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ÆNEID IX.
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AENEID IX.

EDITED BY

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Aen. IX. 1
§ 1. **Publius Vergilius Maro** was born at Andes (Pietola) close to Mantua in Transpadane Gaul on October 15th, B.C. 70. His father was a small freeholder of that place, who was able to send his son to the provincial schools at Cremona and Mediolanum (Milan), subsequently to Naples to attend the lectures of Parthenius, and finally to Rome to hear Siron. From the latter he learned the philosophy of Epicurus—the philosophy of wise good-living—and from Parthenius he learned Greek. He returned to Andes at some time before B.C. 43, for in that year his father’s estate was seized and allotted to one of the veterans who had sided with Octavius and Antonius. Pollio, governor of Transpadane Gaul, befriended the poet, and Octavius was prevailed upon to restore his property; but two years later came the second series of allotments to reward the troops who fought at Philippi, and Vergil was forced to flee again, narrowly escaping with his life. He came to Rome, and was there introduced by Pollio to C. Cilnius Maecenas, chief minister of Octavius and the patron of many distinguished literary men. The *Eclogues* of Vergil had already in part perhaps been written, and Maecenas was satisfied of the poet’s powers. He remained Vergil’s friend, introduced him to Augustus, to Horace, Tibullus, and other literary men, and enabled him to acquire a small villa near Naples, where he spent most of his days. In the year B.C. 19 he visited Greece, and when on the way home sickened, and died at Brundisium (Brindi- disi). He had never been strong, and his journey to
Greece was probably undertaken for the sake of his health, and the same reasons may have prompted his choice of a residence near Naples; near which town he was buried, with the following epitaph inscribed above him:

"Mantua me genuit. Calabri rapuere, tenet nunc Parthenope: cecini pascua, rura, duces."

§ 2. The earliest works of Vergil were possibly some or all of the minor pieces known as the Culex (Gnat), Ciris, Moretum (Salad), Copa (Hostess); but the authenticity of all these is open to question. His fame as a poet began with the publication, prior to B.c. 35, of the Elogae or Bucolica, ten brief poems, imitating the pastoral poetry of Theocritus the Syracusan (3rd cent. B.C.). Like all the great works of Vergil, these are written in hexameters, and it was the smoothness of the versification and the novelty of the subject which gained them their popularity. Vergil loved the country, and Maecenas made use of his taste to persuade him to write a long didactic poem on Agriculture—the Georgics—which describes in four books the management of crops, of trees and vines, of cattle and horses, and of bees. Didactic poetry is such as conveys systematic instruction in the form of verse; and while the Georgics are so poetical as to rank for beauty as highly perhaps as any Latin poetry, they were considered valuable guides to the pursuits of which they treated. Maecenas persuaded the poet to undertake this task in order to please Augustus, who was endeavouring to restore the old industry, virtues, and rural life of Italy, and required a fit poet to glorify husbandry. Vergil's model here was Hesiod of Asca (8th cent. B.C.), but he also made use of many poets of the Alexandrine School of the third and second centuries B.C. The work was published B.C. 29.

But the fame of Vergil rests upon his crowning work, the Aeneid, an epic of nearly ten thousand lines. It was long before he could be prevailed upon to undertake the poem, and when he died he had already been engaged upon it for ten years. Augustus had wished a poem to immortalise his own great victories: Vergil chose a subject which
was less invidious, while it afforded him the opportunity to give the Emperor the praise which he believed to be due to the monarch who had ended the civil wars and brought back an almost forgotten peace to Italy and the world.

§ 3. The Aeneid, or "Book of the Adventures of Aeneas," relates all that occurred to that hero after his flight from Troy, up to the time of his final settlement in Latium. It is, therefore, a continuation of the great mass of legends known as the Trojan Cycle, which furnished materials to most of the epic poets and many of the tragedians of Greece, and which survives to us in part in the two great epics of Homer, the Iliad and the Odyssey. Troia, Ilium, or Pergama, as it is variously named, was the centre of a small plain in the north-west corner of Asia Minor, bordering upon the two regions afterwards known as Phrygia and Phrygia Minor; whence the Trojans are also called Phryges. According to the legend, the first king of the Troad was Teucer. Then followed in succession Dardanus, Erichthonius, Tros, and Ilus, the last of whom founded the city Ilium or Troy. The walls were said to have been built for the next king, Laomedon, by the hands of Apollo and Poseidon (Neptune); and because he refused to pay to those deities the stipulated reward, Hercules captured it and took it from him. When the sceptre devolved upon Priam, son of Laomedon, and his queen Hecuba, it was an opulent and populous city. Priam had fifty sons, amongst whom were Hector, the bravest of the Trojans, and Paris, the most effeminate. The latter, while roaming over Mount Ida, was encountered by the three great goddesses Here (Juno), Pallas (Minerva), and Aphrodite (Venus), who were disputing as to which of them was the fairest. They chose Paris as arbiter, and he awarded the prize for beauty to Aphrodite. Hence it was that she became the champion of Troy, while Here became its bitterest foe.

Aphrodite had persuaded Paris to decide in her favour by promising him the fairest woman in Greece to be his wife, and she now sent him to Hollow Lacedaemon, Sparta, where Menelaus was king. His wife was Helen, daughter of Leda, sprung from one of the two eggs which Leda bare
to Zeus, and so sister to the Dioscuri (Castor and Pollux), who sprang from the other egg. She was the most beautiful woman of her day, and Paris carried her off by aid of Aphrodite. Menelaus instantly levied war against Troy. All the Greeks (Danai, Argolici, Graii, Achivi, Pelasgi) lent him their aid, and his brother Agamemnon, king of Mycenae, took upon himself the supreme command. On the voyage out the fleet was becalmed at Aulis in Euboea, where Artemis (Diana) kept it wind-bound in anger for a sacrilege done to her by Agamemnon, nor could he propitiate the goddess save by the sacrifice of his daughter Iphigenia. Upon reaching the Troad, or country of Troy, the war dragged on with varying issues for ten years. At the end of that time, Agamemnon carried off Chryseis, daughter of a priest of Apollo at Lyrnessus. For this Apollo sent a plague upon the host, and the king was forced to surrender his prize. In compensation he seized Briseis, who was the captive of Achilles, the bravest of the Greeks. The latter refused to fight against the foe, until Patroclus, his dearest comrade, was slain by Hector. Roused by this to fight again, he met and slew Hector, but was himself slain soon after by Paris. The Greeks now resorted to stratagem. They constructed a gigantic horse of wood, shut up within it their picked warriors, and sailed away to Tenedos. They left, however, one of their number, Sinon, to pretend enmity to them, and so to induce the Trojans to drag the horse up to their citadel as a sure way of securing the favour of heaven. They did so, the warriors came out in the night time, opened the gates to their fellows, who had sailed back in the darkness, and in this way Troy was captured. The town was destroyed utterly, and the fugitives fled whither they could. Amongst them was Aeneas, son of Anchises and Aphrodite, who sailed away with twenty ships to found a new city.

§ 4. The Aeneid commences at a date seven years later, when the hero, after a violent storm which Juno has purposely raised against him, is cast ashore on the coast of Northern Africa. That land had only recently been colonised by Dido and other fugitives from Tyre, who were busily engaged in
building a city, Carthage. The queen welcomes Aeneas graciously, being tricked by Venus; and over a banquet which she provides, Dido asks to hear the tale of Troy’s fall. This ends Book I.

Book II. contains the narrative already given of the wooden horse, the sack of Troy, and the hair-breadth escape of Aeneas with the loss of his wife Creusa; and the tale continues in Book III., wherein are described the various fruitless attempts of the fugitives to settle in Thrace, Epirus, and Sicily, and the death of Anchises.

Book IV. contains the story of Dido’s passion for Aeneas, his marriage with her, and his speedy departure at the bidding of the gods, who refused to allow him to settle elsewhere than in Italy. In despair the queen commits suicide.

In Book V. we have a long description of the games celebrated at Eryx in Sicily, the colony of Acestes, another Trojan refugee, in honour of the dead Anchises. The boat race, foot race, boxing, wrestling, and shooting matches are all described in detail, and the book closes with the ultimate arrival of Aeneas in Italy.

Book VI. is filled with another episode which, like that of Dido’s love, serves to relieve the monotonity of the long poem. Aeneas, guided by the Cumaean Sibyl, descends to the under-world by the way of Avernus, and there meets and converses with the spirits of dead heroes, and with other spirits as yet not embodied, who are one day to live and act as kings or generals of Rome. He meets also his father Anchises, who unfolds to him all the future glory of Rome. The book thus becomes a magnificent prophecy, foretelling the wars and triumphs of Rome up to Actium, B.C. 31.

The real activity of the poem commences in Book VII. Landing in Italy, Aeneas finds himself welcomed by Latinus, king of the Latins. His daughter Lavinia is already betrothed to Turnus, prince of the Rutulians of Ardea, but he now pledges her to Aeneas. Juno sees her opportunity to crush the Trojans finally, and sends the fury Allecto to stir up Turnus to avenge himself by arms. He rouses the nations of Italy, and an accident sets the two parties at strife.
Despairing of success with so few followers, Aeneas goes to seek assistance from Euander the Arcadian, who had made his way to the Palatine Hill and had there built a city. The opportunity is taken to describe the old landmarks of Rome and to interweave many legends of the ancient times, notably that of Hercules and Cacus. Euander greets the wanderer warmly, and sends his only son Pallas to support him; and Venus brings to the hero a suit of armour wrought for him by Vulcan, of which the shield portrays all the mighty wars of Rome down to the battle of Actium (Book VIII.).

Meanwhile, Aeneas being still absent and seeking further allies amongst the Etrurians, the Rutulians beset the Trojan camp by the Tiber. Nisus and Euryalus, two of the Trojans, undertake to break through the enemy's lines and carry to Aeneas warning of his people's dangers. They enter the Latin camp, slaying and pillaging in the darkness; then leave at dawn, are intercepted by a body of cavalry and separated. Euryalus is captured, and Nisus, endeavouring in vain to save his comrade's life, is slain. Again the Rutulians attack, and Turnus actually forces his way into the camp, from which he is only driven with great effort by Mnestheus (Book IX.).

In Book X. Jupiter in council bids the goddesses and gods lay aside their partialities and suffer fate to take its course. Aeneas returns from his expedition and falls upon the besiegers. Turnus slays Pallas; Aeneas comes to avenge him, but finds that Juno has withdrawn his foe by a ruse. He contents himself with attacking the "godless" Mezentius, who took service with the Latins when exiled for his cruelties from his kingdom of Caere, and to chastise whom the Etruscans have sent ample forces to the assistance of the Trojans. His son Lausus comes to his aid and the father escapes wounded; then, learning that his son is slain, rushes back to the fight and is slain by Aeneas.

In Book XI. comes the story of the burial of the fallen warriors, and of an attempt at conciliation which is frustrated by Turnus' violence. Aeneas prepares to attack Laurentum, Latinus' city, and there follows a cavalry battle in which Camilla, queen of the Volsci, does great
deeds and is at last slain, whereupon the Rutulians give way.

Book XII. finds Turnus challenging Aeneas to fight single-handed for Lavinia. A treaty is made and sworn, but Juno contrives to get it broken, and in the battle which at once ensues Aeneas is wounded. Venus cures him and sends him back refreshed to meet Turnus, who is now wearied with slaying, and kept out of the way by Juturna, his sister. They agree once more to a duel; Aeneas conquers; and the memory of Pallas' death prevents any extension of mercy to his fallen foe.

§ 5. The Aeneid was begun about the year B.C. 29, immediately after the publication of the Georgics. At that date the Emperor Augustus had just celebrated his triumph over the world and commenced his reign of reform. He saw that writers might be made a useful means of spreading amongst the Romans the new ideas which were to replace useless or dangerous republican notions; so he gathered about his person all men of genius who would lend their enthusiasm to support him. The most enthusiastic of them all was Vergil, who had suffered grievously in the civil wars, had been born too late to see the great days of the Republic, and had welcomed Augustus as the harbinger of peace. Augustus wished to restore the manners of old Rome—frugality, chaste living, love of toil, and all the other virtues and habits which made up the earlier Roman character. Here Vergil was entirely in accord with him, and he paints the "good old days" in glowing colours. But Augustus was in point of fact a usurper, and it was necessary to gain for him by art what could not be won by force—the awe of the Romans. Hence came Vergil's care to show how Julius, Augustus' grand-uncle, was descended from Iulus the son of Aeneas and grandson of a goddess. The triumph of Augustus was described as the necessary and inevitable working out of a long-hidden destiny, and Vergil bade Rome be content to have for its prince one whose title came from heaven. Vergil was induced to commence his great epic by the request of the Emperor
in person. He spent ten years of labour upon it, and when he died it was still, he said, unfinished, and he bade it be burnt. His order was not carried out. Plotius and Tucca, two of his poet-friends, edited the work; and there are few signs of lack of finish in it, unless the incomplete lines be thought to show it. Several occur in each book; but some are undoubtedly left incomplete on purpose to break the continuity, and for the sake sometimes of effect.

§ 6. The name "epic" signifies a long poem on a theme dealing with human destinies on a large scale, and generally embracing the actions of gods as well as men.

Vergil's models. It began for the Greeks and Romans with Homer, was continued by many others who used the Trojan and Theban Cycles, reappeared in Alexandria in the third century B.C., and was only introduced into Rome by Livius Andronicus about B.C. 240, who translated the Odyssey. After him Ennius (b. B.C. 239) wrote eighteen books of Annales in hexameters, a versified history of Rome. His verse was exceedingly rude and unpolished, but Vergil borrowed many expressions and thoughts from him. There was no other great epic writer until Vergil's time, but meanwhile poets were improving the hexameter and growing familiar with it by long use. Lucilius used it for Satires, and Lucretius for the didactic poetry of Philosophy. Both were in a measure models to Vergil, Lucretius in a very large degree. But Homer was, above all others, the one model. The imitations or adaptations from that poet are innumerable; but it was a time when borrowing was thought an essential, and when the readers read new poems rather to find out how much reminiscence of other authors there might be in the new work than expecting new thoughts or subjects. Still the subject of the Aeneid is in the main original, for it is an Italian epic, and up to that date there had been no such thing in Rome.

§ 7. The following may be mentioned as a few of the most striking points of Vergil's style. He avoids the use of prepositions, and makes wide use of the cases, turning them to many purposes not recognised in the prose of his time, but probably in great
part justified by older or colloquial use; *e.g.* simple ablative of place without prepositions; simple accusative of destination; dative of the goal of motion; accusative after intransitive and passive verbs; constant use of the personal dative ( = genitive), and of the adjective as substantive. Many idioms are said to be imitations from the Greek, but are quite as probably independent outgrowths of Latin speech. Such is the use of the genitive of respect with adjectives, and of the infinitive dependent upon adjectives, and even upon nouns, and the extension of that mood to replace subjunctive clauses with many verbs of persuading, praying, striving, etc. Archaisms are numerous; sometimes they appear in spelling, sometimes in old obsolete words, or in the use of metres and metrical quantities found in the language of Ennius; but already lost in Vergil's own time. The various figures of speech, hendiadys, hypallage, metonymy, and many others are freely used, similes are constantly occurring, and the sound and rhythm are made to express the sense by the aid of alliteration, broken lines, and other recognised artifices. Vergil is at once one of the most simple and most artificial of poets; he works up the most simple words into the most artificial phrases; and it is said indeed that upon the elaboration of some of his writings he spent a day on every line.

§ 8. (a) Metre.—The metre of the *Aeneid* is the Dactylic Hexameter, in which each verse consists of six feet (ἐξ, μέτρον), and each foot is a dactyl ( _ _ _ ) or its equivalent, a spondee ( _ _ ).

(A spondee is said to be the equivalent of a dactyl because one long syllable takes to pronounce an equal time with two short ones. Therefore _ _ _ _ and _ _ are equal.)

To this the last (sixth) foot is an exception, admitting only of two syllables, of which the last may be common ( _ _ ). Three syllables never occur in this foot: they apparently, but only apparently, occur when the final syllable disappears by elision before the initial vowel of the following line,
since an elided syllable does not count in scansion. One example occurs in Book IX.:—

\[ \text{Omnia} \mid \text{longaev} \mid -o \text{ simil} \mid -is \text{ vo} \mid -cemque col \mid -oremque \]

Et crin | -es . . . (ix. 650–651.)

where -que disappears before et. This is called Synapheia (συνάπτω). This Synapheia is not regular between the end of one line and the beginning of the next, each line, except in very rare cases, being regarded as a separate unit for metrical purposes (cf. ix. 334—335, 344—345).

The fifth foot is regularly a dactyl. A spondee only occurs in this foot for the sake of special rhythmic effect.

In each verse should occur a Caesura, that is, a pause in the sound, due to the ending of one word and the commencement of the next in the middle of a metrical foot. E.g., in the example quoted there is a caesura between the words longaev or similis.

When occurring at the end of the first syllable of the foot, the caesura is known as strong or male; when occurring at the end of the second syllable in a dactylietic foot, it is known as weak or female.

Very rarely is there no caesura; sometimes it is found in the 4th foot, but its proper position is as a male caesura in the 3rd foot.

(b) Prosody.—With regard to rules for the quantity of syllables, the following are the most important, but they are nearly all subject to exceptions:—

1. A diphthong or contracted syllable is long, e.g. āveps, cógit (= cógit).
2. The former of two vowels not forming a diphthong is short, e.g. gravius.
3. A vowel is long when it is followed (1) by two consonants or x or z, whether in the same word or different words; or (2) by j in the same word.
4. A vowel by nature short is either long or short when it comes before a mute followed by a liquid, e.g. tenēbrae; but gn and gm make a preceding vowel long.
(5) Final syllables of words ending in a, i, o, u, as, es, os, and e are long. Final es, however, is short in such noms. sing. as miles, pedes, eques, and in the nom. plural of Greek nouns, e.g. Troades, lampades; and final as is short in the corresponding Greek accus. plural, Troais.

(6) Final a in nom., voc., and acc. is short. Final i of voc. sing. is short. Final syllables of words ending in e, n, r, l, d, t, and ys are short.

(7) Monosyllables are generally long, except those ending in h, d, t.

(8) Final is is short, except in acc., dat., and abl. plural, and in 2nd sing. pres. of verbs of the 4th conjugation.

(9) Final us is short, except in the nom. and acc. pl., and gen. sing. of the 4th declension, and in fem. nouns like virtus. But in v. 610 of Book IX. final -us is made long by the stress (arxis, raising) of the voice, which naturally falls upon it as the first syllable in the foot; Terya fat | igam | us has | tá.

A vowel at the end of a word is elided before a vowel at the beginning of the next word. When this does not take place there is said to be a Hiatus. Vergil allows it three times in this book, but in each case in imitation of Greek hexameter verse, where it is of constant occurrence. See vv. 291, 477, 647.

The syllables am, em, im, om, and um at the end of a word are elided before a vowel or h at the beginning of the next word.

The letter h has no effect as regards scansion. A final vowel is elided before a word beginning with h, thus atque hos scans as atqūos.

This metrical or rhythmic accent is not to be confounded with the grammatical accent, with which, however, it often coincides. The law of accentuation in Latin is simply that "the main accent falls on the antepenultimate syllable (i.e. last syllable but two), except when the penultimate (i.e. last syllable but one) is long; in which case it falls on that." There is no accent on the last syllable. Thus Inter ea, intimus, intráre. This law applies to all classical Latin with the one exception—that words which have dropped a final syllable, e.g. audín, nostín (=audisne,
nostisne), retain their accent on the last remaining syllable.

§ 9. Iris, messenger of Juno, appears to Turnus and bids him take advantage of Aeneas' absence to attack the Trojans. He obeys, marshals his men, and dares the Trojans to give battle. They refuse to leave their defences, and he endeavours to fire the towers and their ships (1—76). Cybele, when the pines were cut wherewith to build these vessels, had entreated Jupiter to make them invulnerable. He had consented to change them to sea nymphs when danger threatened them. So now there comes a voice from heaven, the vessels break from their moorings, and turn to Nereids (77—122). Turnus, baulked, delivers a long and insulting speech, and bids the Rutulians retire and prepare for to-morrow's fight. The Trojans remain watchful (123—175). Night. Nisus tells Euryalus of his wish to bear to Aeneas the news of their peril. The two decide to go together. They appear before the Trojan leaders, who are in council, are thanked for their courage, and promised great rewards. Euryalus commits his aged mother to the care of Ascanius in case of his fall, and the two leave the camp (176—313). They enter the Rutulian lines and slay many in their sleep. At daydawn they hurry away, bearing the choicest pieces of their spoils, but are met by a body of Latin horsemen, who challenge them. In their flight through the brushwood the companions are separated, and Nisus, retracing his steps, finds his friend a captive. He endeavours to save him, but Euryalus is cut down by his captors; and Nisus, rushing to avenge him, slays Volceus their leader, but falls dead upon the body with many wounds (314—445). The fame of their love shall never die. The Rutulians set their heads upon spears and stand to arms. The conflict is postponed awhile by the grief and cries of Euryalus' mother, who has learnt her son's fate and begs the foe to slay her too. She is carried off the field by the Trojans (446—502). The Rutulians again attack the defences. They fire a tower, which falls and destroys many of the Trojans. The fight thickens. Numanus, brother-in-law of
Turnus, taunts the besieged, and is slain by an arrow from Iulus' bow. Apollo sees and applauds the deed; but, in the form of Butes, forbids the boy to mix further in the fray, then vanishes (503—671). Pandarus and Bitias open and keep the gate of the camp. The latter is slain by Turnus, and Pandarus, forced to retreat, shuts the gate again with Turnus inside. The latter spreads death about him until Mnestheus rallies the Trojans and drives him out again, forcing him to leap into the Tiber, which carries him down to his comrades (672—818).
Atque ea divorsa penitus dum parte geruntur,
Irim de caelo misit Saturnia Iuno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divom promittere nemo
Auderet, volvenda dies en attulit ulito.
Aeneas urbe et sociis et classe relictas
Sceptra Palatini sedemque petit Euandri.
Nec satis: extremas Corythi penetravit ad urbes
Lydorumque manum collectos armat agrestis.
Quid dubitas? nunc tempus equos, nunc poscere currus.
Rumpe moras omnis et turbata arrippe castra.
Dixit, et in caelum paribus se sustulit alis
Ingentemque fuga secuit sub nubibus arcum.
Adgnovit iuvenis duplicisque ad sidera palmas
Sustulit, ac tali fugientem est voce secutus:
Iri, decus caeli, quis te mihi nubibus actam
Detulit in terras? unde haec tam clara repente
Tempestas? medium video discedere caelum

Aen. IX.
Palantisque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et sic effatus ad undam
Processit summoque hausit de gurgite lymphas,
Multa deos orans, oneravitque aethera votis.

Iamque omnis campis exercitus ibat apertis,
Dives equom, dives pictaï vestis et auri;
Messapus primas acies, postrema coercent
Tyr rhidae iuvenes ; medio dux agmine Turnus
Vertitur arma tenens et toto vertice supra est.

Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges aut pingui flumine Nilus
Cum refluit campis et iam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucrì ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caicus :
Quis globus, o cives, caligine volvitur atra ?
Ferte citi ferrum, date tela, ascendite muros,
Hostis adest, heia ! Ingenti clamore per omnis
Condunt se Teucri portas et moenia complent.

Namque ita discedens praeciperat optimus armis
Aeneas : si qua interea fortuna fuisset,
Neu struere auderent aciem neu credere campo ;
Castra modo et tutor servarent aggere muros.
Ergo etsi conferre manum pudor iraque monstrat,
Obiciunt portas tamen et praecpta facessunt,
Armatische cavis exspectant turribus hostem.

Turnus ut ante volans tardum praecesserat agmen,
Vigintis lectis equitum comitatus et urbi
Inprovisus adest ; maculis quem Thracius albis
Portat ecus cristâque tegit galea aurea rubrâ.

Ecquis erit, mecum, iuvenes, qui primus in hostem ?
En ait, et iaculum attoquens emittit in auras,
Principium pugnae, et campo sese arduus infert.

Clamorem excipiunt socii fremituque sequuntur
Horri sono : Teucrum mirantur inertia corda,
Neu cursu quassataeullo neuturbine venti
Vincantur; prosit nostris in montibus ortas.
Filius huic contra, torquet qui sidera mundi:
O genetrix, quo fatal vocas? aut quid petis istis?
Mortaline manu factae inmortale carinae
Fas habeant? certusque incerta pericula lustret
Aeneas? cui tanta deo permissa potestas?
Immo ubi defunctae finem portusque tenebunt
Ausonios olim, quaecumque evaserit undis
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam, magnique iubebo
Aequoris esse deas, qualis Nereia Doto
Et Galatea secent spumantem pectore pontum.
Dixerat, idque ratum Stygi per fluminam frateris,
Per pie torrentisatraque voragine ripas
Annuit, et totum nutu treme fecit Olympum.
Ergoaderat promissa dies et tempora Parcae
Debita complerant, cum Turni iniuria Matrem
Admonuit ratibus sacris depellere taedas.
Hic primum nova lux oculis offulsit et ingens
Visus ab Aurora caelum transcurrere nimbus
Idaeique chori; tum vox horrenda per auras
Excidit et Troum Rutulorumque agmina complet:
Ne trepidate meas, Teuci, defendere navis,
Neve armate manus: maria ante exurere Turno
Quam sacras dabitur pinus. Vos ite solutae,
Ite deae pelagi: Genetrix iubet. Et sua quaeque
Continuo puppes abrumpunt vincula ripis
Delphinumque modo demersis aequora rostris
Ima petunt. Hinc virginseae (mirabile monstrum)
[Quot prius aeratae steterant ad litora prorae,]
Reddunt se totidem facies pontoque feruntur.
Obstipuere animis Rutuli; conterritus ipse
Turbatis Messapus equis; cunctatur et amnis
Rauca sonans revocatque pedem Tiberinus ab alto.
At non audaci Turno fiducia cessit;
Ultro animos tollit dictis atque increpat ultro:
Troianos haec monstra petunt; his Iuppiter ipse
Auxilium solitum eripuit; non tela neque ignis
Exspectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugae: rerum pars altera adempsa est:
Terra autem in nostris manibus, tot milia gentes
Arma ferunt Italæ. Nil me fatalia terrent,
Si qua Phryges præ se iactant, responsa deorum:
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniae Troes. Sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem,
Coniuge praerepta: nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenæs.
“Sed periisse semel satis est;” peccare fuisse
Ante satis, penitus modo non genus omne perosos
Femineum. Quibus haec medii fiducia valli
Fossarumque morae, leti discrimina parva,
Dant animos. At non viderunt moenia Troiae
Neptuni fabricata manu considere in ignis?
Sed vos, o lecti, ferro quis scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Volcani, non mille carinis
Est opus in Teucros: addant se protinus omnes
Etrusci socios: tenebras et inertia furta
Palladii, caesis summæe custodibus arcis,
Ne timeant, nec equi caeca condemur in alvo:
Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasga
Esse ferant, decumum quos distulit Hector in annum.
Nunc adeo, melior quoniam pars acta diei,
Quod superest, laeti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parari.
Interea vigilum excubiis obsidere portas
Cura datur Messapo et moenia cingere flammis;
Bis septem Rutuli, muros qui milite servent,
Delecti; ast illos centeni quemque secuntur,
Purpurei cristis iuvenes auroque corusci.
Discurrunt variantque vices fusique per herbam
Indulgent vino, et vertunt craters aënos.
Conlucent ignes; noctem custodia ducit
Insomnem ludo.

Haec super e vallo prospectant Troes, et armis
Alta tenent; nec non trepidi formidine portas
Explorant, pontisque et propugnacula iungunt,
Tela gerunt. Instat Mnestheus acerque Serestus,
Quos pater Aeneas, si quando adversa vocarent,
Rectores iuvenum et rerum dedit esse magistros.
Omnis per muros legio, sortita periculum,
Excubat exercetque vices, quod cuique tuendum est.

Nisus erat portae custos, acerrimus armis,
Hyrtacides, comitem Aeneae quem miserat Ida
Venatrix, iaculo celerem levibusque sagittis;
Et iuxta comes Euryalus, quo pulchrior alter
Non fuit Aeneadum Troiana neque induit arma.
Ora puer prima signans intonsa iuventa.

His amor unus erat, pariterque in bella ruebant:
Tum quoque communi portam statione tenebant.
Nisus ait: Dine hunc ardorem mentibus addunt,
Euryale, an sua cuique deus fit dira cupidus?

Aut pugnam aut aliquid iamdudum invadere magnum
Mens agitat mihi, nec placida contenta quiete est.
Cernis, quae Rutulos habeat fiducia rerum.
Lumina rara micant; somno vinoque soluti
Procubuere; silent late loca; percipe porro,

Quid dubitem et quae nunc animo sententia surgat.
Aenean accirí omnes, populusque patresque,
Exposcunt, mittque viros, qui certa reportent.
Si tibi quae poseo promittunt (nam mihi facti
Fama sat est), tumulo videor reperire sub illo
Posse viam ad muros et moenia Pallantea.
Obstipuit magno laudum percussus amore
Euryalus simul his ardentem adfatur amicum:
Mene igitur socium summis adiungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor, bellis adsuetus Opheltes,
Argolicum terrorem inter Troiaeque labores
Sublatum erudiit; nec tecum talia gessi,
Magnanimum Aenean et fata extrema secutus:
Est hic, est animus lucis contemtor, et istum
Qui vita bene credat emi, quo tendis, honorem.
Nisus ad haec: Equidem de te nil tale verebar,
Nec fas, non; ita me referat tibi magnus ovantem
Iuppiter aut quicumque oculis haec aspicit aequis.
Sed si quis, quae multa vides discrimine tali,
Si quis in adversum rapiat casusve deusve,
Te superesse velim; tua vita dignior aetas.
Sit qui me raptum pugna pretiove redemptum
Mandet humo, solita aut si qua id Fortuna vetabit,
Absenti ferat inferias decoretque sepulchro.
Neu matri miserae tanti sim causa doloris,
Quae te sola, puer, multis e matribus ausa
Persequitur, magni nec moenia curat Acestae.
Ille autem: Causas nequiquam nectis inanis,
Nec mea iam mutata loco sententia cedit:
Adceleremus, ait. Vigiles simul excitat; illi
Succedunt servantque vices: statione relecta
Ipse comes Niso graditur, regemque requirunt.
Cetera per terras omnis animalia somno
Laxabant curas et corda oblita laborum;
Ductores Teucrum primi, delecta iuventus.
Consilium summis regni de rebus habebant,
Quid facerent quisve Aeneae iam nuntius esset.
Stant longis adnixi hastis et scuta tenentes
Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant:
Rem magnam, pretiumque morae fore. Primus Iulus
Accepit trepidos ac Nisum dicere iussit.
Tum sic Hyrtacides: Audite o mentibus aequis,
Aeneadae, neve haec nostris spectentur ab annis,
Quae ferimus. Rutuli somno vinoque soluti
Conticuere; locum insidiis conspeximus ipsi,
Qui patet in bivio portae, quae proxuma ponto;
Interrupti ignes, aterque ad sidera fumus
Erigitur: si fortuna permittites uti
Quaesitum Aenean et moenia Pallantea,
Mox hic cum spoliis ingenti caede peracta
Adfore cernetis. Nec nos via fallet euntis:
Vidimus obscuris primam sub vallibus urbm
Venatu adsiduo, et totum cognovimus amnem.
Hic annis gravis atque animi maturus Aletes:
Di patrii, quorum semper sub numine Troia est,
Non tamen omnino Teucros delere paratis,
Cum talis animos iuvenum et tam certa tulistis
Pectora. Sic memorans humeros dextrasque tenebat
Amborum et voltum lacrimis atque ora rigabat.
Quae vobis, quae digna, viri, pro laudibus ists
Praemia posse rear solvi? Pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Aeneas atque integer aevi
Ascanius, meriti tanti non inmemor unquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penatis
Assaracisque Larem et canae penetratia Vestae
Obtestor; quaecumque mihi fortuna fidesque est,
In vestris pono gremiis; revocate parentem,
Reddite conspectum; nihil illo triste recepto.
Bina dabo argentc perfecta atque aspera signis
Pocula, devicta genitor quae cepit Arisba,
Et tripodas geminos, auri duo magna talenta,
Cratera antiquom, quem dat Sidonia Dido.
Si vero capere Italiam sceptrisque potiri
Contigerit victori et praedae dicere sortem,
Vidisti quo Turnus equo, quibus ibat in armis
Aureus: ipsum illum, clipeum cristasque rubentis
Excipiam sorti, iam nunc tua praemia, Nise.
Praeterea bis sex genitor lectissima matrum
Corpora captivosque dabit, suaque omnibus arma:
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis proprioribus aetas
Insequitur, venerande puer, iam pectore toto
Accipio et comitem casus complector in omnis.
Nulla meis sine te quae retur gloria rebus;
Seu pacem seu bella geram, tibi maxima rerum
Verborumque fides. Contra quem talia fatur
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit: tantum fortuna secunda,
Haud adversa cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetusta
Est mihi, quam miseram tenuit non Ilia tellus
Mecum excedentem, non moenia regis Acestae.
Hanc ego nunc ignaram huius quodcumque pericli est
Inque salutatam linquo: nox et tua testis
Dextera, quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem et succurre relictae.
Hanc sine me spem ferre tui: audentior ibo
In casus omnis. Percussa mente dedere
Dardanae lacrimas; ante omnis pulcher Iulus,
Atque animum patriae strinxit pietatis imago.
Tum sic effatur:
Sponde digna tuis ingentiibus omnia coeptis.
Namque erit ista mihi genetrix, nomenque Creusae
Solum defuerit, nec partum gratia talem
Parva manet. Casus factum quicunque sequentur.
Per caput hoc iuro, per quod pater ante solebat:
Quae tibi pollezor reduci rebusque secundis,
Haec eadem matrice tuae generique manebunt.
Sic ait inlacrimans; umero simul exuit ensem
Auratum, mira quem fecerat arte Lycaon
Gnosius atque habilem vagina aptarat eburna.
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Proteinus armati incedunt; quos omnis euntis
Primorum manus ad portas, iuvenumque senumque,
Prosequitur votis. Nec non et pulcher Iulus,
Ante annos animumque gerens curamque virilem.
Multa patri mandata dabat portanda: sed aurae
Omnia discerpunt et nubibus invita donant.
Egressi superant fossas noctisque per umbra
Castra inimica petunt, multis tamen ante futuri
Exitio. Passim somno vinoque per herbam
Corpora fusa vident, arrectos litore currus,
Inter lora rotisque viros, simul arma iacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextra; nunc ipsa vocat res.
Hac iter est. Tu, ne qua manus se attellere nobis
A tergo possit, custodi et consule longe;
Haec ego vasta dabo et lato te limite ducam.
Sic memorat vocemque premit; simul ense superbum
Rhamnetem adgreditur, qui forte tapetibus altis
Exstructus toto proflabat pectore somnum,—
Rex idem et regi Turno gratissimus augur,
Sed non augurio potuit deppellere pestem.
Tris iuxta famulos temere inter tela iacentis
Armigerumque Remi premit aurigamque sub ipsis
Nactus equis ferroque secat pendentia colla;
Tum caput ipsi auffert domino truncumque relinquit
Sanguine singultantem; atro tepefecta cruore
Terra torique madent: nec non Lamyumque Lamumque
Et iuvenem Serranum, illa qui plurima nocte
AENEID IX.

Luserat, insignis facie, multoque iacebat
Membra deo victus; felix, si protinus illum
Aequasset nocti ludum in lucemque tulisset:
Impastus ceu plena leo per ovilia turbans,
(Suadet enim vesana fames) manditque trahitque
Molle pecus mutumque metu; fremit ore cruento.
Nec minor Euryali caedes; incensus et ipse
Perfurit, ac multam in medio sine nomine plebem,
Fadumque Herbesumque subit Rhoetumque Abarimque,
Ignaros, Rhoetum vigilantem et cuncta videntem,
Sed magnum metuens se post cratera tegebat;
Pectore in adverso totum cui comminusensem
Condidit adsurgenti et multa morte recepit.
Purpuream vomit ille animam et cum sanguine mixta
Vina refert moriens; hic furto fervidus instat.
Iamque ad Messapi socios tendebat; ibi ignem
Deficere extremum et religatos rite videbat
Carpere gramen equos: breviter cum talia Nisus
(Sensit enim nimia caede atque cupidine ferri)
Absistamus ait, nam lux inimica propinquat.
Poenarum exhaustum satis est; via facta per hostis.
Multa virum solido argento perfecta relinquent
Armaque craterasque simul pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula, Tiburti Remulo ditíssimus olim
Quae mittit dona, hospitio cum iungeret absens,
Caedicus: ille suo moriens dat habere nepoti,
Post mortem bello Rutuli pugnaque potiti:
Haec rapid atque umeris nequiquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris et tuta capessunt.

Interea praemissi equites ex urbe Latina,
Cetera dum legio campis instructa moratur,
Ibant et Turno regi responsa ferebant,
Ter centum, scutati omnes, Volcente magistro.
Iamque propinquabant castris muroque subibant,
Cum procul hos laevo flectentis limite cernunt,
Et galea Euryalum sublustri noctis in umbra
Prodidit inmemorem radiisque adversa refulsit.
Haud temere est visum. Conclamat ab agmine Volcens:
State, viri. Quae causa viae? quive estis in armis?
Quove tenetis iter? Nihil illi tendere contra,
Sed celerare fugam in silvas et fidere nocti.
Obiciunt equites sese ad divertia nota
Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit late dumis atque ilice nigra
Horrida, quam densi compleverant undique sentes;
Rara per occultos lucebat semita calles.
Euryalum tenebrae ramorum onerosaque praeda
Impediunt fallitque timor regione viarum;
Nisus abit. Iamque inprudens evaserat hostis
Atque locos, (qui post Albae de nomine dicti
Albani, tum rex stabula alta Latinus habebat,)
Ut stetit et frustra absentem respexit amicum:
Euryale infelix, qua te regione reliqui?
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvae? Simul et vestigia retro
Observata legit dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus, cum clamor ad auris
Pervenit ac videt Euryalum, quem iam manus omnis
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? qua vi iuvenem, quibus audeat armis
Eripere? an sese medios mortiturus in ensis
Inferat et pulchram properet per volnera mortem?
Ocius adducto torquet hastile lacerto
Suspiciens altam Lunam, et sic voce precatur:
Tu, dea, tu praesens nostro succurre labori,
Astrorum deus et nemorum Latonia custos.
AENEID IX.

Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi
Suspendive tholo aut sacra ad fastigia fixi,
Hunc sine me turbare globum et rege tela per auras.
Dixerat, et toto conixus corpore ferrum
Conicit: hasta volans noctis diverberat umbras
Et venit aversi in tergus Sulmonis, ibique
Frangitur, ac fisso transit praecordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior idem
Ecce aliu summa telum librabat ab aure.
Dum trepidant, iit hasta Tago per tempus utrumque
Stridens, traiectoque haesit tepfacta cerebro.
Saevit atrox Volcens nec teli conspicit usquam
Auctorem, nec quo se ardens inmittere possit.
Tu tamen interea calido mihi sanguine poenas
Persolves amborum inquit; simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens
Conclamat Nisus, nec se celare tenebris
Amplius aut tantum potuit perferre dolorem:
Me, mé, adsum, qui feci in me convertite ferrum,
O Rutuli: mea fraus omnis; nihil iste nec ausus
Nec potuit; caelum hoc et conscia sidera testor:
Tantum infelicem nimium dilexit amicum.
Talia dicta dabat; sed viribus ensis adactus
Transabiiit costas et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It crur, inque ureros cervix conlapsa recumbit:
Purpureus veluti cum flos succisis aratro
Languescit mortens, lassove papavera collo
Demisere caput, pluvia cum forte gravantur.
At Nisus ruit in medios solumque per omnis
Volcentem petit, in solo Volcente moratur.
Quem circum glomerati hostes hinc comminus atque hinc
Profcurbant. Instat non setius ac rotat ensem 
Fulmineum, donec Rutuli clamantis in ore
Conditit adverso et moriens animam abstulit hosti.
Tum super exanimum sese proiecit amicum
Confossus, placidaque ibi demum morte quievit.

Fortunati ambo! Si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aevo,
Dum domus Aeneae Capitoli inmobile saxum
Accolet, imperiumque pater Romanus habebit.

Victores praeda Rutuli spoliisque potiti
Volcentem exanimum flentes in castra ferebant.
Nec minor in castris luctus Rhamnete reperto
Exsanguem et primis una tot caede peremptis,
Serranoque Numaque. Ingens concursus ad ipsa
Corpora seminecisque viros tepidaque recentem
Caede locum et plenos spumanti sanguine rivos.
Adgnoscunt spolia inter se galeamque nitentem
Messapi et multo phaleras sudore recepto.

Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Iam sole infuso, iam rebus luce reectis
Turnus in arma viros, armis circumdatus ipse,
Suscitat, aeratasque acies in proelia cogit
Quisque suas, variisque acumnt rumoribus iras.
Quin ipsa arrectis, visu miserabile, in hastis
Praefigunt capita et multo clamore secuntur
Euryali et Nisi.
Aeneadae duri murorum in parte sinistra
Opposuere aciem, nam dextera cingitur amni,
Ingentisque tenent fossas et turribus altis
Stant maesti; simul ora virum praefixa movebant,
Nota nimis miseris atroque fluentia tabo.

Interea pavidam volitans pennata per urbem
Nuntia Fama ruit matrisque adlabitur auris
Euryali. At subitus miserae calor ossa reliquit,
Excussi manibus radii revolutaque pensa.
Evolat infelix et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit, non illa virum non illa pericli
Telorumque memor; caelum dehinc questibus implet:

Hunc ego te, Euryale, aspicio? tune ille senectae
Sera meae requies, potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Adfari extremum miserae data copia matri?

Heu, terra ignota canibus date praeda Latinis
Alitibusque iaces, nec te tua funere mater
Produxi pressive oculos aut volnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urguebam et tela curas solabar anilis.

Quo sequar? aut quae nunc artus avolsaque membra
Et funus lacerum tellus habet? hoc mihi de te,
Nate, referis? hoc sum terraque marique secura?

Figite me, si qua est pietas, in me omnia tela
Conicite, o Rutuli, me primam absuime ferro:

Aut tu, magne Pater divum, miserere tuoque
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, maestusque per omnis
It gemitus: torpent infractae ad proelia vires.
Illam incendentem luctus Idaeus et Actor
Ilionei monitu et multum lacrimantis Iuli
Corripiunt interque manus sub tecta reponunt.

At tuba terribilem sonitum procul acre canoro
Increpuit; sequitur clamor caelumque remugit.
Adecerant acta pariter testudine Volsci
Et fossas implere parant ac vellere vallum.
Quaerunt pars aditum et scalis ascendere muros,
Qua rara est acies interlucetque corona
Non tam spissa viris. Telorum effundere contra
Omne genus Teucri ac duris detrudere contis,
Adsueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere, cum tamen omnis
Ferre iuvat subter densa testudine casus.
Nec iam sufficiunt. Nam qua globus imminet ingens,
Immanem Teucri molem volvontque ruuntque,
Quae stravit Rutulos late armorumque resolvit
Tegmina. Nec curant caeco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.
Parte alia horrendus visu quassabat Etruscam
Pinum et fumiferos infert Mezentius ignis;
At Messapus equom domitor, Neptunia proles,
Rescindit vallum et scalas in moenia poscit.
Vos, o Calliope, precor, adspirare canenti,
Quas ibi tum ferro strages, quae funera Turnus
Ediderit, quem quisque virum demiserit Orco ;
Et mecum ingentis oras evolvite belli.
Et meministis enim, divae, et memorare potestis.
Turris erat vasto suspectu et pontibus altis,
Opportuna loco, summis quam viribus omnes
Expugnare Itali summaque evertere opum vi
Certabant, Troes contra defendere saxis
Perque cavas densi tela intorquere fenestras.
Princeps ardentem coniecit lampada Turnus
Et flammar adfixit lateri, quae plurima vento
Corripuit tabulas et postibus haesit adesis.
Turbati trepidare intus frustraque malorum
Velle fugam. Dum se glomerant retroque residunt
In partem, quae peste caret, tum pondere turris
Procubuit subito et caelum tonat omne fragore.
Semineces ad terram, immani mole secuta,
Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor
Et Lycus elapsi; quorum primaevus Helenor,
Maeonio regi quem serva Licymnia furtim
Sustulerat vetitisque ad Troiam miserat armis,
Ense levis nudo parmaque inglorius alba,
Isque ubi se Turni media inter milia vidit,
Hinc acies atque hinc acies adstare Latinas:
Ut fera, quae densa venantum saepa corona
Contra tela furit seseque haud nescia morti
Inicit et saltu supra venabula fertur;
Haud aliter iuvenis medios moriturus in hostis
Inruit et, qua tela videt densissima, tendit.
At pedibus longe melior Lycus inter et hostis
Inter et arma fuga muros tenet altaque certat
Prendere tecta manu sociumque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: Nostrasne evadere, demens,
Sperasti te posse manus? simul arripit ipsum
Pendentem et magna muri cum parte revellit.
Qualis ubi aut leporem aut candenti corpore cycnum
Sustulit alta petens pedibus Iovis armiger uncis,
Quaesitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur: invadunt et fossas aggere complent;
Ardentis taedas alii ad fastigia iactant.
Ilionens saxo atque ingenti fragmine montis
Lucetium portae subeuntem ignisque ferentem,
Emathiona Liger, Corynaeum sternit Asilas,
Hic iaculo bonus, hic longe fallente sagitta;
Ortygium Caeneus, victorem Caenea Turnus,
Turnus Ityn Cloniumque, Dioxippum Promolumque
Et Sagarim et summis stantem pro turribus Idan,
Privernum Capys. Hunc primo levis hasta Themillae
Strinxerat: ille manum proiecto tegmine demens
Ad volnus tulit; ergo alis adlapa sagitta,
Et laevo infixa est lateri manus, abditaque intus
Spiramenta animae letali volnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem et ferrugine clarus Hibera,
Insignis facie, genitor quem miserat Arcens,
Eductum Matris luco Symaethia circum
Flumina, pinguis ubi et placabilis ara Palici:
Stridentem fundam positis Mezentius hastis
Ipse ter adducta circum caput egit habena,
Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit harena.

Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugacis,
Ascanius, fortemque manu fudisse Numanum,
Cui Remulo cognomen erat, Turnique minorem
Germanam nuper thalamo sociatus habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans tumidusque novo praeordia regno
Ibat et ingentem sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti praetendere muros?
En qui nostra sibi bello conubia poscunt!
Quis deus Italam, quae vos dementia adegit?
Non hic Atridae nec fandi fictor Ulixes:
Durum a stirpe genus natos ad flumina primum
Deferimus saevoque gelu duramus et undis.
Venatu invigilant pueri silvasque fatigant;
Flectere ludus equos et spicula tendere cornu.
At patiens operum parvoque adsueta iuventus
Aut rastris terram domat aut quatit oppida bello.
Omne aevom ferro teritur, versaque iuvencum
Terga fatigamus hasta; nec tarda senectus
Debilitat viris animi mutatque vigorem:
Canitiem galea premimus, semperque recentis
Comportare iuvat praedas et vivere rapto.
Vobis picta croco et fulgenti murice vestis,
Desidiae cordi; iuvat indulgere choreis,
Et tunicae manicas et habent redimicula mitrae.  
O vere Phrygiae (neque enim Phryges), ite per alta  
Dindyma, ubi adsuetis biforem dat tibia cantum;  
Tympana vos buxusque vocat Berecyntia Matris  
Idaeae: sinite arma viris et cedite ferro.  

Talia iactantem dictis ac dira canentem  
Non tulit Ascanius, nervoque obversus equino  
Intendit telum divorsaque bracchia ducens  
Constitit, ante Iovem suppplex per vota precatus:  
Iuppiter omnipotens, audacibus adnue coeptis.  

Ipse tibi ad tua templ a feram sollemnia dona  
Et statuam ante aras aurata fronte iuvencum  
Candentem pariterque caput cum matre ferentem,  
Iam cornu petat et pedibus qui spargat harenam.  

Audiit et caeli Genitor de parte serena  
Intonuit laevum, sonat una fatifer arcus:  
Effugit horrendum stridens adducta sagitta  
Perque caput Remuli venit et cava tempora ferro  
Transigit. I, verbis virtutem include superbis:  
Bis capti Phryges haec Rutilis responsa remittunt:  
Hoc tantum Ascanius. Teucri clamore secuntur  
Laetitiaque fremunt animosque ad sidera tollunt.  

Aetheria tum forte plaga crinitus Apollo  
Desuper Ausonias acies urbemque videbat,  
Nube sedens, atque his victorem adfatur Iulum:  
Macte nova virtute, puer: sic itur ad astra,  
Dis genite et geniture deos. Iure omnia bella  
Gente sub Assaraci fato ventura resident,  
Nec te Troia cap it. Simul haece effatus ab alto  
Aether e se misit, spirantis dimovet auras  
Ascaniumque petit. Formam tum vertitur oris  
Anticum in Buten (hic Dardanio Anchisae  
Armiger ante fuit fidusque ad limina custos,  
Tum comitem Ascanio pater addidit): ibat Apollo  
Omnia longaevo similis, vocemque coloremque
Et crinis albos et saeva sonoribus arma, 
Atque his ardentem dictis adfatur Iulum:
Sit satis, Aenide, telis impune Numamun
Oppetiisse tuis; primam hanc tibi magnus Apollo
Concedit laudem et paribus non invidet armis:
Cetera parce, puer, bello. Sic orsus Apollo
Mortalis medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Adgnovere deum proceres divinaque tela
Dardanidae, pharetramque fuga sensere sonantem.
Ergo avidum pugnae dictis ac numine Phoebi
Ascanium prohibent; ipsi in certamina rursus
Succedunt animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris,
Intendunt acris arcus ammentaque torment.
Sternitur omne solum telis, tum scuta cavaeque
Dant sonitum flictu galeae, pugna aspera surgit:
Quantus ab occasu veniens pluvialibus Haedis
Verberat imber humum, quam multa grandine nimbi
In vada praecipitant, cum Iuppiter horridus Austris
Torquet aquosam hiemem et caelo cava nubila rumpit.
Pandarus et Bitias, Idaeo Alcanore creti,
Quos Iovis eduxit luco silvestris Laera
Abietibus iuvenes patriis et montibus aequos,
Portam, quae ducis imperio commissa, recludunt,
Freti armis, ultroque invitant moenibus hostem.
Ipsi intus dextra ac laeva pro turribus adstant,
Armati ferro et cristi capita alta corusci:
Quales aeriae liquentia flumina circum,
Sive Padi ripis, Athesim seu propter amoenum,
Consurgunt geminae quercus intonsaque caelo
Attollunt capita et sublimi vertice nutant.
Inrumpunt aditus Rutuli ut videre patens.
Continuo Quercens et pulcher Aquiculus armis
Et praeeeps animi Tmarus et Mavortius Haemon
Agminibus totis aut versi terga dedere
Aut ipso portae posuere in limine vitam.
Tum magis increcent animis discordibus irae;
Et iam collecti Troes glomerantur eodem
Et conferre manum et procurrire longius audent.

Ductori Turno diversa in parte furenti
Turbantique viros perfertur nuntius, hostem
Fervere caede nova et portas praebere patentiis.
Deserit inceptum atque immani concitus ira
Dardaniam ruit ad portam fratresque superbos.
Et primum Antiphaten (is enim se primus agebat)
Thebana de matre nothum Sarpedonis alti,
Coniecto sternit iaculo; volat Itala cornus
Aëra per tenerum stomachoque infixa sub altum
Pectus abit: reddit specus atri volneris undam
Spumantem, et fixo ferrum in pulmone tepescit.

Tum Meropem atque Erymanta manu, tum sternit Aphidnum,
Tum Bitiam ardentem oculis animisque frementem,
Non iaculo; neque enim iaculo vitam ille dedisset;
Sed magnum stridens contorta phalarica venit,
Fulminis acta modo, quam nec duo taurea terga
Nec duplici squama loricæ fidelis et auero
Sustinuit: conlapsa ruunt immania membra.
Dat tellus gemitum, et clipeum super intonat ingens.
Talis in Euboico Baiarum litore quondam
Saxea pilæ cadit, magnis quam molibus ante
Constructam ponto iaciunt; sic illa ruinam
Prona trahit penitusque vadis inlisa recumbit:
Miscent se maria, et nigrae attolluntur harenæ;
Tum sonitu Prochyta alta tremit durumque cubile
Inarime Iovis imperiis inposta Typhoeo.

Hic Mars armipotens animum virisque Latinis
Addidit et stimulus acres sub pectori vertit
Inmisitque Fugam Teucris atrumque Timorem.
Undique conveniunt, quoniam data copia pugnae
Bellatorque animo deus incidit.
Pandarun ut fus o germanum corpore cernit
Et quo sit fortuna loco, qui casus agat res,
Portam vi magna converso cardine torquet,
Obnixus latis u meris, multisque suorum
Moenibus latis exu in certamine linquit;
Ast alios secum includit recipitque ruentis,
Demens, qui Rutulum in medio non agmine regem
Viderit inrumpentem ultroque inc luserit urbi,
Immanem veluti p ecora inter inertia tigrim.
Continuo nova lux oculis effusit, et arma
Horrendum sonuere; tremunt in vertice crista e
Sanguineae, clipeoque micantia fulmina mitit.
Adgnoscent faciem invisam atque immania membra
Turbi subito Aeneidae. Tum Pandarun ingens
Emicat et mortis fraternali fervidus
Effatur: Non haec dotalis regia Amatae:
Nec muris coh iet patriis media Ardea Turnum.
Castra inimica vides: nulla hinc exire potestas.
Olli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram;
Hic etiam inventum Priamo narrab is Achillem.
Dixerat. Ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam:
Excepere aurae; volnus Saturnia Iuno
Detorsit veniens, portaeque insigitur hasta.
At non hoc telum, mea quod vi dextra versa t,
Effugies; neque enim is teli nec volneris auctor.
Sic ait et sublatum alte consurgit in ense m
Et medium ferro gemina inter tempora frontem
Dividit inpubisque immani volnere malas.
Fit sonus, ingenti concussa est pondere tellus:
Conlapsos artus atque arma cruenta cerebro
Sternit humi mortiens, atque illi partibus aequis
Huc caput atque illuc u mer ex utroque pependit.
Diffugiant versi trepida formidine Troes:
Et si continuo victorem ea cura subisset,
Rumpere claustra manu sociosque inmittere portis,
Ultimus ille dies bello gentique fuisset;
Sed furor ardentem caedisque insana cupidó
Egit in adversos.
Principio Phalerim et succiso poplité Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum; Iuno viris animumque ministrat;
Addit Halym comitem et confixa Phegea parma,
Ignaros deinde in maris Martemque cintis
Alcandrumque Haliumque Noemonaque Prytanimoque.
Lyncea tendentem contra sociosque vocantem
Vibranti gladio coníus ab aggere dexter
Occupat; huic uno desectum commínum ictu
Cum galea longe iacuit caput; inde ferarum
Vastatorem Amycum, quo non felícior alter
Ungere tela manu ferrumque armare veneno,
Et Clytium Aeoliden et amicum Crethea Musis,
Crethea Musarum comitem, cui carmina semper
Et citharae cordi numerosque intendere nervis:
Semper equos atque arma virum pugnasque canebat.

Tandem ductores audita caede suorum
Conveniunt Teucrī, Mnestheus acerque Serestus,
Palantisque vident socios hostemque receptum.
Et Mnestheus: Quo deinde fugam, quo tenditis? inquit.
Quos alios muros, quae iam ultra moenia habetis?
Unus homo et vestris, o cives, undique saeptus
Aggeribus tantas strages inpune per urbem
Ediderit? iuvenum primos tot miserit Orco?
Non infelícis patriae veterumque deorum
Et magni Aeneae, segnes, miseretque pudetque?
Talibus accensi firmantur et agmine denso
Consistunt. Turnus paulatim excedere pugna
Et fluvium petere ac partem, quae cingitur unda;
Acrius hoc Teucri clamore incumbere magno
Et glomerare manum. Ceu saevum turba leonem
Cum telis premit infensis; at territus ille,
Asper, acerba tuens, retro redit, et neque terga
Ira dare aut virtus patitur, nec tendere contra
(Ille quidem hoc cupiens) potis est per tela virosque:
Haud aliter retro dubius vestigia Turnus
Inproperata refert, et mens exaestuam ira.
Quin etiam bis tum medios invaserat hostis,
Bis confusa fuga per muros agmina vertit;
Sed manus e castris propere coit omnis in unum,
Nec contra viris audet Saturnia Iuno
Sufficere; aeriam caelo nam Iuppiter Irim
Demisit germanae haud mollia iussa ferentem,
Ni Turnus cedat Teucriorum moenibus altis.
Ergo nec clipeo iuvenis subsistere tantum
Nec dextra valet: iniectis sic undique telis
Obruitur. Strepit adsiduo cava tempora circum
Tinnitus galea, et saxis solida aera fatiscunt,
Discussaeque iubae capiti, nec sufficit umbo
Ictibus: ingeminant hastis et Troes et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur et piceum (nec respirare potestas)
Flumen agit; fessos quatit aeger anhelitus artus.
Tum demum praeceps saltu sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem ac mollibus extulit undis
Et laetum sociis abluta caede remisit.
NOTES.

N.B.—S. G. refers to Smith's Smaller Latin Grammar (Murray, 3s. 6d.).

BOOK IX.

1. penitus: to be taken with diversa—"in a far different quarter." The word is connected with penetra, penetrare, and signifies "from deep within," and so "completely."

2. Saturnia: Juno was the daughter of Saturn, whom Jupiter, his son, dethroned.

3. loco: the ablative of place where, in the case of common nouns, requires in prose either a preposition or an epithet, except in such phrases as terra marique, loco, dextra, laeva. S. G. §§ 327 and foll. In Vergil, however, it is very frequently found, as here, independently. Cp. v. 32, se condidit alceo; v. 53, campo sese ardus infert.

3. parentis: "ancestor," Pilumnus being great-grandfather of Turnus.

5. Thaumantias: feminine patronymic. S. G. § 179 (ii.)

6. divom: old form of genitive plural of o stems, preserved mostly in proper names—e.g. Tenevum, v. 55; but also found commonly with certain other words, such as vir, liber (child), faber, modius, denarius, and sestertius. The terminations -om, -os are preferred to -um, -us when following the letters u and r. To the combination quo- is to be preferred quo- or cu-. Cp. equom or ecum, v. 26, and quo- or cum. With optauti is understood tibi. The mood of audentem is subj. of conditional past, literally "would have dared."

7. volvenda: the termination -ndus was originally adjectival, as in oriundus (rising), blandus (lit. blowing), secundus (following); later it became the sign of the gerundive. Volvendus retains the double character of gerundive or adjective (as in this passage). Dies is commonly said to be masculine in the singular when meaning a period of twenty-four hours, feminine when signifying an appointed time, as in the phrase "a day will come." In the plural it is always
masculine. **Utro**, connected with *ultra*, signifies “beyond what was to be expected,” and so often “of one’s own accord,” “without being required.” Vitam precibus damus et miserescimus utro, “We grant him life, and even go so far as to pity him.”

9. **petit** is a contracted form of *petit*; hence the final syllable is long. **Palatini** goes with *Evandri*.

11. **Lydorum**: see Index. s. v. Etruria. **agrestis**: accusative plural in apposition to *manum*. See note, v. 104.

15. **secuit arcum**: “claw a bow,” *i.e.* “made by cleaving the air a bow.”

18. **Iri**: the noun declines like *Isis*. S. G. § 40. **nubibus**: the preposition is more usual with the ablative of separation, but in Vergil the abl. is common without a prep. Cp. *Nox praecepit et caelo, “rushes down from heaven;”* and v. 32 (campis).

20. **tempestas**: “weather.” The usual meaning of *bad weather, i.e.* a storm, is not inherent in the word.

22. **quisquis**: predicative—“whoever thou art that callest me.”

23. **summoque hausit de gurgite lymphas**: Turnus cleanses his hands as a sign of purity before offering his prayer.

24. **aether**: this (Greek) form of the accusative is regularly found with *aether* (α'θηρο) and *aer* (α'ρ), as well as with other nouns (especially proper names) of the 3rd decl. borrowed from the Greek. So *lampsas, crater*.

26. **equum**: like *vestis* and *auri*, the genitive is analogous to that used with verbs of abounding or wanting to denote the thing supplied or lacking, and falls under the general heading of “secondary object.” **pictai**: archaic form of the genitive from *a* stems. “Rich in broderied garments and in gold” is another way of saying “rich in garments brodered with gold.” When two nouns are thus constructed as co-ordinate rather than dependent one upon another, or when an adjective is replaced by a co-ordinate noun, the figure is called *hendiadys* (*ἐν δια δυνα*).

28. **Tyrrhidae**: patronymic from *Tyrrheus*. S. G. § 179 (i) 2.

31. **per tacitum**: the adjective is used substantivally, like *postrema*, v. 27; *avia*, v. 58; *aequum*, v. 68; *tuta*, v. 366. Such a usage became very common in the prose of Vergil’s time, *e.g.* in Livy. It is not common with adjs. of less than three terminations. **Per** and the accusative commonly replaces an adverb, *e.g.* *per seculum*, wickedly.

32. **campis...alveo**: see notes, vv. 18 and 3. The Rutulians’ advance was like the rising of the Indian Ganges, or the ebbing of the Nile, whose floods fertilise Egypt (hence *pingui*). **Alveo** is scanned as a spondee, the *c* combining with *o* by synizesis. So *Iliosi* (v. 501), *Typhoeo* (v. 716), *deine* (v. 480).

36. **quis**: usually *quis* is the interrogative *pronoun*, but it is frequently used adjectivally, and asks for a *name*, while the regular adjectival form *qui* asks for a description (*what sort of?*).

41-43. The moods and tenses in these lines are due to their being in *oratio obliqua*, reporting Aeneas’ commands, which were *si qua...fuerit, nec struere ausi sitis...servate*. S. G. §§ 467, 470.
Fuerit (fut. perf.) is used in the protasis because any commands naturally refer to what is still to be done, i.e. to future time. 

44. conferre manum: “to join hands (in battle),” i.e. to fight. Monstrat here takes accus. and infin., being equivalent to inbet.

45. obiciunt: modern editors write all compounds of iacio with one i in present-stem forms, i.e. where otherwise ii would occur. The scansion, however, remains as if j were printed, and hence the quantity of the o in obiciunt. So reicit, cònici (v. 411), etc. Cp. abietibus, v. 674.

46. expectant: this verb means to “look out for,” and so to “await.” The English “expect” bears most commonly some different meaning.

47-50. The word vt in v. 48 creates a difficulty which may be solved in two ways: (i) It may be taken as coupling comitatus with improvisus, in which case adest is the main verb—“Turnus, when he had ... drew near the town accompanied by ... and unexpected.” (ii) The words maeculis ... rubra may be taken as a parenthesis and bracketed, and then we must read a comma after rubra. In this case the main verb is ait (v. 52), and adest depends, like praeecesserat, on ut—“when he had ... and was come near all unexpectedly—(his horse was Thracian, etc.)—he cried ...”

48. lectis: the ablative is one of the instrument, on the analogy of uno comitatus Achate. This is very unusual, as a person is generally regarded as an agent, not an instrument, and is expressed by ab and the abl. The example quoted shows that it is not a dative of the agent (S. G. § 293). Equitum is partitive genitive.

50. crista rubra: ablative of quality, like maeculis albis. It is well to remember, in translating, that the emphatic position in a hexameter line is at one or other end of the verse. Here all the adjs. of colour are emphasized, and Turnus mounted is pictured as brilliant in white, gold, and scarlet.

51. The verb is omitted as in the English, “Is there any who will first with me against the foe?”

53. principium pugnae: “the fight’s commencement.” Principium is accusative, and the words are appositive to the whole of the previous sentence. Cp. x. 310, turmas invasit agrestes Aeneas, omen pugnae.

55. inertia: predicative; sc. esse. In the next lines the subject of the three infinitives is virus. Teucrum: see on v. 6.

58. lustrat: the verb means to “traverse,” whether actually, in thought, or with the eye. Originally it signified to “purify a thing by walking about it and performing religious ceremonies,” whence came the later meaning.

60. caulas: “holes,” e.g. caulae corporis = pores. Here it means the “gates” of the fold, rather than “pens.”

61. super: merely = at. So Tennyson: “Upon the middle of the night Waking she heard the night-fowl crow.”

64. rabies: “savage longing,” whence its construction with
an objective genitive, *edendi.* **sanguine:** ablative of separation, analogous to the construction of verbs of wanting,—“dry of blood,” “parched for want of blood.”

65. **Rutulio:** the use of the dative of possession closely connected with a noun, where a genitive of possession would be more usual, is a characteristic of Vergil and Livy.

67-68. If a question-stop be put at *accum,* there should be a full-stop at *ardet,* and the subjunctives are then deliberative in a principal sentence, as in v. 96. If a comma be written after *ardet,* they express deliberative questions in a dependent clause after the idea of “anxious enquiry” in dolor *ardet;* and there should be a full-stop at *accum.*

74. **accingitur:** “gird themselves.” Cp. *cingor fulgentibus armis.*

In these cases the verb corresponds to the Greek middle voice (*e.g.* λονυμαί, I wash myself, *or* for myself), and is found even with an object-accusative, *e.g.* *exuitur cornua.* (the moon) puts off her horns; *vertitur formam,* v. 646, Apollo changes his form. This usage is most generally found with passive participles, *e.g.* *pertuniae pectora palmis,* smiting their own bosoms with their open hands. *Atris* refers to the black smoke of the pine torches, like *piceum lumen* in l. 75 (= a blaze which throws black shadows).

75. **diripuere:** the perfect is often introduced suddenly after a present tense to express instant action. *Fit sonitus, fugere ferar,* “there is a crash and lo! the beasts are fled.”

76. **Volcanus:** the proper name is used as a common noun (= fire). So Venus = love, Mars = war, Neptunus = the sea, Bacchus = wine. Ceres = corn, Vesta = fire.

79. **fides:** “the belief in the event is ancient, yet the fame thereof evergreen.” The meanings of *fides* are very various: (1) active, “trust” in a person, and so (2) “confidence,” and (3) “belief;” (4) passively, “credit,” and so (5) “good faith,” or “loyalty,” and (6) “obligation,” whence comes (7) “assistance.”

81. **alta pelagi:** “the depths of the sea.” **Alta pelagi** is to *altum pelagous* as in Greek such a phrase as τά τῆς μῆτρας is to μῆτρα; *i.e.* it is more comprehensive and vague.

84. **domito Olympe:** ablative of attendant circumstances (ablative absolute), “now that thou hast conquered Olympus.”

88. **classis:** *egere* may take either the ablative (of thing in point of which) or genitive (of secondary object). Distinguish *egere,* to want a necessary thing; *careo,* to be without something which can be dispensed with; *desidero,* to miss what one usually has or ought to have; *expio,* to desire.

90. **hoc posse:** “suffer your mother to have this power.” Verbs of permitting may take either the infinitive or the subjunctive, with or without *ut.* **Hoc** is an accusative of extent with *posse,* which is here an intransitive verb. Cp. *non omnia possimus omnes.*

92. **vincantur:** final. **prosit:** direct jussive subj., “let it be to their profit that they grew upon my hills.”

93. **contra:** the ellipse of the verb of saying is of constant occur-
rene alik in prose and poetry, though more usual in prose with *dico* and oratio obliqua than with *inquit* and direct quotations.

94. *itis*: either (i) ablative of means, sc. *precibus*; or (ii) dative of advantage, sc. *navibus*.


96. *immo*: "nay, rather," adds a preferable alternative or correction. The tense of *tenebunt* is in accordance with the rule that indicative clauses dependent upon a future verb stand either in the simple or perfect future. Cp. v. 41, n. Hence *evaserit . . . vxerit*.

97. *olim*: an old instrumental case from *olle* (archaic form of *ille*), used as a temporal adverb, meaning "at that time," whether past, as usually, or future, as here. In a third sense it = "times and again," "continually"; e.g. *saxum pertunditur olim fluctibus*.

100. *arva*: another example of Vergil's avoidance of prepositions, a characteristic of Latin poetry. The accusative of "place to which" requires in prose the preposition if a common noun other than *rus, domus*. S. G. § 259, 260. Cp., *venit Lavinia litora*.

101. *eripiam*: to this main verb are due the preceding dependent futures. The indirect object (*illi*) is absorbed in the relative consequent *quaecumque*.

104. *dixerat*: the pluperfect is used like the perfect (see v. 75, n) to express instant completion of an act. *ratum*: sc. *esse*, "should be granted." *Annuo* means "to nod assent," and so "to affirm." The greatest oath of the gods was by the river Styx in Hades, the realm of Pluto, brother of Jupiter. The adjective (*Stygii*) is transferred from its logical noun (*flumina*) to grammatical agreement with *fratris* by the figure *Hypallage*. So *Tyrrhenus tubae clangor*, the Etruscan blare of the trumpet, for *Tyrrhenae tubae clangor*.

105. *torrentis*: -is, the ending of the accusative plural of *i* nouns of the 3rd declension, was transferred to the ace. pl. of consonantal adj. and part., and so became the proper termination of all 3rd decl. adj. and participles.

107. *Parcae*: the three Fates, Clotho, Lachesis, and Atropos, who spin and sever the thread of man's life. For the gender of *dies*, see v. 7, n.

108. *Turni*: subjective genitive—"the wrong done by Turnus." As an objective genitive the translation would be—"the wrong done to Turnus," which the context shows to be wrong. Nouns admitting the objective genitive are such as correspond to transitive verbs governing a direct object, usually in the accusative. *Matrem*: i.e., Cybele; one of whose titles was *Magna Mater*.

111. *ab Aurora*: 'from the East." Aurora is goddess of the dawn, and so stands for the region of sunrise.

112. *Idaei chori*: bands of worshippers of Cybele from Ida, the Corybantes clashing their cymbals.

114. *trepidate*: "be not anxious about defending." *Trepidare* is to be excited, and is commonly intransitive. The infinitive (Pro- lative) is here constructed as a limiting accusative. Prohibitions are in prose expressed, not by the imperative, but by the subjunctive
perfect or present, the former if the command has a definite subject, the latter if the subject is indefinite.

115. The order is Turno dabitur maria exurere antequam dabitur sueras pinus exurere. Dare = "to allow" is common. It is here impersonal.

117. deae pelagi: predicative—"go and be goddesses of ocean," i.e., Nereids. Quaerque is singular. It is rarely found in the plural, but is usually constructed as here in quasi-apposition with a plural noun.

119. modō: cp. note on v. 706.

122. pontoque feruntur: "float over the sea." For the ablative without a preposition, cp. v. 21. It is especially common in the sense of "over."

123. animis: ablative of the part concerned.


127. ulbro: see on v. 7, n. Here it expresses Turnus' unexpected courage.

131. rerum pars altera: "one half of their world." The Trojans, he says, had staked half their safety upon the vessels in which they could make their escape like cowards.

132. gentes: added in apposition to milia, which is a substantive, whereas mille is an adjective. Occasionally mille is found as a substantive, but milia is never an adjective.

133. nil: S. G. § 253.

134. si qua: acc. neut. plur. of si quis (adj.), agreeing with responsa, Turnus in his excitement using ros . . . quis for the more grammatical vestrum . . . quis.

135. Veneri: mother of Aeneas, and so the guardian deity of the Trojans and their descendants, the Romans. quod: "in that they have touched." It is really an accusative of limitation; e.g. quod scribis, quedo, "as to your writing, I am glad." Hence the ordinary use = "because."

138. praerupta: the ablative absolute is here causal, "since my bride has been snatched from me."

139. solisque: neque would be more usual after the preceding nec, which here negatives both tangit and licet. Turnus argues that he has as much right as Agamemnon to take up arms for the recovery of a stolen bride. Mycenae was the home of Agamemnon. See Index, s. v. Troia.

140. sed perisse: "but it is enough,' say ye, 'that they have been once ruined.' Then it ought to have been enough to have sinned (once) before. I say, loathing well-nigh all womankind utterly (as they surely must)." The misconduct of Helen ruined Troy, and should have taught them to let alone the brides of other men; yet they were now attempting to do to Turnus what Paris did to Menelaus. sed: introduces the objection supposed to be made by one pleading for the Trojans. The more usual formula in such a case is at enim. fuisset: (i) jussive subjunctive, implying necessity. It is most usual in the present tense, e.g. terminos praescribunt quos
non exceedamus, “they lay down boundaries which we are not to cross;” but Vergil extends it to the imperfect and pluperfect tenses, e.g. eadem me ad futu vocasses; at tu dictis. Albanæ, marcer; or (ii) potential subjunctive (S. G. § 429), analogous to the colloquial English “you might do it,” etc., where the emphasis is on the word “might.” For penitus, see v. 1, n.

141. modō : cp. note on v. 706; modo non modify omne.
142. medii: “between them and me.” Valli is objective, fossarum subjective genitive—“ the resistance caused by their foss.” leti discriminā : “the space separating them from death.” Leti is the Greek genitive of separation, analogous to that mentioned in S. G. § 284.

146. vos . . . quis : the interrogative is loosely appositive to the personal pronoun, which would, in strict grammar, have introduced not a question but a command, apparate. Apparat is used vividly, as in English, for the future. Cf. quid ago? “What am I on the point of doing?”

148. The armour of Aeneas was wrought for him by Vulcan.

149. opus: is commonly constructed with the ablative (instrumental) of the thing needed; but it admits also of the nominative (to which it is predicative), and of the genitive, which in many points is interchangeable with the ablative. S. G. § 316. addant : jussive subjunctive.

151. Palladī : the Palladium, upon which depended the existence of Troy, was stolen by Diomedes and Ulysses. For the allusion in the next line, see Index, s.v. Troia.

153. certum est : “it is my resolve.” Circumdare admits of two constructions: (1) circumduo muris (dat.) ignem; (2) circumduo muros ignī (abl.)

154. faxō (cf. axō, capso, dixo): was originally a subjunctive of sigmatic aorist, like Greek ἀγω, διηγο, etc. Similarly ero (esō) was originally the subjunctive of sum. Later the subjunctive significance was merged into the future in these words. In sim, faxim, dixim, and ausim (audeo) is preserved the optative aorist form; sim = s-a-e-m; cf. εἰπω = έ(σ)-η-ν.

155. ferant : indirect jussive subjunctive, regularly joined without ut to facio, volo, euro, and many verbs of asking. This represents the original form: die, eat, = speak, let him go (Parataxis). The insertion of ut makes the second clause syntactically subordinate, die ut eat, speak in order that he may go (Hypotaxis). The only difference between the two expressions is syntactical: the meaning is the same —tell him to go. Danui and Pelasgi are both names of the Greeks. So, too, Achivi, Argolici. Turnus says that the Ruthul will bring ruin upon the Trojans more speedily than did the Greeks. The order is faxo ferant haus sibi rem esse cum Danais et pute Pelasqu.

156. adeo : frequently used by Vergil to emphasise personal pronouns, numerals, or adverbs like iam, nunc, etc. In prose it is simply used as the correlative of ut.

157. quod superest: either (i) simply “as to what remains,” “for the rest;” where quod is an accus. of limitation; or (ii) sc. diei
quod being then accus. of duration of time—"during such part of the day as remains."

162. quemque: see 117, n. Singuli. -ae, -a, usually takes the place of quisque when distributive numerals are employed.
164. variantque vices: i.e. as sentinels—"mount guard in turns."
165. vino: dative, the reflexive pronoun being understood (sv) as direct object of indulgent. The more usual construction is indulgent sibi vinum. vertunt: (1) tilt, (2) = evertunt. empty. crateras: Greek accus. plural, whence the short final syllable, as also in Greek nominatives in -es; e.g. Trōes, v. 168. See S. G. § 40.
170. iungunt: "they make fast the bridges and connect the outworks." The verb is used in a double sense by the figure called zeugma (fēugma, a joining). The pontes were plank bridges connecting the towers of the wall with one another; the propugnaeula are the towers themselves. Pontem iungere is the regular phrase for building a bridge.
174. legio: "army." It does not here mean the later division of the Roman army, about 4,200 men. The use of words and ideas of a later age when speaking of earlier times is called anachronism (perversion of time). Cp. v. 192, populusque patresque, a Roman expression for "people and senators," transferred to time before Rome was built.
177. Hyrtacides: S. G. § 179 (i) 1. Ida: here not the mountain (cp. v. 80, and Index), but a nymph, as venatrix shows. Notice that nouns in -tor are used as masculine adjectives, having separate forms in -trix, as their corresponding feminines. So victor, victrix. Victor femina is not Latin.
180. Aeneadum: like Troades. S. G. §§ 40 and 179 (i) 3. It is the patronymic of Aeneas, which is declined S. G. § 18. Another derivative is Aeneis, -idos, "the Book of Aeneas," "the Aeneid," which is a regularly-formed feminine patronymic. S. G. § 179 (ii) 1. Induo admits of the following constructions:—(i) induo vestem (mihi); (ii) induo me in vestem; (iii) induo me veste; (iv) induor vestem; (v) induor veste. Esuuo admits exactly the same, excepting (ii), for which it has exuo me ex veste and (iv).
183. statione: in its technical sense of a military picket.
184. dine: i.e. di with the enclitic interrogative -ne.
187. agitat: the present with iam indum must be rendered by a past tense in English, "has long been urging me."
190. loca: the neuter form of the plural of locus signifies connected places—that is, a region or district; whereas the masculine form (loci) is used of individual places, especially "passages" in books. Cp. S. G. § 54. See v. 387, n.
NOTES.

192. populusque patresque: cp. v. 174, n.
196. muros: the walls; moenia, the fortifications generally. Paricles
is the wall of a house or room. murus that of a town; just as foris is
a house door, porta a city gate. Pallantea: Index, s.v. Pallas.
200. fugis: frequently takes an object-infinitive, cp. fuge quaeacre, 
205-206. The relative is misplaced, and should come between et—istum. “This soul, this soul recks not the light (i.e. life), and is
such as to deem the glory to which you turn well bought even at the
price of life.” For the mood of credat, see S. G. § 479. Vitus is
ablative of price.
207. equidem: the word has nothing to do with ego, being merely
a strengthened form of quidem, and found with all persons and
numbers alike.
208. nec fas, non: “nor is it fit that I should; no!”; the non
repeats nil with emphasis. Ita or sic with the preceptive subjunctive
often introduces an explicative sentence like the English “So help me,
Heaven!”
209. aequis: the word means (1) level; and so (2) even, fair;
and (3) kindly. Cp. v. 234.
210. quae multa: the gender is neuter, because the relative refers
to the whole sentence following. discrimine: such an ablative of
attendant circumstance more often takes in than not.
212. velim: potential, the exposed protasis being “if I had my
way,” or some such phrase. S. G. §§ 429, 430.
The sense of this line will vary as the comma is placed before or
after solita. In the former case solita goes with humo—“lay me in
the soil with its wonted rites.” In the second case it goes with
Fortuna—“the usual fortune (of war).”
218. Most of the old and feeble and the women had been left in
the care of Acestes at Eryx in Sicily.
219. causas: “pleas,” “reasons.”
regem: Ascanius (Iulus), whom Aeneas had left in command.
224. cetera: “all other living things.” (Ceter), -a, -um = “all
the rest,” like reliquus. Alius means simply “other.” The nom. sing.
masc. ceter is not found, and the word is rare in any singular form.
225. oblata laborum: proleptically (see v. 305, n.) with corda, “so
that they forgot their toils.”
228. facerent . . . esset: the subjunctives are deliberative in a
dependent clause after a past tense. The O. R. implied is quid
faciamus, quivcre nuntius sit?
230. castrorum: “midway between the camp and the plain.”
Medius is not uncommon with dependent genitives.
231. admittier: archaic form of the present infin. passive. [So
accingier (= accingi), dominarier (=dominari).] (i) = admittii
-er(e), pass. inf. + act. inf. suffix, or (ii) = admittii -ar, pass. inf. +
Aen. IX.
prep. *ar*; cf. *ar-biter*. Verbs of asking are usually constructed with an object clause in the subjunctive with *ut* (cp. v. 155, n.) ; the use of the infinitive is not admissible in prose; but Vergil often has the infinitive after verbs implying endeavour (*ardeo, tendo*), exhortation (*hortor, suadeo*), etc.

232. A verb of saying must be understood from *orant* to govern the accus. and infin. *pretium morae* : "worth the delay." Cp. *operae pretium est*, "worth the trouble."

235. *ab annis*: "with regard to our years." Cp. *dives ab amicis*, "rich in point of friends."

237. *insidiis*: "for our stealthy plan."

238. *bivio portae* : either (i) "the gate by which we pass out and in," in which case it is simply a periphrasis for *porta*; or (ii) "the gate where two roads converge." The adjective is used substantively. See v. 31, n.

240-3. The subject of *alforv* is *nus*, while *quaesitum* is a supine constructed after *fortuna uti* as though that were a verb of motion (see S. G. § 543),—“permit us to use this chance to seek Aeneas and the fortress of Pallanteum.” Instances of supines after other than verbs of motion are *venum dare*, *pesum dare*.

244. *primam urbem* : "the outskirts of his town" (Pallanteum), which was on a hill, so that it was easily seen by Nisus "in the dark valleys."


248. *tamen* : the antecedent concessive clause is omitted and must be supplied in thought. "After all, ye are not making ready," *i.e.*, "in spite of all the troubles ye have sent upon us." Notice that *cum* is purely temporal, "at the very moment when."


255. *aevi* : see note on v. 246.


257. *reducto* : the ablative absolute here expresses a condition, "if my sire be brought back" (*si reductus erit*). So in v. 262.

259. *Assaracus* was one of the ancestors of the Trojans, himself a descendant of Dardanus (see Index). *Lar* means the "guardian spirit," or "genius," such as the Italians believed to accompany every human being and to survive him. The *lares* of a family were worshipped at the hearth. *canae* : "pure."

263. *signis* : "figures" embossed upon the metal.

265. *tripodas* : Greek accusative plural of *tripos*. S. G. § 40.

266. *cratera* : see v. 24, n. *antiquom* : v. 6, n. *Dido* : declined, S. G. § 40. *dat* : explained either as (i) historic present. Cp. v. 361, and X., vv. 144, 518; (ii) expressing the permanence of a gift which is still treasured, "which D. gave me and which I still keep;" (iii) substituted for pf. *cedit* for metrical reasons (Con.). *Sidonia* is here = *Tyria*, Dido being a native of Tyre.
268. dicere sortem: "appoint the partition of the spoil." Praedae is dative of reference (Con.).

269. The mood of ibat shows that the clauses are merely attributive—"the horse and arms wherewith T. rode." If they were interrogative we should have iret, "with what horse and arms he rode" (S. G. § 433). The antecedents equum, arma, are unexpressed, but equa, armis are inserted in the relative clause by way of compensation. Aureus is transferred from the ablatives to the nominative by hypallage. Cp. v. 104, n.

271. sorti: (i) dative, cf. S. G. § 292, Obs. 2; (ii) archaic ablatival. The termination -i for original -id marks the abl. of -i stems, e.g. ori, igni, tussi, orbi, siti; but it was extended by analogy to others, e.g. luci, lapidi.

273. omnibus: dative, equivalent to the genitive omnium. Cp. suo sibi gladio hunc ingulo.

274. insuper: used like super as a preposition with the ablative ("besides"). campi: S. G. § 270.

275. te: Euryalus.

276. fides: sc. erit. It here means "confidence in," "reliance upon."

278. arguerit: fut. perf., expressing what will certainly happen.

283. † There is a v. l., aut adversa, in which case the translation must be, "thus much I aver, let fortune be kind or hostile."


286. Acestae: cp. 218, n.

287. The order is inquoo hanc ignaram huius perici, quodcumque est, insalutatamque. inque salutatum: by tmesis (cutting) for insalutatum, which would not scan in a hexameter line. It is especially common with the syllable in, whether = not (as here) or as the preposition, cp. X. 794, inutilis inque ligatus; and also with the prepositions super, circum.

289. nequeam: the subjunctive may be explained (i) as in oblique narration depending on testis—"my witness that (I do it) because I cannot. . . ."; (ii) potential—"I should be unable, if I made the effort, . . ." in which case nox . . . dextera is parenthetical.

291. tai: "hope in you." Objective genitive. Notice the hiatus (i.e., non-elision) in tui audentior. It may here be due to the length of the pause (colon), but cannot always be so explained; cp. IV. 235, where it is a conscious imitation of Homer; cp. also v. 647 n.

296. sponde: "pledge;" that is, "assure thyself of." † There is another reading, spondeo.

298. defuerit: like arguerit, v. 282, n. partum: "birth," i.e., the one who bore such a son. Maneo, with accus. = to await, be in store for; with dative = be reserved or destined for. Cp. v. 302.

305. Gnosiis: a native of Gnosus or Gnossus (also spelt with an initial C), a Dorian colony on the N. coast of Crete, the fabled capital of Minos. Hence Gnosiis = Cretan. habilem: "had fitted for wear," lit. "so as to be handy:" this use of an adjective to express the result is called Prolepsis. Cp. oblita laborum, v. 225.
306. pellem . . . exuvias: hendiadys. See v. 26, n. The lion’s spoils consist of the skin—spoils and skin are one and the same.

307. permutat: the compound expresses reciprocity.

308. incedunt: always used to express stately motion, like that of gods and heroes—"stride on."

309. primorum: gen. of primores.

310. patri: dative of reference, with mandata, not with portanda, which would require ad patrem. The gerundive portanda is equivalent to a final clause, ut portarentur.

311. tamen: cp. v. 248, n. The thought unexpressed here is ipsi morituri. exitio: dative of result (predicative dative), not to be confused (as in S. G. § 297) with the dative of purpose ("work contemplated"). The difference is the same as that between ut final and ut consecutive. Multi is dative of recipient.


313. vina: in the unusual sense of "cups," or "casks."


315. hac: sc, via—"this way lies our path." nobis: dat. incommodi to be taken with se attollere, "to raise itself against us."

316. Notice dare used with an adjective as a periphrasis for the corresponding verb (castare). So laxas dare habenas (= laxare); placata dare maria (= placare). Hac means what Nisus sees close around.

317. vocemque premit: (i) speaks with bated breath, (ii) is at once silent.


319. sub: "at the very feet of their horses."

320. domino: S. G. § 292, Obs. 2.

321. plurima: adverbial accusative—"had played deeply." S. G. § 253.

322. facie: S. G. § 322. multo deo: "heavy draughts of wine." The deus is Bacchus, see v. 76, n.


324. felix: with the adjective must be supplied a suppressed apodosis, felix fuisse, si, etc. For the force of the plpf. subj., cf. S. G. § 427. protinus: onward, without break; here of time. So of place, protinus omne nemus, "all the grove far and wide."

325. in lucemque: the enclitic -que is not uncommonly subjoined to the noun when coupled with a preposition, instead of to the preposition itself. By rule it follows the first word in the clause, but the prep. is regarded as virtually a part of the noun which it governs.

326. turbans is used intransitively, "rages."

327. vesana: = non sana. Cp. vecors, senseless; vegrandis, small. But the prefix is occasionally intensive = very, cf. veppallida, very pale, and (sometimes) vebrandis, very great.

328. et ipse: Euryalus as well as Nisus, despite the orders in line 321.
NOTES.

345. The adjectives in this line are all predicative.

346. cratera: cp. v. 24, n. tegebat: the imperfect expresses here the attempt, as often—"was trying to hide himself." Cf. S. G. § 396.

348. candidit: the subject is again Euryalus. Cum is the dative of reference equivalent to the (possessive) genitive cuius. multa morte: "he drew back his sword with streams of death," i.e., spurring streams of his opponent's life-blood. The ablative is one of attendant circumstance, and the object of recepit is urenem.

349. purpuream animam: i.e. his red life-blood. So Homer speaks of "blood-red death," "black-blooded auger," etc.

350. furto: here a "deed of stealth," "dark enterprise:" furto is dat. governed by instat.


354. ferri: passive infinitive of fERO, which is regularly used in the passive to express hurried motion—"that he was rushing on." The ablatives are those of the instrument. caede atque cupidine: hendiadys. Cp. v. 26, n.

356. satis: here used as a noun in nominative case, upon which poenarum depends as a partitive genitive.

357. virum: cp. v. 6, n.

358. crateras: cp. v. 265, n. So the Greek form tapetas (ταπητας), though in v. 325 occurs the regular Latin ablative.

359. The accusatives depend on rapit in v. 364; but as the long parenthesis (vv. 360-363) intervenes haec is added, appositive, to resume the thread of the narrative. Aurea bullis cingula = cingula aureis bullis.

361. mittit: cp. dat, v. 266, n. It is certainly historic present here, as the tense of cingeret shows (S. G. § 423, Obs.). inungeret: sc. Remulum—"as Caedecius, himself far away, was forming ties of friendship with Remulus;" lit., was joining R. (to himself) by friendship.

362. habere: the infinitive is here used in a quasi-final sense (ut habeat), inadmissible in prose. It corresponds to the Greek epexegetic infinitive, and to the predicative dat., the original case and meaning of the infinitive. The present passage is, perhaps, an instance of the old use: "He gave it to his grandson for possessing;" cp. the exactly parallel sentence, dat puero librum praemio, "he gives the boy a book for a present." Cp. S. G. § 297, and v. 315, n. On the other hand it may be a Graecism.

366. tuta: cp. v. 31, n.

368. campis: locative ablative. On legio, see 174, n.


372. flectentis: "turning aside on the left pathway," i.e. "along a path to their left."

373. sublustri: ablative with umbra. Adjectives which have a nom. neuter in -e always take the -i ablative for the sake of distinction.

374. adversa: predicative adjective.
377. The infinitives in this and the following line are historic, and are preferred here to mark the rapidity of the various actions. Such an infin. merely states the fact of an occurrence without regard to time or sequence. Cp. S. G. § 517. Tendere: of effort of various kinds: here to “try to reply.”

379. obiciunt: cp. v. 45, n.

380. coronant: “encircle with a ring (corona) of guards.” Cp. vv. 508, 551. Corona often bears the sense of a “circle of people.” Custode is here collective.

385. fallitque timor: “his fear led him astray in regard to the direction of the paths.”

387. locos: cp. v. 190, n. This form of the plural is said to mean disconnected places, particularly in books, while loca = a region; but Vergil seems to use loca and loci indiscriminately = district, according as metrical reasons dictate.

390. regione: “in what direction?” This is one of the words which are regularly used in the simple locative ablative. See v. 3, n.

394. sequentum: metrical reasons make the more usual genitive in -ium inadmissible in hexameters, unless the final syllable disappear by elision. Hence the use of the shorter form. S. G. § 36-38. Cp. balantum, sonantum.

395. in medio: “between.” For the substantival use of the adjective, see v. 31, n. The omitted copula is fuerat.

398. oppressum: “overtaken.” plurima: cognate accus.—“making many an effort (to escape).”

399. faciat: this and the following subjunctives are all deliberative, the subject being Nisus. The more usual tense would be the imper., but the present is used, on the analogy of the historic present indicative employed in the rest of the passage, for the sake of vivid effect.

400. an: this particle properly introduces the second part of a double question, and when found alone it marks the only reasonable alternative, i.e. implies that any other course is absurd. The answer expected is, therefore, “Of course, yes.”

402. torquet: the lengthened final syllable is perhaps due to archaism, cp. petit, v. 9, n.; but the reading here is uncertain, and the MSS. have torquens. Adducere means “to draw back” in attitude to strike. Occis does duty for both positive and comparative degrees.

404. dea: the moon-goddess was Diana, also worshipped as Trivia (goddess of the meeting ways), and Hecate (goddess of hell). She was identified with Artemis, goddess of the woods (nemorum custos) and of hunting, the daughter of Leto (Latona), whence the adjective Latonia.

405. astrorum: heavenly bodies. It includes sun and moon.

408. tholo: ablative of place. The word is Greek, and means a round dome or cupola. The fastigium of a temple was the triangular front above the columns, the pediment. Originally it signifies merely the “summit,” e.g. v. 568.

410. dixerat: see on v. 104, n.

411. conicit: cp. v. 45, n.


417. *summa ab aere*: “poised and hurled from above his ear.” The preposition is used pregnantly, *i.e.* in lieu of a second verb, as in v. 502, *n.*


420. *atrox*: Latin commonly prefers to put in the form of an adjective what is in English expressed by an adverb. So here—“was fiercely enraged.” This is particularly the case with words indicative of emotion. *teliauctorem*: “him whence came the shaft.” *Auctor* means “he who is responsible” in any sense, and may often be translated by the simple adjective “responsible,” “answerable.”

421. *ardens*: Latin writes *se ipse interfectum* (not *ipsum*) for “he killed himself,” whence *ardens* is here preferred to *ardentem*.

423. *recluso*: “opened,” *i.e.* “unsheathed” (= *stricto*). The particle *re-* often has this quasi-negative sense; *e.g.* *rejicere*, unfastened: *retextus*, unwoven; *retextus* (v. 461), uncovered. Cp. *recludunt*, v. 673.

427. *me, me*: the accusatives are exclamatory (S. G. § 250), and show great passion and excitement, the verb upon which they really depend being in all such cases omitted, and supplied only in thought (as here, *e.g.* *occidit*).

429. *putuit*: here a principal, not an auxiliary, verb, see on v. 90, *n.*

*Nihil* is repeated with *putuit*, and is used like *hoc* in the passage cited.

430. *tantum*: adv., “he only loved too much.”

432. *transabiit*: other readings are *transadigit* and *transadiit*.


434. *cervix*: rarely used in the singular except in poetry and late prose.

435. *succisus*: the regular word for cutting corn, etc.; the force of the preposition being “at the roots.”

437. *demisere*: “hang,” gnomic (aoristic) perfect, used (by Latin poets in imitation of the Greek aorist) of events which occur so regularly as to be proverbial (*γιάμιν*, a proverb); cf. *illum non purpurea regem flexit*.


440. *quem*: *i.e.* Nisus, not Volcens.

441. *setius* (also written *secius*): comparative of *seecus* = “otherwise.” *Non setius* = “none the less.” The positive is usually found in the phrase *non seecus ac* = “just as,” with which the present case must not be confounded. *ac* here is simply “and.” *Ruiuli = Volcentis*.

445. *confossus*: “pierced right through;” *con-* shows completeness.

Cp. *comprimere, conficere, complere, confugere*, etc.


449. *accolet*: *dum*, with indicative purely temporal. (*a*) = *while,*
usually takes present whatever the time of the principal clause. Cp. *incidit* (pf. in *Scyllam dum vult* (pres.) *vitare Charybdim. (b) = So long as, takes the same tense as the main verb; so here *a accidet* and *eximem* are both fut. (c) until, takes pf. of past time, and fut. pf. of future time (Postgate). *pater Romanus*: may refer to Jupiter, but more probably alludes to the emperor (Augustus, in Vergil's time), who was offered the title of *Pater Patriae* on several occasions, and finally accepted it 2 B.C.

453. *tot*: qualifying *primis*.

456. *rivos*: "runnels," the natural hollows of the ground, rather than "streams."

460. *Tithonus* was a mortal with whom Aurora fell in love. At his own request she gave him immortality, but forgot to add that of eternal youth. He is represented as her husband.

465. *quin*: the word has three ordinary usages: (i) introducing a subjunctive clause dependent on a verb of hindering, or any negative idea; (ii) in direct questions with indicative, expressing surprise that the thing is not so—*quin imus*, why ever do we not go? and so with the imperative, expressing surprise that the thing is not done, and commanding it to be done; (iii) In direct statements as here when it = "nay, more," or "even," often marking a climax.


466. *multo clamore*: ablative of attendant circumstance.


472. *miseric*: dative of the agent after the passive part. *nota*. S. G. § 293. The subject to *movebant* is *ora*.

473. *urbem*: as in vv. 8, 48, and 639, an anachronism, the ordinary Latin word for Rome (*urbs*, *the city*) being transferred to the earliest "settlement" or "camp" of the Trojans, their ancestors. Cp. v. 174, *n.*

474. *auris*: acc. of motion whither with *adlabitum*: poetical only. In prose the prep. *ad* would be used with *auris*.


476. *radii*: the shuttle upon which was wound the wool (*pensa*), and the motion of which backwards and forwards through the warp (*tela*, v. 489) makes the cloth. *Pensa* is more commonly *unspun wool*.

477. For the hiatus in the fifth foot. see vv. 291, *n.*; 647, *n.*

478. *comam*: for this acc. after a passive participle see v. 74, *n.*

479. *prima*: accusative pl. with *agmina*.


481. *hunc*: predicative, "Is it thus that I behold thee?"

482. *linquere*: sc. *me*.

483. *sub*: "up to," i.e. "to meet."

484. *extremum*: cognate or adverbial acc. with *adfari*. *Te* is direct object of *adfari*.

485. *date*: vocative. The regular construction would require the
nominate, but the vocative is here used by attraction to the prevailing tone of the speech. Cp. quibus Hector ab oris, expectate, reuis (for expectatus)? and see v. 641, n.

486. funere: "at thy burial," an ablative of date. Cp. v. 668, n. So morte Anci, "on the death of Ancus." † Another reading is funera, in which case tua funera is constructed in apposition with te as a sort of afterthought—"thee, that is, thy funeral."

487. oculos premere is to close the eyes of a dead person.


489. tela: see note on v. 476.

490. funus: in the unusual sense of "a dead body." hoc: "thus much only," i.e. the head of Euryalus.

493. pietas: "reverence." It is the mutual feeling which exists between children and parents, men and gods. Here it is the feeling which the Rutulians as sons are supposed to have for their parents.

494. primam: oblique secondary predicate—"Let me be the first whom you kill."


multum: S. G. § 253.


505. testudine: the "tortoise" was the covering formed by a body of soldiers locking their shields together above them, and so approaching the enemy's wall to fire or undermine it. An ancient camp was surrounded by four ramparts or walls (valla) formed of the earth dug from the ditch (fossa) on the outer side. The actual walls or palisades, with their towers, etc., surmounted the vallum. Cp. v. 524.

507. pars quae runt: cp. S. G. § 222.

508. corona: see on v. 380, n.; and cp. v. 551. interlucet: "shows through," i.e. "is interrupted."

509. effundere: historic, as in v. 377. viris: ablative of material, spissus being equivalent to an adjective of fulness, S. G. § 318.

512. si qua possent: "to see if they could." In such uses of si the apodosis is always suppressed. It may in thought be supplied here—"thinking to protect themselves if," etc. The impf. subj. is due to the clause being virtually orat. obliqua, giving their thought or purpose.

513. cum tamen: "while on the other hand." Cum is purely temporal, hence the indic. juvat.

515. sufficient: the subject is hostes, supplied from aciem, v. 513.

516. volvont: see on v. 6, n. ruuntque: transitive, as not seldom in Vergil. Cp. spumar salis acre ruabant; cumulosque ruit male pinguis arenae. molem: "rock."

518. tegmina armorum: i.e. the testudo, v. 505, n.

520. certant: verbs of striving as a rule express the object by ut and subjunctive. Conor and certo are exceptions, but the latter verb is so used by poets only.

522. pinum: here a “torch of pine-wool” (taeda). Etruscam: because Mezentius was tyrant of Caere. See Index.


525. Calliope: see Index, s.r. Musae. Canenti (sc. mihi) governs the following perfects subjunctive of indirect question. S. G. § 433.

527. virum: partitive genitive plural, depending on quem. Orco: prose writing would require ad orcum, inasmuch as motion cannot properly be expressed by the dative. The phrase, however, is a direct translation of a similar Homeric use of the dative, which may account for its retention by Vergil ("Αϊών προλαθευ). He makes free use of this extended dative, e.g. it clamor caelo, facilis descensus Averno, ponto iacunt (v. 712). It is really an extension of the dative of advantage, “for Orco to receive,” and the idea of motion is not inherent in it. For the whole line cp. v. 785, inuenum primos tot miserit Orco?

528. oras belli: “unfold the thread of the war.” Another translation of a Homeric phrase (πείδρας πολέμου). Ora signifies the end or edge of anything, whence it is used for the margin of land, the shore. From meaning the extremity, e.g. of a rope, it came to mean the rope itself; whence the metaphor in evolvere, to unroll.

530. vasto suspectu: “of vast height.” Suspectus is literally “a gazing upward,” and so the distance of gaze, the height. Vastus, identical with our word “waste,” most commonly means “desolate;” hence “wide,” “great.” The latter sense is less usual. pontibus: see v. 170, n. The ablatives are those of quality. S. G. § 319.

531. loco: ablative of respect—“convenient in position.”

532. intorquere: not “hurl in” but “at” (the foe).


536. plurima vento: “(made) mighty by the wind.” Conington objects to this, and takes plurima as secondary predicate with corripuit; vento as ablative of cause—“seized upon the stories in volumes, by reason of the breeze.”

538. trepidare...velle: cp. v. 509, n.

540. pondere: causal ablative with procubuit. It was the weight of the Trojans crowding to one side which caused the tower’s fall. Subito is probably an adverb.

543. pectora: for the accus. see note on v. 582.

546. regi: dative of advantage. Maeonia (Lydia) lay south of Troy on the seaboard of Asia Minor.

547. sustulerat: “had reared.” An unusual use as applied to the mother. Of the father, tollo signifies to “acknowledge” an infant by raising it from the ground, and so to “rear” it. So in v. 203. vetitis: sc. a patre.

548. alba: i.e. bearing no charge or blazon such as distinguished warriors adopted.

552. haud nescia: “though full well aware.” The use of two
negative words to express an affirmative idea is known as *meiosis* (Gk. lessening) or *litotes* (Gk. smoothing), because the assertion is so conveyed in a milder form.

553. *inicit*: a dactyl. See v. 45, *supra*: “upon the hunting spears” (not *over*).


561. *posse*: there is no fut. infin. of *possitum*, which may account for the use of the present here, though according to rule verbs of hoping require future infinitives. Or *spero* may here stand in the sense of “feel confident,” when it regularly takes the present infin.

564. *Iovis armiger*: the eagle, which carries the thunderbolts: *alta* is here either the “depths of sky” or “its lofty eyrie.” Cp. v. 31, *n*.

565. *matri*: “by its mother;” dative of the agent with *quaestitum*.

566. *Martius*: the wolf was the symbol of Mars, and hence of the Romans as the descendants of his son Romulus.

569. *Ilioneus*: a choriambus (- - -) by synizesis of *eu*, see on l. 32. The following words are a good example of hendiadys, “a rock as big as a piece of a mountain.” See v. 26, *n*.


572. The ablative are those of respect. *longe fallente*: lit. “deceiving,” *i.e.* “striking unawares from afar.”

580. *spiramenta animae*: *i.e.* the lungs.

582. *pictus*: “in scarf of broidered needlework, and bright with dyes of Spain.” *Chlamydem* is accus. of object after pass. voice, in imitation of Greek (cp. *ἐνάκοσμον τρίχας*) (S. G. § 252), and *acem* an instrumental ablative. Some grammarians class this usage with the acc. of respect (S. G. § 251). *ferrugine*: properly “red-rust,” and so any dark red or purple colour. *Hibera*: Spanish. *Ferrugo* *Hibera* is an anachronism (cp. v. 174, *n*.), Spanish dyes not being known in Rome till the first century B.C.

584. *eductum*: here the same as *educatum*, as in v. 673. *Luco* is locative ablative.

587. *ipse*: “with all his force.” The word must often be rendered by some such periphrasis. *E.g.*, *ipse vidi*, “I saw it with my own eyes.” So v. 626, *ipse feram*, “with my own hands.”


593. *Remulo*: S. G. § 296, *Obs*. From *cuí* must be supplied a new relative *qui* as nominative to *habebat*.

594. *Thalamo* is instrumental or modal ablative.


596. *praecordia*: acc. of respect or extent; S. G. § 251. *regno*: “royalty,” as husband of a king’s daughter.

598. *non pudet*: when a negative answer is expected *num* is used
as the interrogative, *nonne* when the answer is expected to be affirmative. In poetry *non* is often used for *nonne*. So here, and cp. v. 786.

599. *Phryges*: for the quantity of the final syllable cp. v. 165, n. Troy was captured once by Hercules in revenge for the trickery of Laomedon, its first king, who agreed with Poseidon (Neptune) and Apollo to build it for him at a price which he afterwards refused to pay. The second time was at the end of the Trojan war.


603. *genus*: in apposition to (i) *nos* or (ii) *natos*. *Stirpe* is here "birth."


605. *venatu*: might be taken as causal ablative, but is more probably a dative contracted for *venatu*. Cp. *curru*, *portu*; and vicu *invigilant*. The verb is not found with an indubitable ablative.

607. *operum*: present participles used as adjectives usually take an objective genitive. S. G. § 276, ad fin.

609. *iuvenicum*: genitive plural. When they were not fighting they still carried their spears and used them as ox-goads.

610. *fatigamus*: final syllable lengthened in *arsis*, that is, in the first syllable of the foot, as being that upon which the metrical accent falls.

615. *cordi*: predicative dative, S. G. § 297. The word is equivalent to an adjective—"pleasant." Cp. the English phrase "it is to my mind." So *fraudì*, harmful; *frugi*, frugal. But *cordi* is sometimes taken as locative "at heart," hence "dear." *Desidia* is nom. pl.


626. *ipse*: see v. 587, n.

627. *aurata*: cattle destined for sacrifice to the greater gods had their horns gilded.

629. Notice the anastrophe (misplacement) of *qui*, which should commence the line. For the moods, see S. G. § 479. *petat*: "butts," whence the adjectives *petulus* and *petulans*.

631. *laevum*: the adjective is used substantively, and constructed
like rauca sonans, v. 125, and horrendum stridens, v. 632. The Roman, in augury, faced the south, and regarded omens from the left (i.e., the east) as lucky, omens from the right (i.e., the west) as unlucky.

632. horrendum: see last note.
639. urbemque: cp. v. 473, n.
640. nube: cp. v. 3, n. victorem: adjectival, cp. v. 177, n.
641. macte: (i) vocative of an old word connected with magnus (cp. macte, to magnify), and meaning "great and glorious." In full the phrase would be macte esto, the vocative being used for the nominative, as in v. 485, n; or (ii) an adverb with short e, like male, bene.

642. deos: the emperors from Augustus to Nero were of the house of Julius Caesar, who claimed descent from Iulus. It was usual to defy an emperor after his death, and they were often spoken of as deus even when alive. iure: "rightly shall all wars that are by fate destined to be, sink to rest beneath the race of Assaracus." It was the mission of the Romans to "war down" the world, and while Vergil was writing the Aenid the temple of Janus was twice closed in sign of worldwide peace. For Assaracus, see v. 259.

646. formam: accusative of the object after the middle verb vertitum. See note on v. 74.
647. The line is an instance of Brachylogy (short-speech). Lit. "he changed the form of his features to old Butes;" i.e. "to those of old Butes." Dardanio Anchiatae: the final -o is not elided, on the analogy of Homeric versification. Cp. vv. 291, n, 477; X., vv. 136, 156, etc.
650. omnia: limiting or defining accusative, S. G. § 251. Cp. cetera parce, v. 656. It is analysed by the following accusatives. The final syllable of coloremque is elided before the initial vowel of the next line by the figure called synapheia, cf. I. 334.
653. Aenide: an unusual patronymic (see S. G. § 179 (i) 2), the termination -ides belonging properly only to names in -evs.
656. cetera: "for the rest," see v. 650, n. parce bello: "abstain from war;" bello may be dative, the usual construction with parco, or ablative, treating the verb as one of separation.
660. fuga: "in his flight," "as he flew."
661. avidum pugnae: cp. S. G. § 276 (i).
665. ammента: "fastenings," i.e. "thongs" of the javelins, from the Greek ἀπέταυ, to fasten. They were secured to the middle of the javelin, and used to increase the force of the throw.
667. aspera: predicative, "surges fierce."
668. Haedis: ablative of date, a form of the abl. of circumstance, occasionally found even in prose; e.g. gladiatoribus, "at the gladiatorial games;" cf. v. 486. The kids, which rise about the end of September, herald rough weather.
670. praecipitant: intransitive—"rush headlong down." Cp. Nox praecipitat coelo. Many verbs occur in an intransitive sense in Vergil which are elsewhere transitive, e.g. abstineo, tendo, westo, sisto.
671. *coelo*: either locative, "in the sky," or ablative of separation, "down from the skies."

672. *creti*: this participle is constructed like *natus*, *genitus*, *editus*; see S. G. § 310. This ablative of origin is usually found with the preposition only when *remote* descent is spoken of.

674. *abietibus*: a choriambus (see v. 569) by synizesis of the first *i*, which is pronounced as *j(y)*.


676. *ultro* = *sponte sua*, as in v. 729. *moenibus*: may be explained as (i) dative, by the usage commented on in v. 527; or (ii) ablative (of instrument)—"welcome with their walls." Cp. *solio invitare*; *urbe excipere*.


686. *agminibus totis*: prose would require *cum*, but the distinction between the ablative of accompaniment and instrument is very slight, and the latter is merely a development of the former. So in Caesar and Livy the preposition is very commonly omitted in *military* phraseology; e.g. *Scipio prefectus in Siciliam est triginta navibus longis* (Livy XXVIII. 46); *pedibus praebantur* (Caesar); *agmine incidentes* (Livy).

692. *hostem fervere*: the construction is accus. and infin., expressing the purport of the message. Notice the 3rd conjugation form of *fervere* instead of the usual *fervēre*. So Vergil uses *fulgēre* and *stridēre*. *Patentis* is predicative, *praebeo* being used like *do*, v. 323, *n.*


700. *volneris*: genitive dependent on *specus*, "the cavern of the black wound."

702. *Erymanta*: accusative of *Erymas*. The greater number of Greek nominatives in *-as*, in Vergil, form accus. in *-n*; e.g. *Bitian* (v. 703).

704. *dedisset*: protasis suppressed, "if he (Turnus) had tried." *Iaenlo* is ablative in both instances.

705. *magnum*: cp. v. 631, *n.* The phalarica was a heavy pike with an immense iron head and a shaft of wood wrapped in burning tow. It, and its effects, are described in Livy XXI. 8.

706. *mōdō*: the noun. The adverb *mōdō* has both syllables short. *taurea terga*: the bulls' hides (*lit. backs*) formed the shield.


709. *clipeum*: the word is elsewhere masculine. Variation in gender is not uncommon. Caesar, e.g., uses *dorsus* for *dorsum*, and so we have *lūx* and *lac* masculine, and *fātus* for *fatum*. 
NOTES.

710. Cumae, a Greek colony from Chalcis in Euboea, whence the epithet Euboico, lay close to Baiae. Euboea (Negroponte) is the large island off the coast of Northern Attica and Boeotia. quondam: “at times.” Usually it refers to the past, and rarely to the future. Cp. the uses of olim, v. 99, n.

711. pila: “pier.” A mass of masonry intended as the foundation for a villa off the shore.

712. ponto: see v. 527, n.

715. Prochyla and Aenaria (Pithecusa) are two islets off the Cumaean headland. Vergil calls the latter Inarime, a name arising from a misreading of a line in Homer where Typhoeus is said to lie eiv ’Apirous. “in Arimi.” Cubile is in apposition with Inarime.

716. Týphoëö: by synizesis. See v. 32, n.

720. copia: “opportunity” (= occasio).


729. viderit: after qui causal—“Fool! in that he saw not.” S. G. § 476.

731. oculis: may be locative ablative—“in his eyes;” but the force of eifuòsit implies rather that it is ablative—“gleamed from his eyes.”

732. horrendum: cp. vv. 125, 632.

736. mortis: dependent upon ira—“with anger for his brother’s death.” So we have creptae virginis ira, spretae inuaria formae; the genitive giving in each case the cause of the emotion, and so being a variety of the “genitive of the author” (subjective).

737. Amata: see Introd. § 4. The lines mean, “You are not in your father-in-law’s palace or your own.”


742. Achillem: Achilles was the man who won the day for the Greeks at Troy: Turnus promises that Pandarus shall find in Latium (hic etiam) in him a second Achilles of whom to tell Priam, i.e. in the realms of Hades.

746. veniens: accusative agreeing with volnus. In the next line the subject changes to Turnus.

748. is teii: “for not such a man (i.e. that you should escape him) is he who delivers this shaft and wound.” For auctor, see v. 420, n. Is is commonly used in the sense of “such as” followed by qui with the subjunctive (here omitted).

749. consurgit: “rises to his sword,” i.e. raises it and his body at once to put force into the blow.

754. illi: = illius, i.e. Pandari. Cp. 65, n.

758. portis: here an ablative of the road by which. It might also be taken as dative, like moenibus, v. 676.

763. hinc: “from them;” adverb instead of relative pronoun, very common in Livy. fugientibus: = fugieantium, dependent on turgum. The plural terga would be more usual, as many are spoken of; but cp. v. 687, vitam; v. 721, animo, etc.

765. comitem: i.e. to those already slain. Phegea: accusative, and so Lyncea, Cretheu, below. S. G. § 40.

770. occupat: "surprises." The word only occasionally means "to occupy." Usually it signifies "to do something before another," and so "to forestall," "be the first to;" and often as here with a noun-accusative, to "catch one before he is prepared."

773. ungere: the use of an infinitive depending upon adjectives is a Graecism occasionally admitted by Vergil and very common in Horace. Prose would require a gerundive construction with ad or in, or a subjunctive clause with qui. Cp. *indocilis pati, audax perpeti.*

776. cordi: cp. v. 615, n.

782. muros . . . moenia: cp. vv. 39, 43, 196. Muri = the defences of the camp: moenia = the camp itself as a means of defence.

785. ediderit: "Is he to have caused!" The future perfect is used in indignant remonstrances to draw attention to the results of the completed action. Cp. occiderit Priamus — "Shall Priam die, and shall we suffer it!" So miserit. Orco: cp. v. 527, n.

786. non: = nonne. Cp. v. 598.

789. exceedere: this and the following infinitives are historical.

791. hoc: cp. v. 416.

793. cum: either preposition or conjunction, probably the latter.


796. potis: an old adj. form, the neuter being poter. The old conjugation was pot's sum (pot's est or) potē est, which became possum, potest; and the 2nd sing. was formed after the analogy of the 3rd sing., potes. Potis, the adjective, is not found in the oblique cases, whence come potior, potissimus.

799. quin: v. 465, n. Etiam is usually added, as here. Notice the mixture of tenses in this and the next line. The pluperfect is used like dixerat, v. 104, n. Vertit is perfect.

803. sufficere: here transitive, but intransitive in v. 810. Either usage is common.

804. Both Jupiter and Juno were the children of Saturn (Cronos).

805. cedat: the protasis is virtually contained in the words haud mollia — "commands which should be stern indeed did not T. retire." The usage is very common. The use of the graphic present for the more usual imperfect is rare, but cf. *ni faciat, maria ae terras . . . ferant.*

806. tantum: "so much," *i.e.* as much as the occasion required.

815. omnibus armis: see note on v. 686. In the next line the preposition is used, and the eddy spoken of as something accompanying, whereas the omission of cum and the treatment of the ablative as instrumental would have been much more natural. praeceps: cp. v. 420, n.
INDEX
OF PROPER NAMES.

A.

Acestes, -ae, m.: a fugitive from Troy who settled at Eryx, in the extreme west of Sicily. Aeneas visited him, and left with him all the women of his fleet, excepting the mother of Euryalus (v. 218, 286).

Achilles, -is, m.: son of Peleus and Thetis, prince of the Myrmidones of Phthia in Thessaly, the bravest of the Greeks at Troy (v. 742). He slew Hector, and all but slew Aeneas on one occasion, but the latter was rescued by the gods. See also Introd., § 3.

Aeneas, -ae, m.: son of Venus and Anchises, and father of Ascanius (see Introd., §§ 3, 4). His followers were termed Aeneadae (v. 180).

Alba, -ae, f.: commonly styled Alba Longa, the new city built by Ascanius, after the death of Aeneas, upon the Alban Mount, five miles south-east of Rome. See s.v. Latium. The Albani loci of v. 387 are unknown.

Albánus, -a, -um: belonging to Alba.

Amáta, -ae, f.: queen of Latinus and mother of Lavinia (v. 737).

Anchises, -ae, m.: the aged father of Aeneas, whom the latter carried from Troy's ruins, and so earned the name of Pius ("The Dutiful"). He died during Aeneas' wanderings.

Apollo, -inis, m.: the god of prophecy, song, and music, and one of the great deities of the ancients. Homer represents him as siding with the Greeks in the Trojan war, and in Aen. IX. 638 seq. he rejoices at the exploit of Iulus, but bids the youthful hero not to tempt fortune again for a while.

Ardéa, -ae, f.: s.v. Turnus.

Argolicus, -a, -um: adj. from Argolis or Argos, properly a district in the N.E. Peloponnesus, whence it is applied to Greece generally (v. 202).

Arisba, -ae, f.: a city in the Troad (v. 264).

Ascanius, -i, m.: also called Iulus, the son of Aenēas and Crēūsa, and mythical founder of the gens Iulia at Rome, whence came Julius Caesar and the emperors from Augustus to Nero.

Aen. IX.
Assaracus, -i, m.: an early king of Troy (see Introd., § 3), whose Lar, or guardian spirit, is appealed to by Ascanius (v. 259).

Athēsis, -is, m. (also called Atagis): the Adige, which rises in the Western Carnic Alps and flows southward to Verona, thence turns to the east, and falls into the Adriatic Sea a few miles north of the estuary of the Padus (Po).

Atridae, -arum, m.: the sons of Atreus, i.e., Menelaus and Agamemnon. The former was the husband of Helen, and it was to avenge her abduction that Agamemnon led the Greek host to Troy. Turnus compares himself to them in that he too had seen his bride (Lavinia) carried off by Aeneas (v. 138).

Ausōnia, -ae, f.: the land of the Ausōnii, Ausōnes, or Ausōnidae, embracing the west coast of Italy from Naples to the south of Latium, the region afterwards called Campania (Campagna). In poetry it usually stands generally for Italia, as Ausonii for Itali.

B.

Baiae, -arum, f.: a famous watering-place of the Romans, on the north shore of the Bay of Naples, and close to Cumae and the Promontory of Misenum (v. 710).

Berecyntia, -ae, f.: a surname of Cybèle (q.v.), derived from Mt. Berecyntus, where the goddess was worshipped (v. 82).

C.

Cāpitōlium, -i, n.: the Capitol, or Capitoline Hill, at Rome, on which stood the citadel and the great temple of Jupiter. It was named, legend said, from a horse’s head there dug up when the foundations of the temple were laid (v. 448).

Cōrythuṣ, -i, m.: the ancient name of Cortōna, one of the twelve Etruscan league-cities, said to have been founded by Cōrythuṣ, father of Dardānus. It lies twenty miles north of Clusium, just above Lake Trasimēnus (v. 10).

Cybèle, -ēs, f.: known as the “Great Mother” and “Mother of the Gods,” was worshipped throughout the East, but especially in Phrygia on Mt. Dindýma, where her emasculated priests, the Corybantes, danced in her honour to the sound of the drum and fife (vv. 82, 619).

D.

Dardānus, -i, m.: son of Jupiter and Electra, and ancestor of the Trojan people, who are hence called Dardānii or Dardānidae (v. 88).


Dindýma, -ae, f.: a mountain in Phrygia on the borders of Galatia sacred to Cybèle, the mother of the gods (v. 618).

E.

Etrūria, -ae, f. (adj. Etruscus, -a, -um; Tuscus -a, -um): the wide district lying north of the Tiber, between the Apennines and
the western sea. It was inhabited by a peculiar race said to have come from Asia Minor, and hence called by the poets Lydii (from Lydia, q.v.), Tyrreni, or Turseni, from the name and nation of the tribe from which they were said to spring. At a date long prior to the rise of Rome they ruled all the western side of Italy from the Alps to Capua, the capital of Campania, which they are said to have built. Veii, Caere, Tarquini, Volsci, Clusium, and Corithus were amongst their chief towns, of which there was a league of twelve in the southern region of Etruria, and probably other similar leagues in the centre and north. Vergil represents them as assisting Aeneas against Turnus. Their power was broken by the Romans in the fifth century B.C., though probably they were once masters of that city, and gave to it the Tarquins as kings. From them Rome borrowed the fases, curule chairs, and lictors, the arts of augury, building, the drama, and much of their ritual.

Euander, -ri, m.: an emigrant from Pallantium, in Arcadia, to Italy, where he settled upon the Palatine Hill, to which he gave the name of Pallantium, Moenia Pallantea, in memory of his home or in honour of his only son Pallas. Here he entertained Hercules when that god was on his way homeward from Spain after seizing the oxen of Geryon. He sent Pallas to aid Aeneas, but the boy was killed by Turnus (cp. v. 9).

Euboicus, -a, -um: adj. from Euboea, -ae, f., the largest island of the Aegean, lying along the coasts of Attica, Boeotia, and S. Thessaly (v. 710). One of its chief cities, Chales, sent a colony to Baiae.

Euryalus, -i, m.: a young Trojan who, in company with his friend Nisus, volunteered to acquaint Aeneas of the critical condition of the Trojans. While passing through the camp of Turnus, the two comrades slaughtered many of the enemy. On leaving it, Euryalus was captured and slain, and Nisus also perished after avenging his friend’s death.

G.

Gnosius, -a, -um: adj. from Gnosus, a town on the N. shore of Crete (v. 305).

H.

Hector, -oris, m.: eldest son of Priam and Hecuba, and the bulwark of Troy against the Greeks, until slain by Achilles in the tenth year of the war (v. 155).

Hiberus, -a, -um: Spanish, from Hiberia, the ancient name of Hispania (Spain). The Spanish dyes and metal-workings were famous (v. 582).

I.

Ida, -ae, f. (adj. Idaeus, -a, -um): the famous mountain range south of the Troad running from the sea coast into the heart of Mysia.
It was famous for its fine woods and for the worship of Cybèle (hence called *Idaea Mater*), and as the scene of the judgment of Paris (vv. 80—112).

**Ilius, -a, -um**: adj. from Ilium; another name for Troia, *q.v.* (v. 285).

**Inārīmē, -es**, f.: the name given by Vergil to Aenaria or Ischia, a rocky island in the Tyrrhenian Sea, off the north promontory of the Bay of Naples in Campania. Near it lies Prochyta (vv. 715, 716).

**Īulus, -i, m.**: *s.v. Ascanius.*

**Iuno, -onis**, f.: queen of heaven and wife of Juppiter, like whom she was descended from Saturnus, whence her name Saturnia (v. 2). In consequence of the judgment of Paris (see Introd., § 3), she was the bitter foe of the Trojans, and assisted Turnus in his conflict with Aeneas.

**Juppiter, Iovis**, m.: the supreme god of the Romans, remained neutral in the struggle between Greeks and Trojans, and prevented the attempts of Juno to nullify the decrees of fate.

**I.**

**Latinus, -i, m.**: king of Laurentum, father of Lavinia, and husband of Amata. His subjects are usually called *Aborigines*, but from him they took the name of Latins. His treatment of his affianced son-in-law Turnus gave rise to the war with Aeneas. From him came the name of the *Latini*. See *s.v. Latium*, and Introd., § 4.

**Latium, -iī, n.**: the country of the Latini, lying on the west coast of Italy, between the Tiber and the Sabines on the north, the Marsi and Samnium on the east, Campania on the south-east, and the sea. In the time of the kings this region was divided amongst several small tribes, such as the Aequi, Hernici, Volsci, and the Prisci Latini, Aborigines, or Old Latins, named after the mythical King Latinus of Laurentum (see Introd., § 4). The latter then occupied thirty cities in the immediate neighbourhood of Rome, chief amongst which was Alba Longa. After Alba was rased by Tullus Hostilius, the Latini were gradually reduced by successive kings, until the expulsion of Tarquin the Arrogant gave them the opportunity of throwing off the yoke of Rome. They were finally conquered at the close of the Latin War, 338 B.C., and many of their towns received the full *civitas*, or franchise, of Rome. The remainder became allied towns (*socii*), with certain special privileges, and were known as the *Nomen Latinum*, in which, however, were included many other colonies of Rome outside Latium.

**Laurentius, -a, -um**: adj. from Laurentum, the capital of king Latinus, situated near the sea, between the mouth of the Tiber and Ardea, the chief town of Turnus (v. 100).

**Lāvinia, -ae**, f.: daughter of Latinus and Amata, the *casus belli* between Turnus and Aeneas (see Introd., § 4.)

**Lāvinium, -i, n.**: six miles east of Laurentum, was the new capital of Latium, built by Aeneas after he had defeated Turnus.
Lydia, ae, f.: the division of Asia Minor between Mysia on the north and Caria on the south, the kingdom of Croesus, proverbial for his riches. One of its rivers was the Pactolus. In Homer it is always called Maeonia, and Homer himself is often styled 'the Bard of Maeonia.'

Lydi, -orum, m.: (1) "the people of Lydia," Lydians; (2) Etruscans, s.v. Etruria (v. 11).

M.

Mæonia, ae, f.: s.v. Lydia (v. 546).

Mars or Mavors,Martis, m.: the god of war, in v. 717 gives courage to the Latins and sends panic and fear upon the Trojans. The adj. Mavortius occurs in v. 685.

Mezentius, -i, m.: the godless king of Caere, who, on being expelled by his subjects, took refuge with Turnus and fought against Aeneas. Both he and his son Lausus were eventually slain (v. 522).

Musaæ, -arum, f.: the nine Muses, or goddesses of art and letters, daughters of Juppiter, are Terpsichorë (Dancing), Euterpe (Lyrics), Urania (Astronomy), Polyhymnia (Divine Hymn), Clio (History), Calliope (Epic), Erato (Love-poetry), Melpomene (Tragedy), and Thalia (Comedy) (v. 774).

Mycææae, -arum, f.: the city of Agamemnon, a few miles northwest of Argos. It is often confused with the latter place (v. 139).

N.

Nisus, i, m.: see Euryalus above.

O.

Olympus, -i, m.: a snow-clad range of mountains, nearly 10,000 feet in height, between Thessaly and Macedonia, was the abode of Zeus and the third dynasty of gods (v. 84).

Orcus, -i, m.: like Tartarus, a synonym for Pluto or Hades, the ruler of the under-world (v. 785).

P.

Pâdus, -i, m.: the Po, the great river of northern Italy, which rises in the Cottian Alps and flows right across Cisalpine Gaul, falling into the Adriatic Sea a few miles south of Hadria (Adria). It formed the boundary between Trans- and Cis-Padane Gaul, and it (not the Alps) was always regarded by the Romans as the true limit of Italy proper (v. 680).

Pâlatinus Mons, m.: the Palatine Hill, the central of the seven hills of Rome, and the first to be colonized (v. 9). The town which grew up upon it was known, from its shape, as Roma Quadrata. The original colonist is said to have been Euander (q.v.).

Pâlicus, -i, m. (usually in the plural Palici, -orum): a native deity
or deities of the primitive Sicilians, worshipped at Palice, near Aetna, in the eastern part of the central Sicilian highlands (v. 585).

Pallantéum, -i, n.: the first name of *Roma Quadrata*; s.v. Euander (v. 196).

Parcae, -arum, f.: the Fates, who allotted to mortals their term of existence, were three in number—Clotho, Lachesis, and Atropos (v. 107).

Pâris, -idis, m. (also called Alexander): the seducer of Helen (see Introd., § 3.)

Pelasgi, -orum (also as adj. in sing. Pelasgus, -a, -um): an ancient people of Greece who were reduced to servitude by the later-coming Dorians, Ionians, etc. The poets use the name as equivalent to "Grecian," or "Greeks" (v. 154).

Phrygia, -ae, f.: the country of the Phrygês, an ill-defined region of north-west Asia Minor. In later times it was held to border on Lydia and the Troad, but the poets often make Troas a portion of Phrygia, and speak of the Trojans as Phrygians.

Priamus, -i, m.: king of Troy at the time of its famous siege. He was the father of fifty sons, amongst them Paris and Hector; and of his fifty daughters one was Cassandra. His queen was Hecuba. He was slain at the fall of Troy by Neoptolemus (Pyrrhus), son of Achilles, at the altar of his palace. From him the Trojans are called *gens Priami* even after his death (v. 284). See also Introd., § 3.

Prochýta, -ae, f.: s.v. Inarime.

R.

Râtûlî, -orum, m.: the people of Turnus, occupying the coast immediately south of Ostia.

S.

Sarpêdon, -onis, m.: a Lycian prince, who in the Trojan war distinguished himself by his prowess against the Greeks. He was at length slain by Patroclus (v. 697).

Saturnius, -a, -um: adj. from Saturnus (see under Iuno).

Sidonio, -a, -um: adj. from Sidon, -onis, the birthplace of Dido, the founder of Carthage (v. 266).

Stýgius, -a, -um: "belonging to the Styx," the great river of the nether world. The six rivers of Hell were Styx (*Hatred*), Æchêron (*Groaning*), Lêthê (*Forgetfulness*), Phlégethon (*Flame*), Còcýtus (*Wailing*), Avernus. To forswear oneself by the Styx was an undreamed-of crime (v. 104).

Sýmaethus, -i, m.: a small river of the east coast of Sicily, rising in the uplands north-west of Palice, and flowing past Centuripae round the base of Mount Aetna, to fall into the sea between Leontini and Catana (v. 584).
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T.

Tartara, -orum, n. pl.: the realm of Tartarus, or Hades.

Teucri, -orum, m.: the Trojans, so called from Teucer, the first king of Troy, whose daughter married Dardanus. [Not to be confused with Teucer of Salamis, step-brother of Ajax.]

Thebe, -es, f.: a town on the coast of Mysia, situated to the S. of Mt. Ida (v. 697).

Thracius, -a, -um: adj. from Thracia, the region extending from Macedonia to the Hellespont. It was famous for its horses (v. 49).

Tiberinus, -a, -um: adj. from Tiberis, -is, m., the river of Rome (v. 125).

Tiburs, -rtis: "a native of Tibur" (Tivoli), an ancient town sixteen miles north-east of Rome, amongst the Sabine Hills. It was and is famous for its beauty, largely due to the falls and glens of the Anio. The founder is said to have been Tiburtus, a Greek who came to Italy with Euanter (v. 360).

Troës, -um, and Troïdès, -um: the inhabitants of Troas, the territory of Troy, called also Teucri, Dardănûdae, Phrýgès (q.v.)

Troia, -ae, f.: (called also Ilium and Pergama, q.v.) the capital of Trōas, Troy. It occupied a small hill in the plain of the Simois and Scamander, a few miles from the sea, and continued to exist as Ilium Vetus down to the time of Alexander the Great, 330 B.C. It was then superseded by Alexandria-Troas, named after that monarch, on the coast opposite to Tênêdôs. There was also an Ilium Novum of less ancient date below the confluence of the Simois and Scamander. The ruins of Troy are known as Hissarlik. For the "Tale of Troy" see Introd., § 3.

Turnus, -i, m.: son of Venilia and Daunus, and grandson of Pilumnus, was prince of the Rutuli, whose capital was Ardēa, twenty-five miles south of Rome, and five miles from the sea. He was affianced to Lavinia, and from this arose his war with Æneas, who at last conquered, and in requital for the death of Pallas slew him. He was under the protection of Juno. See also Introd., § 4.

Typhōnēs, -eos, m.: a giant with two heads, whom the earth brought forth to avenge the fall of the Titans when these failed in their endeavour to storm heaven. Juppiter threw him down with his thunderbolt, and buried him under Mount Vesuvius, whence he still breathes fire (v. 716).

Tyrrhenus, -a -um: s.v. Etruria.

U.

Ulixes, -is, m.: Ulysses, the craftiest of the Greeks at Troy, and a most clever speaker. He assisted Diomedes to steal the Palladium, a treasure upon which depended the safety of Troy; and is always represented in Vergil as a man without feelings or scruples. Homer told the story of his ten years' wanderings when coming home from Troy in the Odyssey (v. 602).
V.

Vĕnĭlia, -ae, f.: a nymph, mother of Turnus (v. 4).

Vĕnus, -eris, f.: identified with the Ἀφροδίτη of the Greeks, goddess of love, mother of Aeneas by Anchises, and therefore protectress of the Aeneadæ, in opposition to Juno their persecutor. She fought for the Trojans during the siege, and was wounded by Diomedes. The great seats of her worship were in Cyprus and at Cynthēra.

Vestā, -ae, f.: the goddess of the hearth. Her eternal fire was brought from Troy by Aeneas together with the Penates. In her sanctuary afterwards established in the Forum was kept the fire which was attended to by the Vestal Virgins.

Volcanus, -i. m.: (Greek Ἡφαίστος), son of Juppiter and Juno, and husband of Venus. He wrought the arms of Achilles at Troy, and Aeneas in Italy; hence, from his skill in working at fire, his name became a synonym for fire itself (v. 76).
APPENDIX.

1. Greek Nouns.

(The sections referred to are those in the Smaller Latin Grammar.)

Proper names:—

i. Like Aeneas (§ 18), Ásílas, Bítías, Ídas, Themillas.


iii. Like Circe (§ 18), Ínárimé, Callíope.

iv. Like Atreus (§ 40), Iliónéus, Caeneus, Phégeus, Lyneus, Cretheus, Typhóeus, Mnestheus.

v. Like Pericles (§ 40), Ganges, Ulixes, Achilles, Meropes.

vi. Like Dido (§ 40), Dóto.

vii. Like Isis (§ 40), Irís, Abarís, Sagarís, Phalarís, Thaumántias; so Tróas (in sing.).

viii. Cápys, Capyn, Capyos or Capys, Capyi, Capye. So Itys, Italys.

ix. Like Troades (§ 40), Phrygés, Tróes.

x. Emáthón, -onis, has accus. Emáthóna. So Haemon, Lócón.

Sarpédon, Nóémon. Erýmas (Erymant- ) has accus. Erymanta.

Common nouns:—

i. aër, æther, make accus. aëra, æthera. No plural.

ii. tripus, -odis (regular in sing.) makes plural like Troades.

So tâpēs, -ôtis, lampas, -âdis.

iii. crater, -óris, has accus. sing. crátera, plural like Troades.

2. Archaisms.

i. Genitive plur. in -om; divom, v. 6.


iii. Passive infin. in -ier; admittier, v. 231.

iv. Fërvère (= fervère), v. 693.


(= potest), v. 796. Maete, v. 641.

vi. Torquêt (?) (= later torquët), v. 402.

(For particulars see notes on the passages referred to.)

i. Archaic long syllable; *petit*, v. 9, *torquēt* (?) v. 402.
ii. Synizesis; vv. 32, 480, 501, 674, 716.
iii. Short syllable lengthened in *arsis*; *fatigamūs*, v. 610.
iv. Synapheia; v. 650, 1.
v. Hiatus; vv. 291, 477, 647.
vi. Spondaic line (*i.e.*, line with a spondee in the fifth place); 9.

4. Some Words which Differ in Meaning According to Quantity.

(N.B.—In this list no notice is taken of words which vary in quantity only as different cases of the same noun-stem; *e.g.* *ōvis* (acc. pl.), *ōris* (gen. sing.); *laetā*, *laetū*; etc.)

ācer: a maple tree.
āēre, -a, -is, -i: fr. āer, air.
artē: by art.
artūs: (1) close; (2) a limb.
āvia: a grandmother.
cānens: fr. cāno, -ere, sing.
cānis: (1) a dog; (2) thou singest.
cōmēs: a companion.
cornūs: a cornel tree.
cūpīdo: cūpīdus, -a, -um.
dēdēre: they have given.
dēdi, dēdit: fr. do, dare.
diffīdit: he has split asunder.
ēdendi: fr. cōdo, cat.
effūgit: he is escaping.
īacēre: pres. infinit. iacio, throw.
īdem: nom. sing., neuter.
incīdit: he falls or has fallen upon.
Irī: *O Iris*
irritā: useless.
lātēre, -i: fr. latus, aside; or later, a brick.

ācer: keen.
āēre, -is, -i, -a: from āes, bronze.
artē: closely.
artūs: pl. of artus, a limb.
āvia, pathless.
cānens: fr. cāneo, -ere, be white.
cānis: cānus, -a, -um, white.
cōmēs: (1) fr. cōmis, courteous; (2) thou wilt adorn.
cornūs: fr. cornu, horn.
cūpīdo: desire.
dēdēre: pres. infinit. dēdo, give up.
dēdi, dēdit: fr. dēdo, dēdēre.
diffīdit: he mistrusts.
ēdendi: fr. cōdo, put forth.
effūgit: he has escaped.
īacēre: pres. infinit. iaceo, lie down.
īdem: nom. sing., masc.
incīdit, he cuts into.
Irī: fr. eo, ire.
irritā: vex thou!
lātēre, -i: fr. lateo, lie hid.
látus: a side.

légit: he is choosing.
lepórem: a hare.
lévibus, lèvis, etc.: light.
liquentia: fr. liquöe, be clear.
ferimus: we are bearing.
fövère: pres. infin. foveo.
málas: fr. málus, -a, -um, bad.
málorum: fr. malus, -a, -um.
mántet: máneo, -ere, remain.
mánibus: fr. mánus, -ns.
miseram, -is, -o: fr. miser.
módö: only, but now.
níntem: fr. nitöe.
nótá: a mark.
oblítus: fr. oblino, -ere.
órä, óris: fr. os, face.
párens: a parent.
pervénit: he arrives.
píla: a ball.
plága: (1) a net; (2) a region.
pótis: able.
pópulus: people.
quá: nom. sing. f. and nom. pl. n. of quis, indefinite.
quíeté: fr. quies.
quís: inter. or indef. pronoun.
Who? or any.
réduci, -is, -es: fr. rédux.
réfert: he is bringing back.
régi, -is, -e, -es: fr. régo, -ere.
rélíqui: fr. rélíquus, -a, -um.
sátiis: enough.
sénüm: gen. plur. senex.
sólum, -i, -o: the soil.
télä: weapons, fr. telum, -i, n.
úti: = ut.
vallis: a valley.
vëniens: fr. vënio, I come.
vënit: he is coming.
vestis: a garment.
vídère: pres. infin. video.
vîres: thou art flourishing.

látus: (1) broad; (2) part. of fero, ferre.
légit: he has chosen.
lepórem: elegance of speech.
lévibus, lévis, etc.: smooth.
liquentia: fr. liquor, melt.
ferimus: we are striking.
fövère: they have cherished.
málas: fr. mala, a jaw.
málorum: fr. malus, apple tree.
mántet: máno, -are, trichle
mánibus: fr. mánus, -ium.
miseram, -is, -o: fr. mitto.
módö: fr. modus, -i.
níntem: fr. nítor.
nótá: fr. nótus, -a, -um.
oblítus: fr. oblíviscor, -i.
órä, óris: from ora, -ae.
párens: obedient.
pervénit: he has arrived.
píla: (1) a pile; (2) fr. pilum, -i.
plága: a blow.
pótis: fr. potus, -a, -um.
pópulus: a poplar.
quá: abl. sing. f. of quis, indef.,
also of qui relat. and quis inter.
quíeté: fr. quíetus.
quís: = quibus.

réduci, -is, -es: fr. rédúco, -ere.
réfert: it concerns.
régi. -is, -e, -es: fr. rex.
rélíqui: I have left.
sátiis: past part. séro, sèvi.
sénüm: gen. plur. distrib. nume-
ral sëni.
sólum, i, -o: alone.
télä: abl. of télä, -ae, f., a shuttle.
úti: pres. infin. utor.
vallis: fr. vallum.
vëniens: fr. vëneo, I am on sale.
vënit: (1) he has come; (2) he
is on sale.
vestis: thou art clothing.
vídère: they have seen.
vîres: fr. vis, vim.
5. Words of like Form and Quantity, but Variant Meaning.

adéo: (1) *I approach*; (2) adverb, *to such a degree.*

armis, armorum: (1) fr. arma, n., *weapons*; (2) fr. armus, m., *the upper arm.*

cædē, -is, -i, -es: (1) fr. caedes, *slaughter*; (2) fr. caedo, *to kill.*

cēlērem, -es: (1) fr. celer, *swift*; (2) fr. celero, *to hurry.*

consūlē: (1) fr. consul; (2) fr. consulto, *to consult.*

custodi: (1) fr. custos, *a guard*; (2) fr. custodio, *I guard.*

estis, esse, est, essem: (1) fr. sum, esse; (2) fr. ēdo, *to eat.*

fātī, -um, -o: (1) fr. fatum, -i, n.; (2) fr. for, farī, *to speak.*

fēram, fēras: (1) fr. fero, ferre; (2) fr. ferus, *wild.*

ferri: (1) fr. fero, ferre; (2) fr. ferrum, -i, n., *iron.*

fūsus: (1) *a spindle*; (2) part. of fundo.

lābōres: (1) fr. labor; (2) fr. lābōro.

mando: (1) *to give in charge*; (2) to champ (3rd conj.).

māria, māris, -i, -e: (1) māre, *the sea*; (2) mas. māris, *male.*

mōnītum, -u: (1) fr. monitus, -ūs, *advice*; (2) fr. mōnēo, *warn.*

ōrā: (1) *a shore*; (2) mouths.

ōrās: (1) shores; (2) fr. ōro, *pray.*

primōrum: (1) gen. pl. primus; (2) gen. pl. primores.

sīnē: (1) *without*; (2) fr. sino, *allow.*

tāli: (1) talus, -i, dice; (2) fr. talis, -e, *such.*

vallī: (1) vallum, -i, *a rampart*; (2) fr. vallis, *a valley.*

vellēre: (1) vellus, -eris, n., *a fleece*; (2) vello, *to pluck.*

versi: (1) part. verto, *turn*; (2) part. verro, *sweep.*

victum: (1) victus, -ūs, *living*; (2) part. vivo, *live*; (3) part. vinco, *conquer.*

vigiles: (1) vigil, -is, *wakeful*; (2) vigilo, *watch.*

visus: (1) visus, -ūs, *sight*; (2) part. video, *see.*
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