:
Quum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus onixa, jaculit,
Alba, solo recubane, albi circum ubera nati:
Is locus urbis eit, requies ea certa laborum.
Nec tu mensarum morsus horrese future;
Fata viam inventent, aderitque vocatus Apollo.
Has autem terras Italique: hanc litoris oram,
Proxima quae nostri perfunditur a portis astu.
Efluge: cuncta malis habitantur mania Graias.
Hic et Naryeii posuerunt mania Loii, Et Sallentinos obsedit militae campos
Lyctius Idomeneus; hic illa dueis Melibaei
Parva Philoctetae subnixa Petelia muro.
Quin, ubi tranmissae steterint trans aquora 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 omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hac casti maneant in religione nepotes.
Ast, ubi digressum Sicule te admovet orae
Ventus, et augasti rarescent claustra Pelori,
Laeva tibi tellus et longo laeva potentur
Aequora circitum; dextrum fluge litus et undas.
Hic loca vi quondam et vasta convulsa ruina
Tantum aevi longinquaque valet mutare vetustas!
Dissiluisse ferunt, quam protinus utraque tellus
Una foris; venit medio vi pontus et undis
He perium Siculo latus abcidit, arvaque et urbes
Litore diductas angusto interhuit astu.
Dextrum Seylla latu, lavum implacata Charyl di
Ob idet, atque inno barathri ter gurzite vate
Sorbet in abruptum fluctu; rursus sub auras
Erigit alternos et sidera verberat una
At Seyllam cecis cohibet splunca lateribus.
Ora exsultantem et nave in astra trahentem.
Prima hominifacies et pulchro postore 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 caeruleis canibus resonantia saxa.
Præterea, si qua est Heleno prudencia, vati
Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate dea, proque omnibus unum
Prædieam et repetens iterumque iterumque monebo:
Junonis magna primum prece numen adora;
Junoni cane vota libens dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacria fines Italos mittere relicta.
Hue ubi delatus Cumæam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatem aspicies; quæ rupe sub ima
Fata canit, foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum atque antro seclusa relinquit.
Illa manent immota locis neque ab ordine cedunt.
Verum eadem, verso tenuis quam cardine ventus
Impulit et teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint dispensia tanti,—
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos,—
Quin adeas vatem, precibusque oracula poseas.
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italæ populos, venturaque bella,
Et quo quernque modo fugiasque ferasque laborem,
Expedit, cursusque dabit venerata secundos.
Hæc sunt, quæ nostra liceat te voce moneri.
Vade age, et ingentem factis fer ad æthera Trojam.'
"Quæ postquam vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum Dodonæosque lebetas,
Loricam consortam hamis auroque trilicem,"
Et conum insignis galeae 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 quaarenti. 
Quem Phoebi interpres multo compellat honore: 
'Conjugio, Anchisa, Veneris dignate superbo, 
Curam deum, bis Pergamcis crepte ruinis, 
Ecce tibi Ausonie tellus: hanc arripi velis. 
Et tamem hanc pelago praeterlabare necesse est: 
Ausonie pars illa precul, quam pandit Apollo. 
Vade,' ait, 'o Felix nati pictate! quid ultra 
Provehor et fendo surgentes demoror austros?'
Nee minus Andromache, digressu maesta suprema, 
Fert picturatam auri subtemine vestes 
Et Phrygiam Ascanio chlamydem, nce eedit honoris, 
Textilibusque onerat donis, ac talia fatur: 

'Accipe et haec, manum tibi qua monumenta mearum 
Sint, puer, et longum Andromachae testentur amorem, 
Conjungis Hectorae. Cape dona extrema tuorum, 
O mihi sola mei super Astyanactis imago. 
Sic oculos, sic ille manus, sic ora ferelat; 
Et mune aequali tecum pabesperet ave.'
Hos ego digrediens lacrimis affabar abortis: 
'Vivite felices, quibus est fortuna peracta 
Jam sua: nos alia ex aliis in fata vocamus. 
Vobis parta quies; nullum maris æquor arandum, 
Arva neque Ausonie semper eccentia retro 
Quarrenda. Elligiem Xanthi Trojamque videtis, 
Quam vestra fecere manus, melioribus, opta, 
Aureis, et qua fecit minus obvia Gravis. 
Si quando Thybrim vicinaque Thybridis arva 
Intraro, gentique mea data moenia cernam, 
Cognatas urbes olim populo que propinques 
Epuro, Hesperia,—quibus idem Dardanus aut ter 
Atque idem carus,—unam faciemus utramque 
Trojam animi. Maneat nostro cae cura nepotes.'

"Provehimur pelago vicina Ceraunia juxta, 
Unde iter Italian cur usque brevissimus undis.
Sol ruit interea et montes umbrantur opaci:
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus; fessos sapor irrigat artus.
Needum orbem medium Nox horis acta subibat:
Haud sequis strato surgit Palinurus et omnes
Explorat ventos, atque auribus aëra captat;
Sidera cuncta notat tacito labentia caelo,
Arcturum pluviasque Hyadas geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt caelo constare sereno,
Dat clarum e puppi signum: nos castra movemus
Tentamusque viam et velorum pandimus alas.
Jamque rubescet stellis Aurora fugatis,
Quum procul obscuros colles humilemque videmus
Italian. Italian primus conclamat Achates,
Italian laeto socii clamore salutant.
Tum pater Anchises magnum cratera corona
Induit implevitque mero, divosque vocavit
Stans celsa in puppi:
‘Di maris et terrae tempestatumque potentes,
Ferte viam vento facilem et spirate secundi.’
Crebrescunt optatae auræ, portusque patescit
Jam propior, templumque apparat in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Eurofluctu curvatus in arcum;
Objectæ salsa spumant aspargine cautes:
Ipse latet; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litorae templum.
Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candore nivali.
Et pater Anchises: ‘Bellum, o terra hospita, portas;
Bello armantur equi; bellum hæ armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes, et frene jugo concordia ferre;
Spes et pacis,’ ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepto ovantes;
Et capita ante aras Phrygio velamur amictu;
Praeceptisque Heleni, dederat quæ maxima, rite
Junoni Argivæ jussos adolemus honores.
Hand mora: continuo perfectis ordine votis,
Cornua velatarum obvertimus antemmarum,
Graujugenumque domos suspecta quie linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit et diva Lacinia contra,
Caulesisque arcus et navisragum Seylacceum.
Tum procul e fluetu Trinacria cernitur Aetna,
Et geminit ingentem pelagi pul-ataque saxa
Audimus longe, fractaque ad litora voces;
Exsultantque vada, atque a tu miscentur arenæ.
Et pater Anchises: 'Nimirum hæc illa Charybdis;
Hos Helenus scopulos, hæc saxa horrenda canebat.
Eripite, o socii, pariterque insurgite remis.'
Haud minus ac jussi faciunt; primusque rudentem
Contorsit levas proram Palinurus ad undas;
Lævam cuncta cohors remis ventisque petivit.
Tollimus in caënum curvato gurgite, et idem
Subducta ad manus imos désedimus unda.
Ter scopuli clamor hom inter cava saxa dedere:
Ter spumam elisam et rorantia vidimus astra.
Interea faxos ventus cum sole reliquit,
Igniare viæ Cyclopum allabimur oris.

Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxta tonat Aetna ruinis,
Interdumque atram prorumpit ad æthera nubem
Turbine fumantem picco et candidente savilla.
Attollitque globos flammarum et sidera lambit:
Interdum scopulos avulque visceræ montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque extuatu imo.
Fama est, Enecladi semistum fulmine corpus
Urgari mole hæc, inventemque in upper Aetnam
Impoietam rapti; flammam exspirare caminis;
Et, igitur quattus mutet latus, intremere omnem
Murmure Trinacriam, et caelum subtextere sumo.
Noctem illam tracti silvis immania monstr
Perferimus, nec, quæ somitum det caura, videmus.
Nam neque crant a torum ignes, nec lucidus æthera
Siderca polus, obscuræ sed nubila caelo,
Et lunam in nimbo nox intempesta tenebat.
"Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram;
Quum subito e silvis, macie confecta suprema,
Ignoti nova forma viri miserandaeque cultu
Procedit, supplixque manus ad litora tendit.
Respiciamus. Dira illuvies immissaque barba,
Conservum tegumen spinis: at cetera Graius,
Et quondam patriis ad Trojam missus in armis.
Isque ubi Dardanios habitus et Troia vidit
Arma procul, paulum aspectu conterritus hæsit,
Continuitque gradum; mox sese ad litora præceps
Cum lectu precibusque tuit: 'Per sidera testor,
Per superos atque hoc coeli spirabile lumen:
Tollite me, Teucri; quascumque abducite terras;
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse penates.
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus vastoque immergite ponto.
Si pereo, hominin manibus peiriisse juvabit.'
Dixerat; et genua amplexus genibusque volutans
Hærebät. Qui sit, fari, quo sanguine cretus,
Hortamur; quœ deinde agitet furtunæ, fateri.
Ipse pater dextram Anchises, haud multa moratus,
Dat juveni, atque animum præsentì pignore firmat.
Ille hæc, deposita tandem formidine, fatur:
"'Sum patria ex Ithaca, comes infelicis Ulixi,
Nomen Achemenides, Trojam genitore Adamasto
Pauper (mansissetque utinam fortuna!) profectus.
Hic me, dum trepidi crudelium limina linquent,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sancie dapibusque cruentis,
Intus opaca, ingens. Ipse arduus, altaque pulsat
Sidera, (Di, tales terris avertite pestem!)
Nee visu facilis, nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet, duo de numero quem corpora nostro
Prena manu magna medio resupinus in antro
Frangeret ad saxum, sancie expersa natarent
Limina; vidi, atro quam membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nee talia passus Ulixes, Oblitusve sui est Ithacens discriminine tanto. Nam simul expleitus dapi das vinoque seputus Cervicem inflexam posuit, jacuitque per antrum Immensus, saniem crustans ac frusta cruento Per somnum commixta mero, nos, magna precati Numina sortitique vicces, una undique circum Fundimur, et telo lumen terebramus aceto Ingens, quod torva solum sub fronte latebat, Argolici elipei aut Phoebae lampadis instar, Et tandem lati sociorum ulciscimur umbras. Sed fugite, o miseri, fugite, atque ab litore funem Rumpite.

Nam, qualis quantusque cavo Polyphemus in antro Lanigeras claudit pecudes atque ubera pressat, Centum alii curva hace habitant ad litora vulgo Infandi Cyclopes et altis montibus errant.

Tertia jam Luna se cornua lumine compleat, Quam vitam in silvis inter deserta forarn
Lustra domosque traho, vastosque ab rupe Cyclopes Prosicio, sonitumque pedum vocemque tremisco. Victum inflicicem, baccas lapidosaque corna, Dant rami, et vulsis pascunt radicibus herbae.

Omnia collustrans, hanc primum ad litora classem Conspecti venientem. Huic me, quaeunque suisset, Addixi: satis est gentem effugi se nesandum. Vos animam hanc potius quoeumque absimumite leta:

"Vix ca fatus erat, summo quem monte videmus
Ipsum inter pecudes vasta se mole moventem
Pastorem Polyphemum et litora nota petentem,—
Monstrum horrendum, informe, ingens, cui lumen ademunt. Truncus manibus regit et vestigia firmat;
Lanigera comitantur ovce; ca oola voluptas
Solamenque malis.
Postquam altos tatigit fluctus et ad aequora venit,
Luminis effusis fluidum lavit inde euntem,
Dentibus inimicor, gemitu, graditutque per aequor
Jam medium, nec dum fluctus latera ardua tinuit.
No procul inde fugam trepidi celebrem, recepto
Supplice die merito, tacitique incidere funem;
Verrimus et pruni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra affèctare potestas,
Nec potis Ionios flútus æquare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere undæ, penitusque exterrita tellus
Italæ, curvisque immugiit Ætna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruít ad portus et litora complent.
Cernimus adstantes nequidquam lumine torvo
Ætnæos fratres, ccelo capita alta ferentes,
Concilium horrendum: quales quam vertice celso
Æærie quercus aut coniferæ cypressi
Constiterunt, Silva alta Jovis lucusve Dianae.
Precipites metus acer agit quocumque rudentes
Excüere, et ventis intendere vela secundis.
Contra jussa montem Heleni, Seyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus; certum est dare linea retro.
Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo præterveschor ostia saxo
Pantagiae Megaroscque sinus Thapsumque jacentem.
Talia monstrabat relegens errata retrorsum
Litora Achemenides, comes infelícis Ulixii.
"Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis annem
Occultas egisse vias subter mare, qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur; et inde
Exsupero praepingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus, et fatís nunquam concessa moveri
Apparet Camarina procul campique Geloi
Immanisque Gela fluvii cognomine dieta.
Arduus inde Aeragas ostentat maxima longe
Mœnia, magnanimum quondam generator equorum.
Teque datis linquo ventis, palmosa Selinus;
Et vada dura lego saxis Lilybeia cæcis.
Hinc Drepani me portus et illætabilis ora.

Sic pater Æneas intentis omnibus unus Fata redannat divum, cursusque docebat. Conticuit Lendum, factoque hic fite quievit.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER QUARTUS.

At regina gravi jamdudum saucia cura
Vulnus alit venis, et cæco carpitur igni.
Multa viri virtus animo, multisque recursat
Gentis honos; hærent infixi pectore vultus
Verbaque, nec placidam membris dat cura quietem.
Postera Phæbea lustrabat lampade terras
Humentemque Aurora polo dinoverat umbram,
Quum sic unaniam alloquitur male sana sororem:
"Anna soror, quæ me suspensum insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quam forti pectore et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu, quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fecellit;
Si non pertæsum thalami tædæque fuisset,
Huic uni forsan potui sucumbere culpæ.
Anna, fatebor enim, miseri post fata Sychæi
Conjugis, et sparsos fraterna caede penates,
Solus hic inflexit sensus animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem prius ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbrae Erebi noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstatit; ille habeat secum servetque sepulcro.
Sic effusa simum lacrimis implavit obortis.
Anna refert: "O luce magis dlecta sorori,
Solem perpetua marrens carpere juventa?
Nec dulces nates, Veneris nec praemia noris?
Id eum etiam aut manes credis curare sepultos?
Esto: agrum nulli quondam flexere mariti,
Non Libyae, non ante Tyro; despectus larbas
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitum etiam pugnabilis amor?
Nec venit in mentem, quorum consederis arvis?
Hinc Gannike ubes, genus insuperabile bello.
Et Numidae infrerni cingunt et inhospita Syrtes;
Hinc deserta sit regio lateque furentes
Barcae. Quid bella Tyro surgantia dicam
Germanique minas?
Dis equidem auspiciis reor et Junone secunda
Hunc cursum Hiacas vento tenui se carinas.
Quam tu urbe, soror, hanc cernes, qua surgere regna
Conjungio tali! Tenerum comitabantibus armis
Punica se quantis attollet gloria robus!
Tu modo posse deos veriam, sacrisque litatis
Indulge hospitio, causasque incerce morali,
Dum pelago desavit hiems et aquosus Orion,
Qua ascitaque rates, dum non tractabile estum."
His dictis incentum animam in flammasavit amore,
Sperane dehit dulce menti solvitque palorem.
Principio delabra adeunt, paterque per ares
Exquirunt: material lecta de more bidentes
La adera Cerni Pluteque patriaque Lyae,
Juni ante omnes, cui vincula juvilia carae
Ipse tenet altra pateram pulcherrima Dido
Condensas vocem media inter carnem fusit
Atque ante eam diem plangens patiatur ad auras
Instruxitque dicta domi, quoadunque reclusus
Pterorubros inhibens spirantia conult exta.
Hoc vetum ignum nentum! qui lucta furentem
Quid delabra juvant? E tum mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido totaque vagatur
Urbe furens, qualis coniecta cerva sagitta,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius: illa fuga silvas saltusque peragravit
Dictæos; hæret lateri letalis arundo.
Nunc media Ænean seeum per mænia dueit,
Sidoniasque ostentat opes urbemque paratam;
Incipit effari, mediaque in voce resistit:
Nunc cadem labente die convivia quærít,
Ilíacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos,
Sola domo mæret vacua, stratisque relietis
Inebatur: illum absens absente auditque videtque.
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non cœpta assurgunt turres, non arma juventus
Exercet, portusve aut propugnaeula bello
Tuta parant: pendent opera interrupta minæque
Murorum ingentes æquataque machina coelo.
Quam simul ae tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori,
Talibus aggregitur Venerem Saturnia dictis:
"Egregiam vero laudem et spolia ampla refertis
Tuque puerque tuus; magnum et memorabile numen,
Una dolo divum si femina victa duorum est.
Nee me adeo fallit, veritam te mænia nostra,
Suspectas habuisse domos Carthaginis altae.
Sed quis erit modus? aut quo nunc certamine tanto?
Quin potius pacem æternam pactosque hymenæos
Exercemus? habes, tota quod mente petisti:
Ardet amans Dido traxitque per ossa furorem.
Communem hunc ergo populum paribusque regamus
Auspiciis; liceat Phrygio servire marito,
Dotalisque tuae Tyrios permettere dextræ."
Olli—sensit enim simulata mente locutam,
Quo regnum Italæ Libyeas 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 umam.
Esse velit Tyriis urbem Trojaque profectis,
Misercreive probet populos, aut leda deri jungi.
Tu conjux; tibi fas animum tentare precando.
Perge; sequar." Tum sic exspect regia Juno:
"Mecum erit iste labor. Nunc qua ratione, quod instat,
Confici possit, paxcis, adverte, dicabo.
Venatum .Eneas unaque miserrima Dido
In nemus ire parant, ubi princeas erastinus ortus
Exterlerit Titan, radiisque retexerit orbem.
His ego nigrantem commixta grandine nimbum,
Dum trepidant ake, saltusque in lagine cingunt,
Desuper infundam, et tonitu column omnem ciebo.
Diffugient comites, et nocte tegentur opaca:
Speluncam Dido dux et Trojans caudem
devenent. Adero, et, tua si mihi certa voluntas,
Commubio jungam stabili propriamque dicabo.
Hic Hymenaeus erit." Non adversata peten
Annuit, atque dolis risit Cythera repertis.
Oceamum interca sursum Aurorae reliquit.
It portis jubare exato delicta juventus:
Retia rara, plagae, latu venabula ferro,
Massylique ruunt equites et o더라 canum vis.
Regiam thalamo cunctant in ad limina primi
Parnorium ex postulant; o troque in ignis et auro
Stat sonipes ac frema ferrox spumantia mandit.
Tandem progressitur magna stipe ante caterva,
Sidoniam pieto chilumul m circumdata limbo:
Cum pharetra ex auro, crine molantur in aurum,
Aurca purpurea in subrocit filula vestem:
Nec non et Phrygii comites et heate Iulus
Incendunt. Ipse atque hic pulcherrimus omnes
Infert se socium .Eneas, atque armina jungit:
Qualis ubi hilum in Lyceum Xanthi qua thunta
Descri vit se Deum matrem in vidit Apollo,
Instauratis cithara, maxitique altera circum
Cretique .Dyamasque flavasque piceas Arathyrsi:
Ipse jugis Cynthia gradiit, in Hippocratis
Fronde premit crinem fingens atque implicat auro; Tela sonant humeris. Haud illo segnior ibat Aeneas; tantum egregio decus enitet ore. 

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

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

Interea magno misceri murmure coelum Incipit: insequitur commixta grandine nimbus; Et Tyrrii comites passim et Trojana juventus Dardaniusque nepos Veneris diversa per agros Tecta metu petiere: ruunt de montibus amnes. 

Speluncam Dido dux et Trojanus eandem Deveniunt. Prima et Tellus et pronuba Juno Dant signum: fulsere ignes et conscius aether Connubis, summoque ulularunt vertice Nymphae. Ille dies primus leti primusque malorum Causa fuit; neque enim specie famave movetur, Nee jam furtivum Dido meditatur amorem: Conjugium vocat; hoc praetexit nomine culpam. 

Extemplo Libyae magnas it Fama per urbes,— Fama, malum qua non alius velocius ullam Mobilitate viget viresque acquirit cundo; Parva metu primo, max sese attollit in auras, Ingrediturque solo, et caput inter nubila condit. Illam Terra parens, ira irritata deorum, Extremam, ut perhibent, Cceo Enceladoque sororem Progenuit, pedibus celerem et pernicibus alis; Monstrum horrendum, ingens, cui quot sunt corpore plumae, Tot vigiles oculi subter, mirabile dictu, Tot linguae, totidem ora sonant, tot subrigit aures. Nocte volat caeli medio terraeque per umbram Stridens, nec dulci declinat lumina somno; Luce sedet custos aut summi culmine tecti, Turribus aut altis, et magnas territat urbes,
Tam ficti pravique tenax, quam munia veri.
Hae tum multiplici populos sermone repellabat
Gaudens, et pariter facta atque infecta canebat:
Venisse Ænean, Trojano a sanguine eretum,
Cui se pulchra viro dignetur jungere Dido;
Nune hiemem inter se luxu, quam longa, sove
Regnorum inmemores turpique cupidinc captos.
Hae passim dea foeda virum dissiliuit in ora.
Protinus ad regem cursus detorquet Jarban,
Incenditque animum dictis atque aggerat iras.

Hic Hammoni satus, rapta Garamantide Nympha,
Templa Jovi centum latis inmania regnis,
Centum aras posuit, vigilemque sacraverat ignem,
Exeubias divum æternas, pœdumque eruore
Plingue 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:
"Jupiter omnipotens, cui nunc Maurusia pictis
Gens eculata toris Lenaœum libat honorem,
Aspicis hae? an te, genitor, quam fulmina torques,
Nequidquam horremus? cœcique in nubibus ignes
Terrificent animos et inania murmura miscent?
Femina, quæ nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Repulit ac dominum Ænean in regna recepit.
Et nunc ille Paris cum semiviro comitatu,
Macroia mentum mitra crinemque madentem
Subnixus, rapto petitur: nos munera templis
Quippe tuis fœrminus, famamque joveamus inanem."

Talibus orante dictis asque tenentem
Audiit omnipotens, oculosque ad mœnias tor sit
Regia et oblitos fanae melioris amantes.
Tum sic Mercurium alloquitur ac talia mandat:
"Vade age, nate, voca Zephyros et labere pennis,
Dardaniumque ducem, Tyrin Carthagine qui nunc
Explicitat, fatisque datas non respicit urbes,
Alloquere, et cella re defer mea dieta per aur as.
Non illum nobis genetrix pulcherrima talem
Promisit, Graiumque 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,
Nee super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arees?
Quid struit? aut qua spe, inimica in gente, moratur?
Nee prolem Ausoniam et Lavinia respicit arva?
Naviget: hæ summa est; hie nostri nuntius esto.”
Dixerat. Ille patris magni parere parabat
Imperio: et primum pedibus talaria nectit
Aurea, quæ sublimem alis sive æquora supra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit; hæ animas ille evocat Oreo
Pallentes, alias sub Tartara tristia mittit;
Dat somnos adimitque, et lumina morte resignat:
Illa fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit
Atlantis duri, coelum qui vertice fulcit,—
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri;
Nix humeros infusa tegit: tum flumina mento
Præcipitauit senis, et glacie riget horrida barba.
Hie primum paribus nitens Cyllenius alis
Constitit; hine toto praeeps se corpore ad undas
Misit, avi similis, quæ circum litora, circum
Piscosos scopulos humilis volat æquora juxta.
[ Haud alter terras inter coelumque volabat,
Litus arenosum ac Libyæ ventosque secabat
Materno veniens ab avo Cyllenia proles.]
Ut primum alatis tetigit magalia plantis,
Ænean fundantem arces ac tecta novament
Conspicit. Atque illi stellatus iaspide fulva
Ensis erat, Tyrioque ardebat murice læna
Demissa ex humeris, dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuo invadit: “Tu nunc Carthaginis alta
Fundamenta locas, pulchramque uxorius urbem
Exstruis? heu regni rerumque oblite tuarum!
Ipse deum tibi me claro demittit Olympo
Regimine, colorem et terras qui numine torquet;
Ipse have ferre julet celeri mandata per auris:
Quid straui aut qua spec Libycis terris otia terris?
Si te nulla movet tantarum gloria rerum,
Nee super ipse tua inliris laude laborem,
Ascanium surgentem et spus hereis Iuli
Respice; cui regnum Italae Romanaque tellus
Delentur." Tali Cyllenius ore locatus
Mortes visus in dio sarmone reliquit,
Et procul in tenuem ex oculis evanuit auram.

At vero Æneas aspectu obnutuit amens,
Arrataque horrore conmue, et vox saucibus hastit.
Ardet alibi fuga duleeque relinquere terras,
Attonitus tanto monitu imperique decorum.
Hen, quid agat quo nunc regiam ambire surrentem
Audeat affatu quae prima exordia sumat?

[Atque animum nunc hue colorem, nunc dividit illuc,
In partesque rapit varias perque omnia vertat]
Hae alternanti potior sententia visa est:
Mnesthea Sergestumque vocat fortemque Serestum,
Classem aptent taciti, sociosque ad litora cogant.
Arma parent et qua rebus sat causa novandis,
Dissimulat: sepere interea, quando optima Dido
Ne iat et tantos rumpi non speret an ores,
Tentaturum aditus et quae molli sumpsi tibi
Tempora quis rebus dexter modus. Ocius omnes
Imperio lati parent ne justa fucis.

At regina doles (quis fallere posset amantem?]
Pria est motusque exept prima futuras,
Omnia tuta timent. Tamem iniqua Fama furenti
Doluit armari classem cursorque parari.
Savitat inop animi, totaque incoerat urbs.
Bat natura, quali es salesenitaexita caeris
Thyias, ubi audito stimulant triesterica Bacbo
Origia, nocturnaque vocat clamores Citharam.
Tamem his Æneas compellat vocibus ulter:
"Dissimulare atiam operati, perfida, tantum
Ponere tacite quam est decidere terrae.
Nee te nouer amor, nee te data dextera quedam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas aquilonibus ire per altum,
Crudelis? Quid? si non arva aliena domosque
Ignatas pteretes, et Troja antiqua maneret,
Troja per undosum peteretur classibus æquor?
Mene fugis? Per ego has lacrimas dextramque tuam te,—
Quando aliu mihi jam miseræ nihil ipsa reliqui,—
Per connubia nostra, per inceptos hymenæos,
Si bene quid de te merui, fuit aut tibi quidquam
Dulce meum, miserere domus labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycae gentes Nomadumque tyranni
Odere, infrænsi Tyrii; te propter eundem
Extinctus pudor, et, qua sola sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum mœnia frater
Destruat, aut captam ducat Gætulus Iarbas?
Saltem si qua mihi de te suscepta fuisset
Ante fugam suboles, si quis mihi parvulus aula
Luderet Æneas, qui te tamen ore referret,
Non equidem omnino capta ac deserta viderer.”

Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem paucœ refert: “Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo
Promeritam; nec me meminisse pigebit Ælissæ,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re paucœ loquar. Neque ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Praetendi tædas, aut hæc in fædera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas,
Urbem Trojanam primum dulcesque meorum
Relliquias colerem, Priami tecta alta manerent,
Et recidiva manu posuissem Pergama viccis.
Sed nunc Italam magnam Gryneus Apollo,
Italam Lyciæ jussere capessere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces,
Phœnissam, Libyæaque aspectus detinet urbis,
Quae tandem, Ausonia Teucros considere terra,
Invidia est? Et nos fas extera quarere regna.
Me patris Anchise, quoties humentibus umbrosis
Nox operit terras, quoties astra ignea surgunt,
Admonet in sonmis et turbida terret imago;
Me puer Ascanius capitisque injuria cari,
Quem regno Hesperiae fraudo et fatalibus arvis.
Nunc etiam interpres divum, Jove missus ab ipso,
(Testor utrumque caput) celeres mandata per auras
Detulit ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis;
Italiam non sponte sequor."

Talia dicens tam jamdum aversa tue tur,
Huc illuc volvens oculos, totumque pererat
Luminibus tacitis, et sic accensa profatur:
'Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcaneaque adormunt ubera Tigres.
Nam quid dissimulo? aut quae me ad majora reservo?
Num fletu ingenuit nostro? num lumina fexit?
Num laerimas victus de lit, aut miseratus amantem est?
Quae quibus antefeceram? Jam jam nec maxima Juno,
Nec Saturnus haece oculis pater aspicit aequis.
Nusquam tuta fides. Ejectum litore, agentem
Exe pi, et regni demens in parte locavi;
Amissam classem, socios in morte reduxi.
Hen furiiis incensa feror! Nunc augur Apollo,
Nunc Lycia sorte, nunc et Jove missus ab ipso
Interpres divum fert horrida justa per auras.
Scilicet is superis labor est! ea cura quietos
Solllicitat! Neque te teneo, neque dieta refello.
I, sequere Italian venti! pete regna per unhas!
Spero e quidem mehi, si quid pia numina po sunt,
Supplicia haen urnum copuli et nomine Dido
Sapere vocaturum. S quaur atris ignibus ab ens.
Et, quum frigida mors anima luxerit artus,
Omnibus umbra locis adeo. Dabis, improbe, pons;
Audiam, et huc numen veniet mihi hama sub immos."
AENEIDOS LIB. IV.

His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem et multa parantem 390 
Dicere. Susci piunt famulæ, collapsaque membra
Marmoreo referunt thalamo stratisque reponunt.

At pius Æneas, quamquam lenire dolentem
Solando cupit et dictis avertere curas,
Multa gemens magnoque animum labefactus amore, 395 
Jussa tamen divum exsequitur classemque revisit.
Tum vero Tenevi incumbunt et litore celsas
Deducunt toto naves. Natat uncata carina;
Frondentesque ferunt remos et robora silvis
Infabricata fugœ studio. 400 
Migrantes cernas totaque ex urbe ruentes;
Ac velut ingentem formicæ farris acervum
Quam populant, hiemis memores, tectoque reponunt:
It nigrum campis agmen, praedamque per herbas
Con vectant calle angusto; pars grandia trudunt 405 
Obnixæ frumenta humeris; pars agmina cogunt,
Castigantque moras; opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti taha sensus!
Quosve dabas gemitus, quam litora fer verè late
Prosperes are ex summa, totumque videres 410 
Miseri ante oculos tantis cloranibus æquor!
Improve amor, quid non mortal ita pectora cogis!
Irre iterum in lacrimas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustra moritura relinquat. 415 

"Anna, vides toto properari litore: circum
Undique convenere; vocat jam carbasus auras,
Puppibus et læti nautae imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miseræ hoc tamen unum 420 
Exsequere, Anna, mihi; solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora noras.
I, soror, atque hostem supplex aflare superbum:
Non ego cum Danais Trojanam exscindere gentem 425 
Aulide juravi, classemque ad Pergama misi,
Nec patris Anchisæ cinerem manesve revelli
Cur mea dicta negat daturas demittere in auras?
Quo rut? extremum hoc misit; ne det munus amanti,
Exspectet facilemente fugam ventosque ferentes.
Non jam conjugium antiquum, quod prolixit, oro,
Nec pulchro ut Latii core carat, regnavitque relinquit:
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolore.
Extremam hanc oro veniam,—misere sororis—
Quam mihi quum deductis, cumulatam morte reuuntam."
Talibus oralat, talesque miserrima fletus
Fertque refertque soror. Sed nullis ille movetur
Fletibus, aut voces uillas tractabilis audita;
Fata obstant, placidosque viri deus ostruit aures.
Ac velut annoso validum quum robore quercum
Alpini boreae nunc hinc nunc flatibus illine
Eruere inter se certant; it stridor, et alto
Constarunt terram concusso stipite frondes:
Ipsa hæret scopulis, et, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit:
Haud secus assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas:
Mens immota manet; lacrimae volvuntur inanes.

Tum vero infelix fatis exterrita Dido
Mortem orat; tædet cæli convexa tueri.
Quo magis inceptum peragat luceamque relinquat.
Vidit, turierum quum doma imponeret aris—
Horrendum dictu—latice minorere acros.
Fusaque in obseruam se vertere vina eruorem.
Hoc visum nulli, non ipse eflata sorori.
Præterea fuit in circis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et testa fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox quam terras obscura teneret,
Solaque culmibus ferali carmine hubo
Sarpe queris et longas in fletum ducere vocas.
Multaque præterea vatum prædicta piorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Hinc; semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam et Tyrios deserta querere terra:
Eumenidum veluti demens videt agmina Pentheus
Et solem geminum et duplices se ostendere Thebas;
Aut Agamemnonius scenis agitatus Orestes
Armatam facibus matrem et serpentibus atris
Quam fugit, utricesque sedent in limine Diræ.
Ergo ubi concepit Furias evicta dolore
Decrevitque mori, tempus secum ipsa modumque
Exigit, et mæstam dictis aggressa sororem
Consilium vultu tegit, ae spem fronte serenat:
"Inveni, germana, viam—gratâ sorori—
Quae mihi reddat eum, vel eo me solvat amantem.
Oceani sinem juxta solemque cadentem
Ultimus Æthiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum:
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quae dabat, et sacros servabat in arbore ramos,
Spargens humida mella soporiferumque papaver.
Hæc se carminibus promittit solvere mentes,
Quas velit, ast alis duras immittere curas;
Sistere aquam fluvii, et vertere sidera retro;
Nocturnosque ciet manes; mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige, et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes lectumque jugalem,
Quo perii, superimponas. Abolere nefandi
Cuncta viri monumenta juvat, monstratque sacerdos.”
Hæc eflata silet; pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychæi.
Ergo jussa parat.
At regina, pyra penetrati in sede sub auras
Erecta ingenti tædis atque ilice secta,
Intenditque locum sertis et fronde coronat
Funerea; super exuviasensemque relictum
Effigiemque toro locat, haud ignara futuri.
Stant arae circum, et erines efflu a sacerdos
Ter centum tonat ore deos, Erebusque Chaosque
Tergeminamque Hecaten, trin virginis ora Dianae.
Sparcerat et latices simulato fontis Averni,
Falcibus et mensae ad lunam queruntur abeunt
Pubentes herbae, nigri cum late veni
Quaeritur et nascentis equi de fronte revulsum
Et matri praecipitus amor.
Ipsa mola manibusque piis autaria juxta,
Umm exuta pedem vincis, in veste recineta,
Testatur moritura deos et conscia fata
Sidera; tum, si quod non æquu facere amantes
Curae numen habet justumque memorique, precatur.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvaeque et sava quierant
Æquora, quum medio volventur sidera lapsu,
Quum tacet omnis ager. Pecundes pictæaque volucres,
Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, sommo posite sub nocte silenti,
[Lenibant curas, et corda oblita laborum.]}
At non infelix animi Phœnissa, neque unquam
Solvitur in somnos, oculosque aut pectore noctem
Accipit; ingeminat curæ, rursusque re urgens
Savat amor, magneque irarum fluctuat estu.
Sic adeo insistit, secumque ita corde volutat:
"En, quid ago? rursusque procos irissa priores
Experiar? Nomadnumque petam connubia supplex,
Quos ego sim toties jam designata maritos?
Hiacas igitur clas es atque ultima Teucerum
Iussa sequar? quiane auxilio juvat ante levatof,
Ant bene apud memoros veteris stat gratia facti?
Quis me autem, sac velле, sint? ratibustæ superbis
Invi am accipiet? nescis, hæu perdita! needum
Laomedontæ sentia perjuria gentis?
Quid tum? sola fura nauta comitabor ovantes?
An Tyrii omnique manu stipata meorum
Inferiar ? et, quo Sidonia vix urbe revelli,
Run us agam pelago, et venti dare vola jubebro?
Quin morere, ut morita eis, ferroque averte dolorem.
Tu lacrimis evicta meis, tu prima furentem
His, germana, malis oneras atque objecis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more feræ, 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 redeundis codem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque coloremque
Et crines flavos et membra decora juventa:
"Nate dea, potes hoc sub casu ducere somnos?
Nec, quæ te circum stent deinde pericula, cernis?
Demens! nec zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu.
Non fugis hinc præceps, dum praecipitare potestas?
Jam mare turbari trabibus sævasque videbis
Collucere faces, jam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras. Varium et mutabile semper
Femina."’ Sic fatus noeti se immiscuit atre.
Tum vero Æneas subitis exterritus umbris
Corripit e somno corpus sociosque fatigat:
"Præcipites vigilate, viri, et considite transtris;
Solvite vela citi. Deus, æthere missus ab alto,
Festinare fugam tortosque incidere funes
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o placidusque juves, et sidera ceelo
Dextra feras.” Dixit; vaginaque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.
Idem omnis simul ardor habet; rapiuntque ruuntque:
Litora deseruere; latet sub classibus æquor;
Annixi torquent spumas et cærula verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile.
Regina e speculis ut primum albescere lucem
Vidit, et æquatis classem procedere velis,
Litoraque et vacuos sensit sine remis portus,
Terque quaterque manu pectus percutit ad decorum
Flaventesque ab eis a comas, “Pro Jupiter! ibit
Hic,” ait, “et nostris illuc vetit advena regnis?
Non arma expedit, tota que ex urbe sequuntur,
Diripientque rates alii navalibus? Ite,
Ferte cii flammas, date vela, impellite remas.
Quid loquor? aut ubi sum? Quae mentem in anima mutat?
Infelix Dido! nunc te data impia tangunt?
Tum decuit, quam sceptr a dabas. En dextra sidesque,
Quem secum patrios aiunt portare penates!
Quem subisse numeris consitum etate parentem!
Non potui abreptum divellere corpus et undis
Spargere? non socios, non ipsum ab umere ferro
Ascanium, patriisque opulandum pene mensis?
Verum aniceps pugnae fuerat fortuna.—Puis et;
Quem metui moritura? Tace in contra tulissim,
Implessemque florus flammas, natumque patremque
Cum genere existinxem, menat super ipsa dediscem.
Sol, qui terrarum flammas opera omnia lustra,
Tuque harum flammis opera omnia lustra,
Nocturnisque Illceate trivis ululata per urbes,
Et Dirae ultrices, et di morientis Elisae
Accipite haece, meruitique malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput nec terris almare nec est,
Et sic fata Jovis prevent, hic termino lectat:
At bello andacis populi vexatus et armi,
Finibus exterris, complexa avulsi Tuli,
Auxilium implorat, videatque in linea armam
Funera; nec, quem se sub luce pereat inique
Tradiderit, regno aut optata luce fratur.
Sed cadat ante diem mediique inhumatus arca.
Hare precor; habe viam extremam cum suavius turba.
Tum voce Tyrrii, stirpi et genu omne futurum
Exercetque odi, cynecque hinc mittite nostro
Munera. Nullum amor populi, nec fuerat mentis.
Exoriat aliqui nostri ex eo, alius altor,
Quo facit Dardania ferro super colonos.
Nume, olim, quocumque da tal mi tempus vixit.
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis; pugnent ipsique nepotesque."

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

Sic ait. Illa gradum studio celerabat anili.
At trepida et coæptis immanibus efferat Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futura,
Interiora domus irrupit limina, et altos
Conscendit furibunda rogos, ensembleque recludit
Dardanum; non hos quaæitum munus in usus.
Hic postquam Iliacas vestes notumque cubile
Conspefix, paulum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba:
"Dulces exuviae, dum fata deusque sinebat,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
Urbem praælaram statui, mea mœnia vidi;
Uta virum, pænas inimico a fratre recepi:
Felix, heu niumium felix, si litora tantum
Nunquam Dardaniæ tetigissent nostra carinae!"

Dixit: et os impressa toro, "Moriemur inultæ!
Hauriat hunc oculis ignem crudelis ab alto
Dardanum, et nostra securm ferat omina mortis."

Dixerat: atque illam media inter talia ferro
Collapsam aspiciunt comites, enseque cruore
Spumantem sparsasque manus. It clamor ad alta
Atria; concussam bacchatur fama per urbem,
Lamentis gemituque et femineo ululatu
Teeta fremunt; recenat magnis plangoribus aeth r. 
Non aliter quam i immi sis ruat ho titus omni 
Carthago aut antiqua Tyros; flammaque furent 
Culmina perque hominum volvantur perque deorum. 
Audiit examinis, trepidoque exterrita cura, 
Unguibus ora soror fo dans et pectora pugnis. 
Per medios ruet, ac morientem nomine clamat: 
"Hoc illud, germanna, fuit? me fraude petebat? 
Hoc rogus iste milii, hoc ignes aseque paralum? 
Quid primum deserta querar? comitemne sororem 
Sprevisti moriens? Eadem me ad fata vocasse:
Idem ambas ferro dolor atque eadem hora tulisset. 
Hic etiam struxi manibus, patriaque vocavi 
Voce deos, sic te ut posita crudelis abesse in? 
Exstinxit me teque, soror, populumque patrisque 
Sidonio urbemque tuam. Date, vulnera lymphis 
Abluam, et, extremus si quis super halitus errat, 
Ore legam." Sic fata gradus evaserat altos, 
Semianimenque sinu germanam amplaxa fovebat 
Cum gemitu, atque atros siecabat veste cruores. 
Ill, graves oculos conata attollere, rursus 
Deficit; infixum stridit sub pectore vulner. 
Ter sese attollens cubitoque amnix a levavit: 
Ter revoluta toro est, oculisque errantibus alto 
Quae sivit colo lucem, ingemuitque reperta. 
Tum Juno omnipotens, longum mecrata dolorum 
Difficilesque obitu, Irim denn it Olympe, 
Qure luciantem animam nesc quere sol veret artus. 
Nam, qua nec fato merita nec morte peribat, 
S d miser a ante diem subitoque accensa furere, 
Nondum illi flavum Proserpina vertice crimem 
Alstulrat, Stygioque caput damnaverat Ore. 
Ergo Iris crocias per colum rovida pennis, 
Mille trahens varios adverso sole colore, 
Devolat, et supra caput adstitit: "Hume ego Diti 
Sacrum juva fero, teque i to corpore solvò." 
Sic ait, et dextra crimem recat: omnis et una 
Dilapsus calor, atque in vento vita recessit.
INTEREA medium Æneas jam classe tenebat
Certus iter, fluctusque atros aquilone secabat,
Mœnia respiciens, quae jam infelicis Elissæ
Collucent flammis. Quæ tantum accenderit ignem,
Causa latet; duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ducent.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrir tellus, maria undique et undique cœlum;
Olli cæruleus supra caput adstitit imber,
Noctem hiememque serens; et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
"Heu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras?" Sic deinde locutus
Colligere arma jubet validisque incumbere remis,
Obliquatque sinus in ventum, ac talia fatur:
"Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cælo.
Mutati transversa fremunt et vespere ab atro.
Consurgunt venti, atque in nubem cogitur aèr.
Nec nos obniti contra, nec tendere tantum
Sufficimus. Superat quoniam fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterrna Ærycis portusque Sicanos,
Si modo rite memor servata remetiqu astra."
Tum pius Æneas: "Equidem sic posceres ventos
Jamdudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quoae maris fessas optin demittere naves,
Quam quae Dardanium tellus mihi est Acesto,
Et patris Anchisea gremio complectitur casa?"
Haece ubi dieta, petunt portus, et vela secundis
Intendunt zephyri; fertur cita gurgite classicas,
Et tandem lati notae adventuntur arenae.
At procul excelsa miratus vertice montis
Adventum sociasque rates occurrit Acestes,
Horridus in jaculis et pelle Libyßidis ursas,
Troja Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces et gaza latus agrati
Exciptit, ac fessos opibus solatur amicos.
Postera quam primo stellas oriente surgat
Clara dies, socios in cæstum litore ab omni
Advocat Aeneas, tumulique ex aggerre fatur:
"Dardanidum magnum, genus alto a sanguine divum,
Annus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terræ, mostasque sacrae nus aras.
Jamque dies, ni fallor, adest, quam semper acerbum,
Semper honoratum (sic di voluístis), habebō.
Hunc ego, Catulis ago rem si Syntibus excul·
Argolicove mari deprensus et urbe Myconae.
Annua vota tamen solemne, que ordinem pompas
Ex equecer, struereque suis altaria donis.
Nunc ubro a cinere ipsius et ossa parentis,
Haud equidem sine mente rerum, sine numine divum,
Ad summus, et portus delatu intramus amicos.
Ergo agite, et lactum cuncti celebremus honorum;
Popemus ventos, atque hae uacera quotannis
Urbe velit posita templi ubi ferre dicitis.
Bina bourn vobis Troja generatur Acestes.
Dat numero capita in nave; adhibite panates
Et patrios opulit et quæ colit heæques Acestes.
Præterea, si ëna diem mortalibus ubrum
Aurora extulerit radiisque restituit urbem.
Prima cætus Tere ci parum ortam clari et is;
Quique pedum trauu vat, et qui virum audax
Aut jaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere cestu;
Cuncti adsint, meritæque exspectent praemia palmae.
Cre favete omnes, et tempora cingite ramis."

Sic fatus, velat materna tempora myrto.
Hoc Helymus facit, hoc avi maturus Acestes,
Hoc puer Ascanius, sequitur quos cetera pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magna medius comitante caterva.
Hic duo rite mero libans carchesia Baccho.
Fundit humi, duo lacte novo, duo sanguine sacro,
Purpureosque jacit flores, ac taliæ fatur:
"Salve, sancte parens, iterum; salvetem, recepti
Nequidquam cineres animæque umbraeque paternæ.
Non licuit fines Italos fataliaque arva,
Nec tecum Ausonium, quicumque est, quærere Thybrim."
Dixerat hæc; adytis quam lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placide tumulum lapisque per aras,
Cœruleæ cui terga notæ maculosus et auro
Squamam incendebat fulgor, cœ nubibus arcos
Mille jacet varios adverso sole colores.
Obstupuit visu Æneas: ille agmine longo
Tandem inter pateras etlevia pocula serpens
Libavitque dapes, rursusque innoxius imo
Successit tumulo et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus, Geniumne loci famulumque parentis
Esse putet: cædit binas de more bidentes
Totque sus totidem nigrantes terga juvencos;
Vinaque fundebat pateris, animamque vocabat
Anchise magni manesque Acheronte remissos.
Nec non et socii, qua cuique est copia, lati
Dona ferunt, onerant aras, maertantque juvencos:
Ordine ahena locant alii, fusique per herbam
Subjiciunt veribus prunas et viscera torrent.
Exspectatæ dies aderat nonamque serena
Auroram Phaëthontis equi jam luce vehabant,
Famaque finitimos et clari nomen Acestæ
Excierat: lato complerant litora coetu,
Visuri Æneas, pars et certare parati.
Munera principio ante oecele circuque locantur
In medio, sacri tripus viridique corona.
Et palmae, pretium victoribus, armaque et ostro
Perfusa vestes, argenti aurique talento.
Et tuba commissos medio canit agere ludas.
Prima pares incunt gravibus certam, a remis
Quattuor ex omni delectate cluse carinam:
Velocem Mnestheus agit acri remige Pristim,
Max Italus Mnestheus, genus a quo nomine Memmi;
Ingentomque Gyas ingenti mole Chimæram,
Urbi opus, triplici pubes quam Dardana versus
Impellunt, terno consurgunt ordine remis;
Sergestusque, domus tenet a quo Sergia nomen,
Centaur ovehbitur magna; Scyllaque Cleanthus
Carulea, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum spumantia contra
Litera, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cari;
Tranquillo silet, immotaque atollitur unda
C Campus et apricus statio gratissima mergis.
Hic viridem Æneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Seirent et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppibus auro
Ductores longe effulgent ostroque decori;
Cetera popula velatur fronde juvenis
Nudatosque humeres oleo perfu a nitescit.
Considunt transtris, intentaque brachia remis;
Intenti expectant signum, exsultantiaque haurit
Corda pavor pulsiis, laudumque arrecta cupido.
Inde ubi clara dedit sonitum tula, finibus omnes,
Hand mora, proslucre suis; fret athera clamor
Nauticus; adductis spumant freta vers a lacertis.
Infindunt pariter sulco, totumque dehisit
Convulsum remis rostrisque trientibus a jor.
Non tam pricipite bijugo certam im campum
Corripuere rumtique ollo i carcere currus;
Nec sic impii in auriga undantia lora
Concussero jugis pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inelusa voluant
Litora; pulsati colles clamore resultant. 150
Effugit ante alios primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos æquo discerimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet, nunc victam præterit ingens
Centaurus; nunc una ambæ junctisque seruntur
Frontibus et longa sulpant vada salsa carina.
Jamque propinquabant scopulo metamque tenebant;
Cum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menæten:
"Quo tantum mihi dexter abis? huc dirige gressum;
Litus ama, et lævas stringat, sine, palmula cautes;
Altum ali re teneant." Dixit: Sed eæa Menætes
Saxa timens proram pelagi detorquet ad undas. 160
"Quo diversus abis?" "iterum pete saxa, Menætes,
Cum clamore Gyas revocabat; et eæe Cloanthum
Respicit instantem tergo et propiora tenentem.
Ille inter navemque Gysæ scopulosque sonantes
Radit iter lævum interior, subitoque priorem.
Præterit et metis tenet æquora tuta relietis.
Tum vero exarsit juveni dolor ossibus ingens,
Nec lacrimis caruere genus; segnemque Menæten,
Oblitus decorisque sui sociumque salutis,
In mare præcipitem puppi deturbat ab alta:
Ipse gubernaclo rector subit, ipse magister,
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior madidaque fluens in veste Menætes
Summa petit scopuli siccaque in rupe resedit.
Illum et labentem Teuceri et risere natantem,
Et sallos rident revomentem pectore fluétus.
Hic læta extremis spes est accensa duobus,
Sergesto Mnæstheique, Gyan superare morantem.
Sergestus capit ante locum scopuloque propinquat: 180
Nec tota tamen ille prior præeunte carina;
Parte prior; partem rostro premit æmula Pristis.
At media socios incedens nave per ipsos
Hortatur Mnestheus: "Nunc, nunc insurge remis,
Hectori socii, Troja quo sorte suprema
Delegi comites; nunc illas promito vire,
Nunc animos, quibus in Gaetulis Syrtibus usi
Ionioque mari Maleque sequiibus undis.
Non jam prima peto Mnestheus, neque vincere certo;
Quamquam o!—sed superent quibus hoc. Neptune, de listi;
Extremos pudeat redisse: hoc vincite, cives,
Et prohibete nefas." Olli certe mine summo
Procambunt: vastis tremit ictibus arca puppis,
Subtrahitique column; tum erat arBehind litus artus
Aridaque ora quatit; surtur fluit undique rivis.
Attulit ipse viris optatum caus homonem.
Namque fures animi dum proram ad saxa suburg
Interior spatioque subit Sergestus iniquo,
Insolentia in procurrentibus hascit.
Concussae cautes, et aceto in murice remi
Obnixi crequerc, illisique prora peependit.
Consurgunt nautae et magni clamore morantur,
Ferratasque, frudes et acuta cuspide contos
Expediunt, fracto que haerent in gurgite remo.
At laxus Mnestheus succinctaque anterior ipso
Agnimine remorum colori venti que veratis
Prima petit maria et plaga decurrat aperto.
Qualis speleus sub to commeta columba,
Cui domus et dulce et laesa in murice ielli.
Fertur in arva volans, plaucique exterrit a pennis
Dat tecto ingentibus, maximaque liqua quinto
Radiit iter liquidum, eratque necesse commutare:
Sic Mnestheus. — ipse fugac est ultima Prisidis
Æqua, — se illum fuit in petu ipse voluntas.
Et primum in oppido lacte et in decretiserto
Servat tum braviinque volatis frustaque voantem
Auxilia et frigus alius in cura remis.
Inde Gyan ipse quaeritur in de Chironam
Conscriptus: et certa quidem ipse magistro et.
Solumque ipse25 quaerit in fine Chironam.
Quam pater, et quam te namis visillum urget.
Tum vero ingens et eleusin, canite sequentem
Instigant studiis, resonatque fragoribus aether.
Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci;
Hos successus alit: possunt, quia posse videntur.
Et fors aequatis cepissent praemia rostris,
Ni palmas ponto tendens utrasque Cloanthus
Fudissëtque precès, divosque in vota vocasset:
"Di, quibus imperium est pelagi, quorum æquora curro,
Vobis laetus ego hoc candentem in litore taurum
Constituam ahte aras, voti reus, extaque salsos
Porriciam in fluctus et vina liquentia fundam."
Dixit, eumque imis sub fluctibus audiit omnis
Nereidum Phorcique chorus Panopeaque virgo;
Et pater ipse manu magna Portunus euntem
Impulit; illa noto citius volucrique sagitta
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisa, cunctis ex more vocatis,
Victorem magna præconis voce Cloanthum
Declarat, viridique advelat tempora lauro;
Muneraque in naves ternos optare juvencos
Vinaque et argentii magnum dat ferre talentum.
Ipsi praecipuos doctóribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Mæandro duplici Melibœa cucurrit,
Intextusque puer frondosa regius Ida
Veloces jaeculo cervos cursuque fatigat
Acer, anhelanti similis, quem præpes ab Ida
Sublimem pedibus rapuit Jovis armiger uncis;
Longævi palmas nequidquam ad sidera tendunt
Custodes, sævitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Levibus huic hamis cœsortam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, dœcus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem, connixi humeris; indutus at olim
Demoleos cursu palantes Troas agebat.
Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeo donati omnes opibusque superbi
Puniceis ibant evijeti tempora tamen,
Quam saelo e scopulo multa vix arte revulsus,
Amissis remis atque ordine debilis uno.
Irrisam sine honore ratem Sergestus agebat.
Quam saepae depresso in accede serpens,
Aerea quem obliquum rota transit, aut gravis ictu
Sementecem liquit saxo lacemunque viator;
Nequidquam longos fugiens dat corpore tortus,
Parte ferox, ardensque oculis, et sibila colla
Ardus attollens; pars vulnera clanda retentat
Nexantem nodis seque in sua membra plicantiem.
Tali remigio navis se tarda movebat;
Vela facit tamen, et velis subit ostia plenis.
Sergestum Æneas promisso munere donat,
Servatum ob navem ketus sociosque reductos.
Olli serva datur, operum haud ignara Minerva.
Cressa genus, Pholoe, gemenique sub ubere nati.

Hoc pius Æneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatris
Circus erat, quo se multis cum millibus heros
Consessum medium tuit exstrictusque re edit.
Ille, qui forte velint rapii lo contendere cum u,
Invitat pretios animos, et praemia ponit.
Undique convenientem Teutri mixtique Sicani;
Nisos et Euryalus primi,
Euryalus forma insignis viridique juventa.
Nisos amore pio pueri; quos deinde scutatus
Regem egregia Priami de stirpe Dieres;
Ilune Sahus simul et Patroclus, querunt alter Acarnan,
Alter ab Arcadio Terean languardine gentis;
Tum duo Trigeri juvenes, Helymus Panopeque,
Annectit silvis, commixtis senioris Acestae;
Multi prastare, qua fama obtura rectidit.
Æneas quibus invocit discis deinde boentus:
"Accepte hic animi, leta que advertite mentes.
Nemo ex horâ numera miles non donatus abibit."
Graecia huma data lustra haeda ferro
Spicula et dilatamque argentum forre bipennem:
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavaque caput neectentur oliva.
Primus equum phaleris insignem victor habeto;
Alter Amazoniam pharetrum plenamque sagittis
Threiciis, lato quam circumplectitur auro
Balteus, et tereti subnectit fibula gemma;
Tertius Argolica hac galea contentus abito.'

Hec ubi dicta, locum capiunt, signoque repente
Corripiunt spaìia audito, limenque relinquent,
Effusi nimbo similes, simul ultima signant.
Primus abit longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis odiô alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salii; spatio post deinde relictio
Tertius Euryalus:
Euryalumque Helymus sequitur; quo deinde sub ipso
Ecce volat calcemque terit jam calce Diores,
Incumbens humero; spatio et si plura supersint,
Transeat elapsus prior, ambiguumve relinquit.
Jamque fere spatio extremo fessique sub ipsam
Finem adventabant, levium sanguine Nisus
Labitur infelix, caesus ut forte juvencis
Fusus humum viridesque super madefecerat herbas.

Hic juvenis jam victor ovans vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque fimo sacroque cruoë
Non tamen Euryali, non ille oblitus amorum:
Nam sese opposuit Salio per lubrica surgens;
Ille autem spissa jacuit revolutus arena.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit, et nunc tertia palma Diores.
Hie totum caveæ conservum ingentis et ora
Prima patrum magnis Salii clamoribus inplet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrimæque decorre,
Gratior et pulchro veniens in corpore virtus.
Adjuvat ut magna proclamat voce Diores,
Qui subiit palmae, frustraque ad præmia venit
Ultima, si primi Salio redduntur honores.
Tum pater Æneas, "Vestra," inquit, "munera vobis
Certa manent, pueri; et palnum movet ordine nemo;
Me licet casus miserari insontis amici.”

Sie fatus tergum Gætuli immane leonis
Dat Salio, villis onerosum atque miguibus aureis.
Hic Nisus, "Si tanta," inquit, "sunt pra mia 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 facie ostentabat et udo
Turpia membra fimo. Risit pater optimus olli,
Et clipeum efferri jussit, Didymaonis artes,
Neptuni sacro Dænis de poste refixum.

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

Sie nit et geminum pugne proponit honorem:
Victori velatum auro vittisque juvencum;
Ensem atque insignem galeam, solatia victo.
Nec mora; continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmurum tollit;
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maximus occubat Hector,
Victorem Buten.immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Percutit, et fulva moribundum extendit arena.

Talis prima Dares caput altum in prælia tollit,
Ostenditque humero lates, alternaque jactat
Brachia protendens, et verberat iictibus auras.
Quæ ritar luic alia: n e quisquam ex agmine tanto
Audet adire virum manibus que inducere cæstus,
Erzo alacris, cuncto quo putant excedere palma,
Ænere et tit ant pedes; nec plura moratus.
Tum lava taurum eorum tenet, atque ita fatur:
"Nate dea, i nemo audet se credere pugna.
Quae fini? simul? quo me di ex tuaque teneri?
Ducere dona jubet.” Cuncti sumul ore fremebant
Dardanide, reldique vico promissa jubebant.
Hic gravis Entellum dictis castigat Accent.
Proximus ut viridante toro consederat herbæ:
“Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille magister
Nequidquam memoratus Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?”
Ille sub hæc: “Non laudis amor nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet, frigentque effetæ in corpore vires.
Si mihi, quæ quondam fuerat, quaque improbus iste
Exsultat fidens, si nunc foret illa juventas,
Haud equidem pretio inductus pulchroque juvenco
Venisset: nec dona moror.”
In medium geminos immani pondere cestus
Projecit, quibus acer Eryx in proelia 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;
Magnanimusque Anchisiades et pondus et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
“Quid, si quis cestus ipsius et Herculis arma
Vidisset tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat:—
Sanguine cernis adhuc fractoq infecta cerebro;—
His magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, æmula needum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares hæc Troïus arma recusat,
Idque pio sedet Æneas, probat auctor Acestes,
Æquemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue cestus.”
Hæc fatus duplicem ex humeris rejeñt amictum,
Et magnos membrorum artus, magna ossa lacertosque
Exuit, atque ingens media consistit arena.
Tum satus Anchisa cestus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Immiscentque manus mamilibus, pugnamque lacesunt;
Ille pedum melior motu fretusque juventa.

Hie membris et mole valens: sed tarda trementi
Genna labant, vastos qualit aeger anhelitus artus.
Multa viri nequidquam inter se vulnera jactant,
Multa cavat latari ingeminat et pectore vastos
Dant sonitus, erratque aures et tempora circum.

Crebra manus, duro crepitant sub vulnera male.
Stat gravis Enfellus nisique immotus codem
Corporis tela modo atque oculis vigilantibus exit.
Ille, velut eelsam oppugnatur qui molibus urbem,
Aut montana sedet circum castella sub armis.

Nunc hanc sustineat, omnis aditum percurrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Enfellus et alte
Extulit: ille ictum venientem a vertice veloc.

Prævidit, celerique elapsus corpore cessit.

Enfellus vires in ventum essudit, et ultro
Ipse gravis graviterque ad terram pondere vasto
Concidit: ut quondam cava concidit aut Erymantho,

Aut Ida in magna radiisibus cruta pinus.
Consurgunt studiis Teucer et Trinacria pubes;

It clamor celo, primusque accurrit Acestes,

Equa venumque ab humo miserans attollit amicum.
At non tardatus ca u neque territus heres
Acior ad pugnam redit, ac vix sub citat ira;

Tum pudor incedit vires et conscia virtus.

Præcipit imque Daren ardens ait a quore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra.

Nec mora, nec requies. Quam multa grandine nimbi

culminibus crepitant, sic densis ietibus heres

Crebro utraque manus pulat at versatque Daretas.

Tum patet : Enei procedere longius iras

Et tave animi: Enfellum haud patus a eript;
Sed unum impediat pase, fenunque Daretas

Eripuit, multa duitas, ac talia latur:

"Infelix, qua tanta animam dementia cepit?

Non vire, allat convosque numina sentis?

Colo deo." Dixitque, et praelia voce diremit.
Aeneidos Lib. V.

Ait illum fidi aequales, genua aegra trahentem,
Jaecantemque utroque caput, crassumque cruentum
Ore ejecantem mixtosque in sanguine dentes,
Ducunt ad naves; galeamque ensanque vocati
Aecipiant: palmam Entello taurumque relinquent.
Hie victor, superans animis taurumque superbus: Duci
Nate dea, vosque hæc,” inquit, “cognoscite Teucri,
Et mihi quae fuerint juvenali in corpore vires,
Et quae servetis revocatum a morte Daretis.
Dixit, et adversi contra stetit ora juvenci,
Qui donum adstabat pugnae, durosque reducta
Libravit dextra media inter cornua cestus
Arduus, effractoque illisit in ossa cerebro.
Sternitur examinisque tremens procumbit humi bos.
Ille super tales effundit pectore voces:
“Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo: hie victor cestus artemque repono.”

Protinus Aeneas celeri certare sagitta
Invitat, qui forte velint, et præmia ponit;
Ingentique manu malum de nave Sertesti
Erigit, et volucrem træjecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, dejectamque aeræ sortem
Acceptit galea; et primus clamore secundo
Hyrtacidae ante omnes exit locus Hippocoontis;
Quem modo navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evincet olivæ:
Tertius Eurytion, tuus, o clarissime, frater,
Pandare, qui quondam, jussus confundere fædus,
In medios telum torsisti primus Achivos.
Extremus galeaque ima subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.
Tum validis flexibus incurvans viribus arcus
Pro se quisque viri, et depromunt tela pharetris.
Primaque per cælum nervo stridente sagitta
Hyrtacidas juvenis volucres diverberat auras;
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus aducto constitit arcu,
Alta petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quae innixa pedem malo pendebat ab alto:
ILLA NOTOS ATQUE ATRA VOLANS IN NUBILÀ FUGIT
Tum rapidus, jundudum arca contenta parato
Tela tenens, fratrem Eurytion, in vota vocavit,
Jam vacuo latam celo speculatus, et alis
Plaudentem nigra ligit sub nube columbam.
Decidit examinim, vitamque reliquit in astris
ATHERIS, SICIAMQUE REFERT DELAPSA SAGITTAM.
Amassa solus palma superabat Acestes:
Qui tamen arias telum contendit in aras,
Ostentans artemque pater arcumque sonatent.
Hic oculis subitum objicitur manuumque futurum
Angurio monstrum: docuit post exitus ingens,
Serisque terrisie cecinerunt omnia vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, teneuesque recessit
Consumpta in ventos: cælo suæ rege refixa
Transcurrunt crimemque volantia sidera ducent.
Attonitis hæsere animis, superosque precati
Trinaerii Teucerique viri: nec maximus omen
Abnuit Æneas; sed hæsum amplexus Acesten
Numeribus cumulat magnis, ac talia fatur:
"Sume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honores.
Ipsius Anchisaë longavi hoc munus habebis.
Cratera impressum signis, quem Thrasius olum
Anchisa genitori in magnó munere Circeus
Ferre sui dederat monumentum et pignus amori."
Sic fatus cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion pralato invidit honoris,
Quamvis solus avem celo dejecit ab alto.
Proximus ingreditur doni, qui vincula rupit;
Extremus, volueri qui fixit arundine malum.
At pater Æneas, nondum certamine mimo,
Custodem ad venes comitemque impubis Juli
EPYTIDEN VOCAT, ET SIBILAM SIBILAM 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 jubeit esse patentes.
Incendunt pueri, pariterque ante ora parentum
Frenatis lucent in equis, quos omnis euntes
Trinacriæ mirata fremit Trojaeque juventus.

Omnibus in morem tona comas pressa corona:
Cornea bina ferunt præfixo hastilia ferro,
Pars leves humero pharetras; ut pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmae, ternique vagantur
Ductores; pueri bis seni quemque seuti
Agmine partito fulgent paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys, puerque puer dilectus Iulo.
Extremus formaque ante omnes pulcher Iulus
Sidonio est inventus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris:
Cetera Trinacriis pubes senioris Acestæ
Fertur equis.

Excipient plausu pavidos, gaudentque tuentes
Dardanidae, veterumque agnoscent oras parentum.
Postquam omnem laeti consessum oculosque suorum
Lustravero in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solyere choris, rursusque vocati
Convertere vias infestaque tela tulere.
Inde alios ineunt cursus aliosque recursus
Adversi spatiis, alternosque orbibus orbes
Impediunt, pugnæque cien simulacra sub armis:
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace feruntur.
Ut quondam Creta fortur Labyrinthus in alta
Parietibus textum cacis iter ancipitque
Mille viis habuisse dolum, qua signa sequendi
Falleret indepresus et irremissibilis error:
Haud alio Teucrum nati vestigia cursu
Impediunt, texuntque fugas et praiae ludo,
Delphinum simulés, qui per maria humida navi
Carpathium Libyceumque secant luduntque per undas. 595
Hunc morem, hanc cursus, atque hanc certamina primus
Ascanius, Longam muris quem cinget Albam,
Rotulit, et priscos docuit celebrare Latinos.
Quo puero ipse modo, secum quo Troia pubes:
Albani docuere suos; hinc maxima porro
Accepit Roma, et patriam servavit honorum;
Trojaque nunc, pueri Trojamum dicit agmen
Hae celebrata terras sancto certamina patri.
Hie primum fortuna fidelam mutata novavit.
Dum variis tumulo referunt solemnia ludis,
Irim de caelo misit Saturnia Juno
Hiacam ad classem, ventosque aspirat eunti,
Multa movens, needum antiquum saturata dolorem.
Hic viam celerans per mille coloribus arcum,
Nulli visa cito decurrit tramite virgo:
Conspicit ingentem concurrsum, et hitora lustrat,
Desertosque videt portus ciassamque relictam.
At procul in sola secretae Troades a ta
Amissum Anchii en flebant, cunctaque profundum
Pontum aspectabant flecte: "Hec, tot vada fessi
Et tantum superesse maris!" vox omnibus una.
Urbs orat; tardet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque dext vestemque repoinit:
Fit Berce, Tmarii conjux longeva Doryeli,
Cui gennu et quondam nomen natique finissent:
Ac sic Dardanidum mediam se matribus interfert:
"O mi erœ, qua non manum," inquit, "Achaia bella
Traxerit ad letum patria sub memibus! o gens
Infelix! cui te exitio fortuna reservat?
Septima post Troja exercitum jam vertitur a tas.
Quam freta, quam terra omnes, tot inhe pita sana.
Sideraque emensam ferimur; dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni atque hospes Acestes:
Quid prohibet muros jacere et dare civibus urbem?
O patria et rapti nequidquam ex hoste penates,
Nullae jam Troiae dicentur moenia? nusquam
Hectoreos annes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandrac per somnum vatis imago
Ardentes dare visa faces. Hic quaerite Trojam;
Hic domus est, inquit, vobis. Jam tempus agi res.
Nec tantis morae prodigiis. En quatuor aere
Neptuno; deus ipse faces animumque ministrat.”
Hae memorans prima infusionem vi corripit ignem,
Sublataque procul dextra connixa coruscat,
Et jacit. Arrectas mentes stupefactaque corda
Iliadum. Hic una c multis, quae maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
”Non Beroë vobis, non haec Rheeteia, matres,
Est Doryclii 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 carceret
Munere, nec meritos Anchisae inferret honores.”
Hae effata.
At matres primo ancipites oculisque malignis
Ambigue spectare rates miserum inter amorem
Præsentis terræ fatisque vocantia regna:
Quum dea se paribus per coelum sustulit alis,
Ingentemque fuga secuit sub nubibus areum.
Tum vero attonitae monstris actæque furore
Conclamant, rapiuntque foci penetrabilibus ignem;
Pars spoliat aras, frondem ac virgulta facesque
Conjiciunt. Fuit immissis Vulcanus habenis
Transira per et remos et pictas abiete puppes.
Nuntius Anchisae ad tumulum cuneotheatre
Incensas perfert naves Eumelus, et ipsi
Respiciunt atram in nimbo volitare favillam
Primus et Ascanius, cursus ut latus equestres
Ducesbat, sici acer equo turbata petivit
Castra, nce examines posunt retinere magistri.
"Qui fuerit iste novus? quo nunc, quo tenditis," inquit, 670
"Heu misera civis? non hostem inimicae castra
Argivum, vei tras spes uritis. "En ego vester
Ascanius." Galeam ante pede project immanem,
Qua ludo inludus bellii simulacra ciebat.
Accelerat simul Aeneas, simul agmina Teucerum.
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Ast illae diversa metu per litora passim
Diffugiunt, silvasque et sicubi concava furton
Saxa petunt; piget incepti lucisque, susque
Mutatae agnoscent, excusaeque pede Juno est.
Sed non ideirco flamme atque incendia vires
Indomitas posuere: udo sub robore vivit
Stupra womens tardum sumum, lentusque carinas
Est vapor, et toto descendit corpore pestis,
Nee vires herculius infulsaque lumiina prosunt.
680
Tum pius Aeneas humeris abscondere vestem,
Auxilioque vocare deos, et tendere palmas:
"Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua laboros
Respicit humanos, da flammam evadere classi
Nunc, Pater, et tenuas Teucerum recripe leto.
690
Ve- tu, quod super est incito fulmine morti,
Si mercor, demitte, tua puella aurum dextra."
Vix hae eliderat, quod caris munitus atra
Tempetas sine more fuit tenebraque tremens
Ardua terrarum et campi; nullis dederet tecto
695
Turbidus imber: qua duniique nigramns austris;
Implanturque super puppes: munita malle canis
Ratora; relictus, dum vapor omnia, et emnia
Quatuor animis, servata a parte carnis.

At pater Ascanius, cauto concerno ac crillo,
676
Nunc hue imposito nunc illae postero cura
Mutabil es tur me, Scylla reiderat arvis,
Obfita litora, Ibiles cognoscant oras.
Tunc ferens Nerei, nona Tritonia Palus
Quae sudis malle, igneum redibil sinis
690
Hoc posito et infra, volo amator immola
Machina caro, vel, si super est crillo;
Ipse luis Aeneam lupi vocibus infit;
"Nate dea, quo fata trahunt retrahuntque, sequamur:
Quidquid erit, superanda omnis fortuna ferendo est. 710
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:
Urbe appellabunt permisso nomine Acestam."

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

Æneas, "Quo deinde ruís? quo proripis?" inquit.
"Quem fugis? aut quis te nostris complexibus arect?"
Hæ memorans cinerem et sopitos suscitat ignes,
Pergameumque Larem et cauda penetralia Vestæ
Farre pio et plena supplex veneratur acerra.

Extemplo socios primumque arcessit Acesten,
Et Jovis imperium et cari praepetna parentis
Edocet, et qua nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Trans: cribunt urbi matres, populumque volentem
Deponunt, animos nil magis laudis egentes.
Ipsi transtra novant, flammisque blandis reponunt
Rolarum navigiis; aptant remoque rudentesque,
Exigui nutro, sed bello vivida virtus.

Interea Aenea urbem designat aratro
Sortiturque donis; horum et hanc Trojan
E se jubet. Gaudet et regno Trojanus Acetes,
Imbictique forum, et patribus dat jura vocat.
Tum vicina astris Erucino in vertice sede
Fundatur Veneri Idaliz, tumuloque sacerdos
Ac lucus late sacris additur Anchiseo.

Jamque dies opulata novem gens omnis, et atri
Fac tus honos; placidi straverunt a quaera venti,
Creber et aspirans rursus vocat Auctor in altum.

Exsiris procurva ingenii per litora flutus;
Complexi inter se noctemque diemque morantur.
Ipsae jam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile numen,
Ire volunt omnenque fugae perferre laborem.

Quos bonus Aeneas dictis solatur amicis,
Et consanguineo laurumans commendat Acetes.
Tres Eruci vitulos et Tempestatibus aegnum
Cadere deinde jubet, solvisse ex ordine funem.
Ipse, caput tonse folis evinet facie olivae,
Stans precul in prora pateram tenet, extaque salsos
Porrit in fluctus ac vina liquentia fundit.
Precepitur surgens a puppi ventos emptos.
Certatim viili frument mare, et aqua varunt.

At Venus interea Neptunum exercita curis
Alliquitur, talisque effundit pectorque questus:
"Juno viri nunc nec ex exturbable petit
Cum gentie, Neptun, precas de candere in omnes;
Quam nec longa diis pietae nec mitigat uilla,
Ne Jovis imperio fati quae inspexa quiescit.
Non media de gente Phrygum exilisce inandis
Urbi odium cati cecidit, nec potam traxe per omnem;
Rexitque Troiae circi acute a peranue
In equitatum. Causa tantum unam illam hauriam.
Ipse nifi nuper Libyce tuissi in undis,
Quam molem subito excitavit. Maria omnia caelo
Miscuit, Æolìs nequidquam freta procellis,
In regnis hoc ausa tuis.
Per scelus ecce etiam Trojanis matribus actis
Exussit fœde puppes, et classe subeget
Amissa socios ignotæ linquere terræ.
Quod superest, oro, liceat dare tuta per undas
Vela tibi! liceat Laurentem attingere Thybrim,
Si concessa peto, si dant ea moenia Parcae."

Tum Saturnius hæc domitor maris edidit alii:
"Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis. Merui quoque; sœpe furores
Compressi et rabiem tantam caeliique marisque.
Nec minor in terris (Xanthum Simoëntaque testor)
Ænæe mihi cura tui. Quum Troia Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus, Peliæ tunc ego forti
Congressum Ænean nec dis nec viribus æquis
Nube cava rapui, cuperem quum vertere ab imo
Structa meis manibus perjura moenia Trojæ.
Nunc quoque mens eadem perstat mihi: pelle timorem.
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quæret;
Unum pro multis dabitur caput."

His ubi lata deæ permulsit pectora dictis,
Jungit equos auro genitor, spumantiaque addit
Frena feris, manibusque omnes effundit habenas:
Cæruleo per summa levis volat æquora curru.
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis; fugiunt vasto æthere nimbi.
Tum variae comitum facies,—immania cete,
Et senior Glauci chorus Inousque Palæmon,
Tritoneisque citi Phorique exercitus omnis:
Læva tenet Thetis et Melite Panopeaque virgo,
Nesæ Spioque Thaliaque Cymodoceque.

His patris Ænæ suspensam blandæ vicissim
Gaudia pertendant mentem; jubet ocius omnes
Attolli malos, intendi brachia velis.
Una omnes fecere pedem, pariterque sinistros,
Nunc dextros solvere sinus; una ardua torquent
Coruna det rque tque: ferunt, un flamina clauem
Princeps ante omnes densum Palinurus ardet
Agmen: ad hune a li cur um contiderere jubet.
Jamque fer re molham caeli nox humida metam
Contigerat: placida laxarent membra qui tec
Sub remis fici per dura scilicin nantc:
Quam levius aethervis delapsus Somnoe ab aetris
Acre dimovit tenebrosum et dispulit umbras,
Te, Palinure, petens, tibi omnia tristia pertur라
Insonti: puppique deus consedrit in alta,
Phorbanti similis, funditque has ore quadras:
"Laside Palinure, ferunt ip a: qua der clausa:
Æquatæ spirant aure; datur hora qui tec
Pone caput, fessos que oculos surare laceri:
Ipse ego paulisper pro te tua munera inibo".
Cui vix attollens Palinurus lumina fatur:
"Mene salis placidi vultum fluctusque quietos
Ignorare jubes?: mene huic considere montro?
Æcum crebriam quid enim fallacibus austris,
Et caeli toties deceptus fraude sanci?"
Talia dicta dabant, clavumque affixus et lucens
Nusquam amitiebat, oculosque sub atra tenebat.
Ecce deus ramum Lethaeo rare madentem
Vique soporatum Stygia super utraque quam erat
Tempora, cunctantique notutia lumina solvit
Vix primos inopina qui a laxaverat arctus:
Et super incumbens, cum puppis parte revult a
Cumque gubernato, liqui la proiect in uter
Practipum, se sociis ne qui ilium sepe volantem
Ipse volans tunc se undulat et ad auram.
Currit iter tutum non se ciusque luce clasit,
Promisit quc patri Neptuni interrita fuerat.
Jamque a leo suit. Sirenum, iveta, titubat,
Difficiles quondam multorumque oecibat all tacis;
Tum rauca res igneusae tale saxa sonabant:
Quam patris amici fluentiem errare magis tro
Sensus et ipse ratem nocturnis recitat in undis,
Multa gennitas, caudem animum contum amici.
"O nimium caelo et pelago confici creibo,
Nudus in ignota, Palinure, jacebis arena!"
P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEXTUS.

Sic fatur lacrimans, classique immittit habenas,
Et tandem Euboicis Cumaram allabitur oris.
Obvertunt pelago proras; tum dente tenacit
Ancora fundabat naves, et litora curvae
Praetexunt puppes. Juvenum manus emicat ardens
Litus in Hesperium; quaerit pars semina flammæ
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit, silvas, inventaque flumina monstrat.
At pius Æneas arcus, quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane, petit, magnam cui mentem animumque
Delius inspirat vates aperiique futura.
Jam subeunt Trivis lucos atque aurea tecta.

Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cælo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicaque levis tandem super adstitit arce.
Redditus his primum terris tibi, Phæbe, sacravit
Remigiumalarum, posuitque immania temppla.
In foribus letum Androgei: tum pendere penas
Cecropiæ jussi, miserum! septena quotannis
Corpora natorum; stat ductis sortibus una.
Contra elata mari respondet Gnosia tellus:
Hic crudelis amor tauri suppostaque furto
Pasiphaë, mixtumque genus prolesque biformis
Minotaurus inest, Veneris monumenta nefandæ;
Hic labor ille domus et inextricabilis error:
Magnum reginæ sed enim miscratus amorem
Dædalus ipse dolos tecti ambagesque resolvit.
Cæca regens filo vestigia. Tu quoque magnum 30
Partem opere in tanto, sineret dolor, Icære, haberet.
Bis conatus erat casus effingere in auro;
Bis patriæ cecidere manus. Quin proterus omnia
Perlegerent oculis, ni jam praenissus Achatès
Adjöret atque uma Phæbi Triviaeque sacerdos,
Delphoë Glauci, fatur que talia regi:
"Non hoc ista sibi tempus spectacula poscit:
Nunc gere de intaeto septem maëtare juvenes
Præstiterit, totidem lectas de mori bidentes."
Talibus aßlata Aenean—neec sacra morantur
Jussa viri—Teuèros vocat alta in templâ sacerdos.
Excisum Euboicæ latus ingens rupis in antrum,
Quo lati ducunt aditum centum, ostia centum;
Unde rumt totidem voces, responsa Sibyllæ.
Ventum crat ad limen, quum virgo, "Poscere fata
Tempus," ait: "deus, ecce deus!" Cui talia santi
Ante fores subito non vultus, non color unus,
Non comœ maersere comœ; sed pecutæ anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, allata est numine quâ...
Jam propiore dei. "Cessas in vota precesque,
Attonitæ magna ora domus." Et talia sata
Conticuit. Gelidus Teuœris per dura ecùrrit
Ossa tremor, funditque precess rex pectore ab imo:
"Phæbe, graves Troja semper mi crateg laboris,
Dardana qui Paridis directi tela manumque
Corpus in Æacida; magnas obiunctia terras
Tot maria intravi, duce te, penitù que repostas
Massylum gentes prætentaque Syrribus arva;
Jam tandem Italiæ fugientis prendimus oras.
Hac Trojana tenus fuerit fortuna secura.
Vos quoque Pergamœ jam fas et parcere genti,
Dique deæque omnes, quibus obstitit Ilium et ingens
Gloria Dardaniae. Tuque, o sancti sima vates,
Prescia venturi, da—non indebita posco
Regna meis satis—Latio considere Teuœros
Errantesque deos agitataque numina Trojæ.
Tum Phæbo et Trivisæ solido de marmore templum
Instituam festosque dies de nomine Phæbi.
Te quoque magna manent regnis penetrabilia nostris;
Hic ego nāmque tuas sortes arcaneaque 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
Excussisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domus patuere ingentia centum
Sponte sua, vatisque ferunt responsa per auras:
"O tandem maguis pelagi defuncte periclis!—
Sed terræ graviora manent—in regna Lavini
Dardanidæ venient; mitte hane de pectore curam;
Sed non et venisse volent. Bella, horrida bella,
Et Thybrim multo spumantem sanguine cerno.
Non Simois tibi nec Xanthus, nec Dorica castra
Defuerint: alius Latio jam partus Achilles,
Natus et ipsæ deæ: nec Teucris addita Juno
Usquam aberit; quum tu supplex in rebus egenis
Quas gentes Italum aut quas non oraveris urbes!
Causa mali tanti conjux iterum hospita Teucris
Externique iterum thalami.
Tu ne cede malis; sed contra audentior ito,
Quam tua te fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe."
Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages antroque remugit
Obseuris vera involvens: ea frena furenti
Coneutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor et rabida ora querunt,
Incipit Æneas 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 genitori et ora
Contingat: docas iter et aera o tua pandas.
Illum ego per flammam et milie sequentia tela
Eriqui his humoris, medioque ex hoste recepi;
Ille meum comitatus iter maria omnia mecum
Atque omnes pelagique minus et lige forebat
Invaldus, vires ultra sertemque senserat.
Quin, ut te supplex petorem et tua limina adirem,
Idem orans mandata dabat. Natique patrisque,
Alma, precor, miserere;—potes namque: omnia, nce te
Nequidquam lucis Hecate praeficit Avernus;—
Si potuit manes accessere conjugis Orpheus,
Thracia fructus eithara fidili, que canoris.
Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties. Quid Tgesca magnum,
Quid memorem Aleiden? Et mi genus ab Jove summo."

Talibus orabat dictis, arasque tenebat;
Quum sic orsa loqui vates: "Sate sanguine divum
Tros Anchisiada, facilis descensus Averno;
Noctes atque dies patet atri janaua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos aequus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere. Tenent media omnia silva,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupidio est,
Bis Stygius immare lucus, bis nigra videre
Tartara, et in uno juvat indulgere lario.

Accipe, quem p. ragenda prius. Latet arbor opaca
Aureus et folius et lento vinine ramus,
Junoni inferior dictus sacre: hume tegit omnis
Lucus et ob curi claudunt convallibus umbrae.

Si non ante datur telluri operta subire,
Auricomes quam qui descenderit arbore tetu,
Hoc sibi pulchra quum ferri Procrisina munus
Instituit. Primo avulBasket non desistit alter
Aureus, et similis strenue eit virga metallo.
Ego alto vet mica oculis, et rite reperum
Carpe manus: namque ipse volens facilisque sequetur,
Si te fata vocant: aliter, non viribus ullis
Vincere, nee duro poteris convellere ferro.
Præterea jacet examinum tibi corpus amici—
Heu nescis!—totamque inestat funere classen,
Dum consulta petis nostroque in limine pendes.
Sedibus hunc refer ante suis, et conde sepolulcro.
Duc nigres pecudes; ea prima piacula sunto.
Sic demum lucos Stygis, regna invia vivis
Aspicies.”’ Dixit, pressoque obmutuit ore
Æneas mæsto defixus lumina vultu
Ingreditur, linquens antrum, caecosque volutat
Eventus animo secum. Cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone serebant,
Quem socium examinem vates, quod corpus humandum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indigna morte peremtum,—
Misenum Æoliden, quo non præstantior alter
Ære ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes; Hectora circum
Et lituo pugnas insignis obibat et hasta.
Postquam illum vita victor spoliavit Achilles,
Dardanio Æneas sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum, forte cava dum personat aquora concha,
Demens, et cantu vocat in certamina divos,
Æmulus exceptum Triton, si credere dignum est,
Inter saxa virum spumosa immersat unda.
Ergo omnes magno circum clamore frenebant,
Præcipue pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant flentes, aramque sepuleri
Congere arboreus caeleque educere certant.
Itur in antiquam silvam, stabula alta ferarum:
Procumbunt piceæ; sonat icta secubitus ilex;
Fraxineque trabes cuneis et fissile robur
Seinditur; advolvunt ingentes montibus ornos.
Nec non Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis.
Atque hæc ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic forte precatur:
"Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia vere
Heu nimium de te vates, Miscene, locuta est."
Vix ea fatus erat, geminæ quum forte columbae
Ipsa sub ora viri calo venere volantes.
Et viridi sede solo. Tum maximus heros
Maternas agnoscit aves, latusque precatur:
"Este duces, o, si qua via est, cursumque per auras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum. Tuque, o, dubiiis ne defice rebus,
Diva parens." Sic effatus vestigia pressit,
Observans quae signa ferant, quo tendere pergant.
Pascentes illæ tantum prodire volando,
Quantum acie possent oculi servare sequuntum.
Inde ubi venere ad fauces graveolentis Avernii,
Tollunt se celeres, liquidumque per æra laapsæ
Sudibus optatis geminæ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brunali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et crocco fetu teretes circumdare trunços:
Talis erat species auri frondentis opaca
Hicce; sic leni crepithabat bractea vento.
Corripit Æneas extemplo, avidusque refringit
Cunctatem, et vatis portat sub testa Sibyllæ.
Nec minus interea Miscenum in litore Teneeri
Flebant, et eineri ingrato suprema ferebant.
Principio pinguem tālis et robore secto
Ingentem struxere pyram, cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et alena undantia flaminis
Expediunt, corpusque lavant frigentis et unguent:
Fit gemitus. Tum membra tēro delleta reponunt.
Purpureaque super vetes, velamina nota
Conjiciunt: pars ingenti subiere foretro,
Tri te mini terrum, et subjectam more parentum
Aversi tenere facem. Congesta cremantur
Thurea dona, dapes, fin o crateres olivo.
Postquam collapsi cineres et flamma quievit,
Reliquias vino et bibulam lavare savillam,
Ossaque lecta cadit texit Corynaeus aheno.
Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivae,
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulcrum
Imponit, suaque arma viro, remumque tubamque,
Monte sub aerio; qui nunc Misnus ab illo
Dicitur, æternunque tenet per sæcula nomen.

His actis propere exsequitur præcepta Sibyllae.
Spelunca alta fuit vastoque immannis hiatu,
Scrupca, tuta lacu nigro nemorumque tenebris.
Quam super haud ullæ poterant impune volantés
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat:
[Unde locum Graii dixerunt nomine Aernone.]
Quatuor hic primum nigrantes terga juvencos
Constituit, frontique invergit vina sacerdos,
Et summas carpens media inter cornua sætas,
Ignibus imponit saeris, libamima prima,
Voce voeans Heeven Coeloque Ereboque potentem:
Supponunt alii eultros, tepidumque eruorem
Suscipiant pateris. Ipse atri velleris agnam
Æneas matri Eumenidum magnæque sororì
Ense ferit, sterilemque tibi, Proserpina, vaccam:
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue super oleum infundens ardentibus extis.
Ecce autem primi sub lumina solis et ortus
Sub pedibus mugire solum et juga cœpta moveri
Silvarum, visæque canes ululare per umbram,
Adventante deca. “Procul o, procul este, profani,”
Conclamat vates, “totoque absistite luco;
Tuque invade viam, vaginaque eripe ferrum:
Nunc animis opus, Ænea, nunc pectore firme.”
Tantum effata, fuens antro se immisit aperto:
Ille ducem haud timidis vadentem passibus æquat.

Di, quibus imperium est animarum, Umbraeque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et calagine mersas.
Ibant obscuri sola sub nocte per umbram.
Perque domos Ditis vacuas et inania regna
Quale per incertam lunam sub lucem maligna
Est iter in silvis ubi celem condidit umbra
Jupiter, et rebus nox abstulit atra colorum.
Vestibulum ante ipsum primi que in saucibus Orci
Luctus et ulterior posuere cubilia Curae;
Palentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Estas,
Terribiles visu forma, Letumque, Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferaque alverio in limine Bellum,
Ferriique Eumenidum thalami, et Discordia demens,
Viperem erinem vittis non xa cruntis.
In medio ramos annumque bas hic panuit
Ulum opara, ingens, quam sedea Samia vulnus
Vana tenera fervat, foliisque sub umbros lacertos.
Multaque praetera variarum monstrum fantastum,
Centauri in foribus stabiliunt, Sylvaque informes
Et centumgenius Briareus, ac bellua Laviniae
Horrendum stridens, flammisque armata Chimaera,
Gorgones, Harpyiasque, et forma tricorporum umbrae.
Corripit hic subita trepidus formidine ferrum
Aeneas, strictaque aciem venientibus oportet;
Et, ni docta comes tennes sine corpore vita
Admonet volitare eava sub imagine forma,
Irruit et frustra ferro diercerte umbra.

Hinc via, Tartareique ferum Achernar ad undas:
Turbidus hic orto valetque vorticis gurgis
Estuat, atque omnem Cocytos erat arcanum
Portitor has horrendus aqua et flamina servat
Terribili qualore Charon, cui plurima monto
Canitis inculta juvet et, stant flamina flamna,
Sordidus ex lumine nolo dependet amictus.
Ipse rate in contus ubigit velisque mini trat,
Et serraginam subvocat corpora cymba,
Jam senior ad erudita deo viridique necet
Hue omnis turbant ad ripas ellia rubet,
Matresque viri destantque corpora visa
Magnaminum haurum, puri nuptae puellae.
Impositique rogis juvenes ante ora parentum:
Quam multa in silvis auctumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quam multae glomerantur aves, ubi frigidus annus
Trans pontum fugat et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus ripae ulterioris amore;
Navita sed tristis nunc hos, nunc accipit illos,
Ast alios longe submotos arcet arena.

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

Olli sic breviter fata est longeva sacerdos:
"Anchisa 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 quierunt.
Centum errant annos volitantque hæc litora circum:
Tum demum admissi stagna exoptata revisunt."

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

Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa mæstum cognovit in umbra,
Sie prior alloquitur: "Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mersit?
Dic age. Namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios. Eh hæc promissa fides est?"

Ille autem: "Neque te Phœbi cortina sefellit,
Dux Anchisiada, nec me deus requere morit. 
Namque gubernaculum multa vi forte revulsam, 
Cui datus harrebam custos eursusque regelam, 
Precipitans traxi mecum. Maria a pora juro, 
Non ullam pro me tantum cepisse timorem. 
Quam tua ne, spoliata armis, excussa magistro, 
Deficeret tantis navis surgentibus undis. 
Tres natus hibernas immensa per aqua mutis. 
Vexit me violentus aqua; vix lumine quam 
Prospexi Italianum summi sublimis ab unda. 
Paulatim adhaeruit terrae: jam tota tenet hurs. 
Ni gens crudelis madida eum veste gravatum 
Prendantemque unicis manibus capita a praia 
Ferro invasisset, praetamen ignara putasse. 
Nunc me fluctus habet, versant pue in litore venti. 
Quod te per coeli jucundum lumen et aurae, 
Per geritorem oro. per spes surgentis Iuli. 
Eripe me his, invicto, malis; aut tu mihi terram 
Injice. namque potes, portusque require Velinos. 
Aut tu, si qua via est, si quam tibi diva creatrix 
Ostendit. neque enim, credo, sine numine divum 
Flumina tanta paras Stygianque inmare palud in. 
Da dextram misero, et tecum me tolle per undas, 
Sedibus ut saltum placidis in morte quiescam."
Talia fatus erat, ezipit quan talia vatus: 
"Unde hae, o Palinure, tibi tam dira cupidio? 
Tu Stygius in hujus aquis aemoneque severum 
Eumemum a piecis, ripamque injussus alibis? 
Desine fata deum fleti sperare precando."
Sal cape dicta memor, deiri solatia causas. 
Nam tua finitimi, longe lateque per unbas 
Profitetis acti coelestibus, ocip mine. 
Et statuunt tumulum, et tumulo solitum ma. 
Æternamque levis Palinuri noem ab habbit."
His dictis curae emate, pulque parum per 
Corde dolor tristis: ac in te convivisse terra._
Ergo iter inceptum peragunt flavioque propinquant. 
Navita quoque jam in ille ut Stygia pro pexit ab unda. 
Per tacitum nemus ne pedemque avertat ripae, 
Sic prior aggregatur ut tis, atque increpat ulteram:
"Quisquis es, armatus qui nostra ad flumina tendis, Fare age, quid venias; jam istinc, et comprime gressum. Umbrarum hic locus est, Somni Noctisque soporæ; Corpora viva nefas Stygia vectare carina. Nce vero Alciden me sum lactatus euntem Accepsisse lacu, nec Thesea Pirithoumque, Dis quamquam geniti atque invicti viribus essent. Tartareum ille manu custodem in vincla petivit, Ipsius a solio regis, traxitque trementem: Hi dominam Ditis thalamo deducere adorti."


Cerberus haec ingens latratus regna trifauci Personat, adverso recubans immanis in antro. Cui vates, horrere videns jam colla colubris, Melle soporatam et medicatis frugibus offam Objicit. Ille fame rabida tria guttura pandens Corripit objectam, atque immania terga resolvit Fusus humi, totoque ingens extenditur antro. Occupat Æneas aditum custode sepulto, Evaditque celer ripam irreemeabilis undæ. Continuo auditæ voces, vagitus et ingens Infantumque animæ flentes, in limine primo,
Quos dulcis vitae exsortes et ab ubere raptos
Abstulit atra dies et funere mersit acerbo.
Hos juxta falsa damnati crimine mortis.
Nec vero hæ sine sorte datæ, sine judice, sedes;
Quaesitor Minos urnam movet; ille silentum
Conciliumque vocat vitasque et crimina discit.

Proxima deinde tenent Æstis loca, qui sibi letum
Insontes popercere manu, lucemque perosi
Projecere animas. Quam vellent æthere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inæmabilis unda
Alligat, et novies Styx interfusa coeræt.

Nec procul hinc partem fusì monstrantur in omnem
Lugentes campi; sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles et myrtea circum
Silva tegit; curae non ipsa in morte relinquent.

His Phædrum Procinque locis, maestamque Eriphyle
Crudelis nati monstrantem vulnera, ernit,
Evaduenque et Pasiphaen; his Laodamia
It comes, et juvenis quondam, nunc femina, Cænens,
Rursus et in veterem fato revoluta figuram.

Inter quas Phœnissa recens a vulnere Dido
Errabat silva in magna; quam Troiús heros
Ut primum juxta stetit agnovitque per umbram
Obscuram, quaëm primo qui surgere mense
Aut videt aut visisse putat per nubila lunam,
Demisit lacrimas, dulciœe affatus amore est:
"Infelix Dido, verus mihi nuntius ergo
Venerat, extinctam ferroque extrema secatam?
Funeris hie tibi causa sui? Per sidera juro,
Per superos, et si qua fides tellure sub ima cat,
Invitus, regina, tuo de litoré esse.

Sed me justa decum, quæ nunc has ire per umbra,
Per loca senta situ cogunt noctemque profundam,
Imperii agere nui; nec credere quivi
Hunc tantum tibi me di cum ferro dolorem.
Si te gradum, teque aspectu ne subtrahe nostrum.

Quem fugis? extremum fato, quod te alio puer, hoc est:"

Talibus Æneas ardentem et torva tuentem
Lenibat dictis animum, lacrimasque ciebat.
Illa solo fixos oculos aversa tenebat;
Nec magis incepto vultum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum, conjux ubi pristinus illi
Respondet curis, aequaque 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, Glauconque Medontaque Thersilochumque,
Tres Antenoridas, Cererique sacrum Polyphœten,
Idæumque, etiam currus, etiam arma tenentem,
Circumstant animœ dextra laevaque frequentes.
Nec vidisse semel satis est; juvat usque morari,
Et conferre gradum, et veniendo discere causas.
At Danaum proceres Agamemnoniæque phalanges,
Ut videre virum fulgentiaque 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
Deîphobum videt, et lacerum crudeliæ ora.
Ora manusque ambas, populataque tempora raptis
Auribus, et truncas inhosterno vulnere nares.
Vix âdeo agnovit pavitantem et diva tegentem
Supplicia, et notis compellat vocibus ultro :
"Deîphobe arnipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere pœnas ?
Cui tantum de te licuit? Mihi fama suprema
Nocte tulit fessum vasta te cede Pelasgum
Procubuisse super confussæ stragis acervum.
Tunc egomet tumulum Rhœ tec in litore inanem
Constitui, et magna manes ter voce vocavi.
Nomen et arma locum servant: te, amice, nequivi
Conspicere et patria decedens ponere terrae.

Ad quae Priamides: "Nihil o tibi amico relictum; Omnia Dolpho solvisti et saceris umbris."

Sed me fata mea et seclus exitiale Lacana;
His mersere malis: illa haec monumeta reliquit.
Namque, ut supremam falsa inter gaudia noetem
Egerimus, nosti; et nimum meminisse necesse est.

Quum fatalis equus saltu super ardua venit
Pergana et armatum peditem gravis attulit alvo:
Illarum simulans evantes orgia circum
Ducebat Phrygias; flammam media ipsa tenebat
Ingentem, et summa Danaos ex arce vocabat.

Tum me confectum curis somnoque gravatum
Infelix habuit thalamus, pres-sitque jacentem
Dulcis et alta quies placentique similima morti.

Egregia interea conjux arma omnia teetis
Amovet, et fidum capiti subduxerat ensem:
Intra tecta vocat Menelaum, et limina pandit,
Seilicet id magnum sperans fore munus amanti.
Et famam exstinguui veterum sie posse malorum.

Quid moror? irruptum thalamo; comes additus una
Hortator secelerum Æolides. Di, talia Graiis
Instaurate, pio si poenas ore reposco.

Sed te qui vivum casus, age fare vicissim,
Attulerint. Pelagino venis errabibus actus.
An monitu divum? an quae te fortuna fatigat.
Ut triste sine sole domos, loca turbida, adires?"

Hae vice sermonum rostis Aurora quadrigis
Jam medium aetherio cursu trajecrat axem;
Et fers omne datum trahe rent per talia tempus:
Sed come admonuit, breviusque adlata Sibylla est:
"Nox ruat, Ænea; nos flendo ducimus horas.
Hae locus est, partem ubi se via finit in aedibus:
Dextera que Ditis magni sub monia tendit,
Hae it i Physiun nobis: at leva malorum
Exierat poenas, et ad impia Tartara mittit."

Dolpho contra: "Ne savi, magna sacrae;
Discedam, explobo numerum, reddarque tenebris,
I decus, i, noctum; melioribus utere fatis."
Tantum eflatu, et in verbo vestigia torcit.
Respicit Æneas subito, et sub rupe sinistra
Mœnia lata videt, triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ,
Vis ut nulla virum, non ipsi exscindere ferro
Cœlicœæ valent. Stat ferrea turris ad auras;
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exomiïis servat noctesque diesque.
Hinc exaudiri gemitus, et sæva sonarë
Verbera; tum stridor ferri tractæque catenæ.
Constitit Æneas, strepitūque exterritus haesit.
"Quæ scelerum facies? o virgo, effare: quibusve
Urgentur pœnis? quis tantus plangor ad auras?"
Tum vates sic orsa loqui: "Dux inelyte Teuerum,
Nulli fas casto sceleratum insistere limen;
Sed me quem lucis Hecate præfeciæ Avernis,
Ipsa deum pœnas docuit, perque omnia duxit.
Gnosius hæ Rhadamanthius habet durissima regna,
Castigatque auditque dolos, subigitque fateri,
Quæ quis apud superos, furto lætatus inani,
Distulit in seram comissa piacula mortem.
Continuo sōntes utrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues vocat agmina sæva sororum.
Tum demum horriso stribentes cardine sacrae
Panduntur portæ. Cernis, custodia qualis
Vestibulo sedeat? facies quæ limina servet?
Quinquaginta atris immanis hiatus Hydræ
Sæavior intus habet sedem. Tum Tartarus ipse
Bis patet in præceps tantum tenditque sub umbras,
Quantus ad ætherium cœli 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 cœlum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea pœnas,
Dum flammas Jovis et sonitus imitatur Olympi.
Quatuor hic infectus equis et lampada quassans.
Per Graum populos in laxeque per Elidis urbem
Ibat ovans, divunque sibi poscebat honorem,
Demens! qui nimbas et non imitabile fulmen
Ære et cornipodium pulu simularet equorum.
At pater omni potens doma inter nubila tulum
Contorsit, non ille fases nec fumum tellis
Lumina, praecipitemque immani turbine adegit.
Nec non et Tityon, Terræ omniparentis aluminum,
Cernere erat, per tota novem cui jugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale jeor tendens secundaque parnis
Viscera rimaturque spulis habitatque sub alto
Pectore; nec libris requies datur ubi renatis.
Quid memorem Lapithus, Ixion Pirithumque?
Quos super atra silex jam jam L. p. u. r. u. cadentique
Imminet assimilis. Lucent genialibus altis
Aurea fulera totis, epulaque ante ora parata
Regisico luxu; Furiaram maxima juxta
Accubat, et manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore.
Hie, quibus invis inviteret, dum vita manebat,
Pulsatusve parent, et fraud unexa clienti;
Aut qui divitiis soli inebuere repertis,
Nec partem posuere suis, quem maxima turba est;
Quique ob adulterium casi; quique arma secuti
Impia, nec verit dominorum Pallere Dexteras,—
Inclusi pœnam exspectant. Ne quære doeci,
Quam pœnam, aut quà forma viros fortunave mersit
Saxum ingens volvunt alii, radiisve rotarum
Districti pendent; sedet eternumque sedebit
Insolix Theseus; Phlegya que mi errimus omnes
Admonet, et magna tautur voce per umbra:
'Di cito ju titiam moniti, et non t manere divi'.
Vendidit hie axro patriam, dominumque potentem
Imponuit fixit lege pratia atque refixit:
Hie thalamum inventit natum vetitique hymenos:
Audi omnes immunes nefas, nunc que potiti.
Non, mihi, in lingue centum inter oras et centum,
Ferrea vox, omnem sedem confidere forman
Omnia pœnarum percurre nunc imponam.
Hæc ubi dicta dedit Phœbi longæva 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 dona.”
Dixerat, et pariter gressi per opaca viarum
Corripiunt spatium medium, foribusque propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aqua, ramumque adverso in limine figit.
His demum exactis, perfecto munere divæ,
Devenere locos latos et amœna vireta
Fortunatorum nemorum sedesque beatas.
Largior hic campos æther et lumine vestit
Purpureo, solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palæstris,
Contendunt ludo et fulva luctantur arena;
Pars pedibus plaudunt choreas et carmina dicunt.
Nec non Threïcius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum,
Jamque eadem digitis, jam pectine pulsat eburno.
Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroicæ, nati melioribus annis,
Iłusque Assaracusque et Trojæ Dardanus auctor.
Arma procul currusque virum miratur inanes.
Stant terra defixa haste, passimque soluti
Per campos passeuntur equi. Quæ gratia currium
Armorumque fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.
Conspicit ecce alios dextra lævaque per herbam
Vescentes lœtumque choro Pæana canentes,
Inter odoratum lauri nensus, unde superne
Plurimus Eridani per silvam volvitur annis.
Hic manus ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates et Phœbo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo:
Omnibus his nivea cinguntur tempora vitta.
Quos circumfusos sic est affata Sibylla,—
Musæum ante omnes; medium nam plurima turba
Hunc habet, atque humoris existantem spectat alti:

"Dicit, felices animae, tuque, optime vates,
Quae regio Anchises, quis habet locum? illius ergo
Venimus et magnis Erebi tranvirus annum."

Atque huic responsum pacem ita reddidit heres:

"Nulli certa domus: lucis habitamus opacis,
Riparumque toros et prata recentia rivos
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate jugum: et facili jam tramite si tam."

Dixit, et ante tulit gressum, camposque nitentes
Desuper ostentat; deline summa cacumina linguent.

At pater Anchises penitus convalle virenti
Inclusas animas superumque ad humen ituras
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum carosque nepotes,
Fatique fortunamque virum more que manusque.
Isque ubi tendentein adversum per graminam vidit
Æneas, alacris palmas ustrasque tetendit,
Effusaque genis laerima, et vox excidit ore:
"Venisti tandem, tuaque spectata parenti
Vicit iter durum pietas? datur ora tueri,
Nate, tua, et notas audire et reddere voces?
Sic equidem duebam animo rebarque futurum,
Tempora dinumerans, nec me mea cura sefelliit.
Quas ego te terras et quanta per aqua vectum
Accipio! quantis jactatum, nate, perielis!
Quam metui, ne quid Libya tibi regna noicerent!"
Ilie autem: "Tua me, genitor, tua tristis imago,
Sapius occurrens, hae limina tendere adegit.
Stant sale Tyrheno classes. Da jungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro."
Sic memorans largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circum.
Ter frustra comprensas manus eflugit imago.
Par levibus ventis voluerisque simillima somno.

Interea videt Æneas in valle reducta
Seclusam nemus et virginita sonantia silvis,
Lethaeumque, domos placidas qui praenatat, annem.

Hune circum immuno genteres populique volabat:
Ac velut in pratis ubi apes aestate serena.
Floribus insidunt varis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inscius Æneas, quae sint ea fluminia porto,
Quive viri tanto complerint agmine ripas.
Tum pater Anchises: "Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atque ostendere coram,
Jampridem hanc prolem cupio enumerare meorum,
Quo magis Italia mecum leterre reperta.
O pater, anne aliquas ad cœlum hine ire putandum est
Sublimes animæ, iterumque ad tarda reverti
Corpora? quæ lucis miseris tam dira cupidio?
Dicam equidem, nec te suspensum, nate, tenebo,"
Suscipit Anchises, atque ordine singula pandit.

"Principio cœlum ae terras camposque liquentes
Lucentemque globum Luna: Titaniaque astra
Spiritus intus alit, totemque infusa per artus
Mens agitat molem et magno se corpore miscet.
Inde hominum pseudumque genus vitaeque volantum
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor et coelestis origo
Seminibus; quantum non noxia corpora tardant
Terrenique hebetant artus moribundaque membra.
Hine metuat cupiuntque, dolent gaudentque; neque
Despiciunt clausæ tenebris et carcere coæo.
Quin et supremo quem lumine vita reliquit,
Non tamen omne malum miseris nec funditus omnes
Corporaæ excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur penis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur manes; exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus,
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Ætherium sensum atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lutheaeum ad fluvium deus evocat agmine magno,
Seilicet immemores supera ut convexa revisant
Rursus, et inceptam in corpora velle reverti."
Divert Anches; natumque unaque Sibyllam
Conventus trahit in medios turbamque senantem:
Et tumulum capit, unde omnes longo ordine possit
Adversos legere, et venientum discere vultus.

"Nunc age, Dardaniam prolem qua deinde sequatur
Gloria, qui maneat Itala de gente nepotes,
Illustrs animas nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, pura juvenis qui nititur hasta,
Proxima sorte tenet lucis loca, primus ad auras
Ætherias Italo commixtus sanguine surget
Silvius, Albanum nomen, tua postuma proles.
Quem tibi longaevo serum Lavinia conjux
Educat silvis regem regunque parentem:
Unde genus Longa nostrum dominabitur Alba.
Proximus ille Procas, Trojanae gloria gentis,
Et Capys, et Numitor, et qui te nomine reddet
Silvius Æneas, pariter pietate vel armis
Egregius, si unquam regnandam aecoperit Albam.
Qui juvenes! quantas ostentant, aspice, vires!
Atque umbrata gerunt civili tempora quere!
Hi tibi Nomentum et Galios urbemque Fidenam,
Hi Collatinas imponunt montibus arces,
[Laude pudicitiae celebres, addentque superbos]
Pometios Castrumque Inui Bolamque Coramque.
Hae tum nomina crunt, nunc sunt sine nomine terrae.
Quin et avo comitem sese Mavortius addet
Roinulus, Assaraci quem sanguinis Ilia mater
Educat. Viden' ut gemina stant vertice cristiæ,
Et pater ipse superum jam signat honore?
En hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos aequabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virum: quallis Berecynthia mater
Invehitur currus Phrygias turrita per urbes,
Lacta deum partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.
Huc geminas nunc flécte acies, hanc aspice gentem
Romanosque tuos. Hic Cæsar, et omnis Iuli
Progenies, magnum cœli ventura sub axem.
Hic vir, hic est, tibi quem promitti sæpius audis,
Augustus Cæsar, Divi genus: aurea condet
Sæcula qui rursus Latio, regnata per arva
Saturno quondam, super et Garamantas et Indos
Proferet imperium: jacet extra sidera tellus,
Extra anni Solisque vias, ubi cœlis er Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna
Responsis horrent divum et Mæotia tellus,
Et septemgeminæ turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit æripidem cervam licet, aut Erymanthi
Pacarit nemora, et Lernam tremefecerit arcu:
Nec, qui pamphæis victor juga flectit habenis,
Liber, agens celso Nysæ de vertice tigres.
Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausonia prohibit consistere terra?
Quis procul ille autem ramis insignis olivæ
Sacra ferens? Nosce crines incañaque menta
Regis Romani, primam qui legibus urbem
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum. Cui deinde subit,
Otia qui rumpet patriæ residaque movebit
Tullus in arma viros et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior Ancus,
Nunc quoque jam nimium gaudens popularibus auris.
Vis et Tarquinios reges animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus sævasque secures
Accipiet, natosque pater nova bella moventes
Ad pœnam pulchra pro libertate vocabit,
Infelix! Utcumque ferent ea facta minores,
Vincet amor patriæ laudumque immensa cupidio.
Quin Decios Drusosque procul sævumque securi
Aspice Torquatum et referéntem signa Camillum.
Ilæ autem, paribus quas fulgere cernis in armis,
Concordes animae nunc et dum nocte premuntur. 
Heu quantum inter se bellum, si lumina vitae 
Attigerint, quantas acies stragemque ciebunt! 
Aggeribus socer Alpinis atque aree Monacci 
Descendens, gener adversis in tructus Eons. 
Ne, pueri, ne tanta animis a-suessite bella. 
Neu patriae validas in viscera vertite vires: 
Tuque prior, tu parce, genus qui ducis Olympo; 
Projece tela manu, sanguis meus. 
Ille triumphata Capitolia ad alta Corintho 
Victor agit currum, cæsis insignis Achivilis. 
Eruit ille Argos Agramemnoniasque Myceinas. 
Ipsumque Æaciden, genus armipotentis Achilli, 
Ultus avos Trojae, templi et temptata Minervae. 
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat? 
Quis Graeci genus, aut geminos, duo fulmina belli, 
Sevpiadas, cladem Libyae, parvoque potentem 
Fabricium? vel te sulco, Serrane, serentem? 
Quo fessum rapitis, Fabii? tu Maximus ille es, 
Unus qui nobis eunctando restituis rem. 
Exeundat alli spiritut mollius era, 
Credo equidem, vivos ducunt de marmore vultus; 
Orabunt causas melius, cæliique meatus 
Describent radio et surgentia sidera dicent: 
Tu regere imperio populos, Romane, memento; 
Hæ tibi erunt artes: pacisque imponere morem, 
Paree subjectis, et debellare superbos." 
"Sic pater Anchises, atque ille mirantibus addit; 
"Aspice, ut insignis spoliis Marcellus opinis 
Ingreditur, victorque viros supereminet omnes! 
Hic rem Romanam, magno turbante tumultu, 
Sistet, eque sternet Pænos Galliunoque rebellem, 
Tertiaque arma patri suspendet capta Quirino. 
Atque hic Æneas—una namque ire videbat 
Egregium forma juvenem et fulgentibus armis, 
Sed trons latum parum, et dejecto lumina vultu:— 
"Quis, pater, ille virum qui sic comitatur cunctem? 
Filii, ame aliqui magna de stirpe nepotum? 
Qui strepitus circa comitum! quantum instar in ipso est! 
Sed Nox atra caput tristi circumvolat umbræ."
Tum pater Anchises, lacrimis ingressus obortis:
"O nate, ingentem luctum ne quære tuorum;
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, Superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus àget gemitus! vel quæ, Tiberine, videbis
Funera, quum tumulum praeterlabere recentem!
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos; nec Romula quondam
Ullo se tantam tellus jaetabit alumno.
Heu pietas, heu prisa fides, invictaque bello
Dextera! non illi se quisquam 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 eris. Manibus date lilia plenis:
Purpureos sparagam flores, animamque nepotis
His salem accumulm donis, et fungar inani
Munere."  Sic tota passim regione vagantur
Aëris in campis latis, atque omnia lustringt.
Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore,
Exin bella viro memorat quæ deinde gerenda,
Laurentesque docet populos, urbemque Latini,
Et quoi quemque modo fugiatque seratque laborem.
Sunt geminæ Somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad cælum mittunt insomnia Manes.
His ubi tum natum Anchises unaque Sibyllam
Prosequitur dictis, portaque emittit eburna,
Ille viam secat ad naves sociosque revisit;
Tum se ad Caietæ recto fert limite portum.
Ancora de prora jacitur; stant litore puppes.
NOTES ON THE AENEID.

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

BOOK FIRST.

ARGUMENT

After stating the subject of the poem generally (I-7), and accounting for the resentment of Juno to the Trojan race (8-33), the poet introduces his hero, Aeneas, the son of Anchises and Venus, in the seventh year of his wanderings after the destruction of Troy, when he had just started from Sicily, and was making for the Italian mainland; a tempest is sent forth against him by Eolus, at the instigation of Juno, and drives his shattered ships on the coast of Africa (34-158). He lands, slays seven stags of immense size, gives one carcase to each of the seven ships now remaining to him, and exhorts his
Tr. for verses from Livy, to be printed by Hume. I desire, therefore, to see a different type, if it can be got, of the authentic, Aug. and all my, but the deplorable state of our printers. I am in this put in a most unhappy case, as the rules and their want of a consistent mode of arrangement. They are made, however, in small Moris of the same authority, and are supported by a small number of Septuagint and Targum Add. by various words and letters and numbers, nor do they differ in character or size. Mr. II. W. and his friends, on the real annotation, demands them. I cannot suggest them to be left for a short period of the book, but I have tried, as far as my means and private friends allow it, while I was, as was written, to keep off my way with all the aid I could get. I was justified in my conduct, as I was not to be taken in. W. and Mr. II. W. and their friends, after all the time they were written, tried to lay out a different plan to a new one. It was a very great work, and the whole was put together as it was. I was never an agent. I was to settle or arrange was set up, and I was a statesman, of which was, and so was set up. The whole was a new plan, because the whole was a new plan, and the whole was a new plan.
first four lines) consider this a *Hendiadys* for "the fates of that warlike man." But it is better, even should we entirely disallow the suspected verses, to keep the two words separate and distinct, each having its peculiar importance in the introduction, since the Roman poet endeavoured to combine the subject of war (armis) and the personal adventures of one of its chiefs (etrumi) in the same book, though his great exemplar had devoted a whole poem to each individually.

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

2. The order is *profugus ab oris Troiae venit fato*, etc., *Italicam for in *Italian*.* Translated: "Who being an exile from his country, was the first that came, and that too by the ordinance of heaven, from the coasts of Troy to Italy, even to the Lavinian shores." The *profugus* excites our commiseration, and the *fato* shows that our hero's exile is not the consequence of misdeeds or of a diseased ambition, but that the finger of heaven directed events. We frequently find, in both poets and prose writers, the names, not only of towns and small islands, but also of countries and regions construed *without* the prep., when *motion* *towards* is signified. The writers of the Augustan age, however, are guilty of the omission only in the case of islands and maritime countries, the approach to which is by sea. Even in common nouns, and in other cases than the Acc. (iii. 162) the same peculiarity is occasionally found. Cf. *Aen*. i. 201, 307. See Zumpt, Lat. Gr. § 398 sqq., with notes. Madvig, Lat. Gr. § 292, and notes.

*Lavinique litora* — *this is epexegetical (explanatory and restrictive) of Italian. See below, 569.* By *epexegetis* is meant the subjoining of a *limited* and *restricted notion* to a *more general* one, so that the latter is more closely defined by the former. Thus *que means "even." He came to Italy (the general name), even to the Lavinian shores (the restricting limitation). To this figure may be referred the very common and well known one, called *Hendiadys*, as when we select the phrase, *imposit melum et montes* (61, below), the latter, *montes*, explains and limits the former: *melum*, indicating, as it does, of what the *melum* is made up. So in the phrase *pateris et auro*, the *aurum* restricts *pateris* to the material gold. The conjunction after *Lavinia* is omitted by some Mss., but this would make an objectionable construction, a *part* put in opposition to the *whole*.

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

3. *Ille* is here merely *ornative*, to render the expression more *lively* and forcible. It is equal to *ηγός*. Thus Forb., but see note 158, below. *Est* is therefore not to be supplied with *factatus* and *passus*. Cf. *Aen*. v. 457, lx. 479.

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

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

- Memorem, "ever-mindful," — this is by *hypallage for memoria", agreeing with *Junonis*, for Juno "nursed her wrath to keep it warm." Such an exchange of the adj. is not admitted unless in those cases in which it can be with propriety applied to both substantives. It is better, perhaps, to consider *ira* as *personified*.
14. Peerlkamp condemns lines 13 and 14 as spurious, on the ground that the description of Carthage given in them must refer to the time of the Punic wars, and not to the period of Dido's sovereignty. But Rau defends the verses, and justifies the epithets in them, on the plea that Virgil views Carthage as, even in the time of Æneas, a treasure house of Tyrian wealth, and as necessarily warlike, from its contests with the surrounding tribes (vv. 39 sqq.) which Dido had rendered hostile to her.

Asperrima—The following note on this word from Heyne is worthy of attention:—“Virtus bellica a poetis per idam exprimitur ejusdenique attributu. Ex-asperatur autem is qui offenditur et ad iram provocatur. Hocque asper, præx, modo irritus, vehemens, ferox, ferox, sævus: modo fortis, bellicosus: modo ardens, acer, concitatus, plagans ut hoc loco.” Divks. &c.:—“Abundant in her resources, and very fierce in the pursuits of war,” i.e., very dangerous to her enemies, on account of her military ardour.

15. Quam unum magis, etc.—“Which in an especial degree.” Una is often joined with the superl. degree, as justissimam anum, ii. 426, but seldom as here with the compar. Cf. Hor. Epod. xii. 4, namque sagacius unus edorum.

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

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

18. For fuet, some read faveit, but the former is much preferable, since it express strong zeal, whereas faveit signifies little more than tended, going before. The object of faveit is hoc regnum esse. Jam tam, “even at that early period.” Si qua scil. vid.

19. Progeniem, etc., i.e., the Roman na-

tion which was destined to carry arms into África. Gossrau understands progeniem to mean the destroyer of Carthage, Scipio Æmilianus, since the Æmilian gens was said to have been derived from Æmilius, son of Ascanius.

seg enim, &c. &c. Æph. This is an elliptical phrase, sed suggesting a dread, and enim the reason of it. The sentiment may be completed thus. “But she found that she would not be able to accomplish this, for she had heard,” etc.


21. Hinc—Hinc orium, ex hac progenie. Populum late regem, for late regnum. Substantives, more especially verbs in tor and trid, are joined in apposition to other subsist. instead of adjs., see below, 273. On the early period of Latin, and the descent of the Romans from Trojan ancestors, consult Niebuhr, and Arnold, Rom Hist., and Donaldson, Varro’s Annals.

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

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

23. On the difference between antiquus and vetus, see Hübner. Lat. Syn., sub. voc. antiquus. Neteris here means “long continued,” “long protracted.”

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

25. In this and the three following lines, the poet hurried on in his fervour, and heedless of the syntax, breaks the proper grammatical construction of the sentence, (anacolouthon, see 257, below,) which is continued from metuens and menor to accessa, this last summing up the whole, and carrying on the sentiment as at first begun. Some critics look upon the lines as an intentional parenthesis. A similar syntax is found at Æn. v. 706-8.

26. Repositum, syncopated for repositum.

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

28. Genus irævum—“hated,” on account of Dardannus its founder, who was the son of Jupiter and Ælectra [not Juno], the daughter of Atlas.

Rupti is to be joined with Ganymedis, and from a peculiar use of the verb, which
It is necessary that in n, a covalent letter occur.

20. Πύξις is the abl. of com., and it sup- to • as a prep. to it except when it is preposi tized in one of the cases.

A M. Τάδος παραπρευς Νήσις, instead of Νήσις. It terms it thus a writing for by Waycer — "The Greek runs in the Greek dialect in ε, as "Τάδος — "Τάδος; hens arose a sort in ε other of the first, or of the inclusive Third, he has n, and hen a again was made the Latin gen. termination in a fact which is confirmed by P. It has the form of the encl.

Marcel, 20 O. 1. 5. ταπεινώς ὁδοιοῦσαν. Accordingly, in some cases as Ας λας, λάς, the propositional case of the gen. n., and that of the Ας; λάς, the contrary, the which have ες in the n., and which have no variety of termination in ες (as Ας οκτώ, Τώρα, ἐκατοκότως, etc., make the gen. in ες, and the accus. in ες. Virgil, however, avoided the forms Ας λας, λάς (from Ας λας), Πάσας, etc., which have ες, and others frequently used" See En. t. 266 and 476.

Ταπεινώς — the Greek acc. τάδος.

After ες is used here by way of q. ες orus (see note 2, above), to shun all A. liles as the man who, of all the Greeks mentioned in P. n., was the most distinguished by his Λος. The, cf. En. l. 45.

A μόνον εμεν, μη σει, seven; see argument to Hik. 1. 1. Observe the use of τας ες one as the new sort of the law, by which that had been the ες of the preceding one.

2 Ας λας, l.c., by their own fixed destiny, which, though it varied, its fulft by the man mutually of June, yet until them until it be as it is. P. does not, therefore, as has been supposed, put the above τας ες at the end by June. M. Hic. 12, in I, i, of a part of the Mediterranean.

Ταπεινώς ὁδοιοῦσα — "of song at difficulty itself." M. l.c., is constantly used by Tacitus and others in this sense. Here is used in return to the celestial family or nation, the contrary phrase is over e, for which see 1.

34. Here we are at e hurried to the station of the σε by the relation of an incident to the μας, in the seventh year of the war by of the Aces. The events from the east of the μας till the three mentioned are narrated in Hik. 1. 1. which is introduced as an epistle. See the project laid down by Horace in own Epist. Ars. Poet. 144 sqq. Χαραί καλλα καλλα καλλα καλλα, and Pray ηετρικα, from first the epigram:"
Oilei, i.e., filii, understood, as often. But instead of Oileides we have Ajax Oileus.

42. Ipsa—"she in person," without requiring to call in the help of any other power. Jaculata—this verb is usually employed in reference to the thunderbolt, as well expressing, by the sound, the vehemence of the action.

42-43. Ran, in Schedasmus, pronounces these four verses to be interpolations by a recent hand. He thinks their "Tragicus tenuor" foreign to the passage.

43. Disiect rates—see below, 128 and 70.

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

45. Infinitus—some books have infinitus. But the best MSS. exhibit the common reading, and, besides, the former verb is most applicable to the phrase acto scopulo.


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

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

48. Quisquam is used because Juno implies by her question that she expects a negative reply. Junonis numerus—rather than me. By the use of the proper name instead, of the personal pronouns innum much more emphasis and force are given to the sentence. Cf. ii. 73, 549, 674. Bella gero—Observe the venom in the phrase, implying that though she ought to be looked upon as their superior, yet she is obliged to fight on continually as their equal. The whole speech is admirably constructed.

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

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

51. Loca—Observe this plur. in opposition to a singular; for a similar construction, see Æn. v. 359.

52. Aeoliam—Virgil and Homer speak of only one island, but the group consists of a considerable number, 9 or 10, which constitute the modern Lipari isles N. of Sicily. The one referred to in the text is supposed to be Lipërâ (Lipari), or Strongyle (Stromboli). The islands were called Aeoliae. Aeolides, Hephaesitades, or Vulcaniae—the two latter names expressive of the ancient belief that in one of them, Hieria, Vulcan, the fire-god, had his forge. The relation that subsisted between storms and the outbursting of fire from the earth led to the fancy that the volcanic group of the Lipari, which supplied the "lighthouse of the Mediterranean," was the place where storms were generated. With Virgil's description compare Hom. Od. x., at the beginning. Aeolus, son of Héphaistos, whose meteorological knowledge exceeded that of the rude inhabitants of the islands under his authority, received, in later times (though not in Homer), the appellation of "King of the Winds."

53. Onomatopoeia, or an adaptation of the sound of the words to the sense conveyed, is often observable in Homer, and has been very successfully attempted by Virgil in many places. This line, 53, is an example of it. Every word is selected with care, and placed with remarkable suitableness, so that the numbers and rhythm combine with the vocables to express the struggling of the winds and the roaring of the howling blasts. Observe the spondees. Many instances of this artificial versification may be seen in our own poets, more especially Dryden and Pope.

54. Vincula, i.e., custodia. Noli enim de compedibus cogitare. Forb.

55. Cum murmur, i.e., ita ut murmuraret. Cum is used to express the mode in which a thing takes place, but the abl. none also denotes this. Montis is governed by murmur, and not by claustra.

56. Celâ arcæ. These words are commonly interpreted as meaning "the high summit of the mountain," which, in 140, is called aula. Dr Henry (Class. Mus. vol. vi.) understands them to mean an exalted throne within the cave itself. This view, says Forb., would render the explanation of 81 sqq. much easier, and would be better suited to 140, but we want examples of arc similarly used. Dr Henry is of opinion that the winds are in this passage compared to the horses confined within the barriers of the Circus, and eagerly striving to break forth. Very many words in the passage bear out this idea, e.g. vincis, carere, trenai, mollit animos, temperat uras, etc., though it must be confessed that objections may be urged against it. Dr Henry's remarks are well worthy of attention.

58. Trans. — "Unless he do this, they will assuredly bear away with them, in rapid
course seen a continent; and by an expression in the mean of g, p, q, q, etc., "certainly they are j, 0, 1, 2, etc. In this, that the latter 1, 2, etc., 0, 1, 2, etc., the former 1, 2, etc., of one who dreads an impending evil, is the latter 1, 2, etc., of the exact time of its occurrence—the former, of one who has a 1, 2, etc., 0, 1, 2, etc., is taken from the latter 1, 2, etc., of the former 1, 2, etc., father, guarding against such an event. The present and consequence are taken from the latter 1, 2, etc. It is true, with a better part of the contrary part, that way, however, I will try to make it as

A certain. The present and consequence are taken from the latter 1, 2, etc. It is true, with a better part of the contrary part, that way, however, I will try to make it as
76. This and the preceding line are condemned by Rau as containing a languid and superfluous addition.

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

77. Capesser, i.e., accipere et exequeri. Fas est, i.e., officium meum est.

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

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

Das accumbere—see above, note 66.

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

81. Conversa euspide, etc.—"With inverted spear (which the deities used as a sceptre) he forced (a part of) the hollow mountain into its side," i.e., drove a hole in it from his throne on the outside and summit where he sat; or, "struck the hollow mountain on the side." Those who, with Dr Henry (see above, 56), suppose his throne in the inside, will render it, "He struck the hollow mountain on the side (of the cave) with his inverted spear, i.e., his spear, which he held in his hand as a sceptre, leaning with one end on the ground, being changed from the vertical to the horizontal position." This latter explanation is most consistent with 149. Dr Henry argues, that if Aeclops was seated on the summit of the mountain, he must have struck it on the top, not on the side, and then the winds would have rushed heavenwards, instead of along the surface of the earth. This is, perhaps, rather much of a refinement, though we confess that Dr H.'s other arguments are to us conclusive. We should have liked to insert them but for their length. See them in Class. Mus., vol. vi. p. 35.

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

Agmen, i.e., agimen, or ἀγόμασσον, from ago.

83. Observe the very frequent occurrence of the letter r (the litera canina) and also of t in this line, rendering the circumstance more vividly horrible. This alliteration is occasionally used with great advantage. See Geo. i. 389, in which s is prevalent.

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

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

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

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

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

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

89. Poli, i.e., Caelum. Cf. Burns' Tan o Shanter;

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

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

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

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

97 Tydids — Idomene, son of Tydus,
NOTES ON THE SUNK.

used here like *a sedibus imis* in 84, above. Observe the difference of tense between
*nusseri* and *emissam* (esse.)

127. *Prospicere alta*—“looking forth from the sea to a great distance.” *Placidum*—
“tranquil,” as became the dignity of a deity, even whilst he was *graviter com-
notas* at the insolence of Aeolus. Some wish to make the adj. *active*—“his tranquili-
ising head.” He was at least benign towards the Trojans generally, but he is not
yet supposed to know the cause of commo-

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

129. *Codii ruina*, a strong expression to
indicate the violence of storm and wind. *Ruina* is used by Cicero also as an *abstract noun.*

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

132. *Filicula* (which is commonly taken
in a good sense), is here put for *confidentia,*
used in a bad sense.

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

136. *Non similis,* i.e., by no means so
lenient as mere reproof.

139. *Sorte,* “by lot,” as the empire of
Saturn was divided among his three sons,

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

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

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

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

147. *Perhibitum levibus rotas*—“Skims
over in his fleet chariot.” The verb used
is applied to express quick motion since it
suggests a smooth gliding movement over a
surface presenting few obstacles. The line
is another instance of *onomatopœia.*

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

As introduces comparisons with consider-
able emphasis, to call attention to what fol-
ows, but it always has reference to the pre-
ceding statement which is to be illustrated
by some strong simile, and not to the com-
parison itself.

*Magno populo* means “a numerous popu-
lation,” “a crowded assembly of citizens.”
Cf. Hor. *Serm.* i. 6, 4; and Sat. i. 6, 79.
The Roman people is before the eye of the poet
in his comparison, and the epithet *magno* is
therefore not idly inserted, but means to
reinforce the merits of the one man, whose
appearance is able to quell the people’s tu-
ults.

149. *Saevius animis.* The low rabble rage
violently with passion.—*Populo* and *rubrus*
are collectives, and therefore *animis* is plur.
The expression is similar to *supere animo,*
*pendere animo,* and such like.

151. *Graven*—“venerable,” “a man of
weight;” *pietate,* on account of his revere-
ence for the gods, and the purity of his life
consistent with his professions, *et meritis* and
his acts of kindness and benevolence to his
country and countrymen. Cicero is sup-
posed to be hinted at.

152. *Adstantis* is more than *stant*—it means,
“and there they stand riveted.”

153. *Ille* is thus used with especial em-
phasis and force, when what was before the
*object* becomes suddenly the *subject* of the
successing clause, and is to be brought
prominently into notice.

156. *Currus secundo,* i.e., his chariot
smoothly running, and lightly following the
flying steeds. Heyne, Wagn., Thiel, and
others, take *currus* as the contracted dat.
for *currum,* depending on *dat lora;* but
Forb. and Jahn consider it the abl., and
connect it with *volans,* supplying *equus* to
be governed by *dat lora.*

157. *Defessi—*de in compos. with adj.s, and
verbs increases the force of the simple
words. See above, *dehiscentia,* 106.
*Aeneadum,* i.e., not the descendants, but
the companions and followers of *Æneas.*

159. Servius remarks that the place re-
presented here by the poet is fashion-ed after
his own poetic fancy, the sketch being
based, however, on the harbour of Cartha-
gena in Spain; but Shaw (Travels, p. 200)
alleges that he discovered a spot between
the Capes now called *Bon* and *Zibei* near
the ancient city *Aquilinar,* Caes. Bell. Civ.
L. 161-166.

NOTES ON THE ENFEID. L. 166-177.

161. It is an idyll in the "art of the play," in the sense of a short, semi-private, or semi-public, bit of the wave front of a maritime story. It is introductory, that is, it refers to the "art of the wave," to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play." It refers to the "art of the wave," that is, to the "art of the play."
the element: thus also we have Vulcanus for ignis, Liber for Vinum, Mars for bellum, Venus for amor, etc. etc. Cerealia arma, i.e., instruments for grinding and baking. *Arma* is not confined to warlike weapons, but means *implements* generally, for any purpose whatsoever.


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

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

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

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

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

185. *Armenta* from *aro, quasi aramenta,* as *fumenta,* quasi *jugumenta.* The word is properly applied to oxen, but also to flocks of animals of other kinds; so *seals* are called *Neptuni armenta* in *Geo.* iv. 395.

189. *Ferentes, i.e., habentes—capita alta cornibus,* i.e., *capita altissimorum.*

190. *Vulgar,* well opposed to *audaces.*

191. *Misect agens,* "piling the crowd with his weapons, he drives them in confusion into," etc.

193. For *fundat and aequet* some books *read fundit—aequit;* but the subjunctive is better, since the poet wishes to express the desire of *Aeneas* not to desist till he should have slain seven stags, and thus provided one carcase for each ship, rather than his actual feasts. *Humis* is the correct reading, and not *huma,* for Virgil uses the former (the ancient Dat.) to signify in *terra,* or in, ad *terraam,* while the latter means a *terra* or e *terra.* For examples of its use, see Gosseran loc.

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

195. *Deinde* is in an unusual position. *Bonus,* i.e., *liberalis, benignus,* "generous," "bountiful." *Quae cadis onerat* is an *hypothesis* for *quibus cados oneravit.* This wine had been provided by *Acestes of Aege-esta,* a town in Sicily, not far from *Drepanum.* See below, 560, 570; also *iii.* 707.

196. *Trinacrius*—See note on 34.

198. *Ante malarum,* τῶν πρὶν ἔξω. So in Sall. *Jug.* 76, 5, *multo ante laborie fontigati,* on which, see Kritz ad loc. This figure, by which adverbs are so joined to adjectives and substantiveis as to make one compound word, and one simple idea, is called *hyphen (διώ διώ),* but is foreign to the idiom of the Latin language, and is seldom used. Others take *ante* for *anteus,* and join it with *ignari sumus;* this is Gosseran's opinion.

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

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

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

203. *Hoc* means our present difficulties and discouragements. *Foris* is a poetical word very rarely used by prose writers (who adopt *forstan,* and not at all by Cicero.

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

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

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

209. *Altum*—"deep grief," i.e., excessive—that which is deeply seated in the bosom.
211. **Vences—what ever is**

9. the first

12. For it is true that

212. In the first place, I am not a

30. an instance of a

12. for 'travelling' and 'traveller' are

12. the word 'traveller' is

16. a proper noun.

12. 'travelling' as a proper

24. a word.

12. that I have been for

24. water I used to

24. to the post. However,

24. to the castle; this

24. of a third time, but 4th.

215. I am so far versa the gnat after its

27. in Ovid.ivy, and other

27. well by a. It

27. in a real sense, "all the verses

27. call me "in"—"veda'-m." Such is

216. the readers of Homer we readily

27. find one of his favourite terms

27. of all.

27. Not only the remaining

27. was removed after

27. of the Ramayana.

27. In the present instance, the

27. were likely rather Wagner's

27. "is meant "the rest of the first

27. I go not fancy, but

27. by the multiplied names and

27. at the first friends. Required to

27. expressing their language direct, and

27. with all this.

217. I am the only one to

27. from the poet at a

27. one of the world, a
to say that in the

27. of General

27. as the

27. of the same

27. I have

27. I have

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

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

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

428. Dedit nomen. He called them Veneti, a corruption of Veneti, a large body of whom followed him from Paphlagonia.

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

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

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

451. Infandum is inserted as an interjection=indegnum. Cf. Geo. i. 479.

Unus—very skillfully introduced, and said with bitter irony. Prodimur—"we are abandoned" by you.

453. In sceptra reponis—reinstate us in that sovereign power which we held in Troy.

454. Oli—antique form for illi.

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

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

457. Metu—contracted dat. for metus.

The meaning is "Cease to fear," "Abstain from fear." See below, ii. 534, Non tamen abstulit, nec vesti iuvene pepeterit, which passage really shows how this secondary signification of parco arises from the primary one.

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

458. Fata immota—this clause is a direct answer to Quae te sententia verit in 257.

Cernes urbem et moenia promissa, i.e., cernes promissa moenia arbis Lavini, an instance of Heniadius. See 2, above, and Ecl. ii. 8. Lavini is the gen. from Laviniun, not Latiniun. Virgil, and most of the poets of the Augustan age, make the gen. of words in iun, and in i, and not in ii. See 270.

459. Ad sidera ferens—Eneas was afterwards worshipped as Jupiter Indiges. See Livy i. 12.

460. Magnanimum, i.e., fortunem, antinomum. Neque is here used in preference to nec, since it denotes more mildly and gently than the harsher form, a peculiarity best suited to the address of Jupiter.

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

Tibi is what is called the Dativus Ethicus, and depends on geret bellum. "The datives, mihi, nobis (sometimes tibi, vobis), are put with expressions of surprise and reprehension, with demands or with questions about a person, in order to denote a certain degree of sympathy." Madvig, § 248. "The dative of personal pronouns is very often used where it is superfluous, as far as the meaning is concerned, but it always conveys the expression of a lively feeling, and is therefore termed Dativus Ethicus" (Zumpt, § 403).

Remorcat, i.e., iterum iturumque mordet.

462. Voletens—"unfolding," "unravelling." Movebo—"will bring forth to light."
263. It A. 9. in Italy. C. 1. t.
"will crush." P. 1. feroces. L. 1. To explain it as equ to "we," a word of the same time as "the," you would need a context.
2. I but it is not as in T.'s recollection of an earlier context.
267. J. 1. J. 1. H. 1. and M. 1. were there for three years.
270. K. 1. H. 1. and T. are with almost the same sense of the words.
271. The word "the", in T.'s recollection of the third word, is there for three years.
274. All very universally, and Yenus, to a larger extent, I think I lived to see his work, it would doubtless have required it.
275. Magnus—an epithet derived from the nature of the year, which is derived from the word Magnus, from a Latin term, for a person, as at li. 7, and so on.
276. It, as in T.'s recollection of it, for that in T.'s recollection of it, and so on.
277. It, as in T.'s recollection of it, for that in T.'s recollection of it, and so on.
278. Lactus (you all) to me and Thiel
orientis onustum, show that Augustus is here meant, and not Julius Caesar. *Pulchra* means simply "distinguished," "noble." The epithet *Trojanus* is added, because Augustus was received by adoption into the *Julia gens*.

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

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

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

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

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

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

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

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

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

298. *Demittiti—pateant—arcert.* Observe the variation of tense in these verbs — a pres., and imperf. subjunctive following an historical present. For a discussion of the principles involved, see Forb. ad loc, and Kritz ad Sall. Cat 24, 1, and 41, 5.

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

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

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

305. *Volcas.* Wund. pronounces this *qui volverat* — "after having pondered;" but Wagn. takes it as *diem volverat* — "although he pondered" throughout the night.

306. *Exire* and the other insens. depend on *constiuit,* which is the leading verb of the sentence.

308. *Hominesne, feraene.* Two *ne’s* are often used by the poets for *utrum—an.*

Observe the short final syllable of *videt* lengthened by *ar-.* See Metrical Index, and cf. Note Ecl. iv. 51, vi. 44, 53.

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

310. *In convexo nemorum,* i.e., in a retired glade surrounded by groves. The neut. of adj. is very frequently used for subs., e.g., *convexa,* 608. *Serena,* Geo. L 308. *So coerula coeli.*

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

313. *Bina* for *duo.* *Crispena,* i.e., *vibrans.* Henry (Class. Mns. vol. vi.) alleges that no idea of brandishing is contained in the word, and, moreover, that the notion of such an action is quite unsuited to the present passage. Comparing, therefore, our own word — "grasp," he interprets—"grasping tightly in his hand," "bending
NOTES ON THE ANEP.

H. L. 15. 1

1. A slant line is used to indicate a preceding note. The note text may be difficult to read due to the orientation of the text on the page. Without more context, it's challenging to extract meaningful content from the document.

2. The section begins with a quote: "There were no such things as 'Helen' and 'Aegina.'" This suggests an exploration of the historical or mythical context of the names mentioned.

3. There are several references to "Helen" and "Aegina" in the text, indicating a discussion of these figures in ancient history or mythology.

4. The text seems to draw on historical or archaeological research, possibly discussing the significance of these names in a particular archaeological context.

5. The note mentions "Helen" and "Aegina" again, possibly continuing the discussion of their roles in ancient narratives or their depiction in archaeological findings.

6. The note appears to suggest a comparison or contrast between "Helen" and "Aegina," perhaps in terms of their influence or significance.

7. The note ends with "in science," indicating that the discussion may extend into scientific or scholarly realms, possibly exploring the intersection of history, mythology, and archaeology.

8. The document seems to be part of a larger work, possibly a historical or archaeological analysis, given the references to "Helen," "Aegina," and "archaeological findings."
339. Fines is often put for a whole country included within certain boundaries. Here it means, "the territory forms a part of Libya." Observe the synnesis (see note above, 70) construction, fines—genus. Cf. Aen. iv. 40, Gaetaeae urbes genus, etc. For other quotations of similar syntax, see Forb. ad loc. The phrase in the text = fines habitant Libyes, genus, etc.

340. Dido—Tyria or pue fecta. See above, note 338, and consult Smith's Class. Dict. 

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

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

343. Sychaeus, not Sichaeus. In the quantity of foreign names, and more especially those of foreign origin, the Roman poets are very irregular. In 348, and other places where the name occurs, the first syll. of Sychaeus is short—here, however, it is long. Cf. iv. 20, 502, 552, etc. So also Sicannus, Scaciiis, Sicanni, Sicaniia, Apulius, Apuliiia. See iii. 35, and note therewith.

Agr. Huet conjectured aurii instead, since the wealth of a rich Tyrian would consist rather in specie than in land. This emendation is adopted by Helyne and Peerlkamp, but Wagen. and Forb. retain agr. The reading of the Codices, as more natural for a Roman poet, whose ideas of wealth were not associated with commerce, but rather with estates.

344. Miserae is the gen. not the dat. She is called Miserae by anticipation, in reference to her husband's death and her own exile. Burmann refers it to the misery yet awaiting her in the desertion of Aeneas, and her consequent death.

345. Intactam, i.e., not previously married. Pater, i.e., Belms.

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

Germanus, i.e., Dido's brother, Pygmalion.

348. Quos inter—a prep. is frequently put after its case—more especially with rel. pron. See above, 32, and Geo. i. 161. Quos, i.e., Sycisaeus and Pygmalion. Observe the peculiar phrase cend mediis inter quos.

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

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

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

355. Cruelles aras—"those altars of cruelty," i.e., the place where a cruel deed was committed. Such an enallage of this adj. is common. Similarly in Rome the Securus View commemorated the murder of Servius Tullius.

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

358. Rectudit tellure = effudit e tellure. The apparition points out the hiding-place of the gold, and thus is said to raise it. The abl. is frequently joined to verbs compounded with re. See iv. 245, and Geo. i. 275.

360. Parado—anotherzeugma.

361. Cruidele odium, i.e., "quid est insanis animi." Metus acer, "proprie de animo exasperato," Forb.

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

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

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

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

372. Pergam, put absolutely for narrare pergam.

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

377. Tempetas forte suad—"A storm with its peculiar chances."

378. Pius Aeneas—notus super aethera—Virgil's taste has been found fault with for introducing his hero using such phrases about himself; but it is to be borne in mind
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permitted, on account of the completion of
the sense, and the full punctuation of
the line. See above, note on 16, and on Ecl. ii. 53. See also Ecl. ii. 24.
407. Totties implies frequent appearances
of Venus to her son Æneas, though Virgil
records only another, and it a real one, ii.
589. Quoque is to be joined with crudelis.
So Milton—
"Mock us with his blest sight, then
snatch him hence."—Par. Reg. ii. 35.
409. Veras voce, i.e., that I may speak to
you as a son to his mother, and not as
a stranger to a stranger.
412. This device to conceal the Trojan
chief is borrowed from Homer, cf. Odys.
vi. 14, 39-43, and I. v. 344. The art of
the poet is conspicuous in this passage:—
Æneas is allowed to hear, under cover of
the cloud, his own praises, and to have
proof of the affection of his followers; how
striking, too, the effect of his sudden exer-
gence from the heaven-wrapped covering
at the words of Dido, 575, atque uttum
rex ipse—alfoet Æneas. Multo nebulae
ametn is the Homeric σολλακν ζίπα.
413. Eos—the poets seldom use the oblique
cases of the pron. is as enclitic, but only
when prominent and emphatic.
414. Ve and aut are not opposed to ne
and nev, but serve to add something to
what has preceded. Moliri is used of oper-
ations which require great labour and
preparation.
415. Paphum, a city of Cyprus, famed for
its worship of Venus, and giving her
the name Paphia.
416. Laeda, "joyful," because she delights
in Paphos, say Heyne and Wagner. But
Wunderlich and Forb. adopt the more
natural interpretation, viz., joyful on account
of the safety of her son. This is a much
more solid ground for her delight than the
merely fact that the people of Paphos did her
honour; and besides, the phrase ubi tem-
plum illi, does not assign a cause of her joy,
but only accounts for her selection of Pa-
phos as her present retreat.
Saboets, from the Sabaei, a people of
Arabia Felix.
417. Ture—the altar of the Paphian Venus
was not to be stained with blood—it was a
placabils ara.
418. Corriquère. The use of this verb in
such a sense is derived, as Gossran thinks,
from the idea of the two ends of a road
being reached, and, as it were, made to
touch each other, by the traveller, at a short
interval of time.
419. Jamque is an important word serv-
ing to call attention to things as if now
present.
Plurinus, "of huge size;" So Geo. iii.
52, plurina cervix.

421. Magalia, huts—it is a word of Semi-
tic origin: Magär, a "villa"; Molem, "the
vast size," scil. "of the buildings."
422. Stratus viarum for stratas vias; So
opaca locorum, ardua terrarum. The phrase
is taken from Lucr. iv. 416. See above,
not on 310, Geo. i. 393.
423. Instant may be taken absolutely,
"are eager" scil. in their duties. But Wun-
derlich and Gossran, since the dat. operi is
omitted, remove the semicolon after Tyrii,
and make instant govern ducere and moliri.
Ducere muros (So Ιαπανο τιτικος) i.e.,
the walls of the citadel (Henry, Class. Mus.
vol. vi)—those of the town would have
been useless at that stage of the building.
425. Suloe, i.e., a trench dug to receive
the foundations, and not a mark made by
the plough.
426. The poet, in this passage, assigns to
the early Carthaginians manners and customs
of his own time, but see 469, below. Rau,
in Schedias, rejects this line, as unconnected
with the others by any grammatical bond,
and as unsuited to the context. Wagner,
however, defends it, as it points out some
of the various cases which the energetic
labours of those building a new city were
doubtless undertake, and also because it is
not at all likely that a Roman would pass
over unnoticed the affairs of law and govern-
ment. A zeugma is to be noted in tegunt,
they enact (constituent) laws, and elect (le-
gunt) magistrates and a senate.
427. Portus—the harbour was called
Cothon, according to Servius, Strabo, etc.
Theatri is to be preferred as a reading to theatris,
for it is not at all likely that an
infant colony would be building more than
one theatre, though, indeed, the plur. does
not necessarily imply more in this place.
The description, it has been remarked, is
more like that of the proceedings of a Grecian
than of a Roman colony. Yet a Roman of
the days of Augustus cannot be supposed
to separate a theatre from his ideas of a
city. Forb."
429. The alta of 427 refers to the depth
of the foundations, as viewed from the heights
above—the alta of this line, to the altitude
of the pillars, as viewed from below.
431. Exercet. Kritz on Sall. Cat. 11,
"avaritia animos hominum exercebat," says,
"Res exercent homines quam cos ita occupa-
patos habent ut in isi toti sint et quasi defixi
tene Centuri, equae aut eragitentur, aut fati-
gentur." See Geo. iv. 455.
Sub sole—not merely in daylight, as op-
posed to night, but during the sunshine hours
of the day.
432. Lociuntia. The first syll. is here long,
but in v. 238 it is short. So Lucretius (iv
1252) employs liquidus with the first syllable
both short and long in the same line.
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the battle; and to Priam, as the other party, in the death of Hector. In this view ambo is not objectionable as being applied to three. Achillion rather than Achilleon, for the best MSS. make the acc. case of Greek nouns in es and as end in en and an. This line, it is to be observed, contains the whole argument of the Iliad.

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

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

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

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

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

466. The seven groups represented are as follows:—1. The battle of the Trojans and Greeks, with varying fortune, 467-8. 2. The death of Rhesus, 469 sqq. 3. Trojan in flight, 474 sqq. 4. The procession of Trojan matrons carrying the robe for presentation to Minerva, 479 sqq. 5. Priam redeeming the body of Hector, 483 sqq. 6. The battle by Memnon and his host, 488. 7. The battle of the Amazons, 490 sqq. Heyne.

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

468. Hac—Hac, for Hac—illac. On Rhesus, see ii. 41. x. 453 sqq., 470 sqq. .

469. Nives tentorii colis. This is an anachronism similar to that noticed in 160, in reference to anchors. The Greekian and Trojan "tents" were rather huts made with stalks, osiers, and earth. Dr Lersch, in his valuable works named in note 632, below, discusses the two theories with regard to Virgil's treatment of antiquities; viz., First: "That the poet invariably, and on set purpose, has, in reference to matters of life, public or private, sacred or profane, preserved the ideas and customs of the heroic age pure and unalloyed:"—Second: "That the poet has, on the whole, preserved the ideas and customs of the heroic age, but that he has occasionally erred in representing them." And after urging objections against both schemes, he advances a third, that all matters relating to life, public or private, sacred or profane, have been treated by Virgil in the Aeneid in consonance with Roman notions, and that his ideas were derived partly from the state of the city and empire in his own day, and partly from the traditions of customs or doctrines which prevailed in the infancy, or during gradual growth of the nation. A careful study of Dr Lersch's arguments cannot fail, we should think, to convince the student, that this last is the only tenable theory. But we must refer the reader to the works themselves, as the length of the discussion precludes the possibility of our epitomising it here. Rhesus was king of Thrace, and brother of Hecria, wife of Priam.

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

474. Troilus—youngest son of Priam. See ii. xxiv. 257.

475. Impar congressus — "an unequal match."

476. Inani, i.e., vectore private, "deprived of its charioter."

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

480. Porphrum is a word rarely used by the Latin writers, and almost limited to denote, per excellenc, the robe presented to Minerva every fifth year, at the Panathenian festival.

481. Suppliciter is usually joined with tristes, but Heyne would make it modify ferabant.

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

A perf. part. pass. is frequently used in poetry for a pres. pass., which does not exist. Hence it happens that the poets write perf. participle, even in those cases (viz. in depenents) in which nothing compels them but the necessities of the metre. Wagner. Cf. Aen. v. 708, and Geo. 1. 206. Quibus in patriam ventosa per aequora vectis. Consult note 228, above, on "accus. of reference or limitation."

483. Virgil has borrowed this incident from the Cyclic poets, for Homer does not
evident grounds of objection. For a full
discussion of the passage, see Forb. in loc.
519. Orantes veniam—"begging the fav-
our" of Dido, and permission to draw up
their ships on the shore. Clamore, i.e.,
with the shout of her attending crowd.
520. Maximus, scil. natu, “the eldest,”
and therefore highest in command. Plaeido
implies calmness and dignity of address.
522. The speech is artfully composed
to touch the benevolent feelings of Dido—
"Thou to whom Jupiter has proved so kind
will not fail to assist the wretched. Thou
to whom he has entrusted the dispensing
of justice to thy subjects, wilt not be unjust
to foreigners. Thou who hast planted the
seeds of civilization in a barbarous land,
wilt not show thyself inhuman and unmer-
ciful." Gosswau.
523. Dedit condere—see above, 66 and 319.
Superbas gentes, i.e., the Africans. Jus-
titia means not only laws, but all the insti-
tutions of civilized life.
524. Vexi maria—see above, note 67 and
481.
525. Inflammos ignes—"fires applied (to
our ships) contrary to the rights of nations.
"Heyne. "Fires which I cannot speak of
without a shudder." Gosswau.
526. Pio generi, i.e., harmless, unoffend-
ing, inasmuch as they had made no attempt
at plunder, or other injury. It may be
used, however, with reference to the race
of which the Prus Aeneas was chief.
Propita adsipic—"look more narrowly
into our affairs," i.e., do not judge us by
our first appearance.
527. Populares depends on Venimus in the
infin. instead of being put in the subj. with
ut. This is in imitation of the Greek con-
struction. Verbs of going, coming, and
sending are frequently thus used. The verb
populare is used of a place deprived of its
inhabitants, while populare in the active
voice means to slay the people as a prelude
to plunder. Livy, Ovid, and some few more
use this verb in the act. voice, but other
writers of the Augustan age, and those
which followed them, prefer it as a deponent.
530. Locus for regio. Hesperia (i.e., a
western land) is used by the ancients in re-
gard both to Italy and Spain (Hor. Od. i.
36, 4).
531. Potens armis, etc. "Powerful by
the bravery of its people, and rich in the
fertility of its soil."
532. Genotri, called from Oenotrus, a king
of Arcadia, who planted a colony in S. Italy
(in Bruttium).
Minorres—"later generations."
533. Virgil follows the old legend, which
derives Italia from a person called Itatus.
Forb. adopts the derivation from the Oscan
word vitlu, vitaeu=bes, on account of the
abundance of oxen in the country. Niebuhr
shows that it simply means "the country of the Itali." genus is here equivalent to
terra.
534. Hic cursus fuit. Hic is the reading of
most MSS, and is adopted by Wagner,
Forb., etc., instead of the vulgar one hac.
The demonstrative pron. frequently per-
forms the part of an adj. of place.
On deficient lines, generally, in the
Aeneid, see Forbig in h. loc.
536. Assurgens. This word properly ap-
plicated to the sea itself is here attributed
to the constellation whose rising and setting
was supposed to bring on storms. See
Classical Dict. on Orion.
Cum, when used in connecting a result,
suggests the idea of very great rapidity in
the sequence, and also of surprise and un-
expectedness. Cf. iii. 301.
559. Hominum. After this word Heyne
places a comma, but Wagn. and Forb. a
note of interrogation, by which quod is
made the important word, and rendered
equal to quam ferum et inhumanum.
543. Sperare, i.e., metaete. Pedani et ne-
faud, 1.e., fas et nefas. Observe atque
coupling things of a contrary kind.
545. Pictate is commonly made to de-
pend on justior, which gives a very harsh
meaning. It is better to punctuate after
alter, connecting pictate with major, and
translating, "Nor was any one more dis-
tinguished for moral virtue (pictas erga deos
et parentes), or for skill as a leader (bello),
or for personal prowess (armis):" a nega-
tive is to be supplied to justior from what
follows.
546. Aurum. When Virgil speaks of the
atmosphere, he almost invariably uses the
plural—the singular is preferred here
(Wagn. Quast. Virg. 9) for the sake of
sound merely, to prevent three successive
lines from terminating in the same syl-
lable.
547. Umbris is not the dat. =occumbebre
morit (li. 62), but the abl. equal to in
umbrib. Umbris means orcus, and to the
former word is applied the epithet (crudelis)
which usually characterizes the latter. Cf.
Hom. Od. xx. 297, and Hor. Od. ii. 3 24,
Victima xil misericantis orci.
548. Ne—the usual reading is nec, but
the best recent commentators adopt ne as more
suited to the context.
550. Arvaque is preferred by Heyne and
others to arvaque, since the latter is in-
consistent with the peaceful and mild charac-
ter of the rest of the address, and a threat
would be here out of place; and since, in the
second place, it suggests that Sicily is a more
desirable place for settlement, and that the-
therefore there is no chance of their remaining
at Carthage to interfere with Dido's in-
terests.
553. Italiem without the prep.—see 2,
I, i, i, i, i, i

I. I. I.

1. The red, but each word has its own especial force and is accompanied by a "full" quality, and the "word" of a

2. "I am going to take such and such a path" to protect my fingers in their weakest extenuation with turning-gears.

3. A word or general climate was a stupid man. The reader of the notes of the literary mind and temperament with cold and severe climate was thought to provide wild and savage disposition.

4. Here is a passage, but, I will.

Observe the great number on two titles of final syllables. I find a fact, generally speaking, that there is a certain number of them, the average of the average syllables.

19. The face of the page, above, and below, are the same, and the face of the page, above, are the same, and the face of the page, above.

20. The face of the page, above, are the same, and the face of the page, above.

I. I. I.
characteristic of the "bloom of youth." Purpureus is used to signify "brightness" and brilliancy, e.g., purpurea nix, and hence "beauty dazzling as the light.

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

Afflrat—the verb signifies to "breathe upon," and hence to inspire, to confer by inspiration—a word particularly appropriate in those kinds of contact which do not fall under the notice of our outward senses. See ii. 649. Observe the peculiar teveina in afflrat governing caesariem.

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

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

Aur, supply quae est decus, ubi, etc. Parusia lapis, i.e., marble from Paros (Poro), in the Ægean. Consult Text Book of Ancient Geog., and see Geo. iii. 34.

597. Sola—Because no other person or race had in their wanderings commiserated them.

598. Reliquias Danaím, i.e., relicta (non-occisos) a Danais.

599. Exaustos, "worn out."

600. Socitas—see 573. "Offerest to unite."

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

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

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

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

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

608. Conventa montibus, i.e., latera et ambitus montium, "So long as the shadows shall traverse the mountains," Others understand conventa to mean the valleys. See note on 310.

Polus passet—not simply "so long as stars wander in the heaven," but it refers to the Epicurean doctrine that the stars are nourished by fiery particles contained in the aether itself. See 90.

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

611. Serestum—this is a different person from Sergestus mentioned 510, as is seen by xii. 561, where we read Aeshesta, Sergestunque vocet, fortunae Serestum. This line, together with the phrase altos Teucrorum in 511, and the introduction of Gyas here, though not noticed previously, will remove all doubt as to the identity of the two heroes. Ilionai = 'Ilion = Aeneas—Greek Ionic acc.

614. Casus—fortuna. Ore locuta est: such pheonassus are frequent in classical writers. We find them also in the New Test., e.g., Matt. v. 2, "He opened his mouth and taught them." So Sequi a tertio.

615. Inmanibus oris—"these savage coasts," i.e., these coasts whose people are savage.

617. Ille. Eneas—"that illustrious Aeneas." See Wagn. Quest. Virgil. xxii. 6, for this use of ille.

Dardanio Anchiaoe. Observe the hiatus between these words. The final vowel of the first is not elided, being in arius. See note on 16, above, and on Ecl. ii. 53.

618. On Simoeis, and the proper names generally, consult Class. Diet.

619. Teucerum, i.e., Teucer, son of Telamon, and brother of the elder Ajax. On his return from Troy to Salamis, his father would not receive him, and he then settled in Cyprus, which was given to him by Belus.

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

621. Josephus says that the name of the
NOTES ON THE ΑΝΕΠΙΔ.  

1. Of Dios, i.e., Diessa, was Μέθαδ, or Methus, Μετάδ, or Mētēd. 

2. Cyprus (sometimes Kēbrēs) has in all the best authorities for its fertility and wealth. 

3. We have here an instance of prudence, as well as of a prattle, i.e., a private conversation. Even the ἄνδρα, ἄνδρας, but agreeing in gender, and number only, is, at the command of L. Another example occurs. 

4. An instance of μεταβολή, or μετάβασις, where these are, and of ἐκ τῆς, at the end. 

5. By a poetical allusion to the Persians. The most ancient inhabitants of Greece are named for the first time in Asia. (Gr. Hist. Del.) 

6. If this particular is not otherwise, I can not trace the story of the wandering. 

7. Or a story of a man, as in 

8. The Persians were called Persēs, from the elder Persēs, by whom Darius was educated when he lived at Samos, and the Persēs in the Περσίδες of the Euphrates, son of Teucer, mentioned here, traced his origin to the Persēs, his mother was Hero, the daughter of Lais, whom Teucer had received from his enemy Heracles as a gift. As Teucer had been exiled by his father, he mentions only his mother's side of the house. So L. Yes, To do it as a story is a matter of manner, and sometimes it is-the manner when speaking of the letter when of a book, 


10. If I had not been a privy to the facts, I should have been able to give another view of the subject, but I have never had the opportunity. 

11. Call it what you will, I am not able to judge of it. 


13. I did not mean to say that. 


15. I was not saying what was said. It was only a square of sand in a circular way. In the wind, the water is represented as in the act of
fastening the Palla at the shoulder with a fibula.

619. "A vail bordered with acanthus leaves inwrought." Or velamen may mean an entire peplus.

651. Petret—last syll. lengthened by arsis, on which see note 308, above. Note the *euga* in petret,—"was repairing to Troy, and contracting her unlawful nuptials."

654. Montile baccatum, i.e., "a necklace adorned with pearls." Pearls are often called *barcae*, from their shape.

655. Duplceum, i.e., of two materials,—a golden diadem studded with gems. Gemmis and *avro* are "cobs. of the material." See above, 629, 167; ii. 763.

656. Haec celerans—either "about to bring these things hastily," or, "about to execute with speed these commands."

657. Cythera—see note 257. This artifice of Venus is suggested to Virgil by Apoll. Rhod. iii. 7 sqq. Venus, fearing lest Dido's kindly feeling might be altered by Juno's interference, inflames with love the queen of Carthage, and even consents (iv. 107 sqq.) to her marriage with the Trojan hero.

658. Faciem=corporis formam, "in person.

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

662. Sub noctem—the events just mentioned occurred in the evening, and Juno therefore broods over them during the night.

Urât atroc Juno—"Juno is inflamed to savageness;" or, "The hostile spirit of Juno galls (or goads) her;" for *urere* is often used = *anger, vexare, pangere."

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

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

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

669. Nota tibi (sunt), a grace for *notum est tibi."

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

673. Flammă—par excellence for amor. *Capere antē, for antecapere."

675. *Ul* is to be supplied in this line after *sed*, from the preceding *no; sed (ut) teneatur Mecum*—"equally with myself."

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

Cythera—*à tec Kýbrē*—it is called *alta* because the island stands high out of the sea. See 257, note.

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

Sacratā sede, i.e., in templō.

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

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

684. Notus vultus, i.e., *proprios vultus.* The metaphor in *indure* is too common to require explanation. The repetition of the stem *pue* is a beauty rather than a blemish.

686. Laticem Lyaeum, for Lyaei. Bacchus was called Lyaeus—*λευκος*, from *λυει*—because he dispels cares and anxieties; *so Liber."

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

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

*Irregar*—the moistness of night suggests the application of *liquidus* to *somus*—*γεφρός ομος*—and of such terms as *irrigare*—the Homeric *ἐξερευν.*

Gremio—"in her lap."

697. Autaeis—the tapestry of the couches. In *Geo.* iii. 26, it means *curtains. Superbus* is often applied to things highly ornamented, *magnifica*, which manifest the pride of the possessor.
7. [*A note* that has been cut out of the page.]

8. 1. As we have already observed, the use of the head of a block as a sign of signature is an ancient practice in other and unimportant work.

2. There is a passage in the *Apocrypha* which might be of some importance in this connection, but I have not been able to find it.

3. The passage in question is found in the *Apocrypha*, Eusebius, and others.

4. The passage in question is found in the *Apocrypha*, Eusebius, and others.

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59. The passage in question is found in the *Apocrypha*, Eusebius, and others.

60. The passage in question is found in the *Apocrypha*, Eusebius, and others.
to each other. Wagn. and Forb. urge, in opposition to this view, that the phrase insidiat proves that gremio fovert must be taken literally. The poet, disregarding the age of Ascanius, sacrifices truth to poetic imagination. Cf. 692 and 698, above, and iv. 84, as also Hom. II. xxi. 506.

719. Insidiat—This form is preferred to insidiat by Wagn. and Forb. as more consistent with the meaning of the passage. Insidère means to take a seat, or to begin to sit down, whereas insidère means to have taken one and to be occupying it—Insidiat, therefore, agrees better with gremio fovert.

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

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

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

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

726. Laguaribus—this word is applied to the hollows between the beams of a ceiling = Lacunar. These interstices were usually adorned with carving and painting, as seen below. On the scansion of Aures, see above, 2 and 698.

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

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

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

732. Diem, i.e., the day of which the night now being spent forms the continuation. Ἒλισ—("be, if you will")—a word usually employed in reference to the de-
Book I

7. I will now try to explain the physical and moral causes of the development of the soul.  

8. The development of the soul, which was not a mere outward process, but an inward growth, was a natural process.  

9. I do not mean to say that it was a mere external process; it was an inward growth.  

10. In short, the soul developed itself, but this development was a natural process.  

11. Thus, the soul developed itself, and this development was a natural process.  

12. I will now try to explain the physical and moral causes of the development of the soul.  

13. The development of the soul, which was not a mere outward process, but an inward growth, was a natural process.  

14. A (Aratus 'Apozai airo'). — A very
BOOK SECOND.

ARGUMENT.

AENEAS, in compliance with Dido's request, details the particulars of the capture of Troy, so far as he had witnessed them. After expressing reluctance to fight his disagreeable battles over again, the hero goes on to tell of the despondency of the Greeks in the tenth year of the war, together with their stratagem of the horse. Lurking in Tenèdos, they send a cunning fellow, Sinon, to prepare the way for the reception of the wooden horse, which they pretended to be a return for the stolen Palladium. The Trojans are credulous, and believe the whole, but Laocoon sees through the deceit, and exposes it. His warnings, however, are vain; and he is himself slain by two serpents sent against him by Minerva (1-249). The Greeks return from Tenèdos—the horse is opened, and the city is taken (250-267). Aeneas is warned by Hector's shade to consult for his safety, but he is too valiant to follow the suggestion before he has tried what might can do. He makes an attempt, and is for a while successful, till having assumed the armour of some Greeks whom they had slain, his associates are mistaken by the Trojans, and many of them killed by their own friends (268-487). Then follows the sack of Priam's palace, and the murder of the king himself (488-558). Aeneas at last abandons all hope of saving the city, and therefore sees after his family, with which, consisting of father, wife, and son, he endeavours to escape from the ruins (559-729). Creusa (his wife) loses herself in the crowd; and on his return to the city to seek for her, her shade meets him, and tells him something of futurity (730-794). He retreats from Troy a second time, and finds many men and women ready to accompany him to exile (795-804).

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

1. Observe the difference of tense of con-
arrived at, but also the motion necessary to bring the object to that point. Similar is the vulgar Scottish use of into, as in the phrase, "You will find it into the cupboard." From thus containing the two ideas of motion toward and rest in, the form of syntax has received the name "Constructio praejuncta." It is of very common occurrence in Greek writers. Delecta virum corpora—delectos viros, so obora vis carum.

10. Penitus, "thoroughly"—to be joined with complitum (pack, crum) — complitum stronger than implcit.

20. Armato milite, "with armed soldiers"—sing. for plur.—see below, 495, and ÅEn. 1. 564. An instance of similar hard-

hood and patriotic devotion has been sup-
plied in more recent times in the kingdom of Holland, in 1599, when on one occasion some forty Dutchmen, secreting them-

themselves in a vessel laden with turf, passed the search of custom-house officers, and

having landed unchallenged, retook the town of Breda from the Spaniards. The story of the Wooden Horse is derived by Virgil from the Odyssey and the Cyclic poets, but it has been raised by him into

paramount importance, though but an idle

fiction.

21. Tenedos (or Leucophrys, called by the Turks, Bodsaeha Adasi)—in sight of the Trojan coast (10 stadia distant), most celebrated (on account of temple of Apollo Smintheus, or by means of the songs of post-

homerick bards), and rich so long as Priam’s

power stood. Dies opum, either from the

temple, or commerce; on the construction, see Madvig, § 290, c.

23. Trans.—"Now there is but a bay and a

haven supplying an anchorage for ships, and

that a very insecure one."

Malé is often used like non satis, pavum, minus, and is therefore almost—non, but not so strong. It implies a fault, either
too great or too little. See below, 735, and ÅEn. iv. 8. Corinthus synecdoche for naceubus. See below, 25. Mycenae.

24. Huc condunt, see above, Huc inluc-
dunt, 18.

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

27. Dornica castra. Virgil derives this

term from posthomerick writers. Homer
calls the Greeks Achaei, Argivi and Dorai,

but never Dorians. The Dorian migration

is said to have taken place 80 years after the Trojan war. For similar examples of eacophony, see ÅEn. viii. 286. temporatamis; v. 222. curriure remis, etc. etc.

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

31. Minerva—according to some (Heyne,

Thiel, etc.) the dat. on donum, "the gift to

Minerva," (see 56, 44, 49), according to

others (Wagner, small ed., and Forbiger,

the gen.; cf. below, 183, and above, 15) For

other intransitive verbs, followed by an

accus., cf. below, 512. Ecl. ii. 1.

Thymoës—consult Class. Dict. His

wife and child had, according to the legend,

been slain by Priam, hence he deemed he

had a sufficient ground to act treacherously

(dolo, 34). Observe mirantur, plur. after

Stupor, sing., the subject of both being pars.

This is an instance of the construction.

Sympos, on which see ÅEn. i. 70, note, and

li. 676.

35–38. "But Capys, and those who enter-

ained more prudent sentiments, urge them

either to throw headlong into the sea the

treachery device and suspected gifts of the

Greeks, or (if it please them better) to

destroy them by the application of fire, or

(adopting a different course) to probe," etc.

For ce instead of que after subjectus, there

is no manuscript authority, at all events the

change is unnecessary, the latter being often

used as a disjunctive.

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

accus.

39. Incertum—not a mere epitheton ornam-

em = "fickle," but uncertain, doubtful, not know-

ing what to do in the present instance.

The crowd are divided in their opinions, and

are doubtful how to act, some being zealous

(such is the force of studia) for one course,

and some for another.

40. Primus ante omnes, foremost befor

all others, i.e., of the crowd descending from the
citadel.

41. Summa arce—"From the highest

part of the citadel." See Schmitz Lat. Gr.

§ 361.

42. Et procul, the verb of declaring is

omitted frequently in excited narration,

"and when at a distance cries aloud."

46 sqq. The horse is here exposed as a

tere ruse de guerre, to beguile the Trojans,

the real object of it being to provide a ma-

chine similar to the towers used in sieges by

the Romans—on which see Ramsay's Antiq.

under Turris, p. 400.

Aut separates ideas essentially different—

vel (mutatis imperative of voto), those

between which the difference is unimpor-

tant, or one of name only. See Madvig L.

G. § 436.

47. Desuper urbi. "To come into the

city from a higher position," i.e., from the

citadel to command the city. Cf. i. 165,

420; iv. 122, etc.

48. Aliquis—alius quis—"some other;"

"some deceit or other is concealed."

49. This line has become a "household

word," and a standard quotation against all

and sundry, who, in the slightest degree,

expose themselves to the suspicion of
reached your ears any mention of Palamedes, descendant of Belus, and his renown, made glorious by fame, whom, under a false accusation of treason, the Greeks put to death, guiltless thenceforward he was of the infamous crime which was laid to his charge, because he dissuaded them from war; but whom they lament now that he is dead: to be a companion to him, related as I was to him by blood, my father, a poor man, sent me to the war at its very commencement."

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

82. Belides—patronymics from nouns in us of the 2d decl. have the penult short, thus Priamides from Priamus—those from nouns in eu of the 2d decl, or from eis have the pen. long, as Promethides from Prometheus. In the word before us we have one of the few exceptions to the rule. See Priscian, ii. 37. For the story of Palamedes, see Class. Dict.

83. Demisio nec—formed on the model of such phrases as demittere Orco, umbris, etc., stygiae noceti, etc. Cf. Hom. ὑπερασπίζεται Αἴτω σπορίζεσθαι.

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

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


91. Inulum ignota, i.e., bene nota, by the figure Lilytos.

92. "Distressed in mind I dragged on my life in retirement and sorrow, and in solitude (memum) brooded over (benebound) the unmerited disaster of my guiltless friend."

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

97. Hunc=ex hoc re. Labes—"plague spot." A spot on the surface indicative of disease.

Cf. Hom. ii. xi. 603, κακὸς ὑδρα οἱ πίλεψιν ἄρχει.

98. Terrere, spargere, and quaerere are so-called "historic infinitives."

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

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

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

Nequidquam and frustra differ in this, that frustra refers to the subject and the disappointment of his expectation—nequidquam to the "nullity" in which a thing ends. See Döderl. Lat. Syn. Note the difference between quid revolu and quid revolueam, and see Madvig, § 338.

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

102. Quidee moror—there is in common editions a note of interrogation after these words; but Wagner and Forbiger place a comma merely, and indicate the question after sat est; jamdudum s. p. forming a separate clause, connected in sense with what follows. On uno ordine habetis, cf. 64.
111. Interlocuti. When speaking of the interlocuter, he is said to equal to themselves, (to interlocutus aut interlocutor) and is here applied to persons, governing sometimes by the simple a, at times by the case, ad interlocutum, a form such plural being understood.

Territor calcis—Here, according to a well known partial construction in Greek, would interpret "interlocutus aut interlocutor" as a singular noun,

112. Fugam, a verb, I, 1. 2. 3.

113. Lei, a verb, I, 1. 2. 3.

114. A to a number of persons, 1. 2. And at the time of the existence of the law, they held to the law, and at last the trip.

115. Interlocutus, a word, 1. 2. 3. In the sense of the word, he is said to equal to the idea of a number of persons.
134. The part of the hypocrite is well carried out here. Simon, though candidly avowing his escape, yet professes contrition for his apparent deficiency in religious zeal and devotion. Vincula, not the fillets, but the bonds with which he was bound and brought towards the altar, (the victim stood free before the altar.) Peerlkamp thinks that vincula refers to the place of confinement, the prison in which Simon may have been kept previous to his pretended immolation: Or the phrase may mean simply “I escaped,” since vincula rumpere is often used for the simple verb aurgere. See Ἀν. viii. 631. When Simon is first brought before us in 57, he is still bound, and remains so till Priam orders him to be released, 146; but this was the act of the Trojan shepherds, and therefore no objection can be raised on this ground against Peerlkamp’s interpretation.

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

135. Obsecurus deliti—“I lay hid so as to be concealed”—this is what is called the proleptic use of the adj. For other examples see Geo. ii. 553, and consult ib. 63, above; x. 199, 314, etc.; see Madvig, § 451, obs. 2. Compare the Eng. phrase, “kid a man dead,” “struck blind,” “Washed my forehead cool,” in Dream of Eugene Aram.

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


139. Fors for fors sit, is often used by the poets as an adv. Reposcent—“demand as a substitute.”—ἐκτίθεσθαι. Cf. Liv. iii. 23, auxiliaire datum reposeare.

142. Per. After per an aecus, would be expected, as above, with superos, but the whole clause is in this case the object—“by whatever uncontaminated faith,” etc. It is unnecessary to supply intermeratum fidem in the accus. Cf. Soph. Phil. 469, πρὸς ὑμοῖς ὑπῆκοι 

τοῖς πατρίοις—πρὸς τ' ἐν τ' συν κατ' ὁμοί 

ἐντ' ἐφόβοις. See also Ἀν. x. 903.

Fides, Heyne defines as “justi recti下面是 broken or incorrect text. 143. Animi—on the nature of the genitiva see Madvig, § 279, and on the use of it as here, § 292.

145. His lacrimis, i.e., to him relating these things with tears.

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

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

148. Hinc—from this time forth.

150. Quo ad quorum, “with what intent have they built this mountain of a monster horse?”

154. Ignes, i.e., the sun, moon, and stars; non-violabile—“which cannot be injured with impunity.”

155. Ínscends—“invidiose pro singulari,” says Forb. Vitae dcum, i.e., fillets which are used in the sacrifices to the deity. The cut represents a cutler, or ensis—a sacrificial knife.

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

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

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

163. Impius—Tydides is called so, either because he was the most prominent actor
178. Omena et repellant. This is another instance of Virgil attributing Roman customs to the heroines of Greece (Juv. 1. 403); for, says Servius, if an omen occurred, it was usual for a Roman to return from the country, if at all near, to take the omens. The meaning of the word omen is however, as we have shown, the strictly signifying in the word in a record. Perhaps the "omen" nature of the figures of the second line by their nature referring to the past and the present (in contrast with the "feil in Papa omnibus" in the第一 line), is the key to the sentence.

175. Laevius "sought keenly," i.e., looked out for the omens.

176. The second line alludes to Martial, as vitriolically driven by the sister of Aeneas, and it is thus explained: the "retro flect" are explained in the next line by frequent verbatim to the "omnibus," etc. (a term equally well applied to all omens).

177. "...from her wholly states and it hangs." The only word is an equivocal one. As a rule see Aristotelian.

178. Hara, i.e., a kind of omen, opposed to several parts, says, Pyl. 402, et.

B. II. 123-184

NOTES ON THE AENEID.

B. II. 173-184

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B. II. 123-184
after a verb of motion instead of the accus. with ad or in. See Eel. ii. 30.

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

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

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

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

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

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

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

199. *Hiic—"upon this"—"at this point of time." Allud—i.e., another, with reference to Simon's appearance, 57.

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

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

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

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

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

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

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

206. Jubae sanguineae, i.e., "their blood-red necks." Cf. Hom. II. ii. 308, ὁδακον ἵτινα ὤντα ὀδακοῖς.

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

Sinuat is better than sinuat, as the description ought here to be confined to the hinder parts, the heads and front being mentioned before as erect and steady.

209. It is better to remove the comma after sonitus, and thus make salo the abl. of the instrument, depending more immediately on fl. "A rushing noise ensues, consequence of (by means of) the foaming of the sea," i.e., the sea lashed into foam by the violence of the waves, for the foam itself makes no noise.

210. Oculos, depending on suff ecti as the accus. of reference, or limitation. See i. 228, note, and Madvig, Lat. Gr. § 237; Zumpt, § 458; Schmitz, § 259, 2; cf. infra 273, and Eel. i. 55.

212. Certo agmine, "in undeviating course."

215. Mr. et... m. 216. A... m. 217. Mr. et... m. 218. Mr. et... m. 219. Mr. et... m.

215. Mr. et... m. 216. M... s. 217. M... m. 218. M... m. 219. M... m.

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sequent loose given to indulgence, and the perfect security which all felt, are strongly contrasted with the din, confusion, danger, and destruction which so instantly ensue. The description cannot fail to enlist our warmest sympathies on behalf of the wretched Trojans.

_Tertius_—according to the ancient belief that the _heaven_ described a revolution every day—the earth standing still.

_Quint._ oceano Noe—Cf. supra, 3, Nox coelo precipitavit. The idea is suggested by seeing the sun descend into the ocean, and darkness immediately come on, while night, on the other hand, departs as the sun rises from the waves. The monosyllabic termination is, in a rhetorical point of view, objectionable; but by its very singleness, it calls the attention to something striking and grand (Geo. i. 247), or to something of importance and moment, though not elevated or sublime (Aen. v. 481), or to what is very small and ridiculous (Geo. i. 181; Hor. Art. Poet. 139). See Quintilian viii. 3, 20.

251. The spondaic time of this verse suits well the meaning.

255. Tacitae, etc. Some would understand silentia lutea to mean interlaminum, the "dark of the moon," in which sense _luna silens_ is found, since a state of darkness was better suited to the stratagem of the Greeks; others, however, following ancient tradition, that Troy was taken about full moon (see also 340, below), give to the words their most common acceptation. This mode is much more poetic, and represents the moon in a more distinctly personal aspect—that she, "the eye of night," must have seen the proceedings of Troy’s enemies, but yet preserved a silence which betokened her favour to the Greeks. See 257.

256. _Cum regia puppis—_"when the royal ship had raised alee the signal torch._" Wagner proposes to arrange the following lines thus for the greater simplicity of construction:

Et jam Argiva phalans, flammans quom regia puppis
Extulerat, tacitae per amica silentia lutea,
Littora nota petens, instructis navibus ibat
A Tenedo; fatigque, etc. 

257. _Palis deum inquis_ "for diis inquis,
i.e., _infestis._ See note on 213. "The partial," "one-sided," decrees of heaven; or simply, "unpropitious," without any idea of partiality.

258. Danaos, et pinea clausula laxat—"lets out the Greeks and opens the pine wood doors." It often occurs in Greek and Latin writers (very rarely in English) that one verb, expressive of a general notion, governs two substantives, but must receive with each a signification suitable to the governed word. The verb is usually more particularly applicable to the nearest object, while a cognate signification, easily derivable from the general idea, must be supplied by the mind to the more distant object. This construction is called _zeugma_ (ζυγμα, ζυγνυμι) or _syllipsis._ See Zumpt and Madvig, Index under _zeugma._ The sentence supplies also an example of the figure called _υστροφω πτρότρων,_ (for an explanation of which, see note 353, below), the liberation of the Greeks, though first indicated by the poet, being of course posterior to the opening of the doors; but see 353.

259. _Ibat—quum extulerat et laxat._ The sequence of tense in these verbs is found fault with by some commentators, but is well defended by Forbiger as follows:—

"The Argive fleet was advancing (the imperfect, having its proper idea of continuance) when, suddenly the royal ship had raised aloft [i.e., in a moment, suddenly, raised] the signal torch (the thing being so quickly done as to be past and completed as soon as perceived), upon which Simon at once opens the doors—an action of so short duration that it is advantageously expressed by the present tense." See the parallel passages quoted by Forbiger, and cf. Zumpt, § 508.

Simon—Greek words in _ων, όνες;_ usually lose the final _n_ of the nom. In Latin, as _Apollo_, but the poets (as also Nepos and Curtius) often retain the full form. See Zumpt, Madvig, etc.

261. The word _duces_ does not mean leaders of the expedition, but merely expresses their rank in the army in a general way.


Primus—either "first to descend," or "first among men," since his bravery in battle was no less celebrated than his skill in the healing art.

264. _Fabricator_—the maker, builder of the horse. See Hom. _Odys._ viii. 493, (ισσους των Ἐσείας ἐστίνοις και ε' Ἀθηνη.

267. Conscria _agmina_—_see_ 99—i.e., _junqunt_ (sibi _agmina conscia_ (dol).)

268 sqq. This passage seems to be moulded on the form of Hom. _II._ xxlii. 62 sqq., where the shade of Patroclus appears to Achilles.

_Mortalibus aegris—_βιοι βροτοί.

269. _Et dono_, etc. "And by the kindness of heaven, steals upon them with most grateful influence." There should be only a colon after _serpit._

270. _In somnis_—on the plur. here, see Madvig, § 60, obs. 3; Zumpt, § 92.
NOTES ON THE IANNID.

271 Virgil, lib. ii, 214. — pp r 1

272 Note 1. — [Il. i, 313, 314, 316.]

273 For ut, — a. all d. 221. w. 62, 25, 14.

274 For ut, — a. all d. 221. w. 62, 25, 14.

275 In II. i, 313, 314, 316. The explanation of the word will be found in note 1.

276 Virgil, lib. ii, 214. — pp r 1

277 For ut, — a. all d. 221. w. 62, 25, 14.
came the poet does not say 'Ovid (Fast. vi. 295) speaks of Vesta as represented by the ever-burning fire, but without any image. See the commentators.

298. *Diverso luctu, i.e., luctus e diversis urbibus partibus. Heyne.* "The city is thrown into confusion by cries of woe from various quarters;" or rather—"Meanwhile there rises in the city a confused noise of wailing and clamour from different quarters;" *miscentur moenia* referring to one kind of mixing and variety, *diverso luctu* to another. See note 487, below.

299. *Secreta, i.e., removed from the Scæan gate, and that part where the Greeks had entered the city. But *secreta recessit*, taken in connexion with *recta arboribus*, seems to imply more than this, viz., that the house stood apart by itself, none or few being near it, and also that there was little thoroughfare that way.

300. *Recessit*—this verb is used of places which are retired and solitary, hence the subst. *recessus*, a quiet retreat.

301. *Ingrari* means "to advance with threats and importunity" (Döderl.), an idea peculiarly applicable in our present case.


303. *Adscensu supero*, see 225, above, effugiant lapsu.

304. On the double simile in this and following lines, see Hom. II. ii. 455; xi. 165, and iv. 452. Lucret. i. 282.

305. *Torrens, χείμαρρος*—"a torrent made rapid by (receiving the waters of) a mountain stream, devastates the fields and levels the luxuriant crops," etc.


307. *Manifesta fides, i.e., the truth of what Hector had said, viz., that the city was taken: "and now the truth is but too evident," as we say. Some interpret *fides* "bad faith" of the Greeks, but this is not to be approved of.

310. *Deiphobus, son of Priam and Hecuba; see Æn. vi. 495 sqq., and Hom. II. xiii. 463 sqq.*

Dare or trahere ruinas (see below, 465) to fall to ruin.

311. *Vulcano, i.e., igni, see i. 177. Proximus ardet Ucagelon*—"(the house of) Ucagelon his next neighbour is in a blaze," see Hor. Sat. i. 5, 71, sedatus hospes poene arsit (i.e., his house poene arsit; cf. Juvenal's close imitation, iii. 198. *Jam posit aquam, jam fricola transfert Ucagelon.*

312. "The broad Sigean bay shines brightly with the flames." The Sigean promontory was at that point of Troas where the Hellespont widens out into the Ægean.

313. Virgil follows the Tragic poets in his mention of trumpets. Homer knows nothing of the *tuba* and *ltius*; but see note i. 469.

315. *Glomerarum maxum, so, elsewhere glomerare agmina, hostes, legiones, etc. Bello in the dative, "for war."*

317. *Præcipitant mentem, i.e., "hurry me to a hasty (rash) decision."*

318. *Panthæus—äs long, as being the representative of the Greek *ovs*, contracted for *ov*, therefore voc. u, Greek (*ov* *ov*).

319. *Othrydes—οθουρίας from Othrus. Arcis Phoebique, i.e., "of the temple of Phoebus on the citadel."* *Hendiadys, see i. 2.*

321. *Traheit—remark the peculiar applicability of this word, which suggests the difficulty felt by the child to keep up with his grandfather. There is a *zeitima in trahit* applied to deos and nepotem.*

322. *Quo res summa loco. These words, and the following,quam prendimus arcern, have given rise to much difference of opinion among commentators. Forbiger adopts, for res *summa*, the meaning *salsus reipublice.* Henry understands the first phrase to mean "the hottest battle." Thulc makes it the citadel. In the following phrase, Wagner makes *quam—quomodo, how (are we to reach or regain the citadel?) Forbiger, following Servius and Weichert, interprets, "What post of strength is now left, which we may lay hold on?" (i.e., we cannot gain the citadel itself). This last gains confirmation from a comparison of 319 and 320.*


326. *Ferus—stronger than *saevus,* and *σκίτλιος*—Arhos, the accusative, being


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It is called by the grammarians, \textit{\upsilon \sigma \tau \rho \omicron \nu} \textit{\pi \rho \omicron \tau \omicron \omicron \omicron}, that is, in plain English, "the cart before the horse," or, to use our own English term, 	extit{preposterous}. The figure (so-called) is a mere 	extit{fiction} arising from a careless examination of the full force of a phrase, and the consequent failing to detect a beauty. To take this example; who does not see that the second phrase tends to heighten the first, as if he said, "Let us die—ay, any coward can do that—nay, rather let us \textit{court death} by rushing to meet him." Again, in one of Wordsworth's sonnets on the French campaign in Russia, in 1812-13, there occurs the phrase—

Whole legions sink—and, in one instant, find

\textit{Burial and death}.

This is not \textit{hysteron-proteron}, but an awfully faithful picture of the suddenness of destruction—the burial almost preceding death.

355. The comparison of men to wolves is often employed by Homer. See II. xi. 72; xvi. 156, 353.

358. \textit{Per tela, per hostes}. The repetition of the prepos. instead of a conj. is often employed by poets and orators with singular force and beauty. Such an ornamental repetition is, however, to be carefully distinguished from that which is made by all writers when the governed words do not refer to the same thing.

360. \textit{Carâ}—this adj. is applied to many nouns which denote unsubstantial, or vapoury objects, e.g., \textit{nox, nubes, imago, umbra}, etc. The idea is derived from the facility with which they envelop substantial matter, and suit themselves to all shapes.

This line has been brought forward by some critics (Wagner) as an instance of \textit{Virgilius dormitans}, on the ground that it is inconsistent with 340, \textit{oblati pertunam}. Third, however, defends Virgil by supposing (1), that he speaks of such a period of the moon's age as would imply that she set about midnight; and (2), that therefore the first arrival of the Greeks, and the collecting of the Trojans, was effected under her light, and that the second act of the great tragedy which begins with this line was performed in the darkness and gloom which continued up to the time of 801. But to this it is objected (1), that a tradition existed that Troy was taken at \textit{full moon}, when a midnight setting is impossible; and (2), that if the night was dark during the latter part of it, the change of armour at 389 would have been unnecessary. Forbiger considers the adjs. used in reference to light (397, 420, 621) as \textit{merely ornamental}, and not intended to describe the peculiar appearance of that identical evening. It appears from 402 sqq., 410, 422, and 428, etc., that the darkness was not such as 397 and some other verses would seem to allege. Why may we not then imagine it one of these blustering and somewhat stormy nights, when clouds driven by the wind (see 758) occasionally obscure the moon's disc? The change from clear to cloudy sky, from bright light to interrupted and dim glints of moonshine, will well represent the sad alteration which had taken place on the fortune of Troy. A few hours ago and she was huddled in security and supposed safety—her moon riding high in a now cloudless sky—when suddenly her firmament is overcast, and though rays of hope occasionally break through the gloom, yet she cannot but feel that the hour of darkness and dismay has come.

363. \textit{Dominata}, "having exercised sway." \textit{Fuertes}, i.e., as Forb. prefers to understand it, \textit{the bodies of the helpless, viz.}, "old men, women, and infants." But it will add to the horror of the scene if we understand it of strong, able-bodied men also, who are slain ere they awake.

367. \textit{Quondam}, "sometimes," "occasionally." \textit{Etimn} is to be joined to \textit{victis}.

368. \textit{Crudelis}, i.e., \textit{excessive}; compare \textit{\tau \iota \iota \omicron \omicron \nu}, in Greek, and the vulgar usage of "cruel" and "dreadful," in English.

369. \textit{Pavor}—observe the last syll. lengthened by \textit{caesura}. On its meaning, see Döderlein, Lnt. Syn.

\textit{Plurima mortis image}—"Death in many a shape." Observe \textit{plurimum} with the sing. \textit{imago}. On this syntax, cf. Ecl. vi. 60; Geo. i. 157; Æn. vi. 659.

373. \textit{Sera}, used actively, equal to \textit{quae seros facit}.

377. \textit{Sensit delapsus} (i.e., \textit{se delapsum esse}) "\textit{hears} it \textit{heard} itself." This is an instance of \textit{attraction} which, though common in Greek, is imitated by Latin prose writers only with verbs of "desiring," and "seeking after." Poets, however, extend it to verbs of "perceiving and declaring." Gossrau wishes to take \textit{sensit} absolutely, supplying \textit{errorem suum} from the context; see his learned \textit{ex-cursus} on Bk. ii.

378. Observe the pleonasm in \textit{retro repressit}, and the zengina in \textit{repressit pedem cum voce}.

379. Cf. Hom. II. iii. 33 sqq. \textit{Aspis} for \textit{asperis}, so \textit{perclum}, \textit{vinclum}, etc.

380. \textit{Nitens humi}—"in walking:" \textit{pressit}—"has trodden upon." On \textit{humi}, see i. 193. \textit{Refugit}—the perf., signifying "habit," or "wont.

381. \textit{Iras}, i.e., \textit{vatnum caput}. \textit{Abibat}—"endeavoured to escape.

385. \textit{Aspirat}—"favour." It is primarily used of the favouring breeze that speeds a ship, then of the breath of divine in-
by Ulysses. Observe the peculiar form of
the gen. in i, on which see i. 30; ii. 273.

457. Protinus is said to refer to time,
protenis to space, but the distinction is not
fully borne out by examples.

440. Sic is to be joined with indomitum
—“so ruthlessly do we see,” etc., or
“so furious a battle.” In the line above,
vela is used for proelia, as often in the
poets.

441. The testudo here mentioned was one
made of shields, and not the warlike ma-
chine of later times. Consult Ramsay’s
Antiquities.

442. The present tense is used, the better
to bring us in medias res, and thus to im-
port life, spirit, and quickness to the nar-
rative. How much more lively, and how
much more indicative of magic speed is
haerent than the prosaic admoventur.

Parietibus is to be pronounced pāryetibus
by synkinesis.

443. “With their left hands they present
their bucklers to the weapons, to defend
themselves; with their right they endea-
avour to grasp the battlements of the roof.

444. His—“with such weapons as these.”

Ultima, τὰ ἐχθρά. Convellunt—“pull
at,” i.e., “try to pull down.”

448. Observe the difference between de-
cus, decórís, and decor, decóris.

451. Instaurare animum, for reificere, re-
creare, is very seldom found, if ever, else-
where. “Our fiery spirit was re-kindled.”

453. Observe the variation of expression
in this sentence; and the ornament bestowed
on a matter of so humble a kind—LIMEN,
fores, usus and postes, being all employed
to the same object. A tergo is not confined
to postes relictæ, but applies to the whole
sentence, as Dr Henry rightly remarks,
Class. Mus. vol. vii. Translating, freely, thus:
“In the rear (of the building) there was an
entrance, and a secret door, and a passage
which afforded communication between the
different parts of Priam’s palace, pervius,
 i.e., ina patebat ut familia regia per plurès
donus, sive palatii partes dispersa, ex una
in alteram facile transire possel, vidit
ante limine,] and [there was] an un-
guarded postern.”

456. Incomitata. Greek and Trojan ma-
trois were not in the habit of going forth
alone. See Hom. ii. iii. 143. Sacpitus sole-
brant—such pleonasms are frequent among
ourselves.

457. Ad soceros, “to her parents-in-law,”
i.e., ad socerum et socerum, viz., Priam and
Hecuba; so below, 579, patres—patrem et
matrem.

Trahebat—this verb suits well the half-
walking, half-running, tip toe gait of a child
ied by the hand.

458. Evado, “I mount,” i.e., adsequiundo
supero. Fastigium means the extreme
point of a thing; here, therefore, there is a
superfluity of epithet, similar to Ovid. Met.
ii. 1, Regia solis erat sublimibus alta colum-
nis.

459. Irrilia, “useless,” not that they
failed to inflict wounds, but that they were
unavailing to prevent the destruction of
Troy.

460. “A turret standing on the precipi-
tous ledge of the building, and raised high
in air, with very lofty pinacles (or, raised
high in air from the topmost roof), from
which (tower) all Troy, and the ships of
the Greeks, and the Achaean camp were
wont to be seen, having attacked on every
side with iron weapons, where the highest
storeys rendered the joinings less firm, we
there from its lofty position and hurled for-
ward (on the foes).” Turrim is governed by
aggressi convellimus, but it suits the
translation best to take the acc. first.

462. Note the mesozugma in solitae
agreeing with naves, the middle subst. of
the three to which it belongs. For an example
of protozuga, in which the adj. agrees
with the first only, see Aen. i. 623, 4. Casus
mihi cognitus *** nomenque tuoem re-
gesque pelagi. A case of hypozugma
may be found in Ecl. i. 58, 59.

466. Trahit. Although the two pre-
ceeding verbs convellimus and impulimus
are past tenses (Aorist), yet trahit is pre-
sent, because its action immediately follows,
and the time is present in reference to that
expressed by them. Cf. 481-4.

Dare ruinam means, to “fall with a
crash,” but trahere ruinam suggests far-
er a considerable time occupied in the fall,
and a greater extent of space covered by
the fragments.

470. Exsultat expresses the quick motion
of Pyrrhus bounding, now here, now there,
now forwards, now backwards, his iraen
weapons emitting a gleaming light.

471. Cf. Hom. ii. xxviii. 93. Heyne pro-
nounced the words in lucem to be either
corrup, or at best very tame and unmean-
ing, from the apparent redundancy in the
503. *Ili—this pronoun is used to denote what is well known, splendid, or remarkable. Translate—"Those fifty famous chambers."

It has been objected to *barbarico, that, as it is a word applied by the Romans to mean Phrygian, it is in very bad taste to introduce a Trojan thus characterising his own country. But why is this necessary? May not Achaeus use *barbarico of the enemies of Troy in eastern Asia, with as much propriety as a Roman employed it in reference to a Phrygian?

506. *Forcitum requirere. Almost all the best writers use *forcitum with the subjunctive, to express a suspicion concerning a thing which is actually the fact. See Madvig, § 350, obs. 3.

509. The order is—*Senior negquidquam circumdat humusq; tremendentibus aevo arma diu deseta.

510. *Cingitur—(middle voice)—"begirds himself with"—it governs *ferrum in the accus. On the principle of Greek construction frequently referred to before, see above, 393, *induitur insigne, and i. 228.

511. *Moriturus means "destined to die"—moreo,ns, "in the act of expiring."

513. *Ara—the altar of Jupiter Hercæus.

515. *Negquidquam—"without success;" referring to the result. *Frustra—"to no purpose;" referring to the intention. See above, 101.

516. *Præcipites, i.e., *præcipitantes, "hastily taking shelter." *Condensae—"crowding together," or, as an idea of fear is implied, "cowering together.

519. *Mens, "infatuation"—it = *noscere, or *epiç, and signifies any more violent excitement of mind, which urges a man to action.

521. *Defensoribus istis—as *iste has reference always to the second person, this phrase has usually been translated, "such defenders as you." But Forb, following Dr Henry, prefers to consider the *iste as referring to the weapons just enumerated, and interprets: The time does not demand such help nor such modes of defence, (such defenders) as those weapons of yours; come rather to the altar, and have recourse to prayer. For instances of *defensor applied to inanimate things, see Caes. Bell. Gall. iv. 17, where *subiecta are called *defensora. So also is the bow of *Herōides in Cloud. in Rmf. i. 80.

522. *Non, scil. *posset nos armis defendere.

523. *Tandem, "I pray you." "

526. *De caede *Pyrrhi. "From a wound given by Pyrrhus," i.e., having escaped being killed outright.

529. *Infesto vulnere, "with deadly aim," or "weapon." *Lustrat, "traverses" in search of a place of refuge.

530. The repetition of *jam adds much to the vividness of the description—"and now, even now, he holds him in his grasp, and is in the act of transfixing him with his spear." Anthon. *Prium is not equal to *transfigere, but rather to *urgere, "to press upon," which latter term is frequently applied to the huntsman in keen pursuit of the wild beast.

533. "Although he is now held in the very midst of death," i.e., although death assails him on one side in his son, and on the other in his own impending fate.

534. *Iraquæ—*vocæ and *iraæ are so closely combined (the former giving expression to the latter) that the poet uses the simple copula *que after the preceding negative *nec, when in prose a second *nec would follow.

535. *At—In prayers for good to accrue to any one, or for evil to befall him, *at is used to express violent excitement of mind.

536. *Pictus—"commiseration, " "sympathy," "kindly feeling."

537. *Persolvent, etc.—"May the gods return to thee in full measure a worthy retribution, and pay thee the rewards thou dost so richly merit."

538. *Oppidum 293. me. *cernere, instead of ut *cernerem, by a Greek construction. Such a syntax is frequently employed when a result (as here), and not an intention, is spoken of.

541. *Talis in hoste fuit. The peculiarity of this construction is well pointed out by Kritz Sall. Cat. 9, 2, and approved by Förbiger. Kritz asserts that this twofold construction of the acc. and abl. can find place only when the verb signifying some affection of the mind can be conceived of in two ways, either (1), so that by means of the prep. *in with the acc., it is closely attached to some *object; or (2), that being used in a general sense, and absolutely, it is more accurately defined by the abl. with the prep. *in, this abl. indicating that thing in which is exercised the absolute action, or that which causes or gives rise to the action, and expressing that in which the affection of the mind is manifested. Thus, *talis in hostem fuit, which forms one whole, bound together in close coherence, and which makes the subject of the sentence particularly emphatic, differs in conception from *talis in hoste fuit. In the latter, *talis fuit is used absolutely, *in hoste being added as an after-thought for *nearer definition = *quod attinet ad hosten. Achilles was not of such a character, in the case of his enemy, *Priam.—I mean. In the case of *an enemy, an opportunity was offered of displaying himself such as he was in his general character. In this case more particular stress is laid on the object.

Note on the

1. It is important to understand the context of the text before analyzing its content. The text appears to be a historical or philosophical work, possibly discussing the influence of certain ideas or concepts on society.

2. The author seems to be emphasizing the importance of a particular viewpoint or perspective, which is likely to be central to the overall argument or discussion.

3. The text contains several references to specific names or events, which may be important for understanding the historical or cultural context of the work.

4. The author uses a variety of rhetorical devices, such as repetition and parallelism, to emphasize key ideas and convey their significance.

5. Overall, the text appears to be a thoughtful and well-argued piece of writing, likely intended to persuade the reader of the author's perspective on a particular issue.
alone. He is on the roof looking down into the impluvium of Priam's palace.

Copia is used in the sing. in reference to soldiers, when regard is had not to any organised and disciplined body, but merely to a numerus and tumultuous host. See Kritz, Sall. Cat. Ivi. i.

566. It is to be borne in mind that Æneas and his companions were fighting from the tower of the palace. Aegra—because exhausted by fighting, or because they were perishing by a most shocking death—the scouring of the flames.

567. This, and the following twenty-one lines, are not found in the best codices, and are passed over, without illustration, in the commentaries of Servius, Donatus, and Pomponius. Tucca and Varius, who undertook the revision of the poem after Virgil's death, are said to have cancelled them, either because they deemed it disgraceful to the hero of an Epic to lay violent hands on a female, or because the verses appeared to contradict Æn. vi. 510 sqq. They are, however, of the same character as the four with which, in some copies, the Æneid begins, and are found in those MSS. which exhibit the four referred to. Moreover, their diction and finish mark them out as Virgilian, and, besides, the context would, without them, be incomplete. For, if Virgil did not write these verses, line 589 should exhibit hic or tunc instead of cum, unless, indeed, we adopt the suggestion of Jahn, that lines 565 and 566 may be parenthetic, and that the connection will thus go on from lustro (561) to cum (589). But, farther, if the suspected passage be omitted, the sudden arrival of Venus, to urge Æneas to do what he was about to carry into effect of his own accord, will appear more uncalled-for, and her references, in indomita trae (594), to the state of her son's mind as detailed in 573, and in Tyndaridis facies (601), to 567 sqq., will be wholly useless and inexplicable. In answer to the two main objections noted above, it may be urged—(1st.) That Æneas was fairly excusable for entertaining the thought of slaying Helen, seeing that he looked upon her as not only the cause of the whole war, but also as the betrayer of her recent friends; and when, at the moment he had been keenly reminded of the probable fate of his father, wife, and child, through her sinful weakness. The poet, it seems, had anticipated this objection in 583 sqq., and answered it in 585 sqq.—(2d.) In palliation of the apparent inconsistency with vi. 510 sqq., we need only be reminded that Virgil took his materials from various sources, and that he did little more than draft a full outline of the poem to be polished and completed by revision, but that he did not live to carry out his intentions. Heyne, Wagner, Thiel, Gossrau, and Forb. retain and defend the whole passage.

567. Jarnque adeo—adeo, joined to the adverbs of time nunc and jam, has a restricted force.

Super—eram from superesse by times. This disjoining of the verb is found even in prose writers.

568. Servantem, i.e., "lurking in," "keeping herself close in."

569. Tyndarida, i.e., Helen, the daughter of Jupiter, or, according to another story, of Tyndareus by her mother Leda. On the formation of feminine patronymics, consult Zumpt, Madvig, or Schnitz, Lat. Gr.


574. Invia—"unobserved," or "hated one as she was," as below, 601. But see 568, 9, above.

575. Exaratae ignes animo, for animus in exaratae.

576. Secutorum poenae—either, "punishment on a wicked wretch"—(Heyne and Wagner)—or "a punishment for her crime" (Wund, Thiel, and Forb.)—or "a punishment by which another crime would be committed." Gossrau.


Patrius Mycenae—Sparta was properly speaking, her native place, but Mycenae is put for the whole country, as Agamemnon, its king, was the generalissimo of the Greek army.

578. Adspectat. In Greek and Latin the fact is employed to ask in a tone of indignation what one does not wish to take place, or what he thinks will not occur. Ibi—"go in procession!"

579. Conjugium, i.e., conjugium, the abstract for the concrete noun, as often. So servitium for servi. See Kritz, Sall. Cat. 14, 1.

Patres—parentes—see above, socios, 457. Wagner condemns this line as spurious for these reasons:—1st, Because Helen is said to be about to revisit her husband at Sparta, though he is even now at Troy, and will necessarily be restored to her before their departure. 2d, Because her parents are said, by Homer, to be already dead. 3d, Because it is ridiculous to mix a TERRA LIAIUM with the mutual salutation of friends long separated. Forbiger adds a fourth, founded on the omission of quae after patres. In reply to these objections, it may be stated, 1st, that conjugium means not only her husband, but also all the pleasures of married life, and the duties of the marriage relationship, as domus means the enjoy-
I. The

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595. Curia nostrij, i.e., affection towards me, to be shown in defending and saving Anchises.

596. Non is here used for nonne, but it is more emphatic and forcible. The future is used in negative questions, which at the same time serve as exhortations.

Adspiceere is used by the poets as equal to circumspicere, invisaere, anguriere.

597. Superet = superstes sit. Ne should be joined to superet rather than to consec.

598. Quos = circum; for a similar separation of prep. and case, see above, 278.

599. Resistat = tulerint = hausert. The variety of tense is worthy of notice. The words are not put for restitisset, tulissent, and hausissent, but are designedly used to express that the care of Venus is still exercised, even while they are speaking, and that there is still danger, as there has been for some time past, of the sword drinking their blood. Our English idiom, requiring past tenses in hypotheses, has led some commentators astray.

601. Tibi must depend on evexit, as the Dativus incommodi, and not on invisa, as thus invisa will be more forcible, and the hatred will be made to appear more general.

"It is not the hated person of the Laconian Tyndaris (Helen), nor is it the much-blamed Paris; (but it) it is the unrelenting decres of the gods, of the gods I say, that have overthrown for you this kingdom, and that are now levelling Troy from its highest pinnacle."

602. Cf. Hom. II. iii. 164. Culpatus, "the blamed Paris" = seclusus, as culpa sometimes = seclusus. The repetition of divem (anaphora) gives a tone of peculiar solemnity to the intimation. Some books would spoil the beauty of the passage by substituting verum for the first divem, in which the secret agents in the accomplishment of the great event are presented to the view of Æneas.

604. The following passage is particularly beautiful. It is based partly on Hom. II. v. 127, xii. 13 sqq., 27 sqq., and partly on the descriptions of other poets. To draw away Æneas from the danger of the fight, to lead him to save his own family, and at the same time to preserve Helen, who had ever been her favourite, Venus opens the eyes of her son to behold the heavenly messengers, and convinces him thereby of the utter inutility of resistance. By this device of divine interposition, the poet saves the character of his hero.

605. Caligat. This verb, which usually means visitus caligine laborare, exaeclare, (to be blind, used of a person), is here equal to collocnosum esse (to be full of darkness). Some take it as transitive, "blinds you." Heyne objects to this and the next line, as being parum commode interposita. But Wagner defends them, on the ground that they supply the reason why Venus took away the cloud from her son's eyes, viz., that seeing the real state of matters, he might at once listen to her advice, and act upon it.

609. Undantem. This word is often applied to ascending flame and smoke, from the resemblance which they present to the successive surges of the sea.

610. Tridenti. Some books read trิดente, on the principle that the abl. of subs. in is made in e, but that of adj. in i. But the authority of the best MSS. is in favour of i.

Neptunus. Cf. Hom. II. xii. 27 sqq. The enmity of Neptune to the Trojans is said to have been caused by the refusal of Laomedon to pay to him and Apollo the stipulated sum for their labours in rearing the walls of Troy. An attempt has been made to explain this story, by saying that since the temples in ancient times were so many banks for the deposit and safe keeping of treasures, Laomedon (i.e., the ruler of the people) had borrowed from the temples of Apollo and Neptune the amount of gold necessary for the expenses of his fortifications, but had failed to repay the debt, and hence his calamities. See Mitford, Hist. of Greece, vol. i., p. 104.

611. Totanique = que is equal to "nay," "aye moreover."

612. The Scæan gates looked to the Grecian encampment and the sea—hence they were much exposed, and are most frequently mentioned. Troy had few other gates. Saevolinna, "most savage of all" (the gods).

613. Join fures with vocat, and thus the second participle, ancishen, without a copula, will not be objectionable. "With her sword girt on, summons in frantic haste her allied band from the ships."

616. Nimbo. This must have been a dark cloud, since the goddess was unpropitious; but it became red and glaring by means of the light from the flames of burning Troy playing upon it. Consult the Classical Dict. on Minerva and the Gorgons.

617. Ipse Pater, i.e., Jupiter. Viæ secundas, i.e., assistance which shall produce a favourable issue. Sufficient is here transitive, "supplies plentifully."

619. Eripè fugam. Since, from the entire ruin of the city, you can rescue nothing else, seize upon flight at least, i.e., the power of escaping. Jahn.

621. See note on 590.

625. Íllus-Troja. The repetition of the most prominent noun has a peculiar force and pathos.

627. Accisam. This word means the first attempts to fell. The order is ac velti cum agricolas certamin instant erueres antiquam...
Anchises was said to have been maimed for divulging his intimacy with Venus, and to this it is supposed reference is made by him.

650. Fixus, i.e., loco. Persatab memor-

651. Effusi lacrimis, i.e., in lacrimas, "dissolved in tears." Obtestati sumus, or some such word, is to be supplied to govern the clause introduced by sed.

652. Vertere - everture. Cuncta, the for-
tune of all, for the others were determined not to abandon him.

654. Observe haearet applied in different senses to incepto and sedibus. (Zeugma.)

653. Isti janua letto patet - "a means of approach to that death which you court is open." Iste has always a reference to the second pers.

655. Eripis for eripuisi, but stronger, as implying "thou hast rescued me heretofore, and art even now carrying out plans which shall keep me free from harm."

657. Cernam - this pres. tense is unusual, but the sense requires, "to see as I do this day." Erat (664) refers to the counsel adopted by Venus in reference to Aeneas at a time now past - the results, however, are still felt.

660. Nunquam - "by no means." So we sometimes use never.

674. Patri, i.e., mihi, Aeneas.

678. Quoniam implies a tantum to Aeneas, as if he no longer cared for his wife, when he was thus ready to abandon her to her fate.

682. Lexisaper - "a slight tapering flame." Burmann takes aper to mean the thin conical top of the Phrygian cap; but line 655 is opposed to this view. The phenomenon was supposed to portend regal power to the person on whose head it appeared. See Æn. vii. 71 sqq., and Livy, Bk. i., c. 39. The science of electricity accounts satisfactorily for such appearances.

683. Tactu depends on innoxia, and not on lambere.

684. Lambere - this is a favourite word to express the flickering of a blaze, which so closely imitates the playing of the tongue round an object.

Mollis (i.e., molles) agreeing with comas, and thus the awkwardness of two epithets to flamma will be avoided. Pascl - combustible matter being the food of fire, the blaze is said to browse upon the hair.

685. Trepidare - means to run around Iulus under the influence of dread and anxiety, but there is not contained in the word any idea of running up to. Metu de-

686. Sanctos - as sent from heaven.

688. Coelo, i.e., ad coelum, as often in the poets. Tetendit, observe the zeugma.

690. Adspice nos; hoc tantum. Wagner, comparing such phrases as pugnam pugnare, furorem furere, aequora currere (= cursum maritimum currere), would remove the semicolon after nos, and interpret, "cast upon us but this one propitious glance," as if it were hunc tantum aspectum nos adspice.

But the more simple explanation is to be preferred - "Look upon us: this only do I beg - for one glance is sufficient to excite thy compassion." Gossrau omits the punctua-
tion marks after tantum and et, and, viewing et as placed in a somewhat unusual position, would interpret thus: "And, if we merit so much kindness as this (tantum hoc), on account of our piety, then father," etc. For a full discussion of the passage, see Forb.

Ladewig favours the interpretation of Wagner, making hoc depend on adspice (as id in the phrase id te hortor). Anchises was seeking for a second augury to confirm the first. See Judges vi. 39.

692. Fragore. Wakefield, Lucr. v. 318, explains this as meaning a bursting of the heavens, and a dividing of the clouds.

Que - "when." This conjunction is often used when the writer hastens from one subject to another, or when he indicates that something is hastily executed after another, so that no time, as it were, elapsed between the two events. See Wagn. Quaest. Virg. xxxv. 6, and cf. Æn. iii. 9; vi. 499; Geo. ii. 80.

693. Laetum - "on the left," which was propitious. Cf. Geo. iv. 7.

694. Stella - a kind of meteor.

695. Idæ - a mountain near Troy, much celebrated for its pines, pitch, etc.; it still retains the ancient name. Claram - "distinctly," "visibly."

697. Sulcus - the meteor left a furrow track, in the heaven, which was conspicuous by its greater brightness after the brilliant nucleus of the fiery body had descend’d lower to the horizon.

703. Vestro in numine Troja est. Anchises, who was skilled in augury, drew from the omens that Iulus would prove a glory to his race, and would restore the kingdom of Troy in another land. Therefore he says, "Troy (i.e., the Trojans—the Trojan race and interest), is an object of your guardian care and solicitude: it is not yet entirely overthrown: it will rise from its ruins, and once more rule in power." This is the explanation adopted by Burmann, Wunderlich, Wagner, and Forbiger. Heyne’s is different, but does not deserve mention.

705. Clarior - "more distinctly."

706. "And the burning piles roll the (in-

707. Ergo age is said with a certain de-

degree of reproach and incitement, as haten-
745. Incusavi deos hominesque. This is the usual formula in reference to those who complain grievously of their lot. The phrase is also used to signify everybody without exception. The line is hypermetrical, the que being joined by synaphelos to the first word of the next verse. Weichert supports the various reading deumque, so as to avoid this excess of syllables; but Jahnn argues against him, that the old form deim is never used in this particular formula. Wagner conceives Virgil to have used the hypermeter here to avoid the homoioteleuton in the words natumque, virumque, hominumque, deumque. Dryden suggests, that “It was not for nothing that this passage was related with all these tender circumstances: —Æneas told it —Dido heard it.”

746. Cruèceius, “more grievous,” “more afflicting.”

749. Cingor — armis, refers particularly to the re-adjustment of his shield, which had necessarily been displaced to make way for his burden. Porzikamp pronounces the line spurious; because (1st) Repeto recurs so soon again (753); and because cingor is a term applied to the putting on of a shield, but of a sword, which Æneas would not have laid aside.

750. Stat, i.e., decreetum est apud me. The fuller form is stat sententia.

754. Observata per noctem, i.e., with as much accuracy as I could, seeing it was during the night that I had taken observations, and was now examining the marks again.

755. Silentia—poetic plur. See Schmitz Lat. Gr., § 76, n. 1; Madvig, § 50, obs. 1; Zumpt, § 92, n. 1.

757. Me refero, i.e., visurus si forte, etc. Such a verb is often omitted before the particles si, and si forte. Cf. Nepos, Hann. 8. The repetition of si forte indicates the most ardent desire for a thing which was in itself very doubtful and improbable. Wagner encloses the second si forte in commas, making it = si τύχα.

759. Ad auras. Wagner, (Quaest. Virg. x,) collating the passages where in auras and ad auras occur, endeavours to show that ad auras surgere is said with regard to those things which raise themselves from the earth so far as yet to touch it, or at least to be elevated but a small way above it; while in auras surgere means to rise clear into mid-air. See above, 699, and Ecl. i. 57.

761. Asylo (a, not and συλλογή, I despoil) —sanctuary of Juno, because she favoured the Greeks. The spoil was carefully guarded for equal distribution. Virgil places the temple of Juno in the citadel, thinking of that which was built to her on the Roman capitol.


764. Mensae—tables, including also tripos, and such like. Auro is the abl. of the material. Consult the Grammars, and see Aen. i. 655.

768. Umbram—various reading umbras—but when umbra=nox, the darkness of night, Virgil uses the sing.

771. The story which follows is necessary to justify Æneas in contracting a marriage with Lavinia; but we shall see, in Book iii., that it leads to difficulties, if not contradictions. It is doubtless one of the passages which the poet would have altered had he lived to revise his work.

772. Infelix, i.e., “lucklessly lost to me.” She could not be called infelix who had now been received under the protection of Cybele (788) and made a deity, (nota major imago—beauty, size, and height of body being properties of the deities).

774. Sestérent. The penult is here shortened as frequently. See Ecl. iv. 61, and Geo. iv. 393.

776. Indulgerere insano dolori. “Give way to excessive grief.”

779. Fas is nom. to sinit, and not to est, understood; there ought therefore to be only a comma after it.

780. Longa exsilia—(obsenda, “are to be undergone,”) “tedious wanderings in distant lands.” Exsilia is often used for exsultum. Aramandum—a favourite phrase in reference to sailing.

781. Lydii Thrybris, i. e., Etruscan. The epithet Lydian is employed in accordance with the anciently received opinion that the Etruscans were a Lydian colony.

Instead of et at the beginning of the line, some books read ut, and some at. Wagner and Forb. approve of et.

782. Opina signifies that Æneas was to come to a rich and well cultivated country and not to one waste and barren.

783. Res laetae—“prosperity,” “a rich kingdom;” parta — “has been destined.

784. Lacrimas Creisae, i.e., proprer Creissan effusae—“tears for Creisa;” on the syntax, cf. note, Aen. i. 462.

785. On the proper names here found, consult Class. Dict. Sedes superbus, i.e. regiam superorum dominorum. Perhaps “lordly halls” would express the idea.

787. Dardanis—on feminine patronymics, consult Zumpt, Madvig, or Schmitz. Lat. Gr.

788. Magna D. Genetrix—Cybele detains her to be one of her companions. Cf. Paus. x. 26, i.


792. Ibi is used of time, for tum. Ter repeated is used for aliquoties—“several times”—a definite number for an indefinite, as we say “a hundred times,” “fifty times,” etc.
BOOK THIRD.

ARGUMENT

After the overthow of Troy, Aeneas builds a fleet of twenty ships at Antandrus, and having set sail in company with a considerable number of fellow-exiles, lands first in Thrace. There he begins to found a city; but the shade of Polydorus (a son of Priam, who had been slain by king Polynestor) warns him to avoid the cursed land, which he immediately abandons (1-72). Reaching Delos, he consults the oracle of Apollo with regard to his journey and final settlement, but, by a misinterpretation of the response, he steers for Crete instead of Italy (73-120). Here, again, ill omens and a plague retard the building of his rising city; but being accurately and distinctly instructed by the Penates, who appeared to him in sleep, he finally directs his course to Italy (121-191). But he is overtaken by a storm, and is wafted to the islands, Strophades, infested by the Harpies (192-269), thence to Actium, where he celebrates games in honour of Apollo (270-290). Passing Ceryra, he lands in Epirus, and finds it ruled over by Helenus, one of the sons of Priam, to whom, after the death of Pyrrhus, the kingdom had fallen, and along with it Andromache (formerly the wife of Hector). He is received with great kindness by these his former friends, and instructed by Helenus in all the labours and dangers that yet await him on his voyage (291-505). Crossing to the Italian shore, he coasts southward, and approaches the district of Sicily near to Aenea, where he narrowly escapes the Cyclopes, by information of a Grecian, who had been abandoned on the island by Ulysses, and again stands out to sea (506-683). The warnings of Helenus enable him to escape the dangers of Scylla and Charybdis, and after a circuitous course to reach Drepanum, where his father Anchises dies; and whence setting sail he is driven to Carthage (684-718). The action of this Book extends over a period of seven years—from the sack of Troy till the arrival of Aeneas in Africa. The historical, geographical, and mythological references are very numerous, and afford proof of the great learning of Virgil in these
NOTES ON THE G 14.

1. First, t. t. v. III 1. 1, 2, 5, 6. T. T. v. I 2, 11, 21, and II. G. 1. 1, etc., 
cited in every acet. 1 Abd. 1. 

For the meaning of the word "wark" or "wark", and its use in the text, see G 1. 47. 1. 1.466

For the use of "wark" in the text, see G 1. 47. 1. 466.

15. *Hostrium antiquum*, i.e., between it and Troy there was a "bond of hospitality of long standing." Ties of hospitality were considered by the ancients as the most sacred of all obligations, binding not only on the individuals who had first contracted them, but also on their descendants. See the classical writers, *passim*. Not only single persons, but also states, were thus connected.

* Sociéque Penates — their Penates, too, were confederate with ours. Polyannestor had married Hione, eldest daughter of Priam.

17. *Pri'ma moenida*—"my first city," viz., *Æenos;* it was situated near the mouth of the Hebrus (Marzidus), opposite Samothrace. It is now called *Ænos* or *Evo*. It was in existence, however, long before the arrival of *Æneas,* but Virgil endeavours to connect it with his name, confounding it perhaps with *Ænea* on the Thermaic Gulf (Gulf of Salonika), the inhabitants of which regarded *Æneas* as their founder.

18. *Ænecadas,* etc. "I call the town (the inhabitants rather) *Ænecadas,* a name derived from my own."

19. *Diaonneae matri,* i.e., "To my mother, Venus, the daughter of Dion," according to one genealogy. When Venus is called Dionaeu, affection is always implied.

*Matri dividus.* When offerings were made to one deity in particular, it was customary to invoke that god first, and the others afterwards. Cf. the Greek phrase *Ziô xai Æol,* and such like.

20. *Auscipicu*s, "the favourers." Cf. Hor. Od. i. 7, 27, "Nil desperandum auspiciu* Teucer."

*Nitentem*—"fat and sleek," rather than "white." The colour was a matter of minor importance. Cf. Hor. Ep. i. 4, 15, *Me pin-que et nitidum bene curat cute vises.*

21. *Ceolciolum.* This abbreviation of the gen. plur. is found more especially in the case of *Patronymics in es* and *a,* of certain compounds with *cola* and *gena,* and of some names of nations.

22. *Tumulus*—not a funeral mound, but a "heap of sand" gradually raised over the unburied corpse of Polydorus by the action of the wind and waves. See Eur. Hee. i. 26, and 697 sqq.

*Quo summo*—there is here an inversion of the syntax:—Transl., "on the summit of which." Such examples are very common—*summus mons, proxima alluviae,* etc. etc.

23. *Hostilius horrida myrtus.* Polydorus was slain with javelins, which he represents as taking root and shooting up from his body. The myrtle is specified because "*li* *word myrte* *tic* *lactissima, * Geo. ii. 112 and 417.

*Horribat* is applied to anything which presents a rough or prickly exterior.

24. *Vivridem syleam*—"the green shoots."

25. *Tege, i.e., velare, is the verb properly used with reference to crowns and garlands in sacred rites. The myrtle was sacred to Venus, and hence peculiarly fitting in this case.

27, 28. We have here an example of the indefinite (*qua*) responded to by the demonstrative *haie,* instead of the usual construction of the antecedent followed by its relative; see note 95, below. For simplicity we may arrange the words thus—*quattuor atro sanguine* (i.e., *atrt sanguinis* *liguuntur haie arbori* (i.e., *ex haie arbori* *qua prima cellitur* (ex) *solo, reptis radi- cibus.*

29. *Tabum* is any fluid (more especially blood) in process of corruption.

30. *Gelidus sanguis,* etc.—*sanguis* *fit* *gelid* *us* *et* *cooled*—"my blood runs cold, and freezes through fear." This is an example of the *proleptic* use of the adj. See note on *Æn.* l. 63, and ii. 756.

31. *Insequor cancellare,* etc. "I proceed to tear up the tough shoot of another (stem), and thoroughly to examine into the cause still secret to me." This passage has been almost literally translated by Spenser, *Faery Queen,* i. 2, 30—

He pluckt a bough, out of whose rift there came
Small drops of gory blood, that trickled down the same.

Therewith a piteous yelling voice was heard Crying, "O spare, with guilty hands to tear My tender sides in this rough spin der embark'd: But ily, ah! fly far hence," etc. etc.

34. *Agrestes nyphas*—the Hamadryades. See *Class. Dict.*

35. *Grádicion,* from *Grádior,* i.e., "mag- *nis gressibus invect in pugnis"—the majestic men of the god is thus suggested. Some derive it from *grávi deus,* and others from grámen, but these latter etymologies are not to be approved. The first syll. is here long; it is occasionally short, retaining the proper quantity of its primitive. Proper names do not so strictly follow the rule of derivatives as common nouns. See *Bentl. on Hor. Od. iii. 23, 9,* and *Forb. on *Æn.* i. 313.*

*Gleu*—put for their neighbours the Thra- *chians,* for the former lived north of the *Danube in Dacia.* See *Mr James* in Smith's *Dict. of Geog.*

36. *Rité* is usually employed in reference to the services of men to the gods; here it applies to the gods who, *according to their custom,* assist mankind.

*Secundarient*—"render favourable." *Le- vant*—"take away the unlucky appear-
61. Instead of lingui, some books read lingue; but the former is to be preferred. See Forb. in loc.

Dare classibus austros. This is not an hypallage for dare classem austrias, but is a natural and regular expression, seeing that it depends on the will of the mariners whether the sails be spread to the wind or not.

62. Instauramur—simply “perform,” not renew, for no funeral rites had been previously celebrated.

63. Tumulo—not “for a tomb,” but, as there was somewhat of a mound already, it is, “a large quantity of earth is added to the mound” which had already been formed by the action of the wind on the sands, 22, the cornel shoots catching and retaining objects driven upon them.

Stant ara. Heyne thinks one altar only is meant; but Forb., comparing 315, below, where Andromache erects two to the manes of Hector, and Ecl. v. 66, where Menalca's vows two to Daphnis, suspects that two must be intended here also.

64. Moestae—exhibiting tokens of sorrow, in an active sense.

65. De more—“as custom required.” Solutae crinem. See i. 450, and on the construction, note i. 228.

66. Inferimus—an appropriate verb as applied to libations of water, milk, wine, and blood, which together or singly formed usual offerings to the dead. From this verb inferiae is formed. Forb.

Tepido lacte—warm milk, newly drawn from the udder. Cymbia—long, narrow bowls, shaped like a boat.

67. Sacri sanguinis, i.e., “of holy blood,” I load of the consecrated victim.

68. Condimus—“we lay to rest.” This is in accordance with the opinion of the ancients, that the spirit remained in the tomb along with the corpse until the body had been dissolved by putrefaction, (hence such phrases as manes elicere, excere, sepulturis); and that in the case of those unburi'd, the spirits roamed about until the raising of the tomb, and the offering of the inferiae.

Supremum—not to be taken as an adv., but as the ace. of the object depending on cienus. This is the inclamatio or conclematio, which was performed three times—First, when the body was carried out of the house; second, when it had arrived at the pyre; and, third, after the conclusion of the ceremony and the finishing of the tumulus.

A common form of this aclamatio was, “Hace, vale, pia anima.” With this passage read carefully in a text book of antiquities the funeral ceremonies of the Romans.

69. Prima fides—in Spring, when the weather became favourable for navigation, and they could with confidence venture out to sea—“as soon as they could have confidence in the deep.”

70. Placata venti dunt maria—the winds, by ceasing to blow, leave the seas peaceful.

Lenis crepitans—lenis = leniter—“gently whispering.” Forb. We feel inclined, however, to give lenis its full sense as an adj., for two ideas are thus suggested, the one of which seems necessary to modify the other.

Auster does not mean the south wind, as that breeze would not be favourable to those sailing from Thrace, but is put for the wind generally.

71. Deducunt—“haul down,” for the ships were dragged up on shore during the winter.

72. On Delos, see Class. Dict., or Smith’s Dict. of Geog. Medio mari, i.e., “in the deep sea,” as below, 164 and 270. Some suppose medio is employed because Delos was considered the central island of the Cyclades.

73. This line is remarkable for the prevalence of the spondee, and for the two examples of hiktau, the first of which is excused, as it is in arsis, and the second as occurring in a proper name. See Ecl. ii. 21, 53; Æn. i. 16.

Neptune was supposed to delight in the Ægean Sea, hence the epithet Agyaeus. Matre, i.e., Doris.

75. Aretaneus—“the archer,” ταγενεσ, i.e., Apollo. Pius is applied to him, on account of the gratitude he showed to the island of his birth. Any one will easily see that this reading is much preferable to pirus.

76. Myconos ecelsa. The various readings of this line are too numerous to be specified. The meaning is, that Apollo bound Delos to Myconos and Gyaros, as two holymats. On these islands, consult Class. Dict. of Smith’s Dict. of Geog. The more common legend represented Delos as made stationary, in order to receive Latona previous to the birth of Apollo and Diana.

77. Immotam—“firmly fixed,” whereas it had been floating about before. Contemnere ventos—“to despise the winds,” as being now sheltered by the surrounding Cyclades.

79. Veneramur—“we approach with tokens of worship.”

80. Anius, a son of Apollo, and a most celebrated priest. The union of the kingly and sacerdotal offices in the same individual is consistent with Homeric times. There is, doubtless, a compliment intended to
According to the most ancient fables, Teucer was a native of the Troad, the son of the river god Scamander and an Idaean nymph. Later traditions represented him as the son of a Cretan noble, Scamander, and Idaea, a Cretan nymph. Compelled by a famine to migrate from his native island to Phrygia, in company with his father, he there married the daughter of Dardanus, settled permanently in the country, and gave his name to the Trojans.

Rhoeas oros, i.e., Troyantes—so called from the promontory Rhoeas on the Hellespont.


111. Hinc, etc. "Hence (from Crete) came the mother (of the gods) who dwells in Mount Cybele (in Phrygia)—the brazen cymbals of the Corybantes, too, and the Idaean grove;—hence were derived the mysteries of her (Cybele’s) rites, and hence, too, yoked lions drew the chariot of their queen." The Corybantes are confounded with the Curetes, though distinct from them. The Corybantes (whose name, as well as that of the Curetes, was derived from κόρας, κόρος, or from κόρος) were the armed priests of Cybele, and worshiped their deity with dancing, the loud din of armour, and the sound of cymbals. Cybele is represented two lions yoked to a car, in token that maternal affection can tame the most savage natures.

112. Idomenes, son of Deucalion, and grandson of Minoa, had led a band of Cretans to the Trojan war. On his return, being endangered by a storm, he vowed to sacrifice to the gods, if spared by them, whatever first met him on reaching his own house. Meriones, his son, became the melancholy victim. A pestilence having visited the island some time posterior to this, the crime of Idomenes was considered the cause, and he was in consequence exiled; he settled in the Salentine territory, in the south of Italy.

123. Hoste—an enemy, viz., to the Trojans, for the Cretans, as we have seen, had gone against Troy.

124. Ortygia. Delos was so called from Ὠρυγία, a quail, these birds abounding in it at one period.

125. Navos—the largest of the Cyclades, most favourable for the cultivation of the vine, and thence fabled to have been the birth-place of Bacchus, as it was the principal seat of his worship. Hence, Naxia or Naxo. Baccathum jugis, "whose summits were the scenes of bacchanalian revels." This is an instance of the participial use of a deponent verb being used passively. See Geo. ii. 487. Donusa, now Denusa, one of the Sporades, to the west of Patmos. It is called Πιρηνία, not so much from the colour of its marble as from the verdure of its fields.

126. Oeberos—(called afterwards Antiparos, from its position west and opposite to Paros), one of the Sporades, and famed for its grotto. Paros, one of the Cyclades, famed for its snowy white marble, cut in Mt. Marpesus, hence the epithets niveus, nilens, julgens, etc., applied by the poets. Hor. iii. 28, 14, calls all the Cyclades nitentes.

The Parian, or "Arundel marbles," containing the annals of Athens from B.C. 1583 to B.C. 264, were cut on this marble. They were discovered by M. De Pierese, from whom they were purchased by the Earl of Arundel, and presented to the University of Oxford.

127. Cyclades—so called from being placed around Delos, with that island as the centre.

For concita, some books read consita—"thickly studded," but this does not agree well with sparsea. Trans., therefore, "they cruise through the straits, chafed by reason of the many islands." The waves pent up in the narrow channels had not room to expand, and gradually diminish in size, and therefore rose higher and boiled more fiercely than out at sea, rendering the navigation dangerous. Forb. shows that the common reading, consita, and its explanation, would prove Virgil guilty of a geographical blunder of a very serious kind.

128. Vario certamine. Forb. considers vario as more properly belonging to clamor (enallage), to express the variety of manner and of sound with which the sailors uttered their mutual exhortations. 30. A puppi—"in the rear," and thus favourable.

131. Curtam. See above, 111.

132. Optatae arbus—either "eagerly longed for city," or "of the city whose site I had previously selected."

153. Pergamum—an adj.—the city was called Pergamum.
dream," see 151. In *sopor illud*—the usual attraction of the pron. is here neglected: we would expect *ille*.

Ne'er was dream so like a waking,
— and so with shrieks
She melted into air. Affrighted much
I did in time collect myself, and thought
That this was so, and no slumber.

174. Velatae—their heads adorned with
fillets.

176. Supinas—with the palms upward.
If they prayed to the sea gods, they stretched
their hands towards the sea; if to the infernal
deities, they extended them towards the earth.
In *Tondo* we have another instance of *seumnca*, ii. 258.

178. Intemcata munera—"wine offered
with purity of mind and piety of sentiment."
The *adv. intemcratus* is rarely used of things
possessing substance, but always of ajections
or states of mind; so ii. 143, *intemcrata fides*,

179. Facio certum—the prose form is *facio
certiorem*; "I certify," "inform one of."
Pando—"unfold," "explain;" *ex ordine*,
"in the order of occurrence."

180. Pretem ambiguam—the "doubtful,
"twofold genealogy," because the Trojan
race could be derived both from Dardanus
and from Teucer, the *genitive parents. Ob-
serve agnovit governing the acc., and also
the infin. as co-ordinate.

181. Nono veterum errore locorum. For
lengthened annotation on this difficult and
much canvassed passage, we must refer
students to the commentators, contenting
ourselves with the mention of that expla-
nation which appears most simple and con-
sistent with the context. As *Aeneas* had
formerly (13 sqq.) ered in his attempted
settlement in Thrace, having considered
that as the land destined to him by fate, so
now, a second time, he is forced to abandon
his supposed kingdom, and again set forth
in quest of the ever-receding territory. He
did not err, however, in his interpretation
of the oracle, but in his choice of place.
Transl.: "He acknowledged that he had
been led astray by a second mistake with
regard to the lands of ancient celebrity" (in
the history of the origin of the Trojans).
The late Dr Moor (Glasgow University)
suggested, "misled with regard to these
ancient countries (Crete and Italy) by the
later voyage," i.e., he confounded the
voyage of Teucer with the earlier one of
Dardanus.

183. Cassandra—see *En*. ii. 246, and
consult Class. Dict. Observe the alliteration
in *casus Cassandra canebat*, Cf. *En*. v. 866,
and Geo. l. 157 and 389.

185. "That she often spoke of Hesperia,
and often too of an Italian kingdom."

186. *Ad Hesperum litora venturos*—cf.
ote on 7.

tense would be more natural according to our
idiom. See Madvig, Zumpt, and Schmitz,
on use of *imperf. subjunctive.*

188. Moniti, viz., by the Penates.
189. Ovantes, "rejoicing." On the *ovatic
consult Ramsay's *Antiq.*

190. Compare this line with the remarks
made in note on 181, marking the form of
*quaque as strengthening the interpretation
put upon *noro.*

191. Trabe—put for the whole ship, as
elsewhere. Cf. *Ior*. Od. i. 1, 13.

192 sqq. With this description of a tem-
pest, cf. *Hom*. Od. xiv, 501 sqq. It sur-
prised them when rounding Cape Malea
(see 193).

195. "Bringing darkness and a tempest
—the water, too, grew dark with murky
waves."

196. Magna aquora surgunt—"the vast
sea plains rise into billows." *Volunt mare,*
"cause the sea to swell."

198. Involvere aed nimbis—"turned day
into night;" i.e., "took away the view of
the sky, and the light, and the sun."

199. Ingeminant, etc.—"the *lightning
flashes burst incessantly from the riven
clouds." Cf. Burns—

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

And Milton—
The clouds,
From many a horrid rift, abortive poured
Fierce rain, with lightning mixed.

200. Causa—i.e., "enveloped in dark-
ness," so that we cannot distinguish where
we are, or whither we are going,—"dark,"
"dangerous."

201. Negat. *Nego* means to "say no."
After see in the next line *dicit* is to be sup-
plied from this word. Transl.: "Even
Palimus himself declares that he cannot
distinguish,— and avows *dicit* that he
does not remember (i.e., *knove*) his course
in the open sea."

203. Adeo is to be closely joined with
tres—"for three *entire days of uncertainty*"
(*incertos*), or "actually three days." Wag-
ner. doubts whether it should be joined to *tres*
or to *incertos*—"thus uncertain." *Incertos*
means so dark as that the navigation was
uncertain. *Soles for dies is a common change
of notion. Caecid catena* depends on *in-
certos* and not on *erramus*. Such *pleonasms*
are frequent—so *cassix in tenebris, Lucr.*
The cacophony arising from the close posi-
tion of the syll. *ca in the end of the one*
241. This idea is very remarkable in structure, as the initial letter of the first word in Greek, i.e., one of the two " (" or ") of the long syllable is reflected before the next word begins when a vowel, and the remaining " (" represents a short syllable, otherwise half of the syllable is thrown away. See Metrical Index at end of vol., and p. 74, above.

242. For the 8th, see Ch. 12. Dict. under "Harpye.

243. Ira deo — "manifestation of the wrath of heaven." " A vent of heaven." "Thou art not likely, yet they lead the faces of weaven. The larger great has sent thy greater than he then: It is perhaps a mixture of the bat and the raven."

244. For "The parable of the woman" we have here two very rank a case of the word, although it is all p.

245. For "The parable of the woman", we have here two very rank a case of the word, although it is all p.

246. For "The parable of the woman", we have here two very rank a case of the word, although it is all p.

247. For "The parable of the woman", we have here two very rank a case of the word, although it is all p.

248. For "The parable of the woman", we have here two very rank a case of the word, although it is all p.

249. For "The parable of the woman", we have here two very rank a case of the word, although it is all p.
244. Semiesam (to be pronounced semypesam) is the more approved reading, instead of semesam. In reiugqunt we have another remarkable instance of zvngma.

246. Inelieca vates—"prophetess of evil."

247. Pro caede—"as a return for;" said sarcastically, "a pretty reward, forsooth, for the slaughter," etc.

248. Laomedontiadae. The name is applied to remind them of the treachery of Laomedon, and thus to taunt them with the impiety of the race from the earliest time down to the present.

249. Harpyias insantes. Both places the adj. first, thus restoring the reading which prevailed before Ilcensis. This order Jahn, too, approves, as more accordant with the practice of the poets in placing the adj. before its subst. But the order indicated above is preferred by Heyne, Wagner, and Forb., on the ground that the epithet, coming after the caesura, acquires more force by the necessary emphasis in pronunciation.

250. Patrio, i.e., rightful because granted by the gods; or because insulae, and therefore oceanic. See above, 241.

252. Mihi praedixit. Jove was esteemed the supreme counsellor, and omniscient. His will he communicated to Apollo, and the latter, in his turn, imparted the knowledge of futurity to whomsoever he pleased.

253. Maxima—"eldest." Homer keeps the Harpies and the Furies distinct, Od. xx. 77, but they are often confounded by other poets.

256. Join ante-quam. In vii. 112 sqq., we have the fulfillment of this oracle, which caused so much perplexity to the Trojans. The wheaten cakes on which their other viands were in the first instance laid as on dishes, were devourd after the food which they had borne had been consumed. Virgil has been censured for the introduction of so silly an incident into an epic poem; but perhaps some legend of Latium, having this as its subject, suggested the mention of it here.

257. Ambasbus—prolepsis of adj. See note 297, above.

259. Deriguit—"rose with horror," their courage was prostrated, cecidere animi.

260. Pucem—"pardon for their crimes," says Heyne. But Forb. interprets it "sue for peace," its common signification, which he alleges is proved by the opposition between non armis and sed precibus, together with 210 sqq. Exposcere is applied with particular reference to precibus, but also has relation to deos and armis as well. There is therefore a zeugma in the word. See Æn. i. 79, and ii. 258.

261. Meritos honores—"prayers," says Heyne; "sacrifices," says Wagner, with more show of reason.

262. Deripere saenum—"to loosen the land-fasts with all speed." On jubet with infin. consult the Grammar. Excussos larvar incipientes, another instance of prolepsis of subj. To narrare and let go the sail ropes. Heyne accounts for the large share Anchises has in the management of affairs—1st, on account of the great reverence paid in the heroic age to seniority and to parentage; and 2d, because Anchises was well versed in augury and divination.

269. Vocarct, instead of the more common vocabant, for Virgil usually makes the verb agree with the last of a series of subjects.

270. On the islands here mentioned consult Class. Dict. Observe that the last syll. of nemorosa is not lengthened before the double consonant r.

275. Formidatus Apollo, i.e., the temple of Apollo, dreaded by mariners on account of the rocks on which it was built. Heyne thinks that the temple of the Actium Apollo at Actium is meant, and not that on Leucata. The mention of the games makes for this opinion, while the southern position of the promontory, and the site of the city in the northern part of the island, militate against the opposite view. Aperio, the word used for "coming into view," as ascesdere is to recede from sight.

276. Paevae urbi. The Delphic commentator supposes Leucas to be meant, but Heyne believes it to be Actium. The mention of this town, and of the sports, is no doubt made in compliment to Augustus, who established (A. D. c. 726) quinquennial games, to commemorate his victory over Antony, 31 B.C. He founded, moreover, the town of Nicopolis.

278. Insperata—with reference to the dangers recorded above. "The land which we never expected to reach."

279. Lustransur Jovi. There was a necessity for expiatory and purificatory offerings, in order that the games might be duly celebrated. But why, it is asked, were these offerings made to Jupiter rather than to Apollo, in whose honour the festival was held? Because, when sacred rites were performed in honour of any deity, Jupiter was invited in partem; and, moreover, expiatory and purificatory sacrifices were properly made to Jupiter, as the avenger of murder, and of every crime for which atonement was to be made. Heyne.

284. Incendimus aras rotis—"we cause the altars to blaze, in fulfilment of our vows." i.e., we burn frankincense and victims on the altars. Cf. Hor. Od. i. 4, 8, Vulcanus ardens urit officinas.
II

N0TE

OX

NOTE ON THE AKSID.

1 II

II. 4.

1. In a battle,—the only

2. I ans., "tolerably.

3. In 1741.

4. See note. — "the only

5. The last of the year."

6. The last entry in the event.

7. He had the year before

8. Cf.

II. 5, 7.

9. Which...itself, to be

10. The...Ajax, and

11. "...of the Arrows."

12. The...in the...in

13. In the...in the...in

14. Who...in the...in

15. The...of the...of

16. In the...in the...in

17. Ajax, and

18. And

19. And

20. And

21. And

22. And

23. And

24. And

25. And

26. And

27. And

28. And

29. And

30. And

31. And

32. And
are you the real person whom your appearance announces? Vera facies means the appearance of a living man as opposed to the apparition of a spectre.

*318. *Furenti—"to her frantic with grief."

314. *Subjicio, 3παρραμ, "reply," Hisco, "I stammer forth." The word is applied, principally by the comic poets, to those who open the mouth with an intent to speak, but being prevented by grief, or fear, or some other violent feeling, from continuous enunciation, utter words in a broken and abrupt manner.

315. *Extrema—"dangers," "difficulties."

316. This line is a reply to Andromache's question, 310.

318. *Excipit means he (or it) "takes up in succession as one of a series," or, "to take up what has fallen." See also 322, below. *Defectum—"depressed," "cast down," as from hope, etc. *Excipere is therefore well opposed to it. *Digna—becoming thee and thy former rank.

319. *Hectoris, scil. uxor. The words *filia, uxor, etc., are often omitted before the gen. See Geo. i. 138, and Æn. vii. 36, and consult the Grammars.

*Servas. This verb is used as almost equal to habere. So φυλαττειν for ἔχειν. "Are you, Hector's Andromache, now the spouse of Pyrrhus?" Wagner considers this as an exclamation of sorrow at her lot, rather than a question. See, however, note on 297.

*Pyrrhin. The e of the expletive particle *ne is frequently elided, more especially in the comic poets.

320. Although Æneas had referred in the mildest manner to her state of concubinage, by using *connubium, the term for lawful wedlock, yet Andromache is forcibly reminded of her servile condition, as she manifests by her attitude.

321. *Priaemia virgo, i.e., Polyxena. To understand the reference in this line and the following, consult Class. Dict. on Achilles, Paris, and Polyxena. *Una *filiex—"singularly fortunate."


327. *Servitio enim—"toiling in slavery," but better, "bearing children in slavery." Pausanias relates that she bore to Pyrrhus three sons, Molossus, Pileus, and Pergamus.

328. *Hermone, daughter of Helen and Menelaus, and therefore grand-daughter of Leda. See Class. Dict. on these words.

329. Wunderl. would make the *que after *famulam *couple *secatius (*est) to transmittis. But Wagn. and Forb. interpret it thus, "famulo me dedit, et quidem me ipsam famulant."—"gave to Helenus, a slave, me a slave too"—a slave like himself. *Habenda—"to be possessed."

330. *Ereptae conjunx—"his be-lothed wife, who was wrested from him."

331. *Sceletum Furtis, i.e., the Furies—the avengers of men's crimes. Orestes, had slain his mother, Clytaemnestra.

332. *Excipit—"surprises." The verb is used properly of attacking wild beasts from a place of ambush, but it is frequently transferred to men. See 318, note.

*Patrias aras—an altar erected by Neoptolemus at Delphi to his father Achilles as a hero. The enormity of the deed is enhanced by the circumstance that it was perpetrated at the altar, which was looked upon as the asylum of the wretched. See Æn. i. 349.

333. *Pars, scil. Epirus, which Neopt. had added to his paternal Ththus.

Redleta. This verb is more than simple dare. It means to give up to one that which is, in some sense, his right, or that to which he may have established some claim. Helenus, as the son of a king, might expect that, after faithful guardianship of the interest of his royal master, he would come in for some share of the kingdom at the death of the latter.

334. The *Chaones, who derived their origin from the Pelasgi, were much more ancient than Helenus and Chaon, but Virgil takes every opportunity of glorifying the Trojans, by connecting them with names famous in history or in legend. Chaon is said, by Servius, to have been a brother or acquaintance of Helenus, and so attached to him as to have sacrificed his life to save that of his friend—in grateful remembrance of which the prophet-son of Priam called after him the district of Epirus under his rule.

336. *Pergama Iliaacamque arcem—another instance of *epexegesis, on which see Æn. i. 2, 569, note.

337. Burmann finds fault with this line, on the ground that Andromache ought to have known what winds would bring Æneas from Troy to Epirus, and, to obviate the difficulty, has recourse to a conjectural emendation. Heyne shows that there is no difficulty, for Andromache is merely asking what is the cause of his coming; was it a storm that forced him, or was it fate, or the direct interference of some individual deity?

339. *Quid dier Ascanii? Supercarine? et vesecitur aurum, quae tibi iam, Troja. * * * * This is the reading and punctuation of Wagn. and Forb, who, from one MS., adopt *quem for quen, the more common lection. The lines have caused great variety of opinion among the learned, but it would be inconsistent with the nature of these "notes" to
III. 341. "Well, I'll go."

III. 342. "I'll do it," by the mother's side, for women, mother of Aristides, was sister of Her. 

344. "Let it be," Greek saith, seems to exult, and urge, as with the strain, "uttered" (Locarius, an Sulpicius of Caro), "in vita." 

346. See above, note 310, on the name introduced here. Same, properly the left hand gate; the name of the principal gate of Troy called by Homer. 

351. It was customary among the Romans when returning home after a long absence to embrace and kiss the doors of their houses. 

374. As an old form of gen., for ante. 

III. 375. A very usual and usual word.
under no common auspices (majoribus auspicis, i.e., Jupiter himself, and no inferior deity, being your guide and protector): in such a way does the king of the gods arrange the decrees of fate, and regulate the circling changes of events: such a series of circumstances is in process of fulfilment:—

I shall relate to you," etc. This translation will sufficiently explain the meaning of manifesta fides, and major ausp., which two better words Forb. had previously interpreted, "auspices greater than usual are allotted to mankind;" now, however, he takes them in the sense above given, which Wagn., in his smaller edition, also approves of. The force and use of nam are best seen by taking it and its clause after the apodosis, i.e., after 377, 378, and after expeditum dictis of 379. It has particular reference to the two words tutior and hospita.


378. "For the Parcae prevent Helenus from knowing the rest (i.e., of the founding of Rome, and its future greatness), and Saturnian Juno forbids them (the Parcae) to tell him more." The common reading has a pronom after sève, thus making te, understood, the subject of this infinitive; but Wagn. removes the punctuation mark, and makes Helenum the subject of the verb, because if Virgil had not wished Helenum to be the subject, he would (to avoid ambiguity) have written prohtent te; and, moreover, que is never joined by our poet to the second word of a clause unless when a prep. precedes (Sub pedibusque, Ecl. v. 57), or in the words namque and jamque. Bryant proposes to remove the words from sève to the end of the line to avoid the difficulty; but this is unnecessary, for when the subject is changed (from Parcae to Juno) in the two clauses, so may the object (Helenum and Parco).

381. To a person looking at the map of Italy and Epirus, it would appear that the shortest route for Æneas to have pursued would have been to cross the narrow part of the Adriatic, and so to traverse the peninsula overland to Latium; but from this course Helenus dissuades him, advising rather that he should sail round Sicily (Trinacria majoris), and then plough the Ausonian (Terryniæam) main, or that part of the mare infernum which is between the Tyrrenian and Ionian seas, i.e., the parts around the fretum Siculum.

382. Longa—longis. Observe the alliteration, on which consult note 182, above.

384. Lentanum. This is a poetic verb, and means "to render flexible," and then "to bend." There is generally an idea of difficulty implied.

386. Inferni locus, i.e., Avernus ("Aepos, the "birdless," because birds were said to be unable to fly across it with safety. It was reckoned one of the entrances to Orcus, on account of the pestiferous exhalations which it sent forth. It was situated between Cumæ and Puteoli, and is now called Lago Averno.

Insula Circeae Aeaeæ—"the island of Circe from Aea," a town in Calabris. This island was supposed to lie near Cape Circeum, in Latium, a notion which the poet adopts. On the proper names consult Class. Dict.

387. Componere is more than the simple poner, i.e., coindre. It contains the idea of peace and tranquility enjoyed during the building, which idea iusficiaribus strengthens it; or, perhaps, it refers rather to the legal and municipal regulations made after the completion of the walls and houses.

389. This prophecy is repeated, with a slight alteration, at viii. 42 sqq., and its fulfilment given at viii. 51 sqq. Ad undam fluminis secreti—"on the bank of the stream, at a sequestered part of its course.""}

391. The number of the young represents the years during which Ascanius was to reign, and the colour of them refers to the name of the city, Alba.

394. Consult 255, above, in the prophecy of the Harpy Celaeno. Observe nec est et ne.

395. Viam—"a way of escape."

396. Hast, hanc—these words are used as if the speaker were pointing to Italy, on the opposite side, nostri aequoribus, i.e., the Ionian and Adriatic seas.

398. Cumeta moenia—all the cities—"male Graenis," "evil-disposed Greeks."

399. Locri, i.e., the Epizephyri, in Bruttii, they were a colony of the Oenitaurian Locrians, whose chief city was Naryx, or Narycium, opposite Ennea (Negropont). The poet follows the legend which makes these Locrians the companions of Ajax Oileus, who, when their fleet was shattered on the promontory Caphareus, and their leader killed, were driven to Bruttii.

401. Lyctus, i.e., Cretan, from Lyctus, a town of Crete, near Mt. Dicte. On Idomenes and Philoctetes, see Class. Dict.

Transl.: "Herc (is) that small (city) Petelia, supported by (or built on) the wall (which was the work) of Philoctetes, the leader from Meliboea."

403. Seterint is from siste—"shall have come to a stand," "shall have anchored."

404. In litore, viz., at the town, Castrum Minervae, as 531 shows.

405. The covering of the head during sacrifice, the object of which is explained in 407, Livy (i. 7, 3) alleges to be an Alban custom. The Greeks uncovered the head. Velare is by some called the historic inferius. But Wagn., Jahn, and Forb. consider it the pass. imper. = an act. imper. with a
cause connected with the infernal regions and their deities.

Sonantia silvis—"sounding amidst the woods." The epithet is transferred to Arerina, instead of being applied to the woods, for as a lake is spoken of and not a river, the more natural sense would be, "Arerius among the sounding woods." The lake is called in Geo. iv. 493, Arerna stagna, and the idea is that of a dark and still sheet of water, exhaling pestilential vapours from its putrid surface, notions quite opposed to sounding billows and moving waves.

443. Insanam, i.e., "inspired," planam deo. Sub imo rupe, i.e., in the cave.

444. Notas, i.e., literas; nomina, i.e., verba. Instead of the two finite verbs, canit and mandat, coupled by a conj., we should rather expect the particip. of the one and the inde. of the other. This fable refers to the days of most remote antiquity, when leaves served for paper and caves for houses.

446. Digerit in numerum—"she arranges in order," i.e., in the order in which the events are to follow one another.

448. Tennis venus, i.e., even so light a breath of wind as is caused by the opening of the door.

450. Deinde responds to the preceding cum, as dehinc in 464, below, to postquam.

452. Inconsulti—this adj. is used here as "unadvised," i.e., "without procuring advice," a sense which it bears in no other place. It usually means either one whose advice is not taken, or one who acts rashly and without counsel. Sibyllina—see Class. Dict., and consult Niebuhr's Rom. Hist., vol. i., on the Sibyl-like books.

453. Dispendium, which is the opposite of compendium, is properly (1) "expense," (2) "damage," (3) "loss." Mora means time, which is wasted by delay (morando). The sense, therefore, is, "Let not the loss of time, however much, be to you a matter of so great consequence * * as to prevent you from approaching the prophetess," etc.

454. Incipitare means either to rouse to action, or to "reproach;" both senses are here combined.

455 Skous, your sails; secundos, filled with a favouring breeze.

457. Ipsa canat—"request that she sing," or "i.e., her of her own accord, and at her own pleasure, sing," which sense of desiring the subjunctive contains. Some editors, however, remove the period after posserat, and connect canat with it through ut, understood.

458. Rila tibi, etc. The prophecy of the Sibyl may be read at Æn. vi. 83 sqq.

459. Observe the copulative que used instead of the disjunctive conj.

464. Graviis—the last syll. lengthened by arsis. See note, Æn. i. 308.

466. Ingenis argenti—see note, Æn. I. 640. Dodonaeas, "such caldrons (lebetas, either caldrons for cooking, or lavers for washing the hands) as are in the temple of Jupiter at Dodona." Heyne. Wagn. suspects that Virgil borrowed the epithet from some Greek poet who had heard that Helenus had settled at Dodona. These lebetan were hung up on the oaks of the sacred grove at Dodona, and by their sound, when beaten, the priests prophesied.

467. Loricam concertam hamis, etc.—a coat of mail made of bone or metal plates, fastened together with small chains, these chains being three-ply, and of gold. Others make it, "each third thread being of gold." The woodcut shows this Loricam in its finished state, and also (on a large scale) the mode of fastening two plates together by the wires or hamis.

468. The Conus and Crista are seen in the accompanying illustration:

469. Arma Neopt.—see above, 333. Sua = conveniendia, i.e., "appropriate."

470. Equos—horses, for which Æpirus was famed. Duces—Heyne understands this word to mean "grooms," but Wagn. and Forb., with more reason, interpret "pilots," as Dionysius relates that Æneas actually received such from Helenus.

471. Remigium—"a band of rowers." Heyne and Gossrau interpret, "the equip-
The word is...
496. Accipe et haec. Wagn., in his larger edition, had found fault with et, because we have not been told that Ascannius received any other gifts from Heleus. But, in his smaller and more recent edition, he approves of Forbiger's explanation, viz.:—“Besides these gifts which Helenus has given you (all), do thou, O boy, accept these also from Andromache.”

497. Eftenim Xanthi—see above, 349 sqq.
498. Minus obvita—“less exposed.”

502. Cognatus urbes, i.e., Rome and Brathron, to which, in the time of Virgil, a Roman colony was sent. Forb. disapproves of Heyne's idea, that the poet meant to flatter Augustus by a reference to Nicopolis, which the emperor built after the battle of Actium (31 B.C.), and in which he placed Acarnania, with the privilege of free citizens, the city being, at the same time, pronounced cognate with Rome.

503. Epiro, Hesperia—the prep. is omitted.

505. Ea cura, viz., to make the two cities one Troy in affection.

506. Ceraunia, or Acrocerain (ξπαύος), from their lightning-attracting height. Justa is sometimes put after its case, even as by prose writers.

507. Brevissimus,—“shortest,” about fifty miles, undis = per undas.

510. Sortiti remos—either “having decided by lot who should abide at the ears during night, and who enjoy sleep;” or, “being wearied with rowing, which we had performed in turn.”

512. Orbeum medium (coeli), i.e., the zenith.

514. Explorat ventos. The pilot properly examines the state of the weather about midnight, at which time the wind changes, or rises, more especially on the coast, where the sea and land breezes alternate, on account of the varying degrees of heat in the atmosphere.

Captat auribus suggests the lightness of the breeze, the direction of which it required an effort to discover.

516. On this line, see the notes, Æn. i. 744. On Orion—see Class. Dict., and note, Æn. i. 556. Armatum auro—ζυγωδες, because, says Servius, “et hortens ejus et gladium clariissimis fingitur stellis.”

Virgil, in his enumeration, conjoins stars, not that they rise and set together, but because some of them prognosticate changes of weather, and others can be seen only in a clear and calm sky, from which latter Palinurus anticipates a favourable voyage.

The line is spondaic, as will be at once discerned. The antepenult of Orion is sometimes long (as here, and at Æn. i. 555), and sometimes short (as at Ovid Met. viii. 207)
B. III. 518-533.

518. C. IV. 404. 31. 1. 1

519. "As we are able, we shall have a new Harp, with a new Instrument, with a new Device.

5. A new Harp, with a new Instrument, with a new Device, that it may become a new Device, and may be a new Instrument, that it may become a new Harp.

S. A new Harp, with a new Instrument, with a new Device, that it may become a new Harp.

With a new Instrument, with a new Device, that it may become a new Harp.

Swift says, 'There was a new Harp, with a new Device, that it may become a new Harp.'

The Harp is said at C. IV. 404. 3, in a Treasury Ordinance, as the place is for a Harp, and that it may become a Harp.

5. The collection of $10 exp. 20, the great act of country and the great act of country, to the great act of country and the great act of country, and that it may become a Harp.

27. Strains in parts, the Harp, where the Harp is said to be divided with the Harp of Harp, "a new Harp," as Harp says.

28. He inflicted the Harp, that the Harp is said to be divided with the Harp of Harp, "a new Harp," as Harp says.

52. So. B. III. 518-533.

In this Harp, the Harp is said to be divided with the Harp of Harp, "a new Harp," as Harp says.

A new Harp, with a new Instrument, with a new Device, that it may become a new Harp.

But where, say Heyndel, do they presume the Harp was?

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Historical records state that the town was founded by the Parthenii under Phalanthus about 700 B.C.

552. The temple of Juno Lacinia on the promontory Lacinium next appears. This cape, now called Capo delle Colonne, from the remains of the pillars of the temple, is about six miles from Croton, on the east coast of Bruttium.

553. Caulon, or Caulonia, another town of Bruttium, founded by the people of Crotona, and afterwards called Castrum Vetrium (Castro Vetere), about twenty miles south of Seylachem (Squillace).

554. On Ætna, consult Hughes' Mod. Geog., art. 47; and Class. Dict.

555. In this and the following lines we have some of the symptoms which precede, or accompany a volcanic eruption—the roaring of the sea, the meaning of the earth, the irregular currents, the sudden rising of the water, and the upheaving of the sand.

556. Voces, scil. maris, fractas ad litora, i.e., "of the waves breaking on the shore with a loud roaring noise."

557. Nimilum does not here imply derision or irony, but is equal to sine dubio, "of a truth."

558. Iluces illa—"this that we now see, is that Charybdis which Helenus formerly spoke of." The words in italics indicate the peculiar force of the pronouns haec and illa in this place, as well as in many others. Consult the Grammars.

559. Eriphite—"rescue us and our ships from danger." Observe the omission of the aec.

560. Ætna and atque are frequently used by the poets, and by later prose writers, for quam after comparatives.

561. Rudentem proram—"the creaking prow," as it was pressed upon by the force of the waves.

562. Curvato gurgite—"the swollen and bent ridge of the wave." It is the Homeric κυρτόν κύμα. With this whole passage compare Hom. Od. xii. 201 sqq.

563. Deseditus—other readings are desidimus, discedimus, and descendimus. Wagn. shows that the perf. of desedi is desedi, as possido has possedi; and that the perf. desedi does not essentially differ from the pres. sedemus, so that it is rightly connected with the pres. tollimus.

564. In rorantia astra, as in lambit sidera (574), we have an allowable hyperbole. The particip. rorantia, after a verb of seeing, is used for the infin. by a Greek construction.

565. On Cyclopes, see Class. Dict. Observe the difference in tense in religiuit and altabimur, which, however, is no irregularity, but is required by the nature of the circumstances described.

566. In the following description Virgil is largely indebted to Lucretius, vi. 698 sqq., and Hom. Od. ix. 136 sqq. Virgil, however, differs from Homer as to the part of Sicily inhabited by the Cyclopes, and in some other points, on which see Heyne. Ipsi, "of itself."

567. Prorumpit, in an act. sense, "discharges," "casts forth." The measure of these lines, and the frequent repetition of the letters r and t, have been remarked as particularly well suited to add to the horror of the scene. In Homer's time there does not seem to have been an eruption of Ætna, but the mention of the Cyclopes' caves seems to imply that some had previously occurred. Pindar is the first writer to mention distinctly an eruption of the mountain. In Virgil's time several took place—in the years B.C. 43, 44, 38.

568. Turbina piceo et candente facilla, i.e., with volumes of smoke mixed with embers and ashes.

569. Liquefacta saxa, i.e., molten rocks; lava, flowing in streams; the Homeric πάνως.

There stood a hill not far, whose grisly top
Belched fire and rolling smoke.—MILTON.

570. This is in accordance with the well known opinion of the ancients, that the fire bursting forth from Ætna proceeded from the mouth of some monster which had been struck with lightning, and buried beneath the mountain. Enceladus, one of the giants, is the monster mentioned. Typhon, Typhon, and Briareus, are variously stated as the buried giants.

Semistium. To be pronounced by synizesis semistium. See above, 136, and i. 2.

572. Flamnam, viz., that breathed forth by Enceladus.

573. Immanita monstra, "the awful phenomena," monstrorum phaenomena.

574. "Nor (by reason of the darkness) can we see what cause produces the roaring noise."

575. Aethra, (αἰθρα) is the bright clearness which is observed in a cloudless sky. It is therefore used for aether, i.e., the higher and purer region of the atmosphere.


577. Humentas umbra, scil. noctis, which, on account of the dew, was called humida.

578. Nova—"strange." Cultu refers to
H. III. NOTES ON THE ENEMY. II. III. 27

...with the v. In the first part of this sentence, the letter "H." is repeated at the beginning of the word "with." It is unclear if this is a typographical error or a deliberate stylistic choice.

301. Text r—"I will be..."—as in 1 Sam. ii. 32, "I will be a..."

302. Scabbard...for the air..."—a "vital air." This phrase seems to be a repetition or an error, as the word "air" is used twice in the sentence.

601. Take...with..."—as in 1 Sam. iv. 1, "I will not..." and place...without..."—as in 1 Sam. iv. 5, "I will not..."

644. Necessaries...may mean either..."—as in 1 Sam. iv. 1, "I will not..." or "guilt," i.e., the guilt of the whole nation.

645. Sprit...to go..."—as in 1 Sam. iv. 1, "I will not..." for the air..."—as in 1 Sam. iv. 2, "I will not..."

671. He...as in 1 Sam. iv. 2, "I will not..."

672. The...a...as in 1 Sam. iv. 5, "I will not..."

8. He...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."

11. Let...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."

14. The...of...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."

15. The...of...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."

48. In...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."

49. As...as in 1 Sam. iv. 1, "I will not..." and...as in 1 Sam. iv. 2, "I will not..."
which was round (and not square or oblong), and covered the whole body.

*Phoebus lampedus*—“the orb of the sun;” referring only to the shape and size, not to the brightness.

639. The prevalence of dactyls, and the frequent elisions of this line, with the abrupt break off in the next, depict forcibly the haste and excitement of the speaker. The word *rumple*, too, is more suitable here than *soyte* would have been.

641. *Qualis Polyphemus claudit, i.e., qualis quantoque est Polyphemus qui claudit, or quam claudit.*

646. Deserta instra domosque—“the desert haunts and dens of the wild beasts.”

647. *Ab rupe* is joined by Heyne and Henry with *Cyclopes*, to express that the Cyclopes wandered about on the rocks. But the slug:* rupe* is opposed to this, and the more natural construction is to connect the phrase with *prospicio.*

648. *Tremsce* is again used transitively at xi. 403, with an acc. of the object. See also viii. 669.

653. *Addicti*—“have wholly given myself up to.” The word is used of gladiators and others, who abandon themselves entirely to the power of another; or perhaps to the *addicio* of debtors.

656. *Vasta mole*—“of huge size,” abl. of quality. Gossrau remarks that the slow movement of the measure, and the *homoeoteleuton* (similar ending) of the lines, suit well the size of the monster and the slowness of his gait.

658. This line is composed with wonderful skill. The spondees, the equal caesuras, the frequent elisions, and the harsh sounds of the words, most admirably express the nature of the monstrous Polyphemus.

659. *Trunca pinus*—“a pine tree lopped of its branches, (borne) in his hand, directs him, (sum, understood) and steadies his steps.” It is almost unnecessary to refer to the well known passage of Milton, P. L. i. 284, which will occur to every mind—

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walked with to support uneasy steps,
Over the burning marle.

661. *Mali.* Some copies read *malis*, which Wakefield prefers. This line is filled up in some editions by the words *de collo fistula pendent*, a silly and unsuitable addition.

662. We have here another instance of so-called *hysteron proteron*, on which see note. *En.* i. 355, *aequora venit*, though anterior in time to *tettiget fluctus*, being nevertheless put after it.

663. *Inde*—“from it,” i.e., the sea.

665. *Medium* is not to be taken literally—it means simply “out at sea,” or “the open sea,” as above, 73, etc.

667. *Sic merito* is to be joined to *recepto supplice:* “Who had so deserved as that he should be taken under protection”—*qui sic (hoc, il) meruerat ut recipieretur.*

668. *Et pronti*, etc., “and bending forward (to the stroke), we sweep the sea plain with struggling oars.”

669. *Sensit, sci. sonium remorum. Sonium vocis*, i.e., the voice of the sailors engaging in the *teleusa*; for although they cut the cable in silence (*auci i incidentem finem*), yet now, when out some distance to sea, there was no necessity for further refraining, especially as the *or-power* would sufficiently indicate to the giant the position of the fugitives. Thus Wagn., Burm., and Forb. But Heyne takes *vocis = soni* (as *voce pelagi*), 556, the sound of the oars, or of the water struck by the oars; an interpretation which few will approve of.

Flectere vestigia is a more usual expression than *torquere vestigia.*

670. Dextra affectare, i.e., “to try to grasp,” “to reach, to lay hold of, (the ship) with his right hand.” Most copies read *dextram*, after Servius; but this could only mean, “to grapple the hand of a person.”

671. *Nec potis*, etc. “Nor whilst he follows (sequendo) is he able to equal the speed of the Ionian billows” which bore on the ship. Cf. *Æn.* x. 248, *ventos aequantem surgit.* It is not to “bottom the sea,” as it is usually explained, after Heyne. The Ionian sea washes the east coast of Sicily.

672. Every schoolboy will here anticipate us in quoting Shaks. Jul. Cas.

Have you not made an universal shout
That Tiber trembling underneath her banks
To hear the replication of your sounds
Made in her concave shores!

673. *Contremuere.* Most editions read *intremuere*, but Wagn., Sippl., Gossr., and Forb. adopt the former, since *contremiscere* means to tremble with a great commotion, while *intremiscere* signifies to tremble with a less violent movement. The addition of *omnes farther confirms the adopted reading.*

*Penitus*—“far inland;” not only the coasts, but the inland regions.

674. *Immugit*—a verb properly applied to subterranean sounds. See above, 92.

676. *Complect.* This is another instance of the construction *synesis*, or *ad intellectum*, explained in note, *Æn.* i. 70, which see. The proper subject is the sing. noun *genus*; but this word, taken in conjunction with *Cyclopum*, suggests a plur. to the mind of the poet, who accordingly writes *complet*. Collective nouns are, it is true, construed with either sing. or plur. verbs, but our present example is more than a simple collective. Cf. *Geó.* iv. 373, and consult Wagn. *Quest.*
681. This and the two next are met by War and the edges of the

"we will do freely." 

To guide a sail of the Cyclops. S. G. 1.

I hear not what may be the traced.—They have not "bursty," and what an

"wings of fire and of aquam and in matura, into a casse. Instead of having it,

"embarrassed to any" while (in that of course (11. 43.) A. A. B. 

684. This and the first are met by War and the edges of the

"we will do freely."

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wherefore are in a case. (2.) Put a c

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688. *Vivo saxo.* See note, ΑΕν. i. 167. *Saxo* is an "abl. of the material."

689. *Pontigiae.* See Class. Dict. for this and the following names. The mouth of the river is hemmed in, on both sides, by rugged rocks; "*vivo saxo," a natural bulwark of rock.

700. *Radimus,* "we scrape," "we shave" (literally), i.e., "we sail close by. It may mean, we rub upon the sunken rocks of Pachynus. But compare the phrase *radit iter liquidum,* applied to the flight of a bird. The verb is used of rivers flowing past, and touching a place.

701. *Camarina numquam concessa moveri.* The legend is, that on one occasion the lake near the town being partially dried, a pestilence arose from the naura, and that when Apollo was consulted as to the total drainage of the marsh, he replied μή κινεῖσθαι Καμάριναν, ἀκινητος γὰρ ἀμέμπων. The inhabitants rejected the advice of the god, drained off the lake, and freed themselves from the plague; but the enemy thereby gained access to the city, and thus the Camarinaeans were punished. Virgil repeats the story, not as a matter of fact, nor as coming from Æneas, but rather as an embellishment of his own.

702. *Gela—*see Class. Dict. *Immanis* is commonly understood as applying to the town *Gela,* because it had been the residence of tyrants. But the more feasible mode is to join it with *fiwēl,* finding an explanation in the fact that one of the coins of Gela had upon it an ox with a human face. This was emblematic, says Forb., of the character of the river, calm and serene on the surface, but violent and dangerous by the eddies and whirlpools in its depths. A passage of Ovid (Fast. iv. 470) lends strength to this idea, *et te, virgicibus non adeunde, Gela.* Observe that Virgil gives the final *a* of *Gela* the Greek quantity, i.e., long.

703. *Acragas—*Agrigentum (*Girgenti*), situated on Mt. Acragas. The fertility of the soil, and the great trade with Carthage, made it a wealthy and luxurious city. The inhabitants reared horses for the Olympic contests, and *Theron of Agrigentum* is one of those celebrated by Pindar in his Epinician Odes.

705. *Selinus*—a well known town of Sicily, whose neighbourhood abounded with wild palms.

706. *Vada dura saxis Lilibea caecis.* The promontory of Lilybaeum (on the west of Sicily, now called *Capo Bueo*) extends three miles into the sea; its rocky body being covered by the water to the depth of about three cubits. Hence there are *vada* (shallows) whose bottoms, being formed by the rocks (*saxis caecis,* i.e., *talenitis*) of the promontory, are *dura.*

707. *Drepanum,* or *Drepana* (*Trapani*) north of Lilybaeum, and near Mt. Eryx. The coast is called *ihbicabitis,* on account of the barren and sandy soil, almost devoid of vegetation, which environ Drepanum. Servius, followed by Schirach and Thiel, considers the epithet suggested to Æneas by the recollection of the death of his father.

710. On the death of Anchises consult Heyne, Excurs. xvi. He remarks the skill of the poet in disposing of the sagacious, far-seeing Anchises, before the arrival of Æneas at Carthage, and his intimacy with Dido. Other ancient writers (and among them Cato, as Servius testifies,) allege that Anchises reached Italy along with Æneas, but it would have been unsuited to Virgil’s purpose to adopt this part of the legend.

715. *Hinc.* Æneas thus returns to the point which is indicated at ΑΕν. i. 94, *Vix e conspectu,* etc.

716. *Unus*—the only one speaking amidst all the others listening.

717. *Fata dvüm,* i.e., the events appointed by the gods referring to all things which had befallen the Trojans, and not to the oracles and prophecies only
Remarabat—by which we infer nem ait to them again, that we may have in

duty, of fame, to one. Yet may b'peak in reality with
The appointment." (H. I., Index. In
Regina 1 are the care done,
718. Tine facto quem? Would it
would the apparent to be spurious,
"be retir'd to sleep"? So that, a
scorer, the care which is between the end of this and the care c-

(POLYPHEMUS—MOLCHO BOURNEWICK,)
BOOK FOURTH.

ARGUMENT.

Dido having become violently enamoured of Aeneas, consults her sister Anna on her circumstances, and by her is advised to consent to marriage with the Trojan prince (1-53). Dido's feelings further described (54-89). Juno consults with Venus; both agree to the union now so much desired by Dido, Juno devising a plan by which to bring it about (89-128). The queen proposes a hunting excursion, which accordingly takes place; but were all are earnest in the pursuit of the game, a violent thunderstorm is sent down by Juno, causing the hunters to fly in different directions: Aeneas and Dido, however, accidentally take shelter in the same cave (129-172). Soon after this event, Jupiter, roused by the remonstrances of Taras, sends Mercury to Aeneas with an authoritative command to leave Africa and make for Italy (173-273), which order the son of Venus prepares to obey (279-295). Dido immediately suspects the intentions of Aeneas, and expostulates with him, but in vain (296-449); and, accordingly, being unable to bear up against her grief, she determines to die (450-473). Concealing her purpose from her sister, she erects a huge pyre, and pretends that it is intended for the celebration of magic ceremonies, by which she may be enabled to shake off her affection for Aeneas, and to forget him altogether (474-521). Her grief now increases to frenzy; but by this time Aeneas has weighed anchor, and stands out to sea in the middle of the night (522-583). In the morning, Dido, maddened by the sight of the Trojan ships in the distant offing, breaks out in a paroxysm of love-sick sorrow, and impregnates calamities on her once cherished guest (584-629); and having dismissed all her attendants, she slays herself on the pyre (630-705).

1. At. See note on last line of Book iii. Curæ is often put by the poets for amor.
2. Multa virtus differs from magna virtus, in that the former denotes merit (excellence) often exercised, and proved by many deeds, while the latter signifies a virtue surpassing other virtues by some especial excellence.
3. Valour, high birth, personal appearance, and the charms of conversation, are the four causes exciting Dido to love.
4. Mutilus honos—either the great glory of the nation, or the distinguished parentage of Aeneas, son of Venus.

Observe that infra agrees with the subst. nearest to it, mutilus, and is not put in the next gender, as might be expected.
Notes on the Nails.

IV.


9. Virgil had adopted the term "cumbere" from Cato (see De Agr. 3. 23), meaning "to burden" or "to trouble," and it was used in the sense of "to oppress" or "to harass." The Latin phrase "cumbere, ut res securi ferret" was used by Virgil in the Aeneid to describe the burden placed on the gods and heroes by the mortal world. The phrase was later adopted by the Stoic philosopher Cicero in his work De Senectute (On Old Age), where he discussed the idea of the burdens placed on the individual by the complexities of life and society.

10. A notable example of the use of "cumbere" in Latin literature is in the works of Cicero, where he frequently uses the term to describe the burdens and stresses of political life. Cicero's use of "cumbere" reflects his Stoic philosophy, which emphasized the importance of accepting one's fate and the burdens of life as part of the human experience. Cicero's ideas were later adopted by the Roman Stoics, who emphasized the importance of accepting one's fate and the burdens of life as part of the human experience.

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In *aequam* is suggested the reason of her despising former suits (*maritus pro pecore*), as well as an excuse why she should now, after so long a time, listen to the solicitations of Aeneas, whom she loved. *Flectere aliquem = flectere animum alicujus*, which latter is the usual phrase, the other being poetical.

36. *Libyae dependens* on *maritum*—"suitors of Libyan origin."

37. *Tyro, i.e., a Tyro,* the "ABLATIVE OF ORIGIN," as *qui *Caere domo, *x. 183. *Cn.* *Matius Cremona, i.e., Cremonensis. Iarbus,* king of the Maxitani in Numidia.

38. *Africa terra.* All names of countries were originally adjectives. So *Itala terra.* Wagner supposes *dices triumphus* to refer to the constant wars among the tribes of Africa.

39. *Gaetvae urbes.* The Gaetuli were a barbarous tribe living south of Numidia. Part of them were nomads in their habits, and part lived in huts, which Virgil dignifies by calling *urbes.* On the construction *urbes—genus,* see i. 339, note.

40. *Infreni*—"riding without bridles." *Cingunt,* sell. *tuum regnum.* *In hospita Syrtis:*—The Syrtis, major and minor, on the north coast of Africa, were dangerous shallows and quicksands. But it is the region on the coast near these that is here meant, with its savage hordes.

41. *Deserta siti*—" thinly inhabited by reason of the drought."

42. *Barcae.* the people of Barce, a city of Cyrenaica. But the poet speaks by anticipation, for this town was much later in its origin.

43. *Juno* is mentioned either because she was the great deity of the Carthaginians, or, as Wagner prefers, because she presided over marriage.

44. *Quam urbes, i.e.: qualem, quantum urbe: quae regna, quanto, quam potentia regna.*

45. *Tu,* emphatic; the pron. is usually expressed when advice or precepts are given.


47. *Indulge hospitio,* i.e., be frequent and liberal in acts of kindness towards your guest.

48. *Desaecit,* not "ceases to rage," which would be inconsistent with the next line; but *de* gives to *saecit* an intensive force, "rages furiously."

49. *Aquosus Orion.* The rising of Orion was said to bring rain.

50. *Non tractabile, i.e., sacrum, asperum, procellosum.* We call that *tractabile* which we can easily employ to our advantage, and *non-tractabile,* the opposite.

51. *Solvit pudorem* is not to be taken in a bad sense, but simply means "overcame her keen feeling as to what was becoming to the memory of her husband."

52. *Delubra—per aram*—to all the temples and the different altars placed throughout the city.

53. *Bidentes* properly means *sheep of two years old,* and the name is either a corruption of *biennis,* or is compounded of *bi* (bis), *dens,* from the vulgar notion that sheep at that age had two teeth particularly prominent.

54. *Leuferae Cereri.* As agriculture improved, civilization increased, and principles of law and equity began to be established and acknowledged; lawful marriages, too, were instituted, and hence the invocation to Ceres. She sacrifices to Phoeus and Bacchus (*Lyrae, Auzias, Liber,* as deities formerly worshipped at Carthage.

55. The following particulars are not to be considered as relating to different sacrifices from those mentioned in 57, 8, 9, but as indicating more minutely the part which Dido herself took in the rites.

56. *Inter media cornua fundit.* This was the form of dedicating the victim to the gods—a custom derived from the Egyptians, as Herodotus testifies.

57. *Apt* is rather copulative than disjunctive here; at least, it does not distinguish between circumstances, but *times.*

58. *Pinguia arae*—altars on which many victims were slain. *Spatiatur* expresses slow and dignified movement.

59. *Instaurat diem donis,* i.e., *diem celebrem sacrificiis—multa sacrificia offert—* "she crowds the day with offerings." Wund.

60. *Inhuanus* expresses the greatest eagerness in her search into futurity. On the *Ertispices,* see Ramsay's *Antiq.* p. 231.

61. *Spirantia*—"still quivering," "palpitating."

62. *Vatum,* either *Ertispices* generally, or, as Gossuin thinks, *Dido* and *Anna,* the amateur diviners.

63. *Mollis* Wagn. takes as the acc., agreeing with *medullas* (in the sense of unresisting), since it would be too weak a word to characterise the burning passion of Dido. *Est—eats.*

64. *Cresia—Cresius,* or *Cressius—Cretensis.* Heyne remarks that *capra* would be more suitable than *cerva;* for, on the authority of Solinus, he alleges that Crete abounded in wild goats, but was devoid of stags. Pliny, however, contradicts Solinus; and, besides, the comparison to a *cerva* is much more suitable than to a *capra.*

65. This passage has called forth from Heyne and others the greatest admiration, on account of the consummate skill displayed in the description of a scene so delicate.

66. *Sidonias opes either* "the wealth she
towards the nets; or, the feathers fastened on cords, with which they encircled the prey. Trepidant would thus mean the fluttering of the feathers in the wind.

Indagine means "a series of toils or nets."

Saltus means a part of a forest not thickly set with trees, i.e., such a place as would afford easy passage. Thus in Cæs. B. Gall. vii. 19, saltus paludis (quoted by Henry), means those dry parts of the marsh by which one could pass over. The meaning, then, according to Henry, is, "They surround the open part of the wood with nets, so that the beasts might not be able to escape from it to the thickets."

125. Adero, i.e., as Juno Promuba. On Hymenacus, consult Smith's Class. Diet.

126. Repertis—(1) discovered, detected, by her (Venus); Servius and Peck. (2) Devised by Juno; Wund., Heye, Gossna, and Forb. Ridere is more usually followed by an acc., but cf. Hor. Od. iv. 1, 18, riserit muncribus, and Sat. ii. 8, 83, ridetur fictis rerum. Forbiger is inclined to look upon these cases as datives rather than abls., and similar to risit ol/i, v. 553

130. Jubarc, scil. Solis.

131. Ricta rara—"wide-meshed nets."

Plagae—the nets of coarser material and smaller meshes. The word properly means the ropes by which the nets were stretched.

Ferro—abl. of material. The venabulum, or hunting-spear, had a long and broad iron head, as seen in the illustration below.

132. Massyli—a people of the east part of Numidia proper. The word is equal to Afer.

Ruant—another instance of zeugma, the word referring to reta, plagae, venabula, equites, and canes.

Odora—"keen scented." The word does not appear to be found elsewhere. 'is may mean either "a numerous kennel of strong dogs," or it may be a mere circumlocation like φίτος in Greek. Lucretius has fida canum viis, and Hor. (Epod. vi. 6), speaking of dogs, says, amica viis pastoribus.


135. The frenum, or bridle, included the bit, headpiece, and reins.

137. Sidoniæ—sometimes Sidôniam. (En. xii. 74; Ovid Met. iii. 129, etc.) On the chlamys consult En. iii. 484; the limbus or ornamental border will be seen in the woodcut there, and also one kind of fibula.

138. In aurem; Her hair was collected into a knot or κρούσματι, and fastened with a golden fibula, clasp. On these parts of dress consult Ramsay's Antiq.

139. The fibula here spoken of is a clasp fastening the belt with which her tunic is girt about her waist. Various kinds of fibula are represented in the following cuts.

A net is represented in the subjoined woodcut.
141. This comparison of Aeneas and Diana is worthy of careful observation.

142. Lars Pataris or L. Lars, the city of Lyuria, was situated on the North of Apulia, not far from a sea, and called at the end of April, ready to be set adrift here, in an end of the greater part of the climate, the god was supposed to squall winter there in the oak. Because, while B. N. was still the inlaid men, the emigrant to his external Delos. Thus he is called by Her. Delius et Patarum Aulis.

143. Crete, observe the free of the area in the end of the first short syllable.

Draps is a rare, single word, part of Tenebry, and afterwards part of Lars, called from them Dryaps.

Aegyptus, a Sylyan people of Euryhpomus. The idea that first see to me that they were called the Lyre. By connection of this people, the god appears a deity, that another from them, to turn the Lyre. Part of the world, all the world in the first L. Greek, "a large, white stone."
176. Parva mutu primo. Fearful of consequence at first, Rumour is quiet, and seeks retirement, crouching as it were through dread, and contracting her body. After a little she gains confidence, and boldly shows herself. No one will be at a loss to appreciate every point of this description.

177. Solo, abl. of solutum—"the ground."  
178. Fama is represented as one of the race of monsters—the daughter of Terra, and sister of Cœns and Encelas. Terra is said to be "enraged at the gods," because they had hurled the Titans, her offspring, to Tartarus. Consult Class. Dict. and Keightley's Mythology.

180. Perniciosus, from pernìx—īris (per nitor), "struggling right on," i.e., "persevering," "untiring."  
The feathers attributed to Fama represent the successive retellings of a rumour, each person reporting, adding his ptùne, and thus hastening the flight of the monster; and the eyes beneath the feathers indicate that while Fama sees all persons, she is seen by none.

181. Cocti medio terraque—"between heaven and earth." The poets often use médus with the genitive, for inter. See Vas. B. G. i. 34.

183. Custos—carefully watching what nothing should escape her.

190. Repicbat gaudens et canabal, i.e., gaudet replere et canare. In words so opposed as facta and infecit the conj. is usually omitted, e.g., volens volens—digna indigna, etc. But here the poet has reference to men who rejoice to hear anything which they can retail, and are easily induced to add new and groundless fabrications while they repeat the original story.

191. Elsewhere, when Crectus is used, the abl. follows without the prepos. Gossrau thus distinguishes between the phrases: He says "cretum ab aliquo=esse orivium—cretum aliqúo=notum, ortum esse." Some editions omit the prepositions. Viro for marito.

193. Fovere hiernem luxu, is an unusual mode of saying "se luxu fovere per hiemem."  
Wytenh. thinks that the conduct of Antony and Cleopatra alluded to Virgil this suggestion.

194. Regiotorum, i.e., the one of Carthage, the other of Italy.

195. Diffundit in ora, i.e., spargit per ora—longe lateque divulgat, "publishes far and wide."

196. Jarbas, king of the Maxitani in Numidia, who had given permission to Dido to settle in his territory, and who had unsuccessfully sought her hand. The name is sometimes written Hiarbas. He was the son of Jupiter Ammon (or Hammon), whose temple in an oasis in Marmatica was long celebrated, and will be remembered in connexion with the history of Alexander the Great.

198. Garamantides, i.e., Libya. The Garamantides were a people of inland Africa above Gaculta, inhabiting a considerable portion of the district now called Fezzan.

206. Centum aras—see An. i. 416. Posuit, used as a Greek art. Wund. Forb. accounts for the variation of tense by saying that Jarbas had consecrated the "ever-buring" fire at the time when he introduced the worship of Hammon into Numidia before all the hundred temples were completed. The phrase vigilem ignem will remind all of the worship of Vesta.

201. Excubias aeterneas—in apposition to ignem, to express the object of Jarbas, ut essent excubiae aeternae.

202. Solum et liminam. Heyne makes these the words the accus. depending on sacraverat. But Wagn. and Forb. take them as nom., the substantive verb to which they are subject being omitted. The epithet pingue refers to the great number of victims slaughtered; and limina seritis forcutia to the numerous festivals, during which the temples were adorned with garlands.

203. Amenis animi. So in Geo. iv. 491 we meet victus animi, and at 310 of same Geo., trunca pe
dium. The genitive denotes the part affected, whether it be of the general nature of man or of his body.

204. Media inter numina—"before the images of the deity," or simply "in the temple," as the god was supposed to "fill the house" with his presence, and to be cognizant of acts done in all parts of it. Numera was read, says Servius, for numina.

206. The tone of this address, breathing impiety and audacity, is in keeping with the stern and fiery temperament of the Africans. Maurusia—"Moorish." Mauri, or Mauritani, was a general name including a number of nations, of which the Maxitani were one.

207. Epulato—"after feasting," when the libations were made. Libat nunc—this is to remind Jupiter that it was the influence of Jarbas that made the Mauri worship him, whereas they had not done so previously.

Lenaevum honorum, i.e., honorum viatium in Jovis honorum effusum. Lenaevum—an epithet of Bacchus. See Smith's Class. Dict.

208. Compare the impious address of Timon in Lucian, Tim. i. The sense is this: You do not seem to behold these things; for, if you behold them and do not take vengeance, then do we groundlessly dread you.


210. Inania marmura—the acc., not the nom. Marmura—thunder; marmo—unavailing to terrify the wicked.

214. Repulit. Observe the first syll. long.
In a word, what a world of events, M. that a single cap, was to all the Jovian race, the idola and the temples, as well as the wood at beneath.

217. *Submersus mentum*. On this construction see note 2, 228, and its 246.

Quipper's expressive of strait misery.

252. All quiet. Let us be reconciled.
stood as attached to the heels, as seen in the foregoing woodcut.


244. Luminam morte resignat. These words have caused great difficulty to commentators. We simply enumerate the principal explanations: (1.) He relaxes their eyes in death; resignare having thus the same meaning as solvere. Heyne and Forcell. (2.) He opens again the eyes of the dying when on the point of death. i.e., he recalls the dying to life. Wagner. (3.) As Mercury gives and deprives of sleep, so he again seals the eyes in the sleep of death. Jahn. (4.) Mercury, the "vexatorius," opens the eyes of the dead whom he is about to conduct to Orcus; for the shades in the lower regions are represented as seeing. Henry, followed by Forbiger.

247. The story of Atlas, son of Japetus and Clymene, turned into a mountain by Perseus, and compelled to bear the world on his shoulders, is well known. Mercury alighted on the peak (apicem) of Atlas, as being higher ground, preparatory to his descent to the plain. The epithet duri is applied on account of the toils of Atlas, and the circumstances recorded in 249 sq.

249. Pinxit is not to be interpreted too literally; it is a general epithet of mountains in the poets.


259. Ari—"a Mergus, or some such fish-hunter, which soars at a considerable height above the water, and, after marking its prey, swoops down upon it with the violence of a hurricane.

256. The authenticity of this and the two following verses is doubted by almost every commentator. The following are among the objections urged: (1.) 257 is absent from some MSS., 258 from most, while in others 257 is placed after 258. (2.) The lines are very tame, insipid, and rugged. (3.) The homoioiteledon, volubat and scabat. (4.) The asyndeton (want of conjunctions) in the verses, and the extraordinary connexion of the words litus arenosum ac Libyae centosque scabat. But, besides these, Wagner puts forward others:—(1.) The words terras inter coehunque, which imply high flight, ill accord with humilis juxta aequora of the preceding line. (2.) The reference to Mercury's mother and grandmother is spiritless, and ill placed. (3.) It is absurd to extend the comparison through so many lines, when the subject is a trivial affair, especially as Virgil uses hand alter only in similes where dignity and grandeur are conspicuous. Wagner farther imagines, that some grammarian added the lines lest the reader might suppose that auris similis in 256 might be interpreted literally as if Mercury were in shape of a bird; and that 258 was appended lest the subject should be wanting, while 257 found a place in the text to explain circuin litora, circuin scopulos of 254, 5.

257. Litus arenosum ac Libyae. This Wagner takes to be the true reading, the interpolator having inserted ac in the third place, for ac litus arenosum Libyae. Others write ad, and others omit altogether.

258. Maia, the mother of Mercury, was one of the Pleiades, the daughter of Atlas and Pleione. The Romans called the Pleiades, V砾ilae.

260. Tecta novantem—building a new private mansion for himself.

261. Conspectus. Atque. This is Wagner's punctuation: a semicolon is usually placed after conspectus. Wagner asserts that this particle, atque, when placed at the beginning of a sentence, expresses amazement at some unexpected circumstance. It here indicates the astonishment of Mercury at the dress of Æneas, and the total change of his manners and character. Stellatus, viz., on the hilt and scabbard.

262. Laena—z̄laiva was a peculiar kind of woollen cloth, with a long loose nap, not made into any particular shape of robe, but used as an outer hap in various forms. See Ramsay's Rom. Antiq. Ardebat=spinx-debat.

263. Murex—a shell-fish which supplied a purple dye. It was found in large quantities at Tyre, on the coast of Laconia, and other places. See v. 265.

264. Telas—"the warp." Dido had interwoven, here and there, "fine threads of gold." See iii. 483.

265. Invidit—"angrily addresses." The word is characteristic of the speech of Mercury, and indicative of the tenor of what is to follow.

266. Torquet refers to the revolution of the earth on its axis, for Virgil was aware Terram circum acem se summa celebrar convuls et torquere, Cic. Acad. iv. 39, 125.

276. Spes heredis Iuli—debeat. Wagner, comparing 256, Ausonium proem, thinks that he has caught Virgil "napping." Forbiger defends the poet by saying that he is here correcting himself, justly thinking that at this very time, when Æneas was held in the chains of Dido's love, Ascanius would naturally be of more concern to him than any offspring to be derived from a new marriage in Italy.
...aiv...
314. *Per dextram*—by the right hand, which we have joined in hospitality. On the form of oath, see Æn. ii. 142, and Soph.

Phil. 460, τρόπος ἐν σέ πατρός, etc. Τς is governed by oro, 319.

315. *Aliud nihil*—nothing but tears and prayers. This line refers as well to what follows as to what precedes.

318. *Domus labentis—de gente Didonis intelligendam, vel politas de Didone ipsa, quae hic novam gentem regiam conditura est.* Forbiger.

320. Having referred to personal favours and private considerations, she now turns to the troubles and difficulties which Æneas had brought on her, and which he can alleviate, or remove, by remaining at Carthage.

*Nomadum tyranni—"kings of the Numidians;" Iarbas is particularly meant. The num Nomidae, Sallust, Jug. 13, derives from Nomades, i.e., the shepherds—pastoral tribes, from νομάς. Numidia is called Nomas by Martial.

321. *Infensi Tyrii.* Either Tyrian nobles had been rejected when seeking her hand, or the general body of the people were dissatisfied that they are made subject to Æneas, a foreigner.

323. *Cui deseris me—shortly for cui velitquens me deseris.* Moribundam, i.e., moriturum per te.

324. *Hospes—hoc nomen de cumiince—How much bitterness of reprooof do these words convey! Cf. i. 678.

325. *Quid moror.* These words have reference to moribundam, 323. The meaning is, "If I am to die, why do I delay to lay hands on myself before Iarbas or others of my enemies destroy me?" After an supply moror from the foregoing.

326. Gaetulus is put for Afer generally, since Iarbas was king of the Maxitani, and not of the Gaetulians, as we have seen.

327. *Suscepta fuisset.* This verb usually applies to the act of a father in taking up his children, in token of his wish that they should not be exposed, but saved. It thus means to rear, to educate, and is not to be confounded here with concipere. Cf. Ter. Andr. i. 3, 27.

330. *Capta ac deserta* is a strong phrase for "abandoned by you." Capta is supposed by some to have reference to the dreaded captivity by Iarbas, but this seems quite irreconcilable with the foregoing lines. Gesner, finding the difficulty of captoe insurmountable, rejects 526-50 altogether. Capta, however, seems to mean "taken in," "outwitted," "deceived."

332. *Curam, i.e., dolorem.*

335. *Promeriam, scil. de me, that is, you have conferred many favours on me.* Elissa, or Elisa, was the proper name of Dido, which latter term is said to mean a wanderer.

336. *Regit—the common reading is reget.* On this Wagner remarks that dom with the fut. signifies continuance of time, without any limit being assigned; but with the present it denotes all the time that elapses up to the end of a period whose duration is fixed.

337. *Pro re—pro re nata, i.e., considering the state of affairs. Partum is anything done in a clandestine manner; the idea of "a desire to deceive" being necessarily implied.

339. *Practenda taedas, i.e., I have never put the name of marriage on our relationship.*

Hae foederata, "such engagements," viz., as those of marriage. Aut alter nec becomes negative.

341. *Meis auspiciis.* These words are seldom employed in reference to the affairs of an individual; the signification is transferred from public matters, more especially from the consuls and generals of the armies, qui aut suis aut alienis auspiciis res gerunt. The life of Æneas was hereafter to be regulated according to the will of the gods or the Fates, and therefore alienis auspiciis.

342. *UrbeTh Trojanae coeleter, i.e., "I should have built a new city on the ruins of ancient Troy, and now be inhabiting it, taking a delight in paying yearly honours to the Muses of my friends." Reliquas, the Muses, as translated; not the sepulchres, which is Heyne's opinion. Wagner understands it as the city itself. The variety of tense in coeletem and posuissem will be easily explained. There is a zeugma in coeletem which is applied to reliquias and urben in different senses.

344. *Musa, pleonastically, as is often the case when words of art and industry are spoken of. So ore or vce after verbs of speaking.

345. *Grynum, or Grynia, was a town of Acolis, funed for a temple and oracle of Apollo.

346. *Lyciae sortes—Apollo's oracle at Patara in Lycia. See above, 143, note Capessere—"to make for."*

348. *Detinet, i.e., so delights and interests you that you cannot leave it.

350. *Quae invidia, i.e., by what feeling of envy are you influenced, so that you do not wish us to settle in Italy? Thiel remarks, that the metre is well suited to the sense— the quick movement of invidia est (— ου — | ) followed by the slow and deliberate enunciation of the long monosyllables, et, nos, fas (— | — | — ), with the renewed earnestness in extera, (— ν ν ) all contribute to give the words
II. IV. 225-226

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I knew there was no escape for us. I knew we were at the mercy of the enemy. I knew we were about to be taken prisoner. I knew we were about to be killed. I knew we were about to be tortured. I knew we were about to be humiliated.

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NOTES ON THE ÆNEID.

339. Frondites remi and infabricata ro-bora refer to the same thing, viz., the branches and shoots with the leaves still unstripped, and the stems unfashioned.

Infabricatus is among the ÆNEAS.

401. Migrantes—et ruentes, i.e., ruentes ut migrantes (festinare) solent. Gernae—"you may perceive (if you wish)," a poetic expression for cerneres.

402. Wagner writes velut and not veluti, alleging that veluti and uti are never written in Virgil, except before consonants.

Veluti cum = 6s õxi. 403. Hiemi memores. Cf. Hor. Sat. i. 1, 35, "magni formica laboris * * haud ignara et non inane futuria."

404. It agmen—et convectant. On the variation in the number of these two verbs with the common subject agmen, consult note, Æn. iii. 676. and i. 70. The verb con-vectare is said to be found only here and in Tac. Hist. iii. 27. Calle augusto.—cf. Geo. i. 350.

406. Agmina cogunt. This is a military phrase applied to the duty of those who brought up the rear, and prevented the soldiers from straggling or from plundering.

407. Moras is for morantes, as opus for operantes fornicatis, by a well known poetic usage. Thiel quotes a most appropriate example from Ter. Andr. ii. 3, 21—uxorem his moribus dabat nemo, i.e., homini sic morato—"to such a character."

408. S. cernent—"glows." This verb is used to express activity and quick motion, since these produce fervorem. On the two forms, fervere and fervère, see Geo. i. 456; on stridere and stridère, Geo. iv. 262; and on fulgere and fulgère, Æn. vi. 827. See below, 409.

409. Quis sensus—"by what name am I to call that feeling," according to the distinction laid down between qui and quis. See note, Æn. iii. 608.

411. Acquir misereri. Wund. interprets, of the movements and the din of many individuals engaged in labour.

413. Ire in lacrimas for descendere ad lacrimas—"to have recourse to tears."

414. Animos—iras, or it may be opposed to supplices, and be equal to superbi spiritus, the pride of the queen alternating with the weakness of the woman.

416. Properat, used impersonally. The common editions have a semicolon after circum, but Wagn. punctuates after illore (c) making utque circum mean ex omnibus, quæve circa sunt, locis.

417. On carbasus, see note, Æn. iii. 967.

419. Si patui—si = 5s or remin in German, and is to be translated, "Since I have been able to anticipate (sperare=ersectare), (see 298, omnia tua timens) my present grief, great as it is, I shall be able to bear it too."

422. Molles aditus et tempora, i.e., you were the only one who knew to discern the proper time when he was most affable. "You alone knew the soft approaches to the hero's heart, and the seasonable moment to enforce them." Galbraith.

424. Hostem = odiosum vitam. Heyne. Thiel takes it as equal to hospitem, which was the original significance of hostis.

426. Autis, in Bœotia, where the Grecian chiefs, having assembled with their forces, previous to their departure to Troy, bound themselves by an oath not to return till they had captured the city of Priam.

427. Patris cinereum revell. One of the most heinous of all sins, in the eyes of the ancients, was to disturb the ashes of the dead. The poet, perhaps, makes reference to the story that Diomedes carried away the ashes of Anchises, but afterwards returned them to Æneas, when he had been plagued for violating and retaining them. This circumstance, however, could not have been known to Dido at the time, but the poet, we have seen, does not avoid anachronisms, if the subject be suited to embellish his work.

433. Tempus inane, i.e., a season during which their relationship and close intimacy should be partially suspended, and an easy transition made by her knowing merely that Æneas, though not on terms of former friendship, was still near, and in Carthage.

435. Veniam = gratiam, beneficium.

436. This verse has given much trouble to commentators, the opinions of some of whom are enumerated underneath. (1.) And if you confer this favour upon me, I shall remember it gratefully so long as I live, and repay it abundantly at my death: Heyne, Jahn, and Sibb. (2.) And if you will confer this favour upon me, you will testify that it has been abundantly repaid at my death, i.e., that I have bestowed much more upon you than you have upon me; thus Wagner, who does not agree that mortu means during my life until my death. (3.) Henry reads cumulata, and, referring to the words of Æneas, 300, Desine nunc quis incendere tegne querelis, explains as follows:—In deference to the wish of Æneas, I shall cease to worry him with complaints and entreaties, (i.e., remittam—I shall slacken in my remonstrances), although by his departure death is prepared for me, as it were, manifold (cumulata morte)." (4.) Föröber interprets simply, and, as appears to us, correctly, "And if you perform this service for me, I shall repay it handomely at my death;"
NOTES ON THE AENEID.

B. IV. 437-442.

MOTES ON TBK JCXBIX.

4.4. Festus. — Festus, the general
character of the portrait (Lat. art, it
but, duty, civil I. un—
4.4. The poet criticizes the Alp, w, l
at the peak of the Alp, the Alp
north wind blowing from the Alp.
4.4. For alter mean places and alter,
the former has the authority of the best. 
Altar consecrations equal to their consecrations
at altar altars.
4.4. The suitable ness of the word tindurit
in this place will at once be recognized; "is
burnt," "lashed." 
4.5. He not only a period after ward, but a
sentiment is preferable, for it is the
expression used in the other sense.
4.6. Latus, rel. suis. Convena coeli — see
5.10.

4.4. Tuercemus. This is a word borrowed
from Licc. in 1. 3, 2.
4.5a. Occasum — "cloud" "disgusting in
appearance," or here rather of the name,"
"purple on the mouth." Of Geo. L 470.
4.5b. Heyne remarks that this verse is
naturally adapted to increase the horror of
the scene. We are deprived of the life of
100 when we find her at the moment of
on the part of her death, even to her
dearest relative. Thus are the tears
on the door of the scene.
4.5. Tempus — the air of the
the shade of Syc.

De nonnun, ib. quite demoted to the rape
masmarum
4.4. Tellusbus necris — Yell to properly
the way through anything; is, as field, and farm
will be the view.
4.5. Hier. — "the sea.
4.5. "And the foreign race, still
on the near we would have dis-
ord the cry of the hand in
..." The
bird in a bird's nest in the nooks

4.6. Hel. — "he is." These

4.4. A. I. care. The sea, still
on the nor o the sea, would have dis-
ond, the dolor of the hand in
..." The
bird in a bird's nest in the nooks
n the nest, and rests of the fleshy
of it by itself, to the fish
water which I would have. This
kind of wind I kept it still, as
a devil, and all...the
in my own. But it to its
eared themselves to catch it, and tried it to

B. IV. 464-466.
put him to sleep, for he behaved to be always awake.

487. Carminibus—magical charms.

489. The power of stopping the course of streams, or of making them flow back again to their source, was attributed to the magi.

490. Nocturnus, i.e., noctu, see above, 303, note.

491. Ornos—not ash trees only, but all kinds.

493. Accingier—the old inf. for accingi, on which see Donaldson's Varroianus, p. 360 (2d ed.) It is here middle voice, "that I girl myself with magic arts," as my weapons, i.e., that "I have recourse to." Such an apology was unnecessary for Dido and her times, but it would have been requisite in the case of a Roman of Virgil's age (see note, Æn. i. 469), when magic rites were condemned, and even subjected those who engaged in them to accusation before the law courts.

Artes is the accs. of the remote object, on which see Æn. i. 228, and ii. 210, note.

494. Sub auras—sub means motion from below, upwards, so that the phrase signifies "to raise a pile up towards heaven." As the Greek aspiration -σ, and σι=θ, sub=σιν. Heyne explains sub auras as merely sub divo, "in the open air."

495. The woodcut represents a pyre, or ara sepulchri, as it is otherwise called, with a dead body laid thereon. For a description of it see Ramsay, Rich, or Smith; and on the funeral ceremonies generally, consult the same authorities.

497. Wagn. reads superimponant (scil. famuli) which Fors, deeming inconsistent with secreta, rejects, and adopts the lection superimponas.

498. Juvat (συρρέει)—"it is necessary," or "expedient. I Jubet is another reading.

500. Anna's character, unsuspicious and devoid of penetration, is well chosen, to render the working out of the catastrophe more easy and natural.

502. Aut for nec, after the preceding nec.

503. Tredis et lice secta "of pitch vines and split oak"

506. Fronde funerea—more particularly the leaves of the cypress.

508. Effigiem—an image of the person against whom the enchantment was directed, made of wax, or wood, was one of the most important parts of the magical rite. As the wax of the image melted, the faithless lover was supposed either to melt again to affection, or to be consumed by a miserable death, as a reward for his perfidy. The latter result was the one wished for by Dido.

509. Effusa crines—another example of the acc. after a passive part.; see note on Æn. i. 228; ii. 210. Transl., "with dishevelled locks." Sacerdos, i.e., the Massylian priestess mentioned above, 483.

510. Ter centum tonat deos—"thrice invokes with loud voice a hundred gods." Thus Wagn. in his larger edition; but in his smaller he joins tercentum, considering it equivalent to plurimos. Schirach and Thiel write tercentum, but take it adverbially, (not joined to deos) equal to multiplicant, multis nominibus.

Erebos, brother of Tartarus, and son of Chaos.

Chaos (Χάος, χαίνω, whence χάσμα), the great void in which all things were found; it is sometimes put for Orcus.

511. Tergeminam Hecaten and tria ora Dianae mean the same thing, for Diana was called by three names—Luna in heaven—Diana on earth—and Hecate in the lower regions, and in this triple form she is represented in the woodcut below. The gods invoked were of course infernal ones.
NOTES ON THE JUNIPER.

that I perched the altar: when I was taken from the Styx.

that bus, 'I had grown high,
dearly with drawn
and a white flake
and as he pointed down of
our, I was as with

Lav. I am one of the jude.

IV. 627-634.

I. a. e. "I'll tell you
is a letter from the north of
and called for the ear"

It was a popular lad
1160. It is sometimes spent, or out of ear. of
aliment was not immediately
by the other, but by all
those of the fire. But it was in
part of the arm to relieve the arm
blows. The body were as the
and called Hip mates, different water,
front as the Hip mates which we

517. M. II. "The drake,
was a common practice in religious

518. I found poiy. See above, 509.

In crease or media— "clothed in a robe, with
prised until," as was customary.

520. Suber consilia huius— the stars were
the eyes of heaven," and thus considered
as it were, of heaven's degrees, and censured
all things done or done upon
Earth.

522. Apollonius (of Rhodes), b. 714, and
b. 160 B.C., has supplied to Virgil
many ideas in this beautiful description of
eight. Galbraith quotes the following from
Young's Night Thoughts:

Not to the idle, nor to the
brakes, nor to the streets of
Herbert, but to the world
slowly. I don't know who

I spy, and have caught it on

A thousand, perhaps I said.

Then in the right, thinking of
Newton's works, contriv'd as well
of passion when he'd,

But a most

Yet a man,

called, and not a

And I, 242, 243.
556. Forma dei. non deus ipse—see 571. Reference, i.e., iterum cunctis.

558. Omnino, vocem, colorum, etc.—similis—another example of the accus. of reference or limitation, on which see note, ‏אע. ‏I. 228, and ii. 210. The voice, the complexion, the golden locks, and the graceful, well-turned limbs, are the marks of beauty for which Mercury was distinguished among deities. On the synonymia of qua after colorum, see ‏אע. ‏I. 332, note.

559. Black being the prevailing colour of the hair of Greeks and Romans, they prized highly the flavos crines as more rare and beautiful. See Antiq.

560. Sub hoc casu—"at the crisis in which you now are"—such is the force of hoc. Ducere somnus, like trahere somnos, means to enjoy protracted sleep, συνιν πανιχινον. 561. Demude, in interrogations, is often almost equal to "quum res ita sint."

562. Zephyros, as auster at iii. 70, is not to be taken literally, but as signifying the wind, generally. The wind called Africans (W.S.W.) would have been more favourable for those sailing from Carthage to Italy.

564. Certa mori—see above, 554, and cf. 475.

565. Potestas praecipitare. On the difference between the infinit. and the gerund after such a subst., and on the syntax of the infinit. in this construction, see a full note, ‏אע. ‏I. 350, v. 638, and Geog. i. 356.

566. Jam is used of an event which we confidently expect to happen immediately. Turbāri trābulus, i.e., with the ships of the Carthaginians. Gossr. takes it to mean that unless Aeneas made haste to escape, the sea would, on the morrow, be strewn with the fragments of his ships, broken up and burned by the Carthaginians.

567. Fervere—see above, 497.

569. Eia age is expressive of the greatest impatience.

570. Varium et mutabile semper femina—a well known proverb. The nent. of an adj. joined to a masc. or fem. subst., expresses some degree of contempt and depreciation. The construction is frequent both in Greek and Latin: Thus Οvid Amd. i. 9, 4, Turpe est senex miles. Triste lopus stabulis, etc. Res is sometimes put in apposition instead of the nent. of the adj., thus Οv. Met. vii. 826, credula res amor est.

The proverb aut amat aut odit mutier, nihil tertium, is similar in sentiment to the above.

571. Subitis umbris—"the sudden darkness consequent on the departure of the god who had appeared, as deities were wont, in a halo of light." Thus Heyne and Gossrau. But Henry suggests that umbras here means the simulacrum, φάντασμα of Mercury, (forma dei, 556.)—"a vision of the night." It would be unworthy of Jupiter to require his messenger twice, in person, to Aeneas. Of this Wagn., in his smaller edition, approves. Forb. leans to the same interpretation.

573. Praceipitae is to be applied to consider, but not to vigilare, say the commentators. It appears to us, however, that it is equally applicable to both, for an adj. thus used, where an adv. might have been expected, is in most cases equal in meaning to a separate and independent assertion, as if it were, "Make all haste (praceipitae), rouse yourselves from sleep (vigilare), and take your seats on the rowing-benches." So, in the next line, cito is not for cito, but is equal to "Be quick and unfurl."

If the address, vigilare, were confined to those of the train whose duty it was to be on guard for the night, we might allow the restriction in the use of praceipitae; but as we cannot for a moment imagine, either (1) that all the companions of Aeneas were on guard on the night previous to the renewal of their labours, or (2) that the orders of their chief would be given to a part only of the forces, we seem confined to the explanation now hazarded.

576. Save deorum—imitated, says Heyne, from Ëmnins, Jumov Sataniutia, sancta deorum, and this from Homer, βίζ εδώκων. The poets, and later prose writers, used the positive degree of adj. in a partitive sense, governing the gen.

577. Quisquis es— with this compare notes on 556 and 571.

578. Dextra sidera—"propitious stars," on the rising of which the winds depended, in the opinion of the ancients.

581. Habet—"possesses." Rapiuntur, ruuunque, followed by the perf. deservere (in a moment, as it were, they are off), admirably express the extraordinary activity and speed of execution of the various duties of seizing and arranging the cordage and tackling of the ship, of taking the posts of rowers or sailors, and of putting forth to sea. Note the sound answering to the sense in this and the following verse.

584. 5. The reader of Homer will have little difficulty in turning to II. x. 1, for the original of these lines. Tithonus was a son of Laomedon, king of Troy, of whom Anmora became enamoured.

586. E speculis, i.e., from the higher part of her palace, to which, as a watch-tower, she had retired at the early peep of grey dawn to have a view over the harbour.

587. Equidis valles—"with sails equally filled," i.e., with a steady and favouring breeze.

588. Vacuos sine remige—such pleonasm are very common in Latin and Greek writers.
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619. *Fruatur luce.* He is said to have reigned only three years, and to have been drowned in the river Ninnicus—his body, however, was never recovered. To this line 620 refers.

620. It has been asked, What does *que* connect? and it has been said that *inimatus* is for *neque humetur.* But it is better to consider *ante diem* as in meaning, though *not in form,* an adj. *immaturus*—a construction which might be abundantly illustrated from English as well as from Latin authors.

623. *Exercete odis*—referring, of course, to the Punic wars. Observe the position of *murea,* similar to that of *naviget* noted in 237, above.

625. *Exoriare,* much stronger than *exoritum,* for it expresses a confident expectation that such a one will arise, though she cannot name the individual. The *ultor* is Hannibal. *Ex ossibus,* i.e., *not by generation,* but as it were from her very limbs, in a figurative sense.

629. The *hypermeter* syll. *que* (to be joined by synaesthesia to the next line) is very unusual at the end of a completed *sentence,* on which account some editors have rejected the latter half of the verse, and others the *que.* Wagner and Forb. retain the line in full, considering that the hypermetrical syllable is intentional. We are to imagine, they say, that the excited feelings of Dido, and her eager haste in speaking, had rendered her almost breathless, and that the last words are uttered with a panting and failing voice, the *que* betraying an intention to say more, which the powers of speech refused.

631. *Abrumpere lucem*—the idea of violent breaking has reference to the thread of the Destinies.

633. This line is considered spurious by some editors on account of the trivial nature of the information, and the unusual phrase *cinis me habet.* Forb. defends its genuineness by replying to the first objection that the great importance attached to nurses, and the large influence exercised by them, are sufficient grounds for the introduction of this piece of intelligence; and to the second, that as the phrase *cinis sum* is common, and *tumulo urna haberi* is a mere variation of the one here used, we are justified in admitting *cinis habet* as a poetical fancy. Instead of *sum* we might at first sight expect *esus,* but the sentiments are *Dido's,* and therefore the reflexive pron. is quite right.

634. Cara *mihi,* i.e., "though not my nurse, but the nurse of Sycanus, yet dear to me." Wakefield removes the commas, and makes *mihi* depend on *iste,* but this would produce a tautology with *huc,* whereas *cara mihi* causes no tautology, but on the contrary brings out an idea which the brevity of the phrase does not allow to be broadly stated, nor indeed would that be either necessary or laudable.

635. *Fluriali lympha,* i.e., *vivo flamine.* Ablutions were necessary previous to individuals engaging in sacred rites.


638. *Stygio Jovi,* i.e., Pluto, *Ziz kata-"

641. *Anilem gradum*—the more common reading is *anili,* to agree with *studio,* and this certainly suggests a much more beautiful idea than the lection adopted by Forb., Wagn., etc., *anilem.* The epithet as joined to *gradum* is very insipid and commonplace; while, by attaching it to *studio,* you bring out one of the characteristics of old age, generally, and especially that which might be expected in a home-tie, who had, by long residence, become almost one of the family.

643. *Acies* is not used of the eye simply, but only when it is excited and has a startled appearance through anger, or any other violent emotion.

644. *Interfusa genas.* See note, *Aen.* I. 298, and ii. 219. *Maculis*—the truth of this is said to have been borne out in the executions of the French Revolution. Many of those whose hair or robes were cut off at the neck, in preparation for the guillotine, had on their faces red and livid spots.

646. For an illustration of the *rogus,* see 494, above.

648. Cf. 507 sq. The garments were among the presents brought from the ships, i. 647.

650. With this passage, cf. Soph. *Trach.* 917 sqq., where Dejanira slays herself on the couch of Hercules: see also *Eur.* Alcestis, where Alcestis flings herself on the nuptial couch. *Novissimns* is often used for *ultimus,* so *novissimum agmen.*

651. *Exuviae,* etc.—"O Relies, dear to me, while fate and the deity permitted, receive this soul!" "Receive," etc., for she was about to breathe forth her soul, lying upon them. *Sinebat* is written by Wagn. instead of the common reading *sinebat,* on the ground that *deus* and *fata* unite into one singular idea of *divine arrangement.*

654. Peerlkamp would write this and the two following verses in the order 656, 655, 654.

*Imago,* *λουσανος* umbra, is called *magna,* on account of the celebrity of Dido's exploits. *Mēi imago* means that by which I am represented: *mea* would mean that which I possess.
663. He was a S. we say, "had a view to the city," but our present he and usual are, a name which came to be placed in the present as 31.

664. After the example of the poets, Virgil describes rather the arrange-ments resulting from the death of a ruler than the murder itself. Cf. L. 12, i. 9, 9.

665. Barchis: i.e., it really spreads through the city, and excites the people in vehemence. See above, on 91.

666. Per quae deoru. The poets and orators often repeat the prep. and thereby add popular force and vigur to the sentence. Cf. Ann. 11. 328.

667. H. 25. i. 1 would be, "This, then, was the ease of that preparation of yours." 

668. In the. 11. 7, "If I have a beloved one," or, "Would they had called me," which latter is better suited to the style, where Anna is reminiscing with the excelling queen, and explaining her want of evidence in a sister's affection.

[Diagram: Death of Dido, from an Ancient Statue.]

[Death of Dido.—From an Ancient Statue.]
BOOK FIFTH.

ARGUMENT.

Aeneas, leaving Carthage, sets sail for Italy, but, by the violence of a tempest, is a second time driven on the coast of Sicily, where, assisted by the friendly co-operation of Acestes, he celebrates games at his father Anchises' tomb, on the anniversary of his death (1-603). But in the meantime, the Trojan women, being instigated by Iris, the messenger of Juno, set fire to the ships, of which four are burned, the others being miraculously preserved by Jupiter (604-699). Anchises appears to Aeneas in a vision on the following night, and gives him advice and direction with regard to his future course (700-740). Aeneas founds the town of Acesta, and leaves, as colonists, many of the matrons, and the old men unfit for active service in war, and he himself again puts to sea with his fleet for Latium (741-778). In this voyage, Neptune renders the ocean propitious, and, at length, after his many wanderings, our hero reaches Italy, having, however, lost his pilot, Palinurus, when near the Hesperian coast (779-871).

I. Interea—"in the meantime," i.e., whilst the events narrated in the end of Bk. iv. are in course of accomplishment.

Tenebat (a nautical phrase) medium iter—"was now proceeding on his voyage in the deep sea;" he had got "out to sea," as in Aen. iii. 664. Or, better, "Had got fairly under weigh." So we use the term "to be in the middle of," to signify that one is engaged busily in a process, without saying that it is actually half-completed.

2. Certus—"determined to proceed to Italy, and not return to Dido," as certus eundi, iv. 554. Serv. "With straight, unerring course," as in the phrases, certa hasta, sagitta, etc. Wagn.

Aquilone. The N. W., put for the wind generally, as frequently; Heyne. Holdsworth, however, comparing Dido's dissuasive question at iv. 310, "Medis properas Aquilonibus ire per altum?" thinks that we are to take it literally, it being thereby in-
But it seems clear that after the day...
NOTES ON THE ÆNEID.

41. Solatur. Cf. Hor. Sat. ii. 6, 117.
Silea tenui solabitur erro.
Reduces, from the adj. redux.
44. Ex aggere. This has reference to the custom of Roman generals who harangued their soldiers from an artificial mound of earth raised in the camp.
45. Alto a sanguine, because Dardanus, their progenitor, was son of Jove; see iii. 167. Understand oratum after genus; a particip. is often omitted thus, as at i. 169; ab alto for veniens ab alto.
47. Diviniqve. The poets often place the conj. que with a different word from that to which it properly belongs.
48. Maestas, not by ennallage for moest, but to be applied properly to the altars as displaying in their adornment emblems of grief.
49. Wagn. writes nisi for ni, because says he, nisi is used when one affirmis and threatens determinedly (as Æn. ix. 805, xii. 568), nisi when one denies or doubts. The cautionary expression nisi fallor is used, since men in the most ancient times reckoned by the return of the sun and planets only, without any means of a nearer approximation to the very day and hour.
51. Hunc ego, etc. Wagn. and Heyne put a comma after ego, thus making the sentence an anacolouthon (see Æn. i. 237), and considering agerem—essein, but Jahn, Peerlk. Gossr., Forb., etc., omit the point, and govern hunc by agerem, which has ego as its subject. This latter is manifestly common sense, and, moreover, avoids an unnecessary anacolouthon—anglice, “a blunder.”
Gaehtus Syrthns, i.e., Libyan, generally—for the Gaethi, as we have seen, lived to the W. Syrtes does not mean the sand banks, but the districts of the continent bordering thereon.
52. Depremsus—“surprised by the enemy” Argolicus mari, i.e., the Aegaen, the term Argolicae meaning anything Greek. Mycenae is mentioned as being the city of Agamemnon, and therefore the head-quarters of eminity to the Trojan race.
54. Altarum—“altars,” as if Æneas were received into the list of deities.
55. Ulto means primarily “contrary to expectation.” Cf. Livy i. 5, ulito accusantes. See note ii. 145.
56. Equidem is said by some to be compounded of ego quidem. Others, however, resting on numerous examples in which it is joined to plur. nouns, and to words of the second and third person, prefer to deduce it from a intensæ (as e-caster, e-durus) and quidem.
Sine mente, without the intention (preconcerted plan). Sine numine, without the wish. On numine, see note, Æn. i. 8.
68. Laetum is applied to honorem, although in sense it belongs rather to cunctis Ventos, i.e., secundos ventos.
69. Veltim me sibi ferre, i.e., let him (Anchises) willingly receive these sacrificial gifts, and look down with benign influence upon us. The order is (Anchises) velit, urbe posito, me ferre quotannis hac sacra templis sibi divatis.
62. In navibus—the prop. is used distributively, “for each ship,” in which meaning it is carried out by the distrib. bina.
64. Sidem quum, Nona Aurora—this refers, as lines 47, 48, above, to the nomencladem sacrum, performed nine days after the interment of the body. See Ramsay’s Antiq. p. 427.
66. Prima, i.e., primo loco, by ennallage. Although prima (i.e., primam) is used with the first of a series, we have not tum, deinde, etc., with the remaining particulars of the whole list, but the simple copulative.
Ponam—“I shall institute.” The custom of the ancient Greeks in celebrating games on the death of a relative or friend is here referred to.
68. Jaculo and sagittis are rightly coupled by the simple copulative que, since both belong to the same kind of exercise, while aut and sed contrast two different sorts of game. Jaculo melior is similar in construction to optimus hostis, etc. The words jaculo inculti melior are to be taken together, as the verb incidere suggests a degree of confidence and pride arising from conscious superiority.
69. Crudo, “untanned,” or so called from the severity of the blows inflicted. The former is to be preferred.
71. Favete ore, εὕφημερεϊ—“Keep religious silence,” so Hor. Od. iii. 1, 2, favete linguæ. The phrase is well known as that used by the priests at the commencement of a sacred rite. Some read temporae cingite ramis to avoid temporae ramis coming together, but such alliterations are frequent; see vii. 135, and viii. 286. See note iii. 263.
72. The myrtle was sacred to Venus, hence materna myrtus.
73. Helymus had come from Troy to Sicily with Acestes, as report said. Auicnaturus, “ripe in years.” On the construction see Æn. i. 178, festis rerum.
77. On these rites consult Ramsay, or Smith’s Dict. of Antiqu; and see Æn. iii. 66, 67. Instead of Baccho, lucte, sanguine, we should expect the gen. The abl. is explained on the same principle as hastis haco ferro, Æn. i. 313, and domus sancte dapibusque. See 618.
Mero, “unmixed,” for it was unlawful to mix water with wine used in the duties of religion. The blood is called sacrum, as being that of the dedicated victims. The following is an illustration of the Carthago-
7. *For ur* means only "fresh and pure, untinged by contamination.*

8. *Sacred part* of a *discussion paper, which in the table, showed to join with *recept* would be tautology; it is better to punctuate with a semicolon after *term.*

9. *C. r. s.* An *acra.* An ancient term for the triple division of an altar, holy (consecrated), handling over for sacrifice; the latter, which was not enlightened and the shade (*i. e., water) in the hollow places.*

10. *Tutum, by s. e.* *See Ps. 1. 2.*


12. *Ad 4* — *(adura), the most holy and secret part of a temple to which common people had access. It is here applied to the sepulcher, as a place of remarkable sanctity. It was a popular belief among the Lacedaemonians and Persians, and other ancient nations, that all places or signs of men appeared in the shape of serpents: hence, the serpent is aptly referred to the godhead of the place or of Ancestral.*

13. *Septem gr. s.* septam columnami. *i.e.,* of seven columns — "tracing a way of eight stones." The word septa is equal to the counseling septa. The number seven is repeated by s. e. to have reference to the seven years of A. The serpent is, with all the think it chosen as being evil and a symbol. A *description of the serpent will occur to all.*

14. *So spoke* the *enemy of mankind indeed.* In *serpent,* format, &c. &c. &c. &c. The *address* is in the form of the biented wave, *Pis. 31. 2. 16,* where but on his "

15. *Cerar h. s.* of the folk that Tow red Lord above said, a *p. p. "* black and created at a *b. s.* with dread, With an eye of vivid light, erect and black on *l. s.* that on the grass Treated it in the dark. *Ps. 1. 1. 89.*

16. *C. 5.* *I. 4.* *to be a pillar from* &c. &c. &c. &c. *of the, un* - make, *i. e.,* *into a* Translate, *"Whose back, arched and in, to varie*
See also for limitations of Virgil, Silius xvi. 295, and Stat. Theb. i. 6.
196. 
197.

103. Viscii Aeneidas, scil. paganantes. Pars parati—on this synesis syntax see note, 
198. Aen. i. 70. Another pars is not to be understood to "visuri," for all had come to see, and part only to take a share in the contests.
199. Manera—the rewards of victory, tâ âbâ. Circum—the place where the contests were held. From Homer we learn that triposes were the rewards of bravery among the Greeks.
111. Preetium, for praemium. Ostro perfusae vestes, i.e., purple-dyed garments.
112. Talentum, i.e., a talent of gold and a talent of silver. Some MSS. read talenta.
113. Et tuba—the cornup after the intervening words sacri-tripes, etc., seems to connect canit closely with locantur, 199.
114. "The trumpet proclaims that the games have begun." The poet again attributes to remote times the customs and instruments of his own, for the tuba was not known in the Homeric age; but see note i. 469.
115. Virgil has substituted a boat-race for the chariot race of Homer.
116. Mnestheus, grandson of Assaracus, from whom Virgil assigns to the Memnian gens to be derived (Max' Halus) on account of the slight similarity in the name. See Aen. iv. 288. On Pristis, see Aen. iii. 427, and on Gyas. i. 612.
119. Urbis opus, i.e., so large that you would think it a city; "a fabric like (as large as) a town."
120. Impellunt, plur. with pudis as nom. (synesis), see Aen. i. 70, and above, 108.
121. Trippici versu, "with three banks of oars." Virgil assigns to the heroic age an invention which Thucyd. (i. 13) says was due to the Corinthians about three centuries before the Pelop. war.
122. For Sergestus, see Aen. i. 611, note. Cloanthus, see Aen. i. 222, 510, is represented as the ancestor of the Cluentian gens, as Sergestus of the Sergian. Even after Virgil's time, the Roman gentes sought to derive their names and trace their descent from Trojan heroes. Many of these attempts were very far-fetched; thus, as Mnestheus was deduced from μεσθης, so Memmius from Meminisse, its Latin equivalent. Centaurae, fem., as being the name of a ship.
124. The rock, during the winter, is covered by the sea and the high billows, but in the calm weather of summer it appears above the waters, and presents a flat surface, a resting place for the sea fowl.

The bay appears to be that of Longinus, at the foot of Mt. Eryx. Procul, scil. a litore.
126. Cori (or Curiti), the N.W. wind. See Geo. iii. 278.
127. Tranquillo—"in a calm," the so-called all absol.
128. Apricus commonly means "sunny," exposed to the sun; but here it signifies "loving the sun," "delighting to bask in the sun." So Persius says, "Aprici senex." 129. Sorte—they select, by lot their positions, because it was a matter of great importance to have the course nearest to the goal round which they were to turn.
133. Doctores—the navarchi, or captains, not the gubernatores, on which see 12, above. See 160, below, where Gyas the Doctus is distinguished from Menoetes the Rector, i.e., gubernator.
134. Populea, from populus, a poplar tree; but populus, the people. The poplar was chosen because they celebrated funereal games. The poplar had been brought from the lower world by Hercules when he carried off the dog Cerberus. For the tale of Lenece, Pluto, and the poplar, see Smith's Class. Dict. under "Hades."
135. Homeros—another "acc. of reference or limitation." See Aen. i. 228, and ii. 210, note.
136. Transtris—"the thwarts," or cross seats.
Intenta-intenti. To avoid the repetition of the same word emendations have been proposed. These, however, seem unnecessary, since the words are used in different senses, the former referring to the stretch of muscle, the latter to the anxious straining of the mind. "Their arms are stretched, ready for the oar-stroke; with breathless anxiety they wait for the signal, and throbbing fear exhausts their palpitating hearts—their desire of glory, too, is keenly roused." Haerit some explain as "exaurit," i.e., drains, so as to interrupt the free passage of the blood; others, as="permutat, alte vene-trat," "thrills through."
138. Pavor is the feeling of the mind alternating between hope and fear. Fixibus, the stations assigned by lot.
141. Versa (from verro, not vero), "The swept waters foam beneath the might of their arms vigorously brought to the stroke," properly "brought back to their breasts" after the stroke.
142. The metaphor is taken from ploughing: "They cleave furrows side by side (i.e., all keeping abreast), and the whole sea-plain yawns, harrowed up by the oars and the three-pronged beaks." For tridentibus, some read stridentibus, which violates the
a slight inversion goes on, *cum clamore revocabat.*

170. *Itali* [sic]—"cuts his course;" so 
217, *radius* *ter* *liquidum*; or the word *terior* may lead us to suppose that it required "close shaving" to get past, and thus we will translate literally "scrapes." *Laevum—*
"on the left," keeping nearer the rock than the *Chimaera* of Gyas.

A great many of the ideas in this description are taken from the games of the circus and the race-course, on which, consult Ramsay's *Antiq.* p. 347 sqq.

172. *Ossibus* is the dat. (not the abl. with *in* omitted), and is, after the Greek fashion, joined to another dative, *juveni,* which it more closely defines.

174. *Decoris sui—"inhonestum enim est iirasci, praecertim duci." Serv.

Socium salutis, sicc. *erupto gubernatore navis.* This contracted form of the gen. plur. of the 2d decl. seems to have been used by all the ancient Roman writers: by poets of the later years of the republic in proper names (*Argiun*, *Danaim*, *Rutulium*, etc.), and by prose writers of the same period, in certain common *formulae*—in affairs of religious and civil government (*Deum*, *ephorum*, *fabrum*, *virum*, etc.), and in the designations of weights, measures, and coins. *Forb.*

176. *Ipse rector, ipse magister*—the same idea repeated, with emphasis; for *magister =* *gubernator* here.

178. *Fundo,* i.e., *a fundo.* *Gravis—* in swimming, partly by reason of his age, and partly on account of the water which his dress had imbued.

179. *Fluens in veste*—an antique phrase for *fluens veste,* and this latter for *veste fluente aqua.*

181. The repetition of *risere—* ridensoffended Heyne, so that he marked line 182 with an asterisk. But *Wag*., *Jahn,* and others defend it, by saying that the verbs refer to different periods of time, and that the sense is, "As they had laughed at him when he fell from the boat and swam for his life, so now they laugh at him as he emits the salt water."

183. *Hic,* i.e., *hoc ipso tempore—"just at this time," or simply "upon this."

184. *Mnestheus,* instead of the common reading *Mnestheo.* Proper names in *eus* are usually declined by *Virgil* and other poets after the Greek fashion in the dat. and acc. *ei,* *ea,* but after the Latin model in the gen. and abl. *ei* and *ea—* *Morantem,* "losing way."

185. The interest of the contest now rests between *Sergestus* and *Mnestheus,* the former of whom anticipates his rival in securing the inner course nearest to the rock (*Meta*), while the latter, with his superior band of rowers, presses close on his antagonist, even against the disadvantage of a wider circle. *Sergestus* did not, however, get before *Mnestheus* by a whole ked's length, but only by a small portion.

188. In imitation of the address of *Antilochus* to his horses, in *Hom.* II. xxiii. 402 sqq.

190. *Socii Hectori*—either "brave as Hectors, all of you," or "you who once were (actually) the comrades of Hector;" this latter interpretation is to be preferred.

*Sorte suprema,* i.e., the destruction of Troy.

192. *Getulus Syripus,* viz., when suffering from the storm which drove them to Carthage.

193. *Jonio mari,* i.e., after leaving Crete, iii. 192 sq., 211 sqq., where see note on quantity of *Jonius.* To the same time is to be referred the doubling of *Cape Malea* (now *St. Angelo,* or *Cape Malia*), on the s. of *Laconia.* The waters are called *sequaces,* either from the general appearance of wave following wave, or because they flow in so quick succession as to suggest the idea of an evil-intentioned purpose. The dangers of the navigation round *Malea* are recorded in the Greek *proverb,* *Mal'ias de kàmpfas k'vplàdów vàn oikóds,* which Erasmus, *Adag,* has translated *Maleam legens,* quae sunt domi oblietescere.

194. The name of the speaker is inserted to heighten the sense of the indignity, that he, the foremost of Trojan chiefs (see ix. 171, 306, etc.) should be compelled to content himself with a place *not the last.*

195. Observe the *Aposiopesis* (on which see *Æn.* i. 135) after *quamquam.* *O—* as if he felt, "Would that I conquered!"

196. *Vincite hoc nefus—* prohibe, i.e., by your exertions avoid this disgrace, viz., of returning last.

199. *Sollem* *subtrahit*—the furrow made by the oars causes the sea (which is the *sollem,* or surface traversed by the ships) to yawn. "The sea plain is swept from beneath them:" an expression which exactly suits the appearance presented under vigorous rowing. Cf. note 162, above.

This and the line following are translated from *Hom.* II. xvi. 109 sqq.


202. *Fures anini*—cf. note, *Æn.* i. 178, see also ii. 61; iv. 203.

203. *Iniquo,* i.e., "narrow and dangerous," on account of the rocks.

205. *Murice.* This word is used of anything which, like the *murex* proper, has pointed and sharp projections. Here it means a sharp pointed rock, as that on which the ship struck. The cut represents a *Triton*
212. From where—there is no place—

sea in which the ear was ear.

they, Henry, I want, and others to

to supply to the wave, as

to the apparent of the sea, which

sounded and under the order

ually the first into the

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to. to 1. p. c.

"wind stream."

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left it in the water of

is 1. and 7.

A-

left the air into the

water, and of water, I called the

Henry, 1.

4th of July, 1817.

ably

22. For - on a pl. p. a. 1. to

eff. - the 1. M. a. 2. in

which were a tr. in

c a ter, I called the

Henry, 1.

114
else, except in Lampridius, in his life of Commodus. Equally rare are attorguere, Æn. ix. 52, and adlaccirem, x. 628.

247. Optare (i.e., eligere), ferre dat—a Gk. construction, on which see Æn. i. 319.

So below, 262, donat habere viro.

248. Magnum talentum does not refer to the greater and less talent of later days, but means merely "the great weight of a talent."

250. On the chamys, see iii. 484. Quam, i.e., "around which a broad border of Melibocan purple (purina purpura Meliboea) ran in a double maze" (meaning line) The robe, when thrown about the person, and gilt, had some parts of its lower edge elevated and others depressed, so that the border would appear double, though not really so. The windings of the river Macander in Caria are proverbial.

At the mouth of the Orontes, a river of Syria, was an island, Meliboea, whose coast supplied abundance of the Murices (shell-fish) that afforded the valuable dye so well known (see above, 205); hence the epithet, according to Voss. But Heyne, comparing Lucr. ii. 493, (from whom the passage seems borrowed)—

Meliboeacoque fulgens
Purpura Thessalico conchamn fauceta color
refert ita a Thessalian city, Meliboea in Magnisia, between Ossa and the Peneus; see Hom. II. ii. 717.

Cucurrit. So Hom. II. vi. 320, περι ὄνομας ταύρας.

252. Regius puere, Ganymede, son of Tros and Callirrhoe, whose rape was a favourite subject of ancient art.

253. A difficulty has been found in reconciling this line with 255, and Virgil is accused of "nodding" in introducing such a confused description of a picture which exhibits Ganymede now at the chase, and now in mid air in the talons of the eagle. But it may readily be supposed that the picture consists of two parts, the first representing the boy at the chase, the second his abduction; or, as Heyne explains, veloxes and similis may be inserted for mere poetical embellishment, not descriptive of the picture, but recalling the idea that the youth was carried off from the midst of his sport.

255. Armiger—the eagle which held the thunderbolt for Jove.

256. Longe custodes. Virgil again attributes the customs of his own times to the days of antiquity; but see l. 469. Roman youths of the higher ranks were attended by aged guardians; see below, 516.

Tendunt palmas, i.e., in despair, and imploring the protection of the deities.

257. For the difference between ad auras in auras, see note, Æn. ii. 7:9

259. This line has already occurred at Æn. iii. 467, where see annotations and woodcut.

260. Demoleo—a name derived from the Cyclic poets, or perhaps Virgil himself invented it; it is not found in Homer.

261. Illo alto (some read alter). On the hiatus and the shortening of the long vowel before another vowel, see note, Æn. iii. 211

262. Donat habere—see above, 247. Virg. "the hero," not an unnecessary addition, but suited to the context. In armis—"in battle." Observe the subst. vire used to mark some distinctly the subject, which had been but obscurely indicated by ille in 259. For other examples of the demonstrative, so employed, see below, 521 and 609.

263. This is quite consistent with the extravagant notions entertained of ancient heroes.

265. Highly honouring to the poet's hero, inasmuch as he, single-handed, slew the man who drove before him, in straggling flight, whole bands of Trojans.

Cymbia—see ii. 69. Aspera signis—"embosomed," ornamented with raised work.

269. Tenitis—a dissyllable, tanyis. These were the ribbons which bound the garlands (the circites coronae of 110) to the head.

270. Observe that the poet ascribes to Sergestus himself what can properly be said of the ship only, revolutus. Debitis uno ordine, disabled on one side, etc.

273. Sapce used as quondam or olum. This difficult passage may be thus translated:—

"As, when surprised on the highway, a serpent is wont to act (over which the iron-shod wheel has passed, or which the traveller dealing heavy blows has left half-dead and mangled with stones): As he strives to escape, he describes in vain with his body long wreathy twistings, savage energy in one part (of his body), and flashing fire from his eyes, and raising his hissing crest as he rears himself on high; the part which is naimed with wounds retards him though he struggles (to rest) on his knotted wreaths, and coils himself up within his own folds." Trapp makes the following judicious remarks on the whole passage: "There never was a finer simile than this. It will be objected, perhaps, that a ship is not like a snake: I own it is not, any more than it is like a dove, to which another ship is compared a little before. But the comparisons are so far from being faulty upon this account, that for this very reason they are the more beautiful, considering that the particular circumstances upon which the similitudes turn do so very nearly resemble. In the one imagine a ship struggling, and with difficulty getting out from a narrow passage, and then swiftly flying away into the open ocean; how properly is it compared to a dove, which first flutters in hot
NOTE ON THE ANTID.

Tyr, Tyrra, a new Arcanum.

He  a Troj, where to
say w. A 1.

11. A  a letter of a word or
are worn by. A  444.

17. A  a preverb. A  444.
331. Deinde and post are not pleonastic, but deinde is a conj. "then," "in the next place," and post is an adv. joined to relicto.
332. Sub means close to. On ipso, in a restrictive sense, see Aen. iii. 5.
334. Calcum calce—not to be taken literally, 'heel with heel,' but it simply means 'foot with foot.'
336. Ambiguum is taken by Heyne as masc., "would have left him (Helymus) doubtful of success." By others it is considered neut., "would have left the issue doubtful." Heyne's view gets confirmation from Hom. II. xxiii. 382, which see.
337. Extremo spatio, i.e., the meta, as 317 seems to indicate. Fossique,—on this extraordinary use of the conjunction, see note, Aen. iii. 329; cf. also iv. 102; and x, 842.
338. Ægis is here used in an unusual meaning, "slippery."—lubricus.
339. Ut for ubi, in next line, is an adv., not a prep.
332. Titubata vestigia hauel teniui,—a bold expression for titubatibus pedibus vestigia non teniuit,—"did not maintain his footing," which gave way when the ground was firmly trod upon," "did not keep his footing, by reason of his sliding." On titubata, the past partic. of an intrans. verb, thus used, see note on Aen. iii. 14 and 125.
334. Amorum —"of his affection," not his "beloved friend," as Heyne interprets.
316. Arena. Wagner remarks that Virgil, thinking of the circus at Rome, which was covered with sand on such occasions as this, here forgets what he had said in 287 and 330. We do not, however, see that the poet is to be hastily condemned. Though the plain was grassy (287) on the whole, yet we may easily imagine that the concourse of people at the games, and the struggles of the victors as they were slaughtered, together with the bustling tread of those engaged in sacrificing, may have worn away the herbage, and left the soil exposed. The use of humus in 330, as opposed to herbas, would lead us to a similar conclusion. And it may be further argued that spissus is employed purposely, to save the poet from the charge which he may have himself anticipated by the use of arena alone. We would, therefore, suggest that spissa arena means the loose mould, which was their only substitute for sand, but which (the poet acknowledges) was spissus at the best. Spissus means dense, i.e., with little space between the component particles of a body, an idea which suits well with heavy mould, the individuality of whose atoms is not so easily discovered, or so generally recognised as that of the grains of sand. For arena, meaning "mould," see Geo. i. 105; ii. 232; iv. 291.
337. Euryalus—last syll. long by arsis. See Metrical Index.
339. Patma, for victor.
340. Careus—the part of the theatre occupied by the public.
Ora prima patrum, i.e., the elders and more influential personages, who occupied the front benches.
345. The solicitations of Diöres for himself strengthen the claim of Nisus.
349. Ordine—"from the fixed arrangement," indicated in 308.
352. Aureus, two syllables by synizesis.
355. Merui. Some write meruit, but the best MSS. exhibit the former.
356. Fortuna inimica tulisset—tulisset for abstulisset, i.e., had not envious Fortune withheld me from gaining the first prize. Heyne. But Forb., comparing φιλερθαν (eis, κακως), says that the use of the word is derived from naval phraseology, and that the whole—ni inimica a fortuna acceptus esset.
357. Simul has a cum after it usually. But the poets and later prose writers, their imitators, omitted the prep.
358. Risit ollī, i.e., ei adrisit. Some make ollī depend on efferri, the comma being placed after optimus. Of Didymaean nothing is known. Observe artes, plural, in apposition to clypeum, singular.
360. How or whence the shield was procured we have no means of deciding; probably in an attack on some Grecian city, or through Helenus.
362. The pugilistic contest forms the third of the exercises. Here, again, Homer, II. xxiii. 651, is laid under contribution. Dona percutit, an unusual phrase, signifying "to bring the distribution of the prizes to an end," as if we should say, "got through the prizes."
363. Animus presens, i.e., fortis, audax, with an idea of coolness and collectedness in danger.
365. Velinctis, scil. caestu.
366. Velatum aurum vittisque, a hendiadys (Aen. i. 2, 258)—the meaning is "Fillets adorned with plates of gold," or "interwoven with threads of gold."
370. The character of Paris is usually looked upon as effeminate and unwarlike, though even Homer allows him some share of bravery. But the later poets attributed to him higher courage and more daring exploits than Homer records.
373. Butes, not elsewhere mentioned. The Bebrycians were a Thracian people of Bithynia on the Euxine, but they early disappeared entirely from the list of nations. Amicus was king of these, and son of Neptune and Melia. He was a celebrated boxer, but was finally slain by Pollux.
NOTE ON D. 1. 42.

42. Eos. (Eos.)

TEXT.

1. Eos. was of the race of Aryan and Vasi. He challenged Hem.

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of yours which you have brought from Troy.

421. *Duplicem amictum,* i.e., the abolla, a cloak made of a coarse cloth doubled, and with the nap on. It was fastened by a brooch on the shoulder or under the neck. Cf. Hor. Epist. i. 17, 25. *Quem duplìci panno patientia velat.*

422. Another hypermeter verse — see above, 300.

423. *Artus—excitit,* for vestem exuit de aribus, i.e., "striped.

426. Arrectus in digitos — each raising himself on tiptoe, both to plant his blow more effectually, and to avoid his adversary the more nimbly.

429. *Pugnam laexsunt* — "they spar." *Lacessitas, means primarily to give motion to anything—hence to begin.*

430. *Melior motto pedum,* i.e., more active either in avoiding the blows, or perhaps in "stripping up."

431. *Membris et mole,* by henidady (Æn. i. 2, 255), as molem et montes, at Æn. i. 61. Servius. But we see no necessity for such an explanation here.

432. *Genna—to be pronounced as two sylls. (synizesis), Genoa—see note, Æn. i. 2.*

433. *Nequidquam—"in vain," i.e., which tended in no degree to decide the battle.

434. *Vulnere—"blows," whose object was to inflict wounds.

435. *Tempora—"temples." Ingenuam means to repeat an action many times in quick succession.*

436. *Crepitans—"the source whence this metaphor is derived will be seen in 458 sq. Græcis, soil. actat et mole corporis.*

437. *Erit tela—"shuts the blows." The verb is common in this sense in the phraseology of the "ring."

438. *Ile, i.e., Dares. Molibus, i.e., machines— it depends on oppugnat and not on celsam.*

439. *Sedet. This verb is properly applied to the blockade of a town, the besiegers remaining inactive. Here, however, it implies simply the sitting down before the place to besiege, activity being indicated by the words following. *Sub armis=armatus.*

441. *A vertice—desuper—"from above," Velox—both "nimble and quick-sighted."

446. *Vires in ventum effundere, is a proverbial expression like darse verba ir ventum, and our "fight with the wind." See Lucr. iv. 392, and Ov. Ar. Am. i. 6, 42. Ulter, "contrary to what you might have expected." See above, 55. All anticipated the fall of Dares, but the assailer himself fell. Wagn. explains ultro "non prostratus ab adversario," i.e., sua culpa.

447. *Gravis grataque. On the peculiar use of the conjunction (which is here epege
tical), see above, 327.*

448. This is a favourite Homeric smile. See Il. xiiii. 178; xiv. 414. *Quondam, like olim, "by times."* Cæca—hollow by reason of age, thus applicable to Entellus, whose fall was to be attributed to inward decay and not to external violence. *Erymanthis (Mt. Olenos or Olenos) in the W. of Arcadia, famed for the slaughter of the bear by Hercules. *Ida, in the Troad.*

450. *Studis—"in their zealous partizanship;" some being interested in Dares and some in Entellus.*

451. *El clamor coelo—the dat. is very often used by the poets in this construction.*

455. *Tum, i.e., praeterea, porro. Vim— vires, for a similar repetition see Geo. ii. 125. Note the climax—Reddit ad pugnam— suscitat—incedit—ardens agit.*

456. *Daren; Dareta, as another form of the accus. is found at 460, 463, 476.*

457. *Idel. On the insertion of the pron. see note, Æn. i. 3.*

460. *Treat, the same as agit aegore toto in 456.*

461. *The part of Achilles in Hom. II. xxiii. 754, is here performed by Æneas.*

465. *Infelix, i.e., the cause of your defeat was not want of vigour, or bravery, or ability, but unpitiful fortune.*

466. *Alia vires, viz., divine. Eryx assisting Entellus.*

469. This verse is a close translation, from Hom. See II. xxiii. 695 sqq., *Âiûia * πανχρσινετα, καρκίνον καλλιονε ἡ τήρησι.*

471. *Vocati, i.e., jussi—for they modestly refrained from claiming any prize for one so thoroughly defeated. It may, however, refer to the usual proclamation of the herald announcing the victor, and summoning him to receive his trophy.*

473. *Superans animis, i.e., superbiens, elatus victoria. Forb. Superbus irauro—superbus is constantly used of victors and those triumphing; see 268 and Æn. i. 61.*

476. *Revocatnm—"resumed." A qua morte—"from how certain and pitiable a death."

477. *Contra ex adverso—"right in front of."* 478. *Dona pacific, i.e., praemium victoriae.*

481. *Humi, for in humum; see i. 193. The order is Tremens bos examinisque, but the position of the conjunction is peculiar. Super for insuper.*

483. *Meliorum omnium—"a more acceptable life." There is a seuina in repose, "I lay aside my instruments, and resign the art." The reference is to the custom of Roman gladiators, soldiers, etc., who dedicated the arms of their profession in the temple of some deity, when they retired from the exercise of their calling.
father of Icuba, the wife of Priam. In magno munere for pro magno munere, as is frequently for avii.

538. Ferre dederat—see above, 247.

541. Pratato honori—"nor did the generous Eurytion envy him the honour ranked before his own." Heyne considers prata- to as almost equal to preraeptio, which use of the word Wagm. deems without precedent. The latter explains thus:—"Nor does Eury- tion feel envy at Acestes because he is preferred to him, and because the honour which he had hoped for himself is transferred to his rival."

543. Proximus ingreditur donis, i.e., He (Maeus-thus) is next presented with his prize, and marches proudly forth in exultation. Donis does not depend, in Wagner's opinion, on either ingreditur or proximus, but on the idea of "coming second," which arises from both taken together.

544. In the programme of the games, above, 66 sqq., Aeneas made no mention of the combat now to be entered on, which, therefore, comes unexpectedly, and on that account more agreeably to the assembled throng. These games were kept up by Augustus; see below, 601.

546. Custodem—see above, note 256.

547. Epytides. Periphas, son of Epytus, a name borrowed from Hist. ii. xvi. 323. He was the herald of Anchises, and friend of Aeneas: he had grown old in the service of the family.

Ad aurem means "confidentially and privately," but in anum (which some editions read) expresses more secrecy, and a greater desire to conceal the information from others.

549. nurus instruxit eorum, i.e., has prepared the horses for their manoeuvres.

550. Are—"in honour of his grandfather."

551. Observe ait so close after fatur, and compare Aen. ii. 78. Patentes—"open," "cleared."

555. Fremit is often followed by the acc. of the thing, but here it is construed unusually with the acc. of the person. Mirata fremit—gaze on with loudly-expressed admiration.

556. Tonsa corona, etc. By this Heyne understands that a garland (plucked and cropped so as to be of equal length all round) was placed on the helmet of each, and that thus it was said to press their hair, or that it fell so far over the margin of the helmet, as to touch the curls which appeared from beneath the head-piece. Peerlkamp, interpreting prernere coronam as "binding up the hair, to keep it flowing loosely, and thus interfering with the active exertion of riding, and with the rider's sight," thinks that the olive garland was for the purpose just indicated. But the hair thus collected, and confined by a garland, would, if kept beneath the helmet, render it too large and loose, and if placed above it would exhibit a ridiculous spectacle.

Henry takes pressa (so premere falsus—transl.)—reseisa—"cropped," and believes that the hair was so cut as to resemble a garland in its outer margin, which was visible round the edge of the helmet. His arguments are as follows:—(1.) If Virgil spoke of a real garland, he would have used some epithet, such as oleaginea, or lunaee. (2.) It would be a very odd expression to say that the garland pressed the hair, when it only touched the helmet. (3.) In memere is not a suitable phrase to be used of a game celebrated for the first time. Moreover, Sue- tonius mentions that the Roman youths had their hair cropped to resemble a garland, in the competition in this exercise. (4.) Since Statius says aurem coronatum for corona aurea, Virgil might also say tonsam coronam for capillis in formae coronae dentos.

561. Hostilia bina. Baebius Macer states that the boys who engaged in the Trojan games were presented by Augustus with helmets and two spears each. To this the poet refers. Serv.

558. Pars tres (polished) is the reading of most MSS., but some have parsque tres, which makes a very appropriate sense likewise.

559. An ornate statement of the fact that each wore upon his neck a golden chain. The chain was twisted (hence torques, from torqueo) spirally and bent into a circular form—it hung down from the neck on the breast.

560. Wagm. and others write tres and not tris, the common reading, which latter they allege is found only in the accus. Termi is considered equal to tres in this place, having lost its distributive force. For a very similar use of numerals, see above, 85.

On Tumae, and the divisions of the Roman army generally, see Ramsay's Antiq.; and on his senti, consult note, Aen. i. 71.

562. Paribus Magistris. The Ductores or Custodes went here and there around the field (vagantus), but besides these there was a magister (a kind of riding master) to superintend the movements, and see that no harm happened to the boys. Paribus, "similarly clad."

564. Referens is more than serens, and means "reminding men, by his name, of his grandfather Priam." On Politis, see Aen. ii. 526.

565. Auctura Italos. Cato in his Orig. says that Politis separated from Aenas after his arrival in Italy, and founded the town of Politorium. Quem, etc. Trans.:
NOTE ON THE UNID.

The text is a page from a notebook, with handwriting that is not clearly legible. The content appears to be a mixture of text and possibly notes or calculations. Due to the handwriting style, it is difficult to extract coherent paragraphs or sentences.

The page seems to be part of a larger document, possibly a notebook or a personal journal, given the layout and the nature of the writing. The content could relate to various topics, possibly including notes on a particular subject or personal reflections.

Without clearer visibility, it is challenging to provide a more detailed analysis or a coherent transcription of the text.
publicam turbare, so that the meaning will be, Fortune having changed her countenance to us, now creates disturbance. Heyne makes mutata noravit equal to noravit. By the other method, fidem is the ace. of reference after mutata, and noravit equals novavit res.

608. Saturata dolorem. On the syntax, see note, Æn. i. 228; ii. 210. The causes of her grudge are stated at Æn. i. 25 sqq.

610. Ili—Virgo. On this use of the demonstrative pron., see note 262, above.

613. Acta is a Greek word (ἀετά) transferred into Latin letters. It is called solus, as being deserted by all the males, (for the rigid decorum of more ancient times did not allow the females to be present at the games), or because it was "retired," "soquestered."

615. Vada, i.e., maria—the seas, the idea of danger from shoals being implied.

616. Superesse. On this use of the infinit., see Æn. i. 37, note.

618. Haud ignara nocentii, i.e., about to do injury; with the intention and set purpose of doing mischief.

619. Vestem. The goddess Iris was represented on works of art, with a party-coloured robe.

620. Tmarii—from Tmarus (or Tomarus), a Mt. of Epirus near Dodona. But as Beroe is called Rhoeitea, i.e., Trojana, (from the promontory of Rheotedia,) in 646, below, a contradiction seems to be evident, and therefore some have read Ismara from Ismarus, a Mt. of Thrace, since it is probable that Beroe would marry a Thracian rather than an Epirote, Thrace being in terms of alliance with Troy; but we may readily suppose that Beroe migrated to Epirus with Helenus, that she there contracted marriage with Doryclus (not the son of Priam, who, it will be remembered, was slain at Troy, Hom. ii. xi. 489), and afterwards joined the expedition of Æneas, when it left the coasts of Chaulonia for Italy.

621. Cui is better referred to Doryclii than to conjux, for nomen is then more suitable. Genus means nobility of birth.

Fuissest is put in the subj., as expressing the cause why the goddess assumed the form of Beroe. And the reason is assigned in 651, viz., that Beroe was sick, and therefore could not intervene to disclose the fraud. Cui is equal to quippe cui, or to quem et.

622. Dardanidum. See Æn. i. 565.

626. To reconcile septima estas with the same phrase, as occurring at Æn. i. 755, Gossrau has the following note: “Before the setting in of winter Æneas arrives in Sicily, and there Anchises dies. When the winter was over, he set sail, and was driven to Carthage, [this was the beginning of the seventh year,] where he remained during the summer, and till the end of autumn (see iv. 309); thus he returned to Sicily about twelve months after the death of Anchises, still, however, in the seventh year of his wanderings.”

627. In hospita sáxa—“the dangerous rocks” of the sea itself, not necessarily of the coasts.

628. Sidera is properly introduced among the perils and delays of navigation, as the mariners of those days depended entirely upon them. The word may be here taken as equivalent to tempestates, as storms were considered to be caused by the constellations.

Observe the remarkable zeugma in emenceae which applies to all the accusatives, frena, terras, sáxa, and sidera. Transl., "The seventh year since the destruction of Troy is now in course of fulfilment, during which we are still borne onward in our wanderings, after having traversed (emensea) every sea, visited every coast, risked so many dangerous rocks, and braved and outlired so many storms,” (or, outwatched so many stars).

632. Néguid quem—"to no purpose reserved;” since we have no fixed abode in which to deposit them as our tutelary deities. On the Penates consult Keightley’s Mythol., or Smith’s Dict. of Biog. and Mythol.

633. “And shall there be no new Troy, to be celebrated by fame? In no country shall I see those Trojan streams, the Xanthus and Simois.” Hector’s exploits on their banks as giving him their chief celebrity.

636. On Cassandra. See Æn. ii. 246.

638. Tempus agi rés—“that matters be hastened to accomplishment is even now seasonable.” By this translation, we have endeavoured to convey an accurate idea of the syntax, which is not to be considered a Graecism, nor is the infin. to be looked on as equal to a gerund. The difference is this, when the infin. is used as here, it serves as the subject, the verb esse (expressed or understood) as the simple copula, and the subst. as the predicate, thus res agi (that action be taken) est (is) tempus (seasonable). So in Geo. i. 305, Tempus stringere glandes; where tempus is equal to tempus est. But, on the other hand, in the construction with the gerund, the subst. is the subject, the gerund the gen. of the object, and esse contains the predicate; thus tempus est agendi, “The time is sufficient for acting,” or "the time for acting is now present.” See note, Æn. ii. 350, and Geo. i. 305.
BY C. G.

NOT ON THE 28TH.

1. V. 24.
718. *Permisso nomine,* i.e., *Aeneas,* though the founder of the colony, and therefore possessing the right to have the name of the city, will give up his claim to *Acestes.* *Acesta* was that famous city of Sicily called *Egesta* by Diidorus and Strabo, *Egesta* by Thucyd., and Segesta by the later Romans.

720. *Animus*—some books read *animo.*

721. *Polum,* the zenith. *Nox* was supposed to rise in the *aest,* gain the zenith by midnight, and set in the *east* at sunrise.

722. *Celo delapsa.* As Anchises was in Elysium, we must consider the phrase as used in its common significance of any sudden appearance; as we say, “dropped from the clouds.” But Jupiter may have sent a messenger to assume the form of Anchises, since he says *Jovis imperio loc venio.*

730. *Aspera cultu,* i.e., *qua aspera vita vitat,* “which lives a savage life.” The word *asper* is applied to substances whose surface is *uneven* and *rough,* and so transferred to men of uncivilized manners.

731. The first hint of the visit of *Aeneas* to the infernal regions is given in the prophecy of *Helenus,* *Aen.* iii. 441. Since the spirit of Anchises might as well have recorded all events to *Aeneas* when it appeared to him, without entailing on the Trojan prince so dangerous an expedition as one to Hades, *Wagn.* excuses the introduction of the Episode only on the ground that Virgil was carried away by his desire of imitating his great master, whose *Necyomanteia* in the *Odyssey* is one of the most beautiful parts of that delightful poem, and admirably adapted to adorn the story of the Latin herd. *Dis,* i.e., *Divus,* *Πύθων* (from *πυθων*; wealth) because to him, says Cicero, *N. D.* ii. 26, 66, *omnis terrae vis atque natura dedicata est omniaque et videntur in terrarum et orientur terris.*

732. *Per alta Averna*—properly through the lake Avernus, but here we must understand it of a cave in a valley near Avernus, by which an entrance was effected.

734. *Tristesque.* Wagn., *Sulpici,* Gossr., etc., read *ue,* but *Jahn,* *Forb.* and others *que,* as the uniformity is thus kept up between the two clauses *tartara umbraque* and *amoenae concilia Elysiumque,* and as a less jejune sense is thus afforded. *Tartara* and *umbrae* unite into one idea, and refer to one and the same place; and although all things belonging to the affairs of the dead are called *trista,* yet here the opposition of *amena piorum concilia* shows that it is the shades of the *wicked* that are more particularly intended.

On *Amoenus* consult *Kritz,* *Sall.* Cat. 11. 5. The word is akin to *ἀμοίβων,* and signifies natural beauty of place; it here refers rather to the places where the *concilia* met than to the *concilia* themselves.

735. *Sibylia.* See vi. 10, below. *Sanguine* is the abl. of the instrument.

738. The superstitious ancients believed that spirits could not await the first beams of the sun, and thus the arrival of night at the zenith (when in early times the civil day began), and the first breath of the horses of *Sol,* warn the shade of *Achilles* to disappear. Cf. Shakespeare, Hamlet, where the Ghost says, “Fare-thee-well at once! the glowworm shows the matin to be near, and ‘gins to pale his intellectual fire.”

741. *Delinde hinc, üibrà,* so that the sense is, Why do you not remain longer? *Quo proriips,* scil. *te,* which is always expressed, but here omitted on the analogy of the other verbs, * fugis* and *rurs,* signifying motion.

744. *Larem Pergeameum.* By this some understand the shade of Anchises, since the souls of ancestors were treated as *Lares,* others believe *Vesta* to be meant; Heyne, however, considers it to indicate the Penates, with whom the *Lares* were often confounded.

*Penetralia Vestae,* for *Vestam,* her image was kept in the inner part of the temple, veiled and undefined by the gaze of the multitude. She is called *Cuna,* on account of the antiquity of her religion.

750. *Farre pio,* i.e., *mola salsa,* for which see Ramsay’s *Antiq.* *Acreva* is properly the incense *enser,* but here the incense itself; cf. *Hor.* *Od.* iii. 23, 19, *Mollirit adversos Penates,* *Farre pio et saliente nixa.*

760. *Accesit,* otherwise written *accessit,* which was for a time considered a corrupt form introduced in the period of declining Latinity, but which has recently found defenders in Schneider, *Zumpt,* *Döderlein,* *Kritz,* *etc.*

750. *Transcribunt.* Persons transferred from one city to another were said *transcribi,* but colonists were said *inscribii.*

752. *Ipsi,* i.e., those who were about to pursue their journey. *Reponunt,* i.e., *revenant, reparant.*

754. *Vivida virtus.* The irregularity of the syntax adds force to the expression; *Exquii numero sed tales quibus sit bello (ad bellum) vivida virtus.*

755. The founder of a city having his *toga* folded in a peculiar manner, part being thrown over his head, and part passed round his waist like a girdle (*cinctu Gabinio,* marked out the limits of the town by a furrow, care being taken that the cloths of earth should all be turned inwards, and that the plough should be carried over the place.
II. II. L. et T. is the word used in the text of I Macc., vi. 15, as an abortive mention of the temple of Jerusalem, in the days of Jonathan and Simon Maccabees. It is not the same as the temple of Jerusalem, as was formerly supposed, and called by some the temple of Venus and the Cyrene, and by others the temple of the gods. 

73. A priest, with a royal gown (see note) is officer to Ananias in a Maccubees.
Xanthus is the same as Seamander.

811. *Paulyre Trojus*—on account of the perfidy of Laomedon, who, after promises of liberal rewards for building Troy, defrauded the gods of their stipulated compense.

813. *Portus Avernus*, i.e., Cuma, and therefore Italy.

815. *Unus, i.e., Palaminurus*, introduced at 833, below.

816. *Lacta pectora permulsat*—"soothed her heart so as to render it joyful." Another instance of the proleptic use of the adj., on which see *En* ii. 756.

817. *Auro, i.e., aureo jugo.*

820. *Arinis, for currus, is a very common synecdoche with the poetae.

822. *Variae comitum facies, for comitatus varia facie et adspectus.* Cete—"monsters of the deep," in attendance on Neptune and other marine deities. The Greek form of the word, σα κτης, plur. τα κτητον, is used by other writers also, as Silius and Pliny. Some other words likewise are found in this form, e.g., melis, *Luer* ii. 412, 504, and at v. 86 of the same author, pelage. More frequently, however, Roman writers employ the masc. cetus.

823. *Glaucus* was a Bocotian fisherman, born at Anthedon: having eaten a certain herb, he conceived an uncontrollable desire to precipitate himself into the sea, which craving being complied with, he was immediately transformed into a god. *Melicerta* was the son of Anthamus and Ido, and grandson of Cadmus; his mother, flying with him from her enraged husband, flung herself into the deep, from which time both were reckoned sea deities, and worshipped by the Romans under the names *Albunea and Portunus* (see above, 241), and by the Greeks, *Leucotho and Palemon*; see Geo. i. 437. *Senior* is an epithet applied towards almost all the sea gods.

824. *Triton*, see *En* i. 144, and above, 205. Also on Phorbus, 240, above. *Excitus*, like cohors in 241, seems to mean simply "a multitude."

825. *Tenet* is the rendering of most MSS.—the vulgar text has tenet. In phrases of this kind the plur. is used when several subjects are so introduced as that they are supposed to perform jointly and simultaneously that which is indicated by the verb of time; but the sing. is employed when several subjects are supposed to perform the same thing individually and in succession, each in his own time and place, and with his own exertion. In what manner, however, the matter is viewed, and what number, sing. or plur., is used, depends on the judgment of the writer, whom (if he be a poet) the necessities of the metre or other reasons may influence in his decision: thus we must depend entirely on MS. authority.

827. *Ite, "upon this," Aeneas had been anxious and doubtful before, but now in turn, vicissim, joy succeeds.

828. *Pertentant.* See *En* i. 302. *Malos aotlii*—the masts were lowered when nearing harbour, but raised when the sea was smooth and the wind gentle and favourable. *Brachia, i.e., the antennae, "yard arms."

830. The *Pedes* were ropes by which the lower corners of the sail were drawn towards the stern and side bulwarks. When the wind was "right astern," both corners were drawn tight so as to afford a bosom to catch the breeze, and the vessel was then said currere utroque pede; but if it were a side or eversing wind, only one of the ropes was tightened at a time. So, we have here the alternate tightening and slackening of each side described: "At one and the same time they let go the sheets on the left, now (again) on the right." The woodcut on *En* iii. 549 will illustrate this movement.

832. *Cornua.* The knoll-like extremities of the yards were so called. For other significations of cornua consult Dict., and see iii. 549.

835. *Torquent, detorquent—"they turn now in this direction, now in that," as necessity required.

843. *Alii, i.e., ceteri.* On Palaminurus, son of lasius, and pilot of Aeneas' fleet, see *En* iii. 202.

855. *Mediam metum—as the Meto, or turning post, was half of the course in the circus, so Noc is said to have finished half her course when she has reached the zenith.

858. *Sub remis—still abiding by the oars, but unemployed, as the favourable breeze rendered rowing unnecessary.

841. *Insonti is placed with peculiar force as the last word of the sentence, and the
BOOK SIXTH.

ARGUMENT.

Aeneas having landed at Cume immediately seeks the cave of the Sibyl, and consults the oracle: from it he learns some particulars of his dangers and farther labours (1-155). He performs funeral rites to the body of Memnon; and while engaged in the preparations for this ceremony discovers the golden bough, which, as a gift to Proserpina, would gain for him permission to pass to the Elysian shades, to meet and converse with his father Anchises. Provided with it and accompanied by the Sibyl he reaches the entrance to the infernal regions (156-336). On the hither side of Styx he meets the shade of his quondam pilot, Palimarus, and after receiving from him a detailed account of the circumstances attending his death, he promises to perform to him the due obsequies on his return to earth, and to erect a cenotaph (357-383). Crossing the Styx, he traverses the district occupied by the spirits of infants, and of those who had been unjustly put to death, and enters that where wander in solitude ill-requited lovers—their own murderers. In this latter place he falls in with Dido, who, however, indignantly declines a conversation (384-476). In the region of slain warriors, Delphobus, among others, presents himself, all mangled as he was (477-534). He passes Tartarus on the right, and is instructed by the Sibyl in all the varieties of punishment which were inflicted on the grossly wicked in the abode set apart for them (535-627). He next reaches the palace of Dis, and having fixed the golden bough on the entrance, directs his course to the habitations of the blessed, and, under the guidance of Musaeus, at length finds Anchises (628-678). Having fully discoursed on the nature of the soul, its purification, and the processes necessary to bring about final perfection, Anchises lays briefly before Aeneas the history of the Roman Empire, which his posterity are to found (679-888). On the
Egypt. He is called the first king of Attica. Tum indicates transition to the second part of the picture, the payment of the stipulated atonement by the Athenians. Athens and its public place will form the foreground; Crete appeared on the opposite side, raised in relief, with the depression of the sea between it and Athens. Septena—"by sevens," "seven of each kind." Stat urnae— the urn is represented as standing near, as from it the lots had been drawn to decide who were to be selected as victims for the Minotaur.

24. Hic introduces a third scene, the unnatural (crudelis) love of Pasiphae, the queen of Minos. Crudelis may refer to the story of Venus exciting love cruelly, mercilessly, in Pasiphae, because she disclosed to Vulcan the unfaithfulness of his wife, the Goddess of Love. Supposta, contracted for supposita.

25. Mixtum genus—so Ovid calls the Minotaur, discordem feterum.

26. Veneris monumenta nefandae—"the memorials of an accursed lust." Inest—"is represented." Venus for amor, as Vulcanus for ignis, Mars for praelium, etc. etc.

27. Hic, as a fourth scene, is depicted the Labyrinth, "that laboriously constructed retreat, and inextricable maze," made by Daedalus for Pasiphae, that in it she might conceal the monster Minotaur. In Hom. II. xviii. 592 sqq., Daedalus is said to have arranged, for the gratification of Ariadne, a chorus or dance, whose evolutions imitated the windings of the Labyrinth.

29. Here again Daedalus appears unravelling the mysteries of the Labyrinth, by giving to Theseus a ball of thread by which he should direct his steps. Reginae = regis illae, viz., Ariadne.

30. Cacoa vestigia—"his blindly planted footsteps." Read in Class. Dict. the histories of Theseus and Ariadne.

31. Icare. Consult Class. Dict. The fate of Icarus in his too daring flight is well known. Si is omitted before sineret. Who will not think of the lines of Horace, Od. iv. 2, 1.

32. Pindarum quisquis studet aemulari, Iuele, certatis ope Daedalea
Nititur pennis, vidre daturus
Nomina ponto.

33. Quin protinus, xai μην xai, "and indeed they would have carefully examined all the objects portrayed." Omnia is to be pronounced omnja by synizesis.

35. Deiphobe Glaucis—Glaucus was a prophetic sea deity (Geo. iii. 267), and therefore the Sibyl, Deiphobe, is not improperly called his daughter. Mr Holdsworth endeavours to make out that Deiphobe and the Sibyl were entirely different personages, but his reasoning is not considered conclusive.

57. Ista spectacula—"those sights that you are examining;" iste having always reference to the 2d pers.

59. Bidentes—see Aen. iv. 57.

62. Euboiae rupis—the rocky hill of Cuma, which, as said before, was a Eubean colony. The temple of Apollo was on the summit of the hill, and the grotto (alta templo) of the Sibyl lower down its side. There were many subterranean passages (aditus) by which they came to the doors (osta— or ora, 53— or fores, 47), forming the entrances to the cave in the heart of the hollow mountain. Centum—a definite number put for an indefinite.

45. Poscere, viz., in prayer. Deus, ecc—deus—she felt the influence of the god pervading her frame.

47. Census, i.e., "the same as before."

48. Non compati—the hair, though trimmed, was allowed to flow free during the time of the sacred rites; but now, under the inspiration of the deity, it becomes wildly disordered and tossed about.

49. "Her bosom heaves, and her heart swells with the wild frenzy of inspiration; moreover, she appeared taller to the view, nor did her accents seem those of a mortal, seeing that she was inspired by the now more immediate influence of the god."

52. Cessas—"do you delay." Atotonix—the adj. is transferred from the persons awe-struck to the inanimate object itself.

58. Aecidae, i.e., Achilles—see Aen. 1. 99.

59. Duce te—see Aen. iii. 154 sqq. All circumstances are here magnified, so that the Massyl (on whom consult note, Aen. iv. 132) and the regio Sibylica (iv. 41) are put for the places in immediate proximity to Carthage.

61. Prondimus—an emphatic word, "we hold in our grasp," as it were.

62. "So far let Trojan fortune (i.e., adverse fortune) have followed us;" Le., by implication, "but now let good fortune bless us in the rest of our undertakings."

64. Vos—dique deaque—the deities more especially hinted at are Juno, Minerva, and Neptune.

66. The adj. præcclus is found with a gen. in Val. Flacc, Tacitus, and elsewhere.

67. Vates, da considera—the superstition of the ancients usually attributed to the prophet the power of ordering according to his pleasure and bringing to accomplishment those things which he himself foretold. Teucros is much more emphatic than nos, and the mention of the Penates increases still farther the solemnity of the appeal.

69. Servius thinks that in this line Virgil in a reference to the temple of Apollo, built on the Palatine by Augustus, so that Aeneas fulfills his vow by the instrumentality of his illustrious descendant.
70. F [•]

71. T

72. F
t

73. F

74. F

75. F

76. F

77. F

78. F

79. F

80. F

81. F

82. F

83. F
ever, by the lake, but by a cave in the vicinity. Heyne.


119. *St potuit* may be joined to *miservere,* or another member may be supplied, thus: “Why may not I also go to the shades?” Heyne. Jahn proposes to make *Et mi genus ad Jove summa* (123), the apodosis, thus: “If Orpheus was able, etc. (I also have a right for) my descent, too, is from Jove supreme.” On Orpheus and Eurydice, Pelleux, Thesens, and Hercules, consult Class. Dict.

122. *It viam.* On this construction see note, Æn. i. 67, and iii. 191.

126. *Anchisiada*—the voc. formed on the Latin model. Many copies give *Archisiade,* the Greek form.

*Averno,* for ad or in *Avernus,* Avernus, meaning in this place not the lake, but the regions of the dead. Several copies read *Aeresti,* which Wagner believes to have arisen from some grammarians who did not know that subs. (as *descensus* from *descendo*) are frequently construed in the same way as the verbs from which they are formed.

129. *Æquus,* i.e., *propitius*—“Jupiter in his kindness.”

131. *Tenent media * * atro.* These words are found fault with by Wagner, as implying an absurdity; the things, he says, which make *egress* difficult, render *ingress* equally irksome and laborious; nor is there any evident reason why one should find it impossible to return by the way through which he entered. In reply to this, Peerle says, “Imagine a subterranean labyrinth. The mouth is wide—there is at first no darkness—the light of day follows the traveller for some distance down the tunnel. The wayfarer, however, gets gradually bewildered amidst windings of the path, woods, and meandering rivers, so that he finds it impossible to retrace his steps.” The mention of *silvae* is suggested by the woods surrounding Lake-Avernus.

132. *Cocytus*—one of the rivers of Hades. See Class. Dict.

133. *Cupido innare.* On this construction, see note, Æn. ii. 350, and v. 638. *Innare* is usually followed by a dat., but here, and at viii. 651, Geo. ii. 451, etc., with an accus. See note, Æn. i. 67.

135. *Insanus,* like our “mad,” is used to express the enormous magnitude and folly of a plan.

137. *Aureus,* etc. “On a shady tree there hangs a bough, concealed from gaze, golden in its leaves and pliant stem.” The reference is to the golden rod of Mercury, the soul-conductor. Heyne refers it to the *lustrations* made by boughs dipped in pure water, in the mysteries. See *Philodorus* in Smith’s Dict. of Antiq.

138. *Juno* *inferner,* i.e., *Proserpine.* *Sacer dictus,* i.e., *dedicatus,* in which sense *dico* itself is often used.

141. *Auricomos fatis*—“its golden-foliaged progeny,” i.e., the shoots, not the fruit.

142. *Hoc* *ipsum.* *Suum* = *sibi* *proprium.*

145. *Rite* to be joined with *carpe.*

149. “The unburied *Mnes* wandered about *Styx*; but when the funeral rites were performed, they gained admission to the company of Shades. The purificatory offerings, the description of which follows (153), was not so much to purify the fleet, as to appease the *Manes,* whom he is about to visit.

150. *Incestus*—“defiles,” “pollutes.” *Furnere* means the dead body here.

152. *Sodibus,* i.e., in the tomb.

153. *Santo.* Let these expiatory offerings be previously (*prima=primum*) presented.

159. *Figit vestigia* is more than *ponere vestigia,* since the former signifies to walk slowly and steadily, as if engaged in reflection.

160. Heyne pronounces Virgil to have been “nodding” here, in that he forgets the recent death of Palinurus, when he represents *Æneas* as in difficulty to discover whose corpse might be.

164. *Holiden,* son of the Trojan *Aeolus,* who was slain in battle, xil. 542.

165. *Præstantior ciere.* On this construction, see Kritz Sall. Cat., 62, 24, and Jug., 46, 5.

171. *Forté*—“as it happened.” *Demens.*

172. It was a mystic way of denoting excellence in an individual, that he who was distinguished for any accomplishment was said to challenge the deities, and to provoke their hostility. Thus Thamyris and the Sirens vied with the Muses, Marsyas with Apollo, and Arachne with Minerva.

177. *Aram sepulcri,* called an *ara* because shaped like an altar. *Ara,* indeed, was the base serving to place something upon, as here it is the *rogus* on which the body is to be burned. See woodv. iv. 495.

180. *Piceae*—which trees, on account of their resinous nature, would be especially useful for the pyre.

182. *Montibus,* i.e., *de montibus.* Wagner excuses the omission of the *Praepos,* alleging that *ad coelestis montibus ornus* is equal to *ad celestis montibus devalente.*

184. *Accingitur,* i.e., *se accingit.* *Armis,* i.e., *secundibus.*

186. *Forté* is the reading adopted by Wagner, instead of *recte,* the common reading, on the ground that *recte praecurrat* always.
242. This line is omitted altogether by some editors, and marked with asterisks, as doubtful, by others. It is not found in the best MSS. External and internal evidence are both against it. 243. Nigrantes terga. On this acc. of reference or limitation, see note, Æn. i. 228 and ii. 210. Intercessus-infundit. 245. Victims were consecrated to the gods by a libation of wine being poured on the forehead, and by some piles of hair being taken from the same place, and burned, as a kind of fadeOut.

247. Potentem Celso et Erebo. Hecate had power in Celso, as being Luna there. See iii. 680, and iv. 511. 250. Matri Eumenid, i.e., Nox, her great sister being Terra. 252. Stygios regi, i.e., Pluto. Solida vescera — “the entire carcase.” On vescera, see Æn. i. 211. 255. Primi solis, i.e., orientis — morning. The time occupied with these rites, is from midnight till morning. 257. Juga silvarum — “the summits of the wooded heights.” Canes — the Stygian dogs. Ululare is an onomatopoeic verb, and has almost the same stem in Greek, Latin, English, etc. Vise ululare — “seemed to howl,” for he did not see them. Dea, i.e., Hecate.

258. Heyne finds a difficulty in the plp. profanis, because Æneas had no companions on the journey, but the plain answer to this great commentator is, that the poet is using a common formula, which, in Greek, is, ἴδας, ἴδας, ἴστε βιβλαῖοι. 264. The unexpected introduction of a prayer to the infernal deities is happily made, and helps to excite the mind, and to imbue it with a sacred awe. 265. Chaos and Phlegethon. See Class. Dict. Chaos was father of Nox and Erebus. 266. Numine vestro— “with your sanction.” 268. Obscuri — the epithet properly applied to the shade, or night, is transferred to the individuals enveloped in darkness. 269. Vacus — “desolate.” Inana — “peopleed with shades.”

273. As the ancients adorned their halls and courts with statues and images, so Virgil decks the entrance to Orcus with various impersonations, which represent the things that are destructive to man, and hasten on his death. 274. Curux, “the gnawings of conscience,” well called ultrices. Quos diri conscia facti Mens habet attonitos et surdo verbere cadit. Juvenal xii. 193. 276. Malesuada, “that prompts to crime,” murder, plunder, etc. 278. Sopor consanguineus Leti — ὑπνως: nä̑γινητος λαυάτως, Hom. II. xlv. 231. So Hesiod, Thucg. makes Nox the mother of Somnus and Mors. 279. Mala mentis gaudia—“the joy of a mind which prides itself in guilt.” Seneca believed that this referred to the doctrine of the Stoics, which forbade indulgences in exultation of mind, or the reverse. On the Stoic Philos., see “Greek and Roman Philosophy” (in Encyclopaedia Metropol.), p. 248 sqq.

Averso (adverso) in limine—in the door-way to Orcus, opposite to the vestibulum already described. In limine, therefore, corresponds to primis in faucibus Orci, 273.

280. Ferrei, a dissyl. by synizesis. Thalamis has reference to the cells (as they were called) of the slaves who acted as janitors in Roman houses. Wm., Discorn, and Furies well represent the instigators to blood and death, the replishers of Orcus. In 570, however, Tisiphoine, with her sisters, Alecto and Megaera, is placed in the approach to Tartarus. These three ladies (the Furies) are also assigned a third locality in xii. 549, where they are said to be found in limine regis Jovis. These contradictions it is difficult to reconcile, except on the supposition that the poet follows different myths in different parts of his work.

The Furies are Eunomides (ὑπνως) by a euphemism, as the mischief-delighting fairies are called by the superstitious, “The good people.”

281. Crinem innexa. On the syntax see Æn. i. 228, and ii. 210, note. The Furies, too, are represented with their locks inter-twined with snakes.

282. This strange imagimation is probably taken from Hom. II. xiv. 286 sqq, which see. Cf. also Hom. Od. xxiv. 12. Servius distinguishes between two kinds of dreams—the true, which the gods send down from heaven, and the false, which come up from the lower regions. In medio, sect. vestibulo.

285. The “hideous shapes,” now mentioned, are derived from the Greek and Etruscan religion. The funeral urus and vases, dug up in modern times, show this. See Aristoph. Ranae, 143, 280 sqq., 475 sq.

286. The Centaurs, said to be sons of Ixion and Nephele, were really a people of Thessaly, who, having been the first to train wild horses and ride upon them, appeared to persons looking on them approaching from a distance to be horses in the lower part of the body and men above. Scoliæ—marine monsters of a fish form in the lower extremities and a human in the upper. See Ecl. vi. 74.

NOTE ON THE AENEID.

B VI. 288-310.

O, sa. in Lyæ, not in Læ, who
was to be regarded as just
just.

J. J. C. The Hestric
no, C, but C.

was at last, when Juno
in Aneas. It

It was the fate of
attributed
to

The Teseus, i.e. L. te-

Pub. S. Tha, a chal.

epitaph for

ty are appended by

S. aeth a... His eyes are
fixed and great, for, say W., "Stren
ting/ti, "horreum.""A

"a k", or a

Iu

is the

..."Virgil.

"S. aeth a... His eyes are
fixed and great, for, say W., "Stren
ting/ti, "horreum.""A

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ting/ti, "horreum.""A

"a k", or a

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is the

..."Virgil.
311. Frigidus annus—"the cold season of the year, i.e., winter." So "ponifer annus," "the apple-bearing part of the year," i.e., autumn. Burn. reads annis instead of annus, and would refer it to the Stymphon, on whose banks immense flocks of cranes assembled previous to their departure for Italy.

313. Orantes transmittere, i.e., ut sibi locum transmittat. The infin. after verbs of desiring, longing, asking, etc., usually refers to him who is asked to do something, but here, and in Ecl. ii. 43, it refers to him who begs to be allowed to do something. Examples of this construction are very rare. See ix. 231.

314. Amore, i.e., desidero—"longing." Having this place in view, Quint. calls life after death, statio ulterior ripae.

316. Arcet submotos, i.e., by a kind of hysteron proteron, "removes and keeps off." Cf. Æn. ii. 353.

320. Linguant ripas, viz., after being refused admittance to the boat.

321. Off—antique form: see Æn. i. 254. Longaeva—the story is, that Apollo, being charmed of the Sibyl, granted her to live as many years, as the grains of sand numbered which she could take up in her hand at one grasp.

322. Certissima—"most undoubted," if we may be allowed such a superlativc. The liberty of visiting the infernal regions was, we saw in 130, a proof of divine origin.

323. Deam—a plur. for sing., as in Æn. i. 4, where see note. Venus is meant.

324. Jurare et fallere. Critides detect a headlong (see iii. 148) in this place, which they say is for peferare, but such an explanation is not only unnecessary, but, in our opinion, it weakens the force of the expression.

325. Inops—"helpless." No one will perform funeral rites to them on earth.

327. Datur, scil. Charonti.

330. Admissi revissent—they are admitted to the boat on their return, and thus reach the wished-for shore.

334. Leucaspim—this is the favourite form of the acc. of such words with Virgil; he uses in (Daphnis) in only one passage, Ecl. v. 52, and there he is compelled by the necessity of the metre.

Orontes—he whose death was recorded in Æn. i. 113, where, however, Leucaspis is not mentioned.

337. Peerks considers the whole passage to 333 spurious, being, in his estimation, not worthy of Virgil; but his arguments are by no means sufficient to lead us to doubt its genuineness. On Palinurus, see end of Br. v. The description is imitated from the similar character, Elpenor, in Hom. Od. xi. 61 sqq.

338. Libyco cursu—in the voyage from Africa, in that part of it, however, which was performed after leaving Sicily. Cursu is equal to in cursu, and does not depend on effusus.

345. Fines—on the syntax of this acc., see note, Æn. i. 2, 307.

346. En, in questions expressive of irony or indignation, which approach rather to the character of exclamations, denotes strong feeling of mind, as longing and sorrow, wrath, etc. See Hand, Tursell. vol. ii. p 371. Fides is constantly used by the poets for the issue or fulfillment of a prophecy.

347. On cortina see note, Æn. iii. 92, and illustration there.

348. Deus—"any deity" (not Apollo), in reply to the question quis deorum in 341.

350. Qui haecdam et regebam—or et quo regebam. For examples of similar omissions of the relative, see Ecl. viii. 3, 4; Geo. iii. 282; iv. 8, 10.

352. Pro me, instead of the more common de me, ἐνιπ ἢιδο. Me, the accuss. before cepisse is omitted, since it is evident what the subject must be.

353. Armis—"the tiller," nowhere else used of it alone. Excussa magistro, for uniformity with spoliata armis, instead of magistro excusso.

357. Sublimis ab unda—i.e., as he sat on the gubernaculum which had been torn off.

359. Cum veste—either "together with my garments, which were soaked as well as myself," or the cum is redundant, as it often is in the poets.

361. Ignara—not knowing what chance had cast me into the sea, but supposing that I had been wrecked, and that I had consequently endeavoured to save as much of my riches as possible.

362. Me, i.e., corpus meum. So Homer says, αὐτός ὁ ἀμφίρημα τικε, etc. Versam—the winds now drive the body in to shore, and now out to sea. Cf. Emp. Herc. 28.

365. His mals—i.e., that my corpse is unburied. Terram inhae—not the simple ceremony of a handful of dust (see Hor. Od. i. 28, 3), but regular funeral rites.

366. Velinos—by anticipation, as Velia was not founded for a long time afterwards. Velia was a city of Lucania (called by the Greeks Elea, i.e., Φλιξια), between Paestum and Cape Palinurus, celebrated afterwards through the Eleatic philosopher Zeno and his followers. It was built in the time of Cyrus by the Phocaeans, whom that prince had expelled from their territories. For examples of similar prolepsis, see viii. 361.

373. Dira—"mad, and unable to be gratified." The adj. is used in reference to all things which are severe, or dreadful beyond measure.

377. Cape memem—i.e., "listen to, and remember!"

378. A story similar to that here told was
pass. of the verb of the preceding clause, instead of the simple demonstr. pron. See Ovid Fast. iii. 21; Met. ix. 195.

424. Sepulto, soLl. somno. Irremediabilis is used as a general epithet of the Styx, "a bourne from which no traveller returns," and does not refer to the circumstance of Aeneas not returning by the same way as that by which he descended.

426. Up to 540, we have a description of the first part of the lower regions, and in it we meet on the frontiers with those who have prematurely died. In limine primo, may mean "on the very threshold," i.e., the margin of the district; or, taking away the comma after primo, and connecting the words with quos, etc., following, it may be interpreted, "Whom in the very opening of life," etc.

431. Reference is made in these lines to the judicial proceedings of the Romans in capital cases. See "praetor" and "quaestor," in the Diet. of Antiq.

432. Minos, son of Jupiter and Europa, and brother of Rhadamanthus and Sarpedon. He was so celebrated for his just rule over Crete, and for the excellence of his laws, that he was constituted judge in the nether world. Cf. Hom. Od. xi. 568.

Silentum. Cf. above, 264.

433. Concilium—an assemblage of those who were to be examined and judged; not a council to deliberate.

435. Insantes—guilty of no crime, but only tired of life, which they flung away as worthless (projeccere). Instead of peperere some read reperere, but this latter perf. has the first syll. long.

436. Quam vellent, etc. Compare with this the remarkable declaration of Achilles, in Od. xi. 459 sqq.

438. Fas, usually applied to divine and natural law, is here used of the iura interorum.

Inamabilis—"uninviting," by the figure "Litotes, or Meiosis," for "detested," "abominable."

440. The plains are represented as extensive, not on account of the multitude of occupants which they are intended to receive, but in order that the ill-starred lovers may have in them that solitude which they desire.

442. Quos. Some books read quas, on the ground that women only are mentioned in the sequel. But doubtless Virgil intended to represent men too as occupying these places, and indeed Syræus is introduced in 474, below.

443. Secreti—as solitude was desirable. Myrtica—the myrtle was sacred to Venus.

445. Phaedra, daughter of Minos and Pasiphae, and wife of Theseus; she slew herself for love of her step-son Hippolytus. Procris, daughter of Erechtheus, king of Athens, married to Cephalus, king of Phoecis, by whom she was unwittingly slain in the chase, when, moved by jealousy, she had hid herself to observe her husband's actions; cf. Ovid Met. vii. 672.

Eriphyle, daughter of Talans, and sister of Ailastus, who, being bribed by the gift of a golden necklace from Polybius, persuaded her husband, Amphiarais, to go to the Theban war, where, being a prophet, he knew he was to perish. She was slain by her son Alcmeon for her treachery.

447. Eueadne, the wife of the Argive Capaneus, who, when her husband had been slain in the Trojan war, threw herself on his funeral pile and perished. Pasiphae, see above, 24.

Laodamia, daughter of Acastus, and wife of the celebrated Proteus, who was the first to fall by a Trojan spear (Hector's) on the landing of the Grecian fleet. She begged of the gods an interview with the spirit of her departed husband, and expired in his embrace; cf. Lucian, Dial. Mort. xxiii.

448. Caeneus—at first a woman (daughter of Elatus, one of the Lapithæ), under the name Caenis, but afterwards, by the permission of Neptune, a man, with the changed name Caeneus, and with the privilege of being invulnerable. In the battle of the Centaurs with the Lapithæ, Caeneus, unable to be otherwise overcome, was succored by trees heaped upon him, and turned into a bird by Neptune, but compelled to assume the original female form after descending to Hades.

451. This episode of the meeting with Dido, in itself most touching and beautiful, is suggested by Hom. Od. xi. 542 sqq. Quam—it is better to remove the comma after heros, so that quam is governed by the prep. justa, though in a different line from it. This position lends confirmation to the first suggestion we have hazarded on line 684, Bk. iii. We thus avoid the disagreeable necessity of assigning Virgil of an anacolouthon (Anglice "blunder") which Wagner suggests as the solution of the difficulty which the syntax presents.


Faery elves,
Whose midnight revels, by a forest side
Or fountain, some belated peasant sees,
Or dreams he sees, while, overhead, the moon
Sits arbitress, and, nearer to the earth,
Wheels her pale course.

456 Nuntius, i.e., the flames of the pyre, which the Trojans saw on the evening of the day on which they left Carthage. Some suppose it to refer to the words of Mercury iv. 563. Ergo expresses astonishment combined with grief, like our "Ah! then."

459. Fides—pledge, or "bond of faith."

462. Senta means "rough with brambles"
and them" and is to be Silu
expressed in the un
other way, we are
the s, and that to it t
all the weekly new
44 Hume, I. x. I w	
ably but you; quarter, for needs. 
App. is the dasitive for
4 Q. & F. - Let us what at
video from W. Whid i
t from," I.e., record it by river
this, where there is no pos
ably that you should see
467. ActIl. referring with a
red. b. to the, we are this
468. Learn for, let, where do u	
assure, etc., as something often born both
by the poet and I prf.
471. Sider, in the gender and use of the
word, consult Dict. 
Mary, from Mary, a Mitla Pier,
famed for the great value and beauty of
marble.
473. Fratimus conjur, her former ber a 1,
Sycharus, as opposed to an, when
looked upon as her seco d; or, stri jy, with- 
out any such reference, "who had at a for-
mer period been her lover."
474. Culh, as well as Ch, is the dat., as
at y 172, which see. Grecian would take
curs as the ablat., meaning, "by his sollic-
ting attentions."
475. Curs quo, n't the "cud treat-
ment" which he had received from him, as
some would have it, but the unhappy and
unnurtured fate of Dv, which the poet
with all of his fully alive by her ir
placeable hatred and did not in.
477. Dist. safer, or "came" or
"the fully by him," or "fell the fate.
M all ways in the opera and tritium, a re A
advanced in the grandeur and ar A
Ar bact. a trains ; remit the
tritium of the m. A e
lily him. All far
479. Tyf is the king of Can-
d a 1 and a were of Dv, a 1 Ly
To trv in this of the
all
41 Pof. is a Art
At the y M, a M

A 45.96. 26 x. 1 l
and lyr. a 1 and t P
w, I. w. yelled
I. w. at I. w. in
1 e. T. v. T. w.
I. w. p. and I. w.
41 Aff. is a 1
the prep., but it is retained by Forb., and others, on the ground that Virgil usually avoids the concurrence of adj. and subst. by the interposition of a prep. Were the prep. not inserted, the arsīs would frequently fall successively on two similar endings, as bello ex tantū—Sīvēd in magnā. On the proper name, see Æn. iii. 108.

507. The arms of the hero were deposited on the cenotaph and his name given to the place, so that, according to the poet, there was on the Trojan coast a Διαφόσου σέμα. Æ—on the hiatus, and the shortening of the long syllable, see note, Æn. i. 16, and Ecl. ii. 53.

508. Poneō, i.e., humare. See ii. 644, and iv. 651. Patria depends on descendēs, and terrā on ponere.

510. Funeris umbris—"the shade of my corpse," because the body itself had not been found.

511. Sed often marks a return to a subject before mentioned; thus it here has reference to the question of Æneas in 501, and may be explained by the fuller expression, Sed quoniam istud queras.

Lacænae, i.e., Helen, as found previously at ii. 601. Deiphobus had been married to her after the death of Paris.

513. With this narrative compare Æn. ii. 25 and 248 sqq., also Eur. Hec. 598 sqq.

517. Chorum simulantis—pretending a religious rite, a solemn dance in honour of Bacchus, but really to give a signal to the Greeks when they ought to attack the city.

Evantes—the acc. plur. The construction is Phrygias evantes origia, suaζούσας τὰ ῥύγα. Evare, i.e., Evae clamare, Bacchalia concerebreare, is a very rare word used only in the participle, and found in Catull. ixii. 392; Sil. i. 101; and Apul. Met.; in all which places it is intransitive, but here it has, after the Greek fashion, an acc. of the object, origia. Forb.

519. Summa ex arce. Standing on the summit of the citadel she summoned the Greeks by uplifting the torch. Agamemnon returned the signal from his flag ship, and thus Simon knew the moment at which to open the horse. Virgil's account of the affair is made more feasible by the pretended Bacchanalian rite, celebrated for the departure of the Greeks, and at night too.

521. The poet is hardly consistent with himself in this passage as compared with the Episode, Æn. ii. 567 sqq. He may have followed different traditions on the subject.

523. Egregia, "glorious," "peerless," used ironically—as we say, "precious."

524. Subduxerat, "had privately taken away my sword before the other weapons." But the pluperf. may be explained as at Æn. ii. 259, where see note.

528. Thalamo. Silius also uses irrumperē with the dat. Some copies read thalamos.

529. A eidōle, a name applied to Ulysses, expressive of the most bitter mockery, for his mother Anticlea had been a kind of consublime to Sisyphus, son of Æolus, before she became the wife of Laertes, father of Ulysses.

550. Instauratō, i.e., command that all these events happen afresh in rotation, but that the Greeks be this time the objects.

552. Pelagi, etc., i.e., Have you been driven by the storms of the sea to the place where is the entrance to these regions, or do you come on purpose, in accordance with an admonition from heaven? The very remote ancients believed that the descent to Orcus lay at the extreme limits of the ocean.

555. Hac ideo—"At this turn (or point) of the conversation;" or, "During this mutual converse;" i.e., whilst they thus conversed.

Aurora, according to the ancients, accompanied the sun in all his course. The word is therefore equal to Sol. Four horses are here given to Aurora, but only two at vii. 26, as at Hom. Od. xxiii. 247.

556. Heyne has found great difficulties in arranging and accounting for the hours and periods of the journey to Hades. But Voss, Cerda, etc., seem rightly to dispose them thus: Æneas and the Sibyl, after the nocturnal magic ceremony, set out at dawn (primi sub lumina solis, et ortus, 255) on their descent to Orcus, and occupied the whole forenoon and the meridian hours in examining those objects which have been already mentioned. The evening now approaches, on which account the Sibyl hastily Æneas, since much is yet to be seen and done, and they are under the necessity of returning to earth before sunrise of the following morning.

557. On fors, see note, Æn. ii. 139.

540. Ambas, simply for duos. Ditis moenia, i.e., the palace of Pluto. The comma usually placed after dextera has been removed by Forb., since dextera quae = quarum dextera.

542. Elysium, for in Elysium. See note, Æn. i. 2; cf. also iii. 507.

543. Exercet poenas. By a poetic conception, the road which leads to the place of punishment is said actually to inflict the punishment. Observe that what ought to be merely one enunciation (ad Tartarum mittens exercet poenas) is expressed in two, as may be seen at Æn. v. 611; Ecl. vi. 20, Geo. iii. 417, etc.
Tartarus is called τόπος, because of its inhabitants, the gods.

545. Αρνύτων, i.e., I shall return to my proper habitation, and I shall uproot the causes of the gods, for I have been advised by Alkyoneus on the way that was the bright Elysium. Now, however, I am forced to retreat towards my own land and abode.

547. Ταύτα μόνον εν τῷ λόγῳ, "as he spake," as the Greeks say τον λόγον τών ταύτων.

549. As they arrived at Elysium, they on the left the daemons keep of the dead and Tartarus, surrounded by the barking Phlegethon, and having as governor, Phlegethon,—as executor of the place,—as father, Hades.

Men—not so near a city, or building, as a λόγος (a word, i.e., what we bring with us and multitude of the wicked), or any fortress, by an encircled wall.

551. Polyester, called also Pyrrhusic eton (fire-laden), is more rarely mentioned than the other rivers of Hades.

Targum might rather to be Turguens, to make the sentence properly balanced.

552. Πύρρονά ἐμαί οἱ πύρροναν, "the gates before them." Cf. οἰ μένης "the posts." Cf. Hom. Il. xiii. 15.

554. Σαλαμίοι, though this idea of great altitudes and great strength. On οἱ μένης, see Note, above, a. 1. Hom. Il. viii. 151.

555. Ταύτα μόνον εν τῷ λόγῳ, and above, a. 2. The two parts, πάντα and ἀλλά, without a conjunction between them, are not of the same class, for the former refers to the post of the body, the other to death. The οἰ μένης, added to him, is borrowed from Hom. Il. xiv. 57.

556. Safety, for, i.e., "the king of the gods they decreed that he would be with the happy (παρακτικόν) and not in the infernal regions of Hades.

557. This is the whole depth of Tartarus.

558. As they entered, i.e., the notion of the construction πάντα, see Note, above, a. 3.

559. As they entered, i.e., the sons of Ares, i.e., Ares and Hylas, t rather of Naxoi by ζῦν. They were the most powerful of the Titans. See Gen L., II. 9. 37.

560. Ares and Hylas, i.e., the way of Jupiter, and father of Jupiter. He was king of the gods, and therefore he, i.e., Ares, had a deity, i.e., the four of gods. He led the gods of Jupituer and Iphitoe, father of Naxoi by ζῦν. They were the most powerful of the Titans. See Gen L., II. 9. 37.

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588. *Per Elidis urbem, i.e., Salmonia, on the Alpheus in Elis.*

590. *Demens* (σχίστλιος, νήπιος) begins the verse with peculiar emphasis.

591. *Aere, i.e., either "his brazen car," or, "on a series of brazen plates, laid beneath his chariot, on which it might run."

592. *Al* expresses strong contrast between the pretended thunder of Salomeus and the real bolt of Jupiter. An ellipsis which some suggest is quite unnecessary. *Densa nubila*—the denser the cloud the more violent the lightning-flash.

593. *Non facies, etc. "Not firebrands nor smoky torches (merely) did he hurl."

594. *Turbine* is used of the lightning-flash, as whirlwinds often accompany or follow the sudden discharge of electricity from the air.

595. *Titus, son of Jupiter and Terra. He offered violence to Latona, but being slain by the arrows of Apollo or Diana, or both, he was punished in Tartarus as explained; cf. Hom. Od. xi. 576.

596. *Cernere crat, like ἆπειρω. Homer, as quoted in the preceding note, gives two vortures.

597. *Ocunco for adunco. By immortal *ecur, Virgil expresses Hesiod's ἢπαρ ἀκαν βον of Prometheus.*

598. *Fecunda—growing again for fresh torture.*

600. *On Lapithae, Pirithous, and Ixion, consult Class. Dict. Virgil is the only poet who allots to Pirithous the same punishment as his father Ixion; cf. Hor. Od. iii. 4, 80.

Note that the next line is a hypermetre.

603. *Assimilis is found also in Cic. N. D. ii. 55, and Ovid Trist. I 5, 27, etc.*

604. The two adj. *genialisbus and altis, joined to toris, need not offend, since genialis torus form one notion, viz., "a social table."

605. *Regificus, for regius, is a very rare word, used only by our poet and Val. Flac. Regificus, the adv., is found in a passage of Eunius, quoted in Cic. Tusc. Disp. iii. 19, 44.*


609. *Invisi, fratres. Such as Atreus and Thyestes, Etoeles and Polynices.*

609. *Pulsalus, "maltreated," generally. The respect paid by the ancient Romans to parents was so great that no law was deemed necessary to repress patricide. Pulasus inmcei clienl. "A web of deceit was woven to a client's hurt."*

610. *Repertis = partis, "acquired." Sold, i.e., imparting to no one the slightest share of their wealth. Those who are "hard" and obdurate against the appeals of "poor relations" are consigned to no enviable place of torture.*

613. *Impia arma. Doubtless, "civil wars" are meant, and the cases of those who had borne arms against their country. Taken in conjunction with what follows, the words must refer to the servile war from 681 to 683 a. u. c.*

619. *Magnae voces. The voice of Phlegyas still retaining his faculties as when on earth, is magna compared with the exigua vox (493) of the shades. Such regrets might be considered useless, as after death there is no room for repentance, but the admonition itself was a punishment.*

618. *Theseus—his torture was complete inactivity. Phlegyas (father of Ixion):—his career was one of blood, sacrilege, and rape. He burned the temple of Apollo at Delphi, and committed other equally daring acts of depredation in company with his brave but abandoned associates, for whom he built a city, called after his own name, in the district of Orchomenus, in Boeotia.*

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621. *The Sibyl now returns to relate the different kinds of punishment from which she had digressed at 616. These two lines are borrowed almost word for word from L. Varinius, as Macrobius (iv. l) asserts.*

The persons aimed at here, if any are specially intended, are probably either Curio or Marc Antony, or both.

622. *Fixit autque refixit. This verb is used because the laws engraved on brazen tablets were fastened up to walls.*
648. I. Herritia, referring to two majestic frames of body, is suggested by II. 11. xx. 191 sqq.

649. Menribas annus does not refer to the "good old times" generally, but to that era of Troy's history as standing in contrast to the present and still earlier times.

59. 1. (f a of Ilion), and Ascanius were sons of Troilus and Cressida...

On Ilion, see An. 11. 167.

654, Women better than men.

655. Curae, etc. as above.

661. A. L. 1. 44, etc.

667. To Held, (Aeolus's feast at Ilium, 1. 467, note, 3. 131, note 2.) For the rest, 1. 44. c. 1. 14. A. L. 1. 457, etc.
that, not far from its source, it passed for two miles under ground. Punicus refers to the great body of water brought down, and to the speed of its stream.

660. Manus — passi, like genus — defeci (581, above), is an instance of the construction synesis, or ad intellectum, on which see note, Æn. i. 70.

662. Phoebus digna, i.e., grandia, sublimia, praecella.

663. Vitam — the manners of men, i.e., men themselves.

664. Sue memoris — those whose philanthropy and benevolence endeared their memory to their fellow-men. The consciousness of good deeds is represented as one of the delights of Elysium. The whole of this beautiful passage deserves the careful notice of the student.

667. Musaeus — a semi-mythological personage of the same class as Olen and Orpheus and by one tradition called the son of the latter. Homer is not found here, to the surprise of some commentators; but it would have been an anachronism to have introduced the "blind old man" as a contemporary of Æneas.

668. Humeris. Poets, not less than heroes, are represented by the poets as surpassing the common herd in stature: the breadth and consciousness of the shoulders are the first items in commending excellence of bodily form.

673. Certo — "defined," "restricted," "settled."

674. Toros riparum, i.e., the grassy banks which form couches.

675. Si fert, etc., i.e., if you wish to meet Anchises.

678. Deince, in scansion a monosyll. Linquunt, they, soil Æneas and the Sibyl, for Musaeus does not accompany them farther than the elevation.

681. Recolere is properly to pass in review things that have gone by, but here it means to examine and make oneself familiar with future events. Studio, i.e., studiose.

685. Alacres is the nom. and not the acc. to agree with palmas, as this latter word has already its adj., utrasque.

Utrasque palmas, for utramque palman, the plur. of uterque being often used for the sing., especially in the case of two things which are closely joined, or that act together.

687. Parenti, with emphasis for mihan.

690. Cf. Æn. v. 731, and vi. 115.

691. Dnunierans, i.e., with longing and anxiety calculating the different periods of time. Observe the force of di. 700-2. These lines are repeated from Æn. ii. 792-4.

703. Reducta valle — "in a winding vale.

705. Prænantat — "flows past." Præ in composition is sometimes used equal to præciter, so in Hor. Od. iv. 8, 10, Sed quas Tibur aquae fertile praecitun. See also Od. iv. 14, 26, and Livy i. 45.

706. Gens means a race of people having a common origin — populus a community ruled by the same laws, and living under the same institutions and the same form of government. One gens, therefore, can be subdivided into many populi. See Döderl. and Kritz, Sall. Cat. 10. 1.

707. The simile in this and the following lines is borrowed from Hom. Il. ii. 87 sqq.

711. Porro, for procui, i.e., longo inde cursu praeterexitia commun.

713. "Those souls, unto which other bodies are due by fate, quaff at the water of the Lethcaean river care-dispelling draughts, and a lasting forgetfulness (of the past)." The poet now enters, in the person of Anchises, upon certain philosophical dogmas founded upon the tenets of the Pythagorean school, with some additions borrowed from the Platonic system. The substance of these doctrines is simply this: After the soul is freed from the chains of the body, it passes into the regions of the dead, where it remains, undergoing purgations of one kind or other till it is sent back to this world to be the inhabitant of some other body, brutal or human; and after suffering in this way successive purgations, and animating in turn different bodies, it is finally received into the heavens, and returns to and becomes merged in the great essence, or soul of the world, of which it was originally an emanation. Moreover, before each of these several departures to the upper world to inhabit some new frame, the spirits drink of the water of Lethe, in order to forget whatever has happened to them in their previous state of being. Anthen.

The idea that spirits returned to upper earth was commonly entertained by the ancients, but it seems a peculiar notion of Plato's (Rep. x. p. 621, A. Stephe.) that they drank first of Lethe. On Plato and his doctrines, see "Greek and Roman Philosophy" (Griffin, Glasgow), p. 53 sqq.

715. Securos, "care dispelling," ad effecta dictum, says Heyne, as pallidos morbos, "diseases that render persons pale."

716. Hæs—some special ones singled out from the mass, for the doctrine of metempsychosis did not include all who died.

717. The repetition of the demonstr. pron. has, hanc, of the verbs memorare and enumerare, so closely allied in signification, renders a copulative conj. unnecessary.

719. Inest, says Heyne, nescio quae vis et divinæ extimia in hac Æneas orationem cum indignatione atque rogantis. And the tone of Virgil's hero commands our sympathy the more when we compare his sentiment.
fication, and a kind of repeated cleansing by which the spirits, before they return to life, are fully restored to their first and native condition. (3) Jahn is of opinion that, "after purgation, the purified souls come to the Elysian plains, but that they are there divided into two classes: for—that the majority only pass through Elysium, and go direct to the river Lethe, that they may return into fresh human bodies prepared for them; a few sojourn for a long time in the delightful fields of Elysium, until, by a lengthened period of non-employment, they have lost every imperfection of body, so that after a thousand years they may again ascend to earth in perfect purity, and there become the souls of men of the most distinguished probity and excellence."

At the best, it must be said, that if this be the poet's meaning, it is expressed very obscurely and too briefly. Forb. is of opinion that these lines were hurriedly put down by the poet with the intention that they should be carefully polished and perfected, which revision, however, death anticipated. Wagner considers all the difficulty removed if done be taken to mean quum tandem—a sense, however, of which the learned critic supplies no example. So much for purifications and their order. And, now, with regard to the words quisque suos, patimur Manes: (1) Manes, which elsewhere means the Dii Inferi (En. x. 34; Geo. iv. 489, etc.), and thus, also, the Furies (x. 39) is here put for the condition in which the spirits are, i.e., it is put for the punishments. Passages in Anson. Epigram. 75; Stat. Theb. viii. 81; Paulinus, Pocm. v. 57; and Val. Flacc. iii. 389, seem to favour this, the interpretation of Servius, and the commentators generally. Gosson adopts this explanation. (2) Take Manes as the acc. absolute, quod being understood, thus: All of us suffer these punishments (i.e., we undergo purgations equal to punishments), not indeed as we now are, souls enclosed in bodies, but each in his own Manes. Heyne and Gesner. (3) Take Manes as the acc. of the object, and interpret thus: Each of us suffers these afflictions (for three kinds of punishment were mentioned above) which are most calculated to purify the nature of his Manes, polluted with this or the other vice. Forbiger, with Minscher, Thei and Jahn. There are still many explanations untouched, but enough have been given to make the student think, and to enable him to form a judgment for himself. It is unnecessary for us to notice the conjectural readings which have been proposed in great numbers.

If we were allowed an opinion, we should say—leave the clauses as they are, but put a semicolon after igni, 742, with a full stop after Manes, interpreting with Forb. No. 3. above. With regard to the apparent contradiction in 745 to the statement of 744, we think it is removed by the following explanation. Virgil says that our souls, while in the body, are polluted and corrupted, and to remove the impurities then contracted severe penalties must be undergone. The stains being once removed, the soul is transferred to Elysium, that it may there pass through a probationary stage, and become habituated to virtuous feelings, and forget entirely its former sinful thoughts and actions. Elysium would, in this view of the case, be a second, and finishing place of purification.

The following suggestion is worthy of consideration; we find it in Mr. Galbraith's edition of our poet: "On many Etruscan vases, as well as in the wonderful fresco on their tombs, we find representations of 'guardian angel' in white apparel, and with looks benign, leading, as it were, to what is right, and turning from what is wrong. This is the bright and gay picture of active life, but the artist has depicted, also, scenes beyond the death-hour, and then, in the majority of cases, no 'guardian angel' appears; all is dark and gloomy, and beside the doomed one stands, not the blessed adviser of an older time, but a dread avenger, armed with a gigantic mallet, and of immense frame. Can it be that the 'guardian angel' becomes the 'avenger,' that the adviser, and the guide, and witness of life, is the fell instrument of punishment for error unatoncd—for guilt unrepented? Has the recording angel closed the door of mercy; and is his future character indicated by his name—'the awarter'?"

To me it appears that the perplexing passage under discussion might at least be poetically explained by a reference to this Etruscan idea: 'We each suffer the dreadful vengeance of those beings who await us:' of him who warned us in life, and who now exacts retribution in death. This will coincide with Wagner's derivation (i.e., that Manes is connected with μανή, μνήν, μνών, and is cognate with mens, the feeling, the conscience of a human being), with the vulgar interpretation (No. 1, above), and with Hor. Epist. ii. 2, 187, Sert Genus, humanae deiis naturae, mutabilis cultu, ALBUS ET AETER.

On the construction quisque suos patimur, see Zumpt, § 367.

744. Paner—"a few," for the pollutions of the many were so great as to defy purification.

Lacta arva, i.e., Elysium, though some think that a different locality is meant.

745. Tempora orbe, i.e., 1000 years.

746. Relinquit—some books read reliquit.
new cities. Some books read *atqui*, but the best MSS. have *atque*

773. **Nomentum**, in the springs of the Allia, was said to have been founded, along with *Fidenae and Crustinumerium*, by three brothers many years before the building of Rome. Dion. Hal. ii. 53. Heiney numbers the colonies of Alba Longa at *thirty*. *Gabii*, a colony of Alba Longa, and situated between Rome and Praeneste. *Fidenae*, between Rome and Veii. The first syll. of the word is usually long.

774. **Collatia**, a town of the Sabines in the hills (hence its name), not far from Rome, and lying between the road to Praeneste and the left bank of the Anio. It is now called Castellaccio.

776. Pomotius, i.e., Pomentinos, the name of the people being put for that of the town, Suessa Pomptina, a Volscian rather than a Latin town. *Castrum Invi*, a town on the coast of Latium near Ardea. *Bola*, a town of the *Equians* on the hither side of the Anio. *Coro*, a mountain town of Latium near Vellitrae, afterwards confederate with the Volscians.

778. *Arro*, etc., i.e., Romulus (the son of Mars) shall assist his grandfather, Numitor, in the government, before setting out to found Rome.

779. **Assaraci**, to be taken adjectively, as Wagn. alleges, quoting *Pompius Sanguis*, Hor. A. P. 292. On this form of the adjs. see note, Æn. iii. 602, and on the genealogy of Assaracus, consult i. 284.

780. Wagner thinks that we ought to write *videm*, and such contractions, either without an apostrophe entirely, or with two, i.e., *videm*, or *vide'm*. Mars is represented with a helmet having a double plume, and so is his son, Romulus, in this place.

781. **Superum** is taken by Servius as the acc. sing. referring to Romulus, *pater* meaning Mars, so that the sense would be, "Him, a god (one of the heavenly deities), his father Mars already marks out with distinguished honour." Ruddiman and others take it as the gen., thus, "His father (Mars) marks him out with his own honours, i.e., the honours of deities," a syntax which is contemnented by the order of the words. Others, again, make *superum* depend on *pater*, i.e., Jupiter.

782. *Equabit* is used in two senses, first literally, and then figuratively. For *antinos*, Heumann conjectured *anmos* as indicative of *duration*.

785. *Berecyntia*, i.e., Cybele, so called from Mt. Berecyntus, in Phrygia, where she was carefully worshipped. Cybele was represented with a mural crown (*turrith*), hence the expression. Consult Class. Dict. *Julii—see above, 760.*

790. Note well this most beautiful passage, detailing the honours and services of Augustus. On the two-fold quantity of *hic* in this line, see note, Æn. iv. 22.

792. **Augustus** is called "Divi genus," because he was the adopted son of Julius Caesar, whose *apotheosis* had, by this time, taken place.

The emperor is praised, (1,) on account of his having restored peace to the empire (793 sqq.); (2) on account of the boundaries of the kingdom being enlarged by conquests (795 sqq.); and, (3,) on account of expeditions undertaken to remote parts of the world, and journeys performed for the arrangement of provinces.

795. *Super*, i.e., *ultra*. On Garamantes, see note, Æn. iv. 198. They were conquered by L. Cornelius Balbus in B.C. 19. *Indus*—this has reference partly to the restoration of the standards by Phraates, in B.C. 20, and partly to the Indian embassy (from the two kings *Porus and Pandonius*) sent to Augustus when he was in Syria. Cf. Geo. ii. 170; iv. 569; and Æn. vii. 605 sq., for other praises bestowed on Augustus on account of his successes in the case of the Indians, Parthians, and other eastern nations; see also Hor. Od. i. 12, 53 sqq.; iv. 14, 41 sqq., etc.

796. *Extra sidarum*=extra vias solis, i.e., beyond the course of the Ecliptic, south of the tropic of Capricorn, meaning thereby the most southern parts of Africa generally. It has been conjectured (by Heyne) that Virgil has reference here to the inroad of C. Petronius into Ethiopia in retaliation for the expedition of Candace, queen of that country, into Egypt.

798. This verse has already occurred in iv 482, to which place refer.

799. *Hujus in adventum*, etc. The flattery here bestowed on Augustus accorded well with his own superstitious feelings. The basis of the compliment appears in Suetonius (Vit. Aug. 94), where it is stated, that a few months before the birth of Augustus a prodigy occurred at Rome, by which it was indicated that "Nature was bringing forth a king for the Roman people"—"Regem populo Romano naturam parturisc." Anthon.

*Caspia regina*, i.e., the nations bordering on the Caspian Sea, particularly the Huns and Bactrians, who were subject to Parthian rule.

800. *Macota tellus*, i.e., the Scythians around the Palus Maeotis, Sea of Azov.

801. The Nile is called also *Semptemflus*, *Semptemplex*. Semptemgeminus is very rare.

*Turbant*, i.e., *turbantur*, on the principle explained at Æn. i. 234, which see.

802. *Allocides*, i.e., Hercules, on whom and
NOTE 8

7. 


827. *Family* so scátæ, *fervère, striæ*¢, etc., according to the custom of a generation earlier than Virgil.

828. *Note*, i.e., in darkness, for although Elysium had a sun of its own (641), yet we are here to understand the world below, generally, as a place for spirits to remain till again called upon to enliven bodies.

831. *Socer*—for Julia, the daughter of Cæsar, was wife to Pompey. *Alpinus*—referring to Cæsar's march from Gaul. Mts. are called *aggiere*, because they serve as embankments of defence to the countries which they surround. *Monœci*—at the extremity of the Maritime Alps was a promontory with a temple to Hercules Monœcus, not far from Nicaea. Pompey's forces were mostly Eastern.

833. *Tu prior, parce*—supposed to have reference to the proposal of Cæsar to the Senate to disband his troops, if they forced Pompey to do so likewise. *Olympos*, as derived from Iulus or Ascanius, son of Æneas, who was son of Venus.

* 857, 8, have reference to L. Mummius Achaicus, the conqueror of Corinth, and humbler of Greece, b.c. 146.

839. There is a difficulty to know the individual meant in this and the following lines; verse 840 shows that it cannot be Mummius. The older interpreters referred it to Curio, Dentatus, or Fabriicus, the conqueror of Pyrrhus, but 839 forbids that. Heyne concludes that L. Æmilius Paulus, who defeated Perseus, is intended, and that the latter is called *Acacides*, because the Macedonian kings belonging to the Heracleidae traced their genealogy from Olympus, the daughter of Neoptolemus (son of Achilles, descendant of Æneas), king of Epirus. *Argos and Mycenæ* are used for the whole of Greece.

840. *Achilli*. On this form of the gen., see Æn. i. 80, and ii. 476.

841. *Ulyx avos Trojæ*. These words supply the reason why the victory referred to should be mentioned, for what more agreeable to the feelings of Trojans than that the descendants of Achilles should, at some future day, pay to the Trojans full satisfaction for the calamity which they had brought on them, in the death of friends and the destruction of property and city? The reference may be either to the conquests of Mummius, or better, perhaps, to those of Æmilius Paulus, which were made over the posterity of Achilles.

*Temple* of Minerva, aec., by Ajax, son of Oileus (see Æn. i. 41, and ii. 403), and by Ulysses and Diomed in the carrying off of the palladium (see ii. 165 sqq.). *Temorare* means "*to violate things sacred with fool-hardy daring*." Forb.

842. Cato, M. Porcius, i.e., the censor, who stands here appropriately in conjunction with Cossus and the Gracchi.

*Tactum*—the perf. pass. proper,—"unrecorded," "unnoticed."

Cossus, A. Cornelius, consul, 428 b.c., who slew Lars Tolumnus, king of Veii. He obtained the *spolia opima*, an honour which had been attained before him only by Romulus, over Acron, king of Caemium, and after him only by Marcellus, over Pirido-marous king of the Insubrian Gauls, b.c. 222.

843. Gracchi genus. The poet refers particularly to Scen. Gracchus, consul, 215 and 213 b.c., distinguished in the second Punic war, and to his illustrious grandson of the same name, father of the Tribunes, Tiberius and Cælius, consul, 177 and 163 b.c., and Praetor, 179 b.c. He gained a famous victory over the Celtiberians.

844. *Scipiiadas, duo Jalinius*, i.e., Africanus, Major, and Minor, the one the conqueror, the other the razer of Carthage. The form of the patronymic *Scipiiadas* is Greek, for Scipiones; so Juvenal uses *ambo Scipiiadas* (ib. 153), and Lucr. (i. 27) *Memniadas; and Virgil himself, Romulides* (En. viii. 638).

*Parvo potentum*—either "powerful (in state affairs) by the parshimony with which he managed his slender means, conjoined to his prudence and bravery;" or more simply, "rich in his poverty," i.e., by reason of his frugality and moderation.

845. Fabricius—he was sent by the Romans as ambassador to Pyrrhus.

Serranus, to whom, when cultivating his farm, an offer of the consulsship was made. His name was C. Atius Regulus, to which Serranus (sereræ) was added as an agnome. He defeated the Carthaginian fleet off the Lipari islands in 257 B.C. He was consul a second time in B.C. 250.

846. *Quo fessum ropitis*, i.e., wearied as I am with so lengthened a description of our heroes, how can I attempt the long list of honours of the Fabian family?

Maximus, called Cunctator, the opponent of Hannibal.

847. For *restituitis* some MSS. read the fut. *restitutis*, but the former is preferable, as rendering the description more vivid and present.

848. Excedent—ducent—orabunt—these are examples of the fut. of *admission* (in turum concessivum) as in Hor. Od. i. 7, 1, *Laudabunt alii claram Rhodon*; and i. 20, 10, *Tu ides uam*. The pres. subj. is more frequently employed in phrases of this kind, but the fut. expresses rather a certain expectation that the thing which we concede will certainly happen.

*Spirantia aer*—"the life-breathing statues."

849 *Ducent*. This verb is properly ap-
pilled to the 1st of the month
and placed to the 3rd of the month
but opposed a later tax on

180. I go on to note specially that I am at a place where I have just
partly understood the construction. I have been trying to
identify the text which I have been studying to understand the
course of events. I have been trying to determine the
context of the text. There is no guarantee that I have understood
the text correctly.

8. O. and J. put the 1st of the month.

8. M. and C. put the 1st of the month. In
the second part, we noted that the date
operated (as above, 8.72, note) is
introduced, so that the term may be applied by a natural
transition to M. and C. of Octavia, sister of Augustus, who
premature death at the age of twenty eight years the
Roman world into grief.

8. In such a case, the term is not used in its
usual sense, as in the case of the

8. Tertius, are a-9 and 9th, etc.

9. Quinera, R. in 1st of the year.

9. and C. add 1st of the year.

10. I go on to note that the text
and C. add 1st of the year.

Quantum in 9, a matter
tual exple, is a quanta, as are
est extens the time. Mesmer a quanque
quantum quam qum

870. The gods were opposed to the
carpets of the city, who were useless with
supplicatio virtus.
known elegance of expression for *dona in animam accummulum.*

Inani munere—"a useless, unavailing duty," since it cannot recall the dead to life, nor will the shade know thereof. Augustus and Octavia were very deeply affected on hearing this passage recited.

887. *Sic,* i.e., conversing in this strain.

888. *Aëris* is to be governed by *regione* (and not by *campis*) in the sense of "bright regions."

891. *Exin* for *exinde,* as *dein* for *deinde,* responds to *postquam* above, and is here equal to *tum, post hac.*

892. *Laurentes,* i.e., the Latins and Rutulians. On Laurentes see vili. 71 and 371.

894. *Somni,* etc. "There are two gates of sleep, one of which is said to be of horn, and through it free issue is given to veritable apparitions; the other is carefully finished, and shines brightly with ivory of spotless white, but through it the infernal deities send up fantastic dreams to earth." This is founded on *Odys.* xix. 562 sqq. See *Hor* Od. iii. 27, 41.

895. *Horn,* as the most transparent substance known by Homer, was considered the best medium for disclosing the realities of a future state, forming the "glass door," as it were, between the two worlds.

899. *Emittit*—on the time of the ascent to earth, consult notes on 535 sqq.

900. *Viam sacar, τίμην τήν ὄδοι.*

901. *Caleta*—a name given by anticipation (see beginning of next book). The town was in Latium, fifty miles north of Naples; it is now called *Gaeta.* Gossrau advances arguments to prove that the last two lines of this book are spurious, but we deem it unnecessary to enumerate them.
METRICAL INDEX.

[N.B.—A long or short mark placed over the first vowel of a diphthong applies to the entire diphthong.]

BOOK I.

2. Itāliām fātō prōfugus Lā|viniaque | venit.
   (La|viniaque | by synizesis or synaeresis. 1.)

   (Samō—Final vowel not elided. 2.)

41. Unēs ēb nōx' ēt fūriās ajācēs ǔ|īlcē.
   (Oīlcē—Synizesis or synaeresis.)

73. Ĉūnū|bio jūngām stābīlī, prōprūmāqū dicābō.
   (Synizesis or synaeresis in Ĉūnū|bio, 3 sylls. 3.)

120. Jām vā|lidī illū|ncē nō|vēm jām törtis āchāfē.
   (Ilīncē—Synizesis or synaeresis.)

131. Ēūr' ād sē Zēphyrūnqū vō|cēt, dehine | tāliā | tāvīr.
   (D'hīne—Synizesis or synaeresis.)

195. Vinā bōntis quāc | dēindē ēa|dis ōnērārēt ācēstēs.
   (Dēlīne—Synizesis or synaeresis.)

256. Oscēnā lūbāvīt nā|ītē dehine | tāliā | tāvīr.
   (See above, 131.)

308. Qui tēnēant n' īncētā vīd'|ēt hōmt'|āēmē scērāēne.
   (Vidēt—Final syllable lengthened by arsis.)

332. Jāctēmūr doēcēs ignār' hōminūnqū lō|cōrum-
   qu' Erram̧ūs . . . .
   (Qu' Erramūs—Synapheia. 4.)

405. Et vēr' incesśū pātī|it dēa | fii| īubī mātrēm.
   (Dēa—Final vowel saved from elision by the pause. 5.)

448. ἈΕρᾶ |cūl grādūb̄ūs sūrgēbānt, lūminē | nīxē-
   qu' ἈΕre trābes . . .
   (Qu' ἈΕre trābes—Synapheia, see above, 332.)

478. Pēr tērrē ēt vērsā pū|vis in | scribūtūr hāstā.
   (Pulvis—Last syllable lengthened by arsis.)

611. Ἰρ̄o|nēd pet̄jēt dēxtrā lēavāqū Sērēstēm.
   (Ilīonea—The penult long, according to the Ionic dialect. 6.)

617. Tūn' ill̄ ņeōs quēm Dārdān̄i |ō ἀν̄ |chīsē.
   (Dārdān̄ī—Final vowel not elided. 7. See above, 16. Spondaic verse.)
BOOK II.

1. "Fare! aetecqu' inibat ut aetern ulla.
(Aetis—Present ed ad, of three me. 1.)

261. Et Mem. dixit ipse, quod ille ait et pos.
(Mem. a in pos.—Fare! tell the Three Tables.)

411. Naeus mali et ruris ruris incolae.
(Naeus mali et ruris incolae. Il. 700.)

442. Heront, et uulgo natus est. Tell the.
(Latinus—Tell me if I may call you truthful.)

442. Col. des sibyllae sub fide, sed | in eis.
(Ave—To be preserved, the treas. See line preceding.

565. Et dixit ad munera et parvi constat illi.
(Dixit pro munera et parvi constat illi. Il. 1 by arr.)

574. Quem quidem veniam stultius enuncius deger.
(Quem quidem veniam stultius enuncius deger. Ecl. 4.)

774. Om. petit ut non quicquam vestra habahat.
(Sitanut—Sedile 3.)

BOOK III.

48. Saturat—Saturate, a, o, is 774. ed. 1.

74. Nomen unum trinit Neder. poison.
(In trinit. Neder. poison. 7 ed. 4.)

91. Lirna—Hoc est, dixitque pst per sil.
(Lirna—Hoc est, dixitque pst per sil. ed. 8.)

111. II. n im j us | sola salta ex man.
(N. i. j u s | sola salta ex man. ed. 7.)

122. I. de ilia de contimpla lu a Critigen.
(N. de ilia de contimpla lu a Critigen. 6.)

1 C. de ilia de contimpla lu a Critigen.

111 J. de ilia de contimpla lu a Critigen.

II. n im j us | sola salta ex man. ed. in imitation of the Greek mode. 7.

II. n im j us | sola salta ex man. ed. in imitation of the Greek mode. 7.}

4. D. tu ad tu a critigen. to
(De tu ad tu a critigen. to the novel e is
ed. 1 by the arms.)

1. Regression in the text.
2. The reader to follow the Greek ed. 7.
3. "Aperitia."
4. The text after certain, as indicated by the reader to be taken into account.
5. A commentary.
6. The reader to follow the Greek ed. 7.
7. Commentary.
METRICAL INDEX.

475. Conjungi annchi|as Ven|ris dignatæ supertbō. 
(Ancilisä—Final syllable lengthened by the arsis. 1.)

504. Atqu' idem ca|sūs ü|nām facie|mūs ütrāmque. 
(Casūs—Final syllable lengthened by the arsis.)

578. Fām' ēst uncēlādi sēm|jusām | tūminē cōrps. 
(Semijustum—To be pronounced sēm-jūs-tūm, three syllables, by synizesis. 2)

(Scō—one syllable, by synizesis.)

586. Si pērè|ō hōmin|ām manūibus pērīssē īnāvābat. 
(Pereō—Final vowel not elided. 3.)


BOOK IV

64. Pēctōri|βus imh|āns spīrāntiā consūliē exīta. 
(Pectoribus—Final syllable lengthened by the arsis.)

126. Cōnnībīo. Consult Book I, line 73, of this Index.

158. Cōnnībus. See line above.

222. Tūm sēc Mērcūrī|ālōqu|ār ēctālīa māндat. 
(Alōquītūr—Final syllable lengthened by the arsis.)

235. Quīē struēt aut quā | spe tē|mīc in ġentē mūrātur 
(Spē—Final vowel not elided. 4.)

302. Thīēsāb' |audīō stimulānt triētēricā Bāčelō. 
(Thīēsā—A dissyllable—yi a diphthong. 5.)

658. Omnīa Mērcūrīo similūs vōcēmquē cō|tērēm-
ϕ Et . . .
(ϕ Et . . . Synapheia—see note on Book I. 322.)

629. Imprēcōr ārmī ārmīs; pūgnēt ipsisquē nēp|ōtēs-
(ϕ Hac. Synapheia—see line preceding.)

667. Lāmēntīs ĝēmtūqu' ēt fēmine|ō ătā|lātū. 
(Femīncō—Final vowel not elided. 6.)

486. Šēmānt'mēnque sūni ĝermān' āmplēxā fōvebat. 
(Sēmānnemmem—To be pronounced sēm-jāni-mem. 7.)

BOOK V.

261. Victōr āpūd rāpūdūm Simōēntā sūb|īlō | ālō. 
(Iīō—Consult note on Book iii, line 211. 8.)

269. Pūnicīcis iānt ēvīnētī tempōrā | lēnīs. 
(Tenīs—To be pronounced ten-jīs, as a dissyllable, by synizesis or synaeresis.)

284. Ōlī servā dā tūr āpēr | hānd ignārā Minērvāc. 
(Datūr—Final syllable lengthened by the arsis.)

337. Œmīcēt Éurīlās ēt | mūnērē victōr āmīcī. 
(Euryalēs—Final syllable lengthened by the arsis.)

352. Dāt Sāliō villīs uērōs' ātqu' ĭnguībūs | ĭnēris. |
(Aureīs—A dissyllable by synizesis or synaeresis.)

1. There is no occasion for our here having recourse to a Doric nominative m or.
2. Make the s of semi a consonant: thus, sem-jūs-tūm, etc.
3. The true principle is stated in note, Book iii. 211.
4. Consult note on line 211, Book III, where the explanation is given.
5. In Greek Οὐίς. Compare note on line 212, Book III, in this Index.
6. The true principle is stated in the note on line 211, Book III.
7. Consult note I, first page of Met. Index
8. Observe that the final vowel in Iīō is short here, because, after one of the two short times in the long o is cut off, the remaining one in the them, not the arsis of the foot, and, therefore as it is no stress of the voice laid upon it, it remains short. .
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LEx: Greek, composition: εις = in
depth: δεπος = dip

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Morchel: cold, amendment

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